



הזירה, v. הזירה.

הזיקא, v. הזיקא.

**הזיקה** f. (זכר; v. הזיקה) 1) *giving a debtor notice* in order to prevent loss of right by limitation. Keth. 104<sup>a</sup> has a right to collect (after the lapse of twenty five years) even if he has given no notice.— 2) *Hazkarah* (=הזכרה גשמיים), the insertion of a reference to rain in the second section of the Prayer of Benedictions, v. הזכרה, contrad. to שאילה. Taan. 2<sup>b</sup>; a. e.—3) *the Tetragrammaton*. Y. Ber. III, 6<sup>c</sup> bot.—*Pl. הזכרה*. Ib. IV, 8<sup>a</sup> top ו'יב' eighteen invocations in Ps. XXIX. Lev. R. s. 1 שבק"ש ו'יב' eighteen invocations in the recitation of Sh'ma, v. ש"מ; a. e.

הזומא, pl. הזומי, v. הזומא.

**הזומת** f. (זמם) *the refutation of witnesses by proving an alibi*, contrad. to הכחשה counter-evidence; *the conviction of false witnesses* (Deut. XIX, 19). B. Mets. 4<sup>a</sup> subject to the law of *hāzamah*. Keth. 20<sup>a</sup> evidence of an alibi taken in the absence of the witnesses concerned. Macc. 2<sup>a</sup> the punishment for evidence disproved by an alibi (retaliation); a. e.

**הזומתא** m. (זמן) *summons*. Kidd. 70<sup>a</sup> פירוקא דה' (Ar. דריסקא דומיטורא) a document containing a summons (to appear before court).

**הזומתה** f. (זמן) *preparation, designation* of an object for a certain purpose. Snh. 47<sup>b</sup>, a. e. מילתא ד' designation is a reality, i. e. the designation of an object for a certain (sacred) purpose is equal to its having been used. Bets. 26<sup>b</sup> ד' designation for use on the coming Holy Day; a. e.

**הזומתתא** f. = הזומתא. Kidd. 70<sup>b</sup>, v. הזומתא.

**הזומת\*** (Arab. *huzmath*) a bunch. Snh. 26<sup>b</sup> bot., quot. in Ar., a gloss to כפא which came into the text, v. קפא a. קבא.

הזיק, v. הזיק.

**הזון\*** (Pers. *hazār*, v. Perles Et. St. p. 16) a thousand. Snh. 98<sup>a</sup> (speaking to the Persian king) ד' איה לך כאר הזון Ar. hast thou (Khar *hazār gūnah*, Persian) an ass of a thousand colors? [Ed. בר דזיר גיני, Ms. M. בר הזמר בר, Ms. F. חזיר מאה גוונג, Ms. K. גוונג; Yalk. Zech. 576 Ms. מ' איה ליה גוונג דאיה ליה להמררה. Ms. M. איה ליה גוונג דאיה ליה להמררה] the colors which his (the Messiah's) ass has?; v. Rabb. D. S. a. 1.]

**החלט** m. (חלט II) *final decision*, esp. *ascertained condition of leprosy* after the probationary days of confinement (הסגור, v. Lev. XIII). Y. M. Kat. III, 82<sup>c</sup> bot. ד' הכא הוא עבד ליה here (in Miriam's case) the confinement was ordered for a definite case of leprosy, opp. להסגר for probation; ib. ד' ימי ד' the seven days of Miriam's leprosy (Num. XII, 14 sq.); Gen. R. s. 100.—V. חלטה III.

**החלטה** f. *paste*, v. חלטה II.

החרפותא, Pesik. Parah, p. 35<sup>a</sup>, read חספיהא.

**המבה** f. (טוב) 1) *doing good*, esp. a vow to benefit one's self (or others). opp. הרעה self-abnegation (or harm to others). Shebu. II, 5 ד' ה' בהן היעה או ה' in which a self-abnegation or an enjoyment is implied. Ib. 27<sup>a</sup> מה ד' רשות ו' as well as the vow of enjoyment refers to something religiously indifferent, so &c. Ib. המבה אחרים a vow comprising a benefit to others; a. fr.— 2) (v. Ex. XXX, 7) *preparing, trimming*. Yoma 14<sup>b</sup>; ib. 33<sup>a</sup>; a. fr.—Lev. R. s. 32; Cant. R. to II, 14, a. e. (ref. to הישיבי, Deut. XVIII, 17) ד' כהמבה הנורה a well considered word (which has its effect) like well-trimmed lights; כה' הקטורה like the well-prepared frank-incense.

**המפלה** f. (מבל I) *immersion* of vessels for levitical purification. Bets. 18<sup>a</sup>, v. השקה; a. e.

**המפוי** m. (מפוי Hif.) *inclination, sliding*. Bets. 9<sup>b</sup> ד' ו' the question about moving a ladder by sliding from one window to another.

**המפילין** (חמין) m. pl. (*wine of*) *Hätul* or *Ätul*, a place mentioned as producing the most preferable wine for libation. Men. VIII, 6 ד' (Talm. ed. 86<sup>b</sup> v. (Ms. M. עלוטיים, v. Rabb. D. S. a 1., note; Ar. ח').

**המפח** m. (מפח I) *plaster*. Tosef. Ohol. VII, 4 אם יכול ו' if the plaster on them is thick enough to stand by itself.

**המפחה** f. (מפח II) 1) *throwing* (a stone &c.). Y. B. Kam. III, 3<sup>c</sup> top ד' כדרך ד' אם כרוך ד' if one hit (him who was carrying a flask) in the way of throwing a stone (not merely by letting a stone lie in the road).—2) *contusion*. Y. Sabb. VI, 8<sup>c</sup> bot. ד' זו בלבר ד' it seems that I am not to carry off from this place anything except this contusion (of my finger).

המפוחא, Tanh., ed. Bub., B'reshith 6, read קטיומא.

**המפוחה** f. (מפוח) 1) *being inclined*, i. e. *giving a verdict according to the majority of votes* (Ex. XXIII, 2 אחרי רבים לחטה ו' thy verdict against the defendant must not be given in the same way as thy verdict of acquittal; for the latter suffices a majority of one, for the former there must be a majority of two.—2) *perversion of justice* (Ex. XXIII, 6). Sot. 47<sup>b</sup> ד' חטה ו' (euphem.) *performing coition with a virgin without causing a bleeding*. Keth. 6<sup>b</sup>.

המפוחים, v. next w.

**המפולס** m. (מפולס, v. מפולס) *bazaar, shop, public place* (cmp. חנות). Gen. R. s. 19; s. 20 I shall die ד' ואהה יושב לך ד' (some ed. המפולס, corr. acc.), and thou wilt sit in public places (with none to care for)?—*Pl. המפולסין* (with entertainments) where they would exchange their wives. Ib. s. 79 (ref. to Gen. XXXIII, 18; cmp. חנות) ד' ו' החתול מעמיד ד' ו' he was the first to put up bazaars and sell cheap.





Peah VIII, 21<sup>a</sup> top וַיִּנּוֹן ה' (read וַיִּנּוֹן or וַיִּנּוֹן) which are they?; [Y. Erub. III, 20<sup>d</sup> top וַיִּנּוֹן אֵינּוֹן, read: וַיִּנּוֹן.—Y. Dem. II, 23<sup>a</sup> מאיר ה' ר' מאיר II.—Y. Sabb. XIX, 17<sup>b</sup> (also וַיִּנּוֹן). Y. Gitt. II, 44<sup>a</sup> bot. למה ה' הוא למחר what is meant by 'to-morrow' (the next following or the day after the next)?; a. fr.

וַיִּנּוֹן (also וַיִּנּוֹן) c. (= וַיִּנּוֹן, v. preced.) which now is? Y. Erub. V, 22<sup>c</sup> bot. וַיִּנּוֹן ה' which do you call 'the central'? (v. וַיִּנּוֹן). Y. Pes. I, 27<sup>d</sup> top וַיִּנּוֹן ה' שעת ה' שעת ה' שעת ה' which 'time of removal'? Ib. V, 32<sup>c</sup> top וַיִּנּוֹן ה' וַיִּנּוֹן ה' לשמו פטור and what case do you mean when saying *lishmo patur*?—Y. Yeb. IV, 6<sup>b</sup> top וַיִּנּוֹן ה' which is greater?—Y. Snh. V, 22<sup>d</sup> top וַיִּנּוֹן ה' מונה וַיִּנּוֹן ה' what is meant by *kolel*, and what by *monch*?; Y. Naz. III, 52<sup>d</sup> bot. וַיִּנּוֹן ה' (corr. acc.).

וַיִּנּוֹן, v. וַיִּנּוֹן.

וַיִּנּוֹן, read: וַיִּנּוֹן.

וַיִּנּוֹן c. (= וַיִּנּוֹן) it is this, it is he; it is the same, it corresponds to. Ber. 25<sup>b</sup> bot. וַיִּנּוֹן ה' it is this that R. J. asked. Pes. 50<sup>a</sup> וַיִּנּוֹן ה' it corresponds to what is written &c., v. וַיִּנּוֹן. Y. Ter. II, 41<sup>b</sup> bot. וַיִּנּוֹן ה' this is analogous to the case of 'five sacks' &c. Sabb. 118<sup>b</sup> וַיִּנּוֹן ה' וַיִּנּוֹן ה' Vardimas and Menahem are names of the same person; a. v. fr.—Ber. 2<sup>b</sup> מאיר ה' ר' מאיר ה' what difference is there between what 'the scholars' say and what R. M. says? Ib. וַיִּנּוֹן ה' ר' וַיִּנּוֹן ה'; a. fr.—[וַיִּנּוֹן which means. Gen. R. s. 87 (in a gloss) viz. thy husband.]

וַיִּנּוֹן prefix, v. next w.

וַיִּנּוֹן ch. (= וַיִּנּוֹן) 1) how? (וַיִּנּוֹן). Y. Erub. I, 19<sup>b</sup> bot. וַיִּנּוֹן ה' עבדא ה' how can it happen?, i. e. name a case to which this rule will apply.—2) as, like; in Targ. editions mostly with double comparison: וַיִּנּוֹן ה'—Targ. Ps. XXXII, 15, sq.; a. v. fr.—וַיִּנּוֹן ה'—as—so. Targ. Ps. CXXXIX, 12.—וַיִּנּוֹן ה' as that which, even as. Targ. Y. II Num. XXIV, 1, v. infra.—וַיִּנּוֹן ה' מה ראתא אמר (abbr. וַיִּנּוֹן) even as you read in the Scriptures. Gen. R. s. 1, beg.; a. v. fr.—Y. Succ. III, 54<sup>a</sup> top וַיִּנּוֹן ה' מה דאמר וַיִּנּוֹן ה' the same words which you spoke to the one, you spoke to the other!—Combined וַיִּנּוֹן ה' וַיִּנּוֹן ה'. Targ. Y. Gen. XXI, 1; a. fr.—Y. Erub. I, 19<sup>b</sup>; a. fr.—As prefix to nouns וַיִּנּוֹן. Targ. I Chr. II, 54 וַיִּנּוֹן ה' (ed. Lag. 'דני כנ'). Ib. 55 (ed. Lag. כנ); v. וַיִּנּוֹן II.—\*[3] (v. next w.) where? Targ. Ps. LXXXIX, 50 Ms. (ed. אג.)]

וַיִּנּוֹן (= וַיִּנּוֹן) where?, (relat.) where. Targ. Jer. III, 2 (ed. Lag. וַיִּנּוֹן); a. e.—Targ. Prov. XXVI, 20 Ar. (ed. וַיִּנּוֹן).—Ber. 2<sup>a</sup> וַיִּנּוֹן ה' קאי וַיִּנּוֹן ה' where does the Tannai (of the Mishnah) stand, that he starts with, 'From what time?', i. e. to what law does he refer?—Yeb. 106<sup>a</sup> וַיִּנּוֹן ה' where is thy father?—Snh. 93<sup>a</sup> וַיִּנּוֹן ה' where did they go to (what became of them)? Ib. וַיִּנּוֹן ה' וַיִּנּוֹן ה' where was Daniel at the time?; a. v. fr.—Hull. 11<sup>b</sup> וַיִּנּוֹן ה' דלא וַיִּנּוֹן ה' (not וַיִּנּוֹן, v. וַיִּנּוֹן). Yoma 2<sup>b</sup> וַיִּנּוֹן ה' דלא וַיִּנּוֹן ה' where there is nothing resembling it. B.

Mets. 102<sup>a</sup> וַיִּנּוֹן ה' כל ה' דאיהו וַיִּנּוֹן ה' in all cases in which he can acquire possession himself; a. v. fr.—Emph. וַיִּנּוֹן (in Hebr. diction). Pes. 2<sup>b</sup> וַיִּנּוֹן ה' מצינו ה' וַיִּנּוֹן ה' do we find anywhere &c.? Succ. 23<sup>a</sup> וַיִּנּוֹן ה' סוכה ה' where is thy Succah?

וַיִּנּוֹן (= וַיִּנּוֹן, v. Dan. II, 43 כרי) even as. Targ. Y. Deut. XVI, 21 sq. (some ed. וַיִּנּוֹן).

וַיִּנּוֹן, וַיִּנּוֹן (v. preced.) 1) even so. Targ. Y. Deut. XVI, 21; a. e. [Targ. II Esth. III, 8 וַיִּנּוֹן ה'—ed. Lag., oth. ed. וַיִּנּוֹן—even as—so.]—2) (interrog.) how now? Targ. Ps. LXXXIII, 11 (not וַיִּנּוֹן).—3) (exclam.) Oh, how! Ib. 19.—4) one like this. Pesik. Zakh., p. 23<sup>b</sup>; Yalk. Gen. 135, v. וַיִּנּוֹן III.

וַיִּנּוֹן (= וַיִּנּוֹן) 1) how? Ber. 4<sup>b</sup> וַיִּנּוֹן ה' how can he join?; a. fr.—וַיִּנּוֹן ה' (abbr. וַיִּנּוֹן), v. וַיִּנּוֹן I.—Emphat. וַיִּנּוֹן ה' how now? Ned. 51<sup>b</sup> וַיִּנּוֹן ה' how is it now to be decided?—2) וַיִּנּוֹן ה' a) as well as, v. וַיִּנּוֹן ch.—b) so that, in order that. Ber. 8<sup>a</sup> וַיִּנּוֹן ה' וַיִּנּוֹן ה' in order that you may prolong your lives. Ib. 6<sup>b</sup> וַיִּנּוֹן ה' וַיִּנּוֹן ה' lest he may be injured; a. v. fr.

וַיִּנּוֹן\* (cmp. preced., v. P. Sm. 1006 s. v. וַיִּנּוֹן; cmp. b. h. וַיִּנּוֹן) therefore, now. Targ. Prov. VI, 3 Ms. (ed. Lag. וַיִּנּוֹן, ed. וַיִּנּוֹן, וַיִּנּוֹן; Pesh. וַיִּנּוֹן).

וַיִּנּוֹן, v. וַיִּנּוֹן.

וַיִּנּוֹן, v. וַיִּנּוֹן.

וַיִּנּוֹן m. (b. h.) palace, the Temple; esp. the Holy, the hall containing the golden altar &c., contrad. to the Holy of Holies, v. וַיִּנּוֹן. Midd. IV, 1; a. fr.—Ned. I, 3 וַיִּנּוֹן as forbidden as the offerings of the Temple (a vow formula). Y. Succ. V, 55<sup>c</sup> וַיִּנּוֹן ה' וַיִּנּוֹן ה' (not וַיִּנּוֹן, v. וַיִּנּוֹן, v. Rashi to Ez. VIII, 16) and offended the Temple (through indecency); a. fr.—Pl. וַיִּנּוֹן ה'. Y. Shek. V, end, 49<sup>b</sup> (quot. fr. Hos. VIII, 14).

וַיִּנּוֹן, וַיִּנּוֹן ch. same. Targ. I Kings VI, 3; a. e.—Kidd. 71<sup>a</sup> וַיִּנּוֹן ה' by the Temple!—Y. Taan. III, end, 67<sup>a</sup> וַיִּנּוֹן ה' stand up facing the Temple (for prayer). Cant. R. to I, 1, end (ref. to Am. VIII, 3) וַיִּנּוֹן ה' praises of the Temple (religious songs).

וַיִּנּוֹן, וַיִּנּוֹן, v. וַיִּנּוֹן.

וַיִּנּוֹן, v. וַיִּנּוֹן.

וַיִּנּוֹן, וַיִּנּוֹן (v. וַיִּנּוֹן) 1) thus, in the following manner, even as. Targ. Prov. VI, 3. Targ. Ps. XLVIII, 9; a. fr.—2) Oh, how! Targ. Prov. V, 12.—[Ib. XXVI, 20 וַיִּנּוֹן . . . וַיִּנּוֹן ה' as—even so (Ar. וַיִּנּוֹן).]

וַיִּנּוֹן m. (בְּרִי) recognition, sign, indication. Men. 33<sup>a</sup>; Erub. 11<sup>b</sup> וַיִּנּוֹן ה' צירי ה' a mark in the door posts (holes) for the hinges, v. וַיִּנּוֹן. V. וַיִּנּוֹן a. וַיִּנּוֹן.

וַיִּנּוֹן, וַיִּנּוֹן ch. same. Sabb. 16<sup>a</sup> וַיִּנּוֹן ה' עבדי בהו רבני וַיִּנּוֹן ה' the Rabbis made a distinction (a somewhat different





**הין** II m. (b. h.) *Hin*, a liquid measure, equal to twelve Log. Eduy. I, 3; Sabb. 15<sup>a</sup> Hillel said 'וכי מלא ה' וב' because a *hin* of &c., (using *hin* instead of *twelve Log*) because one must use his teacher's words, v. לשון. Men. IX, 2. Ib. 88<sup>a</sup> וכה הנה ד' דעבר משה וכי there was (in the Temple) the *hin* which Moses made for &c.; a. e.—2) homiletical interpretation of *hin tsedek* (Lev. XIX, 36)=הין, *yes*. B. Mets. 49<sup>a</sup> וכי שיהא הן שלך וכי that thy *yes* be true and thy *no* be true. Y. Maas. Sh. IV, 55<sup>b</sup> top צדק דין צדק and where is (what becomes of) the *hin tsedek* (that thy *yes* must be true &c.); Y. Gitt. VI, 47<sup>d</sup> bot. 'צ' וכן הוא ד' צ'.

**הינא** ch. same. Targ. O. Ex. XXX, 24; a. e.

**הינא** m. (ενα, acc. of εἷς) *one*, v. הן.

**הינא** f. (cmp. הייא a. היי) *quick-baked, half-baked*. Pes. 37<sup>a</sup> מצה ד' א. Asheri (Ms. M. 2 נא, v. Rabb. D. S. a. l. note 3); Men. 78<sup>b</sup> Ms. (ed. נא; v. Rabb. D. S. a. l. note 4).

**הינא**, v. הינא.

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**הינא** m. *Indian vetch*. Bekh. 37<sup>b</sup> מאי כרשינה what kind of *karshinah* is meant? Ans. ד' Indian; v. פרישנה II.

**הינא**, v. הינא.

**הינא** m. ch. *Indian*. B. Bath. 74<sup>b</sup> ר' יהודה ד' (v. Rabb. D. S. a. l. note 100) R. J. the Indian. Ab. Zar. 16<sup>a</sup> ד' פזלא ד' Indian iron (used for armour).—Targ. Jer. XIII, 23, v. הינא.—Pl. הינא.—*India*. Ber. 36<sup>b</sup>; Yoma 81<sup>b</sup> (Ar. הינא).

**הינא** h. same. Pl. הינא, הינא, הינא. Yoma III, 7 (Y. ed. הינא, corr. acc.) Indian linen garments. Y. ib. 40<sup>d</sup> top.—v. הינא, v. preced.—V. הינא.

**הינא**, v. הינא.

**הינא** pr. n. *India*. Targ. Esth. I, 1 (h. text הינא). Targ. II Esth. VIII, 13; a. e.

**הינא** f. (Ἰνδα, sub. ἡ) *India*. Targ. Y. Gen. II, 11 ארע ד' (Ar. הינא; h. text הינא). Ib. XXV, 18 הינא (Y. II הינא).—Denom. הינא. *Indians*. Targ. I Chr. I, 9.

**הינא**, B. Mets. 88<sup>a</sup>, v. הינא.

**הינא** (= הינא) *where is?* Y. Maas. Sh. IV, 55<sup>b</sup> top, v. הינא II, 2.

**הינא** m. (*setting down, temporary deposit*). Y. B. Mets. II, beg. 8<sup>b</sup> ד' דרך in the way an object is laid down (to be taken up again), opp. משיקע hidden away. Ib.; Bab. ib. 21<sup>a</sup> ד' דרך, opp. נפילה accidental dropping. Ib. 25<sup>b</sup> ד' ספק a case which leaves it doubtful whether an object was laid down to be called for again,

or dropped.—Zeb. 27<sup>a</sup> ד' מחשבת ה' the intention of letting the blood of the sacrifice stand over the due time (v. ib. III, 6).

**הינא** f. (נימ, formed like preced.) *slumbering couch*, esp. (a popular adaptation of ὑμεναίος) *henuma, a curtained litter on which a virgin bride was carried in procession* (cmp. Sm. Ant. s. v. Lectica, about αλνῶν a. φορεῖον). Keth. II, 1 בה' שיצאה בה' that she was carried out of her father's home in a *henuma* or with loosened hair; Y. ib. I, 25<sup>a</sup> top דינא (corr. acc.). Bab. ib. 16<sup>b</sup> ד' עדי witnesses testifying to her having been taken out in a *h*.—Ib. 17<sup>b</sup> ד' מאי what is *henuma*? Answ. דנא an oven-shaped (frame) draped with myrtles; oth. opin. וכה דינא דינא (not דינא דינא, v. Rashbam to B. Bath. 92<sup>b</sup>) a curtained couch on which the bride reclines as though slumbering. Y. Keth. II, 26<sup>a</sup> bot. דמן נמונא וכי there (in Babylon) they call it *namnuma* (a slumbering couch), the Rabbis here call it פרינא q. v.

**הינא** m. pl. (= הינא) *those, exactly those*. Y. R. Hash. II, 58<sup>a</sup> bot. וכי דיון קיימין וכי in the case of such witnesses as had been standing (at the time of observation) &c. Gen. R. s. 9, end ד' אוריות דין ד' וכי the same letters form both words (א.ר.ם a. מאד).

**הינא**, v. הינא.

**הינא** 1) pr. n. pl. *Hini*, a Babylonian place near Pumbeditha, a twin-town of Shili. Gitt. 80<sup>a</sup>. Bets. 25<sup>b</sup>. B. Mets. 72<sup>b</sup>.—2) pr. n. m. *Hini*. Sabb. 147<sup>a</sup> ד' אסי בר ד' (Ms. M. א' בר ד', v. Rabb. D. S. a. l. note).—3) pr. n. pl. *Beth Hini* [Bethania], a place near Jerusalem (v. Neub. Géogr. p. 149 sq.). B. Mets. 88<sup>a</sup> ביה דינא של ביה דינא (Ms. H. דין; Y. Peah I, 16<sup>c</sup> bot. בני דין; Sifré Deut. 105 בני דין) the shops of B. Pes. 53<sup>a</sup> ד' ביה ד' (Ms. M. ביה ד'); Tosef. Shebi. VII, 14 ביה ד', Erub. 28<sup>b</sup> ביה ד' (Ms. M. ביה ד'); v. אורי II.

**הינא**, v. הינא.

**הינא** I, v. הינא.

**הינא** II, הינא *they are*, v. הן.

**הינא**, v. הינא.

**הינא** (P) pr. n. m. *Hinak*. Pes. 101<sup>b</sup> the school of רב ה' Rab H., or according to some, Bar H.; (Ms. M. רב הינא a. רב הינא; v. Rabb. D. S. a. l. note).

**הינא**, *to recline*, v. סבב.

**הינא**, v. הינא.

**הינא** m. (*removal, only in deroga* ה' *discarding from the mind, being given up, diverted attention*). Y. Ter. VIII, 46<sup>b</sup> top ד' לא נפסלה בה' ד' it (the T'rumah) has not become degraded by your giving up the hope of using it. Ib. ד' דבר ד' ה' the law declaring T'rumah degraded by being given up is Biblical. Shh. 97<sup>a</sup> three things happen בה' ד' when least thought of. V. הינא.



**הַסָּמָה**, **הַסָּמָה** m. (סוט or סוט) *skaking an object so as to move it from its place*, differ. fr. רעדה vibration (v. Tosef. Zab. IV, 6), esp. *hesset*, one of the causes of levitical uncleanness. Toh. X, 1 אינן בקיאיין בה' are not familiar with the laws of *hesset*. Meg. 8<sup>b</sup> בה' . . . מלמט so as not to make earthen vessels unclean by shaking them; a. fr.—*Pl. היסמיות, היסמיות laws concerning hesset*. Y. Dem. II, 23<sup>a</sup> top. Y. Sot. V, 20<sup>a</sup> top.

**הַסָּמָה**, **הַסָּמָה** ch. same. Targ. Y. Num. XIX, 22.

**הַסָּמָה**, v. היסמיות.

**הַסָּמָה**, v. היסמיות.

**הַסָּמָה** m. (יסמ, v. יסמ) *consuetudinal law, equity*; only *ה' שביעה* *consuetudinal or equitable oath*. [ה' שביעה is applied, if one who is sued for a debt, denies the latter entirely (כופר הכל), in contradist. to the legal oath which is required when the defendant admits a part of the claim (מודה במקצת). It being presumed that nobody will go to law unless he have a claim, it is a matter of equity to put the opponent to an oath, to which he may in return put the claimant.] Shebu. 40<sup>b</sup>; B. Mets. 5<sup>a</sup>; 6<sup>a</sup>.

**הַסָּמָה** (variously corrupted) m. (ὑπάτατος) *consular, governor*. Sifré Deut. 309 [read:] אם היה ה' שגדול if he were a hypaticos who is higher than either of them; Yalk. ib. 542.—Sifré ib. 330.—*Pl. היסמיות*. Ib. 327; 317 היסמיות (corr. acc.). Y'lamd. to Gen. XXV, 23 quot. in Ar. היסמיות (read היסמיות). V. היסמיות.

**הַסָּמָה**, v. היסמיות.

**הַסָּמָה**, v. היסמיות.

**הַסָּמָה**, v. היסמיות.

**הַסָּמָה**, v. היסמיות.

**הַסָּמָה**, Hif. of קום.

**הַסָּמָה**, **הַסָּמָה**, **הַסָּמָה**, v. sub היסמיות, היסמיות.

**הַסָּמָה**, v. היסמיות.

**הַסָּמָה**, **הַסָּמָה**, **הַסָּמָה** m. (סמ, II) 1) *circumference, surface*. Y. Erub. VII, beg. 24<sup>b</sup> ה' רששים וב' רוב היסמיות a circumference of ninety &c. Sabb. 20<sup>a</sup> רוב היסמיות the larger portion of the surface of the wood (burning), opp. רוב עביו Succ. 7<sup>b</sup> אם יש בהקפפה וב' if there is room enough in the circumference of a round Succah to seat &c. Erub. I, 5, a. e. כל שיש בהיקפו וב' whatever (circle) has a circumference of three hand-breadths, has a width (diameter) of one. B. Bath. 13<sup>b</sup> כרי לגול ה' enough (blank parchment) to be wrapt around the entire rolled-up scroll. Ib. 14<sup>a</sup> קשיא דקמא this is in contradiction to what has been said above 'enough to be wrapt &c.'; a. fr.—2) *outstanding debt*, v. היסמיות. Tosef. B. Mets. VIII, 27 sufficient time to collect his outstandings (to wind up his business).

**הַסָּמָה**, **הַסָּמָה** m. (v. preced.) *enclosure, fence*. B. Kam. 20<sup>b</sup> את גרמתי לי ה' ויהיה ב' thou (on account of the situation of thy field) hast put me to the trouble of erecting an additional (or larger) fence.

**הַסָּמָה**, **הַסָּמָה**, **הַסָּמָה** m. (נקש) [*clapping together*,] *comparing, correspondence*; esp. *hekkesh*, the analogy between two laws which rests on a biblical intimation (as Lev. XIV, 13) or on a principle common to both. Y. Pes. VI, beg. 33<sup>a</sup> מה' דואיל וחמיד וב' he derived the law that the Passover sacrifice supersedes the Sabbath (v. ה'ה'ה) by drawing an analogy: as the daily offering is &c., (contrad. to גזירה שוה, v. גזירה). Zeb. 49<sup>b</sup>, a. e. דבר וב' (גזירה) a law which is derived by analogy may be used for deriving another law by analogy; a. fr.

**הַסָּמָה**, **הַסָּמָה** ch. same. Snh. 85<sup>b</sup> בה' פליגי ב' they differ as to the application of the *hekkesh* (between striking and cursing). Kerith. 4<sup>b</sup>; a. fr.

**הַסָּמָה** (ה'ה'ה) m. *hirduf, a shrub or tree with bitter and stinging leaves*, supposed to be *rhododaphne, oleander* (v. P. Sm. 1050 ה'ה'ה; Löw Pfl. p. 130). Succ. 32<sup>b</sup> ויאמא ה' (Ms. M. 2 ה', v. Rabb. D. S. a. l. note 8) but might not *hirduf* be meant (by *ets aboth*, Lev. XXIII, 40)?—Pes. 39<sup>a</sup> ד' ויאמא ה' might not *h.* be meant (by *m'rorim*, Ex. XII, 8)?

**הַסָּמָה**, v. היסמיות.

**הַסָּמָה** m. (denom. of ה'ה'ה, v. ה'ה'ה) *pledge*. Y. Keth. II, 26<sup>d</sup> ה'ה'ה היא שנייא it is different in the case of a woman being placed among gentiles as a pledge.

**הַסָּמָה**, v. היסמיות.

**הַסָּמָה**, v. היסמיות.

**הַסָּמָה**, v. היסמיות.

**הַסָּמָה**, **הַסָּמָה** pr. n. pl. *Hithlu, Hithluth*. Yeb. 59<sup>b</sup>; Tosef. Nidd. I, 9 (ed. Zolk. ה'ה'ה).

**הַסָּמָה**, **הַסָּמָה** m. (ה'ה'ה, Hif. ה'ה'ה) *release, legal permission, permitted object, legitimate action*, opp. איסור. Yoma 86<sup>b</sup>, a. fr. כה' נעשיר לו כה' it appears to him like a legitimate act.—Y. Sabb. VII, 9<sup>d</sup> top וב' there is a time when the legal restriction concerning her is removed. Gen. R. s. 76, end; s. 80 beg. ה' להשיאה דרך ה' to give her in marriage in a legitimate way. Num. R. s. 10, beg. אלו שדיוי נהגין ה' וב' those who consider the connection with hand-maids permitted. Y. Yeb. I, beg. 2<sup>a</sup> לתיקתה הראשון to the original status of free choice; a. fr.—Esp. (נדריים) ה' *the release from a vow by the declaration of a scholar after finding due reasons for its annulment*, v. פ'ה'ה. Hag. I, 8 פורחין באויר ה' ה' the rules concerning the release from vows hang in the air (have no biblical foundation). Y. Naz. IX, beg. 57<sup>e</sup> ה' חכם ה' dispensation by a scholar's decision; a. fr.

**הַסָּמָה**, **הַסָּמָה**, **הַסָּמָה** ch. same. Ab. Zar. 39<sup>b</sup>, a. e. לא שבק ה' ואכל וב' one will not let stand what is





הל, definite art., v. הל, v.

הל, Y. Sabb. I, 4<sup>a</sup> אחרון להל a corrupt.; read: מורחין מן הכא נהל וכו' (ed. Wil. נהל וכו' מן הכא וכו' נהל וכו' לקבל, v. Bets. 24<sup>b</sup>; Y. ib. III, 62<sup>a</sup> top.—Y. R. Hash. II, 58<sup>b</sup> top, v. next w.

הל (b. h. הל; comp. הל) further on, with prefix ל. Lev. R. s. 30 מן הכא נהל וכו' (ed. Wil. נהל וכו' מן הכא וכו' נהל וכו' לקבל, v. Bets. 24<sup>b</sup>; Y. ib. III, 62<sup>a</sup> top.—Y. R. Hash. II, 58<sup>b</sup> top, v. next w.) from now and onward we shall begin a new account. Y. R. Hash. II, 58<sup>b</sup> top מן הכא נהל וכו' (read וכלהא) from this court session and for all future ones.

הל, v. הל.

הל, dial. for הל.

הל, v. הל.

הל (tradit. pronunc. הל) m. (comp. הל) that one there, this one; (mostly in legal proceedings) the person concerned. B. Mets. III, 2. Sheb. VI, 6, sq. וכו' וכו' and the defendant says &c. B. Mets. 113<sup>b</sup>; a. v. fr. [Eduy. IV, 9 רצא ד' fem., v. הל.]—Pl. הל. Erub. 54<sup>a</sup> וכו' וכו' these blossom and those fade. Hor. 14<sup>a</sup> וכו' וכו' who are those whose waters we drink &c.?—Bets. 15<sup>b</sup> וכו' וכו' these here (now leaving the assembly) are &c.; a. fr.

הל, v. הל.

הל f. (לוח) loan. B. Mets. 81<sup>b</sup> בשעת הל בשר ד' at the time the loan was transacted. Ib. 14<sup>a</sup>, a. fr. ד' שטר note of indebtedness, promissory note; a. fr.

הל, v. הל.

הל f. (לוח) escort on parting, attendance to a departing friend's needs; following a funeral procession. Sot. 46<sup>b</sup>, v. הל.—Y. ib. IX, 23<sup>d</sup> bot.

הל, v. הל.

הל, v. הל.

הל (b. h. הל; comp. הל) here, hither; thus far. Zeb. 102<sup>a</sup> (play on הל, q. v.) אלמ מלכות ד' אלמ halom alludes to royalty, as we read (II Sam. VII, 18) &c. ד' עד ד' thus far (to be king). Ib. וכו' וכו' does halom in the Bible always intimate royalty for all time to come?

הל m. (b. h.; v. הל) this here, that there. Snh. 11<sup>b</sup> ד' ed. (missing in Ms. M.; Tosef. ib. II, 6 הל, Var. הל); Y. ib. I, 18<sup>d</sup> top; Y. Maas. Sh. V, 56<sup>c</sup> top הל, then, scribe; v. הל.—Keth. 36<sup>b</sup>. Y. Erub. I, 18<sup>c</sup> bot. ד' פירצה של ד' the breach on the other side.—Fem. הל. Yeb. XIII, 7 (109<sup>a</sup>) ד' רצא (missing in Mish. ed.) the other sister is free. Ib. ד' רצא. Ib. 51<sup>b</sup>; (Eduy. IV, 9 הל).

הל f. (לוח III) talk, sneer. Tosef. Keth. II, 3 נפלה ד' ed. Zuck. (Var. הל, הל, corr. acc.) talk (against the court's action) spread in town, opp. הל legal protest.

הל, v. הל.

הל f. = הל, a species of lizard. Pes. 88<sup>b</sup> הל גרשוא ד' a lizard was found. Hull. 122<sup>b</sup> ד' the touch of the skin of &c. [In Mishn., Tosefta a. Sifra הל, with defin. article.]

הל ch. same. Targ. O. Lev. XI, 30 (ed. Berl. הל, Var. הל, v. Berl. Targ. O. II, p. 34).

הל (synon. with לאי להי) to be faint, to labor. Targ. Is. XLIII, 4 ed. Lag. (ed. ילדי). Ib. LXXV, 23 (some ed. יח; ed. Lag. ילדי). Targ. Jer. LI, 58.

Af. הל, Pa. הל to fatigue. Targ. Is. VII, 13 הל (Buxt. הל).

הל, v. הל.

הל, v. הל.

הל, v. הל.

הל f. (b. h.; הל) going, going away; walking; run. Pes. 8<sup>b</sup> עלה עלה on their going (opp. וכו', return). Keth. 111<sup>a</sup> אל הרבה בה' do not walk too much. Sot. 12<sup>b</sup> 'going' (Ex. II, 5) means death. Hull. I, 2 בהל בהל in the direction in which its indentations run (not against them); a. fr.—[Y. B. Kam. X, 7<sup>b</sup> bot. הל, read: הל, v. Y. Keth. II, end, 27<sup>a</sup>.]—Pl. הל. Meg. 28<sup>b</sup>; Nidd. 73<sup>a</sup>, v. הל.

הל ch. same. Pl. הל, constr. הל. Targ. Ps. LXXVIII, 25. [Ib. הל, corr. acc.]

הל, v. הל.

הל, v. הל.

הל, read: הל.

הל, v. הל.

הל m. pl. (contract. of הל) these, those, these things. Targ. Prov. XXIV, 23. Ib. XXXI, 8.—Ned. 91<sup>b</sup>. Ib. 79<sup>b</sup> ד' וכו' both; a. fr.—Lev. R. s. 25 הל ראיניא (Koh. R. to II, 20 הל) these figs here.

הל (= הל) which? what? Targ. Y. Ex. I, 10 בה' דינין by what laws.

הל (b. h.) to go, go away; to walk. Yeb. 84<sup>a</sup> כשהלתי כש הל when I left home to study with &c. Macc. 10<sup>b</sup>, a. e. הל whatever way one desires to go, one is led; a. v. fr.—הל travellers through the desert. Taan. 27<sup>b</sup>; a. e.—Y. Kidd. I, 61<sup>d</sup> 'הל' as though they did walk in the law &c.—Imper. הל, v. הל Pi., a. הל.

הל 1) same, to walk, tread upon. Hull. IX, 2 (122<sup>a</sup>) הל או שחי' בהל (Mish. ed. שחי' or trod upon them for tanning purposes. Erub. 100<sup>b</sup> וכו' וכו' travelling through Aram &c.—Keth. 60<sup>a</sup>; Ker. 22<sup>a</sup> שחי' בהל).







תרח, v. Berl. Massor. p. 90). Targ. I Kings XVIII, 28 Kimhi (some ed. ארח); a. e.—Part. מרחמם mutilated. Targ. Jer. XLI, 5; XLVIII, 37 (some ed. מרח).

**הממא** f. constr. הממא (המם I) *sweepings, refuse*. Targ. Amos VIII, 6 הממא ed. Lag. (ed. Wil. מד, h. text מפל).

**הממא** f. (המם) *confusion, perplexity*. Mekh. B'shall. s. 5 אלא מגפה אין ה' אלא הממא (Ex. XIV, 24) means pestilence.

**המן** pr. n. m. (b. h.) *Haman*. Snh. 61<sup>a</sup> כהן נעבד כהן ה' מן החורה Hull. 139<sup>b</sup> מן החורה מנין where is Haman alluded to in the Pentateuch?—Meg. 10<sup>b</sup> ה' הרשע; a. fr.

**המנון**, v. המנון.

**המנוכא**, v. המנוכא.

**המנונא** pr. n. m. *Hamnuna*, name of several Amoraim. Y. Taan. IV, 68<sup>a</sup> רב ה' רב R. H. of Babylonia.—Y. Hor. III, 47<sup>c</sup> top. Shebu. 34<sup>b</sup>; a. fr.—Y. B. Bath. VI, end, 15<sup>c</sup> ספרא רב ה' R. H., the scribe.

**המנוכא** m. (מני, with format. ת, cmp. בורה) [*emblem of appointment to office, necklace*]. Dan. V, 7, a. e. (Kethib: המנוכא, המנוכא).—Targ. Prov. I, 9 (some ed. המנוכא).—Pl. המנוכא. Targ. Esth. II, 9.—V. המנוכא. [Greek transformation *μαννάχης*, fr. which *מנוכא*.]

**המניק**, **המניק** m. a sort of spoon or fork, with one end pointed and the other broad (similar to the *cochlear*, v. המניק). B. Mets. 25<sup>b</sup> סכיני וד' (Ms. R. המניק knives and fork (which may have been cast on the dunghill inadvertently). Succ. 32<sup>a</sup> דעביר כהמניק (Ms. M. הווא דהמניק when the palm-branch is formed like a *himnek* (Rashi: like the top of the stylus).

**המסי**, *Ithp.* אהמסי, v. המסי.

**המסיסא**, v. המסיסא.

**המסמסא**, **המסמסא** f. (מסמס) *melting, softening* of the brain or spinal column. Hull. 45<sup>b</sup> ראיזורה... ראיזורה ה' which (of the defects) is *hamrakhah*, and which *hämamasah*? Answ. כל שאינו יכול לעמוד וכו' when the column does not remain upright (when held in the hand). Ib. 53<sup>b</sup> המ' *decayed flesh*.

**המסס** or **מסס** m. (מסס) [*the dissolving (digesting) receptacle, the first stomach of ruminants*, cmp. המסס. Hull. III, 1 המסס (= המסס or המסס). Lev. R. s. 4; Midr. Till. to Ps. CIII, beg. המ' למהו the first stomach has the function of grinding (the food). Lev. R. s. 18; Koh. R. to XII, 3 'the grinders' (ib.) ה' ז' that is the stomach. [From later usage, e. g. Tur Yoré Deah 49, and from its Chald. equivalent it would seem that our w. is המסס, and the definite article fused with the ה' of the noun.]

**המסיסא**, **המסיסא** ch. same. Lev. R. s. 3; Koh. R. to VII, 19 המסי; Yalk. Koh. 976 המסי.

**המעסה**, **המעסה**, v. מעסה.

**המרה** m. constr. (מיר) *substitute*. Hull. 112<sup>a</sup> Ar., ed. חמר, v. המרה I.

**המרה I** f. (מיר I) *stuffing food down the throat of an animal*. Sabb. 155<sup>b</sup>, v. הלעסה.

**המרה II**, **המרה II** f. (מיר II) *rebelliousness, rebellion; contempt of court*, v. המרה II. Snh. 16<sup>a</sup> מהמרהו from the Scriptural text treating of his (the elder's) rebellion. Ib. 14<sup>b</sup> ה' המרהו his rebellion is legally punishable; a. fr.—Pl. המרהו. Midr. Till. to Ps. CVI, 7; Yalk. ib. 864 שהי ה' המרו וכו' they rebelled twice.

**המרה** f. (מיר) *change, המרה הדת, change of religion, apostasy*. Pes. 96<sup>a</sup> (Ms. M. משומדו); Yeb. 71<sup>a</sup> top.

**המרה II**, v. המרה II.

**המרכה** f. (מכה) *softening* of the brain or the spinal column into a liquid state, contrad. to המסמסא into a cohesive, pulpy substance. Hull. 45<sup>b</sup>.

**המשכה** f. (משכה) *conducting water through a channel*. Tem. 12<sup>b</sup>.

**המחא** (המחא) pr. n. pl. *Hamtha*. Targ. O. a. Y. I Gen. XIV, 5 (h. text קח).

**המתנה**, Koh. R. to III, 14, read: המתנה.

**הן** they, pl. of היא.

**הן** h. a. ch. (b. h. הן) 1) *here is, behold*. הן, *behold, they are*. Ned. V, 6 (48<sup>a</sup>) 'וכ' וד' לפניהן *behold, they are*. Bab. ed. (Mish. ואין; Y. ed. וד' בפניהן) and behold they are before thee (thine), but only in order that my father &c.—2) (introducing a question or exclamation) *how?, indeed!* Y. Shek. I, 45<sup>d</sup> bot. הן נקרא ולא וכו' can we, indeed, read this and not feel ashamed? (Bab. ed. marginal correct. Ms. M. הן נק'—3) *if*. Dan. II, 5, sq.; a. fr.—הן—הן—*whether—or*. Ezra VII, 26.—B. Bath. VII, 2 הן חסר הן יותר whether it be less (than a Beth Kor) or more. Ib. 3; a. e.—4) *yes* (cmp. אין I). B. Mets. 49<sup>a</sup>, v. הן II. Mekh. Yithro s. 4 answer הן ועל הן הן *no* to a prohibition and *yes* to a positive command. Ib. s. 5 'וד' ה' yes, indeed; a. fr.—Ned. 11<sup>a</sup>, a. fr. לא מכלל לא from the negative we derive the affirmative by implication; Y. ib. I, end, 37<sup>a</sup>, a. e. 'וכ' וכו' Men. X, 3 (65<sup>a</sup>).

**הן** (הון) 1) ה' ה' *he who*. Targ. Prov. XIX, 1, a. fr. in Ms., ed. Lag. q. v.—Pesik. Aharé, p. 169<sup>b</sup>, v. הון; a. e.—2) *this one, that one*. Y. Meg. I, 72<sup>a</sup> הון... הון (Y. Succ. III, 54<sup>a</sup> top לדין), v. הון. Y. Kil. IX, 32<sup>c</sup> top [read:] מה הן שאל להן וכו' Y. Keth. XII, 35<sup>b</sup> top מה הן שאל להן (corr. acc.) from all that this one asked that one &c.; a. fr.—3) *what?* Y. B. Mets. II, 8<sup>c</sup> הון, v. הון.—4) *where* (relat.), *where?* Esth. R. to I, 12 [read:] הן דליסטאה מקפת וכו' where the robber waylays, there he is executed. Y. Snh. I, 19<sup>a</sup> top; Y. Ned. VI, 40<sup>a</sup> bot. הן דמטא מטא where he came to, he came to (and his





לית' he who desires to make use (of people's hospitalities), may do so following the example of Elisha. R. Hash. 28<sup>a</sup>, a. fr.—Ex. R. s. 6, end; Tanh. Vaera 2 (prov.) מן שנייא לית' of acacias there is no profit except you cut them down, i. e. a wicked man can be converted by suffering only.—Taan. 23<sup>b</sup> מקרבא הקיחה Rashi (ed. הניחה) what good she does is a direct one (by giving bread); ולא מקרבא הניחה (read: הניחה) but I give money, and what good I do is indirect; Keth. 67<sup>b</sup> ומקרבא אהניחה (read: ומקרבא הניחה, pl.)—Y. B. Bath. V, 16<sup>b</sup> bot. בני רה' (emp. מצלי) good, worthy children.—2) loveliness, beauty (emp. נאה). Targ. Ps. XXIII, 2 הניחה דיהאין loveliness of plants (h. text ונאה).

**הניחא**, v. preced.  
**הניפה**, v. הניפה.  
**הניץ**, v. הניץ.  
**הניח**, v. הניחה ch.  
**הניח**, v. הניח.

**הניחא** ch. (preced.) to please, to profit. Targ. Jer. XXXI, 25 הניחא ed. Lag. (oth. ed. הניחה). Targ. Is. XLIV, 10 להניחא (h. text הניחא); a. e.—Part. הניחא Gen. R. s. 8 לך עביר מה רה' לך do what pleases thee.—Pl. הניחא Gen. R. s. 3; s. 9 לי ירחוק לא די לי these (worlds) please me, those did not &c.; Midr. Till. to Ps. XXXIV; Koh. R. to III, 11, v. הניחא.

**הניחא** 1) to please, do good, benefit. Targ. Hab. II, 18; a. fr.—Snh. 99<sup>b</sup> bot. מאי אהני לן רבנן (not אהני) what good have the Rabbis done us? Ab. Zar. 14<sup>b</sup> אהניא I did you good inasmuch &c. Y. Ber. I, 4<sup>b</sup> bot. ומה אהניא ליה (ed. Krot. ומה missing) what good will it do him?; Y. M. Kat. III, 83<sup>c</sup> bot. ליה ומה אהניא (corr. acc.); a. fr.—2) to take effect, be legal. Tem. 4<sup>b</sup> עביר אי אהניא if (what the law forbids) has been done, the act has its legal effect. Ber. 43<sup>a</sup> אהניא ליה הוכחה the lying down of a company for a meal has an influence (in that one says the benediction in behalf of all); a. fr.

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**הניחא** ch. (denom. of נאה, v. אהני I; emp. נאה) enjoyment, pleasure, benefit. Taan. 8<sup>a</sup> רש לך מה אהניא לך what does it profit thee (to bite)?—Sifré Deut. 5 (ref. to Deut. I, 6) גדולה וכו' your dwelling &c. was of great benefit to you; a. v. fr.—Snh. 26<sup>b</sup>, a. fr. בעל ד' a worldling.—Ned. IV, 1, sq.; a. fr.—Kidd. 41<sup>a</sup> ממנו רור ד' vow that you will have no favor at his hands. [Sifra B'har ch. III, Par. 3 הניחה, v. הניחה.]

**הניחא**, **הניחא** ch. same. Targ. Jer. XVI, 19.

Targ. Koh. II, 2; 12.—Targ. Y. Lev. V, 16 הניחה קודשא enjoyment of sacred property. Targ. Y. Gen. XXXVII, 26; a. fr.—Ex. R. s. 6, end; Tanh. Vaera 2 (prov.) מן שנייא לית' of acacias there is no profit except you cut them down, i. e. a wicked man can be converted by suffering only.—Taan. 23<sup>b</sup> מקרבא הקיחה Rashi (ed. הניחה) what good she does is a direct one (by giving bread); ולא מקרבא הניחה (read: הניחה) but I give money, and what good I do is indirect; Keth. 67<sup>b</sup> ומקרבא אהניחה (read: ומקרבא הניחה, pl.)—Y. B. Bath. V, 16<sup>b</sup> bot. בני רה' (emp. מצלי) good, worthy children.—2) loveliness, beauty (emp. נאה). Targ. Ps. XXIII, 2 הניחה דיהאין loveliness of plants (h. text ונאה).

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**הניץ**, v. הניץ.  
**הניח**, v. הניחה ch.  
**הניח**, v. הניח.

**הניחא** f. (נכר) deduction, diminution. Y. Ber. IX, 14<sup>b</sup> bot.; Y. Sot. V, 20<sup>c</sup> bot. [read:] פרוש מן הני מן מאי דאיהו a Pharisee 'from deduction' (who says), I take from what is mine (I stint myself) in order to do a good deed.

**הניחא** m. (homiletically=הניח; v. אהני) gratuitous, purposeless act, vanity. Erub. 19<sup>a</sup> (play on הניח) גיא ... שחבל יורדין בה על עסקי ה' the valley which all enter for affairs of vanity (worldly lusts).

**הניח**, v. הניח.  
**הניח** m. (Inf. Hif. of הניח) waving ceremony in the Temple.—ד' (Lev. XXIII, 10—12) the second day of Passover. R. Hash. IV, 3; Succ. III, 12; Y. Hall. I, 57<sup>c</sup> top; a. e.—Tosef. Arakh. I, 11 ביום ד' on the same weekday as the second day of Passover; Arakh. 9<sup>b</sup>; v. טיבאר.

**הניחא** f. (b. h.) same; brandishing, swinging. Pesik. R. s. 41 (ref. to רפה ניה Ps. XLVIII, 3) דיפה בהניפת הניחא who is beautiful when she waves the Omer; Yalk. Ps. 755; Yalk. Ex. 417 בהניפתה.—Y. Maasr. II, 50<sup>a</sup> top מגל הניפתה the swinging of the sickle.

**הניפק** m. (נפק) producing before court, esp. the legal endorsement of a note, stating that it has been produced in court and found valid. B. Mets. 7<sup>b</sup>; 16<sup>b</sup>; a. e.

**הניץ**, **הניץ** [the blossom,] name of a coin; pl. (through false analogy, v. הניחא). Tosef. B. Bath. V, 12<sup>a</sup>; Kidd. 12<sup>a</sup>, v. הניץ.

**הניץ** m. (Inf. Hif. of הניץ) sparkling, the first sparklings of the rising sun. Taan. III, 9. Ber. I, 2; a. fr.

**הַנְצָה** f. (גִּיזָה, v. preced.) *sprouting forth*. Men. 69<sup>a</sup> 'וכ' שִׁדְיֵיהֶן וְכ' שְׂרֵי... ה' (Rashi) does the offering of the two loaves cause the permission to use plants which had sprouted forth at the time of the offering, or is a distinct formation of fruits required?, v. הַנְצָה. Ib. 'ה' דִּפְרָא the coming forth of the fruit, ה' דַּעֲלָה of the foliage.

**הַמְתִּיקוֹן** m. pl. (תִּיקָה, תִּיקָה, with prefix; cmp. הַמְתִּיקוֹן) *pannelled ceiling*. Targ. I Kings VI, 9 (h. text גִּבְרִים).

**הַיֶּסֶב, הַסֵּב** m. (סֵב, Hif.) *placing the divans around the table*; in. gen. *banquet, meal in company* (v. הַסֵּב). Y. Maasr. IV, 51<sup>b</sup> top בְּשִׂדָּה ה' עֲשֶׂה if one arranges a meal in company in the field. Y. B. Bath. IX, 16<sup>d</sup> bot. 'וכ' וְעֲשֶׂה לוֹ ה' and he made the wedding meal for him in the *triclinium*. Y. Taan. IV, 68<sup>a</sup> bot. ה' סֵדֵר the position of couches at a banquet. Ib. the patriarchs lie in the grave ה' דָּרָךְ in the same position to one another as at meals (distinction between seniors and juniors; v. Sm. Ant. s. v. *Triclinium*).

**הַיֶּסֶב, הַסֵּב** I f. same; *lying down for a meal in company*. Ber. 43<sup>a</sup>, v. הָנִי. Ib. הִסְבָּה (Ms. M. הַסֵּב, v. preced. Ib. 52<sup>b</sup> הַסֵּב גִּוִּים Ms. M. (ed. הַסֵּב) a banqueting of gentiles. Pes. 108<sup>a</sup> הַסֵּב יִמִּין לְיָמֵינוּ lying on the right side at the Passover meal; a. fr.

**הַסֵּב II** f. (סֵב, v. Num. XXXVI, 7) *the transfer of landed property from one tribe to another*. B. Bath. 111<sup>b</sup> הַסֵּב ed. (Ms. H. a. Rashb. סֵב) the transfer which would be caused by the husband's succeeding to his wife's property. Ib. 112<sup>a</sup> הַסֵּב ה' Ms. R. (ed. סֵב, סֵב) the eventual transfer through the son's succession.

**הַסְגָּר** m. (סָגַר; v. Lev. XIII, 4, a. e.) *locking up the leper for trial*; cmp. הַסְגָּר. Y. Meg. I, 71<sup>b</sup> ה' מְרוּךְ after being locked up. Y. M. Kat. III, 82<sup>c</sup> bot.; a. fr.

**הַסְגָּר** f. same. Lev. R. s. 17 'וכ' ה' אֵין locking up (סָגַר, I Sam. XVII, 46) alludes to leprosy.

**הַסֵּת** (b. h.) *to be silent*. Num. R. s. 23 'וכ' וְכָל יִשְׂרָאֵל הָסֵת (to listen to him); Tanh. Masé 5 הַסֵּת; ed. Bub. 4 הַסֵּת.

**הַסְקִימִים**, Y. Snh. VIII, beg. 26<sup>a</sup>, read: אֲכַל הַסְקִימִים, v. הַסְקִימִים.

**הַסְחִימִים**, v. הַסְחִימִים.

**הַסֵּט**, v. הַסֵּט.

**הַסְמָא** f. (hasta) *spear*. Pesik. R. suppl. (p. 197<sup>a</sup> ed. Fr.) שִׁלַּח לָהֶם בְּסִמְאָה בְּרוּךְ הָאָרֶץ (read: שִׁלַּח לָהֶם עֵשֶׂה לָהֶם בְּסִמְאָה בְּרוּךְ הָאָרֶץ) he sends (or throws) a spear into their land (as a declaration of war, v. Sm. Ant. a. Luebker Reallex. s. v. *Hasta*).

**הַסֵּיבָה**, v. הַסֵּיבָה.

**הַסִּיחַ**, v. הַסִּיחַ.

**הַסִּיעַ** m. (סִיעַ)=preced. w., (with or sub. הַסִּיעַ) *dis-carding, giving up*. Y. Pes. I, 28<sup>b</sup> top הַסִּיעַ ה' דְּבַר הַזֶּה, v. הַסִּיעַ. Y. Shek. VII, beg. 50<sup>c</sup> ה' דְּבַר מַעֲוֹן וְכ' הַסִּיעַ sacrificial meat whose existence has been forgotten (is unfit and) requires decomposition before it is burnt. Y. Meg. IV, 75<sup>c</sup> top ה' מִפְּנֵי ה' because his attention may be diverted (by looking at the priests); Y. Taan. IV, beg. 67<sup>b</sup> מִסִּיעַ (corr. acc.). Y. Pes. X, 37<sup>d</sup> bot. ה' ה' מִפְּנֵי ה' because the thought of eating it has been abandoned.

**הַסִּים** Ar., v. הַסִּים.

**הַסְפָּד** m. (סָפַד) *funeral ceremonies, manifestations of mourning, funeral address, eulogy &c.* M. Kat. III, 8 ה' הַסְפָּד לְהַרְגִיל אֶת הָאָדָם in order not to invite lamentation. Tosef. ib. II, 17 עַל לֵב ה' *hesped* means beating on the heart. Y. Ber. III, 6<sup>b</sup> top [read:] ה' הַסְפָּד וְכָל הַמְסִיבִין בְּה' (v. Tosef. ib. II, 11 ed. Zuck., Var.) the leader of the lamentation and all those engaged in it. Y. Succ. V, 55<sup>b</sup> bot. ה' הַסְפָּד ה' הַסְפָּד ה' the mourning for &c. Sabb. 153<sup>a</sup> ה' מִהַסְפָּד ה' הַסְפָּד ה' from the way a person is mourned for you can learn whether he deserves future happiness; a. fr.—ה' קָשֶׁר ה' קָשֶׁר ה' *to compose and arrange a funeral song*. Y. Yeb. XVI, 15<sup>d</sup> top ה' קָשֶׁר ה' קָשֶׁר ה' found that lamentations were prepared in his house. Y. Yoma I, 88<sup>b</sup>; Y. Sot. I, end, 17<sup>d</sup>. Lam. R. introd. (R. Joh. 1).

**הַסְפָּד, הַסְפָּד** ch. same. Targ. Lam. I, 18; a. e.—Ber. 6<sup>b</sup>. Succ. 52<sup>a</sup>; a. fr.

**הַסְפָּה** f. (סָפַה or סָפַה) *seduction, enticement*. Yoma 22<sup>b</sup> ה' הַסְפָּה ה' הַסְפָּה ה' the sin against Uriah and that of counting the people to which he was enticed (II Sam. XXIV, 1). Hull. 4<sup>b</sup> ה' בְּרִיבִים ה' הַסְפָּה (the verb הַסְפָּה) never applies to verbal persuasion (but only to sensual influences). Sifré Deut. 87 אֵלָּא מַעֲוֹן ה' הַסְפָּה means leading astray; אֵלָּא גִירָי ה' הַסְפָּה it means instigation.

**הַסְתָּר** m. (Inf. Hif. of סָתַר) ה' פָּנִים ה' (from Deut. XXXI, 18) *hiding of face, divine anger, refusal to answer prayer*. Hag. 5<sup>a</sup> וְכ' ה' כָּל שְׂאֵי בְה' פ' וְכ' he who is not subject to the hiding of face (who does not suffer under general persecution) is none of them (not of Israelitish descent). Ib. b.

**הַעֲבָרָה** f. (עָבַר) 1) *carrying, bearing*. R. Hash. 27<sup>b</sup>, a. e. (ref. to הַעֲבָרָה, Lev. XXV, 9) הַעֲבָרָה ה' (leave the horn) in the way in which it was borne by the living animal (in its natural shape).—2) (= הַעֲבָרָה קוֹל-) *causing the sound to pass over a certain space, proclamation*. Ib. 34<sup>a</sup> ה' מִמְּשָׁה ה' ה' דִּילִיתָ ה' ה' מִמְּשָׁה ה' we learn the meaning of הַעֲבָרָה (Lev. I. c.) from the meaning it has in reference to Moses (Ex. XXXVI, 6). Sabb. 96<sup>b</sup>; Yalk. Ex. 413.—3) *leading across, passing*; in gen. *use of the stem*. Y. Snh. VII, 25<sup>b</sup> bot. (interch. with הַעֲבָרָה); Sifra K'doshim ch. VIII, Par. 4 וְכ' ה' מִהַ ה' as the 'passing' there (Deut. XVIII, 10) means through fire, so does the 'passing' here (Lev. XVIII, 21). Bekh. 32<sup>a</sup> ה' מִמְּשָׁה ה' analogy between the first-born and the tithes founded on

