

יבל I (b. h.) [to break through, come forth, run, flow.— V. יבול, יבולא &c.]

Hif. הוביל to lead; to carry, bring. Sifré Deut. 43 (ref. to Deut. XI, 17) not even as much as thou carriest to it (as seed); Yalk. ib. 869. R. Hash. 9<sup>b</sup>, v. הור ch.—Part. pass. מוביל one carried, unable to move, feeble &c. Toh. VII, 5 כפור מ' אפי' אפי' even if he is unable to move, even if he is tied; Tosef. ib. VIII, 7 כפור או מוגל או וזלה ed. Zuck. (ed. במלא, read: מוגל או); Y. Hag. II, end, 78<sup>c</sup> כפור ואפי' מאכל ואפי' (corr. acc.). [For הוביל to study, v. הוביל h.]

יבל, Af. אוביל, אוביל, אוביל ch. same. Targ. Ps. LXVI, 6. Targ. Is. X, 32 (v. infra); a. fr.—Erub. 27<sup>b</sup>, a. e. e. מוביל I will carry his clothes after him to the bath-house. Snh. 95<sup>a</sup> (ref. to ינפה, Is. l. c.) מוביל moving his hand to and back (= h. מוביל); v. מוביל, v. מוביל; a. fr.—[Ezra V, 14; VI, 5.]—Y. Meg. IV, 75<sup>b</sup> bot. כד דאינון תרתיידי מוביל וכ' when two scrolls are used, he carries one away and brings another in; Y. Sot. VII, end, 22<sup>a</sup> מוביל רוי תרתיידי (corr. acc.); Y. Yoma VII, 44<sup>b</sup> top מוביל (corr. acc.). Y. Sot. l. c. מוביל, v. מוביל. Y. Taan. III, 66<sup>d</sup> bot. הוביל מוביל (not מוביל) brought it thither.—[Y. Ab. Zar. III, 43<sup>a</sup> מוביל, v. מוביל ch. Ithpe. מוביל to be carried. Targ. Is. XXXIX, 6.]

יבל II, Pi. יביל (denom. of יביל) to cut off dry twigs, warts &c., to trim. Shebi. II, 2 מובילין מפרקין (Ms. M. a. Y. ed. מובילין, incorr.); expl. Y. ib. 33<sup>d</sup> top, v. יביל.

יביל I m. (יביל) = h. יביל, cut, brook.—Pl. מובילין. Targ. Lam. III, 48 (Levita sing.)

יביל II m. (יביל) withered piece.—Pl. constr. מובילין. Targ. Is. XLIV, 19, v. מוביל II.

יביל m. (v. preced., a. יביל) a species of grass, Cynodon (Agrostis, v. Sm. Ant. s. v., a. Löw Pfl. p. 183). Gitt. 68<sup>b</sup> bot. Ab. Zar. 28<sup>a</sup> bot., v. מוביל I.—Pl. מובילין. Sot. 10<sup>a</sup> (quot. Rashi to Ab. Zar. l. c., ed. דובלא, read: מוביל); Num. R. s. 9 (sing.), v. מוביל I. Hull. 105<sup>b</sup> אפי' ריפרא אפי' (not לרפרא) ate his meal so that the crumbs fell among the yablé. Ib. ו' עקריהו ל' he tore the plants out and cast them &c.—Yoma 78<sup>a</sup> מוביל in shoes made of yablé [Ar. מוביל, v. מוביל].

יבילונת, Y. Shebi. VI, 36<sup>d</sup> top, read: מובילונת.

יבילית f. (v. מוביל) a pulp made of Cynodon leaves and used for lining large water vessels. Kel. III, 6 (ed. Dehr. מובילית); Tosef. ib. B. Kam. III, 2 מובילית (v. Löw Pfl. p. 186).

יבילין m. (v. next w.) one afflicted with warts. Targ. O. Lev. XXII, 22 (ed. Berl. מובילין).

יבילת f. (b. h.; נבל) withered excrescence; 1) wart on the skin. Erub. X, 13 (103<sup>a</sup>) ו' דוחבין ר' (Rashi in ed. Sonc. מובילת, v. Rabb. D. S. a. l. note) you may cut off (on the Sabbath) a wart of an animal in the Temple. Ib.; Pes. VI, 1 תורכטו יבילתו the cutting of its (the sacrifice's)

warts; ib. 68<sup>b</sup> לוחו (ר') a moist wart, יבשה whose neck is dried up; a. e.—Pl. מובילות. Neg. VI, 7; Tosef. ib. II, 12 מובילת (corr. acc.); Sifra Thazr., Neg., Par. 1, ch. II מובילת, distinguished fr. מובילת or מובילת, v. מובילת.—2) parasitic excrescences on trees, or withered twigs. Y. Shebi. II, 33<sup>d</sup> top (expl. מובילין, not מובילין, Mish.) מובילת את מובילתו to remove excrescences; v. מוביל II.

יבם m. (b. h.) husband's brother, brother-in-law who in the case of his brother dying without issue enters his estate and marries his wife (Deut. XXV, 5, sq.). Lev. R. s. 20; Zeb. 102<sup>a</sup> מובילת her brother-in-law (Moses) was a ruler.—Yeb. IV, 3, a. fr. מובילת a widow waiting for the yabam to marry or reject her. Ib. III, 9 שעליה זיקת ר' who is tied to one yabam, v. יבם; a. fr.—Pl. מובילין. Ib. ר' שעליה זיקת שני ר' who is tied to two yabamim (one yabam having died after having engaged to marry her, the surviving brother combines in his person the original duty of the yabam to his first deceased brother, and the subsequent duty falling upon him on his second brother's death). Ib. IX, 1 מובילת ל' מובילת are forbidden in marriage to their brothers-in-law. Ib. 52<sup>a</sup> ר' שטר כחובתו ר' the deed of marriage for yabamim. Ib. ב' במאמר ר' be betrothed unto me by dint of the promise arranged for yabamim; v. מובילת. B. Bath. 119<sup>b</sup> ר' פרשה the chapter relating to the duties of the yabam and y'bamah; a. fr.—Denom.

יבם, יבם (b. h.) to marry the wife of a brother who died without issue. Yeb. II, 1 ו' ר' ו' and afterwards the second brother married &c. Ib. 6 מובילת and one of the brothers may marry her. Ib. IV, 5 מובילת או מובילת either discharge (v. מובילת) or marry (her). Ib. מצוה מובילת on the eldest brother the duty devolves (in the first order) to marry the deceased's widow. Ib. II, 7 מובילת ר' the other brothers must not both marry, but one discharges one, and the other &c.; a. fr.

Hithpa. מובילת, Nithpa. מובילת to be married by the yabam. Ib. I, 2 מובילת ולא מובילת she must take off the yabam's shoe, but cannot be married to him. Ib. 4 מובילת if they have been married &c. Ib. 20<sup>b</sup> מובילת ought not to be &c. Num. R. s. 21 מובילת אמנו and if daughters are not considered as legal heirs, let our mother be taken in marriage by the yabam; a. fr.

יבם, יבם ch. same. Targ. Gen. XXXVIII, 8. Targ. Deut. XXV, 7; a. e.—Yeb. 39<sup>b</sup> מובילת if thou so desirest, marry her. Ib. מובילת ל' מובילת if thou consentest to marry, marry. Ib. 40<sup>a</sup> מובילת מובילת they must marry &c.—Ib. 31<sup>b</sup> מובילת ל' מובילת let him marry one and &c.; a. e.

Ithpa. מובילת, contr. מובילת as preced. Hithpa. Ib. 30<sup>b</sup> מובילת (= מובילת) to be taken in marriage by the yabam. Ib. 32<sup>a</sup> מובילת let her be taken &c.; a. e.

יבם, יבמה, יבמה ch. = h. יבם. Targ. Y. Num. XXVII, 4 מובילת (= h. מובילת), v. מובילת. Targ. Deut. XXV, 5. Y. ib. 9 מובילת; a. e.

יבמה f. (b. h.; v. יבם) sister-in-law, esp. y'bamah, 71

*the widow of a brother who died without issue.* Yeb. IV, 10 לא וכו' a widow must be neither discharged nor married before three months after her husband's death. Ib. 1 החולץ ליתבמהו he who discharges his sister-in-law. Ib. 2 הכונס את יבמתו he who marries &c.; a. fr.—*Pl.* יבמות. Ib. V, 3; 5; a. fr.—*Y'bamoth* (the legal relations between Yabam and Y'bamah), name of a treatise of Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Nashim.

**יבמות** f. (preced. wds.) *the marriage of the yabam.* Yeb. 52<sup>b</sup> קירשה לשום א' if he betrothed her with the intention of complying with the law concerning the *yabam*, v. אישיות.

**יבמות**, **יבמו**, **יבמו** ch.=h. יבמה. Targ. Ruth I, 15.—Targ. Deut. XXV, 7; a. e.

**יבנה** (b. h.) pr. n. pl. *Jabneh, Jamnia*, north of west of Jerusalem, seat of the Sanhedrin after the destruction of Jerusalem. R. Hash. 31<sup>a</sup>, sq. Gitt. 56<sup>b</sup> וכו' give me (promise to spare) J. and her scholars; Ab. d'R. N. ch. IV.—Keth. IV, 8, a. fr. בכרם ב' in the college of R. Johanan b. Zakkai in J., v. כפרים. Y. Sot. VII, end, 22<sup>a</sup>.—Tosef. Dem. I, 13 וכו' אוצר א' the store of provision in J., inside of the fortification. Ib. 14; Tosef. Makhsh. III, 15; Y. Dem. III, 23<sup>c</sup> bot.; v. גזרה.

**יבקא** v. יבקא.

**יברוח** m. *mandragora, mandrake* (v. Löw Pfl., p. 188).—*Pl.* יברוחין. Gen. R. s. 72 (expl. יודאים, Gen. XXX, 14).

**יברוחת**, **יברוחת** ch. same. Y. Sabb. VI, 8<sup>b</sup> top; Y. Erub X, 26<sup>c</sup> וכו' וזהו דקרא על א' to read a Bible verse over mandrake is forbidden (as a superstitious practice).—*Pl.* יברוחת, יברוחת. Targ. Gen. XXX, 14, sq.—Snh. 99<sup>b</sup>.

**יבש** I m. (b. h.; emp. באש, באש, באש) *parched, dry, withered*, opp. לח moist, green. Dem. II, 3 לח fresh or dried fruits. Ib. 5 שלשה קבין ב' wholesale dealing in dried fruits means three Kab. Y. ib. II, end, 23<sup>a</sup> נזנו שיעור ל' for dried fruit they make quantity the standard; a. fr.—*Pl.* יבשין, יבשין, יבשין. Sabb. IV, 1. Pes. II, 6; a. fr.—*Fem.* יבשה, יבשה. Ukts. I, 2; a. fr.—Tosef. Ter. VII, 16 נעשית א' the date became dry (so as to be called יבשה).—*Pl.* יבשה, יבשה. T'bul Yom III, 6 תמרים א' opp. רטובה; a. fr.

**יבש**, **יבש** ch. same. Targ. Josh. IX, 5; 12. Targ. Job. XIII, 25 (ed. Wil. יבש); a. e.—*Pl.* יבשין, יבשין. Targ. Ez. XXXVII, 2; 4.—*Fem.* יבשה, יבשה. Gitt. 69<sup>b</sup>. Bets. 33<sup>a</sup>; a. e.—[V. יבשה.]

**יבש** II (b. h.; preced.) *to be dry, to wither.* Bets. 26<sup>b</sup> שר' מוקצה stored fruits (v. מוקצה) which were dry (on Friday), though the owner did not find it out until the Sabbath day; Y. ib. I, beg. 60<sup>a</sup>.

*Pi.* יבש to dry up. Gen. R. s. 33 וכו' וליתבש וכו' עתיד in the future a righteous man (Elijah) will come and lay the world dry (through want of rain).

**יבש**, **יבש** ch. same. Targ. O. Gen. VIII, 14 יבשה ed. Berl. (oth. ed. יבשה).—Y. Taan. III, 66<sup>d</sup> יבשה ידיה his hand withered. Gitt. 69<sup>b</sup> וכו' ידיה היא יבשה (read יבשה) as this hand (of the dead man) is withered, so may the milt of . . . . dry (shrink to its normal size); a. e.

*Pa.* יבש, יבש to dry. Targ. Josh. II, 10.—Targ. Prov. XVII, 22; a. e.—Gitt. l. c. וניבשנהו בטילא and let him dry them (the leeches) in the shade; a. e.

*Ithpa.* יבש, יבש to be dried up, withered. Targ. Ps. CII, 5 Ms. (missing in ed.). Targ. Y. Gen. VIII, 14; a. e.—Targ. Job XXXVIII, 11 Ms. (ed. תשור).—Gitt. l. c. וניבשנהו הייא טילא, v. supra.

**יבשת** f. (b. h.; preced. wds.) *dry land, shore.* Gitt. 56<sup>b</sup> וכו' עלה ל' he went ashore. Yeb. 121<sup>a</sup> וכו' עליתי ב' and when I landed. Ber. 61<sup>b</sup>; a. fr.

**יבשת** f. (preced.) *dry fruits, dried vegetables.* Tosef. Shebi. IV, 16, contrad. to יבשת.

**יבש**, **יבש**, **יבש** f. ch.=h. יבשה. Targ. Gen. I, 9 (some ed. יבש).—Targ. Ps. XCV, 5; a. e.—Tam. 32<sup>a</sup>, v. יבש.

**יבש**, Sifré Deut. 233, v. טבא.

**יבש**, v. יבש.

**יבש**, v. יבש.

**יבש**, v. יבש.

**יגודיה** pr. n. pl. *Ygudya*, near Ascalon. Tosef. Ohol. XVIII, 15 ed. Zuck. (R. S. to Ohol. XVIII, 9 יגוד).

**יגון** m. (b. h.; יגנה) *pain, grief.* Midr. Till. to Ps. CXLVII, end.—Tanh. Sh'mini 11 וכו' בלבו וכו' כי הדין for when the wine leaves his body, grief enters his (the drunkard's) heart; a. fr.

**יגון**, v. יגון, יגון.

**יגון**, v. יגון.

**יגע**, v. יגע.

**יגיעה** m. (b. h.; יגע) *painstaking, labor.* Ber. 8<sup>a</sup> הנוחה מיגיעו he who enjoys the fruits of his own labor. Koh. R. to I, 3 וכו' כמה צער וכמה א' how much trouble and how much weariness does he experience. Midr. Till. to Ps. II וכו' וכל יגיען וכו' and all their toil is in vain; a. fr.

**יגיעה** f. (b. h.) same. Gen. R. s. 10, end; ib. s. 3, a. e. וכו' לא בעמל ולא ב' (some ed. יגיע) not with trouble and wearisome labor did the Lord create &c.—Y. Snh. X, 28<sup>a</sup> top ל' Koh. R. to XII, 12 ליתגועו בשר' for painful study, v. תגועו. Taan. 16<sup>a</sup> בשדה א' ויש ל' has his labor invested in the field.—Lev. R. s. 19; Midr. Sam. ch. V וכו' לא שכר א' does not the Lord reward the work of studying?; a. fr.—*Pl.* יגיעוה. Ber. 58<sup>a</sup>; Y. ib. IX, 13<sup>c</sup> top וכו' יגע וכו' how



נד על רד, על רד (abbr. "ע") *through, by means of*. Gitt. 40<sup>b</sup> אהרן שמה זיכה לו ע"י אהרן he may have benefitted him (given him his liberty) through the agency of another person (without the slave's knowledge). Nidd. I, 1 מעט לטהר the period of twenty four hours is modified by the interval between one examination and the other (if that interval is less than twenty four hours); a. v. fr.—because the Israelites guarded themselves against unchastity, they were redeemed; a. v. fr.—*gradually, little by little*. B. Kam. 80<sup>a</sup> (opp. מיד); Tosef. ib. VIII, 15. Par. VIII, 7 Hai G. (ed. only once "ע").—בלאחר יד, v. אהרן.—*Yadayim*, name of a treatise of the Mishnah and Tosefta, of the Order of Tohároth, containing the laws of levitical cleanness or uncleanness of the hands.

נד, נד ch. same. Targ. Num. XXXV, 17; a. fr.—V. אהרן.—Kidd. 30<sup>a</sup> top נד while thy hand yet rests on thy son's neck (as long as you have control over him). Ab. Zar. 15<sup>a</sup> נדספסירא (=h. יד) through an agent; a. fr.—*Pl.* נד, Targ. Ez. XXI, 12 (ed. Wil. נד). Targ. Is. XIII, 7; a. fr.—על רד, v. preced. Targ. Ps. LXXXIX, 20. Targ. Y. Num. XXXIII, 1; a. fr.—ע"ש=h. ע"ש. Targ. Y. II Gen. XLIV, 18.—מן רד, v. preced. Targ. Y. Gen. I, 3. Targ. Ps. LIX, 12; a. e.

\*נד pr. n. pl. *Y'dad*, Y. M. Kat. III, 82<sup>a</sup>.

נד, v. יד.

נד, (b. h.) pr. n. m. *Jaddua*. B. Mets. VII, 9 J. the Babylonian.

נד m. name of a bird (Maim.) or a beast (Rashi), a bone of which is used for witchcraft. Targ. Y. Lev. XIX, 31 (ed. Amst. נד); a. e.—Snh. 65<sup>b</sup>; (Tosef. ib. X, 6 ידעני).

נד, v. נדע.

נד, נד (b. h.) *to point, move* (emp. b. h. נד).—Denum. נד.

*Hif.* הוד [to raise hands.] 1) *to thank, acknowledge; to give praise*. Taan. 6<sup>b</sup> לך... מודים we offer thanks unto thee. Ber. V, 3 he who says in public prayer מודים... מודים 'we thank, we thank' (as if pointing in different directions and acknowledging two divinities) must be silenced. Ib. IX, 5 (play on מאריך, Deut. VI, 5) בכל לוי מודה... הוי מודה for whatever measure He metes out to thee, give thanks to Him. Ib. 54<sup>b</sup> צריכין להודות four persons are bound to offer public thanks; a. v. fr.—2) *to admit, consent, to confess*. Pes. IV, 9 (56<sup>a</sup>); Ber. 10<sup>a</sup> על ג' הודו לו concerning three of his acts they agreed with him. B. Mets. 3<sup>a</sup>, a. fr. במקצת המענה he who admits part of his opponent's claim. Shebu. VI, 3; Keth. 108<sup>b</sup>, a. e. ווד' לו בשעורם I. B. Mets. 12<sup>b</sup> when the debtor admits his indebtedness; a. v. fr. [Tosef. Par. IX (VIII), 6 מודין, v. אהרן, comp. *Hithpa.* הוד, *Nithpa.* נוד, (denom. of הוד) comp. Josh. VII, 19) *to confess* one's sins before God. Yoma III, 8 והוד' לו and confesses in public. Ib. 40<sup>a</sup> ולתהודות to cast lots and to make confession (on the head of the

scapegoat). Y. ib. VIII, end, 45<sup>c</sup> צריך צריך although he has made confession in the evening prayer, he must again confess &c.; a. fr.—V. יודע.

נד, *Pa.* הוד, *Hithpa.* נוד ch. same, *to confess*. Targ. O. Lev. V, 5 (Y. יודע *Af.*). Targ. Y. II Deut. III, 29 מודין a. e.

*Af.* הוד as preced. *Hif.* Targ. Prov. XXVIII, 13.—Targ. Gen. XLIX, 8; a. fr.—Yoma 7<sup>a</sup> מודין I admit (agree). Keth. 85<sup>a</sup> ומודתא and she may admit her debt.—Ber. 54<sup>b</sup> צריך לאודעו he must offer thanks in the presence of &c.—Shebu. 39<sup>b</sup> במקצת וא' במקצת if he denies part and admits part of the claim; a. fr.

נד m. (b. h.; redupl. of נד; emp. הוד) [*pointed out, chosen, beloved; chosen spot*. Men. 53<sup>a</sup> בן ר' יובנא ר' יובנא the beloved (Solomon), son of the beloved (Abraham), shall rise and build a chosen structure (Temple) to the beloved (the Lord) in the lot of the beloved (Benjamin), that in it the chosen ones (Israel) be atoned for. Y. Ber. IX, 14<sup>a</sup> bot.; Sabb. 137<sup>b</sup> (benediction on circumcision) אשר קידש ר' מבטן who sanctified the chosen one (Abraham, Is. XLI, 8; others: Isaac, with ref. to Gen. XXII, 2) from the womb.—*Pl.* נד, v. supra.

נד f. (b. h.; preced.) *choice; the chosen people*. Y. Ber. IX, 14<sup>a</sup> bot.; Sabb. 137<sup>b</sup> שארנו (זרע קידש) the chosen (of the holy seed) of our blood (race).

נד f. (נדע) *knowledge, esp. (Lev. IV, 14; 23; 28) finding out, discovery, consciousness*. Shebu. 5<sup>a</sup>, a. e. הודעו ר' ביה רבו שמה the knowledge acquired in the teacher's house (a theoretical knowledge that one who touches an unclean thing becomes unclean &c.) is also called a knowledge (as regards the applicability of the verb נעלם). Ker. IV, 2 אם היתה ר' בנתיים if there was consciousness between the two acts (if he found out his first transgression before committing the second). Shebu. I, 2 ברוחל ר' original consciousness (knowing that he became unclean) and final consciousness (finding out that he had eaten sacred things in uncleanness) but forgetfulness between. Hor. 2<sup>a</sup>, a. fr. מודיעתו he who regrets when he finds out his transgression; a. fr.—*Pl.* הודעו. Sheb. I, 1 הודיעתו ר' the laws concerning the discovery of having sinned through uncleanness; ib. II, 1; a. fr.

נד ch. same, *knowledge*. Targ. Prov. I, 4. Ib. XXII, 17; a. fr.

נד (b. h.; emp. נד) [*to point out, select, love,*] 1) *to recognize, know; to find out*. Pes. 87<sup>b</sup> שרי שחנא when he was convinced that he had done wrong. Ib. אהרן ואין אהרן and thou knowest not whether &c. Ib. יודע ווד' the Lord knows that Israel cannot endure the cruel persecutions of Rome (v. Rabb. D. S. a. l. note); Yalk. Hos. 529. Shebu. 4<sup>b</sup>; ib. 5<sup>a</sup> שרי it says, 'and it escaped his memory' (Lev. V, 3)—this proves that there was a time when he knew (the nature of his act, v. הודיעו). Zeb. 115<sup>b</sup> ווד' ר' this word (Ex. XXIX, 43) the Lord had said to Moses, but he did not understand it, until the sons of Aaron

died. Ib. מן מקום הן . . . ידועי כיון שר' when Aaron learned that his sons were the chosen of the Lord (Lev. X, 3); a. v. fr.—*Part. pass.* ידוע a) *chōsen. Pl.* ידועים, constr. ידועי, v. supra.—b) *known, special, certain.* Sifra Vayikra, Hobah, Par. 6, ch. VIII א' חטא א' known (discovered) sin, v. ידועה. Y. Sot. I, 16<sup>c</sup> טמאא ידועה (not ידוע) an ascertained levitical uncleanness, opp. ספק; a. fr.—*ידועה it is sure.* R. Hash. 20<sup>b</sup> ב' שניאא וכו' the moon must have been visible &c. Succ. 49<sup>b</sup> ב' שהוא וכו' . . . כל אדם a popular man (v. הן) is, you may be sure, a God-fearing man; a. fr.—2) (euphem.) *to have sexual intercourse with.* Yeb. 57<sup>a</sup> בלא ידועה when he never had connection with her. Esth. R. to III, 7 וכו' שלא ידעה איש וכו' whom no man except her husband touched; a. e.

*Hif.* ידועה *to make known, inform.* Gen. R. s. 22, beg. (ref. to Gen. IV, 1, reading ידע for homiletical purposes) לכל הדרך ארץ לכל he showed to all the way of the land (propagation, v. הרה). Hull. V, 3 להודיע צריך must inform (the purchaser). Ab. IV, 22 ולהודיע צריך to learn, to proclaim and to be made to feel (be thoroughly convinced). Sabb. 10<sup>b</sup> להודיע צריך must inform him. Ib. לך והודיעם go and tell them. Ib. צריך לה לאמו . . . הנותן he who gives bread to a child must inform his mother; a. fr.

*Hof.* ידועה *to be informed, become conscious; to be made known.* Shebu. I, 6 ו' ולא ה' whether he became conscious (of his transgression) or not. Sifra Vayikra, Hobah, ch. XX, Par. 12 (ref. to Lev. IV, 23; 28) את ה' שלהם when they become known; a. fr.—B. Bath. 113<sup>b</sup> הודיעה Ms. M. (v. ארבע II).

*Nif.* ידוע same. Hor. III, 3. Ab. IV, 22, v. supra. Shebu. 9<sup>b</sup> שסופי ליודע of which he is likely to be informed. Hull. 9<sup>a</sup> עד שיודע לך, v. חזקה. Nidd. IX, 5, v. infra; a. fr.

*Hithpa.* ידועה (1) *to ascertain* (עד שיודע לך וכו' until he ascertains the exact place of uncleanness; Pes. 10<sup>a</sup> שהיודע הטמאא נודע לו (v. Rabb. D. S. a. l.). Y. Sabb. III, 6<sup>b</sup> נודע לך וכו' he found it out after sunset; a. fr.—2) (v. מודע) *to force one's self upon the notice of; to pretend friendship for.* Ab. I, 10 הודיע לרשעו אל אל הודיע לרשעו do not make thyself a partisan of the (foreign) government.

*ידע* ch. same. Targ. Gen. IV, 1; a. fr.—Ib. XXX, 26; a. fr.—Fut. ידע, ידע (fr. נדע). Targ. Ps. XXXIX, 5 אידע Ms. (ed. אידע). Targ. Ex. VIII, 6; a. fr.—Ber. 33<sup>b</sup> לא אידע I learned nothing either about this &c. Snh. 103<sup>a</sup> (prov.—of one who derives no lesson from adversity or success) בכרי ליה ולא א' וכו' Ms. M. (ed. רלא, v. Rabb. D. S. a. l.) they lament to you and you understand it not, they laugh to you and you understand it not; ידע ליה וכו' למאן דלא א' וכו' (not למר) woe to him who knows not the difference between good and evil; a. fr.

*Af.* ידועה as preced. *Hif.* Targ. Ex. XXXIII, 13. Targ. Ps. CVI, 8 לאודיעה (Ms. לאנדי, v. supra); a. fr.—Snh. 11<sup>b</sup> מודיעין אנחנו וכו' we (the Sanhedrin) notify you &c.; Y. ib. I, 18<sup>d</sup> top מודיענא; Tosef. ib. II, 6 מודיענא (Var. מודיעיה Ms. M.) מאן לודיעה לבר וכו' Sabb. 33<sup>b</sup> Oh, that some one would inform the son of Yoḥai &c. Ned. 62<sup>a</sup> לאודיעי נפשיה to make one's self known (as a

scholar). Gen. R. s. 11 מאן את מודע לי (some ed. מודע) how will you prove it to me?; a. fr.

*Pa.* ידע same. Cant. R. to III, 6 וכו' shall I not let him know with whom he is dealing? Gen. R. s. 11, v. supra.—*Part. pass.* מודע friend. Targ. Ps. LXXXVIII, 9 מודעי Ms. (ed. מודעי, hebraism).

*Ithpe.* ידועה, *Ithpa.* ידועה *to be made known, to make one's self known.* Targ. O. Gen. XLV, 1. Ib. XLI, 21; a. fr.—[Targ. Y. Deut. XXI, 11 רחידעון, read: רחידעון, as in v. 14.]—Hor. 2<sup>a</sup> מודיע להו לבי דינא if the court were made aware of it. Sabb. 71<sup>b</sup> וכו' ליה קודם וכו' he became aware of it before setting the sacrifice aside; a. e.

*ידעוני* m. (b. h.; ידע) *sooth-sayer, charmer.* Snh. 65<sup>b</sup>; Tosef. ib. X, 6, v. ידוע; a. e.

*ידעיה* (b. h.) pr. n. m. *Jedaijah*, 1) a priestly division, named after its head. Taan. 27<sup>a</sup>, sq.; Arakh. 12<sup>b</sup>. Y. Taan. IV, 68<sup>d</sup>.—2) poetic name of *Sepphoris* in Galilee whither the division of J. was exiled (v. Y. l. c.). Koh. R. to VII, 11; IX, 10 בטי בטי sons of J. (inhabitants of Sepph.).

*ידפח*, v. ידפח.

*ידקרה*, v. ידקרה.

*יה* (b. h.) *Yah*, abbreviation of the Tetragrammaton. Succ. IV, 5 (45<sup>a</sup>, missing in Ms. M., v. marginal note to ed.); Tosef. ib. III, 1 ליה ולך מודה unto Yah and unto thee, O altar (do we give praise); Succ. 45<sup>b</sup> ליה אנחנו ליה אנחנו to Yah we offer thanks and thee (altar) we praise. Ib. V, 4 (51<sup>b</sup>) אנן ליה וליה עינינו we are Yah's and to Y. we lift up your eyes. Gen. R. s. 79, end, v. ידקרהיין; a. e.

*יה* II (interj.) *Oh!* exclamation of distress. Gen. R. s. 92 (play on יה, Ps. XCIV, 12).

*יהב* (h. יהב) *to give.* Targ. Gen. III, 12. Targ. Job III, 19 יהב Ms. (ed. יהב, ed. Wil. יהב); a. fr.—*Part. pass.* יהב יהב, Targ. Num. III, 9; a. fr.—*Imperative* יהב יהב. Targ. Gen. XXX, 26; a. fr.—Y. Ber. VIII, 11<sup>b</sup> bot., a. fr. ליה יהב gave him assurance of safety. Ib. יהב את פלגא (read as:) Y. Naz. V, end, 54<sup>b</sup> וכו' יהב את חבובי ליה וכו' he ordered that they give him (to eat); they gave him, and he ate. Kidd. 9<sup>a</sup> יהביתניא לך וכו' (read: יהביתניא) if I give it to thee, wilt thou be betrothed unto me? Said she מהביתניא לך וכו' give it; וכו' כל חבה מהביתניא וכו' all such phrases as 'give it', mean nothing (do not mean assent to the proposal); a. v. fr.—*נשא ונתן* (h. נשא ונתן) *to deal.* Cant. R. to III, 6. Y. Shebi. VII, 37<sup>c</sup> top; a. e.—Lev. R. s. 19, v. infra.—2) *to put, place.* Targ. Ex. XVI, 33; a. fr.—Y. Keth. XII, 35<sup>a</sup> bot. אן אן יהביתניא ליה וכו' if we put him (his coffin) anywhere, we must put him with R. &c.; a. fr.

*Ithpa.* ידועה, *Ithpe.* ידועה *to be given.* Targ. Is. IX, 5. Targ. Ex. V, 16; a. fr.—Kidd. 7<sup>a</sup> למודיעה because it (money or money's worth) may be given away without consideration; v. יתן.—[Lev. R. s. 19 . . . רחידעון, read: רחידעון, v. ידועה, v. ידועה וכו']

*יתבא* m. (=b. h. יהב; preced.) [*that which is put on,*] *bundle, load* on the back. R. Hash. 26<sup>b</sup>; Meg. 18<sup>a</sup> (as an analogy to יהב, Ps. LV, 23) the Arab said, יתבא יתבא





s. 14 ר'—Gen. R. s. 10 אבא (abbr. אבין q. v.).—Y. Ber. II, 5<sup>a</sup> top. Ib. IX, 14<sup>a</sup> top; a. v. fr.

יודן (יהודין) is *this*. Targ. II Esth. VII, 5 (h. text הוא זה, זה הוא).

יודנה pr. n. f. (v. יודן) *Yudanah, Yudani*. Y. Ab. Zar. II, 41<sup>a</sup> ברי יודנה; Y. Ter. VIII, 45<sup>c</sup> bot. בר. י. Bar. Y.; cmp. יודני.

יודפאח, v. next w.

יודפת, יומבת, יודפת pr. n. pl. *Yodfath, Yotapata*, a fortress in Galilee (v. Jos. B. J. III, 7, 6, sq.; cmp. יודפת II Kings XXI, 19). Arakh. IX, 6 הישנה ר' the old fort of J.—Tosef. Nidd. III, 11 בקעת יסבה the valley of J.; Nidd. 20<sup>a</sup> יודפת.—Denom. יודפאח m. of J. Zeb. 110<sup>b</sup>; Meil. 13<sup>b</sup> יודפאח (corr. acc.); Y. Succ. IV, 54<sup>c</sup> bot. יודפאח.

יודקי, יודקי, יודקי, read: יודקין m. pl. (judices) *judges*; ר' *chief justice*, v. ארכי III. Gen. R. s. 50, beg. Ar.—[Mus. in Ar. ed. Koh. s. v. ארכידיקי, Var. ארכידיקי (ἀρχιδίκης); ed. הדיינים.]

יודקרת, יודקרת pr. n. pl. *Yodkereth* (a disguised translation of *Diospolis=Lydda*). Taan. 23<sup>b</sup>, sq. ר' יודקרת Ar. (ed. יודקרת, Ms. M. 2 יודקרת) R. J. of Yodkereth (cmp. יודקרת, Fr. M'bo, p. 5<sup>b</sup>, sq.).—\*Kidd. 16<sup>b</sup> קא דווינא הבא ר' Ar. (ed. יודקרת) I see here the influence of the Yodk. school; (for other explain., v. Rashi a. l., a. Koh. Ar. Compl. s. v. יודקרת).

יודקרת m. (יהוד) 1) *a sparkling gem*. Targ. Y. Gen. VI, 16.—Pl. יודקרת. Targ. Esth. I, 4; Targ. Lam. IV, 7 (Var. יודקרת); Targ. Cant. VII, 2 (ed. Lag. יודקרת).—2) *haughtiness, assumption*. Ber. 17<sup>b</sup> כהי (יהודקרת) it looks like an assumption (to appear more observant than others). Ib. היישי cares for the appearance of assumption (and therefore forbids); Pes. 55<sup>a</sup>. Succ. 26<sup>b</sup> ליה ביה משום ר' there is no appearance of presumption to be apprehended in doing so.

יודקרת, יודקרת, v. יודקרת.

יודקרת m. (יהוד) *debtor*. Targ. Prov. XXII, 7; v. יודקרת.

יודחאי pr. n. m. *Yohai*, esp. known Y. the father of R. Simeon. Sabb. 33<sup>b</sup>; a. v. fr.

יודחאי I, יודחאי *Yohana*. 1) pr. n. m. Hull. 133<sup>a</sup> מר; Ab. Zar. 16<sup>b</sup> מר יודחאי.—2) pr. n. pl. Gen. R. s. 40, beg.; ib. s. 25, end; ib. s. 64, beg.; Midr. Sam. ch. XXVIII, a. e. (prov.) שילח חטא (not חטא) Shilo sinned a. Y. is punished (i. e. the later generation pays for the sins of ancestors).—V. יודחאי.

יודחאי II f. *Yohana*, name of a species of locusts. Sifra Sh'mini, Par. 3, ch. V; Hull. 65<sup>a</sup> ר' הירושלמיר the Jerusalem Y.

יודחאי pr. n. *Yohani*; 1) pr. n. m. Ab. Zar. 16<sup>b</sup>, v. יודחאי.—Men. 85<sup>a</sup> ר' וממרא (some ed. יודחאי) Y. and Mamre

(two Egyptian sorcerers); v. יודחאי.—Esth. R. to I, 4 ר' בר (some ed. יודחאי) Bar-Y.—2) pr. n. f.—Zeb. 62<sup>b</sup> (a fictitious name).—Sot. 22<sup>a</sup> ר' בר רשבי (a hypocritical sorceress, v. Rashi a. l.).

יודחאי (b. h.) pr. n. m. *Johanan, John*; 1) J. ben Karea, a follower of the Babylonian governor of Judaea (Jer. XI, 8 sq.). Esth. R. introd., beg.; Y. Succ. V, 55<sup>b</sup> top; Mekh. B'shall., Vayhi, s. 2.—2) John Hyrcan, the Asmonean highpriest and king (ר' כהן גדול). Maash. Sh. V, 15; Sot. IX, 10; a. fr.—3) name of several Tannaim, esp. a) Rabban J. b. Zaccai. Ab. II, 8. R. Hash. IV, 3. Mekh. Yithro, Bahod., s. 11. Sot. IX, 9; 15. Gitt. 56<sup>a</sup>, sq.; a. v. fr.—b) R. J. b. Bag-Bag (usu. only Ben-Bag-Bag). Y. Keth. V, 29<sup>d</sup> bot. B. Kam. 27<sup>b</sup>; a. fr.—c) R. J. b. B'roka. B. Kam. X, 2; a. fr.—d) R. J. b. Godgada. Eduy. VII, 9; a. e.—e) R. J. has-Sandler. Ab. IV, 11; a. fr.—f) R. J. b. Nuri. Erub. IV, 5; Gitt. 67<sup>a</sup>; a. fr.; 4) name of several Amoraim, esp. R. J. han-Nappaḥ or Bar Nappaḥ (the Smith). Y. R. Hash. II, 58<sup>b</sup> top. Hull. 137<sup>b</sup>; a. v. fr. (as R. J. only); v. Fr. M'bo p. 95<sup>b</sup>, sq.—V. יודחאי.

יודחאי m., pl. יודחאים, יודחאים *genealogical records, traced genealogy*. Kidd. IV, 1 עלו וכ' ten classes of Jews of traced genealogy went up from Babylonian captivity. Y. Taan. IV, 68<sup>a</sup> bot.; Gen. R. s. 98 מגילת ר' מצאו וכ' a roll containing genealogical records was found &c. Yeb. IV, 13; ib. 49<sup>b</sup>.—Y. Succ. V, end, 55<sup>d</sup>; Cant. R. to V, 5 שלשלת (הי) the genealogical chain; Gen. R. s. 82. Ib. יודחאי the genealogical privileges of the first-born, opp. to בבורה במון the material privileges (double-share). Ruth R., end ר' מה ארם יש לכם ר' what records have you to show?—Pes. 62<sup>b</sup> ר' ספר since the Book of Genealogy (a commentary to Chronicles) was suppressed (or disappeared, in the Roman days). Ib. יודחאי teach me the book of records (Chronicles); a. e.—V. יודחאי.

יודחאי (b. h.) pr. n. f. *Jochebed*, the mother of Moses and Aaron. Sot. 12<sup>a</sup>; B. Bath. 120<sup>a</sup>; Ex. R. s. 1; Gen. R. s. 94; a. fr.

יודחאי f. ch.=h. יודחאי, *power, ability*. Targ. Y. Gen. IV, 15. Targ. Num. XIV, 16; a. e.; v. יודחאי.

יודחאי m. *Bar-Yokhani*, name of a fabulous bird. Bekh. 57<sup>b</sup>. Yoma 80<sup>a</sup> (Ms. M. 2 בריכני, v. Rabb. D. S. a. l. note 9); Succ. 5<sup>b</sup> top.—[Koh. Ar. Compl. s. v. בר (vol. II, p. 176) refers to *Varaghna* (Bactrian) *ostrich*.]

יודחאי, v. יודחאי.

יודחאי, v. יודחאי.

יודחאי m. pl. יודחאים (b. h.; יודחאי) *parents*. Keth. VII, 8 she who curses his (her husband's) parents in his presence; quot. ib. 72<sup>b</sup> יודחאי (an emphatic form), and interpreted יודחאי בפני מולדיו (v. מולד also when she curses his parents before any one of his begotten; Y. ib. VII, 31<sup>b</sup> bot. יודחאי בפני יולדיו, v. יודחאי).





**יוֹנָה** I (b. h.) pr. n. m. *Jonah*, 1) the prophet. Y. Erub. X, beg. 26<sup>a</sup>; Bab. ib. 96<sup>a</sup>. Snh. 89<sup>a</sup>, sq. Gen. R. s. 21; a. fr.—2) name of several Amoraim. a) R. J. father of R. Mana. Taan. 23<sup>b</sup>. Y. Shebi IV, 35<sup>a</sup> bot.; a. v. fr.—b) R. J. of Bozra. Y. Kil. IX, beg. 31<sup>d</sup>; a. fr.—[Hull. 43<sup>b</sup> יונה אמר ר' יונה said in behalf of R. Z.; oth. opin.: as to the gullet of a dove, &c., v. next w.]

**יוֹנָה** II f. (b. h.) *dove*. Hull. 6<sup>a</sup> ר' יונה the effigy of a dove was found on Mount Gerizim which they (the Samaritans) worshipped. Gen. R. s. 39 בשעה שהיה ר' יונה פורחה וב' the dove when flying and tired, flaps one wing and flies with the other. Ib. s. 44 (expl. גזל, Gen. XV, 9) ר' יונה a young dove, (v. infra, a. Targ. Gen. I. c.).—ר' יונה pl. pigeons. Hull. I, 5 ר' יונה פסול בבני ר' יונה what is fit for offering in doves (large size), is a defect in pigeons; a. fr.—[Sabb. 129<sup>a</sup> פורחה דיונה v. יונקס].—Pl. יונקס, יונקס those who let doves fly (betting on them), v. יונקס. B. Bath. V, 3, v. יונקס. Ib. 79<sup>a</sup>; a. e.

**יוֹנָס**, v. יונקס.

**יוֹנָי**, v. יונקס.

**יוֹנָי**, **יוֹנָי**, **יוֹנָי** f. (יוֹנָי) *Grecian, Greek*. B. Kam. 82<sup>b</sup> ר' יונאי the principle of Greek culture (philosophy, ethics, religion &c.). Ib. 83<sup>a</sup> ר' יונאי לשון Greek language, distinguished fr. חכמה ר' יונאי permitted the use of a Greek translation. Y. ib. I, 71<sup>e</sup> top, v. יונאי; a. fr.—V. לשון יונאים.—Pl. יונאים, יונאים (mostly of the Syrian government). Meg. 11<sup>a</sup> ר' יונאי in the days of the Greeks (of Antiochus Epiphanes and successors); Esth. R., beg. טרקוינים (corr. acc.).

**יוֹנָס**\* m. (prob. a corrupt. of juniperus) *Juniper-tree* (v. Sm. Ant. s. v. Cedrus). Sabb. 129<sup>a</sup> ר' יונס old ed. (later ed. דיונה, Ms. M. דיונה, v. Rabb. D. S. a. l. note; Ar. יונס, expl.: *cypress*) a table made of &c.

**יוֹנָק** m. (b. h.; יונק) *child*.—Pl. יונקים. Cant. R. to I, 4 ר' יונק the school children. V. יונקא.

**יוֹנָקָא**, v. יונקא.

**יוֹנָקָה** f. (b. h.; יונק) *sucker, sprout* (of hyssop).—Pl. יונקוה. Par. XI, 7, v. יונקוה; Tosef. ib. XI (X), 7 (one opin.) יונקוה ר' יונקוה are such as have not yet begun to blossom.

**יוֹנָה**, **יוֹנָה**, **יוֹנָה** f. (יוֹנָה) ch.=h. יונה II. Targ. Gen. VIII, 8, sq. Targ. Ps. LVI, 1; a. e.—Snh. 25<sup>a</sup> (expl. מפריחי יונים, v. יונה II) יונה ליון if thy dove shall overtake the cock-pigeon (thou shalt win &c.). Ib. כמין יון וב' יונה v. יונה. Y. Ab. Zar. V, 44<sup>d</sup> bot. ר' יונה they (the Samaritans) have an image resembling a cock-pigeon to which they offer libations (cmp. יונה II). Snh. 95<sup>a</sup> ר' יונה ארז יונה וב' (masc.) a dove came down &c., v. יונה I.—Pl. יונקא, יונקא, יונקא, יונקא. Targ. Is. LIX, 11. Targ. Y. Lev. V, 7; 11 בני יונה (O. בני יונה II). Ib. XII, 6 בר' יונק (O. יונה). Targ. Cant. I, 15.—Ber. 56<sup>a</sup> ר' יונה I saw (in my dream) two doves fly off. Ib. ר' יונה.

**יוֹנָתָן**, **יוֹנָתָן** (b. h.) pr. n. m. *Jonathan*, 1) J. b. Gershom (Jud. XVIII, 30), a priest of idolatry, supposed to be a descendant of Moses. B. Bath. 109<sup>b</sup> ר' יונה Ms. M. (ed. יונה). Cant. R. to II, 5; Ab. d'R. N. ch. XXXIV; Y. Ber. IX, 13<sup>d</sup> top; a. e.—2) J. son of Saul. Ab. V, 16 ארבה ר' יונה the friendship between David and J. Hull. 95<sup>b</sup> ר' יונה like the omen of J. &c. (I Sam. XIV, 8 sq.). Cant. R. to VIII, 6; a. e.—3) J. b. Uziel, author of the Chaldaic version of the Prophets (v. Zunz, Gottesd. Vortr. p. 66, sq.). Succ. 28<sup>a</sup>; B. Bath. 134<sup>a</sup>. Meg. 3<sup>a</sup> ר' יונה the version of the Prophets has been composed by J. b. U. at the dictation of Haggai &c. Y. Ned. V, end, 39<sup>b</sup> גדול ר' יונה the greatest among the disciples of R. Joh. b. Zaccai, was J. &c.—4) R. J., a Tannai. Sot. 24<sup>a</sup>. Pes. 24<sup>a</sup>. Hull. 70<sup>b</sup>; a. v. fr.—[Erub. 96<sup>a</sup> ר' יונה]—[Ab. IV, 9, v. Frank. Darkhé, p. 147, note.]—5) name of several Amoraim (v. Fr. M'bo, p. 99<sup>a</sup>, sq.). Gitt. 78<sup>b</sup>. Y. Maas. Sh. III, 54<sup>b</sup> top. Ber. 18<sup>a</sup>; Y. ib. II, 4<sup>e</sup> bot.; a. fr.—Y. Yoma VII, 44<sup>b</sup> bot. R. J. of Beth Gubrin.—Y. Peah V, beg. 18<sup>d</sup> (R. S. to Peah V, 1 quotes R. Johanan); Y. Shek. I, 46<sup>a</sup> bot. R. J. son of R. Isaac bar Aha.—Y. Ter. XI, end, 48<sup>b</sup> J. b. Akhmai; a. e.

**יוֹסָה**, **יוֹסָה**, abbrev. of יוסף, v. יוסי.

**יוֹסָטָי**, **יוֹסָטָי** pr. n. m. (abbrev. of Justus or Justinus) *Yusta, Yusti*. 1) Cant. R. to VI, 12 ר' יוסטאי Yusta, the tailor.—2) name of several Amoraim: Y. Erub. VI, 23<sup>c</sup> bot. ר' יוסטאי; Y. Shek. II, beg. 46<sup>c</sup> ר' יוסטאי; Y. Ter. XI, 48<sup>a</sup>; Y. Maas. Sh. V, 55<sup>d</sup> bot. ר' יוסטאי; Y. Shebi. VI, 36<sup>d</sup> ר' יוסטאי.

**יוֹסָטָיִי**, **יוֹסָטָיִי** pr. n. m. (cmp. preced.; abbrev. of Justinus or Justinianus) *Yustinah, Yustini*, an Amora. Y. Keth. IX, 32<sup>d</sup> bot. (not יוסטאה); Y. B. Bath. VIII, 16<sup>b</sup> יוסטאי.

**יוֹסָטָה**, v. preced.

**יוֹסֵי** pr. n. m. (abbrev. of Joseph, interch. with יוסף, יוסף 1) name of several Tannaim, esp. J. b. Joezer, and J. b. Johanan. Ab. I, 4, sq. Eduy. VIII, 4; a. fr.—B. Bath. 133<sup>b</sup> יוסף (Ms. H. a. R. יוסי).—R. J. hak-Kohen, or only R. J. Ab. II, 8; 12. Hag. 14<sup>b</sup>; Y. ib. II, 77<sup>a</sup> bot. יוסף; a. v. fr.—R. J. b. Halaftha, or only R. J. B. Kam. 70<sup>a</sup>; Tosef. B. Bath. II, 10 (v. Fr. Darkhé, p. 132). Erub. 46<sup>b</sup>. Maas. Sh. IV, 7; a. v. fr. (v. Fr. ib. p. 164, sq.).—R. J., the Galilean. Zeb. 57<sup>a</sup>. Ab. Zar. III, 5. Tosef. Mikv. VII (VIII), 11; a. fr. (v. Fr. ib., p. 125).—2) name of several Amoraim, esp. R. J. (in Babli יוסף, in Y. also יוסף). Y. Ber. II, 5<sup>e</sup> bot. Y. Kil. IX, 29<sup>b</sup> bot.; Y. Erub. I, 19<sup>c</sup>; a. v. fr.—R. J. bar Zabda, mate of R. Jonah. Y. Shek. VII, 50<sup>e</sup> bot. Men. 70<sup>b</sup>; a. v. fr.—3) יוסי or יוסה a disguise of one of the Divine Names. Snh. VII, 5 (56<sup>a</sup>) ר' יוסה . . . יוסה . . . יוסה (v. Rabb. D. S. a. l. note) during the proceedings against the blasphemer the witnesses are requested to make their statements in disguise (v. יוני), e. g.: "the defendant said, 'May J. strike J.'" (meaning, I curse Jehovah Elohim, J. Zebaoth &c.; cmp. ib. שם בשם.—4) one *J. Mshitha*, a repentant Hellenist. Gen. R. s. 65 (some ed. יוסה); Yalk. ib. 115.



יִרְקָא, v. יִרְקָא a. יִרְקָא.

\*יִרְקָמִי (ירוקמי, Ar. יורקמי) pr. n. *Yurkami*, name of an angel. Pes. 118<sup>a</sup> שר הברד Y. the chief of the hail storms; Yalk. Ps. 873; Midr. Till. to Ps. CXVII.

יִרְקָנָא, v. יִרְקָנָא.

יִרְשָׁא m. (b. h.; יִרְשָׁא) *heir, successor, heir-at-law*. B. Bath. IX, 2 וְכִי אִין שָׁם יִרְשָׁא if there is no other heir besides. Ib. 139<sup>a</sup> כלוקח... רבנן the Rabbis gave him the privileges of an heir (to his wife's property) and those of a purchaser; a. v. fr.—*Pl.* יִרְשָׁא יִרְשָׁא. Ib. 140<sup>a</sup>. Ib. IX, 9 וְכִי יִרְשָׁא הָאִשָּׁה וְכִי הָאִשָּׁה הָאִשָּׁה וְכִי הָאִשָּׁה the wife's heirs-at-law claim that the husband died first; a. v. fr.—*Fem.* יִרְשָׁא, *pl.* יִרְשָׁא. Ib. 119<sup>a</sup> הָאִשָּׁה יָדָע מֹשֶׁה יָדָע... מֹשֶׁה knew that the daughters of Z. were legal heirs.

יִרְשָׁן m. (יִרְשָׁן) *former condition, original usage* (emp. אִתְּרָן). Snh. 19<sup>a</sup> לִירְשָׁנִי הָדַבֵּר... הָדַבֵּר restored the usage to its original state; Y. ib. II, 20<sup>a</sup> bot.; Y. Ber. III, 6<sup>b</sup> חֹזֵר לִירְשָׁנִי הָדַבֵּר... הָדַבֵּר (not לִירְשָׁנִי לִירְשָׁנִי). Keth. 8<sup>b</sup> וְחֹזֵר אֶת הַחֹרֵה לִירְשָׁנִי... וְחֹזֵר אֶת הַחֹרֵה לִירְשָׁנִי until Simon b. Sh. came and restored the Law to its former authority. Yoma 69<sup>b</sup>, v. עֲשֵׂתָהּ; Y. Ber. VII, 11<sup>c</sup>; a. e.

יִרְשָׁרָא m. (b. h.; יִרְשָׁרָא) *straightness, equity*. Ruth R. introd. יִרְשָׁרָא בְּמִדָּה in equity, v. יִרְשָׁרָא.

יִרְשָׁא, v. אָרָא III.

יִרְשָׁם (b. h.) pr. n. m. *Jotham*, king of Judah. Succ. 45<sup>b</sup>.

יִרְשָׁן, v. יִרְשָׁן.

יִרְשָׁתָא, v. יִרְשָׁתָא.

יִרְשָׁרָא m. (b. h.; יִרְשָׁרָא) *much*; (followed by מִ, or מִ- implied) *more*. Y. Ber. IV, 7<sup>d</sup> top מִמֶּנִּי בְּחִירָה a greater scholar than I am. Keth. 86<sup>a</sup>, a. e. מִמָּה שֶׁחָשֵׁה וְכִי מִמָּה שֶׁחָשֵׁה more than man desires to marry, does woman desire to be married. Pes. 112<sup>a</sup> מִמָּה שֶׁחָשֵׁה וְכִי מִמָּה שֶׁחָשֵׁה more anxious than the calf is to suck, is the cow to nurse, i. e. the teacher is more anxious to teach than the pupil to learn. M. Kat. 27<sup>b</sup> מִדַּאי מִדַּאי more than enough, מִכְשֵׁיעוֹר more than the proper measure, *too much*; a. v. fr.—(בִּי a) *in a higher degree, especially*. Sifré Deut. 31 עֲלֵינִי הַחֹל שְׁמוֹ בִּי upon us especially has His name been made to rest. Lev. R. s. 14 אִם דִּיבָה זָכָר וְכִי אִם דִּיבָה זָכָר and especially so when it is a male; a. e.—(b) *for a higher price, above market value*. Ned. III, 11; a. e.—V. יִרְשָׁרָא.

יִרְשָׁרָא ch. same. Targ. Ruth I, 13. Ib. III, 12 (ed. Lag. יִרְשָׁרָא).

יִרְשָׁרָנָא, v. יִרְשָׁרָנָא m.=h. יִרְשָׁרָנָא, *advantage, profit*. Targ. Prov. XXVIII, 3 (ed. Wil. יִרְשָׁרָנָא). Ib. XIV, 23. Ib. XXI, 5.

יִרְשָׁרָא f. (b. h.; יִרְשָׁרָא; יִרְשָׁרָא) 1) *the large lobe of the liver*. Sifrá Vayikra, N'dabah, ch. XVII, Par. 14; Yalk. Lev. 462; a. e.—2) *an additional limb or lobe*, v. יִרְשָׁרָא.

יִרְשָׁרָא, v. יִרְשָׁרָא f. (יִרְשָׁרָא) *a loan*. M. Kat. 28<sup>b</sup> (Ms. M. יִרְשָׁרָא, v. Rabb. D. S. a. l. note); v. אִירְשָׁרָא.

יִרְשָׁרָא, v. יִרְשָׁרָא.

יִרְשָׁרָא, *Pi.* יִרְשָׁרָא (denom. of יִרְשָׁרָא) *to supply with all kinds and assort.*—Part. pass. f. יִרְשָׁרָא *well supplied and assorted*. Gitt. 67<sup>a</sup>, v. יִרְשָׁרָא.

יִרְשָׁרָא, *Hif.* יִרְשָׁרָא *to sweat*, v. יִרְשָׁרָא.

\*יִרְשָׁרָא (v. יִרְשָׁרָא) [to join; emp. לְיָרָא] *to borrow*.

*Hif.* יִרְשָׁרָא *to lend*. Sot. 48<sup>b</sup> הַבּוֹרֵךְ אֶת הַבּוֹרֵךְ Ar. (not found in ed.), v. יִרְשָׁרָא I.

יִרְשָׁרָא, יִרְשָׁרָא (יִרְשָׁרָא) ch. same 1) *to borrow*. Targ. O. Deut. XV, 6; ib. XXVIII, 12 יִרְשָׁרָא (some ed. יִרְשָׁרָא); Y. ib. לְמִירְשָׁרָא. —Part. יִרְשָׁרָא. Targ. II Kings IV, 1 (ed. Lag. יִרְשָׁרָא *Af.*).—B. Mets. 64<sup>a</sup> וְכִי יִרְשָׁרָא if this man shall borrow money of thee. Kidd. 20<sup>a</sup> וְכִי יִרְשָׁרָא (some ed. יִרְשָׁרָא, v. infra) rather than borrow on interest. Erub. 65<sup>a</sup> וְכִי יִרְשָׁרָא Ms. M. (v. Rabb. D. S. a. l.) borrowed and paid off (made up by night for neglect of study by day). Taan. 12<sup>b</sup> וְכִי יִרְשָׁרָא Ms. M. (ed. לְיִרְשָׁרָא) borrow and pay back (postpone your fast for another day); a. fr.—2) *to lend*. Targ. Y. Deut. XV, 2 לְשִׁבְיָא—Sabb. 119<sup>a</sup> וְכִי יִרְשָׁרָא (Ms. M. יִרְשָׁרָא) him who lends to the Sabbath (incurring an additional expense in honoring the Sabbath), the Sabbath will repay; Yalk. Gen. 16; Yalk. Is. 356.

*Af.* יִרְשָׁרָא 1) *to borrow*. Targ. Ps. XXXVII, 21.—B. Bath. 32<sup>b</sup> וְכִי יִרְשָׁרָא מִיִּנְיָא מִיִּנְיָא (Rashb. הָדַר יִרְשָׁרָא) thou hast borrowed it again of me. B. Mets. 63<sup>b</sup> וְכִי יִרְשָׁרָא מִיִּנְיָא (Ms. H. יִרְשָׁרָא) if one borrowed &c. Kidd. 20<sup>a</sup>; Taan. 12<sup>b</sup>, v. supra.—Lam. R. to I, 2 אִירְשָׁרָא, v. יִרְשָׁרָא. —Lev. R. s. 3 beg. וְכִי יִרְשָׁרָא some ed. he who borrows on interests.—2) *to lend*. Targ. O. Deut. XV, 6. Ib. 8 אִירְשָׁרָא (מִיִּנְיָא הָדַר) (Y. יִרְשָׁרָא הָדַר). Ib. XXVIII, 12; a. e.—Targ. Prov. XIX, 17 יִרְשָׁרָא Ms. (ed. יִרְשָׁרָא). —Bekh. 8<sup>b</sup> וְכִי יִרְשָׁרָא... הָדַר דָּא וְכִי יִרְשָׁרָא... he who once lent money and had to resort to seizing (v. יִרְשָׁרָא I), why does he lend again?; a. e.

יִרְשָׁרָא m. (preced.) *debtor*. Targ. Is. XXIV, 2.—V יִרְשָׁרָא.

יִרְשָׁרָא pr. n. 1) *Yazek*, name of a Babylonian river or channel. Y. Kidd. IV, 65<sup>d</sup> top; Bab. ib. 71<sup>b</sup> יִרְשָׁרָא; Y. Yeb. I, 3<sup>b</sup> top זְרוּק (—2) בֵּיתָא, v. יִרְשָׁרָא.

יִרְשָׁרָא, v. יִרְשָׁרָא.

יִרְשָׁרָא, *Pi.* יִרְשָׁרָא (b. h.; v. יִרְשָׁרָא) 1) *to unite, concentrate*. Y. Ber. IV, 7<sup>d</sup> bot. וְיִרְשָׁרָא לְבַבֵּינֵי וְכִי יִרְשָׁרָא and concentrate our hearts (inclinations) to fear thy Name.—2) (with אִירְשָׁרָא) *to confer a distinction, name &c.* Gen. B. s. 68 אִירְשָׁרָא (עַל) on Abraham did the Lord confer His Name (Gen. XXVI, 24, a. e.). Ib. יִרְשָׁרָא מִיִּנְיָא שְׁמוֹ he inferred that the Lord would confer His Name upon him (to be called 'the God of Jacob'). Mekh. Mishp. s. 20 עַל יִשְׂרָאֵל שְׁמוֹ בְּיוֹרָא (although the Lord of the universe) He conferred His Name particularly on Israel (v. יִרְשָׁרָא); a. fr.—3) *to declare the unity of God, to recite*



to I, 7, כר' בר' נכ' (some ed. יחפה) when the son is homeless (foot-sore), he remembers the comforts of his paternal home.

יחור, יחור (חור, emp. אחר, a. תלפין) a young shoot, esp. of a fig-tree. Kil. I, 8. Ukts. III, 8; Hull. 128<sup>b</sup>. Y. Maasr. II, 49<sup>d</sup> top 'כיר' שהוא נוטה וכ' like a shoot (of a fig-tree) hanging over into a court (ref. to Mish. ib. III, 10); a. e.—Pl. יחוריים, יח'. Gen. R. s. 31, end... הכניס עמו 'ה' לראשית שבו... shoots for the preservation of fig-trees; ib. s. 36 חנה של חנה... Y. B. Kam. VI, 5<sup>b</sup> bot. יחוריים חללים; Bab. ib. 59<sup>a</sup> יח'.

יחזקאל (b. h.) pr. n. m. Ezekiel, 1) the prophet. Snh. 39<sup>a</sup>, v. יכר. Hag. 13<sup>b</sup> וכ' רומה לבן וכ' to whom is Ez. to be compared? To a villager that saw the king; a. fr.—the Book of Ezekiel. Ib. 2; Sabb. 13<sup>b</sup>, v. ינז; Men. 45<sup>a</sup>; a. e.—2) Ez., the father of R. Judah, v. יחוריה. Kidd. 70<sup>a</sup>.

יחמ (emp. חטא); Hif. יחמי to fail, miscarry. Y'lamd. to B'resh., (quot. in Ar. s. v. מוחטא) מוחטא... none of them miscarried.

יחמ m. (preced.) abortion. Targ. Is. XIV, 19 כיהט. ed. Lag. (oth. ed. חט; corr. acc.; Var. כיהט).—Pl. יחמייה. Y. Nidd. III, 51<sup>a</sup> אילין לחטייה וכ' (corr. acc.) the abortions come out first.

יחמא or יחמא m. (preced. wds.) searcher of sin, accuser. Targ. Zech. III, 1; ib. 2 (ed. Lag. חטא, v. ib. p. XLII<sup>3</sup>), v. חטאה.

יחמי (emp. חיי, אף, איוני to hurry, press on. Targ. Ex. X, 16. Targ. Esth. VI, 10. Targ. O. Gen. XVIII, 6 איוניא ed. Berl. (ed. איוני, Y. איוניא). Targ. Ex. XII, 33. לאיוניא; a. fr.—Part. מיוחמי, מיוחמי; f. מיוחמיא. Targ. Prov. XXII, 29 (ed. Wil. מיוחמי). Targ. Zeph. III, 1; a. fr.

יחיד m. (b. h.; יחיד) 1) only, single, individual. Gen. R. s. 99, end (ref. to באחד, Gen. XLIX, 16) כיחידו של וכ' (כחודו) like the Only One of the world; as He needs no help &c.; ib. s. 21 (ref. to באחד, ib. III, 22). Ib. s. 55 'זה זה' this one (Ishmael) is the only son of his mother, and the other (Isaac) is &c.—Taan. 9<sup>a</sup> 'בשבילי' for an individual's sake, opp. רבים. Ber. 9<sup>a</sup>, a. fr. רבים 'where a single opinion is opposed to the opinion of more than one, the law follows the latter. Bets. V, 5 'ביר של' a well belonging to an individual. Erub. 46<sup>a</sup> 'במקום' an individual opinion opposed to an individual opinion; a. v. fr.—Y. Keth. VII, 31<sup>b</sup> bot. 'בית' (=ביתו) privately.—Pl. יחידין, יחידין. R. Hash. 17<sup>b</sup> רמי' are to be considered as individuals (in prayer); a. fr.—Fem. יחידה. Num. R. s. 12 'בת' an only daughter; a. fr.—Deut. R. s. 2, end בגוף 'כך הנפש' as the Lord is matchless in his world, so is the soul in the body; Midr. Till. to Ps. CIII; Gen. R. s. 14, end וחייה... שכל האברים... all limbs are paired, but she (the soul) is unmatched in the body.—As a noun (b. h.) יחידה soul. Ib. Deut. R. l. c.; a. e.—2) select, esp. one devoted to a particularly scrupulous life. Taan. 10<sup>b</sup> 'מי' who is called a yahid? Ans. 'כל שראוי וכ' whoever is worthy to be appointed manager of a community. Ib. יאמר אל

לחידור... one must not say, I am only a student, I am not fit to lead the life of a yahid (it would be an assumption, v. יחורא); Tosef. ib. I, 7 (v. Var. in ed. Zuck. a. Rabb. D. S. to Taan. l. c.); Y. Ber. II, end, 5<sup>d</sup> של דבר עשה... צערי in all matters of self-abnegation, whoever desires to make himself a yahid, may do so.—Pl. as ab. Taan. I, 4; a. fr. V. יחידה.

יחידה, יחידה, יחידה ch. same. Targ. Gen. XXII, 2. Targ. Prov. IV, 3; a. e.—Fem. יחידה, יחידה. Targ. Jud. XI, 34 (ed. Lag. יחידה, some ed. יחידה).—Ned. 51<sup>a</sup> 'ספרתא' a particular kind of hair-dressing.

יחידה f, v. preced.—'m., v. יחידה ch.

יחידה m. (v. preced. wds.) 1) singular, single, lonely. Maec. 23<sup>b</sup> 'בלשון' in the singular number, opp. רבים. —Kidd. 20<sup>a</sup> (expl. בגופי, Ex. XXI, 3) 'single (unmarried) he entered &c. Ab. III, 4 'ברוך' who travels alone. Ib. IV, 8 'אל' do not hold court as a single judge, for there is only One who judges singly; a. fr.—Fem. יחידה. Y. Kil. II, 28<sup>a</sup> bot. 'גפן' a single (isolated) vine tree. Y. Ab. Zar. IV, 44<sup>a</sup> top 'מטבח' it is called matsebah when consisting of one piece (v. במיטח); a. e.—Pl. יחידה. Y. Kil. V, beg. 29<sup>d</sup> 'ב' in the case of isolated vine trees. Y. Sot. IX, 23<sup>c</sup> top 'isolated tombstones.—2) believer in One God. Esth. R. to II, 5, v. יחידה.

יחידה, יחידה, יחידה ch. same, 1) lonely; only one. Targ. Ps. XXV, 16 (ed. Lag. יחידה).—Targ. Y. Deut. XXXII, 50 (ed. Amst. יחידה... incorr.). Targ. Job XIV, 4 Ms. (ed. חד).—2) single authority, opinion of one. Pes. 103<sup>b</sup> 'לא יחידה' (v. Rabb. D. S. a. l.) I do not report the opinion of one man. Y. Ter. VI, beg. 44<sup>a</sup> 'אריא' the opinion of the single authority here agrees with the anonymous (editorially adopted) one there &c.; Y. Ned. VII, beg. 40<sup>b</sup>. Y. Sabb. III, 6<sup>a</sup> bot. ליר 'לי' we need not consider the opinion of a single authority; a. fr.—Pl. יחידה, יחידה. Targ. Y. Gen. XXII, 10 (v. יחידה 2).—B. Kam. 81<sup>b</sup> bot. 'לא אמרינן' we do not speak of single authorities. Y. Hag. II, 77<sup>b</sup> top 'single-handed, each for himself, v. יחידה II.

יחידה, יחידה ch. יחידה v.

יחידה, יחידה v. יחידה, יחידה.

יחידה m. ch., v. יחידה.

יחידה = יחידה. Targ. I Chr. IV, 9 ed. Beck, Var. ed. Rahmer יחידה (ed. יחידה).

יחול (b. h.; v. חול) to hover around, rest on. Pi. יחול (1) (with על) to cause to rest upon. Pesik. R. s. 47 'מיחול' I shall cause my Name to rest upon him (Job) as I did upon &c.—2) (b. h.; with אל) to wait for the turn, to wait, trust; to inspire trust; v. יחול.

Hof. יחול to be made to rest. Sifré Deut. 31, v. יחור.

יחום (b. h.; v. חום) to be warm, hot; Pi. יחום to heat.

Tosef. Sabb. III (IV), 7 מייחם v. חמם. — Pesik. Zutr. (ed. Bub.), Vayetsé 39 לייחם לייחם to heat it (the flock). Ib. 41 לייחם.

יחם ch. same. Targ. O. Gen. XVIII, 1; Targ. II Sam. IV, 5 מייחם (perh. fr. חמם).

Pa. יחם to heat. Targ. O. Gen. XXX, 41 לייחם לייחם ed. Berl. (ed. לייחם לייחם; Y. לייחם לייחם).

Ithpa. יחם to be heated, to conceive. Ib. 38, sq.

\*יחמא m. (preced.) heating, exciting ingredient of drinks. Targ. Hab. II, 15 (ed. Lag. חמא; h. text חמח).

יחמור m. (b. h.; v. Ges. H. Dict. s. v.) yalmur, a species of deer, prob. fallow-deer. Pesik. Eth Korb., p. 57<sup>a</sup> (ref. to Deut. XIV, 4, sq.) וי' וי' and seven are not in thy possession (must be hunted) as the hart, the roebuck, the fallow-deer &c.; Lev. R. s. 27; a. e.

יחמורא ch. same. Targ. O. Deut. XIV, 5.—Pl. יחמורא. Targ. Y. l. c.—Targ. I Kings V, 3.—Fem. יחמורא. Bekh. 7<sup>b</sup>, v. חמא.

יחן v. חנה.

יחנינה, יחנינה, יחנינה v. חנין II.

יחס (b. h. חש; v. חס 2) to connect, be connected.—Denom. יחס.

Pi. יחס (denom. of יחס 1) to trace the connection (יחס) of events or descent. Meg. 17<sup>a</sup> וכי לייחס בהן שנותיו וכי (Rashi: לייחס) in order to trace through them the years of Jacob (in which the principal events of his life occurred); Yeb. 64<sup>a</sup>; Yalk. Gen. 110. Ib.; Gen. R. s. 62 (ref. to Gen. XXV, 12 sq.) מזה ראה הכתוב לייחס חולדותיו וכי what reason was there for the Bible to insert here the genealogy of that &c.—Snh. 82<sup>b</sup> בא הכתוב וייחסו ב the Scripture comes and records his genealogy (Num. XXV, 11). Sabb. 55<sup>b</sup> וייחסו מייחסו . . . וייחסו is it possible that he was a sinner and the Scripture would state his genealogy?; a. fr.—2) to nobilize, distinguish, invest with prerogatives. Num. R. s. 13 שם שבטו על שם שבטו the Scripture distinguished him (giving him the privilege of the first offering) for the sake of his tribe (Num. VII, 12). Gen. R. s. 82 אין מייחסין לייסוה וכי not Joseph is ranked in the records as the first-born; a. e.—Part. pass. מייחס, f. מייחסה. pl. מייחסים; מייחסין; מייחסות of traceable genealogy, of legitimate birth, of distinguished birth, well-connected. Hor. 13<sup>a</sup> מר' וזה אינו מר' for this one (the Israelite) is of legitimate birth, and the other (the bastard) is not. Kidd. 70<sup>b</sup> וכי מר' משפוחות מר' families in Israel of traceable descent. Ib. 71<sup>b</sup> מר' טפי מר' this one (who first ceased quarreling) is of nobler birth; a. fr.

Hithpa. יחיס, Nithpa. יחיס 1) to claim a pedigree. Tosef. Peah IV, 11 ויחיס מר' ארנון ed. Zuck. (Var. על) claimed to be connected with Arnon, the Jebusite; Y. ib. VIII, 21<sup>a</sup> bot. של מר' ויחיס boasted to be descendants of &c.—2) to be enrolled in genealogical lists, be recorded. Num. R. l. c. וכי לייחס וכי they were privileged to have their genealogy recorded by the side of

Moses. Cant. R. to I, 1 ראש לשלשה ייחסין (not לשלשה) he was recorded as the starter of a chain of genealogy (I Kings XIV, 21). Gen. R. l. c. (expl. I Chr. V, 1) לא לייחס לייחס not to Ruben was genealogical priority to be given; a. fr.

יחס, Pa. יחס same, 1) to nobilize, distinguish. Targ. Y. Num. XXV, 13.—2) to trace, to record. Meg. 12<sup>b</sup> [read:] אי לייחס קארי לייחס וליויל וכי (v. Rabb. D. S. a. l. note) if the text (Esth. II, 5) were intended to give Mordecai's genealogy, it ought to trace him back to Benjamin. Yeb. 62<sup>a</sup> ייחסו בשמיהו וכי he recorded them by their names and those of their fathers &c.

Ithpa. יחיס to be enrolled, recorded. Targ. Num. I, 18 (h. text ייחסו). Targ. Y. Gen. XXI, 12. Targ. I Chr. V, 1; a. e.

יחס m. (b. h. יחס; יחס) connection, family relation, v. חריס I. B. Kam. 15<sup>a</sup> לוי דאין לוי משום דאין לוי (Ms. M. חריס) because the slave has no legal relationship. Y. Yeb. II, 4<sup>a</sup> top ייחס ייחס ויבדו ייחס (read ייחס) have slaves legal pedigrees?—Pl. ייחסים, ייחסין. Ib. Y. Kidd. II, 62<sup>b</sup> bot. אם חשבה ר' לשבח ר' if he deceived her inasmuch as he proved of higher birth than he had presented to her.

יחסותא f. (preced. wds.) tracing the pedigree, searches. Kidd. 71<sup>b</sup> בייחוס by searching &c.; v. ייחסא.

יחף I m. (b. h.; v. חף II) rubbed off, bare, esp. bare-footed, foot-sore. Y. Snh. X, 28<sup>b</sup> bot (expl. אב I Kings XXI, 27) ר' היה מהלך ר' he walked bare-footed (in penance); Cant. R. to I, 5.—Yoma 77<sup>a</sup> (ref. to II Sam. XV, 30) ר' מר' ר' bare' of what?—Does it not mean bare of sandals?; v. מר' קא. —Sabb. 114<sup>a</sup> (ref. to Is. XX, 3) וכי ר' במנעלים וכי 'bare' means in patched shoes; a. fr.—Pl. יחפים, יחפין, יחפין. Num. R. s. 5; a. fr.—Fem. יחפה, יחפה. Ruth. R. to I, 19; a. e.—Pl. יחפיהו. Yalk. Ruth 601 (Ruth R. to I, 7 (בייחפה); a. e.

יחף, יחף ch. same. Targ. II Sam. XV, 30. Targ. Is. XX, 2, sq.—Pl. יחפין. Ib. 4.

יחף II (preced. wds.) to be bare.—Hithpa. יחפה, Nithpa. יחפה to be exposed, to take cold. Lam. R. introd. (R. Joh. 2) ר' ויחפה רגליהם ר' שלא יחפה רגליהם not be exposed (that they might not take cold); אצ"פ כן; ויחפה and yet they did take cold. Ib. to I, 16.

יחף, יחף ch. same, to be rubbed, sore, worn out. Targ. O. Deut. VIII, 4.

Pa. יחף, part. pass. יחף sore. Targ. Y. ib.

יחף, יחף m. (preced. wds.) 1) barefootedness. Ruth R. to I, 7, v. יחף I. Yalk. Jer. 266, v. יחף.—2) footsoreness. Makhsh. III, 8 בשעת ר' ויחף in the season of footsores (of animals) or of threshing (when moistening the animal's foot is welcome to the owner); Var. lect. יחף, v. יחף II.

יחא v. יחא.

יָטַב (v. next w.), *part. Hof.* מוֹטֵב, q. v.

יָטַב ch. (cmp. טוב) *to be good, well.* Impf. יִטֵּב Targ. O. Gen. XII, 13 ed. Berl. (ed. יוֹטֵב, Y. יוֹטֵב). Targ. O. Dent. IV, 40 (Y. יוֹטֵב); a. fr.

Af. אֵיטֵב, אֵיטֵיב, אֵיטֵיב 1) same, v. supra.—2) *to do good, be kind.* Targ. Gen. XXXII, 10; a. fr.—3) *to do a thing well.* Targ. I Sam. XVI, 17 מוֹטֵיב לנגנא who plays well. Targ. Gen. IV, 7; a. e.

יִטְבֵּת, v. יוֹדְפָת.

\*יְטוּרָה I pr. n. (b. h.) *Ituraea*, a district along the base of Mount Hermon. Y. Ber. III, 6<sup>a</sup> bot. אֵפֵר לִי יוֹצֵא וְכִי יְטוּרָה even to Ituraea he must go and reclaim Jewish property.

יְטוּרָה II, יְטוּרָא m. (v. טוּר II; cmp. יָקוּם) *rising pillar* (of smoke). Targ. Jud. XX, 38; 40 (ed. Lag. יְטוּרָה). Targ. Ez. VIII, 11.—Pl. יְטוּרָה. Targ. Joel III, 3.

יָטָא, יָטָה (cmp. מָטָא, מָטָה, v. P. Sm. 1591), *to incline, turn.*

\*Pa. יָטָה *to adduce, prefer.* Y. Ber. II, 4<sup>b</sup> top ליה אפשר ר' דלא ר' מילה it was impossible that he should not have brought on (in his lecture) a word (alluding to the exodus from Egypt); cmp. Bab. ib. 13<sup>b</sup> מוֹדֵה רַבִּי אֲשֶׁמְעִינָא וְכִי יָטָה [Vers. in Fr. Ahāb. Zion: יָטָה; ed. Lehm. יָטָה, v. אָטָה.]

Af. לִי כוֹלְבָא Gen. R. s. 38 אֵי לִי כוֹלְבָא hand me a pair of tongs (an axe). Gen. R. s. 15, end דִּאֲרִישְׁתָּא בְרִיתָא (ed. אמטריה), v. אֵלִיָּתָא. Koh. R. to III, 9 'וְכִי יָטָה לִיה מִזֹּת וְכִי . . . יָטָה לִיה מִזֹּת וְכִי every one shall bring for himself something whereon to recline.

יָטָס, Y. Sabb. III, 6<sup>a</sup>, v. טָרִיס.

יָטָת *yetath*, substitute for מָנָה (Dan. V, 25), by permutation of letters called אֲרָבִ"ש, Snh. 22<sup>a</sup>; Cant. R. to III, 4; v. אֲרָבִ"ך.

יָי m. (abbrev. of the Tetragrammaton) *Adonai, the Lord.* Targ. Ps. I, 2 (ed. Lag. יְהוָה); a. fr.—Y. Snh. X, 28<sup>a</sup> top; a. fr. (interch. in eds. with יָה).

יָי (interj.) O! oh! *woe!* Targ. Prov. XXXI, 2 ed. Lag. (oth. eds. יָי). Ib. IV, 4 יָי some eds. (ed. Lag. יְהוָה, corr. acc.). Targ. Ps. XLIX, 7 יָי לְחַיִּיבִיא Ms. (ed. Lag. יָי, ed. Wil. omitted).

יָי, v. יָי; יָי, v. יָי; יָי, v. יָי.

יָי (v. יָי) *woe!* Targ. Y. I, Num. XXI, 29.

יָי, v. יָי.

יָי, v. יָי.

יָי, v. יָי.

יָי, Y. B. Kam. VIII, beg. 6<sup>b</sup>.

יָי, v. יָי; יָי, v. יָי.

יָי, v. יָי.

יָי, v. יָי.

יָי, B. Bath. 146<sup>a</sup> Ar., v. בְּיָיָא.

יָי, יָי, יָי m. *hedge-hog*, believed to suck and injure the udders of cattle. Targ. O. Lev. XI, 30 יָי ed. Berl. (Var. יָי, יָי; Y. מִינְקַת הוּרָא; h. text אֲנַקְחָא).—Pl. יָי &c. Sabb. 54<sup>b</sup> לִימְצוּרָה רִי . . . כי Ar. (ed. יָי) to prevent hedge-hogs from sucking them. B. Bath. 4<sup>a</sup> top Herod put around Baba's head יָי (Ms. M. יָי, v. Rabb. S. a. l. note) a garland made of skins of hedge-hogs which pricked his eyes out.

יָי, Y. Kil. IX, 32<sup>b</sup> bot. כמו רבא עלי יללו עלי, read: יָי כמו רבא עלי, (עול v. עול) יָי עלי.

יָי, v. sub יָי.

יָי pr. n. m. *Yemar*, an Amora. Hull. 56<sup>a</sup> bot.; a. fr.

יָי m. (b. h.; יָי; cmp. יָי) [*thick, fermenting,*] *wine.* Snh. 70<sup>a</sup> דִּי יָי, v. יָי. Sifré Num. 23 (ref. to Num. VI, 3) 'וְזֶה מִזְוֵג וְכִי יָי *gayin* means mixed wine, *shekhar* unmixed. Ab. Zar. V, 1, a. fr. יָי, v. יָי.—Hull. 4<sup>b</sup>, a. e. יָי, v. סָרַם יָי. Ib. יָי, v. יָי של נכרים wine prepared or handled by gentiles; a. v. fr.—Pl. יָי. Tosef. Ab. Zar. IV (V), 1 sq. Keth. 65<sup>a</sup>, v. פָּסֶס; a. e.

יָי pr. n. m. *Januarius*, name of a legendary Roman general who sacrificed his life to save his country. Y. Ab. Zar. I, 39<sup>c</sup> וְכִי שְׁמִירָה . . . . . שְׁמִירָה הוּוּ there was there (in Rome) an old man whose name was J., and who had twelve sons. Ib. קַלְנֵרַס . . . . . בְּגִין כֵּן therefore they name it (that day) *calendae Januariæ*. Cmp. יָי.

יָי, v. יָי.

יָי = יָי. Y. Peah VII, 20<sup>b</sup>. Ib. VIII, 21<sup>a</sup> top דִּי יָי (corr. acc.) what are those?—Y. Ber. I, 3<sup>d</sup> bot. יָי. V. יָי a. יָי.

יָי, v. יָי.

יָי, v. זַט. Y. Ber. VI, 10<sup>d</sup> top (ed. Lehm. יָי).

יָי, v. יָי.

יָי, Y. Kil. VIII, 31<sup>c</sup> bot. עֲרִיקִי, read: יָי אֲוִמֵר (v. R. S. to Kil. VIII, 5).

יָי, v. יָי.

יָי, v. יָי.

יָי, v. יָי.

יָי, v. יָי.

יָי, Y. Dem. I, 22<sup>b</sup> top שְׁמֵן וּוְדִי; Tosef. ib. I, 27 ש' וְוִוְדִינֵן (ed. Zuck. only שְׁמֵן וּוְדִי, read: שְׁמֵן וּוְדִי וְוִוְדִינֵן rose-oil and *ῥόδινον*, sub. μύρον) *rose-unguent*.

יָי, v. יָי.



יירען, v. יירען, v. יירען.

יירען, v. יירען.

יירען, v. יירען.

יירען, v. יירען.

יירען, v. יירען.

יירען, v. יירען.

יירען, v. יירען.

יירען, v. יירען.

**יכול** (b. h.; *יכל*, comp. *יכלל*, *יכלל*, *יכלל*) 1) (adj.) m., *capable, able to sustain, enduring*; 2) (verb), impf. *יכלל*, *to be capable, able; one can, may; it is possible*. Cant. R. to III, 6 *איני יכלל* I overpowered the lion, and I should not overpower the dog? Ib. *ואהרם יכללים להם* your guardian angel could not stand against their father (Jacob), and (you think) you could master them?—*יכללני* = *יכללני* = I can. Hag. 15<sup>a</sup> top Ms. M. (ed. *יכול אני*); Nidd. 64<sup>b</sup>.—Keth. 95<sup>a</sup> *יכולת היא* because he may plead &c. Ib. *יכולת היא* she may plead. Ib. 43<sup>a</sup>, a. e. *יכולת היא* the master may (has a right to) say to his slave &c. Ber. 6<sup>a</sup> *יכולת היא* no creature could stand up (exist) before the demons. Taan. 30<sup>b</sup> *יכולת היא* of an able-bodied person.—Yalk. Esth. 1048 *יכולת היא* canst thou give her in marriage to both of them?—Midr. Till. to Ps. XLV *יכולת היא* לא יכללו להתוודות וכו' they could not confess their sins with their mouth; a. v. fr.—Esp. *יכולת היא* (= *יכולת היא* or *יכולת היא*) *I (you) might think, argue, conclude*. Sabb. 64<sup>a</sup> *יכולת היא* from the Bible text (Lev. XI, 32) I might infer that ropes and cords are included; Sifra Sh'mini Par. 6, ch. VIII; a. v. fr.—*יכולת היא* as though it were possible, as it were (ref. to an allegorical or anthropomorphic expression with reference to the Lord). Mekh. Bo, Pisha, s. 14 *יכולת היא* כ' שכינה עמהם whenever Israel is enslaved, the Divine Majesty, as it were, is with them in slavery. Ib. אמרו ישראל וכו' the Israelites said, thou, as it were, hast redeemed thyself. Ib. B'shall, Shirah, s. 6 *יכולת היא* כ' כלפי מעלה as if referring to the Lord's eye. B. Kam. 79<sup>b</sup>, v. *יכולת היא*; a. fr.—Ch. *יכולת היא*.

**יכולני**, v. preced.

**יכולני**, Esth. R. to I, 3, v. *יכולני*.

**יכולת** f. (b. h.; infin. of *יכול*) *power, ability*. Num. R. s. 16 *יכולת היא* (not להספיק וכו' because he had no power to sustain him, אלא אין לשון י אלא the word י refers to sustenance (ref. to מזונתו I Kings V, 25, comp. *יכולת היא*).

**יכולתה** ch. same. Targ. II Chr. XX, 6, v. *יכולתה*.

**יכבד** (b. h.; v. *יכבד*) *to be firm, stand, be right*.—Denom. *יכבד*.

*Hif.* *יכבד* [to place opposite,] 1) *to admonish, reprove*. Ber. 31<sup>a</sup> sq. (ref. to I Sam. I, 14) *יכבד* ... שצריך להוכיחו from here we learn that he who sees in his neighbor

something unbecoming, is bound to admonish him; Arakh. 16<sup>b</sup>. Ib. s. 27 *יכבד* if he did admonish him and he did not heed it, he must do it again. Ib. ... המירוני I wonder whether there is in this generation one who knows how to admonish; a. fr.—2) *to prove, to serve as an analogy*. B. Kam. 6<sup>a</sup> *יכבד* let the law concerning incendiary (Ex. XXII, 5) be taken as a standard (it being the result of human action); ib. *יכבד* let the law about a pit (ib. XXI, 33) decide (it being stationary). Kidd. 7<sup>a</sup>; a. v. fr.—3) *to be evidence, to show*. M. Kat. 4<sup>b</sup> *יכבד* his dung shows what he is about doing; a. fr.

*Hithpa.* *יכבד*, *Nithpa.* *יכבד* *to argue, be justified*. Lev. R. s. 27 *יכבד* בא הקב"ה לה' וכו' the Lord came to argue with Israel; ib. *יכבד* עם בוראן can they argue (successfully) with their Creator?; Num. R. s. 10, beg.; a. fr.

*Nif.* *יכבד* same. Cant. R. to V, 16 *יכבד* וכו' (not *יכבד*) who dares to argue with &c.

**יכיל**, **יכיל** ch. = h. *יכיל*. Targ. Gen. XLV, 1. Targ. O. Ex. II, 3. Targ. O. Gen. XXXII, 26.—Targ. O. Ex. XXXIII, 20 *יכיל* ed. Berl. (ed. Amst. *יכיל*). Targ. Job IV, 2 *יכיל* Ms. (ed. *יכיל*).—Ib. XXXIII, 5 *יכיל* Ms. (ed. *יכיל*); a. fr.

**יכילת**, v. *יכילת*.

**יכילתה**, Y. Sabb. XIV, 14<sup>d</sup> bot., v. *יכילתה*.

**יכילתה**, v. *יכילתה*.

**יולד** (b. h.; v. *יולד*) *to bear, bring forth; to beget*, v. *יולד*. Yeb. VII, 5 *יולדה* הימנו בן יולדה she had a son from him. Ib. *יולדה* after she has given birth, she may eat (T'rumah). Shh. 52<sup>a</sup> *יולדה* שזו יולדה and she was with child from them (the male demons); ויולדה ויולדה (the female demons) were with child from him (Adam); Gen. R. s. 20 *יולדה* (corr. acc., or מולידות Hof.). Sot. 11<sup>b</sup> *יולדה* בשעה שכורעת לילד when she kneels down to give birth; a. v. fr.—*Part. pass.* *יולדה* born; יולדה of woman, *human being*. Sabb. 88<sup>b</sup>; a. fr.—V. *יולדה*, *יולדה*.

*Nif.* *יולדה* *to be born, to originate*. Bets. I, 1 *יולדה* בוצע שנוולדה בוצע an egg which was laid on a Holy Day. Bekh. II, 3 *יולדה* a permanent blemish appeared on them. Ib. V, 3 *יולדה* when another blemish shall have appeared. Tosef. Keth. VII, 10 [read:] *יולדה* which ordinarily appear; Y. ib. VII, end, 31<sup>d</sup> *יולדה*. Sabb. 137<sup>a</sup> *יולדה* his day of birth; a. v. fr.—Pesik. R. s. 15 *יולדה* כ' חדש שלא יולדה *forthcoming, future event, result*. Ab. II, 9 *יולדה* הוא הולדה אתה הולדה he who considers what may result (from his actions); Tam. 32<sup>a</sup>. Ned. III, 9 *יולדה* מן הולדות if one foreswears enjoyment of the *yillodim* (those born), he is permitted to derive benefits from those born after his vow (v. Gem. ib. 30<sup>b</sup>).—Esp. a) (in festive ritual) *nolad, an object which became available for use on a Holy Day*. Bets. 2<sup>a</sup> *יולדה* ליה נ' holds to the opinion that *nolad* is forbidden to be used on the Holy Day,

v. מוקצה. Sabb. 29<sup>a</sup> ואסור ליה ל' ואסור כלי... והוא ליה ל' ואסור כלי... before it was broken, it was a vessel (and not designated for fuel), and now it is a broken vessel and, therefore, is a *nolad* and must not be used as fuel. Erub. 46<sup>a</sup> top כ' ש' דרוזו להו ל' וכ' so much the more they must be considered as *nolad* &c.; a. fr.—b) (in votive law) *nolad*, a novel incident which changes the aspects of a vow and eventually nullifies it. Ned. IX, 2 פורחין בני' the court in trying to absolve him may open the questions by pointing out a circumstance since occurred. Ib. 3 כ' ואינן בני' יש. there are incidents which are and yet are not like *nolad*, i. e. incidents which may have been anticipated by the vowing person; a. fr.

*Hif.* שמוגלד 1) *to beget*. Tosef. Yeb. X, 4 מפני שמוגלד because he is capable of begetting children. Cant. R. beg. את מוצא צדיק מוליד וב' you will find cases of a righteous man having a righteous son &c. Ex. R. s. 1 ולירק ישראל אל a. v. fr.—[Gen. R. s. 20 מולידו, v. supra. Keth. 72<sup>b</sup> מולידו, v. יולד.]—2) *to bear living brood*, opp. to laying eggs. Bekh. 7<sup>b</sup>, v. נקב.

*Pl.* יולד 1) *to assist in birth, to deliver*. Sabb. XVIII, 3 את האשה וב' you may deliver a woman on the Sabbath; ib. 129<sup>b</sup> את הדינה את הדינה Ms. M. (ed. מירי את לא תוליד you may take the child). Ab. Zar. II, 1 (26<sup>a</sup>) *to rear*. Ib. וב' must not deliver a gentile woman; a. fr.—2) *to rear*. Ib. וב' because she rears a child for idolatry; a. e.

גלד, גלד, גלד ch. same, *to bear; to beget*. Targ. Gen. IV, 1. Ib. 2 גלדו. Targ. Jer. XXXI, 7 גלדו women giving birth (h. text גלדו). Targ. Prov. XXIII, 22 גלדו who begot thee. Targ. Gen. XVII, 19 גלדו; usu. גלדו. Targ. Ps. XXII, 32 גלדו to create; a. v. fr.—B. Bath. 91<sup>a</sup> (prov.) גלדו שיהיו למה לך גלדו Ms. M. (v. Rabb. D. S. a. l. note) by thy life, the sixty (weaklings) thou begottest, what didst thou beget them for? ארכיפיל ואולדו (v. infra) marry again and beget one as strong as sixty; Yalk. Jud. 66. Macc. 17<sup>b</sup> גלדו כ' ש' הילדו whose mother soever is with child may she bear a son like R. S.; Yalk. Deut. גלדו אימה כ' ש' הילדו; a. v. fr.

*Af.* גלד 1) *to beget, produce*. Targ. Gen. IV, 18; a. fr.—Yeb. 76<sup>a</sup> בר אולדו בר capable of begetting; ib. אולדו. Erub. 104<sup>a</sup> is it not because וכל אולדו וב' he produces a sound, and every production of sound is forbidden (on the Sabbath)?; a. fr.—2) as preced. *Pi.* Targ. Ex. I, 16.—Sot. 11<sup>b</sup> לאולדה *to deliver her*.

*Pa.* גלד 1) *to act as midwife*. Y. Keth. V, 30<sup>a</sup> bot. [read:] גלדו, v. גלדו.—2) *to give birth*. Targ. Ps. CXLIV, 13.

*Ithpa.* גלדו 1) *to be born, to grow, to come forth*. Targ. Ps. LXXVIII, 6. Targ. Gen. IV, 26; a. fr.—Sabb. 136<sup>a</sup> א' ליה וב' a child was born to him. Bets. 2<sup>b</sup> כל ביצה דמתגלדא האידנא וב' (some ed. דמתגלדא) an egg laid to-day was fully developed yesterday. Ib. וב' those laid on the same day. Hull. 9<sup>a</sup> גלדו (אחילד) an accident occurred to it which made the case suspicious. Ned. 30<sup>b</sup> (ref. to גלדו, Mish. ib. III, 9, v. preced.) דמתגלדו משמע... does this mean to say that *noladim* means 'things which will be forthcoming'?; אלא מעשה... (v. marginal note) if this be so, does *hannoladim* in Gen. XLVIII, 5

also mean 'those to be born'? משמע גלדו (אחילדו) (*Ithpe. contr.*) but what else? Does it (always) mean 'those that have been born'?—2) *to multiply, grow populous*. Targ. O. Ex. I, 7 גלדו ed. Berl. (Y. אחילדו). Targ. Gen. VIII, 17. Ib. IX, 7; a. e.

גלד m. (b. h.; preced.) *child, young man*. Nidd. 60<sup>b</sup> וזקן וב' a young man and an old man travelling. Ex. R. s. 1; Sot. 12<sup>b</sup> וקולו כנעני הוא he (Moses) was an infant, but his voice was that of a lad.—Y. Meg. III, 74<sup>a</sup> קיימו אתו די' גלדו. Ex. R. l. c. גלדו. Kidd. 76<sup>b</sup>, a. e. וכל מאות ר' David had four hundred young men in his suite; a. fr.—*Fem.* גלדה *girl, young woman*. B. Kam. 60<sup>b</sup> ואחת זקינה ר' ואחת זקינה R. El. reports, 'for three sins women die young' (in place of גלדה, v. יולדה); Y. ib. II, 5<sup>b</sup> top.—Trnsf. גלדה *a young plant*. Men. 69<sup>b</sup>; Sot. 43<sup>b</sup>, a. e. ששבכה בוקנה a young shoot (subject to the law of *Orlah*, v. ערקת) which was grafted on an old tree. Ib. ב' ר' a young shoot grafted on a young tree.

גלדה f. (b. h.; preced. wds.) *childhood, youth; waywardness*. Hull. 24<sup>b</sup> בגלדתי in my childhood. Ab. Zar. 52<sup>b</sup> גלדתי לני בגלדתי in thy earlier days thou didst teach us &c.; B. Mets. 44<sup>a</sup> (not בילדותי). Succ. 53<sup>a</sup>, v. בוש.—B. Bath. 131<sup>a</sup> גלדתי בי וב' I was wayward and set my face against &c.; a. e.

גלדה ch. 1) same. B. Mets. 44<sup>a</sup> וב' מאי גלדה? what was his view in his early years? (Ab. Zar. 52<sup>b</sup> בגלדתי, v. preced.)—2) v. next w.

גלדה f. (preced. wds.) = h. *birth, birthplace, family*. Targ. O. Gen. XI, 28 ed. Berl. (Y. גלדה). Ib. XII, 1; a. fr.

גלדה, גלדה f. (preced. wds.) *midwife*.—*Pl.* גלדה, גלדה. Targ. Y. II Ex. I, 15 [read:] גלדה, גלדה. Ib. 19 גלדה (corr. acc.).

גלדה, v. גלדה.

גלד, constr. גלד, v. גלד.

גלד ch., constr. גלד same. Targ. Job XV, 14 ארתא גלד (Ms. גלד) born of woman.

גלד m. (b. h.; preced. wds.) *born, existing*.—*Pl.* גלדו. Ned. III, 9; ib. 30<sup>b</sup>, v. גלדו *Nif.*—Ab. IV, 22 למורו גלדו the living are destined to die.

גלד m. (גלד) *howler, monster*.—*Pl.* גלדו. Targ. Job XXX, 29 Ms. Var. (ed. ירוויץ, ed. Lag. ירוויץ; h. text גלדו).

גלד, גלד, v. גלד.

גלד m. (b. h.; גלד) *born; גלד ביה a slave born in the owner's house; child of a slave, contrad. to בוקנה an acquired slave*. Sabb. 135<sup>b</sup>.

וליד ch. same. Targ. O. Gen. XVII, 12, sq.—Targ. Job XV, 14, v. וליד ch.—Fem. ולירא. Targ. O. Lev. XVIII, 9.

וליד, ולירא f. ch.=h. ולירא. Targ. Lev. XII, 7 (O. ed. Amst. ולירא). Targ. Is. XXI, 3; a. fr.—Lam. R. to I, 1 רבתי (6 חר מאד) רבתי (not רבתי), v. רבתי. —Pl. ולירא. Targ. Is. XIII, 8 פיל (ed. Wil. פיל; h. text sing.)

ולירא Pa. of ולירא.

ולירא (dial. for ולירא, v. ולירא) to espy. Targ. Y. II Deut. I, 24. Pa. ולירא same. Y. Taan. IV, 68d top ויון מירא וכו' they went through the town spying and left again.—V. ולירא I.

ולירא m. (preced.) spy.—Pl. ולירא. Targ. Y. II Num. XXI, 1.

ולירא, v. ולירא.

ולירא = וליא. Y. B. Bath. VIII, 16b bot. וליא = וליא. Y. Ber. II, 5b אר וליא ed. Lehm. (oth. ed. וליא).

ולירא, ולירא (v. ולירא) to get accustomed, to learn. Targ. Prov. XXX, 3. Targ. Jer. XII, 16 מילא ולירא Targ. Prov. XI, 25; a. fr.—Ab. I, 13 ורלא ולירא he who does not study (the Law). Yeb. 57a, a. fr. ולירא we derive; a. v. fr.—Part. pass. ולירא, f. ולירא accustomed, used to. Y. Sot. I, 16d bot. ורירא used to preach &c. Ib. . . ורירא ורירא and there was there a certain woman who made it a habit to listen to him; (Lev. R. s. 9 רירא, corr. acc.); a. fr.—[B. Mets. 100b, v. ולירא.]

Pa. ולירא to teach. Targ. Job XV, 3; a. e.—Y. Hag. II, 78a top מירא ומירא to learn (from you) and to teach (you). Af. ולירא same, v. ולירא.—Y. Shebi. V, end, 36a כן ולירא did you not teach us thus?; Y. Dem. I, 22a top ולירא (corr. acc.).

ולירא, Hif. ולירא, v. ולירא.

ולירא I, Pi. ולירא (= ולירא) to espy. Yalk. Prov. 955 ורירא, v. ולירא.—Cant. R. to I, 10 (play on ולירא, ib., v. ולירא, ורירא) when they go out together (like spies) to espy the true decision.—Ch. v. ולירא.

ולירא II (b. h.), Pi. ולירא to howl, hollow. Gen. R. s. 19; 20 (מירא) הורירא מירא וכו' she began to cry after him with her full voice. Pirké d'R. El. ch. XXXII; a. e.

ולירא ch. same. Targ. Jer. XLVII, 2.

Af. ולירא, ולירא same. Targ. Ez. XXVII, 32. Targ. Is. XXXIII, 1; a. e.

Pa. ולירא same. Ib. XV, 4; a. e.—Lam. R. to I, 1 רבתי מירא (חרא אחרא) רבתי she began to lament. R. Hash. 33b, sq. ולירא, v. ולירא I.

ולירא f. ch.=next w. Targ. Zeph. I, 10. Targ. Jer. XXV, 36 ולירא constr.—Targ. Y. II Deut. XXXII, 10 ולירא = ולירא.

ולירא f. (b. h.; preced. wds.) lamentation, howling. Yoma 76b וליא . . . wine is called yayin (emp. וליא), because it brings lamentation into the world (emp. וליא a. וליא); Snh. 70b top.—Pl. ולירא. Pirké d'R. El. ch. XXXII; Yalk. Gen. 102.

ולירא, constr. ולירא, v. ולירא.

\*ולירא, Y. Kil. IX, 32b bot., v. ורירא.

ולירא, v. ולירא.

ולירא = וליא, ship. Targ. Prov. XXIII, 34 מירא Ms. (ed. Lag. a. oth. וליא, some ed. וליא, corr. acc.).—Pl. ולירא. Ib. XXXI, 14 (ed. Lag. וליא; ed. Wil. וליא, some ed. וליא, corr. acc.)

ולירא f. (b. h.; וליא, emp. ולירא) lichen, a cutaneous disease. Bekh. 41a וליא וליא וליא yallefeth is the Egyptian lichen, v. וליא.

ולירא m. (b. h.; emp. ולירא) yelek, a species of locusts (LXX: βροτοκος). Pesik. Zakh., p. 26b (play on ולירא) עם ולירא אר. (ed. ולירא) a people of locusts, quick as the זחל (v. ולירא); Yalk. Deut. 938; Tanh. Ki Tsetsé 9; ed. Bub. 12 ולירא (v. ולירא).

ולירא, Y. Maas. Sh. IV, beg. 54d, v. ולירא.

ולירא pr. n. f. (= וליא) Yalta, wife of R. Nahman, daughter of a Resh G'lutha. Gitt. 67b. Ber. 51b. Sabb. 54b וליא thou treatest that animal as if she were Yalta.

ולירא m. (b. h.) sea, lake, reservoir. Ber. 54b ורירא הים ורירא seafarers (on landing). B. Bath. 74b ורירא של טבריא the Lake of Tiberias; רם הוירא the Mediterranean Ocean. Gitt. 8a ורירא; (Tosef. Ter. II, 14; a. e. only ורירא).—Bekh. 13b, a. fr. ורירא the Dead Sea; a. fr.—Pl. ורירא, B. Bath. 1. c.; a. fr.—Esp. a) ורירא the cosmetic paint bottle. Cant. R. to I, 3, v. ורירא.—b) ורירא the receiver of flour at sifting or in the mill. Kel. XV, 3; (Tosef. ib. B. Mets. V, 5 only ורירא). Zab. IV, 2 (only ורירא).—c) ורירא in the wine or oil press, tank. B. Bath. IV, 5.—d) ורירא in the Solomonic Temple. Zeb. 62b; Yoma 58b; a. e.—Fem. form: ורירא. Y. Shék. V, 48d ורירא (I offer a sacrifice) for my ורירא, ורירא they thought she meant that she had a hemorrhage (flowing like a sea), ורירא לון ורירא סכנה said he to us, she was in danger on sea; Men. 64b, v. ורירא.

ולירא ch. same. Targ. Gen. IX, 2.—Targ. I Kings VII, 23; a. v. fr.—Tam. 32a, a. fr. ורירא = ורירא, v. preced.; a. fr.—Pl. ורירא, ורירא, ורירא. Targ. Gen. I, 10. Targ. Ps. XXIV, 2 ed. Lag. (ed. ורירא); a. e.—Gitt. 57a ורירא (not ורירא) and they scatter (his ashes) over seven seas; a. fr.—Erub. 12a; R. Hash. 35a ורירא . . . when R. . . came up from 'the waters' (prob. channels of the Euphrates; Ar.: ורירא pr. n. pl. ורירא).

ולירא (ולירא) pr. n. (corrupt. of Januarius; emp. ורירא) Yambri, legendary name of an Egyptian sor-

cerer, always in connection with יָמָה. Targ. Y. Ex. I, 15; VII, 11; Num. XXII, 22 (יָמָה).—Tanh. Ki Thissa 19 וְיִמְבְּרוּם יוֹהָרִי.—V. יוֹהָרִי.

יָמָה, v. יָמָה.

יָמָה, v. יָמָה.

יָמָה, v. יָמָה.

יָמָה, v. יָמָה. 1) *to speak*; impf. יָמָה, v. יָמָה.— 2) (cmp. יָמָה I, 2, a. Ps. CXXXIX, 20 with Targ. a. l.) *to swear*. Targ. O. Ex. XX, 7 (h. text נִשְׁבַּח). Targ. Jer. V, 2 יָמָה ed. Lag. (oth. ed. יָמָה, h. text נִשְׁבַּח); a. fr.—Pes. 113<sup>b</sup> וְיָמָה וְיָמָה Ar. s. v. מִם (Ms. M. 2 a. Ar. Ms. Koh. v. וְיָמָה וְיָמָה; Ms. M. 1 קָרוּ לְהוֹן לְהוֹן; ed. וְיָמָה וְיָמָה, v. Rabb. D. S. a. l. note) and when they swear, they swear, 'by the life &c.'

Af. יָמָה, v. יָמָה. 1) same. Targ. Jud. XVII, 2 (ed. Lag. יָמָה); a. fr.—Gen. R. s. 26 וְיָמָה, v. יָמָה.—Pes. l. c., v. supra; a. fr.—2) *to cause to swear*. Targ. I Kings VIII, 31. Targ. O. Ex. XIII, 19 וְיָמָה וְיָמָה; a. fr.—V. יָמָה, v. יָמָה.

יָמָה, v. יָמָה.

יָמָה, v. יָמָה. \* יָמָה, m. pl. (b. h.; יָמָה) *mules* (v. Targ. Y. to Gen. XXXVI, 24). Y. Ber. VIII, 12<sup>b</sup>; Gen. R. s. 82, end, v. יָמָה. Hull. 7<sup>b</sup> (v. Pes. 54<sup>a</sup>).

יָמָה (sub. יָד) f. (b. h.; v. יָמָה) [*firm*,] *right hand*. Men. 37<sup>a</sup> מִדָּה כְּרִיבָה בְּיָדָא as the writing is done with the right hand, so is the binding to be done with the right hand (on the left). Ib. בְּיָמֵינוּ וְכִי . . . אִמְרֵי . . . אִמְרֵי a left-handed man ties the T'fillin on his right hand, because this is his left (weak) hand. Lam. R. to II, 3 (ref. to יָמָה, Dan. XII, 13) קָנִי נְרָדִי לְיָמֵינוּ וְכִי I have fixed a term to (the servitude of) my right hand (power); when I redeem my children, I vindicate my right hand. Zeb. 62<sup>b</sup>, a. fr. יָמָה towards the right; a. fr.—Denom. יָמָה, f. יָמָה.

יָמָה, v. יָמָה. ch. same. Targ. Gen. XLVIII, 18; a. fr.—[יָמָה, Pesik. R. s. 1, יָמָה אַבָּא בִּן יָמָה, read: יָמָה II.]

יָמָה, m. (b. h.) *Benjamite*. Meg. 12<sup>b</sup> (ref. to Esth. II, 5) וְיָמָה לִידָה וְיָמָה and the text calls him (Mardecai) a Y'mini which means that he is a descendant of Benjamin. Ib., sq. וְיָמָה שִׁילָם לִי וְיָמָה and how the Benjamite (Saul) repaid me.

יָמָה, ch. = h. יָמָה, *day-time*; (adv.) *by day*. Targ. Is. XXXIV, 10; a. e. Targ. Job V, 14 בְּיָמָה (Ms. בְּיָמָה). Targ. Ps. XLII, 9; a. e.

יָמָה, m. (preced.) *day-time, day-light*. Targ. Ex. XIII, 21, sq.; a. fr.—Ber. 3<sup>a</sup> וְיָמָה וְיָמָה there is the day-light (to indicate the end of the night-watch); a. fr.—Pl. יָמָה, Targ. Gen. VII, 4; a. e.—Hor. 4<sup>a</sup> בְּיָמָה in day-time.

יָמָה, v. יָמָה.

יָמָה, a word in a charm formula. Tosef. Sabb. VII (VIII), 1 וְיָמָה וְיָמָה ed. Zuck. (Var. יָמָה וְיָמָה).

יָמָה, Pi. יָמָה (denom. of יָמָה; emp. יָמָה) *to endow with skill, strength, distinction*. Part. pass. יָמָה, f. יָמָה. Hull. 91<sup>a</sup> שְׂבִירָה הִמְּוִהָה it says 'the hip' (Gen. XXXII, 33) that means the strongest of the hips (the right); ib. 134<sup>b</sup> הִמְּוִהָה הִמְּוִהָה נְמִי הִמְּוִהָה here, too, we read 'the arm' (Deut. XVIII, 3), that means the right arm; Hor. 12<sup>a</sup> הִמְּוִהָה here, too, we read 'the anointed' (Lev. IV, 3), the distinguished among the anointed (the Highpriest). Sifra Vayikra, Hoba, ch. III, Par. 3 הִמְּוִהָה הִמְּוִהָה . . . הִמְּוִהָה as the finger mentioned there (Lev. XIV, 16) is 'the right' which means the most skilled (the index) finger of the right hand &c.; [Zeb. 40<sup>a</sup> sq. אֵלֶּה לֹא נִצְרָכָה אֵלֶּה לא נצרכה אלה Ms. M. (ed. אֵלֶּה, omitting אֵלֶּה; v. Rabb. D. S. a. l. note) the אֵלֶּה (Lev. IV, 6 אֵלֶּה אֵלֶּה) would not have been required, were it not to indicate, as the fittest for the ceremony, the most skilled of the fingers. —Rashi: אֵלֶּה *blister*.]

Hif. [to go to the right, b. h.;] *to do the right thing*, opp. הִשְׁמָאֵל. Sabb. 63<sup>a</sup> (ref. to Prov. III, 16) לְבַיְיָמֵינוּן לְבַיְיָמֵינוּן he who uses it in the right way of it &c.; Yalk. Prov. 934.—Cant. R. to I, 9 וְכִי מִיָּמֵינוּן וְכִי the ones stand on the right side (pleading in favor of the accused) &c. —Sabb. 88<sup>b</sup>, v. next w.

יָמָה, ch., Af. אֵלֶּה, same. Sabb. 88<sup>b</sup> דְּאֵלֶּה מִיָּמֵינוּן Ms. M. (ed. מִיָּמֵינוּן) he who uses it in the right way (v. preced.); Yoma 72<sup>b</sup> דְּאֵלֶּה מִיָּמֵינוּן (Ms. M. דְּאֵלֶּה מִיָּמֵינוּן).

יָמָה, m., יָמָה, f. (denom. of יָמָה) *right*. Neg. II, 4 הִמְּוִהָה הִמְּוִהָה the right hand. Sifra Vayikra, Hoba, ch. III, Par. 3, v. יָמָה; a. e.

יָמָה (=מָסָה, מָסָה) *to melt, waste*. *Ihpa*. אֵלֶּה, same. Targ. Is. XXXIV, 3 (ed. Lag. יָמָה). Targ. Y. I Gen. XLIX, 10. Targ. Y. Lev. XXVI, 39 (O. יָמָה).

יָמָה, v. יָמָה.

יָמָה, v. יָמָה.

יָמָה, v. יָמָה.

יָמָה, pr. n. m. (abbrev. of יָמָה) *Yannai (Jannaeus)*, 1) King of Judaea. Kidd. 66<sup>a</sup> הִמְּוִהָה (for *John Hyrcan*). Ber. 29<sup>a</sup> הִמְּוִהָה הִמְּוִהָה Y. a. Johanan are the same; (another opin.) וְכִי לְהוֹרֵי וְכִי Y. a. Joh. are different persons.—Snh. 19<sup>a</sup> מִלְכָּא הִמְּוִהָה (ref. to Hyrcan II).—Ber. 44<sup>a</sup>, Ib. 48<sup>a</sup>; Lev. R. s. 9 (Alexander Jannaeus). Sot. 22<sup>b</sup> (Alex. J.); a. e.—2) name of several Amoraim. Meg. 32<sup>a</sup>.—Y. Ber. III, 6<sup>a</sup>.—Lev. R. s. 16; a. fr.

יָמָה, v. יָמָה.

יָמָה, v. יָמָה.

יָמָה, v. יָמָה.

יָמָה, pr. n. m. *Yinnon*, symbolical name of the Messiah (with ref. to Ps. LXXII, 17). Snh. 98<sup>b</sup>. Midr. Till. to Ps. XCIII; Pirké d'R. El. ch. XXXII, v. יָמָה.