

יְנִיקָא I m. (יְנִיק) *suckling, infant; child; school-boy*. Targ. Y. Gen. XLVIII, 20.—Gitt. 57^a . . . כי דורה מחילדו ר' whenever a male child was born, they used to plant a cedar, when a female, they planted &c. Sabb. 134^a דליר ליה וכו' an infant (to be circumcised on the Sabbath) for which no bandage has been prepared, v. הלויק I.—Succ. 56^b (prov.) וכו' שירא דר' the child's talk in the street is either the father's or the mother's (talk at home). Snh. 110^b (ref. to פרחים, Ps. CXVI, 6) . . . שכן פריא קורין לר' פריא *pathia*. B. Bath. 21^a וכו' כד מדיר לר' when thou (as teacher) strikest a child, strike it only with a shoe-strap. Ib. לא וכו' we must not let a child go to school from one place to another (but must provide a school for each place).—Gen. R. s. 36, a. e. יְנִיקָא; a. fr.—*Pl.* יְנִיקָא. B. Bath. l. c. יְנִיקָא primary school teacher, v. יְנִיקָא; a. fr.—*Fem.* יְנִיקָא. Gitt. l. c., v. supra.—B. Bath. 3^b וכו' דאזי that maiden (of Hasmonean descent, Mariamne).

יְנִיקָא II, מר' pr. n. m. *Mar Yanuka*, son of R. Hisda. B. Bath. 7^b top.

יְנִיקָא m., pl. יְנִיקָא (יְנִיק) *breasts*. Tanh. Ki Thissa 27 [read:] דהרין יְנִיקין לר' טובוי לר' happy the breast that nursed such a child.

יְנִיקָא I, v. יְנִיקָא.

יְנִיקָא, v. יְנִיקָא.

יְנִיקָא, *Hif.* הוֹנֵקָא (b. h.; v. אָנָה) *to oppress, treat overbearingly, vex, taunt*. Gen. R. s. 88, beg. שלא ירו מוֹנֵקִים that they might not taunt Israel saying &c. Cant. R. to I, 6. Tanh. Vayera 14 שוֹנֵקָא להבירו וכו' whoever aggrieves his neighbor. Ib. הוֹנֵקָא את עצמה humbled herself; a. fr.—V. הוֹנֵקָא, הוֹנֵקָא.

יְנִיקָא I ch., *Af.* אֵינִי same. Targ. Ez. XVIII, 12. Targ. O. Ex. XXII, 20. Targ. Y. Lev. XXV, 14 לאֵינִיקָא (not נִיקָא . . .); a. fr.—Gen. R. s. 53 וכו' דלא ירו מוֹנֵקִין לה וכו' that they might not taunt her, calling her a barren woman.

יְנִיקָא II (cmp. b. h. נִיקָא, a. גִּיץ) *to be undecided, waver*. *Af.* אֵינִיקָא *to cause to waver, discourage*. Targ. O. Num. XXXII, 7; 9.

יְנִיקָא m. (cmp. אֵינִיקָא II) name of an insect in flax. Hull. 85^b בכרתינה ליה ר' נפל ליה Ar. (ed. יאני) the *yaniba* came into his flax crop. Ib. 28^a לר' . . . לר' Ar. (ed. ייניכא, corr. acc.) he needs its blood for killing the flax worm.

יְנִיקָא, v. preced.

יְנִיקָא pr. n. m. *Yannis* (Janus), v. יְנִיקָא; cmp. יְנִיקָא.

יְנִיקָא m. (v. יְנִיקָא) 1) *suckling, child; young*. Targ. I Sam. XV, 8. Targ. Jud. VIII, 20 (h. text נער). Targ. Is. LXV, 20 רימין ר' (h. text רימין); a. fr.—Kidd. 32^b וכו' young but wise; a. fr.—*Pl.* יְנִיקָא. Lev. R. s. 5, beg. (translating עוֹלֵי יָהוּבָה, Job XXI, 11) יְנִיקָאֵיהוֹן their young ones (v. Gen. R. s. 36; Yalk. Job. 908).—2) (v. יְנִיקָא) *branch, twig*.—*Pl.* as ab. Targ. Ps. LXXX, 12 יְנִיקָא (Ms. יניקיהא; h. text יְנִיקָא).

יְנִיקָא (b. h.; cmp. נִיקָא a. נִיקָא II) 1) (neut. verb) *to move quickly; to glisten, be bright*.—2) (act. verb), v. infra.

Pi. יְנִיקָא (=נִיקָא) *to shake, awaken, stir up*. Pirké d'R. El. ch. XXXII the Messiah is named *Yinnon* (v. יְנִיקָא). Mus. quotes לִינוֹן *Kal*, cmp. שוֹרָא עריר לִינוֹן ירשני עפר (Mus. quotes לִינוֹן *Kal*, cmp. ירשן, Koh. V, 11) for he will awaken those sleeping in the dust; Midr. Till. to Ps. XCIII לִינוֹן (missing in ed. Bub.); Yalk. Kings 200 עריר לִינוֹן רשעי ארץ he will stir up the wicked of the earth; Yalk. Gen. 45 לִינוֹן לעכו"ם.

יְנִיקָא, v. יְנִיקָא.

יְנִיקָא (b. h.; cmp. אָנָה) [*to press*], (cmp. מִצִּץ) *to suck*. Sot. 12^b וכו' ולא וכו' and he (Moses) would not suck; יְנִיקָא פה דבר טמא shall the mouth destined to speak with Divinity suck in an unclean substance?—Ber. 10^a; a. fr.—*Trnsf.* *to draw sap, absorb*. B. Bath. 71^b וכו' יְנִיקָא משרה וכו' they (the plants) are nurtured from the consecrated field. Y. Erub. III, 21^b מזה וכו' מזה איברים יְנִיקָא the limbs of an animal draw nourishment from one another, i. e. in either portion of a slaughtered animal to be divided between two partners there are substances absorbed from the other; a. fr.

Hif. הוֹנֵקָא *to give suck, feed*. Pes. 112^a . . . יורר לִינוֹן . . . לִינוֹן more than the calf desires to suck, does the cow desire to give suck, i. e. the teacher is more anxious to teach than the pupil to learn. Bekh. 7^b כל מניק every viviparous animal is a mammal. Keth. V, 5 וכו' ומניקה את בנה וכו' (Y. ed. ומניקה) and she is bound to nurse her child herself. Nidd. I, 4 נונה לנדיקה (Y. ed. ומניקה) if she gave her child out to a wet-nurse. Ib. 5 ומניקה and while she nurses a child. Tosef. ib. II, 2; Keth. 60^a ומניקה a woman whose husband died during her nursing period. Ib. 65^b וכו' סרח מניקה וכו' as a rule nursing women are of delicate health. Taan. 27^b שניקין וכו' in behalf of the nursing women (they prayed) that they might be able to nurse &c.; a. fr.

יְנִיקָא ch. same. Targ. Job III, 11 אֵינִיקָא (Ms. אֵינִיקָא; ed. Lag. אֵינִיקָא); a. fr.—Y. Ned. I, 37^a; Gen. R. s. 56 וכו' the lamb that never sucked (the ram offered in Isaac's place). Ber. 40^b [read:] לא יְנִיקָא וכו' . . . מירבא they grow out of the ground, but draw no nurture from it. B. Bath. 71^b ינקי קא ינקי they draw from the ground which belongs to himself. Bets. 37^b מהדרר ר' the parts of an animal whose partners are bound by opposite Sabbath limits draw substances one from the other (v. Y. Erub. III, 21^a quoted in preced.); a. fr.

Af. אֵינִיקָא as preced. *Hif.*—Targ. Ex. II, 9. Targ. Y. Deut. XXXII, 13; a. fr.—Gen. R. s. 98, end וכו' אֵינִיקָא which nursed such a child; Y. Kil. I, 27^b top אֵינִיקָא; Gen. R. s. 5 end מניק (corr. acc.), v. בִּינָא III; a. fr.—*Pl.* מניקהא, v. infra.

Pa. יְנִיקָא same. Targ. Y. II Ex. XV, 2 (Y. I. מניקהא). Targ. I Sam. VI, 7; 10 (ed. Lag. מניקהא); Targ. Ps. LXXXVIII, 71 מניקהא (Targ. Is. XL, 11 מניקהא) animals giving suck (h. text עלור).—Tanh. Ki Thissa 27 יְנִיקָא, v. יְנִיקָא.

יְנִיקָא I, **יְנִיקָא** m. (preced.) *suckling, child*. Targ. Cant. VIII, 4; a. fr.—Num. R. s. 4, end (ref. to Ps. OXXXI,

2) יָנָא like the infant leaving the mother's womb &c.; Y. Snh. II, 20^b bot.—Pl. יָנָא, יָנָא. Targ. Ps. VIII, 3 יָנָא Ms. (ed. יָנָא); a.e.—Targ. Is. III, 4 (some ed. יָנָא) childish men.

יָנָא II f. (preced.) = h. יָנָא, יָנָא, young camel. Targ. Jer. II, 23 (h. text בָּרָה).

יָנָא f. (preced. wds.) childhood, youth. Targ. Jer. XIII, 27; a. e.—Sabb. 152^a, v. יָנָא. Taan. 20^b לא יָנָא דְיָנָא of his earlier days I remember nothing. Sabb. 21^b, v. יָנָא I; a. e.

יָנָא m., pl. יָנָא, v. יָנָא I.

יָנָא, v. יָנָא.

יָסָד (b. h.; v. יָסָד) [to join, fasten; denom. יָסָד, whence יָסָד] to found, establish. Tanh. B'resh. I יָסָד אָרָץ וְיָסָד וּבָהּ and with it (the Torah) he stretched the heavens and established the earth. Meg. 3^a; Sabb. 104^a; Succ. 44^a וְיָסָדוּ וְיָסָדוּם and they reintroduced them. Ib. 20^a, v. יָסָד; a. fr.

יָסָד (1) to establish; to join in between. Y. Erub. V, 22^c שַׁעַר הַיְסוּדָא שֶׁשָּׂם הָיָה מִיְסוּדָא וְכִי הָיָה שֶׁשָּׂם הָיָה הַיְסוּדָא שֶׁשָּׂם הָיָה הַיְסוּדָא because there they (in their meetings) established the decisions of the Law; a. e.—Part. pass. מִיְסוּדָא. Ib. בֵּין וְכִי וְכִי שֶׁעַר הַחֻוּק שֶׁהוּא מִיְסוּדָא מִיְסוּדָא מִיְסוּדָא it was named the Middle Gate because it was fastened in between two gates; a. e.—2) to rebuild (a ruin). Tosef. B. Mets. XI, 4 לא יָאמַר לִי הָיָה מִיְסוּדָא עִמָּךְ מִכְנֵג וְכִי (not יָסָד) he has no right to say, I will help thee rebuild the party wall from where my (higher situated) ground commences and upward, וְכִי אֲלֵא מִיְסוּדָא עִמָּךְ וְכִי but he must help him build from the bottom (of the neighbor's ground) &c.; Y. ib. X, beg. 12^c; (B. Bath. 6^b מִלְמַטָּה בָּא לְיָסָד עֲלֵיךְ כֵּן R. to I, 2 the next following sentence comes to found upon it a base (thus proving that the reading is הַיְסוּדָא and not הַיְסוּדָא). Some eds. read לְיָסָד; Ab. Zar. II, 5 וְיָסָד מִלְמַד; Yalk. Cant. 981 מְבֹרָח.]

יָסָד to be established. T. a. h. l. c. וְכִי לֹא הָיָה הַיְסוּדָא לְעוֹלָם הַיְסוּדָא the world has been founded on nothing but the Law.

יָסָד, ch. same. Targ. Ps. LXXVIII, 69; a. e.

יָסָד same. Ib. CIV, 5.

יָסָד, Ithpa. יָסָד, Ithof. יָסָד to be fastened, supported, founded. Targ. Job. XLI, 15, sq.—Targ. Ps. LXXXVII, 1.—Targ. II Chr. XXXI, 7 לְאִתְיָסָדָא (ed. Lag. יָסָדָא).

יָסָד, v. יָסָד.

יָסָד m. (יָסָד) institution, confirmation; reestablishment. Men. 99^a sq., v. יָסָד. Succ. 44^a נְבִיאִים עֲרַבָה רִי נְבִיאִים the use of the willow-branch (on Hoshanah Rabbah) is an institution of the prophets, opp. מִנְהַג נְבִיאִים a custom arisen in the days of the prophets; Y. Shebi. I, 33^b bot. וְכִי נְבִיאִים מִיְסוּדָא belong to the institutions of the early prophets; Y. Succ. IV, beg. 54^b.

יָסָד m. (b. h.; v. יָסָד) foundation. Y. Erub. V, 22^c שַׁעַר הַיְסוּדָא, v. יָסָד.—Esp. (sub. הַמְזוּבָה) the base of the altar, יָסוּדָא. Midd. III, 1. Zeb. V, 1, a. fr. הַיְסוּדָא מִיְסוּדָא the western side of the יָסוּדָא. Ib. 3 (53^a) דְרֹמִיָּה (read דְרֹמִיָּה, v. Rabb.

D. S. a. l. note 200) the southern side &c.; a. fr.—Pl. יָסוּדָא. Cant. R. to I, 1 אָבִי בְנָה אֶת דְרֹמִיָּה Solomon's father laid the foundations of the Temple; a. e.

יָסוּדָא ch. 1) same. Targ. Ex. XXIX, 12; a. fr.—Pl. יָסוּדָא, constr. יָסוּדָא. Targ. O. Num. V, 17 (ed. Berl. יָסוּדָא; h. text קָרַקַע).—Y. B. Mets. X, beg. 12^c תְּרוּיָדָא אֵילִין וְיָסוּדָא both (the upper and the lower portions) are foundations (v. יָסוּדָא).—2) pl. rest, head-rest (cmp. יָסוּדָא). Targ. Y. II Gen. XXVIII, 10 רִישֵׁיהּ רִיחֻוּתָא in place of his head-rest.

יָסוּדָא, Targ. Y. II Deut. XXVIII, 65, read: וְיָסוּדָא עֲיִינֵיךְ.

יָסוּדָא, יָסוּדָא m. (יָסוּדָא) correction by example, warning example. Snh. 45^a (ref. to Ez. XXIII, 48) אֵין לָךְ יָסוּדָא there is no severer warning than this (capital punishment, and therefore disgrace by exposure would be an unnecessary hardship).—2) Pl. יָסוּדָא, יָסוּדָא, יָסוּדָא corrections by suffering, suffering, trials, visitation. Sifre Deut. 32 עַל מִי שֶׁיָּרָא בְּאֵימָה עֲלֵיו וְכִי לְפָנֵי הָיָה הַיְסוּדָא trials are precious in the sight of the Lord, for the glory of the Lord rests upon him who is visited with trials (ref. to Deut. VIII, 5). Ib. מְרַצִּים וְכִי sufferings atone more than sacrifices. Ber. 5^a שֶׁל אֲהַבָה רִי visitations of (divine) love (ref. to Prov. III, 12). Ib. חֲבִיבִין עֲלֵיךְ רִי are the sufferings welcome to thee (as trials)?—Cant. R. to II, 16 מַה קָשִׁין הֵן הָיָה how hard to bear are sufferings!; a. v. fr.

יָסוּדָא, יָסוּדָא, יָסוּדָא ch. 1) (v. יָסוּדָא) chain; prison. Targ. II Esth. I, 2 end לְבוּשֵׁי יָסוּדָא his prison clothes; (Targ. Jer. LII, 33 אִיסוּרִיָּה).—Pl. יָסוּדָא, יָסוּדָא, יָסוּדָא. Targ. Lam. III, 6.—Targ. Is. XXVIII, 22 (ed. Wil. יָסוּדָא).—2) chastisement, suffering. Targ. Jer. XXX, 14.—Pl. as ab. Ib. 11 (v. יָסוּדָא II). Targ. Y. Lev. XX, 5; a. fr.—Ber. 60^a בְּעִי וְכִי Ms. M. (ed. יָסוּדָא h. form) that man desires to bring suffering upon himself. B. Mets. 84^b קָבֵל עֲלֵיהּ רִי he submitted patiently to sufferings. Ib. 85^a; a. fr. Lam. R. introd. end לִיתְיָסוּדָא הַשִּׁיבִין וְכִי as if saying, sufferings count to me for nothing.

יָסוּדָא, יָסוּדָא, v. יָסוּדָא.

יָסוּדָא, יָסוּדָא, v. יָסוּדָא.

יָסוּדָא m. [healer of sickness,] yassé hōh, name of a bitter herb. Y. Kil. II, 27^a top (not יָסוּדָא, expl. חֻרְחַבִּינָה); Y. Pes. II, 29^c (expl. חֻרְחַבִּינָה).

יָסוּדָא, v. יָסוּדָא, v. preced.

יָסוּדָא f. (b. h.) pr. n. f. Jisrah. Snh. 69^b; Yalk. Gen. 62 (identified with Sarah). Gen. R. s. 38, end.

יָסוּדָא (v. יָסוּדָא, יָסוּדָא) to close or to be closed.

יָסוּדָא (with בְּעִינֵיךְ) to become blind. Tanh. Toledoth 7.

יָסוּדָא m. pl. (?) (cmp. יָסוּדָא) Jasmine flowers. Sabb. 50^b, v. יָסוּדָא.

יָסַף (b. h.; cmp. אָסַף), *Hif.* הוֹסִיף *to heap up, to add* (with עלל). Snh. XI, 3 דברי וכו' thus adding to the words of the Scribes (against Deut. IV, 2). Ib. 88^b ואם ה' when there is a possibility to add. Ib. 7 ויש בו להוסיף and if he did add, he diminishes (violates the law). Ib. 29^a המוסיף v. גרע I. Tosef. Sabb. VI (VII), 17 והאומר (not ואומר) and who (from superstition) says, Add (put one more) to the table; a. fr.—Yalk. Lev. 559 מוסיף אני (Sifra Metsora beg. על וכו' I will add to what thou saidst.

Nithpa. הוֹסִיפָה *to be added; to be added to, increase, wax.* Mekh. Bo. s. 16; Yalk. Ex. 217 ויהי וכו' and the second name was added to the first (without abrogating the first). Ex. R. s. 7, beg. וכו' two additional years (of imprisonment) were given him. Sabb. 152^a רבנן מוסיפין עליהן... וכמתן מוסיפין עליהן (ed. הכמה Ms. M. (ed. הכמה) when scholars grow old, their wisdom grows with their age; ib. טפשותן מתוספת וכו' v. נפשותיהן.

יָסַף ch., *Af.* אוֹסַף, אוֹסִיף same, *to add, increase; to do again.* Targ. Deut. I, 11.—Targ. Gen. VIII, 10; a. fr.—Sabb. 116^b אלא לאוספי וכו' . . . אלא Ms. M. (v. Rabb. D. S. a. l. note) I have not come to diminish from but to add to the law of Moses. Y. Ber. IV, 7^c אוספין עליה add thereto.—Part. pass. מוֹסֵף, מוֹסֵפָה. Kidd. 20^a מ' ואולא Ms. M. (ed. הכמה) but this (the debt on interest) is continually growing; a. fr.

Ittaf. אוֹסֵף *to be added.* Targ. Gen. XLIX, 26; a. fr.—Ber. 28^a כמה ספסלי many forms had to be added (to accommodate the hearers). Ib. מארוב' four hundred forms were added; a. e.

יָסַף (b. h.; cmp. אָסַר) [*to tie up; cmp. רִוַּב.*]

Pi. יָסַר *to chastise, chasten, try.* Snh. 39^a... מייסרין he (the king) punishes the prominent among them (the rebellious citizens); וכו' כך הקב"ה מ' so did the Lord visit Ezekiel in order to wash away the sins of Israel. Ab. Zar. 4^a אִיסְרָם ביסרין וכו' I would visit them with afflictions in this world, in order that their arms be strengthened &c. Ex. R. s. 3, end המנה שהי' פָּרַנִּי בי the staff wherewith to strike him (Pharaoh); a. fr.

Hithpa. הִתְיָסַר, *Nithpa.* נִתְיָסַר *to be chastened, tried.* Gen. R. s. 62 ודיו מתיסרין בחולי וכו' used to be visited with bowel diseases for ten days &c. (prior to their death), to indicate that the disease purifies (from sin); Treat. S'mah. ch. III. Y. Snh. X, 27^d נתי' בבנו הבכור he was punished with the death of his first-born son. Tanh. Noah 14 נתי' בבנו he was visited with trials through his son (being asked to sacrifice him). Ib. Vayigg. 6 בבנו נתי' was tried by his son (Joseph being sold); a. e.

יָסַר ch. same, 1) *to tie, put on.* Targ. Is. XV, 3 יסרין וכו' ed. Lag. (ed. יסרין; h. text יסרין); a. e.—2) *to bind one's self, to vow.* Targ. Num. XXX, 3, sq.—Y. Taan. II, 66^a top (quot. fr. Meg. Taan. ch. XII) יסר בצלו (Meg. Taan. l. c. יאסר) may vow (a fast) in his prayer; Bab. ib. 12^a (v. corr. vers. Ms. M. in Rabb. D. S. a. l. notes); v. אָסַר.

Itthpa. אִתְיָסַר *to be tried.* Cant. R. to II, 16 א' ר' R. J. was tried and suffered with fever &c.

יָסַת (cmp. אָסַר a. עָשָׂה) *to do habitually.*—Denom. הִיָּסַת, יָסַת.

Hif. הִיָּסַת, הִיָּסִית [b. h., by way of syncope, forms resembling Kal of סית, as הִיָּסִית=הִיָּסִית, הִיָּסִית=הִיָּסִית &c.] *to cause to do, stir up, instigate.* Sot. 35^a (expl. אל . . . ויהם, Num. XIII, 30) הִיָּסִיתן בדברים (he quieted them, because) he (apparently) instigated them (against Moses). Hag. 5^a (שורבו מסיחין לו' Ms. M. (ed. הכמה) עבר שמסיחין עליו רבו וניסח וכו' a slave against whom they incite his master and he (the master) is influenced by the instigation (ed.: a slave whose master, when they incite him, yields &c.), what help is there for him?—B. Bath. 16^a (ref. to Job II, 3) כביכול וכו' (v. Rabb. D. S. a. l.) like a human being, as it were, that is influenced by instigation. Ib. וניסח וכו' Ms. R. (ed. הכמה) Satan comes down and incites (to sin). Y. Snh. VII, 25^d top וכו' יסיר עצמו he will stir himself up (become bold) and incite others; a. fr.—Esp. מְסִיחָה or מְסִיחָה (with ref. to Deut. XIII, 7, sq.) *he who stirs people up to worship idols.* Snh. VII, 10. Y. ib. l. c. בלשון גבוה וכו' מ' הַמַּדְיָה speaks in a loud voice, the *maddiah* (v. נדו) in a low voice; a. fr.—Pl. מְסִיחִין, מְסִיחִים. Ab. d'R. N. ch. XVI, end האפיקורסין והמ' ומדיחין (ed. Schechter . . . המינין . . . המסורות והמשמרים).

Nif. נִיָּסַת, נִיָּסִית *to be stirred up, give way to instigation; to be impassioned.* Hag. 5^a, v. supra. B. Bath. 16^a, v. supra. Sifre Deut. 89 וכו' וכו' מצינו ביד ה' וכו' he who was to be incited to idolatry must first lay his hand on &c.—Y. Snh. l. c.; Y. Yeb. XVI, 15^d bot. מביין שהוא ניסח וכו' since he is prevailed upon (to worship idols), he is no longer a wise man. Yalk. Gen. 127 (play on נפלה) [read:] נִיָּסִיתִי פוֹתִיחִי הַלְוִיָּהּ וכו' I was prevailed upon, I was persuaded, I gave my sister the preference over myself; Gen. R. s. 71 (corr. acc.). [For נִיָּסִית she was married, v. נָשָׂא.]

יָעָא *to burst forth, bloom.* Targ. O. Num. XVII, 23 ed. Berl. (ed. יעא; Y. יעא; h. text פרה). Ib. 20 יעא ed. Berl. (ed. יעא, יעא). Targ. Ps. CIII, 15 יעא Regia (ed. a. Ms. יעא).

Af. אִיָּעַי *to let burst forth, to utter.* Targ. Prov. X, 31 יעא ed. Lag. (oth. ed. מבעי; h. text יעא). Targ. Ps. XIX, 3 יעא Ar. a. Ms. (ed. מבעי a. מבעי). [Cmp. ביע, ביע. v. יעא.]

יָעַר m., pl. יָעַר (=ה. יעא; cmp. יעא Is. XXVIII, 17) *scraper, sweeper.* Targ. Y. II Ex. XXVII, 3 (usu. מגרופירא).

יָעַד (b. h.) pr. n. m. *Jabez*, 1) Tem. 16^a, homiletically identified with Othniel.—2) R. J., an Amora. Y. Hag. II, beg. 77^a.

יָעַד (b. h.; v. עָד) *to appoint; denom. מוֹעֵד.*
Pi. 1) יָעַד, יָעַד *to designate, esp. to designate a Hebrew handmaid to be a freeman's wife* (Ex. XXI, 8, sq.). Kidd. 19^a צריך ליעדה he must express to her her designation, i. e. בקדושי יעוד by betrothal through designation, v. יעוד. Ib. אם רצה ליעוד מייעד אדם וכו' may a man designate (a handmaid) for his minor son? Ib. אם רצה ליעוד מייעד אדם וכו' if he chooses to betroth her, he may do so. Mekh. Mishp. s. 3 יעוד וכו' לבנו יעוד וכו' he may give her to his son, but not to his brother. Ib. לך או לבנך וכו' betroth her to thy-

self or to thy son or redeem her; a. fr.—*Part. pass. f.* מְיָעֵדָה *designated, betrothed.* Y. Kidd. I, 59^b bot. he tells her in the presence of witnesses לִי אַרְמִיָּה thou art designated for me (as my wife). Bab. ib. 6^a לִי מְדוּהָ if one says to a free woman, Thou art &c. (using מְיָעֵדָה for מקודשת, is it a valid betrothal?

Pi. 2) יָעֵד to make an appointment, to meet. Lam. R. to II, 13, a. e., v. יָעֵד.

Hif. הוֹעֵד to appoint; part. pass. מְיָעֵד *designated, invited.* Ex. R. s. 19 לְדַבְּרוֹ מ' appointed to receive the revelation; ib. מְיָעֵד לְדַבְּרוֹ (Yeb. 62^a מְיָעֵד, v. יָעַד; Ab. d'R. N. ch. II מְיָעֵד).—[V. מְיָעֵד *forewarned.*]

Hithpa. הִתְיָעַד *Nithpa.* הִתְיָעַד to be appointed, engaged; to meet. Num. R. s. 14, end שְׁלֹשָׁה יָמִים בְּדַבְּרוֹ עִם מֹשֶׁה who were not invited with Moses for the reception of the revealed word. Ib. אֲנִי לְהִתְיָעַד לָהֶם I shall meet them (appear to them); Sifra Vayikra Par. I, ch. II לְהִתְיָעַד (corr. acc.); Yalk. Lev. 430 לְהִתְיָעַד (corr. acc.).

יעד ch., *Pa.* יָעַד 1) as preced. *Pi.*, to designate. Kidd. 18^b הָאֵלֶּיךָ מְיָעֵד לָהּ but betroth her he may?—2) (v. מְיָעֵד) to forewarn the owner of a noxious beast. B. Kam. 84^b וְיָעֵדָהּ and declared the beast noxious. Ib. 24^a לְיָעֵדָהּ הִיא וְכִי . . . שלשה the three days mentioned—are they required for declaring the ox noxious (making the owner responsible, if the ox gored three days in succession) or for warning the owner (i. e. that the owner must have three notices in three consecutive days)?; ib. 41^a; a. e.

Ithpa. אֲיָעֵדָהּ to be forewarned, to be declared noxious (מְיָעֵד). Ib. 84^b וְכִי הָאֵלֶּיךָ הָאֵלֶּיךָ he was declared noxious there (in Palestine) and was brought to Babylonia. Ib. 24^a מְיָעֵדָהּ he stands forewarned. Ib. 37^b הָאֵלֶּיךָ הָאֵלֶּיךָ he stands forewarned with reference to damage done to oxen only; אֲיָעֵדָהּ he stands forewarned with reference to all kinds (oxen, asses and camels); a. e.

יָעֵדָהּ, v. יָעַדָהּ.

יעידו (?) pr. n. pl. *Ya'adut.* Y. Dem. II, 22^d top עֵינֵי יַעֲדוּ; Tosef. Shebi. IV, 10 עֵינֵי יַעֲדוּ ed. Zuck. (ed. יַעֲדוּ).

יָעֵד, יָעֵדָהּ m. (יעד) designation, esp. betrothal of a Hebrew handmaid to the owner or his son. Kidd. 18^b יָעֵדָהּ נִשְׂוֵאתָן וְכִי does *yiud* have the effect of marriage or of betrothal? Ib. אֵלֶּיךָ בְּגֵדוֹל, v. יָעַד. Ib. 19^a אֵלֶּיךָ אֵלֶּיךָ *yiud* is legal only when he for whom the handmaid is designated is of age. Ib. אֵלֶּיךָ אֵלֶּיךָ *yiud* is legal only when consented to (by the son), מדעה by her; a. fr.—*Pl.* יָעֵדָהּ, יָעֵדָהּ, יָעֵדָהּ. Y. ib. I, 59^b bot. בסוף נוחן לה כסף towards the end of her term of servitude he gives her an object of value as a consideration for her betrothal; יָעֵדָהּ . . . משעה ראשונה from the first hour (at the time of the purchase the money turns out to have been given (to her father) for the purpose of betrothal; a. e.

יָעֵק, יָעֵקָהּ pr. n. *Beth-Yazek*, name of a court in Jerusalem where the witnesses for ascertaining the New Moon were heard. R. Hash. II, 5. Ib. 23^b question as to יָעֵק (as a denom. of יָעַק) or יָעֵקָהּ (as a denom. of יָעַקָהּ).

יָעַם, יָעַם (= יָעַץ) to counsel. Targ. Y. Gen. XLIII, 24. *Ithpa.* אֲתָעַם to take counsel, to deliberate, plan. Dan. VI, 8.—Targ. I Chr. XIII, 1. Targ. Y. Gen. XXVII, 42; a. e.

יָעֵדָהּ f. (יעד) 1) = יָעַד. Arakh. 25^b the son stands in the place of his father לִי וְלַעֲבָדִי (Rashi: לִי וְלַעֲבָדִי) with reference to acquiring his father's handmaid as his wife and taking possession of the Hebrew slave for the ensuing term; Kidd. 17^b לִיעֵרָה Ar. (ed. לִיעֵרָה); B. Bath. 108^b לִיעֵרָה Ms. M. (ed. לִיעֵרָה); Sifra B'huck. Par. 4, ch. X; Yalk. Lev. 677 לִיעֵרָה.—2) (ref. to Ex. XXIX, 42 אֲתָעֵדָהּ) *appointment, divine call.* Num. R. s. 14, end; Sifra Vayikra Par. I, ch. II.—3) (= הוֹדָאָה) *statement of facts, testimony.* Ib. ch. II, Par. 2 הוֹדָאָה עַד אַחֵר the statement of one witness (opinion of one expert; v. Tem. 28^a); ר' שְׁנֵי עֵדִים the statement of two witnesses.

יָעֵלָהּ, v. יָעַלָהּ.

יָעֵלָהּ* (b. h.; cmp. יָעַלָהּ) to go up.

Hif. הוֹעֵל to bring up, effect; to profit, accomplish. Y. Sot. VIII, 21^e וְלֹא הוֹעֵלְתֶם לַעֲצֵמֵיכֶם כְּלֹם כְּלֹם and you have profited nothing for yourselves; (Snh. 90^b הַעֲלִיחֶם בִּירְכֹם); v. זוהר I. Erub. 24^b לְחַיֵּי מוֹעֵל וְכִי a post helps (has the effect of making the moving about on the Sabbath permitted) for all vineyard paths. Ib. 25^a הִיא עוֹשֶׂה טוֹב (it serves its purpose). Yoma 47^a וְלֹא הוֹעֵלָהּ וְלֹא הוֹעֵלָהּ and did not succeed (in obtaining distinction). Meg. 6^a אֵינִי מוֹעֵל וְכִי will not succeed in business. Keth. 10^a מִדָּה הוֹעֵלִי חֲכָמִים וְכִי what have the scholars accomplished with their measure?; Gitt. 17^b, sq. Ib. 32^b (if one said) לֹא יִעֵל גַּם זֶה this letter of divorce shall have no effect, contrad. to מוֹעֵל which was efficacious. Ib. 57^b הוֹעֵלָהּ שְׂמֵינֵי אֵלֶּיךָ a prayer which was efficacious. Ib. 65^b (if he said, Write ye a letter of divorce and) הוֹעֵלָהּ לָהּ make it of avail to her. B. Bath. 100^a מוֹעֵל מוֹעֵל walking through the field (as a symbol of possession) has no legal effect. Hull. 70^b; a. fr.

יָעַל I (b. h.; v. next w.) pr. n. f. *Jael*, the wife of Heber the Kenite. Meg. 15^a, v. יָעַלָהּ. Lev. R. s. 23; a. e.

יָעַל II (b. h.; v. יָעַל, cmp. יָעַל) *mountain-goat, wild goat.* R. Hash. III, 3.—*Pl.* יָעַלִים. Ib. 5 (26^b). Kil. I, 6. Gen. R. s. 12.—V. יָעַלָהּ.

יָעַלָהּ, יָעַלָהּ ch. same. Targ. O. Deut. XIV, 5 (ed. Berl. יָעַלָהּ, read: יָעַלָהּ; h. text אֵלֶּיךָ).—Y. Ned. III, 37^d bot. אֵלֶּיךָ הַרְגֵם the leg of the wild goat; (Y. Shebu. III, 34^d bot.; Y. Maasr. V, end, 52^a הַפִּילָה, v. הַפִּילָה).—*Pl.* יָעַלָהּ, יָעַלָהּ. Targ. Y. Deut. I. c. Targ. Ps. CIV, 18 Ms. (ed. יָעַלָהּ). Targ. Ez. XXVII, 15 (ed. Wil. יָעַלָהּ).

יָעַלָהּ (or יָעַלָהּ) f. (b. h.; v. יָעַל II) *gazelle.* Gen. R. s. 12; Yalk. Ps. 862 (ref. to Ps. CIV, 18) [read: . . . הַזֵּבִי הַזֵּבִי the gazelle is of tender build and she is afraid of the wild beasts &c.; (Midr. Sam. ch. IX אֵלֶּיךָ).—*Pl.* יָעַלָהּ הַזֵּבִי 'graceful gazelle', an expression used in praise of a bride and also of a scholar on his ordination (v., however, יָעַלָהּ). Keth. 17^a; Snh. 14^a.

יָעַן m. (b. h.; v. יָעַנָה) *corresponding; (conj) because.*

a. fr.—2) (cmp. טוֹב) *worth, valued*. Keth. VIII, 3 (79^b) אֵיךְ אֶרֶץ אֵיךְ אֶרֶץ... הֵן יָפִין (Mish. שְׂמִיךְ אֶרֶץ כַּמָּה הִיא יָפָה וְכִי we assess the land how much it is worth with the fruits and how much without. Ib. III, 7; a. fr.—Denom.

יָפָה, יִפְּאֵל 1) *to beautify; to make pleasant, popular*. Gen. R. s. 39, beg. (ref. to Ps. XLV, 12) לְיַפְּאוּהָ בְּעוֹלָם to make thee popular in the world. Ned. IX, 10 יִפְּאוּהָ they improved her appearance. Ber. 43^b (ref. to Koh. III, 11) אֵיךְ אֶרֶץ אֵיךְ אֶרֶץ... הֵן יָפִין Ms. M. (differ. in ed.), v. אֶרֶץ מְעוֹרָה.—Part. pass. מְיֻפָּא *adorned, elaborate*. Cant. R. to I, 1 נְמֻצָא מִן וּמְרֻבָּה וְכִי was Solomon's palace more elaborate and extensive than the Temple?—2) *to improve (land)*. Y. Sabb. VII, 10^a top קָצַר לְיִפְּאוֹת וְכִי he cut the grass for the sake of improving the land. Ib. חַיִּיב חַיִּיב מְשֻׁם מְיֻפָּא וְכִי he is guilty of the offence of improving the land on the Sabbath. Pesik. S'lihoth, p. 166^a יָפָה כַּדְּךָ improve thy strength (by practicing).—3) (with כַּח) *to strengthen one's rights, to confer prerogatives*. B. Bath. VII, 2 מוֹכֵר שֶׁל מוֹכֵר to give the seller the prerogative. Y. ib. VIII, 16^a top הָאֵם בְּנִכְסֵי הָאֵם thou hast (the Law has) given her a prerogative with reference to her mother's property; a. fr.

*Pu. יוֹפֵה, with כַּח, *to be made stronger*. Peah VI, 6 [read:] יוֹפֵה כְּחֵי שְׁלוֹכֵי (Ms. M. יוֹפֵה, ed. יוֹפֵה) the prerogative of the owner has been made firmer, opp. הוֹרֵעַ.—Part. מְיֻפָּא (v. supra). Y. Gitt. II, beg. 44^a כְּחֵי... כְּחֵי by two persons testifying to the signature her case is improved.

Hithpa. הִתְיַפְּאָה, Nithpa. נִתְיַפְּאָה 1) *to become handsome*. Taan. 23^b הַחַנָּה הִתְיַפְּאָה Hannah, grow handsome, וְנִתְיַפְּאָה Ms. M. (ed. פָּח...) and she did &c.—2) *to be praised*. Gen. R. s. 59 נִתְיַפְּאָה וְכִי thou (Abraham) hast been praised among the angels &c.

יָפָה (b. h.) pr. n. pl. *Japho (Joppa)*, the harbor of Jerusalem. Pirké d'R. El. ch. X. Yalk. Is. 334 עַד שֶׁהָיָה דִּיר to the excavations of the harbor of J.; Cant. R. to VII, 5 רִישׁ (corr. acc.); v. יָפָה. Ex. R. s. 43 דִּיר... דִּיר (some ed. דִּיר) R. H. . . of J.

יָפָה, יוֹפֵה m. (יָפָה) *excellence, distinction*. Tanh. Hayé I (ref. to יוֹפֵה, Ps. XLV, 3) אֵיךְ זֶה דִּיר שְׁלִי where is my prerogative (of age)?

*יָפָה m. (יָפָה) *blowing up (of cheeks)*. Snh. 18^b (as a rule for appointing the Spring month, v. אָבִיב) אֵיךְ מְלֻעֵךְ קִירוֹם. (Ms. M. מְלֻעֵךְ קִירוֹם, corr. acc.; oth. Var. v. Rabb. D. S. a. l. note) when the East wind is ever so strong, and a blow out of thy cheek goes out to meet it (i. e. if a person feels the warmth of thy breath blown against the East wind),—such is Adar (and no Adar Sheni is to be intercalated); Y. ib. I, 18^c bot. פָּח בְּלֻעֵה יָפִין וְכִי (read: פָּח בְּלֻעֵךְ); Y. R. Hash. I, 58^b top בְּלוֹעַ פִּיחַ לְיָפִין וְכִי blow up thy cheek &c.

יָפָה f. (יָפָה) *beauty, excellence*. Meg. 9^b (ref. to Gen. IX, 27) יָפִיתוּ שֶׁל יָפֵת הָאֵם וְכִי (not יָפִיתוּ, v. Rabb. D. S. a. l. note) the beauty of Japheth (Greek language) shall reside in the tents of Shem (ref. to the Greek Bible translation); Yalk. Gen. 61 יָפִיתוּ.

יָפִיתָ (b. h.; Pealal of יָפָה) *to be beautiful, distinguished*. Y. Meg. I, 71^c top אֵיךְ אֶרֶץ אֵיךְ אֶרֶץ (Ps. XLV, 3, applied to Aquila, the translator of the Bible into Greek; cmp. preced.) תְּחֵן אֵיךְ אֶרֶץ אֵיךְ אֶרֶץ distinguished among the sons of man.

יָפִיתָ f. (v. preced.) *beauty, distinction*. Cant. R. to IV, 4 (play on יָפִיתָ, ib.) אֵיךְ אֶרֶץ אֵיךְ אֶרֶץ... הֵן יָפִין I made it (the Temple) a ruin in this world, and I shall make it a beauty in the future (some ed. יָפִיתָ).

יָפִיתָ m., יָפִיתָ f. (b. h. יָפָה-פִּיחַ; preced. wds.) *very fine, choice*. Pes. 6^b גְּלוֹסְקָא Ms. M. a. Ar. (ed. יָפָה), v. גְּלוֹסְקָא.

יָפִיתָ pr. n. (v. preced.) *Yefifyah, (Divine Beauty)*, name of an angel. Targ. Y. Deut. XXXIV, 6 (cmp. יוֹפִיָאֵל).

יָפָה, יָפָה v.

יָפָה (b. h.; cmp. יָפָה, Hif. הוֹפִיעַ 1) *to join, arrive (cmp. אָחַז), to come forth, appear*. Gen. R. s. 12 אֵיךְ אֶרֶץ אֵיךְ אֶרֶץ... הֵן יָפִין each (part of creation) came forth in its due time (though all were created at once).—2) *to bring, transfer*. B. Kam. 38^a (ref. to Deut. XXXIII, 2) מִפָּאֵרִן דְּמִיּוֹם וְכִי from (what occurred at) Paran (the gentiles refusing to receive the Law) he (the Lord) transferred their wealth to Israel.—3) *to bring about, bring to light, reveal*. Gen. R. s. 90; Yalk. ib. 148 (play on פָּעוּהָ פָּעוּהָ) צְפוֹנָה הוֹפִיעַ צְפוֹנָה פָּעוּהָ he reveals secrets, and it is easy to him to tell them; צְפוֹנָה הוֹפִיעַ בְּדַעַת מְנִיָּה וְכִי he brings secret things to light through his intelligence; with them he sets mankind at ease. Macc. 23^b; Gen. R. s. 85 מִקְמוֹת דְּרוּחַ קֹדֶשׁ on three occasions did the holy spirit reveal (the true state of affairs); (oth. opin. v. פָּעַי). Koh. R. to VII, 1 (play on פָּעוּהָ, Ex. I, 15) שְׁדוּפִיעָה אֶת מַעֲשֵׂה אַחִיהָ she (Miriam) brought about what happened to her brother (she was the cause of Moses' peculiar career).—4) *to lift up, raise*. Ex. R. s. 1 (play on פָּעוּהָ, v. supra) שְׁדוּפִיעָה אֶת יִשְׂרָאֵל she (Miriam) lifted Israel up to God.—5) *to lift one's face up against, to have the courage to rebuke*. Ib. וְכִי הוֹקֵפָה פִּי... שְׁדוּפִיעָה פִּי she lifted her face up against Pharaoh and turned her nose up against him (in angry rebuke). Ib. כִּנְגַר אֲבִיהָ פִּי שְׁדוּפִיעָה פִּי she dared to reprove her father. Y. B. Kam. IV, 4^b top.

יָפָה ch. same, *to appear, rise*. Targ. Job III, 4 הִפֵּעַ (חֹפֵעַ; h. text חֹפֵעַ).

Af. אֵיפָה 1) same. Ib. X, 3 אֵיפָתָה thou appearest (approving, h. text הוֹפֵעָה). Targ. Ps. LXXX, 2. Ib. XCIV, 1.—2) *to send forth*. Targ. Job XXXVII, 15.

יָפָה (b. h.) pr. n. m. *Japheth*, one of the sons of Noah, progenitor of the Aryan races (Greeks, Persians &c.). Gen. R. s. 36 (ref. to Gen. IX, 27) זֶה כּוֹרֵשׁ that is Cyrus (the Persians). Ib. בְּלִשׁוֹן שֶׁל יָפִיתָ the words of the Law shall be recited in the language of J. (Greek). Pesik. R. s. 35 כּוֹרֵשׁ... שְׁדוּפִיעָה מְזִרְעוֹ שֶׁל יָפִיתָ Cyrus... who is a descendant of J. Meg. 9^b, v. יָפִיתָ; a. fr.

assembled congregation. Ib. 29^a ש"פ שיצא מוציא although he has done his duty (has read the prayer for himself), he may act in behalf of others. Ib. ולעצמו מוציא and can he (the half-slave and half-freedman) act in his own behalf?; a. fr.—b) to collect, to claim. Keth. VIII, 1 הבעל the husband can reclaim the property from those who bought it. B. Kam. III, 11 מוציא מהבירי the claimant must produce evidence; a. v. fr.—c) to utter. Arakh. 5^a, a. fr. לבטלה לבריו מוציא no man utters his words for no purpose (he must have meant something). —d) to slander, discredit. Sabb. 97^a, a. fr., v. לעז. —e) to carry an object (on the Sabbath) out of a private to a public place, or from one private place to another, v. רשעה. Sabb. VII, 2, sq.; a. fr.—f) to secrete. Sifré Num. 88 שאין מוציא וכ' is there a woman-born being that does not discharge the food he eats?; a. e.—f) to dismiss the Sabbath with prayer, opp. הכניס. Sabb. 118^b וכ' מוציא שבת those who dismiss the Sabbath at Sepphoris.

יצא ch. to end, only in Shaf. שייצא q. v.

יצאה, B. Kam. 100^b Mish.; ib. 102^a די' read: היצאה or ההוצאה. Gen. R. s. 98 ר' רבית v. נצח.

יצב (b. h.) to stand, be erect.—Denom. יציבה.—V. נצב. Hithpa. היצב to place one's self; to be firm. Cant. R. to I, 1 (ref. to Prov. XXII, 29) מתיצבים כחורה they are firm in the Law. Pesik. R. s. 6 (ref. to Prov. I. c.) בל היצב he will not place himself (praying) before Pharaoh, the benighted (v. רשעה); Cant. R. l. c. לפני מלכי היצב he will be placed before (ranked as the foremost of) the kings of the Law; Koh. R. to I, 1 לפני יהי' מלאכים he will be ranked before angels; a. e.

יצב ch. same; Pa. יצב to establish. [Dan. VII, 19 to ascertain.] Targ. I Chr. IV, 23.—V. נצב.

יצהר I m. (b. h.; צהר) oil. Sifré Deut. 42. Snh. 24^a (ref. to Zech. IV, 14) אלו ח' שמשינים וכ' Ms. M. (ed. כשמך . . . שנוחים) 'sons of oil', those are the Palestinian scholars who oil (smoothe) one another in their discussions; Yalk. Zech. 579.

יצהר II (b. h.) pr. n. m. Izhar, father of Korah. Snh. 109^b כצהרים . . . שהרתיח בן ר' 'the son of I.', for he made the world as hot to himself as noon-heat.

יציל* m. (יצל) cmp. אצל; v. Wetzst. in Levy Talm. Dict. s. v. כורך the cross-piece or handle of a plough. Kel. XXI, 2.

יציע m. (b. h.; יצע) spreading, bed-mattress, couch. Gen. R. s. 98 (play on פהז, Gen. XLIX, 4) פרקה עיל זללתה thou hast thrown off the yoke (restraint), thou hast desecrated my couch, thy passion within thee was agitated. Sabb. 55^b (ref. to Gen. I. c.) א'ת יצועי אלא יצועי (missing in Ms. M., v. Rabb. D. S. a. l. note) read not 'my couch' but 'my couches'.—Pl. יצועים. Gen. R. l. c. ר' קלקל את אה' he disgraced his father's couches. Tosef. B. Bath. III, 1 היצועין ed. Zuck. (Var. היצועים); Y. ib. IV, 14^c

bot. יצו' the mattresses in the press (for the laborers or watchmen). Tosef. ib. IV, 1 יצו'; Y. ib. V, beg. 15^c יצו' the mattresses on board of ships.

יצוק v. יצק.

יצור v. יציר.

יצחק (b. h.) pr. n. m. Isaac, 1) son of Abraham. Ber. 26^b; Num. R. s. 2 קבע רב' I introduced the afternoon prayer (Minḥah). Gen. R. s. 19; a. v. fr.—R. Hash. 16^a, a. fr. עקירה the intended offering up of Isaac.—אפרו של ר' v. אפר.—2) R. I., a. Tannai. Succ. 25^b; Sifré Num. 68. Macc. 13^b; a. fr. (v. Fr. Darkhé Mish. p. 203).—3) name of many Amoraim, esp. a) R. I. Roba or Rabbah (the Elder). Y. Maas. Sh. V, beg. 55^d. Y. Ber. V, 9^b bot. Bab. ib. 33^b ר' בר אבוימי; a. fr.—b) mate of R. Imi. Y. Kil. III, beg. 28^c; a. fr.—Taan. 5^b; Meg. 15^a; a. fr.—c) R. I. of Magdala. B. Mets. 25^a. Sabb. 139^a. Yoma 81^b.—4) I. Saḥora (the merchant). Y. Ber. IV, 7^c bot.; Y. Taan.; IV, 67^c bot.—V. Fr. M'bo, p. 105^b sq.

יצאתו f. (יצא) 1) going out, departure; separation. Midd. I, 3 ו' משמשין כניס' ו' used for entrance and exit. Ber. IX, 4. Ib. I, 5 מזכירין יציאת מצרים we must recite (the section alluding to) the exodus from Egypt (Num. XV, 37—41). Ib. 12^b; a. fr.—Kidd. 5^a, v. הנהגה.—הוצאת נשמה the separation of the soul from the body, death. M. Kat. 25^a. Ib. 28^b bot.; a. fr.—B. Mets. 107^a מן העולם thy departure from this world.—Pesik. R. s. 26 לעולם... יציאתו when Jeremiah was born; a. v. fr.—Pl. יציאתו. Ex. R. s. 1 יצא ו' יצא ו' twice did Moses go out &c.; a. e.—2) expense, ready money for expense. Gen. R. s. 11 ברכו ב' He blessed the Sabbath day by providing for its additional expense; Yalk. Gen. 16 יציאתו. Gen. R. l. c. מפני די' (he blessed the Sabbath) on account of its expensiveness (Yalk. l. c. מפני הוצאה). Ib. s. 39 די' (travelling) reduces a person's means; Num. R. s. 11. Ib. אתה די' that travelling may not reduce thy means; Midr. Till. to Ps. XXIII. B. Kam. IX, 4 (100^b); ib. 102^b הוצאה (corr. acc.), v. הוצאה; a. fr.—Pl. as ab. Cant. R. to VII, 8 יציאתו after having made all his expenses (for the wedding); Midr. Till. to Ps. II. Lam. R. to IV, 2 עושה שלחנות יותר מן די' made the outfit of the tables for the wedding feast more expensive than the costs (of the domestic arrangements). Ex. R. s. 9; Esth. R. to I, 4, a. e. הראה להם מיני ר' he showed them various expensive dishes; a. fr.—3) rise of the sun. Y. Ber. I, 2^c top; a. e.—4) the carrying (on the Sabbath) of an object from private to public ground &c.—Pl. as ab. Sabb. I, 1; a. fr., v. הוצאה.—5) discharge of the bowels. Ber. 62^b; a. e.

יציר m. (יצב) firm, irrefutable.—אמה ו' true and irrefutable, name of a prayer after Sh'ma in the morning and evening prayers. Ber. II, 2 ו' אמר לאמר בין between vayomer (Num. XV, 37—41) and emeth v'yatsib. Y. ib. I, 2^d bot. של שחרית ו' the emeth v'yatsib of the morning prayer, contrad. to אמרו ו' of the night prayer (which, in the Babylonian liturgy, begins ואמונה, Ber. 12^a).

יציר ch. same, 1) firmly planted, v. נצב.

Targ. Ps. XXXVII, 35 (h. text אורח). Targ. Zech. XIV, 9. —2) (cmp. אורח) *native, citizen*. Targ. Ps. LXXXVIII, 1 (h. text אורח). Targ. O. Ex. XII, 19 (ed. Berl. pl.); a. fr. —Yoma 47^a, a. e. בארעא 'ר, v. גיור.—[Lev. R. s. 9 יציבא, read: יליפא, v. יליפא.]—Pl. יציבא, יציבא. Targ. O. Lev. XVI, 29. Targ. Y. Ex. l. c.; a. e.

יצובה f. (יצב) *standing, use of the verb*. Mekh. B'shall, Shirah, s. 10 אלא נביאה 'ר אלא the verb יצב expresses (readiness for) prophecy; v. הוצבה.

יצודין, v. יצודין.

יציע I m. *mattress*, v. יציע.

יציע II f. (b. h. יציע K'ri; יצע) *extension, wing* of a building. B. Bath. IV, 1 (61^b), v. אפיקא II, a. אפיקא III. Pes. 8^a. Erub. 102^b and the door-pin of an extension. Tosef. Neg. VI, 5.

יציקה, v. יציקה.

יציקון, **יציקון**, Targ. Ps. CXXXIX, 9 some ed., v. ציקון.

יציקה f. (יצק) *casting (metal), pouring (oil)*. Y. Ber. I, 2^d top; Yalk. Gen. 19 כבשעה יציקהן they (the heavens) look (as bright) as at the time they were cast. Men. VI, 3 (74^b) ובלילה 'ר the pouring of oil (on the flour, Lev. II, 1) and the mixing. Hor. 12^a; Kerith 5^b, contrad. to משיתה; a. fr.—Pl. יציקה. Tosef. Dem. II, 7; Men. 18^b; Hull. 132^b.

יצור (יצור) m. (יצר) 1) *creature, creation*. Gen. R. s. 9 (ref. to I Chr. XXVIII, 9) קודם עד שלא נולד יצור וכ' ere yet a human creature is formed, his thought is revealed before thee; Midr. Sam. ch. V; Yalk. Chr. 1080 יצור. Pesik. R. s. 47 כפי Adam, the formation of my hands; Koh. R. to III, 11 כפי 'ר. Keth. 8^a כשמוך 'ר יצורך as thou didst rejoice thy creature (Adam) in the garden &c.—Pl. יצורים. Pesik. R. s. 26 אחד מארבעה יצור . . . one of the four persons that are called divine creations (concerning whom the verb יצר is used in the Scriptures); Yalk. Jer. 262 יצור.—2) v. יצורין.

יצורה f. (preced.) 1) *formation, creation; nature*. Yoma 85^a as regards the stages of embryonic formation. Lev. R. s. 14, beg. כשם שיצירה של אדם וכ' as well as the creation of man took place after that of the animals, so is the law concerning man (Lev. XII—XV) issued after that concerning animals (ib. XI). Ib. יצירה הולד the formation (development) of the embryo.—Sot. 2^a; Shh. 22^a ו' הוי' וכ' forty days before the embryo is formed, a divine voice goes forth &c. Nidd. 22^b דינין 'ר מי' we may draw an analogy between animals concerning whose formation the verb יצר is used (contrad. to ברא). Keth. 8^a הוואי 'ר הוואי there was one act of formation for Adam und Eve (male and female persons combined, v. Erub. 18^a); a. fr.—Pl. יצירות. Ib. הוואי 'ר הוואי there were two different formations. Gen. R. s. 14 (ref. to וייצר with two 'ר, Gen. II, 7) וכ' שתי יצירות, one referring to Adam, the other to Eve; וכ' יצירה לשבעה וכ' there is a

viable birth at seven months, and one at nine months. Ib. שתי יצירות מן הוורוטיב וכ' two creations, one partaking of the nature of earthly creatures, the other of heavenly beings. Y. Yeb. II, 5^c bot.—2) 'ר or בירת דור' (v. יוצר) *potter's workshop*. Tosef. Kel. B. Kam. III, 8.—Y. B. Mets. VIII, end, 11^d בירת הוצרה (corr. acc.); Tosef. ib. VIII, 27 'ר 'ר ed. Zuck. (Var. יצירה) a pottery is rented on no less than twelve months' notice.

יצורין m. pl. (יצר) (probably) *moulds* for pressed raisins or olives. Tosef. B. Bath. III, 2 יצור' ed. Zuck. (Var. יצור, quot. in comment. to B. Bath. 67^b יצור); B. Bath. l. c. נסרים (v. Rabb. D. S. a. l. note 8); Y. ib. IV, 14^c אסורין.

יציע (b. h.; cmp. יציע) *to spread, unfold*. Denom. יציע.

Hif. יציע *to spread, to prepare the mattresses &c.; to unfold, to arrange*. Sabb. XV, 3 and one is permitted to rearrange the couches, after being used on the Sabbath night, for use during the Sabbath day. Keth. 67^b מצייעין לו מטה they (the guardians of the poor) procure for him the requirements for a couch. Men. 44^a 'ר 'ר she arranged for him seven couches. Git. 56^b 'ר 'ר he spread a scroll of the Law (to lie upon it); Num. R. s. 18, end; Tanh. Huck. 1; a. fr.—Mekh. B'shall, Vayhi, s. 1 מצייעין בהמרחם and putting spreadings upon (saddling) their animals &c.—Tosef. Ber. II, 12 המשנה אר המצעה but he must not arrange (lay before them the full text of) the Mishnah; Y. ib. III, 6^c bot.; Bab. ib. 22^a.—Part. pass. מוצע, f. מוצעת. Y. Hag. II, 77^a bot., v. מריקלין. Arakh. VI, 3 מ' a spread couch (supplied with all necessaries). Pesik. Ekhah, p. 122^b וכ' ומצאה מוצעה וכ' (the garment) spread over his couch; Yalk. Is. 258 מוצע (corr. acc.).

יציע ch., *Af. אצע, Pa. יצע* same. Targ. Y. Deut. XXXIV, 6.—Part. pass. מיריע. Targ. Y. Ex. XXIV, 10 (ed. Amst. מיריע; cf. of a folding stool). Targ. Y. Num. XXIV, 5 (of the Tabernacle).

יציעין, v. יציעין.

יציה pr. n. m. *Yatsaf*. Y. Taan. IV, 68^a bot. בני מן דאסקה Ben Y. is of the family of Asaph; Gen. R. s. 98 רביה יצאה וכ' those of the house of Y. &c.

יצוף (v. צוף) [*to flow, melt*] *to be troubled, afraid* (cmp. ראג, ראב).

Pi. יצוף *to trouble, discourage*. Tanh. ed. Bub. Vayera 48 (quoted in 'Rashi' to Gen. R. s. 56) [read:] הוא בא ל'צוף אתך אבל הקב"ה י'צוף לך וכ' he (Satan) comes to discourage thee, but the Lord will look out (v. צפוף) for us, as it is said, God will see &c. (Gen. XXII, 8); (Tanh. Vayera 22 לנו ליעת בא אלא ליעת לנו ל'צוף; Pesik. R. s. 40 ל'צוף).

יצוף ch. same, *to be afraid* (h. קאג). Targ. Is. LVII, 11 יר מן יצוף (Buxt. יצוף) of whom wast thou afraid?—Targ. I Sam. IX, 5 וייצוף ed. Lag. (some ed. ויצוף); ib. X, 2. Targ. Jer. XLII, 16. Ib. XXXVIII, 19.

Pa. יצרה, יצרה same. Targ. Jer. XXXI, 11 (h. text ראב).—
Y. Taan. II, 65^b top נפח צפונית לבניך יצרה (read לבניך or
לבניך) when the northern wind blows, be anxious for
thy bricks (thy buildings). Gen. R. s. 56 להווא גברא
יצרה וכי beware of that man (Satan), v. גער.

Ithpe. יצרה to trouble one's self. Targ. Ps. XXXVIII,
19 (ed. Lag. אהרציה; h. text אראג).

יצר, יצפא, יצף, יצף m. (preced.; cmp. אצפא) care,
trouble.—Targ. Josh. XXII, 24 מיר' ed. Lag. (oth. ed. מיר';
h. text מראגה). Targ. Jer. XLIX, 23. Ib. XXXI, 24 נפש'
troubled soul (h. text ראבה). Targ. I Sam. XXV, 31 (ed.
Wil. אצפא) regret (h. text פיקה). Targ. Ez. IV, 16.

יצק (b. h.; cmp. זקק) to pour, cast. Zeb. 112^b; Snh. 82^b
אזהרה a non-priest who pours oil, v. יצקה. Ib. 83^a אזהרה
where in the Scriptures is the warning for the
non-priest not to pour oil &c.—Men. III, 2; a. fr.—*Part.*
pass. יצוק (or מצוק, fr. מצק) cast, a poetic expression for
mortal, opp. to angel.—*Pl.* מצוקים (מצוקים). Y. Kil. IX,
32^b top; Y. Keth. XII, 35^a מ'; Keth. 104^a מ', a. e., v. אהאל.

Hif. יציק same. Hor. 12^a ראשו לו על מציקן Ms. M. (ed.
Kerith. מציקן, v. מציק) they pour oil upon his head; Kerith.
5^b מציקן לו שמן וכי. Yalk. Gen. 19 מציקן וכי (Gen. R.
s. 12 מציקן) a human being casts a lens, v. בולס.

Hof. יצק to be poured, cast. Snh. 92^b זהב רוחה יצק
'וב may hot gold be poured into the mouth &c.; Yalk.
Dan. 1062 רוחה יצק.—*Part.* מצק a) cast (metal), bright.
Y. Ber. I, 2^d top (ref. to מצק, Job XXXVII, 18) כראי
'וב בכל שעה וכי 'like a cast metal mirror', at all times the
heavens look as bright &c., v. יציקה; Yalk. Gen. 19; Gen.
R. s. 12, end.—b) (cmp. זקק) well-joined, firm (cmp. II Sam.
XV, 24; = מצוק). Yalk. Kings 185 (ref. to I Kings VII, 23)
'וב the basin is typical of the world which
is called *mutsak* (firm), as we read &c. (Job XXXVIII, 38).
Y. Ber. I, 2^c bot. (ref. to Job XXXVII, 18, v. supra) you
might think that the heavens become lax, . . . כראי
therefore it is said . . . , at all times they appear
firmly joined.

Nif. יצוק, יצוק q. v.

יצר (b. h.; cmp. צר) to turn, shape, form. Keth. 8^a
(marriage benediction) את אשר ר' את וכי who hast formed
man in thine image. Ber. 58^b (prayer in a burial place)
'וב אתכם וכי אשר ר' אתכם who created you in justice &c.; a. fr.—
Part. יוצר (as noun, v. יוצר). Ib. 11^b (in the morning prayer)
'וב אור בורא וכי who didst form light and create darkness.
—*Hof.* יוצר or יוצר name of one of the benedictions pre-
ceding the reading of the morning Sh'ma. Ib.; ib. 12^a;
a. fr.

Nif. יוצר to be formed, created; to be fully developed.
Gen. R. s. 9 עוד שלא נוצרה מחשבה וכי ere yet a thought
is formed in the heart of man &c. Ib. יצור . . . קודם
v. יציר. Ab. II, 8 לכך נוצרה for that purpose (of studying)
thou hast been created. Ib. IV, 22. Gen. R. s. 14, beg.;
Y. Yeb. IV, 5^d top לשבעה נ' if the embryo was fully devel-
oped at seven months, contrad. to נולד, v. נולד. Yoma
85^a; Sot. 45^b מ' מתיכן הוולד from where does the forma-
tion of the embryo start?; a. fr.—V. ציר.

יצר ch. same. Targ. Am. IV, 13 יצר (some ed. יצר),
v. ציר.

Ithpa. יצרה to be created, formed. Yoma 85^a; Sot.
45^b ממציעתיה מיהצר the formation of the embryo starts
from the central portion of the body.

יצר m. (b. h.; preced.) [shape, formation, whence] (v.
Gen. VI, 5) = מחשבות ' the formation of thoughts, bent of
mind, inclination, desire.—חטוב ' or טוב ' (abbr. יד' or
ט') the good nature of man, the inclination to do good;
(personified) the good genius; ' הרע (abbrev. יצה' or יצה'
also only ' the evil inclination, worldly desires; (personified)
the tempter. Ber. 61^a מ' יצור, v. יצור. Gen. R. s. 9; Koh. R.
to III, 11 לא בנה וכי but for the worldly des-
ires of man, none would build a house &c. Ab. II, 11
עין הרע ויצור' וכי greed, sensual passion and hatred &c.
Snh. 103^a; Yalk. Ps. 842 יצור' כך יצור' that tempta-
tion may have no power over thee. Succ. 52^a . . . לערוד
in the days to come the Lord shall bring
the Tempter and slaughter him &c. Gen. R. s. 22 מ' פנך
אם בא יצור' להשדוקדך Ib. who indulges the senses. Ib.
when thy inclination (Tempter) comes to lead thee to
amusement. Cant. R. to VII, 8 ע' ' the passion for idol-
atry, ר' זנוה the passion of lust. Ab. IV, 1 יצור' וכי
who conquers his inclination; a. v. fr. [Yoma 69^b כובש
את יצור, read with Ms. M. כעכו].—*Pl.* יצרים. Ber. 61^a
(ref. to יצור, Gen. II, 7, v. יצירה) ' וכי two natures,
the good and the evil. Cant. R. l. c. ' וכי two
passions did God create in this world, v. supra. Snh. 105^a.
יצרים יסרו יצריכם chasten your passions; Yalk. Is. 302.—
יצרים, v. יצירין.]

יצר ch. same. Targ. Gen. VI, 5. Targ. Ps. XIII,
5; a. fr.—Sabb. 156^b יצירה יצירה, v. אלים. Hag. 16^a
רמצי יצירה when he can conquer his passion. Kidd.
81^b; Keth. 51^b יצור אלכשה, v. לבש. Snh. 64^a יצור'
this (lion of fire) is the passion for (tempter to) idolatry.
Ib. ניבעי רומי א' דעבירה let us pray against the sensual
desire (the tempter to sexual indulgence); a. fr.

יצר (b. h., cmp. רצא) [to break through, spread,] to
kindle.

Hif. יציר to kindle, cause to spread. Yoma VI, 7 (67^b)
ed. from the time that he (the officiating priest) causes the fire to spread over the major
portion of them; [Ms. M. יציר את האור from the time
that thou (whoever it may be) causest &c.; Ms. M. 2 משתצית
האור (Kal, אור, fem.) that the fire seizes &c.; Y. ed. יציר;
Ms. L. משתצית (Hof.) when fire has been set; v. Rabb. D.
S. a. l. note]. Ib. 68^b יציר את האור he who kindles (stirs)
the fire, contrad. to השרוף who attends to the burning
of the pieces. Men. 26^b משתצית בו את האור (Ms. M. משתצית
האור, Ms. R. 1 משתצית); Sot. 15^a משתצית האור. Men. l. c.
bot. לא משתצית לה שרצית האור וכי (Ms. R. 1 שרצית; Ms.
M. שרצית, v. Rabb. D. S. a. l. note) it is impossible that
the fire should have seized the major portion of it (at
sunset). Tam. II, 4 שרצית מציתין וכי where they set the
kindling wood on fire, v. אלהא. Ab. Zar. 38^a, v. אגם. Y.
B. Kam. II, 3^a יציר את האור וכי setting fire to each ear

(some ed. יקר). Targ. Prov. XXVII, 3.—Targ. O. Ex. IV, 10; VI, 12 ממלל י' heavy of speech.—Sabb. 59^a י' when the shoe is too heavy for running.—2) *dear, precious*. Targ. Ps. XXXVI, 8 (ed. Lag. יקר); a. fr.—Y. Kidd. I, 58^d כספא זיל כספא י' silver falls or rises in price (copper being the standard) וכ' נרשא י' it is copper that falls or rises (silver being the standard). Y. Ab. Zar. V, 44^d י' און הוה עילייה י' if the higher price (paid for Jewish wine) is very great; a. e.—3) *honored, worthy*. Targ. Deut. XXVIII, 58.—Koh. R. to XI, 1 מאומהך י' and worthier than the rest of thy people; a. e.—Pl. יקרין, יקרין. Targ. Is. XXIII, 8, sq. Targ. Ez. III, 5. Targ. Num. XXII, 15; a. e.—B. Mets. 21^b אגב דר' because they are weighty; a. fr.—Fem. יקרנא, יקרנא. Targ. Prov. III, 15. Ib. VI, 26; a. e.—Pl. יקרנא. Targ. II Chr. XXXII, 27 (ed. Lag. יקרנא). Targ. Is. III, 17 יקרנא וב' ed. Lag. (oth. ed. יקרנא) the nobles of the daughters &c.

יקרין f. (preced.) *dignity*. Koh. R. to XI, 1 אר הכים י' (some ed. יקרי) thou knowest what human dignity means.

יקרון, Tosef. Kel. B. Kam. III, 2, v. יקר.

יקום m., pl. יקומין, יקומין (v. יקום) *restoratives, esp. towels put on the bather's head in the sudatory*. [Oth. opin., based on the version יקבים (v. infra): *tanks*. V. Koh. Ar. Compl. s. v.] Tosef. B. Bath. III, 3 he who sells a bathing house, sells with it implicitly . . . ביה דיקומין וכ' ed. Zuck. (Var. יקמין) the compartment for restoratives, but has not sold . . . אר דר' the implements themselves; B. Bath. 67^b עצמן ב' ולא י' ed. (Ms. M. יקבים, v. Rabb. D. S. a. l. note); [Y. ib. IV, 14^c bot. (defective passage) בכלק' read: יקמין (פלגום יק'). V. יקמין.

יקנאורה, י' יקנו.

יקר (b. h.) *to be heavy*; (omp. הומרא, פבר &c.) *to be weighty, important, honored*; [to be dear, precious; to hold dear, v. infra.] Tanh. B'shall. 27 יקרן של משה וכ' Moses' hands grew as heavy as &c.; Mekh. B'shall., Amalek, s. 1. Ib. חטא על וכ' sin weighed heavily on Moses' hands.

Pi. יקרן *to hold dear, honor*. Deut. R. s. 7, end אר וכ' I shall make you great and honored &c. Num. R. s. 23, end (ref. to a citation משלחך אהבם וכ' found nowhere in the Bible—probably a reference to Jer. XXII, 26 a. XXIX, 2) מיקר ארם מיקר ארז וכ' as one (surely) holds in honor the g'birah (king's mother), so did he (Nebucadnezar) to him (Jehoiachin); Tanh. Massé 13; ib. ed. Bub. 10 מיקר לה (Gen. R. s. 18 ראשה מיקרת ראשה she bears her head proudly; Yalk. Gen. 24; Yalk. Is. 265 מקלח, v. קלל).—Part. pass. מיקר. Num. R. l. c. מ' בקורבן שלו מ' he tied (and seated) him in his most honored (state) carriage; Tanh. l. c. בקורבן וכ' . . . ; ib. ed. Bub. l. c. בקורבן ומיקר לו (Ms. M. בקורבן) he tied . . . and paid him honor.

Hif. יקרן 1) *to grow dear, scarce; to rise in value*. Y. Keth. XI, 34^b bot. המקה ד' the price of the field was higher (than the amount due her for alimentation). Ib.

XII, beg. 34^d הוה בוזל והוקירו זול, v. זול. B. Mets. V, 9 שמא wheat may rise in value; a. fr.—2) *to honor*. Tanh. ed. Bub. l. c., v. supra.

Hof. יקר as Hif. 1.—B. Bath. V, 8 והוקירו; B. Mets. V, 8 oil became scarce (Yalk. Kings 228 והוקיר); a. fr.

יקר ch. same. 1) *to be heavy*. Targ. Ps. XXXVIII, 5 יקר (Ms. יקיר). Targ. Job XXXIII, 7 (some ed. יקר Af.). Targ. Gen. XLVIII, 10; Targ. O. Ex. XVII, 12 יקרן, ed. Berl. יקרנא, v. Berl. Targ. O. II, p. 17); a. e.—2) *to be dear, precious*. Targ. I Sam. XXVI, 21. Targ. II Kings I, 13, sq.; a. fr.—B. Mets. 64^a אר יקרנא וכ' v. זול I, ch.

Pa. יקר 1) *to make heavy*. Targ. Lam. III, 7 (ed. Amst. יקר, corr. acc.). Targ. Zech. VII, 11; a. fr.—2) *to honor, hold dear*. Targ. Is. V, 2. Ib. LVIII, 13; a. fr. Targ. Prov. XXV, 27 מיקרנא מיילי honoring words (flatteries).—Koh. R. to II, 20; Lev. R. s. 25 מיקרנא, v. מיקרנא I; a. e.—[Gen. R. s. 17 מיקרד, v. יקרנא.]—3) *to offer, present*. Targ. Is. XLIII, 23 (not יקרנא). Targ. Prov. III, 9; a. e.

Af. יקר 1) *to honor, treat with regard*. Targ. Ps. XV, 4. Targ. I Sam. II, 30; a. e.—B. Mets. 59^a אוקירו וכ' honor your wives (in dress &c.), in order that you may be blessed with wealth. Ber. 48^a מוקרת לא את אר קא מוקרת לי . . . Ms. M. (ed. היא דמיקרת לי) it is not thou that honorest me, but it is the Law that honors me. Y. Kidd. I, 61^b ג'ע ואירח דאוקרין וואירח Oh, that I had father and mother (alive) that I might honor them and inherit paradise; Y. Peah I, 15^c bot. דאוקרין וואירח אוקרית דר' 63^b end Y. Bets. V, end 63^b אוקרית דר' a Saracen sent him mushrooms as a present (on a Holy Day). Y. B. Bath. II, end, 13^c וכ' אוקרת הארין וכ' figs as a present; a. fr.—[3] *to be heavy*. Targ. Job XXXIII, 17, v. supra.]

Ithpa. יקרן 1) *to become heavy, burdensome*. Targ. Lam. I, 14. Targ. O. Ex. VII, 14 (h. text כבד); a. e.—[Ab. Zar. 46^b אירק ליה חלמודא ed., Ms. M. גמירא, v. יקר.]—2) *to be honored, to honor one's self*. Targ. II Sam. VI, 20. Targ. Ex. XIV, 17, sq.; a. fr.—Snh. 46^b דמיקרן אברהם וכ' (Ms. M. מ'ח' &c.) that Abraham be honored through her (at her funeral). Ib. דמיקרין וכ' Israel will be honored through thee (at thy funeral), as they were honored at the funerals of thy ancestors. Meg. 28^a אוקרין דמיקרין וכ' they desire to be honored by me (by inviting me); a. e.—3) *to rise in value*. B. Kam. 103^a כרונא אר' כרונא Ber. 5^b; a. e.

יקר m. (b. h.; preced. wds.) 1) *heavy; dear, precious, worthy; honored*. Tosef. B. Kam. IX, 12 י' המהביש מן דר' who is put to shame by a person of high dignity (opp. פגום).—Pl. יקרין, יקרין. B. Bath. 100^b; Meg. 23^b (address to mourners) עמודי עמודי עמודי וכ' stand up, dear friends, stand up &c. Men. 44^a ר' דמיו ר' its price is high; a. fr.—Tosef. Kel. B. Kam. III, 2 יקרין R. S. to Kel. III, 5 (ed. יקרין) the heavy earthen vessels used for boiling pitch.—Fem. יקרנא, pl. יקרנא. Keth. 106^a; Snh. 43^a וכ' נשים י' worthy women in Jerusalem.—V. יקיר.—2) (noun) *precious object, prize; choice*. Gen. R. s. 67 (ref. to Prov. XII, 27) שדוה יקרן של עולם וכ' in order that Jacob

might come who is the choice of the world &c.; ib. שאינם... וכו'... וכו'... וכו'...

יקר m. (b. h.; preced.wds.) 1) gravity, dignity, honor. Meg. 16b (ref. to Esth. VIII, 17) וכו'... וכו'...

יקר, יקר ch. same, 1) honor, dignity. Targ. Ex. XVI, 7. Targ. Ps. LXXXVII, 3. Ib. VIII, 6 Ms. (ed. יקר, v. יקר); a. fr.—Ber. 28a top מן יקר Ms. M. (ed. יקר, v. יקר)...

יקר, יקר, יקר v. יקר ch.

יקר f. (preced. wds.) dignity, dignified demeanor. Lam. R. to IV, 2 (ref. to יקר ib.) ומה הייתה יקריותן...

יקר, v. יקר.

יקר f. dignity, v. יקר ch.

יקר (b. h.; cmp. נקש) to clap, catch in a trap. Nif. יקר to be entrapped. Midr. Prov. to VI, 2 [read:] וכו'...

יקר, v. יקר.

יקר (b. h.) to tremble, fear; to revere; to shun. Sabb. 88a (ref. to Ps. LXXXVI, 9) וכו'... וכו'...

who are afraid to utter the name of the Lord in vain.—shunning sin, of careful conduct, conscientious. Ab. II, 5. Ib. 8; a. fr.—ירא ירא God-fearing, pious. Ber. 8a יורר מ' ש'... וכו'...

Nif. ירא fut. ירא to be feared. Koh. R. to IX, 7; Pesik. Ul'kah., p. 183b, a. e. למען ירא וכו' (Ps. CXXX, 4) 'in order that thou mayest be feared'...

Hithpa. ירא, Nithpa. ירא 1) to be feared, revered. Zeb. 115b (ref. to Ps. LXVIII, 36) בשעה... וכו'...

ירא f. (b. h.; preced.) 1) infn. of ירא q. v.—2) fear. Ber. 17a יראתי the fear of me. Ib. ב' ערום ב'... וכו'...

ירא, v. ירא.

ירבנות m. strawberry-blite (v. Löw Pf. p. 189 sq.); [oth. opin. asparagus.] Tosef. Kil. I, 11; Y. ib. I, 27a bot. דרכין...

ירבנות, ירבנות ch. same. Y. Kil. V, 30a (R. S. to Kil. V, 6 ירבנות, read ירבנות...) —Pl. ירבנות. Y. Maasr. V, end, 52a (R. S. to Maasr. V, 8 זרבנות, corr. acc.).

ירבעם (b. h.) pr. n. m. Jeroboam, 1) J. ben Nebat, the first king of Israel. Ber. 35^b. Snh. X, 2 (90^a); a. fr.— 2) J. ben Joash, king of Israel. Pes. 87^b. Yeb. 98^a.

ירד (b. h.) to move about, run; esp. to go down; ל- to enter; מ- to leave. Tanh. B'huck. 5 (ref. to יורדתי, Jud. XI, 37) על הרים... עולים להרים... does one go down on the mountains, do not men go up to &c.?.; ib. הניחני וארד אצל ב'ד. (ed. Bub. 7) give me leave that I may go down to the court-house; Yalk. Jud. 67. Men. 109^b לה כך שמה זה שלא י' לה כך (Shimei) who was not permitted to enter into it (the office) became so jealous, הניחני וארד לה כך how much more so is he who once has entered it (and is to be ousted). Ib. כל הניחני וארד לה כך whoever would ask me to resign it (the office), I would throw at him &c.—Taan. 8^b ירדו גשמים it rains. Ib. אין גשמים יורדים וכ' the rain falls only for the sake of the men of faith. Cant. R. to I, 2^b מה מים יורדין וכ' as the water (rain) comes down in drops. — to take possession of, seize, administer property. B. Mets. 38^b שבוים לני שבוים he who takes possession of the property of captives. Tosef. Keth. VIII, 2, sq.; a. fr.— to be compelled to leave an estate, to become poor (emp. הלך). Gen. R. s. 71; Lam. R. to III, 4; Ned. 64^b; a. fr.— עולה ויורד (קרובן) עולה ויורד a sacrifice of higher or lesser value according to pecuniary conditions (Lev. V, 6—11). Shebu. 21^a. Hor. II, 7 (9^a); a. fr.—[For other idiomatic uses, v. ירד.]—Part. pass. ירד q. v.

Hif. ירד to let down, bring down; to lower. Taan. 8^a בשעה שהשמים... מלכותו וכ' ed. (Ms. M., v. Rabb. D. S. a. l.) when the heavens are locked up so as not to let down rain. Lev. R. s. 1 את הורה אה' ירד ש' Moses is surnamed Yered (I Chr. IV, 18) because he brought down the Law; ש' את השכינה וכ' he caused the Divine Presence to come down &c. Y. Ber. IV, 7^d top מגדולתו אותו הורידו לא הורידו אותם מגדולתו Sot. 13^b (ref. to Gen. XXXIX, 1) הוריד אלה' הוריד שה' וכ' read not 'he was brought down', but 'he did bring down', for he (Joseph) was the cause of the removal of the astronomers of Pharaoh from their positions.—Y. B. Kam. IV, 4^b top הורידן מנכסיהן he drove them out of their estates (emp. Bab. ib. 38^a); a. v. fr.— לנכס' (v. supra) to appoint as administrator. B. Mets. 38^b שבוים לני שבוים we may appoint a relative (presumptive heir) an administrator of the estate of a captive; a. fr.— מוריד ולא מוריד neither raises nor lowers, i. e. has no effect or influence. Hull. 45^b. Gitt. 52^a, a. e. מוריד ולא מורידין ולא מעלין ולא מעלין dreams must not be regarded. Men. V, 6, a. e. מוריד ומוריד moves upward and downward.—[Tosef. Par. IX (VIII), 6 שהיא מעלה, v. מעלין... ולא מורידין.]—מוריד, מוריד

ירדנין, Ex. R. s. 23, corrupt. of הרהיפנין, v. הרהיפנין.—[Y. Dem. I, 22^b top some ed., v. ירדנין.]

ירדן (b. h.) pr. n. Jordan, the river of Palestine. Tosef. Bekh. VII, 4; Bekh. 55^a, v. ירדן; a. fr.—Y. Sabb. IV, end, 7^a עריבת היר' Jordan boats which are loaded on dry land and let down into the river.—ביפוח היר', v. ביפוח.

ירדנא, ירדנא ch. same. Targ. Gen. XIII, 10. Ib. XXXII, 11; a. fr.—Bekh. 55^a, v. ירדנא.

ירדן, v. ירד.

ירדן m. ferule (v. Löw Pfl. p. 190). Pes. 39^a מר' (מר' ואלאי' mar, that is y'roar; [for Var. lect. v. Rabb. D. S. a. l. note] [Syr. ירדן, P. Sm. 1630.]

ירדן m., ירדן f. (ירד) low, common, of little value. Cant. R. to I, 2^b שבכלים ה' the commonest of vessels (earthen); (Taan. 7^a פחות, Sifré Deut. 48 גרוע). Y. B. Mets. V, beg. 9^c כל ה' מחבירי וכ' the less valuable metal is in exchange considered the coin, the more valuable is the merchandise. Pesik. R. s. 13 מכל השבטים ה' the lowest of the tribes (Joseph, being a slave). Lam. R. to IV, 2 אשה (אשה) א' ממיני (אשה) a wife of a lower position than himself. Ex. R. s. 30 ל' שבאומות וכ' do you desire to connect yourself with the lowest of all nations (Israel)?; a. fr.—Pl. ירדנים, ירדנים; Pesik. R. l. c.

ירדן I, ירדן m. [prob. to be read: ירדן; v. ירדן a. ירדן] white spot in the eye (leucoma). Sabb. 78^a ירדן (ירדן; Ms. O. ירדן; Tosef. ib. VIII (IX), 8 ירדן ed. Zuck., Var. חורר, חורר, Rashi to Sabb. l. c. quotes ירדן).

ירדן II (ירדן) c. (v. next w.) yarod, a bird of solitary habits, mentioned in connection with the ostrich (as in b. h. תנים ובנות יענה.—Pl. ירדן, ירדן). Tosef. Kil. V, 8 ה' והנעמיות וכ' (Var. והנעמיות) the y. and the ostrich are considered as birds in every respect (opposing the popular belief that the ostrich is a cross-breed between a camel and a bird, v. Sm. Ant. s. v. Strouthos); Y. ib. VIII, 31^c bot. הירודות והנעמיות (some ed. 'הירוד').—[Ab. Zar. 11^b ירוד, Ms. M., v. ירוד.]

ירדן (ירדן) ch. (v. P. Sm. 1630) 1) same.—Pl. ירדן, ירדן. Targ. Mic. I, 8, a. fr. (ed. Lag. everywhere ירדן; h. text תנים).—Targ. Job. XXX, 29 ירדן ed. Lag. (Var. ירדן). Targ. Ps. LXXIV, 14 ירודי (ed. Lag. ירודי, h. text ירודי).—2) (= ירודא, ירודא) wild ass. Targ. Jer. II, 24 כירודא (ed. Lag. כירודא, h. text תאנתה, v. Rashi a. l.). Keth. 49^b וכ' ירוד ילדה ואבני וכ' ed. (Ar. יר') a yarod gives birth and casts (her young) upon the people of the town, i. e. a parent must support his minor children. Snh. 59^b נאלא י' thou howling y. (talking out of the way; Yalk. Gen. 14 חנין שוטח h.).—Pl. as ab. Targ. Jer. XIV, 6 (ed. Lag. ירוד; h. text תנים). Targ. Y. I Deut. XXXII, 10 שידין וי' (ed. Amst. ירדן, corr. acc.). Targ. Is. XIII, 22 וי' (in connection with דרובלין, ed. Lag. ירדן; h. text תנים).—Fem. pl. ירודא. Lam. R. to IV, 3 (ref. to אילין י' איה אר' אילין י' כמין מסווין פריסין וכ' (להון כמין וכ' those yaruds (knowing their ferocious instincts) have a sort of mask spread over their faces when sucking their young &c.; [diff. interpret. of the verse in Tanh. B'huck. 3, ed. Bub. 5.]

ירדן, v. ירד.

XXXII, expl. חרשי, II Sam. XXIV, 6 ביה ר' — Tosef. Bekh. VII, 4 איהו ירדן מביח ירהו ולמטה (ed. Zuck. Yirid) the real Jordan is from B. Y'reho and down; Bekh. 55^a אין ירדן אלא מביח ירהו וכו'.

יחא, יחא ch. (=h. ירה. a. ירה.) moon; month. — יומא ד- or ר' (sub. ירה) the first day of the month, *New-Moon-Day*. Targ. Is. XLVII, 13. Ib. LXVI, 23. Targ. I Sam. XX, 18. Targ. Ez. XLVI, 1; a. fr.—Targ. O. Deut. XXI, 13 ירה יומין ed. Berl. (oth. ed. ירה; Y. תלחא ירהין.— Lev. R. s. 29; Pesik. R. s. 40 (ref. to השביעי, Lev. XXIII, 24) ב' in the month of oaths (Gen. XXII, 16). Sabb. 86^b the New-Moon was declared on the first day of the week. Ib. פליגי בקביע דר' they differ as to the day on which the New Moon was declared. Bets. 4^b and now that we know the time of the New Moon (by fixed calendar); a. fr.—Pl. ירהין, ירהין, ירהין. Targ. Y. Gen. I, 14. Targ. Ex. II, 2; a. fr.—R. Hash. 20^a as to the other months (than Nisan and Tishri). Y. ib. II, 57^d bot. Macc. 23^b; a. fr.—R. Hash. תריסר ירחי שרא twelve months (forming) a year, twelve months from date. B. Mets. 16^b; 35^a. Ab. Zar. 8^b; a. e.

ירח, v. ירהו. a. ירהו.

ירחא m. (denom. of ירה) *versed in the regulation of the lunar year, Yarhinaah*, surname of Samuel, the Babylonian scholar (v. R. Hash. 20^b top). B. Mets. 85^b Samuel Yarhinaah was the physician of Rabbi.

ירח, ירה (b. h.; cmp. ירה I) *to permeate, penetrate; to shoot forth*. Nidd. 43^a; Hag. 15^a [read:] שאיני ... כל שאיני מוליד (Ms. M. מוליד ירה בוחן א' מורעז ירה, v. Rabb. D. S. a. l. note) a spermatie emission which does not permeate (shoot forth) like an arrow, cannot fructify; Yeb. 65^a ב' ב' קיימא לה ב' ב' she can feel it whether the emission is permeating &c. Sifré Deut. 42 ירה שמתוכן... יורה the rain is called *yoreh* (shooting), for it is aimed at the earth with deliberation, and does not come down in a storm; Taan. 6^a יורה שורד בנתח.— 2) *to throw, shoot*. Yalk. Gen. 133 ב' ירה to throw spears with both hands; v. infra.

Hif. ירה 1) *to permeate*. Sifré I. c. ומרה הארץ 1) *to permeate* and satisfies the earth and gives her drink down to the deep (Taan. I. c., Yalk. Deut. 863 only שמרה).—[Y. Maasr. I, 49^a top משורד וכו', read: בשורד, v. מרה a. מרה]— 2) *to point, aim at, shoot, cast*. Lam. R. to I, 18 הורד בו ... three hundred arrows did they shoot into his body; Y. Kidd. I, 61^a bot. ירה ב' (read: ירה or הורד, *Kal*). Yalk. Gen. I. c. (fr. Midr. Vayisu) הרה מרה הרה he threw spears with both hands &c. Ex. R. s. 3 (ref. to ירה, Ex. IV, 12) I shall shoot my words into thy mouth like an arrow; a. fr.— 3) *to point out, to direct, teach, instruct; to decide*. Hor. I, 1 הורד ב' וכו' if a court has (through error) directed to transgress one of the commands &c. Ib. 2 ב' ורה if a court has given a decision and finding out its mistake reversed it. Yeb. X, 2 הרה ב' ד'

if a court instructed her that she may marry again. Ber. 31^b; Erub. 63^a כל המורה הלכה בפני וכו' whoever decides a law-point in the presence of his teacher. Ab. V, 8 המורים בחוריה וכו' who decide in religious matters against the law (by means of sophistry). Sabb. 19^b וכו' כר' ... decided in agreement with the opinion of &c.; a. fr. [Erub. 65^a (a citation, from Sirach X, 26?; v., however, Tabb. D. S. a. l. note 70) אל יורה he who is in trouble, should give no opinion—applied by analogy to prayer in an unsettled condition of mind.]

ירח, Af. הורה, אורה same, *to teach*. Targ. Y. Num. XVI, 2. Targ. Mic. VI, 4.—Sabb. 19^b וכו' תלמידא דא' וכו' there was a student who decided ... in favor of R. S.'s opinion. Y. Maasr. I, 49^a ה' a. fr.—אורה, v. ארה I.

ירח, a word in a charm formula, beginning with שבריה q. v.

ירחא, v. ירה.

ירח m. (ירח) *meeting-place, market, annual fair* generally dedicated to a deity. Ab. Zar. 11^b כבי כבי (ירח, ירה) a market-place (with the idol) at Baalbek, at Acco (v. נפכה). Ib. 13^a של ב' ב' הנושא ונותן ב' ב' (בשוק של עכו) one who deals at a fair of gentiles. Ib. של עכו"ם וכו' one may go to an idolatrous fair and buy there &c.; Y. ib. I, 39^b; °bot. (only) הילכין לירח; Gen. R. s. 47; a. fr.—Pl. ירהים. Y. I. c. 39^d top ג' הן וכו' there are three (Palestinean) fairs, that of Gaza &c.; Gen. R. I. c.—Ib. s. 67; Yalk. Gen. 115 [read:] ורה אר לך ורה יש לו שוקים: (Israel) has markets (i. e. you compete in commerce); a. e.

ירח I m. ch. same. Y. Ab. Zar. I, 39^d top ירה הירח של טיר. [Ib. בנתח, v. preced.]

ירח II f. (ירח) *going down, fall, decline, degradation*. rain-fall. Y. Ber. IX, 14^a top; a. fr.—Zeb. 53^a הורדו מן הכבש וכו' his descent from the inclined plane (v. נפש). Y. Hor. III, beg. 47^a הרה לו הרה his elevation (to office) would rather be a degradation to him (placing him under legal disadvantages). Ex. R. s. 42 שרהו להו מן מצד אחיו degradation (excommunication) came to him from his brothers' side. Lev. R. s. 29 הרה לו הרה as for these (nations) decline is in store; a. fr.—Pl. ירהו. Cant. R. to I, 1 ירה שלמה ג' ירה Solomon had three declining periods of his power.

ירח f. (ירח) *shooting*. Yalk. Gen. 133 (fr. Midr. Vayisu) ירה (ירח) shooting of arrows and stones from catapults.

ירח, v. ירה.

ירחא, v. ירה.

ירחא, v. ירה.

ירח f. (b. h.; cmp. ירה) *tent-cloth, curtain*. Ohol. VIII, 1; a. fr.—Pl. ירהו. Ib. XV, 4 חצוצו

a new year as regards . . . the planting (of trees) and (the tithes from) herbs; a. fr.—ירקא חמור (Var. ירקא, ירקא, ירקא) ass-herbs, the large-leaved cucumis agrestis (v. Löw Pfl. p. 333). Ohol. VIII, 1 (cmp. Tosef. ib. XIII, 5).—2) name of a species of green-fish. Y. B. Mets. II, beg. 8^b, opp. to לכיס (v. ירקא).

ירקא ch. 1) same, herb. Targ. Deut. XI, 10. Targ. I Kings XXI, 2; a. e.—Men. 85^a (prov.) שקיל מ' ש' שקיל Ms. M. (Ms. L. למ' ed. למרא) to Herbtown carry herbs.—Pl. ירקא, ירקא, ירקא. Targ. Y. Ex. XV, 19 (ed. Amst. ירקא). Targ. Y. Deut. XXVIII, 23.—R. Hash. 20^a מ' משום on account of the herbs (which would spoil by lying over two days, if the Day of Atonement would immediately precede or follow the Sabbath).—2) (adj.) green. Targ. Job XXVIII, 19 מ' מרגלא (h. text פ' מ' מ' מ'—Pl. ירקא, fem. ירקא. Targ. Esth. I, 6.—Targ. O. Lev. XIV, 37 (Y. ירקא), v. ירקא.

ירקומי, v. ירקומי.

ירקון m. (b. h.; preced. wds.) 1) jaundice. Ber. 25^a... מביא ירקון causes jaundice. Sabb. 33^a מ' לשנאחזחום a type of (punishment for) gratuitous hatred is jaundice; a. fr.—2) a disease of the grain, mildew. Taan. III, 5 (some comment.: 'a human disease'). Keth. 8^b.

ירקנא, ירקנא ch. same, 1) jaundice. Targ. Jer. XXX, 6.—2) mildew. Targ. Deut. XXVIII, 22 (?). Targ. I Kings VIII, 37; Targ. II Chr. VI, 28 ירקנא; a. e.

ירקנא m. (v. ירק) 1) (sub. חמר) a wine flavored with herbs. Ab. Zar. 30^a מ' מ' Ms. M. (ed. ירנא) bitter wine, that is y'rakona.—2) pl. ירקנא, v. ירקנא.

ירקן m. (preced. wds.) a greenish jewel. Targ. O. Ex. XXVIII, 17 (ed. Berl. 'ק); XXXIX, 10; Targ. Ez. XXVIII, 13 (h. text פ' מ' מ'—Fem. form. ירקנא, ירקנא. Targ. Y. Ex. I, c.

ירקנא m. 1) mildew, v. ירקנא.—2) pl. ירקנא, herbs. v. ירקנא.

ירקרוקת, v. ירקרוקת.

ירקרוקת m. (v. next w.) name of an unclean bird, supposed to be the gier-eagle. Targ. O. Lev. XI, 18; Deut. XIV, 17 (h. text רחם, רחם; Y. שרקא).

ירקרקן m. (b. h.; preced. wds.) pale-colored, greenish. Tosef. Neg. I, 5; Y. Succ. III, 53^d מ' שבירוקים which of the green colors is called y'rakrak? Ans. . . the color of wax &c.—Sifra Thazr. Par. 5, ch. XIV (ref. to Lev. XIII, 49; XIV, 37) מ' שבירוקים y. means the palest of the pale (green) colors. Neg. XI, 4; Tosef. ib. l. c. שבירוקים מ' the palest of &c. Tosef. ib. V, 5; a. fr.—Fem. ירקרוקת. Meg. 13^a מ' היתה (Ms. O. מ' היתה כהרסה) Esther was of a greenish complexion (like a myrtle).

ירקתא, v. ירקתא.

ירש (b. h.) [to enter into, take the place of,] to conquer; to take possession, to succeed, inherit. Gen. R. s. 11, end

ירש had his worldly share assigned to him with limitation. Ib. s. 44 לירשני to be my heir. B. Bath. VIII, 5 לא ירש וב' . . . איש this man, my son, shall not be an heir with the rest of his brothers. Ib. בר' ירשני my daughter shall be my heiress. Ib. ראי לירשן entitled to succeed him. Ib. IX, 1 (139^b) רשני (Bab. ed. רשני) the sons take possession of the estate; a. fr.—V. ירש.

Hif. היריש 1) to cause to inherit, to leave by will or by the law of succession; to transmit. Ib. 119^b מירשין מירשין ואינן יורשין they shall leave (the Holy Land to their children) but shall not take possession themselves. Shebu. 47^a מירש ארם מירש שבועה לבניו a man cannot transmit an oath to his sons, i. e. property to be obtained only by the claimant's oath cannot be claimed by his heirs. Keth. 43^a; Kidd. 16^b מירש זכור בר' וב' a man cannot bequeath his daughter's privileges to his sons. B. Bath. IX, 8 if the house fell מירשיו ועל מירשיו over himself (the heir) and his ancestors; a. fr.—2) to drive out, dispossess. Sifre Deut. 51 לא הורשת סמוך (the Jebusite) who is near thy palace thou hast not driven out; a. e.

יריה, ירה ch. same. Targ. Gen. XV, 4. Targ. Deut. IX, 1; a. fr.—Keth. IV, 10 (in a marriage contract) ירהן they shall succeed to thy dowry (פ' מ' מ' M. Bath. 131^a. Yoma 72^b מ' מ' מ' Cant. R. to VII, 7 מ' מ' מ' Gen. R. s. 44 מ' מ' v. ירה I. Y. Kidd. I, 61^b מ' מ' v. ירה; a. fr.

Af. איריה to bequeath, leave, give possession. Targ. Prov. VIII, 21. Ib. XIII, 22; a. e.—B. Bath. 131^a מ' מ' מ' one likely to make a will (a sick person). B. Mets. 16^a מ' מ' מ' if he willed it away; a. e.

ירחא, v. ירחא.

ירחא, ירחא, v. ירחא.

ירחא f. (preced. wds.) heirloom, legacy. Targ. Y. Num. XXVII, 7.—Y. Snh. III, 21^d מ' מ' left a legacy to &c.

יש m. (b. h.; cmp. איש) 1) being, substance, wealth (of knowledge &c.). Y. Ned. V, end, 39^b; Succ. 28^a; B. Bath. 134^a (Prov. VIII, 21, applied to R. Joh. b. Zaccai).—2) there is, there are, v. איה. Ber. VI, 4 מ' מ' if there is among them one species &c. Peah VIII, 8 מ' מ' he who possesses &c. Hag. 14^b מ' מ' many a one preaches well but does not act well; a. v. fr.—יש (abbr. י"א) some say (anonymous authority). Hor. 13^b מ' מ' . . . ולר' נתן אסיקו the editors introduced 'others say' for R. M. and 'some say' for R. Nathan. B. Bath. 93^b מ' מ' and some say, he must indemnify him also for carrying the seed out; מ' מ' who is meant by 'some say'? (v. Tosaf. a. l.). Ab. V, 6; a. v. fr.—ישנו he is, it is. Kidd. I, 10 מ' מ' כל ש' במקרא וב' ש' whosoever is (engaged) in the study of the Bible &c. Hag. 4^b מ' מ' כל ש' בביאה מ' מ' whosoever is bound to visit the Temple, is also bound &c., v. מ' מ'; a. fr.—ישנה she is, it is. Kidd. 48^a, a. fr.—יש the relation of employment exists from beginning to end, i. e. the employer is under obligation for every portion of the contracted labor, opp. אלא בסוף . . . אינה ל' the obligation takes effect only when the work is finished; a. fr.

יְשׁוּבָה f. (יָשַׁב) 1) *sitting, rest*. Hag. 15^a . . . למעלה לא עמירה ולא יָשַׁב Ms. M. (v. Rabb. D. S. a. l.) on high there is no standing up and no sitting down (effort and rest), no emulation &c. Yoma 69^b, a. fr. בעזרה אין ר' בעזרה Gen. R. s. 38, a. fr. בכל מקום שאתה מוצא ר' וכ' wherever you find sitting (retirement, use of the word יָשַׁב) recorded in the Bible, there Satan leaps forth (trouble arises). Yeb. 106^a יְשׁוּבָהּ היא עמירה זו היא עמירה זו היא עמירה (sitting up is to her a great effort; oth. expl.: her being left seated, is her erection, i. e. her failure to be married to the yabam is a benefit to her); a. fr.—2) *settlement, dwelling*. Kidd. 37^a, a. e., v. יְרֵאָה Keth. 110^b יְשׁוּבָהּ כְּרִיבָה עיר קשה living in large cities is a hardship. Sabb. 10^b יְשׁוּבָהּ קְרִיבָה a town of recent settlement; a. fr.—3) *scholars' session, council, academy; court*. Yoma 28^b לא פָּרַשׁ אֶת זֶקֶן וְיָוֵשׁ בְּר' they (our early ancestors) were never without council (a representative body). Pes. 119^a top בְּר' . . . המכיר who knows his colleague's place in meetings; . . . המקבל who greets his colleague in meetings with kindness. Ber. 57^a ראש ר' presiding officer. Y. Ber. IV, 7^d top ומינו ר' אהרן they elected R. El. . . (president) in regular session. Ib. בְּר' . . . הושיבו they installed him as president. B. Bath. 120^a בְּר' חָלַק ר' in court or college give the preference to learning, in social entertainment to age; a. fr.—של ר' has been summoned before divine justice (is dead); a. fr.—*Pl.* יְשׁוּבָהּ Koh. R. to I, 8 הללו טועות וכ' it is possible that those colleges be lost in such futile errors; Tosef. Hull. II, 24 שהסיבו הללו טועים (corr. acc.; v., however, י. Y. Sabb. X, 12^c bot. 'I have served my father at more 'standing meetings' (standing up as an Amora) than you have served at college sessions; Y. Hag. III, beg. 78^d; a. fr.

יְשׁוּבָהּ, v. יְשׁוּבָהּ

יְשׁוּבָהּ m. (יָשַׁב) *allowing to dry up, leaving unused*. Tosef. Ab. Zar. VIII (IX), 3 וכמה יְשׁוּבָהּ (ib. Toh. XI, 16 כמה היא מְשֻׁבָּת) how long must they remain unused?

יְשׁוּבָהּ (b. h.) pr. n. m. *Jeshua*, 1) name of several persons. Yad. III, 5 Bab. ed. (Mish. יְרוּשָׁה). Y. M. Kat. III, 82^c יְרֵאָה.—Tosef. Hull. II, 22; 25; v. יְרֵאָה.—2) (sub מְשֻׁבָּת) *the priestly division of Jeshua* which was the ninth in the order of divisions on duty each week (I Chr. XXIV, 7—18). Pesik. Haomer, p. 69^b; Pesik. R. s. 18; Koh. R. to I, 3; Yalk. Lev. 643 [read:] הן המימות בזמן שיש ר' when are the seven weeks between Pass-over and Pentecost 'complete' (Lev. XXIII, 15), i. e. beginning and ending with the week? When the divisions of J. and Shekhania are between them, i. e. when there are ten Sabbaths between the first of the month of Nisan on the first Sabbath of which the turn commences, and the sixth of Sivan.—3) *Jeshua* (redemption), a disguise for פְּדִיּוֹן; v. יְשׁוּבָהּ. B. Kam. 80^a.

יְשׁוּבָהּ f. (b. h.; יָשַׁע) *redemption, help*. Midr. Till. to Ps. XIV; Lev. R. s. 24. M. Kat. 5^a של הקב"ה של ה' the salvation by the Lord; a. fr.

יְשׁוּבָהּ (b. h.; cmp. שָׁטַח) *to spread, stretch*.—V. יָשַׁטַח. *Hif.* יְשׁוּבָהּ *to stretch forth, to hand, reach*. Hull. 140^b ידו לוקח וכ' if one put his hand forth into a nest and cut there. Ab. Zar. 6^b לא יְשׁוּבָהּ וכ' one must not hand a cup of wine to a nazarite &c. Ib. לא . . . קחני לא יושב . . . it says, 'he shall not reach over' and not 'he shall not give' (which means that the object is beyond the reach of the other person). Pesik. S'lih. p. 167^b; Yalk. Num. 744 ה' ה'סיתם offered myrtles, i. e. *asked pardon*; a. e.

יְשׁוּבָהּ ch., *Af.* אוֹשֵׁיט same. Targ. Jud. VI, 21. Targ. Ex. XXII, 7; a. fr.—Y. Meg. IV, 74^d top מן ג' מושב חרגומא מן ג' reaching forth for a Chaldaic version from between the (Hebrew) book.

יְשׁוּבָהּ (b. h.) pr. n. m. *Jesse*, father of king David. Ber. 58^a. Pes. 119^a; a. fr.

יְשׁוּבָהּ f. (יָשַׁב) 1) *sitting, rest*. Hag. 15^a . . . למעלה לא עמירה ולא יָשַׁב Ms. M. (v. Rabb. D. S. a. l.) on high there is no standing up and no sitting down (effort and rest), no emulation &c. Yoma 69^b, a. fr. בעזרה אין ר' בעזרה Gen. R. s. 38, a. fr. בכל מקום שאתה מוצא ר' וכ' wherever you find sitting (retirement, use of the word יָשַׁב) recorded in the Bible, there Satan leaps forth (trouble arises). Yeb. 106^a יְשׁוּבָהּ היא עמירה זו היא עמירה זו היא עמירה (sitting up is to her a great effort; oth. expl.: her being left seated, is her erection, i. e. her failure to be married to the yabam is a benefit to her); a. fr.—2) *settlement, dwelling*. Kidd. 37^a, a. e., v. יְרֵאָה Keth. 110^b יְשׁוּבָהּ כְּרִיבָה עיר קשה living in large cities is a hardship. Sabb. 10^b יְשׁוּבָהּ קְרִיבָה a town of recent settlement; a. fr.—3) *scholars' session, council, academy; court*. Yoma 28^b לא פָּרַשׁ אֶת זֶקֶן וְיָוֵשׁ בְּר' they (our early ancestors) were never without council (a representative body). Pes. 119^a top בְּר' . . . המכיר who knows his colleague's place in meetings; . . . המקבל who greets his colleague in meetings with kindness. Ber. 57^a ראש ר' presiding officer. Y. Ber. IV, 7^d top ומינו ר' אהרן they elected R. El. . . (president) in regular session. Ib. בְּר' . . . הושיבו they installed him as president. B. Bath. 120^a בְּר' חָלַק ר' in court or college give the preference to learning, in social entertainment to age; a. fr.—של ר' has been summoned before divine justice (is dead); a. fr.—*Pl.* יְשׁוּבָהּ Koh. R. to I, 8 הללו טועות וכ' it is possible that those colleges be lost in such futile errors; Tosef. Hull. II, 24 שהסיבו הללו טועים (corr. acc.; v., however, י. Y. Sabb. X, 12^c bot. 'I have served my father at more 'standing meetings' (standing up as an Amora) than you have served at college sessions; Y. Hag. III, beg. 78^d; a. fr.

יְשׁוּבָהּ m. pl. (יָשַׁב; cmp. הוֹצִיָן) [*balance-holders, anchor, ballast-stones*]. Tosef. B. Bath. IV, 1 ed. Zuck. (Var. יְשׁוּבָהּ, disagreeing with Mish. B. Bath. V, 1, v. הוֹצִיָן; Y. ib. V, beg. 15^a עובין, read עובין).

יְשׁוּבָהּ, בְּר' pr. n. m. *Bar-Y'shita*. Y. Meg. IV, 75^c top.

יְשׁוּבָהּ, v. יְשׁוּבָהּ

יְשׁוּבָהּ m. (b. h.; cmp. יָשַׁב) [*substantial, old, venerable*].—*Pl.* יְשׁוּבָהּ. M. Kat. 25^b, v. יָשַׁב.

יְשׁוּבָהּ (b. h.) pr. n. m. *Ishmael*, 1) son of Abraham; also (as patron.) *the people of I., Arabs, Bedouins*. [Targ. Job XV, 20, Var. in ed. Lag.]—Gen. R. s. 45 באימות I., too, among the nations (was named before he was born, Gen. XVI, 11). B. Bath. 16^b; Gen. R. s. 59 חשבה ר' חשבה ר' in as much as I. repented of his evil deeds in his (Abraham's) life-time; a. fr.—Sabb. 11^a ולא ר' ולא ר' (v. Rabb. D. S. a. l. note 80 a. Rashi a. l.) rather under I. (Arabic dominion) than under Byzantium; a. fr. [Pes. 118^b ר' מלכות ר' מלכות ר' (דורשנה) a censorial change for רומי, Roman government.]—2) I. ben Nathaniah, the murderer