

Rab H. says, the Mishnah means that the finger is put into the mouth (produce a shrill sound). Bab. ib. 19<sup>b</sup> (phonetic play) צָרָוּיָא דָּרָא מָאִי דִּרְיָא the match to this (the middle finger) [comment: the nearest to this (the index finger)], what is it? The thumb, i.e. the sound is produced with these two fingers. Tanh. Bo 14 אַצְבַּע אֲמִצְעִירָא ... צָ' אֲ' אֲ' up to 'the snapping finger', that is the middle finger.

צָרָוּיָא m. (צָרָוּיָא I) manufacturer or seller of common cloth (or clothes).—Pl. צָרָוּיָא B. Mets. 51<sup>b</sup> בַּצְ' דִּירָבִי ב' צָרָוּיָא. Ms. H. a. R. 1 (ed. צָרָוּיָא, Var. צָרָוּיָא; v. Rabb. D. S. a. l. note 4; Ar. צָרָוּיָא; older eds. in Rashi 'צָרָוּיָא' it refers to manufacturers &c., who pay four percent. commission.

צָרָוּיָא, צָרָוּיָא f. pl. (preced.) rough cloth-garments (which one does not mind selling), opp. מְאִי מְאִי (good) garments for one's own use. B. Mets. 51<sup>a</sup> older eds., Ms. F. a. H. (Ms. R. 1 צָרָוּיָא, later eds. צָרָוּיָא; v. Rabb. D. S. a. l. note 70).

צָרָוּיָא, v. צָרָוּיָא II.

צָרָוּיָא I (b. h.; צָרָוּיָא) [nearest,] associate wife, rival (cmp. צָרָוּיָא). Yeb. I, 2 כָּשֶׁם שֶׁבְתוֹ פְּטוּרָה כִּי צָרָוּיָא פְּטוּרָה as a man's daughter (who was the wife of his brother that died without issue) is exempt from marrying the yabam (her father), so is her associate exempt. Ib. הַלְכָה צָרָה הַלְכָה צָרָה בְּרַחֲמֵי שָׂרָה כִּי צָרָה צָרָה פְּטוּרָה if this his daughter's associate marries a second brother of his who has another wife besides her, and he dies (without issue): as his daughter's former associate is exempt, so is the latter's present associate exempt; a. v. fr.—Snh. 103<sup>b</sup>; Yoma 9<sup>b</sup>; Num. R. s. 7 צָ' מִסְכָּה צָ' מִסְכָּה I. Midr. Till. to Ps. CI מִיכָה שֶׁל צָלְמוֹ שֶׁל מִיכָה 'and a rival crossed the sea' (Zech. X, 11), that means the image of Micah; Num. R. s. 16, end; Mekh. Bo, s. 14.—Yoma 19<sup>b</sup>, v. צָרָוּיָא.—Pl. צָרָוּיָא. Yeb. I, 1 צָרָוּיָא, צָרָוּיָא, צָרָוּיָא fifteen women (married severally to the brother of a man with whom marriage is forbidden) cause the exemption from yibbum (יְבֻמָּה) of their associates, and eventually the associates of their associates. Ib. 4 בֵּית שַׁמַּי מְחַיְבֵי צָרָוּיָא מְחַיְבֵי צָרָוּיָא the school of Shammai allows the rivals of a woman forbidden on account of consanguinity to be married to one of the brothers of the deceased (without issue); a. fr.

צָרָוּיָא II f. (b. h.; צָרָוּיָא) fem. of צָרָוּיָא.—2) anguish, trouble, distress, persecution. Ber. 9<sup>b</sup> בִּשְׂעָרָה לְצָ' בִּשְׂעָרָה לְצָ' time enough for the trouble when it comes ('sufficient unto the day is the evil thereof'). Ib. 63<sup>a</sup> (ref. to Prov. XXIV, 10) 'בִּיּוֹם צָ' ... כָּל הַמְרַפֵּה ... כָּל הַמְרַפֵּה he who neglects the words of the Law, has no strength on the day of trouble. Pes. 117<sup>a</sup> עַל כָּל צָ' in every trouble that may not come (euphem. for: that comes) upon them. Yeb. 63<sup>b</sup> (from Ben Sira) אַל תִּצְרָוּ מָחָר וְכָ' worry not about to-morrow's trouble, for thou knowest not what the day may beget. Sot. 12<sup>a</sup> (play on צָרָוּיָא, I Chr. IV, 7) וְכָ' שָׂרָה שָׂרָה because she was a trouble (an object of envy) to her companions. Snh. IV, 5 וְכָ' שָׂרָה שָׂרָה lest you say, why should

we undergo this trouble (of giving testimony)? &c. Gen. R. s. 81 צָ' וְכִיּוֹן שָׂרָה שָׂרָה and when he saw that his trouble was a real trouble (when he felt greatly embarrassed). Ib. אַל הִזְכִּירֵי צָרָוּיָא do not cause me to mention my trouble. Cant. R. to III, 4 (ref. to Is. XXI, 2) כָּבֵד נִחְלָה (not נִחְלָה) צָרָוּיָא שֶׁל עֵלָם ... כָּבֵד נִחְלָה צָרָוּיָא the anguish which Elam has to bring has already been brought up (prepared), ... the anguish through Media has already been created; a. v. fr.—Pl. צָרָוּיָא. Ber. 13<sup>a</sup> אֲרוּיָוּת וְכָ' the later troubles make us forget the earlier; Y. Sot. IX, 24<sup>b</sup> top. Y. Meg. I, 70<sup>d</sup> צָרָוּיָא שֶׁל הַמֶּן ... צָרָוּיָא שֶׁל הַמֶּן have we not enough with the persecutions that visit us (on account of which we hold fast-days), that you want to impose upon us (the fast in commemoration of) the persecution by Haman? Snh. 97<sup>a</sup>; a. v. fr.

צָרָוּיָא m. (צָרָוּיָא) smelter, goldsmith.—Pl. צָרָוּיָא. Kidd. 82<sup>a</sup> Ar. (ed. צָרָוּיָא).

צָרָוּיָא m. (צָרָוּיָא) need, use, profit. Targ. Y. Num. VII, 5, v. צָרָוּיָא II. Targ. Hos. VIII, 8 (h. text צָרָוּיָא). Targ. Is. LIV, 12. Targ. Job XXXV, 3. Targ. II Kings V, 7 וְכָ' הַצָּרָוּיָא אֵיךְ בִּי וְכָ' does the Lord need me &c. ?; a. fr.—[Targ. Ps. LXX, 1, v. צָרָוּיָא.]

צָרָוּיָא m. (b. h.; צָרָוּיָא) smelter, goldsmith. Y. Meg. III, 74<sup>a</sup> bot., v. צָרָוּיָא.

צָרָוּיָא, v. צָרָוּיָא.

צָרָוּיָא m. (צָרָוּיָא I) enmity. Num. R. s. 21 בִּיּוֹן וְכָ' מְחַמָּה צָרָוּיָא disgrace, wars and enmity (Tanh. Pinh. 3 צָרָוּיָא).

צָרָוּיָא I m. (b. h.; צָרָוּיָא I) knot. Kel. XXVI, 4 (צָרָוּיָא) צָ' if they are tied up with a temporary knot; צָ' with a permanent knot; Y. Kil. VI, 30<sup>c</sup>. Ib. עֵלָם צָ' וְכָ' צָרָוּיָא אֵיךְ הִירָוּיָא a permanent knot requires cutting through (to be opened); a temporary knot does not &c.—2) bundle, bag. Kel. I. c. 2 הַמְרַגְלִית צָ' a piece of leather in which jewels are bound up; צָ' הַמְרַעֲוִית in which money is bound up; Tosef. ib. B. Bath. IV, 3. Snh. 68<sup>a</sup>. Ex. R. s. 20; a. fr.

צָרָוּיָא II m. (b. h.; צָרָוּיָא II, v. צָרָוּיָא) pebble, stone. Sabb. VIII, 6 (81<sup>a</sup>) צָ' אֵי אֵבֶן צָ' read as in Y. ed. אֵבֶן צָ' a pebble; Tosef. ib. VIII (IX), 22; Y. ib. VIII, 11<sup>c</sup> top (v. Rabb. D. S. to Sabb. I. c. note 3). Gitt. 64<sup>b</sup>, a. e. וְכָ' הַזָּרָקִי אֲנִי וְכָ' a child that is given a pebble and throws it away, a nut and takes it. Men. I, 2 צָ' קָמַן וְעֵלָה בִּירוֹ צָ' if the priest took a handful (of the meal offering), and a pebble was in it. T'bul Yom I, 4 הַצָּ' שֶׁבֶכֶר הַצָּ' a pebble (or a piece of earthen ware) put as a mark on a loaf; a. fr.—Pl. צָרָוּיָא. Y. Erub. V, 22<sup>c</sup> top. Y. Yoma IV, beg. 41<sup>b</sup> וְכָ' צָ' (not צָרָוּיָא) let him take two pebbles, one black &c.; a. fr.—[Yalk. Lev. 587 גַּפְלֵי מַמְנוֹ צָ' read: גַּפְלֵי צָרָוּיָא.]

צָרָוּיָא ch. same. Y. Snh. VII, end, 25<sup>d</sup>. Ib. צָרָוּיָא (corr. acc.).

צָרָוּיָא, Lev. R. s. 15 בַּצְ' read: בּוֹצְרָוּיָא (v. Lam. B. to IV, 20).

\*צִרְיָה f. pl. (v. preced. art.) rough, stone-like. Snh. 96<sup>b</sup>, Ms. M., v. צִרְיָה II.

צִרְיָה (b. h.; cmp. צָרַר) to scream, croak. Tosef. Sabb. VI (VII), 6 קרא עורב וא"ל צִרְיָה וכו' if a raven cries, and one says to him, croak . . . , this is a superstitious practice; Yalk. Lev. 587 צִרְיָה (corr. acc.); Sabb. 67<sup>b</sup>, v. עֲרֵבְמָא.

צִרְיָה I, צִרְיָה ch. same. Lam. R. to I, 3 אמר וצ' קם וצ' ליה וכו' (not וצִרְיָה) he stood up and screamed (after him), saying to him &c.

\*Af. צִרְיָה to call together; (of the bear) to growl. Targ. Prov. XXVIII, 15 (Ms. מְכִרְיָה; h. text שוֹקֵק).

Ithpe. צִרְיָה to be called together, be summoned. Targ. O. a. Y. I Num. XXIV, 24.

צִרְיָה II (interch. with צָרַר, צָרָה) to be narrow; צ' ל- to worry; to be sorry, be afraid. Gen. R. s. 91 ליה וערק צ' (not צָרָה) he was afraid, and fled. Ib. וצ' לי מינד וכו' and I was afraid of thee, lest thou kill me. Y. Ber. I, beg. 2<sup>a</sup> וצרו לי מינד (ed. דצרי, corr. acc.) they are afraid of wild beasts. Esth. R. to I, 22; Lev. R. s. 12 וצ' לי וכו' (not וצרי), v. נְבוֹרָא.

Ithpe. צִרְיָה (אִי־צָרָה) same. Gen. R. l. c. ומצָרָה לי מינד דלא שאלתי (some ed. ומצָרָה) and I am sorry that I did not ask it; Y. Ber. VII, 11<sup>b</sup> לא מינד לי ומצָרָה לי מינד (read: מינד דלא וכו'); Yalk. Gen. 148 וצרו לי מינד (read: מינד דלא וכו'); v. Rashi to Ber. 48<sup>a</sup>.

צִרְיָה, צִרְיָה m. (preced.) anguish, צ' דלבה (prob.) angina pectoris; pain of the heart (Rashi). Gitt. 69<sup>b</sup> לצ' a remedy for &c. Ber. 40<sup>a</sup> דל' לצ' Ms. F. a. Ar. (ed. לחולשא; v. Rabb. D. S. a. l. note 400). Cmp. צִרְיָה.

צִרְיָה I, צִרְיָה to split, tear. Targ. II Esth. IV, 1.—Ab. Zar. 30<sup>a</sup> דצרי וארי וצריה . . . וצריה (Ar. צָרַר) saw a serpent split (cross the water, cmp. צָלַח) and come on.—[Men. 37<sup>b</sup> דצרייה וצרי, v. צִרְיָה II ch.].

Pa. צִרְיָה to burst. Ab. Zar. l. c. bot. וצרי וצרי, v. מִלְּאָה II.

Ithpa. צִרְיָה, Ithpe. צִרְיָה to be split, burst. Ib. 65<sup>b</sup> דלא דצרי וצריה that the wine bags should not burst. Sabb. 154<sup>b</sup> מיצָרָה וצרי the bags may burst. Yeb. 17<sup>a</sup> . . . בנחא . . . מיצָרָה וצרי the (Canaanite) girls of that generation had their wombs cut.—[Targ. Prov. XVIII, 1; XX, 3, v. צִרְיָה I.]

צִרְיָה II, v. צִרְיָה.

צִרְיָה m. (b. h.; preced. art.) [that which runs through cracks,] resin, balsam (v. Gen. R. s. 91, quot. s. v. פִּלְסָם).—Ker. 6<sup>a</sup>, a. fr. וצ' an ingredient of frankincense. Sabb. 25<sup>b</sup>; Tosef. ib. II, 3 אין מדליקין בצ' you must not feed the Sabbath lamp with balsam; Y. ib. II, 4<sup>d</sup> אין מדליקין צִרְיָה.

צִרְיָה, Sabb. 90<sup>b</sup>; Ab. Zar. 75<sup>a</sup> bot. Ar., v. צִרְיָה III h. a. ch.

צִרְיָה, v. צִרְיָה.

צִרְיָה (צִרְיָה) m. (צָרַר) hard and dry matter. Hull. 36<sup>a</sup>; Pes. 20<sup>a</sup>; Men. 102<sup>b</sup> של מנתות צ' (Ms. M. everywhere צִרְיָה, v. Rabb. D. S. a. l. notes) the dry portion of meal offerings (not permeated with oil). Eduy. I, 8 יאכל צ' (early eds.

צִרְיָה, v. Rabb. D. S. a. l. note 9) it must be eaten dry (coarsely pounded without being moistened); Maas. Sh. II, 4.

צִרְיָה, Targ. Y. Num. V, 26; Targ. Y. Lev. IX, 17 (some ed.), v. צִרְיָה.

צִרְיָה, Targ. II Kings IX, 30; Targ. Is. LIV, 11; Targ. Jer. IV, 30, v. צִרְיָה.

צִרְיָה, צִרְיָה (b. h. צָרָה) pr. n. pl. Seredah, in Peræa (v. Neub. Géogr. p. 275), home of R. Jose ben Joëzer. Ab. I, 4. Eduy. VIII, 4; Ab. Zar. 37<sup>a</sup>; Pes. 16<sup>a</sup>; a. fr.

צִרְיָה f. pl. (v. צָרַר) hard and dry. Snh. 96<sup>b</sup>, v. צִרְיָה II.

צִרְיָה to scream, v. צִרְיָה I.

צִרְיָה pr. n. pl. (preced.) Ts'riah (Gathering Place, Tower). Targ. Jud. IX, 46; 49 (h. text רִצְיָה).

צִרְיָה f. pl. (v. צָרָה) full of cracks(?). Snh. 96<sup>b</sup> Ms. F., v. צִרְיָה II.

צִרְיָה m., צִרְיָה f. (צָרַר) needing; needed; he (she, it) must. Sabb. II, 7 אדם לומר וכו' צ' אדם לומר וכו' a man must order three things &c. B. Bath. 110<sup>a</sup> צ' שיברוק צ' שיברוק אשה צ' he who is about to marry a woman, should investigate the character of her brothers. Ber. 13<sup>a</sup> צ' כונה צ' must be read with the intention to comply with the law. Ib. 14<sup>a</sup>, a. fr. לומר צ' ואין צ' (abbrev. וצ' or וצ' לומר) and needless to say, of course. Yoma 83<sup>a</sup> אינו צ' . . . צ' if the patient says that he needs food (cannot fast), and the physician says, he does not need. Ib. אני צ' I must have food. Tosef. Hag. II, 11 צִרְיָה וכו' I must offer it &c. Pes. 5<sup>a</sup>, a. fr. צ' אינו צ' this reference to a Biblical verse is unnecessary. Y. Hag. II, 78<sup>a</sup> top; Snh. 46<sup>a</sup>, a. e. לבך צ' if the condition of the time required such a measure; a. v. fr.—צִרְיָה (sub. צִרְיָה, שאלה, &c.) is questionable, is undecided. Y. Ned. IV, beg. 38<sup>c</sup> ולבצור צ' ולבצור צ' (not צִרְיָה) as to harvesting and grape-cutting, it is questionable (whether he may borrow tools of one from whom he has vowed not to derive any benefit, v. הִנְאָה).—צִרְיָה, צִרְיָה; צִרְיָה, צִרְיָה. Sabb. 55<sup>b</sup>, a. e. צ' אנו צ', מודעי. Ber. 13<sup>a</sup>, a. fr. כונה צ', מצורה, v. בְּנִינָה. Keth. 21<sup>b</sup> להעיר וכו' צ' להעיר צ' need not testify before court (to the identity of their signature); a. v. fr.—[צִרְיָה, Shek. IV, 7 Y. ed., v. צִרְיָה.]

צִרְיָה, Targ. Ps. XXXVIII, 1 some ed., v. צִרְיָה.

צִרְיָה to need, v. צָרַר.

צִרְיָה m., צִרְיָה I f. = h. צִרְיָה. Targ. I Chr. XXVIII, 12. Targ. O. Gen. XVI, 12. Targ. Is. LIII, 2; a. fr.—Taan. 20<sup>b</sup> וכו' מאן דצ' וכו' whosoever is in need, let him come and eat. Ib. כל דצ' ליה וכו' let whoever needs (to wash his hands) enter &c.; a. fr.—צִרְיָה a) (in Y.) it is doubtful, v. צִרְיָה. Y. Gitt. IV, 46<sup>a</sup>, v. אפרכוים. Y. Ned. V, end, 54<sup>b</sup> וכו' צ' ליה וכו' there it was doubtful to him, and here &c., v. פְּשִׁיטָא; a. fr.—b) (it is) necessary to state it. Ber. 21<sup>a</sup> sq. וצ' דאי אשמעינן אימא לא צ' and it was necessary (to teach both cases), for, if we had been taught only the first case,



the sacrifice intended), they shall be used; if not, they shall be otherwise employed; Keth. 106<sup>b</sup>; Shebu. 11<sup>a</sup>. Ib. משיבם לא הוצרכו שלא הוצרכו לזבוח animals selected for daily offerings beyond the needed number. Yoma 67<sup>a</sup> לא it never happened that the messenger sent with the Azazel needed to make use of the offer of food. Num. R. s. 7 לא הוצרכו שיעשרו וכו' they had not to be forced &c., v. עָשָׂה; a. fr.

**צָרָה**, ch. same. Targ. Y. II Gen. XVI, 5.—Y. B. Bath. VIII, 16<sup>b</sup> bot. וכו' צָרָה חבנית וכו' she needed money and sold to her husband (the property which she had assigned to her brother). Y. Erub. V, beg. 22<sup>b</sup> [read:] לך צחוק לך צ' לך צחוק לך לא צ' he who needs thee may smile (assent) to thee (flatter thee), he who needs thee not, dares to wonder at thee (in disapproval); Y. Snh. XI, 30<sup>b</sup> top צריך וכו' לך צחוק וכו'—Mostly *pass.* צריך *to need, be needed.* Ib. 13<sup>a</sup> דלא צ' ליה ... דלא צ' ליה he spent thirteen years ... without needing him. Taan. 20<sup>b</sup> לא צריךנא האידנא now we do not need it. Yeb. 105<sup>b</sup> לא צריכה לא come back, she needs not (to be examined, or: thou needest not examine her). Ber. 13<sup>b</sup> צריכה רח' לא צריכה more you need not do; a. fr.

*Ithpa.* אצטרך, *Ithpe.* אצטרך *to be needed; to need.* Targ. Y. I Gen. XVI, 5. Ib. XLVII, 12; a. fr.—Taan. 23<sup>a</sup> צריךנא כי מצטרךנא whenever the world needed rain. Ber. 9<sup>a</sup> א' וכו' למכתב it was necessary (in the Scriptural text) to write *hazzeḥ*. Ib. 13<sup>a</sup> וכו' למה לי א' וכו' that *v'hayu* (Deut. VI, 6) which is written, what is it for? It is needed because of the preceding *sh'm'a*. Bets. 7<sup>a</sup> לאשמעינן א' it was necessary to let us understand distinctly. Bekh. 31<sup>a</sup> צריךנא ליה שעתא the time needed him, i. e. the scholars felt in need of his teaching. Hull. 38<sup>a</sup> לא צריךנא ליה לא צריךנא does Abba (do you) consider the shaking of the ears (of the animal) an indispensable symptom of vitality? Keth. 22<sup>a</sup> א' קרא לכדרב הווא וכו' but that citation is needed for the rule which R. H. ... deduced from it. Ib. 97<sup>a</sup> וכו' למבון וכו' ... למבון וכו' he wanted money to buy oxen; and finally he found that he could do without it. Ber. 47<sup>b</sup> צריךנא ליה שעתא two more persons were wanted (to make up the legal quorum); a. v. fr.—Gen. R. s. 91 אצטרךנא למשאליה I felt the need of asking him; Y. Ber. VII, 11<sup>b</sup> אצטרךנא sub. למשאליה v. צריך.

*Af.* אצרה as preced. *Hif.* Gitt. 63<sup>b</sup> גט ... אצרה R. ... decided that she required a letter of divorce.

**צָרָה**, *v.* צָרָה, *v.* צָרָה.

**צָרָה** *to incise, split.* Bekh. V, 3 וכו' צָרָה באוזן וכו' if one makes a slit in the ear of a firstborn animal. Ib. ... נטל וכו' (Talm. ed.) הלך וצ' באוזן וכו' (35<sup>a</sup>) פגיון v. וצ' וכו' (Pi.) he went and mutilated the ears of other firstborn animals. Zeb. 25<sup>b</sup> און הפך צָרָה if one mutilates the (priest's sacrificial) bullock; Bekh. 39<sup>b</sup> (Tosaf. והוורם). Tosef. Par. III, 8 באוזן צ' לו he slit his ear (to make him unfit for priestly service); a. e.

*Pi.* צָרָה same, v. supra.

**צָרָה** (b. h.; *cmp.* preced. a. *Hif.*) *to strike, smash,*

*esp.* (*cmp.* a. נָגַע *to strike with leprosy.* Yalk. Is. 271 as I struck thy (Moses') hand with leprosy.—Part. *pass.* צָרַע *leper.* Num. R. s. 7, v. פָּרַע.

*Hithpa.* הצטרע, *Nithpa.* הצטרע *to become, or to be a leper.* Snh. 110<sup>a</sup> he who encourages strife לְצַטְרַע רַחוּם שָׁמַח חַרְשִׁים Ib. 107<sup>a</sup> ששה חדשים David was a leper for six months. Ex. R. s. 3 לא לא צָרַע מֹשֶׁה מֹשֶׁה הָיָה הָיָה מֹשֶׁה מֹשֶׁה הָיָה Moses' hand did not become leprous, until he had taken it out &c.; a. e.

**צָרַע** ch., *Ithpa.* אצטרע as preced. *Hithpa.* Targ. Y. I Num. XII, 16 (XIII, 1).

**צָרַע** *leprosy, v.* צָרַע.

**צָרַע** f. (b. h.; *preced. wds.*) [*plague, hornet* (collect. noun). Y. Sabb. XIV, beg. 14<sup>a</sup> מורר להרוג את הוצ' 'וכ' you may kill hornets on the Sabbath (because they are dangerous to life). Ib.; Bab. ib. 121<sup>b</sup> שבנינוהו 'צ, v. נִינְוָה. Midr. Till. to Ps. LXXXVIII, 45 וכן הוצ' בימי וכו' the same was the case with the plague of hornets in Joshua's days; Yalk. Sam. 102; a. e.—[Yalk. Lev. 537 'הוצ' אה הוצ' read: הוצ'פח.]—*Pl.* צָרַע, צָרַע, צָרַע. Yalk. Sam. l. c. והיו וכו' קורעוהו שתי צ' קורעוהו וכו' Mishp. 18 צָרַעוהו ed. Bub. 12 צָרַעוהו. Makhsh. VI, 4 רבש 'צ hornets' honey. Sot. 36<sup>a</sup> וכו' הווא וכו' there were two plagues of hornets, one in Moses' days, and one in Joshua's; a. e.

**צָרַע** f. (b. h.; *preced. wds.*) [*plague, leprosy.* Yeb. 63<sup>b</sup> (fr. Ben Sira) מצרעהו ... אשה רעה צ' a bad wife is a plague to her husband; ... let him divorce her and be cured of his plague; Snh. 100<sup>b</sup>. Lev. R. s. 16, a. fr. לקה צ' was smitten with leprosy. Ib. s. 17 (ref. to יסגרך, I Sam. XVII, 46) לשון צ' v. הַסְגְּרָה. Meg. 8<sup>b</sup> מי שצָרַעוהו הלוייה מי שצָרַעוהו ... אלא בימים ... אלא ברפואוהו ... מי שצ' whose seclusion depends ... on time; ברפואוהו ... מי שצ' whose seclusion depends on his recovery; a. fr.—*Pl.* צָרַעוהו. Sifra Thazr., Neg., Par. 3, ch. III שיהיו הוצ' שיהיו וכו' (not הצרעה, v. R. S. to Neg. IV, 3) this verse (Lev. XIII, 11) establishes the rule for all leprosy that they must be no less than the size of a bean.

**צָרַע**, *v.* צָרַע.

**צָרַף** (b. h.; *cmp.* צָרַב) [*to press, shrink, 1) to smelt, melt; trnsf. to refine, purify, try.* Y. Keth. VII, end, 31<sup>d</sup>; Tosef. ib. VII, 11 צָרַף נחשתו v. infra. Yoma 72<sup>b</sup> (ref. to Ps. XVIII, 31) צָרַף ... זכה משמרתו if he deserves well, she (the Torah) cheers him; if not, she smelts him (through trials); צָרַף צָרַף she steels him for life; צָרַף צָרַף she smelts him for death. Yalk. Ex. 391 וכו' צָרַף ובהנתי וכו' I studied and searched, refined and tested &c.; a. fr.—2) *to tighten, harden.* Yoma l. c., v. supra. Y. Yeb. XVI, 15<sup>d</sup> top שָׁרַף צָרַף Var., v. צָפַד.—3) *to change, v. infra.*

*Pi.* צָרַף 1) *to smelt.* Keth. VII, 10 (among the occupations to which a wife may object) מְצָרַף נחשתו, expl. ib. 77<sup>a</sup> חשלי דורי v. חשלא; anoth. opin. 'וכ' מרחך נחשתו וכו'.

v. תָּהַךְ; Tosef. ib. l. c. 'וְזוֹ מוֹדֵךְ וּכְ' he that casts bronze.—Trnsf. to refine. Gen. R. s. 44 (ref. to צָרָה, Ps. XVIII, 31) 'לֹא נִתְּנוּ הַמִּצְוֹת אֵלָּא לְצָרָה וּכְ' the (ceremonial) laws have been given for the purpose of refining (disciplining) men through them. Ib. 'וְזוֹ מוֹדֵךְ וּכְ' (Abraham) whom the Lord tried in the furnace of fire. Ib. (ref. to צָרָה, Is. XLI, 7) 'וְזוֹ מוֹדֵךְ וּכְ' that means Abraham, whom the Lord tried &c.; (Yalk. Is. 313 שְׁנֵי צָרָה, Nif.).—2) to tighten, harden. Makhsh. V, 7 לְצָרָה . . . הַמּוֹלֵךְ if one takes a ship out to sea for the sake of tightening it; לְצָרָה . . . מוֹצִיא מִסֹּמֵר if one takes a (glowing) nail in the rain for the sake of hardening it; Tosef. ib. II, 16 בְּשִׁבְלֵי לְצָרָה. Tosef. Kel. B. Kam. III, 13 'צָרָה אִפִּי' (or צָרָה) if he hardened (baked) them (the earthen vessels) even in a peat fire. Bets. 32<sup>a</sup> מְשִׁי צָרָה בְּכֶבֶשׂן (Ms. M. מְשִׁי שְׂרִיפוֹ) from the time he baked it in the kiln. B. Mets. 84<sup>a</sup> (of iron weapons) מְשִׁי צָרָה בְּכֶבֶשׂן when he has hardened them in the furnace, v. צָרָה; a. e.—3) [to melt together, weld,] to combine, join. Maasr. II, 5 צָרָה (Y. ed. צִירָה) if he combined (ate them together). Y. Pes. III, 30<sup>a</sup> top מְצָרָה מְצָרָה . . . אֵין הַבֵּית מְצָרָה שְׁנֵי if two pieces (of leavened matter), each half the size of an olive, are in the same room, the room does not join them (so as to be counted one olive-size); if in one vessel, הַבֵּית מְצָרָה הַבֵּית מְצָרָה לְמִעֻשָׁה; a. fr.—4) to change small for large coin, opp. פָּרַט. Maas. Sh. IV, 2 שְׂוִיא מְצָרָה . . . כְּמוֹת as the banker counts when he gives small change for large coins, not as he counts when giving large coins for small change; Tosef. ib. III, 3 הַמְצָרָה שְׂוִיא . . . שְׂוִיא . . . ed. Zuck. (Var. מְצָרָה . . . מְצָרָה) if one buys a gold Denar for coins designated for second tithes, he must count as the banker would when selling small change, not as he would, when buying large change. Shek. II, 1 מְצָרָה, v. תָּהַךְ. Y. B. Mets. IV, end, 9<sup>d</sup> לְצָרָה בִּיפֹה . . . if he wants to change the defective coin to be spent in Jerusalem, he must exchange it as if it were of full value (v. Bab. ib. 52<sup>b</sup>); a. fr.—Sifré Deut. 48 אָדָר מְצָרָה רִיגִי וְאִכְלוּ וְאָדָר מְצָרָה רִיגִי וּמִתְּרוּ one gathers a gold Denar and spends it, and another changes his accumulation for a gold Denar and puts it away; Yalk. ib. 873, v. סָגַל.

Nif. צָרָה 1) to be smelted, tried. Yalk. Is. 313, v. supra. Midr. Till. to Ps. CXIX, 81 כְּבִי צָרָה כְּבִי we have already been tried.—2) to be hardened. Kel. IV, 4 מְשִׁי צָרָה בְּכֶבֶשׂן when they have been baked in the kiln; Tosef. ib. B. Kam. III, 13 מְשִׁי צָרָה.

Hithpa. צָרָה 1) same, v. supra.—2) to be joined, combined, counted in. Naz. 35<sup>b</sup>, a. e. מְצָרָה לְאִיסוּר a permitted thing is not to be joined to a forbidden thing, i. e. if one ate simultaneously, one half of the legal size each, of a permitted and of a forbidden thing, the two must not be counted together to make up the legal size. Ib. 4<sup>a</sup> מְצָרָה וְזוֹ עִם זוֹ they are counted together. Ib. VI, 1. Ber. 47<sup>b</sup> מְצָרָה וְעַבְדֵי רַשְׁעָה וְעַבְדֵי רַשְׁעָה nine freemen and one slave may be combined (to make up the requisite number of ten for prayers). Ib. שְׁנַיִם וְשֶׁבַע מְצָרָה. (at meal) and the Sabbath may be combined (count for three persons); מְצָרָה . . . שְׁנֵי רַ"ח two scholars (at meal) who are engaged in discussion are counted as three. Mikv.

III, 4 מְצָרָה are combined to make up the legally required quantity of water; a. fr.—Tosef. Maas. Sh. III, 3, v. supra.

צָרָה I, צָרָה ch. same, 1) to smelt, refine, try. Targ. Jer. IX, 6. Targ. Is. LIII, 10; a. fr.—Part. pass. צָרָה; f. צָרָה &c. Targ. Prov. XXX, 5.—\*2) to contract, sponge (cloth).—Part. pass. as ab. Snh. 44<sup>a</sup> צָרָה Ms. F. (v. Rabb. D. S. a. l. note 3; ed. רַצִּיפָה) a sponged cloak (Rashi: dyed with alum, v. צָרָה); v., however, צָרָה 2.—3) to combine, join. Targ. Y. II Gen. XV, 1; Num. XXIV, 24.

Pa. צָרָה 1) to smelt, refine. Targ. Mal. III, 3.—Trnsf. to torment (v. P. Sm. s. v. 3446). Targ. Prov. XXV, 20.—2) to join, attach. Y. Nidd. II, end, 50<sup>b</sup> הוּא מְצָרָה לִּי וְעַד וְעַד וְעַד and never joined them to himself (invited them to a consultation); וְעַד וְעַד וְעַד וְעַד once he did invite them; וְעַד וְעַד וְעַד וְעַד (not צָרָה) therefore I invited you; a. e.—B. Mets. 53<sup>a</sup>, v. infra.—Part. pass. מְצָרָה. Sot. 17<sup>a</sup> הָאֵשׁ וְהַשֵּׁן מְצָרָה in the word אֵשׁ the Alef and Shin (אֵשׁ) are joined, in אֵשׁ, they are not joined (separated by י); Rashi: מְצָרָה (Ithpa.).—3) (denom. of מְצָרָה) to mix earth with alum. Part. pass. as ab. Ab. Zar. 33<sup>b</sup> הַמְצָרָה וְהַבְּלֵטִי they (the earthen vessels) contain alum and therefore absorb more.

Ithpa. מְצָרָה, אֵשׁ מְצָרָה, אֵשׁ מְצָרָה 1) to be joined, to join. Targ. Y. I Gen. XV, 1; Num. XXIV, 24.—B. Mets. 53<sup>a</sup> וְעַד וְעַד וְעַד וְעַד (Rashi וְעַד וְעַד וְעַד וְעַד; Ms. H. וְעַד וְעַד וְעַד וְעַד; Ms. F. וְעַד וְעַד וְעַד וְעַד) let them (the two kinds of coins) be joined (and treated as one mass; Rashi a. Mss.: let him join them); לֹא מְצָרָה . . . דְּאִיסוּרֵיהוֹן things forbidden as sacred by Biblical law and things forbidden by rabbinical law cannot be combined (Ms. H. מְצָרָה לֹא מְצָרָה לֹא we dare not combine). Succ. 19<sup>a</sup> מִי . . . דְּאִיסוּרֵיהוֹן מְצָרָה וּכְ is there anything that may be joined (to make up the legal size) which in itself is not fit? Ber. 47<sup>a</sup> מֵאֵי דְעִירָה לְאִיסוּרֵיהוֹן do you expect to be counted with us (as the third person for saying grace)? Yoma 74<sup>a</sup> מֵאֵי דְעִירָה לְאִיסוּרֵיהוֹן fit to be added (to make up the legal quantity); a. fr.—Sot. 17<sup>a</sup>, v. supra.

צָרָה II m. (preced.) junction; (adv.) in immediate succession. Y. Pes. III, 30<sup>a</sup> top לִיהָ עֵרָה גִּרְסָה ground his flour for the Passover without interruption (without waiting for the millstones to cool off).

צָרָה m. (preced. wds.)=h. מְצָרָה, refining pot, crucible. Targ. Prov. XVII, 3; XXVII, 21. Ib. XXV, 4.

צָרָה I f. (v. צָרָה) belonging to the goldsmith's shop. Tosef. Kel. B. Mets. VII, 10, v. תְּחִיבָה.

צָרָה II f. (v. next w.) the woman of Zarephath that entertained Elijah (I Kings XVII, 8 sq.). Y. Ber. V, 9<sup>b</sup> top. Gen. R. s. 50; Yalk. ib. 84; Yalk. Kings 209; Pesik. R. s. 3. Ib. s. 4, v. בְּלֵיל. Yalk. Jon. 550 אֵלְמִנָה בֶּן צָרָה . . . was the son of the widow of Zarephath.

צָרָה (b. h.) pr. n. pl. Zarephath (Sarepta), near Sidon. Pirké d'R. El. ch. XXXIII. [In later Hebrew literature צָרָה is a name for France; with ref. to Ob. 20.]

**צָרָרָא** m. (cmp. צָרָר II) *a stone vessel* containing a strainer and having an indented (comb-like) rim; a sort of cooler. Kel. II, 8 'צ' המסרק של צ' if an unclean object touches the 'comb' of a cooler; Tosef. ib. B. Kam. II, 8; Tosef. Eduy. II, 1. Kel. III, 2. Mikv. III, 3 המערה מן צ' המערה מן צ' if one pouring water out of a cooler throws water out in several places. Ab. Zar. 73<sup>a</sup> מצי' קטן צ' if one pours forbidden wine from a small cooler into the wine pit. Y. Snh. X, 28<sup>d</sup> top 'צ' ויהיה שם צ' and there stood a pitcher full of Ammonite wine; Bab. ib. 106<sup>a</sup> צ' צ' (corr. acc.); Num. R. s. 20; Tanh. Balak 18; Yalk. Num. 771 (ed. Salon. v. Rabb. D. S. to Snh. l. c. note 1). Gen. R. s. 98 [read:] 'צ' של מים בצדו וצ' even if a pitcher of water had stood by his side, he would have been unable to put his hand forth &c.—Pl. צ' צ' Tosef. Kel. B. Kam. II, 9.

**צָרָרָא** m. (צָרָר II, v. צָרָר) [*chirper*,] *cricket*. Hull. 65<sup>b</sup> 'צ' ויהיה שם צ' has not the cricket four feet &c. (and yet it is not permitted, because it does not go by the name of צָרָר); v. צָרָר I.

**צָרָרָא** m. (צָרָר I) *knot, loop*. Gen. R. s. 92 (ref. to 'צ' ויהיה שם צ' (Joseph, in tying Simeon) made something like a loop (making the brothers believe, that he really tied him), as it is written, 'he tied them in their eyes'; cmp. ib. s. 91. [Comment. ref. to preced. w. or to צָרָר offer no intelligible explan.]

**צָרָרָא** f. 1) = h. צָרָרָא, *cricket*. Lev. R. s. 33, end; Cant. R. to II, 14 צָרָרָא, v. צָרָר.—2) [*croaker*,] *raven* (in Arab. *accipiter*, v. Freit. Dict. s. v.). Esth. R. to I, 9; (ib. 4 ב' ב' v. ג' ג').

**צָרָר** I (b. h.; v. צָרָר II) 1) *to surround, wrap, tie up*. Hull. VIII, 2 'צ' צָרָר אדם בשר וצ' one may tie up meat and cheese in one sheet. Ber. 23<sup>b</sup> 'צ' צָרָר אדם תפיליו וצ' a man may tie up his T'fillin with his money &c.; לא יצָר he must not do so. Tosef. Shebi. I, 9 צָרָר he may bandage (a fig-tree when the bark is peeled off). Cant. R. to I, 7 'צ' צָרָר I (the Lord) will tie this up in thy lap (reverential expression for, *my lap*), i. e. I shall remember and visit this act upon thee; a. fr.—Part. pass. צָרָר; f. צָרָרָא &c. Gen. R. s. 14 (ref. to ויצָר, Zech. XII, 1) מלמד צָרָרָא &c. this teaches that the soul of man is tied up within him (love of life is a natural instinct), or else, when trouble comes upon him, he would detach it and cast it away. Sabb. V, 2 יוצָרָא צָרָרָא may be let out (on the Sabbath) with their udders tied up. R. Hash. 22<sup>b</sup> 'צ' צָרָרָא וצ' two hundred Zuz are tied up in my cloak; a. fr.—2) (neut. verb) [*to be narrow*,] *to cause distress*; Part. *imperf.* צָרָר (with לִי, or sub. לִי) *to be distressed*; *to worry*. Gen. R. s. 76 (ref. to Gen. XXXII, 8) 'צ' ויצָר לו' וצ' he was afraid, lest he slay, he was distressed, lest he be slain; Tanh. Vayishl. 4. Yeb. 63<sup>b</sup> 'צ' ויצָר צָרָא וצ', א' וצָרָא II; a. e.

*Hif.* ויצָר 1) *to be distressed, worry, feel sorry*. Pesik. R. s. 3 'צ' ויצָר אע"פ שה' הקדים וצ' although he (Joseph) grieved over it, yet he (Jacob) placed Ephraim before Menasseh.

Ib. Joseph grieved over it exceedingly. R. Hash. II, 9 ויצָר . . . ויצָר R. A. found him grieving; ib. 25<sup>a</sup> 'צ' ויצָר ר"ע ויצָר וצ' which of them was grieving? was it R. A. or R. Joshua? Ib. שוה ויצָר . . . ויצָר R. A. found R. J. in distress. Cant. R. to VIII, 6 ויצָרָא . . . ויצָרָא travellers suffer through them (the rains; Yalk. Is. 333 מצָרָרָא); a. fr.—2) *to distress, oppress, persecute*. Lam. R. to I, 5 'צ' מי שצָר לו' whoever is designated to persecute Israel, is first made a chief; Gitt. 56<sup>b</sup> כל המצָר ליהוה כל המצָר (המצָר) ליהוה s. 5 להם (המצָר) ליהוה; וצ' כל המצָר ליהוה כל המצָר ליהוה; a. fr.—3) *to narrow, close*. Y. Taan. III, 66<sup>d</sup> (ref. to Job XXXVI, 19) 'צ' ויצָר פיו . . . ויצָר פיו when thou orderest thy prayer, do not narrow thy mouth (be timid in thy demands), but 'open thy mouth wide, and I shall fill it' (Ps. LXXXI, 11). Yalk. Job 927 ויצָרתי (not ויצָרתי) and I closed him up.

*Hof.* ויצָר *to become distressing, be painful*. Ruth R. to I, 7 'צ' ויצָר עליהם הוצָרָא travelling was painful to them, because they walked barefoot.

*Nif.* ויצָר *to be tied up, gathered*. Sabb. 107<sup>b</sup> 'צ' ויצָר וצ' if (in consequence of a blow) blood is gathered (and congealed), though no bleeding took place; Hull. 46<sup>b</sup>. Y. Sabb. VII, 10<sup>c</sup> top; a. e.—Gen. R. s. 46 דמו משני' when man's blood is tied up (runs slowly, in advanced age); Yalk. ib. 80.

**צָרָר** ch. same, *to tie up, enclose*. Perf. צָרָר; impf. ויצָר, ויצָר. Targ. Prov. XXX, 4. Targ. Ez. V, 3. Targ. Y. Lev. XVI, 4 ויצָר (O. ויצָר; h. text ויצָר); a. fr.—[Targ. Prov. XXIII, 5, v. ויצָר.]—Part. *pass.* ויצָר. Targ. Job XXVI, 8; a. e.—Part. *pass.* ויצָר. Targ. Ex. XII, 34 (Y. II ויצָר). Targ. Y. Deut. XIV, 25. Targ. Ps. LXXVIII, 13; a. e.—Lev. R. s. 6 ויצָר קניא בידך ויצָר hold this staff in thy closed hand (Ned. 25<sup>a</sup> נקונו). Ber. 23<sup>a</sup>, a. e. ויצָר II ch.

**צָרָר** II *to be rough*, v. ויצָר.—Denom. ויצָר II.

**צָרָרָא** ch. same. *Pa. part. pass.* ויצָרָא; *pl.* ויצָרָא *wrinkled, hard*. Targ. Josh. IX, 4 (h. text ויצָרָא).

**צָרָרָא** I m. = h. ויצָר I, *bundle; money-bag, purse*. Targ. Prov. VII, 20. Targ. O. Gen. XLII, 35 (ed. Vien. ויצָרָא).—Pl. ויצָרָא ויצָרָא. Ib.—Bets. 15<sup>a</sup> 'צ' ויצָרָא רפשיטי' bags filled with money (if made of mixed webs). B. Bath 174<sup>a</sup> ויצָרָא (אחפסיה) ויצָרָא I may say, the father, when he borrowed the money, gave the creditor bundles (of valuables) as security. Ib. 'צ' ויצָרָא ויצָרָא we take into consideration the possibility of security's being deposited with the creditor. Ib. ויצָרָא ויצָרָא (not ויצָרָא ויצָרָא) unless he had secured him by a deposit, he (the guarantor) would not have assumed the guaranty. Keth. 107<sup>a</sup> ויצָרָא ויצָרָא I may say, he (the husband on going away) left a deposit with her (his wife, with which to support herself). Ib. 'צ' ויצָרָא ויצָרָא no money is likely to be deposited with a minor; a. e.

**צָרָרָא** II m. = h. ויצָר II, *pebble*. Y. Peah VIII, 20<sup>d</sup> bot., v. ויצָרָא.—Pl. ויצָרָא ויצָרָא. Y. R. Hash. II, 58<sup>a</sup> bot. ויצָרָא ויצָרָא threw pebbles at it (the moon). Y. Sabb.







**קבורה** f. (b. h.; קבר) *burial*. M. Kat. 28<sup>a</sup> (ref. to Num. XX, 1) immediately after death, burial is mentioned (without mentioning the exhibition of the body in an open place prior to burial). Snh. 46<sup>b</sup> (ref. to Deut. XXI, 23) here is a hint in the Torah that burying the dead is a religious duty. Ib. משום ק' משהו when those slain at Bethar were permitted to be buried; Ber. 48<sup>b</sup>. Gen. R. s. 62 לקבורה... לקבורה thirty-eight years intervened between Sarah's funeral and that of Abraham; a. fr.—Targ. Y. II Deut. XXXIII, 21 *cemetery*.

**קבורה**, v. קבורה.

**קבורה** f. = h. קבורה, a. קבר, *burial; grave*. Targ. Gen. XXIII, 4; 20. Targ. Ps. XXX, 10; a. fr.—Pl. קבורה, קבורה. Targ. Job XXI, 32. Targ. Ez. XXXII, 23; a. fr.

**קבורה** m. = קבורה.—Pl. קבורה. Kel. X, 5 'של וק' pots of pickle which are lined with pitch up to the rim (so that the lid does not touch the body of the vessel itself); [Ar. reads: קבורה]; Tosef. ib. B. Kam. VII, 7 קבורה (some ed. קבור).

**קבורה** m. (emp. קבורה, a. קבורה) *a round metal pot*. Tosef. Kel. B. Mets. IV, 11 כיסור קבורה the lid of a *habia* or of a caldron.

**קבורה** pr. n. pl., v. קבורה.

**קבורה**, v. קבורה.

**קבורה**, v. קבורה.

**קבורה**, v. קבורה.

**קבורה**, v. קבורה III, IV, a. קבורה.

**קבורה**, v. קבורה, corrupt. of קבורה, v. קבורה.

**קבורה**, v. קבורה.

**קבורה** m. = h. קבורה, *appointment*; ק' דירוח *the proclamation of the New Moon Day*. Sabb. 86<sup>b</sup> (Ms. M. קבורה, v. קבורה.—Pes. 51<sup>b</sup> bot. 'אני דירועיך for instance, I who know when the New Moon Day was appointed (v. Rabb. D.S. a. l. note).—Esp. קבורה *the fixed regulation of the lunar calendar*. Bets. 4<sup>b</sup>, v. קבורה.—V. קבורה.

**קבורה** f. (preced.) 1) *appointment*. Targ. I Chr. IV, 23, v. preced.—2) *definitiveness, certainty*. Ker. 18<sup>a</sup> who does not make certainty (of the presence of one forbidden piece among permitted ones) a requirement for a sacrifice (אשם הלוי), v. קבורה II. Yoma 50<sup>b</sup> have his (the high priest's) fellow-priests a definite share in the atonement through the high priest's bullock (i. e. are they to be considered partners in the sacrifice from the time of its dedication), or

do they receive their forgiveness merely by implication?, v. קבורה.—V. קבורה.

**קבורה** f. (קבוץ) *gathering*. Snh. 112<sup>a</sup> ק'... קבורה requiring to be gathered in one place and to be burnt.

**קבל** I (b. h.; emp. חבל a. חבר) [*to seize; to join, meet, correspond.*]

*Pi.* *to receive, accept; to take an obligation upon one's self; to contract, agree*. Zeb. II, 1 דמן שק' דמן כל הזבחים שק' דמן all sacrifices whose blood was received (in a vessel) by a non-priest &c. Ib. 4 'וק' if he received the blood, or carried or sprinkled it with the thought of disposal at an unlawful time. Ib. 3; a. fr.—Ab. I, 1 משה 'וק' Moses received the (traditional) law from Sinai, and handed it over to &c. Ib. 4 קבלו מהם (Var. מנינו) received the traditions from them. Ib. 3 'וק' לקבל, v. קבל. Erub. 72<sup>b</sup> פקדו; ib. 73<sup>a</sup> קבלוהו, v. קבלוהו. Ab. I, 15 'וק' receive every man &c., v. קבלוהו. Keth. 58<sup>a</sup> (a mnemonical formula) 'וק' if he (the betrothed) accepted (was satisfied to marry her in spite of blemishes discovered), or if the father handed his daughter over to the groom's delegates, or if the father (or his delegates) went along with the groom's delegates; Kidd. 11<sup>a</sup>. Keth. 56<sup>b</sup>, a. fr. אחריות 'וק' if he assumed the guaranty. Dem. II, 2, sq. 'וק' he that obligates himself &c., v. קבלוהו. Ex. R. s. 3 'וק' והם לא קבלו על וק' and did they not receive (punishment) for what they did? Ib. אינו מקבל מוסר does not accept correction. Men. 96<sup>b</sup>, a. fr. מוסר susceptible of levitical uncleanness; a. v. fr.—Esp. *to take on lease, to rent a field* either on shares (v. קבלוהו) or at a fixed rent (v. קבלוהו). B. Mets. IX, 1. Ib. 9 'וק' if he rented it of him for seven years. Ib. 10 'וק' if he rented it for 'seven years at a rent of seven hundred Zuz', the Sabbatical year is not included; a. fr.—פנים 'וק', v. קבלוהו.—*Part. pass.* a) *accepted, acceptable, well-liked, beloved*. Ber. V, 5, v. קבלוהו. Ib. 17<sup>a</sup> על הבריות 'וק' and that he may be well-liked of men.—b) *holding a tradition*. Peah II, 6 'וק' I hold a tradition from R. M. who received it of &c.; Naz. 56<sup>b</sup> 'וק' קבלוהו; a. e.

*Hif.* *to ask for a favorable reception, to visit, pay one's respects to*. Y. Erub. V, beg. 22<sup>b</sup> רבו פני רבו שכל המקביל פני רבו כאלו מקבל וק' (not דין; = לא; עשה כלום אלא... had he done nothing (during the thirteen years of his waiting on his master) but greet his teacher, it were sufficient; for he that pays his respects to his teacher is considered as one waiting on the Divine Presence; Y. Snh. XI, 30<sup>b</sup> top. Hag. 5<sup>b</sup> ארם... תוכו לתקביל... you have greeted a countenance that is seen but cannot see (a blind man), may you be permitted to greet the Countenance that sees and cannot be seen. Snh. 42<sup>a</sup> 'וק' לתקביל פני רבו... if Israelites were permitted to greet their Father in heaven only once a month &c.; ... כאילו מקבל וק' saying the blessing over the new moon in its due time, is, as it were, greeting the Divine Presence; Yalk. Ex. 189 מקביל וק' and waited upon (visited) R. J. in B'k'uin; Y. Sot. III, 18<sup>d</sup> bot.; Tosef. ib. VII, 9,



ed. Koh. 'ק' ed. (קבלה) I have learned a charm (by which to ward off demons); ib. רבירה ו'ק' a charm against the demons of the privy is silence; ק' ריסורי ו'ק' a charm for sufferings is silence and prayer; [ed. emended after Rashi: קבלה a traditional rule of conduct].

ק' קבלה IV m. (v. קבל II) woe, pain.—Pl. קבלה ק' ק' Koh. R. to II, 20 בר קבליי O, (thou son (cause) of my woes!; Lev. R. s. 25 קבלוי (corr. acc.).

קבלה f., constr. קבלה (v. קבל IV) vapor, vanity. Targ. Koh. V, 15 רוחיה ל'ק' for the vanity of his spirit (h. text לרוח).

קבלה, v. קבל IV.

קבלה I f. (קבל I) 1) receiving, acceptance. Pesik. R. s. 44 קבלה the reception (in grace) of the repentant. Zeb. 13<sup>a</sup> מי פסלה ו'ק' does the receiving (of the sacrificial blood by a non-priest) make the sacrifice unfit? Ib. קבלה הרם receiving the blood in a vessel. Ib. I, 4 ב'ק' without the act of receiving the blood; a. fr.—Gitt. 62<sup>b</sup> שליח ל'ק' one deputed by the woman to receive the letter of divorce in her behalf, v. הולקוהו. Ib. א'ק' referring to the reception of the letter of divorce in her behalf; a. fr.—Tosef. Kel. B. Mets. V, 10 ק' receptacle, v. קיבול.—2) tradition, traditional law; post-Mosaic Scriptures, opp. to תורה or דבר זה מתורה ... מדברי ק' למדנו R. Hash. 7<sup>a</sup> this (that the months are counted from Nisan) we learned not from the Law of Moses, but from the words of tradition (historical accounts, ref. to Zech. I, 7; Esth. II, 16 &c.). Ib. 19<sup>a</sup> רבירי ק' הוא ודברי ק' ו'ק' the account of Gedaliah, son of A., is traditional (historical, Jer. XLI), and the words of tradition (post-Mosaic records) are as authoritative as the words of the Torah. Hag. 10<sup>b</sup> דברי ו'ק' we must derive no interpretation of Mosaic laws from analogies of expression in post-Mosaic books (e. g. Am. V, 25 as illustrating the sense of Ex. V, 1); B. Kam. 2<sup>b</sup>; Nidd. 23<sup>a</sup>. Y. Hall. I, 57<sup>b</sup> top ו'ק' can we derive a legal rule from a post-Mosaic book (Is. XXVIII, 25)?—Gen. R. s. 7 ו'ק' ארה מלקני wilt thou condemn me to lashes on an inference from a post-Mosaic book?; Tanh. Huck. 6; a. fr.—[Ber. 62<sup>a</sup>, v. קבלה II.]—[In later Hebrew ק' Kabbalah, mystic lore.]

\*קבלה II (or קבלה) f. (קבל II) outcry, rebuke. Taan. II, 1 (15<sup>a</sup>) ו'ק' הוא אומר ו'ק' and in his rebuke, he (the prophet) says, 'Rend your heart &c.' (Joel II, 13); v. Rashi a. l.

קבלה, v. קבלה, a. קבלה.

קבלה f. = h. קבלה I, reception, taking. Targ. II Chr. XIX, 7.

\*קבלה f. pl. (קבל I) guards receiving signals from one another, signal stations. Y. Yoma VI, end, 44<sup>a</sup> (expl. כיוצא, v. הידביר).

קבלה m. (קבל I) 1) receiver of stolen goods.—Pl. קבלה Lev. R. s. 6, v. ג'ירד; Yalk. ib. 471; ib. שאין הכל קבלה it is all the fault of the receivers.—2) one

who assumes another man's obligation unconditionally, differ. fr. ו'ק' א'ע"פ ... כן ה'ק' B. Bath. 173<sup>b</sup> bot. but in the case of a Kabb'lan, even if the debtor has property, the creditor may sue the surety. Ib. 174<sup>a</sup> ל'ק' when one says, give him (not, lend him), and I am surety, give him, and I will pay ... all these phrases mean absolute assumption of the obligation; a. e.—3) contractor, a hired man paid for certain work when it is done, contrad. from day-laborer; also tenant of land at a fixed rent. Tosef. B. Mets. VII, 3, v. קבלה. Shebi. III, 9 מקום מביא מכל מקום and the building contractor may take stones (during the Sabbatical year) from any place; [oth. opin.: the tenant etc.]—Pl. קבלה M. Kat. 11<sup>b</sup> ה'ק'; Y. ib. III, 82<sup>b</sup> bot. קבלה (from קבלה) his laborers hired for a certain work.

קבלה ch. same, 1) receiver (of deposits &c.). Y'lamd. to Ex. XXXVIII, quot. in Ar. בוריי בעלה and she had a receiver (trustee) during her husband's lifetime.—2) one receiving and transmitting a tradition, authority.—Pl. קבלה Naz. 56<sup>b</sup> חלחה ... חלחה Ar. (in ed. our w. omitted) whenever a tradition passes through three (or more) authorities, we must mention the first and the last authorities, the intermediate we may omit.

קבלה, v. קבלה.

קבלה f. (קבל I) 1) assumption of an obligation, unconditional surety. B. Bath. 174<sup>a</sup>, v. קבלה. Ib. 173<sup>b</sup> (ref. to Gen. XLII, 37) ה'ק' היא this is a case of absolute obligation.—2) work on contract, opp. to time work. B. Mets. 112<sup>a</sup> עובר עליי ו'ק' as regards contract work, does the employer that withholds the wages transgress the law (Lev. XIX, 13) &c.? Tosef. B. Mets. VII, 3 לפי ... קבלה if the contract laborer meets with an accident which prevents his finishing the work, you must pay him in proportion, according to his contract.—3) land tenancy on a fixed rent. Tosef. Ab. Zar. II, 8 עירוסיה ו'ק' (oth. ed. Zuck. (oth. ed. אריסיה ו'קבלה; Var. ed. Zuck. ו'קבלה) you must not give them (the gentiles in Palestine) tenancies on shares or on fixed rents. Y. M. Kat. III, 82<sup>a</sup> bot. שטרי אריסיה ו'קבלה (read: אריסיה ו'קבלה, or אריסיה ו'קבלה, pl.) contracts of tenancy &c.—V. קיבולת.

קבלה, קבלה, v. preced.

קבלה, קביל, קבלה f. (קבל II) outcry, plaint. Targ. Gen. XVIII, 20 (Y. ed. Amst. קבילת, read קבילת). Targ. O. ib. 21 (ed. Vien. קבלה; Y. I קבילת; Y. II קבלה). Targ. O. Ex. XXII, 22. Targ. Job XXXIV, 28; a. fr.—Targ. Koh. VII, 6 קבלה the plaintive sound of crackling thorns.

\*קבס (emp. כבש, כבש) to treat with disrespect (Rashi: to annoy, grieve). Snh. 55<sup>a</sup>; Kidd. 26<sup>b</sup> קבסתן thou insultest (annoyest) us (with thy scurrilous sophistry); [Ar.: thou disgustest us; oth. opin. קבסתן m. insolent man that thou art!]

קבסאי, קבסאי, v. קבסאי.

קבסתן, v. קבס.







ordinances of the scholars (with regard to marriage laws) is called holy (chaste). Ib. 105<sup>b</sup>; Meg. 27<sup>b</sup> כ' עם the holy assembly, v. פסע; (Snh. 7<sup>b</sup> קדוש; Yeb. l. c. also קדוש). Lev. R. s. 24 כ' וכ' as I am holy, so be you holy. Y. Sabb. XVI, 15<sup>c</sup> bot.; Treat. Sof'rim XVI, 12 הללו 'praise the Lord in his holiness' (Ps. CL, 1) according to his holy servant, according to (the years of life of) Aaron, the holy servant of the Lord (123 Hallelujahs). Tem. 14<sup>b</sup>, a. e. כל הקרב 'whatever must be offered in day-time, becomes sacred (by being put in a sacred vessel) only in day-time &c. Meg. 23<sup>b</sup>; Snh. 15<sup>a</sup> אדם מיר' is a human being ever sacred (dedicated to be Temple property)? Ber. 10<sup>b</sup> (ref. to II Kings IV, 9) אִינִי כ'... אינִי כ' (the prophet) is a pure man, but his servant (Gehazi) is not; a. v. fr.—our teacher, the saint, i. e. R. Judah Hannasi. Y. Meg. III, 74<sup>a</sup>; a. fr.—ברוך הוא (abbrev. the Holy One, blessed be He, the Lord. Ber. 6<sup>b</sup>. Num. R. s. 20; a. v. fr.—Pl. קדושים. Lev. R. l. c. Sabb. 86<sup>a</sup>, a. e. ישראל כ' הן the Israelites are a chaste people. Pes. 104<sup>a</sup> בן של כ' the descendant of holy men (R. Me-nahem); Ab. Zar. 50<sup>a</sup>; a. fr.—פרשת כ' the section of the Torah beginning with *K'doshim* (Lev. XIX). Lev. R. l. c.; a. e.—*Fem.* קדושה. Y. Maas. Sh. II, end, 53<sup>d</sup>; a. e., v. גידה.—2) (קדושה. v. קדושה) *Kadosh*, the recitation of *Kadosh* (Is. VI, 3). Treat. Sof'rim l. c. ביוצר כ'... קטן (not כיוצר) a minor... must not recite *Kadosh* in the morning prayer (v. יצר). Ib. של עמידה כ' the *Kadosh* recited in the 'standing prayer' (v. עמידה), the *K'dushshah*.

**קדוש** ch. (denom. of preced.) 1) to become sanctified, consecrated. Men. 100<sup>a</sup> ליקדוש, v. פסול; Yoma 29<sup>b</sup> לקדוש; a. e.—2) to be betrothed. Kidd. 12<sup>b</sup> וכל ריקדוש וכל let her be betrothed by means of the four Zuz which are wrapped up &c.

קדוש, קדושה, v. sub קדוש

קדושה, v. קדושה

**קדושה** f. (קדוש) 1) holiness, sanctity, sacredness; chastity. Yeb. II, 3, a. e. איסור, v. איסור. Kidd. 55<sup>a</sup>, a. fr. an object which is consecrated as such (ir-redeemable), opp. דמים כ' that which is consecrated for its value (redeemable). Tem. 10<sup>b</sup> על הולד כ' because he has pronounced sanctity on the embryo (by dedicating the mother). Ib. על עוברין כ' no sanctification takes effect on embryos (by the dedication of the mothers). Naz. VII, 1 קדושתו עולם כ' the Nazarite whose sanctification is not an everlasting one (it ceasing with the expiration of his vow). Hag. 3<sup>b</sup> as to the first consecration (of the holy land by Joshua), he consecrated it only for the time being (as long as inhabited and ruled by Israelites); Meg. 10<sup>b</sup>, sq.; Zeb. 60<sup>b</sup>; a. e.—Hor. 13<sup>a</sup> גדל עמו בק' זה וזה the one (the *nathin*, v. נתיין) has grown up with us in holiness (under the influences of the Jewish religion), and the other (the proselyte) has not &c. Snh. 58<sup>a</sup> לידתו בק' born in holiness (after his mother's conversion); Yeb.

98<sup>a</sup>, v. הורח; a. v. fr.—2) sanctification, proclaiming the holiness of the Lord, solemn public act connected with the idea of Israel's priesthood. Meg. 23<sup>b</sup>; Ber. 21<sup>b</sup> כל דבר שבק' לא יהא וכ' no sacred public act should be performed with less than ten persons.—Esp. קדושה נפשית a) sanctification of the Name, fidelity to the Jewish faith, martyrdom. Ib. 20<sup>a</sup> מסרי נפשיתו אק' ה' מסר. Snh. 74<sup>b</sup> bound to sanctify the Name (with his life); a. fr.—b) קדושה השם, or קדושה השם the third section of the Prayer of Benedictions (תפילה), praising the holiness of the Lord; the appeal to the congregation to join in the 'holy, holy &c.' (v. קדוש). R. Hash. IV, 5 וק' ה' the order of the benedictions (for the New Year's Day) is: *Aboth* (v. אב), *G'buoth* (v. גבורה) and the sanctification. Ber. 21<sup>b</sup> ק'... יגיע עד before the reader reaches the *k'dushshah*. Ib. אין היחיד אומר כ' one praying alone should not recite the *k'dushshah*; a. fr.—קדושה היום (כ' יום טוב, כ' שבת), also ק' declaration of the sanctity of the day (the Sabbath &c.) in prayer or at meals. R. Hash. l. c. קדושה היום כ' that section of the Prayer of Benedictions which closes with the benediction 'who sanctifies the day &c.' Bets. 15<sup>b</sup> וכל היום כ' the Lord's account and celebrate the sanctity of the day, and trust me &c. Ber. 33<sup>b</sup> בין כ' שבת וכל היום כ' thou hast made a distinction between the way of sanctifying the Sabbath and that of sanctifying the Holy Day. Pes. 105<sup>a</sup> על הכוס כ' the proclamation of the sanctity of the Day over a cup of wine (קדושה); a. fr.—Pl. קדושה. Kel. I, 6 קדושה הן כ' there are ten degrees of territorial sanctity. Y. Ber. IX, 13<sup>a</sup> top; Tanh. K'dosh. 4 (ref. to Josh. XXIV, 19) וכל מיני קדוש כ' he is holy in all kinds of holy acts, for all his doings are in holiness, his speech is in holiness &c. Lev. R. s. 24 שלש כ' three times 'holy', v. פתח; Yalk. Is. 272. Ber. 33<sup>a</sup> אנשי כ' the men of the Great Assembly instituted for Israel blessings (on enjoyments of food &c.), daily prayers, sanctification of sacred days (over wine), and the blessing at the exit of sacred days (v. תפילה); a. fr.—3) a title, his holiness. Y. Ned. VI, end, 40<sup>a</sup>; Y. Snh. I, 19<sup>a</sup> top (in irony) לקדושתו חנניה כ' to his holiness Hanania (who had usurped the functions of the Palestine authorities).

**קדושה, קדושה** ch. same, constr. קדושה. Targ. O. Lev. XXI, 9. Targ. Ez. XVI, 11.—Meg. 27<sup>b</sup> דקביע כ' ביה... דקביע כ' a synagogue whose sacred character is permanent; קדושה ארבע כ' the four cubits surrounding a synagogue whose sacredness is not permanent (as it would cease with the removal of the synagogue). Bekh. 3<sup>b</sup> מקדושתיהו כ' he deprives them of their sacred character; a. e.

**קדח** 1) to bore, perforate, penetrate. Sabb. XII, 1 'he who bores a hole ever so small. Tosef. ib. XI (XII), 3 כולו את כולו כ' until he bores as far as is needed for his purpose; Y. Pes. VI, 33<sup>b</sup> top. Lev. R. s. 4 one of the passengers of the ship took a borer and began to bore under the place assigned to him; לא רחמי אני קודח כ' have I no right to

bore in my place? Ab. Zar. 58<sup>a</sup>, v. ביינקתו; a. fr.—[Tosef. B. Bath. V, 4 קורה ed. Zuck., read: קונית.—2) (b. h.; emp. a. a. applied to fire) to burn, rise in a column and spread sparks; [b. h. also to enkindle]. Y. B. Kam. VI, 5<sup>c</sup> top (ref. to Mish. ib. 4) אבל במקטפתו וב' the Mishnah speaks of a fire which (unexpectedly) blazes up and spreads, but in the case of a creeping fire all agree &c.; Bab. ib. 61<sup>a</sup> בקורחה Ar. (ed. בקולחה).

Hif. קרית 1) to cut out, make an opening. Y. R. Hash. II, 58<sup>a</sup> bot. ככברה . . . לו ה' the Lord made for him an opening (in the clouds) of the size of a K'barah (v. קברה), and the moon became visible within it.—2) to cause burning, to spoil a dish, a dye &c. B. Kam. IX, 4 (100<sup>b</sup>) יורה (Bab. ed. הוקרהו), v. יורה II. Y. ib. IX, 6<sup>d</sup> bot. ששקהרהו סמניו when the dyes burned the material, אבל הוקרהו יורה וב' but if the boiler burned &c. Erub. 53<sup>b</sup> she spoiled them (the beans) by over-salting. Gitt. IX, 10 הוקרהו רבשילו if she spoiled a dish for him (he may divorce her). Bets. 29<sup>a</sup> כדי שלא יקרהו רבשילו so as not to spoil his dish (by spicing it too much or too little); Ar. שלא יקרהו וב' that they (the spices) may not burn &c. Tosef. B. Kam. X, 9 . . . המוליד if one gives meat to a cook, and he spoils it, a. fr.—Transf. רבשילו ה' to misapply learning, disgrace one's education; to degenerate. Ber. 17<sup>b</sup> שמקרהו . . . לא יראה ר' that we may not have a son or a pupil that disgraces his education in public; Shh. 103<sup>a</sup>.—3) to have fever. Sifra B'huck. Par. 2, ch. IV ורינו מקרהו he is comfortable and has no fever; Yalk. Lev. 673.—[Tosef. Maasr. I, 2 משיקרהו ed. Zuck., v. קרה.]

קרה ch. same, 1) to bore, perforate. Targ. Job XL, 25 (ed. Wil. תקה Af.).—Cant. R. to I, 10 למקרה v. קרה.—2) [to break through,] to grow forth, sprout. Ber. 56<sup>a</sup> הון רבקהו . . . I saw (in my dream) a pomegranate sprouting through the mouth of a wine jar. B. Bath. 28<sup>b</sup> דקהו וב' Ms. M. (Ar. דקהו, ed. דקהו) it (clover or grass) grew forth, and he made use of it, and as it grew again (the next day), he made use of it &c. Hull. 110<sup>a</sup> קרהו v. דבה . . . עד דקהו (Sodomitic justice) III. Shh. 109<sup>b</sup> (Ms. M. דקהו) give him the ass (whose ear he had cut off), until its ear is grown again; a. e.—3) to be inflamed. Ab. Zar. 28<sup>b</sup> עינה לה עינה דקהו her eye was inflamed. Hag. 5<sup>a</sup> קרה her knee was burned.

Af. קרה to dig out, make a path for. [Targ. Job I. c., v. supra.]—M. Kat. 4<sup>b</sup> וב' להקרהו נהר to clean the canal of B. (in the festive week).

קרה m. (preced.) inflammation, blister. Neg. VI, 8; VIII, 5; Sifra Thazr., Neg., ch. I קרה (corr. acc.); a. fr., v. מרי II.

קרה, קרה ch. same, inflammation. Ab. Zar. 28<sup>b</sup> קרה דיעתה וקרה tearing and inflammation of the eyes; Bets. 22<sup>a</sup> קרה Ms. M. (ed. קרה).

קרה f. (preced.) 1) = b. h. קרה fever. Targ. O. Lev. XXVI, 16 קרה ed. Berl. (ed. Vien. קרה); Y. קרה; Targ. Deut. XXVIII, 22.—2) inflammation of the eye, v. preced.—V. קרה.

קרה (b. h. קרה) to bow. Midr. Till. to Ps. XXXV ed. Bub. (missing in oth. eds.) וכי כופה וקרה וכי (I praise God) with my head, when I bend and bow in my prayer; Yalk. Ps. 723 רופפי וקרה וב' (corr. acc.).

קרה Af. אקה (emp. preced., a. meanings of גבב; cmp. Syr. קרי, Brockelm. 312) to pile up. Targ. O. Lev. I, 16 ed. Berl. דמקרהו (ed. Vien. a. Y. דמקרהו; fr. יקה (?); ed. Lsb. דמקרהו, fr. אשה; v. Berl. Targ. O. II, p. 32).

קרה m. Kadia, name of an unclean bird, Little Owl (?). Targ. O. Lev. XI, 17; Deut. XIV, 16 ed. Berl. a. early eds. (later eds. קרה; h. text בוס v. צרה II).—Ber. 57<sup>b</sup> Ms. M. (ed. קרה, v. Rabb. D. S. a. l. note 8); Nidd. 23<sup>a</sup> Ms. (v. Rabb. D. S. l. c.; ed. קרה).

קרה, Targ. Prov. XVII, 14 ed. Lag. quid? (ed. אצטריא; Levy Targ. Dict. קרה, v. קרה I).

קרה, v. קרה.

קרה, v. קרה.

קרה f. קרה burning, inflammation. Targ. Ps. XXXVIII, 8 Ms. (ed. קרה; h. text קלה, v. קלה II).

קרה m. (b. h.; קרה) with רוח, or sub. רוח, east wind. Mekh. B'shall. s. 4; Yalk. Jer. 300. Kel. XX, 2 . . . הורה וכי if he exposed the trough to the east wind, and it cracked. Gitt. III, 8 בקי של מוצאי חגג (Bab. ed. 31<sup>a</sup> בקרום) after an east wind following the end of the Succoth festival; ib. 31<sup>b</sup> בקרהו; a. e.

קרה, v. קרה.

קרה f. קרה antecedent, early period.—Pl. קרה. Gen. R. s. 1 (ref. to Prov. VIII, 22-29) as the builder needs six things . . . וכי קרה so the Torah preceded creation by these six early periods, kedem, meaz &c.; Yalk. Prov. 942.

קרה f. = h. קרה, east wind. Y. Gitt. III, end, 45<sup>b</sup> (not קרה), v. קרה I.

קרה, Cant. R. to IV, 10 בכל ק' read: בקרה, v. קרה.

קרה, v. קרה.

קרה, v. קרה.

קרה f. קרה round segment, hole. Hull. 57<sup>b</sup> קרה קנה בכמה (Ar. a. Rashi Ms. קרה) how large must a hole in the windpipe be (to make the animal f'refah)?

קרה, Esth. R. to I, 2, read: קרה.

קרה I m., קרה (קרה), קרה f. 1) = h. קרה, holy, sacred, pure. Targ. Num. XVI, 5 (some ed. O. קרה, קרה). Targ. Is. I, 4. Ib. LVII, 15; a. fr.—[Targ. Y. Num. XI, 7, read: קרה.]—Midr. Till. to Ps.







rope against his feet. Ib. אין מקדיין אלא בחבל וכ' only a rope of four cubits can be used for measuring &c. Ib. אין מקדיין לא בעגלה וכ' this method of measuring distances is not applied in the case of a slain body found in the field (v. עגלה), or for cities of refuge. Tosef. ib. VI (V), 11 מקדיין ועולה מק' ויורד וכ' we go up measuring the air-line and down again (on the other side), and consider the elevation as if it were cut through before us. Erub. 58<sup>a</sup> מקדיין ועולה וכ' Tosef. l. c. 12 מקדיין. Y. ib. V, 22<sup>d</sup> (repeatedly מקדיין). Ib. מקדיין (corr. acc.). Y. Sot. V, 20<sup>b</sup> bot. מקדיין; Y. Macc. II, end, 32<sup>a</sup> מקדיין; a. fr.—Y. Keth. XIII, 36<sup>b</sup> top מקדיין ויוצא וכ' he may cut his way through the vines and get out (v. פסק).—[Pes. 11<sup>b</sup> to make pots, pretend to be a potter. Ruth R. to I, 1 (s. 2), v. מקדיין. read: מקדיין, v. מקדיין.]—(denom. of קדר or קדר) to make pots, pretend to be a potter. Ruth R. to I, 1 (s. 2), v. מקדיין.

*Hif.* מקדיין to cut through; to penetrate. Erub. 58<sup>a</sup>, v. supra. Nidd. 56<sup>b</sup>; Tosef. ib. VI, 13 מקדיין, v. גלד; [perh. fr. קדר II, becomes dull].

*Nif.* מקדיין to be cut out. Hull. 77<sup>a</sup> כ' כמין טבעת (Ar. מקדיין) if the flesh over a fracture is cut out like a ring. Ib. 57<sup>b</sup> כ' קנה שלה וכ' רחל . . . whose wind-pipe was perforated, and they inserted a tube of reed, and it recovered.

בשר אגב (קדר) ch. same, to penetrate. Men. 83<sup>a</sup> דשמיין קדיין (Ms. M. קריין, v. Rabb. D. S. a. l. note) meat being fat penetrates (the fat is communicated to an object with which it comes in contact); Zeb. 98<sup>a</sup> דקריין (Ms. K. דקריין; Ms. R. 1 דקריין; v. Rabb. D. S. a. l. note 6). Ib. 79<sup>b</sup> שאני רוק דקריין Ms. M. (ed. דקריין; Ms. R. 2 a. Ms. K. דקריין; Ms. R. 1 דקריין) it is different with saliva, because it penetrates.

*Pa.* מקדיין to measure level distances. Y. Bicc. I, end, 64<sup>b</sup> שגרונייה, v. מאן דמקדיין וכ'.

*Ithpe.* מקדיין (אִתְקַדְרָא) to be caved or arched. Targ. Esth. VIII, 10 אִתְקַדְרָא פיסתו וכ' (ed. Lag. אִתְקַדְרָא) the soles of their feet were arched (so that they, in running, touched the ground only with their toes).

קדר II (b. h.; cmp. Arab. kaḍar) [to be soiled,] to be dull black; trans. to be sad.

*Hif.* מקדיין to become, or be black. Y. Nidd. II, 50<sup>b</sup> top a dull black color, opp. מצוץצוץ shining. Y. Sabb. X, 12<sup>e</sup> bot. מקדיין פניו של ר' Rabbi's face darkened (he grew sad). Gen. R. s. 12 מקדיין ופניהם וכ' in the future world the statures of the wicked shall be bent (their pride broken), and their faces shall be sad.

קדר ch. same. Targ. Y. Deut. XXVIII, 15.—[Yalk. Job 901 ומקדיין, read as Lev. R. s. 22: ומקדיין.]

*Ithpe.* מקדיין to become black. Targ. Cant. I, 5. Targ. Lam. V, 10. Targ. Koh. XII, 2.

קדר (b. h.) pr. n. Kedar, name of a tribe of Arabs. Cant. R. to I, 5 (Ex. R. s. 23 רשמעאלים). Bets. 20<sup>b</sup> צאן ק' sheep from Kedar; a. e.—Denom. קדרי; pl. קדריים. Taan. 5<sup>b</sup> ק' עוברין למים the Kedarites worship water.

קדר m. (v. next w.) 1) (cmp. פדר) potter. Toh. VII, 1.—Pl. קדריין, קדריים. Num. R. s. 16, beg. (ref. to Josh.

II, 1, v. חרס I) וכ' ק' וישו עצמן ק' they pretended to be potters and called out, who wants pots?; Tanh. Sh'lah 1; Yalk. Josh. 7; [Ruth R. to I, 1 (s. 2), v. מקדיין]. Gen. R. s. 86 ק' חרס (Ar. קרוזים) will you import potters to K'far Hanina? (Matt. K. קדריים pots); v. זנן.

קדר m. (קדר I) pot. Pes. 41<sup>a</sup> צלי ק' roasted through the heat of the pot. Meg. 7<sup>b</sup>, v. צלי; a. e.—Pl. קדריים, v. preced.

קדריא; קדריא; קדריא ch. same. Targ. O. Num. XI, 8 (h. text פרוי). Targ. Mic. III, 3 (h. text קלחו); a. fr.—Targ. Joel II, 6; Targ. Jer. VIII, 21, a. e., v. אִתְקַדְרָא.—Lev. R. s. 19, beg. חרס בקרי חרס he put them (the young ravens) into a new pot. Esth. R. to III, 6 (prov.) חרס כיפח וכ' if the stone falls on the pot, woe to the pot; if the pot falls on the stone, woe to the pot; (Yalk. Esth. 1054 חרס כיפח לקדריה וכ' Erub. 3<sup>a</sup>, a. e. דשוהפי ק', v. חרס; a. fr.—Transf. intestines, rectum, bladder. Ber. 62<sup>b</sup> חרס דררחא קדריה וכ' while thy pot is hot, empty it (do not delay discharge). Sabb. 33<sup>a</sup> חרס קדריה וכ' more numerous are those killed by the pot (by delay of discharge) than those killed by starvation.—[Num. R. s. 7; Lev. R. s. 18 לקדריה some ed., v. קדריה.]—Pl. קדריין. Targ. II Chr. XXXV, 13. Targ. Y. Num. XXXI, 23.—Y. Hag. II, 77<sup>d</sup> bot.; Y. Snh. VI, 23<sup>e</sup> bot.; a. e.

קדריה, קדריה f. h. same, pot, contents of the pot, dish. Hull. VIII, 3 בארחה ק' אם יש ... if there is enough milk to give a taste to the entire contents of the pot. Ab. Zar. 67<sup>b</sup>, a. fr. יומא ק', v. יומא. Ex. R. s. 1; Sot. 11<sup>a</sup> (ref. to Ex. XVIII, 11) בן שבישלו (v. בן שבישלו) Ib. מאי חרס what is your evidence that this zadu (Ex. l. c.) has the meaning of cooking in the pot? Pes. 112<sup>a</sup> חרס בן חרס לא חרס in a pot which thy neighbor has used, i. e. marry not a divorced woman. Y. Snh. VIII, beg. 26<sup>a</sup> חרס חרס חרס when the semen within begins to boil, the pot blackens without (the hair grows); a. fr.—Transf. skull. Hull. 45<sup>a</sup> חרס חרס חרס two bean-like glands lie at the mouth of the skull (at the end of the cerebellum).—Pl. קדריה, קדריה. Pes. 30<sup>a</sup>; Zeb. 95<sup>b</sup> חרס חרס earthen pots in which leavened matter has been cooked on Passover, must be broken. Num. R. s. 16, a. e., v. קדרי; a. fr.

קדרו, v. קדריה I.

קדרום, v. קדרום.

קדרון (b. h.) pr. n., Torrent (or Brook) of Kidron, near Jerusalem. Y. Taan. III, 67<sup>a</sup> top, a. e., v. קדריה I.

קדרון Targ. Y. Gen. VIII, 4, v. קדריה I.

קדרון, Lam. R. to I, 16 גלוסקאן ק' some ed., read: קדריין.—Yalk. Lev. 665 חמי ק', read: קדריין.

קדרוניין, v. קדריין.

קדרום I m. (κέδρος) cedar. Targ. O. Gen. VI, 14 (h.

