

Y. Ex. XVI, 29.—4) *debt, loan, claim*; ר' *creditor*; also *debtor*. Targ. Jer. XV, 10 רשוי בר רשוי some ed. Targ. O. Deut. XV, 2; a. e.—Gitt. 86<sup>a</sup> רשוי איינש לית עלוהי Ar. (ed. רשום, v. Tosaf. a. l.) and no man's loan rests on him (he is not hypothecated). Snh. 29<sup>b</sup>, v. קב. Y. Peah VIII, end, 21<sup>b</sup> גבן ר' the alms we receive are a loan with us (for which we are responsible); Y. Shek. V, 49<sup>b</sup> top דשרן (corr. acc.). B. Bath. 92<sup>b</sup> מרי רשויקה the debtor, v. פארי; a. e.—Pl. רשויקה. B. Kam. 46<sup>b</sup> מרי רשויקה.

רשוי, רשח, to have power.—V. רשאי.

Hif. רשח to authorize, permit. Y. Keth. X, 33<sup>d</sup> bot. רשח רשח רשח when they gave each other power of attorney, when the third wife authorized the second to go to law with the first. Hag. 14<sup>b</sup> רבי רשח לי רבי רשח לי my teacher, wilt thou permit me to say something &c. ?; Y. ib. II, 77<sup>a</sup> bot.; a. e.

Hof. רשח to be authorized, permitted. Hag. 13<sup>a</sup> (fr. Ben Sira) רשח רשח רשח speculate on that which has been given under thy control, and have nothing to do with secret things; Y. ib. II, 77<sup>c</sup> top; Gen. R. s. 8. Ib. s. 68 רשח רשח from where did he take leave (to go away). Ib. s. 39 רשח רשח he had not yet had the permission to go away; a. e.

רשוי, רשח, ch. same, 1) to have power, be permitted, dare. Targ. Ps. CVI, 2.—2) with ב, to claim power over, to claim a debt; to lend. Targ. O. Deut. XV, 2 רשח רשח ed. Berl. (ed. Vien. רשח Af.). Ib. XXIV, 10 רשח רשח ed. Berl. (ed. Vien. רשח); a. e.—Part. רשח, רשח, pl. רשח, רשח. Targ. Jer. XV, 10; a. e.—Ned. 51<sup>a</sup> רשח רשח בדך the wheat which thou owest me. Ib. חשח רשח קא נסיבנא קא נסיבנא on which I have a claim I take (I have no claim).

Af. רשח 1) to empower, permit. Part. pass. רשח, רשח, pl. רשח, רשח. Targ. Y. Ex. XIX, 13 (O. ed. Berl. רשח Pa.; oth. ed. רשח). Targ. Y. Deut. XVI, 8; a. e.—2) to give leave, to dismiss. Targ. II Chr. XXIII, 8. Ib. XXV, 10.—3) with ב, to claim. Targ. O. Dent. XV, 2, a. e., v. supra. Targ. I Kings VIII, 31 רשח רשח ביה מומי ed. Ven. I (oth. ed. רשח Pe.) and shall claim an oath (ask that he make oath; h. text רשח).

Pa. רשח to permit. Part. pass. pl. רשח, רשח, v. supra.

רשוי, ר' m. (preced.) money-lender, pressing creditor. Targ. Ex. XXII, 24. Targ. II Kings IV, 1.

רשוי, רש, v. רש II.

רשוי, v. רש.

רשוי, רשועה, רשע m. = h. רשע. Targ. Ps. XXXVII, 10. Targ. Prov. XI, 6; a. fr.—Macc. 14<sup>a</sup> ר' בר ר' a wicked man (committing incest), son of a wicked man. Koh. R. to I, 8 ר' רשועה that wicked (heretic). Snh. 52<sup>a</sup>; a. fr.—[Targ. Ps. XXXVI, 5; Targ. Prov. VIII, 7 some ed., v. רשעא.—Pl. רשועה, רשועה, רשועה, רשועה. Targ. Ps. I, 1. Targ. Prov. XI, 10; a. fr.—Pes. 68<sup>a</sup> (quot. Targ. Is. V, 17) 'the righteous shall inherit the estates of the wicked'. Bets. 25<sup>b</sup>, v. רשועה II. B. Mets. 83<sup>b</sup> a. fr.—Fem. רשועה,

רשועה. Targ. Lam. IV, 21 ed. Lag. (changed by censors in oth. eds.). Targ. Y. Gen. XXVII, 46 (ed. Vien. רשע).

רשוי, v. רשע.

רשח, to be lax, hang down, flap.

Pi. רשח to weaken, break the force of. Gen. R. s. 24; Lev. R. s. 15; Yalk. Kings 219 the Lord רשח בהרים breaks it (the force of the wind) through the mountains (v. רשח). Num. R. s. 9, beg. רשח רשח... the adulterer, if one may say so, weakens the power of Deity; a. e.—Part. pass. רשח, רשח, pl. רשח, רשח hanging down, trailing. Tosef. Men. I, 8 רשח רשח ומסולקין וכו' if the priest's garments are trailing and tucked up (by the girdle), or threadbare &c.; Zeb. 18<sup>a</sup> רשח רשח מסולקין וכו' if they are too long, or too short, or &c. Ib. רשח רשח מסולקין וכו' if they are too long, they are fit for service, if too short, they are unfit; a. e.

Hithpa. רשח, Nithpa. רשח to be relaxed, weakened. Num. R. l. c. כיון ששמע... נרשח רשח when the artist heard (that the king whose picture he was going to paint was dead), his hands sank down (he was undecided). Koh. R. to VII, 1 רשח רשח ונרשח וכו' the Israelites were too excited (busy with their own affairs) and too indifferent to attend to Joshua's burial, v. רשח. Tanh. Sh'lah 2 רשח רשח... even Moses and Aaron felt themselves powerless; Num. R. s. 16<sup>2</sup> רשח רשח את ידם. Tanh. l. c. ... אתם רשח רשח אתם רשח רשח you do not find your hands (you are helpless) and give it up in despair; (Num. l. c. כשלהם); a. fr.

רשח, ch. same, to flap, be lax, weak. Targ. Is. XXXV, 3 רשח רשח ed. Lag. (ed. Wil. רשח רשח, some ed. רשח, corr. acc.; h. text רשח).

Pa. רשח to loosen, weaken. Targ. Josh. X, 6 (h. text רשח). Targ. Jer. XXXVIII, 4.—Part. pass. רשח, רשח; f. רשח, רשח; pl. רשח, רשח. Targ. II Sam. XVII, 2. Targ. Is. l. c., v. supra.

Hithpa. רשח to be lax, weakened. Targ. II Sam. IV, 1. Targ. II Chr. XXIX, 11 (h. text רשח); a. fr.—B. Bath. 21<sup>b</sup> bot רשח רשח אתי the teacher may become discouraged (by competition).

רשום (late b. h.) to mark, draw. Y. Gitt. II, 44<sup>b</sup> רשום רשום one may draw (the signatures of illiterate witnesses) for them with ink, and they write them over with red paint (contrad. to קריע). Ib.; Y. Sabb. XII, 13<sup>d</sup> רשום רשום... if one draws on a skin figures like writing. Sabb. XII, 4 רשום רשום וכו' and with any material which marks; Gitt. II, 3 (19<sup>a</sup>), v. רשום. Hull. X, 3 רשום רשום he must mark the animal. Tanh. Tsav 5 רשום רשום... when a man sins, the Lord makes the mark of death upon him; if he repents, the writ is cancelled. Sabb. 55<sup>a</sup> (ref. to Ez. IX, 4) רשום רשום על וכו' go and mark the foreheads of the righteous with a sign of ink... and the foreheads of the wicked with blood; a. fr.—Part. pass. רשום, רשום; f. רשום, רשום; pl. רשום, רשום. Y. Succ. IV, 54<sup>c</sup> top רשום רשום וכו' so long as the Israelites were not redeemed from Egypt, it (the sapphire brick) was placed as a mark in heaven &c.; Lev. R. s. 23; Cant. R. to IV, 8. Gen. R. s. 81 (ref. to Dan. X, 21)

למה ר' if marked (for future action), why real writing (decree), and if real writing why marked? (Answ.) ר' עד שלא נגזרה וכו' marked, before the divine decree was signed; Cant. R. to I, 9; a. e.—Esp. דורשי דרשומיה *those who interpret the Law metaphorically*. B. Kam. 82<sup>a</sup>; Snh. 104<sup>b</sup>; Ber. 24<sup>a</sup> Ms. M. (ed. דמוריה, v. Rashi a. l.).

*Pi.* רשם same.—Part. pass. מרשם. Num. R. s. 95 וילדה בן מ' למיה וכו' and she gave birth to a young that was marked; why? Because its mother was burnt (cauterized).

*Nif.* נרשם *to be marked, engraven*. Midr. Till. to Ps. LXXVIII, 41 נרשמות בגופן הוי המכות the plagues were engraven on their bodies (by ref. to Ps. l. c. 43).

רשם I ch. same, *to mark; to record*. Targ. Y. Gen. IV, 15. Targ. Ez. IX, 4. Targ. Is. X, 1 (h. text חקק).

*Pa.* רשם 1) same. Targ. Jud. V, 14 (h. text 'מחקק').—2) *to make incisions*. Targ. Y. Lev. XXI, 5 (h. text קרה).

\**Ithpe.* אררשם *to be wrinkled*. Targ. Ez. XXVII, 35 (h. text רעמו; prob. to be read: אררעמו, v. רעם I.).

רשם II m. (preced.) *incision, wound*. Targ. Y. Ex. XXI, 25 Ar. (Ms. Ar. רושם; ed. דלכשיש; h. text חבקה). Targ. Y. Lev. XIX, 28, v. רשמה.

רשם, v. רושם.

רשמה, v. רשמה.

רשין, read as ib. XXIII, 19 ואירשין and I will cause to ripen prematurely (v. Tanh. R'eh 17).

רשנה, Snh. 94<sup>b</sup>, v. רשנה.

רשע (b. h.; cmp. רשעה) [*to be powerful, to do violence, be wicked*]. Yalk. Koh. 976 (ref. to Koh. VII, 17) אלא אם רשעה אל הרשע הרבה (omitted in Sabb. 31<sup>b</sup>) but it means, if thou hast once done wrong, do not therefore do more wrong.

*Hif.* הרשיע 1) *to declare in the wrong, to condemn*. Snh. 10<sup>a</sup> אלא משה והצדיק שנים והרשיעו שנים וכו' if this be so (that you can derive from ושפטום, Deut. XXV, 1, that there must be two judges and one in addition to make a majority vote possible) then 'and they shall justify' (ib.) indicates two, 'and they shall condemn' (ib.) means two, hence you would require seven judges for a court!—2) *to charge with wrong-doing, accuse*. Ib. עדים שהרשיעו וכו' if (false) witnesses accused an innocent person, and other witnesses came and justified him. B. Kam. 64<sup>b</sup> (ref. to Ex. XXII, 8) ולא הרשיע עצמו "he whom the judges shall condemn shall pay double", but not he who accuses himself. Ib. (ref. to Ex. ib. 3) פוטם למרשיע וכו' to the exemption of him who &c.; a. fr.—3) *to do wrong*. Tanh. D'barim 3; Yalk. Deut. 805 (play on רשעיהם, Jud. III, 8) רשעיהם עלינו שתי רשעיהם they (the Aramæans) did us two wrongs.

רשע I ch. same. Targ. Deut. XVIII, 23 (some ed. רשע).—Sabb. 31<sup>b</sup> (ref. to Koh. VII, 17) הרבה הוא ולא

man should not sin much, but little he may?; Yalk. Koh. 976.

*Af.* ארשע same. Targ. Deut. I, 43. Targ. Y. Ex. XVIII, 11. Targ. Ps. LXXXVIII, 57; a. fr.

*Ithpa.* אררשע *to talk wickedly*. Targ. Is. XXVIII, 22 (חולוצו).

רשע II m., v. רשעה.

רשע m. (b. h.; preced. wds.) *wicked man, wrongful claimant*. Snh. 27<sup>a</sup> (ref. to Ex. XXIII, 1) ר' עד אל רשע ר' הוא ר' ר' הוא ר' he is a (self-confessed) wicked man, and the Law says, allow not &c. Ib. אין אדם משימ עצמו ר' none can incriminate himself (his testimony against himself has no legal effect). Ib. 27<sup>a</sup> ר' דחמס בעינין (to be disqualified in court) he must be a wicked man connected with violence (but you cannot disqualify a sinner against ceremonial laws). Gen. R. s. 20 בעל רשעיהו that serpent is a wicked creature rich in arguments. Bekh. 8<sup>a</sup> לא וכו' and to that wicked creature (the serpent) I find no parallel in nature (as to duration of pregnancy). Ab. V, 19 בלעם הר' Balaam the wicked; a. v. fr.—*Pl.* רשעיהו in order to punish the wicked who ruin the world &c. Ib. I, 8 ידויו וכשיהיו... רשעיהו when disputants stand before thee (the judge), look upon both parties as wrongful claimants, opp. זכאין. Ib. IV, 15 משלות הר' וכו' it is beyond our power to understand why the wicked are prosperous or why the righteous suffer. Snh. 110<sup>b</sup> בני רשעי ישראל young children of wicked Israelites; Tosef. ib. XIII, 1 רשעי ארץ (corr. acc.). Ib. 2 (ref. to Ps. IX, 18) רשעיהו this refers to Israelitish sinners. Hor. 10<sup>b</sup> (ref. to Koh. VIII, 14) רשעיהו של ישראל like that which happens to the wicked in the world to come. Snh. 93<sup>a</sup> רשעיהו של ישראל the wicked (idolaters) of the Israelitish people; a. v. fr.—*Fem.* רשעה. Ber. 61<sup>b</sup> מלכות הר' Ms. M. (v. Rabb. D. S. a. l. note) the wicked (Roman) government. Ex. R. s. 35 אריום (sub. מלכות); a. fr.

רשעה m. (b. h.; preced.) *wickedness, guilt*. Snh. 47<sup>a</sup> אחד נהרג מרוד רשעה one who is put to death for his wickedness; מרוד רשעה who dies (a natural death) for his wickedness; a. e.

רשעה, ר' ch. same. Targ. O. Deut. XVIII, 22. Targ. Ps. XVIII, 22. Ib. XXXVI, 4. Ib. 5 (some ed. רשעה, corr. acc.). Targ. Prov. VIII, 7 (some ed. רשעה, corr. acc.); a. fr.

רשעה f. (b. h.) same, *wickedness, guilt, indictable offense*. Snh. 21<sup>a</sup> איש חכם לר' 'a wise man' (II Sam. XIII, 3) כל העובר... מדה... מדה when one commits a sin shortly before his death, it is as if the measure of his wickedness wanted only this sin, and he completed it; a. fr.—*Pl.* (fr. רשעיהו) רשעיהו. Keth. 37<sup>a</sup>, a. fr. (ref. to Deut. XXV, 2) שתי רשעיהו... שתי רשעיהו thou must punish him for one wrong, but not for two, i. e. not condemn him to corporal punishment and pecuniary restitution for the same act.



*anger of.* Targ. Job XLI, 23 מְרַחַח (some ed. מְרַחַח *Pa.*). Targ. Koh. l.c. מְרַחַח וּמְרַחַח (ed. Vien. וּמְרַחַח, corr. acc.; some ed. וּמְרַחַח).—[Targ. Job IV, 10 מְרַחַח וְ, v. מְרַחַח.—Pes. 76<sup>a</sup> וְרַחַח (or מְרַחַח) the juice (dripping) heats the clay (of the oven) &c. Taan. 4<sup>a</sup> מְרַחַחָא ... דְּהוּא לִיהוּא (or מְרַחַחָא) if a student gets angry, it is the (zeal for) the Law that excites him; a. e.—Part. pass. *Pa.* מְרַחַח; f. מְרַחַחָא. Targ. Y. I Lev. VI, 14 מְרַחַחָא (Hebraism; h. text מְרַבְּחָא).—Gitt. 57<sup>b</sup> מְרַחַח וּסְלִיק מִן הַדָּם אֲשֶׁר בְּרֹאשׁוֹ he found the blood of Zechariah bubbling and coming up; (Snh. 96<sup>b</sup> וְרַחַח קָא רַחַח).

רְחַחָא, *pl.* רְחַחָא, v. preced.

רְחַחָא, *m.* (preced.) 1) *heat; anger, excitement.* Targ. Ps. XIX, 7. Ib. XXXVII, 8. Ib. LXXVIII, 38 Ms. (ed. (דְּמַרְדּוּ); a. fr.—Ber. 7<sup>a</sup> וְרַחַח אֵיכָא רַחֵם לֵיהּ is there anger before the Lord, i. e. is the Lord ever angry? Snh. 105<sup>a</sup> (ref. to Ez. XX, 33) וְרַחַח לֵיהּ לִירַחֵם וְכִי לֵיהּ let the Merciful have all that anger, if he only redeem us; R. Hash. 32<sup>b</sup>; a. e.—*Pl.* רְחַחָא, *Pa.* רְחַחָא. Targ. Ps. LXXVI, 11 (ed. Wil. *sing.*; h. text רְחַחָא).—2) (cmp. רְחַחָא) *pestilence.* B. Kam. 60<sup>b</sup> בְּעִרְתָּן בְּעִרְתָּן רַחֵם וְרַחֵם רַחֵם וְרַחֵם closed the windows at the time of an epidemic.—3) *foam,* v. רְחַחָא.

רְחַחָא, *m.* (preced.) *hot-tempered, irascible.*—*Pl.* רְחַחָא, Pes. 113<sup>b</sup>, v. רְחַחָא.

רְחַחָא, *ch.* same. Kidd. 8<sup>b</sup> וְרַחֵם אֵיכָא רַחֵם אֵיכָא she thought, I will test that man whether he is or is not hot-tempered. Pes. 110<sup>a</sup> וְרַחֵם מַלְכָא רַחֵם מַלְכָא (v. Rabb. D. S. a. l. note 6) a rash king does what he pleases (En Ya'ak (מלכא רשואא בידו)).

רְחַחָא, *f.* (preced. wds.) *boiling pot;* רַחֵם a cooked dish. Ned. VI, 2 (49<sup>a</sup>) הַנּוֹדֵר מִמַּעֲשֵׂה קֶרֶה אֵינוֹ רַחֵם (Rashi רְחַחָא) if a person vows abstinence from 'what is made in a pot', he is forbidden only boiled dishes; Y. ib. 39<sup>e</sup> bot. רְחַחָא (corr. acc.).

רְחַחָא, *cmp.* רְחַחָא [to 'tremble,] *to be lax, lenient* (cmp. רְחַחָא).

*Pl.* רְחַחָא *to be indulgent, compassionate, lenient.* Gen. R. s. 19 (ref. to לִירַחֵם הַיּוֹם, Gen. III, 8) רַחֵם לִירַחֵם לִירַחֵם וְרַחֵם the Lord was lenient to him, for the farther the day sinks, the cooler it grows, opp. רַחֵם; Yalk. ib. 27 רַחֵם (corr. acc.). Sifra Sh'mini, Par. 1, ch. I על שֶׁרַחֵם הַמָּקוֹם אֵל רַחֵם Rabad, a. Ar. (ed. שְׂרַחֵם) but the Lord had pity on Aaron.—V. רַחֵם.

רְחַחָא, *m.* (preced.) *indulgence, clemency.* Tosef. Neg. VI, 7 אֵלֵךְ בְּרַחֵם ... אֵלֵךְ בְּרַחֵם the Lord punishes man with clemency (offering him an opportunity to repent and be relieved).

רְחַחָא, *v.* רַחֵם, a. רַחֵם.—[Targ. Ps. II, 11 ed. Wil., v. רַחֵם.]

רְחַחָא, *f.* (preced.) *effervescence, scum, foam.* T'bul Yom I, 1 רַחֵם רַחֵם ... רַחֵם the first scum that comes up in

boiling groats of beans. Ib. יִין חֲדָשׁ רַחֵם the scum of new wine. Ib. 2 יִין ישָן רַחֵם the scum of old wine.

רְחַחָא, *v.* רַחֵם.

רְחַחָא, *v.* רַחֵם.

רַחֵם, *v.* רַחֵם.

רַחֵם, *v.* רַחֵם.

רְחַחָא, *c.* (preced.) *trembling.* Targ. Hos. XIII, 11. Targ. Ps. II, 11 (ed. Wil. רַחֵם, corr. acc.); a. fr.

רַחֵם, *Pl.* רַחֵם *to join, weld, rivet.* Ab. Zar. 52<sup>a</sup> כְּלִי לֵבִי לֵבִי if one welds a (broken) vessel for idolatrous purposes, contrad. to עֲשֵׂה. Sabb. 16<sup>b</sup> וְרַחֵם וְרַחֵם she broke them (the silver vessels) and gave them to a silversmith, who welded and made them into new vessels. Ib. 52<sup>b</sup>; a. e.

רַחֵם, *m.* (v. preced.) *chain; band* (of men). Targ. Is. XXI, 7; 9 אִישׁ רַחֵם (h. text רַחֵם אִישׁ).

רְחַחָא, *c.* (preced.) *chariot with horses.* Targ. Gen. XLI, 43 רַחֵם רַחֵם (Var. רַחֵם masc.). Targ. O. ib. XLVI, 29 רַחֵם רַחֵם ed. Berl. (oth. ed. רַחֵם *pl.*; Y. אֲרַחֵם); a. fr.—*Pl.* רַחֵם, רַחֵם, רַחֵם. Targ. Ex. XIV, 7. Ib. 28; a. fr.

רַחֵם, *m.* (b. h.) a species of *broom,* growing in deserts. Gen. R. s. 98, end וְרַחֵם אֵדוּם וְרַחֵם it is told of a broom which men made fire with, and it burnt twelve months; Midr. Till. to Ps. CXX; a. e.—*Pl.* רַחֵם. Ib. לִכְךָ רַחֵם נִמְשַׁל לְדָרְךָ כִּנְהַלֵּי רַחֵם נִהְלֵי רַחֵם אֵשׁ רַחֵם compared to the embers of broom fire; Gen. R. l. c. אֵשׁ רַחֵם a fire of broom coal, although it is extinguished on the surface, continues to burn within. Ib. s. 53 (ref. to הַשִּׁירָה, Gen. XXI, 15) וְרַחֵם רַחֵם for the *rothem* shrubs usually grow in the desert; a. e.

רַחֵם, *ch.* same. Targ. I Kings XIX, 4.—Sabb. 54<sup>b</sup> רַחֵם קִיסְמָא דְרַחֵם a chip of broom.—*Pl.* רַחֵם, רַחֵם, רַחֵם. Targ. Job XXX, 4 עֲקָרִין רַחֵם ed. Lag. (read: עֲקָרִין or עֲקָרִין דְרַחֵם; oth. ed. רַחֵם); sec. vers. עֲקָרִין רַחֵם (ed. Wil. רַחֵם; h. text שְׂרַחֵם).

רַחֵם, *cmp.* רַחֵם *to tremble, shake.*

*Nif.* רַחֵם *to be startled;* רַחֵם *to be startled and move backward, to start back.* Par. III, 3. Y. R. Hash II, beg. 57<sup>d</sup> וְרַחֵם לְאֲחֻרָי I started back (was astonished); (Tosef. ib. I, 15 וְרַחֵם וְרַחֵם); Bab. ib. 22<sup>b</sup> וְרַחֵם וְרַחֵם (Ms. M. 2 וְרַחֵם, read: *Hif.*); a. fr.

*Hif.* רַחֵם 1) same. Y. Ber. III, 6<sup>d</sup> bot. וְרַחֵם וְרַחֵם and he shrank back from it, as one shrinks from a serpent. Num. R. s. 12<sup>3</sup> וְרַחֵם לְאֲחֻרָי ... וְרַחֵם וְרַחֵם three things did Moses hear by which he was startled (puzzled); a. e.—2) (cmp. רַחֵם) *to be excited; (of a serpent) to hiss.* Gen. R. s. 10 רַחֵם רַחֵם נִחַשׁ מְרַחֵם וְרַחֵם saw a serpent coming on in excitement; Lev. R. s. 22. Y. Ber. V, 9<sup>a</sup> bot. וְרַחֵם וְרַחֵם but if the serpent comes against him in

excitement, opp. כָּרוּךְ; a. e.—3) *to frighten away*. Sabb. 55<sup>b</sup> (play on פָּחַד, Gen. XLIX, 4) וְזוֹעָרָהּ הִרְחַחְתָּהּ פָּחַדָּהּ וּכְךָ תִּפְחַחְתָּהּ thou didst scare her, thou didst frighten her away, and sin flew from thee.

**רָחַע**, **רָחַע** ch. same, 1) *to tremble, be startled*. Targ. Lam. I, 8 וְרָחַעְתָּ (Ar. וְרָחַעְתָּ). Targ. Y. I. Ex. XX, 15. Targ. Cant. II, 5.—2) *to be excited*. Targ. Y. II Deut. XIX, 6 (Y. I יררח; h. text ירחם).

**אָרַחַע** *to cause to shrink back, withdraw*. Targ. Lam. II, 3. Ib. I, 13 וְכִּי אֶרְחַעֲנִי קִדְלֵי קִרְבִּי ed. Lag. (in oth. ed. omitted) he made me turn my back in fear before &c.; (Ar. רָחַעְנִי, Pa.).—*Part. pass. מְרַחַע excited, trembling*. Erub. 67<sup>a</sup> מְרַחַעֲנִי שִׁפְפוּרֵיהֶּם מִמַּחְשַׁבְתָּהּ וּכְךָ מְרַחַעֲנִי (in astonishment) at the erudition of &c.; (Ar. מְרַחַע מִמַּחְשַׁבְתָּהּ he trembled &c.). Ib. מְרַחַע כֻּלְיָהּ גִּפְיָהּ מִפִּילְפֹּלָא וּכְךָ מְרַחַע his whole body shook (in wonder) at the ingenious argument of &c.; (Ar. s. v. רח: מרחח).

**פָּא. רָחַע** same, v. supra.

**יִחְפָּא** *to bubble, boil*. Targ. II Esth. I, 2 (3) וְרָחַע וְרָחַע בְּאַרְצָא . . . and Nebuchadnezzar saw his (Zechariah's) blood bubbling in the ground (Gitt. 57<sup>b</sup> מרחח).

**רָחַח** (comp. רָחַח, a. b. h. רָחַח) *to join*. Denom. מְרַחַח (אֶרְחַח, כְּלִיב).

**פִּי. רָחַח** (denom. of מְרַחַח) *to store*. Tosef. B. Mets. VIII, 30 לֹא יִרְחַח עַל גַּבּוֹ יֵינִי מִפְּנֵי שְׂטֵינִי וּכְךָ he must not store wine over it, because he overloads the walls; (oth. ed. לֹא יִרְחַח מִפְּנֵי שְׂמִכּוּדֵיהֶּם וּכְךָ he must not turn the dwelling into a store house, because they (the stored things) weaken &c.

**רָחַק** (b. h.; comp. רָחַק) *to join*; (denom. מְרַחֵק, v. מְרַחֵק; *knuckles, fist*, whence: רָחַק (comp. כָּטַר) *to strike with the knuckles*. Tosef. Zab. IV, 1 וְרָחַקוּ ed. Zuck. (ed. רָחַקוּ, corr. acc.) if he knuckles him, contrad. to רָחַקוּ.

**חִיפ.** רָחַק 1) *to knock*. Y. Ber. I, 2<sup>d</sup> bot. על וְהָ עַל בָּא וְהָ (not וְהָרָחַק) came and knocked at the king's door. Ex. R. s. 33 (ref. to Cant. V, 2) וְהָרָחַקוּ . . . וְהָרָחַקוּ אֶת הַיָּדָא אֲנִי יִשְׂרָאֵל . . . וְהָרָחַקוּ אֶת הַיָּדָא אֲנִי יִשְׂרָאֵל 'I (Israel) was asleep' after making the golden calf, but 'my heart awoke', when the Lord knocked at it, . . . 'open unto me &c.' Ib. s. 27 . . . כְּשֶׁנִּגְלָה עֲלֵיהֶּם הָרָחַק וְהָרָחַקוּ אֶת הַיָּדָא אֲנִי יִשְׂרָאֵל when the Lord revealed himself at Mount Sinai, there was not a nation at whose doors he did not knock, but they declined &c. Pesik. Ahāré, p. 176<sup>a</sup> שָׂאָם וְהָרָחַקוּ אֶת הַיָּדָא אֲנִי יִשְׂרָאֵל if he knocks, they will open for him (if he studies, he will enter into the interior of learning), if for Talmud &c.; Lev. R. s. 21 יִרְחַק; a. e.—2) (with אָרַחַע) *to shake the fist at, to rebel*. Gen. R. s. 45 וְהָרָחַקוּ אֶת הַיָּדָא אֲנִי יִשְׂרָאֵל כל מי שֶׁדָּבַר אַחֲרַי מִדֵּבַר הַיָּדָא אֲנִי יִשְׂרָאֵל whosoever rebelled against divine justice, did not come out unscathed from under its hands.

**פִּי. רָחַק** *to knock*, v. supra.

**נִיפ.** רָחַק *to be joined, welded*. Cant. R. to IV, 4 (expl. נְרַחֵקוּתָא, ib.) כְּמִן שְׂרִים נְרַחֵקוּתָא . . . אֲלוֹ שְׂרִי (not נְרַחֵקוּתָא).

this refers to the two cord-like chains of gold which came forth from the breast-plate, and which appeared like two welded together.

**רָחַקָא**, **רָחַקָא** m. (preced.) *chain-like fence, twisted hedge*. B. Mets. 107<sup>b</sup> top וְהָרָחַקוּ לֵיהּ שׂוּרָא וְהָרָחַקוּ when he surrounds his field with a wall or a hedge (excluding it from sight).

**רָחַח** (comp. רָחַע) *to tremble, shake*. Num. R. s. 12<sup>11</sup> עד וְהָרָחַח הָיָה הַעִיֵלִם רוֹחָח וּכְךָ . . . before the Tabernacle was erected, the world was unstable, opp. נִחְבָּס, v. נִחְבָּס. Sot. 8<sup>a</sup> וְהָרָחַח רֹחָחָהּ אֵיכָא בִּינֵיהֶּם רוֹחָחָהּ the practical difference between them exists in the event of her trembling (when it is not to be apprehended that she may become defiant in the presence of another woman); וְהָרָחַח מִלְּשִׁקִּין but even if she trembles, dare we permit two women to take the test simultaneously?

**פִּי. רָחַח** same. Hull. 24<sup>b</sup> (expl. שִׁזְיוֹקִין) עד שִׁזְיוֹקִין עַד שִׁזְיוֹקִין until he trembles (from old age). Gen. R. s. 5, end כִּיִּן מְרַחַחֵם . . . מְרַחַחֵם when iron was created, the trees began to tremble; וְהָרָחַח לֵהֶן לְמָה אָרַחַח מְרַחַחֵם וּכְךָ said the iron to them, why do you tremble, allow no wood to be put into me, &c. Num. R. s. 20, beg. הָיָה מְרַחַח עַל עַצְמוֹ he began to tremble for his own safety. Ex. R. s. 29 הָרָחַח הַר הַמָּוֶה מְרַחַח the mountain shook. Ib. מְרַחַח מְרַחַחֵהּ she made room (for the king) and trembled; a. e.

**חִיפ.** רָחַח same. Ib. וְיִשְׂרָאֵל מְרַחַחֵהּ and the Israelites trembled. Ib. s. 27 עִמָּד וְהָרָחַח וּכְךָ and the servant stood before the king trembling. Ib. [read:] לְמָה אָרַחַח [מְרַחַח] why dost thou tremble?; a. e.

**רָחַח**, **רָחַח** ch. same. Targ. Esth. V, 9 (h. text רָחַח). Targ. Ps. XXXIII, 8. Ib. XCVI, 9 וְהָרָחַח ed. Lag. (ed. Wil. רָחַח). Ib. LXXVII, 17 וְהָרָחַח ed. Lag. (ed. Wil. רָחַח); a. fr.—B. Bath. 167<sup>a</sup> וְהָרָחַח יְדֵיהּ Rashb. whose hand trembled (ed. וְהָרָחַח יְדֵיהּ, Ms. B. דְּמִרְחַח who trembled with his hand).

**פִּא. רָחַח** *to shake, frighten*. Targ. Job IV, 10 מְרַחַחֵהּ מְרַחַחֵהּ Ms. (ed. Lag. מְרַחַחֵהּ, corr. acc., or מְרַחַחֵהּ) *to frighten cities with their robberies*. Af; ed. Wil. a. oth. מְרַחַחֵהּ כְּרַבִּיא, corr. acc.)

**אָפ.** רָחַח 1) *to tremble*. Targ. Y. I Num. XXI, 34.—2) *to frighten*, v. supra.

**יִחְפָּא** *to shake, be frightened, afraid*. Hull. 96<sup>a</sup> אֲנִי וְהָרָחַח he was frightened, and the knife fell out of his hand. Ib. מְרַחַחֵהּ . . . מְרַחַחֵהּ be not alarmed. Ab. Zar. 22<sup>b</sup> מְרַחַחֵהּ . . . מְרַחַחֵהּ they (the gentiles) who know one another's ways are afraid (lest they be watched); of us who know not their habits, they are not afraid. Ib. מְרַחַחֵהּ she is afraid. B. Bath. l. c., v. supra.

**רָחַח** m. (preced.; b. h. רָחַח) 1) *trembling, awe*. Ber. 22<sup>a</sup>. Lev. R. s. 11. Tanh. Lekh. 1; a. fr.—2) (from its trepidation; perh. to be read: רָחַח) *sweetbread, pancreas*. Ber. 44<sup>b</sup>; 57<sup>b</sup>; Ab. Zar. 29<sup>a</sup> וְהָרָחַח Ar. s. v. רח (ed. Koh. וְהָרָחַח; Ar. in explain. our w. uses רח), v. רָחַח.



s. 34 (ref. to Gen. VIII, 21) 'עלוב הוא הש' it is poor leaven which he that created it declares to be bad. Yalk. Ruth 601 רופס שאורו... רופס אל trust no proselyte up to twenty-four generations, for he still retains his corruption, v. טראור.—V. טראור.

שואב, v. טראור.

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שואב f. (שאב) drawn water. Y. Orl. II, 62<sup>a</sup> משום ש' ניכרת (ed. Krot. once שאובה) (the bath is disqualified) on account of the drawn water which is distinguishable (by its color). B. Bath. 66<sup>a</sup> דאורייתא רש' דאורייתא this would indicate that the disqualification of a bath through an addition of drawn water is Biblical law.

שואב, v. טראור ch.

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שואב f. (שאב) 1) (with שלום, or sub. שלום) salutation, greeting. Y. Ber. V, 9<sup>a</sup> במלכי או"ה משיב שאילת שלום as regards gentile kings, you may answer the greeting (during prayer). Y. M. Kat. III, 82<sup>a</sup> bot. שלום זו ש' שלום "letters of a secular character" (ib. III, 3), that means, social correspondence. Macc. 23<sup>b</sup> (בשם) שלום וש' and using the name of the Lord in salutation. Shebu. 32<sup>a</sup>, a. fr. כרי שאילת חלמיד לרב as much time as is required for the disciple to salute the teacher (רבי); (שלום עליך רבי) כרי; (שלום עליך רבי) ש' as is required for the teacher to salute the pupil (שלום עליך); a. fr.—2) borrowing. B. Mets. 95<sup>b</sup> עד ש' (the borrower is responsible), unless the owner is present from the moment of lending the animal to that of the accident. Ib. בבעלים ש' borrowing an object together with employing its owner for service. Ib. 98<sup>a</sup>, sq. שאילה (interch. with שאילה or שאילה), v. טראור; a. fr.—V. טראור.

שואב pr. n. m. *Stilla*. Gitt. 39<sup>b</sup> (marg. correction שילת).

שואב, v. טראור.

שואב, v. טראור.

שואל (b. h.) 1) to ask, beg; to inquire, question. Yoma 75<sup>a</sup> bot. בשר ששאלו שלא וכ' flesh for which they asked unreasonably was given them at an unreasonable time (in the evening) &c. Taan. 4<sup>a</sup>, v. דוגן. Ber. V, 2 (33<sup>a</sup>) ושואלין (אר) (Bab. ed. ושאלה, v. Rabb. D. S. a. l.) and the prayer for rain is inserted in the Benediction of Years (the ninth section of the Prayer of Benedictions, v. שקנד). Taan. I, 1 אה אני לא אמרתי לשאל אל לא לחזקיר I also did not

say, 'to ask' for rain, but to mention rain. Ib. 2. Y. Ber. V, 9<sup>b</sup> bot. שואל צרכיו, v. צורך. B. Bath. IX, 1 ושואל וכ' ask not thy neighbor (as to circumstances which may change the aspects of his vow) at the moment of his vow, v. infra *Nif.* Ib. V, 7 ושואל כענין ומשיב וכ' he (the wise student) asks pertinent questions, and (when asked) replies in agreement with the adopted law. Bekh. 36<sup>a</sup> עמד השואל arose and asked &c. Ned. 20<sup>a</sup> ושואלו ארו ושואלו they asked Imma Shalom &c. Nidd. 68<sup>b</sup> שלא שאלתי... שאלתי לא בראשון לא as to the first day I did not ask, and I made a mistake in not asking. Gen. R. s. 68 מטרונה שאלה וכ' a Roman matron asked R. José &c.; a. v. fr.—Yoma 73<sup>a</sup> שאל כלפי שואל פניו כפי שואל how were the Urim and Tummim consulted? The inquirer had his face directed to him (the priest) who was consulted, and the latter directed himself to the Divine Presence (the Urim and Tummim). Ib. שואל וכ' you must not ask two questions at a time; a. fr.—דוא שואל ב' (or sub. בשלום) to salute. M. Kat. 21<sup>b</sup> בשלום he (the mourner during the first thirty days) may inquire after the peace of others, for they dwell in peace, but others must not inquire after his peace, for he does not dwell in peace. Ib. משיב ואינו שואל, v. טראור; a. fr.—2) (cmp. פני) to discuss, lecture. Tosef. Meg. IV (III), 5 שואל הלכות וכ' the laws of Passover are expounded on Passover &c., v. פני; Meg. 29<sup>b</sup> שואל בתלמוד וכ' שואל; Y. Pes. I, 27<sup>b</sup> bot.; Bab. ib. 6<sup>a</sup> שואל ודורשין Ms. M. (ed. שואל ודורשין, v. Rabb. D. S. a. l. note); Snh. 12<sup>b</sup>; a. fr.—3) (cmp. פני) to beg to remark, to submit. Y. Shek. I, beg. 45<sup>d</sup> שואל R. H. remarked, according to this &c. Ib. 46<sup>b</sup>. Y. Snh. IX, 27<sup>a</sup> bot.; a. fr.—4) to ask for a loan, to borrow. Sabb. XXIII, 1 שואל אדם מהבירו וכ' a man may borrow of his neighbor vessels of wine or oil (on the Sabbath), but must not say הלויני (v. infra *Hif.*); a. fr.—Esp. to borrow an object for use (with ref. to Ex. XXII, 13 sq.). B. Mets. 103<sup>a</sup> שואל אדם בטובו לעולם ליעולם if a person borrows an object (saying, 'lend it to me) for its usefulness', it is a standing loan (he is permitted to take it whenever he desires to use it). Ib. VIII, 1 שואל אדם הפרה וש' בעליה if a person borrows a cow for work, borrowing her owner with her (the owner lending his personal service). Ib. 95<sup>b</sup> שואל אדם הפרה וש' בעליה if he borrowed the cow only, and after a while borrowed her owner; a. fr.—Sabb. the borrower of an object. Ib. שואל אדם הפרה וש' בעליה the responsibility of the borrower. Ib. 96<sup>b</sup> top שואל אדם הפרה וש' בעליה is he legally considered a borrower or a hirer? Ib. III, 2 ושואל אדם הפרה וש' בעליה and the borrower must indemnify the hirer; a. fr.—Sabb. 96<sup>b</sup> לשואל... לשואל (Ar. לשואל, v. לשואל) the curtain weavers were wont to throw the clue over to such as would borrow it from them.—Part. pass. שואל &c. Taan. 23<sup>b</sup> שואל אדם הפרה וש' בעליה it was a cloak that had been lent to me, I had borrowed it for such a purpose (for ordinary wear), but not for that purpose (to wear it when carrying a load). Ib. IV, 8 שואל אדם הפרה וש' בעליה on those days the maidens of Zion went out (to the vineyards) in white garments borrowed for the purpose, in order not to put to shame those who had none; a. fr.—

[Gen. R. s. 65 שאולה... ולא שאיל... v. next w.—Ib. s. 19 שאולת חומץ, read: שואלת, a woman asking for some vinegar.]

Hif. הִשְׁאִיל 1) to cause inquiry, to inquire. Ber. 6<sup>b</sup> ... הקב"ה מִשְׁאִיל בו if one who comes regularly to synagogue fails to come one day, the Lord holds inquiry about him. Yeb. 76<sup>b</sup> ... שָׁאֵל וְכִי' instead of inquiring about him whether or not he is fit for government, ask whether &c. Ib. (in Chald. dict.) he (Saul) asked (Abner) to inquire who his father was. B. Bath. 123<sup>a</sup> ... וְשָׁאֵלָהּ she sat at the cross-roads and made inquiries; a. e.—2) to lend. Sabb. 148<sup>a</sup> (ref. to Mish. ib. XIII, 1, v. supra) מַאי שְׁנָא הַשְׁאִילֵנִי וּמַאי שְׁנָא הַלְוֵנִי what is the difference, whether you say hashileni (lend me) or halveni (loan me)? when you say 'lend me', no document is expected to be written for it &c. Ned. IV, 6 מִמֵּנִי וְלֹא מִשְׁאֵל מִמֵּנִי he who by his neighbor's vow is forbidden any benefit at his hand, must neither lend him nor borrow from him &c. B. Mets. 116<sup>a</sup> ... דְּבָרִים הַנְּשָׂאֵלִים לְהַשְׁאִיל וְכִי' things which are frequently lent out or hired out; a. fr.—the lender, owner of the lent object. Ib. 96<sup>a</sup>; a. fr.—[Pesik. Vayhi, p. 63<sup>a</sup> שאיל, v. שָׁאֵל II.]

Nif. נִשְׁאָל 1) to be asked, consulted. Yoma 73<sup>a</sup> ... בָּרַךְ הַכֹּהֵן הַגָּדוֹל when the war chaplain is consulted, he wears the garments which the high priest wears when he officiates, v. supra. Ib. 85<sup>a</sup> ... הַשְׁאֵלָה שְׁאֵלָה וְכִי' the following question was asked in their presence; Kidd. 40<sup>b</sup>. Ned. 81<sup>a</sup> ... דְּבָרֵינוּ דְּבָרֵינוּ this problem was placed before the scholars and the prophets, and they could not solve it &c.; a. fr.—2) to allow one's self to be asked about the circumstances of a case, to appear before a scholar for a decision on a ritual case. Y. Ter. VIII, 46<sup>a</sup> bot. שְׁאֵל עֲלֵיהּ לְרִישָׁאֵל a case (of T'rumah) which he had intended to have a scholar decide. Ib. מְנַחֵם עַל מִנְהַ שְׁאֵלָה I put it (the doubtful T'rumah) aside with the intention of having it decided &c. Toh. III, 6 לְהַשְׁאֵל (a child) whose mind is not sufficiently developed to be questioned. Ib. V, 5 ... אִם נִשְׁאָלִי זֶה וְכִי' if they come for a decision, each of them separately; a. fr.—Esp. (עַל נְדָוָה) לְבִי לְבִי to come before a scholar for absolution from a vow. Ned. 90<sup>a</sup> ... וְלֹא מִי שְׁאֵלָה עֲלָיו if one vows, I will not be benefited by N. N., nor by any scholar to whom I may apply for absolution from this vow; he must first apply for absolution from the first part of the vow, and then from the second. Ib. נְדָוָה... נְדָוָה he must first apply for absolution from his vow of abstinence, and then from his nazaretic vow. Ib. 69<sup>a</sup> ... וְכִי' you may apply for absolution in order to revoke your confirmation (of your daughter's vow), but you cannot do so in order to revoke your invalidation; a. fr.—3) to be borrowed, to do gratuitous service. B. Mets. 96<sup>a</sup> ... מִי שְׁאֵלֵךְ לְעֵבֶד לְעֵבֶד if partners borrow an animal for work, and its owner lends his services to one of them individually. Ib. הַדְּמוּיָה לְעֵבֶד צֵא לְשִׁלּוּחֵי צֵא הַשְׁאֵל לִי וְכִי' (and he said) if a person says to his deputy, go out and do work in my behalf together with my cow (lent to my neighbor). Ib. לְעֵבֶד צֵא

if he says to his slave, go out and do work &c.; a. e.

שָׁאֵל, שְׁאִיל, שְׁאִיל ch. same, 1) to ask, inquire, beg. Targ. II Kings III, 11. Targ. I Kings XIX, 4. Targ. Job XXXI, 30 לְמִשְׁאֵל Ms. (ed. למְשַׁל). Targ. Y. Deut. I, 1 שְׁאִילָתְךָ (ed. Vien. שְׁאִילָתְךָ, read: שְׁאִילָתְךָ, Pa). Targ. Ps. CXXXVII, 3; a. fr.—ש' לשלם, v. ש' בשלם.—Sabb. 20<sup>b</sup>; 21<sup>a</sup> ... וְכִי' they asked the following question &c., v. שְׁאִילָה וְכִי' if any one were to ask me a question from the Mishnah of &c. Y. Shebi. VII, 37<sup>c</sup> top דָּא הָאֵל (מישאלנייה) גברא מִשְׁאֵלֵנִי אַרְאָה שְׁאֵלֵנִי וְכִי' here is a man whom you might ask; he came, and they asked; a. fr.—Part. pass. שְׁאִילָה. Sabb. 30<sup>b</sup> ... קְדַמִּיכוֹן דְּשְׁאִילָה וְכִי' and as to the question which I have been asked in your presence; [Rashi: דְּשְׁאִילָהּ which I asked, a courteous phrase for 'which you asked of me']; a. e.—2) to borrow. Targ. Ex. XXII, 13; a. fr.—[Targ. O. ib. XII, 36, v. infra Af.]—B. Mets. 97<sup>a</sup> ... וְכִי' a man borrowed a cat from his neighbor &c. Ib. ... לְמִשְׁאֵל מִדְּרוֹ וְכִי' if one wishes to borrow an object from his neighbor and be free from responsibility for an accident &c. Ib. לִירֵא שְׁאִילָה וְכִי' let him (the lender) say to him, first take what you want to borrow, and then &c. Yeb. 120<sup>b</sup> ... שְׁאִילָהּ לִי (not שְׁאִילָהּ לִי); B. Mets. 27<sup>b</sup> ... לֹא שְׁאִילָהּ לִי, v. שְׁאִילָהּ לִי; a. fr.—Part. pass. as ab. Ib. 97<sup>a</sup> ... מִרְיָא לְךָ שְׁאִילָהּ לִי you (as teacher) are loaned to us, i. e. you are in our service, and if we borrow an object from you, we are not responsible, it being in my service. Ib. ... אִירְחוּ שְׁאִילָהּ לִירְחוּ וְכִי' he (the teacher) is in their (the scholar's) service on the Kallah day (v. שְׁאִילָהּ); they are in his on any other day; a. e.—Gen. R. s. 65 לִירְחוּ לִירְחוּ וְכִי' (some ed. שאיל... שאיל) he is not loaned to her, nor she to him, i. e. the simile does not fit the application, nor the application the simile.

Pa. שְׁאִילָהּ 1) same, to ask, borrow &c. Targ. Y. Ex. XII, 35; a. e.—Bets. 19<sup>a</sup> ... לְשִׁיבְתֵי וְכִי' he came before the Rabbis to ask &c. Hull. 3<sup>b</sup> ... קָמְוִן דְּלִישְׁתִּילֵיהּ when he is not before us so that we could ask him. Tam. 32<sup>a</sup> ... לְכִי I am asking you; a. fr.—2) to lend. Targ. Y. Ex. XII, 36.—Taan. 21<sup>b</sup>, v. שְׁאִילָהּ. Ib. ... וְשְׁאִילָהּ וְכִי' who heated her oven and let her neighbors use it; a. fr.

Af. אֶשְׁאִיל to lend. Targ. O. Ex. XII, 36 ed. Berl. (ed. Vien. שאילנין, corr. acc.); a. e.—Yeb. I. c. מוֹשְׁלִי וְכִי' which it is customary to lend and hire out; a. e.

Ihpa. אֶשְׁתַּחֲוֶה, אֶשְׁתַּחֲוֶה 1) (with בִּי) to take leave of absence. Targ. I Sam. XX, 6.—2) (with בִּי) to allow one's self to be inquired of; to answer, issue an oracle. Targ. Ez. XIV, 3. Targ. Y. II Num. XXIV, 1. Targ. Is. LXV, 1.—3) (with לִי) to bring a case up for decision, to ask. Y. Maasr. II, beg. 49<sup>c</sup> ... לְאִילֵינוּ וְכִי' I asked those of the house of &c. Y. Sabb. XII, 13<sup>c</sup> bot., שְׁמַעוֹן, וְכִי' R. S. b. L. was asked. Ib. VI, 8<sup>a</sup> ... וְכִי' when the case was brought before Rabbi, he said &c.; a. fr.—Esp. to come before a scholar for absolution from a vow. Ned. 90<sup>a</sup> ... וְכִי' if he so





which has been carried outside of its limits. Peah III, 3 ויהי על מה ששירר he must give to the poor out of the remainder in proportion to that which he left over; ויהי על מה ששירר he must give out of the remainder a quantity corresponding to the whole (including that which he has taken out before); a. fr.

*Hif.* לְהַשְׁאִיר same. Midr. Till. to Ps. IX זכר וזכר שלא להשאיר זכר וזכר that he will not leave a remainder of the memory of Amalek; Yalk. ib. 642 להשאיר (corr. acc.); a. e.

*Nithpa.* לְהַשְׁאִיר *to be left over.* Hull. III, 1 וכל... ולא... וכל if the liver of a slaughtered animal is found consumed without any part of it left. Yoma 77<sup>a</sup> לא להשאיר משונאירוק לא להשאיר משונאירוק no remnant or survivor would have been left of the enemies of Israel (euphem. for 'of Israel'); a. fr.

### שאר I ch. same.

*Af.* אֲשָׁאֵר *to leave over.* Targ. O. Ex. X, 12 (Y. שירר). Ib. 26 אֲשָׁאֵר ed. Berl. (ed. Vien. אֲשָׁאֵר *Ilhpa.*); a. fr.

*Pa.* שָׂאֵר, שָׂאֵר, שָׂאֵר same. Targ. Y. Ex. XII, 10 (O. *Af.*). Ib. X, 12, v. supra; a. fr.—B. Kam. 15<sup>a</sup> 'ש' מאי 'ש' רבא ויש מאי 'ש' רבא the Mishnah states some cases, but leaves over (does not state all cases coming under the same category). But what else did it omit, so as to be justified in omitting this? It omitted a case when half the assessed fine is to be paid; Succ. 54<sup>a</sup>; a. fr.

*Pali.* שָׂאֵר, שָׂאֵר *to leave over, spare.* Targ. Ps. LXXIX, 11 Var. ed. Lag. (ed. Lag. a. oth. שירי; h. text דוּרְרָר).

*Ilhpa.* אֲשָׁאֵר, אֲשָׁאֵר *to be left over, remain.* Targ. Gen. VII, 23. Targ. Ex. VIII, 5; a. fr.—B. Mets. 25<sup>a</sup> בה מידי 'א' some of it was left behind; a. e.

*Pa.* שָׂאֵר (denom. of מְשָׂאֵר, v. שָׂאֵר) *to plant in beds.* B. Kam. 81<sup>a</sup> שָׂאֵר מְשָׂאֵר לְאֵדוּם וכו' (Ms. M. שירא שירא מְשָׂאֵר מְשָׂאֵר; v. Rabb. D.S.a.I. note) if he planted in beds, it shows that he planted it for human food; if not, it is intended for cattle.

*שָׂאֵר, שָׂאֵר* m. (b. h.; v. שָׂאֵר) [*preservation, existence.*] 1) *sustenance, alimentation*;—2) (sub. בשר) *body, flesh*; 3) *bodily contact, intimacy.* Mekh. Mishp. s. 3 (ref. to שארה, Ex. XXI, 10) שָׂאֵרָה אלו מזונותיה וכו' שארה means her alimentation &c. (ref. to Mic. III, 3, a. Ps. LXXVIII, 27); ib. (anoth. opin.) ... כסותה כסותה שָׂאֵרָה אלו מזונותיה וכו' *sh'erah k'suthah* means, garments suited to her body (according to age and season) &c.; ib. (anoth. opin.) שָׂאֵרָה אלו מזונותיה וכו' *sh'erah* means (intimacy) marital duty (ref. to Lev. XVIII, 6; 12; 13, cmp. Targ.); Keth. 47<sup>b</sup> לפי שָׂאֵרָה אלו מזונותיה וכו' according to her body (age) give her garments ... according to the season give her &c.; Y. ib. V, 30<sup>b</sup> top. Sabb. 137<sup>b</sup> בְּשָׂאֵרָהּ, v. דוּק, v. דוּק; Y. Ber. IX, 14<sup>a</sup> bot. בְּשָׂאֵרָהּ—Transf. [*flesh and blood*], *relationship, relatives; race.* Ib. שָׂאֵרָהּ; Sabb. l. c. שָׂאֵרָהּ, v. יְדוּדוּת. Lev. R. v. 34 (expl. שארו, Prov. XI, 17) את... את זה שמגעת... את זה שמגעת that is he to whom joy (a festive occasion) happens, and who lets not his nearest relatives join him because they are poor; Yalk. Prov. 947. Yeb. 90<sup>b</sup> (ref. to Lev. XXI, 2) שארו זו אשורו his flesh (*sh'er*), this means his wife (cmp. Gen. II, 24); Sifra Emor beg.; a. e.

*שָׂאֵר* m. (b. h.; שָׂאֵר) *remainder, rest.* Sot. VII, 7 ועל וועל (Y. ed. חפילה) and a special benediction for the remaining (general) prayer; Bab. ed. 40<sup>b</sup> וודש' וודש' and the remainder is a general prayer; ib. 41<sup>a</sup>; Y. ib. VII, end, 22<sup>a</sup>; Yoma 70<sup>a</sup> וודש' וודש' and the remaining prayer is song, supplication &c. B. Mets. III, 4 וודש' וודש' and what is left must be deposited &c., v. אֲלֵקוּהוּ. Peah IV, 3; a. fr.—V. שָׂאֵר.

*שָׂאֵרָה, שָׂאֵרָה* ch. same. Targ. O. Gen. XLV, 7 (Y. שָׂאֵרָה; h. text שָׂאֵרָה). Targ. Is. X, 19, sq. Targ. II Sam. III, 8 (h. text אֲשָׁר?); a. fr.—Targ. II Chr. XXXVI, 20 (fem.).—Ruth R. to III, 3 וודש' וודש' (some ed. שָׂאֵרָה); Yalk. ib. 604 שָׂאֵרָה, v. נְפִי.—[שָׂאֵרָה, Yalk. Jer. 321, v. שָׂאֵרָה.]

*שָׂאֵרָהּ* f. (preced.) = h. מוֹרָר, *pre-eminence; superiority.* Targ. Koh. III, 19.

*שָׂאֵרָהּ* f. (b. h.; preced. wds.) *remnant.* Tanh. ed. Bub., Tol'doth 19 (ref. to Mic. V, 6) וכו' שָׂאֵרָהּ וכו' this refers to the remnant (of the faithful) concerning whom the Lord said to Elijah &c. (I Kings XIX, 18); Yalk. Jud. 62; Yalk. Mic. 553.

*שָׂאֵרָהּ, שָׂאֵרָהּ*, v. אֲשָׁשִׁירָהּ a. אֲשָׁשִׁירָהּ.

*שָׂאֵרָהּ* f. (b. h.; נִשְׁאָה) *swelling, sore.* Sifra Thazr., Neg., ch. I. Neg. I, 1; a. e.

*שָׂאֵרָהּ*, v. שָׂאֵרָהּ.

*שָׂב*, imper. of רָשָׁב.

*שָׂב* I, *שָׂב*, *שָׂב* v. = h. שֶׁבַע, *seven.* Targ. Y. Gen. XXIX, 18; 20; 27; a. e.—Snh. 29<sup>a</sup>. Pes. 116<sup>a</sup> שָׂב בְּנִרְחִיק שָׂב they seven daughters. Hull. 42<sup>b</sup>; a. fr.—שָׂב, שָׂב, שָׂב, שָׂב (= שָׂב) *seventeen.* Targ. Y. Gen. VII, 11. Ib. XXXVII, 2; a. e.—B. Bath. 10<sup>a</sup> שָׂב שָׂב שָׂב *seventeen Denars.* Taan. 28<sup>b</sup> בְּרֵמִזוֹ בְּשָׂב on the seventeenth day of Tammuz; a. fr.—שָׂב, שָׂב, שָׂב, שָׂב *the seventeenth.* Targ. I Chr. XXIV, 15.

*שָׂב* II, *שָׂבָה, שָׂבָה* m. (preced.) 1) = h. שֶׁבַע. *week.* Targ. II Esth. III, 7; a. fr.—Sabb. 156<sup>a</sup> הָאֵי מֵאָן רְבַחָהּ בְּשָׂב a person born on the first day of the week; בְּשָׂב on Monday &c. Bets. 16<sup>a</sup> מִדֵּי שָׂבָה לְשַׁבְּתָהּ לְשַׁבְּתָהּ from thy first day of the week begin to set aside good things for thy Sabbath; a. fr.—2) *the seventh day, the Sabbath; day of rest.* Targ. Y. Deut. V, 14 וַיִּיחַד שָׂב a day of rest and repose; Targ. Y. Ex. XX, 10 וַיִּיחַד שָׂבָה. Targ. Y. Lev. XXIII, 32 (שָׂבָה שְׁבוּתָהּ שָׂבָה); a. fr.—Y. Taan. I, 64<sup>a</sup> בְּשָׂבָה וכו' נִרְיָה. Y. Sot. I, 16<sup>d</sup> bot. כל עֵרֻבָהּ every Sabbath night. Y. Ab. Zar. V, 44<sup>d</sup> bot. עֵרֻבָהּ שָׂב Sabbath eve; שָׂב בְּפֻקֵי שָׂב at the exit of the Sabbath; a. fr.—Y. Taan. IV, 69<sup>a</sup> bot. עֵרֻבָהּ שְׁבוּתָהּ (corr. acc.).—Pl. שָׂבָה, שָׂבָה, שָׂבָה. Targ. Is. I, 13 (ed. Wil. שָׂבָה). Targ. I Chr. XXIII, 31; a. fr.—Sabb. 119<sup>a</sup> יוֹסֵף מוֹקֵר שְׁבִי שְׁבִי Joseph, the honorer of the Sabbaths; a. e.

*שָׂבָה* *to capture,* v. שָׂבָה.

שְׁבָא (b. h.) pr. n. (the kingdom of) Sheba, in Arabia. Targ. II Esth. I, 2; a. e.—B. Bath. 15<sup>b</sup>, v. בְּלִבָּהּ. Ib.; Y. Sot. V, end, 20<sup>d</sup> בְּיַמֵּי מַלְכָּה שֶׁ הָיָה (Job) lived in the days of the queen of Sheba; Gen. R. s. 57; a. e.

שְׁבִירָא, שְׁבִירָא m.—next w.—Pl. שְׁבִירָא. Lam. R. introd. (R. Joh. 1) Moses said to them בְּחַיֵּיכֶם שֶׁ אִי בְּחַיֵּיכֶם אוֹן אֲרוֹן קְטוּלֵי וְכִי 'you captors, oh, by your own lives, (I adjure you,) do not commit merciless slaughter. Keth. 23<sup>a</sup> (לְשִׁבְרֵיהֶם לְשִׁבְרֵיהֶם) they let their captors stand outside of the college &c.

שְׁבִירָא m. (שְׁבִירָא) captor, guardsman of captives. Snh. 104<sup>a</sup>, sq. Gitt. 58<sup>a</sup> וְכִי נִרְעַלְלָהּ בַּהּ שֶׁ וְכִי the captor abused her the whole night; Yalk. Jer. 276. Tanh. ed. Bub. B'shall. 4 וְכִי נִשְׁבָּא אֲרוֹן הַשְּׁבִירָא he took (his son's) captor and put him on the rack, Yalk. Ex. 225; a. e.—Pl. שְׁבִירָא. Midr. Till. to Ps. XVIII, 8 וְכִי וְשָׁבוּ בָּאוּ captors came and led his son away; a. e.

שְׁבִירָא, Pi. שְׁבִירָא (cmp. Arab. sabba a. deriv.) to chip, chisel. Koh. R. introd. וְשְׁבִירָא, v. שְׁבִירָא.—Trnsf. to chastise, discipline. Sot. 12<sup>a</sup> (play on שִׁירָא I Chr. II, 18, as an Agadic surname of Caleb) אֲרוֹן יִצְרָר שֶׁשִׁירָא he trained his inclination; (Rashi: שֶׁשִׁירָא, denom. of שְׁבִירָא, he turned himself away from the rest of the spies); Yalk. Chr. 1074 אֲרוֹן יִצְרָר שֶׁשִׁירָא; Ex. R. s. 1 אֲרוֹן יִצְרָר שֶׁשִׁירָא. Sabb. 87<sup>a</sup> (play on וַיִּשְׁבֵּב, Ex. XIX, 8) דְּבָרִים שֶׁמְשַׁבְּבִין דַּעְתּוֹ שֶׁל words which chasten the mind of man (threats of punishment), opp. מוֹשְׁכִין; (Rashi: things which repel the mind, v. supra).

שְׁבִירָא, v. sub. שְׁבִירָא.

שְׁבִירָא, m. pl. (preced. art.; cmp. שְׁבִירָא, a. שְׁבִירָא) [chips or sparks,] name of a certain feminine ornament. Targ. O. Ex. XXXV, 22 שְׁבִירָא or שְׁבִירָא Ms. (ed. שבכין; Y. שְׁבִירָא, שְׁבִירָא; h. text מוֹשֵׁב). Targ. O. Num. XXXI, 50 Ms. (ed. שבכין; h. text צְמִירָא). [V. Berl. Targ. O. II, p. 31; p. 48.]

שְׁבִירָא, v. שְׁבִירָא.

שְׁבִירָא, שְׁבִירָא, שְׁבִירָא m., שְׁבִירָא f. (next w.) splendor, glory. Targ. Y. Deut. XXVI, 19. Targ. Ps. VIII, 6. Targ. Prov. II, 7 (ed. Lag. שְׁבִירָא, read: שְׁבִירָא). Targ. Ps. XCVI, 9 שְׁבִירָא constr.; a. fr.—Pl. constr. שְׁבִירָא, שְׁבִירָא. Ib. CX, 3. Targ. I Chr. XVI, 29.

שְׁבִירָא (Shafel of שְׁבִירָא) to brighten, glorify. Targ. Ps. CXLIX, 4 Ms. (ed. ישבחו, corr. acc.; h. text רִפְאָר).

שְׁבִירָא (1) to be brightened. Targ. Y. I Ex. XXXIV, 29 (Y. II שְׁבִירָא, ed. Ven. שְׁבִירָא, corr. acc.). Targ. Job XXVI, 13.—2) to glory, boast. Targ. Prov. XXV, 6. Ib. 14. Ib. XXVII, 1.

שְׁבִירָא (b. h.) pr. n. m. Shebuel, proposed as a secondary substitute (שְׁבִירָא) for שְׁבִירָא. Ned. 10<sup>b</sup> כִּינִיּוּי דְּשְׁבִירָא דְּיִצְחָק דְּמִי שֶׁ וְכִי what are secondary sub-

stitutes for sh'bw'ah? Like Sh'buel, Sh'buthiel, Sh'kukel; 'ש' but could Sh'buel be used, as it may represent the proper noun Shebuel ben Gershom? Say Sh'bubel.

שְׁבִירָא, secondary substitute for שְׁבִירָא, v. preced.

שְׁבִירָא, v. sub. שְׁבִירָא.

שְׁבִירָא, v. שְׁבִירָא.

שְׁבִירָא, v. שְׁבִירָא.

שְׁבִירָא, v. שְׁבִירָא.

שְׁבִירָא, v. sub. שְׁבִירָא.

שְׁבִירָא m. (b. h.; שְׁבִירָא) 1) a period of seven days, week.—שְׁבִירָא, v. שְׁבִירָא. Lev. R. s. 28 וְכִי שְׁבִירָא שְׁבִירָא the seven weeks between Passover and the Feast of Weeks; a. e.—2) "year-week", a period of seven years, septennate (the jubilee being divided into seven septennates); also the seventh year, Sabbatical year. Snh. V, 1, v. שְׁבִירָא. Gitt. 77<sup>a</sup> לְאִחֵר שֶׁ שְׁנָה if a person says, 'give my wife a letter of divorce (or to his wife, 'be thou divorced'), if I do not come back after the septennate, we must wait one year (after the Sabbatical year). Ned. VIII, 1 וְכִי שֶׁ אִסּוּר בְּכָל הַשָּׁנָה (not the Sabbath) if a person, during a Sabbatical year, vows abstinence, using the word 'this shabu'a', he is bound the entire coming septennial period and the seventh year of the expiring Sabbatical period. Ib. וְכִי שֶׁ אִחֵר אִסּוּר but if he says, 'one septennate', he is bound from date to date, i. e. counting seven years from the day of the vow; a. fr.—Pl. as ab. Y. Sabb. X, 17<sup>a</sup> טוֹפֵן שֶׁ שְׁבִירָא לְשָׁנָה שֶׁ שְׁבִירָא it is not possible that during fourteen years the fourteenth day of Nisan should not occur on a Sabbath; Y. Pes. VI, 33<sup>a</sup> בּוֹט שְׁבִירָא שְׁבִירָא שְׁבִירָא (corr. acc.).

שְׁבִירָא, שְׁבִירָא, שְׁבִירָא f. ch. same, week. Targ. O. Gen. XXIX, 27, sq. ed. Berl. (oth. ed. שְׁבִירָא; ed. Ven. שְׁבִירָא...). Targ. Lev. XXIII, 16. Targ. Job. I, 4 שְׁבִירָא Ms. (ed. שְׁבִירָא). Ib. 13 שְׁבִירָא Ms. (ed. שְׁבִירָא); a. e.—Pl. שְׁבִירָא, שְׁבִירָא, שְׁבִירָא. Targ. Deut. XVI, 9, sq. Targ. Lev. XXIII, 15; a. e.—Meg. Taan. ch. I; Taan. 17<sup>b</sup>; Men. 65<sup>a</sup> הַיּוֹם הַזֶּה הַיּוֹם הַזֶּה the Feast of Weeks. Ib. 66<sup>a</sup> מִצְוָה לְמִימֵי שֶׁ... it is proper to count (the 'Omer) by days and by weeks; Hag. 17<sup>b</sup>; R. Hash. 5<sup>a</sup>; a. e.

שְׁבִירָא, שְׁבִירָא f. = next w. Targ. Y. I Deut. XXXII, 40 (ed. Vien. שְׁבִירָא h. form; Y. II שְׁבִירָא). Targ. Ps. X, 12. Targ. Jud. XXI, 5; a. e.—Shebu. 26<sup>a</sup> דְּהִכִּי רַב I take an oath on it that Rab said thus. Ib. רַב רַב שְׁבִירָא he remembers his oath. B. Mets. 5<sup>b</sup>, a. fr. חֲשִׁידֵי אֵשׁ, v. חֲשִׁידֵי אֵשׁ. Lev. R. s. 29 (play on שְׁבִירָא, Lev. XXIII, 24) רַב רַב שְׁבִירָא וְכִי R. B. called it the month of the oath, for in it the Lord swore unto Abraham &c.; Pesik. Bahod., p. 154<sup>a</sup>; a. fr.





*tribe*. Tanh. l. c. וכ' לומר הוא היה זהו וכ' this tribe (of Levi) is wont to be counted &c. Num. R. s. 5, beg. (ref. to Ps. XXXIII, 18) זהו שבט של לוי וכ' this means the tribe of Levi whose members sit hoping &c.; ib. לשי לוי... לשי לוי those are the twenty-four gifts assigned to the tribe of Levi. Y. Ter. I, 40<sup>d</sup> top מפני גזל הש' because it is an injustice to the tribe (of Levi, giving them unnecessary trouble). Pes. 80<sup>a</sup> קודל אחר איקרי קודל א' one tribe is called a community, v. קנהל; ib. אחר טמא וכ' even if one tribe is unclean (and prevented from offering the Passover sacrifice) &c. Y. ib. VII, 34<sup>e</sup> וכ' אחר גורר וכ' v. גרר I; a. v. fr.—Pl. שְׁבָטִים. Gen. R. s. 98; s. 99 end, v. ירוי. B. Bath. 117<sup>b</sup> לה קאמר לשי קאמר לה perhaps the text (Num. XXVI, 55) means a distribution by tribes (as they were on entering the land)? Sabb. 146<sup>a</sup> וכ' ש' ו' יעקב הוליד י"ב שבטים Jacob begat twelve tribes (sons) in whom there was no blemish. Ib. 147<sup>b</sup> הש' עשרה the ten tribes (the kingdom of Israel). Snh. X, 3 (110<sup>b</sup>) אינן הש' עשרה the ten tribes (carried into exile) are not destined to return; a. fr.

**שָׁבַט** ch. same, 1) *rod, staff*. Targ. Prov. XXII, 8. Ib. X, 13 (Ar. a. Levita שבטא). Ib. XXVI, 3; a. fr.—Y. Shek. IV, 48<sup>b</sup> bot., v. בְּרִפְרָא.—2) *tribe*. Targ. I Chr. XXVI, 32. Targ. Num. I, 4; a. fr.—B. Bath. 115<sup>b</sup> ש' גמירי... there is a tradition that no tribe shall ever be extinct; a. e.—Pl. שְׁבָטִין, שְׁבָטִין. Targ. Num. I, 16. Targ. Gen. XLIX, 28, a. fr.

**שָׁבַט** (b. h.; Assy. šabaṭu) *Shebat*, the eleventh month of the Jewish calendar, of thirty days, beginning between the first and the thirtieth of January, and ending between the thirtieth of January and the twenty-eighth of February. Targ. Zech. I, 7; a. e.—R. Hash. I, 1; a. fr.

**שָׁבַט**, v. שָׁבַט II.

**שְׁבֻטִין** m. pl. (diminut. of שָׁבַט) *shoots*. Gen. R. s. 33 משי שבטין וכ' Ar. (ed. משבטין) she (the dove) brought the olive-leaf from the young shoots of Palestine; Yalk. Gen. 59; Lev. R. s. 31 משי שבטין ארץ וכ' Cant. R. to I, 15 משבטין של וכ' Yalk. Ez. 362 משבטין של וכ'.

**שָׁבַט** (b. h.) *to capture, carry off*.—Part. pass. שְׁבֻטָא; f. שְׁבֻטָא; pl. שְׁבֻטָא. Keth. I, 2 a proselyte, a captive, and a slave, converted, redeemed, or freed at an age of less than three years and one day. Ib. 4. B. Bath. 8<sup>a</sup> bot.; Hull. 7<sup>a</sup>, a. e. פרידון, v. פרידון. Shek. II, 5 לש' מורר שבוים what is left over from a fund collected for the ransom of captives, must be reserved for the ransom of other captives; מורר ש' what is left over from a collection for a certain captive, belongs to that captive. Y. ib. II, 47<sup>a</sup> top אין פרידן ש' בש' you dare not redeem a captive by surrendering another captive. Keth. 51<sup>b</sup> הקלו בש' with regard to a woman redeemed from captivity the practice is more lenient (allowing her husband to live with her again). Ib. כש' מלכות דריי מלכות שבוים women forced by (Roman) officials come under the law of redeemed captives (are permitted to live with their husbands). Gitt. IV, 6, v. פְּרָה; a. fr.

*Nif. שְׁבֻטָא to be captured*. B. Mets. 39<sup>a</sup> שְׁבֻטָא מורידין וכ' if a person has been captured (banished), we appoint a relative to manage his property. Snh. 104<sup>a</sup> שני בני אדם שני בני אדם two persons were captured on Mount Carmel. Lam. R. to I, 16 שְׁבֻטָא... שְׁבֻטָא it came to pass that Miriam... was carried off (by the Romans), herself and her seven sons. Keth. II, 5 שְׁבֻטָא וטורורה אני I was a captive (among gentiles), but I remained pure; ib. 23<sup>a</sup> שְׁבֻטָא; a. fr.

**שְׁבֻטָא** ch. same. Targ. Num. XXI, 1. Targ. I Chr. V, 21. Targ. Ps. CVI, 46. Targ. II Chr. VI, 36. Targ. Is. XIV, 2; a. fr.—Part. pass. שְׁבֻטָא, pl. שְׁבֻטָא. Targ. O. Deut. XXXII, 42 Ms. I (ed. Berl. שְׁבֻטָא; oth. ed. שְׁבֻטָא; Y. שְׁבֻטָא; v. שְׁבֻטָא).—Ber. 56<sup>a</sup> שְׁבֻטָא וטורורה וכ' that the Romans came and made thee captive, v. שְׁבֻטָא IV.

*Ithpa. שְׁבֻטָא, Ithpe. שְׁבֻטָא to be taken captive, be carried off*. Targ. Gen. XIV, 14. Targ. I Sam. XXX, 3; a. fr.—B. Mets. 39<sup>b</sup> שְׁבֻטָא אירודי וכ' she was captured and one of her daughters. Keth. 23<sup>a</sup> שְׁבֻטָא בנדיה וכ' the daughters of Mar Samuel were captured. Keth. IV, 8 שְׁבֻטָא, v. פְּרָק; a. e.

**שְׁבֻטָא** m. (b. h.; preced.) *captivity, prison*. Hor. III, 7 מבריה הש'... מבריה הש' a woman has the precedence of a man with regard to clothes and to relief from prison.

**שְׁבֻטָא** ch. same, *captivity*; (collect. noun) *captives*. Targ. O. Ex. XII, 29. Targ. Is. XX, 4. Targ. O. Deut. XXI, 10. Ib. 11 (ed. Vien. שְׁבֻטָא). Targ. Is. LII, 2 שְׁבֻטָא ed. Wil. (ed. Lag. a. oth. שְׁבֻטָא or שְׁבֻטָא); a. fr.—Pl. שְׁבֻטָא. Targ. O. Deut. XXXII, 42, v. שְׁבֻטָא.—V. שְׁבֻטָא.

**שְׁבֻטָא** m. (preced.) *captor, marauder*.—Pl. שְׁבֻטָא. Targ. II Chr. VI, 36 שְׁבֻטָא. Targ. Is. XIV, 2 (ed. Wil. שְׁבֻטָא).—Y. Ter. VIII, 46<sup>a</sup> שְׁבֻטָא וכ' marauders invaded a town, and one of them &c.

**שְׁבֻטָא**, v. שְׁבֻטָא ch.

**שְׁבֻטָא** m. (b. h. שְׁבֻטָא; שְׁבֻטָא; cmp. שְׁבֻטָא) *chip*; ש' דנור *spark*.—Pl. שְׁבֻטָא. Targ. Y. Gen. XV, 17.

**שְׁבֻטָא** f. (b. h. שְׁבֻטָא) *captivity, capture*. Kidd. 21<sup>b</sup> (ref. to Deut. XX, 11) בשעת ש' (if you see and desire her) בשעת ש' at the time of making captives; Sifré Deut. 211.

**שְׁבֻטָא** ch., v. שְׁבֻטָא ch.

**שְׁבֻטָא**, v. שְׁבֻטָא.

**שְׁבֻטָא**, v. שְׁבֻטָא I.

**שְׁבֻטָא** m. (v. שְׁבֻטָא) *rod*; ש' ככבא רש' *shooting star or comet*. Ber. 58<sup>b</sup>, v. זֶרֶק.

**שְׁבֻטָא** f. = h. שְׁבֻטָא, *captivity*; (collect. noun) *captives; booty*. Targ. Ps. LXVIII, 19. Targ. Y. Deut. XXI, 10, sq. (ed. Vien. שְׁבֻטָא); ib. 13 (ed. Vien. שְׁבֻטָא). Targ. Lam. I, 5; a. fr.—Pl. שְׁבֻטָא, שְׁבֻטָא. Targ. Y. Gen.













