

b.Az. lectured without saying something novel?; Y. Hag. I, beg. 75^d; Y. Sot. III, 18^d bot.; a. fr.—3) (v. שְׁבִיחָה) to appoint a Sabbath camp as the center for Sabbath movements. Pes. III, 7 (49^a) לְשִׁבּוֹת שְׁבִיחָתָא דְרַשְׁוִי... if a person goes away from home... in order to transfer his Sabbath camp for some secular (social) purpose. Erub. 51^a לְשִׁבּוֹתָא שְׁבִיחָתָא for those who appoint a Sabbath camp (when on the road near the beginning of the Sabbath), v. פְּאָז; a. fr.—Part. pass. שְׁבִיחָתָא allowed to rest, abandoned. Sifra B'har, Par. 1, ch. I (ref. to הַרְאִיךָ, Lev. XXV, 6) מִן הַשְּׂמוּרָה... בְּאֵרֶץ מִן הַשְּׂמוּרָה thou mayest (in the Sabbatical year) eat of what is abandoned in the earth (that which grows without special cultivation, manuring &c.), but not of what is watched in the earth (of a field more than ordinarily ploughed); Yalk. Lev. 659.

Hif. הִשְׁבִּיחָה to cause to cease, remove. Y. Ber. IV, 7^d bot. שְׁבִיחָתָא שְׁבִיחָתָא שְׁבִיחָתָא that thou mayest break and remove the yoke of the evil inclination &c.; ib. שְׁבִיחָתָא שְׁבִיחָתָא שְׁבִיחָתָא that thou mayest remove it (the leaven of evil) from within us &c.—V. הִשְׁבִּיחָה.

שָׁבַת ch. same, to rest; to observe the Sabbath. Targ. Ex. XXXI, 17. Targ. O. ib. XVI, 30 ed. Berl. (oth. ed. כְּרוּ). Targ. Y. Lev. XXIII, 32.—Y. Maas. Sh. V, 56^a top וְנָחֵה וְנָחֵה וְנָחֵה and went down to observe the Sabbath in his own house; ib. חָזַר סִלְקִין שְׁבִיחָתָא וְכִי went up and celebrated the Sabbath at the Temple; Lam. R. to III, 9 וְשִׁבְתָּן (read: וְשִׁבְתָּן).—[Y. Maas. Sh. l. c. שְׁבִיחָתָא, read: שְׁבִיחָתָא, v. שְׁבִיחָתָא I.]

שְׁבִיחָה f. (b. h.; preced.) 1) day of rest, Sabbath.—שְׁבִיחָה v. בְּרֵאשִׁיטָה, v. בְּרֵאשִׁיטָה, Sabb. I, 1 הַשְּׂמוּרָה הַשְּׂמוּרָה the laws concerning the carrying of objects from one territory (שְׁבִיחָתָא) to another on the Sabbath, v. הַשְּׂמוּרָה. Ib. 2^b חֵטְא דְעִיקָר הוּא הוּא here where the Sabbath law is the main subject. Ib. 10^b וְשֵׁי שְׂמֵהּ I have a precious gift in my treasury, its name is Sabbath. Ib. 119^a וְשֵׁי שְׂמֵהּ וְכִי we (Jews) have a certain spice, its name is Sabbath, which we put into it (the Sabbath dish), and its flavor spreads. Ib. 117^b בְּשַׁבְּתָא אֵין לְבָצִיעַ וְכִי on the Sabbath one must break bread (say the blessing) over two loaves. Ib. לְעוֹלָם... one should always be early in making the purchases for the Sabbath. Ib. 118^a וְכִי עֲשֵׂה שְׁבִיחָתָא v. פְּרָקָה. Ib. 119^a הַמְלַכָּה בּוֹאִי... come ye, and let us go forth to meet queen Sabbath. Ib. 2^b בְּעֵרֵב שְׁבִיחָתָא שְׁבִיחָתָא two ministering angels escort man on the Sabbath eve from the synagogue to his house; v. אֲחִירָא כְּדִן וְכִי the good angel says, may it be thus the next Sabbath, and the evil angel says Amen against his will. Ib. לֹא הָיָה יְרוּשָׁלַיִם הַשְּׂמוּרָה... Jerusalem was destroyed for no other reason than because they desecrated the Sabbath there. Mekh. Ki Thissa וְכִי מְסוּרָה וְכִי לְכַסּוּ, v. מְסוּרָה. R. Hash. IV, 1 שְׁבִיחָתָא שְׁבִיחָתָא שְׁבִיחָתָא which falls on a Sabbath day; a. v. fr.—Ber. 28^a, a. e. הַשְּׂמוּרָה שְׁבִיחָתָא שְׁבִיחָתָא whose Sabbath was it, i. e. whose turn to preach was it?—Pl. שְׁבִיחָתָא. Sabb. I. c. וְכִי שְׁבִיחָתָא... if Israel were to observe two Sabbaths properly, they would at once be redeemed. Yeb. 93^a שְׁבִיחָתָא וְיָמִים טוֹבִים Sabbaths and festivals; Keth. 110^b; a. v. fr.—2) week. Ned. VIII, 1 וְשֵׁי הַשְּׂמוּרָה וְשֵׁי שְׁבִיחָתָא.

שְׁבִיחָתָא (if one says on a Sabbath day, 'I vow abstinence from wine) this Sabbath', he is forbidden to drink wine the whole (incoming) week and the week just expiring. Men. 65^b בְּשִׁבְתָּא דְבַשְׁמַיָא during the week, opp. בְּשִׁבְתָּא on the Sabbath day; a. fr.—Pl. as ab. Is. 66^a שְׁבִיחָתָא וְכִי when do you find seven complete weeks (between Passover and Shabuoth)? When you begin to count from the evening. Pesik. Ha'om., p. 69^b וְכִי שְׁבִיחָתָא during those seven weeks between Passover &c.; a. fr.—שְׁבִיחָתָא Sabbath, name of a treatise, of the Order of Mo'ed, of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

שְׁבִיחָתָא, שְׁבִיחָתָא, שְׁבִיחָתָא ch. same, 1) Sabbath. Targ. Ex. XVI, 25, sq. Targ. Y. ib. 23 קוֹדֶשֶׁת (O. שְׁבִיחָתָא, ed. Berl. שְׁבִיחָתָא, v. next w.). Targ. Is. LVIII, 13; a. fr.—Ber. 28^a וְכִי שְׁבִיחָתָא shall one (of them) preach one Sabbath, and the other the next Sabbath (alternately)? There will be jealousy. Sabb. 119^a וְכִי רְקִבְתִּי... בְּשִׁבְתָּא Gitt. 38^b וְכִי who have their meals on the Sabbath during lecturing hours. Y. Ber. II, 5^b bot. וְכִי בְּשִׁבְתָּא saw mourners on the Sabbath, and saluted them; a. fr.—Pl. שְׁבִיחָתָא. Targ. Hos. II, 13 שְׁבִיחָתָא (ed. Wil. שְׁבִיחָתָא).—Ber. l. c. וְכִי let R. G. lecture three Sabbaths in succession, and R. El. b. Az. every fourth Sabbath. Snh. 67^b וְכִי כָל מַעְלֵי שְׁבִיחָתָא (some ed. sing.) every Sabbath eve; a. e.—2) week. Targ. Esth. II, 9; a. e.—Gen. R. s. 11 הַיּוֹם הַשְּׂמוּרָה the first day of the week; a. e.

שְׁבִיחָתָא f. (preced.) rest, solemn observance. Targ. O. Ex. XVI, 23 (h. text שְׁבִיחָתָא), v. preced. Ib. XXXI, 15 שְׁבִיחָתָא (ed. Berl. (ed. Vien. שְׁבִיחָתָא; Y. שְׁבִיחָתָא); a. fr.

שְׁבִיחָתָא, שְׁבִיחָתָא, v. שְׁבִיחָתָא.

שְׁבִיחָתָא, שְׁבִיחָתָא, שְׁבִיחָתָא 1) (b. h.) pr. n. m. Sabbathai. Yoma 83^a; B. Bath. 90^b פִּירֵי אֲצִירֵי, v. אֲצִירֵי. Bets. 32^b בְּרֵי מְרִינִים שְׁבִיחָתָא. Y. Shebi. II, 34^a דְּצִדְוִקִי (ed. Krot. שְׁבִיחָתָא). Y. Succ. IV, end, 54^d שְׁבִיחָתָא. Y. Hall. II, 58^c. Y. Snh. VIII, beg. 28^a; Bab. ib. 69^a; a. fr.—2) the planet Saturn. Sabb. 156^a הוּא גְבוּרָה דְמַחְשְׁבוֹתָא בְּשִׁלְתִּין Ms. O. (ed. מחשבותיה) he who was born under Saturn shall be a man whose plans will be frustrated (בְּשִׁלְתִּין being the Chald. equivalent of שְׁבִיחָתָא). Gen. R. s. 10 וְכִי יוֹמָא שְׁבִיחָתָא there is a planet which completes its circuit in thirty years; it is Saturn. Pirké d'R. El. ch. VI וְכִי שְׁבִיחָתָא Saturn rules on the fourth day of the week. Pesik. R. s. 20; a. e.

שְׁבִיחָתָא, v. שְׁבִיחָתָא.

שְׁבִיחָתָא, v. שְׁבִיחָתָא.

שְׁבִיחָתָא (b. h.; emp. גְבוּרָה) to be high, exalted, strong.

Pl. שְׁבִיחָתָא to overpower (emp. הִתְקַח). Tem. 16^a (ref. to I Chr. IV, 10) מְלַשְׁנָתָא... לְבַלְתִּי עֲצִבִי that the evil inclination may not have power over me so as to prevent me from studying; Yalk. Josh. 27 יִסְגַּפְנִי (corr. acc.).

שְׁבִיחָתָא ch. same.

Pa. שְׁבִיחָתָא to elevate, lift up, strengthen: Targ. Ps. XX, 2.

Ib. XCI, 14. Targ. Prov. IV, 6 דרשן שגביון ed. Lag. (ed. דרשן שגביון; oth. ed. דרשן שגביון); a. e.

שגביון pr. n. m. S'gabion. Tosef. Ter. II, 13 ראש ש' ראש ed. Zuck. (Var. שגביון) S. chief of the synagogue of Achzib.

שגב (b. h.) [to be excited, confounded,] to err, do wrong inadvertently; to act under a wrong impression. Ker. IV, 1 באיזה מדן ש'... if he had connection with one of them under the impression that it was his wife, and it is unknown with which of them. Ib. II, 4 אר' אר' עשה בה אר' with reference to her the law puts the wilful transgressor on a level with the inadvertent (obliging him to offer a sacrifice). Sabb. 69a במלאכות ש' במלאכות or he acted inadvertently with regard to labors (not knowing that such a labor was forbidden on the Sabbath), but consciously as regards the Sabbath. Ib. בזה ובוה' ש' if he was in error as to both. Ib. בזה ובוה' בלא וזכרה שבה' he must be ignorant of the prohibition (לא) and of the eventual punishment of extinction (כרה); a. v. fr.

Hif. שגב to confound. Yalk. Gen. 146 משיגין, v. שגב.

שגב f. (b. h.; preced.) inadvertent act, error. Ker. I, 2 ועל שגביתם חטאתם... ועל שגביתם חטאתם for the following acts one incurs the punishment of extinction if wilfully committed, and is bound to bring a sin-offering if committed inadvertently. Ib. II, 2 דודין כש'... the following must offer a sacrifice for their wilful acts as if they were inadvertent ones. Sabb. 70a (in Chald. dict.) קרבן אש' דרשיב רחמנא אמאי אש' for what act does the Law demand a sacrifice? Only for an inadvertent act. Ib. 69a שגביתם שמה' ignorance as to eventual liability to a sacrifice is called inadvertency; Shebu. 26b. Ib. איזודי שגב' how is inadvertency in a vain oath with regard to a past event possible?; a. v. fr.—M. Kat. 18a, a. fr. דודאי כש' שרצאה מלפני השליש (fr. Koh. X, 5) and it was as an error proceeding from the ruler, i. e. his ominous words, although not meant as such, came true.—Pl. שגביתם. Sabb. 70a (in Chald. dict.) הרם חרם שגב' חכא טובא ש' there it is only one error, here there are several. B. Mets. 33b, v. זרין. Y. Shebu. I, 33a 'הש' חטאתם אלו הש' (Lev. XVI, 21) this refers to inadvertent acts; a. fr.

שגביתא ch. same.—Pl. שגביתא. Lev. R. s. 5, end (ref. to Ps. XIX, 13) מן ש' דעבריתא קמך (release me) from the inadvertent sins which I may have committed before thee; Midr. Till. to Ps. XIX שגביתא (ed. Bub. שגביתא); read: שגביתא.

שגביתא m. = h. שקד, almond, almond-tree. Targ. Koh. XII, 5.—Pl. שגביתא. Targ. O. Gen. XLIII, 11. Targ. O. Num. XVII, 23.

שגביתא, v. שגביתא.

שגביתא, v. שגביתא.

שגביתא, v. sub שגביתא.

שגביתא m. (שגביתא) disturber, mischief-maker. Targ. Prov. XXVI, 20 Ms. (ed. שגביתא; h. text נרגן).

שגביתא, v. sub שגביתא.

שגביתא (b. h.; cmp. נגה, נגה) to be bright.

Hif. שגביתא (cmp. נבט, Hif.) 1) (with ב) to look at; to consider. Bets. III, 6 אין משגיחין בקב' וב' you must not look at the scales at all, i. e. on the Holy Day you dare not use the scales at all, even if you employ some substitute for weights; Y. ib. 62a bot.; Tosef. ib. III, 5. Ber. 52a אין משגיחין בבר' קיל' we do not consider a voice from on high, i. e. we are not guided in our decisions by a bath kol (v. בר' I); a. e.—2) (with על) to look for, care for, mind. Y. Keth. VIII, 3b אין ברייה משגיחה עליה and nobody will care for her (to assist her in her bereavement). Ber. 34b לא דרין משגיחים עלי' they would have paid no attention to his prayers. Snh. 99a כל מי שאינו משגיח על כל דמי דמשתנה he who disregards the Mishnah; a. fr.

שגביתא ch., Af. שגביתא same, 1) to look. Targ. Cant. II, 9.—2) to care for, mind. Targ. Job XXII, 2; a. e.—Y. B. Bath. V, beg. 15a בשרה בור' רלא משגיח עליה in the case of an uncultivated field, about which the owner does not care (if people gather its spontaneous growth). Y. Snh. III, 21c אברו ליהו' משגיחין רבנן מימר' וב' would the rabbis (you) mind to say a word of the Law? Y. Nidd. II, end, 50b מאי רבי משגח עלינן וב' what reason had the master (you) to care for us (consult our opinion) this day? Succ. 31a בה' א' ולא א' v. צניח. Ib. לא משגיחיהו בה' and you pay no attention to her? Gen. R. s. 32 לא א' the Biblical text paid no attention to it and did not consider it at all; Cant. R. to IV, 4 ביה עילוי קרייה' א' (strike out עילוי); a. fr.

שגביתא (b. h.; cmp. שגב) to be confused; to reel; to err. Midr. Till. to Ps. VII ש' אימרי ש' when did he (David) err? When Saul pursued him. Ib. אדם וב' v. infra; a. e.

Hif. שגביתא to cause to reel; to lead astray. Yalk. Ps. 829 מה דגפן דהו'... וכסוף דהיא מגרה את קרנה וקרניה משגיחין as in the case of the grape,—you cut it, and it is silent, you tread it, and it is silent, but at the end it stirs up its horns (like an angry bull), and its horns cause man to reel, and thrust him down; Yalk. Gen. 146 משיגין (fr. שגב); Midr. Till. to Ps. LXXX, 9 (corr. acc.). Ib. to Ps. VII (ref. to Job XII, 16) רברי חוריה רברי if a man wants to go astray in the interpretation of the words of the Law, the words of the Law will lead him astray (ed. Bub. רברי חוריה); a. e.

שגביתא ch. same, 1) to reel, be intoxicated. Targ. Prov. XX, 1.—Yeb. 63b נפל ש' he reeled (from fright) and fell down.—2) to err, deviate. Targ. Prov. XIX, 27; a. e.—3) to be lost, missed. Targ. Num. XXXI, 49 (h. text נפקר). Targ. Jud. XXI, 3 (some ed. למסגי, corr. acc.). Targ. O. Gen. XXXI, 39. Targ. Zech. XI, 16; a. fr.

Af. שגביתא 1) to lead astray. Targ. Prov. XXVIII, 10.—2) to miss the aim. Targ. Jud. XX, 16 משגיח (read: משגיח, v. Rashi).

שגירא, שגירא = שגיר. Lev. R. s. 9 (ed. Wil. 'ס); Yalk. Ps. 763, v. שגירא I ch.

שגירא f. (שגיר) error, inadvertency.—Pl. שגירא. Midr. Till, to Ps. VII ed. Bub. על כל ש' שעשיתי מדול וסלח לי forgive me and pardon me for all inadvertent wrongs that I may have committed. Ib. to Ps. XIX ed. Bub., v. שגירא.

שגירא ch. same.—Pl. שגירא. Midr. Till, to Ps. XIX, v. שגירא.

שגירא, v. שגירא.

שגירא, v. שגירא.

שגירא f. (שגיר) confused, bewildered. Gitt. 70^b שגירא his mind is confused (by the fear of death), opp. צילתא, v. צילתא.

שגירא f. (b. h.; שגל, changed by Massorah into שכב; cmp. king's wife or mistress. R. Hash. 4^a (ref. to Neh. II, 6) כלבתא... אמר ש' מאי what is shegal? Said Rabbah..., a she-dog. Ib. (ref. to Ps. XLV, 10) כלבתא היא ו' if shegal meant dog, what good tidings did the prophet announce for Israel? Ib. מלכתא היא ו' shegal means in general queen, and that opinion of Rabbah... (as regards Neh. I. c.) is a tradition &c.—Pl. שגירא (fr. שגלן). Snh. 95^b.

שגירא, Pi. שגירא (v. שגיר) 1) to smooth, plane, polish. Kel. XXII, 10 שגירא... שגירא the boards in a bath which one planed; (Maim.: which one joined with bamboo, v. next w.).—2) to bend. Gen. R. s. 26 (play on שגירא, Gen. VI, 3) שגירא I will bend them through suffering; (Rashi) שגירא I will bend them (break their power) one through the other; ib. שגירא because I had not bent them through suffering; Yalk. ib. 44.

שגירא (שגירא) m. (preced.) joint made of twisted reed (bamboo), hinge.—Pl. שגירא or שגירא. Gen. R. s. 26 (v. preced.) שגירא (or שגירא) what keeps the door in position? Its hinges. Kel. X, 6 שגירא (Ar. a. Bart. 'בשג) if he joined the boards with tenons or with hinges (Maim.: with bamboo, v. שגירא).

שגירא, שגירא ch. same.—Pl. שגירא. Koh. R. to IX, 18 (expl. שגירא, II Kings XVIII, 16) שגירא the Rabbis say, it means the (gilt) hinges.

שגירא, Yalk. Josh. 22, v. שגירא.

שגירא (Shaf. of שגיר; cmp. שגיר) to run, flow.—Part. pass. שגירא; f. שגירא fluent, spoken without hesitation. Ber. V, 5 שגירא if my prayer is fluent in my mouth, I know &c., v. שגירא; Tosef. ib. III, 3 שגירא ed. Zuck. (Var. שגירא).—[Cant. R. to I, 15 שגירא, v. infra.]

Pi. שגירא 1) to speak with fluency. Ex. R. s. 9 שגירא when they recited (these verses) the whole night with fluency, they considered it a good

sign &c.—2) to make run, to send. Tanh. Mick. 8 רפוש ו' and send them up before me; Gen. R. s. 91. Ib. ו' and sent (messengers) out for them to hunt them up &c. Tosef. Sabb. XIII (XIV), 9 ו' and to their commander he sent a present of fifty denars. Ber. 51^a, sq. שגירא he sends it as a gift to his household. Snh. 59^b שגירא he sent out one (serpent) to the south &c. B. Bath. 146^a. Sot. 35^b שגירא, v. שגירא a. fr.—Part. pass. שגירא; f. שגירא. Cant. R. to IV, 1, v. שגירא; ib. to I, 15 שגירא corr. acc.).

Hif. שגירא [to speak fluently,] to improvise a prayer, change the established form. Y. Ber. V, 9^c שגירא if a reader improvises two or three sections (of the Prayer of Benedictions), we do not make him go back and recite the established form.

שגירא I ch. same, 1) to run, flow. Targ. Jer. XIII, 17 (ed. Wil. שגירא Pa., shed). Ib. IX, 17 (ed. Wil. Pa.).—2) to drag. Hull. 51^a שגירא Tosaf. (ed. שדרן) they dragged their hind legs.

Pa. שגירא 1) to cause to run, shed. Targ. Jer. I. c., v. supra.—2) to send. Targ. Y. Ex. XXIII, 20.—3) to cast; (of beasts) to give birth. Ib. XIII, 12 שגירא (not שגירא). Targ. Jer. XXII, 19.—Part. pass. שגירא; f. שגירא; p. שגירא. Ib. VII, 33; XXXVI, 30. Targ. Deut. XXVIII, 26. Targ. Is. V, 25, a. e.

Af. שגירא 1) (neut. verb.) to run over. Y. Sabb. VIII, 9^b bot. שגירא R. Aha's eye ran over the whole Torah, and he did not find (that the word appeared 39 times).—2) to cast an eye. Y. Kil. IX, 32^b bot.; Y. Keth. XII, 35^a bot. שגירא (not שגירא) at that moment I let my eyes run (reviewed in my mind) the whole &c., v. שגירא.—3) to improvise, change the established form of a prayer. Y. Ber. V, 9^c שגירא (read שגירא) he changed one section of the Benedictions. Ib. שגירא he changed the benediction which closes with makhti'a zedim (the twelfth section) at the end of it.

שגירא II (preced.; cmp. שגירא) to heat. Targ. Ez. XXXIX, 9.—Sabb. 109^b שגירא she heated the oven and swept it &c.—Part. pass. שגירא; f. שגירא. Yoma 29^a שגירא (in which it is easy to kindle a fresh fire), opp. שגירא.

שגירא III pr. n. m. Sh'gar, one of Haman's ancestors. Targ. Esth. V, 1; Targ. II Esth. III, 1.

שגירא m. (b. h.; שגיר) 1) [that which is cast,] birth, foetus, premature birth. Bekh. 3^a (ref. to Ex. XIII, 12) שגירא Rashi Var. 'the first cast of an animal', even the premature first birth of an animal is sacred; (ed. שגירא that which dwells in an animal).—2) run, flight (of a dove). B. Bath. II, 5 שגירא a far as the dove flies (for food).

שגירא, שגירא m. (שגיר I) that which is cast away; שגירא dates after being pressed out for beer, refuse. Keth. 80^a top.

שְׁגָרָה m. (שְׁגַר I, 2) dragging or casting the legs, hip-disease. Hull. 51^a נקטתה... הארי ש' נקטתה... (Ms. M. שגרוה, Ar. שגרו, v. Rabb.D.S.a.l. note) there was a case of lambs... that dragged their hind legs (v. שְׁגַר I), said R. Yemar, that is a case (of which, when occurring with a man, we say) 'hip-disease has seized him' (which does not rise from a severance of the spinal cord). Ib. 'hip-disease is a frequent disorder, severance of the spinal cord is unusual. Gitt. 69^b לשי' as a remedy for hip-disease, let one take &c.

שְׁגָרָה m. pl. (שְׁגַר I) [rivulets,] slopes. Y. Bicc. I, end, 64^b רבישן מינהון ש' רבישן מינהון של זה וכן (v. קְרַר I) the slopes of Beshan (will find that) they are part of them (of the regions flowing with milk and honey).

שְׁגָרָה m. (שְׁגַר) messenger, ambassador. Y. Shebu. I, 32^d לשני מלכים ושני שְׁגָרָהוֹן מלכו... ושְׁגָרָהוֹן של זה וכן as in the case of two kings and their two ambassadors, this one's king being higher in rank than the other's king, and this king's ambassador higher than the other king's ambassador, but this one's ambassador is not higher than the other ambassador's king.—Pl. שְׁגָרָהוֹן, v. supra.

שְׁגַש I (apocop. of שְׁגַש, transpos. of גשגש, v. שְׁגַש; cmp. גִּשְׁשָׁה, a. פִּסְכֵס פִּסְכָּה) to feel around, dabble, fumble. Tanh. P'kundé 3 עולם שני רומה לחויר שרוא שְׁגַש וכן in the second period man is like the swine that searches in the dunghills: so does the child two years old dabble in dirt.

שְׁגַש II, Pl. שְׁגַש (v. שְׁגַש) to confuse. Yalk. Gen. 150 בְּשִׁיחַ כְּרִיב וישגם, Gen. XLIV, 4, 6) והשגהם a. שְׁגַש it is written with (may be read as) Shin, confuse them with words, now soft and now hard; and so did he, vayasshigem, he confused them &c.

שְׁגַש ch., Pa. שְׁגַש same. Targ. Y. Ex. XXIII, 27 (O. Var. וְשָׁשָׁה, Ms. III וְשָׁשָׁה; v. Berl. Targ. O. II, p. 27; h. text וְשָׁשָׁה. Targ. O. ib. XIV, 24. Targ. O. Deut. VII, 23; a. fr.—B. Bath. 9^b, sq. עולא מְשַׁשׁ וכן [v., however, שְׁגַש].

Ithpa. שְׁגַש to be confused, perplexed, excited. Targ. II Esth. VI, 10. Targ. I Kings I, 41; 45 (h. text והגם). Targ. Ps. XXXIX, 7 (h. text והמיון). Ib. XLVI, 4 מְשַׁשְׁתִּין (מחרגשין); a. fr.—Targ. Jer. XXIII, 19 (h. text מחרגולל). Ib. XXV, 16, v. שְׁגַש.

שְׁגַש (= סגסג = שגשג, denom. of שְׁגַר I) to be debased. Lev. R. s. 18 שְׁגַשְׁתוּן בִּי וכן you acted basely towards me, as it is said (Ps. LXXVIII, 36) &c.; Yalk. Is. 287 שְׁגַשְׁתוּן ככסא [סיגים] מצופה על חרס וכן (שְׁגַשְׁתוּן) you were base like 'an earthen vessel overlaid with silver [dross]' (Prov. XXVI, 23), as it is written (Ps. l. c.) &c.

Pa. שְׁגַש to debase. Lev. R. l. c. שְׁגַשְׁתוּן אורחא וכן you debased your manners, as it is written (Prov. l. c.), 'an earthen vessel' &c.—B. Bath. 9^a sq. ארחיהו דארימיהו דארימיהו a child that caused the deterioration of his mother's

ways (who refused his mother's entreaties until she uncovered her breasts, saying, look at the breasts that gave thee suck).

שְׁגַש same, v. supra.

שְׁגַש (Palp. of שגג) to confuse, perplex.

Ithpalp. שְׁגַש to be confused, excited; to rage. Targ. Jer. XXV, 16 Ms. (ed. ורש"י).

שְׁגַש f. (שגש) excited, agitated. Gen. R. s. 87, beg. (expl. המרה וכן, Prov. VII, 11) ש' וטעיה (Ar. בייבא; Yalk. ib. 145, a. Yalk. Prov. 940 בוכה, read: בְּרִיכה) she is agitated and runs about; v. בִּין.

שְׁד m. (שְׁדָר) furrow.—Pl. שְׁדָר, שְׁדָר. Gen. R. s. 42 (expl. עמק השדים, Gen. XIV, 10) ש' חלמים (the valley was called Siddim,) because it was made up into siddim, (which means) furrows; another explanation (as if שְׁדָר), because it fed its children like breasts; Yalk. ib. 72 (corr. acc.).

שְׁד m. (b. h.; שְׁדָה, v. Ges. Thes. s. v.) female breast. Tosef. Sot. IV, 8 (ref. to לשד, Num. XI, 8) מה שד זה עיקר וכן (ed. Zuck. (Var. רד) as the breast is essential for the child and everything else is of secondary import, so was the manna &c.; as the breast does not harm the child, even if it suck it an entire day &c.; as the child finds in the breast all tastes &c.—Du. שְׁדָר, pl. constr. שְׁדָר. Gen. R. s. 42; Yalk. ib. 72, v. preced. Tanh. Sh'moth 25 ורדיוקים and the sucklings found in the manna a taste like that of the milk from their mothers' breast (ref. to Num. l. c.). Ber. 3^a. Sot. 30^b; a. fr.

שְׁדָר m. (b. h.) demon. Yoma 75^a (לשד לשד, Num. XI, 8) מה שד זה מחרפק וכן as the demon changes into many colors (appearances), so did the manna change into many tastes. Snh. 67^b דקפיד אמנא שד from here we learn that the conjured demon cannot create anything smaller than a barley corn; a. fr.—Pl. שְׁדָר, שְׁדָר. Lev. R. s. 22 (ref. to Lev. XVII, 7) ש' אלנא... ויאין this s'irim means demons; שְׁדָר... ויאין and this shedim (Deut. XXXII, 17) means s'irim (ref. to Is. XIII, 21). Snh. l. c., v. שְׁדָר; a. fr.—Fem. שְׁדָר, שְׁדָר, pl. שְׁדָר. Pesik. R. s. 15 (expl. שדוה ושדוה, Koh. II, 8) ש' שדוה ושדוה male and female demons; Pesik. Hahod. p. 45^b before Solomon sinned, ש' היה רודה בשדוה וש' he ruled over all sorts of demonesses.

שְׁדָר ch. same. Sabb. 67^a לש' לימא הכי וכן against a demon say this &c. Ib. לשי רביח חכסא for the demon of the privy. Erub. 43^a; Pes. 110^a יוסף ש' the demon Joseph; a. fr.—Lev. R. s. 5 ש' שדוהו וכן Sheda &c., v. שְׁדָר.—Pl. שְׁדָר, שְׁדָר, שְׁדָר. Targ. Deut. XXXII, 17. Targ. Y. I ib. 10. Targ. Is. XIII, 21 (h. text שְׁדָר, v. preced.). Targ. Lev. XVII, 7 (O. ed. Vien. שְׁדָר); a. fr.—Pes.l.c. אשמדאי מלכא דש' Ashm'dai, king of the demons; Gitt. 68^a; a. fr.—Gen. R. s. 63; Yalk. ib. 114 (expl. איש

שָׂדָה Gen. XXVII, 11) גבר שדיין (not שדיין) a man (worshipper) of demons (ref. to שְׂדֵימָא, Is. XIII, 21).

שָׂדָה, v. שְׂדֵי.

שָׂדָה, v. שְׂדֵי I.

שָׂדָה (b. h.) to overpower, rob. Pesik. R. s. 26 יבואו יושבדיך let the plunderers come and plunder her; Yalk. Jer. 262 יבואו השונאים וישודו בה (not בהם).

Pi. שָׂדָה same, v. supra.

Nif. שָׂדָה to be robbed. Gen. R. s. 75 (ref. to Ps. XII, 6) when do I rise? When I see the poor robbed and the needy in anguish; Yalk. Ps. 625; Yalk. Zech. 569.

שָׂדָה, v. שְׂדֵי.

שָׂדָה (b. h.; cmp. צָדָה) to join, arrange, direct.

Pi. שָׂדָה to harrow. Pirké d'R. El. ch. XXVIII; Yalk. Gen. 76 וישודו, v. פָּחַח. Pirké d'R. El. ch. XII וישודו וישודו to plough and harrow the ground.

שָׂדָה ch., Pa. שָׂדָה same. Targ. Job XXXIX, 10 (ed. Wil. 'יש').

שָׂדָה, pl. שְׂדוֹת, v. שְׂדֵי.

שָׂדָה, v. שְׂדֵי.

שָׂדָה c. (b. h.; cmp. שָׂדָה; v. Del. Assy. Handw. s. v. sid(d)u, p. 642) tract of land, field. Shebi. I, 1, a. fr. שָׂדָה a cultivated field in which trees grow, opp. הלבן, v. לָבָן. Sifra B'huck, Par. 4, ch. XI (ref. to Lev. XXVII, 21) this proves that sadeh is of masculine gender in the sacred (Biblical) language. Arakh. VIII, 1 המקדיש את שָׂדָהוּ if a man consecrates his field. Ib. VII, 5 אחוזו... כש' אהוזו if a man bought a field of his father, and his father died, and after this he consecrated it, it is legally treated as an inherited field (Lev. XXVII, 16), contrad. to מקנה ש' a purchased field (ib. 22); a. fr.—Keth. I, 6, a. e. נסרחפת שדהו, v. סָחָה.—Tosef. Shebi. VI, 21 ירקוה סָדָה ed. Zuck. (Var. 'ש') vegetable growing in the field (in the Sabbatical year).—Pi. שְׂדוֹת Arakh. IX, 5 חוץ מן הש'... חוץ מן הש' whatever is within a city wall is legally the same as houses, except fields. Ib. 7; a. fr.

שָׂדָה, v. שָׂדָה.

שָׂדָה, v. sub 'שְׂדֵי.

שָׂדוּכָה f. (שָׂדָה) 1) quiet, peaceable. Targ. I Chr. IV, 40.—2) peace, rest. Ib. XXII, 9 (ed. Wil. שְׂדוּכָה).

שָׂדוּכָה f. (preced.) rest, ease. Targ. Ez. XVI, 49 (ed. Wil. שְׂדוּכָה; some ed. שְׂדוּכָה).

שָׂדֵי m. (b. h.) Almighty. Targ. Gen. XVII, 1. Targ. Ruth I, 20; a. fr.—Gen. R. s. 46 (homiletic etymology, ref.

to Gen. XVII, 1) די... אני הוא שאמרתי it is I who said to my world... 'it is enough'. Succ. 5^a (ref. to Job XXVI, 9) ש' מפירש ש' מזיו וכ' the Almighty separated himself from the splendor of his residence, with his cloud over him; a. e.

שָׂדָה, v. שְׂדֵי (v. אָרִי, אָרִי II) 1) to swing, throw, cast, shoot; to sprinkle, pour. Targ. O. Ex. XV, 21 ed. Lsb. a. oth. (ed. רמא). Targ. Job XXXVIII, 6 (h. text ירדו). Targ. Ps. XCI, 5 (v. שְׂדָה II). Targ. ISam. XX, 20. Targ. Lev. IV, 12 מִשְׁדָּה (infin.; h. text שָׂדָה); ib. 18 יִשְׁדוּ (fr. אִשְׁדָּה). Targ. Koh. II, 8 מְרֻבְּרֵי דְשָׂדָה (not מְרֻבְּרֵי דְשָׂדָה) gutters discharging tepid, and gutters discharging hot waters (h. text שְׂדוֹת וְשְׂדוֹת). Targ. Ps. LXXIX, 3. Ib. LXII, 9 (ed. Wil. שְׂדוֹת, corr. acc.). Targ. Lam. II, 4; a. fr.—B. Kam. 92^b לֹא תִשְׁדָּהּ I will throw down a ring for thee, and thou bow down &c. Ib. 69^b וְיִשְׁדָּהּ מֵיָא וְכ' let him pour water on it. Ib. 69^b וְיִשְׁדָּהּ לִיהוּ וְכ' and let him sprinkle it &c. Snh. 30^b, a. e. בִּירוּ נִרְגָּא וְכ' v. נִרְגָּא; a. fr.—2) to cast the spindle, to spin. Keth. 72^b שְׂדָה פִּילְכַח v. פִּלְכָה. Gitt. 69^b דְשָׂדָה דְרֻמָּה (fr. שְׂדוֹת or שְׂדוֹת), v. הִימָה I. Succ. 16^a מְשָׂדָה, v. אִשְׁלָה; a. e.

Af. שָׂדָה same, to cast, pour, shed. Targ. II Sam. XVI, 13. Targ. I Chr. XXII, 8; a. e.

Pa. שָׂדָה same. Targ. O. Ex. XV, 4 ed. Berl. (oth. ed. Pe.); Y. I ib. שְׂדָה (h. text ירדו).—[Targ. Prov. XIII, 12 מְשָׂדָה ed. Wil., read מְשָׂדָה, v. מְשָׂדָה.]

Ithpa. אִשְׁתָּדָה, Ithpe. אִשְׁתָּדָה 1) to be cast, poured out; to be shot. Targ. Jer. XXII, 19. Targ. Lam. IV, 1. Targ. Y. Num. XXXV, 33 (O. אִשְׁתָּדָה, v. אִשְׁתָּדָה). Targ. O. Ex. XIX, 18. Targ. Jer. XII, 9; a. e.—Nidd. 48^b, v. infra.—2) to be cast about, reel. Targ. Is. XXIV, 20 (h. text עָרָה).—V. אִשְׁתָּדָה—3) (v. הָאָה) to hover, fly. Targ. O. Deut. XXVIII, 49 (h. text רָאָה). Targ. Jer. XLVIII, 40. Targ. Hab. I, 8. Targ. Is. VI, 6 (ed. Lag. a. Ar. אִשְׁתָּדָה, corr. acc.).—4) denom. of שָׂדָה to be a full-developed breast. Nidd. 48^b אִשְׁתָּדָה (oth. opin. in Rashi: to be poured out, emptied, dried up), v. קָרָה; [Ar. אִשְׁתָּדָה, Var. אִשְׁתָּדָה, v. שְׂדֵי II, a. שְׂדֵי].

שָׂדָה I m. (שְׂדֵי 2) yarn. Targ. Ez. XXVII, 19 Ar. (ed. שיררין, שיררין).

שָׂדָה II (שְׂדֵי 1) [arrow, cmp. Ps. XCI, 5, v. Targ.] hot, destructive east-wind. Gitt. 31^b ש' נשיב the shadya is blowing; [Ar. s. v. אִסְרָנָה names 'ש' as south-wind; Rashi: = h. שְׂדֵימָה demoness].

שְׂדֵי, v. שְׂדֵי.

שְׂדֵי m. (שְׂדָה) at rest, at ease. Targ. Job XXI, 23 (Ms. שאנן; h. text שְׂדֵי).

שְׂדֵימָה, v. שְׂדֵימָה f. (b. h. שְׂדֵימָה) field, plain(?). Ab d'R. N. ch. VI ראה אבן ש' ונגלה וכ' (ed. Schechter) he saw a stone of the plain (a clod of earth), and took it to his mouth.

שָׁדָה, *Pi*. שִׁיבָה (v. next w.) *to negotiate, stipulate*. Sabb. 150^a ועל דזיניק וכו'... you may stipulate on the Sabbath about girls to be betrothed, and about a boy to be taught reading or a trade. Tosef. ib. XVI (XVII), 22 וכו' וכו' you must not negotiate business affairs between a husband and his wife (to reconcile them) on the Sabbath. Kidd. 44^b והוא ששָׁדָה provided they have been negotiating (with her father). Ib. (mixed dict.) אע"ג דשָׁדָה even if they have been negotiating.

Hif. שָׁדָה *to subdue, quiet*. Esth. R. s. 2, beg. (ref. to Prov. XXIX, 11 (ישבוחה וכו' (ישבוחה וכו' this refers to the Lord who quieted Ahasverus (ref. to מבשריה, Ps. LXV, 8).

שָׁדָה, *שָׁדָה*, *שָׁדָה* (v. דָּעָה a. דָּעָה; cmp. Targ. Prov. XV, 18 דָּעָה = h. שקט) [*to be sunk, settled, at ease*. Targ. Is. XIV, 7. Targ. Josh. XI, 23. Targ. Job III, 25. Targ. Y. II Deut. XXXIII, 3. Targ. Y. II Num. XXIII, 24 (ed. Vien. שָׁדָה, corr. acc.); a. fr.—Y. Yoma VIII, 45^a bot. 'אמרין לקדמיהא יש' they spoke to the first (infant in the mother's womb), and it became quiet. Y. Shebi. IX, 38^d כד חמא דשָׁדָה כד חמא דשָׁדָה when he saw that things had settled down (the persecutions had ceased); Gen. R. s. 79 מְשַׁדְּקִין (part. pass. *Pa.*).

Af. שָׁדָה *to settle, quiet, pacify*. Targ. Ps. LXV, 8 (Ms. הַשְׁדָּה *Pa.*). Targ. Job XXXIV, 29 (not 'יש'). Targ. Y. Num. XVII, 20 (ed. Vien. הַשְׁדָּה, corr. acc.).

Pa. שָׁדָה 1) same. Targ. Ps. XCIV, 13. Ib. XC, 11. Targ. Job XXXVII, 17; a. e. (v. supra).—Gen. R. s. 64 let a wise man come and pacify the people; (Yalk. ib. 111 (וישדל) —2) *to arrange, stipulate, esp. to negotiate a marriage* (by sending an agent to settle affairs). Kidd. 13^a הוה דרום ברש' in that case it means that he had been negotiating (when he finally betrothed her with a stolen object); 'בין ש' ודלא ש'... and how will you prove that it makes a difference whether a betrothal was preceded by negotiations or not?

Ihpa. שָׁדָה, *Ihpe.* שָׁדָה *to be quieted, settled*. Targ. Esth. II, 1. Ib. VII, 10. Targ. Y. Gen. VIII, 1 (some ed. אשדריכו, corr. acc.; Ar. שָׁדָה).

שָׁדָה m. (preced.) *one at ease, retired from business*. B. Bath. 139^a בש' מחזירין בש' Ar. a. Bashb. ed. Pes. (Ms. H. בשָׁדָה, v. Rabb. D. S. a. l. note 10; ed. בשָׁדָה) the Mishnah (which disallows the older brother as executor of the estate to take his personal expenses out of the common fund) refers to a person retired from business (who does nothing to enlarge the value of the estate); ש' פשיטא if he is idle, is it not a matter of course (that he is not entitled to his personal expenses out of the estate)?—*Trnsf. *barren tree, wild tree* (cmp. סָרָק).—*Pl.* שָׁדָה. B. Kam. 92^b קינא דש' Ar. a. Ag. Hatt., v. Rabb. D. S. a. l. note 6; ed. (וישריכו), v. שָׁדָה.

שָׁדָה, Targ. Gen. XXV, 27 גז ש' some ed., v. גָּזָה.

שָׁדָה (*Shaf.* of דלל; cmp. דָּלָה) *to swing, be wide open* (v. Fr. Del. Proleg., p. 101).

Pi. שָׁדָה (cmp. פָּרַח) *to persuade, speak suavisly*. Kidd. 30^b sq. מפני שמשקלהו ברברים וכו' it was revealed and known before Him... that a child honors his mother more than his father, because she sways him by persuasive words, therefore did he place the honor of the father before &c. (Ex. XX, 12); Mekh. Yithro, s. 8; Yalk. Ex. 297. Yoma 35^b משדלרו ברברים... every day did Potiphar's wife try to win (entice) him with words; a. e.

Hithpa. שָׁדָה 1) *to be persuaded, enticed*. Koh. R. to I, 16 חלב מְשַׁדָּה וכו' the heart is enticed, as it is said (Gen. XXXIV, 3), and he spoke &c.—2) *to make one's self pleasant, to insinuate one's self; to be on good terms*. Pes. 112^a; 113^a דורי משדול עם וכו' try to be on good terms with him on whom the hour smiles.—3) [*to swing one's self up, to make an effort, strive*. Tosef. Kidd. V, 15 ישדל לבעולם (לימד) under all circumstances a man must strive to have his son taught a trade which is &c.; Kidd. IV, 10 (11) Y. ed. (Mish. a. Babli only למד) במקום... דשדל לדרור איש 5 Ab. II, 5 (דשדל) where there are no men, strive thou to be a man. Ib. IV, 18 אל השדל וכו' (דשדל), v. קלל; a. e.

שָׁדָה ch., *Pa.* שָׁדָה same, *to persuade, entice*. Targ. Prov. I, 10. Targ. O. Ex. XXII, 15. Targ. Jud. XIV, 15; a. fr.—Yalk. Gen. 111 וישדל, v. שָׁדָה.

Ihpa. שָׁדָה 1) *to insinuate one's self, win favor*. Targ. Ruth II, 19.—Gen. R. s. 22 למשדלנא... there are dogs in Rome that know how to insinuate themselves (win the confidence of men); Yalk. Gen. 36; Yalk. Ps. 840 למשדלנא.—2) *to strive; to struggle*. Targ. Koh. I, 17. Targ. O. Gen. XXXII, 25, sq. Targ. Cant. III, 6.—[Targ. Ps. CXIX, 96 ed. Wil., v. שָׁדָה.]

שָׁדָה (b. h.; cmp. דָּפַח, s. v. דָּפַח) *to knock; (of grain) to blast*. Pesik. Asser, p. 99^b [read:] ודייא שדדפתן... I send one east wind, and it blasts them; Yalk. Deut. 892 שדדפתן (corr. acc.); Tanh. R' eh 17 ומשדדפתן; Pesik. R. s. 25 ושדדפתן.

Pi. שָׁדָה same, v. supra.

Nif. שָׁדָה, *Nithpa.* שָׁדָה *to be blasted*. B. Mets. IX, 6 if one tenanted a field... and the locust ate it up, or it was blasted. Ib. 105^b שדדפתא... (it is considered a regional calamity,) if for instance four fields on four sides of that in litigation have been struck with blast. Ib. 105^b if one furrow over the whole length of it was struck. Y. M. Kat. III, 81^d דדיה נשדדפתא... every spot on which his eye looked was blasted; a. fr.

שָׁדָה ch., *Ihpa.* שָׁדָה, *Ihpe.* שָׁדָה same, 1) *to be blasted, emptied of grain*. B. Mets. 105^b דאישדדפתא... when most of the fields of the valley were struck; ib. 106^a וכו' שדדפתא... most of the fields... were struck, and also his barley was blasted. Ib. (mixed dict.) רוא מְשַׁדָּה כל שדדדך for all thy fields have been struck; a. e.—*2) (euphem.) *to ease one's self*. Targ. I Kings XVIII, 27 (h. text שדיג).

שָׁדָה, *שָׁדָה* m. (b. h.; preced.) *blast*. B. Mets. 106^a

if the whole world (all the fields around) was stricken with blast, and his with mildew. Ib.; Arakh. IX, 1 וירקון ש' היחה שנה ש' וירקון 1 if a year of blast or mildew intervened; a. fr.

שְׂדֵפוּנָא, שְׂדֵי, שְׂדֵפְנָא, שְׂדֵי ch. same. Targ. Deut. XXVIII, 22. Targ. I Kings VIII, 37; II Chr. VI, 28.—Taan. 6^b ב' שקיל שור' ולא the grain of that year will not be subject to blast.

שְׂדֵר (v. next w.), *Hithpa.* הִשְׂתַּדֵּר [to throw one's self forward,] to strive. Ab. II, 5; ib. IV, 18 Ar., v. שְׂדֵל.

שְׂדֵר I (Shaf. of דור, דיר, emp. שגר; Assy. שרר to order); Pa. שְׂדֵר 1) to send. Targ. Gen. XXXVIII, 20; 23. Targ. Job XXXIX, 3; a. fr.—[Hull. 51^a שדרן, read: שגרן, v. שְׂגֵר I.] Gitt. 56^a וכו' שְׂדֵר להו' וכו' send them a sacrifice, and see whether they will accept it. Ib. ב' ביריה וכו' he went and sent through him &c. Hull. 56^a וכו' לקמיה וכו' לְתַקוּנֵי שְׂדֵרָתָא; a. fr.—2) to throw. Yalk. Gen. 109 וואר... אגא... I shall open my mouth, and thou shalt go on throwing in; Gen. R. s. 63 משהדר (corr. acc.; Pesik. R. s. 16, a. e. משלח).

Ithpa. אִשְׂתַּדֵּר, *Ithpe.* אִשְׂתַּדֵּר to be sent; to be thrown. Targ. Prov. XVII, 11. Targ. Job XVIII, 8; a. e.—[Gen. R. s. 63, v. supra.]

שְׂדֵר II (preced.; emp. שור) to turn around, twist. Pa. שְׂדֵר to wrestle. Targ. Y. II Gen. XXXII, 26 בְּשִׂדְרָתָא (verbal noun), v. שְׂדֵל.

Ithpa. אִשְׂתַּדֵּר, *Ithpe.* אִשְׂתַּדֵּר, 1) same, esp. to rebel, v. אִשְׂתַּדֵּר.—2) (transf.) to rise, grow stiff. Nidd. 48^b אִשְׂתַּדֵּר Ar. thy breasts grew stiff (Var. in Ar. אִשְׂתַּדֵּר, v. שְׂדֵר; ed. אִשְׂתַּדֵּר, v. שְׂדֵר).

שְׂדֵר m., שְׂדֵרָא f., v. שְׂדֵרָה.

שְׂדֵרָא, שְׂדֵי m. = h. שְׂדֵרָה, 1) twisted rope. Gitt. 69^a, v. בְּרִקָא II.—2) spinal column. B. Bath. 103^a ... דגרוי וכו' (Rashi שְׂדֵרָה, pl.) are they named 'clefts of the field'? they are named 'the spine of the field'; Arakh. 25^a שְׂדֵרָה; Kidd. 61^a; Yalk. Lev. 677 שְׂדֵרָה.—Pl. שְׂדֵרָה, שְׂדֵרָה, שְׂדֵרָה. Targ. Y. Deut. XIV, 7.—Arakh. l. c., a. e., v. supra.

שְׂדֵרָגֵן, שְׂדֵרָגֵן (a corrupt. of *sarḏonyx*) *sarḏonyx*, a jewel in the high priest's breast-plate. Ex. R. s. 38, end (for h. אדם, v. LXX Ex. XXVIII, 17, *σάρδων*; Mus. שְׂדֵרָגֵן).

שְׂדֵרָה, שְׂדֵי f. (v. שְׂדֵר II) [twisted cord,] 1) spinal column. Hull. III, 2 וכו' ולא וכו' if the spinal column is broken, but its cord is not severed. Ib. 1. Gen. R. s. 28, beg., a. e. של ש' לזו II. Sabb. 147^b ש' Rashi (ed. שְׂדֵרָה) the knots of the spine (vertebræ). Ohol. I, 8, v. וכו' I; a. fr.—B. Kam. 16^a אדם של אדם a man's spine. Ber. 55^a; Sabb. 81^a שְׂדֵרָה של דג the back-bone of a fish.—Pl. שְׂדֵרָה, Nidd. 24^a; Bekh. VII, 2; Hull. 60^b, v. שְׂדֵר.—2) stem, rib of a plant. Lev. R. s. 30 וכו' של לילב דומיה לש' וכו' the rib of

the palm-branch resembles the spinal column of man. Ukts. I, 2 שְׂדֵרָה של שְׂדֵרָה the stem of an ear (of wheat). Hull. 119^b ב' ש' it refers to the stem of an ear of wheat, v. שְׂדֵרָה; a. fr.—V. שְׂדֵרָה.

שְׂדֵרָיָא m. pl. (prob. transpos. of שְׂדֵר; ירר) *sediment*, *lees*. B. Mets. 40^b. Ms. M. a. Ar., and marg. vers. (ed. שְׂדֵרָיָא).

שְׂדֵרָה f. = h. שְׂדֵרָה. Targ. O. Lev. III, 9 (ed. Berl. שְׂדֵרָה; v. Berl. Targ. O. II, p. 32).

שְׂדֵרָה, v. שְׂדֵרָה.

שְׂדֵר m. (b. h.) *lamb, young goat or young sheep*. Bekh. I, 5 א' מוזיר בכלאים מפני שהוא שדוה ש' R. El. permits the redemption of a first-born ass with a hybrid of goat and sheep, because it goes by the name of *seh* (complying with the law Ex. XIII, 13). Gen. R. s. 56 (ref. to Gen. XXII, 8) אלהים יראה לו השה בני ואם לאו אזה השה לעולה God will provide himself a lamb, my son, and if not, thou art the lamb for the offering, my son; Pesik. R. s. 40 יזמן קרבני ואם לאו ש' לעולה בני he will prepare his sacrifice, and if not, my son be the lamb for the offering. Ib. (ד' ש' לעולה סי' לעולה לשון יונת) '*seh* for an offering' is the Greek σέ (thee) for an offering. Bekh. 12^a ש' אביו ש' אביו ש' ש' ש' a *seh* (young of sheep or of goats) under all conditions (even if it has the looks of an unclean animal). Pes. 118^a בש'ו, v. שְׂדֵר. B. Mets. 27^a; a. v. fr.

שְׂדֵרָה, v. שְׂדֵרָה.

שְׂדֵרָה, שְׂדֵרָה, v. sub סד'.

שְׂדֵרָה, v. שְׂדֵרָה.

שְׂדֵרָה f. (שְׂדֵר) *wasteness, ruin*.—Pl. שְׂדֵרָה. Targ. Ps. LXXIII, 18 (Ms. שְׂדֵרָה; h. text משוואה).

שְׂדֵרָה f. (שְׂדֵר) *while, time*. Y. Ber. I, 2^d top; Gen. R. s. 12 על ידי ש' in the course of time. Meil. 6^a (in Chald. dict.) דלא דרה ש' למזיקיה he had not had the time to sprinkle it; (ib. שְׂדֵרָה). Y. Maasr. III, 50^d bot. ש' נוהגין לו' we allow him an interval of time for cracking &c. Ib. ברוך כרי ש' שְׂדֵרָה within the interval allowed for the second act Y. Sabb. IV, end, 7^a לש' כאן לש' in the one case it means (chafing) for a while, in the other for some time. R. Hash. 30^b וכו' ביום וכו' that there be time left during the day to offer &c. Y. Hor. I, 46^a top וכו' and the difference between them is the word *time*; R. M. says וכו' לו' ש' we allow him time &c., v. שְׂדֵרָה; a. fr.

שְׂדֵרָה, שְׂדֵרָה, שְׂדֵרָה (b. h. שאה) 1) to stand still, pause; to dwell, tarry. Shebu. II, 3 ושְׂדֵרָה ושְׂדֵרָה או or if the unclean person stayed in the Temple long enough for prostration. Ib. 17^a (mixed dict.) ש' ברלא when he did not stand still (but walked constantly though slowly). Yeb. VI, 7 וכו' וכו' אשה וכו' עמה וכו' if one married a woman and lived with her ten years without issue. Ib. רשאי השני.

לְשָׁחֹרֵת the second husband may live with her ten years. Ib. 36^b כל ששחא וכ' a human birth that survived thirty days (although born in the eighth month) is not considered an abortion; Sabb. 135^b ששחא Ber. V, 1 שְׁחָהּ the pious men of olden times used to tarry a while (in the synagogue) before prayer &c. Ib. 32^b דרו שוחין שעה... וחוזרין ושוחין וכ' they waited an hour, and prayed an hour, and tarried again an hour (at synagogue); a. fr.—Esp. (ritual) *to pause during the act of slaughtering* (which makes the animal so cut unfit to eat). Hull. 2^b שחא שחא they might pause, might press the knife &c., v. שְׁחָהּ. Ib. 12^a; a. fr.—2) *to delay*, v. infra.

Hif. שְׁחָהּ *to cause delay; to detain, restrain.* Nidd. 31^a sq. שחא שחא because they restrain themselves (retard effusion) &c. Snh. 76^a שחא he who retards (the marriage of) his marriageable daughter. Gen. R. s. 85 וכן שחא ארון וכ' and they (the sons of Eli) caused them to stay away from their home one night. Lev. R. s. 37, beg. שחא ומשחא וכ' (a sacrifice) and procrastinates the fulfillment of his vow. Ib. שחא שחא (perh. שחא, *Pl.*) because he had vowed and was procrastinating &c. Keth. 61^a שחא שחא you may postpone every dish before the waiter (keep him from eating while he is serving), except &c.; a. fr.

Pl. שְׁחָהּ same, *to delay the use of, let stand.* Y. Ter. VIII, 45^c top שחא שחא (or שחא שחא, *Hif.*) you must not let it stand, but if one did, and it turned into vinegar &c. Ib. שחא שחא and if one did let them stand; a. e.

Hithpa. שְׁחָהּ *to be delayed.* R. Hash. IV, 4 מלכא... שחא שחא once the witnesses (that had seen the new moon rise) were delayed from coming (were late). Nidd. 27^a שחא שחא it occurred that a twin child was born three months after its brother; a. fr.—2) *to gaze, be undecided, deliberate* Num. R. s. 57 שחא שחא (some ed. שחא שחא) why dost thou stand and deliberate?; a. e.

Shah (שְׁחָהּ) ch. 1) same, *to stand still; to tarry, gaze, be astonished.* Targ. Y. Gen. XLIII, 10. Targ. Y. Ex. XII, 39. Targ. O. Gen. XXIV, 21. Targ. Is. XXIX, 9; a. fr.—Targ. Hab. I, 5 שחא שחא (ed. Lag. שחא).—Hull. 75^b שחא שחא (אייכא דאמר) some say, he (Resh Lakish) gazed at him (when R. Joh. gave his opinion) and was silent (and in the meanwhile R. Asi left the college room); Shebu. 40^a; 45^b. Hull. 9^a שחא שחא sometimes he may pause in slaughtering or press the knife without knowing it; a. e.—2) *to be vacant, lie waste.* Targ. II Kings XIX, 25 Mus. (ed. שחא שחא; ed. Wil. שחא שחא); Targ. Is. XXXVII, 26 (ed. שחא שחא).—[Ber. 6^a Ar., v. שחא שחא II.]

Ithpe. שְׁחָהּ *to be delayed, tarry.* Targ. Y. Gen. XIX, 16. Ib. XXXII, 5; 25. Targ. I Chr. XIII, 14; a. e.—Bets. 6^a שחא שחא... שחא שחא they allow burial on the second festive day only when the corpse has been lying for some time, but if it was not, we postpone its burial. Yeb. 80^b שחא שחא its birth was delayed. Ib. שחא שחא a birth may be delayed (beyond the time of maturity).

Ib. שחא שחא and he (the husband) tarried (was away from home) as much as twelve months; a. e.

Af. שְׁחָהּ *to delay, be slack.* Targ. Y. Deut. VII, 10. Ib. XXII, 22 שחא שחא (ed. Vien. שחא שחא, corr. acc.) do not delay her execution.—Bets. l. c., v. supra.

שְׁחָהּ m., v. שחא שחא.

שְׁחָהּ, v. שחא שחא.

שְׁחָהּ, Targ. Esth. VI, 1 some ed., v. שחא שחא.

שְׁחָהּ, שְׁחָהּ f. (שחא) *delay, pause.* Shebu. 16^b שחא שחא a bowing in the Temple with which a delay is connected (spreading hands and feet). Ib. וכמה שחא what is the normal time for a delay (in the Temple to be an offense if done by an unclean person)? Ib. שחא שחא is tarrying in the Temple required for an unclean person to be punished with stripes or is it not (and only required for the duty of bringing a sacrifice)?; a. e.—Esp. *pause in the act of slaughtering.* Hull. 9^a שחא שחא... שחא שחא and these are the rules for slaughtering... (guard against) pausing, pressing the knife &c. Ib. 27^a; a. e.—*Pl.* שחא שחא. Shebu. 17^a שחא שחא are moments of staying in the Temple with intervals of moving combined (to make up the normal time)?

שְׁחָהּ (שחא) *to be awake.* Targ. Esth. VI, 1 שחא שחא (not שחא שחא).—Y. Ter. XI, end, 48^b; Y. Sabb. II, 4^a top שחא שחא, v. קרן II.

שְׁחָהּ, v. שחא שחא.

שְׁחָהּ m. (b. h.; v. שחא שחא) [*vacancy, vanity, inanity, falsehood.*] שחא שחא a false oath, vowing to do something impossible, opp. שחא שחא. Shebu. III, 9 שחא שחא 'I swear that I will eat this loaf, (and) I swear that I will not eat it', the former is a useless oath (or vow), the second a false oath; על שחא שחא if he eats it, he is guilty of a false oath (having sworn that he would not eat it); if he does not eat it, he is (also) guilty of a useless oath. Ib. 8 שחא שחא what is a vain oath of affirmation? If one swears to that which is known to be otherwise, saying of a stone column that it is gold &c.; שחא שחא if one affirms an impossibility, saying I swear that I have seen a camel fly in the air. Ib. ... שחא שחא if he swears that he will neglect a command, that he will not erect a Succah,...: that is a vain oath, on the wilful pronouncing of which he is punished with stripes &c. Ib. 21^a שחא שחא... שחא שחא what is a vain oath? If one swears to what is known to be otherwise; a false oath, if one swears to the opposite of the truth (e. g. 'I have eaten', when he has not, 'I have not eaten', when he has), v. שחא שחא. Ib. 20^b שחא שחא a vain oath (*shav*) and a false oath (*sheker*) are the same; a. fr.—שחא שחא a vain prayer, a prayer concerning a thing which cannot be changed. Ber. IX, 3; a. fr.—Ex. R. s. 3 העם הזמרים על שחא שחא (Job XI, 11) God knows the people that risk their lives for falsehood

(idolatry) to commit it; וב' וכו' those that will commit falsehood and be put to death.—'לש' in vain, to no purpose. Keth. 62^b, v. שָׁמַר. Y. Meg. III, 74^a bot., v. תְּמַרְוִירִים.

שואבה f. (שָׁאָב) drawing; ביה הש' (or sub. ביה) the well from which the water was drawn for libation on the Succoth festival; שמחה ביה הש' (or sub. שמחה) the joyous procession to and from the well. Succ. V, 1 (50^a) החליל הש' של ביה הש' (Ms. M. 2 נְשֵׂאֵיבָה throughout the entire chapter, v. Rabb. D. S. a. l. note 1) the musical performances at the ceremony of the drawing of water. Ib. (51^a) כל...שמחה... he that has not witnessed the rejoicing at the ceremony &c., has never seen rejoicing. Y. ib. V, beg. 55^a וב' וכו' why was it called (the rejoicing of) the place of drawing? Because from there they drew holy inspiration; a. e.—Bab. ib. 50^b הו' הני השו'בה one cited the version *shoëbah*, the other, *hëshubah* (a phonetic change of *hash-sh'ubah*, v. supra).

שואת, Targ. I Chr. VIII, 9 בני ש' v. נְשֵׂאֵיבָה ch.

שואר, שואר, v. sub שואר.

שוב I (b. h.) to go back, come back. Sot. 10^b כל עובר ושב every passer-by (in going or coming back). Gen. R. s. 48, a. fr. העוברים והשבים the travellers. Lev. R. s. 23 (עליו) and his soul came back (was restored) to him, i. e. he was reconciled; a. fr.—Esp. to return (to God); to repent. B. Bath. 110^a (play on שבאל I Chr. XXVI, 24) לאל בכל לבו he returned to God with all his heart. Hor. 2^a (ref. to Lev. IV, 22, sq.) לא שב he who repents when he finds out (his wrong) brings a sacrifice for his error; if he does not repent, he is not permitted to sacrifice. Ab. II, 10 וב' וכו' repent one day before thy death. Ex. R. s. 42 מקבלים השבים repellant sinners are accepted at all times; a. fr.

Hif. 1) to bring back, return, restore. Y. Yoma VIII, 45^a bot. הנפש את הנפש vinegar restores life, is a refreshing drink. Gitt. 51^b, a. e. ומשיר... ומשיר he is in that case like one who restores a lost object, and therefore is not bound to make oath. Ib. ... משיר ליה he is not of the opinion that he who restores a lost object is exempt from making oath; a. fr.—2) to reply; to refute. Ab. II, 14 וידע מה שהשיב וב' וכו' that you may know how to answer the sceptic. Y. Gitt. IX, beg. 50^a ... נכנסו... four elders met to refute R. Eliezer's words; Bab. ib. 83^a; Tosef. ib. IX (VII), 1. Y. l. c. אין וכו' אתם משיבים את הארי וב' you dare not refute &c. Y. l. c. מרפון וכו' R. T. argued &c. (Bab. l. c. נענה; Tosef. l. c. אמר). Sabb. 88^b משיבין... משיבין you must not argue against a conclusion from analogy. Ab. Zar. III, 4 משיבין במרוזין we must not answer (a religious question) in the bath-house. M. Kat. 21^b משיב וכו' the mourner may answer (a salutation), but must not salute; a. fr.—[Y. Gitt. VIII, 49^c top, in Chald. dict. משיב, usual; a. fr.—]

v. הוב I.]—3) to go back with a message. Meg. 15^a; Ab. Zar. 10^b על הקלקלה וב' וכו' you need not go back (to him that sent you) to bring bad news.

Hof. to be replied; to refer. Y. B. Kam. II, 3^a top במה הראשונה הושבה על הראשונה (דברים אמורים) refers to the first clause only; על כולה it refers to the whole paragraph. Y. Bicc. II, 65^a top; a. e.

שוב II adv. again, furthermore. Nidd. V, 7 וב' וכו' her father has no longer control over her. Sabb. 88^b, sq. מזה כתיב ש' furthermore, what is written in it?; a. fr.

שוכא m. captor, v. שָׁבִי.

שובא, שוכא, v. שָׁב II.

שוכא, Y. Shebu. I, 33^b לוי ש' v. סוכא.

שוכא, v. שָׁב II.

שוכא, v. שָׁב II.

שוכא (b. h.) pr. n. m. *Shobach*, an Ammonite general. Sot. VIII, 1 של ש'... the Ammonites went into battle relying on the strength of Sh. Ib. 42^b וכתירב שופך the name is once written Shobach (II Sam. X, 16), and once Shophach (I Chr. XIX, 16); עשוי בשופך... one authority says, his real name was Shophach, and he was called Shobach, because he was built like a dove-cote (of high stature, v. next w.), v. שָׁפָף.

שוכא m. (שָׁבִי; cmp. שָׁבִי) net-work, esp. (b. h. אֲרָבָה) dove-cote. Ex. R. s. 40 (play on שובל I Chr. IV, 1, sq.) Bezalel (ושוכא) and Shobal because he erected a dove-cote for God, that is the Tabernacle, which stood (high) like a dove-cote. Ib. כש... the Lord had the Tabernacle put up like a dove-cote (for the dove Israel). B. Bath. II, 5 וב' וכו' מן הש'... you must keep your ladder (when lopping trees &c.) four cubits away from your neighbor's dove-cote. Ib. מרחיקין את הש' וכו' you must keep your dove-cotes at a distance of fifty cubits from the town. Ib. 6 בעל הש' it belongs to the owner of the nearest dove-cote. Ib. V, 3 פירות ש' the crop of a dove-cote (the brood of the season); a. fr.—Pl. שוכא. Ib. II, 6. B. Kam. 83^a ש' ישוב a group of dove-cotes; a. e.—Pes. IV, 7 (55^b) וכו' לחרנגולים (Ms. O. לחרנגול) you may set up chicken-houses (put in eggs for brooding) on the fourteenth of Nisan; [vers. quoted in Rashi: וחרנגול ש' מושיבין ש' you may set brooding doves in cotes, and also hens].

שוכא ch. same. Targ. Hos. XI, 11. Targ. Jer. XLVIII, 28.—B. Bath. 144 ש' ויינוי dove-cote.—Pl. שוכא. Targ. Is. LX, 8.

שוקל (b. h.) pr. n. m. *Shobal*, homiletical surname of Bezalel. Ex. R. s. 40, s. שָׁבִי.

שׁוּבֵל, pl. שׁוּבְלִין, v. שׁוּבְלִין.

שׁוּבֵלָא, שׁוּבְלִין, m. = h. שׁוּבְלִין, 1) ear of corn. Targ. Y. Gen. XLI, 47 (ed. Vien. א. שׁוּבְלִין). Targ. Job XXIV, 24 Ms. (ed. שׁוּבְלִין, שׁוּבְלִין).—Pl. שׁוּבְלִין, שׁוּבְלִין, שׁוּבְלִין. Targ. O. Gen. XLI, 5, sq. ed. Berl. (oth. ed. שׁוּבְלִין). Targ. Is. XVII, 5 שׁוּבְלִין; a. e.—Targ. Ruth II, 2 שׁוּבְלִין.—B. Bath. 124^a; Bekh. 52^b, v. שׁוּבְלִין II. Yeb. 63^a שׁוּבְלִין between the standing ears; a. e.—Men. 70^b שׁוּבְלִין רעלא; Pes. 35^a Ms. O. (ed. שׁוּבְלִין, v. שׁוּבְלִין).—2) cluster of olives on a branch.—Pl. as ab. Targ. Zech. IV, 12; Targ. II Esth. I, 2 שׁוּבְלִין golden clusters.—Targ. Y. II Ex. XXX, 34, v. שׁוּבְלִין.

שׁוּבְלִין, v. שׁוּבְלִין.

שׁוּבְלִיןָא f. = h. שׁוּבְלִיןָא, current of a river. Targ. Jud. XII, 6 שׁוּבְלִיןָא וְאָמַר כֵּן שׁוּבְלִיןָא say now, shubbalta, and he said, shubbalta.—Lev. R. s. 37 שׁוּבְלִיןָא לְרוּחַ שׁוּבְלִיןָא (not יהב) the current of the river seized and carried them off. Cant. R. to III, 4 שׁוּבְלִיןָא, v. שׁוּבְלִיןָא.

שׁוּבְעָ, שׁוּבְעָ, שׁוּבְעָ m. (b. h.; שׁוּבְעָ) plenty, satiation. Ber. 55^a וְכִי יִשְׁבַע וְכִי יִשְׁבַע... רַעַב וְשֶׁבַע וְשֶׁבַע three things does the Lord himself announce: famine, plenty, and a good leader. Tosef. Pes. V, 3 פֶּסַח נֹאכַל בֵּשׂוּשׁ... מִפְּסַח נֹאכַל בֵּשׂוּשׁ the pilgrim's sacrifice... must be eaten first, so that the Pass-over offering be eaten after the appetite is satisfied; Y. ib. VI, 33^c שׁוּבְעָ; Bab. ib. 70^a עַל הַשְּׁבַע שׁוּבְעָ. Gen. R. s. 91 שׁוּבְעָ the years of plenty. Snh. 97^a שׁוּבְעָ וְאֵינִי שׁוּבְעָ plenty and no plenty (partial plenty); גִּדּוּל שׁוּבְעָ general plenty; a. fr.

שׁוּבְעָא, שׁוּבְעָא, שׁוּבְעָא ch. same. Targ. O. Gen. XLI, 29; a. fr., v. שׁוּבְעָא.—Taan. 8^b וְכִי יִתֵּן לָהּ רַחֲמֵי שׁוּבְעָא when the Lord gives plenty, he gives it for life (no epidemic in years of plenty); a. e.

שׁוּבְעָא, שׁוּבְעָא, v. שׁוּבְעָא I.

שׁוּבְעָאָא m. = שׁוּבְעָא, v. שׁוּבְעָא.

שׁוּבְרָא to carry, v. שׁוּבְרָא II.

שׁוּבְרָא m. (שׁוּבְרָא I; cmp. שׁוּבְרָא receipt, renunciation. B. Mets. 19^b מִצָּאָא if one finds a receipt (of a woman concerning her jointure). Ib. 20^a שׁוּבְרָא בִּדְמֵי שׁוּבְרָא a deed of renunciation takes effect from its date (irrespective of the date of delivery). Keth. IX, 9 אֲבִירִי שׁוּבְרָא I lost my receipt; a. fr.—Pl. שׁוּבְרָא, שׁוּבְרָא. M. Kat. III, 3; Y. ib. 82^a bot., v. שׁוּבְרָא. B. Mets. I, 7; a. fr.

שׁוּבְרָאָא, v. שׁוּבְרָאָא.

שׁוּבְרָאָא, שׁוּבְרָאָא, v. שׁוּבְרָאָא.

שׁוּבְרָאָא m. (contr. of שׁוּבְרָאָא q. v.) adjudication, discretionary judgment. Gitt. I, 4^b עֲדִירָא וְכֵן אָמְרוּ שׁוּבְרָאָא and here (in Babylonia) they say, it is better that the messenger use his discretion (to deliver the gift to the heir of the legatee or return it to the donor's heirs). Keth. 94^a שׁוּבְרָאָא the judges use their discretion (to which of the

claimants to adjudicate the claim). Ib. 85^b. B. Bath. 62^b; a. fr.—[In Y. שׁוּבְרָאָא.]

שׁוּרְחִי (or שׁוּרְחִי) m. (denom. of שׁוּרְחִי) man of the field, sportsman; trnsf. catching men by artifice, hypocrite. Gen. R. s. 63 (ref. to Gen. XXV, 27) שׁוּרְחִי צַדִּיק וְכִי אֵשׁ צִדְקָתוֹ צַדִּיק וְכִי אֵשׁ צִדְקָתוֹ a sportsman, a hunter, catching &c., v. שׁוּרְחִי; Yalk. ib. 110 צַדִּיק צִדְקָתוֹ (corr. acc.).

שׁוּרְחִיָא, v. שׁוּרְחִיָא.

שׁוּרְחִיָא, v. שׁוּרְחִיָא.

שׁוּרְחִיָא, שׁוּרְחִיָא, שׁוּרְחִיָא f. (שׁוּרְחִיָא) joined, even; fitting, equal; equivalent, worth. Succ. 19^a נִרְאָה מִבְחוּץ וְשׁוּרְחִיָא if the post is visible from the outside, but even with the wall from within. Num. R. s. 9³ לִבְנֵי שׁוּרְחִיָא דוֹרֵי שׁוּרְחִיָא be like other men (do not consider thyself exempt from the laws of morality). B. Kam. III, 9 שׁוּרְחִיָא מִנְהוּ וְכִי שׁוּרְחִיָא an ox worth a Maneh that gored an ox worth two hundred Zuz. Ib. I, 3 כֶּסֶף וְשׁוּרְחִיָא valuation of damages is done on the basis of money, and collected from money's worth; ib. 14^b כֶּסֶף מִלְמַד וְכִי שׁוּרְחִיָא 'money's worth', this means that the court attaches only landed estate (v. שׁוּרְחִיָא), but if the claimant anticipating the action of the court seized movable chattel &c.; רַבֵּר הֵשִׁיב כֶּסֶף; מַאי מְשַׁמֵּעַ... רַבֵּר הֵשִׁיב כֶּסֶף how is this to be learned from the expression 'money's worth'?... A thing which is worth any money (which you pay for it, i. e. concerning which there is no redress for overreaching); ib. (another defn.) כֶּסֶף וְכִי שׁוּרְחִיָא 'money's worth' you may attach, but not cash.—שׁוּרְחִיָא, v. שׁוּרְחִיָא. Bicc. II, 6 לֵאמֹר שׁוּרְחִיָא is like (comes under the category of) trees. Ib. 8, sq.; a. v. fr.—שׁוּרְחִיָא, v. שׁוּרְחִיָא.—שׁוּרְחִיָא, v. שׁוּרְחִיָא.—Ab. d'R. N. ch. XVI מִשְׁרַחֲמֵי שׁוּרְחִיָא death would have been more acceptable to me than thy giving me away to this man, i. e. I should have chosen death rather than be married to this man.—Pl. שׁוּרְחִיָא, שׁוּרְחִיָא. Yoma VI, 1 וְכִי שׁוּרְחִיָא שְׁנֵיהֶן שׁוּרְחִיָא it is proper that they two be alike in appearance &c. Bets. 11^a, a. fr. שׁוּרְחִיָא וְשׁוּרְחִיָא both agree that &c. Pes. III, 4; a. fr.—B. Bath. IX, 10 (158^b), a. e. שׁוּרְחִיָא אֵשׁ שׁוּרְחִיָא that on which they agree, v. שׁוּרְחִיָא.—שׁוּרְחִיָא a) at equal shares. Y. Keth. X, 33^d bot. שׁוּרְחִיָא divide it equally; a. fr.—b) for what it is worth, at a reasonable price. Snh. 106^a, v. שׁוּרְחִיָא h.

שׁוּרְחִיָא ch. same; שׁוּרְחִיָא on equal terms. Targ. Y. Deut. XVIII, 8 (ed. Vien. שׁוּרְחִיָא).

שׁוּרְחִיָא, v. שׁוּרְחִיָא.

שׁוּרְחִיָא, Targ. Hab. I, 5 שׁוּרְחִיָא, v. שׁוּרְחִיָא.

שׁוּרְחִיָא, שׁוּרְחִיָא, v. שׁוּרְחִיָא.

שׁוּרְחִיָא I (cmp. שׁוּרְחִיָא) to spread, germinate. Targ. Prov. XXVII, 25 ed. Lag. (some ed. שׁוּרְחִיָא, corr. acc.; ed. Wil. שׁוּרְחִיָא; h. text גִּלְחָא).

שׁוּרְחִיָא II, שׁוּרְחִיָא (שׁוּרְחִיָא) = h. שׁוּרְחִיָא, 1) to bend, be lowered, sink. Targ. Ps. X, 10 שׁוּרְחִיָא Ms. (ed. שׁוּרְחִיָא). Targ.

Job XXII, 29 Ms. (ed. שְׁוֹרָה, q. v.).—V. שְׁוֹרָה ch.—2) to lower, level, destroy. Targ. Ps. LXXIV, 3 למְשֹׁרָה ed. Lag. (ed. למְשֹׁרָה, corr. acc.; Levita למְשֹׁרָה, h. text למְשֹׁרָה).

שְׁוֹרָה III, שְׁוֹרָה m. (preced.) pit. Targ. Ps. VII, 16 Ms. (ed. שְׁוֹרָה).

שְׁוֹרָה, שְׁוֹרָה m. (preced.) low-spirited, worrying. Targ. Job XXII, 29 בסוֹרָהנָא ש' troubled on account of sin (Ms. סוֹרָהנָא ביריחָה בעיני שְׁוֹרָה low in the sight of men; h. text עיניו ש).

שְׁוֹרָה, שְׁוֹרָה, שְׁוֹרָה f. (preced. wds.) 1) pit, grave. Targ. Job XXXIII, 22; 24 (Ms. שְׁוֹרָה; ed. Wil. שְׁוֹרָה). Targ. Ps. IX, 16 (ed. Wil. שְׁוֹרָה; some ed. שְׁוֹרָה, read: שְׁוֹרָה; Ms. שְׁוֹרָה).—Pl. שְׁוֹרָה, שְׁוֹרָה. Ib. CXIX, 85 (ed. Wil. שְׁוֹרָה; Ms. שְׁוֹרָה; h. text שְׁוֹרָה).—2) destruction, waste. Targ. Job XXX, 3 Ms. (ed. שְׁוֹרָה).

שְׁוֹרָה, v. שְׁוֹרָה.

שְׁוֹרָה, שְׁוֹרָה, שְׁוֹרָה, v. שְׁוֹרָה.

שְׁוֹרָה f. (שְׁוֹרָה; v. שְׁוֹרָה, שְׁוֹרָה) thorn, prickle.—Pl. שְׁוֹרָה Succ. 13^a כיון דנזרין שְׁוֹרָהוּ וכו' Ar. (ed. דנזרין שְׁוֹרָהוּ; Ms. M. 2 שְׁוֹרָהוּ or שְׁוֹרָה; v. Rabb. D. S. a. l. note 6) since their prickly twigs are liable to fall off, he may leave the Succah &c.

שְׁוֹרָהנָא, v. שְׁוֹרָהנָא.

שְׁוֹרָהנָא, v. שְׁוֹרָהנָא.

שְׁוֹרָהנָא m. pl. nag-wort or wormwood, a species of Artemisia (v. Löw Pfl., p. 80). Succ. 12^b.

שְׁוֹרָהנָא, שְׁוֹרָהנָא, v. שְׁוֹרָהנָא II, שְׁוֹרָהנָא III.

שְׁוֹרָה, Pa. שְׁוֹרָה, שְׁוֹרָה 1) to stride, leap, run, hasten. Targ. Y. Ex. XVII, 8 (ed. Vien. ושׁוֹרָה, corr. acc.). Ib. XXXII, 19. Targ. Cant. II, 8. Targ. Job XXXVII, 1 Var. Targ. Am. III, 5 ed. Lag. (oth. ed. וְשׁוֹרָה; a. fr.—B. Mets. 84^a he ran into the Jordan after him. B. Bath. 73^b and jumped from one mule's back to the other. Ib. 96^b wine travels on its owner's shoulder, i. e. if wine turns sour, it is the purchaser's bad luck, and the seller is not responsible; oth. opin. (Tosaf.) wine turns sour by transport. Ber. 54^b עשר אמהין ש' he (Moses) jumped ten cubits high. Sabb. 110^a לְשׁוֹרָה נגרא (Ar. לשׁוֹרָה) let him jump over a ditch. Pes. 113^a לא רָשְׁוֹרָה וכו' v. נִיגְרָה; a. e.—2) to cause to jump &c. Targ. Ps. XXIX, 6 (Ms. נִיגְרָה).—3) (emp. meanings of קָפַץ) to close up. Ib. CVII, 42 (Ms. שְׁוֹרָה, corr. acc.; h. text קָפַצה).

שְׁוֹרָה, שְׁוֹרָה m. (preced.) trumper, freebooter. Snh. 96^b ש' בר שוֹרָה שְׁוֹרָה נבזראדין שְׁוֹרָה דמטא וכו' Ar. (ed. שוֹרָה בר שוֹרָה; Ms. M. שוֹרָה נבזראדין שוֹרָה) trumper, son of a trumper, jump, Nebuzraddan, jump (to Jerusalem), for the time has come &c.; Yalk. Ps. 810

'שואר בר שואר נבזרנצר מטא וכו' jump, thou son of a trumper &c.; Yalk. Kings 251 'שואר בר שואר נבזרנצר מטא וכו'.

שְׁוֹרָה, שְׁוֹרָה, pl. of שְׁוֹרָה.

שְׁוֹרָה, Targ. Prov. XXVII, 25 some ed., v. שְׁוֹרָה I.

*שְׁוֹרָה f, pl. שְׁוֹרָה (dial. for שְׁוֹרָה) exposed, with uplifted tails. Y. Sabb. V, 7^b bot. (ref. to שְׁוֹרָה, Mish. V, 2) מאן דאמר ש' איהו חניי חניי ש' some read shuzoth; 'מאן דאמר ש' according to him who reads shuzoth, it means 'prepared' (v. עָרַד), as we read שְׁוֹרָה וְזָנָה (Prov. VII, 10); v. שְׁוֹרָה.

שְׁוֹרָה, v. שְׁוֹרָה.

שְׁוֹרָה I (b. h.) to bend, sink. Hull. 27^a ממקום ששש וכו' v. חָמַט I. Ib. וְזָנָה ש' וְעוֹמֵד הוּא ש' where it bends' implies (that the limb which is to be cut) must be erect (when in its natural condition), but this (the tail) is always hanging down. Y. Taan. II, 65^a צָרִיד לְשִׁיתָּ בְּכִילָן (or לְשִׁיתָּ fr. שָׁחָה) he must bend down with all of them (the eighteen vertebrae). Ber. 34^a, v. שְׁוֹרָה. Ab. V, 21 בן שְׁוֹרָה at ninety years (is the time) for being bent (perh. meant as noun לְשִׁיתָּ). Midr. Till. to Ps. XLVIII לבו ש' עליו his heart within him is bent (in grief over his sin); Yalk. ib. 755 סח (corr. acc.); a. fr.

Hithpol. הִשְׁוֹרָה to be bent down, depressed. Midr. Till. to Ps. XLII אני מְרַקְנָה וּמְשִׁחֵתָהּ וכו' I am jealous and desperate, when I see the happiness of the nations &c.

שְׁוֹרָה, שְׁוֹרָה ch. same, v. שְׁוֹרָה II.—Part. שְׁוֹרָה; f. שְׁוֹרָה, שְׁוֹרָה; pl. שְׁוֹרָה, שְׁוֹרָה; Targ. Ps. XLIV, 26 (ed. Wil. שְׁוֹרָה). Targ. Job IX, 13; a. e.—Sabb. 67^a (in an incantation for a swallowed fish-bone) שְׁוֹרָה שְׁוֹרָה (or שְׁוֹרָה) Ar. (ed. שְׁוֹרָה) sink down, sink down!

שְׁוֹרָה II m. (preced.) bending. Ab. V, 21, v. שְׁוֹרָה I.—'ש' a species of white figs. Dem. I, 1; a. e., v. בַּת I.

שְׁוֹרָה, שְׁוֹרָה, v. שְׁוֹרָה.

שְׁוֹרָה m. (b. h. שְׁוֹרָה; Shaf. of חוֹר (א) or יָרַח to conciliate, win favor) favor, gift, esp. bribe, bribery. Midr. Till. to Ps. XVII, 2 אַבְל אַחַה... לִיקַח ש'... כַּרְבָּה בַּחֲרוּה... אַבְל אַחַה... thou hast written in the Law (Ex. XXIII, 8), 'thou shalt take no bribe', and they (men) are afraid to take presents and judge me, but thou who acceptest means of conciliation from sinners, such as repentance, good deeds, and prayer: let thy judgment go forth from before thee. Keth. 105^b (ref. to Ex. I. c.) ש' מִמּוֹן אֵלֶּא אַפִּי ש' דְּבָרִים וכו' not only a bribe in the shape of money, but even a bribe in acts (service) is forbidden. Ib.^a מִמּוֹן אֵלֶּא אַפִּי ש' מִקְבְּלֵי ש' Ib.^b שוֹרָה שוֹרָה (Ar. אֲחֹר) why is it called shohad? Because it is one (the recipient and the giver are made like one person); a. fr.

שְׁוֹרָה, שְׁוֹרָה, שְׁוֹרָה ch. 1) same. Targ. I Kings XV, 19. Targ. Ex. XXIII, 8. Targ. Ps. XV, 5; a. fr.—Keth.

LXXXI, 6; a. fr.—לָבָא עַל- to care for, mind. Targ. I Sam. IX, 20; a. e.—Y. Taan. II, beg. 65^a (expl. Lam. III, 41) לְבָבָא יְרִינָא... לְבָבָא יְרִינָא... let us make our hearts as even as the palm of our hand (remove all crookedness, comp. פָּשַׁט, פָּשַׁט), and then (turn) to God in heaven; Lam. R. to l. c. לְבָבָא יְרִינָא... לְבָבָא יְרִינָא... Kidd. 60^a וְכִי שָׂרוּ נַפְשֵׁיהוּ כִי שָׂרוּ וְכִי לְבָבָא יְרִינָא they (the men who betrothed the same woman successively, to take effect after thirty, twenty, or ten days respectively) placed themselves in the same position as a pile of bricks, where each leaves room for the other. Keth. 22^a וְכִי שָׂרוּ לְנַפְשָׁהּ הִרְיָכָה וְכִי שָׂרוּ אֶת הַבֵּיתָא she declared herself a piece of forbidden food (she declared herself a married woman; therefore, she cannot be believed when she afterwards says that she is unmarried); ib. 23^b אִירָדִי אִירָדִי she herself made herself &c. (and a witness testifying to the contrary cannot affect her status). Ib. 3^a, a. fr. וְכִי שָׂרוּ רַבְנֵי רַבִּינָא, v. בְּרִיָּהּ. Hull. 97^b שׁוֹרְיָה רַבְנֵי רַבִּינָא the Rabbis declared that it should be considered as if it were a piece of a *n'belah* (v. בְּרִיָּהּ); a. v. fr.—3) to retaliate, v. supra.

Af. אֲשֵׁרִי 1) to compare, consider as. Targ. Job XXX, 19 (not אֲשֵׁרִי); a. e.—Pes. 78^a כְּמַדְרֵי לִיה כְּמַדְרֵי (or קְשֵׁרִי, Pa.) considers it as clean; a. e.—2) to consider, reflect on. Targ. Ps. XLVIII, 10 (h. text אֲשֵׁרִי).

Ithpa. אֲשֵׁרִי, אֲשֵׁרִי, אֲשֵׁרִי 1) to be placed, put. Targ. Ez. I, 15; a. e.—2) to be compared, be made like. Targ. Ps. XLIX, 13. Ib. LXXXIX, 7; a. e.—3) [to place one's self in position, comp. Pi. a. Hithpa.] to be attentive, ready to obey. Targ. Is. LXVI, 2; 5 (h. text אֲשֵׁרִי).—[Targ. Is. VI, 6 אֲשֵׁרִי Ar. a. ed. Lag., read: אֲשֵׁרִי, v. אֲשֵׁרִי.—Targ. Y. Deut. XXVIII, 34 מִשְׁחֵרִי some ed., read: מִשְׁחֵרִי, v. אֲשֵׁרִי.]

שָׁרִי m. (preced.) equivalent, value. Y. Snh. X, 28^d top וְכִי בְּשָׁרִי... וְכִי בְּשָׁרִי... the elder woman sold him an object for what it was worth, but the young woman said, take it for less; (Bab. ib. 106^a בְּשָׁרִי); Sifré Num. 131. Y. Ab. Zar. I, 40^a top וְכִי בְּשָׁרִי... וְכִי בְּשָׁרִי... he settles with the gentile partner for what it is worth, and gives half of its value to the priest; Tosef. Bekh. II, 1 (בשׁ) וְכִי בְּשָׁרִי... וְכִי בְּשָׁרִי... (read: בשׁ) if the wife brought him (uncoined) gold, it is valued and charged to him for what it is worth (he need not add one third in his marriage contract, as he must do in the case of cash); ib. בְּשָׁרִי... וְכִי בְּשָׁרִי... and they are charged to him for their value; a. e.

שָׁרִי ch. same. B. Mets. 52^a, v. עֲשֵׂרִי II.

שָׁרִי m., שָׁרִי I f. 1) part. of שָׁרִי, q. v.—2) = h. שָׁרִי, valued, worth. Lev. R. s. 9; Yalk. Ps. 763, v. שָׁרִי I ch. B. Mets. 7^b וְכִי שָׁרִי... וְכִי שָׁרִי... how much is a dated document worth, and how much one without a date? B. Kam. 85^a, v. מִנְּךָ; a. fr.—3) worth its money, cheap. Ab. Zar. 34^b דֵּשׁ חֲמֵרָא where wine is cheap.

שָׁרִי m., שָׁרִי c., שָׁרִי II, שָׁרִי II, שָׁרִי II m. [that which is levelled, smooth.] couch. Targ. Y. Deut. III, 11 (h. text עֲרֵשׁ). Targ. I Sam. XX, 25 (h. text מְרֻשָׁב). Targ. I Kings I, 47 (h. text מְרֻשָׁב). Targ. Ps. IV, 5

שָׁרִי ed. Lag. a. oth. (some ed. שָׁרִי). Ib. VI, 7; a. e.—Pi. שָׁרִי, שָׁרִי, שָׁרִי. Targ. Job XVII, 13.—V. שָׁרִי.

שָׁרִי f. (v. שָׁרִי) reasonable price. Targ. II Esth. III, 8, v. עֲשֵׂרִי.

*שָׁרִי f. (v. שָׁרִי Pi. 2) levelling, overcoming difficulties, achievement. Tanh. Naso 28; ed. Bub. 32 (ref. to מצִלְיָה, Gen. XXXIX, 2) וְכִי שָׁרִי the root צִלַּח means levelling, as we read (II Sam. XIX, 18) וְכִי שָׁרִי they 'cut through' the Jordan.

שָׁרִי, שָׁרִי, שָׁרִי, Targ. Y. Deut. XXVIII, 28, read: שָׁרִי.

שָׁרִי, v. שָׁרִי.

שָׁרִי, v. שָׁרִי.

שָׁרִי pr. n. f. *Sh'vilnay*, colloquial name for a lewd woman. Snh. 82^b (ref. to Num. XXV, 15) לָא כֹּזְבִי שָׁרִי, v. שָׁרִי; Ms. M. שָׁרִי; Ms. K. שָׁרִי; Ms. F. שָׁרִי her name was not Cozbi but Sh.; ... וְכִי שָׁרִי thence arose the proverb, 'between &c.', v. שָׁרִי; Yalk. Num. 772 אֲשֵׁרִי.

שָׁרִי pr. n. m. *Sh'visk'el*, a nickname for Ezekiel (v. next w.). Kidd. 70^a.

שָׁרִי m. pl. (Persian, v. Koh. Ar. Compl. s. v.) roast. Pes. 96^a (of the *emurim* (v. אֵימִרִים) of the Passover sacrifice in Egypt) מֵאֵן לִימָא לֵן דְּלֵא עֲבִירֵיהוּ שְׁ (שְׁ... שְׁ) who tells us that they did not make a roast of them (and eat them)?—[B. Mets. 60^a, Alf. Ms., v. שָׁרִי.]

שָׁרִי pl. n. pl. (comp. שָׁרִי) *Shavviré* (Caravan Station). B. Mets. 18^a a letter of divorce was found in which was written, בִּשְׁ מִרָא וְכִי at Sh. (which is) a place on the river (or canal) Rakhis. Ib. top שְׁ we must apprehend the existence of two places by the name of Sh.

שָׁרִי, Targ. Ps. XXIV, 2 ed. Lag., v. שָׁרִי.

שָׁרִי, v. שָׁרִי.

שָׁרִי to be connected, attached. B. Mets. 98^b מִשְׁדָּךְ שָׁרִי, v. שָׁרִי.

שָׁרִי m. (שָׁרִי, v. שָׁרִי) prickly bark. Sabb. 20^b (expl. לכֵּשׁ, ib. II, 1) שְׁ דִּרְזָא שְׁ the bark of a cedar tree. Ib. וְכִי שְׁ דִּרְזָא עֵץ וְכִי שְׁ but the bark of cedar is mere wood (and cannot be used as a wick)! Answ. וְכִי שְׁ, v. שָׁרִי.

שָׁרִי, v. שָׁרִי.

שָׁרִי, v. שָׁרִי.

שָׁרִי m. (שָׁרִי) forgetful. Y. Peah I, 16^b bot. [read:] שָׁרִי הַקְּבִי'ה אֵין לְפָנֵי שְׁכֻחָה הָא בְּשִׁבְלֵי יִשְׂרָאֵל נַעֲשָׂה שְׁ וְכִי there is no forgetting before the Lord, but for Israel's sake he becomes forgetful, for we read (Mic. VII, 18, reading שָׁרִי, v. נָשָׂה) 'forgetting iniquity &c.'; Yalk. Mic. 559 שָׁרִי.

town of N'miré, v. נְמִירָי. Tosef. Bekh. VII, 3; Bekh. 55^a שְׁלֹמִי (corr. acc.); Y. B. Bath. III, 14^a top שְׁלֹמִי.

שולמית *f. the Shulamite*, one of the personages of Solomon's Song; (homiletics) *symbolic name of Israel*. Cant. R. to VII, 1; a. e.

שנים, שים (b.h.; v. סים) *to place, put, appoint, make*. Ber. 39^b וְשָׁמַתְּ שָׁלוֹם וְכ' thou hast made peace between the scholars. Mekh. B'shall. introd. שְׁמִיָּהּ בְּמִקְוֵהּ in this place they (the Egyptians) have put him (Joseph). Ber. 28^b וְשָׁמַתְּ מִלְּפָנַי וְכ' I thank thee, O Lord, that thou hast appointed my lot to be with those who sit in the school-house, and not with those who abide at the corners (idlers); a. fr.

Hif. הַשִּׁימָה same. Yeb. 45^b מְשִׁימָהּ, v. שְׁמִיָּהּ. Ber. 16^b וְשָׁמַתְּ אֶתְּכֶם וְכ' and that thou mayest place our lot in paradise. Ib. וְשָׁמַתְּ אֶתְּכֶם וְכ'. Snh. 99^b כָּל מִשְׁמֵר שְׁלוֹם וְכ' whosoever is engaged in the study of the Law for its own sake, causes peace to reign &c.; a. e.

שנים, שים ch. same. Targ. O. Lev. XIX, 14 (v. סים I ch.; Y. וְשָׁמַתְּ). Targ. O. Gen. L, 26 (ed. Berl. וְשָׁמַתְּ); Y. II וְשָׁמַתְּ (Y. I וְשָׁמַתְּ). Targ. Prov. XXII, 17. Ib. XXIV, 32; a. fr.—V. סים I ch.

Ithpe. אֶתְּשִׁימָה *to be placed*. Targ. Hag. II, 15. Targ. Esth. IV, 3.

שנים I (cmp. preced.) [*to arrange; cmp. עָרַךְ, שָׂרָף*] *to value, estimate; to mark, name*. Gitt. V, 1; Tosef. Keth. XII, 2 שְׁמִיָּהּ לְהֵן, v. עִיָּהּ. Keth. 67^a, v. שְׁוִי. Macc. 3^a כִּיצַד שְׁמִיָּהּ how do we assess (the fine)? Y. Kidd. I, 60^d bot. (expl. דָּבָר שֶׁהוּא צָרִיךְ לְשִׂימָה, Mish. 6) נִעְשָׂה דָמִים בְּאֵהָרָה that which has to be prized (which is not itself a standard value). B. Mets. IX, 3 וְשָׁמַתְּ אֶתְּכֶם... if one rents a field on shares and lets it lie waste, we estimate how much it ought to yield &c. Tosef. ib. IX, 9 הַשִּׁימָה, v. כָּל הַשִּׁימָה; a. v. fr.—M. Kat. 5^a (ref. to הַשִּׁימָה, Ps. I, 23) הַשִּׁימָה וְכ' he who calculates his ways (weighs the consequences of his doings) will be allowed to see the salvation of the Lord (in the hereafter); אֵל חֲקֵרֵי הַשִּׁימָה וְכ' read not *v'sam* but *v'sham* &c.; Sot. 5^b; Yalk. Ps. 763; (Lev. R. s. 9 אֲרֻרֵיהֶם אֲרֻרֵיהֶם)—Part. pass. שָׁמַתְּ; f. שְׁמִיָּהּ; pl. רֹאשֵׁי אֲרֻרֵיהֶם כְּאִילוֹ הָיוּ ש' we consider them (the forcibly-taken animals) as if they had been valued (sold for their value) with others, i. e. the robber pays the value of the animals as it was at the time of the robbery; B. Kam. 95^a הָיָה אֲצִלּוֹ בְּכַסֵּף as if the animal had been sold at its value to him (the robber), for cash; ib. שְׁמִיָּהּ (Chald. form); ib. אֲצִלּוֹ לְמַחְצָה וְכ'... ש' אֲצִלּוֹ לְמַחְצָה וְכ' as if it had been valued &c., for the purpose of establishing the additional amount which he has to pay for the increase in value, which is either one half, or one third, or one fourth (according to local usage). Arakh. 21^b הָיָה וְכ' Rashi (ed. שו"מ) and so much has it been appraised; whosoever wishes to buy &c.; a. e.

Nif. הַשִּׁימָה *to be valued, assessed*. Kidd. 28^a, v. הַשִּׁימָה. Keth. 66^b הַמְחַקְבֵּל... when saying 'for each

Maneh' (Mish. VI, 4), does that mean for each Maneh as it is valued (by the woman's relatives), or for each Maneh with which he charges himself (one fifth less)?, v. הַשִּׁימָה II; a. e.

שנים ch. same.—Part. שְׁמִיָּהּ. Lev. R. s. 9 (ref. to הַשִּׁימָה, Ps. I, 23, v. preced.) דְּשִׁימָה אֲרֻרֵיהֶם סָגִי שׁוִי (some ed. שְׁוִי) he who calculates his way, will be worth much; Yalk. Ps. 763 שׁוִי שׁוִי. B. Kam. 47^a לֵךְ שְׁמִיָּהּ... I injured a pregnant cow of thine, and I will estimate (and pay thee) the value of a pregnant cow; a. e.—Part. pass. שָׁמַתְּ; f. שְׁמִיָּהּ, v. preced.

Pa. הַשִּׁימָה *to tax, impose fine*. Lam. R. to II, 1 (expl. יַעֲיֵב, ib.) ה' בְּרוּגְזֵיהָ וְכ' ה' אֵיךְ ש' ה' בְּרוּגְזֵיהָ וְכ' how heavily the Lord in his anger taxed the daughter of Zion!; v. הַשִּׁימָה ch., a. e.

שנים II m. (preced.) 1) *valuation, estimate*. B. Kam. I, 3 כִּכָּהֵן ש' v. שְׁוִיָּהּ. Tosef. B. Mets. IX, 9 אֲרָה... קָמְרוּ הַשִּׁימָה if one prizes (and buys) his neighbor's standing corn as ten Cors of wheat, and it yields less or more, the seller has to deliver the estimated quantity (no more nor less); Rabbi Judah says, וְכ' אֲרָה שְׁוִיָּהּ וְכ' עֲשֵׂה בְפִרְוֵהּ נִרְחָן לִי אֲרָה שְׁוִיָּהּ וְכ' if it yielded less, he has to deliver the estimated quantity, if more, he has to deliver whatever it yielded; a. fr.—Esp. *the description and valuation of seized property* and its advertisement for public sale. Arakh. VI, 1 הַשִּׁימָה וְכ' הַשִּׁימָה וְכ' the advertisement of orphans' property must be made thirty days in succession (before the sale); Tosef. ib. IV, 1. Tosef. Keth. XI, 2; B. Bath. 107^a שְׁלֹשָׁה שִׁירְדוּ וְכ' if of three experts called to appraise seized property, one says, it is worth a Maneh &c.; a. fr.—2) *appraised goods brought into marriage by the wife*. Keth. VI, 3 (66^a) וְכ' וְכ' וְכ' if she promises to bring him a thousand Denars, he must obligate himself for fifteen Maneh (as her jointure); but for appraised goods brought to him, he obligates himself for one fifth less than the appraised value. Ib. בְּמִנְהָ וְשׁוֹהָ מִנְהָ וְכ' (Y. ed. מִנְהָ ש') if the agreement reads, 'the goods are charged to the husband for one Maneh and worth a Maneh', he can claim only one Maneh's worth of goods; וְכ' בְּמִנְהָ דְהִיא וְכ' but if it reads merely, 'the goods are charged for one Maneh', she must bring in the value of thirty-one Selaim and one Denar (Tosaf.; differ. in Rashi). Tosef. ib. VI, 6 וְכ' מִן הַשִּׁימָה... מקום where the usage is not to charge the husband less than the appraised value &c.; a. fr.—3) (Chaldaism) *name, title; in the name of, for the sake of, for the purpose of, in the capacity of*. Gitt. IV, 4 אִם לֹא עָבַד וְכ' if a slave was taken captive, and some one redeemed him: if he redeemed him as a slave, he may be held as a slave (of his redeemer), if as a freed man &c. Ib. III, 1 אֲשֶׁה לִשְׁוִי אֲשֶׁה לִשְׁוִי a letter of divorce not written with the intention to be used for a special woman. Ib. VIII, 5 אֲהֻרָה אֲהֻרָה if a letter of divorce is dated in the name of a strange government; (Bab. ed. 79^b הַשִּׁימָה וְכ' הַשִּׁימָה וְכ' a man that embraced the Jewish religion for the sake of a woman; שְׁוִיָּהּ מְלָכִים; שְׁוִיָּהּ מְלָכִים for the sake of the royal table (v. שְׁוִיָּהּ); שְׁוִיָּהּ מְלָכִים for the sake of being one of Solomon's servants; a. v. fr.—

[Ib. 47^b לשם שחרור in her capacity as a slave; with the purpose of making her a freed woman; a. fr.]—*ר"ש*... מש' ר' יוסי III, 6 *in the name of*. Maas. Sh. III, 6 R. S. ben J. says in behalf of R. José (quoting R. J. as author). Eduy. VIII, 5; a. v. fr.—*b*) because of, as coming under the category of; for the sake of (preventing). Bets. 2^b, a. fr. גזרה מש' גזרה v. גזרה. Sabb. 17^b מש' שמן v. גזר. Ab. Zar. 26^a, a. fr. איבה v. מש' איבה. Sabb. 70^b מש'... כלום פריש... does any one abstain from doing a thing on the Sabbath for any reason but because of the prohibition of labors, and does one abstain from any labor for any reason, but because of the Sabbath? Ib. 73^b דייב גזר מש' is guilty, because the act comes under the category of planting. Kil. I, 9 כלאים וכ' he need not hesitate to use it either on the ground of forbidden mixture, or on the ground of the Sabbatical year (in which planting is forbidden), or because it is subject to tithes. Ib. IX, 8 וכ' אין אפור מש' nothing is forbidden as mixture of wool and linen unless it is spun &c.; a. v. fr.—Ber. 5^b וכ' רורח רלא וכ' (dost thou weep) on account of the Law, that thou hast not attained much?; או מש' or on account of thy support (that thou art poor)?—על ש' ר' (Chald.) על שום ש'—מש' ד' (Chald.) משום ש'—because. Pes. X, 5 פסח על ש' שפסח וכ' the Passover sacrifice is eaten, because the Lord passed over &c. Y. Naz. II, beg. 51^d מש' שהוציא וכ' because he uttered the word *nazir*. Keth. 63^b רב זביר וכ' because Rab Zebid is a great man &c.; a. v. fr.

שנים ch. same, name. Targ. Gen. II, 11. Targ. Y. ib. V, 2. Targ. I Chr. XVI, 2; a. fr.—V. שנים, v. preced.

שנים III m. (b. h.) *garlic*. Maasr. V, 8, v. גבי II; Tosef. ib. III, 14 בעל וכ' איזוהי ש' בעל וכ' what species of garlic is named Baal (bek) garlic?, v. זור II. Ber. 51^a. Kil. I, 3 ורשומתו (garden) garlic and wild garlic; Tosef. ib. I, 2; a. fr.—Pl. שנים, שנים. Sabb. 118^b; a. e.

שנים I m., **שנים I** f. = h. שנים II, 1) *estimate, appraisal, esp. the appraisal of valuables brought into marriage by the wife*. Keth. 66^b ש' רבה ש' an appraisal of great proportions, ש' זרע ש' of small proportions; ש' ריריה ש' his (the husband's) appraisal, ש' ריריה ש' her appraisal (made in her paternal home).—2) *settlement, compromise*. B. Bath. 107^a (if three appraisers differ) עושין ש' ביניהן ומשלשין ש' we compromise between them by taking the difference between the highest and the lowest estimates and dividing it by three, i. e. by adding one-third of the difference to the lowest estimate; Tosef. Keth. XI, 2 עושין אורח ש' ושמן אורח שלישי ed. Zuck. (Var. עושין אורח ש' ביניהן ושמן; oth. ed. עושין ש' ביניהן וכ' אורח שלישי). [B. Kam. 95^b, a. e. שנים, v. שנים I].

שנים II f. (שנים I; cmp. סימן) *mark, mole, wart*. Nidd. 46^a ש'... שנים שנים if a child nine years old has two hairs (under the arm &c.), it is a mole (and no sign of puberty); Y. Yeb. X, 11^b bot. Y. Kidd. II, 62^d ש' שיער a mole with no hair; Tosef. Keth. VII, 9; Keth. 75^a. Tosef. Yeb. XIV, 4 הש' we accept

testimony (of a husband's death) on identification by a mole; B. Mets. 27^b; Yeb. 120^a. Ib. מצויה בכך גילו v. בש' סימן מוכרח הוא B. Mets. l. c. they differ as to whether a mole can be considered a distinguishing mark for identification; a. fr.

שומא ch. same, v. סימא II.

שומא v. שומא.

שומא v. שומא.

שומא v. שומא.

שומא v. שומא.

שומא v. שומא.

שומן m. (שמן) *fat*. Sot. IX, 12 (with the destruction of the Temple) נישל שומן הפירות the fruits lost their fatness. Ib. 13 ש' דרגן את ש' דרגן when the tithes ceased, the corn lost its fatness. Bekh. 18^a יהא ביניהן ש' יהא ביניהן the two animals remains under litigation, v. שומן. Y. B. Kam. IX, beg. 6^d ש' או ש' he must make restitution for the fat animal (as it was before it deteriorated); a. fr.—Esp. *the permitted fat of animals*, contrad. to וקב. Ker. IV, 1 ש' וקב לפניו I if a person had before him permitted fat and forbidden fat. Lev. R. s. 22 ש' או ש' (I forbade thee) *heleb*, and (as an offset) I allowed thee *shuman*; a. fr.—Ab. Zar. 35^b ש' ש' lard; Hull. 91^a ש' ש' (Ms. M. שומן) the fat on the sinew of the hip; ib. 92^b (Ms. M. שומ, a. once שומ); Pes. 83^b ש'.

שומא ch. same. Targ. Y. Num. XI, 8 (h. text שומן). Targ. Jud. III, 22. Targ. Ps. LXXXIII, 7.—Hull. 111^a ש' ש' the milt is mere fat (a glandular substance with no large blood-vessels).

שומא f. same. Targ. Y. I Lev. VII, 30 (a gloss to הרבא).—V. שומא.

שומא f. (שום III) *wild garlic*. Kil. I, 3, Tosef. ib. I, 2 (Var. שומא, corr. acc.).

שומא m. (שומא) *reputation*. Meg. 25^b v. שומא. Ib. שומא ש' who is well spoken of. M. Kat. 17^a.

שומא, a corrupt. of שומא m. (σπαρίσιον) *topaz*. Ex. R. s. 38, end (corresp. to h. פטרה; v. LXX Ex. XXVIII, 17).

שומר m. (b. h. שומר; שומר) *watchman, guard, keeper*. Y. Taan. I, 64^a ש' העולם ש' what did the keeper of the world say? Lev. R. s. 36 ש' גפן זו הש' שלה עומד למעלה וכ' as the guard of the grape vine (vineyard) stands high (in the שומא), so is Israel's guard above. Hag. 15^b ש' הפתח וכ' even the gate-keeper (of Gehenna) could not stand before thee; a. fr.—Esp. *one in whose charge an object is given, bailee*, ש' חנם an unpaid bailee; ש' שכר a paid trustee. B. Mets. 93^b; a. fr.—[Shebu. VIII, 1; B. Mets. VII, 8 שומר, sub. שומר].—Trnsf. *that part of a plant or of a body which serves as a protection* (e. g. leaves, skin). Ber. 36^b דריבא

and crawls in leaving (is very humble), and studies the Law &c. Zeb. 14^b מִיִּשְׁתָּהּ מִיִּשְׁתָּהּ when he (in a sitting position) slid himself to the altar.

Pa. מִיִּשְׁתָּהּ *to blow, fan.* Sabb. 119^a מִיִּשְׁתָּהּ נִרְאָה Ar. (ed. מוֹשֵׁה אֶף) fanning the fire.

שורף II 1) *to smooth, rub, polish, sharpen; to smear over, plaster.* Kel. XIV, 5 מִשְׁרִיטְוֹתָיו (Mish. ed. מִשְׁרִיטְוֹתָיו; Ar. מִשְׁרִיטְוֹתָיו, fr. שָׁפָה I) a sword becomes susceptible of uncleanness when it is furbished. Ib. XVI, 1 מִשְׁרִיטְוֹתָיו when he smooths them by rubbing with the skin of a fish; Snh. 20^b; Ned. 56^b מִשְׁרִיטְוֹתָיו (Rashi מִשְׁרִיטְוֹתָיו). Kel. l. c. גִּמְרָה שֶׁלֹּא לְשֹׁהַת if he decided not to smooth them. Y. Ber. III, 5^d bot. שָׁפָה רַבֵּי הוּא לְמַדְּרֵי לְמַדְּרֵי for what purpose should he polish it? Hull. 25^a, sq.; Tosef. Kel. B. Mets. II, 10. Tosef. Toh. VI, 12 וְשָׁפָה אֶת רִיקוֹן וְשָׁפָה אֶת רִיקוֹן and she rubbed his spittle off (with her foot); (לְדוּרְיָה) שָׁפָה וְכִי... for it is the habit of Israelitish women during menstruation to rub off &c. Y. Sabb. VII, 10^b top וְשָׁפָה וְשָׁפָה he spits on the stone pavement and rubs it out (with his foot). M. Kat. I, 10 וְשָׁפָה אֶת הַסְּדֵקִים אֶת הַסְּדֵקִים you may plaster over the rifts in the roof (during the festive week). Sabb. XX, 3 וְשָׁפָה אֶת אֶרְצוֹ nor must you rub them (with the hand to cleanse them). Eduy. I, 8 וְשָׁפָה אֶת גִּבְּתְךָ וְשָׁפָה אֶת גִּבְּתְךָ you must observe levitical cleanness when you soak them and rub (your body) with them. Sabb. 75^b בֵּין הַעַמּוּדִים הַשֵּׁנִי הַשֵּׁנִי he who rubs (smooths skins) between columns; Y. ib. VII, 10^c bot. הַשֵּׁנִי אֶת הַעַמּוּד עַל גְּבֵר הַעַמּוּד Kel. XXX, 1 וְשָׁפָה אֶת הַשֵּׁנִי אֶת הַשֵּׁנִי but she may rub (the bran) dry over her body (to soften her skin); a. fr.—2) *to run smoothly, glide.* Gen. R. s. 6; Midr. Sam. ch. IX.—3) (b. h.) *to grind, crush, stamp.* Sifré Deut. 315 שִׁירָה וְכִי שִׁירָה וְכִי שִׁירָה that wheat grains rub against one another and drop &c., v. סִלְחָה; Yalk. ib. 944.—Midr. Till. to Ps. IV, 7 וְשָׁפָה אֶת הַיָּדָיִם אֶת הַיָּדָיִם אֶת הַיָּדָיִם and the Israelites say to them (the gentiles asking for a share in the hereafter), in how many troubles... we surrendered our lives for the sanctification of the Lord, and you want to stamp it (all this good) out of your heels (out of the ground)?; (ed. Bub. על הַעֲקֵב, corr. acc.); Yalk. ib. 627 וְשָׁפָה אֶת הַעֲקֵב מִן הַעֲקֵב מִן הַעֲקֵב (corr. acc.).—[Midr. Till. to Ps. XCII עֲקֵב עֲקֵב, v. שִׁירָה I.]

Nif. שִׁירָה 1) *to be rubbed off, made smooth, level.* Tosef. B. Kam. X, 4 מִטְּבַע וְכִי if he took by force a coin, and it became rubbed off (effaced).—2) *to be ground, crushed.* Tosef. B. Mets. XI, 8 כִּדִּי שִׁירָה וְכִי... כִּדִּי שִׁירָה אֶת זֶבֶד... a man may take out his material for dung and place it in front of his house, that it may be stamped upon by the feet of man and beast; B. Kam. 30^a; 81^b; B. Mets. 118^b כִּדִּי שִׁירָה נִשְׁרָף בְּאֶבֶן (Ms. F. וְנִשְׁרָף, read: כִּדִּי שִׁירָה נִשְׁרָף) was smashed against a stone; (Y. ib. III, 3^c top נִשְׁרָף).—V. שָׁפָה.

שורף ch. same, 1) *to rub (with oil), anoint; to rub off.* Targ. II Sam. XII, 20. Ib. XIV, 2. Targ. O. Deut. XXVIII, 40 ed. Berl. (oth. ed. כִּדִּי); a. e.—Pes. 25^b וְכִי לֵה וְכִי לֵה as he was rubbing his (sick) daughter's skin with undeveloped grapes of *Orlah*. B. Kam. 23^b וְשָׁפָה צִלְמֵי when the animal in scratching itself rubbed figures off (which were on the

wall).—Part. pass. שִׁירָה, שִׁירָה. Ab. Zar. 52^b, v. הִרְגָּה.—2) *to grind, crush, file.* Targ. O. Deut. IX, 21 (Y. שְׁפִירָה, fr. שָׁפָה). Targ. Ps. XCIV, 5. Targ. Job XIV, 19; a. e.—[Snh. 64^a דְּשִׁירָה קְלִיָּה, v. שָׁפָה.]

Pa. שִׁירָה same, *to rub, grind, file.* B. Kam. 98^a שִׁירָה בְּשׁוֹפְרָה (read: שִׁירָה; Ms. M. שְׁפִירָה, fr. שָׁפָה) if he rubbed the stamp off with a file.

Ithpol. אֲשֶׁהוֹפֵק אֲשֶׁהוֹפֵק *to be crushed.* Targ. Job XXX, 8 אֲשֶׁהוֹפֵק אֲשֶׁהוֹפֵק (ed. יִשְׁחַפּוּן, v. שָׁפָה).

שורף III m. (preced.) *smooth-faced.*—*Pl.* שִׁירָה. Kil. III, 2 שִׁירָה אֲשֶׁהוֹפֵק שִׁירָה smooth beans (without incisions).—V. שִׁירָה.

שורף m., v. שִׁירָה I.

שורף, v. שִׁירָה.

שופט m. (b. h.; שָׁפֵט) *judge, ruler.* R. Hash. 25^b (ref. to Deut. XVII, 9) הַזֶּה הוּא אֲשֶׁר לֵךְ אֵלָיו אֲשֶׁר לֵךְ אֵלָיו אֲשֶׁר לֵךְ אֵלָיו this teaches that you have to go to him who is the authority in his days (independently of what your opinion about him may be); Yalk. Deut. 911; Yalk. Sam. 114. Hag. 14^a (ref. to Is. III, 2) הַזֶּה הוּא דִּיּוּן וְכִי by *shofet* is meant the judge that decides a true case according to truth; a. fr.—*Pl.* שִׁירָה. Sifré Deut. 144 (ref. to Deut. XVI, 18) אֵם וְכִי שִׁירָה where there are officers (to execute the law), there are judges; where there are no executors, there are no judges. Tanh. Shof'tim 2, v. שִׁירָה. Y. Snh. I, 19^a bot. (ref. to Deut. XXI, 2) שִׁירָה שִׁירָה thy elders that are thy judges. Ruth R. to I, 1 שִׁירָה; B. Bath. 15^b שִׁירָה, v. שָׁפֵט; a. fr.

שופטא, v. שָׁפֵט.

שופטא m. (v. שָׁפֵט) *childish man, idiot.*—*Pl.* שִׁירָה. B. Kam. 85^a (speaking of how much a man would take for allowing his hand to be cut off) בִּשְׁוֹתָיו עֲסִקִין do we treat of idiots (who but an idiot would do such a thing)? B. Mets. 40^a וְכִי בִשְׁוֹתָיו do we speak of idiots who lend on large measure and take back on small measure? B. Bath. 122^a וְכִי בִשְׁוֹתָיו do we speak of idiots (that will part with their landed heirloom for money)?—V. שִׁירָה.

שורף I m. (שָׁפָה II, v. שִׁירָה II) *(fatty) protuberance, cap of the hip-bone.* Hull. 92^b הִשְׁפִּיחַ עִם הַשֵּׁנִי he peels the fat off even with the cap (v. שָׁפָה). Ab. Zar. 25^a (expl. הַשֵּׁנִי וְהַשֵּׁנִי, I Sam. IX, 24) הַשֵּׁנִי וְהַשֵּׁנִי the leg and the cap; מֵאֵי וְהַשֵּׁנִי דֵּשׁ (v. Rabb. D. S. a. l.) what does *v'he'aleha* mean? (That which is on top of it), for the *shofi* is above the leg; Y. Meg. I, 72^c bot. (Chald. dict.) שָׁפָה וְשִׁירָה.

שורף II m. (שָׁפָה III) *ease, comfort, smoothness.* Nidd. IV, 6 דֵּשׁ דֵּשׁ blood discharged in comfort (without travail), opp. קוֹשֵׁי. Ib. 37^b בִּשְׁוֹתָיו וְכִי בִשְׁוֹתָיו twice with pain, and once in comfort; Y. Meg. I, 71^b top שִׁירָה בִּשְׁוֹתָיו (not באוֹשֵׁי). Gen. R. s. 16, beg. (play on שִׁירָה, Gen. II, 11) בִּשְׁוֹתָיו מִיְמֵי מִדְּבָרִים שִׁירָה its waters run smooth-