

to send. Erub. III, 2 'שלח if one sends his Erub (צ'ויב) forth to be laid by a deaf and dumb person. Hull. 59^b, a. fr. 'שלח מרחם they sent word from there (from Palestine to Babylonia). Gitt. IV, 1 'שלח if a man sends a letter of divorce to his wife &c. B. Kam. VI, 4, v. 'שלח. Ib. ב'יקח. (ib. 60^a 'שלח) if he sent out fire through a sane person; a. fr.—Part. pass. 'שלח q. v.—'ש' [to stretch out a hand against,] to make illegitimate use of, to misappropriate (Ex. XXII, 10). B. Mets. III, 12 'שלח if a person makes use of a trust. Ib. 'שלח if he declares his intention to use a trust; 'שלח עד ש'שלח בו יד' he is not responsible (for loss), until he has used it; a. fr.

Pi. 'שלח same, to send; to send away, dismiss. Bets. I, 9 'שלח on the Holy Day you dare not send (to a friend) anything except portions (of eatables, ready for use); 'שלח you may send cattle ... alive or slaughtered. Hull. XII, 3 'שלח if he sent the mother bird away, and she came back. Ib. 'שלח ... אמר if he says, I will take the mother, and send the young away; 'שלח he is bound to send her away. Gen. R. s. 21 'שלח ... ושלחו וכו' he banished him (Adam) from the paradise of this world and from that of the other world; a. fr.

Hithpa. 'שלח, 'שלח to be sent off; to be commissioned. Yoma VI, 2, a. e. 'שלח the goat that is to be sent away (Lev. XVI, 10), the scapegoat. Ib. 1 'שלח ... המשלח if the blood (of the goat designated for sacrifice) was spilt, the scapegoat is to be put to death (cannot be used for the ceremony). Gen. R. s. 49 'שלח באחד שנש' לגבורה וכו' it happened that one was commissioned to tax the inhabitants &c.; a. fr.

ch. 'שלח same, 1) to send, send off. Targ. Num. XIII, 2. Targ. O. ib. 16. Targ. Ps. XLIV, 3 Ms. (ed. פסר). Targ. Jer. XLII, 6 'שלח (not 'שלח); a. fr.—Part. pass. 'שלח; f. 'שלח; pl. 'שלח; 'שלח. Ob. 1. Targ. Is. XLIV, 26 'שלח ed. Lag. (ed. Wil. 'שלח). Targ. I Chr. XIV, 15; a. fr.—Ber. 28^a 'שלח R. J. sent them word to the school house; a. fr.—Koh. R. to III, 2 'שלח דבריהם the messenger of men (men's guardian angel).—2) to throw off, undress, flay (cmp. פשט). Targ. Esth. V, 14. Targ. Is. XXXII, 11. Targ. II Chr. XXIX, 34; a. fr.—Ber. l. c. 'שלח take off thy cloak (v. מנא). Y. Taan. III, end, 67^a 'שלח he took off one shoe; 'שלח כד היה ש' שלח when he had taken off both of them; a. fr.—Part. pass. as ab. 'שלח (proverbial expression) 'שלח undressed, naked, but with shoes on (a person cares more for shoes than for any other article of dress); Keth. 65^b top 'שלח this Tannai (who gave the wife the right to ask for three pairs of shoes and one suit of clothes) seems to assume that a woman cares more for shoes &c. Koh. R. to V, 10 'שלח (not 'שלח) how will they come (on resurrection day), naked, or dressed? Ib. 'שלח דרך ורערתן ש' וכו' how didst thou plant them (the beans), undressed or dressed (in the pods)? a. e.

Pa. 'שלח 1) to send; to send off, dismiss. Targ. O. Lev. XVI, 21, sq. Targ. O. Ex. VIII, 17; a. fr.—Part. pass. 'שלח; f. 'שלח; &c. Targ. O. Gen. XXXII, 19.—2) to strip,

undress. Y. R. Hash. II, 58^b top 'שלח ... ובטל and in the shade of the fig tree he (the ox) would shed his skin (feeling warm, he would rub himself against the tree); Snh. 18^b. Sabb. 33^b 'שלח מנייהו used to put off their clothes. Shebu. 41^a 'שלח דרבנן משלח וכו' may a scholar strip a man of his cloak? (i. e. should a scholar as such have any prerogatives in law?); a. fr.

Af. 'שלח 1) to send off, let loose. Targ. O. Ex. VIII, 17.—2) to strip, throw off; to flay. Targ. I Sam. XIX, 24. Targ. II Chr. XXXV, 11. Targ. Lev. I, 6 (Y. II ירחיש). Targ. Num. XX, 26; a. fr.

Ithpa. 'שלח 1) to be sent, sent off. Targ. Jud. V, 15. Targ. Y. Gen. XXXII, 19; a. fr.—2) to be stripped; to shed the skin. Ib. III, 21.—Hull. 59^a 'שלח משכיה ... מאן he who eats three Tiklas of asafoetida on an empty stomach, will shed his skin; 'שלח מישר' משכאי ... ואי לא had I not sat in water, I should have &c.

I m. (preced.) 'שלח, fresh skin. Makhsh. V, 6 'שלח he who beats upon a (wetted) hide. Bekh. IX, 4 'שלח קיים ... והש' נשחטה when its mother has been killed, but the hide is still intact. Tosef. Sabb. VIII (IX), 1; a. e.—Pl. 'שלח. Sabb. IV, 2 'שלח you may keep dishes warm (for the Sabbath) in fresh hides. Ib. 49^a 'שלח ש' של בעה"ב hides belonging to a private man; 'שלח אומן to a mechanic (shoemaker &c.). Ib. 'שלח וכו' had I not sat in water, I should have &c.

II m. (שלח) 'שלח [stripped of its skin,] a pressed olive the stone of which slips out at a touch.—Pl. 'שלח. Ab. Zar. II, 7 (39^b); Mish. a. Y. ed. 'שלח. Ib. 40^b 'שלח when are they called Sh'lahin? When the stone slips out as you take the olive in your hand.

III m., pl. 'שלח (tradi. pronunc. 'שלח; cmp. Job V, 10, a. Neh. III, 15) arms, ditches for irrigation; 'שלח (שדה) a field which needs irrigation, opp. ביה שדה בית הש' (פעל). M. Kat. I, 1. Tosef. ib. I, 1 'שלח שדה בית הש' a field dependent on irrigation which has become dry. Ib. 4 'שלח ed. Zuck. (Var. 'שלח). M. Kat. 2^a מאי 'שלח משמע דהאי בית הש' לישנא דצחורה וכו' what evidence is there that beth hash-sh'lahin has the meaning of thirstiness (dryness)? Answ. ref. to 'שלח for ענה (v. 'שלח I). B. Bath. IV, 7 'שלח בית הש' the fields belonging to a township; expl. ib. 68^a באגי 'שלח gardens (ref. to Cant. IV, 13). Ib. 99^b; a. e.

IV m. 'שלח extension, stepping space or depth of a step. Midd. II, 3; III, 6 'שלח אמה and the depth of each step was one cubit, v. רום II.

I m. = h. 'שלח I. Men. 35^a 'שלח בית הש' כי מיתלי בית הש' when you hang a weight on (stretch) the leather, and it rebounds again, it is old.—Pl. 'שלח. Y. Ned. VII, end, 40^c 'שלח כגון אילין ש' (ed. Zyt. 'שלח, corr. acc.) as, for instance, hides (which are sometimes used for covers).

II m. (b. h. 'שלח; 'שלח) missile, lance. Targ. Job XXXIII, 18. Ib. XXXVI, 12 Var. Ms. (ed. דיני קרבא).

שְׁלֵחָא m. (שְׁלֵחָא I) *worker in hides, tanner or saddler.* Sabb. 49^b top.

שְׁלֵחָא m. (שְׁלֵחָא) *exchange, substitute, ransom.* Targ. Prov. XXI, 18. Ib. וְשֵׁלְחָא ed. Lag. (ed. Wil. וְשֵׁלְחָא pl.; some ed. 'שְׁלֵחָא'). Targ. Job XX, 18.

שְׁלֵחָא, v. שְׁלֵחָא.

שְׁלֵחָא, v. שְׁלֵחָא.

שְׁלֵחָא, v. שְׁלֵחָא.

שְׁלֵחָא, v. sub שְׁלֵחָא.

שְׁלֵחָא (Shaf. of חֵלֶק, transposed) 1) *to change, exchange; to lay crosswise.* Targ. Y. Gen. XXXI, 7; 41. Targ. Y. Ex. XXXIV, 9, sq. Targ. Ps. XV, 4. Targ. Y. Gen. XLVIII, 14 Ar. (ed. פרג; h. text שְׁלֵחָא); a. e.—B. Bath. 99^a (ירידה) וְיָרִיבָם שְׁלֵחָא הוּי מְשֻׁלְחָא (ירידה) (the Cherubim over the Ark) had their wings crosswise (overlapping each other)? Sabb. 96^b וְיָרִיבָם שְׁלֵחָא הוּי מְשֻׁלְחָא may it not be that they (the weavers) sat in irregular lines (so that those sitting close together did not need to hinder one another in their work)? Ib. 98^b דְּלֵא מְהַרְרֵי לִישְׁלֵחָא מְהַרְרֵי (Ms. O. לִישְׁלֵחָא מְהַרְרֵי); Yalk. Ex. 370 (לִישְׁלֵחָא מְהַרְרֵי) that they must not pile them irregularly. B. Mets. 25^a מְשֻׁלְחָא שְׁלֵחָא (Ms. H. שְׁלֵחָא) the coins lie irregularly (some of them piled, others scattered). Nidd. 26^a וְכִי יִשְׁלַח לֵרֵחַ (Ar. וְשֵׁלְחָא לֵרֵחַ, corr. acc.) and lies across (overlapping) the head of the embryo.— 2) *to pass quickly, overtake; [or to strike through].* Targ. Job XX, 24.

שְׁלֵחָא *to be changed; to pass away; to be exchanged.* Targ. Ps. XLVI, 3 (Ms. אֲשֶׁתְּחַלְפֵי; h. text בחמיר). Targ. Job XXIX, 20. Ib. XXVIII, 16; 19 (h. text חסלה).

שְׁלֵחָא, Kel. XXV, 4 Ar., v. שְׁלֵחָא.

שְׁלֵטָא (b. h.) *to handle; to rule, have power over.* Y. Ter. VIII, 45^d top וְכִי כֹאן דְּזָרַר שְׁלֵטָא here (in the case of bread) the fire comes in direct contact with it (and kills the poison of the serpent), there (in the case of water that has been warmed) the fire does not &c. Y. Maasr. I, 49^b top וְכִי כֹאן דְּזָרַר שְׁלֵטָא here (in the case of a vessel into which a boiling dish has been put) the hand can handle it; there (in the case of a vessel taken directly from the fire) the hand cannot handle it; כֹּאן in both cases the dish may be too hot for the hand to handle it; Y. Sabb. III, 6^b top. Ib. שְׁלֵטָא in a place (in the stove) which the hand can get at (to handle the dish placed there); ib. 5^c מְפַנֵּי שְׁלֵטָא שְׁלֵטָא because he keeps control (to regulate the temperature of the dish) there where the handling is possible. Y. B. Mets. X, beg. 12^c שְׁלֵטָא דְּזָרַר שְׁלֵטָא דְּזָרַר שְׁלֵטָא that the hand can reach it from one side. Hull. 16^b; Sabb. 82^a שְׁלֵטָא דְּזָרַר שְׁלֵטָא a thing over which fire has power (which is combustible). Ib. רֵיחַ שְׁלֵטָא an evil spirit (smell of the mouth) will seize him;

רוּחַ זִוְהָמָא ש' ב' (v. Rabb. D. S. a. l. note 30) the spirit of *zohāma* (internal decay) will seize him. Gen. R. s. 45 שְׁלֵטָא כְּעֵצְמָן they controlled themselves (interrupted their gratification). Y. Ber. IX, 13^b top וְכִי שְׁלֵטָא בְּאִיפְרִיָא וְכִי he rules over one province, he does not rule over another province. Gen. R. s. 3 שְׁלֵטָא אֲנִי בְיוֹם אֲנִי I want to rule (have the guard) in day time; (Y. Ber. VIII, 12^c top משמש). Pesik. R. s. 31 (בְּאִצְבְּעוֹתֵיכֶם וְכִי אַרְם שְׁלֵטָא בְּעַצְמֵיכֶם וְכִי) you had power over yourselves and cut your fingers off; a. v. fr. Pi. שְׁלֵטָא same. Y. Naz. IV, 53^b נְכִסֵּי עַל נְכִסֵּי when she manages her husband's property (has power of attorney).

שְׁלֵטָא *to give power to, make a ruler.* Gen. R. s. 59 (ref. to Gen. XXIV, 1) שְׁלֵטָא בְּיַצְרֵי בִּי God made him master over his inclinations; Yalk. ib. 103. Num. R. s. 14⁶ וְכִי אֲרִין עַל אֲרִין the Lord made him governor of the land of Egypt; a. e.

שְׁלֵטָא *to be given power; to be empowered to manage.* Y. Keth. IX, 33^a bot. נְכִסֵּי שְׁלֵטָא שְׁלֵטָא בְּיוֹם בְּרִייתָא וְכִי she had been authorized to manage during her husband's lifetime; ib. top.

שְׁלֵטָא ch. same. Targ. Gen. I, 16. Targ. O. Ex. XXI, 8 (h. text שְׁלֵטָא). Targ. Jud. VIII, 21 (h. text שְׁלֵטָא); a. fr.

שְׁלֵטָא same, *to handle.*—Part. pass. שְׁלֵטָא; pl. שְׁלֵטָא. Kidd. 73^b top וְהַמִּיָּד הַזֶּה מִשְׁלֵטָא if the limbs of the infant have been manipulated, v. שְׁלֵטָא.

שְׁלֵטָא *to give power, appoint.* Targ. II Chr. XIII, 5. Targ. Am. IV, 1. Targ. Koh. VI, 2; a. fr.

שְׁלֵטָא *to be made, or make one's self a ruler.* Targ. Prov. XVII, 2.

שְׁלֵטָא m. (b. h.; preced.), pl. שְׁלֵטָא (omp. שְׁלֵטָא) *armor, shields; trans. arm-bearers; (homilet.) the righteous as the protectors of their generation.* Cant. R. to IV, 4 שְׁלֵטָא כָּל שְׁלֵטָא שְׁלֵטָא שְׁלֵטָא... שְׁלֵטָא שְׁלֵטָא שְׁלֵטָא... 'all armors of the mighty', this includes all those who control their inclinations &c.; Yalk. ib. 988. Cant. R. l. c. וְכִי אֵלֵא כָּל שְׁלֵטָא וְכִי and not you yourselves (directly) are suspended on it (enjoy the protection of the Law), but only 'all the shields of the mighty'... as Moses in his time &c.

שְׁלֵטָא, שְׁלֵטָא ch. same; pl. שְׁלֵטָא, constr. שְׁלֵטָא. Targ. II Sam. VIII, 7. Targ. II Kings XI, 10. Targ. Ez. XXVII, 11. Targ. Jer. LI, 11; a. e.—Ib. XIII, 23 שְׁלֵטָא שְׁלֵטָא his checkered armor (the leopard's skin; h. text חֲבֵרֵי בְרֵחֵי).

שְׁלֵטָא, שְׁלֵטָא m. (b. h.; preced. wds.) 1) *rulership.* Sifré Deut. 321; Yalk. ib. 945 שְׁלֵטָא, v. שְׁלֵטָא.—2) (sub. בעל) *ruler, governor.* Sifra B'huq. Par. 1, ch. III בא אֲדָרַשׁ שְׁלֵטָא שְׁלֵטָא... one governor comes and subjugates (Israel), and goes away, and another governor comes &c. Tanh. Vayera 19 (ref. to Koh. VIII, 4) שְׁלֵטָא שְׁלֵטָא שְׁלֵטָא God is the ruler, and none can protest against him. Y. Ber. VIII, 12^a top וְכִי מֶלֶךְ יוֹצֵא וְש' נִכְנַס וְכִי when the king goes out, and the governor comes in, they escort the king first, and then they lead the governor in (the benediction

for the exit of the Sabbath must precede that for the entrance of the Holy Day). Y. Sot. IX, 24^b top; Tosef. ib. XV, 7. Y. Kidd. III, 64^b top 'במה שאדבר עליך לש' (be betrothed unto me) for the consideration that I shall speak to the governor in thy behalf; a. fr.—Pl. שְׁלֵמוֹנִים, שְׁלֵמוֹנִים, שְׁלֵמוֹנִים. Gen. R. s. 82 'עד דריבן דזו מלכותא וש' רוצים וכ' how anxious courts and governors were to be connected with him (v. שְׁלֵמוֹנִים). Ib. 'הש' . . . דהו' דהו' (Lotan) was one of the governors (ref. to אלוה, Gen. XXXVI, 29); a. fr.—[Ib. s. 93 'זולגור דם ש' וזולגור דם ש' read with Yalk. Job 897: עינו: ש' ימין זולגור דם.—Fem. שְׁלֵמוֹנִים, שְׁלֵמוֹנִים, שְׁלֵמוֹנִים. Pesik. R. s. 42 'מחסרים וכ' (or מחסרו, not מחסר) the governors and their wives insulted Sarah &c.—[Gen. R. s. 82 'שלטוניות, ed. Wil., v. שְׁלֵמוֹנִים.]

שְׁלֵמוֹן, שְׁלֵמוֹנָא, שְׁלֵמוֹן ch. same. Targ. O. Gen. XLIX, 9. Targ. Mic. VI, 9; a. fr.—Pl. שְׁלֵמוֹנִין, שְׁלֵמוֹנִין, שְׁלֵמוֹנִין. Targ. Is. VII, 20. Ib. XIV, 8. Targ. Ez. XXIX, 4; a. fr.

שְׁלֵמוֹנִיה, Y. Sabb. VI, 8^b bot., v. שְׁלֵמוֹנִין.

שְׁלֵמוֹנִית, v. שְׁלֵמוֹן.

שְׁלֵמוֹנִיתָא, שְׁלֵמוֹנִיתָא, v. sub שְׁלֵמוֹן.

שְׁלֵחַ, שְׁלַח I (b. h.; Job XXVII, 8) to draw out, pull. Taan. 24^a; Sabb. 107^b 'השולח רג' וכ' he that takes a fish out of the water (on the Sabbath). Hull. 63^a (expl. שְׁלַח, Lev. XI, 17) 'זה השולח דגים' וכ' that is the bird that catches fish out of the sea. M. Kat. II, 3 'ושולח פשרו' וכ' and may take his flax out of the pond. Yalk. Koh. 966 שרקע אדם שולח ראשו . . . if one sinks pots into his furnace, he takes out first what he has last put in; a. fr.—[Y. Maas. Sh. III, 53^c top 'שולח, read: שורח, v. שורח.]

Pl. שְׁלַח same, esp. to draw wine (out of the pit). Ab. Zar. 56^a; B. Mets. 92^b 'מששקא בחביות' . . . wine is subject to tithes. . . when he fills it into kegs; Y. Ter. II, 41^b bot. 'מששקא ומשקפה' (not מששקא) when he has filled and skimmed it; 'עד שלא ש' וכ' before he filled or skimmed it. Tosef. Maasr. I, 7 'עד שלא' . . . שולח וקופה וכ' (ed. Zuck. 'שולח וקופה' corr. acc.) if one dedicates the contents of a pit before he has drawn and skimmed the wine, and the Temple collector comes after he has done so &c.; a. e.

Nif. שְׁלַח to be pulled, drawn away. Gen. R. s. 22, beg. (ref. to Gen. IV, 1) 'נ' מאיזו שלוח' he knew from what happiness he was drawn away (through his wife).

שְׁלֵא, שְׁלֵא ch. same. Targ. Y. Lev. XI, 17; Deut. XIV, 17 'שלי לנא' (some ed., a. O. שְׁלֵינָא, שְׁלֵינָא; h. text שְׁלֵי, v. preced.

שְׁלֵי II, v. שְׁלֵי.

שְׁלֵא, שְׁלֵא (v. שְׁלֵי) [to be lax.] 1) to be at ease, quiet, unconcerned. Targ. Job III, 17. Ib. 25. Targ. II Esth. IV, 14 (h. text דחרש) & a. fr.—2) to neglect, forget. Targ. Ps. IX, 13 (h. text שכח). Targ. Job VIII, 13. Ib. XXXIX, 15; a. e.—3) to be unaware, err, make a mistake (corresp. to

h. שגג). Ib. VI, 24. Ib. XII, 16. Targ. Ps. CXIX, 67 שְׁלֵי (Ms. 'שלי'); a. e.

Af. אֲשֵׁלֵי 1) to let go, leave off; to abandon, neglect. Ib. XXXIX, 14. Ib. IX, 18. Ib. XLIV, 10. Targ. Prov. I, 30. Ib. V, 12 (ed. Lag. אֲשֵׁלֵי); a. fr.—2) to cause to err, let go astray. Targ. Job XII, 16. Targ. Ps. CXIX, 10.

Ithpe. אֲשֵׁלֵי 1) to be abandoned, forgotten. Ib. IX, 19.—2) to let one's self go, err, forget. Targ. Lev. IV, 13; V, 18; Targ. Ez. XLV, 20. Targ. Jer. XXIX, 26 (h. text משגג); a. e.—Ber. 53^b 'ולא ו' וכ' ולא ו' he ate and through forgetfulness failed to say grace. Ab. Zar. 72^b 'א' ו' (not 'א' ו' you may forget yourselves (or relax) and throw the entire weight upon him. Yeb. 115^b 'א' (not 'א' ו' he may have been careless (or have forgotten, to wipe off the mark).

שְׁלֵי or שְׁלֵי m. (b. h.; preced.) unconcern; mistake.—'ש' unexpectedly, by chance. Tanh. M'tsor a 1; ed. Bub. 3; Yalk. Lev. 558, v. מְרִיחָא I.

שְׁלֵי, שְׁלֵי I ch. same, 1) quiet, unconcern. Targ. II Sam. III, 27 (ed. Wil. שְׁלֵי, corr. acc.)—2) (corresp. to b. h. שְׁלֵי, שְׁלֵי) unexpected event, suddenness, sudden calamity. Targ. Prov. III, 25 'דמך ש' ed. Lag. (oth. ed. 'ש' corr. acc.). Ib. VI, 15. Ib. XXIV, 22 'בש' (not 'ש' Ib. I, 27 'בש' (h. text כשאה). Targ. Ps. XXXV, 8; a. e.

שְׁלֵי, שְׁלֵי II f. שְׁלֵי II, שְׁלֵי; cmp. Zeph. I, 12; Jer. XLVIII, 11) sediment, dregs. Tosef. B. Bath. V, 7 'ש' ש' (משעשעו) the merchant's wine measures must be cleaned as soon as sediment is formed (which diminishes their capacity).

שְׁלֵי, שְׁלֵי III, שְׁלֵי, שְׁלֵי f. (b. h.; שְׁלֵי II; cmp. preced.) after-birth, placenta. Nidd. III, 4 (Ar., everywhere, שְׁלֵי; Y. ed. שְׁלֵי, שְׁלֵי). Tosef. ib. IV, 9; Nidd. 26^a. Lev. R. s. 35 'ש' ש' וכ' it would have been better for him, had the after-birth in which he lay been turned over his face; Y. Ber. I, 3^b 'ש' ש' Ab. d'R. N. ch. XXIX 'ש' ש' (read: שְׁלֵי, or omit 'ש' ש'); a. fr.—Y. Maas. Sh. II, 53^c 'ש' ש' v. שְׁלֵי.—Ch. v. שְׁלֵי.

שְׁלֵי, שְׁלֵי adv. (שְׁלֵי II, v. שְׁלֵי I) without concern, unawares. Targ. Prov. VII, 22 (ed. Wil. שְׁלֵי, h. text שְׁלֵי).

שְׁלֵיבָה f. (שְׁלֵי) [what is fitted in.] shelf; step, rundle. Macc. 7^b 'ש' ש' . . . ונשמטה ש' וכ' Ms. M. (ed. גשמת הש', corr. acc.) if one is going up a ladder, and a rundle slips from under him &c. Y. Erab. VII, beg. 24^b 'ש' ש' וכ' between each two steps a space of less than &c. Ib. 'ש' ש' a wide-stepped ladder or stair; a. e.—Pl. שְׁלֵיבָה, שְׁלֵיבָה. Bab. ib. 77^b 'ש' ש' פורדורו an ascent with flying steps, i. e. stairs without foundation and back, step-ladder, opp. to a solid stair-case. Y. Sabb. VI, 8^b 'ש' ש' it depends on the material of its steps (or shelves); Bab. ib. 60^a 'ש' ש' Tosef. Kel. B. Mets. III, 13 'ש' ש' v. שְׁלֵיבָה, v. קַבְלָא I.

שָׁלַח *Hif.* הִשְׁלִיךְ (b. h.) *to cast off, throw down.* Erub. 22^a; Yalk. Deut. 846 לְהַשְׁלִיכוֹ v. מְשׂוֹא. Tanh. Sh'mini 11 וּמִשְׁלִיכֵי הַיָּמִין וְכִי... ומִשְׁלִיכֵי הַיָּמִין... young men and boys struck him (the drunken man) and cast mud in his face. Midr. Prov. ch. I אֵרָוּ לְבוֹרֵי אֵרָוּ let us cast him into a pit. Ib. הִשְׁלִיכוֹ הַחֹב וְהִשְׁלִיכוֹ לַיָּם he took a hook and threw it into the sea. Lam. R. to II, 1 הִשְׁלִיכוֹ לְאָרְצָא he cast him off (his shoulder and) to the ground; a. fr.

Hof. הוּשְׁלַח *to be thrown.* Tanh. Vayesh. 2 כִּיִּן שָׂדֵה כִּיִּן שָׂדֵה when he was thrown into the pit, his face changed &c. Tanh. Noah 10 בְּרִשְׁוֹ הוּשְׁלַחְנוּ וְכִי... by his order we have been thrown (into the furnace) &c.; a. e.—Part. מוּשְׁלָךְ; f. מוּשְׁלָכָה &c. Gen. R. s. 8; Yalk. ib. 13, v. בְּלוֹרִין. Sifré Deut. 43 הַשְׁלַח... הַשְׁלַח מוֹשֵׁה וְכִי... the corpse of J. . . which lay exposed to heat in day-time and to cold &c. Midr. Prov. l. c. מוֹשֵׁה עָלָיו... the care for the household was thrown upon him (Reuben).

Nif. נִשְׁלַח same. Ex. R. s. 20 וְכִי... נִשְׁלַחְתִּי לְרוּחַ הַיָּם וְכִי... why did not Moses strike it (the Nile)? He said, I have been thrown into it, and it did not harm me &c.; a. e.

שָׁלַח m. (b. h.) name of a bird of prey, cormorant. Hull. 63^a, v. שָׁלַח I.

שְׁלַחָה, שְׁלַחָה, שְׁלַחָה, v. שְׁלַחָה, v. שְׁלַחָה.

שְׁלַחָה, Kel. XXV, 4, v. שְׁלַחָה.

שָׁלַל I [to hang down, be loose,] 1) *to hang on, to chain.* Part. pass. שְׁלָל. Lam. R. introd. (R. Z'era) ... כֹּהֵן אֶתְּשָׁלַל בְּשִׁלְשָׁלָא a troop of old men chained with chains.—2) *to make chain-stitches, to baste, opp. אָרַח* to sew together with fine stitches. Y. M. Kat. III, 82^b top הָרַח הָרַח הָרַח על כל המרחים הוא ... וְכִי... for all deceased relatives one may baste the rent after seven days, and sew it after thirty days; and let him be permitted to baste it on the seventh day &c.; Treat. S'mah. ch. IX; M. Kat. 22^b. Ib. הָרַח הָרַח הָרַח a woman may baste it immediately (after rending), out of regard for her dignity; ib. 26^b. Ib. הָרַח הָרַח הָרַח because it is not to be basted (during the seven days); a. e.

Pi. שְׁלַל *to hang with, decorate with.*—Part. pass. מְשַׁלֵּל. Mekh. B'shall., s. 1 מְשַׁלֵּל בְּזֵינִין v. מְשַׁלֵּל.

שָׁלַל II (b. h.) *to draw, capture; to carry off.* Pirké d'R. El. ch. XXXVIII; Yalk. Gen. 134' וְכִי... he (Shechem) carried her off and slept with her.—Trnsf. (of water) *to make inroads.* B. Kam. 61^a, a. e. שְׁלָלִין, v. שְׁלָלִין.

Hithpol. הִשְׁלַל *to be bereft (of reason), be senseless.* Snh. 97^a (expl. Is. LIX, 15) הִשְׁלַל עַל הַבְּרִיּוֹת וְכִי... he that departs from evil is considered by people as senseless.

שָׁלַל I m. (b. h.; preced.) *booty, gain.* B. Kam. 61^a, v. אָגַת. Ex. R. s. 18 (ref. to Is. VIII, 3) וְכִי... and he shall hasten to plunder their (his) booty. Mekh. B'shall., Shir., s. 7 [read:] מוֹרָחֵק I am assigned to them, my booty and my own property shall be theirs; Yalk. Ex. 249; a. e.

שָׁלַל II m. (שָׁלַל I) *chain, loose stitch, baste.* M. Kat.

26^b הַשְׁלִיכְתִּי מִדֹּד הַשֵּׁי he who rends his garment (in mourning) where it has been stitched; Y. ib. III, 83^b top הַשֵּׁי. Ukts. II, 6 הַשְׁלִיכְתִּי הַשֵּׁי הַשְׁלִיכְתִּי the washers' materials loosely stitched together; Sabb. 48^b הַשֵּׁי הַשֵּׁי.—Trnsf. הַשֵּׁי הַשֵּׁי *embryonic eggs laced together with veins; ovary of birds.* Tosef. Zab. V, 9; Bets. 7^a.

שָׁלַל m. = h. שָׁלַל I. Targ. Esth. III, 13 שְׁלַחָה (ed. Lag. שְׁלַחָה pl.).

שָׁלַם I, **שָׁלַם** (b. h.) *to be whole, complete; to end, cease.* Y. Sot. VIII, 22^c bot. זְדַקְיָהוּ שְׁלָמָה שְׁלָמָה Zedekiah was named Shallum, because in his days ended the reign of the house of Judah; Y. Shek. VI, 49^d top; Y. Hor. III, 47^c bot.; Bab. ib. 11^b; Ker. 5^b שְׁלָמָה (corr. acc.); Yalk. Kings 250; Yalk. Chr. 1085. Pesik. R. s. 6 (ref. to I Kings VII, 51) עָבַד שְׁלָמָה מֶלֶךְ יִשְׂרָאֵל וְכִי... when Solomon came and built the Temple, the Lord said, now the work of heaven and earth (creation) is complete; Yalk. Kings 186 שְׁלָמָה. Pesik. R. l. c. שְׁלָמָה נִפְשָׁם... שְׁלָמָה when the workmen had finished their work, their life was finished (they died); Yalk. l. c.; a. e.

Hif. הִשְׁלַם 1) *to complete, finish.* Pesik. R. l. c., v. supra. Y. R. Hash. I, 57^a top; Y. Shebi. II, 34^a top מִבְּיַד הַשָּׁלֵם שְׁלָמָה since he stands in (has entered) the third year of the tree, he may count it a full year. Yoma 33^a (ref. to Lev. VI, 5, play on הַשְׁלָמָה... הַשְׁלָמָה עֲלֶיהָ וְכִי... with it (the evening sacrifice) cease all sacrifices (none can be offered after it). B. Kam. 10^a הַשְׁלָמָה לְעֵשֶׂר... הַשְׁלָמָה לְעֵשֶׂר if one digs a pit nine cubits deep, and another comes and completes it to the legal size of ten. Ber. 47^b וְהַשְׁלָמָה וְכִי... he freed his slave and used him to complete the quorum of ten persons. Ib. 8^b הַשְׁלָמָה פְּרִשְׁוֹהוּ v. הַשְׁלָמָה פְּרִשְׁוֹהוּ I. Pesik. R. l. c. הַשְׁלָמָה הַשְׁלָמָה he is called Sh'lomoh (perfect), because God caused the work of creation to be perfected through his handiwork (the Temple); Yalk. Kings l. c.; a. fr.—Esp. *to finish the fast-day.* Taan. VII, 9 מְשַׁלְּמִין הַשְׁלָמָה they must fast the whole day. Yoma 82^a מְשַׁלְּמִין הַשְׁלָמָה they must fast to the end of the day; a. fr.—Part. pass. מְשַׁלֵּם *perfect, virtuous.* Hor. l. c. he was named Shallum (משולם) because he was perfect in his deeds; Yalk. Kings 250; Yalk. Chr. l. c.—2) (denom. of שָׁלַם) *to make friends, or to surrender.* Succ. 52^a (ref. to Prov. XXV, 22) אֲרִי שָׁלַם אֱלֹהִים יִשְׁלַם לְךָ אֱלֹהִים אֱלֹהִים read not *y'shallem* (he will pay) but, he will surrender him (the evil spirit) to thee; (comment; he will make him be friends with thee).—Part. pass. as ab. Num. R. s. 7⁴ עֲשֵׂר יָמִים אָרְבָּעֵי עֶשְׂרִים יָמִים אָרְבָּעֵי עֶשְׂרִים אָרְבָּעֵי עֶשְׂרִים eleven days were they (the Israelites) at peace with God (adhered to him sincerely); מְשַׁלְּמִין כ"ט יָמִים... twenty-nine days they were sincere servants of God, opp. אֲרִי הַשְׁלָמָה. Ib. אֲרִי אֲרִי מוֹשְׁלָמִים לִי וְכִי... (ed. Wil. מוֹשְׁלָמִים, corr. acc.) they will be faithful to me only forty days. Gen. R. s. 16, beg. מ' מוֹשְׁלָמִים לְבוֹרֵאֵי שָׁמַיִם faithful to his Creator; a. e.

Nif. נִשְׁלַם *to be finished, to end.* Tanh. Mishp. 19 הַשְׁלָמָה הַשְׁלָמָה הַשְׁלָמָה the angel says, such and such has ended (must die).

Pi. שְׁלַם 1) *to perfect.*—Part. pass. מְשַׁלֵּם. Hor. l. c., v.

supra. Yalk. Lev. 458 **שְׁלֵמוֹת**, v. **שְׁלֵמוֹת**.—2) *to compensate, reward, pay*. Pesik. R. l. c. (play on **שְׁלֵמוֹת**, I Kings VII, 51) **שְׁלֵמוֹת** it is for me to pay them their reward. **שְׁלֵמוֹת** it is for me to compensate it (the month of Kislev) for its loss; **שְׁלֵמוֹת** and wherewith did he compensate it? With the dedication under the Hasmonean house. Y. Taan. II, 65^b top (ref. to Mic. VII, 3) **שְׁלֵמוֹת** לִי **שְׁלֵמוֹת** לִי (the judge says,) pay me, and I shall pay thee (decide in thy favor). B. Kam. I, 1 **שְׁלֵמוֹת** לִי **שְׁלֵמוֹת** לִי he that caused the damage is bound to pay &c. Ib. 4 **שְׁלֵמוֹת** לִי **שְׁלֵמוֹת** לִי must pay the full indemnity. B. Mets. III, 1 **שְׁלֵמוֹת** לִי **שְׁלֵמוֹת** לִי if he pays in preference to making oath. B. Bath. III, 4 **שְׁלֵמוֹת** לִי **שְׁלֵמוֹת** לִי they must pay him in full. Ab. II, 16 **שְׁלֵמוֹת** לִי **שְׁלֵמוֹת** לִי; a. v. fr.

שְׁלֵמוֹת, **שְׁלֵמוֹת**, **שְׁלֵמוֹת** ch. same, 1) *to be perfect, complete, finished, spent*. Targ. Ex. XXXIX, 32. Targ. Gen. XLVII, 15 (Y. II חסיל). Targ. O. Ex. XXIII, 2 **שְׁלֵמוֹת** (ed. Berl. **שְׁלֵמוֹת**); a. v. fr.—M. Kat. 28^b **שְׁלֵמוֹת**, v. **שְׁלֵמוֹת**.—2) *to be peaceful, sincere, friendly*; v. **שְׁלֵמוֹת**.

שְׁלֵמוֹת 1) *to complete, finish, fulfil*. Targ. II Sam. XXII, 26; Targ. Ps. XVIII, 26. Targ. Job XXIII, 14 (ed. Wil. **שְׁלֵמוֹת**, corr. acc.). Targ. Y. II Ex. XII, 42, v. **שְׁלֵמוֹת**; a. fr.—Y. Snh. I, 19^a top **שְׁלֵמוֹת** **שְׁלֵמוֹת** R. N. stood up and completed the verse. Ber. 8^b **שְׁלֵמוֹת** **שְׁלֵמוֹת** finish your readings, keeping pace with the congregation, v. **שְׁלֵמוֹת** I. Taan. 25^b **שְׁלֵמוֹת** **שְׁלֵמוֹת** he wanted them to finish the fast; a. fr.—2) *to fill, set*. Targ. Ex. XXVIII, 17; XXXIX, 10 (h. text **שְׁלֵמוֹת**). Ib. XXXI, 5.—3) *to make peace, be at peace*. Targ. Josh. X, 1; 4. Targ. II Sam. X, 19. Ib. XX, 18; a. e.—4) (with ברר) *to follow exactly, faithfully*. Targ. Num. XIV, 24 (h. text **שְׁלֵמוֹת**). Targ. Deut. I, 36. Targ. I Kings XI, 6.—5) *to surrender, hand over, entrust*. Targ. Deut. XXXII, 30 (h. text **שְׁלֵמוֹת**). Targ. Ex. XXXI, 3 **שְׁלֵמוֹת** **שְׁלֵמוֹת** I entrusted to him &c. (h. text **שְׁלֵמוֹת** **שְׁלֵמוֹת**); a. e.—B. Mets. 85^a **שְׁלֵמוֹת** **שְׁלֵמוֹת** he gave him in charge of R. S. (to teach him). Yoma 83^b **שְׁלֵמוֹת** **שְׁלֵמוֹת** they gave him their money-bags in trust; a. e.

שְׁלֵמוֹת 1) *to complete; to supply*. Targ. I Kings IX, 25.—2) (with ברר) *to follow*. Targ. O. Ex. XX, 5; Targ. Jer. XXXII, 18.—3) *to recompense, pay*. Ib. Targ. Ex. XXI, 34; 36. Targ. Job XX, 10; a. fr.—B. Kam. 18^b **שְׁלֵמוֹת** **שְׁלֵמוֹת** must I pay? Ib. 53^a **שְׁלֵמוֹת** **שְׁלֵמוֹת** let this one pay half, and the other one half; a. fr.

שְׁלֵמוֹת, **שְׁלֵמוֹת**, **שְׁלֵמוֹת** 1) *to be paid; to be rewarded, recompensed*. Targ. Ps. LXV, 2. Targ. Prov. XIX, 17 Ms. (ed. **שְׁלֵמוֹת**). Targ. Is. XLII, 19; a. e.—Pes. 28^a **שְׁלֵמוֹת**, v. **שְׁלֵמוֹת**. B. Kam. l. c. . . . כל **שְׁלֵמוֹת** **שְׁלֵמוֹת** where indemnity cannot be had from him (who dug the pit), it may be had from him (who owns the pit). Ib. **שְׁלֵמוֹת** **שְׁלֵמוֹת** whatever I can get from him I take; what I cannot get from him, I must get from you; a. fr.—2) *to be perfect*. Meg. 23^a he was called Meshullam, **שְׁלֵמוֹת** **שְׁלֵמוֹת** (Ms. M. **שְׁלֵמוֹת** **שְׁלֵמוֹת** Hebraism) because he was perfect in his conduct, v. **שְׁלֵמוֹת**; Yalk. Neh. 1070 **שְׁלֵמוֹת**.

שְׁלֵמוֹת II m. (b. h.; preced.) *whole, complete*, Naz. 44

שְׁלֵמוֹת 'for his father' (Lev. XXI, 2) as long as his body is intact (he may defile himself by contact), but not when it is defective. B. Kam. I, 4, a. fr. **שְׁלֵמוֹת** (abbrev. **שְׁלֵמוֹת**, v. **שְׁלֵמוֹת**). Gen. R. s. 79 (ref. to Gen. XXXIII, 18) **שְׁלֵמוֹת** **שְׁלֵמוֹת** intact in his body; **שְׁלֵמוֹת** intact in his children; **שְׁלֵמוֹת** unimpaired in his possessions; **שְׁלֵמוֹת** whole in his learning (having forgotten nothing of his paternal lessons). Sifra Vayikra, N'dabah, Par. 13, ch. XVI (play on **שְׁלֵמוֹת**) **שְׁלֵמוֹת** **שְׁלֵמוֹת** if he is whole (mourns over no loss), he may bring a peace-offering, if he is a mourner, he dare not. Ib. **שְׁלֵמוֹת** **שְׁלֵמוֹת** . . . whatever sacrifice he may offer, if he is whole, he may &c. Nidd. V, 3 **שְׁלֵמוֹת**, v. **שְׁלֵמוֹת**; a. fr.—B. Kam. 116^b **שְׁלֵמוֹת** **שְׁלֵמוֹת** he must pay him the full (promised) reward, opp. **שְׁלֵמוֹת** **שְׁלֵמוֹת** he can claim only the ordinary wages for his labor.—Pl. **שְׁלֵמוֹת**, **שְׁלֵמוֹת**. Sifra l. c. Ber. 39^b **שְׁלֵמוֹת** **שְׁלֵמוֹת** broken pieces of bread and whole leaves. Sabb. 98^b **שְׁלֵמוֹת**, **שְׁלֵמוֹת**, opp. **שְׁלֵמוֹת**; a. fr.—Fem. **שְׁלֵמוֹת**. Zeb. 5^a **שְׁלֵמוֹת** a perfect (undisputed) Mishnah. Ber. l. c. **שְׁלֵמוֹת** **שְׁלֵמוֹת** if there is before you a piece of wheat bread, and a whole loaf of barley bread, Ib. **שְׁלֵמוֹת** **שְׁלֵמוֹת** . . . he places the broken with the whole loaf. Ib. **שְׁלֵמוֹת** **שְׁלֵמוֹת** (Ms. M. **שְׁלֵמוֹת**) and what thou teachest is perfect. Tosef. ib. IV, 15. Men. 65^b **שְׁלֵמוֹת** **שְׁלֵמוֹת** should not our perfect Torah pass for as much as your idle talk?; a. fr.—[Y. Pes. II, 29^b **שְׁלֵמוֹת**, v. **שְׁלֵמוֹת**].—Pl. **שְׁלֵמוֹת**. Treat. S'mahoth ch. VIII, end (ref. to Deut. XXVII, 6) **שְׁלֵמוֹת** **שְׁלֵמוֹת** . . . of stones (for the altar) which do not see . . . because they make peace between Israel and their father in heaven, the Lord says, they must be whole before me, how much more must scholars, who are an atonement for the world, be whole before the Lord!; a. e.

שְׁלֵמוֹת, **שְׁלֵמוֹת**, **שְׁלֵמוֹת** m. = h. **שְׁלֵמוֹת**, *perfection, soundness, health, peace*. Targ. Ps. XXXVIII, 4. Targ. Gen. XLIII, 23. Ib. 27. Targ. Jud. XI, 13. Targ. Deut. XX, 10 (Y. ed. Vien. **שְׁלֵמוֹת**, corr. acc.). Ib. 11 (Y. I **שְׁלֵמוֹת**, corr. acc.; a. fr.).—Taan. 24^b they called to me in my dream, **שְׁלֵמוֹת** **שְׁלֵמוֹת** good health to the good teacher from the good Lord &c. Ib. 9^b **שְׁלֵמוֹת** **שְׁלֵמוֹת** may our teachers (you) go in peace. Yoma 71^b, v. **שְׁלֵמוֹת** II; a. v. fr.—**שְׁלֵמוֹת** **שְׁלֵמוֹת** **שְׁלֵמוֹת** **שְׁלֵמוֹת** to inquire after the health of; to salute. Targ. Gen. XLIII, 27; a. fr. (v. also **שְׁלֵמוֹת** I).—Y. Ber. II, 4^b, a. e. **שְׁלֵמוֹת** **שְׁלֵמוֹת** he did not salute me. Ber. 9^b **שְׁלֵמוֹת** **שְׁלֵמוֹת** . . . when you go up there (to Palestine), greet my brother &c.; a. fr.—**שְׁלֵמוֹת** **שְׁלֵמוֹת** **שְׁלֵמוֹת** **שְׁלֵמוֹת** Taan. 23^a sq. **שְׁלֵמוֹת** **שְׁלֵמוֹת** they saluted him, but he did not look at them in a friendly way (give no sign of recognition). Ib. **שְׁלֵמוֹת** **שְׁלֵמוֹת** **שְׁלֵמוֹת** when we saluted you, why did you make no recognition? Gitt. 62^a **שְׁלֵמוֹת** **שְׁלֵמוֹת** saluted them (gentiles) first; a. fr.—V. **שְׁלֵמוֹת**.

שְׁלֵמוֹת, **שְׁלֵמוֹת**; pl. **שְׁלֵמוֹת**, v. **שְׁלֵמוֹת**.
שְׁלֵמוֹת, v. **שְׁלֵמוֹת**.

שְׁלֵמַיָא, שְׁלֵמַיָא m. Shalmate, an Arabic tribe. Targ. O. Num. XXIV, 21 (Y. שְׁלֵמַיָא, read: מְרָא ...; h. text קיני). Targ. I Sam. XV, 6. Targ. Jud. IV, 17; a. e. — Y. Shebi. VI, 36^b bot. (= קיני, Gen. XV, 19); Y. Kidd. I, 61^d top שמלאי (corr. acc.; = קיני); Gen. R. s. 44 (= קיני); B. Bath. 56^a (= קיני). — Pl. שְׁלֵמַיָא. Targ. O. Gen. XV, 19 (h. text קיני; Y. שְׁלֵמַיָא, read: שְׁלֵמַיָא sing.).

שְׁלֵמָה f. (b. h., v. שְׁמָלָה) cloak, garment. Gen. R. s. 3 נרצנקה ביה הקב"ה כש' the Lord wrapped himself in it (the light) as in a cloak; Yalk. Ps. 862 בשמלה בשמלה; Ex. R. s. 50. Shh. 102^a; a. fr.

שְׁלֵמָה (b. h.) pr. n. m. Solomon, king of Israel. Ber. 10^a כנגד מי אמר ש' וכי? with reference to whom did Solomon say that verse (Prov. XXXI, 26)? Shh. 20^b ברזחלה כל העליונים וכי? Solomon ruled first over those on high &c. Y. ib. II, 20^c ש' וכי? an angel came down in the image of S. and made him rise from his throne &c.; Koh. R. to II, 2. Pes. 36^b במצות של ש' אפי' במצות של ש' even unleavened cakes like those of Solomon (of the finest flour) may be used on the Passover; Y. ib. II, 29^b bot. מצה שלמה (insert של, or read: מצה שלמה).

שְׁלֵמִיָא, v. שְׁלֵמַיָא. שְׁלֵמִיָא (b. h.) pr. n. m. Shelemia, father of חיינה. B. Bath. 111^a.

שְׁלֵמִיָא, v. שְׁלֵמַיָא.

שְׁלֵמִים m. pl. (b. h.; v. שְׁלֵמָה; sub. זבה) peace-offering. Sifra Vayikra, N'dabah, Par. 13, ch. XVI, v. שְׁלֵמִים II. Zeb. I, 2' ש' שחזוקן לשם ש' which were killed as peace-offerings. Ib. V, 5 מצותי שְׁלֵמִים ציבור congregational peace-offerings; a. v. fr.

שְׁלֵמָה m. (שְׁלָמָה) perfect, righteous, honest. Shh. 7^a, v. פיר; Yalk. Prov. 960. Shh. 22^a בש' נקראת Ms. M. (ed. בשלמה, v. שְׁלָמָה; Yalk. Kings 166 בשלמה).

שְׁלֵמָצָה, שְׁלֵמָצָה pr. n. f. (abbrev. of ציון) שלם Shlamsa, Shlamsu (Salome Alexandra), wife and successor of king Alexander Jannai. Lev. R. s. 35; Sifra B'huck. ch. I; Taan. 23^a quoted in Tosaf. to Sabb. 16^b של ציון. Sabb. 16^b של ציון (Ms. M. של ציון, in one wd.). Koh. R. to VII, 11 שלמתו (corr. acc.).

שְׁלֵמָחָה, שְׁלֵמָחָה, v. שְׁלֵמַיָא.

שְׁלֵמָחָה, v. שְׁלֵמַיָא.

שְׁלֵמָה m. (שְׁלָמָה II) thoughtless, unsuspecting. Targ. Jud. V, 27 ed. Ven. I (missing in eds.).

שְׁלֵמָיָא, שְׁלֵמָיָא pr. n. pl. Shlanya in Babylonia. M. Kat. 12^b (Ms. M. שְׁלֵמָיָא).

שְׁלַע m. (שְׁלָמָה = שְׁלָמָה; v. letter ו) sediment; muddy alluvium. Y. Ab. Zar. I, 39^c שלעמיש (some ed. שלעמיש, corr. acc.). V. שְׁלַע ון.

שְׁלַעַמָה, שְׁלַעַמָה, v. preced.

שְׁלַעַל, Tosef. Hull. I, 15 מששלעלו, v. עֲלָעַל II.

שְׁלָחָה (b. h.; cmp. שְׁלַח, a. שְׁלַח) 1) to be lax, hang down, be loose, slip. Denom. שְׁלָחָה. — 2) to loosen, take off, pull,

draw a sword. Lev. R. s. 34 ישלחה Ar. (ed. ישמוג) may he loosen (release), v. קָלַץ. Y. Kidd. I, 60^c top (ref. to Ruth IV, 7) ש' which took the shoe off (the buyer or the seller)? Num. R. s. 14^a נרה לשלחה ... נרה לשלחה a nail with a big head is easily pulled; Pesik. R. s. 3. Midr. Till. to Ps. CXX אב ישלחה דאדם וכי? אם ישלחה דאדם if a man draws the sword which he has in his hand to slay his neighbor &c.; a. e.

Nif. שְׁלָחָה to be loosened, drawn. Gen. R. s. 93; Yalk. ib. 150 שְׁלָחָה; v. ואינה, v. קָעַר.

Hif. שְׁלָחָה to pull, pluck the last growth. Gen. R. s. 20; Yalk. ib. 32 ש' שאדם מְשָׁלָחָה שרדו אוכלה וכי? this (Gen. III, 18) was said with reference to these days, when one plucks his field over and again and eats it (the aftermath) &c., v. Pes. 118^a.

שְׁלָחָה ch. same, to loosen, pull, draw. Targ. Hos. IV, 11. Targ. Y. Num. XXXI, 8. Targ. Jud. III, 22. Targ. Y. Ex. III, 5; a. fr. — Targ. I Chr. I, 20 (play on שְׁלָחָה, ib.) ... ש' לרחומיה (not לרחומיה) he drew the rivers into his domain. — Part. pass. שְׁלָחָה. Targ. Y. I Deut. XXV, 10 (Y. II שְׁלָחָה Hebraism, pl., h. text רולין). — V. שְׁלָחָה II. — Yeb. 102^b מנאי מנאי ... מי שְׁלָחָה דהאי דהאי ורלצהו how do we know that this v'hal'sah (Deut. XXV, 9) means taking off? Y. ib. XII, 13^a top ושלחה סנייה and she took off his shoe. Sabb. 59^b ושלחה דילמא שְׁלָחָה she might take off (her jewelry) and show it. Ib. 82^a ושלחה ויב' and that no vegetable will be pulled, and eaten by you, out of the bunch &c. Shebu. 31^a ושלחה, v. שְׁלָחָה. Erub. 11^b ושלחה ויב' go and pull (the reeds) out, and throw them away; a. fr. — Transf. (cmp. שְׁרָה, נרר) to untie, annul. Gitt. 33^b למי שְׁלָחָה ... למי שְׁלָחָה an act performed in the presence of ten persons, requires ten for revoking it; a. e. — Yeb. 109^b שְׁלָחָה דרין שְׁלָחָה דרין דעברי שְׁלָחָה דעברי the guarantors of Shaltsiyon, where they practice 'pull and stick in', release the debtor and seize the guarantor. — Sabb. 90^a, a. e. שְׁלָחָה דרין, v. שְׁלָחָה. — [Sabb. 98^b; Yalk. Ex. 370, v. שְׁלָחָה.]

Pl. שְׁלָחָה same. Targ. O. Lev. XIV, 40 (h. text ושלחה). Ib. 43 (some ed. Pe.). — Yeb. 102^b (ref. to שְׁלָחָה, Num. XXXI, 3) שְׁלָחָה מביחא וכי? it means tearing away from home to war. M. Kat. 4^b, v. קָלַץ. Sabb. 59^b, v. supra; a. e.

Ithpa. שְׁלָחָה, אֶשְׁלָחָה, אֶשְׁלָחָה to be drawn; to be loosened, to slip. Targ. Ez. XXI, 15 (h. text ושלחה). Targ. II Kings VI, 5. Targ. Is. XXXIII, 20 (h. text ויסע); a. e.

שְׁלָחָה m. (preced.) [that which is pulled out,] stubble field. Tosef. B. Mets. IX, 29 ש' נרה למיחיה לפניו ... איש' it is not the same when he surrenders the land tilled (cleared), as when he surrenders it with the stubbles. — Pl. שְׁלָחָה. Cant. R. to VI, 12 ש' מלקשר בש' picked up (ears) among the stubbles. — Transf. constr. שְׁלָחָה, שְׁלָחָה the end of a period. Yeb. 116^b ש' קוצר דמים דרין it was towards the end of the wheat harvest. Sabb. 60^a ש' דמורד דרין (Ar. השמר; Ms. M. שליפ, corr. acc.; Ms. O. שְׁלָחָה, v. Rabb. D. S. a. J. note) it was the end of the period of persecution; Cant. R. to II, 5 ש' השמר ל.

שְׁלַפֹּחָה, v. שְׁלֵפֹחָה.

שְׁלַפֹּחָה, v. next w.

שְׁלַפֹּחָה f. (Shaf. of נרה, with anorg. ל) fa qac-

[like organ,] 1) *womb*. Hull. 55^b, v. טְרַפְסָתָא. Ib. 48^a top; Tosf. ib. III, 10 שלפוחית (corr. acc.).—2) *the (bladder-like) gullet of a bird*. Pesik. Vattom., p. 132^b של מביאה ש' של חרנגולה וכו' Ar. (ed. Bub. 'שלוט', corr. acc.; v. Bub. note 57) she took the gullet of a hen and filled it with balsam &c.; Lev. R. s. 16, beg. Ar. (ed. שפירא של ברצח); Lam. R. to IV, 15 זפק; Yalk. ib. 1032 שלחופ' (corr. acc.).

שֶׁלֶפֶתִּי m. pl. (comp. שליה) [*pouch-like buds*,] *undeveloped dates*. Bekh. 52^b רומרי ש' if (at the father's death) they were *shalpufé*, and afterwards became full-grown dates; B. Bath. 124^a שלפופי (Ms. M. שלפפי; Ms. H. שלפופאי; Alf. Ms. שלפופאי; Ms. R. שלחופי = שלפופי, v. preced.); Yalk. Deut. 928.

שֶׁלֶפֶתֶיךָ, v. שלפופי.

שֶׁלֶפֶתִּי, v. שלפופי.

שֶׁלֶפֶתֶיךָ (abbrev. of שלום ציון) 1) pr. n. f. *Shaltsiyon, Salome Alexandra*, v. שלמציח.—2) (supposed to be) pr. n. pl. *Shaltsiyon*. Yeb. 109^b, v. שלף.—[3] surname of Hama bar Ada, an habitual pilgrim to Palestine (comp. Ps. CXXII, 6). Bets. 25^b Ar. (ed. שלחיה a messenger to Zion)].

שֶׁלֶק (Shaf. of חלק, as חנק of חנק) 1) (comp. Assy. שלק, Del. Assy. Handw. 666) *to dissect*. Bekh. 45^a מעשה שלק... it happened that the disciples of R. Yishm. dissected the body of a prostitute that had been condemned to death &c.—2) [*to make smooth*,] *to boil thoroughly, boil to a pulp, seethe*. Maasr. IV, 1 הכובש השולק... he who presses, boils, or salts (vegetables, olives &c.)... is bound to give tithes. Tosf. Bets. II, 15 ש' הימנו וכו' if he seethed a small portion of the Passover lamb, contrad. to ברשל. Naz. VI, 9 (45^b) או שולקן... a. Bab. (Mish. ed. שלקן) having cooked or seethed the peace-offering; a. fr.—Part. pass. שלוק; f. שלוקה. Y. ib. 55^c top הכובש מבושל קרוי מבושל הש' אמרה חז"ל this Mishnah indicates that 'seethed' is called cooked. Ned. VI, 1 הנודר מן המבושל ש' הנודר he who vows abstinence from 'what is cooked' is permitted to eat what is roasted or seethed. Ukts. II, 6 ביצה אבישה a hard-boiled egg; Tosf. ib. II, 15 וביצה טרמיטא (read: טרמיטא) a hard-boiled egg, or an egg boiled down to a pill, v. טרמיטא; a. fr.

Pi. שלק 1) *to make smooth*, (of melons) *to trim and rub*. Maasr. I, 5 משרשקין melons are subject to tithes as soon as the gardener trims them; ואם אינו משרשקין and if he does not trim them (before storing) &c.; Tosf. ib. I, 6 אע"פ שלא ש'... אמר ר' תרומה of cucumbers and gourds, even if you do not trim them; a. e.—2) *to boil*. Tanh. Bresh. 7... אין לך... there is nothing more bitter than the lupine, but thou takest pains to boil and sweeten it &c. Tanh. Vaera 14 נקבין ונשלק מן מן we will collect them (the locusts) and boil (and preserve) them in casks.

Nif. שלק *to be boiled*. Neg. XI, 8 משלוקה warp is susceptible of uncleanness when it is boiled (Var. משלוקה when it is taken out of the water); Sifra Thazr., Neg., Par. 5, ch. XIII.

שֶׁלֶק ch. same, 1) (comp. בשל) *to be overheated, blasted*

(by a hot wind). Targ. II Kings XIX, 26 ידשלוק (not 'ש'); Targ. Is. XXXVII, 27 (שרפה)—2) *to boil thoroughly*. Y. Ber. VI, 10^b top רשליק ברחווא in the case of one that boils (rice), contrad. to דטרירק. Y. Gitt. I, 43^c; Y. Shebi. VI, 36^c top שלקין, v. לקח; a. e.—Part. pass. שלוק; f. שלוקה. Ab. Zar. 38^b ש' משהוא boiled oil. Ib. אדוני שלוקה seethed dates (v. אדוניא): Gitt. 68^b; Pes. 34^a, v. סלק.

שֶׁלֶק m. (preced.) *seething, overboiled matter*. Y. Shebi. VI, 36^c top של בריצים ש' של בריצים in which eggs have been boiled; Y. Gitt. I, 43^c. Ber. VI, 8 וכו' אכל ש' אכל even if one eats overboiled vegetable, and he makes a meal of it. Ib. 44^b מזוני ש' מזוני מירי דרורי ש' (not מזוני) is there a thing which a person makes a meal of when it is boiled to a pulp?; a. e.—Pl. שלקין, שלוקה. Tosf. Ter. VII, 13; Y. ib. VIII, 45^d. Ab. Zar. II, 6 וכבשין ש' things preserved by boiling or by pressing (by gentiles); a. e.

שֶׁלֶקוֹנְדוּת, v. שלקוֹנְדוּת.

שֶׁלֶקוֹנְדוּת m. pl. (v. שלק Pi.) *trimmings, coiled and hairy substances covering gourds &c.* Y. Maasr. I, 49^a (expl. משרשלק, ib. I, 5) מאן דו רירי ש' when he removes the trimmings; comp. פקספסיה.

שֶׁלֶקוֹת, שֶׁלֶקוֹת, שֶׁלֶקוֹת pr. n. m. *Ben-Shalkuth (Shalkuth)*. Nidd. 52^b; Tosf. ib. VI, 5.

שֶׁלֶשׁ, v. שלשה.

שֶׁלֶשׁ I (b. h.; denom. of שלש) 1) *to do or come for the third time*. Num. R. s. 4²⁰ לא יצא אורה ולא שנה ולא שנה ולא שנה ולא שנה not that year passed, nor the second, nor the third, when &c., i. e. within three years these things occurred; a. e.—2) *to go back to the third generation*. B. Bath. X, 7 ישלשו they should write the grandfather's name in the document.—3) *to divide into three parts*. Ib. III, 4 משלשין ביניהם the fine is divided between them (the three sets of witnesses convicted of an alibi); Macc. I, 3. Ib. במכור מש' במכור the monetary fine is divided, but not the punishment (but every one has to undergo the full punishment). Ab. Zar. 19^b ש' לעולם ישלש אדם שנודרו שליש וכו' a man should always divide his years (his time) into three parts, devoting one third to Bible, one to Mishnah &c.; Kidd. 30^a משלשין ביניהם I will divide them among us three; a. fr.—Part. pass. משלש; f. משלשה; pl. משלשין a) *done for the third time*. Ab. Zar. I, c., ומש' בכרובים stated in the Torah, a second time in the Prophets, and a third time in Hagiographa; Meg. 31^a; a. fr.—b) *divided into three, arranged in three classes, threefold*. Deut. R. s. 2³³ (ref. to ודשלתיר וכו' Zech. XIII, 8) אלו ישראל שנקראו שלשין שהם מש' וכו' that means Israel, who are called 'thirds', for they are divided into three classes, priests &c. Midr. Prov. to XXII, 20 (ref. to שלשם, ib.) מש' ואזויריהו (ib.) מש' all affairs of the Torah are threefold; itself is threefold: Torah, Prophets, and Hagiographa, and its signs are threefold: אמת (Truth); and it was given through a tribe third in order: Reuben, Shimeon, and Levi; מש' משה Moses the third born &c. Cant. R. to I, 1

all the events of that man's (Solomon's) life were marked by three stages (rise, fall, and rise).—B. Bath. X, 7 ואם הרי משה and if the names are alike up to the grandfather (v. supra); a. fr.—Y. Shebi. I, 33^b, v. מְשֻׁלָּשׁ.—c) *developed to one third of the full growth*, v. מְשֻׁלָּשׁ.—4) (apocop. of שָׁלַשׁ) *to let down*, v. שָׁלַשׁ I.

Hif. הַשְׁלִישׁ 1) *to divide into three parts*. Kidd. I. c., v. supra. B. Mets. 42^a שלישי... שליש a man should always have his capital divided into three parts, one-third invested in land, one in merchandise, and one in ready money; Yalk. Deut. 897; a. e.—2) (v. שָׁלַשׁ) *to deposit*. Keth. VI, 7 מה שרושטלש... מה שרושטלש מברו... if a father deposits money for the benefit of his daughter, and she says, I trust my husband (and want it to be given to him), the trustee must do that with it for which it was deposited with him; ib. 69^b... דמשלש... דמשלש if one deposits money with his son-in-law to buy with it &c.; Tosef. ib. VI, 9; a. e.

Hof. הוֹשְׁלַשׁ *to be deposited*, v. supra.

Nithpa. הִשְׁלַשׁ *to have been at a thing for the third time*. Num. R. s. 9, v. מוֹשְׁלַשׁ.

שָׁלַשׁ II *to let down, suspend*, v. שָׁלַשׁ I.

שָׁלַשׁ f., pl. שָׁלֻשׁוֹת, v. שָׁלֻשׁוֹת.

שָׁלֻשׁ m., שָׁלֻשׁ f. (b. h.) *three*; constr. שָׁלֻשִׁים; שָׁלֻשׁ. Shebi. IX, 2, v. אָרְבַּע. Erub. 40^b, a. fr. רגלים 'ש' v. רגל. Ib. 41^b 'ש' דברים מעבירין וכו' 'ש' דברים מעבירין וכו' 'ש' three classes of men will not see the face of Gehenna (having expiated their sins in this world): those afflicted with extreme poverty &c. R. Hash. 10^a, a. fr. 'ש' three years old (in its third year). Y. Succ. I, end, 52^c שָׁלֻשִׁים all three of them. Ex. R. s. 15²⁷ שָׁלֻשִׁים all three of us; a. v. fr.—Pl. עשרים *thirty*. R. Hash. l. c. יום 'ש'... וש' יום... twenty-four months and thirty days old. Nidd. 45^a 'ש' thirty days of a year count for an entire year; a. v. fr.—Esp. *sh'loshim, thirty days of mourning observances for a deceased relative*. M. Kat. 20^a נהגור 'ש' the laws of mourning observances of seven days and of thirty days apply to it. Ib. עשרה 'ש' he observed for him *shib'ah* and *sh'loshim*; a. fr.

שָׁלַשׁ I m. (שָׁלֻשׁ I) *letting down on a rope*. Erub. 83^b 'ש' ו'לזה 'ש' ו'לזה if both neighbors can use the wall by letting things down; Y. ib. VIII, beg. 25^a; a. e.

שָׁלַשׁ II m. (שָׁלֻשׁ II) *forming chains, curls*. Y. Shebi. IV, end, 35^c 'ש' שָׁלֻשִׁים, v. שָׁלֻשִׁים.

שָׁלַשׁ III m. (שָׁלֻשׁ III) *slimy*, v. שָׁלֻשׁ III [slimy substance,] 1) *slimy abdominal secretion*. Gen. R. s. 51, beg. מראה 'ש' ו'לזה 'ש' ו'לזה like the secretion which is dissolved in the excrements, v. פִּיפִיָּה.—2) *snail, worm*. R. Hash. 24^b קטן 'ש' קטן 'ש' 'beneath' (Ex. XX, 4) this includes the smallest earth-worms. Tosef. Hull. II, 18; Hull. 40^a 'ש' 'ש'... לשום 'ש'... if one kills an animal in the name of mountains... or even of a small worm, such are 'sacrifices of the dead.' Ib. 67^b כל לרבות 'ש'.

'whatsoever' goes up on the belly (Lev. XI, 42), this includes the snail and whatever is like it (worms); Sifra Sh'mini, Par. 10, ch. XII השלשלים (pl.). Gen. R. s. 8; Lev. R. s. 14 קרמך 'ש' the worm has been created before thee (man); a. e.—Pl. שָׁלֻשִׁים, 'ש', v. supra.

שָׁלֻשִׁים, v. שָׁלֻשִׁים.

שָׁלֻשִׁים f. (שָׁלֻשׁ) *three years old, in its third year*. Par. I, 1, v. שָׁלֻשִׁים.

שָׁלֻשׁ I, (apocop.) שָׁלֻשׁ (I) *to let down*.

Y. Ber. IV, 7^b top 'ש' דורו מְשֻׁלָּשִׁין וכו' (ed. Lehm. מְשֻׁלָּשִׁין) they lowered for them (the besiegers) two basketfuls of gold &c.; once they let down &c.; Sot. 49^b; Men. 64^b; B. Kam. 82^b מְשֻׁלָּשִׁין Sabb. I, 11 וכו' אר הפסח וכו' the Passover lamb is let down into the stove &c.; Tosef. Pes. VII, 1. Tosef. Bets. IV, 3 וכו' אין משלשין אורן וכו' you must not let them down from the window, but you may let them slide down on ladders (v. ed. Zuck. note). Lev. R. s. 19 (ל') וכו' וכו' וכו' they seized him and let him down the wall; Gen. R. s. 94, end. Yeb. XVI, 4 (121^a) 'ש' it happened at Asia with one whom they let down into the sea (as diver), and (in hauling him up) they brought up nothing but his leg; Y. ib. 15^d top דים שששלחו דים (corr. acc.). Erub. 87^a מְשֻׁלָּשׁ 'ש' he may let the bucket down and fill &c.; Tosef. ib. IX (VI), 24. Gen. R. s. 11 לְשָׁלֻשׁ (on the Sabbath) one must let his cloak hang down (not tuck up as for travel). Ib. זעירא 'ש' R. Z. pulled it down; a. fr.—Part. pass. מְשֻׁלָּשׁ hanging down. Men. 41^b 'ש' Ms. M. (ed. מְשֻׁלָּשׁ, v. Rabb. D. S. a. l. note) how far must the threads of the show-fringes hang down (beyond the border)?; Yalk. Num. 750; ib. מְשֻׁלָּשׁ ארבע (Men. l. c. sing.) hanging down four finger-breadths.

שָׁלֻשׁ II (cmp. שָׁלֻשׁ I) 1) *to chain, couple*. Tosef. Ber. VI (V), 6; Pes. 105^b כולן לאחורין and combines all of them (the benedictions) in the prayer after the meal. Y. Kidd. I, 61^a bot.; Y. Sabb. I, 3^a אר וכו' 'ש' לְשָׁלֻשׁ... if thou canst couple a tradition by quoting authorities up to Moses, do so; if not, quote either the very first or the very last authority; a. e.—Part. pass. מְשֻׁלָּשׁ knotted. Num. R. s. 97 לחבל... שהייה... להביל... his (Israel's) offspring was like a rope knotted together, one part to the other, for all could trace their descent in uninterrupted succession.—2) *to form chains, curls*. Shebi. IV, 10 חרובין מְשֻׁלָּשִׁים (Ar. מְשֻׁלָּשִׁים) carob-trees (must not be cut down in the Sabbatical year) from the time that they form chains, v. שָׁלֻשׁ II.

שָׁלֻשׁ I ch. same.

Ithpalp. אֲשַׁחֲלֶשֶׁל *to be chained*. Targ. Job XII, 17 (h. text שָׁלַל).

שָׁלֻשׁ II = h. שָׁלֻשׁ I, *to let down*. Targ. I Sam. XIX, 12. Targ. Josh. II, 15; 18.—Y. Snh. II, 20^b bot. דורו דמי 'ש' וכו' וכו' he saw him let his clothes down a little, v. שָׁלֻשׁ I.

and take them up a little; Y. Succ. V, 55^c top, Num. R. s. 4, end משולשל (corr. acc.).

Ihpa. to let one's self down. Y. Ter. VIII, 45^d bot. דהוא משולשל for it (the serpent) can let itself down (on the string).

שְׁשֵׁל III (v. שְׁשֵׁל III) to relax, loosen the bowels. Keth. 10^b; Gitt. 70^a משולשל they (dates) act as a laxative.

שְׁשֵׁל f. (II שְׁשֵׁל) chain. Kel. XIV, 3. Y. Taan. II, 65^d ... השולשל ... I will make a chain for it (the key), so that if its gets lost, the chain will point it out. Y. Succ. V, end, 55^d; Cant. R. to V, 5, ש' (ה) ירוחסין; ib. introd. ירוחסין. Num. R. s. 9⁷ ורש' thus the genealogical chain is continued. Ib. s. 4⁸ 'צפה נח (ש) האבור ורש' Noah foresaw that the genealogical chain of the patriarchs would begin with him (Shem); a. fr.—Pl. שְׁשֵׁל אור. Sabb. 89^b, v. I. קצה. Y. Keth. II, 26^d; Y. Gitt. III, 45^a top (among the appurtenances of a siege). Erub. 58^a; a. fr.

שְׁשֵׁל ch. same. Targ. Job XII, 18 שולשיל Ms. (ed. ש'וש). Targ. II Esth. I, 2 שוש'; a. e.—Keth. 27^a ורש' they place around the town a chain and a dog &c. (to guard against surprise). Gitt. 68^a, v. שססם. Ib. 56^b ורש' ... רן לי ... grant me (spare) Jabneh and her scholars and the chain (the family of scholars) of Rabban G.; a. fr.—Pl. שולשילן, שולשילן, שולשילן, שולשילן, שולשילן. Targ. IKings VI, 21 (ed. Lag. שולשילן). Targ. Ez. VII, 23 שולשילן (ed. Lag. שולשילן). Targ. Jud. XVI, 21. Targ. Is. XL, 19 (some ed. שולשילן, corr. acc.). Targ. Ps. CXVIII, 27 שולשילן ed. Wil. (ed. Lag. שולשילן). Ib. CVII, 14 שולשילן (Ms. שולשילן). Targ. II Esth. I, 2, end שולשילן (some ed. שולשילן); a. fr.

שְׁשֵׁל, v. שְׁשֵׁל.

שְׁשֵׁל, v. שְׁשֵׁל.

שָׁם (b. h.) there, thither. Macc. II, 7 משם ארנו יוצא משם he dare not go away from there (the city of refuge) all his life time; שם הוא דירורו שם ורש' there he must live, there he must die &c.; Tosof. ib. III (II), 5. Macc. 4^a שם ארן שם כהן שם שנפל which fell thereinto. Ber. V, 4 אם אין שם ורש' if no priest besides him is present; a. v. fr.—Cant. R. to VIII, 9 שמה, v. רגזו.—thither. Ex. R. s. 18; a. fr.

שָׁם I (b. h.) pr. n. m. Shem, son of Noah. Meg. 9^b (ref. to Gen. IX, 27) בארלי שם ... דבריו let the speech of Japheth (Greek) dwell in the tents of Shem; v. פירו. Gen. R. s. 63, v. עבר. I. Snh. 69^b. Ex. R. s. 18 the Lord said, ורש' אני לשם אביהם ורש' I am indebted to their (the Assyrians') father Shem, because he and Japheth took their cloaks and covered with it &c.; a. fr.

שָׁם II m. (b. h.; v. שָׁם a. שָׁם) mark, name, title, nature, denomination. Pes. III, 3 לא חקרא לה שם ורש' she must not name it (declare it to be Hallah) until it is baked. Ter. III, 5 קרא שם ... דאומר if one says, the priest's portion of this pile is in it ..., he has named it (designated it

as T'rumbab). Gen. R. s. 25 (ref. to Gen. V, 29) הוא השם הוא (ה) and the interpretation (ירחמנו) do not correspond; it ought to be either &c. Ber. II, 8 השם ... ליטול, v. מכל. Macc. I, 2 לא הוא השם המביא ורש' the title (the legal text) under which the false witness is doomed to lashes, is not the one under which he is bound to pay indemnity. Kinn. I, 3 משם ארנו משם ארנו two letters of the same denomination (intended for the same class of cases), opp. שמות שמות of different denominations. Sabb. XII, 3 משם ארנו two letters of the alphabet of the same name (א, ב, &c.), opp. שמות שמות two different letters (א, ב, &c.). Ib. קמן משם גרול ורש' a small name or word as a part (or abbreviation) of a larger one, as שם as a part of שמעון, of שמואל &c. Ib. 103^b שתי אותיות והן שם ארנו two identical letters which represent a word, (as שש, which may stand for שש or שש) &c. Shebu. 3^b, a. fr. לא מן השם הוא זה ורש' this comes not under this title (this is not the real reason), but it is because &c. Ker. III, 4 מן השם מן השם the offence is not of the same class. Macc. 4^b, a. fr. (על חבריו) who spreads an evil report about his neighbor (injures his reputation). Ber. 17^a גדל בשם טוב ורש' who has grown up with a good name, and departed life with a good name; a. v. fr.—Esp. שם or שם the Divine Name, the Tetragrammaton, contradist. כינוי attribute; in gen. the Lord. Snh. VII, 5 שפרש השם ... שפרש the blasphemer is not punishable, unless he uses the Name explicitly. Ib. 8 המשם ... המקלל he that curses his father or his mother is not punishable, unless he curses them with the Name. Ib. 56^a בכינוי ארנו את השם בכינוי if he curses God by using a divine attribute. Ib. שפרש, עד שפרש unless he curses God and pronounces the Name. Yoma III, 8; IV, 2; VI, 2 (בשם) I pray, O Lord (pronouncing the Tetragrammaton). Ib. שומעים when they heard the Tetragrammaton pronounced &c., v. פרש. Ib. IV, 1 משם ... אחד on one of the lots was written 'unto the Lord'; a. v. fr.; the lot bearing the inscription 'unto the Lord'; a. v. fr.; v. שפרש.—Especial uses: שם שם the same as, as well as. Ber. IX, 5 כשם שמברך ורש' a man is bound to bless God for what is evil as well as he blesses for what is good. Ib. 62^a כשם שנפרעין ורש' as well as the dead are called to account &c., v. ספקן. Sot. V, 1 כשם ... שהמים as the waters test her, so do they test him. Ib. כשם שאסורה ורש', v. מכל; a. v. fr.—משם, in the name of, in behalf of. Meg. 15^a בשם דבר אומר ורש' he who relates a thing in the name of him who said it (gives credit to authority), brings redemption into the world. Peah II, 4 משמו in his own name (as his individual opinion). Y. Taan. I, 64^a ורש' שאמר משם ורש' the rule follows the opinion of ..., who said in behalf of &c.; a. v. fr.—משם for the purpose of, for the sake of, as; with reference to. Gitt. 24^b לשהמה לה לשהמה the text (Deut. XXIV, 3) says, 'unto her', that means, that it must be written especially for her. Yeb. 47^b, v. שנים II.—Snh. 99^b בחורה לשמה who studies the Law for its own sake (for no selfish ends). Pes. 50^b רעוסק לעולם רעוסק by all means let a man engage in the study of the Law and in good deeds, even

if not for their own sake, for through the work for a selfish purpose he will arrive at the stage of doing good for its own sake. Ib. 13^b, a. e. 'שחטן לשמן וכ' if he slaughtered them as such (as festive sacrifices) &c.; זרק זרמן if he sprinkled their blood, having in mind another purpose (another class of sacrifices). Gen. R. s. 25 he was named (נח) with reference to his sacrifice (גידה), Gen. VIII, 21; 'שם נח וכ' he was named (נח) with reference to the rest of the ark (נח), Gen. VIII, 4; Yalk. ib. 42 'על שם וכ' a. v. fr.—'שם' (abbrev. 'ש') with reference to, because. Y. Taan. II, beg. 65^a 'על שם ואנכי וכ' as a reference to (what Abraham said), 'and I am but dust and ashes' (Gen. XVIII, 27). Gen. R. s. 23, v. 'שם'; a. fr.; v. שים II.—'שם', constr. שמו. Kinn. l. c. Gen. R. s. 26 'כל השם הללו וכ' all these names indicate rebellion &c., v. מרהור I. B. Mets. 114^b 'השם הללו וכ' is guilty under all these titles (texts). Shebu. 35^a 'יש שם וכ' there are divine names which may be erased, and such as may not be erased. Y. R. Hash. I, 56^d bot. 'שם המלאכים', v. מלאך; a. fr.

שָׂמָא ch. same. Targ. Y. II Ex. XXXI, 2. Targ. Ps. CXLVII, 4. Targ. O. Gen. VI, 4; a. fr.—Sot. 49^a רבא שְׂמָא (abbrev. 'ש'), v. אַרְחָא. Ab. I, 13, v. יגד. Yoma 83^b, v. הדיק. Ber. 7^b, v. גרם I. Sabb. 8^b (in Hebr. dict.) שְׂמָא comes under the category of 'walking'; 'use.' Hull. 48^a 'וכ' משמיה רבי' in behalf of &c.; Y. Taan. I, 64^a bot. שְׂמָא. Sabb. 145^b 'שְׂמָא' my name, v. מְחָא; a. v. fr.—Y. Ori. I, 61^a bot. 'וכ' שְׂמָא בריה דרבי there are persons whose name is B'rikah (meaning blessing), as one says, come thou, blessed of the Lord.—'שְׂמָא', Targ. Gen. II, 20. Ib. XXVI, 18. Targ. O. Num. I, 5 'שְׂמָא' constr.; Y. 'שְׂמָא' a. fr.—Gitt. 11^b 'שְׂמָא' other names which Jews frequently adopt for their own, v. נָסַק. Meg. 14^b 'שְׂמָא' v. סָנִי; a. fr.

שָׂמָא (= שְׂמָא, v. שְׂמָא I) [for why,] 1) *lest, perhaps*. Ab. II, 4, v. פָּנָה. Y. Ab. Zar. I, 39^c top [read:] 'ש' אי לי ש' woe is me, (I am afraid,) lest he of whom it is written (Gen. III, 15) ... come to bite me; Bab. ib. 8^a 'ש' אי לי ש' woe is me, lest the world grow dark around me, because I have sinned. Keth. 12^a 'ש' תחריזי וכ' but must we not consider the possibility that she may have prostituted herself while she was engaged to him?; a. fr.—2) שְׂמָא m. *apprehension, doubt, possibility*. Ib. 14^a 'ש' דרם ברי הכא ש' there she asserts a certainty, here a possibility (as she cannot be certain about it herself). Ib. 'וכ' וקיל ליה ש' and he regards this statement of a possibility so lightly that &c. Ib. נמי מכשרי 'בש' אפ' even with her uncertain assertion he declares her fit for marriage. Ib. 12^b, a. fr. 'ש' ברי וש', v. פָּרִי; a. fr.

שָׂמָא, **שָׂמָא**, **שָׂמָא** pr. n. m. *Shammai* (abbrev. of שמעיה, 1) (דוקן) 'ש' Sh., the colleague of Hillel in the Sanhedrin under king Herod; Hag. II, 2. B. Bath. 133^b; Y. Ned. V, end, 39^b. Succ. II, 8, a. e. דוקן 'ש'. Eduy. I, 1 sq.

(differences between Sh. and Hillel). Ib. 4; a. v. fr.—'ש' (abbrev. 'ש') the school of Sh., the disciples of Sh. Ib. 7. Bets. I, 1; a. v. fr.—2) name of an Amora. Y. Sabb. III, 5^d bot.; a. fr. V. Fr. M'bo, p. 124^b.

שָׂמָא, v. שְׂמָא.

שָׂמָא c. (b. h.) *left side, left hand*. Yoma IV, 1 'הסגן משמאלו ... the Sagan to his right, and the chief of the priests' division to his left. Ib. 'שם עלה בשמאלו' if the lot marked 'unto the Lord' came up in his left hand; 'מהלך שְׂמָא' raise thy right hand. Ib. V, 1 'מהלך שְׂמָא' walks to the left. Snh. 107^b, v. 'החה. Sifré Deut. 154 (ref. to Deut. XVII, 11) 'על ש' שהיא ימין וכ' אפ' even if they show it before thy eyes that left is right and right is left, listen to them; a. v. fr.

שָׂמָא, *Hif.* 'שְׂמָא' (b. h.) *to go to the left; to be on the left side, go wrong*. Sabb. 63^a 'שְׂמָא' to those who make the wrong use of it, v. 'שְׂמָא' (Ib. 88^b 'שְׂמָא' those (pleading in favor of the accused) stand to the right, and those (against the accused) to the left; a. e.

שָׂמָא, *Af.* 'שְׂמָא' ch. same. Koh. R. to X, 2 (ref. to Gen. XIII, 9) (Abraham said,) 'שְׂמָא' even if thou shalt act irreverently (towards me), I shall show thee the left side (that thou art wrong). Ib. דודו 'שְׂמָא' he said to one of his household, show him the left side, and he showed him a cutting movement in that direction, v. קָטִיף.

שָׂמָא ch. = h. 'שְׂמָא'. Targ. Num. XXII, 26; a. e., v. 'שְׂמָא'.—Y. Ned. I, 37^a top 'ש' הרי זו שבויעה וכ' if one swears 'by my left hand,' it is a binding oath.

שָׂמָא f. (preced.) *the left*. Targ. Y. Deut. XI, 18.

שָׂמָא (prob.) pr. n. pl. *Shamgaz*; 'ש' חלמא Sh. vinegar, a very pungent vinegar used as a restorative. Ab. Zar. 12^b (Ms. M. 'שָׂמָא'). Gitt. 70^a Ar. (ed. שמוג).—[Sabb. 67^a ed. (Ms. M. מוריגן; Ms. O. מריגו, v. מוריגן].

שָׂמָא (b. h.) pr. n. m. *Shamgar*, one of the Judges of Israel. Ruth R. to I, 1. Tanh. Ahārē 12; a. e.

שָׂמָא (b. h. *Hif.*; emp. שמה, שם) *to be waste*.

Pi. 'שְׂמָא' [to destroy,] to persecute; to force to apostasy. Gen. R. s. 82 'שְׂמָא' and if you cannot answer, I will force you to forswear your religion; Yalk. Is. 263 'שְׂמָא' (Hif.).—Part. pass. 'שְׂמָא' converted to heathenism, q. v.

Hif. 'שְׂמָא' 1) *to destroy*. Esth. R. to III, 6 'שְׂמָא' I (the Lord) intended to destroy them, and, as it were, could not ... and thou wilt destroy, slay &c.? Ib. to III, 12; a. e.—2) *to force to apostasy*, v. supra.

Nithpa. 'שְׂמָא' 1) *to be destroyed, cut off*. Yalk. Lev. 558 200*

Doeg was cut off from this and from the other world; (Tanh. M'tsor'a 2 (נשריש 2).—2) *to apostatize*. Y. Gitt. VII, beg. 48°. Y. Hor. I, 45^d bot. Y. Succ. V, end, 55°; שְׂנִתְמַדְתָּ וְכִי... שְׂנִתְמַדְתָּ וְכִי... Miriam ... who renounced her religion, and married a Roman officer; Tosef. ib. IV, 28^d; Bab. ib. 56^b Ms. M. (ed. שהמירה דהוה).

ch. same.
Pa. *to force to apostasy*. Y. Shebi. IV, 35^a bot. לא לָא מִזְכְּרֵהּ מְשַׁמְדֵהּ he has no intention to make you abandon your religion (to persecute you for your religion's sake), but only to collect taxes &c.; Y. Snh. III, 21^b top משְׂמַדְהוֹן (corr. acc.). Ib. לא אִתְכּוּן מְשַׁמְדְהוֹן וְכִי he had no intention to force them to violate their religious laws, but merely wanted to eat fresh bread; Y. Shebi. l.c. מְשַׁמְדְהוֹן.
Ithpa. *to renounce one's religion, apostatize*. Targ. O. Ex. XII, 43 (h. text נכר).—Kidd. 72^a וְאִתְשַׁמְדוּ R. A. excommunicated them, and they renounced Judaism.

שְׂמֹד m. (preced.) [*attempt at destruction*,] *religious persecution*. Tosef. Ab. Zar. V (VI), 6 שְׂמֹד ... בְּיוֹמֵי שְׂמֹד altars which gentiles have put up at a time of religious persecution are forbidden (as to the use of the materials) even after the persecution is over; Y. ib. V, 45^a top; Bab. ib. 54^a Ms. M. (ed. בשַׁמְדָא במה דברים אמורים 17 תוס' Sabb. XV (XVI), 17 תוס' תוס' בשַׁמְדָא תוס' זהו שלם בשַׁמְדָא תוס' אבל בשַׁמְדָא תוס' וְכִי this (that one may violate religious laws to save his life) is said only when there is no general religious persecution, but during a persecution one must give up his life even for the least essential law; Snh. 74^a Ms. M. (ed. גיורא המלכות). Cant. R. to II, 5 שלפי הש' שְׂמֹד; Sabb. 60^a Ms. M. (ed. הגזירה); a. fr.—Pl. שְׂמֹדָא. Gen. R. s. 67 (ref. to Gen. XXVII, 40) גֹּזֵר עָלַי ש' וְכִי when thou (Esau-Rome) seest thy brother (Jacob) cast off the yoke of the Law, decree persecutions over him, and thou shalt have power over him. Midr. Till. to Ps. XVIII, 5 גֹּזֵר עָלַי ש' גֹּזֵר עָלַי בְּיַמֶּיהָ for they decreed many persecutions over us in her (Rome's) days; a. e.

שְׂמֹדָא ch. same. Hull. 101^b וְכִי הוּא דהוה וְכִי Ms. M. it was a time of persecution (when Jews were forbidden to observe their festive days), and they sent word from there (Palestine) that this year's Day of Atonement should be observed on a Sabbath day. Gen. R. s. 79 בְּיָמֵי דְש' ... בְּיָמֵי דְש' were hidden in a cave for thirteen years during the (Hadrianic) persecution; Koh. R. to X, 8. Y. Hag. II, 77^b top תוּמְדָא תוּמְדָא; a. e.

שְׂמֹדוֹן pr. n. (preced.) *Sh'madon*, name of a demon. Gen. R. s. 36 ש' שִׁירָא (not 'שמר'; Ar. אשמדון; comp. אשמדאי; Yalk. ib. 61.

שְׂמֹדָא v. שְׂמָא.
שְׂמֹדָא f. (b. h.); *desolation*. M. Kat. 17^a Ms. M.; v. שְׂמָא.
שְׂמֹדָאָא v. שְׂמָא.
שְׂמוּעָא (b. h.) *Samuel*, 1) S. the prophet. Ber. 10^b כש' הרמתי as Samuel the Ramathite (who declined all

offers of hospitality). Naz. 5^a. Sabb. 55^b sq. כל האומר בני כל האומר בני S. sinned, errs. Gen. R. s. 85 ש' חטאו וְכִי in Samuel's court of justice; a. fr.—2) S. the Little, a Tannaï. Ber. 28^b עמד וְכִי Samuel the Little arose and arranged it (the benediction concerning the Minim, v. מִיִּין III). Y. Hor. III, end, 48°; Y. Sot. IX, 24^b. Snh. 11^a. Ab. IV, 19; a. e.—3) *Samuel*, the Babylonian, contemporary of Rab, and founder of the college of Nehardea. Keth. 43^b (surnamed *Shakud*); Y. ib. IV, 28^b bot. (*Shoked*). Y. Taan. IV, 68^a וְכִי S. and those of the house of Shila &c. B. Mets. 85^b, v. תְּרִינְתָאָה. R. Hash. 20^b. Snh. 17^b; Shebu. 47^a, v. רב II. Sabb. 53^a, v. אָרְיוֹן; a. v. fr.—4) name of several Amoraïm. Y. Snh. II, 20^b top ש' הוֹקֵן ש' Sot. 10^b ש'—Y. Kil. II, 28^a; ib. IV, 29°; a. fr.—S. bar Nahmani or Nahman. Y. Ter. VIII, end, 46°. Ber. l. c.; a. fr.—S. bar Imi or Ammi. Y. Kidd. III, 63^d bot. Sot. l. c.; a. fr.; and several others. V. Fr. M'bo, p. 125^a, sq.

שְׂמוּדָע v. אִשְׁחַמְדָע.

שְׂמוּמָא v. שְׂמוּטָא.

שְׂמוּמָא m. (שְׂמַט) *nimble, long and thin*. Tosef. Bekh. V, 1; Bekh. 43^b וְכִי צוּאָרַי שְׂקוּט וְכִי one whose neck is sunk (very short), or *shamut*, expl. וְכִי long and nimble.

שְׂמוּטָא ch. same.—Pl. שְׂמוּטָי. Keth. 60^b הוּוּ לָא בְּנֵי בְנֵי ש' will have children with long necks.

שְׂמוּטָא, שְׂמוּרָא m. (preced.) *long stretched*, name of a species of locusts. Targ. I Kings VIII, 37 (ed. Wil. 'שְׂמוּ'; h. text חסיל); Targ. II Chr. VI, 28. Targ. Joel I, 4.—[Targ. Ez. XXIII, 20 שְׂמוּטָא, read with ed. Lag. שְׂמַטָא; v. Kimhi a. l.]

שְׂמוּן, Y. Or. I, 61^a bot., v. שְׂמָא.

שְׂמוּנָה, שְׂמוּנָה, v. שְׂמֹנָה.

שְׂמוּרָא v. שְׂמוּטָא.

שְׂמוּרָא (b. h.) pr. n. m. *Shammua*, father of R. Eleazar. Yeb. 62^b. Erub. 53^a; a. fr.

שְׂמוּרָעָא m. (שְׂמַע) = *שמיעה*, sense, understanding. Y. Snh. X, 29^b bot. (ref. to Ps. LX, 9) מִנְשֵׁה כְּשָׂמְרָא Manasseh is to be taken in its ordinary sense (as referring to king Manasseh; (Num. R. s. 14 beg. כְּמַשְׁמֵעוּ. Y. Yoma II, end, 40^a כֵּל שְׂמוּרָעָא מְרִיבָה וְשְׂמוּרָעָא וְכִי wherever a Biblical text may be understood as comprising a larger or a smaller number, you must adopt the smaller number; Sifra M'tsor'a, Zab., ch. VII, Par. 5 (Tosaf. to Succ. 5^b quotes שְׂמַשְׁמֵעוּ).

שְׂמוּרָעָא, שְׂמוּרָא v. שְׂמֹרָא, a. שְׂמַע ch.

שְׂמוּרָעָא m. (שְׂמַע) 1) *listening, attentive*. Targ. Prov. XXI, 28 (some ed. שְׂמוּרָעָא).—2) *one that surrenders himself to the enemy, deserter*.—Pl. שְׂמוּרָעָא. Targ. II Kings XXV, 11; Targ. Jer. LII, 15 Kimhi (ed. שְׂמִיעָא; h. text הַנְּשָׂעִים).—3) *reporter of a tradition*.—Pl. שְׂמוּרָעָן. Y. Ber. V, 9^b bot.

... not because you are two reporters (is this the adopted law), but because of &c.

שְׂמוּעָה, v. preced.

שְׂמוּעָה f. (b. h.; שְׂמַע) 1) report, news. R. Hash. 3^a (ref. to Num. XXI, 1) מַה שֶׁ שָׁמַע וְכִי what was the report he heard? He heard that Aaron was dead. Ib. 18^b שָׁבוּ בְּאָרֶץ כְּנָעַן וְכִי on it (the fifth of Tebeth) came the report to the captivity that the city was taken (Ez. XXXIII, 21); עָשׂוּ וְכִי they observed mourning on the day they heard the news, as they would have done on the day when the Temple was burnt. Keth. 62^a שֶׁ הָיְתָה הַמְּקוֹשֶׁשׁ שֶׁ הַתֵּמֶלֶךְ הַזֶּה הָיָה הַיּוֹם הַזֶּה the news of the destruction of the Temple. M. Kat. 20^b, a. fr. שֶׁ הָיָה הַיּוֹם הַזֶּה הַיּוֹם הַזֶּה the news of the death of a relative received after thirty days from the time of death; שֶׁ קָרְבָנוּ שֶׁ הָיָה הַיּוֹם הַזֶּה news received within thirty days. Snh. 110^a; a. fr.—Pl. שְׂמוּעָה. Ber. IX, 2, v. בְּשׂוּעָה. M. Kat. 26^a שֶׁ הָיְתָה הַיּוֹם הַזֶּה bad news; a. v. fr.—2) tradition, traditional decision, legal discussion (הַלְכָּה). Ib. 23^a וְכִי אַתָּה אֹמֵר שֶׁ הָיָה הַיּוֹם הַזֶּה you must not speak of legal subjects or homiletical interpretations in the house of mourning. Snh. 88^a הֲשֵׁי אֹמֵר מִפִּי הֵשֵׁי if he says, I gave my decision on the basis of a tradition, opp. הֵשֵׁי אֹמֵר כִּי הֵשֵׁי it is my own opinion. Eduy. V, 7 אֲנִי אֵשֶׁתְּיָן בְּשִׂמְעוֹתַי ... I stood by my tradition, and they by theirs. Erub. 64^a וְכִי הֵשֵׁי אֹמֵר שֶׁ הָיָה הַיּוֹם הַזֶּה he who says, this traditional decision is good, the other is not &c. Men. 18^a כִּי הָיָה הַיּוֹם הַזֶּה אֲנִי שֶׁלֹּא כִּי הָיָה הַיּוֹם הַזֶּה it seems to me that until now our traditions did not correspond; Tosef. Zeb. II, 17 שְׂמוּעָה (corr. acc.); a. fr.—Pl. as ab. Hag. 14^a שֶׁ הָיָה הַיּוֹם הַזֶּה 'a mighty man' (Is. III, 2) that means a man knowing many legal traditions.—[שְׂמוּעָה] in Chald. dict., v. next w.]

שְׂמוּעָה ch. same, 1) hearing. Targ. Y. II Deut. XXXII, 1, v. שְׂמִיעָה.—2) report, news. Targ. I Sam. II, 24. Targ. Ps. CXII, 7; a. fr.—3) (also h. form שְׂמוּעָה) tradition, traditional decision, law. Y. Succ. I, 52^b עֲבִיר ... הֵי אֵשֶׁתְּיָן ... decided the matter by referring to a tradition &c. Y. Maas. Sh. II, 53^c top שֶׁ מִן שֶׁ וְכִי וְכִי וְכִי we do not know whether he quoted a tradition (of Amoraim) or a Mishnah. Y. Peah III, 17^d top שֶׁ כֵּן וְכִי the traditional law is this: he that &c. Y. Gitt. IX, beg. 50^a מִתְּחִלָּה שֶׁ הָיָה הַיּוֹם הַזֶּה the traditional law goes farther than the Mishnah. Y. R. Hash. II, 58^b top מַה שֶׁ הָיָה הַיּוֹם הַזֶּה the authority for that tradition; (Y. Snh. I, 18^c bot. רִשְׁמֵעָה; a. fr.—Pl. שְׂמוּעָה, שְׂמוּעָה. Targ. Cant. V, 10 שְׂמוּעָה הַזֶּה ed. Lag. (ed. Vien. שְׂמוּעָה).—Y. Ter. VIII, 45^d top שֶׁ בִּעַל שְׂמוּעָה מֵרִי שֶׁ, v. preced.

שְׂמוּעָה, v. שְׂמוּעָה.

שְׂמוּעָה II, v. שְׂמוּעָה.

שְׂמוּעָה, v. sub שְׂמוּעָה.

שְׂמוּעָה m. (v. שְׂמִיעָה) one that is under the ban and cannot be quoted as an authority. Nidd. 7^b הֲרֵי אֵלִיעֶזֶר שֶׁ הָיָה וְכִי ... דִּרְ אֵלִיעֶזֶר שֶׁ הָיָה וְכִי why did he not reinstate the practice in agreement with R. Eliezer's opinion in his (R. Eliezer's) life-time? Because R. El. was under the

ban, and it was thought, if we act according to his opinion in one thing, we (people) might do so in other things, and out of respect for R. El. we should be unable to interfere &c. Sabb. 130^b וְכִי אֵלִיעֶזֶר first of all, R. El. being under the ban dare not be quoted as an authority, and secondly one against many &c. Y. Bets. I, 60^c top הֲרֵי אֵלִיעֶזֶר לֹא שֶׁ הָיָה וְכִי but is not R. Eliezer under the ban? (how can you quote him as an authority?); Y. Ter. V, 43^c bot.

שְׂמוּעָה, v. שְׂמִיעָה.

שְׂמוּעָה, v. שְׂמוּעָה.

שְׂמוּעָה (b. h.) to be merry, rejoice. Meg. 13^b שֶׁ שָׂמְחָה רַחֵם הַיְיָ אֱלֹהֵינוּ he rejoiced exceedingly. M. Kat. 18^b וְכִי רַחֵם הַיְיָ אֱלֹהֵינוּ he saw others do wrong and rejoiced over it; a. fr.

שְׂמוּעָה to make glad, cheer. B. Bath. 10^b אֵשֶׁתְּיָן אֵשֶׁתְּיָן אֵשֶׁתְּיָן Ms. M. (v. Rabb. D. S. a. l.) let him make his wife cheerful by means of a good deed. R. Hash. 6^b אֵשֶׁתְּיָן אֵשֶׁתְּיָן אֵשֶׁתְּיָן as to a woman's festive joy, her husband must rejoice her (with dresses &c.); Kidd. 34^b. Pes. 109^a אִישׁ חַיִּיב אֶדְמָה לְשִׂמְחַת בְּנֵי אִישׁ man is bound to gladden his children and the members of his household on the festival; wherewith should he gladden them? Keth. 8^a (in marriage benedictions) שְׂמוּעָה צִיּוֹן בְּבִנְיָהּ who gladdens Zion through (restoring to her) her children; משְׂמַח הָרֵן who gladdens bridegroom and bride; משְׂמַח הָרֵן who gladdens the bridegroom with the bride; שְׂמוּעָה ... מַיְסַתְּ הַיְיָ mayest thou gladden the beloved friends, as thou didst gladden thy creature (Adam) &c.; a. fr.

שְׂמוּעָה m. (b. h.; preced.) bright, joyful, joyous. Kidd.

66^a שֶׁ שָׂמְחָה וְכִי הָיָה הַיּוֹם הַזֶּה he rejoiced greatly (prepared a great festival), and invited &c. Ber. 5^a, v. עֲצָב. Ib. 9^b אִישׁ גָּדוֹל וְכִי ... he is a great man and glad when he can do good. Meg. 10^b אֵין הַקֹּבֵה שֶׁ וְכִי the Lord does not rejoice over the downfall of the wicked; a. v. fr.—Pl. עֲנִיִּים מוֹדֵי, שְׂמוּעָה, שְׂמוּעָה. Sabb. 145^b, v. מוֹדֵי. Yoma 21^b עֲנִיִּים ... the poor are glad (because provisions will be cheap), and the property owners are sorry; B. Bath. 147^a. Cant. R. to I, 10; Y. Hag. II, 77^b bot. וְכִי וְכִי וְכִי and the words (of the Law which they quoted at the festive board) were as bright as when they were delivered from Sinai; a. fr.—Fem. שְׂמוּעָה, שְׂמוּעָה. Pesik. R. s. 20 כְּשֶׁנָּתַן לְיִשְׂרָאֵל אֶת הַתּוֹרָה שֶׁ וְכִי ... when the Lord gave Israel the Law, the earth was glad, and the heavens wept; a. fr.—Pl. שְׂמוּעָה, שְׂמוּעָה. Ib. s. 21 וְכִי בְּפָנֵיהֶם with a cheerful countenance; a. e.

שְׂמוּעָה f. (b. h.; preced.) joy, rejoicing, festive occasion.

Keth. 8^a (in Chald. dict.) הֲרֵי אֵלִיעֶזֶר הָיָה בְּעֵלְמָה הָיָה it is merely an extension of the wedding joy (not a new festive occasion). Ib. מִבְּרַךְ שֶׁ הָיָה בְּמֵינוּ he says the benediction containing the words, 'in whose dwelling there is joy.' Y. B. Bath. IX, 16^d bot. הַיּוֹם הַזֶּה הָיָה הַיּוֹם הַזֶּה the joy over the birth of a male child. Gen. R. s. 70; M. Kat. 8^b וְכִי אֵשֶׁתְּיָן אֵשֶׁתְּיָן אֵשֶׁתְּיָן I; a. fr.—Esp. שְׂמוּעָה יוֹם שׂוֹב, or שֶׁ הָיָה הַיּוֹם הַזֶּה the rejoicing on the festival (Deut. XVI, 11; 14). R. Hash. 6^b הֲרֵי אֵלִיעֶזֶר she (woman) is included in the commandment to

observe the festival with joy. Hag. 6^a מִיִּחְיִיבָא ... הִנֵּה בִשׁ was not Hannah herself bound to visit the Temple in order to rejoice? Pes. 109^a אֵין אֵין שֶׁ אֵלֵא בְּבִשְׁרָא ... אֵין אֵין שֶׁ אֵלֵא בִּיּוֹן as long as the Temple stood, the festive rejoicing consisted in eating meat (of the peace-offering), ... but now ... the festive celebration consists in partaking of wine; a. fr.—Pl. שְׁמִיחָא. Zeb. 102^a חֲמֵשׁ שֶׁ דִּירָהּ וְכִי שְׁמִיחָא Elisheba had five joys (distinctions) more than ordinary daughters of Israel: her brother-in-law (Moses) was king &c.; a. e.—שׁ (מִסְכֵּרָה) S'mahoth, one of the small treatises of Talmud Babli, euphem. for רַבְרִי v. אֶבְל.

שְׁמִיחָא pr. n. *Shamhazzai*, name of a fallen angel. Targ. Y. Gen. VI, 4.—Nidd. 61^a חוּר שֶׁ בֵּר שֶׁ חוּר Sihon and Og were the sons of Ahiah son of Sh.

שָׁמַט (b. h.; cmp. מִשָּׁט to slip; (act. verb) to loosen, detach; to carry off, steal. Num. R. s. 4²⁰ (ref. to II Sam. VI, 6) לְמַד שָׁמְטוּ why did they slip (turn off)? M. Kat. 24^a שְׁמֵטוּ שְׁמֵטוּ הַזְּרִירִים וְכִי swine dragged his body off. Y. Ber. III, 5^d bot., a. e. שְׁמֵטוּ v. קָלְבִּינְטִירִין. Ib. שְׁמֵטוּ ... מִשָּׁט in the case of a bed the poles of which are movable, one (in mourning) detaches them, and that is sufficient; Y. Ned. VII, end, 40^c שְׁמֵטוּ (corr. acc.). B. Mets. 104^a וְהֵם שְׁמֵטוּ מֵעַל גְּבִי בְּנֵי הַחַיִּים שֶׁ הֵם שְׁמֵטוּ מֵעַל גְּבִי בְּנֵי הַחַיִּים he may take it (the pledge) from the back of his (the debtor's) sons. Ex. R. s. 43 שְׁמֵטוּ וְכִי הִירָהּ שְׁמֵטוּ עֲצָמָהּ Y. Keth. V, 30^b שְׁמֵטוּ וְכִי she slipped away from under him; Sot. 9^b שְׁמֵטוּ (Nif.). Gen. R. s. 14 שְׁמֵטוּ v. צָרָר I. Pesik. R. s. 20 שְׁמֵטוּ let us abandon her (that she may not find her way home); (שְׁמֵטוּ) מִדֵּי שְׁמֵטוּ; (not שְׁמֵטוּ) and so they abandoned her. Lev. R. s. 34 שְׁמֵטוּ v. חֲלָקִין. Gen. R. s. 20 שְׁמֵטוּ it (the serpent) draws out fibres (v. גִּיד) and eats them. Midr. Till. to Ps. CXIV (ref. to Deut. IV, 34 גִּיד גִּיד לְמִדְרֵי צֶרֶר לְנִשְׁמָטוּ Ib. לְנִשְׁמָטוּ we learn here that there was pain for the body drawn out (Israel), whence do we learn that it was painful for him that drew out (for the Lord who redeemed them)?; a. fr.—Part. pass. שְׁמֵטוּ; f. שְׁמֵטוּ. Hull. 54^a שְׁמֵטוּ if the trachea was found detached, yet cut through, the animal is *kasher*; שְׁמֵטוּ לֵשׁ וְכִי for it is impossible that a loose trachea should be cut through (therefore the detachment must have taken place after the ritual cutting). Ib. 57^a, a. e. שְׁמֵטוּ יָרֵךְ an animal with a dislocated thigh-bone; שְׁמֵטוּ יָרֵךְ with a dislocated foreleg; a. e.—V. שְׁמֵטוּ.

Nif. שְׁמֵטוּ to be detached, slip away. Midr. Till. l. c., v. supra. Sot. l. c., v. supra. Num. R. s. 1⁸ הַר הַחֹרֵב שֶׁנִּלְוֶה it is named mount Horeb, because on it the sword (of judgment) was unsheathed (for crimes); (Yalk. ib. 684 נִשְׁמָטוּ; Yalk. Ps. 796 נִשְׁמָטוּ). Macc. II, 1, v. קָתָה. Sifra Emor, ch. II, Par. 3 (expl. שְׁמֵטוּ, Lev. XXI, 18) שְׁמֵטוּ (Rabad שְׁמֵטוּ) whose hip is dislocated. Cant. R. to V, 16 (מִמֶּנִּי) שְׁמֵטוּ his soul slipped away (from him), he fainted; a. fr.—[Tosef. Uktsin I, 2 (Tbul Yom III) נִשְׁמָטוּ, read with ed. Zuck. נִשְׁמָטוּ.]

Pi. שְׁמָטוּ 1) to loosen, pluck, esp. to thin a thicket of reeds. Tosef. Shebi. I, 7; Y. ib. II, 33^d top בְּקִינִים

you may thin reeds (in the Sabbatical year); ... מְקִיָּם וְכִי where it is customary to clear vines and to thin reeds before &c.; a. e.—2) to drag forth. Pesik. R. s. 17 וְכִי הַבְּכֹרִים הַבְּכֹרִים מִבְּרִין וְכִי and the dogs dragged the dead bodies of the first-born out of the burial caves; Yalk. Ex. 186; a. e.—3) (v. שְׁמֵטוּ) to cause release from debt; to cause cessation of field labor; (neut. verb) to come under the law of limitation of the Sabbatical year; (of the ground) to rest. Shebi. X, 1 אֵין אֵין שְׁמֵטוּ אֵין אֵין שְׁמֵטוּ the Sabbatical year causes cancellation of (cash) debts, whether verbal or written; הַקָּפָה ... אֵין אֵין שְׁמֵטוּ; הַקָּפָה v. הַקָּפָה a hired man's wages do not come under the law of *sh'mittah*; ib. 2 אֵין אֵין שְׁמֵטוּ (not אֵין אֵין) if one hands his notes over to the court, they are not subject to the law of limitation; ib. and all obligations arising from legal procedures do not come under the law &c.; ib. 3, v. פְּרוֹזְבוּל [Y. ed. שְׁמֵטוּ &c. Hif. interch. with Pi.]. Sifra B'huck., Par. 2, ch. VII אֵין אֵין אֵין אֵין אֵין אֵין I have told you that you may sow six years, and let the ground rest for me one year, that you may know &c.; וְכִי שְׁמֵטוּ וְכִי go ye and be carried into exile, and it (the land) will rest of itself (making up for) all the Sabbatical years &c.; Yalk. Lev. 675 וְכִי שְׁמֵטוּ וְכִי אֵין אֵין אֵין אֵין אֵין אֵין because you do not let the earth rest, she will abandon you; וְכִי שְׁמֵטוּ וְכִי אֵין אֵין אֵין אֵין אֵין אֵין (ed. Schechter שְׁמֵטוּ אֵין אֵין אֵין אֵין אֵין אֵין) and according to the number of months that you fail to let her rest, she will rest of herself. Gitt. 36^a כִּסְפִים ... מִשְׁמָטוּ when thou art bound to let the ground rest, thou art bound to cancel debts; a. fr.—Snh. 97^a ... מִשְׁמָטוּ as the Sabbatical year causes cessation of field work once every seven years, so shall the world rest (be waste) one millennium in every seven millenniums.—4) to remit a debt. Gitt. 37^b אֵין אֵין אֵין אֵין אֵין אֵין if a person pays a debt in the Sabbatical year, he (the creditor) must say, 'I remit' (and have no claim): but if he (the debtor) says, 'nevertheless', he may accept; Sabb. 148^b; Sifra Deut. 112; a. e.—5) to abandon, send away. Ab. d'R. N. l. c., v. supra.

Hif. שְׁמֵטוּ same, v. supra.

Hithpa. שְׁמֵטוּ to slide, fall off. Midr. Till. to Ps. XVIII, 11 מִשְׁמָטוּ, v. קָלְבִּי.

שְׁמֵטוּ ch. same, 1) to loosen, detach, break loose, take away. Targ. Y. Lev. XIV, 40 (h. text חֲלָקִין). Ib. 43. Targ. II Esth. III, 8.—Ned. 48^b וְכִי שְׁמֵטוּ who was in the habit of stealing flax balls. B. Bath. 28^b שְׁמֵטוּ he plucks and eats (as the fruits grow, but does not harvest); a. e.—Part. pass. שְׁמֵטוּ; f. שְׁמֵטוּ. Gen. R. s. 68 שְׁמֵטוּ דִּין עֵינָיָהּ שֶׁ (some ed. שְׁמֵטוּ; oth. שְׁמֵטוּ Hebraism) one of them had an eye taken out (in a quarrel); Lev. R. s. 8; Tanh. Ki Thissa 5 שְׁמֵטוּ (corr. acc.).—2) (neut. verb) to slip off, glide. Targ. Y. I Deut. XIX, 5 שְׁמֵטוּ (Y. II שְׁמֵטוּ; ed. Vien. שְׁמֵטוּ, corr. acc.).—

3) to be released, rest, lie fallow. Targ. O. Lev. XXVI, 35 ...

Af. אֲשַׁמֵּיט 1) to release, remit a debt. Targ. Deut. XV, 2- ...

Pa. אֲשַׁמֵּיט 1) to cause remission of debt. Gitt. 36a מדאורייתא ...

Ithpa. אֲשַׁמֵּיט 1) to slip off, be dislocated; to break loose. Targ. Y. Num. XXV, 8. Targ. Y. Lev. XXI, 18 ...

שְׁמִיטָה, v. שְׁמִיטָה.

שְׁמִיטָה f. (b. h.; preced.) release, rest, esp. cancellation of debts, and rest of the soil, in the Sabbatical year. M. Kat. 2b; Gitt. 36a ...

שְׁמִיטוֹתָי m. pl. (שְׁמִיט) slips, shoots. Cant. R. to I, 15; IV, 1 ...

שְׁמִיטָה, Tanh. Vayishl. 8, read: שְׁמִיטָה, v. שְׁמִיטָה.

שְׁמִיטָה, שְׁמִיטָה, שְׁמִיטָה f. = h. שְׁמִיטָה.

Targ. Y. II Deut. XXXIII, 24. Targ. ib. XV, 1 (Y. ed. Vien. ...)

שְׁמִירָה, v. שְׁמִירָה.

שְׁמִירָה, v. שְׁמִירָה, a. next w.

שְׁמִירָה m. pl. = h. שְׁמִירָה, 1) heaven; trnsf. God. Targ. Gen. I, 1. Targ. Deut. X, 14. Targ. Y. Num. XXV, 19 ...

שְׁמִירָה m. 1) = h. שְׁמִירָה nimble, thin. Bekh. 45b (expl. קפח, Mish. VII, 6) ...

שְׁמִירָה, v. sub 'שְׁמִירָה.

שְׁמִירָה, v. שְׁמִירָה.

שְׁמִירָה, v. שְׁמִירָה.

שְׁמִירָה f. (b. h.; שמך = שמך) a heavy cover, cloak. Lev. R. s. 23; Yalk. ib. 585; Yalk. Jud. 44 ...

שְׁמִירָה m. du. (b. h.) 1) heaven; trnsf. Heaven, God. Gen. R. s. 1 נבראו החלה דש' ...

שְׁמִירָה I m. (שְׁמִירָה) Shamin, a coin, one eighth of an Italian Isar (As). Kidd. 12a ...

שְׁמִירָה II, שְׁמִירָה m. = h. שְׁמִירָה, fat. Targ. Y. Gen. XVIII, 8. Ib. 7; v. שְׁמִירָה.

שְׁמִירָה, v. sub 'שְׁמִירָה.

שמירתה, v. שמירתה,]

שמירה m., שמירתה f. (b. h.; שמירה) eighth; one eighth. Sifra Sh'mini, Milluim, beg. למנין ש' the eighth day in the order of counting (from the initiation of the priests); ש' לחדש the eighth day of the month. Y. Sabb. VIII, 11a bot.; Y. Pes. X, 37c bot. שמירתה half an eighth (of a Log); a. v. fr.—Esp. שמירי, or של חג ש' the eighth day of the Succoth festival. Succ. 47a זמן אומרים ש' של חג we recite the benediction for the entrance of a festival (זמן) on the eighth day &c. Ib., a. fr. רגל ש' the eighth day is a festival for itself; a. fr.—Pl. fem. שמירתה. Yalk. Esth. 1048 ש' ארבעים (not שמירתה) forty eighths (of a Kab), v. חזקן.

שמירע, v. שמירע I.

שמירעא m., pl. שמירעיא, v. שמירעא.

שמירעא f. = next w. Targ. Y. I Deut. XXXII, 1 ירהב ש' ascribed hearing to &c. (Y. II שמירעא).

שמיעה f. (שמיע) hearing, listening. R. Hash. 25b לא שמיעה hearing (the statement of witnesses) ought not to be of greater legal value than seeing (if the judges themselves have seen the new phase of the moon). Y. Sabb. VI, 8c bot. שמיעה בר קול you may be guided by what you hear, considering it as a divine voice (it is not a divination practice to be forbidden). Ib. נלך בהר שמיעה בר קול let us be guided by what we shall hear. Cant. R. to II, 3 הקדימו אמנה לש' the Israelites in Egypt advanced belief to hearing (Ex. IV, 31); עשירה לש' at Sinai they advanced doing to hearing (ib. XXIV, 7; Sabb. 28a, Gitt. 7a לנשמע). Nidd. 31a שמיעה דאזון the faculty of hearing; a. fr.

שמיר m. (b. h.; שמיר, cmp. פומר) [pointed,] thorn; flint, diamond; (in legend) shamir, a worm that cuts stones with its glance. Sot. IX, 12 בטל הש' ... משהחבר with the destruction of the Temple the shamir ceased to exist. Ib. 48b; Tosef. ib. XV, 1; Y. ib. IX, 24b; a. e.

שמירא, שמירא ch. same, 1) flint. Targ. Y. II Deut. XXXII, 13 (חלמיש). Targ. Ps. CXIV, 8. Targ. Job XXVIII, 9.—2) diamond; shamir. Targ. Ez. III, 9. Targ. Zech. VII, 12; a. e.—Gitt. 68a דאיהורה ש' there is the shamir which Moses used for the jewels of the Ephod. Ib. b ש' ... בעינא I want to build the Temple, and want the shamir; a. e.

שמירתה I f. (שמיר) watching, guarding. Y. Maasr. II, 49d bot. חצר ש' a well-guarded court (= חצר). Y. Sabb. II, 5b top ש' צריך ש' (omit) is not in need of special guard (against dangers). B. Mets. 42a; Pes. 31b, v. פסקה. B. Kam. I, 1 עליך ש' thou art bound to guard them. Ib. 2 בשמירתו ש' a human being is his own guard (the employer has no responsibility for injury done by the employee).—Num. R. s. 44 פקירה יש פקירה ש' trust (the root פקד) is used in the sense of guarding

(taking charge). Ex. R. s. 25, end וכל על שמירתה יום וכ' the son of David comes as a reward for the observance of one Sabbath day; a. fr.—Pl. שמירות. Yalk. Ps. 816 (ref. to שמירות, Ps. LXXVII, 5) כל שמירותי בלילה all my watchings (waiting for help) are held by night; Midr. Till. to Ps. l. c. שמירות (ed. Bub. שמירות, corr. acc.).

שמירתה II pr. n. f. Sh'mirah, wife of Nebuchadnezzar. Lev. R. s. 19, end שמה ש' שמה רב הווא אמר ש' Rab H. says, her name was Sh'mirah; R. A. says, שמירתה שמה her name was Sh'miramoth; the Rabbis say שמה ש' her name was Sh'mira'am. Yalk. Jer. 309 וכל אשהו וכ' until they came to Sh., the wife &c.; Tanh. Vayikra 6 שמירתה.

שמירה, Y. Dem. I, 21d top, v. שמירה.

שמירון, Y. Keth. II, 26c bot., v. שמירון.

שמירתה, שמירתה, שמירתה, v. שמירתה II.

שמית, v. שמית.

שמירתה m. (שמית) excommunicated, accursed. — Pl. שמירתה. Targ. Y. Deut. VII, 26. Ib. שמירתה, v. שמירתה.

שמירא m. (cmp. שום III) onion. Keth. 60b Ar. (ed. כמכא; Alf. שמירי). — Pl. שמירי. Sabb. 110b top פרכאי באהרא החקלי ש' וכ' where they sell onions by the weight, he (that dedicates the weight of a certain person) can acquit himself of his vow even with onions. Kidd. 52b, v. מוזהא. Shh. 109b.

שמלא, Y. Kidd. I, 61d top, v. שמלא.

שמלאי, שמלאי (b. h. שמלאי) pr. n. m. Samlai, name of several Amoraim. [Tradit. pronunc. Simlai.] Y. Sabb. I, 3d; Y. Ab. Zar. II, 41d bot. שמירי ש' Bab. ib. 36a ש' ליהודה; ib. 37a (attendant of R. Judah han-Nasi). Pes. 62b. Ib. 121b. Y. Shek. IV, 48a top.—B. Bath. 111a (Ms. H. שמלא). Y. Meg. I, 72c bot.; Y. Taan. II, 65d bot. שמלאי; Koh. R. to III, 14, v. פירא 3; a. fr.—V. Fr. M'bo, p. 127a.

שמלתה f. (b. h.) sheet, cover, garment. B. Mets. II, 5 (27a) (ref. to שמלתה, Ex. XXII, 8) וכ' the case of the garment would have been included (as שמלתה, and why is it specified? וכ' as the garment is individual property and can be identified by certain marks &c. Mekh. Mishp., s. 13, v. חנוך; Sifre Deut. 237. Keth. 46a (ref. to Deut. XXII, 17), v. פירא. Ib. ממש ש' it means the sheet in its real sense. Ib. מה ששם ליה they spread (the refutation of) what he charged her with. Midr. Till. to Ps. XIX הווא שמלתה what is this sheet (curtain) made of?; Yalk. ib. 672 וזו הש' Hag. 14a (ref. to Is. III, 6) [read:] כש' ישנן דברים ... מתכסין בהם כש' ישנן (v. Rabb. D. S. a. l.) things with which people cover themselves as with a garment (faith in divine protection, differ. in Rashi) are in thy possession; Sabb. 119b; Yalk. Is. 261; Yalk. Jer. 275; a. e.—Midr. Sam. ch. XX שמלתה, read: שמלתה, v. שמלתה.—V. שמלתה, v. שמלתה.

שָׁמַם (b. h.) [to stand still,] to be astonished; to be waste. Tosef. Sot. XV, 10 וזרע וכו' ש' וזרע וכו' and as a consequence Israel will be laid waste, and the seed of Abraham cease. Y. Bets. II, 61^c top ונמצא אורה... פעם once he entered the Temple court and found it deserted; ש' ש' ש' ש' ש' (or ש' ש' ש' S' S' S') deserted be the homes of those who caused the house of our God to be laid waste; Y. Hag. II, 78^a bot. ש' ש' ש' Cant. R. to V, 5 he (Cyrus) saw that the country was ruined. Y. Ber. IV, 8^a והשוממה והשוממה destroyed and deserted. Meg. III, 3 (ref. to Lev. XXVI, 31) ... קדושהן (Y. ed. ש' ש' ש' S' S' S') they remain holy, even when they lie in ruins. Lam. R. introd. (R. Joh. 1) נפשי עלי נפשי my soul within me is waste (mourns); a. fr.

Pi. שָׁמַם to lay waste, ruin; to confound. Yalk. Prov. 959 מְשֻׁמָּם לֹא מְשֻׁמָּם לֹא if a man is good, it (dreaming of wine) means joy to him, if not, it means confounding.—Part. pass. מְשֻׁמָּם; f. מְשֻׁמָּת. Tosef. Keth. VII, 10 היא מ' ש' (ed. Zuck. שעמומה) she (my daughter) is confused in her mind; v. שְׁעָמָם, שְׁעָמָת.

Hif. שָׁמַם same. Gen. R. s. 26 (play on שָׁמַם, Gen. VI, 4) ש' ש' ש' ש' ש' they confounded the world, and they were ruined (driven) out of the world, and caused the world to be laid waste. Y. Bets. I. c.; Y. Hag. I. c., v. supra.

Nif. שָׁמַם, Hof. שָׁמַם to be laid waste, ruined. Gen. R. I. c., v. supra. Sot. IX, 15; Cant. R. to II, 13 ש' ש' ש' v. הגבולן ש' ש' S' S' S' Y. Bets. I. c.; Y. Hag. I. c., v. supra.

Hithpol. שָׁמַם 1) to be astounded. Gen. R. s. 4, end (expl. ש' ש' ש' S' S' S') של אש הן של מים הן ש' ש' ש' men wonder at them, (asking) are they of fire? are they of water?—2) to be waste, ruined. Kidd. 66^a ורדה העולם and the (Jewish) world was ruined (demoralized), until Simon b. Sh. came and restored the Law &c. Sabb. 33^a ש' ש' ש' S' S' S' and the roads are desolate; a. e.

שָׁמַם ch. same.

Ithpa. שָׁמַם 1) to be desolate. Targ. Lam. IV, 5.—2) to be confounded, mad. Targ. I Sam. XXI, 14 (h. text וירחלה).

Ithpol. שָׁמַם to be perplexed. Hull. 21^a הוא ש' ש' ש' S' S' S' (fr. Dan. IV, 16) he was perplexed for a moment (knew not what to answer).

שָׁמַם m. (preced.) confounded, demented.—Pl. שְׁמָמִין. Cant. R. to IV, 7.

שְׁמָמָה f. (b. h.; preced. wds.) waste, desolation. M. Kat. 17^a, v. שְׁמָמָה.—Pl. שְׁמָמִיּוֹת, constr. שְׁמָמִיּוֹת. Cant. R. to III, 4 (ref. to Is. XXI, 1) בא מדבר ש' ש' S' S' he (Nebuchadnezzar) came by the way of the deserts of the wilderness. Lam. R. introd., end (in an obscure passage) מ' ש' from the deserts of the land.

שְׁמָמִיּוֹת, שְׁמָמִיּוֹת, שְׁמָמִיּוֹת, v. שְׁמָמִיּוֹת.

שָׁמַן I (b. h.) [to be smooth,] to be fat.

Hif. שָׁמַן to grow fat, improve. Y. B. Kam. IX, beg. 6^d גזל כחושה והשמינה if he took forcibly a lean animal, and it grew fat (in his possession); Tosef. ib. VII, 17; Bab. ib. 65^a; a. e.

Hithpa. שָׁמַן to become smooth, bright; to glisten. Gen. R. s. 34 היא מְשֻׁמָּת... כל שדוא... the more he beats it (the flax), the more it will glisten; Yalk. ib. 95; Yalk. Ps. 654.

Pi. שָׁמַן 1) (denom. of שָׁמַן) to oil. Men. 23^a קומין ש' ש' S' S' the handful of the sinner's meal-offering on which he (the priest) put oil, ... has become unfit for the altar; Yalk. Lev. 474.—2) to smooth, level; ש' ש' ש' S' S' S' the shocher... compromise to average. B. Mets. 87^a... השוכר if one hires a laborer, saying, I will pay you as much as one or two of the inhabitants of the place get: he may pay him the lowest wages...; the scholars say, you compromise between them, i. e. you make him pay the average wages, B. Bath. VII, 4... האומר if one says to his neighbor, I sell thee one-half of my field (and one part is better than the other), we compromise between them, i. e. the field is divided into two portions of equal value, but the purchaser must take whichever portion the seller may assign to him; ש' ש' ש' S' S' S' if he says, I sell thee half of the field on the south side, we compromise between them, and he gets his portion on the south side; expl. ib. 107^b מ' ש' S' S' S' 'we compromise' means according to value. Bekh. II, 6, sq. ש' ש' S' S' S' we compromise between them, i. e. the priest takes the inferior of the twin animals, and the difference in value remains under litigation; expl. ib. 18^a יהא ביניהן ש' ש' S' S' S' means, the fat one (the difference of value) remains to be decided &c., v. שְׁמָן.

שָׁמַן ch. same.

Ithpa. שָׁמַן to grow fat. Gen. R. s. 28 אמר ליה זיל ש' ש' S' S' he said to the bird, go and grow fat, and come again, and it went and grew fat, and came again; Yalk. Zeph. 566.

שָׁמַן II m., שְׁמָנָה, שְׁמָנִי f. (b. h.; preced.) fat, rich. Keth. 61^a ש' ש' S' S' fat meat. Pes. 42^a. Hull. 45^b גרי ש' ש' S' S' fat kid. Y. B. Kam. IX, beg. 6^d גזל ש' ש' S' S' if he took by force a fat animal, and it became lean &c., v. שְׁמָן; a. fr.—Pl. שְׁמָנִים, שְׁמָנִי, שְׁמָנִי. Gen. R. s. 66 exceedingly fat fish. Num. R. s. 16¹² אם ש' ש' S' S' whether its fruits are light or rich; ib. של ש' ש' S' S' צונמא, v. צוֹנָם; Tanh. Sh'lah 6; a. fr.

שָׁמַן m. (preced. wds.) 1) cream. Targ. O. Gen. XVIII, 8 ש' ש' S' S' (חמאה ש' S' S' h. text חמאה ש' S' S' h. text חמאה ש' S' S' fat. Targ. Is. XXX, 23. Targ. Y. Gen. XVIII, 7 שְׁמָן.—V. שְׁמָנָה.

שָׁמַן m. (b. h.; preced. wds.) oil, fat. Sabb. II, 1 ש' ש' S' S' oil of T'rumah which is condemned to be burnt on account of contamination; ש' ש' S' S' v. קיק. Ib. 2 ש' ש' S' S' fish-oil; ש' ש' S' S' nut-oil &c. Ib. 17^b שְׁמָנָן their oil,

manufactured by gentiles; Ab. Zar. 36^a. Ib. יהודה רב as to gentiles' oil, R. Judah and his court voted on it and permitted it. Pes. 83^b; Hull. 91^a; 92^b the fat surrounding the nervus ischiadicus, v. שוֹפָר; a. fr.—*Pl.* מרורין בכל שְׁמֵינִים, v. שְׁמֵינִים. Sabb. II, 2 allow all kinds of oil to be used for Sabbath lights. Ib. 23^a כל השֵׁי רַעֲיוֹן רַב all oils are good for ink, but olive oil is the best. Y. Bicc. I, 64^b top; a. fr.

שְׁמֵן pr. n. m. *Shimmon*, v. שְׁמֵנוֹן.

שְׁמֵנָא, **שְׁמֵר**, **שְׁמֵר** c. (v. שְׁמֵינִים II) *fat, rich*. Targ. Y. II Gen. XLIX, 20 (ed. Vien. שְׁמֵרָה); a. e.—Lam. R. to III, 20, v. הַשְּׁמֵרָה II. B. Bath. 22^a שְׁמֵרָה בשרא fat meat; a. fr.—*Pl.* שְׁמֵרָה, שְׁמֵרָה, שְׁמֵרָה, שְׁמֵרָה. Targ. Y. I Deut. VI, 3. Targ. Y. I Gen. I. c. Targ. Y. I, II Deut. XXXII, 14, v. שְׁמֵרָה. Targ. I Sam. XV, 9 (ed. Wil. שְׁמֵרָה); a. fr.—Targ. Gen. IV, 4 (משְׁמֵרָה ed. Berl. (ed. Vien. שְׁמֵרָה; ed. Lsb. מְשֻׁמֵּרָה).—Gen. R. s. 22 (interpret. מְשֻׁמֵּרָה, Gen. IV, 4) מִן הַשְּׁמֵרָה מִן הַשְּׁמֵרָה מִן הַשְּׁמֵרָה from the fat among them; Yalk. ib. 35; Y. Meg. I, 72^b bot. מִן שְׁמֵרָה; Num. R. s. 13, beg.; Lev. R. s. 9; Cant. R. to IV, 16. Yalk. Gen. 115; Gen. R. s. 67 (ref. to שְׁמֵרָה, Gen. XXVII, 39) מִן שְׁמֵרָה מִן שְׁמֵרָה מִן שְׁמֵרָה of the fat (the rulers or the rich men) of the land. Ib. [read:] מִן שְׁמֵרָה אֵרֶבָה שְׁמֵרָה wherefrom does the earth become rich so that it begets rich men? From the dew; a. fr.

שְׁמֵנָה, v. שְׁמֵן II.

שְׁמֵנָה f., **שְׁמֵנָה** m., **שְׁמוֹ** (b. h.) *eight*. Kidd. 30^a, v. פְּסוּקֵי. Men. 30^a פְּסוּקֵי שְׁמֵנָה שְׁמוֹ the last eight verses of the Pentateuch. Yoma VII, 5 כלים וכו' the high priest officiates in eight garments, and the common priest in four. Gen. R. s. 98 (play on שְׁמֵנָה, Gen. XLIX, 20) שְׁמוֹ שְׁמוֹ שְׁמוֹ he (Asher) raises those who wear eight garments (marrying his dowered daughters into priestly families); a. v. fr.—*עשרה* שְׁמוֹ eighteen. Lam. R. introd. (R. Josh. 2) שְׁמוֹ שְׁמוֹ שְׁמוֹ for eighteen years in succession a voice came forth to Nebuchadnezzar &c.; a. fr.—Esp. עשרה שְׁמוֹ (with or sub. שְׁמוֹ); abbrev. (שְׁמוֹ) *the eighteen benedictions of the daily prayer* (תפלה). Ber. IV, 3 שְׁמוֹ שְׁמוֹ שְׁמוֹ ... שְׁמוֹ on every ordinary day one must recite the eighteen benedictions &c.; מעין שְׁמוֹ an abstract of the eighteen &c. Tosef. ib. III, 25 שְׁמוֹ שְׁמוֹ שְׁמוֹ ... כנגד שְׁמוֹ הזכרות וכו' ... correspond to the eighteen invocations of the Divine Name in *habu* &c. (Ps. XXIX); Ber. 28^b. Ib.; Meg. 17^b שְׁמוֹ שְׁמוֹ שְׁמוֹ, v. שְׁמוֹ. Ab. V, 21, v. שְׁמוֹ; a. fr.—*Pl.* שְׁמוֹ שְׁמוֹ *eighty*. Kidd. I. c. Ab. I. c. שְׁמוֹ בן שְׁמוֹ at the age of eighty years; a. fr.

שְׁמֵנוֹנִית f. (שְׁמֵן) *fatty, oily substance*. Y. Meg. I, 71^a שְׁמֵנוֹנִית כְּדֵי לְהַעֲבִירָהּ שְׁמוֹ in order to remove the fat from it (the knife); Y. Bets. III, end, 62^b שְׁמֵנוֹנִית (corr. acc.); Bab. ib. 28^a שְׁמֵנוֹנִית. Y. Pes. II, 29^c שְׁמוֹ בְּהֵן שְׁמוֹ when there is fat in them. Hull. 111^a top Rashi, v. next w.; a. e.

שְׁמֵנוֹנִיתָא ch. same, *fat*. Targ. Y. Gen. XLV, 18.—Hull. 111^a top שְׁמוֹ מִשְׁמֵן on account of the fat (in the liver which is communicated to the substance boiled with it).

שְׁמֵנוֹנִי *my name*, v. שְׁמֵנָא. Hull. 51^a (v. Rabb. D. S. a. l. note 3).

שְׁמֵנוֹנִים, v. שְׁמֵנָה.

שְׁמֵנוֹנִין or **שְׁמֵנוֹנִין**, *pl.* of שְׁמֵנוֹנִי I.

שְׁמֵנוֹנִין m. pl. (שְׁמֵן) *fat animals*. Targ. O. Gen. IV, 4 ed. Lsb., v. שְׁמֵנָא.

שְׁמַע (b. h.) [*to be still*,] *to hear, listen, obey; to understand*. R. Hash. IV, 2 וְשִׁמְעוּ וכו' every township near Jerusalem from where you can see (the city) and hear (the Shofar) &c. Ib. 21^b ... עד שִׁמְעוּ מִפִּי הַבֵּית הַשִּׁפְטִים until they heard from the mouth of the court *m'kuddash* (v. קָרַשׁ). Snh. 90^a לֹא שָׁמַע לֹא שָׁמַע listen to him (obey the prophet's command); לֹא שָׁמַע לֹא שָׁמַע listen not to him. Keth. 5^b וְכִּי יִשְׁמַע אִם יִשְׁמַע וכו' if a man hears an improper word &c., v. שְׁפָה II. Ber. 13^a the text (Deut. VI, 4) says 'hear' (or 'understand'), וְשָׁמַע לְשׁוֹן שְׁמָרָה שְׁמָרָה recite the Sh'm'a in whatever language you understand. R. Hash. III, 7 אִם יִשְׁמַע וְאִם יִקְוֶה if he heard the sound of a Shofar; יְהִי עִילָה שְׁמָרָה וכו' נִרְצֵהוּ לִי שְׁמָרָה עַד שִׁיִּשְׁמַע עַד שִׁיִּשְׁמַע (he is not guilty) until he has really heard it; a. v. fr.

Hif. הִשְׁמִיעַ 1) *to cause to hear; to announce*. Ber. I. c. וְכִּי יִשְׁמַע לְאָזְנוֹ וכו' let thy ears hear what thou utterest &c. Ib. לֹא הָאִזְנוֹ לֹא הָאִזְנוֹ if he read the Sh'm'a inaudibly to himself. R. Hash. 28^b וְכִּי יִשְׁמַע עַד שִׁיִּרְבֹּחֵינָהּ שׁוֹפָר וכו' until he that hears (the Shofar) and he that causes to hear (that blows) have the intention to perform a religious act. Shek. I, 1 מְשֻׁמֵּרָה וכו' (Y. ed. שְׁמֵינִים, Pi.) public announcement is made concerning the contribution of the half-Shekels &c.; a. fr.—2) (sub. עַצְמוֹ) *to show one's self obedient, be persuaded, surrender*, v. *Nif.*

Pi. הִשְׁמִיעַ 1) *to announce*, v. supra. Y. Shek. I, beg. 45^c; Y. Meg. I, 71^a.—2) *to assemble for mourning services, invite*. Snh. 47^a וְכִּי יִשְׁמַע עֲלֵינוּ וכו' if burial is postponed for the honor of the dead, to assemble the surrounding townships for his funeral, to bring on lamenting women &c.

Nif. הִשְׁמַע 1) *to be heard; to be listened to, be obeyed*. Ber. 6^a וְכִּי יִשְׁמַע אֵין תְּפִלָּה ... קְשָׁמְרָה וכו' man's prayer is heard only in the house of prayer. Y. ib. V, end, 9^b וְכִּי יִשְׁמַע תְּפִלָּתוֹ תְּפִלָּתוֹ that his prayer will be heard (his petition be granted). Erub. 18^b וְכִּי יִשְׁמַע בַּיּוֹם שֶׁבַח הַבַּיִת שֶׁבַח הַבַּיִת the words of the Law are heard by night will never be destroyed. Yeb. 65^b וְכִּי יִשְׁמַע וכו' as well as it is proper to say a thing that has been heard (to mention one's authority), so it is proper not to say a thing that has not been heard (for which you cannot cite your authority); a. fr.—2) *to show one's self willing; to submit to authority; (of woman) to surrender*. R. Hash. 25^b אֲשֶׁר יִשְׁמַע וכו' blessed the generation in which the superiors (in wisdom) submit to the authority of their inferiors, and how much more when inferiors acknowledge the authority of their superiors!—Snh. 82^a לִי הִשְׁמַעִי (ed.

לא תִשְׁמָעֵנִי אֵלָא וְכִי; surrender thyself only to a prominent man among them; Sifré Num. 131; ib. רְצוֹנִךְ שְׁאֲשַׁמְעֶנְךָ לִךְ הַחֹדֶר וְכִי if thou desirest me to surrender myself to thee, renounce the law of Moses; Yalk. ib. 771. Y. Succ. V, 55^b top נִשְׁמָעוּרָא ... לְלִיגְיוֹנוֹרָא וְכִי if you will surrender to my legions, I will not put you to death. Snh. 93^a וְכִי תִשְׁמָעֵנִי אֵלָא וְכִי surrender thyself to Zedekiah; a. fr.

שְׁמִיעַ I ch. same. Targ. Gen. XXVII, 5. Targ. Ex. XVIII, 1. Targ. Job IV, 16; a. v. fr.—Part. pass. שְׁמִיעַ; f. שְׁמִיעָא. Targ. Ps. XXIX, 3, sq. Targ. II Chr. VII, 12; a. fr.—Y. Ter. X, 47^b bot. דְּשִׁמְעִין מִה דְּשִׁמְעִין I report what I have heard, and they, what they have heard. Sabb. 46^b וְכִי לִיהָ לִרְשׁוֹ וְכִי have we not heard what R. S. says &c.? Y. Sot. VII, beg. 21^b, v. אֲלֵנוּסְטִי; a. v. fr.—לִי שְׁמִיעַ he has heard, *he knows of*. Erub. 9^f לִיהָ דָּא בִּי לִיהָ דָּא but has R. J. not heard that (does he not know that Boraitha of R. Hiya)? שִׁי לִיהָ וְלֵא סָבֵר (v. Rabb. D. S. a. 1.) he knows of it, but does not accept it. Ib. 10^a, a. fr. הָא שְׁמַעְתָּא לִיהָ דָּא this tradition is not known to me. Pes. 34^a בְּרָא שִׁי לִךְ בְּרָא do you know anything about this (halakhah)?; a. v. fr.—Esp. מִן שְׁמַע to *understand from, to infer, prove*. Ab. Zar. 72^b, a. fr. שִׁי מִינָה וְכִי (abbrev. שׁ"מ) deduce from this that &c. Ib. וְכִי תִשְׁמָעֵנָה מִינָה will thou conclude from this that &c.? Ib., a. fr. מִינָה לִיכָא לְמִשְׁמַע מִינָה but (the conclusion is) you can derive nothing from this.—Ib., a. fr. שְׁמִיעַ (abbrev. שׁ"ש; v. אָרְזָא) come and learn, i. e. derive it from the following. Sabb. 13^b וְאֵלּוּ בִּי שׁ"מ ... רַחֲמֵי I will prove it (from this Tosefta): 'you must not ... and those are some of the halakoth &c.', which proves that the right version is 'and those': it stands proved. Y. M. Kat. III, 83^a top מִן הָדָא בִּינְיָשְׁמִיעֵנָה let us prove it from this; a. v. fr.

שְׁמִיעַ 1) *to make music; to sing*, v. *Af.*—2) (v. שְׁמִיעָא) *to minister to, be an attendant of*. Ber. 41^b ... מֵאֵן would that we had iron feet, that we could always wait on thee! Meg. 28^b לִי דְשִׁמְעֵינָה לְמַר מִינָה לִיהָ לְמַר (Ms. M. ed. Lag.) it gives me pleasure to be your servant; a. e.

שְׁמִיעַ 1) *to cause to hear, cause to be heard, announce, proclaim*. Targ. Deut. IV, 36. Targ. Is. LII, 7. Targ. Ps. XXVI, 7; a. fr.—Esp. (interch. with *Pa.*) *to make music, play; to be a musician*. Targ. I Sam. XXIX, 5 (Ms. *Pa.*). Targ. I Chr. XV, 16. Ib. XVI, 42 מְשִׁמְעֵינָא ed. Lag. (ed. Rahmer משמעייהא, Var. מְשִׁמְעֵינָא; h. text מְשִׁמְעֵינָא) *musicians*. Targ. Ps. CL, 5 מְשִׁמְעֵינָא לְבִדּוּחָא Ms. (ed. Lag. רשמעין בלודוריהון; ed. Wil. a. oth. רשמעין בלודוריהון, corr. acc.). Ib. רִבְבָא בִּיבְבָא (Ms. *Pa.*)—2) *to give to understand; to teach, prove*. Ber. 2^a קָא מְשִׁמְעֵנָא לִן וְכִי ... מִיִּלְרָא (the Tannaï in using such an expression) wants to teach us something by the way: when do the priests eat &c.; וְהָא וְכִי קָמְשַׁמְעֵנָא לִן וְכִי (abbrev. קמ"ל) and it is this he teaches us, that the sacrifice of atonement is not indispensable &c. Ib. 4^b קָמְשַׁמְעֵנָא דְחֹבְבָא ... קָמְשַׁמְעֵנָא in opposition to the opinion that the evening prayer is optional, he gives us to understand that it is obligatory. Sabb. 19^a קָמְשַׁמְעֵנָא ... מִדּוּ דְרִימָא you may have thought (that the cases are different,

because) this devolves upon him, and the other does not, therefore he teaches us (that they are the same). Ib. 108^a קָמְשַׁמְעֵנָא לִן וְכִי what does he teach us (is it not a matter of course)? Ber. 21^a sq. וְכִי דְשִׁמְעֵינָא וְכִי, v. צְרִיךְ; a. v. fr.—Part. pass. מְשִׁמְעֵנָא *understood*. Yeb. 102^b וְכִי דְשִׁמְעֵנָא it may be understood thus (it may mean, 'to take off'), and may be understood thus (it may mean, 'to strengthen'); a. fr.—2) *inferred, proved; evidence*. Sabb. 84^b מִי מִינָה הָא שְׁמִיעָא (from the verse quoted)? Erub. 65^a מִי מִינָה הָא שְׁמִיעָא &c.?, v. פִּיִּק. Ib. מְשִׁמְעֵנָא, v. infra; a. fr.—V. מְשִׁמְעֵנָא.

שְׁמִיעַ 1) *to be heard, let one's self be heard*. Targ. Gen. XLV, 16. Targ. Job XXXVII, 4 Ms. (ed. ישמע). Targ. Ps. LXXVII, 19; a. fr.—Snh. 95^b (prov.) אֲנִי אֶרְוֶה אֶת אֹרְחִי אֶת אֵלֵי אֹרְחִי on thy road let thy enemy hear from thee, i. e. take revenge when occasion offers. R. Hash. 27^a מְשִׁמְעֵנָא ... לֵא מְשִׁמְעֵנָא ... רִירִי two different sounds produced simultaneously by the same person are not distinctly perceived, but if produced by two persons, they are. Erub. l. c. וְכִי לְמַר בִּין מְשִׁמְעֵנָא בִּין לְמַר Ms. M. (ed. משמע, v. Rabb. D. S. a. 1. note) since verses may be quoted in favor of the one as well as of the other, what is the practical difference between them?; a. fr.—2) *to make one's self subservient, obey; to surrender to the enemy, desert*. Targ. II Kings XXV, 11 (h. text נפלו). Ib. VII, 4. Targ. Ps. XVIII, 45; II Sam. XXII, 45; a. fr.

שְׁמִיעַ II m. (v. Deut. VI, 4) *Sh'm'a, the confession of faith* in the morning and evening prayers (recitation of Deut. VI, 4-9; XI, 13-21; Num. XVI, 37-41). Targ. Y. I Num. XXV, 6. Targ. II Esth. III, 8.—Ber. I, 1 מאימתי וְכִי קָרִינָא מִינָה מִינָה from what time of the day may we read the Sh'm'a of the evening prayer? Ib. II, 2 (13^a) לִמָּה קָרִינָא מִינָה (פרשת) why does the reading of the section of Sh'm'a (Deut. VI, 4-9) precede that of *v'hayah* (ib. XI, 13-21)? Ib. וְכִי בִין שְׁנֵיהּ לֵשׁ וְכִי בִין שִׁי וְכִי between the second benediction and Sh'm'a (the first section), and between Sh'm'a and *v'hayah* &c.; a. fr.—קָרִינָא (abbr. ק"ש, v. קָרִינָא) the recitation of Sh'm'a at bed-time. Num. R. s. 20²⁰ וְכִי וְכִי ... רִירִי they rise from their sleep like lions, and hasten to read the Sh'm'a, and proclaim the kingship of the Lord &c. Ib. וְכִי בְּקָשׁ מְשִׁמְעֵנָא ... וְכִי and with the recital of the Sh'm'a he is handed over from the guards of the day to those of the night. Ber. 4^b וְכִי קָשׁ אֵלּוּ שְׁמִיעָא אֵלּוּ שְׁמִיעָא although one has read the Sh. in synagogue, it is proper to recite it again on going to bed. Ib. 5^a וְכִי קָשׁ אֵלּוּ שְׁמִיעָא if he conquers it (the evil thought), it is well, and if not, let him read the Sh.; a. v. fr.

שְׁמִיעַ m. (b. h.; שְׁמִיעַ) 1) *report, fame*. Deut. R. s. 1, end שְׁמִיעֵינָא דְּנַחֲשֵׁינָא דְּרִי ... שְׁמִיעֵינָא דְּנַחֲשֵׁינָא דְּרִי the nations heard of your fame and were afraid; a. e.—2) *understanding, meaning*. Sifré Num. 142 (ref. to Num. XXVIII, 3) כְּשִׁמְעֵנָא (trad. pronunc. כְּשִׁמְעֵנָא) according to its literal meaning, two each day.

שְׁמִיעַ, **שְׁמִיעָא** ch. same, *report, fame*. Targ. Gen. 291*