

Num. R. s. 14¹¹ שָׁפַרִים . . . ש' ברכו באמר ש' he blessed him with speeches of beauty, for his words were pleasing. Midr. Till. to Ps. XVI, 6 מצור שָׁפַרְוּ עֲלַי (not מצורה) (*nahälath* means) the reward of good deeds; its splendor rests on me; a. e.

שָׁפַר ch. same; constr. שָׁפַר, *the best of, choice of*. Targ. Y. Gen. XLVII, 6 ביה ש' ארעא (O. 'בדשפיר בא'). Targ. Deut. XII, 11; a. fr.—אָרַג, v. ש' אָרַג.—B. Mets. 14^a שבוו ש' וכו' נון, v. נוןא.—שָׁפַרְוּ, v. ש' וכו'.

שָׁפַר m. (preced. wds.) *beautiful, pleasing*.—Pl. שָׁפַרִים. Num. R. s. 14¹¹, v. שָׁפַר.

שָׁפַרְוּ, v. שָׁפַרְוּ.

שָׁפַרְוּנוּ, v. נון.

שָׁפַרְעָם pr. n. pl. *Sh'far'am* (*Shefa'Amr*, Neub. Géogr. p. 199), north-west of Sepphoris, near Usha. R. Hash. 31^b (seat of the Sanhedrin). Ab. Zar. 8^b. Tosef. Mikv. VI, 2.

שָׁפַרְפָּא, **שָׁפַרְפָּרָא**, **שָׁפַרְפָּרָא** m. (שָׁפַר) *brightness*; (cmp. צָפְרָא) *early morning, morning light*. Targ. Esth. X, 3. Targ. Job III, 3 (h. text כהרה). Ib. VII, 4 (h. text ננש). Targ. Is. LVIII, 8 (h. text שחר). Ib. LXII, 1 (h. text נגה); a. fr.

שָׁפַרְתָּא, v. שָׁפַרְתָּא.

שָׁפַשְׁפַּשׁ, part. Pu. מְשַׁפֵּשֵׁף, v. מְשַׁפֵּשֵׁף.

שָׁפַשְׁפַּשְׁתָּ, v. שָׁפַשְׁפַּשׁ.

שָׁפַשְׁפַּשְׁתָּא m. (v. שָׁפַשׁ II) *paste, a small board on the hunter's rod smeared over with glue*. Sabb. VIII, 4 (78^b) (דשָׁפַשְׁפַּשְׁתָּא); expl. ib. 80^a כרדי ליתין בראש ש' שבראש קנהו וכו' (Ms. M. a. O. שבשבר); Alf. Ms. שָׁפַשְׁפַּשׁ; v. Rabb. D. S. a. l. note 3) as much glue as is required to put on the top of the 'paste board' which is on the fowlers' reed.

שָׁפַשְׁפַּשְׁתָּא f., v. preced.

שָׁפַת (b. h.) *to place, pile, esp. to place the cooking vessel over or by the fire*. Y. Sabb. I, end, 4^b השָׁפַת אר' וכו' (דשָׁפַת אר' if one sets a pot over coals (on the Sabbath), we must warn him &c. Bets. IV, 5 לשָׁפַתוּ וכו' to place a pot on them, v. נָבַח I. Hull. 84^a מאה מנה ישָׁפַתוּ וכו' if one possesses one hundred Maneh, he may have a pot put on the stove every day. Sot. 11^b שָׁפַתוּ וכו' they put on two pots, one for hot water, and one with fish; Ex. R. s. 1. Midr. Till. to Ps. XXII, 16 שָׁפַתוּ . . . ש' קרייהו רומה . . . ש' קרייהו רומה I was like a stove situate between two roads, on which the travellers do their cooking; ed. Bub. Yalk. ib. 687; a. fr.—[Tosef. Kel. B. Mets. III, 1 שָׁפַתוּ, v. שָׁפַתוּ I.]

שָׁפַתָּא, **שָׁפַתָּא** f. = **שָׁפַתָּא**, *border, lip*. Targ. O. Ex. XXVI, 4; a. fr., v. שָׁפַתָּא.—Yeb. 75^b ואימא משָׁפַתָּא I may I not say, it refers to his lip?; a. e.

שָׁפַתָּה, Tanh. R'eh 5 ש' ודושיבורו על ש' quid?

שָׁפַתָּתוּ, **שָׁפַתָּתוּ**, v. שָׁפַתָּתוּ.

שָׁפַתָּתוּ m. du. (b. h.; שָׁפַת, emp. אָשַׁפַת) *border-mounds* (between which is the balk). Sot. 11^b ונזקתו וכו' and they had intercourse with them between the mounds in the field; Ex. R. s. 1. Yalk. Zech. 574 (ref. to Ps. LXVIII, 14) יהודה ועבר הירדן ש' יהודה ויעבר הירדן you shall lie (in peace) between the borders: Judah and the shore of the Jordan.

שָׁפַתָּתוּ, **שָׁפַתָּתוּ**, v. שָׁפַתָּתוּ.

שָׁפַתָּתוּ, **שָׁפַתָּתוּ**, v. sub 'שָׁפַתָּתוּ'.

שָׁפַתָּתוּ*, **שָׁפַתָּתוּ** Pi. שָׁפַתָּתוּ (= שָׁסַת) *to cut, slash*. Sifra Thazr., Par. 5, ch. XVI (ref. to Lev. XIII, 56) וישָׁפַתוּ וכו' (Rab. ישָׁפַתוּ, ref. to I Sam. XV, 33) from, 'he shall rend it.' I might infer, that he should slash it and leave it in its place &c.; [Asheri to Neg. XI, 5: רחפרו, glossator ישָׁפַתוּ (v. שָׁפַתָּתוּ) *patch it over*; R. S. to Neg. l. c. [ישָׁפַתוּ; Yalk. Lev. 553 ישָׁפַתוּ].

שָׁפַתָּתוּ pr. n. pl. *Shetseth*, a Phœnician border town. Y. Dem. II, 22^a top; Tosef. Shebi. IV, 9 שָׁפַתָּתוּ.

שָׁק, v. שָׁק.

שָׁק m. (b. h.) *sack, sackcloth*. Sifra Sh'mini, Par. 6, ch. VIII (ref. to Lev. XI, 32) מזה שק מיוחד וכו' as sack, which is specified, is something spun and woven &c.; Sabb. 64^a. Sifra l. c. אין לי אלא שק העשוי וכו' I may think that only sackcloth made of goats' hair is meant. Succ. 20^b; Tosef. Kel. B. Bath. IV, 14 של שק a mat made of sackcloth. Shh. 101^a וכו' הרורה דוגרה שק וכו' the Torah; girt with sackcloth, stands before the Lord &c.; a. fr.—Pl. שָׁקִים. Sabb. 62^a, v. שָׁק II; a. e.

שָׁקָא, **שָׁקָא** ch., v. שָׁק.

שָׁקָא, **שָׁקָא**, **שָׁקָא** m. = h. שָׁק, 1) *joint, leg*. Targ. Ex. XXIX, 22; 27 (O. ed. Berl. 'ש'); oth. eds. a. Y. ש' (שָׁקָא). Targ. Lev. VII, 32, sq. (Y. ed. Vien. שָׁקָא); a. fr.—Pl. שָׁקִין. Targ. O. Deut. XXVIII, 35; Y. ed. Vien. שָׁקִין (read: שָׁקִין; Ms. שָׁקִין). Targ. Ps. CXLVII, 10 שָׁקִין (constr.).—Y. Shek. V, 49^a bot. ש' look at the legs (of Moses, how fat); Y. Bicc. III, 65^a bot. look at the legs (of Krot. שָׁקִין). Lev. R. s. 34 שָׁקִין look at the (poor man's) legs; Yalk. ib. 665 שָׁקִין; Koh. R. to V, 13. Hull. 63^a שָׁקִין שָׁקִין those with long legs, v. שָׁקִין; a. e.—[Targ. II Sam. XXII, 43 שָׁקִין, some ed. שָׁקִין, read: שָׁקִין].—2) *shaft*. Gitt. 55^b; 57^a, v. שָׁקִין.

שָׁקָא = שָׁקָא *to sink, break down*. Kidd. 81^b וזמיר ש' he sank and died (feigned a sinking spell and death). Lev. R. s. 17 ברתא ש' some ed., v. שָׁקָא.

שָׁקָד (b. h. *Nif.*; cmp. next w.) *to bend, twist, plait*.—Part. pass. שָׁקָדָא; f. שָׁקָדָא (cmp. שָׁבָשָׁתָא) *confused, mistaken*. Lam. R. to I, 14 (ref. to נשָׁקַד, ib.) ש' הייתי I was in error as to my sins, I thought that he would forgive me all my sins, when I heard that my verdict was torn up.

שָׁקַד (b. h.; v. קָרַד) [to bend, be bent; trnsf.] to be bent upon, be intent, studious, anxious; to watch. Lam. R. to I, 14 (ref. to שָׁקַד, v. preced.) שִׁרְיָן כָּרִיב שֶׁ הִקְבִּיחָהּ וְכִי it is written with Shin, the Lord considered well how to bring the evil upon me (so as not to consume me). Midr. Till. to Ps. CXIX, 9 שִׁשְׁוֹקְדִים וְכִי, v. שִׁתָּר I. Y. Ber. IV, 7^d וְהָיָה שִׁשְׁוֹקְדִין וְהָיָה שִׁשְׁוֹקְדִין I am industrious (rise early), and so are they; (Bab. ib. 28^b מְשַׁכְּמִים . . . מְשַׁכְּמִים Tosef. ib. VII (VI), 2 כמה אומניוה שִׁשְׁוֹקְדִין מְשַׁכְּמִים וְכִי how many trades (tradesmen) are anxious, rise early (to sell their goods), and I rise and find all these &c.; Bab. ib. 58^a כָּל אֲנִי שִׁשְׁוֹקְדִין וְכִי אֲנִי שִׁשְׁוֹקְדִין אֲנִי שִׁשְׁוֹקְדִין וְכִי אֲנִי שִׁשְׁוֹקְדִין (not אומניוה שִׁשְׁוֹקְדִין וְכִי) all trades are anxious and come to the door of my house &c. Keth. 2^a; 3^b שִׁשְׁוֹקְדִין וְכִי . . . the scholars were considerate towards the daughters of Israel (in ordaining weddings to be held on the fourth day of the week), in order that a man may make preparations &c. Ib. 3^a bot. שִׁשְׁוֹקְדִין שִׁשְׁוֹקְדִין but (how may weddings take place any day of the week?) must we not consider *shak'du* (the scholars' institution for the honor of woman)?; a. e.—*Part. pass.* שִׁשְׁוֹקְדִין *anxious, industrious, conscientious*. Ab. II, 14 וְכִי לְלַמְּדֵי וְכִי לְלַמְּדֵי be anxious to learn the Law. Keth. 43^b אֲמַרְתָּ שֶׁ הַשִּׁשְׁוֹקְדִין הַשִּׁשְׁוֹקְדִין the industrious scholar said it; שֶׁ מְנוּ שְׂמוֹתָל שֶׁ מְנוּ שְׂמוֹתָל who is meant by *shakud*? Samuel. Y. Ned. VIII, 40^d bot. וְכִי עַמְדַּת שִׁשְׁוֹקְדִין וְכִי ולא עמד שִׁשְׁוֹקְדִין וְכִי ולא עמד שִׁשְׁוֹקְדִין until (R.) Jeremiah arose; Y. Kidd. III, 64^c top שִׁשְׁוֹקְדִין.

שָׁקַד ch. same, to watch, be anxious, careful. Targ. Ps. CII, 8. Targ. Prov. VIII, 34.

Ithpe. שִׁשְׁוֹקְדִין *to be anxious, wait for an opportunity*. Snh. 14^a וְכִי קָא מְשַׁתְּקִידֵי רַ' הוּרַח קָא מְשַׁתְּקִידֵי רַ' הוּרַח קָא מְשַׁתְּקִידֵי R. J. was anxious to ordain them; Yalk. Sam. 96.

שָׁקַד I m. *industrious, anxious*, v. שָׁקַד.

שָׁקַד II m. (b. h.) *almond-tree, almond*. Gen. R. s. 42. Koh. R. to XII, 7 (ref. to Jer. I, 11) וְכִי מִזֶּה הַיּוֹם מִשְׁעָרָה וְכִי מִזֶּה הַיּוֹם מִשְׁעָרָה as the almond-tree takes twenty-one days from the time it blossoms to mature its fruit &c.; Lam. R. introd. (R. Josh. 2); a. fr.—*Pl.* שִׁשְׁוֹקְדִין, שִׁשְׁוֹקְדִין, שִׁשְׁוֹקְדִין. Maasr. I, 4 שֶׁ הַשִּׁשְׁוֹקְדִין הַשִּׁשְׁוֹקְדִין bitter almonds. Y. Or. III, 63^b top שִׁשְׁוֹקְדִין פֶּרֶךְ שִׁשְׁוֹקְדִין soft-shell almonds (v. פֶּרֶךְ); a. e.

שָׁקַד m. (שָׁקַד) *watchful, industrious, scrupulous student*.—*Pl.* שִׁשְׁוֹקְדִין, שִׁשְׁוֹקְדִין. Sot. IX, 15 בְּמַלְיָא . . . מְשַׁמְרָה . . . בְּמַלְיָא . . . מְשַׁמְרָה with the death of B. A. the careful students ceased; Tosef. ib. XV, 4; Y. ib. IX, end, 24^c; Y. Ned. VIII, 40^d bot.; Y. Kidd. III, 64^c top.

שָׁקַה, v. שָׁקַה.

שָׁקַט m. (שָׁקַט, Shaf. of קָטַט; cmp. קָטַט, קָטַט) [*cut short*, 1) *stubby, abnormally short*. Ned. 66^b שֶׁ . . . שְׂמָא שְׂמָא is her neck graceful? It is too short. Tosef. Bekh. V, 1 וְכִי צוּרָא שְׂמָא שְׂמָא whose neck is abnormally long or abnormally short; Bekh. 43^b, expl. רַחְבֵּי מִיחֻבָּא, v. רַחְבֵּי; v. שְׂמָא שְׂמָא.—2) *abruptly bent, angular*. Ib. VII, 1 (43^a) שְׂמָא שְׂמָא (Mish. ed. שָׁקִיעַ) he whose head is angular, expl. ib.^b שֶׁ מִלְּפָנָיו שֶׁ *shakuf* refers to the front of the head (the forehead receding abruptly).

שָׁקַדְלָא, v. sub שָׁקַדְלָא.

שָׁקַדְלָא m. (שָׁקַל) *carrier* (of wine vessels).—*Pl.* שִׁשְׁוֹקְדִין. B. Mets. 99^b. Hull. 105^b.

שָׁקַדְעָא, v. sub שָׁקַדְעָא.

שָׁקַדְעָא f. *sh'ku'ah*, a substitute for שְׁבִיעָה, v. פִּינְיָי. Y. Ned. I, 37^a top.

שָׁקַדְיָא m. (שָׁקַד I, v. מְשַׁקְדִין) *cross-piece, lintel, arch, arched gateway with posts*. Neg. XII, 4; Tosef. ib. VI, 5 כְּדִי לִיהָן תְּרוּחַהּ כְּדִי לִיהָן תְּרוּחַהּ as much wood as is required to place under an arch (to keep it in shape); Ib. לַעֲשׂוֹת סַנְדֵּל כְּדִי לַעֲשׂוֹת סַנְדֵּל as much as is required to make 'a shoe' (protection) back of the arch. Tosef. Ohol. VII, 10 שִׁשְׁוֹקְדִין שִׁשְׁוֹקְדִין the arched entrance of a cave. Ib. [בֵּינָן] אִם אֵין בֵּינָן if there is not the space of a handbreadth between the mouth of the pot and the lintel. Y. Snh. X, 28^d bot. וְכִי אֵת הַשֵּׁי . . . הַגְּבִיחָה the angel raised the lintel for him (Phinehas), so that both of them could be seen from between his shoulders; (Bab. ib. 82^b מְשַׁקְדִין); Sifr. Num. 131 פִּזְחָה (read: אֵת הַשֵּׁי); (Num. R. s. 20, end מְשַׁקְדִין; Tanh. Balak 21 הַבֵּיחָה מְשַׁקְדִין. Y. Naz. V, 56^c bot. מְשַׁקְדִין (strike out מְשַׁקְדִין, a dittography from preceding clause) under the archway. Y. Nidd. II, 49^d bot. שֹׁמֵר שֹׁמֵר behind the post (ready to go out); (Bab. ib. 12^a; 14^b מְשַׁקְדִין); a. e.—*Pl.* מְשַׁקְדִין. Midd. II, 3 כָּל לְוָהן שֶׁ . . . לְוָהן שֶׁ . . . לְוָהן שֶׁ all the gates that were there (on the Temple mount) had arches with posts, except the gate of T. where there were only two stones leaning one on the other.

שָׁקַפְיָא ch. same, 1) *door posts with arch*.—*Pl.* שִׁשְׁוֹקְדִין. Men. 33^b (Ms. R. 1, a. Rashi שִׁשְׁוֹקְדִין; Ms. R. 2 שִׁשְׁוֹקְדִין, v. Rabb. D. S. a. l. note 9); Erub. 11^a שִׁשְׁוֹקְדִין (Rashi שִׁשְׁוֹקְדִין, v. שִׁשְׁוֹקְדִין.—2) *lintel*, v. שִׁשְׁוֹקְדִין.

שָׁקַרְיָא, v. sub שָׁקַרְיָא.

שָׁקַרְיָא f. *sh'kurah*, a substitute for שְׁבִיעָה, v. פִּינְיָי. Y. Ned. I, 37^a top.

שָׁקַרְיָא f. (שָׁקַר) 1) *drinking*. Targ. Esth. I, 8.—*Pl.* שִׁשְׁוֹקְדִין (sub. בני) *cup-bearers, butlers*. Targ. I Kings X, 5 ed. Lag. (ed. Wil. שִׁשְׁוֹקְדִין; oth. ed. שִׁשְׁוֹקְדִין); Targ. II Chr. IX, 4.—2) *watering*; (sub. בֵּירָה) *trough* (v. שִׁשְׁוֹקְדִין).—*Pl.* as ab. Targ. Y. II Gen. XXIX, 22 שִׁשְׁוֹקְדִין; Y. I בֵּירָה שִׁשְׁוֹקְדִין (read: בֵּירָה) our troughs.

שָׁקַט I *to cut off, shorten*, v. שָׁקַט.

שָׁקַט II (b. h.) *to settle, be at rest, at ease*. Sabb. 88^a לְמַדָּה שִׁשְׁוֹקְדִין, v. קָטַט; Ab. Zar. 3^a; Yalk. Ps. 811. Yalk. Hab. 563 הַיּוֹם הַזֶּה שֶׁ הָעוֹלָם שֶׁ הָעוֹלָם the world remained undisturbed; Tanh. ed. Bub., Sh'mini 10 שִׁשְׁוֹקְדִין הָאָרֶץ; a. e.

Hif. שִׁשְׁוֹקְדִין 1) *to be quiet, careless* (cmp. שִׁשְׁוֹקְדִין). Gen. R. s. 36, beg. (ref. to Job XXXIV, 29) וְכִי מְשַׁקְדִין מְשַׁקְדִין and he (the Lord) is unconcerned about his world; Lev. R. s. 5 (not כְּדִילְמִי).—2) *to give rest, ease*. Gitt. 31^b (ref. to

Job XXXVII, 17) בשעה שיה' וכו' (Rashi) אימתי ... בשעה שיה' וכו' when are thy clothes warm? When he makes the world rest from the south (when the south wind abates); Yalk. Job 922.—[Tosef. Erub. IX (VI), 26 המשקטין Var., v. קשט.]

שקט ch. same. Targ. Jud. XVIII, 7; 27. Targ. Ex. XXIII, 12 (h. text וינפש). Targ. Jer. XXX, 10; a. fr. Af. אשקט to give rest. Targ. Is. LXII, 1.

שקט m. (b. h.; preced.) rest, ease. Snh. VIII, 5 ש' וכו' the ease of the wicked is bad for them and bad for the world.

שקטא, v. שקטא.

שקטא, v. שקטא.

שקטא, v. שקטא.

שקטא, v. שקטא. Hif. השקטא (b. h.; comp. שקה) to give drink; to water. M. Kat. I, 1 השקטא ביה' וכו' you may water a field that depends on irrigation during the festive week &c. Keth. 111b ומשה וכו' Cant. R. to I, 12; Num. R. s. 113 ומשה וכו' and Moses gave drink (to those who were being circumcised). Eduy. V, 6 אין משקין וכו' we do not give the testing waters to a proselyte (v. שקה). Ib. דוגמא וכו', v. דוגמא; Ber. 19a; a. fr.

שקי, Af. אשקי ch. same. Targ. Gen. XXIX, 10. Ib. XXIV, 18, sq. Ib. II, 6. Targ. Jer. I, 5; a. fr.—Sabb. 140a Ms. M. (ed. אשקרי, אשקרי, corr. acc.) he gave me one cup of wine to drink. B. Bath. 146a מאן וכו' ... and give it to him to drink (in the cup)? Koh. R. to III, 2 וכו' and the father of the child offered them old wine; a. fr.

שקי, v. שקי.

שקי, v. שקי. שקי m. (preced.) irrigation; של ש' a field requiring irrigation. Tosef. Shebi. II, 4 בשל ש' in a field depending on irrigation, opp. בעל. Num. R. s. 1625 של שקי (not שקר), v. בעל. Y. Ter. X, 47b כרוב של ש' (not שקרא) cabbage from an irrigated field. Ib. bot.; a. fr.

שקיא, (ש') שקיא f. ch. same, 1) irrigation; pool; שקיא irrigated soil, garden. Targ. Gen. XIII, 10 (h. text משקה). Targ. Josh. XV, 19; Jud. I, 15 (h. text גלה). Targ. O. Num. XXIV, 6; a. e.—Targ. Is. XXXII, 20, v. infra.—Pl. שקיא, שקיא. Targ. Koh. II, 5.—Masc. pl. שקיא pools, canals. Targ. Is. XXXII, 20 (some ed. שקיא; ed. Wil. שקיא; ed. Lag. שקיא). Targ. Y. Ex. VIII, 1 (h. text אגמים).—2) שקיא or שקיא trough. Targ. O. Gen. XXIV, 20 (Y. II ש' only; Y. I שקיא). Targ. O. ib. XXX, 38.—Pl. שקיא. Targ. Y. ib.—V. שקיא.

שקי, (ש') שקי m. (preced. wds.) butler. Targ. O. Gen. XL, 1; 5; a. e.—B. Kam. 92b (prov.) חמרא למרא (Ms. M. דשקה) the wine belongs to the

owner, the credit for it is given to his butler (is the butler's).—ר' שקי chief butler. Targ. Gen. XL, 2. Targ. O. ib. 9 (Y. מזוגיא; a. e.).

שקיד, v. שקד II.

שקה, v. שקיא.

שקוהא f. (preced. art.) 1) drink. Targ. Ps. CII, 10.—2) שקוהא trough, v. שקוהא.—3) butlership. Targ. O. Gen. XL, 21.

שקוהא m. pl. (Shaf. of קום = גום; comp. שקוהא nibbles, dessert, fruit &c. Y. Ber. VI, end, 10d.

שקוהא f. (שקט) at rest, at ease. Targ. Zech. I, 11 (ed. Wil. שקי; ed. Lag. שקטא).

שקוהא f. (comp. שקוהא flamingo (from its abruptly bent beak).—Pl. שקוהא, שקוהא. Hull. 63a שקי שקי Ms. M. a. Ar. (Ms. B. 1 שקוהא; ed. sing., v. Rabb. D. S. a. l. note) flamingos, those with long legs and red are permitted, the short-legged and red are forbidden.

שקוהא, v. שקוהא.

שקוהא, v. שקי. שקי m. (שקי) drink, liquid, infusion.—Pl. שקוהא, שקי. Targ. Y. I Num. VI, 3.—Sabb. 78a כל ש' אריכי שקי Hull. 63a שקי שקי Ms. M. a. Ar. (Ms. B. 1 שקוהא; ed. sing., v. Rabb. D. S. a. l. note) flamingos, those with long legs and red are permitted, the short-legged and red are forbidden.

שקיעה m., שקיעה f. (שקע) depressed, having the appearance of a depression. Targ. Y. Lev. XIII, 55 צורעה ש' (some ed. שקי; h. text פחור).

שקיעה f. (שקע) sinking. Ex. R. s. 1522; Tanh. Hayé 3 'ש' a muddy road.—שקיעה sunset. Zeb. 56a. Y. Snh. V, 22d bot. Gen. R. s. 68 ... בורחורו ... כשם שקיעה as thou hast permitted me to see the sun in its rise, so permit me to see its going down; a. fr.

שקיעין, שקיעין m. pl. (שקע) old, forgotten titles of confiscated property. (v. שקיעין). Y. Keth. X, end, 34a [read:] שקיעין לר' נשין שקיעין שקיעין שקיעין relatives of R. J. bought fields from the family of Bar Taftan; then members of the family of B. T. went and married, and their wives brought them old titles (showing that the property sold had originally belonged to their family, and according to the sicaricon law the purchasers were bound to pay them one-fourth of the price paid for the property). They came to court, suing the relatives of R. José. Said R. M. to them, לא ... ידע I know that when you sold those fields, you did not have those titles before you (consequently, when the sale took place, the original owners were unknown, and the sicaricon law had no application).

שְׂקִיף m. (שְׂקִיף I; cmp. פְּרִיפָה) cleft.—Pl. שְׂקִיפִים. Ohol. III, 7; VIII, 2 וּסְלֵעִים ש' roofs (v. אֶרֶל) formed by clefts and overhanging rocks.

שְׂקִיפֵא ch. same. Targ. Is. X, 26; Targ. Jud. VII, 25 (h. text צֹר). Ib. XV, 8; 11 (h. text סְעִיף).—Pl. שְׂקִיפִין. Targ. Is. II, 21 (h. text סְעִיפֵי). Ib. LVII, 5. Targ. I Sam. XXIV, 3 (h. text צְרִיר); a. e.—V. שְׂקָפֵא II.

שְׂקִיפֵס, v. שְׂקִיפֵס.

שְׂקִיפְיָה f. (שָׂקָא) greed. Esth. R. to I, 2 (ref. to I Kings XIV, 25) Pharaoh is named וְכַּן בְּשׂוֹרָה בְּשֵׁרָה וְכַן בְּשֵׁרָה שְׂשִׁיכַח Shishak, because he came upon Israel with avidity, saying &c.

שֶׁקֶל (b. h.; Shaf. of קָל) 1) [to swing,] to weigh, balance. Gen. R. s. 4 וְכַן הֵכֵס וּרְדוּקִין וְשָׂקוּל וְכַן בָּתוּחַ וְכַן שִׁיבָא; and weigh thyselves before and after &c.; וְכַן הָאֵשֶׁת וְכַן הָאִישׁ וְכַן הַבַּיִת וְכַן הָאֱלֹהִים when he came out and weighed himself, he had lost nothing. B. Bath. V, 11 שִׁיבָא לְפָנָיו הִיא הָיְתָה שְׂקוּלָא לוֹ שִׁיבָא לְפָנָיו if he gave him exact weight, v. עֵינַן. Ib. 89^a שְׂקוּלָא לְפָנָיו לֹא יֵאמַר לוֹ שְׂקוּלָא לְפָנָיו he cannot say to him, weigh me three single fourths of a litra, but he weighs (puts in the balance) one litra, and puts one-fourth of a litra with the meat; a. fr.—Trnsf. to weigh, consider, account. Koh. R. to XII, 14 עֲבָד שְׂרָבֵי שְׂוִיקָל וְכַן אֵשֶׁת שְׂרָבֵי שְׂוִיקָל a slave to whom his master accounts errors as wilful offenses; Hag. 5^a. Ib. (ref. to Mal. III, 5) קְלוּתָא וְכַן קְלוּתָא וְכַן קְלוּתָא woe unto us to whom the Scripture accounts light offenses alike with severe crimes; Yalk. Mal. 589. Mekh. Yithro, s. 8 דְּבָרֵי שָׁמַיְתָא הָאֵלֹהִים כְּבוֹדָא וְכַן הֵכֵס וְכַן שִׁיבָא the honoring of father and mother is precious before God, for he put their honor and the fear of them on a level with his own honor &c.; (Kidd. 30^b דַּשְׂוִיָּה); a. e.—2) (denom. of שְׂקָל) to offer the head-tax (half a Shekel). Shek. I, 4 כָּל כֹּהֵן שֹׁשֶׁבֶט וְכַן אֵשֶׁת שֹׁשֶׁבֶט if one pays the head-tax for a priest, a woman, or a minor, he is exempt (from paying agio). Ned. IV, 2 (33^a) אֵשֶׁת שֹׁשֶׁבֶט וְכַן שְׂוִיקָלָא he may pay the head-tax for him; a. fr.—In gen. to pay taxes. Tosef. Dem. VI, 3; 4; Y. ib. VI, end, 26^a, v. אֲזִיזָא.—Part. pass. שְׂקוּלָא; f. שְׂקוּלְתָא; pl. שְׂקוּלַיִם. Snh. 3^b, a. fr. אֵינִן שִׁבְעִים אַלְפֵי שֵׁשׁ אֵינִן שִׁבְעִים אַלְפֵי שֵׁשׁ a court must never be even-balanced, i. e. not be of even numbers, opp. גָּזֵרָה; v. בִּירָה Num. R. s. 18^s (ref. to Ps. XCIX, 6) שְׂמוּאֵל בְּנֵי בְּנֵי שָׁמַיְתָא Samuel who is balanced against Moses and Aaron together; Ber. 31^b (ref. to I Sam. I, 11) זַרְעֵי אַנְשֵׁי שְׁנַיִם אֵינִן שִׁבְעִים אַלְפֵי שֵׁשׁ אֵינִן שִׁבְעִים אַלְפֵי שֵׁשׁ a seed (son) that will hold the balance against two men &c. Ib. 33^a שֵׁשׁ כְּחוּרָא וְכַן אֵשֶׁת כְּחוּרָא we insert 'the power of rain' (v. גִּבְרִיָּה) in the section about resurrection, because it is equal to resurrection. B. Kam. 3^a וְכַן שְׁנֵי דָּמָאֵי שֵׁשׁ דָּמָאֵי they (the two kinds of damages) are even-balanced (you cannot decide between the two), let both be included; Zeb. 4^b; Naz. 58^b הָאֵלֹהִים שְׂוִיקָלָא the balance is even; Arakh. 4^b. Sifra Vayikra, N'dab., ch. XVII, Par. 14; Yalk. Lev. 462 (ref. to Lev. III, 4) וְכַן הִדְבֵּר שֵׁשׁ יִטְוֶה it may be understood either way, he should take that part of the midriff which is by the liver, or a portion of the liver with the midriff &c.; a. fr.

Hif. הִשְׁקִיף to weigh, ponder, estimate. Gen. R. s. 59 (ref. to Hos. XII, 8) that is Eliezer, וּמִשְׁקִיף וּמִשְׁקִיף שְׂוִיקָלָא that is Eliezer for he sat and pondered on his daughter: is she or is she not worthy?; Yalk. Hos. 528 וּמִשְׁקִיף (Pl.).

שֶׂקֶל ch. (emp. נָטַל) 1) to take, take away. Targ. Prov. XVII, 8. Ib. XXV, 20. Targ. II Esth. I, 16; a. fr.—[Targ. Ex. XXIII, 5 מִלְמִשְׁקֵל ed. Berl., oth. ed. לְמִשְׁבֵּק, לְמִשְׁבֵּק, לְמִשְׁבֵּק, לְמִשְׁבֵּק.]—B. Mets. 40^a וְכַן הִשְׁקִיף וְכַן הִשְׁקִיף וְכַן הִשְׁקִיף (not שקלי) for he takes from him &c., v. נָטַח. Kidd. 12^b וְכַן הִשְׁקִיף וְכַן הִשְׁקִיף (not שקלה) she accepted it and kept silence; ib. 13^a וְכַן הִשְׁקִיף וְכַן הִשְׁקִיף Ib. אין אֵינִי שֶׂקֶל יְהוָה וְכַן הִשְׁקִיף וְכַן הִשְׁקִיף yes, I received it, but it was mine I received. Shebu. 32^b הוּוּ מִשְׁרַבְעָנָא וְכַן הִשְׁקִיף וְכַן הִשְׁקִיף I should have been assigned an oath, and the money would have been decreed to me. Yeb. 105^a; Snh. 21^a, v. מִשְׁרַבְעָנָא. Ber. 60^a וְכַן הִשְׁקִיף וְכַן הִשְׁקִיף a freshet carried away part of his field (Ms. F. 'אֵשֶׁת שְׂוִיקָלָא וְכַן הִשְׁקִיף a freshet was carried into his field); B. Bath. 41^a, v. בְּרִקָא; a. fr.—Ber. I. c. הוּוּ שֶׂקֶל וְכַן הִשְׁקִיף וְכַן הִשְׁקִיף took up (his cloak) and walked behind &c.—Part. pass. שְׂקוּלָא; f. שְׂקוּלְתָא; pl. שְׂקוּלַיִם. Sabb. 63^b וְכַן הִשְׁקִיף וְכַן הִשְׁקִיף (Ms. M. ושקילין... ושקילין), v. שְׂוִיקָלָא I. Ib. שְׂוִיקָלָא שִׂבְרֵי (not שקולה; better: וְכַן הִשְׁקִיף take thy goodness), v. הוּוּרָא I; a. e.—2) to carry. Men. 85^a; Ex. R. s. 9 שְׂוִיקָלָא וְכַן הִשְׁקִיף וְכַן הִשְׁקִיף; Yalk. ib. 182 שְׂוִיקָלָא.

Pa. שֶׂקֶל, Af. אִשְׁקֵל to cause to take, to give. Pes. 57^b מִשְׁרַבְעָנָא (Ms. M. דַּשְׂוִיָּה); Yalk. Lev. 469, v. מִשְׁרַבְעָנָא.

Ithpe. אִשְׁתְּקֵל to be taken away. Targ. I Chr. V, 2 (אִשְׁתְּקֵלָא (Var. אִשְׁתְּקֵלָא). Ib. 1 (ed. Beck אִשְׁתְּקֵלָא).—Ber. 60^a, v. supra.

שֶׂקֶל m. (b. h.; שְׂקָל) [weight,] Shekel, a coin; ש' הַקֹּדֶשׁ; the sacred Sh., twenty Gerah or M'ah, twice the weight of the common Shekel (v. סְלַע). Bekh. VIII, 7 (49^b) כּוֹלָם שְׂוִיקָלָא all these definitions refer to the sacred Sh. Ib. 50^a. B. Bath. 9^a הִיא הָיְתָה שְׂוִיקָלָא one-third of a Sh. (Neh. X, 33); a. fr.—Esp. (מִחֲצִיזָה הִיא), Ex. XXX, 13) the head-tax for the Temple. Ned. IV, 2 שְׂוִיקָלָא וְכַן שְׂוִיקָלָא. Shek. II, 3 אֵלֵינוּ הִיא הָיְתָה שְׂוִיקָלָא these coins are designated for my contribution as head-tax; that I will offer my head-tax out of them; a. fr.—Pl. שְׂקָלִים. Ib. I, 1, v. שְׂוִיקָלָא. Meg. 13^b הָאֵשֶׁת שִׁבְעִים אַלְפֵי שֵׁשׁ הָיְתָה יְדוּעָא וְכַן הִשְׁקִיף it was known before God that Haman would, at some future day, pay Shekels for the destruction of Israel, therefore He made their Shekels (contributions to the sanctuary) to precede his Shekels, this is why we are told (Shek. I, 1), 'on the first of Adar &c.'; a. fr.—Sh'kalim (Shek.), name of a treatise, of the Order of Mo'ed, of Mishnah, Tosefta, and Talmud Y'rushalmi.

שְׂקָמָא, שְׂרִי, שְׂקָמָא f.—next w.—Pl. שְׂקָמַיִן, שְׂקָמַיִן, שְׂקָמַיִן. Targ. Am. VII, 14. Targ. I Kings X, 27. Targ. Ps. LXXVIII, 47.—Y. Dem. I, 21^d top, v. שְׂקָמַיִן.

שְׂקָמָה, שְׂרִי f. (b. h.) sycamore. B. Bath. II, 11 בְּרוּבַב וְכַן הִשְׁקִיף וְכַן הִשְׁקִיף when planting a carob tree or a sycamore, (you must keep off from your neighbor's well) by fifty cubits. Pes. 53^a, v. שְׂפִלָּה; (Tosef. Shebi. VII, 11 pl.). Nidd. 8^b, a. e. בְּרוּבַב וְכַן הִשְׁקִיף וְכַן הִשְׁקִיף Gen. R. s. 12 (ref. to Is. LXV, 22) 204*

ה' הקב"ה to sink, let down. Gen. R. s. 68 the Lord caused the sun to set before its time. Ib. as I caused the sun to set when thou didst go out &c. Lev. R. s. 21; Pesik. Ahäre, p. 176^a (Ar. s. v. רחוק: ירד or ירד) man should at all times sink himself into the study of the Mishnah, for when he knocks &c.; v. רחוק. Koh. R. to I, 5 before God made the sun of Joshua to rise, v. ירד. Ib. 4 the potter fills his oven; what he sinks into it first, is the last to come out; a. fr.

שקמונה pr. n. pl. (preced.) *Shikmonah* (Sycamore Field). Dem. I, 1 רימי (Y. ed. שקמה); Y. ib. 21^d top רימי, v. רימי שקמה.

שקמוני m. (preced.) of *Shikmonah*. B. Bath. 119^a; Sifré Num. 114.

שקע (b. h.) 1) to be depressed, sink, go down. Y. Ab. Zar. III, 42^c bot. שקע if the seal on it was engraven, opp. בולט; Tosef. ib. V (VI), 2; Bab. ib. 43^b. Gen. R. s. 19 (ref. to לרוח היום, Gen. III, 8) by the (western) wind that goes down with the day. Ib. כל the more the day goes down, the cooler it grows. Y. Sabb. I, 3^d top שקע one kind of poison floats, another settles &c. Mikv. X, 1 שקע a bottle the mouth of which is turned down. Men. 103^b, v. *Hithpa.*; a. fr.—2) to sink, let down. B. Mets. V, 7 after he let the lime stones down into the kiln (Y. ed. שקע כבשני, or שקע) when he has filled his kiln. Yalk. Koh. 966, v. שקע; a. e.—Part. pass. שקוע; f. שקועה &c. Bekh. 43^b, v. שקע. Ex. R. s. 15²² שקע the earth was submerged in water. Sifra Thazr., Par. 5, ch. XV (ref. to שקע, Lev. XIII, 55) שקעין Rabad (ed. שקעין) that all its colors appear lower (v. שקע; cmp. שקע); Yalk. Lev. 553 שקעין; a. e.—Bekh. VII, 1 שקע, v. ראשו שקע.

Pi. שקע to sink, let down. Snh. VI, 4 שקעין את הקורה ו' they insert the trunk (of the gallows) in the ground. Y. Shek. V, end, 49^b שקעין אבותי כאן how much money have my ancestors sunk here (in building that synagogue!); שקעין כמה נפשות שקעו ו' how many souls did thy ancestors sink here! were there no people to study the Law (on whom that money might have been spent)?; Y. Peah VIII, end, 21^b. B. Mets. V, 7 Y. ed., v. supra; a. e.—*Trnsf. to embody in a collection without regard to original wording, to edit, abridge.* Y. Hor. III, 48^c top; Y. Sabb. XVI, 15^c שקעין אבלי שקעין שקעין שקעין what you say (that the study of the Mishnah collection is preferable) refers to the time before Rabbi had embodied and abridged most of the Mishnayoth in his edition, but since then, run at all times after the Talmud (where the discussions are quoted in their original form).—Part. pass. שקוע; f. שקועה; pl. שקועים; שקועה, Koh. R. to I, 15 שקעין מש' בארין part of the boat rests on dry land. Y. B. Mets. II, beg. 8^b שקעין when the object is found stuck in it, opp. שקעין when it is seen that it was put there. Gen. R. s. 33 שקעין that the ark was eleven cubits in the water. Y. Yoma VII, beg. 44^a שקעין דוד מש' שקעין the seed of David is sunk there (in the family of the Resh Galutha). Y. Sabb. III, 6^a top שקעין כסא שקעין שקעין שקעין a chair the feet of which stick in the mud. Y. Hag. I, 76^d top; Y. Peah II, 17^a שקעין שקעין שקעין שקעין many Hälakhoth have been communicated to Moses from Sinai, and they all are embodied in the Mishnah; a. e.

Hithpa. שקע, Nithpa. שקע 1) to be sunk, drowned; to be mixed up beyond recognition. Midr. Till. to Ps. XXII those that were to be drowned, drowned those that wanted to drown them. Ruth R. to I, 17 שקעין . . . was three days unconscious on his sick-bed, opp. שקעין שקעין he came to. Ex. R. s. 15⁶ שקעין שקעין שקעין are sunk in sins through the evil inclination. Ib. 15¹⁵ שקעין שקעין until the depths were filled with water. Y. Shek. VIII, beg. 51^a שקעין the pilgrims sank in blood up to their knees; Men. 103^b שקעין; Tosef. Eduy. III, 2 שקעין שקעין; ed. Zuck. (read: שקעין; Var. שקעין שקעין). Arakh. 6^b שקעין שקעין as long as the name of its owner (that donated it) is not merged (but is still traceable). Kidd. 75^a שקעין שקעין until the name of idolatry has disappeared from him (until his idolatrous ancestry is no longer traceable). Y. Keth. I, 25^d top שקעין שקעין if a genealogical blemish is mixed up in a family, you must investigate it back to four mothers; Y. Kidd. IV, 65^d bot. Ib. שקעין שקעין שקעין what can we do (with these families), since prominent men of the generation are mixed up with them? Ib. . . . שקעין שקעין שקעין Pashhur ben Imer had five thousand slaves, and they are all mixed up with high priestly families; Y. Yeb. VIII, 9^d top; (Kidd. 70^b שקעין). Tanh. Noah 5 the Lord supported Noah שקעין שקעין the deeds of the generation of the flood; a. fr.—2) to settle permanently, be naturalized. Sifré Deut. 301 (ref. to Deut. XXVI, 5 שקעין שקעין שקעין . . . שקעין שקעין שקעין this shows that he (Jacob) did not go down (to Egypt) to settle there as a citizen, but only to sojourn there.—3) to be lost in forests, fields &c. Y. Ber. II, end, 5^d שקעין שקעין but when one is lost, he may even trespass on a field of crocus; (B. Kam. 81^a שקעין). Y. Ber. I. c.; Y. B. Bath. V, 15^a bot. שקעין שקעין . . . שקעין שקעין they saw R. J. b. P. having lost his way and coming (through fields) towards them.

שקע ch. same. Targ. Y. Ex. XV, 10.—Y. Snh. X, 29^a bot. שקעין שקעין the earth shook and sank. Lev. R. s. 5 שקעין שקעין when he sees that he is sinking (going back) in his tenancy. Ib. s. 17 שקעין שקעין (v. שקעין שקעין). Targ. O. Ex. XXV, 7. Targ. Y. II Num. IV, 20 (h. text שקעין).—Y. Sabb. VII, 10^a bot. שקעין שקעין, v. שקעין שקעין. Men. 96^a שקעין שקעין as to the staves, he may have stuck them (into

the bread before it was baked). Ab. Zar. 75^b . . . חזיר לשקערהרות he saw that the gentile (that pawned it) intended to forfeit it; a. e.—Part. pass. משקע inlaid; engraven. Targ. II Esth. I, 2 (some ed. משקע Hebraism). Targ. Y. Ex. XXV, 33, sq. משקעין (h. text משקע).

Ithpa. אשקע אשקע, *Ithpe. אשקע to sink, go down; to be immersed, flooded.* Targ. O. Ex. XV, 10. Targ. Jer. II, 64. Targ. Y. Deut. XXIX, 22. Targ. Am. IX, 5. Ib. VIII, 8; a. e.

שקערהרות f. pl. (b. h.; cmp. שקערה) *cavities, depressions.* Lev. R. s. 17, v. ג'נט. Sifra M'tsor'a, ch. III, Par. 6 (ref. to Lev. XIV, 37) ש' שוקערה במראיהו (not 'כמר' sh'ka'aruroth means 'appearing to be sunk in'; Yalk. Lev. 566 שוקערה מראיהו (corr. acc.).

שקע I (b. h.; Shaf. of שקע, cmp. כפקה) *to bend, arch.*—Denom. משקעה, שקעה.

Nif. נשקעה [to be bent towards,] *to look out; to face, be seen.* Y. M. Kat. III, beg. 81^c (in a riddle) נשקעה she (the soul?) looks down from heaven. Num. R. s. 19²⁶ (ref. to Num. XXI, 20) והוא הבאר הנשקעה וכ' דעומר he that stands on the face (plateau) of Jeshimon sees something in the sea (of Tiberias) . . . , and this is the well (of Miriam) which is seen from Jeshimon; (v. Lev. R. s. 22; Koh. R. to V, 8; Y. Kil. IX, 32^c bot.).

Hif. השקעה 1) *to look, contemplate.* Ber. 29^a top בה ד' שרם וכ' he thought over it (trying to recall it) two or three minutes.—2) (denom. of שקעה) *to arch, curve, diminish the width of.* Gen. R. s. 31 בה ועילה וכ' ודיה משקעה ביה ועילה וכ' and he curved it (the wall of the ark) as he went up &c., v. קמרוטין; Yalk. ib. 54.

שקע II (Shaf. of שקעה, cmp. שקעה II) *to bring in close contact, to knock.* Ned. 55^a (ref. to Num. XXI, 19) כיון שנהלו אל . . . ולא עוד אלא ששוקעין אהוה בקרקע בשוקעין, corr. acc., v. Rashi a. l.) when God gives a man possession (of the Law), he rises to greatness; but if he raises himself, the Lord will lower him, and moreover, they will knock him down in the ground (play on שוקעין Num. I. c. 20).

Hif. השקעה *to shut fast.* Deut. R. s. 11 זהו עיניך זהו זהו וכ' shut thy eyes, one (eyelid) upon the other. and he did &c.; (Yalk. ib. 940 והשקע . . . והשקע).

שקע ch. same, 1) *to knock, smite together, strike.* Targ. O. Num. XXIV, 10, v. שקעה II. Targ. Esth. VI, 1. Targ. Is. XXV, 4; a. e.—2) (of the wind) *to knock about, blast, drive about* (corresp. to h. שרף a. שרף).—Part. pass. משקעה; f. שקעה; p. שקעין; Targ. O. Lev. XXVI, 36. Targ. Gen. XLI, 6; 23; 27; a. e.

Pa. אשקעה, Af. אשקעה 1) same. Targ. I Sam. II, 10 (h. text אשקעה). Targ. Job XXXII, 13 (h. text אשקעה). Targ. Ps. I, 4; a. e.—Part. pass. משקעה or משקעה. Ab. Zar. 28^b מ' אשקעה (h. text אשקעה, *Ithpe.*) (wool) that has not been beaten (hatched).—2) (cmp. preced. Hif.) *to shut.*—Part. pass. as ab. Lev. R. s. 5 תרעה מ' וכ' (some ed. משקעה) she finds the door shut, and she opens it.

Ithpa. אשקעה *to be knocked about, driven off* (by the wind). Targ. Ps. LXVIII, 3 . . . השקעה . . . השקעה

(not רשקפה) as the smoke is driven, so shall they be driven.

שקפה I m. (v. שקפה I, a. שקפה) *lintel, threshold.* Targ. O. Ex. XII, 7; 22, sq. Targ. Y. Num. XXV, 8 (v. Y. Shh. X, 28^d bot., quot. s. v. שקפה).—Pl. שקפיה, שקפיה, שקפיה. Targ. I Chr. IX, 19; 22 (h. text שקפיה). Ib. XXVI, 15; 17 (h. text שקפיה).

שקפה II, שקפה m. = שקיפה, *cleft, overhanging rock.* Gen. R. s. 12; Yalk. Ps. 862, v. שקפה.

שקע (b. h.; v. שקע) *to loathe.*—Denom. שקע.

Pi. שקע *to abominate, detest, make abominable.* Macc. 16^b, a. e. השקעה לא השקעה transgresses the law, 'ye shall not make yourselves abominable' (Lev. XX, 25).—Part. pass. משקע. Yeb. 63^b וכ' ומרועב וכ' for none is more detested and abhorred before the Lord than he that walks naked &c. Cant. R. to I, 9 (ref. to Ps. CVI, 20) וכ' nothing is so repulsive and disgusting as a grass-eating ox; a. e.

Hithpa. השקעה *to become loathsome, abominable.* Pesik. R. s. 31 ודיו משקעה וכ' וזב, v. שקע.

שקע ch. Pa. שקע as preced. Pi. Targ. Deut. VII, 26. Targ. Lev. XI, 43; a. fr.—Part. pass. משקע. Targ. Is. XXVIII, 8 (not משקע; some ed. משקע, Hebraism).

שקע m. (b. h.; preced.) *abomination, abominable thing,* esp. (v. Lev. XX, 25) *unclean animal.* Tosef. Nidd. II, 3 'כיון . . . כיון . . . כיון after that (after the child is twenty-four months old) it is like sucking unclean matter; Y. ib. I, 49^b; Keth. 60^a.—Pl. שקעים. Nidd. III, 2 ורמשים ש' forbidden animals and reptiles. Shh. VIII, 2 ורמשים ש' all kinds of forbidden food; a. fr.

שקעה ch. same. Targ. Lev. XI, 10. Targ. Y. Deut. VII, 26; a. fr.—Pl. שקעה, שקעה. Ber. 56^a ש' וש' and they make thee pasture unclean animals with a golden staff.

שקע (v. שקע I) *to desire.* Gen. R. s. 44 (play on משקע, Gen. XV, 2) that is Lot, 'שוקעה עליי וכ' whose soul within him longs to be my heir.

Hithpol. השקעה; Nithpol. השקעה, v. שקע I.

שקע m. (v. שקע III) *open place* surrounded by groups of buildings. Lam. R. to I, 1 (העיר) וכ' וש' וש' each place (in Jerusalem) had twenty-four courts.—Pl. שקעים. Ib. ש' . . . ש' each street had twenty-four places.

שקעה, שקעה, שקעה ch. same, *place; street.* Koh. R. to X, 8 פלן ש' פלן ש' hast thou cleaned such and such a place?; Gen. R. s. 79 וש' וכ' וש' the square in which R. J. the Galilean lived (Lev. R. s. 34 (שכונתה); a. fr.—Pl. שקעה, שקעה. Targ. Prov. I, 20. Ib. VII, 12; a. e.—Gen. R. l. c. דקרהא על ש' דקרהא she led him around (begging) to all the places of the city. Y. Ber. IX, 13^c וכ' שמיא אנא בש' שמיא I know the streets of heaven as well as the streets of Nehardea (v. שקעה). Gen. R. s. 44 אהוי ליה שוקעה שמיא he showed

him (Abraham) the streets of heaven; Yalk. ib. 76 שְׁקַרְיָהוּ (שְׁקַרְיָהוּ שְׁמִי (not 'שְׁקַרְיָהוּ).

שְׁקַרְיָהוּ, v. שְׁקַרְיָהוּ II.

שְׁקַרְיָהוּ (b. h.) *to be false*. Gen. R. s. 85, beg. שְׁקַרְיָהוּ יְהוּדָה thou hast been false, O Judah; Yalk. ib. 144; Yalk. Mal. 589.

Pi. שְׁקַרְיָהוּ 1) same, *to lie; to defraud*.—אָרְיָהוּ מַה לִּי לַשְׁקַרְיָהוּ what reason should I have for making a false statement?, i. e. a person's statement is to be credited, when he gains nothing by it, since he might have obtained the same advantage in another way. Kidd. 64^b לַשְׁקַרְיָהוּ מַה לִּי לַשְׁקַרְיָהוּ אֲמַרְיָהוּ we apply the principle that we believe him, because he gains nothing by falsehood: for, why should he have said so? In order to release her from leviratical marriage after his death? If so, he might have said to her: I release thee by a divorce. Ib. מַה לִּי לַשְׁקַרְיָהוּ כִּי עֵדִים דְּמִי a person's statement accepted on the ground that he had no reason for lying, has the same legal value as the statement of witnesses; מַה לִּי לַשְׁקַרְיָהוּ כִּי הִזְקָה דְּמִי it has only the same value as a presumption (וְזִנְיָהוּ). Keth. 27^b אִי בַעֲרֵי לַשְׁקַרְיָהוּ מַה לִּי לַשְׁקַרְיָהוּ אִי בַעֲרֵי לַשְׁקַרְיָהוּ we must believe him, for, if he had wanted, he might have said &c. Ib. מַה לִּי לַשְׁקַרְיָהוּ בְּמַקּוֹם עֵדִים וְכִי we do not apply the principle of *mah li l'shalikher*, when the person's statement is contradicted by witnesses (by well-known facts); B. Mets. 81^b; a. fr.—Y. Snh. XI, 30^c top (expl. כּוֹשֵׁר, I Kings XIII, 18) שְׁקַרְיָהוּ (כִּי בִיָּהוּ) he played him false; Cant. R. to II, 5 שְׁקַרְיָהוּ לֹא הָיָה שְׁקַרְיָהוּ לֹא הָיָה שְׁקַרְיָהוּ לֹא הָיָה שְׁקַרְיָהוּ and wherein did he play him false? In that he gave him the bread of deceit to eat (made him the recipient of treacherous hospitality). Num. R. s. 20¹⁸; Tanh. Balak 12 שְׁקַרְיָהוּ בְּמַשְׁקָלָא, v. מְשַׁקְּלֵי, a. fr.—2) *to prove false; to contradict; refute*. Macc. 5^a (ref. to Deut. XIX, 18) שְׁקַרְיָהוּ עַד שְׂקֵלָהוּ until thou disprove the body of the testimony (prove an alibi of the witnesses).

Hithpa. שְׁקַרְיָהוּ, *Nithpa.* שְׁקַרְיָהוּ *to be refuted, be proved to be a liar*. Y. ib. I, beg. 31^a [read:] עֵדִים שְׁנוּרְמִי וְהוּרִי if witnesses against whom an alibi had been proved were also proved to have told a falsehood (as to the fact to which they testified).

שְׁקַרְיָהוּ I ch. same. Targ. Mal. II, 10 (ed. Wil. *Pa.*) Targ. Josh. XXII, 16; 22; 31; a. e.—Yeb. 55^b, v. שְׁקַרְיָהוּ.

Pa. שְׁקַרְיָהוּ same. Targ. O. Gen. XXI, 23 (*Y. Pe.*) Targ. Ps. XLIV, 18; a. fr.—Gitt. 57^a מְשַׁקְּרִי יְהוּדָה you tell a falsehood. Taan. 9^b מְשַׁקְּרֵי יְהוּדָה ... משַׁקְּרֵי יְהוּדָה as the Babylonians are deceivers, so their rains are, v. מְשַׁקְּרֵי יְהוּדָה. R. Hash. 22^b לֹא מְשַׁקְּרֵי יְהוּדָה, v. גְּזָלֵי; a. fr.

שְׁקַרְיָהוּ m. (preced.) *liar*.—*Pl.* שְׁקַרְיָהוּ, Sot. 42^a; Yalk. Hos. 524, v. שְׁקַרְיָהוּ.

שְׁקַרְיָהוּ m. (b. h.; preced.) *lie, falsehood, vanity*. Y. Snh. XI, 30^c top שְׁקַרְיָהוּ מִי שְׁהִיאֵלָהּ מִי שְׁהִיאֵלָהּ לָחֶם שְׁקַרְיָהוּ he that offered to his friend bread of falsehood (treacherous hospitality, v. שְׁקַרְיָהוּ), opp. לָחֶם אֱמֵת true hospitality. Shebu. 21^a שְׁקַרְיָהוּ שְׂבוּעָה שְׁקַרְיָהוּ a false oath is, if one swears to what is the opposite of true (that something happened which has not happened &c.), (modified) שְׁקַרְיָהוּ וְעָשָׂה שְׁקַרְיָהוּ he swears (vows that he will or will not do a certain thing), and

does the opposite. Macc. 3^a עֵדוּתִי שְׁהִיאֵלָהּ I have given false testimony. Lev. R. s. 6 לַשְׁקַרְיָהוּ ... לַשְׁקַרְיָהוּ he who lets his neighbor swear in vain (when he knows that he has no claim), shall finally leave his house empty-handed; R. A. says וְכִי לֹא הָיָה לוֹ אֶל שְׁקַרְיָהוּ if he lets him swear to what he knows to be a lie; R. J. says, even if he lets him swear to a truth. Sabb. 104^a, v. שְׁקַרְיָהוּ; a. fr.—Y. Macc. I, beg. 31^a שְׁקַרְיָהוּ ... שְׁקַרְיָהוּ שְׁנוּרְמִי when witnesses have been convicted of an alibi, R. J. says, we draw an analogy between *sheker* (Ex. XX, 16) and *sheker* (Deut. XIX, 18), i. e. they must suffer corporal punishment in addition to pecuniary penalty.—*Pl.* שְׁקַרְיָהוּ Gen. R. s. 8 אל יבַרַא שְׁקַרְיָהוּ אֵל יבַרַא שְׁקַרְיָהוּ let man not be created, for he will be full of falsehoods; a. e.

שְׁקַרְיָהוּ II, שְׁקַרְיָהוּ, ch. same. Targ. I Sam. XII, 3 שְׁקַרְיָהוּ (h. text כְּפַרְיָהוּ). Ib. XV, 29. Targ. O. Ex. XX, 7 (h. text שְׁקַרְיָהוּ). Targ. ib. 13; a. fr.—Sabb. 104^a (v. שְׁקַרְיָהוּ) שְׁקַרְיָהוּ is frequent, truth rare. Ib. וְכִי לֹא הָיָה לוֹ אֶל שְׁקַרְיָהוּ truth stands firm, falsehood does not. B. Bath. 82^a, a. fr. מְדוּחֵי שְׁקַרְיָהוּ it looks like a lie. Lev. R. s. 26; Midr. Sam. ch. XXIV; Yalk. ib. 139 עֵלְמָא דִּשְׁקַרְיָהוּ, v. עֵלְמָא דִּשְׁקַרְיָהוּ words of falsehood; Lev. R. l. c. מְדוּחֵי שְׁקַרְיָהוּ. Succ. 46^b דַּרְיָהוּ דַּרְיָהוּ one should not say to a child, I shall give thee something, and not give it, because he may teach him falsehood; a. fr.—*Pl.* שְׁקַרְיָהוּ, Targ. Ps. CI, 7. Targ. Jer. XXIII, 32; a. e.—[Y. Snh. VI, 23^b bot., v. next w.]

שְׁקַרְיָהוּ, שְׁקַרְיָהוּ, שְׁקַרְיָהוּ m. = h. שְׁקַרְיָהוּ, *liar; faithless, faithless man*. Yeb. 55^b אִי אִי אִי שְׁקַרְיָהוּ אוֹ אִי אִי אִי either he is a liar, or I lied (misreporting R. Johanan).—*Pl.* שְׁקַרְיָהוּ, שְׁקַרְיָהוּ, שְׁקַרְיָהוּ. Targ. Zeph. III, 4 (ed. Wil. שְׁקַרְיָהוּ). Targ. Jer. IX, 1 (not שְׁקַרְיָהוּ). Targ. Is. XXVI, 10 (ed. Wil. שְׁקַרְיָהוּ).—Lev. R. s. 26, v. preced. Sot. 35^a דַּרְיָהוּ דַּרְיָהוּ the spies were liars (drew on their imagination). Snh. 29^a מְדוּחֵי שְׁקַרְיָהוּ אֲדוּרֵי שְׁקַרְיָהוּ false witnesses are despised by their own employers; Yalk. Kings 222. Yalk. Ps. 688 מְדוּחֵי שְׁקַרְיָהוּ my lord, we are false witnesses; Y. Snh. VI, 23^b bot. שְׁקַרְיָהוּ (corr. acc.).

שְׁקַרְיָהוּ m. (preced.) *liar*. Gen. R. s. 50 שְׁקַרְיָהוּ ... שְׁקַרְיָהוּ if one tells thee, the morning star is the same as the morning dawn (אֵילָנָא), he is a liar. Lam. R. to IV, 2; a. e.—*Pl.* שְׁקַרְיָהוּ, שְׁקַרְיָהוּ. Snh. 103^a (Sot. 42^a שְׁקַרְיָהוּ).

שְׁקַרְיָהוּ ch. same. Gen. R. s. 47, end שְׁקַרְיָהוּ אֲבָרָא thou art a liar, thou art a deceiver (misrepresenting Abraham).

שְׁקַרְיָהוּ, transpos. of קַשְׁשָׁהוּ, v. קַשְׁשָׁהוּ I.

שְׁקַרְיָהוּ, pl. שְׁקַרְיָהוּ, v. שְׁקַרְיָהוּ.

שְׁקַרְיָהוּ, Y. Erub. V, 22^d bot. שְׁקַרְיָהוּ, v. שְׁקַרְיָהוּ.

שְׁקַרְיָהוּ, v. שְׁקַרְיָהוּ.

שְׁקַרְיָהוּ (or שְׁקַרְיָהוּ), pr. n. pl. *Tower of Sher* (or *Shed*), *Straton's Tower* (v. Hildesh. Beitr. p. 4 sq.). Sifré Deut. 51 מְדוּחֵי שְׁקַרְיָהוּ, read: מְדוּחֵי שְׁקַרְיָהוּ; Yalk. ib. 874 מְדוּחֵי שְׁקַרְיָהוּ (corr. acc.); Y. Shebi. VI, 36^c top שְׁקַרְיָהוּ.

a deceptive appearance of stiffness (or stoutness); expl. ib. מֵיָא דְדוּרְיָא (v. דוּרְיָא II), or מְזִקְפָתָא q. v.; Tosef. ib. III, 29 מְשִׁבְטִין (v. סִבְטָא Pi.). Keth. 61^b מְשִׁבְטִין אִרְאָה שְׂרֵבֶטִים אִרְאָה שְׂרֵבֶטִים אִרְאָה שְׂרֵבֶטִים and makes the lips stiff (swollen, v. סִבְטָא I); v. שְׂבִיבָא.— [Y. Sabb. VII, 10^c top וְכִּי בְעוֹרֹתָּם בְּעוֹרֹתָּם בְּעוֹרֹתָּם, read: מְשִׁבְטִין בְּעוֹרֹתָּם, v. שְׂרֵבֶטִין]

שְׂרֵבֶט ch. same. Sabb. 94^a דְּמְשִׁבְטִין נַפְשֵׁיהוּ כִּי בְּעוֹרֹתָּם בְּעוֹרֹתָּם בְּעוֹרֹתָּם *cattle... which stiffen themselves (when they are carried, and are a real burden), but a live human being &c.*

שְׂרֵבִימָא m. (b. h.; Parel of שבט, v. שְׂבִיבָא) 1) *staff, sceptre, rod.* Snh. II, 5 ואִין מְשִׁבְטִין בְּשִׁבְטֵיהוּ אִין מְשִׁבְטִין בְּשִׁבְטֵיהוּ אִין מְשִׁבְטִין בְּשִׁבְטֵיהוּ and we dare not use his (the king's) sceptre. Arakh. 19^a, v. קַפְתָּא. Cant. R. to II, 16 שְׂבִיבָא וְכִי שְׂבִיבָא... שְׂבִיבָא וְכִי שְׂבִיבָא... שְׂבִיבָא וְכִי שְׂבִיבָא... God's rod (of chastisement) comes down only upon men whose heart is soft like lilies; a. fr. — 2) *shoot, twig, stem with pods, bunch.* Tosef. Kil. I, 10. Ukts. I, 5 שְׂרֵבֶטִין שְׂרֵבֶטִין שְׂרֵבֶטִין וְכִי שְׂרֵבֶטִין וְכִי שְׂרֵבֶטִין וְכִי שְׂרֵבֶטִין and so in the case of summer fruits, if they emptied the pods on a stem.

שְׂרֵבִימָא ch. same. Targ. Y. Lev. XXVII, 32 (h. text שבט). Targ. Y. Ex. XXI, 20.—Pl. שְׂרֵבִימָא, שְׂרֵבִימָא, שְׂרֵבִימָא. Targ. Y. II Gen. XL, 12 (h. text שְׂרֵבִימָא). Targ. I Kings XII, 11; Targ. II Chr. X, 11 (h. text שְׂרֵבִימָא).

שְׂרֵבֶטֶתָא f. (v. שְׂרֵבֶטֶתָא a. שְׂרֵבֶטֶתָא) *dry heat.* Y. Shek. V, 48^d שְׂרֵבֶטֶתָא בִּיהַּ שְׂרֵבֶטֶתָא, v. קָרָא I. Ib. וְכִי שְׂרֵבֶטֶתָא וְכִי שְׂרֵבֶטֶתָא and how far its dry heat reaches.

שְׂרֵבֶטֶתָא (שְׂ) = סָרַבַּ, 1) (cmp. סָרַבַּ) *to skip, to leap.* Targ. Y. Lev. XI, 21 לְמִי שְׂרֵבֶטֶתָא (prob. to be read with ש; h. text לְמִי שְׂרֵבֶטֶתָא). — 2) *to pile up bricks with interspaces* (v. אִנְתָּרָא). Bets. 31^b שְׂרֵבֶטֶתָא וְכִי שְׂרֵבֶטֶתָא (or שְׂרֵבֶטֶתָא Pa.) if he has piled them up, he has surely made them unavailable (מְשִׁבְטִין). B. Bath. 3^b שְׂרֵבֶטֶתָא לִבְנֵי מִסְכָּא Ms. M. Var., a. Rashi (ed. שְׂרֵבֶטֶתָא; Ms. M. v. Rabb. D. S. a. l. note), v. הוֹדְרָא.

Ithpa. דְּמְשִׁבְטִין בְּעוֹרֹתָּם בְּעוֹרֹתָּם בְּעוֹרֹתָּם *to be entangled.* Sabb. 54^a בְּכִי שְׂרֵבֶטֶתָא, v. בְּכִי שְׂרֵבֶטֶתָא.

שְׂרֵבֶטֶתָא = שְׂרֵבֶטֶתָא, *to glide, slip.* Hull. 111^a שְׂרֵבֶטֶתָא אִין מִי שְׂרֵבֶטֶתָא (משִׁבְטִין שְׂרֵבֶטֶתָא, v. שְׂרֵבֶטֶתָא II.—B. Mets. 93^a שְׂרֵבֶטֶתָא דְּדוּרְיָא (Ms. H. שְׂרֵבֶטֶתָא, v. preced.) one of the animals slipped and fell &c.; Yalk. Gen. 130 שְׂרֵבֶטֶתָא.

Pa. שְׂרֵבֶטֶתָא same. Naz. 39^a שְׂרֵבֶטֶתָא וְכִי שְׂרֵבֶטֶתָא (not וְכִי שְׂרֵבֶטֶתָא; Rashi שְׂרֵבֶטֶתָא קָא מְשִׁבְטִין קָא מְשִׁבְטִין קָא מְשִׁבְטִין it may have slid further and further (to the top of the hair).

Ithpa. שְׂרֵבֶטֶתָא same, v. supra.

שְׂרֵבֶטֶתָא m. (שְׂרֵבֶטֶתָא) *pile of bricks.* Snh. 64^b (Ms. R. שְׂרֵבֶטֶתָא); Yalk. Lev. 597. Kidd. 60^a, v. שְׂרֵבֶטֶתָא.

שְׂרֵבֶטֶתָא m. (Shaf. of חַרְבַּן) *to break through;* cmp. Arab. *sharḥu ortus solis, lux solis* light, lamp, lantern. Targ. Ps. CXIX, 105. Targ. Prov. XXXI, 18. Ib. VI, 23. Ib. XXI, 4 (h. text חַרְבַּן). Targ. Job XXI, 17; a. fr.—Sahb. 63^a, a. e. בְּטִירָא, v. טִירָא. Succ. 29^a שְׂרֵבֶטֶתָא בְּמִסְכָּא שְׂרֵבֶטֶתָא (earthen) lamp may remain in the Succah. Bets. 22^a שְׂרֵבֶטֶתָא לִיהַּ וְכִי שְׂרֵבֶטֶתָא

Ms. M. (ed. זְקָה לַהּ לֵשׁ) he put the lamp up (from its declining position, to make the oil flow away from the wick); a. e.—Pl. שְׂרֵבֶטֶתָא, שְׂרֵבֶטֶתָא, שְׂרֵבֶטֶתָא. Targ. I Chr. VIII, 33.—Gitt. 57^a וְכִי שְׂרֵבֶטֶתָא אִילִיקוּן שְׂרֵבֶטֶתָא אִילִיקוּן שְׂרֵבֶטֶתָא they kindled lights (illuminated) so that &c., v. בְּלִיזָא. Sabb. 23^b שְׂרֵבֶטֶתָא בְּשִׁבְטֵיהוּ שְׂרֵבֶטֶתָא (Ms. M. דְּדוּרְיָא רִגְלֵיהוּ בְּשִׁבְטֵיהוּ שְׂרֵבֶטֶתָא, v. Rabb. D. S. a. l. note, a. Tosaf. a. l.) that he was (they were) wont to have many (Sabbath) lights; a. e.

שְׂרֵבֶטֶתָא (Parel of שְׂרֵבֶטֶתָא) 1) *to go astray.* Targ. Prov. V, 20 (h. text שְׂרֵבֶטֶתָא). — 2) *to lead astray, entice.* Targ. Y. Ex. XXII, 15. Targ. Ps. LXXVIII, 36; a. fr.

Ithpa. שְׂרֵבֶטֶתָא *to be led astray, enticed.* Targ. Prov. XXIV, 28 ed. Lag. (ed. Wil., a. Ms. שְׂרֵבֶטֶתָא). Ib. XXV, 15. Targ. Job XXXI, 9.

שְׂרֵבֶטֶתָא, v. שְׂרֵבֶטֶתָא.

שְׂרֵבֶטֶתָא m. (רְגֵשׁ, Shaf.) [*stirrer, pot-ledge.*]—Pl. שְׂרֵבֶטֶתָא. Erub. 29^b שְׂרֵבֶטֶתָא שְׂרֵבֶטֶתָא two ladlefuls.

שְׂרֵבֶטֶתָא m. (שְׂרֵבֶטֶתָא) *one easily enticed, simple* (corresp. to h. שְׂרֵבֶטֶתָא).—Pl. שְׂרֵבֶטֶתָא, שְׂרֵבֶטֶתָא. Targ. Ps. CXVI, 6 (ed. Lag. שְׂרֵבֶטֶתָא). Ib. CXIX, 130.

שְׂרֵבֶטֶתָא, v. שְׂרֵבֶטֶתָא.

שְׂרֵבֶטֶתָא (b. h.), *Pi.* שְׂרֵבֶטֶתָא (denom. of שְׂרֵבֶטֶתָא) *to leave over.* Yoma 72^b וְכִי שְׂרֵבֶטֶתָא וְכִי שְׂרֵבֶטֶתָא (Ms. M., a. Yalk. Ex. 390 שְׂרֵבֶטֶתָא וְכִי שְׂרֵבֶטֶתָא, v. שְׂרֵבֶטֶתָא. B. Mets. 113^b שְׂרֵבֶטֶתָא מְשִׁבְטִין Var. in Rashi, v. שְׂרֵבֶטֶתָא.

שְׂרֵבֶטֶתָא, v. שְׂרֵבֶטֶתָא.

שְׂרֵבֶטֶתָא m. ch., v. שְׂרֵבֶטֶתָא.

שְׂרֵבֶטֶתָא (b. h.) 1) *princess*, v. שְׂרֵבֶטֶתָא. — 2) pr. n. f. *Sarah*, a) wife of Abraham. Ber. 15^a שְׂרֵבֶטֶתָא שְׂרֵבֶטֶתָא Sarah and Sarai have the same meaning. Snh. 39^b שְׂרֵבֶטֶתָא שְׂרֵבֶטֶתָא... יוֹפֵי שְׂרֵבֶטֶתָא she had not yet attained to half the beauty of Sarah. Gen. R. s. 39 וְכִי שְׂרֵבֶטֶתָא... וְכִי שְׂרֵבֶטֶתָא Abraham converted the men, and Sarah the women; a. v. fr.—b) Gitt. 34^b שְׂרֵבֶטֶתָא שְׂרֵבֶטֶתָא, v. שְׂרֵבֶטֶתָא.

שְׂרֵבֶטֶתָא, v. שְׂרֵבֶטֶתָא.

שְׂרֵבֶטֶתָא, v. שְׂרֵבֶטֶתָא.

שְׂרֵבֶטֶתָא m. (שְׂרֵבֶטֶתָא) *hot and dry soil; [mirage?]*. Targ. Is. XXXV, 7.

שְׂרֵבֶטֶתָא m. *workingman's leather sleeve; [oth. opin. in R. S.: chest protector in hot weather (as if derived from שְׂרֵבֶטֶתָא)].*—Pl. שְׂרֵבֶטֶתָא, שְׂרֵבֶטֶתָא, שְׂרֵבֶטֶתָא. Kel. XXVI, 3 שְׂרֵבֶטֶתָא Mish. (Talm. ed. שְׂרֵבֶטֶתָא). [V. Fraenkel, Aram. Fremdw., p. 47.]

שְׂרֵבֶטֶתָא, v. שְׂרֵבֶטֶתָא.

שְׂרֵבֶטֶתָא, v. שְׂרֵבֶטֶתָא.

שְׂרֵבֶטֶתָא, v. sub שְׂרֵבֶטֶתָא.

שְׂרֵבֶטֶתָא, v. שְׂרֵבֶטֶתָא.

שָׁרוֹן (b. h.) pr. n. *Sharon*, plain along the Mediterranean coast from Japho to Carmel. Lev. R. s. 20 אחינו שָׁרוֹן for our brethren in Sharon (the high priest prayed,) that their houses might not become their graves; Y. Yoma V, 42^c top על אנשי הש' . . . he also who built a brick-house in Sharon was not excused from the army; Y. ib. 23^a top לא היה חוזר because their houses had to be renovated twice in every Sabbatical period; Bab. ib. 44^a. Tosef. Men. IX, 13; Men. 87^a על גללים משי (for public sacrifices) were brought from Sh.; a. e.—Denom. שָׁרוֹןִי. Kil. II, 6, v. עול. Nidd. II, 7; Cant. R. to VII, 3 יין Sharon (red) wine.

שָׁרוֹף, v. שָׁרַף.

שָׁרוֹק m. (b. h. שָׁרוֹק; v. שָׁרוֹק III) *reddish, sorrel*.—Pl. those who, filled with anger, had become sorrel and red, turned white. Yalk. Zech. 568.

שָׁרוּרָה, Targ. Ps. CVII, 42 Ms., v. שָׁרוּרָה.

שָׁרוּתָא, v. sub שָׁרִי.—[Targ. O. Gen. XIX, 8 שָׁרוּתָא ed. Vien., v. שָׁרִי.]

שָׁרוּתָא, v. שָׁרִי.

שָׁרָה, v. שָׁרָה.

שָׁרַט (b. h.; v. שָׁרַט) *to scratch, wound*, v. שָׁרַט; esp. *to wound one's body in mourning*. Macc. III, 5 השורט he who makes one incision for a dead person. Ib. וכן שריטה if a person makes one incision for five dead or five incisions for one dead person. Ib. 20^b ש' אפי' יכול אפי' על בירו וכן you may think that one is guilty even if he cuts himself for his house that fell in &c.; a. e.

Pi. שָׁרַט same. Ib. 21^a אם שרטה בכלי if one wounds himself with an instrument (instead of with his nails); a. fr.

שָׁרַט, Targ. Is. XXXVIII, 21 וישורטון ed. Wil., v. שָׁרַט.

שָׁרַטוֹת, v. שָׁרַטוֹת.

שָׁרַטוֹן m. (b. h.; v. שָׁרַט; cmp. שָׁרַטוֹן) [*scrapings*], *sand-bank, alluvial land*. Sabb. 56^b; Snh. 21^b והעלה . . . בשעה when Solomon married Pharaoh's daughter, Gabriel went down and stuck a reed into the sea, and it gathered a bank around it, on which the great city of Rome was built; Yalk. Kings 172; (Y. Ab. Zar. I, 39^c שלעשית). Erub. 8^a ש' (מים) שמתא יעלה (v. Rabb. D. S. a. l. notes 5, a. 10) the sea (river) may throw up alluvium (may recede). Ber. 60^a (in Chald. dict.) דמסקא ארעא . . . אפי' (Ms. M. a. Ar. סרטון) although the loss of land through the encroachment of the water may be an advantage to him, because the land is covered with alluvium and improves, yet for the moment it is a misfortune to him. B. Bath. 124^a ש' ארעא ואסקא (not ואסיק) if his father left him a field, and it improved by alluvium; ib. 135^b. Tam. 30^a; a. e.

שָׁרַטָה (cmp. שָׁרַט) *to draw, rule, trace*. Y. Sabb.

VII, 10^c bot. מה עיבור . . . שהיו משרטטין בעוריה what working in leather was done at the preparation of the Tabernacle? They traced the outlines on the skins (marked out the shape in which they were to be cut, v. שָׁרַטוֹת). Ib. top [read:] שרוי משרטטין בעוריה . . . what painting was done at the preparation of the Tabernacle? They marked the skins (with a coloring substance); [the following מאדמים ought to be preceded by עוריה, as the catchword to the subsequent discussion, v. Tosef. ib. VIII, 23].—Part. pass. משרטט; f. משרטטת. Men. 32^b מזוזה שאינה משי a door post inscription which is not written on ruled parchment.

שָׁרַטָה ch. same. Gitt. 7^a ש' וכתב ליה וכן he drew lines (on paper), and wrote to him &c. Yeb. 106^b מר זוטרא Mar Z. drew lines, and wrote out the whole section (of the Biblical text about *hālitsah*).

שָׁרַטָה, v. שָׁרַטָה.

שָׁרָה (b. h.) pr. n. f. *Sarai*, the original name of Sarah. Ber. 13^a, v. שָׁרָה. Ib. ש' לאומחה וכן . . . בחולה at first she was Sarai (a little princess) for her own people &c., v. שָׁרָה. Gen. R. s. 47; a. e.

שָׁרָה I (b. h. root in שָׁרָה) *to dissolve, soak, steep*. Naz. VI, 1 ש' פרו ביין וכן if he (the Nazirite) steeped his bread in wine, and there is enough in both together to make up the size of an olive; Pes. 44^b. Naz. 37^a אם ש' ענביו במים וכן if he steeped grapes in water, and a taste of wine remained in it. Pes. II, 7 אין שורין וכן you dare not soak bran for chickens (on the Passover); ib. אפי' שרייה לא תשרה א woman must not soak bran to take with her to the bathhouse. Sabb. I, 5 כרי . . . כדי אין שורין . . . you must not lay in ink-materials or dyes . . . unless they can be dissolved (or soaked through) before the Sabbath sets in. Eduy. I, 8; a. fr.

Nif. שָׁרָה *to be soaked, dissolved*. Y. Ber. IX, 13^d bot. ש' שרשה וכן כרי שרשה וכן כרי שרשה וכן כרי שרשה (corr. acc.). Gen. R. s. 17, end אינו . . . מיד היא נשריה . . . drop of water on it, it is at once dissolved (soft), but woman is made of a bone, which is not dissolved, even if you let it lie in water for many days. Y. Sabb. XIV, 14^c top וכן ודיא נשריה . . . ודיא נשריה וכן when you put salt in, and it dissolves, it is called salt water, but when it is not dissolved, it is called *halmé*; a. e.—Sabb. I, 5 ישורו (fr. שור or שור), v. supra.

שָׁרָה II (b. h.; cmp. preced.) *to loosen, untie; (cmp. meaning of καταλῶ) to take lodging; to rest, dwell*. Snh. 11^a ש' שראוי שתשרה עליו שכניה . . . יש there is one among you who deserves that the Shechinah should rest upon him. Ib. 65^b כרי שרשה וכן v. רעב Hif. Ib. ש' עליו וכן the spirit . . . comes down upon him. Y. Sabb. VIII, end, 11^c רוח רעב שורה עליה an evil spirit rests upon it (it is injurious to health). Num. R. s. 13² אימתי שרשה וכן when did the Shechinah come down to rest on earth? When the Tabernacle was erected. Koh. R. to VII, 2 ושרה עליהם

וכי the holy spirit rested upon them. Midr. Till. to Ps. OXVI ושוררים בנייהם . . . ומלאכי (not ושוררים that die), that they come to dwell among them; ed. Bub. בא שהוא וכי that he (the righteous man) comes &c.; a. v. fr.—Part. pass. שָׁרַי; f. שָׁרַיָה; p. שָׁרַיִן; Yeb. 62^b he that has no wife, וכי בלא שמחה וכי lives without joy, without blessing &c. Sot. 48^a וכי בצער וכי when Israel lives in trouble, and the nations in peace and happiness &c. Meg. 2^a על אדמתן . . . ש' when the years were properly regulated (without Roman interference), and the Israelites lived (undisturbed) on their soil; a. v. fr.

Hif. הִשְׁרָה 1) to cause to rest. Sabb. 139^a אין הקב"ה מְשַׁרְהוּ the Lord does not let his Presence rest upon Israel, until the bad judges and officers cease to exist. Snh. 7^a משרה . . . כל ריין a judge that administers true justice faithfully, causes the Shechinah to dwell in Israel. Gen. R. s. 7 ומשרה דיורין וכי a human king builds a palace, and lets the inmates dwell in the upper and lower stories, בחלל . . . בה משרה the Lord makes inmates dwell (even) in vacant space. Num. R. s. 13⁶; a. fr.—2) (comp. שִׁירָה) to board, provide a living for. Keth. V, 8, חמשרה את אשהו וכי v. שְׁלִישׁ. Ib. 107^a כשהו לזו ולא ה' לזו when he provided for the one (his wife), but did not provide for the others (his children); a. e.

שָׁרַי, שָׁרַיָה, שָׁרַיִן ch. same, 1) to untie, unharness; to disengage, dismiss. Targ. O. Gen. XXIV, 32 ומשרה גמליה (ויפחה) ויש מן ג' Pa.; h. text ומשרה ג' (ויפחה) Targ. Job XXX, 11. Targ. O. Ex. III, 5 (h. text של); a. fr.—Pes. 113^a פתח שקיך שָׁרַי כִּסְךָ פתח שקיך (to receive the money), open thy bag (to deliver the goods), i. e. sell for cash. Snh. 98^a ויש שקיך ויש שקיך . . . איהו ש' הו' וכי כולחון שָׁרַי ואסירי . . . איהו ש' הו' וכי all of them untie and tie up (their sores) at once (untie all of them, and then tie them up), but he unties and ties up one at a time. Pesik. R. s. 22 [read:] ע"ג . . . שָׁרַיִן שָׁרַיִן she untied them (the two Denars), and placed them on the shawl. Y. Ber. II, 5^a bot. ויש שקיך . . . ארז (fr. שָׁרַי, comp. חָמֵי) when prayer time came, he untied them (the coins), and gave them to R. H.; [read:] שָׁרַיִן שָׁרַיִן he tied his (R. H.'s) share to his own, and gave them to his servant, but he (the servant) untied them and ran away. Y. Meg. IV, 75^b bot. שָׁרַיִן ליהו וכי v. שָׁרַיִן. Y. Keth. XII, 35^a שָׁרַיִן שָׁרַיִן they dismissed themselves (resigned their office) and appointed him (Hillel) in their place; a. fr.—to solve a dispute, to settle or decide a case. Ned. 62^a ברישא ברישא לי חגיגא שָׁרַיִן take my case up first. Yeb. 100^a שָׁרַיִן, v. חָגֵרָא I; a. e.—2) to allow, permit; to forgive; to absolve (= h. חָגֵרָא). Targ. Y. Num. XXX, 3. Targ. Y. II Gen. XXII, 14. Targ. Y. II Num. XIV, 20; a. fr.—Kidd. 13^b שָׁרַיִן ויהו אסרה ויהו שָׁרַיִן (Rashi לה שרי) he tied her (by marrying her), and he untied her (through his death, that she can dispose of herself). Y. Ber. II, 5^b שָׁרַיִן מה דעברתיין [read:] שָׁרַיִן ויהו אסרה ויהו שָׁרַיִן do the same men permit and forbid? Y. Snh. VII, end, 25^d [read:] שָׁרַיִן ויהו אסרה ויהו שָׁרַיִן undo what thou hast done (by charm); said she to him, I will not undo. Bab. ib. 99^a

וכי the Lord forgive R. Hillel. Ab. Zar. 37^a וכי שָׁרַיִן ויהו אסרה ויהו שָׁרַיִן and they might call us a permitting court (of lax practice). Ib. שָׁרַיִן ליהו אסרה ויהו שָׁרַיִן when you permitted her (to marry again), did you permit her to marry at once &c.? Ib. שָׁרַיִן ויהו אסרה ויהו שָׁרַיִן and they called him Joseph the permitter. Ib. שָׁרַיִן אסרה ויהו שָׁרַיִן Ms. M. (ed. אסרה, corr. acc.) I also permitted another thing (which was forbidden heretofore); a. v. fr.—Part. pass. שָׁרַיִן; f. שָׁרַיָה; p. שָׁרַיִן; Targ. II Esth. III, 8 שָׁרַיִן a permitted day (free for trade).—Bets. 3^b ש' . . . שָׁרַיִן according to my opinion it is permitted even on the first day. Ib. 22^a ש' שָׁרַיִן it is permitted even on the Sabbath. Ned. 62^a ש' ליהו לאינש לאורועי וכי a man is permitted to make himself known (as a scholar) in a place where they do not know him; a. fr.—3) [to loosen the girdle,] to sit down for a meal; trans. to start, begin. Targ. Deut. XVI, 9 (O. ed. Berl. שָׁרַיִן, Pa.). Targ. II Esth. III, 7; a. fr.—Lam. R. to I, 1 (רבהו) כמה שָׁרַיִן למיכל (רבהו) when they sat down to eat. Y. Dem. I, 21^d bot.; Y. Shek. V, 48^d top שָׁרַיִן (not שורייח) she began to bray; a. fr.—Transf. (comp. meanings of b. h. רָאָל Hif.) to consent, be willing. Targ. Josh. VII, 7. Ib. XVII, 12. Targ. Job VI, 9; 28; a. fr.—4) to encamp, dwell, rest. Targ. I Sam. XXVI, 5. Targ. Num. II, 2, sq. Targ. Ex. XL, 35. Targ. Ps. XVI, 8, sq.; a. fr.—Y. Ter. VIII, 46^a שָׁרַיִן שָׁרַיִן ass-drivers took lodging in an inn. Lam. R. to I, 1 רבהו (חד מירוש') שָׁרַיִן שָׁרַיִן he found men that had taken lodging there, and sat eating and drinking. Y. Sabb. XIV, 14^c bot. ע"י רהוה ש' חמן וכי because he lived there (in Babylonia) &c. Gen. R. s. 20 שָׁרַיִן . . . ויהו שָׁרַיִן II. Snh. 39^a שָׁרַיִן . . . כל בי שָׁרַיִן the Shechinah dwells wherever ten persons are assembled; a. fr.

Pa. שָׁרַיִן same, 1) to untie, loosen. Targ. Ps. XXX, 12 (ed. Wil. Pe.). Targ. Job XII, 18 (ed. Wil. שָׁרַיִן Af.); a. e.—2) to begin. Targ. O. Deut. I, 5 (Y. שָׁרַיִן Poel). Ib. II, 24 (O. ed. Vien. Pe.). Ib. 25. Targ. Jer. IV, 31; a. fr.—Targ. Prov. XIII, 12 דמשרי למעדריה (not משדי, v. Pesh. a. LXX) who begins to help himself (h. text ממשכה).—3) to cause to rest, v. infra.

Af. שָׁרַיִן 1) to untie, v. supra.—2) to cause to encamp or dwell, to let rest. Targ. Gen. II, 15. Targ. Jer. VII, 7. Targ. Ps. XXIII, 2. Ib. LXXIV, 2 Ms. (ed. Pa.); a. fr.—Sabb. 67^a א' קורשא וכי O thornbush! not because thou art higher than all other trees did the Lord let his Presence rest upon thee &c. Koh. R. to III, 9, end 'כל לא מְשַׁרְהוּ . . . כל (in the hereafter) they allow every one to dwell only with his fellow tradesmen; ib. beg. מחרין (corr. acc.); a. e.

Ithpa. אִשְׁתַּרְי, אִשְׁתַּרְיָה 1) to be untied, loosened. Targ. Is. V, 27.—Lev. R. s. 14, v. חָבֵלָא II; a. e.—2) to be permitted. Yeb. 106^a לעלמא לעלמא שָׁרַיִן in order that she may be free to marry again. Bets. 2^b שָׁרַיִן let it be permitted for use on any other Holy Day (not followed by the Sabbath); a. e.—3) to be begun, begin. Targ. Y. Gen. XXXVII, 17. Targ. Ps. CXIX, 96, v. שָׁרַיִן.—Y. Ter. VIII, 46^a שָׁרַיִן ברוך שָׁרַיִן (prob. to be read: אישרי) he began to bark at them; ib. מחרין, v. חָרַר.—[Lev. R. s. 13 אשחרתיך, v. שָׁרַיִן.]

שָׁרַי, v. שְׁרִיחָא.

שְׁרִיחָא, v. preced. art.

שְׁרִיב, v. שְׁרִיבָא, שְׁרִיבָא, שְׁרִיבָא.

שְׁרִיבָא m. (b. h.; Saf. of ירד) [run-off,] fugitive, escaped, remainder. Yoma 72^b (play on השרד, Ex. XXXV, 19) ... ש' ופליט but for the garments of priesthood, there would not be left of Israel a remnant or a survivor. Hull. 133^a; Snh. 92^a (ref. to Job XX, 26) 'וכ' by sarid a scholar is meant (with ref. to Joel III, 5); Yalk. Job 907. Pirké d'R. El. ch. XXXV 'וכ' מיעקב 'וכ' until a remnant of Jacob shall come and give to his (Esau's) sons a dish of lentils in mourning and trouble &c.; a. e.—Pl. שְׁרִיבָא. Meg. 6^a (in a eulogy) 'וכ' יושבי 'וכ' ye lovers of the saved (the scholars, v. supra), dwellers of Rakkath, go forth &c.

שְׁרִיד, Targ. Y. II Deut. XXXIII, 29; שְׁרִידָא, Targ. II Chr. V, 10, v. שְׁרִיר.

שְׁרִיר m. (b. h.; שרר=שרי; comp. Assyr. siriām) (ringed) coat of mail. Sabb. VI, 2, expl. ib. 62^a וְרָדָא Cant. R. to I, 9 'בש' וכו' וכ' ... יצא when Pharaoh came forth in mail and helmet &c.; Yalk. Sam. 159; a. e.—Pl. שְׁרִירָא, Yalk. Gen. 133.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא f. (שרי) beginning, first thing. Targ. O. Deut. XVI, 9. Targ. Hos. I, 2. Targ. II Kings XVII, 25. Targ. II Sam. XXI, 9, sq.

שְׁרִירָא f. (comp. שרר III) vapid, senseless. Targ. Hos. VII, 11 (ed. Lag. שְׁרִירָא, v. שְׁרִיר IV; h. text שְׁרִירָא).

שְׁרִירָא pr. n. pl. Beth Sharye, Be Sharye, a valley in which Beth Shean was situated. Gen. R. s. 98 'בבית הש' ... בבית הש' lying deep' (Gen. XLIX, 25), that is Beth Shean in Beth ha-Sharye. Y. Kil. IX, 32^b top; Y. Keth. XII, 35^a 'וכ' ואתחזוניה בי 'וכ' and they carried him down (for burial) to Be Sh. Y. M. Kat. III, 82^c top 'וכ' דקברין בבית הש' if they carry the body from place to place, as for instance those who bury their dead in Beth Sh.

שְׁרִירָא, pl. of שְׁרִירָא q. v.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא f. (שרה) I soaking, steeping. Nidd. VII, 1 וכמה ש' and how long must they be soaked? Twenty-four hours in tepid water; ib. 22^b; 56^a. Tosef. Maas. Sh. II, 1 מְשִׁירָא except putting it in water; Y. ib. II, 53^c מְשִׁירָא (corr. acc.).

שְׁרִירָא (סר) m. שְׁרִירָא, שְׁרִירָא, שְׁרִירָא, שְׁרִירָא. Targ. O. Ex. XXVIII, 32 שְׁרִירָא ed. Berl. (ed. Vien. = h. שְׁרִירָא. Targ. Job XLI, 18. Targ. ib. XXXIX, 23 (Y. שְׁרִירָא).

I Sam. XVII, 5. Targ. Jer. LI, 3 'וכ' a. e.—Pl. שְׁרִירָא, שְׁרִירָא, שְׁרִירָא, שְׁרִירָא, שְׁרִירָא, Targ. Cant. VI, 8. Targ. II Chr. XXVI, 14. Targ. Jer. XLVI, 4 'וכ'.

שְׁרִירָא (read: שְׁרִירָא), v. שְׁרִיר.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא f. (preced.) secretion, dripping, catarrh(?). Y. Sabb. XIV, 14^c bot. 'וכ' ודוסי' 'and the Lord will keep far from thee every disease' (Deut. VII, 15), that means s'rifah; Lev. R. s. 16 quot. in Ar. (missing in ed.).—V. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא m. h. a. ch. (שרר) [tied; comp. פֶּשֶׁר] strong, fast, reliable, fit, proper. Targ. Y. II Deut. XXXIII, 29 (not שְׁרִיר; h. text שְׁרִיר). Targ. Prov. XIX, 7 (h. text שְׁרִיר).—Sabb. 145^b שְׁרִירָא לא ש' שְׁרִירָא its spinal column is not strong enough. Pes. 74^b שְׁרִירָא in the case of dough of white flour, which is bound (compact).—Esp. in the closing formula of a document: שְׁרִירָא fit and established. B. Bath. 160^b; Y. Gitt. IX, 50^c bot. שְׁרִירָא established, fit, and sound.—Pl. שְׁרִירָא; f. שְׁרִירָא. Targ. II Chr. V, 10 'וכ' (not שְׁרִירָא) the sound tables (opp. שְׁרִירָא the broken). Targ. Y. I Deut. VIII, 9 'וכ' גורן ש' Ar. (ed. שְׁרִיר).

שְׁרִירָא adv. (preced.) firmly. Targ. Prov. XXI, 28.

שְׁרִירָא f. (preced. wds.) strength, truth. Targ. Prov. VIII, 6.—[B. h. שְׁרִירָא, with לב, hardness, stubbornness.]

שְׁרִירָא m. (שרש) deep-rooted, old; remnants from olden days. Targ. Y. Lev. XXV, 47 'וכ' פולחנא 'וכ' a remnant of idol worship (h. text עקר). Targ. Y. I Deut. XXIX, 17 נצו 'וכ' an idol of olden days.

שְׁרִירָא f. (= שְׁרִירָא; comp. שְׁרִירָא) [binder,] joist, beam, post. Targ. O. Gen. XIX, 8 שְׁרִירָא ed. Berl. (ed. Vien. שְׁרִיר, corr. acc.). Targ. II Kings VI, 2 שְׁרִיר ed. Lag. (corr. acc.; ed. שְׁרִירָא). Ib. 5; a. e.—Gen. R. s. 89 חמירא I saw in my dream the main beam of my house broken; Lam. R. to I, 1 רבירי (not חמירא, v. Rabb. D. S. Erub. 102^a 'וכ' דחזיא ש' דחזיא בי 'וכ' and they put it before the door (as a bar). Y. ib. I, 19^a bot. חמירא ... חמירא (not שְׁרִירָא).

he saw an entrance (v. מְבֹרֵךְ) the beam over which was rotten. Gen. R. s. 65, end, v. צָלַב; Yalk. ib. 115 שָׂרָא (corr. acc.); a. e.—*Pl.* שָׂרִיחָא, שָׂרִיחָא, שָׂרִיחָא, שָׂרִיחָא. Targ. I Kings VI, 15. Ib. 9 (ed. Wil. שָׂרִיחָא). Targ. Y. Num. XXXV, 20 שָׂרִיחָא Kimḥi (ed. Vien. שָׂרִיחָא).—Y. Ber. II, 5^c bot. '... חֲרָחִין שְׂרִיחַ עַבְרֵי וְכִּי... (not יַעֲבֹד מִי) when both went out carrying two beams (on which to be hanged), R. A. passed &c. Gen. R. s. 66 שָׂרִיחָא, v. פְּרָסָא; Lam. R. I. c. (דִּדְ שָׂרִיחָא). Ib. שְׂרִיחָא.

שָׂרָא m. (שרך, *Shaf.* of ארך; cmp. b. h. סָרַח *rest, remainder.* Targ. II Esth. IX, 16 ed. Lag. (oth. ed. שָׂרָא; h. text שָׂרָא).—[B. Bath. 139^a, v. שָׂרָא.]

שָׂרָא (or שָׂרָא) m. (preced., v. סָרַח, שָׂרָא; cmp. b. h. שָׂרָא) 1) *long and entangled grass, luxuriant growth.* Erub. 100^b שָׂרָא (not דֹּאִיכָא לִיה, v. Rabb. D. S. a. l. note 60; Ms. M. שָׂרָא; Ar. שְׂרָכִי, corr. acc.) when the grass luxuriates (grows in long and tangled bands).—2) *thorn, worthless tree.*—*Pl.* שָׂרָכִי. B. Kam. 92^b (prov.) שְׂרִיחַ... בְּהַרְרִי (Ar. מִטְרִיל וְאִיזֵל דִּיקְלָא בְּרִישָׁא גְבֵר קִינָא דְשִׂיחַ) קִינָא דְשְׂרָכִי, v. Rabb. D. S. a. l. note 6) a bad palm will travel to be in company with shrubs ('like meets like'); Yalk. Jud. 67 דְשְׂרָכִי (corr. acc.); Yalk. Gen. 116 דְשְׂרָכִי.

שָׂרָפָא m. (שָׂרָפָא, v. שָׂרָפָא; cmp. שָׂרָפָא) 1) *nest.* Targ. Y. Deut. XXII, 6. Targ. Ps. LXXXIV, 4. Targ. Job XXIX, 18; a. e.—*Pl.* שְׂרָפִין, שְׂרָפִין. Targ. Ps. CIV, 17.—2) *coop, basket.* Hull. 53^b Ar. (ed. שְׂרָפָא; Ms. M. שְׂרָפָא; Ms. H. שְׂרָפָא; cmp. שְׂרָפָא).

שָׂרָפָא f. same, *nest.* Targ. Y. Gen. I, 20. Targ. Y. I Deut. XXXII, 11.

שְׂרָפָא, v. שְׂרָפָא.
שְׂרָפָא, v. שְׂרָפָא.

שָׂרַע (b. h.; *Saf.* of רָע, v. רָע, רָע) *to join, add.*—*Part. pass.* שְׂרָע *abnormally long, esp. one that has one hip larger than the other.* Bekh. 40^a, v. שְׂרָע; [Sifra Emor, ch. II, Par. 3 שְׂרָע וְרִיבֵיכֶם כָּחַח (Israel cannot serve God and idols combined); Lev. R. s. 17 אין חֲמַטָּה יִכְוֶלָה וְכִי... the bed cannot receive a woman and her husband and her lover together; Lam. R. introd. (R. Josh. 1) מְחִישְׂתָּרַע שְׂרָע לְקַבֵּל וְכִי... what is *mehistare'a*? That thou (you) make a partnership to receive a woman &c.; [Yoma 9^b; Snh. 103^b שְׂרָע, v. שְׂרָע].

שָׂרַע ch. same. *Part. pass.* שְׂרָע (= h. שְׂרָע, v. preced.). Targ. O. Lev. XXI, 18; [Targ. Y. אֲשַׁחְמַטָּה, v. next w.]; [Targ. ib. XXII, 23 יִתִּיר כֹּלִיא, יִתִּיר].

שָׂרַע (cmp. שְׂרָע, שְׂרָע) *to slope, slip down, glide; to*

faint. Y. Bets. I, 60^c bot. שְׂרָעִין וְיִקְפּוּן וְכִי... was leaning on two Goths (in going to bathe); they slipped (or broke down), and he helped them up &c. Y. Ber. III, 6^b top; Y. Naz. VII, 56^a bot. שֵׁ בְּרִיבְרִיחָא R. Z. sank down while speaking (in the presence of a corpse); Koh. R. to VII, 2, end, v. יַגְנִי II. Y. Ber. V, 9^a bot. ... דַּוָּר... שְׂרָעִיהּ... his cloak slipped off his shoulders; Y. Shebi. VI, 37^a top שֵׁ מִיגְדָא... he slipped away from it, i. e. he gave it up. Y. Peah II, beg. 16^d שֵׁ מִיגְדָא... שֵׁ מִיגְדָא... wanted to argue ..., and gave it up; Y. B. Bath. III, beg. 13^d. Ib. VI, end, 15^c שֵׁ I may slip in going up; a. e.

שְׂרָעִים m. pl. (b. h.; cmp. שְׂרָעִי) [*ramifications,*] *thoughts, doubts of the heart.* Midr. Till. to Ps. XCII and the Sabbath day guarded him from all evil and from all doubts of the heart; ed. Bub. שְׂרָעִי; Pirké d'R. El. ch. XX וּמְנוֹחָם... מְנוֹחָם... and comforted (relieved) him of &c.

שְׂרָעָא f. (שָׂרַע) *slope, sliding, slippery ground.* B. Kam. 29^a דְנָהרָא שֵׁ דְרִיחַ... along the slippery shore of a river (or canal).

שָׂרָה I (b. h.; onomatop.) [*to sip, absorb, v. שָׂרָה* II,] *to consume, burn.* Pes. I, 4 שָׂרָה... שְׂרָפִין and the burning (of leavened matter) must take place at the beginning of the sixth hour. Ab. Zar. 11^a שְׂרָפִין עַל הַמִּלְכִּים... we do burning at the burial of kings; וְזֵמָּה הֵן שְׂרָפִין וְכִי... and what is burnt? Their couch and their objects of service (armor &c.); Tosef. Suh. IV, 3; Tosef. Sabb. VII (VIII), 18; a. fr.—*Part. pass.* שְׂרָה; f. שְׂרָה &c. Nidd. 24^b עֲצָמוֹתָיו... שְׂרָפִין, v. שְׂרָפִין I; a. e.

שָׂרָה *to be burnt.* Num. R. s. 23^b וְכִי... שְׂרָה... and he (Achan) was burned (after being stoned), because he had misappropriated devoted things. Pes. 34^b מִיר שְׂרָה... must be burned at once. Tosef. ib. V, 8 אִינוּ... שְׂרָה... as the wooden spit (on which the Passover lamb is roasted) does not burn, so the metal spit does not get hot. Zeb. XII, 5 שְׂרָפִין כְּמַצּוֹתָן שְׂרָפִין... when they are burned according to the law concerning them (and not because of a disqualification), they are burned in the ash-house. Ib. a. fr. פְּרִים הַשְׂרָפִים וְכִי... the bullock sacrifices which the law requires to be burned; a. fr.—[Y. Taan. I, 64^b top שְׂרָה, read שְׂרָה, v. שְׂרָה I.]

שָׂרָה ch. same. Targ. O. Gen. XI, 3 (some ed. וְנוֹקְרִיָּהּ, v. נָקָר).

שְׂרָה *to be burned.* Zeb. 16^a אֲשַׁחְרִיהּ... שְׂרָה... they would have been burned according to law; Yalk. Lev. 534. Gen. R. s. 38 (ref. to Gen. XI, 3)... עֲרִידִין... שְׂרָה... these people are destined to be burned out of the world; Yalk. ib. 62; a. e.—Y. Sabb. IV, 7^a top [read:] שְׂרָה... שְׂרָה... nets were spread, and they were burned in the sun.

שָׂרָה II (v. שָׂרָה I) *to absorb, quaff, sip, suck.* Ab. Zar. II, 5 (29^b) שְׂרָפָא דִּיהּ... (not שְׂרָפָא) sucks it (the maw) out raw, v. יִגְמִי I; Cant. R. to I, 2.

שָׂרָף ch. same. Naz. 36^b מִיִּשְׁתָּרֵף לִיהָ לִיהָ מִיִּשְׁתָּרֵף if he quaffed it (swallowed it, instead of striking it on bread); Pes. 44^a קָאכִיל לִיהָ וְקָאכִיל לִיהָ (Ms. M. בעיניה דקשריה וקאכיל ליה) if he swallowed it in its natural condition, opp. שָׂרָף. Ker. 22^a מִיִּשְׁרָף שְׂרִירָה ... מִיִּשְׁרָף שְׂרִירָה with the last breath of the animal, it (the heart) absorbs (the blood from the blood vessels). Taan. 24^b ש' פִּינְכָה וְכ' (Ms. M. מִירֵר) he swallowed a dishful of grist. Ib. v. Rabb. D. S. a. l. note) he swallowed a dishful of grist. Ib. v. Rabb. D. S. a. l. note 300) if you had swallowed &c. Ber. 62^a חֲבֵשִׁילָא ש' חֲבֵשִׁילָא as if he had never sipped a dish (never had had marital intercourse; Hag. 5^b כִּמְאָן דְּלֵא טַעֲמִים וְכ' (כִּמְאָן דְּלֵא טַעֲמִים וְכ'.

שָׂרָף III, *Pl.* שִׂרְפָה (denom. of שָׂרָף) to cover with resin. Tosef. Mikv. VI (VII), 21 שִׂרְפָה בְּשִׂרְפָה (not ש'ו; Var. סיִרְפָה) if he covered it (the handle of a saw) with resin.

שָׂרָף I (b. h.; שָׂרָף I) *burning, venomous serpent* (v. Sm. Dict. s. v. Dipsas). Gen. R. s. 44; Lev. R. s. 13 (ref. to Deut. VIII, 15) ש' זִי מִדִּי *saraf* refers to Media; a. e.—*Pl.* שָׂרָפִים. Num. R. s. 19²² הַשְּׂרָפִים אֲזוּ דְנַפְשָׁא אֲזוּ דְנַפְשָׁא הֵנַחְשִׁים הֵנַחְשִׁים הֵנַחְשִׁים אֲזוּ דְנַפְשָׁא אֲזוּ דְנַפְשָׁא they are called burning serpents, because they burn the life out (with thirst); Yalk. ib. 764; Tanh. Huck. 19. Num. R. s. 23, beg.; a. e.

שָׂרָף II m. (b. h.) *Seraph, an angel*.—*Pl.* שָׂרָפִים. Hag. 12^b. Pirké d'R. El. ch. IV. Deut. R. s. 11 ... בְּשַׂעֲהָ שְׂרָאִי ... שְׂרָאִי when the wheels of the chariot and the flaming Seraphim saw &c. Pesik. R. s. 20; a. fr.

שָׂרָף ch., *pl.* שָׂרָפִים same, v. סָרְפִיא.

שָׂרָף III (b. h.) pr. n. m. *Saraph*. B. Bath. 91^b.

שָׂרָף m. (b. h.) *acrid substance, esp. vegetable sap made thick by inspissation; resin, gum* (secreted by the heat of the sun). Ber. 44^a ש' כָּל סַעֲוֵרָה שְׂאִין בָּהּ ש' וְכ' Ms. M. (ed. שָׂרָף) a meal without an acrid substance (bitter herbs &c.) is no meal. Pes. 39^a, v. מִר II. Tosef. ib. I (II), 33 וְכ' ש' כָּל שִׂישׁ בּוֹ ש' וְכ' ש' כָּל שִׂישׁ בּוֹ ש' וְכ' any plant which contains an acrid sap is fit to be used on the Passover night. Orl. I, 7 שָׂרָף הַשֶּׁלֶם הַשֶּׁלֶם הַשֶּׁלֶם the sap of leaves; ש' הַשֶּׁלֶם הַשֶּׁלֶם ש' הַשֶּׁלֶם הַשֶּׁלֶם of roots; ש' הַשֶּׁלֶם הַשֶּׁלֶם why of unripe grapes. Y. ib. I, 61^b bot. פִּרֵי פִגְוִין פִּרֵי (this difference in the law between resin and juice of unripe fruits)? resin is fruit and grapes are fruit. Ib. אֵילָן אֵינוֹ בִּטְלָל ע"ג ש' כָּל שִׂישׁ בּוֹ ש' וְכ' resin ceases to exist when its sap is pressed out; Y. Shebi. VII, end, 37^c. Ib. אֵילָן אֵינוֹ בִּטְלָל ע"ג ש' כָּל שִׂישׁ בּוֹ ש' וְכ' the tree does not cease to exist when its sap is tapped. Ker. 6^a; Sabb. 26^a וְכ' ש' וְכ' balsam is only a gum that drips from the balsam tree. Y. ib. II, 4^d מִפְּנֵי שְׂרָפָה ש' אֵין ... מִפְּנֵי שְׂרָפָה ש' אֵין you must not use balsam for the Sabbath light, because it is a gum. Gen. R. s. 94, v. סָפָה; Tanh. B'midbar 16 הַשֶּׁבֶט (corr. acc.); a. e.—*Transf. secretion, matter*. Nidd. 10^b ש' שִׂרְפָה מִצֹּרִי וְכ' with the one (the newly married virgin) secretion (from a wound caused by first coition) is frequent &c.; [oth. opin.: with the wife of older standing secretion is frequent].—*Pl.* שָׂרָפִים. Sabb. 23^a וְכ' ש' רִפְיוֹן וְכ' ש' רִפְיוֹן ש' רִפְיוֹן all gums are good for ink, but the gum of the balsam tree is the best.

שָׂרָף II ch. same, esp. *balsam*. Targ. Y. Gen. XXXVII, 25 (h. text צָרִי). Ib. XLIII, 11 (h. text צָרִי).

שָׂרָף, *שָׂרָף* f. (b. h.; שָׂרָף I) *burning, fire*. Snh. VII, 1 'וכ' אַרְבַּע מִירוֹת ... ש' וְכ' four modes of capital punishment ... stoning, burning &c. (expl. ib. 2). Ib. 52^a שְׂרִיפָה נִשְׂמָה v. שְׂרִיפָה. Ib. 52^a שְׂרִיפָה נִשְׂמָה v. שְׂרִיפָה. Ab. Zar. I, 3 'וכ' ש' וְכ' the anniversary of an idolater's death with which burning (of garments &c.) was connected (at the time of burial) is considered an idolatrous festival. Num. R. s. 11, v. קָלוֹן II. R. Hash. 18^b 'וכ' ש' וְכ' ש' וְכ' the death of the righteous is equal to the burning of the Temple; a. fr.—[Y. Sabb. XIV, 14^c bot. שְׂרִיפָה, v. שְׂרִיפָה. *Pl.* שְׂרִיפָה. Pes. 75^a (ref. to Lev. XXI, 9) 'shall be burned', this includes all burnings which are the result of fire (e. g. death through molten lead). Lev. R. s. 16 'וכ' ש' וְכ' ש' וְכ' come and see how many fires it (the tongue) kindles (how much destruction it causes); a. e.

שָׂרָף m. (*Shaf.* of שָׂרָף, v. שָׂרָף) a sort of *camp stool*. Kel. XXII, 3. Hag. 14^a (ref. to Dan. VII, 9) ... כְּסֵא ש' אֵין לְהוֹדוֹם רַגְלֵי ש' אֵין לְהוֹדוֹם רַגְלֵי ש' a throne to sit on, and a *sh'rafraf* for his footstool. Pesik. R. s. 20 'וכ' אֲדִינִי ... אֲדִינִי the wheels of his throne roll, and the rests of the footstool tremble.—*Pl.* שְׂרִיפָה.

שָׂרָף (b. h.; denom. of שָׂרָף) to bring forth moving creatures. Midr. Till. to Ps. CXVII וְהָיָה שְׂרָפֵי הַיָּם וְהָיָה שְׂרָפֵי הַיָּם the waters are the work of his hand, and they beget life.

Hif. שָׂרָפֵי ש' וְכ' ש' וְכ' same, to cast young, breed. Ex. R. s. 10 'וכ' ש' וְכ' ש' וְכ' there was one frog, and it bred and filled the land &c.; Snh. 67^b; Yalk. Ex. 183. Lev. R. s. 13 'וכ' ש' וְכ' ש' וְכ' as the scorpion casts sixty at a time &c.; a. e.

שָׂרָף m. (b. h.; *Shaf.* of שָׂרָף) *moving creature, esp. unclean reptile*. Tosef. Taan. I, 8 'וכ' ש' וְכ' ש' וְכ' if a man has a reptile in his hand, he cannot become clean, even if he bathe &c.; ש' וְכ' ש' וְכ' when he throws the reptile out of his hand, a bath in a basin of forty S'ah avails him (fasting without restitution is of no avail); Y. ib. II, beg. 65^b; Bab. ib. 16^a. Erub. 13^b אֵין לְהוֹדוֹם רַגְלֵי ש' אֵין לְהוֹדוֹם רַגְלֵי ש' a reptile could prove a reptile to be clean with one hundred and fifty reasons (was a dialectician). Snh. 17^a אֵין לְהוֹדוֹם רַגְלֵי ש' אֵין לְהוֹדוֹם רַגְלֵי ש' none could be seated in the Sanhedrin, unless he could prove the cleanness of a reptile from Biblical texts; a. fr.—*Pl.* שָׂרָפִים. Sabb. XIV, 1 'וכ' ש' וְכ' ש' וְכ' the eight reptiles mentioned in the Torah (Lev. XI, 29, sq.). Yoma 22^b, v. שָׂרָפִים; a. fr.—ש' פִּרְשָׁה ש' פִּרְשָׁה the section treating of unclean animals, in Sifra Sh'mini.

שָׂרָף ch. same, a *creeping (short-legged) animal*. B. Kam. 80^a, v. הַרְצָא I a. הַרְצָא.

שָׂרָף m. *paint*, v. סָרָף.

שָׂרָף (b. h.; onomatop.) to hiss, whistle; to quack. Ex. R. s. 10 'וכ' ש' וְכ' ש' וְכ' there was one frog, and

it quacked for them (other frogs), and they came; Snh. 67^b; Yalk. Ex. 183.

שָׂרָק I, שָׂרִיק ch. same. Targ. Lam. II, 15, sq. Targ. Job XXVII, 23.—Hull. 63^a 'כרובא וש'... כרובא one (bird *raham*) sat among cabbage and whistled. Ib. יהיב אמירי רחוק ושריק רוקק Ar. (ed. ועביר שרקוק, v. Rabb. D. S. a. l. notes 40, 50) sits on some object (not on the ground), and sings *rakrak*; 'וכ' יהיב ארעא ושריק וכ' when it sits on the ground and sings, the Messiah will come; Yalk. Lev. 537.

שָׂרָק II = שָׂרַג, to glide, slide. Nidd. 3^b מיה שרקוי וכ' water (when poured out of an inclined vessel) slides, but fruits do not slide (and you must invert the vessel in order to empty it). Hull. 111^a רמא משרק שריק (Ms. R. 2, a. Ar. משרג שריג, v. Rabb. D. S. a. l. note 60) blood glides off, v. סָרַג II.

Pa. שריק to cause to slip, make slippery. B. Kam. 30^b top דמשרק... חבנו the Mishnah speaks of straw and stubble (deposited in the public road), because they make the ground slippery.

Ithpa. אשקרוק, **Ithpe.** אשקריק to slip, glide. Zeb. 62^a דלא נשקרוקו (Rashi to Ex. XXVII, 5 (שקרוקו) that the priests might not slip. Hull. 52^a כל מירי דמשקרוק וכ' (some ed. דמשקרוק, Rashi דמשקרוק; Ms. H. לא סריג וכ' v. Rabb. D. S. a. l. note 90) in the case of an animal falling on things which slide (e.g. a pile of peas &c.), no internal injury is to be apprehended, but if it falls on things which do not slide &c.

שָׂרָק III (v. סָרַק III) to paint; to paste (with red or yellow clay). Y. Sabb. VII, 10^c top דשקרא אפה who paints her face (on the Sabbath); רש' מעולה who paints her yarn (to rub her face with it; v. Tosef. ib. IX (X), 13, quot. s. v. סָרַק). Ned. 90^a top שרקיה טינא וכ' he painted the man's face with clay (to disguise him), and brought him &c.; (Tosaf.: he smeared clay over his garments). Bets. 32^b דמר שקוקין ליה חמרא וכ' that they smear (fill up the cracks of) the stove for you on the Holy Day.—Part. pass. שקרא. Ab. Zar. 31^a וחורמא ש' pasted with clay and sealed.

שָׂרָקָא, v. שָׂרָקָא.

שָׂרָקוּיָתָא f. (שָׂרָק I) whistle, shepherd's pipe. Y. Kidd. I, 60^b top (v. פְּמוּרָה, a. פְּרִשְׁתָּא I).

שָׂרָקוּיָק, v. next w.

שָׂרָקָא m. 1) (שָׂרָק III, emp. שָׂרָקָא; popular etymol. fr. שָׂרָק I, q. v.) name of an unclean bird, *gier-eagle* or *vulture*. Hull. 63^a (Ms. R. 2 a. 3 שָׂרָקוּיָק, v. Rabb. D. S. a. l. note 30), v. רָחַם; Yalk. Lev. 537 שָׂרָקוּיָק.—2) *sh'rakrak*, the sound produced by the bird *sh'rakrak*. Hull. l. c. ועביר ש' (Ms. M. שריקווק; Ar. ושריק רוקק); Yalk. l. c. ושריקווק שריקווק.

שָׂרָקָא ch. same, name of a bird. Targ. Y. Lev. XI, 18 (ed. Vien. שָׂרָקָא); Deut. XIV, 17.

שָׂרָר (b. h.) to be great, to rule.

Hithpa. השתָרר to make one's self lord; (homilet.; emp.

to stretch one's self. Yoma 9^b (play on מוֹשְׁתָרֵר, Is. XXVIII, 20) קצרי מצע זה מוֹשְׁתָרֵר עליו שני רעים כאחד this couch is too narrow for two lovers to stretch themselves on it (Ms. O. a. Yalk. Is. 302 מוֹשְׁתָרֵר, v. שָׂרַע); Snh. 103^b מוֹשְׁתָרֵר.

שָׂרָר m. (b. h. שָׂרָר, with suffix שָׂרָר to knot, chain) navel, umbilical cord. Num. R. s. 14 (ref. to Cant. VII, 3) 'והיא משולה בש' and it (the Sanhedrin) is compared to the navel; 'מה הש' הזה וכ' as the navel is placed in the centre of the body, so are the Sanhedrin &c.; Tanh. Ki Thissa 2 (in parallels מריבור). Ib. ומן הש'... מה הש' הזה וכ' as with regard to the umbilical cord, so long as the child is in its mother's womb, its mouth is closed, and it is fed from the umbilical cord, so &c. Tanh. Thazr. 5 שָׂרָרֵי יוצא עמו וכ' its navel comes out with it (the infant)... and the mother has to cut it off.

שָׂרָר (preced.) to chain, knot.—Part. pass. שָׂרָרֵי, q. v.

Pa. שרייר to make strong, hard. Sabb. 74^b מהו דרימא מדין לשריירי מנא וכ' you may have thought that (by putting a green plug into a stove) he intends to make of it a hard coulter (v. מָאָנָא); Ab. Zar. 38^a.

Ithpa. אשקרויר to become hard. Nidd. 48^b top אשקרויר Var. Ar. ed. Koh. s. v. כרף thy breasts have become hard, v. שָׂרָר II, a. פָּרָה.

שָׂרָרָה f. (שָׂרָר) rulership, authority, office. Y. Peah VIII, 21^a לומר שכל ש' שניחנה וכ' to indicate that what authority is given to a man, is given by the Law. Lev. R. s. 20 (in the prayer of the high priest on the Day of Atonement) ואל יגברו ישראל ש' וכ' and let Israel not assume high power one over the other; ... רבין דקסרין ש' the Rabbis of Caesarea say, (he prayed, 'concerning our brethren in Caesarea, that they may not assume authority'; Y. Yoma V, 42^c top. Ib. VI, 43^d top שברח מן הש' who fled in order not to take an office; ib. שלא נכנס לש' who did not enter office. Y. Taan. IV, 68^c top אדם שדורא עזיר להנהיג ש' וכ' a man (Joshua) designated to exercise rulership over six hundred thousand men, does not know how to distinguish &c.? Cant. R. to IV, 7 מר ראובן נחנה ש' וכ' when Ruben died, the leadership was offered to Simeon; Num. R. s. 13^a. Shek. V, 2 אין בממון פחור פחור ש' על הצבור פחור משנים (וכ' no office for communal (money) affairs must be created with less than two officers; B. Bath. 8^b שָׂרָרָה; a. fr.—V. פָּרָה.

שָׂרָרָה, v. preced.

שָׂרָרָתָא ch. same. B. Bath. 8^b מאי ש' וכ' what is the power (of charity officers, that two must be appointed)? (v. preced.)... Because you may seize a man's goods for the charity tax.—V. סָרָרָתָא.

שָׂרָרָתָא, Tanh. Ahāre 1, קו ש', v. אשקרויא.

שָׂרָרָשׁ m. (b. h.; apocope of שָׂרָר, v. שָׂרָר) [chain, knot,] root.—Pl. שָׂרָרֵי, שָׂרָרֵי; constr. שָׂרָרֵי. B. Bath. V, 4 ומן הש' וכ' that which shoots forth out of the trunk, or out of the roots, belongs to the landowner (v. שָׂרָר, expl. ib. 82^a הש' וזו מן הש'... that which

does not see the light of day (when it shoots forth) is out of the roots'. Y. Ab. Zar. III, 43^a top; Y. Taan. I, 64^b חזכה ש' the roots of wheat; ש' חזכה of fig-trees. Tosef. Shebi. VII, 17; 'Uktsin I, 4, v. קולס. Ab. III, 17 וְשָׂרְשֵׁיוּ whose roots are many; a. fr.

שָׂרְשָׁא, שָׂרְשָׁא, שָׂרְשָׁא ch. same. Targ. Y. II Deut. XXIX, 17. Targ. Job XIV, 8 (Ms. pl.).—*Pl.* שָׂרְשֵׁין. ש' Ib. XVIII, 16. Targ. Is. LIII, 2. Targ. Ps. LXXX, 10 שָׂרְשֵׁיהוּן (Ms. שָׂרְשֵׁיהוּן).

שָׂרַשׁ (b. h.), *Hif.* הִשְׂרִישׁ (denom. of שָׂרַשׁ) to take root. Shebi. II, 7 וְכִּי שָׂרְשֵׁי שָׂרְשֵׁיהֶן לִפְנֵי וְכִּי which have taken root before the New Year; E. Hash. 13^b. Ib.; Tosef. Shebi. II, 5 וְכִּי לְאַחַר וְכִּי and part of which took root after the New Year; a. fr.

Pi. שָׂרַשׁ to uproot, tear out. Ib. 11, sq. לְשָׂרֵשׁ... אֵין וְכִּי we do not force him to tear out &c. Shebi. IV, 4 וְשָׂרַשׁ he must take it out with the root, opp. יָגוּם, v. יָגַם. B. Bath. 80^b וְהוֹפֵר וְיִמְשָׁרֵשׁ he has the right to dig and take them out with the roots; Taan. 25^b וְיִמְשָׁרֵשׁ... הוֹפֵר.

Hithpa. הִשְׂרִישׁ, *Nithpa.* נִשְׂרִישׁ 1) to be uprooted, plucked out. Tanh. M'tsor^a 2 (ref. to Ps. LII, 7) וְכִּי דוֹעַגַּי Doeg was rooted out of the life of this world and of the hereafter.—2) (of roots) to spread. Num. R. s. 14^a (ref. to Koh. XII, 11) וּמִשְׁתַּרְשֵׁים... כֶּשֶׂם... מְשַׂרְשֵׁים... as roots of a tree spread in all directions, so the words of the Law enter and penetrate the whole body; (Pesik. R. s. 3 (משׂרְשֵׁים).—3) (v. next w.) to gain, profit (cmp. רָוַח). B. Kam. 67^b sq. בְּחַטָּא מִפְּנֵי שֶׁנִּי בָּחַטָּא because he became the gainer in sin (he gained possession of the stolen object by a change of form or ownership, v. שִׁינּוּי); (שִׁינּוּי) אֵינְתִּי; (שִׁינּוּי) אֵינְתִּי אֵילִימָא לִפְנֵי יָאִישׁ מִי אֵרְכָא נִי; (שִׁינּוּי) there is no gain in sin in the case (since he has not gained possession through the change).

שָׂרַשׁ ch. *Af.* אֶשְׂרִישׁ same, to take root. Men. 68^b מִדְּהַךְ וְכִּי of that barley that has taken root before the Omer time. Gitt. 22^a וְכִּי בְּדַאשְׂרוּשׁ כִּילֵי וְכִּי when the planted trees have taken root, all agree (that they are subject to tithes); a. e.

Pa. שָׂרַשׁ 1) to cause to take root, plant. Targ. Ps. LXXX, 10.—2) to uproot, tear out. Targ. Koh. III, 2.

Paeli שָׂרְשֵׁי (v. P. Sm. 4340) [to expand,] to bring profit, benefit. M. Kat. 12^a וְכִּי מִשְׂרָשֵׁוּ לִיהָ וְכִּי since they receive no wages, they (by working for him during the festive week) only intend to benefit him.

Ithpe. אֶשְׂרִישׁ to be uprooted. B. Bath. 82^a לְמַחְפֵּר וְלִמְשָׂרֵשׁ ed. (Ms. M. חֲפֹר וְלִשְׂרֵשׁ Hebr.) they are liable to be dug for and taken out (when they cease to bear fruit). Ib. לְמַחְפֵּר וְלִשְׂרֵשׁ (corr. acc., or חֲפֹר וְלִשְׂרֵשׁ).

Ithpaeli אֶשְׂרִישׁ to be profitable; לֵי-אֵ לֵי-אֵ to profit. Gitt. 35^a לֵי-אֵ לֵי-אֵ (Rashi אֶשְׂרִישׁ) she saved as much dough (in the bread which she gave away) as would have been in the space which was occupied by the Denar (that came into it). Ib. 44^a; Hull. 131^a לֵי-אֵ קָא מִשְׂרָשֵׁי לֵי-אֵ he is benefited (by being released from a debt). B. Mets. 42^b לֵי-אֵ וְהָא קָא מִשְׂרָשֵׁי לֵי-אֵ but did he not have the benefit (of

using his neighbor's cuscuta for brewing and saving his own? why, then, should he not indemnify his neighbor?); Keth. 108^a לֵי-אֵ קָא מִשְׂרָשֵׁי לֵי-אֵ is he (for whom the debt was paid) not benefited? (better לֵי-אֵ קָא מִשְׂרָשֵׁי לֵי-אֵ does he who pays the debt for him not benefit him?, v. supra).

שָׂרְשָׁא, v. שָׂרַשׁ ch.

שָׂרְשֵׁוּם pr. n. m. *Sharshum*. B. Bath. 32^b רַבָּה בַר שֵׁ רַבָּה Ms. M. (ed. רַבָּה; Ms. H. שֵׁרְשֵׁוּ, v. Rabb. D. S. a. l. note).

שָׂרְשֵׁוּרָא, v. שֵׁרְשֵׁוּרָא.

שָׂרְשֵׁי, *Paeli* of שָׂרַשׁ.

שָׂרְשֵׁיפָא m. (= שֵׁרְשֵׁיפָא, redupl. of שָׂרַשׁ, *Shaf.* of שָׂרַשׁ, v. שָׂרְשֵׁיפָא) *camp-stool, chair*. Sabb. 129^a לִיהָ צִלְחוּ לִיהָ שֵׁ (Ms. M. שֵׁרְשֵׁיפָא) for Rabbah they chopped up a chair (for kindling wood for the preparation of the Sabbath meals). Keth. 61^a אֵשׁ רַב פַּפְאָ אֵשׁ for R. P. his wife placed the cup on a chair. Ber. 24^a.

שָׂרַשׁ, שָׂרַשׁ, שָׂרַשׁ, v. שָׂרַשׁ.

שָׂרְשֵׁר (v. שָׂרַשׁ) to form ropes, curls. Shebi. IV, 10 מִשְׂרֵשֵׁרֵי Ar., v. שָׂרְשֵׁר II.

שָׂרְשֵׁרָא f. (b. h.; preced.) *twisted chain*. Cant. R. to IV, 4 וְכִּי גַבְלוּהוּ שֵׁ שְׁנֵי שֵׁ the two twisted chains &c. Midd. III, 8 שֵׁ שֵׁל זָהָב golden rope (ladders).

שָׂרַח, *Pi.* שָׂרַח (b. h.; sec. r. of שָׂרַח) [to dwell with,] to serve, minister, attend. Y. Erub. V, beg. 22^b (ref. to I Sam. III, 1) לֹא מְשָׂרַח אֱלֹהִים לִפְנֵי עֲלִי but did not he minister before Eli only? וְכִּי לְלַמְדֵךְ שֶׁכָּל שִׁירוֹתָ שֵׁ וְכִי to teach thee that all the ministrations that he rendered to Eli were accounted to him as if he had ministered before the Lord; (Midr. Sam. ch. VIII עוֹמֵד) Ber. 63^b הוֹשֵׁעַ מִשְׂרַח חֲרוֹחֵיךְ... Hoshea... shall serve in thy stead; a. e.

שָׂרַח m. (infin. *Pi.*, preced.) *service, ministrations*. Sot. II, 1, a. fr. שֵׁ כְּלֵי שֵׁ vessels dedicated to the Temple service, sacred vessels.—מְלַאכֵי הַשֵּׁ-מִינִי ministering angels, v. מְלַאכֵי.

שָׂרַחָא Yalk. Gen. 115, v. שֵׁרַחָא.

שָׂרְשֵׁיפָא m. (*Shaf.* of שָׂרַשׁ; cmp. Syr. רַחֵי *pendulus*, P. Sm. 3998) *furcated spear*. Tosef. Kel. B. Mets. III, 14 'אֵתָא מִשְׁנִיחָן וְכִּי... אֵתָא אֵתָא (fuller's) fork... one of whose teeth was broken off and replaced by &c. Tosef. Kel. B. Bath. I, 12, v. שָׂרְשֵׁיפָא.—Esp. [*pendule*,] a *furcated piece suspended under the head of an animal* to prevent it from bending its head in order to suck. Y. Sabb. V, end, 7^c (defining שָׂרְשֵׁיפָא) (Chald.; ed. Krot. 'שָׂרַח'). Gen. R. s. 87, end וְכִּי בְּרֹל שֵׁ שֵׁל בְּרֹל she (Potiphar's wife) put an iron *shirtu* a under his chin in order that he (Joseph) should have his head lifted up and look at her; Tanh. Vayesheb 8; Yalk. Ps. 863 שָׂרַחָא (corr. acc.).

שָׂרְשֵׁיפָא ch. same, v. preced.

שָׂרַחָא, שָׂרַחָא, שָׂרַחָא, v. שָׂרַחָא.

שָׂרַשׁ I m. (b. h.) *marble*, v. שָׂרַשׁ.

שְׁתוּקָה m. (v. שְׁתוּקָה) one belonging to the class of שְׁתוּקָה, esp. an illegitimate child of unknown fatherhood. Kidd. IV, 1. Ib. 2' כל שהוא מכיר וכ' a *sh'thuki* is he who knows his mother, but does not know who his father is, contrad. to אסופי. Yeb. 100^b ש' דוילד ש' if ten priests stood together, and one (unknown which) separated and had intercourse, the child is a *sh'thuki* (admitted neither to inheritance nor to priesthood); Keth. 13^b; a. e.—Fem. שְׁתוּקָה Kidd. 73^a לא ש' לא ש' if this be so, let a *sh'thuki* not be permitted to marry a woman whose father is unknown. Ib. ש' בת ש' the daughter of a *sh'thukith* (who married a *sh'thuki*, a *mamzer*, etc.). Esth. R. to II, 7 (not שְׁתוּקָה); a. e.

שְׁתוּתָה, Ber. 38^a, v. שְׁתוּתָה.

שְׁתוּתָה (tradit. pronunc. שְׁתוּתָה) f. (denom. of Chald. שְׁתוּתָה) one-sixth. B. Mets. IV, 3 למקח ש' one-sixth of the value of a purchased object (v. אוֹנְיָהוּ). Ib. 49^b מקח ש' Rab says, the Mishnah means one-sixth of the value only; but Samuel says, the Mishnah means also one-sixth of the price paid (one-fifth of the value). B. Bath. 90^a משה יודער ש' you dare not decree the increase of a measure by more than one-sixth, nor of the weight of a coin &c.; יודער ש' he that makes profit (retailer) must not charge more than one-sixth profit; Men. 77^a; B. Mets. 40^b; a. fr.

שְׁתוּתָה, שְׁתוּתָה (שְׁתוּתָה) ch. same. B. Bath. 90^b ש' מלבר, v. I ch. Bekh. 50^a דל זוזא וש' deduct one Zuz and a sixth. Ib. ש' דל deduct from them one-sixth; a. e.

שְׁתוּתָה, שְׁתוּתָה, v. עֲבָתָהּ.

שְׁתוּתָה (שְׁתוּתָה) = שְׁתוּתָה q. v. Y. Ab. Zar. IV, 43^d top.

שְׁתוּתָה, v. שְׁתוּתָה.

שְׁתוּתָה I (b. h.) [to be settled, satisfied.] to drink. Pes. 86^b ש' דשוקה כוסו וכ' he who drinks his cupful at one draught is called greedy (גְּרֵגֵר). Ber. 51^a ש' דשוקה... מקבלו he must receive it (the medicine, v. אֶסְפְּרָגוּס) with his right hand, and drink it (take it to his lips) with his left hand. Ib. ש' דשוקה כפלים he who drinks an even number of cups (v. זוג). Tosef. Sot. XV, 11; B. Bath. 60^b ש' דשוקה... ושלא לשוקה... when the Temple was destroyed, ... there were many scrupulous persons (פרושים) determined not to eat meat nor drink wine. Ib. should we drink wine, of which libations were offered on the altar? Ib. לא נשורה וכ' then let us drink no water, because water libation has ceased. Keth. 8^b ש' דשוקה רבים ש' רבים many have drunk (the cup of mourning), many shall drink, v. מְשֻׁתָּה. Nidd. 24^b ש' דשוקה... כמה... how much unmixed wine the mother of this embryo must have drunk!; a. fr.—Part. pass. שְׁתוּתָה being under the influence of drink. Erub. 64^a ש' דשוקה Ms. M. (ed. only ש') one feeling the wine must not pray, contrad.

to שְׁתוּתָה, q. v. Lev. R. s. 12 ש' דשוקה they (Nadab and Abihu) entered the Tabernacle while under the influence of wine; a. fr.—[Hif. from שְׁתוּתָה q. v.]

שְׁתוּתָה ch. same. Targ. Gen. IX, 21. Targ. I Sam. XXX, 12; a. fr.—Targ. Deut. XXXIII, 22 שְׁתוּתָה (Y. II כ' דורה שְׁתוּתָה, corr. acc.).—Y. Shek. IV, 47^c top ש' דורה וכ' when he had drunk the four cups of wine on the Passover night &c.; Y. Sabb. VIII, beg. 11^a; Y. Pes. X, 37^c. Erub. 64^a ש' דשוקה וכ' כל כמה דלא שְׁתוּתָה וכ' so long as I have not drunk a fourth (of a Log) of wine, my mind is not clear. Sabb. 152^a ש' דשוקה מעלי מְשֻׁתָּה מעלי up to forty years eating is more salutary, after that drinking is more salutary. R. Hash. 4^a ש' דשוקה דמרא דמרא (ed. מְשֻׁתָּה) does a bitch drink wine?; Yalk. Neh. 1069 ש' דשוקה דמרא; a. fr.—With prefixed ש' : אֶשְׁתוּתָה Targ. O. Ex. XXXIV, 28 ed. Berl. (ed. Vien. ש' ש'); Y. Targ. O. Gen. XXIV, 14 אֶשְׁתוּתָה (ed. Vien. אֶשְׁתוּתָה) imperative; a. fr.—Erub. 54^a ש' דשוקה... ויאֶשְׁתוּתָה... make haste and eat, make haste and drink (enjoy life, v. נִחַמְתָּה). Lev. R. s. 12 אֶשְׁתוּתָה... thou drankest ten &c., v. קִרְטָנָה I. Yeb. 65^b ש' דשוקה וכ' she drank a drug causing barrenness; a. fr.—R. Hash. 4^a ש' דשוקה, v. supra.

שְׁתוּתָה to be drunk. Targ. O. Lev. XI, 34 שְׁתוּתָה (Y. דִּישְׁתוּתָה; h. text שְׁתוּתָה).

שְׁתוּתָה II [to settle.] 1) to lay the foundation of; v. שְׁתוּתָה II.—2) to fix the warp, start the loom, v. שְׁתוּתָה.

Hif. שְׁתוּתָה 1) to found, establish, v. שְׁתוּתָה II.—2) to weave. Midr. Sam. ch. XIX (ref. to נסכרי, Ps. II, 6) דִּישְׁתוּתָה I have woven him (established him, ref. to מסכר, Jud. XVI, 14); Yalk. Is. 338; Yalk. Ps. 620 דִּישְׁתוּתָה (corr. acc.).

Hof. שְׁתוּתָה to be established, started. Y. Yoma V, 42^c, v. שְׁתוּתָה II; a. e.

Nif. שְׁתוּתָה same. Tosef. Yoma III (II), 6 ed. Zuck. (Var. נשורה), v. שְׁתוּתָה II.

שְׁתוּתָה ch. same, to weave. Targ. Jud. XVI, 13 שְׁתוּתָה (ed. Lag. a. oth. שְׁתוּתָה, not שְׁתוּתָה).

Af. שְׁתוּתָה (Pe. with prefixed ש' אֶשְׁתוּתָה same, 1) to start the loom, weave. Targ. Ps. CXXXIX, 13 שְׁתוּתָה, ed. Wil. (ed. Lag. שְׁתוּתָה; h. text שְׁתוּתָה). Targ. Job X, 11.—Y. Sabb. VII, 10^c top ש' דשוקה וכ' v. קַבְרָה. Y. Taan. IV, 64^c ש' דשוקה מן וכ' not to start a loom from the beginning of the month of Ab; Y. Pes. IV, 30^d top; Yalk. Ps. 653 ש' דשוקה (corr. acc.).—2) to found, establish. Targ. Ps. VIII, 3 ed. Lag. (ed. Wil. אֶשְׁתוּתָה, not ש' אֶשְׁתוּתָה; h. text שְׁתוּתָה).

שְׁתוּתָה m. (b. h.; preced.) warp; trans. longitudinal direction, v. עֵרֶב. Y. Shek. VI, 50^a top ש' כרוט של ש' כרוט... שנוטק לש' כרוט... which is cracked lengthwise; a. fr.—עֵרֶב ש' וערב v. עֵרֶב.

שְׁתוּתָה ch. same. Targ. Lev. XIII, 48, sq.—Ab. Zar. 17^b, v. עֵרֶבָא I.

שְׁתוּתָה I, part. of שְׁתוּתָה.

שְׁתִּירָא II f. = h. שְׁתִּירָה II, foundation. Targ. Koh. III, 11. Targ. Y. Ex. XXVIII, 30 שְׁתִּירָה (Hebr. form).

שְׁתִּירָה, שְׁתִּירָה I f. (b. h.; שְׁתִּירָה I) drinking, satiety, gratification. Yoma VIII, 1 יום ... באכילה ובש' וכו' on the Day of Atonement it is forbidden to eat, or to drink &c. Y. Ab. Zar. II, 41^b bot. Succ. 49^b; Num. R. s. 21¹⁷ לשון ש' (the word שְׁתִּירָה) expresses gratification, satiety &c., v. שְׁתִּירָה, a. שְׁתִּירָה; (Y. Succ. IV, 54^a top חיבה, v. חֶבֶד). Nidd. 24^b מי ששְׁתִּירָהוּ מרובה וכו' he that drinks more than he eats &c.; a. fr.

שְׁתִּירָה II f. (שְׁתִּירָה II) foundation. Yalk. Ps. 653 משניטל הארון, v. שְׁתִּירָה. Ib.; Yoma V, 2 יום ... since the Ark disappeared, there was a stone in its place, ... which was called foundation stone; Snh. 26^b. Y. Yoma V, 42^a שממנה הושרה העולם למה ... אבן ש' שממנה הושרה העולם? Because from it was the world founded (or started, v. שְׁתִּירָה II); Lev. R. s. 20; Yoma 54^b שממנה הושרה וכו' (II), 6; a. e.

שְׁתִּירָה, v. שְׁתִּירָה.

שְׁתִּירָה, v. שְׁתִּירָה.

שְׁתִּירָה, v. שְׁתִּירָה.

שְׁתִּירָה, v. שְׁתִּירָה.

שְׁתִּירָה m. (b. h.) plant, set, v. שְׁתִּירָה.

שְׁתִּירָה, שְׁתִּירָה ch. same.—Pl. שְׁתִּירָה, שְׁתִּירָה. Targ. Ps. CXXVIII, 3. Targ. Jer. XXXI, 5 (ed. Lag. שְׁתִּירָה; h. text שְׁתִּירָה).

שְׁתִּירָה, v. שְׁתִּירָה.

שְׁתִּירָה f. (שְׁתִּירָה) boring, opening. Tosef. Ab. Zar. VII (VIII), 15 על הש' ... אם (Var. השְׁתִּירָה incorr.) if he is suspected of taking wine out by boring a hole (and closing it up again).

שְׁתִּירָה, v. שְׁתִּירָה.

שְׁתִּירָה f. (שְׁתִּירָה) silence. Yeb. 87^b, a. fr. כהודא ש' פעמים silence is tantamount to admission. Zeb. 115^b על הש' וכו' at times one keeps silence and is rewarded for his silence, at times one speaks &c. Ab. III, 13, v. שְׁתִּירָה. Pes. 99^a לוחכמים וכו' silence becometh the wise, how much more the stupid; Treat. Der. Er. Zutṭa ch. VII. Sot. 39^a (ref. to Neh. VIII, 5) ש' standing means being silent; a. fr.—Y. Hag. II, 78^a; Tosef. ib. II, 12; Bets. 20^b מה זו ש' what does silence mean? (i. e. better be silent).

שְׁתִּירָה f. same. Gitt. IV, 8 אומר לה שְׁתִּירָה יפה וכו' he may say to her, silence is more profitable to thee than speech (by raising your claim you may endanger your legal status); Yeb. 65^a.

שְׁתִּירָה ch. same. Targ. Ps. XXII, 3 (h. text שְׁתִּירָה). Ib. XCIV, 17 (some ed. שְׁתִּירָה; h. text שְׁתִּירָה); a. e.—Taan. 9^b

ש' קביל עליה ש' he resolved to keep silence. Ber. 62^a, v. קביל III; a. e.

שְׁתִּירָה f. h. = next w. Sabb. 156^a; Ber. 38^a שְׁתִּירָה (corr. acc.).

שְׁתִּירָה f. (Syr. שְׁתִּירָה, P. Sm. 4130; cmp. שְׁתִּירָה II) flour of unripe barley mixed with honey; also a drink prepared of flour &c. (cmp. Lat. ptisana). Erub. 29^b ש' ... for shattitha ... take two ladlefuls of roasted barley &c. Ber. 38^a. Ab. Zar. 38^b שְׁתִּירָה (v. Rabb. D. S. a. l. notes 9, 10); Yalk. Sam. 151 שְׁתִּירָה. Snh. 67^b ... אמר ש' קריבו ש' he said to them, give me a drink of water, and they offered him shattitha; a. e.

שְׁתִּירָה, v. preced.

שְׁתִּירָה, שְׁתִּירָה, שְׁתִּירָה m. (שְׁתִּירָה) sixth. Targ. O. Gen. I, 31 קרי ... ed. Berl. (oth. ed. a. Y. קרי ... , not קרי ...). Targ. II Sam. III, 5; a. fr.—Fem. שְׁתִּירָה. Targ. Ex. XXVI, 9; a. e.

שְׁתִּירָה, Pi. שְׁתִּירָה (sec. r. of נִשְׂדָּח; cmp. שְׁתִּירָה) to become rust-eaten, rust-colored. Taan. 8^a (ref. to הנחש וכו' אם ישךך הנחש וכו' Rashi (ed. omitting עליו) when thou seest a generation over whom the heavens are rust-colored like copper, so as to let down no dew or rain; (Ar. משתכין וכו' Ms. M. 2 'שְׁתִּירָה שְׁתִּירָה ...; ed. Pes. a. oth. שְׁתִּירָה שְׁתִּירָה שְׁתִּירָה a generation whose suns are red-colored &c.; v. Rabb. D. S. a. l. note 5).

שְׁתִּירָה, שְׁתִּירָה ch. same, to be rust-bitten. B. Mets. 26^a top שְׁתִּירָה (Ar. שְׁתִּירָה, with prefixed נ) when the coin found in the ground is very much attacked by rust (showing that it has been in the ground a very long time).

Pa. שְׁתִּירָה 1) to make rusty, brittle. B. Bath. 19^a משום פלפול שְׁתִּירָה because they (the boulders, v. שְׁתִּירָה) would eat away the pot (placed between them).—2) to get rusty. Sabb. 102^b כיון דמשככי וכו' they would not do that (keep their needles in a hole in the ground), because they would get rusty.

שְׁתִּירָה (b. h.; cmp. שְׁתִּירָה) to set, plant. Yoma 38^b ... ראה ש' עמד ושתלן בכל דור ודור the Lord saw that the righteous men were few, so he planted them in every generation (distributed them &c., ref. to I Sam. II, 8; cmp. שְׁתִּירָה II). Gen. R. s. 26; Yalk. Ps. 845 (ref. to Ps. XCII, 14) זה נח ש' שְׁתִּירָה this refers to Noah whom the Lord planted in the ark. Gen. R. s. 61 (ref. to Ps. I, 3) ש' שְׁתִּירָה (Abraham) whom the Lord planted in the land of Israel. Snh. 37^b (play on שְׁתִּירָה, I Chr. III, 17 שְׁתִּירָה) ש' שְׁתִּירָה whom the Lord planted (caused to be begotten) not in the ordinary way of those that are planted (he having been begotten in prison); a. fr.—Part. pass. שְׁתִּירָה; f. שְׁתִּירָה; pl. שְׁתִּירָה &c. Yalk. l. c. שְׁתִּירָה שְׁתִּירָה like a garden that is planted bed by bed; (Midr. Till. to Ps. XCII, 14 שְׁתִּירָה). Num. R. s. 3¹ הם בבירה וכו' so long as they are planted (seated in rows), they are in the house of God, that is to say, the children at school; a. e.

Hif. שְׁתִּירָה (of roots) to spread. Pesik. R. s. 3 (ref. to

Koh. XII, 11) ... משתלים לכל מקום כך ... כשם ששרשיו ... as the roots of a tree spread in all directions, so the words of the Law enter and penetrate the whole body (Num. R. s. 14^a משררשים).

נִפְּ *Nif.* **הִפְּ** *Hof.* **הִשְׁתַּל** *to be planted.* Snh. l. c., v. supra. Lev. R. s. 10; Cant. R. to VIII, 6 (ref. to שאלתיאל v. supra) 'ממנו הושתלה מלכותו' from him was the dynasty of the house of David planted (procreated). Midr. Till. to Ps. IV שבע מזה היה ... נשתלה מזה שבע ... did David think that royalty would be planted from Bathsheba (that through her son the dynasty would be continued)?; a. e.

שְׁתַּל *ch. same.* Taan. 23^a ... דיכתי דשתי ... as my ancestors planted for me, so I plant for my son; Yalk. Ps. 880 ... אישתיל ... art thou he that planted it?; Taan. l. c. ושתילה; a. e.—Part. pass. שתיל; f. שתילא; *pl.* שתילין; Targ. Ez. XVII, 8; 10. Targ. Ps. XCII, 14; a. e.—V. שתילא.

שְׁתַּל *m. (preced.) set, plant.—Pl.* שתלים; שתילין; שתילין. Maasr. V, 1 וכי מרוח שלו וכי if one takes plants out of his own garden to set them in his own, he is exempt from tithes; Tosef. ib. III, 8 שורד ed. Zuck. (Var. שרד). Ib. עטנין עטנין שתילין ועטנין sets or young herbs; Y. ib. V, beg. 51^c ושתילה. Ib. מה בין השנים מה בין ש' what is the difference between wheat (used for seed) and sets (with regard to tithes)? wheat is a finished object, sets are not; a. e.

שְׁתַּל *m. (preced.) planter, gardener (with the right of tenancy, v. ארים).* B. Mets. 109^a וכי רב רב ... היהוא ש' וכי Rab Joseph had a certain gardener (on his farm). Ib.; B. Bath. 21^b וכי ש' וכי a primary teacher, a gardener, ... are all considered as forewarned (may be discharged without notice); a. fr.

שְׁתַּל (b. h.; Shaf. of חתם; *cmp.* סתם) *to unseal, open,* esp. *to bore* a hole through a vessel in order to get wine out by means of a tube. Ab. Zar. V, 3, sq. כדי שישתהום וכי time sufficient to bore a hole, and close it again &c., v. נגב; a. e.

שְׁתַּל *ch. same.* Part. pass. שתירם; f. שתירמא. Y. Ab. Zar. V, 44^d ש' קולחא (not קולחא) a pitcher of wine that shows traces of having been bored at.

שְׁתַּל *m. (preced.) boring.* Tosef. Ab. Zar. VII (VIII), 13 פשתם ודלא הש' ניכר בין למעלה וכי would not the boring (for the sake of getting wine out) be recognized whether on the top or at the bottom?; Ab. Zar. 69^b שתירמו Ms. M. (Rashi שתירמו; early ed. שתירמו; later ed. שתירמו). Tosef. l. c. 14 היה אם חורמו ושתימו ed. Zuck. (Var. ושתימו; corr. acc.) if he can identify his seal and the spot and manner of his boring (Var. ושתימו the spot and manner of his closing up); a. e.

שְׁתַּל *m. (preced.) one known to be skilled in boring and stealing wine.* Tosef. Ab. Zar. VII (VIII), 14 יין אצל

ed. Zuck. (oth. ed. מחסום, corrupt. of **הַמְשַׁתֵּם**) if one deposited wine with a gentile who is known as an expert borer, it is forbidden &c. (v. נסך).

שְׁתַּל *Hif.* **הִשְׁתַּל** (b. h.; sec. r. of שתין, Ges. Thes. s. v.), with, or sub. מים, *to urinate.* Bekh. 44^b מים ביקש להשתין מים needed to make water, and forewent it. Sabb. 67^b (a superstitious custom) וכי שתהוה בפני וכי who urinates before her pot that it may boil quickly; a. fr.

שְׁתַּל *ch., Af.* **אִשְׁתַּל** same. B. Bath. 19^b (ref. to I Kings XIV, 10) אפי' מידי דרוביה לאשתהני בקיר וכי (some ed. לאשתהני) even a being which is wont to urinate against the wall I shall not leave to him: that means a dog. Bekh. 44^b; a. e.

שְׁתַּל *m. (preced.) urinate.* Bekh. 44^b וכי שתהוה ש' וכי another channel discharges urine, and another &c.

שְׁתַּל, v. שתאם.

שְׁתַּל *Shaf.* **הִשְׁתַּל** (Shaf. of שתה; *cmp.* Assy. tappû, Del. Assy. Handw. p. 712) *to join, combine, attach; to form a partnership.* Y. Taan. II, 65^d בישראל ש' ... the Lord combined his great name with Israel's (ישראל). Ib. דרי אני I will have my great name bound up with theirs, that they may live. Snh. 63^a וכי שתהוה שם שמים וכי he who combines the name of God with something else (impairing divine honor to God and a material object at the same time) will be uprooted from the world; Succ. 45^b. Ib. וכי שתהוה קא משהו וכי Ms. M. (ed. משהו, corr. acc.) but (in saying, 'unto Yah and unto thee, O altar') does not one combine the name &c.? Ber. 63^a ... שתהוה כל המשהו as for him who includes the name of God in the expression of his trouble (blesses God in his calamity), his means of support will be doubled. Ex. R. s. 42 (ref. to Ex. XXXII, 4) עמו שתהוה ארוח עמו (not עמון) they did not say, 'this (calf) is God', but 'these are thy gods', they combined Him and it; a. fr.—Part. pass. שתהוה. Y. Taan. l. c. שחוא מש' בני ... and what wilt thou do with thy great name (Josh. VII, 9), which is embodied in ours?; a. e.

שְׁתַּל *Hithpa.* **הִשְׁתַּל**, **Nithpa.** **נִשְׁתַּל** *to be combined, to have a part in.* [Succ. l. c., v. supra.] Gen. R. s. 99 בנימין Benjamin, who had no part in the selling of Joseph. Tanh. Noah 13 (Satan said to Noah) בא ונשתתף שנינו בכרם זה come and let us work together in this vineyard; a. e.—Esp. (Sabbath law) *to form a fictitious partnership in an alley* (מבוי) by depositing in it some food to the expense for which the inmates of the buildings concerned contribute, *contrad.* to laying an 'erub (ערוב). Erub. 71^b להשתתף ביינ' ... the partnership in an alley is formed with wine, but if some wish to do it with bread, they may do so. Ib. מערבין מערבין בהצירוח ומשתתפין במבוי you must lay an 'erub for courts (by depositing a common object in one of the courts), and also form a partnership for the alley; או מערבין או משתתפין you may do the one or the other. Ib. III, 1 בכל מערבין ומשתתפין ומשתתפין או מערבין או משתתפין you may use any eatable for 'erub or for *shittuf*; a. fr.