

**שָׁתָה** ch. same. Targ. Ps. LXIX, 10.

**Pa.** שָׁתָה same. Targ. Cant. I, 7.—Ab. Zar. 8<sup>b</sup> ... חלרין for thirty-two years did the Romans wage war with the Greeks, and could not conquer them, until they made Israel their allies. Gen. R. s. 36; Yalk. ib. 61 (the demon said to Noah) 'שָׁתָה עִמָּךְ וְכ' (some ed. שָׁתָה עִמָּךְ) I go into partnership with thee, but be careful &c. (v. preced.).

**Ithpa.** שָׁתָה, אֲשָׁתָה, אֲשָׁתָה to be joined, make an agreement, form a partnership. Targ. Prov. V, 17. Targ. Y. Ex. XVI, 5 (v. preced. **Hithpa.**).—Ber. 29<sup>b</sup> sq. לְעוֹלָם לִישָׁתָה (Ms. M. לִישָׁתָה) man (in his prayer) should always include himself in the community (pray for all people in the same condition). Sabb. 23<sup>a</sup> מְשַׁתְּתָנָא בְּפִרְיָי (Ms. M. מְשַׁתְּתָנָא) I used to make myself a partner by contributing some money (towards the expense of the Hānuckah lights); a. e.

**Ittof.** שָׁתָה same. Targ. II Esth. III, 14.

\***שָׁתָפָא** m. (preced.; v. *setiptu*, Del. Assyr. Handw., p. 696) [*attachment*], cord attached to the seal. Targ. Y. Gen. XXXVIII, 18 שָׁתָפָא אֶר. (Levita שָׁתָפָא; ed. רוֹטְוִירְד, h. text פִּרְוִילָא).

**שָׁתָה** (b. h.) to be quiet, silent. Keth. 14<sup>b</sup> מְזוּרָה וְצוּרָה one who cries (protests) when called a bastard, but keeps his peace when called a *halal* (v. חָלַל II). Sabb. 33<sup>b</sup> יוֹסֵי שֵׁשׁ' וְכ' Jose, who kept silence (when the Roman government was criticised), shall be exiled to Sepphoris. Men. 72<sup>a</sup> פָּקֹחַ וְשָׁוֵת be wise and keep thy peace. Gen. R. s. 51 שָׁתָה לְאַבְרָהָם שֵׁשׁ' (God remembered to Lot) the silence which he observed towards Abraham when he said &c.; a. fr.

**Pi.** שָׁתָה to cause to be silent, silence, stop. Tosef. Hag. II, 12 שָׁתָהּ בְּעֵרָהּ he silenced him with a rebuke; Y. ib. II, 78<sup>a</sup> bot. שָׁתָהּ בְּעֵרָהּ. Sabb. 67<sup>b</sup> הַמְשַׁתְּתָהּ (or הַמְשַׁתְּתָהּ *Hif.*), v. צוּרָה; Tosef. ib. VI (VII), 15 שָׁתָהּ. Ber. V, 3 מְשַׁתְּתָן אֹתוֹ ... מִשְׁתָּתָן אֹתוֹ he who (in reading the prayers) says ... *modim modim* (we offer thanks, twice) must be stopped (as suspected of heresy). Tanh. Ahāré 9 Joshua wanted to silence the sun (keep him from giving praise, ref. to Josh. X, 12); a. fr.—Esp. to deny the claim of, dismiss. Yeb. 100<sup>b</sup> ... מֵאִי שָׁתָהּ מֵאִי שָׁתָהּ שְׂמִשְׁתָּתָן אֹתוֹ מִנְכָסֵי אָבִיו (שָׁתָהּ)? Is it that we deny him a share in his father's estate?; ib. מֵאִי שָׁתָהּ אֹתוֹ מִדִּינֵי כְּהֻנָּה we deny him the privileges of priesthood (declare him a *halal*); Keth. 13<sup>b</sup> מְשַׁתְּתָן *Hif.*

**Nithpa.** שָׁתָה 1) to stop speaking, close the argument. Gen. R. s. 49, end 'לִי הַסְּתִיגָה וְכ' when the defense stops, the judge rises; ... לִי הַסְּתִיגָה when the judge rises, the defense is bound to stop; Yalk. ib. 84; a. e.—2) to become speechless, be struck dumb. Gitt. VII, 1 וְאָמְרוּ לִי לִי וְכ' if a man has lost his speech, and they say to him, shall we write a letter of divorce &c.? Y. Snh. VI, beg. 23<sup>b</sup>; Bab. ib. 43<sup>a</sup>; a. e.

**שָׁתָהּ** ch., with prefixed א: אֲשָׁתָהּ, אֲשָׁתָהּ same,

1) to be silent. Targ. Lev. X, 3. Targ. Job XIII, 5 מְשַׁתְּתָן (ed. Lag. מְשַׁתְּתָן; Ms. אֲשָׁתָהּ *Af.*). Targ. I Sam. VII, 8 (ed. Wil. מְשַׁתְּתָן *Af.*). Targ. Ez. XXIV, 17; a. fr.—B. Mets. 37<sup>b</sup> וְכ' דִּשְׁתִּיקָא וְכ' the reason why I was silent at the claim of both &c. Keth. 14<sup>b</sup> דִּקְרוּ לִיהּ מְזוּרָה וְשֵׁשׁ' וְכ' they called him a bastard, and he kept his peace; וְכ' דִּשְׁתִּיקָא וְכ' the reason why he was silent &c. Shebu. 40<sup>a</sup>, a. e. אֵיכָא דְאָמְרֵי מִישְׁתָּהּ, v. שָׁתָהּ. Ib. 'וְשֵׁשׁ' ... וְכ' some say, he was just taking a drink, and kept silence (and in the meanwhile the reporter left). Ned. 77<sup>a</sup> אֵי אֵי he said to him, he (Rab. did not say so, but) was silent (seemed to assent); קָאמְרֵי אוֹ שְׁתִּיקָא אוֹ שְׁתִּיקָא dost thou say, he kept silence, or dost thou say, he was taking a drink (and he may have decided differently after thou wast gone)?; [differ. vers., v. infra].—2) to silence, quiet. Targ. Y. Num. XIII, 30. Targ. Ps. CXXXI, 2 (Bxt. שָׁתָהּ *Pa.*).

**Af.** אֲשָׁתָהּ 1) to be silent, v. supra.—2) interch. with *Pa.* אֲשָׁתָהּ to silence, quiet. Targ. Job XI, 3 (Ms. *Pa.*). Targ. Ez. I, 24 מְשַׁתְּתָן (not 'שָׁתָה'; some ed. *Af.*).—Keth. 104<sup>b</sup> אֲשָׁתָהּ אֲשָׁתָהּ אֲשָׁתָהּ אֲשָׁתָהּ (some ed. אֲשָׁתָהּ) (in asking me, 'did Rab say so?') didst thou mean to say, 'I will silence them' (show them my disapproval), or didst thou mean to say, 'I will give them to drink' (show my approval)?; Ned. l. c. (Vers. in Asheri and Tosaf.). Ber. 33<sup>b</sup> לִיהּ לֹא מְשַׁתְּתָן לִיהּ he is blameworthy, but we do not stop him (in his prayer); a. e.

**Ithpa.** אֲשָׁתָהּ to become mute, still. Targ. Ps. XXXI, 18 Ms. (ed. *Pe.*). Targ. Y. I Ex. XV, 16.—Y. Taan. IV, 68<sup>d</sup> bot. וְאֵינָן בְּכִיִּי וְאֵינָן בְּכִיִּי and they (the old men among his hearers) wept, and they were quieted (by Rabbi), and they (the assembly) rose.

**שָׁתָתָא** m. pl. (preced.) *preservers of silence* (silentarii, v. Sm. Ant. s. v. *Præpositus*). Ber. 58<sup>a</sup> אֲרַחַּהּ הַלִּירְחָהּ (כִּי קָא שְׁתָתָא) when the third division marched past, who were the silentarii (ordering silence), he (the blind R. Shesheth) said, now the king is coming.

**שָׁתָתָהּ**, v. שְׁתִּיקָתָהּ.

**שָׁתָהּ**, *Ithpa.* אֲשָׁתָהּ (v. שוּתָהּ) to be left over; to escape. Targ. Job XXI, 16. Ib. 34. Ib. XIX, 20.—Lev. R. s. 13 אֲשָׁתָהּ אֲשָׁתָהּ אֲשָׁתָהּ אֲשָׁתָהּ are you not of those that survived?

**שָׁתָהּ**, v. פָּתָהּ.

**שָׁתָהּ** I (cmp. שָׁתָהּ I) to come down slowly, flow gently. Ker. 22<sup>a</sup> שְׁתָתָהּ שְׁתָתָהּ because it (the last blood, תְּמִצְיָהּ) flows gently, opp. מְקַלָּהּ. Hull. 38<sup>a</sup> בְּשְׁתָתָהּ when the animal discharges excrements in a lax manner, opp. מְתוּרָה. Ohol. III, 5 דְּשְׁתָתָהּ blood that flows gently, opp. דְּמִנְטָתָהּ, that drips. Ib.; Tosef. ib. IV, 11, v. צָלַב. Bekh. 44<sup>b</sup> בְּשְׁתָתָהּ when he discharges urine laxly; a. e.—Num. R. s. 19, beg. וְלִשְׁוֹנָךְ שְׁתָתָהּ ... מֵאִי שָׁתָהּ why dost thou go about with thy tongue slavering?; Koh. R. to X, 11.

**שָׁתָהּ** II (v. שָׁתָהּ II) to lay the foundation of, start. *Hif.* שְׁתָתָהּ same. Midr. Till. to Ps. XI, 3 אֲמַרְתִּים וְכ' שְׁתָתָהּ עוֹלָמָךְ וְכ'.



האומני, v. תומני.

האום m. (b. h.; תאם) twin.—Pl. תאומים. Cant. R. to V, 2 (play on תמרו, ib.) 'וכלי וכלי' my twin sister, as in the case of twins, when one has a headache, the other feels it, so, as it were, does the Lord say, 'with him (Israel) am I in distress' (Ps. XCI, 15). Gen. R. s. 85; a. e.—Esp. Gemini, a constellation of the Zodiac. Pesik. R. s. 20 אדם מזל אדם (read: מזל אדם) man's planet is Gemini. Tanh. Haaz. 1 [read:] כלומר 'וכשגדל נעשה כח' כלומר 'וכשגדל נעשה כח' when man grows up, he becomes like the planet Gemini, that is to say, perfect &c.—Fem. תאומה. Cant. R. l. c., v. supra. Ib. תאומה כביכול, v. תומנה. Gen. R. s. 22 קין ותאומה Cain and his twin sister. Ib. ותאומה 'וכ' an additional twin sister was born with Abel; a. e.—Pl. תאומות. Ib. תאומותיו Abel and his two sisters born with him.—Trnsf. תאומות (from their shape) molar teeth. Bekh. VI, 4 (39<sup>a</sup>) Ar. (Mish. ed. תאומות; Bab. ed. תומה).

תאומה, Pesik. R. s. 40, read: תומרה, v. תומנה.

תאומה, Midr. Sam. ch. IX 'ירח ח' תאומה.

תאומה, v. תאומה, תאומה.

תאומה, v. תאומה, תאומה.

תאומה f. tala, a species of palms (v. Löw, Pfl., p. 112); [Bashi: young palm].—Pl. תאומה. B. Bath. 69<sup>b</sup> one must write in the deed of sale, 'וכ' ו'יקלן ו' take possession of the palms, the talin, the shrubs (dwarf-palms), and the stone palms. Ib. 22<sup>b</sup> sq. ליה הנהו 'וכ' ר' J. had tala... and the ravens came to drink the blood, and then got up and sat on the talé and ruined the dates. Sabb. 110<sup>a</sup> חרתי חללא (Ms. M. תאומה(?); Ms. O. תאומה). B. Kam. 92<sup>a</sup> (Ms. H. תאומה; ed. Sonc. a. oth. תאומה, v. Rabb. D. S. a. l. note 30); a. e.

תאומה, part. of תאומה.

תאומה a mnemotechnical formula, for לא תאכלו (Lev. XI, 11), אין לו (ib. 43), ולא תשמו, (ib.), and סנפיר (Deut. XIV, 10). Pes. 24<sup>a</sup> bot. Ar. (missing in ed. a. Mss.).

תאומה (b. h.; v. תאם) to join, combine.—Denom. תאום.

Hif. תאום (denom. of תאום) to be twin-like, joined, adjoining. Y. Ber. III, 6<sup>b</sup> top תאומות מתאומות 'וכ' if there are two twin-roads (starting from, and leading to the same place), one long, but levitically clean, and the other short, but unclean; Y. Naz. VII, 56<sup>a</sup> bot. Tosef. Sabb. III, 3 כורים המראימות two adjoining stoves (perfectly alike); Sabb. 37<sup>a</sup>; Y. ib. III, beg. 5<sup>c</sup>; a. e.—Bekh. VI, 1 מתאומות (sub. שינים) molar teeth, v. תאום.—Kel. II, 7 Ar., v. infra.—Part. pass. מתאום; f. מתאומה; pl. מתאומים; a) placed between. Cant. R. to I, 13 'וכ' בין ו' he (Abraham) was between the Divine Presence and the angel. Ib. to IV, 2; Yalk. ib. 988 'וכ' 'וכ' they (the Israelites) were between &c. Cant. R. to IV, 4 'וכ' 'וכ' they were placed

between the vanguard and the rear-guard.—b) divided into two compartments. Sifré Deut. 357 as the branch is separated from the trunk, yet not detached (v. תפוקה), 'וכ' מן החר ו' so is Moses' grave divided off from the mountain and yet not entirely divided off; the valley being between them (to connect them); Yalk. ib. 963.—Kel. II, 7 קלמרים המוראמות ed. Dehr. (oth. ed. תמוראמות, Pa.; Ar. תמוראמות) an inkstand with two compartments, v. תמוראמות.

תאומה, v. תאומה.

תאומה f. (b. h.) 1) fig-tree; fig. Cant. R. to VI, 2 'וכ' יפה לה ויפה לה... יפה לה ויפה לה when the fig-tree is plucked in due time, it is good for it and good for the fig; Gen. R. s. 62; Koh. R. to V, 11. Ib.; Y. Ber. II, 5<sup>c</sup> top 'וכ' בעל ה' the owner of the fig-tree knows when it is time to pluck it (God knows when it is time to call the righteous away). Gen. R. l. c. 'וכ' 'וכ' were wont to rise early and sit down under a certain fig-tree to study; ib. 'וכ' 'וכ' the one benefit that you conferred upon me by sitting and studying under my fig-tree, you have now taken away; Yalk. ib. 110; a. fr.—Pl. תאומים. תאומה, v. תאומה. Y. Ber. l. c. תאומה, v. תאומה. B. Mets. VII, 4. Ber. 41<sup>b</sup> 'וכ' 'וכ' if figs and grapes are placed before diners during the meal. Ib. VI, 8. Ib. 44<sup>a</sup> קוצצי תאומה; a. fr.—2) 'וכ' pr. n. pl. 'En-T'enah, near Sepphoris. Koh. R. to III, 2.

תאומה, v. תאומה.

תאומה = תאומה, תאומה, תאומה. Targ. Prov. XXVII, 18. Targ. Hos. IX, 10. Ib. II, 14 תאומה (fr. תאומה); a. fr.—Y. Ber. II, 5<sup>c</sup> top 'וכ' מרא ה' the owner of the fig-tree; a. fr.—Pl. תאומה, תאומה, תאומה. Targ. Num. XIII, 23. Ib. XX, 5; a. fr.—Lev. R. s. 25 'וכ' לטום יומין עבדין 'וכ' in due time they bore figs; ib. ותלון 'וכ' פיריהון and these figs are the fruit of them (the trees which I planted); Koh. R. to II, 20; a. fr.

תאומה, v. תאומה.

תאומה, Pi. תאומה (denom. of תאומה) to shape; to give a fine appearance to, improve. Num. R. s. 10<sup>10</sup> 'וכ' דגיליה מתאומה 'וכ' cutting his hair improves his appearance, and makes him handsome.—Part. pass. תאומה. Pirké d'E. El. ch. XI 'וכ' היה מ' בדמות ו' was formed in the image of God.

תאומה to give, v. תאומה II.

תאומה, Hif. תאומה (Tafel of בוא; emp. מתאומה) to put into, fit, combine. Gen. R. s. 31 (expl. תבין, חביקין) 'וכ' because with it they fitted (the timber, they used this cubit measure for buildings); Yalk. ib. 53. [The fem. gender in תאומה may be accounted for by the frequent use of the mixed plural for mechanics, e.g. תאומה, תאומה.]

תאומה, Pa. תאומה, תאומה (reduplic. of תאומה; emp. תאומה) [to move to and fro,] to saw, cut. Targ. Ez. XXXV, 5 (h. text תאומה). Targ. Jer. XVIII, 21. Targ. II Sam. XXIII, 8; 18 (h. text תאומה). Targ. Is. XIV, 23; a. fr.



Targ. Y. II Ex. XV, 16. Targ. Lam. II, 11. Ib. III, 47, sq.; a. e.—V. תביר II.

**תבירה** II m. (preced.) *lame*. Targ. Jer. XLIV, 30 פריעה ת' (h. text חפריע ת').

**תבירוחתא** f. (preced.) *breaking*; תבירוחתא רוחתא breaking of the spirit, *disappointment*; ת' ליבא breaking of the heart, *grief*. Targ. Koh. I, 14; IV, 6 (h. text ריעור). Targ. Lam. III, 65 (h. text מגנח).

**תביל**, Pi. תביל 1) (denom. of תביל) *to mix; to spice, season*. Men. 23<sup>b</sup> וכ' תבילתא בקצח וכ' (the unleavened bread) with cumin &c. Ib. 21<sup>a</sup> כרבון יבול תבילתו כרבון Ms. M. a. Ar. (ed. ירחבוננו) you may think (that *t'bon-nenu* means,) that he must mix it with salt as straw is mixed with clay; Yalk. Lev. 454 (not בתבן ושיט); v. גין. Orl. II, 4 כל המזמין ותבילתו וכ' whosoever leavens, or seasons, or mixes with Trumah &c. Ib. 15 לא... תבילתו... וכ' if spices of Trumah and of mixed seeds get into a pot, neither being sufficient to season the dish, but seasoning it in combination. Y. Maas. Sh. II, 53<sup>c</sup> top a dish of second tithes 'וכ' תבילתו which one seasoned with spices of a profane character; a. fr.—Part. pass. מתבילת; f. מתבילתא &c. Y. Pes. X, 37<sup>c</sup> מבושל כמ' (ed. תביל כמ', כתיבתו, corr. acc.) boiled wine is in ritual law like spiced wine. Tosef. ib. I (II), 33 מצה המת' וכ' spiced Matsah; a. e.—Trnsf. *to improve, refine*. Gen. R. s. 23; Yalk. ib. 38 (play on קין רובל קין) עבודתו של קין (Gen. R. עבירותו) he refined Cain's work (sin); Cain killed without any tool &c.—2) (v. תביל) *to make rich of growth*.—Part. pass. as ab. Sifré Deut. 37; Yalk. Prov. 943, v. תביל.

**תבילתא**, Nithpa. תבילתא, Hithpa. תבילתא 1) *to be mixed, seasoned*. Tosef. Pes. I. c. ברין שנתבילתא וכ' (ed. Zuck. שנתבילתא) whether it was seasoned in a stew-dish or in a pot.—2) (denom. of תביל 2) *to defile one's self*. Yalk. Gen. 47 (ref. to תביל 2) דוחל וכ' (דוחל) Gen. IV, 26, and play on רובל וכ' (רובל) תבילתו וכ' they turned and defiled themselves with all kind of provocation (sins), as we read, Tubal Cain &c.; שדורו לתבילתו וכ' they turned to defile themselves with voluptuousness, as we read (Lev. XX, 12) *tebel 'asu*.

**תביל**, Pa. תביל same, *to spice, season*. Hull. 112<sup>a</sup> מתבילתא, v. תבילתא I.

**תביל** f. (b. h.; תביל, v. Ges. Thes. s. v.) *world*. Sifré Deut. 37 (ref. to Prov. VIII, 26) שדיא... ישראל... שדיא *tebel* means Palestine, and why is it called *tebel*? Because it is rich in every thing; Yalk. Prov. 943 (ref. to Prov. VIII, 31) שדיא מחובלת מכל *tebel* means his (God's) land, because it is richer than all other lands; ib. שדיא מחובלת בפירווחיה *tebel*, because it (the earth) is flavored with its fruits. Gen. R. s. 13 שמחובלת... רבל the earth is called *tebel* corresponding to the period of Tammuz (midsummer), which lends savor to its fruits; Yalk. ib. 20.

**תביל** ch. same. Targ. Ps. XVIII, 16. Ib. XC, 2. Targ. Prov. VIII, 26; 31; a. fr.

**תביל** m. (תביל 1) *mixture, spice, seasoning*. Y. Orl. I, 61<sup>b</sup> top וכ' ביותר וכ' spices have no seasoning effect in a mixture larger than two hundred times their quantity. Arakh. II, 6 בנעמיה ת' ליתן ת' כדי ליתן ת' (sweetness) in the melody (to raise the effect of the melody through the accompaniment of young voices). Yalk. Prov. 943 (ref. to תביל, Prov. VIII, 31) Palestine is called *tebel* 'וכ' שם ת' שבוכה וכ' for the spice which is in it, and what is this? The Law; Sifré Deut. 37 תבילין, v. infra.—Pl. תבילין (tradi. pronunc.) Orl. II, 10 שנים וכ' תבילין, תבילין (tradi. pronunc.) Orl. II, 10 spices of two or three different legal categories, of one kind or of three. Ib. 15, v. תביל. Kel. II, 7, a. e. ת' ביה ת' spice box. Y. Pes. X, 37<sup>d</sup> top מצוה תבילי; Bab. ib. 116<sup>a</sup> (תרוסת) תבילין spices for the Passover ceremony למצוה ת' אחר יש לנו וכ' Sabb. 119<sup>a</sup> ת' אחר יש לנו וכ' we have a certain spice the name of which is Sabbath &c. B. Bath. 16<sup>a</sup> ת' רודה... הקב"ה the Lord created the evil inclination (in man), and he created the Law with which to season (temper) it; Kidd. 30<sup>b</sup>. Sifré Deut. 37, v. supra; a. e.—Ned. 51<sup>a</sup> (play on רבל, Lev. XVIII, 23) ת' הוא ת' 'וכ' הוא ת' is it a spice? is there any spice (additional gratification) in it? &c.—[2] (b. h.) *confusion, unnatural act, defilement*, v. supra, a. תביל.—[Y. Shebu. III, 34<sup>c</sup> top מן הרבל, read: תבילתא]

**תבילתא** I ch. same, *spice*.—Pl. תבילתא, תבילתא. Hull. 112<sup>a</sup> ואי מתביל בה בתבילי וכ' Ar. (ed. תבילתא) and if he seasoned it with spices, the whole of it is forbidden. Y. Dem. I, 21<sup>d</sup> top, v. תביל I.

**תבילתא** II, ת' m. = b. h. תביל, *unnatural act, defilement, abomination*. Targ. O. Lev. XVIII, 23 ת' ed. Berl. (oth. ed., a. Y. ת'); ib. XX, 12. Targ. Is. X, 25 ת'.

**תבילתא** m. (b. h. תבילתא) *mixture, blending* of the colors of the eye. Sifra Emor, ch. II, Par. 3 נכנס לכ' לבן נכנס לכ' לבן פוסק וכ' *t'ballul* means the white of the eye invading the black, or the reverse; (oth. opin.) 'וכ' לבן פוסק וכ', v. מדו לשון ת' דבר המבלבל וכ' Ib. 38<sup>b</sup> II; Bekh. VI, 2. Ib. 38<sup>b</sup> what is the meaning of *t'ballul*? Anything that disturbs the arrangement of the eye, v. תבילתא. Pl. תבילתא, תבילתא. Y. Pes. IX, 36<sup>d</sup> bot. בו פוסקין ור' פוסקין ור' cataracts and blendings make it unfit for the Passover sacrifice; Tosef. ib. VIII, 11 וכ' ר' ור' נהגו דקין ור' וכ' for the Passover in Egypt they did not consider cataracts and blendings to be disqualifications, but for the regular Passover they did &c.

**תבילתא**, Sifré Deut. 234 ed. Fr., oth. ed. תבילתא, Yalk. ib. 933 תבילתא; Treat. Tsitsith (ed. Kirchl., p. 22) פוסקתורין, a corruption; read: תבילתא m. pl. (fibulatorium, sub. sagum, or pallium) *cloaks or shawls fastened on the shoulder*.

**תבילתא**, ת' m. = h. תבילתא. Targ. Ps. LVIII, 9.

**תבילתא**, Pi. תבילתא (denom. of תבילתא) *to mix with straw, knead*. Men. 21<sup>a</sup> תבילתא; Ar. ed. Koh. תבילתא; Yalk. Lev.

454 יתבנהו v. בין. — 2) to dung with straw. Cant. R. to I, 1 [read:] תבן ולא נובל v. זבל II.

תבן, Pa. תבן same.

Ithpa. תבן to be dunged with straw. B. Mets. 103<sup>b</sup> בעינא דתבן לי ארעאי I want my field manured with stubble (therefore I object to plucking the grain instead of cutting it).

תבן m. (preced.) mixed with straw. Targ. Ez. XIII, 10, sq.

תבן m. (preced. wds.) carrier of straw for dung.—Pl. תבנים Cant. R. to I, 1, v. זבל.

תבן m. (b. h.; cmp. תבן III, תבן II) straw. Gen. R. s. 83, end תבן ודוקש וכו' straw, stubble, and chaff disputed &c.; Cant. R. to VII, 3. Midr. Till. to Ps. II לי תבן וכו' איך אומר לי תבן כמה משפלות של תבן וכו' he does not ask him, how many basketfuls of straw, or how many bundles of straw dost thou bring into the storehouse? &c. B. Mets. VI, 5. B. Kam. III, 3 תבן וכו' if one puts his straw and his stubble out on the public road to form dung; Tosef. ib. II, 7; a. fr.

תבן, תבן ch. same. Targ. Ex. V, 7. Targ. Job XXI, 18; a. fr.—Ned. 50<sup>a</sup> ה' תבן גני ב' ה' (ה' תבן גני ב' ה') (R. Akiba and his wife) slept on straw. Ib. ה' תבן לי פורחא דה' וכו' give me some straw, for my wife has given birth &c. Hull. 52<sup>a</sup>, v. תבן; a. fr.

תבנית f. (b. h.; תבן) build, shape, model. Tosef. Sabb. XI, (XII), 8 תבן הכתב... ב' תבן הכתב... he who traces something like the shape of writing on a hide; Y. ib. XII, 13<sup>d</sup>, v. תבן. Keth. 8<sup>a</sup> תבן דמוח תבניתו... ב' תבן דמוח תבניתו... who created man in his image, in the image of the likeness of his form; a. e.

תבן (v. תבן I) 1) to search. Lev. R. s. 6, end תבן וכו' who lost his son, and went in search of him among graves; (Yalk. Is. 281 תבן וכו' דרכן של מתים לחובטין בין החיים וכו' it is the way of the dead to search among the living &c.—2) to ask, claim, summon. Keth. V, 2 תבן וכו' משתקעתה הבעל וכו' to a maiden we allow twelve months from the time that her intended husband claims her, to prepare her outfit. Nidd. 66<sup>a</sup> תבן וכו' when they ask her to make ready for the wedding, and she is satisfied (to do so at once); Yeb. 37<sup>b</sup>. Keth. 64<sup>a</sup> תבן וכו' if she demands her marital rights. Erub. 100<sup>b</sup> תבן וכו' the woman asks for gratification in her heart, and the man with his mouth. Shebu. 40<sup>b</sup> תבן וכו' the legal presumption is that nobody will sue a neighbor, unless he has some claim against him. Pesik. Bahod., p. 104<sup>a</sup>, sq. תבן וכו' I shall propose marriage to her, v. תבן. Sifré Deut. 16 (ref. to Deut. I, 16) תבן וכו' the righteous in his righteousness claims and offers evidence, i. e. the judge must not be guided by his moral conviction or by the reputation of the claimant, but by evidence only. Midr. Till. to Ps. VII תבן וכו' (prob. to be read: תבן וכו' דה' תבן וכו' he who asks (God) to resent

the insult offered to him will not be punished for it; a. fr.—[Tanh. ed. Bub. Balak 18 תבן; Yalk. Num. 766 תבן v. תבן II.]—Part. pass. תבן; f. תבנית. Keth. 57<sup>b</sup> תבן וכו' if she is of age, she is considered as having been asked to prepare for the wedding; כ' תבן וכו' as the maiden that has been asked (to whom twelve months are allowed); כ' תבן וכו' as the widow that has been asked (to whom one month only is allowed).

Nif. תבן to be asked, appealed to; to consent, submit. Y. Shek. I, 45<sup>d</sup> bot. תבן וכו' they are appealed to for the golden calf, and they contribute; for the sanctuary, and they contribute. Sot. 11<sup>b</sup>; Yalk. Ex. 164 תבן וכו' he proposed to them a sinful act, and they refused. Ib. 286 תבן וכו' the nations of the world were asked to receive the Law, in order not to give them an excuse for saying, תבן וכו' had we been asked, we might have accepted it &c.; a. e.

תבן ch. same, to ask, demand; to inquire, search (corresp. to h. תבן a. תבן). Targ. Jud. VI, 29. Targ. Ps. XXVII, 8. Targ. Job XXXIX, 8 Ms. (ed. תבן). Targ. Deut. XXII, 2. Targ. Gen. IX, 5 (Y. also תבן); a. fr.—Keth. 42<sup>b</sup> bot. תבן וכו' when he claimed, he claimed the fine. Ib. 43<sup>a</sup> וכו' וכו'... וכו' Rabbi sent and proposed to his (R. Eleazar's) widow. Hag. 15<sup>a</sup>... תבן וכו' he met a harlot and asked her; a. fr.

Ithpe. תבן to be searched, investigated. Targ. Esth. II, 23 (ed. תבן).

תבן, v. תבן.

תבן, v. תבן.

תבן I, תבן = h. תבן, to break. Targ. Gen. XIX, 9. Targ. Jer. XIX, 10; a. fr.—Part. pass. תבן; f. תבנית; pl. תבנות. Targ. Ps. XXXI, 13. Targ. Jer. II, 13; a. fr.; v. תבן II.—B. Kam. 10<sup>b</sup> תבן וכו' (not תבן) while he leaned on them, he broke (the bench).

Pa. תבן same. Targ. Ex. IX, 25 (ed. תבן; Y. תבן). Targ. Ps. XXIX, 5 Ms. (ed. תבן Af.). Targ. Ex. XXXIII, 24. Targ. Jer. I, 17; a. fr.—Yoma 78<sup>b</sup> תבן וכו' breaking of vessels (as a child's pleasure). Ib. תבן וכו' bought defective vessels for his children, and they broke them, v. תבן; a. e.—[Y. Sabb. VII, 10<sup>a</sup> bot. תבן וכו' read: תבן וכו', v. תבן II.]

Ithpa. תבן, תבן to be broken. Targ. Jon. I, 4. Targ. Ex. XXII, 9 (Y. ed. תבן). Ib. 12 (h. text תבן). Targ. Jer. XXIII, 9. Targ. Prov. XIV, 28 (h. text תבן); a. fr.—Ber. 22<sup>a</sup>, v. תבן. B. Kam. I. c. תבן וכו' if without him (sitting on it), it would not have been broken. Ib. תבן וכו' without him, it would have broken down after two hours; a. e.

תבן II, תבן, תבן m. (preced.) 1) break, fracture; breach, misfortune. Targ. Lev. XXIV, 20. Targ. O. ib. XXI, 19, v. תבן. Targ. Job VI, 21; a. fr.—Taan. 31<sup>a</sup> תבן וכו' and it is called the day of breaking the axe; Lam. R. introd. (R. Z'era).—2) contradiction.

Gen. R. s. 30 אה היא לא ד' this, too, is no contradiction of the rule; Esth. R. to II, 5 תבואה Sabb. 92<sup>b</sup>; B. Kam. 47<sup>b</sup>, a. fr. א' מי ששננו זו זכ' there is a contradiction (between the two clauses of the Mishnah); he that taught the one &c., v. שנה I; [B. Hānanel: excommunication (v. infra), meant as an imprecation].—3) *refutation, answer*. Kidd. 74<sup>b</sup> (in Hebr. dict.) מצידה תבואה (Var. in Ar. s. v. מצמדה: צ' if this be so, its refutation is taken from what is next to it.—4) = ה. שובר, receipt. B. Bath. 173<sup>a</sup> דכתיב . . . ונחזי ר' let us see in whose name the receipt is written.—5) *pl. תבואה = ה. שברים (v. שבר) the broken sounds of the Shofar on proclaiming the excommunication of a person*. M. Kat. 17<sup>b</sup> ר' רבירי . . . ר' Rashi (ed. incorr. תבואה) why is the blowing of the Shofar at excommunications called *tabré* (breaks)? . . . They break down high houses.

**תבואה** m. (preced. wds.) *breaking; גרמי ר' bone-breaker, butcher's block*. Bets. 11<sup>a</sup>.

**תבואה**, v. תבוא.

**תבואה**, Y. Shek. III, 47<sup>c</sup> top, read: שבכניח, v. תבואה.

**תבואה** f. (v. תבוא) 1) *contradiction, refutation, answer*. Ab. Zar. 2<sup>b</sup> ועל דא תבואהוין זכ' and the answer given them on this plea is: why would you not accept (the Law when it was offered you)?—2) = receipt. Keth. 56<sup>a</sup> ר' דילמא מירכס ר' זכ' the receipt on account may get lost, and he (the creditor) may produce the note and collect the whole amount.

**תבואה**, a mnemonical sign for תבואה (constant, daily), obligatory (obligatory), שבת (suspending the Sabbath), and שבת (disregard of levitical uncleanness). Men. 51<sup>a</sup> (Ms. M. written out in full, v. Rabb. D. S. a. l. note; Ar. תבואה, v. Rashi); Yalk. Lev. 486 תבואה (corr. acc.).

**תבואה** m. (בשיל) *broth, dish*. Gen. R. s. 63 הוא אדום תבואה he (Esau) is red, and his dish is red. Sabb. 119<sup>a</sup> של שבת ר' the Sabbath dish.—v. קרח; a. fr.—Pl. תבואה. Pes. X, 3. Taan. IV, 7; a. fr.—v. עירובי, v. עירובי ר'.

**תבואה** ch. same. Targ. Gen. XXV, 34. Targ. Job VI, 6. Targ. Jud. VI, 19, sq. (h. text מרק); a. e.—Sabb. 129<sup>a</sup> ר' דשחלי ר' a broth of milt; Hull. 111<sup>a</sup>. Keth. 61<sup>a</sup> ר' דארדי a dish of mushrooms. R. Hash. 21<sup>a</sup>, v. בסיים; a. e.—Ber. 62<sup>a</sup>; Hag. 5<sup>b</sup>, v. שנה II.—Pl. תבואה. Targ. Gen. XXVII, 7; 14; 17. Targ. Y. ib. XXV, 29; a. e.

**תבואה** m. (v. תבוא s. v. תבוא, a. e.) 1) *crown*. Targ. Cant. III, 11 (some ed. תבואה). Targ. II Esth. II, 17 (ed. Vien. תבואה); a. e.—Snh. 105<sup>a</sup>, v. הוצתה. Ab. I, 13, v. שמש. Gitt. 57<sup>a</sup> ר' לראגריה זכ' the Caesar took off his crown and put it on the ground. Meg. 6<sup>b</sup> Ms. M. three hundred crowned kings &c., a. e.—2) *crownlet on letters*. Men. 29<sup>b</sup> מ' why has the letter ה a crownlet?; Yalk. Gen. 19. Sabb. 104<sup>a</sup> ר' קונה . . . מ' why is the

crownlet of the *Kof* turned towards the *Resh*?—Pl. תבואה. Targ. Esth. I, 3.—Treat. Sof'rim IX, 1 ר' ר' the Beth of *reshith* (Gen. I, 1) requires four crownlets.

**תבואה** f. (געל = גאל) *pollution, filth*. Targ. Is. IV, 4 תבואה constr.

**תבואה**, תבואה m. (v. תבוא) *traveller, merchant*.—Pl. constr. תבואה. Targ. II Esth. X, 1 ימא ר' sea-merchants (h. text ימא).

**תבואה**, תבואה m. (נגר, v. נגר III) *staff, crutch*. Targ. Esth. IV, 11; V, 2, a. e. (h. text שרביט). Targ. Ps. XXIII, 4 תבואה ed. Lag. (ed. Wil. תבואה, not רב; some ed. תבואה; h. text שרביט).—B. Mets. 21<sup>b</sup> סבי דאזלי אורי Ms. B. 3 (v. Rabb. D. S. a. l. note 7; ed. אורי, v. מוש h.; Taan. 6<sup>b</sup> Ms. M. 2 (v. Rabb. D. S. a. l. note 400; ed. אורי).—[Bekh. 9<sup>a</sup> שדינהו בוד, v. תבואה.]

**תבואה**, Targ. Prov. XXVII, 26 ed. Wil., v. תבואה.

**תבואה**, תבואה pr. n. m. *Ben Tagla*. Koh. R. to XII, 12 the Book of B. T. (an apocryphal book); v. תבואה I.

**תבואה** f. (גלח) *shearing, hair-cutting*. Meg. I, 7 (8<sup>b</sup>) תבואה אין בין . . . ר' there is no difference between a leper declared clean after being locked up for trial, and one declared unclean (and cured), except the cutting of the hair and the bird sacrifices (Lev. XIV, 2-8). Y. ib. 71<sup>b</sup> bot. ר' אה שרוא טעין ר' זכ' he that requires hair-cutting must also bring a sacrifice &c. Ab. Zar. I, 3 זכני ר' זכני ר' בנים, v. בלתייהו. Lam. R. to II, 13 (play on ציון, ib.) בנים ר' המצויינין במילה וברז' זכ' sons that are distinguished by laws concerning circumcision, hair-cutting (Lev. XIX, 27) and show-fringes; a. e.

**תבואה**, Ex. R. s. 37 משל . . . שחיגרו ועשאו זכ' read: שחיגרו (as in the case of the friend of a king whom the latter invested with the belt (knighted, v. Sm. Ant. Engl. ed. s. v. Cingulum) and made Protector.

**תבואה** (sec. r. of גור) *to travel about; to trade (= ה. סחר)*. Targ. Y. Gen. XLII, 34. Targ. Y. Deut. XXI, 14 (v. infra).

**תבואה**, תבואה same. Targ. II Esth. VIII, 13. Targ. O. Deut. I, c. תבואה ed. Berl. (ed. Vien. תבואה; Y. תבואה Pe.; h. text תבואה). Targ. O. ib. XXIV, 7.—Trnsf. *to make profit, to be benefited* (cmp. II, III). Ab. Zar. 2<sup>b</sup> ר' תבואה זכ' should they have profited (by their disobedience)? if so, the sinner would be rewarded; B. Kam. 38<sup>a</sup> (not ארור); Yalk. Hab. 563. Yeb. 92<sup>b</sup> ר' תבואה should he profit (by his disregard of the law)? if so &c. Y. Ter. IV, 42<sup>a</sup> bot. ר' תבואה ליה זכ' he gains four quarters (of a Kab); a. e.

**תבואה** m. (preced.) *travelling merchant, vendor*. B. Mets. IV, 4 תבואה ליה אין אונאה ליה the law of overreaching does not apply to a merchant, opp. ר' a private person; expl. ib. 51<sup>a</sup> ספסר בוד, v. ספסר; ib. אונאה אינו זכ' *onaah* does not apply to a merchant' means, that the

regulations concerning *onaah* do not apply to him, and he may withdraw from the purchase even if the difference is less than the law prescribes. Ib. 52<sup>a</sup>; Tosef. ib. III, 19, v. תָּרַם. B. Mets. IV, 12; a. fr.—*Pl.* תְּגָרִים. B. Bath. 75<sup>a</sup> (ref. to Job XL, 30) וְאֵין כְּנַעֲנִים אֲלֵא הוּא by *k'na'anim* merchants are meant. B. Mets. IV, 3 לִידֵי הַתְּגָרִים the vendors of Lydda. Pes. 50<sup>b</sup>, a. e. הַתְּגָרִים, v. תְּגָרִים I. Ib. וְהַתְּגָרִים הַגְּדִירִין they (the writers of sacred books &c.), and the traders to whom they sell, and the traders to whom the traders sell; Tosef. Bicc. II, 15. Pes. 116<sup>a</sup>, v. תְּגָרִים II. Erub. 55<sup>a</sup> (ed. Sonc. תְּגָרִין; Yalk. Deut. 940; a. fr.

תְּגָרִים, תְּגָרִים ch. same. Targ. Koh. V, 9. Targ. Gen. XXXVIII, 2 (h. text בְּנַעֲנֵי מִלְּךָ). Targ. Prov. XXXI, 14 (not תְּגָרִים); a. e.—Pes. 50<sup>a</sup> (ref. to Zech. XIV, 21) וְכַנְעַנֵי מִלְּךָ and whence do we know that *k'na'anim* means tradesman? (Answ. ref. to Gen. XXXVIII, 2, v. supra). B. Bath. 90<sup>a</sup>, a. e., v. תְּגָרִים; a. fr.—*Pl.* תְּגָרִין. Targ. Ez. XVII, 4. Targ. Ps. LXVIII, 28. Targ. I Kings X, 15. Targ. O. Gen. XXXVII, 28. Targ. Y. ib. XXV, 3 (h. text אֲשׁוּרִים, v. אֲמִשְׁרִין); a. e.—Gen. R. s. 61 (ref. to Gen. I. c.) וְכִי... אֲעִ"ג although they translate (these proper nouns) and say, traders &c., they still mean chieftains; a. e.

תְּגָרִים, תְּגָרִים m. (v. תְּגָרִים *Hithpa.*) *heat, jealousy, partiality*; תְּגָרִים [to cry out, 'it is partiality',] to reproach, complain of injustice. Y. Ber. V, 9<sup>c</sup> top; Y. Meg. IV, 75<sup>c</sup> top כְּקִרְיָא בְּקִרְיָא וְכִי it is as if he reflected on God's dealings, (saying,) over the bird's nest thy mercies extend, but over this man (myself) they do not extend; (Ber. 33<sup>b</sup> וְכִי he throws jealousy among God's creatures). Gen. R. s. 40 וְלֹא הִקְפִיד וְלֹא קִרְיָא הוּא he did not reproach (God), nor did he lose his temper; ib. s. 92. Ib. s. 17 צִפּוֹרָא לְקִרְיָא... God foresaw that he (Adam) would reproach (God) on her account (Gen. III, 12), therefore he did not create her until he (Adam) asked for her; a. e.

תְּגָרִים, תְּגָרִים I m. (preced.) *strife, contest, complaint*. Targ. Prov. XV, 18. Ib. XXVI, 20. Targ. Y. Deut. XXV, 1. Targ. Prov. VI, 14, v. תְּגָרִים; a. fr.—Sabb. 130<sup>a</sup>, v. תְּגָרִים. Snh. 7<sup>a</sup> כִּי תִּירְיֶנּוּ שְׁנֵי אֲנָשִׁים וְרָאִיתָ אֶת הַתְּגָרִים... דָּאִירָא לְהוֹרָא תְּגָרִים וְכִי I used to decide the man's case first; וְכִי דָאִירָא תְּגָרִים וְכִי now I decide the woman's case first. B. Mets. 59<sup>a</sup>, v. תְּגָרִים; Yalk. Ps. 888 (not תְּגָרִים); a. e.

תְּגָרִים, תְּגָרִים II m. *crutch, staff*, v. תְּגָרִים.

תְּגָרִים, תְּגָרִים m. (cmp. תְּגָרִים) *ditch, channel*. Bekh. 9<sup>a</sup> וְכִי תִּירְיֶנּוּ שְׁנֵי אֲנָשִׁים וְרָאִיתָ אֶת הַתְּגָרִים (some ed. תְּגָרִים; Rashi תְּגָרִים, cmp. תְּגָרִים; Var. in Rashi תְּגָרִים, read: תְּגָרִים) they poured them into a ditch (Rashi: *vessel, cask*; v., however, Tosaf. a. 1).

תְּגָרִים, תְּגָרִים ch. תְּגָרִים.

תְּגָרִים, תְּגָרִים m. (preced.) *business, trade*. Targ. Zech. XIV, 21.

תְּגָרִים, תְּגָרִים, v. תְּגָרִים.

תְּגָרִים, תְּגָרִים f. (preced. art.) *business, merchant*

*dise.* Targ. Prov. III, 14 (h. text סוֹרֵר). Ib. XXXI, 18. Ib. XVII, 16 (ed. Wil. תְּגָרִים; h. text מוֹרֵר). Ib. XXVII, 26 (ed. Wil. רֹגֵר, corr. acc.).

תְּגָרִים, תְּגָרִים h. תְּגָרִים, v. תְּגָרִים.

תְּגָרִים, תְּגָרִים m. (v. תְּגָרִים I) *quarrelsome man*. Targ. Prov. XXII, 10 (h. text מְדוּן, sub. איש). Ib. XXVI, 21.—*Fem.* תְּגָרִים, תְּגָרִים. Ib. XXI, 9 (ed. Wil. תְּגָרִים).

תְּגָרִים, תְּגָרִים f. = תְּגָרִים I. Targ. Ps. XXXI, 21 תְּגָרִים Ms. (ed. ריה... ). Ib. XXXV, 1 תְּגָרִים Ms. (ed. תְּגָרִים; ed. Wil. תְּגָרִים).

תְּגָרִים m. = h. *breast*.—*Pl.* תְּגָרִים, תְּגָרִים. Targ. Y. I, II Gen. XLIX, 25 (ed. Vien. תְּגָרִים). Targ. Ps. CIII, 2 ed. Lag. (missing in ed. Wil.). Targ. II Chr. V, 9. Targ. Job III, 11 (12; ed. Wil. תְּגָרִים; some ed. תְּגָרִים, corr. acc.). Targ. Cant. VIII, 1 (ed. Lag. a. oth. תְּגָרִים); a. e.

תְּגָרִים pr. n. m. *Taddai* (Thaddaeus). Y. Kil. I, 27<sup>b</sup> לְעוֹרֵי אֱלֵיָאֵר 5<sup>d</sup> bot. Mekh. B'shall., Shir., s. 1 אֱלֵיָאֵר בֵּן הַרְיָא; Tanh. B'shall. 11 אֱלֵיָאֵר בֵּן הַרְיָא, read: תְּגָרִים; Yalk. Ex. 242 אֱלֵיָאֵר בֵּן הַרְיָא (corr. acc.); Sabb. 123<sup>a</sup>.—Ib. 38<sup>b</sup> הַרְיָא.

תְּגָרִים m. (דוד, cmp. דוד) [*flow*,] *kindness, liberality*. Targ. Prov. V, 19 (ed. Lag. תְּגָרִים).

תְּגָרִים, Targ. Prov. XX, 25 some ed.; ed. Lag. a. oth. תְּגָרִים, read: תְּגָרִים, v. תְּגָרִים.

תְּגָרִים, תְּגָרִים Midr. Till. to Ps. IX, 20 מַעֲשֵׂה הוֹרֵי שְׁלֹחַן (Var. in ed. Bub. note: תְּגָרִים, תְּגָרִים, תְּגָרִים); Yalk. ib. 645 תְּגָרִים (some ed. תְּגָרִים) read: תְּגָרִים (θεωρητός) be thou made the oracle consulted by them (v. Sm. Ant. s. v. Theoroi).

תְּגָרִים, v. תְּגָרִים.

תְּגָרִים, תְּגָרִים, v. תְּגָרִים.

תְּגָרִים m., תְּגָרִים f. (הוֹרֵי) = תְּגָרִים, *stationary, constant, regular*. Pes. 114<sup>a</sup> הַתְּגָרִים הַזֶּה... הוֹרֵי הַיַּיִן הַזֶּה to say the blessing over wine is a constant duty, but the blessing over the day (festival) is not a constant (only a periodical) duty: where there is a constant duty and one not constant, the constant duty has the precedence; Tosef. ib. X, 3; Tosef. Ber. VI (V), 1; Y. ib. VIII, beg. 11<sup>d</sup>. Zeb. X, 1 כִּלְהוֹתָא דְּהַרְיָא מְחִירָא וְכִי that which is more constant than another thing has the precedence over the other thing: the daily offering precedes the Musaf, the Sabbath Musaf precedes that of the New Moon &c.; a. fr.—*Pl.* תְּגָרִים. Y. Taan. II, 65<sup>d</sup> bot. תְּגָרִים because they are constantly on duty.—תְּגָרִים (adv.) *steadily*. Tosef. Ohol. XVI, 8; Tosef. Par. IV (III), 7, v. תְּגָרִים II.

תְּגָרִים c. ch. same; (also as noun) *permanency*. Targ. Num. XXVIII, 3; 6; 10. Ib. IV, 7; a. fr.—(Adv.) *steadily, constantly*. Targ. Ex. XXVII, 20. Targ. Lev. XXIV, 3; a. e.—Targ. Hab. I, 17 בְּרֵךְ.



תְּדִירָה, v. תְּדִירָה.

**תְּדַדְלָא**, v. תְּדַדְלָא. **בֵּן תַּיְ**, *Ben Taddal*, a fictitious name (for some foolish babbler). Hull. 134<sup>a</sup> (in reply to שוניה אני שוניה בלשון ידיר אני שוניה בלשון בלשון בן ת' (אוהה) (Ms. R. 2 תרן v. Rabb. D. S. a. l. note 90) teach it in nobody's but Ben Taddal's name; [Ar. עַרְלָא = בֵּן עַרְלָא = stammerer; Var. בן ערל, v. Koh. Ar. Compl. s. v. ערל].

**תְּדַמּוּר** (תְּדַמּוּרָא) pr. n. pl. (b. h. תְּדַמּוּרָא) *Tadmor* (*Tarmod*) = *Palmyra*, in an oasis of the Syrian desert. Targ. I Kings IX, 18; II Chr. VIII, 4 (ed. Lag. תְּדַמּוּרָא).—Y. Yeb. I, 3<sup>a</sup> bot.; Y. Kidd. IV, 65<sup>d</sup> top 'תְּדַמּוּרָא גִירִי תְּדַמּוּרָא we may admit proselytes from T.; Nidd. 56<sup>b</sup> 'תְּדַמּוּרָא גִירִי תְּדַמּוּרָא we may admit proselytes from Tarmod; Yeb. 16<sup>b</sup>. Ib. 17<sup>a</sup> 'תְּדַמּוּרָא תְּדַמּוּרָא those of blemished descent from T. Ib. תְּדַמּוּרָא תְּדַמּוּרָא Tarmod and Tammod are the same. Ib. 'תְּדַמּוּרָא מִשְׁמַיִל לָרָא from hell to T., v. גִּנְדָרָא I. Gen. R. s. 56 (ref. to Gen. XXII, 17) 'תְּדַמּוּרָא שֶׁל רָא 'the gate of its enemies', that is T.; happy he who sees the downfall of T., which was a partner &c., v. תְּדַמּוּרָא; Y. Taan. IV, 69<sup>b</sup> 'תְּדַמּוּרָא; Lam. R. to II, 2; Yalk. Gen. 102; a. e.—Denom. h. תְּדַמּוּרָא, תְּדַמּוּרָא; pl. תְּדַמּוּרָא, תְּדַמּוּרָא; Y. Yeb. I. c.; Bab. ib. 16<sup>a</sup>. Sabb. 31<sup>a</sup>; Ab. d'R. N. ch. XV; a. e.—Fem. תְּדַמּוּרָא. Tosef. Naz. IV, 10 ed. Zuck. (Var. תְּדַמּוּרָא, corr. acc.).—Ch. תְּדַמּוּרָא, תְּדַמּוּרָא; pl. תְּדַמּוּרָא, תְּדַמּוּרָא. Sabb. 21<sup>b</sup> 'תְּדַמּוּרָא Palmyreans, dealers in kindling material.

תְּהִי, תְּהִי, v. תְּהִי, תְּהִי.

תְּהִי, v. תְּהִי.

תְּהִי, תְּהִי, v. תְּהִי, תְּהִי.

תְּהִי, v. תְּהִי.

תְּהִי, v. תְּהִי.

**תְּהוֹמָא** m. (b. h.; Friedr. Del. Proleg., p. 113) *deep*, *depth*, *interior of the earth*. Gen. R. s. 2 (ref. to Gen. I, 2) 'תְּהוֹמָא 'the deep', that is the wicked (Roman) empire which is unfathomable as the deep; וְהוּא 'the deep' as the deep cannot be searched out, so the wicked &c. Y. Hag. II, 77<sup>c</sup> 'תְּהוֹמָא מִן הַרְאָא what is above the heavens, and what is beneath the deep. Snh. 97<sup>b</sup>, v. תְּהוֹמָא; a. fr.—'תְּהוֹמָא קַבְרָא a grave in the depth, i. e. a covered up uncleanness discovered. Y. Naz. IX, 57<sup>d</sup> top 'תְּהוֹמָא 'what is a grave of the depth (in a legal sense)? A corpse buried in stubble, straw, earth, or pebbles, but if buried in water &c., it does not make a grave of the depth (does not make unclean that which was above it before discovery). Ib. 'תְּהוֹמָא 'a grave of the depth is one that nobody remembers to have existed; a. fr.—Pl. תְּהוֹמָא. Mekh. B'shall., Shir., s. 5, v. תְּהוֹמָא; a. e.

**תְּהוֹמָא** ch. same. Targ. Gen. I, 2. Ib. VII, 11. Targ. Ps. XLII, 8; a. fr.—Taan. 25<sup>b</sup> I saw Ridia (v. תְּהוֹמָא) standing between the

lower depth (of the earth), and the upper depth (of the heavens); לָרָא עֵילָאָה וְכַ' to the upper *l'hom* he said, distil thy waters; to the lower depth he said, let thy waters spring forth. Succ. 53<sup>a</sup>, v. תְּהוֹמָא; a. fr.—Pl. תְּהוֹמָא, תְּהוֹמָא. Targ. Deut. VIII, 7. Targ. Ex. XV, 5; 8; a. fr.

**תְּהוֹמָא** f. (תְּהוֹמָא) *bethinking one's self, regret*. Ex. R. s. 43, end (ref. to וְהוֹנֵחַ, Ex. XXXII, 12) תְּהוֹמָא לֵאמֹר let reconsideration take place before thee. Sifre Deut. 326 'תְּהוֹמָא לֵאמֹר... יֵשׁ רָא לְפָנֵינוּ וְכַ' when God punishes Israel, he, as it were, regrets it, as we read (Deut. XXXII, 36) &c.; וְהוֹנֵחַ נִחְמָה אֱלֹהֵי רָא and the root נחם means 'to bethink one's self.' Y. Ned. IX, beg. 41<sup>b</sup> 'תְּהוֹמָא דִּרְאָא is not regret (of a vow) like a novel (unforeseen) circumstance (v. תְּהוֹמָא, s. v. תְּהוֹמָא); a. e.

**תְּהוֹמָא** (עִמְרָא) [*to stand still*,] 1) *to gaze, be astonished; to be confounded, be waste*. Gen. R. s. 2, beg., v. תְּהוֹמָא. Ib., end וְהוֹנֵחַ... יוֹשֵׁב וְהוֹנֵחַ once R. S. b. Z. sat gazing (deep in thought, absent-minded). Taan. 6<sup>b</sup> (play on תְּהוֹמָא, Am. IV, 7) 'תְּהוֹמָא הַרְאָא the place where the rain fell became waste (through destructive showers); a. e.—2) *to pause, bethink one's self, regret*. Y. Taan. III, 66<sup>c</sup> bot. 'תְּהוֹמָא שְׁלֵשָׁה דִּרְאָא... וְהוֹנֵחַ three things God created, and regretted that he had created them. Ib. I, 65<sup>b</sup> bot. (ref. to Num. XXIII, 19) 'תְּהוֹמָא בֵּן אָדָם... בֵּן אָדָם אֲנִי if a man says to thee, I am a God, he lies; (if he says,) I am the son of man, he shall regret it; (and if he says,) I will rise to heaven, he says, but he shall not fulfill it. Y. Ned. I, 36<sup>d</sup> bot. [read:] 'תְּהוֹמָא... שְׁנוּרָא when one vows in rashness, he will finally regret it, and when he does regret, his sacrifices are like slaughtering profane beasts in the Temple court. Kidd. 40<sup>b</sup> 'תְּהוֹמָא עַל הַרְאָאָא when he is sorry for his good deeds in the past; Y. Peah I, 16<sup>b</sup> top. Num. R. s. 10, beg. 'תְּהוֹמָא עַל הַרְאָאָא (not הרשע); ed. Wil. 'תְּהוֹמָא when he (the wicked) regrets his doings in the past. Ex. R. s. 20<sup>2</sup> 'תְּהוֹמָא הַמִּוֶּכֶר הוֹדָא the seller was sorry; a. fr.

**תְּהוֹמָא** (תְּהוֹמָא) ch. same, 1) *to gaze, be astonished, be waste*.—Part. תְּהוֹמָא; f. תְּהוֹמָא. Targ. Y. Gen. I, 2. Targ. Y. II Ex. XII, 42; a. e.—Erub. 66<sup>a</sup> 'תְּהוֹמָא בַּהּ בַּהּ R. El. marvelled at it. Ib. 'תְּהוֹמָא בַּהּ בַּהּ the Nehardeans were astonished at it. Pes. 50<sup>b</sup> 'תְּהוֹמָא בַּהּ בַּהּ people gaze at him with ill-will (Ms. M. תְּהוֹמָא fr. תְּהוֹמָא). Nidd. 66<sup>a</sup> 'תְּהוֹמָא עַלְךָ... וְהוֹנֵחַ עַלְךָ וְכַ' v. תְּהוֹמָא III; a. e.—2) *to pause, regret, repent*. Targ. Y. Lev. V, 5; 24. Targ. Cant. V, 5. Targ. Y. Ex. XIII, 17. Targ. Prov. XX, 25 (ed. תְּהוֹמָא, תְּהוֹמָא, corr. acc.).—Y. Hall. II, beg. 58<sup>b</sup> 'תְּהוֹמָא מִן דְּנִפְקִירָא תְּהוֹמָא דְּלֵא אֲמַרְתָּ וְכַ' when I was gone, I was sorry that I had not said to him &c. Y. Sabb. I, 3<sup>b</sup> bot. 'תְּהוֹמָא בַּהּ בַּהּ he began to bethink himself (of what he had done). Ned. 21<sup>b</sup> 'תְּהוֹמָא דִּרְאָא dost thou now regret (that thou hast vowed)? Y. ib. IX, 41<sup>b</sup> bot. 'תְּהוֹמָא רַבִּי רַבִּי R. J. offered an opening (for the purpose of absolving from a vow), and he (the vower) expressed his regret; [read:] 'תְּהוֹמָא דִּרְאָא דִּרְאָא but if he were not sorry for his vow, would he have come (before the teacher for

absolution)?; a. e.—3) to smell. Keth. 105<sup>a</sup>, v. אֲמַבְרָא B. Bath. 22<sup>a</sup> פּוּחַ תְּהִי וּבִּי כִּי תְהִי וּבִּי כִּי תְהִי

תְּהִי f. (preced.) 1) regret. Targ. Y. II Gen. VI, 6 (Ar. חָרַו).—2) astonishment. Erub. 66<sup>a</sup> וְכִּי רָרָה וְכִי רָרָה (ed. Sone. תְּהִי; Ar. תְּהִי) why this marvelling of R. El.?

תְּהִילִים, v. next w.

תְּהִילָה f. (b. h.; קָלֵל) praise, song. Pes. 117<sup>a</sup> בְּעֶשְׂרֵה בְּרַחֲמֵי הַשָּׁמַיִם... the Book of Psalms contains ten expressions for praise: *nitsstuah*... *hillah* &c. Ber. 4<sup>b</sup> כָּל הַדְּבָרִים הַלְלוּ אֶת ה' וְכִי לְדָוִד וְכִי לְדָוִד וְכִי לְדָוִד three times a day &c. Taan. 16<sup>b</sup> (ref. to Nehem. IX, 5) עַל הַתְּהִלָּה וְכִי לְדָוִד וְכִי לְדָוִד וְכִי לְדָוִד after every benediction give him praise (close with וְכִי לְדָוִד וְכִי לְדָוִד); a. e.—Pl. תְּהִילָה; תְּהִילָה, תְּהִילָה. Mekh. B'shall, Shir., s. 8 (ref. to Ex. XV, 12) תְּהִילָה לְדָוִד וְכִי לְדָוִד not from now is he fearful in praises (i. e. נִירָא is not meant as participle present), but from eternity was he &c.—Esp. תְּהִילָה (סֵפֶר תְּהִילָה), תְּהִילָה, תְּהִילָה the Book of Psalms. Pes. I. c. B. Bath. 14<sup>b</sup> sq. דָּוִד כָּתַב סֵפֶר תְּהִילָה וְכִי לְדָוִד וְכִי לְדָוִד David composed the Book of Psalms through the agency of ten elders... and of the three sons of Korah. Gen. R. s. 68... חֲמֵשָׁה הָיוּ הַשָּׁבוּעוֹת הַלְלוּ אֶת ה' וְכִי לְדָוִד וְכִי לְדָוִד the fifteen 'songs of the ascents' in the Psalms; ib. s. 74. Y. Sabb. XVI, 15<sup>c</sup> bot. וְכִי לְדָוִד וְכִי לְדָוִד the one hundred and forty-five psalms in the Psalms correspond to the years of Jacob; Treat. Sof'rim ch. XVI, 17 וְכִי לְדָוִד וְכִי לְדָוִד I was meditating over the Agadah on the Psalms; Y. Kil. IX, 32<sup>b</sup> bot.; Y. Keth. XIII, 35<sup>a</sup> bot. אֲנִי עֵינַי בְּכָל סֵפֶר תְּהִילָה (עֵינַי עֵינַי) I let my glance pass through the whole 'Book of Psalms, an Agadah.'—Chald. תְּהִילָה. Pes. I. c. וְכִי לְדָוִד וְכִי לְדָוִד I saw a copy of the Psalms of the house of R... in which Halleluiah was written in the middle of a chapter (psalm).—[תְּהִילָה, תְּהִילָה, pl. of תְּהִילָה, q. v.]

תְּהִי, Targ. Y. I Deut. XXXII, 36, v. הוֹדִדוּ ch.

תְּהִיכָה, תְּהִיכָה f. (b. h. תְּהִיכָה pl.; תְּהִיכָה) perverseness. Sifré Deut. 320; Yalk. ib. 945 (ref. to Deut. XXXII, 20) תְּהִיכָה דֹרֵי תְּהִיכָה... אֵלֶּה דֹרֵי תְּהִיכָה it does not say, 'a generation of perverseness' (in the singular), but, 'a generation of perversenesses' &c.

תְּהִיכָה, תְּהִיכָה ch. same. Targ. Prov. XXIII, 33.—Pl. תְּהִיכָה. Ib. II, 12 Ms. (ed. הפיכה; ed. Wil. הפיכה, some ed. הפיכה, corr. acc.).

תְּהִיכָה, v. next w.

תְּהִיכָה m. (preced. art.) perverse man.—Pl. תְּהִיכָה. Targ. Y. II Deut. XXXII, 20 (ed. Vien. תְּהִיכָה, corr. acc.).

תְּהִיכָה, תְּהִיכָה f. (preced.) 1) perverseness. Targ. Prov. I, 32 Ms., v. תְּהִיכָה.—2) destruction. Targ. Y. Deut. XXIX, 22, v. תְּהִיכָה.

תְּהִי I (imperat. pl. of תְּהִי) come ye. B. Bath. 22<sup>a</sup>

אֵלֶּיךָ וְכִי לְדָוִד וְכִי לְדָוִד go, and come again in the morning; a. e.—[Y. Sot. VII, end 22<sup>a</sup> תְּהִי, v. תְּהִי]

תְּהִי II = תְּהִיב, again, furthermore. Targ. Y. Gen. XXVI, 21. Targ. Y. II Lev. XXII, 27.—Ber. 12<sup>b</sup>... וְכִי לְדָוִד but let him say this verse (Num. XXIV, 9), and no more. Gitt. 56<sup>a</sup> וְכִי לְדָוִד and furthermore, if I am a king, why didst thou not come ere this? Ned. 16<sup>a</sup> וְכִי לְדָוִד and he said, I will eat, I will eat, and added, I swear &c. Ib. וְכִי לְדָוִד and in addition thereto he said &c. Erub. 103<sup>b</sup>, v. תְּהִי; a. fr.

תְּהִי, v. תְּהִי.

תְּהִי I m. (v. תְּהִי I) compartment, cell. Targ. Ez. XL, 7; 12; a. e.—Pl. תְּהִי. Ib. 10; 12; a. e.

תְּהִי II = תְּהִיב, mark. Targ. Ez. IX, 4.

תְּהִי III, v. תְּהִיב.

תְּהִיכָה f. (b. h. תְּהִיכָה; תְּהִיכָה) [1] (b. h.) occasion.—2) grief. Gen. R. s. 19; Yalk. ib. 27, v. תְּהִיכָה.

תְּהִיכָה pr. n. pl. Tavakh. B. Kam. 104<sup>b</sup> (Rashi a. Ms. R. Bath. 77<sup>b</sup> Ms. M. (ed. רחוק). Nidd. 33<sup>b</sup> (v. Neub. Géogr. p. 398).

תְּהִיכָה, תְּהִיכָה m. (b. h.; denom. of תְּהִיכָה) look, appearance, countenance; attribute. Snh. 100<sup>a</sup> (play on תְּהִיכָה, Ez. XLVII, 12) תְּהִיכָה לְדָוִד וְכִי לְדָוִד for brightening the countenance of the speakers. Pirké d'R. El. ch. XLVIII וְכִי לְדָוִד... תְּהִיכָה... רָאוּ מֹשֶׁה וְכִי לְדָוִד Moses' parents saw that he looked like an angel of God.—Y. Ber. V, 9<sup>a</sup> bot., v. תְּהִיכָה. Y. Sabb. VI, 7<sup>d</sup> bot. וְכִי לְדָוִד when they bear the attribute of (are classified among) vessels; Y. Bets. I, end, 61<sup>a</sup>; (Bab. ib. 10<sup>a</sup> כְּלֵי תְּהִיכָה. Y. Sabb. VIII, end, 11<sup>c</sup> כְּלֵי תְּהִיכָה it does not pass by the name of a vessel; a. e.—Pl. תְּהִיכָה. Cant. R. to I, 10 (play on תְּהִיכָה, ib.)... שְׁמוֹתָם שְׁמוֹתָם (1) וְכִי לְדָוִד with two countenances, with two brothers, Moses and Aaron, who looked at each other in friendliness, each rejoicing in the other's greatness.

תְּהִיכָה I = תְּהִיכָה, 1) to go back, return, do again. Targ. Gen. XIV, 7. Targ. O. ib. XVIII, 10 תְּהִיכָה אֶרֶץ אֶרֶץ ed. Berl. (ed. Vien. תְּהִיכָה); a. v. fr.—Part. תְּהִיכָה, תְּהִיכָה; fr. which a verb תְּהִיכָה. Targ. Ez. XXXV, 7. Targ. I Sam. XXVII, 9. Targ. Y. Gen. VIII, 3; a. fr.—Usually תְּהִיכָה; תְּהִיכָה, תְּהִיכָה, תְּהִיכָה, תְּהִיכָה, תְּהִיכָה, תְּהִיכָה. Targ. Am. IX, 1. Targ. I Sam. VII, 3. Targ. Gen. I. c.; a. fr.—2) to restore, v. infra.—3) [to go back on,] to bethink one's self, regret. Targ. O. a. Y. I Gen. VI, 6. Ib. 7. Targ. O. Ex. XXXII, 14; a. fr.

Af. תְּהִיכָה, תְּהִיכָה, תְּהִיכָה 1) to lead back, turn; to give back, restore; to recompense. Targ. Jer. XXXII, 44. Targ. Ps. XIX, 8. Targ. Num. XXV, 11. Targ. Ex. XXII, 25. Targ. O. Num. V, 7 (Y. ed. Vien. תְּהִיכָה Pe.); a. fr.—Part. pass. תְּהִיכָה. Targ. O. ib. 8 (ed. Vien. תְּהִיכָה; Y. תְּהִיכָה (1)).

Trnsf. to throw up, vomit. Targ. Prov. XXV, 16.—2) to reconsider, bethink one's self. Targ. O. Ex. XXXII, 12.—3) to answer, reply, refute. Targ. Num. XIII, 26. Targ. Job. XX, 2. Targ. Is. L, 11; a. fr.—Esp. to raise an objection, argue; to put a question. Pes. 2<sup>a</sup>, a. fr. מִתְּרִיבֵי they (the disputing scholars) raised an objection. Y. Ter. III, 42<sup>b</sup> ושהיה... מִתְּרִיבֵי קומי they put the question before R. J., and he kept silence. Y. Peah IV, 18<sup>b</sup> top ר' הורייב כל אילין R. Z. raised the question before &c. Ib. אילין וכו' מִתְּרִיב... v. הורייב. (Y. Gitt. VIII, 49<sup>c</sup> top מִתְּרִיב h.). Sabb. 145<sup>a</sup> הוא מִתְּרִיב וכו' v. פֶּרֶק. Y. R. Hash. I, 56<sup>d</sup> bot. הִתְרִיבֵן they raised an objection &c. B. Kam. 56<sup>b</sup> bot. אִתְרִיבֵיהּ they objected (by referring to the verse) &c. Ib. מִתְּרִיבֵן ליה they argued against him. Y. Sabb. II, 5<sup>a</sup> bot. בר מִתְּרִיב וכו' Bar K. argued before R. H. the elder; ומִתְרִיב ליה and he raised the argument, and he also answered it. Ib. VII, 9<sup>b</sup> top וכו' ויִתְרִיבֵיהּ R. A. might have answered him &c.; ib. מִתְרִיב וכו' because he did not answer him &c.; a. v. fr.

Pa. מִתְרִיב same, to answer, meet an objection, v. supra. *Ittaf*, אִתְרִיב, *Ittaf* אִתְרִיב 1) to be brought back, be returned, restored. Targ. Gen. XLII, 28. Targ. Ex. X, 8. Targ. Ob. 15; a. fr.—2) to be answered; to be refuted. Targ. Job XI, 2. Ib. XIX, 7. Targ. Is. LIII, 7; a. fr.—Y. Taan. IV, 67<sup>c</sup> אִתְרִיבֵיהּ אִלּוּ וְלֹא כִבֵּר אִתְרִיבֵיהּ said he to him, hast thou not been answered before?; וְלֹא כִבֵּר אִתְרִיבֵיהּ תִּבְטַל said he, and because I have been answered, shall it (that prayer) be abolished?; Y. Ber. IV, 7<sup>c</sup> top. Pes. 30<sup>b</sup> מִתְרִיב וכו' (v. Rabb. D. S. a. l. note 8) now that R. bar I. has been refuted, why does Rab say &c.?.; a. fr.

תִּיב II = h. שִׁיב II, again, furthermore. Targ. Job VII, 10. Targ. Ps. LXXXVIII, 17; a. fr.—Naz. 20<sup>b</sup> לֹא שִׁבְתָּהּ וכו' thou allowest no more room for the disciple (no more than three words of greeting); a. e.—With תִּיב: Y. Hag. II, 77<sup>b</sup> ומה הוֹרֵיחַ דְּרִישׁ תִּיב and what more hast thou been teaching? Y. Taan. III, 66<sup>c</sup> bot. נָדַר... דְּלֹא לְמִיטְבֵּי he vowed that he would never do it again. Y. B. Mets. II, 8<sup>c</sup> top תִּיב... לְעֵי תִיב henceforth thou shalt no longer have to work (for a living); a. e.—V. תִּיב II.

תִּיבָא m. (הויב I, Af. 1) vomit. Targ. Is. XIX, 14 ed. Lag., a. Ar. (ed. תִּיב; some ed. תִּיב, corr. acc.).—V. תִּיבָא.

תִּיבָא, Y. Ber. III, 6<sup>a</sup> top בריה דר' הורייב בתי (as Y. Meg. I, 71<sup>c</sup> top; v. Revue des Et. Juives XXXIX, p. 306).

תִּיבָא m. (v. תִּיבָא) vomit. Lev. R. s. 16 (ref. to Is. LVII, 17 וילך שׁוֹבֵב וכו' לה) vomit goes back to vomit (the sinner returns to the place of sin, with ref. to Prov. XXVI, 11).—Trnsf. overflow, flood. Gen. R. s. 13 כְּמִין הַיַּבֵּיחַ Ar., v. קְבִירָא (ed. תִּיבָא) like the overflow of the Kibaria; Koh. R. to I, 7 כְּמִין הַיַּבֵּיחַ (corr. acc.).

תִּיבִינְתוּחַ, Targ. II Chr. XXII, 11 ed. Beck, v. תִּיבִינְתוּחַ.

תִּיבָא, v. תִּיבָא.

תִּיבָא, תִּיבָא c. = שִׁיבָא, ear of corn. Targ. Y. Gen. XLI, 47 ed. Vien., v. שִׁיבָא.—Pl. תִּיבָא, תִּיבָא. Ib. 5, 6, sq.

תִּיבָא, תִּיבָא m. (cmp. preced., a. שְׂבִיל) [snail,] rope, rope-ladder; [oth. opin. basket, cmp. תִּיבָא]. B. Bath. 33<sup>b</sup> הוֹרֵיחַ מִן דְּנִקֵּיט מְגֵלָא וכו' (Ms. M. a. Rashi תִּיבָא) if one takes a pruning knife and a rope (basket), and says, I will cut the dates of such and such a man's palm ib. 36<sup>a</sup>. Ned. 89<sup>b</sup>, v. תִּיבָא I.

תִּיבָא, v. תִּיבָא II.

תִּיבָא f. pl. (תִּיבָא = תִּיבָא) loops, hangers, handles; [Maim.: hem, border]. Kel. XXV, 1 (B. S. a. l. תִּיבָא) (ib.) mean? From the misfortunes that have come upon me &c. [Ib. to Ps. XVIII, 3 מִתְרִיבֵי, read with ed. Bub.: מִתְרִיבֵי, v. 'Rashi' to Gen. R. s. 39<sup>11</sup>.]

תִּיבָא f. (b. h.; תִּיבָא) pain, grief. Midr. Till. to Ps. CXIX, 28 מִן הַשְּׁבִירִים וכו' what does mittugah (ib.) mean? From the misfortunes that have come upon me &c. [Ib. to Ps. XVIII, 3 מִתְרִיבֵי, read with ed. Bub.: מִתְרִיבֵי, v. 'Rashi' to Gen. R. s. 39<sup>11</sup>.]

תִּיבָא, Y. Sot. VII, end, 22<sup>a</sup> לה תִּיבָא, read: תִּיבָא, לה, v. תִּיבָא.

תִּיבָא, v. תִּיבָא I.

תִּיבָא, pl. תִּיבָא, תִּיבָא, v. תִּיבָא.

תִּיבָא I f. (b. h.; תִּיבָא) thanksgiving, (sub. קִרְבָּן) thank-offering. Ber. 6<sup>b</sup> כְּאִילוּ הִקְרִיב תִּיבָא as if he had offered a thank-offering. Shebu. 15<sup>b</sup> שִׁיר שֶׁל תִּיבָא the song of thanksgiving (in the Temple) was accompanied by citterns &c. Lev. R. s. 9 תִּיבָא בָּאָה עַל חַטָּא... תִּיבָא the sin-offering is brought for a sin..., but not so the thank-offering. Ib. וְקִרְבָּן תִּיבָא... וְקִרְבָּן תִּיבָא in future all sacrifices will cease, but the thank-offering shall never cease. Zeb. V, 6. Men. II, 3. Ib. VII, 1; a. fr.—Pl. תִּיבָא. Ib. 80<sup>a</sup> הוֹרֵיחַ בִּתְּרֵי הוֹרֵיחַ he had the intention of bringing several thank-offerings. Lev. R. I. c.; a. e.

תִּיבָא II pr. n. m. Todah (an adaptation of תִּיבָא, Thaddæus, for the sake of paronomasia), one of the disciples of Jesus. Snh. 43<sup>a</sup> (missing in later editions) תִּיבָא Jesus had five disciples; Matthew, ... and T. Ib. וְהוֹרֵיחַ אֶתְרִיחַ לֵת אֶתְרִיחַ לֵת אמר תִּיבָא הוֹרֵיחַ וכו' he said, shall T. be put to death? is it not written (Ps. C. 1), a song of T.? Said they to him וְהוֹרֵיחַ וכו' yes, T. shall be slain, for it is written (Ps. L, 23), he who sacrifices T. honoreth me.

תִּיבָא pr. n. m. Todos (abbrev. of Theodoros), 1) T. of Rome. Tosef. Bets. II, 15; Bets. 23<sup>a</sup>; Pes. 53<sup>a</sup>; Ber. 19<sup>a</sup>; a. e.—2) T. the physician. Bekh. IV, 4. Tosef. Ohol. IV, 2 תִּיבָא תִּיבָא תִּיבָא.

תִּיבָא f. = h. תִּיבָא, thanksgiving, thank-offering.



the inside and throw away the peel (or the kernel); אמרי they say in the west, eat the date &c. (v. Rabb. D. S. a. l. note 30).—Pl. תולדות, v. next w.

**תולדות** m. (preced.) *beginning to ripen, half-ripe*. Hag. 15<sup>b</sup>, v. preced.—Pl. תולדות. M. Kat. 10<sup>b</sup> 'תולדות (Ms. M. unripe dates. B. Mets. 89<sup>a</sup>; Yalk. Deut. 938.

**תולדות** f. (b. h.; תול) 1) *hope, expectation; that which may be looked for, good, use*. Y. Pes. VI, beg. 33<sup>a</sup> אפשר 'תולדות possibly something good can come from him (may be he can enlighten us). Ib. אמרי שיש ממנו 'תולדות we have said that a good thing may be expected of thee. Ib. אמרי שיש ממנו 'תולדות we have said, can we expect anything of a Babylonian? Num. R. s. 21<sup>b</sup> אין 'תולדות nothing of consequence can come of him, he cannot beget &c. Ib. 'תולדות is there any good in it (can the golden calf produce any effect)? Midr. Till. to Ps. XXXVII, 2 תולדותם הם תולדותם what good there is in them is mere grass (cmp. Is. XL, 6). Yalk. Job 909; Gen. R. s. 27 (ref. to Gen. VI, 5) לא היה בהם 'תולדות from sunrise to sunset they achieved nothing good; Yalk. ib. 47. Ib. 35, v. תולדות. Num. R. s. 20<sup>8</sup> 'תולדות אין בו 'תולדות if he (Balaam) will be ready to go with us, he will succeed, but if he should delay even one hour, he will be of no use; a. e.—2) (homilet.) *prayer* (as if from תולדות). Ber. 32<sup>b</sup>; 55<sup>a</sup> 'תולדות כל המאריך... שני 'תולדות he who makes long prayer and speculates on it (v. עין h.) comes to sickness of heart, for it is said (Prov. XIII, 12) a prolonged prayer makes the heart sick; Yalk. Prov. 950; Yalk. Deut. 854.

תולדות, v. תולדות.

**תולדות** pr. n. m. *Tulay*, a Tanna. Kidd. 16<sup>b</sup>.

תולדות, v. next w.

**תולדות** בר תולדות pr. n. m. *Bar-Tulani*, an Amora. Sabb. 71<sup>a</sup> (Ms. M. תולדות; Ker. 4<sup>b</sup> תולדות; ib. 12<sup>b</sup> תולדות).

**תולדות** (b. h. (?); sec. r. of תולדות II), *to mark*. Lev. R. s. 18 תולדות הוואים (ed. Wil. תולדות), v. תולדות II.

תולדות, v. תולדות.

תולדות, v. תולדות, a. תולדות II.

תולדות, Pi. תולדות, v. תולדות.

**תולדות** I *tokh*, the sound of boiling. Ber. 39<sup>a</sup>... יריב 'תולדות it stands on the stove and makes *tokh tokh* (boils thoroughly); Erub. 29<sup>a</sup>. Pes. 74<sup>a</sup> 'תולדות קוריהו 'תולדות R. J. called it (the kid roasted with its loose pieces inside) *tokh tokh* (boiled); v., however, תולדות.

**תולדות** II m. (b. h. תולדות, constr. תולדות) 1) *middle, inside, receptacle*. Kel. XXVII, 1 'תולדות כל שאין לו 'תולדות earthen vessels which have no inside (receptacle), have no back, i. e. their back is not susceptible of levitical uncleanness. Ib. XXV, 2. Ib. 4 'תולדות לא נשמא 'תולדות... לא נשמא 'תולדות if the outside of a vessel has become unclean, its inside is not affected

thereby. Yoma 72<sup>b</sup>, v. פר I; a. fr.—Pl. תולדות. Gitt. 20<sup>a</sup> 'תולדות (prep.) *in, into, within*. Nidd. 45<sup>b</sup> 'תולדות within the period (during the year of developing puberty); B. Bath. 155<sup>b</sup>. Ib. 5<sup>a</sup> פרעתיך בת' זמני I paid thee within my appointed time (before the debt was due). Dem. VII, 5 בירו בת' בירו in his house. Kil. I, 8 האבטרה לת' המלון; a. v. fr.—'תולדות דיבור, v. דיבור.—'תולדות immediately from, through, because of. Ber. V, 1 כובד ראש 'תולדות in a mood of humility, v. כובד. Ib. 31<sup>a</sup> 'תולדות דין 'תולדות you must not rise for prayer immediately after giving judgment, or after an undecided discussion &c. Ib. 'תולדות מ'תולדות from a mood of grief. Pes. 50<sup>b</sup> 'תולדות מ'תולדות because he cannot make oath, he must pay. Bets. 12<sup>a</sup>, a. e. 'תולדות מ'תולדות since carrying for an immediate need (on the Holy Day) has once been permitted, it has also been permitted for a less immediate need; a. v. fr.

תולדות to press, make to suffer, punish, v. תולדות I.

**תולדות** m. (תולדות) *pressure, grief*. Targ. Prov. XIX, 19 ed. Lag. (ed. Wil. תולדות; oth. ed. תולדות). Ib. XXI, 11 (ed. Wil. תולדות).

תולדות, v. תולדות.

**תולדות** f. (v. תולדות II, a. תולדות) *pressure, emphatic expression*; (adv., cmp. תולדות) *exactly, only*. Y. Keth. I, 25<sup>d</sup> 'תולדות this is the law only when the seduction took place in Sepphoris itself.

תולדות, v. תולדות ch.

**תולדות** תולדות, תולדות f. (b. h.; תולדות) *reproof, admonition, threat of punishment*. Arakh. 16<sup>b</sup> 'תולדות שמקבל 'תולדות I wonder whether in this generation there is one that accepts admonition; Sifra K'dosch., Par. 2, ch. IV. Arakh. l. c. 'תולדות עד היכן 'תולדות how far must you go in reproving your neighbor (Lev. XIX, 17)? Until he strikes you. Lev. R. s. 27 (ref. to Is. I, 18) 'תולדות זו זו רשובה יזו 'תולדות is this an argument, and this a threat?; Tanh. Emor 10; Yalk. Mic. 554. Hag. 4<sup>b</sup> (ref. to Gen. XLV, 3) 'תולדות של בשר ודם כך 'תולדות if the rebuke of a human being has such an effect, how much greater ought to be the effect of God's rebuke!; a. fr.—Pl. תולדות. Tam. 28<sup>a</sup> 'תולדות זמן שר' ו'תולדות let man love reproofs, for as long as reproofs are in the world, ease of mind comes upon the world, good, and blessing &c. Deut. R. s. 1 'תולדות דרו 'תולדות the rebukes (threats of punishment) should have been pronounced through Balaam, and the blessings through Moses; ib. 'תולדות יודיעו משה... ו'תולדות ביד ישראל let Moses who loves them rebuke them, and Balaam who hates them, bless them in order that the blessings and the rebukes be made certain in Israel's hand; Yalk. ib. 795. Deut. R. l. c. 'תולדות 'תולדות because they accepted thy (Moses') rebukes, thou must bless them; a. fr.

תולדות, תולדות, תולדות ch. same. Targ. Mic. VI, 2.—Sabb. 152<sup>a</sup> תולדות Ms. M. (ed. תולדות), v. תולדות II. Gen. R. s. 52 (ref. to Gen. XX, 16 תולדות)

... גבירה וכו' this man's (thy) reproof is already with him (thee, that thou didst not clothe thy wife honorably) &c.; Yalk. ib. 91 (not גביר).

תולדות, תולדות, תולדות, v. preced. wds.

תולדות, v. תולדות.

תולדות, Y. Shebi. IV, 35<sup>b</sup> bot. אין תולדות, v. תולדות.

תולדות m. (תולדות) confidence, trust. Targ. Prov. XIV, 26 (h. text מחסה).

תולדות, Pesik. R. s. 23, a corrupt, emended in ed. Fr.: תולדות, v. תולדות.

תולדות, v. תולדות.

תולדות, v. next w.

תולדות pr. n. pl. Tulbakné, on the upper Euphrates (v. S. Funk Juden in Babyl., p. 13, note 2). Kidd. 71<sup>b</sup> עד 'אקרא דה' Babylonia extends (for genealogical purposes) as far as Fort (the fortified ford of) T. Meg. 6<sup>a</sup> 'אקרא דה' (Ms. F. עקרא דהולבנקי, v. Rabb. D. S. a. l. note 100); Keth. 112<sup>a</sup> עד מקום... ואינו זו הרבנקנה Gen. R. s. 16 'א דהולבנקי as far (east) as where the Euphrates runs, there is the land of Israel; and what place is this? It is Tirbaknah (?).

תולדות f. (b. h.; ילד) 1) birth, procreation, offspring.— Pl. תולדות Gen. R. s. 12 'ושלש ד'... שלשה דברים הללו... the following three things form the real creations of the world, and each of them delayed three days, and then produced offspring: the earth &c. Ib. יש... 'לכל יש' all things have origins (mentioned in the Bible), heaven and earth have origins &c. Ib. 'כל מי שיש לו ד' whatever has an origin, dies and decays, is created, but does not create, but that which has no origin does not die &c. Num. R. s. 14<sup>12</sup> בעו שזעמיד ד' during the time of his begetting children. Y. Sot. VIII, 22<sup>c</sup> bot. שלישי וכו' he was the third in the order of birth, and the fourth in the order of accession; a. fr.—2) secondary act, subspecies, opp. אב or עיקר, v. אב II. Y. Sabb. II, 5<sup>a</sup> bot. 'שחיטה שחיטה עיקר וחבורה ד' (forbidden on the Sabbath), and wounding is the secondary act. B. Kam. 2<sup>a</sup> קרי לה ד'... קרי לה ד' an act which was essential at the building of the Tabernacle is called ab, and one which was not essential, is called toladah; a. fr.— Pl. as ab. Ib. 'מכלל דאיכא ד' since the Mishnah speaks of main damages, we must conclude that there are also secondary ones; 'הולדותיהן כיוצא בהן וכו' are their subspecies subject to the same laws or not? Sabb. 2<sup>b</sup> 'רמי אבות והני ד'... רמי אבות והני ד' here (Sabb. I, 1) where the main subject is the Sabbath, the Mishnah specifies the main act and the secondary acts, &c.; Shebu. 5<sup>a</sup>; a. fr.

תולדות f. (preced.) 1) birth. Targ. II Esth. III, 3 (ed. Lag. תולדות; ed. Vien. תולדות).—2) descent, kinship. Targ. Esth. II, 10 (ed. Vien. תולדות; ed. Lag. תולדות); Targ. II Esth. ib. תולדות ed. Vien. (oth. ed. תולדות; ed. Lag. תולדות).

תולדות f. (preced.) 1) she that bore, mother. Targ. Prov. XXIII, 25.—2) pl. תולדות, generations, history. Targ. Gen. II, 4. Ib. V, 1; a. fr.—3) kinship, v. preced.

תולדות, v. תולדות.

תולדות, Sifre Deut. 81, v. קולס.

תולדות c. (b. h.; טלע, Tafel of טלע, v. טלע; v. Del. Proleg., p. 113) worm.— Pl. תולדות. Sot. 35<sup>a</sup> 'וויצאיה וכו' worms came out of their tongues &c.; Yalk. Num. 745. Tanh. T'sav. 11 'קלאנין של ד' קולני; Yalk. Prov. 935; a. e.

תולדות, תולדות m. (לעב) sneer, scorn, lasciviousness. Targ. Ps. LXXIX, 4 (ed. Wil. תולדות). Targ. Is. XXVIII, 11. Targ. Ez. XXXIII, 31. Targ. Jer. LI, 18; a. e.

תולדות f. (b. h.) = תולדות. B. Mets. 83<sup>b</sup>, v. תולדות. B. Bath. 17<sup>a</sup> 'רמה וכו'... רמה over seven persons no kind of worms had power. Midr. Till. to Ps. XXII, 7 'מה דה' הוא וכו' as the worm has (for its defense) nothing but its mouth, so Israel has nothing but the prayer of his mouth; ib. ed. Bub. 'מעקרה... מעקרה וכו' (not מעקרה) as the worm uproots the tree, so Israelites, through their mouth and their prayer, undo evil decrees &c. Midd. II, 5 'וכ'... 'כל עץ... wood in which a worm was found was unfit for the altar; a. e.— משכן של ד' scarlet-dyed (yarn). Midr. Till. l. c. 'ה' שני 'ה' a tabernacle of scarlet yarn. Num. R. s. 4<sup>13</sup>. Par. III, 10 'שני ד' a. e.

תולדות m. (preced.) scarlet-colored. Sabb. 110<sup>b</sup> אדולא תולדות (Ms. M. תולדות) scarlet-colored aloes; Gitt. 69<sup>b</sup> תולדות (Rashi a. Ms. M. תולדות). Ab. Zar. 28<sup>b</sup> תולדות (Rashi a. Ms. M. תולדות).

תולדות f. = h. תולדות. Targ. O. Deut. XXVIII, 39. Targ. Jon. IV, 7.

תולדות, v. תולדות.

תולדות, v. תולדות.

תולדות m. (b. h. תולדות) simplicity, integrity. Pesik. R. s. 21 'בשבעים בהימיהם ושבתו של לוי עומד גלו... (ברומיה) it is revealed and known before thee that all the tribes shall fail to abide by their oath in rectitude, and that the tribe of Levi shall stand by its rectitude. Midr. Till. to Ps. VII, 9 'כחומי, v. כחומי; a. e.— Esp. תולדות לפי רומי to talk in one's simplicity, to make a statement in ignorance of its legal bearing. Yeb. 121<sup>b</sup> 'במסיה לפי רומי when the gentile makes an incidental statement (not as formal testimony). B. Kam. 114<sup>b</sup> 'רילוק 'מסיה לפי רומי ואמר וכו'... a child talking in his innocence said, I and my mother were captives &c. Gitt. 28<sup>b</sup> 'כל מ' ל' ד' הימני מהימני ליה whenever a gentile makes an informal statement, we believe him (act on it as evidence); a. fr.— Pl. תולדות, in connection with אוריים, Urim and Tummim in the high priest's breastplate (v. אוריים). Yoma 73<sup>b</sup> 'שמעלימין את דבריהן אוריים I. they are named

Tummim, because they complete their words (what they predict comes to pass); Y. ib. VII, end, 44<sup>c</sup> שרן מרמיין ר' ויב' v. תמם. Sot. IX, 12; a. fr.

**תוספתא I** m. = h. שום, *garlic*. Y. Ter. VIII, 46<sup>a</sup> שרן מרמיין ר' ויב' had ground garlic prepared in his house. Y. Sabb. VII, 10<sup>a</sup> bot. ר' הון רשוק ר' a single-headed garlic plant. Sabb. 140<sup>a</sup>, v. שופתא; a. fr.—Pl. תוספתא, תוספתא. Targ. Num. XI, 5.

**תוספתא II** m. (= חואמא; emp. תוספתא) *fringe*.—Pl. תוספתא. B. Mets. 60<sup>b</sup> למרמי ר' (Ms. H. תוספתא), v. סרבלא.

**תוספתא** m. = h. תום, *simplicity*. Targ. II Sam. XV, 11.—Pl. תוספתא, תוספתא = h. תוספתא. Targ. Ex. XXVIII, 30 (O. ed. Vien. תוספתא). Targ. Deut. XXXIII, 8; a. e.

**תוספתא**, Bekh. 44<sup>a</sup> Rashi, v. תוספתא.

**תוספתא** m. (Chaldaism; v. תומן) *Toman*, one eighth of a Kab. Y. Sot. I, 17<sup>a</sup> ויב' רובע ור' וחצי ר' a Rob'a (one fourth of a Kab), and a T., and a half-T., and an Ukhlā; Bab. ib. 8<sup>b</sup> (corr. acc.); B. Bath. 89<sup>b</sup>, sq.; a. e.

**תוספתא**, v. תומן.

**תוספתא**, v. תומן.

**תוספתא** f. = h. תומן, *Tomanta*, one eighth of a Kab. Y. Sabb. VIII, 11<sup>a</sup> bot.; Y. Pes. X, 37<sup>c</sup> bot., v. תוספתא; Y. Shek. III, 47<sup>c</sup> top תוספתא (corr. acc.). Pes. 109<sup>a</sup> תוספתא (Rashi תוספתא; Rashb. תוספתא; Ms. M. 1 תוספתא, read: תוספתא; Ms. M. 2 תוספתא) the old T. which was kept in Tiberias.

**תוספתא**, v. תומן II.

**תוספתא**, v. תומן.

**תוספתא**, v. תומן.

**תוספתא** I = תוספתא, v. תוספתא.

**תוספתא** II, come ye, v. תוספתא.

**תוספתא** m. (תוספתא I) *repetition, confirmation*. B. Mets. 3<sup>a</sup>; a. e., v. תוספתא.

**תוספתא** m. (תוספתא I) *to become rigid*, Brockelm. Lex. Syr.) *stupor, loss of sensation*. Targ. Job XXXIII, 20.—Yoma 83<sup>a</sup> תוספתא ר' הוא תוספתא ר' stupor seized him (so that he does not feel the lack of food). Nidd. 37<sup>b</sup> תוספתא ר' it is merely stupor that seized her (so that she feels no pain).

**תוספתא**, v. תוספתא.

**תוספתא**, v. תוספתא.

**תוספתא**, v. תוספתא.

**תוספתא** m. (תוספתא I) *tale*. Targ. Job XIII, 17 תוספתא ed. Lag. (ed. Wil. תוספתא; Ms. תוספתא).—V. תוספתא.

**תוספתא**, v. תוספתא.

**תוספתא** m. (תוספתא) 1) *one who uses the vowel letters freely, who writes plene*, opp. תוספתא. Ab. Zar. 9<sup>b</sup>, v. תוספתא.— 2) *Tos'faah*, surname of one Raba or Rabbah; [Neub. Géogr. p. 332: of Thospia, capital of the Armenian district Thospitis]. Yeb. 80<sup>b</sup>; Ber. 50<sup>a</sup>; Sabb. 95<sup>a</sup>; M. Kat. 4<sup>a</sup>.

**תוספתא** f. (תוספתא) 1) *addition, increase*. Gen. R. s. 22 (ref. to Gen. IV, 2) תוספתא ר' לבינה ולא ר' לבינה ור' לבינה means an additional birth, but not an additional pregnancy (Abel having been conceived simultaneously with Cain). Ib. s. 61 תוספתא ר' של הקב"ה מרובה ור' של הקב"ה מרובה ור' של הקב"ה מרובה what God adds is more than the original; ור' של הקב"ה מרובה ור' של הקב"ה מרובה Cain was the original, and Abel, because he was an addition . . . , was born himself and two twin sisters with him. Y. Ter. IV, 42<sup>d</sup> תוספתא ר' an addition to the minimal quantity of T'rumah. Ib. bot. תוספתא ר' the addition to the normal quantity of first fruits to be offered. Y. Keth. VI, 30<sup>d</sup> top תוספתא (sub. כרובה) the additional jointure beyond the legally prescribed sum; Bab. ib. 90<sup>a</sup>. Y. Meg. I, 70<sup>d</sup> bot. תוספתא ר' the addition to the normal quantity of first fruits to be offered. Y. Keth. VI, 30<sup>d</sup> top תוספתא ר' is the first Adar the addition (the intercalated month), or is it the second Adar?; a. fr.—Esp. *the time added to, and given the character of a festive day* (v. Yoma 81<sup>b</sup> תוספתא ר' מוספתא מרובה ור' מוספתא מרובה you must begin the Holy Day some time before its lawful beginning and end some time after its lawful end). Yoma 81<sup>a</sup> תוספתא ר' מלאכה על ר' מלאכה for disregarding the addition by doing a labor which is prohibited on the festive day; ירמיהו ר' עיניו for disregarding the additional time for fasting (by eating); תוספתא ר' מלאכה על ר' מלאכה that he be warned concerning the additional time during which he must abstain from labor; a. e.— 2) *Tosefeth (Tosefta)*, a collection of oral laws (Mishnahs) outside of the regular Mishnah. Y. Hor. III, end, 48<sup>c</sup> (ref. to Prov. XVI, 11) תוספתא ר' לבינה ור' לבינה . . . פלס 'balance', that is the Biblical text, 'scales', that is the Mishnah, 'judgment', that is the Talmud, 'the Lord's', that is the Tosefeth. Ib. (ref. to Koh. VI, 2) תוספתא ר' וכבוד ור' וכבוד 'riches', that is the Biblical text, 'goods', the *halakhoth*, and 'glory', the Tosefeth; Koh. R. to VI, 2 תוספתא ר' וזה בעל תוספתא; Yalk. ib. 972 זה תוספתא. M. Kat. 3<sup>b</sup>; a. e.—Pl. תוספתא. Cant. R. to VI, 9 תוספתא ר' תוספתא . . . אין קץ לה' and handmaids without number (ib. 8), there is no end of Tosefeth. Y. Peah. II, 17<sup>a</sup> bot. . . אין למדין ר' תוספתא ר' we derive no practical decisions from the *halakhoth* . . . , or the Tosefeth, but only from the Talmud. Lev. R. s. 30 (ref. to Ps. XVI, 11) תוספתא ר' ואגדות ר' ואגדות we are satisfied with five joys, the Scripture, the Mishnah, the Talmud, the Toseftas, and the Agadoth. Koh. R. to V, 8 תוספתא ר' של ביה רבי ר' the Tosefeth of the house of Rabbi; תוספתא ר' של ר' the T. of R. Nathan; a. e.—[In Talmudic literature: *Tosafoth*, annotations to the Talmud, mostly by French scholars, תוספתא, *Tosafists*.]

**תוספתא** ch. same, esp. *the Tosefta* (v. preced.); also a *paragraph of the Tosefta*. Koh. R. to VI, 2 ר' תוספתא one knowing the Tosefta; Yalk. ib. 972, v. preced. Gen. R. s. 16. Y. Sabb. VIII, 11<sup>a</sup> bot., a. e. תוספתא ר' a tradition in an old Tosefta; a. fr.—[Y. Ber. III, 6<sup>b</sup> תוספתא, v. תוספתא.—] *Tosefta*, name of an extant collection of Mishnah under the redaction of R. Hiyya and R. Oshaya.

**הַיִּקְפָּא** f. (b. h.; comp. **הַיִּקְפָּא** I; **הַיִּקְפָּא** I) *what is brought about, disposition, destiny*. Targ. II Chr. X, 15 (h. text **הַיִּקְפָּא**). Ib. XXII, 7 **הַיִּקְפָּא** constr. (h. text **הַיִּקְפָּא**).— 2) *cause, pretext, occasion*. Targ. Jud. XIV, 4 (h. text **הַיִּקְפָּא**).— *Pl.* **הַיִּקְפָּא**. Targ. Job XXXVII, 12 (ed. Wil. **הַיִּקְפָּא** *sing.*; h. text **הַיִּקְפָּא**).—V. **הַיִּקְפָּא**.

**הַיִּקְפָּא**, **הַיִּקְפָּא**, v. next wds.

**הַיִּקְפָּא** f. (b. h.; **הַיִּקְפָּא**, Barth Et. St. p. 28; comp., however, **הַיִּקְפָּא**) *that which is repulsive, abomination*. Ber. 23<sup>a</sup> (fr. Prov. XXVIII, 9) his prayer is an abomination (unacceptable). Lev. R. s. 27 (ref. to Is. XLI, 24) **הַיִּקְפָּא** ... מאורחיה ... שכתוב בה ... that abomination of which it is said (Ex. XXXII, 8) 'they have made themselves a molten image'—of that abomination (that class of animals) bring ye an offering &c.; Tanh. Emor 11. Nidd. 70<sup>a</sup>; Yeb. 11<sup>b</sup> (ref. to Deut. XXIV, 4) **הַיִּקְפָּא** היא ה' ויאין she (the divorced woman remarried after having been another man's wife) is an abomination, but her children are not abominations (her daughters may be married by priests); Kidd. 77<sup>a</sup> **הַיִּקְפָּא**. Y. Yeb. IV, 6<sup>b</sup> bot. **הַיִּקְפָּא**. Tem. 29<sup>b</sup>; a. fr.

**הַיִּקְפָּא**, v. next w.

**הַיִּקְפָּא** c., **הַיִּקְפָּא** f. ch. same. Targ. Is. XLI, 24. Ib. XLIV, 19 (ed. Wil. **הַיִּקְפָּא**). Targ. O. Lev. XVIII, 22 **הַיִּקְפָּא** ed. Berl. (ed. Vien. **הַיִּקְפָּא**, read: **הַיִּקְפָּא**); a. fr.— *Pl.* **הַיִּקְפָּא**. Targ. Ez. VIII, 6; 13. Ib. VI, 11. Targ. O. Deut. XXXII, 16 ed. Berl. (oth. ed. **הַיִּקְפָּא**); a. fr.

**הַיִּקְפָּא** f. (b. h.; **הַיִּקְפָּא**) *profit, use*. Midr. Till. to Ps. XXXVII (ref. to Is. XIV, 3) **הַיִּקְפָּא** ... ואין לי מזון ... (ed. Bub. since I deal kindly with the wicked who provoke me, and of whom I have no profit, how much more with thee &c. Gen. R. s. 22 **הַיִּקְפָּא** no good was found in them; Yalk. ib. 35 **הַיִּקְפָּא**; v. **הַיִּקְפָּא**).

**הַיִּקְפָּא** I, v. **הַיִּקְפָּא**.

**הַיִּקְפָּא** II m. (b. h.; **הַיִּקְפָּא** II) *spittle*. Keth. 61<sup>b</sup> **הַיִּקְפָּא** ה' שראי ה' שראי ה' as the spittle gathers in the mouth, eject it.

**הַיִּקְפָּא** m. (b. h.; **הַיִּקְפָּא** to *knock*) *timbrel*. Gen. R. s. 23, v. **הַיִּקְפָּא**; a. e.— *Pl.* **הַיִּקְפָּא**. Pirke d'R. El. ch. XLII; Yalk. Ex. 253 (ref. to Ex. XV, 20) **הַיִּקְפָּא** ... ומדוללות וכו' whence did the Israelites get timbrels and dancing choruses in the desert? והחזיקו להם ... והחזיקו להם ... but the righteous were trustful and knew that God would perform miracles and mighty deeds for them at the going forth from Egypt, so they prepared for themselves timbrels and choruses. Midr. Till. to Ps. LII (ref. to Koh. V, 5) 'and undo the work of thy hand', **הַיִּקְפָּא** this refers to the timbrels (with which Miriam led); a. e.

**הַיִּקְפָּא** ch. same. Targ. Ex. XV, 20 (Y. ed. Vien. **הַיִּקְפָּא**).— *Pl.* **הַיִּקְפָּא**. Targ. Ps. CL, 4 (ed. Wil. **הַיִּקְפָּא**); a. fr.

**הַיִּקְפָּא**, v. next w.

**הַיִּקְפָּא** m. pl. constr. (b. h.; **הַיִּקְפָּא**) a sort of *pastry* (Talm. **הַיִּקְפָּא**). Men. 50<sup>b</sup> (expl. **הַיִּקְפָּא**, Lev. VI, 14) **הַיִּקְפָּא** they shall be baked so as to look nice (i. e. well baked and then fried, v. **הַיִּקְפָּא**); (oth. opin.) **הַיִּקְפָּא** they shall be baked when half done (v. **הַיִּקְפָּא** II, i. e. fried and then baked); (oth. opin.) **הַיִּקְפָּא** they shall be baked several times; (Var. **הַיִּקְפָּא** soft, with an admixture of oil; v. Rabb. D. S. a. l. note 60); Y. Shek. VII, 50<sup>d</sup> **הַיִּקְפָּא** **הַיִּקְפָּא** (read: **הַיִּקְפָּא**); **הַיִּקְפָּא** soft pastry; **הַיִּקְפָּא** a nice-looking pastry; Yalk. Lev. 488 **הַיִּקְפָּא** (read: **הַיִּקְפָּא**); **הַיִּקְפָּא** **הַיִּקְפָּא** the *tufinê* are offered when the high priest brings his initiation offering, but not in the morning, before his initiation.

**הַיִּקְפָּא** f. *pastry*, v. preced.

**הַיִּקְפָּא**, Tosef. Kel. B. Bath. II, 7 ed. Zuck. (oth. ed. **הַיִּקְפָּא**), v. **הַיִּקְפָּא**, **הַיִּקְפָּא**.

**הַיִּקְפָּא** = **הַיִּקְפָּא**, q. v.

**הַיִּקְפָּא** pr. n., **הַיִּקְפָּא** *the Valley of Beth-Tofeth*. Num. R. s. 18<sup>22</sup>; (Koh. R. to V, 8 **הַיִּקְפָּא**; Yalk. ib. 972 **הַיִּקְפָּא**); Lev. R. s. 22 **הַיִּקְפָּא**; Gen. R. s. 10 **הַיִּקְפָּא**; Tanh. Huck. 1 **הַיִּקְפָּא**, ed. Bub. **הַיִּקְפָּא**).

**הַיִּקְפָּא** f. (b. h.; **הַיִּקְפָּא**) *issue, mode, species* (v. **הַיִּקְפָּא**).— *Pl.* **הַיִּקְפָּא**. Ker. III, 10 **הַיִּקְפָּא** ה' הרבה וכו' the law concerning the menstruant, in connection with which there are not many modes and many sin-offerings; **הַיִּקְפָּא** the Sabbath law which has many modes (חולדות) &c.; Y. Sabb. VII, 9<sup>a</sup>, sq.; Ker. 17<sup>a</sup> **הַיִּקְפָּא** many issues for many sin-offerings. Midr. Till. to Ps. LV, 14 (expl. **הַיִּקְפָּא**, ib.) **הַיִּקְפָּא** who taught me the issues of understanding; a. e.

**הַיִּקְפָּא**, v. **הַיִּקְפָּא**.

**הַיִּקְפָּא** m. (b. h.; **הַיִּקְפָּא**) *strength, power*. Mekh. B'shall, s. 6 (ref. to Ex. XIV, 25) **הַיִּקְפָּא** אהרן אלא **הַיִּקְפָּא** means its strength. Meg. 19<sup>a</sup> (ref. to Esth. IX, 29) **הַיִּקְפָּא** 'the whole strength' refers to the power of Ahasverus (as described in the first chapters of Esther); **הַיִּקְפָּא** the power of Mordecai (beginning with II, 5); **הַיִּקְפָּא** to Haman's power (beginning with III, 1); **הַיִּקְפָּא** the strength of the wonderful salvation (beginning with VI, 1). Gen. R. s. 16, beg. (ref. to Job XIV, 20) **הַיִּקְפָּא** the power which God gave Adam was to be for ever. Ib. s. 100 **הַיִּקְפָּא** של אבל וכו' the height of mourning is on the third day (after burial); Y. M. Kat. III, 82<sup>b</sup> bot. **הַיִּקְפָּא** אין **הַיִּקְפָּא** ... עד שלשה ימים the height of mourning lasts only three days; a. e.—Snh. 19<sup>b</sup> **הַיִּקְפָּא** ענווהו וכו' that which was with Joseph an achievement of strength (self-control) was with Boaz a humble (plain) act. Sifré Deut. 323 (ref. to Deut. XXXII, 31) **הַיִּקְפָּא** כח' שאררה וכו' the power which thou givest us is not like the power which thou givest them (the gentiles); **הַיִּקְפָּא** כשאררה ניהן להם אה ה' when thou givest them the power, they deal with us with cruelty &c.; a. e.

**הַיִּקְפָּא** ch. same, 1) *strength, power*. Targ. Hag. II, 22 **הַיִּקְפָּא** constr. Targ. O. Gen. XLIX, 24 *Omnipotence, Al-*



*mighty*. Targ. Esth. IX, 29 **הַקְּפָא**; a. fr.—2) *stronghold*. Targ. Zech. IX, 3. Targ. Jud. VI, 26. Ib. IX, 37 (h. text **מְבֹרַח**); a. e.—*Pl.* **הוֹקְפִין**, **הוֹקְפִיא**. Targ. O. Deut. XXXII, 13 (ed. Vien. **הַקְּפִי**). Targ. Jer. X, 17 (ed. Wil. *sing.*); a. e.—3) *rigor, anger*. Targ. Ps. LXXVIII, 50. Targ. Job XXXV, 15 Ms. (ed. ריוגו); a. e.—Arakh. 17<sup>a</sup>, v. יְהוּרָא. Sot. 3<sup>b</sup>. ה' ה' **הוֹקְפָא** in the house is like a worm in the sesame plant.—V. **הַקְּפָא**.

**הוֹקְפָא**, **הוֹקְפִיא**, **הוֹקְפִין** f. = h. **הַקְּפָא**, *offering, gift, tribute*. Targ. II Kings III, 4. Targ. Is. XVIII, 7. Targ. Jer. LI, 59 **הוֹקְפִיא** ed. Lag. (ed. Wil. **הוֹקְפִיא**; h. text מנוחה); a. e.—V. **הַקְּפָא**.

**הוֹקְפִיא**, v. preced.

**הוֹקְפָא** pr. n. pl. *Tulorath*, a border town of Palestine. Y. Shebi. VI, 36<sup>c</sup>; Tosef. ib. IV, 11 (Var. **הוֹקְפָא**, **הוֹקְפָא**, **הוֹקְפָא**; v. Hildesh. Geogr. Preface, a. p. 38).

**הוֹרְבָּא** I (b. h.; v. נביר) [*to go around*; cmp. אָלַל *to espy*. Shebu. 47<sup>b</sup> (play on וְהוֹרְבָּנִי, Deut. I, 27) **הוֹרְבָּא** וגו' **הוֹרְבָּא** you have espied (the land) and found fault with God's tent; Num. R. s. 16<sup>20</sup> **הוֹרְבָּא** גו' **הוֹרְבָּא** you have espied the faults of the land of Israel; Tanh. Sh'lah 11. Y. Yoma I, 38<sup>b</sup> (play on **הוֹרְבָּא**, Num. XXI, 1) **הוֹרְבָּא** מה **הוֹרְבָּא** the great spy (Aaron) is dead who espied for them the road (of life); Y. Sot. I, end, 17<sup>c</sup>; Num. R. s. 19<sup>20</sup>. Lev. R. s. 15; Yalk. ib. 554 **הוֹרְבָּא** לְהוֹרְבָּא את **הוֹרְבָּא** thou desirest to go out and espy the means of thy sustenance; a. e.

**הוֹרְבָּא** II ch. (contr. of **הוֹרְבָּא**, v. עיר) *to be awake*.—V. **הוֹרְבָּא**.

*Pa.* **הוֹרְבָּא** *to awaken*. B. Kam. 117<sup>b</sup> **הוֹרְבָּא** he waked him up (from the dead) and made him to stand (live).—[Gitt. 69<sup>b</sup> **הוֹרְבָּא**, v. **הוֹרְבָּא** II].

**הוֹרְבָּא** I m. (b. h.; v. הוֹרְבָּא I) 1) *turn, order*.—*Pl.* **הוֹרְבָּא**. Cant. R. to I, 10 (ref. to **הוֹרְבָּא**, ib.) . . . **הוֹרְבָּא** בשעה שקורין . . . **הוֹרְבָּא** when they read the words of the Law in their due turn: the Passover laws on Passover &c.—2) *string, twist*.—*Pl.* as ab. Tosef. Sabb. VIII (IX), 31; Y. ib. VIII, 11<sup>b</sup> top; Bab. ib. 90<sup>b</sup> **הוֹרְבָּא** דקל strings made of the fibrous bast of the palm, contrad. to **הוֹרְבָּא**, v. צור דקל, v. צור III.

**הוֹרְבָּא** II m. (b. h.; onomatop.) *turtle-dove*. Kinn. II, 5 **הוֹרְבָּא** . . . **הוֹרְבָּא** if a woman brought a turtle-dove for her sin-offering, and a young pigeon for her burnt-offering; a. e.—*Pl.* **הוֹרְבָּא**, **הוֹרְבָּא**. Ib. **הוֹרְבָּא** כנגד **הוֹרְבָּא** you must not offer turtle-doves in connection with young pigeons, nor young pigeons in connection with turtle-doves (but either the ones or the others). Hull. I, 5 **הוֹרְבָּא** כשר **הוֹרְבָּא**, v. **הוֹרְבָּא** II. Ib. 22<sup>b</sup>; a. fr.

**הוֹרְבָּא** III, **הוֹרְבָּא** I m. = h. **הוֹרְבָּא**, *ox*. Targ. Ex. XXI, 28, sq. Targ. Lev. IV, 3; a. fr.—**הוֹרְבָּא** *aurochs* (v. **הוֹרְבָּא**). Targ. Ps. L, 10.—Pirké d'R. El. ch. XXVIII (ref. to **הוֹרְבָּא**, Gen. XV, 9) **הוֹרְבָּא** זה **הוֹרְבָּא** . . . זה **הוֹרְבָּא** *this tor is not meant in its Biblical (Hebrew) sense (dove)*, but in its Chaldaic meaning: *tor* means the ox &c. Y. R. Hash. II, 58<sup>b</sup> top; Y. Snh. I, 18<sup>c</sup> bot, v. **הוֹרְבָּא**; Bab. ib. 18<sup>b</sup>. Nidd. 33<sup>b</sup>, v. **הוֹרְבָּא**. Lam. R. to I, 7 (prov.) **הוֹרְבָּא** נפל **הוֹרְבָּא** סגין **הוֹרְבָּא**

when the ox is felled, its butchers are many (when one is in distress, his enemies increase); נפל ה' הוֹרְבָּא סגין (not הוֹרְבָּא) when the ox is down, sharpen the knives for him; Sabb. 32<sup>a</sup>, v. **הוֹרְבָּא**. Ab. Zar. 16<sup>a</sup> בר ה' a young ox; a. fr.—**הוֹרְבָּא**, v. ראש הוֹרְבָּא, v. ראש הוֹרְבָּא. Targ. Gen. XXXII, 6. Targ. I Chr. XXI, 23. Targ. Num. XXIX, 13. Targ. Y. Deut. XIV, 5 **הוֹרְבָּא** בר ה', v. supra; a. fr.—B. Mets. 30<sup>a</sup> top; 73<sup>a</sup>; Hull. 84<sup>b</sup>, v. **הוֹרְבָּא**.—*Fem.* **הוֹרְבָּא** *cow*. Targ. Num. XIX, 2 (O. ed. Vien. **הוֹרְבָּא**; Y. **הוֹרְבָּא**, corr. acc.); a. fr.—*Pl.* **הוֹרְבָּא**, **הוֹרְבָּא**. Targ. I Sam. VI, 7. Targ. Job I, 14 Ms. (ed. רוזיניא); a. e.

**הוֹרְבָּא** II m. = h. הוֹרְבָּא I, 1) *row, line, order*. Bekh. 38<sup>b</sup>, v. ר'ס II. Ib. 39<sup>a</sup> **הוֹרְבָּא** ברא דשיפתיה ה' the outermost line (edge) of its lip.—2) *twisted band, border*. Targ. O. Ex. XXVIII, 32 (Y. I ed. Vien. **הוֹרְבָּא**; h. text **הוֹרְבָּא**); ib. XXXIX, 23 (O. some ed. **הוֹרְבָּא**). Targ. Josh. II, 18 (h. text **הוֹרְבָּא**).—[Targ. II Kings XII, 10 some ed., read: **הוֹרְבָּא**].

**הוֹרְבָּא**, **הוֹרְבָּא** m. (denom. of הוֹרְבָּא III) *ox-driver, plougher with oxen*.—*Pl.* **הוֹרְבָּא**, **הוֹרְבָּא**. B. Mets. 30<sup>a</sup> **הוֹרְבָּא** (R. Han. in Tosaf. **הוֹרְבָּא**) it refers to ploughers with oxen (left without superintendence), who may do much damage (Rashi: **הוֹרְבָּא** when ploughing with oxen); Hull. 84<sup>b</sup>. B. Mets. 73<sup>a</sup> **הוֹרְבָּא** דנפש **הוֹרְבָּא** when the orchard (of which the fruits are sold on the tree) is ploughed by ox-drivers (or **הוֹרְבָּא** with oxen), when the risk to the trees is great; (R. Han. in Tosaf.: **הוֹרְבָּא** it refers to cattle-dealers who, buying the calves before they are born, run great risks).

**הוֹרְבָּא**, v. הוֹרְבָּא.

**הוֹרְבָּא**, **הוֹרְבָּא** m. (רבי) 1) *nursing father, educator*. Targ. O. Num. XI, 12 (ed. Vien. **הוֹרְבָּא**); Targ. Cant. II, 6. Targ. Esth. II, 7 (ed. Vien. **הוֹרְבָּא**).—*Pl.* **הוֹרְבָּא**, **הוֹרְבָּא**, **הוֹרְבָּא**, **הוֹרְבָּא**. Targ. II Kings X, 1 (ed. Wil. **הוֹרְבָּא**); Targ. Is. XLIX, 23.—2) *young nobleman*.—*Pl.* as ab. Targ. I Kings XXI, 8; 11 (h. text **הוֹרְבָּא**). Targ. Esth. VI, 9.—*Fem.* **הוֹרְבָּא**, **הוֹרְבָּא** (**הוֹרְבָּא**) *nurse, nursing mother*. Targ. Ruth IV, 16. Targ. II Sam. IV, 4 **הוֹרְבָּא** ed. Wil. (ed. Lag. **הוֹרְבָּא**, corr. acc.). Targ. II Chr. XXII **הוֹרְבָּא** ed. Lag. (ed. Beck **הוֹרְבָּא**, corr. acc.).

**הוֹרְבָּא** m. (preced.; cmp. **הוֹרְבָּא** I) *nursery, young trees, plants*. Y. Kil. II, 28<sup>a</sup> bot. מין כל מין **הוֹרְבָּא** גדר **הוֹרְבָּא** (דורבכניה) as a fence you may plant any kind of plants.

**הוֹרְבָּא**, v. preced.

**הוֹרְבָּא**, **הוֹרְבָּא** m. (v. **הוֹרְבָּא** = **הוֹרְבָּא**, v. הוֹרְבָּא III) *aurochs*. Targ. O. Deut. XIV, 5 (ed. Berl. **הוֹרְבָּא**; ed. Vien. **הוֹרְבָּא**; h. text **הוֹרְבָּא**; Y. **הוֹרְבָּא**).—Hull. 80<sup>a</sup> (ref. to **הוֹרְבָּא**, Deut. I. c.) **הוֹרְבָּא** מדמתרגמינן (Rashi **הוֹרְבָּא**) since we translate it *torbala* (ox of the desert; Rashi: 'ox of the Lebanon?'), it proves that it belongs to the class of cattle.

**הוֹרְבָּא**, **הוֹרְבָּא**, **הוֹרְבָּא**, v. הוֹרְבָּא.

**הוֹרְבָּא**, v. הוֹרְבָּא II.

**הוֹרְבָּא**, v. הוֹרְבָּא, a. הוֹרְבָּא.

תורגמינא, v. תורגמינא.

תורגמינא m. (תורגמינא) = interpreter, speaker. Meg. 16a, v. תורגמינא. Macc. 1, 9 'הו' מפ' הו'... שלא תהא... the Sanhedrin must not learn the evidence through an interpreter (but must understand the witnesses' own language). Ex. R. s. 3 (expl. לפה, Ex. IV, 16) 'לר' he shall be the spokesman; a. e.—Esp. a) the translator (into Chaldaic or Greek) of the Biblical portion read at services. Meg. 23b (Ms. M. 'מח); a. fr.—b) = אמורא, q. v. Pes. 117a 'ר' משכיל ע"י ר' a psalm superscribed maskil is one pronounced by a speaker. M. Kat. 21a 'ו' ור' השמיע ו'... and he (being in mourning) whispered to R. H. b. A., and the latter to the speaker, and the speaker pronounced it to the audience. Y. Meg. IV, 75a bot. Ib. c top; a. fr.

תורגמינא ch. same. Targ. II Esth. VII, 5.—[Targ. Ps. VII, 1 ed. Ven., v. תורגמינא.—Gen. R. s. 51 'ר' R. H. the Turg'man. Ib. s. 65 הזקידו תורגמינא (corr. acc.) Ezekiah the T.; a. e.—Pl. תורגמינא. Y. Hall. IV, 60b bot. (expl. תורגמינא, v. תורגמינא (corr. acc.) the speakers (sons of R. Hiyya).

תורגמינא m. (תורגמינא with affirmative ט; comp. ארזו, a. תורגמינא) floss.—Pl. תורגמינא. Targ. I Kings V, 23 ed. Lag. (ed. Wil. תורגמינא, corr. acc.); Targ. II Chr. II, 15.

תורה f. (b. h.; ירה) 1) teaching, law, esp. 'ת' (the Law of Moses, Pentateuch; in gen. the Jewish law, Religion. Ber. 5a (ref. to Ex. XXIV, 12) 'ת' זה מקרא ו' 'and the mitsvah' means the Pentateuch, 'which I have written' means the Prophets and Hagiographa' &c. Ib. 'כל העוסק בת' he that is engaged in the study of the Law &c., v. תורה. Ib. 6a דינא ת' holding court is also considered a religious act, opp. שלמא בעלמא mere preservation of peace. Ib. 31a 'ו' ור' where is the Law, and where the good deeds, that they may save us? Pes. 87b 'לשון' because their (the Babylonians') language comes near the language of the Torah. Meg. 3a, a. fr. 'ת' (abbrev. תורה) the study of the Law. Ned. 81a 'ת' שמהם חצא... the children of the poor, for from them the Law goes forth; a. v. fr.—Gen. R. s. 9, a. fr. 'ת' של ר' מאיר in R. Meir's (annotated) copy of the Law. Y. Bicc. III, 65c bot. 'ת' עומדת לפני בנה the Torah does not rise before her son, i. e. he that is engaged in the study of the Law need not rise when a scholar passes. Sot. 47b 'ת' הו' הו' the Law goes around begging for students.—ספר ת'—פ'ח, v. 'ת' שבעל פה, 'ת' שבכתב.—הו' כמה ת' יש לכם? Sot. 1. c. 'ת' ונעשית תורה כשתי ת' רבי... differences increased in Israel, and the Law became like two laws; a. e.—2) definition, designation; character, nature. Bets. 10a 'ת' הו' הו' because it bears the denomination of an utensil (v. תורה). B. Mets. 62a 'ת' הו' הו' it came into his possession as a trust; ib. 'ת' הו' הו' as a sold object. Kidd. 50b 'ת' הו' הו' he had not come down to any form of betrothal (had not done anything to intimate his intention of betrothal); a. fr.

\*תורגמינא m. (תורגמינא, comp. רב) (festival of) fructification (Dionysia). Y. Ab. Zar. II, 41b (expl. תורגמינא, a reading for festival of fructification, when they carry the larger idol to the smaller (v. Hastings Dict. Bible, s. v. Dionysia); ib. 'ת' הו' הו' he that reads tarbut understands the word to mean their festival &c. [Mus. emends תורגמינא, v. next w.]

תורגמינא m. (δούροσ) uproar; (in the sense of δούροσποσολόσ) a turbulent person, rioter. Tanh. ed. Bub., Vayera 17 (ref. to שבולל, Ps. LVIII, 9, play on תורגמינא... שחשכולה... כד' ת' שומוד במדינה כל מי שנמצא עמו נשטף (not תורגמינא, not מד) as a freshet sweeps all that it finds with it, so it is with a rioter who rises in a city: whoever is found with him, is swept away (arrested and punished) with him; 'למה שומוד מו'... למד שומוד מו' and when he is dead, he faces no more the sun (his body is not exhibited for public honors); why? Because he was a rioter; Yalk. Ps. 776 תורגמינא, תורגמינא (corr. acc.).

תורגמינא, v. תורגמינא.

תורגמינא, v. תורגמינא.

תורגמינא, v. תורגמינא.

תורגמינא f. (= תורגמינא, dimin. of תורגמינא) the least form or aspect of. Men. 75b 'ת' ונהמא עליהו (Ms. R. תורגמינא; Ms. C. תורגמינא; v. Rabb. D. S. a. l. note 400) provided they still have some semblance of bread (not altogether reduced to a pap); Ber. 37b.

תורגמינא m. (θέρμοσ) lupine. Kil. I, 3; Tosef. ib. I, 2 (Var. תורגמינא). T'bul Yom I, 4. Tanh. ed. Bub., B'midb. 27; Yalk. Num. 695 (ref. to Prov. XXII, 22, by ref. to Ber. 35b 'ת' הו' הו' לא יאמר (כל הנהנה... גוזל ו' 'this refers to the lupine that is brought in with the dessert; one should not say, I have nuts and dates before me, I will say the blessing over them, and disregard the lupine; a. fr.—Pl. תורגמינא. Makhsh. IV, 6 (Targ. ed. תורגמינא, תורגמינא; ed. Dehr. 7 תורגמינא).

תורגמינא, v. תורגמינא.

תורגמינא, v. תורגמינא, תורגמינא, תורגמינא, pl. תורגמינא.

תורגמינא, תורגמינא, תורגמינא, v. תורגמינא.

תורגמינא, Yalk. Deut. 929; Sifré ib. 218 (added in ed. Fr.), a gloss to מורה שוטה, prob. to be read מורון ל"י in Greek moron (accus. of μωρόσ; v. מורה II, III, a. מורוס).

תורגמינא, v. תורגמינא.

תורגמינא m. (a denomin. of θερμα, thermae) bath-keeper or attendant. Y. Maas. Sh. I, 52d top 'ת' הו' הו' כדרך שהן יפין אצל הו'... if one has small coins (v. תורגמינא),... he may use them for the redemption of second tithes, in the same manner as they are good to be used for the bather (v. Tosef. ib. I, 4). Y. Ber. II, 4c top ער

'until he came to the stand of Jacob the bather he kept the T'fillin on; Pesik. R., s. 22 עד יעקב תורמוסא (corr. acc.).

m. (b. h. תורן; תור, cmp. אסקריא [espying pole, v. Is. XXX, 17,] mast, yard. B. Bath. V, 1, expl. ib. 73a ... Gen. R. s. 83 for a ship they make ... the mast of material taken from one place, and the rudders of material from another place; Yalk. ib. 140; Yalk. Ez. 367; Yalk. Chr. 1073 (by ref. to Ez. XXVII, 5, sq.). Midr. Till. to Ps. XLVI ... the Lord raised them as the mast of a ship is raised, and thus we read (Num. XXVI, 10), and they were like a flag (נס); ed. Bub. ... Yalk. Num. 773 ... Yalk. Ps. 614; a. e.

ch. same. Targ. Is. XXXIII, 23.—Lev. R. s. 12; Esth. R. introd. to s. 5, v. קבניטא; a. e.—Pl. תור, תורנין. Targ. Ez. XXVII, 5.

v. תורנגולא II.

f. (denom. of תורנא) [wood used for masts,] pine (Löw, Pf. 388: cypress). B. Bath. 80b; R. Hash. 23a (expl. שטה, Is. XLI, 19). Gitt. 57a ... when a boy was born, they planted a cedar, when a girl, a pine.

v. תורעא.

f. (I רעם) com-motion, excitement, murmuring, rebellion. Targ. Ps. XIX, 4 ... Targ. O. Ex. XVI, 12 ... constr. (ed. Vien. תורעמח; Y. תורעמח. Ib. 7, sq. ed. Berl. (ed. Vien. תורעמח; תורעמח). Targ. Num. XIV, 27; a. fr.—V. תורעמח.

v. תורעמח.

v. תורעמח.

m. (תור = טור; cmp. טורפא) that which makes a debt collectable from real estate, mortgage; trnsf. that passage in a document which makes it binding, e. g., in due bills, the last line stating the date of execution; in a letter of divorce, the names and especially the phrase אחר ב' (opp. טופס q. v.). B. Mets. 7b ... if (of those finding a due bill) one holds the tofes (upper portion), and the other the toref (the lower portion), the one gets the tofes, and the other the toref; expl. ib. ... a share in proportion to the value of a document without date (a personal debt) and of one with a date (mortgage). Y. Gitt. V, 47b top ... he had not yet written the execution of the sale, when &c. Ib. III, beg. 44c ... if he filled out the blank (v. טופס); ib. II, 44b bot. ... Bab. ib. 21b ... provided he left the place for the toref (the last line) blank (to be filled out after the writing sheet is detached). Ib. ... you must not

write the toref (on material affixed to the ground), for fear that (if this be allowed) he may also have it signed (before detaching it); כתבו לר' וכ' but if he wrote the toref and detached the sheet afterward &c.; a. fr.

I ch. same; trnsf. valid claim, obligation. Naz. 10b if a man, seeing his cow broken down, said, 'I will be an abstainer from wine, לא אמר אם לא עמדו, [or that she] will not stand up', and she stood up of herself, ב"ש ... the Shammaites say, the claim against this man rests upon his putting her up with his own hand, and now he has not put her up, i. e. he meant to say, I will be a Nazirite, if I do not raise her, and as he did not raise her, he is bound to be a Nazirite; and the Hillelites say the claim against this man rests upon her lying, and now she has gotten up, i. e. he meant to say that he would be a Nazirite, if she did not stand up, and now that she is up, he is not bound to be a Nazirite.

II, תור m. = next w.; pudenda. Targ. Y. Deut. XXVIII, 57. Targ. Y. Num. XXV, 8.

f. (תור) 1) decay, filth. Ter. VIII, 8 ... if it (the jar of unclean wine) was lying in a neglected place, he must put it in a decent place.—Trnsf. obscenity; תור, מקום ביה חר' במקום ביה חר' (Ms. M. תורחא; Ar. תורחא). Sabb. 64b ... במקום חר' (Ms. M. תורחא; Ar. תורחא). Nidd. VIII, 1 ... a. e.—Tanh. Vayetsé 12 (expl. תורחא) works of filth, works of uncleanness.—2) (cmp. תורחא) weakness. Shebu. 16a ... because it was the weak point of Jerusalem, and could easily be captured.

f. (preced. תורחא) disgrace. Targ. Ps. XLIV, 14 (some ed. תורחא pl.; Ar. תורחא; h. text קלס).

v. תורקי.

m. (παράτοις) parapet, tower. Targ. Prov. VII, 6 ed. Lag. (Ms. תורקיין, perh. תורקיין (fr. תורקיין); ed. Wil. תורקיין; h. text תורקיין).

v. תורקיין, Lev. R. s. 16 תורקיין, v. תורקיין.

I f. cow, v. תוריא I.

II, תורחא, תורחא pr. n. m. (Johanán) ben Torta, a Tanna. Y. Taan. IV, 68d bot.; Lam. R. to II, 2. Num. R. s. 79; Tosef. Men. XIII, 22. Pesik. R. s. 14 (describing the origin of the name) אמר ומה ... he said, if a cow that has no speech and no mind recognized her Creator, should I whom my Maker has created in his image ... not go and acknowledge my Creator? He went and became a Jew, and studied and grew efficient in the Law, and they named him Johanán ben T. (son of a cow); and to this day our teachers quote Hálakah in his name.

pr. n. pl. Be Toratha in Babylonia

(v. Neub., Géogr. p. 363). Ab. Zar. 26<sup>a</sup> top. (Ag. Hatt. (זוראה). Snh. 64<sup>a</sup>.

**הַרְתָּרָה** m. of *Toratha* (?), surname of Hānina or Hananiah. Y. Peah III, 17<sup>d</sup> top 'הַרְתָּרָה. Y. Kidd. I, 60<sup>c</sup> bot. הַרְתָּרָה. Y. Ber. III, 6<sup>d</sup> הַרְתָּרָה. Y. Ter. X, 47<sup>b</sup> הַרְתָּרָה (ed. Krot. הַרְתָּרָה, read: הַרְתָּרָה; Ned. 57<sup>b</sup> הַרְתָּרָה; 59<sup>b</sup> הַרְתָּרָה.

**הַרְשָׁב** m. (b. h.; יָשָׁב) 1) *settled, stationary*. Y. Sabb. VI, 8<sup>b</sup> bot. פִּיאָה ... פִּיאָה 'הַרְשָׁב whatever (strange hair, band &c.) is stationary in the hair (plaited in) is called *peah* (הַרְשָׁב פִּיאָה נְכִרִית) wig, and women may go out with it on the Sabbath).—2) *settler*.—גַּר 'הַרְשָׁב, v. גַּר.—Gen. R. s. 58 (ref. to Gen. XXIII, 4) הַרְשָׁב בֵּיתָא *ger* is a tenant, *toshabh*, a proprietor.—Pl. הַרְשָׁבִים. Tanh. B'har I (ref. to Lev. XXV, 35) וְכִּי בָבֶל וְכִי אֲלֹהִים שֹׁקֵן נִשְׁתַּחֲוִּים גֵּרִים וְהִ' בְּבָבֶל וְכִי אֲבָנִים יִשְׁבָּעוּ הַרְשָׁבִים in Babylonia, if thou wilt not favor them, they will be lost; a. e.—Fem. הַרְשָׁבָה. Tosef. Shebi. III, 4 וְכִי אֲבָנִים יִשְׁבָּעוּ הַרְשָׁבִים stones fixed in the ground which the plough loosens.

**הַרְשָׁב** pr. n. pl., v. הַרְשָׁב.

**הַרְשָׁבָה**, v. הַרְשָׁבָה.

**הַרְשָׁבָה**, הַרְשָׁבָה f. הַרְשָׁבָה (שִׁבְחָה) *praise*.—Pl. הַרְשָׁבָהוֹת. Ber. 3<sup>b</sup> בְּשִׁירֵיהֶם וְהִ' בְּשִׁירֵיהֶם ... בְּשִׁירֵיהֶם וְהִ' until midnight he (David) was engaged in the study of the Law, and henceforward in songs and praises. Ps. 117<sup>a</sup> כָּל הַרְשָׁבָה הַמְזֻמְרָה וְכִי (some ed.) all praises in the Book of Psalms are composed by David. Meg. 12<sup>b</sup> וְכִי יִבְרְכוּ הַרְשָׁבָה ... יִבְרְכוּ הַרְשָׁבָה when the Israelites eat and drink, they begin (their conversations) with words of the Law and words (songs) of praises, but the nations ... with words of frivolity; a. fr.

**הַרְשָׁבָה**, הַרְשָׁבָה ch. same, 1) *praise, song, glory*. Targ. Is. XLIV, 13 (h. text הַרְשָׁבָה). Ib. LXIII, 14, sq. Targ. Deut. XXXI, 19 (h. text שִׁירֵיהֶם). Targ. Ps. LI, 1; a. fr.—Pl. הַרְשָׁבָהוֹת, הַרְשָׁבָהוֹת, הַרְשָׁבָהוֹת. Targ. Ex. XV, 11. Targ. Ps. XXVII, 11 (h. text שִׁירֵיהֶם); a. e.—2) *praiseworthy thing, treasure*.—Pl. as ab. Targ. II Chr. XII, 9 הַרְשָׁבָהוֹת desirable treasures.

**הַרְשָׁבָה** f. (b. h.; emp. יָשָׁב) *stability; salvation; wisdom*. Pirke d'R. El. ch. III וְכִי בְּרִוְרָה שְׂמִיחָה 'הַרְשָׁבָה at once the Lord took counsel with the Law, whose name is *tushiyah*, as to creating the world (ref. to Prov. VIII, 14).

**הַרְשָׁבָה** f. הַרְשָׁבָה (שְׁלָחָה) *mission, command*. Targ. Jud. V, 15.

**הַרְשָׁבָה**, הַרְשָׁבָה f. הַרְשָׁבָה (שְׁלָמָה) *payment, retribution*. Targ. Is. XXXIV, 8 (ed. Lag. הַרְשָׁבָה, corr. acc.). Targ. Jer. XIII, 19 הַרְשָׁבָהוֹת constr. (ed. Lag. הַרְשָׁבָהוֹת). Targ. II Chr. XXXII, 25. Targ. O. Deut. XXXII, 32 (ed. Berl. 'הַרְשָׁבָה; ed. Vien. 'הַרְשָׁבָה; Y. הַרְשָׁבָהוֹת pl.); a. e.

**הַרְשָׁבָהוֹת**, v. preced.

**הַרְשָׁבָהוֹת** m. *tushlami*, name of a bird; (Tartarian

*lark*, Lewys. Zool. p. 181). Hull. 62<sup>b</sup> (Ms. M. הַרְשָׁבָה; Ar. הַרְשָׁבָה; v. Rabb. D. S. a. l. note). Snh. 108<sup>a</sup>; Yalk. Gen. 50 הַרְשָׁבָה.

**הַרְשָׁבָהוֹת**, pl. הַרְשָׁבָהוֹת prep. (contr. of הַרְשָׁבָהוֹת) *under, beneath; in the place of*. Targ. Y. I Num. XXV, 1.—Y. Ab. Zar. II, 41<sup>d</sup> bot. הַרְשָׁבָהוֹת ... הַרְשָׁבָהוֹת the river has swept away this (thy) piece of meat and brought another piece in its stead.—[Ib. הַרְשָׁבָהוֹת, אַחַר הַרְשָׁבָהוֹת, read: אַחַר הַרְשָׁבָהוֹת (fr. הַרְשָׁבָהוֹת) it dropped it.]—Hull. 7<sup>b</sup> הַרְשָׁבָהוֹת כְּרַעֵי וְכִי (not הַרְשָׁבָהוֹת) from under the feet of &c. B. Bath. 73<sup>b</sup> הַרְשָׁבָהוֹת ... הַרְשָׁבָהוֹת rivers of fat flew under them. Zeb. 54<sup>b</sup> הַרְשָׁבָהוֹת הַרְשָׁבָהוֹת he placed something under it (the altar), and then took it away; a. fr.

**הַרְשָׁבָהוֹת** m. *mulberry; mulberry tree*. Bekh. 8<sup>a</sup> ... הַרְשָׁבָהוֹת the cat goes with young fifty days, and corresponding to it the mulberry (ripens its fruit fifty days after blossoming). Sabb. 67<sup>b</sup> הַרְשָׁבָהוֹת הַרְשָׁבָהוֹת the chip of a mulberry tree; a. e.—Pl. הַרְשָׁבָהוֹת, הַרְשָׁבָהוֹת *mulberries*. Tosef. Ter. IV, 5. Tosef. Pes. I, 10. Sabb. 144<sup>a</sup> הַרְשָׁבָהוֹת וְכִי הַרְשָׁבָהוֹת and pomegranates, which are usually not pressed for their juice. Gen. R. s. 22. Maasr. I, 2; a. fr.

**הַרְשָׁבָהוֹת** ch. same.—Pl. הַרְשָׁבָהוֹת. Y. Ned. VI, 39<sup>d</sup>. Y. Orl. I, 60<sup>c</sup> bot.

**הַרְשָׁבָהוֹת** m. (contr. of הַרְשָׁבָהוֹת) 1) *inserted, fixed*.—Fem. הַרְשָׁבָהוֹת. Sabb. VI, 5 (64<sup>b</sup>), v. יָשָׁב.—2) *tight cover, sheet, (emp. תְּלִינָה) layer*. Hull. 49<sup>b</sup> הַרְשָׁבָהוֹת קְרוֹם וְנִקְלָה הַרְשָׁבָהוֹת an even layer of fat covered with a membrane and easily peeled; Tosef. ib. IX, 14.—[Y. Sabb. VI, 7<sup>d</sup> הַרְשָׁבָהוֹת, read: הַרְשָׁבָהוֹת; v. הַרְשָׁבָהוֹת II.]

**הַרְשָׁבָהוֹת** I ch. same, *sheet, skirt*. Targ. O. Ex. XXII, 26 (ed. Berl. הַרְשָׁבָהוֹת; Y. II הַרְשָׁבָהוֹת דִּנְפָלָה *my shirt (dress)*, fem.; h. text שְׂמֵלָה).—Sabb. 145<sup>b</sup> הַרְשָׁבָהוֹת הַרְשָׁבָהוֹת my shirt (dress), v. הַרְשָׁבָהוֹת.—Pl. הַרְשָׁבָהוֹת. Keth. 67<sup>a</sup> הַרְשָׁבָהוֹת דְּבִי מִכְסֵי הַרְשָׁבָהוֹת sheets manufactured in Be Mikhsé.

**הַרְשָׁבָהוֹת** II, הַרְשָׁבָהוֹת I m. (יָרַב) = h. הַרְשָׁבָהוֹת, *settler, immigrant*. Targ. Gen. XXIII, 4 (Y. ed. Vien. הַרְשָׁבָהוֹת). Targ. Ex. XII, 45; a. fr.—Lev. R. s. 17, end; Lam. R. introd. (R. Josh. 1), v. הַרְשָׁבָהוֹת II.—Pl. הַרְשָׁבָהוֹת, הַרְשָׁבָהוֹת. Targ. Lev. XXV, 23. Ib. 45 (ed. Vien. O. הַרְשָׁבָהוֹת; Y. הַרְשָׁבָהוֹת); a. fr.

**הַרְשָׁבָהוֹת** III, הַרְשָׁבָהוֹת II f. (הַרְשָׁבָהוֹת, *Ithpol.*) 1) *restoration, recompense*. Y. Shebi. IV, end, 35<sup>c</sup> הַרְשָׁבָהוֹת הַרְשָׁבָהוֹת וְכִי הַרְשָׁבָהוֹת would that be right? there is still retribution (justice) in the world to come.—2) *answer, refutation*. Y. Shebu. III, 34<sup>c</sup> top וְכִי הַרְשָׁבָהוֹת הַרְשָׁבָהוֹת ... לֹא אִשְׁכַּחֵן הַרְשָׁבָהוֹת as long as R. Ba bar M. lived, we found no answer; after his death we found an answer.

**הַרְשָׁבָהוֹת**, הַרְשָׁבָהוֹת f. (יָרַב) *settlement of the immigrant, temporary residence, sojourn*. Targ. Gen. XXXVII, 1. Ib. XVII, 8. Ib. XLVII, 9 (ed. Vien. O. הַרְשָׁבָהוֹת, read: הַרְשָׁבָהוֹת; Y. הַרְשָׁבָהוֹת); a. fr.—Targ. Ez. XVI, 3 הַרְשָׁבָהוֹתוֹת (h. text הַרְשָׁבָהוֹתוֹת).

**הַרְשָׁבָהוֹת**, v. הַרְשָׁבָהוֹת.