

התורה m. pl. (= תורה) droppings, wool that is shed when sheep are washed. B. Mets. 68^b (Ms. R. 2 תורה, Ms. Alf. תורה, corr. acc.; v. Rabb. D. S. a. l. note 5).

התורה m. pl. (= תורה; תורה III; comp. תורה) couplings, animals tied together two by two. Sabb. 53^b, v. לבב.

התורה f. (= תורה, reduplic. of תורה) [one in the habit of spying, sniffing like a dog,] one whose sense of smell is defective. B. Bath. 146^a they told a man 'אשרוהו' (Ar. תורה; Ms. H. תורה) that his (intended) wife was a 'sniffer'; he went after her ... to test her &c.

התורה f. (= תורה) shaking, perturbation (v. P. Sm. 4416 s. v. תורה); demon of restlessness, epilepsy, madness. Pesik. Par., p. 40^a, sq.; Pesik. R. s. 14; Num. R. s. 19⁸; Tanh. Huck. 8 'ה' (corr. acc.); ed. Bub. 26. Y. Yoma VIII, 45^b top the demon 'זאזית' enters into him (the mad dog). Gen. R. s. 12 'ה' 'ה' 'ה' God causes the demon 'זאזית' to enter into her (the hind), and she knocks &c. (v. תורה); Yalk. Ps. 862; Midr. Sam. ch. IX ריה האור (corr. acc.); a. e.

תוקיטא a corrupt. of תוקיטא m. (ταξιστης) sergeant, commissary. Koh. R. to VII, 26 [read: תוקיטא]; v. תוקיטא.

תוקיטא (Ar. תוקיטא) [to hide,] to insert, stick, dip. Y. Kil. I, 27^b bot. 'ה' תוקיטא he may stick up (the fruits in the store room) with a spit or a knife, and take them out; Y. Sabb. III, 5^d bot. Ib. XVII, 16^b top 'ה' תוקיטא to stick something on it. Bab. ib. 123^a תוקיטא, v. תוקיטא. Yoma 82^a, v. תוקיטא. Kil. I, 8 'ה' תוקיטא you must not stick the shoot of a vine into a melon (on the tree) that the latter may throw its juice into it. Tosef. Hag. III, 12 'ה' תוקיטא he picks the cake up with a reed or a chip; Y. ib. III, 79^b 'ה' תוקיטא (not תוקיטא); a. fr.—Part. pass. תוקיטא; f. תוקיטא &c. Yeb. 116^b 'ה' תוקיטא a piece of a corpse of the size of an olive stuck (hidden) in the bottom of the ship. Ohol. XVI, 2 'ה' תוקיטא stuck in the wall. Ib. I, 3. Mikv. X, 8 'ה' תוקיטא an arrow sticking in a human body. Ohol. III, 4 'ה' תוקיטא if they were stuck in by human hands; a. e.—V. תוקיטא.

תוקיטא f. (b. h.; תוקיטא); pl. תוקיטא band, council, esp. company of intriguers. Ab. Zar. 18^b (ref. to תוקיטא, Ps. I, 1) 'ה' תוקיטא who never sat in bad company; Yalk. Ps. 613.—[2] (v. תוקיטא) bundles. Snh. 42^a (ref. to תוקיטא, Prov. XXIV, 6) 'ה' תוקיטא ... תוקיטא Ms. M. with whom wilt thou find the fight for the Law? With him in whose hand are bundles of laws of the Mishnah. Lev. R. s. 21 (ref. to Prov. I. c.) 'ה' תוקיטא if thou hast done bundles of sins, undo them by bundles of good deeds.—3) (comp. תוקיטא, Jon. I, 6) steering. Ib., a. e. תוקיטא referred that verse (Prov. I. c.) to a ship captain.]

תוקיטא m. (תוקיטא) a shoot used for inoculation.—Pl. תוקיטא. Tosef. Shebi. I, 9 'ה' תוקיטא (Var. ed. תוקיטא).

Zuck. תוקיטא, some ed. תוקיטא, corr. acc.) (in the Sabbatical year) you must not hang shoots on a fig tree, nor inoculate &c.; Y. ib. IV, 35^b bot. 'ה' תוקיטא (corr. acc.), expl. ib. 'ה' תוקיטא one gets a shoot of a fig tree, slaps (the barren tree), and suspends it on it, and says, this one bears, and thou dost not.

תוקיטא f. name of a bird. Hull. 63^a וקרו... תוקיטא במערבא (Ms. R. 2 תוקיטא pl., v. Rabb. D. S. a. l. note 10) in the west (Palestine) they punish for eating it (them) (the תוקיטא), and they call it 'havta' (call them תוקיטא).

תוקיטא, v. תוקיטא.

תוקיטא m. (comp. תוקיטא) [surrounded, marked place,] dominion, area, district, border, limits. Tosef. Shebi. IV, 9, a. fr. 'ה' תוקיטא in the district of Tyre. Ib. 11 'ה' תוקיטא the border lines of Palestine (with regard to agricultural laws) are &c.; (Y. ib. VI, 36^c top תוקיטא pl.)—Y. Ber. VIII, 12^c top (ref. to Gen. I, 8) 'ה' תוקיטא... תוקיטא to the light he said, the day be thy dominion, to the darkness he said, the night be thy dominion; Gen. R. s. 3; Yalk. Job 924. Gen. R. s. 6 'ה' תוקיטא because it (the moon) trespassed on its neighbor's (the sun's) dominion; Yalk. ib. 8; a. fr.—Esp. 'ה' תוקיטא, or 'ה' תוקיטא (the marked off) area around a town or place within which it is permitted to move on the Sabbath (based on Ex. XVI, 29), Sabbath limits (two thousand cubits in every direction). Erub. IV, 3. Ib. III, 4. Ib. 51^b 'ה' תוקיטא and the rich man may go (on Friday) beyond the Sabbath district and say, this be my resting point (תוקיטא). Hag. 15^a 'ה' תוקיטא here the Sabbath limits end (you dare not go beyond). Ab. Zar. 8^b 'ה' תוקיטא the town in which an ordination takes place, shall be destroyed; and the Sabbath district (around it) in which an ordination is held, shall be laid waste; a. fr.—Pl. תוקיטא, תוקיטא. Ib. 'ה' תוקיטא he went and sat down (to ordain scholars) between two mountains, and between two large towns, between two Sabbath districts (in an area belonging to neither town), between Usha &c. Erub. I. c. 'ה' תוקיטא when he has two houses with two Sabbath distances between them. Ib. 44^b 'ה' תוקיטא if the limits which the scholars assigned to him (to travel on the Sabbath for public necessities) overlapped his own (ordinary) Sabbath limits. Ib., a. e. 'ה' תוקיטא the overlapping of districts. Ib. 35^b 'ה' תוקיטא the law concerning Sabbath limits is Biblical; ib. 36^a 'ה' תוקיטא is a rabbinical enactment.—Y. Shebi. I. c., v. supra; a. v. fr.—[Tosef. Shebi. I, 9 תוקיטא, תוקיטא, v. תוקיטא.]

תוקיטא ch. same. Targ. Josh. XVIII, 20. Targ. Num. XXXIV, 3. Targ. Ex. X, 14; a. fr.—Y. Ber. V, 9^a 'ה' תוקיטא went beyond the Sabbath limit, and did not know it; a. fr.—B. Kam. 20^a 'ה' תוקיטא (our w. omitted in Ms. R., v. Rabb. D. S. a. l. note 90) thou wast not with us last night within a Sabbath limit; [oth. opin. at the place assigned for scholars' meetings, the school house].—Pl. תוקיטא, תוקיטא.

Targ. Is. XXVIII, 25. Targ. Ps. CIV, 25. Targ. Num. XXXIV, 2, sq.; a. fr.—Erub. 35^b; 36^a, v. preced.

תַּחְתֵּי, pl. **תַּחְתֵּי** = h. תחת, *under, beneath, in place of*. Targ. Ps. X, 7. Targ. Y. Ex. XIX, 17. Targ. O. ib. X, 23. Targ. Gen. XXXVI, 33. Targ. O. ib. II, 21; a. fr.—Y. Sabb. IV, 7^a top וְכִי הוֹתֵתִי רֵשִׁיבֵיכֶם וְכִי הוֹתֵתִי רֵשִׁיבֵיכֶם... have in mind to put them under your heads, and you may move them (on the Sabbath); Y. Bets. V, beg. 62^d. Y. Snh. I, 18^b top אֵרִירֶנּוּ לְדִיקְלָא וְכִי תַחְתֵּי לְדִיקְלָא... get me a person to go up the tree (to work) in my place, and I will judge your case; a. fr.—Contr. תחת.

תַּחְתָּא, **תַּחְתָּא**, v. תַּחְתָּא.

תַּחְתֵּי, v. תַּחְתֵּי.

תַּחַח, v. תַּחַח.

תַּחְיִית, **תַּחְיִית** f. (תָּיִת) *revival*; (abbrev. לעתיד לבוא, עולם הבא) = *resurrection of the dead*; also (= עולם הבא) *hereafter*. Snh. X, 1 הַחַיִּים מִן הַחַיִּים he who says, the resurrection of the dead is not intimated in the Torah. Kidd. 39^b שֶׁאֵין חַיִּים מִן הַחַיִּים... there is no command in the Torah accompanied by a promise of reward to which resurrection is not appended (which does not allude to reward in the hereafter); a. fr.

תַּחְיִית, **תַּחְיִית** ch. same. Targ. Ps. LXVIII, 10 Ms. (ed. תַּחְיִית). Targ. Y. II Gen. XIX, 26 חַיִּים.

תַּחְיִית, v. preced. wds.

תַּחְיִית, v. תַּחְיִית.

תַּחִים m. pl. (?) *tahim*, name of an affection of the abdomen brought on through sorcery. Ber. 62^a (in an incantation) לֹא לִי לֹא לִי לֹא לִי וְלֹא תַחִים וְכִי not on me, not on me, no *tahim* and no *tahtim* &c.

תַּחִינָה, v. תַּחִינָה.

תַּחְכְּמוֹנִי m. (b. h. ?; חָכֵם) *counsellor, lawyer*. Midr. Sam. ch. XXV וְכִי יִרְאֶה רֹאשׁ וְכִי יִרְאֶה did Joab the lawyer, chief of the captains, make such a mistake?; Y. Macc. II, 31^d bot. וְכִי יִרְאֶה רֹאשׁ וְכִי יִרְאֶה is it possible that Joab of whom it is written (II Sam. XXIII, 8), lawyer &c.; Tanh. Mas' 12; Num. R. s. 23¹³.

תַּחֵל, *Hif.* תַּחֵל (denom. of תַּחֵל) *to begin*. Sabb. I, 2 וְכִי תַחֵל וְכִי תַחֵל but if they have commenced (doing so), they need not discontinue. Gen. R. s. 85 שְׂרָא מִי שְׂרָא he that begins a good deed and does not finish it &c.; Deut. R. s. 8. Ib. וְכִי מֹשֶׁה הָיָה וְכִי מֹשֶׁה began a good deed when he took Joseph's bones with him. Gen. R. s. 26 הַיְיָ הָרַחֵם לְבָרֵכְךָ הַיְיָ הַיְיָ the Lord has begun to bless thee (by giving thee a daughter); a. v. fr.

תַּחֵל, *Af.* תַּחֵל ch. same. Targ. Job I, 13.—B. Bath. 14^b לֹא מִתְחִילִין לְעֵל וְכִי... לא מתחילין לְעֵל with evil we do not begin, i. e. in arranging Biblical books we do not place first a book containing evil prophecies. Ber. 21^b דְּלֹא

בה he had not begun to say his prayers. Pes. 105^a פֶּסַק לֹא מִתְחִילִין לֶאֱכֹל we must not begin a meal, opp. פֶּסַק; a. v. fr.

תַּחֵלָּא, v. תַּחֵלָּא.

תַּחֵלָּת, **תַּחֵלָּת** f. (b. h.; תַּחֵל *Hif.*) *beginning, start, first stage*. Naz. 31^a תַּחֵלָּת הַקֹּדֶשׁ the primary stage of consecration, i. e. the consecrated object itself, opp. סִינָה the secondary consecration, i. e. the exchange. B. Bath. 128^a שְׂתַחֵלְתֶּם וְכִי, v. פְּסִילִית; a. v. fr.—Esp. (sub. לטומאה) *first degree of uncleanness* (v. ראשון). Zab. V, 1 לְדַרְיוֹת... מַטְבַּח makes eatables and liquors unclean in the first degree, opp. שְׂנִייתָ. Yad. III, 1 בְּכֹל תְּרֵיבִים הַיָּדָיִם (touching an unclean object) become unclean in the first degree under all conditions. Tosef. Toh. II, 4. Ib. I, 4 לְקֹדֶשׁ תְּרֵיבִים תְּרֵיבִים is unclean in the first degree with regard to consecrated things (sacrificial meat &c.); a. fr.—Pl. תַּחֵלָּת, תַּחֵלָּת, תַּחֵלָּת. Yad. I. c.; Hull. 33^b; a. fr.—בְּתַחֵלָּת, or תְּרֵיבִים *in the beginning, before, first*. Ber. II, 2 תְּרֵיבִים... עֹל, v. עֹל. Ib. 37^a מִבְּרַךְ עֲלֵיוֹ תְּרֵיבִים וְכִי וְכִי מִבְּרַךְ עֲלֵיוֹ תְּרֵיבִים he must say the benediction over it before and after eating. Ib. וְכִי מִבְּרַךְ עֲלֵיוֹ תְּרֵיבִים before eating he must say &c.; a. fr.—מִתְּרֵיבִים *from the beginning, originally, in olden times*. Pes. 116^a מִתְּרֵיבִים וְכִי our forefathers in olden times were idolaters; a. e.—לְבֵיתָ, לְבֵיתָ *a) in the start, directly*, opp. הֵיבְרָה. Hull. 2^a, v. הֵיבְרָה. Erub. 34^b וְכִי פָּתַח לְבֵיתָ וְכִי פָּתַח he may directly dig out, and take; Bets. IV, 3, v. פָּתַח; a. fr.—*b) at first*. Gen. R. s. 49; a. fr.

תַּחֵלְוָיִם m. pl. (b. h.; תַּחֵלָּה) *diseases*. Y. Sot. III, 19^a בֹּת מֵתַחֵלְוָיִם בֵּיתָ מֵתַחֵלְוָיִם she will die of evil diseases.

תַּחֵלְוִינִי, **תַּחֵלְוִינִי** m. pl. (Pales of תַּחֵלְוִינִי, v. תַּחֵלְוִינִי) = *next w., cress*. Y. Taan. IV, 69^a bot.; Lam. R. to II, 2, v. תַּחֵלְוִינִי. Y. Ab. Zar. II, 40^d; Y. Sabb. XIX, 14^d מִשְׁחֵלְוִינִי וְכִי יִרְאֶה רֹאשׁ וְכִי יִרְאֶה allowed to grind cress on the Sabbath and put it in old wine (a remedy for colic, v. קִילֹס).

תַּחֵלְוִי m. pl. = h. תַּחֵלְוִינִי. B. Mets. 107^a דְּבִי כִתְנָה אֶתְּרֵיבִים וְכִי to take cress that grows among flax is not considered robbery. Sabb. 109^b תַּחֵלְוִי הַיְיָ הַיְיָ (*fem.*) white cress (pepperwort?). Ib. 140^a מְעִלְיָא לְרַחֵם is good to mix with cress; a. fr.

תַּחֵלְוִיפָּא pr. n. m. *Tahlifa*, name of several Amoraim. Y. Ber. I, 2^d bot. (ed. Krot. תַּחֵלְוִיפָּא, corr. acc.). Y. Peah IV, end, 18^e תַּחֵלְוִיפָּא. Keth. 8^a; a. fr.—Y. Taan. II, beg. 65^a (אבא דמיין קסרי T. of Caesarea; (Bab. ib. 15^b קסרי Y. R. Hash. IV, 59^e bot. Y. Sot. V, end, 20^d; (B. Bath. 15^b אבא בר שמואל). Y. Ned. I, 36^d bot.; a. e.—V. Fr. M'bo, p. 130^a sq.

תַּחֵלְוִיפָּא, v. תַּחֵלְוִיפָּא.

תַּחֵלְוִיפָּא, *Pi.* תַּחֵלְוִיפָּא (denom. of תַּחֵלְוִיפָּא) *to mark the limits of, form landmarks*. B. Bath. 56^a, v. תַּחֵלְוִיפָּא II. Pesik. Aniya, p. 137^b מִתְחִילִין לְעֵל... מִתְחִילִין לְעֵל in this world they form landmarks with stones or cistus shrubs, but in the latter days they shall form landmarks with precious stones &c.; Yalk. Is. 339; Midr. Till. to Ps. LXXXVII.

תחם ch., Pa. תחם; Af. תחם same. Targ. O. Deut. XIX, 14 תחם ed. Berl. (ed. Vien. תח, corr. acc.); Y. תחם (not תח). Targ. Ex. XIX, 12; 23; a. e.—Part. תחם; f. תחם; pl. תחם forming borders, cords. Targ. Ex. XXVIII, 14; 22; XXXIX, 15 (h. text מגבלות, מגבלות).

תחמדה f. (תחם) *desirability, delight*. Targ. II Esth. I, 1 תחמה (= גברא דתח = איש חמדות, Dan. X, 11).

תחמדה m. (preced.) *desire, lust*. Targ. Y. I Deut. IX, 22 (h. text תחמה).—Pl. תחמדה, constr. תחמדה. Targ. Y. II ib. תחמה (read: דתח). Targ. Mic. VII, 3 (h. text דתח).

תחמין pr. n. pl. *K'far Tahamin*. Y. Taan. I, end, 64^d; Y. Keth. II, 26^d.

תחנה f. (b. h.; תחנה) *prayer for grace*. Yalk. Deut. 811; Yalk. Sam. 157, v. תחנה. Y. Ber. IV, 8^a תחנה, v. תחנה II; a. e.

תחנונים m., pl. (b. h.; preced.) *prayers, supplications for grace*. Deut. R. s. 2, v. תחנון. Ab. II, 13, v. תחנון. Ab. Zar. 5^a (ref. to Lev. XXVI, 3) תחנון 'ה *im* means prayer (*Oh that*). R. Hash. 17^a; Pes. 118^b (ref. to Ps. CXVI, 1) קול תחנוני ... קול תחנוני when am I beloved before thee? When thou hearest the voice of my supplications. Y. Ber. IV, 7^d bot. תחנה דברייך 'ה and let our words be (words of) supplications before thee, i. e. truly devotional; a. fr.

תחנות ch., pl. תחנות same. Targ. Y. Num. XXXI, 8. Targ. Prov. XVIII, 23; a. e.

תחנה, v. תחנה.

תחפנס (b. h.) pr. n. pl. *Tahpanhes, Tahpenes* in Egypt (Daphnæ in Pelusium). Targ. Is. XXX, 4 (h. text תחנס). Targ. Jer. XLIV, 1; a. e.—Pesik. Vayhi, p. 63^b (תחנס) T. that is Hunpanias (?); Pesik. R. s. 17 תחפנס הופנינס (?).

תחרות, v. תחרות.

תחרות f. (תחרה) *heat, rivalry, contention*. Y. Ber. III, 6^b תחרות בזיפורין וכו' when rivalry (between the families) increased in Sepphoris, they arranged that the families should pass by, and the mourners stand. Tosef. Sabb. XIII (XIV), 4; Y. ib. XVI, 15^c bot. תחרות וכו' the heretical books which cast enmity, and strife, and dissensions between Israel and their father in heaven. Y. Yeb. IV, 5^d top תחרות שבר לאדוין (not תחרות) by strife between brothers (the *yabam* and his brother's spurious son), the brothers (the *yabam's* heirs) profit, v. תחרות. Lev. R. s. 9; Deut. R. s. 5 ולא ... ומה אם העליונים ... if the heavenly creatures that have no jealousy, or hatred, or strife need peace &c. Yalk. Num. 773 שכא תחרות that there be no strife among the tribes; a. fr.

תחרותא ch. same. Targ. Hab. I, 3. Targ. Is. LVIII, 4.

תחש m. (b. h.) *tahash*, an animal the hide of which

was used to cover the Tabernacle. Sabb. 28^b בריה ... ת' the *tahash* of the Mosaic days was a creature of its own kind, and the scholars could not decide whether it belonged to the class of *b'hemah* (domestic animals) or of *hayah* (beasts); Num. R. s. 6³. Yeb. 102^b; a. e.—Pl. תחשים. Sabb. 28^a ערוור ת' skins of *tahash*. Y. ib. II, 4^d bot.; Koh. R. to I, 9, v. אלטינון, a. אלטינון.

תחשוך (imperat. Pa. of a verb תחשך, with suffix ון—; Tafel of תחשך) *silence them*. Gen. R. s. 57, end; Yalk. ib. 102, end; v. תחשוך.

תחת (b. h.; תחת) *under, beneath, in place of, instead of*. Peah VII, 3 ת' תחת וכו' he who places a basket under a vine when cutting grapes, robs the poor. Tosef. Dem. VI, 4 תחתיי in my place, v. תחתיי. Gen. R. s. 18 תחת מ' תחת from under a carob tree; a. v. fr.

תחתא ch. same; 'ה *downward*. Targ. O. Deut. XXVIII, 13; 43.—Pes. 74^b 'ה with the mouth (open side) downward.—V. תחתא.

תחתא m. (preced.) *nethermost, lower*. Targ. Josh. XV, 19; Targ. Jud. I, 15.—Fem. תחתא. Targ. Prov. XV, 24 (ed. Wil. תחתא).

תחתון m. (b. h.) same. Snh. VIII, 1 וכן תחתון, v. תחתון.—Pl. תחתונים. Gen. R. s. 4 וכו' ושמי וכו' the lower heavens and the higher heavens of heavens. Ib. תחתון וכו' the upper waters exceed the lower by &c.; a. fr.—Esp. תחתון the lower creatures, *earthly things*, opp. to העליונים the heavenly things. Ib. s. 8 תחתון אורח תחתון I will create him (man) so that he should partake of the nature of the heavenly and of the earthly creatures; Lev. R. s. 9, v. תחתון. Tanh. Huck. 8 תחתון וכו' the heavenly and the earthly creatures are of thy creation, and thou referrest to the authority of a human being?; a. fr.—Fem. תחתונה. Tosef. B. Bath. III, 2; Y. ib. XIV, 14^c bot. v. תחתונה; a. e.—על תחתון. Sabb. 82^a שנינו תחתון, v. תחתון; a. e.

תחתונות f. pl. (preced.) *abdominal troubles, piles &c.* Ned. 22^a. Keth. 10^b. Sabb. 81^a; Ber. 55^a; a. fr.

תחתים m., pl. (b. h.; preced.) *lowest compartments*. Gen. R. s. 31 (ref. to Gen. VI, 16) תחתים תחתים the nether rooms were for dung; Snh. 108^b; a. e.—V. תחתים.

תחמים m. pl. (?) (preced. wds.) *tahtim*, name of an affection of the abdomen brought on by sorcery. Ber. 62^a, v. תחמים.

תחתית f. (b. h.; preced. wds.) *bottom, foot; the frame in which an anvil is set*. Kel. XVII, 17 תחתית של הצורפין the base of the goldsmiths' anvil; Kel. XVII, 17 תחתית של הצורפין the blacksmiths'; Tosef. ib. B. Mets. VII, 10 תחתית. Num. R. s. 18⁴ תחתית בשאול and they were swallowed up in the nethermost of the nether world.

תהיה, v. תהיה.
[ק] = תהיה (v. תהיה), thou shalt be, be thou. Y. Sot. VII, end, 22a [read:] ...

תהיה, m. (תהיה) desire, appetite; 'לה to satisfy the appetite. Hull. 84a (ref. to Deut. XIV, 26, חמור) ...

תהיה, v. תהיה.
תהיה, f. root of crowfoot (Ranunculus), used as spice, but considered poisonous for beasts. T'bul Yom I, 5 ...

תהיה, v. תהיה.
תהיה, m. (variously perverted) (θεατρον) theater, show, spectacle. Gen. R. s. 87 ...

and synagogues, and hast not given me my share in the theatres and circuses; a. fr.

תהיה, v. תהיה II.
תהיה, v. תהיה.
תהיה, Pa. תהיה; Af. תהיה, v. תהיה.
תהיה, Targ. Koh. IV, 12 some ed., v. תהיה.
תהיה, v. תהיה. [Koh. R. to I, 7 תהיה, v. תהיה.]

תהיה, m. (תהיה) breaking, shattering. Targ. Is. XXX, 14. Targ. II Sam. V, 20; Targ. I Chr. XIV, 11.
תהיה, f. = h. תהיה, chest, box; ark. Targ. Ex. II, 3; 5 (O. ed. Berl. תהיה) Targ. Gen. VI, 14; 16; a. e.—

תהיה, v. תהיה.
תהיה, v. תהיה.
תהיה, v. תהיה.

תהיה, v. תהיה.
תהיה, v. תהיה.

תהיה, v. תהיה.
תהיה, v. תהיה.

תהיה, v. תהיה.
תהיה, v. תהיה.

תהיה, v. תהיה.
תהיה, v. תהיה.

תהיה, m. (b. h.; תהיה) 1) mark; 2) the letter Tav. Sabb. 55a (ref. to Ez. IX, 4) ...

תהיה, m., תהיה, f. (תהיה) 1) vomit. Targ. Prov. XXVI, 11 תהיה (Ms. תהיה).— 2) return. Targ. Job XXIV, 23 (ed. Lag. תהיה).— Esp. = h. תהיה return to God, repentance. Targ. Jer. XXXIII, 6 (ed. Wil. תהיה). Targ. Cant. V, 5; a. fr.—Taan. 23b ...

'ה here is the man, and here is his answer (such an ingenious answer only such a man can give); 'ה I see the man, but I do not see the answer (his argument does not convince me). Ab. Zar. 68^a קא מוהיב חגא . . . ת' Hagga knows not what the Rabbis say, and dares to argue? Ber. 10^b 'ה this is an argument against Rab Hīada; it is an argument (R. H. stands refuted). Ib. 21^a 'ה this is a final refutation; a. v. fr. — Pl. תירדוטוס. Targ. Job XXI, 34 Ms. (ed. sing.).—4) pl. as ab. going to and fro, waywardness. Targ. Jer. V, 6 (ed. Wil. תירד). Ib. XIV, 7 תירדוטוס (not תירדוטוס); a. e.

תירדוטוס, v. תירדוטוס.

תירדוטוס m. = תאום, twins, two grown together. Succ. 36^a.

תירדוטוס ch. same, twin.—Pl. תירדוטוס. Targ. Gen. XXV, 24. Ib. XXXVIII, 27. Targ. Cant. IV, 2. Ib. 5.—Fem. תירדוטוס twin sister. Targ. Y. Gen. IV, 2 (ed. Vien. תירדוטוס).

תירדוטוס f. (preced.) 1) [twins,] the central leaf of the palm branch, which is a junction of two. Succ. 32^a נחלקה 'ה (Ms. M. 2 תירדוטוס) if the central leaf is split; B. Kam. 96^a; a. e.—2) twin-sister, match. Pesik. R. s. 15 (ref. to תירדוטוס, Cant. V, 2) 'ה תירדוטוס לא אני גדול וכ' I am not greater than she, nor is she greater than I; (Cant. R. to l. c. תירדוטוס כביכול.—Transf. a broken thread joined by twisting, thick thread. Y. Sabb. VII, 10^c ערב שבה אפי' ערב שבה לא היה בו קשר ולא תירדוטוס there was neither a knot nor a twist.—3) molar tooth, v. תאום.

תירדוטוס, v. תירדוטוס.

תירדוטוס, Targ. Prov. XXII, 3 ed. Lag., v. תירדוטוס I.

תירדוטוס m. (תירדוטוס, transp. of תירדוטוס; cmp. תירדוטוס, Job XLI, 21, = תירדוטוס) crushing; 'ה crushed, loose earth. Ohol. XVIII, 8 ועפר תירדוטוס (Mish. ed. ועפר תירדוטוס, corr. acc., or ועפר תירדוטוס; Maim. comment. ed. Dehr. ועפר תירדוטוס). Tosef. ib. XVI, 5 רושם ואין . . . רושם רישם (תירדוטוס). Tosef. ib. XVI, 5 רישם ואין . . . רישם רישם (תירדוטוס). ed. Zuck. (Var. תירדוטוס) virgin soil is that in which there is no imprint, and the earth of which is not 'afar tihuah; Nidd. 8^b, v. תירדוטוס. Bets. 8^a top עפר תירדוטוס (Tosaf. תירדוטוס). Sabb. 39^a. Ber. 40^a (Ms. F. תירדוטוס, v. supra). Y. B. Bath. II, beg. 13^b וכ' תירדוטוס because they (the rocks or boulders near a wall) make the ground around them loose, and affect the earth of the wall; Bab. ib. 19^b ומעלין עפר תירדוטוס they (the roots of trees near a wall) undermine the ground, and generate loose earth; a. e.

תירדוטוס m. (θῆτα) the Greek letter θ (Tau), which in voting stood for θάνατος (death). Lam. R. to II, 1, v. תירדוטוס.

תירדוטוס, v. תירדוטוס.

תירדוטוס, only in תירדוטוס = תירדוטוס, v. תירדוטוס.

תירדוטוס, v. תירדוטוס.

תירדוטוס, v. תירדוטוס.

תירדוטוס, v. תירדוטוס.

תירדוטוס m. (תירדוטוס) spy, scout, guide. B. Kam. 116^b ואם תירדוטוס if the caravan hired a scout to go before it; Tosef. B. Mets. VII, 13; Y. ib. VI, end, 11^a. Y. Yoma I, 38^b, a. e. תירדוטוס, v. תירדוטוס I; a. fr. — Pl. תירדוטוס. Yalk. Cant. 983 (play on תירדוטוס, Cant. I, 10) שני תירדוטוס נעשו ת' (read: שתי תירדוטוס) two laws (the written and the oral) became good guides for Israel.

תירדוטוס ch. same. Targ. Job XXIX, 15 Var. (Ms. קול ת' שב וכ' Cant. R. to II, 12 (play on תירדוטוס ib.) the voice of a good guide has been heard . . . , that is, Moses and Aaron.

***תירדוטוס** m. = תירדוטוס, ox-driver, plougher. B. Bath. 54^b he gets possession of the whole field, when he digs כראשית 'ה (Ms. M. תירדוטוס; Ms. H. תירדוטוס; Ms. R. תירדוטוס, v. Rabb. D. S. a. l. note) as far as the plougher goes with his oxen and turns around, i. e. when he digs the distance of an ordinary bed in the field; (Rashb. תירדוטוס כראשית 'ה when a yoke of oxen goes over the entire length (or breadth) of the field and turns back, i. e. two beds all along the field).

תירדוטוס, v. תירדוטוס.

תירדוטוס, v. תירדוטוס, a. תירדוטוס.

תירדוטוס f. (b. h.; תירדוטוס) inner, central, middle. Y. Ber. I, 2^d; Lam. R. to II, 19. Ber. 3^b (ref. to Jud. VII, 19) אין 'ה you cannot say middle watch, unless there is one before and one after (which proves that the night is divided into three watches); Yalk. Jud. 63.—Pl. תירדוטוס. Ib. תירדוטוס תירדוטוס תירדוטוס תירדוטוס means here the middle of the middle watches, i. e. the end of the second and the beginning of the third of the four watches; v. תירדוטוס; Ber. l. c. אחו מן תירדוטוס שבת (corr. acc.).

תירדוטוס, v. תירדוטוס.

תירדוטוס, v. תירדוטוס.

תירדוטוס, v. תירדוטוס.

תירדוטוס, v. תירדוטוס.

תירדוטוס, v. תירדוטוס.

תירדוטוס, v. תירדוטוס.

תירדוטוס, v. תירדוטוס.

תירדוטוס, v. תירדוטוס.

תירדוטוס, v. תירדוטוס.

תירדוטוס, v. sub תירדוטוס.

תירדוטוס.

תימא pr. n. m. *Tima*, an Amora. Y. Snh. IV, 22^b ב' בר פפירס.

תימא m. *tema*, name of a bird. Hull. 141^b תימא (Ms. M. תימא; Mus. תימא; Ar. תימא).

תימא, תימא, תימא m. (תמא) 1) *astonishment*. Targ. Jer. V, 30 (ed. Wil. תימא; h. text שמא). Targ. Ez. XXXII, 10 (ed. Wil. תימא; a. fr.—Midr. Till. to Ps. VI, beg. (in Hebr. dict.) ו' היא על הקב"ה ו' (ed. Bub. תמא תמא) it is astonishing of God, that he &c.—[In Talmudic commentaries ותימא introduces an objection.]—2) *wonder, miracle, sign*. Targ. Ps. LXXI, 7 (ed. Wil. תמא, h. text מופת). Targ. Y. Ex. VII, 9. Targ. Y. Deut. XIII, 2 sq.; a. fr.—Pl. תימא, תימא, תימא. Ib. IV, 34 (not תימא). Targ. Y. Iib. XXXIV, 11. Targ. Ps. CV, 27; a. fr.—3) *desolation, poverty*. Targ. II Esth. X, 1 תמא ed. Lag. (ed. Vien. תמא, תמא; Ar. תמא), v. Meg. 11^a, quot. s. v. רש; [Ar., misled by the Hebrew text: *tribute*].—[Ib. IX, 24 תמא ארמא ת' Ar., mistake for רמא, with omission of גלחא.]

תימאון v. תמאון.

תימאון* m. *one who has no eye-brows*. Tosef. Bekh. V, 9 ed. Zuck. (Var. תימאון; Bekh. 44^a תימאון שרמו זיפין (read: תימאון שרמו זיפין) t. is one whose eye-brows are gone; ib. תימאון (Rashi תימאון, Ar. תימאון).

תימאון m. (b. h. תמאון; תמאון) *rising column*. Yoma 28^b, v. פצצ, a. תמאון.

תימאון c. (omp. תמאון Ps. LXXVII, 5) *eye-lid, eye-lash*. Sabb. 77^b דמירדלי לעיל ... מ"ט היא ת' (ed. תימאון) why is the eye-lid of the chicken bent upwards?—Pl. תימאון, constr. תימאון. Targ. Ps. XI, 4 Ms. (ed. Wil. תימאון; ed. Lag. Job III, 8. Ib. XLI, 10 Ms. (ed. Wil. תימאון). Ib. X, 22 *eye-lids of the morning*; h. text עפורה). Targ. Prov. IV, 25 Ms. (ed. Wil. תימאון; ed. Lag. תימאון); a. e.

תימאון f. same.—Pl. תימאון. Targ. Ps. LXXVII, 5 ed. Wil. (ed. Lag. a. oth. תימאון, תימאון).

תימאון f. (תמאון), sub. נברא, *bark softened by beating and stripping*. Hull. 51^b לא דיישינן ב' (Ms. R. 3 a. Ar. תימאון; Ms. R. 2 תימאון, v. Rabb. D. S. a. l. note 50) if the animal fell upon soft bark, we do not apprehend internal injury; v. תימאון.

תימאונים, תימאונים Y. Ab. Zar. II, 40^d, read תימאונים.

תימאון v. תימאון.

תימאון v. תימאון.

תימאון v. תימאון.

תימאון v. תימאון.

תימאון v. תימאון.

תימאון pl. תימאון, תימאון v. תימאון.

תימאון m. (תימאון) *child, boy*. Sabb. 151^b, a. e. ת' a child not quite a day old. Sot. 47^a; Snh. 107^b desire, child, and woman should be repelled with the left, and drawn near with the right hand. Yoma 82^a ב' ב' at thirteen we order full fast by Biblical law: this refers to a boy; a. fr.—Pl. תימאון. Ib. VIII, 4, v. לנה II. Sabb. 119^b, a. fr. ת' school children; a. v. fr.—Fem. תימאון. Yoma 82^a ב' ב' at twelve we order full fast ...: this refers to a girl (v. supra). Nidd. X, 1; a. fr.

תימאון v. תימאון, תימאון ch.

תימאון, תימאון, תימאון, תימאון f. (תמאון) *sigh, groan*. Targ. Ps. XXXI, 11 תימאון ed. Lag. (ed. Wil. תימאון). Ib. XXXVIII, 10 תימאון (ed. Wil. תימאון). Targ. Is. XXXV, 10 (ed. Wil. תימאון, pl.); a. fr.

תימאון, תימאון, תימאון, תימאון v. sub תימאון.

תימאון v. תימאון.

תימאון, תימאון, תימאון, תימאון v. sub תימאון.

תימאון, Ex. R. s. 47, וכ' למהך שהיה איהב לך, perhaps to be read: למהך (v. תימאון) a king that loved his commissary. He said to him, measure unto thyself golden Denars.

תימאון v. תימאון.

תימאון m. (תעב) *abomination, rejection*. Yalk. Am. 545 that they might know how much they were abominated; (Lev. R. s. 5 גורם תעב).

תימאון m. (תפח) *fainting, decay; disappointment*.—ת' ת' (Chald. ת' ת' let fainting come upon ..., let despair come upon ...! R. Hash. 31^a Ms. M. (ed. תעמן) the Shechinah delayed six months in the desert for Israel's sake, perhaps they would return in repentance; when they did not return, the Shechinah said, let despair come upon them &c. (ref. to Job XI, 20 תפח נפש...). Keth. 105^b ת' ת' oh, the despair that waits for those who take bribes! Y. Maas. Sh. IV, 55^b bot. [read:] ת' ת' woe to that man! Num. R. s. 7⁴ (to a plant) ת' ת' woe to thee! last night thou wast looking well &c., v. ת' Ex. R. s. 3¹² ת' ת' Oh, the decay of her bones, woe to her!; a. fr.

תימאון v. תימאון.

תימאון m. (תימאון) *casing, sheath*. Kel. XVI, 8 תימאון whatever is intended for a casing, contrad. to תימאון. Sabb. XVI, 1 תימאון ת' ת' a book chest; תימאון ת' ת' a box or bag in which the T'fillin are kept; a. fr.

תימאון ch. same. Targ. Job XX, 25 תימאון (Ms. תימאון, corr. acc.). Targ. Y. Num. XXXI, 8 (ed. Vien. תימאון, corr. acc.). Targ. Lam. III, 13 (*quiver*).

תִּיקָא (תִּיקָא) m. (contraction of תִּיקָא, תִּיקָא, תִּיקָא) railing, gallery. Targ. O. Deut. XXII, 8 (Y. תִּיקָא גִּיפּוּפִין; h. text מעקה).

תִּיקָא = תִּיקָא, v. תִּיקָא ch.

תִּיקָא m. pl. (קָא, apocope of קָא; cmp. Arab. wakay) 1) door posts (cmp. Syr. קִימָא P. Sm. 3533). Targ. Y. Deut. VI, 9 (ed. Vien. תִּיקָא; XI, 20; Targ. Cant. VIII, 3 (ed. Vien. תִּיקָא, corr. acc.).

תִּיקָא, Y. Dem. III, beg. 23^b כְּדִי תִּיקָוּ לִי כְּדִי תִּיקָוּ, read: תִּיקָוּ, v. תִּיקָוּ.

תִּיקָא, תִּיקָא, v. תִּיקָא.

תִּיקָא m. (תִּיקָא) 1) preparation, esp. making fruits available by separating the tithes, the priest's share &c. Y. Dem. III, beg. 23^b כְּדִי תִּיקָוּ לִי כְּדִי תִּיקָוּ we give a quantity large enough for him to separate the tithe, i. e. we give him a larger quantity, so that after deducting the gifts he should have as much as is due to him; a. e.—2) establishment, institution; amendment, making right. Gitt. IV, 2, a. fr. הֵטִיל מִפְּנֵי דְּהִיבּוּ for the sake of the social order. Succ. V, 2 גְּדוּלָּהּ וּמִתְקַטְּנִין שָׁם דְּרַבִּי גְּדוּלָּהּ and they introduced a great improvement there; ib. גְּדוּלָּהּ מַאי דְּרַבִּי גְּדוּלָּהּ what was that great improvement? ... The woman's compartment was open, and they put a railing around it &c. Tosef. Naz. V, 2 הִדְבִּיר וְכִי דְּרַבִּי הִדְבִּיר the way to set the thing right, the proper way is &c.; Y. ib. II, end, 52^b תִּיקָא עַל שֶׁמֶלַח שֶׁלֹּא ... כְּתִיקָוּתָא בְּאֵי פְּסִיק שֶׁלֹּא ... כְּתִיקָוּתָא בְּאֵי פְּסִיק because I did not separate one Hallah in Palestine as was proper; Cant. R. to I, 6 כְּתִיקָוּתָא; ib. כְּתִיקָוּתָא ... כְּתִיקָוּתָא because I did not keep one Holy Day in Palestine as I ought to have &c. Pesik. R. s. 28 כְּתִיקָוּתָא ... כְּתִיקָוּתָא my children do not observe the festivals according to their institution, as they were commanded &c. Meg. 2^a כְּתִיקָוּתָא בִּזְמַן שְׁחַשְׁבִּין כְּתִיקָוּתָא when the seasons of the year were as they ought to be (when the calendar was regulated by the court), and Israel dwelt in their land; a. fr.—the emendations of Biblical phrases introduced by the Sof'rim (v. כְּתִיקָוּתָא) to obviate apparently irreverent expressions. Tanh. B'shall. 16 [where the text is largely interpolated]. Gen. R. s. 49 (ref. to Gen. XVIII, 22) כִּי הָיָה זֶה שֶׁחֲשַׁכְנָה וְכִי הָיָה זֶה שֶׁחֲשַׁכְנָה for, 'and the Lord stood yet before Abraham', for the Shechinah waited for Abraham; Midr. Till. to Ps. XVIII; (Lev. R. s. 11 כְּתִיקָוּתָא); a. fr.—[A list of these emendations is to be found in Tanh. l. c.; Sifre Num. 84; Mekh. B'shall., Shir., s. 6; Yalk. Ex. 247; v. esp. Frensdorff, Ochlah W'ochlah, p. 113.]

תִּיקָא ch. same, preparation, order, arrangement; equipment, adornment. Targ. O. Ex. XXVIII, 8 (h. text אֲפָרָדָּה). Targ. Is. XXX, 22. Targ. Ex. XXXIII, 6 תִּיקָא (h. text עֲדִי). Targ. Jer. II, 32. Targ. II Chr. XXIV, 13

(h. text מִחֲכַנְתָּ). Targ. Ps. IX, 5 Ms. (ed. פִּירְעֵנוּרָא; h. text מִשְׁפַּט; a. fr.—P. תִּיקָוּתָא. Targ. Jer. IV, 30. Targ. Deut. XXII, 5; a. e.

תִּיקָא, v. תִּיקָא.

תִּיקָא, v. תִּיקָא.

תִּיקָא, v. תִּיקָא.

תִּיקָא, v. תִּיקָא.

תִּיקָא, v. תִּיקָא.

תִּיקָא, v. תִּיקָא.

תִּיקָא m. (תִּיקָא II) wakefulness. Meg. 18^b, a. e., v. תִּיקָא.

תִּיקָא, Tosef. Bets. IV, 10 אַבְל מִחֲדוּדִין אַחַד הַכְּלִים בְּהַ' ed. Zuck., a corrupt and misplaced dittography of מִדִּיחִין and אַחַד הַכְּלִים בְּנִתְּרִין.

תִּיקָא, Midr. Till. to Ps. LXXV 'כִּים דְּרַבִּי, read with ed. Bub. תִּיקָא = תִּיקָא Tiberian glass cup (v. Nidd. 21^a).

תִּיקָא, v. תִּיקָא.

תִּיקָא, v. תִּיקָא.

תִּיקָא m. pl. (תִּיקָא) being sent away, divorce. Targ. Lam. I, 1. Targ. Y. Deut. XXIV, 1; 3.—Gitt. IX, 3, v. תִּיקָא. Ib. 85^b וְכִי דְּרַבִּי וְכִי דְּרַבִּי and he must prolong the Vav in tirukhin ..., lest it be read &c., v. תִּיקָא.

תִּיקָא, v. תִּיקָא.

תִּיקָא m. pl. (תִּיקָא) door with its posts, frames &c. Targ. Ez. XXVII, 6.

תִּיקָא m. (תִּיקָא) rebellion. Sabb. 32^a, v. תִּיקָא; Yalk. Gen. 31 (not תִּיקָא).

תִּיקָא m. (תִּיקָא) straightness, uprightness. Targ. Ps. XCVI, 10. Ib. CXI, 8.

תִּיקָא, v. תִּיקָא.

תִּיקָא m. (b. h.; יֵשׁ Ges.; cmp., however, תִּיקָא juice, must, wine. Tosef. Ned. IV, 3 וּמוֹתֵי בֵּינֵי דְּרַבִּי ... וּמוֹתֵי בֵּינֵי דְּרַבִּי he that vows abstinence from tirosh is forbidden all kinds of sweet juice, but is permitted (fermented) wine; Y. ib. VII, 40^b bot. תִּיקָא ... תִּיקָא קִרְחָא אִתּוֹ דְּרַבִּי הִיא תִּיקָא this is according to him who says, that in vows we follow the ordinary usage, but according to him who says that we must be guided by Biblical usage, the Bible calls it (wine) tirosh; 'thy tirosh' (Deut. XI, 14) means wine; (quot. from) Sifre Deut. 42. Ib. תִּיקָא בְּלָא תִּיקָא (read 'תִּיקָא' thy wine', that means in abundance. Pesik. Asser, p. 100^a (ref. to Deut. XIV, 22, a. Hos. II, 11) אִם תִּיקָא, if you do good, it is thy must, if not, it is my must; Yalk. Deut. 897; a. e.

תִּירְחָא, Y. Ter. X, 47^b דְּחִינְתָּהּ דְּרַבִּי (ed. Krot. תִּירְחָא, v. תִּירְחָא).

תירמא, v. תירמא.

תירמיק, v. תירמיק.

תירמיק, תירמיק, תירמיק f. (θεριακή, theriaca) theriak, a certain compound believed to be an antidote against poisonous bites; in general a remedy, medicine. Sabb. 109^b (v. Rabb. D. S. a. l. note 1), v. תירמיק. Ned. 41^b (Ar. קא...) as wholesome as theriac for the body. Ib. לא רמא ולא תירמיקה I want neither it (the fever) nor its alleged good effect. Cant. R. to IV, 5 [read:] שלהו הרופאים והביאו מדמיהן ועשו אוהן תירמיקה (to Alexandria) and got some of their blood (of menstruation) and made a theriak of it, and with it they healed &c.—[Ab. Zar. II, 4 ותירמיקי Y. ed., v. תירמיקי.]

תירמיקא, v. תירמיקא.

תירמיק, Y. Hag. II, 77^d זהב ת' read: סירמיקי זהב = סירמיקין, v. סירמיקין של זהב

תירמיקא, v. תירמיקא.

תירמיק, תירמיק m. (b. h.) he-goat; wether. Hull. 79^b, sq.; a. e.—Pl. תירמיקים, תירמיקים. Y. Shh. I, 19^a top 'תירמיקי v. תירמיקי; Ber. 63^a; Y. Ned. VI, 40^a. Gen. R. s. 42, a. e. 'תירמיקי v. תירמיקי; a. fr.—Fem. תירמיקה she-goat. Hull. 1. c.; a. e.

תירמיק, תירמיק ch. same. Targ. Prov. XXX, 31.—Y. B. Bath. III, beg. 13^d (expl. משכוכית ת' the big wether (leader of the flock).—Pl. תירמיקה, תירמיקה. Targ. O. Gen. XXX, 35. Ib. XXXII, 15.

תירמיק m. (תשע) 1) nine-tenths; 2) one-ninth. Y. Dem. VII, 26^c top וכו' של ת' he takes twice nine-tenths (of ten), and one-ninth of nine-tenths, which makes ten for the first tithe, and nine for the second. But why not say 'nineteen'? Said R. Z., 'the words of the wise and their riddles'. Ib. [read:] הרופאים שלהו הרופאים והביאו מדמיהן ועשו אוהן תירמיקה... נושג על כל האינה והאינה שני תירמיקין וכו' של ת' he who wishes to bring into his house one hundred figs available for use, must count for each fig (an addition of) two-ninths and one-ninth of one-ninth, which makes (an addition of) twenty-three figs and four-ninths of a fig (23, and 4/9 as nearest to 23 4/9).—Pl. תירמיקין. Ib. Y. Erub. II, 20^b צא מהן ארבעה ת' נשתהיר שם תשעת עשר תלתהוין (not תלתהוין) deduct therefrom (from 6 2/3) four-ninths for the four sides, and there remain nineteen thirds less one-ninth (= 6 2/3).

תירמיק, v. תירמיק ch.

תירמיקא m. (= תירמיק; comp. תירמיקה, תירמיקה; comp. תירמיקה) bridge (Assyr. titurru). B. Bath. 21^a ת' ואי איכא ת' אם ישנה ת' if there is a bridge, we may let the children cross the river (to attend school on the other side), but if there is only a cross-board (ת' I) &c. Ned. 41^a משה ת' when he came to a bridge, the animal shied.—

Trnsf. תירמיק ת' the skin drawn over the capsule of the T'fillin of the arm after the inscriptions have been put in, bottom of the capsule with a hollow rim (מעברתא) Men. 35^a.

תירמיק m. (תכך) twisted cord, ring.—Pl. תירמיקים. Y. Meg. II, 73^a bot. ת' וכו' ... אם תפר בה שנים if he joined the sheets of the M'gillah by means of two or three rings, it is fit for use.

תירמיק, תירמיק ch. same, ring, chain. Targ. Koh. IV, 12 כר' (not כרמבא) like a chain plaited of cords, each consisting of three threads (h. text המשלש).—Pl. תירמיקים, תירמיקים, תירמיקים. Targ. O. Ex. XXVIII, 14; XXXIX, 15. Targ. II Chr. III, 16; a. e.—Y. Sabb. VI, beg. 7^d מהו מיעק' ת' how about going out (on the Sabbath) with those cord chains (as a belt)? Bab. ib. 57^a, v. תירמיקא. B. Kam. 119^b מהו אריג ת' 'woven' means here twists.

תירמיק (I), v. תירמיקא.

תירמיק II m. (v. preced. art.; cmp. Assyr. tukku shield, a. Lat. scutum a. scutella) salver, tray (of twisted osiers). Ber. 42^a after the tray before them was removed. Ib. אתן אהו דרוש וכו' we count on the tray of the Resh G'lutha (who sends us portions of what is placed before him). B. Mets. 86^a קמיהו ת' קמיהו they placed a tray before him (with food and drink). Pes. 110^b תרי ת' two cups before the tray is brought in, and one during the meal. Yeb. 63^b, v. קישש; a. fr.

תירמיק f. (תבס) washing (clothes). Ex. R. s. 23 אין ת' cannot be washed; Cant. R. to I, 5, a. Yalk. ib. 982 (corr. acc.). Cant. R. to IV, 11; Pesik. B'shall, p. 92^a, a. e. but did they (their garments in the desert) not need washing? M. Kat. 15^a, a. e. אבל ת' a mourner is forbidden to wash his clothes. Hull. 31^b ת' washing the first time (Lev. XIII, 54), ת' washing a second time (ib. 58); a. fr.

תירמיק m. h., v. next w.

תירמיק, תירמיק m. (תכר; cmp. תירמיק) [basket,] the body of an animal stuffed with its loose pieces (head, legs, entrails) and roasted. Targ. I Sam. XXV, 18 (h. text תירמיק; Rashi to Pes. 74^a quotes תירמיק).—Pes. 74^a ישמעאל ת' קוריהו תירמיק Ms. O. (ed. הו'ך הו'ך, v. הו'ך I) R. Yishmael called it (the prepared Passover sacrifice) a takhbar (basket); R. T. called it, a kid with a helmet (v. תירמיק I); Y. ib. VII, beg. 34^a [read:] תירמיק ת' ישמעאל ר' תירמיק הו'ך ובר דברי ר"א ר"ע [read:] תירמיק; אמר מקולס הו'ך ובר דברי ר"א ר"ע אמר וכו' Yalk. Ex. 197 (corr. acc.).—[הו'ך הו'ך, הו'ך ובר, הו'ך הו'ך] arisen from a phonetic etymology of תירמיק, as if meaning inside (and) outside.]

תירמיק to be bereft, v. תירמיק.

תירמיק, v. תירמיק.

תירמיקא, v. תירמיקא.

תְּכִיל v. תְּכִיל. **תְּכִיל** m. (תְּכִיל) 1) *trust, confidence*. Targ. Ps. XVI, 9 ברוך Ar. (ed. לרודמן).—2) part. of תְּכִיל.

תְּכִילָה v. תְּכִילָה. **תְּכִילָה** m. (תְּכִילָה) [*seizing, overpowering,*] בתְּכִילָה שְׁלוֹ ברוך *suddenly, unawares*. Targ. O. Num. VI, 9 ברוך (ed. Vien. בתְּכִילָה; Y. בתְּכִילָה; h. text פְּרָאָה). Targ. Job I, 15. Targ. Is. XXX, 13. Targ. Y. II Deut. IV, 42; a. e.

תְּכִילָה f. (תְּכִילָה) [*junction, fastening,*] 1) *stitch or knot*. Kil. IX, 10 אוחזת ה' הרוכקת if one fastens two pieces together with only one stitch; Men. 39^a; Sabb. 54^a; a. fr.—2) *immediate sequence*.—Pl. תְּכִילָה. Y. Ber. I, 2^d bot. 'הן תְּכִילָה וְהן תְּכִילָה three actions require immediateness; putting on of hands must be immediately followed by slaughtering &c.; Bab. ib. 42^a; Deut. R. s. 2¹⁰; Yalk. Gen. 130 תְּכִילָה; a. e.; v. תְּכִילָה.

תְּכִילָה I m. (v. תְּכִילָה) [*to press between,*] 1) *to squeeze, press;* (h. עֲנֵשׂ) *to annoy; to fine*. Targ. Prov. XVII, 26 לְמִתְּכִילָה.—2) *to twist, twine;* v. תְּכִילָה, תְּכִילָה. *Ithpoli* *to be pressed, come to grief*. Ib. XXII, 3 Levita (ed. Wil. וְחֹסְרֵי אִינוּן; ed. Lag. תְּכִילָה אִינוּן(?); h. text נִעֲנְשׂוּ).

תְּכִילָה II m. (preced.) *t'khakh*, a worm in silk. Sabb. 90^a ה' דְּשִׁירָא תְּכִילָה the worm in silk is called *t'khakh*.

תְּכִילָה m. (b. h.; preced. wds.); pl. תְּכִילָה *middle, mean;* 'ה' אִישׁ *a man of medium wealth, of some means*. Lev. R. s. 34 (ref. to Ps. XXIX, 13) וְהוּא רֵשׁ בְּחַוְרָה וְאִישׁ 'poor' means poor of knowledge, and the 'man of means', that is he who has learned one or two orders (of the Mishnah); וְהוּא עֵמֶד רֵשׁ עִם אִישׁ 'the ignorant comes to the scholarly man, saying, teach me &c.; רֵשׁ 'poor' means poor of possessions, and 'the man of means', that is he who works with success; וְהוּא עֵמֶד רֵשׁ עִם אִישׁ 'the poor man comes to the successful man &c.; Yalk. ib. 665 אִישׁ הַחֹסֶה הוּא הַיְשָׁר בִּיגוּנֵי מִן הַנְּכֹסִים (v. Tem. 16^a; Ex. R. s. 31¹⁴).

תְּכִילָה (v. תְּכִילָה) [*to be whole,*] *to confide, be confident*. Targ. Ps. IX, 11 וְיִתְכִילֵנוּ Ms. a. Ar. (ed. וְיִתְכִילֵנוּ, corr. acc.; h. text וְיִתְכִילֵנוּ). Targ. Prov. XIV, 32 תְּכִילָה (ed. Wil. תְּכִילָה; h. text חֹסֶה). Ib. XXVIII, 26 תְּכִילָה Ms. (ed. תְּכִילָה; ed. Wil. תְּכִילָה; h. text בָּשָׂה). Ib. XXXI, 11; a. e.—Y. Keth. VI, 30^d תְּכִילָה (דְּמִיטְרִיא) let one trust that the Lord of the festive season lives, i. e. let the managers of the charities advance or borrow the money, trusting that the charity fund will be replenished at the festive season.

תְּכִילָה, **תְּכִילָה**, **תְּכִילָה** 1) = h. שָׁכַל, *to be bereft, childless*. Targ. O. Gen. XLIII, 14 תְּכִילָה הַכֹּלֵיחַ ed. Berl. (ed. Vien. תְּכִילָה; Y. II תְּכִילָה). Targ. O. ib. XXVII, 45 תְּכִילָה ed. Berl. (ed. Vien. תְּכִילָה). Targ. I Sam. XV, 33. Targ. II Sam. XVII, 8 תְּכִילָה ed. Vien. I (ed. Wil. תְּכִילָה; h. text שָׁכַל).

Targ. Is. XLIX, 21; a. fr.—2) = h. שָׁכַל *to finish, consume, bereave*. Targ. Ps. XXXV, 12 לְמִתְכִילָה נִפְשִׁי Ms. (ed. לְמִתְכִילָה). Targ. Y. II Gen. XLII, 36 תְּכִילָה ed. Vien. (oth. ed. תְּכִילָה Pa.).

תְּכִילָה *to consume, make childless*. Targ. Y. II Deut. XXXII, 22 תְּכִילָה (ed. Vien. תְּכִילָה; h. text אֲכַל). Targ. Jer. XV, 7. Ib. I, 9; a. e.

תְּכִילָה 1) same. Targ. I Sam. XV, 33 תְּכִילָה (not 'ה'). Targ. Y. Deut. XXXII, 32 (ed. Vien. Pa.; h. text תְּכִילָה); a. e.—Part. pass. תְּכִילָה. Targ. Hos. XIII, 8; a. e.—2) *to give premature birth, cast before the time*. Targ. O. Gen. XXXI, 38 (Y. תְּכִילָה). Targ. Cant. IV, 2. Targ. Mal. III, 11; a. e.

תְּכִילָה *to be bereft, made childless*. Targ. Gen. XLIII, 14, v. supra. Targ. Y. ib. XXVII, 45; a. e.

תְּכִילָה m., **תְּכִילָה**, **תְּכִילָה** c. (preced.) *bereft, childless*. Targ. II Sam. XVII, 8, v. preced. Targ. O. ed. Berl. Ex. XXIII, 26 (ed. Vien. a. oth. תְּכִילָה; Y. ed. Vien. תְּכִילָה); a. e.—Pes. 70^b אָבִין דְּרֵי אָבִין (Ms. M. 2 אָבִין דְּרֵי אָבִין) Abin the childless (surname of רַבִּין); Hull. 110^a. Sabb. 151^b (Rashi 'ה' רַבִּין), v. תְּכִילָה I, II.

תְּכִילָה I m. (preced.) 1) *bereavement*. Targ. Is. XLVII, 9 (ed. Ven. I תְּכִילָה).—Sabb. 151^b, v. תְּכִילָה II.—Pl. תְּכִילָה. M. Kat. 28^a בִּי רַבְּהוּ שְׁתַּיִן דְּרֵי רַבְּהוּ in the family of Rabbah occurred sixty deaths.—2) *abortion*. Keth. 62^a בְּרַחֲמֵי אֲרַחֲמֵי (not דְּמַלְפֵי; ed. תְּכִילָה, pl.), v. תְּכִילָה.

תְּכִילָה II m. (preced.) *consumption, ruin, decay*. Ber. 56^a וְכִי בַחֲרַתִּין וְכִי I saw in my dream that decay had seized two of my fingers. Ib. בכִּילָהוּ 'ה' has seized all the silk garments (of the royal wardrobe). Hull. 64^b בְּכִילָהוּ דְּרֵי אֵין (the drop of blood on the yolk of an egg) spreads decay over the whole of it.—Pl. תְּכִילָה. B. Kam. 92^b וְכִי שְׁתַּיִן דְּרֵי שְׁתַּיִן sixty decays (pains) &c., v. תְּכִילָה.

תְּכִילָה III m. = h. תְּכִילָה, *purple-blue wool*. Targ. Ex. XXV, 4 (ed. Berl. 'ה'). Ib. XXVIII, 8. Targ. Y. ib. 28. Targ. Y. Num. XV, 38; a. fr.—V. תְּכִילָה.

תְּכִילָה, **תְּכִילָה**, **תְּכִילָה** Sifré Deut. 234; Yalk. ib. 933, prob. to be read: תְּכִילָה, v. תְּכִילָה.

תְּכִילָה f. = תְּכִילָה *bereavement*. Targ. Is. XLVII, 8 (ed. Lag. תְּכִילָה, corr. acc.). Ib. 9 ed. Ven. I (oth. ed. תְּכִילָה).

תְּכִילָה f. (b. h.; פְּלָה) 1) *end, destruction*. Num. R. s. 18¹² מִתְּכִילָהוּ וְכִי וְיֵשׁ אֹמְרִים 'ה' כְּלִיחָה וְכִי intimates *takhlith*, that is, it brings destruction &c.—2) *end, object, perfection*. Ber. 17^a ה' חֲכָמָה וְשׁוּבָה וְכִי the end of wisdom is repentance and good deeds, lest a man study ... and treat his father with contempt &c.

תְּכִילָה f. (b. h.) *purple-shell, a bluish or cerulean dye, purple-blue wool; esp. the purple-blue thread used for the show-fringes*. Sot. 46^b ה' לִזְוֵי לִזְוֵי שְׁבוּרֵי בְּהַר לִזְוֵי that is the city of Luz where they dye the *t'kheleth* (v. לִזְוֵי I).

Men. IV, 1, v. עָבַד. Ib. 38^a לָבַן לָהּ... it is proper to take the white thread first and then the blue. Ib.^b טְלִיחָה שְׂכוּלָה ה' מִדֵּי וְכ' אִיגָרָם v. אִיגָרָם ה' אִיגָרָם ה' איגרום ה' how do you dye the blue wool for the show-fringes? Ib. 39^a sq. כֹּלָה ה' וְרַמִּי לָהּ וְכ' a man wore a cloak all of blue wool, and had show-threads of blue wool, but they were entirely plaited (leaving no fringes); ה' גְּלִימָא לֹא יֵאֵר ה' the cloak is becoming, but the show-fringe is not becoming (is not according to prescription); a. e.—Trnsf. *the choice of purity of descent*. Gen. R. s. 37, end רַבְבֵּל וְכ' רַבְבֵּל ה' רַבְבֵּל ה' the Sea District (v. תְּבִילָה) is the choice of Babylonia &c.; Kidd. 72^a; Y. ib. IV, 65^d top.

תְּבִילָה ch. same. Targ. O. Num. XV, 38. Targ. Ex. XXVIII, 37; a. fr.—V. תְּבִילָה III.—Men. 42^b הֵא לָהּ ה' הֵא לָהּ ה' how do you dye the blue wool for the show-fringes? Ib. 39^a sq. כֹּלָה ה' וְרַמִּי לָהּ וְכ' a man wore a cloak all of blue wool, and had show-threads of blue wool, but they were entirely plaited (leaving no fringes); ה' גְּלִימָא לֹא יֵאֵר ה' the cloak is becoming, but the show-fringe is not becoming (is not according to prescription); a. e.—Trnsf. *the choice of purity of descent*. Gen. R. s. 37, end רַבְבֵּל וְכ' רַבְבֵּל ה' רַבְבֵּל ה' the Sea District (v. תְּבִילָה) is the choice of Babylonia &c.; Kidd. 72^a; Y. ib. IV, 65^d top.

תְּבִילָה (v. כָּוַן a. כָּוַן), Pa. תְּבִילָה (= b. h. תְּבִילָה) to fasten, establish, arrange. Targ. Ps. CVII, 36 Ms. (ed. אֶרְחִינִי); h. text תְּבִילָה. Ib. LXXVIII, 20 ed. Lag. (ed. Wil. אֶרְחִינִי). Targ. Job XV, 35 (ed. Wil. מְחַבְּרִין Af.; Ms. מְחַבְּרִין, some ed. מְחַבְּרִין, corr. acc.).

Af. תְּבִילָה same. Targ. Is. XLVIII, 5 אֶרְחִינִי Bxt. (some ed. אֶרְחִינִי, corr. acc.; ed. Wil. אֶרְחִינִי, corr. acc.; h. text אֶרְחִינִי).—V. תְּבִילָה.

תְּבִילָה (emp. כָּסַם) to crush, stamp. Targ. Prov. VI, 13 (h. text מִלֵּל, v. מִלֵּל II).

תְּבִילָה = טְבִילָה. Gen. R. s. 8; Yalk. Ps. 834, v. אֶרְחִינִי.

***תְּבִילָה** f. (transpos. of תְּבִילָה; v. תְּבִילָה) band of oppressors, band of demons. Ber. 51^a ה' מַלְאָכֵי וְכ' ה' מַלְאָכֵי וְכ' a band of demons, and some say, a 'cluster' of angels of destruction, v. אֶרְחִינִי; [Var. lect., v. Rabb. D. S. a. 1.]

תְּבִילָה (v. כָּפַח) 1) to seize, join, bring into close contact. Kil. IX, 10 ה' ה' וְכ' ה' ה' וְכ' he that performs the acts of putting on the hand and of slaughtering in immediate succession (usu. תְּבִילָה).—2) to seize, catch, overtake. Taan. 13^b ה' ה' וְכ' ה' ה' וְכ' אֶרְחִינִי, v. אֶרְחִינִי; M. Kat. 17^b; a. e.

Hif. תְּבִילָה same, to join. Gen. R. s. 67 (ref. to Is. LXIII, 16) and where is Isaac? אֶרְחִינִי לְאֶבְרָהָם... he who said to him (Esau), decree persecutions over him,—wouldst thou join him to (include him with) the patriarchs?

תְּבִילָה ch. same. Targ. Ps. XL, 13 Ms. a. ed. Genua (ed. אֶרְחִינִי; h. text אֶרְחִינִי).—Y. Ber. I, 2^d bot. אֶרְחִינִי וְכ' אֶרְחִינִי I recited the G'ullah and the T'Allah in immediate succession (v. אֶרְחִינִי).

תְּבִילָה m. (preced.) immediate succession; (adv.) immediately after. Y. Ber. I, 2^d bot. ה' לְנִשְׁלַח וְכ' the benediction (over bread) should immediately follow the washing of the hands; Bab. ib. 42^a; a. fr.

תְּבִילָה, v. תְּבִילָה.

תְּבִילָה m. (b. h.; פָּרָה) 1) bundle, roll, volume. Y. Sabb. XV, 15^c שֶׁל בְּרִכּוֹת ה' a volume containing formulas of benedictions; Treat. Sof'rim XV, 4 (not שֶׁרְרוֹת); (Tosef. Sabb. XIII (XV), 4 טוֹמֵס). B. Mets. I, 8 שֶׁל שְׂטוֹרוֹת ה' a bundle of documents, expl. ib. 20^b וְכ' וְכ' three documents rolled up together, contrad. to אֶרְחִינִי tied together; a. e.—2) wrap, cloak, esp. pl. תְּבִילָה ה' ה' ה' the dead man's wrap, shroud. Kil. IX, 4 וְכ' ה' ה' ה' the dead man's garments... are not subject to the laws concerning mixed material. Y. ib. IX, 32^b top אֶרְחִינִי do not bury me with many garments; Y. Keth. XII, 35^a top; Gen. R. s. 100. Maas. Shi. V, 12 (ref. to Deut. XXVI, 14) לֹא לָקַחְתִּי וְכ' I did not buy a coffin or shrouds with it &c.; Sifré Deut. 303; a. e.

תְּבִילָה ch. same, cloak, garment.—Pl. תְּבִילָה. Targ. Ez. XXVII, 16. Targ. Y. Deut. XXVI, 14.—Y. B. Bath. II, 13^b bot. ה' לִיהָ ה' I prepared his shroud.

תְּבִילָה, v. תְּבִילָה.

תְּבִילָה m. (קִשְׁט=קִשְׁט) ornament, decoration; toilet article. Y. Ned. IX, end, 41^c, v. עָרַן. Keth. 48^a. Sabb. 63^b... ה' אֶרְחִינִי any piece of jewelry, however small, is susceptible of uncleanness. Tosef. Sabb. VIII (IX), 33 אֶרְחִינִי if the eye paint is used for cosmetic purposes; (Sabb. 80^a לְקִשְׁט); a. fr.—Pl. תְּבִילָה, תְּבִילָה. B. Bath. 60^b... עוֹשָׂה ה' ה' ה' a woman may do all her cosmetic painting, but should leave some part undone (in memory of the destruction of the Temple). Sabb. VI, 4 ה' ה' ה' they (the arms) are man's ornaments (therefore one may wear them when going out on the Sabbath), opp. יָנְאֵר. Y. Keth. VI, 30^d top וְכ' ה' ה' ה' if the wife brought him jewelry to be turned into coin, the Denar is charged to him for a Denar and a half; וְכ' ה' ה' h' if she brought him coined gold to be made into jewelry, the Denars are taken for their value; a. fr.

תְּבִילָה ch. same. Targ. Y. Ex. XXI, 10 (h. text כְּסוּתָה).—Pl. תְּבִילָה. Targ. Ruth III, 3 (ed. Vien. תְּבִילָה).—Kidd. 31^b ה' בְּעִינֵי ה' I want jewelry (or toilet articles); a. e.

תְּבִילָה, m. (v. תְּבִילָה II) a low table or stool in the form of a shield, tabouret. Sabb. 119^a ה' ה' ה' דְּפִילָה וְכ' (ed. Sonc. אֶרְחִינִי; Ms. M. דְּפִילָה; Rashi quotes a Var. דְּפִילָה; Ms. O. דְּפִילָה) used to sit on an ivory stool (a teak stool) and fan the fire (for the Sabbath meals). Ib. 129^a וְכ' ה' ה' ה' split a teak stool for him (to start a fire on his day of blood-letting); a. e.—Pl. תְּבִילָה. Bekh. 31^a ה' ה' ה' wreathed four hundred stools for them. Keth. 77^b ה' ה' ה'... תְּבִילָה פִּיזָא (corr. acc.) was seated (in heaven) on thirteen gold stools; a. e.

תל m. (b. h.; *תלל*; cmp. *תלל*) 1) *hill, mound*. Meg. 14^a *תל* one had a mound in his field, and another had a trench. Ib. *תל* sell me thy mound (to fill up my trench). Ber. 30^a; Cant. R. to IV, 4, v. *תל*. Ib. to V, 11 *תל* they can ruin a world and make it a mound (ruin); a. fr.—*Pl.* *תלים*. Men. 29^b *תלים* (later ed. *תלים*, v. קוץ I; Tanh. B'resh. 1; Erub. 21^b). Cant. R. l. c. *תלים* they are piles on piles (of ideas), v. קרין h.; a. e.—2) (cmp. *תלל*) *lock, curl*.—*Pl.* as ab. Num. R. s. 107 *תלים*; Y. Ned. I, 36^a bot. *תלים*, v. קוץ; (Bab. ib. 9^b, a. e. (תללים); a. e.—*תלים*, v. ארזא—[תלים, *psalms*, v. תהלה].]

תל ch. same, *mound, ruins*. Targ. Deut. XIII, 17. Targ. Jer. XLIX, 2; a. e.—Ber. 58^b . . . *תל* . . . (נפל ליה כה) the house in which . . . now lies in ruins (lies like a ruin).

תל, v. חלי.

תל m. [hanging on the tree] *squirrel*. Sabb. 28^a; Yalk. Ex. 364.

תל m. (preced.) *hook*. Sabb. 140^b דבישרא *תל* Ms. M. (ed. *תל*) a hook to suspend meat; *תל* hook for fish (Rashi: *string* of meat &c.).

תל f. (b. h.; *תל*) *weariness, trouble*.—*Pl.* *תלות*. Num. R. s. 102 *תלות* . . . מרוב חת"ו the mind of the Israelites loses its intelligence on account of the many troubles that they (the gentiles) make for them.

תל, v. תלוי.

תל II, v. תלמא.

תל, v. תלסר.

תל pr. n. pl. *Talbush*. Yoma 10^a; Sot. 34^b (ref. to חלמי, Num. XIII, 22) *תלמי* (Ar. *חלמי*) *Talmi* built *Talbush* (*Talbush*; prob. meant for Ptolemais, the later name for Accho, v. תלמי I, II).

תל I (v. next w.) *to be white*. Sabb. 152^a *תל* the mountain is covered with snow (my hair is white).

**Pa.* *תל* to *whiten, wash (wheat)*. Y. Pes. III, 30^a top דורר *תל* . . . ומחלנה ארבעה ומטין (ed. ומחלנה) allowed the millers to put a Tetarton of water to every Modius of wheat, and wash it four times; [Korb. Edah: *תל* *swing it*, fr. *תלל*; perh. to be read: משננה, v. *תלל*].

תל II, *תל* m. = h. *תל*, *snow; cold, chill*. Targ. Ps. LI, 9. Ib. LXVIII, 15; a. fr.—Taan. 3^b *תל* snow on the mountains is as good as five rains on the ground. Shh. 18^b *תל* . . . אם ביה ימות the ox nearly dies from cold. Gitt. 67^b *תל* as a remedy for chills. Ib. *תל* they made him lie on the snow; a. e.

תל, v. תלדוהא.

תל, v. תלח.

תל, v. תלח, תלח.

תל m. (*תל*) 1) *hanger, handle, cord, chain*. Sabb. VIII, 2 (78^a) גמי כרי לעשותה *תל* Ar. a. Mish. ed. Pes. (v. Rabb. D. S. a. l. note 400; ed. *תל*) as much reed grass as is required for the making of a hanger for a sieve &c. Eduy. III, 9; Kel. XII, 6; Tosef. ib. B. Mets. II, 12 *תל* the chain on which the strigils in the bathhouse are suspended. Kel. XV, 4 *תל* the handle of the constable's staff. Ib. טהור *תל* whatever is made for suspending or handling is not susceptible of uncleanness; a. fr.—*Pl.* *תל*. *תל*. Ib. דוין . . . כל התלויים . . . *תל*. (Bab. ed. *תל*; Mish. ed. *תל*) all hangers or handles are clean except those of &c.; Tosef. ib. B. Mets. V, 6 *תל*—2) *hanging down, letting hang down*. Yalk. Ps. 624, v. *תל*; [Pesik. Shek., p. 10^b; Midr. Till. to Ps. III; Yalk. Ex. 365 *תל* *lifting up the head* *removal of the head*].—3) [*hanging over*] *interlinear writing*. Tosef. Gitt. IX (VII), 8 *תל* a document which has an erasure or an interlinear insertion in its body (essential portion, v. *תל*) is unlawful; Y. ib. IX, 50^c *תל* (corr. acc.).

תל m. *wart*, v. תלח.

תל m. (v. *תל*) *mound, ruins*.—*Pl.* *תלות*. Lev. R. s. 5, a. e., v. *תל*.

תלות, v. next w.

תל f. (preced. art.) *mound, hill*. Lev. R. s. 19 *תל* interpreted the verse (Cant. V, 11) by comparison to a mound of earth (that was to be levelled) &c.; Cant. R. l. c. *תל* (corr. acc.); Yalk. ib. 989 (not *תל*); Midr. Sam. ch. V (not *תל*). Tosef. Ohol. XVI, 1 *תל* ואלו היא *תל* וזו של עפר *תל* (not *תל*) and what is called a mound (with regard to levitical uncleanness)? A mound of earth by the side of a trench.—*Pl.* *תלות*. Ohol. XVI, 3 *תלות* *תלות* *תלות* *תלות* mounds which are near a town or a road; Keth. 20^b; Tosef. Ohol. l. c. (not *תלות*). Y. Naz. VII, 56^c top. Cant. R. l. c., v. supra.

תלות, v. תלוי.

תל 1) *to tear apart*, v. *תל* II.—2) *to fall apart*, v. *תל*.

תל . . . הרה 53^b *תל* *to fall apart*. Hull. 53^b הרה *תל* Ms. R. (v. Rabb. D. S. a. l. note 400; Ar. ed. *תל*) when they lifted the lung up, it crumbled and fell in pieces.

תל m. (preced.) *piece*.—*Pl.* *תל*. Hull. 53^b *תל* ונפלה *תל* (Ar. *תל*), v. *תל*.

תל (b. h.; cmp. *תל*) 1) *to swing, raise; to suspend, hang*. Y. Sot. I, 16^d bot. (ref. to Gen. XXXVIII, 14) *תל* she raised her eyes to the gate to which all eyes look hopefully; Y. Keth. XIII, beg. 35^c; Gen. R. s. 85 *תל* . . . תל . . . (not *תל*). B. Mets. 58^b *תל* לא *תל* *תל* על *תל* one must not hang his eyes on a purchase (look as if he wanted to buy), when he has

no money; (Pes. 112^b על אל העמוד על v. מן). Gen. R. s. 98 'וכי שירחל עיניו וכי' in order that he (Joseph) might lift up his eyes and look at them (the Egyptian women). Snh. VI, 4 'וכי נשים וכי'... did not Simon b. Sh. hang women in Ashkelon? Ib. כיצד הולין אותו? how is the hanging (of the convict stoned to death) done? Ib. והולין אותו... and one person hangs him as the butchers suspend animals, and he is taken down at once. Ib. 46^b והולין אותו... צוה the king gave the order, and they hanged him. Sabb. XX, 1 'וכי הולין אותו, v. משמרה. Y. Taan. IV, 69^b top 'וכי הולין אותו' (strike out), v. פרהים; a. fr.—Trnsf. to *hang on*; to *attach, assign*. B. Bath. 109^b, v. קלקלה. Nidd. IX, 3 'וכי הולין אותה' she may trace (the bloodstain) to her (the woman to whom she had lent the garment). Ib. 4 'וכי הולין אותה' each of them may assign the cause of the stain to the other. Ib. VIII, 2 'וכי הולין אותה' and she may assign the cause to anything that she may possibly assign it to; a. fr.—Part. pass. תליה; f. תלייה; pl. תלייהם. תלייהם. Sabb. l. c. בשבה 'וכי הולין אותה' you may pour wine into the suspended strainer on the Sabbath. Y. Gitt. VII, 48^c bot. 'וכי הולין אותו' under the presumption that the soul was yet attached to him (that he was still of a sane mind). Hull. 135^a 'וכי הולין אותו' a limb on which life depends, a vital organ. Snh. 97^b 'וכי הולין אותו' and the thing (redemption) depends &c., v. קין. Gen. R. s. 85 'וכי הולין אותם' to which all eyes are lifted up, v. supra. Kidd. 39^b 'וכי הולין אותה' v. תלייה. Ib. I, 9 'וכי הולין אותה' a command which is made dependent on the land (of Israel, to which the Biblical text attaches living in Palestine as a condition). Hag. I, 8 'וכי הולין אותה' בשריהם הן, v. תר. Cant. R. to III, 4, v. עירין; a. fr.—2) to *hold in suspense, leave undecided, leave in doubt*; to *be suspended*. Yoma VIII, 8 'וכי הולין אותו' as to heavy sins, he (who repents) is in suspense (will neither be punished nor acquitted), until the Day of Atonement comes and brings forgiveness. Tanh. Sh'moth 20 'וכי הולין אותו' when I suspend judgment for a man's sins, I am called El Shadday. Sot. III, 4 'וכי הולין אותה'... אם היא היתה תולה לה... if she (the Soṭah) has any merit, it will create suspension of punishment for her; 'וכי הולין אותה' some merits create a suspension of one year, some of two &c. Ib. 5 'וכי הולין אותה' אין זכות תולה במים וכי' in the case of testing waters merit causes no suspension. Pes. I, 4 'וכי הולין אותו'... ורולין כל חמץ וכי' you may eat (leavened bread on the eve of Passover) to four hours of the day, and hold it in suspense during the fifth hour, and burn it &c. Ib. 5 'וכי הולין אותה' they held it in suspense: they did not eat it, nor did they burn it; a. fr.—Part. pass. as ab. Ib. 7 'וכי הולין אותה' ועל השמאה 'וכי הולין אותה' concerning Trumah in suspense (under suspicion of uncleanness) and such as is surely unclean. Nidd. 60^a 'וכי הולין אותו' a clean person and one under doubt of uncleanness; a. fr.—אשם 'וכי הולין אותו', v. אשם.

Nif. תליה to be hanged. Snh. VI, 4 'וכי הולין אותו' האיש תולה ואין תולה אשה תולה a man (stoned to death) is hanged, but a woman must not be hanged. Ib. תליה... כל all persons that are put to death by stoning are afterwards hanged. Y. Taan. IV, 67^d 'וכי הולין אותו' v. תליה. Pes. 112^a 'וכי הולין אותו' v. תליה... למה... להולין אותה ביה וכי' why

were divine visitations created to be movable (to be taken from one and put on another)? (As we say,) they have a house to go to (with ref. to Lam. I. c. a. Deut. VII, 15).

Hif. תליה to swing. Gen. R. s. 22 'וכי הולין אותו' בקיבו; Yalk. Prov. 961 'וכי הולין אותו', v. עקב.

תליה; תליה ch. same, to lift up; to suspend, hang; to be hanged. [Targ. Y. Ex. II, 16 Ar. (ed. Vién. דלא; h. text דלא).] Targ. Jer. X, 12. Targ. Y. Gen. XXXVIII, 25. Ib. XLIX, 22. Targ. II Chr. XX, 12. Targ. Ez. XV, 3. Targ. O. Deut. XXVIII, 66. Targ. Prov. XIII, 12 (ed. Lag. תליה); a. fr.—Part. pass. תליה; f. תלייה; pl. תלייהם. Targ. Y. Deut. l. c. Ib. XXVII, 14 Ar. (ed. רמא; h. text רם); a. fr.—Y. Sot. I, 17^a top 'וכי הולין אותו' ואת תליה עיניו וכי' this man (thy husband) feeds and sustains thee, and thou liftest thy eyes up to another man? Keth. 71^b [read:] תליהו, v. קישוט. Yeb. 39^b 'וכי הולין אותו' בדרך ה' רחמיא תליהו the law makes it dependent on thee (leaves thee the choice). Cant. R. to V, 14 'וכי הולין אותו' v. עקבא. Ab. Zar. 7^b 'וכי הולין אותו' v. אשלא. Keth. 2^a 'וכי הולין אותו' ה' הולין אותו which has been distinctly taught on that which has not been taught, i. e. draws a conclusion from the unknown to the known; B. Bath. 134^b; a. fr.—Y. Bicc. III, 65^c bot. 'וכי הולין אותו' an elevated place. Y. Succ. V, 55^b bot. 'וכי הולין אותו' כל דהלי מאה וכי' a column a hundred cubits high requires a base of thirty-three. Gitt. 37^b 'וכי הולין אותו' he must look up to him, until he says so (that he gives him the money, although he is not bound to pay it); [Rashi: and he is suspended (tortured) until &c.]. B. Bath. 47^b 'וכי הולין אותו' if they suspended (tortured) him, and he agreed to sell, the sale is valid; ib. 48^b (not תלייה); B. Kam. 62^a 'וכי הולין אותם' Lam. R. to III, 65 (play on תליה, ib.) כל אלוה' וכי' (some vers. תליה h.) force them through suffering, and bring upon them all the curses &c.—Y. Kil. IX, 32^b top 'וכי הולין אותם' the day remained suspended for them (the sun did not set), until every one of them reached his home; Y. Keth. XII, 35^a 'וכי הולין אותם' (corr. acc., or תליה). — [Pesik. Par., p. 37^b 'וכי הולין אותם', read: ורולין, v. תליה II.]

Ithpe. תליה to be hanged. Targ. II Esth. II, 23.

תליה m. (preced.) hook, string (for suspending). Sabb. 140^b, v. תליה. Hull. 59^a 'וכי הולין אותו' דליביה ה' מהעקר ה' דליביה the cord on which his heart hangs (the pericardium) will break.

תליה f. (תליה) 1) suspension, hanging. Snh. 46^b 'וכי הולין אותו' תליהו one ties (the body of the stoned culprit to the pole), and one unties, in order to comply formally with the command of hanging (Deut. XXI, 22).—2) *suspense, doubt*. Y. Yoma VI, 43^c top 'וכי הולין אותו' ועשהו חמאה קבעו 'וכי הולין אותו' and shall make it a sin-offering' (Lev. XVI, 9), the text declares it a sin-offering even during the suspense, so that it cannot be removed from its designation (by a subsequent event); 'וכי הולין אותו' the text puts it in suspense (makes its designation dependent on a condition), that it be matched with its fellow (and it loses its sacred character if the fellow goat is unavailable). Y. Hag. I, end, 76^d 'וכי הולין אותו' למה... להולין אותו אם באר... להולין אותו ואת לשרותך אם באר... if a case (of Trumah) comes before thee, and thou dost not know whether to declare it doubtful

(תליל) or to condemn it to be burnt, be rather inclined to condemn than to declare doubtful; Y. Sot. VIII, beg. 22^b.

תליל m., תלילא c. (v. תליל) lifted up, exalted; suspended; high, fortified. Targ. Ps. VIII, 2 (ed. Wil. תליל); 8 (ed. Wil. תליל). Targ. I Chr. XXI, 16; a. e.—Pl. תלילין, תלילין; תלילין, תלילין (בצור). Targ. Y. Deut. XXVIII, 52 (h. text 'בצור'). Targ. Y. II ib. III, 5. Targ. Y. Ex. I, 11; a. e.

תלילות, v. תלילת.

תלילסר, תלילסר thirteen, v. תלסר.

תלילת f. (תליל) tearing up, plucking; being detached, loose. Y. Sabb. IX, 11^d bot.; Y. Ab. Zar. III, 43^b top 'וב' a building has had a time when its material was loose, a cave has never had such a time. Sabb. 73^b בכך 'וב' אין דרך 'וב' בכך this is not the ordinary way of plucking (dates). Y. ib. VII, 10^c top גירוחה היא גירוחה plucking it is in this case a form of shearing.

תלילתא, v. תלילת.

תלילתא, תלילתא, תלילתא m. (תלילת) 1) third. Targ. Gen. II, 14. Ib. I, 13 (ed. Vien. תלילת . . .); a. fr.—Lam. R. to I, 1 רבתי 'וב' רבתי 'וב' he took the third bird, and placed it between his two daughters. Ib. 'וב' מילא 'וב' this is the third thing (I had to do); a. fr.—Pl. תלילתא. תלילתא, תלילתא, תלילתא. Targ. Y. Gen. I, 16; a. e.—Fem. תלילתא, תלילתא. Targ. Ez. XXI, 19. Targ. I Kings XVIII, 1 (ed. Wil. תלילתא, corr. acc.). Targ. Num. II, 24; a. fr.—Lam. R. l. c. (דרא) 'וב' 'וב' the third time; a. e.—2) threefold. Sabb. 88^a 'וב' 'וב' who gave the threefold Law (v. תלילתא) to the threefold people: (Priests, Levites, and Israelites) through a third-born (Moses) in the third month.

תלילתות, תלילתות thirty, v. תלסר.

תלילתא, תלילתא (denom. of תלילת) to furrow, leave a ridge. Gen. R. s. 31 'וב' 'וב' and it (the R'em) left furrows in the water as far as from Tiberias to Susitha; Yalk. Job 926 בסחלסל (corr. acc.).

תלילתא m. (b. h.) ridge, furrow. Macc. III, 9 (21^b) 'וב' 'וב' (Mish. ed. אורח, corr. acc.) one may plough only one furrow, and be guilty of eight sins (v. תלילתא); Pes. 47^a. Gen. R. s. 67 [read:] 'וב' 'וב' (v. Matt. K. a. l.) even a common man will not plough a ridge within a ridge, and will prophets plough &c. (i. e. mistrust their own previsions); Yalk. ib. 116 (corr. acc.); a. e.—Pl. תלילתא, תלילתא. Kil. II, 6, a. e., v. תלילתא. Yoma 10^a 'וב' 'וב' his name was Talmi (Num. XIII, 22), because he made the ground full of ridges (with his steps); Sot. 34^b; Num. R. s. 16¹¹. Ruth R. to I, 19, v. תלילתא; Yalk. ib. 601 תלילתא. Kil. II, 3 'וב' 'וב' as deep as the furrows made after the rainy season; a. e.

תלילתא, תלילתא I ch. same. Targ. Job XXXI, 10. Targ. Ps. CXXXVI, 6 'וב' 'וב' ed. Lag. (missing in ed. Wil.) eating the young green of the balk.—Pl. תלילתא. Targ. Job XXXI, 38.

תלילתא II, תלילתא m. (Assyr. talimu, Del. Assy. Handw., p. 707) twin.

תלילתא, תלילתא. Targ. Y. I, II Gen. XLIX, 5 'וב' 'וב' twin-brothers (alike in character).

תלמוד m. (תלמוד) teaching, lesson; learning, study. Shebu. 40^b 'וב' 'וב' it is a ready teaching in the mouth of R. J.: this opinion is Admon's. B. Mets. 33^b; Ab. IV, 13 'וב' 'וב' be careful in teaching, for an error in teaching &c., v. תלמוד. Meg. 27^a Ms. M., v. תלמוד. B. Bath. 130^b 'וב' 'וב' אין למדין הלכה לא מפי 'וב' Mss. (ed. למוד by censor's change, v. Rabb. D. S. a. l. note; Rashb. גמרא) we derive no rule of practice from a teacher's remark or from a practical case, unless it is said, this is the rule for practice; Nidd. 7^b (ed. גמרא). Y. Gitt. VII, 48^d top 'וב' צריך 'וב' צריך זה גש . . . צריך 'וב' the letter of divorce is valid, but the thing requires (further) study. Y. Hor. III, 48^b top 'וב' 'וב' when he owes part of his learning to one (his father), and part to the other (his teacher); a. fr.—הוראה, v. תלמוד. —Esp. a) Talmud (v. תלמוד) verbal communication, oral study, opp. to תלמוד. Ib. c top 'וב' 'וב' . . . מן הור' at all times run after the Mishnah rather than after the Talmud; B. Mets. 33^a (ed. גמרא, v. Rabb. D. S. a. l. note 4). Ib. 'וב' 'וב' Ms. M. (ed. גמרא) as to studying Talmud, there is no more meritorious occupation than this, v. תלמוד; a. fr.—V. ש"ס.—b) derivation from Biblical intimations. B. Kam. 104^b 'וב' 'וב' there is a Biblical text bearing on the subject before us; . . . ומריבוייה 'וב' I said, yesh talmud, and I meant to say (that it can be derived) from the expletive expression of the texts.—Esp. a) תלמוד (abbrev. ת"ל) there is a teaching in the Scriptural text to intimate, the text reads (may be read). Pes. 21^b (ref. to Deut. XIV, 21) . . . לגר במכירה מנין ת"ל לגר . . . מן הור' from the text you learn only that you may give it to the sojourner and sell it to the stranger: how will you prove that you may sell it to the sojourner? Read the text, to the sojourner . . . thou mayest give it away or sell it; לנכרי בתרינה מנין ת"ל תרונה ואכלה או מכור לנכרי how will you prove that you may give it away to the gentile? Read the text, thou mayest give it away . . . or sell it to the gentile. Ib. 24^a (ref. to Ex. XXIX, 34) it was not necessary to say, 'it shall not be eaten', and what is intimated by saying, 'it shall not be eaten'? If you cannot apply it to the law in the case, since it is said, 'and thou shalt burn &c.', apply it to all forbidden things &c. (v. תלמוד); a. v. fr.—Pl. תלמודא (fem.). Cant. R. to V, 11, v. תלמודא I.

תלמודא ch. same. Targ. Cant. I, 2 ed. Lag. (ed. גמרא, by censor's change, v. preced.). —B. Mets. 33^b כולו ברהר 'וב' Ms. H. (ed. גמרא; v. Rabb. D. S. a. l. note 5) all left the Mishnah and ran after the Talmud. Snh. 59^b 'וב' 'וב' and how do you derive that from the Scriptural text? Men. 78^a. M. Kat. 3^b 'וב' 'וב' and I do not know what is meant by talmuda (ש"ס) and what by tosefeth; a. fr.

תלמודא, Midr. Till. to Ps. XIII, 5 ed. Bub., v. תלמודא.

תלמודא, v. תלמודא.

תלמודא I (b. h.) pr. n. m. Talmi, one of the giants (Anakim). Yoma 13^a; Sot. 34^b, a. e., v. תלמודא, a. תלמודא.

תלמי II (Hebrew adaptation) p. n. m. Ptolemæus. Ptolemy, 1) King of Adiabene, father of Monobazus and Izates. Gen. R. s. 46 (Jos. Ant. XX, 2, 1 Monobazus), v. מונבזוס.—2) king of Egypt (Ptolemy II Philadelphus), during whose reign the Septuagint is said to have been produced. Treat. Sof'rim I, 7 לת' המלך... משה בחמשה... it occurred that five elders wrote the Torah in Greek for King Ptolemy, and that day was as ominous for Israel as &c. Ib. 8 וכן שוב משה ברה' יב' another time it occurred that King P. assembled seventy-two elders &c.; Meg. 9^a. Ib.; Y. ib. I, 71^d bot. לת' המלך... thirteen passages the scholars changed (in their translation) for King P.; Gen. R. s. 38 (ref. to Gen. XI, 7) לת' המלך... this is one of the texts they changed for King P.; a. fr.

תלמי f. (θαλάμη) nostril; (cmp. הויבס) snout, tube. Tosef. Mikv. IV, 8 ומן הרה' יב' ומן הרה' יב' spring water that comes out through a snout, and flows from the snout into a pond.

תלמיד m. (b. h.; למיד) scholar, disciple. Y. Shek. III, beg. 47^b, a. e. הבר' וה' הבר' וה'; B. Bath. 158^b הבר' וה' הבר' וה'. Erub. 63^a אבא ובניו הרב ותלמידו שניהם וכ' a father and his son, or a teacher and his pupil have only one vote. Snh. 11³ עורא של עורא a disciple (worthy successor) of Ezra. Ab. IV, 12 כבוד תלמידך v. כבודי; a. v. fr.—חכם ר' תלמידיו של אברהם Ib. II, 8. Ib. V, 19 אברהם של אברהם (followers of the example) of our father Abraham; 'ר' של בלעם וכ' disciples of Balaam the wicked. Taan. 7^a, a. e. ומתלמידי, v. למיד. Y. Maas. Sh. II, end, 53^d תלמידי אלהי הן זה' these are meant by 'the disciples'; a. v. fr.—תלמידי חכמים, v. חכמים.

תלמידא ch. same. Erub. 53^b bot. Num. R. s. 18²⁰ אר' זה' אה' ר' אהרן if Aaron is the high priest, thou art a disciple (a subordinate), and if Korah were to be the high priest, thou wilt be a disciple; a. fr.—Pl. תלמידא תלמידא Targ. I Chr. II, 52. Targ. Y. Num. III, 3. Targ. O. a. Y. I ib. XXXII, 14; a. fr.—Y. B. Mets. II, 8^c top אמרין ליה תלמידיו his disciples said to him. Y. Snh. I, 18^a bot. תלמידו (prob. to be read תלמידו); a. e.

תלמידא, Yalk. Ps. 660, v. תלמידא.

תלמיאון pr. n. m. Bar T'lamiion (Bartholomew). Lev. R. s. 6; Pesik. R. s. 22; Yalk. Zech. 571; Yalk. Lev. 471 תלמיאון.—V. תלמיאון.

תלמיאון f. (denom. of תלם) formation of lines or furrows. Ber. 63^a, v. תלמיאון.

תלמיאון f. (preced.) line or furrow.—Pl. תלמיאון. Gen. R. s. 31, a. e., v. תלמיאון.

תלסיס pr. n. m. (Θαλάσσιος) Talassios, a Roman officer. Y. Meg. III, 74^a bot. Mus. (ed. תלסיס, corr. acc.), in Hebrew disguise תלסיס; v. תלסיס.

תלסאר pr. n. pl. Talsar, Talasar. Targ. Y. Gen. XIV, 1; Targ. Y. I ib. 9 (ed. Vien. תלסאר; h. text תלסאר, v. Schr. KAT², p. 135). Targ. Y. ib. X, 12 (h. text תלסאר).—Gen. R. s. 37 (expl. תלסאר) תלסאר (prob. to be read: תלסאר).—Targ. Is. XXXVII, 12 תלסאר (ed. Wil. תלסאר; h. text תלסאר);

Targ II Kings XIX, 12 (h. text תלסאר; v. Schr. KAT², p. 327).

תלע, Hif. תלע (denom. of תלע) 1) to become worm-eaten; to decay. Kil. II, 3 עד שתתלע עד until the seed in the ground begins to rot; Y. ib. 27^d top מולעת מולעת עד כמה היא מולעת עד how long does it take to rot? Three days in moist ground &c. Hull. 58^a ותלע, v. תלע. Y. Ber. II, 5^c top ותלע (not תלע...) and his figs (on the tree) became wormy (or rotten). Cant. R. to IV, 6; Gen. R. s. 47 התלעו they decayed. B. Kam. 52^a מולעת מולעת when the board that covered the pit rotted from the inside; a. fr.—2) to remove the wormy parts from; to sort wood. Midd. II, 5 מתלעים את העצים... ששם for there the priests... sorted the wood for the altar.

תלע 1) to drive vermin off. Y. Shebi. II, 33^d תלע, v. תלע. Y. Sabb. VII, 10^a top ותלע ותלע he who fumigates plants, or smears them with rancid oil to keep the worms off &c.—Part. pass. מתלע; f. מתלע; pl. מתלעים; wormy. B. Bath. VI, 2 (93^b) מר' מתלעים מתלעים if one buys figs, he must accept ten wormy ones for each hundred; (Y. ed. מתלעים Hif., v. supra).—[2] (b. h.) to dye scarlet; to clothe in scarlet.—V. תלע.

תלע I, Af. תלע same, to become wormy; to rot.—Part. pass. מתלע; pl. מתלעים. Snh. 108^b מ' מתלע מתלע because the dates may get wormy, they are like goods that may depreciate (and may be attended to during the festive week).

תלע II to tear apart. Targ. Y. Lev. I, 17 (Ar. תלע, תלע).

תלעב = לעב, to mock. Targ. Hab. I, 10 some ed. (v. תלעב). Targ. Job XII, 17. Targ. Ps. LXXV, 5. Targ. Job XIII, 9 Ms. (ed. תלעב, Hif. of לעב); a. e.

תלעבא, v. תלעבא.

תלש to tear, pluck, detach. Y. Snh. V, 22^d top משום מלמד שמצאורו I. Ib. (ref. to Num. XV, 32) תלש תלש the text intimates that they found him tear wood (uproot shrubs) out of the ground; Sabb. 96^b; Sifre Num. 113. Bets. 3^a ותלש גורה... we apprehend, lest he may climb up and pluck. B. Kam. VIII, 6 בשערין ר' if one plucks his neighbor's hair. Y. Sabb. VII, 10^a תלש תלש he who plucks (fruit) or picks (figs); a. fr.—Part. pass. תלש; f. תלשה &c. detached, loose, opp. מוזבב fixed, immovable. Hull. 15^b ולבסוק חיברו ר' an object originally loose which one afterwards fixed. B. Mets. VII, 2 מן הקרקע ות' the journeyman that works... on what is detached from the ground &c.; a. fr.

תלש same. Yoma VI, 4 בשערין בשערין they used to pull the hair of the scapegoat; Tosef. ib. IV (III), 13. Gen. R. s. 34 ותלשין ארזי (not תלשין) they tore cedars of Lebanon out while walking; Yalk. ib. 61.

תלש to be plucked, detached. Mikv. V, 6 גל שני' a wave was detached (was thrown on the shore, and its connection with the sea severed); Tosef. ib. IV, 5. Y. Hag. I, 76^c ות' ש' תלש ות' when thou seest Palestinian

townships torn away from their places (their inhabitants driven out), know that they failed to maintain teachers &c.; Lam. R. introd. (R. Abba 2) נקלשור; a. fr.

תלש ch. same. Targ. Y. I Num. XV, 32, sq. (h. text מיקשש, v. preced.). Targ. Y. Ex. XIX, 17; a. e.—Y. Snh. VII, end, 25^d בה מיקלש בה appeared to pluck it (the seed he had planted); a. e.

Pa. תלש same. Y. Kidd. I, 61^e פקדון... מתלשן בשעררהון 'tell your wives, when they stand over the dead, that they should not tear their hair, lest they make a bald spot (Deut. XIV, 1).

תלשמר, v. תלשמר.

תלשור, v. תלסור.

תלת (denom. of next w.) 1) to divide into three parts. Targ. Deut. XIX, 3.—2) to do a third time. Targ. I Kings XVIII, 34.—Part. pass. מלתה; f. מלתה; pl. מלתה; divided into three, having three stories. Targ. Ez. XLII, 3; 6 (not 'מה).

Ithpa. מלתה, Ithpe. מלתה to be done a third time. Targ. Y. Deut. XXVII, 26.

תלת f., תלתה m. = h. שלש, three; 'בה on the third (day &c.). Targ. O. Gen. XV, 9 תלתה ed. Berl. (oth. ed. תלתה, read תלתה); Targ. Y. ib. בר הלה שנין (h. text משלש). Targ. Num. XII, 4. Ib. XXIX, 3; a. v. fr.—Sabb. 87^a בה (sub. בשבא בה) on the third day of the week. Ib. 36^a הני ה' מילי וכו' Meg. 6^b הני ה' מילי וכו' v. תלסור; a. v. fr.—תלתה (תלתה) הלה עשר, תלסור; a. v. fr.—תלתה thirteen. Targ. Num. XXIX, 13, sq. Targ. Gen. XIV, 4; a. fr.—Ber. 4^a וכו' באורחה דה' וכו' Keth. 67^b whom he had not seen for thirteen years. Y. Kil. IX, 32^b וכו' at the end of thirteen years and thirty days; a. fr.—Pl. תלתה thirty. Targ. Gen. V, 3; a. v. fr.—Sabb. 98^b. Y. Kil. l. c. כל אינון תלתה all these thirty days. Ib. ותלתה... תלתה יומיא v. supra; Y. Keth. XII, 35^a bot. תלתה; ib. תלתה. Y. Shebi. IX, 38^d bot. תלתה thirty years; a. fr.

תלתה m. (preced.) 1) a third part. Targ. II Kings XI, 5. Targ. II Sam. XVIII, 2; a. fr.—Targ. Y. Deut. VI, 9; XI, 20 תלתה (ed. Vien. תלתה). Targ. Ps. LXXX, 6 תלתה דרמין דרמין תלתה wine a third part of which are tears.—2) having reached one-third of the full growth. Y. Or. I, 61^e top תלתה, v. תלתה. Esp. 'תלתה a third-grown calf; oth. [wrong] opin.: in its third year, going on three; oth. opin. third-born, fat. [Targ. O. Gen. XV, 9, v. תלתה].—Sabb. 136^a ביממא 'תלתה an 'egla tilta on its seventh day. Snh. 65^b; 67^b, v. ברי ch.; Yalk. Ex. 182 תלתה (corr. acc.). Erub. 63^a (v. Rashi); a. fr.

תלתה, v. תלתה.

תלתול m. (תלת, v. תלת) wart. Bekh. 40^b but (if there is no bone in it,) then it is a mere wart.—Pl. תלתול. Ib. 'וכ' (ed.

תלתולין those with warts, if human beings, are unfit (for priesthood), if beasts, are fit (for the altar); ib. VII, 6 (45^b) Rashi (ed. רד"ק). Tosef. Neg. II, 12 תלתולין.—[Y. Erub. II, 20^b תלתולין עשר תלתולין, read: תלתולין, v. תלתולין.]

תלתום, v. next w.

תלתום f. = תלתום 2, third-born, or third-grown. Targ. Jer. XLVIII, 34 (ed. Wil. תלתום; ed. Lag. תלתום, corr. acc.); Targ. Is. XV, 5 (ed. Lag. תלתום; h. text שלשירא).

תלתום, תלתום, תלתום f., constr. תלתום, תלתום, תלתום 1, a third part. Targ. Num. XV, 6, sq. Ib. XXVIII, 14. Targ. Ez. XLVI, 14; a. e.—Pl. תלתום. Y. Erub. II, 20^b, v. תלתום.

תלתום f., constr. תלתום (תלת) sum of three. Targ. O. Gen. XXXVIII, 24 (ed. Vien. תלת). Targ. I Sam. XX, 19 (ed. Wil. תלת).

תלתום m. (תלת) (by the) tierce, large measure. Targ. Ps. LXXX, 6; v. תלתום.

תלתום, תלתום, v. תלתום.

תלתום, v. תלתום.

תלתום, v. תלתום.

תלתום, v. תלתום.

תלתום m., pl. תלתום (b. h.; תלת) 1) curls, locks. Ned. 9^b, a. e., v. תלתום; (Num. R. s. 10⁷ תלתום; Y. Ned. I, 36^d bot. תלתום, v. תלת).—2) (v. תלת) mounds, piles. Lev. R. s. 19, beg. (ref. to Cant. V, 11) תלתום (the strokes on the top of letters in the Torah contain) piles (of ideas): by whom are they upheld? By him who studies morning and evening, v. תלתום II. Ib. תלתום, v. תלתום I; Midr. Sam. ch. V תלתום (corr. acc.); a. e.—3) warts, v. תלתום.

תלתום m. (= תלתום, v. preced.) [curly plant,] fenugrec. [Asaph quoted in Löw Pf., p. 316, has תלתום.] Mekh. Mishp., s. 13; a. e., v. תלתום II. Kil. II, 5. Ter. X, 6; Tosef. ib. VIII, 8. Ib. X, 4 של תלתום וכו' a decoction of fenugrec seeds... with which a priest's daughter has washed her hair (v. Löw Pf., p. 317); a. fr.

תלתום, v. תלתום.

תם I m. (b. h.; תם) 1) perfect, unblemished. Tem. 7^b (opp. בעל מום); B. Kam. 12^b; (Maas. Sh. I, 2 תם); a. fr.—Fem. תם Sabb. 103^b, v. תם. Succ. 37^a, v. תם. Tanh. Emor 18 (ref. to ולקחורם, Lev. XXIII, 40) תם by a real (honest) purchase: thou dardest not steal (a Lulab), and stand with it (before God) &c.; a. e.—2) simple, innocent, artless. Mekh. Bo, s. 18... ארבעה תם there are four characters in children (as regards their attitude towards religious ceremonies): one is wise, and one is simple &c.; (Yalk. Ex. 225 תם); a. e.—3) (law) an innocuous animal, one that did injury

for the first time, or before warning had been given, opp. מוֹעֵד (v. Ex. XXI, 28-36). B. Kam. I, 4 'הרם משלם וכו' the tam pays half-damage from the sale of its own body. Ib. II, 4 'משיחורו וכו'... משיחורו חם... when is an animal called tam? ... When it shows its regret for three days, i. e. when it has done an injury and does not repeat it for three days afterwards; ib. (another opin.) 'הרם כל שיהיו וכו' tam is one which does not gore when children touch it; a. v. fr.—Pl. תמיך, תמיך. Ib. I, 4 'וכ' חם there are five classes of tammin, i. e. an animal is considered a tam with regard to five classes of damages (so as to require legal warning): with regard to goring, striking &c.; a. e.

ת"מ II = ח. שם, there, esp. (in Talmud Babli) in Palestine. Hull. 59^b (in Hebr. dict.) 'שלחו מפתם וכו' they sent word from Palestine: the practice is in agreement with &c. Bets. 4^b; a. fr.—V. ת"מ, ת"מ.

ת"מ, v. ת"מ.

ת"מ, v. ת"מ.

ת"מ, name of a bird, v. ת"מ.

ת"מ, v. ת"מ.

ת"מ m. (עמד, v. עמירא; cmp. תמיד) husks and stalks of (pressed) grapes, steeped in water, used as an inferior wine (lora, vinum operarium, v. Sm. Ant. s. v. Vinum), or as vinegar. Maas. Sh. I, 3 'עד שלא הרמיץ וכו' tamad before fermentation must not be bought with tithemoney; Hull. I, 7; Y. Maasr. V, 52^a top. Tosef. Dem. I, 2 'הרם בראשונה... שהזקתו מן הרם' in former years the vinegar of Judæa was free from tithes, because it was presumably made from tamad; Y. ib. I, 21^d top 'מין מביאין מן הרם' they used to produce (their vinegar) from tamad (grape shells); Pes. 42^b 'הרם בא אלא מן הרם' שחוקה אינו בא אלא מן הרם. Ib. 'וכ' הרם וכו' and does R. J. hold the opinion that t. is not subject to tithes? Yalk. Num. 710 'ה' הרם וכו' vinegar made of grape shells; a. e.—Denom.:

ת"מ to put water on pomace or lees. Maasr. V, 6 'ומצא כרד מדרו וכו' if one makes pomace wine, putting water on by measure, and finds (after pressing) the same quantity, he is exempt from giving tithes; Pes. 42^b, v. ת"מ II. B. Bath. 97^a 'שחוקה במי גשמים' (Ms. R. שהתמך) when they used rain water to make tamad; Hull. 87^b (by analogy from B. Bath. l. c.) 'וכ' שחוקה במי וכו' when they diluted blood with rain water (Ms. R. שהתמך) when they diluted blood with rain water.

Nif. ת"מ, ת"מ to be infused, poured on. B. Bath. l. c. 'שחוקה מאליה' when the infusion came of itself (rain water fell upon it); Hull. l. c. 'שחוקה מאליה'.

ת"מ, v. ת"מ.

ת"מ (b. h.; cmp. תמים) [to stand still] to be astonished, amazed; to wonder; to be undecided. Pesik. R. addit. s. 1 'והברייתא הוֹמְתִים לומר וכו' and men wondered, saying, is such a thing possible? Ib. 'הוֹמְתִין ארם הוֹמְתִין וכו' you wonder at what occurred to the generation of the tower: has not such a thing occurred &c.? Yalk. Ex. 166

and they wondered exceedingly. Pesik. Hahod., p. 43^a 'יושב ותמה בלבו וכו' Abraham sat and was undecided in his heart, saying, which shall I choose? Gen. R. s. 44. Ib. s. 12 'ועמד לו תמה... מלך a king that rebuked his servant, and he stood there confounded. Ib. 'תמה אני איך וכו' I wonder how great men... could disagree on &c. Yeb. 96^b 'וכ' תמה אני אם לא וכו' I should wonder, if this synagogue did not become an idolatrous temple. Arakh. 16^b 'תמהני יש וכו' I wonder if there is in this generation &c. Pes. VI, 2 'אלו תמה על אל' do not wonder at that. Y. ib. 33^b bot. 'תמהני היאך וכו' I wonder how R. El. could accept such an answer. Yalk. Ex. 202 'תמה על עצמה היאך וכו' wonder at the very thing, why should leavened matter be forbidden &c.; Pes. 28^b 'תמה על עצמה' (corr. acc.); a. fr.

Hif. תמה 1) same. Gen. R. s. 98 'תמהני' you wonder at that? if you were to see... למה תמה יותר (not להחמה) you would wonder still more. Pesik. R. s. 28 'תמהני' (not תמהני); a. e.—2) to create astonishment, act strangely. Men. 40^a 'תמהני' is one of those who make people wonder at their strange conduct; (Ms. M. תמהני Hof. of those wondered at).—3) to love miracles, invent miracles. Yalk. Num. 764 'תמהני' art thou, too, of the inventors of miracles?

Hof. תמה to be wondered at, v. supra.

ת"מ, ת"מ ch. same, 1) to wonder &c. Targ. Gen. XLIII, 33. Targ. Y. ib. XVII, 17 (h. text ויבחר). Targ. Y. I. ib. XVIII, 12 (II הייב). Targ. Y. ib. 15. Targ. Ez. XXXII, 10; a. e.—Part. תמה, תמה. Targ. II Esth. I, 2 'תמהני'—2) to be astonishing. Gen. R. s. 94 'תמהני... והיא תמהא לי' the elder of the Jews told me something, and that is astonishing; [perh. to be read תמה, v. תמה].

Af. תמה 1) same. Targ. II Esth. l. c. 'תמהני' (some ed. תמהני, Ihpe.); a. e.—2) to express astonishment, query. Zeb. 113^a 'תמהני תמהא קרא' the text (Ez. XXII, 24) expresses a query: thou, land of Israel! art thou not cleansed &c.?

ת"מ, ת"מ, ת"מ, v. ת"מ.

ת"מ m. (b. h.; preced. wds.) astonishment, hesitation. Gen. R. s. 50 (ref. to Gen. XIX, 16) [read:] 'ה' אמר במה אביר וכו' hesitation after hesitation; he (Lot) said, what shall I choose (to take along)? silver &c.; Yalk. ib. 84.

ת"מ f. (preced.) amazement, confusion. Gen. R. s. 31, beg. (ref. to Ez. VII, 11) 'לא מינדון ולא ממנוינדון ולא' (I want none of them, none of their wealth and none of their confusion; Yalk. Ez. 345 (corr. acc.).—[Hull. 51^b תמהא Ar, v. תמהא].

ת"מ, v. ת"מ.

ת"מ m., ת"מ f. pl. (תמה) dwellers in desolation, desert beasts. Targ. Is. XIII, 22 (h. text תמה). Ib. XXXIV, 14 (h. text צייב); Targ. Jer. L, 39. [Kimhi to Ez. VIII, 14 quotes fr. Targ. Is. l. c.: תמוזין, adding that the majority of versions have תמוזין.]

תמוז m. (b. h. name of a deity) *Tammuz*, the fourth month of the Hebrew calendar, of twenty-nine days, varying between the ninth of June and the sixth of August. Targ. II Esth. III, 7. Targ. Cant. I, 7. Targ. Y. Gen. VIII, 5; a. e.—Taan. IV, 6 (26^a) בשבעה . . . חמשה 'ב' five things (misfortunes) happened to our ancestors on the seventeenth of Tammuz. Ib. 28^b בשיבסר on the seventeenth of Tammuz he (Moses) descended, and came down and broke the tablets; a. fr.—תקופת ה'—v. תקופה.

תמוזא pr. n. (preced.) *Tammuza*, *Tammuz*, name of a deity (corresp. to Adonis of the Greeks). Targ. Ez. VIII, 14.

תמוזין, v. תמוזין.

תמונה f. 1) (b. h.; emp. תמונ II) *form, shape*. Mekh. Yithro, s. 6 (ref. to Ex. XX, 4) . . . לא יעשה לי גלופה . . . 'ה' [יכול] I may think (from the word תמונה) that one must not make for himself a carved figure, but may make a block: therefore the text says, 'nor any shape.'—2) substitute of תמונה, v. next art.

תמונה, Y. Shek. III, 47^c top, v. תמונה.

תמונה *t'mufah*, a fictitious substitute of תמונה (v. תמונה). Y. Ned. I, 36^c bot. תמונה המוקה . . . (not תמונה) if we had taken up *t'murah* (as a subject for verbal substitutes in vows), we should have used *t'mufah*, *t'munah*, *t'mukah*.

תמונה, v. preced.

תמונה, v. תמונה.

תמונה, v. תמונה.

תמונה f. (b. h.; מיד) *exchange, substitution*. Snh. 22^a לכל יש 'ה' there is a substitute for every thing (every loss can be retrieved), except for the wife of one's youth. Ned. 20^b בני בני 'ה' children begotten in exchange, e. g. if a man has two wives, and has connection with one mistaking her for the other. Pesik. R. s. 40 שם 'ה' תמונה (not 'ה') a substitute of Shem (as priest).—Esp. *exchange of one sacrificial animal for another* (Lev. XXVII, 10), *that for which an animal is exchanged*. Tem. I, 1 'ה' בבית 'ה' so the change is valid only when made on the owner's premises. Ib. 2 (ref. to Lev. I. c.) מיוחד 'ה' תמונה מיוחדת as 'it' refers to one, so its exchange can be only one. Ib. II, 3 'ה' עישה 'ה' ואין 'ה' עישה 'ה' that for which it is exchanged cannot effect another exchange (does not affect the status of another animal exchanged for it). Ib. I, 5 עישה 'ה' 'ה' the animal's child (born after the mother was dedicated) makes exchange (affects the status of one exchanged for it). Bekh. 15^b בעלי מומין תמונה that which is exchanged for blemished animals. Ib. 61^a 'ה' מעשר 'ה' a mistake in counting the tenth animal for tithes is an exchange, i. e. the animal marked as the tenth by mistake is sacred. Ib. תמונה מעשר מתה that which has been marked as the tenth by mistake must be put to death (cannot be used); a. fr.—Pl. תמונה. Tem. III, 1 'ה' . . . ותמונה תהיה כיוצא בהן these are the sacred animals

whose embryos and whose exchanges are of the same sacred character as themselves. Esth. R. to I, 1 (expl. תמונה) של אבותיהן (בני אבותיהן) the exchanges (hostages) of their fathers, v. ערב I; a. fr.—*T'murah*, name of a treatise, of the Order of Kodashim, of Mishnah, Tosefta, and Talmud Babil.

תמונה, v. תמונה.

תמונה f. (denom. of תמונה) 1) *unblemished condition, integrity*. Men. 6^a; Kidd. 24^b, a. e. וזכורה 'ה' וזכורה. B. Kam. 39^b תמונה, v. תמונה.—2) *the legal status of an animal that did injury for the first time* (v. תמונה I, 2). Ib. 45^b 'ה' צד that limb of an animal about which no warning has been given, whereas this has been done about another limb. Ib. במקומה עומדה 'ה' צד the legal condition of the *tam* remains unaltered concerning that limb (so that the animal in the case is legally half a *mu'ad* (מועד) and half a *tam*); a. e.

תמונה f. (b. h.; מיד) [*death; sub. ברה*] *an animal on the point of death*.—Pl. תמונה. Kidd. 21^b sq. (applied to the law concerning the captive woman, as a concession to human appetites, Deut. XXI, 10 sq.) 'ה' בשר . . . מושב 'ה' allow Israelites to eat the flesh of animals on the point of death but ritually slaughtered, rather than eat of carcasses unslaughtered; Treat. S'mah. ch. VII.

תמונה c. (denom. of תמונה) 1) *a plate for various dishes or portions, tray*. Kel. XVI, 1, v. תמונה. Ned. IV, 4 'ה' אכל לא מן 'ה' . . . אבל לא מן 'ה' he may eat at the same table with him, but not from the same plate; 'ה' מן 'ה' but he may eat with him from a plate which goes back to the host (each time a guest is served). Maasr. I, 7 'ה' . . . וזה 'ה' he may put the oil on the cake (תמונה) or on the plate. Y. B. Mets. VIII, end, 11^d תמונה (or תמונה, pl.) lend me thy plate and dine with me; a. fr.—Esp. *tamhuy, charity plate, daily distributed food collected from contributors, soup-kitchen*, contrad. to תמונה, q. v. Peah VIII, 7 'ה' לא יבול מן 'ה' he who has the means for two meals, must not accept support from the *tamhuy*. B. Bath. 8^b 'ה' נבירה בשלשה 'ה' וב' the *tamhuy* is collected under the supervision of three persons, and distributed by three persons, for the mode of its collection and distribution is the same; 'ה' לעניי העולם 'ה' the *t.* is for all poor people wherever they may come from, *the kuppah* for the town poor only. Pes. X, 1 אפילו 'ה' even if he is supported from the *t.*; Y. ib. 37^b bot.; a. fr.—Pl. תמונה. Y. Ter. VIII, 45^d top. Ker. 12^b 'ה' מולקין (not מולקין) trays form a separation, i. e. if one eats two half-olive sizes of forbidden food from two different plates, they are not counted together as one olive-size; Sabb. 71^a; Y. ib. VII, 9^b; a. fr.—2) (from its shape) *the partition in a wagon for freight or baggage*, Maim.; (*a cavity in the yoke*, R. S.).—Pl. תמונה. Kel. XIV, 4.

תמיד m. (b. h.; contr. of תמיד) *constant, daily practice*; esp. (sub. קרבן) *the daily burnt-offering*. (Num. XXVIII, 3). Pes. V, 1 'ה' נשזט 'ה' the afternoon *tamid*

is (ordinarily) slaughtered at eight and a half hours of the day. Taan. IV, 6 ובטל הוה... בשבעה... on the seventeenth of Tammuz... the daily offerings ceased (when Jerusalem was besieged); a. v. fr.—*Pl.* תמידין, תמידים. Ber. 10^b (ref. to II Kings IV, 9 תמיד) הקריב... המארה 'ה if one entertains a scholar in his house, the Scripture accounts it to him as if he offered daily sacrifices. Y. Pes. VI, beg. 33^a וב' מאן דאמר מאה ה' וב' he who says, a hundred regular sacrifices supersede the Sabbath during one year, refers to the daily burnt-offerings; he who says two hundred, refers to the daily burnt-offerings and the Musaf sacrifices of the Sabbaths &c.; a. fr.—*Tamid*, name of a treatise, of the Order of Kōdashim, of the Mishnah, Tosefta, and Talmud Babli.

תמידא ch. same. Targ. Y. II Gen. XLIX, 27. Targ. Koh. X, 16; a. e.

תמידין, v. תמיד.

תמידה m. (תמה) *astonishment, wonder, marvel*. Hull. 75^b כל מילתא דה' וב' anything abnormal people are likely to remember.—[Yalk. Ex. 166, v. next w.]—*Pl.* תמידין. Hull. l. c. וב' וב' two simultaneous abnormal phenomena people will remember.—[תמידה f., v. תמה.]

תמידות f. (תמה) *astonishment*. Yalk. Ex. 166 ויתמהו (ed. תמידה), v. תמה.

תמים m. (b. h.; תמים) *without physical blemish; perfect; upright*. Zeb. 116^a ה' כתיב ביה... תמים might not Noah himself have had an organic defect? (It cannot be, for) it is written of him, he was perfect (Gen. VI, 9); בדרכיו ת' but may this not mean, perfect in his ways of life? Bekh. IV, 1 (26^b) בין ה' וב' whether unblemished or blemished; a. fr.—*Pl.* תמידים, תמידין. Zeb. VIII, 8. Tem. III, 5 אם ה' when they appear unblemished. Y. Yoma VII, end, 44^c היו מכוונין ה' היו מכוונין ה' (not שבט') when the Israelites were perfect (God-fearing), they (the Urim and Tummim) directed their way. Gen. R. s. 44, beg. (ref. to Ps. XVIII, 31) וב' אם דרכיו ה' if his ways are perfect, how much more is he perfect himself!; (Yalk. Sam. 161 (אם דרכו תמים וב'); a. fr.—*Fem.* תמידה. Hull. 11^a because the Law (Lev. III, 9) says *t'mimah* (whole); a. e.—*Pl.* תמידות. Men. 66^a (ref. to Lev. XXIII, 15) וב' when do you get seven complete weeks? When you begin to count from the evening. Pesik. Ha'omer, p. 69^b, a. e., v. תשיב; a. e.

תמידא, תמידה ch. same. Targ. Y. II Lev. XXII, 27 ה' (Jacob). Targ. II Esth. I, 2; a. e.—*Pl.* תמידין. Targ. Prov. XIII, 6. Ib. XXVIII, 10; a. e.

תמידות f. (preced. wds.) 1) *completeness, integrity*. B. Kam. 39^b (expl. תמידות, ib.) ה' הוה בתמידותו וב' the animal remains (to its owner) in its completeness, we do not diminish it (by hypothecating it for the half-fine for damage done).—2) *moral integrity, simplicity, frankness*. Lev. R. s. 11 (ref. to Ps. XVIII, 28) בשעה שבה בה' the thing itself has no foundation, and the Rabbis built upon it and went up &c.; a. e.

when he (Abraham, Moses) came with frankness, the Lord dealt with him in frankness, opp. עקמניתה. Midr. Till. to Ps. l. c.; Yalk. Sam. 161. Midr. Till. to Ps. I 'בה... אה כל מי שמהלך לפניו בה' וב' as the Lord was a shield to Abraham who walked before him in sincerity, so he is a shield to whosoever walks before him in sincerity; a. e.

תמידותא ch. same, *integrity*. Targ. Prov. X, 9. Ib. XI, 3. Targ. II Esth. VIII, 13; a. e.

תמידתא m. (תמית) *the eighth*. Targ. II Esth. I, 1. Targ. Lev. XXII, 27; a. fr.—*Fem.* תמידתא, תמידתא. Ib. XXV, 22 (ed. Vien. תמידתא).

תמיד, Bekh. 44^a, v. תמיד.

תמידות f. pl. (v. תמיד) *the pillars supporting the framework of a lantern* (v. Sm. Ant. s. v. Laterna). Tosef. Kel. B. Mets. II, 6.

תמיד (b. h.; emp. מידה) [*to lie under, to support; to make to lie under, to rest upon, lay upon, press*]. Midr. Till. to Ps. XVI, 5 (ref. to רומיך, ib.) הנה תמכני בסניי this lot (martyrdom) was laid on me at Sinai; Yalk. ib. 667. Num. R. s. 13³ (ref. to Prov. XXIX, 23) ה' the Lord rested his glory upon it כבודו עליו וב' (Sinai), and on it he gave the Law. Pesik. R. s. 3 ידו ה' להעבירה... he (Joseph) held up Jacob's hand to remove it &c.; a. e.

תמיד ch., *Pa.* תמיד same. Targ. Prov. V, 5 מהמכן Ms. (ed. מוסמכן).

תמידא, v. next w.

תמידה f. name of a bitter herb, a kind of chervil. Pes. II, 6 (39^a) Y. ed. a. Ms. M. (Mish. a. Bab. ed. תמידה); expl. Y. ib. 29^c top גגדירין; Bab. ib. 39^a תמידה (expl. in Rashi: *marrubium, hoarhound*).

תמידתא ch. same, v. preced.

תמיד = איתמלי = *yesterday*. Targ. I Sam. XX, 27. Targ. II Sam. III, 17; a. e.

תמידין, **תמידות** pr. n. m. *Ben T'malyon*. Meil. 17^b; Yalk. Lev. 537.—V. תמידין.

תמליוס, תימ' תימ' m. (θεμελιος, sub. ληθος) *foundation stone, foundation*. Y'lamd. to Num. XXIII, 9, quot. in Ar. digged deeper and deeper, seeking to lay a foundation.—*Pl.* תמליוסין, תמליוסין. Gen. R. s. 3 לידע היאך הוא קובע ה' (Ar. sing.) to find out where to lay the foundations; Yalk. ib. 4. Y. Snh. X, 29^a bot. ה' וב' when David went to dig for the foundation of the Temple. Y. Sot. VI, beg. 20^d מילה ה' (prob. to be read: תמליוסין, θεμελιωσις) a thing (rumor) without foundation. Y. Keth. V, 29^c bot. ה' וב' the thing itself has no foundation, and the Rabbis built upon it and went up &c.; a. e.

תָּמָם (b. h.; v. תָּמַם) [*to join, be joined,*] *to be whole, finished, perfect; to end, be gone.* Bekh. 44^a שְׂתָּמַם v. שְׂתָּמַם Gen. R. s. 94 (ref. to תָּמַם, II Sam. XX, 18) תָּמַם (to be ignored)?; Midr. Sam. ch. XXXII 'עַל כֵּן תָּמַם וּב' (corr. acc.). Sabb. 55^a תָּמַם זְכוּת אֲבוֹתָּהּ the protecting influence of the fathers has ceased. Ber. 57^a תָּמַם הַחוּסִים הַלֵּלוּ עֲוֹנוֹתָיו if one sees dates in his dream, his sins are ended (forgiven); a. fr.—Cant. R. to V, 2 'תָּמַם הַמְּתוּרִי וּב' *tammathi*, read *tammothi*, I am complete, for they attached themselves &c., v. infra.

Pi. תָּמַם *to complete, fulfill.* Snh. 39^b לְתָּמַם v. תָּמַם I. **Hif.** תָּמַם 1) תָּמַם *to make perfect.* Y. Yoma VII, end, 44^c וּב' תָּמַם הֵמָּנִים לְפָנֵיהֶם וּב' תָּמַם they are called Tummim, because they perfect the way before them. Ned. 32^a תָּמַם עִצְמוֹ if one perfects himself (tries to be perfect), time will stand by him (he will succeed in life, with ref. to Gen. XVII, 1, a. 4).—2) (denom. of תָּמַם) *to be upright, frank.* Ib. תָּמַם עִצְמוֹ if one perfects himself (tries to be upright), God will deal uprightly with him (with ref. to II Sam. XXII, 26); Yalk. Sam. 161; a. e.

Nif. תָּמַם *to be joined; to ally one's self.* Ex. R. s. 2 (ref. to תָּמַם, Cant. V, 2) תָּמַם עִצְמוֹ they attached themselves to me at Sinai and said (Ex. XXIV, 7), all that &c.; Cant. R. l. c. (v. supra) תָּמַם (or תָּמַם); Pesik. Hahod., p. 47^a תָּמַם; Pesik. R. s. 15 שְׂתָּמַם (corr. acc.).

תָּמַם (v. תָּמַם II) *there.* Targ. Gen. II, 8. Ib. III, 23; a. fr.—B. Mets. 84^b וּב' תָּמַם (in Babylonia) they say &c. Snh. 103^a, v. תָּמַם. Y. B. Bath. II, beg. 13^b תָּמַם הַמְּלוֹחִים *there (Babylonian millstones); a. fr.*

תָּמַחַת (b. h.) pr. n. pl. *Timnah.* Sot. 10^a (ref. to Jud. XIV, 1, a. Gen. XXXVIII, 13) תָּמַחַת *there was only one Timnah: for him that came from the one side it was 'going down', for him that came from the other side, it was 'going up'; Gen. R. s. 85 תָּמַחַת וּב' תָּמַחַת; Yalk. ib. 145 תָּמַחַת הַיָּדָא (corr. acc.); Yalk. Jud. 69 תָּמַחַת; Num. R. s. 9^a תָּמַחַת (some ed. תָּמַחַת).—Pl. תָּמַחַת, תָּמַחַת, תָּמַחַת. Ib. תָּמַחַת וּב' תָּמַחַת there were two Timnachs, one mentioned in connection with Judah, &c.; Gen. R. l. c. תָּמַחַת; Sot. l. c. תָּמַחַת; Yalk. Gen. l. c.; Yalk. Jud. l. c.*

תָּמַחַת f., **תָּמַחַת** m. = h. *eight.* Targ. Gen. V, 4, 7. Targ. Ps. XII, 1 (ed. Wil. תָּמַחַת, corr. acc.); a. fr.—Ber. 4^b תָּמַחַת (or תָּמַחַת) the eightfold acrosticon (Ps. CXIX). Y. Dem. V, 24^d תָּמַחַת *eighty.* Targ. Gen. V, 25, sq.; a. fr.—Y. Snh. VI, 23^b תָּמַחַת *eighty women;* Y. Hag. II, 77^d תָּמַחַת *eighty men;* a. e.—**תָּמַחַת** *eighteen.* Targ. Gen. XIV, 14 (O. ed. תָּמַחַת; ed. Vien. תָּמַחַת). Targ. Y. Deut. XVII, 17. Targ. Y. Num. XIX, 3; a. fr.—**תָּמַחַת** *the eighteenth.* Targ. I Chr. XXIV, 15.

תָּמַחַת, v. תָּמַחַת.

תָּמַחַת, v. תָּמַחַת.

תָּמַחַת f. = h. שְׂתָּמַחַת, name of an (*eight-stringed*) musical instrument. Targ. I Chr. XV, 21 (v. Targ. Ps. XII, 1).

תָּמַחַת, v. תָּמַחַת.

תָּמַחַת, v. תָּמַחַת.

תָּמַחַת, v. next w.

תָּמַחַת f. (מֶצֶחַ) *that which is squeezed out, remnant, drain, juice.* Ker. V, 1 'תָּמַחַת הַדָּם הַזֶּה the last blood oozing through the cut of a vein. Ib. 22^a יֵצֵא הַדָּם הַזֶּה ... which is the blood ... with which life escapes? That which gushes forth in a jet, to the exclusion of the last blood, because that runs gently. Tosef. Makhsh. III, 13 תָּמַחַת בְּשַׂר הַחֵטָא meat-juice. Y. Ber. I, 2^c תָּמַחַת בְּשַׂר הַחֵטָא the juice (moisture or drippings) of a field of the capacity of a Kor of seed is enough to water a field of the capacity of a Tarkab &c., v. תָּמַחַת II; Gen. R. s. 15; Taan. 10^a. Ib. 'תָּמַחַת הַיָּדָא ... and the rest of the world by the drain (that remains in the clouds). Ib. 'תָּמַחַת הַיָּדָא the whole world is watered by the drains of Eden; a. fr.—Y. Sot. IX, end, 24^c תָּמַחַת הַיָּדָא (because he was the drain (last and least) of the righteous and pious; Mish. ib. IX, 15 Y. ed. (17) תָּמַחַת הַיָּדָא (Mish. a. Babli ed. 49^a קָטְנוּתוֹ, קָטְנוּתוֹ).—Pl. תָּמַחַת הַיָּדָא drippings of rain gathered in pools; expl. תָּמַחַת הַיָּדָא when the rains have ceased, and the mountains are trickling (v. תָּמַחַת); Tosef. Mikv. I, 13 תָּמַחַת הַיָּדָא.

תָּמַחַת Pi. תָּמַחַת (denom. of תָּמַחַת) *to rise straight up.* Yoma 28^b תָּמַחַת הַיָּדָא וְעוֹלָה כְּמִקְלָה מִפְּצִיעַ the light-column of the moon rises straight up like a stick; opp. מִפְּצִיעַ של הללו מתמר 38^a תָּמַחַת (v. תָּמַחַת); Y. ib. III, beg. 40^b. Bab. ib. 38^a תָּמַחַת the smoke of the frankincense prepared by those (of the house of Abtinas) went straight up &c.; Cant. R. to I, 14 תָּמַחַת הַיָּדָא; Y. Shek. V, 49^a תָּמַחַת; Tosef. Yoma II, 6. Tanh. T'sav, 15 תָּמַחַת הַיָּדָא עַנְּן הַקְּטָנָה מִחֲמַד וּב' תָּמַחַת when (on the Day of Atonement) the cloud of the incense rose straight up ... he knew that Israel's sins were forgiven. Gen. R. s. 45 תָּמַחַת הַיָּדָא ... תָּמַחַת הַיָּדָא thorns are not sown ... but grow forth of themselves and rise high up, but wheat &c.; Yalk. ib. 79 (corr. acc.). Keth. 111^b תָּמַחַת הַיָּדָא in the latter days wheat shall sprout forth and rise like palms on mountain tops; a. e.

תָּמַחַת I (b. h.) pr. n. f. *Tamar,* 1) Judah's daughter-in-law. Meg. IV, 10 (25^a) תָּמַחַת הַיָּדָא וּמִיֵּהָרַגְתָּ the story of Tamar (Gen. XXXVIII) is read (in the synagogue) and translated. Gen. R. s. 92 (ref. to Gen. XLIV, 16) תָּמַחַת הַיָּדָא מִהָרַגְתָּ לֵאמֹר מִהָרַגְתָּ בְּמַעֲשֵׂה הַיָּדָא וּב' תָּמַחַת הַיָּדָא what have we to say to my lord (for our justification) about the story of Tamar, what to speak about the story of Bilhah (Gen. XXXV, 22)? Ib. s. 85;

a. fr.—2) *Absalom's sister*. Meg. 25^b 'וכי' ו'וכי' ו'וכי' the story of Amnon and Tamar (II Sam. XIII) may be read and translated. Ab. V, 16 'וכי' ו'וכי' ו'וכי' Amnon's love of T. Snh. 21^a; a. e.—3) a woman that informed against the Rabbis before Roman authorities. Y. Meg. III, 74^a bot., v. תְּמָרִים.

תָּמַר II m. (b. h.; cmp. תָּמַר II) *palm; date-palm; fruit of the date-palm, date*. Succ. 45^b; Meg. 14^a, v. לָב. Ib. (ref. to Jud. IV, 5) תְּמָרִים שָׁנָא תְּמָרִים תְּמָרִים why did she hold her sessions under a palm-tree? Midr. Till. to Ps. XCII, 16 (ref. to ib. 13) 'וכי' ו'וכי' ו'וכי' as the palm and the cedar are higher than all other trees, so Israel is &c.; 'וכי' ו'וכי' ו'וכי' you may think, as the palm and the cedar when uprooted from their places (transplanted) do not grow new shoots, so Israel does &c.; a. fr.—Pl. תְּמָרִים *dates*. Ter. XI, 2 'וכי' ו'וכי' ו'וכי' date honey. Ib. 3; a. fr.

תָּמַר, תְּמָרָא, תְּמָרָא ch. same. Targ. Cant. II, 12.—Lev. R. s. 12; a. e.—Pl. תְּמָרָא, תְּמָרָא, תְּמָרָא. Targ. II Chr. XXXI, 5. Targ. Y. Deut. VIII, 8.—Ber. 38^a דִּיבְשָׁא date-honey. [Ib. תְּמָרָא שֶׁל תְּמָרָא, read with Ms. M. תְּמָרָא שֶׁל תְּמָרָא.] Y. Ab. Zar. II, 40^d תְּמָרָא (fem.) Persian dates; a. fr.—pr. n. m. *Bar-Tamré*. Hull. 110^a בר תְּמָרָא, also called Bar-Dikḳulé (cmp. תְּמָרָא).—Cant. R. to VII, 9 'וכי' ו'וכי' ו'וכי' in Levy Talm. Dict. (ed. חסדי).

תְּמָרָא f. = תָּמַר, *palm; date*. Dem. I, 1, v. תְּמָרָא. Tanh. B'midb. 15; Num. R. s. 3, beg. Midr. Till. to Ps. XCII; a. fr.—Pl. תְּמָרָא. Succ. 32^b 'וכי' ו'וכי' ו'וכי' two palms grow in the valley of Ben-Hinnom (Gehenna) with smoke rising between them &c.; Erub. 19^a; a. e.—Trnsf. a *fruit-like excrescence on leaves, berry*. Succ. 33^a.—Pl. as ab. Maasr. IV, 6. Tosef. Shebi. II, 2.

תְּמָרָא f. (b. h. pl.; v. תָּמַר) (*smoke column*). Ber. 43^a מִשְׁחַעֲלָה תְּמָרָא when the smoke column of incense rises. Hull. 112^a מִשְׁחַעֲלָה תְּמָרָא when the smoke of meat on coals rises.—Pl. תְּמָרָא *bare hyssop stalks*. Par. XI, 7 (Maim. reads תְּמָרָא *seed-capsules*, v. preced.); Tosef. ib. XI (X), 6. Ib. 7 עֵינָא כֵּל עֵינָא ... תְּמָרָא לא הוּנְצוּ כֵּל עֵינָא are undeveloped capsules, *timroth* are stalks that have not blossomed at all; (oth. opin.) 'וכי' ו'וכי' ו'וכי' *timroth* are undeveloped capsules &c.

תְּמָרָא m. (מְרָא) *anointing*. Targ. Y. Lev. XVI, 29; Num. XXIX, 7 (ed. Vien. תְּמָרָא).—Pl. תְּמָרָא. Targ. Y. Lev. XXIII, 27.

תְּמָרָא m. pl. (b. h.; מְרָא) *bitterness; trnsf. hostility*. Y. Meg. III, 74^a bot. (in a secret letter) תְּמָרָא תְּמָרָא Tamar is *tamrurim* (bitterness), she abides in her bitterness, and we tried to sweeten her (by bribe), but in vain has the smelter smelted (gold could not buy her).

תְּמָרָא, v. תְּמָרָא.

תְּמָרָא, v. תְּמָרָא.

תְּמָרָא, v. תְּמָרָא.

בְּחַדְיָא תְּמָרָא f. = h. תְּמָרָא. Y. Bets. V, 63^a top 'וכי' ו'וכי' ו'וכי' I came by the way of that crooked palm (I was on that palm, and came down). Lev. R. s. 12 תְּמָרָא תְּמָרָא the fruit of the date palm is called date (fruit and tree are designated by forms of the same root). Cant. R. to VII, 9, v. תְּמָרָא.—תְּמָרָא pr. n. pl. *K'far T'marta*. Tosef. Hull. III (IV), 23; Hull. 62^a שְׁבִיהוּדָא K. T. in Judæa. Meg. 16^b 'וכי' ו'וכי' ו'וכי' Ms. M. (ed. תְּמָרָא); Lev. R. s. 24^b; Pesik. R. s. 15 תְּמָרָא; Esth. R. to II, 23.

תְּמָרָא, v. תְּמָרָא.

תְּמָרָא m. (preced.) *teacher, esp. Tanna*, an authority quoted in Mishnah and Boraitha, contrad. to תְּמָרָא. B. Mets. 3^a, a. fr. תְּמָרָא ו'וכי' ו'וכי' and the Tanna (of the Mishnah) is a confirmation (confirms what I say).—קָמָא, v. קָמָא.—קָמָא כֵּל תְּמָרָא בְּרַא ו'וכי' ו'וכי' ו'וכי' (Ar. בְּרַא) every later (Ar. outside) authority comes only to enlarge the sphere of the subject. Hull. 15^a, v. תְּמָרָא; a. fr.—Sot. 22^a (prov.) 'וכי' ו'וכי' ו'וכי' a teacher teaches and knows not what he says (repeats verbatim what he has heard without understanding the subject).—Pl. תְּמָרָא (h. form, fr. תְּמָרָא, תְּמָרָא (fr. תְּמָרָא). Ib. תְּמָרָא מְבַלֵּי עוֹלָם the Tannaim (repeaters) ruin the world, expl. שְׂמוֹרֵיין הַלְכָה who give decisions based on traditions they have learned (without knowing their reasons and their application to practical cases).—Ber. 3^a מְבַלֵּי עוֹלָם these contradictory opinions are the relations of two Tannaim in behalf of R. M. Snh. 33^a (expl. הוֹרֵיין, v. שִׁיקוּל הוֹרֵיין, v. שִׁיקוּל הוֹרֵיין) when two Tannaim or two Amoraim differ in their opinions, and it has never been decided which is to be adopted in practice. Ib. 63^a, a. fr. 'וכי' ו'וכי' ו'וכי' depends on Tannaim, i. e. Tannaim differ on that point. Ber. 9^a 'וכי' ו'וכי' ו'וכי' and those teachers differ on the same principle as these do. Ib. 49^a 'וכי' ו'וכי' ו'וכי' and you ignore all these Tannaim and Amoraim, and act according to Rab's opinion?; a. v. fr.—V. תְּמָרָא.

תְּמָרָא, pl. תְּמָרָא, v. preced.

תְּמָרָא m. = next w., *stipulation, agreement, condition*. Targ. Y. Num. XXII, 4. Targ. Y. Ex. IV, 24; a. e.—Gitt. 75^a לֹא כִפְלִיחָא לְתַנְיָא he did not double his stipulation, did not stipulate what is to take place in the case of fulfillment of his condition, and what in the case of non-fulfillment; a. e.—Pl. תְּמָרָא, תְּמָרָא. Keth. 19^b קִיַּיְמִי תְּמָרָא go and fulfill your conditions, and then go to law. Gitt. l. c. תְּמָרָא מִכָּאן לְהוֹרֵיין whence do we derive all the rules about stipulations; a. e.

תְּמָרָא m. (תְּמָרָא) [*alternative*], *stipulation, condition, agreement*. Keth. 19^b הוֹרֵיין דְּבִרְיֵי תְּמָרָא if witnesses say, the transaction to which we have testified was made dependent on a (verbal) condition (and we do not know 211*)