

that it has been fulfilled). Ib. או דילמא ת' מילתא וכו' or is a statement concerning a condition something different (from a statement concerning a trust, v. אמנא). Ib. עד ת' אינו ת' . . . אינו ת' . . . אינו ת' if one of the witnesses says, there was a condition, and the other says, there was none. Kidd. III, 4 ת' אינו ת' . . . אינו ת' a stipulation of conditions which is not like the stipulations concerning the sons of Gad and Reuben (stating both alternatives, Num. XXXII, 20-23; 29-30) is not valid. Ib. 61^a, sq. ת' כפול a double stipulation, an agreement stating both alternatives and their eventual consequences. Gitt. 75^a למעשה ת' the condition (in the agreement) preceding the act (e. g. 'if such and such a thing is done, this shall be thy letter of divorce', not, 'this shall be thy letter of divorce, if such and such a thing is done'). Ib. ברבר אחד ומעשה וכו' if the condition concerns one thing, and the consequence another thing (e. g. if you go with your brethren to conquer, you shall have the trans-Jordanic lands); ib. הכא אחד ומעשה ברבר אחד דה' whereas in this case ('this shall be thy letter of divorce on condition that thou wilt return to me the paper on which the letter of divorce is written') condition and consequence concern the same thing. Kelh. IX, 1 תנאוי בטל . . . המתנה . . . תנאוי בטל if one makes a stipulation which is contrary to what is written in the Torah, his stipulation is void; Y. ib. 32^d בת' מן אבל בת' ממון בת' גוף אבל בת' מן אבל בת' this refers only to a condition concerning one's person (personal rights or duties), but as to a condition concerning money (monetary rights or claims), the agreement (waiving the claim) is valid; Y. Kidd. I, 59^e גוף ת' ib. תניי. Ib. בסופו . . . אפשר ת' a condition which he may finally fulfill (depending upon himself). Ex. R. s. 21, v. infra; a. fr.—Pl. תנאים, תנאים, תנאים. Y. B. Bath. V, beg. 15^a ת' יהושע. Gen. R. s. 5 יהושע. B. Kam. 80^b, a. e., v. יהושע. ת' יהושע the Lord (at creation) made stipulations with the sea, that it should be divided before Israel, as it is written (Ex. XIV, 27), 'and the sea returned . . . to its former condition (לארצו) עמי, ל' התנה הקב"ה וכו' to the stipulations which &c.; Ex. R. s. 21 עמי ל' התנה הקב"ה וכו' I stipulated with it. Y. Sot. VII, beg. 21^b וכו' לא כתיב (we administer the oath to thee) according to the conditions in our mind, not according to the conditions (mental reservations) in thy mind. Ib. לשבויה ת' שלא יאמרו יש ת' לשבויה ת' that people should not say, mental reservations in oaths are permissible. Y. Kidd. I, 58^e קידש שבו בתיים שבו קידש ת' he betrothed her by the stipulations in the document (although the material on which it was written was forbidden for use), opp. בגופו with the object itself; a. fr.

אירו תנאי, תניי, תנאי m. = תנא. Y. Peah VII, 20^a תנאי וכו' one Tannai reads . . . , and another Tannai reads &c. Y. Kidd. I, 59^e בת' וכו' כהרין ת' וכו' and this opinion of Bar P. follows that of the Tannai who taught &c. Ib. לאמה ת' מה מקיים הרין ת' how does this Tannai account for the word *amah*?; a. fr.—Pl. תנאין, תנאין (v. תנא). Ib. תניין ת' there are two opinions of Tannaim about it; a. fr.

תני, v. תנאי.

תנאי m. (נהר) *beaming forth*. Targ. Job XXI, 10 (h. text רחל).

תנאי f. (b. h.; נהב) *flow*. Y. Ber. V, end, 9^d אם עשו ת' וכו' . . . if a man's lips (in prayer) produce a flow (if he speaks fluently), his prayers are heard (with ref. to Is. LVII, 19).

תנאי, v. תנאי.

תנאי, v. תנאי.

תנאי, v. תנאי.

תנאי m. = תנא. Cant. R. to III, 6; Pesik. Ul'kah, p. 179^a, v. תנאי.

תנאי m. (infin. Pa. of תני I) *teaching or studying (Mishnah)*. Taan. 24^a sq. בנין ת' . . . כל ת' בנין ת' (Ms. M. כולי, read: כוליה) as to studying the Mishnah, we are their superiors, for in the years of R. J. all study was limited to N'zikin (v. נזיקין), whereas we teach &c.; Snh. 106^b וכו' כוליה ת' וכו' (emended in Ms. K. תלמודא, v. Rabb. D. S. a. l. note 400); Ber. 20^a some ed. תניי (v. Rabb. D. S. a. l. note 30).—[Ib. 49^a, v. תניי I].

תנאי m. pl. (תני II) *sharp speech, by-word*. Targ. Y. Deut. XXVIII, 37 (h. text שנייה).

תנאי f. (b. h.; נהב II) *slumber*. Ber. 60^b (in a night prayer) וכו' וכו' . . . ומפיל . . . who causes the bands of sleep to fall upon my eyes, and slumber on my eye-lids; ib. (in a morning prayer) וכו' וכו' . . . ומפיל . . . who causes the bands of sleep to pass away from my eyes, and slumber from my eye-lids. Yalk. Ex. 287, v. שפיש; (Mekh. Yithro, Bahod., s. 6 נהב); a. e.

תנאי f. (b. h.; נהב) *swinging, shaking, waving*. Succ. 38^a וכו' וכו' . . . שירי ת' swinging the 'Omer is one of the dispensable acts (v. שירי). Men. 93^b (ref. to Lev. XIV, 21) וכו' וכו' . . . does the swinging of the sacrifice effect atonement? is it not the blood &c.? Ib. IX, 9. Num. R. s. 9³⁸; a. fr.—Pesik. Ha'omer, p. 71^a (ref. to Is. XXX, 32) וכו' יש וכו' . . . באותו הדור וכו' will there be wars of swinging (weapons) in that generation? Say, it refers to the swinging of the 'Omer; Pesik. R. s. 18; Yalk. Is. 302.—Pl. תנפוח. Men. 94^a וכו' וכו' . . . ולוא ת' the text has 'swinging' but not 'swingings'; a. e.

תנפולין, Lam. R. to I, 5 וכו', a dittography of תנפולין, v. תנפולין.

תנאי m. (b. h.) *oven*. Kel. V, 3, v. תנאי. Ib. 4, sq. Ib. 10 תנאי של עכנאי, v. תנאי; B. Mets. 59^b; a. v. fr.—Pl. תנאין, תנאין. Kel. V, 4 תנאי סגנה . . . תנאי a conflagration took place in the oven factory of K'far Signah. Ib. 2; a. e.

תנאי (sec. r. of תנאי; comp. תנאי) *to be at ease*.

Hif. הַיָּהוּ *to set at ease.* Snh. 30^b שְׁהַיָּהוּ (Ms. M. שהונוח, v. Rabb. D. S. a. l. note), v. הַיָּהוּ h.

הַיָּהוּ, *Ihpa.* אַהַיָּהוּ, *Ihpe.* אַהַיָּהוּ, אַהַיָּהוּ *to sigh,* v. הַיָּהוּ, a. הַיָּהוּ.

הַיָּהוּ pr. n. m. *Tanhum*, name of several Amoraim. Sabb. 30^a.—Y. Yeb. X, 11^b. Y. Taan. I, 63^d top אַרְעֵיירָא 'ר' אַרְעֵיירָא 'ר' בר' אַרְעֵיירָא 'ר' (א. ר. מ'בו).—Ib. IV, 7^d bot. 'ר' בר' אַרְעֵיירָא 'ר' (א. ר. מ'בו, p. 130^b, sq.).—Tanh. Huck. 4 בר' הַיָּהוּ (v. Bub. introd. to Tanh. p. 62).

הַיָּהוּ (v. preced.) pr. n. m. *Tanhuma*, name of one or several Amoraim. Y. Ber. I, 2^b bot. Y. Shek. VI, 49^d bot.; a. e. (v. Fr. M'bo, p. 131^a, sq.).—Gen. R. s. 1; a. fr. (v. Buber introd. to Tanh., p. 62).—*Midrash Tanhuma*, v. הַיָּהוּ.

הַיָּהוּ, v. הַיָּהוּ.

הַיָּהוּ m. pl. (b. h.; נְחָם) *consolation.* Ber. II, 7 קָבַל עָלָיו 'ר' ... קָבַל עָלָיו 'ר' he accepted condolence for him. Keth. 10^b הַיָּהוּ R. G. offered this man a vain consolation; B. Bath. 16^b. Ab. Zar. 16^b וְלֹא קִיבַל 'ר' ... וְלֹא קִיבַל 'ר' (not נְחָם) his disciples came to console him, but he would accept no consolation; Yalk. Prov. 937; Yalk. Mic. 551. Ab. d'R. N. ch. XXX וְלֹא קִיבַל 'ר' comforting the mourners, visiting the sick, and deeds of kindness bring good into the world. Pesik. R. s. 29-30 'ר' וְקַבְלֵי כֹּסִים 'ר' stand up and accept the cup of consolation; ib. תְּנַחֲמוּם 'ר' thy consolations are given back to thee (I will not accept them); a. fr.

הַיָּהוּ f. ch. same. Targ. Job VI, 10 (Ms. הַיָּהוּ Hebraism). Targ. Ps. CXIX, 50 (Ms. הַיָּהוּ); a. e.—*Pl.* הַיָּהוּ. Targ. Job XXI, 2 (ed. Wil. הַיָּהוּ). Targ. Is. LXVI, 11; a. e.

הַיָּהוּ, v. הַיָּהוּ.

הַיָּהוּ (b. h.; v. הַיָּהוּ) [*to repeat*], *to tell.*

Pl. הַיָּהוּ same. Gen. R. s. 6 (ref. to Ps. L, 6) ... לְעָתִיד בְּעָתִיד in the future the heavens shall tell the righteousness which the Lord does to his world. Yalk. Jer. 277 וְהִרְיָה מִתְּהִלָּתוֹ נִסִּים וְכִי וְהִרְיָה מִתְּהִלָּתוֹ נִסִּים וְכִי and he told the wonders that happened to him &c.; (Ber. 13^a מִסְפָּר). Midr. Till. to Ps. CXVIII, 14 לֹא לִי לְתַנְהוּ כָּל וְכִי is it not my duty to tell all the wonders &c.; a. e.

Hif. הַיָּהוּ *to stipulate, agree, make a condition.* B. Bath. 8^b לְתַנְהוּ עַל וְכִי ... לְתַנְהוּ עַל וְכִי the residents of a town have a right to stipulate measures, prices of food, and wages of laborers. Keth. IX, 1 'ר' עַל מַה שְׂכָחוּב וְכִי because he made an agreement contrary to what is written in the Law; v. הַיָּהוּ. Erub. III, 5 מִתְּנָה 'ר' וְכִי a man may lay his Erub (v. הַיָּהוּ) on condition and say, if gentiles come &c. Ib. 36^b אִין אַרְם כֹּהֲרִי no man can lay down conditions for two alternatives together (so as to reserve to himself the choice in the event of both alternatives coming to pass); a. fr.—Part. pass. הַיָּהוּ; *pl.* מִתְּנָה; Y. Keth. X,

end, 34^a; Y. B. Kam. IV, 4^b top הַיָּהוּ in the case of oxen (of several owners, consecutively gored by the same ox) it is as if an agreement had been made beforehand.

הַיָּהוּ ch. same, 1) *to repeat, do a second time.*

Targ. II Sam. XX, 10. Targ. I Sam. XXVI, 8 (ed. Wil. הַיָּהוּ). Targ. I Kings XVIII, 34. Targ. Job XXIX, 22 (ed. Wil. הַיָּהוּ). Targ. Prov. XXVI, 11 הַיָּהוּ ed. Lag. (ed. Wil. הַיָּהוּ); a. e.—2) *to tell, relate; to teach.* Targ. Ps. L, 6. Ib. XLIX, 14 (Ms. הַיָּהוּ). Ib. CXLVII, 19. Targ. Y. Deut. V, 5 לְמַתְּנָה (ed. Vien. לְמַתְּנָה *Ihpe.*); a. fr.—Esp. (denom. of מִתְּנָה) *to teach or study Mishnah or Boraitha*; in gen. *to report a tradition, teach, study.* Erub. 36^b לִירְחָא לְמַתְּנָה מִדְּרַגְתִּי אִין דְּרַגְתִּי אִין דְּרַגְתִּי our Mishnah is no authority, as it is contradicted by what Ayo teaches, for Ayo taught &c. Yoma 27^b הַיָּהוּ אִין לֹא הַיָּהוּ but we have not so learned in the Mishnah! Ib. ... הַיָּהוּ the Mishnah speaks of that which, if neglected, can be remedied; that which cannot be remedied it does not mention. Sabb. 2^a הַיָּהוּ there (in the Mishnah, Shebu. I, 1) we read &c. Ib. הַיָּהוּ מִיָּהוּ שְׁנַא הַיָּהוּ why does the Mishnah here read ... and there &c.? Ber. 8^b הַיָּהוּ we are taught in the Mishnah &c. Ib. הַיָּהוּ מִיָּהוּ, v. הַיָּהוּ. Ib. הַיָּהוּ as it is stated (in the Boraitha). Yoma 26^a לְכַרְהֵינָא (the word *peder* is needed) to intimate the law taught in the Boraitha. Ib. הַיָּהוּ but has it not been taught &c.; ib. 28^a, a. fr.—Ber. 28^a, a. fr. וְהַיָּהוּ and so it has been taught.—Y. Hall. II, 58^c הַיָּהוּ ר' יונה הַיָּהוּ R. Jonah taught (and adopted) the opinion of R. S. b. J.—Y. Kidd. I, 58^c bot. הַיָּהוּ there (in a Mishnah) we read &c. Meg. 24^b הַיָּהוּ shall we say that we are here taught that which the Rabbis have taught &c. (i. e. is this a confirmation of what &c.)?—Ber. 13^a, a. fr. הַיָּהוּ (abbrev. הַיָּהוּ) the Rabbis have taught (introducing a discussion); a. v. fr.—[In Talm. Babli הַיָּהוּ refers to Mishnah, הַיָּהוּ to Boraitha.]

Pa. הַיָּהוּ 1) *to change.* Targ. Job XIV, 20.—2) *to tell, relate; to teach.* Targ. Y. Gen. XXII, 20. Ib. XXXII, 6. Targ. Ps. XXX, 10 הַיָּהוּ ed. Lag. (Ms. הַיָּהוּ; ed. Wil. הַיָּהוּ; oth. ed. הַיָּהוּ, corr. acc.). Targ. II Chr. IX, 2; a. fr.—Ber. 49^a הַיָּהוּ קַא מִתְּנָה ... הַיָּהוּ Ms. M. (or הַיָּהוּ *Af.*; ed. הַיָּהוּ or הַיָּהוּ) I have not learned the benediction over food, and shall I teach (Mishnah)?

Af. הַיָּהוּ 1) *to stipulate, agree, make a condition.* Targ. Y. Ex. IV, 24.—Keth. 3^a הַיָּהוּ וְלֹא א' הַיָּהוּ because he ought to have made it a condition (not to count so common an obstacle as the absence of a ferry), and he did not make it, he has to take the consequences. Shebu. 11^b הַיָּהוּ מִשּׁוּם עִוְרָה עִוְרָה וְכִי קִיַּיְמִי ב'ד' וְהַיָּהוּ מִשּׁוּם עִוְרָה עִוְרָה and he did not make it, he has to take the consequences. Ms. M. (ed. הַיָּהוּ אַרְעֵיירָא דְעִוְרָה) did the court establish a general law (that dead sacrificial animals need not be redeemed,) and stipulate that it must be redeemed for the value of its skin?; a. e.—2) *to relate, teach.* Ber. 8^b הַיָּהוּ אִיכָא דְמַתְּנָה לְהַיָּהוּ some one quoted that opinion of R. A. bar H. with reference to what has been taught, 'R. S. b. Y. says &c.' Keth. 17^a sq. הַיָּהוּ וְהַיָּהוּ אַבְל הַיָּהוּ לְמַאן דְּקָרִי וְהַיָּהוּ אַבְל הַיָּהוּ this has been said concerning the funeral only of one who was versed in Bible and a student of

תסיסה f. (next w.) bubbling, beginning fermentation. Ab. Zar. 30^b וכי תסיסו וכי תסיסו how long does its bubbling last (is fresh wine in its first stage of fermentation, so as to keep off snakes)? Three days.

תסיס (onomatop.) [to hiss,] 1) to bubble, boil, ferment. Ab. Zar. 30^b ויין תסיס וכי wine in its first stage of fermentation does not come under the law concerning liquids left uncovered (תליה); Y. Ter. VIII, 45^d sq.; Tosef. ib. VII, 15. Ib. וכי תסיסו and how long is it in that inceptive stage? &c., v. preced. Y. Taan. IV, 69^a bot. ראה תסיס . . . he saw the blood (of the prophet) boil; Lam. R. introd. (R. Josh. 2); (Snh. 96^b; Gitt. 57^b מרתח); a. fr.—2) to spurt. Cant. R. to III, 6 החזיר החזילה אש ונתן תסיסו he put his finger on the rock, and it began to spurt fire; Gen. R. s. 77 (corr. acc.); Yalk. ib. 132 החזילה החזירה האש תסיסו (corr. acc.)—3) to cause spurtling or sparkling. Tosef. Sabb. VI (VII), 10 תסיסו אור בכוחל וכי (not אור; ed. Zuckerm. האומר החזיר אור, corr. acc.) if one strikes a brand against the wall, and says, 'here it is', he is guilty of a superstitious practice (v. תסיסו), but if he does it for the sake of the sparks, it is permissible.

תסיס ch. same, to bubble. Lam. to I, 1 רבתי (7 חד מאתינים) רבתי, v. דבסימא תסיס.

תסיפורה, תסיפורה f. (ספר) 1) hair-cutting. Sabb. 9^b תסיפורה, v. תסיפורה. Ib. תסיפורה תסיפורה the hair-cutting of the style of Ben Elashah (clipping); Ned. 51^a תסיפורה וזריני תסיפורה and that is the style of the high priest's hair-cutting; Snh. 22^b, v. תסיפורה. M. Kat. 14^b תסיפורה אכל אסור בתסיפורה a mourner is forbidden to have his hair cut; a. e.—2) (sub. gardener's shears. Bets. 34^a תסיפורה you must not trim vegetables (on the Holy Day) with the shears with which they are cut in the garden.

תסיפורה, תסיפורה ch. same. Snh. 22^b; Ned. 51^b, v. תסיפורה.

תסיפא, תסיפא m. (תסיפא; v. תסיפא) 1) divine disposition, destiny.—Pl. תסיפא. Targ. Ps. LXVI, 5 (h. text עלילתו). Ib. LXXVII, 13 תסיפא תסיפא ed. Lag. (ed. Wil. נסך תסיפא, corr. acc.; h. text תסיפא)—2) machination, intrigue; false accusation. Pl. as ab. Targ. Ez. XXIV, 12 (h. text תסיפא). Targ. O. Deut. XXII, 14; 17 תסיפא ed. Berl. (h. text עלילתו).

תסיפא m. pl. (preced.) intrigues, false charges. Yalk. Deut. 954 תסיפא תסיפא (not תסיפא תסיפא; some ed. תסיפא תסיפא) false charges were turned against him (Aaron); v. תסיפא, a. תסיפא תסיפא.

תסיפא, v. תסיפא.

תסיפא, v. תסיפא.

תסיפא (b. h.; v. תסיפא, cmp. תסיפא) to feel nauseous, to loathe. [Midr. Till. to Ps. VII תסיפא את עצמו, v. תסיפא.] Pi. תסיפא, v. תסיפא. Sabb. 104^a (play

on תסיפא) תסיפא תסיפא me (the Lord) he loathes, shall I have desire for him?—2) to declare an abomination, to forbid. Ab. Zar. 66^a (ref. to Deut. XIV, 3) תסיפא תסיפא כל תסיפא תסיפא whatever I have declared an abomination for thee (whatever I have forbidden thee) comes under the category of 'thou shalt not eat' (all kinds of forbidden food come under the same category, hence can be combined to make up the legal quantity); Hull. 114^b תסיפא תסיפא כל תסיפא תסיפא whatever I have forbidden thee, it is forbidden to eat (even if the text does not say explicitly, 'thou shalt not eat'); Yalk. Deut. 891; a. e.—Part. pass. תסיפא תסיפא. Cant. R. to II, 14, v. תסיפא.

תסיפא ch. same.

Af. תסיפא to act abominably. Targ. Ez. XVI, 52.

תסיפא m. (v. תסיפא Hithpa.) = תסיפא, anger. Targ. Is. IX, 18. Ib. XIII, 9.

תסיפא, v. תסיפא.

תסיפא, v. תסיפא.

תסיפא, תסיפא (b. h.; v. תסיפא) [to move to and fro,] to be lost, go astray; to err. B. Kam. 81^b תסיפא תסיפא וכן הוא תסיפא (not תסיפא) and so also he who has himself lost his way may &c.; Tosef. B. Mets. II, 28 תסיפא (א. טעה). Gen. R. s. 65 (play on תסיפא, Gen. XXVII, 12) תסיפא תסיפא as one dead, as one going astray, and as one worshipping idols; Yalk. ib. 115 תסיפא תסיפא (play on תסיפא) thou (who committest it) lovest thy senses through it; a. e.

Hif. תסיפא to lead astray. Snh. 55^a . . . תסיפא תסיפא if in the case of trees (that have been worshipped) . . . the Law says, destroy, burn, and exterminate: how much more does this apply to a man who leads his neighbor from the way of life to the way of death!; Yalk. Lev. 624 תסיפא תסיפא (differ. in Sifra K'dosh. Par. 4, ch. X). Lam. R. introd. (R. Joh. 1) תסיפא תסיפא the false prophets . . . who led me astray from the way of life &c.; a. e.

תסיפא ch. same. Targ. Ps. CXIX, 110; 176. Targ. Job XV, 31; a. fr.

Af. תסיפא to lead astray. Targ. Ps. CVII, 40 Ms. (ed. תסיפא). Targ. Job XII, 24 תסיפא (some ed. תסיפא, corr. acc); a. e.

תסיפא, v. תסיפא.

תסיפא, תסיפא, תסיפא m. = תסיפא, jackal; fox. Koh. R. to V, 8 תסיפא תסיפא saw a fox lying dead &c. Meg. 16^b, v. תסיפא. Nidd. 65^b; Yoma 43^b, v. תסיפא. Koh. R. to I, 3; Lev. R. s. 28 תסיפא, v. תסיפא; a. e.—Pl. תסיפא תסיפא. Targ. Ps. LXIII, 11. Targ. Ez. XIII, 4; a. e.—Y. Shebi. IX, 39^a תסיפא תסיפא lions are before thee, and thou askest the foxes (great scholars are present, and thou askest me)? Hag. 14^a (play on תסיפא, Is. III, 4) תסיפא תסיפא foxes, sons of foxes; a. e.

תעלה I f. (עלה) 1) going up, bringing up. Pesik. R. s. 20 אין לו ה' ... אמר שמא תאמר ... אמן לו ה' ...

תעלה II (b. h.; עָלָה) [going round,] grove, channel, mould. B. Bath. 16a (ref. to Job XXXVIII, 25) מאי משמע ...

תעלומא m. (v. עָלָה II) secrecy, darkness. Targ. Job XXVIII, 11.

תעלומת f. (b. h. תעלומה) same; ה' window of darkness, name of one of the stations of the sun (v. Targ. Job XXVIII, 11). Pirké d'R. El. ch. VI.

תענוג m. (b. h.; עָנַג) enjoyment, pleasure, luxury. Y. Ber. II, 5b ה' רהיצה של ה' a bath for pleasure; שנייה ה' an ordinary cleansing bath. Y. Yoma VIII, 44d, a. e. ה' שנייה luxurious ointing of the body; ה' שנייה common ointing. Y. Sabb. XIV, 14c אם לר' if you drink it for the enjoyment of it, contrad. to לר' as a medicine. Erub. 54a (from Ben Sira) וכן בשאול ה' וכ' there is no pleasure in the nether world, and no delay for death. Pesik. R. s. 23, end לר' לא ... אלא לר' the Sabbath has been given to man for enjoyment. Taan. 12b; a. fr.

תעני v. תענית.

תענית f. (b. h.; עָנָה II) affliction, fast. Taan. 12b יחיד ה' an individual that vowed to fast. Ib. יחיד ה' a private fast-day; ציבור ה' public fast. Ib. ציבור ה' שמה ה' ציבור ה' may-be he vowed a fast with the restrictions of a public fast. Ib. לווה אדם תעניתו ופירע one may borrow his fast and pay it, i. e. one may break his private fast, and make up for it on another day. Ib. הלום ה' a fast on account of a bad dream. Ib.; Sabb. 11a לחלום ה' fasting is as good to avert a bad dream as fire to consume flax. Taan. 11a נקרא הוסיב בר' נקרא הוסיב he that fasts for self-affliction is called a sinner; a. v. fr.—Pl. תעניתו. Ib. I, 4 מהצנין שלשה ה' ... הגיע when the seventeenth day of Marheshvan comes, and no rain has fallen, the select begin to observe three fast-days. Ib. 5 ... בית דין ה' the court decrees three fast-days; a. fr.—Ta' anith, Ta' aniyoth, name of a treatise, of the Order of Mo'ed, of Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

תענית, תעניתא ch. same. Targ. Joel I, 14. Targ. Is. LVIII, 3; 6; a. e.—Taan. 12b יהיבנא ה' I am fasting. Ib. לבי ה' do we not see Rabbis go to the fast-meeting with their shoes on? Ib. לר' let him fast for having fasted (on the Sabbath). Midr. Till. to Ps. XVII, end עד וכ' אהא ה' I will fast until I finish &c.; a. fr.—Pl. תעניתא. Y. Taan. II, 65a bot. וכ' ליה אינון ה' ... ליה אינון ה' those fast-meetings which we hold are no fasts, because no Nasi is with us; ib. b. bot.; a. e.

תעק (Tafel of עיק) to be narrow.

Itkpe. אִתְּקֵיט, אִתְּקֵיט 1) to be small, reduced. Targ. Prov. XXIV, 10.—2) to be distressed. Targ. Job XXXVI, 16.

תער (Tafel of עיר) to be awake.

Pi. תיער to awaken, stir up. Midr. Till. to Ps. LX, 5 (ref. to יין הרעלה וכ' יין הרעלה) wine which stirs the world up to loosen the yoke of the Law.

תער ch. same.

Pa. תיער to waken. Y. Bets. V, 65a bot. תיער ה' אול בכי תיער ה' he went and wanted to wake up (the people) early on a Sabbath morning, and knocked at the gate.—V. תיער II.

תער m. (b. h.; עָרָה I) 1) (cmp. גלח) razor. Macc. III, 5 'בר' he is not guilty (of violating the law of Lev. XIX, 27), unless he takes it off with a razor. Ib. 21a זה ה' ... זה ה' what cutting is that with which destruction (of the hair-root) is connected? That which is done with the razor. Num. R. s. 1010; a. fr.—2) sheath. Y. M. Kat. III, 83c חוזרה לתערה ... חוזרה לתערה after twelve months it (the sword of death) returns to its sheath; (Gen. R. s. 100 לנגנה). Gen. R. s. 93 לשולפה מתערה אהו ... לשולפה מתערה to draw it out of its sheath, but it would not be drawn; a. e.

תערובת f. (ערב I) mixture, combination. Y. Kil. VIII, 31c top תערובתן בהן אסור (not אוסר) thou art forbidden to wear them (wool and linen) when they are mixed (woven together). Y. Hall. II, end, 58d דבר שהיא מקפיר רבב על התערובתו a thing about the mixing of which he is particular (which he does not care to have mixed with something else). Pes. 30a על ידי ה' in a mixture, opp. בטיייה in its natural state; a. fr.—Pl. תערובות. Y. Shek. VI, 50a top ה' mixed waters (not pure well water). Y. Yoma I, 38d bot. מפני ה' to avoid mixing up (of the moneys); (Y. Shek. VI, end, 50b sing.); a. e.

תעהע (b. h.; cmp. תעה) [to move to and fro,] to sport, trifle. Mekh. Bo, s. 13 ומתעהעין בהן ... ומתעהעין they (the dogs) dragged their first-born out of their graves and sported with them; Pesik. Vayhi, p. 65a; Yalk. Ex. 186 ומתעהעין (corr. acc.). Midr. Prov. to X, 17 (ref. to מתעהעין ib.) 'מחזקת המיר חכם ... מחזקת המיר במי וכ' a scholar that neglects the words of the Law is to be considered as one that trifles with him who spoke and the world arose; Yalk. Prov. 946.

תפה v. תפא.

תפא, תפא, v. תפא, תפא.

תפארות, תפארות Tosef. Kel. B. Bath. III, 1 ed. Zuck., v. תפארות.

תפארת f. (b. h.; פָּאָר) 1) crown, top. Hull. 131a, sq. שלא לך תפארת ה' v. תפארת.—2) glory. Y. Ber. I, 3d top ה' thine is the greatness, thine the power, thine the glory. Lev. R. s. 19 ותפארתנו ה' ביה קדשינו ותפארתנו ה' the house of our holiness and of our glory. Mekh. B'shall,

s. 2 and give song, and praise, and greatness, and glory to him &c. Ib. s. 1 their (the Egyptians') pride; a. e.

תַּפְּחָה pr. n. f. *T'fathah*. Gitt. 63^b נפארה... הריא... a woman was named N'fathah, and witnesses (authorized to write a letter of divorce) wrote T.

תַּפְּדֵי pr. n. m. *Tafday*, an Amora. Gen. R. s. 8 ed. Theodor (Var. תַּפְּדֵי). Ib. s. 14 (Var. תַּפְּדֵי; ed. Wil. תַּפְּדֵי).

תַּפְּחָה, v. תַּפְּחָה I, III.

תַּפְּחָה m. (b. h.; תַּפְּחָה I) [round,] 1) apple; apple tree. Kil. I, 4 וּבִרְבֵּי הָאֶפְרוֹחִים וּבִרְבֵּי הָאֶפְרוֹחִים... although resembling each other, are heterogeneous (פְּלִאָרִים). Cant. R. to VIII, 5 זֶה עֵץ שֶׁבֶרֶת מֵהָאֶפְרוֹחִים as the apple tree brings forth fruit in Sivan, so the Law was given in Sivan. Ib. וְהָאֶפְרוֹחִים כֻּלָּם יֵצְאוּ יוֹם יוֹם... every other tree produces first its leaves, and then its fruit (buds), but the apple tree produces its buds first, and then its leaves; even so Israel advanced doing to hearing; Sabb. 88^a; Cant. R. to II, 3. Ib. וְהָאֶפְרוֹחִים כֻּלָּם יֵצְאוּ יוֹם יוֹם... (איסור) as the apple, for which you pay an Isar and whose scent you enjoy many times, so &c. Num. R. s. 19¹⁶ (expl. דָּר עַל גְּבִי הַר עַל גְּבִי הַר גְּדוֹל דָּר עַל גְּבִי הַר עַל גְּבִי הַר a hill upon a hill, like a small apple on a large apple; a. fr. — Pl. תַּפְּחָה, תַּפְּחָה. Cant. R. to II, 5 אֲלוֹ הַחֲגִלוֹת... that means the Hāgadol whose flavor and taste are like those of apples. Men. 28^b תַּפְּחָה הַכְּרִתִּים, v. תַּפְּחָה; a. fr.—2) (from its shape) a) עָקֵב 'the fleshy part of the heel'. Pesik. Par., p. 38^b וְהָאֶפְרוֹחִים וְהָאֶפְרוֹחִים 'the apple of Adam's heel outshone the globe of the sun; ib. Ahārē, p. 170^a; Lev. R. s. 20; a. e.—b) *pile*, esp. *the place on the altar where the ashes were piled up*. Ab. Zar. IV, 8 וְהָאֶפְרוֹחִים... although the gentile may take grapes in his hand and put them on the pile. Tam. II, 2 וְהָאֶפְרוֹחִים... they began to put the ashes on the *tappuah*, and the *t*. was in the centre of the altar, containing at times as much as &c.; Hull. 90^b. Ib. וְהָאֶפְרוֹחִים he takes it (the nervus ischiadicus) out, and throws it on the *tappuah*; a. e.

תַּפְּחָה ch. same.—Pl. תַּפְּחָה. Targ. Cant. VII, 9. Ib. II, 5.

תַּפְּסִיס m. (תַּפְּסִיס) *a piece of wood fastened to a saddle, which is grasped on mounting* (Rashi). Erub. 27^a (ed. Sonc. תַּפְּסִיס, v. Rabb. D. S. a. l. note 9); Tosef. Kel. B. Bath. II, 7 תַּפְּסִיס ed. Zuck. (oth. ed. תַּפְּסִיס; R. S. to Kel. XXIII, 2 תַּפְּסִיס); v. תַּפְּסִיס.

תַּפְּסִיסָה f. (תַּפְּסִיס) 1) part. pass. of תַּפְּסִיס, q. v.—2) *seizing, possession*; תַּפְּסִיסָה הַבְּיָה that which belongs to the house, estate (before division among heirs). B. Bath. 137^b הַבְּיָה... if brothers acquire an Ethrog out of the estate. Gen. R. s. 75 תַּפְּסִיסָה... כלום תַּפְּסִיסָה... he took with him something that belonged to the (paternal) estate; a. e.—Esp. *earth surrounding a buried corpse*, which belongs to the dead, and must be taken along when transferred. Naz. IX, 3 (64^b), a. fr., v. תַּפְּסִיסָה.—3) *manipulation*, v. תַּפְּסִיסָה.

תַּפְּחָה, v. תַּפְּחָה.

תַּפְּחָה I (Tafel of תַּפְּחָה) *to be blown up, swell*. Pes. III, 4 (48^b), v. תַּפְּחָה. Sabb. 91^a וְהָאֶפְרוֹחִים... if he carried out (on the Sabbath) the size of half a dried fig, intending to sow it, and it swelled (to the size of a whole fig) &c., v. תַּפְּחָה. Tosef. Shebi. II, 14 שֵׁי תַּפְּחָה in order that it (the dung) may swell (or become moist, v. תַּפְּחָה III). Mikv. VII, 7 שֵׁי תַּפְּחָה הַמַּיִם that the water may rise in volume. Num. R. s. 9²¹ וְהָאֶפְרוֹחִים צוֹאֵרָה (not תַּפְּחָה) and her throat shall swell. Y. Ter. II, 41^d תֹּפְחָה אֵת הַצֶּמֶק אִם כֵּן כְּאִלּוּ תֹפְחָה look upon the shrivelled fruit as if it were blown up (of full size). Ib. תַּפְּחָה, v. תַּפְּחָה; a. fr.—Part. pass. תַּפְּחָה *round and smooth*. Y. Nidd. III, 50^d בֹּת. רִאשׁוֹ הָרֶמֶס the head (of the embryo) is round and smooth as a lupine; כִּקְרִיבֵן as a bird's maw.

תַּפְּחָה II = תַּפְּחָה I.

תַּפְּחָה to slap. Ab. Zar. IV, 10 (11) תַּפְּחָה Y. ed., v. תַּפְּחָה I.

תַּפְּחָה III = תַּפְּחָה II, *to drip, be moist*. Tosef. Shebi. II, 14, v. תַּפְּחָה I. B. Mets. 59^b Ms. R. 2, v. תַּפְּחָה II.—Part. pass. תַּפְּחָה a) *decaying*. Sabb. 128^b תֹּפְחָה spoiled meat (Ms. M. תַּפְּחָה, v. Rabb. D. S. a. l. note).—b) *languishing, faint* (from starvation). Shh. 63^b וְהָאֶפְרוֹחִים מֵצָא חַיִּיל שֶׁהָיָה רֹמֵם וְלֹא הָיָה מֵצָא חַיִּיל שֶׁהָיָה רֹמֵם וְלֹא הָיָה מֵצָא חַיִּיל שֶׁהָיָה רֹמֵם he found a child that was faint and lying prostrated on a dunghill; Sifra B'huck. Par. 2, ch. VI אָדָּר שֶׁהָיָה מֵחֹרֵץ עַל כָּל תַּפְּחָה (insert תַּפְּחָה); ib. וְהָאֶפְרוֹחִים שֶׁהָיָה מֵחֹרֵץ עַל כָּל תַּפְּחָה he (Elijah) went around visiting all those languishing from starvation; Yalk. Lev. 675; a. e.

תַּפְּחָה I ch. same.—Part. pass. תַּפְּחָה. Sabb. 12^b תַּפְּחָה (ברחוקה) to inquire after the health of (visit) a sick person.

תַּפְּחָה II, *Ithpe*. אֶתְפַּח, *Ithpa*. (תַּפְּחָה; omp. נשׁוּם) *to breathe, rest; to get well, recover*. B. Mets. 30^b אֶתְפַּחוּ וְקָם מִתַּפְּחָה he put the bundles down and rested. Ber. 46^a וְאִם תַּפְּחָה קָמָה וְאִם תַּפְּחָה קָמָה I will make a feast for &c. B. Mets. 87^a וְאִם תַּפְּחָה קָמָה until Elisha's days nobody was ever sick and recovered; then Elisha came and prayed, and he recovered; (Ms. F. וְאִתְפַּחְתִּי וְאִתְפַּחְתִּי there was no such a thing as being sick and recovering; Elisha prayed for sickness and recovery); Yalk. Gen. 105.

תַּפְּחָה m. (תַּפְּחָה I) *blown up, swollen* (figs, dates &c.). Y. Ter. II, 41^d תֹּפְחָה הַצֶּמֶק לְחֹפּוֹת רֶדֶךְ הָאֶפְרוֹחִים what is blown up (is in its full size) is liable to shrink, but what is shrunk is not likely to swell again.

תַּפְּחָה, v. תַּפְּחָה.

תַּפְּחָה I, תַּפְּחָה *to spit*. Nidd. 42^a תַּפְּחָה תַּפְּחָה תַּפְּחָה you all spit with the same spittle, your opinions are all traceable to the same source; Sabb. 99^b.

תַּפְּחָה II, תַּפְּחָה (denom. of תַּפְּחָה) *to set on for cooking*. Targ. II Kings IV, 38 (h. text שֶׁפַח).

תַּפְּחָה = תַּפְּחָה, q. v.

תַּפְּחָה, תַּפְּחָה, תַּפְּחָה f. (v. preced.; cmp. χύτρα, 212)

said three times every day, four times on the Sabbath and the festivals (v. מוסף), and five times on the Day of Atonement and public fast-days (v. נתיילת). Taan. 2^a ומנלן רבה and whence do you prove that the mention of, and the prayer for rain must be inserted in the T'fillah? Ib. ה' the morning T'fillah, ה' the afternoon T'fillah &c. (v. respective determinants). Ib. 5^a בטל... אלו הם יסורין... 'sufferings of love are those with which no cessation of prayer is connected. Ib. 6^b הקובע מקום להפלה he that has a regular place for his prayers. Ib. 31^b לישיב... 'that it is forbidden to sit down within four cubits distance from one in prayer; a. v. fr.—Ib. 3^a, a. fr. 'שומע ה' (abbrev. ש"ח) 'hearer of prayer', the fifteenth section of the Prayer of Benedictions which closes with, 'blessed be thou, O Lord, the hearer of prayer.'—Pl. הפלה, הפי'. Ib. 26^b ה' אבות הקנים ה' the patriarchs introduced regular prayers. Ib. כנגד המידות הקנים ה' prayers (T'filoth) have been instituted so as to correspond to the daily offerings. Sabb. 30^a והחזוניהם כמה ever so many prayers and supplications; a. v. fr.

הפלה, הפי' II f., sing. of הפלין, q. v.

הפלה, הפי' f. = פליגיא I, *difference of opinion*. Y. Shebi. I, 33^b דר"ש ורבנן ר' this is a subject of difference between R. S. and the Rabbis. Y. Maasr. IV, beg. 51^a; a. fr.

הפלה, הפי' f. (הפל; v. הפלה) *frivolity, trivialness; obscenity*. Y. Taan. IV, 68^d top, v. בניה. Y. Snh. II, 20^a top; Y. M. Kat. III, 83^d top ר' קרע של ר' a wanton rent in a garment (without any religious significance); Bab. ib. 22^b. Num. R. s. 4²⁰ ר' ובני עינה דברים של ר' all the people said Halleluiah after the reader, and his son spoke some frivolous words. Ib. s. 10³ ברברי... עברי ר' when the gentiles eat and drink, they engage in indecent talk. Ruth R. to I, 14; Ex. R. s. 5, a. e. כל ר' וכל נשיקה של ר' all kissing is of a frivolous nature, except the kiss of homage &c., v. נשיקה. Sot. III, 4 כל ר' המלמד... מלמד ר' who teaches his daughter the Law, is like teaching her obscenity (because the laws concerning sexual aberrations may excite her sensuality). Ib. ר' אשה בקב ור' ור' a woman prefers a Kab (scanty living) connected with license, to nine Kabs with the restrictions of chastity; Keth. 62^b; a. fr.

הפלה, הפי' f. pl. ch. (v. הפל; cmp. Syr. indusium, Brockelm. p. 400) [*attachment, hangings*, cmp. טופטפה,] *T'fillin, the phylacteries tied on arm and head* (Deut. VI, 8; XI, 18). Targ. Deut. VI, 8; XI, 18 (h. text שוטפה). Targ. Y. ib. XXVIII, 10. Targ. Y. I Ex. XXXIII, 23 קטור דהפילי איקר ור' (omit דבירא, a ditto-graphy of דבירא from Y. II) the knot of the T'fillin of the glory of my Shechinah (cmp. Ber. 6^a, quoted below); a. e.—Men. 35^b ר'... איפסיק the strap of his T'fillin was broken. Ib. 3^a, v. מעפריהא. Ber. 6^a ר' הני ר' what is written in the Lord's T'fillin? Y. Ber. II, 4^c bot. הפילוי, v. עיל; a. e.—Sing. הפלה, הפי'. Targ. Y. Deut. XI, 18. Targ. Y. Ex. XIII, 9; a. e.

הפלה, הפי' h. (adapt. from Ch.) same. Men. 35^a ר' that the capsules of the T'fillin must be quadrangular is a Mosaic tradition; Meg. 24^b. Ber. 6^a whence do you learn that the Lord puts T'fillin on? (Answ. ref. to Is. LXII, 8) ובוריע עזו 'and by his arm of strength', that is the T'fillin; and whence do you learn that the T'fillin are 'strength to Israel'? (Answ. ref. to Deut. XXVIII, 10) וראו... אלי ר' שבראש 'and all the peoples of the earth shall see that the name of the Lord is called upon thee, and fear thee', this refers to the T'fillin on the head; a. v. fr.—Sing. הפלה, הפי'. Men. IV, 1 של ר' the T'fillah on the arm does not interfere with that on the head (v. קבב). Meg. IV, 8 (24^b) העושה ר' הפלה עגולה ור' he who makes the capsule of his T'fillah round exposes himself to danger (v. comment.) without fulfilling the law. Kel. XVIII, 8 ארבעה כלים ר' the T'fillah (of the head) is considered as consisting of four articles (with regard to levitical cleanness); a. e.

הפנה, הפניה, v. הפניה.

הפניקה m. (פניק) *delicacy; comfort, enjoyment*.—Pl. תפניקה, תפניקה. Tosef. Taan. III (II), 2 'וכ'... ולא... not that they were allowed to indulge in delicacies, but they eat and drink as much as is required for the maintenance of &c.; Y. ib. I, 64^c top. Tanh. Mishp. 17 (ref. to Jer. III, 19) ... להפניקה של בחי ור' as a father feels bound to provide for his daughter's enjoyments, so I provided for you; a. e.

הפניקה ch. same.—Pl. תפניקה. Targ. Lam. IV, 5. Targ. O. Deut. XXXIII, 24. Targ. Koh. II, 8. Targ. Zech. VII, 8; a. e.—Koh. R. to II, 8 (expl. שרה ושרות ib.) 'ה' all sorts of enjoyments.

הפניקה f. same.—Pl. תפניקה, v. preced.

הפניס, הפני, v. next w.

הפניה pr. n. pl. *Tafnith*, a border town [Hildesh. Beitr., p. 22: הפניה = תבניה = Tibnin; v. Fischer-Guthe Handkarte: Tibnin, Tabnith.]. Y. Shebi. VI, 36^c (ed. Krot. הפניה, הפניס); Tosef. Shebi. IV, 11 הפניה ed. Zuck. (Var. הפני, הפני); (Sifré Deut. 51; Yalk. ib. 874 מיסח?).

הפשה, הפס (b. h.; cmp. הפה) *to seize, take hold on; to take effect*. Keth. 84^b את הופס לבעל חוב ור' thou seizest property in behalf of a creditor when the debtor owes others, and ואמר ר' ר' החופס ור' R. J. has decided that he who seizes in behalf of a creditor when there are other claimants has not taken legal possession. Ib. top (his possession is effectual) when he has seized it during the decedent's life-time. Ab. Zar. 8^b (expl. יום שהתפסה בו רומי מלכות קרטיסים the day when Rome took hold of the government (of the east, v. הפיטה). Y. Taan. IV, 68^c top הופשן משה הירה Moses held fast on them (the tablets). R. Hash. 4^b, a. fr. הפשן מרובה ור' B. Mets. 102^b, a. e. הפשן לשון אדון hold to the latter expression, i. e. if an agreement contains two discrepant

clauses, the second is legally recognized; Tem. 26^a, a. e. the first clause (of a vow) is legally recognized. Yeb. 10^b, a. fr. אין קידושין הופסין וכו' v. קידושין. Y. Dem. VI, 25^b וכו' justice takes hold on him &c., i. e. the full rigor of the law is applied against him &c. Num. R. s. 11¹ (ref. to Prov. III, 34) אלו המזירים that means the Nazarites who choose humility for themselves, who abstain from wine &c. Ib. 10⁸ and arrested them, v. לַפָּר. Snh. 64^a מפני וְהַפְּשִׁים why does the Biblical text choose the word *Molekh* (in place of idol in general)? Y. Ber. VII, 11^c top, a. e. seize him, take him to task, v. נִקְהֶן. Ab. Zar. 64^a מי הופסית דמיה וכו' ... how about money which was realized by the sale of an idol, in the hands of a gentile? does the idol hold its equivalent in gentile hands or not?, i. e. does the money in gentile hands retain its character as compensation for an idol, and is it thus forbidden to a Jew? Ex. R. s. 15²⁰ דירה שלמה וכו' Ex. R. s. 15²⁰ דירה שלמה, in order not to speak before &c. Gen. R. s. 12 הלשון את הלשון וכו' all other letters catch the tongue (require an effort of the organs of speech), but this (the Hé) does not catch &c. (is merely a breathing sound).—*Part. pass.* אָחוּז &c. a) (comp. אָחוּז s. v. אָחוּז) holding. Y. Taan. l. c. בשפחיים ה' משה היה משה holding two handbreadths (of the tablets). Ex. R. s. 46, beg. בלוחות ה' בלוחות וכו' he held the tablets, and would not believe that Israel had sinned. Sifra B'huck. Par. 2, ch. VIII holding to the deeds of their fathers, generation after generation; a. e.—b) seized, captured. Mekh. Mishp., s. 17 הפוסה ה' the outraged woman, opp. מפורחה the seduced.

Nif. הפס נִפְּשָׁה to be seized, arrested; to have one's property seized; to be made responsible. Ex. R. s. 15¹⁸ בן בית שני על ידי בעל וכו' a domestic servant who was seized for his employer's debt. Tosaf. Hull. II, 24 מינוח וכו' v. מינוח. Ib. וכו' and therefore I was arrested on the suspicion of heresy. Ab. Zar. 17^b אלעזר וכו' when R. El. a. R. H. b. T. were arrested (by Roman officials, for rebellious conduct). Ib. וכו' שנתקפסו ר' אלעזר וכו' happy art thou, for thou hast been arrested on one charge only, and woe me that I have been arrested on five charges. B. Bath. 16^b על צערו וכו' Ms. M. (ed. בשער) no man is taken to account for what he speaks in his distress. Sabb. 33^b נִפְּשִׁים על הדור וכו' are seized for the debt (die for the sins) of their generation. Y. Keth. XIII, 35^d כל הני על חבירו הייב ליתן לוי in every case if one's property was seized for a neighbor's debt, the latter has to reimburse him; ib. וכו' אין לך ל' וכו' in no case must he reimburse him, except in the case of *annona* and head-tax; Y. B. Kam. X, end, 7^c; Y. Ned. IV, beg. 38^c. Deut. R. s. 2, beg. (prov.) take care that thou be not caught on the spot where thou speakest (held to thy word); a. fr.

Hif. הפס הִפְּסִים to cause to be seized, cause to take hold. Y. Succ. IV, 54^d top וכו' behold, the Law has made thee use the expression of endearment &c. Tem. 2^a הַפְּסִים בתמורה וכו' all persons can cause the seizure of the substitute together with the

original by exchanging a consecrated animal (v. תמורה). Ib. 9^a מי מהפס בדבר שאינו שלו וכו' can one cause the seizure of a thing which is not his?; a. e.—[Ned. 11^b, sq. מהפס, v. next w.]

Pi. הפס (v. הפס) to climb, rise. Gen. R. s. 66, end (ref. to Prov. XXX, 28) באיזה זכות השממיה מתקפשו בזכות וכו' for what merit does the spider (Esau-Rome) climb (rise to power)? For the merit of those hands (with which Esau nursed his father, by ref. to Gen. XXVII, 31); Yalk. ib. 115; Yalk. Prov. 963 הפש.

Pirel הפס, *Hithparel הפס* same. Y. Erub. V, 22^d top וירד וכו' כי מהתפס ועולה וכו' you look upon it (measure the distance for Sabbath purposes) as if one would climb up and climb down (the wady).

הפס I, הפש ch. same, to seize, catch. Targ. Ps. X, 9. קריביו... הפס פרה... Keth. 84^b הפס פרה וכו' relatives of R. J. seized a cow that belonged to heirs, out of an alley; שפיר הפסהוהו you have seized her legally; ib. הפסהוהוהו... הפסהוהוהו there was a cowherd for heirs (minors) from whom they (creditors) seized an ox; מחיים הפסנה ליה I took it when the father was yet living; a. fr.—*Part. pass.* הפס holding. B. Mets. 102^b רחא נמי because he is in possession; וכו' קא here, too, he is in possession; a. e.

Af. הפס to cause to seize, to deposit with (as security). B. Bath. 174^a הפסיה (not הפסיה); ib. הפסיה (not הפסיה); Keth. 107^a צררי וכו' v. צררי I.

Ithpa. הפס אִתְּפַס, אִתְּפַשׁ; *Ithpe. הפס* אִתְּפַס, אִתְּפַשׁ. Targ. Koh. XI, 4 (ed. Vien. הפס).—Tem. 26^b לישנא דאיהופסי דוהא לישנא דאיהופסי דוהא shall we say that *tahath* has the meaning of being arrested, i. e. if you say, this animal shall be *tahath* (in the place of) the animal, it becomes consecrated according to the law of exchange (תמורה)? Ib. לישנא דאיהופסי ולישנא... *tahath* appears in the sense of being arrested and in the sense of redeeming; לישנא דאיהופסי דהריב וכו' in the sense of being arrested, as we read (Lev. XIII, 23) &c. Ib. 27^a; a. e.—2) to be deposited. Keth. 107^b מהפס וכו' v. בהיתריא I.—3) to hold one's self, cling to. Ned. 11^b קא מהפס he clings to the idea of permission, i. e. by saying, 'this thing be unto me like flesh of a peace-offering after the blood has been sprinkled', he proves that he means to emphasize the permission to enjoy the thing; but in a case like this, when he puts down flesh of a peace-offering, and places some permitted food beside it, and says, 'this be like this': does he mean to refer to the original condition of the peace-offering &c.? (v. צננא). Ib. 12^a קא תפס he refers to the sacred character of a sacrifice; as if referring to something ritually forbidden (not to something made forbidden by consecration or vow). Ib. בעיקר קא מהפס he refers to the original day (of his father's death). Naz. 22^b, v. צננא. Ib. 21^a מהפס וכו' (in saying, 'and I') each refers to him that spoke immediately before him; וכו' קא מהפס they all refer to the first person; a. e.

הפס II (sec. r. of הפס) to break; to desecrate. Targ.

Y. Deut. XXIII, 18 וְלֹא יִהְיֶה אִישׁ וְאִשָּׁה יוֹדְעִים... shall desecrate himself &c.

Ihpa. אִשָּׁה *to be desecrated.* Targ. Job XV, 20 תִּהְיֶה אִשָּׁה ed. Wil., v. פִּירִים ch.

תְּפִיחָא, or תְּפִיחָא (b. h.) *to join, strike, knock.*—Denom. תְּפִיחָא.

Polel תְּפִיחָא *to strike the timbrel; to knock.* Pirké d'R. El. ch. XXXVIII, beg. [read:] הֵבִיֵא נַעֲרוֹת מִשְׁחָקוֹהוּ הוֹצֵאתָ לָּהּ מִחוּץ לְבֵיתָּהּ he brought playing girls outside of her (in front of her house) striking the timbrels; Yalk. Gen. 134 (not מְרוֹפְפָא).

תְּפִיחָא I ch., *Polel* תְּפִיחָא same. Targ. Ps. LXVIII, 26 תְּפִיחָא (not פִּירִים...).

תְּפִיחָא II *to spit,* v. תְּפִיחָא I.

תְּפִיחָא, תְּפִיחָא, v. sub 'תְּפִיחָא.

תְּפִיחָא m. (תְּפִיחָא) 1) *command, charge; trust.*—*Pl.* תְּפִיחָא. Lev. R. s. 1, beg. (ref. to Ps. CIII, 20, sq.) תְּפִיחָא עליונים. because the celestial beings can stand by (always fulfill) the orders of the Lord, the text says, bless the Lord, ye all his hosts: but as to the earthly beings, who cannot (always) stand by the orders of the Lord, the text says, 'bless the Lord, ye his messengers'; Yalk. Ps. 860 תְּפִיחָא (sing.). Koh. R. to I, 4, דור ע"י שאינו עומד בתפקודיו וכ' because it does not abide by the orders of the Lord, decays, but the earth, which does abide &c. Ib. 'מַעֲמֵדָה (תְּפִיחָא) the earth preserves her trusts (fruits preserved in the ground or by admixtures of earth). Y. Ber. V, 9^b תְּפִיחָא, v. next w.; a. e.—2) *visit, attendance, esp. copulation; to seek copulation, long for.* Gen. R. s. 13 תְּפִיחָא... בשעה שהמטר... when the rain falls (in the spring), the cattle ruts. Lev. R. s. 19, end מבקש אהה תְּפִיחָא... thou hast sexual desires, and has Jechoniah none? Lam. R. to I, 4 תְּפִיחָא all things have natural instincts; מבקשין תְּפִיחָא אפ"י ארזים מבקשין תְּפִיחָא אפ"י ארזים (love their native climate); מבקשין תְּפִיחָא אפ"י דרכים מבקשין תְּפִיחָא אפ"י דרכים (mourn when they are deserted); a. e.

תְּפִיחָא, תְּפִיחָא, תְּפִיחָא ch. same, *command, charge; trust.* Y. Taan. I, 63^d תְּפִיחָא, v. פִּלְשָׁתָא; Y. Ber. V, 9^b תְּפִיחָא (h. pl.); Yalk. Kings 207.—*Pl.* תְּפִיחָא, תְּפִיחָא. Targ. Y. Deut. V, 28; a. e.

תְּפִיחָא, תְּפִיחָא, תְּפִיחָא f. same, *command.* Targ. Koh. X, 18, v. תְּפִיחָא. Targ. Deut. VI, 1. Targ. O. ib. V, 28. Targ. I Sam. XIII, 13; a. fr.

תְּפִיחָא, תְּפִיחָא pr. n. m. *Bar Tafkan.* Y. Keth. X, end, 34^a.

תְּפִיחָא (b. h.) *to join; to sew, mend.* Men. 31^b... קרע תְּפִיחָא if a rent (in the column of a scroll) goes through two lines, one may mend it; if through three, you dare not mend it (but must insert a new column). Sabb. XIII, 2 תְּפִיחָא... על מנה לתפור... תְּפִיחָא if he fastened the leather shoe inside the sandal; a. fr.—*Part. pass.* תְּפִיחָא; f. תְּפִיחָא; pl. תְּפִיחָא.

תְּפִיחָא, תְּפִיחָא. Tosef. Toh. V, 1 נפול למים ה' נפול if it (spittle) fell into water, if it remains joined (cohesive), it is clean, opp. נפול dissolved. Sabb. I. c.; Bets. I, 10 תְּפִיחָא garments when sewed or unsewed. Ib. תְּפִיחָא מנעל שאינו תְּפִיחָא a shoe the sole of which is not sewed on (though temporarily fastened with pegs); a. fr.

Nif. תְּפִיחָא *to be sewed.* Kel. XX, 6 משיחָא Var. (ed. Maim. reads משיחָא = משיחָא, expl. 'when he has given it its due length and width by sewing'; for dialectic interchange of ב and פ see תְּפִיחָא a. תְּפִיחָא *Hif.*, and תְּפִיחָא a. תְּפִיחָא.

תְּפִיחָא ch. same. Men. 35^b מיהו מיהו למי תְּפִיחָא וכ' how about sewing it and sticking the seam inside?; a. e.

תְּפִיחָא, or **תְּפִיחָא** m. (preced.) *seam.* Men. 35^a; Meg. 24^b תְּפִיחָא (or תְּפִיחָא; Rashi תְּפִיחָא), v. תְּפִיחָא. Men. I. c. תְּפִיחָא... למקום הת'... the grooves (marking the division of the compartments of the T'fillin) must reach to where the seam (the border) sets in. Kel. XXIII, 1 מַפְנֵי שְׂדֵהָ because the seam joins it (makes the stuffing and the cover one body). Ib. XXVIII, 1; a. e.

תְּפִיחָא or **תְּפִיחָא** ch. same. Men. 35^b לגאוי לת' ועיולי לת' Ms. M. (ed. תְּפִיחָא, ועיולי לת' or תְּפִיחָא; Asheri תְּפִיחָא, v. תְּפִיחָא.

תְּפִיחָא f. pl. (preced. wds.) *seams, borders.* Tosef. Kel. B. Bath. III, 1, v. תְּפִיחָא.

תְּפִיחָא, תְּפִיחָא, v. תְּפִיחָא.

תְּפִיחָא, תְּפִיחָא, v. תְּפִיחָא.

תְּפִיחָא m. = תְּפִיחָא, *stripping.* B. Bath. 54^a אכלה וכ' enjoyed the usufruct of a palm-tree in the way of thinning its branches (and using them).

תְּפִיחָא m. = תְּפִיחָא, *a plain thing, certainty.* Y. Hall. III, 59^b bot. וכ' לת' לך if it is plain to thee that &c.

תְּפִיחָא, v. תְּפִיחָא.

תְּפִיחָא m. (b. h.) *symbolical name of Gehenna.* Erub. 19^a, v. תְּפִיחָא. Lam. R. to I, 9; a. e.

תְּפִיחָא m. (פּוּחָא; cmp. פּוּחָא *Pi.* 3) *broken ground, a field full of cracks and lumps.* B. Bath. 36^a הו"י לא הו"י הו"י undisturbed possession of a *taftiḥa* gives no title.

תְּפִיחָא, v. תְּפִיחָא.

תְּפִיחָא, תְּפִיחָא f. (b. h.; תְּפִיחָא) *hope; term of time.* Y. Ber. IX, 13^b bot. תְּפִיחָא... מן אברה תְּפִיחָא... as long as a man lives, he has hope; when he dies, his hope is lost. Y. Naz. I, end, 51^c לומר תְּפִיחָא... לומר תְּפִיחָא he who sets a limit to his vow of nazariteship (even if it exceed a life time); a. e.

תְּפִיחָא, תְּפִיחָא, תְּפִיחָא f. (תְּפִיחָא II) *snare.* Targ. Koh. IX, 12. Targ. Prov. XXIX, 25 (ed. Wil. תְּפִיחָא).—V. תְּפִיחָא.

תְּפִיחָא, v. תְּפִיחָא ch.

תְּקוּמָה f. (b. h.; קום) rising, preservation; existence; restoration. Sabb. 66^b, v. אָבְן. Ex. R. s. 31¹⁰ דרוי אומרים they (the gentiles) said that they (Israel) would not rise again, for the Lord has rejected them. Ib. s. 42 לעולם ר' להם און אם מניח . . . און להם ר' לעולם (to their fate) and go down the mountain, there will be no restoration for them forever; a. e.

תְּקוּמָה ch. same. Targ. O. Lev. XXVI, 37 ed. Berl. (Ms. II תְּקוּמָה; ed. טיערא). Targ. Y. II Gen. XV, 12.

תְּקוּמָה, תְּקוּמָה, v. sub תְּקוּמָה.

תְּקוּמָה (b. h.) pr. n. pl. Tekoa, near Bethlehem in Judaea. Men. VIII, 3 (85^b) ר' אלפא לשמן (Mish. ed. Tekoa was the first choice for oil (for the Temple); Tosef. ib. IX, 5. Tosef. Shebi. VII, 15. Tosef. Erub. VIII (V), 6; Sabb. 147^b; Erub. 91^a; Men. 72^a (v. Neub. Géogr. p. 128 sq.).

תְּקוּמָה m. (תָּקַע) one that blows the Shofar.—Pl. תְּקוּמָה. R. Hash. 30^a (twice) תְּקוּמָה . . . תְּקוּמָה (not תְּקוּמָה בִּיבְנָה, v. Rabb. D. S. a. l. note) when the reader closed the Musaf prayers (on the New Year's day, v. תְּקוּמָה), one could not perceive (his own) voice in his ear on account of the noise made by those (individuals) who blew the Shofar (outside); [Rabb. D. S. a. l. quotes the second time: תְּקוּמָה דִּירִירָא, Ms. M. תְּקוּמָה דִּירִירָא, the blowings of individuals; owing to these variants glossators in later editions added דִּירִירָא both times in brackets].

תְּקוּמָה m. (תְּקוּמָה) of Tekoa.—Pl. תְּקוּמָה. Y. B. Mets. X, beg. 12^c.

תְּקוּמָה, v. תְּקוּמָה.

תְּקוּמָה verb, v. תְּקוּמָה.

תְּקוּמָה m. (תְּקוּמָה) 1) strength, power; help, protection. Targ. Deut. VIII, 17 (O. ed. Vien. תְּקוּמָה). Targ. O. a. Y. I ib. XXXII, 15, v. תְּקוּמָה. Targ. O. Gen. XV, 1 (h. text מִגֵּן). Targ. Ex. XIII, 16. Targ. O. Deut. XXXIII, 29 ed. Berl. (ed. Vien. תְּקוּמָה); Y. I ib.; a. fr.—2) attack. Targ. Job XVI, 14 (h. text פִּרְץ)—V. תְּקוּמָה.

תְּקוּמָה f. (b. h.; קום) turn, cycle. Ber. 59^b בְּתְקוּמָהָּ, v. תְּקוּמָה. R. Hash. 8^a (Tosaf. pl.); a. e.—Esp. turn of the sun, solstice; vernal equinox; summer solstice; autumnal equinox; winter solstice. Erub. 56^a. Snh. 11^b; Tosef. ib. II, 2' ועל הח' . . . ועל שלשה . . . we declare a leap-year for three reasons: on account of the spring crop, on account of the fruits of the trees, and on account of the solstice; a. fr.—Pl. תְּקוּמָה. Ab. III, 18 ר' the calculation of cycles (astronomy), v. תְּקוּמָה. Sabb. 75^a דיודע cycles and planets and does not practice it; a. e.

תְּקוּמָה, v. תְּקוּמָה II.

תְּקוּמָה, v. תְּקוּמָה.

תְּקוּמָה m. (preced.) 1) established, firm (corresp. to h. תְּקוּמָה). Targ. Prov. IV, 18. Ib. XXIV, 3 (ed. Wil. תְּקוּמָה).

Ithpa. of תְּקוּמָה. Ib. XVI, 12. Targ. O. Gen. XLI, 32 (ed. Berl. תְּקוּמָה; ed. Vien. תְּקוּמָה; Y. תְּקוּמָה; a. fr.—2) right, good (corresp. to h. יָשָׁר, טוֹב). Targ. Gen. XIX, 8 (O. ed. Vien. תְּקוּמָה). Targ. O. ib. I, 31. Targ. Ex. XVIII, 17. Targ. II Sam. XVIII, 4 (ed. Wil. תְּקוּמָה); a. fr.—Pl. תְּקוּמָה, תְּקוּמָה, תְּקוּמָה. Targ. Ps. VII, 11 Ms. (ed. תְּקוּמָה). Targ. I Sam. XIX, 4. Targ. Zech. VIII, 4. Targ. Ps. XI, 7; a. fr.—Fem. תְּקוּמָה, תְּקוּמָה. Targ. Jer. XXXI, 8. Targ. I Sam. II, 24; a. fr.—Pl. תְּקוּמָה, תְּקוּמָה. Targ. Ez. XVIII, 25. Targ. Ps. CXIX, 5; a. fr.

תְּקוּמָה m. the blowing of the Shofar.—Pl. תְּקוּמָה, תְּקוּמָה.

תְּקוּמָה f. (תָּקַע) blowing the Shofar; esp. t'ki'ah, a succession of connected notes (v. תְּקוּמָה I). R. Hash. 34^a, v. תְּקוּמָה I. Ib. 30^a תְּקוּמָה ר' ויובל ר' ה' תְּקוּמָה blowing on the New Year's day and in announcing the jubilee. Ib. IV, 9 (33^b) שיעור ת' ו' (not תְּקוּמָה) the value of a t'ki'ah is equal to the length of three t'ru'oth; a. fr.—Pl. תְּקוּמָה. Ib. ר' ח' סדר ו' שלש the order of the blowing of the Shofar is this: three soundings, each consisting of three tunes (t'ki'ah, t'ru'ah, t'ki'ah). Ib. 34^a לכל ארחה וארחה ו' ו' ו' three t'ru'oth for each sounding; ו' ו' ו' שלש תְּקוּמָה ושש ר' ו' and six t'ki'oth are sounded on the New Year's day. Ib. ^b top ו' ב' ח' ח' if one sounded the nine tunes within nine hours during the day; a. fr.

תְּקוּמָה ch. same. Targ. Ps. CL, 3 ר' רשופרא (Ms. תְּקוּמָה).

תְּקוּמָה, תְּקוּמָה same; pl. תְּקוּמָה. Y. Succ. IV, 54^b bot. בשבת ר' לא תעברון ר' (= ר' ד' ד' do not arrange the calendar so as to make the New Year's Day fall on a Sabbath; a. e.—Esp. the prayers on the New Year interspersed with blowing the Shofar, the Musaf of the New Year's Day. R. Hash. 30^a, v. תְּקוּמָה. R. s. 29 דרב ר' ב' in the New Year's prayers composed by Rab; Tanh. Haáz. 4; Y. R. Hash. I, 57^a תְּקוּמָה (corr. acc.); Yalk. Num. 782; Pesik. Bahod., p. 150^a; Dirshu, p. 156^b; Y. Ab. Zar. I, 39^c top ר' ר' ר' ר' a. e.

תְּקוּמָה, v. תְּקוּמָה.

תְּקוּמָה m. (b. h.; תְּקוּמָה) strong, powerful. Sifré Deut. 307 ה' הצור 'the rock' (Deut. XXXII, 4) means, the mighty; Yalk. ib. 942.—Fem. תְּקוּמָה. Keth. 26^b; a. e.

תְּקוּמָה ch. same, strong, mighty; protector; hard, stern, severe. Targ. Deut. I, 28 (h. text ר'ם). Ib. XXXII, 15 (h. text צור). Targ. Ps. XXVIII, 1. Ib. XXXVII, 35 (h. text צור). Targ. Is. XIX, 4 (h. text צור). Targ. O. Deut. XXVIII, 50 ו' ו' ו' (עו פנים ר' אפין); a. fr.—B. Mets. 64^a ו' ו' and if it is a hard-hearted man that is not likely to give presents; a. e.—Pl. תְּקוּמָה, תְּקוּמָה, תְּקוּמָה. Targ. Ex. I, 9 (Y. ed. Vien. תְּקוּמָה). Targ. Is. XIII, 11. Ib. X, 33 (h. text גבריהם). Targ. Ez. III, 6 (h. text עמקי); ib. 5 עמקי (עמיקי). Ib. 7; a. fr.—Snh. 11^a sq. בין תְּקוּמָה Ms. F. (ed. תְּקוּמָה, v. עִנְוֵתָה; Meg. 28^b; Taan. 23^b; a. e.—Fem. תְּקוּמָה, תְּקוּמָה. Targ. Ex. XIII, 9. Targ. Is. XXIII, 7 (ed. Wil. תְּקוּמָה; h. text עליוה). Ib. XLVII, 7. Targ. Cant. VIII, 6; a. e.—Keth. 62^a; a. e.

תְּקַל I = h. שֶׁקֶל, *to weigh*. Targ. Gen. XXIII, 16. Targ. Is. XLVI, 6; a. fr.—[Targ. Job VI, 2, v. *Ithpe.*]—Part. pass. תְּקַלָּה; *pl.* תְּקַלָּיִן. Targ. Is. XL, 12. מִתְּקַלָּה תְּקַלָּיִן (ed. Wil. corr. acc.); a. e.—B. Kam. 119^a... רב הסרסא Rab H. had a tenant who weighed and gave, weighed and took (i. e. who was very close in settling; oth. opin. who took one-half of the produces, instead of the customary one-third). B. Mets. 44^b טבין ורתיקלין in good and full-weight Denars.

Af. תְּקַלָּה same.—[Targ. Is. XL, 12, v. *supra.*]—Y. Shebi. IV, end, 35^o גושיא גושיא weighed the clods (of the holy land); v. קִיפֵא I.

Ithpe. תְּקַלָּה *to be weighed*. Targ. Job VI, 2. Ib. XXVIII, 15; a. e.

תְּקַלְ (emp. תְּקַע) *to strike, knock*.

Nif. תְּקַלְתָּ *to strike against, stumble* (emp. תְּקַשׁ). Yalk. Num. 764 כשרראה שנתקלה בדבר וכ' they (Israel) have stumbled in anything, leap thou against (attack) them. B. Kam. III, 1 בה ושברה if one left his pitcher on public ground, and another man came and struck against it, and broke it. Ib. 4 ונ' הראשון ונפל ונ' if he struck against a stone, and the vessel was smashed by the stone; ונ' בקרקע וכ' if he struck against soft ground, and the vessel was smashed through falling on the stone. Ib. 29^b פושע הוא נ' פושע הוא נ' he that does damage by stumbling is legally considered like one criminally negligent; a. fr.

Hif. תְּקַלְתָּ same. Pesik. R. s. 44 מִתְּקַלְתָּ אלה... הושע Hosea declared her (Israel) nothing more than a stumbler (ref. to שְׂלֵהוּ, Hos. XIV, 2).

תְּקַלְ II ch. same, *to stumble, fail* (corresp. to h. תְּקַשׁ). Targ. Is. VIII, 15. Ib. XXXI, 3. Targ. Ps. XXXI, 11; a. fr.

Pa. תְּקַלְתָּ 1) same. Ib. LVI, 14 (misplaced in ed. Lag. a. oth. under LVII, 3).—2) *to clear, v. infra.*

Ithpa. תְּקַלְתָּ same; *אֲתְקַלְתָּ, אֲתְקַלְתָּ, אֲתְקַלְתָּ* same; also: *to be caught, ensnared*. Targ. Ps. IX, 17 (h. text נוקש). Ib. CV, 37 מִתְּקַלְתָּ Ms. (ed. לְמִתְקַלְתָּ, corr. acc.). Targ. O. Deut. XII, 30 (Y. תִּירְוּקְלִין). Targ. Hos. XIV, 2. Targ. Koh. IX, 12 מִתְּקַלְתָּ (ed. Vien. מִתְקַלְתָּ Hebrewism); a. fr.—B. Kam. 29^a וְאִתְקַלְתָּ (אירח) אִתְקַלְתָּ Ms. M. (ed. דִּאֲתְקַלְתָּ, read with Rashi דִּאֲתְקַלְתָּ) when he stumbled, and the camel stumbled over him.

Af. תְּקַלְתָּ 1) *to cause to stumble; to weaken*. Targ. Mal. II, 8. Targ. Lam. I, 14. Targ. Ps. V, 11; a. e.—2) *to remove obstacles, clear*. B. Bath. 54^a דא' הארי מאן דא' (Ms. M. דתקיל Pa.) if one clears a field for the sake of the field (to sow) &c.; M. Kat. 10^b דמִתְקַלְתָּ ארעא.

תְּקַלְתָּ, תְּקַלְתָּ I m. (תְּקַל I) *weight, esp. (half a) Shekel*. Targ. O. Gen. XXIV, 22 (h. text בקע). Targ. O. Ex. XXXVIII, 26; a. fr.—B. Mets. 80^a, v. גִּפְתָּא. Hull. 59^a הלחיהא one tikla of asafetida; a. e.—*Pl.* תְּקַלְתָּ, תְּקַלְתָּ, תְּקַלְתָּ. Targ. Hos. III, 2 (ed. Wil. תְּ). Targ. I Sam. XVII, 5; 7; a. e.—Hull. l. c. Shek. VI, 5 הרתין ר' box for the new

(the year's) half-Shekels; ר' עתיקין ר' for last year's half-Shekels; Yoma 55^b.

תְּקַלְתָּ, תְּקַלְתָּ, תְּקַלְתָּ II m. (תְּקַל II) *stumbling, stumbling block, snare, offence*. Targ. Deut. VII, 16 (Y. ed. Vien. תְּ). Targ. Prov. IV, 16 (ed. Wil. תְּ). Ib. XVI, 18. Targ. Y. Num. XXXI, 16. Targ. O. Lev. XIX, 14 (ed. Vien. תְּ; Y. תְּ). Targ. Ex. X, 7; a. fr.—B. Bath. 54^a, v. תְּקַלְתָּ II; a. e.—*Pl.* תְּקַלְתָּ, תְּקַלְתָּ, תְּקַלְתָּ, תְּקַלְתָּ, תְּקַלְתָּ. Targ. Job XXXIV, 30. Ib. XL, 24. Targ. Ps. LXIV, 6; a. fr.

תְּקַלְתָּ f. h. same. Ber. IV, 2, v. אָרַע I. Y. Ab. Zar. II, 40^c bot. ר' ה' שלא המציא לו ר' that thou provide no snare for him (temptation to sodomy). Snh. VII, 4 לאדם לאדם לפי שבאה לאדם ר' על ידה... רבר אהר וכ' because an offence has come to a man through it (the animal with which sodomy has been committed), therefore the text says, that it must be stoned; another reason, (it must be put to death,) lest the animal pass by in the street, and men say, this is the animal for which such and such a man was stoned to death. Ib. 55^a ו' יקלון וכ' v. קִלון I. Mekh. B'shall. s. 1, end 4 רום דריו ר'... רום דריו ר' the animals which the God-fearing (among the Egyptians) had saved became a snare (cause of evil) to Israel. Kidd. 57^b (ref. to Lev. XIV, 7) לא אמרה חורה שלח לה' the Law would not order the bird to be sent off for a possible offence (which would be the case, if the bird sent off were not permitted to be used); Hull. 115^a; 140^a; Yoma 67^b. Y. Dem. III, 23^c top ר' עושה ר' he prepares a snare (possibility of sin) to those coming after him. Yoma 86^b ר'... שלח the prosperity of the wicked ends in a snare (leads them to sin). Hull. 53^b, a. e. (in Chald. dict.) ר' ברוי לירי ר' one may be led to commit an offence through them; a. fr.

תְּקַלְתָּ, תְּקַלְתָּ II. v. תְּקַלְתָּ II.

תְּקַלְתָּ I (or תְּקַלְתָּ), constr. תְּקַלְתָּ = h. תְּקַלְתָּ. Targ. Is. LVII, 14. Targ. I Sam. XXV, 31. Targ. Ez. III, 20; a. fr.—*Pl.* תְּקַלְתָּ. Targ. Jer. VI, 21.

תְּקַלְתָּ II f. (תְּקַל I) *imposts, taxes*. Targ. Is. LVIII, 3 לתקלחכון (h. text עוצריכם). Ib. L, 11 לתקלחכון (ed. Wil. לתקלחכון; h. text למעצבה השכבון); Targ. Ez. XLV, 9 (h. text 'ירשה').

תְּקַן (b. h.; v. קָנַן a. קָנַן) *to make straight, firm, right*.

Pi. תְּקַנְתָּ same, 1) *to straighten, mend, repair, set in order, prepare*. Sifré Deut. 308 לתקני... אהר one that had a crooked staff, and gave it to a mechanic to straighten it; מתקני באור he tries to straighten it by heat; Yalk. ib. 942. Shek. I, 1 מתקנין אהר הדרכים וכ' they put in repair the roads and the open places (stations) &c. Pesik. R. s. 28 מתקנין אהר המיערות אהר they arrange (fix the dates of) the festivals; R. Hash. I, 4. Bets. 34^a אהר מתקנין אהר you must not prepare (chip) a spit or sharpen it (on the Holy Day). Ib. מתקנין אהר הקונדס וכ' you may dress artichokes &c. Gitt. IV, 5 מתקנין אהר רבו וכ' you have made it right for his master but not for himself; a. fr.—*Transf. to make things legally fit for use by giving the priestly dues*. Bets. 34^b מתקנין אהר עבר מתקנין אהר if he transgressed (the law forbidding the separation of priestly

gifts on the Holy Day) and prepared it for use, it is prepared (the act is valid). Y. Dem. II, 23^c bot. כל אחד מהם יתן דמאי every one of them gives the priestly dues of his purchase as *d'mai* (v. דמאי). Tosef. ib. IV, 5 ודאי דמאי if one gives the dues of what is sure to be untithed, as if it were *d'mai*; a. fr.—2) to establish, institute, introduce a legal measure, ordain. Sabb. 33^b הוסיף שווקים וכו' v. שווקים III. Ib. bot. (ref. to Gen. XXXIII, 18) he introduced coinage for them. Meg. 4^a, a. e. משה ה' להם... שיהיו וכו' Moses introduced the custom... of discussing and studying the subject of the day &c. Sabb. 14^b כהונה וכו' ת... שמעון Simon ben Shetaḥ introduced the marriage contract (jointure) for the wife. Succ. V, 2, v. תיקון; a. v. fr.—Part. pass. מתיקן; f. מתיקנה; pl. מתיקנים a) properly prepared, proper, good, right. Bets. 34^b, v. supra. Erub. 32^a, a. e. ... הוסיף דבר שאינו מותר the presumption is in favor of the Haber (חבר) that he will not let go out of his hands a thing not ritually prepared (tithed &c.). Tosef. Dem. IV, 8 הוסיף ודמאי if untithed and tithed things have been mixed up. Ib. VIII, 13 מתיקן מקולקטין the tithes he separated are right, but his fruits are wrong (considered untithed). Ib. VI, 14 מתיקן מתיקנים scrupulous guardsmen. Snh. 39^b וכו' שבתם וכו' כמות שבתם וכו' a. fr.—b) prepared, predestined, designated. Pesik. R. s. 27-28 הוסיף דבר מתיקן am I predestined for such trouble? Ib. דבר מתיקן (not דבר מתיקן) before yet the world was created, thou wast designated for this thing (the prophetic mission). Tanh. Ki'Thissa 13 מתיקן מתיקן מתיקן that he (Bezalel) was from the time of creation designated to make the Tabernacle; a. fr.

Hif. תיקן 1) to prepare, fit. Ab. II, 12 תיקן ללמוד לך fit thyself to study the Law, for it does not come to thee by inheritance. Ib. IV, 16, v. תיקן וכו'; a. e.—2) to ordain, establish a custom, innovate. Succ. 51^b הוסיף תיקן they ordained that the women should sit upstairs, and the men below. Shebi. X, 3, v. תיקן וכו'. Y. R. Hash. IV, 59^b bot. הוסיף תיקן על דבר הורה introduced a measure extending a Biblical law; הוסיף תיקן על דבר הורה extending a Rabbinical ordinance. Ber. IX, 5 הוסיף תיקן they ordained that they should say, 'from everlasting and unto everlasting'; a. fr.

Nif. תיקן to be straightened, mended, improved. Koh. B. to I, 15 תיקן יבול לתיקן (or לתיקן *Hithpa.*); v. ענה. Ber. 40^a הוסיף תיקן (or נתיקן *Nithpa.*) they were mended (restored) by the same thing by which they were impaired (sinned); Snh. 70^b; a. e.

תיקן ch. same, to be firm, stand (corresp. to b. h. תיקן). Targ. Ps. XC, 17 תיקן ed. Ven. (Ms. תיקן; ed. Wil. תיקן *Ithpa.*). Targ. Prov. XXII, 18 תיקן (ed. Wil. תיקן *Ithpa.*).

Pa. תיקן 1) to establish. Targ. Ps. IX, 8. Ib. LXXIV, 16 Ms. (ed. Af.). Targ. Is. LXII, 7. Targ. II Sam. VII, 12; a. fr.—Part. pass. מתיקן. Targ. Jud. XVI, 26 (not ...). Targ. Ps. LXXXIX, 38 (ed. Lag. מתיקן *Ithpa.*); a. e.—2) to prepare, arrange, set in order; to improve, do a thing properly. Targ. Is. XL, 13 (h. text תיקן). Targ. O. Ex. XVI, 5. Targ. Prov. VI, 8. Targ. Ps. XI, 2; a. e.—[Targ. O. Deut.

XXII, 5, read with ed. Berl. תיקן.—Part. pass. as ab. Targ. Ez. XVI, 13 (not תיקן ...). Ib. XVIII, 12; a. fr.—Keth. 112^a bot. מתיקן מתיקן repaired its offences (dangerous places on the road to Palestine); Yalk. Ps. 855. Tam. 27^b מתיקן נפשך put thyself in order (regulate thy bowels). Sabb. 33^b מתיקן מתיקן I will go and remedy something (do something to benefit the community). Ib. אמת מתיקן is there anything that requires to be remedied? Zeb. 15^a מתיקן מתיקן it can be remedied. Ib. 76^b מתיקן מתיקן when a person is to be made fit (restored from a disqualification), we make an exception; Men. 105^b. Keth. 85^a, a. fr. מתיקן מתיקן, v. ענה; a. fr.—Esp. to make fit for use by separating the priestly gifts. Gen. R. s. 60 מתיקן מתיקן hast thou tithed those figs? Ib. מתיקן מתיקן have you tithed it (the barley)?; a. fr.—Part. pass. as ab. Ib. מתיקן מתיקן ... is it possible that R. Z. should have eaten of them when they were not tithed?; a. fr.—3) to introduce, ordain, innovate, reform. Ber. 33^b מתיקן מתיקן were it not that Moses had said them (the words, 'O God, great, mighty and terrible'), and the men of the Great Assembly had come and introduced them in the prayers, we could not dare to say them. Ib. מתיקן מתיקן eighteen benedictions they have ordained, nineteen they have not. Ib. 40^b מתיקן מתיקן a benediction which the Rabbis have not introduced. B. Bath. 90^b מתיקן מתיקן Rab Papa ... introduced a measure of three ק' fizes. Ib. מתיקן מתיקן I have introduced a new measure; a. v. fr.

Af. תיקן 1) to establish. Targ. Prov. III, 19. Targ. Is. XXX, 33; a. e.—2) to prepare, arrange, set in order &c. (v. Pa.). Targ. Num. X, 33. Targ. Gen. XLIII, 16. Targ. Ex. XXX, 7; a. fr.—3) to introduce, ordain, innovate, reform. R. Hash. 34^a מתיקן מתיקן (read: מתיקן; Ms. M. תיקן *Ithpa.*) R. A. introduced the custom in Caesarea of sounding one T'ki'ah, three notes of Sh'barim, and one T'ki'ah. Ib. מתיקן מתיקן what has he improved (what has he achieved with his ordinance)? Gitt. 86^a מתיקן מתיקן Rab Judah introduced the formula for the sale of slaves: 'this slave &c.' Y. Hag. I, 76^c מתיקן מתיקן (or מתיקן מתיקן, Pa.) R. Judah the Nasi sent out R. H. ... that they should pass the towns... to institute teachers of Bible and of Mishnah for them; Midr. Till. to Ps. CXXVII; Lam. R. introd., beg. מתיקן מתיקן (or מתיקן מתיקן) that they should go and improve (the education of) the towns in Palestine; a. fr.

Ithpa. תיקן מתיקן; איתקן; *Ithpe.* תיקן 1) to be established, confirmed; to be prepared, arranged. Targ. I Kings II, 46. Targ. Prov. XII, 19. Ib. XIX, 29 (ed. Wil. 'תיקן, part. pass. Pa.); a. fr.—2) to be prepared, dressed; to dress, adorn one's self. Targ. Hos. II, 15. Targ. II Esth. V, 1; a. fr.—3) to be instituted, ordained. B. Kam. 82^a מתיקן מתיקן ... Ezra introduced this? was it not introduced before that (by Moses)?; a. e.

תיקן, v. תיקן.

תיקן, v. תיקן, תיקן, תיקן.

תיקן f. (תיקן) 1) remedy. Hag. 5^a, v. מצא. Ib. 15^a

as gold and glass vessels, even when they are broken, can be mended (remolten), so may a scholar, even if he has sinned, be restored (through repentance); Ab. d'R. N. ch. XXIV. Y. Sabb. IX, end, 12^b, v. עִלְמִיתָ; a. fr.—2) *arrangement, ordinance, improvement, measure for the public welfare, reform*. Keth. 10^a since it (the K'thubah) is merely a Rabbinical ordinance, she can collect her jointure only from the worst land. Ib. בתקנתא, v. יעל. Gitt. IV, 6 we must not help captives to escape, מפני תקנתא השבייין, this regulation was made for the benefit of the (remaining) captives (who would be ill-treated after one escaped). Ib. V, 5 it has been decreed that if a joist is stolen and put into a building, the owner must accept the money for it, מפני תקנתא השברים, as a measure for the benefit of repentant sinners. R. Hash. I, 4 קרבן קרבן in order to be able to regulate the sacrifices (for the New Year's day). B. Kam. 115^a, a. e. תקנתא השוק, v. שוק. III. Y. R. Hash. IV, 59^b bot. תקנתא אורי אורי is there an ordinance after an ordinance, i. e. can a measure enacted by the Rabbis be extended by another enactment?; a. fr.—Pl. תקנתא. Bab. ib. 31^b וזו אדעתא דתקנתא (not אדעתא דתקנתא) this is one of the nine reforms introduced by R. J. ben Zaccai. B. Kam. 82^a עשרה (not עשרה) Ezra made ten regulations: that reading from the Law should take place on Mondays and Thursdays &c. Men. 51^b שני (not שני) two reforms were introduced by the Rabbis &c. B. Mets. 112^b דניי do you call these *hālakhoth* (legal decisions)? these are reforms (changing the Biblical law). Ib. קבועה תקנתא קבועה measures deserving to be perpetuated (to supersede the Biblical law); a. fr.

תקנתא ch. same, 1) *remedy*. Targ. Y. Num. IV, 19.—Meg. 3^a מאי תקנתא וזו? what is his remedy (what shall he do)? Let him read the Sh'm'a. Shh. 7^a ולא הויה תקנתא ולא תהיה תקנתא and there would never be a remedy for them; and there would never be a remedy for them through repentance. Zeb. 76^a ברעיהו תקנתא there is a remedy for it by letting it go to pasture; a. e.—2) *measure, ordinance, reform*. Meg. 2^a אתו רבנן ועקרין תקנתא אתו רבנן ועקרין תקנתא will the Rabbis abolish an institution introduced by the men of the Great Assembly? Ib. בזמן הזה תקנתא איהא תקנתא this regulation is maintained even in our days (after the destruction of the Temple). B. Kam. 96^a shall we introduce a measure for the benefit of a gentile (robber, as we do for the benefit of a repentant Jew)? B. Mets. 5^a sq. לא תקנתא לא תקנתא R. Nahman's oath of equity (v. הוסיף) is a reform, and we do not introduce a reform for a reform, i. e. the Rabbinical ordinance that, when one of the litigants is unfit to make oath, the opponent must swear, applies only to cases in which the oath is required by Biblical law, but not to cases in which the oath is itself a Rabbinical requirement; Shebu. 41^a; 46^a; a. fr.

תקנתא (b. h.; emp. תקנתא) [to bring into contact, knock, insert,] 1) to drive a peg in, put up a tent; to fasten. Yalk. Cant. 981' וזו תקנתא חורתי בלבנו וזו תקנתא Oh that he would drive his law into our heart as in former days. Ex. R.

s. 1¹⁷ Caleb is named Tekoa (I Chr. II, 24), שר' לבו לאביו because he fastened his heart on his father in heaven. Yeb. 109^b הוֹקֵץ עצמו לדבר הלכה he who nails himself to the matter of the law, i. e. confines himself to study, and is remiss in practical conduct; ואיבעיתא אימא הוֹקֵץ... בריינא or I may explain, 'he who nails himself to the matter of the law' refers to a judge before whom a case comes, and he having learned a certain *hālakha* decides by analogy, while there is a greater scholar than he whom he fails to consult; a. e.—Part. pass. הוֹקֵץ lodged, placed. B. Mets. 85^b הוֹקֵץ מי אתה הוֹקֵץ next to whom art thou placed (in heaven)? Y. Sot. IX, 23^c הוֹקֵץ הוֹקֵץ with the knife sticking in his heart; a. e.—2) (emp. רעע) to shout, esp. to blow (a horn). B. Kam. 18^b הוֹקֵץ בו ושבדו הוֹקֵץ if a cock put his head into a glass vessel and crowed into it, and broke it; Kidd. 24^b. Ib. באזניו הוֹקֵץ if one blew on a horn into a person's ear, and made him deaf; a. e.—Esp. a) to blow the Shofar at services; b) to sound the plain note (הקריעה). R. Hash. III, 5 זכריים בשל זכריים on New Year's day they blow on a ram's horn. Ib. 7 הוֹקֵץ הוֹקֵץ if one blows (the Shofar) into a pit &c. Ib. IV, 1 הוֹקֵץ הוֹקֵץ when New Year fell on a Sabbath, they blew in the Temple, but not in the country. Ib. 8 מלוקטע... מלוקטע we do not prevent children from blowing the Shofar (on the Sabbath). Ib. 9 הוֹקֵץ הכהנים הוֹקֵץ וזו הוֹקֵץ וזו הוֹקֵץ, v. הוֹקֵץ. Taan. II, 5 הוֹקֵץ הוֹקֵץ (the reader said,) sound the T'ki'ah, you priests, and they did so, (upon which he said,) He who has answered &c.; a. v. fr.—[3] to slap with the back of the hand. B. Kam. VIII, 8 (90^a) הוֹקֵץ לחבירו he who slaps his neighbor on the ear; oth. opin. who shouts into his neighbor's ear.]

הוֹקֵץ to cause to blow. R. Hash. IV, 7 הוֹקֵץ הוֹקֵץ the second reader orders the blowing of the Shofar.

הוֹקֵץ 1) to be driven in, be inserted. Yeb. 54^a וזו תקנתא וזו תקנתא and his membrum was inserted.—2) to be lodged. Taan. 24^a אורי לו לודר שני בכך הוֹקֵץ woe to the generation that is placed in such a (bad) position.

תקנתא ch. same, 1) to clap. Targ. Ps. XLVII, 2.—2) to sound, blow. Targ. I Chr. XXV, 5. Targ. Num. X, 3, sq.; a. fr.

הוֹקֵץ to be sounded. Targ. Is. XXVII, 13.

תקנתא, v. תקנתא.

תקנתא (b. h.; קפח, emp. תקנתא) 1) to seize, overpower. Yeb. 54^a וזו תקנתא וזו תקנתא (not וזו תקנתא) and his sister-in-law seized (forced) him. Ib. תקנתא תקנתא gentiles seized him, and coupled them. B. Mets. 6^a בפניו תקנתא if one (of the two litigants) seized it (the object in dispute) in the presence of the court. Ib. תקנתא כהן if a priest seized it (the lamb of doubtful first birth). Ab. Zar. 23^a הוֹקֵץ הוֹקֵץ his passion overpowers him. Midr. Till. to Ps. XIX, 14 (ref. to איהו ib., with play on איהו) אלו הוֹקֵץ איהו this refers to those who conquer sin; a. fr.—2) (with על) to rest heavily upon, be hard. Ab. III, 8 הוֹקֵץ הוֹקֵץ if his study was too hard for him (and therefore he forgot again what he had learned); Men. 99^b; a. e.

תקנתא ch. same, 1) to seize, hold firmly. Targ.

Job XXVII, 6 תקנה Ms. (ed. תקנה). Ib, VIII, 15 תקנה ed. Lag. (ed. Wil. תקנה, corr. acc.; Ms. תקנה *Ittof.*).— 2) *to be strong, become powerful.* Targ. Ex. I, 7 (Y. ed. Vien. תקנה *Af.*). Ib. XIX, 19 (Y. ed. Wil. תקנה, read: תקנה). Targ. Gen. XXI, 57. Targ. O. Deut. XXXI, 6, sq. Targ. Jud. VII, 11 תקנה ed. Lag. (ed. Wil. תקנה, corr. acc.); a. fr.— 3) *to be heavy, rest heavily upon, be hard.* Targ. O. Gen. XLVII, 20 (Y. תקנה). Targ. I Sam. V, 7 (ed. Wil. תקנה).— Gitt. 77^b ליה עלמא ת' the world was heavy for him, i. e. he felt very ill (v. קליל II). Kidd. 22^b ליה עלמא ת' חויה דתקנה ליה עלמא ת' (or דתקנה) he saw that he was very sick; a. fr.— Ned. 91^a, v. infra.— 4) (with ריגוזא, or sub. ריגוזא) *to be vehement, hot, excited.* Targ. Gen. XXX, 2. Targ. Ex. XXII, 23. Targ. Ps. XVIII, 8 ליה ת'; Targ. II Sam. XXII, 8 ת'. Targ. Jon. IV, 4; 9 תקנה ed. Lag. (ed. Wil. תקנה, a. תקנה). Targ. Gen. IV, 6 (Y. ed. Vien. תקנה); a. fr.— Yeb. 63^b תקנה תקנה she is irascible, v. עבר *Ithpe.*— Ned. 91^a גברא מן גברא תקנה ליה מן גברא תקנה sometimes she has a strong feeling against her husband; [oth. interpret.: she has a strong passion for another man].— 4) *to get hot, ferment, get sour.* B. Mets. 64^a תקנה ברשותך א' if it should get sour, it shall be considered in thy possession (it shall be thy loss). Ib. 83^a תקנה ליה . . . I bought three hundred barrels of wine for thee, and they turned sour; 'כי תקנה וכ' . . . ארבע (v. Rabb. D. S. a. l. note 4) if four hundred barrels turn sour, this must have been rumored about; Yalk. Ex. 346 כי תקנה; Ber. 5^b (En Ya'akob תקנה *Ithpe.*); a. e.

Pa. תקנה (cmp. חזק) 1) *to strengthen; to repair; to harden (the heart of).* Targ. Ps. CXLVII, 13. Targ. II Kings XII, 7; 9. Ib. 6 תקנה (not תקנה). Targ. Deut. I, 38. Targ. O. Ex. IV, 21 ed. Berl. (ed. Vien. *Af.*). Targ. Ps. LXXXIX, 41 (h. text פריצ'); a. fr.— 2) *to seize, force.* Hag. 15^a תקנה תקנה he seized him and brought him to the school-house.— 3) (v. תקנה) *to be strong &c., v. supra.*

Af. תקנה 1) *to grow strong.* Targ. Y. Ex. I, 7 (v. supra); a. e.— 2) *to strengthen, make strong, heavy; to harden.* Targ. Ps. CV, 24. Targ. I Kings XII, 10; 14. Targ. Jer. V, 3; a. fr.— Part. pass. תקנה. Targ. Is. XXX, 13.— 3) *to seize, take hold of, to cause to seize.* Targ. Gen. XXI, 18. Targ. Ex. IV, 4. Ib. IX, 2; a. fr.— 4) (scholastic term) [*to seize, stop,*] *to raise an objection.* Hull. 43^a תקנה ליה וכ' R. A. objected to it; a. v. fr.

Ithpa. תקנה, *Ithpe.* תקנה, *Ittof.* תקנה 1) *to strengthen one's self, be strong; to make an effort.* Targ. Y. Deut. XXXI, 6, sq. Targ. II Chr. I, 1. Ib. XVIII, 34. Targ. Ps. CVI, 23 (some ed. *Af.* incorr.); a. fr.— 2) *to be hardened.* Targ. Ex. VII, 13; a. e.— 3) *to get sour, v. supra.*— [Targ. Y. Num. XXXVI, 7 תחזקה, read: תחזקה; I.]

תקנה, תקנה, תקנה, v. תקנה, תקנה, תקנה.

תקנה, pl. תקנה, v. תקנה ch.

תקנה f. (b. h.; תקנה) 1) *roofing, ceiling, joists.* B. Mets. X, 2, v. תקנה. Ib. 117^a קמפלגי תקנה בחזק תקנה (read: בתקנה) they differ as to whether the cement is for strengthening the ceiling (or for levelling the upper floor). Y. ib. X, beg. 12^c תקנה תקנה the owner of the lower story must

furnish the joists and the boards. Ex. R. s. 1⁶ לפי שהם תקנה because they (the tribes) are the ceiling of the world; he that arranges the joists properly puts the thick side of one beam by the thinner side of the other; Tanh. Sh'moth 3 תקנה של עולם (not תקנה); a. fr.

תקנה, v. תקנה.

תקנה f. (קנה) *gift, offering.* Tosef. B. Bath. VI, 14; Hull. 94^a תקנה ליה ו' one must not overwhelm his guest with offers, when he knows that he will not accept; Y. Ab. Zar. I, 39^c bot. Bab. ib. 32^b ע' תקנה before an idol; a. e.

תקנה, תקנה ch. same. Targ. O. Gen. XXXII, 14 (ed. Vien. תקנה). Targ. Jud. VI, 18. Targ. Y. Gen. XV, 9 תקנה = תקנה my offering; a. fr.

תקנה, v. תקנה.

תקנה, v. תקנה.

תקנה, v. תקנה.

תקנה m. = תקנה I, ox. Targ. Esth. V, 14 תקנה א' (heated) copper ox; emp. תקנה II.

תקנה, v. תקנה II.

תקנה, v. תקנה I, II.

תקנה, תקנה, תקנה, v. תקנה II.

תקנה (תקנה), תקנה, תקנה m. (רבי) *fat, esp. = h. תלב, forbidden abdominal fat.* Targ. Lev. III, 3. Ib. 17 (Y. תרב); a. fr.— Bekh. 30^a תקנה דא תקנה the fat of the flank (on the kidneys). Hull. 93^a, v. תקנה. Ib. תקנה תקנה are forbidden as coming under the category of fat; a. fr.— *Pl.* תקנה, תקנה. Targ. Lev. VIII, 26. Targ. II Chr. VII, 7; a. fr.— Hull. 80^a תקנה תקנה permitted to eat their fat.

תקנה, תקנה pr. n. *Be-Tharbu*, name of a settlement near Pumb'ditha, and of a family. Yoma 77^b (v. Rabb. D. S. a. l. note 6). B. Kam. 23^b תקנה דבי תקנה (Ms. H. תרכו) the goats of Be-T. did damage &c.

תקנה f. pl. (רבך, v. תקנה) *mixtures.* Lam. R. to I, 2 תקנה תקנה ה' היום תקנה ה' היום תקנה Ar. s. v. תקנה (differ. in ed.) their voice did not spread on account of the confused sounds of the day.

תקנה, תקנה, v. תקנה.

תקנה f. (b. h.; תקנה) 1) *growth, education, rearing.* B. Kam. 16^b תקנה תקנה a tamed lion.— Esp. תקנה תקנה *bad manners, depravity; degenerate child.* Nidd. X, 8 תקנה תקנה this is mischievous conduct. Hag. 15^a תקנה תקנה after he (Elisha ben Abuya) had become an infidel. Ex. R. s. 1, beg (ref. to Gen. XXI, 11) תקנה תקנה (Abraham was displeased because of his son) because of his depravity. Ib. כל

when a man refrains from chastising his son, the latter will in the end turn to mischief. Ib. ר' ה' ללמוד ממנו ה' ר' a degenerate child in a man's house is worse than the war of Gog and Magog. Gen. R. s. 28 ר' ה' ... והוציא לו' ר' a king that gave his son in charge of a pedagogue, and he led him to a bad life; a. fr.—2) *fructification*. Y. Ab. Zar. II, 41^b, v. תְּרִיב.

תְּרִבְיָתָא ch. same, *training, manner*. Targ. Y. Gen. XXI, 12 נפק מתרבוהך (abandoned) thy teaching.—Gen. R. s. 28 בישא לו' ר' בישא לו' that man's name blotted out, for he has led my son to a bad life.

תְּרִבְיָנָא, v. sub תְּרִיב.

תְּרִבְיָיִן, v. תְּרִיב.

תְּרִבְיָא m. = h. תְּרִיב, 1) *garden near the house* (cultivated by sprinkling). M. Kat. 6^b שרי לתרביצי האי ה' שרי לתרביצי האי ה' it is permitted to sprinkle the house garden during the festive week. B. Bath. 7^a מטייה ה' got for his share the garden. Ib. 67^a משמע ה' מר סבר ה' Ms. F. a. Rashi (ed. ה' ה' ה' one says, by *darta* the court was meant, v. ה' ה' a. e.—2) *hall, esp. school-hall*. Targ. I Chr. II, 55.—Men. 82^b ובר' אמור ו' and in the school-hall they said &c. (v. Halévy, Doroth, 1897, p. 226). Ber. 57^a (v. Rashi).—Pl. תְּרִיבִי. Taan. 6^b, v. תְּרִיב I ch.

תְּרִבְיָתָא f. (b. h.; תְּרִיב) *increase, profit, interest*. B. Mets. V, 1 איזהו ה' what kind of interest is called *tarbith*? v. תְּרִיב. Ib. 60^b נשך בלא ה' נשך דאיכא נשך בלא ה' am I to understand that there may be *neshekh* (receiving more than loaned) without *tarbith* (profit)? Ib. ו' ... איכא ... איכא in such a case there is *neshekh* ..., but no *tarbith*, because he has no profit, having loaned him a *Danqa* and received a *Danqa*; a. fr.

תְּרִיבְיָא I (Taf. of תְּרִיב) *to sprinkle*. M. Kat. 6^b לתרביצי v. תְּרִיבִי.

תְּרִיבְיָא II m. (תְּרִיב) 1) *garden at the house* (cultivated by sprinkling), *court*. B. Bath. 98^b, v. תְּרִיבִי.—Trnsf. ה' ה' ה' the wide part of the gullet. Hull. 43^b, sq. Ms. M. (ed. תְּרִיבִי).—2) *hall, academy*. Tanh. Thazr. 9 ירדו לבבל ה' ועשו ה' לתורה they went down to Babylonia (with Jehoniah) and prepared a teaching place for the Law; Yalk. Kings 231 תְּרִיבִי.

תְּרִיבְיָא, v. תְּרִיבִי.

תְּרִיבְיָנָא, v. תְּרִיבִי.

תְּרִיבְיָיִן, v. תְּרִיבִי.

תְּרִיבְיָא (denom. of תְּרִיב) 1) *to give oranges to eat*. Y. Maasr. II, 50^a bot. ו' תְּרִיבִי (ed. Krot. תְּרִיבִי), v. תְּרִיבִי.—2) *to make bright*. Erub. 53^b (in enigmatic speech) תְּרִיבִי Ms. M. a. Ar. (ed. תְּרִיבִי Chaldaism) make the coals bright, v. תְּרִיב.

תְּרִיבְיָא m. (תְּרִיב) *interpretation, translation, version, esp. Targum, the Chaldaic (Aramaic) versions of the*

Scriptures. Meg. 3^a של תורה ו' the translation of the Torah was composed by Onkelos the proselyte from the mouth (by direction) of R. El. and R. Joshua; ה' של נביאים the translation of the prophets was made by Jonathan ben Uzziel from the mouth of Haggai &c. Ib. ועוד בקש לגלות ו' and he wanted furthermore to reveal the rendition of the Hagiographa. Ib. מפורש זה ה' v. מפורש. Tosef. Sabb. XIII (XIV), 2; Sabb. 115^a ו' if Scriptural books are written in Targum (Aramaic) or in any other language; ib. ו' ו' and had in his hand the Book of Job in Targum. Ib. ... שכתבו ה' Aramaic Biblical passages written in Hebrew translation, or Hebrew passages written in Aramaic. Ib. Aramaic words in the Pentateuch (Y'gar Sahādutha, Gen. XXXI, 47). Kidd. 49^a ה' ה' our (the authorized Babylonian) Targum. Ber. 8^a bot., v. תְּרִיבִי. Yad. IV, 5 ה' שבעורה ו' the Aramaic passages in Ezra &c.; a. fr.

תְּרִיבְיָא ch. same, 1) *loud speech*. Targ. Ps. VII, 1 ה' ה' דאורייתא (ed. Lag. תְּרִיבְיָא; Regia תְּרִיבְיָא; ed. Ven. תְּרִיבְיָא) a shout (song) of thanksgiving (h. text שגיון).—2) *translation, version*. Meg. 3^a ו' ו' ו' but for the Aramaic rendering of that verse (Zech. XII, 11) we should never have known what it means; a. fr.

תְּרִיבְיָא, v. next w.

תְּרִיבְיָא (or תְּרִיבְיָא) m. (a popular adaptation of *τράχηλα*, v. preced. art.) [*that which comes after the meal*, as the interpretation is read after reading from the original,] *dessert*. Tosef. Ber. IV, 4 (Var. תְּרִיבְיָא. Y. Pes. X, beg. 37^b תְּרִיבְיָא; a. e.; v. תְּרִיבְיָא.

תְּרִיבְיָא (late b. h.; רגם *to speak aloud*, Assy.) *to deliver, proclaim* (v. Ezra IV, 7). Lev. R. s. 9 (ref. to Prov. XIV, 9 ילין ו' ה' ה' ה' that fool proclaims his guilt with his own mouth and says, am I not bound to bring a sin-offering &c.—Esp. a) *to explain, interpret, act as an Amora* (v. אמורא); b) (at public service) *to translate orally (in Aramaic) what has been read from the Scriptures in the original*. Y. Bicc. III, 65^d top ה' ה' ר' R. Jacob ... (having to act as an Amora to an ignorant teacher) interpreted (the verse Hab. II, 19) &c. Y. Succ. V, 55^b bot. ממשילים ה' ה' what is *mafkif* in? R. H. (as Amora) before R. J. explained it by the word *mafshilim* (v. פֶּשֶׁל). B. Bath. 88^a תְּרִיבְיָא (prob. to be read: תְּרִיבְיָא) I and the lion in our company (a great scholar) have explained it; (Snh. 8^b; Sabb. 111^b Chald.). Ib. 53^a ו' ו' ו' it is right, and so did Aryokh (Samuel) teach it (as Amora) in Babylonia. Kidd. 49^a; Tosef. Meg. IV (III), 41 ה' ה' v. צורה. Meg. IV, 6 ומתרגם ... קטן a minor may read from the Law and translate; a. fr.

Hithpa. ה' ה' ה' *to be translated, interpreted*. Ib. 10 מיתרגם; Tosef. ib. IV (III), 31 ה' ה' v. קרא; a. e.

תְּרִיבְיָא ch. same, 1) *to read* (after reciting from the Pentateuch). Targ. II Esth. III, 8 ומתרגמין ה' ה' they read from their books (the Pentateuch) and recite (as Haftarah, v. פֶּשֶׁר) from their prophets.—

2) to interpret, translate, explain. Sabb. 111^b; Snh. 8^b, v. preced. Sabb. 10^b וְהַתְּרַגְּמוּן וְהַתְּרַגְּמוּן וְהַתְּרַגְּמוּן. Ib. 28^a, v. שְׂדֵה וְשָׂדֵה. R. Hash. 33^b. Gitt. 68^a (ref. to שְׂדֵה וְשָׂדֵה, Koh. II, 8) here (in Babylonia) they translate it &c. Hull. 80^a, v. הַתְּרַגְּמוּן. Keth. 110^a . . . הַתְּרַגְּמוּן R. N., developing the opinion of R. Sh., explained it &c.; Sabb. 52^b; a. fr.

הַתְּרַגְּמוּן, Y. Hall. IV, 60^a bot., v. הַתְּרַגְּמוּן.

*הַתְּרַגְּמוּן (a compound of הַתְּרַגְּמוּן, based on a homiletical play on וְהַתְּרַגְּמוּן; v. Shebu. 47^b, a. e., quot. s. v. הַתְּרַגְּמוּן I) to espy the fault of. Targ. Y. Deut. I, 22 וְהַתְּרַגְּמוּן (read: וְהַתְּרַגְּמוּן; h. text וְהַתְּרַגְּמוּן, v. Sot. 34^b); Targ. Y. I. ib. 24 וְהַתְּרַגְּמוּן ed. Vien. (read: וְהַתְּרַגְּמוּן; oth. ed. וְהַתְּרַגְּמוּן; h. text וְהַתְּרַגְּמוּן).

הַתְּרַגְּמוּן m. (cmp. הַתְּרַגְּמוּן) a species of beet (bletum). Tosef. Kil. I, 11; Y. ib. I, 27^a bot. הַתְּרַגְּמוּן (R. S. to Kil. I, 4 הַתְּרַגְּמוּן); Tosef. ib. II, 15; a. e. — Pl. הַתְּרַגְּמוּן, הַתְּרַגְּמוּן. Erub. 28^b bot. (interch. with הַתְּרַגְּמוּן). Kil. I, 3 הַתְּרַגְּמוּן וְהַתְּרַגְּמוּן beet and garden-orach are not heterogeneous; Y. ib. 27^a (not הַתְּרַגְּמוּן). Y. Ter. XI, 47^d bot. Ber. 44^b. Ib. 57^b. Y. Pes. X, 37^d top הַתְּרַגְּמוּן (ed. Pietrkow הַתְּרַגְּמוּן; P'neh Mosheh הַתְּרַגְּמוּן); a. e.

הַתְּרַגְּמוּן I ch. same. — Pl. הַתְּרַגְּמוּן. Gen. R. s. 67; Yalk. ib. 115. — [Erub. 53^b (in enigmatic speech) = שוֹר בְּמִשְׁפַּחַת הַתְּרַגְּמוּן = הַתְּרַגְּמוּן = הַתְּרַגְּמוּן.]

הַתְּרַגְּמוּן II m. (הַתְּרַגְּמוּן, cmp. הַתְּרַגְּמוּן) confused, senseless person, fool, madman. Zeb. 25^b (Ms. M. הַתְּרַגְּמוּן); Yalk. Lev. 541. B. Mets. 20^b (Ms. M. הַתְּרַגְּמוּן; Ms. F. הַתְּרַגְּמוּן). Ker. 18^b (Ar. הַתְּרַגְּמוּן). B. Kam. 105^b הַתְּרַגְּמוּן Ms. M. (ed. הַתְּרַגְּמוּן; Ms. H. הַתְּרַגְּמוּן, marginal correct. הַתְּרַגְּמוּן; Ms. R. הַתְּרַגְּמוּן; v. Rabb. D. S. a. l. note; Ar. הַתְּרַגְּמוּן). — [Ar. הַתְּרַגְּמוּן, fr. הַתְּרַגְּמוּן, one that lets his spittle run over his beard, madman. — Sachs Beitr. I, p. 107, referring to preced. w., silly person, cmp. Lat. bliteus.]

הַתְּרַגְּמוּן pr. n. m. (v. preced.) T'radah, name of a Persian king (nickname of Ahasuerus). Esth. R. to I, 3, v. הַתְּרַגְּמוּן.

הַתְּרַגְּמוּן pr. n. m. T'radyon. Ab. Zar. 18^a הַתְּרַגְּמוּן 'ה'; a. fr.

הַתְּרַגְּמוּן f. (b. h.; רָבָה) torpor, trance. Pirké d'R. El. ch. XXVIII 'הַתְּרַגְּמוּן a trance-like sleep. Gen. R. s. 17, a. e. הַתְּרַגְּמוּן the torpor of sleep; הַתְּרַגְּמוּן the trance of prophecy; מְרִמְיָהוּ, v. הַתְּרַגְּמוּן. Ib. שְׂדֵה וְשָׂדֵה. הַתְּרַגְּמוּן the torpor of madness. — Pl. הַתְּרַגְּמוּן. Ib. הַתְּרַגְּמוּן שלש הַתְּרַגְּמוּן there are three kinds of torpor.

הַתְּרַגְּמוּן, v. הַתְּרַגְּמוּן.

הַתְּרַגְּמוּן Ar., v. הַתְּרַגְּמוּן.

הַתְּרַגְּמוּן m. (prob. apocopate of הַתְּרַגְּמוּן, cmp. הַתְּרַגְּמוּן) a variety of cabbage. Kil. I, 3 הַתְּרַגְּמוּן (Ms. M. הַתְּרַגְּמוּן, Ar. הַתְּרַגְּמוּן) cabbage and t'rubhtor are not heterogeneous; expl. Y. ib. 27^a הַתְּרַגְּמוּן small (or young) cabbage.

הַתְּרַגְּמוּן m. = h. אֶתְרִיג. — Pl. הַתְּרַגְּמוּן. Targ. Y. Lev. XXIII, 40 (ed. Vien. 'הַתְּרַגְּמוּן).

הַתְּרַגְּמוּן, v. הַתְּרַגְּמוּן.

הַתְּרַגְּמוּן m. (Syr. הַתְּרַגְּמוּן = הַתְּרַגְּמוּן) spoon (pointed on top and curved at the end; v. Sm. Ant. s. v. Cochlear). Naz. VII, 2 (49^b) מְלֵא הַתְּרַגְּמוּן (Y. ed. Krot. הַתְּרַגְּמוּן, corr. acc.) a tarvad-full of dust (v. הַתְּרַגְּמוּן); Tosef. Ohol. II, 3; Y. Naz. VII, 56^b bot. Kel. XVII, 12 הַתְּרַגְּמוּן הַתְּרַגְּמוּן the large spoon of the physicians (two handfuls). Ib. XXX, 2 . . . הַתְּרַגְּמוּן 'הַתְּרַגְּמוּן a tarvad which is put on the table is subject to uncleanness, if it has a receptacle ever so small; a. fr. — Pl. הַתְּרַגְּמוּן. Yad. IV, 6 הַתְּרַגְּמוּן וְהַתְּרַגְּמוּן . . . הַתְּרַגְּמוּן in proportion to the esteem in which things are to be held, is their uncleanness; (human bones are declared unclean, whereas the bones of beasts are clean) in order that a man may not make spoons out of the bones of his father or mother.

הַתְּרַגְּמוּן m., הַתְּרַגְּמוּן f. 1) = הַתְּרַגְּמוּן, q. v. — 2) (cmp. הַתְּרַגְּמוּן a. denominatives, a. הַתְּרַגְּמוּן) straight-lined, abrupt. — Pl. הַתְּרַגְּמוּן. Midd. II, 5 הַתְּרַגְּמוּן אֵלֶּה מִקְפֹּת הַתְּרַגְּמוּן (Var., a. ed. 'הַתְּרַגְּמוּן) the steps to the Temple were not straight-lined but rounded off (semicircular). Mekh. B'shall. s. 1 הַתְּרַגְּמוּן הַתְּרַגְּמוּן (the cavernous rocks, הַתְּרַגְּמוּן) did not form straight vertical walls, but were rounded (convex). Y. Succ. I, 52^a top; Y. Sabb. I, 2^d הַתְּרַגְּמוּן הַתְּרַגְּמוּן during the time that they were handing the boards (of the Tabernacle) from wagon to wagon, the wagons were straight-walled (not arch-covered, v. הַתְּרַגְּמוּן). — [Bekh. 44^a הַתְּרַגְּמוּן round, Rashi, v. הַתְּרַגְּמוּן, a. שְׂדֵה וְשָׂדֵה.]

הַתְּרַגְּמוּן, v. הַתְּרַגְּמוּן III.

הַתְּרַגְּמוּן, v. הַתְּרַגְּמוּן.

הַתְּרַגְּמוּן f. (b. h.; רָבָה) 1) removal. Yoma 22^a, a. fr. הַתְּרַגְּמוּן הַתְּרַגְּמוּן the removal of the ashes from the altar (v. Lev. VI, 3). — 2) [Lifting,] heave-offering, dedicated object; contribution for the sanctuary; sacred treasure. Shek. III, 2; IV, 1 הַתְּרַגְּמוּן הַתְּרַגְּמוּן, הַתְּרַגְּמוּן הַתְּרַגְּמוּן, v. הַתְּרַגְּמוּן. Ib. הַתְּרַגְּמוּן הַתְּרַגְּמוּן מה הַתְּרַגְּמוּן עוֹשִׂין הַתְּרַגְּמוּן what did they do with the treasure (of the half-Shekel contributions)? Y. ib. I, 45^d bot. הַתְּרַגְּמוּן . . . הַתְּרַגְּמוּן הַתְּרַגְּמוּן three kinds of contributions are spoken of in this section (Ex. XXV, 2 sq.); the contribution for the sockets (ib. XXXVIII, 26 sq.), the contribution of the head-tax (ib. XXX, 12 sq.), and the free-will contributions for the Tabernacle; a. fr. — Esp. הַתְּרַגְּמוּן, the priest's share of the crop, of dough &c. Ter. I, 1 הַתְּרַגְּמוּן הַתְּרַגְּמוּן what they set aside for the priest's gift is not legal T'rumah. Ib. 3 הַתְּרַגְּמוּן הַתְּרַגְּמוּן what he set aside is T'rumah. Ib. IV, 3 הַתְּרַגְּמוּן הַתְּרַגְּמוּן the proportion of the priest's gift is, in case of liberality, one-fortieth &c. Ib. 5 הַתְּרַגְּמוּן הַתְּרַגְּמוּן one-tenth, which is as much as the gift of tithes; הַתְּרַגְּמוּן הַתְּרַגְּמוּן if he took out more than that, let him make it a contribution of tithes (for another pile). Ib. VII, 5 הַתְּרַגְּמוּן הַתְּרַגְּמוּן . . . הַתְּרַגְּמוּן של הַתְּרַגְּמוּן וְהַתְּרַגְּמוּן two piles, one containing T'rumah, and the other secular fruit (הַתְּרַגְּמוּן); a. v. fr. — Pl. הַתְּרַגְּמוּן. Y. Shek. I. c. Taan. 7^b

neglect of the laws concerning T'rumah and tithes; a. fr.—Trnsf. choice. Gitt. 67^a 'מדתו' וכו' (אחרונה).—Pl. אחרונה. v. מדה. —T'rumoth name of a treatise, of the Order of Z'ra'im, of Mishnah, Tosefta, and Talmud Y'rushalmi.

תְּרוּמָה, v. תְּרוּמָה.

יהב ת' מתנה בריה ^b Y. Gitt. II, 44^b (ed. Krot. אחרונה, corr. acc., or אחרונה) presented an Ethrog to his son; (Y. Succ. III, end, 54^a אחרונה).—Pl. אחרונה. Ib. 'כדורא ת' הוון וכו' as was the case when Ethrogim &c., v. אחרונה I; Y. Gitt. l. c. אחרונה (corr. acc.).

תְּרוּמָה m. (θρόνος) chair, throne. Tanh. T'rumah 9 'על ת' של וכו' (some ed. 'ט', corr. acc.) so long as the Temple was not built, the world rested on a throne of two legs; when the Temple was built, the world stood firm (v. אחרונה); Y'lamd. ib., quot. in Ar. אחרונה; Tanh. ed. Bub. ib. 8 אחרונה (Var. אחרונה; corr. acc.). Gen. R. s. 68 ת' 'ה' אסור וכו' (ed. אחרונה, corr. acc.) it is forbidden to move a large (teacher's) chair (on the Sabbath, interch. with אחרונה); a. e.—[Gen. R. l. c. אחרונה וכו' (ed. אחרונה; וכפונט; Yalk. l. c. אחרונה) read: אחרונה, a. אחרונה.]

תְּרוּמָה, or תְּרוּמָה m. (θρίναξ) trident, fork, used as a tool in writing, prob. for levelling the paper (emp. Lat. charta dentata). Kel. XVI, 8 חיק וכו' מכתב וכו' חיק וכו' the case for the stylus and the trident, the case of &c.—[The corrupt. of our w. arose from a dittography of the next following word חק or חיק, which gave rise to the etymology אחרונה.—Hai Gaon explains our w. with חיק.]

תְּרוּמָה f. (b. h. אחרונה I) blowing the trumpet, esp. T'ru'ah, a rapid succession of three notes, tremolo. R. Hash. IV, 9 אחרונה כח' אחרונה וכו' 34^a אחרונה, v. אחרונה. the value of a T'ru'ah is equal to a T'ru'ah, and that of a T'ru'ah is equal to three Sh'barim. Ib. אחרונה אחרונה (the verb אחרונה) means one thing, and אחרונה (the verb אחרונה) another thing; אחרונה אחרונה they mean the same; a. fr.—Pl. אחרונה. Ib. IV, 9 אחרונה, v. אחרונה. Ib. 34^a; a. fr.

תְּרוּמָה, v. תְּרוּמָה.

תְּרוּמָה f. (b. h.; אחרונה, v. אחרונה, a. אחרונה) release, healing. Snh. 100^a (ref. to Ez. XLVII, 12) אחרונה אחרונה (Ms. F. אחרונה, v. Rabb. D. S. a. l. note 400) R. J. says, it means 'for medicine' in its real sense, v. אחרונה; Yalk. Ez. 383 אחרונה (corr. acc.).—[Y. Pes. I, 28^a אחרונה אחרונה, read: אחרונה.]

תְּרוּמָה (emp. אחרונה), Hif. אחרונה to squirt, splash; to have diarrhoea, commit a nuisance. Hull. 38^a אחרונה when the animal discharges with a splash, opp. אחרונה, v. אחרונה I. B. Kam. 47^b אחרונה אחרונה אחרונה the animal ate wheat, and got diarrhoea and died; B. Mets. 90^a אחרונה אחרונה אחרונה A. Succ. 53^b; Yoma 77^a אחרונה אחרונה אחרונה; Kidd. 72^b אחרונה אחרונה אחרונה (corr. acc.).

Nif. אחרונה to be shocked, frightened; to be seized with a panic. Lev. R. s. 1 אחרונה אחרונה אחרונה; Tanh. T'rum. 9 אחרונה אחרונה אחרונה (not אחרונה) and be panic-stricken in their camps. Ib. אחרונה אחרונה and they were frightened.

תְּרוּמָה m. (emp. אחרונה, a. אחרונה) hard wood, wild oak. Targ. Is. XLIV, 14 (h. text אחרונה).

תְּרוּמָה, Ithpe. אחרונה (denom. of אחרונה) [to breathe,] to rest, wait. Targ. Y. Deut. I, 6 (v., however, אחרונה).—Sabb. 134^a אחרונה אחרונה אחרונה (Ms. M. אחרונה; Ar. אחרונה) let them wait with his circumcision, until the blood withdraws from the surface. Ib. 136^a אחרונה אחרונה אחרונה if you had waited until evening to kill it, we should have eaten of it. M. Kat. 28^a אחרונה אחרונה אחרונה (Ms. M. אחרונה, v. Rabb. D. S. a. l. note) give me thirty days' time. Arakh. 9^a אחרונה אחרונה אחרונה Ar. (Var. אחרונה) the new month would be delayed two (three) days; (ed. אחרונה the old month would gain &c.). Nidd. 30^b אחרונה אחרונה אחרונה Var. (read: אחרונה; ed. אחרונה) she may have waited forty days and then become pregnant; a. e.—B. Kam. 80^b אחרונה אחרונה אחרונה (Rashi to Gitt. 68^b אחרונה אחרונה אחרונה) who shall wait (in the antechamber)?—shall Samuel wait, and Rab and R. Asi enter?—but should Rab have waited or Rab Asi? [Ms. M. אחרונה אחרונה אחרונה who should be troubled? &c.]

Pa. אחרונה to cause to wait, keep back. Gitt. 68^b אחרונה אחרונה אחרונה (Ar. אחרונה Paeli) he kept him with him until &c.

Af. אחרונה 1) to be liberal. Y. B. Mets. VI, beg. 10^d אחרונה אחרונה אחרונה (ed. Krot. אחרונה, corr. acc.) not that I am legally bound to give you your wages, but I, Hiyā, am liberal towards you.—2) to allow time. Ab. Zar. 18^a אחרונה אחרונה אחרונה (not אחרונה; Ms. M. אחרונה only; v. Rabb. D. S. a. l. note) I will give you time (wait until you are well again); [prob. to be read: אחרונה I am hot, v. אחרונה.]

תְּרוּמָה m. (אחרונה; emp. אחרונה) a flat stone, quoit of a certain size, tirta. Hull. 124^a אחרונה אחרונה (Ar. אחרונה) even (if the piece of flesh cut off with the hide in flaying be) as large as a tirta; B. Kam. 97^b אחרונה אחרונה אחרונה Ms. R. a. Alf. (Ms. H. אחרונה, corrected אחרונה, read: אחרונה, v. Rabb. D. S. a. l. note 80; ed. אחרונה, corr. acc.) even (if the new coin be) as large &c.—Trnsf. a market term for a certain portion of meat, a slice. Bets. 29^a אחרונה אחרונה אחרונה (Rashi Ms. אחרונה) in Sura they say (when asking for meat on the Holy Day, when it is not permitted to mention the price or to weigh), give me a tirta, or half a tirta.

תְּרוּמָה, v. preced.

תְּרוּמָה, a perversion of אחרונה, v. אחרונה.

תְּרוּמָה, v. אחרונה.

*תְּרוּמָה pr. n. pl. Taray (Tareya?), v. Fischer et Guthe Handkarte). Y. Sabb. III, 5^d bot. אחרונה אחרונה אחרונה (Nahman. בר אחרונה).

תרי, Hif. הִתְרַח (sec. r. of ראה, cmp. זָרַר Hif.) to forewarn, esp. to inform a person about to commit a criminal act of the penalty which he will incur. Snh. V, 1 (to witnesses) הִתְרַחְתְּמוּ בוּ have you warned him? Ib. 40^b קיבל עליו וכ' did you warn him? did he accept the warning? did he surrender &c.? v. תָּרַח. Tosef. ib. XI, 1 whether all the witnesses against him or a part of them had warned him; עדו עדיו (he cannot be punished,) unless all his witnesses had warned him. Ib. 2 מְתַרְיֵין בוּ וְשׁוֹחֵק וְכ' if they warn him, and he keeps silence &c. Sifré Num. 113 (ref. Num. XV, 33) מֵעֵינַן מְלַאכְתּוֹ בוּ מַעֲרֵן מְלַאכְתּוֹ this intimates that they warned him, mentioning the nature of his labor (the category under which it comes), שְׂמֵתָרִים בּוֹחֵם... מכאן from this we learn that in all cases of principal labors intimated in the Torah warning must be given and the category must be defined. Ib. 2 מְלַמֵּד שְׁחֵחֵרוֹ בוּ וְכ' this shows that they warned him (to stop), and then (when he persisted) they brought him before Moses. Snh. 9^b שְׁחֵחֵרוֹ בַּהּ when others had warned her, but the witnesses had not; a. fr.—Part. pass. מְתַרְיָהוּ, pl. מְתַרְיָהוּ, B. Mets. 109^b; B. Bath. 21^b, v. שְׂתַלֵּא.

תָּרַח, I ch., Af. אִתְרַח same. Targ. Y. Num. XV, 33.—Snh. 9^a אִתְרַח בֵּיהּ אִתְרַח בֵּיהּ אִתְרַח (למלקות) when they warned him telling him that the penalty of his act would be lashes, but they did not tell him of capital punishment; a. e.—[Koh. R. to III, 9 לא מְתַרְיֵין, v. שְׂתַרֵּי.]

תָּרַח, II = h. שָׂרַח I, to dissolve, soak. Naz. 37^a תָּרַח בֵּיהּ אִתְרַח בֵּיהּ אִתְרַח if they steep it (meat) in milk for an entire day &c. Gitt. 27^a אִתְרַח בֵּיהּ אִתְרַח בֵּיהּ אִתְרַח in the place where they steep flax. Ib. 69^b אִתְרַח בֵּיהּ אִתְרַח (not וְיִתְרַח בֵּיהּ) and let him soak it in water. Ab. Zar. 38^b; a. fr.

תָּרַח, Ithpe. אִתְרַח, אִתְרַח to be soaked. Targ. Y. Num. VI, 3.

תָּרַח, III, f. תָּרַח, תָּרַח, תָּרַח, m. תָּרַח, תָּרַח, f. תָּרַח, two. Targ. Gen. I, 16. Ib. IV, 19; a. fr.—B. Bath. 34^b תָּרַח תָּרַח אִתְרַח אִתְרַח about which two persons had a dispute. Y. Dem. V, 24^d top תָּרַח מִן דָּתָא and one buys bread of two bakers. Ib. bot. תָּרַח תָּרַח two authorities against two. Hull. 47^a תָּרַח תָּרַח two abscesses. Kidd. 65^a תָּרַח תָּרַח (forcing and persuading)? a. fr.—With suff. תָּרַחֵי, תָּרַחֵי; תָּרַחֵי, תָּרַחֵי. Targ. Gen. II, 25. Ib. III, 7; a. fr.—Tanh. B'huck. 5 תָּרַחֵי תָּרַחֵי between the two that luckless woman died; Koh. R. to X, 15 תָּרַחֵי תָּרַחֵי מְבִינֵי תָּרַחֵי ר' (corr. acc.), v. סוּחָא II ch. Y. Meg. I, 70^d top [read:] תָּרַחֵי... R. H. and R. J. ben L. both say. Hull. 45^a תָּרַחֵי תָּרַחֵי both of them say. B. Kam. 60^b תָּרַחֵי תָּרַחֵי I will tell you something that fits both of you; Snh. 39^a תָּרַחֵי תָּרַחֵי (ed. appropriate to both questions); a. fr.—תָּרַחֵי תָּרַחֵי, תָּרַחֵי תָּרַחֵי; f. תָּרַחֵי תָּרַחֵי; contr. תָּרַחֵי תָּרַחֵי; f. תָּרַחֵי תָּרַחֵי twelve. Targ. Gen. XVII, 20. Ib. XIV, 4; a. fr.—B. Mets. 16^b, a. fr. ירתי שחא, v. תָּרַחֵי; a. fr.

תָּרַחֵי, v. תָּרַחֵי.

תָּרַחֵי, numerical value, six hundred and thirteen; ה' מֵצוּוֹת the six hundred and thirteen commandments (positive and prohibitive) of the Torah. Ex. R. s. 32, beg.; a. fr.

תָּרַחֵי, v. תָּרַח.

תָּרַחֵי, v. תָּרַח.

תָּרַחֵי, v. תָּרַח.

תָּרַחֵי, v. תָּרַח.

תָּרַחֵי, v. תָּרַח.

תָּרַחֵי, v. תָּרַח.

תָּרַחֵי, v. תָּרַח.

תָּרַחֵי f. (תָּרַח) trouble, anger. Targ. Ps. LXXVIII, 49 (h. text יָסָם).

תָּרַחֵי, v. תָּרַח.

תָּרַחֵי, v. תָּרַח.

תָּרַחֵי m. (= תָּרַחֵי, v. תָּרַחֵי a. denom.; cmp. תָּרַחֵי a. denom.) 1) shield (of twisted osiers &c.). Sabb. VI, 4. Kel. XXIV, 1 there are three sorts of shields (with regard to levitical cleanness): the bent shield (which may be used as an improvised seat) is unclean as midras (v. תָּרַחֵי), and that with which they play in the camp &c., v. תָּרַחֵי. Midr. Till. to Ps. I; Yalk. ib. 833 (ref. to Ps. LXXXIV, 12) [read:] תָּרַחֵי שְׂמֵתָרִים וְכ' 'איסקוטא פרסאה) הו' שמקיה וְכ' 'איש, being a gloss, v. תָּרַחֵי that is the taris, which protects man on three sides, contrad. to תָּרַחֵי. Ab. IV, 11 תָּרַחֵי תָּרַחֵי repentance and good deeds are as a shield against misfortune; [oth. opin. as a shutter, v. infra].—Pl. תָּרַחֵי. Kel. l. c. Ber. 27^b; Bekh. 36^a תָּרַחֵי shield-bearers, i. e. great debaters.—2) (cmp. shutter.—Pl. as ab. Bets. I, 5 וְכ' תָּרַחֵי את ה' you must not remove (take apart) shutters on the Holy Day; expl. ib. 11^b תָּרַחֵי הַתְּיָבִיחַ shutters of shops. Y. ib. I, 60^c, v. תָּרַחֵי I; Y. Sabb. XII, 13^c תָּרַחֵי (read: תָּרַחֵי).

תָּרַחֵי, ch. same, shield. Targ. Ps. III, 4 (h. text תָּרַחֵי). Ib. V, 13 (h. text תָּרַחֵי). Targ. Y. Deut. XXXIII, 29; a. fr.—Pl. תָּרַחֵי, תָּרַחֵי. Targ. Ez. XXXIX, 9 (ed. Lag. תָּרַחֵי). Targ. Job XV, 26 (ed. Wil. תָּרַחֵי); a. fr.

תָּרַחֵי, f. pl. (preced.; cmp. תָּרַחֵי a. n. n.) the net-work of the strappings of sandals (v. Sm. Ant., Engl. ed. 3, s. v. Solea). Sabb. 60^b (of nails for ornament) שְׂרַחֵי... two on each side, and one in the strappings. Yeb. 102^b שְׂרַחֵי של שיער... if the sandal is of leather, and its strappings of hair. Y. ib. XII, 12^a top עֵץ שְׂרַחֵי תְּרַחֵי this means, that its strappings are of the vegetable kingdom, v. תְּרַחֵי I. Tosef. Sabb. XII (XIII), 14; Y. ib. VI, 8^a; a. e.—Bab. ib. 112^b סנדל שיש לו... וארבע תְּרַחֵי a sandal which has four loops, and four strapping arrangements.

תריסר, v. תרי III.

תריעה m. (הרע) breach. Y. Kidd. I, end, 61^d; Y. Peah I, 16^b bot. והרעין ה' v. טוג I ch.; Y. Shebu. II, end, 33^c תריעה; Yalk. Prov. 935 תריעה Gen. R. s. 100, v. תריעה.

תריץ, v. תרין.

תריצא, תריצא m. (תריץ) straight, upright. Targ. Job I, 1. Ib. XXIII, 7; a. fr.—[Targ. Ps. XLV, 7 מלכות תריץ Ms. a kingdom of righteousness.]—Pl. תריצין, תריצין, תריצין. Targ. Ex. XXIII, 8. Targ. Ps. CVII, 43. Targ. Prov. II, 21; a. fr.—Hull. 8^b תריצי כי תריצי when the pieces of meat lie straight (as they should).—Fem. תריצתא, תריצתא. Targ. Ps. XLV, 7 ה' דוטרטא a straight staff (h. text מישר שבט, v. supra). Targ. Prov. XII, 15. Targ. Ps. XXXVII, 37 אורחא ה' Ms. (ed. Lag. תריצתא, without אורחא; ed. Wil. תריצתא); a. e.—Pl. תריצתא, תריצתא. Ib. LXXV, 3 (h. text מישרים). Targ. Prov. II, 13; a. fr.

תריצתא (preced.) (adv.) straightly, in straightness. Targ. Prov. XXIII, 31. Ib. XV, 21 תריצתא.

תריצות, v. preced.

תריצותא f. (preced.) straightness, uprightness. Targ. I Kings III, 6. Targ. Ps. XVII, 2. Ib. XXXVII, 37 ed. Wil. Ib. XXVI, 12 Ms. (ed. תריצא; ed. Wil. תריצא); a. fr.

תריצתא f. same. Targ. Ps. XLIV, 19 תריצתא constr. (Ms. תריצתא). Ib. XXXVII, 37 ed. Lag. (v. תריץ); a. e.

תריקני, תריקני, v. תריקני.

תרוחא, v. תרוחא.

תרין (emp. תריץ) to run about, be excited.

Pa. תריץ 1) to drive out, divorce, banish. Targ. O. Gen. III, 24 (ed. Vien. תריץ; Y. שרד). Targ. Y. ib. 23. Targ. O. Ex. XI, 1; a. fr.—Part. pass. תריצת, תריצת; f. תריצתא, תריצתא; m. תריצת, תריצת; pl. תריצתין, תריצתין; a. e.—Gen. R. s. 10 ותריצתא... ארא a Roman came and drove him away. Gitt. 65^b תריצתא (Hebr. form) if a husband says to witnesses, send her off (using the verb תריץ for גרש); Y. ib. VI, 48^a bot. (not תריצתא); a. e.—2) to ban, imprecate trouble on, curse. Targ. O. Num. XXIII, 7, sq. (h. text זעם).

Ithpa. תריצתא, תריצתא 1) to be driven away, banished. Targ. Ex. XII, 39. Targ. Lam. I, 1. Targ. Y. Lev. XXII, 13, v. תריצתא; a. e.—2) to be cursed. Targ. Is. LXV, 20.

תריצתא f. (תריץ II) sinking, fall, ruin. Targ. Prov. XXVI, 28 ed. (Var. תריצתא, q. v.; h. text מדה).

תריכוס m. (תריץ) = תריכוס (v. תריכוס), dresser, bracket, counter. Y. Sabb. I, 2^d top 'ת' שדוא עומד וכו' a tarikos (in front of a building) that stands in the public road... which is used to hand things from within to the street,

and from the street to within.—[Ib. III, end, 6^c bot.; Tanh. T'rumah, ed. Bub. 8, v. תריכוס.]—Tosef. ib. XIV (XV), 2 תריכוש, v. תריכוש.—Pl. תריכוסין, תריכוסין. Kel. XXIV, 5 'ת' שלשה ה' של ספרין וכו' Ar. (ed. תריכוסין; Maim. Hilkhoth Kelim XXVII, 5 'תריכ' there are three kinds of dressers (with regard to levitical cleanness): that of the barber shop, . . . , that at which people eat (v. Sm. Ant.³ Engl. ed. s. v. Abacus) . . . , and that on which olives are spread; [Maim.: a sort of leather chest].

תריכוס, v. תריכוס.

תרימל (denom. of תרימל) to lift, 1) to remove (ashes), clear the altar (Lev. VI, 3). Yoma II, 1 מי בראשונה כל מי בראשונה... תרימל... תרימל... formerly whosoever wanted to remove the ashes from the altar, could do it. Ib. 2 תרימל וכו' it was arranged that they should clean the altar only by lot. Y. ib. 39^b bot. 'ת' זר if an outsider removed the ashes. Tam. I, 2; 4; a. e.—2) to separate the priestly gift, to make T'rumah. Ter. I, 1 תרימל לא תרימל וכו' five persons should not make T'rumah, and if they did &c., v. תרימל. Ib. 4 תרימל אה שאינו שלו he that separates T'rumah from what does not belong to him. Ib. 5 תרימל זריתם על השמן וכו' if a gentile makes T'rumah of what belongs to an Israelite. Ib. 4 תרימל זריתם על השמן וכו' you cannot consecrate olives as T'rumah for oil, or grapes for wine. Ib. 5 תרימל זריתם על השמן וכו' you are not bound to give the priestly share out of the gleanings &c.; a. fr.

תרימל ch. same. Y. Ter. IV, 42^d bot. תרימל הדי תרימל וכו' if he was used to give as T'rumah one-fiftieth &c.; תרימל הדי תרימל וכו' when he gives one-fortieth, he deprives himself of six quarters (of a Kab); a. e.

Pa. תרימל same, to lift, remove.—Part. pass. תרימל. Esth. R. to III, 6 תרימל תרימל וכו' (Hebr. form) thy head shall be lifted (removed) in place of their heads.

תרימל, תרימל, v. תרימל.

תרימל, v. תרימל.

תרימל m. (leather) bag. Sabb. 31^a... גר תרימל וכו' the mean proselyte who came with nothing but his staff and travelling bag (I being without merit or ancestry). Y. Shebu. VIII, 38^c bot. תרימל וכו' as soon as he puts his staff and his bag on that animal, he becomes responsible; Tosef. B. Mets. VIII, 17. Sifra Metsor'a, Zab, Par. 1, ch. II קבים תרימל a turmel is a bag of five Kabs capacity; Kel. XX, 1. Ib. XIX, 8 תרימל שנתחת וכו' a bag the inside pocket of which has become defective. Tosef. Bets. III, 17 תרימל וכו' neither dare the shepherd go out with his bag (on the Holy Day); a. fr.—Transf. תרימל, תרימל. Tosef. Shebi. II, 6 תרימל וכו' they differ concerning the laws of the Sabbatical year as applicable to plants in the stage of formation of pods, v. תרימל.—Pl. תרימל, תרימל. Kel. XXIV, 11 תרימל וכו' there are three kinds of bags (with regard to levitical cleanness): those having the standard capacity (five Kabs, v. supra).