

I, 9. Tosef. Maas. Sh. I, 14 כפריי וכו' *Kofniyoth* are in every respect to be considered as fruits, except &c.; a. fr.

**בִּישְׁתִּי, בִּישְׁתִּי, בִּישְׁתִּי**, ch. same. Y. B. Kam. VI, 5<sup>b</sup> bot. גַּבְהוּ דְּרֵחַא בִּישְׁתִּי (corr. acc.) stole one palm-flower (cmp. Bab. ib. 59<sup>b</sup> s. v. בִּישְׁתִּי III).—**פִּישְׁתִּי, פִּישְׁתִּי**. Bekh. 18<sup>a</sup>; B. Bath. 107<sup>b</sup> וְכִי עָרַדְתָּ אֶת הַתְּמָרִים while thou wert yet eating date-berries in Babylonia, did we expound &c. Pes. 52<sup>b</sup> (identified with בִּישְׁתִּי).—Y. Shebi. IX, end, 39<sup>a</sup> [read:] מִיִּבְלָא בִּישְׁתִּי לְאַשְׁתְּקֵלָא to export date-berries to A. (in the Sabbatical year).

**כָּפַס** (cmp. כָּפַח) *to tie, fasten*.—Part. pass. כָּפֻּס, *f.*  
כָּפֻּסָּה, *pl.* כָּפֻּסִין. Targ. Esth. I, 6.

\* **כָּפַעַ** (v. כָּפַה), *Hif.* הִכְפִּיעַ to upset, make havoc. Gen. R. s. 28 מְכַפֵּיעַ Ar. (ed. מַפְקִיעַ, v. הִיצֵא.

כַּפֵּי ch. *Ithpe.* אֶחָדְכֶם, Targ. II Chr. XXXIII, 13, v. גִּפֵּס.

**כָּפַף** (*b. h.*) 1) to bend, curve. Gen. R. s. 87, end כִּפְפוּתָא בְּיֶשׁוּעָה (Potiphar's wife said to Joseph) I shall bend thy proud stature (humiliate thee with slave labor); said he, The Lord erects those who are bowed down. B. Kam. 55<sup>b</sup> בְּנֵי ר' הַקּוֹפֶה he who bends his neighbor's grain stalks before the fire (so as to make them catch fire). Num. R. s. 6, beg. נָבִיא כּוֹפֶה יָדָיו ור' the prophet must bend his hands and feet to sit before (surrender his power to) the high priest; (Y. Hor. III, 48<sup>b</sup> bot. מִכְּפָה. Cant. R. beg. לִבְנוֹת אוֹזְנֶךָ to bend thy ear and listen; a. fr.—Part. pass. כְּפופָה, f. כְּפופָה, pl. כְּפופִים. חֲמֻסָּה אֱלֹהִים Hillel sat bent (in submission) before Shammai. Gen. R. l.c., v. supra. R. Hash. III, 4 בשל זְרוֹרִים כ' with bent horns of rams. Yalk. Ex. 276 סָחָה שְׂקֵנָה suffering and humbled (v. פָּגַם. S.); a. fr.—Esp. the curved letters כ, ג, ד, opp. שְׁטוּט straight-lined, the shape of the final letters. Sabb. 104<sup>a</sup> (symbolization of letters) נו"ץ כ' ... נֶאֱמָן כ' Nun bent, Nun straightened, faithful when bent (in distress), faithful when straightened (raised up) &c. Ib. 103<sup>b</sup> כ'פשוטינו כי לא תכתוב אותות עמו כי את האותיות העצמות כתבת thou shalt write the simple letters straightened &c.—2) to bend, force, conquer. Y. Suh. I, 18<sup>a</sup> bot. מומחה שב' דין an authorized judge that forced (the law requiring three judges) and judged singly. Y. Yeb. XII, 12<sup>a</sup> ר' יצחק R. J. forced (the law requiring three judges for *kálitsah*); ib. אין זה הוא רבנו it was our teacher who did it. Keth. 4<sup>b</sup> אין לו אישה no husband dares force his wife (in mourning) to paint &c. Num. R. s. 14 (play on קָה) את אברהם ואשר לו את צרכיו (some ed. שלכפה) that refers to Abraham who conquered his inclinations &c.—3) to invert, upset. Y. Ber. III, 6<sup>a</sup> top גרמתני לכונפסה thou didst cause me to upset it (the divine image), v. קָפָה; (M. Kat. 15<sup>b</sup> הפנתיה ובשינויתיה) v. קָפָה; a. fr.—[Num. R. s. 10 ממשורת משורתי כפיפות]—Sabb. 106<sup>a</sup> כפתו את המטה read כפרתו, v. קָפָה.—4) to bend one's self upon, to take pains (cmp. כפל). Cant. R. I, 17 כפפתי לעקר וכ' I took pains to destroy the passion for idolatry.

*Nif.* נִכְפְּתָה *to be bent*. Pesik. R. s. 28 [read:] עַד שֶׁנִּכְפְּתָה *so that their statures were bent under their load*. Arakh. 19<sup>a</sup> שֶׁרַבִּיט שֶׁאֵינוֹ נִכְפֵּה *a staff (of gold or silver) which cannot be bent*. Num. R. s. 5, end הַנִּכְפֵּה הַזֶּה *the bent one*.

וְכִי the curtain around the Ark was bent aside (prob. to be read כּוּפֶלָה). B. Kam. 61<sup>a</sup> בְּהִכְפֹּסָהּ when the fire is diverted from its course through the wind; (oth. opin.: when the fire is subdued (low) and creeping over the plants on the ground), קוּדְחָהּ or קוּדְחָהּ. Cant. R. to I, 17. Pesik. R. s. 14 שְׁנֵי הַשְּׂרִירִים נִכְפָּפוּ (not פִּסִּים...) the two hairs (on the neck) are bent, opp. מִקְשָׁפוּ; a. e.

**כִּפְּיָהּ, כִּפְּיָהּ**, ch. same, 1) to bend. Targ. Job XL, 17, v. כִּפְּיָהּ I. Targ. Ez. XVII, 7 כִּפְּתָה (h. text כִּפְּתָה, v. כִּפְּיָהּ). Targ. II Esth. I, 5 כִּפְּתָה אֵילָנִים וְכִּפְּתָה בָּרֶךְ bent tree to tree and made arches. Targ. Is. LVIII, 5; a. e.—Part. pass. כִּפְּיָהּ, f. כִּפְּיָהּ, pl. כִּפְּיָהּ. Ib.—Targ. II Esth. V, 1. Targ. Is. LX, 14.—2) to invert. M. Kat. 25<sup>a</sup> כִּפְּתָה כִּי נָדָה וְכִי כִפְּתָה inverted a pitcher on the ground and placed thereon &c.

*Pa.* פֶּסַח same. Targ. Ezek. XVII, 6. Ib. 7 פֶּסַח some ed., v. supra.

**כַּפְפָּתָא** f. ch.=h. כַּפְפָּתָא, *muzzle, basket*.—*Pl.* כַּפְפָּתָא.  
Midr. Sam. ch. XXI, v. פִּירְפָּתָא.

**כָּפַר** (b. h.; cmp. כָּפַח) 1) *to bend, arch over, cover; v.* כָּפַר, כָּפֹר &c. — 2) [*to pass over with one's palm &c., to wipe out, rub* (cmp. דָּפַק),] *to deny, withhold the truth by claiming ignorance; to ignore* (mostly with כ of the object). B. Mets. 4<sup>a</sup> הַכּוֹפֵר בַּמְלוּהָ he who denied having received a loan (and was refuted before being sworn, v. דְּרִיסָה). Ib. כָּפַר מִזֶּה שָׁכַח וְכִי עַל מִזֶּה שָׁכַח וְכִי he is sworn on what he denied. Shebu. IV, 1 עַד שֶׁיִּשְׁכַּדּוּ בִּתְנֵן בְּבִ"ד until they declare their ignorance (of the testimony) before court. Ib. 4 כָּפְרֵי שְׁנֵיהֶם כָּפְרֵי שְׁנֵיהֶם if both witnesses pleaded ignorance at the same time. Ib. כָּפַר הָרִאשׁוֹנָה if the first set of witnesses pleaded ignorance. Ib. VI, 3 כִּרְקֻעָתָהּ וְהוֹדָה ... וְכִי בִקְרֻעָתָהּ and defendant admits the debt concerning vessels, but denies it as to landed estate. Sabb. 116<sup>a</sup> מְכִירֵין וְכוֹפְרֵין they know (true religion) and yet are disbelievers. Cant. R. to I, 14 (play on כֹּפֵר, ib.) שָׁכַח בְּאִ"ה He disowned the gentiles (did not assist them), opp. וְהוֹדָה, a. v. fr.—כִּי בַעֲיָקֹר *to deny the principle of religion* (unity of God &c.). B. Bath. 16<sup>b</sup>; a. fr.—Snh. 39<sup>a</sup> אֵל כּוֹפֵר ed. (Ms. M. קִיסֵר) an infidel said &c.

*Hif. חִפֵּיר (v. כָּפַרָה) to say of a person, 'May his death be an atonement for his sins!' euphem. for to be angry at. Pes. 69<sup>a</sup> חִפֵּירִי בַשָּׁעָה אֵל תִּכְפַּרֵנִי (תִּכְפַּרֵנִי) do not make me an atonement (saying חִפֵּירָה כִּפְרָה) at the time of judgment (differ. in comm.); Ab. Zar. 46<sup>b</sup> (some eds. תִּכְפַּרֵנִי).*

*Pi.* כִּפֹּר [to wipe out,] to forgive, atone; to procure forgiveness. Yoma 5<sup>a</sup> וְכָפַר לֹא כ' וכפר as if he (the priest) had not procured atonement (in the proper manner), although he has procured atonement (for the person concerned); Neg. XIV, 10 כ' וּמַעֲלֵין עָלָיו כִּי אֵינוֹ מְכַפֵּר לוֹ כ' he has brought atonement, but it is accounted to the officiating priest as if he had not done so. Ber. 55<sup>a</sup>. . . כָּל זֶמֶן כָּל יוֹם מִזְבֵּחַ מְכַפֵּר עַל יוֹם כָּשׁוֹ מִזְבֵּחַ כִּי אֵינוֹ מְכַפֵּר לוֹ as long as the Temple existed, the altar was the means of atonement for Israel, but now each man's stable must be the means of atonement (ref. to Ez. XLI, 22). Tanh. Vayishl. 6 כָּשׁוֹ מְכַפֵּר לוֹ כָּשׁוֹ כָּשׁוֹ as the altar brings atonement, so does she (the chaste wife) atone for her household. Kidd. 57<sup>a</sup>, a. e. מְכַשֵּׂר וּמְכַפֵּר v. קָשִׁיר I; a. v. fr.—[Ab. Zar. 46<sup>b</sup>, v. supra].

*Hithpa.* דחפפּר, *Nithpa.* נחפפּר *to be expiated; to be forgiven.* R. Hash. 18<sup>a</sup>; Yeb. 105<sup>a</sup> (ref. to I Sam. III, 14) 'מחפפּר וכ' through sacrifice .. it will not be expiated, but it may be so by the study of the Law. Shebu. 12<sup>a</sup> שחפפּרנו בעליו אשם an animal dedicated for a guilt-offering...whose owner has otherwise obtained atonement; (Tem. III, 3 שפפּרו וכ' whose owner has procured atonement &c.). Yoma 50<sup>b</sup>, a. e. דחפפּר he for whose atonement the animal is dedicated. Ib. 51<sup>b</sup> שאין הצבור מחפפּרין כי as the community is not to obtain forgiveness through it (the bullock); a. fr.—Y. Macc. II, 31<sup>d</sup> bot. ויחפפּר יעשה... let him repent and he shall be forgiven; Pesik. Shub. p. 158<sup>b</sup>; Yalk. Ez. 358; Yalk. Ps. 702. Tanh. T'rum. 8 נחכ' they were forgiven; a. fr.

**כפּר** ch. same, *to deny, renounce.* Targ. Jer. II, 27. Targ. Y. Lev. V, 21, sq.; a. fr.—B. Kam. 107<sup>a</sup> רנכפּריה ed. (Ms. M. רנכפּר ליה, v. Rabb. D. S. a. l.) he would have liked to deny the whole of his indebtedness, ורנכפּר ולא כפּריה and the reason why he did not do so. Ib. 105<sup>b</sup> קא ממונא לא ליה through his denial he withholds from him value. M. Kat. 18<sup>b</sup> כפּרת בה Ms. M. thou growest a disbeliever through it (when thy prayer is not answered; ed. כ' בה thou renouncest the Lord); a. fr.

*Pa.* כפּר 1) *to wipe out, efface.* Targ. Prov. XXX, 20.—B. Bath. 167<sup>a</sup> וכ' ליה Ms. M. (ed. מחקיה) he erased the horizontal lines of the Beth (v. כפּא). Hull. 8<sup>b</sup> למיכפּריה with which to wipe the knife off. Yeb. 115<sup>b</sup> חיה כפּר he would have obliterated the mark. Gitt. 56<sup>a</sup> ואחי לכפּרי וכ' and wants to wipe his hands off on this man (me), i. e. desires to put the responsibility on me; a. e.—2) *to forgive, atone, procure forgiveness.* Targ. Lev. XVI, 17; a. fr.—Zeb. 6<sup>a</sup> לא מכפּרא as a specially appointed offering it has no atoning effect, by implication it has; a. fr.

*Ithpe.* אחפפּר, אִחפּר 1) *to be wiped out, obliterated.* Targ. II Esth. III, 8.—2) *to be forgiven, to be expiated.* Ib. Targ. Deut. XXI, 8; a. fr.—Yoma 50<sup>b</sup> מחפפּרי וכ' Ms. M. 2 (מִיִּצְּ) do they (the high priest's kindred and fellow priests) obtain forgiveness by special appointment (so as to be considered fellow owners of the sacrifice) or by implication? Kerith. 24<sup>a</sup> מיכפּרנא באידך חביריה my atonement shall be effected through the other animal; a. e.

כפּר, v. כופּר.

**כפּר** m. (b. h.; כפר *to be round*, emp. כפּרה, פּוּרָה, פּוּרָה מִכָּאן הרי 3 Meg. I, 3 פחור מכאן הרי 3 if a place has less (than ten persons of leisure), it is considered a country place, opp. עיר גדולה. Hag. 13<sup>b</sup> v. יחזקאל. Eduy. II, 3; a. fr.—*Pl.* כפּריס Meg. I, 1, sq.; a. fr. [In compounds: . . . כפּר pr. n. pl., v. respective determinants.]

\*כפּרא m. (כפּר) *wipings, or covering,* (read: כ' דודי, sediments of dye (or rust) of the kettles. B. Kam. 101<sup>a</sup> top (Rashi כפּר), v. פלגוס.

כפּרה, כפּרה, pr. n. pl., v. כופּרה.

**כפּרת** f. (כפּר) *atonement, expiation, expiatory service.* Zeb. 8<sup>a</sup> שחפּר כ' וכ' that the act of expiation (sprinkling) be performed with the understanding that the sac-

rifice is a sin-offering. Tosef. Yoma V (IV), 6, a. e. חלוקי, חלוקי v. חלוקי.—Neg. II, 1 כפּרתי אני my life be an expiatory sacrifice for them (an expression of love); Esth. R. to I, 11 א"ר איבו [אני] כ' של ישראל (one reporting an opinion of his deceased father must say) כך חריני כפּרת משכבי so said my lord my father, may I be an expiation for his rest. Yoma 40<sup>b</sup> כפּרת דמים atonement through blood; כ' דברים atonement by confession; a. fr.—*Pl.* כפּרות Zeb. 52<sup>a</sup> (expl. Lev. XVI, 20) כל חכ' with this are all the acts of expiation (of the Day of Atonement) finished. Y. Shebu. I, 33<sup>a</sup> כ' מחלוקי about the classes of atonements (v. חלוקי). Gen. R. s. 44 כל חכ' הראה לו he showed him all expiatory sacrifices; Lev. R. s. 3; a. fr. .

כפּרניא, v. כפּרניא.

**כפּרוסאי** m. pl., nom. gent. *Kafroseans.* Targ. Y. II Gen. X, 17 (ח. טיני), v. אַרְרוֹסִיָּה.

**כפּרי** pr. n. pl. *Kafri* in Babylonia. Kidd. 44<sup>b</sup>. Snh. 5<sup>a</sup>. B. Bath. 153<sup>a</sup> כופּרי (Ms. M. כופּרי), B. Mets. 73<sup>a</sup> (Ms. H. כופּרי); v. Berl. Geogr. p. 37, sq.

**כפּרן** m. (כפּר) *denier, liar.* Shebu. 41<sup>b</sup> חוזק כ' he is presumed to be a liar (and cannot be sworn). Ib. 42<sup>a</sup>; a. fr.

**כפּרניא** m. ch. = h. כפּר, *village.*—*Pl.* כפּרניא, כפּרניא, כפּרניא Targ. Num. XXXII, 41, sq. (ח. טוויז).—Y. Ber. I, 2<sup>a</sup>, v. נָקִיָּה. Cant. R. to I, 5 (expl. Ez. XVI, 61) כפּרוניא country towns.—Targ. II Esth. IX, 19 כפּרוניא (Var. כפּרניא).

**כפּרניות** f. (כפּרן) *an obligation decreed in court over the defendant's denial.* Y. Gitt. V, 46<sup>b</sup> bot. מלוה שנעשיר מלוה שנתעשר (כ' בו) a loan which has been passed in court over the debtor's denial, does not fall under the law of prescription in the Sabbatical year; כ' a decreed obligation which has been converted into a loan (the defendant giving his note in settlement) is subject to prescription. Ib. [read:] מלוה כ' וכ' a loan which has been passed &c. is collectible from the best class of landed property; a decreed obligation which has been converted into a loan is collectible from the middle class &c.; Y. Shebi. X, 39<sup>a</sup> כפּרניות; ib. מלוה שדריא נעשיר מלוה (read: כ' שדריא וכ').

כפּרניא, כפּרניא, v. sub 'כפּר.

**כפּש** (emp. כפּה) *to invert.* an invertible measure, a measure containing two uneven compartments separated by the bottom; כ' במדה כ' *to deal unfairly,* v. כפּיש. Yeb. 107<sup>b</sup> וכ' כ' מדד לפיכך וכ' Pishon.. acted unfairly towards his wife, therefore the court dealt with him unfairly (against the rule).—(sub. כפּושא) *an ungainly woman,* v. כפּיש. [Tosef. Ohol. VI, 3 חיריה, read: כפּיש, v. R. S. to Ohol. V, 7.]

**כפּת** (emp. preced.) *to twist, tie.* Tam. IV, 1 הרי 4 כ' they did not twist (tie together) the four feet of the lamb, opp. חזקיר, v. יָקָר. Snh. 70<sup>b</sup> (ref. to Prov. XXXI, 1) שחפּתהו אמו וכ' Ms. M. (ed. שכפּתהו) his mother tied him to a post; Num. R. s. 10 כפּפתו (corr. acc.). Par. III, 9 כפּתיה וכ' they tied her (the red heifer) with a rope

&c. Gen. R. s. 56' כופר... עוקר... כל מה... (some ed. כובש) as much as Abraham bound Isaac..., the Lord tied (held in check) the genii of the gentiles; Yalk. Gen. 101; Yalk. Nah. 561. Gen. R. l. c. כ' כפתני tie me well. Macc. III, 12 כופר ו' (some ed. כרופה) one puts both his hands in stocks on the pole. Gitt. 14<sup>b</sup> אומרין כפופו כפתני' when they (the officers) say, put him in stocks, they put him &c. Succ. 32<sup>a</sup> (ref. to כפת, Lev. XXIII, 40) כפתא אם היה פרוי רפתני' (Ms. M. omits כפופו) it must be tied; if the branch is spread, one must tie it closely. Ib. כפתא מכלל ו' 'tied' implies that it is sometimes spread, while this (the stalk) is always tied (closely pressed together). Toh. VII, 5 אפ' ו' יוסי. Y. Gitt. I, end, 43<sup>d</sup>; Y. Kidd. III, 64<sup>a</sup> bot. אורי כ' ו' and (I saw) my brother J. in stocks and the lash passing over him. Midr. Till. to Ps. II, 3 (ref. to 'their bands', ib.) אלו שבע מצות שהן כפתנין בהן (not כחופנין, כחופני, v. ed. Bub. note) those are the seven (Noachidic) laws by which they (the gentiles) are tied (restrained); a.e.

*Pi.* זִיפֹּת same. Tosef. Kel. B. Bath. II, 1. Y. Hor. III, 48<sup>b</sup> bot. מִכְפֶּה, v. כִּפֶּה.—Part. pass. מְכֻפֶּה, pl. מְכֻפְּתֵיךְ. Esth. R. to I, 6, v. בִּפְתָּא.

*Nif.* נִכְפָּת *to be tied.* Cant. R. to. I, 14.

**כֶּפֶת** ch. same. Targ. Y. Gen. XXII, 9. Targ. Ps. CXVIII, 27; a. e.—Part. pass. pl. כְּפֻתֵיךְ (hebr.) *put in stocks*. Targ. Y. II Num. XXI, 29.—Tam. 31<sup>b</sup> כְּפֻתֵיהּ בִּשְׂרָא if one tied the sacrifice (hands and feet) with silk ropes. B. Bath. 167<sup>a</sup> כְּפֻתֵיהּ וְאִרִי he put him in stocks (or in prison), and he confessed, Gitt. 14<sup>a</sup> כְּפֻתֵיהּ וְשִׁקְלֵי וְכֻי who use force (have him arrested) and collect their due immediately (allowing no time). Y. Gitt. I, end, 43<sup>d</sup>; Y. Kidd. III, 64<sup>a</sup> כְּפֻתֵיהּ יִמְיֵיהּ they put him in stocks and forced him to pay; a. e.—[Gitt. 62<sup>a</sup> וְכֻי, v. אֶכְפֵּת.]

*Pa.* פִּסֵּר 1) same. Targ. Cant. VII, 5.—Y. Kil. IX, end, 32<sup>d</sup> בִּיה מְכַתֵּב דְּרוּמָא he (the weaver) uses it for tying (or *knitting*, v. infra).—2) (v. P. Sm. 1803) *to produce knots, to mature fruits*. Targ. O. Num. XVII, 23 ed. Berl. (Var. כִּפֵּר; כִּפֵּר, h. text גָּמַל); emp. כִּפְּחוֹר.

כִּפָּה, v. פִּיפָה.

פִּיפְתָּא, פִּיפְתָּה v. כִּפְתָּא, כִּפְתָּה.

**כֶּפֶרֶת** m. (כֶּפֶר) *tie, knot*.—**כֶּפֶרֶת** **כֶּפֶרֶת** Gen. R. s. 56; Yalk. Gen. 101; Yalk. Nah. 561 אֵילֵין כֶּ' those bonds (with which the genii of the nations were tied, v. כֶּפֶר).—**כֶּפֶרֶת** **כֶּפֶרֶת** Esth. R. to I, 6 (in Hebr. dict.) שֶׁל כֶּפֶרֶת כֶּפֶרֶתֵין those the couches were tied with silver straps.

**פֶּתַח** f. h. (v. preced.) *travelling implements tied up, bundle*.—*Pl.* פִּתְחוּהֶם Gen. R. s. 100 פִּתְחוּהֶם (some ed. קשרוּם) they (the Canaanites) untied the knots of their (the pall-bearers') bundles (assisted them in their preparations for camping); Yalk. Gen. 161 כְּפִתְחוֹתֵיהֶם; Y. Sot. I, 17<sup>b</sup> bot. קשרי כְּפִתְחוֹת (corr. acc.).

**כפתור** m. (b. h.; כפר with format. ר; v. כפר Pa. 2, a. preced. wds.) *ball*, esp. *an ornament* of the candlestick in the shape of a *pomegranate*. Gen. R. s. 91 end וְיִצְחָק כַּפְתֹּרֵי הַמִּנְיָהּ *pomegranate and blossom!*, i. e. well and nicely said!—Men. 28<sup>b</sup>.—Pl. כְּפֻתֹרִים, כְּפֻתֹרִים. Ib.

**כפתורים** (b. h. כפתרים) pr.n. gent. *Kaftoreans*. Gen.

R. s. 37; Yalk. ib. 62; Yalk. Chr. 1074 ננסין ב' Kaft. were dwarfs.

פִּי־צֵד, v. כִּצֵּד.

גִּזְזִימָה a. פְּזִיזָה v. כְּצִיזָה, כְּצִימָה

**בַּר** m. (b. h.; כרר, v. כרה) 1) *bolster, mattress*. Mikv. X, 2. Kel. XXVI, 5, v. כָּסֵת; a. fr.—*Pl.* פְּרִים. Kil. IX, 2; a. fr.—Meg. 12<sup>a</sup> (expl. כרסם, Esth. I, 6) כ' שֵׁל פְּסִים *mattresses of striped goods*.—2) *rounded*; (emp. פֶּקֶשׁ) *fat lamb*. Men. 66<sup>b</sup>; a. e., v. פֶּקֶשׁ. —Esth. R. to I, 14 (play on כְּרִשְׁנָא *מ*. כ' בְּרִי שְׁנָה (not פֶּר) who offers unto thee a lamb one year old?—*Pl.* as ab. Meg. 12<sup>b</sup> כְּרִי שְׁנָה; Yalk. Esth. 1051 פְּרִים (corr. acc.). [Y. Sabb. V, 7<sup>b</sup> bot. רִצְוֹאֵן לְבוּבִין. —*Pl.* as ab. Koh. R. to XII, 7, a. e., v. כְּלִירִכִּי.—4) *runner, roller*.—*Pl.* as ab. Gen. R. s. 69 כְּלִירִכִּי כְּ עֲלִיהֶם *pass the paving rollers over them*; (ib. s. 41 רִדְדָה; Yalk. Is. 337 רִדְדִין).

**כָּרָא** ch. same, *bolster*. Gitt. 47<sup>a</sup> כָּרִיטִי כָּרָא my fat belly is my bolster. Y. Yoma VIII, 44<sup>d</sup> top; Y. Taan. I, 64<sup>e</sup> [read:] הָיוּתוּ כָּרִיתוֹ (חֲזוֹתוֹ) under his bolster.—*Pl.* כָּרִיטִי. Targ. Lam. II, 21.

פָּרִי a. פָּרִיהָ v. פָּרָא, פָּרָא

פִּרְיָא v. פִּרְיָא, פִּרְיָא

פֶּרֶאָכָא, v. פֶּרֶאָכָא.

\*כָּרַב I (comp. פָּרַה, Af. אָכַרַב to surround, crown. Targ. Job XXXI, 36, v. כָּבֵן.

**פָּרַב** II (preced.) [*to dig around*, denom. קִרְבָּא, fr. which פָּרַב] *to plough*. B. Kam. 96<sup>b</sup> כ' בתו כרבא (Ms. M. omits כרבא) he ploughed with them. Sabb. 33<sup>b</sup> . . . חזו פְּרָבֵי הוּזְעִי they saw people plough and sow. Ib. 73<sup>b</sup> מִכְרִי כְרֵבִי בְרִישָׁא do not people first plough (and then sow)? Ib. וְהָדָר כְּרֵבִי . . . בא"ה the Mishnah speaks of Palestine where they first sow and then plough. B. Mets. 105<sup>a</sup> לֹא פְּרִירְבָּא I shall plough it over. Ib. 107<sup>a</sup> וְהִי פְּרִירְבָּא twice (after harvesting and before seed-time); a.e.

**פָּרוּג** I m. (preced.) *ploughing*. B. Kam. 96<sup>a</sup>, v. preced. — B. Bath. 12<sup>a</sup> כ' יומא one day's ploughing (Rashi: at ploughing season, opp. to the second ploughing before seed-time). — ב' כ' a ploughed field. Yoma 43<sup>b</sup>; Nidd. 65<sup>b</sup>, v. פָּרוּג.

**כַּבְבָּה** II or **כַּרְבָּה** m. ch.=ח. **כַּרְבָּה** II, *cabbage*. Macc. 16<sup>a</sup>, v. **בִּינִיחָא**. [Tosaf. a. l. *a ploughed field*, v. preced.]. B. Kam. 92<sup>a</sup>, v. **חֲדָא** I. Sabb. 115<sup>a</sup>; a. e.—**פְּלִי כַּרְבָּי**. Hull. 62<sup>b</sup> **רֵבִי כ' (Rashi sing.; Ar. כַּרְבִּי)** those (locusts) found among cabbage.

II. פֶּרֶפֶזֶמָא v. כַּרְבֹּנִי

פֶּרֶא, Targ. Job IV, 10, v. פֶּרֶאִי.

פּרספּוז. v, כּרביץ, כּרביץ

\*כִּרְיִיתָא f. (denom. of כִּרְבָּא I) *like a ploughed field, of rough surface*. B. Kam. 85<sup>a</sup> (expl. כִּרְיִיתָא מִכִּרְבָּא Ms. M. (v. Rabb. D. S. a. l. note; ed. כִּרְיִיתָא; Yalk. Ex. 332 כִּרְיִיתָא) a rough seam (of the wound), *scar*.

**פָּרַבֵּל** (v. פָּרַב I) *to turn around, shake a sieve* (cmp. **מִפְּרֵי**). Y'lamd. to Gen. XXII, 21, quot. in Ar. **מִפְּרֵי**.

פֿורבלין v. כרבלין.

**כִּרְבֵּלָה** f. (v. כִּרְבֵּל, emp. וָדָר), *crown, crest*. Sabb. 110<sup>b</sup> כִּרְבֵּלָהּ יִטּוֹל let him cut off his (the cock's) crest.

**כִּרְבֵּתָא** ch. same, 1) *helmet, crest*. Ber. 7<sup>a</sup>; Ab. Zar. 4<sup>b</sup> דִּרְנִמְלָא כִּי הוּרָא כִּי הוּרָא when the crest of the cock is white. Erub. 100<sup>b</sup> [read:] לִכְרִבְתָּיה דְּהוּרָא שוֹנִירָא לִישְׁמַשְׁתָּהּ לִכְרִבְתָּיה דְּהוּרָא (v. Rabb. D. S. a. l. note) may the cat tear off this cock's (my) crest, if I have (wherewith to buy) and do not buy for thee. — *Pl.* כִּרְבֵּתָא. Y'lamd. to Gen. III, 22, quot. in Ar. (expl. כִּרְבֵּתָא, Dan. III, 22) *casides* (v. Koh. Ar. Compl. s. v.), — 2) (cmp. אֶפְרָח) *a certain kind of cloak*. Ber. 20<sup>a</sup> רְחוּתָא לְבָשָׁה v. חוּרָא saw a Samaritan woman (whom he believed to be a Jewess) wearing a *karbatta* (which was considered improper for a Jewish woman). — *Pl.* as ab. Y'lamd. l. c., (another opin.) expl. כִּרְבֵּתָא (v. supra) טָלוּת, v. טָלוּת.

\***קָרַיֵבֶק** (Parel of קרב, dial. = קרי) *to call, give a signal.*  
Targ. Job XXVII, 23 ed. Ven. (oth. ed. שריק, ed. Lag. Var.  
ברבס, Bxt. s. v. quotes Var. ברבס).

**כַּרְגָּא** (**כַּרְגָּא**) m. (cmp. חֲרִיקָא, a. Arab. ḥarag) *capitation tax, tax, tribute*. Targ. Lam. I, 1; a. e.—B. Bath. 55<sup>a</sup> אַרְקָה כִּי *karga* rests on the head of man, i. e. is a personal liability, opp. to תַּסְקָא. Ib. מִשְׁתַּעֲבָדִי אִפִּי... כִּי אַרְקָה כִּי *karga* even the barley in the pot is seizable for *k.*—B. Mets. 73<sup>b</sup> וְכִי יִדְחִיב וְזִיזֵי אֲפִי דִּינְשֵׁי רַבִּי who pay the taxes for other people and force them to unreasonable services. Keth. 87<sup>a</sup>, v. אֲכִיזֵינָא.

קָרָהוּ v. פָּרָהוּ.

**כִּרְדִּיט** m. (chiridota, χεριδωτός) *a tunic with sleeves*.  
Targ. I Sam. II, 18; a. e. (h. text אפוד).—**כִּרְדִּיטִין** Targ.  
II Sam. XIII, 18 (h. text מעילים).—V. next art.

פְּרִיפָּאוֹת, v. כַּדּוּכָאוֹת.

חֲבֵרִי (פְּרִי) m. pl. (a corrupt. of חֲבֵרִי *χονδριται*) *bread made of groats*. Targ. Jer. VII, 18; XLIV, 19 (h. text פְּרִי).

כַּרְדֵּכָאוֹת, v. פְּרִיפָּאוֹת.

כָּרִי, v. כָּרַת.

**פִּירָה**, v. **פָּרַח**.

**כָּרַח** (v. כָּרַח) to shrink, be narrow, (with or sub. וְיָרַח) to be ill-tempered.—Part. כָּרִיחַ, f. כָּרִיחָא (= כָּרִיחַא, כָּרִיחַא; pl. כָּרִיחִין. Targ. Prov. XIV, 17; 29 וְיָרַח (h. text רוּחַ קָצֵר, (קָצֵר אִפְרִים grapes which shrunk, undeveloped (blackish) grapes. Naz. 34<sup>b</sup>, a. e., v. כָּרִיחַ ch. *Ithpe*. אִפְרִים to be ill. Targ. Prov. XXIII, 35.

**כְּרָחָא** m. (preced.) *distress, illness*. Targ. Y. Deut. VII, 15 Ar. (Levita כְּרָחָא, ed. מרעין, v. Koh. Ar. Compl. s. v.).

**פִּיר**, **פִּרְחָנָא** m. same. Targ. Prov. XVIII, 14 (Levita  
(פִּרְחָנָא)).

פרוֹמְשָׁא v. ב' מִשָּׂא Pes. 111<sup>b</sup>, כָּרָו

**כְּרֻב** I m. (b. h.; cmp. כְּרָב I; v., however, Schr. KAT<sup>2</sup> p. 39; p. 609) [*head*], Cherub. Succ. 5<sup>b</sup>; Hag. 13<sup>b</sup>... 'כ' מֵאֵי כְּרֻבָא what is K'rub?—'. 'Childlike', for in Babylonia they call a child *rabiā*. Ib. וַיַּחַדְּכֵהוּ לֵב and he changed it (the face of the ox, Ez. I, 10) into that of a Cherub. Ib. 'כ' וַיִּרְאוּ הָאֲנָשִׁים הַזֵּאת הַפָּנִים כִּי וַיִּרְאוּ the face of the Ch. is the same as that of man, the one being large, the other small. Yoma 77<sup>a</sup>. Lev. R. s. 32; a. e.—*Pl.* כְּרֻבִים. Tanh. ed. Bub. B'resh. 25 וְרִבִּים (read: רוֹבִים, v. רוֹבָה) they are called Ch., because they are young (childlike), v. supra. Yoma 54<sup>b</sup> 'כ' מֵעֲשָׂרִים רִבִּים רִבִּים רִבִּים saw the figures of the cherubs twined around each other. Ib. 'כ' דְּבִיּוּרָא וְכ' painted cherubs were in the Second Temple; a. e.

**כרוב** II m. (v. preced.) [*rounded*,] cabbage. Ter. X, 11 של שקיירא כ' cabbage from an irrigated field, opp. כ' בעל של, v. בעל 3.—Ber. 44<sup>b</sup> קח של כ' cabbage stalk. Ib. למוחן כ' cabbage is good for a satisfying meal. Ned. VI, 10, v. איספן גיס; a. fr.

**כְּרוֹבֵת, כְּרוֹבֵת** ch. same, v. כְּרֵבָא II. Ber. 38<sup>b</sup> Ar.  
ed. pr. (ed. Koh. a. Talm. ed. כְּרֵבָא).—Y. R. Hash. I, 57<sup>b</sup> bot.;  
Y. Hall. I, 57<sup>c</sup> top [read:] וְאֵפְסָן כְּרוֹבֵת בַּסֵּף (v. פִּסְקָא) fasted  
two days in succession on a last meal of cabbage, and  
died.—Pl. כְּרוֹבֵתָא *various species of cabbage*, emp. אִיפְרָוִס.  
Y. Ned. VII, beg. 40<sup>b</sup>.

**כְּרוֹבָא** ch.=h. כְּרוֹב I. Targ. Ex. XXV, 19; a. e.—*Pl.*  
כְּרוֹבָא, כְּרוֹבִין. Ib. 18, sq.; a. e.

**כְּרוּבָה** (כְּרוֹב) m. (II כְּרַב) *dug around, marked off*; **כְּרוֹב הָאֵמָה** (cmp. מִקְלָה) *a certain measure of land*. Targ. O. Gen. XXXV, 16; XLVIII, 7; Targ. II Kings V, 19 (h. text כְּבִרַת אֶרֶץ).

פֶּרֶזְבָּא v. כְּרִיבָה.

**כְּרוּבָתָא** f. (כְּרַב I, cmp. כְּרַבְלָתָא) *wrap, blanket*.—*Pl.*  
כְּרוּבָתָא, constr. כְּרוּבָתָא. Targ. Zech. XIV, 20 (ed. Wil. כְּרוּבָתָא,  
ed. Lag. כְּרוּרָתָא, Var. כְּרוּרָתָא; h. text מְצִלָּתָא).

פֶּרֶא v. פֶּרֶז, פֶּרֶזוּךְ

**קריו** m. a vessel. Lev. R. s. 10 ב' Ar. (ed. כהנא; Pesik. Shub. p. 163<sup>a</sup>; Yalk. Jer. 303 בבלי קריו, v. קריו.

הוציא m. *public announcement*. Lev. R. s. 6 **והוא** he issued a proclamation. Snh. VI, 1 (43<sup>a</sup>) **והוא** Ms. M. (ed. **והוא**) and it is cried out before him (the delinquent). Ib. 43<sup>a</sup> (missing in later ed.) **והוא** *יוצא לפניו* and forty days before his (Jesus') execution, it was published &c.; a. fr.

**צִרְיָן** m. (preced.) *public crier*. Y. Succ. V, 55<sup>b</sup> bot.  
**שִׁילָה** (גְּבִירָה) G. the Temple crier. Pesik. R. s. 5  
 he sent the crier forth. Esth. R. to VI, 12 **פִּירָה**, v.  
**גְּבִירָה**.—*Pl.* **צִרְיָן**. Deut. R. s. 4.

**פרוז** **פרוזא** ch.=h. פרוז. Targ. O. Ex. XXXVI, 6 פרוז (Y. פרוזא, some ed. פרוז).—Y. Sabb. XVI, 15<sup>d</sup>; Y. Ned. IV, 38<sup>d</sup> top כ'... אפיך R. I. issued a proclamation; a. fr.

**פרוזא** ch.=h. פרוז. Dan. III, 4.—Targ. Y. Lev. XIII, 45 (קרא דוגבר (read: ויברו).—Y. Shek. V, 48<sup>d</sup> bot. (transl. דוגבר) the Temple crier has announced the morning; Y. Succ. V, 55<sup>c</sup>.

**פרוויא** **פרוויא** m. (careum, sub. cuminum, v. Sm. Ant. s. v.) **פרוויא** *caraway*. Ab. Zar. 29<sup>a</sup> (a remedy for nausea, v. פרוויא כ' (I) אוינקלי. Ar. Compl. s. v. כמן, IV, p. 247, note 15) let him take caraway &c. [Rashi: כמן כה אנריק; obviously a corruption of a Provençal word.]

**פרוית**, v. פרה.

**פרוית** *to tie around*, v. פרוי I.

**פרוית** m. (preced.) *band, priestly division*. Targ. Y. Deut. XVIII, 6 (cmp. Y. Yeb. XI, 12<sup>a</sup> bot. משמר שירצה).

**פרוכת** **פרוכת** f. (פרך) *winding, intestines*; כ' קטנת (small winding (duodenum), כ' עביא, the large winding (jejunum). Koh. R. to VII, 19; Yalk. Koh. 976; Lev. R. s. 3, v. פרוחא. [Targ. Y. Lev. XI, 22 כרוכא Ar. a. Levita, v. פרוכא.—Y. R. Hash. I, 57<sup>b</sup> bot. כרוכא, v. פרוכא.]

**פרוכי**, v. פרוי.

**פרוכין**, Y. Shebu. III, 34<sup>d</sup> Ar., v. פרוי.

**פרוכסין**, Y. B. Mets. II, 8<sup>c</sup> bot., Var. in ed. פרוי, v. פרוי.

**פרוכת**, v. פרוי.

**פרום** m. (פרם) 1) [*coating*,] *color*, esp. *yellow* or *green*. Cant. R. to I, 14 (play on פרוי וכ' (ib.) זה יעקב... that alludes to Jacob who went in to his father with paleness of face, trembling in his shame &c.—2) *K'rum*, name of a bird changing colors in the sun. Ber. 6<sup>b</sup>.

**פרומא** **פרומא** ch. same, *color*, v. פרום. אפרום. Targ. Ex. XXVIII, 20; a. e.—\* *green berries*, undeveloped grapes, worm-eaten grapes. B. Mets. 106<sup>b</sup> ed. a. Ar. (Ms. H. a. Rome 2, Alf. דקרום; v. Rabb. D. S. a. l. note 50). Naz. 34<sup>b</sup> (38<sup>b</sup>) ע' דכרין (Ar. דכרום, Rashi frequ. דכרין, v. פרה. Hull. 58<sup>b</sup> top Var. דכרין).

**פרומשא** m. *service-tree*. Pes. 111<sup>b</sup> כרו משא ed. (Ms. M. פרומשא, emend. כרמ'; v. Löw Pf. p. 287).

**פרוסא**, v. פרוסון.

**פרוספדא** m. (*χράσπεδος*, mostly pl. *χράσπεδα*) *edge, border, fringe*. Targ. O. Num. XV, 38 פרוספדא ed. Berl. (Mss. a. ed. פרוספדא דב'.—Pl. פרוספדא. Ib., sq. Targ. O. Deut. XXII, 12.

**פרוספדא** pr. n. m. *Cruspi'day*. Snh. 69<sup>a</sup> (v. פרוספדא, a. פרוספדא).

**פרופיחא** m. pl. (prob. fr. פרוי, dial.=פרוי, emp. פרוי) *dealers in vegetables, greens &c.* M. Kat. 13<sup>b</sup> כ' דפומבדיחא (פרופיחא).

**פרופסלה**, Y. Sabb. VI, 8<sup>b</sup> bot. some ed., v. פרוי.

**פרושיתא** f. pl. (כרש, emp. כרש) *balls, cakes*. Gitt. 69<sup>b</sup> (קרוינחא: כמן Ar. (ed. ברשיתא; Ar. s. v. פרוי) barley cakes; כ' דרויט wheat cakes.

**פרושיתא** f. (=כרש עינא; v. preced.) [*with large eye-balls*,] name of a species of *bats*. Sabb. 78<sup>a</sup> ed. (Ms. M. ברשיתא, Ms. O. ברשיתא; Ar. ed. Koh. ברשיתא).

**פרות**, v. פרה.

**פרות**, v. פרה.

**פרז** *to call together* (cmp. פלי II); *to call out, announce*. Tanh. Mishp. 19 כורז האדם בשלום as long as the angel cries out ('give honor to the image of God'), man is safe. Ib. (ref. to Job XXXIII, 23) אם יהא מן אותן אלף אם יהא מן אותן אלף if there be one out of the thousand (angels) crying out before him, to proclaim a man's righteousness. Esth. R. to VI, 12 כורז, v. פרוי. Deut. R. s. 4 והכרוזות כורזין וכ' and the criers (angels) call out before him, Give room &c., v. infra.

*Hif.* same. Tanh. l. c. ואחד מהם מכריז... חנו וכ' and one of them (the angels) cries out before him, saying, Give honor &c.; Midr. Till. to Ps. XVII; Yalk. Ps. 670 אלו חייב לחכרוז, v. פרוי. B. Mets. II, 1, sq. אפרוכי, v. פרוי. אפרוכי מפרוכי the crier announces that something has been found (not defining the object), opp. to גלימא מכריז (or whatever the object may be).—Pes. 113<sup>a</sup> שלשה חקב"ה Ms. M. there are three persons for whose sake the Lord sends out the crier every day (to announce their praise); a. fr.

**פרז**, *Af.* פרוי same. Targ. Jon. III, 7 (h. text ויזעק); a. fr.—Targ. Ps. CV, 16 Ms. (ed. ואכלי, v. פלי II). Targ. Y. Deut. XXIV, 3 אפריוז וכ' it has been announced (decreed) in heaven.—Kidd. 81<sup>a</sup> מר זוטרא מלקי ומפריוז M. Z. punished (a woman for being closeted with a man) and published the fact (in order to protect her children's legitimacy). Ib. וכ' if it had not been called out in heaven, Beware of R. M. &c. Yoma 72<sup>b</sup>, a. fr.

**פרזא** m., pl. פרוי name of two species of winged *locusts*. Hull. 62<sup>b</sup> כ' דבי חילפי וכ' (Ar. פרוי) those living in rushes are permitted, כ' כורי וכ' Ar. (ed. כרי, v. פרוי) those among heaps are forbidden (v. Tosaf. a. l.).

**פרזג**, v. פרוי.

**פרזיבא** **פרזיבא** a species of *locusts*. Targ. Y. Lev. XI, 22 (Ar. a. Levita כרוכא; h. text חגב). Targ. Ps. LXXXVIII, 47 (h. text חגב). Cmp. פרוי.

**פרזים**, v. פרוי.

**פרזילא** m. (פרז, with format. ל) 1) *the shepherd's as-*

*assistant that gathers the scattered flock.* B. Kam. 56<sup>b</sup> מְסֻרָה לְרֹעֵהוּ Ar. (ed. 'לב', corr. acc.) 'he surrendered it to the shepherd' (in Mish.) means to his assistant.—2) *he who calls to, and leads in prayer.*—Pl. מְרִיבִין Targ. Cant. I, 8 מְרִיבִין (not מְרִיבִין, v. ed. Lag. II, p. XIV) her (the congregation's) leaders. Targ. Koh. X, 10.

**כַּרְזַיִם, כַּרְזִיִּים** pr.n.pl. *Karzayim*, near Jerusalem.  
Men. 85<sup>a</sup> חֵטְאֵי כַּרְזִיִּים (Ms. M. כַּרְזִיִּים, Ms. R. 2 a. Ms. K. ב', v.  
Rabb. D. S. a. l. note) wheat of K.

פֶּרֶזִּימִי v. פֶּרֶזִּימִין

**קָרַח** f. pl. (קָרַח) *calling out*. B. Mets. 40<sup>b</sup>, v.  
קָרַח.

**פָּרַח** (v. פָּרַח a. פָּרַח) *to be tied, narrowed in.*—Denom.

*Hif. הִכְרִיעַ to force, subdue.* Gen. R. s. 75, beg. (ref. to הכריעו, Ps. XVII, 13) הִכְרִיעָהוּ force him down on the scale of guilt, break his resistance; (Yalk. Gen. 130 אם בנפשותו הן מְכַרְתִּיהֶן ו' הכריעו Cant. R. to IV, 12 ו' מְכַרְתִּיהֶן ו' (בעשותן) (not בשלום) if they did violence to their souls, how much more &c.; (Pesik. B'shall. p. 82<sup>b</sup> שְׁלִיטָה).

כָּרַח ch., v. פָּרַח.

**כֹּרַח, כֹּרָה** *m. (preced.) force, unwillingness, necessity.*  
**כֹּרַח** (or **כֹּרָה**) *against or without one's will.* Ab. IV,  
 22 **עַל כֹּרְחָךְ** *without thy will* thou hast been created &c.  
 Gitt. 21<sup>a</sup> **כֹּרְחָהּ** *against her will*, opp. **בְּדַעְתָּהּ**, *with*  
 a. fr.

**פֶּרֶה**, פֶּרֶה ch. same. Targ. Y. II Gen. XLIV, 18. Targ. I Sam. II, 16 (h. text בְּחֻקָּה).—[Targ. Y. Deut. VII, 15, v. פֶּרֶה.]

כרמוס, v. next w.

בְּרִימִס m. (χάρτης) *document*. Y. Keth. IX, end, 33<sup>b</sup> עבד  
 רבא אבד בְּרִימִסוֹ (not ... in accordance with the opinion  
 of him who says, if one's document (of indebtedness) is  
 lost, write a duplicate for him. Ib. כְּרוּסָה קְרִמִּיָא  
 (read: בְּרִימִסָּה or בְּרִימִסָּה *pl.*) irrespective of a previous  
 document (or previous documents, against me) which may  
 be in thy possession. Ib. [read:] אֵלֵא כִּי אִוְרָתָא דְּבַר נִשְׁא  
 עבד חֲזִין (read: בְּרִימִסָּה) but is it a usual matter for a  
 man to say (to his debtor), my document has been lost,  
 write another for me?—V. קְרִימִס.

**כרה** (b. h.) [*to round, heap, cave,* 1) *to dig.* Mekh. Mishp., N'zikin, s. 11 כוּרֵה מִיִּין how am I to know that he who digs a pit is responsible?—B. Kam. 51<sup>a</sup> כוּרֵה אַחֶר one who digs after another one, i. e. who completes the pit to its legal size. Succ. 53<sup>a</sup>; Macc. 11<sup>a</sup> בַּשֶּׁחַר דָּוִד וְכִּי כִּדְרֵהוּ when David dug for the foundations, a. fr.—Part. pass. כְּרוּיָהּ, f. כְּרוּיָהּ hollowed out. Kel. III, 5, a. e., v. תִּדְּוֹק. א. בַּר. א. (2) *to sit in a circle*, v. infra.

*Hif.* הִכְרָה 1) to heap, pile. Gen. R. s. 100 (ref. to כְּרִיתִי, Gen. L, 5) מִמֶּנּוּ הִכְרָה עָלֶיהָ much money shalt thou pile up (give me) for it (the grave); (some ed. הִכְרָה

Jacob piled up in settling with Esau). Ib. חֲכָרְתִּי (corr. (הֲכָרְתִּי); v. קָרַי; Pesik. R. s. 1 וְדָוִד (not (הֲכָרְתִּי); and he (Jacob) piled up whatever money he had to place it before Esau &c.—2) to invite to a banquet; 3) (with play on (רַת) to excise, to destroy. Snh. 20<sup>a</sup>; Yalk. Sam. 142 (ref. to להבדוח, II Sam. III, 35, where Raba had before him a K'thiv. להכרות . . . כתיב להכרות וְכִי לְתַקְרוֹת it is written *l'hakhroth* (to entertain) and read *l'habroth* (בְּרָה) : originally they came with the intention of destroying him (for the murder of Abner), and finally (when convinced of his innocence) they came to comfort him; [Yalk. Ms. to Sam. I. c., quoted in Rabb. D. S. Snh. I. c. note 9: כתיב לבדוח בתחלה לבדוח וקריין לבדוח לבדוח : וְכִי it is written *libroth* (to pierce, cmp. Ez. XXIII, 47), and we read *l'habroth* &c.]

**בָּרָא** ch. same, *to dig, bore*. Targ. O. Ex. XXI, 33 **יִבְרֵי** ed. Berl. (oth. ed. **יִבְרֵה**). Targ. Ps. XL, 7; a. e.—B. Kam. 51<sup>a</sup> **בָּרָא** לָנוּ וְאוֹל **בָּרֵי** לָנוּ וְאוֹל (some ed. **בָּרָה** hebr.) they said to him, go and dig for us, and he went and dug &c. Ib. 48<sup>b</sup> **כְּמֵאָר דְּבִרְיֵיהּ דְּמִי** he is as responsible as if he had dug it. Succ. 53<sup>b</sup> **וּבְ** **פֻּרְחָא** **וּבְ** **פֻּרְחָא** we bore only a little and there comes water; a. e.—\*Taan. 24<sup>a</sup> **דְּרֹחַהּ בִּירָא בִּירָא בִּירָא** that he was boring a hole in the fence (v. Rabb. D. S. a. l. note for Var. lect.).—**בְּרִין** *to be narrow, distressed*, part. **בְּרִי**, **בְּרִיא**, *pl.* **בְּרִין**, v. **בְּרָה**]

**כֶּרֶךְ** m. (preced.) *heap, pile*. Ex. R. s. 31 (ref. to בְּרִיתוֹ, Gen. I, 5, v. פָּרָה) ב' וְעָשָׂה אוֹתוֹ כ' (Jacob) took all the money he possessed and made a pile of it; כ' שֶׁל; a pile of denars have I given to Esau. Tosef. Ter. III, 17. Ter. III, 5. Y. ib. I, 40<sup>b</sup> bot. הַבִּקְרִי בְּכֶרֶךְ (not כְּרִי) if a man renounced possession of his pile (store) of grain. Ib. IV, 42<sup>d</sup> top לְפָשֹׁר אֶת בְּכֶרֶכִּי to discharge the duty of T'rumah for his entire store. Y. Gitt. VII, 48<sup>c</sup> bot. בְּכֶרֶכִּי אֶת תְּרֻמָּה if he gave T'rumah for his store; a. fr.—Pl. בְּכֶרֶכִּים. Y. Shek. III, end, 47<sup>c</sup> וְכ' אֵילָנוֹ שֶׁנִּי כ' if it were a case of two piles for which a person had discharged T'rumah &c.

**בְּרִיחַ**, **כְּרִיחַ**, I. ch. 1) same. B. Mets. 105<sup>a</sup> (in a tenant's contract) וְאֶוָקֵים כ'ו' I will place the pile(of my crop) before thee. Y. Maasr. I, 49<sup>a</sup> bot.(expl. מִשְׁרומרה).—Targ. Sh. Ex. VIII, 10, v. בְּרוּחַ, Targ. II Chr. XXXI, 6, 7, sq. (h. text עֲבוּדוֹת הַיָּם).—2) *digging, ditch; well*. B. Bath. 8<sup>a</sup> רמי כ' חדרה וכ' (v. Rabb. D. S. a. l. note 80) put on orphans (heirs) the obligation of contributing towards a new ditch. Ib. (הכל לכו') פריצה וכ'. (Ms. F. בְּרִיחַ, v. Rabb. D. S. a. l. note) even scholars must lend their services in digging a street-well; B. Mets. 108<sup>a</sup> (v. Rabb. D. S. a. l. note 60). Ib. 110<sup>a</sup> וכר כ' and must do what digging may be required (ditch, well), v. נִסְכָּקָא. Ib. ביה כ'—for dredging the river (or channel).—\* House of Heaps (Ruins), a cacophemistic change of the name אֶזְלָא II. Ab. Zar. 46<sup>a</sup>; Tem. 28<sup>b</sup> (Var. אֶזְלָא destruction).—[V., however, אֶזְלָא אֶזְלָא.—Meg. 6<sup>a</sup> שנהן Ms. M. (ed. במאי, v. Rabb. D. S. a. l. note).

**פִּרְיָא** II m. (comp. פִּרְיָה) *a worm in poppy*, v. קִרְיָא.

**פְּרִיָּה** f. (פְּרָה) *digging*, esp. *digging a pit* through which an animal was injured (Ex. XXI, 33). Mekh. Mishp., N'zikin, s. 11; Tosef. B. Kam. VI, 13 נפל לפניו מקול כ' if the animal fell forward (into the pit) frightened by the sound of digging (within the pit), מקול, נפל לאחוריו מקול, B. Kam. 49<sup>b</sup> על עסקי כ' if it tumbled backward &c. B. Kam. 49<sup>b</sup> על עסקי כ' for the act of digging a pit (although not on his own soil). Ib. 50<sup>a</sup> הוא דבעי כיסוי I might have thought only when he dug the pit he is bound to cover it up; a. e.

**פְּרִיָּה** m. (v. פְּרָה) *sufferer*. — Pl. פְּרִיָּה, פְּרִיָּה. Sabb. 21<sup>a</sup> כל כ' דמערבא Ar. (ed. בריה, corr. acc.) all sufferers of Palestine, v. קְרִיָּה. Ib. 145<sup>b</sup> ed. Sonc. (ed. ב'; Ms. Rashi פְּרִיָּה, v. Rabb. D. S. a. l. note).

**פְּרִיָּה** f. (preced.) *distress, misfortune*. Sabb. 10<sup>a</sup> 'וכ' Ar. is it such a misfortune &c., v. פְּרִיָּה.

**פְּרִיָּה** f. (preced.) *pain*. Targ. Prov. XXV, 20, v. פְּרִיָּה.

**פְּרִיָּה**, v. פְּרִיָּה.

**פְּרִיָּה**, v. פְּרִיָּה.

**פְּרִיָּה** m., pl. פְּרִיָּה *parasites, lichens, moss*. Lev. R. s. 15 'וכ' דמערבא as long as the well empties into the garden, it will grow lichens (compared to leprous spots on the body, v. פְּרִיָּה; Yalk. Lev. 554 (הוא עשירה פְּרִיָּה).

**פְּרִיָּה** I m. (פְּרָה) *winding; rounded*. B. Kam. 50<sup>b</sup> (v. Rabb. D. S. a. l. note 6); Yalk. Ex. 341.

**פְּרִיָּה** II f. ch.=h. פְּרִיָּה, *sheaf*. — Pl. פְּרִיָּה. Targ. Y. Gen. XXXVII, 7 מוכרין כ' Ar. (quoted in Rashi to B. Mets. II, 1; ed. מפרכן פְּרִיָּה).

**פְּרִיָּה** III m. (preced.) *bundle or band*. — Pl. פְּרִיָּה. Snh. 67<sup>b</sup> (of a juggler) 'וכ' cast ribbons (or bundles) of silk out of his nose.—V. פְּרִיָּה.

**פְּרִיָּה** f. (פְּרָה) 1) *winding around*. Tanh. Vaëra 4 (ref. to Ber. V, 1) פְּרִיָּה נחש למכות . . . what led the scholars to place the serpent winding itself around a person side by side with the (Roman) government?; Ex. R. s. 9.—2) *bundle, bunch, small sheaf*, contrad. to פְּרִיָּה.—Pl. פְּרִיָּה. B. Mets. II, 1. Ib. 22<sup>b</sup>; a. e.—[Ib. 37<sup>b</sup> פְּרִיָּה, v. פְּרִיָּה.]

**פְּרִיָּה** f. (v. פְּרִיָּה) *lichen-like, scabby*. B. Kam. 85<sup>a</sup> בְּרִיָּה (Yalk. Ex. 332 פְּרִיָּה, v. בְּרִיָּה).

**פְּרִיָּה**, v. פְּרִיָּה.

**פְּרִיָּה**, v. פְּרִיָּה.

**פְּרִיָּה** m. (χρυσόσκαργρον, usu. χρυσόσκαργρον) *gold and silver tax* levied by Constantine the Great (v. Sachs Beitr. II, 140; Rapap. Er. Mill. p. 193, a. authors there quoted). Y. B. Kam. III, 3<sup>c</sup> top אֶתְּ כ' אֶתְּ as to the chrysargyron: before that tax is arranged, it is

permitted to say (to the officers), 'this man is my fellow-trader'; when it has been arranged (and is being collected), it is not permitted (because it would injure the person omitted in the list without alleviating the burden of others); cmp. אֶתְּ. — Pl. פְּרִיָּה. Cant. R. II, 2 (variously corrupted).—Midr. Till. to Ps. XII מְרִיָּה, ed. Bub. מְרִיָּה; Yalk. ib. 656 מְרִיָּה, read: פְּרִיָּה (ascribed to Hadrian).

**פְּרִיָּה** m. (χρυσόσκαργρον) *orach*. Y. Kil. I, 27<sup>a</sup> bot. כִּרְבִּי לִבְנֵן (corr. acc.).

**פְּרִיָּה** m. (χαριστήριον) *charistion*, an instrument for weighing or lifting (Lidd. et Scott. Gr. Diet.); *scales for minute weights* (P. Sm. s. v. כְּרִיָּה, p. 1836). Lam. R. to I, 5 כְּרִיָּה Ar. (corr. acc.; ed. קְרִיָּה).

**פְּרִיָּה** f. (denom. of פְּרָה) *a leather bag*, (as a measure) *K'resith* containing one S'ah. Kel. XX, I Talm. ed. (Mish. ed. a. ed. Dehr. כְּרִיָּה, Ar. ed. Koh. כְּרִיָּה, denom. of פְּרִיָּה).

**פְּרִיָּה**, pr. n. m. (Crispus) *Crispa*, name of an Amora. Pesik. Shubah, p. 157<sup>b</sup>; (R. Hash. 16<sup>b</sup> כְּרִיָּה); Y. ib. I, 57<sup>a</sup> bot. כְּרִיָּה ed. Krot.—Ib. II, 58<sup>b</sup> top כְּרִיָּה; Y. Snh. I, 18<sup>c</sup> bot. כְּרִיָּה. Pesik. R. s. 15 כְּרִיָּה.

**פְּרִיָּה** f. (פְּרָה) *kneeling*. Ber. 34<sup>b</sup>; Meg. 22<sup>b</sup>, contrad. to פְּרִיָּה. Y. Ber. I, 3<sup>c</sup> bot., a. e., v. פְּרִיָּה. Ib. d top לך unto thee is kneeling due.—Pl. פְּרִיָּה. Ber. 31<sup>a</sup>, v. פְּרִיָּה.

**פְּרִיָּה** I (כְּרִיָּה, cmp. פְּרִיָּה) name of a fish, prob. *shark*. B. Bath. 74<sup>a</sup> bot. כְּרִיָּה Ms. M. (ed. כְּרִיָּה, Ar. כְּרִיָּה).

**פְּרִיָּה** II, פְּרִיָּה m. (v. preced.; cmp. פְּרִיָּה) *leek*. Sabb. VIII, 5 (80<sup>b</sup>) כ' לִבְל כ' as much manure as is required for one leek plant. Y. ib. VII, 9<sup>d</sup> bot. כְּרִיָּה as much space as is required for planting one leek. Makhsh. I, 5; Tosef. ib. I, 5.—Pl. פְּרִיָּה. Kil. I, 2 (garden) leek and field-leek . . . are not heterogeneous, v. פְּרִיָּה. Tosef. Sabb. XV (XVI), 14 גִּיּוּדִין ed. Zuck. (Var. כְּרִיָּה) we may cut leek for him (on the Sabbath, as a remedy for a serpent's bite). Ned. VI, 9; Tosef. ib. III, 6; Y. ib. VI, 39<sup>d</sup> bot., v. קְרִיָּה; a. fr. — V. פְּרִיָּה.

**פְּרִיָּה** f. (פְּרָה) 1) *the groove* in the mountain slopes made by running water. Y. M. Kat. I, 80<sup>b</sup> top כְּרִיָּה (ed. כְּרִיָּה, corr. acc.) until the grooves bloom (are covered with vegetation). Ib. כְּרִיָּה if the grooves have bloomed, but the rains have not ceased (set in again); Y. Ter. VIII, 46<sup>a</sup> top כְּרִיָּה (corr. acc.).—2) (b. h.) *K'rith*, name of a brook. Targ. I Kings XVII, 3.

**פְּרִיָּה** pr. n. *K'reth*, a district near Philistia. Targ. I Sam. XXX, 14 (ed. Lag. כְּרִיָּה; h. text חֲכִרִיָּה).

**פְּרִיָּה**, v. פְּרִיָּה.

**פְּרִיָּה** f. (פְּרָה) 1) *cutting of genitals, mutilation*. Yeb.

75<sup>b</sup>, v. נִשְׁפָּק.—2) *divorce by means of a deed* (סִפְר פְּרִיחוֹת) (Sif. Gitt. 10<sup>b</sup> v. נִינְהוּ but they (the gentiles) are not subject to the Jewish mode of divorce (how, then, can they act as judges in divorce cases)?—3) (sub. בְּרִיַת) *the making of a covenant*.—Pl. פְּרִיחוֹת. Tosef. Sot. VIII, 10; 11 ed. Zuck., v. פְּרִיַת.—4) = *excision*. Macc. III, 15, v. פְּרַת.—Pl. פְּרִיחוֹת, v. פְּרַת.—5) *decision*. Pl. as ab. Midr. Till. to Ps. III (ref. to כְּרִיתִי, II Sam. XV, 18) (ed. Bub. בְּרִיחוֹת) those who pass (final) decisions.

**פְּרִיחוֹת** f. (b. h. פְּרִיַת; preced.) *final divorce*. Sifré Deut. 269 (ref. to Deut. XXIV, 1) אֵין ... אֵין 'he must make the thing final, from this we derive that if a man says, this is thy letter of divorce under the condition that thou wilt never go . . . , this is no final (valid) divorce; Gitt. 83<sup>b</sup>. Tosef. ib. IX (VII), 1; a. fr.—Gitt. l. c.; ib. 21<sup>b</sup>; Succ. 24<sup>b</sup>, a. e. 'the legal deduction from the use of the word בְּרִיחוֹת (Deut. l. c.) where the word פְּרַת might have been used.

**פְּרִיחוֹתוֹ** v. פְּרִיחוֹת.

**פְּרִיַת** v. פְּרִיחוֹת.

**פָּרָה** (cmp. פָּרָה) *to encircle, twine around, embrace, wrap*. Men. 39<sup>a</sup> רֹבֵחַ שֶׁל רֹבֵחַ a fringe the larger portion of which he twined together (v. תְּכֵלֶת). Ib. שִׁבְכִיָּהּ. Ib. כָּרִי שִׁבְכִיָּהּ enough to twine around three times. Yoma 38<sup>a</sup> פָּרָה embraced it (clung to the bronze door). Sabb. 133<sup>b</sup> Ms. M. (ed. וְכֹרֶכָּה) Ms. M. (ed. וְכֹרֶכָּה) and twine hand-some ribbons around it. Pes. 115<sup>a</sup>; Zeb. 79<sup>a</sup> דִּירָה כֹּרֶכָּן used to wrap them together (insert the Passover meat and the bitter herb between the Matsah). Ab. Zar. 18<sup>a</sup> they wrapped him in a scroll of the Law and burned him. Tosef. Meg. IV (III), 20 you may wrap the Pentateuch in covers intended for &c.; (Meg. 27<sup>a</sup> גִּלְגִּלִּין; a. fr.—Pes. IV, 8; Tosef. ib. II (III), 19 they recited the confession of faith (Deut. VI, 4 sq.) in one פָּרָה, without the proper pauses (or without inserting 'Blessed be the Name of His glorious kingdom &c.' between verses 4 and 5), v. Pes. 56<sup>a</sup>, a. Y. ib. IV, 31<sup>b</sup>.—Part. pass. פָּרִיָּה, f. פָּרִיָּה; pl. פָּרִיָּהם. *twined around, wrapped up*; transf. (with אֲחֵרִי) *clinging to, running after*. Ber. V, 1 even if a serpent is wound around his heel, he must not interrupt his prayer, v. פָּרִיָּה. Kidd. 66<sup>a</sup> behold it (the Law) is wrapped up and lies in the corner, whoever wishes may study it. Gen. R. s. 78 אֲנִי מִדֹּלֶךְ I shall walk with my face wrapped up (in humility).—Hull. 78<sup>b</sup> (expl. Lev. XXII, 28) אֲחֵרִי that animal to whom the young clings (the mother). Sabb. 52<sup>a</sup> with the chain or halter twined around them, opp. נִמְשָׁכִין led by the chain &c. Hull. 59<sup>b</sup> (קִרְנִים) horns the layers of which encircle one another. Ex. R. s. 33 זֶה בֹּזֵה their bodies were twisted around each other; a. e.

*Nif. Párah to be twined around; to be wrapped up*. Y. Ter. VII, 46<sup>b</sup> shall the dead be wrapped up in his sheet?, i. e. shall that man be abandoned to his fate?—Yoma 69<sup>a</sup> lest one thread wind itself around (stick to) his body.

*Pi. Párah to wind around, wrap*. Ab. d'R. N. ch. III, beg. he who ties a bandage over his eyes (pretending blindness) &c. Men. 39<sup>a</sup> even if he formed only one link by winding the twine around. Y. Hag. III, 79<sup>a</sup> top וַיִּבְרֶכְיָהּ let him wrap bast around it and so immerse it; ib. II, end, 78<sup>c</sup> (corr. acc.). Tosef. Kel. B. Mets. IX, 6 which one twines around the couch. Ib. מְכֹרְכִין. Part. pass. מְכֹרְכָה, pl. מְכֹרְכִין. Lev. R. s. 35 the sword (Sifré Deut. 40 נִיחַנֵּי מִבְּ) and the book have been handed from heaven wrapped up together; a. e.—[Tosef. Kel. B. Mets. VI, 1, v. פָּרָה.]

**פָּרוֹךְ, פָּרִיָּה, I פָּרָה** ch. 1) same. Targ. Job XXXI, 36, v. פָּרָה. Targ. Prov. VI, 21. Targ. I Kings XIX, 13; a. fr. (interch. in ed. with Pa.).—Taan. 22<sup>a</sup> top כְּרִיָּהּ in the morning they rolled the mattresses up and carried them off. Yoma 78<sup>b</sup>; Yeb. 102<sup>b</sup> tied a cloth around his legs. Sabb. 110<sup>a</sup> he around whom a serpent has twined itself. B. Bath. 14<sup>b</sup> לִבְרִיָּה לִיהָ פִּירָהּ וּמִנָּה לִיהָ פִּירָהּ Ms. H. (ed. וְכֹרֶכָּה לִיעִל . . . , v. Rabb. D. S. a. l. note 40) he rolled up a small portion (of the scroll) and placed that rolled portion on top (of the scroll). Ab. Zar. 18<sup>b</sup> she embraced him; a. fr.—Part. pass. פָּרִיָּה. Y. Ter. VIII, 45<sup>d</sup> top כ' עָלִיהָ wound around it.—Esp. כ' *to double the bread*, placing salt, herbs &c. between (v. preced.), in gen. כ' (or sub. כ') *to begin a meal, to dine*. Targ. Y. I Deut. XXXII, 50 לְמִכְרָהּ . . . לְמִכְרָהּ and the guests were about beginning to eat.—Ber. 22<sup>b</sup> sat down to dine together. Taan. 23<sup>b</sup> אִירָהּ he sat down to eat and did not say to the scholars, come eat with us; Y. ib. I, 64<sup>b</sup> bot., sq. כְּרִיָּהם combine the two versions into one. Transf. פָּרִיָּהם combine the two versions into one. Sabb. 34<sup>b</sup>. Men. 87<sup>a</sup>.—2) *to surround, fortify*. Targ. Jer. LI, 53. Part. pass. פָּרִיָּה, f. פָּרִיָּה; pl. פָּרִיָּהם. Targ. Is. II, 15. Ib. XXVII, 10. Targ. Ps. XXXI, 3; 22. Targ. O. Deut. III, 5; a. fr.—[V. פָּרִיָּה.]

*Pa. Párah* 1) same, v. supra.—2) *to turn around*. Targ. Prov. XXVI, 14 (h. text סָבַב).—Sabb. 129<sup>a</sup>, v. וִיָּקָא I.

*Ithpe. Párah* 1) *to be wrapped up*. Targ. Esth. VIII, 15 (h. text תְּכַלֵּת) clothed in &c. (h. text תְּכַלֵּת). Koh. R. to VIII, 11; IX, 10 וּרְשִׁיעָהּ מִפָּרָה with his head wrapped up (in mourning). Sabb. 110<sup>b</sup> גָּנָא בִּיהָ אִיָּקָהּ he wrapped himself up in the cloak and slept in it.—Transf. *to attach one's self*. Keth. 77<sup>b</sup> hast thou mingled with gonorrhoeists &c.? Ib. בָּחוּ א' mingled with them.

**פָּרָה** m. (preced. wds.) 1) *twining*. Men. 39<sup>a</sup> שֶׁל כ' הַפָּרָה the thread which is used for twining (v. תְּכֵלֶת).—2) *roll, volume* (of a book). B. Mets. 29<sup>b</sup> אֲחֵרִי Ms. M. (differ. in ed.) three persons must not read together in one volume (of a book held in trust by the finder).—3) *bundle*; transf. *a combined action*; Ib. 37<sup>a</sup> כְּמִי שֶׁהִפְקִידוּ כְּמִי שֶׁהִפְקִידוּ as if they had entrusted their money to him by one act (v. Rabb. D. S. a. l. note 50), opp. to פְּרִיחוֹת.



—Y. Shek. III, 47<sup>b</sup> bot. ב' א' (drinking four cups) in immediate succession (Pes. 108<sup>b</sup> אחר אחר, opp. בפסוקין (v. פרה).—Tosef. Maas. Sh. IV, 11 [read:] נחם כולן ב' ו' he put all of them into one fund, he takes the money realized from their sale out of the common fund. Tosef. Meg. IV (III), 17, sq. פסוקים ב' אחר three verses without intermission (for the expositor, v. מחזורג'ן.—Pl. (fr. פרה) מירכות v. supra; B. Mets. 37<sup>b</sup> כ' שורה.

צָרָה (v. צָרָה) *fortified place*, in gen. *city, capital*. Meg. 3<sup>b</sup> חֲסִידָא וְלִבְסָא חֲסִידָא a place which was first settled and then fortified. Hag. 13<sup>b</sup> בֵּן אֶחָד אֲנִי אֲנִי an inhabitant of a city, a refined person, opp. בֵּן כֶּסֶף. Succ. 51<sup>b</sup> הוּא הוּא הוּא he who has not seen Jerusalem in her glory, (וְכִי) Rome. 21<sup>b</sup> גְּדוּלַּת רוֹמָא a. fr.—*Rome*. Snh. 21<sup>b</sup> שְׁמוֹנֶה עָשָׂר עָשָׂר ed. (Ms. ר' שְׁמוֹנֶה עָשָׂר); Sabb. 56<sup>b</sup>. Pes. 118<sup>b</sup> לְחִדּוּךָ אֶת שְׁמוֹנֶה עָשָׂר ed. (Ms. מ. שְׁמוֹנֶה עָשָׂר). Yalk. Num. 759 שְׁמוֹנֶה עָשָׂר a. fr.—*Pl.* בְּרִיבְרִים. Erub. 21<sup>b</sup> judge me not כִּי כְּדֹשֶׁת לִי לִי like the dwellers in large cities (where there are many cities). Meg. I, 1. Keth. 110<sup>b</sup> קָשָׁה לִי יֹשִׁיבָה living in large cities is a hardship. Sifrē Deut. 52 Remus and Romulus arose בְּרִיבְרִים and built two forts in Rome (Cant. R. to I, 6; Y. Ab. Zar. I, 39<sup>a</sup> בְּרִיבְרִים; a. fr.—*sea-towns, mercantile ports* (Tyre &c.). R. Hash. 26<sup>a</sup>. Cant. R. to I, 4; a. fr.—[Ruth. R. to II, 4 הַרְכִּים a. fr., read: בְּרִיבְרִים. v. בְּרִיבְרִים I.]. *Fort* . . . , v. respective determinants.

**פָּרָא, פָּרַא, פָּרַח** ch. same. Targ. II Sam. XX, 19. Targ. Jer. LI, 25 (h. text **וְהָ**; a. fr.—Yoma 53<sup>b</sup> **וְהָרִים** כ' **וְהָרִים** that thy head be raised over the whole city (that thou become the leader of the Jewish community). Taan. 22<sup>a</sup> **וְהָרִים** thou art the protector of the whole community. Hull. 56<sup>b</sup> **וְהָרִים** a community in which everything (all classes) can be found; a. fr.—*Pl.* **וְהָרִים**, **וְהָרִים**, **וְהָרִים**. Targ. Num. XIII, 19 (O. ed. Berl. **וְהָרִים**, Var. **וְהָרִים**, **וְהָרִים**). Targ. Job IV, 10 ed. Lag. **וְהָרִים** **וְהָרִים** (ed. **וְהָרִים**, corr. acc.).—**וְהָרִים** **וְהָרִים** *Fort.* . . . v. respective determinants.—Targ. Y. Num. XXXIV, 8 **וְהָרִים** the forts of &c. Ib. **וְהָרִים** **וְהָרִים** **וְהָרִים**, read: **וְהָרִים**.]

**פָּרָכָה** m. (פָּרָה) 1) *roll*. B. Bath. 14<sup>b</sup> פָּרְכִיָּה v. פָּרָן I.—  
2) *pl. פָּרְכִי matting* which can be rolled up. Sabb. 19<sup>b</sup>  
(Ms. O. פָּרְאָה); ib. 156<sup>b</sup> (Ms. O. פָּרְרִי), v. זוּוָּא I.

**כָּרֵב** (redupl. of כָּרַב, v. כָּרַב) to round off, to make a rim by hollowing out the centre (as on a mechanic's stool, a pot-lid &c.). Hull. 25<sup>a</sup> both unfinished wooden vessels  
**לִכְרֵב** . . . שְׂתִירֵי which require polishing . . . or caving out; Tosef. Kel. B. Mets. II, 17 כָּרַב (כָּלִי). Ib. 10 (of metal ware) לִכְרֵב; Hull. 25<sup>b</sup> לִכְרֵב (Ar. לכרכ).

פֶּרֶק v. כּרֵכָּד.

פֶּדְיוֹן v. כְּרֵדִיּוֹן, פֶּדְיָא, פֶּדְיוֹן

פֶּרֶא v. פֶּרֶכָּה.

**פֶּרֶפוֹב** m. (b. h. פֶּרֶפֶב, v. פֶּרֶפֶב) *a rim* around the al-

tar. Zeb. 62<sup>a</sup> אֵיזוֹ כִּיּוֹר . . . what is meant by *Karkob* Rabbi says, a panel work; R. J. says, the rim (סִרְיָה).  
Ib. בין קרן לקרן 'כ' (another) rim between one horn and the other; Tosef. Shek. III, 19; Y. ib. VIII, end, 51<sup>b</sup> (ref. to Shek. VIII, 8; Tosef. ib. III, 18).

**עִיזָא (ד) כ', פֿרפּוז\*** name of a goat-like animal, *Car-cuz-goat*. Hull. 59<sup>b</sup> ed. כ' עִיזָא ed. (Ar. עִיזָא דִּכְרִינַן goat of *Carbin* (a place); Var. כְּרִינַן, v. Ar. Compl. s. v.).

**כֶּרְקוֹם** I, **כֶּרְקוֹם**, m. (b. h. כֶּרְקָם; v. כֶּרֶם a. כֶּרֶם I) [*paint.*] *crocus, saffron*. Kerith. 6<sup>a</sup>; Y. Yoma IV, 41<sup>d</sup> (one of the ingredients of frankincense). — Nidd. II, 6 כֶּרְקוֹם כ' of the color of the bright-colored crocus; expl. ib. 7 בִּירוֹר שְׂבִי like the choicest of all (expl. ib. 20<sup>b</sup> as the middle leaf of the middle row); Y. ib. 50<sup>b</sup> top; Tosef. ib. III, 11; a. e. — Tosef. Kil. I, 1 כֶּרְקָם ed. Zuck. (oth. ed. כֶּרֶם, corr. acc.). — [Ib. III, 12 ed. Zuck., v. כֶּרֶם II.] — [Yarg. Cant. II, 1 כֶּרְקוֹם some ed., read: כֶּרְקָם.] — *Pl.* כֶּרְקוֹמִי. Y. Maasr. V, end, 52<sup>a</sup>. Y. B. Bath. IX, end, 17<sup>b</sup> כֶּרְקוֹמִי (Chald. form).

**פרקים** (**פּוֹרָקִים**, **פְּרוֹקִים**) m. (v. פָּרַם, comp. פָּרַךְ [encircling,] 1) *troop of siege, stage of siege.* Keth. II, 9; Ab. Zar. 71<sup>a</sup> עיר שכבשהו כ' (v. Rabb. D. S. a. l. note 80) a town which troops of siege have taken. Gitt. III, 4 על כ' concerning a husband living in a town during a siege (that he is legally presumed to be alive), opp. to כ' עיר שכבשהו. Y. Keth. II, 26<sup>d</sup>; Y. Gitt. III, 45<sup>a</sup> top איזהו what is called a stage of siege (for legal purposes); Ib. מלכות כ' של ארצה a siege by the government troops of the country, opp. to a siege by the enemy.—2) *camp of besiegers, the Roman castra.* Ab. Zar. 18<sup>b</sup> ולכו... וזוהי הארנה whosoever goes to the arena or the camp; Toset. ib. II, 6 ולכדוקמין (*pl.*). Ib. 7 ומתור מפני וכ' (מותר) ולכו (מותר) מפני וכ' and going to the camp is permitted for the sake of maintaining the political order, v. חשב Hithpa.—Pl. פרומקין. —(פָּרַק). Koh. R. to XII, 7 (ref. to שערים לשם, Ezr. XXI, 27) הן הערים שהעלה שם (Lam. R. introd., R. Josh. II, טרייון II). Toset. I. c., v. supra.

**פרָכּוּם** (**פְּרָק**) ch. same, mostly *pl.*  
**פְּרָכּוּמִין** (**פְּרָק**) *works of siege*. Targ. O. Deut. XX, 20 **כִּרְ**  
 (ed. Berl. **כִּרְק**; Targ. Y. **כִּרְקוּמִין**). Targ. Lam. I, 19. Targ.  
 Is. XXIX, 3 **כִּרְקוּם** (ed. Lag. **כִּרְקוּם**; h. text **מִצָּב**). Targ.  
 I Sam. XXVI, 5; 7 **כִּרְכּוּמָא** (ed. Lag. **כִּרְק**, h. text **מִנְעָל**).

**כְּרֹזְמָא** II m. (v. כְּרֹזְמָא I, emp. כְּרֹזְמָא) *bronze, brazen*  
(emp. כְּרֹזְמָא II). Targ. Job XX, 24 (some ed. כְּרֹזְמָא, corr.  
acc.). Ib. XL, 18 Ms. (ed. נחשא). Targ. Ps. XVIII, 35 (ed.  
Lag. כְּרֹזְמָא, Targ. II Sam. XXII, 35 נחשא).

ברכום, Ab. Zar. 18<sup>b</sup> some ed., read: פְּרָכֻם.

**כִּרְכֹּר**, **כִּרְכֹּר** <sup>m.</sup> 1) *circle, circuit, round about way*.—*Pl.* **כִּרְכֹּרִים** **כִּרְכֹּר**, **כִּרְכֹּר**, **כִּרְכֹּר**. Gen. R. s. 20; s. 45, end; s. 63; Yalk. Gen. 80; 82 **כִּרְכֹּר** **בִּשְׁבִּיל** **לְהִסֵּר** **וְכ'** how many circuits did the Lord make before he addressed Sarah directly (ref. to Gen. XVIII, 13 to 15, and interpreting **וַיֹּאמֶר**, verse 15, 'and the Lord said'); Y. Sot. VII, beg. 21<sup>b</sup> [read: **כִּרְכֹּר** **כ'** **חֲסֵב** **ה'** **מִתְאַוֵּה** **בִּשְׁבִּיל** **לְהִסֵּר**].

עם אורח צדקניה how many circles around circles did the Lord draw in order &c.—2) *whirl*, v. **פָּרַר**.

**בִּרְכֻשָּׁא** f. (v. בִּרְכָשׁ I) *weasel*. Targ. Y. Lev. XI, 29 (h. text חֲלָל).—B. Mets. 85<sup>a</sup> בִּי כ' young weasels (v. Rabb. D. S. a. l. for correct vers.). Shh. 105<sup>a</sup> (prov.) כִּישׁוּרֵי וּב' weasel and cat (making peace) feast on the fat of the luckless. Meg. 14<sup>b</sup> (translation of Huldah), v. חֲלָלִיחַ III.—[B. Kam. 52<sup>a</sup>, v. בִּרְכֻשָּׁא I.]

פֶּרֶק מִיֵּשׁא v. פֶּרֶק מִיֵּשׁא

פֶּרֶם ו. כרֵכִיךְ.

פֶּרֶקֶשׁ v. כֶּרֶכֶשׁ

פִּרְיָהָ v. פִּרְיָהָ, פִּרְיָהָ

**כָּרַם** (reduplic. of כרם 1) *to draw a circle*; denom. מְכַרְמֵם II. 2) (comp. כָּרַם) *to paint, varnish; to polish, bronze*. Kel. XV, 2 סִירָן אוֹ כִּרְבָּן if he painted or varnished the boards. Ib. XXII, 9 כּוּפָה שִׁסְרָן אוֹ כִּרְבָּן וְכ' a block which one painted or varnished so as to give it a distinguishable surface. Hull. 25<sup>b</sup> לְכָרֶם Ar. to polish or bronze (metal vessels), v. כָּרַב. Tosef. Kel. B. Mets. VI, 1 לְכָרֶם . . לְכָרֶם . . כָּרַב if he intends to varnish (the leather goods), they cannot become unclean until he has varnished them. Cant. R. beg. שִׁיחָה וּכְרָמָה he chiseled and polished the stone, v. מָרַן. — כָּ פָּנִים [to *braze the face*,] *to be bold, defiant* (comp. חָרַק). Y'lamd. to Num. XX, 8 quot. in Ar. וְהָיָה מְכָרֶם פָּנָיו כְּנֹגֶן (some ed. אֲפָרָה, v. Koh. Ar. Compl. s. v.) and he (Moses) defied them; Yalk. Num. 763 מְכָרְמֵם פָּנָיו, v. infra.—Part. pass. מְכָרְמָה וְכָרֶם יָצְאוּ וּפְנֵיהֶם Gen. R. s. 99 וְכָרֶם פָּנֵם מְכָרְמָה מְכָרְמָה I. מְכָרְמָה.

*Nithpa*. נִתְּפָא (denom. of פָּרַפּוּס I, emp. נִתֵּן), with פִּינִים 1) to look saffron-like, pale, abashed, grieved. Ib. s. 20 פִּינִי נִתְּפָא he turned pale. Y. Snh. I, 19<sup>a</sup> bot. Pesik. Par. p. 38<sup>a</sup>; Num. R. s. 19 (some ed. נִתְּרַמֵּי, corr. acc.).—Midr. Till. to Ps. XVIII, 35 מִתְּפָאמִי וּפְנֵי אֲבְרָהָם and his (Abraham's) face turned pale (from jealousy); Yalk. Sam. 162 מִתְּפָאמִי וּפְנֵי אֲבְרָהָם —2) to become bronze-colored. Cant. R. to I, 6 פְּנֵי נֹחַ his face was tanned (from exposure to the sun; Yalk. ib. 982 (נִפְחַם)).—3) to become angry, defiant. Yalk. Num. 763, v. supra.

פִּרְמָא Ar., v. כְּשׁוּרָא בִּבְיָ סַבְבִּי 139<sup>a</sup>, כִּרְכֵּמָא

פֿרוֹמְטשאַ v. כּרֶכְמוּשׁאַ

I. פּרָפּוּם v. פֶּרֶפֶמִיץ

**פְּרָבִימ', פְּרָבִימִישׁ** m. (prob. a. denomin. of פְּרָבִימִישׁ)  
lead (plumbum). Targ. Job XIX, 24. Targ. Y. I Num.  
XXXI, 22.

**בֹּרֶר**, *pr. n. f. Kark'mith*, a freed woman. Eduy. V, 6; Ber. 19<sup>a</sup>; Sifrē Num. 7;—Yalk. Num. 706; Num. R. s. 9 **בֹּרֶר**. Y. Sot. II, end, 18<sup>b</sup> **בֹּרֶר** חֹדֶבֶת let the case of K. come in as evidence.

פְּרָקִים v. כְּרָכִים

פֶּרֶס (b.h.) pr. n. m. *Carcas*, one of the seven attend-

ants of King Ahasuerus. Esth. B. to I, 10 (interpret. by way of acrostics) [read:] זָרָה וְכֹרֶם זָמָה יָאֵה שֶׁל אֲחִישֶׁרֶשׁ (the Lord said to the angel) see the profligacy of this wicked man, and tie them (like sheaves for threshing; v. Matt. K. a. l.); v. כֹּרֶם כֹּסֶן.

**כַּרְסָא** ch. form of *preced.* Esth. R. to I, 10 (an objection to the interpretation **וּכְרִסָּא** (v. *preced.*), because of ignoring the **ס** **כַּרְסָא** but it is written *Carcasa* (and not *Carcam*).

**כרכסון**, read: בִּרְכָסִין (*ἐκφύσεων*, sub. ὁ *ἐκφύς*; cmp. (בִּרְכָסִין) *it has been announced*. Esth. to I, 10 (ref. to זָרִיחַ *וְיִבְרַח*, v. *בְּרָפֶס*) *Carcas it a* Greek expression ('see the profligacy . . . and *publish* it', *ἐκφύσεις*) as you say *ἐκφύσεις*, proclamation has been made.

**בְּרַבֵּר** (Pilp. of בָּרַר, v. בָּרָה) 1) *to go around, go about;* [b. h. *to dance*]. Gen. R. s. 20, a. e., בְּרַבֵּר. — 2) *to finish by designing circles, emblazon.* Hull. 25<sup>b</sup>, בְּרַבֵּר. — 3) *to form a circle in order to make an announcement.* Pesik. R. s. 21 עומד וּבְרַבֵּר על ו' like a king standing and gathering a circle around him at the entrance of his palace; כְּשֶׁעָמַד מִבֵּן עַל הַר סִינִי . . . כן כִּי the Lord when he stood addressing a meeting on Mount Sinai.

**פֶּרֶר** (כרד) m. (preced.) 1) *whorl* of the spindle (vorticulus), also *shuttle* (v. Sm. Ant. s. v. Tela). Sabb. VIII, 6 (81<sup>b</sup>) ראש הכ' (Y. ed. a. Mish. Pes. חכרר, v. Rabb. D. S. a. l. note) the top of the whorl; Y. ib. XVII, 16<sup>b</sup>. Bab. ib. 123<sup>a</sup> חתכתין בכוש או בכ' (Ms. M. פֶּרֶרִי) you stick it up with a reed or a whorl; Y. l. c. top. Tosef. ib. IX (X, 10); Sabb. 92<sup>b</sup>; Sifra Vayikra, Hōbah, ch. IX, Par. 7, v. לָנֹז. Sifrē Deut. 96; Ab. Zar. III, 9 (49<sup>b</sup>) נשל הדימנה כ' Ms. M. (ed. פֶּרֶר, Var. פֶּרֶרִי, v. Rabb. D. S. a. l. note) if one took from it (the Asherah) a piece to use it as a shuttle; a. fr.—2) [*turner*], a rod used for shaking olives down. Y. Peah VII, 20<sup>a</sup> ברירה, ברירה, read: פֶּרֶרִי, פֶּרֶרָה (f.), מִתְבָּא. מִתְבָּא.

\* **כַּרְכַּרָא**, **כַּרְכַּרָא** ch. as preced. 1. Y. Shek. IV, 48<sup>b</sup> bot. שבטא דכרכר בייתן (Bab. ed. דכרכרא, corr. acc.) the staff of the shuttle (the cane which brings the threads of the web into their place [arundo]), is between them, i. e. there is a great difference between them (cmp. 'stamen secernit arundo', Ovid M. 6, 55).

**בְּרִיכָן** f. pl. (v. **בְּרִיכָה**) *dances, rejoicing*. Targ. Is. LXVI, 20 **בְּרִיכָן** בְּלִי וְהוֹשִׁיעֵן בָּל (missing in ed. Lag.; h. text **בְּרִיכָה** וְהוֹשִׁיעֵן, comp. Targ. II Sam. VI, 14 **שָׁבַח** for h. **כְּרִכָּה**) with dances and songs of praise.

**פָּרַשׁ** I **פָּרַשׁ** (reduplic. of פָּרַשׁ, v. פָּרַשׁ a. פָּרַשׁ) 1) *to hollow out*, v. פָּרַשׁ, פָּרַשׁ. — 2) (comp. b. h. פָּרַשׁ) *to bend, bow*. — (ב) *ירשׁא*. — Erub. 65<sup>b</sup> *לית פְּרִישָׁה רִישָׁה . . . כ' R. nodded &c. Nidd. 42<sup>a</sup> פְּרִישָׁה רִישָׁה showed his approval of it by nodding; B. Bath. 143<sup>a</sup> top.*

**פִּרְיֹשׁ, פִּרְיֹשׁ II** = פִּשְׁפֹּשׁ *to knock, strike*. Sabb. 77<sup>b</sup>  
 לְפִרְיֹשׁ ed. (Ms. M. לְפִשְׁפֹּשׁ), v. פִּשְׁפֹּשׁ.

**פֶּרֶשָׁה** m. (פֶּרֶשׁ I) *large intestines, great-gut and rectum*. Sabb. 82<sup>a</sup> [read with Rashi:] '... וְהָיָה כִּי יִרְחַב' (or with Ms. O. יִרְחַב... v. Rabb. D. S. a. l. note) the rectum is supported by three teeth-like glands. Ib. שְׁרֵי the glands of &c. Gitt. 57<sup>a</sup>; Ber. 62<sup>b</sup> שֶׁמֶטִּיהֶם he dropped his gut (from fright). Hull. 49<sup>b</sup> חֵיטִי the fat glands surrounding the large intestines. Ib. 113<sup>a</sup> וּמַעֲיֵיָהּ great-gut and (small) intestines.

**פֶּרֶשְׁתָּה** I, **פֶּרֶשְׁתָּה** f. (פֶּרֶשׁ II) *the shepherd's bell*. B. Kam. 52<sup>a</sup> (expl. משכוכית) 'כִּי מַסֵּה' (Ms. R. 'ברכוש', v. Rabb. D. S. a. l. note; ed. 'קרק').

**פֶּרֶשְׁתָּה** II f. (פֶּרֶשׁ I) 1) = פֶּרֶשְׁתָּה q. v.—2) (emp. פֶּרֶשְׁתָּה) *tufts, tassels* (v. Sm. Ant. s. v. Fimbriae). B. Mets. 7<sup>a</sup> דַּהֲפִיטִי בִּכְ (Ms. R. 2 בְּכֶרֶשֶׁת, corrected into בְּכֶרֶשֶׁת, v. Rabb. D. S. a. l. note 60) both taking hold of the fringes of the cloth (which they claim as finders).

**פֶּרֶשְׁתָּה** f. (פֶּרֶשׁ) *a plantation fenced in from all sides*. B. Mets. 22<sup>b</sup> (Ms. R. 1 פֶּרֶשְׁתָּה pl.; Ms. M. 'ברארכה', corr. acc., v. Rabb. D. S. a. l. note).

**פֶּרֶם** (v. פֶּרֶה) 1) *to surround, cut off*. Denom. פֶּרֶם, פֶּרֶם־לִית II.—2) *to pile up*. Kel. XXIII, 4 the washer's chair (פֶּרֶם) upon which he piles the clothes (to press them); Tosef. ib. B. Bath. II, 9 שְׁמוֹכְרִים ed. Zuck. (oth. ed. שְׁמוֹכְרִים, read: 'שְׁמוֹכְרִים'; Sabb. 88<sup>b</sup> (play on גִּידִי Cant. I, 14) כְּרָמִי עֵין גִּידִי לִי וְכִי the guilt of the kid (= golden calf; oth. opin. פֶּה־הָאֱלֹהִים which I piled (stored up) for me (for future punishment). Ib. כְּרָמִי לִישָׁנָא דְּמַכְנִישׁ הוּא (Ms. M. 'כְּרָמִי לִישָׁנָא דְּמַכְנִישׁ, v. Rabb. D. S. a. l. note) what evidence is there that the word *Kerem* has the meaning of gathering (or of pressing, preserving)?—Answ. (by ref. to Kel. I. c.) שְׁמוֹכְרִים עֲלֵיו אֵת הַכְּלִים.—3) *to cover, paint*, v. פֶּרֶם I.—[Tosef. Men. IX, 10 וְכֹרֶמֶן Var., v. פֶּרֶם.]

**פֶּרֶם** m. (b. h.; preced.) [*enclosure*], *plantation, esp. vineyard*. Ber. 35<sup>a</sup>, a. e. סְתֵמָה לֹא אֶקְרִי 'כִּי אֶקְרִי סְתֵמָה לֹא אֶקְרִי' an orchard of olive trees is called *kerem zayith*, but not plain *kerem*. Ib. (ref. to Maas. Sh. V, 1 sq., a. fr.) רֶבַע 'כִּי רֶבַע' one authority reads everywhere a *kerem* of the fourth year's crop, the other *n'fa* (plantation) &c. Lev. R. s. 32 (play on פֶּרֶם, Ps. XII, 9) שֶׁל מְמוֹרִים the plantation (genealogy, emp. יְהוּס) of the bastards. Peah VII, 6. Kil. IV, 1, v. קֶרֶת; a. v. fr.—Trnsf. *circle of scholars, college*, esp. בֵּיבְנָה 'כִּי בֵּיבְנָה' of R. Johanan b. Zaccai in Jamnia (v. יְבִנָּה). Keth. IV, 6; B. Bath. 131<sup>b</sup>; Y. Ber. IV, 7<sup>d</sup> top; a. fr.—[Ber. 63<sup>b</sup> בֵּיבְנָה 'כִּי בֵּיבְנָה' for which Cant. R. to II, 5: אֵינָּה.—Pl. פֶּרֶם־מִים. Men. VIII, 6 (86<sup>b</sup>) 'כִּי בֵּיבְנָה' carefully cultivated vineyards (dug over twice a year); a. e.—*Beth-Kerem* pr. n. pl. *Beth-Kerem*. Nidd. II, 7 'כִּי בֵּיבְנָה' the valley of Beth K. (whose soil was red); Tosef. ib. III, 11.

**פֶּרֶם** ch. same. Targ. Ex. XXII, 4; a. fr.—B. Mets. 10<sup>a</sup>; B. Bath. 7<sup>a</sup> if one says לְכֹרֶם 'כִּי לְכֹרֶם' 'I sell thee a vineyard', although there are no vines in

it &c.; provided the property goes by the name of vineyard (*Karma*); a. fr.—Yeb. 42<sup>b</sup> 'כִּי הִנֵּה' he changed his opinion on account of what had been taught in the college (at Jamnia), v. preced.—[Yeb. 121<sup>a</sup> Pl. פֶּרֶם־מִין, פֶּרֶם־מִין, פֶּרֶם־מִין. Targ. Deut. VI, 11. Targ. Jud. XV, 5. Targ. Koh. II, 4 בֵּיבְנָה 'כִּי בֵּיבְנָה' (v. preced.); a. fr.—Y. Kil. IV, beg. 29<sup>a</sup>, v. next w.—Succ. 44<sup>b</sup>, v. קֶשֶׁת.

**פֶּרֶם־מִין** m. (preced.) *a row of vines in a vineyard*. Y. Kil. IV, beg. 29<sup>a</sup> 'כִּי נִסַּב הָרֵךְ' if the owner took away one of the five rows.—Pl. פֶּרֶם־מִין (prob. to be read: פֶּרֶם־מִין). Ib. three rows and two intervals.

**פֶּרֶם־מִין** pr. n. pl. *Carmi* in Babylonia. Yeb. 121<sup>a</sup> דַּאֲטַבַּע (Ar. בכרמא) a man that was drowned at C. and whose body was found &c.

**פֶּרֶם־מִין** m. (b. h.; v. פֶּרֶם) 1) *a well-cultivated plot; whence (sub. גֶּרֶשׁ) (grist of) early ripened and tender barley*. Men. 68<sup>b</sup>; Sifra Vayikra, N'dabah, ch. XIV, Par. 13 (ref. to Lev. II, 14). כִּימֵל רֶךְ וְיֵמֵל soft yet brittle; Y. Sabb. I, 2<sup>d</sup> bot. [read:] רֶךְ מִלֹּא לֹא לֵחַ וְכִי soft yet brittle, neither green nor dry, but between the two. Sifra l. c.; Men. l. c. (another explan.) מִלֹּא כִי rounded and full.—2) pr. n. *Carmel*; (prob. everywhere) *Mount Carmel*. Y. Succ. III, 53<sup>d</sup> כְּשֶׁעֶרֶב of the color of wax or of the lily of Carmel (v. יֶרֶק־רֶךְ); (Tosef. Neg. I, 5 וְכֹרֶמֶל, Var. וְכֹרֶמֶן; R. S. to Neg. XI, 4 וְכֹרֶמֶן).—Y. Ber. I, 2<sup>b</sup> bot. רֹאשׁ הָהָר (ראש הר הב' (Ms. M. 'ראש הר הב' Sabb. 35<sup>a</sup> 'ראש הר הב' the summit of M. C. Gen. R. s. 99; Mekh. Yithro, Bahod., s. 5 (alluding to Jer. XLVI, 18) מִאֲסַפְמִיָּה וְכִי... Tabor came (to the desert for the law-giving) from Beth-Elm and C. from Ispamia; Meg. 29<sup>a</sup>.

**פֶּרֶם־מִין** m. (sub. יֶיֶן; v. preced.) *Carmel wine*. Tosef. Nidd. III, 11 [read:] מִזֵּינִי הָרֹמֶה לֹא הָיָה וְלֹא מִזֵּינִי הָרֹמֶה (Sharon wine (mixed) which resembles in color the Carmel wine pure but not mixed, new &c.; Nidd. 21<sup>a</sup>.

**פֶּרֶם־מִין** f. (v. פֶּרֶם) *a marked off plot in a public thoroughfare, in gen. an area which cannot be classified either as private ground (רְשׁוּת הַיָּחִיד) or as public ground (רְשׁוּת הָרֶבֶעַ)*. Y. Sabb. XI, 13<sup>a</sup> 'נִקְרָא' whatever obstructs the public road is called *karm'lith*. Tosef. ib. I, 1; Sabb. 6<sup>a</sup>, v. קֶשֶׁת. Ib. וְאִיסְטוֹנִיָּה וְהָיָה 'כִּי וְאִיסְטוֹנִיָּה וְהָיָה' but the sea, the valley, the colonnade and the *karm'lith*; expl. ib. 7<sup>a</sup> קֶרֶן זֵוִית הַסְמוּכָה לְרֹחַ' a corner plot adjoining the public road; a. fr.—Pl. פֶּרֶם־לִית. Y. ib. XI, end, 13<sup>b</sup>.

**פֶּרֶם־מִין** f. (denom. of פֶּרֶם) *vines trained over the wall of the vineyard*. Tosef. Men. IX, 10 'כִּי מִן הָרֵךְ' (Var. וְכִי מִן הָרֵךְ) neither from vines trained over the wall nor from those trained on espaliers, v. קֶלֶת.

**פֶּרֶן** m., constr. פֶּרֶן (v. כְּרִי, emp. קֶרֶן) *roundness, fullness, essence; the very day* (h. יוֹמָא). Targ. Ez. XXIV, 2. Targ. Lev. XXIII, 28; a. fr. [Nahm. to Lev. I. c. quotes a version קֶרֶן.]

בְּרִנְבָּאוֹת, v. בְּרִנְבִּי.

בְּרִנְבּוֹ pr. n. f. *Carm'bo* (*Lamb of Nebo*), legendary name of Abraham's grandmother. B. Bath. 91<sup>a</sup>.

\*בְּרִנְבִּי f. (*καρδαβή*) *cabbage*. Lam. R. to III, 42 (not בְּרִנְבִּי, v. בְּרִנְבִּי).

\*בְּרִנְבָּאוֹת f. pl. (*χέρυψι, -βος*) *vessels containing lustral water*, placed at the doors of Greek and Roman temples (v. Sm. Ant. s. v.). Sifr. Num. 158 ברִנְבָּאוֹת (corr. acc.; Ar. בְּרִנְבָּאוֹת).

בְּרִנְבִּי, v. בְּרִנְבִּי.

\*בְּרִס, Af. בְּרִיס, v. בְּרִיס.

בְּרִס f. (b. h. בְּרִישׁ in בְּרִישׁ; cmp. בְּרִנְבָּא [bag,] *stomach, belly*. Taan. 26<sup>a</sup> top מְלֵאָה 'וכ' נפש.. when the appetite is satisfied and the stomach filled. Sabb. 151<sup>b</sup> (ref. to Koh. XII, 6) 'זה חכ' 'the pitcher is broken', that means the stomach. Ib. לאחר שלשה.. בְּרִיסוֹ נבקעת 'וכ' three days after burial one's stomach bursts open . . . saying (to the mouth), Take what thou hast put into me; Koh. R. to l. c.; Y. Yeb. XVI, 15<sup>e</sup> bot.; Gen. R. s. 100. Keth. 16<sup>a</sup>, a. fr. her belly extends to her teeth, i. e. she cannot deny her pregnancy. Koh. R. to VII, 8 [read:] הִיא מַפְעֵפֶעַ בְּרִיסָהּ burned in her stomach like the venom of &c.; [Y. Snh. X, 28<sup>d</sup> top כְּבִירָה, v. חֲכִינָה; a. fr.—Esp. *the stomach of ruminants, maw*. Hull. III, 1 הַבְּרִיסָה 'וכ' כל חכ' כולי . . . ואיזוהי כ' ב' 50<sup>b</sup> expl. ib. the inner stomach, expl. ib. 50<sup>b</sup> 'וכ' ואיזוהי כ' ב' 50<sup>b</sup> (masc.!) the whole maw is called the inner stomach, and the outer stomach is the flesh (muscle) which covers the largest portion of the stomach; ib. (another opinion) טַפַּח בִּישׁוֹ טַפַּח בִּישׁוֹ, corrected; טַפַּח בִּישׁוֹ טַפַּח בִּישׁוֹ one handbreadth of the stomach where it joins the gullet is called the inner stomach; [oth. defin., v. בְּרִיסוֹתָהֶן Pl. Succ. 21<sup>b</sup> מִלֵּית. a. הִיא, אֶסְתוּמָקָא, v. אֶסְתוּמָקָא whose bellies are broad (projecting further than the rider's body; Tosef. Par. III (II), 2 שְׁפָרְסָן רַחְבָּה).

בְּרִיסָא, בְּרִיסָא ch. same, also *womb*. Targ. Y. Num. V, 21. Targ. Y. Lev. IV, 8 (O. בְּרִיסָא; h. text בְּרִיסָא). Targ. Job XXXI, 18; a. fr.—Hull. 50<sup>b</sup>, v. אֶסְתוּמָקָא. Ib. כְּבִירָא 'וכ' the stomach fell into the well, i. e. your definition of the 'inner stomach' is of no value. Gen. R. s. 70 (prov.) 'וכ' the stomach carries the feet, i. e. cheerful prospects lend physical energy; Yalk. ib. 123. Gitt. 12<sup>a</sup> רַחֵם כְּרִיסָא (Ar. רַחֵם כְּרִיסָא) who is not worth the bread he eats; B. Kam. 97<sup>a</sup>. Koh. R. to XI, 9 בְּרִיסָהּ this man's (my) stomach is before thee, cut it open (I cannot pay for my meal); Pesik. Shub., p. 164<sup>b</sup> בועיה . . . הוא כ' (masc.); a. fr.—Yeb. 65<sup>b</sup> bot. איכּוּ Oh that you would bear unto me one more issue of the womb!—Gen. R. s. 68 רַחֵם כְּרִיסָא (=h. בְּרִיסָא) count twenty beams in the inner chamber of thy house; (Y. Maas. Sh. IV, 55<sup>b</sup> bot. בְּרִיסָא).—Pl. Targ. Y. Num. V, 22 (not בְּרִיסָא, v. בְּרִיסָא). Targ. Ps. XVII, 14.—Keth. 103<sup>a</sup> לֵיתָ לָּהּ לֵיתָ לָּהּ she has not two stomachs (double alimentation is of no use to her).

בְּרִיסָא, *chair*, pl. בְּרִיסָן, v. בְּרִיסָא.

בְּרִיסָן, f. pl. (v. preced.) *upholstered seats*, satirical expression for *stoutness*. Lev. R. s. 34 'וכ' ר' שמעון בר' כ' (that beggar's) fat body! (Yalk. Lev. 665 ערפין).

בְּרִיסָם, v. בְּרִיסָם.

בְּרִיסָוִיתָא, v. בְּרִיסָוִיתָא.

בְּרִיסָן, Tosef. Neg. V, 14 some ed., read: בְּרִיסָן.

בְּרִיסָא, Snh. 5<sup>a</sup>, read: בְּרִיסָא (v. Rabb. D. S. a. l. note).

בְּרִיסָם, v. בְּרִיסָם.

בְּרִיסָנָא pr. n. m. *Carsana*. Y. Shebi. IX, 39<sup>a</sup> אֵילִין בְּרִיסָנָא (corr. acc.) those of the family (or school) of O.—Y. Erub. III, 21<sup>a</sup> bot.; V, 22<sup>d</sup>, a. e. 'וכ' ר' שמעון בר' כ' Y. Dem. III, 23<sup>b</sup> bot. בר' בר סנא (corr. acc.). [Fr. M'bo, p. 129<sup>b</sup>: *Carsana*, pr. n. pl., fr. which בְּרִיסָנָא.]

בְּרִיסָם, v. בְּרִיסָם.

בְּרִיסָפָא f. (cmp. בְּרִיסָא) a species of *locusts*. Hull. 65<sup>b</sup> (Var. in Ar. בְּרִיסָפָא, בְּרִיסָפָא).

בְּרִיסָתָן m. (denom. of בְּרִיסָא) *large-bellied, stout*. Hull. 60<sup>a</sup> 'וכ' שור an ox (in order to fetch a high price) must be stout, have large hoofs &c.

בְּרִיעַ (b. h.; denom. of בְּרִיעַ) *to bow, bend the knee*. Ber. 12<sup>a</sup> כַּוְּנָה כַּוְּנָה when bowing in prayer, one must bow at the word *barukh*, opp. זָקַק. Ib. 34<sup>b</sup>; Y. ib. I, 3<sup>e</sup> bot. (interch. with שוּחַ); a. v. fr.

Hif. בְּרִיעַ 1) *to cause to kneel; to subdue; to humiliate, sadden*. Gen. R. s. 65; Yalk. Gen. 114 אֲנִי מְבַרֵּךְ אֶת אִיזְבִּיר I shall sadden my friend. Gen. R. s. 75, beg., v. בְּרִיעַ. Ib. s. 67 'וכ' מִה אֲנִי מְבַרֵּךְ (Yalk. ib. 116 why shall I sadden my father?—2) *to put the knee of the balance down; to overbalance; to outweigh*. Y. Peah I, 16<sup>b</sup> bot. הַטֹּבִים הַטֹּבִים the good deeds overbalance (the sins). Ab. II, 8 כֹּלֵם אֶת כֹּלֵם outweighs them all. B. Bath. V, 11 חֲזִיב לְהַכְרִיעַ (weighing a litra of meat or more) he must allow the scale (which contains the meat) to sink one handbreadth lower than the scale of weights, i. e. he must give overweight, opp. עֵינִי to weigh exactly. Ib. 89<sup>a</sup> וְהַכְרִיעָה לִּי... weigh for me each litra for itself and give me the legal overweight on it; a. fr.—Y. Sabb. I, 3<sup>e</sup> bot. עֲלִיו כֶּסֶף put money to it in the balance (bribe him). Gen. R. s. 80 'וכ' מִמֶּה מִמֶּה how much money he put in the balance (paid for it).—Trnsf. *to cast the deciding vote, to decide*. Tosef. Hull. VII, 1; Hull. 90<sup>b</sup>; Pes. 83<sup>b</sup> הַדַּעַת מְכַרְעַת reason decides, v. דַּעַת. Y. Keth. II, 26<sup>b</sup>; Y. Yeb. X, 10<sup>d</sup> bot. הַדַּעַת מְכַרְעַת בעידי מיתה (not לִידֵי) reason decides in favor of trusting the witnesses testifying to the death of a person.—3) *to keep the balance; trnsf. to harmonize two contrary opinions, to compromise*. Sifra introd. וְיִכְרִיעַ . . . שְׁנֵי כְּתוּבִים הַמְּכַרְעִים when two Biblical verses contradict each other, you must not draw any conclusions until a third verse is found which harmonizes them. Ib. end (ref. to Ex.

XIX, 20 a. Deut. IV, 36) השלישי חב' a third passage (Ex. XX, 22) harmonizes (that the Lord lowered the heavens so as to make them rest on Mount Sinai); Mekh. Yithro, Bahod. s. 9. Sifré Num. 58. —Kidd. 24<sup>b</sup> לפני המְכַרְּעִים the harmonizers arguing before the scholars. Sabb. 39<sup>b</sup> whenever you find two scholars differing and one compromising, the practice follows the opinion of the compromiser; a. fr.—V. הַכְרַעַה, הַכְרַעַה.

**פָּרַע** ch. same, 1) *to bow, bend the knee*. Targ. O. Gen. XXIV, 26 (Y. גִּזְוִן). Targ. II Esth. III, 2; a. e.—Y. Ber. II, 5<sup>a</sup> bot. מְגַרְמִידָה it (the head) bowed spontaneously. 2) (of the balance) *to sink, outweigh*. Targ. Y. Ex. I, 15.—3) *to decide by majority*. Targ. Y. Deut. XXV, 1 (v. Snh. 10<sup>a</sup>).

*Af. אָכְרַע* 1) *to sadden*. Targ. Jud. XI, 35.—2) *to weigh*. Pesik. B'shall, p. 82<sup>a</sup> באכרעא דאכרעאן וי' אכרעא. v. אכרעא.

*Ithpe. אֶחְרַע to be weighed*. Ib.

**פָּרַע** c. (b. h.; cmp. פָּרַה) [*hollow*, cmp. פָּרַךְ] *knee, leg*. Zeb. VIII, 5 פָּרַעוֹ של וי' the leg of one of them (Talm. ed. 77<sup>b</sup> כרעים *du.*). Kel. XVIII, 7 'כ' שדוהה וי' a knee-shaped piece of wood which became unclean . . . and which one fastened to a bedstead; Tosef. ib. B. Mets. IX, 3. Ib. VIII, 8 'כ' שפרש וי' a leg of a bedstead which was taken off with the longside &c.; a. e.—*Du.* פָּרַעִים, פָּרַעִים; *pl.* פָּרַעִים, פָּרַעִים. Tam. IV, 2. Zeb. VIII, 5. Succ. 15<sup>b</sup>, v. אֶרְבֵּי. Cant. R. to VII, 3 ויח' וי' as the belly is bounded by the heart (chest) on the one, and the legs on the other. Kel. XVIII, 5; Tosef. ib. B. Mets. VIII, 5; a. fr.

**פָּרַע** ch. same. Ber. 7<sup>a</sup> 'כ' אהר' stands on one leg. Men. 34<sup>a</sup>; Yoma 11<sup>b</sup> כי עקר איניש פָּרַעִיה וי' when a person starts to walk, he moves his right leg first. Ib. 73<sup>a</sup> דוה' גבא רב' חוה' my leg was hurting me. Ib. דוה' חוה' I mean the upper portion of the leg. Kidd. 49<sup>a</sup> דרב' וי' 'כ' מְפָרַעִי I want no shoe larger than my foot, i. e. I want no husband too high in rank.—Sabb. 104<sup>a</sup> פָּרַעִיה *דל' the foot of the letter Gimmel, . . . Daleth*; a. fr.—*Pl.* פָּרַעִיה, פָּרַעִיה. Targ. O. Lev. I, 13 (Y. ריגלי). Ib. 9 חמוץ. Targ. Am. III, 12; a. e.—Y. Shek. V, 49<sup>a</sup> bot. חמוץ 'כ' look at these legs (how fat); Y. Bicc. III, 65<sup>c</sup> bot.; Lev. R. s. 34; Yalk. ib. 665; Koh. R. to V, 13.—Ab. Zar. 38<sup>b</sup> עד טופרי דכַּפְרִיהוּ to the nails of their feet; a. fr.—Y. Maas. Sh. IV, end, 55<sup>c</sup> פָּרַעִיה דערסא legs of the bed.

**פָּרַח** (cmp. פָּרַח, *Ithpe.* אֶפְרַח *to become round* (of the nipple of the breast), *to develop*. Nidd. 48<sup>b</sup> top (ref. to Ez. XXIII, 21) וי' אישתדו דרך . . . אישתדו thy breasts began to develop, yet thou didst not repent, thy breasts were fully developped, yet &c.; [other interpret. in Rashi: 'אי' *to be swollen*, 'אישד' *to dry up*; Ar.: איכרפיה, v. Koh. Ar. Compl. s. v.].

**כרפוזנה, כרפוזנה**, Y. Kil. I, 27<sup>a</sup> top (ref. to פיל Mish. I, 1; Ar. ספרוזה, R. S. to Kil. I. c. איכרפיה) corrupt. of a probably Greek name for *white beans*.

**פָּרַפֶּס** I m. (b. h.; cmp. *καρπάσος*, carbasus, Sanscrit *carpāsa cotton*) *fine linen*. Esth. R. to I, 6, expl. פָּרַפֶּסִין. Meg. 12<sup>a</sup>, v. פָּר.

**פָּרַפֶּס** II m. (cmp. פָּרַח, II, *an umbelliferous plant, celery, parsley*. Shebi. IX, 1 שבנהרוה' (Y. ed. Krot. כיסבר, corr. acc.) water-parsley, expl. Y. ib. 38<sup>c</sup> פִּיטְרוֹסִילִיטִין (*πετροσέλιον*), contrad. to garden-parsley; Succ. 39<sup>b</sup> (Rashi: *cress*, or 'apium', *parsley*). Y. Sabb. VII, 10<sup>a</sup>; a. e.—[Tosef. Kil. I, 1 חוסבר ויח' (ed. Zuck. וחברקם, v. פָּרַפֶּס I.].

**פָּרַפֶּס** I ch.=h. פָּרַפֶּס I. Targ. Esth. VIII, 15.

**פָּרַפֶּס** II ch.=h. פָּרַפֶּס II. Ab. Zar. 28<sup>a</sup> כ' בגילא' parsley put in strong wine. Ib. 38<sup>b</sup> דכ' parsley-seed. Keth. 61<sup>a</sup>.—[Tosef. Kil. III, 12 והכרפסא ed. Zuck., Var. יוהרפסא]

**כרפת**, Tosef. Sabb. XIII (XIV), 17 ed. Zuck., read: כרפת.

**כרפצא, כרפצא** m. (כרץ, cmp. כרץ) *intestinal worms*. Gitt. 69<sup>b</sup> לכ' Ar. (ed. לכ') a remedy for &c. Ib. חיוורא לכ' for white worms.

**כרפצא, כרפצא**, v. sub פָּרַץ.

**כרפומניקא**, v. כרפומניקא.

**כרפום**, v. כרפום.

**כרפ** m. (v. כרפ) *upholsterer*. M. Kat. 13<sup>b</sup> quot. in Kimḥi Shorash. s. v.; v. כרפ.

**כרפ**, v. כרפ.

**כרשינה** I f. ch. (v. כרשינה) *ball, pebble*.—*Pl.* כרשינה. Sabb. 81<sup>a</sup> בבליהא כ' Babylonian pebbles (cloddy and brittle).

**כרשינה** I (כרשינה II) f. (cmp. כרשינה) *aporraceous plant*.—an alkaline solution of *carshina*. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>d</sup>.—*Pl.* כרשינה, כרשינה. Sabb. I, 5 (17<sup>b</sup>) אין שירין... וי' אלא וי' (shortly before Sabbath) we must not lay in ink-material, . . . or alkaline plants; [comment. refer to next w.].

**כרשינה** II (כרשינה III) f. (cmp. כרשינה I) a species of *vetch*, prob. *horse-bean*, rarely used as human food. Bekh. VI, 1 (37<sup>a</sup>) כ' ניקבה מלא כ' if there is a hole in the ear lap of the size of a *carshinah*; ib. 37<sup>b</sup>, expl. דינא; Tosef. ib. IV, 1. Y. Kidd. I, 59<sup>d</sup> top פחיה מן הכ' less than the size of &c.; a. e.—*Pl.* כרשינה, כרשינה. B. Mets. 90<sup>a</sup>. Hall. IV, 9, a. fr. כרשינה חרומה beans set aside for the priest's share. Maas. Sh. II, 4; Tosef. ib. II, 1. Y. Hall. IV, 60<sup>b</sup> (ביקנא אימרי גזרו על חב' when was the law declaring *carshinah* subject to Trumah enacted?—Answ. בימי רעבון in days of famine (when it served as human food). Esth. R. to I, 14 (play on כרשנא, ib.) אני I shall crush vetch (to be placed) before them (send a famine compelling

them to eat vetch) and make them fall off (fade away) from the world. Y. Maas. Sh. II, 53<sup>c</sup> בכרשיני קל... (read: they made the law concerning *carsh*, less stringent. Ib. 6 כרשיני a dough made of *c*.—Meil. III, 6 כרשיני; Tosef. ib. I, 21 פְּרָשָׁנִי ed. Zuck. (some ed. שני, corr. acc.), v. חֲקָקֶשׁ; a. fr.—Koh. R. to VI, 1 פְּרָשָׁנִים בפלפלין he who puts vetch into pepper; (Tosef. B. Bath. V, 6 פּוֹסְפֶרֶת).

פְּרָשָׁנִים, פְּרָשָׁנִי, v. preced.

כרשתנא, כרשתניא, v. פְּרָשָׁנִי.

פְּרָת, v. פְּרִית.

פְּרָת (b. h.; cmp. פְּרָה 1) *to cut*. Num. R. s. 16 ונקרא 'וכ' לְפָרוֹת and he (Abraham's ally) was named Eshkol (Cluster), on account of the cluster of grapes which the Israelites were destined to cut in his home.—Esp. *to cut genitals, mutilate*. Bekh. 33<sup>b</sup> בִּזְרָת אַחֵר פְּרָת, v. נֶחֱסַק. —Part. pass. פְּרוּת. Ib.; a. fr.—שפכה one that is mutilated at his membrum, v. שִׁפְךָ. Tosef. Yeb. XI, 2. Yeb. VIII, 2; a. fr.—2) [*to draw a circle, place outside*, cmp. meanings of פְּרָת, פְּרִית,] *to cut off, excommunicate*, v. פְּרָת. Y. Bicc. II, beg. 64<sup>c</sup>; Y. Snh. XI, 30<sup>b</sup> ... צא deduct twenty years up to which age the divine court neither punishes nor decrees excision.—3) *to separate, divorce; to make final*. Gitt. 21<sup>b</sup>; Succ. 24<sup>b</sup> (ref. to Deut. XXIV, 3) ספר בִּזְרָתָהּ וְכ' the delivery of the deed divorces her and nothing else does. Ib. רְבִי הַבִּזְרָת בִּינִי something (a condition) which (if fulfilled) severs definitely the connection between him and her (e. g. a condition that she will drink no wine for the next thirty days, after the lapse of which time the letter of divorce takes its effect retroactively, opp. to a condition that she will abstain from wine all the rest of her life in which case the letter of divorce cannot take effect).—Part. pass. פְּרוּת *definite*. Y. Gitt. VII, 48<sup>d</sup> הוּא כ' בִּזְרָתָהּ it is like a final divorce (taking effect immediately); Y. B. Bath. VIII, 16<sup>c</sup> top הוּא כ' לשמה וזה (not ו) this letter was definitely made out for this woman, and so was the other for the other woman. Ib. III, beg. 44<sup>c</sup> ראשונה לה כ' ... (strike out לה); a. fr.—3) *to decide, make final*. Ber. 4<sup>a</sup>; Snh. 16<sup>b</sup> (ref. to פְּרָת as a symbolical name for the Urim and Tummim, or for the Sanhedrin) שְׁפִירָתָם אֵת דְּבִירָהּ they give definite and precise decisions; Midr. Till. to Ps. III בִּזְרָתָהּ *to covenant, make a firm promise*. Gen. R. s. 44 'עב וְכ' thou hast promised to Noah that thou wilt not destroy his descendants; Yalk. Gen. 76 פְּרָתָהּ.—Part. pass. פְּרוּת, f. פְּרוּתָהּ; Yalk. Gen. 76 פְּרָתָהּ.—Part. pass. פְּרוּת, f. פְּרוּתָהּ; M. Kat. 18<sup>a</sup>, a. fr. לשפתיים, v. פְּרִית. R. Hash. 17<sup>b</sup> 'ב' כ' לִי שְׁכַל 58<sup>b</sup> there is a solemn insurance given that the invocation of the thirteen divine attributes (Ex. XXXIV, 6, sq.) will never be without effect (ref. to Ex. ib. 10).—Trnsf. 'ב' כ' לִי שְׁכַל 58<sup>b</sup> *it is a necessity, unavoidable*. Nidd. 58<sup>b</sup> whoever crushes it cannot help smelling it.

*Nif.* 1) *to be cut, mutilated*. Yeb. VIII, 2 (expl. כְּרוּת שפכה, Deut. XXIII, 2) when the membrum is mutilated. Ib. 75<sup>b</sup> נִכְרָתוּ בִּצְיָם when the testicles

are cut out; a. fr.—2) *to be covenanted*. Sot. 37<sup>b</sup> שְׁלֵא upon which were not closed forty eight covenants; Tosef. ib. VIII, 11; a. fr.—3) *to be cut off, destroyed*. Y. Peah I, 15<sup>d</sup> bot. (ref. to Num. XV, 31) מְלֻמֵּד שֶׁנֶּפֶשׁ which intimates that (the idolator's) soul is cut off (through premature death, פְּרָת), while her guilt remains with her (unexpiated by death); Snh. 64<sup>b</sup> (ref. to the emphasized expression 'הכרה חכ', Num. I. c.) הִכְרָה 'וכ' *hiccareth* refers to this world &c.; a. fr.—Verbal noun פְּרָתָהּ, v. פְּרָת.

*Hif.* 1) *to destroy, exterminate*. Tanh. R'eh 7 וְהִכְרִיתָם and exterminate them. Ib. כְּשִׁיכְרִיתָם when the Lord... shall have destroyed...; you will enter. Tosef. Snh. IV, 5 to exterminate the seed of Amalek; a. fr.

*Pi.* 1) *to doom to destruction*. Arakh. 15<sup>b</sup> שֶׁכָּבַד פְּרָתוֹ for David has doomed him &c. (ref. to Ps. XII, 4); Yalk. Lev. 559.

פְּרָת ch. same, esp. *to separate, divorce*. Gitt. 21<sup>b</sup>, a. fr. עֵידי מִסִּירָה פְּרָתִי it is the witnesses of delivery (in whose presence the deed of divorce is handed to the wife) that effect the divorce (and the signature of the witnesses is unessential); opp. to עֵידי חֲרִימָה כְּרוּת it is the signing witnesses &c.—Imper. פְּרוּת (only in) *make the divorce final, definite* (v. preced.). Ib. 9<sup>a</sup> מִשּׁוֹם הַדִּינָה the reason (that the manumission of the slave is not lawful) is because the form was not in compliance with the rule, 'make the divorce definite'; B. Bath. 150<sup>b</sup>.

פְּרָת f. (= פְּרָת, v. פְּרָת *Nif.*) *excommunication, extermination*; (in Talm. law) *divine punishment* through premature or sudden death, opp. to capital punishment. Snh. 60<sup>b</sup> הוּא כ' בִּזְרָתָהּ is not slaughtering consecrated animals outside of the Temple punishable with extinction?, opp. קְטֵלָה death by execution. M. Kat. 28<sup>a</sup> if one dies at the age of fifty, that is death of divine visitation; Y. Bicc. II, beg. 64<sup>c</sup> בְּהִיפְרָתָהּ; Treat. S'mah. III, 8 בְּהִיפְרָתָהּ. Ib. 10 מה וְכ' מוֹדִיעֵנוּ שְׁמִירָתָם what is there to indicate that they died by divine visitation?; Y. l. c. 64<sup>d</sup> top שְׁחָטָהּ בְּהִיפְרָתָהּ?; M. Kat. l. c. נִפְקִי לִי מִכ' I have escaped the punishment of *kareth* (being sixty years old). Ib. כ' דִּשְׁנִי the *kareth* of years, premature death; כ' דִּיוֹמִי the *k.* of days, sudden death. Hull. 31<sup>a</sup> כ' אֵין a transgression punishable with *k.*, opp. אִיסוּר מִיָּדָה. Macc. III, 15 (23<sup>a</sup>) מִיָּדָה פְּרִיָּתָם Ms. M. (ed. פְּרִיָּתָם) are released from *k.* (which would otherwise await them). Ib. 13<sup>b</sup> בְּאִזְוָתָהּ כ' why is the punishment of *k.* specifically mentioned with reference to incest with a sister (Lev. XX, 17, being included in Lev. XVIII, 29)?—Gen. R. s. 28 (ref. to בְּרָתָם, Zeph. II, 5, v. Targ. a. l.) כ' אֶתְּנָהּ שְׁחָטָהּ רָאוּי כ' a nation deserving extermination; (Yalk. Zeph. 567 לִיפְרָתָהּ); a. v. fr.—*Pl.* כ' בְּרִיָּתָהּ (fr. פְּרִיָּתָהּ). Ker. I, 1 בְּחִזְרָה כ' there are thirty six transgressions mentioned in the Torah as (eventually) punishable with *kareth*. Macc. III, 15, a. fr. כ' חֲרִיבִי those on whose transgressions the penalty of *k.* is pronounced; a. fr.—K'rithoth, a treatise of the Mishnah, Tosefta, and Talmud Babli, of the Order of Kodashim.

כָּרְתָא, כָּרְתָא, v. כָּרְתִי.

כָּרְתָא, Y. Kil. V, 30<sup>a</sup> top, read: כָּרְתִי, v. כָּרְתָא.

כָּרְתִי m. (b. h.) gent. n. *K'rethi, Cherethi*; (collect.) *the body-guard of David*; (homilet.) *the Sanhedrin* (or *Urim and Tumim*). Ber. 4<sup>a</sup>, v. כָּרְתָא. Midr. Till. to Ps. III, v. כָּרְתָא; a. e.—*Pl.* Men. 28<sup>b</sup> 'כָּרְתִי הוּא' ed. (ed. Ven., a. oth., and Ar. (כָּרְתִי) the shape of the apples of the *K'rethi-im* (Cretans?); ib. 63<sup>a</sup> 'הוּא' Ms. R. 2 (ed. (הברתים), v. בְּרִיתָא.

כָּרְתִי (כָּרְתִי) m. (Hebr. denom. of Ch. כָּרְתָא, v. next w.) *porraceous* (of color), *leek-green stuff*. Ber. I, 2 'כָּרְתִי (משיכיר) בין חכלה לבין כָּרְתִי when one can distinguish between blue and green; (Y. ed. כָּרְתִי; Ar. Var. כָּרְתָא. Succ. III, 6 'כָּרְתִי (דירוק כָּרְתִי) an Ethrog green like a porraceous plant (v. כָּרְתִי).—Gitt. 31<sup>b</sup> 'כָּרְתִי a cloak of green wool.

כָּרְתִי, כָּרְתִי, כָּרְתִי m. pl. ch.=h. (v. כָּרְתִי) *leek*. Targ. Num. XI, 5 ed. Berl. 'כָּרְתִי (oth. ed. 'כָּרְתִי; Yarg. Y. II שָׂרָה, some ed. כָּרְתִי; h. text 'כָּרְתִי.—Ab. Zar. 10<sup>b</sup> 'כָּרְתִי he (the emperor) sent him leek (symbolically alluding to R. H. 'my progeny will be cut off', Rashi). Ker. 6<sup>a</sup>; Hor. 12<sup>a</sup>. Y. Kil. IV, end, 29<sup>c</sup> 'כָּרְתִי planted leek in his vineyard. Y. Sabb. VII, 10<sup>a</sup> 'כָּרְתִי he who cuts (on the Sabbath) coriander . . . , leek &c. Bab. ib. 110<sup>b</sup>, v. כָּרְתִי a. כָּרְתָא; a. fr.

כָּרְתִי, כָּרְתִי, ramifications, v. כָּרְתִי.

כָּרְתִי, v. כָּרְתִי.

כָּרְתִי, כָּרְתִי m. (a denom. of כָּרְתִי, formed after the Greek *παράσιτος*) *leek-colored, green*. Y'lamd. to Gen. XLIX, 1 quot. in Ar. 'כָּרְתִי (Ber. I, 2 'כָּרְתִי, v. כָּרְתִי. Y. Succ. III, 53<sup>d</sup> (ref. to Mish. כָּרְתִי, v. כָּרְתִי) 'כָּרְתִי (corr. acc.) does the Mishnah mean exactly as green as leek, or any shade like leek?

כָּרְתִי, Kel. XX, 1 Ar., v. כָּרְתִי.

כָּרְתִי, v. כָּרְתִי.

כָּרְתִי m. pl. (denom. of כָּרְתִי) *green material*. Targ. Esth. I, 6 (h. text כָּרְתִי, v. כָּרְתִי II).

כָּרְתִי, *Ithpa*, v. כָּרְתִי.

כָּרְתִי, v. כָּרְתִי.

כָּרְתִי, v. כָּרְתִי.

כָּרְתִי, כָּרְתִי m. ch.=next w.—*Pl.* Targ. Gen. XI, 28; a. fr.

כָּרְתִי, כָּרְתִי m. (b. h. כָּרְתִי, *pl.*) *Chaldean*. Meg. 12<sup>b</sup> 'כָּרְתִי . . . the vessel which I use (my wife) is neither . . . , but a Chaldean.—*Pl.* Succ. 52<sup>b</sup>. Pesik. R. s. 37 'כָּרְתִי when the Lord punished the Chaldeans (Babylonia, v. Midr. Till. to Ps. XCIII, 1).—B. Bath. 15<sup>b</sup>. Lam. R. to I, 14 'כָּרְתִי the Chaldean government was tyrannical (contrad. to Babel); a. e.—*Fem.* כָּרְתִי, *pl.* כָּרְתִי. Snh. 92<sup>b</sup>.

כָּרְתִי, v. כָּרְתִי.

כָּרְתִי, כָּרְתִי f. (comp. כָּרְתִי) *joist, beam, post*. Targ. Y. Gen. XIX, 8 (O. כָּרְתִי; h. text כָּרְתִי). Targ. II Kings VI, 2 (ed. Lag. כָּרְתִי, Var. כָּרְתִי); a. e.—B. Kam. 66<sup>b</sup>, v. כָּרְתִי. Ib. 11<sup>a</sup>, v. כָּרְתִי I. Hor. 3<sup>b</sup> 'כָּרְתִי in order that each of us may carry off a chip of the beam (that you may share the responsibility with me). Keth. 17<sup>a</sup> 'כָּרְתִי if they (the brides you carry in procession) are on your shoulders like a beam (awaking no sensual desire). Ib. 86<sup>b</sup>; B. Kam. 98<sup>b</sup> 'כָּרְתִי like a beam fit for decorative mouldings (proverbial expression for *straight and exact*), v. כָּרְתִי. Kidd. 80<sup>b</sup> . . . כָּרְתִי ten persons combine to steal a beam and are not ashamed of one another; a. e.—*Pl.* כָּרְתִי, כָּרְתִי. Targ. II Chr. XXXIV, 11. Targ. Cant. I, 17 'כָּרְתִי (some ed. כָּרְתִי); a. e.—Sabb. 67<sup>a</sup> 'כָּרְתִי seven chips from seven beams. B. Kam. 96<sup>a</sup> 'כָּרְתִי if one stole trunks and made them into joists (by trimming). Gitt. 67<sup>b</sup> 'כָּרְתִי busied himself with carrying (or trimming) beams; a. e.—*Transf. lengthy slices of a radish*. Sabb. 108<sup>b</sup> 'כָּרְתִי. Alf. כָּרְתִי, Var. כָּרְתִי, Ar. כָּרְתִי, Ms. M. (ed. כָּרְתִי, Ar. כָּרְתִי) in Palestine they salt them (on the Sabbath) each slice by itself (just as they are eaten).

כָּרְתִי f. same. Y. Bets. II, 61<sup>c</sup> top quot. in Hidd. Meiri, v. כָּרְתִי.

כָּרְתִי f. (comp. כָּרְתִי) 1) *tuft, pubescence, fine hairs or fibres*. Ukts. II, 1. Mikv. IX, 4 'כָּרְתִי the downy hair growth of a youth before puberty; Tosef. ib. VI, 10 'כָּרְתִי quot. by R. S. to Mikv. I. c. (ed. כָּרְתִי) the hair growth of one entering on puberty, about which he cares not.—Esp. (also masc. sub. כָּרְתִי) *cuscuta*, a parasite growing on shrubs (v. Löw Pfl. p. 230, sq.). Tosef. Kil. I, 11 (Var. כָּרְתִי, v. כָּרְתִי. Ib. III, 16 'כָּרְתִי ed. Zuck. (oth. ed. כָּרְתִי); Sabb. 139<sup>a</sup> Ms. M. (ed. כָּרְתִי, v. כָּרְתִי) (collect. noun, sub. כָּרְתִי) *cucumbers or melons in an early stage when they are pubescent*. Ib. 109<sup>a</sup> 'כָּרְתִי pubescent cucumbers or melons are not considered medicinal (in Sabbath law). Ib. 'כָּרְתִי (Ms. O. כָּרְתִי, Ar. s. v. כָּרְתִי: כָּרְתִי or קָרְתִי q. v.) all kinds of downy plants are permitted (on the Sabbath as not medicinal), except *l'ruza*, v. כָּרְתִי.

כָּרְתִי, כָּרְתִי ch. same, esp. *cuscuta*. Erub. 28<sup>b</sup> 'כָּרְתִי *cuscuta*, too, draws its nourishment from the ground, for behold, as soon as you cut the shrub, the *cuscuta* on it dies. Sabb. 107<sup>b</sup> 'כָּרְתִי he who tears c. loose from the shrubs &c. Sabb. 139<sup>a</sup> 'כָּרְתִי *cuscuta* in a vineyard is a forbidden mixture (v. כָּרְתִי. Ib. 109<sup>b</sup> bot. 'כָּרְתִי ordered him to eat c. with salt and to run &c. Gitt. 69<sup>a</sup>, v. כָּרְתִי.—Hull. 47<sup>b</sup> 'כָּרְתִי looking like c. (yellowish).—V. כָּרְתִי.

כָּרְתִי (v. כָּרְתִי), *Af. to do well, prosper*. Targ. Josh. I, 8 'כָּרְתִי (ed. Lag. כָּרְתִי; h. text כָּרְתִי, Pesh. כָּרְתִי).

כָּרְתִי m. (b. h.; כָּרְתִי) *a carpenter's tool for chipping, axe*. B. Kam. X, 10 'כָּרְתִי when working with the axe, the chips belong to the owner, contrad. to 1b.

119<sup>b</sup>, v. חֲצִינָא. — *Pl.* פְּשִׁילִין, פְּשִׁילִים. *Sot.* VIII, 6 של כ' iron axes (as a weapon in war). *Sifré Deut.* 337 כשלים (corr. acc.).

**פְּשִׁילָא** ch. same.—*Pl.* פְּשִׁילִין. Targ. Jer. XLVI, 22  
(h. text קרדמית).

כֶּשֶׁר, v. sub כֶּשֶׁר.

**כַּשְׁבֹּשׁ** m. (**כַּשְׁבֵּשׁ**) *striking* (with the tail). B. Kam.19.<sup>b</sup>  
**כִּי יִרְרֹא** a more than ordinary habit of knocking about.  
 Ib. **בְּאִמְתָּא** Ms. M. (ed. **בְּשִׁשְׁהָ בְּאִמְתָּא**, v. Rabb. D. S.  
 a. l. note), v. **כַּשְׁבֵּשׁ**.

**קַשְׁכַּר** (**בְּשִׁכַּר**) pr. n. pl. *Cashkar, Cascara* (v. P. Sm. 1843) in Babylonia. Yoma 10<sup>a</sup> אַכְרִי זֶה כ' Ms. M. 2 a. Ms. L. (ed. 'ב' ; v. Rabb. D. S. a. l. note 10) Accad is C. Sabb. 139<sup>a</sup> אֶסְתֵּי־דִרְתָּא אֶסְתֵּי־דִרְתָּא רַב' אֶסְתֵּי־דִרְתָּא רַב' בְּנִי ב' Gitt. 80<sup>b</sup> [V. Schr. KAT2, p. 346<sup>b</sup> Arku, Nipur, Kiš.].

**פִּנְשֵׁשׁ** 1) (כַּשׁ; emp. פִּנְשֵׁשׁ) *to knock, strike, move to and fro, shake*. Bets. 20<sup>a</sup> לָהֶם בּוֹנֵבָה כ' (Ms. M. ל' הוּ) *he made for them (in their presence) striking movements with the animal's tail (making believe it was a female)*; Y. ib. II, 61<sup>e</sup> *top* בּוֹנֵבָה מִכְּפֶשֶׁשׁ וְחֹחִיל; Y. Hag. II, 78<sup>a</sup> *bot.*—Hull. II, 6 *bot.* שֶׁקִּכְשֵׁשׁ בּוֹנֵבָה unless the animal strikes about with its tail (an evidence of vitality). Ib. 38<sup>a</sup> *top* מִכְּפֶשֶׁשׁ בְּאָזְנוֹ *if it shook its ears (with vital force)*. Y. B. Ḳam. II, beg. 2<sup>d</sup>; Bab. ib. 19<sup>b</sup> בּוֹנֵבָה כ' *if the beast struck (and did damage) with its tail*. Ib. בְּאֶמְתָּה כ' (v. *preced.*) *if she struck (and did damage) with her fore-leg.*—V. שֶׁנֶּשֶׁן II.—[2] (=שָׁנַן; emp. נִשְׁנֵן) *to soothe, pat*. Pesik. Zakh. p. 24<sup>b</sup> מְכַשֵּׁשׁ (חֹחִיל), v. שֶׁנֶּשֶׁן I.]

**כַּשְׁפֵּשֵׁ** ch. same, *to shake, knock about* &c. Yoma 84<sup>b</sup>  
 וּפְקַשְׁפִּישׁ יָרֵחַ בְּאֶמְנוּיָא Ms. M. (ed. מַשְׁבִּיר, Var. in Ar. s. v.  
 שֶׁבַשׁ) (מְקַשְׁפִּישׁ) he may rattle nuts for it (to entertain  
 the child). Sabb. 77<sup>b</sup> בְּקִי לְכַשְׁפִּישֵׁי Ms. M. (ed. לְכַרְפִּישֵׁי) to  
 chase off gnats by striking (with the tail).

**פְּשִׁישׁ**\* (transpos. of שִׁכְשַׁךְ, v. Iשִׁכְשַׁךְ) to entangle, catch, confound. Koh. R. to IV, 14 (ref. to חסורים ib.)  
 כְּפִשְׁשֵׁשׁ לְבִירֵיהֶם מִן הַבִּשְׁמָנִים he (the seducer) catches the people like one coming forth from between the bushes; Midr. Till. to Ps. IX.

**פָּשַׁל** (b. h.; cmp. **פָּשַׁשׁ**) to strike against, stumble. Lev. R. s. 19 (ref. to Is. XXXV, 3) **כּוֹשְׁלוֹ** knees which have the appearance of stumbling (threatened to stumble). Ib. **שָׁפַשְׁפַּחְתָּם** for you have really stumbled (sinned) through your evil deeds. Num. R. s. 16 **פָּשַׁעְתֶּם** you have stumbled (were discouraged; Tanh. Shlah 2 **נִרְשַׁחְתֶּם**; a. e.—**כּוֹשַׁל** (law) weak, under legal disadvantages (in adapt. of Is. l. c. a. Job IV, 4). Keth. IX, 2 **יִתֵּן לְכִי** let it be given him who is under the greatest disadvantage of all (the claimants being the deceased man's widow, his creditor and his heirs); expl. ib. 84<sup>a</sup> **לְכִי** to him who is under disadvantage for evidence (whose document is of the latest date); [oth. opin.] **לְכִי** לְכִי לְכִי to the widow, v. **לְכִי**; Y. ib. IX, 33<sup>a</sup> top **לְכִי** **שְׁבִירָא** to him who is the weakest as to evidence, e. g. he who loaned without witnesses as against him who has witnesses. Ib. **לְכִי** **לְכִי** to him who is in feeble health (and poor).

*Nif.* 1) *נָפַל* to be struck, meet with an accident. Mekh. B'shall, s. 2 לא נ' אחד ר' not one of them (the Egyptians) met with an accident (was detained) on the road. Y. Sabb. VI, 8<sup>c</sup> bot. באצבע נ' got a sore finger; ib. XVI, 15<sup>c</sup> top; Lam. R. to IV, 20; a. e.—2) to stumble, fall; to be led to sin. Pesik. Shub., p. 165<sup>a</sup> נ' . . . נָפַלְתָּ בוּ and people stumbled over it (the rock); Yalk. Hos. 533. Ib. נ' ארם אין אדם if man becomes a victim of sin. Gitt. 43<sup>a</sup> אדם נ' בהן . . . אדם נ' one never gets at the true sense of the words of the Law, except after mistakes; Hag. 14<sup>a</sup>; Sabb. 120<sup>a</sup>.—Ber. 28<sup>b</sup> ולא אֶפְשָׁל בְּדַבַּר הַלָּכָהּ and that I may not err against a *hăllakhah*; ולא נָפַשְׁתָּ לוֹ nor may my colleagues &c. Midr. Till. to Ps. XXII נָפַשְׁתָּ אֵימִי נָפַשְׁתָּ because I am a queen, I shall not come to grief; a. fr.

*Hif.* הִפְשִׁיל *to cause to stumble, to be an obstruction; to weaken; to cause sin.* Y. Shebi. III, end, 34<sup>d</sup> a breach in the fence הַרְבִּים אֵצֶל הַמִּשְׁפָּט annoying the public (an obstruction to traffic). R. Hash. I, 6 הִפְשִׁיל לְכַלּוֹל thou wilt make them sin in future cases (by their refraining from going to court); Yoma 77<sup>b</sup> שְׁלֵמָה הוּא מְפַשְׁלֵן יוֹב that thou mayest not cause them to sin (by staying away from college); Kidd. 33<sup>a</sup>; Hull. 54<sup>b</sup> מְפַשְׁלֵן (*Pi.*).—Ab. Zar. 11<sup>b</sup> פָּרוּחַ הַמִּשְׁפָּט לְרַשָּׁיִם Ms. M. (ed. פָּרוּחַ מִן) their own (ominous) words brought these wicked men to fall; Num. R. s. 18. B. Kam. 16<sup>b</sup>; B. Bath. 9<sup>b</sup> (ref. to מְפַשְׁלִים, Jer. XVIII, 28) הַמִּשְׁפָּטִים make them stumble by sending them unworthy subjects of charity. Midr. Till. to Ps. XC לִפְעָמִי לְכַלּוֹל I should have injured myself.

*Pi.* מִשְׁלֵי 1) same, v. supra.—2) *to weaken, break the force of.* Y. Ber. IX, 13<sup>c</sup> bot. מִשְׁלֵי בְּנִבְעוֹת (Gen. R. s. 24 (מרשלו), v. חשל).

**כַּשֵּׁל** ch. same, *Af. אֶכְשֵׁל* to bring to fall. Gitt. 57<sup>a</sup>  
'אֶכְשֵׁל בְּפִי' his own mouth (his presumptuous  
prayer) caused Bar-Daroma's downfall.

**נִפְּלוּן** m. (b. h.; preced.) *downfall, stumbling, weakness*. Hag. 14<sup>a</sup>; Sabb. 119<sup>b</sup> וְכִי בִשְׁנוֹנָהּ אֵי even at the period of Jerusalem's downfall (moral decay) the men of faith did not fail her. Midr. Till. to Ps. XXII (ref. to Prov. XXIV, 16) רָעָה הָכָה לָּהּ the evil immediately follows their stumbling (leaving no time to rise). Yalk. Job 897 (ref. to Job IV, 4) הִרִית מִתְּחִלָּה כָּל בְּעִי לִי thou didst console all the afflicted (Tanh. Vayishl., ed. Bub. 8 יִסְרוּרִין).

פנטרל v. כשלים.

**פִּשֵּׁר** (b. h.; cmp. **הִשֵּׁב**) [*to whisper*, v. Fl. to Levy Talm. Dict. II, p. 459,] *to think, devise*, v. **בִּישָׁא**.

*Pi.* כִּישָׁף *to charm, practice sorcery* (emp. כִּישָׁף). Snh. 43<sup>a</sup> (suppressed in later eds., v. יִשְׁוֹ) 'עַל שֶׁכִּישַׁף וְהִסְתִּיר וּב' because he practiced sorcery and enticed &c. Ib. VII, 4 המְכַשֵּׁף he who practices witchcraft, expl. ib. 11 הַמְכַשֵּׁף הַזֶּה he who produces a real effect is guilty, not he who produces an optical delusion, v. אֵילָן; a. fr.—V. מְכַשֵּׁף מְכַשֶּׁפָה.

כַּשְׂף, m., pl. כְּשָׁפִים (b. h.; preced.) *sorcery*. Hull. 7<sup>b</sup>  
(ref. to Deut. IV, 35) 'אֵין עֹד מִלְבְּדוֹ וּמִכַּשְׁפּוֹ 'there is none  
(no power) besides Him', . . . not even sorcery (can do



anything without the will of God); Snh. 67<sup>b</sup> (ed. ואפי' כ' לדרב כ' v. Rabb. D. S. a. l. note 2); Yalk. Deut. 828.—Ber. 53<sup>a</sup> בנות ישראל מקטרוהו לכו daughters of Israel (in large places) are suspected of letting incense rise for sorcerous practices. Erub. 64<sup>b</sup> ב' פרוצות אחרונים... בדורות אחרונים in these latter days when daughters of Israel are unrestrained in practicing sorcery. Snh. 67<sup>a</sup> ב' מצויות בד' מצייות habituallly inclined to sorcery, v. משפיעות. Y. Kidd. IV, end, 66<sup>c</sup> בעלת כ' sorceress; a. fr.

כַּשְׁפָּר m. (b. h.; preced.) *sorcerer*.—Pl. כַּשְׁפָּרִים. Hull. 7<sup>b</sup>; Snh. 67<sup>b</sup> כַּשְׁפָּרִים . . . למה (Ms. M. מכשפים) why are they called *kashshafim*? של מעלה מפני שמכשירין פסולין (because they lessen the power of divine agencies. Midr. Till. to Ps. LXXX, end כשפין (ed. Bab. כַּשְׁפָּרִין; oth. ed. מכשפין); a. e.—V. מַכְשֵׁף.

\***בְּשֵׁף** m. (supposed to mean) *wild plum-tree*. Sabb. 23<sup>a</sup>  
'וב' שֵׁף ב' Ms. M. a. Ar.; copyist's correction in Ms. M. בִּשְׁף;  
ed. קֶשֶׁף) resin of the plum-tree is the best for making ink.

**כְּשֵׁפָא** m. *design, embroidery*, v. **כּוֹשֵׁפָא**.

פִּשְׁתָּהּ v. פִּשְׁתָּהּ m., pl. פִּשְׁתָּהּ

**מְשַׁפְּנִית** f. (מִשָּׁפָה) *engaged in, inclined to sorcery. Pl.* מְשַׁפְּנִיּוֹת. *Y. Shh. VII, 25<sup>d</sup> top (ref. to Ex. XXII, 17) (the text speaks only of females) כ' מפני שרוב הנשים because most women are inclined to sorcery (Bab. ib. 67<sup>a</sup> מְצוּרֵת מצויות, v. הַמְּשַׁפְּנִיּוֹת, v. הַמְּשַׁפְּנִיּוֹת).* *Yoma 83<sup>b</sup> כ' מפני שרוב הנשים women engaged in sorcery. Pes. 110<sup>a</sup>, v. הַמְּשַׁפְּנִיּוֹת.*

**יִשָּׁר** I (b. h.; emp. גשׁר) [*to be well-joined*, (emp. יִשָּׁר, אִרְרִי II),] *to be proper, fit, right; to turn out well, to succeed*. Y. Hall. I, 57<sup>b</sup> top וְכִי יִשָּׁר לֶשְׁמִירָה wheats which are fit for all other meat offerings; 57<sup>c</sup>; Sifra Vayikra, N'dabab, ch. XIV, Par. 13; a. fr.—V. יִשָּׁר II.

*Hif.* הִכְשִׁיר (1) (ritual, v. כָּשַׁר II) *to pronounce kasher, to permit.* Hull. III. מְכַשֵּׁר ר'. R. pronounces it fit to be eaten, opp. פָּסוּל; a. v. fr.—(2) *to make fit, to prepare.* Ab. VI. 1 מְכַשְׁרֵהוּ לְדוּרֵיתוֹ enables him to be righteous &c. Hull. 140<sup>a</sup> מְכַשֵּׁר אֶת הַזֶּה an offering which makes fit for admission to the Temple or eating sacred food, contrad. to מִכְשָׁר an offering which procures atonement; Kidd. 57<sup>a</sup>, a. e.—Snh. 42<sup>b</sup> מִשְׁכֵּר וּמִכְשָׁר הַצֵּא 'the carrying outside of the camp' (Lev. IV, 12; 21) makes the act legal and procures atonement; ib. לֵרֵךְ מִכְשִׁיר מִכְשִׁיר עֲדִיקָה the analogy between one fitting act and another is preferred.—B. Kam. I, 2 הִכְשַׁרְתִּי אֶת נֹזֶקְךָ I have prepared (am responsible for) the damage, v. דָּוָה. Ib. (ב) מִקְצַת נֹזֶק וְכ'. wherever I am the partial cause of a damage (e. g. by completing a pit to its legally indictable depth), I am as responsible as if I had been the entire author. Gen. R. s. 56 the slaughtering knife is called מַאֲכִילָה (causing the eating) לֶפֶי שְׁמֵימְשָׁרָה אֶת הָאוֹכִילִים (not שִׁמְכֵּר because it makes the food fit for eating.—Esp. (with or without שְׁמֵימָה) *to make an object fit for levitical uncleanness.* (v. Lev. XI, 34; 38). Hull. 35<sup>b</sup> וְכִי הֵם מְכַשֵּׁרִי is it the blood (as a liquid) which fits the meat

for uncleanness?; is it not rather the slaughtering (because it makes it 'an eatable')?—Ib. 33<sup>a</sup> חֲרִיבוֹת חֲקֹרֶשׁ מִשְׁחִירָתָן. v. חֲקֹרֶשׁ; ib. 36<sup>b</sup> מִשְׁחִירָתָהּ. Makhs. VI, 6. Y. Gitt. I, 43<sup>e</sup> מִשְׁחִירָתָן עַל מֵי בָצִים שֶׁאֵין מִשְׁחִירָתָן that the liquid of eggs does not fit for uncleanness; Y. Shebi. VI, 36<sup>e</sup> top שֶׁאֵין כְּשִׁירָיוֹן (corr. acc.); a. v. fr.—V. חֲקֹרֶשׁ, מִשְׁחִירָתָן.

*Hof.* *הוֹשֵׁר* to be made fit; to be pronounced fit; to be prepared; to be fitted for levitical uncleanness. Yoma 50<sup>a</sup> *במה ד' אהרן ו'* through what act is Aaron (a high priest) made fit to enter &c.?—Sabb. 76<sup>a</sup> *לזה ו'* and. 22<sup>b</sup> *הוֹשֵׁר* are pronounced fit for sacrifices. Ib. II, 5 *הוֹשֵׁר בדם* they became fit for uncleanness through the blood (flowing out at killing); *בשריה ד'* they became fit through the act of slaughtering (v. supra); a. v. fr.—[Y. Keth. XII, 35<sup>a</sup> *מבושר*, read: *מב'*, v. *בשר*.]

*Hithpa.* **הִתְפַּשֵּׁר** to adapt one's self, to work with zeal and conscientiousness. Koh. R. to V, 11 **מִתְפַּשֵּׁר בְּמַלְאכְתּוֹ** 'is more skilled and zealous in his work than &c. (cmp. **זָרָר**). Gen. R. s. 9; a. e.

**כִּשֹּׁר** ch. same, *to be right, pleasing, fit*. Targ. I Sam. XVIII, 20. Targ. Jud. XIV, 3. Targ. Ez. XV, 4; a. fr:

*Ithpa.* אִתְּפָשׁ, *Ithpe.* אִתְּפָשׁ, *to be (made) fit* &c. (v. preceded. *Hof.*) Targ. Y. Deut. XXIX, 22. Targ. Y. Lev. XI, 2; a. fr. — Gitt. 87<sup>a</sup> אִתְּפָשׁ הָאֵר וְאֵר let the one deed be declared valid through the signature 'Reuben ben' &c. — Hull. 36<sup>b</sup> אִתְּפָשׁ בְּשֵׁשֶׁת יוֹם it was made fit for uncleanness through the fluids &c.; ib. בַּחֲבַת הַקֶּדֶשׁ, v. תָּבָה, a. e.

*Af.* 1) אֶכְשֶׁר as preced. *Hif.* Targ. I Sam. XVII, 8. Targ. Ruth II, 13.—B. Mets. 89<sup>b</sup> top לאֶכְשֶׁר גְּבֵרִי וכו' as to making the man fitter, i. e. as to the laborer in fruits being permitted to use means for increasing his appetite, there is no question, opp. to לאֶשְׁוִי פֶרֶרֶא using means for making the fruits more appetizing.—Zeb. 25<sup>a</sup> מִכְשֶׁר מִכְשֶׁר he (R. S.) declares it permissible to use the left hand (for קְמִיצָה). Sabb. 154<sup>a</sup>; Yeb. 45<sup>b</sup> אֶכְשֶׁר וכו' pronounced R. Mari... to be legally a Jew. Hull. 58<sup>b</sup> לאֶכְשֶׁרֶה... סֵבֵר R... wanted to pronounce it *kushler*; a. fr.—2) to grow better, improve. Ib. 39<sup>b</sup>; Yeb. 39<sup>b</sup>, v. דָּרָא I.

**כָּשֶׁר** II m. (b. h.; preced.) 1) *fit*, esp. *kasher*, *ritually permitted*, *legal*, opp. טרפה, פסול. *Fem.* כְּשִׁירָה, כְּשִׁרָה. Hull. I, 4 בשויהיה פסול במיקרה כ' what is legal in slaughtering (cutting the throat) is illegal in pinching (the neck). Ib. כ' שויהיה his act of slaughtering has been properly executed. Kidd. IV, 6 לכהונה ברו כ' his daughter is fit to marry a priest. Gitt. IX, 4 כ' דורל the issue is legitimate, is under no religious or civil disabilities; a. v. fr.—*Pl.* כְּשִׁירִים, כְּשִׁירָן, כְּשִׁר; *f.* כְּשִׁרָה, כְּשִׁרָה. Hull. III, 2 בבחמה כ' אלו כ' בבחמה the following defects in a domestic animal are *kasher*, i. e. do not make the animals unfit for eating. Ib. 3 אם כ' אדומים if they (the entrails) are red (have their natural color) they are (the animal is) *kasher*; a. v. fr.—2) *worthy*, *honest*, *of noble conduct*. Ber. II, 7 היה כ' he was a worthy man. Kidd. IV, 14 שכבשרים הכ' the best of butchers; a. fr.—*Pl.* as ab. Ib. כ' אלו הם mostly honest

men, opp. רשעים. Y. Yoma III; end, 41<sup>b</sup> **כְּשֶׁרִי כָּל דֹּר וְדֹר** the worthiest of every generation; Y. Shek. V, beg. 48<sup>c</sup>.  
**מִדּוֹר (צַדִּיקֵי בֵּית הַלֵּל** 25<sup>d</sup> top (ref. to Mish. ib. 6 **צַדִּיקֵי בֵּית הַלֵּל** in what sense is צַדִּיקֵי here used? In the sense of K'sheré (the worthies of the house of Hillel). Yoma 19<sup>b</sup>, v. **הַשֵּׁר**; a. fr. — [Y. Shebi. VI, 36<sup>c</sup> top **שֶׁאֵין כְּשֶׁרִיר**, read: **כְּשֶׁרִיר**, v. **כְּשֶׁר** L.] — 3) *apt, convenient*. Mekh. Bo, s. 16; Tanh. Bo 11 **יֵדָה שְׂוֹאָה כ' יוֹם** a month convenient to you, when it is not too warm &c.

פְּשִׁירָא, פְּשִׁירָא m., פְּשִׁירָא, פְּשִׁירָא f. same, 1) *fit, adapted, proper*. Targ. Num. XX, 5 ed. Berl. פְּ (oth. ed. פְּ; Y. פְּשִׁירָא). Targ. Jud. XVII, 6. Targ. Zech. III, 5; a. fr.—2) (comp. חֲרִידָן, חֲרִידָן) *well-equipped; quick, zealous, industrious, worthy*. Targ. Prov. VI, 11 (h. text מִן מִן אִישׁ)—Koh. R. to III, 9 בְּשִׁירָא *וכי* and what has the industrious profited by his industry? (אֲנִימָא; a. fr. [Y. Taan. II, 65<sup>b</sup>, v. חֲרִידָן].—*Pl.* פְּשִׁירָא (v. פְּשִׁירָא); f. פְּשִׁירָן. Targ. Lev. IV, 2. Targ. Zech. III, 3, sq.; a. fr.

**בִּשְׂרָא**, *beam*, v. **בִּשְׂוֹרָא**.

**כְּשָׁרוּת** f. (כֶּשֶׁר) *fitness, worthiness, legitimacy*. Yeb. 57<sup>a</sup> (in Chald. diction) כ' מִירוּסָפָה בָּהּ וכל (by her mother being a native Jewess) has her fitness been increased (so that a priest may marry her) . . . or has her sanctity also been increased (so as to be subject to the restrictions placed upon a native Jewess, acc. to Dent. XXIII, 2) and she may not eat T'rumah (when married to an impotent); [oth. opin.: כ' *legal status*, Jewish citizenship; כְּשָׁרוּת *fitness to marry a priest*, v. Rashi a. l.].—Kidd. 72<sup>b</sup> אֲצִיּוֹת וכל אֲצִיּוֹת the Jewish inhabitants of all countries (outside of Babylonia) are presumed to be of legitimate descent, opp. חֵטְא. Num. R. s. 20 בְּחֻלָּה הִבְרִיּוֹת נִהְיָוּ בל formerly people conducted themselves morally, opp. בְּעִרְרוֹת. Koh. R. to V, 11 בְּכֶשֶׁרָוּ יָגֵעַ זֶה (not בְּבִשְׂרָוָו) this man in his zeal has accomplished more &c., v. יָגֵעַ.

**כְּשֵׁרוֹתָא** ch. same. Koh. R. to III, 9 בכְּשֵׁרוֹתָא (some ed. בכְּשִׁירוֹתָא, v. כְּשֵׁר).

כֶּשֶׁר, v. כֶּשֶׁר.

**פִּשְׁרָפָא** f. a *fragrant root* (same as קִישִׁי, the Latin *costum*, v. Löw Pf. p. 357), *putchuck*. Ber. 43<sup>a</sup>.

**כָּשַׁח** (v. כָּשַׁח) to knock, strike.—Denom. מְכַשֵּׁחַ.  
*Af.* אָכַשׁ to strike, chase away by knocking. Gen. R.  
 s. 44 מְכַשֵּׁחִין לוֹחֵן ... וְדוּדָה מִכֵּשׁ לוֹחֵן ... נֹסֵב Ar. (ed. מְכַשֵּׁחִין)  
 Abraham took a knocker and tried to frighten them  
 away by knocking, but they minded it not; Yalk. ib. 77  
 ... וְדוּדָה מִכֵּשׁ לוֹחֵן וְלֹא הָיוּ מִתְכַּשְּׁחִין

*Ithpe.* אֶתְפֶּשׂ, אֶתְפֶּשׂ to be frightened off by knocking.  
v. supra.

כֹּשֶׁת, v. קִישָׁת.

**כִּשְׁתָּ** m. ch.=h. קִישָׁץ, (*costum*), *putchuck* (v. בִּשְׂרָחָא).  
Targ. Y. I Ex. XXX, 34 (h. text שְׂחֵלָה).

**בִּנְיָ** c. (**בַּתָּר**) *band, party, class*. Pes. V, 7 ראונוהו the first division. Ib. של כ' שלושה those of the third division; a. v. fr. — Kel. XXV, 4 וכל קורמין הוא וכ' this belongs to the class of things of which you cannot tell which was first; may be the one-quart measure is the lower side of the half-quart measure (Maim.; for oth. explanation, v. comment.); [ed. Dehr. של בת שלות, Ar. שלבה, Mus. שלכב, Bart. שלות]. — *Pl.* פתח, פתח, פתח. Y. Taan. II, 65<sup>d</sup> top ארבע כל נעשו וכ' our ancestors at the Red Sea were divided into four parties (opinions); Mekh. B'shall. s. 2. Gen. R. s. 8 ב' כ' נעשו מדיש ב' כ' the ministering angels formed parties (of divided opinions concerning the creation of man). Shebu. 47<sup>b</sup>; B. Bath. 31<sup>b</sup> פתח עדים שתי sets of witnesses. Lev. R. s. 9 ב' כל ליסמים bands of (captured) robbers (rebels). Midr. Till. to Ps. XI, 7; Yalk. ib. 656 הן וכ' שבע there are seven classes of people who will (after death) be admitted into the presence of the Ever-living. Ib. של צדיקים אלו שבע כל' these are the seven classes of righteous men. Sabb. 104<sup>a</sup> (v. א"ל) כ' את ריש לי כ' וכ' wait, I have many classes of gentiles &c.; a. fr.

**בְּרִיתָא, בְּרִיתָא** ch. same. Targ. Y. I. a. II. Ex. XIV, 13, sq. (v. Y. Taan. II, 65<sup>d</sup> top, cited in preced.).—[Sabb. 140<sup>b</sup>, v. בְּרִיתָא I.]—*P.* בְּרִיתָא, בְּרִיתָא, בְּרִיתָא. Targ. Y. I. c. Targ. Ps. XXIX, בְּרִיתָא constr.; a. e.—B. Kam. 24<sup>a</sup> סודר בְּרִיתָא חללה three sets of witnesses; a. e.

**כְּתָה, כְּתָה** m. (כְּתָה) = h. כְּפִית, 1) *concretion, glebe,*  
or *alluvial mound*.—*Pl.* כְּתִין, כְּתִין, with suffix כְּתָה (כְּתָה).  
Targ. Job XIV, 19.—2) *after-crop*.—*Pl.* as ab. Targ. Is.  
XXXVII, 30; Targ. II Kings XIX, 29. Targ. Lev. XXV, 5  
(some ed. O. sing., v. Berl. Targ. O. II, p. 38). Ib. 11 כְּתָה  
ed. Berl. (oth. כְּתָה; Y. כְּתָה, some ed. כְּ, perh. to be  
read: כְּתָה).—[Sabb. 110<sup>b</sup> מַכְתִּיחָא דְמִישְׁרִי, perh.  
מִכְתִּיחָא of the after-crop of valleys, v. [כְּתָה].—  
כְּתָתִין *third crop*. Targ. Is. I. c.; Targ. II Kings I. c. (h.  
text שְׁחִים, שְׁחִים).

**כתב** b. h.; v. Ges. H. Dict. s. v.) [to join sign to sign, to compose, write; to promise in writing, to will, assign, consign. Gitt. 20<sup>a</sup> חקק וכל ו' it says (Deut. XXIV, 1) 'and he shall write' but not engrave; Y. ib. II, 44<sup>b</sup> top, v. כתב. Macc. III, 6 (ref. to Lev. XIX, 28) עד שכתבו unless he writes (designs) and etches with ink, stibium or anything that marks; Sifra K'doshim, Par. 3, ch. VI, v. כתב. —Meg. 9<sup>a</sup> כתב לי חורר ו' write (translate) for me the Law &c. Ib. 7<sup>a</sup> כתבתי בספר Ms. M. (ed. לדורו) write me down (beg. record my deeds) in a book (Book of Esther). Ex. R. s. 47, beg. כתב קרב ו' write thou thyself. Sabb. XII, 3, כתב ו' he who writes two letters (on the Sabbath). Ib. 5 כתב לכתוב ד' if he intended to write a Heth. —Keth. IX, 1 כתב לאשמו ו' he who declares to his wife &c.; ib. 83<sup>a</sup> חייא האומר ר' חייא R. H. interpreted it, 'he who says' (verbally). Ib. 102<sup>b</sup> מאי כותבין אמריהם 'they write' (in the Mishnah) means merely they declare. Ib. V, 1 ודריא כותבא ו' and she may write (a receipt), I have received &c. —Pes. 50<sup>b</sup> כותבין ספרים ו' copyists of sacred books, or T'fillin &c. B. Bath. 14<sup>b</sup> כ' ספר ו' Moses

is the author of his book, the chapter of Balaam, and the Book of Job; a. v. fr.—Part. pass. מְחַיֵּב, f. מְחַיֵּבָה; *pl.* מְחַיֵּבִים, מְחַיֵּבוֹת. Meg. 31<sup>a</sup> וְכ' בחורוה וְכ' this is written in the Law, and repeated in the Prophets &c. Ib. 7<sup>a</sup> כְּב' I am already recorded in the chronicles of &c. Y. Shek. VI, 49<sup>d</sup> bot. כְּב' חֲצִיד דְּרֵי הַלְלוּתָא how was the writing on the tablets arranged?—Gitt. 54<sup>b</sup> לְשֹׁמֵן כְּב' כל ס'ת... כְּב' any scroll of the Law in which the Divine names are not written with full consciousness, v. שֹׁמֵם, a. fr.—V. מְחַיֵּב.

*Nif.* נִפְתָּח to be written, be reduced to writing; to be written upon. Meg. I, 8 חֲסִידֵינוּ בְּכָל שְׂוֵן the Biblical books may be written in (translated into) any language (v. ib. 9<sup>a</sup>); ib. חֲסִידֵינוּ שֶׁיִּתְּבְּנוּ וְכ' they permitted them to be translated only into Greek. Ib. 7<sup>b</sup> לִפְתָּחָהּ was indited (by the divine spirit) for the purpose of being written (as a book); Yoma 29<sup>a</sup> נִתְּנָה לִיכָתוּב (some ed. לְתִכְתּוֹב); a. v. fr.

*Hif.* הִכְתִּיב *to cause to be written or recorded, to dictate, indite.* Gen. R. s. 22 כָּבַד הִכְתִּיבִי לָךְ וּכְ I have already ordered to be written in the Law &c. Ruth R. to II, 14 אֵילֵּן הָיָה רְאוּבֵן יוֹדֵעַ שְׁחָק"בָּהּ מִכְתָּבִּים עָלָיו וּכְ if R. had known that the Lord would cause to be written about him (Gen. XXXVII, 21) &c.; a. fr.—Lev. R. s. 24 פִּרְשִׁיזוֹת ג' ה' (Pesik. R. s. 15; Yalk. Ex. 307 כָּתַב) there are three sections that Moses indited for us in the Law.—2) *to consign, enlist in the army, levy.* Ex. R. s. 15 לְבִיזָה (בִּלְזָה) a human king levies soldiers for himself, strong &c.; Tanh. Hayé 3 מְסִבִּים (corr. acc.). Cant. R. to II, 8, a. e. מִכְתָּבָת, v. מִכְתָּבָתָא.—Part. pass. מִכְתָּב recorded; levied. Kidd. IV, 5, v. אֶסְתִּמְרָא II.—Tosef. B. Bath. IV, 7; B. Bath. 92<sup>b</sup>; Keth. 58<sup>a</sup> לְמַלְכוּת מ' levied for royal service (comment.: *sentence to death*); Kidd. 11<sup>a</sup> נִקְחָה ב'—Gen. R. s. 89 (Yalk. ib. 147 כָּתִיב), סָפְרָרֵךְ.

I, **כְּתוּב** ch. same. Targ. Deut. VI, 9 (v. Berl. Targ. O. II, p. 51). Ib. XXXI, 24. Targ. Josh. XVIII, 4; a. v. fr.—Part. pass. **כְּתוּב** (כְּתוּב). Targ. Ex. XXXI, 18. Targ. O. Num. XI, 26 (Y. כְּתוּבָא); a. fr.—B. Kam. 88<sup>b</sup> bot. **וְכִי כְּתִיבָהּ לְמִכְסֵּי וְכִי** she willed her property to &c. Gitt. 20<sup>a</sup> **כְּתִיבָהּ לִיה** she (the wife) had it written (at her expense). B. Bath. 168<sup>b</sup> **וְלִכְתּוּב לָךְ מִר** write for us another document (copy) in addition to this; a. v. fr.—Sabb. 115<sup>b</sup> **וְכִי דְכְּתִיבֵי הָרִגוּם וְכִי** when the books are written in Chaldaic or any other tongue (than Hebrew); a. fr.—Esp. (in arguments on Biblical texts) **כִּי רַחֲמָנָא וְכִי** the Lord has written, *the text reads*. Pes. 21<sup>b</sup> **נִשְׁמָא דְכִי רַחֲמָנָא** (passive voice), but if it did not read so &c. Ib. **לְכְתּוּב רַחֲמָנָא וְכִי** it ought to read &c. Ber. 3<sup>b</sup> **וְכִי אִם** if this were so (that **נֶשֶׁךְ** invariably means *evening*), it ought to read (I Sam. XXX, 17) **וְכִי הִנֵּשֶׁךְ**; a. v. fr.—**כְּתִיבֵי** *it is written, it reads* (used also in Hebr. diction). Ib. 13<sup>b</sup> **הֵךְ** for it says (Deut. XI, 19) **וְכִי תִשְׁקַח** thereof; ד"ר: **וְכִי דְרַבְרַת בַּם** here, too, (in the first part of the Sh'ma) it says (VI, 7), **וְכִי תִשְׁקַח** thereof!—Meg. 10<sup>b</sup> **וְכִי הָאֵל וְכִי הָאֵל וְכִי** here (Lev. IX, 1) *vayhi* is used, and there (Gen. I, 5) *vayhi* is used. Ib. **וְכִי וְכִי** but does it not also read &c.?—Gen. R. s. 1 אחרי וְכִי, וְכִי וְכִי and what do we read after this?—I. 14<sup>a</sup> **וְכִי וְכִי וְכִי** we must construe the Bib. Snh. 71<sup>a</sup>, a. e. **וְכִי קָרָא בְּרַבִּי** we must construe the Bib.

lical text as it is written (literally, e. g. Mish. ib. VIII, 4 as an interpretation of Deut. XXI, 19); a v. fr.—B. Kam. 66a כ' שנינו קונה פְּרִיָּה וְהֵנִיחָהּ that a change of form of a stolen object gives possession (compelling the thief to restore in value) is written (intimated in the Biblical text) and has been taught in the Mishnah.—V. פְּרִיָּה.

*Itkpe*, אִתְּקֵיב, אִתְּקֵיב to be written, recorded &c. Targ. Esth. 1, 19. Targ. Ps. XL, 8. 1b. LXXXVII, 6 רִמְתִּיבְתִּין Ms. (ed. רִמְתִּיבְתִּין Pa.); a. fr. — Meg. 7<sup>a</sup> דִּיבְתִּיב אִתְּקֵיב וּכ' דִּיבְתִּיב (Ms. מ. מ. רבִּיב רַבִּיב, v. Rabb. D. S. a. 1. note; Rashi: דִּיבְתִּיב כִּבְתִּיב) that which was written down &c.; a. fr.

**כתב** m. (b. h.; preced.) *writing, writ; character.* Ab. V, 6; Pes. 54<sup>a</sup>; Sifré Deut. 355 (of things created in the last hour of the sixth day) **הכתב והדקתב** the art of writing and the writing on the tablets (Ex. XXXII, 16; Rashi to Pes. l. c. **והדקתב** and the pencil); Mekh. B'shall., Vayassa, s. 5 only **כתב** Ab. Zar. 10<sup>a</sup> **ולא לשון כ'** **אין להם לא כ'** **ולא לשון כ'** they (the Romans) have neither (original) types nor language; Gitt. 80<sup>a</sup> (of **מפסרים**). Y. Meg. I, 71<sup>b</sup> bot., v. **אשרי**. Shh. 21<sup>b</sup>; Meg. 8<sup>b</sup> **עבריה** (v. **אשרי**). [Ib. **עבריה** שכתבו בכתב אשורית, v. Rabb. D. S. a. l., a. Meg. 9<sup>a</sup>.]—**כתב** written Law, opp. **שבעל** **דברים** **כתבן** (כ' **וכ'**) without a written copy, from memory.—Pes. 21<sup>b</sup>, a. e. **וכ'** construe the Biblical words as they are written (Deut. XIV, 21), to the resident stranger give it as a present, to the foreigner sell it.—**כתב** *signature*. Keth. II, 3 sq.; a. fr.—Tosef. B. Kam. VII, 4 **ידע ר' שלו** — Gen. R. s. 48 **כל מקום... הכ' רבה על הנקודה** **אשר** **ידע את הכ' וכ'** wherever you find in the Biblical text the plain writing, i. e. the number of undotted letters in a word, prevailing over the number of the dotted, you must interpret the undotted (ignoring the dotted); where the dotted prevail, you must interpret the dotted, e. g. **אלו** (Gen. XVIII, 9) read **אלי**, where is he (Abraham)?; ib. s. 78; Cant. R. to VII, 5.—Tosef. Meg. 1V (III), 41 (ref. to II Kings X, 27 **מחורא** **כתבו** **אורו** **כתבו**) **אשר** **ידע את הכ' וכ'** as emended in the K'ri); a. fr.—**כתבין** **כתבים**. Tanh. Masé 1; Num. R. s. 23, beg. **כתבין** **מלכות** **של מלך** government papers containing orders of hard measures against the Jews. Esth. R. introd. **כתבין** **מלכות** royal decrees. Ex. R. s. 20 **עד שילמדו בני כ'** (some ed. **כתובין**) until my son shall have studied documents; a. e.

**כְּתָב**, **כְּתָבָא**, **כְּתָב** II, **כְּתָב** ch. same. Targ. Y. Lev. XIX, 28 (h. text **כְּתָבָא**).—Targ. Y. Gen. XLVIII, 9 (marriage contract, v. **כְּתוּבָה**). Targ. Ex. XXXII, 16 (h. text **מִכְתָּב**); a. fr.—Lev. R. s. 28, end **מִה דְאָמַר כְּתוּבָא** what your sacred writ says.—**Pl.** **כְּתוּבָא** (**כְּתוּבָא**). Targ. II Esth. IV, 12. Ib. VII, 10; a. e.—Gen. R. s. 10; Lev. R. s. 22 **כְּ** 'preceded.'). Tanh. Huck. 1.

פְּתִיב, v. פְּתִיב.

**כַּתָּב** m. ch.=h. כּוֹתֵב, *writer, copyist* (of Biblical books). Koh. R. to II, 18 R. Meir was מְבַרֵּר an exceedingly skillful copyist, v. לְבַלֵּל.

בְּחֻבָּה, v. בְּחֻבָּה.

בְּחֻיב, v. בְּחֻיב. I.

בְּחֻיב m. (בְּחֻיב) *Biblical verse, passage*; *‘the Bible text*. Hag. 18<sup>a</sup>, a. fr. מרבר חכ’ במה of what does the text speak? Ib. חכ’ לא מסרן חכ’ אלא וכו’ this proves that the Law intended to leave it to the discretion of the scholars to decide &c.—Pes. 3<sup>a</sup> עקם חכ’ שמנה וכו’ the text made a circumlocution of eight letters (more than would have been required). Sifra introd., beg. אחד מב’ אחד a stand-ard rule derived from one verse. Ib. end אחד אומר וכו’ one verse reads . . . , and another reads &c.; a. fr.—*Pl.* בְּחֻיבִים, בְּחֻיבִין. Sifra l. c. Snh. 45<sup>b</sup>; Meil. 11<sup>b</sup>, v. לְמִד’; a. fr.—[Ex. R. s. 20, v. בְּחֻיב.]—Esp. *K’thubim, Hagiographa*, the third part of the Bible. Keth. 50<sup>a</sup> חורח נביאים וכו’ (abbrev. חנ”ך) Pentateuch, Prophets and Hagiographa. B. Bath. 14<sup>b</sup> חכ’ וכו’ the order of the books of the Hagiographa is: Ruth &c. Meg. 31<sup>a</sup> ומשולש בכ’ and for the third time intimated in the Hag.; a. fr.

בְּחֻיבָא ch. same.—*Pl.* בְּחֻיבָא, בְּחֻיבִי. Y. Ned. I, end, 37<sup>a</sup> as sacred as the Biblical writings.—Esp. בְּחֻיבִי *the Hagiographa*.—Taan. 9<sup>a</sup> מירי רבויבא 9<sup>a</sup> is there anything written in the Hagiographa that is not intimated in the Law? B. Bath. 8<sup>a</sup> אראוריירא 8<sup>a</sup> . . thou didst act against what is written in the Law, the Prophets and the Hagiographa. Keth. 106<sup>b</sup> דאקריידך 106<sup>b</sup> he who taught thee the Hagiographa has not taught thee the Prophets; a. e.

בְּחֻיבָה, בְּחֻיבָא m. =בְּחֻיבן, *writer, notary*. Y. Gitt. IX, 50<sup>e</sup> bot. Y. Snh. II, beg. 19<sup>d</sup>; Y. Hor. III, beg. 47<sup>a</sup> ר’ חנינא R. H., the notary.

בְּחֻיבָה f. (preced. wds.) *writ, deed, esp. marriage contract*, containing, among other things, the settlement of a certain amount due do the wife on her husband’s death or on being divorced; *K’thubah, the wife’s settlement, widowhood*. [For the formula of the marriage contract, v. Keth. IV, 7—12.] Y. Yeb. XV, 14<sup>d</sup> מדרש כ’ מדרש the Shammaites made the wording of the marriage contract the text for legal interpretation; מספר בְּחֻיבָהָ ללמוד from her marriage contract we learn (that she must receive her widowhood), for he writes to her &c. Ib. ר’ ר’ B. M. made the formula of the deed of sale the text &c. (v. B. Mets. IX, 3).—Keth. I, 2 בריולה 2 the widowhood of one marrying as a virgin is two hundred Zuz. Sabb. 14<sup>b</sup>; 16<sup>b</sup> לאשה 16<sup>b</sup> Simon b. Shetah introduced the written marriage contract (with the promise of a widowhood, in place of a deposit of the widowhood in securities); Keth. 82<sup>b</sup> כל נכסיו 82<sup>b</sup> the widowhood endowment is intimated in the Torah. Ib. חרובה אלמנה אינה וכו’ the endowment of one that married as a widow is not Biblical. Ib. 56<sup>a</sup> חרובה is a Rabbinical institution. Ib.

her widowhood belongs to him (her father). Ib. IX, 8 חרובה חרובה v. פגם. Ib. 9 . . . if she produces evidence of divorce but has no contract to show, she is entitled to her settlement; a. v. fr.—*Pl.* בְּחֻיבִיב, Ib. חרובה חרובה if she produces two letters of divorce (evidence of having been divorced and remarried to her former husband and again divorced) and two contracts, she is entitled to two widowhoods; a. fr. — *K’thuboth*, name of a treatise of Mishnah, Tosefta, Talmud Babli and Y’rushalmi, of the Order of Nashim.

בְּחֻיבָה f. (b. h. בְּחֻיבָה; preced. wds.) *writing, inscription*; *etched-in inscription* on the skin (Lev. XIX, 28). Macc. III, 6. Lev. R. s. 19 חקיקה וכו’ an etched-in writing was found on his (Jojakim’s) body. Gitt. 20<sup>b</sup> כ’ בכו’ in the case of the slave’s emancipation being etched in on his hand (so as to be indelible).

בְּחֻיבָהָ ch.=h. בְּחֻיבָה. Targ. Y. II Gen. XXXIV, 12 (h. text בְּחֻיבָה).—Keth. IV, 7 (in a Chald. formula of the marriage contract) לְחֻיבָהָ security for thy widowhood. Ib. 10 חרובה כספ’ כרובהחך they shall inherit the amount of widowhood stated in thy K’thubah. Ib. 87<sup>a</sup> ושקילנא מְחֻיבָהָא and I may take it in advance as partial payment of my widowhood; a. e.—*Pl.* בְּחֻיבָהָ. Targ. Y. II Gen. XXXI, 15 לחור בְּחֻיבָהָ except our settle-ments (deposited with our father).—Kidd. 70<sup>b</sup> many marriage contracts were torn (marriages can-celled) in Nehardea.

בְּחֻיבָא, v. בְּחֻיבָא.

בְּחֻיבָה, בְּחֻיבָה f. (b. h.; v. בְּחֻיבָה) *(linen,) shirt, undergarment*, esp. *the priest’s undercoat*. Yoma VII, 5. Ib. 35<sup>b</sup>; Tosef. ib. I, 21. Zeb. 88<sup>p</sup>. Gen. R. s. 84, v. בְּחֻיבָה; a. e.—*Pl.* בְּחֻיבָה. Ib. s. 20, v. אור II, 3. [Post-biblical בְּחֻיבָה.]

בְּחֻיבָא, v. בְּחֻיבָא.

בְּחֻיבָה, v. בְּחֻיבָה.

בְּחֻיבָא m., בְּחֻיבָה f. (I בְּחֻיב) 1) *written; it is written*, v. בְּחֻיב I.—[Targ. II Esth. VII, 10 בְּחֻיבִי some ed., read בְּחֻיבִי, v. בְּחֻיב II].—2) (Massorah) בְּחֻיב *K’thib*, the tradi-tional spelling of Biblical words, opp. to קרי K’ri, the Massoretic instruction for reading, e. g. Gen. VIII, 17: K’thib חרצה (חרצה, K’ri חרצה; v. Treat. Sof’rim VI, 5; VII, 4. Ab. Zar. 24<sup>b</sup> (ref. to I Sam. VII, 9) the K’thib allows the reading חרצה (with feminine suffix). Snh. 20<sup>a</sup>, v. בְּחֻיב; a. v. fr.—*Pl.* בְּחֻיבִין. Ned. 37<sup>b</sup> קריין ולא 37<sup>b</sup> the rules about reading words not written (omitted in the text) and such as are written but not read (marked as superfluous) are a Mosaic (ancient, traditional) *halakhah* (v. חלכה). Ib. חרצה ולא בְּחֻיב those (quoted) are those read but not written; and those written but not read are &c.; v. Treat. Sof’rim VI, 8—9.

כ' היא אלא וכו' <sup>b</sup>104 Sabb. *f. (כתב) 1) writing.* Sabb. 104<sup>b</sup> is a writing; and what is needed to make it one word bringing the two ends of the papers close together. m. 34<sup>a</sup> a mode of writing used at all nes (not stone inscriptions). Sabb. 103<sup>a</sup> אין דרך כ' בכך <sup>a</sup>103 Sabb. is (using the left hand) is not the way of writing. Ib.<sup>b</sup> f. to וכתבתם Deut. VI, 9) that the ifing must be perfect. Ib. 105<sup>a</sup> (expl. אֲנֹכִי, Ex. XX, 2, a sweet proclamation, a ifing, a gift; Yalk. Gen. 81. Gitt. 17<sup>b</sup> משעה כ' ועד וכו' only he who is under the obation of binding (the T'fillin on his arm), is fit for ifing (the scrolls of the Law &c.). Keth. 102<sup>b</sup> וקרי ליה and is 'saying' (verbal declaration) called 'writg' (consignment)?; a. fr.—2) *the word* in *Biblical sts.* Ber. 16<sup>a</sup> וכו' לכו' if a person in reading the /ma is in doubt as to whether he is at וכתבתם (of Deut. l, 9) or at וכתבתם (of ib. XI, 20), he must go back to e first וכתבתם; Y. ib. II, 5<sup>a</sup> כתיבה (corr. acc.).

כתיבה, v. preced.

כתליקין, כתליקוס, v. תוליקוס.

כתפ"ר, v. כתף.

כתש, v. כתש.

כתו, כתש"א m. (כתש) a scab on a camel's back. B. sts. 38<sup>b</sup> דגמלא רבש לכ' spoiled honey is fit for a liniment r a camel's sore back, v. כתרתא.

כתש"ה f. (כתש) *crushing, pounding.* Sabb. 74<sup>a</sup> עני בלא ... a poor man eats his bread without pounding e grain before grinding (to remove the husks), v. כתש. sts. 7<sup>b</sup> כ' ויהא קא עבדי כ' but (by crushing the clods of arth) does he not do the (forbidden) act of pounding? mt. R. to I, 3 וכו' אלא ע"י כ' as the oil can- ot be improved except by pounding (the olives), so can rael only by suffering; Men. 53<sup>b</sup> כ' ע"י ... Ms. . (ed. כרית, corr. acc.) as the olive gives forth its oil ily through pounding &c.; Yalk. Jer. 289.

כתות m. (b. h.; כתת) 1) *oil gained from pounded olives.* en. VIII, 5. Ib. 86<sup>b</sup> כתוש אין כ' אלא כתוש the Biblical *kathith eans pounded.* [Ib. 53<sup>b</sup>, v. preced.].—2) *pl. פתיתין* (sub. p, v. preced.) *bread or pastry made of pounded wheat, elicacies.* Midr. Till. to Ps. XV, 1; Yalk. Ps. 664 שמיכרין [טו] מיני who had for sale various fine pastries nd all sorts of [good]things.—3) (comp. b. h. ספוח) *scab n an animal's back from friction.* Sabb. VIII, 1 (76<sup>b</sup>) וכתוש כרית ליתן על פרי (v. Rabb. D. S. a. l. note) honey, as uch as required for putting on a scab (v. כתש"א); ib. 7<sup>b</sup>, v. מושתא a. מושתא. Ib. הורדנא. He created the ail as a remedy for a scab; Y. Ber. IX, 18<sup>c</sup> bot. שבלון (כתות) (also כתות) (ed. Lehman. (ed. כתות, v. כתות).—4) (also כתות) *com- ress of rags* (comp. שחקים, שחקים); *pad.* [Tosef. Mikv. I, 10 כרית של גידול, v. כתות].—*Pl.* פתיתין, כתיתין, כתיתין. Tosef. Sabb. XII (XIII), 14; Sabb. 134<sup>b</sup> dry com-

presses. Ib. 53<sup>a</sup> ע"י השבר Ms. M. (ed. קשישין, Ms. O. pads upon a fractured limb. Ib. VI, 8 (66<sup>a</sup>); Yoma 78<sup>b</sup> אם יש לי ביה קבול כרית Ms. M. (ed. כרית) if the wooden leg has a cavity for the reception of pads, v. next w.

כתותא ch. same, 1) *scab.* Sabb. 154<sup>b</sup> לכ' דגמלי (Rashi: (לכתותי דגמלא); B. Mets. 38<sup>b</sup> (quot. in Rashi to Sabb. 76<sup>b</sup> a. v. כתותא, v. כתש"א.—2) *pad.*—*Pl.* פתיתין, כתיתין, כתיתין. Sabb. 134<sup>b</sup>, v. נקרא 2. Yoma 78<sup>b</sup> כ' ראת ביה when the wooden leg has pads. Ib. כ' משוי ליה מנא (omitted in Ms. M., v. Rabb. D. S. a. l. notes 20, 30, 50) do the pads make it a garment? Yeb. 102<sup>b</sup> כ' ראת ביה when the felt-shoe has pads inside.

כתותין, v. כתת.

כתת, v. כתת.

כתליקין, v. תוליקין.

כתם (b. h.) *to be compressed, dark, hidden* (comp. אטם, טמן, טמן).

*Nif.* כתם *to be stained, marked.* R. Hash. 18<sup>a</sup>; Yeb. 105<sup>a</sup> (ref. to Jer. II, 22) taken as equivalent with נחתם.—*Part. Pu.* כתם *stained.* Midr. Till. to Ps. XVI (play on מכתם) David said to the Lord אי מ' ed. Bub. (oth. ed. מכתם, corr. acc.) I am stained (with sin).

כתם ch. same.—*Part. pass.* כתם *dark, red.* *Pl.* כתיתין. Targ. Is. I, 18.

כתם m. (b. h.; preced.) 1) *dark-red stain, esp. stain on a woman's clothes or body, as an indication of un- cleanness* (v. נדה). Nidd. 4<sup>b</sup> כתמה טמא למפרע a stain found on her makes her unclean retrospectively (up to the time when she last washed herself). Ib. 5<sup>a</sup> כ' יש לה כ' is subject to the law concerning *kethem*. Ib. VIII, 1. Y. ib. I, 49<sup>c</sup> כ' is not subject to the law &c., v. supra; a. fr.—*Pl.* כתמים, כתמים. Ib. VII, 3, sq. Tosef. ib. VIII, 12; a. fr.—2) *gold.* Ex. R. s. 8; Tanh. Vaera 8, v. פז. R. Hash. 4<sup>a</sup> (ref. to Ps. XLV, 10) וכתם לכ' אופיר you are rewarded with gold of Ophir.

כתמא כ', כתמא ch. same, *blood-stain.* Targ. Jer. II, 22.—*Pl.* כתמי, כתמי, כתמי. Nidd. 5<sup>a</sup>. [Snh. 95<sup>a</sup> דמא כתמי, a corrupt., v. Rabb. D. S. a. l. Ms. M. a. note, a. Yalk. Sam. 155.]

כתת, v. כתת.

כתת m. (v. preced.) *flax-beater.* Kel. XXVI, 5; Tosef. ib. B. Bath. IV, 8 דפתן ed. Zuck. (Var. כת).

כתות, v. כתות.

כתת (comp. כתת) *to join; denom.* כתת.—[Midr. Till. to Ps. II, 3 כריתין, ed. Bub. כריתין, read: כריתין, v. כתת.]

*Pl.* כתת (denom. of כתת) *to carry; to shoulder.* Y. Shebi. VIII, 38<sup>b</sup> מכתת פירות carriers of fruits (in the Sabbatical year). Y. Nidd. II, beg. 49<sup>d</sup> וכו' מכתת יינות וכו' carried vessels with wine for libations; (Bab. ib. 6<sup>b</sup> גפה, v. כתת).—B. Kam. 31<sup>a</sup> עמד לכתת he halted for the sake of shifting the burden on his shoulder; Keth. 31<sup>a</sup>, sq.; Sabb. 5<sup>b</sup>. Ib. 8<sup>a</sup>; Erub. 33<sup>a</sup> מכתתין עליו רבים people rest and rearrange

their burdens on it. [Bets. 25<sup>b</sup> בְּתָחָה שלא ובלבד provided one allows not the chair to be carried on shoulders, v. אֶלְנָקִי; perhaps to be read: בְּתָחָה *Nif.*]

ולא כהוּפִי מְבַתְּחִי עלויה 8<sup>a</sup> Sabb. 8<sup>a</sup> Pa. בְּתָחָה same. Ms. M. nor do they not use it for rearranging burdens; וְדִאִי מְבַתְּחִי וְעִירִיל 119<sup>a</sup> Ib. 119<sup>a</sup> people surely use it &c. Ib. 119<sup>a</sup> carried things in and out. Ib. מִי לֹא מְבַתְּחִי קְמִירָהוּ should I not carry things in and out for their reception? —Esp. to carry a person (in a chair) on shoulders, v. אֶלְנָקִי Yoma 87<sup>a</sup>; Snh. 7<sup>b</sup>. Bets. 25<sup>b</sup> לְהוּי מְבַתְּחִי (v. Babb. D.S.a. l. note 8) they carried them; (ed. *Ithpa.* allowed themselves to be carried).

*Ithpa.* אֶלְנָקִי to be carried on shoulders, v. supra.

בְּתָחָה m. (preced.) carrier, porter. Tosef. Ber. II, 7. Kel. XXVI, 5 עִיר הִבּ the hide which the porter uses to protect his clothes. Y. Kidd. II, beg. 62<sup>a</sup> חֲבִי on the testimony of the carrier (that delivered the goods); a. e. —Pl. בְּתָחָהִים נִמְסֵר לֵב Y. M. Kat. III, 82<sup>b</sup> bot.; Y. Ber. III, 6<sup>a</sup> top when the corpse has been given over to the pall-bearers. Y. Shebi. VIII, 38<sup>b</sup> [read:] וְכָל הַעוֹשִׂין בְּשִׁבְרֵיהֶּן הַחֲמִירִין הֵב the drivers and porters and all employees in the Sabbatical year take their wages in fruits of that year (v. Tosef. ib. VI, 26); a. e. —an improvement touching the carriers, i. e. an increase of the value of the crop, opp. to an increase of the value of the land. B. Kam. 95<sup>b</sup>; B. Mets. 15<sup>b</sup>; a. e.

בְּתָחָה ch. same. —Pl. בְּתָחָהִים Y. Shebu. VII, 38<sup>a</sup> top וְכִי גָבִי וְכִי סִמְכִין paid the porters with orders drawn on the retailers (sellers of provision &c.).

בְּתָחָה m. (b. h.; v. בְּתָחָה 1) joint, shoulder. Shebi. III, 9 heavy stones may be taken in the Sabbatical year from any place (their size showing their designation for building purposes); על הֵב those which are carried, two or three at a time, on the shoulder. B. Mets. 68<sup>b</sup>; Tosef. ib. V, 6 לְהַעֲלוֹת where it is customary to add a remuneration for carriage to the money (to be paid to the partner on settling). Gen. R. s. 56 (ref. to Gen. XXII, 6) כוֹה שְׂרָוּא like him (the culprit) who carries his cross on his shoulders; a. fr. —2) grapes on an arm of a vine which branches off into twigs, contrad. to grapes hanging down from the trunk. Peah VII, 4 what is gleaned (belonging to the poor, Lev. XIX, 10)? וְכִי? כל שאין לה כִּי וְכִי? the grapes remaining on a stalk which has no arm (its grapes having been collected) &c.; expl. Tosef. ib. III, 11; Y. ib. VII, 20<sup>a</sup> bot., v. פְּסִיגָה. —Pl. בְּתָחָהִים, constr. בְּתָחָהִים. Pesik. R. s. 20 כִּי לְהַכִּיבָהּ עַל כִּי it is proper to carry her on (human) shoulders; a. e. —[Yalk. Gen. 161; Y. Sot. I, 17<sup>b</sup> bot., v. מְבַתְּחִי. —Tosef. Kel. B. Bath. II, 4, v. בְּתָחָהִים.]

בְּתָחָה ch. same. Targ. Zeph. III, 9. Targ. Job XXXI, 22 מְבַתְּחִי; a. fr. —Kidd. 81<sup>a</sup> מְבַתְּחִי placed a halter over his shoulder. Y. Kidd. I, 61<sup>a</sup> bot. מְבַתְּחִי leaning on the shoulder of &c.; Y. Sabb. I, 3<sup>a</sup> מְבַתְּחִי. —Pl. בְּתָחָהִים. Targ. Ex. XXVIII, 12; a. fr. —B. Mets. 107<sup>b</sup>

as much space along the riverside as is occupied by those dragging the tow. —[Lev. R. s. 21; Yalk. Sam. 126 כְּרִפְתָּא v. חוֹק כְּרִפְתָּא.]

בְּתָחָה v. בְּתָחָה.

בְּתָחָה m. (sub לשון) Coptic language (?). Snh. 4<sup>b</sup>; Zeb. 37<sup>b</sup>; Men. 34<sup>b</sup> (Ar. s. v. טַט, some ed. גַּרְפִּי, cmp. גַּרְפִּי).

בְּתָחָה f. = בְּתָחָה v. בְּתָחָה.

בְּתָחָה (b. h.) to knot, tie, join closely. —Denom. בְּתָחָה.

*Hif.* בְּתָחָה (denom. of בְּתָחָה) to tie a wreath, to offer a crown. Lev. R. s. 24 וְכִי לְהַקְבִּי לְהַקְבִּי לְהַקְבִּי the angels wreath the three 'holies' to the Lord (Is. VI, 3); Yalk. ib. 603 מִדֹּשׁ מְבַתְּחִין Yalk. Is. 272 מְבַתְּחִין לְפָנֵי וְכִי נִרְיֵעֵן בְּמִבְתָּחִי (in enigmatic speech) Erub. 53<sup>b</sup> he took counsel with the crown-maker (him who ordains the scholars, the Nasi). —[Tanh. Ki Thissa 6 שְׂרָוּרִי read: as Pesik. Shek., p. 15<sup>b</sup>.] —Part. pass. מְבַתְּחִי adorned, distinguished. Meg. 12<sup>b</sup> (in being called *Jehudi*, Esth. II, 5) מְרִדְכִי מִ' בְּנִימוֹסִי הִיָּה (כַּעֲדִי) (v. Rabb. D. S. a. l. note 300) Mordecai was intended to be described as adorned with his faith (as with an ornament), i. e. *Jehudi* is meant not as a gentile noun but as an epithet of religious devotion (than whom no better Jew was found).

בְּתָחָה ch., Pa. בְּתָחָה (preced.) [to turn around, cmp. בְּתָחָה] to wait upon, hope for. Targ. Job XXXVI, 2 Bxt. (ed. רִבְחִין). Targ. Is. XLIII, 4 (h. text יִרְחֵל). Ib. LI, 5 רִבְחִין. ed. Wil. (oth. ed. רִבְחִי, Af.).

Af. בְּתָחָה same, v. supra. —Part. pass. מְבַתְּחִי made to wait, dependent upon. Targ. Mic. V, 6 (h. text יִרְחֵל).

בְּתָחָה m. (b. h.; preced.) garland, crown. Hull. 60<sup>b</sup> the Moon said אֶחָד בְּכִי אֶפְשֵׁר . . . is it possible for two kings to use the same crown (to occupy an equal rank)? Ex. R. s. 1 Pharaoh's crown. Sabb. 104<sup>a</sup> (play on letters וְכִי וְכִי וְכִי and he will wreath a crown for three in the world to come; a. fr. —Pl. בְּתָחָהִים. Ab. IV, 13 there are three crowns, the crown of the Law (learning) . . . , but the crown of a good name rises above all of them. Sabb. 88<sup>a</sup>; a. fr. —Ib. 89<sup>a</sup>; Men. 29<sup>b</sup> providing certain letters with crown-lets (v. זִינָן).

בְּתָחָה, בְּתָחָה, בְּתָחָה ch. same. Targ. Is. LXII, 3. Targ. Jer. XLVIII, 9; a. e. —Pl. בְּתָחָהִים. Targ. Is. III, 23 (ed. Wil. בְּתָחָהִים).

בְּתָחָה v. sub בְּתָחָה.

בְּתָחָה (b. h.; v. בְּתָחָה 1) to crush (olives), to pound, beat Shebi. IV, 9 כּוֹחֵשׁ וְסָךְ וְכִי he may crush olives and use the oil for ointment in the field. Sabb. 74<sup>a</sup> נִמִּי let the Mishnah (VII, 2) count (among the forbidden labors) also *pounding* (grain), v. בְּתָחָהִים. Men. VIII, 4 (86<sup>a</sup>). Tanh. Huck. 8; Pesik. Par., p. 40<sup>a</sup> אֶרְוָה וְכּוֹחֵשִׁין and pound it (the burnt body). Koh. R. to VII, 2 הִלֵּב

why do mourners beat their hearts?; a. e.—Part. pass. כָּרַח, f. כָּרַח, Men. 86<sup>b</sup>, v. כָּרַח.—Transf. *deflowered*. Y. Kidd. I, 59<sup>a</sup> top, v. כָּרַח.—2) *to press, to be closely joined, grouped*; a. e. כָּרַח, i. e. *ramifications forming a sort of arbor*. Peah II, 3 כָּרַח if the ramifications are intertwined; Y. ib. 17<sup>a</sup> top [read:] כָּרַח (v. R. S. to Kil. V, 3) what does this כָּרַח mean? Does it mean, like the pestle in the mortar (i. e. the partition is formed by a depression in the ground between the two fields, out of which the fence rises), or does it mean, pressing upon (overgrowing) the fence? Answ. כָּרַח מן מה דחנין סער כורש ואין הגדר כורש וכ' reading as we do 'the hair (ramification) presses', and not 'the fence presses', it is evident that it means 'overgrowing the fence.'

*Nif. כָּרַח to be crushed, pounded.* Tanh. Ki Thabo 3 כָּרַח as oil is pounded, and the more it is pounded, the better it becomes, v. כָּרַח. Ter. I, 8 כָּרַח crushed olives. Tosef. ib. III, 14 לְכָרַח designated for pounding; a. fr.

*Pl. כָּרַח to crush to powder.*—Part. pass. כָּרַח, f. כָּרַח, Tosef. Ohol. II, 5 some ed. (oth. כָּרַח, ed. Zuck. כָּרַח; Y. Naz. VIII, 56<sup>c</sup> כָּרַח).

*Hithpa. כָּרַח [to come in contact with,] to wrestle, fight* (cmp. כָּרַח). Y. Peah IV, 18<sup>b</sup> top וכ' כָּרַח if two persons were fighting about a (forgotten) sheaf; Tosef. Peah II, 2 כָּרַח ed. Zuck. (Var. כָּרַח, corr. acc.). Sifré Deut. 37 ו' מלכיות מתפאשות וכ' (ed. Fr. מלכיות) four governments disputed about it (each naming it differently); Yalk. Num. 743 מתרששות (corr. acc.); Pesik. Zutr. Deut. ed. Bub. p. 9 מלכים מתפאשין . . . ; ib. p. 30 מתכבש (corr. acc.).

*כָּרַח* ch. same, 1) *to crush*. Targ. Y. Ex. XXX, 36.—Part. pass. כָּרַח, f. כָּרַח; pl. כָּרַח. Targ. Ex. XXVII, 20. Targ. Y. Lev. XXII, 24 (h. text כָּרַח).—2) *to touch, strike, afflict*. Part. pass. as ab. Targ. Ps. LXXXIII, 14 (ed. Wil. כָּרַח). Targ. Is. XXVIII, 1 (h. text כָּרַח). Ib. LIV, 4; a. e.—Dem. כָּרַח.

*Ithpa. כָּרַח 1) to wrestle, fight.* Targ. Y. Gen. XXXII, 25, sq.—Gen. R. s. 48, beg. כָּרַח was quarrelling with her maid. Lev. R. s. 9 . . . מתפאשין . . . and I never saw two quarrel with one another without making peace between them. Ib. s. 22 כָּרַח פשושין מתרששין. Ib. s. 22 כָּרַח (צירפין מתרששין. Ar. ed. Koh. (ed. (2) mostly *Ithpa.* כָּרַח.

*to be smitten, afflicted* (with leprosy). Targ. Ps. LXXXIII, 5. Targ. Y. Ex. II, 23 (cmp. Ex. R. s. 1). Targ. Y. Gen. XVI, 1.—[Gen. R. s. 44; Yalk. ib. 77, v. כָּרַח.]

\**Pa. כָּרַח to press, beg persistently.* Shebu. 30<sup>b</sup>; Hull. 7<sup>b</sup>, v. כָּרַח.

*כָּרַח* (b. h.) [*to join closely* (in a friendly or hostile sense);—Denom. כָּרַח] *to press, crush*. Part. pass. כָּרַח, one whose parts are crushed. Sifra Emor Par. 7, ch. VII; Kidd. 25<sup>b</sup>; Bekh. 39<sup>b</sup>.

*Pi. כָּרַח 1) to strike.* Gen. R. s. 22 (with ref. to Ps. LXXXIX, 24) כָּרַח he began to strike him; Yalk. ib. 36; Yalk. Ps. 840. Midr. Till. to Ps. XXIII כָּרַח the angel of death smote fifteen thousand and some of them. Ber. 63<sup>b</sup> (play on חֲסֵד, Deut. XXVII, 9) כָּרַח expose yourselves to being smitten (by death) over the study of the Law.—2) *to pound, pulverize*. Ab. Zar. 44<sup>a</sup> כָּרַח ground it (the bronze serpent) to powder.—Transf. (cmp. גָּרַס) *to discuss, argue*. Ber. I. c. כָּרַח first listen (and receive) and then discuss.—Part. pass. כָּרַח, f. כָּרַח, pl. כָּרַח, v. כָּרַח.

*כָּרַח* ch. same, 1) *to join closely, be grouped*. Targ. Job XXX, 7 כָּרַח Ms. Var., read: כָּרַח (ed. כָּרַח, h. text כָּרַח).—Denom. כָּרַח, כָּרַח.—2) *to strike*, v. infra.

*Pa. כָּרַח 1) to pound, crush.* Ab. Zar. 44<sup>a</sup> כָּרַח by law it was necessary to grind it (the bronze serpent) to powder, v. preced.—2) *to ally, form into factions*. Targ. Y. I Num. XXIV, 23 (play on כָּרַח, ib. 24) כָּרַח causes nations . . . to form alliances and incites them against one another.—Part. pass. כָּרַח, v. infra.

*Ithpa. כָּרַח 1) to be powdered, crushed.* Succ. 31<sup>b</sup> כָּרַח the size which the Lulab must have, is (in the eyes of the law) crushed to powder (as an object of idolatry); Hull. 89<sup>b</sup> כָּרַח (or כָּרַח, v. supra). Ib. כָּרַח כל מה דמכ' וכ' the more it is crushed to powder, the better it is fitted (for covering the blood). Yeb. 103<sup>b</sup> כָּרַח (or כָּרַח) the house doomed to destruction (Lev. XIV, 45) is to be considered as crushed to powder.—2) *to come in contact* (hostile or friendly, cmp. חָוַי). Gen. R. s. 78 (ref. to כָּרַח, Gen. XXXIII, 8) א'ל א'ל said he (Esau), I had a meeting with them. Said he (Jacob) they came to find grace &c. Said he, I have had enough blows; Yalk. ib. 133.