

with his hands, it is right. Y. ib. II, end, 50^b ע' ... ר. R. H. stirred the mixture up (in order to examine the color); a. e.—Part. pass. עָבַר; f. עָבַרָא; pl. עָבַרִין. Hull. 55^b. Men. 53^a רָוַחָא ע' רָוַחָא (Ms. M. בְּרָוַחָא) that his mind was troubled; Yalk. Ex. 166; Yalk. Ps. 667 (not עָבַרָא; v. Rabb. D. S. to Men. l. c. note 50).

Ithpe. אִיתְּפֶּה *to be disturbed, spoiled.* Targ. Prov. XV, 6.

עֲכָשְׁמוֹרֵתָא f. (v. עֲכָשִׁיב) name of a disease, prob. wound from a spider's bite. Y. Ab. Zar. II, 40^d; Y. Sabb. XIV, 14^d עֲכָשְׁמוֹרֵתָא.

עכְנִישׁוּ, v. עכְנִישׁוּ.

עֲכָשׂוּב m. (b. h.) a species of *spider*. Tosef. Par. IX (VIII), 6.

עַכְשִׁיר (עַתָּה כְּמוֹ שֶׁהוּא) *presently, now*. Ab. I, 14 אִמַּחֲרִי ע' אִם לֹא עַכְשָׁא if not now (I provided for my soul), when? Gitt. VII, 3 מֵעַ אִם מָרִי ... לְהַחֲזִיק בְּיָדֶיךָ this is thy letter of divorce ... to take effect from now in the event of my dying from this disease. Ab. Zar. 37^a, a. fr. עַל הַעֲלִייתָם מֵעַ דְּמִי כַּאֲשֶׁר, v. מִנֵּה. Gen. R. s. 12 הָעֲלִייתָם עַכְשָׁא now (in that case) the upper creatures would out-number &c.; a. v. fr.

עֲבָדָה בְּיָדָא v. עֲבָדָה בְּיָדָא.

עז, v. עזל.

על m. (b. h.; *עֲלֵה*) *height*; (prepos.) *upon, above; about* &c.—With suff. (*pl.*) *עָלַי, עָלֶיךָ* &c. Ab. I, 2 *על שלשה* *וכ'* the world stands on three things. Sabb. II, 6 *על שלש* *וכ'* for three sins &c. Snh. 20^a, *עליו על* *וכ'* they relate about &c. Nidd. 23^b *עליו עליו* *מי* whose heart within him &c., v. *דָּוָה*, & v. *יר*.—*על* *יר*—*על* *יר*, v. *על* *מרת*, *יר*. *על* *מרת*, *יר*.—*על* *ועל* *צוואר*, v. *צוואר*. *מרת*, &c.—Ab. Zar. 80^a, a. e. *על* *צוואר*.

על ch. same. Targ. Gen. I, 2; a. v. fr.—With suffix (*pl.*)
עלי עֲלֶיךָ, עֲלֵינוּ &c. Ib. XXVII, 12; a. v. fr.—Ab. II, 6 על
ראשית, v. ראשית. עֲלֵי, v. ראשית; a. v. fr.

עַל, עָלָא verb, v. **עוֹלָא**.

^{על} f. (emp. עִילָא II) *plan*. Pesik. Vattom., p. 133^a (ref. to Is. V, 19) [read:] וְנִדְעַע עַל דְּמָאן הֵיא קִיימָא עַל דִּירָן וּבִי, and let us know, whose plan will stand (be executed), our plan or his plan. Ib. קָמַת עַל דִּירָהּ עַל דִּירִי לֹא קָמַת, (not הֵיא) now their plan stands, shall mine not stand?; Yalk. Lam. 1033; 1034.

עֵלָּא, v. עֵלָּל.

עָלַף m. = h. עֲפָה, leaf.—*Pl.* עֲפָהּ, עֲפָהָ, Y. Shebi.
V, 35^d bot. [read:] ע' שיתחן יומין שיחתו ע' שיתחן יומין שיחתו
the first sixty days bring forth six leaves, the next six
days, sixty leaves. Hull. 92^a, v. אֶתְפָּא. Y. Shek. VI, 50^a
bot., v. תִּרְפָּנָן.

עֲלָאָה, v. עֲלִיָּאָה.

עֵלֶּה *rib*, v. עֵלֶּה.

עַל־ב *to press upon; to arrogate superiority; to humili-*

ate, insult. Gitt. 36^b; Yoma 23^a וְכִי יִשְׁמְרוּ אֶת עַצְמָם מִלְּהִיטְרוֹתֵיהֶם (those who are insulted, and do not insult, hear themselves reviled &c., v. הִרְפָּה); Sabb. 88^b וְכִי יִשְׁמְרוּ אֶת עַצְמָם מִלְּהִיטְרוֹתֵיהֶם (Ms. M. עֲלֵיהֶם).—V. עֲלֵיהֶם.

Nif. גַּעַלָּב to be insulted, submit to humiliation, v. supra.

עלב ch. same.

Ihpa, אֲתַעֲבֹל, *Ihpe*, אֲתַעֲבֹל 1) to humble one's self, submit. Targ. I Kings XII, 7 (h. text עֲבֹר הִרְדִּיהוּ).—2) (v. עֲבֹר) to raise one's self above; to jest, sneer at (= h. הִרְדִּיהוּ). Targ. Jud. XIX, 25 ed. Lag., v. לָעֵב. Targ. I Sam. XXXI, 4 ed. Lag. (oth. ed. 'רָעַב') Targ. Jer. XXXVIII, 19 ed. Lag. (oth. ed. 'רָעַב').—[Targ. II Chr. XXX, 10; XXXVI, 16 מִתְעַבֵּל ed. Bxt. (oth. ed. 'מִתְעַבֵּר').]

עֲלֹבוֹן *m. (preced.) arrogance, humiliation, insult.* Gen. R. s. 45, end (ref. to Gen. XVI, 13) **אָתָּה הוּא הַרְוּאָה בִּי** thou seest the humiliation of the humbled. Ib. s. 60 (ref. to Gen. XXIV, 62) **הֵןךְ לַהֲבִיא... רָאָה בְּעֶלְבוֹנִי** he went to bring back Hagar, her who sat by the well and said to the Ever-living, behold my humiliation. Ab. Zar. 18^a **מִי שֶׁמִּבְקֵשׁ תְּלַפְּוֹנָה שֶׁל חוּרָה וְכ'** (של ס"ח) he who will resent the insult offered to the Law, shall also resent the insult offered to me. Ex. R. s. 41; Ab. ch. VI **אֵין לָהֶם חוּרָה לְבִרְיוֹת מַעֲלָבוֹנָה שֶׁל חוּרָה** woe to men for the disregard of the Law; a. e.

עֲלִיבָא, v. עֲלִיבָא, עלבא

עלה, Num. R. s. 16 העליתי some ed., read: הולעירגי
v. לעג.

עֵלָה m. (b. h.; עֵלָה) [cover,] foliage, leaf. Gen. R. s. 19 (play on עֵלָה רֹאשָׁהּ וְכַיִּי, Gen. III, 7) עֵלָה שֶׁהֵבִיָּא רֹאשָׁהּ וְכַיִּי the leaves which brought grief into the world; Yalk. ib. 27 עֵלָה שֶׁהֵבִיָּא וְכַיִּי. Shebi. VII, 1 הַלֵּקֶת הַשְׂוֹמֵחַ v. עֵלָה, a. fr.—*Pl.* עֵלָה, עֵלָה; constr. עֵלָה. Y. ib. V, 35^d bot. עֵלָה מִהִבְצָחָה v. עֵלָה וְכַיִּי from the sprouting of leaves to the coming forth of buds of fruits there is an interval of fifty days. Ib. עֵלָה עֵלֵי בָצִלִּים leaves of onions. Hull. 92^a עֵלָה שֶׁבָּהּ וְכַיִּי the leaves thereon (on the vine Israel) are the untutored, v. אֲשֻׁכִּים; a. fr.

עֲלָה, v. עֲלָה.

עלה, v. עלי.

אֶלֶּזֶיךָ, v. עֲלִיךָ, עֲלִיךָ, עֲלִיךָ.

עָלֹב m., **עֲלֻיָּבָה** f. (עָלַב) 1) *insulted, humbled, submissive, lowly; ill-fated, poor*. Meg. 29^a מִי נִדְחָה ע' וְיֹאמְרֵי ע' מִי נִדְחָה if one is submissive, and the other is not, which will yield?; Taan. 16^a (v. Rabb. D. S. a. l. note 50); Yalk. Jonah 551. Pesik. R. s. 40 ע' בֶּן שֵׁל ע' הָאֵל ע' thou hapless one, son of a hapless mother!; Tanh. Vayera 22; ed. Bub. 46; (Gen. R. s. 56 עֲלֻיָּבָה רָאָה) Sifré Deut. 306; Yalk. Prov. 938 (ref. to Prov. VI, 6) ע' הָיָה הָאָדָם הַזֶּה שְׂצֻרִים לִלְמוֹד ... ע' הָיָה וְכ' (ע' הָיָה) it was a (sufficient) humiliation for man that he had to learn from the ant; had he learned and acted (accordingly), he would have been sufficiently humbled, but he was to have learned, and did not. Gen. R. s. 34, v. יִרְשָׁהּ.—**עֲלֻיָּבָה**, **עֲלֻיָּבָה**. Sabb. 88^b, v. עָלַב. Gen. R. s. 45, end, v. עֲלֻיָּבָה.

a. e.—2) (cmp. **עֲלִיזָה** *Itzpe*. 2) *arrogant, insolent*. Sabb. l. c. **עֲלִיזָה** *impudent* is &c., v. **וְנָזַר**; Cant. R. to VIII, 5; Gitt. 36^b (quoted to prove the meaning of **עֲלִיזָה** = **הוֹצֵאָה**).

עליבא ch., v. עלובה, עלובא

עֲלוּבָה f. h., v. עֲלוּב.

עֲלִיבָא v. עֲלִיבָא.

על, עליון, v. עליון.

עילוי v. עילוי.

עֲלוּי, v. עָלַח ch.

עִרְפָּרָא, עִרְפָּרִי v. עִלְרִיא, עִלְרִיא, עִלְרִי.

אלוואין v. עלרין, עלרין

עֲלִיָּה m. pl. (עָלָה; comp. עֲלִיָּה) *pretext, claim*. Gitt. 86^a, v. עֲלִיָּה.

על, על, *pl.* of עלה.

עֲלֵקָה *f.=next w. Targ. Ps. XII, 9 (Ar. עֲלֵקָה).*—Targ. Prov. XXX, 15 (ed. Lag. עֲלֵקָה), [perh. pr. n. of a person].—Bekh. 44^b וְהִירִסוֹן לִי מִשּׁוֹם עֲלֵקָה (Ar. עֲלֵקָה) but may I not assume that the swelling of his belly arose from swallowing a leech?; Yalk. Deut. 848 עֲלֵקָה.

עליקה f. (b. h. (?); cmp. חלק, a. Arab. 'alik) *leech*.

Ab. Zar. 12^b ט' (סכסכ) (Ms. M. טַלְקָה; Ar. טַלְקָא) the danger of swallowing a leech in drinking.—Y. Ber. IX, 13^b bot. (in Hebr. dict.) מַשְׁפָּשׁ לַעֲקָקָה a bed-bug is a remedy for a (swallowed) leech, (supposed to mean that a potion mixed with bed-bugs will cause the removal of the leech by causing vomiting).

עלוקה, v. preced.

על־יזה, v. על־זה.

עֲלֻמָּה f. (b. h.; עלט *to wrap up*) darkness, mist. Erub. 53^b מגידו בעי' זזהב. Gen. R. s. 44, v. אמיטתא.

עָלָה, עֲלֶה (b. h.) *to go up, rise; to come up, arrive.* Pes. VIII, 3 מִי שֶׁנִּשְׁעָרָה מֵכֹחַ וּב' whichever of you shall first arrive at Jerusalem (for the Passover), v. infra. Snh. X, 3 אֵינָה נִשְׂתַּלֶּמֶת shall not rise (from the grave at the time of resurrection). Y. Peah V, end, 19^a (ref. to גְּבוּל עוֹלָם, Prov. XXII, 28) עוֹלֵי מִצְרַיִם this refers to those who came up from Egypt; Hag. 3^b. 1b. עוֹלֵי חֵדָּה those who came back from Babylonia. Ber. 20^a. a. e. (ref. to Gen. XLIX, 22) עֵין אֱלֵי עֵין אֵלֶּה read not '*āle'*'ayin, but '*ōlē'*'ayin, those rising above the (evil) eye (whom the evil eye cannot affect). Snh. 111^a מֹשֶׁה לָּמוֹת מִשָּׁעַן when Moses came up to heaven. Keth. 61^a עוֹלָה עִמּוֹ וּב' she rises with him, but does not go down with him, i. e. the wife rises to the husband's social position and can claim its comforts, if it be a higher one than her own, &c.; a. v. fr.—Hull. 17^b עוֹלָה וְיוֹרֵד a going up and down in a slaughtering knife, i. e. a curved blade.—קֶרֶבֶן עוֹלָה וְיוֹרֵד, יָרַד רֶגֶל עַל דֶּשֶׁת—*Esp. to be put on the altar, be offered.* Zeb. IX, 1 אָמַר עֲלֶיהָ לוֹא תִּרְדּוּ if it has been offered, it must not be taken down

again. Ib. 2. Men. 22^b שֵׁאִין מִבְּעִלְיָן כִּיבֹּד *this proves that things which are offered up (e. g. blood of several sacrifices that has become mixed up) do not neutralize one another.* Ib. 23^a חִיבוּרֵי עוֹלָן *that which is attached to things which go on the altar; a. fr.—Idiomatic uses: a) (sub. לחשבון) to be counted in; to be accounted as. M. Kat. III, 5 שָׁבַח עִילָה וְאִינָה וּכ' the Sabbath counts as one of the seven days of mourning, and does not discontinue the mourning, i. e. the mourning continues after the Sabbath; b) חִיבוּרֵי עוֹלָן מְפַסְקִין רָגִלִים festivals discontinue (the mourning begun before), but do not count, i. e. if the burial took place on a festive day, the mourning days begin after the festival. Ab. IV, 13 עִילָה דִּיהֵן v. דִּיהֵן. Zeb. I, 3 אֵלָּא עִילָה לְבַעֲלִים לא יזכה the owners of the sacrifices are not credited with them as a compliance with their obligation; a. fr.—b) to rise in value; to be esteemed. Ab. I. c. שֶׁנֶּכֶד וְיִרְחָק עִילָה עַל גְּבִירָה the crown of a good name is worth more than all of them; a. e. —c) [to rise on the scale, be outweighed,] to be void, be neutralized (cmp. בָּטֵל). Ter. IV, 7 מִצָּרֵי תְּרוּמָה עוֹלָה T'rumah (mixed up in secular matter) is neutralized in one hundred and one (i. e. one against one hundred). Ib. 11 מִצָּרֵי תְּרוּמָה וְאִינָה is neutralized in &c.; לא תַעֲלֶה is not neutralized. Ib. 13; a. fr.—d) עָלָה, or עָלָה to go up (to Jerusalem and the Temple) for the festival. Yoma 21 לִרְגֵל עוֹלָן שִׁישְׂרָאֵל עוֹלָן when the Israelites were in the Temple on the festivals. Hag. I, 1. Ib. 4^a שֵׁאִין רְאוּרִין לַעֲלֹת who are not fit for the pilgrimage. Pes. 8^b, a. e. עוֹלֵי רָגִלִים pilgrims; a. fr.—e) בִּירוּ to obtain, achieve. Ber. 35^b בִּירוּ עֲלֵהָ they were successful. Naz. 23^a מִי שֶׁנֶּחֱכֹחַ לַעֲלֹת בִּישׁוּר חֲזִיר וְנִי בִישׁוּר חֲזִיר he who intended to obtain flesh of the swine, and happened to obtain mutton; a. fr.*

Pi. עִיִּלָּה 1) *to elevate, exalt, praise.* Sabb. 33^b יִרְדֵּה Judah who elevated (praised the Roman government), shall be elevated (to high office). Y. Snh. X, 29^c top 'וכי שיעלה אותו who exalted me &c., v. Gen. R. s. 15 (ref. to יָרָם, Gen. II, 8) עָרַי 'God raised him'—(made him a dignitary, by analogy to Deut. XVII, 15); a. fr.—2) *to prize, to acquire at the highest price, bid for.* Ib. s. 16 (ref. to יָרָם, Gen. II, 15) עָרַי he acquired him (by analogy to Is. XIV, 2; v. infra *Hithpa.*); Yalk. ib. 22. Gen. R. s. 40 (ref. to יָרָם, Jer. XXXVIII, 18) מַעֲבִיר אותי (or מַעֲבִיר, *Hif.*) they bade for him.

Hif. הִצֵּלָה 1) *to raise, bring up.* Makhsh. VI, 1 מִצֵּלָהּ וְכִי יוֹרֵדוּ if one carries his fruits up to the roof, v. פִּירוּתוֹ; Tosef. ib. III, 1. Pesik. R. s. 26 וּבְקוּשֵׁי הַצֵּלָהוּ and with hard work they brought him up (out of the pit); a. v. fr.—*Esp. to offer on the altar.* Zeb. XIV, 3 מִצֵּלָהּ מְבַשֵּׁר וְכִי he who offers parts of the flesh of a sin offering &c. Ib. XIII, 1 בְּרוּיָן שֶׁחָטַף בָּפִינִים וְהָאֵלֹהִים if he slaughtered a sacrifice within the Temple precincts, and offered it without; a. v. fr.—2) *to raise, promote to a higher dignity.* Yoma 20^b, a. fr. מְרַדְּדִין מַעְלֵין בְּקוּשֵׁי וְלֹא מְרַדְּדִין we may promote (a person or thing) to a higher grade of sanctity, but must not degrade. Tosef. Ned. VI, 5 מְשׁוּמְאָתָא . . . שְׁמַעְלָהּ which raises (relieves) the unclean from their uncleanness; Ned. 75^b; Y. ib. X, 42^a; a. fr.—*להוריד, to remove, discharge.* Ber. 29^a הַמְצִילָהּ וְלֹא מְרַדְּדִין *a) to cause to go up from the reader's place (which was low, v. הִתְרַבָּה) to remove, discharge.* Ber. 29^a

and they did not remove him. Ib. מעלין אותו ... נעה. If a reader makes a mistake in the twelfth section of the T'fillah (v. מִן III), he must be removed; a. fr.—b) (v. Kal, c) to neutralize. Ter. IV, 8 האנים שחורות מְעֻלוֹת וְכ' black figs help to neutralize in conjunction with white ones, i. e. the black and the white secular figs are counted together against the admixture of figs of T'rumah whether black or white; a. fr.—c) (v. Kal, a) to account, credit or charge. B. Mets. 69^b אני מעלה לך סלע וכו' I will give thee credit for one Sela each month (as a compensation for the use of the cow). Ab. II, 2 מעלה אני עליכם וכו' (the Lord) shall credit you with a large reward, just as if you had accomplished (the good you had intended to do). Ib. III, 7, sq. מעלה עליו הכתוב כאילו וכו' the Bible text (the Lord) charges him as if he had endangered his life (v. חוב). Yoma 81^b מעלה עליו הכתוב כאילו וכו' it is accounted to his credit, as if he had fasted on the ninth and the tenth; a. fr.—d) (v. Kal, e) to succeed, profit. Shn. 90^b הַעֲלִיחָם בִּירְכֶם, v. רִעַל, f) to find favor. Gen. R. s. 9. הוּא הָיָה תָּמָד מַעֲלָה לִּי לְפָנַי ... כְּשֶׁנִּשְׁחָלַחְתִּי וכו' Oh, that thou wouldst find favor before me (please me) at all times, as thou dost now; a. e.—g) הָיָה [to let anger rise,] to become angry. Ib. s. 93 בשעה שהיה יהודה מעלה וכו' whenever Judah got angry, the hair &c.; a. e.—h) (with or sub. אִירְכֶה) to heal up. Hull. 77^a, v. אִירְכֶה II. Shebi. IV, 6 לא שרעלה, v. פָּשַׁח, a. fr.

Nif. נִפְּלָה to be removed, withdraw. Tosef. Yoma I, 12 שְׁכִינָה נִפְּלָה ... בְּעֵין through the sin of bloodshed has the Divine Presence withdrawn (Sifrē Num. 161 מִסְחָלָקָה).

Hithpa. הִתְעַלָּה, *Nithpa.* נִתְעַלָּה 1) *to be raised, exalted.* Sabb. 33^b, v. supra; a. e.—2) *to be raised in price, to be bargained for at auction.* Gen. R. s. 40, end (ref. to תִּתְעַלָּה, Gen. XII, 15) 'מִתְעַלָּה הַדּוֹלָתָא חָדָא' higher and higher prices were offered for her; one said, I give &c.; Esth. R. to II, 16 (ref. to וְתִתְעַלָּה, ib.) מִתְעַלָּה בְּלִיקוּחָהּ.

עֲלֵי עֲלֵי ch. same. Targ. Koh. III, 11 עֲלֵי רִיגְלָאִין
(h. form) pilgrims to Jerusalem, v. preced.

Af. אָפֵּל (v. preced. *Hif.* c) *to balance; to estimate, value* (corresp. to h. עָרַךְ). Targ. Job XXVIII, 17; 19. Targ. Y. Lev. XXVII, 8; a. fr.—Part. pass. מְעֵלֵי, v. infra.

Ithpa. אִתְּפָא, אִתְּפָא, *Ithpe.* אִתְּפָא 1) to be elevated, exalted. Targ. Ps. XLVII, 10; a. e.—2) to be lifted up, be relieved of a burden. Targ. Prov. XIX, 19 כִּמְאֵי רִמְתָּעִי וְכִי (ed. Lag. מִצָּעִי, Pesh. מִצָּעִי) the more he is relieved, the more he adds to his burden (i. e. the more you attempt to quiet him, the angrier he gets; h. text אִתְּפָא וְכִי).—
[*Ithpe.* אִתְּפָא to be carried in, v. עָלָא.]

עֲלִי m. (b. h.; עֲלָה) *pestle*. Y. Peah I, 17^a top [read:] כוחש כעלי במכחש, v. כחש. Bets. I, 5; ib. 10^a; Sabb. 123^a.

עָלִיבָא **עָלִי**, **עָלִיבָא** m. = h. עָלִיב, *humble, poor*. Targ. Prov. XIV, 31 (h. text אָרִיב) —Y. Taan. III, 66^c ת' רַבּוּהַ יַעֲבִיד *what should the poor fellow do?* Y. Kidd. III, 64^b תּוֹב וְאִתְּיָא לִי וְלִינְיָא ע' אַתָּה וְכ' *and you consult poor Jannai (me) in matters of betrothal?* —*Pl.* עָלִיבָא, עָלִיבָא, עָלִי. Targ. Prov. XXX, 14. —Lev. R. s. 32, end אִיכְפַּת לְחֹדֶן *why should these luckless ones suffer (for their parents' sins)?* v. אִכְפַּת. Yalk. Esth. 1056 בְּרִיאָא עַל עָלִי ... בְּרִיאָא וּוֹעַ לְתֵינִי

king that brings woe upon the unfortunate!; a. e.—*Fem.*
(h. form) מַלְכָּה, מַלְכָּה, מַלְכָּה. Y. Ber. IX, 13^b, v. אֲמַלְכָּהּ.
Lev. R. s. 37, end; Koh. R. to X, 15, v. סִימָה II ch.; Tanh.
B'huck. 5 מַלְכָּה. Gen. R. s. 60, v. תִּרְכָּה II. Ib. s. 56 בִּרְכָּה
רַעֲיוֹנָה. Y. Shek. V, 48^d top מַלְכָּה דִּי חַיָּה (animal).
Lev. R. s. 5 מַלְכָּה דִּי חַיָּה וְכִי מַלְכָּה דִּי חַיָּה; a. fr.

עֲלִיָּה, *upper chamber, upper story*. B. Mets. X, 1 של שנים the house (lower compartment) and the upper story belonging severally to two persons. Ib. 2 הוֹי' נפוחה הוֹי' (not של שנים) if there is a lower story (in which the owner lives) and an upper story (inhabited by a tenant), and the upper story is out of repair. Ib. 3. B. Bath. III, 7. Ned. VII, 4 הַנּוֹדֵר מִן הַבַּיִת מוֹרֵר בֵּי' he who vows abstinence from 'house', is permitted to use an upper story (v. צִירְיָרִי. Sabb. I, 4 בְּעֲלִיָּה חֲנֻנִי וכ' in the upper chamber of Hananiah &c. Keth. 50^b דְּבָרִים טוֹבִים שְׂמָמְדוּ בֵּי' the good things (in favor of females) that were said at the meeting in an upper chamber; a. v. fr.—עֲלִיָּהוֹן בְּנֵי ע'—*sons of heaven, those enjoying the Divine Presence in the hereafter*. Succ. 45^b; Snh. 97^b.—*Pl.* עֲלִיָּהוֹן. B. Mets. 117^a שָׂרָה ע' וְזוֹ וכ' two upper stories, one above the other; a. e.—2) *going up, rising, opp.* ירידה; also *flight of stairs*. Ib. (in Chald. dict.) ע' קְבִילִי עֲלָיָה ע' when I rented the upper story, I was prepared to go up, but to go up and go down again I was not prepared. Ib. קְבִילִית עָלַי שָׂרָה ע' חָזַר ע' Ms. M. (v. Rabb. D. S. a. l. note) I was prepared for one flight of stairs but not for two flights; a. fr.—Esp. *going up to Jerusalem, pilgrimage*. Pes. 8^b עֲלִיָּהוֹן לְשִׁבְחָהּ a pilgrimage not for its own sake; a. e.—*Pl.* as ab. B. Mets. l. c., v. supra.—3) *elevation* (to a higher dignity), *promotion*. Y. Hor. III, beg. 47^a עֲלִיָּהוֹן וְיָרִידָה II. Gen. R. s. 68 חָזַר ע' לָהֶם ע' they shall rise (to power). Keth. 61^a (play on בעל בעל, Gen. XX, 3) כְּעֲלִיָּהוֹן שֶׁל בַּעַל וכ' the wife partakes of the comforts of the husband's higher position, but is not bound to share the restrictions of his lower position, v. כְּזָה; a. fr.—4) *carrying up, esp. putting on the altar, offering*. Zeb. XIII, 1 חָיִיב עַל הָעֹלִי is punishable for the offering (outside of the Temple precincts). Ib. 3; a. fr.—5) (v. עֲזָה, c) *neutralization, loss of identity*. Y. Bicc. II, 65^a תֵּימָן מֵעֵשֶׂר אֵינָן לוֹ ע' tithes (mixed up with secular food) are not neutralized.—6) *the most valuable property* (emp. ירדיה). B. Kam. I, 4, v. מִעֲזָה. Ib. 91^a ירדיה ע' רְמִירָה ע' the compensation for damages which is won by using the noxious ox for ploughing, is equal to a collection from the owner's best possessions, (opp. to מִגֻּלוֹת the indemnity collected from a sale of the animal). Ned. 56^a if one says, ע' מִרְאֵהוּ ... בֵּית בְּרִיתִי I sell thee a room in my house, he may show (assign) to him an upper chamber (v. supra); modified: ע' מִצֵּלָה וכ' *aliya* means here (he must assign to him) the best room; Men. 108^b. Keth. l. c. 50^b ע' מִצֵּלָהוֹרָא דָּאב וְנָאִיר ע' *aliya* means 'of the father's best things'; a. e.

עליון m. (b. h.; עֲלִיָּה; *uppermost, highest; most high*. B. Mets. X, 2 הוּא ה' הַעֲלִיָּה the owner of the upper story, v. מַעְיָרָה Y. Bicc. II, 64^b bot. (ref. to וְהָיָה, Deut. XXVI, 13) וְהָיָה בְּשִׁמְשׁוֹ הוּא ה' it refers to the sacred matter mentioned above (first-fruits, ib. 2, sq.). Maasr. V, 8 הוּא ה' לֶחֶם הַשֶּׂדֶה the seed-

capsules on the tops of *lof* (v. לֹהֵף, expl. Y. ib. 52^a bot., v. סִלַּל I; a. fr.—*Fem.* עֲלִיּוּהָ. Tanh. Tsav I (play on נִזְרָה וְנִזְרָה it is the highest of all sacrifices. B. Bath. 64^a ה' לֹקַח עַל הוֹעֵ' B. Mets. 77^b ה' לֹקַח עַל הוֹעֵ' the buyer is at an advantage, has the choice between annulling and insisting on the bargain, opp. הַחֲחֻרְוֹנָה על, v. פָּדָה—Lev. R. s. 24, beg. (ref. to Ps. XCII, 9) עֲלֵוֹם דֶּרֶךְ בֵּי' thy power is always uppermost, i. e. is always submitted to, whether thou blessest or punishest; Yalk. Ps. 843 עַל הַיָּרֵי; Y. Ber. IX, 14^b עַל הַיָּרֵי; a. fr.—*Pl.* עֲלִיּוּתֵי; f. עֲלִיּוּתֵי. Ib. 14^a top הַמַּיִם הַזֵּה הַמֵּי הַמַּיִם from above the earth; a. fr.—Esp. עֲלִיּוֹנִים *heavenly creatures, angels*. Lev. R. s. 9 בְּרָא שָׁמַיִם וְאָרֶץ בְּרָא מִן הַיָּרֵי on the first he created heavenly and earthly things &c.; וְכֵן בְּרָא מִן הַיָּרֵי he created man so as to make him partake of the nature of the upper creatures and of that of the lower; a. fr.

עֲלִיָּה f. (עָלָה) *height, heaven*. Lev. R. s. 26 מֵרָמָה (עֲלִיָּה) *I am so ordered from on high*; Num. R. s. 19; Tanh. Huck. 4.

עֲלִיזָה *m.*, **עֲלִיזָה** *f.* (b. h.; עֲלִיז) *frolicsome, wanton*. Mekh. B'shall. 4 מלכות ד' the wanton (Roman) government; Yalk. Jer. 300.

עֲלִיזָה f. (preced.) *rejoicing, use of the root עלו*. Pesik. Ronni, p. 141^b; Ab. d'R. N. ch. XXXIV, end; Cant. R. to I, 4 עֲלִיזָה; Yalk. Is. 338 עֲלִיזָה.

II. עִלְיָהּ v. עֲלֵיהָ, על־יָאָה

על־יִדָּה, v. על־יָדָה.

עֲלִיָּה II, a. עֲלִיָּה v. עֲלִיָּה.

עלל v. עלול.

עָלִיל m. (b.h.; עָלַל; 1) *entrance*. Sot. 45^a; Y. ib. IX, 23^c
 bot. לעיר נמצא בעל העיר if the slain was found at the entrance to
 a town (where there can be no doubt as to the nearest
 place); Tosef. ib. IX, 1 בעל העיר (Var. שול עיר.
 — 2) (cmp. עָלִילוּת) *reality*; בעל *really, undoubtedly*. R. Hash.
 I, 5 בעל העיר if the crescent is clearly visible; ib. 21^b מצי
 נראה בעל העיר, משמע נראה כי לישנא דמצינא דהוא
 גלי; Sabb. 133^b; Men. 64^a.

עֲלִיָּה f. (h. l.; preced.) 1) [*bringing about, causation,*] *dealing, government, disposition.*—*Pl.* עֲלִיָּוִה. Ex. R. s. 2, v. עֲוִה.—2) (v. עֲלִיָּה) [*round about way,*] *circumvention, perverseness, insidiousness; pretext, false charge.* Shn. 101^b באוּ עֲלֵינוּ שְׁלֹשָׁה בָּאֵי (Biblical personages) came with indirectness (instead of praying in a straightforward manner). Gen. R. s. 93 מִדְּרַחֲלָה בָּאוּ עֲלֵינוּ from the start thou camest against us with insidiousness (trying to find charges against us); Tanh. Vayigg. 5; Yalk. Gen. 151. Esth. R. to III, 9 בֵּן דְּרִיחָה הָיָה . . . חָמָן Haman, the wicked, came with great trickery against Israel (tempting them to sin). Ib. בָּאוּ עֲלֵינוּ they (the Israelites) came with a pretext, saying, let us go to sacrifice (Ex. V, 3). Pesik. R. s. 26 יָדָא עָלֵינוּ הָיָה תַּמְצָא לֵנוּ עֵי רַבִּי see how thou canst find a charge against Jeremiah and be revenged on him; a. fr.—*Pl.* as

ab. Ex. R. l. c., v. צויר. Num. R. s. 20 'ע' (not צויר) so as not to allow him any excuses.

עלילות f. (preced., v. עֲלִילָה 2) *reality*. Gen. R. s. 23
 וְלָמָּה בַחלוּם הוּא לָךְ בֵּ' and why in a dream? here it is
 for thee in reality.

עֲלִיּוּתָא f. = h. עֲלִיָּה, 1) *doing, disposition*. Yalk. Ps. 859 וְכִי עֲלִיּוּתָהּ ... דְּרִי בַר נִשְׁא (not יְהוּדִי) O man, how the Merciful deals with thee 1-2) *indirectness, perverseness*. Sabb. 88^b וְכִי עֲלִיּוּתָא those who walk perverse ways, opp. בְּשִׁלּוּמָא.

עֲלִים, v. עֲלִים.

עֲלִים, עֲלִים m. (preced.) *strong, powerful*. Targ. Job IX, 19.—*Pl.* עֲלִימִין, עֲלִי, Targ. Ps. LII, 5 (ed. Wil. עֲלִי; h. text עֲרִיצִים).

עלימות f. (v. preced.) *strength, vigor*. Y. M. Kat. III, 83^b bot. עלימות כאילן עמדה בזריותו עלימות בזריותו *'almuth* (Ps. XLVIII, 15) means with strength, . . . with quickness, . . . like those maidens; Y. Meg. II, 73^b; Lev. R. s. 11, end בעלמות (not בעולמות); Cant. R. to I, 3; Yalk. Ps. 77 עולמות.

עֲלִימָן, *pl.* of עֲלִימָה.

עֲלִיזָה f. (עָלַם) *rejoicing, use of the root עלם*. Pesik. Ronni, p. 141^b; Cant. R. to I, 4 עֲלִיזָה; Yalk. Is. 338; Ab. d'R. N. ch. XXXIV, end עֲלִיזָה; v. עֲלִיזָה.

עליצת f. (עליץ) same, v. preced.

אֶלֶּיָּהָ v. עֲלֵיָּהָ

עֲלִי, עָלַי, עֲלִיָּה.

עָלָה (b. h. עוֹלָה *Pol. to bring about*) to go about, 1) (cmp. *סוד* I ch.) to *superintend, be busy*. Koh. R. to VI, 10 ... מֶלֶךְ בוֹרַח לְאָרְסוֹ לְעָלָה בוֹרַח in charge of a tenant to attend to it (ed. Wil. לְעָלָה). — *Part. pass.* עָלָה; f. עָלָה; pl. עָלָהִים. עָלָהִיךְ [brought about,] liable, likely (cmp. רָגִיל). Nidd. 7^b שְׂמֵחָה עִי לִקְבֹּל טֻמְאוֹה 7^b likely to catch uncleanness; Tosef. Makhsh. II, 11'—(2) (with לִי; cmp. *סוד* I) to *ascend, land, enter*. Koh. R. to VI, 5 לָמָּה לָּא עָלָהְתָּ לְבִמְרִיתָ וְלָא עָלָהְתָּ לְבִמְרִיתָ why didst thou not visit the city? וְלָא עָלָהְתָּ and thou who didst go down (leave the ship) and visit; (Yalk. ib. 972 עָלָה, עִירָהּ, v. עָלָה, a. next w.). Ab. Zar. 71^a עוֹל לְחֹתֵר לְכֹרֵץ עוֹל for me to the collector (settle with him).

Hithpa. הִתְעַבֵּל (b. h.), *Nithpa.* נִתְעַבֵּל [to busy one's self,] to sport, abuse. Gitt. 58^a; Yalk. Jer. 276; a. e.

עָלָה I ch. same, esp. (corresp. to h. בוא) to enter a town, a house &c.; to come in (interch. with עָוֵל). Targ. Prov. XI, 2; a. fr.—Y. Taan. I, 64^b bot. מִי מֵי when he was going home. Ib.^c top כִּד דְּרֵאָה עָלָה וְכ' when I was coming home from the hill. Ib. כִּד דְּרֵאָה לְמִיַּעֲלָה when thou wert about to go home. Y. Sabb. VI, 8^c bot. בָּרַ קְפָרָה אֵינְעִלָה בָּרַ קְפָרָה אֵינְעִלָה ... B. K. was trying to enter a town; when he

entered it &c. Y. Erub. V, beg. 22^b עבר עילי קומי ... חלז ... thirteen years he spent going in and out before his teacher without need (of his instruction). Koh. R. to I, 3 עילין ונפקין are brought in and taken out again; a. e.—2) (with שמשא) to set. Targ. O. Gen. XV, 12; a. fr.—3) to be busy, have to do with, (euphem.) to sport. Esth. R. to II, 16 עמח I would give one hundred denars to sport with her; Yalk. Gen. 67; (Gen. R. s. 40 וְאִי־עַלל *Ithpa*).

Pa. עַלִּיל to go around searching; to glean. Targ. O. Lev. XIX, 10 (ed. Berl. רַעֲעִיל; ed. Amst. רַעֲעִיל); Deut. XXIV, 21 רַעֲעִיל ed. Berl. (ed. Amst. a. Y. רַעֲעִיל).

Af. אַעֲלִי (fr. עול, אעול, אָ to cause to go in; to carry in, bring in. Targ. Gen. VI, 19 (Y. ed. Vien. רַעֲעִיל). Targ. Ps. LXVI, 11. Targ. O. Gen. XLVII, 24 אַעֲלִי ed. Berl. (oth. ed. אַעֲלִי, verbal noun). Targ. Hag. I, 9; a. fr.

Itaf. אִתְּעֵל to be carried in. Targ. Job X, 19 אִתְּעֵל. Ib. XXI, 32 אִתְּעֵל ed. Wil. (oth. ed. רַעֲעִיל). Ib. 30 אִתְּעֵל (some ed. רַעֲעִיל *Ithpe*). Targ. O. Gen. XLIII, 18 (Y. רַעֲעִיל, ed. Vien. רַעֲעִיל); a. fr.

Ithpe. אִתְּעֵל 1) same, v. supra.—2) to attempt entrance. Y. Sabb. l. c., v. supra.—3) to busy one's self, to sport. Gen. R. l. c., v. supra.

עַלִּיל m., f. (preced.) [that which is brought in; emp. רַב־וָאֵל *harvest, provision; income*. Targ. Job XL, 20 (h. text בול). Targ. Is. XXX, 23. Targ. Lev. XXV, 21; a. fr.—Hag. 5^a, v. וְאִי־עַלל I. Ned. 55^a כֵּן ... פִּקְדֵי left in his will that they should give Raba thirteen thousand Zuz out of the *ālalta* (income) of N'har Pania; what is understood by *ālalta*? Ib. רַב־וָאֵל by *t'buah* (= חבואה) we understand only the five kinds of grain, by *ālalta*, anything (income). Ib. כֵּיִן דַּפְחוֹן לֹא ע' דִּיא וְכ' how about the rent from houses or ships? Shall we say, because their value is diminishing by wear and tear, it cannot be called *ālalta* (income), or is it to be called *ālalta*, because the diminution is not noticeable?; a. e.—*Pl.* עַלִּילָא. Targ. Y. II Deut. XIV, 22. Targ. O. Gen. XLVII, 24 עַלִּילָא ed. Lsb. (ed. Berl. עַלִּילָא; oth. ed. עַלִּילָא, *sing.*); a. e.

עַלִּים I (v. אַלִּים) 1) to surround, tie up.—2) to be strong.

Pi. עַלִּים to tie up. Yalk. Prov. 946 quot. fr. Y'lamd. (ref. to ירושך, Prov. X, 19) וְכ' I did not say that thou must tie up thy mouth and sit in silence, but restrain thy lips from &c.; Yalk. Num. 738 שְׁחָאִים Num. R. s. 14 (ref. to Gen. XLIX, 22) וְכ' שְׁעִי עֵינוּ מֵאֵשׁ וְכ' he closed his eye not to look at the wife &c. (v. אַלִּים II, *Hif*).

עַלִּים, עַלִּים ch. same, to be strong. Targ. Ps. XXXVIII, 20. Targ. Josh. I, 6; a. e.—Denom. עַלִּים, fr. which imperat. עַלִּימו, עַלִּימו. Targ. O. Deut. XXXI, 6; 7; 23 ed. Berl. (Regia עַלִּימו, v. Berl. Targ. O. II, p. 59). Targ. I Chr. XXII, 12 (13); a. e., v. אַלִּים.

Pa. עַלִּים 1) same (denom. of עַלִּים), v. supra.—2) to strengthen. Targ. Ps. XXVII, 14. Targ. Y. Ex. XIV, 27 (h. text וַיַּגְדֵּל, v. Mekh. B'shall, s. 6).

Ithpa. אִתְּעֵלִים, *Ithpe.* אִתְּעֵלִים 1) to be strengthened. Targ. Ps. XXXI, 25.—2) to be tied, to join; conspire. Targ. II Chr. XIII, 7 (h. text וַיִּרְאֻם).

עַלִּים II (b. h.; v. preced.) [to surround, tie up,] to conceal. Yalk. Cant. 981, v. infra.—Part. pass. עַלִּים; f. עַלִּימָה; pl. עַלִּימִים, עַלִּימִי, עַלִּימִי. Ab. Zar. 35^b (play on עַלִּימִי, Cant. I, 3) בִּיהַ עַלִּימִי read it *ālumo* (secret things).

Pi. עַלִּים same. Part. pass. מְעַלִּימָה; f. מְעַלִּימָה; pl. מְעַלִּימִים, מְעַלִּימִי, מְעַלִּימִי. Midr. Till. to Ps. XLVI, 1 (play on עַלִּימִי, ib.) הֵן הִרְבִּינוּ מֵהַ דְּבָרִים וְכ' the things we saw are hidden, we know not what we saw.

Nef. עַלִּים, *Hithpa.* הִתְעַלִּים, *Nithpa.* נִתְעַלִּים to be concealed, to escape; to hide one's self. Num. R. s. 20 דְּבָרִי אֵין כָּל דְּבָרִי נ' nothing is unknown to thee. Y. Pes. VI, beg. 33^a הִתְעַלִּימָה הַלְכוֹהָ מִמֶּנִּי the law escaped his memory; Bab. ib. 66^a הִתְעַלִּימָה ... אֵלֵּי הֵן מִתְעַלִּים מִן הַתֵּתְרָאִים they did not move from there before it (the pronunciation of the Tetragrammaton) escaped their memory again. Y. Ab. Zar. IV, 44^b top מִתְעַלִּים מִתְעַלִּים until he is left out of their sight. Y. Ber. IV, 8^a מִתְעַלִּים מִתְעַלִּים do not hide thyself (turn away) from our prayer; a. fr.

Hif. הִתְעַלִּים 1) to conceal. Ex. R. s. 1 (ref. to הִתְעַלִּים Ex. II, 8) הִתְעַלִּימָה וְכ' she kept her own secret. Cant. R. to I, 3 (play on עַלִּימִי, ib.) עַל הַתֵּתְרָאִים מִהֶם יוֹם וְכ' because thou hast concealed from them the day of death and the day of consolation, they love thee; עַל הַתֵּתְרָאִים מִן הַתֵּתְרָאִים because thou hast concealed from them the reward of the righteous &c.; Yalk. ib. 981 שְׁעֵלִימָה (Kal); Midr. Till. to Ps. IX; a. fr.—2) (v. אַלִּים I) עֵינֵיהֶם הִתְעַלִּים to close the eyes, to lose sight of. Y. Ab. Zar. IV, 44^a bot. Sot. 10^b מִמֶּנִּי וְכ' do not avert thy eyes from me. Tosef. Peah IV, 20; B. Bath. 10^a, a. e. הַצֹּדֵקָה מִן הַצֹּדֵקָה who closes his eyes to charity; a. fr.

Hof. הִתְעַלִּים to be concealed. Koh. R. to III, 11 (play on עַלִּים ib.) ה' מִהֶם שֵׁם וְכ' the pronunciation of the Tetragrammaton was concealed from them.

עַלִּים I m. (preced.) 1) secret. Y. Yoma III, 40^d bot.; Pes. 50^a (ref. to עַלִּים, Ex. II, 15) כְּתִיב לֵאמֹר it is so written that you may read *P'elem* (this is my name for secrecy).—*Pl.* עַלִּימִי. Midr. Till. to Ps. IX, 1 (play on עַלִּימִי, ib.) עַל הַתֵּתְרָאִים עֵינֵיהֶם הִתְעַלִּים on the secret sins which the child (of God) commits and which the Day of Atonement comes to atone for &c.—2) forgetfulness, v. אַלִּים.

עַלִּים II m. (b. h.; v. אַלִּים I) [vigorous,] lad. Yeb. 76^b (ref. to I Sam. XVII, 55, sq.) לֵיהָ נַעַר וְהִיא קָרָה לֵיהָ וְכ' there he calls him young man, and here, lad! He thus said to him, הִלְכָה נִחְעַלְמָה מִנֶּךָ thou hast forgotten the law (v. preced.). Snh. 95^a (in Chald. dict.) ע' אִירִי לִי עַלִּימָה. Ex. R. s. 1, v. אַלִּים II.—*Pl.* עַלִּימִי. Cant. R. to I, 3 לֵיהָ לִפְנֵי כֵּן they dance before him like maidens; Koh. R. to I, 11. Y. Meg. II, 73^b (in Chald. dict.) ע' עַלִּימִי, v. אַלִּים; a. e.

עַלִּים III, עַלִּימָה, עַלִּים m.=h. עַלִּים, eternity, world &c. Targ. Gen. IX, 16. Targ. O. Ex. XXI, 6. Targ. Ps. LXXI, 7; a. v. fr.—R. Hash. 31^a וְכ' שְׁנֵי הָיִים ע' וְכ' the world shall last six thousand years, and one thousand years it will be waste. Gitt. 56^b, v. וְשֵׁשׁ; a. v. fr.—Midr. Sam. ch. XXIV; Yalk. ib. 139 דְּשִׁקְרָא ע' the world of false-

hood (this world); Lev. R. s. 26 (some ed. עולם, h. form); a. fr. רִאשִׁית the world of truth (the hereafter). Sot. 10^b, a. fr. רִאשִׁית the world to come (=h. עולם הבא).—(עולם הבא) בית ע' the house of eternity (euphem. for 'the house of death') *burial ground, cemetery*. Lam. R. to I, 5. Lev. R. s. 12, beg.; a. e.—Kidd. 80^b רֵעִי common people (opp. to scholars).—כל ע' כולי ע' (abbrev. כ"ע, v. כולל). Ber. 36^b all the authorities mentioned agree; a. v. fr.—all the authorities mentioned agree; a. v. fr.—*in a general way, merely*. Targ. Y. Lev. XXVI, 24; 28.—Sabb. 103^b, v. בגלגל. Ib. 9^b merely to sweat (not to bathe); a. v. fr.—*merely to examine* (not to do any labor); a. v. fr.—*Pl.* עֲלָמָה, עֲלָמָה; constr. עֲלָמִי. Targ. Ps. IX, 8. Targ. O. Ex. XV, 18; a. fr.—Targ. Is. XLII, 11 *their graves* (v. supra).

עֲלָמָה, v. עָלַם II.

עֲלָמָה, v. עֲלָמָה.

עֲלָמָה, pl. עֲלָמִים, v. עֲלָמִים.

עֲלָמִין pr. n. pl. *Almin* (Elymais, Neub. Géogr. p. 381). Snh. 94^a when they (the exiles) came to 'Almin, they said, it is like our world (Jerusalem; Rashi: like the house of *eternities*, the Temple).

עֲלָמָה pr. n. pl. *Almath* (Youth). Targ. II Sam. III, 16 (ed. Wil. עֲלָמָה); ib. XVI, 5 (h. text בחורים, בחורים).

עֲלָמָה, v. עָלַם II.

עֲלָמָה, עֲלָמָה, f. = h. *side, rib*. Targ. O. Gen. II, 22 (Y. ed. Vien. עֲלָמָה; ib. 21 עֲלָמָה).—Transf. *beam, board*. Targ. Y. II Gen. XLIV, 19 a board of my father's house (a member of the family &c.).—*Pl.* עֲלָמִי, עֲלָמִי. Targ. Gen. III, 21.

עֲלָמָה, עֲלָמָה, c. (עֲלָמָה I) *whirlwind, hurricane*. Cant. R. to III, 4 (ref. to כסופות, Is. XXI, 1) there is no wind more vehement than that which comes from the north and rises and makes pale the creatures in the south.—*Pl.* עֲלָמִי, עֲלָמִי. Koh. R. to VII, 1 [read:] how many storms the ship may encounter.

עֲלָמָה, עֲלָמָה, ch. same. Targ. Is. XXIX, 6 (h. text עֲלָמָה). Targ. Job IV, 15 (h. text שְׂעִירָה!); a. fr.—Transf. *misfortune, trouble*. Targ. Y. I Num. XXI, 14 the misfortune of leprosy (h. text סוּפָה; v. Ber. 54^a bot.). Targ. Job XXXVIII, 1 דַּעַרָה (ed. Lag. עֲלָמָה); a. e.—Y. Ber. II, 5^a וכ' אֲרוֹן רוּחוֹ (ed. Krot. עֲלָמָה) winds and storms (demons) came and tore him away from me; Lam. R. to I, 16.

עֲלָמָה, עֲלָמָה, f., v. preced.

עֲלָמָה, עֲלָמָה, f. (= עֲלָמָה, v. עֲלָמָה, a. עֲלָמָה) *pretext, opportunity*. Targ. II Esth. I, 16.

עֲלָמָה, עֲלָמָה, I (reduplic. of עֲלָמָה) *to drive about, hurl*.

Kil. VII, 7 if a wind cast grape vines over standing grain.

עֲלָמָה, ch. same. Targ. Job XXVII, 21.

עֲלָמָה, עֲלָמָה, II (transpos. of עֲלָמָה, reduplic. of לִי; cmp. Hull. 22^b מְשִׁיבָה Ar. (ed. מְשִׁיבָה) when they are old enough to sip (expl. ib. by ref. to רִעִי, Job XXXIX, 30; misinterpreted by Abayi, as if fr. עֲלָמָה, *to bleed from the side*, when the wing is severed); Tosef. ib. I, 15 מששלעלי ed. Zuck., read with Var. מְשִׁיבָה).

עֲלָמָה, עֲלָמָה, I (b. h.; cmp. עֲלָמָה I, II), *to enclose, encase* (cmp. Arab. *galaf*).—Part. pass. מְעִיבָה; f. מְעִיבָה. Gen. R. s. 54 thou (Ark) encased between the two Cherubs; (Midr. Sam. ch. XII כְּרֻבִּים בשני כְּרֻבִּים); Ab. Zar. 24^b בעדי עדירם (מפוארה בעדי עדירם).

עֲלָמָה, II (b. h.; cmp. חֲלָה) *to turn, change*.

Hithpa. מְחַלְחֵל, *Nithpa.* מְחַלְחֵל (interch. with מְחַלְחֵל, formed fr. a noun עֲלָמָה, v. Ez. XXXI, 15) 1) *to change off, take turns*. Tosef. Taan. I, 8 עליה מְחַלְחֵל עליה ולא היו מְחַלְחֵל עליה (in watching) over it, but one sat &c.—2) *to be overcome, faint, swoon*. Hull. 3^b when he cut in our (the judges') presence, without being overcome (his hand not trembling); ib. שְׂמָה מְחַלְחֵל (Ar. מְחַלְחֵל) lest his hand tremble; ib. בְּרִי I am sure that my hand did not tremble. Sabb. 9^b שְׂמָה מְחַלְחֵל he may swoon (in the vapor bath). Nidd. 69^b שְׂמָה מְחַלְחֵל he may be in a swoon (and not really dead). Midr. Sam. ch. XXIII מְחַלְחֵל, v. עֲלָמָה I; a. e. *Pa.* מְחַלְחֵל same. Part. מְחַלְחֵל; f. מְחַלְחֵל; pl. מְחַלְחֵל. לא מְחַלְחֵל ולא מְחַלְחֵל Mekh. B'shall. Shir., s. 6 neither inhaling nor exhaling, being overcome by the smell of the sea; Yalk. Ex. 248; Yalk. Job 927.—Cant. R. to V, 14 (ref. to מעלל, ib.) the strength of man is broken, though it had been as hard as sapphires; [prob. to be read: מְחַלְחֵל (*Pl.*) it makes faint &c.].

עֲלָמָה, ch. same; *Pa.* עֲלָמָה *to be overcome with weakness*. Hull. 3^b לא מְחַלְחֵל we do not apprehend a sudden weakness of hands in slaughtering.

עֲלָמָה, v. עָלַם II.

עֲלָמָה, (b. h.) *to rejoice*. Erub. 53^b.

עֲלָמָה, v. עֲלָמָה.

עֲלָמָה, עֲלָמָה, v. עֲלָמָה.

עֲלָמָה, f. (עֲלָמָה) [*turning about, ladle*. Erub. 53^b (in enigmatic speech) 'נָקָה, v. נָקָה I. Ib. [read:] יַעֲרִי shall the crown (stopper) of another (jug) be removed, that the ladle may float like a ship &c.?

עֲלָמָה, עֲלָמָה, f. = h. עֲלָמָה, *burnt offering*. Targ. Gen. XXII, 2; a. fr.—Targ. O. Num. XXVIII, 10, a. e. עֲלָמָה constr., ed. Berl. (oth. ed. עֲלָמָה; Y. עֲלָמָה); Targ. Y. ib. 6 עֲלָמָה.—*Pl.* עֲלָמִי, עֲלָמִי. Targ. Ps. LXVI, 13 (not עֲלָמִי). Ib. 15; a. fr.

עם (b. h.; v. עם) *junction*; (prep.) *with, near*. Sabb. I, 8 עם השמש *with the sun*, i. e. as long as the sun shines, before sunset. Ib. II, 7 עם השכיחה, v. חשיכה. Ber. 7^a ורחמנהו ע' and deal with thy children mercifully. Snh. 23^a מי חותם עמ'ן who is to sign as witness with them; a. fr.

עם, עים ch. same. Targ. O. Gen. XXV, 11. Targ. Ps. LIV, 2 ע'מנא Ms. (ed. ע'מן). Targ. Job XXXII, 6 ע'מכון Ms. (ed. ע'מכון); a. fr.

עם m. (b. h.; עם *to press, crowd, join*) *gathering, crowd, people*. Snh. 94^b, v. ע'ן. Men. 53^b ... ל'עם זה יבא זה let 'this one' (Moses) come and receive 'this' (the Law) ... for 'this people' (Israel); a. fr.—ארץ, v. ארץ—Pl. ע'מרים *gentiles*. Sabb. 14^b, a. fr. על ארץ הע' concerning (importations from) heathen countries. Y. Shebi. VI, 36^b bot.; a. fr.—V. ע'מם.

עם, עמא ch. same. Targ. Gen. XII, 2. Targ. Ez. XLV, 16. Targ. Cant. VI, 5; a. v. fr.—Erub. 14^b, a. e. מאי ע' דבר, v. דבר. Y. Kil. V, 29^d bot. ע' כל ע'; Y. Yeb. XIII, beg. 13^b כל ע'מא, a. fr., v. בול. Sot. IX, 15 דארעא ע' דארעא, ignorant people; a. fr.—Pl., v. ע'מם II.

עמא, v. עמי.

עמא, עמא f. = אומא, *leaven*; trnsf. *passion*. Esth. R. introd.; Gen. R. s. 16, v. ע'שף.

עמאום (עמאום), v. ע'מאום.

עמאיק, עמאוקן, v. ע'מאיק.

עמד I = אמד, *to estimate*. Y. Naz. IX, end, 58^a; Y. Snh. IX, 27^a bot., ע'מדוהו, v. אמד.

עמד II (b. h.) 1) *to stand, stand up, rise; to remain, endure; to be ready*. Ber. V, 1 ע'מדין לחתפל וכו' you must not stand up (make ready) for prayer, &c., v. פ'כר. Ib. I, 2 ל'עמדי וכו' ... ל'עמדי וכו' for princes generally rise at three hours. Ib. 3 (expl. ובקימך, Deut. VI, 7) בשעה שבני ע'מדי at the time when people get up (in the morning). Kidd. 71^a בחצי ימיו ע'מד a middle-aged man. Y. Snh. VIII, 26^b בדין ע' stood before court. B. Mets. 47^b מי ע'מדי שמינו עומד בריבורו who does not stand by (keep) his promise. Kil. IV, 4 העומד that part of the fence which is unimpaired, opp. פרוץ. Neg. I, 3, sq. העומד the leprous spot which remained in its place (Lev. XIII, 28). B. Bath. 60^b בקש משה שיעמדה וכו' Ex. R. s. 2 ע'מדה, v. רבילין לעמוד בה Moses prayed that from him should rise priests and kings; a. v. fr.—Esp. uses: ע' על a) *to understand*. Y. Shek. I, 45^d, v. אופי; a. e.—b) *to insist upon*. Meg. 28^a על מדוהי ע'מדי, v. אופי. Kidd. I. c. מדוהי ע'מדי על מדוהי ע'מדי (Rashi ע'מדי Hif.)—c) *to be reduced to*. Y. Ber. II, 5^c על חמשים ע' it came down to fifty; a. fr.—2) (of liquids) *to settle, become consistent*. Ab. Zar. 85^b חלב מרחור עומד milk of a clean animal curdles (can be made into cheese or butter).—3) (of blades) *to become dull* (without being notched). Bets. 28^b סכין ע'מדי a slaughtering knife which has become dull may be sharpened on the Holy Day.—4) *standing ready, designated for*. Pes. 13^b, a. fr. העומד כל העומד whatever is ready to be sprinkled, is considered

as if it had been sprinkled. Keth. 51^a top; a. fr.—5) ע' ב' *to resist*. Cant. R. to VII, 8 לעמוד בזנות ... כל he who can resist the temptation of lust; בשחורקן as if he resisted both; a. e.

Hif. עמדי *to cause to stand, to place; to restore, preserve; to beget, produce*. Y. R. Hash. I, 57^b top ע'מדי ברמה put the dais up (to hold court). Tam. V, 6 ע'מדי דיה made the unclean priests stand in the eastern gate. Yeb. 62^b ע'מדי חורה וכו' it was they who preserved the law (tradition) in those days. Ab. I, 1 ע'מדי חלמדיהם rear many scholars. Num. R. s. 14 ע'מדי begot children. Koh. R. to I, 4 ע'מדי עומדת ע'מדי what does 'omadeth (ib.) mean? She (the earth) preserves, v. ע'מדי. Gen. R. s. 90 ע'מדי עומדת ע'מדי each ground preserves its own fruits (when put into the ground). Ib. ע'מדי ע'מדי substances which conserve, v. ע'מדי; a. fr.—2) *to change the standing of; to enlarge; to reduce*. Meg. 15^b ע'מדי ע'מדי it was two cubits long, and he extended it to twelve. Macc. 24^a (of the 613 laws of the Torah) ע'מדי ע'מדי David came and brought them down to eleven (Ps. XV); ע'מדי בא ע'מדי Amos came and reduced them to one (Am. V, 4).—3) *to contain, check one's self*. Snh. 72^a ע'מדי ע'מדי על ממונו no one will restrain himself from defending his property. Ib. 93^b ע'מדי ע'מדי they restrained themselves when they had a human need.—4) (of liquids) *to make consistent, curdle*. Ab. Zar. II, 5 ע'מדי ע'מדי בקיבה נבלה they make the cheese by putting into the milk rennet from an animal not ritually slaughtered. Orl. I, 7 ע'מדי ע'מדי if one curdles milk by means of a resinous substance (an acid) from an 'uncircumcised' tree (v. ע'מדי); a. e.—5) ע'מדי *to let a thing stand on the basis of its presumptive condition, to assume that the ordinary condition has not changed*. Nidd. 2^a ע'מדי ע'מדי assume that the woman has not changed her presumptive condition (of cleanness); ע'מדי ע'מדי assume everything to remain unchanged (until a change is proven). Keth. 75^b; a. fr.—6) ע'מדי ע'מדי (sub. ע'מדי), v. supra.

Pi. עמד 1) (sub. ע'מדי) *to insist*. Kidd. 71^a, v. supra.—2) *to place*; part. pass. ע'מדי, q. v.

***עמד** ch. same, *to stay, dwell*, v. עמד II.

Pa. עמד *to place*; part. pass. ע'מדי. Targ. Y. Gen. XXVIII, 13, v. ע'מדי.

עמד m. (b. h.; preced.) *stand*. Tanh. Vayikra 8 ע'מדי ע'מדי stay where thou standest.

עמד I m. (v. ע'מדי II, 2) *urin-soaked dung*. Gen. R. s. 39 ע'מדי, v. בית הע'.

עמד or **עמד** II m., **עמדה** I f., v. ע'מדי.

עמדה II f. = העמדה, q. v.

עמדה, Y. Sabb. IX, 11^d, v. ע'מדי I, a. ע'מדי.

עמדה, v. ע'מדי.

עמדה, v. ע'מדי.

עמדה, v. ע'מדי.

עמוד m. (b. h.; עמוד II) 1) *column, stand.* Ex. R. s. 1
אדם... ויטמד ע' an ivory column. Y. Ber. IX, 13^a אדמור דה' ר' a man enters a synagogue and stands behind a stand praying silently, and the Lord listens. Bab. ib. 28^b (of R. Johānan ע' דימיני thou right-hand pillar (emp. I Kings VII, 21). Ex. R. s. 2, end (ref. to עמוד, Ex. III, 5) ע' במקום עמודי של עולם thou standest in the place of the pillar of the world; Abraham said, here am I, and so dost thou; Tanh. Sh'm'moth 19; a. fr.—Trnsf. (v. עמוד) the group of people belonging to the *ma'amad*. Y. Taan. IV, 67^d bot.; Y. Pes. IV, beg. 30^c.—2) *cylindrical around which a scroll is rolled, handle.* Yad. III, 4 ע' שישעלה ע' does not make the hands unclean, until he fastens a handle to it. B. Bath. 13^b ע' blank margin wide enough to roll around the cylinder. Ib. 14^a ... חורח ספר חורח ע' ויטשה לו ע' איך ואיך a scroll of the Law is rolled (on both sides) towards the middle of it, therefore it must have a handle on each side; Y. Meg. I, 71^d; a. fr.—*Pl. עמודין, עמודים.* Ib.^c top; Snh. 22^a, v. ו' (a. e.—3) *the hatching dawn.* Ber. I, 1; a. fr.—4) *the fecal mass in the rectum; also the jet of urine when being discharged.* Ber. 62^b; 25^a ע' הדורו ע' a suppressed discharge produces dropsy. Ib. בלבד ע' כנגד only in the sight of urine at its discharge; a. e.—5) (bot.) *the central stalk of onions &c., the scape.* Ukts. I, 2 ע' שדא מכון ע' the scape as far as it is surrounded by the edible part, the scape within the bulb; Ib. 3 ע' שאינו מכון ע' that part of the scape which protrudes above the bulb.—[B. Bath. IV, 5 עמודין, v. עמודים.]

עֲמֻדָּה I ch. same, 1) *column, stand*. Targ. Y. Gen. XIX, 26. Targ. Ex. XIII, 22; a. fr.—עֲמֻד קִירצֶה = ח. עמוד חשירה, v. preced. Targ. Y. Gen. XXXII, 25.—Keth. 17^a אִפְסִיכִי עַל דִּרְתָּא וּב' אֵיפְסִיכִי a column of fire was interposed between him and the rest of the world; ib. 77^b; a. fr.—*Pl.* עֲמֻדֵּי, עֲמֻדָּה, עֲמֻדֵּי. Targ. Ez. XLII, 6. Targ. Y. Gen. XLVI, 28; a. fr.—Ber. 8^a עַל רֹאשׁ הַיָּד עֲמֻדָּה they prayed only between the columns (or stands, of the building) where they used to study; ib. 30^b. Gen. R. s. 34, end; Yalk. ib. 61, v. מִצָּה II; a. fr.—2) *continuous flow, jet*. Ab. Zar. 73^a עֲמֻדָּה נֶפֶשׁ דְּלֵא צִרְצִיר a small bottle the jet from which is not large; עֲמֻדָּה תְּבִירָא נֶפֶשׁ דְּלֵא (not כְּמֻדָּה, v. Rabb. D. S. a. l. note 400) a jug whose jet is large.

עֲמֻדָּה II pr. n. pl. 'Ammuda (Stand), near Caesarea.
Y. Dem. II, 22^c bot. פִּינְדָקָא דֵּי the inn of 'Ammuda.

בְּנֵי עַמּוֹן m. (b. h.) pr. n. gent. *Ammon*, a people descended from Ben Ammi, the son of Lot; mentioned chiefly in connection with Moab. Pes. 119^a בְּנֵי עַמּוֹן. Yad. IV, 3 וְיִשְׂרָאֵל מִעַמּוֹן יִשְׂרָאֵל וְיִשְׂרָאֵל מִעַמּוֹן יִשְׂרָאֵל א. M. must give the poor man's tithes in the Sabbatical years; Yeb. 16^a; Hag. 3^b. Gitt. 38^a; Hull. 60^b, v. שִׁחְרוּן; a. fr.

עֲמוֹנִי m., **עֲמוֹנִית** f. (b. h.; preceded.) *Ammonite*. Y. Snh. X, 28^d top שְׂהוּא הֵי' שְׂהוּא קִשָּׁה Ammonite wine which is strong; Bab. ib. 106^a. Yeb. VIII, 3. Ib. 69^a, a. e. עֲמוֹנִי וְלֹא עֲמוֹנִית a converted male Ammonite is excluded from inter-marriage, but not a female, **מוֹאָבִי**, a. fr.

I. עֲרִמְעוּם v. עֲמִרָם

עֲמִים, v. עֲמִים.

עָמוֹס (b. h.) pr. n. m. *Amos*, the prophet. Macc. 24^a,
 v. עָמַד. Lev. R. s. 10, beg. שְׁלַחְתִּי אֶת עָ' I sent Amos,
 and they named him Psellos (stammerer), v. עָמַס; Koh.
 R. to I, 1; Pesik. Nah., p. 125^b; Yalk. Is. 307. Ned. 38^a; a. e.

עֲמוּקָה *m.*, **עֲמוּקָה** *f.* (b. h. עֲמֹק; עֲמֹק) *deep, low*; (of color) *light-shaded* (which in the perspective looks lower, while the darker shade appears to protrude). Sifra Thazr., Neg., ch. i לשון עמוק עמוק כמראה החמה שהם עמוקים מן הצל מה לשון עמוק עמוק (Lev. XIII, 2, sq.) mean? A depression, like the sun-lit spots (in a painting &c.), which have the semblance of being deeper than the shaded spots (which appear to be raised); Hull. 63^a מראה המה העמוקה מן הצל במראה חמה בצל; Tosef. Neg. i, 5 שכן כמראה חמה בצל the lower shade among them is like the reflection of light on a shaded spot. Y. Succ. III, 53^d (expl. אדמדם שבאדומים מדרשת ע' 'low' (light) crimson. Men. Y, 8, a. e. ע' *marhesheth* is a deep pan, v. מַהֲבֵת; a. fr.—*Pl.* עֲמוּקִים, עֲמוּקִי; עֲמוּקָה. Sifra i. c.; a. e.—עֲמוּקָה *f.* (as a noun) *depression*. Ib.

עִימּוֹר, v. עִמּוֹר.

עמורא, Y. Sabb. IX, 11^d some ed., v. עמריגא.

עֲמֹרָאָה m. (denom. of עֲמָרָא) *wool-dealer*.—*Pl.* עֲמֹרָאִי.
B. Bath. 22^a (Ms. H. עֲמֹרָאִי, v. Rabb. D. S. a. l. note).

עֵמָּה (עמם) *to be dark, dim, faint.* Tanh. Yithro 13 וְכֵהָ קוֹלוֹ ע' the sound he produces becomes fainter and duller (the longer he blows); Yalk. Ex. 284 ע' קוֹלוֹ, opp. מְגִבִּיר.

Hif. הִפְמָה to become faint. Tanh. Ha'az. 7 (play on גִּמְיָה, Num. XIII, 12) וְגִמְלָה כְּחֹר . . . הִפְמָה his strength failed him, because he said . . . , and he brought it upon himself that he did not enter Palestine.

עֲמָא, **עֲמִי** ch. same, *to be dim*; transf. *to be faint, grieved*. Targ. Lam. IV, 1 (ed. Amst. עֲמָא). Targ. O. Lev. XIII, 6; 56 עֲמָא ed. Berl. (oth. ed. עֲמִיָּא; Y. עֲמָא). Ib. 26 עֲמִיָּא ed. Berl. (oth. ed., a. Y. עֲמִיָּא).—Targ. Is. LXI, 3. Targ. Ez. XXI, 12 וְהִתְעִיב ed. Wil. (ed. Lag. וְהִתְעִיב, read וְהִתְעִיב; Ar. וְהִתְעִיב, *lithpe*).—Targ. Is. LIX, 11 עֲמִיָּא (ed. Lag. עֲמָא; ed. Wil. עֲמִיָּא; h. text וְהִתְעִיב).—Lam. R. to IV, 1 אִךְ עֲמָא וְכִי how has the gold become dim (transl. ib.). Ber. 53^b רִמְקָא וְהִתְעִיב when the flame is growing dimmer and dimmer.—Hull. 38^a קוֹלָהּ עִי her voice is getting fainter, opp. עֲבִי is strong.

Ithpe. אִתְּפֵי, אִתְּפֵי to become faint, v. supra.

עֲמִינָא f. (preced.) *dimness, twilight*. Ruth R. to I, 17
(קטן וגדול) ע' לעידן at twilight time; (Koh. R. to IX, 4
(לעידן רמשא).

עֲמִידָה, עֲמִידָה I f. (עֲמִיד) [*concrete,*] *urine-soaked dung.* Gen. R. s. 39, end, v. יְהִי־וְהָיָה; Yalk. Josh. 17
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עמידה (corr. acc.); Y. Sabb. IX, 11^d; Y. Ab. Zar. III, 43^a bot. (corr. acc. to Yalk. I. c.).—[Ἀμύλα, ἰδα, which is referred to by Mus. in Ar. corresponds neither in form nor in meaning to our word.]

עמידה II f. (עמד) 1) *standing, standing up*. Y. Keth. IV, 28^b appearing before court (institution of proceedings). Shebu. 30^b בעי... בעי as to witnesses before court, all agree that they must stand. Ib. בעלי the parties must stand. Y. Bicc. III, 85^c bot; Y. R. Hash. I, 57^b top (ref. to Lev. XIX, 32) ... הוא אני עמידה זקן חולה I (the Lord) was the first to observe the standing up before an old man (by ref. to Gen. XVIII, 22, emended instead of, 'And the Lord was yet standing before Abraham', v. תיפוקן); Lev. R. s. 35. Keth. 111^a אל הרבה בעי' do not stand too much, for standing is injurious to the heart. Ib.^b, v. סמיכה; a. fr.; v. ישיבה.—Pl. עמידות. Y. Erub. V, beg. 22^b וכי' שעמד וכי' כל as often as he stood before Ahiya his teacher, he considered himself as if standing before the Divine Presence.—2) *putting up, erection*. Num. R. s. 12 ובפירוק וכי' the Tabernacle was consecrated by putting up and taking apart and by anointing. Yeb. 106^a עמידה, v. ישיבה.—Pl. as ab. Y. Yoma I, 38^b bot, וכי' שבוע' seven times was the Tabernacle (at its consecration) put up, and six times taken apart; a. e.—3) *endurance, existence*. Num. R. s. 2 בסיד אין לו' unless thou putttest sand into the cement, it will not last; so the nations cannot exist without Israel; a. e.—4) *that part of the daily prayers which must be read standing*, usually called תפלה. Treat. Sof'rim XVI, 12, v. קדוש.

עמידותא, v. עמידותא.

עמיל m. (עמל) *well-worked dough*; עמילן *dough which cooks use to place over the pot*. Pes. III, 1, defined ib. 42^b bread made of grain not yet one-third ripe, which is put over the pot to absorb the froth; Y. ib. III, 29^d מביא מלילות one takes ears not yet one-third full &c. B. Mets. 86^b (these quantities of flour) were used for the cooks' dough only.—[Ἀμύλον, which is referred to by Mus. to Ar., corresponds to our word neither in form nor in meaning (v. Sachs Beitr. I, 148), besides this etymology is contradicted by עמילה.]

עמילא, **עמילא** m. (עמל) *hard worker*. Gen. R. s. 39, end 'ע'... לפועלא טבא ע' (not עמידה) there (at a certain) place they call a good working man 'āmela; Yalk. Josh. 17; Y. Sabb. IX, 11^d; Y. Ab. Zar. III, 43^a bot. (corr. acc.); v. יעמיליהו L.—[B. Mets. 15^a v. עמלא.]

עמילה f. (עמל) *well-worked*; ע' *well-kneaded bread*. Pes. 37^a.—Sabb. 62^b (in lascivious language) ע' an old prostitute, v. סעיד.

עמיסה f. (עמס) *loading*. Ex. R. s. 4, beg. (ref. to Num. XVI, 15) אין נשיאה אלא לשון ע' the verb nasa means loading (i. e. Moses did not make any one's ass carry his load).

עמיק, **עמיק** I m.=h. עמוק, *deep*, (of color) *faint, light-shaded*. Targ. Lev. XIII, 3; a. fr.—Trnsf. *obscure, indistinct; profound*. Targ. O. Ex. IV, 10 (h. text כבד). Targ. Is. XXXIII, 19.—Pl. עמיקין, עמיקין. Targ. Prov. XVIII, 4. Ib. XXV, 1. Targ. Ps. XCII, 6. Targ. Ez. III, 5 ed. Lag. (ed. Wil. עמיק); a. e.—Fem. עמיקא, עמיקא. Targ. Prov. XXV, 3. Ib. XXII, 14 (ed. Wil. עמיק); a. e.—Taan. 23^b [read:] בדוכתא ע' צניעא (v. Rabb. D. S. a. l. note 400) in a depressed, retired place. Gen. R. s. 63; Yalk. ib. 110 הוא דין ע' מילתא this (that the name Israel includes Abraham) is a deep word (because it explains Ex. XII, 40; v. איספוליתא).

עמיק, **עמיק** II m., **עמיקתא** f. (preced; emp. עמוק) *dark inflamed spot, rising, swelling*. Targ. O. Lev. XIII, 43; ib. 10 (h. text שאת), v. עמקא.

עמיקון, **עמיקון**, v. עמיק.

עמיקתא, **עמיקתא**, v. עמיק I, II.

עמיר m. (b. h.; עמר) *tuft, spike*, esp. *ear of grain*; (mostly collective) *sheaves*. Sabb. VII, 4 ע' וכי' he who carries out ears (fit for fodder) as much as a lamb's mouthful. Tosef. Dem. I, 17. Sifra K'doshim, Par. 1, ch. III leave for the poor בע' fenugrec in the spikes; Y. Peah IV, beg. 18^a. Tosef. Shebi. II, 13 פול המצרי שזרעו ל' Egyptian beans which one planted for the sake of the spikes (as fodder). Y. B. Bath. V, beg. 15^a בשזרעו ל' (not (משורען) when he planted the fenugrec for the spikes, opp. לזרע. Tosef. Succ. I, 4, v. פקיע I; a. fr.

עמירא, **ע' ch. same**. Targ. Am. II, 13. Targ. Mic. IV, 12; a. e.—Targ. Prov. XXVII, 25 (h. text חציר; v. Syr. עמיר, P. Sm. 2921).

עמיררה, Yalk. Josh. 17, v. עמירה I.

עמית f. (b. h.; עמית, v. עמית) *nationality, community*; (sub. איש) m. *country-man, associate, fellow*. Shebu. 30^a (expl. עמיתך, Lev. XIX, 15) עם ש' the people joined to thee in the Law and in duties. Ib. טילא ע' Ula, our friend, fellowman in the Law &c.

עמל I (b. h.) *to labor, take pains; to be wearied*. Deut. R. s. 11 שכמלתי וכי' is this the payment for the service of forty years during which I worked hard, until they became a holy and faithful people? Yalk. Prov. 950 מדבר בעמלי תורה it refers to those studying the Law industriously; Tanh. ed. Bub., Mick. 2 בעמלי; a. fr.—Part. or adj. עמל; f. עמלה; pl. עמלים. Cant. R. to I, 2 כל מי שהוא ע' בהן וכי' as water raises plants, so the words of the Law raise him who works at (studies) them sufficiently. Deut. R. l. c. אמר ולא אמר I wear myself out (in study), and they wear themselves out (in vanities). Ab. II, 2 עוסקים... עוסקים (Var. עוסקים) all those who are engaged in public affairs must do their work for the sake of heaven (disinterestedly); a. fr.

Pi. עִמַּל to work through, knead, esp. to stimulate and heat the body (v. Hithpa.). Sabb. 147^b מִפְּנֵי שֶׁמִּעֲמָלָהּ וּמִרְפָּא (read with Alf.: וּמִרְפָּא, v. Rabb. D. S. a. l. note 10) because it (the mud of Dimsith) exercises the body and loosens (the bowels).

Hithpa. תִּחְמַל 1) *to be kneaded, have massage.* Ib. XXII, 6 אַבֵּל לֹא מִתְחַמְּלִים בּוֹ כִּינּוּ you may have yourself ointed and rubbed on the Sabbath, but not kneaded or scraped.—2) *to wear one's self out, esp. to exercise (and heat) the body.* Tosef. Peah IV, 10 Hillel bought for a poor man of good breeding בִּרְכֵּי שְׂדֵיחַ מִתְחַמֵּל a horse on which to take exercise; Y. ib. VIII, 21^a bot. בִּרְכֵּי שְׂדֵיחַ מִתְחַמֵּל (Keth. 67^b עֲלֵיוֹ לִרְכִּיב). Tosef. Sabb. XVI (XVII), 22 אֵין רִצִּין אֵין רִצִּין בִּשְׂבָעָה כִּדִּי לִתְחַמֵּל וְכִי לִתְחַמֵּל for the sake of exercise, but you may walk in an ordinary way the entire day.

עַמִּל I ch. same. Targ. Jon. IV, 13.

עֵמֶל II m., v. עֵמֶל I.

עֲמַל m. (b. h.; preced. wds.) *toil, trouble; fruit of labor, achievement*. Midr. Till. to Ps. XC, 10 אֲפִי מְלֻכּוּתִי אֲפִי מְלֻכּוּתִי even man's rulership is toil and vanity; Yalk. ib. 841. Ber. 17^a וְעֲמָלִי בְּרוּרָה מִי... blessed he that has been reared in the Law, and whose toil is in the Law. Gen. R. s. 31 בְּעֲמָלִי שֶׁל רֹשַׁע... a curse rested on the wicked man's labor. Ex. R. s. 22 הִיָּה בְּעֲמָלִי גֹל in whose acquired property there was no robbery; a. fr. — Gen. R. s. 39 בֵּית הָעַלְוִי, v. דְּהוֹן.

עֲמָלָא II, עֲמָל ch. same. Targ. Gen. III, 17 (h. text עֲצָבִין). Targ. O. Deut. XXVI, 7. Targ. Ps. VII, 17 Ms. (ed. (לְעוֹאֵל); a. e.—Esp. *acquisition, income, rent*. B. Bath. 67^a מְגִבִּין אֶפְרִי מֵעַ דְּבַתִּי we used to collect (the daughter's share, v. עֲשִׂינָהּ) even from house rents; Keth. 69^a (not דְּבַתִּי; Rashi: דְּבַתִּי).—*Pl.* עֲמָלִין. B. Mets. 15^a אֵינִין וְעֲמָלֵיהֶן —*Pl.* (דְּבַתִּי; Rashi a. Tosaf. (ed. וְעֲמָלֵיהֶן) (I vouch for) themselves (the lands), and the income from them and eventual improvements; [Ar. a. Tosaf. עֲמָלֵיהֶן *the cost of acquisition, original value*].

עמילא, v. עמילא.

עמל, v. עמל I.

צָמַם (b.h.; v. **צָמַם**) 1) [to be pressed,] to be dim. Tosef. Sabb. III, 2 **גְּחָלִים שֶׁצָמְמוּ** coals which have become dim (ceased to flame). Pes. 75^b; a.e.—Ib.; Sabb. 77^b, a.e. **עֲדָמָה**, v. **עָדָמָה**.—2) to press, quench. Part. pass. **צָמֵם**; f. **עֲמָמָה**, pl. **עֲמָמוֹת**. Lev. R. s. 26 (ref. to Ez. X, 2). **שָׁשָׁה גְּחָלִים ע'** ששה גְּחָלִים ... ששה years these coals were kept quenched in Gabriel's hand.

Pu. עומם to become dim. Y. Or. III, 63^a bot. גחלי ערלה (not שעיממו ... גירולי) embers of Orlah wood are permitted for use.

Pilp. עֲמִצִּים 1) (with על) to cover up, suppress a case; to disregard the law, act irregularly (in an emergency). Y. Sot. IX, 23^d bot. וְעִצְמֵינוּ עַל דִּינוֹ וְלֹא... and that having seen the murderer we have not let him go, or quashed his case. Num. R. s. 9; Tanh. Naso 7; Sifré Num. 7 (ref. to וְנָעַל, Num. V, 13) וְעִצְמֵם ... שֶׁלֹא not that her husband

saw (her improper conduct) and covered it up (connived at it). Y. R. Hash. III, beg. 58^c מִצְעָמֵינוּ עַל הַרְחָקָה לַעֲבוּרֵינוּ ואֵין we may act irregularly (ignore the testimony), when the new moon has been seen (on the night of the twenty-ninth to the thirtieth day), if it is necessary to intercalate a day, but we must not ignore the law, when the new moon has not been seen in due time, in order to proclaim the New Moon Day (on the thirtieth day). Y. Shebi. VIII, 38^a bot.; Y. Sabb. I, 3^c bot., a. e. יָצִימָנוּ עֲלֵינוּ וְהַחֲרִירוּ עֲלֵיהּ they disregarded the law, and permitted it (the bread); נִצְמְנוּ עֲלֵיהּ וְאִסְרוּ they ignored the law (that permitted it), and forbade it.—2) (cmp. הִבְהֵב) *to be like embers*; transf. *a) to be undecided*. Y. Snh. V, end, 23^a מִמֵּנֵם שֶׁלֹּא יֵרָאֶה רֵין זֶה יוֹצֵא מִמֵּנֵם that the verdict in this case should not appear to go forth undecided (because the jury could not arrive at a majority of two against the defendant; Bab. ib. 42^a מִבְּרֵין רֵין מְעֻרְבֵבִין) — *b) to nod consent without showing anxiety*. Y. Ber. V, 9^c bot., v. הִבְהֵב.

עַמִּים I ch. same, *to be dim*, v. עָמַי.

Ithpe. יִתְּפֶה to be made or become dim. Targ. Koh.
XII, 2, sq.

Palp.* **פָּלַץ to make dim. Targ. Is. VI, 10 (ed. Lag. **פָּלַץ**), v. **פָּלַץ**.

עַמִּים m. = עַם, *people*.—*Pl.* עַמְּמִין, *gentiles*, esp. the seven nations of Canaan. Gen. R. s. 41, v. אֲמֹרֵי; Tosef. Sabb. VII (VIII), 23. 1b. 25 וְאֶין לָךְ בְּכָל הָעַ' מְרוֹן וּב' of all the (seven) nations none is so patient as the Emorite. Y. Shebi. VII, 38^b bot. ע' וּב' של שבנה ארץ ירשו אבותיה thy ancestors inherited a land of seven nations, and thou shalt conquer a land of ten nations. Y. Sot. I, 17^b top ע' לאסור שבנה . . . בשבנה in seven passages it is said, 'thou shalt not make marriages with them', . . . to prohibit the seven Canaanitish nations; Num. R. s. 9; a. fr.

עַמִּים II. ch. same, esp. (= גֵּוִי) *gentile*. Lam. R. to I, 1 רַבְרַבִּי (מֵאֲדָר) גְּמֵלָא ע' (7 דר מדר) the camel driver is a gentile.—*Pl.* **עַמִּימִי**, **עַמִּימִין**, **עַמִּימִי**. Targ. Deut. XXXII, 8 (Y. II אַמִּימִי). Ib. XIV, 2 (ed. Berl. עַמִּי, without Dagesh). Targ. Ps. LXIX, 9 **עַמִּימִין** (ed. Lag. a. oth. עַמִּימִין). Targ. I Kings VIII, 41; 43; a. fr.—Yoma 71^b (alluding to Sh'maya and Abtalion who were said to be descendants of Sennacherib) יִרְחֹן בְּנֵי ע' יִרְחֹן may the sons of gentiles go in peace; a. e.

עַמְמָאִיתָּהּ f. (preced.) *gentile woman*. Targ. II
Esth. II, 9.

עַמְּמִין m. (preced.) *gentile*. R. Hash. 20^a אַפְשָׁר בֵּי עַמְּמִין it may be done through a gentile. — *Pl.* עַמְּמִין, עַמְּמִין. Bets. 6^a; 22^a; Sabb. 139^b בִּי יִתְעַסְקוּן let gentiles attend to his burial. Ib. (Chald.) יִתְעַסְקוּן בֵּיהּ עַמְּמִין.

צָמַם (b. h.) [*to press, be pressed,*] *to carry a load.* Cant. R. to VIII, 6 עֹמְקֵי גִרְנוֹתָם those who carry the crops to the granaries.—*Part. pass.* צָמוּם *a) laden, heavy;* ע' בלשונו *of heavy tongue.* Lev. R. s. 10, beg. שְׁמוֹ קָרָא לָהֶם לַמָּוֶה *he named Amos, because he was a stammerer;* Yalk. Is. 307; (Pesik. Nah., p. 125^b שְׁרִירָה

צמחיס (in a secret letter) officer. Snh. 12^a (פסילים וי' נחשון v. יב'.

Pi. עִיִּים *to load*.—Part. pass. מְעוֹמֵם. Tanh. P'kudé 3 וְהוּא מֵ מִן בָּנִים וְכ' and he is laden (with troubles) on account of sons and daughters (depending upon him).

*עָצַם ch. to press (the teeth together). Targ. Job XVI, 9 ed. Lag. a. oth. (Ms. Var. עָצַם; ed. Wil. עָצַם; v. עָצַם).

עִמְסוֹנִי m. (perh. fr. Amasia, in Pontus) *Imsoni*,
surname of two Tannaim, Simon and Nahemia. Pes. 22^b;
Y. Ber. IX, 14^b bot.

עֲמֹנִיָּא ch. same, surname of R. Jacob, an Amora.
Y. B. Mets. IV, end, 9^d.

עִימָעוּם, v. עִימָעוּם.

עמם, עמם, v. עמם, עמם I.

דָּבַד (v. **דָּבַד**; emp. **דָּבַד**) *to press*.

Pi. מְעַמְעֵץ to close the eyes. Sabb. XXIII, 5 *אין מְעַמְעֵץ* (Mish. ed. (Y. ed. *מַמְעֵץ*; Bab. ed. 151^b *מְעַמְעֵץ*, Ms. M. *מַמְעֵץ*; v. Rabb. D. S. a. l. notes) you must not close the eyes of a deceased on the Sabbath *וְהַמְעַמְעֵץ עִם יִצְחָק יוֹרֵךְ* (Y. ed. *מַמְעֵץ*; Bab. ed. *הַמְעַמְעֵץ*) and he who closes the eyes of a dying person &c. Ib. (in Gemarah) *הַמְעַמְעֵץ* (Ms. M. *הַמַּמְעֵץ*). Ib. 77^b, v. *אֵמַץ*.

Hithpa. הִתְחַמֵּץ *to be closed, to close itself.* Ib. 181^b
 הִתְחַמֵּץ הָיוּ עֵינָיו וְ/ Ms. O. a. early eds. (Ms. M. שָׁתַחֲמֵץ, incorr.; ed. שִׁתְחַמֵּץ) he who wants to have the eyes of
 a deceased closed &c.; Tosef. ib. XVII, (XVIII), 19 הָיוּ עֵינָיו
 וְ/ הָיוּ מִתְחַמֵּצִין וְ/ Ib. וְ/ הָיוּ מִתְחַמֵּצִין וְ/ Sabb. l. c. וְ/ הָיוּ מִתְחַמֵּצִין וְ/ Ms.
 M. (ed. מִתְחַמֵּצִין) and they will close themselves, v. אֲמַרְיָה.

עָמַץ, *Pa. עָמַץ* same. Bets. 22^a וְרָאָה עֵינֶיךָ for you closed and opened your eyes, v. חֵצֵה ch. Snh. 110^a top כָּל כִּי עָמַץ וְאָזְלָה Ar. (differ. in ed.) whoever saw her ... closed his eyes and went off.

עמק (b. h.) *to be depressed, deep.*

Hif. הִצְמִיקוּ (1) *to deepen*. Ex. R. s. 1 וְכִּי הִצְמִיקוּ עֲצָה וְכִי הִצְמִיקוּ עֲצָה they laid deep plans that the Lord etc.—2) *to grow deeper*. Yalk. Is. 302 (play on מִפְתָּח, Is. XXX, 33) ... מִפְתָּח הָיָה מִפְתָּח אֵף הָיָה מִפְתָּח וּמִרְחֹב מִצְמִיקָהּ (Gehenna) likewise extends every day and becomes wider and deeper.—[Cant. R. to IV, 4 וְדִרָה מִצְמִיקוּ some ed., v. עָמַק.]

עמק ch. same.

Af. לַעֲמִיק to grow deeper. Targ. Is. XXX, 33 לַעֲמִיקָא
ed. Lag. (ed. Wil. לַעֲמִיקָא = לַעֲמִיקָא; oth. ed. לַעֲמִיקָא, *Pa.*), v.
preced.—[Targ. Prov. XXVIII, 6 מִן דַּעֲמִיקִין Var. ed. Lag.,
v. עֲמִיק.]

עִמָּק, v. עִמָּק.

מַעַי m. (b. h.; preced. wds.) 1) *valley*. Shebi. IX, 2

Upper Galilee, Lower Galilee, and the (Galilean) valley; the district of Tiberias is the valley (of Galilee). Tosef. ib. VII, 10 הרר ורוע' the mountain land, the valley, and the lowland. Ib. אהכלין במדבר על שובב' (in the Sabbatical year) you may eat the mountain fruits as long as the same kind is still to be

had in the valleys. Ib. **וְיִצְמָקוּן וְיִבְרָא** mountain land and an elevation on it, a valley and a depression in it, lowland and a lower plain in it (are respectively subject to the same laws); Y. ib. X, 38^d bot. (corr. acc.). Ib. **עַד הַיָּם מִלְּיֻדָּה** from Lydda to the sea is the valley (of Judæa), v. **נְשִׁיפָהָ**; a. fr.—**פְּלִימָקִים**. Ib. **סִימָן לְעֵץ תְּמָרִים** the presence of palms indicates valleys; Toséf. l. c. **עֵץ תְּמָרִים**—2) pr. n. pl. **‘Emek**, in the district of Tyre. Toséf. Shebi. IV, 9 (Y. Dem. II, 22^d top **אֲמֹן**).

עמק ch. same, 1) *valley*.—*Pl.* עמקת. Targ. I Chr. XXVII, 29 ed. Lag. (ed. Rahmer עמקת, ed. Wil. עמקתא, dwellers in valleys).—2) *depth*.—*Pl.* constr. עמק. Targ. Ps. LXIX, 3 (ed. Wil. עמקי, v. עמקא I.—[Targ. Ez. III, 5 עמקי, v. עמקא I.]

עֲמָקָא f. (v. עֲמִיק II) *dark (inflamed) spot, rising, swelling* (ח. עֲמָא). Targ. O. Lev. XIII, 2; 10; 19; XIV, 56.—Constr. עֲמִיק. Ib. XIII, 28 (Mss. עֲמִיק, עֲמִיק, עֲמִיק).—**עֲמִיקוֹן** *stains*. Targ. Am. VI, 4 (ed. Lag. עֲמִיקוֹן, Ar. עֲמִיקוֹן; v. עֲמִיקוֹן; ed. Wil. עֲמִיקוֹן); h. text עֲמִיקוֹן; v. Sabb. 62^b עֲמִיקוֹן עֲמִיקוֹן וְעִמִּיקוֹן (שכבתו ורע וע' וכו'.

עֲמָקָה m.=h. עֲמָקִי.—Pl. עֲמָקָיָה, עֲמָקָיָה, v. עֲמָקָה

עֵימָ, עֲמָקוּתָא f. (cmp. עֲמָקָא) *trickery, insidiousness*.
Targ. Hos. VII, 16 (Regia עֲמָקוּתָא; h. text זָעַם).

עֲמָקִי m. (עֲמָק) 1) *belonging to the valley*. Kel. XXVI, 1 ע' sandals worn in valleys, Maim. (others: made in K'far Imkī, v. infra). Hull. 63^a ע' עורב, v. עורב.—2) **עֲמָקִי** pr. n. pl. *K'far Imkī*. Taan. 21^a א' (ed. עמיקו, Var. עמיקון, v. Rabb. D. S. a. l. note 60). Tosef. B. Kam. VIII, 10 עמיקון, v. ed. Zuck. (Var. עמיקון, v. עמיקון, B. Kam. 79^b עמיקון Ms. M. (ed. כפר עכו, v. Rabb. D. S. a. l. note).

I. עֲמִידָן, v. עֲמִידָן, עֲמִידָן.

עֵמֶר (b. h.; cmp. **אָמַר** II) 1) *to be thick, tufty*.—Denom.
עֵמִיר.—2) (cmp. **רָחַרַח** I) *to heap up, pile*. Ukts. II, 5 **וְהוֹבִצְלִים**
שְׁעֵמֶרֶן, Var. for **שְׁחֹמֶרֶן**.—Denom. **עֹמֵר**.

Pi. עִיַּמַּר (denom. of עִיַּמַּר) to bind and pile sheaves; to harvest. Peah V, 8 וְהָעִיַּמַּר וְ, מִבְּרֵחָהּ, a. מִרְחָהּ. Y. Ber. IX, 13^c top וְכִּי קָצַר עָרׇ וְזֶע he ploughed, he sowed ..., the cut, piled up, threshed &c.; Bab. ib. 58^a עִיַּמַּר. Sabb. VII, 2. Y. Peah IV, 18^d bot. עִיַּמַּר שְׂרֹדָה וּמִיַּמַּר שְׂרֹדָה when he cuts a row and puts it up in sheaves at a time; a. fr.

Hithpa. הִתְחַבֵּר (b. h.) (with ב) *to make one's self the master of; to make use of a person as a servant.* Snh. XL, 1 (85^b) (expl. Deut. XXIV, 7) אֵינִי הָיִיד בְּשִׁבְעֵימִינוּ *he is not guilty of abduction, unless he brought the person to his own grounds; (oth. opin.)* וְרִשְׁתָּמוֹשׁ *he* *unless he brought the person to his own grounds and made use of him; Sifrē Deut. 273.*

עמר I, *Pa.* עמר ch. as preced. *Pi.* Targ. Ps. CXXIX, 7.

עֲמַר II (Syr. עמר P. Sm. 2918; Arab. 'amar; comp. עמר)
to stay, dwell. Targ. Prov. XXX, 28 עֲמַרָא (ed. Lag. a. oth.
עמרא). Ib. XXV, 24 מעמר ed. Lag. (ed. Wil. מעמר).

עֹמֵר, *pl.* עֹמְרִים, *v.* עֹמֵר.

עמר III, עֶמְרָא m. (עמר I, emp. עֶמְרִי a. (אֶמְרִי) = h.
עֶמְרִי, wool. Targ. Ps. XXXIX, 12, v. פָּרֶדֶם. Targ. Deut.
XXII, 11. Targ. Lev. XIII, 48; a. fr.—Hag. 15^b, v. יוֹרֵרָה II.
B. Bath. 74^a, a. e. גִּבְבָּתָא דֵּי' (עמר). Yoma 71^b; Zeb. 18^b;
a. fr.—יוֹפְנָא (ד') cotton, v. פֶּנָּא.

עֲמָרָא, v. עֲמָרָא.

עֲמֻרָאָה, v. עֲמֻרָאָה.

עֲמָרָם (b. h.) pr. n. pl. *Amram*, 1) father of Moses. Sabb. 55^b. Ex. R. s. 1; a. fr.—2) A., an Amora. Y. Macc. I, beg. 31^a רב ע' Y. Shebi. X, 39^c (insert רב).

עֲמֻרְתָּא f. (עֲמָרָא) *woolly, tufty substance*. Sabb. 20^b שׁוֹפָא בִּיהּ it means the woolly substance in it, v. שׁוֹפָא. Ib. (expl. אֵיךְ, ib. II, 1) בִּינֵי בִינֵי the woolly bast between (the bark and the wood of the willow); v. עֲרִינְתָא.

עַמְרוֹתִי pr. n. pl. 'Amm'thu ('Ammete, v. Hildesh. Beitr., p. 48, note 335; Neub. Géogr. p. 249). Y. Shebi. IX, 38^d bot. צַפּוֹן the Biblical Zaphon (Josh. XIII, 27) is 'A.

אֲמִתָּן pr. n. pl. *'Amm'than* (prob. same as preced.). Y. M. Kat. III, 82^a.

עֵזָא, עֵזָא f. (v. עֵזָא) *small cattle, sheep*; (mostly collect.) *flock, fold*. Targ. Gen. XXX, 31, sq. Targ. I Sam. XVII, 28; a. fr.—Lam. R. to I, 9, v. בְּקָרֵיזָא I.—Pl. עֵזָא, עֵזָי. Targ. Y. I Deut. XXXII, 14 (ed. Vien. עֵזָי, corr. acc.). Targ. Y. Gen. XXXI, 42; a. e.—Cant. R. to III, 6 [read:] וְיִהְיֶה אֲבוּיָן וְיִהְיֶה אֲבוּיָן וְיִהְיֶה אֲבוּיָן and our father Jacob transferred the angel's sheep, again and again, and always found one more to take across (v. Gen. R. s. 77).

עֵצֵי, v. עֵצָה.

עֵנֵב (emp. עֵנָה) to *intertwine, fasten by means of a loop*, *contrad.* קָשָׁר. Sabb. 113^a אֵלָא עֵנֵבָא לא ירָא קושרו אלא עֵנֵבָא he must not knot (the broken rope) but loop it; Tosef. ib. XII (XIII), 16 עֵנֵבֵין אִירוּ. Sabb. l. c. וְעֵנֵבָא ובלבד שלא רִעְנָנָא provided he does not fasten it with a loop. Tosef. Erub. XI (VIII), 19; Y. ib. X, 26^c bot. מְשַׁלֵּשׁ מִלְּמַעְלָן וְעֵנֵבֵין he pulls the cord down and makes the loop at the bottom; Bab. ib. 102^b עֵנֵבָא; a. fr.—Part. pass. עֵנֵיב; f. עֵנֵיבָא; pl. עֵנֵיבִים &c. Tosef. Kel. B. Mets. V, 6 קָשָׁר וְעֵנֵב if the handle is tied to the vessel with a knot or loop. Mekh. Yithro, Bahod., s. 3 אִתְּחַבְּדִים עִי תַפְסִיחִים עִי תַפְסִיחִים you are now tied, looped, held fast (by the covenant); a. e.

ענב ch. same. Targ. Y. Ex. XXVIII, 28 Ar. (ed. וירכס; h. text וירכס).—Erub. 97^a לַיִצְבִּירְקוּהָ מִיִּצְבֵּב let him fasten them with a loop. Succ. 33^b מִיִּצְבֵּב let him tie it (the Lulab) &c. Men. 38^b בוררדי ללנךך (v. Rabb. D. S. a. l. note 40) to make a loop of all of them together; a.e.

Ithpe. אֵלֶימִי דֹלָא מִיִּפְנֵי וְאֵי הֵיוּ. Ib. קִשְׁיֵי מִיִּפְנֵי if the threads are too thick to allow a loop, but long enough to be looped if they were thinner; a. e.

ענב c. (b.h.; preced.) 1) *grapes with the tendrils*, also

berry. Y. Ned. XI, 42^d 'ועוד ע' I swear that I will not taste figs and furthermore (after thirty days) grapes.—*Pl.* עֲנָבִין, עֲנָבִים; const. עֲנָבִי, 'עֲנָבִי. Ib. Gen. R. s. 19 'וכ' she (Eve) pressed grapes and gave him the juice to drink. Pes. 49^a הוּגֵן בֵּי הוּגֵן (a marriage between a scholar and a scholar's daughter is) like bunches of grapes combined with bunches of grapes; לֵבִי הוּגֵן בֵּי (a scholar married to an ignorant man's daughter is) like a bunch of grapes with berries of thorns. Shh. 99^a 'וכ' המשמר בַּעֲנָבִיו wine preserved in its grapes from the six days of creation (future reward of scholars); Ber. 34^b.—Succ. III, 2 עֲנָבֵי מְרִיבוֹת מַעֲלֵי if the berries on the myrtle exceed its leaves; a. fr.—2) (comp. σταφύλιον) *a growth on the eye.* Bekh. VI, 2 וַיֵּצֵא (Ar. וַיֵּצֵא; Bab. ed. 38^a עֲצָב, corr. acc.); ib.^b עֲצָב (corr. acc.); Sifra Emor, ch. II, Par. 3 עֲצָבֵי (Rab. עֲנָבִי; v. אֵינָבִי).

עֵנָבָה **עֵר**, ch. same, 1) *cluster, grape*. Targ. Y. Deut. XXXII, 14 (ed. Vien. עֵנָבָה).—*Pl.* עֵנָבִין, עֵנָבָה, עֵנָב, עֵר. Targ. Gen. XL, 10; a. fr. [O. ed. Berl. עֵנָב with Dagesh, oth. ed. a. Y. עֵנָב, also עֵנָב, a. עֵנָב].—Targ. Y. ib. XXVII, 25 יֵין הַמְשֻׁמֵּר בְּעֵנָבִין = (בְּעֵנָבִין) חֲמֵץ דְּמֵאֲשֻׁנָּה בְּעֵינָבוֹ v. preced.—Naz. 34^b; (38^a); B. Mets. 106^b, v. כִּדּוּם ch.—2) (cmp. next w.) *standing corn, fruits on the trees* &c. Ned. 62^a עֵנָבִיהָ הוּא גִבּוֹ לִיהָ עֵנָבִיהָ they used to steal his crops; Yalk. Deut. 940 עֵילְבִי (corr. acc.).

עֲנָבָה f. (preced.) 1) *stalk of grapes*. Keth. 111^b כִּיָּא וְכַל בֵּרֶךְ אֶחָד וְכַל יֵשׁוּבָה וְכַל יֵשׁוּבָה will bring in one stalk on a wagon or a ship ... and will use its wood for cooking; וְכַל יֵשׁוּבָה וְכַל יֵשׁוּבָה and there will not be a stalk yielding less than thirty kegs of wine. Y. Naz. VI, 55^a bot.; a. fr.—*Pl. עֲנָבוֹת*. Ib.; a. e.—2) [*ramified plants*,] *standing corn, fruit on the tree, crop*. Y. Snh. II, 20^b bot. (ref. to II Sam. XXIII, 11, a. I Chr. XI, 13) כִּשְׁלֹשָׁה רִפְּחֵי שְׂמֻלָּה עֲנָבִים הָיוּ אֵלֶּיךָ אֱלֹהִים שֶׁהָיוּ לָךְ עֲנָבִים as that was a field of lentils, but their growth was as fine as that of barley; Ruth R. to II, 9 (Par. 5 beg.) עֲנָבִיתָן (ed. Harkn. v. רומני, corr. acc.); (Midr. Sam. ch. XX דִּין בְּרוּחֵם שְׂמֻלָּהם, read: שְׂמֻלָּתָם, v. שְׂמֻלָּתָם; Yalk. Sam. 165 בְּרוּחֵם שְׂמֻלָּתָם—Peah. I, 2 לפי רוב חזק' (Var. in Majm.) according to the quantity of the standing crop; [עד. הַעֲנָבִיהָ, Ms. M. הַעֲנָבִיהָ]. Ib. VI, 7 שֶׁל עֲנָבִים עֲנָבִים Y. ed. (Mish. a. Bab. ed. עֲנָבִים, Ms. M. עֲנָבִים) as if it were a crop of barley; v. עֲנָבִיהָ I.

עֵינִי, עֵינִי v. sub עֵינִי, עֵינִי, עֵינִי.

2) עֲנִיָּה v. עֲנִיָּה, עֲנִיָּה.

עֲנַבְתָּא, ע' f. = h. 1) *berry*; 2) *a berrylike excrescence*. Ab. Zar. 28^a וה' פרוּנוּקא ע' *'enabta* (carbuncle?) is a forerunner of the angel of death. Ib. (as a remedy) בה מינא ע' לירי let one get a berry of the same kind (in size and color), and roll it over &c.

עֲנָנִים (b. h.) *to be pliable, soft, tender*.—[B. Kam. 80^a הענינה Ar. s. v. עננ 2, mistaken reading for הענינה, v. עננ.]—Denom. עֲנִינָה.

Pi. עָנַג 1) *to soften*. Tosef. Maas. Sh. II, 1; Tosef. Ter. X, 4 מעֲנֵגַת שְׂעִירָה וּכ' (Var. מֵעֲנֵגַת, מֵעֲנֵגָה, v. עָנַג, עֲנָג) she

may soften her hair by pressing it against her (the priest's daughter's) hair.—2) (denom. of לָנָנָה, with ref. to Is. LVIII, 13, 'and callest the Sabbath a delight') to *celebrate pleasantly, to enjoy*. Sabb. 118^b כָּל הַמֵּינָה אֵת הַשַּׁבָּת וְכו' to him who observes the Sabbath with enjoyments, his heart's desires are granted. Ib. בְּמֵה מֵעֲנֶה wherewith does one make it enjoyable? Tanh. B'resh. 2 עֲנֶה־הָאֵל enjoy it (the Sabbath). Pesik. R. s. 23, end וַיִּשְׁבְּחוּהָ וַיִּשְׂמְחוּהָ (prob. to be read: וַיִּשְׂמְחוּהָ) and on the Sabbath they come and enjoy themselves.

Hithpa. תרענען *to enjoy one's self; to indulge in luxuries.* Ib. כל שרוא מרענען בשבת שואל וכו' whoever enjoys the Sabbath may ask, and the Lord will grant (v. supra). Midr. Till. to Ps. צדוקים מרענעןם . . . הצדוקים באו come and see how the righteous enjoy luxuries (in the hereafter). Ib. והם מרענעןם ואומרים וכו' and they act like persons used to comforts, saying, it is impossible to sleep in this bed &c.; a. e.—[Deut. R. s. 7, end וכו' מרענעןם היו they enjoyed themselves by rolling in the flavored grass; prob. to be read: מרענעןם fr. טעג, v. טענען.]

עֲנֵנִי ch. same; *Pa. עֲנִי* 1) *to soften the skin* by ointment, bathing &c.; *to feel comfortable*. Taan. 25^a יִרְבֵּנָה בְּרוּךְ הוּא ... לְךָ יִן I shall give thee, in the world to come, thirteen rivers of balsam oil clear as Euphrates and Tigris in which thou shalt find pleasure.—2) *to celebrate merrily*. Tanh. B'resh. 2 לְעִנְיָהּ בָּאֵל כִּי 'to celebrate it (the Sabbath) joyfully with eating &c.

עֲזָבָה, v. עֲזָבָה.

שעֻרֵיהֶו: read: שעֻרֵיהֶו כלי V, Tosef. Kel. B. Mets. V, 5, עֻד.

עֵבֶה, עֵבֶה, v. עֵבֵי h. a. ch.

עֵנִי, v. עֲנֵי.

* עֲנוּיָא, עֲנוּיָא f., constr. עֲנוּיָא (v. עֲנוּיָא I) *a divine grant, supply*. Targ. Y. Ex. XVI, 13 Ar. (ed. אַנוּיָא).—[Targ. Y. I ib. XV, 27 עֲנוּיָא (some ed. עֲנוּיָא), read: עֲנוּיָא or עֲנוּיָא.]

עֲנֻבָּא, **עֲנֻבָּא** m. (עֲנֻב) *loop, noose*.—*Pl.* עֲנֻבֵּינִי, עֲנֻבֵּינִי, עֲנֻבֵּינִי. Targ. Ex. XXVI, 4, sq. (ed. Berl. עֲנֻבֵּי, Y. ed. עֲנֻבֵּי, also עֲנֻבֵּי); a. e.

עַכְמָאִי v. עֲנוּבִי

צירפּאָג, v. עפּאָג.

עֲנָה I, (עֲנָה) f. (עֲנָה) I *divine response to prayer, yield, fertility*; (Maim. refers to Hos. II, 23, sq.). Peah I, 2; ib. VI, 7, v. עֲנָה 2; a. e.

עֲנָוָה II f. (b.h.; עֲנָיָה II) *humility, lowliness, meekness, kindness.*. Sot. IX, 15 (49^a) וְכִּי מֵשַׁמַת רַבִּי בִטְלָה ע' וְרַבִּי with Rabbi's death ceased humility and fear of sin. Ib. 49^b אֲנִי דַרְסֵיהּ ע' לֹא יִדְרֹסֶיהּ do not read (in the Mishnah) 'humility', for there am I (striving after it). Arakh. 16^b שֶׁלֹא לְשֻׂמָּה ע' *humility not for its own sake* (e.g. you

forbear to rebuke a friend, making yourself believe that you are unworthy to do so, whereas in fact you only fear to incur your friend's ill will). Y. Shek. II, end, 47^c קדושה מביאה לירי ע' מביאה לירי יראה חמא holiness leads to meekness, meekness leads to fear of sin; Ab. Zar. 20^b. Ib. גדולה מכוון ע' גדולה מכוון humility is the greatest virtue of all. Ab. d'R. N. ch. VII למד בני ביהד ע' (not למדו) train the members of thy household to be kind (to strangers). Der. Er. Zutta, ch. V יראה ע' הדר ע' הכמה ע' הדר ע' יראה the beauty of wisdom is modesty, the beauty of modesty is fear of sin. Tanh. Bresh. 1; Y. Sabb. I, 3^c top, a. e., v. סגליים; a. fr.

עֲנוּתִים, עֲנוּתִין, עֲנוּתָא, עֲנוּן, עֲנוּא
עֲנוּתִיתָא, v. sub עֲנוּ (with one Vav).

עֵיפִי v. sub עֵפֶר, עֵפֶרֶת, עֵפֶרֶת, עֵפֶרֶת.

עֵינִי, עֵנוּנָא, עֵנִין m.=h. עֵנִי. Targ. Prov. XV, 33.
 Ib. XVI, 19; a. e.—Y. Kil. IX, 32^b חוזה ע' סניק; Rabbi was
 extremely meek; Y. Keth. XII, 35^a עֵנִינִי; (Gen. R. s. 33
 עֵנוּתָא). Y. Snh. VI, 23^e bot. ע' הוא סני רב' he is very kind
 and will believe thee; ib. X, 28^e; a. fr.—*Pl.* עֵנִינִי. Targ.
 Prov. III, 34.

עֲנָה, v. עֲנָה.

ענוהנא v. ענוהאר

עֲנִי, עֲנִי, עֲנִי m. (formed fr. עָנָה) = *humble, forbearing; kind*. Snh. 88^b ברך 'ע וּשְׁפַל לְךָ *forbearing and low-kneel (polite)*. Sabb. 30^b *bot.* 'ע וְכִי לְעוֹלָם יִהְיֶה אָדָם כִּי עֲנִי לְפָנֶיךָ *one should always be meek (patient) like Hillel, opp. קָפֵרן impatient; (Ab. d'R. N. ch. XV עָנָה)*. Sabb. 31^a הֲלֵל 'ע וְכִי יִנְחָיו *O thou forbearing Hillel, blessings rest upon thy head; a. fr.—Pl. עֲנִי, עֲנִי, עֲנִי*. B. Mets. 84^b *bot.* שְׁלֹשָׁה 'ע *three persons are known for their humility. Ab. d'R. N. ch. VII עֲנוּתָהּ וְכִי בֵּיתוֹ 'ע וְכִי* when a man is kind (to strangers), and his household kind &c.; a. e.

עֵינַי, עֵינָיו, עֵינֶיהָ ch. same. Targ. Num.
XII, 3. Targ. Zeph. III, 12 (h. text עֵינִי); a. e.—*Pt.* נְיֻחֲתֵי
עֵינֵי, עֵינָיו, עֵינֶיהָ. Targ. Ps. IX, 13. Ib. 19. Ib.
LXLX, 33; a. fr.—Snh. 11^a sq. רְבִיר בִּין חֲקִיר
הא דוד מאר איכא בין חקיר (לענותא) come and see the difference
between the rigorous rulers of former days and the mild
of these latter days.

עֲנֻתָּהוּ, **עֲנוּי'**, **עֵנִי** f. (preced.) *humility, patience, condescension*. Meg. 31^a אַחַד ... מוצא גדולתו וְמוצא עֲנֻתָּהוּ wherever (in the Scriptures) you find a description of the greatness of the Lord, you also find a description of his condescension (towards the lowly). Sabb. 31^a עֲנֻתוֹתָיו של ר' Hillel's patience brought us under the wings of the Divine Presence (caused us to embrace the Jewish religion); Ab. d'R. N. ch. XV עֲנֻתָּהוּ thy patience brought me &c. Gen. R. s. 74; Pesik. Shim'u, p. 116^b, a. e. ולא קפרינות rather the angry mood of the fathers (Jacob) than the patience of the sons (David); a. fr.—Snh. 19^b, sq., v. חֶזְקָה.

עֲנָה עֲנִי, **עֲנִי**, **עֲנִי** ch. same. Targ. Prov. XVIII, 12 (Ms. עֲנִי). Targ. Ps. XLV, 5; a. fr.—Sot. 40^a עֲנִי וְהָיָה רָחוּב הָרָחֵק מִיָּדָיו וְהָיָה רָחוּב הָרָחֵק מִיָּדָיו what is known about R. Abbahu's forbearance? M. Kat. 28^a; a. fr.

עֲנִי = עֲנִי, v. עֲנִי III.

עֲנִי I (b. h.) [*to turn, come out in turn,*] *to begin to speak; to respond; to speak or sing in chorus; to answer.* Tem. 16^a עֲנִי שֶׁנֶּאֱמַר אֵל he was surnamed Othniel, because God answered his prayer (ref. to I Chr. IV, 10). Y. Sot. V, 20^e top וְהָיוּ עֲנִי אַחֲרָיו עַל כָּל דְּבָרֵי וְדָבָר and they (the class) repeat each sentence after him; וְהָיוּ מִשָּׁה . . . וְהָיוּ מִשָּׁה אָמַר עֲנִי וְהָיוּ מִשָּׁה אָמַר עֲנִי וְהָיוּ מִשָּׁה אָמַר עֲנִי Moses said, I will sing &c., and they repeated in chorus, I will sing &c. Ib. 3 וְהָיוּ מִשָּׁה אָמַר עֲנִי וְהָיוּ מִשָּׁה אָמַר עֲנִי Moses said, My strength &c., and they responded, I will sing &c. Tosef. ib. VI, 2 וְהָיוּ מִשָּׁה אָמַר עֲנִי וְהָיוּ מִשָּׁה אָמַר עֲנִי and they (the class) repeat each sentence. Ib. 3 וְהָיוּ מִשָּׁה אָמַר עֲנִי וְהָיוּ מִשָּׁה אָמַר עֲנִי and they (the people) always repeated the first sentence. (as refrain). Succ. 38^b לְעִנְיָתָא דְּהַלְלוּיָא it is proper to say in response Halleluiah. M. Kat. III, 9 אֲחֵרָה מְדַבְּרָה all start the dirge at once; כִּילֵּן עֲנִיָּה one speaks, and all repeat in chorus after her, v. עֲנִיָּה I. Ber. 47^a מִפִּי הָעֹנִיִּים until the Amen of the responding company is finished. Pes. 36^a לֶחֶם שְׂעִינִין וְכִּי עֲנִיָּה Y. Succ. III, 54^a top אִם אִם בִּירְכֵךְ גִּי עֲנִיָּה אַחֲרָיו אִם if a gentile blesses thee, say after him Amen; a. fr.

עֲנִי 1) *to be answered, to have one's prayer granted.* Sabb. 30^a מִידָּי . . . מִידָּי וְכִשְׁאֲמַר וְכִדּוּר but when he said, Remember &c. (Ex. XXXII, 13), his prayer was at once granted. R. Hash. 18^a וְכִי וְכִי one prays and is heard, another prays and is not heard; Koh. R. to IX, 11, v. עֲנִיָּה. Gen. R. s. 60 [read:] שְׁנַעְנִי בְּמַעֲנֵה פִּירָהם three persons (mentioned in the Scriptures) were answered as soon as they had uttered their prayer; Yalk. ib. 108; a. fr.—2) *to be called upon to speak; to answer, to deliver an opinion.* Kidd. 40^b ר"ט וְאָמַר וְכִי R. T. (being asked his opinion) answered saying &c.; וְכִי כֻלָּם וְאָמַר וְכִי all of them in turn answered saying &c.; Sifré Deut. 41. M. Kat. 28^b (at a mourner's house); a. fr.—3) [*to be made to respond Amen,*] *to be sworn; to promise allegiance.* Y. Dem. II, 23^a top וְכִי לְהַבִּירָה . . . וְכִי לְהַבִּירָה he (the head of the house) promises allegiance to the order (v. הַבִּירָה); and the members of his house make the promise to him.

עֲנִי *to speak or sing in chorus, esp. to lament.* M. Kat. III, 9, מְעַנֵּה, v. עֲנִי I.

עֲנִי (**עֲנִי**) ch. same. Targ. II Esth. VI, 10. Targ. I Kings XII, 7.—Targ. Ps. XXXIV, 5 (Ms. עֲנִי). Ib. CII, 3; a. fr.—Y. Succ. III, 54^a top מַה נֶּעֱנִי what shall we say in response? Ib. וְכִי וְכִי R. J. responded, so be it, and so be it. Ab. Zar. 18^a bot. אֵימָא אֱלֹהָא דְּמֵאִיר say, O God of Meir, hear me; a. fr.—[Men. 17^a עֲנִי II.]

עֲנִי *to speak or sing in chorus; to respond.* Targ. O. Ex. XV, 21. Targ. II Esth. VI, 11.

עֲנִי 1) *to be answered.* אֲחֵרָה, אֲחֵרָה, אֲחֵרָה.

Targ. O. Ex. XIX, 19. Targ. Prov. XXI, 13 נִעְנִי ed. Wil. (ed. Lag. נִעְנִי will answer him; h. text נִעְנִי).—2) (euphem.) *to be gratified, be eased.* Y. Shebi. III, 34^e bot. הָיוּ רְאוּיָא וְהָיוּ רְאוּיָא he who went out to ease his bowels without success; [perhaps to be read מְרַפְּנִי, v. עֲנִי]

עֲנִי II (b. h.; cmp. אָנָה) *to press, be pressed; to be detained.*

עֲנִי 1) *to detain, postpone, esp. to delay execution of capital judgment* (which should take place on the day of sentence). Snh. XI, 4 (89^a) אֵין מְעַנֵּן אֶת דִּינֵי אֵין מְעַנֵּן אֶת דִּינֵי we must not put off his execution (opp. to the opinion וְלִיגְמִרְיָה . . . נִמְצָא אֶת מְעַנֵּן Ib. 35^a shall we pass sentence on Friday and put him to death on Sunday? In such a case you would postpone his execution (against the law); v. עֲנִי II.—2) *to cause privation; to cause to fast.* Yoma 77^b (ref. to וְעֲנִיָּה, Gen. XXXIV, 2) הָרַם שְׁעִיָּה מְבִיאָהּ וְכִי this may be interpreted, that he deprived her of other connections. Ib. VIII, 4 וְכִי מְעַנֵּן אֵין מְעַנֵּן אֵין מְעַנֵּן we must not let children fast on the Day of Atonement, v. עֲנִיָּה; a. e.—*Part. pass.* מְעַנֵּן *fasting.* Tosef. Taan. II, 7; Erub. 41^a לְשַׁבָּת לְשַׁבָּת that he may not begin the Sabbath fasting; Tanh. B'resh. 2.—3) *to afflict, oppress, wrong.* Mekh. Mishp., s. 18 (ref. to Ex. XXII, 22) עַד שֶׁיַּעֲנֶה וְיִשְׁנֶה until he practices oppression repeatedly; a. e.—*Part. pass.* מְעַנֵּן *pl.* מְעַנֵּנִין why are the proselytes of our days afflicted and subject to suffering?—4) *to violate, outrage.* Num. R. s. 9 (ref. to Mic. II, 9) שָׂדֵי שָׂדֵי they violated married women and caused them to be forbidden to their husbands. Lev. R. s. 19; a. fr.—Mekh. l. c.; Yalk. Ex. 349 הָיוּ אֶת הָיוּ אֶת אֶת if your wives will be spared from widowhood and your children from bereavement, because you do not violate justice, how much more, when you execute justice.

עֲנִי 1) *to be afflicted, oppressed.* Mekh. l. c. אֶלְמֵנָה . . . שְׂדֵיכֵן לְעִנְיָתָא בְּרָחֵן widows and orphans who are liable to be oppressed,—of them the text speaks (Ex. XXII, 21); Yalk. l. c. שְׂדֵיכֵן לְעִנְיָתָא (not שְׂדֵיכֵן).—2) *to humble one's self; to submit to a person's discretion, beg pardon.* Ber. 28^a לִי מְעַנֵּי I submit myself to thee, forgive me. Pesik. R. s. 38 לִי נְעִירִי I beg his pardon. Yoma 22^b לִי נְעִירִי לִי נְעִירִי I beg your pardon, bones of Saul; Yalk. Sam. 117 לִי נְעִירִי I beg of thee, get up and eat. Tosef. Ohol. V, 12 לִי נְעִירִי לִי נְעִירִי ed. Zuck. (oth. ed. נְעִירִי) I beg your pardon, bones of &c.

עֲנִי 1) *to be afflicted, suffer.* Sifré Deut. 130 שְׂנֵאֲנִי, v. עֲנִי II.—2) *to afflict one's self; to fast.* Ber. 8^b (ref. to Lev. XXIII, 32) וְכִי בְּחֻשְׁעָה מְחַנְּנִין do men fast on the ninth (of Tishri)? R. Hash. 18^b אֵין מְחַנְּנִין גִּזְרָה . . . גִּזְרָה when there is no political persecution, but no peace, those who wish may fast &c. Erub. 41^a וְכִי וְכִי we fasted, but not to the end of the day; a. fr.

עֲנִי (denom. of עֲנִי) *to become poor.* Keth. VI, 6. Ber. 33^a וְהָיוּ דָּוָר וְהָיוּ דָּוָר when they (the Jews) became poor again. Meil. 17^a אִם יִעֲשֶׂה אִם יִעֲשֶׂה if one has an enemy, does one wish him to be poor or rich?; a. e.

עֵנָה, עֵנִי ch. same.

Pa. 1 עָצִי) to tarry, be detained, late. Y. Sot. I, 16^d bot. דריש once he (R. Meir) was long in preaching (preached to a late hour, or came late); Num. R. s. 9 אֵצֶיךָ הנחה (Ithpa., read הָרַחֵץ or הָרַחֵץ; Lev. R. s. 9 מדרשה (corr. acc.). Y. Bicc. III, 65^c bot. דריש מִכֶּסֶּד once he was late in coming; (Keth. 62^b משכחה (שמעיה); a. e.—עֲצֵי מִי be slow, my lord (a respectful form of interrupting and introducing an objection or correction). Men. 17^a עֲמִי מְשִׁמָּה דרב וכ' beg pardon, sir; (do you mean to say) 'in the name of Rab?' Said he, yes. Ib. 81^a עֲמִי אֲרַבְעִין וכ' beg pardon, he deserves forty lashes (for exchanging sacrifices), and yet his act is legal?; Snh. 28^b עֲמִי אֲרַבְעִין ... וכ' he deserves forty lashes, and yet his testimony is admissible? B. Kam. 49^b עֲמִי מִי (ע' מִי) [I. עֲצֵי, my lord, v. 2]—(2) to afflict, oppress. Targ. O. Ex. XXII, 21, sq. Ib. I, 12 מְעַלְל (Y. מעלל); a. e.—Part. pass. מְעַלְל; pl. מְעַלְלִין. Targ. Is. LIII, 4.—(3) to violate. Targ. O. Deut. XXII, 24 (ed. Amst. מעלל, corr. acc.); a. fr.—(4) (with, or sub. נֶפְשָׁא) to afflict one's self, fast. Targ. Lam. III, 33 (ed. Amst. עֲצֵי. Targ. Lev. XVI, 31; a. fr.—Part. pass. as ab. Tanh. B'resh. 2 במהרה בשבת גופא לא מצי he does not fast on the Sabbath itself.

Ithpa. אִתְּפָא, אִתְּפָא 1) to be delayed. Num. R. s. 9, v. supra.—2) *to be afflicted, suffer; to fast.* Targ. I Kings II, 26. Targ. Zech. VII, 5; a. e.—Y. Ber. III, 6^b top; Y. Naz. VII, 56^a bot. אִתְּפָא וְאִתְּפָא they wanted to help him up, but found that he was suffering; Koh. R. to VII. 2 (not ברבורא אִתְּפָא).—4) *to be violated.* Targ. Lam. V, 11.

Ithpe. לִיָּעֲנֵה וְאִיָּעֲנֵה *to become poor*. Taan. 28^b אָמַר לִיָּעֲנֵה וְאִיָּעֲנֵה *he said, let them become poor, and they became poor.*

עֲזָרָה m., v. עֲזָרָה.

עני ch.=h. עני. Targ. O. Deut. XVI, 3 ed. Berl. (oth. ed. עני, עני, עני).

עֲנִי m. (b. h.; עֲנָה II) [*afflicted, humble,*] poor. Sabb. I, 1, sq., v. מְעַשֵּׂר ע'—מְעַשֵּׂר. —Ned. 64^b, a. e. אֲרֵבָעָה וְכ' . . . four classes of people are as if dead, the poor man, the blind &c. Ib. 41^a אֵלֶּה בְּרִיעֵי ע' only he is poor who lacks knowledge. Keth. 68^a בְּרִיעַ ע' poor in disposition, illiberal, niggardly. Pes. 118^a (expl. Ps. CXVIII, 1) עֲשִׂיר בְּשׂוּרוֹ וְאֵל ע' בְּשׂוּר . . . עֲשִׂיר שָׁנוֹבָה he collects the debt of man out of the good bestowed upon him, taking from the rich man his ox, from the poor man his lamb. Lev. R. s. 34, v. יִנָּחַן. Y. Ber. IX, 13^b וְאֵם הָיָה ע' כּוֹפֵר בּוֹ but if his relative is poor, he disowns him; a. v. fr.—*Pl.* עֲנִיִּים. Ex. R. s. 31 (ref. to Ex. XXII, 24) וְיָמֵי הָם עִמָּךְ אֲמָרוּ . . . עֲנִיִּים וְעֲנִיִּי עִירָךְ וְכ' Israel asked the Lord, and who are thy people? Said he to them, the poor. Ab. I, 5 וְיִהְיֶה בְּכֵךְ לֵךְ לְבֵית הָעֲנִיִּים let the poor be members of thy household. B. Mets. 71^a (ref. to Ex. I. c.) עֲנִיִּיךָ וְעֲנִיִּי עִירָךְ וְכ' as between thy own poor (relatives) and the poor of thy town, thy own poor have the first claim &c. Keth. 106^b ע' בְּשֵׁל ע' אֵת לֹא בִשְׁלָה neither may you trade with funds designed for the poor. Peah I, 2 עֲנִיִּים לְפִי רִיב הָע' according to the number of poor (dependent on the field corners, פָּאָה); a. v. fr.—*Fem.* עֲנִיָּה.

נָתַתָּהּ. Keth. 62^b לְשׂוּא שִׁירָמָה this poor woman has been waiting (for her husband) in vain. Y. ib. IX, 33^a top
מָה נַעֲשָׂה בְּאוֹתָהּ הִיא what has been done in that poor woman's case? Gen. R. s. 60 פָּתְחוּ לְאוֹתָהּ הִיא open the gate for the poor animal; a. fr.

עניא, **עניא** ch. same. Targ. Ex. XXII, 24. Targ. Ps. X, 2 (**עניה**). Targ. Y. Deut. XVI, 3 לַחֲמָא ע' poor bread (h. text לחם עני); a. fr.—Sabb. 155^b מְלֻבָּא ע' litter רש' none is poorer than the dog, none richer than the swine. B. Kam. 92^a, a. e. (prov.) אֵלֶּה עֲנִיּוֹתָא poverty follows the poor, i. e. the poor man is always under a disadvantage. Keth. 106^b (managers must not trade with the poor fund) דִּילְמָא מִחוּרְמָא לְהוּ ע' רש' lest the case of a poor man come up before them, and they have no cash to give him; a. fr.—Pl. עֲנִיָּי. Targ. Ps. XII, 6. Ib. X, 12 Ms. (ed. פְּנוּחֵי). Targ. Prov. XXXI, 5; a. fr.—[Targ. Ps. XLII, 9, לַעֲנִי, v. עֲנִיָּא].—[עניא, Targ. Y. I Ex. XV, 27 some ed., read: עניא.]

עֲנִיבָא, v. עֲנִיבָא.

עֵינִיבָה I f. (עֵינִיב) *fastening with a loop*, opp. קשרירה with a knot. Pes. 11^a; Sabb. 113^a; Succ. 33^b; a. e.

עניבה II m. ch. = עֲנָבָה, berry; **דפילא** elephant's berry, name of a plant the stalk of which is quadrangular. Y. Shebu. III, 34^d bot.; Y. Maasr. V, end, 52^a **אניבה דף** (read: אַנְיָבָה); Y. Ned. III, 37^d bot. **ארכובא דייעלא** (prob. to be read: **דפילא**) elephant's foot (elephantopus).

ענייה, ענייה, v. ענייה I.

עֲנִיָּה I, עֲנִיָּה, fem. of עֲנִי.

ע' ענתות II, ענייה pr. n. pl. 'Āniya Anathoth. Targ.
Is. X, 30.

עֲנִי, עֲנִי m. (b. h.; II *submissive, meek, kind, patient*. Ber. 6^b וְאֵי אֵי חֲסִיד וְכ' woe for the loss of the meek, . . . of the pious man, the disciple of Abraham!; Sot. 48^b. Kidd. 71^a אֵלָּא לְמַי שְׁמַעִי וְכ' we do not communicate it (the Divine Name) except to one who is chaste and meek; a. fr.—*Pl. עֲנִיִּים*. Y. Taan. III, 66^c עֵנָּן שְׂמוֹהָ עֲרֻשָּׁה בְּרִיחָהּ ע' אֵלָּא לְאֵנָּן, because it (the rainfall) makes men kind to one another; Gen. R. s. 13; Yalk. Gen. 20; Yalk. Ps. 383 עֲנִיִּים (Var. עֲנִיִּים). Succ. 29^b; a. fr.—*V. עֲנִיָּה*.

עֲנִיּוּת f. (denom. of עָנִי) *misery, poverty; stint*. Sabb. 33^a; Kidd. 49^b ע' לְגִסְתָּו (הִרְחָה) poverty is a symptom of haughtiness (haughtiness will be followed by poverty). Ib. הִרְחָה ע' ד' הַבְּבִלִּיּוֹנִיּוֹת the poverty (of the Babylonians) means poverty of the Law (ignorance). Sabb. 102^b; Keth. 106^b, a. e. ע' בְּבִקְוֹת עֲשִׂירֹת אין ע' בְּבִקְוֹת עֲשִׂירֹת there must be no stint where there is wealth, i. e. you must not be small in large affairs. Ex. R. s. 31 וְהָיָה לְפָנֶיךָ אֶחָד וְהָיָה לְפָנֶיךָ אֶחָד if all suffering were gathered on one side, and poverty on the other, poverty would outweigh all. Ib. עֲנִיּוּתָא... חֶבְבָּהּ the Lord says (to the usurer), is not this man's poverty enough, that thou &c.?.; a. fr.—Esth. R. introd. (play on

in thy want of good deeds.—Y. Kidd. III, 64^b top וְכִּי צָרִיכָהּ וְכִי according to our poverty (of mind), she requires a letter of divorce from him.

עניינותא, **עניינותא** ch. same. Targ. Ps. LXXXVIII, 10 ed. Lag. (ed. Wil. **עניינותא**; oth. **עניינותא**). Targ. Job XXX, 16.—B. Kam. 92^a, a. e. **עניינותא**, v. **עניינותא**. Hull. 105^b דקשי **עניינותא** because it is bad, for (it begets) poverty. Ib. **עניינותא** the genius of poverty; Pes. 111^b, v. **עניינותא** II. Sabb. 140^b **עניינותא** when I was poor; a. fr.

עניינותא, v. **עניינותא**.

עניינותא, v. **עניינותא**.

עניינותא, **עניינותא**, v. sub **עניינותא** (with one י).

עניינותא f. **עניינותא** (I) *turn, chance*. Y. Sot. I, 16^d bot. **עניינותא** here is thy chance by which thou mayest be enabled to come to thy house again; (Num. R. s. 9 שנתוך).

עניינותא, **עניינותא**, Pesik. R. s. 23, v. **עניינותא**.

עניינותא, **עניינותא** m. (b. h.; **עניינותא** I) [*answer, corresponding affair, correspondence, relation; subject, object, affair, idea*]. Sifra introd. **עניינותא** שחזא in keeping with the general subject to which it is related, v. **עניינותא** I; **עניינותא** out of relation to the general subject. Kidd. 6^a **עניינותא** שחזא provided they are engaged in conversation on that subject (of marriage). Ib. **עניינותא** **עניינותא** when their conversation changed from one point to another all, however, having relation to that subject (of marriage, e. g. about dowry, about the man's financial condition). B. Bath. 114^a **עניינותא** so long as the judges are engaged in that case (of donation), opp. **עניינותא** so long as they are in session. Kidd. 43^a **עניינותא** if it (that word **עניינותא** in the text) has no bearing on the subject itself (because a previous **עניינותא** has already intimated the exclusion of a messenger), make it bear on all laws of the Torah (that you cannot authorize a deputy for an unlawful act). Tosef. Meg. IV (III), 5 [read:] **עניינותא** in the school house the subject of Passover laws is discussed thirty days (before the festival). Tosef. Sot. VI, 2, v. **עניינותא** I. Cant. R. to I, 10 (ref. to Num. XXVII, 1-11, a. 12-23) **עניינותא** what relation is there between these two subjects?; a. v. fr.—**עניינותא**, **עניינותא**, **עניינותא**. Tosef. Meg. I. c. **עניינותא** they skip (make selections) from the Scriptural passages relating to Passover. Tosef. Sabb. XIII (XIV), 4 **עניינותא** **עניינותא** (prayers), even if there be in them some of the letters of the Divine Name and many selections from the Torah, should not be saved from fire (on the Sabbath); Y. ib. XVI, 15^c; Treat. Sof'rim XV, 4. Y. Maas. Sh. IV, 55^a bot. **עניינותא** **עניינותא** in what case do they differ? When they had turned their mind to other points, opp. to **עניינותא** **עניינותא** (v. supra); Y. Gitt. VI, 47^d bot. (corr. acc.).

עניינותא, **עניינותא** ch. same. Targ. Ps. XIX, 5 **עניינותא** **עניינותא** (ed. Lag. **עניינותא**, **עניינותא**) the extension of their pur-

pose.—Ned. 51^a **עניינותא** **עניינותא** he said to him something similar to the first proposition ('let thy wife offer me a measure of wine'); **עניינותא** do according to the first proposition. B. Bath. 9^a **עניינותא** **עניינותא** made an arrangement between themselves that &c. Ib. 114^a sq. **עניינותא** **עניינותא** they turned from one affair to another; a. fr.—**עניינותא**, **עניינותא**, **עניינותא**. Targ. Cant. I, 11 **עניינותא** the sum of their various interpretations is forty-nine. Targ. Ps. XLI, 2 **עניינותא** **עניינותא** Ms. (ed. **עניינותא**, corr. acc.) to the affairs (needs) of the poor (emp. Lev. R. s. 34, quot. s. v. **עניינותא**).

עניינותא pr. n. m. **עניינותא**. Koh. R. to III, 11 **עניינותא**; (Y. Yoma III, 40^d bot. **עניינותא** **עניינותא**).

עניינותא, v. **עניינותא**.

עניינותא, **עניינותא**, v. **עניינותא**.

עניינותא (b. h.), **עניינותא** *to make cloudy*. Part. pass. **עניינותא**; **עניינותא** a cloudy day. Neg. II, 2. Yoma 28^b; a. fr.—[**עניינותא**, v. **עניינותא**.]

עניינותא I ch. (preced.) *to gather clouds*. Targ. O. Gen. IX, 14 **עניינותא**.

עניינותא *to augur from clouds*. Targ. II Kings XXI, 6. Targ. O. Lev. XIX, 26 **עניינותא** ed. Berl. (oth. ed. **עניינותא**, contr. of **עניינותא**; Ms. II **עניינותא**, **עניינותא**, **עניינותא** of **עניינותא** V.—**עניינותא**, a. **עניינותא**).

עניינותא I pr. n. m. **עניינותא**, an Amora, disciple of Samuel. Y. Sabb. III, beg. 5^c. Keth. 69^a; a. fr.

עניינותא II m. (b. h.) *cloud*, frequently used in the sense of *cover, protection*. Gen. R. s. 60 **עניינותא** **עניינותא** ... **עניינותא** **עניינותא** as long as Sarah lived, a cloud was tied over the entrance of her tent; and when she was dead, that cloud ceased. Cant. R. to II, 6 **עניינותא** **עניינותא** ... **עניינותא** **עניינותא** and his right hand embraces me', that means the cloud of the Divine Presence in the future world (with ref. to Is. LX, 19). Y. Taan. III, 66^c, v. **עניינותא**; a. fr.—**עניינותא**, **עניינותא**. Taan. 9^b (ref. to Gen. II, 6) **עניינותא** this teaches that the clouds (like a hose) swell and rise to the sky, and there open their mouth like a hose and receive the rain water; Gen. R. s. 13. Ib. **עניינותא** **עניינותא** clouds (like a hose to receive the waters) come from above (ref. to Dan. VII, 13); **עניינותא** **עניינותא** the clouds come from below (ref. to Ps. CXXXV, 7); Y. Succ. I, 52^b bot.; Yalk. Ps. 883. R. Hash. 3^a (ref. to Num. XXI, 1) **עניינותא** he heard that Aaron was dead, and the clouds of glory were removed. Tanh. R'eh 16 **עניינותא** **עניינותא** causes the winds to blow, and the clouds to rise, and the rains to come down; a. fr.

עניינותא II, **עניינותא** ch. same. Targ. Is. XLIV, 22. Targ. Job VII, 9 Ms. (ed. **עניינותא**). Targ. O. Lev. XXIII, 43 **עניינותא** **עניינותא** when the sky is covered with a light cloud, opp. **עניינותא**. Ib. **עניינותא** **עניינותא** ... **עניינותא** I. Gen. R. s. 13 **עניינותא** **עניינותא** so the Lord says to the earth, bring thy cloud (hose, v. preced.) and receive the rain; Yalk. Ps. 883; a. fr.—**עניינותא**, **עניינותא**, **עניינותא**. Targ. II Sam. XXII, 12.

Targ. Is. XLV, 8. Targ. Y. II Num. XXI, 1 ע' דירקא (= ענני כבוד, v. preced.); a. fr.—Ber. l. c. (expl. רעמים, ib. IX, 2) ע' clouds (rolling) in the sphere; (oth. opin.) ע' waters from one to the other; ib. ע' וחרוריו וכ' (other empty clouds (bottles, v. preced.) that empty the waters from one to the other; ib. ע' וחרוריו וכ' the lightning flashes and the clouds rumble, and then comes the rain. Taan. 25^a שמעיהו וכ' Ms. M. (v. Rabb. D. S. a. l. note) overheard the clouds say, let us cast rain on Ammon &c. Cant. B. to IV, 8 כ' ארעון קיטין ע' (some ed. עננן, f.) when the heavens are cloudless; a. fr.

עֲנַנָּא m. (עֲנַן I) *interpreter of clouds, augur*.—*Pl.* עֲנַנִּין. Targ. Is. II, 6. Targ. Jer. XXVII, 9 עֲנַנִּיכוֹן ed. Lag. (oth. ed. עֲנַנִּי).

I. עין v. עבדות

ענף c. (b. h.; cmp. ענב) *ramification, branch, foliage;*
locks. Men. 42^a אֵין ציצית אלא ע' *tsilsith* (Num. XV, 38, sq.)
means locks (fringes), as we read (Bz. VIII, 3) &c. Sifra
Emor, Par. 12, ch. XVI (ref. to עץ עבר, Lev. XXIII, 40)
אז ששקנה עצו רומח וכו' (not בעץ, v. עבות; Pesik. Ul'kahn.,
p. 183^b עצו שש' (corr. acc.).—Pl. ענפים. Succ. 32^b ששקנפו
וכן רופות וכו'. Y. ib. III, 53^c bot., v. רופות. Ib. רופת
its (the Zargunah's) foliage covers the largest portion of
it, but forms no veil; a. e.

עֲנֵה עֲנֵה ch. same. Targ. Ez. XVII, 8. Targ. Is. XVII, 6 (ed. Lag. עֲנֵה; h. text אָמֵר).

צִנָּק (b. h.; cmp. חָנַק, אָנַק 1) *to be narrow, elongated*; denom. צִנָּק, צִנָּקָא &c.—2) *to press, force, rule*. Gen. R. s. 26 (expl. עֲנִיָּוִים וְאִמְרֵיהֶם) שִׁדְּדוּ עֲנִיָּוִים גִּלְגַּל חֲמָה וְאָמְרוּ הִרְרִי וְכִי יִלְדִּי they seized the globe of the sun and said, Send us rain down; Yalk. ib. 47. Num. R. s. 16 (ref. to יִלְדִּי שִׁדְּדוּ עֲנִיָּוִים וְאָמְרוּ הִרְרִי וְכִי יִלְדִּי) שִׁדְּדוּ עֲנִיָּוִים וְאָמְרוּ הִרְרִי וְכִי יִלְדִּי they (the spies) saw him force the sun (to give rain); Tanh. Shlah 7.

Hif. הִפְתִּיקוֹן 1) same. Yoma 10^a (ref. to Num. I. c.) בִּקְוִיָּהּ הִפְתִּיקוֹן הַחֲמֵדָה they looked it over the sun by virtue of their height; Sot. 34^b (Rashi: they had the appearance of *squeezing* their heads *into* the sun)—2) [*to suspend around the neck, load,*] *to outfit the emancipated slave with gifts* (Deut. XV, 14). Y. Kidd. I, 59^c bot. אֵילֵי וְכִי הִפְתִּיקוֹן הַלֵּהן the following are those who must be sent away with gifts; Bab. ib. 16^b. Ib. הִפְתִּיקוֹן יֵהוּי מִפְּתִיקָם יֵהוּי you might think that only he who is discharged after the expiration of six years of servitude, must be outfitted. Sifrē Deut. 119 וְכִי הִפְתִּיקוֹן לֵהוּי... הִפְתִּיקוֹן לֵהוּי that when thou hast outfitted him once, thou must do it again &c. Kidd. I. c. לֵהוּי מִפְּתִיקָם כִּמְדָה how much must he be given?; a. fr.

עֶקֶן m. (preced.) *an emancipated slave's outfit*. Kidd. 16^b וְכִי עֶקֶן עֲבָדִי לְעַצְמוֹ וְכִי אִמּוֹ וְכִי the outfit of a Hebrew slave belongs to himself, and that of a Hebrew handmaid to herself; וְכִי אִמּוֹ הָעֲבֵדִיָּה וּמִצִּיאָתָהּ וְכִי the outfit of a Hebrew handmaid and what she finds belong to her father; a. e.

ענק I m. (b. h.; עֵנֶק) *giant*. Num. R. s. 16, a. e., v.

שבע **עֲנָקִים**.—*Pl.* Gen. R. s. 26 (ref. to Gen. VI, 4) **עֲנָקִים** they (of that race) are called by seven names: Emim, . . . ^עĀnāqīm; Yalk. ib. 47, v. **עֲנָק**.

עֲנָק II m. (b. h.; עֲנָק) [*neck*], *necklace, chain*. Erub. 54^a (ref. to Prov. I, 9) כִּדְּזֵה שֶׁרֶק עַל יָדֵי אִם if a man trains himself to be like a necklace which is loose around the neck, and is (sometimes) seen and (sometimes) not seen (i. e. is yielding and modest), his learning will be established &c.; Yalk. Prov. 929 שִׁפְהָ לְצוּרָא (read: שִׁפְהָ). Yalk. Ps. 675 the Law is לְצוּרָא עַיִן a chain for the neck (Lev. R. s. 172 (מַוְנִיק)). B. Bath. 75^a לֹא יֵדָע עוֹשֵׂי לוֹ if he is not worthy, they will make a chain for him. [Ib. זֹכָה עוֹשֵׂי לוֹ if he is worthy, they will make a necklace for him; omitted in Ms. R.; v. Rabb. D. S. a. l. note 9.]—*Pl.* שְׂחִיזֵי מְרִבִּים (they are called 'Ānaḳīm) עֲנָקִים Gen. R. s. 26 (they increased the chains around the necks [subjugated many people]; Yalk. ib. 47.

עֵיִן m. (preced.) *neck*.—Pl. עֵינָיִם, v. preced.

עֵר, עֵרָה ch. (preced. wds.) 1) *neck, throat*. Targ. Ps. LXIX, 4 עֵרָה (ed. Wil. עֵרָה; Ms. עֵרָה). Ib. CXV, 7. Ib. CXLIX, 6; a. e.—Ber. 44^b; Sabb. 140^b, v. אֵרָה I.—2) *necklace, chain*.—Pl. עֵרָה, עֵרָה. Targ. Jud. VIII, 21. Ib. 26 (ed. Wil. עֵרָה). Targ. Is. III, 19 (h. text הנשפורה)—Y. Sabb. VI, 8^b bot. (expl. עֵרָה, Is. III, 18) עֵרָה.

עֲנָקוֹתָא f. pl. (= עֲנָקָא, dimin. of עֲנָק; comp. עֲנָקָא *little beads* (of a necklace), a name for *undeveloped grapes*. Orl. I, 8; expl. Y. ib. 61^c **עֲנָבִים שְׁלֵקוּ עַד וְכ' אַפִּי לְקו'** grapes which were smitten before they had grown to one-third of the normal size; (oth. opin.) **אִפִּי לְקו' וְכ' מִשְׁתַּבְּרִיאוּ** even if they were smitten after having reached one-third of the normal size; ib. (as an abbreviation, **וְנִשְׁרִיקוּ** **לְקו' תַּלְתֵּיהֶון** grapes smitten in the first of their three stages. Sifra K'dosh., ch. V, Par. 3.

א.י.קלא v. ענקלין

עֲנָקְמוֹן m. (denom. of עֲנָקִים; cf. I) *a troop of tall men* (v. אֶנְקָמָה), *body-guard*. Gen. R. s. 85 מִדִּירָה שְׂדֵיחָה *a province that was levying a body-guard (of tall men) for the King*; Yalk. iv. 114 חֲבֵט עֲנָקְמוֹן *for the King*; Yalk. Jer. 332 עֲנָקְמוֹן (corr. acc.).

עֲנֵר (b. h.) pr. n. m. *Aner*, one of Abraham's allies.
Gen. R. s. 42; Tanh. Vayera 3; a. e.

עָנַשׁ (b. h.; comp. אָנַס [to press,] to punish, fine. Zeb. 106^b, a. e., לֹא עָוֵנוּ, v. הָרַר. Snh. 54^a, a. fr. אין עוֹנְשֵׁינָן מִן. the Lord did not punish undiscovered transgressions (committed in Israel's camps). Ib. 54^b עוֹנְשֵׁי הַחֵמָּה the text defines the penalty, and forbids the act; a. fr.—*Part. pass.* עָנֻשׁ *punishable*. Yeb. 47^a כָּרַת עָוֵנוֹ doomed to extinction; עָנֻשׁ סָקִילָה doomed to death by stoning; a. e.

Nif. נָפַח to be punished; to suffer. Sabb. 56^a; Kidd. 43^a (ref. to II Sam. XII, 9) אֵין אַתָּה נָפַח עָלֶיךָ יָדְךָ as well as thou art not to be punished for the use of the sword against the sons of Ammon, so shalt thou not be

punished for the death of Uriah the Hittite. Sabb. 149^b he through whose instrumentality a fellowman was punished (who was instrumental in causing a fellowman to sin), will not be entered within the precincts of the Lord. Yoma 22^b שְׂאוֹל מִהַּ לְשׂוֹאֵל for what sin was Saul made to suffer? R. Hash. 16^b; B. Kam. 93^a, a. e. הוּא הַמּוֹסֵר he who appeals to the Lord for judgment against his neighbor, will himself be the first to be punished. Snh. 8^a מִשֶּׁהָ זֶה לְדַבֵּר זֶה לְמֹשֶׁה for saying this ('you shall bring to *me*', Deut. I, 17) Moses had to suffer (by being compelled to admit his own incapability, Num. XXVII, 5); a. fr.

עֲנֵשׁ ch. same. Men. 41^a עֲנֵשׁוּ אֶתְּחַלּוּ do you (in heaven) punish a sin of omission? בּוֹמֵן דְּאֵיכָא רִיחָהּ עֲנֵשִׁינָן when there is a time of divine anger, we do punish.

Īthpa, **Īthpe**, **Īthpe** *to be punished*. Erub. 63^a and R. Elazar... was punished (came to grief). Ib. bot. אִי nevertheless he came to grief (was degraded). Succ. 51^b אִיִּנְשֵׁי מַהּ הָיוּ הָיוּ הָיוּ why were they punished (to suffer execution under Hadrian)? Snh. 43^b וְעַד הַשְׂרָא לֹא אִיִּנְשֵׁי and up to that time why were they (the Israelites) not punished (for Achan's misdeeds)? Ib. 44^a top עֲכָן מַהּ הָיוּ הָיוּ הָיוּ why were they punished for Achan's (undiscovered) sin?; Yalk. Josh. 18 עֲכָן מַהּ הָיוּ הָיוּ הָיוּ why was Achan's sin visited (upon the people)? Bets. 16^a לֹא לִיִּנְשֵׁי וְכִי (not) let gentiles not be punished for neglecting it; a. fr.

עֲנֵשׁ, v. עֲנֵשׁ.

עֲנֵשׁ m. constr. = h. עֲנֵשׁ, *fine, confiscation*. Ezra VII, 26, quot. M. Kat. 16^a.

עֲנֵה pr. n. pl. *Ānath* (prob. identical with עֲנֵה). Yoma 10^a; Sot. 34^b אֲחִימָן בִּנְה עֲנֵה Ahiman (Num. XIII, 22) built *Ānath*.

עֲנָה, **עֲנָה**, **עֲנָה** f. = h. עֲנָה I, 1) *marital duty*. Targ. O. Ex. XXI, 10 עֲנָה ed. Berl. (oth. eds. עֲנָה).—2) *time*. Y. Ber. II, 5^a bot. דְּעֲנָה עֲנָה the time for prayer. Ib. III, 6^a bot. דְּמִיכָל עֲנָה the time for meals. Gen. R. s. 33 וְרִיחָהּ עֲנָה from the moment thou didst put thy hand on it. Cant. R. to IV, 4 עֲנָה in that moment (then) the Samaritan was silenced. Num. R. s. 9 עֲנָה this is thy opportunity, v. עֲנָה. Koh. R. to XI, 2 עֲנָה this is the opportunity to bring him. Ib. עֲנָה the time for studying; a. fr.

עֲנָה m. (עֲנָה, emp. עֲנָה, a. עֲנָה II, 2, v. P. Sm. 2935) *oppressor, wrong-doer*. Targ. Prov. XVI, 33 עֲנָה Pesh. (ed. רֵעַ). (רֵעַ).

עֲנָה, v. עֲנָה.

עֲנָה, v. עֲנָה.

עֲנָה, Koh. R. to I, 11 נָסִיעַ עֲנָה, read: עֲנָה.

עֲנָה, **עֲנָה** m. of *En-Todros* (?). Y. Shek. VI, 49^d top עֲנָה (Bab. ed. Ms. M. הַחֲדָשָׁה וְהַיּוֹם עֲנָה);

ed. הַחֲדָשָׁה וְהַיּוֹם, prob. corrupt. of הַחֲדָשָׁה וְהַיּוֹם Theodosia, equivalent of הַחֲדָשָׁה וְהַיּוֹם. Y. Ber. IV, 7^c top עֲנָה וְהַיּוֹם. Y. Taan. II, 65^c top עֲנָה וְהַיּוֹם. Y. Sabb. IX, 12^a bot. עֲנָה וְהַיּוֹם; a. e.

עֲנָה, **עֲנָה** m. of *En Tuna* (?). Y. Sabb. VII, 10^b עֲנָה וְהַיּוֹם. Y. Peah I, 16^b עֲנָה וְהַיּוֹם. Y. Ber. VI, 10^c bot. עֲנָה וְהַיּוֹם. Y. Orl. II, 62^c top. Y. Ter. II, beg. 41^b עֲנָה וְהַיּוֹם.—Y. Ber. V, 9^a top עֲנָה וְהַיּוֹם.—Cmp. עֲנָה וְהַיּוֹם, s. v. עֲנָה.—[Gen. R. s. 29 עֲנָה וְהַיּוֹם, Ar. עֲנָה וְהַיּוֹם, prob. to be read: עֲנָה וְהַיּוֹם.]

עֲנָה, v. עֲנָה.

עֲנָה, v. next w.

עֲנָה m. of *Anathoth*. Yalk. Is. 284 (ref. to Is. X, 30) הַיְרֵמְיָהוּ הָאֵל יֵרָמִיָּהוּ עֲנָה וְכִי Jeremiah of A. will come and prophesy reproofs against thee; Lam. R. introd., beg. עֲנָה וְכִי (corr. acc., or עֲנָה וְכִי).

עֲנָה, v. next w.

עֲנָה m. pl. (dial. for עֲנָה) *Goths*. Midr. Till. to Ps. XXV, end עֲנָה וְכִי וְשִׁאֲרֵי הָעַמִּים אֲבָל בְּרַבִּיּוֹם וְכִי if אֲבָל בְּרַבִּיּוֹם וְכִי if Esau (Rome) hates Jacob, it is because he took away his birthright, but what have I (has he, Jacob) done to the Barbarians (Germans), or to the Goths and the rest of nations?; ib. to Ps. CIX, end עֲנָה וְכִי (missing in ed. Bub.); Ms. 3: לְבָרִיּוֹם וְכִי וְשִׁאֲרֵי הָעַמִּים (read לְבָרִיּוֹם וְכִי); Yalk. Ps. 702 לְבָרִיּוֹם וְכִי עֲנָה לְבָרִיּוֹם וְכִי (read לְבָרִיּוֹם וְכִי), v. עֲנָה.

עֲנָה, v. עֲנָה.

עֲנָה m. = h. עֲנָה, *herb, plants*. Targ. Gen. I, 29. Targ. Ps. XXXVII, 2. Ib. XC, 5 (some ed. עֲנָה); a. e.—*Pl. עֲנָה*. Targ. Y. Gen. I, 30; a. e.—V. עֲנָה.

עֲנָה, v. עֲנָה.

עֲנָה, v. עֲנָה.

עֲנָה, v. עֲנָה.

עֲנָה, v. עֲנָה.

עֲנָה f. (denom. of עֲנָה, *pl.* עֲנָה, *leaven*. Maas. Sh. II, 4 עֲנָה וְכִי (Ms. M. עֲנָה וְכִי; Y. ed. עֲנָה וְכִי) let them be divided into small portions to be used for leaven. Y. Hall. I, 57^b עֲנָה וְכִי if a person worked up (in the trough) morsels of dough for leaven. Ib. bot. עֲנָה וְכִי five morsels &c.; a. e.

עֲנָה, *Pi*. עֲנָה, v. עֲנָה.

עֲנָה, *Pa*. עֲנָה *to press, tread*. Targ. Esth. I, 10. Targ. Job XXX, 17 עֲנָה וְכִי (not עֲנָה וְכִי).—Esp. *to press the teeth together, gnash the teeth*. Ib. XVI, 9 (v. עֲנָה). Targ. Lam.

II, 16 (ed. Vien. עָסִיאַ Pe.). Targ. Ps. CXII, 10; a. e.—[Targ. Is. LIX, 11 עָסִיאַ v. עָסָס.]

עָסִיאַ pr. n. pl., v. אָסִיאַ 2.—[Weinstein, Beitr. zur Gesch. der Essäer, identifies our w. with Callirhoe and surroundings, hot springs on the east side of Jordan, near the Dead Sea.]

עָסִיס m. (b. h.; v. עָסָס) *must, young wine*. Midr. Till. to Ps. LXXIII, end ע' דְּשָׁמַיִם מְטִיפִין לָהֶן the heavens shall drop wine for them.

עָסִיס ch. same. Targ. Esth. I, 7 חָמֵר ע' (some ed. ע') young wine.

עָסִיסָא Meg. 16^a Ms. O., v. אָצִיצָא.

עָסִיסִית v. עָסִיסָא.

עָסִיקִין pl. of עָסָק.

עָסִירָאָה, עָסִירָאָה v. sub עָשִׂיר.

עָסָס* (v. P. Sm. 2936 s. v. עָס) *to be agitated*. Targ. Is. LIX, 11 עָסִיאַ ed. Wil., v. עָמִי.

עָסִסְיוֹת pr. n. pl. 'Āsasiyoth, twin towns in Palestine. Gitt. 4^b.

עָסִיסִית, עָסִיסִית f. (עָסָס *to stamp*), pl. עָסִסְיוֹת, *pounded wheat or peas*. Tosef. Bets. I, 23 מִפְּנֵי שֶׁהֵן מֵאֵכֵל (ed. Zuck. ע') because wheat may be eaten as a dish &c.; Y. ib. I, end, 61^a; (Bab. ib. 14^b לִידִירָה). Sabb. 18^b; Tosef. ib. III (IV), 1; Y. ib. III, 5^d עָסִי; Y. Ter. II, 41^c bot.

עָסָק (emp. b. h. עָשָׂק) (with ב) *to work at, be engaged in*. Sifra K'dosh., ch. VIII, Par. 4 עָסָק בּוֹ; Yalk. Lev. 619 עָסָק בּוֹ and busy myself with him (to punish him), v. II. Ber. 11^a (ref. to Deut. VI, 7, 'when thou sittest in thy house') him who is engaged in a religious work; Succ. 25^a. Ib. עָסָק בְּמִצְוָה פְּטוּר מִן הַמִּצְוָה מֵחֻמַּת נִפְקָא וְכ' is it from here (Deut. I. c.) that we derive the rule, that he who is engaged in a religious act is exempt from other religious duties? Ib. 26^a. Pes. 50^b עָסָק אֶדָם בְּחֻרָה let man by all means be engaged in the study of the Law and the pursuit of religious work, even if not for their own sake &c., v. שָׁם. Ib. עָסָק בְּמִלְאכַת שְׁמַיִם and all those who make a living of religious work (deal in objects used for religious ceremonies &c.); ib. עָסָק וְכ' but if they do so from a religious motive &c.; a. fr.—Part. pass. עָסָק; pl. עָסָקִין. Keth. 103^b ע' חֵיָאָה R. H. was always engaged in some good work (charity). Tosef. Bicc. II, 15 עָסָקִין לְגִבּוּרָה all whose business is connected with religion, v. supra. Ib. עָסָק שְׁמַיִם, אָם הָיָה ע' לְשׁוֹם שְׁמַיִם v. supra. Ex. R. s. 20 (ref. to Ex. XIII, 19) ע' בְּכֶסֶף וְכ' while all Israel were busy taking along silver and gold, Moses was busy getting the bones of Joseph; a. fr.

חִיף. *to engage, keep interested, entertain*. Yoma I, 7 עָסָקִין אוֹרְחִי and they entertain him (to keep him

awake); ib. 19^b עָסָקִין אוֹרְחִי וְכ' they did not entertain him with music, but with their mouth (speech); Tosef. ib. I, 9. Ib. עָסָקִין בְּחֻבְרָה (not עָסָקִין, Pi.) to keep him awake with noise (recitations). Midr. Till. to Ps. VII עָסָקִין אוֹרְחִי עַד שִׁבּוֹא שְׁמוּאֵל they kept him engaged (in talk) until Samuel came; a. e.

Pi. עָסָק same, v. supra.

חִיפָא. *Hithpa.* נִחְפָא 1) *to occupy one's self; to attend*. Sot. I, 9 מִשָּׁה נ' בּוֹ אֵלֶּה מִשָּׁה who is greater than Joseph, to whose body none attended but Moses himself? (v. supra); וְכ' who is greater than Moses in whose burial none but the Lord himself was engaged? Lev. R. s. 25 לֹא ... בְּרִיּוֹהוּ soon after the creation the Lord was first of all engaged in planting (Gen. II, 8), אַף אֲחֵם לֹא נִחְפָא וְכ' even so, when you enter the land, you shall apply yourselves first of all to planting (Lev. XIX, 23). Y. Hag. II, 77^b וְנִחְפָא וְיִשְׁבּוּ, v. next w. Tanh. Vaśra 5 (play on קוֹשֶׁשׁ, Koh. VII, 7) הִטְעִיחַ ... עָסָק שֶׁנִּלְמַד (not הִטְעִיחַ) the occupation with vain things in which Solomon engaged, led him astray; ib. מְחַפְּסָק בְּרִבְרִים הִרְבָּה מְעִיבֵינִי when a scholar engages in too many affairs, they confound him so that he loses his wisdom; ib. חָכָם וְכ' if a scholar busies himself with public affairs, they cause him to forget his learning; a. fr.—Tosef. Arakh. IV, 27 בִּירֵק בְּקֻרָה בְּכָל יוֹם may arrange to have vegetables in the pot every day; (Birk.) may have vegetables in the pot and stew &c.—2) *to do a thing without a direct practical purpose; to practice, experiment*. Sabb. 157^b I was merely playing (without the intention of measuring). R. Hash. IV, 8 (32^b) אָבֵל (מִחֵץ עֲמָה עַד Ms. M. (ed. עַד) but you may practice with them that they may learn (to blow the Shofar); and he who merely blows for practice, has not done his duty. Ib. 33^a מִחֵץ (מִחֵץ לְחֻקִּים Tosef. ib. IV (II), 10 בָּהֶן עַד שִׁילְמָדוֹ וְכ' you may practice with them ..., even on the Sabbath; a. e.—3) *to do one thing while intending to do another thing; to miss one's purpose, choose the wrong thing*. Snh. 62^b he that misses his purpose in selecting forbidden fat to eat (intending to reach out for a permitted piece), or in consanguineous connection (by mistaking the person) is bound to bring a sin offering; who does a forbidden act by mistake on the Sabbath (meaning to do a different though forbidden act); Kerith. 19^b. Ib. IV, 3 (19^a) (ref. to Lev. IV, 23) אֲשֶׁר חָטָא בָּהּ this is to exempt him who sinned by doing the thing which he had not intended to do. Ib. 19^b מִחֵץ to what kind of a mistaken act does this refer? Ib. if by mistake he did an act which was not commanded (for that day). Ib. בחֻבְרָה making a wound (on the Sabbath) by mistake (circumcising the wrong child), opp. בחֻבְרָה doing harm by making a wound; a. fr.—4) *to dispute, argue*. Gen. R. s. 8 אֱלֹהִים עִם אֱלֹהִים ... וּמִחֵץ מְדִינִין while the ministering angels were arguing with one another, disputing with one another, God created him (Adam); a. e.

עסק ch. same, 1) *to take pains, take trouble*. Targ. II Kings IV, 13. Targ. I Chr. XII, 34 (33; h. text לערר).—2) (with ב) *to be occupied with*. Targ. Y. Lev. XX, 3; 5 (v. Sifra K'dosh., ch. VIII, Par. 4, s. v. עסק II). Targ. Koh. VI, 8. Targ. Prov. VII, 18 וְנִשְׁכַּס וְדָר לְחַד וְכ' and let us be engaged in dalliances in private (h. text וְכ' (נרעלסה וְכ'); a. fr.—Part. pass. עָסִיק; f. עָסִיקָא; pl. עָסִיקִין. Targ. Y. II Deut. XXXII, 4. Targ. Cant. I, 15. Ib. IV, 15; a. fr.—Y. Hag. II, 77^b ער דאיןן עסיקין בריוון נעסוק וְכ' (not עסוקין) while they are occupied with their doings (songs &c.), let us be occupied with our business (study); so they sat down and engaged in discussing words of the Law. Sot. 21^a בערנא רעסיק בה while he is engaged in it. B. Mets. 12^b, a. fr. במאי עסיקין במאי עסיקין אילימא וְכ' what are we engaged in?, i. e. what is the case before us? Is it that the debtor admits &c. Ib., a. fr. עסקין. הכא במאי עסקין (abbr. (הב"ע) what is treated of here (in the Mishnah) is the case of a doubtful divorce. Ib. בעבר. הכא בעבר. . . the slave meant in this connection is one who perforates pearls (a skillful laborer); a. fr.

Itkpa. ארעסק, ארעסק 1) *to occupy one's self, be busy*. Targ. Ps. L, 5. Targ. Ex. V, 9. Targ. II Chr. XXXV, 14; a. fr.—Ber. 25^b רב אחאי איז ליה לבריה Rab A. busied himself with preparations for his son's wedding. B. Mets. 104^b יחיבנא לך לאיעסקי ביה (Ms. M. לעסקי Pa.) I gave it to thee to do business with (but not to spend thy share for personal use); a. fr.—2) *to dispute, quarrel*. Targ. Gen. XXVI, 20.

עסק I pr. n. *Esek* (Dispute), name of a well. Targ. Gen. XXVI, 20 (h. text עֶשֶׂק).

עסק II m. (עסק) *business, worldly occupation; affair, concern*. Hag. 13^a, a. e. וְכ' thou hast no concern with, v. סחר I. Ab. IV, 10, v. מַעֲשֵׂה. M. Kat. 22^a bot. רצה רצה if he desires, he may do less business (as a sign of mourning). Treat. S'mah. ch. IX בעסקי בעסקי ואינו מרבה בעסקי ch. IX בעסקי ואינו מרבה בעסקי and he need not make elaborate preparations for his funeral; a. fr.—Transf. *affair, display*. Men. X, 3 (65^a) כרי כרי that the cutting of the 'Omer may take place with great display (in the presence of many people); Koh. R. to I, 3.—Pl. עָסִיקִין, constr. עָסִיקִי. Yoma 75^a; Sabb. 130^a (ref. to Num. XI, 10) ע' ע' (the people wept) over their family affairs (the prohibition of consanguineous marriages); Yalk. Num. 735. Sifra K'dosh., ch. VIII, Par. 4 (ref. to פני, Lev. XX, 5) I shall leave all my affairs, and busy myself &c., v. עָסִיק; ib. Ahare, ch. X, Par. 8; Yalk. Lev. 619; a. fr.—2) *controversy, dispute, cause*. B. Mets. 97^b when there is a dispute between them in which an oath is involved (i. e. when the oath that would have been required, cannot be administered).—Pl. as ab. Shebu. 31^a שדה שיש עליה ע' Ar. (ed. עסיקין) a field the title of which is disputed. Keth. 92^b sq. יצאו (ed. עסי) protests against the title were issued; B. Mets. 14^a bot. עסי.

עסקא ע' ch. same, *occupation, painstaking; affair, business; merchandise*. Targ. Koh. X, 18 וְכ' אורייהא וְכ' אורייהא

the occupation with the Law and the commandments. Targ. II Kings IV, 13. Targ. Koh. III, 6 וְכ' to throw merchandise into the sea; a. fr.—עָסִיק on account of, for the sake of. Targ. Gen. XX, 18. Ib. XXI, 11; a. fr.—Sot. 21^a עבר עבר Shebna engaged in business. Taan. 21^a וְנִשְׁכַּס וְדָר לְחַד וְכ' let us go into business. Keth. 66^b a large investment, v. וְנִשְׁכַּס III. Hor. 12^a רבה רבה (pl.); a. fr.—Esp. *'iska, giving a person goods to trade with on shares* (usually two shares of the profit going to the investor and one to the trader). B. Mets. 104^b דא' דא' in the case of an *'iska*, half of the sum involved is a loan (at the risk of the trader), and the other half is a trust. Ib. וְכ' ליה קרי ליה it is therefore called *'iska* (business), because he has a right to say to him, I have given it to thee to trade with, v. עָסִיק. Ib. וְכ' שטרי (not וְכ' if one *'iska* was agreed upon, and two instruments (each for half the amount) were made out. Ib. 105^a מן דקביל ע' מבריהא וְכ' if one took merchandise on shares from his neighbor and suffered loss, but afterwards took pains and recovered the loss. Ib. בי ררי. . . if two entered a partnership with each other (one furnishing the capital). Bets. 32^b ע' he asked them to give him goods on shares; a. e.—Pl. עָסִיקִין, עָסִיקִי. Targ. II Kings IV, 13. Targ. Y. Gen. II, 2 וְכ' שטרי ten things.—B. Mets. l. c. שטרי (Rashi sing.) two *'iskas* and one document made out on both together. Ker. l. c., v. supra; a. e.

עסקן m. (preced. wds.) 1) *experimenter, observer of nature*. Hull. 57^b ע' בדברים היה וְכ' he used to make experiments, and he made one to disprove R. Judah's theory. Ib. בדברים ע' מאי why was he called an experimenter? Lev. R. s. 19 (in Chald. dict.) ע' R. A. used to experiment. Ib. s. 22 בדברים ע' וְכ' ע' ע' ע' ע' E. to V, 8 עוסקן.—2) *busy, moving automatically*.—Fem. עָסִיקָא; pl. עָסִיקִין. Succ. 26^b ע' ע' hands are busy, i. e. touch things automatically.

עסרונא עשר, v. עשר.

עפושא עפושא, v. sub עפושא.

עפוריים עפוריים, v. עפוריים.

עפי (= עפה; v. עפה I) [*to be bent, to toil*]. Targ. Prov. XXI, 25 עפין ed. Lag. (some ed. a. Levita עפין, corr. acc.; Bxt. a. ed. Wil. עפין).

Af. to spread, be doubled, thick-branched. Part. מעפא; f. מעפא. Targ. Hos. IV, 13. Targ. Ez. VI, 13 (h. text עבא, v. עבא).

עפא m. (preced.) *sprouting, foliage, branches*. Targ. Cant. I, 16 (fr. Dan. IV, 18. Targ. Ez. XXXI, 3 עפיה Regia (ed. נופיה).—Pl. עפין. Targ. Cant. II, 2 עפיה. V. אפיה.

עפין עפין, v. אפין.