

‘*orlah* (uncircumcision) is applied in four ways; a. fr.—Trnsf. (v. Lev. XIX, 23) [that which is to be rejected,] the fruit of trees of the first three years. Orl. I, 2 ב'ע' חייב is subject to the law of ‘*orlah*. Ib. 6 נטיעה של ע' a young tree subject to the law of ‘*orlah*. Ib. 7 שרץ דע' resin of a young tree; a. fr.—Tosef. Ter. V, 9, a. fr. ערלה.—‘*Orlah*, name of a treatise of Mishnah, Tosefta and Talmud Y'rushalmi, of the Order of Z'ra'im.

**עֶרְלוּת** f. (preced.) *uncircumcision, the condition of one not circumcised*. Yeb. 71<sup>a</sup> ע' שלא בזמנה דריי' ע' want of circumcision on account of untimeliness (the infant before its eighth day) creates the legal condition of the uncircumcised (with regard to the Passover meal, T'rumah &c.). Ib. 70<sup>b</sup> ע' דגופיה ע' one's own want of circumcision; ע' דאורייתא ע' omission to circumcise others. Hull. 4<sup>b</sup>, sq. מומר לנ', v. מומר; a. e.

עֲרֵלְתָּא, v. עֲרֵלְתָּא.

**עָרַם** I (b. h.; v. Ex. XV, 8; cmp. עָרַב I, אָרַךְ to *heap up, pile*. Gen. R. s. 83, end (play on עִירַם, Gen. XXXVI, 43) וְנִשְׁמַר עָרַם עֲרִירָה he is destined to heap up treasures for the king Messiah; ('Rashi': לְעִירָה, v. עָרָה I).—Denom. עִירְמָה.

**עָרַם** II (b. h.; emp. עָרָה I) to *peel off, strip; to make white, bright*; v. עָרַם, עָרַם.

*Hif. הַעֲרִים* 1) to enlighten, inform. Y. Snh. V, beg. 22<sup>c</sup>, sq. (ref. to בערמה, Ex. XXI, 14) מִירוּחַ בְּאֵיזוֹ מִירוּחַ שְׂטָרְיָמָהוּ בְּאֵיזוֹ מִירוּחַ (ref. to בערמה, Ex. XXI, 14) מִירוּחַ בְּאֵיזוֹ מִירוּחַ שְׂטָרְיָמָהוּ בְּאֵיזוֹ מִירוּחַ they (the forewarning witnesses) must keep him informed as to what kind of death penalty is expecting him; (Bab. ib. 80<sup>b</sup> שְׂטָרְיָמָהוּ בְּאֵיזוֹ מִירוּחַ.)—2) to plan, act deliberately. Mekh. Mishp. s. 4 (ref. to בערמה, v. supra) שְׂטָרְיָמָהוּ ... שְׂטָרְיָמָהוּ this is to exclude the deaf and dumb, the insane and the minor (who do not act with premeditation; אין מִירוּחַ ... שְׂטָרְיָמָהוּ to exclude the surgeon ..., for although they acted with wilfulness (criminal negligence), they did not plan; Yalk. Ex. 325.—3) to act with subtlety, to get around a law by an artifice. Sabb. 65<sup>b</sup> מִירוּחַ בְּאֵיזוֹ מִירוּחַ in case of a conflagration on the Sabbath (when the rabbinical law allows the rescue of a certain number of clothes by putting them on) we may use an artifice (by laying off the clothes saved and going in again to save others); (oth. opin.) אין מִירוּחַ בְּאֵיזוֹ מִירוּחַ you dare not &c. Ib. מִירוּחַ בְּאֵיזוֹ מִירוּחַ dare a woman use an artifice &c., v. פָּרָה. Tosef. Bets. III, 2. Gen. R. s. 49 על מִירוּחַ מִירוּחַ מה אֵיזוֹ מִירוּחַ מִירוּחַ על מִירוּחַ מִירוּחַ why wilt thou cunningly evade thy own oath? destruction by water thou wilt not bring, but destruction by fire thou wilt? Yalk. ib. 83; a. fr.

ערים, ערים ch. same.

*Ithpe.* אִתְּפֵי, אִתְּפֵי; (also *Af.* אִתְּפֵי) 1) *to become prudent*. Targ. Prov. XIX, 25.—2) *to be subtle, to deceive, pretend*. Macc. 23<sup>b</sup> וְיִלְמָא אִתְּרַמִּי מִתְּעִיבָא (not אִתְּרַמִּי) might she not have been subtle enough (to discover Solomon's motive)? Snh. 25<sup>a</sup> מִתְּרַמִּי קָא מִשְׁרִי (יִלְמָא אִתְּרַמִּי perhaps he merely pretends (to be repentant)? B. Mets. 90<sup>b</sup> אִתְּרַמִּי עֲלֵיהּ וְיִדְבֹנָא... הִצְרַמָּה a trick has been employed

regarding them, use a trick against them (that did it), and let the oxen be sold (and not be used for ploughing).

*Af. אֶעֱרִים to use an artifice, v. supra.*

**עֲרָמָה** f. (b. h.; preced.) *prudence, deliberation; subtlety*. Mekh. B'shall., Shir., s. 6 (ref. to עֲרָמָה, Ex. XV, 8, v. Targ. O. a. l.) נָחַם ע' לָמִים ... נָחַם הָבָה נִחְכְּמָה they had said, Come, let us deal wisely with them (Ex. I, 10), thou, too, didst place wisdom in the water; (Yalk. Ex. 248 עֲרָמָהּ). Midr. Sam. ch. VII [read:] עֲרָמָהּ לְפִי מֵה שִׁחִיתָה עֲרָמָהּ [read:] שֶׁל נָחַשׁ כִּי הִיחָה מִכּוּוֹ (עֲרָמָהּ). Midr. Prov. ch. I פָּרִי הִיחָה פָּרִי הִיחָה I was simple, and the Lord placed wisdom in me. Ib. עֲרָמָה בּוֹ ע' לָחִיחַ ... לָחִיחַ בּוֹ ע' לָחִיחַ from what age and onward is man expected to be deliberate?; Yalk. ib. 929; a. e.

עֲרִימָה, v. עֲרִמָה.

**עֲרֻמִּית** f. (v. preced. art.) *shrewdness, subtlety*.  
Yalk. Ex. 24<sup>8</sup>, v. עֲרֻמָּה. Sot. 21<sup>b</sup> (ref. to Prov. VIII, 12)  
ע' בְּנִסְחָה חִמְמָה ... כִּיּוֹן שֶׁנִּכְנְסָה הַחִמְמָה (not בפְּנֵי) when wisdom  
enters into man, subtlety enters along with it; Yalk. Prov.  
940 בְּנִסְחָה ב' ע'.

**ערמון** m. (b. h.; v. עָרַם II) *platanus, the Oriental plane*.—*Pl.* עֶרְמוֹנִים Y. Keth. VII, end, 31<sup>d</sup>; a. e.; v. אֶרְמוֹן III.

\* עֲרֻמָּנָה m. (v. עָרַם; cmp. Gen. III, 1) *a venomous serpent*. Targ. Y. II Gen. XLIX, 17 Ar. (ed. חורבֵּמָנָה).

**עֲרֻמָּה** f. = h. עֲרֻמָּה, *subtlety; premeditation*. Targ.  
I Kings II, 5.

**עֲרֻמִּית** f. (preced.) = הַעֲרֻמָּה. Tosef. B. Mets. IV, 3  
 עֲרֻמִּית רַבִּיחַ (ed. Zuck. הַעֲרֻמָּה, Var. עֲרֻמָּה), v. הַעֲרֻמָּה.

עֲרִימָהּ v. עֲרִימָהּ.

**עָרַם** (comp. אָרַם) *to connect, intertwine, braid &c.*—  
Denom. עָרִים, עָרִיסָה, עָרַם &c.

*Pi.* עֵרֶם, עֵירֶם. 1) (denom. of עֵירֶם) *to form an arbor.*  
 Kil. IV, 7 מְלַמְעֵלָה אִם עֵרֶם אִם if he connected them (the two rows of vines) above so as to form an arbor.—2) (denom. of עֵרֶסָה) *to start dough*, *contrad.* לֵשֶׁב. Y. Pes. III, 30<sup>a</sup>; Y. Bets. I, 60<sup>d</sup> <sup>top</sup> לֹא אָמַר אֵלָּא לֹשׁ וּכ' the Boraitha does not say, 'if one started dough', but, 'if one kneaded'; but if one started (on the eve of a Holy Day), this prohibition does not apply.—In gen. *to knead, work in* (עֵבֶךְ). Ber. 37<sup>b</sup> בְּשֵׁעֵתָן when he worked the crumbs again into a compact mass; Men. 75<sup>b</sup> בְּשֵׁעִירָן. Y. Hall. I, 57<sup>b</sup>, v. פְּצוֹת.—Part. pass. מְעוֹרֵם. Ib. הוּא לֹא כְּמֵ' הוּא (not כְּמֵעִירָם) and that lump of dough made by pressing several pieces together (v. נִשְׁפָּךְ),—is that not the same as if worked together?

*Nif. נִפְּרָס, Hithpa. הִתְפַּרְס to become connected, compact.*  
*Sifrē Num. 110 (ref. to עִרְסוּכֶם, Num. XV, 20, sq.) מִשִּׁתְּפָרְס*  
*(it is subject to Hallah) from the time it has become a*  
*compact mass; Yalk. ib. 748 מִשְׁתַּפְּרָס.*

עֵרֶם I *arbor*, v. עָרִים I.

עַרֵם II c. (b. h. עָרֵשׁ; preced. art.) [*joined frame*; emp. בְּעִלְיָה, *bed, bier*.—*Pl.* עֲרִסוֹת, constr. עֲרִיסוֹת. Sabb. 62<sup>b</sup> (ref. to Am. VI, 6) מִסְרִיחֵי עֲרִיסוֹתָהֶם ו' Ms. M. (ed. עֲרִיסוֹתָם, v. סָרַח III; Kidd. 71<sup>b</sup>).

**עֶרְסָא**, עַרְסָא ch. 1) same. Targ. O. Deut. III, 11. Targ. O. Ex. VII, 28. Targ. Y. II ib. XXI, 18; a. fr.—**עֶרְסָא** (ר' ע') sexual connection. Targ. Y. II ib. XIX, 15 (Y. I רַבְרִיס). Targ. Y. Num. V, 13 דְּעֵרִיס a. e.—Targ. II Sam. III, 31 bier.—Snh. 20<sup>a</sup>; Ned. 56<sup>b</sup> וְגוֹא' ע', v. גְּזָה. Ib. דְּעֵרִיס a bed with a leather mattress. Lam. R. to I, 1 (ר' ע') פְּדִירָא a broken bedstead. B. Bath. 22<sup>a</sup> לְעֶרְסָהּ וְכ' waiting for the bier of R. A. Y. Kil. IX, 32<sup>c</sup> bot.; Y. Keth. XII, 35<sup>b</sup> וְכ' place my bier (coffin) at the sea-shore; a. fr.—**פְּלָנָא**, עֶרְסָתָא, עֶרְסִין. Targ. Am. VI, 4 עֶרְסָתָא ed. Lag. (oth. ed. עֶרְסִיחוֹן). Lam. R. l. c. עֶרְסָתָא... אֲחִיקָן prepared for them their four beds. Lev. R. s. 5 (transl. מִטּוֹת שֵׁן Am. l. c.) ivory bedsteads. Y. Ber. III, 6<sup>a</sup> top וְכ' Caesarean bedsteads which have holes for the girths; a. e.—2) (cmp. I עֶרְסָא) arcade along a row of buildings, sidewalk. Gitt. 6<sup>a</sup> לֵב' required identification of signatures on documents brought from one side of the street to the other. Y. Bets. I, 60<sup>c</sup> bot. לֵב' from one side of the street to the other (or from one couch to the other, v. II עֶרְסִין).—**פְּלָנָא**. Erub. 26<sup>a</sup> עֶרְסָתָא Ar. (Ms. M. עֶרְסָא עֶרְסָא; ed. עֶרְסִיחוֹת, fr. עֶרְסָתָא) provided the whole town of M. with 'Erubs (עֶרְבוֹב), one for each row of connected houses.—3) dish of the steel-yard, scales. Sabb. 60<sup>a</sup>, v. עֶרְשָׂה.

עֲרִיסָה, v. עֲרִיסָה.

**עָרֶסִי** m., pl. עָרָסִי (preced. art.) *belonging to a bedstead*; ע' (מל"ן) *strapping, girthing*. Y. Sabb. VII, 10<sup>c</sup> top ו' (Or Zar. Sabb. 64 ר"סמז) *read* (עָרָסִי) *he who does girthing work (on the Sabbath), if lengthwise &c.*

עֲרֵסִיתָא f., pl. עֲרֵסִייתָא, v. עֲרֵסָא 2.

\***עָרַס** (v. next w.) *to swing* (like a hammock).

*Hithpa.* הִתְעַרְסָל *to be swung; to waddle, stagger.* Gen. R. s. 31 מִתְעַרְסְלוּ רַגְלָיו וַיִּזְזוּ לִכְנֹס בָּא לִיכֹס *quot. in Rashi to Ez. XIV, 14 (missing in ed.) when a bear wanted to force his entrance into the ark, his feet tottered; ib. (with ref. to giants) במים מִתְעַרְסְלוּ* Ar.; Yalk. Gen. 55 מִתְעַרְסְלוּ; v. עֲרַב.

מ. (v. עֲרֵסָא) *hammock*, v. אֲרִזְלָא.

III. עֲרֵר v. עָרַע.

פָּסַע I (apocop. of פָּסַע, transpos. of פָּסַע; emp. פָּסַע)  
a. פָּסַע to come in contact with; to join, meet. Targ.  
Jer. XII, 6 (h. text פָּסַע). Targ. O. Gen. XXXII, 2 (h. text  
פָּסַע). Targ. O. Ex. I, 10; a. fr.; v. אָרַע I.

*Pa.* עָרַע (עֲרֵר) *to join, be added to.* Koh. R. to VII, 27

one (sin) is added to another &c., v. אֶרֶב I.

*Ithpa.* אֶתְּפָא 1) *to be met; to happen; to come before.* Targ. II Sam. I, 6. Ib. XX, 1. Targ. Hos. XI, 7. Ib. 8. Targ. Jer. IV, 20; a. e.—[2) *to be added, increased.* Y. Hall. II, 58<sup>d</sup> top אֶתְּפָא (ed. אֶתְּפָא, v. קָבַא.)

**עֲרַע** II (preced.; v. **אַרַע** II), *Pa. עֲרַע to call, proclaim, summon*. Targ. Zeph. I, 7 (h. text הִקְרִישׁ). Targ. O. Lev. XXIII, 2; a. fr.; v. **אַרַע** II.

עֲרֵר, v. עָרַר.

צֶדֶק, v. צֶדֶק.

**עֲרֵיָתָא** I f. (עֲרֵעַ) *accident*. Targ. Koh. IX, 11 (h. text פגע).

**עֲרֵיטָא II, עֲרֵיטָא** f.=h. צָרְעָה, *wasp, hornet*. Targ. O. Ex. XXIII, 28 עֲרֵי' ed. Berl. (oth. ed. עֲרֵי, עֲרֵי). Targ. Josh. XXIV, 12; a. e.—Sabb. 80<sup>b</sup> מִן עֲרֵי וְנִקְצָה אֶת הָאָדָם a wasp came out of the wall and stung him &c., v. אֲנִיחֵיפִי.—V. אֲנִיחֵיפִי.

**עָרַר, עֵרָר** I (עַרר of Pilp.) 1) *to stir up, excite to lamentation*. M. Kat. 8<sup>a</sup> לֹא יִבְרָשֶׁךָ וּב' v. עַרר *Polel*.—2) [*to stir up strife, disturb*], *to contest the legality of an action, the legitimacy of a person, his fitness as judge, witness &c.* Y. Shh. III, 21<sup>d</sup> *top* עָרְרוּ קִירִים וּב' אִם בָּא וְי' if he comes and protests (against the judgment given in his absence), his protest is valid. Y. Ned. V, end, 39<sup>b</sup> כָּל מִי שִׁיבֹרֵא וְיִבְרָשֶׁךָ וּב' whosever may at some future time contest this donation (having a claim against the property); a. e.—[Meg. 25<sup>b</sup> הַמְעִירִים those inclined to argue,—a censorial change from הַמְוִסִּים or הַמְוִסִּים; v. Rabb. D. S. a. l. note 8.]—3) *to stir on by chiding, to scold*. Sot. III, 3 מְעִירִים אוֹתָהּ וּב' they (the court) chide her and make her drink by force; [Rashi seems to take our v. in the sense of *encouraging*]; Tosef. ib. II, 3 מְעִירֵין ed. Zuck. (Var. מַעֲרִינִין). Ib. צִבְצַב (מַעֲרִינִין, read מַעֲרִינִין v. של בִּירוֹל ... מְדִירִין וּב' they opened her mouth ... and urged her on and forced her to drink; Sot. 19<sup>b</sup>. Y. ib. III, 18<sup>d</sup> *bot*. מַעֲרִינִים אוֹתָהּ we urge her on to drink by chiding her until her face becomes pale; Num. R. s. 9; Yalk. ib. 708 אוֹתָהּ מְכִינִין מִכֵּין ... they strike her with the broadside of a sword and urge her &c.; a. e.

*Hithpa.* הִתְעַרְעַר *to be stirred up*, v. עָרַר.

עֲרֵרָה II (b.h.; cmp. עָרָה I) *to lay bare, strip, denude; to make lonely*. Pesik. Āniya, p. 134<sup>b</sup> (expl. סַעֲרָה, Is. LIV, 11) מַעֲרֵרְתָּ שַׁעֲרֵי־עָרָה 'the stripped' (or lonely) one whom the nations have denuded (with ref. to עִיר, Ps. CXXXVII, 7); Yalk. s. 339 שַׁעֲרֵי עִירוֹ (read: שַׁעֲרֵי־עָרָה) (שַׁעֲרֵי־עָרָה). Yalk. Num. 708 (play on תַּמִּים הַמֵּאֲרִירִים לְמִרִים, Num. V, 24) שִׁמְמֵרִין אֶת הַגּוֹף וּמַעֲרִירִין אֶת הַעוֹן (שִׁמְמֵרִין) because they make the body bitter (sick), and lay the sin bare; Sifrē Num. 11 וּמַעֲרִירִים אֶת הַעוֹן (corr. acc.); Num. R. s. 9 שִׁמְמֵרִים אֶת הַגּוֹף וּמַעֲרִירִין (corr. acc.; v., also, פָּרַר).

*Nithpalp.* נִתְּחַרֵּץ to be stripped, bare. Midr. Till. to Ps. CII, 18 (ref. to עָרַץ, ib.) מִמַּעֲשֵׂים טוֹבִים וְהָ מִנְּשֵׂה שֶׁחַץ' (some ed. שֶׁעָרַץ, corr. acc.; ed. Bub. שֶׁחַץ עָר, read עָרַץ)

this refers to Manasseh who was bare of good deeds.—  
V. עֲרֵר.

**עֲרֵר** I ch. same, *to strip, make lonely*. Part. pass.  
מַעֲרֵר; f. מַעֲרֵרָה. Pesik. Āniya, p. 134<sup>b</sup>, a. e., v. preced.

אֵין עֲרֵרָה III (v. עֲרֵר I) [to bring into contact,] 1) to keep  
*a liquid in the throat for the sake of lubrication.* Tosef.  
 Sabb. XII (XIII), 10 if one has a sore throat, לֹא יִעֲרֶרְהוּ, לא יִעֲרֶרְהוּ  
 he must not lubricate it with oil (on the Sabbath);  
 Ber. 36<sup>a</sup> יִעֲרֶרְהוּ (Pi. of עֲרֵר; Ar. (יִעֲרֵר); Tosef. Ter.  
 IX, 12 יִעֲרֶרְהוּ (ed. Zuck. יִעֲרֶרְהוּ?); Y. Shebi. VIII, 38<sup>a</sup> top  
 יִעֲרֵר—2) to cause to meet. Koh. R. to IX, 11 (ref. to  
 יִקְרָה, ib.; cmp. יִפְתָּרָה I) וְיִפְתָּרָה הָאָדָם וְיִפְתָּרָה I  
 כִּי בֹ וְכִי it is time that strikes man and causes all these  
 things (vicissitudes) to meet him.

עָרַעַר II ch. same, *to join, meet*. Koh. R. to VII, 27  
מַעֲרִיעָא, v. עָרַעַר I.

III עָרַר (transpos. of רָעַע, v. רָעַע) *to make shaky, loosen*.—Part. pass. מְעָרָר; f. מַעְרָרָה. Lam. R. introd. (R. Hānina 2) (ref. רָעָה, Prov. XXV, 19) 'שֶׁן מַע' a shaky tooth, v. מַשְׁמַט.

**עָרֵיר** m. (b.h.; עֲרִיר II) *stripped, lonely*. Lev. R. s. 30; Yalk. Ps. 855 'ממעשים ע' שדירה v. עֲרִיר.—*Pl.* עֲרִירִים. Ib.; Midr. Till. to Ps. CII, 18.

וְעֵרָוָה (עֵרָוָה) m. (I עֵרָוָה) *protest; evidence of illegitimacy or disqualification*. Keth. 21<sup>b</sup> וְעֵרָוָה עַל אִמְרוֹ and the qualification of one of the judges was contested; ib. sq. עַל רֵמָא of what nature was that alleged disqualification? עַל דְּגִלּוּתָא a disqualification based on the charge of robbery; עַל דְּפֶגַם מִשְׁפָּחָה based on alleged family blemish (descent from slaves). B. Bath. 31<sup>b</sup>, sq. וְעֵרָוָה אֵין הֵן אֵין הֵן אֵין they differ as to acting on the evidence of disqualification proffered by one witness; ר' אֶלְעָזָר סָבַר R. El. is of the opinion that evidence of disqualification by one witness is sufficient; עַל חֶדֶם it requires two witnesses; Keth. 26<sup>a</sup>. Ib., a. fr. עַל שְׁנֵי מִשְׁפָּחִים in charges of disqualification no less than two witnesses are required. Y. Bicc. I, 64<sup>a</sup> ... שְׁנֵי קִרְיִין עֲלֵיהֶן a family ... whose qualification for marriage with priests was disputed; Y. Yeb. VIII, 9<sup>b</sup> bot.; Bab. ib. 60<sup>b</sup>. Y. Keth. II, 26<sup>b</sup> bot. שְׁטֵר שֶׁנִּקְרָא עֲלָיו a document against which an informality was charged; a. fr.

פֶּרֶץ, v. פֶּרֶץ.

עֲרַף (b. h.) 1) *to divide, cut*. Sifré Deut. 306 (ref. to אֵין יָרֵחַ, Deut. XXXII, 2) אֵלֶּה עֲרֹף לִי ... פְּרוֹט ... יָרֵחַ, *ya'ārof* is a Phoenician (mercantile) term, e. g. one does not say *to one's neighbor, p'rot* (break into small change) this Sel'a for me, but *'ārof* for me &c.—Denom. עֲרֹף.—2) (cmp. קָטַף a. קָטַף) *to drop, distill*. Taan. 7<sup>a</sup> (ref. to Deut. I. c.) וְאֵם לֹא עֲרֹפְיָהּ כַּמָּטֵר if a scholar is worthy, he is like dew; if unworthy, drop him like rain; Yalk. Deut. 942 עֲרֹפְיָהּ.—3) (denom. of עֲרַף) *to break the neck of; esp. to break the neck of a heifer to atone*

for a murder the author of which is unknown (Deut. XXI, 1-9); to perform the ceremony of atonement. Sot. IX, 2 לֹא חָצַקְתָּ לָא דְחַיִּי עוֹרְפִין they did not perform the ceremony. Ib. 45<sup>b</sup>; a. fr.—Ib. IX, 5 וְיִזְרְפוּ אֹהֶל בְּקוֹפִין and (if the ground is not hard and rough) they cut her head from behind with a hatchet.—Part. pass. צָרָה, f. עוֹרְפָה, v. עָנָה, v. עָנָה.—4) (emp. אָרָה) (of copulations of animals) to cover (from behind). Ib. 42<sup>b</sup> (play on עוֹרְפָה וְכִי שֶׁחָל עוֹרְפִין all covered her from behind.

*Nif. נִפְּתָה, Nithpa. נִתְּפָה to have the neck broken. Ib. IX, 7 (47<sup>a</sup>) עַד שֶׁלֹא נִתְּפָה וכו' נמצא (Y. ed. תִּרְשָׁה. עד שלא הִתְּפָה) if the murderer was discovered before the heifer was put to death; משֶׁנִּתְּפָה הֶעֱנְלָה Mish. (Y. a. Bab. ed. מִשְׁנִיעֶרְפָה after the ceremony had taken place. Ib. 46<sup>a</sup> יָבֹאוּ רַבִּי יְהוֹשֻעַ וכו' יֵיבֶרְהָ ... let there be brought a thing which has not yet produced fruit (a heifer) and be broken in a place which produces no fruit, and atone for the murder of him who was prevented from producing fruit (good deeds on earth). Ex. R. s. 42, end (play on קָשָׁה עֵרָה, Ex. XXXII, 9) לִתְּפָהּ הֵם רְאוּיִים they deserve to have their necks broken; a. e.*

**עֵרֶף** ch. same, *to break the neck of the heifer*. *Sot.* 46<sup>a</sup>  
 הֲכִי נִמְי דִּלָּא עֵרְפִירָן is it really so that we do not perform  
 the ceremony (in such a case)?

עֲרַפִּין, *pl. עֲרַפִּין*, substitute for עֲרַבִּין, v. עֲרַךְ. Y. Ned. I, beg. 36<sup>c</sup> עֲרַפִּין לִפְתִּיחַ ... וְאִילוּ תִּינֵן ... but if we were to teach (substitutes for 'ārakhin), what would we teach? 'Ārafīn, 'āratsin, 'ārakin.

עֲרָף, v. עֲרַף.

**צֶרֶפָּה** m. = ה. עֶרְפָּן. *Pl. עֶרְפָּן* (in singular sense). Yalk. Lev. 685 צֶרֶפָּה צֶרֶפָּה (read: קֶרְפָּה) look at the (fat) neck, look at the back; [obviously one a gloss to the other; differ. in Lev. R. s. 34, a. Koh. R. to V, 18].

**עֶרְפָּד** m. *arpad*, a species of *bats*. B. Kam. 16<sup>a</sup> עֶרְפָּדָה ... the bat after seven years changes into an *arpad*, the *arpad* &c., v. קְרִימוֹשׁ.

**עֲרִיפָא, עֲרִיפָא** ch. same, *bat* (h. עֲטִיפָא). Targ. Y. I Deut. XIV, 18 (Y. II חֲרִיפָא); Targ. Y. Lev. XI, 19 טִרְפִּינָא (corr. acc.).

עֲרַפָּה (b. h.) pr. n. f. *Orpah*, wife of Chilion, son of Naomi, in legend identified with Harafah (II Sam. XXI, 22). Sot. 42<sup>b</sup> בְּשֶׁכֶּר אַרְבַּע דְּמֵעוֹת שֶׁהִירִידָהּ ע' וּב' as a reward for four tears which O. shed, when parting with her mother-in-law she was privileged to rear four mighty men (II Sam. I. c.). Ib. שְׂמָהּ וּב' her real name was O., and why was she called Harafah?, תְּרִירוּתָהּ. Ib. הָרַפָּה שְׂמָהּ ... ע' he real name was Harafah, and why was she called O.?, צִרְיָהּ. Suh. 95<sup>a</sup> הִירִידָהּ לִבִּי וּב' (Abishai) saw O., his (Jishbi's) mother, spinning. Ruth R. to I, 14; a. e.

עֲרֵפֶלָא, v. עֲרֵפִילָא.

\***עֲרֵפֶל** (Parel of עֵפֶל), *Hithpa.* הִתְעַרְפֵּל to swell(?).  
Midr. Till. to Ps. XVIII, 37 הִתְעַרְפֵּלְךָ, v. עֲרֵפֶל.

**ערפל** m. (b. h.; v. ערף 2) *cloud; spray; mist*; 'Arafel, the lower sky. Hag. 12<sup>b</sup> וְכִּי וַיִּבֶּן עָנָן וְיָרֵחַ darkness, cloud, and mist surround him. Tanh. Vayera 23 פָּתַח הַקֶּבֶ"ה אֶת הַשָּׁמַיִם וְהָאָרֶץ the Lord opened the sky and the 'Arafel. Mekh. Yithro, Bahod., s. 2 (ref. to וַיִּבֶּן עָנָן, Ex. XIX, 9) in a thick cloud; and what is this? This is 'Arafel; a. e.

**ערפלא, ערפלא** ch. same. Targ. II Sam. XXII, 12; Targ. Ps. XVIII, 12. Targ. II Esth. III, 3. — *Pl. constr.* ערפלי. Gen. R. s. 99, v. טורא II.

**ערץ** (b. h.) *to be strong; to frighten*. *Hif.* ערץ *to proclaim the power of, praise*. Pirké d'R. El. ch. IV וְכִּי יִשְׁתַּחֲוֶה וְיִשְׁתַּחֲוֶה וְיִשְׁתַּחֲוֶה they praise and sanctify his great name; Yalk. Is. 271; a. e.

**ערץ** pl. ערצין, substitute for ערץ, v. ערץ.

**ערצובי** f. (emp. ארצובי) a species of locusts (emp. ερצובי, LXX Joel I, 4; II, 25 for חסיל; Deut. XXVIII, 42 for צלצל). Hull. 65<sup>a</sup>; Sifra Sh'mini, Par. 3, ch. V (differ. from ארצובי).

**ערק** (b. h.; emp. חרק) [*to pass, squeeze through*] (denom. of ערקא) *to strap*. Tanh. Mishp. 1 ערוק מכאן ... ערוק מלואן loosen a little on this side, lift ..., strap on that side.

**ערק** ch. (preced.; emp. ברח) *to flee, run*. Targ. Gen. XIV, 10; a. fr.—B. Mets. 84<sup>a</sup> וְכִּי יִפְּחוּ לְלֹדִיָּהּ ... וְכִּי יִפְּחוּ לְלֹדִיָּהּ thy father fled (from persecution) to A., flee thou to Laodicea; Y. Maasr. III, 50<sup>d</sup> bot. עד דערקת (I shall call thee so,) until thou runnest away and goest &c. Gen. R. s. 31 וְכִּי יִפְּחוּ לְלֹדִיָּהּ we were fugitives from a (Roman) troop, and living in &c., v. בטישא; Y. Pes. I, beg. 27<sup>a</sup> וְכִּי יִפְּחוּ לְלֹדִיָּהּ for when their weapons (missiles) are spent, they run away (and do not attack with their shields). Y. Sabb. XVI, end, 15<sup>d</sup> וְכִּי יִפְּחוּ לְלֹדִיָּהּ he spread his cloak ..., and the fire fled from it (v. גרישא); a. fr.—[Gitt. 78<sup>a</sup>, v. ערק.]

*Pa.* ערק, 1) *to put to flight, chase*. Targ. Deut. XXXII, 30 וְכִּי יִפְּחוּ לְלֹדִיָּהּ (not יער, יער). Targ. Prov. XIX, 26 וְכִּי יִפְּחוּ לְלֹדִיָּהּ (ed. Wil. מער; some ed. מער Af.); a. e.—2) *to save*. Targ. Jud. VI, 11 וְכִּי יִפְּחוּ לְלֹדִיָּהּ (ed. Wil. מער Af.).

*Af.* וְכִּי יִפְּחוּ לְלֹדִיָּהּ same. Targ. Job XLI, 20 וְכִּי יִפְּחוּ לְלֹדִיָּהּ (ed. מער; some ed. מער Af.). Targ. Prov. XVI, 28 וְכִּי יִפְּחוּ לְלֹדִיָּהּ causes his friend to flee (him) (Var. מער, v. ערק); a. e., v. supra.

**ערק** pl. ערקין, substitute for ערק, v. ערק.

**ערק (ערק)** m. (v. next w.) 1) *a long and flat vessel made of rush*, Maim.; [oth. opin. sieve; emp. ארק א. ארק]. Kel. XVI, 3; Tosef. ib. B. Mets. V, 13.—2) *bandage, compress*. Sabb. 54<sup>b</sup> Ms. O., v. ערק II.

**ערקא** m. (ערק) 1) *strap, band*. Tanh. B'resh. 7 וְכִּי יִפְּחוּ לְלֹדִיָּהּ (ed. מער; some ed. מער Af.). Targ. Ez. XXVII, 19 (some ed. ערק, corr. acc.)—2) *sedge, rush*. Targ. Job VIII, 11

(h. text ארף). Ib. XL, 21 (h. text בצף).—3) *leech*, v. עלקא.—[ערקא f., v. ערקא.]

**ערקבנין, ערקבנין** m. pl. (prob. fr. עקב; emp. next w.) *prickly creepers on palm-trees, palm-ivy* (v. ערקבנין). Erub. II, 6 (23<sup>a</sup>) ערקבנין Mish. (Y. ed. ערקבנין; Bab. ed. ערקבנין); ib. 26<sup>b</sup> ערקבנין, expl. אצותא חרוואתא, v. אצותא; Pes. 39<sup>a</sup> ערקבנין. Shebi. VII, 2 ערקבנין (Y. ed. ערקבנין).

**ערקוב** m. (עקב, Par.) [*curve*] *hough, ham, the inner part of the knee; the inner angle of the joint which unites the thigh and the leg of an animal*. Bekh. VI, 11 וְכִּי יִפְּחוּ לְלֹדִיָּהּ ... if the tail of a (first-born) calf does not reach the 'arkub; which 'arkub (curve) is meant? the 'arkub in the thigh, expl. ib. 41<sup>a</sup> קפץ העליונה וְכִּי יִפְּחוּ לְלֹדִיָּהּ the upper joint (the inner part of the knee), not the lower joint (knuckle); Tosef. ib. IV, 14. Tam. IV, 2 (31<sup>a</sup>) וְכִּי יִפְּחוּ לְלֹדִיָּהּ Bab. ed. (Mish. ערקוב) he makes a hole through its ham and suspends it.

**ערקומא** v. ערקומא.

**ערקן** Y. Kil. VIII, 31<sup>c</sup> bot., v. ירסי.

**ערקין** Targ. Y. Ex. XXVIII, 19, v. ערקא.

**ערקל** (Parel of עקל; v. P. Sm. 2964) *to confuse, perplex*. Part. pass. מערקל, pl. מערקלין. Targ. Prov. XXIX, 20 מילוי (Lévita דמערקלא, incorr.) he whose words are confused (blurted; h. text בדבריו).

**ערקת, ערקת** pr. n. pl. 'Arkath Libnah. Bekh. 57<sup>b</sup> (Rashi לבנה II, v. ארקא II).

**ערקא, ערקא** f. (ערקא) *strap*.—ערקא מסנא shoe-strap. Targ. O. Gen. XIV, 23; a. e.—Lev. R. s. 35; Cant. R. to I, 4 כַּדְּמָקָא וְכִּי יִפְּחוּ לְלֹדִיָּהּ as a red strap &c., v. מערקא; Pesik. Shim'u, p. 117<sup>a</sup> כַּדְּמָקָא וְכִּי יִפְּחוּ לְלֹדִיָּהּ (not כַּדְּמָקָא); Yalk. Lev. 670; Yalk. Is. 256; Lev. R. s. 13 כַּדְּמָקָא (corr. acc.). Shn. 74<sup>b</sup> top כַּדְּמָקָא וְכִּי יִפְּחוּ לְלֹדִיָּהּ (in days of religious persecution you must resist) even to changing the shoe-strap. B. Bath. 21<sup>a</sup>, v. מְחָא II. Y. Yeb. XV, 15<sup>a</sup>, v. ערק; a. e.

**ערר** Pi. עירר (v. עירר) [*to stir up*] *to protest, contest, object*. Y. Gitt. I, 43<sup>c</sup> top וְכִּי יִפְּחוּ לְלֹדִיָּהּ if the husband comes and contests (the validity of his letter of divorce), his objection is null and void. Ib. עירר וְכִּי יִפְּחוּ לְלֹדִיָּהּ it is all the same whether he objects after she has remarried or before it. Y. Keth. II, beg. 26<sup>a</sup> וְכִּי יִפְּחוּ לְלֹדִיָּהּ if she is a widow, who objects (opposes the woman's claim)? Gitt. I, 3 וְכִּי יִפְּחוּ לְלֹדִיָּהּ if there are contestants against it (the letter of divorce); a. fr.

*Hilpha.* וְכִּי יִפְּחוּ לְלֹדִיָּהּ *to be stirred up*. Tosef. Sot. II, 2 וְכִּי יִפְּחוּ לְלֹדִיָּהּ ... Var. (ed. Zuck. מערקעין even if she goes astray twenty years afterwards, the waters will be stirred up (work injury) in her body.

**ערר** I ch. same, *to object*. Y. Keth. VII, 31<sup>c</sup> top וְכִּי יִפְּחוּ לְלֹדִיָּהּ the relatives objected (to the verdict)

and said &c. Ib. VI, 30<sup>d</sup> top אשכחתיך ערירין he found them disputing (about the amount to be allowed for the wife's toilet).

*Pa.* עָרָר *to stir up, incite.* Targ. Is. IX, 10.

עָרָר m. = עָרַר, *protest, objection, claim*. Y. Gitt. I, 43<sup>c</sup> top כָּל עֵי שֵׁשׁ לִי עָרַר, v. עָרַר. Y. Keth. IX, beg. 32<sup>d</sup> לִי שֵׁשׁ לִי עָרַר בְּשָׂרָה וְזוֹ whatever claim I may have on this field. Y. R. Hash. III, 58<sup>d</sup> top עֵל רֹב עֵי קָרָא if objection was raised against the signature &c. Y. Gitt. I, 43<sup>c</sup> bot עֵי שְׁבוּעָתִי an objection based on an alleged informality of the document itself; עֵי שְׁרוּץ לְגִיפֹר עֵי an objection not concerning the document itself (e.g. that the letter of divorce was given conditionally).

עֲרָר II ch. same. Targ. Y. Deut. XXII, 14; 17 (not עֲרָר; h. text עלילת).—[עֲרָר, Targ. Y. II Gen. XX, 2 (ed. Vien. עֲרָר), read: עֲרָר.]

עֶרֶשׁ m. (b. h.; v. עָרַם) *bed*. Midr. Till. to Ps. XLI, 4  
וְכִי יֵשׁ עִ' שֶׁל דָּוִד is there a bed of despair?; Yalk. ib. 741.

**עֵשׂ**<sub>τ</sub> I m. (b. h.) the constellation called the *Great Bear*. Ber. 58<sup>b</sup>, expl. יוֹרֵא, v. אֶרֶא III.

שׁ ch. same. Targ. Job IX, 9.

שׁ II m. (b. h.) *moth*. Deut. R. s. 2, beg., v. מִשׁ.

**נשי** ch. same. Targ. Is. L, 9.

עֲשֵׂה שִׁירָה, v. עֲשֵׂה שִׁירָה.

**עֵשֶׂב** m. (b. h.) *herb, plant, grass*. Gen. R. s. 10, v. מִלְּקָנִי Cant. R. to IV, 11 הַבָּא ע' the plants surrounding the well, v. בְּנִינָה; a. fr.—*Pl.* עֲשִׂיבִים. Kil. V, 7 יוֹפֵךְ ע' if the dropped seeds have not grown beyond the stage of herbage, he must turn the soil over (v. אֶפֶךָ). Lev. R. s. 27, beg. הַרְרִים מַעֲלֵין ע' the mountains produce herbs, and the righteous, good deeds. Erub. 54<sup>a</sup> בְּנֵי הָאָדָם רוֹמֵינ' לְעִשְׂבֵי הַשָּׂדֶה וְכ' men are like the plants of the field, these blossom &c., v. הִלָּה. Y. Taan. IV, 68<sup>d</sup> bot., a. e., v. לִחְיֵי; a. fr.

**עֵשֶׂב, עֵשְׂבָה, עֵשֶׂב** ch. same. Targ. Gen. I, 29 some ed.; a. fr.; v. עֵשְׂבָה.—Lev. R. s. 22 ר' חמא חר עשב ר' saw a certain plant and picked it up, and made of it a wreath for his head. Ib. ע' חמא הוריא saw that same plant. B. Bath. 74<sup>b</sup> v. סמחיה. a. fr.—Pl. עֵשֶׂב, עֵי. Ib. ואנחנו אע' and we rested on the herbs. Sot. 48<sup>b</sup> טוריא ע' mountain herbs, v. שֵׁשׁ I ch.; a. fr.

עשה, עשה, v. עשי.

**עֵשָׂו** (b. h.) pr. n. m. *Esau*, son of Isaac; (gent. noun) *Esau* (*Edom*), frequ. a disguise for *Rome*. Yoma 38<sup>b</sup> רַעַי דְּרַב עֵשָׂא אֶדְמוֹמִי ... זֶה הוּא '... a wicked man that dwelt between two righteous men without adopting their doings, that is Esau. Gitt. 57<sup>b</sup> (ref. to Gen. XXVII, 22) מִלְחָמָה שֶׁל עֵשָׂא there is no successful war in which descendants of Esau have no part. Gen. R. s. 2 'וַיֵּרֶד עֲרֵבוֹ שֶׁל ע' 'and it was evening' (Gen. I, 5), the evening (decline) of Esau (*Rome*). Koh. R. to V, 7 בְּכֻךְ הַגְדֻלָּה שֶׁל רוֹמֵי עֵשָׂא אֵם רֵאיוֹתָ 'of Esau' (*Rome*)

**וְכִּי** when thou seest Esau in the large city of Rome oppressing the poor and robbing the indigent &c.; a. fr.

מֵעֲשִׂירֵי m. (עֲשִׂירֵי) *force, pressure*. Keth. 53<sup>a</sup> מֵעֲשִׂירֵי דִּרְדֵּר Tosaf. to ib. 50<sup>a</sup> (Rashi עֲשִׂירֵי; ed. עֲשִׂירֵי) my coming in with you would be equal to forcing (undue influence); v. עֲשִׂי.

עִשְׂרֵי, עִשְׂרֵינָא, v. sub 'עִשְׂרֵי.

**עֲשׂוֹנִית** f. (v. עָשַׂשׁ, a. עֲשִׂית) *hard and level ground*.  
 Mekh. B'shall, Shir., s. 5 (ref. to Ex. XV, 5) יְכִי חֲדָמוֹת are any abysses there?, is not it (the bottom of the Red Sea) even and hard?; יְכִי מְצִלּוֹת שֶׁם וְהָלֵא ע' הָיָא (read הָיָא) are any whirlpools there? &c.; Yalk. Ex. 246; Tanh. B'shall. 14 עֲשׂוֹנִית (some ed. עֲשׂוֹנִית; corr. acc.).

עשור, עשורָא, v. sub עֵשׂ.

עֲשֶׂה, Yalk. Cant. 991 some ed., v. עֲשֵׂה.

עיסקריתא, v. עשוריתא

עָשָׂה (b. h.; cmp. עָשִׂי) 1) *to do, work, prepare* (corresp. in variety of meanings to עָבַד). Shebi. VIII, 6 אין עוֹשִׂין זֵרִים (in the Sabbatical year) you must not prepare (press, cmp. עָסִי) olives in the press &c. Tosef. ib. VI, 29 אוֹתָן גְּרוּגְרוּת אין עוֹשִׂין you must not prepare them as dried figs. Ib. 8 'עוֹשִׂין אֶת הַיַּיִן וְכֵן you must not make *dluntith* wine (v. אֶלְלֻנְטִית II). Sabb. 118<sup>a</sup>, a. e. עָשָׂה שַׁבָּתָךְ חוּל וְכֵן make thy Sabbath a week-day (as to expense), and be independent of men. Ib. 56<sup>a</sup> שֶׁבִּרְקֵשׁ לַעֲשׂוֹת עֵל שֶׁבִּרְקֵשׁ לַעֲשׂוֹת עֵל (evil), but did not do it. Ber. 17<sup>a</sup> לְעוֹשִׂים לַשְּׁמֵה וְעוֹשִׂים וְכֵן to those who do good for its own sake, but not to those who do it from impure motives; 'וְכֵן הוֹשֵׁה שְׁלֵם לַשְּׁמֵה וְכֵן whoever does good from impure motives, had better not have been born; a. v. fr.—עָשָׂה (*do*), or מִצְוַת עָשָׂה *positive law*; לֹא תַעֲשֶׂה (*do not*) *prohibitory law*, v. לֹא, a. מִצְוַת. Keth. 30<sup>a</sup>, a. e. מִצְרֵי וְאֶדוֹמִי עָלֵי מִצְרֵי וְאֶדוֹמִי those guilty of transgressing the law implied in the positive law (limitation) concerning intermarriages with descendants of Egyptian or Edomite converts (Deut. XXIII, 8 sq.).—לֹא הָבָא מִכָּלֵל.—עָי, v. דָּמִים.—עָי, or עֵי (sub. דָּמִים) *to value, assess*. B. Mets. 69<sup>b</sup> לֹא עָשָׂה דָּמִים לֹא he did not estimate her (the cow's) value; וְכֵן עָשָׂה but did he not estimate her value (when he said, thy cow is worth to me thirty denars)?—עָי מִחַיִּים וְכֵן he did not estimate her value as alive, but as dead (how much he would have to pay, if the cow died while in his use). Ib. 62<sup>b</sup> עָי וְכֵן עָי וְכֵן go and give me credit for it in accordance with the present market price, and I will furnish it &c. Ib. בְּרַמִּי חֵיטִיךְ בְּרַמִּי חֵיטִיךְ as an equivalent for thy wheat for which thou hast charged me with thirty denars, I hold wine for thee; a. fr.—Part. pass. עָשִׂי; f. עֲשֻׂיָּה; pl. עֲשֻׂיִּים. עֲשֻׂיִּים. Ib. עָי וְכֵן עָי וְכֵן thy wheat is worth to me &c. Tosef. ib. VI, 6 עָי וְכֵן עָי וְכֵן this quantity of standing grain is charged to thee (I sell thee &c.) at one hundred &c.; ib. עָי וְכֵן עָי וְכֵן I sell thee the wool on these sheep for &c.; a. fr.—

Tanh. Naso 10; Num. R. s. 11 שלא תהא ע' that thou mayest not be forced (v. Pi.) to take an office, v. פִּנְיִים.—2) to spend time, tarry. Midr. Till. to Ps. XVII, 14 ... שְׂמִיךְ ר' שְׂמִיךְ ר' בְּמַעֲרָה וְכ' ed. Bub. (oth. ed. Bub. (שְׂמִיךְ) R. S. ben Y. who lived in a cave, ... thirteen years. Gen. R. s. 91 (ref. to ירד, Gen. XLII, 2) בִּישְׂרָם שְׁתַּיִן עֲתִידִין לִשְׁוֹת שָׁם ר"י שְׁנָה מֵנִין ר"ד, 2) he announced to them that they were to live there two hundred and ten years, the numerical value of שָׁם; Num. R. s. 13. Gen. R. s. 22 קָיִים וְכ' עֲשֶׂה Abel lived from &c.; a. fr.—Tanh. Sh'mini 1 וְלֹא עָ אֱלֹא אָמַר וְכ' אֱלֹא אָמַר וְכ' אֱלֹא אָמַר וְכ' but said &c., i. e. at once he said; a. fr.

*Nif.* מלאכתו *to be done, made; to become.* Ber. 35<sup>b</sup> מלאכתו *their work is done through others.* B. Mets. 46<sup>a</sup>, a. e. חלופים *מטבע* v. חלופים. Pesik. R. s. 33 (ref. to Is. L, 5) לא נעשיתי אדור לנבואה I was not behind (any one) in prophecy; a. v. fr.—כ' דמים *to be valued, priced.* B. Mets. l. c.; Kidd. I, 6 באחר כ' ד' an object upon which a valuation has been set for the purpose of exchange with another object; expl. ib. 28<sup>a</sup> כל הנישום וכ' the value of which is estimated &c.; a. e.—נשמה כ' *it is to be considered as if, it is as if.* Hull. 19<sup>b</sup> כ' כמר ששחט וכ' the case is the same as when a gentile begins the slaughtering and an Israelite finishes it. Y. B. Mets. V, 10<sup>c</sup> top כ' כמשכיר וכ' it is to be considered as if he had rented the field to him at a high price; a. fr.

*Hif.* הִפְעֵל *to cause to do; to order.* B. Bath. 9<sup>a</sup>, a. e.  
greater is he who causes others  
to do good than he who does good. Ex. R. s. 35 לִירֶךְ שָׁר  
למעשה כנושה למעשה to reward him who causes a good deed like  
him who does it. Num. R. s. 7 (ref. to Num. V.) אַתָּה מַצֵּב  
'so did they' of their own accord, it did not become necessary for Moses and Aaron  
to make them do it. Tosef. Pes. VIII., 5 וְאַתָּה הַצִּבְרוּ  
(ed. Zuck. שְׂחִיטָהוּ, Pi.) he ordered the congregation  
to celebrate the Second Passover; Tosef. Snh. II, 11 הָאֲמֹנִים  
(ed. Zuck. שְׂחִיטָהוּ) they ordered &c. Y. Yoma VI, 43<sup>d</sup> top וְהָיָה יִשְׂרָאֵל לְעֹבְדֵי זָרָה  
see how he became the cause for Israelites to commit idolatry (to erect a Temple in Egypt); a. e.

*Pi. עִשָּׂרוּ same, esp. to force; to enforce.* Pesik. R. s. 33  
 מִשְׁפָּטָה אֵת הַדִּין ... מִשְׁפָּטָה אֵת הַדִּין the judge decides the law,  
 and the officer (*shoter*) enforces the law. Y. Snh. I, 18<sup>d</sup> bot.  
 וְכִי יִהְיֶה לְצִיּוּר לְעִשָּׂוֹת הָעֵרֶךְ Hezekiah ordered the con-  
 gregation to celebrate &c.; Tosef. Pes. l. c., v. supra. R.  
 Hash. 6<sup>a</sup> וְעִשָּׂתָּ אֲחֵרָה לְבֵית דִּין שֶׁעֲשָׂהָ 'and thou shalt do'  
 (Deut. XXIII, 24), this is an instruction to the authorities  
 to make thee do it; Y. ib. I, 56<sup>c</sup> bot. Keth. 77<sup>a</sup>; Y. Gitt.  
 IX, end, 50<sup>d</sup> אֵין מִשְׁפָּטֵן אֱלֹהֵי וְכִי we do not force (a man  
 to divorce his wife) except &c. Ib. שְׁעִירָה בְּמִשְׁפָּה  
 גֵּוִים if an Israelitish authority forced (divorce) in the  
 way the gentiles do; גֵּוִים שְׁעִירָה וְכִי if gentile authorities  
 forced (divorce) in the way Israelites do; a. fr.—Part.  
 pass. מִשְׁפָּטָה. Gitt. IX, 8 מֵעַ וְכִי a letter of divorce  
 given under force, if forced by an Israelitish authority,  
 is valid. Ib. 88<sup>b</sup>; a. fr.

**עָשִׂיר** ch., Pa. עָשִׂי same, *to force*. Gitt. 88<sup>b</sup> בְּנֵי עָשִׂירֵי lawfully qualified to force (a divorce). Keth. 50<sup>a</sup> עָשִׂירֵיהֶם לְזוּרָה (read: לְזוּרֵיהֶם) I caused them (persuaded them, v.

Tosaf. a. l.) to support him. Ib. משום הכי ... אמר. אר...  
אם יצוהו וכו' if the law is that they are not bound to  
support him, then he had to persuade them; but if the  
law requires them to do it, what necessity was there to  
persuade them? Ib. 53<sup>a</sup> למה צריך לו? it is also permitted to  
influence him? Ib. ואלא תשיחיהו וכו'. מי did I  
say to thee, go in and influence him? I said, go, but do not  
influence him. דיינו עשייה. (read: עשייה), v. עשה; a. e.

**עֲשִׂיָּה, עֲשִׂיָּה** f. (preced.) *doing, action*. Y. Pes. IX, 36<sup>d</sup> top (ref. to **לַעֲשׂוֹת**, Num. IX, 13) **וְהוֹדֵל בְּשֶׁנֶּחֱזַר** he who fails (to sacrifice, without being prevented) at the time when the Passover sacrifice is to be done. Ib. **וְהוֹדֵל בְּשֶׁנֶּחֱזַר** out of the time of doing it. Y. Ab. Zar. IV, 44<sup>a</sup> (ref. to Lev. XXVI, 1) **עַיִן בְּרַחֲלָה קִיְּמָה וְכִי** 'ye shall not make' refers to the original making and putting up, 'ye shall not put up' means that you must not erect it when it has fallen down. Meg. 17<sup>a</sup>, a. e. **עַיִן** celebrating (Purim, Esth. IX, 27), contrad. **זִכְרָה**. Sifrē Deut. 212 (ref. to Deut. XXI, 12) **וְנִמְרָה עַיִן וְכִי** **נִמְרָה** here is an action mentioned concerning the head, and a *doing* is named concerning the nails **עַיִן הָאֵמֶרָה וְכִי** as the action concerning the head means removing (the hair), so &c.; Yeb. 48<sup>a</sup>; a. fr.—**פְּעֻלָּתוֹ**. Yoma 55<sup>a</sup> (ref. to Lev. XVI, 15) **שׁוֹמֵר שְׂוֵאתוֹ** all his actions (sprinklings) should be alike. Ib. 71<sup>b</sup>, sq.; a. e.—**עֲשִׂיָּה**, Keth. 53<sup>a</sup>, v. **עֲשִׂיָּה**.]

עֵשֶׂן, v. עֵשֶׂן.

**עֲשֵׂר**, עֲשָׂרָה, (עֲשִׂיר) *m.* (עֲשֶׁר) *strong. Targ.*  
Ps. XXIV, 8. *Targ. Prov.* XXIV, 5 (some ed. עֲשָׂרָה). *Targ.*  
Ps. LXXV, 9 (ed. Wil. עֲשִׂיר); a. fr.—*Pl.* עֲשָׂרִית, עֲשִׂירִית,  
*Ib.* XVIII, 18. *Ib.* XXX, 8 (ed. Wil. עֲ; ed. Lag. עֲשָׂרָה  
read: עֲשָׂרָה); a. e.—*Fem.* עֲשִׂירָתָא, עֲשִׂרָה. *Targ. Prov.* XVIII,  
19 (ed. Wil. עֲשָׂרָתָא); a. e.—*Pl.* עֲשָׂרִיתָא, עֲשִׂרִיתָא. *Ib.* IX, 3. *Ib.*  
XVIII, 23 hard words (h. text עֲשִׂיר).

עֲשׂוּנִית v. עֲשִׂינִית.

\*עֲשִׂיק, עֵי I m. (עֲשִׂק; v. P. Sm. 3006 s. v. עֲשִׂק) *perverse, tricky*. Targ. Prov. XIV, 2 (Var. ed. Lag. עֲשִׂיר; h. text לָלוּ).

עֲשִׂיָּק II m. (עֲשִׂק; cmp. רִיקָר) *very dear, expensive, rare*. B. Mets. 52<sup>a</sup> (prov.) ע' לגביד ושור וכו' for thy body (clothes) buy even what is dear, but for thy stomach, what is reasonable. Ib. 74<sup>a</sup> עֲפִיָּא ע' Rashi (ed. עֲשִׂק; Ms. M. מִי שְׂכִית לֹא עֲפִיָּא) earth (for pottery) was scarce. Ber. 56<sup>a</sup>, v. רִיפְנִיָּא.

**עָשִׂיר** m. (b. h.; עֶשֶׂר) *substantial, wealthy; rich man*.  
 Sabb. 25<sup>b</sup> שָׂשׂוֹן בְּשִׁשְׁרֵי לֵב חָתוּת רֵיחַ בִּשְׁשֵׁרֵי לֵב who is rich?  
 He who finds satisfaction in his wealth; Ab. IV, 1; Tam.  
 32<sup>a</sup>. Deut. R. s. 2 (ref. to Prov. XVIII, 23) עָשִׂירֵי שֶׁל עוֹלָם  
 the rich One (Owner) of the world. Ib. אִם יִדְּעוּ לוֹ  
 אִם יִדְּעוּ לוֹ if a man's relative is rich, he owns him, and  
 if poor, he disowns him. Pes. 113<sup>a</sup> עֵי הַמַּעֲשֵׂר וְעֵי הָרֵיחַ  
 a rich man who gives away the tenth portion of his income  
 in secret. Ib.<sup>b</sup> (four are unbearable) מִכְשָׁח וְעֵי הָרֵיחַ  
 דֶּל גִּתָּה וְעֵי הָרֵיחַ

וכ' a poor man that is proud, a rich man that flatters &c.; a. v. fr.—*Pl.* עשיריין, עשיריים. Erub. 86<sup>a</sup> רבי מכבד ע' Rabbi paid honor to the rich (for the sake of their charitable mission, ref. to Ps. LXI, 8, v. יָשָׁב). Yoma 35<sup>b</sup> the example of R. El. b. Harsum condemns the rich (who neglect the law on account of their business occupations). Men. 86<sup>a</sup>, a. e. ע' וסימניך thy mnemonical sign (v. סימן) be: the rich are economical (Rabbi favored the economical practice); a. fr.—*Fem.* עשירה. Y. Shek. III, end, 47<sup>c</sup>; Tosef. ib. II, 4; a. e.—*Pl.* עשירות. Tanh. Toldôth 9 וכן נאורו וכ' they are rich, they are handsome &c.

עשיר, Targ. Prov. XIV, 2 Var., v. עשירי I.

עס', עשיראה m. = h. עשירי, the tenth. Targ. O. Gen. VIII, 5 (Y. ed. Vien. עשירי). Targ. O. a. Y. II Lev. XXVII, 32 (Y. I עשיריה); a. fr.—Ber. 5<sup>b</sup>, a. e., v. פיר.—*Fem.* עשיריאה. Targ. Ez. XXIX, 1 (not עשיריאה); a. e.

עשירות f. (עשיר) wealth. Keth. 106<sup>b</sup>, a. e. ע' במקום v. ענייה. Y. Peah IV, 18<sup>a</sup> sq. (ref. to I Chr. XXII, 13 בעניי); none can claim to be rich before Him who spoke and the world arose. Gitt. 30<sup>b</sup> לע' why is it that they made provision for the debtor's death, and none for the event of his becoming rich? מיתה death is an ordinary occurrence, becoming rich is not; a. fr.

עשירי m. (b. h.; עשור) the tenth. Ber. 8<sup>b</sup> תשיעי וע' the ninth and the tenth (of Tishri). Bekh. IX, 7 ע' והיוצא and the lamb which comes out the tenth. Ib. 8; a. fr.—*Fem.* עשיריה. Yalk. Ex. 261 הארפה ע' and how much is the tenth of an Ephah?; a. e.

עשיריאה, v. עשיריאה.

עשיריאה, עשירי v. עשיריאה, עשירות.

עשן m. (b. h.; v. עשין) [*thick*, cmp. עב, אבק &c.,] smoke, soot. Ker. 6<sup>a</sup> ע' smoke-raiser (name of a plant). Yoma 21<sup>b</sup> הערבה עשן the smoke rising from the pyre in the Temple; B. Bath. 147<sup>a</sup>; a. fr.—*Pl.* עשנים. Sabb. 23<sup>a</sup> כל הע' יפין וכ' all soots are good for making ink, but that produced by burning olive oil is the best.

עשן (b. h.; denom. of preced.) to smoke.

*Pi.* עשן to generate smoke; to fumigate; to burn incense. Sabb. 23<sup>a</sup> (ref. to the use of oil for ink) לגבל אי do you mean for kneading it with soot, or for making soot by burning it? Pesik. R. s. 12 מעשנות ודיו מעשנות they burnt incense before idols; Tanh. Tol'doth 8 they burnt incense before idols; Tanh. Tol'doth 8 raised smoke and burnt perfumes &c. Yeb. 115<sup>a</sup> עשיתנו עלינו ברת וכ' they (robbers) filled our house with smoke, filled a cave in which we dwelt with smoke &c. Y. Ber. VI, 12<sup>b</sup> bot. ע' (not במעשין לפני וכ' when he burns spices in front of his shop; a. e.—*Esp.* to fumigate plants. Shebi. II, 2 עד וכ' you may fumigate until New Year (of the Sabbatical year). Y. Sabb. VII, 10<sup>a</sup> top דמעשין he who fumigates plants (on the Sabbath); a. fr.—Part. pass. מעושין; f. מעושנה; pl. מעושנים. Men. VIII, 6 מע' אין מביאין ... מעושנה; מעושנים, מעושנים

you must not use for libations sweet wine or smoked wine (of fumigated grapes). Y. Bicc. I, 63<sup>d</sup> bot. ענבים (מאיר) powdered (v. אבק) or smoked grapes should not be offered as first-fruits. Hull. III, 5 דמע' an animal that has inhaled smoke; a. e.

*Hithpa.* דמעשין to be affected by smoke, taste of smoke. Zeb. 64<sup>a</sup> שמא דמעשניו lest the wine for libations may catch smoke (when carried past the altar pyre).

עשין, עשן (cmp. אשן) to be substantial, strong (corresp. to h. עז, v. צו). Targ. Ps. LII, 9 עשין Ms. (ed. עשין). Ib. LXXXIX, 14 (ed. Wil. אעשין *Af.*); a. e.

*Af.* אעשין to strengthen, make substantial. Targ. Prov. VIII, 28 (ed. Wil. אעשין, corr. acc.); a. e.

*Ithpa.* אעשין, *Ithpe.* אעשין 1) to become strong. Targ. Y. Num. XXV, 8.—2) to exhibit one's strength. Targ. Ps. LXVIII, 29 (h. text עוזה).—3) to boast of one's strength, be impudent. Ib. IX, 20.

עוש', עוש', עושנה m. (preced.) = h. עז, strength. Targ. Ps. XXI, 2 בעשנה (Ms. בעיש). Ib. VIII, 3. Ib. XXIX, 1 Ms. (ed. עושנה; ed. Wil. עשנה). Targ. Prov. X, 15; a. fr.

עשנתא, v. עשין.

עושן, v. עושן.

עשן (b. h.) [*to press, twist*,] to wrong, esp. to withhold what is due to a fellowman; to deny a debt. B. Mets. 111<sup>a</sup> (ref. to Lev. V, 21) עשן כחריב שעשןנו כבר we read, 'or if he have withheld', which means that he had wronged him ere this (when he denied his indebtedness). Koh. R. to IV, 6 גוול דחומס ועושן ועושה וכ' better is he who does a little good with what is his own, than he who robs and does violence and oppresses, and does much good with what belongs to others. Succ. 29<sup>b</sup> שכר עושן those who withhold the hired man's wages, different from כובשי וכ' (עבש) who defer paying &c.; a. e.

עשן ch. 1) same. Targ. O. Lev. V, 21 עשן ed. Berl. (oth. ed. עשן). Ib. 23. Targ. Am. IV, 1; a. fr.—Part. pass. עשין.—2) to pervert, v. עשין I.—3) (cmp. יקר) to be outrageously dear, v. עשין II.

עשקא, עושק v. עושקא, עושק.

עשן (cmp. עשן) to be strong, substantial, wealthy.

*Hif.* דעשירי 1) (denom. of עשיר) to become wealthy. B. Bath. 25<sup>b</sup> ושיעשיר and he who desires to become rich. Ber. 33<sup>a</sup> דעשירו קבעוה וכ' when they became wealthy, they made it a custom to recite the Habdalah over a cup. Meil. 17<sup>a</sup>, v. ענה II, *Hif.* Ned. 38<sup>a</sup> וכ' משה לא ד' משה וכ' Moses became rich from the chips of the tablets; a. fr.—2) to make rich. Keth. 48<sup>a</sup> ע' לא כל דימנו שיעשיר וכ' he is not permitted to enrich his children and throw himself on the charities. Hull. 84<sup>b</sup> (expl. עשירה, Deut. VII, 13) ע' אר בעלדיהן Ar. (ed. שמעשירות, *Pl.*) for they make their owners rich; Yalk. Deut. 848 שמעשירות. Cant. R. to VII, 11 (ref. to עשירינה ואם לאו Ps. LXV, 10) ע' אם זכירם עשירינה if you deserve well (it reads:) 'thou makest her rich', if not, 'thou reducest her to one-tenth', that she yield you only one-tenth; a. e.

*Pi.* עשר same; v. *supra*. B. Bath. l. c., v. *infra*.  
*Hithpa.* הִתְעַשֵּׂר *Nithpa.* נִתְעַשֵּׂר 1) *to become rich*. Sabb. 119<sup>a</sup>; Taan. 9<sup>a</sup> (play on עשר וזעזע, Deut. XIV, 22) עשר give tithes in order that thou become rich. B. Bath. l. c. מְעַשֵּׂר מְרַחֵם for when he grows wise, he will also grow rich; (Ms. M. מְעַשֵּׂר his wisdom makes him rich). Pes. 50<sup>b</sup> וְהַעֲשִׂירֵם the men of the Great Assembly held twenty-four fasts to pray that the copyists of sacred books &c. might not become rich, for if they grew rich, they would not write; a. fr.—[2] (b. h.) *to pretend to be rich, to pass for a rich man*. Men. 85<sup>b</sup>. Midr. Till. to Ps. XXIV.]

עֲשֵׂר ch. same (mostly עָשָׂר).

*Ithpa.* אִתְעַשֵּׂר *to become rich*. Gitt. 30<sup>b</sup>, v. אֲשֵׁר.

עֲשֵׂר, v. עֲשָׂר.

עֲשֵׂר f., עֲשָׂרָה m. (b. h.) *ten*. Ab. V, 1, v. מֵאָסָר. Ex. R. s. 15, a. fr. עשר מכות (עשרה) the ten Egyptian plagues. Ib. אנשים ע' ten men; a. v. fr.—In compounds עשרה, עֲשָׂרָה as ע' eleven, ע' twelve &c. R. Hash. I, 1, ב' on the fifteenth day of it (the month of Shebat). Pes. I, 1, אור לארבעה ע' v. אור II; a. v. fr.—*Pl.* עֲשָׂרִים *twenty*. B. Bath. 107<sup>a</sup> ואחד אומר בע' and one of the experts says, it is worth twenty (Selaim). Ab. V, 21 לרוקן ע' בן ע' at the age of twenty years it is time to hunt (for a living); a. v. fr.

עֲשֵׂר I f., עֲשָׂרָה, עֲשָׂרָה m. (also עָסָר; עָסָרָה) ch. same. Targ. Gen. XLV, 23 (Y. also עָסָר; O. ed. Berl. עַש, oth. ed. עַס); a. fr.—*Contr.* עָסָר, עָסָר (contr. עָסָר) *eleven*; *twelve* &c.—*Pl.* עֲשָׂרִים, עֲשָׂרִים. Targ. Gen. XXXI, 38. Targ. Num. X, 11 בע' on the twentieth; a. fr.—B. Bath. 106<sup>b</sup> גריוו ע' דורית it contains twenty *g'rivas* (v. גריוו); a. fr.

עֲשֵׂר, *Pi.* עָשָׂר (b. h.; denom. of עָשָׂר) 1) *to give one-tenth, separate tithes*. Sabb. 119<sup>a</sup> עָשָׂר, v. עָשָׂר. Maasr. IV, 2 עָשָׂר but had forgotten to pay the tithe of them. Sabb. II, 7 עָשָׂר have you set aside tithes (of what you intend to use for the Sabbath)? Ib. אין ... ספק if it is doubtful whether or not night has set in, you must not separate the tithes of what is sure to be subject to tithes (v. דמאי); a. v. fr.—Part. pass. מְעַשֵּׂר; f. מְעַשֵּׂרָה; m. מְעַשֵּׂר, מְעַשֵּׂרָה. Bekh. IX, 7 למכור מן חמץ אחד) if one of those (lambs) which have been set aside as tithe, leaped among the flock. Ib. דורית אלי מ' they (the flock) are considered as tithed; a. fr.—2) *to reduce to one-tenth*. Cant. R. to VII, 11, v. עָשָׂר.

*Nif.* נִתְעַשֵּׂר, *Hithpa.* הִתְעַשֵּׂר, *Nithpa.* נִתְעַשֵּׂר *to be tithed*. Maasr. l. c. עד שיתעשרו (Ms. M. שיתעשרו) until they are tithed. Ib. 5 מְעַשֵּׂר must be tithed as seed, as vegetables (if the leaves are used) &c. Bekh. IX, 1 ואינן מְעַשֵּׂרִים מזה על זה and they (large cattle and small cattle) cannot be tithed one for the other. Ib. 53<sup>b</sup> אין מזה דין שיתעשרו זה מזה should we not conclude that they may be tithed one for the other?; a. fr.

עֲשֵׂר II ch., *Pa.* עָסָר, עָסָר same, *to tithe*. Targ. Deut. XIV, 22. Ib. XXVI, 12 (Y. II למעשר אף).—Yeb. 93<sup>a</sup> ע' מפריר דביתיה עיליהו he set aside as tithes from the produces in his house on behalf of those (that were to come in). Ib. למעשר ומיכל as regards tithing and eating; a. e.

עֲשֵׂרָה, עֲשָׂרָה, v. עָשָׂר I.

עֲשֵׂרָה, עֲשָׂרָה, v. עָשָׂר.

עֲשָׂרוֹן m. (b. h.; preced. wds.) *one-tenth* of an Ephah, 'issaron. Men. XIII, 1 וְכ' ע' if a person says, 'I vow an 'issaron, he must offer one *minhah*. Ib. 2 מנחה של ששים ע' a meal offering of sixty 'issarons; a. fr.—*Pl.* עֲשָׂרוֹנִים, עֲשָׂרוֹנִים. Ib. 1 וְכ' ע' (Bab. ed. 104<sup>b</sup>) if a person says, 'I vow 'esronim, he must offer two *minhahs*. Ib. מאחד ועד ששים ע' he must bring (sixty) offerings of 'esronim, beginning with one 'issaron and progressing up to sixty; a. e.

עֲשָׂרוֹנָא, עָסָר, עָסָר ch. same. Targ. Num. XXVIII, 13; a. fr.—*Pl.* עֲשָׂרוֹנִין, עָסָר, עָסָר. Ib. 12; a. fr.

עֲשָׂרִיָּה, v. עֲשָׂרָה.

עֲשָׂרִיָּה, עֲשָׂרִיָּה, v. עֲשָׂרִיָּה.

עֲשָׂרָה f. constr. (b. h.; עָשָׂר) *group of ten*. Sabb. 86<sup>b</sup> ע' the ten words (commandments); a. fr.—*Pl.* עֲשָׂרִיָּה, עֲשָׂרִיָּה. Snh. 18<sup>a</sup> ששה רבוא ע' the number of the chiefs of ten (Ex. XVIII, 21) was sixty thousand; Mekh. Yithro, 'Amal, s. 2; Tanh. Mishp. 6. Tanh. Emor 24 (Chald. dict.) עֲשָׂרִיָּהוּ go and gather thy divisions of ten.

עֲשָׂרָה ch., constr. עֲשָׂרָה same. Targ. Esth. III, 9; a. e.—Pesik. R. s. 18 ע' מניכין לע' אלפין וכ' (not your ten *manahs*' worth (of a barley offering) will overcome my ten thousand (talents of silver); a. e.

עֲשָׂרָה, עֲשָׂרָה same. Targ. Esth. IX, 10; 12. Targ. Y. Gen. II, 2 (ed. Vien. עֲשָׂרָה). Targ. Y. Deut. IV, 18 עֲשָׂרָה; a. e.

עֲשָׂרָה (אֲשָׁשׁ) *to be strong*.

*Ithpa.* אִתְעַשֵּׂשׁ *to exercise one's strength*. Midr. Till. to Ps. XIX, 1 וכ' (בה) מַעֲשֵׂשׁ דְּרוּמָא by the stone with which he practices you can tell his strength; [ed. Bub., a. Yalk. Ps. 672 מַעֲשֵׂשׁ, h. form, v. גָּשָׁשׁ].

עֲשָׂשִׁית f. (עָשָׂשׁ a. אֲשָׁשׁ) 1) *wrought iron, bar, ball*.—*Pl.* עֲשָׂשִׁית. Yoma 34<sup>b</sup> ע' של ברזל וכ' lumps of wrought iron were heated for the high priest on the eve of the Day of Atonement; Tosef. ib. I, 20 (Var. עֲשָׂשִׁית); Y. ib. III, 40<sup>c</sup> עֲשָׂשִׁית. Ab. Zar. 16<sup>a</sup> וכ' ע' we must not sell them (the Romans) iron bars, ... because they forge arms out of them (expl. דינורוא, v. פירולא, v. דינורוא). Snh. 108<sup>b</sup> וכ' ע' יש לנו ע' we have iron plates with which we can pave the ground (to prevent water coming up).—2) (אֲשָׁשׁ) *glass ball, crystal, reflector, lantern*. Ber. 25<sup>b</sup> בע' covered with a translucent substance. Ib. 53<sup>a</sup> ע' שחירה דולקת וכ' a lantern which has been burning the

whole day (of the Sabbath); Y. ib. VI, 12<sup>b</sup> bot. R. Hash. 24<sup>a</sup> we have seen the reflection of the moon in a crystal, v. אָשׁשׁ; a. e.—*Pl.* as ab. Sabb. 154<sup>b</sup> דִּיהוּם if his beast is laden with . . . glass lumps, expl. ib. בבולסא, v. בּוּלָסָא.

**עֲשִׂיָּהּ, עֲשִׂיָּהּ** ch. same, *crystal, glass ball*. Targ. Cant. V, 14.—Tanh. Vaëra 14 (ref. to מַלְקָחָהּ, Ex. IX, 24) like (the light in) the glass in which water and oil are mixed together, and the light burns within; Ex. R. s. 12; Cant. R. to III, 11 כְּהַרְאָהּ; Num. R. s. 12 כְּהַרְאָהּ; Pesik. Vayhi, p. 3<sup>b</sup> שְׁשִׁיָּהּ (Ar. שְׁשִׁיָּהּ). Y. Sabb. II, beg. 4<sup>c</sup>. שְׁשִׁיָּהּ.

**עֲשֵׂה** (emp. עֲשֵׂה) *to make strong, harden, forge*.—[Dan. VI, 4 עֲשֵׂה *firmly determined*.]

*Ithpa.* אֶתְּשֵׂה, *Ithpe.* אֶתְּשֵׂה (denom. of עֲשֵׂה=next w.) *to forge*; trnsf. (emp. עֲשֵׂה) *to plan, devise*. Targ. Is. XXXII, 6. Ib. XXXIII, 11. Targ. Jer. V, 26. Targ. II Sam. XX, 15.

**עֲשֵׂה** f. (b. h.; עֲשֵׂה, v. עֲשֵׂה) *wrought metal, bar; polished block*. Kel. XI, 3, opp. to חֲרָרָהּ. Tosef. Hull. I, 18; Tosef. Men. IX, 18 אֵלָא מִן הָעֵץ . . . אֵלָא מִן הָעֵץ the candlestick in the Temple is not fit unless made out of a (gold) bar, opp. אֶתְּשֵׂה; Men. 28<sup>a</sup> וּמִן הַזָּהָב וּמִן הָעֵץ out of a bar and out of gold; Yalk. Ex. 369 הַזָּהָב מִן הָעֵץ. Ib.; Men. l. c. הַזָּהָב מִן הָעֵץ the trumpets were made out of silver bars; Tosef. l. c. 19 [read:] מִן הַכֶּסֶּם, contr. מִן הָעֵץ שֶׁן הוּא עוֹשֵׂה מִמֶּנָּה Cant. R. to V, 14 raw ore. Cant. R. to V, 14 (not) as out of a bar of *shen* (marble?) you make ever so many pegs, spears &c. Yalk. Cant. 991 (ref. to Cant. l. c.) לֵעֵשֶׂה שֶׁן וְכִי (some ed. אֵלָא מִן הָעֵץ, corr. acc.) this refers to the scrolls of the Law which resemble a *column* of marble which is adorned with sapphires.—*Pl.* עֲשֵׂהוּ. Sifr Num. 160 עֲשֵׂהוּ אֵלָיו if he threw at him metal balls or lumps, opp. to וְגִלְמִים; Yalk. ib. 787.

**עֲשֵׂה, עֲשֵׂה** m. (preced. wds.; b. h. עֲשֵׂה) *pl. forge*; trnsf. *plan, device*.—*Pl.* עֲשֵׂהוּ. Targ. Is. XXXIII, 11 (ed. Lag. עֲשֵׂה). Ib. XLI, 29 (ed. Lag. עֲשֵׂה; h. text נִסְכֵּי). Ib. LV, 7 (ed. Lag. עֲשֵׂה); a. fr.

**עֲשֵׂה, בֶּרֶךְ** pr. n. m. *Bar 'Ashtor*, the progenitor of a family of converts. Y. Bicc. I, 64<sup>a</sup> top וְכִי אֵלֵיָּן דְּבִרִי בֶּרֶךְ וְכִי אֵלֵיָּן דְּבִרִי בֶּרֶךְ those of the family of B. A. who are converts, sons of converts. Ib. וְכִי בֶּרֶךְ בִּנְיָמִין one Benjamin B. A. stood before us (was admitted as witness) in the case of &c.; ib. אֲשֵׁתוֹר. Y. Dem. VI, 25<sup>b</sup> top.

**עֲשֵׂה, עֲשֵׂה** (b. h.) pr. n. *Ashteroth Karnayim*, name of a glen whither the sun cannot penetrate. Succ. 2<sup>a</sup>.

**עֵת** f. (b. h.; contr. of עֵת, v. עֵת; or of עֵת, v. עֵת) 1) *Eth*, the twenty-fourth part of an *onah*. Tosef. Ber. I, 1; a. e., v. עֵת I.—2) *time*. Pes. 109<sup>a</sup>; never in his life did he (R. 'Akiba) say, it is time to rise from (leave) the house of study, except &c.; Succ. 28<sup>a</sup>. Ber. 8<sup>a</sup> (ref. to Ps. LXIX, 14)

when is the time of favor? When the congregation is at prayer. Taan. 24<sup>b</sup> I learn from this (dream) that this is an auspicious time for prayer. Yeb. 72<sup>a</sup> הֲיֵשׁ מִלְּפָנֶיךָ הַיּוֹם there is something in the idea of a time of favor for prayer; a. fr.—מֵעַתָּה (abbrev. מעל"ע) *the time of twenty-four astronomical hours*. Nidd. I, 1 מִפְּקִידָהּ the term of twenty-four hours (of retrospective uncleanness) reduces the term of the interval from one examination to the other &c., i. e. we go by the shorter term whichever it may be. Hull. 51<sup>b</sup>; Zeb. 74<sup>b</sup> צְרִיכָהּ requires the intervening of twenty-four hours (before it may be slaughtered); a. fr.—*Pl.* עֲתִים. R. Hash. 28<sup>a</sup> עֵת הַלֵּיל עֵת שׁוֹמֵרָה (Tosef. Ter. I, 3 שׁוֹמֵרָה), v. חֶלֶם I. Tam. I, 2 הֵעֵר שׁוֹמֵרָה the time (for the appearance of the superintendent) was not always the same. Y. Ber. IX, end, 14<sup>d</sup> (ref. to Ps. CXIX, 126) הַיּוֹם הַזֶּה הַיּוֹם he who makes the study of the Law a matter of time, destroys the covenant. Sabb. 31<sup>a</sup> נִשְׁאָר וְנִרְחַק בְּאֵמֻנָה קְבִיעַת עֵת לְחֹרֶה when man is brought up for judgment, he is asked, hast thou been dealing with integrity? hast thou had regular times for the study of the Law? Snh. 65<sup>b</sup> עֵת וְשִׁיעוּת עֵת, v. עֵת; a. e.—עֵת עֵת עֵת עֵת at the evening appointments (when labor is stopped, the work reviewed, wages paid &c.), in gen. *towards evening*. Tosef. Ab. Zar. VII (VIII), 10; Bab. ib. 65<sup>a</sup>. Y. Ber. II, 5<sup>a</sup> top. Y. Succ. IV, beg. 54<sup>b</sup>. Y. Yeb. XVI, 15<sup>d</sup> top לְצִיצוֹרֵי, Var. לְצִיצוֹרֵי עֵת; a. e.

**עֲתָה**, v. עֲתָה.

**עֲתָה**, v. עֲתָה.

**עֲתָה, עֲתָה** (Levita), Targ. Job III, 7, read: אֲתָה עֲתָה, v. אֲתָה עֲתָה.

**עֲתָה** (b. h.) *to endure, stand, be ready*.

*Pi.* עֲתָה *to make ready, designate*.—Part. pass. מְעֲתָהּ. Num. R. s. 18 (ref. to Job XV, 28) and for whom were they (the treasures) designated? For those who were to emigrate (from Egypt) &c. Yalk. Ex. 264; Mekh. B'shall, 'Āmal, s. 1 (ref. to Ex. XVII, 9) מָחָר נָהָא מַעֲרָה וְעוֹמְדִים וְכִי (not מָחָר) to-morrow let us be ready (for battle), and stand on the top of the hill; מַעֲרָה וְנָהָא מַעֲרָה על מעשה אבות; let us appoint a fast and be ready (for prayer and meditation) on the merits of the fathers.

**עֲתָה** ch. same.

*Pa.* עֲתָה = h. חֲצִיב, *to put up, place, fix*. Targ. Lam. III, 12. Targ. Prov. IX, 1 (h. text חֲצִיבָהּ). Ib. XV, 25. Targ. Job XVII, 6 (Var. ed. Lag. עֲתָה, some ed. עֲתָה; corr. acc.).—Part. pass. מְעֲתָה (= b. h. נָצַב, emp. מְעֲתָה fr. עָמַד). Targ. O. Gen. XXVIII, 13 (Y. מְעֲתָה). Targ. Ps. XLIV, 10; a. e.—2) *to hold ready; to designate*. Ib. l. 10. Targ. Prov. XXIV, 27 עֲתָהּ (some ed. עֲתָהּ, corr. acc.).—Part. pass. מְעֲתָה; f. מְעֲתָה. Targ. Job XV, 23 (ed. Lag. מְעֲתָה). Targ. Y. I Deut. XXXII, 35; a. e.—Y. B. Bath. II, beg. 13<sup>b</sup> held shrouds ready for him. Gen. R. s. 45 עֲתָה מְעֲתָה לְךָ וְכִי Mus. (ed. עֲתָה), v. עֲתָה. Y. Keth. XII, 35<sup>a</sup> top.

that I be ready, when the Messiah comes; Y. Kil. IX, 32<sup>b</sup> top; (Gen. R. s. 100 אישׁימוס). Y. Sabb. V, 7<sup>b</sup> bot. (expl. שׁוֹחֵחַ prepared (for copulation, v. Bab. ib. 53<sup>b</sup> bot.); a. e.

*Ithpa.* אֵצֶמֶד, אֵצֶמֶד 1) *to be ready, designated*, v. supra.—2) *to endure*, v. עָרַר.

**עָתָה** (b. h.; v. עָרַר) *now, this time*. Ber. 46<sup>a</sup> מֵעַתָּה וְעַד עֵלָם from now and forever. Tanh. Mishp. 18 בארתי וְעַתָּה and now I have come again; a. fr. [In Talm. mostly עַתָּה as a consequence; *if this were so, then*.—Y. Ab. Zar. I, 39<sup>d</sup> bot. מֵעַתָּה אל according to this he ought not to sell him wheat &c.; a. fr.—Mostly: מֵעַתָּה Succ. 2<sup>a</sup> העושה מֵעַתָּה סוכרו וְעַתָּה but according to this, if a man put up his Succah in Ashteroth Karnayim (v. עֲשֵׂתִירֹת), would you also say that it is no legitimate Succah? B. Kam. 17<sup>b</sup>; a. fr.—מֵעַתָּה say from now, i. e. *learn from this, therefore*. Tosef. Kel. B. Mets. V, 2. Sifré Deut. 334; a. fr.

**עֲתִירָה** m. (b. h.; עָתָה) [*leader of the flock*], *ram*.—*Pl.* *attudim* ואין עֲתִירָה אלָא לשון עמידה Num. R. s. 13 עֲתִירָה has the meaning of standing (readiness). Y. Ab. Zar. II, 41<sup>d</sup> top (ref. to Prov. XXVII, 26) וְעַתָּה when the pupils have grown and become (strong) like rams, then reveal to them the secrets of the Law. Hull. 84<sup>a</sup> (ref. to Prov. I. c.) וְעַתָּה at all times a man may sell a field and buy rams (flocks), but he should not sell flocks to buy a field; a. e.

**עֲתִירָה** m. (b. h.; עָתָה) [*standing* (cmp. עָמַד); *ready, designated; in future*. Meg. 15<sup>b</sup>; Snh. 111<sup>b</sup> הַקֹּבֶה עֲתִירָה at a future time the Lord shall be a crown on the head of every righteous man. Sabb. 138<sup>b</sup> עֲתִירָה שְׁרֵתוֹכָהּ a time will come when the Law will be forgotten in Israel; a. fr.—לְבָאָהּ (or הַיָּדָה) *the future*. Keth. 87<sup>a</sup> לְבָאָהּ מְשִׁבֵּיעֵין אֶתְּרָהּ we administer an oath to her in regard to her conduct in the future, opp. עַל לְבָאָהּ in the Messianic future; *in the hereafter* (v. עֲלֵה). Ab. Zar. 3<sup>b</sup> אֵין גִּהֵנָּה לְעַלְמָא in the Messianic days the nations of the world will come and ask to be converted. Ib. גִּהֵנָּה לְעַלְמָא there is no Gehenna (hell) in the hereafter, but the Lord leads the sun forth &c. Ab. II, 16 לְעַלְמָא but remember that the reward of the righteous is reserved for the hereafter; a. fr.—*Pl.* עֲתִירָה, עֲתִירָה Ber. 43<sup>b</sup> עֲתִירָה יִשְׂרָאֵל the time will come when the youths of Israel shall give forth a flavor &c. Sabb. 152<sup>b</sup> עֲתִירָה (even) the righteous are destined to turn to dust. Yeb. 63<sup>a</sup> שִׁיעֲמֵדוּ וְעַתָּה time will be when all tradesmen will turn to agriculture; a. fr.—[Tosef. Kel. B. Mets. VII, 12 עֲתִירָה, v. עֲתִירָה.]

**עֲתִירָה** m., **עֲתִירָה** f. ch. same, *ready, destined; future*. Targ. O. Deut. XXXII, 35. Targ. Hab. II, 1 קָאִים עֲתִירָה (h. text עָאִים). Targ. Cant. VIII, 5; a. fr.—Taan. 10<sup>a</sup> עֲתִירָה בָּבֶל רַחֲצָהּ Ms. M. a time will come when Babylonia &c., v. חָצַד I.—*Pl.* עֲתִירָה, עֲתִירָה Targ. Cant. I. c.; a. e.—Taan. 25<sup>a</sup> עֲתִירָה וְעַתָּה I saw in a dream that the righteous

are destined to eat at a golden table. Sabb. 152<sup>b</sup> עֲתִירָה וְעַתָּה, v. preced.; a. e.

**עֲתִירָה** m. 1) (b. h.; עָתָה II) *old, ancient*. Yalk. Chr. 1074 (ref. to I Chr. IV, 22) מֵעֲתִירָה שֶׁל עוֹלָם these words come from the Ancient One of the world (v. next w.); v. עָתָה I *Hif.*—[2) (עָתָה I) *remote*.—*Pl.* עֲתִירָה. Ib. (anoth. explan. of I Chr. I. c.) מֵעֲתִירָה כִּי אֵין מֵעֲתִירָה (not אמורין) these words are obscure here, but explained elsewhere; Ruth R. to I, 1 (s. 2).]

**עֲתִירָה** I m., **עֲתִירָה** f. ch. (preced.) *enduring, strong, old*. Targ. Num. VI, 3. Targ. O. Lev. XIII, 11 (Y. עֲתִירָה, read: עֲתִירָה); a. fr.—Pes. 119<sup>a</sup> (ref. to I Chr. I. c.) וְלִמְכֹסָה עֲתִירָה the things which the Ancient of days (Dan. VII, 22) has hidden. B. Bath. 91<sup>b</sup> (ref. to I Chr. IV, 22, v. preced.) the Ancient of days has said these things; Yalk. Ruth 600. B. Kam. 96<sup>b</sup> an inveterate robber. Pes. 42<sup>b</sup> (expl. יין ישן) עֲתִירָה very old wine. Yoma 29<sup>a</sup> מִיגְמֵר בֵּי וְעַתָּה II; a. e.—[B. Bath. 91<sup>b</sup> bot., v. עֲתִירָה].—*Pl.* עֲתִירָה, עֲתִירָה Targ. I Kings VIII, 2 (h. text וְעַתָּה).—Y. Shek. II, beg. 46<sup>c</sup> עֲתִירָה old Shekels. Pes. I. c., v. supra; a. e.

**עֲתִירָה** II m. (b. h. עֲתִירָה) [*support?*] *a kind of peri-style*.—*Pl.* עֲתִירָה Targ. Ez. XII, 16.

**עֲתִירָה** v. עֲתִירָה ch.

**עֲתִירָה** m. (עָתָה) = h. עָתָה Targ. II Sam. XII, 1, sq.; a. fr.—B. Bath. 145<sup>b</sup>, v. קָמָס. Y. Shebu. VII, 37<sup>d</sup> [אִירָה] עֲתִירָה גִּי שׁוֹקֵא וּמִסְכֵּן גִּי בֵּיתָהּ עֲתִירָה a man may appear rich in the street and be poor at home, be rich at home and appear poor in the street. Sabb. 113<sup>b</sup>; B. Bath. 85<sup>a</sup> עֲתִירָה richer than king Shabur; a. fr.—*Pl.* עֲתִירָה, עֲתִירָה Targ. Zech. XI, 16. Targ. Ps. XLV, 13; a. fr.—Gitt. 56<sup>a</sup> עֲתִירָה בְּתֵּן חֲנֻכָּהּ תִּלְחָהּ there (in Jerusalem) were these three men. Bets. 32<sup>b</sup> עֲתִירָה בָּבֶל יוֹרְדֵי וְעַתָּה in Babylonia are bound to go down to Gehenna; a. fr.—Fem. עֲתִירָה, עֲתִירָה Targ. II Esth. I, 16.—Gitt. I. c. מִרְחָה מִרְחָה ... דִּירוּשָׁלַם הָיִיתָ Martha ... was the richest woman of Jerusalem. Taan. 10<sup>a</sup> עֲתִירָה בָּבֶל, v. חָצַד I; a. e.

**עֲתִירָה** I f. (חָצַר = עָתָה, *to dig*) *opening made by digging, breach*. Ruth R. to II, 14, v. חָתִירָה.

**עֲתִירָה** II f. (עָתָה *to dig, stir*; trnsf. *to entreat, beseech*; cmp. עָתָה *entreaty, being entreated, use of the root* עָתָה. Pesik. R. s. 11 (ref. to Gen. XXV, 21; a. II Sam. XXI, 14) עֲתִירָה שְׁנֵאִמֵּר לְחֹלֶן חֲאִימִים אֵת עֲתִירָה as 'being entreated' there refers to the grant of twins, so it does here &c. (double fertility). Y. Ber. II, 4<sup>d</sup> bot. עֲתִירָה שְׁמַע עֲתִירָהֵינוּ hear our prayer; a. e.

**עֲתִירָה** v. עָתָה.

**עֲתִירָה** f. (עָתָה) *being wealthy*. Sabb. 140<sup>b</sup> בְּעֲתִירָהֵי when I was rich, opp. בְּעִנְיָהֵי.

**עֲתִירָה** f. = h. עָתָה I. Gen. R. s. 63; Lev. R. s. 30, v. חָתִירָה; Y. Snh. X, 28<sup>c</sup> bot. עֲתִירָה.

עֲתִיר, v. עֲתִירָא.

**עָתָה** I (b. h.) *to move*. Gen. R. s. 52, beg. (expl. יִרְחַק, Job XIV, 18) **פָּנָה מִמְּקוֹמוֹ** he (Abraham) moved from where he was; Yalk. ib. 87; Yalk. Job 906.

*Hif. to הִעָרִיק to remove, transfer.* Y.Hag. II, 77<sup>c</sup> top (ref. to Ps. XX XI, 19 עָרַק ... הוֹדִיבוּהוּ של עולם הדבורות על ציריקן who speak concerning the Righteous One of the world words which he has withheld from his creatures (esoteric philosophy); Yalk. Ps. 715; Gen. R. s. 1 מְבִירוּתוֹ שֶׁ' בְּבִירוּתוֹ (corr. acc., v. 'Rashi' a. l.). Ruth R. to I, 1 (ref. to I Chr. IV, 22) דְּבָרִים חֲלָלוּ נֹאמְרוּ מִמֶּעֱרִיקוֹ של עולם וְ' these words were spoken by Him who moves the world (by ref. to וַיַּעֲרֹק, Gen. XII, 8); (Yalk. Chr. 1074 וַיַּעֲרֹק, דְּבָרִים חֲלָלוּ מִעֲרִיקוֹ Yalk. Prov. 961 (ref. to וַיַּעֲרֹק, Prov. XXV, 1) הָעֲרִיקוּ בְּלִמְדָּה שְׁגוּיִים הָיוּ (הָעֲרִיקוּ' *'h'etiku'* (they removed), this shows that they were suppressed (v. וַיַּעֲרֹק). Ib. דָּבָר אַחֵר אֵין הָעֲרִיקוּ אֵלָא פִּירְשׁוּ וְ' another interpretation is, *'hetiku'* means 'they set aside' (ref. to Gen. XII, 8), i. e. translated, interpreted (v. פִּרְשׁוּ, a. comp. the later use of הָעֲרִיקוּ to *edit, to translate*); Ab. d'R. N. ch. I, 2<sup>nd</sup> Vers. (ed. Schechter, p. 3) אֵין הָעֲרִיקוּ אֵלָא שְׁפִירְשׁוּ ; ib. 1<sup>st</sup> Vers. לֹא שְׁדַמְתִּינוּ אֵלָא שְׁפִירְשׁוּ, v. next w.

*Hof. הוֹפֵקָה to be removed.* Koh. R. to I, 8 (in enigmatic speech) וְאָנִי הוֹפֵקָה לְבָאֵן לְהַרְדֵּשׁ מוֹדֵה and I have come here to accelerate the growth (of hair).

*Nif.* נִתְּקָה, *Nithpa.* נִתְּקָה to be removed, transferred.  
 Esth. R. to I, 1 הִתְּקִין, v. יִתְּקִין. Yalk. Chr. 1076 (ref. to I Chr. I. c.) שִׁנְתִּיהֶם מִמָּה הָיוּ... אֵל even things which had been removed from them (esoteric thoughts) did he bring back; Ruth R. I. c. (not שִׁנְתִּיהֶם).

**עֲזָרָה** II to be substantial, strong; (cmp. רָשִׁישׁ) to be old.—Denom. עֲזָרָה.

*Hif.* הִתְעִיף (denom. of עָתִיף; cmp. יָקַן *Nithpa.*) to be long in deliberating, mature. Ab. d'R. N. ch. I (expl. הִתְעִיף, Prov. XXV, 1) וְלֹא שֶׁחֲתִיכִי אֵלָא שְׁחִמְתִּי and *h'etiku* means, 'which they considered maturely'; אָבָא שְׂאֵל; אָבָא שְׂאֵל אֹמֵר לֹא שְׁחִמְתִּי אֵלָא שְׁפִירִשֵׁי וְלֹא שֶׁחֲתִיכִי אֵלָא שְׁחִמְתִּי Abba S. says, it does not mean 'which they considered maturely', but 'which they set aside', v. preced.

**עָתָק** ch. same, *to be old, worn out*. Targ. Lam. III, 4 (h. text בָּלָה).

*Ithpa.* אָהָרָה, אָהָרָה 1) *to remain long, be settled permanently.* Targ. Deut. IV, 25 (h. text וְנִשְׁכַּחְתֶּם). Targ. Ez. XXXIV, 25 (h. text וְנִשְׁכַּחְתֶּם).—2) *to grow old.* Targ. Y. Lev. XXVI, 10 רִמְיָהּ (ed. Vien. רִמְיָהּ Part. pass. *Pa.*).—Targ. Y. Deut. XXVIII, 59 רִמְיָהּ (inveterate, chronic).

עָתָר (עָתַר, עָתָר) = h. עָתָר 1) *to be rich, grow rich*.  
Targ. Deut. XXXII, 15 עָתָר ed. Berl. (oth. ed., a. Y. עָתָר).  
Targ. Ez. XXVII, 25. Targ. Zech. XI, 5 ed. Lag. (ed. Wil.  
Af.). Targ. Prov. XXI, 17; a.e.—2) *to make rich*, v. infra.

*Pa.* עָרַךְ 1) to make rich. Targ. Gen. XIV, 23 (ed. Berl. עָרַךְ, oth. ed. עָרַח; Y. I אַעֲרִיחַ Af.). Targ. I Sam. II, 7; a. fr.—Yoma 25b מְעָרֵךְ אֵל (offering frankincense) makes rich.—2) to proclaim rich. Targ. Prov. XIII, 7 (some ed. Af.). [Gen. R. s. 45 עָרַךְ אֵל (ed. עָרַיַךְ, read: עָרַךְ, v. עָרַךְ.

*Af. יַעֲתִיר* 1) *to make rich*, v. supra.—2) *to become rich*.  
Targ. Ps. XLIX, 17 יַעֲתִיר Ms. (ed. *Ithpa.*). Targ. Zech.  
XI, 5 (v. supra); a. e.

*Ithpa.* אִתְּפָא, אִתְּפָא 1) *to become rich.* Targ. Ps. l. c. — B. Mets. 59<sup>a</sup> וְתִתְּפָא, v. יִתְּפָא *Af*; Yalk. Gen. 68. Hor. 10<sup>b</sup> וְתִתְּפָא אִתְּפָא *have you acquired a little wealth?* Ned. 50<sup>a</sup>; a. e. — \*2) *to endure, prosper.* Targ. Job XV, 29 וְתִתְּפָא *endure* (oth. ed. וְתִתְּפָא, v. יִתְּפָא).

עֵתָר m. (עֵתָר, v. עֵתָרָה) *shovel* or *pitchfork*. Tosef. Ukts. I, 5 מפני שהופכה ב' because he is used to turn it up with the shovel; Succ. 14<sup>a</sup> ב' לְהוֹפֵכֵן because of the shovel; Ib.; Yeb. 64<sup>a</sup> כֵּה מֵה ע' זה מהפך וכ' why is the prayer of the righteous symbolized by a shovel (the root עֵתָר being used for praying, v. עֵתָרָה II)? As the shovel turns the grain from place to place, so the prayer of the righteous turns the dispensations of the Lord from anger to mercy; Num. R. s. 10 (with ref. to יַעֲרֵר, Jud. XIII, 8).

**עֵתָא** I ch. same. Gen. R. s. 63, v. אֵתָר.

עֲתִידָא v. עֲתִידָא II, עֲתִידָא

עֲתִירָתָא, v. עֲתִירָתָהּ.

**D**

פ *Pé*, the seventeenth letter of the Alphabet. It interchanges with ב, ו, and מ; v. letter ב.

'D, as numeral letter, *eighty*, v. 'N.

פ"ה the letter *Pe*, v. ה"פ.

**פִּיאָבִי, פִּיאָבִי** pr. n. f. (Φοιβη) *Pabi, Piabi*, mother of a priest Ishmael. Tosef. Yoma I, 21 (ed. Zuck. פִּיאָבִי, Var. פִּיאָ, פִּיאָ); Y. ib. III, 40<sup>d</sup> top פִּיאָ; Bab. ib. 35<sup>b</sup> פִּיאָ (Ms. M. פִּיאָ); a. e.; v. רִשְׁמַאֵל.

פֶּתַח, v. פֶּתַח ch.

בֵּית פִּי, פִּי, פֶּאֶרִי pr. n. pl. *Beth Pagé* (Βηθπαγή),

a fortified suburb of Jerusalem. Pes. 91<sup>a</sup> (Ms. M. 2 פגים v. Rabb. D. S. a. l. note 5). Ib. 63<sup>b</sup> (Ms. M. 2 פגים); Men 78<sup>b</sup>. Sot. 45<sup>a</sup>; Snh. 14<sup>b</sup> בית פאגי (Ms. M. בית הפאגי).

פִּי, פִּי f. (b. h.; פִּי to split, divide; v. Ges. H. Dict.<sup>12</sup> s.v.) *section, segment, corner*.—*Pl.* פִּי, פִּי. Erub. 51<sup>a</sup> (ref. to Num. XXXV, 5) כְּרִיכִין פִּי the text speaks of corners (angular additions); ib. אֵין נֹרֵחַ פִּי אֵין אֶתָּה נֹרֵחַ (you allow corners to be included (i. e. square measurements) but you must not allow corners to those appointing a Sabbath center (שְׁכִינְיָה), i. e. you must allow them to walk only within a circle the radius of which is two thousand cubits. Ib. 11<sup>a</sup> בְּאַרְבַּע פִּי הַשָּׁרָה Ar. (ed. פיניו).

in the four corners of the field; a. e.—Esp. 1) **פאזשור ראש** *the hair on the temples*; זקן *the hair on the chin*. Macc. III, 5 זקני פ' ראשו ודמשחית פ' זקני פ' he who cuts off (shaves) the hair of his temples and destroys the hair of his chins; expl. ib. 20<sup>b</sup> **פאזשור ראשו סוף ראשו** *the peak of his head means cutting the tail-end of the hair of his head* . . . making his temples as smooth as the spot behind the ear and as the forehead; זקני סוף זקני פ' *the peak of his chin means the pointed ends of his chin* &c., v. שפיכל; Sifra K'dosh., Par. 3, ch. VI; a. e.—In gen. *curls*; פ' strange (false) curls, *wig*. Sabb. VI, 5. Naz. 28<sup>b</sup>; a. e.—2) **פאזשור שדה** *the corner of the field, the portion of the harvest left for the poor, peak* (Lev. XIX, 9 sq.) Sifra K'dosh., Par. 1, ch. I ודפ' . . . ודפ' is exempt from the duty of leaving for the poor the gleanings, the forgotten sheaf, and the corner. Ib. **פאזשור שדה** are subject to *peak*. Ib. **פאזשור שדה** the title of *peak* comes only through the finishing (of the cutting of the field, i. e. if one left a plot uncut in the middle of a field, the poor cannot take it, before the field is entirely cut), and only when it has a name (has been designated by the owner as the poor man's share), and the real *peak* is only that which is left at the end (i. e. he who has left a plot in the middle, must also leave a corner); ib. נרץ פ' *if he left a portion on beginning to cut or in the middle, it is peak* (belongs to the poor, and is exempt from tithes &c.); Peah I, 3; a. v. fr.—3) (transf.) *braid, vines plaited together so as to form a cover or a partition*. Tosef. Kil. IV, 5 מלמעלה פ' מלמעלה אורח פ' אם היו קנים מדוקרנין עושה אורח פ' if forked reeds were standing there, he forms a plait above, and it is permitted (it forms a partition with regard to mixed seeds); Erub. 11<sup>b</sup>. Y. Kil. IV, 29<sup>b</sup> מצייל פ' *it saves* (makes the place marked off by reeds a partitioned field) the same as a garland of vines. Ib. **פאזשור שדה** what do you mean by that *peak*? do you mean overhead, or on the side? Ib. bot. **פאזשור שדה** the 'plait' does not save (is not considered a partition), unless it is solidly joined on four sides. Ib. **פאזשור שדה** do intertwined vines form a partition with regard to Succah (to be considered a wall)?; Y. Succ. I, 52<sup>a</sup> bot. **פאזשור שדה** מלמעלה פ' מלמעלה אורח פ' (Ms. M. מלמעלה אורח פ' being a gloss to פ' v. Rabb. D. S. a. l. note) 'braids' form a partition with regard to mixed seeds, but not with regard to Sabbath laws; a. fr.—*Peak*, name of a treatise of Mishnah, Tosefta and Talmud Y'rushalmi, of the Order of Z'ra'im.

**פאזשור שדה**, v. פאזשור שדה.

**פאזשור שדה**, v. פאזשור שדה pl.

**פאזשור שדה**, v. פאזשור שדה.

**פאזשור שדה**, v. פאזשור שדה.

**פאזשור שדה** (?) pr. n. m. *Pâti*, v. פאזשור שדה.

**פאזשור שדה**, Pesik. Zakhor, p. 26<sup>a</sup> read פאזשור שדה, v. פאזשור שדה.

**פאזשור שדה**, v. פאזשור שדה.

**פאזשור שדה**, Midr. Till. to Ps. XXII, 9 ed. Bub., v. פאזשור שדה.

**פאזשור שדה**, v. פאזשור שדה.

**פאזשור שדה**, v. פאזשור שדה.

**פאזשור שדה**, v. פאזשור שדה.

**פאזשור שדה**, v. פאזשור שדה.

**פאזשור שדה**, v. פאזשור שדה.

**פאזשור שדה** m. pl. (papae, v. P. Sm. 3203) *fathers*. Sot. 42<sup>b</sup>; a. e.; v. פאזשור שדה.

**פאזשור שדה** pr. n. m. *Pâti*. B. Bath. 25<sup>b</sup> **פאזשור שדה** (Ms. M. **פאזשור שדה**; Ms. O. **פאזשור שדה**; Ms. H. **פאזשור שדה**; v. Rabb. D. S. a. l. note).—V. פאזשור שדה.

**פאזשור שדה**, v. פאזשור שדה.

**פאזשור שדה** m. (b. h.; *to cut off; to distinguish*) ornament, crown, bonnet of distinction. Y. M. Kat. III, 82<sup>d</sup> top **פאזשור שדה** *some say, this refers to the T'fillin (which ordinarily a mourner must not put on); איה דבטי מימר זה דגידיון* some say, this refers to glossy linen (festive dress, v. *יהיון*); Ber. 11<sup>a</sup> **פאזשור שדה** *a mourner is bound to observe all ceremonial laws . . ., except that of T'fillin, which are called an ornament; ib. 16<sup>b</sup>; a. e.—\*Pl. פאזשור שדה head-ornaments, pearls, trinkets (strung on chains or cords). Ab. Zar. 47<sup>a</sup> פאזשור שדה may its small intestines be used for pearl-strings? [Ms. M. פאזשור שדה, v. פאזשור שדה; ed. Pes. a. oth. פאזשור שדה; cmp. b. h. פאזשור שדה].*

**פאזשור שדה** (b. h.), *Pi*. פאזשור שדה (denom. of preced.) 1) *to cut the crown off*. Hull. 131<sup>a</sup>, sq. (ref. to פאזשור שדה, Deut. XXIV, 20) thou must not cut the crown off it (the last berries).—2) *to crown, glorify*. Lev. R. s. 2 כל פאזשור שדה *as much as thou canst praise Israel, praise, as much as thou canst raise and glorify them, glorify, for I am to be glorified through them; Tanh. Ki Thissa 8; Pesik. Shek., p. 17<sup>b</sup> פאזשור שדה; a. e.—Part. pass. פאזשור שדה; f. פאזשור שדה. Taan. 7<sup>a</sup> (to R. Joshua) **פאזשור שדה** O for that glorious wisdom in an ugly vessel! Ab. Zar. 24<sup>b</sup>, v. פאזשור שדה II.*

**פאזשור שדה** 1) *to lord it, rule*. Sifré Deut. 284 (ref. to פאזשור שדה, v. supra) **פאזשור שדה** do not make thyself the master of the poor man (i. e. do not decide who shall and who shall not get the gleanings &c.); Yalk. ib. 937.—2) *to be adorned, glorified*. Lev. R. l. c., a. e., v. supra. Esth. R. to III, 6, v. פאזשור שדה; a. e.

**פאזשור שדה** m., pl. פאזשור שדה (v. פאזשור שדה pl.) beads, trinkets strung on chains or cords. Sabb. 59<sup>b</sup>, v. פאזשור שדה.

**פאזשור שדה**, v. פאזשור שדה.

\*פארור pr. n. pl. *Parur*. Ab. Zar. 31<sup>a</sup> Ms. M. (ed. (פרור). [Perh. פֶּרְוֹרָר?]

פארות, v. פאר.

פארר I m. pl. (= פרי; פרי) *coarse bran*. Gitt. 56<sup>b</sup> מן מרי רשותך פ' איפרע B. Bath. 92<sup>b</sup> (prov.) פ' בכרם פ' בריחא קשי לעניוואא B. Kam. 46<sup>b</sup>; B. Mets. 118<sup>a</sup>. Pes. 111<sup>b</sup> בריחא קשי לעניוואא B. Kam. 46<sup>b</sup>; B. Mets. 118<sup>a</sup>. Pes. 111<sup>b</sup> בריחא קשי לעניוואא Bekh. 8<sup>b</sup> (in a facetious conversation, v. פרייא) אפשיילי לי חבלי מפ' וכ' twist me ropes of bran, and &c.

פארר II, part. of פרי, q. v.

פאה I, פאה f. = h. פאה. Targ. O. Lev. XIX, 9. Ib. 27. Ib. XXIII, 22 (ed. Berl. פאה). Ib. XXI, 5 (ed. Berl. פאה). Targ. Is. III, 16 בפתחן מקפן they cut their locks (v. infra). Ib. 24. Targ. Jer. IX, 25; XXV, 23.—Pl. פוירא. פוירא. Targ. Is. III, 16 בפתחן ed. Ven. I (v. supra).

פאה II m. (פתח=פתח) *door, entrance*.—Pl. constr. פאה. Targ. Job III, 9 (10) (ed. Lag. פרי), v. פרי.

פאה m. (preced.) *wide*, v. פרי I.

פאה to persuade, v. פרי I.

פאה, v. פרי.

פא m. (פג; cmp. Syr. פכא P. Sm. 3124) *jaw*.—Du. halter. B. Mets. 9<sup>a</sup> חמור ובית פקיה (Ms. M. ובית, v. Rabb. D. S. a. l. note) the ass with the halter.

פא I ch. same. Pes. 112<sup>a</sup> אפ' ירא אפ' Ms. M., v. אפ'—Pl. פא (= פ') *bit*. Sabb. 51<sup>b</sup> (expl. פרומברא) iron bit.

פא II f. (preced.; v. פאה) *kernel of grapes*.—Pl. פא. Targ. Y. Num. VI, 4 Ar. s. v. פא (ed. זגין; h. text זג).

פאנים, v. פא.

פא to be hard; to break, v. preced. a following articles.—[*Ithpol.* אפ'פא, v. פא ch.]

פאה f. (preced.) *hard, undeveloped berry, fig, date &c.* Tosef. Sabb. XVI (XVII), 10 שטמנה בחבן פ' unripe fruit which one has put in straw; Y. Pes. II, 29<sup>b</sup> top; Y. Kil. I, 27<sup>b</sup> (not בטבל); a. e.—Snh. 107<sup>a</sup> פ' אכלה he enjoyed her as an unripe fruit (did not wait until she was his legitimate wife). Tanh. Vayera 5 פ' בלעה פ' Job spoke rashly, opp. בשילה, v. בשל; Gen. R. s. 49 פ' אמר (corr. acc.).—Trnsf. *undeveloped puberty, childhood*. Nidd. V, 7, v. בוחל.—Pl. פאים. Lev. R. s. 31; Sifré Num. 137. Ib. פאי שביעית bad figs of the Sabbatical year. Pes. 53<sup>a</sup>; a. fr.—פאי, בית פאים, v. פאי.

פא m. (פג, cmp. פגש) *battering projectile*.—Pl. פא; פא. Kel. XVI, 8 ed. Dehr. (ed. פגשור).

פג ch. same.—Pl. פגין. Targ. Ez. XXVI, 9 פגין (Maim. to Kel. XVI, 8 quotes פגשור; ed. Dehr. פגין).

פג (or פנ) pr. n. pl. *Pagutiah* (or *Panutiah*), near Bethshan. Y. Dem. II, 22<sup>d</sup> top פג the monument of P.

פגל, v. sub פג.

פג I m. (פג; cmp. פגין) *semicircular turret, niche in a city wall*; also *independent turret open on one side*. Erub. V, 1 how do you define city limits (v. פג)? פ' נכנס פ' יוצא if (in a row of joined dwellings) one house stands outside the line and one inside, one turret (of the wall) is projected and one recedes. Ib. 55<sup>a</sup> פ' יורה בית אחר יוצא כמין פ' if one house projects in the way of a turret (in a semicircle). Y. ib. V, 22<sup>b</sup> bot. [read:] פ' נורגין פ' measuring from the inside of the turret. Ib. 55<sup>a</sup> פ' נורגין פ' we may allow an outer turret to a turret, i. e. we count the city limits from a turret which serves as a defence to a turret; a. e.—Pl. פגים. Erub. l. c.—Ch. פגין.—V. פגין.

פג II m. 1) part. pass. of פג, q. v.—2) (adj.) *defective*, esp. (of legal status) *inferior*. Kidd. III, 12 כל פג wherever a betrothal is legally recognized, but a sin is connected with it, the issue follows the status of the inferior, e. g. if a high priest marries a widow &c. Ib. 67<sup>a</sup> פג שבשניהם (in assigning the legal status of the issue) follow the inferior of the two parents; a. e.

פגור, v. פגור.

פגוש, v. פגוש.

פג, v. פג.

פג, Y. Ab. Zar. II, 41<sup>b</sup> bot. פג, v. פג.

פג ch.—*Ithpe.* אפ'פג, v. פג.

פג (pr. n. pl., v. פג).

פג, Cant. R. to III, 4, read: פג; v. פג.

פג m. (corrupt. of pugio) *dagger*. Kel. XIII, 1; Tosef. ib. B. Mets. III, 1 הפגש (corr. acc.). B. Mets. 84<sup>a</sup> פג (Bab. ed. פגש, corr. acc.) he (the Roman) took a dagger and cut into its ear.

פג, v. פג.

פג, Cant. R. to I, 9, read: פג; v. פג.

פג m., פג, f., v. פג.

פג f. (v. next w.) *violation, assault (of a woman)*. Snh. 73<sup>b</sup> אפ' קפיד רחמנא Ms. M. (ed. אפ'קפיד) the Biblical law (Deut. XXII, 25 sq.) cares for (wishes to protect from) violation.

**פְּגִימָה** f. (פגם) [*incision, cavity,*] 1) *notch*. Hull. 17<sup>b</sup> ארת פ' ארת but a knife which has only one notch (v. אָרַח II); Tosef. ib. I, 7. Hull. i. c. פְּגִימַת עֵצִים בַּפֶּסַח a cut in the bone of a Passover lamb (forbidden in Ex. XII, 46); פ' אֶזְרָא בְּבִכּוֹר a cut in the ear of a first-born animal (by which it is rendered unfit as a sacrifice, and may be eaten by the priest outside of the seat of the sanctuary); פ' מִום בְּקִדְשִׁים the blemish, created by a cut, of a consecrated (female) sacrifice; כִּרִּי פ' הַמִּזְבֵּחַ and all of these incisions are measured by the standard of an indentation in the altar; ib. 18<sup>a</sup> וְיִמְדָּה פ' הַמִּזְבֵּחַ and how large is the indentation which unfits the altar?; v. חֲגִיר II; a. fr. — *Pl.* פְּגִימוֹת. Ib. 17<sup>b</sup>; a. fr. — 2) *concavity of an arch, crescent*, &c. R. Hash. 23<sup>b</sup> (expl. הַרְחֵם לִפְנֵי ib. II, 6) פְּגִימָתָהּ לִפְנֵי הָחֶמֶץ was the concave side of the crescent directed towards the sun or away from the sun? Ib. פְּגִימָתָהּ שֶׁל לְבָנָה וְלֹא פְּגִימָתָהּ שֶׁל קֶשֶׁת the sun never faces the concave of the crescent or the concave of a rainbow; Y. ib. II, 58<sup>a</sup> פְּגִימָתָהּ & a. e. — 3) *violation (of virginity)*. Shn. 73<sup>b</sup> בְּמִקְדָּשָׁהּ עַל פְּגִימָתָהּ וְכִי (ed. פְּגִימָתָהּ) when she is excited over her violation, and says &c. — [Y. Sabb. VI, 8<sup>a</sup> bot. פְּגִימָה, read: פְּגִימָה, v. פָּגַם.]

**פֶּגְמָא, פֶּגְמִין, פִּגְמִין** m. pl. (an adaptation of *pegma*, as if fr. פָּגַם) [*the things which impair a Jew's civic qualifications,*] a wooden structure for spectacles (v. Sm. Ant. s. v. *Pegma*). Y. R. Hash. I, 57<sup>c</sup> top; Y. Shebu. VII, 37<sup>d</sup> bot. אֵין מַקְבְּלִין אֹרְחוֹ עַד שִׁישְׁבֵּר פִּגְמִיּוֹ וּכ' (the exhibitor of pigeon-races or beast-fights) is not declared free from disqualifications, until he breaks up his scenery, and he is examined and found to have really repented; Tosef. Snh. V, 2 פִּגְמִיּוֹ ed. Zuck. (Var. פִּיגְמִיּוֹ); Bab. ib. 25<sup>b</sup> מְשִׁישְׁבֵּר אֶת פִּגְמֵיהֶן.

**פִּינִין** m., **פִּינָא** f. (denom. of **פִּנָּה** II) *hard, unripe*.—**פִּינִין**, **פִּינָא** Lev. R. s. 25 [read:] **פ' דהוון בשירן ולא פ' דהוון בשיירן** that they (the figs) were ripe (and soft) and not hard; Koh. R. to II, 20.

**פִּגְיִנְתָּא, פִּגְיִנְתָּא** f. (פִּגְנָן) *cry for help, prayer.*  
Targ. Ps. XVII, 1 פִּגְיִנְתָּא Ms. (ed. פִּגְיִנְתָּא; ed. Lag. פִּגְיִנְתָּא).  
Ib. CII, 2 פִּגְיִנְתָּא ed. Lag. (oth. ed. פִּגְיִנְתָּא).

פֶּנֶע, v. פִּנֵּעַ.

**פְּתִיעָא** m. (v. next w.) *prayer*, v. **פְּתִיעָא**.

**פְּגִיעָה** *f. (פָּגַע) 1) meeting, contact, striking against.* Y. B. Mets. II, end, 8<sup>d</sup> (ref. to Ex. XXIII, 4) ממש 'פ' יכולו you might think, it means literally 'striking against' (and not merely seeing); Bab. ib. 33<sup>a</sup>. Ib. ראייה שיש 'פ' ואיזו היא ראייה שיש 'פ' and what is a 'seeing' which may be called 'meeting'; Yalk. Ex. 352. B. Kam. VIII, 4 פְּגִיעָתָן רעה וכו' coming in (hostile) contact with a slave or a woman is bad, for he who injures them is made responsible, whereas if they injure you, they cannot be made responsible (having no property of their own).—2) *entreaty, prayer.* Y. Ber. IV, 7<sup>b</sup> top (ref. to Gen. XXVIII, 11) וירבע, אין פ' אלא תפלה the expression *pag'a* means prayer (with ref. to Jer. XXVII, 18; VII, 16); Gen. R. s. 68; Sot. 14<sup>a</sup>; a. fr.

**פְּרִיעָה** ch. same, *prayer*, v. פְּרִיעָה.

**פָּגַל** (cmp. פָּגַם) *to mutilate; to make rejectable, loathsome; to unfit.*—Denom. פִּגְלִי.

*Pi.* פִּיגְוֵל (denom. of מַפְגִּיל) to make a sacrifice rejectable through improper mental disposal (Lev. XIX, 7); to be the cause of becoming piggul. Zeb. 13<sup>b</sup> טבילה אצבע במִּפְגָּלוֹ the act of dipping the finger in the blood of the sin-offering (with an inappropriate mental disposal, e. g. with the intention of offering the limbs the next day) unfits the sacrifice. Men. II, 3 אינו מִפְגֵּל ... הרודה מפגלת את an inappropriate intention connected with the thank-offering unfits also the bread (that goes with the thank-offering), but an inappropriate intention with regard to the bread does not affect the thank-offering. Ib. הכבשים one act which fits the sacrifice for eating (v. מחיר) cannot unfit another act of the same nature, e. g. if the priest on offering a handful of flour had in mind an unlawful application of the frankincense, the latter is not hereby made rejectable. Ib. עד שיפגל בשמירתו וכ' until he had in his mind an improper application of both of them to the extent of the size of an olive. Ib. 17<sup>a</sup> הקטרה מפגלת הקטרת one offering burnt on the altar (if connected with an improper intention) may cause the unfitness of another offering. Ib. מותר מריר אין מפגלין בהכי מריר you cannot create piggul with one portion of the mattir (s. supra; a. fr.—Part. pass. מִפְגֵּל; f. מִפְגֶּלֶת; pl. מִפְגֵּלִים; m. מִפְגִּילִין, m. מִפְגִּילוֹת. Ib. II, 3, sq. Tosef. ib. V, 5; a. fr.

*Hithpa.* תִּהְיֶה, *Nithpa.* נִתְּחַלּוּ to be made rejectable, to become *piggul*. Men. 13<sup>b</sup> לֹא יֵשֶׁל שְׂמֹאל בִּירֵךְ ... לא יֵפָגֵל if he had an improper intention with regard to the right side of the offering, the left did not become *piggul* (the priest eating thereof is not guilty). Zeb. 28<sup>b</sup> מִזֶּה שְׁלָמִים מִפְּגָלִין וּמִתְּחַלְּלִין as in the peace-offerings there are parts which create *piggul* (e. g. the sprinkling of the blood with a wrong intention concerning the limbs or the flesh) and again parts liable to become *piggul*, so in all things liable to become *piggul*, there must be parts which make, and parts which become *piggul*; a. fr.

פִּגְּוֹל, *Pa. פִּגְּל* ch. same. Men. 13<sup>b</sup> מִפִּגְּלֵי אֲדֹרְדֵי each may make the other *piggul*. Ib. 16<sup>a</sup> מִיֵּהֲרֹר פִּגְּלֵי בִשְׁלִישִׁית מִיֵּהֲרֹר פִּגְּלֵי בִשְׁלִישִׁית why is the making *piggul* in the third act again mentioned?; a. fr.

*Ithpa.* אֵיפֹכָל *to be made piggul*. Ib. 14<sup>a</sup> אֵיפֹכָלִי do you mean that the blood is to become *piggul*? Can blood become *piggul*?; בָּשָׂר לֵאפֹכָלִי that the flesh is to become *piggul*. Hull. 58<sup>b</sup> לַעֲבֹר אֵיפֹכָל as regards becoming *piggul*; a. fr.

פגלגולת, v. פגלגולת.

III. סֵפֶר v. פְּנִינָה

פגלִיך, Targ. Ez. XVII, 8 some ed., read: לְפָנֶיךָ.

פֶּנֶם *rue*, v. פִּירָם.

**פגם** (cmp. פגל) *to cut, mutilate; to damage, lessen*; trnsf. (cmp. פסל) *to disqualify, unfit*. Num. R. s. 21 כל 'וכ' he who tarnishes his reputation discredits his family at the same time; Tanh. Pinh. 2; Yalk. Num. 772. Y. Snh. II, 20<sup>b</sup> **פגמא** *the Bible* text curtailed her name (אביגיל for אביגל, 1 Sam. XXV, 32). Arakh. 16<sup>b</sup>, v. אבסנאי. Gen. R. s. 6 אורה (not the moon) the text reduces her (the moon) again (calling her 'the small light'). Pes. 105<sup>b</sup> **פגמו** as soon as he tasted it (the wine in the cup), he rendered it unfit (for a cup of benediction); a. fr.—Part. pass. פגום; f. פגומה &c. Sifrē Deut. 320 בוזי ופ' contemptible and detested (Yeb. 63<sup>b</sup> משוקץ ומחועב). Keth. 40<sup>b</sup> פ' בעל if he had connection with an impaired woman (opp. שלימה). Y. Sabb. VI, 8<sup>a</sup> bot. פ' (not פגומה) that it should not appear as if the right shoe were defective; a. e.—Esp. (law) *to impair the legal value of a document by admitting a receipt on account* (cmp. שובר). Keth. IX, 7 כרובהא a woman that impairs her marriage contract. expl. ib. 8. Ib. 87<sup>b</sup> פ' פוגמא כרובהא if she states that she has received partial payment in the presence of witnesses. Ib. פוגמא ... if a woman lessens the amount in her marriage contract (declaring that it has been made out for a larger amount than had been agreed upon) ... is it the same as admitting partial payment or not? Y. ib. IX, 33<sup>b</sup> פ' אבי שמי חובו an heir whose father had admitted partial payment on a note of indebtedness in his possession; Tosef. Shebu. VI, 5. Gitt. 18<sup>a</sup> פ' שפגום עד שפגום Y. Shebi. IX, beg. 39<sup>b</sup>; a. fr.

**Nif.** פגם, *Nithpa.* *to be mutilated, diminished, impaired; to become defective, cracked, get out of order; to be discredited*. Arakh. 16<sup>b</sup>, v. אבסנאי. Bekh. VI, 1 פגמא if the ear of the first-born animal has become defective (lopped, bored through). Ib. 4 פגמא, v. שפגמא. Arakh. 10<sup>b</sup> פ' ודוד קילו ערב ופ' and the sound of the flute was sweet, but it became impaired. Ib. פ' ופגמא ... those were the two implements that had remained from the first Temple, but they became defective and could not be mended; a. fr.

**פגם** ch. same. [Targ. Job XXV, 5 פגמא סיהרא]—Y. Ber. IX, beg. 12<sup>d</sup> פגמא ... פגמא it is like a jewel of inestimable value, however high a price one may set upon it, one undervalues it. Keth. 41<sup>a</sup> פ' לה when he does not damage her (in the public esteem); a. e.—Part. pass. פגום; f. פגומה; f. פגומה. Pes. 106<sup>a</sup> פ' כסא a defective cup of wine (not full); פ' חבירה a defective cask; a. e. *Ithpa.* פגם, *Ithpe.* as preced. **Nif.** B. Mets. 116<sup>a</sup> פ' פגמא because it is easily damaged (battered); a. e.

**פגם** m. (preced. wds.) 1) *injury, deterioration; blemish, discredit*. Tanh. Vayishl. 5 הוא לאשה פ' it is discreditable to a woman (to be showy). Y. B. Kam. VIII, end, 6<sup>c</sup>; Bab. ib. 93<sup>a</sup> פ' משום פגם משפחה because it is a discredit to the entire family. Gitt. 59<sup>b</sup> פ' ראשון פגמו because it might cast a reflection on his predecessor (making it appear as if he were not a legitimate priest); פ' שניהם because it reflects on both of them. Sot. 41<sup>a</sup> פ' ראשון פגמו because it discredits the scroll first used (as if it had been

found unfit for reading in it). Sifrē Num. 92 פ' רבירי criticising words, opp. רבירי שבו. Yalk. Ps. 846 קרייה לשם פגמא a heathen deity is named with an opprobrious epithet, as *herem, shekets* &c., opp. לשם שבו. a. fr.—נרתן—אנן Cant. R. to VII, 8 (in Chald. dict.) טעם לפ' we desire to discredit him (the idol), by being there and not bowing to him &c.—Snh. 73<sup>b</sup> פ' פגמא (*from פגם*, v. פגומה. 2) *indemnity for deterioration* in value or social standing, to be paid to a seduced or outraged girl. Keth. III, 4 וקנס פ' וקנס the seducer must pay an indemnity for exposure to shame and for loss of value, and a fine besides. Ib. 7 פ' רואין אותה ופ' as to indemnity for loss of value, we estimate her as if she were a handmaid to be sold &c.—3) (v. פגומה) *the decrease of the moon*; trnsf. *decline*. Pesik. R. s. 15 (ref. to Ps. LXXXIX, 38) פ' מניין לפגמו like the moon: if you do good, you shall count by its fulness (by referring to your political ascendancy); if not, you shall count by its decrease (by the symptoms of decline); Pesik. Haḥod., p. 53<sup>a</sup> לפגמא; v. next w.

**פגמא, פגמא** ch. same, 1) *blemish, discredit*. Sot. 41<sup>a</sup> פ' ופ' דיישיק לפ' do we take into consideration that a scroll may be discredited by reading from a second one in the same service? Ib. פ' ברירי סיפרי ... ליכא פ' when three persons read successively from three scrolls, there is no discredit, but when one person reads from two scrolls, there is discredit (it has the appearance as if the first scroll had been found defective); Yoma 70<sup>a</sup>; a. e.—2) *the decrease of the moon, wane*. Targ. Job XXV, 5 פ' פגמא סיהרא Ms. (ed. פגמא סיהרא, read: פ' until the wane of the moon is in the east, the sun does not shine (simultaneously with the moon, v. פגומה). Pesik. Haḥod., p. 53<sup>a</sup>; Pesik. R. s. 15 ... פ' מלייא רחבעם Abraham, Isaac, ... Solomon—that is the moon in its growth to fulness; Rehoboam ... Zedekiah—that is the moon on the wane; v. preced.—3) *semicircular turret*, v. פגמין.

**פגמין** m. pl., v. פגמין.

**פגן** (cmp. פגע) *Hif.* פגן *to entreat, cry for help*. B. Kam. 114<sup>b</sup> (Ar. רבנין). Taan. 18<sup>a</sup> פ' בלילה פ' rise and cry by night; ופ' רבנין (Ar. רבנין) they went and cried &c.

**פגן** ch. same. Targ. Koh. I, 12. Targ. Y. Gen. XXII, 20. Targ. Koh. IX, 17 פגן (not פגן); a. e.

**פגן** *to intercede*. Targ. Y. Ex. XXXII, 10.

**פגן** m. (paganus) *villager, commoner, civilian*. Y'lamd. to Lev. V, 21, quot. in Ar. פ' ופ' a soldier and a civilian who provoked the king to anger (Tanh. Vayikra 6 פ' ופ' פלטרין). Tanh., ed. Bub., Vayera 21; Gen. R. s. 50, a. e., v. פגום. Num. R. s. 15; Tanh. Bha'al. 11; ed. Bub. 20 (not סגן) דיוס איפרכוס למחר פ' למחר קומום למחר סריריט (under the Roman government) one is to-day a consul, to-morrow a civilian &c., v. פגיריט; a. e.—*Pl.* פגאנים. Ex. R. s. 15 (Matt. K. פגאנים).

**פגנא** ch. same.—*Pl.* פגנא, פגנא. Y. Hor. III, end, 48<sup>c</sup>;

Y. Sabb. XII, 13<sup>c</sup> bot. בילוסירא ופ' . . . בילוסירא there were two families in Sepphoris, a senatorial family and a family of commoners (v. בילוסירא).

\*פגניות f. (פגן) *entreaty*.—Pl. פגניות. Pirké d'R. El. ch. XXXV (ref. to Koh. VII, 8) ואומר כל דברי . . . ואומר כל דברי (פגניות) who was long-suffering every day and spoke all possible words of entreaty.

פגניקא m. pl. (paganica, sub. indumenta); מאנין פ' garments of a commoner. Midr. Sam. ch. XXIV (ref. to ISam. XXVIII, 8) פ' מ' he put on a commoner's garments; Lev. R. s. 26 מאנין נפיקא (corr. acc.).

פג (b. h.) 1) to strike against, come in contact with, meet; (in a hostile sense) to attack, strike. Tanh. Vayishl. 4 פ' בלויש when he met Esau. Gen. R. s. 75 פ' בלויש he met those clad in iron armor. Succ. 52<sup>b</sup>, a. e. פ' בלויש ולא לא פגיתא why didst thou not connect thyself with him? (not ביה) Num. R. s. 5 כד שלא תפגע בכולם מדר דרין ופ' (not פגע) in order that divine justice might not strike all of them, he took half of his name (the letter ה) &c. Ex. R. s. 5, end פגיתא במשה . . . פגיתא במשה divine justice wanted to strike Moses. Koh. R. to IX, 11 פ' דר' שפונקע בארם ופ' (not פגע) v. פגיתא III.—2) to beseech, entreat. Gen. R. s. 68 (ref. to Gen. XXVIII, 11) פ' מפני מה ופ' and he entreated the Lord' . . . why is the Lord surnamed makom? (v. מקום). Ib. פ' מהו ופגע במקום צלי ופ' what does vayifga bammakom mean? He prayed on the site of the Temple; a. e.—Part. pass. פגיתא; pl. פגיתא stricken, afflicted (with insanity). Y. Sabb. VI, 8<sup>b</sup> top, v. פגע.

Nif. פגיתא to be stricken; to suffer. Ib. פ' משה after one has been stricken; Y. Erub. X, 26<sup>c</sup> bot. Hag. 14<sup>b</sup>; Tosef. ib. II, 3 פ' דרין he looked (into the divine secrets, v. פגיתא) and became demented; Y. ib. II, 77<sup>b</sup> top. Sabb. 13<sup>b</sup> אין פ' a maniac cannot be stricken with dementia (one overlaid with sorrows becomes indifferent to new afflictions); a. e.

Hif. פגיתא 1) to cause suffering, afflict, v. פגיתא.—2) to suffer. Koh. R. l. c. פ' דר' פגיתא . . . פ' time strikes man . . . and he suffers, v. פגיתא III.—3) to entreat. Ib. פגיתא פגיתא at times man prays and is answered &c.

פג I, פג ch. same, 1) to meet. Targ. Prov. XVII, 12 (h. text פגוש). Ib. XXIX, 13 (Var. פגיתא); a. e.—Gen. R. s. 36, beg. פ' ביה שירא ופ' the demon Sh'madon met him; Yalk. ib. 61; Lev. R. s. 5 פ' ליה ופ' (corr. acc.). B. Kam. 99<sup>b</sup> פגיתא . . . פגיתא R. K. and R. A. met that man. Ber. 58<sup>b</sup>. Y. Kidd. III, 64<sup>d</sup> bot. ביה פ' ביה he did right not to connect himself with that man. Ib. top פ' פגיתא I; a. fr.—2) to plague. Gen. R. s. 58; Yalk. ib. 102 פגיתא, v. פגיתא.

Af. פגיתא to intercede, pray. Targ. Esth. IV, 14.

Rhpe. פגיתא to happen. Y. Ber. II, 5<sup>c</sup> bot. פ' פגיתא ביה and it happened to him (he died).

פג m. (b. h.; preced.) contact, accident, (evil) oc-

currence; affliction, plague. Ber. 17<sup>a</sup> רע' מפ' and save me from meeting with evil; a. e.—Pl. פגיתא evil spirits. Shebu. 15<sup>b</sup> (expl. בשיר, Mish. ib. II, 2) the song of thanksgiving (Ps. XXX) ופ' and the song referring to evil spirits (Ps. XCI, 1—9), and some call it song of n'ga'im (plagues, with ref. to רגנע, ib. 10); Y. Erub. X, 26<sup>c</sup> bot. פ' ופ' they used to recite the 'song of demons' in Jerusalem (in the Temple, when one was threatened with insanity); Y. Sabb. VI, 8<sup>b</sup> top פ' פגיתא, the song for the stricken. Midr. Till. to Ps. XCI פ' פגיתא Moses recited the ninety-first psalm on ascending the heavens, when he said &c.

פג II, פג ch. same, 1) evil occurrence, plague.

Targ. I Kings V, 18.—Pl. פגיתא. Ruth R. to I, 16 (ref. to פגיתא ib., as if it were פגיתא) do not commit a sin through me, do not suffer afflictions on my account (by dissuading me from embracing the Jewish faith).—2) pl. evil spirits. Targ. II Esth. I, 2.

פגיתא m. pl. (cmp. פגיתא) plums. Sabb. 144<sup>b</sup> (Rashi in early eds. פגיתא; v. Rabb. D. S. a. l. note 50).

פג, Pi. פג (cmp. פג, פג, פג) to split, break up, destroy. Midr. Till. to Ps. XI, 3 . . . פגיתא פגיתא פגיתא when the wicked come and destroy the righteous that have established thy world &c.; Yalk. ib. 653 פגיתא פגיתא פגיתא if the wicked have risen and destroyed the foundations (of the Temple) which face the deep (v. פגיתא). Midr. Till. to Ps. LXXXIX פגיתא פגיתא פגיתא (ed. Bub. פגיתא). Ib. to Ps. X . . . פגיתא פגיתא and the righteous in whom thou didst find pleasure, the enemies have risen and destroyed them; a. e.

פג I ch., Pa. פג same, to break up, destroy; to break through. Targ. Is. XIV, 17. Targ. O. Ex. XXIII, 24.—Ib. XIX, 21; 24; a. fr.—Part. pass. פגיתא; f. פגיתא; pl. פגיתא. Targ. I Kings XVIII, 30. Targ. Ez. XXXVI, 35.—Pesik. Zakhon, p. 26<sup>a</sup> (expl. פגיתא, Ps. CXXXVII, 7) פגיתא destroy, destroy ye!; ib. 'Aniya, p. 135<sup>a</sup> פגיתא פגיתא; (Pesik. R. s. 32 פגיתא); Midr. Till. to Ps. l. c.; Lam. R. to V, 1.—Lev. R. s. 19 (expl. פגיתא לבא) those crushed at heart (with ref. to פגיתא, Nah. II, 6).

Af. פגיתא to wound, bruise. Nidd. 66<sup>a</sup> פגיתא פגיתא פגיתא.

Ithpa. פגיתא to be destroyed, broken. Targ. Lam. II, 8 (h. text פגיתא). Targ. Ez. XXX, 4; a. fr.

פג II (b. h. Pi.) to be lax, faint (cmp. פג).

Pa. פג 1) to relax, take vacation, be idle. Sabb. 129<sup>b</sup> פגיתא פגיתא פגיתא a day on which the teachers took a holiday.—2) to cause to relax. Keth. 103<sup>b</sup> פגיתא פגיתא and Rabbi thought, I will not cause him to relax (in his charitable work, by appointing him a member of the college; or 'I will not wear him out', overburden him).

Ithpa. פגיתא to take vacation, absent one's self. Ib. 111<sup>b</sup> פגיתא פגיתא פגיתא he (the teacher) took a three days' vacation and did not come (to school). Ib. פגיתא פגיתא why did you absent yourself?

*Af. to be indifferent, neglectful.* Gen. R. s. 94 מר מאי טעמא א' מר why have you become indifferent (towards me)?

**פֶּגֶר** m. (פֶּגֶר; cmp. Syr. בגר repagulum, P. Sm. 448) *bit.* Tosef. Kel. B. Mets. IV, 7 (some ed. פרוימב'יא).

**פֶּגֶר** m. (b. h.; v. פֶּגֶר II) *lax, decaying, corpse.*—*Pl.* לנשיעשו בניך Gen. R. s. 44 (ref. to Gen. XV, 11) when thy children are lax bodies, without sinews and bones (bare of good deeds and character), thy merit shall stand by them. Y. Sot. V, 20<sup>e</sup> top ראו פֶּגְרֵי ... they saw the bodies of sinful men ..., and all of them were dead bodies cast out at the shore; a. e.

**פֶּגֶר** (פ'), **פֶּגְרָא**, **פֶּגְרָא III** ch. same. Targ. Is. XIV, 19; a. e.—*Transf.* (contemptuously) *body.* Targ. Prov. X, 13 (h. text נֶגֶי).—*Pl.* פֶּגְרֵיא, פֶּגְרֵין. Targ. Lev. XXVI, 30 (O. ed. Berl. פ'; v. Berl. Targ. O. II, p. 39). Targ. O. Gen. XV, 11 ed. Bon. (ed. Berl. a. oth. פֶּלְגֵיא; Ms. II פֶּלְגֵיא, ed. Vien. פֶּגֶל, v. פֶּגֶל). Targ. Y. II Deut. I, 1 פֶּיג'; a. e.

**פֶּגְרָא** m. (פֶּגֶר I) *damage (to a ship); indemnity for shipwreck.* B. Mets. 69<sup>b</sup> ופ' אגרא ... when hiring a ship ... you must pay rent and indemnity for damage, v. אגרא I. Ib. 70<sup>a</sup> בשעת שכיחה ... the rent must be paid at the time of taking possession, and the indemnity, when the ship is wrecked.

**פֶּגַשׁ** (b. h.; cmp. פֶּגַע) *to strike against, meet, v. infra.* נפגשתי Nif. נפגש *to meet; to wrestle, fight.* Deut. R. s. 11 I wrestled with the angel and defeated him; thou didst meet the angel in thy territory; Yalk. ib. 951 פגשתי, פגשתיך. *Hithpa.* נִתְּפַשׁ, *Nithpa.* נִתְּפַשׁ same. Deut. R. s. 9; Yalk. Ps. 840. Y'lamd. to Gen. XLVIII, 1, quot. in Ar. מִתְּפַשׁ.

**פֶּגַשׁ** ch. same, *to strike, kick.* Targ. Y. II Deut. XXXII, 15, quot. in Ar. פֶּגַשׁ (as corresp. to כשיר v. Ibn Ezra a. 1.).

**כֶּפֶר פ', פֶּגַשׁ** pr. n. pl. *K'far Paggash.* Y. Ab. Zar. V, 44<sup>d</sup>. Tosef. ib. VI (VII), 8 כפר פגשה.

**פגש**, Tosef. Kel. B. Mets. III, 1, v. פֶּגֶר.

**פֶּגַשְׁתָּ**, v. פֶּגַשׁ.

**פֶּדָא**, Ab. Zar. 40<sup>a</sup> Ar., v. ארא.—Y. Keth. VII, 31<sup>e</sup> top פֶּרֶאפֶּרֶגֶן, v. מן חפ' פריגן.

**פֶּדָא** (פֶּדָא) m. (= פֶּדֶע; פֶּדֶע; cmp. פֶּדֶיא) 1) *blade of the hoe* (v. Sm. Ant. s. v. Ascia); [comment. *the club, handle of the hoe*].—2) *blow, wound.* B. Kam. 27<sup>b</sup> Ar. a. Ms. H. (ed. פנ') he took a hoe and struck him.—*Pl.* פֶּדִי. Ib. בפרא וכו' he ought to have given him a hundred blows with the hoe.

**פֶּדָא** I, v. פֶּדִי.

**פֶּדָא II** (abbrev. of פֶּדִיא) pr. n. m. פ' בר פ' *Bar-Pada*, an Amora. Naz. 5<sup>a</sup>; Tem. 10<sup>a</sup>. Meil. 4<sup>b</sup> בר פדה (corr. acc.;

v. Tosaf. to Tem. l. c.). Macc. 2<sup>a</sup>; (Y. ib. I, beg. 31<sup>a</sup> בר פֶּגֶי; a. fr.—[Treat. Sof'rim XII, 3, v. פֶּגֶי];

**פֶּדָאמִי\*** m. pl. (Pers.-Arab. *fadām*, v. Fl. to Levy Talm. Dict. IV, p. 225<sup>b</sup>) *pieces of cloth with which the face is covered, a sort of masks, bandages.* Sabb. 66<sup>b</sup> (expl. (אנקטמין, לוקטמין פ' Ar. (ed. פרמי; Ms. O. a. Alf. פֶּדָאמִי), v. פֶּדָאמִי.

**פֶּדָגוֹג, פֶּדָגוֹג** m. (παῖδαγωγος) *pedagogue, tutor; a youth's governor.* Gen. R. s. 1 (expl. אמין, Prov. VIII, 30). Ib. s. 28 וכו' וכו' like the case of a king that gave his son in charge of a governor, who led him to excesses. Pesik. Bahod., p. 101<sup>b</sup> אמר פֶּדָגוֹגוֹ וכו' said his tutor, let him go to school; a. fr.—*Pl.* פֶּדָגוֹגִין. Num. R. s. 1, beg. וכו' ולא העמדתי לכם שלשה פ' (not להם) and did I not assign to you three governors: Moses, Aaron, and Miriam? (Lev. R. s. 27 שלודין. Deut. R. s. 2; a. e.

**פֶּדָגוֹג, פֶּדָגוֹג** ch. same. Targ. Y. Num. XI, 12.—*Fem.* פֶּדָגוֹגָא, פֶּדָגוֹגָא nurse. Targ. Y. I Gen. XXXV, 8 (h. text מִרְיָמָא). Ib. XXIV, 59 פֶּדָגוֹגוֹתָא, פֶּדָגוֹגוֹתָא, read: פֶּדָגוֹגָא.

**פֶּדָגָא**, v. פֶּדָגוֹג.

**פֶּדָח**, v. פֶּדִי.

**פֶּדָח**, Y. Sabb. I, 3<sup>b</sup> חר אפר פ' (פֶּדָח), a corrupt., v. חוּקָא.

**פֶּדוּעָא** m. (פֶּדֶע) *stone mason's adze or hammer (ascia).* Targ. Prov. XXV, 18 ed. Lag. (Levita פֶּדֶעא, ed. פֶּדִי, corr. acc.)

**פֶּדוּרְלִי, פֶּדוּרְלִי**, v. פֶּדוּרְלִי.

**פֶּדוּתָא** f. (b. h.; פֶּדָה) *redemption, delivery.* Esth. R. to V (VII), 15; a. e.

**פֶּדִיחָתָא** f. *front, forehead.* Yeb. 120<sup>a</sup> ... ולא פרצוק. an identification by the forehead without the face, or by the face without the forehead is illegal; Bekh. 46<sup>b</sup>. Ib.; Nidd. III, 5 פֶּדִיחָתָא פֶּדִיחָתָא (not איזוהי רוב ראשו משהצא פֶּדִיחָתָא) what is 'the larger part of its (the infant's) head'? when its forehead comes forth. Macc. 20<sup>b</sup> וילפדתו פ', a. e.

**פֶּדִיחָתָא** ch. same. Targ. Y. Ex. XXVIII, 38 פ' דבית אפרי (h. text מצח).

**פֶּדָח, פֶּדִי** (b. h.) [*to cut loose, to liberate, redeem.* Ab. Zar. 4<sup>a</sup> אִם יֵשׁ לָהֶם זְכוּת אֲפָקִים if they have any merits, I will liberate them. Ib. (ref. to Hos. VII, 13) אמרתי I thought, I will ransom them by taking their money (impoverishing them) in this world, that they be admitted to the world to come. Deut. R. s. 2 he could acquit whomever he wanted to, opp. חֲבֵשׁ. Y. Yeb. XVI, 15<sup>e</sup> bot. ופֶּדָאָתוֹ as regards him whom witnesses have seen impaled, I may say, an influential woman passed by and liberated him. Gitt. IV, 4 עבד שנשבע ופֶּדָאָתוֹ if a slave has been captured, and they (Jews) redeemed him. Ib. 6 את פֶּדִינָא we must not redeem captured persons for more

than their value, this is a measure of public benefit (v. תיקון). Ib. 58<sup>a</sup> עד ששאלנו בכל ו' until I redeem him at any price they may ask. Maas. Sh. IV, 7 משי שני הופירה מעשר שני he takes second tithes (Deut. XIV, 26). Ib. 1 פוריהו he redeems second tithes the fruit at the market price of his own place. Ib. V, 4 כיצד פורין נטע רביעי how is fruit of the fourth year (Lev. XIX, 24) redeemed? כמה אדם מניח ... כמה אדם he puts the basket down in the presence of three persons and says, how many basketfuls will a person buy for a Self a, to collect at his own expense?; a. v. fr.—Esp. a) to redeem the first-born (Ex. XIII, 12 sq.). Bekh. 49<sup>b</sup> ו' דפירה או בנו ו' if a man redeems his son before he is thirty days old. Ib. VIII, 6 דוא לפירה הוא if he (the father) is to be redeemed (the parents having failed to redeem him), and the son is to be redeemed; Kidd. 29<sup>a</sup>. Ib. מצוה אר עצמו is bound to redeem himself; a. fr.—b) to redeem an object dedicated to the sanctuary (Lev. XXVII, 13; 27, a. e.). Ib. ו' פדאן if he bought an object back for two hundred Zuz, and before taking possession it went down &c.; a. fr.—Part. pass. פריי; f. פדריי; pl. פדריים. פדרייהו. Ib. מה שפדה פ' what he bought is bought (his transaction is final). Bekh. 49<sup>b</sup> בנו פ' his son stands redeemed; a. e.

*Nif.* נִפְדָּה to be redeemed. Bekk. VIII, 6 בְּחֻקָּהּ שֶׁלֹא י' וְכֹלֶם נִפְדָּו... the presumption is that he has not been redeemed, until evidence is offered that he has been. Ib. 7 וְכֹלֶם נִפְדָּו and all of them are redeemed with money or money's worth. Kidd. 29<sup>a</sup> וְכֹלֶם נִפְדָּו וְכֹלֶם נִפְדָּו וְכֹלֶם נִפְדָּו (Num. XVIII, 15), thou shalt redeem (redeem himself): whosoever is (eventually) bound to redeem himself, is bound to redeem his son (but the mother is not bound to redeem her first-born son); a. fr.

פִּדְיָהּ ch., v. פִּדְיָהּ I.

**פְּרִיָּוֶה, פְּדִיָּוֶה** *f.* (preced.) *redemption*. Bekh. 12<sup>b</sup> (ref. to Num. XVIII, 15) לֹא הִשְׁתַּיִּי וְכִי (the text) put it (the first-born ass) on an equal footing (with the first-born son) with regard to the duty of redemption, but to nothing else (any details of the law). Ib. I, 7 פְּדִיָּוֶה the duty of redeeming; a. fr.—*Pl.* פְּרִיָּוֶה, פְּדִיָּוֶה. Ber. 55<sup>b</sup> פְּדִיָּוֶה three Biblical verses in which פְּדִיָּוֶה occurs.

**פְּדַיָּה, פְּדִיָּה** (b. h.) pr. n. m. *P'dayah*; **בר פ' Bar-P'dayah**, an Amora. Y. Macc. I, beg. 31<sup>a</sup>, v. **פְּדָא** II. Y. Peah IV, 18<sup>b</sup> bot.; Y. Hall. III, 59<sup>a</sup> bot. **רבי פ'** (corr. acc.). Pesik. Par., p. 37<sup>b</sup>; Pesik. R. s. 14 **בר פִּדְיָן** (corr. acc.); Koh. R. to VIII, 1; Yalk. ib. 977. Y. Sabb. I, 3<sup>a</sup> bot.; Y. Shek. II, end, 47<sup>a</sup> **בר פִּדְיָא** (corr. acc.); a. e. — V. Fr. M<sup>bo</sup>, p. 70<sup>b</sup>.

**פְּדִיּוֹן** m. (b. h.; פָּדָה) *delivery; redemption, ransom.*  
 Snh. 106<sup>a</sup> לְבִנְיָ פ' לְעוֹשֶׂה... וְעַתָּה וְעַתָּה woe to the nation  
 that is found (to interfere), when the Lord prepares  
 delivery for his children. Bekh. I, 6 פֶּטֶר הַדּוֹמִי פ' the animal  
 designated as ransom for the first-born of an ass (Ex.  
 XIII, 13). Ib. מַעֲשֵׂר שְׁנִי פ' the redemption money for the  
 second tithes. Ib. II, 1 הֶבֶן פ' the redemption of the first-  
 born son. Ib. 2 אַחֲרֵי פְדִיּוֹנָם after they have been redeemed.

Hull. 7<sup>a</sup> שְׁבוּיִין פ' the ransom of captives; a. fr.—[ב' שְׁבוּיִין]  
v. פְּרִיזָה.]

**פד"א**, Y. Gitt. V, 47<sup>b</sup> some ed., read: **פד"א**, v. **פד"א** I.

פְּדִיָּה, v. פְּדִיָּה.

פִּדְיָהּ, v. פְּדִיָּה.

פֿיזיקס, v. פֿדיסין.

פֿרוּעַא v. פֿדיעא

קקו פ', פִּרְפִּי\* m. pl. (κακοπαιδευτοί) ill-bred,  
degenerate. Y. B. Bath. VIII, 16<sup>b</sup> bot. פ' כִּי אֵינִי now  
you show that you are ill-bred, give me back what I  
gave you, opp. בְּנוֹי דְּהַנִּיחַ, v. הַנִּיחַ ch.

פֶּדְמוּעָה, v. פְּרִמּוּעָה.

**פֶּרֶנָּה** *m.* (פרד *to cut*) 1) *ploughshare, plough.* Targ. I Sam. XIII, 20.—Num. R. s. 8; Pesik. R. s. 23-24, v. סִפָּה. Lam. R. to I, 16 פֶּרֶנָּה וְשָׂרִי וְשָׂרִי untie thy oxen, and untie (take apart) thy plough (Y. Ber. II, 5<sup>a</sup> top קִנְקֶנָּה); a. e.—*Pl.* פֶּרֶנָּה, פֶּרֶנָּה. Targ. I Sam. XIII, 21.—(2) (with רוּרִי, or sub. רוּרִי) *yoke of (plough-)oxen, pair* (corresp. to h. צֶמֶר). Targ. Hos. X, 10; a. fr.—B. Kam. 96<sup>b</sup>.—*Pl.* as ab. Targ. Job I, 3; a. fr.—(3) פֶּרֶנָּה אֶמֶס (b. h.) *pr. n. pl. Paddan-Aram.* Targ. Gen. XXV, 20; a. e.

**פָּדַע** (b. h.) = פָּדָה, to redeem. Y. Kidd. I, end; 61<sup>d</sup> (ref. to Job XXXIII, 24) פָּדֵהוּ בִּימֹרָיו redeem him (let him expiate his sins) by sufferings (cmp. next w.).

**פָּרַע** I ch. (cmp. פָּרַד, s. v. פָּקַד) to split; to wound. Targ. I Kings XX, 37 (h. text פָּצַע).—Snh. 109<sup>b</sup> דָּפּ לִיָּה לְחִבְרִיָּה (in Sodom) when a person wounded his neighbor, they told him, pay him for bleeding thee. Ib. פָּרַעֲהוּ Ms. M. one (of them) struck him; ed. פָּרַיְהוּ, פָּרַיְהוּ (fr. פָּרַד) they struck him. Lev. R. s. 12; Esth. R. to I, 22 (Par. 5) מַחֲרִיבֵיהּ they struck him and wounded him; a. e.

**פָּדַעַת, פָּדַעַת II פָּדַעַת** m. (preced.) *blow, wound*.  
 Targ. O. Ex. XXI, 25 (פָּדַעַת, פָּדַעַת). Targ. Y. I ib. XV, 25  
 פָּדַעַת—Koh. R. to VI, 11 מִדָּה פָּדַעַת אוֹר or he receives a blow  
 (from a noxious animal, v. אֲמֹכֹרִי).—*Pl.* פָּדַעַת or פָּדַעַת  
 Lev. R. s. 12; Esth. R. to I, 22 (Par. 5) פָּדַעַת (transl. of  
 פָּדַעַת, Prov. XXIII, 29) wounds unrequited. V. פָּדַעַת חֶסֶד

**פִּדְעָה** f. (preced.) *an open (lacerated) wound, sabrecut.* Ab. Zar. 28<sup>a</sup> (Ms. M. פִּדְעָה).—V. פִּדְעָה.

פָּרֵךְ m. (b. h.) *fat*. Tam. IV, 2. Hull. 27<sup>a</sup>, sq.; Yoma 26<sup>a</sup>; a. fr.—*Pl.* פָּרֵךְ, פָּרֵךְ. Gen. R. s. 68 וּפְּרֵךְ כֶּנֶס אֲבִירִים וּפְּרֵךְ the time for the evening prayer corresponds to the time of the consumption of the limbs and fat-pieces on the altar. Y. Yoma IV, 41<sup>d</sup> bot.; Ber. 26<sup>b</sup>; a. fr.

פִּדְרָא, פִּי ch. same, esp. (cmp. דִּשָּׁן) *dung, manure*.  
Nidd. 28<sup>a</sup>, v. אֶפֶדְרָא.

פֿרײַגמאַט v. פֿאַרנײַמאַט

פִּדְרָנִית, v. מִרְדָּנִית.

פדרת, Ar., v. פֶּדֶת I.

**פִּדְתָּ** pr.n.m. *P'dath*, 1) father of R. Elazar. Erub. 54<sup>b</sup>; a. fr.—2) son of R. Elazar, an Amora. Y. Meg. IV, 75<sup>c</sup> top; a. fr.—[Meil. 4<sup>b</sup>, v. פִּדְתָּ II.]

פת c. (b. h.) [opening.] orifice, mouth; speech. Hull. 142<sup>a</sup>, v. לִתְּחַת. Pes. 113<sup>b</sup> בלֵב וְאֵחֶר בִּפֵּה וְאֵחֶר he who speaks one way with his mouth, and another way in his heart. Ex. R. s. 1 (play on בִּפֵּה, Ex. I, 13) בִּפֵּה רַךְ soft (persuasive) speech; Sot. 11<sup>b</sup>. Tanh. Kor. 9 וְאֵחֶר עַד שֶׁחֲבִירָיו until it (the fire) brought him to the opening of the earth, among those that were swallowed up; Yalk. Num. 752. Sabb. 140<sup>b</sup>, sq. בְּחֵמָה שִׁפְתָּהּ יָפֵה a beast whose mouth is clean (that does not drop saliva when eating; oth. opin.: that is fastidious about its food), opp. שִׁפְתָּהּ יָרֵה; a. v. fr.—Keth. I, 6, a. e. לֹא מִשְׁפֵּתָהּ וְכִי. Shebu. IV, 1 וְאֵחֶר מִפִּי אֲחֵרִים (an oath) out of his own mouth ('I swear that I know no testimony in thy case'), opp. מִפִּי אֲחֵרִים administered by others.—עַל פִּי הַדֶּם or מִפִּי הַדֶּם by word of mouth. Gitt. 72<sup>b</sup> top פֶּה בֶּעַל ר' יוֹסֵי whether R. Yose had the same opinion in the case of a verbal condition. Ib. 60<sup>b</sup> דְּבָרִים שֶׁבְּכָתוּב רַב בְּכָתוּב וּמִיֵּשֶׁט עַל פִּי הַדֶּם דְּבָרִים שֶׁבְּכָתוּב ... עַל פִּי הַדֶּם written things (Biblical passages) must not be recited from memory, verbally transmitted words must not be recited from writing.—חֻרָה שֶׁבֶעַל פֶּה—(abbrev. שֶׁבֶעַל) oral law. Yoma 28<sup>b</sup>, a. fr., v. לְפִי—קָבַח. B. Bath. 11<sup>b</sup> לְפִי בְנֵי אֵדָם in proportion to the number of inhabitants of a house; לְפִי פִתְחוֹת in proportion to the number of entrances (of a building); a. fr.—בְּעַלְמָה because. Shn. VII, 4 לְפִי שְׂבָאָה because a human being has gone to ruin through it, therefore &c.; a. fr., v. לְפִיכָה.—Transf. any orifice. Ab. V, 6 פִּי הָאָרֶץ the opening of the earth (that swallowed Korah); פִּי הַבְּאֵר the opening for the well (Num. XXI, 16).—Nidd. 16<sup>b</sup> רֹק בִּרְחֹק חֵפֶה spittle in the mouth, euphem. for blood in the orifice of the matrix. Shn. 100<sup>a</sup> (play on לְהִירֵד פֶּה שֶׁל מָוֶה Ez. XLVII, 12) הִירִדָהּ to open the lower orifice (the womb of the childless), opp. פֶּה שֶׁל מַעַלָּה the mouth; ib. לְהִירֵד פֶּה עֲקֻרִית; Men. 98<sup>a</sup>; a. fr.—Pl. a) פְּתִיחוֹת Deut. R. s. 2 (ref. to Zech. XIII, 8) שְׁנֵי פְתִיחוֹת those mouths that say, there are two powers (good and evil). Cant. R. to IV, 4 (play on תַּלְפִּיתִּית, ib.) סֵפֶר הַחַיִּים the book (תַּלְפִּיתִּית, Psalms) which many mouths have indited (the book of many authors). Ib. רֶלֶם הַמִּזְבֵּחַ the mound (Temple ruins) towards which all mouths are directed in prayer; Ber. 30<sup>a</sup>. Ib. 5<sup>a</sup> (expl. פִּיפִּיּוֹת, Ps. CXLIX, 6) חֶרֶב שֶׁל שֵׁנִי a two-edged sword; a. fr.—Ab. d'R. N. ch. XXVIII שֵׁנִי two faces, v. חֶרֶב.—b) פִּיפִּיּוֹת Num. R. s. 18 הִירֵדָה ... פִּי הָאָרֶץ at that moment many mouths of the earth were opened (Yalk. ib. 752 פִּיפִּיּוֹת).—c) (Chald. pl.) פְּתִיחוֹת open vessels; topmost layer in open vessels. Toset. Ter. V, 11 שֶׁנֶּחֱמָה שָׁם מֵאָה פִּי וְכִי if a hundred open vessels are there (in one of which an upper layer of Trumah has been put) &c.; וְכִי הֵן אֲסוּרִין the upper layers are forbidden; Y. ib. IV, 43<sup>a</sup> bot.

**פ"ה** the letter Pē. Sabb. 104<sup>a</sup> [read:] פ"ה כפופה the curved Pé and the straight Pé (**פ** and **ף**) intimate: an open mouth (in due time), a closed mouth (in due time). Snh. 104<sup>b</sup> מפני מה פ"ה הקדים why has Pé been placed before 'Ayin (Sabb. II, 16-17)? Gen. R. s. 84 (ref. to פ"ח) פ"ה פוטר Potifar &c.; a fr.—Pl. פ"תין. Sabb. 103<sup>b</sup> פ"ה מזהיר one must be careful not to write Teths looking like Pés &c.

פֶּה m. *pah*, name of a worm in figs. Sabb. 90<sup>a</sup> פֶּה קְטִילָה פֶּה the *pah* in figs ... is dangerous. Ib. פֶּה קְטִילָה (קְטִילָה) the *pah* has killed that man.

פת, Y. Snh. I, 18<sup>c</sup> bot., v. פתה ch.

פִּתְרִי, v. פִּתְּהָא

פִּירְהוּק, v. פִּזְהוּק.

**פָּתַח, פָּתַח** (v. P. Sm. 3040) *to be hollow, empty, idle; to run about, wander.* Part. פָּתַח. Targ. Prov. XVIII, 2 (ed. Wil. פָּתַח, corr. acc.; h. text ותגלות).

פִּיחֵי v. פִּדְיָה, פִּדְיָה.

**פְּתוּרָא** m. (preced. art.) *vagrant, restless man*. Targ. Prov. XVIII, 1 (ed. Wil. פְּתוּרָא; ed. Ven. פְּתָר, corr. acc.; h. text נפֿרר).

**פִּתְּחָה**, *Pi*, פִּתְּחָה *to open the mouth, yawn.* Ber. 24<sup>a</sup> bot.  
 Ib.<sup>b</sup> כְּשֶׁחָזַר מִפְּתָח ו' סִנְיָר. Nidd. IX, 8 מִפְּתָחָה ו'.  
 עֲשֵׂה; a. fr.

**פְּדֻתָּא, v. פְּדֻתָּא I.**

**פִּזְחָה** f. *puah*, *Rubia Tinctorum*, *dyer's madder* (v. Löw Pf. p.311). Shebi. V, 4 של עִרְיָה the *puah* growing on choice land; של צִלְעוֹת *puah* growing on sides (of rocks); Y. ib. 36<sup>a</sup> top של צִלְעוֹת פִּזְחָה (not פִּזְחָה). Sabb. IX, 5. Ib. 66<sup>b</sup> (expl. קְשׁוּרִים, Mish. VI, 9) פִּ' קְשׁוּרֵי garlands of *puah* (a prophylactic); a. fr.

פָּהַי (b. h.; cmp. פָּרוּחַ) to evaporate, become faint; to escape. Tosef. Sabb. III (IV), 5 שְׂמֵינֵי צִינְיָן sufficient time for the cold in them to escape; Sabb. 40<sup>b</sup> שְׂמֵינֵי Ms. M. (ed. שְׂמֵינֵי); Y. ib. III, 6<sup>b</sup> top שְׂמֵינֵי. Yoma 34<sup>b</sup> שְׂמֵינֵי Ms. M. (ed. שְׂמֵינֵי). Ker. 6<sup>b</sup> כִּדִּי שֶׁלֹא חֲפֵיחַ דִּירָחָה that its fragrance may not escape. Y. Bets. I, 60<sup>d</sup> top שְׂמֵינֵי פֶה שֶׁנֶּחֱמָן their flavor would escape; a. fr.

**Hif.** הִפִּיג 1) same, v. supra. Erub. 64<sup>b</sup> עד שֶׁהִפִּיג ירידתו until the wine we drank has escaped (the effect of the wine is overcome).—2) to lose taste, intensity; to cause to escape; to cool off; to mitigate. Pes. 41<sup>a</sup> מִיֵּם שֶׁאֵין מִפִּיגִין מִיֵּם שאֵין מִפִּיגִין other liquids, which do communicate their taste. Bets. 14<sup>a</sup> כֹּל הַרְבֵּלִין כל the spices lose their taste (when pounded a year before), but salt does not &c. Midr. Till. to Ps. LXXIX דָּ אֵל אֵת הַחֹמֶר וְדָ let out his anger on wood

and stone. Snh. 22<sup>b</sup> מפיגין את דייך a walk of a mile, or a little sleep cause the wine to escape (counteract the effect of the wine); Erub. l. c. Ib. מפיגה וכו' that walking counteracts &c. B. Bath. 10<sup>a</sup> מפיגו וכו' יין פתח—Yoma I, 7 ודפג אתה וכו' and drive out (thy drowsiness, cool thy feet) &c., v. אחר. Ib. 75<sup>b</sup> מן מפיגן ... מן מפיגן the manna counteracted the effect of such food as traders sold them; a. e.

**פג** ch. same, 1) to evaporate, faint &c. Targ. Ps. XXXVIII, 9 פגית (ed. Lag. פגית, fr. פגי; h. text נפוגית). Targ. Esth. II, 1 פג ed. Lag. (Var. פח). Targ. Hab. I, 4 פגח (Levita פגח, read: פגח; a. e.—Part. פג, פג; f. פג; Levita פגח, read: פגח; a. e.—Part. פג, פג; f. פג; Targ. O. Gen. XLV, 26.—Y. Pes. III, 30<sup>a</sup> top מן דמלא פייגא מנהון (not מנה) after the dew upon them has evaporated. Meg. 25<sup>b</sup> דמלא פייגא דערייהו וכו' lest the minds of the congregation be fainting (lose courage, on hearing the curses); a. e.—2) to weaken, mitigate. Part. פגית. Targ. Lam. III, 49.

**Pa.** פגית to cause relaxation; to slacken. Ib. II, 18. Targ. Prov. XIV, 30 מפייג ed. Lag. (oth. ed. מפליג).

**Af.** פגית to let (the wine) escape. Targ. I Sam. I, 14.

**Ithpo.** פגית to seek relaxation from anger, trouble &c., seek diversion, sport. Lev. R. s. 27 לא ארא אלא לארפוגה לא ארא אלא לארפוגה (read: לא ארא אלא לארפוגה); ib. לא ארא אלא לארפוגה (read: לא ארא אלא לארפוגה); Yalk. Mic. 554 לארפוגה (corr. acc.); Num. R. s. 10; Cant. R. to V, 16 (not לארפוגה); Tanh. Emor 10. Ib. [read:] לא ארא אלא לארפוגה this woman has come to court merely to have some sport with her son.

**פוגא** I pr. n. m. *Puga*. B. Bath. 90<sup>b</sup>, v. סוגא II.

**פוגא** II, פוגת I pr. n. river, v. פוגא.

**פוגת** II f. (b. h. פוגת, נפש, פוגת; פוגת; relaxation, recreation. Pirké d'R. El. ch. XXXIII וכו' פוגת he went out to look at the harvesters as a recreation.

**פ"ג** ונחמ"ט, substitute for ופרסין (Dan. V, 25) by permutation of letters called ב"ש א"ה q. v. Snh. 22<sup>a</sup>; Cant. R. to III, 4; a. e.

**פוגל** m. *radish, the soft tuber of the radish*. Ber. 36<sup>a</sup>; Erub. 28<sup>b</sup> פוגל... ארעא צנן the radish is planted for the sake of the tuber (to be eaten before it is hard and woody). Hag. 15<sup>a</sup> עקר פ' ממשרא וכו' (Elisha ben Abuya) tore a radish out of the ground on the Sabbath. Ab. Zar. 10<sup>a</sup>. Y. ib. II, 41<sup>a</sup> bot.; Y. Ter. VIII, 45<sup>d</sup> top, v. נעץ; a. e.—**Pl.** פוגל. Y. B. Bath. IX, 17<sup>a</sup>; Y. Peah VII, 20<sup>b</sup> top פוגל. Gen. R. s. 67 שרי עקר פ' רברבין וכו' he (Rabbi) began to tear out the large radishes and plant small ones (intimating to Antoninus the necessity of removing the old officers and appointing new ones); Yalk. ib. 115; a. e.

**פוגני**, Targ. II Esth. IV, 1, v. בוגני.

**פוגע**, Yalk. Ps. 697, v. פוגא.

**פודגרא**, פודגרת c. (ποδάγρα) *gout in the feet*, in

gen. *sore foot*. Y. Sabb. VI, 8<sup>c</sup> top (expl. צינור, Mish. VI, 6) פ' (Bab. ib. 65<sup>a</sup> ארעא, v. ארעא) a sore on the sole of the foot. Sot. 10<sup>a</sup> (ref. to I Kings XV, 23) אחרו פ' he was seized with gout; Snh. 48<sup>b</sup> (v. Rabb. D. S. a. l. note 50); Num. R. s. 23 פלאגרא (corr. acc.); Tanh. Mas' é 12; Yalk. Kings 172.—[Y. Maasr. I, 49<sup>a</sup> bot. פודגרה, פיד, v. פודגרה.]

**פודגרוס** m. (ποδάγρος) *suffering with gout, gouty, lame*. Yalk. Lev. 469; Lev. R. s. 5 (not פודגריס; Ar. s. v. פודגריס, corr. acc.), v. פודגריס. [Koh. R. to V, 12 read: פודגרוס or פודגרוס, v. פודגרוס.]—**Pl.** פודגרוס. Yalk. Sam. 161 שבוים ודפ שבוים what did the feeble and the lame among them do? (Midr. Till. to Ps. XVIII, 17 only ודפ שבוים).

**פודפסילא** m. pl. (ποδόψαλλα) *anklets*. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. אצורה, Num. XXXI, 50) פ' Ar. (ed. פודפסילא, corr. acc., or פודפסילא, פודפסילא, corr. acc.); LXX ψάλλα(ν). Ib. (expl. צעדות, Is. III, 20) פודפסילה, פ' (corr. acc.).

**פודעא**, v. פודעא.

**פודעא** f. (פודע) *wound, bruise*.—**Pl.** פודעא. Targ. Prov. XXIII, 29 (ed. Wil. sing.; ed. Lag. בוערא). Ib. XX, 30 (ed. Lag. a. oth. פוערא). Ib. XXVII, 6 (ed. Lag. פוערא); a. e.

**פוד**, פוי, Part. pass. *Pi.* מפודה, Tosef. Ter. VII, 16, Var. מפודה, v. פוד h.

**פודל**, v. פודל.

**פודלון**, Yalk. Gen. 82 פודלון, v. פודלון.

**פודוסוס** pr. n. (Πευσαρος?) *Peusarus* (?), name of a tortuous street, prob. in Tiberias. Y. Ber. IX, 13<sup>c</sup> top (פודוסוס, ed. Krot. פודוסוס, ed. Lehm. פודוסוס) it was a tortuous road (where he met her, v. פודוסוס), like the P.; Y. Ab. Zar. I, 40<sup>a</sup> bot. פודוסוס. Y. Erub. VIII, 25<sup>b</sup> top וכו' פודוסוס if one throws an object (on the Sabbath) from the P. into an open public road or *vice versa*, v. פלש I. Y. Shek. VII, 50<sup>c</sup> bot. נשכח בן פודוסוס (not פודוסוס; Bab. ed. פודוסא, Ms. M. פודוסוס) I wish I might find it somewhere towards the interior of the P.

**פודרא**, v. פודרא.

**פודמיקן**, פודמיקן, v. פודמיקן.

**פודמיקן** m. pl. (Pers. pageng, v. Perles Et. St. p. 3, note 1) *gaiters of red leather, fine shoes*. Sabb. 10<sup>a</sup> מניקט פודמיקן (Ms. M. מניקט פודמיקן, corrected R. ... put on fine gaiters for prayer, saying, prepare thyself to meet thy God (Am. IV, 12); Yalk. Am. 542 מניקט פודמיקן (corr. acc.). Shebu. 31<sup>a</sup> (to people that came to court in rich dress) פודמיקן וכו' (late ed. פודמיקן; Ms. M. פודמיקן, corr. acc.; v. Rabb. D. S. a. l. note) take off your fine shoes, and come down for judg-