



A DICTIONARY

OF THE TARGUMIM, THE TALMUD BABLI AND YERUSHALMI, AND THE MIDRASHIC LITERATURE

COMPILED BY

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WITH AN INDEX OF SCRIPTURAL QUOTATIONS

VOLUME II:

ל—ת

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ל *Lamed*, the twelfth letter of the Alphabet. It interchanges with the liquids, e. g. שְׁלֵשָׁה a. שְׁלִישָׁה; שְׁלֵשָׁה a. שְׁלִישָׁה; שְׁלֵשָׁה a. שְׁלִישָׁה &c.—ל as first radical letter often rejected in inflection, e. g. לִקְחָהּ, לִקְחָהּ, לִקְחָהּ &c.

ל, as a numeral letter, *thirty*, v. 'א.

לֵ (לֵ, לֵ, לֵ, לֵ) prefix (b. h.) *unto, to, toward, for*; (before infinitive of verbs) *to*. Pes. I, 1 וְלֵ אִיר לֵאבְעָה וְלֵ אִיר לֵאבְעָה וְלֵ אִיר לֵאבְעָה v. אִיר II.—לֵאבְעָה, לֵאבְעָה, v. אִיר III. Ber. I, 1 לֵאבְעָה to eat; לֵאבְעָה to read; a. v. fr.—Ib. לֵאבְעָה to one day, i. e. within one day (until morning). Zeb. 5, 3 לֵאבְעָה within a day and a night until midnight (v. comment.). Ib. לֵאבְעָה inside of the curtains. Ber. 2^a לֵאבְעָה before it, לֵאבְעָה after it. Ib. 14^a לֵאבְעָה between *Elohekhem* a. *Emeth*. Ib. 13^a לֵאבְעָה but as to Rabbi's opinion, might not also argument be raised &c.?. a. v. fr.—With personal pronouns: לֵאבְעָה *to me*, לֵאבְעָה, לֵאבְעָה; Ch. לֵאבְעָה &c.—Ex. R. s. 3, v. לֵאבְעָה. Ber. 2^b לֵאבְעָה was unknown to them.—Chald.: לֵאבְעָה (v. לֵאבְעָה) let the text read; לֵאבְעָה (v. לֵאבְעָה) let him say. Ib. 2^a, sq.; a. v. fr.

לֵא (b. h.; v. לֵא) *not, no*. Ber. I, 1 לֵא we have omitted to recite &c. Ib. III, 4 לֵא neither before nor after. Nidd. 5^a לֵא אין לֵא, no; it means &c., v. לֵא; a. v. fr.—Ib. לֵא *indeed not?* Hull. 4^b לֵא וְהַכְרִיב וְלֵא (is it so that the verb *הַכְרִיב* never refers to persuasion by speech)? Do we not read &c.?. a. v. fr.—*אֲשֶׁר* a *prohibitory law*, opp. *אֲשֶׁר*, a positive command; v. לֵא. Kidd. I, 7. Macc. 14^b bot.; a. v. fr.—*לֵא*. Ber. 35^a bot. לֵא בְּרַכָּה לֵא without pronouncing a benediction; a. v. fr.—וְהָא לֵא, v. לֵא.

לֵא I ch. same. Targ. Gen. II, 5; a. v. fr.—Pes. 10^b לֵא אין בְּרַכָּה לֵא before the time when it is forbidden, yes (he must search after leavened bread); after the time, no (he must not search). Ib. לֵא שֶׁנֶּאֱמַר there is no difference; a. v. fr.

לֵא II m. (preced. wds.) *particle, mote*. Yoma 20^b, v. לֵא. Midr. Till. to Ps. LXVIII, 3 לֵא הֵשִׁיבִי לֵא they are like a mote.

לֵא III pr. n. m. *La*, abbrev. of לֵא, v. Fr. M'bo, p. 75^b.

לֵאגֶרֶה, לֵאגֶרֶה, Koh. R. to VII, 11 end,—misplaced; read: לֵאגֶרֶה אֶם קִצְרָא וְלֵאגֶרֶה אֶם קִצְרָא וְלֵאגֶרֶה אֶם קִצְרָא v. ib. to IX, 10, end.

לֵאגֶרֶה, v. לֵא.

לֵא h. a. ch. (v. לֵא) *no, not*. Targ. Y. II Deut. XXXIII, 3.—B. Kam. 60^a לֵא וְאִם לֵא but if not, opp. אִם יֵשׁ.—Hull. 24^a לֵא but without it (if the text did not say so).—B. Kam. 10^a לֵא אִיר לֵא without him. Ib. לֵא לֵא but for thee (sitting on it); לֵא אִיר לֵא had you not been (sitting on it) with me. Ib. לֵא כֹחַ לֵא כֹחַ his force (pressure by leaning) is not to be considered as an action equal to (sitting on it with) his body; a. v. fr.—לֵא לֵא but, must you not admit?, i. e. *but to be sure*, v. לֵא. Ber. 2^b; a. v. fr.—לֵא מֵאִי לֵא what (does this mean)? Does it not (mean) that &c. Nidd. 5^a; a. fr.—Esp. לֵא (לֵא) m. (= לֵא לֵא) *a plain prohibitory law*, the violation of which, in the absence of any severer punishment indicated in the Scripture, is punished with thirty-nine lashes (v. לֵא, s. v. לֵא). Men. 58^b, a. e. לֵא שֶׁבִּכְלָלָהּ לֵא an implied prohibition, e. g. Lev. II, 11 (where לֵא implies any mixture of leaven or honey); Ex. XII, 9 (where לֵא לֵא refers to לֵא, to לֵא, and implicitly to any preparation not through the action of fire). Ib. לֵא לֵא לֵא the prohibition in this case is not a special one for itself as is the prohibition, 'Thou shalt not muzzle' (Deut. XXV, 4, which is preceded by the law regulating corporal punishment); Pes. 41^b.—לֵא מִכְלָל עֲשֶׂה.—לֵא (v. לֵא) a prohibition derived by implication from a positive command, e. g. the law (Lev. I, 2) defining what animals are fit for the altar and indirectly excluding unclean animals. Zeb. 34^a לֵא . . . לֵא the transgression of an implicit prohibition is punishable with lashes; ib. לֵא לֵא לֵא is not punishable. Pes. I, c. לֵא מִכְלָל עֲשֶׁה עֲשֶׂה a prohibition derived from a positive command is treated like a positive command (the neglect of which is not indictable); Hull. 81^a; a. fr.—לֵא לֵא לֵא, v. לֵא. Pl. לֵא. B. Mets. 111^a לֵא לֵא לֵא to make the transgressor answerable for two acts.—לֵא those guilty of transgressing a plain prohibitory law, punishable with lashes, contrad. to לֵא לֵא לֵא (v. לֵא h.).—Yeb. 10^b; a. fr.—Ch. pl. לֵא. Hull. 80^b. Tem. 4^b.—[Tosef. Erub. XI (VIII), 23, v. לֵא.]

לִרְאוֹ, v. לִרְאוֹ.

לְטוֹמְרָא v. לֹא־טוֹמְרָא

לִי־אֶתֶּנָּה v. לֹא־אֶתֶּנָּה

לְאִי, v. אִי III.

לָאָה, לָאָה (b. h.) *to labor (in vain); to be tired*. Gen. s. 50 (expl. וַיִּלָּאָה, Gen. XIX, 11), v. next w.
נִיף, נִיף *to be exhausted*. B. Kam. 82^a; a. e.

לָאֵר ch. same, 1) *to labor*. Targ. Josh. XXIV, 13; a. fr. — 2) *to be tired*. Targ. O. Gen. XIX, 11 **לָאֵרִי** ed. Berl. (oth. ed. **לָאֵרִי**; Y. **אֶשְׁתַּלְחִי**); a. fr.

Itkhe. אֶתְּאֵר to be worn out, to make a vain effort. Gen. R. s. 50 (ref. to יִתְאֵר, Gen. i. c.) אֶתְּאֵר they labored in vain (with ref. to Is. XVI, 12); אֶתְּאֵר they grew sick (with ref. to Is. I, 14); [Yalk. ib. 84 וְלִיָּאֵר (with ref. to Ex. VII, 18).—V. לִיָּאֵר, לִיָּאֵר.]

לארי, לארי לארי (= לא הי) = לאו. Tosef. Erub. XI (VIII), 23 ברייה הוה לארי (ed. Zuck. לו, read לו) was this (the first tongue) not a divine creation?, i. e. it was nothing else than &c.; Pes. 54^a בריה ביי שמים הוה (v. Rabb. D. S. a. 1. notes 9 a. 10); Tosef. Hag. I, 9 לי (ed. Zuck. אלא, Var. הוה לא לי).—Ker. 12^a דה"נ לארי (לוו: ed. only) no; in this case, too, he may correct himself (saying), I did not remain &c. Ib. 6^b לארי מיצרך צריכי it is not so; they *are* necessary. Ib. לי דכתיב ובי it is not; for it is written &c.—Shn. 40^b לארי אפמיי מופנה it is not so; there is indeed an expression in the text open for interpretation; Sabb. 64^a לא אפרש מגופיה (ed. &c. Yoma 22^b לארי ובי) it is not? it is indeed &c. Yoma 22^b לארי ובי no? Indeed, he was punished on his body.

לְאִים, part. of לָאָה.

*לְאִישׁוֹרִי m. (ῥήτωρ) *rhetor, advocate*. Sifré Deut. 343 like to an advocate who stands on the platform (in court) and has been hired by a man to speak in his behalf; Yalk. ib. 951 . . . לְאִישׁוֹרִי (corr. acc.).

לְאִיר, v. לְאִירִי.

לִיָּת, v. לֵאֵית.

לְאִישׁוֹן* (accus. of *Λάχσις*) by *Lachesis*! (the goddess of fate). Lev. R. s. 30 (in a speech of a gentile robber) לֵא אִישׁוֹן אֵלֵי לֵא אִישׁוֹן רַבִּי Ar. (Var. **לְאִישׁוֹן**; in ed. differ. phraseology, a. our w. omitted) by L.! Nothing has been left to me of all &c. [Ar. explains **לְאִישׁוֹן** (?).]

***לֹאכֶסֶת**, Targ. Lam. III, 34 רִיגְלוֹי some ed. (oth. רִיגְלוֹי),—a misplaced and corrupt Var. for **לְמַכָּה** in the beginning of the verse.

לְאִיִּסִּין v. לְאִכְסֵן

אֶל־הָרָא, v. לֹא־הָרָא.

וְכָל, v. וְכָל.

לְאֵעִי, part. of לָעַי.

לאפיסיא, לאפוסיא, Targ. Y. I Num. XI, 8, a corrupt. for אלפיסיא, v. אלפס; v., however, מליסא.—V. לפריא.

אֶפְרַיִם v. לְאֶפְרַיִם

לְיוֹקָאִי v. לֵאקָאִי.

לֵב m. (b. h.; לֵבָב; emp. קֶרֶב a. קָרַב) [*innermost*], *heart*, *bosom*; *thought*, *inclination*, *mind* &c. Sot. I, 5 לֵבָבָה דירה נאדר if her bosom was handsome (inciting the senses). Shebu. 26^a לֵבָבְךָ אֲנֹכֶה thy heart has carried thee away against thy will, i. e. you were under the impression that you told the truth. Nidd. 3^b, a. fr. לֵבָב נִקְפָּה I. Men. 79^b, a. e. מִתְּנָה עֲלֵינוּ the authorities (in receiving materials for offerings) accept them with a condition at heart (that they may dispose at their discretion of what has not been used for sacrifices).—לֵבָב גִּס, v. גִּיס I.—Midr. Till. to Ps. IX, 1 לֵבִי עָלַי his heart is against him, he bears him a grudge.—Zeb. 21^a לְהוֹצִיא מִלֵּבָבָה שֶׁל צְדוֹקִים to remove (the false opinion) out of the heart of the Sadducees, i. e. to demonstrate, by practice, the rejection of their opinion; Hag. 23^a (Ms. M. מִפְּנֵי הַצְדוֹקִים); Yoma 2^a (Ms. M. מִפְּנֵי הַצ', v. Par. III, 7). Gen. R. s. 87, end (in a gloss) לְהוֹצִיאָהּ מִלֵּבָבָה שֶׁל הַבְּרִיּוֹת in order to remove (the bad opinion about) her out of the hearts of men, i. e. to save her reputation.—Ned. 20^b, v. גִּרְשָׁה; a. v. fr.—Trnsf. a) the marrow of trees, the sap-wood. Meg. 14^a; Succ. 45^b as the palm-tree לֵב אֵין לוֹ אֵלָּה לֵב אֶדְרֵי as the only one 'heart' (sap-cells only in the stem but none in the branches), so has Israel one heart directed to his Father &c.—b) centre, central portion. Lev. R. s. 30, end לֵילָב לֵבָבָה שֶׁל רֹכ' a Lulab which is the central stalk of the palm tree, v. לֵילָב.—Pl. f. מִמֶּה שֶׁאֵינָהּ בֹּרֵחַ לִי רֹכ' Midr. Till. to Ps. VII לֵבָבוֹ. ממה שאתה בורח לי רֹכ' from the fact that thou examinest hearts and reins &c.—v. לֵבָב.

לִי, לְבָבָא, לְבָבָא, לִיבָא, לְבָא, לְבָא ch. same. Targ.
 Gen. VI, 5. Targ. I Chr. XII, 38; a. fr. — Ab. Zar. 55^a **לְבָא**
 ירע myself and thyself are convinced &c. Midr. Till.
 to Ps. VII (ref. to שמרם, ib. XII, 8) **בְּלִבְהוֹן**
 וְכ' guard the Law in their hearts. Ib. to Ps. XXVIII, and
 (ref. to Gen. XXXVII, 4) **מִזֶּה דִּבְלִי חוּר בְּפִיבָא** as they thought
 so did they speak, but there (II Sam. XIII, 22) **מִזֶּה דִּבְלִי**
בְּפִיבָא he did not speak out what was in his heart;
 Gen. R. s. 84 **דִּי בְּלִיבָא בְּלִיבָא** וְדִי בְּלִיבָא בְּלִיבָא what
 was in his heart remained there. Snh. 35^a [read:] **נִדְרֵי**
לִי רֵאשִׁינִי דְּפִיבָא although they (the secre-
 taries) record the word of mouth (the vote of each judge),
 the heart (the impressiveness of the argument), once for-
 gotten, remains forgotten (cannot be recalled several days
 after; v. Rashi in Rabb. D. S. a. l. note). Hull. 59^a, a. fr.
 — **אֲלִיבָא** דִּי — **אֲלִיבָא** on an empty stomach; a. v. fr. — **אֲלִיבָא**
לְבָבִין, לְבָבָא, לִיבָא, לִיבָא — **אֲלִיבָא** — **אֲלִיבָא** (אֲלִיבָא)
לְבָבִין, לְבָבָא, לִיבָא, לִיבָא — **אֲלִיבָא** — **אֲלִיבָא** (אֲלִיבָא)
 Targ. Prov. XXVII, 19 **לְבָבָא** (ed. Lag. **לְבָבִין**).
 Targ. Jer. XII, 3. Targ. II Esth. V, 1; a. fr.

* **לִבְיָהּ** f. (b. h. **לִבָּהּ**) *flame*. Erub. 53^b a Galilean woman

(v. אימור) says instead of תארי דאויכליך חלבא (come, I will give thee cream to eat): תארי דאויכליך לבא Ms. M. a flame consume thee (ed. לָבִיא a lion &c.), v. Rabb. D. S. a. l.—[Pes. 42^b לָבִיא = לָבִיא, v. צבעי בדור לבא.]

לָבִיא = לָבִיא, v. בָּא.

לָבִיא, Targ. Y. Gen. XVIII, 8, v. לָבִיא.

*לָבִיא or לָבִיא (v. לָבִיא) [to grow white; cmp. Joel I, 7,] to be dried up, v. infra.

פּוּם בריחא לָבִיא M. Kat. 11^a פּוּם בריחא לָבִיא Ar. ed. Koh. the Pumbeditheans laid the fish dry (by changing the course of the water); [ed. as corrected in marginal note (v. also Rabb. D. S. a. l. note 300): פּוּם בריחא לָבִיא at P. the fish were laid dry (the water failing through some obstruction in the channel); Var. in Ar. בריחא לָבִיא (read בריחא) the B'ditha dried up].

לָבִיא m. pl. (preced.) dried up, laid dry. Kidd. 72^a לָבִיא Ar. they surrounded (with nets, mats &c.) a pond of fish that were laid dry on the Sabbath (to prevent the fish from being swept along with the coming flood); [for differ. version and interpret., v. לָבִיא].

לָבִיא, v. לָבִיא.

לָבִיא m. (b. h.) = לָבִיא, heart; (in rabbinical homiletics) double heart, seat of two opposite inclinations (v. רָצִי). Ber. IX, 5 (ref. to Deut. VI, 5) וְכִי לָבִיא בְּשֵׁי יִצְרִיךָ and 'with all thy heart' means with both thy inclinations &c. (i. e. break thy evil inclination for the love of God). Gen. R. s. 48 (ref. to Gen. XVIII, 5) וְכִי לָבִיא אֵין it does not say here, 'comfort ye your l'bab, but your leb', which intimates that the evil inclination has no power over angels; a. e.—[Pesik. S'lih., p. 166^a, v. next w.]—Pl. f. לָבִיא. Tanh. Ki Thabo 1 (ref. to Deut. XXVI, 16) וְכִי לָבִיא בְּשֵׁי שָׂאָתָם מִתְּפִלָּתָם when you pray before the Lord, you shall not have two hearts, one for the Lord, and one for another thing (idol); ib. 2. Sot. I, 8 לָבִיא גִּבּוֹרָה (Bab. ed. p. 9^b גִּבּוֹרָה) he deceived three hearts (v. גִּבּוֹר). B. Bath. 12^b before eating and drinking man has two hearts (his thoughts are not clearly defined) &c. (ref. to Job XI, 12 'a hollow man is divided at heart').

לָבִיא (b. h.) 1) to join closely; to tie.—Part. pass. לָבִיא pl. לָבִיא. Sabb. V, 2 (52^b) לָבִיא וְזָכָרִים יוֹצֵאִין לָבִיא wethers may be taken out (on the Sabbath) coupled; expl. ib. 53^b רִחוּרִי לָבִיא where is the proof that this root לָבִיא has the meaning of bringing close together? Answ. ref. to Cant. IV, 9) לָבִיא 'thou hast chained me'; Ulla says (l'bab refers to) the skin which is tied against their chests to protect them from the attacks of wolves; Y. ib. V, 7^b bot. לָבִיא (v. שְׂוִיא נוֹתֵן עוֹר וְכִי לָבִיא) (denom. of לב) part. pass. לָבִיא (עוֹר) a hide showing a hole in the place corresponding to the heart.—Pl. לָבִיא. Ab. Zar. II, 3 (29^b) לָבִיא hides with holes &c. (are forbidden, because the heart has been cut out for idolatrous

purposes); expl. Tosef. ib. IV (V), 7; Y. ib. II, 41^b; Bab. ib. 32^a.

Nif. לָבִיא to be tied around. Y. Sabb. X, end, 12^d לָבִיא . . . he who makes a strap to be tied around (an animal's chest &c., v. supra); Tosef. Kel. B. Bath. IV, 13 לָבִיא Pi.

Pi. לָבִיא 1) to join, tie, v. supra.—2) (denom. of לב) to encourage; to strengthen. Tanh. Sh'moth 14; Ex. R. s. 2 (play on לב, Ex. III, 2) לָבִיא וְכִי לָבִיא in order to make him courageous when he comes to Mount Sinai &c. Gen. R. s. 77 וְכִי לָבִיא בָּאֵרִי . . . the king took his son and made him courageous by making him attack the (tamed) lion; Cant. R. to III, 6 וְכִי לָבִיא מְלָכִי he attacked the lion and incited him against his son. Pesik. S'lih., p. 166^a [read:] יִפְהַ כְּחֵד לָבִיא כְּחֵד גִּבּוֹר improve thy strength, strengthen thy powers, valiant man! (Ar. ed. Koh. לָבִיא כְּחֵד גִּבּוֹר, oth. ed. לָבִיא כְּחֵד גִּבּוֹר, join physical strength to valor).

לָבִיא, לָבִיא, v. לָבִיא.

לָבִיא, v. לָבִיא.

לָבִיא [to join,] to full, stamp.—Part. pass. לָבִיא q. v.

לָבִיא m. (preced., Arab. liba, v. Fl. to Levy Targ. Dict. I, p. 429ⁱ) felt; thick, fulled or felted stuff made of wool, hair &c. Tosef. Kel. B. Bath. V, 3 sq. (interch. with לָבִיא). —Pl. לָבִיא. Ib. 3.—Esp. felt-cloaks. Ib. 11. Tos. Neg. V, 1; 14. Kil. IX, 9 אֲסוּרִים לָבִיא felt-clothes (of mixed material) are forbidden.

לָבִיא, לָבִיא ch. same.—Pl. לָבִיא. Y. Ber. II, 5^a top לָבִיא וְכִי לָבִיא אֲתַעֲבֵד זִבְרִין לָבִיא he took to selling felt-clothes for children; Lam. R. to I, 16 לָבִיא. Y. Sabb. VII, 10^c bot. לָבִיא like those felt-garments (which cannot be torn apart, but must be cut).

לָבִיא m. (preced.) the hairy side of cloth. Targ. Y. Lev. XIII, 55.

לָבִיא, v. לָבִיא.

לָבִיא m. pl. (v. לָבִיא) Libyan asses. Targ. Y. Gen. XXXII, 16 Ar. (ed. לָבִיא, לָבִיא, לָבִיא, read: לָבִיא).

לָבִיא, v. לָבִיא.

לָבִיא, v. לָבִיא.

לָבִיא m. (לָבִיא) 1) לָבִיא = לָבִיא. Sabb. 97^a; Succ. 16^b לָבִיא כָּל פְּרוּתָא מְשֻׁלָּשָׁה כָּל דְּמִי לָבִיא wherever there is a gap of less than three handbreadths, the parts so separated are considered as a solid (partition). e. g. a mat suspended vertically so as to leave a gap of less than three handbreadths from the ceiling and one of the same size from the floor is to be considered a solid wall completing the requirements of the Succah (v. לָבִיא).—Hence labud, the legal fiction of considering separated parts as united, if the gap is less than three handbreadths. Ib. לָבִיא מִדּוּ דְּרִימָא you might have thought we adopt one labud but not two labud (a fictitious connection with

the ceiling and with the floor); Erub. 9^a מרדת אתה אמריקן 'לִּגְדֵּי וּלְגֵּי' Ib. 4^b the traditional rule applies 'לִּגְדֵּי וּלְגֵּי' to the fiction of stretching (v. מְגִיד, of *labud* &; Succ. 6^b Ms. M. (ed. וּלִּי, corr. acc.). Erub. 9^a, v. חֲבוּסֵי.

לְבָרִי, v. לְבָרְהִי.

לְבַט v. לְבוּמִים

לִיבֹוֶךְ, v. לִבּוֹךְ.

לְבִינָא m. (לִבֵּן) *foundation*. Sabb. 104^a, v. לִבֵּן.

לְבוֹנָה f. (b. h.; לִבְנָן [*white*] *frankincense*. Ker. 6^a. Snh. 43^a they gave the culprit קִירַם שֶׁל לִבְנָן a grain of frankincense in a cup of wine to benumb his senses (v. שָׂרָה); Treat. S'mah. ch. II, 9; a. fr.

לְבִנְיָה, לְבִנְיָה ch. same. Targ. Is. LX, 6 (some ed. לְבִינְיָה). Targ. O. Ex. XXX, 34; a. fr.

לְבִירְצִין, v. לְבוֹרְצִין.

* **לְבוֹרְנִיקָא** m. pl. (Liburnicus, emp. Liburnici cuculli, Sm. Ant. s. v. Cucullus) *Liburnian mantles*. Targ. Is. III, 22 (h. text מַשְׂחֹרֹתוֹ); ed. Wil. a. Bxt. לְבוֹרְנִיקָא, taking לְבוֹ as an adjective: *Liburnian clothes*; (ed. Lag. וְלִי); Var. **לְבוֹרְנִיקָא**, **לְבוֹרְנִיקָא**; Ar. reads ברנִיקָא to which emp. בורני I).

לְבוֹשׁ m. (b. h.; לָבַשׁ) *garment, covering*. Ex. R. s. 1
הָלַל מִצֵּיבוֹשׁ his dress was Egyptian. Ukts. I, 2 הָלַל מִצֵּיבוֹשׁ
the *husk* of the wheat grain; a. fr.—*Pl.* לְבוֹשֵׁי שָׁמַיִם. Snh. 90^b
הַצְדִּיקִים שֶׁנִּכְבְּדוּ בְּלְבוֹשֵׁיהֶם the righteous who are
buried in their garments, v. חָרוֹם. (Keth. 111^b בְּמִלְבוֹשֵׁיהֶם.)
Meg. 16^b חֲמֵשׁ הָיוּ הַלְבוּשִׁים מְלָכוֹת five official garments; Yalk.
Esth. 1059 מִלְבוּשֵׁי שֶׁל מְלָכוֹת a. fr.—*V.* מִלְבוּשׁ.

לְבוֹשׁ, לְבוֹשָׁה, לְבוֹשׁ ch. 1) same. Targ. Esth. IV, 2. Targ. II Kings IV, 42 בְּלִבְשִׁיהָ (ed. Lag. (לְלִבְשִׁיהָ); h. text בְּצִלְקָנָה; a. fr.—Keth. 63^a מאני לְבוֹשׁ וכו' borrow dressy garments and cover thyself (to meet thy husband). Gen. R. s. 21 דְּלִבְשִׁיהָ מִיְיָהּ whose covering is a part of (inseparable from) its body. Taan. 21^b, v. פִּזְרִיָּהָ. Sabb. 77^b (playful etymology) לֹא בֹשָׁה no shame. Nidd. 20^a; a. fr.—*Pl.* לְבוֹשָׁה, לְבוֹשֵׁן. Targ. Gen. III, 21. Targ. Esth. IV, 1; a. fr.—Tam. 32^a לְבוֹשֵׁן דְּאֶרְנוֹן purple garments; a. e.—2) *circumvallation*. Targ. Zech. XII, 6 רִירוֹ (h. text כִּירוֹ אֵשׁ).

לְבוֹבִין, לְבוֹבִין, contr. לְבוֹבִין, לְבוֹבִין m. (לבו, emp. לְבוֹבִין) [that which is joined to an object,] vertical rim, edge (by which a flat utensil is made into a vessel-like receptacle, v. פְּשׁוּטִים a. תָּהֵן). Pes. 48^b טַבֵּלָה שֶׁאֵין לָהּ לְבוֹבִין Ms. M. (ed. לְבוֹבִין pl.) a board which has no edges; Kel. II, 3 לְבוֹבִין (R. S. in some ed. לְבוֹבִין). Tosef. Ukts. II, 18 טַבֵּלָה שֶׁאֵין לָהּ לְבוֹבִין ed. Zuck. (oth. eth. לְבוֹבִין). Tosef. Oh. XII, 5 an inverted vessel (v. טַבֵּלָה בְּפִשְׁטָהּ) which has a rim of one handbreadth projecting from the bottom (so that it can be used as a receptacle in its inverted state). Tosef. Kel. B. Kam, VI, 17 יֵשׁ לָהּ הַלְבוֹבִין (read יֵשׁ

לִּי; Kel. VIII, 9, v. אֶשְׁתָּנִּיתָ. Mikv. IV, 2 Mish. ed.; a. fr. — *Pl.* לְבִיזוֹן, לְבִיזוֹן, לִיזָן. Pes. l. c., v. supra. Kel. XVIII, 1 (ed. Dehr. לִיזְנִיזוֹן); Tosef. ib. B. Mets. VIII, 1 (ליזניזוֹן ed. Zuck. (Var. ליזניזוֹן; oth. ed. ליזניזוֹן).

לִבְזָח pr. n. m. *Libzah*. Y. Shebi. IV, 35^a bot. בעלִיזָה
לִבְזָח, v. בִּירָה לִבְזָח.

לָבַט (b. h.; cmp. Sam. לָבַט = ענה, Ex. XXII, 21, sq.) *to knock about, to send from place to place.* Mekh.B'shall., Amal., s. 2 לָבַטְהוּ לֹא שֶׁאֲבָרְהָם when Abraham was to be shown the holy land (Gen. XIII, 14) they did not trouble him to leave his place, וְמֹשֶׁה לָבַטְהוּ but Moses they did put to the trouble &c. (Deut. III, 27).—Part. pass. לָבוּט, pl. לְבוּטִים *outcasts.* Gen. R. s. 52, beg., v. next w.

Nithpa. נִתְּלַבָּט *to be troubled; to go from place to place.* Sifré Num. 84 they began to murmur against the king שִׁתְּלַבְּבוּ עַל דָּוִד that they were troubled to make that journey (to meet him); ib. שֶׁשֶׁבִּיֵּלָם מֶלֶךְ *the king had a right to complain, for he had taken all that trouble for their sake; Yalk. Num. 729 (v. Targ. Hos. IV, 14 s. v. רָשָׁע).*

לְבַטַּ m. (preced.) *trouble, misery*.—*Pl.* לְבַטַּיִם, constr. לְבַטַּי. Gen. R. s. 52, beg. (ref. to Prov. X, 8 יִלְבַּט, with play on לֵוֶט) לְבַטַּיִם עֲלֵיו לֹט *Lot brought upon himself the miseries of the outcasts* (ref. to Deut. XXIII, 4 sq.); Yalk. Prov. 946 לְבַטַּיִם לְבַטַּיִם *troubles after troubles*.

לָבָא, v. לָבִי.

לִבָּח, לִבֵּחַ (contr. of לָחַח, *to be bright*; emp. לבלב, II); *Pi.* לִיבֵחַ, לִיבָח *to blow ablaze, enkindle*. B. Kam. VI, 4 (59^b) וְלִי חֲמִלְכָהּ חֵיבִיב if a third person came (after one brought the wood and another the light), and blew the wood ablaze, he who fanned the flame is responsible; לִיבָחָהּ לִיבָחָהּ (Y. ed. לִיבָחָהּ, Mish. Nap., Ms. H. a. R. לִיבָחָהּ, v. Rabb. D. S. a. i. note 30) if the wind enkindled it, all are free. Ib. 60^a וְלִיבָחָהּ הָרִוּחַ אם יֵשׁ בְּלִבָּחָהּ if he blew and the wind set the fire ablaze, לִיבָחָהּ חֵיבִיב if there was in his blow enough force to set it ablaze, he is guilty; Toséf. ib. VI, 22 וְלִיבָחָהּ מֵאֵן חֵיבִיב... ed. Zuck. (Var. ל for כ).—B. Kam. l. c. חֵיבִיב לִיבָחָהּ וְלִיבָחָהּ לִי... וְלִיבָחָהּ חֵיבִיב... nor is he who teaches *nibbakh* (ref. for *libbakh* to *at labath*, Ex. III, 2, for *nibbakh* to לִיבָח, Is. LVII, 19); Y. ib. II, 5^c top (ref. for *nibbakh* to Jer. XX, 9 'it (the word of prophecy, v. נִבְּאָה) was in my heart like a burning fire'). Bab. ib. l. c. כְּגֹן שְׁלִי בְּרוּחַ מְצִוִּיהָ וְלִיבָחָהּ וְלִי while there was ordinary air stirring, and then an unusual wind set in, and blew it ablaze. Ib. 59^b מֵסֵר לִי מֵסֵר לִי he placed in his charge glowing coals, and he (the irresponsible person) did the blowing, opp. מֵסֵר לִי שְׁלֹחֶתָּהּ Y. Sabb. III, beg. 5^c וְלִי שְׁלֹחֶתָּהּ he lets hatchelled flax blaze over the hot ashes (so as to form a cover on which to place dishes for the Sabbath; Toséf. ib. III, 4) (הוֹלִיכֵן וְלִיבָחָהּ).

Nithpa. נִתְּלָפָה *to flame up.* Sabb. 37^a קָטְמָה וְנִתְּלָפָה

לָבַד II (comp. לָבַדָּה) to glisten.

Pi. לָבֵן 1) to *polish*, brighten; to finish. Sabb. VII, 2 וְיַלְבִּנֶה he who clips wool and he who cleanses it (by washing, removing clods &c.); Y. ib. 10^c top המַלְבִּין under *m'labbén* of the Mishnah is implied (any preparation for improving raw material, e.g.) he who pitches wood &c., v. אֲזַרְקָה. Ib. המַיְיטְשֵׁן רִידֵיךָ מֵשֹׂם. אֲמִירְיָטָן (v. אֲמִירְיָטָן) comes under the law forbidding polishing (on the Sabbath). Tosef. Ber. VII (VI), 2; Ber. 58^a; Y. ib. IX, 13^c top גֹּזֵל וְלֹא גִזַּח he (Adam) clipped (wool) and cleansed &c. Ab. Zar. V, 12 לָבֵן בְּאוּר כְּלוּפֵן . . . לָבֵן בְּאוּר שֻׁרְדֵי such utensils as are ordinarily cleansed by being put in the fire (metal spits &c.) he must cleanse by fire.—Gen. R. s. 70 (play on לָבֵן, Gen. XXIX, 5) do you know Him עֲתִיד לָבֵן who will cleanse your sins to make them appear like snow (Is. I, 18)?; a. fr.—Part. pass. מְלֻבֵּן finished, polished, refined. Nidd. 31^a (of an embryo) מְלֻבֵּן well-formed and of strong vitality; Snh. 70^b; Num. R. s. 10.—Ib. בְּרֻשֵׁן finished (refined) in wickedness, v. אֲפֻרְסֵיס; Gen. R. s. 60; Ruth R. to II, 1; Yalk. Gen. 109.—Esp. a) to glaze tiles; to heat tiles. Bets. IV, 7 (83^a) מְלֻבֵּן אֶת הַכֵּי אוֹתוֹ you must not heat (new) tiles (on Holy Days) for roasting on them; Y. ib. IV, end, 62^d דֹּאמֶר מַלְבִּינֵן בְּבוּרוֹקִים he who says that you may heat tiles &c., refers to such as have been tested (to be sound under fire).—b) (of metal utensils, v. supra) to glow. Hull. 8^a לֹא סִכְרֵי if one made a knife glowing hot and cut with it; a. fr.—Part. pass. מְלֻבֵּן, f. מְלֻבֵּנֶת. Y. Yeb. XVI, 15^e bot.

Hithpa. הִתְחַלְּפוּ, *Nithpa.* נִתְחַלְּפוּ 1) *to grow white, glossy, be cleansed.* Ex. R. s. 23 (play on שִׁלְמוֹה a. שְׁלֹמֹה מֶה הַשְׁלֹמָה הַזֶּה הָיָה מְתַלְּכָנָה וְהוֹרֵה וּמְתַלְּכָנָה as the garment gets soiled and is cleansed again &c.; (Yalk. Cant. 982 מְתַכְכֵּס). Ib.; Cant. R. to I, 6 לְיָפוּ his tanned skin became white again, v. בְּרִיבִים.—2) *to be glowed, heated.* Sabb. 27^b מְשִׁיחֵם מִנֵּי הַחֵטִּי...בְּרִיבִים bundles of flax are considered finished after they are baked; Sifra Thazr., Neg., Par. 5, ch. XIII.

Hif. **הִלְבִּינֵהוּ** 1) *to grow white*. Neg. I, 6 **וְהִלְבִּינֵהוּ** if the hair was black and turned white. Ib. IV, 4 **עִקְרָן מְלִבֵּן** if their roots are black and their tops white. Yoma VI, 8; a. fr.—2) *to whiten, cleanse*. Cant. R. to V, 11 **וְכָנֵף מְלִבֵּן** to make white one wing of a raven. Yoma 39^b the Temple is called Lebanon **וְלִבְנָן** because it cleanses the sins &c.—Keth. 59^b **חָרֹצֵה שְׂלִבְיָן אִם בָּרוּ** he who desires to make his daughter white-complexioned (handsome); a. e.—Transf. (with **פָּרִים**) *to put to shame, expose*. Ab. III, 11 **וְכִי הַמְּלִבֵּן פָּנָיו** he who exposes his fellowman to shame in public. B. Mets. 59^a **נָתַח לוֹ לְאָדָם** man should rather have himself thrown into a furnace than put his neighbor to shame. Yalk. Deut. 938 **אֲנִי מְלִבֵּן פְּנֵיהֶם** I should put them to shame; (Pirké d'E. El. ch. XLIV מגלה, v. קָלָה). B. Mets. 58^b **כֻּלֵּי שׂוֹפֵךְ דָּמִים** he who puts his neighbor to public shame is considered as if he shed blood; a. fr.—Y. Succ. V, 55^a bot. (**בָּבֵל**) **שִׁמְלֵיךְ כְּמֵה מִינֵי** (play on **בָּבֵל**) **זֶמֶר** it shames (excels) many a musical instrument. *

לָבַן ch. (denom. of לָבֵנָה, emp. אָרִית) *to have a strong*

rest; to be well balanced. Sabb. 104^a מ'ש שקר אחריא כרעיא Ms. M. why has the word שקר one single foot (in the letter ק), while the letters of אמת have a level foundation?; (ed. לפניך. ואמת מלפניו) stands on one leg, while the foundation of truth (אמת) is level).

Pa. מְלַבֵּן לִיהָ to found, rest. Erub. 14^a וְכִּי בִשְׁנֵי זֵדִים
you may form a level rest for it by plastering, partly on
this, partly on the other side, so that it will be firm.—
Part. pass. מְלַבֵּן, v. supra.

לָבָן I (b. h.) pr. n. m. *Laban*, son of Bethuel, freq.
לֵבִי L. the Aramaean. Snh. 105^a. Ab. Zar. 3^a **לֵבִי**
וְלֵבִי let L. come and give testimony for Jacob &c. Gen.
 R. s. 60, v. **אֶפְרַחֲכִים**. Koh. R. to II, 26; a. fr.

לבן II m. (b. h.; v. לבן) *white; white color, white substance*. Gen. R. s. 73 בן ל' a white child, opp. בושש. Men. IV, 1 אתה ה'... אתה ה' the absence of the blue fringe is no obstacle to using the white one &c. Bekh. 45^b, v. פהק. Lev. R. s. 31 ו' אתה רואה מתוך ה' ו' man does not see through the white (of the eye). Yoma 75^a ב' במרגלית II. Ib. VII, 4, a. fr. לב' garments of white stuff. Ib. 1, v. אֶסְטִילָה; a. v. fr.—(ה) לב' a bright, shadeless field, vegetable or grain field, opp. אֶרֶץ שֶׁדֶּה orchard. Shebi. II, 1. M. Kat. I, 4^a; a. fr.—*Pl.* לבָּנִים, לבָּנִין. Mikv. VIII, 2 מִשְׁכִּים (מים) white and cohesive matter (urin). Tosef. Sabb. I, 22 לב' white garments, opp. צִבְּרוֹנִי colored; a. fr.—*Fem.* לבָּנֶה. Y. Shek. VI, 49^d bot.; Cant. R. to V, 11 אש לב' white fire. Sifra Thazr., Neg., Par. 5, ch. XIII מִשְׁכִּים פְּשָׁרִים לב' as 'linen' means 'of natural white color', so does 'wool' &c. Gen. R. s. 73 שְׁחֹרֶה או' לב' is it the portrait of a black or of a white person?; a. fr.—*Pl.* לבָּנוֹת. Macc. 20^b לב' or black when he plucks the gray hair from among the black. B. Kam. 60^b; a. fr.

*2) = לִבְנָה, *brick*. Targ. Y. II Ex. XXIV, 10 (Y. I, a. O. אבן; h. text לבנת).

לָבָן (לָבָן) m. ch.=h. לְבָנָה, *white poplar*. Targ.
 O. Gen. XXX, 37 (Y. דַּפְרָה לָבָן, v. פֶּרֶת). Targ. Hos. IV, 13.

לֹזֶבֶן v. לֵבֶן.

לִי, לְבִנָּה m. *brick*; pl. לְבָנִין, לִיב, v. לְבִינָה.

לִבְנָת **לִבְנִי** f. (b. h.; לבן *to stamp, tread*, cmp. לבד; v. Schr. KAT², p. 121 note) *brick*. Lev. R. s. 23 (ref. to Ex. XXIV, 10, cmp. Targ. Y. ib.) זהו דבר שלא נגאלו אבל this (brick of) sapphire under his feet) was before they (the Israelites) were redeemed, but after their redemption the brick was placed where it belonged. Kel. IX, 6 לִי שבלעתי וכו' a brick in which a metal ring has entirely disappeared; Tosof. Mikv. VI (VII), 12 וכו' שברתה בל' וכו' a ring which was stuck into a brick of soft clay. Ab. Zar. 46^a שחוקה ל' v. יקנה; a. fr.—*Pl.* **לִבְנִים**. **לִבְנִי**, Ex. R. s. 5. Pirké d'R. El. ch. XLVIII בין לובן חל' between the layers of bricks. B.

her father is a sign that) sensuality has seized her; Keth. 51^b passion has overpowered her (she speaks under the influence of sensual excitement).

לגג, לגג or לגג, v. לגג, לגג.

לגג, לגג, v. לגג.

לגדקס, Y. Sabb. V, beg. 7^b, v. לגדקס.

לגדמא, v. לגדמא.

לגז (denom. of לגז) *to stack with the pitchfork*. Tosef. Sabb. IX (X), 10 ולגז... שנים if two take hold of a pitchfork and stack; Sabb. 92^b; Sifra Vayikra, Hōbah, ch. IX, Par. 7.

לגז, לגז m. (legatum) *bequest, legacy*. Snh. 91^a גיטין, שנתן אגטין, Ms. M. גט (ed. גט) if a father made a bequest to his children in his life-time; Yalk. Gen. 110 לגיטין (read *pl.*) — *Pl.* לגיטין (legata). Tanh. Noah 14 Abraham was the first (in the Bible) mentioned for old age, for a wayfarers' inn, 'רב' and for disposing of property in life-time (ref. to Gen. XXIV, 6).

לגז f. (λάγεια, sub. δόρα; v. Liddle et Scott Greek-Engl. Lex.?) *kare-skin*. Gen. R. s. 20 Mus. (ed. לגז, Ar. לגז); Tanh., ed. Bub., B'resh. 24 לגז read לגז, sub. δέρμα).

לגיון, לגיון m. (legio) *Roman legion*, in gen. *legion, troops*. Ber. 32^b, v. לגז. Tosef. Hull. VIII, 16 לגז if a Roman legion passes from quarters to quarters, whatever has been used as a cover or shelter, (v. לגז) is unclean; Hull. 123^a. Gen. R. s. 4, end קשה לגז an intractable legion. Tanh. Vayesheb 3 לגז נאח ומשובח a legion of fine and distinguished men, their heads reaching up to the capital of pillars; a. fr. — *Pl.* לגז these legions are not worth anything (in the economy of Providence). Num. R. s. 1 לגז שכינה לגיונו עם הד' it is not worthy of the King that his own legion (body-guard) be counted with the legions. Y. Taan. II, 65^b bot. לגז שני two wild-tempered legions. Ex. R. s. 15 לגז פורפירא a general before whom the legions cast the purple cloak (whom they proclaim emperor). Ib. לגז ומציא דלגיוניו and leads the legions out (in parade), and this dates the beginning of his rule. Lev. R. s. 16, end קורא דקב"ה לגז שלי the Lord summons his legions (to execute punishment); a. e.

לגז, לגז ch. 1) same. — *Pl.* לגז. Targ. Y. Num. XIII, 1. Ib. XXIV, 24; Targ. Ez. XXX, 9 (h. text לגז). [Targ. Job XV, 24 לגז מציא דלגיוניו a. l. ready to go around among the legions; ed. לגז (popular corrupt. = legatus) *legate, delegate*. Lev. R. s. 30 לגז עבר עלוי דד' לגז למגבי דד' (Ar. לגז) a royal legate passed by, sent to collect taxes; Pesik. Ul'kah., p. 182^a.

לגטין, v. לגטין.

לגמא, v. next w.

לגמא f. (לגמא, v. לגמא) 1) *quaffing, taking a draught*. Y. Sot. I, 16^c bot. כדרי לגמא שלש וכו' (Bab. ib. 4^a לגמא שלש וכו' as much time as is required for quaffing three roasted eggs. — 2) (in gen.) *eating and drinking, entertainment*. Snh. 103^b לגמא גדולה לגז שחריקה וכו' a little refreshment plays an essential part, for its refusal estranged two tribes from Israel (Ammon and Moab, v. Deut. XXIII, 4 sq.). Ib. 52^a (ref. to Ps. XXXV, 16) על עיסקי לגז שחריקה they flattered Korah for the sake of entertainments (to which he used to invite them); Yalk. Ps. 723. — 3) *living, support* (our 'bread and butter'). Gitt. 7^a (play on לגמא ומדמנה) כל מר שיש לו צעקה לגמא על חבריו ודומם Josh. XV, 31) if one has cause to complain of being hindered in his livelihood by his neighbor and keeps his peace, He who dwells in the thornbush will take up his cause. Bekh. 35^a לגמא לא דרישין we do not apprehend that their testimony may be influenced by their bread and butter, i. e. by their dependence on their employers. — *Pl.* לגמא. R. Hash. 18^a וכו' לגמא corresponding to the ten meals which Nabal gave to David's servants (I Sam. XXV, 5).

לגן, Y. Snh. II, 20^c bot. לבוש לגז דרך, read: לגן.

לגן, m. (לגן, v. לגן, formed like קצין) 1) *bottle, a vessel* smaller than כד and larger than כוס. T'bul Yom IV, 4 לגז a *lugin* which requires sunset to be clean (v. לב) and which was filled out of a cask containing tithes (intended for T'rumah); Erub. 36^a; Y. ib. III, 21^b bot. (corr. acc.). Tosef. Ohol. V, 10; Ohol. V, 4; Hag. 22^b Ms. M. (ed. חנינו.. לגזו וכו' (שמא). Ab. Zar. V, 1 לגזו (read שמא). ib. 26^a לגזו the gentile put his wine bag on it. Tosef. Ter. VII, 16 לגזו (ed. Zuck. שחריקה, corr. acc. all the suffixes in the sentence); a. e. — *Pl.* לגזין, לגזין. Tosef. Dem. VIII, 22, sq. Kel. XXX, 4 גדולים לגז large flasks (of glass). Y. Hag. II, end, 78^c. Kel. XVI, 2 ביה דל' a case of wickerwork for flasks; Tosef. ib. B. Mets. V, 13 ביה דלגיוניו (corr. acc.). Ib. VI, 8 של עץ דל' a wooden flask case. — Bets. 15^b לגז these are people counting their wine by *luginin* (less rich than the כד, but wealthier than the כוס). — Yalk. Sam. 161 שבִּלְגִינוֹת (the water) in the bottles. — *2) also לגז f. *a garden-bed requiring a lugin of seed*. Ter. IX, 5 מאה לגז Ms. M. a. Y. ed. (Bab. a. Mish. ed. לגז) one hundred beds planted with T'rumah seeds; Tosef. ib. VIII, 4 מאה לגז ed. Zuck. (Var. לגזין; R. S. to Ter. l. c. quotes לגז); [v., however, לגז].

לגז, לגז m., לגז f. same. Targ. Y. Gen. XXIV, 14—20 (h. text לגז). Targ. Jud. VI, 38 Var. ed. Lag., v. לגז. [Targ. Y. Num. XIX, 4 לגז, prob. to be read: לגז.] — B. Mets. 85^b, v. גרש. Yalk. Koh. 967, v. לגזין. — *Pl.* לגזין. Targ. Job. XXXII, 19 (Var. לגזין, זרעקא; h. text לגז). Targ. Lam. IV, 2 (h. text לגז).

לגז, לגז (Pilp. of לגז, contr. of לגז) 1) *to stammer*,

be undecided. Deut. R. s. 5 חרירי מלכלג אר do not give judgment in a hesitating manner (speak clearly and with full knowledge, comp. מלכלג; Yalk. ib. 907 חרר). —2) (with על) *to sneer.* Sabb. 30^b עלירי ר' א' a certain student sneered at him. Ber. 39^a כועס אר I am angry with him who sneers; Y. e. VI, 10^c תפ למר ללכלג אר why didst thou laugh?; a. e.

לגלג I ch. same.

Ithpalp. אֶתְלֵלָהּ *to be sneered at.* Targ. Esth. I, 17.

לְהַלֵּל II (= הלגלג, v. נָגַל; cmp. נַעֲבֹז to *proclaim, boast*. Targ. Y. I Gen. XXXIV, 31 מְלַלְגָּל במליו ed. (Ar. בפנשויה; Y. II במרואי בליריה).—Gen. R. s. 64, end וְיֵל דְּהוּא יֵל דְּהוּא go and announce it that thou didst put thy head into the lion's mouth and earnest out in peace; Yalk. ib. 111, end.

לִּי, לְגִלְגִּי m. (לְגִלְגִּי) *stammering*. Cant. R. to II, 4 (ref. to וּרְגִלּוֹ ib.) **וּלְגִלְגִּיו רֹבֵר** even the child's stammering is pleasing to me.

לְהִי, לְהִלּוֹל m. = הִלְלוּ (ח rejected) 1) *purslane*, v.
לְהִלּוֹל —2) *pl. constr.* לְהִלּוֹלִי, לְהִלּוֹלִי, only in הִדְרִל *stems*
of the mustard plant. B. Bath. 18^a; 25^b אֵיכָלֹת לִי הִדְרִילִי
they (the bees) eat the stems of my mustard plants, v.
הִדְרִילִי.

לגמן, Tosef. Kel. B. Bath. VI, 9 ל' Var., read: אנלוגין.

* לִנְבָּה, לִינָה m. (a corrupt. of linea) *a narrow path between fields*.—Pl. לִנְבָּה. Targ. Is. XXVIII, 25 Regia (ed. Lag. לינגין, Var. לִינְבָּה; ed. בִּירִי; h. text שׁוּרֵה; comp. Löff Pfl. p. 221).

לִּיָּנָה f. same, in gen. *row, bed*; v. לָיַן 2.

*לֹס, *Part. Pa.* מִלֵּס, *to stammer.* Hag. 15^b Ar. (ed. מגמגם).—

זלם, Y. Yoma III, 41^a bot., v. זלם.

לִגְנֵשׁ, v. לִגְנֵשׁ.

לְדוֹקְרָא v. לְדוֹקְרָא.

סנדל (לְדִיקָא) m. (v. לְדִיקָא) *Laodicean*. Kel. XXVI, 1 (ed. Dehr. לְדִיקָא) a *Laodicean* sandal.

לִדְנָה, לִדְנָה m.=b. h. נֶדֶךְ, *sheath*. Targ. I Chr. XXI,
27. Targ. II Sam. XX, 8; a. fr.—Targ. I Sam. XVII, 51 (ed.
Wil. נֶדֶךְ).

לְדַקָּה, v. לְדַקֵּה.

לְדַקְרָא, v. לְדַקְרָא.

לְהִי, v. לְהֵא.

לָהֵב *to glisten, be bright*, v. *Shaf.* שִׁלָּהֵב.

לֶהָבֵה m. (b.h.; preced.) *flame*.—**פְּלִהָבִים**, constr. **פְּלִהָבֵי**. Deut. R. s. 11 **אֵשׁ לִי מִרוּחַ אֵהֵב** I am destined to receive the Law from between flames of fire.

לְהָבָא ch. same.—*Pl.* constr. לְהָבִי. Targ. Y. II Deut. XXXIII, 2. Targ. Y. Ex. III, 2.

לְתָהֳבָה f. (b. h.) same. Deut. R. s. 11 **לְתָהֳבָה** flaming Seraphim.

לְתַבִּיטָא ch. same. Targ. Ps. CVI, 18.

לִתְּחִלָּה m. (b. h.; denom. of **הִתְחַל**) *study*. Num. R. s. 14 (ref. to Koh. XII, 12) **אִם יִגְעַת הַרְבֵּה בְּלִי דְּבָרָיו וְכ'** if thou takest great pains in the study of the words of the wise &c. (v. Erub. 21^b **כָּל הַחֻגָּה בְּתָן וְכ'**).

לְהַגְיוֹנָא = הַגְיוֹנָא. Targ. Lam. III, 62 Var.

לְחֹב m. (לָחַב) *flourishing, brandishing*. Targ. Nah. III, 3 וּלְוַצְלֹחִיב וּכ' (ed. Lag. מְסִיךְ ל' producing *sparks* by the hoofs of the horses).

לָהֵט (b. h.; cmp. להב) to *glisten, glow*. Gen. R. s. 21, end **מִאֵשׁ לִוְהָטָה זֶה** what will save my children from this glowing fire (hell)?; a. e.—Part. pass. לְוֹהֵט, f. לְוֹהֶטָה; pl. לְוֹהֵטִים, *glowing*; (with **אָחִי**) **לְוֹהֵטִים** *passionately following, anxious for*. Gen. R. s. 94 **אָחִי לְוֹהֵטִים** שׁוֹרֵי יִשְׂרָאֵל, Y. Taan. VI, 69^b; Pesik Dibré, p. 114^a **שׁוֹרֵי יִשְׂרָאֵל לְוֹהֵטִים** (not שׁוֹרֵי) the Israelites were greedy for sweet things. Gen. R. s. 22 **הָאֲדָמָה לְוֹהֵטָה** had a passion for agriculture. Cant. R. to I, 4 **אֲחֵרֵי שְׂכִינָה לְוֹהֵטִים** the Israelites were anxious for the Divine Presence; a. fr.—Tanh. Huc. 4 (ref. to Ps. LVII, 5) **לְוֹהֵטִים אָחִי** (= לְוֹהֵטִים) they had a passion for denunciation; Midr. Till. to Ps. VII; Yalk. ib. 637; Yalk. Kings 213 **לְוֹהֵטִים**; Y. Peah I, 16^a; a. e.

Pi. לִהְיוֹת to glow; to make glowing. Lev. R. s. 16 האש כסיבוייהי מְלַקְחָהּ the fire was shining around him. Gen. R. s. 21, end (ref. to Gen. III, 24) וּמִלְקָחָהּ... שְׂרָיָא מִתְּרַפֵּי the fire of hell turns around man and heats him through from top to bottom &c. Num. R. s. 18 לִיְהוֹת האש the fire seized him; a. e.

לִחַט, *Pa.* לִחַט ch. same, *to heat*. Targ. Y. II Deut. XXXII, 22 וּלְחַטָּה (prob. to be read: וּלְחַטָּה).

לתמייה, Y. Nidd. III, 51^a, v. ירחש.

לְחַטִּימִים m. pl. (b. h.; Talm. etymol. fr. **לָחַט** *glittering; delusions*. Snh. 67^b (ref. to Ex. VII, 11, a. 22) בְּלִחְטֵימָם בְּלִחְטֵימָם 'with their *laṭīm*' (secret arts) refers to works of demons, 'with their *l'haṭīm*'—to works of sorcery (with ref. to **לָחַט** Gen. III, 24).

לְטוֹמִיאָה, v. לְדַמְיָא

לָחַץ (cmp. **לָחַץ**) [*to be bent*; cmp. **לָחַץ**] *to be tired*. Targ. Is. LXV, 23 ed. Lag., v. **לָחַץ**. Ib. XLIII, 4 **לָחַץ** (ed. Wil. **לָחַץ** 4f.; ed. Lag. **לָחַץ**, v. **לָחַץ**).—Part. **לָחַץ**, pl. **לָחִיצִין**. Targ. Y. II Deut. XXV, 18 (h. text **לָחִיצִין**).

ʾAf. אָפּ 1) same, v. *supra*.—2) *to tire, annoy*. Targ. Mal. II, 17 (ed. Lag. אָהֲלִי).—3) *to bend (one's self)*, v. אָהֲלִי.

לְחַלֵּץ, לְחַלֵּץ, לְחַלֵּץ, v. לְחַלֵּץ, לְחַלֵּץ, לְחַלֵּץ.

לָהֶם, *Hithpa.* התלהם, v. מתלהם.

לִחָן = אֶלְחָן = *but, only*. Taan. 12^a (quot. fr. Meg. Taan. ch. XII, ed. Meg. Taan. לִכָּן).

לִחָת (v. לָחַת, *Af. אֶלְחַת to bend (one's self)*. Targ. II Kings IV, 34, sq. (ed. Wil. a. Bxt. אֶלְחַת, v. לָחַת; Ar. אֶלְחַת; h. text גִּחַת).

לִי *unto him*; v. לִי.

לִי (homiletic interpret.) = לֵא. Gen. R. s. 73 .. כל דבר .. דיה דחור בו י פעמים למפרע שו' הן לו whatever agreements Laban made with Jacob, he retracted mentally ten times, for we read (Gen. XXX, 34) *hen, lu* yes, no; Yalk. ib. 130.

לִי, v. לָי.

לִיָּא, v. לִיָּא.

לִיָּא, v. לִיָּא.

לִיָּא, v. לִיָּא.

לִיב (b. h.) pr. n. *Libya*, v. לִיבוי. Y. Kil. VIII, 31^c דורא דליב this proves that Lub and Egypt are the same, v. לִיבִי.

לִיבָא m. (preced.) = לִיבָא *Libyan*. Sabb. 51^b חמרא לִיבָא a Libyan ass.—*Pl.* לִיבָא. Targ. Nah. III, 9. Targ. II Chr. XII, 3; a. e.—Tam. 32^a לִיבָא, v. supra.—V. לִיבִי.

לִיבָא, v. לִיבָא.

לִיבִי m. h. a. ch. (b. h., v. לִיב) *Libyan*. Y. Kil. VIII, 31^c; Y. Sabb. V, beg. 7^b an Egyptian bean when fresh צוורין is named Libyan, when dried, they call it Egyptian bean; ... הוא מצרי this proves that Libyan and Egyptian means the same (v. לִיב). Ib. לִיבִי a proselyte descendant of a Libyan. Y. Shebi. II, 34^a bot. bunches of Libyan beans.—*Pl.* לִיבִי. Y. Kil. I. c.; Y. Sabb. I. c., v. לִיבִי. Ib. לִיבִי גרים הבאים מלִיבִי proselytes, descendants of Libyans; v. לִיבוי.

לִיבִי, Yalk. Deut. 950, v. לִיבִי.

לִיבִי, v. לִיבִי.

לִיבִי m. 1) (לִיבִי) *white matter, white color*. Gitt. 57^a, a. e. לִיבִי the white of an egg. Neg. IV, 1 לִיבִי the white color (of leprosy). Nidd. 31^a, a. e. לִיבִי the white substance (semen virile). Ib. לִיבִי שבעין the white of the eye; a. fr.—*Pl.* לִיבִי. Koh. R. to V, 10 לִיבִי שממנו הול' the white (semen) out of which are formed the white substances of the embryonic body.—*2) (לִיבִי) *the mass of clay for bricks*. Pirké d'R. El. ch. XLVIII לִיבִי in the clay stamped for bricks.

לִיבִי, m. (b. h.; לִיבִי onomatop. *to lick, lap; to gurgle* v. Ges. H. Dict.¹⁰ s. v. לִיבִי) *a small narrow-necked vessel, Log*, a liquid measure equal to the contents of (or the space occupied by) six eggs (v. Herzfeld Metrol. p. 46, sq.). Men. IX, 2. B. Bath. 90^a; Tosef. ib. V, 10. Tosef. Kel. B. Kam. II, 2; a. fr.—*Pl.* לִיבִי, לִיבִי, לִיבִי. Ib.; Kel. II, 2; a. fr.

לִיבָא (or לִיבָא) ch. same, 1) *small bottle*.—*Pl.* לִיבָא or לִיבָא. Yoma 83^b [read:] אדורדורו בל' וצעי (v. Rabb. D. S. a. l. note, a. פִּלְגִי) they surrounded him with bottles (of cordials) and dishes; (Ms. O. אדור' צעי ולגי they placed around him dishes &c.).—2) *Log*, v. preced. Targ. Lev. XIV, 10; a. fr. (some ed. לִיבָא).—Pes. 109^a לִיבָא the Log measure of the Temple. Y. Sabb. VIII, 11^a bot.; Y. Shek. III, 47^c top דאורייתא לִיבָא the Biblical Log, v. דאורייתא; a. fr.—*Pl.* לִיבָא. Targ. Y. Ex. XXX, 24. — Y. Ter. X, 47^b top; a. e.

לִיבָא, pr. n. m. *Loga*. Tosef. Yoma II, 7 שמעון לִיבָא; Cant. R. to III, 6 לִיבָא; Y. Yoma III, 41^a bot. לִיבָא (corr. acc.).

לִיבָא m. (λογιστής = curator orbis among the Romans) *market commissioner*. Tanh. Tsav 1 לִיבָא, ed. Bub. לִיבָא (corr. acc.); Yalk. Lev. 479 לִיבָא; Yalk. Mic. 555 לִיבָא (corr. acc.); (Tanh. Balak 12 בעל השוק).

לִיבָא m. (לִיבָא) *sneerer*. Y. Ber. VI, 10^c top ed. Lehm. (ed. לִיבָא).

לִיבָא c., pl. לִיבָא (לִיבָא, v. לִיבָא) *puffed up cheek (filled with a quaff)*; לִיבָא *a mouthful, quantity of liquid filling one cheek*. Pes. 107^a לִיבָא (Ms. M. לִיבָא). Yoma VIII, 2; Tosef. ib. V (IV), 3 לִיבָא he who drinks (on the Day of Atonement) a quantity equal to the fill of his cheeks; expl. Bab. ib. 80^a and corrected לִיבָא say as much as would cause the appearance of puffed cheeks. Y. ib. VII, 44^d bot. [read:] לִיבָא there is a version (for לִיבָא there is a version) ... נירחן לִיבָא (לִיבָא means) a mouthful which can be kept in one cheek. Ib. לִיבָא the mouthful of Ben Abatia which is more than a quarter of a Log; a. e.

לִיבָא, Num. R. s. 2 לִיבָא, a corrupt. for לִיבָא or לִיבָא (λαγνεία or λαγνεύμα) *lewdness*; (Lev. R. s. 20 שמצוה, Ar. דשמה).

לִיבָא, v. לִיבָא.

לִיבָא m. ch. = h. לִיבָא. Y. Sabb. II, beg. 4^c.

לִידָא (b. h. לִידָא) pr. n. pl. *Lod, Lydda* in South Palestine (Roman name *Diospolis*). Maas. Sh. V, 2 לִידָא מן המערב לִידָא was the westernmost term (of one day's journey from Jerusalem). Tosef. Erub. IX (VI), 2. Y. Meg. I, 70^a bot. לִידָא and Ge Haharashim belong to the fortified towns of the conquest days (v. יהושע). B. Mets. IV, 3 לִידָא the merchants of L. Snh. 32^b לִידָא follow R. El. to L.; a. fr.

לִידָא (b. h.) *Lud, Lydia*, a district of Asia Minor. Pes. 50^a; B. Bath. 10^b, a. e. לִידָא the martyrs of L., v. לִידָא. —Tosef. Yeb. IV, 5 (confession of a robber captured in Cappadocia) לִידָא I killed him on his entering Lydia (Laodicea); Y. ib. II, end, 4^b; Bab. ib. 25^b.

לִידָא (לִידָא) (emp. next w.) pr. n. m. *Luda, (Ludaah)*, an Amora. Sabb. 96^b (Ms. M. לִידָא; Ms.

O. לורא; Yalk. Ex. 413 (לוי). Ib. 137^a (Ms. M. לודא; Ms. O. לודא); Yeb. 71^b לודא.—Y. Taan. III, 67^a לודא (לודא).

לודאָה m. 1) =h. לודי *Lyddan*. Ab. Zar. 36^a שכלאי ל' לודי thou citest Samlai, the Lyddan; (Y. ib. II, 41^d bot. (הדרומי).—Yeb. 71^b, v. preced.—*Pl.* לודאי. Ab. Zar. l. c. it is different with Lyddan scholars, because they disregard traditional laws.—2) לודאי (denom. of *ludi*, the latter being treated as a geographical term) *people hiring men for gladiatorial contests, lanistae* (v. Sm. Ant. s. v. Gladiator). Gitt. 46^b bot. החווא גברא רובין *there was the case of a man who had sold himself to the Ludaë*. Ib. 47^a ל' ל' Resh Lakish had sold himself &c.—Y. Ter. VIII, 45^d top אילי זבנר גרמך (not לודי; prob. to be read: לודי if thou hadst sold thyself to the lanistae, thou wouldst have sold (thyself) at a high price, but here thou hast sold (risked) thy life for a trifle.—V. לודים.

לודא, v. לודא.

לודי m., pl. לודים of *Lod, Lyddan*. Pes. 62^b.—[V. לודים].—*Fem.* לודיה, *pl.* לודיות. Kel. II, 2, v. לודיה.—[V. לודיה.]

לודי ch.=לודא, same. Ex. R. s. 3 ל' שמעון ל' לודי.

לודים m. pl. (v. לודא 2) 1) *keepers of gladiators*, also *gladiators*. Pes. 12^b; Sabb. 10^a ל' the meal time of the gladiators (to whose diet special attention was paid). Y. Gitt. IV, end, 46^b ל' מכר עצמו ל' 2.—2) (=ludi) *public games*. Tanh., ed. Bub., Noah 20 בלעם (for prostitution), dice, public games and divinations; Tanh. ib. 14 ובזותה ובזותה (בבלוריה בקסמים ובזותה).—[V. לודין]. Ab. Zar. 18^b, v. בלדין.]

לודית, v. לודי.

לודית f., pl. לודיות (v. לודים) *gladiator's food* (of beans or wheat; *sagina gladiatoria*). Bets. 14^b ל' חישין לעשור מדין *which can be made direct use of* for preparing &c.; Y. ib. I, end, 61^a נדיוח פול...מאכל נדיוח (corr. acc.); Tosef. ib. I, 23 לחיוח ed. Zuck. (Var. לודיוח).

לודנא m. *ladanum*, a soft resin, a product of the *Cistus* (v. Löw Pfl., p. 127; Sm. Ant. s. v. Ladanum). Keth. 77^b.

לודנין, Y. Ter. VIII, 45^d top, v. לודא 2.

לודקיא pr. n. pl. *Laodicea*, name of several towns, esp. *L. ad Lycum*, a city of Asia Minor, counted to Lydia (v. לודי). M. Kat. 26^a, v. לודיא I. B. Mets. 84^a, v. לודק. Y. Ab. Zar. III, 42^c top לודקיא.—Koh. R. to III, 17; Taan. 18^b; Treat. S'mah. ch. VIII; Sifra Emor, Par. 8, ch. IX (לודקיא); Meg. Taan. ch. XII (martyrdom of Lulianus and Papus, v. לודי). Gen. R. s. 11; Sabb. 119^a; Pesik. R. s. 23.

לודר m. (ludarius, not recorded in Lat. Dict., v. Sachs Beitr. I, p. 121; P. Sm. 1905) *a gladiator trained to fight beasts at the Roman games*, analogous to the Spanish

matador (v. Sm. Ant. s. v. Venatio a. Bestiarii). Ex. R. s. 30, end, v. פילוסטומיא Gen. R. addit., ed. Wil. p. 376 top, v. מלונמכוס.

לודי, v. לודי.

לודי, v. לודי.

לודאי m. pl. (Syr. לודא, P. Sm. 1905; emp. לודאי I) *the first milk after delivery*, a dainty dish. Targ. Job XX, 17 (ed. Lag. לודי; some ed. לודי; h. text לודא). Ib. XXIX, 6 (ed. Wil. לודאי; h. text לודא). Targ. Y. Gen. XVIII, 8 לודאי שמין ודולב ed. (Ar. לודא); Targ. Y. I Deut. XXXII, 14 לודאי שמירי.

לודאי, v. לודאי.

לודקין, v. לודקין.

לודחא, v. לודחא, לודחא, לודחא.

לודחא, v. לודחא, לודחא.

לודחא, Ar. quot. fr. Y'lamd. to Num. XXIII, 7 or 18, or XXIV, 3,—quid?

לודחא, Gen. R. s. 20 Ar., a corrupt. for לודחא as in ed. a. Yalk. Gen. 32.

לודחא f. (לודחא) *curse*, v. לודחא.

לודי, v. לודי.

לודי m. (לודי) *attachment*.—*surname* שם ל' *epithet*. Neg. XIV, 6 ל' שם ל' nor any hyssop which is qualified by an epithet (לודי); Par. XI, 7; Succ. 13^a; Hull. 62^b; Sifre Num. 124; 129; a. e.—Ned. VI, 9 (53^a) ל' שדווא שם ל' for this (the addition of 'field') is a differentiating epithet.

לודי, v. sub 'לודי'.

לודי, v. לודי.

לודי, v. לודי.

לודי, v. לודי.

לודי, v. sub 'לודי'.

לודי, v. לודי.

לודי, v. לודי.

לוד I (b. h.) pr. n. pl. 1) *Luz*, in Palestine, identical with, or near, Bethel. Gen. R. s. 69, v. next w.; a. e.—2) *Luz*, in the land of the Hittites (Jud. I, 26), supposed to be Lizan in Kurdistan (v. Neub. Géogr., p. 394), a place, mentioned in the Talmud as still existing, from which the purple blue (רבלה) was imported. Snh. 12^a (in a secret letter) *things manufactured* (not דבריה הנעשים בל' things manufactured in Luz (רבלה). Sot. 46^b (ref. to Jud. I. c.) *דדיא ל' שצובעין* it is that Luz where they dye purple blue, which

Sennaherib left undisturbed, and Nebucadnezar did not destroy, and where the angel of death has no permission to enter &c.; Gen. R. s. 69 (applied to Gen. XXVIII, 19).

לֵחִי II m. (b. h.) *nut, almond, hazel-nut*; also *nut-tree*. Bekh. 8^a באינן כוונתן corresponding to chickens (hatched in twenty one days) is the almond tree among trees; Y. Taan. IV, 68^c bot. (ref. to שקר, Jer. I, 11) מה חל' הזה as the almond tree requires twenty one days from blossoming &c.; (Koh. R. to XII, 7 והשקר Gen. R. s. 69 (ref. to לֵחִי, v. preced.) אֵין לוֹ פֶה וְכ' nobody (some ed. לֵחִי, fem.) as the nut has no opening, so body could find the entrance to the town. Ib. הִיא עֹמֶד וְכ' a nut-tree stood before the entrance. Ib.; ib. s. 81 end, v. קָטַב, a. fr.—Pl. לְחִים. Y. Kil. I, 27^a bot., v. בִּשְׁמָא.—Transf. לֵי שֵׁל שְׁדֵּרָה *the nut of the spinal column, a hard vertebra*. (Judenknöchlein, v. Löw Pf., p. 375 a. quot. ib. from Hyrtl, Das Arabische und Hebr. in der Anat., p. 165). Lev. R. s. 18; Koh. R. to XII, 5; a. e.

לְרִנָּה, לְרִנָּה ch. same. Targ. Gen. XXX, 37.—Pl. לְרִנָּה. לְרִנָּה. Targ. Y. I Num. XVII, 23 (Y. II לְרִנָּה בְּרִנָּה; h. text שְׂקָרִים). Targ. Y. Gen. XLIII, 11.

לָּוִי III (b. h.) *to turn, bend, twist.*

Nif. גָּלִיז to be perverse, v. infra.

Hif. הִלִּיזוּ or הִלִּיזוּ to turn. Kil. IX, 8 (play on לִזּוּ in שַׁעֲזוּ, v. מִזּוּ) הִלִּיזוּ וְיִלְכְּדוּ הוּא אִם אֲבִיר שֶׁשֶׁמֶרֶם לְכָלוּ (or וְיִלְכְּדוּ) he (who disregards the law of שַׁעֲזוּ) is perverse and turns his Father in heaven against him; [Comment. 'and turns away (estranges) his Father . . . on his account'].

לִצְוֹ IV (v. לִצְוֹ) *to talk about, sneer, talk disrespectfully.*

Hif. *הוֹדוּ* same. Y. Dem. II, 22^a bot. *הוֹדוּ* *הוֹדוּ* *הוֹדוּ* all people talked against him. Lev. R. s. 6, beg. Cant. R. to IV, 12 *כִּי* *הוֹדוּ* *הוֹדוּ* *הוֹדוּ* *הוֹדוּ* *הוֹדוּ* heard the people talk evil of his daughters. Gen. R. s. 54 *הוֹדוּ* *הוֹדוּ* spoke disrespectfully of the ark (v. Sot. 35^a sq.). a. fr.—Y. Shek. V, 49^a bot. *הוֹדוּ* (some Bab. ed. *הוֹדוּ*).

לְרֵזָא, v. לִרְזוּ II ch.

לְרִיזָה, v. לְרִיזָה.

לֹחַ I (or לֹחַ) (comp. לָוֶה) to join.

Pi. לָוּחַ (denom. of next w.) to place straps close together so as to form a boardlike surface. Part. pass. מְלֻוּחַ, *pl.* מְלֻוּחִין. Tosef. Kel. B. Mets. VIII, 6 (R. S. to Kel. XVIII, 5 reads מְלֻוּחִין, v. רִיו).

לוח II m. (b. h.; preced.; cmp. **לח**) *tablet, board*. Y. Shek. VI, 49^a bot.; Ex. R. s. 47, a. e. **לוח** וזה **לוח** the five commandments on one tablet &c.; a. fr.—**לוחות** (mostly of the tablets containing the ten commandments); **לוחות**, **לוחות**, constr. **לוחות**. Ib. Ber. 8^b **לוח** וזה **לוח** the (second) tablets and the broken tablets were both preserved in the ark, (therefore despise not an old scholar when his memory forsakes him); B. Bath. 14^a; Men. 99^a.—Y. Kil. IX, 32^b top **לוחות** **לוח**; Y. Keth. XII, 35^a top **לוח** (metaphorically, for R. Jehudah han-Nasi; (Keth. 104^a ארון **לוחות**, v. **לוחות**); a. fr.—Meg. 32^a. v. **לוחות**.—Tosef. Kel.

B. Mets. VIII, 4 לוֹחֵי רֹכ' (לוֹחֵי רֹכ'; Sabb. 47^a לוֹחֵי (Ar. ed. Koh. לוֹחֵי, oth. ed. לוֹחֵי); Tosef. ib. XIII (XIV), 15; Y. ib. XII, beg. 13^a, v. סָטִיבֵס. Sabb. XII, 4 עַל שְׁנֵי לִיָּתֵי פִּנְסָא (Bab. ed. 104^b לוֹחֵי; Y. ed. דַּפּי as in Mish. ib. 5) on (the rims of) two boards of a writing tablet (pinax). B. Mets. 117^a (expl. תַּקְרָה לוֹחֵי boards of the ceiling; a. e.

לְוִיָּהּ, לְוִיָּהּ, לְוִיָּהּ ch. same. Targ. Y. Ex. XXXVI,
19, a. e. (O. רִשָּׁה, h. text קִרְשָׁה). Targ. Prov. III, 3. Targ.
Is. VIII, 1 (h. text מְגִינִין) a. fr. — *PL*. לְוִיָּהּ, לְוִיָּהּ, לְוִיָּהּ
Targ. Y. I Ex. XXVI, 15 (Y. II לְוִיָּהּ). Ib. 20. Targ. Ex.
XXXI, 18; a. fr. — [Sabb. 18^a; Titt. 61^a top, v. next w.]

לִחָא, לִחָא m. (= **לִחָא**; v. **לִחָא**) 1) *jaw, cheek*. Y. R. Hash. I, 58^b top **לִחָא**, v. **לִחָא**.—*Pl.* **לִחָא**. Targ. Y. Deut. XVIII, 3.—2) *fish-hook*.—*Pl.* **לִחָא**, **לִחָא**. Sabb. 18^a **לִחָא** וּקוּרָא Ms. O. a. Ar. (ed. **לִחָא**) *hooks (fish-lines) and traps of little joists*; Gitt. 61^a top.

לוֹט I pr. n.m. (b. h.) *Lot*, the nephew of Abraham. Ber. 54^a אֲשֶׁר יִשָּׂא... אֶת הָרִיבָה he who sees ... *Lot's* wife (the pillar of salt, Gen. XIX, 26). Erub. 65^a הַיָּגֵעַ לִשְׁכֹּרוֹתוֹ שֶׁל לֹי who is as drunk (unconscious) as *Lot*. Gen. R. s. 44 (play on the name) לֹי לֹיטָא cursed *Lot* shall not be Abram's heir; a. fr.

לוט II m. (b. h. לז) *lotus*. Gen. R. s. 91, end, expl.
במטריב q. v.

לָרַם (v. next w.) to curse. Part. לָרֹם, f. לָרְמָה, pl. לָרְמוֹת. Num. R. s. 9 (ed. Wil. p. 56) הָרַם מְשֻׁעָרִים בְּךָ יְיָ וְזֶה הָרַם all (women) shall swear by thee and curse each other saying, if thou hast done this, may thy end be &c.

לְוֹמַר, לְוֹמַר, לְוֹמַר eh. [to cover, talk secretly; emp. לחוש.]
to curse. Perf. לָמַס, לָמַס. Targ. Lev. XX, 9. Targ. I Kings
II, 8 לְוֹמַר; a. fr.—Part. **לְוֹמֵר, לְוֹמֵר**, Targ. Y. I, II Num. XXXIII, 8. Targ. Gen. XXVII, 29; a. fr.—
Part. pass. **לְוֹמֵר, לְוֹמֵר**, Ib. III, 14; a. fr. Gen. R. s. 44
לְוֹמֵר; Yalk. ib. 76 לְוֹמֵר, v. לְוֵר I.—Snh. 49^a top (prov.)
לְוֹמֵר ed. (Ms. **לְוֹמֵר**, v. Rabb. D. S. a. l. note, Bashi **לְוֹמֵר** be cursed rather than cursing.
Ib. 111^a **לְוֵר** קא **לְוֵר** wilt thou curse me?—Ib. 113^a
[read: **לְוֵר** ורילמא כי לֹא יהושע חרי לֹא] (v. Rabb. D. S. a. l. note)
is it so that when Joshua cursed (Jericho) he meant &c. ?
—Lev. R. s. 17 (בגוה) **לְוֹמֵר** (Yalk. ib. 563 **לְוֵר**) cursed (with leprosy) is the house with such
accursed inmates (who refuse favors to their neighbors)
לְוֵר (שקע ארר) **לְוֵר**, Lev. XIV, 37, as if יהושע חרי
to ruin goes the house with such &c.

לְרוּמָא, לְרוּמָא, לְרוּמָא m. (preced.) *curse*. Targ. Is. XIII, 1. Targ. Num. V, 21. Targ. Ex. IX, 28 קִלְיוֹ דִּלְיָ (h. text קִלְיוֹ); Y. ib. 34; a. fr. — **לְרוּמָא, לְרוּמָא, לְרוּמָא** Targ. Gen. XXVII, 12, sq.; a. e.

לומוס, Midr. Sam. ch. II לל' (some ed. לול') a corrupt. of לבולמוס.

*למיינוס pr. n. m. (corrupt. of Diocletianus?) *Lutianus*, a Roman emperor. Gen. R. s. 83, end רום שמלך

לומס... מגדיאל on the day when L. became king, R. A. heard in a dream: To-day Magdiel became king (i. e. the last but one King of Edom-Rome, v. Gen. XXXVI, 43); Yalk. ib. 140 לשינוס.

לומס, v. לומס.

לומסאי, לומסאי m. pl. (prob.) *Arethusii*, the inhabitants of *Arethusia* between Epiphania and Emesa (v. תמץ). Targ. Y. I Gen. X, 18; Targ. I Ohr. I, 16 (h. text ארתי).

לומריא, v. לומריא.

לומת, v. לומת.

לוי (b. h.) 1) *to join, be connected*, v. *Piel*, a. (לוי)—2) (cmp. Sm. Ant. s. v. Nexum) *to assume an obligation; to borrow*. Shebu. 41^b; Keth. 88^a; B. Bath. 6^a דאמר ר' לא לוי he who (being sued for a loan duly testified by witnesses) says, 'I have not contracted any loan', is considered as admitting that he has not paid. Hull. 84^a כגון אוכלין (delicate persons) like ourselves may buy food on credit. B. Mets. 72^b על שער וכו' (also לוי) you must not borrow money with the choice of repaying in grain at the present price; (another defin., v. Rashi a. l.). Bets 15^b לוי עלי make a loan on my (the Lord's) account; a. v. fr.—Esp. לוי, לוי debtor, opp. to לוי creditor. Shebu. 47^a מ' בהרי מ' if the debtor died before the creditor; a. fr.—Pl. לוי, לוי two (different) creditors and two debtors.

Pi. לוי, לוי 1) *to order an escort for protection*, v. לוי. Tanh. Bal. 12; Num. R. s. 20 לוי עני וכו' He appointed the clouds of glory to escort them. Sot. 46^b של פרעה וכו' בשביל for the sake of the four steps which Pharaoh ordered his men to escort Abraham &c.—2) *to escort, to walk a distance with a departing guest; to follow*. Sabb. 119^b שני מדר' ש' מלפנין לו וכו' two ministering angels escort man to his house on the Sabbath eve. Sot. l. c. whoever omits to escort a guest or (as a guest) declines an escort, is regarded as if he had shed blood; ש' אילמלא לוי וכו' for if the men of Jericho had escorted Elisha &c. Koh. R. to V, 17 ומד' and what does escort him (to the grave)? Merits and good deeds; a. fr.

Hithpa. לוי, לוי 1) *to join the company of, to associate*. Midr. Till. to Ps. CIV, 26 (play on לוי, ib.) whosoever joins them (the Romans) will be made sport of with them in future days. Ib. מ' שמחלור עמון ערירי וכו' him who joins them (the scholars), the Lord will cause to rejoice with them &c.; Yalk. ib. 862. Gen. R. s. 63, end; Yalk. ib. 111 ש' קלורו עמו קלורו the disgrace of starvation was made his companion. Tanh. Vayishl. 3 לוי לוי to be his escort; a. fr.—2) *to be escorted, to accept escort*. Sot. l. c., v. supra.

Hif. לוי, לוי 1) *to escort*. Ber. 18^a וכו' if he does escort him (the dead).—2) *to lend*. Ex. R. s. 31 מלוי lends on interest; שלא ברביר without interest. Ib. שלא ילוי וכו' that they must not lend &c. Ib. ראי

see how much I lend (to man,) without taking interest, and what the earth lends &c. B. Mets. V, 1 וכו' he who lends a Sela to get five Denars in return. Ib. 62^b מלוי רביר lend me a Maneh.—B. Kam. 94^b (a. fr.) those who lend on interest; B. Mets. 62^a; a. fr.—creditor, v. supra.

לוי, לוי ch. same, 1) *to join, cling to*. Targ. II Sam. XX, 2 (h. text רביר).—2) *to join a caravan, travel with*.—Hull. 7^a דרורו וכו' an Arab that had been travelling with them.—3) *to escort*, v. infra.

Pa. לוי, לוי *to escort*. Targ. Y. II Gen. XXVIII, 12 וכו' (והינן לוי).—Gen. R. s. 48, end לוי, v. לוי I. Tosef. Keth. VII, 6 לוי דילוי (ed. Zuck. לוי, Var. לוי, read: דילוי) escort (the dead) that people may escort thee; Y. ib. VII, 81^b bot. לוי דילוי (not לוי); Bab. ib. 72^a לוי דילוי him who escorted, people will escort; a. e. Af. לוי same. Targ. Gen. XII, 20. Ib. O. XVIII, 16 לוי דילוי ed. Berl. (some ed. לוי דילוי; Y. לוי דילוי; h. text לשלום); a. e.—Sot. 40^b וכו' לוי walked with R. A. (on dismissing him) from &c.; Ber. 31^a לוי; a. fr.

לוי, v. לוי.

לוי, v. לוי.

לוי (b. h.) pr. n. *Levi*, 1) the son of Jacob, progenitor of the tribe of Levi. Gen. R. s. 19, a. e. וכו' Levi arose and brought her (the Shekhinah) down &c. Ex. R. s. 1; a. fr.—2) שבט לוי, or לוי the tribe of Levi; לוי or לוי a Levite. Yoma 26^a לוי דרורי a descendant of the tribe of Levi.—Hor. III, 8 וכו' לוי a priest goes before a Levite (in religious privileges), a Levite before an Israelite. Gitt. V, 8. Ib. VIII, 5 לוי if she is the daughter of a Levite. Arakh. IX, 8; a. fr.—Pl. לוי, לוי Levites. Hull. I, 6; a. fr.—3) name of several Amoraim, esp. Levi, or L. bar Sisi, disciple of R. Jehudah han-Nasi (v. Fr. M'bo, p. 110^b). Y. Yeb. XII, 13^a top. Pes. 76^b; a. fr.—4) (law) a fictitious name. B. Bath. 43^b; a. fr.

לוי, לוי m. ch. (preced.) *Levite*. Targ. O. Ex. IV, 14 (Y. לוי, corr. acc.).—Hull. 131^a.—Pl. לוי, לוי. [Ezra VI, 16.]—Targ. Ez. XLIV, 15; a. fr.—Y. Maas. Sh. V, 56^b bot.; a. e.

לוי, לוי pr. n. *Bar-Livianus*, name of a family (gens). Hull. 87^a; cmp. לוי.

לוי, לוי I f. (לוי) 1) *Levite, daughter or wife of a Levite*. Y. Yeb. X, 10^d top; Tosef. ib. VIII, 2. Bekh. 47^a; a. fr.—2) *the community of Levites, status of Levites*. Ex. R. s. 1 כורי כורי priestly and Levite families. Y. Maas. Sh. V, end, 56^d כורי כורי friends of priestly or Levite families. Bekh. l. c. פטורין וכו' the priests and the Levites are exempt; a. e.—3) *the community of the attendants of the Tabernacle, priests and Levites*. Sifré Num. 1; a. e.—4) *the Levitical offices*. Ex. R. s. 5 וכו' the one (Aaron) took the priesthood and gave (Moses) the Levite offices; the other took the Levite offices &c.; (Tanh. Sh'moth 27 מלכור); a. e.

לוייה II or **לוייה** f. (לוייה) 1) *consort, wife*. Yoma 54^b top (ref. to לוייה, I Kings VII, 36), v. יצרה II.—2) (v. next w.) *the wailing woman's company*. Y. M. Kat. I, 80^d top, [read:] אמר... רבי נחמן... לא העורר אשה לוייה... a woman must not stir up her company for wailing during the festive week; R. N. read *lvyatha* (with ref. to עורר לוייה Job III, 8; cmp. איציהא).

לוייה f. (לוייה) *escort, company, esp. the traveller's escort for protection*. Sot. IX, 6 ל' ודחמיהו בלא ל' and we let him (the stranger) go without protection; (Y. ib. IX, 23^d bot. דלוייה). Bab. ib. 46^b ל' כיפין ל' we may force (the inhabitants of a place) to provide escorts for travellers. Ib. ל' וואין לו ל' he who travels on the road and has no company, let him be engaged in study of the Law (ref. to לוייה, Prov. I, 9); Erub. 54^a. Hull. 7^a ל' fellow-travellers. Midr. Till. to Ps. CIV, 1 ייחא אליך ל' (or לוייה) thy God be thy escort; a. e.

לויטס pr. n. m. *Levitas* (Lat. *Levites*). Ab. IV, 4.

לוייהא f. ch.=h. *escort; caravan*. Gen. R. s. 16, beg.; Y. Yoma IV, 41^d top (ref. to Gen. II, 12) בלוייהא... happy he in whose house it is, happy he in whose company it is (on travelling); Ex. R. s. 35, beg.; a. e.—Gen. R. s. 92 לכוני (not פוקי) leave now, for I have arranged on escort for you; Yalk. ib. 150.—Lam. R. to I, 1 (7 דר מאריה) ל' walk quickly that we may reach the caravan. Ib. ואיה ל' is there a caravan ahead of us?

לוינטי, v. לוינטי.

לויקן, v. לויקן.

לוייהא, v. לוייהא.

לויין m. (b. h.) *Leviathan*, a legendary sea-animal reserved, with B'hemoth, for the righteous in the hereafter. Lev. R. s. 13, v. ב'המות. Ib. s. 22, end. Ab. Zar. 3^b; a. fr.—M. Kat. 25^b (in a wailing song) ל' a great man, opp. דגני ריקן the fish of the swamp, common humanity (v. אלוה).

לוידין, v. לוידין.

לויכסון, v. next w.

לויכסן adv. (Λοξόν, v. אלכסון) *athwart, crosswise; diagonally*. Kel. XVIII, 5, v. אלכסון. Dem. VII, 8 שתי נטל שתי he must take two barrels from diagonally opposite corners. Ib. ל' שורה אחת one row of barrels following the diagonal line. Y. Kil. IV, 29^c top לכסן (R. S. to Kil. IV, 6 אלכסון) when he measures by diagonal lines. Y. Yoma V, 42^d bot. ל' שדיתא לפניו except that (corner of the altar) which was diagonally opposite to him. Lam. R. introd. (R. Josh. 1) וכ' לויכסון וכ' ploughed his field crosswise and put up an image in the center &c.; a. e.

לול a word in an incantation against thirst. Pes. 112^a (Ms. M. ליל).

לול m. (b. h.; contr. of לעל, apocop. of לעל = עעל, cmp. formation of נקק; cmp. לעל, לעל, לעל I) 1) *winding pathway, passage way, esp. a small room with a staircase leading up to the upper rooms* (v. Sm. Ant. s. v. House, Amer. ed. 1858, p. 519^a). Men. 34^a מן פתוח ל' פתוח a small room opening (leading) from the ground floor to the upper room. Pes. 34^a ל' קטן היה there was a small passage way between the graded ascent (על) and the altar; ib. 77^a (Zeb. 62^b אויר; ib. 104^a מהו לערב Pl. לגלגן, לגלגן. Y. Erub. VII, beg. 24^b ל' how about connecting two dwellings for Sabbath purposes by the way of the staircases (leading to the roofs)?—Y. Yoma I, 38^c; Y. Meg. IV, 75^c bot. ל' אלו וכ' staircases above each other (well-hole) require M'zuzah, (to be furnished by him) who has the right of use of the lower threshold. Pes. 8^a; Yoma 11^a ומתכן ל' ומתכן the staircase rooms and the provision room; [comment. refer to Nr. 3, v. infra]. Midd. IV, 5; Pes. 28^a ל' וזו פתוחין וכ' there were small passages in the loft leading to the Holy of Holies through which mechanics were lowered in boxes (closed elevators).—2) (anat.) *a passage from the vestibulum vaginae* (פרוור). Nidd. 17^b, v. עלייה. 3) ל' העושה נקב בל' וכ' 102^b *hen-roost*. Sabb. 102^b he who makes a hole (for ventilation) in a hen-roost; ib. 146^a ל' של וכ' in order to prevent making a hole in a hen-roost which is done for ventilation. Ib. 122^b; a. e.—Pl. as ab. Pes. 8^a; Yoma 11^a ומתכן ל' *hen-roosts* &c., v. supra.

לולא ch. same, *small room with a staircase*. Y. Yoma I, 38^c; Y. Meg. IV, 75^c bot. ל' דר' אילעא דדורא עביר וכ' the *Lul* of R. II. which was made (with reference to the law of M'zuzah) in agreement with the opinions of the Rabbis.

לולאות, v. לולי.

לולב m. (= לבלב; v. לבלב) 1) *sprout*. Esp. *Lulab*, the branch of the palm-tree used for the festive wreath on the Feast of Booths (Lev. XXIII, 40); also *the festive wreath* of the four species combined. Succ. III, 1 הגזול ל' a palm-branch unlawfully acquired or one dried up. Ib. 4 אחד ל' one branch of the palm-tree is needed for the festive wreath. Ib. 9 לישל ל' a traveller on the road who had no opportunity of performing the ceremony of taking the festive wreath in hand. Ib. כל היום כשר לל' the entire day is fit (no special time of the day is designated) for the ceremony &c. Ib. 12; R. Hash. IV, 3 במקדש וכ'... the ceremony of Lulab was performed in the Temple seven days &c.; Succ. 46^a וכ' ראשון מצות ל' on the first day it is the Biblical law of Lulab which is carried out, on the following days it is the carrying out of an ordinance of the elders; a. fr.—Pl. לולבין, לולבין. Orl. I, 7. לולבין, לולבין leaves and eatable young sprouts. Shebi. VII, 5, a. e. לולבין זרדים, לולבין Ber. 55^a, a. e. לולבין גפנים ל' sprouts of grape-vine; Yoma

81^b, **לְהַלְבֵּל**.—Gen. R. s. 41, beg. **לְהַלְבֵּל** its branches are used for praise (v. **לְהַלְבֵּל**); Num. R. s. 3, beg., v. **לְהַלְבֵּל**; Midr. Till. to Ps. XCII, 13 (sing.). Succ. IV, 4 **אֲזַרְזִיזֵי** **וְרֹאשֵׁי** **לְהַלְבֵּל** they used to bring their festive wreaths to the Temple mount &c.; a. fr.—2) **לְהַלְבֵּל** twigs used as *brooms in the wine press* (Rashi), cmp. **אֲזַרְזִיזֵי**; *the two posts supporting the beams of the press* (Ar.). Ab. Zar. 75^a; Y. ib. V, end, 45^b; Nidd. 65^a; Tosef. Toh. XI, 16; Tosef. Ab. Zar. VIII (IX), 3.

לולִיבָּא, **לוֹלְבָּא** ch. same, esp. *palm-branch*, *palm-tree*. Targ. Cant. VII, 9 (h. text זמר).—Succ. 32^a מַמְזָה חוּט כְּפוּת תְּמָרִים דֵּל' הוּא ed. (Ms. כפות לולב הוא ...) how do you know that the *kappoth* (Lev. XXIII, 40) means a green sprout?—B. Kam. 96^a וְכ' 'הוא מאן דגול לולי' v. רוצא Gen. R. s. 6 'וְכ' דאת קטר לולבין ו' when thou tiest thy *Lulab* (for the Succoth festival), tie thy feet (stop travelling); Y. Sabb. II, 5^b; Yalk. Is. 317.—*Pl.* לוֹלְבִין, לוֹלְבִיר, לוֹלְבִיר. Targ. Lev. XXIII, 40. [Targ. II Esth. III, 8 לוֹלְבָנָא v. next w.]—Targ. Ps. I, 3, v. לוֹלְבָנָא.—Ab. Zar. 57^a לְמִשְׁרָא לוֹלְבִירָא (Ms. M. לְמִשְׁרָא לוֹלְבִירָא) took branches down Ib. ריש לוֹלְבִיר (some ed. רדוֹלְבִיר, Ms. M. לוֹלְבִיר).

לְיַלְכָנָא m. (preced.) *palm-gardens*. Targ. II Esth. III, 8 לְיַלְכָנָא (ed. Lag. לְיַלְכָנָא, corr. acc.) *our palm-gardens*.

אֶלְלֹהֵיךְ, v. אִי 3, Tosef. Kel. B. Kam. II, 3, לֹלֶגֶת

לולומר, Midr. Sam. ch. II, read למלך ב"ד (v. Yalk. Sam. 78).

לול f., pl. לולות (b. h.; redupl. of לול) *loops, couplings*. Yalk. Esth. 1048. Sabb. 99^a top רמין קרסין בל וי הוּקוּ the hooks in the loops looked like stars on the sky; Yalk. Ex. 370; a. e.

לְוִיָּאֵנִי, לְוִיָּאֵנִי, v. sub לְוִיָּאֵנִי.

לְוִלֵּיבָא I, v. לְוִלֵּיבָא

* לְלִיבָא II pr. n. m. *Luleba*. Y. Orl. II, beg., 61^d ר' ל' תידיה בר ל' Y. Ab. Zar. II, beg. 40^c ר' ל' Fr. (in M'bo, p. 83^b), ed. לְלִיבָא q. v.

לוליון, לוליון, Ab. Zar. 18^b, read לודין (*ludi*) *games*,
v. בלרין.

לוליא' , לוליינוס pr. n. m. *Lulianus* (popular corrupt. of Julianus) i) name of an influential man who suffered a martyr's death together with one Papus. Sifra B'huck., Par. 2, ch. V (ref. to Lev. XXVI, 19, v. נָאֵחַ like P. son of Judah and L. the Alexandrian and his associates. Y. Taan. II, 66^a top ל' ופ' ... יום the day on which L. and P. were put to death; Bab. ib. 18^b לְיִצְחָק; v. fr., v. אֲדִירָא—2) ל' King (emperor) *Julian*. Y. Ned. III, 37^d bot.; (Y. Shebu. III, 34^d רוקליש'אנוס).

לולִיָּא, לולִיָּא, לולִיָּא pr. n. m. (preced.) (*son of*)
Julian (Julian). Cant. B. to IV, 12 [read:] לֹא הָיוּ קוֹרִינְיָ

ל'... ליהודה רופוס ויהודה they did not change Reuben into Rufus, or Judah into Juliani; Lev. R. s. 32 (corr. acc.).—Y. Ned. III, beg. 37^d לילי ר' ירמיה בר לילי ed. Krot.; Y. Yoma II, 39^d; Y. Naz. IV, 53^c top; a. fr.

לְדִלּוּיָהּ, לְדִלּוּיָא *f.* (preced. wds.; sub. תְּסַפְּרָה) *Julian style of hair-cutting, clipped hair.* Ned. 51^a (expl. כְּסוּם וְכַסּוּם Ez. XLIV, 20) ל' כְּכֵן like the L. style, expl. ה' יְחִידָא 'the style of a distinguished person', ראשׁוֹ touching the root of the other; Snh. 22^b ל' מִבֵּין תְּסַפְּרָה 'the style of a distinguished person'.

לְוִי־יִתְאָ v. לְוִי־יִתְאָ

לִזְנוּכִי v., לִלְנִיאוֹת.

יְהוָה, v. לְהַשְׁכִּיחַ.

לומָא m. (popular corrupt. of nummus=sestertius) *sesterce* (v. Sm. Ant. s. v. Sestertius).—*Pl.* לומי. Ab. Zar. 34^b לומי בד' ... קיסטא דמורייס בלומא Ar. (ed. . . קיסטא ד' לומי בד' . . ; Ms. M. omits לומי) a *xestos* of brine sells for one *nummus*, while one of wine sells for four *nummi*.—Tosef. Dem. III, 12 לומין מדה גסא וכו' (R. S. to ib. II, 5 לומין read: לוֹמִין = λουμῖνον) as to baskets of figs or grapes and piles of vegetables, quantities sold for a *nummus* (and upward) are considered wholesale, those sold for less than a *nummus*, retail; Y. ib. II, end, 23^a וְלַמְעַלָּה וכו' (read: שָׁן לַמְּדָה דְּקָה מִנָּה) (R. S. l. c.) a quantity sold for a *nummus* (or less) is retail, for more than a *nummus* is wholesale.

לומה, v. preced.

לומכסה, Y. Hor. I, 46^a top, read מְכִסָּה ושל.

לָלוֹן, לֵין I (b. h.) to stay over night, to take (night-) lodging; to be kept over night. Num. R. s. 12, beg. (ref. to Ps. XCI, 1) וְשָׁכַן שָׁם לַיְלָה הַרְבֵּה v. לֵינָה. Ib. ... חֲבֵירָה לָלוֹן בְּצִלּוֹתֵי הַיְיָ the Lord . . . is desirous to lodge under our shade (Tabernacle). Snh. VI, 4 וְאֵם בּוֹ but if his body was allowed to hang over night. Pes. 42^a מֵיִם שְׁמֵרָה water which has been kept in vessels over night (misunderstood for 'our water', v. בְּיָתֵינוּ). Ber. 18^b חֲבֵירָה וְלֹא בִּבְיַת הַקְּבֻרָה and stayed over night in the burial ground; a. fr.—[Gen. R. s. 60, distinction between לָלוֹן, לֵין, Gen. XXIV, 23 and לָלוֹן, ib. 25, v. לֵינָה.]

Hif. עובר משום B. Kam. 99^a *to keep over night*. B. Mets. IX, 12 *transgresses the law which says, (Lev. XIX, 13) 'thou shalt not &c.'*; *יש בו משום* B. Mets. IX, 12 *the prohibition to keep the wages of the hired man over night applies to it; ib. 111^b; a. fr.—Esp. to leave a corpse unburied over night*. Snh. VI, 5 *כל המלין את רבו* *whosoever postpones the burial of his dead transgresses a prohibitory law (ref. to Deut. XXI, 23 in its general application); הלינו לכבודו* *but if one kept him over night for his honor's sake (to prepare a more honorable burial) &c.; a. fr.—V. הללנו*.

Hithpol. הִחֲלוּן, *Nithpol.* נִחֲלוּן to seek shelter; to take refuge. Num. R. l. c. (ref. to Ps. l. c.) [read:] שָׁדַר הִחֲלוּן