

Haman) in one breath; (Y. ib. III, 74^b bot. בנפירה. Gen. R. s. 14, end (ref. to הנשמה כל דנשמה, Ps. CL, 6) על כל נ' וי' שאדם for every breath that one takes one must praise &c.; Deut. R. s. 2, end.—[Tanḥ. R'eh 9, v. next w.]

נְשִׁיפָה f. (נָשַׁף) *blowing*. Tanḥ., ed. Bub., R'eh 3 מרוז בני' they died from one current of wind; Tanḥ. ib. 9 אחר (corr. acc.).

נָשִׁיק v. נָשַׁק.

נְשִׁיקָה v. נָשַׁק.

נְשִׁיקָה f. (b. h.; נָשַׁק) 1) *kissing, kiss*. Gen. R. s. 70; Ex. R. s. 5, a. e. של גרולה נ' של גרולה the kiss of homage; של פרקים the kiss of meeting again; של פרישור the kiss of parting; של קריבור the kissing of relations. Deut. R. s. 11, end בנשיקת פה.. and took his (Moses') soul with a kiss of the mouth. B. Bath. 17^a מרוז בני' Miriam, likewise, died with a (divine) kiss (without agony); M. Kat. 28^a. Ber. 8^a דמיתא וכו' death without agony is like taking &c., v. ביקתא II; a. fr.—*Pl.* נשיקת. Ex. R. 1. c. Cant. R. to I, 2 מו' אמרודו יתן לנו מו' the ministering angels said the verse, 'May he give us of those kisses which he gave to his sons' (at Mount Sinai). Ib. בסיני פירוז at Mount Sinai the verse was said (by the Israelites), 'May he let kisses go forth to us out of his mouth'; a. e.—2) *contact of sexual membra*. Yeb. 55^b.

נְשִׁיקוּת f. (preced.) *attachment, love*. Cant. R. to I, 2 מו' יוציא לי קול נ' וכו' may He issue forth unto me the voice of attachment.

נְשִׁיקָא pr. n. pl. (or district) *N'shikya* in Babylonia. Sabb. 121^a Abin דמן נ' (Ms. M. מְנְשִׁיקָא) of N.

נְשִׁיקָא constr. נְשִׁיקָה ch.=h. Targ. Y. I Deut. XXXIV, 5.

נְשִׁירָה f. (נָשַׁר) *falling off, dropping* (of fruits). Y. Macc. II, beg. 31^c, v. נשיקה. Y. Peah II, 20^a bot. בנשירהו. פרט the dropping grapes are dedicated (to charity, cease to be private property) at the moment of dropping (before they reach the ground). Ib. לקט בנשירהו וכו' if one intercepts the grapes in falling &c.; Y. Ter. VI, end, 44^b. Ib. בנשיבה פראח וכו' read: בנשירה פרט it refers to grapes intercepted in falling. Tem. 25^a עם נשירת אמר על חלקט עם נשירת if he said concerning gleanings, As soon as the larger portion of them drops (before they reach the ground) they shall be free to all (הפקר); a. e.

נְשִׁירָא f. (v. נָשַׁר II) *birds of prey*. Midr. Till. to Ps. LXXXVIII, 45 (expl. ערוב ib.) נ' (some ed. נְשִׁירָא; ed. Bub. נְשִׁירָא, corr. acc.; Yalk. Ps. 820 פורירה).

נְשִׁירָא v. נְשִׁירָא.

נָשַׁךְ (b. h.; cmp. נָשַׁק) 1) *to bite*. Gen. R. s. 74, beg. שאינן נושכין ואוכלין וכו' they do not bite off and eat, but out &c.; Pesik. Par., p. 34^a; Koh. R. to VII, 23. Pirké

d'R. El. ch. XXXVII נושכוהו אלא וישקוהו read not, 'and he kissed him' (Gen. XXXIII, 4) but, 'and he bit him.' Tosef. B. Kam. I, 5 לישוך... is not considered as forewarned (v. מיעד) as regards... biting; a. fr.—Part. pass. נושך, f. נושכה &c. Num. R. s. 20 בלשונו... ריפא a physician that comes to heal with his tongue (charm) one bitten by a serpent. Ter. VIII, 6 נושך נחש any food showing traces of being bitten at by a serpent is forbidden &c.; a. fr.—Trnsf. *to adhere to, be affixed*. Pes. 48^b מזו שנושכות זו מזו Babylonian loaves which stick to one another; T'bul Yom I, 1 בוי נושכות זו בזו Hall. II, 4 (Nif.) until the pieces of dough have grown together in rising, contrad. to גג, Sabb. 17^a חנושכות clusters of grapes which stick together (and cannot be separated without squeezing some grapes open); a. fr.—Part. pass. as ab. Y. Hall. I, 57^b בני' if refers to pieces of dough sticking together, contrad. to בלול kneaded. Ib. III, 59^c top דג' dough made one lump by sticking; נ' מאליו sticking together of itself (by rising), opp. דנשיכו בידו he pasted it together with his hand. Ib. 58^b bot., sq. חנ' חורה the liability to T'rumah, Hallah &c. of joined lumps of dough is Biblical law. Y. Kil. IX, end, 32^d בלבר אלא נ' the combination of heterogeneous materials (בְּלָאִים) is forbidden only when they are interlaced. Ib. v. ויהזין נ' נ'.—2) (denom. of נָשַׁךְ) *to take interest*. B. Mets. V, 1; a. e.

Nif. נושך same, *to bite*. Gen. R. s. 78 לנשכו to bite him. Tanḥ. Vayishl. 4 וינשכנו and may bite him; a. e.—Part. pass. נְשִׁיכָה. Tosef. B. Kam. III, 6 או' or he is found to have been bitten.

Hif. נושך 1) *to cause to bite*. Snh. IX, 1 בו וכו' he brought the serpent near him to bite him, contrad. to שיתכו to set on. Ib. 78^a; B. Kam. 23^b, v. נכש. Y. Yeb. VIII, 9^b top [read:] מביא נמלין ומשיכן וקוצץ he gets ants and makes them bite (the open wound) and cuts their bodies off (and so the gap is filled), v. Bab. ib. 76^a.—Trnsf. *to paste or press together*. Y. Hall. III, 59^c top, v. supra. Ib. מביא ארבע נושך he takes four lumps of dough which joined contain four fourths of a Kab and presses them together into one lump; a. e.—2) *to pay interest*. B. Mets. 70^b (ref. to Deut. XXIII, 21) נושך לא נושך what is meant by *tashshikh*? Does it not mean thou mayest (or must) take interest? No, it means, thou mayest (or must) pay him interest.

נְשִׁיךְ m. (b. h.; preced.) [*bite*, trnsf., cmp. חבולתא] *usury, interest*. B. Mets. V, 1 איהו נ' חבולתא וכו' what is *neshekh*? If one loans a Sela stipulating the debt at five Denars, contrad. to חריבה. Ib. 60^b וכו' in this case it is *neshekh*, for he bites (injures the debtor) by receiving what he had not given him; a. fr.

נְשִׁפְנִיָה f. (preced.) *an animal wont to bite, biter*. Tosef. B. Bath. IV, 6; B. Mets. 80^a.

נָשַׁל (b. h.; cmp. נָשַׁל) 1) *to strike off, chip*. Tosef. Macc. II, 6 חבירל מן העץ המתבקע if the iron (axe) chipped a piece off the wood which was to be split (and the chip struck a person dead); v. נשיקה. — 2) *to slip off, fall off*. Lev. R. s. 22 נשלו איבריו his limbs fell off (by decay; Gen.

R. s. 10 נִשְׁרָה; Koh. R. to V, 8 נִשְׁרִין, נִשְׁרִין, ch.). Macc. 7^b
וְנִשְׁלֵל קִרְיָתָן, v. infra.

Pi. וְנִשְׁשָׁל *to strike off, to cause chips to fly off.* Ib. וְנִשְׁשָׁל חֵרֶב *v'nashshal* (Deut. XIX, 5) may be read *v'nishshel* (*Pi.*) and the iron chips off a part of the wood &c., v. supra; וְנִשְׁשָׁל *the traditional reading is v'nashshal,* and the iron slips out of the helve (v. אֵם).

Nif. נִפְּלָה, נִפְּשָׁה, *to fall off, decay.* Lev. R. s. 37, end וְכָל לִמְבָּה אַבְרָהָם לִמְבָּה אַבְרָהָם *limb after limb fell off his body and was buried each in a different place; ib.* אַבְרָהָם אַבְרָהָם *וְכָל לִמְבָּה אַבְרָהָם לִמְבָּה אַבְרָהָם* *Koh. R. to X, 15; Gen. R. s. 60. Num. R. s. 9 וְכָל לִמְבָּה אַבְרָהָם לִמְבָּה אַבְרָהָם* *her flesh (limbs) shall fall off; a. e.*

Hif. מְשַׁחֵלֵין *to let fall, drop.* Bets. V, 1 וְכִּי מְשַׁחֵלֵין פִּירוֹת וְכִי
 you may let down fruit (that was spread on the roof)
 through the aperture &c.; (versions ib. 35^b מְשַׁחֵלֵין
 מְשַׁחֵלֵין, מְשַׁחֵלֵין, מְשַׁחֵלֵין).

*נִשַּׁל ch., Af. אִשַּׁל to send off. Targ. Y. Deut. XXIV, 1 ed. pr. (oth. ed. וּרְשִׁיב; h. text וּשְׁלָחָה).

נָשַׁם (b. h.; cmp. **נָשַׁב**) *to breathe*. Gen. R. s. 14 end,
v. **נְשִׁימָה**.

נָשָׁם ch. same.

Ithpa. אִתְּפָא, אִתְּפָא, *Ithpa.* אִתְּפָא 1) *to take breath, to rest.* Pesik. B'shall, p. 93^a וְאֵתְּפָא וְאֵתְּפָא wouldst thou rest a while?—2) *to recover, get well.* Y. Sabb. XIV, 14^d bot.; Y. Ab. Zar. II, 40^d וְאֵתְּפָא וְאֵתְּפָא, and the person recovered, Y. Pes. Lam. R. to II, 11 כְּדוּל כְּדוּל יִרְאָה יִרְאָה. Lam. R. to II, 11 כְּדוּל כְּדוּל יִרְאָה יִרְאָה. Y. Kil. IX, 32^b bot. אִתְּפָא it (the tooth) was cured; Y. Keth. XII, 35^a bot.; Gen. R. s. 33 אִתְּפָא (some ed. אִתְּפָא) I feel better). Lev. R. s. 9 וְאֵתְּפָא וְאֵתְּפָא spit in my face seven times, and I shall be cured.

Ittafel אִתָּאֵפֵל *to breathe, to give signs of life.* Sabb. 134^a רָאָה מִצִּנְתָּהֶם הָאֵל ... Rashi a. Ms. O. (ed. מְנַשְׁרֵה, מְנַשְׁרֵה; Rashi Ms. מְנַשֵּׁר, v. Rabb. D.S. a.l. note 40; Ms. M. מְנַשְׁרֵין) an infant which gives no signs of life.

נֶשֶׁם m. (cmp. נָשָׂא III) *neshem*, a medicine which produces depilation. Neg. X, 10 אִם בָּרַח אֶל הַנֶּשֶׁם if one ate *n.* or smeared *n.*; Sifra Thazr., Neg., Par. 5, ch. X.

נִשְׁמָה m. (נשם) *breath, respiration*.—**נִשְׁמִי** Succ. 26^b; Yalk. Prov. 938 נ' שרין sixty respirations.—**נִשְׁמָה** f, v. נִשְׁמָה.

נִשְׁמָתָא f. (b. h.; preced.) *breath, spirit, soul*. Gen. R. s. 14, end, v. נִשְׁמָתָא. Snh. 52^a, a. e. שְׂרִיפַת נִי וְגוֹף וּכְ burning of the breath of life while the body remains intact. Y. Gitt. VII, beg. 48^c בּוֹ בְּרוּקָה שֶׁהֵי חַיִּימָא under the presumption that he is still alive. Y. B. Kam. VII, end, 6^a דְּבִרְ בּוֹ a part of an animal's body the removal of which results in death; a. fr.—*Pl.* נִשְׁמָתָא. Yeb. 62^a, a. e., v. יוֹגָה II. Sabb. 152^b צְדִיקִים נִשְׁמָתָן שֶׁל צְדִיקִים (נִשְׁמָתָן) the souls of the righteous; a. fr.

נִשְׁמָה, נִשְׁמָתָא ch.same. Targ. Deut. XX, 16; a. fr.—
Pl. **נִשְׁמָתָא**. Targ. Is. LVII, 16; a. e.

נִשָּׁף (b. h.; comp. נָשַׁף) *to blow, breathe*. Num. R. s. 20

רב' could not the angel have blown at him, and he (Balaam) would have given up his spirit?; Tanh. Bal. 8. Yalk. Cant. 986 ודירה ... נוֹשֵׁף בה a serpent blew (hissed) at it (the dove); a. e.—צִמָּה (or צִמָּה) *to make the heaven swell, to stir up passion, hatred*. Esth. R. introd. (ref. to Am. V, 19) the serpent, that is Haman שדירה who stirred up passion like the serpent (Gen. III, 13); Lev. R. s. 13 כחשש ששן (not ששן) עיסה כחשש (insert צמח); Gen. R. s. 16 ששן (צמח) ששן כחשש (fr. ששן ששן עמדה); Yalk. ib. 22 ששן כחשש (corr. acc.).—[*Nif.* נוֹשֵׁף, נוֹשֵׁף, v. ששן II.]

לַיָּמָה I ch. same. Ber. 3^b (expl. לַיָּמָה) 'לַיָּמָה' the night blows (expires), and the day comes in; the day blows, and night sets in (Rashi: *retires*, v. לַיָּמָה, לַיָּמָה).

*It*he. אֵינְשָׁה *to be covered with breath, to become dim.*
Men. 50^b אֵינְשָׁפָה לֶה (Ar. 'אינ, Var. 'אינ; some ed. Ar. אינשׁבא
the bread loses its glistening surface (when it gets stale),

נָשָׁף II (cmp. שָׁף I ch.) *to slip, glide, move*. Meg. 3^a
וְנָשָׁף מִדּוּכְתִּיהָ וְכ' let him move (Rashi: *skip*) from his
place four cubits.

Ittaf. מִן־נִשְׁתָּאֵף *to be made to slip.* B. Mets. 23^a it slips from its place (by people's stepping against it).

נֶשֶׁף m. (b. h.; נֶשֶׁף) [*zephyr*,] *early morning*; *sunset*. Keth. 111^b בִּבְרִיחִי קָדַמְתִּי (fr. Ps. CXIX, 147) I got up early in the morning. Ber. 3^b (ref. to Ps. l. c.) מִמָּאִי דְהָאֵי לֵי אֶרְחָא וְכִי how do we know that *neshef* means evening? (Answ. ref. to Prov. VII, 9). Ib. וְכִי אֶרְחָא דְהָא הֵאֱלָם לֵי does *neshef* mean evening? does it not mean morning?—Lam. R. introd. (R. Joh. 2) הָרִי הַזֶּה הַהוּא הַר הַחֹשֶׁךְ the mountains of darkness. Lev. R. s. 23 וְכִי בָא הַלַּיְלָה אֶרְחָא when will the dusk come, when the evening?; a. e.

נֶשֶׁפָּא, constr. נֶשֶׁף, נֶשֶׁף ch. same. Targ. Job III, 8. Ib. XXIV, 15 (ed. Wil. נֶשֶׁף).—Pl. נֶשֶׁפִּי. Ber. 3^b נֶשֶׁפִּי חַיִּי there are two *neshef*, the night expires &c., v. נֶשֶׁף.

נָשַׁק (b. h.; emp. נָשַׁךְ 1) *to touch closely; to kiss*. Y. Yeb. XV, 14^d (ref. to נִשָּׁק, Ps. CXL, 8) בְּיוֹם שֶׁחִקְיָן נִשָּׁק *when the summer kisses the autumn (at the change of seasons, when disease is rife)*. Ib. נִשְׁכֵּי נִשְׁכֵּי *when the two worlds touch each other (the moment of death)*. Gen. R. s. 90, beg. (ref. to Gen. XII, 40) שָׁלָא נִשָּׁק *none shall kiss me (the kiss of homage)* but thou. Ber. 8^b, a. e. וְכִּי יִשָּׁקוּ אֶחָד אֶת הָאֲחֵרָה *when they (the Medians) kiss, they do so only on the hand*. Yalk. Gen. 159 *with a thing which one puts close to one's neck, that is the bow; a. fr.—Part. pass. נִשְׁקָה (emp. נִשְׁכָּה fr. נָשַׁךְ) kissing*. Sot. 42^b (ref. to Ruth I, 14) הִנֵּשְׁקָה ... הִנֵּשְׁקָה *let the children of her that kissed (and parted) come and fall into the hands of the children of her who clung (to Naomi)*; Yalk. Sam. 156 הִנֵּשְׁקָה .. הִנֵּשְׁקָה. — 2) (denom. of נָשַׁק) *to arm, equip*. Cant. R. to I, 2 (expl. יִשְׁכְּנִי, ib.) יִשְׁכְּנִי *may he arm me (ref. to I Chr. XII, 2), may he purify me (v. infra), may he attach me (ref. to Ezek. III, 13)*.

Pi. קָשַׁף 1) *to kiss*. Snh. VII, 6 קָשַׁף he who kisses (an idol); a. fr.—2) *to arm, equip*. Part. pass. קָשֻׁף; f.

אם עסקת... ששפתיך. Cant. R. l. c. מְנַשְׁקוֹתָ *pl.* מְנַשְׁקוֹתָ. מְנַשְׁקוֹתָ if thou studieth the words of the Law so that thy lips be equipped (ready for contest), all shall kiss thee &c.

Hif. הִשְׁקִי 1) *to bring in close contact, to close* (lips). Y. Ab. Zar. II, 41^d top יש דברים שמשקין וכ' there are things on which you must seal your mouth (v. הִשְׁקִי).—2) (Levitical law) *to restore a liquid to cleanness by contact or levelling with a clean well*. Mikv. VI, 8 ומושכי... מביא he takes a pipe... and draws (the water from the clean pond) and makes it touch the surface of the unclean pond; Tosef. ib. V, 5. Cant. R. l. c. (expl. יִשְׁקֵנִי, may He cleanse me, v. supra) וכ' as one brings in contact or levels &c., v. גָּבַא. Bets. II, 3 רשוין שמשקין 3 וב' and they agree that you may (on the Holy Day) dip a vessel with an unclean liquid into a well so that the two surfaces are on a level, v. הִשְׁקֵהָ. Hull. 26^a sq. עד שלא חזמין משיקו וב' before it is sour, you may cleanse it by levelling &c.; a. e.

נִשְׁקִי נִשְׁקִי ch. same. Targ. Gen. XXIX, 11; 13 (O. ed. Vien. נִשְׁקִי *Pa.*). Targ. Prov. XXIV, 26 נִשְׁקוּ let them close the lips of &c. Targ. Job XXXI, 27; a. fr.—M. Kat. 25^b נִשְׁקִי, v. יִפְסָא. I. B. Bath. 74^a נִשְׁקָא ארעא וב' where earth and heaven meet. Y. Maas. Sh. IV, 55^b bot. חמיר נִשְׁקָה וב' I saw in my dream one of my eyes touch the other. Gitt. 57^b bot. ויאִנִּשְׁקֶיהָ פוררָא that I may kiss him a little (before he is put to death); a. fr.

Pa. נִשְׁקִי נִשְׁקִי same. Targ. O. Gen. XXXI, 28; a. e.

נֶשֶׁק m. (b. h.; preced.) [*hostile meeting*, comp. נָגַג, going to war; נֶשֶׁק (or sub. כלי) *weapon*, armor. Y. Yeb. XV, 14^d (ref. to Ps. CXL, 8) נֶשֶׁקוֹ של גוג the day of war against Gog (v. נֶשֶׁק); Yalk. Ps. 888.

נֶשֶׁקִי f. (preced. wds.) *kiss* (of the foot), a form of *taking possession of a slave*. Gitt. 43^b נֶשֶׁקִי what is meant by the gentile's doing to the slave his *nomos* (v. נִימוֹס). (Answer.) נֶשֶׁקִי. Ib. נֶשֶׁקִי בר נֶשֶׁקִי can a field be taken possession of by *nashki*?—[Ar. *armor*, Rashi *seal*, suspended from the slave's neck].

נֶשֶׁר (comp. נָשַׁל) *to drop, fall off*. Peah VII, 3 איוורו by *peref* (Lev. XIX, 10) is understood that which drops on cutting grapes. Bets. 2^b פירות הנזשרין fruit which drops from the tree (on the Holy Day). Y. ib. I, beg. 60^a נֶשֶׁר מדום נֶשֶׁר וב' where it is doubtful whether they fell off to-day (on the Holy-Day) &c. Gen. R. s. 10, v. נָשַׁל; a. fr.—Sabb. XXII, 4 (146^b) מִן שְׂנֵשֶׁר כליו בדרך (במים) if one's garments (cloak) fell into a puddle on the road.

Hif. הִנֵּשֶׁר 1) *to let fall, drop*. Ib. 67^a מִשְׁשֶׁר אילן a tree that drops its fruit prematurely. Naz. VI, 3 because it causes falling out of the hair. Y. Peah VIII, 20^a bot. מִשְׁשֶׁר (not מִשְׁשֶׁר), v. מִשְׁשֶׁר. Midr. Till. to Ps. XIV ערירי the Lord will cause him to drop, v. נִזְכֵּלָה. Keth. 6^b מִשְׁשֶׁר צרורות although (by walking through the breach) he causes pebbles to break loose; Y. Ber. II, 5^b top מִשְׁשֶׁר צרורות even if the wall is so brittle as to drop &c.; a. fr.—Bets. 35^b

מִשְׁשֶׁרִין (prob. to be read: מִשְׁשֶׁרִין as versions of מִשְׁשֶׁרִין, v. מִשְׁשֶׁרִין).—Esth. R. to I, 14 מִשְׁשֶׁרִין, v. מִשְׁשֶׁרִין. *Pi.* 1) *to drop, let drop*, v. supra.—2) (comp. Assy. *našāru*, Del. Assy. Handw., p. 487) *to tear, lacerate*. Ab. Zar. 11^a sq. חֲמִשֶׁר פִּרְסוּרָה וב' what mutilation of an animal's feet does not affect its vitality (v. מִשְׁשֶׁרִין)? Cutting the tendons of its hoofs beneath the ankle; ib. 13^a. Pesik. R. s. 81 מִשְׁשֶׁרִין בשערי they pluck his hair.

נֶשֶׁר I ch. same, 1) *to fall off*. Koh. R. to V, 8 נֶשֶׁרִין, v. נָשַׁל.—2) *to lacerate*. Ber. 8^a [a gloss, v. Ar. ed. Koh. s. v. נֶשֶׁר 4] נֶשֶׁרִין דלאחורי נֶשֶׁרִין (Ar. נֶשֶׁרִין) which tears backwards (when you attempt to pull it out), v. הִיזָרָא. I. Af. אֶשֶׁרִין *to cause to fall off, drop*. Targ. I Chr. V, 23, v. סָרִי II.

נֶשֶׁר I or נֶשֶׁר m. (preced.) *dropping, dropped fruit*. Succ. I, 3 מִפְּנֵי דנֶשֶׁר to intercept the droppings (from the branches covering the Succah). Pes. 56^a לַעֲנִיִּים לֶחֶם נֶשֶׁר to give the poor an opportunity to eat of the fallen fruit (on Sabbaths &c.) in years of famine; Men. 71^a; a. fr.—*Pl.* נֶשֶׁרִין, נֶשֶׁרִין. Tosef. Pes. II (III), 19. Y. Bets. I, bg. 60^a; a. e.

נֶשֶׁר II m. (v. נֶשֶׁר *Pi.*) *eagle*. Hag. 13^b מֶלֶךְ שְׁבַעֲפֻרָה the king of birds is the eagle. Hull. 60^b sq. (ref. to Lev. XI, 13) מֶלֶךְ הַבָּיִת the text specifies the eagle to intimate, as the eagle has no additional toe..., so all birds like him are unclean. Y. Peah I, 15^d top שְׁבַעֲפֻרָה the eagle who is kind (to his young ones); Yalk. Prov. 963. Mekh. Yithro, Bahod., s. 2; a. fr.—Snh. 12^a (in a secret letter) ורפשו נֶשֶׁר and the eagle (Roman) caught them (the messengers, v. נֶשֶׁרִין).—*Pl.* נֶשֶׁרִין. Ib. 92^b עוֹשֶׂה כְּנָפֵיהֶם כְּנָפֵי נֶשֶׁר he shall give them (the righteous) wings like those of the eagles, and they shall soar &c.; a. e.

נֶשֶׁר, נֶשֶׁרִין, נֶשֶׁרִין 1) same. Targ. Lev. XI, 13; a. fr.—*Pl.* נֶשֶׁרִין, נֶשֶׁרִין, נֶשֶׁרִין. Targ. Ex. XIX, 4. Targ. II Sam. I, 23.—Erub. 53^b, v. נֶשֶׁרִין. I.—2) *Nishra*, name of an Arabian deity (Sabaeans: *Nasr*). Ab. Zar. 11^b.—[נֶשֶׁרִין, Ber. 8^a, v. נֶשֶׁר I.]—pr. n. pl., v. ch.

נֶשֶׁרִין, v. נֶשֶׁרִין.

נֶשֶׁת, v. מְנַשְׁתִּיהָ, מְנַשְׁתִּיהָ, Sabb. 134^a.

נֶשֶׁתִּיק, v. נֶשֶׁתִּיק.

נֶשֶׁתִּים, v. נֶשֶׁתִּים.

נֶשֶׁתִּין (v. נֶשֶׁתִּין) *to urinate*. Sabb. 134^a מְנַשְׁתִּין Ms. M., v. נֶשֶׁתִּין.

נֶשֶׁתִּיק, נֶשֶׁתִּיק m. (נֶשֶׁת, comp. אינשורם, fr. *attach-*ment, a contrivance to prevent the handle of a coal-pan from getting too hot. Tosef. Yoma III (II), 3 לא נֶשֶׁתִּיק on any other day the priest's coal-pan had no damper &c.; Yoma 44^b נֶשֶׁתִּיק (Ms. M. נֶשֶׁתִּיק; Rashi: 'a rattling ring'); Y. ib. IV, 41^d top נֶשֶׁתִּיק. Koh. R. to I, 5 [read:] מְנַשְׁתִּיקוֹ מְנַשְׁתִּיקוֹ or מְנַשְׁתִּיקוֹ (v. מְנַשְׁתִּיקוֹ).

נָחַב, נָחַיב = נָשַׁב, *to blow*. Targ. Ps. CXXIX, 6 (ed. Wil. נָחַב). Ib. CIII, 16 (ed. Wil. נָחַב, some ed. נָחַב, corr. acc.).

Pa. נִתָּב same. Targ. Y. I Deut. XXXII, 2 (ed. Vien.
דְּמִיתִּיבִּי *Ithpe*). Targ. Y. Gen. I, 2 (ed. Vien. מִתְּרַבָּא).

Af. אָפּהיב to cause to blow. Targ. Ps. CXLVII, 18 (Ms. Pa.).
Ithpe. אִיתְּהיב, אִיתְּהַב to be blown, v. supra.—[Targ. Y.
Gen. XII, 10 לאיתותבא, read: לאיתותבא, v. יתב.]

נִדְבָכָה, v. נִתְבָּרָא.

נִיחָמָה, v. נִחָמָה.

נִטּוּפְתִּי, v. (נְחִיצְתִּי), נְחֻצְתִּי, נְחֻפְתִּי

וְהָיָה, *Pi*. **נָחַץ** (sec. verb of **נָחַץ**, v. Kidd. 25^a) 1) (neut. verb) to *squirt, fly off*. Kidd. 25^a **וְהָיָה הוֹמָה** ... **מִפֶּהוּ** (perh. *Nif.*) if a person (priest) was sprinkling for purification, and the sprinkling flew upon his (the unclean person's) mouth. Y. Yoma III, 41^a top, א. e. **מִנְחָתוֹ**, v. **נִצְוָץ**. B. Kam. II, 1 מִן יוֹם ... **מִן** יוֹם if stones flew off from under the animal's feet; a. e.—2) (act. verb) to *cause to fly off*. Ib. 13^a **וְהָיָה כִּן מִנְחָתוֹ** ... **אֵלָא** אֵם כִּן מִנְחָתוֹ where the animal cannot help making stones fly off. Nidd. 61^a **וְהָיָה** **בְּקִרְוֹמֵיתָן** they chopped with their axes.

Hif. הִתְחַיַּי (b. h. תִּחַיַּי) to cause to fly off, to chop off; to squirt. B. Kam. I. c. בִּכְשֶׁהּ וְהִתְחַיַּיָּהּ she kicked and made stones fly off and thus did damage. Ib. 17^b. Snh. 102^a כְּשֶׁהָיָה בְּכֶתֶף שְׁמֵינִיּוֹת זֶה אֶת זֶה כְּשֶׁהָיָה בְּכֶתֶף שְׁמֵינִיּוֹת וְהִתְחַיַּיָּהּ and caused the balsam to squirt at them; a. fr.—Esp. (with ראש) to decapitate. Snh. VII, 3 דִּיּוּ מִתְחַיֵּין אֶת רֹאשׁוֹ they decapitated him with a sword. Y. Ber. IX, 13^a וְהִתְחַיַּיָּהּ he sentenced him to decapitation; Cant. R. to VII, 5; a. fr.—Trnsf. to separate syllables or words distinctly, to articulate (sybillants). Y. Ber. II, 4^d לִמְעַן הִתְחַיֵּין צִירִיךָ (ed. Lehm. לִי צִירִיךָ לֹד יִי"ן וִי"ן) you must articulate *tiz-k'ru* (emphasizing the *zayin*, Num. XV, 40). Ib. לֹד כִּי צִירִיךָ לִי צִירִיךָ לֹד כִּי לִי צִירִיךָ you must articulate *has-do* (so as not to make it sound *has-to* or *has-do*).—[Gitt. 70^a מִתְחַיֵּין גּוֹפוֹ so scatter the strength &c.; En Yaäk. מִתְחַיֵּין.]

Hof. **וַיִּחַזֵּן** to be made to fly off, be cut off. Hull. 27^a.
Gen. R. s. 9, end **וַיִּחַזֵּן רֹאשׁוֹ בְּסִיּוֹת** his head shall be cut
off with a sword.

Nif. נִתְּחַה *to fly off; to splash.* Cant. R. l. c. . . נִתְּחַה הַחֶרֶב וְהַחֶרֶב הַזֶּה the sword flew off the neck of Moses and struck &c. Nidd. 13^a נִתְּחַה, v. נִצְּחַה. Tosef. Macc. II, 1 וְכִי נִתְּחַה בַּקֶּסֶת וְכִי if a chip flew off &c., v. נִשַּׁל. — Hull. VI, 6 דָּם הַנֶּחֱטָה the blood which splashes forth at slaughtering; ib. 88^a דָּמֵי זֶבֶח. Zeb. XI, 3; a. fr.

נָחַץ ch. same, to *gush forth, splash*. Targ. O. Deut. I, 44 **נָחַץ** (ed. Vien. **נָחַץ**, of bees). Targ. Job III, 23 (h. text **נָחַץ**).—Sot. 48^b (quot. fr. Targ. O. Deut. I. c.).

Af. רצח (with *רשע*) *to decapitate*. Targ. I Chr. X, 9 (h. text *רשע*).

Pa. מְקַחָא *to cause to fly off*. B. Kam. 19^a צרורות קא מְקַחָא, v. preced.

נִתְּחָה pr. n. m. *Nithza*. Snh. 74^a נִתְּחָה בְּהָא

7 they voted and passed a law in the upper chamber of the house of N.; Y. ib. III, 21^b top; Yalk. Deut. 838; Y. Shebi. IV, 35^a bot. לְבוֹרָה. Kidd. 40^b; (Sifré Deut. 41 שִׁרָר).

***נְתוּנָא** (prob. to be read **נְתוּנָא**) pr. n. m. Erub. 59^a
(Ms. M. **נְשָׁנָא**; v. Rabb. D. S. a. l. note; Ar. **נְתוּנָא**, prob.
for **נְתוּנָא**).

נָחַח (b.h.), *Pi*. נָחַח 1) *to sever, dissect*. Zeb. 85^a יַעֲשֶׂהוּ זֶה he must flay and dissect it in its place (where he slaughtered it). Hull. 28^b כִּיּוֹן שֶׁמִּנְחָתוֹ אָבַר אָבַר (not רָמַז) since he cuts it into parts; a. fr.—2) *to distrain, take by force*, esp. *to seize* by waiting for the debtor to come out of the house with an object, opp. to מִשְׁפָּן, to enter and seize. B. Mets. 113^a וְלֹא יִנְחָפוּ וְכִי read in the Mishnah (IX, 13), he must not seize his goods outside of his house except through the court messenger.

נָחַר ch., *Pa.* נָחַר same, 1) as preced. 2. B. Mets. 113^a נָחַרְתִּי אֶת רֹאשׁ הַבַּיִת the court messenger may distrain out side of the house, but enter and seize he dare not?—2) *to tear, pull.* Bets. 10^b מִנְּחַרְתִּי מִחֻרְתִּי (not אֶחָדִי; Ms. M. מִנְּחַרְתִּי) pigeons might pull against each other (and tear the bands); Gitt. 51^a.

נָחַת m. (b. h.; preced.) *piece*.—**נָחַתִּים** *Sifra Vayikra*, N'dab., Par. 4, ch. V (ref. to Lev. I, 6) **נָחַתִּיהָ** *you might think, he may cut its parts into their parts again*; *Hull. 11^a* **וְלֹא נִחְתֶּיהָ לָּךְ** *but he must not cut &c.; a. e.*

נתיב m. (b. h.) highway, road. Keth.^s מַשְׁתֵּה ג' דוּא משטה וכו' such is the road (the course of events) from the days of creation. Ex. R. s. 80 הָיָה אֲנִי מַחְלֶכֶת באר זה נ' תורה אימרה האר זה נ' the Torah says, what road do I follow?; a. e.—*Pk.* נתיבות. Ib.

נְהִיבָתָא f. ch. same. Targ. Prov. I, 15 Ms. (ed. שְׁבִיל').

נִתְּיָהּ m. (נִתְּיָהּ I; cmp. תְּצִיב cast, firm. Targ. Job XLI,
16 Ms. (ed. אֲתִיב).

נָתַן m. (b. h.; נָתַן) [*donated, dedicated to the Temple service*], *Nathin*, a descendant of the Gibeonites (Josh. IX, 27). Macc. III, 1; a. fr.—*נְתִינִים*, *נְתִינִין*. Yeb. 78^b מְזוּרֵי וְנְתִינִין as *N'thinim*, David decreed concerning them (their exclusion from the Israelitish community with regard to intermarriages). Ib. VIII, 3 אֲסוּרִין וְנְתִינִין as *N'thinim* and *N'thinim* are forbidden (for intermarriage). Tosef. Kidd. V, 4; a. fr.—*נְתִינָה*. Macc. I. c.; a. e.

נְתִינִים ch. same.—*Pl.* נְתִינִי. Targ. I Chr. IX, 2.—
Kidd. 70^b (play on דורנתיא דנ' ררא רנ' Rashi (ed. נ' ררא)
village of N'thinim.

נְתִיבָה I, v. נְתִיבָה.

נְתִינָה II pr.n.m. *N'thinah*, father of Dama, (נְתִינָה).
Kidd. 31^a; Y. ib. I, 61^b top; a. e.

נְתִיבָה III f. (נָתַן) 1) *donation*. Pes. 21^b, a. e. (ref. to Deut. XIV, 21) אֵין לִי אֱלָא לִגְר בְּנִי וְכו' from this I would

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conclude that it is permitted to give it to the sojourner as a gift &c., *contrad.* to מְסִירָה; a. fr.—2) *delivery*. B. Mets. 19^a מְסִירָה עַד עֵת הַמְסִירָה up to the time of the delivery (of the letter of divorce). Y. Hag. II, 77^b bot.; Cant. R. to I, 10 מְסִירָה מְסִירָה, v. שְׂמָחָה; a. fr.—3) *putting on*, opp. לְהִיבִיעַ taking off. Y. Ber. III, beg. 5^d בַּדּוֹלֵק הַפְּתוּחַ הַפְּתוּחַ הַפְּתוּחַ the practice is in accordance with . . . as regards putting on (the shoes by mourners); Y. M. Kat. III, 82^b; Gen. R. s. 100.

נתינות f. (נתינין) *the legal status of the Nethinim; the class of N'thinim*. Tosef. Kidd. V, 4 'I shall cleanse you' (Ez. XXXVI, 25) מן אֲבֵי מִן הַנְּתִינִים even from the class of *n'thinim* (i. e. they shall be restored to full Jewish citizenship). Ib. 2 כל שאין בה לא משום נ'ר כל a family which is not suspected of intermarriage with N'thinim; Keth. 14^a. Ib.^b; a. e.

נְתִינִי m. (preced.) *one belonging to the class of N'thinim*.
Kidd. IV, 1; Tosef. ib. V, 1; v. **נְתִינִי**.

נִרְצָה f. (נָרַץ) *cutting out, breaking up*. Sifra Sh'mini, Par. 8, ch. X אֵת שֶׁשׁ לוֹ נִרְצָה that which can be broken up (brick-work &c.). Y. Sabb. IX, 11^d top מִבְּרֵית הַמִּזְבֵּחַ the breaking up of idolatrous structures (Deut. XII, 3) is analogous to the breaking up of leprous buildings (Lev. XIV, 45). Y. Orl. III, 63^b bot. נִרְצָה for the term נִרְצָה is used for idolatry and for levitical purity (Lev. XI, 35). Tosef. Neg. VI, 10, contrad. הַלִּיצָה the removal of one affected stone. Mekh. B'shall., Shir., s. 10 נִרְצָה נִשְׁבַּח נִרְצָה a putting up not to be followed by a tearing down. Y. Orl. I, 60^d bot., v. נִפְרָצָה. Y. Ab. Zar. IV, 44^a; a. fr.

נִתְקַן f. (נָתַן) 1) *breaking loose*. Pesik. Shub., p. 168^a (ref. to אחֲקֵן, Jer. XXII, 24) מִמָּקוֹם נִתְקַחוֹתָ וְהָאֲחֵקֵן מִמָּקוֹם מִמָּקוֹם from where he will be torn away will arise his regeneration (through repentance); Cant. R. to VIII, 6 שֶׁנִּתְקַחָה מִמָּקוֹם שֶׁנִּתְקַחָה מִמָּקוֹם Yalk. Jer. 303.—2) *forcing a door open*. Y. Snh. VII, 25^d (in Chald. dict.) בִּנְיָן (הָרָ) בִּנְיָן מִמָּקוֹם מִמָּקוֹם struck him by opening the door forcibly; v. מִתְקַן.

נָחַץ (b. h.; cmp. נָחַח, נָחַק) *to cut, reduce, smelt.* [Tosef. Shebi. III, 19 לְנָחֵץ, לְנָחֵץ Var. ed. Zuck., v. נָחַץ.]

Nif. נִיחָה to be smelted, reduced to slags. Zeb. XII, 6
 לֹא הָבֵשָׁה if the flesh in the fire is burned to hard lumps;
 ib. 106^a, contrad. to נִשְׁרֵף אֶפֶס; v. תְּרוּבָה.

Hif. **הִתְחַיֵּךְ** to smelt, cast, pour. Ex. R. s. 15 ... כֹּהֵן **הִתְחַיֵּךְ** וְכִי the idols of silver ..., he caused to melt and be shapeless as before they were cast. Y. Sabb. X, 10^b bot. **הַמְחַיֵּךְ** he who casts lead (on the Sabbath). Naz. 50^b **וְהַחֲחִיבֵהוּ** and he melted it (the fat); Tosef. Ohol. IV, 3 **וְהַחֲחִיבֵהוּ** (corr. acc.); Y. Naz. VII, 56^b bot. Y. Ab. Zar. III, 43^b; ib. IV, 44^b top **כִּי־לֵךְ הַמְחַיֵּךְ** כִּי־לֵךְ he who casts a cup for an idol.—[Pesik. R. s. 31 **מִתְחַיֵּךְ אֲדוֹרִימִים**, read: **מִתְחַיֵּךְ אֲדוֹרִימִים**; v. ed. Fr. note 49.]

Hof. חִיפָה to be molten; to be reduced to slags. Meil. II, 8 (9^a) עַד שִׁיחָף הַבָּשָׂר (Talm. ed. שִׁחָף, corr. acc.) until the flesh is charred in small lumps; Zeb. 35^b; 104^b.—Part. מִחָפָה. Sabb. 21^a, a. fr. חִלְבַּ מ' Ar. (ed. מִחָפָה, v. חִחָף) molten fat.

נָחַךְ I ch. same; *Af.* נָחַךְ to melt, cast, pour. Targ. Job X, 10 Ms. (ed. סָנַךְ). Targ. Ex. XXV, 12; a. fr.—Part.

pass. מַחֲזִיק. Targ. II Chr. IV, 2, sq.—Midr. Till. to Ps. II, 6 (expl. וְיַחֲזִיקֵהוּ ib.) I cast him (made him strong, emp. Hof.); Yalk. ib. 620.

Pa. נָתַן same. Targ. II Chr. XXXII, 21.

***נִתַּן** II (v. P. Sm. 2480; cmp. **נִתַּח** *Pi.* 2) to *distrain*, *fine*. Targ. Prov. XVII, 26 (h. text **עָנַשׁ**).

*נָתַן (v. P.Sm. 2480)=נָתַן to give answer, teach. Targ. Prov. XXVI, 4; 7.

נָתָן (h. b.) pr. n. m. *Nathan*, 1) the prophet. Koh. R. to IV, 12. Midr. Till. to Ps. LI; a. fr.—2) N. the Babylonian, a Tannai. Ber. IX, 5. Tosef. Yeb. VIII, 4. B. Bath. 73^a; a. fr.—3) name of several Amoraim. Y. Erub. VI, 23^c bot., v. **נְתַנְיָהוּ**; a. e.—Y. M. Kat. III, 82^a **אֲבָא בְרִי נָתָן**—Y. Ter. VII, 44^c **בְּרִי הוֹשִׁיעִיָּהוּ**—Y. Ber. IV, 7^b **בְּרִי מִנְיָה**; a. fr.—4) N. d'Tsutsitha, a penitent. Sabb. 56^b.—**נָתָן**, v. **אֲבָא** II.

נָתַן (b. h.) *to give; to place, put.* Gitt. I, 6 גִּיט נָתַן give this letter of divorce to my wife. Ib. וְנָתַן גִּיט ו' give v &. Ib. מֵיתוּם לֹא יִתְּנוּ אַחֲרָיו אַחֲרֵי מוֹתוֹ they must not deliver it after the man's death; a. v. fr.—נָשָׂא ו', נָקָמָה, v. עֵינַי ל—(to put an eye upon) *to intend.* B. Mets. 19^a, a. e. לְגִישָׁה ע' כִּיּוֹן שֶׁנִּי ב' as soon as he has resolved to divorce her; a. fr.—ב' עֵינַי ב' (to have an eye on) *to desire, think of.* Ned. XI, 1 שְׂלֵמָה ו' לְעֵינַי הָיָה לוֹ לֵב לְאַחַד אִשָּׁה לִּפְנֵי הָרַב לְעֵינַי הָיָה לוֹ לֵב לְאַחַד אִשָּׁה lest the woman have a liking for another man. Ib. 20^b אֶתְּנֵי עֵינַי ו' lest I think of another woman. Ib. וְיִתְּנֵי אֶל יִשְׁרָאֵל .. וְיִתְּנֵי ו' one must not drink of one cup (have connection with one woman) and think of another; a. fr.—Esp. ב' עֵינַי בו' *to cast an angry eye at, to hurt by an angry look.* Ber. 58^a עָלָיו ב' וְנִצְעָה ע' ב' he cast an eye at him and he was changed into &, v. גָּל; Sabb. 34^a; a. e.—Y. Ber. III, beg. 5^d, חֲלוּטֵי תַפְלִין puts on T'fillin. v. טַעַם, v. טַעַם—the conclusion דוֹרֵיין נוֹרָן the conclusion *ad majus* gives it, it is a legitimate conclusion. Bekh. 59^b, a. fr. Ib. הִיא הַזֵּה הַזֵּה (on the contrary,) it is thus we should argue.—Gen. R. s. 33 וְהִיא וְהִיא נוֹרָן and it stands to reason.—Esp. i (sub. c) נוֹרָן *to put blood on the altar, sprinkle, smear.* Zeb. VIII, 4; a. fr.—[Tosef. Neg. VI, 10 נוֹרָן, v. נִתְּנָן.]

Nif. *נִתְּנָה* to be given, put &c.; to be intended. Ned. 38^a וְכִּי הָיָה הַחֹטֵא נִתְּנָה לַמִּזְבֵּחַ the Law was given only to Moses and his descendants. Ib. וְכִּי הָיָה הַחֹטֵא נִתְּנָה לַמִּזְבֵּחַ and all those (gates of understanding) were granted to Moses; a. fr.—Keth. 81^a לֹא נִתְּנָה לְחֹטֵא הַחֹטֵא the K'thubah is not intended to be collected during life-time. R. Hash. 28^a נִתְּנָה . . מִצְוָה, v. חֹטֵא; a. fr.—[Tosef. Ab. Zar. V (VI), 8 עַד שֶׁיִּתְּנָה, v. נִתְּנָה].—Esp. to be put on the altar, sprinkled, smeared. Zeb. VIII, 9 בְּחֵטְאֵי הַחֹטֵא הַחֹטֵא blood which must be put below (the red line) which has been mixed with blood that must be put above. Ib. 10 נִתְּנָה בְּמִזְבֵּחַ וְכִּי shall be applied four times, v. מִזְבֵּחַ a. fr.—

Hof. חֹרֵף *to be put.* Makhsh. I, 1 בְּכִי יִתֵּן (חֹרֵף) it comes under the law (Lev. XI, 38), i.e. it is a liquid which, if put on eatables, makes them susceptible of uncleanness. Ib. 2 אֵינָן בְּכִי יִתֵּן do not qualify for uncleanness; a. fr.

לִּי ch. same. Targ. Deut. XV, 10; a. fr.—[Targ. Is.
LIII, 5 וּבְדִלְתִּיהָ some ed., read: וּבְדִלְתִּיהָ, v. לִּי I.]

נָחַץ (b. h.) *to chip off; to tear down.* Neg. XIII, 2 שָׁלוּ בּוֹמֵץ שֶׁהוּא נֹחֵץ נֹחֵץ אֵת אֵהוּ when he has to tear down (Lev. XIV, 45), he must chip off his part of the house, contrad. חָלַץ; Tosef. ib. VI, 10. Ib. בְּנִיחָה נֹחֵץ אֵת יָדָיו (נֹחֵץ) when he has to tear down, he must chop those stones which are affected as well as those which are not; a. fr.

Nif. שִׁתְּחַן to be torn down. Ab. Zar. 53^b עד שִׁתְּחַן רובו until the largest part of it is torn down; Tosef. ib. V (VI), 8 שִׁתְּחַן (corr. acc.). Neg. XIII, 1; a. fr.

Hof. חדש *ḥadash* same. Ab. Zar. III, 9 אם חדש ירחק *im ḥadash yirhak* if the oven was new, it must be taken apart; Pes. 26^b; a. fr.

נָתַק (b. h.; cmp. preced. a. נתך, 1) *to break loose; tear out*. Y. Shebi. IV, 35^b bot. וְיִתְּקֵהוּ לְחֹמֶץ וְיִתְּקֵהוּ לְחֹמֶץ where it is customary to cut the reeds, let him pluck them; where it is customary to pluck them &c.; Tosef. ib. III, 19 Var. יְתָקֵהוּ לְחֹמֶץ. Cant. R. to VIII, 6 (ref. to Jer. XXII, 24) שְׂחָדָא נִתְקֵהוּ מִלְּכֹוֹת וְיִתְּקֵהוּ לְחֹמֶץ that he will tear the Davidic kingdom out of his hand; ib. מִשֵּׁם אֵיזֵי נִתְקֵהוּ from there I shall tear loose the kingdom &c.; Pesik. Shub., p. 163^a. Bekh. 33^b נִתְקֵהוּ לְחֹמֶץ he who tears loose (testicles and throws them away); נִתְקֵהוּ אַחֲרֵי כֹרֵת who removes them after one has cut them (tearing off the roots). Sifra Thazr., Neg., ch. VII, Par. 5 אִם נִתְקֵהוּ אִם if a man made it bald (יִתְּקֵהוּ); (R. S. to Neg. III, 5 אִם יִתְּקֵהוּ בִּרְיֵי אִם, Nif.); a. e.—*Part. pass.* נִתְקֵהוּ (b. h.) *an animal whose testicles have been forcibly removed*; [oth. opin. : *whose membrum has been mutilated by a violent severance*]. Sifra Emor, Par. 7, ch. VII; Tosef. Yeb. X, 5.—2) *to cause oozing, to secrete*. Tosef. Ter. III, 13 וְאֵינָם נִתְקֵהוּ וְאֵינָם נִתְקֵהוּ grapes are soft and let their juice ooze out (when packed), but olives are hard and do not let their oil ooze out.; Y. ib. III, 42^b top, יִתְּקֵהוּ.

Pi. פִּי 1) *to tear loose*. Cant. R. l. c. (ref. to Jer. l. c.) אֶתְּתֶקְחָהּ אִין .. אֶתְּתֶקְחָהּ אִין it does not say *ānattekkha* (I shall tear thee loose), but (it may be read) *athakkenkha* (I shall restore thee, v. פִּינָן); Yalk. Jer. 303 אֶתְּתֶקְחָהּ (*Hif.*); Pesik. l. c.—2) [*to tear, pull*] *to remonstrate, protest*. Sifrē Num. 115; Yalk. Num. 750 הָרָחִיל הָבֵן הָרוּחַ מִנֶּחֱסָם הָרָחִיל הָבֵן הָרוּחַ מִנֶּחֱסָם that son began to protest (against doing slave's work); מִתְּתִיקֵם הָרָחִיל הָבֵן הָרוּחַ מִנֶּחֱסָם the Israelites remonstrated (against the laws imposed upon them); v. *infra*.

Nif. יָרַח, יִרְחַח, 1) *to be torn loose; to fall out.* Hull. 123^b שׁוּמֵר הָעֶשְׂרִי לְיָתֵק מֵאֵלָיו a protection (cover) which is likely to come off of itself. Nidd. 65^a כִּיֹּן שִׁנָּיו שֵׁנִי כִּיֹּן שִׁנָּיו when a man's teeth are gone; a. e.—2) [*to tear one's self loose,*] *to remonstrate, be discontented.* Aha'ar, Par. 9, ch. XIII לְיָתֵק בְּעֵרְוֹת גִּלְיָר . . יְתֵק it was known before the Lord that they would bear unwillingly the restrictive laws concerning sexual relations; יִתְקֶן בְּעֵרְוֹת they did remonstrate &c. (ref. to Num. XI, 10; v. Sabb. 130^a; Yoma 75^a); Yalk. Lev. 590.—3) *to be shifted, transformed, modified.* Zeb. 5^b, a. fr. לִרְעֵה אִשֶּׁשׁ שֶׁנִּי לִרְעֵה an animal dedicated as a guilt-offering which (on account of its owner's death &c.) has been condemned to pasture until natural death (v. קָצַח).—Y. Naz. IV, end, 53^c מִלֵּא מִשֵּׁנִי מִשֵּׁנִי לִרְעֵה since it (the cutting of the hair which is forbidden to the Nazarite) has gone over from a prohibition

to a positive duty (Num. VI, 18). — **לֹא שֶׁן לַעֲשֹׂה** a prohibition transformed into a command, i. e. a prohibitive law the transgression of which must be repaid by a succeeding act, e. g. (Lev. XIX, 13) 'thou shalt not rob', and (ib. V, 23) 'he shall make restitution.' Hull. 141^a (for which ib. XII, 4 **מִצְוָה לֹא תַעֲשֶׂה שֵׁשׁ בָּהּ קִיּוֹם עֲשֵׂה**). Yoma 85^b **לֹא שֶׁן לַעֲשֹׂה**; a. fr.—4) (v. Kal 2) to enter a stage of moist decomposition. Y. Naz. VII, 56^b, v. נִיבֵל.—5) (denom. of נָקַח) to become hairless and blanched, to be afflicted with נֶקֶח. Neg. X, 9 **וְיָ כָל רֹאשׁוֹ** and his entire head became bald (v. קָרַחַת). Sifra Thazr. l. c. **נֶקֶח בְּחֵרֶךְ**. אֵת שֶׁן נֶקֶח בְּחֵרֶךְ. Neg. X, 7 within a patch of hair surrounded by baldness (Neg. X, 7 **שֶׁן נֶקֶחֶן זֶה לְפָנֶיךָ**; a. fr.).

נָתַק ch. same; *Af. אָהַק to pull, drag.* Targ. Jer. XII, 3
 אָהַקִּינוּ or אָהַקִּינוּ (ed. אָהַק, ed. Lag. אָהַקִּינוּ, v. אָהַק;
 h. text אָהַק).

Pa. שׁוֹר דִּרְכִּיהָ לְנִתְּקָא B. Kam. 9^b 1) *to tear, sever.* an ox may be expected to tear (the rope). Bets. 10^b מִנִּתְּקָא Ms. M., v. נִתְּקָא.—2) *to snatch, take away.* Yoma 46^b כִּיּוֹן דִּיתְּקָה נִתְּקָה having snatched it (the coal from the altar), he has snatched it (and it has its sacred character no longer).—3) *to shift, transform.* Macc. 15^a וְכִּי הָיָה לְנִתְּקָא לֹא יִבְלֵי Ms. M. (Bashi לא יבלי, ed. לא) this (positive command) has the function of modifying the prohibitory law (intimating the reparation in the event of its transgression); v. preced. *Nif.*

Ithpe. אֵתְּפָה 1) *to be severed, snatched*. Targ. Koh. IV, 12.—Yoma i. c. אֵתְּפָה לְמַעַרְתָּהּ *the taking it from the altar was done for an ordained use of it*; a. e.—2) *to be set aside, be designated*. Erub. 13^a רָחֵל לְשׁוֹם רָחֵל *to be set aside for Rachel*, it cannot again be converted and used for Leah; Sot. 20^b. Zeb. 3^a; a. e.

נֶחֶק m. (b. h.; preced.) [*torn out,*] *bald (blanched) spot* on the head or in the beard. Neg. X, 2; a. fr. **נֶחֶקִים**, **נֶחֶקִין**. Ib. 1; 7; a. fr.

נִתְקַן, **נִי** ch. same. Targ. Lev. XIII, 30; a. fr.

נעילת הספר, a mnemotechnical abbreviation for נח"ר, רחיצת ידים. M. Kat. 24^a.

נָתַר I (b. h.; comp. **נָתַק**) *to sever, loosen.*

Nif. נִתְּחַר, 1) *to be torn loose, be released.* Y. Taan. II, 65^d top, v. נִתְּחַר II a. נִתְּחַר.—Transf. *to be untied, released from an obligation; to become permitted.* Y. Yeb. IV, 6^b bot. (ref. to Deut. XXV, 10) וְכִּי יִתְּחַר בֵּית שְׂדֵהוּ אִתּוֹ a house (of several wives) which is released (from the leviratical marriage) by means of one *ḥālitsah* (performed on one of the wives). Y. Bicc. I, 64^b top וְיִתְּחַר כָּל הַבְּכוֹרִים שֶׁנִּיאוּ אִתּוֹ all the first fruits which are to be released (become permitted by being brought to the Temple) in the land (of Palestine), can become so only by reciting the confession (Deut. XXVI, 5–10). Erub. 10^d; 12^a וְכִּי יִתְּחַר חֹצֵר אֶתְּחַר a court becomes permitted (for Sabbath purposes) by &c., v. פָּס. Ib. שְׂדֵהוּ יִתְּחַר that it is made available &c.; a. e.

Hif. 1) *to loosen, untie, unscrew.* Tosef. Sabb. XVI (XVII), 5 שְׁתַּחְרִירָיוּ which one unscrewed; Sabb. XX, 5 מַחְרִירָן, v. מִכְבֵּשׁ. Ib. 22^a מְבַגֵּד בְּכֶנֶד you may untie show-fringes from one garment (and put them) on another garment. Gen. R. s. 5 מַחְרִירָן וּמוֹצִיא וּכ' he unties them (opens the bags) and lets the air in them escape; a. fr.—[Tosef. Shebi. I, 7, v. יָתַר.]-2) *to permit, declare permitted*, opp. אָסַר. Sabb. 4^a מַחְרִירָיו לֵי וּכ' they (the scholars) permit him to take it out &c.? Ib. II, 4 מַחְרִיר יְהוּדָה וּכ' but R. Judah declares it permitted. Ib. 2 מחְרִירָן, v. חֲכָמִים מַחְרִירָן, a. v. fr.—V. מַחְרִיר.—3) *to free, surrender; to outlaw, proscribe.* Shn. 40^b עָצַמְךָ לְמִיתָה ד' did he surrender himself to death?, i. e. did he declare that he would commit the act in spite of the warning which defined it to be a deadly crime? Ib. 41^a (ref. to Deut. XVII, 6) מַחְרִירָיו עַד שְׁתַּחְרִירָיו וּכ' until he declares himself ready to undergo capital punishment for his act. Hull. 41^a. Y. Peah I, 16^a מַחְרִירָיו עֵילָא .. לְתַחְרִיר רֵבֶן וּכ' they wanted a pretext to outlaw the rebels; a. fr.

Hof. הִתְחַר 1) *to be loosened, untied*, Lev. R. s. 28, beg., a. fr. הִתְחַר הַיְצִיּוֹה, v. רִצְצָה. Sabb. XX, 5 מִתְחַר אֵם דִּירָה מִתְחַר, v. if it (the clothes press) was (partly) unscrewed on the eye of the Sabbath, he may unscrew it entirely. B. Kam. 9^b שׁוֹר מִתְחַר an ox that is not tied, opp. קָשׁוּר. Erub. II, 2 מִתְחַר קָשׁוּר closely tied together, but not tied in a loose way; a. e.—2) *to be permitted*. Y. Sabb. II, 5^b בְּתוֹרֵהָ ה' לֵחַן וְכ' 17^a. Hull. 68^a. Snh. 68^a. Hull. 17^a וְכ' לֵחַן ה' לֵחַן originally they were permitted to eat the flesh of an animal killed by stabbing (v. הִתְחַר). Ib. 9^a נִשְׁמַת הַיְצִיּוֹה when the animal has been slaughtered according to the ritual, it is (absolutely) permitted. Erub. 93^b כִּיּוֹן שָׁבַת שְׁמִירַת הַיְצִיּוֹה as regards Sabbath laws what has been permitted at the entrance of the Sabbath remains permitted the entire day; ib. 70^b כָּל שֶׁ לִּמְקַצֵּת וְכ' 70^b whatever is permitted for one part of the Sabbath &c.; a. v. fr.—Part. מִתְחַר; f. מִתְחַרָּה; pl. מִתְחַרִּים. מִתְחַרִּים (it is, they are) permitted (of things and persons). Ter. X, 7. Yeb. I, 2 וְכ' הִרְיָהּ her rival is permitted (to him as wife). Ib. III, 2 וְכ' הִרְיָהּ and he is permitted to marry her sister. Ib. II, 10 לֵחַן מִתְחַרִּים מִתְחַרִּים may be married to them; a. v. fr.—Pes. 48^a, a. e. (ref. מִשְׁקָה יִשְׂרָאֵל, Ez. XLV, 15) הַמִּתְחַר מִן הַיְצִיּוֹה of what an Israelite is permitted to drink. Sabb. 108^a (ref. מִדְּבַר הַמִּתְחַר בִּפְיוֹ, Ex. XIII, 9) הַמִּתְחַר the Torah must be written on the skin of an animal which is permitted in thy mouth (a clean animal).

II, *Pi*. נָחַר (b. h.; emp. נָחַר) [to move.] to leap.
B. Kam. 38^a (ref. to Hab. III, 6) לִישְׁנָה וְיִזְרֶה מִמֶּנּוּ מֵאֵי מִשְׁמַע דִּתְּאֵי וְיִזְרֶה דִּתְּאֵי
what evidence is there that this *vayyatter*
has the meaning of sending into exile (causing to emi-

grate)? Ans. ref. to לָתַחַר (Lev. XI, 21). Lev. R. s. 20 (ref. to Job XXXVII, 1) מִהוּ יִתְחַר יִקְפֹּץ וַי' what does *v'yittar* mean? It will leap, as we read (Lev. l. c.) &c.

Hif. הִפִּיר *to exile*. B. Kam. l. c., v. supra. Lev. R. s. 6, beg. וּמִפִּיר אֶת הַגִּבּוֹרִים and condemned the thieves to exportation (v., however, גִּבּוֹר).

נָחַר ch. = h. נָחַר, *to fall off, drop; to fall apart, decay; to become wearied, faint*. Targ. Is. XL, 7. Ib. LXIV, 5; a. fr. — B. Mets. 21^b דִּנְתָּרָא that it (the fig) dropped (and was not taken off the tree). Ib. וְנָתַרְתִּי זֵיתֵי רִבִּי. *when the olives have dropped &c.* Sabb. 33^b וְנָתַרְתִּי עֵינַי וְרִמְסַת עֵינַיָּה *and the tears fell from his eyes; a. fr.*

Af. אָפּיר to drop, shed, let fall. Targ. Ruth II, 16. Targ. Y. II Ex. IX, 32 וַאֲפִירָהּ (not וַאֲפִירָהּ). — Y. Kil. VII, beg. 30^d וְנִימְתָּן טְרֵפֵיהֶן וְנִימְתָּן where trees shed their leaves even in midsummer. Naz. 42^a אֶרֶץ לֹא מִתְרָא אֶרֶץ which does not cause falling out of the hair; a. e. — Y. Yeb. XVI, 15^d אֲפִירָהּ, v. infra.

Pa. 1) בָּתַר (neut. verb) to crumble, fall in. B. Kam. 9^b בָּתַר דְּרַבָּה בִּרְרָא a pit is liable to fall in (and mere covering it up is not a sufficient precaution).—2) to drop, shed. Targ. Is. I, 30; a. e.—Y. Yeb. XVI, 15^d (if one says of a person) בָּתַר, 'I have dropped that man', you must not allow his wife to marry again (it does not necessarily mean that he saw him dead), for I may say, he means [read:] אֶתְרִי לִפְלוֹי מֵאֵל I dropped that man something to eat.

נָטְרָן f. (b. h.; preced.; v. esp. Naz. 42^a quot. in preced.) 1) (*nitron*), *natron*, native carbonate of soda (v. Sm. Bibl. Dict. s. v. Nitre, a. Sm. Ant. s. v. Nitron). Sabb. IX, 5; Nidd. IX, 6. Ib. 62^a; Sabb. 90^a, v. אֶלֶם־בְּרִירִי a. אֶלֶם־בְּרִירִי a. e.—2) כְּלִי נ' a vessel made of *alum crystals*. Kel. II, 1. Ab. Zar. 33^b (expl. מְזוּפֹּרֶת וְכִי, v. מְזוּפֹּרֶת); a. fr. [v., however, Maim. to Kel. I. c.]

יְהוָה, נִי I ch. same. Targ. Jer. II, 22. Targ. Prov. XXV, 20 (Ms. יְהוָה as in Pesh.).

נִתְּרָא, נִי II ch.=h. נִשְׁרִי I, *dropping*. Targ. O. a. Y. I
Lev. XIX, 10 (h. text פִּרְט).

נָחַץ (b. h.; cmp. נָחַץ) *to break loose, tear off.*

Nif. נִתְּחַשׁ, נִתְּחַשׁ to be torn loose, be released. Lev. R. s. 29; Gen. R. s. 56, v. נִתְּחַשׁ II a. נִתְּחַשׁ I.

Hif. חרש to uproot. Gen. R. s. 23, beg. (play on מרשאל, Gen. IV, 18) מחרשן אני וכ' I shall tear them out of this world.—[חרש or חרש to weaken, v. חרש.]

* **נָתַשׁ** h. same. Targ: Ps. CXVIII, 10, sq. אֶתְנִישׁוּן (ed. Lag. אֶתְנִישׁוּן; Regia a. Levita אֶתְנִישׁוּן, v. תַּשׁשׁ.

ס *Samekh*, the fifteenth letter of the Alphabet. It interchanges with ש, e. g. פֶּסַח a. פֶּסֶח; אֶשָּׁא a. fr.; with י, q. v.; with צ, אֶסָּא a. צֶאָא.—ס preformative for Sefel forms, as in סָבֵל, סָרַח &c.

𐤁 as numeral, *sixty*, v. 'N.

סָאָה, v. סָאָה ch.

סַחַח [to be rough, ugly,] to be filthy, unclean, repulsive.

Pi. סָיֵא to soil, make unclean; to unfit for sacrifice on account of repulsive appearance. Part. pass. מְסֻאָּב, f. מְסֻאָּבָה; pl. מְסֻאָּבִים, מְסֻאָּבוֹת. — יָדַיִם מְסֻאָּבִים *unwashed hands*. Hall. II, 2. Hull. II, 5; a. fr. — *Tem.* 8^a יִרְדּוּ מִן הָאֵשׁ וְיִשְׁלַחְנָם לְרֹעֵי הַשָּׂדֶה וְיִשְׁלַחְנָם לְרֹעֵי הַשָּׂדֶה ... (you say) 'let them go to pasture until they become unfit for sacrifice', but are they not already unfit (being blemished)?

Hithpa. הִתְחַמָּא to become filthy, repulsive, unfit for sacrifice. Yeb. XI, 5 עַד שִׁתְחַמָּא יֵרָא let it go to pasture, until it becomes unfit for sacrifice. Tem. l. c. עַד שִׁתְחַמָּא, v. supra. Ib. IV, 1 עַד שִׁתְחַמָּא; a. fr.

סאב I ch. same.

Pa. סָאָב, 1) to soil, defile, make unclean, unfit for sacrifice. Targ. Lev. XV, 31. Targ. Gen. XXXIV, 5; a. fr.—Taan. 11^a bot. הוֹרֵא רִסָּאֵב נִפְשֵׁיהּ that is because he defiled himself (by touching a corpse &c.). Y. Maas. Sh. III, 54^b redeemed it. Y. Snh. I, 18^b top בֵּר נֶשֶׁ ס' וְכ' a man caused a priest to become unclean; a. e.—*Part. pass.* סָאָב, f. סָאָבָא, pl. סָאָבִין &c. Targ. Lev. XIV, 40. Ib. O. XII, 2. Ib. XI, 8; a. fr.—Tem. 22^a סָאָבָא וְקִרְיָא הֵא is it not already unfit for sacrifice?, v. preced. Ab. Zar. 37^a; Eddv. VIII, 4 Ms. M., v. infra.—2) to declare unclean. Targ. Lev. XIII, 44; a. fr.

Itkpa. אִתְּכָּא to be made unclean, be unclean. Targ. Num. VI, 12 (Regia מִסְתַּב). Targ. Y. ib. 11. Targ. O. Lev. XIII, 45. Targ. O. Deut. XXII, 9 (h. text וְרָקַשׁ); a. fr.—Eduy. VIII, 4 וְיִירָקֵב בְּמִיתָה מִתְּכָּא (Ms. M. מִסְתַּב) only what is sure to have touched a corpse is unclean (v. Ab. Zar. 37^b).

סָבִי II or **סָבָה** (*comp. preced.*; v. I סָבִי) [*to be hairy,*
to be old. Targ. Prov. XXII, 6 נְסַמָּה ed. Lag. (oth. ed. נְסִיב,
נְסִיב; נְסִיבָא; Ms. נְסִיבָא).—Y. Dem. III, 23^b bot. כֹּד הַקְּסָבוֹת
וְכֵן when you are old (appointed elders, v. יָזְנוּ), I shall
tell you.

זָנָה m. (preced.) *old man*, v. זָנָה.

סֵא f. (b. h.) *S'ah*, a measure of volume for dry objects and for liquids; in gen. *measure*. Men. XII, 4 וְיִבְרַח בְּאַרְבַּעִים סֵא in a reservoir containing forty S. he can bathe for purification, in forty less one drop &c. Mikv.

I, 7; a. fr. — *Sot.* 9^a שְׂתַחַמְלָא כְּאֵהָרִי . . . עד שֶׁתַּחַמְלָא כְּאֵהָרִי the Lord does not exact payment (punishment) of a man until his measure is full. *Ib.* 8^b; *Tosef. ib.* III, 1 (ref. to בְּסִמְתָּהּ, *Is.* XXXVII, 8) וְכִי לֹא אֵלֶּה שְׂמֵדָה בְּסִי וְכִי the Lord measures by the S'ah (repays only great sins, overlooking the small ones) &c.; *Y. ib.* I, 17^a. — בֵּית ס' (or sub. בֵּית) a field requiring one S'ah of seed, (a square measure) *Beth S'ah*. *Shebi.* III, 2. B. *Bath.* VII, 2 רִיבֵּעַ לֹס one fourth of a Kab for each (Beth) S'ah; a. fr. — *Tanh. Ki Thissa* 26 כִּי אַרְבַּעִים forty S'ah in weight (weight of forty S'ah of wheat). — *Pl.* סָאִים, סָאִים, סָאִין. *Y. l. c.* (ref. to סָאִין, *Is.* IX, 4) רִיבֵּעַ כָּאֵן ס' הִיבָה the text intimates here a variety of measures (recompenses). *Men.* VII, 1 רִבְעֵי חֲמֵשׁ five Jerusalem S'ah which are equal to six Desert S'ah. *Ib.* 77^a; a. fr. — *Du.* סָאִים. *Ter.* X, 8. *Shebi.* III, 4; a. fr.

סֵטָה, **סֵטָה** ch. same. Targ. II Kings VII, 1; 16; a. e.—*Pl.* סֵטָה, סֵטָה, סֵטָה, סֵטָה, סֵטָה, סֵטָה. Targ. Gen. XVIII, 6. Targ. Y. Ex. XXIX, 4; a. fr.—Targ. Y. Deut. XXXIV, 12 (*a weight*, v. preced.).—Pes. 113^a סֵטָה Ms. M. (ed. סֵטָה). M. Kat. 12^a בר שׂוּרָה סֵטָה a vessel containing six S'ah (of beer) but well closed, is better &c.; a. e.—*Du.* סֵטָה. Targ. II Kings I c.—V. סֵטָה.

טָמֵא m. (טָמֵא I) *unclean object; uncleanness*. Targ. Y. Lev. XXI, 1. Targ. Y. Deut. VII, 26 טָמֵא שֶׁנֶּחֱמָה (ed. Amst. טָמֵא, not טָמֵא) what has become unclean through an abomination.

סִוְבְּתָא, סִוְאִבְתָּא, סִוְאִבְתָּא f. (preced.) 1) *uncleanness*, esp. *menstruation*. Targ. Ez. XXIV, 11. Targ. Y. Gen. XVIII, 11 (ed. Vien. סִוְבְּתָא). Targ. Lev. XV, 25; 31 (some ed. סִוְאִבְתָּא; a. fr.—2) emp. (סִוְבְּתָא); *menstruant*. Targ. O. ib. 33 (סִוְאִבְתָּא; some ed. סִוְבְּתָא); a. e.—*Pl.* סִוְבְּתָא Targ. II Chr. XXIX, 16. Targ. O. Lev. XVI, 16; 19 סִוְבְּתָא constr. (Y. סִוְבְּתָא Hebraism); a. e.

שָׂאוֹר, v. סָאוֹר.

סִיאֲוֶרָא, סִיאֲוֶר, v. סִיאֲוֶרָא, סִיאֲוֶר

סוף, v. ט.

סָאָר, סָאָר, v. סָאָר I a. סָאָר.

סֵאִי, v. סֵאִי I ch.

סָטָר, v. סָטַר. [סָטָר *pl.* of סָטָה.]

סֶלֶבֶר *silver*, v. סִרְמָא I.

סִינָן, v. סִינָן.

פְּסִי, v. פְּסִי.

ed., v. נחמא I.

סִסְמָה, סִסְמָה m. h. a. ch. (= סִסְמָה, comp. שִׁעַר, שִׁעַר; comp. יִצְאָה) *bristle, awn or beard of grain*. Sot. 5^a (Ar. סִסְמָה). Hull. 17^b דְּמִי לֵסִי (Ar. לִסְסָה) if the slaughtering knife is rough like a bristle of &c.—*Pl.* סִסְמָה, constr. **סִסְמָה**. Koh. R. to IX, 11 שִׁיבֹלֶת עַל סִי שִׁיבֹלֶת (not שִׁיבֹלֶת; some ed. יִצְאָה) he ran over the ears of standing grain, and they were not broken.

סַפּוֹן *m. soap, detergent*, v. **סָפַן** I.

סֵאָה I, **סֵאָהָ** f. ch.=h. סֵאָה, *S'ah*; *measure*. Targ. Is. XXVII, 8. Targ. Job XX, 22; a. e.—Y. Ter. X, 47^b top וְכִי עֲבָרָא כְּמָה ס' עֲבָרָא how much does a S'ah contain? Twenty four Log. Lev. R. s. 36; Y. Snh. X, 27^d וְהָאֵלֶּיךָ ס' כִּי... כִּי אֵין כִּי אֵין as if one says, here is the bag, here is the Sela, and here is the measure, rise and measure (said of one who asks immediate reward for a good deed); Ruth R. introd. (some ed. סֵאָה); a. e.—*Pl.*, v. סֵאָה ch.

סְתוּתָא II f.=סְתוּתָא, *sweepings, refuse*. Lam. R. to I, 15 (expl. סְלָה, ib.) 'וְכִי עָבַדְתִּי כִּי' (some ed. סְתוּתָא *pl.*) he made me like refuse before them. Ib. בְּבֵר גַּמְזָא צוֹדְדִין לִסְ סְרִיק (read סְתוּתָא; סְתוּתָא; Ar. לִסְתוּתָא סְתוּתָא . in Bar Gamza they call sweepings *sallutha* (that which is thrown away); v. סְתוּתָא.

גַּם, v. סב.

קָבַד, ה. = (סִיבִּי II, קָבַד v. m. ch. **סִיבִּי I, קָבַד**, *grey, old; elder; ancestor; scholar* (= ה. זָקֵן). Targ. Is. III, 2. Targ. Gen. XXIV, 2; a fr.—Targ. Y. II Lev. XXII, 27 **סִיבִּי**.—Targ. II Esth. VII, 9 **סִיבִּי** **אָבִי** **סִיבִּי** (ed. Lag. **סִיבִּי**, corr. acc.) like Agag my *grandfather*.—Y. Yeb. XII, 12^d bot., opp. **סִיבִּי**. Hull. 6^a **אִשְׁתִּיבִּי** **הָיָה** **סִיבִּי** an old man (or scholar) met him; Sabb. 34^a. Gen. R. s. 74 (ref. to Ps. CXXIV, 1) **יִשְׂרָאֵל** **סִיבִּי** it means Israel the patriarch (not Israel the people); Midr. Till. to Ps. l. c. Y. Ned. X, end, 42^b **לְסִיבִי** to my ancestor. Ib. **רִ' דֹּסְטַי** **סִיבִּי** R. Dostay senior; a. fr.—[Y. Maas. Sh. V, 56^a top, v. **סִיבִּי**.]—**פִּיבִּי**. **פִּיבִּי**, **סִיבִּי**. Targ. Zech. VIII, 4. Targ. Joel I, 14. Targ. Prov. XX, 29 (Ms. **פִּיבִּי**). a. fr.—Y. Peah VII, end, 21^b **וְכִי** **אִתּוֹ** **הָיוּ** **סִיבִּי** there were (poor) old men in our days &c. Kidd. 33^a **סִיבִּי** **רִ' רַבִּי** ... **סִיבִּי** R. J. used to rise before gentile old men. Snh. 17^b **סִיבִּי** **רַבִּי** the scholars of Sura. B. Bath. 58^b **סִיבִּי** **רַבִּי** the Jewish scholars. Bekh. 8^b, v. **סִיבִּי**; a. fr.—**פִּיבִּי**. **פִּיבִּי**, **סִיבִּי**. Y. Maas. Sh. III, 54^b top **אִמְרָא** **רַבִּי** (read: **אִמְרָא** **רַבִּי**) said to them a certain matron (prob. wife of a scholar). Ib. **מִימַר** **רַבִּי** that matron was of the opinion. B. Bath. 125^b **לִּי** **אִמְרָא** I bequeathe my property to my grandmother. Ib. **אִמְרָא** **רַבִּי** if that grandmother had sold the property bequeathed to her before the claim could be preferred, the sale would have been valid; a. fr.—**פִּיבִּי**. Targ. Zech. l. c.; a. e.—[**פִּיבִּי** **to be old**, v. **סִיבִּי**.]

יִרְחָא בַר 10^a Y. Yeb. IX, beg. 10^a pr. n. m. *Saba*. Y. Kil. IX, beg. 31^d סָבָה. — 2) כְּפָר ס' pr. n. pl. *K'far Saba*, in Samaria. Y. Dem. II, 22^c bot. (ed. Krot. כְּפָר סָבָה, one word). Nidd. 61^a; Tosef. ib. VIII, 5 (v. Hildesh. Beitr., p. 10).

סָבָא III (b. h.; cmp. שָׂבַע) to drink freely.—Part. pass. סָבֵיא, pl. סָבֵיאִין, סָבֵיאִים soaked, satiated. Nidd. 24^b עֲצוּמוֹתָיו Ar. (עֲצוּמוֹתָיו) his bones are found satiated with moisture, i. e. porous, contrad. to מְשׁוּחִי oily, smooth.

סָבָא ch. same. Part. **סָבִי**. Targ. O. Dent. XXI, 20.—
[Targ. I Sam. XXX, 20 **וּסְבָא** some ed., read **וּשְׁבָא**.].

Pa. סָבִי to retail wine in the shop or tavern. B. Bath.
98^a לְסַבִּייתָ אֶדְעָתָא with the intention to retail it.

Af. אָסַבַּא to satiate, soak; transf. (עַסַּבָּא) to lash.
Keth. 10^a אָסַבַּא כּוּפֵּיָא make him absorb (strike him
with) palm switches. Ib. וּמַסְבִּינָן לֵיהּ וּכ' and we lash him
nevertheless.

סבב (b.h.) *to go around, turn*. Num. R. s.18 כשדוריתי (b.h.) *when I travelled ... and went around all the towns*; 'וכי הייתי סבב ודורח' *I went around from town to town*. Erub. 56a צפון בלילה *'and turns northward' (Koh. I, 6) by night*; a. e.

Nif. יָסַב to take a turn. Num. R. s. 4 וַיִּסְבּוּ וַיִּהְיֶה לְמַעַל it turned upward and became wider.

Pi. סָבִיב 1) *to surround*. Erub. I. c.; B. Bath. 25^b (ref. to Koh. I. c.) סָבִיבְתָן וּפְעָמִים מִחֻלְתָּן (Rashi סָבִיבְתָן, v. Rabb. D. S. a. l. note 4) at seasons the sun goes around them (making a circuitous route), and at seasons it passes straight through (from north-east to south-west). Erub. 23^b; Num. R. s. 13 סָבִיב tie around; a. e.—Transf. *to be around a person, to wait upon*. Deut. R. s. 1 (play on סָבִיב, Deut. II, 3) וְעָשָׂה אֵת חֹדְרוֹ וְכ' a long while has Esau been around his parent &c.—סָבִיב *to go around from door to door, to beg*. Tosef. Peah IV, 8 וְכ' מִסְבִּיבִין for the poor man that goes begging, the public charities are not bound to do anything. Y. ib. I, 15^d תּוֹכֵן אֶת מִסְבִּיב וְכ' אִפִּי' אֶת מִסְבִּיב 'honor thy father and thy mother', even if thou have to go begging (thou must support them); Pesik. R. s. 23—24; a. e.—Ruth R. to I, 1 וְכ' מִסְבִּיבִין פְּתוּחִי now all Israel will surround my gate ..., waiting for distribution of food; Yalk. ib. 598 מִסְבִּיבִין ... יוֹרִידוּ. 2)—*to carry around from place to place*. Kel. I, 7 וְכ' מִסְבִּיבִין לְחֹוֹת וְכ' and you may carry a corpse from one (of the fortified places) to another; Tosef. ib. B. Kam. I, 14 וְכ' מִסְבִּיבִין. 3)—*to place around*. Num. R. s. 2 וְכ' מִסְבִּיבִין he placed four angels around his throne.—Part. pass. מִסְבִּיבָה *surrounded, closed*. B. Bath. 25^b, v. מִסְבִּיבָה.—*Pi.* מִסְבִּיבִין, מִסְבִּיבִין *assembled, arranged around*. Ab. Zar. 18^a מִסְבִּיבִין לוֹ וְכ' (Ms. M. אִתּוֹ) (his sins) are arranged around him on the day of judgment (as witnesses). Yalk. Ruth I, c., v. supra.—Esp. *reclining on the dining couch around the tables* (v. מִסְבִּיבָה). Ex. R. s. 25 וְכ' מִסְבִּיבִין וְאֹכְלִין מִסְבִּיבִין and eating and praising &c. Pes. 101^b מִסְבִּיבִין מִסְבִּיבִין the members of a party that were assembled for a feast; ib. 102^a. Tosef. ib. X, 12; a. fr.—[Tanḥ. Hayé 3 מִסְבִּיבִין, read: מִסְבִּיבִין, v. מִסְבִּיבִין.] *Hif.* מִסְבִּיבִין 1) [to surround the table,] *to recline for dining in company*. Ber. VI, 6 (42^a) וְכ' מִסְבִּיבִין אִתּוֹ (Bab. ed. מִסְבִּיבִין; Y. ed. מִסְבִּיבִין) if they lie down for a meal, one says grace in behalf of all, opp. יוֹשֵׁבִין. Tosef. ib. IV, 20 וְכ' מִסְבִּיבִין שְׂדֵהָ מִסְבִּיבִין וְאֹכְלִין וְכ' if a host has been reclining in company and eating, and a neighbor called

him away to speak to him. Ib. V, 5; Y. Taan. IV, 68^a bot. וְיָמִיטְבּ וְכִּי בִּזְמַן שֶׁהָיוּ שְׁנֵי... וְיָמִיטְבּ, the highest in rank goes up and reclines at the head of the uppermost couch &c., v. יָמִיטְבּ. Pes. X, 1 עד... אִפְרִי עֲנִי... אִפְרִי even the poorest man in Israel must not eat (on the Passover night) without reclining (to indicate that he is a free man); a. fr.—2) *to cause to recline, to invite*. Ex. R. s. 25 (ref. to יָמִיטְבּ, Ex. XIII, 18, a. שלחן, Ps. LXXVIII, 19) הִזְכִּירָם לְהִיטָבְהוּ he invited them to recline under the clouds of glory (v. יָמִיטְבּ); a. e.—3) *to turn around*. Pesik. R. s. 14 וְכִּי אֶחָד מֵאֵלֶּיךָ אֶחָד I shall turn again to my world in mercy.

Hof. *to be transferred* from tribe to tribe (Num. XXXVI, 7). B. Bath. 112^a הַשָּׂדֶה הַזֶּה הָיָה נִתְּנָה לְבֵית הַכֹּהֵן (before the division of the land); שכבר הוסיבה; we do not adopt the argument that a transfer before the division made any difference (v. comment., a. Rabb. D. S. a. l. notes 4 a. 5 for Var. Lect.).

Polel *to surround*. Ab. Zar. 18^a, v. supra.

סבב ch. same; *Af.* *to go around* (announcing). Y. R. Hash. II, 58^a top וְכִּי אֵלֶּיךָ יָמִיטְבּוּ הַמַּלְאָכִים these went around (as messengers to announce the New-Moon) to-day, and others the day after. Ib. מִדּוּם דִּימְבִּיבּוּן. מִדּוּם דִּימְבִּיבּוּן, v. מִדּוּם.

סבבא m. (preced.; cmp. *שִׁיבְבָא*) *neighbor, borderer*.—*Pl.* *סבבאי*. Targ. Is. VII, 20 וְכִּי בְּסִיבֵי הַיָּם (ed. Lag. במגריא) read: בְּסִיבֵי הַיָּם being a gloss to our w.) among the borderers on the sides of &c.

סבבא, v. סבב.

סבבאי, Targ. Prov. II, 7 ed. Lag., read סבבאי=סבבאי.

סבתלום m.=h. יהלום, name of a jewel in the high priest's breast-plate, *diamond*. Targ. O. Ex. XXVIII, 18 (some ed. ס); XXXIX, 11. Targ. Y. Num. II, 10.

סבב, v. v. סבב.

סבבא, v. סבבא.

סבבאי, Yalk. Num. 773, v. סבבאי.

סבבאי c. pl. (סבבאי) *wine-retailers*. Ab. Zar. 71^a (Ar. סבבאי); ib. 72^b סבבאי.

סבבאי, v. סבבאי.

סבבאי, v. סבבאי.

סבבאי m. (סבבאי) *load-carrier*. B. Mets. 93^b בר סבבאי (Ms. R. סבבאי; Ms. H. סבבאי, Ms. F. סבבאי of *Saccala*=*Sacala* in Gedrosia?).

סבבאי, v. סבבאי.

סבבאי, Y. Sabb. VI, 8^a bot. ed. Zyt., v. סבבאי.

סבבאי, v. sub. סבבאי.

סבבאי m. (סבבאי I) 1) *a reasoner* (opp. to learned, v. סבבאי II). Y. Sabb. III, 6^a וְכִּי דָּלִיּוֹת וְכִּי דָּלִיּוֹת that reasoner who has neither studied nor attended scholars.—2) (adj.) *imaginative, fanciful*. Y. Kidd. III, 63^d bot. סבבאי אינשא (not אינשאי) for H. is a fanciful man (whose traditions cannot be relied upon).

סבבאי m. *hope*, v. סבבאי.

סבבאי, v. סבבאי.

סבבאי pr. n. m. *Sabta*. Snh. 64^a וְכִּי בֵּן אֶלֶּס (v. אֶלֶּס, a. אֶלֶּס); Y. ib. X, 28^d סיבבאי; Sifré Num. 131, a. Yalk. ib. 771 סבבאי.

סבבאי, v. preced.

סבבאי, **סבבאי**, **סבבאי** pr. n., סבבאי (Σαββατιστον, Σαββατισμός) *the river Sabbath*, said to rest on the seventh day (v. Plin. Hist. Nat. XXXI, 2; Jos. Bell. Jud. V, 5, 1; Neub. Géogr. p. 33). Snh. 65^b וְכִּי יִיכָרֶה let the river S. prove (that the seventh day is the Sabbath); Yalk. Lev. 617 סבבאי; Gen. R. s. 11 סבבאי; Tanh. Ki Thissa 33 סבבאי; Pesik. R. s. 23 סבבאי. Gen. R. s. 73 סבבאי מִדְּבַר סבבאי.. לפנים מִדְּבַר סבבאי, whereas Judah and Benjamin were scattered over all lands; Y. Snh. X, 29^c bot. סבבאי; Targ. Y. Ex. XXXIV, 10 מִן לְגִי לְהַדִּיר סבבאי.

סבבאי m. 1) *old*, v. סבבאי.—2) *officer of the royal household*. Koh. R. to IX, 18 (expl. דְּמִיכִיר, II Kings XVIII, 18) סבבאי (some ed. סבבאי).

סבבאי (b. h.; סבבאי) *around*. Tanh. B'midb. 12 למשכן סבבאי around the Tabernacle; a. e.

סבבאי f. (preced.) *neighborhood*.—*Pl.* סבבאי. Num. R. s. 18 כִּיּוֹן שֶׂרְאוֹ שֶׁנִּסְחָלְקוּ יִשְׂרָאֵל מִסְּבִיבֹתֵיהֶם when they saw that the Israelites had removed themselves from their neighborhood; a. e.

סבבאי m. (סבבאי)=b. h. סבבאי, *thicket*. Targ. Ps. LXXIV, 5. Targ. II Chr. XX, 2 סבבאי דִּיקְלִיא (h. text חֲמַר חֲמַר).

סבבאי f. (סבבאי) *carrying a burden, use of the stem*. R. Hash. 11^b סבבאי אֲחִיָּא סבבאי Ms. M. (omitted in ed., v. Rabb. D. S. a. l. note) there is an analogy between סבבאי (Ex. VI, 6) and סבבאי (Ps. LXXXI, 7); Yalk. Ex. 177; Yalk. Ps. 831.

סבבאי, Y. R. Hash. II, 59^c top, v. סבבאי.

סבבאי, v. סבבאי.

סבבאי m. pl. (v. Löw Pf., p. 188 sq.) *mandrake flowers*. Snh. 99^b (expl. דְּמִיכִיר, Gen. XXX, 14) סבבאי (Var. סבבאי, Ms. M. סבבאי; v. Rabb. D. S. a. l. note).

סבבאי, v. סבבאי.

סבבאי, Y. Keth. I, 25^b top, v. סבבאי.

סְבִירָא, v. סְבִירָא.

סְבִין (b. h.) *to interweave, interlace*, esp. *to make a hedge or dam* with twigs, stones &c. Shebi. III, 8 לא יִסְבִּין; Ms. M. a. R. S. a. l. (ed. יסמוך) he must not cover the dam with earth, opp. יוֹשֵׁא דַיִּין, v. יִיִין.

Nif. סְבִין *to be caught, entangled.* Lev. R. s. 29, a. e., v. II. Yalk. Num. 782, v. infra; a. e.

Hithpa. הִסְבִּין, *Nithpa.* נִסְבִּין same. Gen. R. s. 56 עֲרִידִין. [read:] entangled in troubles. Ib. [read:] thy children will be entangled (come in conflict) with successive empires, and be drawn from empire to empire; Yalk. Num. 782 נִסְבִּין. Gen. R. s. 65 וְנִ בְּשַׁעְרוֹ and the chaff stuck in his hair. Y. Sabb. VII, 10^a bot. נִסְבִּין בְּגָדָיו וְנִ if his garments were caught in thorns; a. e.

Hof. הוֹסְבִין same. Peah VII, 3 [read:] עֵקֶץ .. ה' בַּעֲלִים if he cut a cluster off by its stalk, and it was intercepted by the foliage, and in falling to the ground single berries fell off.

Pi. סְבִין *to entangle.* [Y. Kil. II, end, 28^b מסבין, some ed., v. סְבִין.]—Part. pass. מְסֻבֵּן. Hull. 30^b הוֹחַ צֶמֶר מִסְבִּין if he put the slaughtering knife under the entangled wool (on the animal's neck). M. Kat. 6^a top מְסֻבֵּן when the trees in the field are irregularly scattered (not planted in rows). Sot. 48^a; Yalk. Is. 292 (ref. to אֲרוֹז, Zeph. II, 14) בית המסובך בארזים a house which lies in a thicket of cedars.

סְבִין ch. same. Part. pass. סְבִין. Hull. 48^a רֵסִי הוּא provided the perforated lung is intergrown with the fleshy part of the ribs.

Pa. סְבִין *to weave a net.* Targ. Prov. XXX, 28 רְמִסְבָּא ed. Lag. (Var. רְמִסְבָּא).

סְבִין m. (preced.) *net-work, web.* Tosef. Kel. B. Bath. VII, 1 סְבִין אִם יֵשׁ לָהֶן סְבִין (ed. Zuck. a. oth. סְבִין) if the fringes form a web. Ib. סְבִין עוֹלָה וְנִ a web of fringes is partly subject and partly not subject to the standard measure of &c.

*סְבִין m. (preced.) *net-weaver.* Erub. 72^b top יְהוּדָה רִי B. Han. a. Alfasi (ed. דַּסְבֵּר, v. Rabb. D. S. a. l. note 20).

סְבִין, סְבִין m. (preced. wds.) *net, head-dress.*—*Pl.* סְבִין. Targ. Is. III, 18 (h. text שְׂהִירִים); v. next w.—[Ib. VII, 20 סְבִין, ed. Lag., v. סְבִין.]

סְבִין, שִׁי f. (b. h. שִׁי) 1) same. Tosef. Sabb. IV (V), 11 (ed. Lag. סְבִין, Var. סְבִין, corr. acc.) a gold-embroidered hair net; Sabb. 57^b. Y. ib. VI, 8^b bot.; Neg. XI, 11, a. fr. סְבִין שְׂרָיִים, v. שְׂרָיִים; Tosef. Kel. B. Bath. V, 15 שְׂרָיִים שֶׁל שִׁי. Sabb. l. c. שְׂרָיִים שֶׁל שִׁי whatever ornament is worn beneath the net; ib. 65^a חֹסֶה; (Tosef. ib. IV (V), 7 (דִּיפְרִי שְׂלִמְטָה מִשְׁעֵרָה); a. fr.—2) *any net-work, mat &c.* Kel. XXVIII, 9 סְבִין שֶׁל זָקֵנָה the old woman's net-work (mat to sit upon, v. Maim. a. l.). Ib. וְעֵשְׂרִי חֲלוּקִים the public woman's shirt which is like net-work (gauze, v. חוּץ II). Y. Ter. VIII, 45^d כֹּסֶה עוֹמֵד כֹּסֶה the

venom of the serpent remains on top (of liquids) as a net-like film; Y. Ab. Zar. II, 41^d top דְּרִמָּה לִשְׁ; Y. Sabb. I, 8^d top כֶּשֶׁ' עֲשִׂי; a. fr.—Ib. VI, 7^d טְבוּסָה, read טְבוּסָה, v. II.—*Pl.* סְבִין Kel. XXIV, 16; Tosef. ib. B. Bath. II, 10 סְבִין הֵן וְכֵן there are three categories of nets with regard to levitical cleanness; a. e.

סְבִין, v. סְבִין.

סְבִין f. ch.=h. סְבִין. B. Bath. 146^a (Ms. M. סְבִין, oth. Mss. סְבִין, סְבִין, v. Rabb. D. S. a. l. note), v. סְבִין.

סְבִין (b. h.) *to carry a load; to sustain; to endure.* Lev. R. s. 4, end. וְהִקְבִּי אֶת עוֹלָמִי the soul supports the body, and the Lord sustains his world; (Tanḥ. Hayé 3 מְשִׁמֵּר ... מְשִׁמֵּר). Pes. 113^b אַרְבַּע דְּבָרִים שֶׁלֹּא יִסְבִּין הָאָדָם there are four things which the mind (of man) cannot endure. Gen. R. s. 22 (ref. to Gen. IV, 13) אַתָּה סוֹבֵל וְהַאֲדָמָה סוֹבֵל .. thou bearest those on high and those below, and my trespass thou wilt not bear? Y. R. Hash. II, end, 58^b (ref. to Ps. CXLIV, 14 אֲלֹפֵינִי when the great bear the small (take care of them), there is no breach &c.; ib. when the small bear the great (respect their superiority), there is &c.; Yalk. Ps. 888; Ruth R. introd. סְבִין מְכֻרָה 5 Ex. R. s. 5 (ושם) they endured maltreatment; a. fr.—Y. Peah I, 16^b וְאֵינִי סוֹבֵל he who throws off the yoke, that is, he who says, there is a law, but I will not bear it.

Pi. סְבִין *to load.* Part. pass. מְסֻבֵּן. Ber. 17^a (ref. to Ps. l. c.) מִסְבִּין מְסֻבֵּן laden with good deeds; Yalk. Deut. 963 מְסֻבֵּן כְּסָפָם וְכֵן (Deut. R. s. 11 סְבִין) carrying their silver and their gold; a. e.

סְבִין ch. same. Targ. Y. Deut. XXXII, 11. Targ. Job XXI, 3. Targ. Y. II Deut. XXIV, 15; a. fr.—Cant. R. to V, 14 רְמִסְבִּין רִחוּא, v. סְבִין. Gen. R. s. 38 רְמִסְבִּין, v. לְמִסְבִּין.

Pa. סְבִין (v. סְבִין) *to send presents of betrothal.* Kidd. 50^b מְסֻבֵּן וְהָדָר מְסֻבֵּן where it is customary to send the presents before betrothal; a. e.

סְבִין m. (b. h.; preced.) *load-carrier.* Y. B. Mets. X, end, 12^c; (Bab. ib. 118^b בְּתָמָה). Kidd. 82^b; Y. ib. IV, end, 66^d; Tosef. ib. V, 15 (ed. Zuck. note). Tanḥ., ed. Bub., M'tsora 11 כְּסִיבָא שֶׁל עוֹלָם as strong as he who carries the world; Yalk. Ps. 808.—*Pl.* סְבִין Kel. XXVIII, 9 כְּסִיבָא the cushion which load-carriers wear on their heads.

סְבִין f. (b. h.; preced.) *load, burden.*—*Pl.* סְבִין. Lev. R. s. 37 וְהָיָה רִחוּא בְּסִבְלָתָם וְכֵן. Ex. R. s. 1 וְהָיָה רִחוּא בְּסִבְלָתָם וְכֵן he saw their burdens and wept. Ib. וְהָיָה רִחוּא בְּסִבְלָתָם וְכֵן he went and helped them to arrange their burdens; a. e.

סְבִין, סְבִין m. (preced. wds.) 1) *load.* Sifra introd. מְסֻבֵּן עֲשִׂי לְסִבְלָתָא made for the carrying of something else (than only persons).—2) *pl.* סְבִין (emp. b. h. מְסֻבֵּן) presents, esp. presents of betrothal (donatio propter

nuptias). Kidd. II, 6 **אֵיכָּל שְׁשָׁלָה** ו' כ' although he sent presents after that (after an invalid betrothal). Ib. 50^b **לֹא הוֹשֵׁשׁ** we have an apprehension concerning nuptial presents, i. e. the fact of a man's having sent presents to a woman gives rise to the apprehension that a betrothal may have taken place (Tosaf.), or that the presents may have been meant as a means of betrothal (Rashi). Ib. **וְכִי אֵימָא ... כִּי קָא מְשַׁרְרִי אֶרְעָא** when he sent the presents he did so with the intention of making them the means of betrothal. B. Bath. IX, 5 **הִשְׁלִיחַ אִינְן נִגְבִּין** if one sends presents ..., they cannot be reclaimed (in case of death or divorce before marriage). Ib. 146^a **הַמְשַׁרְרִין לִבְרֵלָה** presents intended for immediate consumption or wear; a. fr.

סבנה, v. next w.

סַבְנִי, סִבְי, סִיבִי, סַבְנִי m. (comp. Arab. *sabamu*, nomen oppidi ... a quo panni nomen acceperunt (Freitag); comp. *σάβανον*, *sabanum*) a cloth, esp. a head-cover which fell down over the shoulders, *sibni*. Y. Sabb. VI, 8^a bot. סִבְנִי עֲלֵיהֶן (ed. Zyt. סַבְנִינָה, corr. acc.) he tied his *sibni* around them; Y. Yeb. XII, 12^d bot. סִבְנִיָּה עֲלֵיהֶן Gitt. 59^a אַפִּי סַבְנִינָה לֹא חִזָּה יָכִיל (Ar. סִיבִי), v. חֻמָּס. Cant. R. to V, 14 סִבְנִי לְמִיִּסְבֵּל וְכִי (he became so weak from studying that) he could not even carry his *sibni* (in his hand), but others had to take it off for him; v. next w.—Pl. סַבְנִיָּן. Gen. R. s. 19 סַבְנִיָּן (corr. acc.) a female head-cover, corresp. to סִבְנִיָּן for males.

סָבִינְתָא, **סַבְּנִיתָא**. f. same. Sabb. 147^b צָרֵךְ אֶחָד וְכֵן יוֹצֵא אֶת הַשֵּׁטֶל מִן הַמִּזְבֵּיחַ וְהַעֲבִירָהּ בֵּין שְׂפָתָיו וְהָיָה כְּעֵץ חַיִּים וְכֵן יוֹצֵא אֶת הַשֵּׁטֶל מִן הַמִּזְבֵּיחַ וְהַעֲבִירָהּ בֵּין שְׂפָתָיו וְהָיָה כְּעֵץ חַיִּים. Ar. (ed. סָבִינְתָא; Ms. O. סַבְּנִיתָא; Rashi Ms. סַבְּנִיתָא, pl.) if one carries a *sabnitha* (to be used at bathing, on the Sabbath), he must tie its two ends (around his neck, so that it be a part of his wearing apparel). Pesik. B'shall., p. 93^b וְכֵן יוֹצֵא אֶת הַשֵּׁטֶל מִן הַמִּזְבֵּיחַ וְהַעֲבִירָהּ בֵּין שְׂפָתָיו וְהָיָה כְּעֵץ חַיִּים. Ms. O. (ed. סַבְּנִיתָא, v. Bub. notes a.l.) even his s., if another person did not take it off for him, he could not &c. (Ar. אֶפְרָיִם לֹא רִכַּל טַעֲמוֹ, v. preced.). Y. Shebu. VI, end, 37^b תֹּרֵף אֶרֶם סַבְּנִיתָא וְכֵן תֹּרֵף אֶרֶם סַבְּנִיתָא tore his s. off his head and said, this sheet (סַבְּנִיתָא) shall not go out of my hands &c.—Pl. סַבְּנִיתָא, סַבְּנִיתָא, סַבְּנִיתָא, סַבְּנִיתָא, סַבְּנִיתָא. Sabb. l. c., v. supra.—Y. ib. VI, 8^b bot. (expl. מַשְׁפּוּחוֹת, Is. III, 22) רַבְּבִין large head-covers.

סְבַסְטִיָּא pr. n. pl. (Σεβαστή) *Sebaste*, built by Herod on the site of the old Samaria (Shomron). Num. R. s. 10 (ref. to Am. VI, 1) that means the ten tribes שְׁעֵרֵי יִשְׂרָאֵל (not שְׁעֵרֵי שֹׁמְרוֹן) who dwelt safely in S.; Tanh. Sh'mini 5 **סְבַסְטִיָּא**. Arakh. III, 2 (14^a), v. הוֹלִיָּהּ; Sifra B'ḥuk. Par. 4, ch. X **סְבַסְטִיָּא**; Tosef. Arakh. II, 8 **סְבַסְטִיָּא** (Var. **סְבַסְטִיָּא**, corr. acc.).

***סַבְסִימִין** m. pl. (σεβαστοί) *members of the imperial family, princes*. Tanh. B'midb. 2 [read:] אַתְּכֶם הִרְבַּצְתִּי אוֹתְכֶם I caused you to recline on couches like princes; (ref. to יוֹסֵב, Ex. XIII, 8) כְּדֹרָךְ שֶׁחֲמֻלְכֶם מְסֻבִּין אוֹתְכֶם just as kings recline; [Var. בְּסִיגְמִין. taken fr. Num. R. s. 1, beg., v. סִיגְמִין]

סָבַע *to be satisfied*, v. **שָׁבַע**.

סִבְעָא m. (preced.) *plenty*. Targ. O. Gen. XLI, 29; 30; 31 ed. Berl. (oth. ed. **שִׁבְעָא**, **שִׁבְעָא**). Targ. O. Deut. XXIII, 25 ed. Berl. (oth. ed. **שִׁבְעָא**, **שִׁבְעָא**). Targ. Prov. III, 10 Ms. (ed. **שִׁבְעָא**, **שִׁבְעָא**).

סִיבֶק v. סִבְקִיךְ.

סָבַר (b. h. **סָבַר** *Pi.*; Saf. of **ברר**) [*to be bright,*] *to look for, be hopeful; to think, imagine.* Part. pass. **סָבִיר**; f. **סָבִירָה**; *pl.* **סָבִירִים**; **סָבִירִין**, **סָבִירוֹת** *hoping; thinking.* Ruth R. to I, 1 **סִ' עָלָיו** the citizens were relying on him; (Yalk. ib. 598 **בְּטוֹרִין**).—Keth. VII, 10 **סִ' הִיטִיר וְכִ' I was in hopes that I might be able to bear it.** Gitt. 56^b **וְכִ' וְהָנִיחַ** and he was like thinking (he imagined) that &c., v. **הָנִיחַ**; a. fr.—Tanh. P'kudé 3 **הָיָה סוֹבְרִים וְכִ' (perh. to be read: סְבוֹרִים)** they thought that he (Adam) was their creator; Pirké d'R. El. ch. XI **כְּסוֹבְרִין**.

Hif. הִקְסִיר to brighten, illustrate, make clear. Koh. R. to X, 10 (ref. to Koh. l. c.) וְהוּא אֵינִי בֹא אם נקחה... וְהוּא אֵינִי בֹא if thy study has been dull to thee like iron (difficult), and he... does not come to thy side to make it clear before thee, denounce him with all thy might.—Esp. פָּנִים רַחֲמָנִים *to show a bright face; to be friendly; to encourage.* Ib. הָרֵב מִקְבִּיר פ' חֲלֹמֶד and the teacher does not show the pupil a kind face (will not relent); ib. הָרֵב מִסְבִּיר חֲלֹמֶד (פָּנִים). Ib. וְאִין הָקִבִּיל. Ib. וְאִין הָרֵב מִסְבִּיר and the Lord does not look favorably at the generation. Y. Yoma VI, beg. 43^b שְׁלֵא יִתֵּא חֲרִידִין וְהוּא אֵינִי בֹא *that the judge must not be friendly towards the one and severe towards the other (of the litigants).* Midr. Till. to Ps. XXXVII וְיִכִּין אֱלֹהֵיהֶם... וְיִכִּין אֱלֹהֵיהֶם their God is merciful, and as soon as they show him a kind face, he takes pity &c.; Pesik. R. s. 28. Ber. 63^b בְּחֻלָּה מִקְבִּיר פ' בְּחֻלָּה let us cheer each other up in the *halakhah* (by discussion). Ib. כִּשְׁם שְׁאֵנִי *as I have been kind to thee, so be thou kind (forgiving) to &c.; a. fr.*

סָבִיר, סָבִיר I ch. same, 1) (with אָפִין) to show a bright face, be pleasant; to favor (with ב or ל). Targ. Y. Gen. IV, 4, sq. Targ. Job XXXII, 22 יִסְבֵּר Ms. (ed. יִסְבֵּר Poël; some ed. יִסְבֵּר Pa.).—*Part. pass.* סָבִיר; אָפִין יִסְבֵּר looked up to with favor, honored, popular. Ib. XXII, 8.—2) to be bright, intelligent. Targ. O. Lev. XIX, 32 סָבֵר (Y. ib. סָבִיר).—3) to look out for, hope; to speculate, plan; to imagine, believe. Targ. Hos. XII, 7. Targ. Ps. XXVII, 14. Targ. Y. Ex. X, 11 סָבִירָא Targ. Prov. XIV, 12; a. fr.—*Part. pass.* סָבִיר looking for, planning, thinking, believing. Targ. O. Ex. X, 10. Targ. O. Gen. XXXVII, 8; a. fr.—Y. Ber. III, 6^o תַּנּוּן סָבִירָאֵיהּ תַּנּוּן there I thought about it, v. סָבֵר.—4) to conclude, argue, understand; to have an idea. Targ. II Sam. XII, 19; a. e.—B. Bath. 65^a, a. fr. סָבִיר מִינֵהּ ו' they concluded from this that . . . , but it is not so. Gitt. 56^a לְקִרְוִינָה סָבִיר רַבְנָן סָבִיר the scholars proposed to offer it up on the altar. Keth. 87^b, a. fr. ס' לְבִירָמוּ . . . R. . . had an idea to say &c. (but was refuted). Ber. 3^a, a. fr. מֵאָה קָס' ו' what is R. E.'s opinion? ו' קָס' שֶׁל ו' if he holds that the night contains three watches &c. Ib. 4^b ו' דִּוְרָן ר' מ' סָבִירָה דִּדְרָא ו' R. J. argues (thus) &c. Ib. 27^a

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you think that &c. ?—Yeb. 72^b וְכִי־יִשְׁמַעְהוּ he learned it by heart in three days, and reasoned it out (drew the logical conclusions from it) in three months. Sabb. 63^a וְכִי־יִשְׁמַעְהוּ וְכִי־יִשְׁמַעְהוּ for she understood well (her husband's physical condition) and accepted it; ib. כִּי־יִשְׁמַעְהוּ וְכִי־יִשְׁמַעְהוּ did she not understand and accept? B. Mets. 65^a כִּי־יִשְׁמַעְהוּ thou didst understand and accept; a. fr.—כִּי־יִשְׁמַעְהוּ to think like, to agree with, adopt the opinion of. Succ. 33^b וְכִי־יִשְׁמַעְהוּ he agrees with him in one point, and differs in another point; a. fr.—כִּי־יִשְׁמַעְהוּ is of the opinion, shares the opinion. Ib. 3^a וְכִי־יִשְׁמַעְהוּ if we accept the opinion that &c. Hull. 48^a וְכִי־יִשְׁמַעְהוּ (abbr. לִי־יִשְׁמַעְהוּ) but he himself does not entertain that opinion; a. fr.—Tanh. P'kudē 2 מִי־יִשְׁמַעְהוּ have the gentlemen formed an opinion?, i. e. how do you vote?—Ib. (introducing the benediction over wine) כִּי־יִשְׁמַעְהוּ have you agreed (to allow me to say the prayer)?, i. e. with your permission!—B. Kam. 32^a וְכִי־יִשְׁמַעְהוּ how can you understand that?, i. e. is this not a contradiction?—Gen. R. s. 34; s. 38 לֹא־יִשְׁמַעְהוּ דָּוִד he explained to him, but he could not comprehend; אֵלֶּיךָ לֹא־יִשְׁמַעְהוּ why is it that you do not comprehend?

Pa. סִפֵּר 1) *to look for, hope, trust.* Targ. O. Gen. XLIX, 18 סִפְרִית (ed. Berl. סִפְרִית).—2) with אֶפֶיךָ *to favor.* Targ. Job XXXII, 22, v. supra.

Af. אֶסְפֵּר 1) *to trust*. Targ. Prov. XI, 28 מְסִפֵּר Ed. Lag. (oth. ed. מְסִיֵּר *Pa.*); a. e.—2) *to make confident*. Targ. Ps. XXII, 10.—3) (with אֶפֶן) *to be kind to, cheer up*. Targ. Y. Num. VI, 26 יִסְבֵּר אֶפְי רַבִּי. Targ. I Chr. II, 55.—4) *to illustrate, explain*. Hull. 48^a לֵאמֹר אֶסְפְּרָה לְךָ. Rabin. . made it clear to me. B. Mets. 33^a וְדַאֲסְבֵּרְךָ דְּוִרְמָא וְכ' who explained to us what *zomalistron* meant. Erub. 21^b וְאֶסְפְּרָה לְךָ וְאֶסְפְּרָה לְךָ בְּמָתָא and illustrated it by a simile. Y. ib. X, beg. 26^a לֵרֵא ר. H. enlightened me (saying) &c. Gen. R. I. c., v. supra; a. fr.

Ilpha. אֶתְּפֹר. 1) *to look for, hope; to plan, intend*. Targ. Ps. CVI, 13.—Targ. Y. II Gen. XLIX, 17.—2) *to be understood, be intelligible, evident; to be rational, logical*. R. Hash. 31^b sq. אָמַר מֵלֵאָה וְא' טַעְמֶיהָ וּכ' he said something, and his argument appeared reasonable, and his teacher instituted the usage in his (R. Johanan's) name. Y. Ab. Zar. I, 40^a לֹא מִסְפָּרָא כְּאֵדֵין סוּבְרָה וּכ' it is not reasonable to follow this opinion that it is not forbidden. Ber. 38^a כּוֹרֵךְ מִסְפָּרָא it is reasonable to follow thy opinion, i.e. thou art obviously right. Sabb. 76^a כְּרַמְעִיקָא אֲרֻבָּא אֲרֻבָּא כְּרַמְעִיקָא the contrary, that which he first said stands to reason; a. fr.

Poël סוֹבֵר, v. supra.

Ithpoël אִתְּפוֹל (cmp. צָפַן) *provide one's self; to store up for one's self.* Targ. Ez. XXXIX, 9. V. תְּסַבֵּר, תְּסַבֵּרָא.

סָבַר II, *Pōl*, סִבֵּר (comp. סָבַל) [to encompass], to carry: to bear, endure; to sustain. Targ. Y. Gen. XXI, 15. Targ. Deut. I, 31.—Targ. Prov. XXX, 21 לִסְבִּירָא Ms. (ed. לְמַסְבֵּרָא, לְמַסְבֵּרָא). Targ. Ps. XCVI, 8 אוֹרְבִּיל וְסִבֵּרֵי ed. Wil. (ed. Iag. חֹזֶק וְשִׁוְרֵי, corr. acc.). Targ. I Kings IV, 7 (h. text כָּלֵל; a. fr.—Y. B. Bath. II, beg. 13^b וְהָיָה יָרִיב לְמִסְבֵּר וְלֹא כֹלֵל and could not carry it (d. dropped it)).

III, סַבַּר (*Saf*, of בָּרַר; emp. Arab. *sabar*)

exploravit vulnus &c.; *misbâr* specillum vulnerarium) *to perforate, cut*, (only used in the sense of) *to let blood*. Part. pass. מְסוֹבֵר. Pes. 112^a top וְכִּי יִמְשֵׁי וּכְ מַסְבֵּר Ms. M. (ed. מְסוֹבֵר, v. סִבֵּר II) he who has been bled and has not washed his hands. Yeb. 72^a מְסוֹבֵרֵינָּהּ בִּיתָרָא Ar. (ed. מְסוֹבֵר) and on it (that day) we must not be bled. Meil. 20^b דְּמֵי וְכִי וְאָכַל וּכְ (ed. דְּמֵי וְכִי; Ar. דְּסִבֵּר, prob. clerical error, v. Koh. Ar. Compl. s. v.) he who eats fowl after blood-letting. Ab. Zar. 28^b לִיחַ עֵינָא דְּרֵי אַג. Hatt. (v. Rabb. D. S. a. l. note 7) one having pain of the eye and one who has been bled.—V. סִבֵּרָא II.

סָבֵר m. (סָבֵר I) *reasoner, fine scholar*. Targ. O. Lev. XIX, 32 Ms. a. some ed., (ed. Berl. סָבֵר, v. סָבֵר I).—*Pl.* סָבֵרִין Targ. Y. II Gen. XLIX, 10 (ed. Vien. 'סָב, corr. acc.; Y. I (סָבֵרִין)).

סֶבֶר m. (b. h. שֶׁבֶר; שָׁבֶר; 1) *hope*. Gen. R. s. 91 (ref. to Gen. XLII, 1) שֶׁבֶר־... שֶׁבֶר אֵלֶּה אֵשׁ '... read not *yesh sheber* (there is corn) but *yesh seber* (there is hope) &c., v. אֶפְשָׁר לִי יֵשׁ. Sifra Ahārē, Par. 9, ch. XIII ושׁמָא תֵּאֱמַר אֲבָד סֶבֶר־וְאֲבָד סִבּוּי ... אֲנִי כִסְבֶּר־וְכ' lest thou say, my hope is gone, my outlook is frustrated, therefore it reads, 'I am the Lord', I am thy hope &c. Yoma 72^a אֲבָד סֶבֶר־וְבִטֵּל סִבּוּיִן their prospect of restoration is gone &c. Erub. 21^b אֲבָד סֶבֶר־וְכ' they are beyond hope (of return to God) &c. B. Mets. 33^b סִבּוּיִם סִבּוּיִם there is no hope for them &c.; Yalk. Is. 371 מִיִּשְׁרָיִין .. שׁוֹכֵן .. (read שֶׁבֶר־) —2) with פְּנִיִּים *brightness, friendly expression*; in gen. *countenance*. Ab. I, 15 פִּימוֹחַ 'בֵּס' הוּא מִקְבֵּל. receive every man with a countenance of friendliness. Cant. R. to II, 5; a. fr. —3) *understanding, plain sense*. Yalk. Sam. 158 כִּךְ הוּא סֶבֶר־וְכ' this is the plain sense of the thing (the common opinion), opp. to עֵקֶר הוּא דָּבָר the root, the deeper cause; v. סִבְרָא.

סִבְרָא, **סִי**, **סִבְרָא** IV, ch. same, 1) *hope*. Targ. Prov. XI, 7. Targ. Job V, 16. Targ. Prov. XIII, 12 **סִבְרָא** ed. Wil.—Targ. Ps. IX, 19 סִינֵי (Bxt. כְּסִי); a. fr.—Gen. R. s. 68 סִבְרֵי, v. בְּרִיעֲדָה. Ib. s. 53 אַחֲרֵיהֶן סִבְרֵיהֶן וְלֹא אוֹבִירֵתָן (סִיבְרֵיהֶן) as thou didst not give up thy hope, so will I not suffer thy hope to be frustrated. Midr. Sam. ch. V; Yalk. ib. 86 (ref. to אֶפֶס־י, I Sam. II, 10) ... יֵאלֶיךָ בְּרִייתוֹן דְּסִיבְרֵיהוֹן פְּסִיק מִן בְּרִייתוֹן that means the nations whose hope is cut off from their Creator (who have no faith); a. e.—2) אֲמִין, *countenance*. Targ. Gen. XXXI, 2; a. fr.—Gen. R. s. 35, v. אֶפֶס. Lev. R. s. 5 מִן רִכְל לְמִדְרֻמִּי אֶפֶס־י who can ever see the face of Abba Judan? a. fr.—3) *opinion*. Y. Ab. Zar. I, 40^a סִיבְרָה (ed. Krot. כִּס), v. סִבְרֵי, *Ithpa*.

סִבְרָא, סִבְרָא m. (preced.) 1) *brightness of mind, ingenuity*. Targ. Cant. V, 10.—2) *speculation, logical argument*. Meg. 18^b, a. e. (expl. מִתְנַמֵּן, v. נִימֵן) קָרָא.. וְלֹא יָדַע you call him, and he answers but cannot recall an argument. Y. Ber. III, 6^a top הָיָה לִי הַמֶּן כִּי סִבְרִיתִיהָ כל סבר קשר יהיה לי המן כי סביריתיה very hard thinking I had to do, there I did it. Ib. כל הוּאָ סִבְרָא קִשְׁיָא כל all that difficult subject of 'ובל' Yom I studied there.—Esp. *logical deduction, conclusion by reasoning*, opp. to גְּמָרָא verbal tradition. Yoma

33^a bot. גמרא גמירנא ס' לא ידענא I know the final decision as a tradition, the argument I do not know. Gitt. 6^b כן בשמלא מילתא דתלמיא בס' להורי וכן if it were a thing which depends on reason, you might be right, but this is a tradition. B. Bath. 77^a ס' גמרא א"י is this a tradition or a logical inference? Ab. Zar. 34^b ואימא ס' איבער אימא ס' I may say, it is founded on reason, or I may say, it is intimated in the Scriptures; a. v. fr.—3) *common sense, ordinary conception*, opp. עיקר. Y. Ber. IX, 13^b bot.; Midr. Till. to Ps. XVIII, 8 דמיילא ס' דוא ס' דוא v. סבר 3.

סְבִירוֹנָא m. (dimin. of סְבִירָא) *dear hope*, or *dear little face*. Pesik. B'shall., p. 83^a סְבִירוֹנִי, v. בְּרִינָא I; Yalk. Num. 773; Cant. R. to IV, 12.

סִבְרוֹסִי m. (prob. a. geogr. term; cmp. סִבְרֵי *sibrosi*, name of a species of olive. Ber. 39^a Ms. M. (ed. סִבְרֵי), v. אֲבֵרוֹסִי.

סִיבֵּר, סִבְרָתָא, סִבְרוּתָא f. = סִבְרָא, *hope*. Targ.
Ps. IX, 11 סִבְרוּתְךָ (Ms. סִיבֵּר) the hope placed in thee. Targ.
Job XI, 20 סִבְרוּתְחֹן ed. Wil. (ed. Lag. סִיבֵּר); a. e.

סַפְּרָקִין v. סַבְרִיקוֹן, סַבְרִיקִים

סַבְרֻתָּא v. סַבְרָתָּא

סִבְתָּא, v. סִיבְתָּא.—[Ab. Zar. 58^b סִבְתָּא, v. סִיבְתָּא II.]

ס, v. סר.ג.

סִיגָר, v. סִיגָר.

סָגִיד, סָגַד, סָגַד (b. h. סָגַד) *to bend, bow; to worship*.
Targ. Gen. XXIV, 26. Targ. O. ib. XXVII, 7; a. fr.—Part.
סָגִיד, *pl.* סָגִידִין. Targ. II Esth. III, 2; a. e.—Gen. R. s. 38,
end וּבְשֵׁי לְמַסְגֵּד לְכָר יוֹמִיָּה woe to that man
who is sixty years old and wants to bow to an idol made
to-day; Yalk. ib. 62 נִסְגֹּד יוֹמָא דְעִבְרִי וְיִמָּא דְרַח
נִסְגֹּד. Ib. נִסְגֹּד וְכִי let us worship the fire; said he to him,
let us worship the water which extinguishes the fire.
Cant. R. to II, 5 מְסַגֵּד, v. פְּתִירָא; a. fr.—Hull. 62^b
y. זָגִיד.

סִי, סִיָּדָא c. (preced.) *kneeling, worship*. Targ. O. Lev. XXVI, 1 סִיָּדָא ed. Berl. (oth. ed. סִיָּדָא; h. text (משכית).—Pl. m. סִיָּדָא, סִי; f. סִיָּדָא, סִי. Targ. O. Num. XXXI, 10 בִּרְתָּא סִיָּדָא; Y. בִּרְתָּא סִיָּדָא (ed. Vien. סִיָּדָא; h. text שרד).

סְגִידָה, סְגִידָה f. (preced.) *idol-worship*; trnsf. m. *idol*.
Targ. Y. I Gen. XI, 4; Y. II בית סְגִידָה (strike out בֵּית).

זגהים v. סגהים

אֶבְרִיָּהּ, read: סְגֻרִיּוֹת; v. אֶבְרִיָּהּ.

ז.ה.ה. v. סגדים

סִיגָה, v. סִיגָר.

סגור, v. סגור.

סִגְרָא, סִגְרָא m. = סִגְרָא, *idol-worship*. Targ. Y. Ex. XXIII, 24.

סוּגְרִינָא v. סַגְרִינָא

סְגוּלָה, סְגוּלָּא, סְגוּל *m.* אֶשְׁכֶּל = h. (סֶגֶל) *cluster of grapes.* Targ. Y. II Num. XIII, 23. Ib., sq. נָחַל סְגוּלָּא *Ar.* (ed. לה ...). Targ. Y. II Deut. I, 24 נַחֲלֵי סְגוּלָּא.—Y. Peah VII, 20^b top סְגוּלָּא הַזֶּה הוּא כְּסֵר הוּא *that (much spoken of) cluster in the vineyard.* Ib. סְגוּלָּא הוּא כְּסֵר הוּא *that ox which you think you see (at a distance), is a cluster.*—*Pl.* סְגוּלָּאָא. Targ. Y. I Gen. XL, 12. Targ. Y. ib. 10.

סְגִילָה m. (v. next w.) *acquisition, property*. Targ. Y. II Gen. XIV, 21 (not סְגִי; h. text רִישׁ). Ib. XXXI, 18. — Hebr. form סְגִילָה (v. next art.): Targ. Y. II Deut. XXVI, 18.

סגול, v. סגול.

סְגוּלָּה f. (b. h. סְגוּלָּה, סָגַל) *safe investment, heirloom, family relic, treasure*. Mekh. Yithro, Bahod., s. 2 (ref. to סְגוּלָּה, Ex. XIX, 5) מִזֶּה סְגוּלָּתוֹ שֶׁל אָדָם וכו' as the heirloom a man possesses is dear to him, so &c.; Pesik. R. s. 11, end. B. Bath. 52^a קָבַל מִן הַקָּטָן יִרְשֶׁהוּ לוֹ if one receives a trust from a minor, he must invest it safely (since he cannot return it to him until he is of age). Ib. מֵאֵי סֵר וכו' what is a *s'gullah*? . . . A scroll of the Law; . . . a date-tree. B. Kam. 87^b; Tosef. ib. IX, 8, sq.; a. e.

סגולה, Deut. R. s. 11 פגעה בו' read with Yalk. ib.
סרת בת אשר: 963

סגול־יין m. pl. (saeculares, sub. ludi) *the secular games of the Romans*. Y. Ab. Zar. I, 40^a סגיל' (corr. acc.); Tosef. ib. II, 6 סגלורין (Var. סגיל־אין, corr. acc.); Bab. ib. 18^b סגלורין (corr. acc.; v. Var. Lect. in Rabb. D. S. a. l. note); Yalk. Ps. 613 סגלורין.

סָגוּם, סָגוּם m. (σάγος, sagus, sagum) *a coarse woollen blanket*, mostly mentioned as *a mattress* to sleep on. Sifrē Deut. 277 וְכִי בָלִילָה וְכִי he must give him back the sagum for the night (B. Mets. IX, 13 אַחַר הָרֶבֶר ib. 234 (ref. to Deut. XXII, 12, "wherewith thou clothest thyself") פָּרַח לִי this excludes the sagum. Kel. XXIX, 1. Ohol. XI, 3; a. fr.—*Pl.* סָגוּסִין. Tosef. Kel. B. Bath. VII, 1 (ed. Zuck.). סָגוּסִין, oth. סָגוּסִין, corr. acc.; v. R. S. to Kel. XXIX, 1. Ib. V, 11. חֲסִידִין (corr. acc.; v. R. S. to Kel. XXVIII, 8); ib. Neg. V, 14 סָגוּסִין (corr. acc.).—[Tanḥ. ed. Bub., Vayera 21 סָגוּסִין דְּרֵוּא מִדְּהָךְ Ms. R. (Ms. Parma בסָגוּסִין, printed text סָגוּסִין Gen. R. s. 50, a. e. בסָגוּסִין read: בסָגוּסִין he travelled in a sagum like a commoner; (v. Sm. Ant. s. v. Sagum.)

תרגום, v. תרגום.

סִיג' v. sub, סִגְרִיפּא, סִגְרִי.

סִגְוֶרָה, m., constr. סִגְוֶר (סגור) *lock, secret*. Targ. Job XXXVIII, 16.

שָׁנָה, שָׁנָה I (b. h. שָׁנָה, שָׁנָה; Saf. of נָהַר; comp. Job
VIII, 11) 1) to swell, rise, grow, spread, increase, thrive.

Targ. Lev. XIII, 12. Targ. Ex. I, 20. Targ. Ps. XCII, 13; a. fr.—Part. סָכֵי; f. סָכֵיָא. Targ. O. Ex. IX, 9, sq. ed. Berl (ed. Vienna, a. Y. סָכֵי). Targ. Lev. XIII, 42; a. fr.—Esth. R. introd. מִן דִּסְגוּ דִּינִי שִׁיקְרָא סָנְגוּ וְכ' when faithless judges are numerous, false witnesses are frequent; יִסְנְגוּ מִן דִּסְנִין מִן דִּסְנִין . . . when informers are numerous, the cases of people's properties being despoiled increase; Yalk. Esth. 1044 סָנִיָא . . . מִדְּסָנִין; Yalk. Job 920 סָנִיָא . . . מִדְּסָנִין. Sot. IX, 15 (49^b) וְיִסְנֵא, v. הוֹצֵאָא, a. fr.—2) (= h. רַב) to be sufficient. Shn. 6^a בָּרִירִי דִּסְכֵי let it be enough with two judges.—[Targ. II Esth. III, 8 סָנִיָא, read רִיָא, v. סָנִי ch.]

Af. **גָּדַל** to enlarge, increase, make great; to have much, do much. Targ. Gen. III, 16. Targ. Ps. XLIV, 13. Targ. Ex. XVI, 17. Targ. II Sam. XXII, 36; a. fr. — **וְגָדְלוּ** he will grow and multiply (his descendants will be numerous).

Pa. סִפְּרָה same. *Targ.* O. Num. XIV, 17 סִפְּרָה (imperative).

Ithpe. יָרַב to be multiplied; to increase. Targ. Y.
Gen. XLVIII, 16.

סָנַן II, Pa. סָנַן (preced.; cmp. meanings of עָבַר) *to progress, pass, walk*. Snh. 95^a לִסְנוּיָא אֲרוּחָה דְּבַעַל לִסְנוּיָא (עָבַר וְ) סָנַן ... a distance which one would have required ten days to make, he made in one day. Taan. 24^a יוֹדֵךְ וְהָשֵׁתָּ הָאֶמְצָא וְאֵין חֶזֶק וְאֵין כֹּחַ וְאֵין מִצְוָה וְאֵין שְׂכָרָא and I have been running until now. Sabb. 118^b דְּלֹא סָנַן וְ) that I never walk a distance of four cubits with my head uncovered. Keth. 62^a לִסְנוּיָא רַמִּיתִּי בְּחֻדָּי I. B. Bath. 123^a לִסְנוּיָא בְּרַמְמוּתָא ... לסגויי ברמאותא וְאֵין זָכוּיָא righteous men permitted to walk in the way of fraud (to deal fraudulently with a deceiver)? Erub. 18^b וְהִיא בְּרִישָׁתָא מִיִּינוּיָא which of them went ahead?; זָכָר וְ) the male (part of the double body) went ahead; Yalk. Ps. 887 מִסְתַּנֵּן .. סָנַן.

Af. אֶסְתֵּי same. Targ. Jer. VIII, 6; XXIII, 10.—Sabb. 77^b
 מִסְתֵּי בְרִישָׁא goats take the lead. B. Kam. 60^b מִסְתֵּי
 לַהֲדִירָא passes openly, וּמִסְתֵּי מַחְבֵּי הַבְּרִיּוֹת passes secretly; a. fr.

Itkpe. אָפּהײַג *to be marched, be set in motion*, v. supra.—Esp. לָיַח *he moved on*. B. Bath. 74^a מִסְתַּחֵן לָיַח וְלֹא דוּרָה מִסְתַּחֵן לָיַח *he (the camel) will not start. B. Mets. 107^b, sq. מ' לָיַח מ' לָיַח they will march along the river. Sabb. 7^a בּוֹדֵי'א לָיַח מ' לָיַח they do not pass there openly (with ease); a. e.*

סִיגָיִי III, סִיגָיִי I m. (סִיגָיִי I) *multitude, greatness*.
Targ. Gen. XXXII, 13 (12) מִסִּיגָיִי (O. ed. Vien. מִסִּיגָיִי; some
ed. מִלְּמִסִּיגָיִי from being too numerous). Ib. XXX, 30 (O.
ed. Vien. לְמִסִּיגָיִי, v. מִסִּיגָיִי). Targ. Y. II Ex. XXIII, 2 סִיגָיִי
majority; a. e.—V. next w.

סִפְיָא m., **סִפְיָאָה** f. (preced.) 1) *spreading*, v. **סַפְיָא** I.—2) *numerous, large, great*. Targ. Gen. XXVI, 14 (O. ed. Vien. **סִפְיָא**). Targ. Is. LXIII, 7; a. fr.—Lam. R. to I, 1 רבתי בנהור ס' (1 חר כוח) light within a great light (many joys).—**נִהוּר** ס', v. **נִהוּר**. —P. **סִפְיָאָה**, **סִפְיָאָה** f.; **סִפְיָאָה**, **סִפְיָאָה**. Targ. Ps. III, 2, sq. Targ. Jud. VIII, 30 **סִפְיָאָה** (not אין . . .); a. fr.—B. Bath. 65^a, a. fr. **סִפְיָאָה** מן, v. **מֵן**. ch. B. Mets. 44^b **סִפְיָאָה** where money is plentiful, opp. **דֹּם פִּירָא** where goods are plentiful;

a. fr.—3) סָבִיחַ, סָבִיחָה, also סָבִיחַ *much, enough; greatly*. Targ. Num. XVI, 3. Targ. II Esth. VI, 10 סָבִיחַ בַּאִישׁ (not סָבִיחָה); a. fr.—Y. Ber. V, 9^a bot., v. הִגָּא. Y. Shebu. VII, end, 38^a מַנְבוֹחַ אֵין עוֹבְרִין מִצּוּרֵי ס' we will do much better than you did. Y. B. Mets. II, 8^e bot. ס' רַחֵב much gold. Y. Yoma IV, 41^d top אֵין חוֹסֵר ס' it loses much (v. בִּרְרָא); Num. R. s. 12 a. fr.—Y. B. Mets. l. c. סִבְגָּא . . אַתּוֹן רַחֲמִין you love gold; very much; ib. סִבְגָּא, [Yalk. Prov. 935 סִבְגִּיאא אַתּוֹן, read: סִבְגִּיאא סִבְגִּיאא, ib. סִבְגָּא I ch.]

II m. (סִגְרָא II, v. סִגְרָא II) way; ס' there
 is no way, *it is impossible*. Keth. 95^b לֹא ס' דְּלֵא יִרְבּוּ לָהּ
 there is no way of not giving her, i. e. they *must* grant
 her alimention. Tam. 32^a אֲנִי לֹא ס' דְּלֵא I must
 go; a. e.

ספרי I, v. ספרי II, III.

סִנְיָ II m. = סִנְיָ, *fence*. Targ. Y. II Num. XXII, 24.

סַגְיָה III pr. n. *Sagia*, name of a canal in Babylonia.
Kidd. 33^a סַגְיָה (Mss. M. a. R. פַּסָּה).

סְגִינָה, סְגִינָה, סְגִינָה f. (סְגִי I) *multitude, greatness*. Targ. O. Gen. XXVII, 28; Targ. O. Lev. XI, 42. Ib. XXV, 16; a. fr.

סַגִּידָא, סַגִּיד, v. סַגִּידָא, סַגִּיד

סגדה v. סגידה.

סגיראותא v. סגיר' סגירותא

ובסְנִיין, *Tanh. Ki Thissa 2* בשידוין ובס', read *ובסְנִיין*,
v. סְנִיָּה (*Pesik. R. s. 10* בסוררים ובחוחים).

סוף-ידינא v. סג'ינא.

סִיגֵלָא v. סְנִיגֵלָא

סגולת־רין v. סגיל־אדִין

סִגִּילָרִיָּה סִגִּילָרִיָּה m. pl. (sigillaria) *Sigillaria, the Image Feast*, the last days of the Roman Saturnalia, on which little images were given and received as presents. Y. Ab. Zar. I, 40^a סִגִּילָרִיָּה (missing or corrupted in Bab. ib. 18^b; Ms. m. סִגִּילָרִיָּה; v. Rabb. D. S. a. l. note 5); Tosef. ib. II, 6 סִגִּילָרִיָּה; Yalk. Ps. 613 סִגִּילָרִיָּה (corr. acc.).

סִינִים, Gen. R. s. 52 some ed., v. סִינִים

סָבַע, v. סָבַע.

סְבִירָא c. (preced.) = סְבִירָא, *large, great, numerous*.
Targ. Prov. XXII, 1.—*Pl.* סְבִירָא, סְבִירָא; f. סְבִירָא. Targ. Ps.
IV, 7 ed. Lag. Targ. Prov. XIX, 4. *Ib.* 21; a. e.

סִיגֵיָתָא, סִיגֵיָתָא & (preced.) *greatness, multitude*.
Targ. Ps. LI, 3. Ib. V, 11 סִיגֵיָתָא Ms. (ed. סִיגֵיָתָא, סִיגֵיָתָא,
read: סִיגֵיָתָא).

סוּגְעָא a. סוּגְיָא m. pl., v. סוּגְיָא.

סָגַר, v. סָגַרָה, סָגַרָה.

f. סְגוּרָא, סְגוּרָה, סְגוּרָא m., סְגוּרָא. [locked up,] declared leprous after being locked up; in gen. leprous. Targ. Lev. XIII, 44. Targ. O. ib. 45.—Targ. O. Num. XII, 10 סְגוּרָא ed. Berl. (ed. Vien. סְגוּרָה). Targ. Y. Ex. IV, 6; a. fr.—Pl. סְגוּרִין; f. סְגוּרָתָא, סְגוּרָתָא. Targ. II Kings VII, 3.—Tosef. Neg. VI, 1 סְגוּרָה; Snh. 71^a זא ..., v. חַרְבָּא II.

סָתְרָה f. (סָתַר) 1) *closing in, use of the root סָתַר*. Mekh. B'shall. s. 1.—2) *enclosure*. Num. R. s. 13 מְשֻׁלְּמִים לְסָתְרָהּ completing the enclosure of the Tabernacle on its sides and that of the court from all sides.

סִגְרִיתָא, סִגְרִית, סִגְרִי f. (סִגְרִי) *leprosy*. Targ.
Lev. XIII, 2, sq. Ib. 42; a. fr.

סְגִיר v. סְגִירָא, סְגִירָת

[illegible]

סֹל ch. *to be round*, v. next wds.—[Targ. Ps. XLI, 4
Ms., read as in ed. יִתְחַלֵּי, v. Ned. 40^a.]

Pa. סָלַל to lay by, save. Midr. Till. to Ps. VII **מִה** כל
דְּאֵנָּה מִסָּלָה whatever I may save, thou shalt have;
 [read:] **מִה דְּאֵנָּה** כל **הָאֵינִי** where is all that I have
 saved?; Yalk. Gen. 56 (not **דְּסָלִיל**).

סגול, Targ. Y. Ex. XXVI, 28 סגול some ed., read:
מחגול.

סַגְלָנָהּ, סַגְלָנָהּ m., f. (preced. art.) *round*. Ned. 66^b
 ס' אָמְרוּ לוֹ they said to him, (her head is) round.—*Pl.*
 סַגְלָנָהּ, סַגְלָנָהּ, סַגְלָנָהּ. Sabb. 31^a ס' ... מִפְּנֵי מַה רֹאשִׁיהֶן

(Ms. M. סגולל . . . ראשם, v. Rabb. D. S. a. l. note) why are the heads of the Babylonians round?

סִבְלָא סִבְלָא ch. 1) (adj.) same. Targ. I Kings VII, 23; a. fr.—*Pl.* סִבְלָא, סִבְלָא. Ib. 31. Targ. Ez. I, 7; a. e.—2) (noun) *door turning on pivots, folding door* (v. גִּלְתִּיחַ).—*Pl.* סִבְלָא. Targ. I Kings VI, 34 (h. text גִּלְתִּיחַ). Targ. Esth. I, 6, v. רִשָּׁא.

סגולה, s. סגולת.

סגמורס, Y'lamd. to Num. I, quot. in Ar., read: סִיגְמָא;
v. סִיגְמָטִין.

סָגָן m. (b. h. *pl.* סָגְנִים; v. פָּגַן I; comp. רַב *grandee, chief, viceroy.* Midr. Till. to Ps. OXIX, 134 אֵין ... כְּלִי כִלְיָהוּ the viceroy is not permitted to use a vessel which the king has used.—[Num. R. s. 15; Tanh. Bhaäl. 1. ס' לְמַחֵר, v. נָגַן].—Esp. הַכֹּהֲנִים סָגָן or חֶפֶץ *the chief of the priests, adjutant high priest.* Ab. III, 2. 'Yoma III, 9. Y. ib. III, 41^a top עַד שֶׁנִּשְׁעָשָׂה ס' ... לֹא חִידָה none could be appointed high priest, unless he was made a Sagan first. Sifra Tsav, Milluim, Par. 1 לְאַחֲרָיָהוּ Moses was Aaron's aid; וְכִשְׁעָשָׂה לֵן ס' בְּחִירָיו וְכ' and as he was his aid in his life-time, so was he his aid in his dying hour; a. fr.—*Pl.* סָגְנִין, סָגְנִין, constr. סָגְנִי. Es. R. s. 1 וְכ' who made the chiefs (Pharaoh's counsellors) mute &c.; Tanh. Sh'moth 10. Cant. R. to VI, 12 עָלָם וְנִשְׁעָשָׂה ... וְנִשְׁעָשָׂה when they were made free men and were redeemed and made the primates of all entering this world; Yalk. ib. 992 וְכ' they were made nobles and primates &c. Num. R. s. 18 אֶחָד אֶחָד בְּכָל יְמֵי חַיָּיו his brother is high priest and his sons the high priest's aids; a. fr.—[Midr. Till. to Ps. XX, end, v. סָגְנִים.—סָגְנִי, Y'lamd. to Num. X, 2, quot. in Ar., v. סָגְנִין.]

ס' סַגְנָה סַגְנָה I ch. same. Targ. Jer. LII, 24 כִּהְיֵה (h. text חֲמִשָּׁנָה, v. preced.—Targ. II Kings XXIII, 4 (h. text *pl*); a. fr.—*Pl.* סַגְנִין, סַגְנָה, סַגְנִיָּה, סַגְנִיָּה, סַגְנִיָּה. Targ. I Chr. XVIII, 16.—Snh. 110^a רִיבָנָה ס' (Ms. M. כִּהְיֵה סַגְנִיָּה, v. Rabb. D. S. a. l. note). Ib. 106^a, v. יָגִי. Esth. R. to I, 3, v. סַבֵּס.

סוּגְרִינָא. II, v. סִגְנָא

II. סִיגְנָה v. סִיגְנָה, III. סִיגְנָה

סִיגְנוֹן v. (סִגְנוֹר) סִגְנוֹן, סִגְנוֹרִים

סִגְנוֹת f. pl. (v. סִגָּי, comp. מִדְּבִירָה) [*made of twigs, leaves,*] *loosely woven mats* used for covering up fruit. Kel. XVI, 5 שֶׁל עֵלֶיךָ (R. S. סִגָּי) *mats* made of leaves; שֶׁל נֶצֶר of wicker.—סִגְנוֹתָי, Yalk. Ex. 232, v. סִגְנוֹנָי.

II. סִיגְנָא V. סִיגְנָא

וְיִשְׁכְּנוּ, וְיִשְׁכְּנוּ = שָׁכַן I (with which our w. interchanges in mss. a. eds.). Targ. Ps. CXXXIX, 18. Targ. I Chr. XXIII, 17; a. fr.

סִיגָה, סִיגָה f. (preced.) *greatness, multitude*. Targ.
Ps. V, 11, v. סִיגֵי עֲצָתָא.—Pl. m. סִיגֵי, v. סִיגָה.

סָפָה (*Saf.* of נָגַף) to plague, afflict (corresp. to b. h. עָנָה). B. Mets. VII, 10 (93^b) סָפָה if he maltreated (starved)-

a Sodomite; Tosef. Sabb. VII (VIII), 23. Ib. 24; a. fr.—*Pl.* סדוקים, סדוקים, סדוקים, סדוקים. Gen. R. s. 26; Yalk. ib. 44; a. fr.—Y. B. Bath. II, 13^c top כורל סדוקין a wall of the Sodomites, i. e. a wall which may not have windows looking into the adjoining lot.

סדוק, סדוק, סדוק, v. sub סדוק.

סדוק f. (v. סד a. אסדא) *the head-board of a couch, head-side*. Keth. 61^a ס' אבי by the head-side.—Esp. ס' pillow, bolster. Ber. 56^a. Sabb. 118^a; a. e.—*Pl.* סדוקתא. Ib. 124^b ס' הנהו בי Ar. (ed. סדוקתא; Ms. M. סדוקתא, read: סדוקתא; v. Rabb. D. S. a. l. note).—[Hebr. pl. סדוקתא. Y'lamd. to Gen. XXVIII, 10, quot. in Ar. פסדוקתא, read: ס' cushions.]

סדוק, Tosef. Kidd. V, 14 Var., v. סדוק.

סדוק, Koh. R. to V, 8, v. סדוק ch.

סדוק m. (b. h.) *sheet*, usually of fine linen (cmp. סדוק; v. Sm. Ant. s. v. Pallium). Yoma III, 4 של ביץ וכו' they spread a sheet of linen (for the high priest to walk on) between him &c. Y. Kil. IX, 32^b top אהר נקבר Rabbi was buried in one linen shroud (without any other garments); Y. Keth. XII, 35^a top. Y. Yeb. I, 2^b; Gen. R. s. 85 ס' each wrapped in a sheet (preventing direct contact). Men. 37^b, a. e. בציצית ס' a linen cloak with woollen show-fringes; a. fr.—*Pl.* סדוקים. Nidd. 61^a. Kel. XXIV, 13 הן שלשה there are three classes of sheets with regard to Levitical purity. Tosef. ib. B. Mets. I, 14 לצוריה ס' canvas sheets for paintings; ס' sheets for awnings. Tosef. Bets. II, 13 דיו ס' sheets (covering the floor of the dining room) were spread; Bab. ib. 22^b; Y. ib. II, 61^c bot.; a. fr.

סדוק ch. 1) same. Targ. Ps. CIV, 2 (h. text שלמה).—Men. 40^b לסדוקיה ... שרא R. Z. untied the show-fringes of his linen sheet. Ib. 41^a ס' מוכסי he was wrapped in a linen sheet (without show-fringes); ס' בקייטא וכו' you wear a linen sheet in the summer, and a *sar'la* in the winter (without show-fringes), what is to become of the law &c. ?; a. fr.—*Pl.* סדוקין. Targ. Lam. II, 20; 22.—Y. Sabb. VI, 8^b bot. (interpret. סדוקים, Is. III, 23).—*2) (cmp. סדוק) a litter. Y. Bets. I, 60^c bot. מייטעני .. דורר allowed Bar G., the physician, to be carried in a litter to visit the sick on the Sabbath.

סדוק, v. סדוק.

סדוקא, v. סדוקא.

סדוק m. (v. סד) *block*. Ex. R. s. 1 (ref. to Ex. I, 16) אין סדוק (gloss: שדוקא רבר קשה) *obhnayim* means a block (which means a hard object); וכו' מה יוצר זה ... as the potter sits with one leg on each side of the block (mould); Sot. 11^b. Gen. R. s. 10, end כוחו ... על הס' as one striking with the hammer on the block (anvil); Sabb. XII, 1. Snh. VII, 3 על סדוק they put his head on the (executioner's) block; a. fr.—Esp. סדוקה *the trunk of the sycamore* (or sub. שקמה).

tree. Kil. I, 8 של ש' ברוך ס' אין you must not plant vegetables in a trunk &c. B. Bath. IV, 9; a. fr.—Pesik. R. s. 1 (ref. to Is. LXV, 22) [read:] זה עץ הס' שעושה וכו' that means the wood of the sycamore trunk, which endures in the ground for six hundred years; (Gen. R. s. 12 לשקמה); a. e.—*Pl.* סדוקים. Ib. s. 42 (expl. עמק השורים, Gen. XIV, 3) ס' מגדל ס' which produces sycamore trees.

סדוק, סדוק, סדוק ch. 1) same. Targ. Jer. XVIII, 3 (h. text אבנים).—Hull. 16^a ס' דפחרא Ar. (ed. סדוק) the potter's block (wheel turned by hand); ס' דמיה wheel turned by water. Pes. 94^b ס' דריוחא Ms. M. 2 a. Ar. (ed. סדוק) like the movement of the block of the mill (millstone, the pivot remaining stationary, v. סדוק). Ib. 28^a, v. סדוק. Kidd. 27^b הוא דר דארעא ס' the land (although consisting of disconnected fields) is one block (by taking symbolical possession of one field, you take possession of the whole complex contracted for); B. Kam. 12^b (Ms. M. סדוק).—Lev. R. s. 22 ס' ודורא ביה דר there was in the garden one sycamore trunk; Koh. R. to V, 8 סדוקין (a. otherwise corrupted; corr. acc.).—[Pes. 113^a סדוק Ar., v. סדוק.]—2) (perh. an adaptation of Latin *essedum*) *traveling carriage*.—*Pl.* סדוק, סדוק, סדוק. Targ. Y. Gen. XLV, 19; 21; 27 (ed. Amst. a. oth. סדוק, with ר).

סדוק II m. *block-maker, carpenter*. Pes. 28^a, v. סדוקא. סדוקא.

סדוק, Sifre Deut. 234, v. סדוק.

סדוק (Saf. of רדק) *to cleave, tear apart*. Part. pass. סדוק; f. סדוקה. Hull. 59^a סדוקה, סדוקה, סדוקה, סדוקה. pl. סדוקה. Cant. R. to VII, 3 מזה היטה ס' if its hoofs are cloven. Cant. R. s. 12 as the wheat grain is split (has an incision) &c. Nidd. 25^b; a. e.

סדוק 1) סדוק same. Cant. R. to III, 6 כרג סדוק he split it as a fish is split; Gen. R. s. 77; Yalk. ib. 182 (corr. acc.).—2) *to chip, chisel* (the surface of a stone). Cant. R. to I, 1 וסדוקה וסדוקה (ed. Wil. וסדוקה, corr. acc.) he carved and chiselled and polished it; Yalk. Kings 182 וסדוקה וסדוקה; Yalk. Prov. 960 וסדוקה (corr. acc.); (Koh. R. introd. וסדוקה וסדוקה).

Nif. סדוק 1) *to be split, cut into*. Bekh. VI, 1 נסדוקה if there is a slit in the ear of the first-born animal, contrad. to נפגמה; a. e.—2) *to be chipped off*; trnsf. (cmp. פסל) *to become unfit for use, to be abrogated*. B. Kam. IX, 2 נזל if a man stole a coin and it became 'chipped'; expl. ib. 97^a ממש נ' chipped in its literal sense, i. e. the stamp was chipped off; [anoth. opin.] נזל if the government abrogated it, it is the same as chipped off; Y. ib. IX, beg. 6^d.

סדוק, סדוק ch. same. Targ. I Kings XI, 30 סדוקה (not סדוקה, ed. Lag. סדוקה; h. text קרע). Targ. II Kings II, 12.—Part. pass. סדוק; f. סדוקה; pl. סדוקה. Targ. Lev. XI, 7. Ib. 3. Ib. 4 סדוקה (O. ed. Vien. סדוקה). Targ. Y. Deut. XIV, 7; a. fr.

Af. סדוק *to have a cloven hoof*. Targ. Lev. XI, 5 sq. ed. Vien. (ed. Berl. סדוקה). Ib. 4, v. supra. Targ. O. Deut. XIV, 7 (ed. Berl. סדוקה).

Pa. סְחִירִים *to split*. Targ. Ps. LX, 4 'סְחִירִק' (some ed. 'סְחִירִק'; ed. Lag. 'סְחִירִק'; corr. acc.; h. text 'פְּצִמ').

ה'ס' כל שהוא **סֵדֶק** m. (preced.) 1) *split, slit*. Bekh. 37^b a slit in the ear disqualifies, even if it be of the minutest size. Koh. R. to I, 8 פתח סֵדֶקוּ like looking through the crack of a door; a. e.—*Pl.* סֵדֶקוֹן, סֵדֶקִים. Pes. 8^a חורוין סֵדֶקוֹן into holes and fissures. Ib. III, 5 (48^b) סֵדֶקוֹן שנתערבו סֵדֶקוֹן (Bab. ed. סֵדֶקִין) dough is called *sidduk*, when its cracks run into one another. Ib. 48^b אין לך כל סֵדֶק (Bab. ed. סֵדֶקִין) for every crack on the surface there are several inside. Ib. III, 2 עריבה סֵדֶקִים (Bab. ed. 45^a סֵדֶקִין) the cracks in the kneading trough; a. fr.—2) *a strip* of a sheet. Tosef. Kil. V, 22 ed. Zuck., v. סֵדֶק II.

סִדְקָא, סִדְקָא ch. same, *split, slit; rent*. Targ. Y. Deut. XIV, 6.—*Pl.* סִדְקִין, "ס. Targ. I Kings XI, 30. Targ. II Kings II, 12 (ed. Wil. סִדְקִין); a. e.

סדקארים, read: **סדקאריים** m. (sericarius, sub. textor)
silk-weaver. Cant. R. to VIII, 11. **סיליקראתא**.

סִידָּה, v. sub 'סִידָּה, סִידָּה, סִידָּה

סדר (*Saf.* of סדר) to *arrange, order* (corresp. to b. h. סדר). Pes. 54^a על הכוס סוֹדְרֵן he pronounces them (the benedictions) in successive order over the cup. Yoma 45^b תּוֹפּ הַמִּזְבֵּחַ ע"ג שסוֹדְרֵן that he must place them in order on the altar; יסוֹדְרֵן . . . על הכבש that he must arrange them on the bridge or on the rim of the altar, until a large pile (of wood) is formed, when he must put them in order (on the altar); Tam. II, 1; a. fr.—Part. pass. סוֹדֵר; f. סוֹדְרָה &c. Taan. 8^a בשביל משנתו שאינה כ' it is because his learning is not properly systematised in his mind. Ber. 57^a לו' עוֹנוֹתָיו his sins are arranged before him; כ' לַמִּזְבֵּחַ what does this mean? It means that they are arranged (ready) to be forgiven; Yoma 88^a. B. Bath. 69^a לְגִדֵּר אֲבָנִים stones arranged for erecting a fence, contrad. to צְבוּרֵיהֶם piled up (v. סִבֵּר); a. fr.

Pi. לְסַדֵּר אֶשׁ הַמַּעֲרָכָה 1) same Tam. II, 3 to arrange the pyre, v. מַעֲרָכָה. Num. R. s. 4 וְכִי הָיוּ מְסַדְּרִין לָחֵם וְכִי הָיוּ מְסַדְּרִין הַמַּעֲרָכָה?; ib. also מְסַדְּרִים מְסַדְּרִין (Hef.); a. fr.—שָׁבַח ס' (cmp. עָרַךְ, Ps. V, 4, a. e.) to offer praise. Ab. Zar. 7^b; Ber. 32^a לְעוֹלָם יִסְדֵּר אִדָּם וְכִי אֶחָד לָאֵלֹהִים always offer praise to the Lord first, and then pray (for what he needs). Ib. 34^a וְכִי שֶׁמֶסֶדֶר לַעֲבֹד רַחוּמֵינוּ in the first three benedictions of the T'fillah one is like a servant that offers praise to his master; a. fr.—Part. pass. מְסַדֵּר. Men. 95^a בְּמִסְדֵּר when everything in the Tabernacle was arranged, opp. בְּמַסְלֵק when arrangements for moving were being made.—2) (corresp. to דוֹעֲרִיךְ, Lev. XXVII, 8) to assess a person's value with reference to the vower's ability to pay, whence: to exempt from seizure (bed, tools &c.; v. Arakh. VI, 3, sq.). B. Mets. 113^b חֵיב כְּדֹרֵךְ שֶׁמִּסְדִּירִין בְּעִרְכֵּן כֵּךְ מִסְדִּירִין בְּבִעַל חֵיב as well as we allow an exemption from seizure in cases of vows, so we allow it in cases of debt; [Rashi quotes a Var! מְסַדְּרִין, v. מְסַדֵּר. שְׁמַעַת מִיָּדָא אֵין מִסְדִּירִין וְכִי] (Var. מְסַדֵּרִין) from this you may deduce that no exemption

is granted the debtor; B. Mets. 114^a מזה ששקדוהו ו' is a debtor allowed an exemption? Y. B. Kam. IX, 7^a top על מנת שלא לטער מזה ו' with the condition that what my wife or my child wears is not to be exempted from seizure. Ib. מאורו וחפץ לי מסרתי אין this special object is not exempted; a. e.

Hif. הִסְדִּיר to arrange, establish the order of. Num. R. l. c., v. supra. Ber. 28^b; Meg. 17^b ה' ... עַל הַסֵּדֵר וכו' arranged the eighteen benedictions before Rabbi in the order in which they are to be recited. Sifra Tsav, Mill. וכו' כָּשֶׁם שֶׁה' מְשִׁיב as Moses arranged the service of the Tabernacle, so he arranged &c.; a. e.

סדר ch. same. Targ. Y. II Ex. XL, 23 (Y. Ia. O. סדר, some ed. סדר). Targ. Y. ib. XII, 39; a. e.—Part. pass. סדיר; f. סדירא. Targ. Ps. VII, 13 *ranged*.

Pa. סָכַר 1) same. Targ. Gen. XXII, 9 (Y. ed. Vien. סָכַר). Ib. XIV, 8 (O.ed. Amst. סָכַר). Targ. Job XIII, 18 (ed. Wil. סָכַר); a. fr.—Targ. Ps. V, 4 (v. preced.).—Part. pass. מְסָכַר. Targ. Y. Lev. XXIV, 6 (not מְסָכַר). Targ. Y. Ex. XXXIX, 18; 37.—Ber. 13^a הָאֵם נִבְרָא הוּא דְקָא מְסָכַר לְשִׁבְחָהּ וּכ' there (Neh. IX, 7 where Abram is used instead of Abraham) the prophet praises the Lord by referring to the past. Yoma 38^b מְסָכַר אֲגִדְתָּא קָמֵיהּ who reviewed before him the homiletic sayings according to a certain system; a. fr.—Y. Ab. Zar. V, 44^d נְסָכַר לְאִילָיִן וּכ' let us get up early and set in order those thorn-bushes (meaning, let us kill the worse men).—Shebu. 30^b מְסָכַר דִּינֵיהּ Ms. M. (ed. רַמְסֵר) he has the appearance of one whose case has been prearranged (with the judge; ed.: of one who has prearranged his case).—2) to allow exemption from seizure (v. preced.). B. Mets. 113^b לִיתֵּי מְסָכְרִינָן לִיתֵּי since we order his pledge (which consists of necessaries) to be sold for his debt, how can we allow him an exemption (so as to leave him a certain amount from the money realized by the sale)?

Ithpa. אֶתְפַּדָּה to be arranged, (of prayers) to be offered.
Targ. Job XXXVI, 19.

סדר, v. סדר.

סדר m. (b. h. סדרים *pl.*; סדר) *row, pile, arrangement, order, succession*. Num. R. s. 4 וזה וכו' six cakes in one pile and six in the other. Yoma V, 7 האמר וכו' . . . כל חס וכו' as to all the acts for the Day of Atonement here told in their consecutive order, if he advanced (changed the order) &c. Sifra Tsav, Mil. הסדר את הקרבנות. סדרין the text arranges the sacrificial functions in their proper succession. Yoma 73^a sq. דוד שאל כס David did not put his questions (I Sam. XXIII, 11) in their natural order. Meg. III, 4 לכתבן the regular reading (interrupted during the four distinguished Sabbaths, v. פקדוה) is resumed. Ib. 30^b פשוטה דוא כל פשוטה the regular order of the Pentateuch sections is resumed; וכו' הפסוקים the regular order of Haftarah is resumed; a. v. fr.—ס' זרעים the Order of Seeds, the first Order of the Mishnah; ס' מועד the Order of Festivals, the second Order of the Mishnah &c. Sabb. 31^a; a. fr.—Keth. 106^a אלהיו (ו') אלהיו—Esth. R. to

I, 9 'ראש חט' as the first words of a pericope (Lev. R. s. 3. 3. ראש סדרה).—*Pl.* סדרים, constr. סדר, 'סדר, 'סדרים. Keth. 103^b חכמה ס' orders (rules) of wisdom; v. משנה. משיאור ס' rules for the conduct of the Nasi's office. Sabb. 53^b בראשית ס' the order of nature; a. fr.—*Esp. regular homilies on the weekly portion.* Sot. 49^a (ref. to Job X, 22) 'אם יש סדרים תופיע וכ' but if regular homilies are held, it (the earth) will come forth bright out of the dark.

סדרה, סדרה, סדרה ch., constr. סדר, סדר, same, 1) *row, order.* Targ. Ex. XXVIII, 17, sq. (h. text מדר). Targ. O. Lev. XXIII, 44 (Y. סדרה); a. fr.—*Pl.* סדרין, סדרין, סדרין, סדרין. Targ. Ex. l. c. (Y. ed. Vien. סדר). Targ. O. Lev. XXIV, 6, sq. (Y. סדרה).—Targ. Y. Deut. V, 28 ס' the upper ranks (angels). Targ. Y. Gen. XIV, 8 ס' בני סדרין battle-lines. Targ. II Esth. III, 8 בני סדרין (ed. Vien. בני סדרין; ed. Lag. בניסרין, corr. acc.) when among his troops; a. fr.—2) *order or section of the Scriptures, the portion of the Pentateuch to be read at public service on Sabbaths &c.; in gen. Scripture lesson.* Sabb. 116^b פסקי ס' (not 'דבר') they closed the reading from the Pentateuch with a reading from the Hagiographa (v. הקפטה). Yoma 87^a bot. 'וכ' היה פוסק ס' was reading the Haftarah; a. fr.—Sot. 49^a קדושא דס' קדושא דס' order or part of the Mishnah. Keth. 103^b לחברך סדרך לחברך teach thy fellow student the Order which thou hast learned; a. e.—*Pl.* as ab. Ib. [read:] לשיתא סדרין יתקי I taught six boys the six Orders of the Mishnah, one Order to each; a. e.—4) *colonnade, esp. the hall of studies* (cmp. אבסדרה). Y. Sabb. VII, 8^a 'וכ' ס' רובא ס' from the large colonnade to the store of &c.; Y. Snh. X, 28^a bot. Y. Ber. III, 6^b top ס' כד הוי מסקינן ליה לס' when they were carrying him to the hall; a. fr.—[סדרה] *net*, v. סדרה.]

סדרונגיא, v. סדרונגיא.

סדרותא, v. סדרותא.

סדריוט, v. סדריוט.

סדריתא, v. סדריתא.

סדרן, סדרן m. (סדר) *one who arranges traditions systematically, systematic scholar*, opp. פילפון dialectician. Y. Hor. III, 48^a top חסר (Bab. ed. 'חסר'). Midr. Till. to Ps. LXXXVII (ref. to II Kings XX, 20) 'he brought the water (of the Law) into the city', 'כי' שחיה because he (Ezekiah) was a collector, v. next w.

סדר, סדרנא, סדרן ch. same. Midr. Till. to Ps. LXXXVII (v. preced.) 'וכ' ס' טובי when he (Ezekiah) saw a good systematiser, he made him come (to Jerusalem); Yalk. ib. 837 סדר. Pes. 105^b 'אנא וס' אמר (v. Rabb. D. S. a. l. note 400) I am a teacher and systematiser of traditions.

סדר (v. next w.) *to be witness.*

Pl. סדרה *to provide witnesses for.* Tosef. Gitt. VIII

(VI), 8. שחרו ולא סידרו (ed. Zuck. שחרו) if a man gives his wife a letter of divorce without witnesses.

סדר, סדר (v. עדי, a. ורה; Sam. סדר, v. Sam. Pent. Gen. XXXI, 52; cmp. also סדר = עד ib. VII, 18; for interch. of ע a. ו a. ו, v. letters ה a. ו) *to be sure, be present; to witness.*

Af. אסדר, אסדר (corresp. to b. h. וסדר) 1) *to testify.* Targ. O. Ex. XX, 13; a. fr.—Keth. 21^a אסדרה v. אסדרה. Ib. 'וכ' לא צריך איהו לאסדרה וכ' he would not need to identify his own signature; 'וכ' ואזל איהו וסדרה וכ' (or וסדרה Pa.) and thus he and the other man might identify the signature of that man (the deceased); a. v. fr.—2) *to call to witness; to give warning.* Targ. Deut. IV, 26. Targ. Ps. LXXXI, 9. Targ. II Chr. XXXIII, 10; a. fr.

Pa. סדר, סדר same, 1) *to testify.* Targ. Y. Ex. XX, 13; a. e.—Keth. 21^a מסדרה v. supra. Y. Snh. I, 18^b top איהא סדר come, testify in my behalf. Y. Shebu. VI, end, 37^b דלא ישהדון... כלל כאינש like one that ties up the mouth of witnesses that they may not testify; a. fr.—2) *to warn.* Targ. Y. Gen. XLIII, 3 מסדרה אסדרה; a. e.

Ittaf. אסדרה אסדרה *warning has been given.* Targ. Ex. XXI, 29.

סדר, v. סדר.

ש', ס', סתרה, סתרה m. (preced.) 1) *witness.* Targ. O. Deut. XIX, 18. Targ. Prov. XII, 19; a. fr.—B. Bath. 38^b. Sabb. 65^b פרה מטר... ס' רבה פרה (the rise of) the Euphrates is a weighty witness (indication) that it rained in Palestine; a. fr.—*Pl.* סתרה, סתרה, סתרה. Targ. Ex. XXII, 12. Targ. O. ib. 2; a. fr.—B. Bath. l. c. Kidd. 65^b לא אברי ס' witnesses are created only for liars, i. e. the institution of witnesses is not intended to legalise an act, but only as a guard against faithless persons who might deny the transaction. Y. Shebu. VI, end, 37^b 'דש' v. preced. art. Ib. 'וכ' ירתי עלי ש' let him produce witnesses to confirm it. Y. Snh. III, end, 21^d 'וכ' וקבלין לש' and they received (heard) the witnesses in the absence of &c.; a. fr.—Ber. 17^b, a. fr. ס' אנן we know certainly.—Fem. סתרה. Targ. O. Gen. XXXI, 52.—V. סדרה.—2) *pl.* סתרה, constr. סתרה *testimony.* Targ. Y. Ex. XX, 13. Targ. Y. Deut. XIX, 18 סתרה; a. e.; v. next w.

ש', סתרה, סתרה f. (preced.) *testimony, evidence; warning.* Targ. Deut. V, 17. Targ. Is. VIII, 20; a. fr.—Y. Snh. III, end, 21^d 'וכ' ס' דלא באפרי וכ' R. E. heard evidence in the absence of the party; a. fr.—'וכ' ירע בס' to know evidence, to have something to testify to. Macc. 5^b; a. fr. Y. Snh. I, 18^b top 'ירע ש' a. fr.—*Pl.* סתרה, סתרה, סתרה, סתרה, constr. סתרה. Targ. Jer. XVIII, 18 סתרה (ed. Lag. סתרה, v. preced.). Targ. Y. Deut. XXII, 14 (not ירון...) *evidence of virginity.* Targ. Ps. CXIX, 14; a. fr.

סתרה, v. סתרה.

סתרה, סתרה m. (part. of preced.) *witness.* Targ. Prov. XII, 17 סתרה ed. Wil. (ed. Lag. סתרה). Targ. O. Deut. XIX, 15; 18; s. fr.—Fem. סתרה. Targ. Y. Gen. XXXI, 52.—*Pl.*, v. סתרה.

סתרה, סתרה, סתרה, v. סתרה.