ליאוּ, v. לאוּ. לְטוֹמְיִא v. לָאוֹמְרָא. לֵצִיאנְטִא v. לֵאוֹמָא. לֵצִיאנְטָא v. לָאוֹתָא.

אל, אול, ' (b. h.) to labor (in vain); to be tired. Gen. R. s. 50 (expl. אול, Gen. XIX, 11), v. next w.

Nif. כֹּלְאֵדה to be exhausted. B. Kam. 82ª; a. e.

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

Ithpe. אלאי to be worn out, to make a vain effort. Gen. R. s. 50 (ref. to אלאון, Gen. l. c.) אלאון they labored in vain (with ref. to Is. XVI, 12); they grew sick (with ref. to Is. I, 14); [Yalk. ib. 84 לער אלער (with ref. to Ex. VII, 18).—V.

בלאים, part. of בארם.

\*חוֹר בית (ρήτωρ) rhetor, advocate. Sifré Deut. 343 לכל ... הברמה ונשכר לו לאחד וכי like to an advocate who stands on the platform (in court) and has been hired by a man to speak in his behalf; Yalk. ib. 951 ... ללאיטר (corr. acc.).

לַאָּרר, עַלָּאָרר, עַּלָּאָרר, עַלָּאָרת, עָלָאָרת.

\*מְלְבְּלְּבְּלְ (accus. of Λάχεσις) by Lachesis! (the goddess of fate). Lev. R. s. 30 (in a speech of a gentile robber) איל לי לא אשרדיר וכי; ar. (Var. לאכסן, לאכיסן, לאכיסן, לאכיסן, לאכיסן מוד איל בי לא אשרדיר וכי (Var. לאכיסן, לאכיסן, לאכיסן, לאכיסן, לאכיסן, לאכיסן, לאכיסן, לאכיסן, לאכיסן, מוד איל מודער איל מודער איל איל איל (?).]

\*אכסאל, Targ. Lam. III, 34 הדולה some ed. (oth. ריגלויה היגלויה),—a misplaced and corrupt Var. for ממכמא in the beginning of the verse.

אָלְאָרָ, v. לְאַלְּחָר. אָלְחָבר. v. לְאַלְּחָר. אָן. v. אָלָּ לאניר, part. of לָּאָנִיר.

לאפרסרא, לאפרסרא, Targ. Y. I Num. XI, 8, a corrupt. for אָלְפֵּיסִיּא, אַלְפִּיסִיּא, v., however, אָלְפִּיסִיּא.—V. לפּוּריא.

שַּׁפְרַשׁ, v. לְאַפְרַשׁ לַאָּקְאֵּר, v. לָאָקְאָר.

א בֶּב m.(b. h.; לָבַב; cmp. קֶרֶב a. קָרָב) [innermost,] heart, bosom; thought, inclination, mind &c. Sot. I, 5 הרה לבה if her bosom was handsome (inciting the senses). Shebu. 26a לְבַּךְ אַנֹסךְ thy heart has carried thee away against thy will, i. e. you were under the impression that you told the truth. Nidd.  $3^{\rm b}$ , a.fr. לְבוֹ נוקפו, v. לְבוֹ וּ וּנְקַן. Men. 79<sup>b</sup>, a. e. לב ב״ר מחנה עליהן the authorities (in receiving materials for offerings) accept them with a condition at heart (that they may dispose at their discretion of what has not been used for sacrifices).—לבו גל, v. לבו גל I.— Midr. Till. to Ps. IX, ו לבו עליו his heart is against him, he bears him a grudge.—Zeb. 21° להוציא מלבן של צרוקים to remove (the false opinion) out of the heart of the Sadducees, i. e. to demonstrate, by practice, the rejection of their opinion; Hag. 23a (Ms. M. מפנר הצדוקרם); Yoma 2ª (Ms. M. מפני הצ', v. Par. III, 7). Gen. R. s. 87, end (in a gloss) להוציאה מלבן של הבריות in order to remove (the bad opinion about) her out of the hearts of men, i. e. to save her reputation.—Ned. 20<sup>b</sup>, v. אַרָּדָּשׁ; a. v. fr.—Trnsf. a) the marrow of trees, the sap-wood. Meg. 14<sup>a</sup>; Succ. 45<sup>b</sup> as the palm-tree 'ארן לו אלא לב אחד וכ' has only one 'heart' (sap-cells only in the stem but none in the branches), so has Israel one heart directed to his Father &c.-b) centre, central portion. Lev. R. s. 30, end לולב לְבַה של וכ׳ a Lulab which is the central stalk of the palm tree, v. לוֹלָב. --ממה שאחה בוחן ל' וכ' Midr. Till. to Ps. VII לבות . from the fact that thou examinest hearts and reins &c. \_\_V. לַבַב .v\_\_

לֵר, לְבָבָא, לִבְבָא, לִבְבָא, לִבְבָא, לִבְבָא, לִבְבָא, לִבְבָא, לַבְבָא, לַבְבָא, לַבְבָא, לַבְבָא, לַבְבָא קבר 55º לִבָּר Sen. VI, 5. Targ. I Chr. XII, 38; a. fr. — Ab. Zar. ולְבַּךְּ ידע myself and thyself are convinced &c. Midr. Till. to Ps. VII (ref. to תשמרם, ib. XII, 8) נשר אורייתא בלבהון guard the Law in their hearts. Ib. to Ps. XXVIII, end as they thought מה דבל הוי בפומא (ref. to Gen. XXXVII,4) so did they speak, but there (II Sam. XIII, 22) מה דבל׳ he did not speak out what was in his heart; Gen. R. s. 84 די בליביה ; די בליבחון בשומחון what was in his heart remained there. Snh. 35a [read:] כרלי although they (the secretaries) record the word of mouth (the vote of each judge), the heart (the impressiveness of the argument), once forgotten, remains forgotten (cannot be recalled several days after; v. Rashi in Rabb. D. S. a. l. note). Hull. 59a, a. fr. על רוקנא on an empty stomach; a. v. fr. אַלְיבָא דּרַ סוֹאַ on an empty stomach. אַלְיבָא (אַפּיבֶּרה), v. אַבְּבַרָּץ, לְבָבַיָּא, לִבַבַּיָא, לְבָבַיָּא, לְבָבַיָּא, לְבָבַיָּא, לְבָבַיָּא, לְבָבַיָּא, לבבר (ed. Lag. לבבר Targ. Prov. XXVII, אַלבּנָיא (ed. Lag. לָבֶּר הוֹן). Targ. Jer. XII, 3. Targ. II Esth. V, 1; a. fr.

\*🏂 f. (b. h. הַבְּב) flame. Erub. 53<sup>b</sup> a Galilean woman

(ערבור איבור (ארבור או says instead of ארבור דאוכליך תאר (come, I will give thee cream to eat): הוכליך לבא Ms. M. a flame consume thee (ed. לברא a lion &c.), v. Rabb. D. S. a. l.—[Pes. עבער בהו לבא (v. צבער, ע. לבא, v. צבער בהו

לבא, Targ. Y. Gen. XVIII, 8, v. לוואר.

\*לְבֵּר (v. לְבָּר (to grow white; cmp. Joel I, 7,] to be dried up, v. infra.

פום בדיתאר לַבְּאֵי or לַבֶּי to lay dry. M. Kat. 11a לַבָּאי אר. ed. Koh. the Pumbeditheans laid the fish dry (by changing the course of the water); [ed. as corrected in marginal note (v. also Rabb. D. S. a. l. note 300): בפום at P. the fish were laid dry (the water failing through some obstruction in the channel); Var. in Ar. בריתא לְבֵאִי (read בריתא לְבַאִּר) the B'ditha dried up].

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

בב m. (b. h.) = בְּבֹ, heart; (in rabbinical homiletics) double heart, seat of two opposite inclinations (v. רצר). Ber. IX, 5 (ref. to Deut. VI, 5) בכל לבכה בשני יצריך וכ׳ 'with all thy heart' means with both thy inclinations &c. (i. e. break thy evil inclination for the love of God). Gen. R. s. 48 (ref. to Gen. XVIII, 5) וסערו לְבַבְבֵם אין וכ׳ it does not say here, 'comfort ye your l'bab, but your leb', which intimates that the evil inclination has no power over angels; a. e.—[Pesik. S'lih., p. 166a, v. next w.]— Pl. f. לְבְבוֹת Tanh. Ki Thabo 1 (ref. to Deut. XXVI, 16) when you pray before בשעה שאתם מתפללים...שתי ל' וכ' the Lord, you shall not have two hearts, one for the Lord, and one for another thing (idol); ib. 2. Sot. I, 8 גנב ג' ל' (Bab. ed. p. 9b) אנב ג' ל (ע. בַּנֵב). B. Bath. 12b before eating and drinking man has two hearts (his thoughts are not clearly defined) &c. (ref. to Job XI, 12 'a hollow man is divided at heart').

בבל (b. h.) 1) to join closely; to tie.—Part. pass. בּבּבל בָּלָ pl. לבוּבֶרן. Sabb. V, 2 (52b) זכרים יוצארן ל' wethers may be taken out (on the Sabbath) coupled; expl. ib. 53b. הותרה. Ib. מאר משמע דהאר ל' לישנא דקרובי הוא where is the proof that this root has the meaning of bringing close together? Answ. ref. to לבבחני (Cant. IV, 9) 'thou hast chained me'; עולא אמר עור שקושרין לחם כנגד לבם וכ' Ulla says (l'bubin refers to) the skin which is tied against their chests to protect them from the attacks of wolves; Y. ib. V, 7b bot. שהוא נותן עור וכי (v. בּוּרְסִיוֹן).—2) (denom. of לבור) part. pass. בורם לבור) a hide showing a hole in the place corresponding to the heart.—Pl. לבובין, לבובים. Ab. Zar. II, 3 (29b) עורות ל hides with holes &c. (are forbidden, because the heart has been cut out for idolatrous purposes); expl. Tosef. ib. IV (V), 7; Y. ib. II, 41b; Bab. ib. 32a.

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

Pi. לְּבֶּב 1) to join, tie, v. supra. — 2) (denom. of לֶב ב to encourage; to strengthen. Tanh. Sh'moth 14; Ex. R. s. 2 (play on לַבָּה (בדר), בּלַבְבוֹ וֹכ׳ (בדר) in order to make him courageous when he comes to Mount Sinai &c. Gen. R. s. 77 היה נמלבבו בארי the king took his son and made him courageous by making him attack the (tamed) lion; Cant. R. to III, 6 זיווג את הארי והיה מלבבו he attacked the lion and incited him against his son. Pesik. S'liḥ., p. 166ª [read:] יפה כחך לָבֵּב כחך גבור improve thy strength, strengthen thy powers, valiant man! (Ar. ed. Koh. ליבב כח בגבורה, oth. ed. ליבב כח בגבורה join physical strength to valor).

ָלְבָבָא ,לְבָבָא ,לְבָבָא. עָבָד, v. דְּבָד.

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

727 m. (preced., Arab. libd, v. Fl. to Levy Targ. Dict. I, p. 4291) felt; thick, fulled or felted stuff made of wool, hair &c. Tosef. Kel. B. Bath. V, 3 sq. (interch. with לָבוּר ). — Pl. לְבַּרִיךְ, לְבָּדִים Ib. 3.—Esp. felt-cloaks. Ib. 11. Tos. Neg. V, 1; 14. Kil. IX, 9 ל׳ אסורים felt-clothes (of mixed material) are forbidden.

לְרִי, לְבְדַּרָּא, לְבְּדִּירִן, לִבְּדִּירָן, לִבְּדִּירָן, ילִי, Y. Ber. II, 5a top אתעבר זבין לי וכ' he took to selling felt-clothes for children; Lam. R. to I, 16 לבילין. Y. Sabb. VII, 10c bot. like those felt-garments (which cannot be torn apart, but must be cut).

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

לבדניא, ע. לבדניא.

תְּבְּרְקְרְן m. pl. (v. לִּבְּרְקוֹס) Libyan asses. Targ. Y. Gen. XXXII, 16 Ar. (ed. לְּוֹלְרִין, לְווֹלִרין, יִנְיוֹי, יִנְיִרוֹי, יִנְיִינִי, read: ליוודקין).

ליבהקום . לבדקם.

ר (לבד) (מבר (לבד) 1) בר ב (מבר (לבד) .—2) compact, solid. Sabb. 97a; Succ. 16b כל פחות משלשה כל׳ דמר wherever there is a gap of less than three handbreadths, the parts so separated are considered as a solid (partition). e. g. a mat suspended vertically so as to leave a gap of less than three handbreadths from the ceiling and one of the same size from the floor is to be considered a solid wall completing the requirements of the Succah (v. סובה).—Hence labud, the legal fiction of considering separated parts as united, if the gap is less than three handbreadths. Ib. מהו דהימא you might have thought we adopt אמרינן הורי ל' וכ' one labud but not two labud (a fictitious connection with