

text (גפר נפר).—R. Hash. 23^a (among the species of ארז) ק' Ms. M. 2 (Ms. M. 1 קדרום; ed. קדרום, קדרום; v. Rabb. D. S. a. l. notes 50, 60).

קדרום II pr. n. m., v. קדרום II.

קדרונה f. (denom. of קדר) potter's trade. Ruth R. to I, 1 (s. 2) ref. to דיוצרים, I Chr. IV, 23, in connection with Josh. II, 1 חרש ק' היו בידם מקורין (חרש) they (the spies) carried potters' tools with them, pretending to be potters, v. קדר.

קדרית, Y. Kil. I, 27^a bot., v. פֶּרְסָא v. קדרית.

קדריונמס, v. קדריונמס.

קדריונן m. (κέδρινος, -ov) of cedar, cedar wood. Targ. Y. II Gen. VI, 14 (quoted Gen. R. s. 31) דאעין דק' Y. I 24 (ref. to Ex. XV, 25) קדריונן, read with Y'lamd. a. l., quot. in Ar. קדריונן; Mekh. B'shall. Vayass a, s. 1 קדרום v. קדריונן I.

קדריתא, קדריתא f. (קדר II) black; trnsf. miserable. Targ. Cant. I, 6.

קדרנימס, v. קדרנימס.

קדש, v. קדוש.

קדש (b. h.) [to be cut off, separated, v. Ges. Hebr. Dict.¹² s. v.; cmp. פֶּרַשׁ] to be, become pure, sacred, holy. Y. Sabb. III, 5^d bot.; ib. IV, end, 7^a עליו דיום ק' the day became holy upon him, i. e. the Sabbath commenced while he was engaged in doing something. Meil. II, 8 (10^a) קדשו בכלים (Talm. ed. קדשן) after they have become sacred by being put in a sacred vessel (v. infra); Shebu. 11^a (Ms. F. קדשן). Bekh. 4^b קדשו בכורות וק' the firstborn in the desert were consecrated; a. fr.

Pi. קדש, קדש 1) to sanctify, esp. שם שמים, or אר אר ק' to sanctify the name of the Lord, to manifest fidelity to religion by noble deeds, by martyrdom &c. Sot. 10^b; 36^b יוסף שק' שק' שם וק' Joseph who sanctified the name . . . in secret (when he resisted temptation); יודרה שק' וק' Judah who sanctified . . . in public (when he admitted his guilt, Gen. XXXVIII, 26); a. fr.—2) to sanctify, consecrate; to purify, keep pure. Ber. 17^a עצמך קדש קדש עצמך Ber. 17^a קדש עצמך (aloof) from every guilt &c. Yoma 39^a (ref. to Lev. XI, 44) . . . מקדש ארם if a man sanctifies himself a little (trains himself to self-restraint), they (the divine agencies) will help him much to sanctify him; מלמטה מקדשין if he (sanctifies himself) below, they will sanctify him from above; בעולם הזה מקדשין וק' he in this world, they will declare him holy in the hereafter. Yeb. 20^a, a. e. לקדש עצמך במורר לך sanctify thyself by self-restraint from what is permitted to thee. Hag. 3^b, a. e. קדשה לשערה, v. קדשה. Sebu. 15^a . . . מקדשן as regards all vessels that Moses made, the ointing of them gave them their sacred character; Snh. 16^b מקדשן (corr. acc.). Men. 95^b מקדש תנור the oven (the baking of the showbread) gives it its sacred character.

Ib. 100^a שרה מקדשין the vessels of the service consecrate (the things put into them); a. v. fr.—Part. pass. מקדשן; f. מקדשה; pl. מקדשים &c. Sabb. 55^a (ref. to Ez. IX, 6) read not mikdashi (my sanctuary) but m'kuddashai (my sanctified ones), that means those who fulfilled the whole Law &c.; Ab. Zar. 4^a. Zeb. 115^b (ref. to Ps. LXVIII, 36) מקדשן read מקדשן 'from thy sanctified ones', when the Lord passes judgment on his holy servants &c.; a. fr.—3) (with, or sub., ידיו ורגליו) to wash hands and feet prior to a sacred act. Yoma III, 6. Ib. IV, 5. Ib. 22^a; a. fr.—4) to prepare the water of lustration (Num. XIX). Par. VI, 1 ונפל המקדש ונפל if he prepares the lustration, and some of the consecrated water falls upon his hand. Ib. 2 ניטל he may take (of the ashes) and prepare the water with them. Ib. 3 בשוקר וק' he who puts ashes into a large vessel of water; a. fr.—5) (of seasons) to proclaim the sanctity of esp., a) (ק' חורש) to proclaim in court that the new month had begun (v. infra). R. Hash. II, 7 אין מקדשין אחרו שכבר קדשהו שמים . . . unless the new moon is seen in its due time (on the evening of the twenty-ninth day), no announcement is made, for the heavens have already proclaimed it (and the new month begins with the thirty-first day). Ib. 24^a כך בין שנים אחרו מקדש וק' . . . in neither case is the ceremony of announcement required, for we read (Lev. XXV, 10), 'ye shall sanctify the fiftieth year', years thou must sanctify &c. Ex. R. s. 15 חורש אר וקדש אר I and you, let us (as a court) proclaim the month (of Nisan); a. fr.—Part. pass. as ab. R. Hash. II, 7 אומר מק' וק' the president of the court says, '(the new month is) proclaimed', and all the people say after him, 'proclaimed, proclaimed.' Ib. III, 1 ולא הספיקו לימור מק' וק' when the witnesses were examined, and the court had no time to say m'kuddash before night set in; a. e.—b) ק' השברו to pronounce the sanctity of the Sabbath, the Holy Day &c., to recite the Sabbath or the festive benediction (over wine), to say Kiddush. Pes. 105^a בע"ש ק' מי שלא ק' ב"ד אומר מק' וק' he who fails to bless the Sabbath on the Sabbath eve, may do so during the entire day. Ib. 106^b טעם מקדש if a man tasted something without Kiddush, he must not bless the Sabbath; Ib. 107^a טעם מקדש even if he has tasted something, he must bless the Sabbath. Ib. כגון זה ראוי לקדש עליו a beverage like this is fit for Kiddush; a. fr.—6) ק' אשה [to consecrate a woman,] a) to betroth (expl. Kidd. 2^b כהקדש . . . לה . . . because he makes her forbidden to others like a consecrated object, v. קדשה). Kidd. II, 1 וק' ארס מקדש בו וק' a man may betroth a woman either in person or through a deputy. Ib. 41^a וק' ארס ארס לקדש . . . עד וק' a man is forbidden to betroth a woman to himself, before he has seen her. Ib. II, 4 וק' ארס . . . וק' ארס . . . וק' ארס if a man said to his deputy, go and betroth to me that certain woman in that certain place, and he went and betrothed her in a different place, she is not betrothed (the betrothal is invalid); a. v. fr.—Part. pass. מקדשה; pl. מקדשות. Ib. וק' ארס in such a case the betrothal is binding. Ib. 7; a. fr.—b) (of the father of a minor) וק' ארס