

to accept a betrothal in behalf of one's daughter. Ib. 1 'איש מקדש את בתו וכ' a man may accept his daughter's betrothal, if she is a *na'arah*, either in person or through a deputy. Ib. 41^a 'אסור לאדם שיקדש את בתו וכ' a man is forbidden to betroth his daughter as a child, (but must wait,) until she is grown up and says, I like this man; a. fr.—7) *to cause a thing to be prohibited*, esp. (by ref. to Deut. XXII, 9) *by planting seeds in a vineyard, or vines among seeds; to cause condemnation.* Kil. IV, 5 ... הזורע if a person sows within four cubits of a vineyard, he has caused the condemnation of one row of vines. Ib. V, 5 'זרי זה מקדש ארבעים וכ' he has made forty-five vines forbidden. Ib. VII, 2 'ואינה מקדשת גפן ... ואינה מקדשת גפן to plant seeds near a dried-up vine is forbidden, but it (the vine) does not cause the condemnation of the seeds. Ib. 3 the following plants make the planting of seeds in their neighborhood forbidden, but do not cause condemnation of the seeds, if planted, or their own condemnation. Ib. 5 'אדם מקדש דבר וכ' no man can cause condemnation of a thing not his own. Ib. 'זרי זה ק' he has caused the condemnation of his neighbor's seeds and must pay damages; a. fr.

Hithpa. 'התקדש, *Nithpa.* 'נתקדש 1) *to be sanctified, glorified as holy.* Yeb. 79^a 'והתקדש שם וכ' let a letter of the Law be uprooted (disregarded), but let the name of God be sanctified in public. Tanh. Sh'mini 1 there (at the dedication of the Tabernacle) I shall be sanctified by (the death of) those that honor me. Lev. R. s. 12; a. fr.—2) *to be consecrated, dedicated; (of the New Moon) to be proclaimed.* R. Hash. 21^b 'עד שיתקדשו וכ' you may have thought, as well as the Sabbath is to be disregarded (by the witnesses travelling to the seat of the court), until they (the months) are proclaimed, it may also be disregarded (by the messengers carrying the announcement), until they are established. Ex. R. s. 15 'והכלי מתקדשת ... והיה הכהן ... ויהכלי מתקדשת the priest received in it some sacred object, by which the vessel became consecrated; a. fr.—3) (of mixed seeds) *to be condemnable, condemned.* Kil. VII, 7 'מקדשת ... מאימתי from what time are seeds of grain (planted among vines) to be condemned? Ib. are not to be condemned; a. fr.—4) *to be betrothed.* Kidd. II, 1 'אשה מתקדשת בה וכ' a woman may be betrothed in person or through her deputy. Ib. 'אומר לי וכ' if a man says to a woman, be betrothed to me with this fig. Ib. 45^b 'וניסח אביה וניסח וכ' if she (the minor) was betrothed with her father's consent, but was married without it; a. fr.—5) *to sanctify one's self.* Sifra Vayikra, N'dab., ch. II, Par. 2 'עזיר ליהקדש he that is ready to sanctify himself (by vowing a sacrifice).

Nif. 'נקדש 1) *to be sanctified; to become consecrated.* Tem. 14^a 'כאן ליקדש כאן ליקרב in the one case it refers to being consecrated (by being put in a sacred vessel), in

the other to being offered. Bekh. 4^b 'ליקדש ... ליהדור they were admonished concerning the firstborn, that they be consecrated; a. e.—2) *to be betrothed.* Kidd. 48^a if she says, 'ואתקדש לי ... ואתקדש לי make for me chains &c., and I shall be betrothed unto thee.

Hif. 'הקדיש 1) *to cause sanctification.* Zeb. 115^b 'לא thy (Aaron's) sons died only in order to give thee an opportunity to sanctify the name of the Lord.—2) *to sanctify, dedicate an object as Temple property* (Lev. XXVII, 14-24). Arakh. VI, 2 'אין מקדשת נכסיו if a person dedicates his property to the Temple, but owes his (divorced) wife her *k'thubah* &c. Ib. VII, 1 'אתה מקדשת נכסיו לך if he dedicated and then redeemed it. Ib. 5 'אדם מקדיש דבר וכ' nobody can dedicate a thing not belonging to him. B. Kam. VII, 2; a. v. fr.

Hof. 'הקדש *to be dedicated, consecrated.* Meil. II, 8 the law concerning misappropriation of sacred things applies to meal-offerings as soon as they have been dedicated. Ib. 1 'משוקדשת as soon as it has been designated for a sin-offering; a. fr.—Part. 'מקדש f. 'מקדשת &c. Ned. V, 6 (48^a) ... 'אם if they are mine, be they dedicated to the Lord. Ib. 'מקדשה אינה מנהג (read: a gift which is not made so that if the recipient dedicates it to sacred use, it is dedicated, is no gift. Bekh. V, 1 'כל פסולי המוקד all dedicated sacrifices which became unfit for the altar; a. fr.

'קדש ch. same, *to be sanctified, sacred* (v. קדוש). Shebu. 15^b 'דקדשי ... דקדשי (Rashi) *דמיקדשי* it is through the slaughtering of the sheep that the two loaves received their sacred character. Bekh. 4^b 'דקדשי קדוש וכ' those firstborn that were consecrated, were consecrated &c.

Pa. 'קדש as preced. *Pi.*, *to sanctify; to proclaim; to betroth* &c. Targ. Ex. XXVIII, 41. Ib. XXIX, 1 'קדשת (Y. 'לקדשת. Ib. 44; a. fr.—Targ. Y. Deut. XX, 7 (not 'קדש; b. text ארש). Ib. XXII, 16 (h. text 'נחרי); a. e.—Shebu. 16^a 'ונחריא קדשי ק' and Ezra consecrated (the various places), although the Urim and Tummim were no longer extant. Pes. 106^a 'דכי ק' רחלת יומא בעי לקדשי the actual sanctification of the Sabbath must take place in the evening, for when one sanctifies the Sabbath, one must sanctify the beginning of the day. Ib. 'קדש לך וכ' please, sir, recite for us the great Kiddush, v. קידושא. Ib. 101^a 'לקדשי בביתא to recite the Kiddush in the house. Ib. 106^b 'מקדש אריפתא at times, when he cared more for bread, he recited the Kiddush over bread.—R. Hash. 25^a 'וקדשיה וכ' go to 'En-Tab and proclaim the New Moon Day. Ib. 'בעינן לקדשי כך וכ' he said (to the moon), to-night we desire to initiate the new month through thee, and thou standest here? Ib. 'בליליא Ms. M. and we may proclaim it at night. Shebu. 15^b 'דעד דקדשי יומא וכ' so that immediately after one has recited the blessing at the exit of the day (התקדלה), one might finish the building and consecrate it.—Kidd. 50^b 'באתרא דמקדשי וחדר מסבלי where it is customary to send