

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

קִדְּרוֹס II pr. n. m., v. קתרום II.

קִדְּרוֹת f. (denom. of קִדְּר) *potter's trade*. Ruth R. to I, 1 (s. 2) ref. to תיוצרים, 1 Chr. IV, 23, in connection with Josh. II, 1 חרש היו בירם מקדרין (חרש) they (the spies) carried potter's tools with them, pretending to be potters, v. קִדְּר.

קדריה, Y. Kil. I, 27^a bot., v. פֶּרְסָקָא.

קדריונטס, v. קודרנטיס.

קִדְּרִינִין m. (κέδρινος, -ov) of cedar, cedar wood. Targ. Y. II Gen. VI, 14 (quoted Gen. R. s. 31) דאעין דק' דאעין דק' (ed. Amst. קרדונין, corr. acc.) – Tanḥ B'shall. 24 (ref. to Ex. XV, 25) קרדנין, read with Y'lamd. a. l., quot. in Ar. קדרנין; Mekh. B'shall. Vayass'a, s. 1 עין קדרוס, v. קִדְּרוֹס I.

קִדְּרִיתָא, קִדְּרִיתָא f. (קִדְּר II) *black*; trans. *miserable*. Targ. Cant. I, 6.

קִדְּרִנְתִּים, v. קודרנטיס.

קִדְּשׁ, v. קִדְּשׁ.

6942 קִדְּשׁ (b. h.) [*to be cut off, separated*, v. Ges. Hebr. Dict. 1² s. v.; cmp. פִּרְשׁ] *to be, become pure, sacred, holy*. Y. Sabb. III, 5^d bot.; ib. IV, end, 7^a עליו היום ק' the day became holy upon him, i.e. the Sabbath commenced while he was engaged in doing something. Meil. II, 8 (10^a) קִדְּשׁוּ בכולים (Talm. ed. קישן) after they have become sacred by being put in a sacred vessel (v. infra); Shebu. 11^a (Ms. F. קידשן). Bekh. 4^b קדשו בכורות וכ' the firstborn in the desert were consecrated; a. fr.

Pi. קִדְּשׁ, קי' 1) *to sanctify*, esp. שם שמים, or ק' את השם *to sanctify the name of the Lord, to manifest fidelity to religion* by noble deeds, by martyrdom &c. Sot. 10^b; 36^b וכ' שם וכ' Joseph who sanctified the name . . . in secret (when he resisted temptation); יהודה וכ' 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 טהר (sof) from every guilt &c. Yoma 39^a (ref. to Lev. XI, 44) . . . אם אדם מקדש מקדשין אותו הרבה if a man sanctifies himself a little (trains himself to self-restraint), they (the divine agencies) will help him much to sanctify him; below, they will sanctify him from above; בעולם הזה קדש עצמך במותר לך he in this world, they will declare him holy in the hereafter. Yeb. 20^a. a. e. קִדְּשָׁה לשעתה, v. קִדְּשָׁה Sebu. 15^a . . . כָּל הכלים מקדשתן as regards all vessels that Moses made, the ointing of them gave them their sacred character; Snh. 10^b מקדשן (corr. acc.) Men 95^b תנור מקדש the oven (the baking of the showbread) gives it its sacred character.

Ib. 100a שרת מקדשין כלי the vessels of the service consecrate (the things put into them); a. v. fr. – Part. pass. מקדש; f. מקדשת; pl. מקדשים &c. Sabb. 55^a (ref. to Ez. IX, 6) א"ת מקדשי אלא מקדשי וכ' (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 ממקדשיך) read ממקדשיך '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 ידו ורגלו ונפל הקדוש על ידו if he prepares the lustration, and some of the consecrated water falls upon his hand. Ib. 2 ומקדש ונטל he may take (of the ashes) and prepare the water with them. Ib. 3 בשוקת וכ' he who puts ashes into a large vessel of water; a. fr. – 5) (of seasons) *to proclaim the sanctity of esp., a) (ק' החדש) to proclaim in court that the new month had begun* (v. infra). R. Hash. II, 7 קדשוהו אין מקדשין אותו שכבר קדשוהו אם לא . . . אין מקדשין אותו שכבר קדשוהו 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 . . . בין כך וכ' 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 אני ואתם נקדש את החדש I and you, let us (as a court) proclaim the month (of Nisan); a. fr. – Part. pass. as ab. R. Hash. II, 7 וכ' אומר מק' וכ' the president of the court says, '(the new month is) proclaimed', and all the people say after him, 'proclaimed, proclaimed'. Ib. III, 1 נחקרו . . . ולא הספיקו לומר מק' וכ' when the witnesses were examined, and the court had no time to say *m'kuddash* before night set in; a. e. – b) *ק' השבת היום* 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 מי שלא ק' בע"ש מקדש וכ' he who fails to bless the Sabbath on the Sabbath eve, may do so during the entire day. Ib. 106^b טעם אינו 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 לישנא דרבנן דאסר לה . . . אשה ק' [to consecrate a woman,] a) *to betroth* (expl. Kidd. 2^b כהקדש . . . קנה, - because he makes her forbidden to others like a consecrated object, v. (הקדש). Kidd. II, 1 וכ' האיש מקדש בו וכ' a man may betroth a woman either in person or through a deputy. Ib. 41^a אסור לאדם שיקדש . . . עד וכ' a man is forbidden to betroth a woman to himself, before he has seen her. Ib. II, 4 צא וקדש . . . והלך וקדשה וכ' 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. מקדשת; pl. מקדשות. Ib. מק' הררי זו מק' (נערה) (of the father of a minor)