

*Hif.* *to put a person under the influence of a vow; to prohibit, forbid.* Keth. VII, 1 אשרו או המקדר לו מליתמה if one vows that his wife shall derive no benefit from him. Ib. שלא תשעום וכ' if a man (by confirming her vow) subjects his wife to a restriction from tasting &c. Y. ib. 31<sup>b</sup> אשרו מדורים (not תבירו) can a man forbid his wife that which belongs to the necessaries of life? Ib. bot. לזשאיל ל' if he, by means of a vow, forbade her to lend to her neighbors a winnow or a sieve. Ned. III, 3 חבירו וכ' if his friend urged him under a vow to dine with him. Naz. IV, 6 בנו בניו בנור has power to make his (minor) son a Nazarite; a. fr.—Trnsf. *to make inaccessible.* B. Bath. 22<sup>a</sup> או כהלו v. מדר.

*Hof.* *to be forbidden by a vow; to be subjected to the influence of a vow.* Gitt. 35<sup>b</sup> נדר שח' ברבים a votary prohibition imposed on a person in public; ib. 36<sup>a</sup>; a. e. Ned. IV, 1 המקדר הנאה מחבירו he who is forbidden, by his neighbor's vow, to derive any benefit &c. Ib. 46<sup>a</sup> היה אחד מהם מודר וכ' if one was forbidden &c., expl. 'forbidden through his own vow', v. supra. Ib. V, 4 המודר he against whom the vow was directed is forbidden (all benefits). Ib. I, 1 מדרני ממך I will be (as if) subjected to a vow of thine forbidding me any benefit at thy hands. Ib. 5<sup>a</sup> מדרני ממך לא משועינא וכ' I will be *muddar* (kept distant) from thee' may mean, I will not talk to thee; a. fr.

*נדר* I ch. same. Targ. Num. XXX, 3; a. fr.—Ned. 22<sup>a</sup> אם נדרתה if thou hadst known... wouldst thou have vowed? Ib. נדרתה ארעת דוכי<sup>b</sup> wouldst thou have made the vow, if thou hadst known this. Ib. לא נדרתי I should not have vowed. Ib. 9<sup>a</sup> לא נדרתא I will not vow; a. v. fr.

*Af.* as preced. *Hif.* Ib. 21<sup>b</sup> דאפקתה לברתה who forbade her daughter all benefits from her. Ib. 24<sup>a</sup> אדרתה the host urged the guest with a vow; וכ' אדרתה the guest caused the host to invite him with a vow. Ib. 22<sup>a</sup> מי אדרתה מי אדרתה wouldst thou have forbidden her? Gitt. 36<sup>a</sup> אהא ר' דאפקתה whom R. A. forbade to teach. Keth. 70<sup>b</sup> אפקתן thou hast put me under restrictions; a. fr.

*נדר* II (transpos. of נדר, cmp. מדר) *to run down* (v. Peshit. Mic. I, 4).

*Pa.* *to roll down.* Targ. O. Gen. XXIX, 3; a. e., v. נדר I.

*Af.* same. Targ. I Kings XIV, 10 Var. ed. Lag., v. נדר I.—V. מדר, מדרון.

*נדר* m. (b. h.; נדר) *vow.* Kinn. I, 1, v. נדרה. Ned. II, 3 יש נ' ברוך נ' there is a vow within a vow, i. e. if one repeats the vow to be a Nazarite, it is a double vow. Ib. 8<sup>a</sup> גדול נדר וכ' (by saying so) he has made a great vow to the God of Israel; a. v. fr.—Y. Sabb. II, 5<sup>b</sup> bot. הנ' the vow is annulled, i. e. the ban is rescinded.—Pl. נדרים, constr. נדרה. Ned. I, 1, v. נדרה. Ib. III, 1 ארבע נ' וכ' four sorts of vows have the scholars declared not to be binding; נדרה וזוהין וכ' נדרה וזוהין v. נדרה. Ib. XI, 1, a. fr. נדרה עינוי נפש vows referring to privation of the necessaries of life; a. fr.—*N'darim*, name of a treatise,

of the Order of Nashim, of Mishnah, Tosefta, Talmud Babli a. Y'rushalmi.

*נדר* III, *נדרה* נ' ch. same. Targ. Jud. XI, 36. Targ. Num. XXX, 3; a. fr.—Ned. 8<sup>b</sup>, v. נאלי. Ib. רבינא היה לה נ' נדרה R. had made a vow. Snh. 109<sup>b</sup> נ' נדרה I have vowed; a. fr.—Pl. נדרה, נ' Targ. Ps. LXXXVI, 12. Targ. Num. XXX, 12; a. fr.

*נדרה* m. (preced.) *he who vowed.* Targ. O. Lev. XXVII, 8 ed. Lisb. (ed. Berl. a. oth. נדרה, corr. acc.; ed. Amst. נדרה; Y. נדרה).

*נדרה*, v. next w.

*נדרה*, *נדרה* m. (preced. wds.) *one went to make vows.* Yalk. Sam. 143; Midr. Sam. ch. XXVI נ'—*Fem.* נדרה. Keth. 71<sup>a</sup>, a. e. אי אפשי באשה נ' I will not live with a woman in the habit of vowing; Y. ib. VII, 31<sup>b</sup> bot. נדרה (אפשי).

*נדרה*, v. נדרה.

*נדרה*, v. נא I.

*נדרה*, v. נהי.

*נדרה* (b. h.) [*to drive an animal, to lead, conduct; to demean one's self; to be guided by, be wont to; to apply, be practiced.* Keth. 108<sup>b</sup> נדרה, v. נדרה. Hull. VII, 1 נדרה, v. נדרה. Sifra Tsav, Par. 11, ch. XVIII לדרה which intimates that this order should be preserved at all times. Pes. IV, 1 מקום נדרה וכ' where it is a local usage to &c. Meg. 6<sup>b</sup> נדרה בשני וכ' all laws that apply to the second (Adar) apply also to the first. Ib. 5<sup>b</sup>, a. e. ואחרים נדרה בהן איסור things which are permitted, but which some treat as forbidden; a. v. fr.—Ab. Zar. 54<sup>b</sup> נדרה, v. נדרה.—קלוה (ראש)—נדרה, v. נדרה. Yalk. Num. 764 נדרה שמינא וכ' he applied oils and baths.

*Hif.* same, esp. 1) *to drive, direct; to take possession of an animal by driving.* Kil. VIII, 1 נדרה, v. נדרה. Ib. 3 נדרה the driver of heterogeneous animals. B. Mets. I, 2 נדרה ואחד מנדרה one rode (the animal that was found), and the other directed it (by leading). Ib. 8<sup>b</sup> נדרה במקום מנדרה the rights of the driver as against those of the leader. Ib. במנדרה ברגליו when the rider drives by means of his heels. Ib. נדרה נדרה there are two ways of driving; a. fr.—B. Bath. V, 1 נדרה and all the implements needed for directing the ship; a. e., v. נדרה.—2) *to lead, conduct.* Ber. 35<sup>b</sup> נדרה combine with the study of the Law a secular occupation; Yalk. Deut. 863 נדרה. Snh. 92<sup>a</sup> נדרה נדרה a manager that leads a community with gentleness, will be privileged to lead it in the days to come (of resurrection); a. fr.—Tosef. Bets. II, 15 נדרה נדרה made it a custom among the Jews in Rome &c.—נדרה נדרה to assume airs of superiority. Sot. 13<sup>b</sup>; a. fr.

*Hithpa.* 1) *to conduct one's self.* Sifre Deut. 323 נדרה נדרה נדרה conduct yourselves towards one another in charity; a. fr.—2) *to be conducted.* Y. B. Kam. VI, 5<sup>c</sup> נדרה נדרה נדרה a wind by which the world





נְהַרְיָא I; a. fr.—Fem. forms: נְהַרְיָא, נְהַרְיָא, נְהַרְיָא. Targ. Is. XLIII, 19. Targ. Ps. XXIV, 2; a. e.—Taan. 25<sup>a</sup> וְכִי נְהַרְיָא thirteen rivers of balsam oil; a. e.—in pr.n. of canals or places, e.g. נְהַרְיָא אַבְבָּא N'har Abba, Sabb. 140<sup>b</sup>; v. respective determinants (v. Berl. Beitr. Geogr. p. 47).

נְהַרְיָא II, pr. n. Nahāra (v. preced.) 1) בַּב בְּנֵי Bab Nahāra (River Gate), name of a canal or bay containing salt water. Succ. 18<sup>a</sup>; Ab. Zar. 39<sup>a</sup>.—2) נְהַרְיָא פִּיּוּם Pim Nahāra (River Mouth), name of a town. Kidd. 72<sup>b</sup>, a. e., v. דְּהַרְיָא. Yeb. 17<sup>a</sup>; a. fr.

נְהַרְיָא III m. brightness, v. נְהַרְיָא.

נְהַרְבִּיל pr. n. pl. N'harbel, in Babylonia (v. Neub. Géogr. p. 395). Hull. 87<sup>b</sup>; 136<sup>a</sup> מִנְיָא (יוֹסֵף)—Denom.

נְהַרְבֵּלָא m. pl. of N'harbel. B. Mets. 104<sup>b</sup>. Snh. 17<sup>b</sup> וְכִי מִיָּדָא where ever it is said, 'those (scholars) of N'harbel taught', it alludes to &c. Bets. 8<sup>b</sup>.

נְהַרְדֵּא pr. n. pl. N'hard<sup>a</sup>, Nehardea (Wood-River), 1) a place in the Arabian desert. Targ. Y. Deut. II, 26.—2) a town in Babylonia, renowned as the seat of a college founded by Samuel. Ber. 58<sup>b</sup>. Snh. 17<sup>b</sup> וְכִי דִּינֵי דְנֵי by 'the judges of N.' is meant &c.; וְכִי דִּינֵי דְנֵי by 'the Amoraim of N.' is meant &c.; a. fr.—Denom.

נְהַרְדֵּא m. of Nehardea. Y. Pes. V, 32<sup>a</sup> bot.—Pl. נְהַרְדֵּא. Bab. ib. 62<sup>b</sup>.—Chald. נְהַרְדֵּא. B. Mets. 104<sup>b</sup> (Ms. M. נְהַרְדֵּא); B. Bath. 70<sup>b</sup>; a. e.

נְהַרְתָּא v. נְהַרְתָּא.

נְהַרְתָּא (נְהַרְתָּא) itself, it indeed. Y. Kil. IX, end, 32<sup>d</sup> וְהָרְתָּא (נְהַרְתָּא) this, indeed, is 'interlaced' (v. נְהַרְתָּא). Y. Naz. III, end, 52<sup>d</sup>, v. נְהַרְתָּא. Y. Yeb. X, 11<sup>a</sup> bot. וְהָרְתָּא (נְהַרְתָּא) is this the lighter case?

נְהַרְתָּא I (b. h. נֶאֱ) pr. n. pl. No (Thebes), in Egypt. Pesik. Vayhi, p. 63<sup>b</sup> וְהָרְתָּא נֶאֱ אֶלְכְּסַנְדְּרִיָּא No is Alexandria; Pesik. R. s. 17 וְהָרְתָּא נֶאֱ אֶלְכְּסַנְדְּרִיָּא (corr. acc.); v. Targ. Nahum III, 8.—V. אֶמּוּן II.

נְהַרְתָּא II, נְהַרְתָּא beauty, v. נְהַרְתָּא.

נְהַרְתָּא pr. n. pl. N'vay. Tosef. Shebi. IV, 8 וְהָרְתָּא ed. Zuck. (Var. נְהַרְתָּא, נְהַרְתָּא) the district of N. in northern Palestine; Y. Dem. II, 22<sup>d</sup> top נְהַרְתָּא (prob. נְהַרְתָּא).—Sabb. 30<sup>a</sup> וְהָרְתָּא (Ms. M. נְהַרְתָּא) R. Tanhūm of N. (?).

נְהַרְתָּא (b. h.; cmp. נְהַרְתָּא) to spring forth, flow.—V. נְהַרְתָּא. Hof. to cause to flow, be fluent. Lev. R. s. 16, end (ref. to Is. LVII, 19) וְהָרְתָּא אִם הָרְתָּא וְכִי if one's lips are fluent in prayer &c. (Y. Ber. V, end, 9<sup>d</sup> הַנּוֹבָה...).

נְהַרְתָּא I m. (preced.) growth, bud. Targ. Hos. VIII, 7; IX, 16.

נְהַרְתָּא II (b. h. נֶב) pr. n. pl. Nob, 1) a town in Benjamin. Snh. 95<sup>a</sup> וְהָרְתָּא שֶׁל נֶב the (unexpiated) sin committed at Nob (I Sam. XXII, 19). Ib. וְהָרְתָּא נֶב on thy ac-

count were the inhabitants of Nob, the sacerdotal city, massacred; a. e.—2) a place in the district of Tyre (v. Hildesh. Beitr., p. 22, note 167). Y. Dem. II, 22<sup>d</sup> top.

נְהַרְתָּא m. (Numidicus) a Numidian ass. Y. Kil. VIII, 31<sup>c</sup> וְהָרְתָּא Ar. (some ed. נְהַרְתָּא; corr. acc.); Y. Sabb. V, beg. 7<sup>b</sup> לְגַרְסָא (corr. acc.); v. לְהַרְתָּא.

נְהַרְתָּא f. (נְהַרְתָּא) unripe fruit, esp. date, fruit falling off unripe. Y. Maasr. I, 48<sup>d</sup> bot. וְהָרְתָּא וְהָרְתָּא it is unripe fruit (and not yet subject to tithes).—Pl. נְהַרְתָּא. Midr. Till. to Ps. XIV וְהָרְתָּא לְהַרְתָּא... לְהַרְתָּא the Lord will cause him (Esau-Rome) to drop like unripe fruit which drops from the tree—Esp. nob'lotha an inferior quality of dates (which generally fall off unripe). Dem. I, 1 הַרְתָּא גִּ. Ber. VI, 3, expl. ib. 40<sup>b</sup> וְהָרְתָּא (v. בְּשֵׁלָא), and חֲמֵרֵי דְהַרְתָּא (v. זִיקָא I). Y. ib. VI, 10<sup>c</sup> top וְהָרְתָּא וְהָרְתָּא when one sees nob'loth which fell off, one says, 'blessed be the faithful Judge'. Tosef. Dem. I, 1 הַרְתָּא... הַרְתָּא the unripe dates which are sold with the palm; Y. ib. I, 21<sup>c</sup> bot. Tanh. B'midb. 15 מִדָּה וְהָרְתָּא חֲמֵרֵי וְהָרְתָּא as the palm bears good dates and inferior ones &c.; Num. R. s. 3, beg. חֲמֵרֵי וְהָרְתָּא (read וְהָרְתָּא; a. e.—b) (transf.) an inferior variety. Gen. R. s. 17 מִדָּה וְהָרְתָּא a variety of death is sleep, of prophecy, dream &c.; ib. s. 44; Yalk. ib. 23; 77; Yalk. Sam. 139. Ib. וְהָרְתָּא שֶׁל מַעְלָה וְהָרְתָּא a variety of the upper (divine) light is the globe of the sun, of the upper wisdom, the Law.

נְהַרְתָּא v. נְהַרְתָּא.

נְהַרְתָּא m. (נְהַרְתָּא) dryness. Targ. Job XXX, 30. Targ. Y. Lev. XI, 37.

נְהַרְתָּא v. נְהַרְתָּא I, II, a. נְהַרְתָּא.

נְהַרְתָּא m. (b. h. נְהַרְתָּא; נְהַרְתָּא) splendor, light; esp. (sub. נְהַרְתָּא) the planet Venus. Num. R. s. 21; Tanh. Pinh. 14.—Pesik. R. s. 20 וְהָרְתָּא כֹּכַב הַיָּמִין.

נְהַרְתָּא ch. same, וְהָרְתָּא כֹּכַב הַיָּמִין the planet Venus; v. נְהַרְתָּא.

נְהַרְתָּא v. נְהַרְתָּא.

נְהַרְתָּא m. (נְהַרְתָּא) prolongation. Targ. Prov. III, 2; 16 ed. Lag. (oth. ed. נְהַרְתָּא); v. נְהַרְתָּא.

נְהַרְתָּא v. נְהַרְתָּא.

נְהַרְתָּא (b. h.; cmp. נְהַרְתָּא) to move, be unsteady; to escape. Sabb. 63<sup>b</sup> וְהָרְתָּא וְהָרְתָּא.

Hof. to be removed. Part. מְהַרְתָּא. Yalk. Esth. 1059 (adapted from II Sam. XXIII, 6) מִשֶּׁשׁ קִיץ מִשֶּׁשׁ they took a chip (of a pillar) removed from there (the palace).

נְהַרְתָּא ch. same, 1) to move, be unsteady. Targ. Is. XXIV, 19; a. e.—Part. נְהַרְתָּא, נְהַרְתָּא; f. נְהַרְתָּא; pl. נְהַרְתָּא. Targ. I Kings XIV, 15. Targ. I Sam. I, 13.—Erub. 46<sup>a</sup> מְהַרְתָּא מֵיָּם the waters in the cloud are constantly in motion. Keth. 15<sup>a</sup> וְהָרְתָּא נְהַרְתָּא these (the caravans) are unsteady, opp. קְבִיעִי stationary (v. דְּרִי ch.). Zeb. 73<sup>b</sup> וְהָרְתָּא וְהָרְתָּא and the reason why v. infra.—Ber. 59<sup>b</sup> וְהָרְתָּא וְהָרְתָּא.





tormenting him; a. v. fr.—3) to *relieve, remit*. Ab.Zar. 13<sup>a</sup> a day on which the idol grants a remission of duties. Ib. וְיָנִיחַ . . . וְיָנִיחַ . . . כל מי to him who will take a wreath and place it on his head (in honor of the deity), he will allow a remission &c.; a. fr.—4) to *wish rest* (to a deceased); to *bless the memory of*. Yalk. Ex. 411 מזכירין ומניחין there are those who are mentioned and blessed (opp. משחוקין); Ex. R. s. 48 מזכירין ומניחין (Tanh. Vayakh. 4 מזכירין ומשחוקין); [Midr. Sam. ch. I we mention and *let alone*, neither praising nor blaming by mentioning the ancestry].—5) to *give pleasure*. Gen. R. s. 16 לְהַנְיִחוֹ to give him pleasure, to protect him &c.

*Hof.* חוֹף to be put down, rested. Sabb. 4<sup>a</sup>, a. fr. חוֹף an object intercepted in the air (crossing an area, v. חוֹף) is considered as having rested there, v. חוֹף. B. Mets. III, 4, a. e. חוֹף מְנוּחָה וְכִי יִשְׁתַּחֲוֶה עוֹבֵר עָלָיו still lies (undisposed of), whosever desires to obtain it &c. Kidd. 66<sup>a</sup> חוֹף מְנוּחָה וְכִי יִשְׁתַּחֲוֶה חוֹף it (the Law) is wrapped up and lies in the corner, whosever wishes to study &c.; a. fr.

*Nif.* נִיפּוּחַ to be released; to be rested. Cant. R. to VII, 5 and the exiles will come and rest under it; (Yalk. Is. 334 וְנִיפּוּחַ; Yalk. Zech. 575 וְנִיפּוּחַ). Y. Ber. V, end, 9<sup>d</sup> וְכִי בְנֵי בְנֵי אָבִי אֲנִי שָׂם בְּנִי וְכִי I am confident that the son of . . . will recover from his illness. Gen. R. s. 13 נִיפּוּחַ they are relieved (out of danger). Yalk. Chr. 1072, v. supra; a. e.

נִיפּוּחַ ch. same. Targ. Gen. II, 2 וְנִיפּוּחַ. Targ. II Sam. XXI, 10 נִיפּוּחַ; a. fr.—Part. נִיפּוּחַ. Targ. Y. Num. XXIII, 24 נִיפּוּחַ; a. fr.—B. Mets. 86<sup>a</sup> נִיפּוּחַ the storm subsided. Ib. נִיפּוּחַ נִפְשֵׁיהּ when his soul was at rest (when he was dead). Ib. נִיפּוּחַ נִפְשֵׁיהּ let me rather die, than be delivered &c. Ib. נִיפּוּחַ נִפְשֵׁיהּ on the day when he died. Keth. 104<sup>a</sup>, a. fr.—is dead. Yoma 20<sup>b</sup> נִיפּוּחַ מִי leave it alone, sir (be no longer my interpreter). Sabb. 3<sup>a</sup> bot. נִיפּוּחַ מִי Ms. M. (v. Rabb. D. S. a. l. note) his body had been resting (and he lifted it from the ground in moving). Ib. 5<sup>b</sup> נִיפּוּחַ מִי is it possible that water (running down an incline) is at rest at any time?; a. v. fr.

*Af.* אָפִיחַ 1) to give rest, to assuage. Targ. O. Deut. III, 20 אָפִיחַ (ed. Vien. אָפִיחַ); Y. אָפִיחַ. Targ. Ezek. XXIV, 13; a. fr.—Targ. II Chr. XV, 15; XX, 30 אָפִיחַ (ed. Lag. אָפִיחַ; fr. אָפִיחַ, v. supra).—Ber. 28<sup>b</sup> אָפִיחַ מִדְּבַר to quiet the mind of &c.—[Lev. R. s. 32, a. e. מזכירין, v. preced.]—2) to rest, put down; to leave alone. Targ. Ex. XXXII, 10 אָפִיחַ (O. ed. Vien. אָפִיחַ; ed. Berl. אָפִיחַ). Targ. Jud. VI, 18; a. fr.—Sabb. 6<sup>a</sup> אָפִיחַ לֵיהּ when he sets it down. Keth. 47<sup>b</sup> אָפִיחַ לֵיהּ he must let them lie (store them); a. fr.—Part. pass. אָפִיחַ; f. אָפִיחַ; pl. אָפִיחַ. Hull. 46<sup>a</sup> bot. אָפִיחַ בֵּיהּ וְכִי, v. אָפִיחַ. Keth. 84<sup>b</sup> אָפִיחַ where were they placed (at the time of death)?; a. fr.

*Ithpa.* אִתְּפִיחַ to be relieved, recover. Targ. Y. Lev. XXVI, 35.

*Ithpe.* אִתְּפִיחַ 1) to be laid down, placed. B. Bath. 14<sup>b</sup> אִתְּפִיחַ לֵיהּ (Rashi אִתְּפִיחַ, v. supra) it was placed by the side; a. e.—2) (v. אִתְּפִיחַ) to be satisfactory. Kidd. 45<sup>b</sup>

אִתְּפִיחַ לֵיהּ it was agreeable to him. B. Bath. 129<sup>a</sup> אִתְּפִיחַ לֵיהּ Ms. R. (v. Rabb. D. S. a. l. note 60; ed. אִתְּפִיחַ, v. אִתְּפִיחַ) one of thy arguments has been satisfactorily disposed of for us.—Contr. אִתְּפִיחַ—אִתְּפִיחַ (a dialectical term) *this might be right, acceptable, might do well*. Sabb. 5<sup>a</sup> אִתְּפִיחַ בְּרִשּׁוֹ דִּיהוּדָא this might be acceptable with regard to a covered private ground, but &c. Ib. 132<sup>b</sup> אִתְּפִיחַ דִּיהוּדָא this may apply to an adult, but &c.; a. fr.

נִיפּוּחַ m. (b. h.; preced.) *rest; satisfaction*. Tosef. Sot. XIV, 10 נִיפּוּחַ לְיִשְׂרָאֵל and there is no rest in the world for Israel; Sot. 47<sup>b</sup> נִיפּוּחַ לְיִשְׂרָאֵל there is no satisfaction (to the Lord) in the world.

נִיפּוּחַ II m., נִיפּוּחַ f. (preced. wds.) 1) *pleasing, kind*. Ab. III, 12 נִיפּוּחַ וְכִי קָל לְרָאשׁוֹ וְכִי לְרָאשׁוֹרָה to thy superior, and kind to youth; Y. Taan. II, 65<sup>b</sup> bot. מִפְּנֵי מַה הָאִישׁ וְכִי נִיפּוּחַ וְכִי נִיפּוּחַ (corr. acc.)—2) *easy*. Gen. R. s. 17 מִפְּנֵי מַה הָאִישׁ וְכִי נִיפּוּחַ וְכִי נִיפּוּחַ why is man easily pacified, and woman not? Ab. V, 11 נִיפּוּחַ וְכִי נִיפּוּחַ easily angered and easily reconciled, opp. קָשָׁה. Yalk. Deut. 845 נִיפּוּחַ וְכִי נִיפּוּחַ it is easy to acquire an enemy, but hard to acquire a friend; נִיפּוּחַ וְכִי נִיפּוּחַ it is easy to be brought up to the platform of the court, but hard to come down (be acquitted); a. fr.—Pl. נִיפּוּחַ, נִיפּוּחַ, נִיפּוּחַ. Gen. R. s. 90 נִיפּוּחַ; Yalk. ib. 148 נִיפּוּחַ, v. נִיפּוּחַ.—3) *it is good (better) for*. Erub. 13<sup>b</sup> נִיפּוּחַ לְאָדָם שֶׁלֹּא נִבְרָא יוֹדֵר וְכִי נִיפּוּחַ it would have been better for man not to have been born at all than &c. Sabb. 56<sup>b</sup> נִיפּוּחַ לְאָדָם . . . וְכִי נִיפּוּחַ it would have been better for that pious man, had he been a slave in an idolatrous temple, only that it might not be written about him &c.; a. fr.

נִיפּוּחַ III pr. n. m., v. נִיפּוּחַ.

נִיפּוּחַשׁ pl. נִיפּוּחַשׁ, v. נִיפּוּחַשׁ.

נִיפּוּחַ ch. (b. h.; cmp. מִיֵּשׁ a. נִיפּוּחַ) to shake. Af. אִתְּפִיחַ to scare. Targ. Y. Lev. XXVI, 6, v. נִיפּוּחַ ch.

נִיפּוּחַמִי Y. Maas. Sh. II, 53<sup>c</sup> נִיפּוּחַמִי אִתְּפִיחַ וְכִי נִיפּוּחַמִי a corruption, prob. a corrupt tautography of אִתְּפִיחַ וְכִי נִיפּוּחַמִי ib.

נִיפּוּחַ, v. preced.

נִיפּוּחַרִין, v. next w.

נִיפּוּחַרִין m. pl. 1) (notaria) *indictments*. Ex. R. s. 31 נִיפּוּחַרִין וְכִי נִיפּוּחַרִין and when he read the indictments against him, he said, And he lives yet?—2) (notarius, -ii) *clerks*. Sot. 35<sup>b</sup> נִיפּוּחַרִין וְכִי נִיפּוּחַרִין (not) they sent their clerks who peeled off the lime and copied the inscription; Y. ib. VIII, 21<sup>d</sup> נִיפּוּחַרִין וְכִי נִיפּוּחַרִין Tosef. ib. VIII, 6 נִיפּוּחַרִין וְכִי נִיפּוּחַרִין ed. Zuck. (Var. נִיפּוּחַרִין, corr. acc.)—[Sifre Num. 157 נִיפּוּחַרִין, v. נִיפּוּחַרִין].

נִיפּוּחַרִין m. (νотариόσιον, sub. μ.ε.θ.δ.σ.ι.ν, S.) *stenographer's method, abbreviation*. Sabb. XII, 5 נִיפּוּחַרִין כִּי אִתְּפִיחַ לֵיהּ if one wrote (on the Sabbath) one letter as an ab-







gave the signal by waving a cloth; Succ. 51<sup>b</sup>. Pesik. R. s. 41 (ref. to נהק נהק, Ps. XLVIII, 3) דרשה שדיא the beautiful one (Israel) who is destined to swing (rule) the nations; Yalk. Ps. 755; Yalk. Ex. 417 שדיא מניפה לאו'ה (ref. to Is. XXX, 28); a. fr.—2) to fan. B. Mets. 86<sup>a</sup> הניפי עלי, v. הניפא. Y. Yoma I, 38<sup>c</sup> ומניפין לרבוניהם and fan their masters. Pesik. R. l. c.; Yalk. Ps. l. c. והכל מניפין עליה and all fan her (are subservient to her); a. e.

*Pilp.* to swing, fan. Y. Ber. I, 2<sup>d</sup> ומניפנא רוח and the northern wind blew and set the harp swinging. Yalk. Ps. l. c. רגליה אה דגנייה אה ומניפנא אה (not רגליה) (the dew) which goes forth and makes her grain in the ear wave (bend with its weight); Pesik. R. l. c. אה דגנייה אה ומניפנא אה sheet suspended as a banner (emp. נהק).

*Hithpol.* 1) to be winnowed. Yeb. 63<sup>a</sup> (addressing the ears in the field, in Chald. dict.) אה במנפה תרנופפני Ar., eh! thou desirest to be winnowed with the fan; [oth. vers. in Ar.: כמנפה רהנופפני (not במני) thou swingest thyself like a swing, v. infra]; ed. v. next w.—2) to swing one's self; to soar; to be proud. Ab. Zar. 24<sup>b</sup> רב'ה תרנופפני רב'ה rise (O Ark) in the &c., v. דקר; Gen. R. s. 54. Yeb. l. c., v. supra.

נהק ch. same; part. נהקי. Yeb. 63<sup>a</sup> דקא נדיפן נהקי he saw them (the ears in the field) waving.

*Af.* to swing, wave, winnow. Targ. Is. XIII, 2. Targ. Y. II Lev. VII, 30.—M. Kat. 16<sup>b</sup> מניפה, v. הניפא.

*Ithpol.* אהניפא, *Ithp.* אהניפא, אהניפא to swing one's self; to be proud. Yeb. l. c. (addressing the standing grain) אהניפא אהניפא Ar. (not הניפא) swing thyself (be as proud as thou wilt): trading in business brings more profit than thou dost; ed. אהניפא אהניפא how thou wastest! swing thyself &c.; (Rashi תנפניו, read: אהניפא or אהניפא).

נהק I (b. h. נהק) pr. n. pl. *Nof*, Memphis in Egypt. Pesik. R. s. 17; Pesik. Vayhi, p. 63<sup>b</sup>, v. נהקים.

נהק II m. (b. h.; נהק) *boughs of a tree, swinging branches, summit*. Y. Ber. I, 2<sup>c</sup> hot. לא סוק דבר נופו וכו' (not נופו) after all, not only its boughs in swinging, but even its main branches (extended over an area of &c.). Macc. II, 7 ונופו נושה וכו' a tree which stands within the limits (of the place of refuge), but whose branches spread beyond &c. Ib.; Maasr. III, 10 הכל דולק אהניפא the location of the branches decides the nature of the territory; Tosef. Arakh. V, 14 הניקה. Kidd. 40<sup>b</sup>; a. e.—*Pl.* נושין, נושין, נושין. Num. R. s. 20 מי שאינו בקי וכו' he who is no expert (in felling trees) lops off the branches, each branch separately, and gets tired. Yalk. Ps. 755 (ref. to נהק נהק, Ps. XLVIII, 3) [read:] יפה נהק she (Israel) is beautiful with her waving boughs when marching around the altar (on the Feast of Booths); Pesik. R. s. 41 יפה שלה (corr. acc.; Friedm. emends נוה שלה).

נופא ch. 1) same. Targ. II Kings XIX, 30 (h. text פרי). Targ. Ez. XIX, 10; a. e.—2) נפא, q. v.

נופי, Tanh. Ki Thissa 18, v. נופי.

נופה I a jewel, v. נפה.

נופה II m. (נופה; emp. אפויכי) *exchange, consideration*. B. Kam. 99<sup>b</sup>; Kidd. 48<sup>b</sup> לה נ' משלו לה נ' אם הוסיף לה נ' if he gave her in addition a consideration (a small coin) out of his own.

נופרי, v. נופרי.

נופה f. (b. h. נפה; denom. of נפה) 1) *sifted flour, flour-dust*; 2) *the net-like honey, honey-comb*. Sot. IX, 12 the *shamir* ceased and the *nofeth tsufim*; ib. 48<sup>b</sup> מה נ' צ' סולה שצפה ע' ג נפה נ' what is meant by n. ts.? Fine flour which floats on (sticks to) the top of the sieve; (anoth. explan.) שתי ככרוז וכו' two loaves stuck to opposite walls of the oven, which rise so that they touch each other; (anoth. explan.) רבש הבא מן הצופים Rashi (ed. הציפא) honey which comes from Tzofim (v. צופים); Y. ib. IX, 24<sup>b</sup> hot. רבש הבא בצפייה.—Gen. R. s. 71 (play on נפחא נפחא לא שלי דיהא נפחא) (not נפחא) is not mine the honey-comb itself? (allud. to Ps. XIX, 11); Yalk. ib. 127. Tanh. Ekeb I ... בכל מיני וכו' שאין בכל מיני (not בפיה) שדיא צפה בנפה וכו' for among all kinds of grain flour there is none more precious than the fine wheat flour which sticks to the sieve, but the words of the Law are more precious than it, for we read (Ps. l. c.), 'sweeter than honey and flour-dust,' Yalk. Ps. 676.—[Gen. R. l. c. נופרי פרחווי some ed., v. נפחא.]

נוץ h., v. נוצ.

נוץ ch., v. נוצ.

נוצה f. (b. h.; נוצאה; נוצא) 1) [*growth*], *feathers, down*. Hull. III, 4 אם נטלה זכ' אם נטלה זכ' if the down is lost, contrad. to נקה; Tosef. ib. III (IV), 18 נוצא. Ib. VI, 11. Zeb. VI, 5 וכו' וחסירי אה המוראה ואת הז' וכו' he must remove the crop and the down-covered skin with the entrails that go along with it; ib. 65<sup>a</sup> עמה אה הז' 'with its plumage' (Lev. I, 16), he must take the plumage that covers it with the crop; Sifra Yayikra, N'dab., ch. VIII, Par. 7 הז' עם הז' a. fr.—Sabb. 28<sup>b</sup> של עזים *goats-hair*.—2) emp. נוצאה *maw containing the faeces* (= קורקבן). Zeb. l. c. (expl. בנצחה, Lev. l. c.) וכו' נוטלה ונוטל וכו' it (the crop) and takes the maw with it; Sifra l. c.

נוצחיא, v. נוצחיא.

נוצחיא, v. נוצחיא II.

נוצחיא f. (v. נוצחיא) *feathers, pinion*. Targ. Job XXXIX, 13 נוצחיא (ed. Lag. נוצחיא; Ms. נוצחיא; [ed. Wil. נוצחיא *pelican* (?)]).

נוצרי m. *Nazarene, of Nazareth* (in southern Galilaea).—Jesus of N. Snh. 43<sup>a</sup> Ms. M.; a. fr., v. ישו.—Ab. Zar. 7<sup>b</sup> יום נ' Ms. M. (v. Rabb. D. S. a. l. note; ed. א' א' the day of the Nazarene (Sunday).—*Pl.* נוצרים *Christians*. Taan. 27<sup>b</sup> מפני הז' Ms. M. (ed. העב'ום; in some ed. the

entire passage omitted) on account of (in order not to be identified with) the Christians (v. Treat. Sof'rim ch. XVII, 5).

נזקין, Tosef. Toh. XI, 16, v. נזר III.

נזקבא I hole, v. נזבא.

נזקבא II נזקבא f. ch. = h. נזבה, female. Targ. Gen. I, 27. Targ. Lev. XXVII, 4; a. fr. — Y. Taan. IV, 69<sup>a</sup> bot. Gen. R. s. 33, v. דבר II; a. fr. — Pl. נזבין, נזבין. Keth. IV, 11, v. פר II. Y. Kil. IX, 32<sup>b</sup>; Y. Keth. XII, 35<sup>a</sup> bot.; Gen. R. I. c., v. דבר II, a. e.

נזקבתא pr. n. pl., v. נזפתא.

נזקד m. (b. h. נקד; נקד I) [marker, accountant,] shepherd. Pesik. Shek., p. 12<sup>b</sup>; ib. Eth Korb., p. 60<sup>a</sup>; Pesik. R. s. 16; Tanh. Ki Thissa 5 רועה נ' what is naked (II Kings III, 4)? A shepherd.

נזקד m. (נקד I; emp. Arab. *naḳed* probus et justi ponderi nummus) a stamped coin. Par. I, 3 קיררו בן עזאי קיררו נ' Ben 'Azai called it (the sheep between one and two years of age, when it is neither פבש nor איל) a distinct coin; R. Yishm. called it 'counterfeit'; v. פרכרנא.

נזקדנא, v. sub נקד.

נזקל, Y. Yeb. X, 11<sup>a</sup> bot., v. ג.

נזקניקה m. (lucanica) a sort of sausages. Y. Shek. VII, 50<sup>c</sup> bot. (Bab. ed. VII, 2 נקניקה, Var. נזא כי קא, נזא כי קא, Ms. M. נקניקה, read: נזקניקה).

נזקין, v. נקין.

נזקנא, v. נקנא.

נזקשח m. (קשה) old, spoiled, esp. נ' (חמין) a leavened substance unfit for food. Pes. 43<sup>a</sup> בעיניה נ' spoiled leavened substance in its natural condition, opp. חטט in a mixture. Men. 54<sup>a</sup>; a. fr. — [Ar.: נזקשא.]

נזר as a verb, v. ניר I.

נזרא m. (v. נזר; emp. מוזל a. מוזל) fire. Targ. Job XVIII, 5; a. fr. — Hag. 13<sup>b</sup>, a. e. דינור, v. דינור. M. Kat. 12<sup>b</sup>, v. נזרא. Ned. 62<sup>b</sup> עברא נ' a fire-worshipper (gheber). Ib. נ' fire temple, gheber-service; a. fr. — [Lev. R. s. 27, a. e. בנור ובזפת, v. נזרובות.]

נזראות, v. נרא.

נזרה, Tosef. B. Kam. VII, 8, some ed., v. נרה II.

נזרי pr. n. m. Nuri, father of R. Johanan. Erub. IV, 5; a. fr., v. נזרין.

נזריה f. (Syr. נזרה, Löw Pl., p. 258) Crow-foot (Ranunculus). Hull. 59<sup>a</sup> top Ar. (ed. מרירחא, v. מרירחא).

נזרתק, נזרתק, v. נתיק.

נזשקתא f. (נשק) kiss. — Pl. נזשקתא. Targ. Prov. XXVII, 6 (ed. Wil. נזשקתא).

נזתר, v. נזר.

נזבא, נזבא m. *nizba*, supposed to be a measure of length, the height of a fist with the thumb. Men. 69<sup>b</sup> רום נ' הריט Ms. M. (ed. כרובא, v. Rabb. D. S. a. l. note) a layer of wheat of the height of a *nizba*; [for oth. vers., v. נזבין].

נזח, v. נז.

נזח (Syr. נזח, P. Sm. 2295; emp. נזח II) to be agitated; to roar, low &c. Targ. Job VI, 5 ינזח Ms. (Bxt. ינזח Af.; ed. Lag. יגיה, ed. Wil. יגעי).

נזח to chide, rebuke. Sabb. 48<sup>a</sup> נזחיה רבא Ms. M. (ed. רבה) R. chid him.

נזח, נזח m. (preced.) *chiding off, stirring on, cry*. Pes. 112<sup>b</sup> נזח נזח (Ms. M. נזח, corrected into נזח, v. Rabb. D. S. a. l. note) the cry with which to chase an ox away (or goad him on); נזח נזח the lion-hunter's cry; נזח נזח the sailor's cry, v. נזח.

נזחא, constr. נזחא m. (נזח) rebuke. Targ. Koh. VII, 5.

נזחא (emp. נזח I) to be unsteady. Lev. R. s. 10 לבו נזחא Ar. (ed. נזחא; Ex. R. s. 37, v. נזחא I) whose heart within him was unsteady (whose mind was unbalanced, who was wanton).

נזחא to make unsteady. Part. pass. נזחא, pl. נזחא staggering, reeling. Pesik. Zutr. Ha'az., ed. Bub. p. 115 שידו מ'... מפני הרעב (Deut. XXXII, 24) מזר רעב they shall be reeling and shall fall on the dunghill from hunger; Sifré Deut. 321 מאוירם ברעב (or מאוירם, read: מאוירם) staggering in starvation; Yalk. ib. 945 נזחא, v. נזח.

נזח ch. same. Part. נזח, pl. נזחא. Yoma 78<sup>b</sup> מאני נזח Ar. shaky vessels (that cannot stand, and are used as toys), v. נזח.

נזח (b. h.; emp. נזח II) to be unsteady, shift. Yoma 72<sup>a</sup> נזח כדו שלא יזח that it (the breast plate) may not slip.

נזח to move, loosen; to remove. Ib. נזח, v. נזח. Keth. 10<sup>b</sup> נזח (or נזח); Hull. 7<sup>a</sup> נזח (or נזח), v. נזח II. — Part. pass. נזח, pl. נזח unsteady, reeling. Yalk. Deut. 945, v. נזח. [Ib. (ref. to נזח, Deut. XXXII, 24) נזח, read with Sifré ib. 321 נזח along in the dust, v. נזח.]

נזח, נזח (b. h.; emp. נזח, a. נזח, II) to move, shake; to drip.

נזח to sprinkle. Yoma V, 3 וד' ממנו נזח and sprinkled from it once upward &c. Ib. נזח מזבין, v. נזח II. — Part. pass. נזח, pl. נזח unsteady, reeling. Tosef. Toh. VIII, 12 נזח לנזח who comes asking to be sprinkled upon; נזח נזח we do not sprinkle upon him &c. Par. XII, 8 לא נזח נזח he must not sprinkle upon

the spindle and the whorl separately; a. fr.—Trnsf. to have a cleansing influence. Tosef. Dem. I, 14; Tosef. Makhsh. III, 15 וְכִי מְקַדְּשׁ אֶחָד מֵאֵלֶּם עַל רֹכֶל one clean person has a cleansing influence on one hundred unclean persons; Y. Dem. III, 23<sup>c</sup> bot.

Hof. *to be sprinkled*. Par. I. c. וְיָאֵם הָיָה מְקַדְּשׁוֹ but if he has sprinkled (on each separately), it is sprinkled (the lustration is valid).

נְזִינְיָה, v. נְזִינְיָה.

נְזִיד m. (b. h.; זִיד) *dish, pottage*. Toh. II, 3 וְזִיד דְּרִמְעָא a pottage containing Trumah. Ib. 4 וְזִיד דְּרִמְעָא a pottage containing sacrificial matter.

נְזִידוֹתָא f. (נְזִיד) *chiding, railing*. Snh. 41<sup>b</sup> מְשִׁיבוֹתֵיהּ וְכִי מְזִידוֹתֵיהּ... דְּמַר אֲמַרִּין (v. Rabb. D. S. a. l. note; Ms. M. M. מְמִירוֹתֵיהּ) as you speak kindly, we have said many things about it (which we will tell you), but when you rail at us &c.

נְזִירָה, Targ. Y. Num. V, 28, v. נְזִירָה.

נְזִירָה, v. נְזִירָה.

נְזִירָה *naziah*, a substitute for נְזִיר (v. נְזִיר). Ned. I, 2.

נְזִיר m. pl. (v. next w.) *seeds to be pressed for their oil*. M. Kat. 12<sup>b</sup> הָיוּ לֵבֵי דְאִירָה בְּרוּ (Ms. M. נְזִירָה) they (the sesame plants) are fit (for immediate use) for the seeds which they contain.

נְזִירָה f. pl. (cmp. זִירָה, a. זִירָה I, II) *beer in the process of brewing, brewage*. Ab. Zar. 31<sup>b</sup>. Pes. 20<sup>a</sup> וְזִירָה וְזִירָה and the mnemonical word (for remembering the order of the objects named) is the brewing process ('vessel', 'eatable' (dates), 'liquid'). Ib. 113<sup>a</sup> לְבֵי דְרִירָה Ar. a. Ms. M. 2 (ed. סודיא) run to the brewery, v. זִירָה. Succ. 20<sup>b</sup> הָיוּ לְנְזִירָה they (the mats) are fit for covering up the brewing vat. Keth. 6<sup>a</sup>, a. e., v. מְסִיבָה. B. Kam. 35<sup>a</sup> לֵבֵי דְרִירָה (פְּסִקִיהּ) he burst the vat open and drank the beer, and was cured.

נְזִירָה f. (נְזִירָה) *anger, rebuke*, esp. *n'zifah*, a lower degree of excommunication; v. נְזִירָה. Snh. 68<sup>a</sup> גַּבְרָא בִּי וְרִצָא בִּי he frowned at him, and he (the son) went away feeling the rebuke. Sabb. 31<sup>a</sup> וְרִצָא בִּי and made him go out in anger. Ib. 97<sup>a</sup> הָיוּ בֵּי בַעֲלָמָא this (בֵּי, Num. XII, 9) refers only to the anger (of the Lord, not to leprosy). M. Kat. 16<sup>a</sup> אֵין לֵבֵי פְחוּרָה וְכִי פְחוּרָה no less than seven days. Ib. דִּירָהוּ their (the Palestinian) *n'zifah*; דִּירָה our (the Babylonian) *n*; a. fr.

נְזִירָה ch. same. Targ. Koh. X, 12. — M. Kat. 16<sup>a</sup> הָיוּ בְּנִפְשֵׁיהּ וְכִי נִירָה he considered himself under the minor ban for thirty days. Ib. b; a. e.

נְזִירָה *nazik*, a substitute for נְזִיר, v. נְזִיר. Ned. I, 2.

נְזִירָה, v. נְזִיר.

נְזִיר, v. נְזִיר.

נְזִיר m. (b. h.; v. נְזִיר) 1) *abstinent*. Naz. II, 3 וְרִירָה

I will abstain from this (cup); a. e.—Pl. נְזִירָה, Lev. R. s. 24, end, opp. שְׂכוּרִים.—Esp. *nazir, Nazarite*, one bound by a vow to be set apart for the service of God, and as such to abstain from grapes and all productions of the vine and from intoxicating drinks, and to let his hair grow (Num. VI, 1—21). Naz. I, 1, a. fr. הֵי הָרִירָה he is a Nazarite (his words mean the vow of naziritism). Ib. 2 שְׂמִשְׁוֹן נְזִירָה a Nazarite like Samson; נְזִירָה לְעוֹלָם a nazarite for life; a. v. fr.—Pl. as ab. Ib. V, 5; a. fr.—Fem. נְזִירָה. Ib. III, 6. Ib. II, 2 'אִם אָמַר אִמְרָה פְּרִיהּ זֶה דְרִירָה if he said, this cow thinks I will be a *nazir*, if I stand up... he is a Nazarite by implication (it being his meaning that he will be a Nazarite if the cow gets up); a. fr.—2) *guarded*. Sifra B'har ch. I; Y. Shebi. VIII, 38<sup>b</sup> top. (expl. נְזִירָה, Lev. XXV, 5) מִן דְּשִׁמּוּר בְּאֶרֶץ זֶה of that which is guarded in the ground &c. (v. Rashi to Lev. I. c.), opp. מְבִיבָר.—*Nazir*, name of a treatise, of the Order of Nashim, of Mishnah, Talmud Babli and Y'rushalmi (in Tosefta *N'ziroth*).

נְזִירָה I ch. same, 1) *Nazarite*. Targ. Num. VI, 18; a. fr.—Num. R. s. 10 (ref. to the precautions prescribed for the Nazarite, Num. VI, 3) מְחַלָּא אֲמַר לְךָ אֲמַרִּין (ל) מְחַלָּא אֲמַר לְךָ אֲמַרִּין (ל) the proverb says, go, go, they say (to the) Nazarite, go all around that thou mayest not come near the vineyard; Sabb. 13<sup>a</sup>, a. fr. מְשוּם לְךָ אֲמַרִּין וְכִי as a measure of precaution; a. e.—Pl. נְזִירָה, נְזִירָה. Y. Naz. V, end, 54<sup>b</sup>; Gen. R. s. 91; a. fr.—2) *crowned, nobleman*. Pl. as ab. Targ. Lam. IV, 7.

נְזִירָה II, נְזִירָה I pr. n. m. *N'zira*. Gen. R. s. 12 לֵירָה לֵירָה (ib. s. 11 זִירָה). Midr. Till. to Ps. XCII בְּשֵׁם בְּרַחֲמֵיךָ בְּרַחֲמֵיךָ (ed. Bub. מְרָה); Pesik. R. s. 23 מְרַחֵם בְּרַחֲמֵיךָ; Y. Ber. VIII, 12<sup>b</sup> בְּשֵׁם רַחֲמֵיךָ בְּשֵׁם רַחֲמֵיךָ (corr. acc.); Yalk. Ps. 843; 888. Y. Ber. II, 4<sup>b</sup> bot. לֵירָה בְּרַחֲמֵיךָ; Y. Shek. II, end, 47<sup>a</sup> בְּרַחֲמֵיךָ (corr. acc.); Y. M. Kat. III, 8 מְרַחֵם בְּרַחֲמֵיךָ (corr. acc.); Yeb. 97<sup>a</sup> שְׂמִשְׁוֹן נְזִירָה (v. however, Bekh. 31<sup>b</sup>). Y. Sabb. II, 5<sup>a</sup> top מְרַחֵם בְּרַחֲמֵיךָ; Pesik. Dibré, p. 111<sup>a</sup> מְרַחֵם בְּרַחֲמֵיךָ.

נְזִירָה II f., v. נְזִירָה, a. נְזִירָה.

נְזִירָה, v. נְזִירָה.

נְזִירָה f. (denom. of נְזִיר or נְזִירָה) *abstinence, esp. the Nazarite's vow, naziriteship*. Sifra Emor, ch. III, Par. 4 (ref. to Lev. XXII, 2 וַיִּנְזַר) the verb *nazar* means to abstain (guard); Num. R. s. 10 אֵין מְרַחֵם אֵלָּא דְפְרִישָׁהּ (וינְזַר); Yalk. Lev. 632; Sifra I. c. אֵין מְרַחֵם אֵלָּא דְפְרִישָׁהּ אֵין מְרַחֵם אֵלָּא דְפְרִישָׁהּ. Num. R. s. 10 אֵין מְרַחֵם אֵלָּא דְפְרִישָׁהּ a person may take the Nazarite's vow within the time of his vow. Naz. IV, 7 מְרַחֵם עַל מְרַחֵם אָבִיו may cut his hair (and sacrifice at the expiration of his vow) on the naziriteship of his (deceased) father, i. e. use his father's money set apart for the purpose. Ib. דְּפְרִישָׁהּ... (Rashi to ib. 30<sup>a</sup>; נְזִירָה) he had set apart money for his nazaritic expenses without mentioning special items; Tosef. ib. III, 16; Tosef. Meil. I, 9. Ned. 3<sup>b</sup> אֵין מְרַחֵם אֵלָּא דְפְרִישָׁהּ (sub. נְזִירָה) one nazaritic vow may take effect on top of another, i. e. a vow taken within the term of another, takes effect when the first expires, v. supra; a. fr.—Pl. (of נְזִירָה) נְזִירָה, (of נְזִירָה) נְזִירָה. Ned. I, 1 מְרַחֵם אֵין מְרַחֵם אֵלָּא דְפְרִישָׁהּ the substitutes for *nazir* are as effective



contains thirty chapters; a. e.—B. Kam 102<sup>a</sup> חרא נ' חרא רב' the entire *N'zikin* (*Baba Kamma, M'tsi'a and Bathra*) is one treatise.

**נזק** ch. same. Targ. O. Ex. XXIV, 11. Targ. Y. ib. XXX, 12 רמזתא נ' (h. text נזק). Ib. XXI, 19; a. e.—B. Kam. 84<sup>a</sup> לברי מנוקא Ms. M. (ed. מנוק) except indemnity for loss of limb. Ib. יניקיה ליה שומי assess the damages due him for the loss of his hand; a. fr.

**נזקין**, v. נזק.

**נזר** (b. h.; sec. r. of זור) 1) to surround; to keep off; to set apart. V. נזיר, נזיר.—2) (denom. of נזיר) to vow to be a Nazarite; to dedicate one's self to nazariteship. Naz. III, 2 שני שרי וכו' who vows to be a Nazarite for two terms. Ib. 5 מי שני והוא וכו' if one makes the vow while in a burial ground. Ib. 17<sup>a</sup> לא תינזור לא thou must not vow (while in a burial ground). Ib. I, 5 ארתה גדולה נזרתה I meant by my vow one nazaritic term which I consider a long one. Ned. 3<sup>b</sup> לזזור קרא לזזור the text (Num. VI, 2) ought to read *lizzor* (instead of *l'hazzir*). Y. Naz. I, beg. 51<sup>a</sup> במרכוין לזזור when he intended to vow nazariteship; a. fr.

**Hif. נזיר** 1) (sub. נפשו) to abstain. Ned. 4<sup>a</sup> עד שניזיר unless he vows abstinence from all of them (mentioned Num. VI, 3).—2) to impose the vow of abstinence. Sifré Num. 22 את אורחיהם אה את אורחיהם *l'hazzir* (Num. VI, 2) includes also the imposition of nazariteship on others (one's son &c.). Ib. אר עצמו נזיר וכו' himself he may obligate, but he cannot obligate others; Num. R. s. 10; a. e.—3) to be a Nazarite. Naz. 19<sup>a</sup> אפי' שלא הביא אפי' ד' even if he did not bring the due sacrifice, he must resume his nazariteship. Ib. וכו' אימתי ד' וכו' when can he resume &c.? After he brought the sacrifice (Num. VI, 12).

**Nif. נזיר** 1) (with ל) to dedicate one's self to. Sifré I. c. המצוה לזזור the merit of nazariteship consists in the dedication of one's self to the Lord (in the sacred motive).—2) (with מ) to abstain from; to renounce. Ib. 131 ודווא נזור... ודווא מרורו... renounce the law of Moses, and he did renounce; Y. Snh. X, 28<sup>d</sup> ודינזור.

**נזיר** ch. same, to abstain; to vow, observe nazariteship. Targ. O. Num. VI, 3 יזיר (ed. Berl. יזיר Af.; Y. II יזיר Ihpe.). Targ. O. ib. 5 יזיר ed. Berl. (Var. יזיר, יזיר, v. Berl. Targ. O. II, p. 40).

Af. יזיר, יזיר, יזיר same. Ib. 12; v. supra.

Ihpe. יזיר to abstain, v. supra.

**נזר** m. (b. h.; preced.) 1) crown, esp. the Nazarite's hair. Num. R. s. 10 (ref. to Num. VI, 7) עמרה קראו הכתוב עמרה (his long hair which defaces him) a crown on his head. Ib. נזרו בקרבן his hair is as sacred as the sacrifice; a. fr.—2) נזיר, the Nazarite's vow. Num. R. I. c.; Tosef. Naz. II, 6 (ref. to Num. VI, 21) על ולא נ' על but not the vow to follow the dedication of his sacrifice; Y. ib. II, 52<sup>b</sup> top נזרו שיקרום נזרו וכו' his vow must precede the dedication of his sacrifice &c. Ib. V, 54<sup>a</sup> גילגל בנוזר he turned around (trifled with) his vow. Ned. 90<sup>a</sup> נשאל על נזרו, נשאל, v. נשאל; a. fr.

**נזר** ch. same, crown; vow. Targ. Num. VI, 19. Ib. 5; a. fr.—V. נזיר.

**נח** easy, v. נח.

**נח** (b. h.) pr. n. m. Noah. Ab. V, 2. Snh. 108<sup>b</sup>; a. fr.—*Noahide, the human race*; נ' laws obligatory upon all mankind, contrad. to such as bind Israelites alone, *universal laws*. Tosef. Ab. Zar. VIII (IX), 4 על כל נצטו בני נ'... the gentiles have been commanded seven laws, namely, concerning justice, idolatry &c.; Snh. 56<sup>a</sup>; a. e.—Ib. ב' בן נח וכו'... the gentile stands forewarned concerning all that is said in the section on sorcery (Deut. XVIII, 10-12); Tosef. I. c. 6. Snh. 59<sup>a</sup> כל מצוה שנתמרה לב' נ' whatever law has been published for the Noahides (prior to the Sinaitic legislation) and repeated at Sinai &c. Tosef. I. c. 8. Ab. Zar. 64<sup>b</sup> ב' ב' (a gentile entitled to citizenship in Palestine) is he who obligates himself to observe the seven Noachidic laws, v. נח; a. v. fr.

**נחבי** (b. h.) pr. n. m. *Nahbi*, one of the twelve spies. Sot. 34<sup>b</sup>; Tanh. Sh'lah 6. Ib. Ha'az. 7, v. נחבא.

**נחבל** m. (נחבל) the complainant in a case of battery. Shebu. VII, 1; a. fr.

**נחזה** I, v. נחז.

**נחזה** II f. (נחזה) = *rest, relief*. Gen. R. s. 10, end נחז כיון שנתו... נחז להם when the hands of their Maker left off from (extending) them, they were given rest (permanency); Yalk. ib. 16 חנייה.

**נחום**, v. נחום.

**נחום** (b. h.) pr. n. m. *Nahum*, 1) N. the prophet. Pesik. Nah., p. 127<sup>b</sup>; a. e.—2) N., name of several Tannaim a. Amoraim. Peah II, 6; Naz. 56<sup>b</sup> נ' דלבלר.—Sabb. II, 1, a. fr. נ' איש גב וז'—Taan. 21<sup>a</sup>, a. fr. נ' איש גב וז'—Y. Taan. I, 64<sup>b</sup> top נ' (Y. Ber. IX, 14<sup>a</sup> top נחום).—Ib. VIII, 12<sup>b</sup> bot., a. fr. מנחם ב' סימאי (Pes. 104<sup>a</sup>; Ab. Zar. 50<sup>a</sup> סימאי); Y. Meg. I, 72<sup>b</sup> bot., a. fr. איש קדש קרשים.—Y. Bets. V, 63<sup>b</sup> R. N. brother of R. Hā; a. e.—V. Fr. M'bo, p. 116<sup>a</sup>.

**נחומיה**, Y. Ber. III, 6<sup>a</sup> (ed. Krot. נחומיה q. v.).

**נחוניא** pr. n. m. *N'hunia*, 1) son of one Joseph ben Pakhsas (Paskas). Sifra Emor, beg. (also נחוניא); Y. Naz. I, beg. 55<sup>d</sup>; a. e.—2) name of several Tannaim. Eduy. VI, 2 בן אליעזר נ'—Ib. VII, 9 גידגדא נ' (Gitt. V, 5 ירוחן).—Ab. III, 5; Ber. IV, 2, a. fr. נ' בן דקנה; Meg. 28<sup>a</sup>. Ib. נ' הגדול (Ms. M. חטינא, v. Rabb. D. S. a. l. note).—3) Y. Shek. V, 48<sup>d</sup>; B. Kam. 50<sup>a</sup> נ' דופר וכו' N. the well-digger. Comp. נחניא, נחני.

**נחוניון** pr. n. m. *N'hunion* (Onias, emp. הוני). Y. Ned. VI, end, 40<sup>a</sup>; Y. Snh. I, 19<sup>a</sup> top נחוניון.

**נחוש**, v. נחוש.

**נחשת** f. (b. h.) 1) copper. Zeb. 22<sup>a</sup> (ref. to Ex. XXX, 18) ל' הקשתו וכו' I compared it (the foot of the laver with the laver itself) with regard to its being of copper, but not with regard to anything else. Pesik. Ekhah, p. 122<sup>b</sup> נ' מטבעות של נ' silver-plated copper coins. Keth.

VII, 10, v. צָרָה; a. fr.—2) *bronze*, v. next w.—3) *copper vessels*. Y. Keth. X, 33<sup>d</sup> bot. 'וכי' לדידה גובין מן ח' וכי' (for the widowhood) copper vessels and dining plates.—4) *the (copper) bottom or rim*. Sabb. 41<sup>a</sup> שְׁנֵי שְׁנֵי מַמְרָה because its double bottom gives out heat to warm the water (even after the removal of the coals). Kel. VIII, 3; IX, 1; 3 של חנור' the (copper) rim of the stove. [Yoma 38<sup>a</sup>, v. next w.]—5) *the polished, smooth side of skin* (קָלָה). Y. Meg. I, 71<sup>d</sup> top מקום נְחֻשְׁתָּהּ on its smooth side, opp. מקום שיער' the hairy side.

**נחשקתן** I m. (preced.) *bronze*. Midd. II, 3; Tosef. Yoma II, 4; Y. ib. III, 41<sup>a</sup> מצוהיב שני מצוהיב because bronze has the appearance of gold; (Bab. ib. 38<sup>a</sup> מפני הירחה שְׁנֵי שְׁנֵי מַמְרָה (from נחשקתן, v. preced.) because the bronze of which they were made was goldlike). Tosef. I. c. קלניא דידה' (Var. נחשקתן) it was Corinthian bronze; Yoma I. c. קלניא דידה' (Ms. M. קלניא); Yalk. Cant. 985.

**נחשקתן** II m. (b. h.) *Nehushtan*, name of the copper serpent erected by Moses. Targ. HKings XVIII, 4.

**נחשקתן**, v. נחשקתן.

**נחשקתן** m. (נחשקתן) *one going or coming down*, esp. one coming from Palestine to Babylonia. Y. Shek. VIII, 51<sup>a</sup>, a. e. 'אבירמא' (not אבירמא) A. who had been in Babylonia. Y. Kil. IX, 32<sup>b</sup> bot. עילא נ' הרה Ulla had gone to Babylonia; Y. Keth. XII, 35<sup>b</sup> bot. (not עללא).—Pl. constr. נחשקתן. Targ. Ps. CXV, 17 ed. Lag. (ed. נחשקתן); a. fr.—*sea-farers*. Ib. CVII, 23. Targ. Is. XLII, 10 נחשקתן.—Sabb. 20<sup>b</sup>; 90<sup>a</sup> שאלתינהו לכל נ' I inquired of all sea-farers. B. Mets. 85<sup>a</sup> (not נחשקתן); a. fr.

**נחשקתן** (b. h.; cmp. נחשקתן) *to bring to rest, to lead*. Ex. R. s. 20 (ref. to Ex. XIII, 17) לא נחשקתן ממצרים וכי' he did not lead them from Egypt to Palestine by the route of eleven journeys; Tanh. B'shall. 1 נחשקתן נחשקתן means, he led them; v. נחשקתן.

**נחשקתן** m. (נחשקתן) 1) *basket* for catching fish. Y. Sabb. XIII, end, 14<sup>b</sup> [read:] של דגים and to bring up a basket of fish with the child; (Men. 64<sup>a</sup> (מצודה).—2) *bee-hive*, also *the bees of a hive, swarm*. Y. Sabb. IV, 7<sup>a</sup> top של דבורין (Bab. ib. 43<sup>a</sup> כוורה); Y. Bets. V, beg. 62<sup>d</sup>; a. e.—B. Kam. X, 2 זה יצא נ' זה this swarm came from here, Tosef. Bets. III, 4. Tosef. M. Kat. I, 6 כוור' דבורים שברו וכי' ed. Zuck. (Var. נחשקתן) a swarm of bees that flew away may be brought back (during the festive week); a. fr.—Pl. נחשקתן. B. Bath. V, 3 וכי' פירוח כוורה נוטל שלשה נ' וכי' he who buys the issue (bees) of a bee-hive takes three swarms of young bees &c., v. נחשקתן.

**נחשקתן** ch. same, *swarm*. Targ. Y. Deut. XXI, 8 דבורין נ' a swarm of worms, v. נחשקתן.

**נחשקתן** f. (homilet. = נחשקתן) *inheritance*.—Pl. נחשקתן. Midr. Till. to Ps. V, 1 (ref. to הנחשקתן ib.) על שתי זני שנחל (ref. to הנחשקתן ib.) for the two inheritances, because David inherited royalty &c.; Yalk.

ib. 629 שני נחשקתן. Midr. Till. I. c. נחלנו וכי' two inheritances: we inherited thee and inherited the Torah.

**נחשקתן**, v. נחשקתן.

**נחשקתן** f. (נחשקתן) *pressing, driving on*. Num. R. s. 10 (ref. to Jud. IV, 3) לפי שדחה מהרפם ומגרפם בני' because he railed at them while driving them on to labor.

**נחשקתן** m., pl. נחשקתן (b. h. נחשקתן; nostrils; trnsf. outlets. Tosef. Mikv. V, 1.

**נחשקתן** ch. same, *nostril*. Targ. Job XXXIX, 20; a. e.—Gitt. 69<sup>a</sup> מ' לדמא דאחרי מ' for bleeding from the nose. Snh. 67<sup>b</sup> מנחשקתן... נפישן ושרי' blew his nose and threw bands of silk out of his nose (Rashi: מנחשקתן, v. preced.); a. fr.—Pl. נחשקתן. Targ. Ps. CXV, 6; a. e.—Y. Yeb. XVI, beg. 15<sup>c</sup> על נחשקתן ירחיבין... על נחשקתן ירחיבין put plasters on their noses (to disguise themselves); Y. Sot. IX, 23<sup>c</sup> bot.; v. נחשקתן.

**נחשקתן** f. (נחשקתן) 1) *stabbing*. Hull. 17<sup>a</sup> נ' שלהן וכי' the stabbing of them is named *sh'hitah*. Ib. נ' בשר' flesh of an animal killed by stabbing (instead of ritual cutting). Ker. V, 1 דם נ' blood of a stabbed animal; a. e.—2) *the mucous discharge of a healing wound*. Nidd. 64<sup>b</sup>.

**נחשקתן**, v. נחשקתן.

**נחשקתן**, v. נחשקתן.

**נחשקתן**, v. נחשקתן.

**נחשקתן**, v. נחשקתן.

**נחשקתן** m. (b. h.; חלל, חלל; cmp. נחשקתן) *wady, river-bed, ravine, stream*. Sabb. 56<sup>b</sup> (ref. to I Sam. XV, 5) על עסקי' (he was discussing) the subject of *nahal* (Deut. XXI, 4), i. e. the regard due to human lives. Cant. R. to I, 2 עד כובע until he (through his erudition) becomes like a bubbling stream; a. e.—Pl. נחשקתן. Ib. מה נ' as waters come down in drops and grow to be torrents; Midr. Till. to Ps. I. Ber. 16<sup>a</sup> (ref. to Num. XXIV, 6) מה נ' אה אה אה וכי' as the waters of streams raise man from uncleanness to cleanness, so do the tents (of learning) &c.; a. fr.

**נחשקתן** ch. same. Targ. Gen. XXVI, 19. Targ. Num. XIII, 24. Targ. Ps. LXXIV, 15; a. fr.—[Targ. Is. XXXVIII, 12 נחשקתן, v. נחשקתן].—Pl. נחשקתן. Targ. Deut. VIII, 7. Targ. Koh. I, 7. Targ. Prov. VIII, 26 (h. text נחשקתן); a. e.

**נחשקתן** (b. h.; denom. of נחשקתן, q. v.) *to inherit*. B. Bath. VIII, 1 יש נחשקתן וינחשקתן there are such relations as inherit from and eventually transmit to one another (e. g. father and son); ויש נחשקתן ולא מנחשקתן; and some inherit, but (when they die) do not transmit their estate to those whose natural heirs they would have been (e. g. son and mother). Kidd. I, 10 וארץ אר' וינחשקתן and shall inherit the land (of life everlasting). Sifre Num. 133 שהבנוה ירדע... שהבנוה Moses knew that daughters (in the absence of sons) are legal heirs. Midr. Till. to Ps. V, beg. (ref. to Num. XXI, 19) בא עליהם וכי' when they adopted idolatry, the angel of death came upon them. Ib. נחשקתן

they adopted the Lord as God, and he adopted them as a people; ib. מבוטחה נחלקתי. I adopted through the gift (of the well in the desert) I adopted God; Erub. 54<sup>a</sup> אל נחלו אל and since it (the Law) is given him as a gift, the Lord claims him as his own; a. fr.

*Hif.* *to transmit by legal succession; to give in possession.* B. Bath. l. c., v. supra. Tosef. B. Mets. XI, 32, a. fr. 'וכ' ו' for Joshua gave possession of the land with such provisions (restricting the rights of ownership). Ukts. III, 12 (ליתן 100<sup>a</sup> Snh.) ערירי הקב"ה להנחיל ו' (the Lord will in the hereafter give every righteous man possession of &c. B. Bath. 114<sup>b</sup> אין הבן יורש את אמו בקבר ו' a son in the grave does not succeed his mother so as to transmit his estate to his paternal brothers; a. fr.

נחלה, v. נחל. ch.

*f.* (b. h.; [turn, lot,] *inheritance, right of succession.* B. Bath. VIII, 4 ב' ואחר הבן ב' eventually) the same law of succession applies to sons and (eventually) to daughters (v. ib. 122<sup>b</sup>). Bekh. VIII, 1, v. בכור. Midr. Till. to Ps. V, 1 (play on נחלה ib.) 'וכ' ו' for the possession which you took from me, and for the possession which I took from you; a. fr.—*Transf. the central sanctuary at Shiloh or at Jerusalem.* Tosef. Zeb. XIII, 20; Zeb. 119<sup>a</sup>, sq.; Meg. 10<sup>a</sup>, *contrad.* to מנהגה.—*Pl.* נחלה. B. Bath. VIII, 2 סדר ל' ו' the following is the order of succession (among relatives). Ib. 117<sup>a</sup> מכל ז' מכלל this division of inheritance (after the conquest of Canaan) is different from all other successions; a. fr.—Yalk. Ps. 629, v. נחלה.

*(b. h.; cmp. נחל.) to be at ease.* Ex. R. s. 20 (homiletic interpret. of נחם, Ex. XIII, 17) אמר הקב"ה איני מרנחם ו' the Lord said, I shall not be contented, until &c., for we read נחם ו' (perhaps meant for נחם *Nif.*)

*to comfort, console.* Pesik. Nah., p. 128<sup>a</sup> אל א"ל *the Lord said to them (the prophets), Myself and you, let us go and comfort her (Jerusalem); ib. נחמה עמי ו' comfort her, O my people; comfort her, you on high (angels) &c. Ib. שלחני ו' the Lord sent me to thee (Jerusalem) to comfort thee. Ib. נחמוני עמי ו' comfort me, O my people. Pesik. R. s. 30 לנחמוני ו' and his friends came in to comfort him; אמר ו' if it is for the loss of his wife that they seek to console him, and he refuses to be consoled &c. Midd. II, 2 הוזה ו' בבית הוזה ו' may He who resides in this house console thee. Y. Gitt. V, 47<sup>c</sup> top; Y. Dem. IV, 24<sup>a</sup> bot. ו' and you must comfort the gentile mourners (of your place) as well as the Jewish mourners; Y. Ab. Zar. I, 39<sup>c</sup> bot. נחמיה (corr. acc.); Tosef. Gitt. V (II), 5; a. fr.—*the consoling friend of the mourner.* Yalk. Prov. 947 יש ... ו' in the house of the mourner, on week days, the comforter breaks the bread and gives it to the mourner, as it is written (Lam. I, 17), 'Zion breaks (the*

bread) with her own hands, she has no comforter', but if she had a comforter, the comforter would break it &c.—*Pl.* מנחמין, מנחמין. M. Kat. 27<sup>a</sup> ביה המנ' the room where the comforters meet. Ib. אין מנ' ו' as soon as the mourner nods with his head (indicating that he accepts their consolations), the friends are no longer permitted to sit with him; a. fr.—Sabb. 152<sup>a</sup> מנ' מנ' a deceased person that leaves no direct relations to be comforted.

*Nif.* *Hithpa.* *Nithpa.* 1) *to be comforted, accept consolation.* Pesik. l. c. לנחמם which of them is in need of being comforted?; ib. לנחמם. Snh. 19<sup>a</sup> לנחמוני be comforted. Ib. מנחמין מאחרים receiving consolations from others. Pesik. R. l. c. מנחמין על המרים ו' people accept consolation for dead persons but not for living ones (that have disappeared); a. fr.—Ib. s. 27 (expl. וינחם, Gen. VI, 6) I have that consolation that I created him (man) to live on earth below &c.—2) *to seek comfort; to be sorry, regret, reconsider.* Ib. מנחמי ששעשירי. Ib. מנחמי ו' I regret that I made him, and that he was placed on earth. Ex. R. s. 45, beg. ונחמי עלי ו' and I am sorry for him (reconsider my judgment). Num. R. s. 23 (ref. to Num. XXIII, 19) לא בן עמרם עשה אורח לנחמם (Ex. XXXII, 14); ib. לנחמם; Y. Taan. I, 65<sup>b</sup> bot. ששעשה לאל שיהנחמם; a. fr.

נחום, נחום. ch. same. [Targ. Y. II Gen. XXXV, 9 some ed., read: נחומה Pa.; v. נחם II.]

*to comfort.* Targ. Gen. I, 21 נחם ed. Berl. (v. Berl. Targ. O. II, p. 18). Targ. Is. LXI, 2; a. fr.—Targ. Job II, 11 לנחמיהו to comfort him.—Part. מנחם, pl. מנחמין, v. preced. Targ. II Sam. X, 3.—Keth. 8<sup>b</sup> ארוא ו' לנחמני צעורי ו' he came to console, and he grieved him? Y. Shek. V, 48<sup>d</sup> bot., a. e. מנחמיהו בעי מנחמיהו ו' when others comfort him; a. fr.

*as preced. Nif.* Targ. Job XLII, 6; a. fr.—Y. l. c. ו' לא קביל עלוי מנחמיהו and would not allow himself to be comforted; a. e.

*f.* (b. h.; preced.) *consolation, relief.* Taan. 11<sup>b</sup> אל יראה בנחמיהו צבור (Yalk. Ex. 264 בנחמיהו, pl.) shall not live to see the relief of the community. Pes. 54<sup>b</sup> (man does not know) ו' what day his relief from trouble will come; a. fr.—Esp. ו' the comfort (of Zion), restoration of Israel. Macc. 5<sup>b</sup>, a. fr. (a euphemistic affirmation) ו' may I not live to see the consolation, if &c.—*Pl.* נחמיהו. Y. Ber. V, beg. 8<sup>d</sup> the prophets שרדו ו' and closed their books with words of praise and of consolation (predictions of relief; Bab. ib. 31<sup>a</sup> ותנחמיהו); a. e.

נחמיה, infn. Pa. of נחם q. v.

*(b. h.) Nehemiah, 1) N., son of Hachaliah, governor of Judea. Sabb. 123<sup>b</sup>. Snh. 93<sup>b</sup>; a. e.—2) name of several Tannaim and Amoraim. Yeb. XVI, 7 N. of Beth-Döli.—Ter. VIII, 6, a. fr. R. N.—Men. 68<sup>b</sup> Judah ben N.—Pes. 22<sup>b</sup>, a. fr. ו' ו'—Y. Ber. III, 6<sup>a</sup> (some ed.*





Snh. 19<sup>a</sup> קא רמי להו נ (by saying to his comforters, 'be comforted') does he not cast an evil omen on them (that they would suffer bereavement)? Gen. R. s. 87, v. ק; a. e.—Pl. נחש, נחש, נחש. Targ. Num. 1. c. (O. ed. Berl. נחש). Targ. O. ib. XXIV, 1. Targ. Y. Lev. XIX, 26; a. fr.

נחש (נחש) m. ch.=h. נחש. Targ. Jer. XV, 20. Targ. Num. XXI, 9; a. fr.—Y. Kidd. I, 58<sup>d</sup> יקרי נחש copper rises and falls (silver being the standard), v. נחש. Esth. R. to I, 22 (נחש) (ר' עזריה) נחש נחש what purpose this copper vessels serves, an earthen vessel may serve as well; Lev. R. s. 12 (not נחש); a. e.

נחשול m. (נחשול); Syr. מושולא, P. Sm. 1404) a crushing wind (cmp. I Kings XIX, 11); esp. (נחשול) ג' gale on high sea, also נחשול, a spirit. Tosef. Yoma II, 4; Yoma 38<sup>a</sup> (Y. ib. III, 41<sup>a</sup> נחשול). Tosef. B. Mets. VII, 14; B. Kam. 116<sup>b</sup>; Y. B. Mets. VI, end, 11<sup>a</sup> נחשול ונחשול if a gale threatened the ship, and they lighted it. Pesik. R. s. 32 נחשול נחשול (corr. acc.). Num. R. s. 13 (play on נחשול) נחשול because he was the first to go down to the surf (or to Nahshol) in the sea. Gitt. 56<sup>b</sup> נחשול נחשול a נחשול in the sea stood up against him to drown him; Yalk. Koh. 972 נחשול נחשול.

נחשולא ch. same. Targ. Jon. I, 4. Ib. 15; a. e.—Lev. R. s. 22 נחשולא נחשולא a נחשול smote the sea; Gen. R. s. 10 נחשולא נחשולא (corr. acc.); Koh. R. to V, 8 נחשולא נחשולא.

נחשון (b. h.) pr. n. m. Nahshon, prince of the tribe of Judah. Num. R. s. 13, v. נחשון h. Snh. 12<sup>a</sup> (in a secret letter) נחשון נחשון the burdened (the officers) of the offspring of N., i. e. of the Nasi of Palestine; a. fr.

נחשור, נחשורין (not נחשור) m. (Pers., v. Nöld. Mand. Gramm. p. 63) hunter; a shrewd man. Targ. Gen. XXV, 27 (h. text נחשור; cmp. Gen. R. s. 63; Tanh. Tol'doth 8).

נחשולא, v. נחשולא.

נחשורין, v. נחשורין.

נחשורין, נחשורין, v. נחשורין.

נחת f. (b. h.; נחת) 1) rest, tray, stand (v. אנחת). Hag. 26<sup>b</sup>; Men. 96<sup>b</sup>, a. e. נחת נחת a wooden utensil intended for resting things on it (table &c.). Gen. R. s. 25; s. 33 נחת נחת Noah was named from the resting of the ark (Gen. VIII, 4). Yeb. 103<sup>b</sup> נחת נחת Ar. (in ed. our w. omitted) a sandal used as a rest for an idol.—2) ease; gentleness; comfort. Erub. 83<sup>b</sup> נחת נחת which one neighbor can make use of with ease, opp. נחת נחת with difficulty. Ber. 56<sup>b</sup> נחת נחת at a slow trot, opp. נחת נחת at full speed. Snh. 92<sup>a</sup>, v. נחת; a. fr.—נחת נחת ר' עשירי קתנא Keth. 95<sup>a</sup> נחת נחת she may say, I did it only to gratify my husband (but did not mean to sell). Hag. 16<sup>b</sup> נחת נחת נחת נחת to let the (offering) women have the satisfaction (of put-

ting their hands on the sacrifices). Ber. 17<sup>a</sup> נחת נחת ויעשו נחת and acts so as to please his Creator; a. fr.

נחת (b. h.; sec. r. of נחת) to be put down, to go down. Nif. נחת same, to be humbled, bow. Y. Ber. IV, beg. 7<sup>a</sup> (ref. to Mal. II, 5) נחת נחת קדים before he mentions the Name (in the benediction), he must bow.—V. נחת.

נחת, נחת ch. same, to go down. Impf. נחת, inf. נחת, imper. נחת. Targ. Ex. XV, 5. Targ. Y. Gen. XLIV, 26; a. fr.—[Targ. Y. II Gen. XLIX, 23 נחת, some ed. למנחתא, read: למנחתא Pa.]—Sabb. 41<sup>a</sup> נחת נחת when one is going down (to bathe). Ib. נחת נחת when they were going down. Meg. 25<sup>a</sup> נחת נחת a man went down (to the praying desk) in the presence of &c. B. Kam. 39<sup>a</sup> נחת נחת goes down to the depth of the law; a. fr.—B. Bath. 133<sup>a</sup> נחת נחת she seizes the palm-tree for her widowhood, v. נחת.

Pa. נחת 1) to put down. Yoma 47<sup>a</sup> נחת נחת and let him put down the pan; v. נחת I.—2) to lower, remove. Targ. Y. II Gen. XLIX, 23 (v. supra; Y. I למנחתא Af.).

Af. נחת, נחת to put down, rest; to let come down. Targ. O. Deut. XXVIII, 56 (h. text נחת). Targ. Y. I Gen. XLIX, 23, v. supra. Targ. O. ib. II, 5. Targ. Ez. XXIII, 15; a. fr.—Part. pass. נחת (נחת); f. נחת; pl. נחת; placed, resting, lying; inlaid. Targ. O. Gen. VIII, 11 (ed. Vien. נחת; Y. נחת). Targ. Jer. XXIV, 1. Targ. Esth. VIII, 15; a. fr.—Pesik. B'shall, p. 91<sup>a</sup> נחת נחת and he will take bread down out of the oven (cmp. נחת II). Taan. 21<sup>b</sup> נחת נחת used to place men apart &c. Sabb. 101<sup>a</sup> נחת נחת, נחת נחת, v. נחת. Ned. 91<sup>b</sup> נחת נחת the cress was deposited there. B. Bath. 69<sup>a</sup>, a. fr.

Ithpe. נחת, נחת 1) to be brought down. Targ. Gen. XXXIX, 1. Targ. Ez. XXXI, 17; a. fr.—Y. Peah XIII, 21<sup>a</sup> נחת נחת נחת נחת became poor, v. נחת; Y. Keth XI, 34<sup>b</sup> נחת נחת.—2) (of an argument) to be settled. B. Bath. 129<sup>a</sup> נחת נחת, v. נחת, נחת.

נחת f., constr. נחת (preced.) layer. Targ. O. Ex. XVI, 13 (Var. נחת, נחת; h. text נחת). Targ. Ps. CX, 3 (Bxt. נחת).

נחתים, נחתים m. (נחתים; cmp. נפתים) baker of bread in moulds, professional baker. Tosef. Hall. I, 7 נחת נחת the professional baker has to give one forty-eighth portion of his dough to the priest, opp. נחת נחת a private baker; Y. ib. II, end, 58<sup>d</sup>. Hall. II, 7 נחת נחת the baker that makes bread for sale in the market. Y. Dem. V, 24<sup>d</sup> נחת נחת top נחת נחת each baker makes his own peculiar form of bread, while the dealer (נחת) deals with many bakers; ib. נחת נחת a baker makes several forms, while the dealer deals with one baker; a. fr.—נחת נחת R. Judah, the baker, prob. identical with R. Judah ben Baba. Y. Hag. II, 77<sup>b</sup> נחת נחת. Tosef. Ohol. XVIII, 13; a. e.—Pl. נחתים. Y. Hall. I. c. Kel. XV, 2, v. נחתים I; a. fr.

נחתים, נחתים, נחתים ch. same. Targ. Gen. XL, 17; a. fr.—Pl. נחתים, נחתים, נחתים. Ib. 2. Y. ib. I. Targ. Jer. XXXVII, 21; a. e.—B. Bath. 20<sup>b</sup> נחתים נחתים of the bakers' ovens.



