

Rabbi Yitzhak Frank

THE PRACTICAL  
TALMUD DICTIONARY



*The Practical Talmud Dictionary*  
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הספר יוצא לאור בסיוע המשרד לענייני דת  
אגף ארגונים ומוסדות תורה, המחלקה לשיבות

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לרעיתי המסורה מרשה:

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לילדינו – שושנה, חביבה, שלומית ציונה, אוריאל, וחיים –  
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יהי רצון שנזכה כולנו לעסוק כל ימינו  
בתורה, בעבודה, ובגמילות חסדים.



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שאר-ישוב כהן  
*RABBI SHE'AR YASHUV COHEN*  
*Chief Rabbi of Haifa*

It is recounted in Maseketh S<sup>ma</sup>hoth, that when the tanna Sh<sup>m</sup>uel HaKatan passed away, his colleagues placed his key and his notebook in his burial casket. Rabban Gamliel and R. El'azar ben Azaryah then eulogized him and said: "Sh<sup>m</sup>uel HaKatan has taken all of the beautiful things in this world and has departed."

The "key and the notebook" which enable man to enter the vaults that protect the Torah's treasures are, in truth, the words and concepts that our sages utilized to explain the meaning of the written Torah. Thus, the publication of a Talmudic dictionary in English — the mother tongue of so many people today — is a significant event, for it provides vast numbers of committed and serious students with "the key and the notebook" needed by them to study the Talmudic and Rabbinic literature and their commentaries. The words and concepts that form the entries in *The Practical Talmud Dictionary* are the very soul of our people for they form our link to all of "the beautiful things in this world."

The present work is another in a continuing effort on the part of Ariel — United Israel Institutes, to provide superior and critical works of benefit to both the advanced scholar and the layman. The underlying principle shared by all of Ariel's many divisions — including the postgraduate training centers, both those for Judges in the Religious Courts and those for Rabbis, as well as the training center for Russian immigrants, and also the *Complete Rashi* project, the *Complete Tosafoth* project, the *Hoshen Mishpat* project and many additional projects in the fields of *Halakhah* and *Aggadah* — is that "there is no life without Torah and there is no Torah without life." It is the dedication to this tenet that has led Ariel to assume a leadership role in making the masterworks of our heritage accessible to all.

Upon publication of this volume, we offer a sincere prayer that we be granted the ability to continue our work "for the glory of the Torah and those who study its words." May it be G-d's will that this work be privileged to serve as a means of drawing more and more of our people to the study of Torah and thus hasten the coming of the Messiah, speedily and in our days.

Rabbi She'ar Yashuv Cohen  
Chief Rabbi of Haifa  
President of Ariel Institutes

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RABBI NATHAN KAMENETSKY  
9/B Sorotzkin St., Jerusalem 94423

15th of Av, 5750

בס"ד

During the years I was privileged to serve as Rosh Yeshiva of Shapell College of Jewish Studies, I worked together with Rabbi Yitzhak Frank in teaching young men who, after having mastered a secular discipline, were taking their first steps in the study of Gemara. Our students, especially those with a background in the exact sciences, pressed for an exact translation, a rudimentary knowledge of the rules of grammar, and a correct pronunciation of the text as preliminary to tackling its content. At that time, I suggested to my colleague, an erudite and diligent lover-of-Torah, that he undertake the arduous task of compiling a work that will satisfy this need. To this end, I introduced Rabbi Frank to the great scholar and prominent Rav in the Persian community in Israel, Rav Professor E.Z. Melamed, who collaborated with him in the laborious 13 year pursuit. It is therefore personally gratifying to witness the completion of this important work.

It is obvious that the elucidation that this volume provides for the unique language of Talmudic reasoning is crucial for novices in Gemara study. But *The Practical Talmud Dictionary* is important for experienced students as well – even for those who began learning Gemara as youngsters.

As recorded in the preface to the first volume of my revered father's זצ"ל writings, he deliberated on whether to include in his במקרא במקרא עיונים the insights on the language of the Torah, its grammar and its notes (*trop*). Initially, he was apprehensive that these comments would be of no benefit to the readers, "since the world of לומדים is not concerned with such matters." Finally this very lack of concern persuaded him to proceed with their publication. He stated: "Let this neglected part of Torah, in which our masters, the Rishonim, invested so much toil, be redeemed; let the לומדים of our age devote some time to it."

At the beginning of פרשת וישב the Rashbam attributes the lack of his contemporaries' interest in פשוט to their piety (ימתוך חסידותם) – people studied Torah only for the purpose of applying its instructions to their actions. His analysis suggests a rationalization for the neglect of a "part of Torah" by the present-day world of לומדים that my father זצ"ל laments. However commendable this rationale is, my father זצ"ל pointed out that it was ultimately rejected by the Rishonim. Be that as it may, piety is a feeble excuse for the sorry state of ignorance of gemara-language on the part of some experienced Gemara students, which this dictionary is capable of overcoming.

Yet another factor makes *The Practical Talmud Dictionary* a welcome addition to the *shtender* of every student of Gemara, tyro and *talmid hakham*. זצ"ל teach us that when one quotes a sage, he should visualize that the sage is standing before him (ועוד) פניא ה"ב. What disrespect we show that sage when we repeat his words in corrupt form! Does not the reverence due to the Tannaim and Amoraim enjoin us to appreciate the fullness of meaning of every one of their phrases? I am confident that בעיה this dictionary will enhance the love of Talmud, and increase the respect towards its teachings and its teachers זצ"ל.

At this time in Jewish history, when we are witnessing a revival of Torah study (see חכמה), *The Practical Talmud Dictionary* will be of great significance for all who utilize it בעיה.

נתן בהגריי קמנצקי

דוד קאהן

ביהמ"ד גבול יעבץ  
ברוקלין, נוא יורק

בס"ד

I have seen fragments of *The Practical Talmud Dictionary* by Rabbi Yitzchok Frank נ"י and was impressed by both its clarity and the scholarship of the author. It is no doubt that this work shall enhance the study of the Talmud, since it serves both the scholar and the student.

I have seen and heard of approbations by noted Talmidei Chachamim and I humbly add mine to this noble undertaking.

Rabbi David Cohen  
אלול תש"נ

צבי שכטר

ר"מ בישיבת רבנו יצחק אלחנן  
נוא יארק

יום ה' ל"ט' שופטים, ב' לחודש הרחמים, שנת תש"נ

לכב' יקירי ידידי-מנוער הר"ר יצחק הי"ו,

עיינתי פה ושם בחיבורו אשר הוא עומד להוציא לאור בקרוב ואמינא לפעלא יישר. בעי"ה, יש בזמננו הרבה תלמידים בישיבות השואפים לגדולות, ושבאמת יש להם הכשרונות לכך, אלא שחסרים להם הכלים הכי-יסודיים ללימוד הגמרא בגלל שלא חונכו בקטנותם בגרסא דינקותא בבאור המלות, ועל כן לפי דעתי דבר גדול עשה כב' בעריכת מלונו התלמודי, אשר ברצות ד' הוא יהי לתועלת גדולה בהרבצת התורה. ויה"ר שנזכה כולנו לראות בקרוב בהרמת קרן התורה.

הכותב והחותם ביקרא דאורייתא,  
צבי שכטר

## PREFACE

The initiative for this book was born out of the frustration of my English-speaking Talmud students who were suffering from the lack of a convenient reference work. I had long admired the Hebrew booklet *אשכול התלמוד* by HaRav Ezra Zion Melamed, whose last edition was published by Kiryat Sepher Ltd., Jerusalem in 5736 (1976). Since this brief but useful work had clarified many important Talmudic terms and expressions for me, I reasoned that an English edition would help make my students' learning more efficient. HaRav Nathan Kamenetsky, head of the yeshiva where I was teaching, encouraged this idea and helped me forge a link with Rav Melamed in 1977 that has lasted until this day. Even if this project had never come to fruition, I would owe many thanks to Rav Kamenetsky for the special relationship I have enjoyed with Rav Melamed, which has benefited me personally in many ways. With Rav Melamed's blessing, I began a translation of *אשכול התלמוד*. Moreover, when I subsequently decided that my students really needed a far more extensive work, I received Rav Melamed's assistance in expanding the project. Eventually, a new reference work evolved that contains many more Aramaic entries, some Hebrew entries (which are especially important for non-Israelis), and numerous Talmudic illustrations — all translated into English.

Rav Melamed and I spent so much time working together on this project in its early stages that, in retrospect, it is difficult to differentiate between his contribution and mine. Furthermore, even my own direct contribution was enhanced significantly by what I learned from him during the many hours we spent together at his home. Without Rav Melamed's cooperation and encouragement, this project could not have been undertaken; without his participation, it would never have been completed. Our work proceeded in the following manner: I undertook most of the technical research, combing the forty-one volumes of the concordance of the Talmud for new entries and illustrations. Rav Melamed examined my material and criticized it, sometimes proposing alternatives or additions. On the rare occasions when we did not agree — usually with regard to the needs of English-speaking students — I took upon myself the responsibility for the final decisions. In the later stages, I made some additions and alterations on my own, but I continued to consult with Rav Melamed, who critically proofread the Hebrew and Aramaic text of the dictionary proper. As a rule of thumb, the reader should assume that the positive features of this work are to Rav Melamed's credit and that the errors are mine. In spite of his crucial role in this project, Rav Melamed, the recipient of the *Israel Prize for Torah Literature* in 5747 (1987) for the many scholarly works he produced, graciously recommended that I be regarded the author of this work.

The contributions of two other individuals, Dr. Aryeh Siegel and my wife Marcia, were indispensable in the creation of *The Practical Talmud Dictionary*. Both of them spent innumerable hours scrutinizing the material, armed with extraordinary linguistic skills and great perseverance. Each one pressed me almost relentlessly for greater comprehensibility and clarity.

Other individuals who voluntarily contributed their critical skills to this project include my cousin, Howard Harrison, Professor Emeritus of English at the State University of New York, who served as my authoritative guide on English diction

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and punctuation, whom I consulted very frequently; my late hometown rabbi, Joseph J. Gold ז"ל, of Worcester, Massachusetts; Rav M. S. Feldblum of Yeshiva University; my former students: Dr. Deena (Cohen) Zimmerman and the late Sara Levinson ז"ל, who served as proofreaders during the early stages of this project; my brothers-in-law: Leonard Davis who proofread during the Gulf War and Rav Menachem Davis who has given me important advice throughout. I also wish to express gratitude to Naḥum Wengrov of The Ariel Institute for his careful proofreading and to Rav David Strauss, Menachem Goldberger and my son Uriel for their assistance with the acronyms (ראשי תיבות).

For whatever competence I have developed over the years in handling a Talmudic text, I owe thanks to my *gemara* teachers, namely (in chronological order): Rav Joseph J. Gold ז"ל, Hyman Steinberg ז"ל, and Arnold J. Miller ז"ל, in Worcester; HaRav Dr. Moshe Tendler, HaRav Joseph Weiss, and HaRav Yerucham Gorelick ז"ל at Yeshivath Rabbenu Yitzhak Elchanan, Yeshiva University in New York; HaRav Chaim Stein and HaRav Mordechai Gifter at the Telshe Yeshiva in Wickliffe, Ohio; HaRav HaGaon Dr. Joseph B. Soloveitchik at the S'mikha program of Yeshiva University and HaRav Dr. Aharon Lichtenstein at the Kollel of Yeshiva University both in New York and Jerusalem. I am grateful to my late teacher, HaRav Dr. Michael Bernstein ז"ל of Yeshiva University, who provided me with the foundation in Hebrew, Aramaic, and Syriac that gave me the confidence (or perhaps: the *hutzpa*) to undertake this project.

I wish to express my gratitude to my late father Abraham S. Frank ז"ל and my mother Mrs. Sylvia Frank, may the Lord grant her many more pleasant years; to my in-laws, Dr. and Mrs. Benjamin L. Davis, and to our aunt Mrs. Bertha Sokol — for their encouragement and support. I thank Mrs. Els Bendheim for her support and her extraordinary efforts to get this volume published.

During my sabbatical years from teaching, 5743 and 5750, the Memorial Foundation for Jewish Culture provided me with grants that enabled me to concentrate on this project. The assistance was deeply appreciated.

My special thanks are due to Rav Yeḥeskel Fogel, Director General of the Ariel Institute for his energetic devotion to *The Practical Talmud Dictionary*. From the moment he became aware of this project, he took a personal interest in it and spared no effort in its behalf. Through a rare combination of persistence and patience, he skillfully guided the publication to its successful completion.

Rav David Landesman and his staff at the Girls' Town Computer Project at Kfar Chasidim succeeded in transforming my index cards into a real dictionary. Their work was difficult, exacting, and — at times — very frustrating. I sincerely appreciate their labor in producing this handsome volume and the remarkable patience Rav Landesman exhibited towards me throughout the process.

The final acknowledgement is to the Holy One Blessed Be He for granting us the strength to see this project through in spite of the obstacles along the way.

Yitzhak Frank  
Jerusalem, Elul 5751

## PREFACE TO THE SECOND EDITION

I am deeply gratified that the *Practical Talmud Dictionary* has been well received by both students and teachers and has won the Prize of the Israeli Minister of Education in 5752 for the academic year 5753 (1992–3). Over the years I had received some dire warnings from people involved in Jewish education that my work would be either unnecessary because of existing dictionaries or irrelevant because yeshiva students are concerned exclusively with matters of greater import, e.g., conceptual analysis. Nevertheless, the popularity of the *PTD* indicates that many students of the Talmud seriously care about understanding the text properly. They realize that most of us should first learn to walk before learning to run or fly.

A work of this size contains so many computer bytes that in spite of many hours of careful proofreading, some typographical errors occurred. Those which were discovered by my wife and me upon proofreading the first edition have now been corrected. Some readers, moreover, graciously accepted the invitation on the credit page of this book to forward comments and suggestions. Specifically, I would like to express my gratitude to my teacher, Prof. Neḥama Leibowitz, to my brother-in-law, Rabbi Menachem Davis, and to my friends and colleagues, Rabbi Yoseph Kramer and Rabbi Chaim Pollack, for their suggestions that have been incorporated into the text of this second edition.

I thank the Almighty for granting me the opportunity to learn and teach Torah through the medium of the printed word, and I pray that He will enable me to continue to learn and to teach through other media as well for many years to come.

\* \* \* \* \*

Between the publication of the first edition of this work and the publication of the second edition, on the third day of the Passover festival, 5753, we were bereaved of our great master, whom we loved and revered,

HARAV HAGAON YOSEPH DOV SOLOVEITCHIK,  
May the memory of the righteous be forever blessed.

The Rav — with his wonderful mastery of Torah and general culture, his profound insight into Talmudic concepts, his deeply religious personality, his unique ability to communicate with our generation, and his extraordinary humility — will remain alive in our hearts forever. May it be Thy Will, O God, that even this modest work, written by one of his minor disciples, serve to honor his sacred memory.

Yitzḥak Frank  
Jerusalem, Shevat 5754

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## I. SPECIAL FEATURES OF THE PRACTICAL TALMUD DICTIONARY

In recent years, the study of Talmud has become increasingly widespread among English-speaking Jewry. Many teachers and students, however, are well aware of the need for educational materials that would ease the student's entry into the world of the Babylonian Talmud.

In the field of language study, *the learner's dictionary* has become an important tool for many students the world over. This type of reference work takes little for granted. It aims to help students master the essential vocabulary and terminology of an extensive literature. Even the scholar who has become familiar with much of the literature and is now concerned with concepts and principles can benefit from the precision and clarity of such a work. In Jewish tradition, moreover, the term *learning*, as in the expression *learning Torah*, refers to Torah study that is undertaken in fulfillment of a Divine commandment — not merely as an intellectual exercise. It is our hope and prayer that *The Practical Talmud Dictionary*, a learner's dictionary in both senses, will enhance the intellectual-religious experience of learning Torah for many students.

The Talmudic reference work that is most widely used today — Marcus Jastrow's *Dictionary of the Targumim, the Talmud Bavli and Yerushalmi, and the Midrashic Literature* — was first published in 1903. Jastrow's dictionary is a serious work that has assisted many students over the years. With all due respect to the author's achievement, however, many students and teachers have been frustrated by certain shortcomings that limit its usefulness — especially for the student who is not yet a scholar. The present work is designed to overcome those shortcomings in order to render more practical assistance to students who are struggling to understand the Talmudic text. Here are some of the features of *The Practical Talmud Dictionary*:

### A. User Friendliness

In Semitic languages, the verb is the most crucial part of speech. The verbal systems of both Hebrew and Aramaic feature three-letter roots from which many different verbal forms evolve. Most Semitic dictionaries list verbs only by their roots. As a result, a student who does not possess grammatical sophistication experiences great difficulty in locating verbal forms. For example, if one searches Jastrow's dictionary for such important Talmudic verbs as אִיכְּעִי (*it was necessary* or *it was asked*), מוֹתִיב, (refuting), or תִּיפּוֹק (*let it be derived*) according to their spelling, he will find nothing — not even a cross-reference. Jastrow listed these words only under their roots: תוּב, בעי, and נפק, respectively. In *The Practical Talmud Dictionary*, each of these key verbal forms is presented as a separate entry item, spelled as in the Talmud.

### B. Words and Expressions

The entry items in most dictionaries are single words. When a student is trying to figure out a Talmudic passage, however, he is sometimes stymied by a phrase or an expression — even if he does know the translation of each individual word. In such cases, the meaning of the whole is greater and more significant than the sum of its parts. For example, the Aramaic expression אִיכְּמָ בִּינֵייהוּ means much more than its literal translation, *there is between them*. In this respect, the present dictionary is more comprehensive than other Talmudic dictionaries: It contains many entries of more than one word that are crucial for understanding Talmudic methodology. In addition to translating such expressions, *The Practical Talmud Dictionary* explains

how they function in a Talmudic context. Many of the contextual explanations are based on the work of HaRav Ezra Zion Melamed in his *אשכול התלמוד*. Others were developed by Rav Melamed and the author especially for this dictionary.

### C. Accuracy

Many of the definitions and usages presented in *The Practical Talmud Dictionary* were formulated after consulting the *Arukh* of R. Nathan b. Y<sup>e</sup>hiel of Rome, the commentary of Rashi on the Talmud, and other classical commentaries. In addition, the present work makes use of some of the more recent advances in Semitic-language scholarship. In both areas, we have drawn upon the expertise of Rav Melamed, since he is both a traditional *talmid hakham* and a noted scholar of Semitics.

### D. Trilingualism: Aramaic, Hebrew, and English

*The Practical Talmud Dictionary* is primarily an Aramaic-English dictionary designed for English speakers. Nevertheless, experience indicates that a knowledge of Hebrew is helpful to the student who is trying to master the Talmud. Accordingly, this work takes advantage of opportunities to teach Hebrew:

1. A large majority of the entries are Aramaic, and the Aramaic words are translated into *both* Hebrew and English. These Hebrew translations are useful because of the close relationship between Hebrew and Aramaic. They serve to reinforce the student's knowledge of the Aramaic entry.
2. Besides the Aramaic entries, this dictionary contains more than five hundred entries of words and expressions in Mishnaic Hebrew (e.g., *אֲזַרְרָה* and *בֵּית דִּין*). The student can discern that these entry items are Hebrew and not Aramaic by virtue of the fact that they are translated *only* into English.
3. There are also some *co-entries* that feature both a Mishnaic Hebrew word and an Aramaic word, when both forms are used in the Talmud in the same way. For an example, see *SAMPLE III* below.
4. Lastly, the notes in this dictionary sometimes point out that some form of the word or expression presented in the entry has entered Modern Hebrew. Such an association is often meaningful for students, especially for those who have spent some time in Israel and have been exposed to Hebrew as a spoken language. For an example, see the second note on the entry *אָזַל*.

### E. Scope

Many students have found Jastrow's work to be intimidating. Its 1,736 pages contain a great deal of material from the Targumim, the Midrashim, and the Talmud Yerushalmi that is irrelevant to the Talmud Bavli. A student often has to wade through many extraneous entries and usages before he finds what he seeks. The *Practical Talmud Dictionary*, on the other hand, focuses upon the Babylonian Talmud exclusively. Furthermore, it does not attempt to include every Aramaic word found in the Babylonian Talmud. The decisions as to which words and phrases qualify to be *entry items* were made according to the following criteria:

1. In general, Aramaic words that occur at least ten times in the Talmud are presented. The omission of rare words is not a terrible loss, especially since so many of them have been explained in Rashi's commentary on the Talmud.
2. In practice, however, this policy is applied with flexibility. There is a deliberate tendency to be generous and include words that occur less frequently — if they are used in Talmudic tractates commonly studied nowadays or if they are Aramaic verbal forms or terms that are important for understanding Talmudic

methodology. This policy is more restrictive, however, with regard to nouns (especially names of plants, animals, diseases, etc.) and words from tractates rarely studied.

3. As noted above, even though *The Practical Talmud Dictionary* is primarily an Aramaic dictionary, it contains a substantial number of Hebrew entries. In reality, they were chosen on a subjective basis, i.e., the author's assessment of what material students will find most helpful. Hebrew terms and phrases relating to Talmudic methodology, e.g., נָא and תּוֹתֵקָה (תּוֹתֵקָה), are presented as entry items. Common words that are used in the Mishna or in the Talmud in a special sense, e.g., מָה, or words that are likely to confuse the student, e.g., מִשְׁמָה and מִשְׁמָה, are also included — even if they do appear in standard Hebrew-English dictionaries.

4. The analysis of specific *halakhic concepts* is beyond the scope of this dictionary. In our opinion, such matters are best left to the classroom teacher. Except for very general categories, e.g., הִלְכָה and בְּנֵי חוּרֵין, relatively few Hebrew halakhic concepts are presented as entry items. Thus, we have omitted such specific halakhic concepts as נִאֲוֵשׁ שְׁלֵא קָדְעָה, at the beginning of the chapter אֲנִי מְצִיאוֹת, and דָּבָר שְׁלֵא כָּא לְעוֹלָם, at the beginning of תְּפִלָּה — two chapters that are often taught in the classroom. It is the primary task of *The Practical Talmud Dictionary* to explain the terminology and the vocabulary that make up the skeleton of Talmudic discussions in general, rather than to encompass the specific concepts that are debated on a particular page.

#### F. Examples

For most entries — whether single words or expressions consisting of more than one word — illustrations are quoted from the Talmud.<sup>1</sup> A conscious effort was made to choose passages that would be readily understandable and to quote enough of the Talmudic text to illustrate the use of the entry, but not more of it than necessary. The illustrations are fully vocalized and fully translated into English. For students interested in studying the illustration in its broader context, the location of the Talmudic source is given as well (within parentheses).<sup>2</sup> In entries where a search through the Talmudic concordance<sup>3</sup> did not produce an example suitable for quotation in the dictionary, the student is at least referred to a Talmudic source. For a small percentage of entries — e.g., measures, weights, coins and numbers — illustrations are not provided since their usage is quite clear.

#### G. Acronyms (ראשי תיבות) and Abbreviations

One of the stumbling blocks that confront the student of the Talmud is the many acronyms (ראשי תיבות) that appear in the text. Appendix I of the present work contains a comprehensive list of the Hebrew and Aramaic acronyms found in the Babylonian Talmud and a selection of Talmudic abbreviations. Each acronym has been resolved into its component parts and translated into English.

1 - In some of the illustrations, the text of our printed editions of the Talmud is a bit problematic. When a manuscript version is smoother and/or more consistent grammatically, it has been quoted as the illustration. In such cases, the designation עפ"י כת"י has been printed immediately after the Talmudic source — meaning קְטָב: דְּ, according to a manuscript version. These illustrations have been taken from the famous Munich manuscript or from one of the other manuscripts used by R.N. Rabinovics in his דקדוקי סופרים.

2 - Since a page of the Babylonian Talmud is quite large, it may be difficult for a student to locate a specific passage. In order to expedite this process, this dictionary indicates where on the page the passage is located. The following abbreviations are used: רע"א (= ריש עמוד א) and רע"ב (= ריש עמוד ב) indicating that the passage is located near the top of the Talmudic page, and סע"א (= סוף עמוד א) and סע"ב (= סוף עמוד ב) indicating that the passage is located near the bottom of the Talmudic page. Of course, the absence of these designations is also meaningful, for it indicates that the passage is located neither at the top nor at the bottom of the page but rather towards the middle.

3 - C. J. Kasowski, *אוצר לשון התלמוד*. Jerusalem 1964-1982.

## H. Measures and Numbers

Appendix II of the present work contains tables listing linear measures, measures of area and volume, weights, coins, as well as Aramaic numbers and fractions. These tables serve to clarify the relationships among these data. In addition, the translation of these data into their modern equivalents makes them more realistic for the student.

## I. Vocalization

What is the correct way to vocalize (i.e., to mark with vowels) the Aramaic of the Babylonian Talmud? In contrast to the Biblical text, whose vocalization has been handed down to us with very few controversies, the standard editions of both the Mishna and the Talmud have no vowels. For the Mishna, a serious vocalized edition has been published, based on some vocalized Mishna manuscripts and oral reading traditions.<sup>4</sup> The situation regarding the Babylonian Talmud, however, is more complicated: Little vocalized material is available in manuscripts, and the reading traditions among the various Jewish communities are widely divergent. There is no easy solution.

The most scientific way to handle the problem would be to play it safe and not vocalize at all. Such an approach would avert scholarly criticism, but at the same time it would probably frustrate the *student* for whom this volume has been produced. In our view it is better to furnish the student with a reasonable vocalization — which may be dubious or even erroneous in some of its details — than to leave the student in the lurch, without any vocalization.

At first glance, one might assume that Biblical Aramaic should be a guide for the vocalization of the Aramaic of the Talmud, since the books of Ezra and Daniel both have an authoritative vocalized text. Babylonian Aramaic, however, is a different dialect. Just as it would be a mistake to equate Mishnaic Hebrew with Biblical Hebrew,<sup>5</sup> it would also be a mistake to equate Talmudic Aramaic with Biblical Aramaic.

The Aramaic of Targum Onkelos, which was known among Babylonian Jewry as תרגום דיןן,<sup>6</sup> *our Targum*, is certainly closer to Babylonian Aramaic and would seem to be a more reliable guide.<sup>7</sup> Indeed, Yemenite Jews have painstakingly preserved a careful vocalization of Targum Onkelos both in their manuscripts and their books.<sup>8</sup> Recent studies of the Yemenite reading tradition, however, have shown that their pronunciation of the Babylonian Aramaic of the Talmud differs from their own pronunciation of Targum Onkelos.<sup>9</sup> Nevertheless, to vocalize this dictionary in accordance with the Yemenite tradition would be impractical. Most of the students who will use this volume are non-Yemenites who study in non-Yemenite institutions of learning where the reading tradition of the Talmud differs markedly from the Yemenite pronunciation.

4 - H. Albeck (commentary) and H. Yalon (vocalisation), *The Six Orders of the Mishna*. Jerusalem and Tel Aviv: Bialik Institute and Dvir, 1968. See also: H. Yalon, *Introduction to the Vocalization of the Mishna*. Jerusalem: Bialik Institute, 1964.

5 - See Y. Frank, *Grammar for Gemara*. Jerusalem: Ariel — United Israel Institutes, 1992, Chapter 1.

6 - For an example — see נ, ט, ט, קידושין.

7 - Onkelos lived in Eretz Yisrael, but according to some scholars (e.g., J.N. Epstein, E.Y. Kutscher) at least the final editing and the vocalisation of his Targum are of Babylonian origin. When quotations from Targum Onkelos are quoted in the Babylonian Talmud, they are almost always introduced by the word יקתרגמינן, and we (= *Babylonian Jews*) translate. Later, the Gaonim of Babylonia regularly called it תרגום דיןן, *our Targum*.

8 - Alexander Sperber, *The Bible in Aramaic*. Leiden: E.J. Brill, 1959, vol. 1.

9 - Shelomo Morag, לשון התלמוד בבלי, ארמית במסורת תימן: לשון התלמוד בבלי (with an English abstract and table of contents entitled *Babylonian Aramaic: The Yemenite Tradition*). Jerusalem: Ben Zvi Institute, 1988, pp. 41-45.

*The Practical Talmud Dictionary* adopts a somewhat eclectic approach towards this problem. On the one hand, an attempt is made to vocalize the Aramaic in a manner that makes sense grammatically and historically — sometimes in the face of a popular pronunciation.<sup>10</sup> For example, the common form מִפְּלִי is vocalized in that manner, since no way was found to justify the popular pronunciation מִפְּלִי. In such cases, the vocalization based upon the popular pronunciation is mentioned in a note, so that the student will recognize what he hears. On the other hand, *wherever possible*, the popular pronunciation is used. For example, the traditional pronunciation of תָּנָּ — rather than תָּנָּ — is preserved in vocalizing the expression תָּנָּ רָבָּן. Although this vocalization may be subject to criticism, nevertheless it can be defended according to grammatical principles.

We fully realize that the fine points of vocalization and pronunciation are often insignificant for the understanding of the Talmudic text. In Judaism, there is a fundamental difference between the study of תּוֹרָה שְׂכָכְתָּב, *the written law*, and the study of תּוֹרָה שְׂפָעַל פֶּה, *the oral law*: While a Jew can fulfill the mitzva of learning Torah by reading mechanically from the text of Scripture, reading תּוֹרָה שְׂפָעַל פֶּה mechanically — without at least trying to *understand* the content — does not fulfill the mitzva. Reading the words properly is important only as a means to enhance understanding, but not as an end in itself. Indeed, my revered teacher, HaRav Dr. Michael Bernstein of blessed memory, used to say: *Know* the correct pronunciation, but *read* the *Gemara* in the traditional way!

## J. Punctuation

### 1. IN HEBREW AND ARAMAIC ENTRY ITEMS

- a. In general, an entry item is presented without any punctuation as in the standard text of the Babylonian Talmud. Exception: *Ellipsis points* (...) are used to indicate that a word or more has been omitted from the Talmudic text.
- b. A *slash* (/) is placed between two different spellings of the same Hebrew or Aramaic word.
- c. A *semicolon* (;) is used to separate between a Hebrew word and its Aramaic counterpart.

### 2. IN ENGLISH TRANSLATIONS

While entry items are presented without punctuation, English and Hebrew translations are fully punctuated:

- a. A *semicolon* (;) is used to separate between different translations — leaving commas free for their ordinary use within an individual translation.
- b. A *slash* (/) is used to separate between different alternatives of various kinds (not between alternate spellings as in the Hebrew and Aramaic entry items).
- c. Both *parentheses* ( ) and *square brackets* [ ] are used to enclose words that are not actually part of a literal translation. The following distinction in their use has been adopted in this dictionary:
  - (1) *Square brackets* are used to enclose additional words that are needed merely to make the English read more smoothly.
  - (2) *Parentheses* are used to enclose explanatory material, which is usually preceded by an equal sign (=) immediately after the first parenthesis.

10 — Particularly useful have been: Yaakov Nahum HaLevi Epstein, דקדוק ארמית בבליית, (A Grammar of Babylonian Aramaic) ed. by E.Z. Melamed. Jerusalem: Magnes and Tel Aviv: Dvir, 1960, and the critical review of the work by Yeheskel Kutecher, reprinted in his ספרים בעברית ובארמית, Jerusalem, 1977, pp. 226–55.

d. Traditionally, foreign words that have not been absorbed into the English language are printed in *italics*, whereas those words that have been absorbed into the language are printed in normal type. This dictionary uses some Hebrew and Aramaic terms in explanations and translations that have become so familiar to students of the Talmud that they have become absorbed into *Talmudic English*. Here is a list of such transliterated words that have not been italicized in this dictionary — together with the Hebrew or Aramaic spelling of those that appear as entries: amora (אמורא), baraita (בריתא), b\*rakha, Beth HaMikdash, Haggada, ḥakham, halakha (הלכה), ḥametz, matza, mishna (משנה), mitzva, Nasi (נשיא), pasuk, Pesah, Rosh HaShana, Sanhedrin (סנהדרין), Sukkoth, Shavu'oth, tanna (תנא), Torah, and Yom Kippur.

e. The combination of a *question mark and an exclamation point* (!?), which is not a conventional punctuation mark in English, has been consistently used in this volume after *rhetorical questions* to distinguish them from ordinary questions and exclamations. For an example, see SAMPLE IV.

### 3. IN ILLUSTRATIONS FROM THE TALMUD (and their translations)

a. The Talmudic quotations are punctuated *according to their original contexts*. Only if a quotation constitutes a complete sentence in its original context is it punctuated as a complete sentence in this dictionary. Otherwise — even in cases where the quotation could be regarded as a complete sentence when taken out of context — it is punctuated as a fragment, not as a sentence. Strictly speaking, three *ellipsis points* (...) should be placed both before and after such quotations, but they are omitted for the sake of brevity. In a few illustrations, the Talmudic quotation begins with a capital letter and ends with ellipsis points in order to emphasize that it comprises the beginning of a complete sentence in the original text.

b. These Talmudic illustrations are easily recognizable as such since they are printed in a smaller typeface, followed by the Talmudic source in parentheses and by an English translation in *italics*. *Quotation marks* are *not* used to enclose these quotations — even when they are presented as the words of a specific tanna or amora. However, when a Biblical passage is quoted within a Talmudic illustration, it is set off by quotation marks. Its Biblical source in Hebrew — preceded by the abbreviation ע"פ (= על פי, *according to*) — is stated after the Talmudic source and both are included within the same parentheses, e.g., ברכות ב,א ע"פ בראשית א:א.

### 4. NOTES AND THEIR DESIGNATIONS

Notes are printed in a smaller typeface towards the end of an entry, before any cross-references. A note is indicated in the text by an asterisk (\*) in superscript, and the same symbol introduces the note itself. For multiple notes in the same entry, this dictionary uses two asterisks (\*\*), then three asterisks (\*\*\*), one diamond (◊), and two diamonds (◊◊).

## K. Transliteration Rules for Hebrew and Aramaic in this Dictionary

### 1. CONSONANTS

Hebrew Letter	Transcription	Hebrew Letter	Transcription
א <sup>1</sup>	'	מ	m
ב	b	נ	n
ב	v	ס	s
ג	hard g	ע <sup>1</sup>	'
ד	d	פ	p
ה <sup>2</sup>	h	פ	f
ו	v	צ	tz
ז	z	ק	k
ח	h	ר	r
ט	t	ש	sh
י	y	ש	s
כ	k	ת	t
כ	kh	ת	th
ל	l		

### 2. VOWELS

Hebrew Vowel Sign (the letter N indicates placement)	Name	Transcription	Sound
א	קֶמֶץ גָּדוֹל	a	a in <i>father</i>
א	קֶמֶץ קָטָן	o	o in <i>soft</i>
א	פֶּתַח	a	a in <i>father</i>
א	סְגוּל	e	e in <i>set</i>
א	צֵרִי	e, é	é in <i>passté</i> <sup>3</sup>
א	חֵירִיק	i	i in <i>siesta</i>
א, אֵ	חֹלֶם	o	o in <i>bold</i>
אֵ	שׁוּרוּק	u	u in <i>rule</i>
א	קְבוּץ	u	u in <i>rule</i>
א	שְׁוֹא נֶעַ	'	e in <i>guarded</i>
א	שְׁוֹא נָח	-	silent

### 3. DEGESHIM

In both Hebrew and Aramaic, a dot (called a *דגש*, *dagesh*) is sometimes inserted into a consonant to indicate a certain type of pronunciation. In some cases, it is used as a "light *dagesh*" to show that certain consonants (such as פ, כ, ב) are to be pronounced as *plosives* (b, k, p), rather than as *fricatives* (v, kh, f). In other cases, it is used as a "strong *dagesh*" to indicate the "doubling" (= lengthening) of a consonant. In this work, we have transcribed Hebrew/Aramaic consonants that have a "strong *dagesh*" as doubled English consonants. Thus, the letter נ in the word תַּנָּא has been transliterated as *nn* in *tanna*. There is, however, one exception to this policy: When a Hebrew consonant with a "strong *dagesh*" immediately follows the definite article ה, its English counterpart has been capitalized, but not doubled. For example, הַתַּנָּא has been transliterated *haMazon*.

1 - In the middle of a word, the slanted apostrophe is occasionally used to represent either א or ע. Otherwise, these two letters are not represented in English in this dictionary.

2 - When ה serves as a vowel letter, e.g., in הַשְּׁנָה, it is not pronounced, and hence it need not be transliterated in English. For example, הַשְּׁנָה is transcribed *shana*. On the other hand, הַשְּׁנָה is transliterated as *shna*, because the English reader is so familiar with that spelling.

3 - This transliteration is used only at the end of a word. Otherwise, a plain e is used.

## L. Acronyms and Abbreviations Used in this Dictionary

### 1. HEBREW

<i>Bava Bathra</i> (name of a tractate <sup>1</sup> )	בָּבָא בְּתָרָא	ב"ב
<i>Bayith Hadash</i> (a commentary on the <i>Tur</i> )	בֵּית הַדָּשׁ	ב"ח
<i>Bava M'tzia</i> (name of a tractate <sup>1</sup> )	בָּבָא מְצִיעָא	ב"מ
<i>Bava Kama</i> (name of a tractate <sup>1</sup> )	בָּבָא קָמָא	ב"ק
<i>Divré HaYamim</i> (= the Book of Chronicles)	דִּבְרֵי הַיָּמִים	דבה"י
the discussion that begins [with]	דבור המתחיל	ד"ה
<i>Dikduké Sofrim</i> (by R. N. Rabbinovicz)	דקדוקי סופרים	דק"ס
<i>halakha</i> ; law	הַלְכָה (ה"א = הלכה א; ה"ב = הלכה ב, וכו')	ה"...
the (author of) <i>Bayith Hadash</i>	המחבר של בית הדש	הב"ח
the <i>halakhoth</i> of; the laws of	הלכות	ה'ל'
R. Moshe Isserles	הרב משה איסרליש	הרמ"א
the six orders (of the Mishna); the Talmud	ה"ששה סדרים"	הש"ס
and so on	וכוניה	וכו'
and study ...! and look carefully at ...!	ועיינו	וע'
and according to; and based on	ועל פי	וע"פ
and [a list of sources] has been presented there	ושם נקמו	וש"נ
[May] his memory be a blessing.	זכרונו לברכה	ז"ל
manuscript; manuscripts	כתב יד; כתבי יד	כת"י
the Munich manuscript (of the Babylonian Talmud)	כתב יד מינכן	כת"מ
<i>mishna</i>	משנה (מ"א = משנה א; מ"ב = משנה ב, וכו')	מ"...
our teacher R. Sh'lomo Luria	מורנו הרב שלמה לוריא	מהרש"ל
<i>A Guide for the Perplexed</i>	מורה נבוכים	מו"נ
<i>Mo'ed Katan</i> (name of a tractate <sup>1</sup> )	מועד קטן	מו"ק
<i>Mo'aser Sheni</i> (name of a tractate of Mishna)	מעשר שני	מע"ש

<sup>1</sup> - i.e., a tractate of the Mishna or of the Talmud

the end of the first page <sup>2</sup>	סוף עמוד א'	סע"א
the end of the second page <sup>2</sup>	סוף עמוד ב'	סע"ב
Study ...! Look carefully at ...!	עיין	ע'
<i>Avoda Zara</i> (name of a tractate <sup>1</sup> )	עבודת זרה	ע"ז
according to; based upon	על פי	ע"פ
chapter	פרק (פ"א = פרק א)	פ"
<i>Rabbi</i>	רבי	ר'
R. Avraham (b. Méir) Ibn Esra	ר' אברהם (בן מאיר ממשפחת) אבן עזרא	ראב"ע
Rabbenu Asher	רבינו אשר	רא"ש
<i>Rosh HaShana</i> (name of a tractate <sup>1</sup> )	ראש השנה	ר"ה
Rabbenu Hananel	רבינו חננאל	ר"ח
R. Yom Tov b. Avraham (of Seville)	ר' יום טוב בן אברהם (אלאשקבילי)	ריטב"א
R. Yitshak of Fes	ר' יצחק אלפסי	רי"ף
R. Moshe b. Maimon; Maimonides	ר' משה בן מימון	רמב"ם
R. Méir HaLevi (Abulafia)	ר' מאיר הלוי (אבולעפיה)	רמ"ה
R. Nissim (b. R <sup>u</sup> ven)	רבינו נסים (בן ראובן)	ר"ן
the top of the first page <sup>2</sup>	ראש עמוד א'	רע"א
the top of the second page <sup>2</sup>	ראש עמוד ב'	רע"ב
R. Sh <sup>m</sup> uel b. Méir (grandson of Rashi)	ר' שמואל בן מאיר	רשב"ם
R. Sh <sup>l</sup> omo Yitshaki	ר' שלמה יצחקי	רש"י
R. Sh <sup>m</sup> uel Shtrashun	ר' שמואל שקראשון	רש"ש
<i>Shita M<sup>k</sup>kubbetzeth</i> (an anthology of Talmudic commentaries)	שיטה מקובצת	שטמ"ק
<i>Targum Onkelos</i>	תרגום אונקלוס	ת"א
<i>Tosafoth</i>	תוספות	תוס'
the <i>Tosafoth</i> of Rabbenu Asher	תוספות רבינו אשר	תוס' הרא"ש

1 - i.e., a tractate of the Mishna or of the Talmud

2 - The pagination in the Babylonian Talmud, runs from right to left. Each leaf (in Hebrew, פ"ך), which would be considered two pages in an ordinary book, is given one Hebrew page number. The front side of the leaf (= a page in an ordinary book) is referred to in Hebrew as 'עמוד א' (= ע"א), and the back side as 'עמוד ב' (= ע"ב). In a Talmudic tractate, the first page of text is numbered ב at its upper left-hand corner and called ב עמוד א' (= ע"א ב), and the second page (i.e., the reverse side) is 'ב' ע"ב) ב עמוד ב' (= ע"ב).

## 2. ENGLISH

a.	active
abs.	absolute (state of a noun)
act.	active
adj.	adjective
adv.	adverb
b.	<i>ben</i> ; <i>bar</i> ; the son of
c.	<i>circa</i> ; approximately
cf.	<i>confer</i> ; compare
cm.	centimeters
cnstr.; constr.	construct (state of a noun)
demonstr.	demonstrative
e.g.	<i>exempli gratia</i> ; for example
etc.	<i>et cetera</i> ; and others
f.	feminine
f. pl.	feminine plural
f.s.	feminine singular
fut.	future
gm.	grams
Heb.	Hebrew
ibid.	<i>ibidem</i> ; in the same place
i.e.	<i>id est</i> ; that is; namely
imp.	imperative
in.	inches
inf.	infinitive
km.	kilometers
lit. <sup>1</sup>	literally
lit. <sup>2</sup>	liter

---

m. <sup>1</sup>	masculine
m. <sup>2</sup>	meters
m. pl.	masculine plural
m.s.	masculine singular
mi.	miles
ms.	manuscript
n.	noun
oz.	ounces
p. <sup>1</sup>	page
p. <sup>2</sup>	passive
pass.	passive
pers.	person
pl.	plural
pp.	pages
prep.	preposition
pron.	pronoun
prt.	present tense; participle
R.	<i>Rabbi</i>
s.	singular
s.v.	<i>sub verbo</i> ; the discussion that begins with
yd.	yard

**II. SAMPLE ENTRIES FROM  
THE PRACTICAL TALMUD DICTIONARY**

In order to help the learner use this dictionary efficiently, we will present samples of four different types of entries and explain their component parts.

**SAMPLE I: A TECHNICAL TERM**

	2	1
	*	<b>וְאִתְּיָמָא</b>
	(וְאִי-תִּימָא)	
4	3	"וְאִם תֵּאמְרִי"; וְגַם אוֹמְרִים
5		
This term is placed between the names of two hakhamim to indicate that there are two different traditions as to which hakham is really the author of what is about to be quoted.		
8	7	6
<i>Sh'muel and some say R. Yohanan stated</i>	(בִּיצֵה וְ, סַע"א)	שְׂמוּאֵל וְאִתְּיָמָא ר' יוֹחָנָן אָמַר
9		
* This etymology is one of several possibilities. It is also possible to regard the term as a contraction of אִית-אָמַר, there is [someone who] says or as a variant form of the passive verb אִתְּאָמַר, it was said.		
10		
SEE: (ו)אָמְרִי לָהּ		

This entry consists of the following elements:

1 - The Aramaic term in boldface type.

NOTE: The prefix -וְ, and, is printed in smaller regular type, because the word is alphabetized in this dictionary according to the letter א.

2 - An etymology of the term (within parentheses).

NOTE: The asterisk (\*) in superscript refers the learner to a note (See #9).

3 - Hebrew translations of the term.

NOTE: If the literal translation fails to convey the meaning in Talmudic contexts, it is enclosed within quotation marks. It is immediately followed by a more practical, contextual translation.

4 - English translations in boldface type. See note on previous element.

5 - An explanation of the function of this term in a Talmudic context.

6 - A Talmudic quotation, printed in a smaller font, illustrating the use of this term.

7 - The source of the Talmudic quotation (in parentheses).

NOTE: The acronym סַע"א (= סוף עמוד א') means at the end of the first side of the leaf. See the second note on page XXI above.

8 - An italicized English translation of that quotation.

9 - A note introduced by an asterisk (\*). This particular note proposes two additional etymologies.

NOTE: The words in square brackets are not part of the literal English translation. They have been added so that the translation will read more smoothly.

10 - A cross-reference to another entry, introduced by the word SEE.

NOTE: The prefix letter וְ (ו)אָמְרִי is enclosed within parentheses in order to indicate that the entry is listed in this dictionary under אָמַר.

**SAMPLE II: A BASIC VERBAL ENTRY**

5	4	3	2	1
(prt. חזוי* אתפעל: מתחזי/מיהזי)				
8				7 6
<b>it was seen; it appeared</b>				(1) נראה
11				10 9
<i>it appeared to them in a dream</i>				איתחזי להו בחילקא (תענית כא, ב)
8				7 6
<b>it was fit; it was suitable</b>				(2) תלה ראי
10		9		
11		בעידנא דאיתחזאי מסייתא, לא איתחזאי בתרייתא (יומא טב, א)		
12				
<i>at the time when the first was fit, the last was not fit</i>				
* For the full conjugation of this verb, see <i>Grammar for Gemara</i> : Chapter 4, Verb 12.				

This entry consists of the following elements:

1 – The basic form of the Aramaic verb — the 3rd person masculine singular of the past tense — printed in **boldface type**.

The next four elements (2–5) appear within the parentheses:

2 – The *root* of the verb.

NOTE: The asterisk (\*) in superscript refers the learner to a note below (see #12).

3 – The *binyan* (conjugation) — unless it is the *קל binyan*, in which case this element is omitted.

4 – Another *principal part* of the verb, in this instance: the *present tense* or *participle* (masculine singular). Other forms that are sometimes listed in verbal entries as principal parts are the *future tense* (third person masculine singular), the *imperative* (masculine singular), and the *infinitive* — whichever forms occur in the Talmud with some frequency.

NOTE: This particular participle has two alternate spellings, which are separated by a slash (/).

5 – An abbreviation of the English name for the principal part, i.e., “prt.” for *present tense* or *participle*.

6 – The numbers (1) and (2), respectively introducing two distinct meanings of this particular verb.

Each of the next five elements (7–11) appears twice in this entry — once for meaning (1) and once again for meaning (2).

7 – Hebrew translations of this basic form of the Aramaic verb.

8 – English translations in **boldface type** of the same basic form.

9 – Examples of the use of this verb from the Talmud — either the same form, i.e., איתחזי, or a slightly different form, i.e., איתחזאי, the 3rd person *feminine* — are presented in a smaller font.

10 – Sources of the Talmudic quotations (in parentheses).

11 – *Italicized* English translations of the Talmudic quotations.

12 – A note introduced by an asterisk (\*). This particular note refers the student to *Grammar for Gemara*, a companion volume to this dictionary.

SAMPLE III: A SECONDARY VERBAL ENTRY

9	8	7	6	5	4	3	2	1
ִּסְיֵעַ prt. (סיע פעל); ִּסְיֵעַ* prt. (סיע פעל)								
10								
<b>assisting; supporting (a ḥakham in his statement)</b>								
13			12			11		
<i>and a pasuk supports him</i>			(טנודרין צא,ב)			יסקרא קייע		
14								
* The first form is Hebrew, and the second is Aramaic.								

This *co-entry* features a Hebrew form — קייע — and its Aramaic counterpart — יסקרא — indicating that both the Mishnaic Hebrew form and the Aramaic form are used in the Talmud in the same way. It consists of the following elements:

- 1 – A Hebrew verb in the *present tense* or *participle*, masculine singular.
- 2 – An abbreviation of the name of this verbal form, prt.

The next two elements are within parentheses:

- 3 – The *root* of the Hebrew verbal form.
- 4 – The name of the Hebrew *binyan* (conjugation).
- 5 – A semicolon (;) separating this Hebrew form from its Aramaic counterpart.
- 6 – An Aramaic verb in the *present tense* (= *participle*), masculine singular.

NOTE: The asterisk (\*) refers to a note at the end of the entry (element 14).

- 7 – Same as element 2.

The next two elements are within parentheses:

- 8 – The *root* of the Aramaic verbal form.
- 9 – The name of the Aramaic *binyan* (conjugation).
- 10 – English translations in boldface type, which apply equally to both the Hebrew and Aramaic forms.

NOTE: This grammatical form is technically a *participle*, i.e., a verbal adjective. It can be used with any person (1st, 2nd or 3rd) like any other adjective, and it is not limited to the present tense. Thus an English verb with an *-ing* suffix, e.g., *assisting*, is a proper translation. But when this form functions in the Talmud as a *present tense* would in English, it is convenient to translate as a present tense, as in the translation of the Talmudic example in this entry.

- 11 – An example of the use of one of the two verbal forms (in this case, the Hebrew one) from the Talmud.
- 12 – The source of the Talmudic quotation within parentheses.
- 13 – An *italicized* English translation of the Talmudic quotation.
- 14 – A note introduced by an asterisk (\*). This particular note regularly appears at or near the end of Hebrew-Aramaic co-entries in this dictionary.

SAMPLE IV: A MULTIWORD ENTRY

	<sup>1</sup> <b>היכי משפחת לה</b>
	<sup>2</sup> קינד אַתָּה מוצא אותה??
<sup>3</sup> <b>How can you find it (= such a case)?!</b>	
<sup>4</sup> This rhetorical question points to a <i>difficulty</i> in setting up the case that has been formulated in the mishna or baraita under discussion.	
	<sup>5</sup> בור על שני שותפין — היכי משפחת לה? (בבא קמא נא,א)
	<sup>6</sup>
	<sup>7</sup> <i>[As for] a pit belonging to two partners — how can you find it (= such a case)?!</i>

This sample entry consists of the following elements:

1 – The Aramaic expression that is to be explained in this entry in boldface type.

2 – A Hebrew translation.

3 – An English translation in boldface type.

NOTE: (Within parentheses) there is an explanation of what “it” refers to.

4 – An explanation of the function of this expression in context.

NOTE: The term *difficulty*, printed in *italics*, characterizes the nature of the expression. Some of the other terms that this dictionary uses in this manner are *controversy, contradiction, halakhic problem, inference, interpretation, proof, refutation, resolution, and rule of Biblical interpretation.*

5 – A Talmudic quotation, in a smaller font, that illustrates the use of the expression.

6 – The source of the Talmudic quotation (in parentheses).

7 – An *italicized* English translation of that quotation.

NOTE: The translation contains a set of square brackets at the beginning, which encloses a phrase that is added to make the English read more smoothly, and a set of parentheses at the end, which encloses a clarification.

### III. GUIDELINES FOR USING THE PRACTICAL TALMUD DICTIONARY

#### A. Spelling

The entry items in this dictionary are spelled as they appear in the Talmud. When the same word has been spelled in different ways in the Talmud, the more frequent spelling is used. When the second spelling is also fairly common, it is presented to the left of the more frequent spelling, with a slash (/) separating the two forms (e.g., רזטר/רזטר).

In cases of multiple spellings, a word is sometimes spelled with a vowel letter (e.g., יושב or וישיב) and sometimes without a vowel letter (e.g., יושב or וישיב). The former spelling is called *קתיב קלא*, *full spelling*, while the latter is called *קתיב חסר*, *defective spelling*. Full spelling is more common in the Talmud and hence in this dictionary as well.

#### B. Prefixes

In *The Practical Talmud Dictionary*, entry items appear in alphabetical order with one important exception: Words with common prefixes that have distinct, translatable meanings (e.g., the מ in מיהנה, *from here* or the ב in במאי קליגי, *about what do they differ?*) are listed according to their spellings *without* the prefixes. Therefore, it is important for anyone who is about to look up an entry in this dictionary to *disregard* the following prefixes.<sup>1</sup>

##### 1. PREFIXES THAT ARE USED IN BOTH HEBREW AND ARAMAIC

-ג = *on; in; in a case of; with*

-ו = *and; but; or*

-ק = *like; as*

-ל = *to; for; according to*

-מ = *from; than*

Example: קשה לרבה, *it is difficult according to Rava's opinion*

##### 2. HEBREW PREFIXES

-ש = *when*

-ש = *that; which; who; because; for*

-מש and -ש = *when; since; once*

Example: משכנס אדר, *once Adar enters*

##### 3. ARAMAIC PREFIXES

-ד = *of*

-ד = *that; which; who; because; for*

-דק = *like [the statement] of/that; as*

-דמ = *from [the fact] that; since*

-א = *on; upon; by; at; against; with reference to*

Example: דאמר רב, *for Rav said* (Note the vocalization ד before א.)

The prefix -ק, which is also in this category, is usually not translated.

1 - For a discussion of verbal prefixes, see *Grammar for Gemara*: Chapter 3. Assigning distinct translations to verbal prefixes is much more difficult than assigning translations to the prefixes discussed here. It is therefore much more convenient to regard a verbal prefix, e.g., the ו in וקיי, as an integral part of the word.

2 - Instead of the prefix -ק, the Talmud sometimes uses אק as a separate word. Multiword entries in this dictionary that begin with the word אק, such as אק משמע לן, are listed alphabetically at אק.

This policy of ignoring prefixes in alphabetizing the entries applies only to prefixes with a distinct meaning. When one of these prefixes (other than -ק) cannot be translated separately, it is treated as an integral part of the word. For example, לְגַמְרֵי, *completely*, is alphabetized without dropping the initial ל.

### C. One-word Entries

The great majority of the entries in *The Practical Talmud Dictionary* are individual words. To locate a one-word entry in this work, it is helpful for the learner to recognize what part of speech is confronting him in the Talmud — or, at least, to determine whether he is dealing with a verb or not. In both Hebrew and Aramaic, some parts of speech always appear in the same form and are easy to locate in a dictionary. Others, especially verbs, appear in a variety of grammatical forms that may confuse the learner.

CONJUNCTIONS (such as אֲבָל, *but*) and ADVERBS (such as אֲבָל, *still*) do not change.

PREPOSITIONS are also stable, except for the personal-pronoun suffixes that are sometimes added. For example, suffixes are added to the preposition כְּמוֹת-, *like*, yielding the forms: כְּמוֹתֵי, *like me*; כְּמוֹתְךָ, *like you*; and so on. See the table of the most common prepositions with pronoun suffixes in *Grammar for Gemara*: Chapter 7. Some of the prefixes listed above, such as -ב and -ל, are prepositions that are sometimes combined with personal-pronoun suffixes to form בִּי and לִי and so on.

CARDINAL NUMBERS may be either masculine or feminine. For example, the number *one* is הָ (masculine) or הַ (feminine). The common Aramaic cardinal numbers — whether masculine or feminine — appear as separate entries. See Appendix II for the table containing all the cardinal numbers that appear in the Talmud.

ORDINAL NUMBERS occur infrequently in the Talmud, except for אֲחֵרָא, *first*, the only one presented as an entry item in this dictionary. See Appendix II for the table containing all the ordinal numbers in the Talmud.

PRONOUNS also vary according to gender and number, producing several different forms. Since they do occur frequently, all the common Aramaic forms appear as entry items — irrespective of gender and number. See the entries הָאֵי (m.s.), הָא (f.s.), meaning *this*, and אֵילֵין (pl.), meaning *these*. For tables of Aramaic pronouns, see *Grammar for Gemara*: Chapter 7.

NOUNS are either masculine or feminine. They appear in one of three different states: the absolute state (for example, גְּבֵר, *a man*); the construct state (גְּבֵרָא, *a man of*) and the emphatic state (גְּבֵרָא, *the man or a man*). There are also plural forms for each state. Since the singular of the *emphatic* state is the most common form, we have presented noun entries in that form and added any other common forms of the particular noun within parentheses. See the table of Aramaic nouns in *Grammar for Gemara*: Chapter 6.

Example: (pl. גְּבֵרֵין/גְּבֵרֵין, abs. גְּבֵר) גְּבֵרָא

ADJECTIVES also vary according to gender, number, and state. Adjective entry items are presented in the masculine singular of the *emphatic* state, with other forms added in parentheses if they are common. See the table of Aramaic adjectival forms in *Grammar for Gemara*: Chapter 6.

Example: (m. pl. רְבֵרְבֵין, f.s. רְבֵרְבֵיתָא, abs. רֵב) רְבֵרְבֵין

VERBS are by far the most difficult part of speech to locate in a dictionary of a

Semitic language, because many different verbal forms develop from the same root. They vary according to *binyan* (conjugation), tense, person, gender and number, as explained in detail in Chapters 3 and 4 of *Grammar for Gemara*. Unlike most dictionaries that list verbs only according to their roots, *The Practical Talmud Dictionary* presents verbal entries according to those forms that actually occur in the Talmud. As we explained above, the forms *מְהִיב*, *מְהַיֵּב*, and *מְהַיֵּב* appear as entry items, so that the learner does not have to recognize the grammatical roots — *בִּיעַ*, *וּב*, and *פָּק*, respectively. While it is beyond the scope of this work to list every Aramaic verbal form that occurs in the Talmud, nevertheless the following verbal forms are presented as entry items in this dictionary, since they are the forms most likely to be of assistance to the student:

A *basic verbal entry* has been presented for almost every Aramaic verb. The entry item is the third person, masculine singular form of the *past tense* of any *binyan*.

Examples: *לָךְ* (*binyan קל*), *he went*; *צָלַי* (*לַעַל*), *he prayed*; *לָקַח* (*לַקַּח*), *he took out*; *לְהִתְעַבֵּר* (*לְהִתְעַבֵּר*), *he was embarrassed*.

In many cases, the verbal form in the Talmud that confronts the student will resemble the form presented in a basic verbal entry closely enough for him to see the connection between them. In some cases, however, it may be difficult for the student to make the association. In order to alleviate this problem, *The Practical Talmud Dictionary* also presents common verbal forms as entry items in secondary verbal entries when the initial letter of these forms is different from the initial letter of the form in the basic verbal entry:

1. For all *binyanim* except the simple *binyan* (the *קל*), the masculine singular form of the *present tense* or *participle*. This form, which is labeled *prt.*, is always spelled with a *-m* prefix that may confuse the student.

Examples: *מְבִיב* (*binyan קל*), *selling*; *מְצַיֵּב* (*לַעַל*), *increasing*; *מְלַחֵב* (*לְהִתְעַבֵּר*), *reconsidering*.

NOTE: In this dictionary, these verbal prefixes are regarded as an integral part of the word, since they cannot be translated separately. Therefore, these entry items are alphabetized with their prefixes intact.

2. For any *binyan* — the third person, masculine singular of the *future tense*. This form, which is labeled *fut.*, may be confusing because the *-l* or *-n* prefix for the 3rd person masculine singular differs from the Hebrew usage.

NOTE: In the course of Talmudic argumentation, it is often best translated as *let him/it ...* It is termed the “jussive” by many grammarians.

Examples: *לְיָחַי* (*binyan קל*), *let it be*; *לְיָבִיב* (*לַעַל*), *let him bring*.

3. The *infinitive* of *binyan קל*. Unlike its Hebrew counterpart, this form (labeled *inf.*) always has a *-m* prefix. Since many students do not recognize the *-m* prefix as such and fail to associate this form with its *basic verbal entry*, this dictionary presents the *קל* infinitive under the letter *מ* separately as a secondary verbal entry. When this form precedes a different form of the same verb to strengthen the latter, it is best rendered in English as an *adverb*, such as *very*, *surely*, or *certainly*. This infinitive is called the *infinitive absolute* by grammarians.

Example: *מְהִיבֵי מְהִיבֵי*, *they are very careful*.

When an infinitive is preceded by a *-l* prefix with the distinct meaning *to*, it is used like an English infinitive. Grammarians call it the *infinitive construct*. The *-l* prefix is ignored in the alphabetization of the entries in this dictionary, since it is not so difficult to recognize.

Example: *לְמַדַּע*, *to know*.

If the student has still not succeeded in finding the word he seeks, after having followed the above guidelines, he should search for the verbal entry closest to that word by disregarding the following *personal-pronoun suffixes*:

The following suffixes indicate the subject of the verb.<sup>3</sup>

PRESENT TENSE	
I	אָנִי-
you (s.)	אַתָּה-
she/it (f.)	אֵי, הִיאַ-
we	אֲנִי-
you (pl.)	אַתֶּם, אַתְּ-
they (m.)	הֵם, הֵי-
they (f.)	הֵנּוּ-

Example: זְרָקֵנוּ, *we need*

PAST TENSE	
I	אֲנִי, יָאֵר-
you (s.)	אַתָּה-
she/it (f.)	אֵי, הִיאַ, תֵּי-
we	אֲנִי, אֲנֵנוּ-
you (pl.)	אַתֶּם, אַתְּ-
they (m.)	הֵם-
they (f.)	הֵנּוּ, הֵיאַ, תֵּי-

Example: זְרָקִיתִי, *we needed*

Other suffixes indicate the object of the verb:

me	אֵנִי-
you (m.s.)	אֵתְּ, אֵתְּ-
you (f.s.)	אֵתְּ-
him, it (m.)	אֵתְּ, אֵתְּ, אֵתְּ-
her, it (f.)	אֵתְּ, אֵתְּ, אֵתְּ-
us	אֵתְּ, אֵתְּ-
you (m. pl.)	אֵתְּ-
you (f. pl.)	אֵתְּ-
them (m.)	אֵתְּ, אֵתְּ, אֵתְּ-
them (f.)	אֵתְּ, אֵתְּ-

Example: שָׁחַתְתָּהּ, *he slaughtered it*

The student must also take into account the fact that some of the entry items presented in this dictionary contain a *vowel letter* that does not appear in the form that confronts him in the Talmud. Examples: *אָפֵק*, *he took out*; *קָפֵי*, *increasing*.

3 - For a fuller presentation of these suffixes and other suffixes for the future tense and the imperative, see *Grammar for Gemara*: Chapter 3 and Chapter 7.35.

#### D. Multiword Entries

Many terms and expressions in the Talmud are crucial for the proper understanding of the text. Some of them consist of more than one word. The meaning of the whole expression and an understanding of its function in context are more important than the literal translation of its components. The whole is greater than the sum of its parts. Such entries have been listed alphabetically according to their first word, even if the *first* word is of minor importance. When the learner senses that several words form a significant expression, he should look for such an entry according to its *first* word. Otherwise, he can locate a multiword entry through a cross-reference under one of the *important* words in the expression. Thus, the entries  $\text{אם תמצא לומר}$  and  $\text{היכי תשקחך לה}$  are alphabetized according to  $\text{אם}$  and  $\text{היכי}$  respectively. They are also cross-referenced under  $\text{תמצא}$  and  $\text{תשקחך}$  respectively. See SAMPLE IV above.

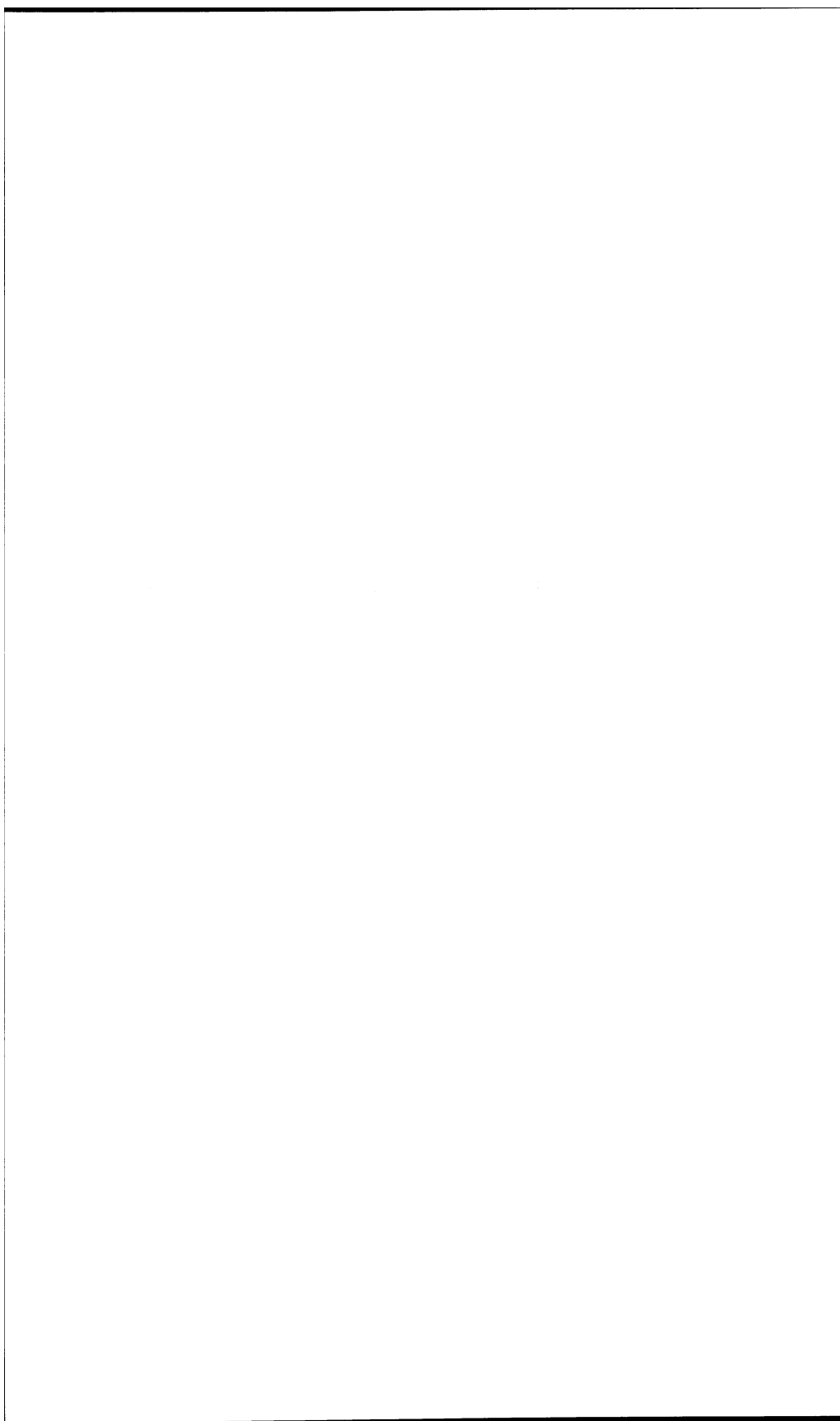
#### E. The Publication of an Introduction to Aramaic Grammar

When searching for a Talmudic word or expression in this dictionary, it is very helpful to have a basic knowledge of Aramaic grammar. For this very reason, a companion volume to this dictionary has been prepared, entitled *Grammar for Gemara*. It is a practical introduction to Babylonian Aramaic that features extensive paradigms of the forms found in the Talmud — especially conjugations of verbs.

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***THE PRACTICAL  
TALMUD DICTIONARY***

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א

הראשונים היו נשיאים, והשניים אבות בתי דינין. (חגיגה טז, רע"ב: משנה פ"ב מ"ב)
Yosé b. Yo'ezer ..., Yosé b. Yohanan ...; Sh'ma'ya, ...
Avtalyon .... The first ones (of each pair) were N's'im, and the second ones heads of the court.

principal category of labor אָב מְלָאכָה
(forbidden on the Sabbath)
אבות מלאכות ארבעים חסר אחת (שבת עג, סע"א: משנה פ"ז מ"ב)
thirty-nine principal categories of labor

אָבָא (אָבָהוּ, אָבָהָא pl.)
(1) אָב
father
קל מעותה דמחייב אבא למיעבד לבריה ... (סידושין לב.)
All duties that a father must perform for his son ...

(2) אָבִי
my father; Father
אבא גדול מאבאי! (סנהדרין לו, סע"ב: משנה פ"ד מ"ח)
My father is superior to yours!

(3) אָבָא ...
This word is sometimes used as a title of respect before a proper name.
אבא שאול (ברכות לא, וועד)
Abba Sha'ul

(4) אָבָא
This word itself is sometimes used as a proper name.\*
R. Abba (סנהדרין יז, וועד)

\* In addition to several hakhamim who were called by this name in the Talmud, Abba was most likely the proper name of the famous amora who was known as Rav. See Rashi on — בבא בתרא נב, א and Rashbam on חולין קלז, סע"ב as opposed to Rashi's comment on מ, ברכות טז, א.
SEE: אָמָא

אָבְרָאִי בַחוּץ
outside
וליתב איהו מגואי ואניש אחרניא מאבראי (גיטין טט, א)
and he should sit inside and another man outside
SEE: גָּוֵאִי

אָבְתָרִיָה/בְּתָרִיָה אַחֲרָיו
after him
SEE: בְּתָר

אָבָב (אָבָב) "על גב"; על ידי
on the basis of; by means of; by virtue of

אָבָב אֹרְחִיָה לְפִי דְרַכְךָ; דְרָךְ אָבָב
by the way; in passing; incidentally
מילתא אבב אורחיה קא קשטע לן
For an example, see

אָבָב גָּרָא "על ידי גריחה"; דְרָךְ אָבָב
"through dragging"; incidentally

This Aramaic prefix is usually equivalent to the Hebrew preposition על with all its various meanings and nuances. It is a contraction of על: the y is replaced by א whose pronunciation was similar to it in Babylonia, and the l is replaced by a strong dagesh in the first letter of the next word whenever possible.

(1) על
on; upon
יתב אארעא (חולין טג, א)
it is sitting on the ground

(2) על; על גב; לפני
at; by; in front of
אתא עניא וקאי אבבא. (בבא מציעא נט, ב)
A poor man came and stood at the door.

(3) על; נגד
against
רקא ... סתניתינ אברייתא (ברכות מג, רע"א)
he hurled ... our mishna against a baraita (= he pointed out a contradiction between them)

(4) על; בנוגע ל-
with reference to
אסיפא קאמי! (שבת לז, א)
He "stands with reference to" the latter clause! (= The amora is referring to the latter clause of the mishna!)

(5) על; על פי
according to
אליבא ד- (בבא קמא כט, רע"ב וועד)
according to the opinion of

(6) על; בגלל
because of; on account of
אקמציא ובר קמציא חרוב ירושלים. (גיטין נה, סע"ב)
On account of [the incident involving] Kamtza and Bar Kamtza, Jerusalem was destroyed.

(7) על; למען
for; towards
ר' חייא בר יוסף — יתבו ליה זוזי אמלחא. (בי"ט סח, רע"ב)
[As for] R. Hiyya b. Yosef — [some people] gave him money towards [the purchase of] salt.

(8) אָת
Sometimes this Aramaic prefix serves as an indicator of a direct object — like the word את in Hebrew. It is not translated into English.

גלית אדעתך (בי"ט קט, א)
you revealed your intention
אָב, אָדְעָמָא ד-, אָדְרָבָה, אָמָא, אָמְדוּדִי, אָחִינָא, אָיִדִי,
אָלִיבָא ד-, אָפּוּמָא ד-

אָב (אָב/אָבִי constr. pl. אָבוּת, abs. pl. אָבוּת, constr. pl. אָבוּת)
father; head; principal category; prototype
SEE: בְּנֵי אָב

אָב בֵּית דִּין
head of the court; vice president
In the Sanhedrin, this title was held by the hakham who was second in rank to the Nasi.

יוסי בן יועזר ... יוסי בן יוחנן ... ששעיה ... אבסליון ...

**אַגְמַרְיָהּ** (אַגְמַרְ+יָהּ) לָמַד אוֹתוֹ **he taught him**  
 אַגְמַרְיָהּ רַחֲמָנָא לְמַשָּׁה (עִירוּבִין טוֹב)  
*the Merciful [God] taught Moshe\**

\* Literally: (he) taught him, Moshe. The pronoun him, which is redundant in English, anticipates the direct object Moshe.  
 SEE: גָּמַר

**אַגַּר** (אַגַּר: אָגַר, act. prt. אָגַר, pass. prt. לְמִינַר inf.)  
**he hired; he rented** שָׂכַר

הָאִי מָאן דְּאַגַּר אַגְרִי (בבא מציעא עו, סע"ב)  
*someone who hired laborers*

**אַגַּר נָטַר לֵיהּ/לֵי** שָׂכַר הִמְתָּן לוֹ/לֵי  
**compensation for waiting for him/me**

This is an interest charge that a seller adds to the purchase price (or a lessor to the rental fee) in exchange for postponing the collection of the payment that is due. It comes under the prohibition of usury.

כִּלְלָא דְרַבִּיתָא: כָּל אַגַּר נָטַר לֵיהּ אָסוּר. (בבא מציעא טג, ב)  
*The general principle of usury is: Any compensation for waiting for him is forbidden.*

**אַגְרָא** (אַגַּר and constr. abs.)  
**a reward; compensation; rent; wages** שָׂכַר  
 לְפִיּוֹם צַעֲרָא אַגְרָא. (משנה אבות סוף פרק ה)  
*According to the suffering is the reward.*

**אַדְ-** (אַד+ד = -ד+ד)  
**untill; while;**  
**by the time that**

דְּלִמָּא אֲדֹאֲתִית, שְׂכִיב ר' אָבָא. (בבא קמא קד, ב ורש"י שם)  
*Perhaps by the time you come [back], R. Abba will die.*

**instead of; rather than** -שְׁ; בְּמִקּוֹם שְׁ-  
 For examples, see -ב ... לִפְלֹגוּ ב- ...  
 אַדְתַּנִּי ... לִפְלֹגוּ וְלִיתַנִּי בְּדִידָה.

**אַדְבַּר** (דבר אפעל)  
**he led; he directed** הִנְהִיג; הוֹלִיךְ  
 SEE: דָּבַר

**אַדְבַּרְיָהּ\*** (אַדְבַּר+יָהּ)  
**he led him; he brought him** הוֹלִיךְ אוֹתוֹ  
 אַדְבַּרְיָהּ רַב חֲסָדָא לְרַבְנָא עֲקָבָא וְדָרְשׁ. (ביצה כט, סע"א ורש"י שם; אבל ע"ר ר"ח שם)  
*Rav Hisda brought Rabbana Ukba forward [into the beth midrash] and [the latter] expounded.*

\* See note under אַגְמַרְיָהּ.

**אַדְהֵכִי** (אַד+ד+הכ"י)  
**meanwhile** עַד קָדָה; בֵּינְתֵימִם

**אַדְהֵכִי וְהֵכִי** עַד קָדָה וְקָדָה; בֵּינְתֵימִם  
 אַדְהֵכִי וְהֵכִי אֵיזִיל וְאַשְׁמַע מִלְתָּא מִבֵּי מְדַרְשָׁא. (ברכות טו, רע"א ע"פ כתי"י)

הָאִי עִיקַר; הָתֵם אָגַב גִּרְמָא נְסִבָּה. (בבא מציעא ד, סע"ב)  
*Here (= this mishna) is the principal (source); there (in another mishna) he mentioned it incidentally.*

**אַגְבֿ דַּ** - "עַל יְדֵי שְׁ-"; כִּינּוּן שְׁ-  
**since**  
 אָגַב דְּחִשְׁבִּי, מְשֻׁמְשֵׁי מְשֻׁמְשֵׁי בָהּ. (בבא מציעא כא, ב)  
*Since [these items] are valuable, he frequently gropes for them.*

**אַגְבֿ מִקְרָקְעִי/קְרָקַע** עַל יְדֵי קְרָקְעוֹת/קְרָקַע  
**by virtue of [the transfer of] land**

According to Torah law, certain modes of transferring ownership (מְקַנְיִים) are effective only for land, while others are effective only for movable objects. Through אָגַב (קְרָקַע) it is possible to make a "package deal" wherein one of the modes for transferring land (for example, the payment of money) effects not only the transfer of land, but the transfer of some movables as well.

מְטוּלְטֵי אָגַב מִקְרָקְעִי הִקְנָה לָהֶם (בבא מציעא יא, ב)  
*he transferred movables to them by virtue of [his transfer of] land*

**אַגְבִּי** (גבי אפעל; מגבי inf.)  
**he caused/ordered to be collected; he confiscated** הִגְבָּהּ

רַב פָּפָא אָגַבִּי אַרְבַּע מֵאָה זוּזֵי לְבוּשְׁתִּי. (בבא קמא פד, ב)  
*Rav Pappa ordered four hundred zuz to be collected [as payment] for [causing] embarrassment.*

SEE: גָּבַי

**אַגְדָּה/הַגְדָּה, אַגְדָּתָא\*** aggada; narration  
 The aggada comprises all the teachings presented in the Talmud and Midrash that are not directly concerned with halakha. These include Biblical interpretations, the amplification of the Biblical narrative, maxims, doctrines, reasons for the commandments, anecdotes, and historical data about the Talmudic period. Occasionally, הַגְדָּה and אַגְדָּתָא refer to the Pesah Haggada.

מָר אָמַר לֵיהּ: לִימָא קַר שְׁמַעְתָּא; וְמָר אָמַר לֵיהּ: לִימָא קַר אַגְדָּתָא. (בבא קמא ט, ב)  
*One said to him: Will the master (= you) state a halakha; while the other said to him: Will the master state an aggada.*

דְּבָרִים שְׂמוּשְׁכִין לְבוֹ שֶׁל אָדָם קְאָגְדָּה (שבת פז, סע"א)  
*matters that attract the heart of a person like aggada*

\* The root of both the Hebrew noun אַגְדָּה/הַגְדָּה and the Aramaic noun אַגְדָּתָא is גָּדַ, as in the Hebrew verb הִגִּיד, he told. The characterisation of aggada as attractive, in the second Talmudic example, may have been inspired by the Aramaic verb גָּדַ from the same root, which means he pulled or he attracted.

**אַגְמַר** (גמר אפעל) לָמַד **he taught**