Rabbi Yitzḥak Frank

THE PRACTICAL TALMUD DICTIONARY
This Babylonian Aramaic prefix is usually equivalent to the preposition \( \text{לע} \) (which appears frequently in both Hebrew and Aramaic) in all its meanings and nuances. It is a contraction of \( \text{לע} \), the \( \text{ayin} \) is replaced by \( \text{alef} \), whose pronunciation was similar to it in Babylonia, and the \( \text{lamed} \) is replaced by a strong \( \text{dagesh} \) in the first letter of the next word (unless that letter is a guttural consonant, which cannot take a \( \text{dagesh} \)).

This prefix is placed immediately before either an individual word or a group of words (and even before Hebrew words and phrases), as illustrated in the examples below.

1. \( \text{לע+} \text{נ+ו+ר} \) on; upon
   (the bird) is sitting on the ground

2. \( \text{לע+} \text{ב+ע+ר} \) at; by; near; in front of
   A poor man came and stood at the door

3. \( \text{לע+} \text{ב+ע+ר} \) against
   he hurled ... our mishna against a baraitha (=he pointed out a contradiction between them)

4. \( \text{לע+} \text{ב+ע+ר} \) with reference to; about
   they testify about stealing
   (As for) a fish – its weight is according to (the size of) its belly.

5. \( \text{לע+} \text{ב+ע+ר} \) according to
   (the tanna) is stating (his halakha) with reference to (the case of) ''it became lost and was discovered to be defective''

6. \( \text{לע+} \text{ב+ע+ר} \) because of; on account of
   (As for) R. H. iyya b. Yosef – (some people) gave him money for (the purchase of) salt.

Besides the basic meaning, father, this noun is commonly used in the following senses in post-Biblical Hebrew:

1. head; chief
   Yehuda b. Tabbai (was) head of the court, and Shim'on b. Shetah (was) nasi.
   In the Sanhedrin this title was conferred upon the balham who was second in rank to the nasi. See

2. archetype; source; principal category
   (As for) a fish – its weight is according to (the size of) its belly.
The principal categories of labor (that are forbidden on the Sabbath) are thirty-nine.

n. [pl. אביו; אבות, אבותיו] אב

father

1. כל מצה למתה אנא לא יתחילו לברוח הקדש, لأשɨו כל מקה

all duties that a father must perform for his son

The Aramaic noun is often used in the Talmud with pronominal suffixes which (except for the unique form אבא, my father) are appended to אב, as follows:

- your (m./l.) father אב
- his father אב
- her father אב
- our father אב
- your (pl.) father אב
- their father אב


my father; Daddy; Father

I heard it from my father, my teacher

אבא! אבא! לא תלך למקוור, אנא!acios.

Father! Father! Give us rain!

In Bereshith Chapter 44, Targum Onkelos uses אב as the translation of both אב, a father (in v. 19), and אב, my father (in v. 24). In the Talmud this Aramaic noun appears in Hebrew contexts as well (as in the first two examples of this definition), and even today אב is the standard mode of address and reference to one’s father.

Abba; Mr.

אבא; מר (האר) בברד

This word is sometimes used as a title of respect before a proper name.

Abba Sh’al

אבא של back, ale א. תדה

a man who locked his door and lost it, (i.e., its key

he destroyed

The source of all of them (i.e., the previously-mentioned restrictions) is (the case of) “blood.”


SEE: קב

Woe for those who die and are not found (since they are not replaceable)!

Woe for those who die and are not found (since they are not replaceable)!

The form אב, which first occurs in Bereshith 4:9 and is repeated several times on that page, does not appear to be related to this Aramaic entry. As in Hebrew, it should be vocalized with pronominal suffixes which (except for the unique form אבא, my father) are appended to אב, as follows:

- your (m./l.) father אב
- his father אב
- her father אב
- our father אב
- your (pl.) father אב
- their father אב

Is it pleasing to you that I destroy them, (i.e.,) all of them?!

In both examples in this entry, a personal-pronoun suffix (=+Kd in the first example and =\]KR^Fe in the second) is attached to the verb B#a^E-, in anticipation of the direct object that is to follow (~N|P#V^v^I+Kd and ~N|MeN^Fe respectively). See "The Anticipatory Pronoun Suffix" in G for G, pp. 253-254. For this use of the prefix N-, see "The Direct-Object Indicator" in G for G, pp. 251-253.

They gave him a cup, and he recited havdala.

This declaration is recited at the conclusion of the Sabbath and festivals, distinguishing between their sacred character as opposed to weekdays.

wine for kiddush and havdala

Music is essentially with an instrument, and we deduce (this) from (the precedent of) the musical instrument (at the time) of Moshe (Rabbenu).

Music is essentially with an instrument, and we deduce (this) from (the precedent of) the musical instrument (at the time) of Moshe (Rabbenu). It is not clear which musical instrument is intended: Targum Onkelos uses אֹפֶּר (אֲפֶּר) to translate נָגֵד in Bereshith 4:21, while Targum Yonathan uses it to translate בֵּית לֵבֶן in Yeshayahu 5:12. In contemporary Israeli Hebrew, an oboe is called an אבֶּר, an organ is an אֳפֶּר and a flute is a לֶבֶן.
occurs only in the passage quoted here, but Rashi ad loc. quotes a second instance in Talmudic manuscripts (with a khaf instead of a bet), and it is confirmed by Targum Yonathan of I Shemu’el 17:7.

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and he would insert them (= the tzitzith) into the garment and attach them

he was attached; he became addicted

Since he became extremely addicted to it (= sexual promiscuity), it is like heresy.

According to Rashi on Bereshith 32:25 (or 32:24 in some editions), the Biblical Hebrew verb רכש, and he wrestled, is derived from the same root as this Aramaic verb. Cf. the etymology of Menah. em b. Saruk (quoted by Rashi there) and Ramban ad loc.

For the spelling pattern in the past tense of binyan יב, see G for G , pp. 21, 74-75.

DIFF: רכש

n. אבסה

n. אבסה

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mourners

When they were serving food to mourners

and they would instill (the amount stolen) within the account?

he instilled; he taught

he included: תכלית, תכלית, תכלית

when they were serving food to mourners

and they would instill (the amount stolen) within the account?

he instilled; he taught

he included: תכלית, תכלית, תכלית

perhaps he has included it (=the amount stolen) within the account?

he included: תכלית, תכלית, תכלית

Perhaps they had not put him into the account? Perhaps he has included it (=the amount stolen) within the account?

he included: תכלית, תכלית, תכלית

If you were to mix the (stolen) amount with the account?

he included: תכלית, תכלית, תכלית

If you were to mix the (stolen) amount with the account?

he included: תכלית, תכלית, תכלית

Perhaps they had not put him into the account? Perhaps he has included it (=the amount stolen) within the account?

he instilled; he taught

he included: תכלית, תכלית, תכלית

Perhaps they had not put him into the account? Perhaps he has included it (=the amount stolen) within the account?

he instilled; he taught

he included: תכלית, תכלית, תכלית

Perhaps they had not put him into the account? Perhaps he has included it (=the amount stolen) within the account?

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he instilled; he taught

he included: תכלית, תכלית, תכלית

Perhaps they had not put him into the account? Perhaps he has included it (=the amount stolen) within the account?
it grew (like an onion)

The verb seems to be derived from the noun "onion.

**dust**

1. כָּפֶל (כָּפֶל)
2. מֵעֲטָן (מֵעֲטָן)

a trace of; a subcategory of (a prohibition)

This Hebrew noun, in the construct state (or with a personal-pronoun suffix), is used in this metaphorical sense. For examples, see the next two entries and the entry בַּקֵּשׁ על בַּקֵּשׁ.

**a trace of (the prohibition of) slander**

Speech that is explicitly derogatory towards another person is defined as לְשׁוֹן כָּרֵע, slander, and is prohibited by Torah law. Remarks that have a derogatory implication (for example, "You have no idea what So-and-so has been up to lately") or are uttered under circumstances that would encourage others to speak derogatorily about someone – are characterized as בַּקֵּשׁ לְשׁוֹן כָּרֵע, a trace of slander, and are forbidden by Rabbinic legislation.

**a trace of (the prohibition of) usury**

Both the accepting and the granting of extra payment for a loan have been prohibited by the Torah as usury. In addition, some payments that are not included within the Biblical category of usury for one reason or another are characterized by the Rabbis as בַּקֵּשׁ לְשׁוֹן רָבִית, a trace of usury, and have been forbidden by Rabbinic legislation.

**Rav Hamnuna said:** This matter R. Ḥanina instilled in me.

For the pathah vowel before a guttural 3rd root-letter, cf. the בָּשָׁמֵב conjugation of הָדַר in G for G, pp. 64-67.

**stone; rock**

a precious stone

See the reading of the Arukh, קָט, which has been identified by some scholars as artichoke.

**cause to flow!**

The Hebrew causative verb בָּשָׁמֵב is regularly used in the sense of he caused (words) to flow, i.e., he expressed or he uttered, e.g., in Tehillim 19:3 – קָט על קוֹל קְמָא קֶשׁ, day following day utters speech.

Cf. the בָּשָׁמֵב conjugation of RVY in G for G, pp. 68-70; for the pathah vowel before a guttural 3rd root-letter, cf. the בָּשָׁמֵב conjugation of רָד in G for G, pp. 64-67.

**a plant**

See the reading of the Anakh, בָּשָׁמֵב, which has been identified by some scholars as artichoke.

**cause your water to flow!**

Speech that is explicitly derogatory towards another person is defined as slander, and is prohibited by Torah law. Remarks that have a derogatory implication (for example, "You have no idea what So-and-so has been up to lately") or are uttered under circumstances that would encourage others to speak derogatorily about someone – are characterized as a trace of slander, and are forbidden by Rabbinic legislation.

For examples, see the next two entries and the entry בַּקֵּשׁ על בַּקֵּשׁ.

**they were seduced (sexually)**

and several virgins were seduced in Neharde'a

For the “infinitive” of - ג to form the third-person masculine plural – see G for G, p. 25, note 13.
explicit stipulation at the time of the loan requiring such payment (ריבית קצורה). Where there has been no such stipulation, however, the Rabbis still forbid the borrower to make additional payment, which is called אָבָה (אָבָה). (What is mentioned in this mishna) up to here (is considered) “fixed usury”; from here onward (is considered) “a trace of usury.”

A person does business with the fruit of the seventh year...! For more details, see Encyclopedia Talmudit, s.v. אָבָה.

It was split
I saw (in my dream) that my head was split open and my brains fell out. For the pathah vowel before a guttural 3rd root-letter, cf. the feminine conjugation of רָמַנְתָן in G for C, pp. 102-103.

a trace of the (prohibition of the) seventh year
The Torah prohibits certain agricultural labors in Eretz Yisrael during the Sabbatical year, which occurs every seven years on the Jewish calendar, e.g., 5768 and 5775. In addition, the produce of the Sabbatical year is endowed with the sanctity of the seventh year (fruit), which forbids commercial dealings with it. According to most authorities, this second law has a Biblical basis, but it is less severe than the prohibition (i.e., the negative commandment) against working the land.

For the pathah. vowel before a guttural 3rd root-letter, cf. the feminine conjugation of ÜR in G for C, pp. 102-103.

A person does business with the fruit of the seventh year...!
In this physical sense, נב is used with personal-pronoun suffixes in the forms: נביה, נביה, and נביה. See "The Anticipatory Pronoun Suffix" in G for G, pp. 253-254.

1. נבמה됨zaaאב: 1. לַכְּבָּר (inf. לָכְּבָּר, see "The Direct-Object Indicator" in G for G, pp. 251-253.

2. נבמה됨zaaאב: 1. לַכְּבָּר, see "The Direct-Object Indicator" in G for G, pp. 251-253.

For this use of the prefix נ-, see "The Direct-Object Indicator" in G for G, pp. 251-253.

The phrases נבמהляемzaaאב (as you go) along your way, with the second-person suffix, in ב, ה, ה, and נבמהляемzaaאב, (as I go) along my way, with a first-person suffix, in ב, ה, ת.םבב - both have a concrete, physical meaning.


For this use of the prefix נ-, see "The Direct-Object Indicator" in G for G, pp. 251-253.

**SEE:** נבמהляемzaاא, נבמהعلومzaאב, and the following entries.

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The phrases נבמהLeakszaa אב (as you go) along your way, with the second-person suffix, in ב, ה, ה, and נבמהLeakszaa אב, (as I go) along my way, with a first-person suffix, in ב, ה, ת.םבב - both have a concrete, physical meaning.
In the commentaries of Rashi and the Tosafists, however, the expression is sometimes invoked to explain how faulty readings of a Talmudic passage came about. See, for example, Rashi onב, ד, ס, י: "וַתַּקֵּם וַתַּעֲשֵׂה אֵלָיו מַעֲשֵׂה מֵאֵיל, אִין בְּעַיִן, אֵלָיו מַעֲשֵׂה מֵאֵיל."
and because of the flow of the learning, they erred about it to read (the text) here.
See: הָרָא, and its note.

רַבּוּךְ כַּפָּרָה הַכְּפֶּבָה; רַבּוּךְ כַּפָּרָה הַכְּפֶּבָה
because of association (with another halakha based on a similar principle) he stated it (again)

Sometimes, a halakha is repeated in conjunction with another halakha based on a similar principle.

Here is the major text (that teaches this halakha); there (the tanna) stated it (merely) by association.

conj. רָבּוּךְ כַּפָּרָה
since "לֹא יִדְרֶשׁ", ב וְוָי
אנְבֵּרָה, מְסֶמֶרֶשׁ מְסֶמֶרֶשׁ בָּדוֹ.
Since (these items) are valuable, he frequently gropes for them.

רַבּוּךְ כַּפָּרָה/קרַקָּרָה/אַרְתָּא
by virtue of (the transfer of) land

According to Torah law, certain modes of transferring ownership (קָנֹן) are effective only for land, while others are effective only for movable objects. Through קְנָן אֲבֵן (קרַקָּרָה), 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 moveables as well.

מלְעַלָּה, אֲבֵן מְקָרָהָה מַקְּנִה לְתַלְּשׁ, בָּדוֹ מַעַיִן לְתַלְּשׁ כְּלָל.
be transferred moveables to them by virtue of (his transfer of) land

 attraversו (לְקֶרֶם), because of the flow (of learning)

But many times he asked you (about this issue), but you did not say anything! Perhaps through the flow of your (learning) it is now coming (back) to you?
He said to him: Indeed, through the flow of my (learning) it is coming (back) to me.
See also the other passage where this expression occurs: ב, ד, ס, י. According to Rashi’s comment there, in both passages the flow of learning has a positive effect and explains why a halakha was remembered. Cf. the comments of Rashi and his notes.
See the conjugation of נַעֲרָה in G for G, pp. 117-119. See: נַעֲרָה

increase!

increase the (amount of) wine (given) to the lads!

she is not bound to another man

she is not bound to another man

The term aggada (sometimes: haggada) comprises all the teachings presented in the Talmud and Midrash that are not directly concerned with halakha. These include Biblical interpretations, the expansion of the Biblical narrative, maxims, doctrines, reasons for the commandments, anecdotes and historical data. Occasionally, הַגָּגָּדָה and רָאָדָה refer to the Passover Haggada. One said to him: Will the master ( =you) state a halakha; while the other said to him: Will the master state an aggada. 

The root of both the Hebrew noun רָאָדָה and the Aramaic noun רָאָדָה is רָאָד; as in the Hebrew verb רָאָד, he told. In fact, sometimes e.g., in רָאָד, לֶאַ, the Hebrew form רָאָד means telling – especially giving oral

...
Cf. the √בּוּד conjugation of גו in G for G, pp. 193-195.

he prolonged; he delayed

an ethrog that was peeled like a red unripe date.

The Hebrew verb בּוּד means skin or, more generally, a covering, and this Aramaic verb means that a covering was peeled or stripped off.

The expression √בּוּד נָדַּב and its Hebrew translation have been used metaphorically from Talmudic times until this very day.

In Biblical Hebrew, the noun בּוּד usually means a body of water (e.g., a pond or a lake), as in Shemoth 7:19 and Tehillim 114:8, but in Yirmeyahu 51:32 the plural form בּוּד appears to refer to the reeds that grow along the rivers (R. David Kimhi ad loc.). Rashi in his commentary on Bereshith 41:2, uses בּוּד to explain the Biblical Hebrew noun בּוּד, but cf. Ramban ad loc.

To where did he exile them (=the ten tribes)?

To where did he exile them (=the ten tribes)?

For the √בּוּד conjugation of this verb, see G for G, pp. 111 and (for Targum Onkelos) 202-203.
Literally: (he) taught him, Moshe. The pronoun suffix יְהוָה, him, which is redundant in English, anticipates the direct object מֹשֶה. See יְהוָה and its note.

See the conjugation of רד in G for G, pp. 64-67.

n. [pl. אַבָּגְדוּת ] מְבָלָה: מַעְלָה container; basin; bowl; tub

A container full of garden cress

R. Zera was sitting in a tub in the bathhouse.

The plural form of the parallel Biblical Hebrew noun, אָבָגְדוּת, basins, appears in שמות 24:6.

DIFF: בְּדַרְבּוֹן

The form בְּדַרְבּוֹן is problematic, since the appropriate root is בְּדַרְבּוֹן. The reading, בְּדַרְבּוֹן, in the Munich manuscript, seems preferable (Rav EZM).

Let me lie in my upper chamber...!

In Rashi and in manuscript editions, there is no vav after the alef — as expected in the לַבְּדַרְבּוֹן. For an example, see בְּדַרְבּוֹן in מִסְטְרֵה.

See the conjugation of בְּדַרְבּוֹן in G for G, pp. 116-119.

n. Labs. & constr. אֲבָרִים reward; compensation (esp. rent or wages)

According to the suffering is the reward.

unemployment compensation

he brought into contact

(בְּדַרְבּוֹן) בְּדַרְבּוֹן (the judge) brought (ritually clean things) into contact with a (dead) reptile.

Cf. the conjugation of בְּדַרְבּוֹן in G for G, pp. 68-70; for a patah vowel before a guttural 3rd root-letter, cf. the
payment for living in a house (i.e., rent)
compensation for his trouble
"the wage of his hand" (i.e., his wages)
compensation for guarding

On the top of the next page this expression appears once again in manuscripts, but our editions read in that instance (with the same meaning).

In Modern Hebrew, an 애ubits is a service fee charged to the consumer by the authorities.

pole

these (porters) who were carrying by means of a pole

rental fee

perhaps by the time you come (back), R. Abba will have died.

For possible parallels in Biblical Hebrew and beyond, see Cf. the pathah vowel before the 3rd root-letter resh, cf. the 3rd root-letter resh.
According to Rashi in his commentary on this Talmudic passage, this Aramaic verbal too is analogous to {\textit{זאכדכט}} in Eikha 3:53 – an indication that both the first meaning and the second meaning do belong in the same entry. Cf. Sokoloff (p. 81, s.v. אפרים and p. 731, s.v. יפרים).

**he raised**

According to Rashi's teachers, however, red (i.e., fresh) fish

{\textit{זאכלכדכט}} (as a sample) lighter (than the color of diluted wine), and (For) Bar Kappara – they made it (=a blood sample) lighter (than the color of diluted wine), and he declared it (i.e., blood) clear (of contamination) ...

Cf. the [passage](https://example.com/passage) on the Arukh.

Meanwhile Yalta heard.

**it was cleared away**

Meanwhile I will go and listen to a pronouncement of the beth midrash.

**keeping silent**

As Eliezer ben Yehuda noted in his Thesaurus (s.v. שׂמח), this Talmudic passage appears to be the basis for the Modern Hebrew adjective שׂמח, indifferent or apathetic.

**he sprinkled**

The parallel Biblical Hebrew verb is {\textit{זאכדכט}}, binyan passive participle meaning sprinkling from the root {\textit{זאכדכט}}, with the Hebrew zayin corresponding to the Aramaic daleth (G for G, pp. 11-12). Targum Onkelos consistently translates the Hebrew verb with this Aramaic verb (e.g. in Bemidbar 19:9 (Onkelos: אקרדכט זאכדכט and Rashi: זאכדכט יבש ויבש), where the zayin–daleth consonantal seems to occur within Hebrew too (G for G, p. 52). Rashi (ad loc.) proceeds to draw an analogy between the noun זאכדכט sprinkling, and the verb זאכדכט, and they cast (stones), in Eikha 3:53.

**he cast**

As Eliezer ben Yehuda noted in his Thesaurus (s.v. שׂמח), this Talmudic passage appears to be the basis for the Modern Hebrew adjective שׂמח, indifferent or apathetic.

(II) one transfers a flame (from one domain to another on the Sabbath), he is exempt (from punishment) – how can you find it (=such a case)? For instance, where he actually cast (the flame) into a public domain.
he mentioned; he recited

He mentioned it (= the exodus from Egypt) during the reading of Shema.

Why must he recite (pesukim about Divine Kingship)?! The Torah says: Recite!

Although the standard vowel under the (alef) prefix in binyan בָּשָׁלֹם is pathah. But perhaps they really sliced it up and put it in (the pot)?

they sliced

But perhaps they really sliced it up and put it in (the pot)?

they prepared (slices)

Prepare the slices of the animal for me!

he reminded; he recalled

He reminded him (about) the destruction of the Beth HaMikdash.

Instead of their disagreeing about ... (that case), let them disagree about ... (this case)!

Instead of (R. Eliezer and the Hakhamim) disagreeing about “its doubt” (= a case where it is doubtful whether the produce has been tithed), let them disagree about (a case of) certainty (that it has not been tithed)!

He did not give (the money) with this intention.
of his own accord; on his own initiative

As for a non-Jew ... it is on his own initiative that he has lit.

Kalba Savu’a forbade her (=his daughter) through a vow (to have) benefit from any of his property

According to Rashi, this Aramaic verb has the same meaning as the Hebrew verb – even though the Babylonian-Aramaic root is generally used in a different sense (as the equivalent of the Hebrew verb). Cf. the conjugation of in G for G, pp. 64-67.

“Adramelekh” (is the name of this deity that takes the form of a mule) – for (a mule) has honored his master by (bearing) his burden.

According to Rashi, this Aramaic verb has the same meaning as the Hebrew verb – even though the Babylonian-Aramaic root is generally used in a different sense (as the equivalent of the Hebrew verb). Cf. the conjugation of in G for G, pp. 64-67.

On the contrary! The reverse makes (more) sense! An idol, which does not dissolve, requires crushing; hametz, which dissolves, does not require crumbling!

According to Rashi, this measure equals 15 se’im. See Table of Volume in Appendix II at the end of this book.

Is (a) hot (and dry year) an advantage? On the contrary, it is a disadvantage!

of honor

honor

you will die with honor

see: “fish bone on the contrary

species of tree

a sail on the contrary

measure of volume

A word should not be confused with , against (the opinion of) Rabba (e.g., in ). The appropriate meaning can be determined from the context.

On the contrary! The reverse makes (more) sense!

This expression presents a logical objection to the argument that was just quoted in the Talmud.

Rabba said: It stands to reason: An idol, which is going (to be cast) in the Dead Sea, does not require crushing (since it is unlikely that it will be retrieved); hametz, which is going (to be cast) into any river, requires crumbling. Rav Yosef said to him: On the contrary! The reverse makes (more) sense! An idol, which does not dissolve, requires crushing; hametz, which dissolves, does not require crumbling!

Cl. Sokoloff on p. 156, who explains as an imperative from the root .

In two instances ( and ), the phrase instead of appears in this formula instead of .

According to Rashi, this measure equals 15 se’im. See Table of Volume in Appendix II at the end of this book.
The carrier of a beam was (walking) first, and the carrier of a barrel behind: (1) If the barrel broke by (colliding with) the beam, he (=the carrier of the beam) is exempt. (2) But if the carrier of the beam stopped (suddenly), he is liable. (3) But if he had cried out to the carrier of the barrel ‘Halt!’ – he is exempt.

TALMUD: (The ruling in the second clause, “he is liable,” applies only) where he stopped to rest (but not where he had stopped merely to adjust the beam on his shoulder. Against this qualification the Talmud argues that, if it were true) instead of stating (in) the last clause: “But if had cried out to the carrier of the barrel, ‘Halt!’ he is exempt,” let (the tanna) formulate a distinction (in the second clause) itself and state: “Under what circumstances (is he liable? Where he stopped to rest – but if he had stopped to adjust the beam on his shoulder, he is exempt)” (and most certainly if he had cried out “Halt!”)!!

SEE:דר"ד

MISHNA: The carrier of a beam was (walking) first, and the carrier of a barrel behind: (1) If the barrel broke by (colliding with) the beam, he (=the carrier of the beam) is exempt. (2) But if the carrier of the beam stopped (suddenly), he is liable. (3) But if he had cried out to the carrier of the barrel ‘Halt!’ – he is exempt.

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SEE:דר"ד

n. אַרְכְּרָכָה (וּרְכְּרָכָה)

A document of seizure

This document is written by the court, authorizing a creditor to take property of his debtor as payment of an outstanding debt.

Rashi cites the parallel verb in Biblical Hebrew in Shoftim 20:43 – they overtook them.

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Rashi cites the parallel verb in Biblical Hebrew in Shoftim 20:43 – they overtook them.
on which? about which?

This term is usually employed in the following manner: The Talmud has quoted a halakhic text – either a mishna, a baraita, or an amora’s statement – that comprises several clauses. The last clause presents either a dissenting opinion or a modification or a comment. Now the Talmud uses the term אָּדוֹנֵי to raise the question: Which of the earlier clauses or elements in the text that was quoted is being disputed, modified, or commented upon by the last clause? In most cases, this question is followed by a tentative reply introduced by the term Aָדָומי.

BARAITHA: (1) One must not cut a tube (for a pipe or a faucet) on a festival – and certainly not on the Sabbath. (2) If it has fallen (from the bottle where it served as a pipe), one may replace it on the Sabbath – and certainly on a festival. (3) R. Yoshiyaa rules leniently.

TALMUD: About which (of the two halakhoth does R. Yoshiyaa rule leniently)? If we say (he is talking) about the first clause – (the person) is surely preparing a utensil (an act that is clearly forbidden)! But (if he is talking) about the latter clause – even the first (anonymous) tanna, permits (such an act), (and there is no point to R. Yoshiyaa’s lenient ruling).

A fuller form of the question (אָדָומי – on which does it stand?) – i.e., to which text does he refer? is occasionally found in our editions of the Talmud (e.g., Vatican manuscript of R. Yoshiyaa’s lenient ruling). For the use of this term in other scenarios, see (e.g., Vatican manuscript of Talmud). See also Rashi on Talmud.

An amora named אָדָומי is mentioned in the Talmud (e.g., But the etymology of his name is uncertain.

stable master

Rebbi’s stable master was wealthier than King Shappur.

Ahormazd (= a Persian deity)

The upper half of you belongs to Ormazd; the lower half of you belongs to Ahormazd.

The commentaries disagree about the names of the two deities and their respective roles in the Zoroastrian hierarchy.
What is “borith”? Aloe. But is it not stated (in a beraitha): And borith and aloe! There are two types of aloe.

This plant is mentioned in the plural together with the spice in Tehillim 45:9, Mishlei 7:17 and Shir HaShirim 4:14. According to Targum Onkelos and one explanation of Rashi, it also appears in Bemidbar 24:6, but Rav Saadya Ga’on and Rashi’s second explanation (ad loc.) contend that borith means tents. Cf. Rashi and Tosafot on CZMGJRZT.

The analogy was effective (in establishing one halakhic point), and the pasuk (itself) was effective (in establishing another point).

SEE: FzR@K@K@B

On what grounds have you determined to rely on these (witnesses)? Rely on those!

SEE: B#F^R@K@K-

In another passage in the Talmud (KCPGJYD), Rav Ashi refers to a person whose name was a#ZBGCB, which is probably not related to this entry.

BfCfE+K inf.

The first syllable of the verbal forms and features a full h. olam – the usual pattern for verbs with initial root-letter alef in binyun lappel, as in the conjugation of lach in G for G, pp. 99-101. Although our editions of this passage spell the infinitive without a vav, manuscripts have the standard BfCfE.

SEE: BzC#E

If I will leave (the field) fallow and not till, I will pay with the best property.

Cf. the conjugation of YGO in G for G, pp. 132-135.

SEE: aeZ@F

There the matter (perception of the vision of the “chariot”) depends upon the insight of the heart

n. אוכל/אוכלים

Insight of the heart

n. אוכל

Necromancer

the necromancer by means of bones is a liar

For the Torah’s prohibition of necromancy, see VaYikra 20:27 and Devarim 18:11.

In another passage in the Talmud (ם. קק:ממה), Rav Ashi refers to a person whose name was Elo, which is probably not related to this entry.

n. אנל/אנלים

Aloe (plant)

What is “borith”? Aloe. But is it not stated (in a beraitha): And borith and aloe! There are two types of aloe.

This plant is mentioned in the plural together with the spice in Tehillim 45:9, Mishlei 7:17 and Shir HaShirim 4:14. According to Targum Onkelos and one explanation of Rashi, it also appears in Bemidbar 24:6, but Rav Saadya Ga’on and Rashi’s second explanation (ad loc.) contend that borith means tents. Cf. Rashi and Tosafot on CZMGJRZT.

n. אנל

Aloe merchants

he benefitted; it was effective; it took effect

Cf. the conjugation of YGO in G for G, pp. 89-92.

SEE: יקנאה

On what grounds have you determined to rely on these (witnesses)? Rely on those!

SEE: שכם

n. אנלים/אנל

Bring!

“Bring” (in the plural, applies to) everyone of you.

Cf. the conjugation of ברי in G for G, pp. 89-92.

SEE: יקנאה

It was stated here (several) occurrences of (the word) “or” (whether he saw or knew [about it])

n. אנלים/אנל

Biblical occurrences of (the word) “or”

(*Aramic—“or”)

(Aramic—“or”)

n. אנלים/אנל

Biblical occurrences of (the word) “or”

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n. אנלים/אנל

Biblical occurrences of (the word) “or”

(*Aramic—“or”)

n. אנלים/אנל

Biblical occurrences of (the word) “or”

(*Aramic—“or”)

n. אנלים/אנל
There was a man who hired out a donkey to his friend...

In the parallel narrative in Mical (without a vav) – a binyan יָלְעָן form, meaning he hired, i.e., he received the services (of the donkey). But manuscripts of that passage confirm the reading יָלְעָן, he rented out (to someone), in the (causative) binyan יָלְעָן.

Cf. the examples conjugation of יָלְעָן in G for G, pp. 81-82. See: אָדָד, מַכִּיא and its note.

n. inf. אָדָד

n. inf. אָדָד

,imp. אָדָד

pf. אָדָד

he admitted (responsibility)

d. אָדָד

He denied part (of the claim against him), and he admitted part.

d. אָדָד

he accepted (his opponent's view); he agreed (with)

אָדָד

but Hillel accepted (the view) of Shammas

d. אָדָד

he thanked; he acknowledged

אָדָד

A slave whose master releases him to freedom and gives him silver and gold... needs to thank (his master) and praise (him).

Cf. the examples conjugations in G for G of בַּל, pp. 89-92, and ס, pp. 108-110.

See: אָדָד, מַכִּיא... אָדָד, מַכִּיא.

n. pl. אָדָד

firebrands

(= burning pieces of wood)

Cf. the Biblical Hebrew expression אֲדַמְּכֵּר אֵלֶּבָּן אֵלוֹבָּן מַרְוָכֹל מַרמָכֹל... a brand saved from fire, in Zekharia 3:2 – which is still used today, especially as a metaphor for a Holocaust survivor.

n. מַכִּיא

purse

(rather than upon the ability to see with the eyes).

Manuscripts of this passage read בּוֹקַטַּק (with a vav), as in our editions of ב, מ, מ. Tosafoth ad loc. (s.v. בּוֹקַטַּק) explains בּוֹקַטַּק as בּוֹקַטְקַק – apparently from the (Hebrew) verbal root בֹּקַטַּק – even though the verb is not attested in Babylonian Aramaic. Cf. Sokoloff, p. 84.

n. מַכִּיא

fatigue; exhaustion

n. מַכִּיא

patch of (cultivated) land

In the parallel narrative in Mical the verb is spelled בּוֹקַטַּק (without a vav) – a binyan יָלְעָן form, meaning he hired, i.e., he received the services (of the donkey). But manuscripts of that passage confirm the reading יָלְעָן, he rented out (to someone), in the (causative) binyan יָלְעָן.

As both Tosafoth and Ran (=Rabbenu Nisim) point out, an יָלְעָן is basically an irrigation ditch that surrounds a patch of (cultivated) land, just like its Mishnaic Hebrew counterpart טִוּקָנָה (in the first mishna of נגַג). In this passage, however, the Aramaic noun is referring to the land itself (along with the produce growing there, which may also be called a patch in English, e.g., a patch of beans). For the other occurrence of this Aramaic noun in the Babylonian Talmud, see וָשָׁנָה and Rashi and Tosafoth ad loc.

For the weakening of the guttural consonant הָיָן (טִוּקָנָה) to הָיָן (יָלְעָן) in Babylonian Aramaic, see the entry בּוֹקַטַּק.

n. מַכִּיא

round cake

A slave whose master releases him to freedom and gives him silver and gold... needs to thank (his master) and praise (him).

Cf. the Biblical Hebrew expression בּוֹקַטְקַק אֵלֶּבָּן אֵלוֹבָּן מַרְוָכֹל מַרמָכֹל... a brand saved from fire, in Zekharia 3:2 – which is still used today, especially as a metaphor for a Holocaust survivor.

n. pl. מַכִּיא

rims (of vessels)

Since this noun also appears in the Mishna (e.g., מַכִּיא their rims, in מ, מ. לְבָּנָן) and in other Hebrew contexts, it may well be Hebrew, as indicated by the spelling מַכִּיא (with a final mem) in manuscripts of this passage.

,imp. מַכִּיא

he rented out; he hired out

דָּבֶר
he observed; he peered
he peered through the crack in the door

In this document the debtor officially acknowledges that he owes his fellow man money or property. Under certain conditions, such a document may also be used as a means of transfer.

SEE:

It made a sound/noise; he cried out

Rav Huna said to some merchants: When you buy myrtle from non-Jews...

Everyone cried out: “Bless the Lord Who is Worthy to be blessed!”

it became known

For an example of this meaning – which is an extension of the first meaning, see the next entry.

they were numerous (only with a plural subject)

because there are many berakhoth

Today the Hebrew noun אולר, which is derived from this Aramaic root, means an indistinct sound, such as a (heart) murmur or a rustling noise.

the matter is publicized

Because there are many berakhoth, the Mishnah does not mention them.

Rav Hisda permitted returning the stuffing back into a pillow on the Sabbath.

Instead of דוד, the Munich manuscript reads דוד, with the daleth and the resh reversed, matching the singular form.
A MISHNA: A person may bring in his fruit (on the intermediate days of the festival) on account of (his fear of) thieves.

A BARAITHA: Provided that he bring them into his house in a covert manner.

TALMUD: ... ''In a covert manner'' for these (circumstances means during) the daytime; because at night they would need extra personnel and torches of fire, the matter is publicized (because of the commotion).

Although appears in the Talmud only in these two passages, Rashi applies it to several other passages as well, e.g., .

SEE: }

for if you were to say: (the finder of tefillin in a public domain) should hand them to his fellow (Jew), and his fellow to his fellow (so that no single individual would be performing a forbidden labor of transferring and object four cubits), the matter of Sabbath (desecration) is publicized!

Although appears in the Talmud only in these two passages, Rashi applies it to several other passages as well, e.g., .

SEE: }

the air of the mountain caused its death

the space between bricks (that are arranged one on top of the other without mortar)

he lowered (a price); he sold cheaply (at a)

he gave to eat; he fed

they originally lowered the price for him by a zuz, but ultimately the (cost of) labor decreased

he disgraced; he belittled

perhaps it is because of disgrace (that a penalty must be paid); and behold he has disgraced him?

Cf. the VERB conjugation of in G for G, pp. 132-35.

SEE: }

the air of the mountain caused its death

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Cf. the VERB conjugation of in G for G, pp. 132-35.

SEE: }
groups of the Jewish people.
Besides that traditional Hebrew usage, a new form, אוכל/אוכלת, is used in contemporary Israeli Hebrew to mean population.

he gave him barley bread to eat

If (to teach us that a minor is not entitled) to bestow (upon others) the privilege of eating (teruma), even an adult cannot bestow the privilege of eating (teruma in such circumstances)!

The Munich manuscript, however, has the standard infinitive form of this verb אוכל/אוכלת.
For the full conjugation, see G for G, pp. 99-101.

food

apple

an eye disease

utensil for sprinkling water (on clothes)

public announcement

a large gathering of people

he bestowed (upon another) the privilege of eating (teruma)

The lamed in this Aramaic noun may be parallel to the resh in the Biblical Aramaic noun גוקד, crier, herald, in Daniel 3:4.
For the interchange of the consonants resh and lamed, see Ramban on Shemoth 22:15 and G for G, p. 12.

a black raven

the dark color (=algae of a dark green hue) alongside a boat

In contemporary Israeli Hebrew, אוכל/אוכלת are blackberries (or blueberries).

a blackness; dark color

saddle

he reproduced; he fathered

he assisted in childbirth

it produced; it generated

a large gathering of people

This noun, which is of Greek origin, is used in both Aramaic and Hebrew contexts in the Talmud, e.g., (א) אוכלת אוכלת (ב) אוכלת אוכלת: one who sees large gatherings of people.
Shimon b. Menasya says: His gift is not a (legally valid) gift, for had he known that his son was alive, he would not have assigned it (to another).

Both the Hebrew nouns אֲבָדָה אֲבָדַת אֲבּוֹת which appears in the Mishnah (e.g., in שבת, and אֲבָדָה אֲבָדַת אֲבּוֹת which is found in post-Talmudic Hebrew (e.g., אברים), are still used today with these same meanings.

strength; superiority

For an example – see the mishnah אֲבָדָה אֲבָדַת אֲבּוֹת.

thickness

from the narrowness to the thickness

(traditional) teaching

Rav Nahman b. Ammi said in the name of a (traditional) teaching (from his master).

This Aramaic noun is found in Targum Onkelos, e.g., in Bereshith 25:27 in the phrase, "אֲבָדָה אֲבָדַת אֲבּוֹת.

In contemporary Israeli Hebrew, the masculine noun אֲבָדָה אֲבָדַת אֲבּוֹת is frequently used in the sense of a class or a school (for teaching Hebrew to newcomers) or a studio (e.g., of a radio station). The feminine form אֲבָדָה אֲבָדַת אֲבּוֹת means a (religious Zionist) secondary school for girls.

bread

For an example see אֲבָדָה אֲבָדַת אֲבּוֹת.

slice (usually of raw or rare meat); steak

and (Scripture also) states

This term is used in the following context:

One Scriptural passage has been quoted as a proof – usually introduced by the term אֲבָדָה אֲבָדַת אֲבּוֹת, as it has been stated, in a mishna or baraitha. Then, the term אֲבָדָה אֲבָדַת אֲבּוֹת is used to introduce an additional Biblical proof text. Sometimes, the Talmud proceeds to challenge the need for the additional proof and asks: "אֲבָדָה אֲבָדַת אֲבּוֹת? What is (the need for) "and (Scripture also) states"?

Who is the tanna (who holds) that we follow an assumption? Rav Nahman b. Ammi said: It is (the view of) R. Shim'on b. Menasya, for it is taught (in a baraitha): (A person’s son went overseas, and he (=the father) heard that his son died, and he went and assigned in writing all his property to someone else, but subsequently his son reappeared.... R. Shim'on b. Menasya says: His gift is not a (legally valid) gift, for had he known that his son was alive, he would not have assigned it (to another).
"You are sons of the Lord your God" – when you behave like sons, you are called "sons"; (however, when) you do not behave like sons (i.e., you sin), you are not called "sons"; (such is) the opinion of R. Yehuda. R. Me’ir says: In both cases you are called "sons," as it has been stated: "They are foolish sons," and (Scripture also) states: "They are sons (who) have no faithfulness," and (Scripture also) states: "Wicked children, sons that deal corruptly" ...

A. n. [pl. אֲוָטָות, אומָה] nation

ב. n. אַבִּי, אַבָּי [תַּא] the leader of his nation

 fian. pl. אֲוָטָל document (usually: a bill of sale) its bill of sale may be written (by a non-Jew) for it (=the field), and even on the Sabbath

A. n. [pl. אֵלֵית, אֵלִים] ear

B. n. אָרָך, אָרִים a person cannot hear sound in his ears

A. n. [pl. אֵילִים, אֵילִים] handle or rim (of a vessel) from the rim of a pitcher

A. n. [pl. אֵילִים, אֵילִים] lobe (of a lung) the handle of a goatskin

The lung has five lobes.

The basic meaning of this noun, a contracted form of אֵילִים (with the consonant dalet omitted and represented by a dagesh in the nun), is ear (Heb. אֵיל). The second and third definitions derive from the ear-like

A. n. אָלָב, אָלב pl. אָלַב, אָלָב handle or rim (of a vessel) a person cannot hear sound in his ears

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Now that you have overcharged them, can you retract?

A similar verbal form, you overcharged me, is found in Mishnaic Hebrew. Cf. the conjugations in G for G of K, pp. 89-92 and IHK, pp. 108-110.

He Who did not tolerate the humiliation suffered by the King of Edom – will (surely) not tolerate your humiliation.

In the Jerusalem Talmud (et al.) this Aramaic noun has a different meaning, as noted in the entry.

A frequent accident is (treated) differently, since he should have made a stipulation (in anticipation of missing the ferry) but did not; therefore it is he who has caused himself the loss.

A great voice and it did not "yasaf" – does it too mean that (the voice) did not continue?! Rather it means that (the voice) did not cease!

Cf. the conjugation of בָּר in G for G, pp. 89-92.

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he set up (a mishna or baraita as referring to a specific case or as presenting the opinion of a particular tanna); he interpreted
Aḵol (ךרִי מַעְטָל): מְכֻנָּה, וּמָכְרָה. But have we not interpreted: The first clause (of our mishna refers) to (finding) a lost article and the latter clause to buying and selling?!
Such an interpretation is called an אֱכָלָה by some of the commentators on the Talmud. For example, see: "And his master informed him."
For the full conjugation, see G for G, pp. 132-135.
SEE: בָּלָה, וּבָּלָה, מְכֻנָּה, וּמָכְרָה.

it became more expensive; (its value) appreciated
(וּבָּלָה, מְכֻנָּה, וּמָכְרָה) אֱכָלָה. The value of meat appreciated
honored; he respected
(בָּלָה, מְכֻנָּה, וּמָכְרָה) אֱכָלָה. Honor your wives so that you be wealthy.
Cf. the noun רְוֵי, honor (e.g., in Esther 1:20, the honor due to husbands), which the Babylonian amorah, Rav Nahman b. Itzhak, identifies as Aramaic. But, see above.
Cf. the full conjugation of בָּלָה in G for G, pp. 89-92.
SEE: כָּלֵה, וּכָּלֶה.

he set up; he maintained (the status quo); he preserved; he left (intact)
Aḵol (ךרִי מַעְטָל): מְכֻנָּה, וּמָכְרָה. Maintain the money (or property) in the possession of its owner (in accordance with the status quo!)
Aḵol (ךרִי מַעְטָל): מְכֻנָּה, וּמָכְרָה. they left it (=the halakha) at the (original) Torah status (that this offering is the community’s responsibility)

he appointed
(ךרִי מַעְטָל) אֱכָלָה. הַחֲרִישָׁא אֲנָמָּה לָאָּלָה הָוָיָה מְכֻנָּה. The members of the Nasi’s household appointed a judge who was not learned

he finished; he stopped
(ךרִי מַעְטָל) מַכְּכָר. בֵּית קֵרַד. מְכֻנָּה, וּמָכְרָה.