

Rabbi Yitzhak Frank

THE PRACTICAL
TALMUD DICTIONARY



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אָקמְצָא וּבַר קַמְצָא הָרוּב יְרוּשָׁלַיִם. גִּטְיוֹן נה, סע"ב
On account of (the incident involving) Kamtza and Bar Kamtza, Jerusalem was destroyed.

An alternative explanation: *because of (the confusion between the names of) Kamtza and Bar Kamtza (according to the commentary בן יהודהע ad loc.)*

for 7. **עַל; לְמַעַן; בְּעִבּוֹר**
ר' חֵיָא בְּר יוֹסֵף — יְהָבוּ לֵיהּ זֹזַי אַמְלָחָא.
בבא מציעא מח, רע"ב

(As for) R. Hiyya b. Yosef – (some people) gave him money for (the purchase of) salt.

For the use of the "hanging" case (or "nominative absolute"), see *G for G*, pp. 255-256.

8. אָת

Sometimes this Aramaic prefix serves as an *indicator of a direct object* – like the word אָת in Hebrew. It is not translated into English.

גְּלִית אַדְעַתְךָ ב"מ קט, א
you revealed your intention

This prepositional prefix must not be confused with the initial אָ that indicates either the first-person singular of the future tense of any verb in both Aramaic and Hebrew or the Aramaic אַפְעַל *binyan* (e.g., in אַרְבֵּר, *he mentioned*).

אָגַב, אָגְנִיבָהּ, אָדַעַתְא דִּי, אָדְרָבָהּ, אָהָא, אָהֲרָדִי, אָעַל אָהֲרָדִי, אָיִרִי, אָלִיבָא דִּי, אָפּוּמָא דִּי, מְיָדִי דַּהּוּ אֵי, אָעַל

אָאִיְסָדְוִן [= אָ + אִיְסָדְוִן] ← אִיְסָדְוִן

אָב [אָב/אָבִי, constr. אָבוֹת, abs. pl. n. [constr. pl. אָבוֹת]

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

1. **ראשׁ; head; chief**
הַיְהוּדָה בְּן טַבַּאי — אָב בֵּית דִּין; וְשָׁמַעוּ בְּן שָׁטַח — נָשִׂיא.
חגיגה טז, רע"ב
Yehuda b. Tabbai (was) head of the court, and Shim'on b. Shetah (was) nasi.

In the Sanhedrin this title was conferred upon the hakham who was second in rank to the *nasi*. See נָשִׂיא.

2. **עָקָר; מְקוֹר (לְדַבְרִים הַמְסֻתָּעִים מִמֶּנּוּ); archetype; source; principal category**

prep. אָב

This Babylonian Aramaic prefix is usually equivalent to the preposition **עַל** (which appears frequently in both Hebrew and Aramaic) in all its meanings and nuances. It is a contraction of **עַל**: the *ayin* is replaced by *alef*, whose pronunciation was similar to it in Babylonia, and the *lamed* is replaced by a strong *dagesh* in the first letter of the next word (unless that letter is a guttural consonant, which cannot take a *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. **עַל; עַל גִּבִּי**
on; upon
יֵיטִיב אַאֲרַעָא חוֹלִין סג, א
(the bird) is sitting on the ground

2. **עַל; עַל יָד; בְּסָמוּךְ; לְפָנַי**
at; by; near; in front of
אַתָּא עֲנִיָא וְקָאִי אַבְבָּא. בבא מציעא נט, ב
A poor man came and stood at the door

3. **עַל; נֶגְדַ**
against
רְמָא... מִתְנִיחִין אַבְרִיזִיתָא בִּרְכּוֹת מַג, רע"א
he hurled ... our mishna against a baraita (=he pointed out a contradiction between them)

4. **עַל; בְּנוֹגַע לְ-; אֲבוּל**
with reference to; about
אֲסִיפָא קָאִי! שַׁבַּת לו, א
He stands with reference to the latter clause! (=The amora is referring to the latter clause of the mishna!)

5. **עַל; לְפִי**
according to
מְסַדְרֵי אַגְוִיבָהּ בִּיק עג, א
they testify about stealing

קְתַנְי... אֲ"א אָרְבֵּה וְנִמְצְאָת בְּעֵלְת מוּם" תַּמּוּרָה כב, א
(the tanna) is stating (his halakha) with reference to (the case of) "it became lost and was discovered to be defective"

6. **עַל; בְּגִלְלָ**
because of; on account of
בִּינִיתָא אַבְרַסְתָּה תְּקִלָּה. בבא מציעא עט, ב ורש"י שם
(As for) a fish – its weight is according to (the size of) its belly.

in the case of the amora אָבאָ ר' אָבאָ (סנהדרין יז, ב in ר' אָבאָ אָבאָ). See also R. Aharon Hyman in his *Toledoth Tannaim Ve'amoraim*, London 1910, pp. 27-28.

4. עָקָר; מְקוֹר (לְדָבָרִים הַמְסֻתָּעִפִּים מִמְּנוֹ) **archetype; source**

אָבוּהוֹן דְּכוּלְהוּ דָם שַׁבְתָּ כְּב, א
The source of all of them (i.e., the previously-mentioned restrictions) is (the case of) "blood."
 Literally: "their source, that of all of them." See "The Anticipatory Pronoun Suffix" in *G for G*, pp. 253-254.
 SEE: אָמָא רַב, אָמָא

אָבָא n. **forest** יַעַר

רַבָּה בַּר רַב הוּנָא הָהָה לִיָּהּ הָהוּא אָבָא אָגוּדָא דְּנַהֲרָא. ב"מ קז, סע"ב ורש"י שם
Rabba b. Rav Huna owned a forest on the banks of the river.

The form אָבָא, which first occurs in רע"ב, in a Hebrew context (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 בְּאַבְיָה, referring to the growing fruit of a plant still attached to the ground (Rashi ad loc.). This usage parallels the Biblical phrase עֲדָנוּ בְּאֵבוּ (in *Iyov* 8:12), while still in its growing fruit, which is still used today to mean in its youth or in its preliminary stages.

Targum Onkelos regularly uses the Aramaic noun אָבָא as the standard translation of the Biblical Hebrew noun פֶּרִי, fruit, e.g., in *Bereshith* 4:3. See also *Daniel* 4:9 and Rashi ad loc.

SEE: אָבִיבָא

אָבָא [אָבָא + אָבָא] ← בְּבָא

אָבֵר [אָבֵר: אָבֵר] (prt.) **it was lost; he died** אָבֵר; מֵת

אָבֵר קָתָא דְּמַגְלָא, אָבֵרוּ אֶלְפָא זִוְיָ. ב"מ פב, א ועור
(If) the handle of the sickle (given as security) was (subsequently) lost, the one thousand zuz (loan) have been lost (to the lender).

חָקַל עַל דְּאָבְרִין וְלֹא מִשְׁתַּבְּחִין!
 סנהדרין קיא, א ורש"י שם ובפירושו לשמות ו:ט
Woe for those who die and are not found (since they are not replaceable)!
 SEE: אִיתְבַּד, אָבֵר, אוֹבֵי, אָבִידָא

אָבֵר [אָבֵר פֻּעַל: אָבֵר] (inf.) **he lost**

1. אָבֵר; אָבֵר לוֹ; הִפְסִיד (ל)גָּבְרָא דְּטַרְקִיָּה לְגַלְיָה וְאָבִידָה לְמַפְתָּחֶיהָ
 סנהדרין קיג, סע"א

2. הִשְׁמִיד **he destroyed**
a man who locked his door and lost it, (i.e.,) its key

אָבוֹת מְלֹאכוֹת אֶרְבָּעִים חֲסֵר אַחַת.
 שַׁבַּת עַג, סע"א (מִשְׁנָה)

The principal categories of labor (that are forbidden on the Sabbath) are thirty-nine.

אָבָא [אָבָהּ, אָבֵהָ] n. [pl.] **father**

1. אָב **father**
 כָּל מְעוֹתָא דְּמִתְחִיב אָבָא לְמֵיעֵבֵד לְבְרִיָּהּ קִידוּשִׁין ל, ב
all duties that a father must perform for his son

This Aramaic noun is often used in the Talmud with pronominal suffixes which (except for the unique form אָבָא, *my father*) are appended to אָבֵר, as follows:

אָבוּךָ	אָבֵרְךָ	your (m./f.) father
אָבוּהִי	אָבִיו	his father
אָבוּהָא	אָבִיהָ	her father
אָבוּנָא	אָבִינוּ	our father
אָבוּכוֹן	אָבִיכֶם	your (pl.) father
אָבוּהוֹן	אָבִיהֶם	their father

See *G for G*, p. 237, note 3.

2. אָבִי **my father; Daddy; Father**

אָבָא גְדוּל מֵאָבִיךָ! סנהדרין לו, סע"ב (מִשְׁנָה)
My father is superior to yours!
 (ש)אִין הִתִּינוּק יוֹדַע לְקָרוֹת "אָבָא" וְ"אָמָא" ...
 ברכות מ, סע"א
a child who does not know how to call out: "Daddy" or "Mommy"...

מֵאָבָא מְרִי שְׁמִיעַ לִי בְּרַכּוֹת כֵּט, ב
I heard it from my father, my teacher

אָבָא! אָבָא! הֵב לָן מִיטְרָא! תַּעֲנִית כֵּג, ב
Father! Father! Give us rain!

In *Bereshith* Chapter 44, Targum Onkelos uses אָבָא as the translation of both אָב, a father (in v. 19), and אָבִי, 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 אָבָא is the standard mode of address and reference to one's father.

3. אָבָא; מָר (תַּאֲרָ כְּבוֹד) **Abba; Mr.**

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

אָבָא שְׂאוּל בְּרַכּוֹת לָא, א ועור *Abba Sha'ul*
 עָבְדִים וְשִׁפְחוֹת — אִין קוֹרִין אוֹתָם "אָבָא פְּלוֹנִי" וְ"אָמָא פְּלוֹנִית" בְּרַכּוֹת טו, ב ורש"י שם וע' מאירי שם
(as for) male and female slaves — (people) should not call them "Abba So-and-so" or "Imma So-and-so"

According to Rashi (on א, מ, א ורש"י ברכות מ, א) this title of respect was sometimes applied to the famous Babylonian amora known as Rav — instead of his given name. On the other hand, Rashbam (on א, א ורש"י בבא בתרא נב, א) and Tosafoth (on ב, ב ורש"י בבא בתרא נב, א) contend that Rav was called by the name *Abba* since it was his given name (as

אַבְוֹרְנָקָא / אַבְוֹרְנָקִי / אַבְוֹרְנָקִי n.

אֵילָן שְׁצֵלוֹ מְרַבָּה

a tree that provides a great deal of shade

רש"י עירובין כה, ב (אבל ע' רש"י שם כו, א ד"ה "להרע" בשם תשובות הגאונים)

אַבּוּלָא [אַבּוּלִי pl.] n.

1. שַׁעַר הָעִיר

city-gate

(ד) חֲזִיזִי גְבֵרִי מֵאַבּוּלָא וְעַד סִיכְרָא

מגילה כט, א ורש"י שם; כתובות יז, א ורש"י שם

men form a separation between the city-gate and the cemetery

2. עֲשִׂיר

aristocrat; nobleman

רש"י ס בבא בתרא קמג, סע"א

This Aramaic noun is *not* related to the Hebrew noun *איבול*, *mourning*, which appears in the Mishna (e.g., in (יבמות מא, רע"ב).

SEE: אַבְלוּתָא, אַבְלָא; DIFF: אַבְלָא, אַבְלָא

אַבּוּלְאִי n. pl.

watchmen of the city gates

שׁוֹעֲרֵי הָעִיר

רש"י נדה סז, ב

אַבּוּנְגָרִי n. pl.

מְלַצְרִים (שׁוֹמְרֵי הַמִּסְדָּרִים שֶׁלְחֻנּוֹת)

waiters (who set up tables)

רש"י מו"ק יב, א

SEE: אַטְוֹרְנָא

אַבּוּרְגָנִי n. pl.

קְתֻדָּאוֹת (פְּסָאוֹת לְמַכְבָּדִים)

chairs (for distinguished persons)

רש"י עירובין סב, א (אבל ע' תוס' שם)

אַבּוּרְנָקִי n. ← אַבּוּרְנָקָא

אַבּוּזְקָא n.

maggot; moth

תּוֹלְעָת; עֵשׂ

רש"י בבא מציעא עח, ב ד"ה "אבּוּזְקָא"

אַבְזָרִי n. pl.

דְּבָרִים הַשְּׂיָכִים (ל-); חֲלָקִים טְפִלִּים

things belonging (to); subordinate matters

אינהו וְכָל אַבְזָרֵיהוּ סְנַהֲרִין עַד, סע"ב ורש"י שם
they (=those mitzvot) and all their subordinate
matters (=all the other details that are subsumed
under them)

In ordinary editions of the Talmud, this Aramaic noun

ניחא לך דַּאבְדִּינְהוּ לְכוּלְהוּ?! גיטין נו, ב

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

In both examples in this entry, a personal-pronoun suffix (יָהּ in the first example and יָנְהוּ in the second) is attached to the verb אַבְדַּר, in anticipation of the direct object that is to follow (ל[מְפִתְחִיהָ] and ל[כוּלְהוּ] respectively). See "The Anticipatory Pronoun Suffix" in *G for G*, pp. 253-254. For this use of the prefix ל-, see "The Direct-Object Indicator" in *G for G*, pp. 251-253.

אַבְדִּיל [בדל אפעל: מַבְדִּיל prt., אַבְדּוּלִי inf.]

הַבְדִּיל (= אַמַּר הַבְדִּלָּה)

he recited *havdala*

הָבוּ לֵיהּ פֶּסָא, וְאַבְדִּיל. פסחים קו, ב

They gave him a cup, and he recited *havdala*.

SEE: בְּדִיל, בְּדִיל'

אַבְדִּילְתָּא n.

havdala

הַבְדִּלָּה

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

חֲמָא לְקִידוּשָׁא וְאַבְדִּילְתָּא תַעֲנִית כּוּ, א

wine for kiddush and *havdala*

אַבְדּוּרִי/אַיבְדּוּרִי [= אַתְבְּדוּרִי inf.]

← אֵיבְדָר

אַבְדָּתָא n. ← אַבְרָתָא

אַבְהָן; אַבְהָתָא n. pl. ← אַבָּא

אַבּוּבָא n.

אַבּוּב (פְּלִי נְגִינָה)

musical instrument

עֵיקַר שִׁירָה בְּכָלִי, וְיִלְפִינָן מֵאַבּוּבָא דְמוֹשֶׁה. סוכה נ, ב

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 אַבּוּבָא to translate עֹבֵב in *Bereshith* 4:21, while Targum Yonathan uses it to translate חֲלִיל in *Yeshayahu* 5:12. In contemporary Israeli Hebrew, an oboe is called an אַבּוּב, an organ is an עֹבֵב and a flute is a חֲלִיל.

אַבּוּרִי inf. ← אַבְדַּר

אַבּוּהָ; אַבּוּהָ ← אַבָּא

(כ) אָבִיסָנָא דְגִירָדָאִי שבת קנא, סע"ב ורש"י שם
the heavy beam of weavers

The reading of Talmudic manuscripts is אָבֶטָא (with a *khaf* instead of a *beth*), and it is confirmed by Targum Yonathan of *I Shemu'el* 17:7.

אָבִיק [אבק: אָבִיק, act. prt. אָבִיק, pass. prt. מִיבִק. inf.]
1. חֶבֶר

he attached
וּמַעֲיִיל לָהּ בְּגָלִימָא וְאָבִיק לָהּ מִיבִק מנחות מב, א
וע' רש"י ותוספות שם
and he would insert them (= the tzitzith) into the garment and attach them

2. הִתְחַבֵּר; הִתְמַכֵּר
he was attached; he became addicted

פִּינּוֹן דְאָבִיק בַּהּ טוּבָא, כְּמִינּוֹת דְּמִנְיָא. ע"ז יז, סע"א
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 וַיִּבָּקֶט, and he wrestled, is derived from the same root as this Aramaic verb. Cf. the etymology of *Menaḥem b. Saruk* (quoted by Rashi there) and *Ramban ad loc.*

For the *פעיל* pattern in the past tense of *binyan קל* (rather than the usual *פעל*), see *G for G*, pp. 21, 74-75.
DIFF: אָבִקָא

אָבִישׁוּנָא n. ← אָבִישׁוּנָא

אָבִלָא n.
אָבֶלֶע
mourning
שְׂאֵנֵי מוֹשֶׁה, דְּתִקִּיף אָבִלְיָהּ. מועד קטן כא, א
(The case of) *Moshe (Rabbenu)* is different, because the mourning for him was more intense.
SEE: אַבּוּלָא, אַבּוּלָא, אַבּוּלָא, אַבּוּלָא, אַבּוּלָא, אַבּוּלָא

אָבֶלֶע [בלע אָפֶעל: מְבֶלֶע, prt. אָבֶלֶע, imp.]
1. הִבְלִיעַ; הִכְנִיס
he combined;
2. הִבְלִיעַ; הִכְלִיל
he blended; he incorporated

דְּרַנְי... דְּכוּרֵי שְׂרִינּוּ... אָבֶלֶע לִי וְאָנָא אִיכּוּל!
חולין סז, ב ורש"י שם
Worms (found in) fish are permitted ... blend (them into the fish) for me, and let me eat (them)!

3. הִנְחִיל; לִמְד
he instilled; he taught
דְּלִמָּא... אָבֶלֶע לִיָּהּ בְּחֻשְׁבוּן? בבא מציעא סד, רע"א
perhaps he has included it (=the amount stolen) within the account?

4. הִנְחִיל; לִמְד
he instilled; he taught
אָמַר רַב הַמְּנוּנָא: הָא מִיִּלְתָּא אָבֶלֶע לִי ר' חֲנִינְיָא מנחות יז, א ורש"י שם

occurs only in the passage quoted here, but Rashi *ad loc.* quotes a second instance וְכַל אָבִישׁוּנָא in עוֹלָה וְכַל אָבִישׁוּנָא, instead of מנחות עג, ב עוֹלָה וְכַל חֲבִירָתָהּ, the reading in our editions. It is used more frequently in post-Talmudic works, and it has even entered contemporary Israeli Hebrew – especially in the phrase אָבִישׁוּרֵי רֶכֶב, *automotive accessories*.

אָבֶטָא n.
נָאד (= שֶׁק שֶׁל עוֹר)
wineskin (leather bag for liquids)

ע"פ רש"י עבודה זרה לד, רע"ב (אבל ע' תוס' שם ד"ה "אכטא")

אָבֶטָח־ [בטח אָפֶעל]
הִבְטִיחַ (= נָתַן הַבְטָחָה)
he promised

אָבֶטָחָךְ לָךְ וְלְאָבִיךָ לְעֵלְמָא דְאַתִּי? סנהדרין צח, א
Did he promise you and your father the world-to-come?

SEE: בְּטַח

אָבִיבָא n.
אָבִיב (= הַבְשָׁלַת הַתּוֹבָאָה)
ripening of grain
וְיִמְנָא דְאָבִיבָא לָא מְטָא סנהדרין יא, סע"א
and the season of ripening (springtime) has not arrived

See *Shemoth* 9:31 and Rashi *ad loc.*

SEE: אָבָא

אָבִידָתָא [אָבִידָתָא pl.] n.
אָבִידָתָא
a lost article
מִהֲדָרִינּוּ אָבִידָתָא בְּסִימְנָא חולין צה, סע"ב
we return a lost article through a mark of identification
SEE: אָבֵד

אָבִילוּתָא n.
אָבִילוּתָא
mourning
לָא תִינְהוּג אָבִילוּתָא מועד קטן כ, ב
do not practice mourning
SEE: אַבּוּלָא, אַבּוּלָא, אַבּוּלָא, אַבּוּלָא, אַבּוּלָא

אָבִילֵי n. pl.
אָבִילֵי
mourners
כִּי הָווּ מְבָרִי אָבִילֵי סוּטָה לה, א
when they were serving food to mourners
SEE: אַבּוּלָא, אַבּוּלָא, אַבּוּלָא, אַבּוּלָא, אַבּוּלָא

אָבִיסָנָא n.
מְנוֹר (= קוֹרָה בְּמִכּוֹנַת אָרִיגָה)
the heavy beam (that is part of a loom)

אָבֶצִיל [בצל אָפֶעֶל]

it grew (like an onion) גָּדַל (בְּבָצֶל)

רש"י עירובין כט, רע"ב

The verb seems to be derived from the noun בָּצֶל, onion.

אָבֶק [אָבֶק cnsr.]

dust 1. עָפָר דֶּק
2. מַעֲיָן (הָאָסוּר); מַעֲשֵׂה שְׂאִינוֹ עֵקֶר הָאָסוּר
a trace of; a subcategory of (a prohibition)

רש"י סוכה מ, ב ד"ה "כמה קשה אבקה של שביעית"

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 אָבֶקָה שֶׁל שְׁבִיעִית.

SEE: אָבֶקָה

אָבֶק לְשׁוֹן הָרַע

מַעֲיָן (הָאָסוּר שֶׁל) לְשׁוֹן הָרַע

a trace of (the prohibition of) slander

Speech that is explicitly derogatory towards another person is defined as לְשׁוֹן הָרַע, *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 אָבֶק לְשׁוֹן הָרַע, *a trace of slander*, and are forbidden by Rabbinic legislation.

ערכין טו, סע"ב; בבא בתרא קסד, ב; רמב"ם: משנה תורה, הל' דעות ז; ד; ספר חפץ חיים, הלכות לשון הרע, כלל ט.

אָבֶק רַבִּית

מַעֲיָן (הָאָסוּר שֶׁל) רַבִּית

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 אָבֶק רַבִּית, *a trace of usury*, and have been forbidden by Rabbinic legislation.

For example, the Torah forbids a borrower from paying the lender more than the amount of the loan he received – only if there has been an

Rav Hamnuna said: This matter R. Hanina instilled in me

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

SEE: בָּלַע

אָבֶלֶע ← אִיבֶלֶע

אָבֶנָא [אָבֶן, abs., אָבֶנִי] n. pl.

stone; rock אָבֶן

a precious stone אָבֶן טָבָא בבא בתרא עד, ב

n. **אָבֶנָא**

a plant "בְּנִגְרִי" (מִיָּן צְמַח) רש"י שבת קט, ב

See the reading of the *Aruk*, בְּנִגְרִי, which has been identified by some scholars as *artichoke*.

אָבֶנְתָא ← אִיבֶנְתָא n.

אָבַע [נבַע אָפֶעֶל: מִבַּע] prt.

cause to flow! "הַבַּע!" (= גָּרוֹם לְנִבּוֹעַ!)

אָבַע מִימִיךָ! תענית כה, ב ורש"י שם

Cause your water to flow!

The Hebrew causative verb הַבַּע 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 – יוֹם לְיוֹם יִבַּע אָמֶר – *day following day utters speech*.

Cf. the אָפֶעֶל conjugation of נַפַּק in *G for G*, pp. 68-70; for the *pathah* vowel before a guttural 3rd root-letter, cf. the אָפֶעֶל conjugation of הדר in *G for G*, pp. 64-67.

SEE: נָבַעַי

אָבַעוּל [= אָתְבַּעוּל] pl. [בעל אָתְפַּעֵל]

they were seduced (sexually) נָבַעוּ

וְאָבַעוּל כַּמָּה בְּתוּלְתָא בְּנִהְרֵדְעָא יומא יט, סע"ב
and several virgins were seduced in Neharde'a

For the "infixing" of ו- to form the third-person masculine plural – see *G for G*, p. 25, note 13.

SEE: בָּעַל

אָבַעַי [= אָתְבַּעַי] ← אִיבַּעַי

אָבַעַיִת [בעת אָפֶעֶל: מִבַּעַיִת] prt.

he scared; he frightened הִפְחִיד

הוּא דְאָבַעַיִת נִפְשִׁיהּ בבא קמא זא, א

it was he who scared himself

SEE: אִיבַּעַיִת, בַּעַיִת

אַבְקָתָא [אַבְקָתָא pl. n.]
socket 1. חוֹר שְׁצִיר הַדְּלֵת סוֹבֵב בוֹ
 רש"י עירובין יא, ב
loop 2. לולֵאָה ע"פ רש"י סנהדרין כ, ב
אַבְרָא n.
lead (the metal) אָבֵר (= עוֹפְרֵת)
 רש"י יומא סט, סע"ב

אַבְרָא adv. ← **אַיְבְּרָא**

אַבְרָאִי [= אָ + פְּרָאִי]
outside בַּחוּץ
 גְּלִיתִיב אִיהוּ מְגוּאֵי וְאַנְיֵשׁ אַחֲרֵינָא מְאַבְרָאִי
and he should sit inside and another man outside
 SEE: בָּר

אַבְרוּמָא n.
species of small fish מִינֵן דְּגַ קָטָן
 ע"פ רש"י סוכה יח, א

אַבְרוּרִי n. pl.
towers מְגֻדְלִים רש"י שבת יא, א
 In his commentary to ב"ב כרע"ב, Rashi explains that this term refers to a *tower-like arrangement* (for balance).

אַבְרִזִּין n.
a (leather) covering (הַעֲשׂוֹי מֵעוֹר)
 מֵעֵיקְרָא קְרוּ לֵיהּ מִשְׁפָּא, וְהִשְׁתָּא אַבְרִזִּין. ב"ק סו, סע"ב
At first they called it "leather," but now (they call it) "a covering."

In contemporary Israeli Hebrew both this noun and especially the related term בְּרִנְט refer to water-proof material, e.g., *canvas* or *tarpaulin*.

אַבְרָחִי 1st pers. sing. [ברח אֲפַעֵל: אֲבָרַח, imp.]
 אֲבָרְחִי [inf.]

1. הִבְרַחְתִּי; גִּרְמַתִּי לְבָרוּחַ; הִעֲלַמְתִּי
I caused to flee; I chased away; I kept away
 אַרִי אֲבָרְחִי לָךְ מִמְצָרָא. בבא מציעא קח, ב
I have chased away a "lion" (i.e., a serious danger) from your borders.

הִיא אִיתְתָּא דְבַעֲיָא דְתַבְרַחֲיָנָהּ לְנִכְסָהּ מִגְבְּרָה
 כתובות עח, סע"ב ורש"י שם
(as for) a woman who sought to keep her possessions (= property) from her (former) husband
 The phrase הִתְבְּרַחֲיָנָהּ לְנִכְסָהּ – literally: "that she would keep (them) away, her possessions" – contains a (superfluous) personal-pronoun suffix, יָנָהּ, *them*, that

explicit stipulation at the time of the loan requiring such payment (רְבִית קְצוּצָה). Where there has been no such stipulation, however, the Rabbis still forbid the borrower to make additional payment, which is called אֲבָק רְבִית. עד קָאֵן רְבִית קְצוּצָה; מִכָּאֵן וְאֵילָף אֲבָק רְבִית. בבא מציעא סא, סע"ב
(What is mentioned in this mishna) up to here (is considered) "fixed usury"; from here onward (is considered) "a trace of usury."

אַבְקָא n.
dust אֲבָק

אַבְקָה שֶׁל שְׁבִיעִית
 מַעֲיִן (הָאִסוּר שֶׁל) שְׁנַת הַשְּׁמִטָּה
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.

כְּמָה קָשָׁה אֲבָקָה שֶׁל שְׁבִיעִית! אָדָם נוֹשֵׂא וְנוֹתֵן בְּפִירוֹת שְׁבִיעִית... סוכה מ, ב ורש"י ותוס' שם
How severe is (even) a trace of the seventh year (prohibition): A person does business with the fruit of the seventh year...!

For more details, see *Encyclopedia Talmudit*, s.v. אֲבָק.
 This formulation אֲבָקָה שֶׁל שְׁבִיעִית – with the feminine pronoun-suffix הָ followed by שֶׁל, and anticipating the feminine noun שְׁבִיעִית – is equivalent to the use of the construct form אֲבָק (שֶׁל) in the previous two entries. The term אֲבָק שְׁבִיעִית, used by Rashi ad loc., appears in the Tosefta (עבודה זרה א:א). See *G for G*, p. 2.

אַבְקַע [= אֲתַבְקַע: בַּקַע אֲתַפְעֵל]
it was split נִבְקַע

חֹזֵא דְאֲבָקַע רִישִׁי וְנִתְרַ מוֹקְרִי. ברכות נו, א
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 אֲתַפְעֵל conjugation of אָמַר in *G for G*, pp. 102-103.
 SEE: בַּקַעִי

In this physical sense, אַגַּב is used with personal-pronoun suffixes in the forms: אַגַּבִּיהָ, אַגַּבֵּיךָ and אַגַּבֵּי.

איבערען לך ל'מיקרעיה ומכתב אגביה בבא מציעא יח, א
you should have torn it up (i.e., the document) and
written upon it

2. על פי; על סמך; על ידי; בגלל; משום
**on the basis of; relying upon; through; by
virtue of; because of; on account of**

אַגַּב חוּרְפִּיָּה לֹא עֵינִין בַּהּ. עירובין צ, רע"א; ב"ב קטז, רע"ב
Because of his brilliance he did not analyze it
(carefully).

משנה: "אַחַטָּא, יוֹם הַכַּפּוּרִים מְכַפֵּר" — אֵין יוֹם
הַכַּפּוּרִים מְכַפֵּר.

תלמוד: לִימָא מִתְנִיתִין דְּלָא כְּרַבִּי, דְּתַנְיָא: רַבִּי
אוֹמֵר: עַל כָּל עֵבִירוֹת שְׁבַתוֹרָה, בֵּין עֲשָׂה תְּשׁוּבָה בֵּין
לֹא עֲשָׂה תְּשׁוּבָה, יוֹם הַכַּפּוּרִים מְכַפֵּר!

אַפִּילוּ תִימָא רַבִּי, אַגַּב שְׂאֵנִי. יומא פו, א ורש"י שם
MISHNA: (If one says to himself:) "I will sin, but
Yom Kippur will grant atonement." — Yom Kippur
does not grant atonement (for such behavior).

TALMUD: Shall we say (that) our mishna is not
compatible with (the opinion of) Rebbi, as it is
stated (in a baraita): Rebbi says: For all sins in the
Torah — whether he repents or not — Yom Kippur
grants atonement!

(Not necessarily:) You may say (that this mishna is
compatible) even (with the opinion of) Rebbi: (The
case of a sinner who is cynically) relying upon (the
atonement of Yom Kippur) is different.

This preposition is almost always followed by an object,
as in the entries that follow, but in this passage the
object is not expressed — but implicit, as explained in the
English translation. Cf. the same statement, אַגַּב שְׂאֵנִי, in
ע"ב, בבא בתרא עז, רע"ב.

SEE: אַגַּב and the following entries.

אַגַּב אוֹרְחִיהָ

"על פי דרכו"; דרך אגב

by the ("his") way; in passing; incidentally

This expression (with the third-person suffix -יה),
which regularly refers to an incidental point the tanna is
teaching, is always part of the formula
מִלְּמַתָּא אַגַּב אוֹרְחִיהָ קָא מְשַׁמַּע לָן
presented as a separate entry. Cf. the modern Hebrew
expression אַגַּב דְּרַךְ.

The phrases אַגַּב אוֹרְחִיךָ (as you go) along your way, with
the second-person suffix, in ב, סנהדרין צה, and
אַגַּב אוֹרְחִי (as I go) along my way, with a first-
person suffix, in ב, כתרובת קה, — both have a concrete,
physical meaning.

אַגַּב אַרְעָא ← אַגַּב מְקַרְקַעֵי

anticipates the direct object, (ל)נִכְסָה. See "The
Anticipatory Pronoun Suffix" in *G for G*, pp. 253-254.
For this use of the prefix ל־, see "The Direct-Object
Indicator" in *G for G*, pp. 251-253.

SEE: מְבַרֵּחַ אֲרִי מְנַכְסֵי חֲבִירוֹ

אַבְרִי [ברוי אפעל: ליברי; fut. אברי; imp.

אַבְרוּי inf.]

1. הַבְּרִיא **he was stout; he became healthy**

אי כְּחִישׁ, אָמַר לְהוּ: לִיבְרִי; וְאֵי אַבְרִי, אָמַר לְהוּ:
לִיכְחוּשׁ. בבא בתרא קנה, רע"ב

If (the young man) were undernourished, he (=R.
Hiyya) would tell them: "let him become stout,"
and if he were stout, he would tell them: "let him
become thin."

2. חִזַּק **he strengthened**

אַבְרוּי אֵילְנֵי מוּעַד קֶטַן ג, א ועוד *to strengthen trees*

3. עֲבַר מִצַּד לְצַד; חָדַר

it penetrated; it permeated

כֶּבֶר שְׁחַתַּף עָלֶיהָ בֶּשֶׂר — אָסוּר לְאַכְלָהּ... וְהֵנִי מִיֵּלֵי
דְּאַבְרִיָּה חוּלִין קִיב, א ורש"י שם

(As for) a loaf over which (raw) meat has been
sliced — it is forbidden to eat it (according to the
opinion of Shemu'el) ... but only in the case where
(blood) has penetrated it (=the loaf of bread).

See the אַפְעַל conjugation of חָדַר in *G for G*, pp. 117-119.

SEE: אֵיבְרָא, אֵיבְרָא, אֵיבְרָא; דִּיבְרִי, בְּרִיא, מֵיבְרִי

אַבְרִי ← אֵיבְרִי

אַבְרָנִים adv.

צְלוּי בְּמִקְצַת **partially roasted**

הֵיכִי דְמֵי "נָא"? אָמַר רַב: כְּדָאֲמַרֵי פְּרָסְאֵי "אַבְרָנִים".

פסחים מא, א ע"פ שמות יב:ט

Rav said: What is נָא? What the Persians call
"partially roasted."

אַבְרִתָּא/אַבְרִתָּהּ/אַבְרִתָּא n.

אַזּוּב שַׁבַּת קַבְח, א וילעזי רש"י שם **hyssop (plant)**

אַבְשׁוּנָא/אַבְשִׁינָא n.

גְּרַעֲיָנִים קְלוּיִים (שֶׁל חֲסֵה או שְׁעוֹרָה)

roasted kernels (of wheat or barley)

ע"פ רש"י מגילה ז, ב

אַבְתָּרִי [-א = בְּתָרִי] ← בְּתָר

אַגַּב [א + גַּב] prep.

1. על גב; על **on top of; upon**

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 on ב חולין ער, ב חולין ער, ב חולין ער: חולין ער, ב חולין ער, ב חולין ער:

ואגב שיטפא דגירסא, אישיתבשו ביה למיגרסא הקא

and because of the flow of the learning, they erred about it to read (the text) here

SEE: רהטא and its note

אגבא/אגבה ← אגב

אגבה¹ [גבה אפעל: מגבה, prt, לגבה, fut] **he raised; he lifted up** הגביה; הרים

ההוא גברא דעל לבי טבחא אגבה אטמא דבישרא בבא בתרא פח, א

the man who entered a butcher shop lifted up a thigh of meat

דמעידנא דאגביה, קנייה כתובות ל, ב ע"פ כתיי דמעידנא דאגביה, קנייה כתובות ל, ב ע"פ כתיי

for another example, see נפך.

The root of the verb in this entry is גבה (with a final consonantal *hei*), while the root of the verb in the entry הגביה (with a final vowel-letter *yod*, which is parallel to the Hebrew root גבה where the *hei* is a vowel-letter). The former means *rise up* in *binyan קל* and *raise up* in the causative *binyan אפעל*, whereas the latter means *collect* in *binyan קל* and *cause to collect* in *binyan אפעל*.

The verbal form in the second example of this entry has been spelled אגביה, *he lifted it up* (with the first *hei* the third consonant of the root גבה and the final *hei* from the pronoun suffix *-יה*), in accordance with all available manuscripts (and our editions of ב, סוכה מד, ב, סוכה מד). The form אגביה in our editions (of כתובות) does not fit its context easily.

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

SEE: אגבי DIFF: גבה

אגבה² [= אגבי + אה] ← אגבי

אגבי [גבי אפעל: מגבי, prt, אגבווי, inf] **he ordered collected; he ordered seized** הגביה; גרם שחוב יגבה

רב פפא אגבי ארבע מאה זוזי לבושת. בבא קמא פד, ב Rav Pappa ordered four hundred zuz to be collected (as payment) for (causing) embarrassment.

(ד)רבינא אגביה לברתיה דרב אשי... בינונית כתובות טט, א

Ravina ordered intermediate quality (land) to be collected for Rav Ashi's daughter ...

אגביה רב נחמן לאפדניה מיניה בבא קמא כא, א Rav Nahman ordered his (= the litigant's) mansion seized from him

אגב גררא נסבה; אגררא נסבה

בגלל גרירה שנה אותה

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.

הכא עיקר; התם אגב גררא נסבה. בבא מציעא ד, סע"ב Here is the major text (that teaches this halakha); there (the tanna) stated it (merely) by association.

אגב ד" conj.

since "על ידי ש"; "בין ש"

אגב דחשיבי, משמושי ממשמש בהו. ב"מ כא, ב Since (these items) are valuable, he frequently gropes for them.

אגב מקרקעי/קרקע/ארעא

על ידי קרקעות/קרקע

by virtue of (the transfer of) land

According to Torah law, certain modes of transferring ownership (קנינים) are effective only for land, while others are effective only for movable objects. Through (קרקע) אגב, 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 movables as well.

משלטלי אגב מקרקעי הקנה להם בבא מציעא יא, ב he transferred movables to them by virtue of (his transfer of) land

אגב שיטפ

אגב שטף (הלמוד) through the flow; because of the flow (of learning)

הא זימנין סגיאי בעא מינך, ולא אמרת ולא מידי! דלמא אגב שיטפך אתיא לך? אמר ליה: אין, אגב שיטפאי אתיא לי. נדה נג, ב ורשי שם

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 (שבת קל, ב). 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 רש"י and רש"י there.

testimony (in court), as mandated by the Torah (*VaYikra* 5:1). The characterization of aggada as *attractive*, in the second Talmudic example, may have been inspired by the Aramaic word נגד from the same root, which means *he pulled or he attracted*.

Although the forms אגָּבָה and אגָּבָה are used (almost) interchangeably in Talmudic and Midrashic texts, Modern Hebrew differentiates between the Passover intertext and אגָּבָה in a general sense, the latter referring chiefly to *legends* and *fairy tales* – rather than to the aggada of the Talmud.

n. **אגָּבָה**
species of bitter herb מִין עֵשֶׂב מָר

רש"י עבודה זרה כט, א

adv. [א + גָּבָה] **אגָּבָה** ← גָּבָה

fut. 1st pers. s. **אגָּבָה** ← גָּבָה

[א + גָּבָה] **אגָּבָה** ← גָּבָה

n. **אגָּבָה**
nut tree עֵץ הָאֵגוֹז רש"י כתובות עו, ב

inf. **אגָּבָה** ← אגָּבָה

inf. **אגָּבָה** ← אגָּבָה

past m. pl. **אגָּבָה** ← אגָּבָה

adj. **אגָּבָה** **egori**
 וְלָמָּה נִקְרָא שְׁמוֹ "אגָּבָה"? שְׁשֵׁמֶנּוּ אגָּבָה בְּתוֹכוֹ.
 ברכות לט, רע"א

And why is its name (of the olive used as a standard of measure) called "egori"? Because its oil is stored (Heb.: אגָּבָה) within it.

This word apparently refers to a certain species of olive of medium size. See: משנה כלים יז:ח ותפארת ישראל שם.

pl. **אגָּבָה/אגָּבָה** ← אגָּבָה

inf. [גוּחַ אִפְעַל] **אגָּבָה**
לְעָרוֹךְ (מִלְחָמָה); לְהִלָּחֵם

to wage (war); to fight (a battle)

אֵלוּ לְאִגָּבָה קָרְבָּא סוּתָה לָא, א

they went to wage war

Targum Onkelos translates וְיִלָּחֶם (e.g., in *Shemoth* 17:8) as אגָּבָה קָרְבָּא, and *he waged war*. Elsewhere in the Babylonian Talmud (e.g., in א נ, גיטין נ, א, waging war is expressed by the verb עבד, *make*, with the noun קָרְבָּא, *war*).

See the אִפְעַל conjugation of תני in G for C, pp. 117-119.

SEE: אגָּבָה¹ DIFF: גָּבָה

[ה + אגָּבָה] = אגָּבָה; [ה + אגָּבָה] = אגָּבָה
 ← אגָּבָה

[ה + אגָּבָה] ← אגָּבָה

[א + גָּבָה] אגָּבָה

← גָּבָה אגָּבָה קָא רְמִית

imp. pl. [גבר אִפְעַל] **אגָּבָה**

increase! "הגָּבִירוּ!" הוֹסִיפוּ!

אגָּבָהוּ תִמְרָא אַרְבָּקַי! סנהדרין לח, רע"א

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

SEE: גָּבָה

אגָּבָה
 act. prt. אגָּבָה, pass. prt. אגָּבָה, imp. אגָּבָה

he bound; he tied אגָּבָה; קָשָׁר

בְּתַר דְּאִגָּבִיהַ סוכה לג, ב

after he bound it (=the myrtle branch with the other species)

(ד) לָא אגָּבִיתָ בְּאִינִישׁ אַחֲרֵינָא גִיטִין פּג, ב

she is not bound to another man

n. [אגָּבָה/הגָּבָה] [אגָּבָה/הגָּבָה] pl.

aggada; narration [אגָּבָה] אגָּבָה

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 commandments, anecdotes and historical data. Occasionally, אגָּבָה and אגָּבָה refer to the Passover Haggada.

מָר אָמַר לֵיהּ: לֵימָא מָר שְׁמַעְתָּא; וּמָר אָמַר לֵיהּ: לֵימָא מָר אגָּבָה. בבא קמא ס, 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 שְׁמוֹשְׁכִין לְבוֹ שֶׁל אָדָם פְּאִגָּבָה שְׁבַת פּז, סע"א
matters that attract the heart of a person like aggada

The root of both the Hebrew noun אגָּבָה/הגָּבָה and the Aramaic noun אגָּבָה is נגד, as in the Hebrew verb תגיד, *he told*. In fact, sometimes (e.g., in א א, שבועות לה, א) the Hebrew form אגָּבָה means *telling* – especially *giving oral*

אגלי n. constr. pl. ← גל-

אגליד/אגליד [= אתגלד : גלד אתפעל]
 נקלף it was peeled; it was stripped off
 האי אתרוגא דאגליד באהינא סומקא

טובה לה, טעיב ורשיי שם
 an ethrog that was peeled like a red unripe date

The Aramaic noun גילדא means *skin* or, more generally, a *covering*, and this Aramaic verb means that a covering was *peeled* or *stripped off*.

The Hebrew verb הגליד (in *binyan* הפעיל), however, means *it formed a covering*, e.g., in the phrase הַפְּכָה פִּי הַגְּלִיד (הולין נא, א) (if) the top of the wound formed a scab, and it continues to be used in the same sense today.

SEE: גילדא

אגמא n. [pl. אגמי]
 marsh; swamp בצה

גברא דטבע באגמא יבמות קבא, א ורשיי שם
 a man who drowned in a marsh

רבר קטיל קני באגמא הרה! שבת זה, א ורשיי שם
 Your teacher must have been a reed-cutter in the marsh (i.e., an ignoramus)!

The expression הגמא and its Hebrew translation קטיל קני have been used metaphorically from Talmudic times until this very day.

In Biblical Hebrew, the noun אגם 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 אגמים apparently refers to the *reeds* that grow along the rivers (R. David Kimḥi ad loc.). Rashi in his commentary on *Bereshith* 41:2, uses אגם to explain the Biblical Hebrew noun אחר, but cf. Ramban ad loc.

2. יער
 גברא אול לאגמא, קטל קמא טונא בכורות ח, ב ורשיי שם

a man went to the forest (and) chopped down the first load (of logs)

Rashi's definition of אגמא as *forest* in this passage is surprising, because it differs from its meaning elsewhere; nevertheless, it is consistent with the reading in our editions which speak of "chopping a load," presumably, of logs. However, according to the manuscript editions which read קטל קניא, *he cuts reeds*, the translation *marsh* would fit the passage very well.

אגמע ← גמע

אגמר- [גמר אפעל : מגמר .prt.]
 אגמר/אגמיר [imp., אגמורי .inf.]
 למד he taught

אגמריה רחמנא למשה עירובין טו, ב
 the Merciful God taught Moshe

Cf. the אפעל conjugation of קום in *G for G*, pp. 193-195.

אגיד [נגד אפעל]
 he prolonged; he delayed הַמְשִׁיךְ ; הַאֲרִיךְ

אמר "בורא פרי הגפן" ואגיד ביה.

פסחים קו, א ורשיי ורשב"ם שם
 he recited (the berakha) "the Creator of the fruit of the vine" and prolonged it.

Cf. the אפעל conjugation of נפק in *G for G*, pp. 68-70.

SEE: נגר

אגיד ← אגיד ; act. prt. אגיד ; pass. prt. אגיד

אגין [גנן אפעל : מגין .prt., אגוני .inf.]
 he protected; he shielded הגן

אמאי לא אגין מצות עליה? קידושין לט, ב
 Why did (the reward for observing) the commandments not protect him?

In our printed editions, the plural Hebrew noun מצות is the subject of the singular Aramaic verb אגין! However, Vatican manuscript 111 reads: אמאי לא אגין עליה.

Cf. the אפעל conjugation of עלל in *G for G*, pp. 129-131.

SEE: מוגנו

אגיר ← אגיר ; act. prt. אגיר ; imp. אגר

אגירא [אגירי/אגורי .pl.]
 hired hand; worker שכיר; פועל

אגרא דאגירא שבת קו, רע"ב
 the wages of the hired hand

Targum Onkelos uses the same phrase to translate פועל שכיר in *VaYikra* 19:13.

SEE: אגרא, אגר

אגלוקי n. pl.
 sacks שקים ע"פ רשיי שבת קנר, ב

אגלוי [= אתגלוי] ← inf. אגלוי

אגלוי ← inf. אגלוי

אגלי [גלי אפעל : אגלוי .inf.]
 he exiled הגלה

להיבא אגלי להו? סנהדרין צד, א ורשיי דיה "אגלינהו"
 To where did he exile them (=the ten tribes)?

For the אפעל conjugation of this verb, see *G for G*, pp. 111 and (for Targum Onkelos) 202-203.

אגלי ← 1st pers. s. fut. גלי

אָפּעל conjugation of הדר on pp. 64-67.
SEE: נָגַע

אַגְרָא¹
[אגר: act. prt. אַגְרַי, pass. prt. אַגְרֵי,
[inf. מְיַגֵּר, imp. אַגְרַי]

שָׂכָר
he hired; he rented
האי מאן דַּאגֵּר אַגְרֵי בבא מציעא עו, סע"ב
someone who hired laborers

Forms from *binyan קל* occasionally appear in our printed editions of the Talmud where the context calls for a causative (אַפּעל) form that may indeed be found in manuscripts (Rav EZM). For an example, see **אַגְרָא** in **אַגְרָא** in **אַגְרָא** (quoted in the entry רע"ב).

Cf. the conjugation of עבר in *G for G*, pp. 59-62.

SEE: אַתְגָּר, אַגְרֵי, מְיַגְרֵי, אַגְרֵיא

אַגְרָא² ← n. abs. and constr. אַגְרָא

אַגְרָא נְטָר לִי
שָׂכָר "שִׁמּוֹר (דְּהִמְתָּן) לִי"; שָׂכָר דְּהִמְתָּנָה
compensation for "wait for me (to pay)"

This is an interest charge that a seller adds to the purchase price (or a lessor to the rental fee) in exchange for his allowing the purchaser to postpone payment (as if he said: "wait for me"). This surcharge comes under the prohibition of usury (רְבִית).

כָּלֵלָא דְרְבִיתָא: כָּל אַגְרָא נְטָר לִי אֶסוּר.

בבא מציעא סג, ב ע"פ כתי"י

The general principle of usury is: Any compensation for "wait for me (to pay)" is forbidden.

Our printed editions read *לִיה, for him*, in this passage (and in two other passages: א; עג; א). However, the reading *נְטָר לִי, wait for me*, which is predicated upon an imaginary dialogue between the seller and the purchaser, prevails in available manuscripts and in printed editions of א, בבא בתרא פו, א.

For further discussion of this halakhic topic, see *Shulḥan Arukh, Yoreh De'ā* 183.

The use of this Aramaic verb in the sense of (*watchful*) *waiting* parallels the use of the Hebrew verb שמר in the same sense, e.g., in *Bereshith* 37:11 (and Targum Onkelos ad loc.). See Rashi ad loc.

SEE: נְטָר

אַגְרָא [אַגְרַי, אַגְרֵי] n. [abs. & cnstr.]
reward;
compensation (esp. rent or wages)

לְפָנָם צַעֲרָא אַגְרָא. משנה אבות סוף פרק ה
According to the suffering is the reward.

אַגְרָא בְּטִילָא כתובות קה, א
unemployment compensation

Literally: (*he*) taught him, Moshe. The pronoun suffix -יה-, him, which is redundant in English, anticipates the direct object מִשָּׁה. See אַבְרָא and its note.

Cf. the אָפּעל conjugation of הדר in *G for G*, pp. 64-67.

SEE: גָּמַר

אַגְנָא [אַגְנֵי, אַגְנַי] n.
מִכְּלָ; גָּגִית; עַרְיָה

container; basin; bowl; tub

אַגְנָא דְּתוּחַלֵי שבת קי, א ורש"י שם
a container full of garden cress

ר' זִירָא הוּהָ יָתִיב בְּאַגְנָא דְּמֵיא בֵּי מְסוּתָא.

ברכות כב, סע"א ורש"י שם

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

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

DIFF: אַוּגְנָא

אַגְנֵי- [גַנֵּי אַפְעָל: מְגַנֵּי, לְיַגְנֵי, fut.,
[inf. אַגְנֵי, imp. אַגְנֵי]]

הִשְׁכִּיב

אֲגַנְיָהוּ רַב נְחָמָן בְּסוּקָה... טוכה י, ב
Rav Nahman had them lie down in a sukka...

הבו לי פורתא דתיבנא דילדת אתתי, ולית לי מידעם
לַאגְוֵנָה. נדרים ג, א

Give me some straw for my wife who has given birth, for I have nothing (else) to have her lie down upon.

The form *לַאגְוֵנָה* is problematic, since the appropriate root is גני. The reading, *לַאגְנֵי לָהּ*, in the Munich manuscript, seems preferable (Rav EZM).

אוּגְנֵין בְּעִילִיתָא...! ב"מ פד, ב ורש"י שם ד"ה "אגניין"
Let me lie in my upper chamber...

In Rashi and in manuscript editions, there is no vav after the alef – as expected in the אָפּעל *binyan* from the root גני.

See the אָפּעל conjugation of תני in *G for G*, pp. 116-119.
SEE: גָּנָא

אַגְנֵיב [= אַתְגַּב] ← אִיגְנֵיב

אַגְנֵיבָה [= אַ + גְּנֵיבָה] ← אַ

אַגַּע [נִגַּע אַפְעָל: מַגַּע, prt.]
הֵבִיחַ לְנִגְעַ

(דַּ)אַגַּע בְּהוּ שְׂרָץ. בכורות כה, ב
(the judge) brought (ritually clean things) into contact with a (dead) reptile.

Cf. the אָפּעל conjugation of נפק in *G for G*, pp. 68-70; for a *pathah* vowel before a guttural 3rd root-letter, cf. the

וְאֶדְבֵק בְּכַפֵּי דְרִיָּה! יומא פד, א ורש"י שם ד"ה "ורב"ק
and make (the medicine) stick to his row of teeth!
SEE: אִידְבֵק, דְבֵק

אַדְבֵק [fut. 1st per. s. (דְבֵק)]

אַדְבֵק; אֶתְחַבֵּר

I will cleave; I will become attached

לֹא נִיחָא לִיָּה לְאַהֲרֹן דְאֶדְבֵק בְּזִרְעֵיהּ פסחים מט, א
it is not pleasing to him (i.e.,) to Aharon that I
cleave to his descendents (=that I marry a
daughter of a kohen)

The (apparently) superfluous word לִיָּה, to him,
anticipates the indirect object, לְאַהֲרֹן, to Aharon. Cf.
"The Anticipatory Pronoun Suffix" in *G for G*, pp. 253-254.

אַדְבֵקוּ [= אֶתְדְבֵקוּ] pl. ← אִידְבֵק

אַדְבֵר־ [דבר אפעל: מדְבֵר, prt., אַדְבֹרֵי inf.]

he showed respect (to) "הַנְּהִיג"; נְהַג כְּבוֹד

אַדְבֵרִיָּה רב חסדא לְרַבְנָא עֻקְבָא וְדָרָשׁ.

ביצה כט, סע"א ורש"י שם; אבל ע' ר"ח שם

Rav Hisda introduced him (i.e.,) Rabbana Ukba, and
(the latter) delivered the lecture.

The verb אַדְבֵרִיָּה – with the personal-pronoun suffix
(-יָה) – expresses the respect accorded to a distinguished
talmid ḥakham by ushering him into the *beth midrash* to
deliver a Torah lecture. According to Rashi (on the
passage quoted above), it literally means *he led him* – in
keeping with the general use of the Aramaic root *br*,
but Rabbenu Ḥanan'el explains: *he caused him to speak*,
understanding the verb to mean *talk*, as in Hebrew.

For the use of this *lamed* prefix, see "The Direct-Object
Indicator" in *G for G*, pp. 251-253; for the use of the
(apparently) superfluous suffix יָה (*him*), see "The
Anticipatory Pronoun Suffix" in *G for G*, pp. 253-254.

For the *pathah* vowel before the 3rd root-letter *resh*, cf.
the אפעל conjugation of הדר in *G for G*, pp. 64-67.

SEE: דְבֵר, דְבֵר

אַדְרֵן ← אִידְרֵן

אַדְרוֹ [= אֶתְדְרוֹ] pl. [דְרוי אַתְפַּעל: מִדְרוֹי, prt.,

אַדְרוֹי inf.]

"הַדְרוֹ"; דְרו (= הַתְּהַלְכוּ לְאֵטִים)

they toddled (= they moved along slowly)

אי דְאִיבָא קָן בְּתוֹךְ חֲמִשִּׁים אַמָּה, אַדְרוֹי אַדְרוֹ

ביצה יא, א

if there is a nest within fifty cubits, they have
probably moved along (that distance) slowly

For possible parallels in Biblical Hebrew and beyond, see
אַדְרֵם in *Tehillim* 42:5 and Rashi ad loc.

Cf. the אפעל conjugation of אסי in *G for G*, pp. 114-115.

SEE: מְדוֹי

אַגְר בֵּיתָא בבא מציעא עג, ב
payment for living in a house (i.e., rent)

אַגְר טִירְחִיָּה בבא מציעא צט, סע"ב
compensation for his trouble

אַגְר יָדִיָּה בבא קמא צט, א
"the wage of his hand" (i.e., his wages)

אַגְר נְטִירָא בבא בתרא ד, ב ורש"י שם
compensation for guarding

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

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

2. מוט pole

הֲנִי דְרוֹ בְּאַגְרָא בבא מציעא פג, א ורש"י שם
these (porters) who were carrying by means of a
pole

אַגְרָא נְסִיבָה ← אַגְב גְּרָא נְסִיבָה

אַגְרָת n.

(female) demon

שֵׁם שְׂדֵה

ע"פ רש"י פסחים קיא, א

אַגְרָתָא [אַגְרָת n.] ← אִיגְרָתָא

אַגְרָתָא n.

דְּמֵי שְׂכִירוֹת ע"פ רש"י פסחים נ, ב rental fee

SEE: אַגְרָא

אַדְר־ [אַד + דְר = עַד + דְר] conj.

1. עַד שְׁ-; בְּזִמְן שְׁ- until; while;

by the time that

דְלָמָא אַדְאֶתְוִת, שְׂכִיב ר' אַבָּא. ב"ק קד, ב ורש"י שם
Perhaps by the time you come (back), R. Abba will
have died.

2. עַד שְׁ-; בְּמָקוֹם שְׁ- instead of; rather than

For examples, see אַדְמִיפְלָגִי ב'... לִפְלָגִי ב' as well as

אַדְרֵגִי... לִפְלָגִי וְלִתְנִי בְּדִינָה.
SEE: אֶ-; אַדְהָכִי

אַדְאִנִּי n.

mallow (a plant)

חֲלָמִית (מִין עֵשֶׂב)

לְעוֹי רִשְׁיָה שְׁבַת לָהּ, ב

אַדְבֵיק [רבק אפעל: מְדְבֵיק, prt.] imp.

attach! make stick!

דְבֵיק!

According to Rashi in his commentary on this Talmudic passage, this Aramaic verbal too is analogous to וַיְדוּ 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. אַדִּי and p. 731, s.v. נְדִי²).

he raised **הָרִים** **אֲדִינְיָהּ לְגִזְיָנָהּ** סנהדרין ז, א ורש"י שם
he raised his fist

Although the meaning of this verbal form is fairly clear from the context, the etymology is uncertain.

Cf. the אַפְעַל conjugation of חוּי in *G for G*, pp. 108-110.

אֲדִיָּהּ pl. [רהי אַפְעַל] **הָרִים**
"הָרִים"; הִקְלִישׁוּ (אָתָּה הִצְבַּע); עָשׂוּ יוֹתֵר
they made lighter (in color) **בְּהִיר**

בַּר קַפְרָא – אֲדִיָּהּ לֵיָּהּ, וְנִכְפִּי... נדה כ, א ורש"י שם
(For) *Bar Kappara – they made it (= a blood sample) lighter (than the color of diluted wine), and he declared (it) clear (of contamination) ...*

Cf. the אַפְעַל conjugation of עַלל in *G for G*, pp. 129-131.

אֲדִיָּמִי adj. pl. **אֲדִיָּמִים**
red **אֲדִיָּמִים**
(ב)כּוֹרֵי אֲדִיָּמִי ביצה כד, ב ורש"י שם (בפירוש הראשון)
red (i.e., fresh) fish

According to Rashi's teachers, however, אֲדִיָּמִי is a passive participle meaning *sliced into pieces*.

Cf. הַדְּמִי and אֲדַמְרִי.

SEE: סוּמֵק

אֲדִישׁ prt. [אֲדִישׁ] **שׁוֹתֵק; מְחַרֵּשׁ**
keeping silent

טוֹבִיָּה דְשָׁמַע וְאֲדִישׁ סנהדרין ז, א וע' רש"י שם
happy is he who hears (an insult) and keeps silent

This translation is based on an explanation in the *Arukh*, s.v. דִּשׁ. According to Rashi, however, אֲדִישׁ means *accustoming oneself to a particular mode of behavior (as in the entry בְּדִשׁ) – in this context, listening (without reacting)*. See also the word אֲדִישׁתָּא (in) *silence*, in the liturgical poem, *Akdamuth* (recited by Ashkenazic Jews on the *Shavu'oth* festival).

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

לְאֲדַבְרֵי inf. ← **אֲדַבֵּר**
אֲדַבְרֵי [= אֲתַדְבְּרֵי] inf. ← **אֲדַבֵּר**

אֲדַבֵּי [= אֲתַדְבֵּי : דְכִי אֲתַפְעַל]
it was cleared away **טִהַר**

אֲדַהְבֵי [= אֲדַ + דַּ + הָבִי]; **אֲדַהְבֵי וְהָבִי** adv.
meanwhile **עַד (שֶׁ)כֵּן**; **בֵּינָתַיִם**

אֲדַהְבֵי שְׁמַעָה יִלְתָּא. ברכות נא, ב
Meanwhile Yalta heard.

אֲדַהְבֵי וְהָבִי אִיזִיל וְאֲשַׁמַּע מִלְתָּא דְבִי מִדְּרַשָּׁא
ברכות טז, רע"א

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

SEE: אֲדַר

אֲדוּוּי inf. ← **אֲדוּי²**

אֲדוּר fut. 1st pers. s. ← **דָּר**

אֲדוּתָא/אֲדוּוּתָא n. pl.
waves (of the sea) **גְּלִים** (בְּיָם) רש"י סוכה נא, ב

אֲדַחוּי pl. [דחוי אַפְעַל : מְדַחוּי] [prt.]
דַּחְפוּ; סַחְפוּ

they pushed; they swept along

וְאֲדַחוּהוּ מִיָּא וְשִׁדְוּהוּ לְגוּדָא ב"ב עג, ב ורשב"ם שם
and the water swept it (= the large fish) along and cast it upon the shore

Cf. the אַפְעַל conjugation of חוּי in *G for G*, pp. 108-110.

אֲדַחֵי [= אֲתַדְחֵי] ← **אֲדַחֵי**

אֲדִי [נדי אַפְעַל : מְדִי] [inf.] **אֲדוּוּי**

he sprinkled **הִזָּה** 1.
כְּמֵאן דְלֵא אֲדִי דְמִי וּבְחִים מְב, רע"ב
it is as if he did not sprinkle (the blood)

The parallel Biblical Hebrew verb is הִזָּה, *binyan* הפעיל from the root נזח (e.g., in *Bemidbar* 8:7), 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 *ibid.*). Cf. *the water of sprinkling*, in *Bemidbar* 19:9 (Onkelos: *מִי הִזָּה* and Rashi: *מִי אֲדִיָּתָא*) where the *zayin-daleth* consonantal seems to occur *within* Hebrew too (*G for G*, p. 12). Rashi (ad loc.) proceeds to draw an analogy between the noun *נִזְה*, *sprinkling*, and the verb *וַיְדוּ* and *they cast (stones)*, in *Eikha* 3:53.

he cast **גָּלְגַל; זָרַק** 2.
הַמוֹצִיא שְׁלֵהֶבֶת פְּטוּר – הִיכִי מִשְׁפַּחְתָּהּ לְהָא? כְּגוֹן,
דְּאֲדִיָּהּ אֲדוּוּי לְשֹׁת הַרְבִּים. ביצה לט, א ורש"י שם
ע"פ איכה ג:נג

(If) 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.

אָדָלִיק [רלַק אַפְעַל: מְדָלִיק, prt., נְדָלִיק fut., אַדְלוֹקִי inf.]

he lit (fire) (הָדָלִיק (אֵשׁ)
אי לֹא אָדָלִיק, מְדָלִיק שבת כּא, ב
if he has not (yet) lit (the Hanukka candle), he may still light

SEE: דְּלִקְתָּא, דְּלִקְתָּא

אָדָמוּ pl. [הרם אַפְעַל: אֶהְדָמוּ imp., אַדְמוּנִי inf.]

they sliced 1. נְתָחוּ
וְדָלְמָא אַדְמוּנִי אַדְמוּהָ וְעֵיילוּהָ? ע"ז לח, ב ורש"י שם
But perhaps they really sliced it up and put it in (the pot)?

they prepared (slices) (נְתָחִים) 2. סָדְרוּ
אַהְדָמוּ לִי הַדְּמִי דְחֵינְתָא! גוּטִין סו, סע"ב ורש"י שם
Prepare the slices of the animal for me!

SEE: הַדְּמִי

אָדָמִי ← אִידָמִי

אָדָמִיפְלָגִי [= אַדְ + דְּ + מִיפְלָגִי]
ב-... לִיפְלָגוּ בְּ-

עַד שֶׁחָלֻקִים הֵם בְּ-... יִחְלְקוּ בְּ-...
Instead of their disagreeing about ... (that case), let them disagree about ... (this case)!

אַדְמִיפְלָגִי בְּסַפִּיקוּ, לִיפְלָגוּ בְּדָאִי! מְכוּת יז, רע"א
Instead of (R. Eliezer and the Ḥakhamim) 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)!

SEE: מִיפְלָגִי, אַדְ-

אַדְעָתָא דִּי

with intention for עַל דְּעַת; לְדַעַת
For examples, see the next two entries.

אַדְעָתָא דְהֶכִי

with this intention; עַל דְּעַת כְּהַ
with such an understanding
אַדְעָתָא דְהֶכִי לֹא יְהֵב. בבא קמא קי, סע"ב ורש"י שם
He did not give (the money) with this intention.

Cf. the אַתְפַּעַל conjugation of גָּלִי in *G for G*, pp. 111-113.
SEE: דְּבִי

אָדָבִי ← fut. 1st pers. s.

אָדָבֵר / אִידָבֵר [דבר אַפְעַל: מְדָבֵר, prt., אִידָבֵר imp., אַדְבוּרִי inf.]

he mentioned; he recited אָמַר; הִזְכִּיר;
אַדָּבֵר לִיָּהּ בְּקִרְיַאת שְׁמַע. ברכות כב, א
He mentioned it (= the exodus from Egypt) during the reading of Shema.

לָמָּה הוּא מְזַכֵּר?! רַחֲמָנָא אָמַר: אִידָבֵר! ר"ה לב, א
Why must he recite (pesukim about Divine Kingship)?! The Torah says: Recite!

Although the standard vowel under the (alef) prefix in *binyan אַפְעַל* is *pathah*, the *yod* in the imperative form אִידָבֵר (in most editions of this passage) indicates a *hirik* vowel – which is unusual but not unique. See Morag, pp. 66 and 156. In fact, the form אִידָבֵר itself appears once as an אַפְעַל past tense in most editions of another Talmudic passage (in א שבועות מב, א). This form must not be confused with the entry אִידָבֵר (a contraction of אַתְדָּבֵר in *binyan אַתְפַּעַל* – with a *dagesh* in the *daleth*, but not in the *kha!*).

2. הִזְכִּיר; גָּרַם שְׁמִיּוּשָׁהּ וְיִזְכֵּר

he reminded; he recalled
אַדְכִּירָהּ חוּרְבַן בֵּית הַמִּקְדָּשׁ. כתובות סב, א
He reminded him (about) the destruction of the Beth HaMikdash.

אַדְכִּירְתֵּן מִלְתָּא דִּי-... ברכות לא, א ועוד
you have recalled to me the statement (attributed to R. ...)

In addition to the five passages where this expression occurs in our editions, another passage (ב בכורות יא, ב) reads אִזְכִּירְתֵּן – with an (apparently Hebrew) *zayin* instead of an Aramaic *daleth* – but that reading is not found in manuscripts of that passage. (Rav EZM). For another example of this phenomenon, see אַחַד and its note.

For the *pathah* before the 3rd root-letter *resh*, cf. the אַפְעַל conjugation of הָדַר in *G for G*, pp. 64-67.

SEE: אִידָבֵר, אִידָבֵר

אָדָבֵר [= אַתְדָּבֵר] ← אִידָבֵר

אָדָבֵרְתָא n.

אִזְכָּרָהּ; הִזְכָּרַת שְׁם ה' mention of the Divine Name
בְּתַלְתָּא בְּתַשְׁרֵי בְּטִילַת אִדָּבֵרְתָּא מִן שְׁטַרְיָא.
ראש השנה יח, ב
On the third (day) of Tishrei the mention of the Divine Name was abolished from documents.
SEE: אָדָבֵר

This word should not be confused with אֲדַרְבָּה, *against* (the opinion of) Rabba (e.g., in סע"א, in כבא מציעא נה, סבת קבב, ב). The appropriate meaning can be determined from the context.

אֲדַרְבָּה אִיפְכָא מִסְתַּבְּרָא

גְּדוּלָה מִזוּ! הִהֲפֹךְ מִסְתַּבְּרָא!

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

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

אָמַר רַבָּה: מִסְתַּבְּרָא: עֲבוּדָה זָרָה, דְּלִיָּם הַמְּלַח קָא אָזְלָא, לָא בְּעִיָּא שְׁחִיקָה; חֲמִיץ, דְּלִשְׁאָר נְהָרוֹת קָאזִיל, בְּעִי פִירוּר. אָמַר לִיהּ רַב יוֹסֵף: אֲדַרְבָּה! אִיפְכָא מִסְתַּבְּרָא! עֲבוּדָה זָרָה, דְּלָא מְמִיסָה, בְּעִי שְׁחִיקָה; חֲמִיץ, דְּמִמִּיס, לָא בְּעִי פִירוּר. פִּסְחִים כַּח, א *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!*

Cf. Sokoloff on p. 156, who explains אִיפְכָא as an imperative from the root אִפְכַּח.

In two instances (בבא מציעא נה, and בבא בתרא קעה, ה) the phrase אִיפְכָא מִסְתַּבְּרָא appears in this formula instead of אֲדַרְבָּא.

אֲדַרְוָנָא n. ← אִינְדְּרוּנָא

n. **אֲדַרְוָנָא**

honor

הֲדָר; כְּבוֹד

בְּאֲדַרְוָנָא מִיתַת בְּרַכּוֹת נו, ב ורש"י שם

you will die with honor

SEE: אֲדַרְ

אֲדַרְיִי [= א + דַרְיִי [pl.] ← דַרְיִי

n. **אֲדַרְיָא**

"אֲדַרְיָא"; לְתַתָּהּ (מִדְּתַתָּהּ נִפְחָה)

measure of volume

רש"י עירובין קב, א

According to Rashi, this measure equals 15 *se'im*. See Table of Volume in Appendix II (3) at the end of this book.

אֲדַעְתָּא דְנַפְשִׁיהּ

עַל דַּעֲתָ עֲצָמוֹ; בְּיָזְמָתוֹ

of his own accord; on his own initiative

נְכָרִי... אֲדַעְתָּא דְנַפְשִׁיהּ הוּא דְאֲדַלִּיק. סבת קבב, ב *(As for) a non-Jew ... it is on his own initiative that he has lit.*

אֲדַרְ-¹ [נדר אפעל: מדר, אדר, imp.]

he forbade through a vow

הֲדָר

כַּלְבָּא שְׂבוּעָה אֲדַרְבָּה הִנְאָה מִכַּל נַכְסֵיהּ נָרִים ג, רע"א *Kalba Savu'a forbade her (= his daughter) through a vow (to have) benefit from any of his property*

Cf. the אפעל conjugation of נפק in G for G, pp. 68-70; for the pathah before the resh, cf. the אפעל conjugation of הדר in G for G, pp. 64-67.

SEE: יַדְ

אֲדַרְ² [הדר אפעל]

he honored

הֲדָר; כְּבוֹד

אֲדַרְמֶלֶךְ — דְאֲדַר לִיהּ לְמַרְיָהּ בְּטַעֲיָנָה. סנהדרין סג, ב *ע"פ מלכים ב' יז: לא ורש"י שם*

"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 הֲדָר – even though the Babylonian-Aramaic root הדר is generally used in a different sense (as the equivalent of the Hebrew verb הָדַר). Cf. the אפעל conjugation of הדר in G for G, pp. 64-67.

On the other hand, Radak (R. David Kimḥi) quotes this passage in his commentary on *II Melakhim* 17:31 and explains this verb to mean *bearing (a burden)*, deriving it from the Aramaic root דרי (as in the entry דרי). Cf. Sokoloff, p. 322.

SEE: הֲדָר DIFF: הֲדָר, אֲדַרְוָנָא

n. **אֲדַרְיָא**

1. עֵצִים שֶׁל דָּג רש"י שבת סז, סע"א **fish bone**

2. אֲדַרְ (שֵׁם אֵילָן) **species of tree**

רש"י ראש השנה כג, א

3. מִפְרָשׁ (= וִילוֹן הַפְּרוּשׁ עַל תַּנְךְ) **a sail**

רשב"ם בבא בתרא עג, א

אֲדַרְבָּה/אֲדַרְבָּא [א + דַרְ + רַבָּה]

"עַל הַגְּדוּלָה"; גְּדוּלָה מִזוּ; לְהִפְךְ

on the contrary

שְׁחוּנָה מַעֲלִיּוֹתָא הִיא? אֲדַרְבָּה, גְּרִיעוֹתָא הִיא! *תניית כד, ב*

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

(1) נְשָׁפְרָה הַחֲבִית בְּקוֹרָה — פָּטוּר; (2) וְאִם עָמַד בְּעַל הַקּוֹרָה — חַיִּיב; (3) וְאִם אָמַר לְבַעַל הַחֲבִית "עֲמוּד" — פָּטוּר.

תלמוד: (חייב) בְּשָׁעֲמַד לְפֹשֶׁת אֲבָל פָּטוּר בְּשָׁעֲמַד לְכַתְּףָהּ. אֲדִתְנִי סִיפָא: וְאִם אָמַר לוֹ לְבַעַל חֲבִית "עֲמוּד", פָּטוּר — לִיפְלוֹג וְלִיתְנִי בְּדִידָה: בְּמָה דְּבָרִים אָמוּרִים? בְּשָׁעֲמַד לְפֹשֶׁת — אֲבָל עָמַד לְכַתְּףָהּ, פָּטוּר!

בבא קמא לא, א

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.*

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 he 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 stopped to adjust the beam on his shoulder, he is exempt" (and most certainly if he had cried out "Halt!")!*

SEE: ארי-

אַהָא [א + הָא]

on this; with reference to this על זאת

וְאִתְּנִי קָאִי? אַהָא: מִי שָׁבָא בְּדֶרֶךְ וְחָשְׁכָה...

עירובין נא, ב

and on which does R. Me'ir stand (= to which text does he refer)? On this (= the following text): A man who was on a journey (homeward) and it became dark ...

For an additional example, see איבא דמתני לה א' ז'

SEE: אהני

אַהֲרָי [א + הָרָי]

upon each other זָה עַל זָה 1.

(ד)מְנַחֲזֵי אַהֲרָי בבא מציעא כה, טע"א

(the coins) are resting upon each other

one against the other זָה נֶגְדַד זָה 2.

קשו קראי אהרדי

each other זָה אֶת זָה 3.

מְדַפְרֵי אַהֲרָי עירובין ג, א

they remind each other

In this sense, the א' prefix indicates a direct object, but it is not translated into English.

אָרִימוֹ [דרם אפעל: אָרִימוֹי inf.] imp. pl.

turn to the South! פִּנּוּ לְדָרוֹם! אָרִימוֹ!

בגון אתון דיתביתו לציפונא דארעא דישראל,

אָרִימוֹ אָרִימוֹ! בבא בתרא כה, ב ע"פ כתי"מ

(People) like you who live in the north of Eretz Yisrael, turn directly to the South!

SEE: (ה)דרום, דרומאי

אַרְכֵּי- [דרך אפעל]

he overtook "הַדְרִיךְ"; הַשִּׁיג

רְהִיט בְּתַרְיָה תְּלַתָּא פְּרָסִי... וְלֹא אַדְרִכְיָהּ. עבודה זרה

טו, ב ורש"י שם

He ran after him three (Persian) miles ... but he did not overtake him.

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

SEE: דרכו

אַדְרַכְתָּא n.

שֵׁטֶר תְּפִיסָה (המפיפה את כחו של נושה

document of seizure לְגִבּוֹת חוּבוֹ)

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

וּמְאִימַת אָכִיל פִּירֵי... מִכִּי מְטִיָּא אַדְרַכְתָּא לִידֵיהּ.

בבא מציעא לה, רע"ב

And from when may he (= the creditor) consume produce (from the field)?... From when the document of seizure reaches his hand.

Rashi in his commentary on ב, ב מציעא טו, ב אָרְךָ, he overtook or he seized (the previous entry).

אַרְעֵ- / (א)דְרַע־ n. ← דְרַעַא

אָדִתְנִי... לִיפְלוֹג וְלִיתְנִי בְּדִידָה

עַד שֶׁהוּא שׁוֹנֵה... יִחַלֵּק בָּהּ בְּעֲצָמָה וְיִשְׁנֶה!...

Instead of stating ... (an additional clause),

let him formulate a distinction in (this clause) itself and state ...!

An interpretation of a tanna's halakha is sometimes challenged in the following manner: If that interpretation were indeed correct, the tanna would have drawn a distinction within the same clause of the mishna or baraita – instead of formulating a separate clause to express that distinction.

משנה: הִיָּה בְּעַל קוֹרָה רֵאשׁוֹן וּבְעַל חֲבִית אַחֲרוֹן:

אֶהִינָא [א + הִינָא]

on which? about which? על איזו?

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 **אֶהִינָא** 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 **אֵילֵימָא**.

ברייתא: (1) אין חותכין שפופרת ביום טוב, ואין צריך לומר בשבת. (2) נפלה – מחזירין אותה בשבת, ואין צריך לומר ביום טוב. (3) ור' יאשיהו מקיל.

תלמוד: ר' יאשיהו אהייא? אילימא ארישא – הא קמתקן מנא? אלא אסיפא – תנא קמא נמי מישרא קשרי! שבת קמו, ב

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. Yoshiyya rules leniently.*

TALMUD: *About which (of the two halakhoth does R. Yoshiyya 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. Yoshiyya’s lenient ruling).*

A fuller form of the question (**אֶהִינָא קאי?** “on which does it stand?” – i.e., to which text does he refer?) is occasionally found in our editions of the Talmud (e.g., and more often in manuscripts (e.g., Vatican manuscript of **ב** (שבת קנ). See also Rashi on **ב** שבת קג.

For the use of this term in other scenarios, see פסחים ט, רע”ב (ורשיי שם) and ברכות לד, ב (ורשיי שם).

אֶהִינָא [אֶהִינָא pl.].

date (fruit) פרי התמר ע”פ רשיי טובה לה, ב

For an example – see אנליד.

An amora named **בְּר** אֶהִינָא is mentioned in the Talmud (e.g., **ב** (ורשיי שם, (סוטה לט, but the etymology of his name is uncertain.

אֶהְדוּקִי [= אֶתְהְדוּקִי] inf.

← מיהדק, מהדיק

אֶהְדוּר inf. לְאֶהְדוּרִי; past pl. ← אֶהְדוּר

אֶהְדָּמוּ imp. pl. [הרם אפעל] ← אֶהְדָּמוּ

אֶהְדָּר [הר אפעל: מהדר, prt. להדר, fut.

אֶהְדָּר, imp. אֶהְדוּרִי] inf.

1. הֶחְזִיר; he returned; he restored

אֶהְדוּרִי לְמִדְינְתִּי. כתובות נא, א: משנה פ”ד, מ”ח
I will return you to your city.

2. הֶחְזִיר (פָּנָיו); הָפֵךְ (פָּנָיו)

he turned (his face)

אֶהְדוּרִיהוּ אִיהוּ לְאַפֵּיהּ לְגַבֵּי שְׂרָגָא. שבת קכב, רע”ב
He turned his face towards the lamp.

3. עָנָה (תְּשׁוּבָה); he replied; he answered

לֹא אֶהְדָּר לֵיהּ רַבָּא. בבא בתרא ט, א
Rava did not answer him.

4. הִקִּיף; he surrounded

אֶהְדוּרוּהוּ בְּלֵגֵי וְצֵיעֵי יוּמָא פֻּג, ב ורשיי שם
they surrounded him with pitchers and bowls

For the full conjugation of this verb, see G for G pp. 64-67.

SEE: **הִדָּר, הִדָּר**

אֶהְדָּר/אֶהִדָּר fut. 1st pers. s. ← **הִדָּר**

אֶהוּרִירִי/אֶהוּרִירִי n.

שׁוּמֵר סוּסִים בְּאֶרְוָה; stable master

אֶהוּרִירִיהּ דְּבִי רַבִּי הִנֵּה עֲתִיר מִשְׁבוּר מְלָכָא.

בבא מציעא פה, א ורשיי שם

Rebbi’s stable master was wealthier than King Shappur.

SEE: **אוּרִיא**

אֶהוּרְמִיז n.

אֶלְהוּת בְּדַת הַפָּרְסִית

Ahormazd (= a Persian deity)

מִפְּלָגָךְ לְעֵילָאִי דְּהוּרְמִיז; מִפְּלָגָךְ לְתַתָּאִי דְּאֶהוּרְמִיז.

סנהדרין לט, א אבל ע’ רשיי ותוס’ שם

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.

SEE: **הוּרְמִיז**

n. **אוֹבָא**

בַּעַל אוֹב; אָדָם הַמַּעֲלָה אֶת רֵיחוֹת הַמֵּתִים
necromancer

אוֹבָא טַמְיָא כְּדִיב הוּא בְרֻכּוֹת נַט, א ורש"י שם
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 (ג, יבמות קא), Rav Ashi refers to a person whose name was אוֹבָא, which is probably not related to this entry.

אוֹבִיד [אֲבַד אֶפְעַל: מוֹבִיד, prt., אוֹבִידִי inf.]

he lost **אָבַד לוֹ; הִפְסִיד**
אָבַל מוֹכֵר, דְּאוֹבִידִי קָא מוֹבִיד, דְּאָמְרִי אֵינְשִׁי: זְבִין,
אוֹבִידִי בְבֵא מְצִיעָא נָא, א ע"פ כתי"י
but one who sells ... who certainly loses (merchandise), as people say: (if) one sells, he has lost

The first syllable of the verbal forms אוֹבִיד and מוֹבִיד from the Aramaic *binyan* אֶפְעַל features a full *hōlam* (י) – the usual pattern for verbs with initial root-letter *alef* in *binyan* אֶפְעַל, as in the conjugation of אֲבַל in *G for G*, pp. 99-101. Although our editions of this passage spell the infinitive אֲבִידִי without a *vav*, manuscripts have the standard אוֹבִידִי.

SEE: אָבַד

אוֹבִילוֹ [יֵבַל אֶפְעַל: מוֹבִיל, prt.]

bring! **הוֹבִילוּ! הוֹלִיכוּ!**
"אוֹבִילוּ" — כָּל חַד מִיִּנְכוּן. גִּטִּין סו, ב ורש"י שם
"Bring" (in the plural, applies to) everyone of you.
Cf. the אֶפְעַל conjugation of יֵבַל in *G for G*, pp. 89-92.

אוֹבִיר [בוֹר אֶפְעַל: מוֹבֵר, prt., אוֹבִיר, fut.]

he left fallow (uncultivated)
הוֹבִיר (= הִשְׁאִיר בּוֹר, ז"א: לֹא מְעַבֵּד)

אוֹבִיר תִּילְתָא ב"מ קד, ב
he left a third (field) fallow
אִם אוֹבִיר וְלֹא אֶעְבֵּד, אֲשַׁלֵּם בְּמִיטְבָּא. בְּבֵא מְצִיעָא
קד, א (משנה) וְשִׁנ ורש"י שם
If I will leave (the field) fallow and not till, I will pay with the best property.

Cf. the אֶפְעַל conjugation of קוּם in *G for G*, pp. 132-135.
SEE: בּוֹרָה

n. **אוֹבְנֵתָא/אֲבַנְתָא דְלִיבָא**

הִבְנַת הַלֵּב **insight of the heart**
הָתָם בְּאֲבַנְתָא דְלִיבָא תִלְיָא מִילְתָא. מגילה כד, ב
ורש"י (ע"פ כתי"י ניריירוק 840 Rab) שם (אבל ע' מסורת השי"ס)
There the matter (perception of the vision of the "chariot") depends upon the insight of the heart

n. **אָהֶלָא/אוֹהֶלָא**

tent **אָהֶל**

n. **אָהֶלָא**

aloe (plant) **אָהֶל (מִין צָמַח)**
מֵאִי "בוֹרִית"? אָהֶלָא. וְהִתְנַא: וְהַבוֹרִית וְאָהֶלָא!
תְּרִי גְוִנִי אָהֶלָא. שַׁבַּת צ, א ורע"ז רש"י שַׁבַּת קי, א
What is "borith"? Aloe. But is it not stated (in a baraitha): And borith and aloe! There are two types of aloe.

This plant is mentioned in the plural together with the spice מֵר 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, *like the aloes He planted*. But Rav Sa'adya Ga'on and Rashi's second explanation (ad loc.) contend that אָהֶלָא means tents. Cf. Rashi and Tosafoth on רע"א ברכות טו.

n. pl. **אָהֶלוּנִי**

aloe merchants **מוֹכְרֵי אָהֶל**

רש"י בְּבֵא מְצִיעָא פֵּא, א

אָהֶנִי [הֵנִי אֶפְעַל: מְהֶנִי, prt.]

he benefitted; it was effective; it took effect
הִהְנֶה; הוֹעִיל

אָהֶנִי גְזֵרָה שְׁנָה, וְאָהֶנִי קָרָא. בְּבֵא קֵמָא ו, ב
The אָהֶנִי גְזֵרָה שְׁנָה analogy was effective (in establishing one halakhic point), and the pasuk (itself) was effective (in establishing another point).

SEE: הִנְיָתָא

אָהֶנִי [= אָ + הֵנִי]

עַל אֵלֶּה; בְּרֵגַד אֵלֶּה **on these; with regard to these**
מֵאִי חֲזִית דְּסַמְכַת אָהֶנִי? סְמוּךְ אָהֶנִי! גִּטִּין ט, א ועוד
On what grounds have you determined to rely on these (witnesses)? Rely on those!

SEE: אָהָא

אָהֶנִיִּיתָר n. cnstr. ← **הִנְיָתָא**

n. pl. **אוֹאִיִן**

אֲבוֹרִים שָׁל (הַמְלָה) "או" (בְּתוֹרָה)
"or" occurrences of (the word) "or"
נְאֻמָּר בְּאֵין אוֹאִיִן ("אוֹ רָאָה אוֹ יָדָע") שְׁבוּעוֹת לַג, ב ע"פ
ויקרא ה: א
it was הגִּי here (several) occurrences of (the word) "or" (whether he saw or knew [about it])

ההוא גִבְרָא דְאֹרְרָא לִיהּ חֲמָרָא לְחַבְרִיהּ... בבא מציעא פא, ב; כתובות כז, רע"ב; בכורות לו, א
There was a man who hired out a donkey to his friend...

In the parallel narrative in כתובות, the verb is spelled אָנַר (without a vav) – a *binyan* קל־ form, meaning *he hired*, i.e., *he received the services (of the donkey)*. But manuscripts of that passage confirm the reading אוֹנַר, *he rented out (to someone)*, in the (causative) *binyan* אַפְעַל.

Cf. the אַפְעַל conjugation of ידע in G for G, pp. 81-82.

SEE: מִתְגַּרָא, אָנַר, and its note.

לְאֹדוּוּי inf. ← אוידי

לְאֹדוּעֵי inf. ← אוידיע

אוידי [ידי אַפְעַל: מוֹדֵי, אוידי, imp.
 [inf. אודווי]

1. הוֹדָה he admitted (responsibility)
 כִּפַּר בְּמִקְצַת, וְאוֹדֵי בְּמִקְצַת. שבועות לט, ב
He denied part (of the claim against him), and he admitted part.

2. הוֹדָה; הִסְבִּים he accepted (his opponent's view); he agreed (with)

אוֹדֵי לִיהּ הִלֵּל לְשִׁמְאֵי עבודה זרה לט, סע"ב
but Hillel accepted (the view) of Shammai

3. הוֹדָה; הִבִּיעַ תּוֹדָה he thanked; he acknowledged
 עֲבָדָא דְמַפְיָק לִיהּ מְרִיָּה לְחִירוֹת וְיִהִיב לִיהּ כֶּסֶפָא וְדָהָבָא... כְּעֵי לְאֹדוּי וְלְשִׁבוּתֵי. פסחים קטז, סע"ב
A slave whose master releases him to freedom and gives him silver and gold... needs to thank (his master) and praise (him).

Cf. the אַפְעַל conjugations in G for G of יתב, pp. 89-92, and חזי, pp. 108-110.

SEE: אוֹדֵי, לְדִידֵי... אֵלָא לְדִידְכוּ אוֹדוּ לִי מִיָּהָר ד'

אוידי n. pl.
 אוֹדֵיִם סנהדרין צג, א
firebrands
 (= burning pieces of wood)

Cf. the Biblical Hebrew expression אֵשׁ מִצֵּל מֵאֵשׁ, a brand saved from fire, in Zekhariah 3:2 – which is still used today, especially as a metaphor for a Holocaust survivor.

אוידיא n.
 אֶרְנָק ע"פ רש"י בבא מציעא כה, ב
purse

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

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

אויבֿצַנָא n.
 עֵיפוּת; תְּשִׁישׁוּת; fatigue; exhaustion
 רש"י בבא מציעא לו, סע"ב; עח, א

אוגיא n.
 ערוגה (= חֲלֶקֶת אֲדָמָה חֲקֵלָאִית) patch of (cultivated) land

(ד) אָמַר הַדִּין אוֹגֵיאַ לִיהּ פְּאָה נַדְרִים ו, ב תוס' ור"ן שם
he said: May (the produce growing on) this patch of land become "pe'ah" (= a portion of the crop left for the poor)

As both Tosafoth and Ran (= Rabbenu Nisim) point out, an אוֹגֵיאַ is basically an irrigation ditch that surrounds a patch of (cultivated) land, just like its Mishnaic Hebrew counterpart עוֹגֵיָה (in the first mishna of ערוגה). 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 רע"א and Rashi and Tosafoth ad loc.

For the weakening of the guttural consonant ayin (עוֹגֵיָה) to alef (אוֹגֵיאַ) in Babylonian Aramaic, see the entry אַ.

אוגיר ← אוגיר
 אוגיא n.

חלה (= גוש) עגלה round cake
 הוּהּ שְׁקִיל אוֹגֵיאַ דְקִירָא מְקִירָאֵי ב"מ סט, ב ורש"י שם
he would take a round cake of wax from wax dealers
 SEE: אַגְנָא

אוגני ← אגני imp.
 אוגנין n. pl.

אָגְנִיִּם (= שְׁפוֹת שֶׁל בָּלִים) rims (of vessels)
 אִיתַּ לֵּהּ אוֹגְנִין לְצִנָּא ב"מ כה, א
the vessel has rims
 אָגְנִיָּם, Since this noun also appears in the Mishna (e.g., אָגְנִיָּם, their rims, in כלים כז: ו) and in other Hebrew contexts, it may well be Hebrew, as indicated by the spelling אוֹגְנִיִּם (with a final mem) in manuscripts of this passage.

אוגר/אוגיר [אגר אַפְעַל: מוֹגֵר/מוֹגֵר imp., אוגרי inf.]
 אוגרי/אוגיר [inf. אוגרי, imp. אוגיר]
 השפיר he rented out; he hired out

n. [pl.] **אַוּזא** [אַוּזַי] pl.

goose

SEE: אַוּזא

n. **אַוּנָא/אַוּנָא**

1. **lodging place; way station** תַּחְנָה ; מְלוֹן ;

מַאֲוֵנָא לְאַוּנָא ב"מ עט, ב ורש"י שם (וע' רש"י לע"ז סדה, א) from way station to way station

2. **tub; bathtub** גְּגִית ; אַמְבַּטְיָה

בְּאַוּנָא דְמִינָא שבת קנו, ב ורש"י שם in a tub of water

n. pl. **אַוּוּנְפְרִי**

merchants; peddlers תַּגְרִים ; רוֹכְלִים

אַמַר לְהוּ רַב הוּנָא לְהַנְהוּ אַוּוּנְפְרִי: כִּי זָבְנִיתוּ אַסְתָּא מְנַכְרִים... טוכה ל, סע"ב ע"פ רש"י שם

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

[prt.] **אַוּש/אַוּיש** [אוּש: אַוּש]

1. **רעש; השמיע בקול רם**

it made a sound/noise; he cried out

רִיָּאָה דְאַוּשָׁא חולין מז, ב ורש"י שם (an inflated) lung that makes a sound

נִשְׁבַּר זִיקָא וְאַוּיש בְּיַיִן קְנִי בבא מציעא פו, א a wind blew and made a (rustling) noise amidst the bushes

For the פַּעִיל pattern in the past tense of *binyan* קל (rather than the usual פַּעֵל), see *G for G*, pp. 21 and 74-75.

אַוּשוּ פּוּלִי עֲלֵמָא: "בְּרַכּוּ אֶת ה' הַמְבוֹרָךְ!"

א

ברכות ג, א Everyone cried out: "Bless the Lord Who is Worthy to be blessed!"

2. **it became known** הִתְפָּרְסָם

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

3. **רבו**

they were numerous (only with a plural subject)

מְשׁוּם דְאַוּוּשֵׁי בְרַכּוֹת ראש השנה לה, א ורש"י שם ור"ן נדרים ג, א ד"ה "מְשׁוּם דַּאוּשָׁן"

because there are many *berakhoth*

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

אַוּשָׁא מילתא

the matter is publicized הִדְבֵּר מִתְפָּרְסָם

משנה: מְכַנְיֵס אָרַם פִּירוּתוֹ מִפְּנֵי הַגְּנָבִים.

אודיק [דוק אפעל]

he observed; he peered הִקְטַנְבַּל ; הִבִּיט

אודיק בְּבִזְעָא דְנִשָּׂא חולין צה, ב ורש"י שם he peered through the crack in the door

Cf. the אפעל conjugation of קום in *G for G*, pp. 132-35.

n. **אודיתא**

document of admission שְׁטַר הוֹדָאָה

רש"י סנהדרין כט, ב; בבא בתרא קמט, א

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 (קַנְיָן).

SEE: אודי

n. [pl.] **אודנא** [אודני] pl.

ear

אֵן

For the Aramaic *daleth* as the parallel consonant to the Hebrew *zayin*, see *G for G*, pp. 11-12.

SEE: אונא

אודע [ידע אפעל: מודע, prt., לאודועי] [inf.]

he informed הוֹדִיעַ

אודיעיה לבעל שדה, ואודיעיהו לְסַהְרֵי ב"ק קב, סע"ב he informed the owner of the field, and he informed the witnesses

For the full conjugation, see *G for G*, pp. 81-82.

SEE: ידע

n. [pl.] **אודרא** [אודרי] pl.

מוף; דְבַר רַךְ

stuffing; tuft (of soft material)

רב חסדא שרא לאהדורי אודרא לבי סדיא בשבתא. שבת מח, א

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

(ב)וּוּדָא דְאַוּרְדִי קידושין יב, א

a bunch of tufts (of soft material)

Instead of אודרי, the Munich manuscript reads אודרי (with the *daleth* and the *resh* reversed, matching the singular form).

אודלא ← אֶהְלָא n.

n. pl. **אודרי**

nets

רְשׁוֹת

לְמִיגְדַל אודרי מועד קטן יא, רע"א

SEE: איזלא

אוזלתא n.

אַגְדָּה; חֲבִילָה רש"י עירובין כח, סע"ב

bunch; bundle

אוזינקא n.

הוצאות ע"פ רש"י בבא בתרא ו, ב **expenses**

אוזיף

[יזף אפעל: מזיף, prt., לזיף, fut.,

אוזיפי inf.]

הלזה (= נתן לְאָהָר הַלְּזוֹאֵה)

he lent/loaned (with the understanding that the loan may be spent and subsequently repaid)

אִיתִי סְהַדֵּי דְאִזְפִּיָּה וּפְרַעֲיָה שְׂבוּעוֹת מֵא, סע"ב
he produced witnesses that (the plaintiff) had loaned him (the money) and (that the defendant) had paid him back

Usually, this verb and its Hebrew counterpart הִלִּיחַ refer to lending money, but they could also refer to other commodities which the borrower may consume and then replace, e.g., flour or eggs that neighbors borrow from each other.

This causative אפעל form, which means *he loaned*, occasionally appears in our printed editions of the Talmud even where the context seems to require זיף (קל binyan), *he borrowed* (Rav EZM).

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

SEE: אושיל DIFF: זיף

אוזלי/איזלי n. pl. ← **איזלא**

אוחרא [אוחרי pl.] adj. ← **אחריןא**

אוירא n.

air; atmosphere; space

אֵיִר אֵיִרָא דְהָר קְטְלָה בבא מציעא לו, סע"ב
the air of the mountain caused its death

אֵיִרָא דְלִיבְנֵי ביצה לא, ב רש"י שם ועוד
the space between bricks (that are arranged one on top of the other without mortar)

אויש prt. ← **אויש**

אוכל-

[אכל אפעל: מוכיל/מאכיל, prt.,

לזכיל, fut., אוכלי inf.]

he gave to eat; he fed

1. הָאָכִיל

אוכליה נהמא דשערי שבת קח, א

ברייתא: ובלבד שיכניסם בצנעא לתוך ביתו.

תלמוד: ... צנעא דהני — ממא הוא; כין דבלילא בעו גברי יתירי ובעו מדוכרי דנורא, אושא מילתא.

מועד קטן יב, סע"ב

MISHNA: *A person may bring in his fruit (on the intermediate days of the festival) on account of (his fear of) thieves.*

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).

דאי אמרת: נוהגן להבירו, וחקירו להבירו, אושא דשבת! עירובין צו, רע"ב

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 אושא מילתא appears in the Talmud only in these two passages, Rashi applies it to several other passages as well, e.g., א, שבת יח, א.

SEE: אוש

לאוזזר inf. ← **מזיז**

לאוזוקי inf. ← **אזיק**

אוזנא n.

cut; slice

נתח; חתיכה

רש"י ביצה כט, רע"א ד"ה "בטורא"

אוזיל [זלל אפעל: מזיל, prt., אוזולי inf.]

1. הוזיל; הוריד מחיר; מכר בזול

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

low (price)

אוזילו אינהו גביה זוזא מעיקרא, ולבסוף זל עבדתא בבא מציעא עז, א

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

2. זלל **he disgraced; he belittled**

דלמא משום זילותא הוא, והא אוזליה? בבא קמא פו, ב
perhaps it is because of disgrace (that a penalty must be paid), and behold he has disgraced him?

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

SEE: זל, זיל, זילתא

groups of the Jewish people.

Besides that traditional Hebrew usage, a new form, אַבְלוּסְיָה, is used in contemporary Israeli Hebrew to mean *population*.

[אוקמתא/אוקמתי .f. **אוקם/אוקמא**

adj. [m. pl. **אוקמי**

black **שחור**

a black raven עורב אוקמא חולין סג, א

n. **אוקמתא**

blackness; dark color **שחור**

אוקמתא דאךבא שבת כ, ב ורשי שם
the dark color (=algae of a dark green hue)
alongside a boat

In contemporary Israeli Hebrew, אוקמניות are blackberries (or blueberries).

n. **אוקפא**

saddle (אָפּה (= פּר לרכיבה על גב בהמה)

אוליד [ילד אפעל: מוליד prt. אולודי .inf.]

1. הוליד; נוֹלַד לוֹ

he reproduced; he fathered

”וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאֵת שָׁנָה, וַיּוֹלֵד בְּדִמּוּתוֹ כְּצַלְמוֹ” — מִכְּלָל דְּעַד הָאֵידִנָּא לָאוּ “כְּצַלְמוֹ” אוליד. עירובין יח, ב ע”פ בראשית ה:ג.

“And Adam lived one hundred and thirty years, and he reproduced in his likeness like his image” – by implication (you may infer) that until now he had not reproduced “like his image.”

2. **he assisted in childbirth** ילד; סייע בלידה

אולודי עובדת פוכבים בשבתא עבודה זרה כו, א
to assist a pagan woman in childbirth on the Sabbath

Instead of the words עובדת פוכבים in our (censored) editions, the Pesaro (1551) edition reads גויה, a Gentile woman. The passage is missing from manuscripts.

3. **it produced; it generated** יצר

אולודי הוא דקמוליד ריקא ביצה כג, א ורשי שם
it is certainly producing a smell

Cf. the full conjugation of this verb (in Targum Onkelos) in G for G, pp. 181-182.

SEE: ילדת

n. **אוקלא**

”נַגְלָה” (כמות של ענבים או זיתים)
שפמניסים בגת או בבית הדב

a batch (of grapes or olives to be placed in a wine-press or an olive-press)

he gave him barley bread to eat

2. זָבַח אַחֵר לְאֹכֹל (הַרְוֹמָה)

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

אי לאכול, גדול נמו לא מאכיל! יבמות סח, א
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 לאוכלי infinitive form of this verb אפעל.

For the full conjugation, see G for G, pp. 99-101.

SEE: אכל

n. **אוקלא**

1. **food** אכל

הכא מעיקרא אוקלא ולבסוף אוקל חולין יד, ב
here (it was) originally food and subsequently food

2. **an eye disease** חולי עינים

היכא דאיבא סבנה, כגון... (ו)תחלת איבא... אפילו בשבת שרי ביצה כב, א

(in a case) where there is danger, e.g., ...the onset of an eye disease..., even on the Sabbath it is permitted (to paint one's eye for medical purposes)

SEE: אכל

n. **אוקלא**

כלי שמוזלפים בו מים (על בגדים); מזלף
utensil for sprinkling water (on clothes)

אוקלא דקצרי סנהדרין צב, א ורשי שם
a sprinkling utensil of laundrymen

n. **אוקלואא/אוקלואא**

public announcement הברואה

רשי ב”ב ח, א וב”מ קח, א ד”ה “דלא נפקי באכלוא”

The lamed in this Aramaic noun may be parallel to the resh in the Biblical Aramaic noun ברואא, 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.

SEE: אברואא, אבריו

n. **אוקלוסא**

חבורה גדולה של אנשים

a large gathering of people

קאי באוקלוסא דאינשי פסחים עב, א ורשי שם
standing among 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., הרואה אוקלוסי ישראל (ברכות נח, א)

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).

Both the Hebrew nouns אָמֵד, which appears in the Mishna (e.g., in א, (סנהדרין לו, and אָמֵדָן, which is found in post-Talmudic Hebrew (e.g., רמב"ם הל' גירושין יג:כו, are still used today with these same meanings.

SEE: אָמֵד, שׁוּמָא

אוֹמֵה n. abs. s. אוֹמֵי n. pl. ← אוֹמֵת

אוֹמֵנָא [אוֹמֵנֵי n. pl.]

1. אָמֵן רש"י סנהדרין כט, א **craftsman**
2. מְקִיזוֹ דָם רש"י שבת קנו, א **bloodletter**
3. סָפֵר רש"י מגילה טז, א **barber**
4. מוֹהֵל שבת קלג, ב **circumciser**

The Biblical Hebrew noun אָמֵן in *Shir HaShirim* 7:2 and the Mishnaic Hebrew noun אָמֵן (or אָמֵן), for example, in both mean a *craftsman*. In Modern Hebrew, however, an אָמֵן is often an *artist*.

אוֹמְנוּתָא n.

אֲמָנוּת; מְלָאכָה **trade; profession**

אוֹמְצָא [אוֹמְצֵי n. pl.]

חֲתִיכָה (לְרַב שֶׁל בֶּשָׂר חַי אוֹ צֵלִי מְעֻט)
slice (usually of raw or rare meat); steak

רש"י שבת קמ, א וחולין נט, א

For an example, see אֲפִיק.

אוֹמֵר prt.

וּפְסוּק גוֹטֵף מוֹכִיחַ

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 שְׁנֵאָמֵר, as it has been stated, in a mishna or baraita. Then, the term אוֹמֵר is used to introduce an additional Biblical proof text. Sometimes, the Talmud proceeds to challenge the need for the additional proof and asks: "מאי? 'ואומר'?" *what is (the need for) 'and (Scripture also) states'?*

"בְּנֵים אֲתֵם לְהָאֱלֹקִים" (דברים יד:א) – בְּזִמְנֵן שְׂאֲתֵם נוֹהֲגִים מְנַהֵג בְּנֵים, אֲתֵם קְרוּיִים "בְּנֵים"; אֵין אֲתֵם נוֹהֲגִים מְנַהֵג בְּנֵים, אֵין אֲתֵם קְרוּיִים "בְּנֵים"; דְּבָרֵי ר' יְהוּדָה. ר' מֵאִיר אוֹמֵר: בֵּין כֶּה וּבֵין כֶּה אֲתֵם קְרוּיִים "בְּנֵים", שְׁנֵאָמֵר: "בְּנֵים סְכָלִים הִמָּה" (ירמיהו ד:כב), וְאוֹמֵר: "בְּנֵים לֹא אֲמִין בָּם" (דברים לב:כ),

(ד)מְעִילֵי כוֹרָא בְּאוֹלָמָא ב"מ קה, סע"א וילעזי רש"י שם *they bring a kor (measure of olives) as a batch (for the olive press)*

אוֹלָמָא n.

1. כַּח; עֲדִיפוּת **strength; superiority**

For an example – see ... מ'... מ'...

2. עֲבִי **thickness**

מְקוּטָנָא לְאוֹלָמָא שבת קלד, א ורש"י שם *from the narrowness to the thickness*

SEE: אֵלִים, אֱלֵמָא, אֱלֵמֵר

אוֹלְפָנָא n.

מְסֻרַת (שְׁלֵמַד מְרַבּוֹ) **(traditional) teaching**

אָמַר רַב נַחְמָן בְּרַ אֲמִי מִשְׁמִיהָ דְּאוֹלְפָנָא

עירובין סו, סע"א ורש"י שם

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, בֵּית אוֹלְפָנָא, *beth midrash*.

In contemporary Israeli Hebrew, the masculine noun אֲלָפֵן 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 אֲלָפְנָה means a (religious Zionist) *secondary school for girls*.

SEE: יְלִיף

אוֹמָא n.

פַּת; לֶחֶם רש"י פסחים מב, א **bread**

אוֹמְדָנָא [אוֹמְדֵי n. pl., cnstr.]

הַעֲרָכָה; הַשְׁעָרָה; אֲמָדָן

estimation; assessment; assumption (with respect to the intention of a person in a specific situation)

אוֹמְדָנָא דְּבֵי דִינָא בבא קמא צא, רע"א

an estimation by the court

מֵאֵן תַּנָּא דְּאֲוֹלִינֵן בְּתַר אוֹמְדָנָא? אָמַר רַב נַחְמָן: ר' שְׁמַעוֹן בֶּן מְנַסְיָא הֵיא, דְּתַנְיָא: הָרִי שְׁהֵלֶךְ בְּנוֹ לְמִדְיַנַת הַיָּם, וְשָׁמַע שְׁמַת בְּנוֹ, וְעָמַד וְכָתַב כָּל נְכֻסָיו לְאַחַר, וְאַחַר כֶּה בָּא בְּנוֹ.... ר' שְׁמַעוֹן בֶּן מְנַסְיָא אוֹמֵר: אֵין מִתְנַתּוּ מִתְנָה, שְׁאֲלָמְלֵא הִיָּה יוֹדַע שְׁבָנוּ קָיִים, לֹא הִיָּה כּוֹתֵבָן. בבא בתרא קמו, ב

Who is the tanna (who holds) that we follow an assumption? Rav Nahman said: It is (the view of) R. Shim'on b. Menasya, for it is taught (in a baraita): (If) 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.

shapes of a handle (of a vessel) and a lobe (of a lung).
SEE: אונָא

אֲוֹנָא ← n. אֲוֹנָא

n. אֲוֹנָא

1. אונָאָת קָמוֹן (פְּגִיעָה בְּלְבָלִית בְּזוּלָת בְּמִשָּׂא וּמִתָּן – בֵּין מִצַּד הַמּוֹכֵר בֵּין מִצַּד הַלּוֹקֵחַ)

monetary exploitation (through overcharging or underpaying)

שְׂכִירוֹת – יֵשׁ לוֹ אֲוֹנָאָה אוֹ אֵין לוֹ אֲוֹנָאָה?
בבא מציעא נו, ב

(As for) rental – is it subject to (the prohibition of) exploitation or not?

שְׁתוֹת – קָנָה, וּמִחְזִיר אֲוֹנָאָה קִידוּשֵׁין מִב, רע"ב ע"פ ויקרא כה: יד

(if he overcharged) one-sixth – (the purchaser) has acquired (the item), and (the seller) must return (the profit gained by) the exploitation

2. אונָאָת דְּבָרִים (פְּגִיעָה בְּזוּלָת עַל יְדֵי דְבוּר)

verbal exploitation (through hurtful speech)

"לא תונו איש את עמיתו" – בְּאוֹנָאָת דְּבָרִים. הָא בִּיצַד? אִם הִנֵּה בְּעַל תְּשׁוּבָה, אַל יֹאמֵר לוֹ: זְכוּר מַעֲשֵׂיךָ הָרָשׁוּנִים! בבא מציעא נח, ב ע"פ ויקרא כה: יז
"Do not exploit one another" – i.e., verbal exploitation. How is this? If he were a repentant sinner, one should not tell him: Remember your former deeds!

This scenario and the others portrayed in the Talmud and the Midrash (ספרא, פרק ד: א"ב) feature taking advantage of another person as the basic Biblical prohibition. According to the Sefer HaHinnukh, commandment 338 opposes any speech that would cause mental anguish to another.

The Talmudic discussion (in בבא מציעא) also contains the following Hebrew verbal forms that have been derived from the noun אֲוֹנָאָה:

הַמְּאַנְּהָ שֶׁם נֹט, א ורש"י שם one who (verbally) offends
הוּ עֲוֹנָהּ שֶׁם מֵט, סע"ב she overcharged me

נִתְאַנְּהָ שֶׁם she was wronged

For further details about אונָאָה, see the entries אונָאָה in the first volume of the Encyclopedia Talmudit.

SEE: אֲוֹנִי, אֲוִיתָא

אֲוֹנָת ← n. pl. אֲוֹנָת

וְאָמַר: "זֵרַע מְרַעִים, בָּנִים מְשַׁחֲתִים" (ישעיהו א: ד)... קִידוּשֵׁין לוֹ, א

"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" ...

מאי וְאָמַר, נְאָמַר SEE:

n. [pl. אֲוֹמָה, abs. אֲוֹמִי] אֲוֹמָת

אֲוֹמָה n. nation

מְדַבְּרָנָא דְּאֲוֹמִיתָה כְּתוּבוֹת יו, א; סְנַהֲרֵין יד, א the leader of his nation

n. [pl. אֲוֹנָת] אֲוֹנָת

שְׁטָר (לְרַב, שֶׁל מְכִירָה)

document (usually: a bill of sale)

(ש) כּוֹתְבִין עֲלֵיו אוֹנוֹ, וְאֶפִּילוּ בְּשַׁבַּת

גִּטִּין ח, ב ורש"י שם its bill of sale may be written (by a non-Jew) for it (= the field), and even on the Sabbath

Rashbam (on "אונות נב, א ד"ה "אונות" relates this noun to the Biblical Hebrew phrase אוֹנוֹ, "the first of his strength" (= his first-born), in Devarim 25:17. According to the Arukh (s.v. אָן), however, it is of Greek origin. Cf. the Western-Aramaic parallel in the Palestinian Targumim of Bereshith 49:21 and in the Jerusalem Talmud (תענית ד:ה).

DIFF.: אֲוִיתָא

n. [אֲוִי] אֲוִיָּא

1. אֲוִין ear

לֹא שְׁמַע אֲוִינֵי קָל אֲוִיָּה ראש השנה ל, א a person cannot hear sound in his ears

2. יְדִית אוֹ שְׁפָה (שֶׁל כְּלִי)

handle or rim (of a vessel)

מְאוּנָא דְּחֻצְבָּא שְׁבַת קח, רע"א ורש"י שם from the rim of a pitcher

אֲוֹנָא דְּזִיקָא גִטִּין סט, ב ורש"י שם the handle of a goatskin

3. אֲוֹנָה (שֶׁל רִיָּאָה) lobe (of a lung)

חֲמִישׁ אֲוִי אֵית לָהּ לְרִיָּאָה. חולין מז, א The lung has five lobes.

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

n. **אוֹנֵס****rapist****אָנֵס**

הַאוֹנֵס נוֹתֵן אֶת הַצָּעַר, וְהַמְפַתָּה אֵינּוּ נוֹתֵן אֶת הַצָּעַר. כתובות לט, א (משנה)

A rapist must pay for the pain (he caused), while a seducer does not have to pay for pain.

In Mishnaic Hebrew the verb **אנס** often means *rape* – especially **אוֹנֵס**, the active participle of *binyan* קל, which is here contrasted to **מִפְתָּה**, the active participle of *binyan* פֻּעַל from the root פתה. Like other participles, these forms may also function as nouns, as in this entry. The feminine passive participle **אָנוּסָה**, a woman who has been raped, also occurs in the Mishna and in the Talmud. Cf. *Esther* 1:8.

SEE: **אָנֵס**

n. **אוֹנָקָא/עוֹנָקָא**

neck (of an animal) (שָׁל בְּהֵמָה)

רש"י ברכות מד, ב

SEE: **עוֹנָקָא** and its note

n. **אוֹסְיָא** [אוֹסִי .pl.]

nostril נְחִיר ע"פ רש"י לפסחים קיב, רע"א

אוֹסִיף

1. **he added; he increased** הוֹסִיף; הִרְבָּה

מִשְׁנֵה תוֹרָה לְאוֹסוֹפִי הוּא דְאַתָּא חוֹלִין סג, רע"ב
The book of Devarim has come to add (mitzvot) not mentioned in the earlier books of the Torah.

הָכָא קָא מוֹסְפָא וְאָנְלָא ערכין ל, ב
here it continues to increase

2. **he continued** הוֹסִיף; הִמְשִׁיךְ

"קול גדול ולא יסף" – הָכִי נִמְי דְלָא אוֹסִיף הוּא?!
אָלָא דְלָא פָּסַק הוּא! סנהדרין יו, א ע"פ דברים ה:יח

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 **אָפְעַל** conjugation of יתב in *G for G*, pp. 89-92.

SEE: **אִיתוֹסַף**

n. **אוֹפְיָא**

foam; froth קָצֶף רש"י ביצה כט, א

n. **אוֹפְתָא** [אוֹפִי/אוֹפְיָי .pl.]

piece of wood (from the trunk of a tree); log; stick גִּזְרַע (מִעֵצִים הַגְּזוּעַ); מִקַּל

לעזי רש"י סוכה לב, א (אבל ע' תוס' שם)

אוֹנִי [יְנִי אָפְעַל]

he exploited; he overcharged הוֹנֵה

הַשְׁתָּא דְאוֹנִיתֵן, מְצִית הַדְרֵת בְּךָ? ב"ב פד, רע"א
Now that you have overcharged them, can you retract?

A similar verbal form, **אוֹנִיתֵנִי**, *you overcharged me*, is found in Mishnaic Hebrew (בבא מציעא מט, סע"ב).

Cf. the **אָפְעַל** conjugations in *G for G* of יתב, pp. 89-92 and *חזי*, pp. 108-110.

SEE: **אוֹנָה**

n. **אוֹנִיתָא**

exploitation; humiliation הוֹנָאָה; עֲלֹבוֹן

מֵאֵן דְלָא שְׁהִייה לְאוֹנִיתָא דְמִלְכָא דְאָדוּם – לָא נְשְׁהִייה לְאוֹנִיתֵךְ. בבא בתרא כב, א ורש"י שם

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 **אוֹנִי**.

SEE: **אוֹנִי**, **אוֹנָה**

n. **אוֹנֵס** [אוֹנִסִין/אוֹנֵסִים .pl.]; **אוֹנָסָא** [אוֹנִסִי .pl.]

מִצְבָּ בְלִתֵּי נִמְנָע; תְּאוּנָה; הִכָּרַח

inevitable circumstances; accident, force; duress

תְּחִילְתוֹ בְּפִשְׁעָה, וְסוּפוֹ בְּאוֹסָא בְּבִא קָמָא כָא, ב
(if) its inception (= the beginning of the damaging act) was due to negligence, but its culmination was due to inevitable circumstances

אוֹנָסָא דְשָׂכִיחַ שְׁאֵנִי, דְכִינֵן דְאֵיבְעֵי לִיהַ לְאַתְנוּי וְלָא אֲתֵנִי; אִיהוּ דְאֶפְסִיד אֲנַפְשֵׁיהּ. כתובות ב, ב; ג, א
a frequent accident is (treated) different(ly), 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.

אֲנָב אוֹנִסְיָה גְמֵר וּמְקַנֵּי גִטִּין נה, ב ועוד
on account of his duress, he decides to transfer (his property)

אוֹנָסָא רְחִמְנָא פְטִירֵיהּ, דְכְתִיב: "וְלִנְעָרָה לֹא תַעֲשֶׂה דְבָר!" עבודה זרה נד, א ועוד ע"פ דברים כב:כו
(As for an act committed under) duress, the Torah has absolved him, for it is written: "But to the girl you shall not do anything!"

The abstract Hebrew noun **אוֹנָס** (with the accent on the first syllable) must not be confused with the next entry, **אוֹנֵס** (with the accent on the last syllable). But one of the three tractates where this passage occurs (א, נדרים כו, א) has the passive participle **אָנוּס**, (a person) under duress, instead. Today the noun **אוֹנָס** usually refers to *rape*.

SEE: **אָנֵס**

alter he finished, he said to them

he fulfilled 5. קנים; ישם
(ו)אוקי בנפשא: "כי לא יחדל אביון מקרב הארץ".

תענית כא, א ע"פ דברים טו:יא

I will fulfill by myself (the Biblical passage): "For the poor will not cease from the earth."

The use of the form אוקי from the causative אפעל *binyan* in this sense is surprising – although the parallel Biblical Hebrew אפעל *binyan* sometimes does have this meaning, e.g., in *Devarim* 27:26. As Rav EZM has noted, manuscripts of this passage read אקיים, from the אפעל *binyan*, the form that would be expected.

6. העמיד; פירש

he set up (a mishna or baraita as referring to a specific case or as presenting the opinion of a particular tanna); he interpreted

והא אוקימתא: רישא במציאה וסיפא במקח וממכר?! ב"מ ח, א

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 אוקימתא by some of the commentators on the Talmud. For example, see: תוספות סנהדרין טג, רע"א ד"ה "אמר ר' אמי"

For the full conjugation, see *G for G*, pp. 132-135.

SEE: דון מינה ואוקי באתרה, מאי אוקימתא, קם

אוקיר [יקר אפעל: מוקיר, prt., אוקיר. imp.]
1. התיקר

it became more expensive; (its value) appreciated

(ד)אוקיר בישרא בבא קמא מו, סע"א
the value of meat appreciated

2. כבד
he honored; he respected
אוקירו לנשיכוו כי היכי דתתעתרו. ב"מ נט, סע"א
Honor your wives so that you be wealthy.

Cf. the noun לקר *honor* (e.g., in *Esther* 1:20, re the honor due to husbands), which the Babylonian amora, Rav Nahman b. Yitzhak, identifies as Aramaic (א מגילה ט, א)

Cf. the אפעל conjugation of יתב in *G for G*, pp. 89-92.

SEE: יקרא, יקרא

n. pl. **אורבני**
rows (of bricks) (לבנים)

רש"י שבת נ, סע"ב ד"ה "סכינא דביני אורבי"

n. pl. **אורבני**
willow branches ענפי ערבה

צריפא דאורבני בבא מציעא מב, א ורש"י שם ד"ה
a hut (made) of willow branches "דאורבני"

n. pl. **אוצייתא/אציאתא**

rows (of vines) (של גפנים)

רשב"ם ב"ב מא, רע"ב; רש"י ב"מ פט, רע"ב ד"ה "ראשי אומנות"

אוקר [יקר אפעל]

he burnt; he ignited שרף; הבעיר

ואוקדינן דוד ר"ה כב, ב ע"פ ת"י לשמואל ב:ה כא
and (King) David burnt them

Cf. the אפעל conjugation of יתב in *G for G*, pp. 89-92.

SEE: יקיר, יקוד, מוקר

← inf. **לאוקולי/אקולי**

אוקי/אוקים [קום אפעל: מוקי/מוקים, prt.,

לוקים/לוקי, fut., אוקי/אוקים, imp., אוקומי. inf.]

1. הקים; העמיד (גרם לעמד)

he got (someone to stand) up; he had (someone) stand up; he placed

נקטיה בידיה ואוקמיה ואפקיה. גיטין נו, רע"א
He took him by the arm and got him up and threw him out.

אוקי רבא אמורא עליה דרש. בבא בתרא קכו, סע"א
Rava had an interpreter stand by his side and lectured.

מלא כוזא דמינא...; פד אתו, אוקמינהו קמי קיסר בכורות ט, רע"א

he filled a jug of water...; when it (i.e., the water) arrived, he placed it before the emperor

In the English translation of this example, the singular pronoun *it* refers to the noun *water*. In Aramaic, however, *מינא* (like the Hebrew *מים*) is grammatically plural; hence the verb *אתו*, *they arrived*, is plural.

2. השאיר (על בנו)

he set up; he maintained (the status quo);

he preserved; he left (intact)

אוקי ממונא בחזקת מריה! קידושין מה, ב וש"נ
Maintain the money (or property) in the possession of its owner (in accordance with the status quo)!

אוקמוה אדאורייתא מנחות נא, סע"ב

they left it (=the halakha) at the (original) Torah status (that this offering is the community's responsibility)

3. מנה **he appointed**

דבי נשיאה אוקמו דיינא דלא הנה גמיר סנהדרין ז, ב
the members of the Nasi's household appointed a judge who was not learned

4. סיים; עצר **he finished; he stopped**

בתר דאוקים, אמר להו הרויות יג, ב ורש"י שם