

א

אַקמָצָא ובר קמָצָא חרוב ירושָׁלַיִם. גיטין 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 יהוידע* ad loc.)

7. **על; לַמַּעַן; בַּעֲבוּר** **for**
 ר' חייא בר יוסף – יִהְיוּ לֵיהּ זִוְיָ 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 *את* in Hebrew. It is not translated into English.

גָּלִית אַדְעֵתְךָ ב"מ קט, א *you revealed your intention as*

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

אָגב, אָגְנִיבָה, אַדְעֵתָא ד', אַדְרָבָה, אָהָא, אַחְדָּי, אָהִינָא, אַיִדִי, אַלִּיבָא ד', אַפּוּמָא ד', מִיּוֹדִי דְהוּא א', עַל

אַאִיסְדֵּן [= א + אִיסְדֵּן] ← אִיסְדֵּן

אַב [אַב/אַבִּי, constr. אָבוּת, abs. pl.]
 אָבוּת [constr. pl.] n.

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

1. **ראש** **head; chief**
 יְהוּדָה בֶּן טַבַּאי – אָב בֵּית דִּין; וְשִׁמְעוֹן בֶּן שֹׁשֶׁט – נָשִׂיא.
 חגיגה טז, רע"ב

Yehuda b. Tabbai (was) head of the court, and Shim'on b. Shetaḥ (was) nasi.

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

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

אַ prep.

This Babylonian Aramaic prefix is usually equivalent to the preposition *על* (which appears frequently in both Hebrew and Aramaic) in all its meanings and nuances. It is a contraction of *על*: 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**

יְתִיב אַאֲרַעָא חולין סג, א *(the bird) is sitting on the ground*

2. **עַל; עַל יָד; בְּסֻמוֹךְ; לְפָנֵי at; by; near; in front of**

אַתָּא עֲנִיָא וְקָאֵי אַבְבָּא. בבא מציעא נט, ב *A poor man came and stood at the door*

3. **עַל; נֶגְדַּי against**

רַמָּא... מִתְנִיתִין אַבְרִיָתָא ברכות מג, רע"א *he hurled ... our mishna against a baraita (=he pointed out a contradiction between them)*

4. **עַל; בְּנוּגַע לְ- with reference to; about**

אַסִּיפָא קָאֵי! שבת לו, א *He stands with reference to the latter clause! (=The amora is referring to the latter clause of the mishna!)*

מִסְדְּרֵי אַגְנִיבָה ב"ק עג, א *they testify about stealing*
 קְתַנִּי... אַאֲבָדָה וְנִמְצְאָתָא בְּעֵלֵת מוֹם תמורה כב, א *(the tanna) is stating (his halakha) with reference to (the case of) "it became lost and was discovered to be defective"*

5. **עַל; לְפִי according to**

בִּינִיתָא אַבְרָסָה תְּקֵלָה. בבא מציעא עט, ב ורש"י שם *(As for) a fish – its weight is according to (the size of) its belly.*

6. **עַל; בְּגִלְל because of; on account of**

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

4. עקר; מקור (לדברים המסתעפים ממנו)
archetype; source

אבוהון דכולהו דם שבת כב, 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: רב, אבא

אבא n.

forest

רבא בר רב הונא הוה ליה יהוא אבא אגודא
דנהרא. ב"מ קז, סע"ב ורש"י שם

Rabba b. Rav Huna owned a forest on the banks of the river.

The form אבאיה, 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 באבִיָּה, referring to the *growing fruit* of a plant still attached to the ground (Rashi ad loc.). This usage parallels the Biblical phrase עֲדָנוּ בָּאֵבוּ (in *Iyyov* 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 אבא 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: אביבא

אבבא [= א + בבא] ← פבא

אבד [אבד; אביר prt.]

אבד; ית it was lost; he died
אבד קתא דמגלא, אבדו אלפא זוזי. ב"מ פב, א ועוד
(If) the handle of the sickle (given as security) was (subsequently) lost, the one thousand zuz (loan) have been lost (to the lender).

חבל על דאבדין ולא משתכחין!

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: איתבד, אבד, אביר, אבירא

אבדיר [אבד פִּעֵל; אבדיר inf.]

1. אבד; אבד לו; הפסיד he lost
(ל)גברא דטרקיה לגליה ואבדיה למפתחיה
סנהדרין קיג, סע"א
a man who locked his door and lost it, (i.e.,) its key
2. השמיד

אבות מלאכות ארבעים חסר אחת.

שבת עג, סע"א (משנה)

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

אבא [אבדן, אהבתא pl.] n.

1. אב father

כל מצותא דמחייב אבא למיעבד לבריה קידושין 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 אבא, my father) are appended to אביר, as follows:

אביר/אביר	אביר (m./f.) your
אביר	his father
אביר	her father
אביר	our father
אביר	your (pl.) father
אביר	their father

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

2. אביר my father; Daddy; Father

אבא גדול מאביר! סנהדרין לו, סע"ב (משנה)
My father is superior to yours!

(ש)אין התינוק יודע לקרות "אבא" ו"אמא"...
ברכות מ, סע"א

a child who does not know how to call out: "Daddy" or "Mommy"...

מאבא מרי שמיע לי ברכות כט, ב
I heard it from my father, my teacher

אבא! אבא! הב לן מיטרא! תענית כג, ב
Father! Father! Give us rain!

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

3. אבא; מר (תאר כבוד) Abba; Mr.

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

אבא שאול ברכות לא, א ועוד
Abba Sha'ul
עבדים ושפחות — אין קורין אותם "אבא פלוני"
ו"אמא פלונית" ברכות טז, 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 רע"ב and ברכות מז, 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 אבא, בבא בתרא נב, א) and Tosafot (on ב, ב) contend that Rav was called by the name Abba since it was his given name (as

אָבוֹרְנָקָא / אָבוֹרְנָקִי / אָבוֹרְנָקִי n. אילן שְׁעָלו מְרֵבָה

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)

אָבוּלָא [אבולי. pl. n.]

city-gate

1. שְׁעַר הָעִיר

(ד) חֲזִיזִי גְבְרִי מֵאָבוּלָא 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

aristocrat; nobleman

2. עֶשִׂיר

רשב"ם בבא בתרא קמג, סע"א

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

SEE: אֵיבולָא, אָבְלָא DIFF: בָּבָא, גֵּל-

אָבוּלָאִי n. pl.

watchmen of the city gates

שְׁעָרֵי הָעִיר

רש"י נדה סז, ב

אָבוּנְגִירִי n. pl.

מְלַצְרִים (שְׂמֻשִׁים הַמְסַדְרִים שְׁלֶחֶנוֹת)

waiters (who set up tables) רש"י מו"ק יב, א

SEE: אֲטוֹרְנָא

אָבוּנְגִי n. pl.

קְתֻדְרָאוֹת (כְּסֻאוֹת לְמַכְבָּדִים)

chairs (for distinguished persons)

רש"י עירובין סב, א (אבל ע' תוס' שם)

אָבוֹרְנָקִי n. ← אָבוֹרְנָקָא

אָבִזְקָת n.

maggot; moth

תולעת; עש

רש"י בבא מציעא עח, ב ד"ה "אבזקא"

אָבְזִירִי n. pl.

דְּבָרִים הַשְׂיִכִּים (ל-); חֻלְקִים טְפִלִּים

things belonging (to); subordinate matters

אינהו וְכָל אֲבָזְרֵיהוּ סְנֵהֲדִין עַד, סעי"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

נִיחָא לָךְ דְּאֲבָדִינְהוּ לְכוּלְהוּ? גִּיטִין נֹ, 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 יָהּ in the second) is attached to the verb אָבַד, in anticipation of the direct object that is to follow (לְמַפְתָּחִיהָ) and (לְכוּלְהוּ) 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.

אָבְדִיל [בדל אפעל: מְבָדִיל. prt. אָבְדוּלִי. inf.]

he recited havdala (= אָמַר הַבְּדֵלָה)

הָבוּ יֵלִיהָ כֶּסֶּא, וְאָבְדִיל. פסחים קו, ב

They gave him a cup, and he recited havdala.

SEE: בְּדִיל, בְּדִיל

אָבְדֵלָתָא n.

הַבְּדֵלָה

havdala

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

חֲמֵרָא לְקִידּוּשָׁא וְאָבְדֵלָתָא תַעֲנִית כֹּד, א

wine for kiddush and havdala

אָבְדוּרִי/אִיבְדוּרִי [אָבְדוּרִי. inf.]

← אִיבְדָר

אָבְדָתָא n. ← אָבְרָתָא

אָבְדָהּ; אָבְדָתָא n. pl. ← אָבָא

אָבוּבָא n.

musical instrument (אָבוּב (כְּלִי נְגִינָה))

עֵיקַר שִׁירָה בְּכָלִי, וְלִפְנֵינָא מֵאָבוּבָא דְּמוֹשָׁה. 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 אָבוּבָא 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 אָבוּב, an organ is called חֲלִיל and a flute is called עֹבֵב.

אָבוּרִי inf. ← אָבַד

אָבוּהָ; אָבוּהָ ← אָבָא

(כ) אָבִיסָנא דְגִירְדָאִי שבת קנא, סע"ב ורש"י שם
the heavy beam of weavers
 The reading of Talmudic manuscripts is אָבִיסָנא (with a *khaf* instead of a *beth*), and it is confirmed by Targum Yonathan of *I Shemu'el* 17:7.

אַבִּיק [אבִּיק: אָבִיק, act. prt., אָבִיק, pass. prt.,
 מִיבִיק inf.]

1. **he attached** **חִבֵּר**
 וּמַעֲיִיל לְהוּ בְּגִלְמָא וְאַבִּיק לְהוּ מִיבִיק 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
 בִּינֵן דְּאַבִּיק בֵּה טוּבָא, כְּמִינּוּת דְּמִיָּא. 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 **וַיִּבְאֵק**, 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 **פָּעִיל** pattern in the past tense of *binyan* קל (rather than the usual **פָּעַל**), see *G for C*, pp. 21, 74-75.
DIFF: אַבְקָא

אַבִּישָׁנָא n. ← **אַבְשׁוּנָא**

אַבְלָא n.
אַבְלָא
mourning
 שְׂאֵנִי מוֹשֶׁה, דְּתִקְוָה אַבְלִיָּה. מועד קטן בא, א
(The case of) Moshe (Rabbenu) is different, because the mourning for him was more intense.
DIFF: אַבּוּלָא, אַבּוּלָא, אַבּוּלָא, אַבּוּלָא, אַבּוּלָא
SEE: אַבּוּלָא

אַבְלַע [בלע אָפֻּעַל: מְבַלַּע, prt., אַבְלַע, imp.]
 1. **he combined; הִבְלִיעַ; הִכְנִיס**
he blended; he incorporated
 דְּרִינִי... דְּכוּרֵי שְׂרִינִי... אַבְלַע לִי וְאֵנָּא 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)!
 2. **הִבְלִיעַ; הִכְלִיל**
he included
 דְּלִמָּא... אַבְלַע לִיָּה בְּחֻשְׁבוֹן? בבא מציעא סד, רע"א
perhaps he has included it (=the amount stolen) within the account?
 3. **הִנְחִיל; לִמֵּד**
he instilled; he taught
 אָמַר רַב הַמְנוּנָא: הָא מִילָתָא אַבְלַע לִי ר' חֲנִינָא
 מנחות יז, א ורש"י שם

occurs only in the passage quoted here, but Rashi ad loc. quotes a second instance אַבְיִרְתָּהּ instead of מנחות עג, ב *עוֹלָה וְכָל חֲבִירְתָּהּ*, 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 אַבְיִרֵי רֶכֶב, *automotive accessories*.

אַבְטָא 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")

אַבְטַח־ [בטח אָפֻּעַל]
הִבְטִיחַ (=נָתַן הַבְטָחָה)
he promised

אַבְטַחְךָ לְךָ וְלְאָבוּךָ לְעָלְמָא דְאַתְיָ? סנהדרין צח, א
Did he promise you and your father the world-to-come?
SEE: בְּטַח

אַבִּיבָא n.
אַבִּיב (=הַבְשָׁלַת תְּבוּאָה)
ripening of grain
 וְזִמְנָא דְאַבִּיבָא לֹא מְטָא סנהדרין יא, סע"א
and the season of ripening (springtime) has not arrived

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

אַבִּידְתָּא n. [pl. אַבִּידְתָּא]
אַבִּידָה
a lost article
 מַהֲדִירֵינָא אַבִּידְתָּא בְּסִימָנָא חוּלִין צח, סע"ב
we return a lost article through a mark of identification
SEE: אַבֵּד

אַבִּילוּתָא n.
אַבִּילוּת
mourning
 לֹא תִינְהוּג אַבִּילוּתָא מוּעַד קֹטָן ב, ב
do not practice mourning
DIFF: אַבּוּלָא, אַבּוּלָא, אַבּוּלָא, אַבּוּלָא
SEE: אַבּוּלָא

אַבִּילִי n. pl.
אַבִּילִים
mourners
 כִּי הָיוּ מְכַרִּי אַבִּילִי סוּטָה לה, א
when they were serving food to mourners
DIFF: אַבּוּלָא, אַבּוּלָא, אַבּוּלָא, אַבּוּלָא
SEE: אַבּוּלָא

אַבִּיסָנָא n.
מָנוֹר (=קוֹרֶה בְּמִכּוֹנֵת אֲרִיגָה)
(the heavy) beam (that is part of a loom)

אַבְצִיל [בצל אָפֵעֵל]
it grew (like an onion) (בְּבָצֵל) גִּדֵּל

רש"י עירובין כט, רע"ב

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

אַבְק [cnstr. אַבְק] אָבְק
dust עֶפֶר דֶּק 1.
 2. מַעֲשֵׂה (הָאָסוּר); מַעֲשֵׂה שְׂאִינוֹ עֶקֶר 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 אַבְקָה של שביעית.

SEE: אַבְקָה

אַבְק לְשׁוֹן הָרַע
 מַעֲשֵׂה (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 **אַבְק 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; ספר חפץ חיים, הלכות לשון הרע, כלל ט.

אַבְק רבית
 מַעֲשֵׂה (הָאָסוּר שֶׁל) רבית

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 **אַבְק רבית**, *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 *pathah* conjugation of אָבְק in G for G, pp. 64-67.

SEE: בָּלַע

אָבֵלַע ← **אִיבֵלַע**

אָבְנָא [אָבְנָא], abs. אָבְנָא, n. pl.

stone; rock

אָבְנָא

a precious stone

אָבְנָא טָבָא בבא בתרא עד, ב

אָבְנָנִיר n.

a plant "בְּנִינִיר" (מִין צִמָּח) רש"י שבת קט, ב

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

אָבְנָתָא n. ← **אִיבְנָתָא**

אָבַע [nbc. אָפֵעֵל: מַבְעֵי] [prt.]

"הַבַּעַ" ("גָּרוּם לְנִבּוּעַ") **cause to flow!**

אָבַע מִיַּמִּיךָ! תַּעֲנִית כֹּה, ב ורש"י: שם

Cause your water to flow!

The Hebrew causative verb **הַבַּעַ** 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 לַיּוֹם יִבְיַע אָמֶר* – *day following day utters speech*.

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

SEE: נָבַעַי

אָבְעוּל [= אָתְבְעוּל] pl. [בעל אָתְבְעוּל]

they were seduced (sexually) נִבְעָלוּ

וְאָבְעוּל כְּמָה בְּתוּלָתָא בְּנִהְרִדְעָא יומא יט, סע"ב

and several virgins were seduced in Neharde'a

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

SEE: בָּעַל

אָבְעִי [= אָתְבְעִי] ← **אִיבְעִי**

אָבְעִית [בעת אָפֵעֵל: מַבְעִית] [prt.]

he scared; he frightened הִפְחִיד

הוּא דְאָבְעִית נִפְשִׁיהּ בבא קמא צא, א

it was he who scared himself

SEE: אִיבְעִית, בָּעִית

אַבְקָתָא [pl. אֲבָקָתָא] n.
socket 1. חוֹר שְׁצִיר הַדֶּלֶת סוֹבֵב בוֹ
 רש"י עירובין יא, ב
loop 2. לולֵאָה ע"פ רש"י סנהדרין כ, ב
אַבְרָא n.
lead (the metal) אֲבָר (=עופרת)
 רש"י יומא סט, טע"ב

אַבְרָא adv. ← **אַיְבְּרָא**

אַבְרָאִי [= א + בְּרָאִי] n.
outside בְּחוּץ
 וְלִיתִיב אִיהוּ מִגּוֹאִי וְאַנְיִשׁ אֲחֵרִינָא מֵאַבְרָאִי
 and he should sit inside and another man outside
 SEE: בָּר

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

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

אַבְרִיזִין n.
a (leather) covering (הַעֲשׂוֹי מַעוֹר)
 מַעֲיָקָרָא קָרוּ לֵיהּ מִשְׁבָּא, וְהִשְׁתָּא אַבְרִיזִין. ב"ק סו, טע"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 בְּרִיזִין refer to water-proof material, e.g., canvas or tarpaulin.

אַבְרִיחִי 1st pers. sing. [ברח אֶפְעַל: אֲבָרַח, imp.
 אֲבָרְחִי] [inf.
 1. הִבְרַחְתִּי; גִּרְמַתִּי לְבָרוּחַ; הֶעֱלַמְתִּי
I caused to flee; I chased away; I kept away
 אֲרִי אֲבָרְחִי לָן מִמְּצָרָא. בבא מציעא קח, ב
 I have chased away a "lion" (i.e., a serious danger)
 from your borders.
 הָיְתָא אִיתְתָּא דְּבַעֲיָא דִּתְבַּרְחִינָהּ לְנִכְסָהּ מִגְּבָרָה
 כתובות עח, טע"ב ורש"י שם
 (as for) a woman who sought to keep her
 possessions (= property) from her (former) husband
 The phrase דִּתְבַּרְחִינָהּ 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 כָּאן רְבִית קְצוּצָה; מִכָּאן וְאִילָן אֲבָק רְבִית.
 בבא מציעא סא, טע"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
 מַעֲיָן (הָאֲסוּר 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 קְדֻשַּׁת שְׁבִיעִית, 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 ךָּ 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:י). See *G for G*, p. 2.

אַבְקָע [= אֲתַבְקָע: בַּקַּע אֲתַפְּעַל]
it was split נִבְקַע
 חֲזַאי דְּאַבְקָע רִישִׁי וְנִתְר 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 אֲתַפְּעַל conjugation of אָמַר in *G for G*, pp. 102-103.
 SEE: בָּקַעַי

In this physical sense, אָגַב is used with personal-pronoun suffixes in the forms: אָגַבִּיהּ, אָגַבִּיהּ, אָגַבִּיהּ.

איבער לך למיךרעיה ומכתב אָגַבִּיהּ בבא מצינא 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

אָגַב חורפיה לא עינין ביה. עירובין צ, רע"א; ב"ב קטז, רע"ב
Because of his brilliance he did not analyze it
(carefully).

משנה: "אָחֻטָא, ויום הכפורים מכפר" – אין יום
הכפורים מכפר.

תלמוד: לימא מתניתין דלא פרי, דתניא: רבי
אומר: על כל עבירות שבתורה, בין עשה תשובה בין
לא עשה תשובה, יום הכפורים מכפר!

אפילו תימא רבי, אָגַב שְׁאֵנִי. 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, אָגַב שְׁאֵנִי, in
בבא בתרא עז, רע"ב.

SEE: אָגַב and the following entries.

אָגַב אורחיה

"על פי דרכו"; דרך אָגַב

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 מילתא אָגַב אורחיה קא משמע לן presented as a separate entry. Cf. the modern Hebrew expression אָגַב דרך.

The phrases אָגַב אורחיה, (as you go) along your way, with the second-person suffix, in ב, אָגַב אורחיה, (as I go) along my way, with a first-person suffix, in ב, כתובות קה, – both have a concrete, physical meaning.

אָגַב אָרָעָא ← אָגַב מְקַרְקְעִי

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

SEE: ברת, מברית ארי מונכסי חבירו

אָבֵרִי [ברי אפּעֵל: מברִי. prt. ליברִי. fut.,
אָבֵרִי. imp. אָבֵרִי. inf.]

1. הבריא אָבֵרִי he became healthy
אי בחיש, אָמַר לָהּ: ליברִי; ואי אָבֵרִי, אָמַר לָהּ:
ליכחוש. בבא בתרא קנה, רע"ב

If (the boy) were undernourished, he would tell
them: "let him become stout," and if he were stout,
he would tell them: "let him become thin."

2. חֲזַק he strengthened
אָבֵרִי אֵילָנִי מועד קטן ג, א ועוד
3. הברה (=הגיש) [לְאָבֵל] סעודה ראשונה
[לְאַחַר קבורת מתו]

he provided (a mourner) the first meal
(after the burial of his deceased relative)

כי הוו מברִי אָבֵלִי סוטה לה, א ורש"י שם
when they would provide the first meal to the
mourners

4. עבר מצד לצד; חדר it penetrated
אָסוּר לְאָכֻלָּהּ... וְהָגִי מִלֵּי – דְאָבֵרִיָּה חולין קיב
it is forbidden to eat it (i.e., bread over which raw
meat has been sliced) but this applies only (in a
case) where (blood) penetrated it.

See the אָפּעֵל conjugation of תני in *G for G*, pp. 117-119.
SEE: איברא, איבראי, אֵבֵרִי, בְּרִיא, מִבְּרִי

אָבֵרִי ← אֵבֵרִי

אָבֵרִי אָבֵרִי

partially roasted אָבֵרִי
צלוי במקצת
According to Rav (quoted in א, פסחים מא), this Persian
word is the equivalent of the Biblical Hebrew, אָבֵרִי.

אָבֵרִי/אָבֵרִי/אָבֵרִי n.
אָבֵרִי (hyssop plant) שבת קכח, א וילעזי רש"י שם

אָבֵרִי/אָבֵרִי n.
אָבֵרִי (roasted kernels of wheat or barley)
גְרֵעִינִים קְלוּיִים (שֶׁל חֶטָה או שְׁעוּרָה)

ע"פ רש"י מגילה ז, ב

אָבֵרִי [= אָבֵרִי + בְּתֵרִי] ← בְּתֵרִי

אָגַב [אָבֵרִי + גַב] 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 ער, ב חולין ער:

ואגב שיטפא דגירסא, אישתבשו בה למיגס' הקא

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

SEE: רהטא and its note

אגב/אגבה ← אגב

אגבה¹ [גבה אפעל: מגבה, prt. לגבה, fut.]

הגביה; הרים

ההוא גברא דעל לבי טבא אגבה אטמא דבישרא

בבא בתרא פח, א

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

דמעידנא דאגבהיה, קנייה כתובות ל, ב ע"פ כתי
from the time he lifted it up, he acquired it

For another example, see נפק.

The root of the verb in this entry is גבה (with a final consonantal *hei*), while the root of the verb in the entry גבי is גבי (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* in *binyan אפעל*.

The verbal form in the second example of this entry has been spelled אגבהיה, *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). 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. אפעל conjugation of חדר in G for G, pp. 64-67.

SEE: אגבי DIFF: גבה

אגבה² [= אגבי + ה] ← אגבי

אגבי [גבי אפעל: מגבי, prt. אגבוי, inf.]

הגביה; גרם ש'החוב יגבה

he ordered collected; he ordered seized

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 סט, 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 גרידה 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.

הקא עיקר; ה'תם 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.

"על ידי ש-"; "כיון ש-"

אגב דחשיבי, משמושי ממשמש ב'הו. 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) 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)

והא זימנן סגיאיין בעא מינה, ולא אמרת ולא מידי!
דלמא אגב שיטפך אתיא לך? אמר ליה: אין, אגב
שיטפאי אתיא לי. נדה ג, ב ורש"י 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 חדשים 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 גַּבֵּי from the same root, which means *he pulled or he attracted*.

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

n. אגבֿנא
species of bitter herb מין עשב מר

רש"י עבודה זרה כט, א

אגבֿנא [א + גבֿנא] adv. ← גבֿנא

אגבֿוד fut. 1st pers. s. ← גוד

אגבֿודא [א + גודא] ← גודא

n. אגבֿוזא
nut tree עץ האגבֿוז רש"י כתובות עז, ב

לִאגבֿנִי inf. ← אגבֿנִי

אגבֿנִי inf. ← אגבֿנִי

אגבֿור past m. pl. ← אגבֿור

adj. אגבֿורי
egori וְלִמָּה נִקְרָא שְׁמוֹ "אגבֿורי"? שְׁשִׁמְנוֹ אגבֿור 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.: אגבֿור) within it.

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

אגבֿורי/אגבֿורי pl. ← אגבֿירא

לִאגבֿתָּא inf. [גוח אפֿעל]
לְעֶרֶוֹךְ (מִלְחָמָה); לְהִלָּחֵם
to wage (war); to fight (a battle)

אִילוּ לִאגבֿתָּא קִרְבָּא סוּתָה לָג, א
they went to wage war

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

See the אפֿעל conjugation of תני in G for G, pp. 117-119.
SEE: אגבֿה DIFF: גבֿי

אגבֿיה [אגבֿי + יה]; אגבֿיה [אגבֿי + יה]
אגבֿי ←

אגבֿיה [אגבֿי + יה] ← אגבֿי

אגבֿרא [א + גבֿרא]
← גבֿרא אגבֿרא קא רמית

אגבֿרו imp. pl. [גבר אפֿעל]
"הגבֿירו!" הוֹסִיפוּ!
אגבֿרו חמרא אגבֿרו! סנהדרין לח, רע"א
Increase the (amount of) wine (given) to the lads!
SEE: גבר

אגבֿרִי
אגבֿר: אגבֿיד act. prt., אגבֿיד pass. prt.,
אגבֿר imp.

אגבֿר; קשר
הגבֿר אגבֿיה סוכה לג, ב
alter he bound it (=the myrtle branch with the other species)

(ד) לא אגבֿידא באיניש אגבֿרינא גיטין פג, ב
she is not bound to another man

אגבֿה/הגבֿה [אגבֿה/הגבֿה] n.
אגבֿתָּא [אגבֿתָּא] pl.
aggada; narration

The term aggada (sometimes: haggada) comprises all the teachings presented in the Talmud and Midrash that are not directly concerned with halakha. These include Biblical interpretations, the expansion of the Biblical narrative, maxims, doctrines, reasons for the commandments, anecdotes and historical data. Occasionally, הגבֿה and אגבֿתָּא refer to the Passover Haggada.

מר אמר ליה: לימא מר שמעתא; ומר אמר ליה:
לימא מר אגבֿתָּא. 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.

דברים שמושכין לבו של אדם באגבֿה שבת פז, סע"א
matters that attract the heart of a person like aggada

The root of both the Hebrew noun אגבֿה/הגבֿה and the Aramaic noun אגבֿתָּא is גבֿ, as in the Hebrew verb הגיד, he told. In fact, sometimes (e.g., in א א שבויות לה), the Hebrew form הגבֿה means *telling* – especially *giving oral*

אגלי n. constr. pl. ← גל-

אגליד/איגליד [= אַתְגַּלֵּד: גלד אַתְפַּעַל]
it was peeled; it was stripped off נקלף
 האי אתרוגא דאגליד פאדינא סומקא
 סוכה לה, סע"ב ורש"י שם
an ethrog that was peeled like a red unripe date
 The Aramaic noun גַּלְדָּא means *skin* or, more generally, a *covering*, and this Aramaic verb means that a covering was *peeled* or *stripped off*.

The Hebrew verb הגלד (in binyan *הפעיל*), however, means *it formed a covering*, e.g., in the phrase הגלד פי הפכה (if) *the top of the wound formed a scab*, and it continues to be used in the same sense today.
 SEE: גילדא

אגמא [אגמי n. pl.]
marsh; swamp אגם; בצעה
 גברא דטבע פאגמא יבמות קבא, א ורש"י שם
a man who drowned in a marsh

רבך קטיל קני באגמא הנה! שבת צה, א ורש"י שם
Your teacher must have been a reed-cutter in the marsh (i.e., an ignoramus)!

The expression קטיל קני and its Hebrew translation קטל קנים 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 אָחוּז, but cf. Ramban ad loc.

אגמא אגמא, קטל קמא טונא בכורות ח, ב ורש"י 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 אגמר אפעל: מומר, prt.
אגמר/אגמיר imp. אגמורי [inf.]
he taught למד
 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 הַאֲרִיךְ הַנֶּפֶן וְאֵגִיד בִּיה.
 פסחים קו, א ורש"י 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: נגד

אגין [גנן אפעל: מגין prt., אגוני inf.]
he protected; he shielded הִגֵּן
 אמאי לא אגין מנצות עליה? קידושין לט, ב
Why did (the reward for observing) the commandments not protect him?

In our printed editions, the plural Hebrew noun מנצות is the subject of the singular Aramaic verb אגין! However, Vatican manuscript 111 reads: אגין עליה: Cf. the אפעל conjugation of עלל in *G for G*, pp. 129-131.
 SEE: מייגנו

אגיר imp. אגיר act. prt. אגר
אגירא [אגירי/אגורי n. pl.]
hired hand; worker שְׂכִיר; פועל
 אגרא דאגירא שבת קנ, רע"ב
the wages of the hired hand

Targum Onkelos uses the same phrase to translate פועל שְׂכִיר in *VaYikra* 19:13.
 SEE: אגר, אגרא

אגלווקי n. pl.
sacks שקים ע"פ רש"י שבת קנז, ב

אגלווי [= אַתְגַּלְוִי] inf. ← אגלי

אגלווי inf. ← אגלי

אגלי [גלי אפעל: אגלווי inf.]
he exiled הִגְלָה
 להיכא אגלי להו? סנהדרין צד, א ורש"י ד"ה "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 דער on pp. 64-67.

SEE: נָגַע

אַגַּר¹ [אָגַר: אַגִּיר, act. prt. אַגִּיר, pass. prt. אַגִּיר]
[inf. אַגִּיר, imp. מִיגֵר] **שָׂכַר**

he hired; he rented

הָאִי מָאן דַּאָגַר אַגִּירִי 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 (אָפּעל) form that may indeed be found in manuscripts (Rav EZM). For an example, see דַּאָגַר in (אונגער) (quoted in the entry כּו, רע"ב).

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

SEE: אַתְגַּר, אֹגַר, מַתְגַּר, אַגִּיראַ

אַגַּר² n. abs. and constr. ← אַגִּיראַ

אַגַּר נָטַר לִי

שָׂכַר "שְׂמֹר (הַמָּתֵן) לִי"; שָׂכַר הַמָּתֵנָה
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 (רבית).

כָּלֵלָא דְרַבִּיתָא: כָּל אַגַּר נָטַר לִי אָסוּר.

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; בבא מציעא סד, א; עג, א; 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 פז, א).

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

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

SEE: נָטַר

אַגִּיראַ [אַגַּר n. abs. & cnstr.]

reward;
compensation (esp. rent or wages)

לְפֻמָּה צַעֲרָא אַגִּיראַ. משנה אבות סוף פרק ה
According to the suffering is the reward.

אַגַּר בְּטִילָא כתובות קה, א
unemployment compensation

Literally: (he) taught him, Moshe. The pronoun suffix יָה־him, which is redundant in English, anticipates the direct object מִשֶּׁה. See אָבַד and its note.

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

SEE: גָּמַר

אַגִּיראַ [אַגִּיר n. pl.]

מִכָּל; גִּיט; עֲרִיכָה

container; basin; bowl; tub

אַגִּיראַ דִּתְחָלִי שַׁבַּת קִי, א ורש"י שם
a container full of garden cress

ר' זִירָא הָוָה יָתִיב בְּאַגִּיראַ דְּמִיָּא בִּי 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: אֹגִיראַ

אַגִּירִי

[גִּיט אָפּעל: מִגִּירִי, prt. לִיגִירִי, fut.]

[inf. אַגִּירִי, imp.]

he caused to lie down

הַשְׁכִּיב

אַגִּירִינְהוּ רַב נֶחְמָן בְּסוּכָה... סוכה י, ב

Rav Nahman had them lie down in a sukkah...

הָבוּ לִי פּוֹרְתָא דְתִיבְכָא דִּילְדַת אֶתְתִּי, וְלִית לִי מִידְעָם
לְאַגִּירִינָה. נדרים נ, 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 אַגִּירִינָה is problematic, since the appropriate root is גָּנִי. The reading, לְאַגִּירִינָה, in the Munich manuscript, seems preferable (Rav EZM).

אֹגִירִינִי בְּעִלְיָתָא...! "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 גָּנִי.

See the אָפּעל conjugation of תָּנִי in *G for G*, pp. 116-119.

SEE: גָּנָא

אַגִּירִיב [= אֶתְגִּירִיב] ← אִיגִירִיב

אַגִּירִיבָה [= אָ + גִּירִיבָה] ← אֶרֶב

אַגַּע [גָּע אָפּעל: מִגַּע, prt.]

הָבֵא לְגַעַץ
he brought into contact

(דִּ)אַנַּע בְּדוּ שְׁרָץ. בכורות כח, ב

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

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

ואדרבין בככי דריה! יומא פד, א ורש"י שם ד"ה "ורבין"
and make (the medicine) stick to his row of teeth!
SEE: אידבק, דבק

אדרבין fut. 1st per. s. [דבק]
אדרבין; אתחבר

I will cleave; I will become attached

לא ניקחא ליה לאהרן דאדרבין בורעיה 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 ליה, to him,
anticipates the indirect object, לאהרן, to Aharon. Cf.
"The Anticipatory Pronoun Suffix" in *G for G*, pp. 253-254.

אדרבין [=אתדבקן] pl. ← אידבק

אדרבין [דבר אפעל: מדבר, אדרבין inf.]
he showed respect (to) נהג כבוד
אדרבין רב חסדא לרבנא עוקבא ודרש.

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 אדרבין – with the personal-pronoun suffix
(ידיה) – expresses the respect accorded to a distinguished
talmid hakham 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 דבר
but Rabbenu Hanan'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 ייה (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: דבר, דבר

אדרגן ← אידגן

אדרו [=אתדורן] pl. [דרי אתפעל: מידדי, prt.]
אדרוני inf.]

"הדרו"; דרו (=התהלכו לאטם)
they toddled (=they moved along slowly)

אי דאיבא קן בתוך חמשים אמה, אדרוני אדרו
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
אדרים in Tehillim 42:5 and Rashi ad loc.

Cf. the התפעל conjugation of אסי in *G for G*, pp. 114-115.
SEE: מדידי

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

אגר טירחיה בבא מציעא צט, סע"ב
compensation for his trouble

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

אגר נטירא בבא בתרא ד, ב ורש"י שם
compensation for guarding

On the top of the next page (א, בבא בתרא ה, א) this
expression appears once again in manuscripts, but our
editions read אגר נטירותא 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

הגני דדרו באגרא בבא מציעא פג, א ורש"י שם
these (porters) who were carrying by means of a
pole

אגרא נסבה ← אגב גררא נסבה

אגרת n.
שם שדה (female) demon
ע"פ רש"י פסחים קיא, א

אגרתא [אגרת cnstr.] n. ← איגרתא

אגרתא n.
דמי שכירות ע"פ רש"י פסחים נ, ב
rental fee
SEE: אגרא

אדר [אדר + עדר = עדר + דר] conj.
1. עד ש; בזמן ש until; while;
by the time that

דלמא אדאתית, שכיב ר' אבא. ב"ק קד, ב ורש"י שם
Perhaps by the time you come (back), R. Abba will
have died.

2. עד ש; במקום ש instead of; rather than

For examples, see אדמיפלגי ב... ליפלגו ב... as well as
אדחגני... ליפלוג ולתני בדידה.
SEE: אדחגי

אדאני n.
חלמית (מין עשב) mallow (a plant)
לעזי רש"י שבת לה, ב

אדבין imp. [דבק אפעל: מדבק, prt.]
attach! make stick! הדבק!

According to Rashi in his commentary on this Talmudic passage, this Aramaic verbal too is analogous to וַיִּדּוּ 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. אָדִי and p. 731, s.v. נָדִי).

3. הָרִים
he raised
אֲדִינְיָה לְגִזְיוֹנָה 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 אָפַעַל conjugation of חָזַי in *G for G*, pp. 108-110.

אֲדִיָּהוּ pl. [דְּהִי אֲפַעַל]
"הָדְהוּ"; הֶחְלִישׁוּ (אֶת הַצֶּבַע); עָשׂוּ יוֹתֵר
they made lighter (in color)
בְּהִיר
בַּר קַפָּרָא — אֲדִיָּהוּ לִיָּהּ, וְנָדִי... נָדָה 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 אָפַעַל conjugation of עָלַל in *G for G*, pp. 129-131.

אֲדִיָּמִי adj. pl.
אֲדִיָּמִים
(ב)כֹּוֹרֵי 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 מְנוּתָחִין, sliced into pieces.
Cf. הִדְמִי and אֲדִמִּי.
SEE: סוּמָק

אֲדִישׁ prt. [אֲרִשׁ]
שׁוֹתֵק; מִחְרִישׁ
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. אֲדִישׁ. According to Rashi, however, אֲדִישׁ means *accustoming oneself to a particular mode of behavior* (as in the entry דִּשׁ – in this context, *listening (without reacting)*). See also the word אֲדִישְׁתָּא (ב), *(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*.

לֹאֲדַפּוּרִי inf. ← אֲדַפֵּר
אֲדַכּוּרִי [אֲתַדְכּוּרִי] inf. ← אֲדִיכֵר
אֲדָכִי [= אֲתַדְכּוּרִי: דְּכִי אֲתַפְעַל]
it was cleared away טָהַר

אֲדָהֳכִי [= אָד + דָּ + הָכִי]; אֲדָהֳכִי וְהָכִי
אֲדָהֳכִי (שְׁכָר); בִּינְתִּים
meanwhile
אֲדָהֳכִי שְׁמַעָה וְלָתָא. ברכות נא, ב
Meanwhile Yalta heard.

אֲדָהֳכִי וְהָכִי אִיזִיל וְאֶשְׁמַע מִלְתָּא דְּבִי מִדְּרָשָׁא
ברכות טז, רע"א
Meanwhile I will go and listen to a pronouncement of the beth midrash.
SEE: אֲדִי

אֲדוּיִי inf. ← אֲדִי²
אֲדוּר fut. 1st pers. s. ← דָּר

אֲדוּתָא/אֲדוּתָא n. pl.
waves (of the sea) (בָּיִם) רש"י סוכה נא, ב

אֲדָחוּרִי pl. [דְּחִי אֲפַעַל: מִדְּחִי prt.]
דָּחַפוּ; סָחַפוּ

they pushed; they swept along
וְאֲדָחוּהוּ מִיָּא וְשָׁדִיָּהוּ לְגִזְיָא ב"ב עג, ב ורשב"ם שם
and the water swept it (= the large fish) along and cast it upon the shore
Cf. the אָפַעַל conjugation of חָזַי in *G for G*, pp. 108-110.

אֲדָחִי [= אֲתַדְחִי] ← אֲדִיכֵי

אֲדִי [נָדִי אֲפַעַל: מִדְּי prt., אֲדוּיִי inf.]
1. הִזָּה
he sprinkled
כְּמֵאֵן דְּלֹא אֲדִי דְּמִי זִבְחִים מִב, רע"ב
it is as if he did not sprinkle (the blood)

The parallel Biblical Hebrew verb is הִזָּה, *binyan*, הפעיל from the root נָזַח (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* *ibid.*). Cf. *the water of sprinkling*, in *Bemidbar* 19:9 (Onkelos: מִי הִזָּה and Rashi: מִי הִזָּה) 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 נִזְה, *and they cast (stones)*, in *Eikha* 3:53.

2. גָּלְגַל; זָרַק
he cast
הַמוֹצִיא שְׁלֵהֶבֶת פָּטוּר — הִיכִי מִשְׁכַּחַת לָהּ? כְּגוֹן,
דְּאֲדִינְיָה אֲדוּיִי לְרִשּׁוֹת הָרִבִּים. ביצה לט, א ורש"י שם
ע"פ איכה ג:ג

(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.

אַדְלִיק [דלק אפעל: מדליק. prt. נדליק. fut. אדלוקי. inf.]

he lit (fire) (אש) הדליק
אי לא אדליק, מדליק שבת כא, ב
if he has not (yet) lit (the Hanukka candle), he may still light
SEE: דלקה, דליקתא

אֲדָמוּיִ pl. [הרם אפעל: אדדמו. imp. אדמוי. inf.]

they sliced נתחו
ודלמא אדמוי אדמוה ועילוה? ע"ז לח, ב ורשי שם
But perhaps they really sliced it up and put it in (the pot)?

they prepared (slices) (נתחים) סדרו
אדדמו לי הדמי דחיותא! גיטין סו, סע"ב ורשי שם
Prepare the slices of the animal for me!
SEE: הדמי

אַדְמִי ← אֲדָמוּי

אֲדָמִיפְלָגִי
ב"ב... ליפלגו ב"ב
[= אד + ד + מיפלגי]

עד שחלוקים הם ב"ב... נחלקו ב"ב...
Instead of their disagreeing about ... (that case), let them disagree about ... (this case)!
אדמיפלגי בספיקו, ליפלגו בודאי! מכות 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: אד", מיפלגי

אַדְעָתָא דִּי
על דעת; לדעת
with intention for
For examples, see the next two entries.

אַדְעָתָא דְהָכִי
על דעת כּף
with this intention;
with such an understanding
אדעטא דהכי לא יחב. בבא קמא קי, סע"ב ורשי שם
He did not give (the money) with this intention.

Cf. the אַתְפַּעַל conjugation of גלי in G for G, pp. 111-113.
SEE: דכי

אַדְכִי ← fut. 1st pers. s. דכי

אֲדָכֵר/אֲדָכֵר [דכר אפעל: מדכר. prt. אידכר. imp. אדכורי. inf.]

he mentioned; he recited אמר
אדכר ליה בקריאת שמע. ברכות כב, א
He mentioned it (= the exodus from Egypt) during the reading of Shema.
למה הוא מזכיר? רחמנא אמר: אידכר! 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 אפעל* is *pathah*, the *yod* in the imperative form *אידכר* (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 *אידכר* itself appears once as an *אפעל* past tense in most editions of another Talmudic passage (in א שבעות מב, א). This form must not be confused with the entry *אידכר* (a contraction of *אתדכר* in *binyan אתפעל* – with a *dagesh* in the *daleth*, but not in the *kha*).

he reminded; he recalled
אדכריה חורבן בית המקדש. כתובות סב, א
He reminded him (about) the destruction of the Beth HaMikdash.

אדכרתן מילתא ד'... 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 *אזכרתן* – 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 אחר and its note.
For the *pathah* before the 3rd root-letter *resh*, cf. the *אפעל* conjugation of דדר in G for G, pp. 64-67.
SEE: דכיר, אדכרתא

אַדְכֵר [= אַתְדָכֵר] ← אֲדָכֵר

אֲדָכְרָתָא n.
אזכרה; הזכרת שם ה'
mention of the Divine Name
בתלתא בתשרי בטילת אדכרתא מן שטרייא.
ראש השנה יח, ב
On the third (day) of Tishrei the mention of the Divine Name was abolished from documents.
SEE: אדכר

This word should not be confused with אֲדַרְבָּא, *against* (the opinion of) *Rabba* (e.g., in סע"א, in *the opinion of Rabba*). The appropriate meaning can be determined from the context.

אֲדַרְבָּא אִיפְכָא מִסְתַּבְּרָא

גְּדוּלָה מְזוּ! הֶהָפֵךְ מִסְתַּבְּרָ!

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 הַמְּלִיחַ קָא אָזְלָא, לֹא בְעִיָּא שְׁחִיקָה; חֲמִין, דְּלִשְׁאָר נְהָרוֹת קָאזִיל, בְּעִי פִירוּר. אָמַר לִיהּ רַב יוֹסֵף: אֲדַרְבָּה! אִיפְכָא מִסְתַּבְּרָא! עֲבוּדָה זָרָה, דְּלֹא מְמִיסָה, בְּעִי שְׁחִיקָה; חֲמִין, דְּמִמִּיס, לֹא בְעִי פִירוּר. פִּסְחִים כּח, 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); ḥametz, 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; ḥametz, which dissolves, does not require crumbling!*

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

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

אֲדַרְוֵנָא ← n. אֲדַרְוֵנָא

n. אֲדַרְוֵנָא

honor דָּדָר; כְּבוֹד
בְּאֲדַרְוֵנָא מִיתָת בְּרוּכָת נָו, ב ורש"י שם
you will die with honor
SEE: אֲדַרְבָּא

אֲדַרְיִ (= א + דַּרְי [pl.]) ← דָּרָא

n. אֲדַרְיִ

"אֲדַרְיִב"; לְתֵת (מִדַּת נֶפֶח)

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 דְּנַפְשִׁיהּ

עַל דַּעַת עֲצָמוֹ; בְּיָזְמָתוֹ

of his own accord; on his own initiative

נִכְרִי ... אֲדַעְתָּא דְּנַפְשִׁיהּ הוּא דְּאֲזִלִּיק. שְׁבַת קֶבֶב, ב
(As for) a non-Jew ... it is on his own initiative that he has lit.

אֲדַרְ-¹ [נָדַר אֶפְעַל: מִדָּר, אֲדַר. imp.]

he forbade through a vow

כַּלְבָּא שְׁבוּעַ אֲדַרְהּ הִנָּא מִכָּל נִכְסֵיהּ נִדְרִים ג, רע"א
Kalba Savu'a forbade her (= his daughter) through a vow (to have) benefit from any of his property

Cf. the אֶפְעַל conjugation of נָפַק in G for G, pp. 68-70; for the *pathah* before the *resh*, cf. the אֶפְעַל conjugation of הָדַר in G for G, pp. 64-67.

SEE: נָדַר

אֲדַרְ² [הָדַר אֶפְעַל]

he honored הָדַר; כְּבִיד

אֲדַרְמֵלֶךְ — דָּאֲדַר לִיהּ לְמַרְיָה בְּטַעֲנִיהָ. 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 הָדַר — even though the Babylonian-Aramaic root הָדַר is generally used in a different sense (as the equivalent of the Hebrew verb הָדַר). Cf. the אֶפְעַל conjugation of הָדַר in G for G, pp. 64-67.

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

SEE: הָדַר, אֲדַרְוֵנָא, אֲדַרְבָּא

n. אֲדַרְבָּא

1. עֲצָם שֶׁל דָּג רש"י שְׁבַת סז, סע"א **fish bone**

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

רש"י ראש השנה כג, א

3. מִפְרֶש (= וִילוֹן הַפְּרוּשׁ עַל הַרְוֵן) **a sail**

רשב"ם בבא בתרא עג, א

אֲדַרְבָּה/אֲדַרְבָּא [א + דַּרְבָּה]

"עַל הַגְּדוּלָה"; גְּדוּלָה מְזוּ; לְהִפְךָ

on the contrary

שְׁחוּנָה מְעֻלְיוּתָא הִיא? אֲדַרְבָּה, גְּרִיעוּתָא הִיא!

תענית כד, ב

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

(1) נִשְׁבְּרָה הַחֲבִית בַּקֹּרֶה – פֶּטוּר; (2) וְאִם עָמַד בְּעַל הַקֹּרֶה – חַיִּיב; (3) וְאִם אָמַר לְבַעַל הַחֲבִית "עָמֹד" – פֶּטוּר.

תלמוד: (חייב) בְּשַׁעֲמַד לְפֹשׁ (אֲבָל פֶּטוּר בְּשַׁעֲמַד לְכַתְּףָהּ). אֲדָתְנִי סִיפָא: וְאִם אָמַר לוֹ לְבַעַל חֲבִית "עָמֹד", פֶּטוּר – לִיפְלוֹג וְלִיתְנִי בְּדִידָה: בְּמָה דְּכָרִים אָמוּרִים? בְּשַׁעֲמַד לְפֹשׁ – אֲבָל עָמַד לְכַתְּףָהּ, פֶּטוּר!

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 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: אֲדָ

אָהָא [א + הָא]

עַל זֹאת on this; with reference to this
וְאֵהָיָא קָאִי? אָהָא: 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 אֲיָא דְּמִתְנִי לֵה אֲ

אֵהָנִי SEE:

אֶהְדִּי [א + הִדִּי]

1. זֶה עַל זֶה upon each other
(דְּ)מִנְהִי אֶהְדִּי בבא מציעא כה, סע"א
(the coins) are resting upon each other

2. זֶה נֶגְדַּד זֶה one against the other
קָשׁוּ קֶרְאִי אֶהְדִּי For an example, see

3. זֶה אֶת זֶה each other
מִדְּכָרִי אֶהְדִּי עירובין ג, א
they remind each other

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

אֲדָרִימוּ [דרם אפעל: אדרומי inf. pl. imp.]

הֲדָרִימוּ! פָּנוּ לְדָרוֹם! turn to the South!
כְּגוֹן אַתְּנוֹן דִּנְתִּיבִיתוֹ לְצִיפּוֹנָא דְּאַרְעָא דִּישְׁרָאֵל, אֲדָרִימוּ אֲדָרִימוּ! 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)דָרום, דְרוּמָאִי

אֲדָרְכִי [דרך אפעל]

הֲדָרְיָהּ; הִשִּׁיג he overtook
רְהִיט בְּתִרְיָה תִּלְתָּא פֶּרְסִי... וְלֹא אֲדָרְכִיהָ. 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 – הֲדָרְכֵהוּ, they overtook them.
SEE: דָּרְכוּ

אֲדָרְכָתָא n.

שֵׁטֶר תְּפִיסָה (הַמְצִיפָה אֶת בַּחוּ שֶׁל נוֹשֵׂה לְגִבּוֹת חוּבוֹ) document of seizure
This document is written by the court, authorizing a creditor to take property of his debtor as payment of an outstanding debt.
וּמֵאִמָּת אֲכִיל פִּירִי?... מְכִי מְטִיָּא אֲדָרְכָתָא לִידֵּיהָ.
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 טו, ב relates this term to the verb אֲדָרְכֵהוּ, he overtook or he seized (the previous entry).

אֲדָרְעִי/ (א)דָרְעִי n. ← דָרְעָא

אֲדָתְנִי... לִיפְלוֹג וְלִיתְנִי בְּדִידָה עד שְהוּא שוֹנָה... יִחַלֵּק בָּהּ בְּעֶצְמָהּ וְיִשְׁנָה!... 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: הָיָה בְּעַל קוֹרֶה רֹאשׁוֹן וּבְעַל חֲבִית אַחֲרוֹן:

אֶהְיֶינָא [א + הֵינָא]

על איזו? on which? about which?

This term is *usually* employed in the following manner: The Talmud has quoted a halakhic text – either a mishna, a baraita, or an amora's statement – that comprises several clauses. The last clause presents either a dissenting opinion or a modification or a comment. Now the Talmud uses the term אֶהְיֶינָא 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.

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

תלמוד: ר' יאשיה אֶהְיֶינָא? אֵילֵימָא 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 (אֶהְיֶינָא 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., פסחים צא, ב ורש"י שם) and more often in manuscripts (e.g., Vatican manuscript of ב, שבת קג, ב). See also Rashi on שבת קג, ב.

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

אֶהְיֶינָא [אֵהְיֶינָא pl. n.]

פרי התמור date (fruit) ע"פ רש"י סוכה לה, ב

For an example – see אגלד.

An amora named אֶהְיֶינָא is mentioned in the Talmud (e.g., סוטה לט, ב ורש"י שם), but the etymology of his name is uncertain.

אֶהְיֶיךָ [= אֶהְיֶיךָ inf.]

← מיהדק, מהדיק

אֶהְיֶיךָ inf. ← אֶהְיֶיךָ past pl.

אֶהְיֶיךָ imp. pl. [הדם אפעל] ← אֶהְיֶיךָ

אֶהְיֶיךָ [הדר אפעל: מהדר. prt., להדר. fut.,

אֶהְיֶיךָ imp., אֶהְיֶיךָ inf.]

1. הִחְזִיר he returned; he restored

אֶהְיֶיךָ למדינתך. כתובות נא, א: משנה פ"ד, מ"ח
I will return you to your city.

2. הִחְזִיר (פניו); הִפֵּךְ (פניו)

he turned (his face)

אֶהְיֶיךָ בלגיו שרגא. שבת קכב, רע"ב
He turned his face towards the lamp.

3. עָנָה (תשובה) he replied; he answered

לא אֶהְיֶיךָ ליה רבא. בבא בתרא ט, א
Rava did not answer him.

4. הִקִּיף he surrounded

אֶהְיֶיךָ בלגיו וצעי יומא פג, ב ורש"י שם
they surrounded him with pitchers and bowls

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

SEE: מִהְיֶיךָ, הִדֵּר

אֶהְיֶיךָ/אֶהְיֶיךָ fut. 1st pers. s. ← הִדֵּר

אֶהְיֶיךָ/אֶהְיֶיךָ n.

שומר סוסים בארנה stable master

אֶהְיֶיךָ דבי רבי הנה עתיר משבור מלכא.

בבא מציעא פה, א ורש"י שם

Rebbi's stable master was wealthier than King Shappur.

SEE: אוריא

אֶהְיֶיךָ n.

אלהות בדת הפרסית

Ahormazd (= a Persian deity)

מפלגך לעילאי דהורמיו; מפלגך לתתאי דאהורמיו.

סנהדרין לט, א אבל ע' רש"י 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: הורמיו

אֹבָא n.

בְּעַל אוֹב; אָדָם הַמַּעֲלָה אֶת רוּחוֹת הַמֵּתִים
necromancer

אוֹבָא טַמְיָא כְּדִיב הוּא בְּרֻכּוֹת נֹט, 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 (יבמות קג, א), Rav Ashi refers to a person whose name was אוֹבָא, which is probably not related to this entry.

[אֹבֵיד אַפְעֵל: מוֹבֵיד, prt., אוֹבֵיד. inf.]

אָבֵד לוֹ; הַפְסִיד
אָבֵל מוֹכֵר, דְּאוֹבֵיד קָא מוֹבֵיד, דְּאָמְרִי אֵינְשִׁי: זַבִּין,
אוֹבֵיד כַּבָּא 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 אוֹבֵיד and מוֹבֵיד from the Aramaic *binyan* אַפְעֵל features a full *holam* (ו) – the usual pattern for verbs with initial root-letter *alef* in *binyan* אַפְעֵל, as in the conjugation of אָבֵל in *G for G*, pp. 99-101. Although our editions of this passage spell the infinitive אָבֵיד without a *vav*, manuscripts have the standard אוֹבֵיד.

SEE: אָבֵד

[יבֵל אַפְעֵל: מוֹבֵיל, prt.] imp. pl.

הוֹבִילוּ! הוֹלִיכוּ!
bring!

"אוֹבִילוּ" – כָּל חַד מִנְּכֻן. גִּטִּין טז, ב ורש"י שם
"Bring" (in the plural, applies to) everyone of you.
Cf. the אַפְעֵל conjugation of יתב in *G for G*, pp. 89-92.

[אֹבֵיר (בוֹר אַפְעֵל: מוֹבֵיר, prt., אוֹבֵיר. fut.)

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

אוֹבֵיר תִּילְתָּא ב"מ קד, ב
he left a third (field) fallow

אִם אוֹבֵיר וְלֹא אֶעְבִּיד, אֲשֶׁלֶם בְּמִיטְבָּא. בבא מציעא

קד, א (משנה) ורש"י שם
If I will leave (the field) fallow and not till, I will pay with the best property.

Cf. the אַפְעֵל conjugation of קום in *G for G*, pp. 132-135.

SEE: בּוֹרָה

אוֹבְנֵתָא/אֲבַנְתָּא דְלִיבָא n.

הִקְנַת הַלֵּב
insight of the heart

הָתֵם בְּאֲבַנְתָּא דְלִיבָא תִלְיָא מִלְתָּא. מגילה כד, ב
ורש"י (ע"פ כתי"י נירויק 840 Rab) שם (אבל ע' מסורת הש"ס)
There the matter (perception of the vision of the "chariot") depends upon the insight of the heart

אֶהְלָא/אוֹהֶלָא n.

tent
אֶהְלָא

אֶהְלָא n.

אֶהְלָא (מִין צֶמַח)
aloë (plant)

מֵאִי "בוֹרִית"? אֶהְלָא. וְהַתְנִיָּא: וְהַבוֹרִית וְאֶהְלָא!
תְּרִי גִוּוֹנִי אֶהְלָא. שַׁבַּת צ, א וילעזי רש"י שַׁבַּת קי, א
What is "borith"? Aloe. But is it not stated (in a baraitha): And borith and aloë! There are two types of aloë.

This plant is mentioned in the plural together with the spice זַרְזֵימִן in *Tehillim* 45:9, *Mishlei* 7:17 and perhaps in *Bemidbar* 24:6 as well. See the *c;associa*; Biblical commentaries ad loc. and Rashi and Tosafot on *Brachot* טז, רע"א.

אֶהְלָוִי n. pl.

מוֹכְרֵי אֶהְלָא
aloë merchants

רש"י בבא מציעא פא, א

[הִנֵּי אַפְעֵל: מְהִנֵּי, prt.]

הִנֵּה
he benefitted

דְּאִי טַעֲמִים בְּצִפְרָא מִיָּדִי, לְאוֹתָא לֹא הָוָה מְהִנֵּי לֵיהּ
מִיכְלָא פִסְחִים קו, א

for if he ate something in the morning, the food would not benefit him in the evening

הוֹעִיל it was effective; it took effect

אֲהֵנִי גִזְרָה שְׂוֵהָ, וְאֲהֵנִי קָרָא. בבא קמא ו, ב
The גִּזְרָה-שְׂוֵהָ analogy was effective (in establishing one halakhic point), and the pasuk (itself) was effective (in establishing another point).
SEE: אִתְהֵנִי, הִנֵּי, הִנֵּי

[א + הִנֵּי = אֶהְנִי]

עַל אֵלֶּה on these; with regard to these

מֵאִי חֲזִית דְּסִמְכָתָא אֶהְנִי? סְמוּךְ אֶהְנִי! גִּטִּין ט, א ועוד
On what grounds have you determined to rely on these (witnesses)? Rely on those!

SEE: אֶהָא

אֶהְנִיתָ n. cnstr. ← הִנֵּי

אוֹ אֵינוֹ אֶלָּא ← אֶתָּה אוֹמֵר ... אוֹ
אֵינוֹ אֶלָּא ...

אוֹאִין n. pl.

אֲבוּרִים שֶׁל (הַמְלָחָה) "אוֹ" (בַּתּוֹרָה)
(Biblical) occurrences of (the word) "or"

נֶאֱמַר בְּאֵין אוֹאִין ("אוֹ רָאָה אוֹ יָדַע") שְׁבוּעוֹת לָג, ב ע"פ
ויקרא ה: א

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

זהו גברא דאוגר ליה חמרא לחבריה... 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 אגר (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 אגר, *he rented out (to someone)*, in the (causative) *binyan* אפעל.

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

SEE: מתגרא, אגר, and its note.

לִּאֲדוּוּי inf. ← אודי

לִּאֲדוּוּעִי inf. ← אודע

אודי [ידי אפעל: מודי, prt, אודי, imp.]

[inf. אודוי]

1. הודא he admitted (responsibility)
כפר במקצת, ואודי במקצת. שבועות לט, ב
He denied part (of the claim against him), and he admitted part.

2. הודא; הסכים he accepted (his opponent's view); he agreed (with)

ואודי ליה הלל לשמאי עבודה זרה לט, סע"ב
but Hillel accepted (the view) of Shammai

3. הודא; הביע תודה he thanked; he acknowledged
עבדא דמפיק ליה מריה לחירות ויהיב ליה פספא ודחבא... בעי לאודוי ולשבוחי. 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 אפעל conjugations in *G for G* of יתב, pp. 89-92, and חזי, pp. 108-110.

SEE: אודיתא, לדידי... אלא לדיכו אודו לי מיקא ד

n. pl. אודי

אודים סנהדרין צג, א
firebrands (= burning pieces of wood)

Cf. the Biblical Hebrew expression אוד מצל מאש, a brand saved from fire, in *Zekhar* 3:2 – which is still used today, especially as a metaphor for a Holocaust survivor.

n. אודינא

אָדנָק ע"פ רש"י בבא מציעא כח, ב
purse

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

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

n. אובצנא

עִיּוּפוּת; תְּשִׁיּוּשׁוּת fatigue; exhaustion

רש"י בבא מציעא לו, סע"ב; עח, א

n. אונגא

עֲרוּגָה (= חֲלֶקֶת אֲדָמָה חֲקֵלָאִית)

patch of (cultivated) land

(ד)אמר הדין אונגא ליהוי פאה נדרים ג, 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 אונגא is basically an irrigation ditch that surrounds a patch of (cultivated) land, just like its Mishnaic Hebrew counterpart עֲרוּגָה (in the first mishna of קטן). 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 ברכות ג, רש"י and Tosafoth ad loc.

For the weakening of the guttural consonant *ayin* (ענגייה) to *alef* (אונגא) in Babylonian Aramaic, see the entry א.

אוגיר ← אונגיר

n. אונגא

חֻלָּה (= גוש) עגלה round cake

הנה שקיל אונגא דקירא מקיראי ב"מ סט, ב ורש"י שם
he would take a round cake of wax from wax dealers

SEE: אונגא

אונגני ← אונגני imp.

n. pl. אונגנין

אֲגָנִים (= שְׁפוֹת שֶׁל כֵּלִים) rims (of vessels)
אית ליה אונגנין לצנא ב"מ כח, א *the vessel has rims*

Since this noun also appears in the Mishna (e.g., אֲגָנִיהֶם, *their rims*, in כליה כח: ד) and in other Hebrew contexts, it may well be Hebrew, as indicated by the spelling אונגנים (with a final *mem*) in manuscripts of this passage.

אוגר/אוגיר [אגר אפעל: מוגר/מוגיר, prt.]

אוגר/אוגיר, imp., אוגורי inf.]

השפיר he rented out; he hired out

אַוּזָא [אַוּזִי. pl. n.]
goose
 SEE: **בַּר אַוּזָא**

אַוּנָא/אַוּנָא n.
lodging place; way station תַּחְנָה
 1. מְלוֹן; תַּחְנָה
 מְאוּנָא לְאוּנָא ב"מ עט, ב ורש"י שם (וע' רש"י לע"ז סה, א)
 from way station to way station
tub; bathtub גְּגִית; אַמְבַּטִּיָּה
 2. גְּגִית; אַמְבַּטִּיָּה
 בְּאוּנָא דְמִיָּא שבת קנו, ב ורש"י שם
 in a tub of water

אַוּנָפְרִי n. pl.
merchants; peddlers תַּגְרִים; רוֹכְלִים
 אָמַר לְהוּ רַב הוּנָא לְהַנְהוּ אַוּנָפְרִי: כִּי זַנְגִּיתוּ אֶסָּא
 מִנְכְּרִים... טוכה ל, סע"ב ע"פ רש"י שם
 Rav Huna said to some merchants: When you buy
 myrtle from non-Jews...

אַוּשׁ/אַוּשׁ [אַוּשׁ: אָוּשׁ. prt.]
 1. רַעַשׁ; הִשְׁמִיעַ בְּקוֹל רָם
it made a sound/noise; he cried out
 רִיָּאָה דְאַוּשָׁא חולין מז, ב ורש"י שם
 (an inflated) lung that makes a sound
 נִשְׁבַּ זִיקָא וְאַוּשׁ בִּינִי קָנִי בבא מציעא פו, א
 a wind blew and made a (rustling) noise amidst the
 bushes
 For the **אַוּשׁ** pattern in the past tense of *binyan* קל (rather
 than the usual **אַוּשׁ**, see *G for G*, pp. 21 and 74-75.
 אַוּשׁוּ פּוֹלִי עֲלֵמָא: "בִּרְכּוּ אֶת ה' הַמְבֹרָךְ!"
 ברכות נ, א
 Everyone cried out: "Bless the Lord Who is Worthy
 to be blessed!"

2. הִתְפָּרַס
it became known
 For an example of this meaning – which is an extension
 of the first meaning, see the next entry.
 3. רַבּוּ
**they were numerous (only with a plural
 subject)**
 מְשׁוּם דְאַוּשִׁי בְּרִכּוֹת ראש השנה לה, א ורש"י שם ור"ן
 נדרים ג, א ד"ה "מְשׁוּם דְאוּשִׁין"
 because there are many *berakhoth*
 Today the Hebrew noun **אַוּשָׁא**, which is derived from
 this Aramaic root, means an *indistinct sound*, such as a
 (heart) murmur or a rustling noise.

אַוּשָׁא מילתא
הַדְּבָר מְתַפָּרֵס the matter is publicized
 מְשׁוּמָה: מְכַנִּס אָדָם פִּירוּתִיו מִפְּנֵי הַנִּגְבִּים.

אודיק [דוק אפּעל]
he observed; he peered הִסְתַּכֵּל; הִבִּיט
 אודיק בְּבִזְעָא דְרִשָּׁא חולין צה, ב ורש"י שם
 he peered through the crack in the door
 Cf. the **אַפּעל** conjugation of **קום** in *G for G*, pp. 132-35.

אודיתא n.
document of admission שְׁטֵר הוֹדָאָה
 רש"י סנהדרין כט, ב; בבא בתרא קמט, א
 In this document the debtor officially acknowl-
 edges 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**

אודנא [אודני. pl. n.]
ear אָז
 For the Aramaic *daleth* as the parallel consonant to the
 Hebrew *zayin*, see *G for G*, pp. 11-12.
 SEE: **אונא**

אודע [ידע אפּעל: מודע. prt., לְאודועי. inf.]
he informed הוֹדִיעַ
 אודיעיה לְבַעַל שְׂדֵה, וְאודיעיהו לְסִקְּהִי 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**

אודרא [אודרי. pl. n.]
 מוֹף; דְּבַר רַךְ
stuffing; tuft (of soft material)
 רב חסדא שָׂרָא לְאַהֲדוּרִי אודרא לְבִי סְדִיָּא בְּשַׁבְּתָא.
 שבת מח, א
 Rav Hisda permitted returning the stuffing back into
 a pillow on the Sabbath.
 (ב)וֹדֵרָא דְאודרי קידושין יב, א
 a bunch of tufts (of soft material)
 Instead of **אודרי**, the Munich manuscript reads
 (with the *daleth* and the *resh* reversed, matching the
 singular form).

אוהלא n. ← **אַהלא**
אוהרי n. pl.
רשתות
למיגדל אוהרי מועד קטן יא, רע"א
 to weave nets
 SEE: **איזלא**

n. **אוזילתא**רש"י עירובין כח, סע"ב **אגדה; חבילה****bunch; bundle**n. **אוזינקא**הוצאות ע"פ רש"י בבא בתרא ו, ב **expenses****אוזיף**

[יזף אפעל: מוזיף, prt., לוזיף, fut.]

[inf. אוזופי]

הלזה (=נתן לאחר הלואה)**he lent/loaned (with the understanding that the loan may be spent and subsequently repaid)**

איתי סהדי דאזופיה ופרעיה שביעות מא, 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 הלזה 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 יזף (*binyan*, קל), *he borrowed* (Rav EZM).

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

SEE: אושיל DIFF: יזיף

n. pl. **אוזלי/איזלי** ← **איזלא**adj. [pl. אוזרי] ← **אוזרינא**n. **אזירא****air; atmosphere; space****אזיר**

בבא מציעא לו, סע"ב

the air of the mountain caused its death

אזירא דליבני ביצה לא, ב ורש"י שם ועוד

*the space between bricks (that are arranged one on top of the other without mortar)*prt. **אזיש** ← **אזיש****אוכל-**

[אכל אפעל: מוכיל/מאכיל, prt.]

[inf. אוכלי, fut.]

he gave to eat; he fed**1. האכיל**

אוכליה נהמא דשערי שבת קח, א

ברייתא: ובלבד שיכניסם בצנעא לתוך ביתו.

תלמוד: ... צנעא דהני – יממא הוא; כין דבלילא בעו גברי יתירי ובעו מדוכרי דנורא, אןשא 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: נותנן לחבירו, וחבירו לחבירו, אןשא 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 אןשא 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

inf. **לאוזוז** ← **מזיז**inf. **לאוזוקי** ← **אזיק**n. **אוזינא****cut; slice****נתח; חתיכה**

רש"י ביצה כט, רע"א ד"ה "בסורא"

[inf. אוזיל, prt. מוזיל] **אוזיל** **זלל אפעל: מוזיל****1. הוזיל; הוריד מחיר; מכר בזול****he lowered (a price); he sold cheaply(at a low price)**

אוזילו אינהו גביה זוזא מעיקרא, ולבסוף זל עבדיתא
 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, זילותא

groups of the Jewish people.

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

אובללל [אובללל m. def., אובלללל f.]

adj. [pl.] אובללל

black

a black raven

עורב אובללל חולין סג, א

n. **אובלללל**

blackness; dark color

אובלללל דארבא שבת כ, ב ורש"י שם
the dark color (=algae of a dark green hue)
alongside a boat

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

n. **אובלללל**

אובללל (=פר לרביבה על גב ברהמה) saddle

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

1. הוליד; נולד לו

he reproduced; he fathered

"ויחי אדם שלשים ומאת שנה, ויולד במוותו
כצלמו" — מכלל דער האידנא לאו "כצלמו"
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. ילד; סיע בלדה **he assisted in childbirth**

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. יצר **it produced; it generated**

אולודי הוא דקמוליד ריקא ביצה כג, א ורש"י 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: ילד

n. **אובללל**

"נגלה" (פמות של ענבים או ויתים)
שמכניסים 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. זכה אחר לאכול (תרומה)

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

אי לאכול, גדול נמי 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
לאכולי infinitive form of this verb אפעל.

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

SEE: אכל

n. **אובללל**

1. אכל **food**

הקא מעיקרא אובללל ולבסוף אובללל חולין יד, ב
here (it was) originally food and subsequently food

2. חלי עינים **an eye disease**

היקא דאיכא סכנה, בגון... (ותחלת אובללל... 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. **אובללל**

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

אובללל דקצרי סנהדרין צב, א ורש"י שם
a sprinkling utensil of laundrymen

n. **אובלללל/אבלללל**

public announcement הכרזה

רש"י ב"ב ח, א וב"מ קח, א ד"ה "דלא נפקי באכלללל"

The lamed in this Aramaic noun may be parallel to the
resh in the Biblical Aramaic noun ברוחא, 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: אברזא, אברזי

n. **אובלללל**

חבורה גדולה של אנשים

a large gathering of people

קאי באובלללל דאנינשי פסחים עב, א ורש"י 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 אובלללל ושראל (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 אָמַד, which appears in the Mishna (e.g., in א, א, and אָמַד, which is found in post-Talmudic Hebrew (e.g., in גירושין יג:כו), are still used today with these same meanings.

SEE: אָמַד, שומא

אומה n. pl. ← אומת- n. abs. s. אומי

אומנא [אומני pl.] n.

1. אָמַן רש"י סנהדרין כט, א craftsman
2. מְקִיז דָּם רש"י שבת קנו, א bloodletter
3. סָפֵר רש"י מגילה טז, א barber
4. מוֹהֵל שבת קלג, ב circumciser

The Biblical Hebrew noun אָמַן in Shir HaShirim 7:2 and the Mishnaic Hebrew noun אומן (or אָמַן), for example, in both מועד קטן יא, א (משה) Hebrew, however, an אָמַן is often an artist.

אומנותא n.

אָמְנוּתָא; מְלָאכָה trade; profession

אומנצא [אומנצי pl.] n.

חתיכה (לרב של בשר חי או צלוי מעט)
slice (usually of raw or rare meat); steak

רש"י שבת קמ, א וחולין נט, א

For an example, see אפיך.

אומר prt.

אומר נוסף מוכיח

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

"בנים אתם לה' אלקיכם" (דברים יד:א) – בן אומר שאתם נוהגים מנהג בנים, אתם קרויים "בנים"; אין אתם נוהגים מנהג בנים, אין אתם קרויים "בנים"; דברי ר' יהודה. ר' מאיר אומר: בין כך ובין כך אתם קרויים "בנים", שגאמר: "בנים סקלים הקד" (ירמיהו ד:כב), ואומר: "בנים לא אמונ בם" (דברים לב:כ).

(ד) מעיילי כורא באוללא ב"מ קה, סע"א וילעזי רש"י שם
they bring a kor (measure of olives) as a batch (for the olive press)

אולמא n.

1. כח; עדיפות strength; superiority

For an example – see ... מ"ד ... מ"ד.

2. עבי thickness

מקוטנא לאולמא שבת קלד, א ורש"י שם
from the narrowness to the thickness

SEE: אלים, אלקא, אלקמ

אולפנא n.

מסרת (שלמד מרבו) (traditional) teaching
אמר רב נחמן בר אמי משמיה דאולפנא

עירובין סז, 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, בית אולפנא, beth midrash.

In contemporary Israeli Hebrew, the masculine noun אולפן 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 אולפנה means a (religious Zionist) secondary school for girls.

SEE: יליף

אומא n.

פת; לחם רש"י פסחים מב, א bread

אומדנא [אומדן cnstr., אומדני pl.] n.

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

אומדנא דבי דינא בבא קמא צא, רע"א

an estimation by the court

מאן תנא דאלינן בתר אומדנא? אמר רב נחמן: ר' שמעון בן מנסיא היא, דתניא: הרי שהלך בנו למדינת הים, ושמע שמת בנו, ועמד וכתב כל נכסיו לאחר, ואחר כך בא בנו.... ר' שמעון בן מנסיא אומר: אין מתנתו מתנה, שאלמלא היה יודע שבנו קיים, לא היה בותכן. 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

אונָא n. ← אונָא

אונָא n.

1. אונָא מָמוֹן (פְּגִיעָה בְּלִפְלִית בְּזוּלָת
בְּמִשָּׁא וּמִתֵּן – בֵּין מַצַּד הַמוֹכֵר בֵּין מַצַּד
הַלּוֹקֵחַ)

**monetary exploitation (through over-
charging or underpaying)**

שְׂכִירוֹת – יֵשׁ לוֹ אונָא אוֹ אֵין לוֹ אונָא?

בבא מציעא נו, ב

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

שְׁתוּת – קָנָה, וּמִחֲזִיר אונָא קִידוּשִׁין 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. אונָא דְּבָרִים (פְּגִיעָה בְּזוּלָת עַל יְדִי
דְּבוֹר)

**verbal exploitation (through hurtful
speech)**

"לֹא תוֹנוּ אִישׁ אֶת עֲמִיתוֹ" – בְּאונָא דְּבָרִים. הָא
כִּיצַד? אִם הָיָה בְּעַל תְּשׁוּבָה, אֵל יֹאמֶר לוֹ: זְכוּר
מַעֲשֶׂיךָ הָרָאשׁוֹנִים! בבא מציעא נח, 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*, com-
mandment 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 אונָא:

הַמֵּאָנָה שֶׁם נָט, א ורש"י שם *onewho (verbally) offends*

אֲוִינִיתָנִי שֶׁם מֵט, סע"ב *he overcharged me*

נִתְאַנָּה שֶׁם *he was wronged*

For further details about אונָא, see the entries אונָא דְּבָרִים
and אונָא הָגֵר in the first volume of
Encyclopedia Talmudit.

SEE: אוֹנִי, אוֹנִיתָא

אונות n. pl. ← אונֶה

ואומר: "זרע מְרַעִים, בָּנִים מְשַׁחֲיִתִּים" (ישעיהו
א:ד)... קִידוּשִׁין 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 ואומר, נָאָמֵר SEE:

אומת־ [אומָה, abs. אוֹמִי n. pl.]

אָמָה

מְדַבְּרָא דְּאוֹמָתִיָּה כְּתוּבָת יוֹ, א; סְנֵהרִין יד, א
the leader of his nation

אונֶה [אונות n. pl.]

שְׁטֵר (לָרֵב, שֶׁל מְכִירָה)

document (usually: a bill of sale)

(ש)בוֹתֵבִין עָלֶיו אוֹנוֹ, וְאֶפִּילוּ בְּשַׁבָּת

גיטין 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 אֲוִינִתָא in the
Palestinian Targumim of *Bereshith* 49:21 and in the
Jerusalem Talmud (ד: תענית).

DIFF: אוֹנִיתָא

אונָא [אוֹנִי n. pl.]

1. אֵיִן **ear**

לֹא שָׁמַע אֵינִישׁ קָל אוֹנִיָּה ראש השנה ל, א

a person cannot hear sound in his ears

2. יְדִית אוֹ שָׁפָה (שֶׁל כְּלִי)

handle or rim (of a vessel)

מֵאוֹנָא דְּחֻצְבָא שְׁבַת קח, רע"א ורש"י שם

from the rim of a pitcher

אונָא דְּזִיקָא גיטין סט, ב ורש"י שם

the handle of a goatskin

3. אוֹנָה (שֶׁל רִיָּאָה) **lobe (of a lung)**

חֲמִישׁ אוֹנִי אֵית לָהּ לְרִיָּאָה. חולין מז, א

The lung has five lobes.

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

n. **אונס****rapist****אנס**

האונס נותן את הצער, והמפתה אינו נותן את הצער. 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 אונס, the active participle of *binyan* קל, which is here contrasted to מפתה, the active participle of *binyan* פתה from the root פתח. Like other participles, these forms may also function as nouns, as in this entry. The feminine passive participle אנוסה, a woman who has been raped, also occurs in the Mishna and in the Talmud. Cf. *Esther* 1:8.

SEE: אנס

n. **אונקא/עונקא****neck (of an animal)****צנאר (של בהמה)**

רש"י ברכות מר, ב

SEE: עונקא and its note

n. **אוסיא** [אויסי .pl.]**nostril**

נחיר ע"פ רש"י לפסחים קיב, רע"א

אוסיה

1. **he added; he increased** הוסיף; הרבה
משנה תורה לאוסופי הוא דאָטא חולין סג, רע"ב
The book of Devarim has come to add (mitzvot) not mentioned in the earlier books of the Torah.

הָכָא קָא מוּסְפָא וְאָזְלָא ערכין ל, ב
here it continues to increase

2. **he continued** המשיך
"קול גדול ולא יסף" – הָכִי נִמִּי דְלָא אוּסִיף הוּא? אָלָא דְלָא פִסֵּק הוּא! סנהדרין יז, 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 אָפַעַל conjugation of יתב in *G for G*, pp. 89-92.

SEE: איתוסף

n. **אופתא****foam; froth**

קֶצֶף רש"י ביצה כט, א

n. **אופתא** [אופי/אופיני .pl.]

piece of wood מַקֵּל (מַעֲצָם הַגֹּזַע); **log; stick** (from the trunk of a tree); **log; stick**

לעזי רש"י סוכה לב, א (אבל ע' תוס' שם)

אוני- [יני אפעל]**he exploited; he overcharged** הונה

השתא דאוניתן, מצית הררת בק? ב"ב פד, רע"א
Now that you have overcharged them, can you retract?

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

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

SEE: אונקא

n. **אונתא****exploitation; humiliation** הונאה; עלבון

מאן דלא שהייה לאונתא דמלכא דאדום – לא נשהייה לאונתיה. 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 אונ.

SEE: אונתא, אונתא

n. **אונס** [אונסין/אונסים .pl.]; **אונסא** [אונסי .pl.]

מצב בלתי נמנע; תאונה; החרת
inevitable circumstances; accident, force; duress

תחילתו בפשיעה, וסופו באונס בבא קמא כא, ב
(if) its inception (= the beginning of the damaging act) was due to negligence, but its culmination was due to inevitable circumstances

אונסא דשכיח שאני, דכיון דאיבעי ליה לאתנוי ולא אתני; איהו דאפסיד אנפשיה. 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.

אגב אונסיה גמר ומקני גיטין נה, ב ועוד
on account of his duress, he decides to transfer (his property)

אונס רחמנא פטריה, דכתיב: "ולנערה לא תעשה דבר"! 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 אונס (with the accent on the first syllable) must not be confused with the next entry, אונס (with the accent on the last syllable). But one of the three tractates where this passage occurs (א, נדרים כו) has the passive participle אנוס, (a person) under duress, instead. Today the noun אנס usually refers to *rape*.

SEE: אנס

after he finished, he said to them

he fulfilled קים; ישם

(ו)אוקי בנפשא: "כי לא יחדל אביון מקרב הארץ".

תענית בא, 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 binyan in this sense is surprising – although the parallel Biblical Hebrew binyan sometimes does have this meaning, e.g., קים in Devarim 27:26. As Rav EZM has noted, manuscripts of this passage read אקים, from the 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 אוקימנא: רישא במציאה וסיפא במקח ומכר! 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 אוקימנא by some of the commentators on the Talmud. For example, see: תוספות סנהדרין סג, רע"א ד"ה "אמר ר' אמר"

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

SEE: דון מונה ואוקי באחרת, 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 לנשייכו כי היכי דתתערתו. ב"מ נט, סע"א

Honor your wives so that you be wealthy.

Cf. the noun קר, 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 ט, מגילה).

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

SEE: יקרא, יקרא

n. pl. אורבי

rows (of bricks) (לבינים)

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

n. pl. אורבני

ענפי ערבה

צריפא דאורבני בבא מציעא מב, א ורש"י שם ד"ה

a hut (made) of willow branches "דאורבני"

n. pl. אוציתא/אציתא

rows (of vines) (של גפנים)

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

אוקד- [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 conjugation of אפעל in G for G, pp. 89-92.

SEE: יקיר, יקיר, מוקד-

inf. ← אקיל 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 ודרש. בבא בתרא קכו, סע"א
Rava had an interpreter stand by his side and lectured.

מלא פוזה דמיא...; 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, מיא (like the Hebrew מים) is grammatically plural; hence the verb אתו, they arrived, is plural.

2. השאיר (על פנו)

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

he preserved; he left (intact)

אוקי ממונא בחזקת מריה! קידושין מה, ב ורש"י

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

4. סים; עצר he finished; he stopped

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

הוּ קָאָזְלִי בְּאוּרְחָא ברכות ל, א ועוד
they were travelling on the road

2. נְסִיעָה בְּדֶרֶךְ trip; journey

מְשׁוּם טְרָחָא דְאוּרְחָא קידושין נג, ב
because of the trouble of the journey

3. אָפֶן; נְהַג way; manner

For examples, see the previous entry and the next three entries.

4. אורח guest

(ד)אורחא דְאִיקְלַע לִי שבת סו, סע"ב
the "guest" who chanced upon me
אָנֵב אורחיה, אָרְחִי וּפְרָחִי SEE:

אורחא דְמִילְתָא קְתָנִי
דְרָכּוֹ שֶׁל הָעֲנִין הוּא שׁוֹנֵה

"the normal way of the matter" he is teaching; he is presenting the usual case

This explanation of a mishna or baraita endeavors to reject an attempt to draw halakhic conclusions from the wording of the text. It is argued that the tanna speaks of a particular situation – not because he restricts the halakha to that particular case – but because that situation is the most common.

משנה: מִיד תִּינוּקוֹת שׁוּמְטִין אֶת לִילְבִּיקוֹן וְאוֹכְלִין
אֶתְרוּגִיָּהֶן. סוכה מה, א (משנה) ורש"י ותוס' שם

תלמוד: תִּינוּקוֹת – אֵין, גְּדוּלִים – לֹא?! הוּא הִדִּין
דְּאִפִּילוּ גְּדוּלִים, וְהָא דְקִתְנִי "תִּינוּקוֹת" – אורחא
דְּמִילְתָא קְתָנִי. שם מו, ב וע' רש"י שם

MISHNA: From the hands of children (people used to) take their (=the children's) lulavim and eat their ethrogim (on the seventh day of the Sukkoth festival).

TALMUD: (The ethrogim of) children – yes (=they may be taken from them and eaten), (but those of) adults – no (=they may not be taken and eaten since they have been dedicated exclusively for mitzva use)! – The same law applies even to (those of) adults (and their ethrogim may also be eaten), and the reason why the tanna states "children" (is that) he is presenting the usual case (i.e., it is relatively common for things to be snatched from children).

In one passage (ב, בבא קמא מה, ב), our printed editions – but not manuscripts – read: אורחיה דְמִילְתָא קְתָנִי.

אורחיי וּפְרָחִי ← אָרְחִי וּפְרָחִי

אורחיה דקרא; אורחא דקרא
דְרָךְ הַכְּתוּב

normal Biblical style (as opposed to an

Rashi uses the Hebrew word עֲרֵכָה, rendered in English as willow, to explain this Aramaic noun and some others, including: עֲרֵכָתָא (פסחים קיא, ב ד"ה "טולא דערבתא"), אָחֻזָּא (שבת כ, א), חִילְפָא (סוכה לד, א) and the Hebrew noun צִפְצָפָה (סוכה לג, ב).

Rashi's use of the term is not restricted to the species, that was mandated by the Torah for use on the Sukkoth festival (VaYikra 23:40).

For a different definition of אורבני, cf. the commentary of the Ge'onim to the Mishna (כלים י:ד), quoted by Sokoloff (p. 93).

אורחיי ← n. pl. אורחא

אורוּחָא ← n. pl. אורחא

לְאוּרוּחִי/לְאוּרוּחִי inf. ← אָרַח

לְאוּרוּעִי inf. ← אָרַע

אורוּקִי inf. ← מוּרִיק

אורוּתִי inf. ← אורת-

אורזילא n. [pl. אורזילי]

רַאם הַיָּם; תַּא

re'em of the sea; (water) buffalo

רש"י זבחים קיג, ב; רשב"ם ב"ב עג, ב (אבל ע' תוס' ודק"ס שם)
The identity of this mammal is uncertain.

אורזילא n.

גַּג מְשָׁפַע slanted roof

ע"פ רש"י עירובין כה, רע"ב (אבל ע' תוס' שם ד"ה "הכא")

According to Tosafot ad loc., the correct reading is עֲרֵסְלָא, hammock – an Aramaic noun (also found in Targum Yonathan to Yeshayahu 1:8) that has given rise to the modern Hebrew word for hammock, עֲרֵסֶל. See also עֲרֵסָא.

אורח אָרַע

דְרָךְ אָרַץ; הַהֲתַנְהֻגוֹת הַמְצוּיָה/הָרְאוּיָה

"the way of the land"; normal practice;
proper conduct; good manners

פְּרַעֲיָה – לֹא אורח אָרַע לְגִלּוּי קַמִּיָּה רַבִּיָּה.
חגיגה יג, ב

(As for) his leg – it is not considered good manners to uncover it in the presence of his teacher.

אורחא n. [אורח, cnstr. אָרְחָתָא]

אורחיי/אָרְחִי [pl.]

1. דְרָךְ; מַסְלָה path; road

[Nevi'im] and the Writings [Ketuvim])

בר אוריין

n. **אוריין**
west **מערב**
רש"י ב"ב כה, א (בפירושו הראשון) ותוס' שם (בשם ר"ת ור"ח)

n. **אוריין** ← **בר אוריין**

n. f. **אורייתא**
1. תורה (לעצמות נביאים וכתובים); ספר תורה

Torah (the Pentateuch, as opposed to the Prophets (Nevi'im) and the Writings (Kethuvim); a Torah scroll

אורייתא, נביאי וכתובי דאמר רב ה'כי!
עירובין יז, א ורש"י שם
(I swear by the) Torah, Nevi'im and Kethuvim that Rav said so!

(ד)מחלתא אורייתא אארעא נדרים יד, רע"ב
the Torah scroll is resting on the ground
2. תורה (שבכתב ושבועל פה); תלמוד תורה

Torah (both the Written and the Oral); Torah study

אתת בשורתא טבתא ליהודאי דלא יעידון
מאורייתא ראש השנה יט, א ורש"י שם; תענית יח, רע"א
good news arrived for the Jews that they need not abandon the Torah

חילף לאורייתא! בבא מציעא פד, א
May your strength (be directed) to Torah study!
אורי

דאורייתא
של תורה; (מצוה או אסור שתקפו הוא)
מדברי תורה (ולא מתקנת חכמים)
(an obligation or prohibition having the authority) of Torah law (not merely Rabbinic status)

בדיקת חמץ דרבנן הוא, דמדאורייתא בביטול
בעלמא סגי פסחים ד, ב
searching for ḥametz is (a mitzvah) of Rabbinic status, because according to Torah law, mere (verbal) nullification is sufficient
(ד)רבנן, see For an additional example,

אוריך [ארך אפעל: לוריך. fut.]
1. האריך **he lengthened; he extended**
ולורכיה לוי"ו... גיטין פה, ב ורש"י ותוס' שם

extraordinary expression whose uniqueness would teach a certain point)

"איש" אמר רחמנא – ולא "אשה", או דלמא אורחיה דקרא הוא? בבא קמא קט, רע"ב ע"פ במדבר ה:ח
Has the Torah (specitically) stated a "man" – but not a "woman" (thereby excluding women from this halakha), or perhaps this is normal Biblical style (and so women are not necessarily excluded)?

Lit. "its way, that of Scripture." For the anticipatory pronoun suffix (יה), see G for G, p. 254.

A fuller form of this statement is also found in the Talmud: אורחיה דקרא דמשתעי ה'כי (תמורה ג, א) it is normal Biblical style that it speaks this way.

אורחיה הוא

זוהי דרכו

This is (considered) its usual manner

קרו. פיון דעבר תרי ותלתא זימני, אורחיה הוא.
בבא קמא כו, א
(As for an animal that causes damage with its) horn, after it has done (so) two or three times, this is (considered) its usual manner.

אגב אורחיה, מילתא אגב אורחיה קא משמע לן

אורי [ירי אפעל: מורי. prt., אורוי. inf.]

הורה; פסק

he instructed; he issued a ruling

ר' אבהו קש באונגניה, אורי ליה ר' יוחנן... עבודה זרה
כח, ב ורש"י שם
R. Abbahu suffered from an earache; R. Yohanan instructed him (to do the following as a cure)...

(ו)פיון דאורי בה חכם חולין מו, ב
since a ḥakham had to issue a ruling about it (i.e., a serious doubt had arisen about its kashruth)

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

n. **אורינא** [אורנוותא. pl.]

stable; cattle shed

ארנה; רפת

רש"י מועד קטן י, רע"ב

Cf. the parallel Hebrew noun ארות, stables (of), in I Melakhim 5:6.

SEE: אהורייר-

n. **אורינא** ← **בר אוריין**

n. m. **אורינאן**

תורה

Torah

אורינאן תליתאי שבת פה, א ורש"י שם
a threefold Torah (i.e., the Torah, the Prophets

אורכא n.

ערב; תחלת הלילה

evening; beginning of the night

וְנִדְּרָה בְּפִלְגָא דְלִילָא הָנָה קָאִי? מְאֻרְכָא הָנָה קָאִי!

ברכות ג, ב ורש"י שם

Did (King) David get up at midnight? He used to get up at the beginning of the night!

Cf. the Mishnaic Hebrew expression "אור ל-" which is discussed in the Talmudic passage that is quoted in the entry קא סלקא דעתך קא.

אושפכא [pl. אושפפי] n.

shoemaker סנדלר רש"י שבת קיב, א ד"ה "אושכפי"

אושל- [שאל אפעל: מושיל, prt., inf.]
השאיל

he lent (something to be returned intact)

אושלן מרא למירפק ביה בבא מציעא קג, א ורש"י שם
lend me a spade with which to hoeאושלה מקום גיטין עו, סע"ב ורש"י שם
he lent her a place (in his courtyard)

For the full conjugation, see G for G, pp. 78-80.

SEE: אוזיק, שאיל

אושלא n. ← חושלא

אושפיזכת- n. f.

בעלת אכסניה innkeeper (f.); landlady

(ד)זעירי הנה מפקיד זוזי גבי אושפיזכתייה ברכות יח, ב
Ze'eri used to deposit money with his landlady

אושפיזא n.

1. מקום לינה; אכסניה lodging place; inn

אית ליה אושפיזא בארץ ישראל גיטין מו, ב
he has a lodging place in Eretz Yisrael

Compare the Latin hospitium and the English hospice.

2. מארח; בעל מלון

host; innkeeper; landlord

משתתפנא בפריטי בהדי אושפיזא שבת כג, א
I used to participate (in the cost of the Hanukka lights) with the host by (paying) money

Compare the Latin hospes and the English host.

In the Zohar, however, the word means guest in the notion of the אושפיזין who visit the sukka.

אושפיזכנ- / אושפיזכנ- n.

1. מארח; בעל מלון

host; innkeeper; landlord רש"י ביצה ד, א

and he must lengthen (the letter) vav...

According to Tosafoth ad loc., it may be sufficient to maintain its normal length, i.e., to avoid shortening it.

ותוריק חיי עירובין נד, א ורש"י שם

and you should lengthen (your) life (=live longer)

Cf. the Biblical Hebrew phrase וְהֵאָרַכְתָּ יָמִים in Devarim 22:7 and Targum Onkelos ad loc.

2. המתין; חכה he waited

אוריק עד דסליק מרדכי לצלותיה מגילה טז, א

and he (=Haman) waited until Mordechai completed his prayer

This verb is used in this sense only in this Talmudic passage but not in the extant manuscripts thereof. Cf. Targum Onkelos, e.g., on Bereshith 8:10, where it is used to translate the Hebrew verb וַיַּחַל, he waited.

Cf. the Hebrew conjugation of אכל in G for G, pp. 99-101.

SEE: מאריך, אריך

אורכא n.

ארך רש"י שבת קמ, ב length

אורכתא n.

הרשאה; יפוי כח power of attorney

רש"י שבועות לג, ב

Rashi links this word to the noun אורכן (in our editions: ארך), who is a ruler who wields power and exercises authority.

SEE: ארך

אורנסים n. pl.

חבילות של דברים ארוכים (בגון קנים)
bundles of long objects (e.g., reeds)

ע"פ רש"י שבת צא, ב

אורשינה n.

"חול" (מין עוף) species of fowl

רש"י סנהדרין קח, ב ד"ה "אורשינא"

The Hebrew noun חול, which is used to identify the bird called אורשינה in Aramaic, appears in Iyyov 29:18 in this sense – according to Rashi's commentary ad loc.

אורת- [ירת אפעל: מורית, prt., fut.,

אורתי inf.]

הוריש; הנחיל

he caused to inherit; he bequeathed

נבנה, אורתה ויהבה במתנה בבא מציעא טז, א

(if) he sold it, bequeathed it or gave it as a gift

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

SEE: ירת

SEE: יתיב

with the *thav* from the *ת-* prefix and the *thav* becoming a *daleth*, see אִזְדָּבֶן (and *G* for *G*, pp. 53-55).

SEE: זָקַף

אִזְדָּקְרָה [= אִתְדָּקְרָה] f. [זָקַר אִתְפַּעַל]
"נִזְדָּקְרָה"; הִזְדָּקְפָה לְאַחֹר

she thrust herself backwards

רָאתָה עַל בִּשְׂרָהָ ... מִחֲגוּר וּלְמַעַלָּה, כְּגוֹן דְּאִזְדָּקְרָה
נדה נז, ב ורש"י שם

(if) she found (blood) on her body ... from (her) belt (=waist) and above, for instance when she thrust herself backwards

For the switching of the initial, sibilant root-letter (*zayin*) with the *thav* from the *ת-* prefix and the *thav* becoming a *daleth*, see אִזְדָּבֶן (and *G* for *G*, pp. 53-55).

SEE: אִזְדָּקוּר, זָקַרְא

אִזְהָר [זהר אִפְעַל: מְזַהֵר, prt. אִזְהוֹרִי inf.]
he warned

יַעֲקֹב עַל כָּל מִילֵּי אִזְהָר. כתובות ל, סע"ב
Yaakov warned (his sons) concerning all matters (of danger).

SEE: הִזְהִיר, זָהִיר, אִזְהָר

אִזְהָרָה; אִזְהָרֶת n.
צוּי הַתּוֹרָה שֶׁלֹּא לַעֲשׂוֹת דְּבָר אִסּוּר
a warning (from the Torah); a Biblical prohibition

עוֹשֶׂה שְׁמַעְנֹה, אִזְהָרָה מִנֵּיין? תְּלֻמוֹד לֹמֵר: "אִלְהִים
לֹא תִקְלָל". סנהדרין טו, א ע"פ שמות כב:כו

We have (now) derived the punishment (for cursing a judge), (but) from where (do we derive) a warning (from the Torah)? Scripture teaches: "You shall not curse judges."

לִקְלָל אֶת חֲבִירוֹ — אִזְהָרְתִּיהָ מִהֶבֶא, דְּכִתְיִב: "לֹא
תִקְלָל חֲרִישׁ!" תמורה ד, רע"א ע"פ ויקרא יט:יד
With regard to cursing one's fellow man — the Biblical prohibition against him is from here, as it is written: "Do not curse (even) a deaf-mute!"

Only a transgression explicitly prohibited by the Torah is subject to punishment by a court of Jewish law. For details, see this entry in the *Encyclopedia Talmudit* (Hebrew), Vol. 1 (or in the English edition of the encyclopedia).

SEE: הִתְרַאָּה: הִזְהִיר, אִזְהָר

אִזְזוּי [= א + זוּי n. pl.]
regarding the money

עַל הַזָּוִיִּים

For an example, see יָל.

2. עַל הַזָּוִיִּים

regarding the pairs (of scholars)

For an example, see זוּא².

SEE: זוּא¹, זוּא

אִזְדָּהָר ← אִזְדָּהָר

וְאִזְדָּרוּ לְטַעְמֵיהֶם
וְהוֹלְכִים לְשִׁטּוֹתֵיהֶם

and they go according to their principles

In this controversy, these tannaim or amoraim are consistent with their respective principles that are manifested in another controversy of theirs, which is quoted immediately in the Talmud.

ר' אֶלִיעֶזֶר אוֹמֵר: ... בְּתִשְׁרֵי נִבְרָא הָעוֹלָם ... ר' יְהוֹשֻׁעַ
אוֹמֵר: ... בְּנִיסָן נִבְרָא הָעוֹלָם ... ראש השנה י, סע"ב

וְאִזְדָּרוּ לְטַעְמֵיהֶם, דְּתַנִּי: "בְּשִׁנַּת שָׁשׁ מֵאוֹת שָׁנָה
לְחֵי נֹחַ בַּחֹדֶשׁ הַשְּׁנִי בְּשַׁבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ"
(בראשית ז:יא) — ר' יְהוֹשֻׁעַ אוֹמֵר: אוֹתוֹ הַיּוֹם שְׁבָעָה
עָשָׂר בְּאִיִּר הָיָה ... ר' אֶלִיעֶזֶר אוֹמֵר: אוֹתוֹ הַיּוֹם
שְׁבָעָה עָשָׂר בְּמַרְחֶשְׁוֹן הָיָה. שם יא, סע"ב

R. Eli'ezer says: ...the world was created in Tishrei...

R. Yehoshua says: ...the world was created in Nisan...

And they (=R. Eli'ezer and R. Yehoshua) go according to their (respective) principles, for it is stated (in a baraita): "In the six hundredth year of the life of Noah, in the second month on the seventeenth day of the month" — R. Yehoshua says: That day was the seventeenth of Iyyar ... R. Eli'ezer says: That day was the seventeenth of Marḥeshvan.

SEE: (ו)אִזְדָּרָה ... לְטַעְמֵיהֶם

אִזְדָּעָזָה [= אִתְדָּעָזָה] f. [זָעַזַע "אִתְפַּעַל":
[prt. מִזְדָּעָזַע]

it shook; it trembled הִזְדָּעָזָה; רָעָדָה

וְאִזְדָּבִיאִי, אִזְדָּעָזָה מְגִלָּה ג, א
but because of (the translation of) the Prophets, (the earth) trembled

This verb is also found in Biblical Hebrew (*Havakkuk* 2:7) and in Mishnaic Hebrew (ז:ג שביעית). For its four-letter root, see *G* for *G*, p. 279 (p. 289 in the 2011 edition), note 10.

For the switching of the initial, sibilant root-letter (*zayin*) with the *thav* from the *ת-* prefix and the *thav* becoming a *daleth*, see אִזְדָּבֶן (and *G* for *G*, pp. 53-55).

אִזְדָּקִיפוּ [= אִתְדָּקִיפוּ] pl. [זָקַף אִתְפַּעַל]
they were hanged נִתְלוּ

כּוֹלְהוּ בְּחַד זָקִיפָא אִזְדָּקִיפוּ. מְגִלָּה ז, ב
All of them (=Haman's sons) were hanged on one gallows.

See Targum Onkelos of *Bereshith* 37:7. In our context, according to the Aramaic idiom, the criminal is straightened up on something straight (e.g., a pole or gallows).

For the switching of the initial, sibilant root-letter (*zayin*)

אַזל כְּתָב, אַזְלָא קְדוּשְׁתִּיהּ. שבת קטז, א
(When) the writing has gone away, its sanctity has gone away.

וּבְלֹוּ לְהוּ וְאַזּוּל בְּכוּרוֹת ט, א ורש"י שם
and they wasted away and disappeared

This verb is also found in Biblical Hebrew in the first sense in *Mishlei* 20:14 – וְאַזַּל לוֹ – and he goes away, and in the second sense in *I Shemu'el* 9:7: הִלְחֵם אֶזֶל מִכְּלִינוֹ, the bread was used up from our vessels. The latter usage is also common in Modern Hebrew, especially in the expression, אַזַּל מִן הַשּׁוּק, it has disappeared from the market (=it is not in stock).

For the full conjugation, see *G* for *G*, pp. 96-98.

SEE: וְאַזַּל, (כְּ)מֵאֵן אַזְלָא הָא, שְׁקִיל וְאַזַּל

DIFF: אַזְלוּי, אַזְלִי

אַזְלוּי

spinners

קִיבּוּרָא דְאַזְלִי בִּיהּ אַזְלוּי ב"מ כד, סע"ב ורש"י שם
a ball (of thread) that spinners spin

According to Rashi, these *spinners* were actually *hunters* or *trappers* who were involved with the manufacture of nets.

SEE: אַזְלִי

אַזְלִי

spinning

For an example, see the previous entry.

This Babylonian Aramaic root is the equivalent of the root עזל in Targum Onkelos, e.g., on *Shemoth* 35:25. Cf. also the Biblical Hebrew מִאֲזַל in *Yehezkel* 27:19.

DIFF: אַזַּל

אַזְלַת

a (female) demon

אַזְמִין [זמן אַפְעֵל: מְזַמֵּין, prt. אַזְמוּנִי inf.]

1. הִזְמִין; קָרָא לְבוֹא
אַזְמִינְהָ לְבִי הִילּוּלָא דְר' שְׁמַעוֹן בְּרַבִּי. נררים נא, א
He invited him to the wedding feast of R. Shimon, son of Rebbi.

2. בִּרְךָ בְּרַבְתָּ הַזְמוּן (בְּהַקְדָּמָה לְבְרַבְתָּ הַקְמוּן)

he introduced Birkath HaMazon (with the zimmun formula)

אַזְמוּן עֲלֵיהוּ בְּרַכּוֹת ג, רע"ב
(the groups) had introduced Birkath HaMazon (with the "zimmun" formula) that includes them

3. יִחַד
הָאִי סוּדָא דְאַזְמִינְהָ לְמִיצַר בִּיהּ תְּפִילִין סְנַהֲדִי מַח, א

לְאַזְוּי/לְאַזְוֹדִי inf. ← מְזִיז

... וְאַזַּל
... וְהוֹלֵךְ

going on and ...; going ahead and ...

This Aramaic participle with the prefix ו is used to modify another participle that immediately precedes it.

קָאכִיל וְאַזַּל שבת מה, סע"א
he is going on and eating (=he is engaged in the process of eating)

כּוֹלִי יוֹמָא מְעַלִּי וְאַזַּל. ברכות כו, א
During any time of the day he may go ahead and pray.

SEE: (ו)הוֹלֵךְ

אַזִּיק [נזק אַפְעֵל: מְזִיק, prt. לְאַזְוִקִי inf.]
הִזִּיק he damaged; he caused damage

הוּא דְאַזִּיק אֶנְפְּשִׁיהּ בבא קמא כז, רע"ב
It is he who caused damage to himself.

The standard form in Babylonian Aramaic for the causative infinitive from the root נזק, whose initial root-letter is *nun*, is אַזְוִקִי, to damage (like אַפּוֹקִי from the root נפק). In our printed editions of the Talmud, the form גִּטְיוֹן נג, א appears in ב ברכות לה, א but in both instances the Munich manuscript reads אַזְוִקִי (ל)אזווקי (Rav EZM).

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

SEE: אִיתִיק, נִזְקָא, מְזִיז

אַזְבָּרְתַּן [=אַזְבָּרְתָּ + ו] ← אַזְבָּרְתַּן

אַזַּל/אַזִּיל
[אַזַּל: אַזִּיל, prt. לִיזִיל, fut.]

יִל imp. לְמִיזִל inf.]

1. הָלַךְ; נָסַע; הִפְלִיג

he went; he walked; he travelled

וְיִמְנָא חֲדָא הֵנָּה קָא אַזְלִינָן בְּסַפִּינְתָא בבא בתרא עג, ב
one time we were travelling by ship

This verb, especially the imperative יִל, is sometimes used as a helping verb – like the Biblical Hebrew verb לָכוּ נִרְנְנָה לַיהוָה in לָכוּ נִרְנְנָה לַיהוָה, let us go (and) sing to God (*Tehillim* 95:11, which is recited Sabbath eve in many Jewish communities). Cf. Rashbam's commentary on *Bereshith* 37:20 and Ramban on *Shemoth* 2:1.

יִל גָּמוּר! שבת לא, א
Go (and) study!

For another example, see הוּא בִּי רַב הוּא.

2. הָלַךְ; נָגַמַר; תָּם

it went away; it disappeared; it was used up

This noun is often used with pronoun suffixes, as follows:

SINGULAR NOUN

your brother	אַחִיךָ	אַחְוֶךָ
his brother	אַחִיו	אַחְוֹהוּ
her brother	אַחִיהָ	אַחְוֶהָ
our brother	אַחִינוּ	אַחְוֹנָא
your (pl.) brother	אַחִיכֶם	אַחְוֹכֹן

PLURAL NOUN

his brothers	אַחָיו	אַחְוֹהוּ/אַחְוֶהוּ
her brothers	אַחָיהָ	אַחְוֶהָ
our brothers	אַחָינוּ	אַחְוֶנָא

רב בר אחוה דר' חניא ובר אַחְוֶהוּ פסחים ד, רע"א
Rav was (both) the son of the (half) brother of R. Hiyya and the son of his (half) sister.

SEE: אַחְוֶהוּ

אַחְדַּר [אחר: אַחִיד act. prt., אַחִיד pass. prt.,
מִיחֵד inf.]

1. **it took hold (of); it seized** תָּפַס אַחְדוּ; תָּפַס
קוֹרָא אַחְדִּיהָ גִּטִּין ע, סע"ב

the cold (weather) has "seized" him

2. **he closed; he shut** הִגִּיף
אַתָּא גְּבִירָאֵל, אַחְדִּיהָ לְדִשָּׂא בָּאֲפִי מִשְׁרִיתִיהָ.
סנהדרין כו, א

Gabriel came (and) shut the door in front of his (=Shevna's) army.

In one passage (עבודה זרה מז, א) the feminine passive participle אַחְדִּיָּא, closed, is spelled with a zayin in our editions of the Talmud like the Hebrew verb. (For the parallel between Hebrew zayin and Aramaic daleth, see *G for G*, pp. 11-12). However, manuscripts of this passage have אַחְדִּיָּא with a daleth (Rav EZM). For another example of this phenomenon, see אַדְכָּר and its note.

Conversely, the second meaning of this Aramaic verb, closing, may have influenced its Hebrew counterpart: the Biblical verb אחז – which usually means holding (e.g., in *Shemoth* 4:4) – appears in *Nehemiah* 7:3 with the latter meaning – נִגְפוּ הַדְּלֹתוֹת וְאָחֲזוּ – let them shut the doors and close (them). The Mishna also uses the verb in this sense in the phrase הָאֲחֲזוּ אֶת הָעֵנִיִּים (סנהדרין סד, ב) – according to Rashi ad loc. (Moshe Bar-Asher, "The Language of the Sages: Words of Introduction," *Mordekhai Breuer Jubilee Volume*, II, p. 677).

Cf. the conjugation of אול in *G for G*, pp. 96-98.

SEE: אִיתְחִיד

adv. **בְּאַחְדָּא**

together; simultaneously בְּבֵית אַחַת בְּיַחַד;
בְּאִין בְּאַחְדָּא, שְׁנֵי כְּתוּבִין בְּאִין בְּאַחְדָּא
SEE: אִיתְחִיד

adv. **אַחְדָּא אַחְדָּא** [אַחַת אַחַת f.]

one by one כָּל אַחְדָּא לְחֹדוּ, בְּזֹה אַחְדָּא זֶה
טובל אַחְדָּא אַחְדָּא מְלַח וְאוּבָל מִשְׁנָה מִעֲשָׂרוֹת פ"ד מ"ג

a scarf which he designated to wrap tefillin in it
SEE: אַמְיִנְהוּ, זְמִין, and its note

אַמְיִנְהוּ [=אַמְנוּ pl. + תְּנִהוּ] ← מִזִּים

אַזְקַר [נזק אַפְעֵל] ← אַזִּיק

אַזְקַר [זקן אַפְעֵל]

1. "הִזְקִין"; הִזְדָּקָן

he aged; he became old

אַזְקִינָה לָהּ! נדה מז, סע"א
She has aged!

The Munich manuscript of this passage reads אַזְקִינָא – a form that fits the standard אַפְעֵל pattern (Rav EZM).

Cf. the Biblical Hebrew parallel in *Mishlei* 22:6.

2. "הִזְקִין"; גָּרַם לְהִזְדָּקָן

it caused to become old

הִנֵּי מוֹלִייתָא דְּבִי וְדְּבִי גְּרַשׁ אַזְקִנֹּן. עירובין נו, א
ורש"י שם

These hills of Bei Birei and Bei Narash have caused me to become old (because of the great effort I had to exert to travel back and forth, from one town to the other).

SEE: אִזְקִין, זְקִנָּה

אַזְקַפַּ [זקף אַפְעֵל]

he set up זָקַף; צָרַף לְחֻשְׁבוֹן
(דְּאִזְקַפְהָ, דְּאָמַר לָהּ: אֲרַבְעָה בְּחֻמְשָׁה קִידוּשִׁין ו, ב

ע"פ רש"י שם

he set it up (i.e., the interest from a debt) for he said to her: (I am lending you) four (zuz) for (which you are to repay) five (and now he cancels her obligation to repay the fifth zuz in exchange for marrying him)

This verb, which only in this passage appears in *binyan אַפְעֵל*, is missing from manuscript editions.

SEE: אִזְקִיפוּ, זָקַף

אַזְרַעַ [זרע אַפְעֵל: מְזַרַע prt., אַזְרַעִי inf.]
הִזְרִיעַ; הִפְרָה

he fertilized; he impregnated

אַזְרַעִי הוּא דְּלֹא מְזַרַעָא נדה מג, א
(the semen) does not really impregnate

אַזְרַע fut. 1st pers. ← זָרַע

אַחָא [אַחִי pl.] n.

brother אָח

Resh Lakish showed a dinar (coin) to R. Elazar.

2. רָמַז; סָמֵן; הִצְבִּיעַ

he hinted; he gestured; he pointed

וְרַחֲמֵנָא הִיבָא יְתִיב? ... אַבְיִי נִפְק לְבָרָא אַחוּי כְּלָפִי שְׁמִיָּא. בְּרֻכּוֹת מַח, א

And where does the Merciful One abide? ... Abbaye went outside and pointed towards the sky.

Cf. the contemporary Israeli Hebrew noun מַחֲוָה (מַחֲוָה), a gesture, which may have either a physical or a figurative sense.

3. הִדְגִּים he demonstrated

לִי אַחוּי קִידָה קָמִיָּה דְּרַבִּי וְאִיטְלַע תַּעֲנִית כְּה, א
Levi demonstrated bowing before Rebbi and (thereby) became lame

The Aramaic verb from the root חוּי appears in the Babylonian Talmud only in the אִפְעַל (causative) *binyan*. In Biblical Aramaic, however, it generally appears in the *binyan*, the equivalent of אִפְעַל, e.g., in Daniel 3:32 – שְׁפֹר קִדְמִי לְהַנְחִיָּה, it is pleasing before me to tell (of Divine miracles). An echo of this passage is heard in Yah Ribbon Alam, the popular Sabbath song written by R. Yisrael Najara (rabbi of Gaza, d. 1630).

The intensive *binyan* (i.e., Hebrew פִּעַל and Aramaic פִּעַל) is used in *Tehillim* 19:3 and in *Targum Onkelos* to *Bereshith* 14:13, respectively. In contemporary Israeli Hebrew, the phrase לְחַוֹּת דְּעָה, to express an opinion, is quite common.

Cf. the אִפְעַל conjugation of חוּי in G for G, pp. 108-110. SEE: מַחֲוָה, הוּי

לְאַחוּי/אַחוּי inf. ← אַחוּי

אַחוּי inf. ← אַחוּי

אַחוּיָא n. ← אַחוּיָא

לְאַחוּי inf. ← אַחוּי

לְאַחוּלִי inf. ← אַחוּלִי

אַחוּרִי¹ inf. ← אַחוּרִי

אַחוּרִי² prep.

אַחוּרִי in back of; behind; after

As in Hebrew, this preposition is often used in Aramaic with pronoun suffixes, especially in the forms: אַחוּרִיָּה, behind him or after him, and אַחוּרִיא/אַחוּרִיה, behind it (f.).

וְהִנֵּי מִלִּי — לְקָמִיָּה, אָבֵל לְאַחוּרִיָּה — אָפִילוּ מִלִּי
אינו חוזר ברכות ט, א

he may dip (the olives) in salt one by one and eat

conjs. [אַחַת... וְאַחַת... f.] אַחַד... וְאַחַד...

1. גַּם זֶה וְגַם זֶה both ... and ...
כָּל מִצְוֹת עֲשֵׂה שְׁלֹא הִזְמִן גְּרָמָה — אַחַד אֲנָשִׁים
וְאַחַד נָשִׁים חַיִּיבִים. קִידוּשִׁין כֵּט, א: מִשְׁנָה פ"א מ"ז
(In) all positive commandments that are not timebound – both men and women are obligated.

2. בְּדֶרֶךְ אַחַת... וּבְדֶרֶךְ אַחֶרֶת...
one (way) ... and another (way)...
הַמְדַּבֵּר אַחַד בִּפְּהָ וְאַחַד בְּלֵב פִּסְחִים קִיג, ב
one who talks one (way) with his mouth and another (way) in his heart (=insincerely)

אַחַד [=א + חד]; אַחֶרֶת [=א + חד] אַחַד
on one על אחת; על אחד

אַחוּי/אַחוּי inf. ← אַחוּי

אַחוּיָא/אַחוּיָא n.

willow tree עֵץ הָעֶרְבָה

רש"י שבת כ, סע"א ד"ה "אחוונא" וע"ב ד"ה "אחווינא"

Although in ב, our editions read אחוונא, the Munich manuscript reads אַחוּיָא (with a double vav) – like our reading on the previous page (כ), SEE: אַחוּיָא and its note

אַחוּרִי [חור אִפְעַל: אַחוּרִי inf.]

1. הִלְבִּין; עֲשֵׂה לְלָבָן
he whitened; he bleached
וְאַחוּרִיָּה לְבִישָׁרִיהָ בְּבֵא קָמָא דָּף פֹּה, ב
and he whitened his skin/flesh

2. "הִלְבִּין (פָּנִים)"; הִכְלִים; בִּישָׁ
"he whitened"; he embarrassed
בְּמַעֲרָבָא בְּמֵאִי זְהִירִי? ... בְּאַחוּרִי אִפִּי. ב"מ נח, סע"ב
About what are they meticulous in the West (=Eretz Yisrael)? ... About "whitening faces" (i.e., to avoid embarrassing people).
SEE: חִיּוּר, תּוּרִי, חוּר

אַחוּרִיָּא n. pl. ← אַחֶרֶת

אַחוּי [חוי אִפְעַל: מַחֲוִי prt., לְחַוִּי/נַחֲוִי fut., אַחוּי/אַחוּי inf.]

1. הִרְאָה he showed; he indicated
גִּישׁ לְקִישׁ אַחוּי לִיָּה דִּינָא לְר' אֶלְעָזָר. בבא קמא ק, א

מעזיבה אחזקי תקרה הוא. בבא מציעא ק"ז, א
The plaster is to strengthen the ceiling.

6. תמך; עודד

he supported; he encouraged

אחזקי מחזקין גיטין סב, א
we certainly encourage (them) to work

7. החזיק; הכיל it held; it contained

היה חד דאחזיק תליסר אונוטא תיבנא

שבועות כט, רע"ב ורש"י שם

there was one (serpent with a swallowing capacity)
that contained (enough) straw (to supply) thirteen
stables (of horses)

Cf. the other version Rashi quotes: ארידתא, bundles of
(straw).

SEE: החזיק, החזיק, חזק, נקט

אחיזא ← pass. prt. f. אחר

אחיז [חיי אפעל: מחזי, imp. אחזי]

אחיזי [inf.]

he revived; he restored

החייה

בעי רחמי ואחייה מגילה ז, ב
he asked for mercy (=he prayed) and revived him

Cf. the אחזי conjugation of חיי in G for G, pp. 108-110.

SEE: חיי, חנה

אחיב ← אחייב

אחיף [חור אפעל: מחכו, prt. pl. אחוכי, inf.]

צחק (על); לעג (ל)

he laughed (at); he mocked

אחיכו עליה... אמר רב כהנא: גברא רבא אמר
מילתא: לא תחיכו עליה! ברכות יט, ב

They laughed at him Rav Kahana said: A great
man has made a statement; don't laugh at him!

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

SEE: מחכו, מחזיק, חובא

אחיל [חלל אפעל: מחיל, prt., נחיל, fut.]

אחילי, imp. אחולי, inf.]

1. חלל; נהג מנהג חלל בדבר קדוש; בזה

he desecrated; he profaned

(ד)אחילו עלוהי יומא רבא דשבטא שבת קנו, א
they desecrated the great day of the Sabbath on his
account

2. חלל; הפקיע קדשה והעבירה לדבר

he transferred sanctity אחר; פדה

(e.g., from produce designated for the
second tithe) onto money

and under these circumstances (a person must
travel a Persian mile [=four Roman miles] in order
to find water for washing his hands) – (if the water
is available) ahead of him (i.e., on the route of his
journey), but (if the water is) behind him, he need
not return (i.e., retrace his steps) even one (Roman)
mile

SEE: אחרי

לאחזתי inf. ← אחית

אחזי [חזי אפעל: מחזי, prt.]

he showed

הראה

אחזו ליה בחלמיה חצבי חיורי דמליין קטמא.

ברכות כח, א

They showed him in his dream white barrels that
were full of ashes.

For the full conjugation, see G for G, pp. 108-110.

SEE: אחזי, חזא, אחזי

אחזי [=אתחזי] pl. ← איתחזי

אחזי/איתחזי fut. 1st pers. ← חזא

אחזיק [חזק אפעל: מחזיק, prt., נחזיק, fut.]

אחזיקי, inf.]

1. החזיק; אחז (בידו); תפס

he took hold; he grasped

פינן דאחזיק ביה, וכה ביה. טוטה מה, טע"א
Since he took hold of it, he acquired it.

2. החזיק; דבק he adopted; he adhered

מצוה שהחזיקו בה פותים... דלא כתיבא ואחזיקו בה
חולין ד, א

a mitzva that the Samaritans adopted ... (one) that is
not written (in the Torah) but they have adopted it

3. החזיק (בעלות או חזקה)

he took possession (of); he occupied

האי מאן דאחזיק מגודא דערודי ולבר – לא הני
חזקה בבא בתרא לו, א

(As for) one who has occupied (a strip of field)
outside of the wild animals' fence – (it) does not
constitute an act of acquisition.

4. החזיק; החשיב; הפיר

he presumed; he considered

לאחזוקי איניש בגנבי לא מחזקין. שבועות מו, ב
We certainly do not presume a person to be (one
of the) thieves (=to be a thief).

לא אחזיק טיבותא לנפשא. כתובות עו, ב
I shall not presume credit for myself.

5. החזיק; חזק; תמך

he strengthened; he reinforced

the ḥakhamim imposed upon it impurity

5. הָנִיחַ; גָּרַם שְׂיֵהָיָה נוּחַ

he gave satisfaction

אֲנַחַת לָן חָדָא, וְאַתְקַפְתָּ לָן חָדָא. בבא בתרא קכט, ב ורשב"ם שם

You have given us satisfaction in one case, and you have raised a difficulty for us in another case.

In Targum Onkelos, this Aramaic verb regularly translates the Hebrew causative form הוֹרִיד, e.g., in Bereshith 44:11.

Cf. the Hebrew verb הִנְחִית in Yo'el 4:11 (and Rashi ad loc.), which is used today in the phrase מִכָּה הִנְחִית מְהֻלָּמָה, he inflicted a blow.

For the full conjugation, see G for G, pp. 71-73.

SEE: נָחַת

אֲחֻלּוּפִי/אֲחִילּוּפִי inf. ← אֲחִילָּף

אֲחִילִישׁ [חלש אֲפַעֵל: מְחִלִּישׁ prt.]

he weakened

הִחְלִישׁ

כָּל כִּי הִנֵּךְ שְׁנֵי דְלָא סְלִיקְתָּ לְמַתִּיבְתָּא דְר' אָפֶס וְאַחֲלִישְׁתִּיה לְדַעֲתִיהָ בְּרִכּוּת יָח, ב

all of those years that you did not attend the lecture of R. Eles and you weakened his disposition (=you hurt his feelings)

Cf. the Biblical Hebrew verb וַיַּחֲלֹשׁ (binyan) in Shemoth 17:13, and (Yehoshu'a) weakened.

SEE: חָלַשׁ, חוּלְשָׁא

אֲחֻלָּפ־ [חלף אֲפַעֵל: לְחִילָּף fut.]

הִעֲבִיר; הוֹלִיף

he had (someone) pass; he moved

שָׁקַל גִּבְבָּא דְעִמְרָא ... וְאַחֲלָפִיהָ הָתָם סְנַהֲרִין קִי, סע"א
he took a tuft of wool ... and he passed it over there
SEE: חָלַף DIFF: אֲחִילָּף

אֲחֻמוּמִי [=אֲחֻמוּמִי] inf. ← אֲחִיחֻמוּם

אֲחֻמִּיץ

[חמץ אֲפַעֵל: מִחְמִיץ prt.]

לִיחְמִיץ [fut.]

1. הִחְמִיץ (=נִעְשָׂה חֻמוּץ)

it fermented (=it became sour)

וְהַחֻמֶּץ שֶׁל גּוֹיִם שֶׁהָיָה מִתְחַלְתּוֹ נִין. פְּשִׁיטָא! מִשּׁוּם דְּאַחְמִיץ פִּקֵּעַ לִיָּה אִיסוּרִיהָ? עֲבוּדָה זָרָה כֵּט, ב ע"פ כתי"י

And the vinegar of non-Jews that was originally wine (is forbidden). (Is it not) obvious! Because it fermented, has its prohibition departed?!

2. הִחְמִיץ (=נִעְשָׂה חֻמוּץ); גָּרַם שְׂיֵהָיָה חֻמֶּץ

it became leavened; he leavened

אֲחֻלִּיהָ, וְהִדְר אֲכָלִיהָ! בְּרִכּוּת לָהּ, א ע"פ ויקרא יט:כד
Redeem (the fruit during fourth year of their growth), and (only) then eat it!

he forgave

3. מָחַל; סָלַח

אֲחֻלִּי מָחִיל וְיִלּוּתִיהָ גִבִּי יוֹרְשִׁין סְנַהֲרִין מַח, סע"א
he surely forgives his disgrace for his heirs' sake

4. וְתָר (עַל זְכוּתוֹ)

he relinquished (his rights)

וְחָד מִיִּנְיָהּ אֲחֻלִּי אֲחֻלִּיהָ לְמִנְתִּיהָ גִבִּי חֲבֵרִיהָ

בבא מציעא כו, ב

and one of them yielded his portion to his partner

Cf. the אֲפַעֵל conjugation of עַל in G for G, pp. 129-131.

SEE: אֲחִילָּף, חָלַל-

אֲחִים [חמם אֲפַעֵל: מַחִים prt., אֲחִים imp.]

he heated up

חָמַם

וְאֲשִׁתִּי מִיָּא דְאֲחִים קְפִילָא אֲרַמְאָה מוּעַד קִטְן יב, ב
and he drank the water that the non-Jewish cook had heated up

אֲחִים בְּהִסְפִּידָא! שַׁבַּת קִנְג, א ורש"י שם

Heat up (the emotions of the audience) through the eulogy!

Cf. the אֲפַעֵל conjugation of עַל in G for G, pp. 129-131.

SEE: חָמַם

אֲחִית/אֲנַחַת־ [נחת אֲפַעֵל: מַחִית act. prt.]

מַחַת. אֲחִית. imp., אֲחֻתִּי inf.]

1. הוֹרִיד he lowered; he took down;

he caused to come down

בְּעִינָא לְאַחֻתִּי בְּרִי מְאִיגְרָא. עֲבוּדָה זָרָה כו, ב

I want to take my son down from the roof.

אֲחִית דְּמַעֲתָא מְעִינָה כְּתוּבָת סב, ב

she caused tears to come down from her eyes

For the use of a masculine verbal form (אֲחִית) with a feminine subject, see אֲיִנְגֵּל מִלְתָּא. The Munich manuscript, however, reads אֲחִתָּה, the standard feminine form.

For another example – see גוֹד.

2. הוֹרִיד (מִמַּעַמָּד); הִדִּיחַ

he lowered (in status); he deposed

בִּינּוֹן דְּאַחֲתִיגִיָּה, לֹא מִסְקִינּוֹ לִיָּה. כְּתוּבָת כו, רע"ב;

בבא בתרא לב, א

Once we have deposed him (from serving as a kohen), we do not reinstate him.

3. הִנִּיחַ; שָׁם

שָׁקֻלִיהָ אֲחֻתִּיהָ בְּכָדָא! מוּעַד קִטְן יז, סע"א

Take it (=the document) and place it in a jar!

For another example, see אוֹרִיָּתָא.

4. הִחִיל

הִחִיל

אֲחִיתוֹ בְּהָ רִבְנָן טוֹמְאָה שַׁבַּת טז, א

אַחְרִיב־ [חרב אָפֶּעַל: מַחְרִיב. prt., אַחְרוּבִי. inf.]

he destroyed

הַאי דְאַחְרִיבִיהָ לְבֵית מִקְדָּשָׁא יומא סט, ב ועוד
he (=the evil inclination) who destroyed it (i.e.,) the
Beth HaMikdash

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 יִידָה (it), see “The Anticipatory Pronoun Suffix” in *G for G*, pp. 253-254.

SEE: חָרַב, חָרוּבִי

אַחְרוּ pl. [אחר פֶּעַל: מֵאַחַר. prt., אַחַר. imp.]

אַחְרוּי [inf.]

they made late; they delayed

אי רְגִילִיתוּ לְאַקְדוּמִי, אַחְרוּה! שבת קיט, סע"א
If you are used to making (the meal) early, make it
late!

SEE: אַחְרוּי

אַחְרִיּוֹת/אַחְרִיּוֹת־ n.

עֲרֵבוֹת

responsibility; guarantee; indemnity

אַחְרִיּוֹת טַעוֹת סוֹפֵר הוּא. כתובות קד, ב ועוד ורש"י שם
(The omission of) a guarantee (in a document) is
(attributed to) a scribal error (but the responsibility
is in force nonetheless).

אי שְׁדִינָא לְהוּ וּמִתְבְּרִי, מִיתְחַיִּבְנָא בְּאַחְרִיּוֹתֵיהוּ.
קידושין יג, א

If I throw them and they break, I would be
responsible for their indemnity (=the responsibility
of replacing them).

In this latter example, this noun appears with an
Aramaic suffix in an Aramaic context.

See this entry in the *Encyclopedia Talmudit* (Hebrew),
Vol. 1 (or in the English edition of the encyclopedia), for
the halakhic principles involved and their ramifications.

אַחְרִינָא/אוּחְרָא [אַחְרִיתִי/אַחְרִיתָא. f. s.]

אַחְרִינִי/אוּחְרִי m. pl. **אַחְרִינִי/אַחְרִינִיָּא** [f. pl. adj.]

another; next

מִפִּיק לִיהָ לְהַאי קָרָא לְדִרְשָׁא אַחְרִינָא קידושין מא,
he uses this pasuk for another interpretation

וְהִנֵּי אַחְרִינִי נִינְהוּ פִּסְחִים ז, א ועוד
and these are other (=different) ones

לְמָחָר וּלְיוֹמָא אוּחְרָא מכות כב, ב ועוד
tomorrow and the next day

מִלְלָתָא אַחְרִיתִי ברכות מא, א ועוד
other matters מִלְלֵי אַחְרִינִיָּא ברכות יד, ב ועוד

SEE: לִישָׁנָא אַחְרִינָא, מִידי אַחְרִינָא

(ד)מִחְמִיץ לְהוּ לְשִׁירִים שְׁבוּעוֹת טו, רע"ב

he leavens them, (i.e.,) the remnants (of the
offering)

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 word לְהוּ (them), see “The Anticipatory Pronoun Suffix” in *G for G*, pp. 253-254.

3. נַעֲשָׂה רָשָׁע; נִתְקַלַּק

he became evil; he degenerated

מִנְזָלָן דְאַחְמִיץ? ראש השנה ד, א

From where do we know that he degenerated?

In post-Biblical Hebrew the parallel verb הִחְמִיץ is
sometimes used to mean he postponed or he delayed,
which is also associated with its basic meaning,
fermenting, as stated in the Mekhila (on Shemoth
12:17 and quoted by Rashi ad loc.):

כִּדְרָךְ שְׂאִין מִחְמִיץִין אֶת הַמִּצָּה, כִּךְ אִין מִחְמִיץִין אֶת הַמִּצָּה.
Just as one must not allow (dough being prepared for)
matza to become sour, so too one must not allow a
mitzva “to become sour” (i.e., by postponing its
performance). Today the expression הִחְמִיץ הוֹנֵמֶנֶת, he
missed an opportunity, has gained currency.

SEE: מְחַמֵּעַ

אַחְמִיר [חמר אָפֶּעַל: מַחְמִיר. prt., לִיחְמִיר. fut.]

אַחְמוּרִי [inf.]

he ruled stringently

הִחְמִיר

סוּכָּה דְאוּרִיָּיתָא — אַחְמִירוּ בַּהּ רַבָּנָן עירובין ג, א
(with regard to the mitzva of) sukkā (which is) of
Torah status — the ḥakhamim ruled stringently

שְׂאֵנִי חֲסִידִים, דְּמַחְמִיר אֲנַפְשֵׁיהוּ. מנחות מא, א
the pious are unique, for they rule stringently for
themselves

SEE: חוּמְרָא, חֲמִיר

אַחְנָא ← אָחָא

אַחְסִנְתָּא n.

inheritance

נַחֲלָה; אָחְזָה

לֹא תִיְהִי בְעֵבּוּרִי אַחְסִנְתָּא — אָפִילוּ מִבְּרָא בִישָׁא
לְבָרָא טָבָא. כתובות נג, רע"א

Do not be (involved) with a transferal of an
inheritance — even from an evil son to a good son.

See also Targum Onkelos to Devarim 12:9 and VaYikra
25:46.

Cf. the Biblical Hebrew noun חֶסֶן, e.g., in Yeshayahu 33:6,
as explained by Rashi in his commentary (א, שבת לא),
and in the commentary on Mishlei 27:23 attributed to
Ibn Ezra. For a discussion of the Modern Hebrew noun
מִחְסָן, storage area — see E.Y. Kutscher's *Words and their
History*, p. 46.

SEE: יַחְסָנִין

אַחַת... וְאַחַת... ← אָחַד... (אָחַד...)

אַחַת ← אַחִית

אַחַתָּא [אַחִיוֹתָא. pl.] n.

sister

אַחִות

For an example, see the entry אָחָא.

This noun should not be confused with verbal forms, such as אַחַתָּא, *she put down*, and אַחַתִּיהָ, *he brought it down*, which are generated from אַחִית (see its entry), the binyan from the root נחת.

אַחֲתָרִין f. pl. ← אִיחְתָּרוּ

אַטְבָּא [אַטְבְּעִי. pl.] n.

אַטְבֿ; חֲתִיכַת עֵץ הַמְּהַדְקַת

clasp; wooden fastener

ע"פ רש"י שבת צח, רע"ב ד"ה "אמר שמואל"

In our editions of the Talmud, the plural form is אַטְבְּעִי, but some manuscripts and Rashi's commentary (ad loc.) read אַטְבֿי, the standard plural form.

In Modern Hebrew, אַטְבֿי are *clothespins*.

אַטְבֿ־ [טבַּל אַפְּעֵל: מַטְבִּיל. prt., לִיטְבִּיל. fut.,

אַטְבִּיל. imp., אַטְבִּילִי. inf.]

1. הַטְבִּיל (כְּלִי)

he immersed (a utensil); he dipped

אַבָּא... כֶּסֶּא דְּכֶסֶּפָּא... אַטְבִּילָהּ וְאִישְׁתִּי בִּיהּ

עבודה זרה עה, ב

My father (having been given) a silver cup (by a non-Jew) immersed it and drank from it (since, as stated in the Talmud ibid., an eating or drinking utensil acquired from a non-Jew requires immersion before a Jew uses it).

2. חִיב/גָּרַם (אָדָם) לְטְבֹול

he required/caused immersion

מַטְבִּילִין כָּל יְלִיאָא וְלִיאָא נְהָל, א

we require immersion (for this woman) every night

SEE: טבִּיל, טבַּל

אַטְבֵּעַ [= אַתְּטַבֵּעַ: טַבַּע אַתְּפַעֵל: אַטְבִּועִי. inf.]

he drowned

נָטַבַּע; טַבַּע (וּמֵת)

הָהוּא גָבַרָא דְּאֵטְבַּע בְּדִגְלַת יַבְמוֹת קָבָא, א

a man who drowned in the Tigris River

According to manuscripts: the verb is טַבַּע, a binyan קל form with the same meaning.

For the *pathah* vowel before the 3rd root-letter *resh*, cf. the אַתְּפַעֵל conjugation of אמר in G for G, pp. 102-103.

SEE: טַבַּע

אַחֲרִיפּוֹ [חֲרַף אַפְּעֵל: מַחֲרִיף. prt.] imp. pl.

be early!

הִקְדִּימוּ!

אַחֲרִיפּוֹ וְעוֹלוּ! אַחֲרִיפּוֹ וּפּוֹקוּ! סְנַהֲרִין ע, ב ורש"י שם

Be early and go in! Be early and go out!

SEE: חוֹרְפָא, חֲרִיף; חֲרָפָא

אַחֲרִיתָא¹/אַחֲרִיתִי adj. f.s. ← אַחֲרִינָא

דְּאַחֲרִיתָא²/אַחֲרִינִיתָא adv.

last

"(שֶׁל) אַחֲרוֹנָה"; בְּאַחֲרוֹנָה

הִי מֵינִייהוּ דְּאַחֲרִיתָא? חוֹלִין פו, רע"ב ורש"י שם; מִנְחֹות

נב, רע"א ורש"י שם: "אַחֲרִיתִי"; יבְמוֹת סד, ב ורש"י שם:

Which of them (was presented) last? "אַחֲרִינָא"

SEE: אַחֲרִינָא

אַחֲרָמ־ [חֲרַם אַפְּעֵל: מַחֲרָם. prt., לְחָרִים. fut.]

1. הֶחָרִים (הִקְדִּישׁ בְּ"חָרָם" לְכֹהֲנִים אוֹ

לְבֵית הַמִּקְדָּשׁ)

he consecrated (for use by *Kohanim* or for use in the *Beth HaMikdash*)

אַחֲרָמִינְהוּ לְנִיכְסִיהּ בְּפּוּמְבִיתָא עֲרֵכִין כַּט, א

they consecrated his property in Pumbeditha

For the Biblical source of חָרַם in this sense – see *Vayikra* 27:28-29 and Rashi's commentary ad loc.

2. הֶחָרִים (הִכְרִיז חָרָם עַל אָדָם)

he imposed a ban; he excommunicated

וּמִנְלָן דְּמַחֲרָמִין? מוֹעֵד קֹטָן טז, א

And from where do we derive that we may impose a ban?

אַחֲרָנִיתָא/אַחֲרָנִיתִי adj. f. pl.

← אַחֲרִינָא

אַחֲשָׁב־ [חָשַׁב אַפְּעֵל: אַחֲשׁוּבִי. inf.]

הֶחָשִׁיב

he considered (something) significant

בִּין דְּמַעֲיָקְרָא אַכְל וְהָדָר אֲשַׁתְּבַע לִיהּ — חֲשׁוּבִי

אַחֲשָׁבִיהּ שְׁבוּעוֹת כד, ב

since first he ate and then he swore about it – he has surely considered it significant (food, and thus he has committed a transgression)

For a discussion of this halakhic principle, see the entry אַחֲשָׁבִיהּ in the *Encyclopedia Talmudit* (Hebrew), Vol. 1 (or in the English edition of the encyclopedia).

SEE: חֲשָׁב, חֲשִׁיב, חֲשִׁיבוּתָא

אַחַת אַחַת ← אָחַד אָחַד

אַטְבְּעִי n. pl. ← אַטְבָּא

אָטוּ prep./interrog.

1. בגלל; משום because of; on account of

קנסו שוגג אטו מזיד. שבת ג, סע"ב

They established a penalty for the unwitting offender on account of the (case of a) deliberate one.

2. האם...?!; וכי...?! is it ...?!

This word sometimes introduces a *rhetorical question*. In English its force is best expressed by a change in word order (placing the verb first) and by the speaker's interrogative intonation – rather than by a specific translation. For instance, "we are" becomes "are we?".

אטו בשופטני עסקינו?! בבא בתרא קכב, סע"א

Are we dealing with fools?!

אטו יראת שמים מילתא זוטרתני היא?! ברכות לג, סע"ב

Is the fear of Heaven a small matter?!

SEE: אַמְטוּ (ו), בִּי, בְּלוּם, מִידי

אטו כולוהוּ בחדא מחיתא מחתינהו

וכי את כלם באריגה אחת ארגתם?!

Would you weave all of them into one web?!

This argument means the following: Do *not* equate the two cases! The halakhic ruling made by the amora regarding one case does not necessarily apply to the other case.

אמר ליה רב כהנא לרב אשי: הָתָם אָמַר רַבָּא אֶף עַל גַּב דְּתִיבִיתָא דְּשִׁמוּעַל, הֲלִכְתָּא כְּוֹתִינָה דְּשִׁמוּעַל. הָכָא מָאִי? – אָמַר לִיה: אָטוּ כּוּלְהוּ בְּחֻדָּא מְחִיתָא מְחִיתִנְהוּ? אֵלָּא הֵיכָא דְּאִיתְמַר אִיתְמַר, וְהֵיכָא דְּלֹא אִיתְמַר לֹא אִיתְמַר. ברכות כד, א ושי"נ

Rav Kahana said to Rav Ashi: In that case Rava stated: Even though (there is) a refutation of Shemu'el, the halakhic ruling is in accordance with his opinion. What is (the halakhic ruling) in this case (where a baraitha also contradicts Shemu'el)? (Rav Ashi) said to him: Would you weave all of them into one web? Rather (in the case) where it was stated, it was stated; where it was not stated, it was not stated (and the ruling is not necessarily in accordance with Shemu'el).

In one instance (א, שבת קמח), the word אטו is omitted in our additions. For the spelling and vocalization of the noun מחיתא, see entry מחיתא. The verb is sometimes spelled מחיתנהו (ibid.) or מחיתניהו (in א, פסחים מב).

SEE: הֵיכָא דְּאִיתְמַר אִיתְמַר, מְחָא, מְחִיתָא

לְאַטְוִי- inf. ← טוּי

אַטְוִי n. pl.

ropes; cords חבלים; מיתרים

וקטר אטוני דכיתנא בכסיתא ראש השנה כג, א ורש"י
and he tied cords of flax with coral שם

Cf. Targum Onkelos of Shemoth 39:40 and the Biblical Hebrew noun אָטוּן in Mishlei 7:16 (and Rashi ad loc.).

אַטְוִי n.

מלצר ראשי; מנהל משק בית
headwaiter; major-domo

לעזי רש"י כתובות סא, סע"א

SEE: אַבְוִגְרִי

אַטְחוּ [= אַתְטְחוּ] pl. [טוח אַתְפַּעַל]

טִיחוּ; נִמְרְחוּ they were smeared

זהוהא תנורא דאטחו ביה טיחיא זבחים צה, ב
a certain oven on which greases were smeared

Some manuscripts read טחו, *they smeared*, like the reading in our editions of א, פסחים ל (Rav EZM).

SEE: טחו

אַטִּיף prt. [אַטִּף]

זָפָה; תּוֹפַח overflows; rises

זמנא דאטיף ומטי להתם פסחים מה, ב ורש"י שם
sometimes it overflows and reaches there

According to Rav EZM, this form may be related to the Aramaic root טוף, *overflow*, as indicated by Rashi's use of the parallel Hebrew verb צוף. For the parallel between the Hebrew *tzadi* and the Aramaic *tet*, see *G for G*, pp. 11-12.

SEE: אַטֵּפ־

אַטְלוּלָא n.

לִיצְנוּת רש"י עירובין סח, ב mockery

According to manuscripts and the *Arukh*: the spelling is טְלוּלָא (without an initial alef).

SEE: אִישְׁלָל, חוּבָא

אַטְמָא [אַטְמִי/אַטְמָתָא/אַטְמִיתָא] n. pl.

1. יָרֵךְ thigh; flank

ותהי חתיכה גופה סימן – או דדפקא או דאטמא?
בבא מציעא כג, ב

But let the cut (of meat) itself be an identification mark – whether it be from the neck or from the flank?

2. יְסוּד; בָּסִיס foundation; base

אטמקתא דשורא עירובין נז, ב
the foundations of a wall

אָטמורו ← imp. pl. אָיטמור

אָטמור- [טמר אָפּעל: לטמר. fut.]

he hid; he concealed הָטְמִין; הִסְתִּיר
כָּל מֵאן דְּהוּה לִיה בְּרִתָּא אִיטְמִרָה מִינֵיהּ. מגילה יב, ב
Everyone who had a daughter hid her from him
(=the king).

The verbal form that appears in our texts אָטמרה (with a yod) is problematic. From the context it is quite clear that it has a causative meaning, and thus it is probably an unusual (though not unique) form of the אָפּעל (binyan. See *G for G*, p. 20 and Morag, pp. 156 and 302 (n. 63), but compare Rav EZM, p. 23. Furthermore, manuscripts of this passage do read אָטמרה (without the yod, i.e., אָטמר + ה־), a form that is standard in binyan אָפּעל.

אי לא אָטמרינכו, חזו נתייכו... זילו אתון, טמרו
נפשיכו! נדה סא, א

if I will not hide you, they might see you ... you go,
hide yourselves!

See also Targum Onkelos to *Shemoth* 2:12.

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

SEE: אָטמיני, אִיטמר, טמיר, טמר

אָטעו [טעי אָפּעל: מטעי. prt., אָטעווי. inf.]

they caused to err; they misled הָטְעוּ
(ד) אָטעו פּוֹעֲלִים אַהֲדָרִי בבא מציעא עו, רע"א ורש"י שם
the workers misled each other (i.e., one of them
misled the other)

For another example, see מתניתא אָטעיתיה.

Cf. the אָפּעל conjugation of תני in *G for G*, pp. 116-119.

SEE: טעא

אָטעין- [טען אָפּעל]

he loaded הָטְעִין; הִעָמִיס
ההוא טייעא... אָטעינא בורא שבת קנה, ב ורש"י שם
an Arab ... loaded (his camel) with a "kor" (a large
quantity of food)

SEE: טעונא, טען

אָטפֿ- [טוף אָפּעל]

he caused (a body) to float הָטְפִין; גָּרַם (לְגוֹפָה) לְצוּף בְּמִין
על דאָטפֿת, אָטפֿן. משנה אבות ב:ו ומחזור ויטרי שם;

סוכה נג, א ורש"י שם
Because you (whose skull is floating) caused
(others) to float (i.e., as corpses), they caused you
to float.

See also Targum Onkelos of *Devarim* 11:4.

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

SEE: אָטפֿין

This noun is actually parallel to the Hebrew noun עֶצֶם, bone – with the guttural ayin consonant weakened in Babylonian Aramaic to become alef (see the entry א-א) and the Hebrew tzadi corresponding to the Aramaic tet (see *G for G*, pp. 11-12).

SEE: טמא

אָטמא n.

"אָטם"; חֲסִימָה; סְתִימָה

blockage; stoppage

וְקָם אָטמא בְּנְהַר מִלְכָּא קידושין ע, ב ורש"י שם
and a blockage arose in the River Malka

According to manuscripts, the spelling is אִיטמא (with a yod, which indicates that the first vowel is *hiriq*).

Rashi relates this noun to the Aramaic verb אָטמ, they stopped them up, in Targum Onkelos of *Bereshith* 26:15. The Hebrew verb from the root אָטם, which appears in *Yeshayahu* 33:15 – אָטם אָזְנוֹ מִשְׁמֹעַ, he blocks his ear from hearing – is still used today in a similar sense, e.g., in the phrase הָרָר אָטום, sealed room, and in the noun אָטמים, ear plugs. Furthermore, today a heart attack is sometimes referred to as אָטם שִׁירֵי הַלֵּב, a blockage of the heart muscle.

SEE: טמ-, אִיטום

אָטמא [= א + טמא]

על טמא about a ritually unclean person

אָהִיָּא? ... אָטמא בְּחוּלִין חולין ב, ב

About which (situation) is (the statement talking)?...
About a ritually unclean person (who is slaughtering) ordinary animals.

SEE: א-

אָטמיני- [טמן אָפּעל: אָטמין. imp., אָטמוני. inf.]

1. **he hid; he concealed** הָטְמִין; הִסְתִּיר
בְּדִהְיָה קָטִיל יַנַּאי מִלְכָּא לְרַבָּנָן, שְׁמַעוֹן בֶּן שִׁטָּח
אָטמינהו אַחֲתֵיהּ. סוטה מז, א

When King Yannai was murdering the *hakhamim*,
(but as for) Shim'on b. Shatah, his sister hid him.

The form אָטמינהו is problematic, because it literally means he hid them – which does not fit the context. In the Oxford manuscript of this passage, the form appears to be אָטמרתיה, she hid him, a perfect fit from the more common Aramaic root טמר (as in the entry אָטמר).

2. **הָטְמִין אָכַל בְּסִבִּיבָה מְבֻדָּת (בְּגוֹן לְשִׁמְרָה אֶת חֲמוֹ)**

he insulated food (to preserve its temperature)

ניגזור דילמא אַתִּי לְאָטמוני בְּרַמָּן? שבת קמו, ב
Let us decree (that such an act is forbidden) so that
one not come to insulate food in hot ashes?

SEE: אָטמר-, טמן

אי³/הי interj.

alas! woe!

אוי

אַי עֲנִיו! אַי חֲסִיד! מִתְלַמְּדִיו שֶׁל אַבְרָהָם אָבִינו!
ברכות ו, ב

Alas the humble man! Alas the pious man! (One) of the disciples of Avraham our father (has departed)!

This interjection is also found in Biblical Hebrew in *Koheleth* 10:16 – אַי לָךְ אֶרֶץ – (woe to you, O land). Today, however, we use the more common interjection אוי, e.g., in *Bemidbar* 21:29.

אוי ... אי ... conjs.

אָם...אָם...; או...או...

whether ... or ...; either ... or ...

מִסְפָּקָא לִיָּה אַי מוֹקֶפֶת חוֹמָה מִיָּמֹת יְהוֹשֻׁעַ בֶּן נֹון
הִיא, אַי לָא. מגילה ד, סע"ב

He is in doubt whether (the city) was surrounded by a wall from the days of Yehoshua bin Nun or not.

מִתְנִיתִין מִנִּי? אַי רַבִּי אַי ר' יוֹסֵי. מגילה ד, ב
Whose (opinion) is (presented in) our mishna? Either (that of) Rabbi or (that of) R. Yosei.

The parallel Hebrew usages אָם...אָם... and או...או... are both found in Biblical passages: e.g., the former in *Shemoth* 19:13 – אָם בְּהֵמָה אָם אִישׁ לֹא יָחִיד – whether animal or man, he shall not live, and the latter in 22:9 ibid. – חֲמוֹר אוֹ שׁוֹר אוֹ שֶׂה – either a donkey or an ox or a sheep. See the note on אַי.

אוי איתא ← אָם איתא

אוי איתמר הכי איתמר ←

אָלֵא אַי אִיתְמַר הָכִי אִיתְמַר

אוי אָמֶרֶת בְּשִׁלְמָא ... אָלֵא...

בְּשִׁלּוֹם אָם אֶתָּה אוֹמֵר... אָלֵא אָם אֶתָּה
אוֹמֵר... (יֵשׁ קוֹשִׁי)

It is well if you say ..., but if you say ... (and thereby adopt the opposing view, there will be a difficulty).

ברייטא: בְּהֵמָת עוֹבֵד כּוֹכָבִים מִשְׁפֵּל בָּהּ בְּבִהְמָת
יִשְׂרָאֵל.

תלמוד: אַי אָמֶרֶת בְּשִׁלְמָא צֶעַר בְּעֵלֵי חַיִּים
דְּאוֹרֵייתָא, מִשּׁוּם הָכִי "מִשְׁפֵּל בָּהּ בְּבִהְמָת יִשְׂרָאֵל";
אָלֵא אַי אָמֶרֶת צֶעַר בְּעֵלֵי חַיִּים לָאו דְּאוֹרֵייתָא,
אֲמַאי מִשְׁפֵּל בָּהּ בְּבִהְמָת יִשְׂרָאֵל? בבא מציעא לב, ב
BARAITHA: *One must attend to an (incapacitated laden) animal of a star-worshipper, just like to the animal of a Jew.*

אָטפֿי n. pl.

חורים; גְּמוֹת (שְׂבָגְבִינָה) holes (in cheese)
רש"י עבודה זרה לה, ב

אָטפֿל [= אָטפֿל] ← אִיטפֿל

אָטֶרֶח [טרח אָפֶעל: מֶטֶרֶח. prt. לִיטֶרֶח. fut.,
אָטֶרוֹחִי inf.]

הֶטֶרֶח; גֶּרֶם שְׁיִטֶּרֶח

he troubled; he caused inconvenience

כוֹלֵי הָאִי לֹא אָטֶרְחוּהָ רַבֵּנָן בבא קמא סב, ב ועוד
the hakhamim did not cause him so much inconvenience

Cf. the אָפֶעל conjugation of טרח in *G for G*, pp. 64-67.

SEE: טֶרֶח

אָטֶרֶיד [= אָטֶרֶיד] ← אִיטֶרֶיד

אָטֶרֶפֿא [אָטֶרֶפֿא] n. [cnstr.]

1. עָלֶה רש"י גיטין סט, ב leaf
See also *Bereshith* 8:11 and Targum Onkelos and Ibn Ezra ad loc.

2. דָּפֶן; צֶד (חִיצוֹנִי) side
אָטֶרֶפֿא דְּנִחְיִירִיה דְּשִׁמְאֵלִיה ברכות נה, ב ורש"י שם
the left side of his nostril

SEE: טֶרֶפֿא

אוי¹ conj.

1. אָם; אֵלּוּ if; were

אִי... אִי... אַי אָמֶרֶת בְּשִׁלְמָא... אַי בְּעִי, אִי תִּנָּא
אִי הָכִי, אִי מִשּׁוּם הָא לֹא אִירָא, אִי קִשְׁנָא הָא קִשְׁנָא, אִי תִּנָּא
הָא תִּנָּא, אִיבְעִית אִירָא

2. או or

אִי... אִי... אַי נָמִי, אִיבְעִית

According to Rashi on *VaYikra* 4:23, the conjunctions או
(which usually means *or*) and אִי (which usually means *if*)
are sometimes interchanged.

אוי² adv. not

שְׁקִיבָא! אַי אֶתָּה מִתְיָרָא מִפְּנֵי מַלְכוּת?

ברכות סא, ב

Akiva! Are you not afraid of the (Roman) Empire?

אִי Many Sephardic Jews pronounce this word
(apparently as a contraction of אִין), as in *Mishlei* 31:4.
See Rashi and Ibn Ezra ad loc. The pronunciation אִי,
however, is supported by the vocalization of the name
אִי in *I Shemu'el* 4:21.

SEE: אִי אָפֶשִׁי, אִי אָפֶשֶׁר

ברכות מז, סע"א ועוד

In this passage, this expression introduces a hypothetical (contrary-to-fact) condition.

SEE: בעא

אי הכי

if so

For an example, see **מיבעי ליה**.

Occasionally, this expression introduces a *proof* – an exceptional usage that Rashi notes in two passages (א ושבב כה, כד) by invoking the Aramaic term for *proof*, פְּרִיעָתָא. In several other passages (e.g., ורשי שם, חולין ס), it introduces neither a refutation nor a proof but merely expresses *acceptance* of a point mentioned earlier.

SEE: **אלא מעתה**

אִי מִשּׁוּם הָא לֹא אִירִיָא

אִם מִפְּנֵי זֹאת, אֵין רֵאִיָּה.

If (your contention is) because of this (text), it is not a decisive argument.

This expression introduces a *refutation* of a proof. It is argued that the textual evidence just now presented can be refuted, because the text is subject to a different interpretation.

תלמוד: בעא מיניה רב אדא בר מתנה מאביי: מוכין שטמן בהן — מהו לטלטלן בשבת? ... לימא מסיע ליה?

ברייתא: טומנין... במוכין, ואין מטלטלין אותן.

תלמוד: אי משום הא, לא איריא. הכי קאמר: אם
לא טמן בדהן, אין מטלטלין אותן. שבת מה, א

TALMUD: Rav Adda b. Mathna asked Abbaye: Is it permissible (on the Sabbath) to handle cloth material in which one had kept food warm? ... (Abbaye forbade it.) Shall we say (that the following *baraita*) supports him?

TALMUD: *It is well if you say (that relieving) the suffering of animals is (a duty) from the Torah – then it follows that one must attend to it (=the animal of a star-worshipper), just like to the animal of a Jew; but if you say (that relieving) the suffering of animals is not (a duty) from the Torah – why must he attend to it just like to the animal of a Jew?*

The first three words in this formula must be understood as if written: **בשלמא אי אמרת**.

For the use of the term **עוֹבֵד בּוֹכָבִים** (instead of **גוי** because of censorship, see its entry).

אֵין רְצוֹנִי; אֵינִי רוֹצֶה

“(it is) not desirable to me”; I do not want

אי אפשי לזוז מבית אבא. כתובות קג, א (משנה)

I do not want to move from my father's house.

This expression appears in the following well-known passage in the *Midrash Halakha*:

אֵל יֹאמֶר אָדָם: אֵי אֶפְשִׁי בְּבֶשֶׂר חַיִּיר, אָבֵל יֹאמֶר:
אֶפְשִׁי וְאֶפְשִׁי, וְמָה אֶעֱשֶׂה? וְאֵבִי שֶׁבְּשָׂמִים גָּזַר עָלַי!

(ספרא על ויקרא כ:כו)

A person should not say: "I do not want pork," rather one should say: "I certainly do want (it), but what can I do? My Father in Heaven has forbidden (it) to me!"

See also Rashi on ב, לט.

SEE: ²**N** and its note

(it is) impossible

אַלמלאַ מקרא פתוב, אי אפשר לאומרו!

ראש השנה יז, ב

Were it not for the fact that the pasuk is written (in the Torah), it would be impossible to say this!

SEE: ²**N** and its note

אם רוצה; אלו היה רוצה

if he wants; if he would want; if he would have wanted

סוּפָּה נָמִי — אִי בָּעֵי, אֲכִיל; אִי בָּעֵי, לֹא אֲכִיל.

סוכה כז, א

(with regard to how many meals must be eaten in the sukkah too – if he wants, he may eat; if he wants, he may not eat (i.e., eating a meal is optional [except for the first night of the festival when it is mandatory])).

In this sense, **אִי בְּעֵי** introduces a real condition. As in the example above, the expression is often repeated – each one presenting a separate option.

אִי קִשְׁיָא, הָא קִשְׁיָא

“אם קשה, זו קשה”; הקשׁיָא שְׁהֶעֱלָתָה אֶפְשָׁר לִישֹׁב, אֲבָל הַקִּשְׁיָא הַבָּאָה קִשָּׁה בְּאַמְתָּה.

If there is (anything) difficult, (it is) the following (point that) is difficult.

The difficulty that has already been pointed out regarding the halakha under discussion can easily be resolved. However if indeed there is a serious difficulty, here it is.

משנה: מִי שֶׁבָּא בְּדֶרֶךְ וְלֹא הָיָה בְּיָדוֹ לִזְכָּב לִיטוֹל — לְכַשְׁיָכְנָס לְבֵיתוֹ, יִטוֹל עַל שְׁלֶחֶנוֹ. לֹא נִטַּל שְׁחֲרִית — יִטוֹל בֵּין הָעֶרְבִים, שָׁבֵל הַיּוֹם בְּשֶׁר לְלוּלָב.

תלמוד: אָמְרָת: “נוֹטְלוֹ עַל שְׁלֶחֶנוֹ” — לְמִימָרָא דְּמַפְסִיק. וְרַמְיָנָהּ:

משנה: “אם הִתְחִילוּ, אֵין מַפְסִיקִין”!...

תלמוד: אָמַר רַבָּא: מַאי קוּשְׁיָא? דְּלִמָּא הָא דְּאוּרִייתָא, הָא דְּרַבָּנִן!

אֵלָּא, אָמַר רַבָּא: אִי קִשְׁיָא, הָא קִשְׁיָא: “לְכַשְׁיָכְנָס לְבֵיתוֹ, נִטְלוֹ עַל שְׁלֶחֶנוֹ” — אֵלָּמָא דְּמַפְסִיק. וְהָדָר תְּנִי: “לֹא נִטַּל שְׁחֲרִית, יִטוֹל בֵּין הָעֶרְבִים” — אֵלָּמָא לֹא מַפְסִיק! סוֹכָה לָהּ, א וְרַשִׁי שֶׁם

MISHNA: One who was on the road (during the Sukkoth festival) and did not have a lulav (=a palm branch, i.e., together with the other three species mandated by VaYikra 23:40) in his hand to take hold of (in order to perform the prescribed commandment) – when he comes home, he should take hold of (the four species) at his table (i.e., even in the middle of his meal). (If) he had not taken hold of (them) in the morning – he should take hold of (them) in the afternoon, since the whole day is suitable for (taking hold of) a lulav (et al.).

TALMUD: ...You say: “He should take hold of it (i.e., them, a lulav and the other three species, even) at his table” – This is to say that he must interrupt (his meal). But note the contradiction (from a mishna elsewhere [שבת ט, רע"ב]):

MISHNA: “If they had begun (e.g., a meal), they do not have to interrupt (it, to pray the afternoon service)!” ...

TALMUD: Rava said: What is the difficulty? Perhaps this (=the obligation to take the four species) is from Torah law (and hence he must interrupt his meal) (while) that (=the obligation to pray) is of Rabbinic status!

Rather, said Rava: If there is (anything) difficult, (it is) the following (point that) is difficult: “When he enters his home, he must take hold of them (even) at his table” – from here we may derive that he must interrupt (his meal). But then (our mishna

BARAITHA: (On the Sabbath) one may keep food warm in ... cloth material, but one may not handle it (=that cloth material).

TALMUD: If (your contention is) because of this (text), it is not a decisive argument, (because) this is (what the baraita) may mean: (One may keep food warm in ... cloth material, but as for cloth material in general) if one did not keep food warm in it, he may not handle it (because it is considered “muktze,” since it was not intended for Sabbath use).

אִי נִימָא ← אִילִימָא**אִי נִימָא**

1. “אם גַּם; אוֹ or else; or alternatively

This expression usually introduces an alternative – e.g., an alternative resolution of a difficulty (קוּשְׁיָא) or a problem (בְּעִיָּא).

תלמוד: וְכַבְתָּהּ, אֵין זָקוּק לָהּ? וְרַמְיָנָהּ:

ברייתא: מִצְוַתָּהּ מִשְׁתַּשְׁקַע הַחֲמָה עַד שְׁתַּכְלָה רֶגֶל מִן הַשּׁוּק.

תלמוד: מַאי? לֹא דָאִי כְבַתָּהּ, הָדָר מְדַלִּיק לִיהָ? לֹא! דָּאִי לֹא אֲדַלִּיק, מְדַלִּיק; וְאִי נִימָא לְשִׁיעוּרָהּ.

שבת כא, ב

TALMUD: And if it became extinguished, one does not need (to relight) it (=the Hanukka light)?! But note the contradiction between them:

BARAITHA: Its mitzva is from (the time) that the sun sets until the feet (of the firewood merchants) leave the market.

TALMUD: What (are the circumstances)? Does not (the text mean that) if it became extinguished, he must light it again?! No! (The text means) that if he has not (yet) lit, he may (still) light (until the last of the merchants leave the market); or alternatively (the text refers to) its quantity (that is, the minimum amount of oil that must be placed in the vessel in the first place).

אֲפִילוּ (= אֶף אִילוּ) even if

אִי נִימָא אֵינֶשׁ אַחֲרִינָא שְׂמַע וְאַזְל וְשַׁחַט, רוב מְצוּיִין אֲצֵל שְׁחִיטָה מוּמָחִין הֵן חוּלִין יב, א ע"פ כתי"מ ורש"י (שם)

even if another man heard and went (ahead) and slaughtered (the animal, it is considered kosher, since) most people involved in slaughtering are experts

For additional examples, see א; פד, ב

See the note under אִי.

SEE: אִיבְעִית אִימָא

Your halakhoh will be disseminated throughout the world!

3. התפזרו (לדרבם); התפצלו

they disbanded

(ד)איבנין בי עשרין ותלתא למידן דיני נפשות, ואיבדור סנהדרין ח, סע"א

twenty-three (judges) gathered together to judge capital cases, and they disbanded

Cf. Targum Onkelos of Bemidbar 10:35 and G for G, p. 150, note 13.

For the "infixing" of יד to form the third-person, masculine plural – see the previous entry and G for G, p. 26, note 14.

SEE: בדר, בדר

איבזע [= אַתְּבֹזַע: בזע אַתְּפַעַל]

it was split

נסדק; נקרע

בבדי דקאכיל, איבזע שיפתיה בכורות לו, א
while (the animal) was eating, its lip was split

Cf. Targum Onkelos to Shemoth 28:32 and G for G, p. 150, note 13.

Cf. the אַתְּפַעַל conjugation of אמר in G for G, pp. 102-103.

SEE: בזע

איבלע [= אַתְּבַלַע] ← אַבְלַע

איבני [= אַתְּבִנִי: בני אַתְּפַעַל: מיבני. prt.]

it was built

נבנה

(ד)איבני בשיתסר ראש השנה ל, א
(the Beth HaMikdash) was built on the sixteenth (of Nisan)

Cf. the אַתְּפַעַל conjugation of חזי in G for G, pp. 108-110.

SEE: בנא

איבסום

[= אַתְּבַסְמוּ] pl. [בסם אַתְּפַעַל:

מיבסם, prt., איבסומי. inf.]

"התבסמו"; השתכרו

they became intoxicated

רבא ור' זירא עבדו סעודת פורים בהרי הירי, איבסום. מגילה ז, ב

Rabba and R. Zera made the Purim feast together (and) they became intoxicated.

For the "infixing" of יד to form the third-person, masculine plural – see G for G, p. 26, note 14.

SEE: בסומי, בסים

איבער/אבעי

[= אַתְּבַעִי: בעי אַתְּפַעַל:

מיבעי/מתבעי. prt., איבעוי. inf.]

it was asked

1. נשאל

For an example, see איבעיא להו.

he was needed

2. הִיָּה נְחוּץ

itself) subsequently states: "(If) he had not taken hold of them in the morning, he may take hold of (them) in the afternoon" – from there we may derive (that) he need not interrupt (his meal)!"

In printed editions, the citation of our mishna in the Talmud contains the verbal form נוטלו (a participle with a direct-object suffix) – rather than the future form יטול that appears in the mishna itself. According to some manuscripts, however, the same verbal form appears in both sources.

אי תניא תניא

אם שנויה (אם יש ברייתא מסמכת הסותרת את דעתו), שנויה.

If it has been taught (in a baraita), it has (indeed) been taught.

With this statement an amora responds to a difficulty that was raised against his halakha from a baraita. The actual meaning of this response may be explained in two different ways:

1. If there is in fact such a baraita, I retract my opinion in deference to that baraita (as Rashi explains in his commentary to ב חגיגה יט).

2. Personally I stand by the halakha I have presented, since I have received it on good authority; but if there is a baraita expressing a different opinion, my oponent is certainly entitled to follow it (as Rashi explains in his commentary on ב נדה כג).

For further examples, see ב וש"י שבת קטו.

See also: יד מלאכי, כלל א.

איאבול

[= אַתְּאָבֹלוּ] pl. [אבול אַתְּפַעַל:

מתאבול. prt., אַתְּאָבֹלוּ. inf.]

they mourned

התאבלו

משום דלא איאבול על ירושלים גיטין נו, א
because they did not mourn over (the destruction of) Jerusalem

For the "infixing" of יד to form the third-person, masculine plural – see the next entry and G for G, p. 26, note 14.

SEE: אבילתא, אבילתא

איבדור

[= אַתְּבַדְרוּ] pl. [בדר אַתְּפַעַל:

מיבדר. prt., ליבדר. fut., איבדר. imp., איבדורי. inf.]

they were scattered

1. התפזרו

איבדור תבליניכי פסחים קי, רע"ב ורש"י שם
may your spices be scattered

2. נפוצו (והתפזרו)

they were spread; they were disseminated

שמעתהך מפרדן בעלמא! ברכות נו, א

איבערעית [=אי + בערעית] **אימא**

אם אתה רוצה, אמר... if you want, say...

This expression introduces alternative answers.

ברייטא: חכמים עשו סג' ל'דבריהם... אדם בא מן השדה בערב, נכנס לבית הכנסת... וקרא קריאת שמע ומתפלל... וכל העובר על דברי חכמים חייב מיתה.

תלמוד: מאי שנא הכא דקתני "חייב מיתה"? איבערעית אימא: משום דאיכא אונס שינה; ואיבערעית אימא: לאפוקי ממאן דאמר תפלת ערבית רשות; קא משמע לן דחובה. ברכות ד, ב

BARAITHA: The ḥakhamim made a fence around their words ... (so that) a man coming from the field in the evening ... should enter the synagogue ... and recite the Shema and recite the Amida ... and whoever transgresses the words of the ḥakhamim deserves death.

TALMUD: Why is it unique here that (the tanna) states: "He deserves death"? If you want, say: Because (here) there is a danger of sleep overpowering him; and if you want, say: To exclude the opinion of the one who says: The evening Amida is optional; (this) teaches us that it is obligatory.

Sometimes, one answer is derived from a Biblical source, while the other is derived from reasoning.

For an example, see קמפלג'י (ב).

In some instances, the components of איבערעית are written as two separate words, i.e., אי בערעית, and sometimes the whole expression is abbreviated. See the list of acronyms at the end of this dictionary.

In one Talmudic passage (נזיר לב, רע"א), this expression appears (four times) as איבערעית תימא, with the future form תימא instead of the imperative אימא.

SEE: אימא דאמרי

איברא n.

limb; organ

1. **אבר**

רש"י יומא כה, סע"ב ד"ה "מר אזיל בתר איברא"

arm

2. **זרוע**

רש"י שבת צ, ב

איברא/אברא adv.

indeed; certainly

באמת; אכן

איברא, ראש חודש נמי איקרי מועד. שבוועות י, א רש"י שם

Indeed, Rosh Hodesh has been called a festival.

למריה ולמרתיה למאי מיתבועי? גיטין יב, א
for what is he needed by his master and his mistress?

3. **היה צריך ל-; היה לו ל-**

it was necessary (to); he should have

איבעי ליה למחויי בבא בתרא לה, ב ועוד
he should have protested

4. **התבקש; היה בקוש**

it was sought after; it was in demand

קם מאה אנווי בוזא... ולא איבעי סוטה מוח, אורש"י שם
(the price for) one hundred geese was set at one zuz ... but there was no demand (for them)

Since the active form of this verb is בעא in the (simple) binyan, one would expect the reflexive/passive form to be איבעי in the parallel binyan. Cf. איבעש and אישתבח and their notes. We have, however, followed the popular pronunciation איבעי (as vocalized by Rav EZM on p. 3 of his dictionary), with מיבעי for the participle (Rav EZM, p. 212) – as if it were a form from binyan אפעל.

For the full conjugation, see G for G, pp. 105-107.

בעא, תיבעי, ההוא מיבעי ליה, השתא... מיבעיא, SEE: לא מיבעיא... אלא, לא מיבעיא קאמר, מיבעי ליה, מיבעיא

איבעי 1st pers. s. fut. ← **בעא**

איבעיא להו

"נשאלה להם (=על ידם); הם שאלו

"it was asked by them"; they raised a problem

This expression introduces a *halakhic problem* (a בעיא) that confronted the ḥakhamim in the beth midrash.

איבעיא להו: סימנין – דאורייתא או דרבנן?

בבא מציעא כו, סע"א

They had a halakhic problem: (Is the law of using) identification marks (as the basis for determining ownership of a lost article) of Torah status or of Rabbinic status?

SEE: איבעי, בעא, בעיא

איבעית

[=אתבעית: בעת אפעל:

מיבעית. prt.]

he was frightened

נבעת; פחד

וכי מאחר דלא חזו, מאי טעמא איבעות? סנהדרין צד, רע"א (במגילה ג, סע"א: "איבעיתו")

But since they (=Haggai, Zekharia and Mal'akhi) did not see (a prophetic vision), (for) what reason were they frightened?

SEE: בעית, ביעתוקא

binyan whose second and third root-letters are identical, see *איתום* and Morag, pp. 240-241.

SEE: גומ, גאים

איגזיר [=אתגזיר: גור אתפעל: מיגזיר, prt.]

[inf. איגזירי]

he converted (to Judaism)

ערק ואזל ואיגזיר, ונפק מיניה ר' מאיר גיטין נ, א
(Emperor Nero) went and ran away and converted,
and R. Me'ir was descended from him

Cf. the אתפעל conjugation of קום in G for G, pp. 132-5.

SEE: גזירא, גזיר

איגלאי מילתא

נתגלה הדבר; נודע הדבר; נתברר

Usually this expression is either introduced by the adverb לטוף (*at the end*) or followed by the adverb למפרע (*retroactively*).

לטוף איגלאי מילתא דבלא דעתיה שקליה.

בבא מצינא פא, ב

Ultimately it was discovered that he had taken it without his (=the owner's) consent.

In one instance, another feminine verbal form is used with the feminine noun, מילתא, and once the masculine form מילתא appears. Cf. איגלגל מילתא and its note.

SEE: איגלי

איגלגל ← 1st pers. fut. גלגלנא

איגלגל/אגלגל/אתגלגל [=אתגלגל:]

גלגל "אתפעל": מתגלגל [prt.]

it rolled

עמיר... קא מתגלגל ואיתי מרשות היחיד לרשות הרבים בבא קמא ב, א

a sheaf ... rolls along from a private domain to the public domain

For another example, see the next entry.

This verb has a four-letter ("quadriliteral") root, which may have emerged from an original two-letter root (גל) through duplication. The form in this entry is a reflexive binyan, analogous to אתפעל. See also G for G, p. 279 (p. 289 in the 2011 edition), note 10.

SEE: גלגלנא

איגלגל מילתא (ו)מטא לקמיה ד-

נתגלגל הדבר והגיע לפני

the matter "rolled along" and came before (an amora)

With this formula the Talmud relates that a

איבראי [=אתבראי] f. [ברי אתפעל]

השתחררה (מבעלה); נעשית פראית

it liberated itself (from its master); it has become wild

וימאי "ברא"? דאיבראי ממנה. נדה ג, ב ורש"י שם
And what is (meant by) ברא (as applied to a rebellious fowl)? That it liberated itself (from the control) of its master (and became wild).

The term ברא is understood to mean the outside, the wild, and thus a ברא (תרגולת) is a wild fowl. Our Aramaic verb, which is apparently derived from the noun ברא, indicates that the fowl went out into the wild, i.e., out of control.

For the י suffix, cf. the אתפעל conjugation of גלי in G for G, pp. 111-113.

SEE: בר, אבראי

איברוי/אברוי

[=אתברוי: ברי אתפעל:]

[prt. מיברוי]

it was created

נברא; נוצר

לא איברוי ליליא אלא לשינתא. עירובין סה, א
Night was created only (=especially) for sleeping.

Cf. the אתפעל conjugation of חוי in G for G, pp. 108-110.

SEE: ברא²

איברר [=אתברר: ברר אתפעל]

התברר it was clarified; it was determined

איברר ליה עשירי בכורות נט, א; ושם נט, ב
it has been clarified to him (that it is) the tenth one
SEE: ברר

איבשיל [=אתבשל: בשל אתפעל]

התבשל it was cooked; it was boiled

משום דאיבשיל, פקע ליה איסורא? ! ע"ז כט, סע"ב
Since it (=the wine) was boiled, did the prohibition (of drinking Gentile wine) depart from it?!

Re the yod after the middle root-letter, see the note on איענש.

SEE: בשיל, בשיל

איגדרר ← 1st pers. fut. גדר

איגום [גמם אתפעל: איגומי. inf.]

it was severed

נחתך

הא דאיתעקור איתעקורי; הא דאיגום איגומי.
בכורות מד, סע"א (וע' חולין מד, סע"א)

This (refers to a case) where (the organ) was entirely uprooted; that (refers to a case) where (it) was merely severed.

For the special conjugation of certain verbs in this

אמר: לא מיקבלי עלי אינשי ביתי. – אמר ליה: מה שמה? – חנה. – תתייפי חנה! ונתניפת. – אמר ליה: קא מגנדרא עלי. תענית כג, סע"ב ורש"י שם
He said: My wife is not acceptable (lit. "the people of my household are not acceptable") to me. – He said to him: What is her name? – Hanna. – May you, Hanna become beautiful! And she became beautiful – He said to him: (Now) she is acting in a haughty manner towards me.

The four-letter root גנדר may be an expansion of the root גר. See also *G for G*, p. 279 (p. 289 in the 2011 edition), note 10.

According to the commentary attributed to Rashi on this passage, the root גר (in this sense) is the equivalent of גדל so that this reflexive form expresses self-aggrandizement and haughtiness. See also Rashi on (חולין ז, רע"א (ד"ה "להתגדר").

In Modern Hebrew, the verb התגנדר means *to be especially elegant* (e.g., in dress or appearance).

SEE: נגנדר

איגנז [= אַתְגַּנְזוּ: גנז אַתְפַּעַל מִיגַנְזוּ] [prt.]
it was hidden נגנז מנחות פח, א

SEE: גנז; בִּי גַנְזָא

איגניב/אגניב [= אַתְגַּנְיב: גנב אַתְפַּעַל:] [inf.]
it was stolen נגנב

איגניב לן כסא דכספא! גיטין סח, רע"א
A silver cup has been stolen from us!

SEE: גנב

איגרא [איגר, constr. איגרי, pl. n.]
 הני שמעתתא דידי מרפסן איגרי! קידושין סג, ב ורש"י שם
These halakhic teachings of mine "will shatter roofs" (=they are difficult to understand)!

For an additional example, see רם.

This Aramaic noun (which is popularly pronounced *איגרא* with a sheva under the *gimel* by Ashkenazic Jews) is the Targum's standard translation of the Biblical Hebrew גג, e.g., in *Devarim* 22:8. It has sometimes been translated *עליה*, an upper story (e.g., in the commentary attributed to Rashi on רע"ב (תענית כג, since the roofs mentioned in the Talmud were flat and could be used for living quarters (as noted by Rashi, e.g., on א, ט, ביצה ט, ר"ה "להטיח").

DIFF: איגרתא

איגלד [= אַתְגַּלְדוּ: גלד אַתְפַּעַל:] [inf.]
איגלדומי

it was cut off; it was chopped off נתק; נחתך; נקטע

איגלד תכלת מנחות לח, ב
the blue (iringes) have been cut off

For a four-letter root (in this case: גלד) that is apparently an expansion of a three-letter root (in this

certain issue that had been under discussion among amoraim was eventually presented before a particular amora for an authoritative ruling.

חומשו – מהו שיתחלל על האסימון? אַתְגַּלְגַּל מלתא ומטא לקמיה דרבא. בבא מציעא נד, סע"א
(As for) its fifth (=a fifth of the value of second tithe produce that must be added to the redemption price) – what is the halakhic ruling about its being redeemed through a blank (unminted) coin? The matter had been debated and came before Rava.

In one of the eight occurrences in our editions, the first verb is spelled אַגַּלְגַּל (without a yod) and in our example אַתְגַּלְגַּל (with a tav); in both of these passages, the noun מלתא is also spelled without the usual yod.

The form אַגַּלְגַּל and its variants are actually masculine-singular since they lack a feminine suffix (i.e., הָהּ or תָּהּ), nevertheless, they are used with the feminine-singular subject, מלתא (*the matter*)! Furthermore, in six of the passages where this formula occurs, the second verb is the masculine form מטא – rather than the feminine מטאי.

For additional examples of this surprising phenomenon, see the passages quoted in the entries: אישתאר, גס, and שבשתא. See also Morag, *Babylonian Aramaic*, p. 124 (ג) and note 6, ad loc.

איגלי [= אַתְגַּלְי: גלי אַתְפַּעַל: מִיגַלְי, prt.]
איגלוי [inf.]

נתגלה it was revealed; it came to light
 מילתא דעבידא לאיגלוי ראש השנה כב, ב וש"נ
a matter that is likely to come to light

For the full conjugation, see *G for G*, pp. 111-113.

SEE: גלי

איגלי 1st pers. s. fut. ← גלי

איגלי n. constr. pl. ← גל-

איגנדר [= אַתְגַּנְדְּר: גנדר אַתְפַּעַל:]
 מיגנדר, prt., נִיגַנְדְּר, fut., איגנדורי [inf.]

1. **התגלגל** it rolled; he rolled himself
 מיגנדר ליה חפץ ואתי לאתויי שבת קמח, רע"ב
an article might roll away from him (on the Sabbath) and he might come to carry it

ר' חייא בר גמדיא מיגנדר בעפרה כתובות קיב, ב
R. Hiyya b. Gamda would roll himself in its dust (of Eretz Yisrael)

2. **התגדל; התגא**
“he became great”; he acted in a haughty manner

מכי מטי גיטה לידה איגרשה לה! גיטין כד, א
From (the moment) when her bill of divorce
reaches her hand, she has become divorced!

גרש: SEE

איגרת/א/אגרתא [אגרת n. constr.]

אגרת; מכתב; שטר

letter; document (communication)

משנה: אגרת שבוקין...

תלמוד: ולא לכתוב "איגרת" דמשמע איגרת, אלא

"אגרת". גיטין פה, רע"ב ורש"י ותוס' שם

MISHNA: "a document of leaving" (=a bill of divorce)

TALMUD: And do not write איגרת (with a "yod" after the "alef"), which may mean איגרת (=the roof of); but rather write אגרת ("a document of").

The vocalization and translation above (which follows Rashi) is supported by the fact that the form אגרת – without a yod – is also found in Biblical Hebrew (in Nehemia, Esther and Divrei HaYamim); the full spelling איגרת – with a yod – has no Biblical precedent, and it might be mistakenly interpreted as the construct state of the Aramaic noun, roof. (Tosafoth ad loc.).

According to Rambam (הל' גירושין ד:יג), however, the error that must be avoided is writing אי גרת (i.e., as two separate words), which could be read אי גרת, meaning: if she has been promiscuous.

For an example of the definite form איגרתא, see פרוניקא.

DIFF: איגרא, איגרי

אידישק [אידעשק: דבק אדפעל: מידעיק, prt.]

אידעשק. [inf.]

נדבק; נצמד; חבר

it was combined; it was stuck; it joined together

אטו בקבא דקירא אידעשקא בכו?! סנהדרין כט, רע"א
Have I been stuck to you with a kav (measure) of wax?!

אדעקו טורי בהדי וקטלינון ברכות נד, ב
the mountains joined together and killed them (=the Emorites)

מהו לכתוב מגילה לתינוק להתלמד בה?... בין
דמגילה מגילה ניתנה – כותבין, או דילמא בין
דאידעשק – אידעשק? גיטין ס, א

What is the halakhic ruling about writing a scroll (containing only a Biblical passage) for a child to study it? ... Since (the Torah) was transmitted scroll by scroll – (such a scroll) may be written, or perhaps since (the Pentateuch) has been combined (into one entity) – it has been combined together (and such a scroll should not be written)?

case: and its note. See also the parallel Hebrew verb יתגדמו, may they be cut off, and the noun תענית כא, א amputee, both of which occur in א
SEE: גידומי, גידמא

איגרי [=אתגר: גרי אדפעל: מיגרי, prt.]

איגרי imp., תתגר. [inf. fut. איגריי]

1. "התגרה (ב-)"; נלחם (ב-)

he excited himself (against); he fought

את קטול חד חד מינייהו, ולא תתגרה בהו בכולהו.

עבודה זרה י, סע"א

You kill them one by one, but do not fight all of them (i.e., simultaneously).

The form תתגרה is identical to the Biblical Hebrew verb in II Melakhim 14:10 וְלָמָּה תִּתְּגֶרָה, and why should you fight. Cf. Devarim 2:5,9,19 and 24. In Aramaic, however, the final letter hei (instead of the standard yod) is unusual, and indeed תתגרי (with a final yod) is the reading in manuscripts of this passage.

2. התגרה; התעורר יצרו

he became aroused (to sin)

(ד)לא איגרי איניש בקרובתיה. סנהדרין סד, א ורש"י שם
a man did not become aroused (sexually) by his female relative

3. סכסך; חרחר (ריב)

הנהו בי תרי – דאיגרי בהו שטן גיטין נב, א
(as for those two men – that Satan incited them (against each other))

For the "hanging case" (in this instance: תרי and its subsequent re-emphasis through a personal-pronoun suffix (הו, them) – see G for G, pp. 253-254.

Cf. the אדפעל conjugation of גלי in G for G, pp. 111-113.
SEE: גרי

איגרי n. pl. ← איגרא

איגרה

[אגרה: גרע אדפעל:]

מיגרע/מגרע, prt. איגרועי. [inf.]

1. נגרע; נעשה גרוע

it became inferior; it became worse

איגרועי איגרה?! תמורה יג, ב
has it really become inferior (in holiness)?!

2. נגרע; הפחת; נכה

it was reduced; it was deducted

ברתיה מגרע ואלא קידושין כ, סע"ב
(the debt of) his daughter is gradually reduced
גרע, גרע: SEE

איגרשה f. [=אתגרשה: גרש אדפעל:]

איגרושי. [inf.]

she was divorced

נתגרשה

The Aramaic demonstrative pronoun **אידי** always occurs in duplicate, joined together by the conjunction vav. In effect, the expression usually means *both* (of the sources or cases under discussion).

אידי ואידי בזמן שביית המקדש קדם. סוכה מד, רע"א
(Both) *this (mishna) and that (mishna) are (talking) about a time when the Beth HaMikdash (was) standing.*

This word is popularly pronounced **אידי**, but according to J. N. Epstein (*Grammar of Babylonian Aramaic*, p. 23), it should be vocalized **אידי** (with a *tzerej* under the *daleth*) since the form is related to the common demonstrative **דין**, *this*.

אידין [= אי + דין] interrogative pron.

אידין? מי? **which one? who?**

אידין מתקרי חכמים? תמיד לב, א ורש"י שם ד"ה "אידין"
Who is called wise?

אידין מנכון חכמים יתיר? שם ורש"י שם ד"ה "אידין"
Which one of you is the most wise?

Rashi points out that this Aramaic interrogative pronoun is used in two slightly different senses: He renders the first – which introduces a broad, general question – as *מי?* (*who?*), and the second as *אידין (מכם)?* (*which one of you?*), since it seeks to select one member of a group.

איך [pl. **איך**] pron./adj.

אחר/אחרת; הלא; השאר

the other one (usually: the other opinion or the other *hakham*); the rest

הני תלת מילי שוינהו רבנן בהלכתא בלא טעמא:

חדא – הא, איך, ... איך, ... בבא בתרא קמד, א
The following three things the hakhamim have enacted as halakhoth without (giving) a reason: one is this (=the halakha previously quoted in the Talmud), another is ... , (and) another is ...

באיך גיטא פסחים קיא, א ועוד *on the other side*

העלך סני לחברך לא תעביר – זו היא כל התורה

כולה, ואיך פירושא הוא; ויל גמור! שבת לא, א
That which is hateful to you, do not do toward your fellow man – this is the whole Torah, and the rest (of the Torah) is the explanation of it (=this rule); go (and) study (it)!

תלתא – הני דאמרן; איך, ... כתובות קיא, א
Three (of the six oaths) are these that we have (just) stated; the others are ...

See the Table of Demonstratives in G for G, p. 235.

For an expansion of the second example, see **גיטא**.

This Aramaic word has also entered Hebrew, and it is still used today – especially in the expression **גיטא גיטא** (or **מאיך** alone), *on the other hand*, which is often

Re the *yod* after the middle root-letter in the participle **אינענש**, see the note on **מידיק**.

SEE: **רבק, אדבק**

אידין/אדגן [= אדגן: דגן אדפּעל:

[prt.

"נדגן"; נצבר ונעבר (דגן)

it (=grain) was piled up

האי אידין, והאי לא אידין. ברכות מז, רע"ב ורש"י שם
This (refers to a case where the grain) was piled up, and that (refers to a case where) it was not piled up.

Both this Aramaic verb and its Hebrew equivalent are derived from the Biblical Hebrew noun **דגן**, *grain*.

אידיהן [= אדגהן] imp. [דגן אדפּעל]

be anointed! המשיח!

קרב לגבי דהינא ואידיהן! שבעות מז, ב ורש"י שם
Come close to an anointed one and be anointed!

Re the *pathah* vowel, see the note on **אינענש**.

SEE: **דהינא**

אידיותא n. pl. ← **אדוּתא**

אידין 1st pers. ← **דין**

אידיחי/אדחי [= אדחי: דחי אדפּעל:

[prt.

דחה; נפסל

he/it was rejected; he/it was disqualified

מי אמרינן: ביון דאידיחו אידיחו, או דילמא ביון
דדור דדור? סוטה טו, ב

Do we say: Once (the old vessels) have been rejected (for this ritual use), they have been rejected (i.e., they are permanently disqualified for such use) – or since they have been restored (by firing in a kiln), they have been restored (and thus such use is permitted)?

משום דדחה ליה חולה, אידיחי ליה מנשיאנותיה?

הוריות י, א

Because (the Nasi) was ill, has he been disqualified from his position (of Nasi)?!

Cf. the **אדפּעל** conjugation of **חזי** in G for G, pp. 108-110.

SEE: **דחא**

אידי ואידי pronouns

זה וזה; זה וזה; אלו ואלו; כאן וכאן

this and that; these and those; here and there

אינדירי [= אַתְדִירי: דרי אַתפֿעל]

he jumped up **הַגְבִּיהָ אֶת עֵצְמוֹ; קָפֵץ**
ההוא אַתְרוּגָא דְנָפֵל לְחִבִּיתָא דְחִמְרָא – אינדירי
עובר בוכבים וְשָׁקְלִיהָ. עבודה זרה נט, ב ורש"י שם
(As for) the ethrog that fell into a barrel of wine – a
"star-worshipper" jumped up and took it.

For the use of עובר בוכבים as a substitute for גוי or נכרי – see עובר בוכבים.

Cf. the אַתפֿעל conjugation of חזי in *G for G*, pp. 108-110.
SEE: דָּרָא

אינדירי 1st pers. s. fut. [דרי: מִידִרָא inf.]

I will winnow **אֶחְצֹר וְאָעֶמֶר וְאֶדְוֵשׁ וְאֶדְרִי**
בבא מציעא קה, א
I will reap and pile up and thresh and winnow

This Aramaic verb is the equivalent of the Hebrew verb זרה (as in the Mishna [א, שבת עג], with the Aramaic *daleth* parallel to the Hebrew *zayin*. See *G for G*, pp. 11-12. Cf. the Aramaic noun אֶדְרָא, *threshing floor*, in Targum Onkelos – the standard translation of the Biblical Hebrew גֶּרֶן, e.g., in *Bemidbar* 15:20.

SEE: דָּרָא DIFF: בִּי דָרִי, מִידִרָא

אֶהֱדִיר/אֶהֱדִיר fut. 1st pers. ← **הִדִּיר**

אֶהֱדִיר [= הִדִּיר] ← **הִדִּיר**

אֶהֱוּ [אֶהֱוּ] pron. [f. אֶהֱוּ]

he **הוּא**
קם אֶהוּ בְּחָדָא וְאֶהֱוּ בְּחָדָא וְאֶהֱוּ בְּחָדָא תענית כג, ב
He stood in one corner and she in another corner.
For a full listing of the independent personal pronouns in Babylonian Aramaic, see *G for G*, p. 236.

אֶינְדִּבֵּן [= אֶתְנִבֵּן] ← **אֶינְדִּבֵּן**

אֶינְדִּבֵּל [= אֶתְנִבֵּל: זבל אַתפֿעל]

הַשְׁבֵּחַ עַל יְדֵי זְבוּל
"הַזְדִּבֵּל"; דָּשֵׁן (בְּזָבֵל); **it was fertilized (with manure)**

ההוא גִּינְתָא דְאֶינְדִּבֵּל בְּזִיבְלָא דְעִבּוּדָת בוכבים
עבודה זרה מט, סע"א
a certain garden that was fertilized with the manure of idolatry

For the use of the phrase עִבּוּדָת בוכבים as a substitute for עִבּוּדָת זָרָה, see עִבּוּדָת בוכבים.

The noun גִּינְתָא is feminine and, in manuscripts of this passage, the preceding word is the feminine form, **הָהִיא**.
For the use of a masculine verb (אֶינְדִּבֵּל) with a feminine subject, see אֶינְדִּבֵּל מִלְתָא and its note.

For the switching of the initial, sibilant root-letter (*zayin*) with the *thav* from the *thav* prefix and the *thav* becoming a *daleth*, see the next entry, אֶינְדִּבֵּן.

SEE: מְזַבְלִי

on, *contrasted to the previously mentioned גִּיסָא, on the one hand.*

The plural אֶינְךָ must not be confused with the common Hebrew form אֶינְךָ (or אֶינְךָ), *you are not*, or the rare Hebrew noun (of Greek origin) אֶינְךָ, a *gemstone* (perhaps *ruby* or *onyx*), which appears once in the Talmud (in *עבודה זרה ח*, ב וילעזר רש"י שם).

SEE: (אֶינְךָ), (אֶינְךָ) מְנִי אֶינְךָ

אֶינְדִּבֵּר/אֶדְכֵּר [= אַתְדִּכֵּר: דכר אַתפֿעל:

מִידִכֵּר, prt. **נִידִכֵּר**, fut. **אֶינְדִּכֵּר**, imp. **אֶדְכֵּר**, inf. **נִזְכֵּר**; **עֲלָה בְּזִכְרוֹנוֹ**

"he reminded himself"; he remembered

אֶדְכֵּר קודם "שומע תפלה" ברכות כט, סע"ע
he remembered (his omission) before (he recited the berakha) "shome'a telilla"

Re the *pathah* vowel, see the note on אֶינְעֵשׂ.

SEE: דִּכֵּר, אֶדְכֵּר

אֶינְדִּכֵּר ← אֶדְכֵּר

אֶינְדִּלִי [= אַתְדִּלִי: דלי אַתפֿעל: מִידִלִי prt.]

1. **הִגְבִּיהָ; הוֹרֵם** **it was lifted; it was raised**
(דָּכַל טוֹנָא דְמִידִלִי בְּמוֹטוֹת שבת צב, א
every burden that is lifted up on poles

2. **הִתְרוֹמֵם** **it rose; he arose**

אֶינְדִּלִי יוֹמָא, אֶינְדִּלִי קֶצֶרָא. בבא בתרא טז, ב והמיוחס
ל' גרשום שם ורש"י (ב'עין יעקב') שם
(When) the sun rose, the patient arose (i.e., he recovered).

Cf. the אַתפֿעל conjugation of חזי in *G for G*, pp. 108-110.

SEE: דָּלִי, דָּלָה

אֶינְדִּמִי/אֶדְמִי [= אַתְדִּמִי: דמי אַתפֿעל:

מִדְמִי, prt. **אֶינְדְּמִי**, inf.]

1. **נִדְמָה; נִרְאָה**

he appeared (like or in the guise of)

חֲלַף אֶלְיָהוּ, חֲזַיְיָהּ; אֶינְדְּמִי לִיָּהּ בְּטִיפְעָא ברכות ו, ב
Eliyahu passed by, (and) he saw him; (Eliyahu) appeared to him in the guise of a Bedouin.

2. **נִדְמָה; נִחָשֵׁב**

it seemed; it was considered

בְּנִתְנָה... מִדְמִינִין בְּאֶפְךָ דְּכָקָא אֶזְלִין בְּשִׁבְחָהּ ברכות נו, א
your daughters ... will seem to you as if they were going into captivity

Cf. the אַתפֿעל conjugation of חזי in *G for G*, pp. 108-110.

אֶינְדְּוֹנָא/אֶדְוֹנָא n. ← **אֶינְדְּוֹנָא**

rejoice, in order to explain the context of this passage. Cf. Sokoloff, p. 420.

For the “inflixing” of יד to form the 3rd-person, masculine plural – see *G for G*, p. 26, note 14.

For the switching of the initial, sibilant root-letter (*zayin*) with the *thav* from the את- prefix and the *thav* becoming a *daleth*.

SEE: זקירא, איזדקרה

איזדקיק [= אתדקיק: זקק אתפעל:

מזדקיק. prt., inf. [איזדקיקי. [inf. “נזקק ל-”; התפנה לטפל (ב-)

he attended (to)

איזדקיקו ליה רבנן לבריה דרב הונא בר אבין ושרו ליה נדריה נדרים עו, ב

the ḥakhamim attended to the son of Rav Huna b. Avin and absolved him of his vow

For the switching of the initial, sibilant root-letter (*zayin*) with the *thav* from the את- prefix and the *thav* becoming a *daleth*, see איזדבן.

SEE: זקיק

איזדריק [= אתדריק: זרק אתפעל:

מזדריק/מיזריק. prt., [inf.

נזרק; השלך; הזד

it was thrown; it was flung

(ד)כי איזדריק דם, שפיר איזדריק פסחים פא, ב when (the) blood was flung, it was flung properly

(ד)ארבע בלא תרתי לא מזורקא ליה שבת עג, א it cannot be thrown by him four (cubits) without (being thrown) two (cubits)

For this form of the participle, מזורק- in printed editions, in which the initial *zayin* is treated like an ordinary root-letter, see the first note under איזדבן. In manuscripts, however, the form is spelled מזדריק – with a *daleth* between the initial *zayin* and the second root-letter *resh* – as explained in the note on איזדבן.

SEE: זרק

איזה [איזו, f., אלו, pl.] pron./adj.

1. מי הוא; מזה הוא which (one); who

איזה מהם קודם? ברכות סד, א Which one of them takes precedence?

ואין ידוע איזה מהם מת ראשון יבמות לא, א and it is not known which of them died first

ואם אינו ידוע איזה מהן נשחט ראשון פסחים צח, ב and if it is not known which of them (=the animals) was slaughtered first

In the second and third examples, the word איזה, which, is a relative pronoun – rather than an interrogative one, as in the first example.

Cf. אי + זה in Biblical Hebrew (always written as two

איזדבן/איזבן/איזבן [= אתדבן: זבן

אתפעל: מיזבן, prt., ליזבן, fut., איזדבונג, inf,

איזדבן [imp.

it was sold

נמכר

איזקר חלא, ואיזבן בדמי דחמרא. ברכות ה, ב The vinegar became expensive and was sold at the price of wine.

When verbs whose initial root-letter is *zayin* appear in either *binyan* אתפעל or *binyan* אהפעל, the *thav* (from the prefix representing the *binyan*) and the initial sibilant root-letter (in this case, *zayin*) switch places (“metathesis”) because of phonetic considerations, and the *thav* becomes a *daleth* through assimilation, i.e., the voiced consonant *zayin* causes its “neighbor” (the unvoiced consonant *thav*) to become the voiced consonant *daleth*. To summarize: איזבן > איזבן > אתדבן.

For the full conjugation, see *G for G*, pp. 53-55.

SEE: זבין, זבן

איזדהר [= אתדהר: זהר אתפעל: מיזדהר

prt., גיזדהר, fut., איזדהר, imp., איזדהרי, inf.]

he was careful; he took care

נזהר

טני לי בר אוןא, ואזדהר מחרקא! ביצה לב, ב Roast a duck for me, and be careful not to burn (it)! נהי דאיזהור בפסולים, בבשרים לא איזדהר.

קידושין סט, ב

Even though they had been careful with the unfit ones (i.e., the people with “inferior” lineage), they had not been careful with the fit ones (i.e., those with proper lineage).

The two reflexive verbal forms in the latter example are not identical: In the first form איזהור the initial root-letter *zayin* is treated like an ordinary consonant, while in the second form איזדהר the *thav*, which is inserted after the initial root-letter *zayin*, becomes a *daleth* (as explained in the note on the previous entry). Cf. the note on איזדבן.

In our editions, both forms are plural because of the infixed יד (*G for G*, p. 26, note 14), but Vatican Manuscript 111 of this passage has the singular form איזדהר, he (Ezra) had been careful, in both instances.

Re the *pathah* vowel, see the note on איזענש.

SEE: אזהר, זהיר

איזדקור [= אתדקור: pl. [זקר אתפעל]

“נזדקור”; קפצו

they jumped up; they leaped

איזדקור ואכלו ושתי ואדליקו שרגי גיטין נז, א ורש”י שם (ע”פ כתי”)

they jumped up (with joy) and ate and drank and lit candles

Rashi (according to manuscript versions of his commentary) translates this Aramaic verb by its Hebrew parallel לשמוח, they jumped up, but he adds the word נזדקור

איזלא [איזלי/אוזלי. pl. n.
net (for trapping) (לְצִיד)
 איזלי... מַעֲשֵׂה אוֹמֵן הוּא. מועד קטן יא, רע"א ורש"י
 (Weaving) nets is an activity of a craftsman. שם
 Some manuscripts read איזלי as the plural form – even
 in passages where our editions spell it אוזלי (Rav EZM).
 SEE: אָזלי, אָזלוּי

איזקון [= אַתְּזִקְנוּ pl. [זקן אַתְּפַעַל: מִיזְקֵן prt.]
they became old דִּזְדָּקְנוּ
 הָא אִיזְקֵן לָהּ! זבחים נט, א
Behold (the animals) themselves have become old!
 The verbal form in our editions is surprising, since the first
 root-letter *zayin* is treated like an ordinary consonant,
 i.e., the *thav* from the prefix אַתְּ from *binyan* does
 not appear at all. Usually (as in the verbal entry אִיזְקֵן
 above, whose אַתְּפַעַל conjugation appears in *G for G*, pp.
 53-55) the *zayin* and *thav* switch places ("metathesis")
 and the *thav* form becomes a *daleth* (through "assimila-
 tion"). Most manuscripts, however, read אִזְקֵנוּ in *binyan*
 דִּזְקֵנוּ, a form that is parallel to the Hebrew אִפְעַל
 For the "infixing" of יד to form the 3rd-person, masculine
 plural – see *G for G*, p. 26, note 14.
 SEE: אִזְקֵי

איזריק [= אַתְּזִרִיק] ← איזריק
איחבוירי [= אַתְּחַבְוִירי. inf.] ← מיחביר
איחוח 1st pers. fut. ← נחת
איחזי/אחזי [= אַתְּחַזִי] ← איתחזי
איחזי/אחזי fut. 1st pers. ← חזא
איחזק [= אַתְּחַזֵּק] ← איתחזק
איחי 1st pers. fut. ← חיה

איחייב/אחייב/איתחייב/אתחייב
 [חוב אַתְּפַעַל: מִיחַיֵּיב/מִיתְחַיֵּיב prt., לִיחַיֵּיב fut.,
 איחייבי. inf.]
 1. הִתְחַיֵּב
he was obligated; he became obligated
 איחייב לִיהָ בְּעִיר בבא מציעא ל, רע"ב
he became obligated (to return it) to him in the city
 2. נֶעֱנַשׁ
he was punished
 איחייב מאן דְּסָגִי לֵן בְּמִסְלָי שְׁבָתוֹת וּכְעוּבָי
 כּוֹכְבִּים בבא בתרא י, א ורש"י שם

separate words), e.g., in *Yeshaya* 66:1 and *Esther* 7:5. In
 Mishnaic Hebrew, not only are the elements אִי and אַ
 usually combined into one word, but the personal
 pronoun הוּא is sometimes appended as well (without
 the *alef*), producing the interrogative form אִיזְהוּ, which
 one is, as in the Mishna (א, אבות ד, א). Similarly, the parallel
 feminine form אִיזְהִי also occurs in the Mishna (א, אבות ב, א).
 In Mishnaic Hebrew the plural of this pronoun is אִלּוּ, which
 (ones), e.g., in (משנה) א, בבא מציעא כא, א (משה),
 however, the form אִיזְהוּ is used for the plural as well.

2. מִיִּשְׁהוּ (סְתָמִי); מִיִּשְׁהוּ (סְתָמִי)
whoever; whichever
 מְבָרַךְ עַל אִיזְהוּ מִקָּהָם שְׂיִרְצֶה ברכות מ, ב (משה)
he recites a berakha on whichever one he desires
 SEE: אִיזְהוּ

איזהור [= אַתְּזִהְרוּ pl.] ← איזהור
איזו pron./adj. f. ← איזה
איזו adv. ← איזו

איזוטר [= אַתְּזוּטֵר: זוטר "אַתְּפַעַל"]
נעשה קטן; נעשה פחות ערך
it became small; it became insignificant
 פי חזיה, איזוטר בעיניה. אמר: ... הָלָא הִיא זְעִירָא
 וְחִלְשָׁא מְכַל כְּרַפִּי עַמְמָא! סנהדרין צה, א
*When he saw it (=Jerusalem), it became insignif-
 icant in his eyes. He said: ... Behold it is smaller and
 weaker than all the cities of the nations!*
 The *binyan* of this verb – whose four-letter root is
 derived from the adjective זוטר, *small* – is analagous to
 the אַתְּפַעַל. For the initial root-letter *zayin* being treated
 like an ordinary consonant, see the first note on the
 entry אִיזְקֵן below. For more about four-letter roots, see
G for G, p. 279 (p. 289 in the 2011 edition), note 10.
 SEE: זוטר, זוטא

איזי/איזי adv.
אפוא; עתה; אכן
then; now; really
 אימא לי, איזי, גופא דְּעוּבָדָא הִיכִי הָדָה? גיטין לט, ב
*Tell me, then, how was the incident itself (=what
 really happened)?*
 Rashbam on *Bereshith* 27:33 equates this Aramaic word
 with the Biblical Hebrew אפוא.
 Some manuscripts read איזי even in the two instances
 where the spelling איזו is found in our editions.
 ע' ב"מ ע, רע"א ומהרש"ל שם וסנהדרין ל, ב והגהת יעב"ץ שם.
איזי/איזי/אזי/אזי fut. 1st pers. ← זכה

When he became heated and arose, it (=the cloak) fell off him little by little.

SEE: חָם

אַיִחְמִי – fut. 1st pers. ← חָמָא¹

אַיִחְנוּכִי [= אִתְחַנּוּכִי] inf. ← מְחַנֵּךְ

אַיִחְנָנָא [= אִתְחַנְנָא] f. [חָנַן אֶתְפַּעַל]

הִתְחַנְנָה she pleaded

נִפְקָא, אִיחְנָנָא לִיהּ גִּיטִין סָח, רַעִיב ורשׁי שֵׁם
she went out (and) pleaded with him

SEE: חָנַן

אַיִחְצָף [= אִתְחַצֵּף: חָצַף אֶתְפַּעַל: מִיחְצָף] prt.

הִתְחַצֵּף; הִתְנַהֵּג בְּחֻצְפָּה
he was impudent; he behaved with
hutzpa

כִּינּוּ דְאִיחְצָף לִיהּ, הָא אִיחְצָף לִיהּ. נִדְרִים סָד, רַעִיב
Since he was impudent (towards his parents in
formulating the vow), he has clearly behaved with
hutzpa (so that he is not likely to seek absolution of
that vow on the grounds of devotion to his
parents).

SEE: מְחַצֵּף, חָצִיף, and its note

אַיִחְרַךְ [= אִתְחַרַךְ: חָרַךְ אֶתְפַּעַל: מִיחְרַךְ] prt.

אַיִחְרוּכִי inf.

נְחַרַךְ; נְשַׁרַךְ מְעֵט
שְׁעַר אִיחְרוּכִי מִיחְרַךְ. שַׁבַּת ב, ב

Hair is merely singed.

For the use of this verb in Biblical Aramaic, cf. Daniel 3:27.

SEE: חָרַי, חָרִיךְ

אַיִחְשַׁד [= אִתְחַשַּׁד: חָשַׁד אֶתְפַּעַל]

נְחַשַּׁד he was suspected

וְהָדָר אִיחְשַׁד אֶחָד מִיַּיְיָהוּ בְּכוּרֵת ל, א
and subsequently he was suspected (concerning)
one of them (i.e., of the two halakhic categories)

Re the pathah vowel, see the note on אִיעַנַשׁ.

SEE: חָשַׁד, חָשַׁדָא

אַיִחְשַׁךְ [= אִתְחַשַּׁךְ: חָשַׁךְ אֶתְפַּעַל]

הִחְשַׁיֵּךְ it became dark

עַד דְּאַתָּא, אִיחְשַׁךְ. סְנַהֲרִין צו, רַעִיב
By the time he arrived it had become dark.

SEE: חָשַׁיֵּךְ

אַיִחְתוּם [= אִתְחַתּוּם] pl. [חָתַם אֶתְפַּעַל:]

מִיחְתָּם prt.

נְחָתַם it was signed

“the one who is hated by us” (a euphemism for
“I”) would have been punished like Sabbath
desecrators and star worshippers

For the use of עוֹבְדֵי בּוֹכְבִּים as a substitute for
עוֹבְדֵי בּוֹכְבִּים, see עֲבוּדָה וְזָרָה.

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

SEE: חָיִיב

אַיִחְיִיט־ fut. 1st pers. ← חָיִיט

אַיִחְלַט [= אִתְחַלַּט: חָלַט אֶתְפַּעַל: מִיחְלַט] prt.
לִיחְלַט [fut.]

“נְחָלַט”; נִקְנָה לְצִמְיָתוֹת

it has been permanently transferred

אִי לְבִיתִי עָרִי חוֹמָה מְדִמִּית לִיהּ, אִיחְלַט לִיהּ לְלוֹקָם.
עֲרִכִין לָג, א

If you compare it to (the case of) the houses of
walled-cities, it has been transferred to the
purchaser permanently.

The parallel Hebrew verb also appears in the same sense
in the Talmud (e.g., in סֵעָא ג, (סוכה ג, Today the verb
he decided, is very common – and, to a lesser
extent, so is the adverb לְחָלוּטִין, absolutely (the Aramaic
translation of the Biblical Hebrew לְצִמְתָּה in Targum
Onkelos of VaYikra 25:23).

SEE: חָלַט, DIFF: לְחָלַט

אַיִחְלַף [= אִתְחַלַּף: חָלַף אֶתְפַּעַל: מִיחְלַף] prt.

לִיחְלַף inf., אִיחְלוּפִי fut.
הִתְחַלַּף (בְּטָעוֹת)

it was interchanged (by mistake)

חָבַל בְּחָבַל – מִיחְלַף; עֲנִיבָה בְּקִשְׁרָה – לָא
מִיחְלָפָא. שַׁבַּת קיג, א

(One) rope may be interchanged (by mistake) for
another (rope); (whereas) looping cannot be
interchanged for tying (a knot).

אֲתִי לְאִיחְלוּפִי יִבְמוֹת קָח, רַעִיב וְעוֹד
it is liable to be switched (by mistake)

SEE: אֲחֻלָּפִי, חָלַף, DIFF: חָלִיף

אַיִחְלַשׁ [= אִתְחַלַּשׁ: חָלַשׁ אֶתְפַּעַל]

נְחָלַשׁ; חָלָה he became weak; he took ill

לְסוּף אִיחְלַשׁ רַב יְהוּדָה. מוֹעֵד קֹטָן יז, א
Eventually Rav Yehuda took ill.

SEE: חָלַשׁ

אַיִחְמָם [= אִתְחַמָּם: חָמַם אֶתְפַּעַל:]

אִחְמוּמִי inf.

הִתְחַמָּם it became heated

בְּדִ אִיחְמָם וְקָם, נָפַל פּוֹרְתָא פּוֹרְתָא מִיַּיְיָהּ. שַׁבַּת קי, ב

איטביל [= אַתְּבִיל: טבל אַתְּפֵעַל]

נַעֲשֶׂה טָבֵל; חָל עָלָיו דִּין הַפְּרֶשֶׁת תְּרוּמוֹת וּמַעֲשָׂרוֹת

it became tevel (subject to the setting aside of terumoth [priestly shares] and tithes)

(ד) אִיטְבִּיל לָהּ לַמַּעֲשֵׂר בבא מציעא פט, סע"ב; צב, ב
it has been become "tevel" for them with respect to the tithe

SEE: טָבֵל, טָבֵל

איטהר [= אַתְּהֵר: טהר אַתְּפֵעַל: מְטָהר] [prt.]
he became purified

בִּינּוֹ דְטָבִיל חָדָא זִימְנָא, אִיטְהֵר כְּרִיתוֹת ח, סע"א ורש"י
שם ד"ה "מאן"

since he immersed himself once, he became purified

Re the pathah vowel, see the note on אִיעֲנֵשׁ.

SEE: טְהַר, טְהַר

איטווא [= אַתְּטוּוּא: f. טוּי אַתְּפֵעַל]

it was roasted

הָיָהּ בִּינִיתָא דְאִיטוּוּא בְּהֵדִי בִישְׁרָא פִּסְחִים עו, ב
ורש"י שם ד"ה "איטו"

a certain fish that was roasted together with meat

The absence of the final root-letter yod from the 3rd-person-feminine form אִיטוּוּא in our ordinary editions differs from the usual patterns אִיחֵזְזוּ or אִיחֵזְזוּ in G for G, p. 108. Some manuscripts, however, have either the reading אִיטוּוּא or אִיטוּוּא.

SEE: טוּי

איטום [= אַתְּטוּם: טמם אַתְּפֵעַל: תִּיטוּם] [fut.]
it was covered

יְהֵא נַעְנָא דְתִיטוּם בְּשִׁירָאִי. מְגִילָה כו, ב ורש"י שם
May it be the Will (of the Almighty) that you be covered with garments of silk.

According to Rashi ad loc. (and in his commentary on Iyyov 18:3), this Babylonian Aramaic verb is related to the verb טָמְנוּן, they stopped them up, in Targum Onkelos to Bereshith 26:15.

For the special conjugation of certain verbs in this binyan whose second and third root-letters are identical, see אִיגוּם and Morag, pp. 240-241.

SEE: טָמְנוּן

איטלל [= אַתְּטַלל: טלל אַתְּפֵעַל:]

מִיטַלֵּל [prt.]

שָׁחַק; הִשְׁתַּעֲשַׂע

he played; he enjoyed himself

כְּתוּבָתָהּ דְּרַבִּי חִיָּיא בְּרַב רַב אִיכְתוּב בְּיוֹם וְאִיחְתוּם בְּלֵילָה. גִּיטִין יח, א

The kethuba of R. Hiyya the son of Rav was written during the day and signed at night.

Both verbal forms are in the masculine plural of the past tense because of the י־ infix (G for G, p. 25, note 13) – in spite of the feminine-singular subject! The Munich manuscript, however, reads אִיחְתִּיבִי and אִיחְתִּיבִי, respectively, probably contractions of the feminine-singular forms, אִיחְתִּיבִי and אִיחְתִּיבִי (Rav EZM).

SEE: חֲתֵם

איחתיני [= אַתְּחִתְּנוּ: pl. [חתן אַתְּפֵעַל:]
מִיחְתִּנִּי, אִיחְתִּנִּי [inf.]

"הִתְחַתְּנוּ"; הִתְקַשְּׁרוּ עִם מִשְׁפָּחָה אַחֶרֶת בְּקִשְׁרֵי נְשֵׁאִין

they formed a relationship through marriage (of their children)

דְּמִשּׁוּם אִיחְתִּנִּי הוּא, וְהָא אִיחְתִּנִּי לָהּ! כְּתוּבָת מו, ב
because it was in order to form a relationship through marriage (that the commitment to provide a dowry was undertaken), and behold (via the betrothal) they (really) did form a relationship through marriage!

The third-person-plural form אִיחְתִּנִּי in the past tense in ordinary printed editions is problematic because of the final yod. The Munich manuscript, however, has the reading אִיחְתִּנִּי, with the standard י־ suffix (Rav EZM).

This Aramaic verb refers to parents allying themselves with each other through the marriage of their respective children, like the Biblical Hebrew prohibition in Devarim 7:3 – לֹא תִתְחַתֵּן בָּם: בְּתָךְ לֹא תִתֵּן לְבִנּוֹ, וּבִתּוֹ לֹא תִקַּח לְבָנָךְ – Do not ally yourself in marriage with them: do not give your daughter (in marriage) to his son, and do not take his daughter for your son.

In contemporary Israeli Hebrew, however, the verb means getting married – with the subject either the bride or the groom. The latter usage does have a precedent in: נִתְחַתְּן שְׁלֹמֹה לְבַת פָּרְעָה (שִׁיר הַשִּׁירִים רבא א, ד) Shelomo became married to the daughter of Par'o.

Cf. 1 Melakhim 3:1 and its quotation in the Talmud (in (יבמות עו סע"א).

SEE: חֲתָנָא

איחתירו [= אַתְּחִתְּרוּ: pl. [חתר אַתְּפֵעַל:]

"נִחְתְּרוּ"; נִפְרְצוּ; בָּצְעוּ בְּהֵם מַעֲשֵׂי גִבְהָה
they were broken into; they were entered by force

אִיחְתְּרוּ שְׁבַעִין מִחֲתָרְתָא מוּעַד קֹטֵן כּה, סע"ב
seventy break-ins were carried out (lit. "were broken into")

SEE: מִחְתָּרְתָא and its note

איטמר [= אַתְמַר] imp. [טמר אַתפּעל:

מִיטְמַר, prt., אִיטְמוּרִי inf.]

הִתְחַבֵּא! הִסְתַּתֵּר!

hide yourself! conceal yourself!

זיל, אִיטְמַר! יבמות מה, סע"א ורש"י שם

Go (and) conceal yourself (i.e., your identity)!

(ד) אַפִּילוּ מִיָּלִי דְמִשְׁמַרְןָּ אִינְגְּלִיא לְהוֹן גִּיטִין נוּ, ב
even matters that were hidden were revealed to them

See also Targum Onkelos to Devarim 33:19.

SEE: טמר, טמיר

איטמר — אַטמר

איטפל/איטפיל/אַטפּל [= אַתְפּעל: טפל

אַתפּעל: מטפל, prt., אִיטפּל inf.]

1. **טפל (ב-)**

he attended (to); he took care (of)

רב אחא בר יעקב איטפל ביה, ברב יעקב בר בריתיה.

סוטה מט, א ורש"י שם

Rav Aha the son of Ya'akov took care (of him, i.e., of Rav Ya'akov), his daughter's son.

For the use of the apparently redundant ביה, of him — see "The Anticipatory Pronoun Suffix" in *G for G*, pp. 253-254.

פוק, אִיטפּל בְּקִרְבּוֹתֶיהָ! כתובות כג, סע"א ורש"י שם
Go out (and) take care of your female relatives (i.e., marry one of them)!

The noun קרובותיה appears to be a Hebrew form in an Aramaic context. The Munich manuscript, however, reads קרבותיה, apparently the Aramaic form, קרבתיה.

2. **נטפל; נלוח; הִצְטִירָף**

he accompanied; he joined

פגע בהו ריש לקיש, אִיטפּיל בְּהַדְדֵיהוּ, אָמַר...

סנהדרין כו, א

Resh Lakish met them, accompanied them (and) said ...

The Munich manuscript of this passage reads אִיטפּל (without the second yod), the usual form in *binyan* (without the second yod), the usual form in *binyan*. אַתפּעל. Re the *pathah* vowel, see the note on אַתפּעל.

SEE: נטפל, נטפל

איטריד/אַטריד [= אַתְרִיד: טרד אַתפּעל:

מִיטְרִיד, prt., לִיטְרִיד fut., אִיטְרִידִי inf.]

1. **הָיָה טָרִיד; he was upset;**

he was distracted; he was preoccupied

אַתִּי לְאַטְרִידִי. ברכות כט, א ורש"י שם

He might become upset (and err in his prayer).

כי הויתו בי מר שמואל, בְּאִיסקוּמְדִּי אִיטְלִיתוּ?

קידושין כא, ב

When we were at Shemuel's home, did we play (a game) with cubes?

SEE: אטלולא, אטלולא

איטלע [= אַתְטֵלע: טלע אַתפּעל, מִטְלע, prt.]

"נִצְלַע"; נִעְשָׂה צוֹלַע

he became lame; he was limping

לוי אחוי קידה קמיה דרבי, וְאִיטְלַע. סוכה נג, א

Levi demonstrated (a form of) bowing in front of Rebbi, and he became lame.

This Aramaic root is parallel to the Hebrew root צלע because of the consonantal shift between the letters *tet* and *tzadei* in the two languages. See *G for G*, pp. 11-12.

Re the *pathah* vowel, see the note on אַיענש.

איטלע [טלע אַפּעל: אִיטְלַע inf.]

צִדָּר (= הִטָּה הַצָּדָה) he bent; he turned

אי צבית לַיָּבִם, נָבִם; וְאִי לָא, אִיטְלַע לָהּ רַגְלֶיהָ

דִּימִינָא... יבמות לט, ב ורש"י שם

If you are willing to perform a levirate marriage, do so; but if not, turn your right foot towards her ...

For this unusual form of *binyan* אַפּעל, see אַדָּבָר and its notes. Some manuscripts, however, read אַטְלַע.

איטמי/איטמא [= אַתְטְמִי: טמי אַתפּעל:

מִיטְמִיא, prt., לִיטְמִיא fut., אִיטְמוּי inf.]

נְטָמָא he/it became (ritually) unclean

אי דְשִׁרְץ אֲטָמִי, אִי בְנִבְלָה אֲטָמִי שְׁבוּעוֹת יח, ב;

נדה כח, ב

whether it became unclean by contact with a creeping creature or with an animal carcass

לֹא לִיטְמוּ מִגְבָּן! שבת טז, רע"א ורע"ב

let (the vessels) not become ritually unclean through (contact with) their backs!

Cf. the אַתפּעל conjugation of גלי in *G for G*, pp. 111-113.

SEE: טמי

איטמישא [= אַתְטְמִישָׁא] f. [טמש אַתפּעל:

מִטְמִישָׁא, prt.]

הִשְׁרָתָה; נִרְטָבָה

it was soaked; it became wet

איטמישא ליה בתונתא במי, סוכה י, ב

his cloak was soaked in water

SEE: טמש

of the past tense of this *binyan* is usually *yod*, as in איידי in *G for G*, p. 108. Indeed, according to Rav EZM, the Munich manuscript does have אטש, and a Spanish manuscript reads טשא, the standard form for the past tense of *binyan* קל.

SEE: טשא

איניאש [= אַתניאש: יאש אַתפּעל: מייאש, prt. איאוש. inf.]

התניאש (מלקבל את רכושו)
he gave up hope; he despaired (of recovering his property)

ידלמא לא איניאש! בבא קמא סח, רע"ב
But perhaps (the owner) did not give up hope?

כללא דאבדתא: פיון דאמר: "ווי ליה לחסרון פיס",
מאש ליה מינה. בבא מציעא כג, סע"א

(*This is*) the rule of a lost article: Once he says:
"Woe is me over the loss of money," he is giving
up on it.

Hebrew verbs from this root occur in *Yirmeyahu* 2:25
(נאש, *it is hopeless*), *Koheleth* 2:20 (ליאש, *to despair*) and
in the *Mishna* (נתנאשו, *they despaired*, e.g., in כ: ח, in
and these verbs are still in use today.

איידי [א + ידי. prep.]
על ידי
by means of; through
איסורא איידי בהמה הוא דאני נזיר ב, סע"א
*it is through the animal that a prohibition comes
about*
SEE: -א

איידי ד- conj.
"על ידי ש-"; הואיל ו-; פיון ש-
since; because
איידי דאניא ליה מדרשא חביבא ליה ב"ב קח, רע"ב
*since (the tanna) derived it from an interpretation, it
is dear to him (and he taught it first)*
For another example, see the next entry.

איידי דבעי למיתני/למיתנא סיפא
... תנא נמי רישא....

פיון שרוצה לשנות סופה..., שנה אף
ראשה....
**Since (the tanna) wants to state ... (in) the
latter clause, he has also stated ... (in) the
first clause**

For an example – see שבת ל, רע"א.

SEE: משום דבעי למיתני סיפא

נהי דאנינות לא חזיל עליה, אטרודי מי לא מייטריד?
יומא יד, א

*Even though (the obligation of) mourning does not
apply to him, would he not be significantly
distracted?!*

כל יומא הנה מלוי ליה מר עוקבא לשמואל עד
אושפיונה. יומא חד איטריד בדיניה הנה אזיל
שמואל בתריה... מועד קטן טז, ב
*Every day Mor Ukva would accompany Shemu'el to
his lodging place. One day (Mor Ukva) was
preoccupied with his legal judgment (and) Shemu'el
was walking behind him ...*
Cf. *Mishlei* 19:3 and Rashi and Ibn Ezra ad loc.

2. נטרד; גרש; סלק
he was driven away; he was expelled
הואיל ואיטריד ההוא גברא מההוא עלמא

חגיגה טו, א
*since that man (=I) has been expelled from that
world (=the world-to-come)*
For a similar form in Biblical Aramaic, see *Daniel* 4:22.
SEE: טריד, טריד

איטריף [= אַתטרף: טרף אַתפּעל: מייטריף. prt.]
1. נחטף; נלקח בכח

it was seized; it was taken away by force
אי מטרפא, לא משתלמא לך מידי מינאי! ב"ק ט, א
*if it be seized, you will not be compensated at all by
me!*

דלמא מייטרפא ליה שעטא ברכות כט, ב
*perhaps the time for him will be taken away (=he
will miss his opportunity)*

2. חבט (עצמו) בכנפיו מתוך מצוקה
(השתולל)

it flapped its wings in distress (it went berserk)

אָתא יונה איטריף קמיה. סנהדרין צה, א וירש"י שם
*A dove came and flapped its wings in distress
before him.*

3. נטרף; נעשה טרף
it became trefa
פיון דלאו מיניה מייטרפא חולין מה, א
since it will not become trefa from it
SEE: טריפה, טריפה

איטשא [= אַתטשא: טשי אַתפּעל]
נחבא
he hid himself
פי היכי דטשינא אנא, איטשא נמי ישראל אחורי
עבודה זרה ע, א
*just as I am hiding, an Israelite could also have
hidden himself behind me*

The final consonant of the third-person-masculine form

their learning “became heavy” for them (=it was forgotten)

The forgetting of learning is expressed in this passage by the verbal form *אִיזַק*, but elsewhere two other spellings occur: (בבא בתרא ט, ב ב) *אִיזַק* תלמודיה and (עקר עקר) *אִיזַק* תלמודיה (from the root *אִיזַק*, “his learning was uprooted” (in שבת קמו, ב ב)).

SEE: *אִיזַק*, *אִיזַק*, *אִיזַק*, *אִיזַק*

אִיזַק [אִיזַק אִיזַק: מִיזַק. prt.]

“הָיָה מְעֻרָּה (בִּי); עָסַק (בִּי); דִּן (בִּי)”

he was connected (with); he was dealing (with); he was speaking (of)

אִיזַק דְּאִיזַק בְּאִיסוּר אַחֲוָתָא, תַּנָּא “אַחֲוָת אִשְׁתִּי”

יבמות ג, א

since (the tanna) was dealing with a prohibition due to sisters, he (also) stated “his wife’s sister”

בְּפִלּוּגָתָא לָא קָא מִיזַק. סנהדרין מט, ב

He is not dealing with controversy.

According to Rav Hai Gaon, the Aramaic root *אִיזַק* is equivalent to the Hebrew *עָסַק*. For example, *מְעֻרָּה*, *connected*, occurs in the Mishna (טבול יום פ”ג מ”א).

For the Yemenite vocalization and interpretation – see Morag pp. 85, n. 37, and 282, n. 24.

SEE: *אִיזַק*, *אִיזַק*, *אִיזַק*

אִיזַק 1st pers. fut. [יִשַׁר פֻּעַל]

אִיזַק; אִיזַק

I will strengthen; I will wield

אִיזַק אִיזַק חֵיל, אֲבִטְלִינָהּ. גִּיטין לו, ב ורש”י שם
If “I could wield power” (=if I had the authority), I would abolish it.

For a different analysis of this form – see Morag, p. 206.

SEE: *אִיזַק*, *אִיזַק*

אִיזַק [אִיזַק אִיזַק: מִיזַק. prt., fut., לִיזַק]

אִיזַק. לִיזַק/לִיזַק. inf.

he brought; he presented

נִיזַק סֵפֶר תּוֹרָה וְאִימְנִינָהּ! קידושין ל, א
Let’s bring out a Torah scroll, and I will count them (=the letters).

בַּעַל מִיזַק רָאָהּ כְּתוּבָת עו, רע”ב
the husband presents a proof

For an additional example, see *אִיזַק* בְּדִידָהּ.

he included; he extended

This verb is often used to mean *include* in the following context: A general term (e.g., *כָּל*, *all*, *every*) or a superfluous word in a mishna, a *baraitha*, or in a *pasuk* is usually interpreted as *including* borderline cases into a halakhic

אִיזַק [= אִיזַק] f. [זִנִּי אִיזַק]

she prostituted herself

אִיזַק לְגַבְרֵי נְגָרִי סְנַהֲרִין קו, סע”א ורש”י שם
she prostituted herself to men (who were mere) carpenters

The precise meaning of this word is uncertain. According to the commentary attributed to Rashi, it appears to be a reflexive verbal form (perhaps from the root *זִנִּי*), but Rav EZM suggested that it may really be a noun, the equivalent of the Hebrew *זִנָּה*, a *prostitute*. In manuscripts, the word is either spelled differently (אִיזַק or אִיזַק), or it is missing altogether.

אִיזַק קִמְצָא n. ← **אִיזַק קִמְצָא**

אִיזַקִּית n. ← **אִיזַקִּית**

אִיזַקִּית/אִיזַקִּית n. f. ← **אִיזַקִּית**

אִיזַק [= אִיזַק: יַעַד אִיזַק: מִיזַק. prt.]

הוּעַד; הוּעַד; הוּעַד מְרָאשׁ

he was forewarned (that his property might cause damage)

לְשׁוּרִים הוּא דְּאִיזַק, לְמִידֵּי אַחֲרִינָא לָא אִיזַק

בבא קמא לו, ב

with respect to (harming other) oxen, he (the owner of the ox) was forewarned; (but) with respect to (harming) something else (e.g., other animals) he was not forewarned

Cf. the Biblical Hebrew *הוּעַד בְּכַעֲלֵי* and its owner has been forewarned, in *Shemot* 21:29 and Rashi ad loc.

SEE: *אִיזַק*

אִיזַק/אִיזַק [נִקַּר אִיזַק]

מִיזַק/מִיזַק. prt., inf.

1. הִתְנַקַּר; עָלָה מְחִירוֹ

it became dearer; it rose in value

אִיזַק חֵלָא וְאִיזַק בְּדָמֵי חֲמָרָא בְּרִכּוּתָא, ב
Vinegar became dearer and sold at the price of wine

2. כָּבֵד; נִתַּן לּוֹ כְּבוֹד

שָׁרָה גּוֹפָה נִתְּנָא לָהּ, כִּי הִיכִי דְּמִיזַק בָּהּ אֲבָרְהָם.

סנהדרין מו, ב

It would have been pleasing to Sara herself (that her funeral be postponed), so that Avraham would be honored on her account.

3. הִכְבֵּד; נַעֲשָׂה כָּבֵד; נַעֲשָׂה קָשָׁה

it became heavy; it became difficult

אִיזַק לָהּ תַּלְמוּדֵיהֶּוּ בְּרִכּוּתָא יח, ב ורש”י שם

This conjunction does *not* have the same meaning as the Biblical Hebrew word אֵיךְ (*how*). Since it is used to introduce an *indirect* quotation, it is best translated *that*. Rav Yosef Karo, however, warns against including the conjunction אֵיךְ in the text of the divorce document (שלחן ערוך, אבן העזר: קכו, ח) because Rava was *not* proposing a precise, literal text for a divorce document. The text itself must be formulated as a *first-person* declaration of the husband, with *I, Mr. So-and-So ... Mrs. So-and-So, my wife ...* – instead of *Mr. So-and-So, Mrs. So-and-So, his wife*.

But the text of a *kethuba* (marriage document) should include this conjunction since a *kethuba* comprises the testimony of witnesses who assert *that* the groom is making a formal commitment to the bride (R. Mordekhai Yafe in אבן העזר: סו, א, לבוש).

Cf. Rav Yitzhak Alfasi (ב, הלכות מדה, and also Rambam (הלכות גירושין, ד:יב), who have apparently interpreted the word אֵיךְ differently, since they included it in the divorce document as well.

אִיבָא דְאָמְרִי, הִיאָהּ, הִיכִי, בִּיצֵד: DIFF

אִיבָא [אֵית + בָּא]

1. יֵשׁ; נִמְצָא; קִיָּם/קִיָּמִים

there is/are; it exists; they exist

אִיבָא סְבִי בְּבָבֶל. ברכות ח, א

There are elders in Babylonia.

(ד) אִיבָא דְדָמִי לִיהָ יומא ב, ווער

there is (a Biblical passage) that is like it

For additional examples, see the next five entries.

2. אָפֶשֶׁר (ל-); נִתֵּן (ל-)

it is possible (to); there are grounds (to)

תַּרְגוּם אִיבָא לְמִיטְעִי מְגִילָה לֵב, א

(with respect to) the Targum, there are grounds to err (and think that the translation is written in the Torah scroll)

אֵית: SEE

אִיבָא בִּינְיָהוּ

יֵשׁ (הַבְדֵּל הַלְכָתִי) בִּינְיָהוּ

there is (the following halakhic difference) between them

This expression introduces a *response* – usually to the question *בִּינְיָהוּ?* *what is (the halakhic difference) between them*, or to a difficulty expressed by a formula containing the word הִינְנוּ.

הִינְנוּ... הִינְנוּ... מָאִי בִּינְיָהוּ and מָאִי בִּינְיָהוּ. For examples, see

אִיבָא דְאָמְרִי

יֵשׁ (חֻכְמִים) שְׂאוּמְרִים

there are (some authorities) who say; some say; others say

category. Sometimes, the Talmud explicitly asks the question *לָאֲתוּי מָאִי?* (*the expression comes to include what?*), and responds with an explanation beginning with the infinitive *לָאֲתוּי* (*to include ...*), as in the example below. In other instances (e.g., שבת כז, סע"א) that question is implicit.

כָּל מְקוֹם שֶׁאֵין מְכַנְסִין (בו חֲמֵץ אֵין צָרִיךְ בְּדִיקָה).
"כָּל מְקוֹם" – לָאֲתוּי מָאִי? לָאֲתוּי הָא דְתַנּוּ רַבָּנִן:
חוּרֵי בֵּית הָעֲלִיּוֹנִים וְהַתְּחִתּוֹנִים, וְגַג הַצִּיעַ... אֵין צָרִיכִין בְּדִיקָה. פסחים ח, א

Every place (into which hametz) is not brought (need not be searched)...

What (does) "every place" (come) to include? (It comes) to include this (baraita) that the ḥakhamim taught: The very high and low holes in the house, the roof of the balcony ... need not be searched.

3. לְמַד he deduced

מִיִּתְּי לָהּ בְּקַל וְחוֹמֶר פסחים כג, ב

he deduces it by means of an argument a fortiori

For the full conjugation, see *G* for *G*, pp. 123-125.

וְהָאֵין תִּנָּא מִיִּתְּי לָהּ מִהֶבָּא, (וְ) תִנָּא מִיִּתְּי לָהּ מִהֶבָּא, אֲתָא, רִיבָה, רַבִּי

(ל) אָפֶשֶׁר, (ל) מְעוּטִי: DIFF

אִיִּתֵּר [= אִיִּתֵּר: יתֵּר אֲתַפְעֵל]

נִשְׁאַר it was left over

(ד) מְלִיץ לְמִנָּא וְאִיִּתֵּר עִירובין מט, א

he filled the vessel (with food for an "eruv"), but (an overflow) was left over (and placed into a second vessel)

אִיִּתֵּר: SEE

אִיִּתֵּר [= אִיִּתֵּר: יתֵּר אֲתַפְעֵל]

נִשְׁעָה מִיִּתֵּר it became superfluous

אִיִּתֵּר לִיהָ חֹד "הִילּוּל" לְבִרְכָּה. ברכות לה, א ע"פ

ויקרא יט: כד

One (of the two mentions of) "praising" (that are implied by the plural form הִלּוּלִים) became superfluous (and hence available) for (requiring the recitation of) a berakha (before eating food).

מִיִּתֵּר: SEE

אֵיךְ conj.

שְׁ- that

(ד) אֲתַקִּין רַבָּא בְּגִיטִי אֵיךְ פְּלִנְיָא בְּר פְּלִנְיָא פִּטְר וְתָרִיךְ יֵת פְּלִנְיָא אִינְתִּיהָ... גִּטִּין פה, סע"ב

Rava instituted (the following formula) in bills of divorce that (they state:) Mr. So-and-So, son of Mr. So-and-So, has dismissed and divorced Mrs. So-and-So, his wife ...

אמר... רב: שמיני ספק-שביעי – שביעי לסוכה ושמיני לברכה, ור' יוחנן אמר: שמיני לזה ולזה. מיתב – בולי עלמא לא פליגי דיתבין, כי פליגי – לברוכי: למאן דאמר שביעי לסוכה, ברוכי נמי מברכין; למאן דאמר שמיני לזה ולזה, ברוכי לא מברכין.

...איבא דאמרי: ברוכי – בולי עלמא לא פליגי דלא מברכין. כי פליגי – למיתב: למאן דאמר שבעה לסוכה, מיתב יתבין; ולמאן דאמר שמיני לזה ולזה, מיתב נמי לא יתבין. סוכה מו, ב – מו, א

... Rav said: (The) eighth (day of the Sukkoth festival in the Diaspora – which) may (actually) be (the) seventh – (should be regarded as the) seventh with respect to the sukkah and (as the) eighth with respect to the berakha, and R. Yohanan said: (It is regarded as the) eighth for both.

(Regarding) dwelling (in the sukkah on that day) – all the disputants do not disagree (i.e., they both agree) that we must dwell (in a sukkah), about what circumstances do they disagree – (about) reciting the berakha (of the sukkah): According to the one (=Rav) who says “seventh with respect to the sukkah,” we certainly recite the berakha as well; according to the one (=R. Yohanan) who says “eighth for both,” we certainly do not recite the berakha.

... There are (some authorities) who say: (With respect to) reciting the berakha – all the disputants do not disagree that we must not recite a berakha. About what circumstances do they disagree – (about) dwelling (in a sukkah): According to the one (=Rav) who says “seventh with respect to the sukkah,” we certainly must dwell (in a sukkah); but according to the one (=R. Yohanan) who says “eighth for both,” we certainly do not have to dwell (in the sukkah).

5. The formula introduces *different reasons* for a restriction:

בשאתם חותכין בשר, אל תחתכו על גב היד – איבא דאמרי: משום סכנה, ואיבא דאמרי: משום קלקול סעודה. ברכות ה, ב ורש"י שם

When you slice meat, do not slice (it) on (your) hand – some say: on account of danger (i.e., of cutting the hand), and others say: on account of (the probability of) spoiling the meal (by soiling the food with blood so that it becomes unappetizing).

As in the last example, the formula *איבא דאמרי* sometimes introduces *both* alternatives.

Occasionally, *אית* occurs instead of *איבא* (e.g., in *שבת פו*, א) or the singular form *דאמר* occurs instead of the plural *דאמרי* (e.g., *מגילה ה*, סע"ב).

SEE: *אמרי לה*, *לישנא אחרינא*

This formula is used by the Talmud to introduce *alternative material* of different kinds. Here are a few of the more common ones – with examples.

1. The two versions differ – not about the content of the amora's statement – but about its *authorship*, as in the formula *איתימא* (ר'): *וכמה? אמר רב יהודה בר חביבא אמר שמואל: שלשה ימים. איבא דאמרי: תני רב יהודה בר חביבא קמיה דשמואל: שלשה ימים. כתובות ס, סע"א ורש"י שם*

And how long (is an interruption of the infant's nursing to be regarded as a significant interruption)? Rav Yehuda b. Ḥabiva (was) teaching a (baraita) before Shemu'el (which says): Three days.

Although the content of the statement is the same, one version ascribes it to the amora Shemu'el himself, while the other says it was stated in a baraita that was recited before Shemu'el.

2. The two versions differ about the *substance* of the amora's statement:

אמר רב פפא...: שואל שאומר "הריני משלם" לא מקני ליה בפילא. איבא דאמרי אמר רב פפא: שואל נמי, כיון שאמר "הריני משלם" מקני ליה בפילא.

בבא מציעא לד, א

Rav Pappa said: (If) a borrower (of the animal) says: "I am ready to pay (for the missing animal)," (the owner) does not transfer (the rights to receive) a double payment (from the thief) to him. Some say: Rav Pappa said: Even (with respect to) a borrower, once he says: "I am ready to pay," the owner does transfer (the rights to) a double payment to him.

The Torah (Shemot 22:3) requires a thief to make *double payment* (בפיל) of the goods he stole to the owner. According to the Mishna (ibid., on the previous page), if the goods were in the custody of another person (i.e., a *שומר*) when they were stolen who had reimbursed the owner for the stolen goods, he thereby acquires the rights to receive the double-payment for them from the thief. The issue debated in this passage in the Talmud is whether a verbal commitment to pay the owner for the stolen goods suffices for him to acquire rights to the double-payment.

3. This formula presents a *different version* of the course of a Talmudic debate:

איתיביה ריש לקיש לר' יוחנן... איבא דאמרי: איתיביה ר' יוחנן לריש לקיש... סוכה מו, ב

Resh Lakish raised an objection against (the opinion of) R. Yohanan There are (some authorities) who say: R. Yohanan raised an objection against (the opinion of) Resh Lakish ...

4. This formula presents a *different interpretation* of a controversy between two amoraim:

רבא אמר: לא שנו אלא בדבר שאין בו סימן, אבל בדבר שיש בו סימן חייב להכריז – אלמא קסבר רבא: סימן העשוי לידרס לא הוי סימן. ואיכא דמתני להא שמעתא באנפי נפשה: סימן העשוי לידרס – רבה אמר: לא הוי סימן, ורבא אמר: הוי סימן. בבא מציעא כב, ב

MISHNA: Small sheaves (found) in a public thoroughfare belong to him (=the finder).

TALMUD: Rabba said: Even something that has an (identifying) mark – it follows that Rabba must hold that a mark that is liable to be trampled is not (considered) an (identifying) mark. Rava said: (The mishna) refers only to something without an (identifying) mark, but he must announce (an object) that has a mark – consequently, he (=Rava) must hold that a mark that is liable to be trampled is (considered) an (identifying) mark.

And there is someone who teaches this halakha independently: A mark that is liable to be trampled – Rabba says it is not (considered) an (identifying) mark, (while), Rava says it is (considered) an (identifying) mark.

The word לה is sometimes omitted from this formula.

ואיכא דרמי להו/לה ליה מירמא
ויש שמטיל אותם/אותה/אותו הטל (=יש שמציג את דברי התנאים כסותרים אלו את אלו, ואת דברי האמורא כנישוב לסתירה).
And there is someone who “hurls” them/it (=pits the two tannaitic texts one against the other as a contradiction and resolves it by means of the amora’s statement).

An amora’s statement has been presented as an interpretation of the mishna – an interpretation that is subsequently confirmed because it resolves a conflict with another source (usually a baraita). This Aramaic formula then presents a different scenario: namely, that it is the contradiction between those two tannaitic sources that provided the impetus for the amora’s statement.

משנה: לא ישע אדם אילן סמוך לשדה חבירו, אלא אם כן הרחיק ממנו ארבע אמות. תלמוד: אמר שמואל: לא שנו אלא בארץ ישראל, אבל בבבל שתי אמות. תנא נמי הכי: לא ישע אדם אילן סמוך לשדה חבירו – אלא אם כן הרחיק ממנו שתי אמות. והא אגן תנן: ארבע אמות? אלא לאו כדשמואל! שמע מינה!

ואיכא דמתני לה/להא א-

ויש שמלמד אותה/זאת על... (=יש שמקשר את דברי האמורא/האמוראים למשנה או לברייתא אחרת)

and there is someone who teaches it/this as referring to ...

After the Talmud has presented a statement of an amora as referring to a mishna or a baraita, this formula is used to introduce a different tradition that contends that the same amoraic statement refers to a different mishna or baraita.

משנה: לחזין שאמרו... רחבן כל שהוא. ר' יוסי אומר: רחבן שלשה טפחים. עירובין פ"א מ"ג תלמוד: אמר ליה רבא בר רב חנן לאבבי: הילכתא מאי? אמר ליה: פוק, חזי מאי עמא דבר! ואיכא דמתני לה אהא:

משנה: השותה מים לצמא אומר שהכל... ר' טרפון אומר: בורא נפשות... משנה פ"ו מ"ח

תלמוד: אמר ליה רב חנן לאבבי: הילכתא מאי? אמר ליה: פוק, חזי מאי עמא דבר! עירובין יד, ב MISHNA: The side-posts of which (the earlier ḥakhamim) have spoken may be of any width. R. Yosei says: Their width must be (at least) three handbreaths.

TALMUD: Rava b. Rav Hanan said to Abbaye: What is the halakha? He (=Abbaye) said to him: Go out (and) see what people do!

There is someone who teaches it (=the dialogue between Rava b. Hanan and Abbaye) as referring to the following:

MISHNA: (If) one drinks water to (quench) his thirst, he recites בורא נפשות. R. Tarfon says:

TALMUD: Rav Hanan said to Abbaye: What is the halakha? He (=Abbaye) said to him: Go out (and) see what people do!

SEE: מתני א-, ... מתני לה/להא ... בהאי לישנא

ואיכא דמתני לה/להא שמעתא באנפי נפשה

ויש שמלמד את ההלכה הזאת בפני עצמה.
And there is someone who teaches this halakha independently (usually as a controversy not connected with our mishna).

משנה: בריכות הברכות הרי אלו שלו. תלמוד: אמר רבה: ואפילו בדבר שיש בו סימן – אלמא קסבר רבה: סימן העשוי לידרס לא הוי סימן.

איבֵל adv.

how

For an example, see אִיתְבֵּלִישׁ.

SEE: הִיאֵר, הִיכִי, פִּיצֵר

איבֵו conj.

if (indeed)

1. אִילוּ בְּאַמְתָּ

איבֵו הַשְׁתָּא לֹא אָתַאי, סְכַנְתוּן לְבָרִי. ברכות כה, סע"ב
If (indeed) I had not come now, you would have endangered my son.

2. מִי יִתֵּן! הֲלֹאִי! אִילוּ בְּאַמְתָּ
איבֵו זְמַנָּא נָפַל בְּפִימִיָּה דְמָאן דְסָנִי לִי, וְלֹא אָמַר כִּי
הָא מִלְתָּא! סנהדרין קז, א ורש"י שם
If only a muzzle had been placed in the mouth of
"the one who hates me" (=myself) and "he" (=I)
had not uttered that word!

The phrase in the example is used euphemistically. For other euphemisms, see:
בְּבִרָא הָהוּא וְשׁוֹנְאִיהּ שֶׁל יִשְׂרָאֵל

In both senses, איבֵו introduces a contrary-to-fact condition.

SEE: בּו

איבֵוּן/איבֵוּי/איבֵוּיין [= אִתְבֵּן: כּוּן

אִתְפַּעַל: מִיבֵוּי/מִתְבֵּן] [prt.

הִתְבֵּן; דַּעְתּוּ הִיתָה מְכֻנָּה (ל-); עֲשֶׂה
בְּכֻנָּה; תְּכַנֵּן (ל-)

he intended; he acted intentionally (to)

לֹא אִיבֵוּן לְמִרּוֹר פִּסְחִים קִיד, רע"ב
he did not intend to (fulfill the mitzva of eating) a
bitter herb

אָנָּא לְרִאיוֹן קָא מִיבֵוּנָא; לְשִׁמְעוֹן לֹא קָא מִיבֵוּנָא.

סנהדרין עט, א

I intend to (kill) Re'uvon; to (kill) Shim'on I do not intend.

Re the yod after the middle root-letter, see the note on
אִיעֲנֵשׁ.

SEE: אִיתְבֵּן, בֵּוּי

איבֵוּל 1st pers. fut. ← אִבֵּל

איבֵל [= אִתְבֵּל: כּלל אִתְפַּעַל]

"נָכַס לְחֻפָּה"; נִשָּׂא אִשָּׁה

"he entered the huppa"; he got married

כִּי אִיבֵל רַבָּה בְּרִיָּה מְגִילָה כו, ב ורש"י שם
when Rabba, his (=Rav Huna's) son, got married

According to Rashi's explanation of Yirmeyahu 2:2, the
noun בְּלוּלִיתִין, derived from the Semitic root בָּלַל, means
literally "your bringing to" (i.e., to the huppa, the wedding
canopy). Similarly, in his commentary on the Talmudic
passage above, Rashi explains this Aramaic verb אִיבֵל

וְאִיבָא דְרָמִי לָהּ מִירְמָא: תֵּנֵן לֹא יִשַׁע ... אֲרַבֵּעַ אַמּוֹת,
וְהִתְנִיָּא: שְׁתֵּי אַמּוֹת! אָמַר שְׁמוּאֵל: לֹא קִשְׁיָא –

בָּאן בְּבִבְלָא, בָּאן בְּאַרְצֵי יִשְׂרָאֵל. בבא בתרא כו, א
MISHNA: One should not plant a tree (in his own
field) close to his neighbor's field unless he keeps
(the tree) at a distance of (at least) four cubits from
it (=the border of his neighbor's field).

TALMUD: Shemu'el said: They taught (this) only
with respect to Eretz Yisrael, but for Babylonia (a
distance of) two cubits (is sufficient). (A baraita) is
also presented thus: One should not plant a tree (in
his own field) close to his neighbor's field unless he
keeps (the tree) at a distance of two cubits from it
(=the border of his neighbor's field).

But have we not learned (in our mishna): four
cubits?! Rather is it not like (the explanation of
Shemu'el (who limits the scope of our mishna to
property in Eretz Yisrael)! Deduce from it (a proof
for Shemu'el).

There is someone who "hurls" them (=who points
out a contradiction between our mishna and a
baraita): We have stated (in our mishna): One
should not plant ... (unless at a distance of) four
cubits, but (a baraita) states: two cubits! Shemu'el
said: There is no difficulty – here (in the baraita) (it
refers) to Babylonia, there (in our mishna) (it refers)
to Eretz Yisrael.

According to versions of of this formula that have either
לְהוּ or לִיהּ in the singular – instead of the plural לְהוּ, the
corresponding translation would be somewhat different:
There is someone who hurls it (=this text or its author)
against another one. However, the plural reading is
probably preferable because the verb רָמַי (when used in
this sense) consistently takes a plural object.

In one case (א, בבא בתרא כו, א) the infinitive form מִירְמִי
is found in our texts instead of מִירְמָא.

SEE: (לְ)מִירְמָא, (וּרְמִינְהּ), רָמָא

איבא לְמִימֵר

יֵשׁ לוֹמֵר; אֶפְשָׁר לוֹמֵר

it is (possible) to say

הָתֵם וְדָאִי אִיבָא שְׁבוּעַת שְׁוָא; הָכָא אִיבָא לְמִימֵר
דְּלִיבָא שְׁבוּעַת שְׁוָא. בבא מציעא ב, ב

In that case there is certainly a false oath; in this
case it is (possible) to say that there is no false oath.

SEE: אִיבָא דְאַמְרִי DIFF: מָאִי אִיבָא לְמִימֵר

איבא לְמִיפְרֵן/לְמִפְרֵן

יֵשׁ לְהַקְשׁוֹת, אֶפְשָׁר לְהַקְשׁוֹת

קל-וּחְמָר (the grounds to refute analogy)

For an example, see מִדָּה לִּי ... שֶׁ... תֹּאמַר בִּי ... שֶׁ...

SEE: קל וְחָמָר

איבפל [= אַתְּכַפֵּל: כפל אַתְּפַעַל: מיבפל prt.,

איבפל imp., איבפולי inf.]

1. הַכְּפֵל; נִשְׁנָה; הִזְכֵּר פַּעַמִּים

it was repeated; it was mentioned twice

”וּמִקֶּצֶה אָחִיו לָקַח חֲמִשָּׁה אָנָשִׁים”. מֵאֵן נִינְהוּ? ...
אוֹתָן שֶׁהוֹכְפֵלוּ בְּשִׁמּוֹת. יְהוּדָה נָמִי אִיבְפּוּלִי
מִיבְפֵּל! בבא קמא עב, א ע”פ בראשית מז:ב ודברים לג:ז,
כ, כב-כד

“And from among his brothers he took five men.”
Who are they?... Those (brothers) who were
repeated by name (in the Torah). (But is not the
name of) Yehuda clearly repeated as well?

2. טָרַח; הִתְאֵמֵץ

he took pains; he made an effort

איבפול יְהוֹשֻׁעַ וְכָלֵב וַיִּרְתּוּ לְכוּלָּה אֶרֶץ יִשְׂרָאֵל?
בבא בתרא קיח, ב

Did Yehoshua and Calev take pains to inherit all of
Eretz Yisra’el?

For an additional example, see the next entry.

SEE: כְּפִילָא, כְּפַלל

איבפל תנא לאשמועינן/לאשמעינן

וכי טרח התנא להשמיענו...?!

**But did the tanna take pains to teach us (a
case of) a naked man who possesses
nothing at all?!**

This formula raises a *difficulty* against an
explanation of a mishna or a baraita on the
grounds that the explanation is far-fetched.

איבפל תנא לאשמועינן גְּבֵרָא עֲרִטִילָאִי דְּלִית לֵיהּ
וְלֹא כְּלוּם?! בבא מציעא מז, רע”א

But did the tanna take pains to teach us (a case of) a
naked man who possesses nothing at all?!

איבפר [= אַתְּכַפֵּר: כפר אַתְּפַעַל: מיבפר prt.,

נבפר fut.]

נְתַפְּרָר; נִמְחַל לוֹ

he was granted atonement

האי דְּגָלָה אִיבְפֵּר לֵיהּ. מכות יא, ב

One who has been exiled has been granted
atonement.

SEE: מְכַפֵּר, כְּפֵר

איבפת/אכפת (ל-) [כפת מִיכַפֵּת inf.]

it concerned (him); חָשַׁשׁ; נָגַע (לוֹ)

he was concerned; he cared

from the same root as he entered the *huppa*, i.e., he got
married.

SEE: כָּלֵל, כָּלְתָא

איבניף prt. [= אַתְּכַנִּיף: כנף אַתְּפַעַל: מיבניף]

הַתְּכַנֵּס it (i.e., a group) assembled

איבניף בִּי עֶשְׂרִין וְתֵלתָא... וְאִיבְדוּר סְנַהֲדִין ח, סע”א
a group of twenty-three (judges) assembled ... and
(subsequently) disbanded

In our editions of the Talmud, since the “assembling of a
group of twenty-three” is regarded as a collective action,
the verbal form (איבניף) is in the singular. Some
manuscripts, however, have a plural form, e.g., אִיבְנִיפּוּ
(with a vav “infixed” to indicate the plural), matching the
second verb אִיבְדוּר.

SEE: כְּנָף

איבנעה [= אַתְּכַנֵּעַה] f. ← אִיתְכַּנְעוּ

איבסי [= אַתְּכַסֵּי: כסי אַתְּפַעַל:

מיבסי/מתכסי prt., איבסי imp., איבסוי inf.]

1. הַתְּכַסֶּה **he covered himself**

שְׁקָלִיה לְסִידִינְיָה דְּהִהוּא, וְאִיבְסִי בִיהּ. בבא מציעא פא, ב
He took the other one’s garment, and covered
himself with it.

2. הַתְּחַבֵּא **he hid himself**

איבסי מִינִיָּה תֵלתָא יוֹמֵי סְנַהֲדִין קיג, רע”ב ע”פ כתי”מ
he hid himself from him three days

3. הִסְתַּר **it was covered; he was hidden**

(ד) אִיבְסִי לִיהּ פִּיתְחָא יומא טז, סע”א ורש”י שם
the opening (to that area) was hidden from him

איבסי מְעִינָא תַעֲנִית כג, א ורש”י שם
(Honi) was hidden from sight

Cf. the אַתְּפַעַל conjugation of the of גלי in G for G, pp.
111-113.

SEE: כָּסִי, כָּסִי

איבסיף [= אַתְּכַסִּיף: כסף ... אַתְּפַעַל:

מיבסיף prt., ליבסיף fut.]

הַתְּבַיֵּשׁ; הִתְבַּיֵּשׁ

**he grew pale like silver; he was embar-
rased**

אִיתִיבִיָּה רַבִּינָא לְרַבָּא.... אִיבְסִיף. עבודה זרה כב, א
Rabina reluted (the halakha of) Rava (from a
baraita) (Rava) was embarrassed (by the
relutation and unable to respond).

This verb is popularly pronounced אִיבְסִיף (without the
dagesh in the *khai*).

SEE: כְּסִיף, כְּסוּפָא, כְּסִיפּוּתָא

Re the *pathah* vowel, see the note on **אינעש**.

SEE: **כרף**

אינברפו [= **אתברפו**] pl. [כרף אתפּעל]
they have begun to grow **התחילו לגדול**
 רש"י נדה מו, רע"ב (בפירושו הראשון)
 Cf. Sokoloff, pp. 604-605, s.v. ברפת.

אינבשר [= **אתבשר**] ← **איתבשר**

אינבתיב/אינבתב [= **אתבתיב**: כתב אתפּעל]:
מבתיב/מיתב [prt.]

it was written **נכתב**
 ... פלגא אינבתב קמיה, ופלגא לא אינבתב קמיה
 גיטין ה, סע"ב
 ... half (the divorce document) was written in his
 presence, and half was not written in his presence
 SEE: **כתב**

איל/איל קמץא
species of grasshopper **מין חגב**
 רש"י עבודה זרה לו, א; רמב"ם משנה עדיות ח:ד

אילא n.
תולעת
worm
 אילא דענינבי שבת צ, א
 Rav EZM vocalizes this noun **אילא** like the next entry
 item.

אילא n. [f. **אילתא/אילתא**].
deer

ורעא דאילא הוא בכורות ז, ב
 (that substance) is the seed of a deer (that
 congealed)

אילא דספינתא נדרים ג, א ור"ן שם אבל ע' רא"ש שם
 the (image of a) deer on a ship

The English translation of this Aramaic noun in the
 second example as a *deer* follows the commentary of
 Rabbenu Nissim ad loc. (like the Targum's rendering of
 the Biblical Hebrew **אֵיל**, e.g. on *Devarim* 12:15). Rabbenu
 Asher, however, explains it as a *ram* (i.e., the image
 thereof) – a noun that should probably be vocalized
אֵילָא. This Aramaic noun would be parallel to the Biblical
 Hebrew **אֵיל** – even though the Targum always uses
אֵילָא not **אֵילָא** to translate **אֵיל** (e.g., in *Bereshith* 22:13).
 Sokoloff (p. 113) also understands this Aramaic noun to
 mean a *ram* (rather than a *deer*), but he identifies **אֵילָא**
 (with the *yod* doubled, as in manuscripts) as a
ship's ram – the equivalent of the medieval Hebrew
אֵיל בְּרֹנְל, *ram of iron*, which was used in naval warfare.
 Cf. the English verb, *ram*.

DIFF: **דיקרא**

This verb is always followed by **ל-** with a
 personal-pronoun suffix.

היינו האי דלא אינכפת ליה אַממונא דחבריה!

בבא מציעא כד, א

*This is the one who was not concerned about the
 property of his fellow man!*

וליוחש דילמא לא אינכפת ליה? השתא לתקוני קא
מיבין, מינכפת לא אינכפת ליה?! גיטין סב, א

*But let us suspect that he was not concerned
 (about the warning that had been issued)? Since he
 is intending to remedy (the situation), would he
 really not be concerned?!*

The etymology of this word is obscure. It is presented
 here as an Aramaic verb from the **קל** *binyan*, since the
 form **מינכפת** in the second example is clearly a *קל*
 infinitive (as explained in *G for G*, pp. 45-46), and the
 initial *alef* in **אינכפת** is apparently *prosthetic* (as in *G for G*,
 pp. 89 and 120). Cf. the Yemenite pronunciation **אינכפת**,
 as explained by Morag in his *Babylonian Aramaic: The
 Yemenite Tradition*, p. 126, n. 14.

The verb **אינכפת** also appears in Hebrew – once in the
 Mishna (בבא מציעא מ, א) and occasionally in other
 Rabbinic sources. Contemporary Israeli Hebrew uses this
 word frequently, as well as the modern adjective **אינכפתי**,
concerned, and the modern noun **אינכפתיית**, *concern*.

איברי n. pl.
אבריים; חקלאים
farm workers; peasants
 רש"י עירובין כח, סע"ב ד"ה "אווילתא"

This Aramaic noun denotes *workers* who raise either
crops or *livestock* (or both), as the English translation *farm
 workers* implies. See Rashi's comment (ad loc.) and his
 comment on the passage quoted in the next entry. The
 parallel Hebrew noun **אבריים**, which occurs in *Yirmeyahu*
 14:4 (see commentaries ad loc.), is still in use today.

איברייתא adj. f. pl.
"אבריות"; של אבריים
of farm workers
תרתני ריפתא איברייתא עירובין פב, ב ורש"י שם
 two farm-workers' loaves

איברף [= **אתברף**: כרף אתפּעל: מיכרף] [prt.]
 1. **"נכרף"; התעטף**
he wrapped himself; he covered himself

איברף, גנא ביה. שבת קי, ב ורש"י ד"ה "איכריך"
He wrapped himself (in the cloak and), he slept in it.

2. **נכרף (אחר); נדבק; התחבר**
he attached himself (to); he was close (to)

ר' יהושע בן לוי מיברף בהו כתובות עו, ב ורש"י שם
*R. Yehoshua b. Levi used to be close to them (even
 though they were suffering from a contagious
 disease)*

אֵילוֹנִית דּוֹכֶרֶנִית, דָּלָא יִלְדָּה. כתובות יא, רע"א

ורש"י שם

"Ailonith" (means) "like a male," for she does not give birth.

וְאִיזוּ הִיא אֵילוֹנִית? כָּל שְׂהִיא בֵּת עֲשָׂרִים וְלֹא

הִבִּיָּאָה שְׁתֵּי שָׁעֲרוֹת יבמות פ, ב

and what is an "ailonith"? Any woman who is twenty years old and has not produced two (pubic) hairs

According to Rashi, this noun is derived from the Biblical Hebrew אֵיל, which is translated into Aramaic as דְּכַר, male (sheep), e.g., in Targum Onkelos to Shemoth 29:22.

אֵילוֹחִישָׁא [=אַתְּלִחִישָׁא] f. [לחש אַתְּפַעַל]

קִבְּלָהּ אֶת הַלְחִישָׁה; הִתְרַצְתָּה עַל יְדֵי הַלְחִישָׁה

she was relieved by the whispering

זִילָהּ, לְחַשּׁוּ לָהּ דְּיוֹמָא דְּכִיפּוּרִי הוּא. לְחַשּׁוּ לָהּ,

וְאֵילוֹחִישָׁא. יומא פב, סע"ב ורש"י שם

Go and whisper to her that it is Yom Kippur! They whispered to her, and she was relieved by the whispering.

SEE: לחיש

אֵילוֹיָא n.

dirge; lamentation

קִינָה

ורש"י ערבין יא, ב ע"פ ת"י לירמיהו ז: כט

אֵילוֹיָמָא; אֵי לִימָא; אֵי נִימָא

if we say ...

אִם נֹאמֵר...

This term introduces a tentative interpretation that is immediately refuted and then replaced by a different interpretation.

אֵילוֹיָמָא אֲרִישָׁא, פְּשִׁיטָא! אֵלָא אֲסִיפָא.

ברכות יח, א

If we say (this statement refers) to the first clause, it is obvious (and hence superfluous)! Rather (it refers) to the latter clause.

For an additional example, see אֵהֵיָא.

The same notion is sometimes expressed by two separate words: occasionally by אֵי לִימָא and more frequently by אֵי נִימָא.

אֵילוֹן ← adj. pl. אֵילוֹנִין

adv. **וְאֵילוֹן**

and onwards; and henceforth

וְהִלָּאָה

שָׁבַע מִעֲזָרָא וְאֵילוֹן. משנה פרה פ"ג מ"ה

אֵילוֹ conj. [=אִם + לוֹ]

if; were

1. לוֹ; אִם

אֵילוֹ אֶתָּא אֵינִישׁ וְאָמַר לְכוּן דְּחָרֵב בֵּית הַמִּקְדָּשׁ, מִי הָיָה נְדָרִיתוֹן? נִוִּיר לָב, ב

If a person came and told you that the Beth HaMikdash (the Holy Temple) had been destroyed, would you have uttered your vow?

This conjunction, which introduces unreal (contrary-to-fact) conditions, is used in Hebrew as well, e.g., in Esther 7:4 and in the following Talmudic passage (which also appears in the נְשִׁמָּה prayer, recited on the Sabbath et al):

אֵילוֹ פִּינוּ מְלֵא שִׁירָה בְּיָמֵינוּ, אֵין אָנוּ מְסַפִּיקִין

לְהוֹדוֹת לָךְ ה'..... ברכות נט, ב

Were our mouths (as) full with song as the sea (is with water) ..., we could (still) not thank You sufficiently, O God

In one instance (א, ברכות מז), this word appears as אֵלוּ in our editions (without the vowel-letter yod) but both in Rashi's commentary (ad loc.) and in manuscripts of the passage it appears with the yod, i.e., the usual spelling.

2. בְּנִגּוּד לְכָךְ; מִדָּה שְׂאִין בֵּין **whereas; but**

מַעֲיָקָא כְּתִיב: "שְׂמִיחָה וּמִשְׁתָּה יוֹם טוֹב", וְלִבְסוּף כְּתִיב: "לַעֲשׂוֹת אוֹתָם יָמֵי מִשְׁתָּה וּשְׂמִיחָה" – וְאֵילוֹ

"יוֹם טוֹב" לֹא כְּתִיב. מגילה ה, ב ע"פ אסתר ט: יט, כב

First it is written (about the celebration of the miraculous Jewish victory on Purim): "Rejoicing and drinking and a holyday (implying abstaining from work)," and later (in Mordechai's letter regarding the establishment of Purim) it is written: "To make them days of drinking and rejoicing" – whereas a "holyday" is not written (and so it is permitted to do work).

"וְתִשְׁלַח וְתִקְרָא לְבָרַךְ" – וְאֵילוֹ אֵיהִי לֹא אֲזַלָּה

לְנִבְיָהּ מַגִּילָה יר, ב ע"פ שופטים ד: ו

"and she sent (a messenger) and summoned Barak" – but she did not go to him

This conjunction may have a precedent in Biblical Hebrew, although the vocalization is different:

כִּי אִם יָפְלוּ, הָאֶחָד יָקִים אֶת הָאֲחֵר; וְאֵילוֹ הָאֶחָד שִׁפֹּל, וְאֵין שְׁנֵי לְהִקְיָמוּ. קהלת ד: י ותרגום שם

אלו DIFF:

אֵילוֹא n.

species of plant: aloe

מִין צִמָּח: אֵלֶּה

לעזי רש"י גיטין סט, ב ד"ה "אילוא"

אֵילוֹנִית/אֵילוֹנִית

אִשָּׁה שְׂאִינָה מְסַגֶּלֶת לְלֶדֶת

a woman who is incapable of bearing children

reinterpreting the tannaitic source or by altering its text.
וְאֵמַר ר' יְהוֹשֻעַ בֶּן לֵוִי: לְעוֹלָם יִשְׁכְּבוּ אָדָם לְבֵית
הַכְּנֶסֶת כִּדְּרֵי שְׂיֻזָּה וְיִמְנָה עִם עֲשָׂרָה הָרָאוּשׁוּנִים;
שְׁאֵפִילוּ מֵאָה בָּאִים אַחֲרָיו, נוֹטֵל שָׂכָר כּוֹלֵן. "נוֹטֵל
שָׂכָר כּוֹלֵן" סֵלֶקָא דְעֵתְהָ? אֵלָּא אֵימָא: נוֹתְנִין לוֹ
שָׂכָר כְּנֶגֶד כּוֹלֵן. בְּרֻכּוֹת מו, סע"ב ע"פ כת"י

And R. Yehoshua b. Levi said: A person should
always come early to the synagogue so that he
merit to be counted among the first ten; for even if
one hundred (more) come (to the synagogue) after
him, he takes (for himself) the reward of all of them.
Do you (really) think "he takes (for himself) the
reward of all of them (thus depriving them of their
reward)"?! Rather say: "They" give him (=he is
given) a reward equal to (the rewards of) all of
them (=those who came to the synagogue later)."
מַנִּיין לְמִילָה שְׂבָאוֹתוֹ מְקוֹם?... אֵימָא: לְבוֹ, דְּכֵתִיב:
"וְיִמְלִתֶם אֶת עֲרֹלַת לְבָבְכֶם"! שְׁבַת קח, א ע"פ דברים

י:טז

From where is it derived that circumcision must be
in that place (i.e., the penis)? ... Say: His heart
(should be circumcised), since it is written: "and
you shall circumcise the foreskin of your heart!"

אי בעית אימא, (ו)אימא הכי see: אימא דהכי
נמי, (ו)אימא כוליה להכי הוא דאמא, אימא סיפא, אימא רישא
SEE: אָמַר ד', אָמַר

אֵימָא²/אֵימָר² fut. 1st pers. s. [אמר]

אָמַר; הִיִּיתִי אוֹמֵר I shall say; I would say
יְהֵא רַעְיָא דְאֵימָא מְלֵתָא דְתַתְּקַבֵּל. ביצה לח, א
May it be the will (of God) that I shall say a word (of
Torah) that will be acceptable (to the local
hakhamim).

For additional examples, see לְעוֹלָם אֵימָא לָךְ and
אֵימָא לָא.
SEE: אָמַר

אֵימָא f. ← אָמַא

וְאֵימָא הָכִי נָמִי

וְאָמַר כֶּךָ בְּאַמְתָּ! אוֹלִי בְּכָל זֹאת הִהְצָעָה
שְׁנִידְחָתָה הִיא הַנְּכוּנָה!

But say so indeed!

After a proposal has been put forward as a
hypothesis for what a specific tanna (or amora)
had rejected, the Talmud now suggests that
the rejected proposal be accepted after all.

ברייתא: בֵּית הָאֵשָׁה... חֲתִיבָת בְּמוֹזוֹהָ.

תלמוד: פְּשִׁטָּא! מְהוּ דְתִימָא "בֵּיתָךְ" — וְלֹא
"בֵּיתָה" ?... קְמַשְׁמַע לָן. וְאֵימָא הָכִי נָמִי? יומא יא, ב

ע"פ דברים יא:כ

There were seven (red heifers prepared) from (the
time of) Ezra and henceforth.

וְאִי כְּתָב רַחֲמָנָא "עֲרִירִים יָמוּתוּ", הָוָה אֲמִינָא:
מִחֻטְאִיהָ וְאֵילָף, אָבֵל מְעִיקָרָא — לֹא! יְבֻמוֹת נָה, סע"א
ע"פ ויקרא כ:ב

And had the Merciful written (only): "they shall die
childless," I might have thought: (This punishment
applies only to children born) from (the time of) his
sin and henceforth, but not (to those who were
born) previously!

This is apparently the only Aramaic passage in the in the
Babylonian Talmud in which this word occurs.

SEE: (מ)בָּאן וְאֵילָף

adv. אֵילָף וְאֵילָף

לְבָאן וְלְבָאן; מִשְׁנֵי הַצְּדִידִים

in both directions; on both sides

וּפְנָה גְּחָלִים אֵילָף וְאֵילָף יוֹמָא מַג, ב (משנה)
and he cleared away the coals to both sides

הָיוּ לוֹ בְּשְׁנֵי עֲבָרֵי הַיַּרְדֵּן אֵילָף וְאֵילָף בְּכוֹרוֹת נָה, ב
(if) he had (animals) on the two banks of the Jordan
(River), on both sides

SEE: (מ)בָּאן וְאֵילָף

אֵילָם [אֵילָמָת, f., אֵילָמִין/אֵילָמִים m. pl.]

← אֵלָם

prep./conj. ← אֵילָמָלָא/אֵילָמָלִי

אֵלָמָלָא/אֵלָמָלִי

אֵילָנָא n. [אֵילָנִי/אֵילָנָא pl.]

tree
DIFF: אָעָא

n. אֵילָפָא

אֵילָפָא ship רש"י לעירובין נג, ב

One of the early amoraim in Eretz Yisra'el was named
Ezra (e.g., ב ורש"י שם, (כתובות סט, e.g., אֵילָפָא
of the origin of his name, see R. Re'uven Margoliyoth,
לחקר שמות וכינויים בתלמוד, p. 9.

אֵילָתָא/אֵילָתָא n. f. ← אֵילָא

imp. אֵימָא¹/אֵימָר¹ אֵימור

אָמַר! say!

קום, אֵימָא מִלְתָּא! מועד קטן כה, א

Get up (and) say something!

This verb often introduces a resolution of a difficulty
(especially with the formula אֵימָא אֵילָא), or a rejection of a
proposal (especially אֵימָא). The goal is achieved either by

אימא לא

“אמר: לא! הייתי אומר: לא!”

I would have said: No!

This expression is frequently used in the course of a **אָריכותא** argument that seeks to show that both of the elements stated in the text under discussion are necessary, because without one of them I would have reached the opposite conclusion.

For an example, see אָריכא.

SEE: ²אימא

אימא סיפא

אמר את הסוף! עין בסוף הפקוד (וממנו מובח שלא בפרשנותה)!

Say the end! Take note of the latter clause (of the mishna, baraita, or of the amora's statement)!

After the Talmud has just presented an interpretation or a comment about an earlier clause in the text under discussion, this expression is often used to introduce a later clause in the same text that seems to be a *contradiction* to that interpretation or comment.

משנה: באחד בניסן ראש השנה... לרגלים. באחד באילול, ראש השנה למעשר בהמה. ר' אלעזר ור' שמעון אומרים: באחד בתשרי. ראש השנה ב, רע"א: משנה פ"א מ"א

תלמוד: לרגלים. מני? ר' שמעון היא. אימא סיפא: ר' אלעזר ור' שמעון אומרים: באחד בתשרי. שם ז, ב ורש"י שם

MISHNA: *On the first of Nisan it is the New Year ... for festivals. On the first of Elul it is the New Year for the tithe from cattle. R. El'azar and R. Shim'on say: On the first of Tishri.*

TALMUD: *(The first of Nisan is the New Year) for festivals. Whose (opinion) is it? It is R. Shim'on. (But) take note of the latter clause: R. El'azar and R. Shim'on say: On the first of Tishri (is the New Year for the tithe from cattle, indicating that the anonymous author of the earlier clause in the mishna is not R. Shim'on!*

Occasionally the term refers to a *pasuk*, as Rashi points out (רש"י תמורה ח, א, ד"ה אימא סיפא).

SEE: אימא¹, שפיל לסיפיה דקרא

BARAITHA: A woman's house ... must have a mezuzah.

TALMUD: *It is obvious! (Why, then, does the baraita need to state it?) What is it that you would have supposed: (the Biblical precept requiring a mezuzah on the doorpost of) "your (m.) house" (implies) "not her house" (thus exempting a woman's house from this precept)?*

(Hence the baraita is needed to) teach us (that a woman's house does need a mezuzah.)

But say so indeed (that a woman's house really is excluded from the obligation of mezuzah)!

SEE: ¹אימא

ואימא כוליה להכי הוא דאָתא

ואמר: כלו (=הכתוב) לכה (=ללמד דבר זה בלבד) הוא בא!

But say: All of it (=the Biblical word or phrase) has come for that (point alone)!

After a Scriptural passage has been explained as a source for one halakhic point, the Talmud sometimes raises a *difficulty*: Perhaps the whole passage is needed for that point alone – leaving another point, for which the passage was supposed to provide a Scriptural source, without any basis whatsoever.

1) "לא תתגודדו" – לא תעשו אגודות אגודות.

2) האי "לא תתגודדו" מיבעי ליה לגופיה, דאמר רחמנא: לא תעשו חבורה על מית!

3) אם כן, לימא קרא: "לא תגודדו" – מאי "תתגודדו"?

4) שמע מינה: להכי הוא דאָתא.

5) ואימא: כוליה להכי הוא דאָתא! יבמות יג, טע"ב (ע"פ דברים יד: א) ורש"י וריטב"א שם

1) "לא תתגודדו" – *do not make yourselves into separate sects.*

2) (But) *this (phrase) "לא תתגודדו" is needed for itself (i.e., the context of the pasuk: regarding mourning prohibitions) as the Torah has stated: Do not make any wound (upon your bodies to express mourning) for the dead!*

3) If so, let Scripture state: "לא תגודדו" (*do not cut [your bodies in mourning for the dead]*) – why "תתגודדו" (with a double-tav prefix, which indicates a reflexive meaning)?

4) Deduce from it: It is for this (prohibition of making yourselves into separate sects) that (this spelling) has come.

5) But say: All of it (=the *pasuk*) has come (exclusively) for this (prohibition of making separate sects)!

SEE: אימא¹

אימלח [= אַתְּמַלַּח: מלח אַתְּפַעַל]

it was salted נְמַלַּח; פָּזַר עָלָיו מֶלַח
אימלח ליה בשר שחוטה בהדי בשר טרפה.

חולין קיב, סע"ב

The meat of a (kosher) slaughtered animal was salted for him together with the (non-kosher) meat of a terefa animal.

Re the *pathah* vowel, see the note on אַיענש.

SEE: מלח

אימלי 1st pers. fut. ← **מלי**

אימלא [= אַתְּמַלְא: f. [מלי אַתְּפַעַל]

she became full הִתְמַלְאָה
אימלא זיהרא; שקלא, שדתינהו בנהרא.

גיטין מה, ב ורש"י שם

She became full of anger (lit. "venom"); she took (the tefillin, and) cast them into the river.

SEE: מלי, מלא

אימלויף/אמלויף [= אַתְּמַלְוִיף: מלך אַתְּפַעַל:

מימלויף, prt., אמלויף, imp., אימלויכי, inf.]

1. נמלך (בפלוגי); התייעץ

he consulted (with); he sought advice (from)

אזל ואמלויך בדביתהו. ברכות כז, סע"ב

He went and consulted with his wife.

2. נמלך בדעתו; התחרט

he reconsidered; he changed his mind

בתבה מעיקרא להאי ואמלויך ולא יהבה ליה. בבא
מציעא יט, ב

He originally wrote it (=the document) for this (person) but reconsidered and did not give it to him.

This root is also found with a similar meaning in the Aramaic of Targum Onkelos (e.g., *Shemoth* 18:19). The parallel Hebrew verb is found in *Nehemiah* 5:7 and in Mishnaic Hebrew (e.g., רמאי ג:ב-ג). The verb נמלך is still in use in Hebrew today.

SEE: מלך, DIFF: מלב

לאימנועי/לאמנועי [= אַתְּמַנוּעִי, inf. ←
מימנע

אימני [= אַתְּמַנִּי: מני אַתְּפַעַל: מימני, prt.,

נימני, fut.]

1. נמנה; נספר

he was counted; he was enumerated

אימא רישא

אמר את הראש! עין בתחילת המקור
(וממנו מוכח שלא בפרשנותה)!

Say the beginning! Take note of the earlier clause!

This entry – which is parallel to the previous entry, **אימא סיפא** – introduces a *contradiction* from an *earlier* clause in the same text to the interpretation or comment that has just been proposed.

For an example – see סע"ב, בבא מציעא לו.

אימאויס [= אַתְּמַאִיִּס: מאס אַתְּפַעַל:

ממאויס, prt., לימאויס, fut.]

נמאס; נהיה מאוס

it was repugnant; it became disgusting

הא במידי דממאויס; הא במידי דלא ממאויס.

ברכות ג, ב

This (rule, that food not be thrown, applies) to something that would become disgusting; that (rule, that food may be thrown applies) to something that would not become disgusting.

SEE: מאיס, מאיסיקא

אימור imp. ← **אימר, אימר (ד)**

אימחא [= אַתְּמַחָא: מחי אַתְּפַעַל]

he protested מָחָה; הִבִּיעַ מָחָא

איבעי ליה למחוי. לא אימחא — מאי? ב"מ ק, א
He should have protested (that the land still belongs to him)! (But) if he did not protest – what is the halakhic ruling?

According to ordinary editions, the verbal form is **אימחא** apparently in *binyan* אַתְּפַעַל, even though two words earlier in this passage the infinitive *למחוי* in *binyan* פַּעַל is used for the same action. In some manuscripts, however, the *פַּעַל* form **מחי** appears – instead of **אימחא**.

SEE: מחי, DIFF: מחא

אימחיקא [= אַתְּמַחִיקָא: f. [מחק אַתְּפַעַל]

it (f.) was erased נִמְחַקָּה

... מגילה, הא אימחיקא לה סוטה יד, רע"ב

... (as for the) scroll, it (=the writing) has been erased

In our versions of סוטה יט, סוטה יד, this verb is spelled **אימחיקא** – a form which is difficult to fathom; some manuscripts, however, read **אימחיקא**, just as it is spelled in our example.

SEE: מחיק, מחקא

(ד) אף על גב דאימעיט כלאים בבא קמא עז, א
even though a hybrid (of different species) has
been excluded (from animals that may be offered
as sacrifices)

(ו) איתמעיט דם מוטומאזה כריתות ד, ב
blood (of a reptile) was excluded from (the law of)
impurity

Re the yod after the middle root-letter, see the note on
אינעש.

SEE: מיעוט, מעיט

אימצי/אמצי [=אתמצי: מצי אתפעל]

he was able; he could יכול

לא אמצי עובד כוכבים לסגויי בהדי ישראל כתובות

סב, א ורש"י (מהדורא קמא) שם
The non-Jew was not able to keep pace with the
Jew.

For the use of עובד כוכבים as a substitute for גוי – see
עובד כוכבים.

Cf. the תפועל conjugation of חזי in G for G, pp. 108-110.

SEE: מצי

אימצורי [=אתמצורי] inf. ← **ממצרא**

אימר imp. ← **אימא**

אימר ד-; אימור ד-; אימא ד- ...

אמר ש' (אפשר שהקף הקביעה הקודמת
אינו גורף) "say that ..."; one could say that

This formula proposes to limit the application
of a tanna's statement that is under discussion
in order to resolve a difficulty or to refute an
argument.

ולא יתן לתוכו מים, מפני שהוא מכבה.

לימא תנן סתמא בר' יוסי דאמר: גורם לכיבוי אסור?
יתסברא?! אימור דאמר ר' יוסי בשבת – בערב

שבת מי אמר?! שבת מז, ב ע"פ משנה שם

But (even on Friday) one must not pour water into
it (=a vessel placed under a lamp to catch sparks),
since he would be extinguishing (and thus
deseccrating the Sabbath).

Shall we say we have learned an anonymous
mishna in accordance with (the halakha of) R.
Yosei, who said: Indirect extinguishing is forbidden?
But does it make sense?! One could say that R.
Yosei stated (his halakha) about (an act done on)
the Sabbath (itself, but) did he state (it) about (an
act done on) the eve of the Sabbath (=Friday)?!

ר' יאשיה... סבר לה בר' יהודה, דאמר: שבעים,

דתנן: סנהדרין גדולה היתה של שבעים ואחד; ר'
יהודה אומר שבעים.

אחז נמי לא אימני סנהדרין קד, א

(King) Ahaz was also not enumerated

2. נתן קולו למנין בהצבעה; הצביע

he voted

ר' אבהו – אימנו רבנן עליה לממנייה ברישא

סוטה מ, א

(as for) R. Abbahu – the ḥakhamim voted (with
regard to him) to appoint him as the head

Cf. the Mishnaic Hebrew expression
(משנה ידיים ד:א, ג), they decided by vote (literally: "they
voted and decided").

3. נעשה מנוי (באחד מבני חבורה של קרבן
פסח)

**he was enrolled (as a member of the
company for the paschal lamb)**

דילמא מימשכי הני, ואתי אחריני ומימני עליה

פסחים ס, ב

perhaps these will withdraw (from their participa-
tion in the Paschal offering), and others will come
and be enrolled for (eating) it

Cf. the תפועל conjugation of חזי in G for G, pp. 108-110.

SEE: מני

אימסר/אמסר [=אתמסר: מסר אתפעל:

[prt. מימסר

נמסר; נתן; הסגר

**it was given over; it was transmitted; it
was delivered**

מילי מימסרן לשליח גיטין עא, ב
words (=verbal instructions) may be transmitted to
an agent

הואיל ועת רצון הוא, ניבעי רחמי איצרא דעבירה.

בעו רחמי, אימסר בידיהו. סנהדרין סד, א

Since it is a time of (Divine) good will, let us "ask for
mercy" (=pray) for the passion for (sexual) sin (to
be overcome). They prayed, (and the evil passion)
was delivered into their hands (i.e., people were no
longer overcome by illicit sexual passion).

Re the pathah vowel, see the note on אינעש.

SEE: מסר

אימעט/אימעיט/אמעט/איתמעט

[מעט אתפעל]

1. נתמעט; הקטן

it was reduced; it became smaller

(ד) אימעט מאתמול עירובין עט, ב
(the height of the pile of straw) was reduced from
yesterday

2. נתמעט; הוצא מן הכלל

it was excluded (from a category)

כלתיה דרב זביד אימרא כתובות סג, ב ורש"י שם
the daughter-in-law of Rav Zevid rebelled (against her husband)

This very passage appears in Rashi's commentary on *Iyyov* 39:18, but there the verb quoted is *אימרא* (from the root *מרי*), *she broke away (from her husband)*, the feminine form of the entry *אימרי* below. The two verbs, whose first two root-letters are identical, are similar in meaning. See *G for G*, p. 272, note 3.

SEE: מרי

אימרטט [=אתמרטט: מרטט "אתפצל"]
נתמרטט; נקרע לגזרים
it was torn to pieces; it was dismembered

ההוא אימרטטי אימרטט. עבודה זרה סט, רע"א
That (mouse) was completely dismembered.

This quadriliteral Aramaic verb (four-letter root) is apparently an expansion of the root *מרטט*, and the *binyan* is the equivalent of the *תפצל*. Cf. *G for G*, p. 279 (p. 289 in the 2011 edition), note 10.

SEE: מרטט, מרי

אימרי [=אתמרי: מרי אתפצל]
1. "המרה"; חזר בו
he broke away (from a commitment); he backed out; he balked

(ד)זל עבדתא, ואימרי בעל הבית בבא מציא עז, א
 ע"פ כתיב ורש"י שם ד"ה "ואמר"
labor became cheap, and the owner backed out

Since the verbal form *אימר* in ordinary editions of this passage is problematic, the spelling in the Munich manuscript *אימרי* (with a final yod from the root *מרי*) has been substituted. According to Rashi, in his commentary on *Iyyov* 39:18, this Aramaic verb is related to the Biblical Hebrew verb *תמריא* in that *pasuk*. See also his commentary on "אימרא" חולין נח, רע"ב ד"ה "אימרא".

2. התרגז; כעס
he became upset; he got angry

מאן אמרנך דאימרינך? סוטה לה, רע"ב ורש"י שם
Who provoked you that you became angry?

Cf. the *אימרי* conjugation of חזי in *G for G*, pp. 108-110.
 SEE: אמרי

אימרתא ← n. f. **אימרא**

אימשה [=אתמשה: משה אתפצל]
he was anointed
 והאי לאו זר הוא, דהא אימשה מעילה יט, א
but this (man) is not an ordinary person, for he has been anointed

Re the *pathah* vowel, see the note on איענש.

SEE: משה

אימר דשמעת ליה לר' יהודה בסנהדרין גדולה,
 דכתיבי קראי – בשאר בי דינא, מי שמעת ליה?
 סנהדרין ג, ב

R. Yoshiyya (who does not require an odd number of judges) understands it like R. Yehuda, who said: Seventy (judges), as we have learned (in the Mishna): The great Sanhedrin consisted of seventy-one (judges); R. Yehuda says: Seventy.

Say that you have heard him (i.e.,) R. Yehuda with regard to the great Sanhedrin, because there are pesukim written (that mention the number seventy) – with regard to other courts (e.g., of three judges), have you heard him (not requiring an even number of judges)?

Sometimes it is clear from the discussion in the Talmud that the proposal introduced by this formula is *tentative*, e.g., *ל' לא לימא מר "אימר" אלא "ידאי"...*: עירובין צג, ב, *Let the master not say "one could state" but "definitely" ...!*
 SEE: אימא

אימרא [אומירות. pl. n.]
שפה; קצה (של הבגד)
edging; border (of a garment)

(ב)חלוק שפין בו אימרא עבודה זרה לר, א ורש"י שם
a garment that has no edging

According to the *Arukh* (s.v. אמר³), this *edging* had an ornamental function.

The final *alef* (rather than the *hei* in אמרה, the modern Hebrew spelling) may indicate that this noun entered Hebrew from Aramaic. In Aramaic, it appears in "Targum Yonathan" of *Shemoth* 26:4. A plural form, whose spelling and vocalization are uncertain, appears in the Mishna (נגעים יא:י). Cf. Rashi to *Vayikra* 13:52.

אימרא¹
 אימר. cnstr., אימרי/אימריא/
 אַמְרָא, pl. אימרתא. [f. n.]

בָּשׂ; טֹלָה
sheep; lamb
 עוברין לפני כבני מרון. מאי "כבני מרון"? הקא
 תרגימו כבני אמרנא. ראש השנה יח, א
(On Rosh HaShana, all mankind) pass before Him like the children of Maron. What is (the meaning of) כבני מרון? Here (= in Babylonia) they translated: "like a flock of sheep."

In Targum Onkelos this Aramaic noun is the standard translation of the Biblical Hebrew *בָּשׂ* and *כֶּבֶשׂ*, e.g., in *Bereshith* 30:32, *Shemoth* 29:39 and *Vayikra* 3:7.

SEE: רחולא

אימרא² [אתמרא: מרי אתפצל] ← f.
אימרי, אימרא

אימרא/ה [=אתמרא: f. מרי אתפצל]
התמרדה; מרדה
she rebelled

אין... אלא...

not ... but; not ... except; only רק

This formula may be rendered into English affirmatively as *only* (like the French *ne... que...*). אין ושיבה אלא לשון עבדה, שגאמר: "ותשבו בקדש ימים רבים". מגילה כא, ט"א ע"פ דברים א:מו (The verb *ישב* (in this context) is only an expression of "staying," as it is written: "And you stayed in Kadesh many days.")

This formula does not necessarily denote exclusiveness. Here, for example, it is *not* claimed that the verb *ישב* always means *staying*, for sometimes it does mean *sitting* as in ויקרא טו:ו. See also the commentary of R. Eliyahu Mizrahi on Bereshith 22:2 and Shemoth 11:2.

ראשית הגז אינו נוהג אלא בארץ.

ברכות כב, א: חולין קלו, א

(The law of) the first shearing does not apply except in Eretz Yisrael (=It applies only in Eretz Yisrael).

As in the second example, this formula sometimes uses an inflected form of the word אין, e.g., אינה or אינו.

SEE: אלה, אמה אומר... או שאינו אלא..., אין מועט אחר מועט אלא לרבות

אין בין... ל-... אלא...

ההבדל היחיד בין ... ל-... הוא...

There is no (difference) between ... and ... except ...

אין בין יום טוב לשבת אלא אוכל נפש בלבד. מגילה ז, ב (משנה)

There is no (difference) between a festival and the Sabbath (with regard to forbidden labors) except for (the preparation of) food for people. (which is forbidden on the Sabbath, but permitted on a festival).

See Shemoth 12:16.

אין ה'כי נמי

"בן, גם כך!" אכן, גם הנקודה שהעלית היא נכונה!

Indeed, such (=your contention) is also (correct)! Your specific point is well taken!

With this conciliatory response, the Talmud (or a specific ḥakham) concedes the point that has just been stated, but usually he still maintains his original (halakhic) position.

ברייאת: "כל זכורך" – לרבות את הקטנים.

תלמוד: קטן שהגיע לחינוך דרבנן היא! אין, ה'כי נמי, וקרא אסמכתא בעלמא! חגיגה ד, א ע"פ שמות כג:ו BARAITHA: "All your males (must appear before God on the three pilgrim festivals)" – including children.

אימשיך [=אתמשיך: מושך אתפעל: מימשיך

[inf. אמשוכי, prt.

1. נמשך; נגרר he was drawn into; he was attracted; he was led astray

דילמא אתי לאימשיכי? יומא לא, א

perhaps he would come to be drawn (into the sacred place)

אימשיך בתרייהו, איעקר תלמודיה שבת קמו, ב ורשי שם

he was attracted by them (=wine and bathing), (and) he forgot his learning

2. נמשך; זרם it flowed

הני מימשיכי בעיניהו שבת כא, א ורשי שם

these (oils) flow (to the wick) by themselves (i.e., without any admixture of other oil)

3. המשיך; האריך (בזמן) he continued

דילמא אתי לאימשיכי שבת ט, ב

perhaps he would come to continue (to eat beyond the deadline)

4. מושך את ידו; הסתלק he pulled himself away; he withdrew

דילמא מימשיכי הני פסחים ס, ב

perhaps these will withdraw (from their participation in the Paschal offering)

SEE: מושך

אימת

adv.

אימתי; מתי when

זמן קריאת שמע ד"שכיבה" – אימת? ברכות ב, א When is the time for reciting the Shema of "lying down" (=of the night)?

SEE: כל אימת

אימתא

n.

אימה; מורא fear; awe

אימתא דשמאי שבת קנו, ב the fear of Heaven

אימתילא [=אתמתילא] f. ← אמתייל

אין

interjection

הן באמת; בן באמת yes; indeed

This affirmative word is often used in contrast to the negative לא.

הני – אין; אורז ודוחן – לא! פסחים לה, א

these (=species of grain) – yes; rice and millet – no!

SEE: אין ה'כי נמי, אין ולא ורמא בידיה, איני

previously is a source for one halakhic point, it does not appear to be a source for a related point or another case. What, then, is the source for the latter?

“על מצות ומוררים יאכלוהו” – אין לי אֵלָא בִּזְמַן שְׁבִית הַמִּקְדָּשׁ קָיָים. בִּזְמַן שֶׁאֵין בֵּית הַמִּקְדָּשׁ קָיָים, מִנֵּין? פסחים קכ, סע”א ע”פ במדבר ט: יא

“They shall eat it (=the Paschal offering) with unleavened bread and bitter herbs” – I have (established the obligation to eat unleavened bread) only at a time when the Beth HaMikdash is in existence. From where (can I derive that obligation) for a time when the Beth HaMikdash is not in existence (and there is no Paschal offering)?

אֵין מיעוט אַחַר מיעוט אֵלָא לְרִבּוּת

וּכְשָׁבָא בְּכַתּוּב מַעוּט וְאַחֲרָיו בָּא מַעוּט נֹסֵף, (דִּקְא) יֵשׁ לְכָלּוּל אֶת הַפֶּרֶט הַמְדַּבֵּר בְּתוֹךְ הַכָּלָל.

and (one) limitation (that occurs in the Torah) after (another) limitation (really comes) to extend the scope of the law).

The rule of Biblical interpretation, which seems to defy logic, is probably a received tradition. It interprets the occurrence of two limiting words regarding the same point as extending the halakhic category to include that point.

“וכי יהיה באיש חטא (משפט מות והוצאתו, ותלייתו על עץ).” ... אָמַר רַב נַחֲמָן בַּר יִצְחָק: לְרִבּוּת “בֶּן סוֹרֵר וּמוֹרֵד”. מַאי טַעְמָא? דְּאָמַר קָרָא: “וכי יהיה באיש חטא – איש ולא בן.” “חטא” – מִי שֶׁעַל חֲטָאוֹ נִהְרַג, יֵצֵא בֶּן סוֹרֵר וּמוֹרֵד, שֶׁעַל שֵׁם סוֹפֹ נִהְרַג. הֵוִי מַיעוּט אַחֲרֵי מַיעוּט, וְאֵין מַיעוּט אַחֲרֵי מַיעוּט אֵלָא לְרִבּוּת. סנהדרין מו, א ע’ רש”י ויד רמ”ה שם ע”פ דברים כא: כב

“And if a man has (committed) a sin (subject to the death penalty and is executed, you shall hang him on the gallows).” ... Rav Nahman b. Yitzhak said: (This is) to include “the stubborn and rebellious son” (in the law of hanging). What is the source? Since the pasuk stated: “And if a man has (committed) a sin” – “a man,” not a son (excluding the case of “the stubborn and rebellious son,” who is too young to be called “a man”); “a sin (subject to the death penalty),” (implying) one who is executed on account of a sin – excluded is “the stubborn and rebellious son,” who is executed on account of his (criminal) destiny. (Thus) there is (one) limitation after (another) limitation, and (one) limitation after (another) limitation really (comes) to

TALMUD: A child who has reached (the age of) education is (obligated only because of) an enactment of the ḥakhamim (so how can this obligation be derived from a Biblical passage)! Indeed, (that contention) is also correct (that the obligation has been enacted by the ḥakhamim), and (thus) the Biblical passage is merely a support (for that rabbinic obligation); nevertheless, children are indeed obligated to participate in the pilgrim festivals as stated originally.

This expression is still in use today – especially, in the beth haMidrash.

אֵין וְלֹא וְרַפְּיָא בִּידֵיהּ

‘בֶּן’ וְ‘לֹא’ – וְרַפְּיָא בִּידֵיהּ. (הַהֲכָרְעָה שֶׁלֹּא אֵינָה עֲקֵבִית: לְפָעַמִּים הַכְרִיעַ “בֶּן” לְפָעַמִּים “לֹא”).

‘Yes’ and ‘No’ – for it was “loose in his hand.”

In response to a problem that was posed to him on several occasions, the amora sometimes answered “yes” and sometimes “no.” He did not reach a clear-cut decision.

אָמַר רַב יְהוּדָה: הַמִּקְדָּשׁ בְּעֵד אַחֵד – אֵין חוֹשְׁשִׁין לְקִידּוּשָׁיו.

בְּעוּ מִיֵּנִיָּה מִרַב יְהוּדָה: שְׁנֵיהֶם מוֹדִים – מַאי?

“אֵין” וְ“לֹא” – וְרַפְּיָא בִּידֵיהּ. קִידּוּשִׁין סָה, א ורש”י שם Rav Yehuda said: (If a man) betroths (a woman) in the presence of (only) one witness – we do not take his betrothal into consideration.

They asked (a question) of Rav Yehuda: (If) both of them (=the would-be bride and the would-be groom) admit (that he betrothed her), what is the law?

(Rav Yehuda replied:) ‘Yes’ and ‘No’ – for it was “loose in his hand.”

According to Rashi’s commentary on this passage, the phrase רַפְּיָא בִּידֵיהּ refers to Rav Yehuda’s different responses to the same question that he was asked on more than one occasion, which indicate the underlying uncertainty he felt about the issue at hand. Cf. Rashi’s commentary on “ורפּיָא בִּידֵיהּ” (שבת קיג, א ד”ה “ורפּיָא בִּידֵיהּ”).

אֵין לִי אֵלָא... מִנֵּין/מִנֵּינִי

יֵשׁ לִי (מְקוֹר מִן הַכְּתוּב) רַק (לִדִּין בְּמִקְרָה זֶה), (אֲבָל) מִהוּ הַמְקוֹר (לִדִּין בְּמִקְרָה אַחֵר)? **I have established only ..., from where (can I derive) ...?**

This formula, which is common in baraitoth of Midrash halakha, presents the following difficulty: Whereas the Biblical passage quoted

שׂאִין תִּלְמוּד לומר

“שׂאִין (למלה או לבטוי בכתוב שום) לומר ללמד”; הכתוב או חלק ממנו מיותר לכאורה

“For there is no teaching that (the Biblical passage comes) to say ...”; It was not necessary for the Torah to state ...

This formula indicates that there seems to be a *superfluous word or expression* in the pasuk that was just quoted. It is always followed by the question (ומה) תלמוד לומר? (what does ... (come) to teach?

דרש ר' עקיבא: “אז ישיר משה ובני ישראל את השירה הזאת לה; ויאמרו לאמר.” שׂאִין תלמוד לומר “לאמר”. ומה תלמוד לומר “לאמר”?

סוטה כז, ב (משנה)

R. Akiva expounded: “Then Moshe and the children of Yisrael sang this song unto God, and they spoke saying.” It was not necessary (for the Torah) to state לאמר (“saying”). But what does (come) to teach?

SEE: תלמוד לומר

אִינְבָא n.

ביצת כנה ‘רשׁי’ נזיר לט, א egg of a louse

אִינְבָא/אִיתְנָבִי [נבי אתפעל: מתנבִי, prt. אִינְבָאִי [inf.]

הִתְנָבִיא; נָבִיא he prophesied

האי כהן ונביא הוא דאִינְבִי להו לישראל בחורבנא דירושלם, וקטלוהו. סנהדרין צו, ב

This is (the blood of) a kohen and prophet who prophesied to them (i.e.,) the Israelites regarding the destruction of Jerusalem and they killed him.

Cf. the אִינְבִי conjugation of גלי in G for G, pp. 111-113.

SEE: נביא, נביאות

אִינְגַד n.

אִינְגַד a little bit

אמר: כמה מרחיקנא מדוכתא פלן? אמר ליה: אִינְגַד פוקסתא ופלגא. גיטין נח, א ורשׁי שם

(One boy) said: How far (in my Torah studies) am I from that place? (Another) said (in response): A little bit, (i.e.) a page and a half

This form occurs with this meaning only in this passage, but the word אִינְגַד is an abbreviated form of the verb in the next entry.

SEE: פורקא, קימטא

extend (the scope of the law, so as to include “the stubborn and rebellious son” in the law of hanging, and he may be executed).

מיעוט, (ו)אין ריבוי אחר ריבוי אלא למעט SEE:

וְאִין/אִינו צריך לומר

וְאִין צריך ללמד (את הדבר הזה משום שהוא מוכן מאליה)

“and there is no need to say/speak of”; and it goes without saying

This expression usually introduces the most obvious case where a particular halakha certainly applies – in contrast to a case where we need to be taught that the halakha applies.

הנכנס לבית המרחץ, מקום שפני אדם עומדין לבושין... מניח תפילין – וְאִין צריך לומר שׂאִינו חולץ. שבת י, א

One who enters the bathhouse, (if it is) an area where people stand dressed ... he may put on tefillin – and there is no need to say that (if he was already wearing tefillin) he need not remove (them).

“וְשׁוּחַד לֹא תִקַּח” – אִינו צריך לומר שוחד ממון, אלא אפילו שוחד דברים נמי אסור, מודלא כתיב “בְּצַע לֹא תִקַּח”. כתובות קה, ב ע”פ שמות כג:ח

“And you shall not accept a bribe” – there is no need to speak of a bribe consisting of money, but even a bribe of (receiving other) benefits is forbidden as well, since it is not written (in the Torah) “and you shall not accept monetary gain.”

The Aramaic word נמי, also, as well, which appears in this largely Hebrew text, seems redundant, and it is missing in some editions.

וְאִין צריך לומר וְאִינו קתני SEE:

וְאִין ריבוי אחר ריבוי אלא למעט

וְכִשְׁבָּא בְּכָתוּב רַבּוּי וְאַחֲרֵיוּ בָּא רַבּוּי נּוֹסֵף, (דוקא) יֵשׁ לְהוֹצִיא אֶת הַפֶּרֶט הַמְדַּבֵּר מִתּוֹךְ הַכָּלָל

and (one) extension (that occurs in the Torah) after (another) extension – really (comes) to limit (the scope of the law)

This rule of Biblical interpretation, which seems to defy logic, is probably a received tradition. It is in effect a mirror image of the rule: אין מיעוט אחר מיעוט אלא לרבות.

בבא קמא מה, ב and פסחים כג, א For examples, see

אין מיעוט אחר מיעוט אלא לרבות SEE:

For a complete list of independent personal-pronouns, see *G for G*, p. 236.

SEE: ניהו

אינהו הוא דִּי

הם הם שֶׁ; הם (ב)עצמם שֶׁ

“it is they who”; they are the (very) ones who

אינהו הוא דִּיאפסידו אנפשיהו כתובות זה, רע"ב
they are the (very) ones who have caused damage to themselves

אינהי ← pron. f. pl. אינהו

אינו דין שֶׁ

כלום אין הדעת נותנת שֶׁ...!?

is it not logical that ...?!

This formula is often used to mark the conclusion of a קל-והומר argument.

For an example – see אינו דין שֶׁ.

ואינו חושש

ואינו צריך לדאוג (שֶׁישׁ במעשיו אסור)
and he need not be concerned (that such activity is forbidden)

מי שנשרו כליו בדרך במים מלהך בהן ואינו חושש.
שבת קמו, סע"ב (משנה)

One whose clothes fell into water on the way may continue walking in them (on the Sabbath) and he need not be concerned (that people may suspect that he washed the clothes on the Sabbath).

This expression also occurs as ואינה חוששת in the feminine singular and as ואין/ואינן חוששין in the masculine plural.

SEE: חש

אינו מן השם ← שם

אינון ← pron. pl. אינהו

אינטורי [= אַתְנִטוּרִי] inf. ← מינטר

איני [אין + הי]

“is it true?!” indeed?!

This term introduces a *contradiction* to the statement just quoted in the Talmud.

אמר רבינא: שמע מינה המבשל בחמי טבירה בשבת חייב... איני? והאמר רב חסדא: המבשל בחמי טבירה בשבת פטור! שבת מ, סע"ב

אינגיד/אינגד/אנגיד/איתנגיד/

איתנגד [נגד אתפעל]

he felt faint; נחלש; התעלה

he became weak; he lost consciousness

אינגיד ואיתנגד מגילה טו, א

See also Targum Onkelos, e.g., on Bereshith 49:33, and Rashi's commentary on (ד"ה "נגידים")

Re the *pathah* vowel in איתנגד, see the note on אינעש.

On several occasions, the form נגיד or נגד in *binyan* קל appears in the Talmud with this same meaning.

SEE: מינגד, נגיד DIFF: נגד

אינגעה [= אַתְנִנְעָה] f. [נגע אתפעל]

הצטרעה; לקתה בנגע הצרעת

she became afflicted with *tzara'ath*

בָּעָא רַחֲמֵי עָלֶיהָ וְאִינְגְעָה חולין ס, א
he asked for mercy for her (=the emperor's daughter) and she became afflicted with *tzara'ath* (a skin disease)

SEE: נגע, מנגע, נגע and its note

אינדב [= אַתְנִדֵּב: נדב אתפעל]

he donated התנדב

שְׁעִזְרַק טִיעָא אִינְדֵּב שְׂרָגָא לְבִי בְּנִישְׁתָּא דְרַב יְהוּדָה.
ערכין ו, ב

Sha'azrak, the Beduin, donated a candle to the synagogue of Rav Yehuda.

אינדרונא/אנדרונא/אידרונא/

אדרונא n.

inner room; chamber חדר פנימי

לעזי רש"י למנחות לג, ב

אינה משנה

(it is not an (authoritative) teaching

בית שמאי במקום בית הלל אינה משנה. ברכות לו, רע"ב ורש"י שם

(The opinion of) Beth Shammai when in conflict with (that of) Beth Hillel is not an (authoritative) teaching.

SEE: משנה

אינהו/אינון [f. אינהי] pron. pl.

they הם

אינהו עדיפי מיניה מגילה ג, א
they are superior to him

ומאן אינון? משה ואהרן. ברכות לא, ב
And who are they? Moshe and Aharon.

like the usage נשאים, in contemporary Israeli Hebrew.

SEE: נסיב

איניסיב [= fut. first-person s. ← נסיב

איניסיף [= אתניסיף: נסך אתפּעל]
 "נתנסף"; נאָסר כּיין נסך (שאָסור מִחֲשֵׁשׁ
 שְׁשִׁמֵּשׁ לַעֲבוּדָה זָרָה)

it became forbidden as *nesekh* wine (wine
 that an idolator may have poured as an
 offering to an idol)

(ד)קמא קמא איניסיף ליה עבודה זרה עא, ב
*one (drop) after another, (the wine that was
 poured) became forbidden as "nesekh wine"*

In this passage, the wine was not poured as an offering
 to an idol; nevertheless, since the wine was handled by
 non-Jews, it is forbidden by rabbinical decree. Such wine
 is technically termed יינם, *their ordinary wine* –
 rather than יין קֹסֶף.

Re the yod after the middle root-letter, see the note on
 אינענש.

Cf. the parallel Mishnaic Hebrew form נתנסך (e.g., in
 עדיות ו:א).

SEE: נסכ

אינפול [= אתנפול] pl. [נפל אתפּעל]
 נפלו; קרסו

הני מוקפות חומה מימות יהושע בן נון... הדור
 אינפול מגילה ד, א

*these (cities) surrounded by a wall from the days of
 Yehoshu'a, son of Nun... fell again*

For the "infixing" of י- to form the third-person,
 masculine plural – see G for G, p. 26, note 14.

SEE: נפל, אפול

אינפח [= אתנפח: נפח אתפּעל]
 "נפח"; הושב בנשיכה

it was blown (towards)

אתלא שרגא, אינפח בה נורא ואכלתה שבת כו, א
*she lit a candle (and) the flame was blown towards
 her and consumed her*

Re the *pathah* vowel, see the note on אינענש.

SEE: נפח

לאינצווי [= אתנצווי] ← מינצוי

אינקוט [= אתנקוט] pl. [נקט אתפּעל]
 נתפסו; נתקעו

אינקוט פרעא דסוסותיהו תענית כג, ב
the feet of their horses got stuck

*Rabina said: Listen (to the proof) from here that (if)
 one cooks in the hot springs of Tiberias on the
 Sabbath, he is guilty (of desecrating the Sabbath). Is
 it so?! But did not Rav Hisda say: (if) one cooks in
 the hot springs of Tiberias on the Sabbath, he is
 exempt!*

Another opinion reads this term איני, a combination of
 the Hebrew אין and היא, which means *it is not so!* (Rav
 Yosef Karo in his commentary on *Halikhoth Olam* 2:10 lp.
 25 in the Jerusalem 5756 edition).

איניבא n. ← אינבא

איניש n. ← אינשא

אינף pron. pl. ← אינף

אינבר [= אתנבר: נבר אתפּעל: מינבר] [prt.
 it was recognizable נבר

מינבר דיניקה ב"ק צו, א *its damage is recognizable*
 Re the *pathah* vowel, see the note on אינענש.

SEE: דינברא

אינסיב [= אתנסיב] f. [נסב אתפּעל: מינסבא
 [inf. תינסיב, fut. f. אינסובי]

נשאה she got married

שמו לה לאשה, ואינסיבא בבא מצינא לה, סע"א
*(if) they appraised (the estate) for a woman
 (creditor), and she got married*

(ד)אינסיב לכהן יבמות קב, א
she had been married to a kohen

(ו)כי הוו מינסבי, קניצי להו ועברו גננא גיטין נו, א
*when (the bride and the groom) would get married
 (i.e., to each other), (the townspeople) would cut
 them down (i.e., the trees) and make (them) into a
 huppa (= a bridal canopy)*

The form אינסיב (in the second example) is apparently
 masculine singular since it lacks a feminine suffix (i.e., אָ, אָ
 or קָ), nevertheless it is used here and in another
 passage (כתובות נג רע"ב) instead of one of the regular
 feminine forms אינסיבא/ה or אינסבא/ה – even though
 the context clearly indicates that the subject is a woman
 (e.g., in this passage). For additional examples of this
 surprising phenomenon, see the passages quoted in the
 entries: שפּשָׁתא גס, אישתאר, אינגל מלתא. See also
 Morag, p. 124(ג).

In both Classical Hebrew and in Aramaic, the subject of the
 passive verb referring to a marriage ceremony is usually the
 bride (in Hebrew, e.g., אָשָׁה נִשְׂאָת (כתובות יד, א), *a woman
 gets married*, and in the first two Aramaic passages
 quoted in this entry), while the subject of the active verb
 is usually the groom (as in the entry נסיב).

The masculine-plural participle מינסבי (in the last
 example), means: *the bride and groom get married* –

according to R. Yohanan, this usage has a precedent in Mikha 7:6 (בראשית רבה נד:א). Cf. סוטה מט, רע"ב.

SEE: דביתוהו

אינשפה [=אתנשפה] f. [נשף אתפעל]

נשפה בזה הרוח (והתיבשה)

it was windswept (and dried out)

ואי אפי לה מאתמול, אינשפה לה מנחות נ, סע"ב

ירש"י שם ד"ה "אינשפא" (ע"פ שמות טו:י)

and if one had baked it (=the meal offering) from the previous day, it would have been windswept (and dried out)

Cf. Rav EZM's explanation on the basis of a parallel Arabic root. Cf. Yeshayahu 40:24.

DIFF: נשף

לאינתו/לאנתו n.

"לאישות"; כאשה

"in matrimony"; as a wife

הרי את לי לאינתו! קידושין ה, ב

Here you are to me in matrimony! (=Be my wife!)

Cf. Targum Onkelos, e.g., on Bereshith 20:12.

SEE: אמהתא, איתתא

אינתיק

[prt. מינתיק]

"נתק"; נתחדד; יעד

"it was detached"; it was designated

בין דאינתיק לשום רחל, לא הדרא מינתקא לשום לאה סוטה ב, רע"ב ורש"י שם

since it (=the divorce document) was designated for Rahel, it may not be redesignated for Le'a

Rashi paraphrases this verb as: removed from a connection with anyone else for the sake of this particular woman.

SEE: נתיק

אינתתא/אנתתא n. ← איתתא

איסרן adv.

מראשותינו; מקום הנחת ראשונו

at our heads; near our heads

חזינן בר חמרא דקאי אאיסרן ברכות נ, א ורש"י שם
we saw a donkey colt standing near our heads

In the Munich manuscript, however, איסרן is spelled with one alef, i.e., without the prepositional-prefix א that appears in our texts – like איסדוהי at his head, in Targum Onkelos, translating מראשותיו in Bereshith 28:11.

SEE: בי סדיא

For the "infixing" of יד to form the third-person, masculine plural – see G for G, p. 26, note 14.

SEE: נקט, מנקיט, אנקט

אינקורי n. pl.

מין עופות מנקרים רש"י לחולין נז, א ע"פ הגאונים

a species of spotted fowl

אינקיב/אינקב/אנקיב [=אתנקיב: נקב

אתפעל: מנקיב [prt.]

it was perforated/pierced

נקב; חורר

האי סמפונא דריאה דאינקיב חולין מה, ב
a bronchial tube leading to the lung that has been perforated

Re the pathah vowel in the form אינקב, see the note on אינענש.

SEE: נקב

אינשא/אנשא

[אניש/אניש/אנש, abs.]

אינשי/אנשי n. [pl.]

someone; a person

1. מישדהו

אינשי דעלמא פסחים נב, א ועוד
an ordinary person (i.e., rather than a scholar)

a human being 2. בן אנוש; בן אדם

אליהו אידמי להון כאנשא נדרים ג, א
Eliyahu appeared to them as a human being

Cf. the Biblical Hebrew use of the noun אנש (which is also the name of Adam's grandson), e.g., in Tehillim 8:5.

man; an adult 3. איש; מבגר

אינשי עבדו ליה יומא עה, ב ורש"י שם
adults did (the task) for him (=the child)

The plural form is popularly pronounced: אינשי.

SEE: אינשא, אמרי אנשי

אינשי [=אתנשי: נשי אתפעל: מינשי [prt.]

he forgot שכח

שבועתיה אינשי שבועות כו, א ורש"י שם
he forgot (the wording of) his oath

Cf. the Biblical Hebrew verbal form נשני he made me forget, in connection with the naming of מנשה in Bereshith 41:51.

Cf. the תנחומי conjugation of חזי in G for G, pp. 108-110.

DIFF: נשא

אינשי ביתיה/ביתי

"אנשי ביתו/ביתי"; אשתו/אשתי

"the members of his household"; his wife

רש"י ע"ז לט, ב

The parallel Hebrew expression אנשי ביתו is also used to mean his wife in (ורש"י שם) and, ברכות נא, סע"א

איסור עשה

איסור המשתמע ממצוות עשה
a prohibition (expressed in the Torah by
implication) from a positive command-
ment

נשיאת כפים, דאיסור עשה כתובות כד, ב ורש"י שם
"lifting up the hands" (= birkath Kohanim), which (if
performed by a non-kohen) constitutes a prohibi-
tion (forbidden by implication) from a positive
commandment

In his commentary on this passage, Rashi states that the
primary source for the halakha that this mitzva must be
performed by Kohanim exclusively is:

"כה תברכו" (במדבר ו:כג) – אתם ולא זרים!
"Thus you shall bless" – you, but not non-
kohanim!

Aside from the example quoted above, this halakhic
term occurs once more in ב, according to
our printed editions of the Talmud, but not according to
the Munich Manuscript. The term עשה is
sometimes used in Talmudic commentaries and in
halakhic codes, e.g., in ד:יד; ח:א; ו:ח.

See also the entry אסור עשה in the *Encyclopedia
Talmudit* (Hebrew), Vol. 2 (or in the English version of
the encyclopedia).

איסורא/אסורא [איסורי. pl.] n.

1. אסור; צו להמנע מדבר מה
prohibition
כי הנה חזי לה טעמא לאיסורא סנהדרין ק, רע"א
when he saw a reason for prohibition

2. דבר האסור; חומר מנוע משמוש לפי צו
prohibited substance
התורה

היבא דאיתיה לאיסורא בעיניה ביצה ד, ב
where the prohibited substance is intact

3. דיני אסור והיתר (בנגוד לדיני קמונות)
ritual law (as opposed to civil law)

כי אזלינן בתר רובא – באיסורא; בקמונא – לא.

בבא בתרא צב, רע"ב ורשב"ם שם
In ritual law we follow the majority (practice) – not
in civil law (where the status quo is the determining
factor).

SEE: אסור, אסר

איסורייתא n. pl.

חבילות רש"י סוכה יג, רע"ב
bundles
SEE: אסר, איסרי

איסטמאי n.

שם שדר
name of a demon

רב עז"ם ע"פ שבת סז, א

איסור [איסורים. pl.] n.

1. צו להמנע מדבר מה
prohibition

אין איסור חל על איסור. יבמות יג, ב; חולין קיג, ב
A prohibition does not take hold where there is
already a prohibition.

For example, eating the meat of a pig does not entail an
additional punishment if the pig had not been
halakhically slaughtered.

2. דבר האסור; חומר מנוע משמוש לפי צו
prohibited substance
התורה

כל איסורים שבתורה – בשישים. חולין צח, טע"א
All substances prohibited by Torah law (are
neutralized) by sixty (parts of permitted substance).

3. "קשור"; תוספת
extension; addition

העושה איסור לחג באכילה ושתיה סוכה מה, רע"ב
ורש"י שם בפירושו השני

one who makes an addition to the festival by eating
and drinking

This passage refers to an additional day of celebration on
the day after Pesah (Passover), Shavu'oth and Sukkoth,
known as אסרו חג (R. Moshe Isserles on Shulhan Arukh,
Orah Hayyim 429:2. See also the entry אסרו חג in the
Encyclopedia Talmudit (Hebrew), Vol. 2 (or in the English
version of the encyclopedia).

4. מאסר
imprisonment

ואם אוסרני, איסורו – איסור עולם ברכות כח רע"ב
ורש"י שם ד"ה אוסרני

and if He imprisons me, His imprisonment (of me)
is an everlasting imprisonment

SEE: אסר, אסר

איסור לא

אסור לא תעשה (מן התורה שפנשו המרבי
הוא מלקות)

a prohibition (expressed in the Torah) by
a negative commandment (whose max-
imum punishment is flogging)

שבת, דאיסור סקילה, גזרו רבנן; יום טוב, דאיסור
לא, לא גזרו ביה רבנן. יבמות קיד, טע"א

(With regard to the) Sabbath, where the prohibi-
tion (of labor) is subject to (death by) stoning, the
hakhamim issued a decree; (whereas with regard
to) a festival, where the prohibition (is forbidden)
by an (ordinary) negative commandment (whose
maximum punishment is flogging), the hakhamim
did not issue a decree.

SEE: לא תעשה, לא

ורבים – הִלְכָּה כְּרַבִּים!

(3) אָמַר לִיה: אֶסְמִייה? יבמות מ, א ורש"י שם

(1) *A tanna teaches before Rav Nahman: The halakha is not like R. Yehuda.*

(2) *(Rav Nahman) said to him: But like whom? Like the Ḥakhamim?! (That is) obvious! (When) an individual (opinion opposes) a majority (opinion) – the halakha is like the majority!*

(3) *(The tanna) said to him: Shall I erase it (from my teachings since it is superfluous)?*

See also Rashi elsewhere (נח, רע"א; נח, רע"א).

SEE: סְמִי, סוּמָא

איספלידי n. pl. ← אספלידא

איספלניתא n.

"איספלנית"; מְשַׁחָה לְרִפּוּאָה

medicinal ointment; salve

רמב"ם פירוש למשנה שבת יט: ב וע' רש"י שבת קלג, ב

The Hebrew form of this noun (which is of Greek origin) occurs in the Mishna, and it is occasionally used in contemporary Hebrew today for an adhesive bandage (in American English: a Band-Aid; in British English and in informal Hebrew: a plaster).

איספקא n.

vessel; goblet

כְּלִי; גְּבִיעַ

רש"י גיטין יד, סע"א ורב עז"ם

איספרמקי/אספרמקי n. pl.

spices; fragrant herbs

בְּשָׂמִים

רש"י שבת קכא, ב ד"ה "באספרמקי"

איסך 1st pers. fut. ← סִלִּיק

איסקונדרי/איסקומדרי n. pl.

חֲתִיכוֹת קִטְנוֹת שֶׁל עֵץ לְמִשְׁחָק

small pieces of wood used in a game

רש"י שבוועות כט, א

איסקריא/אסקריא n.

mast (of a ship)

תֵּנָן

רשב"ם (וילעזי רש"י) ב"ב עג, א; משנה נגעים יב: א ורע"ב שם

איסר [איסרות/איסרין] n. [pl.]

מְטַבֵּעַ נְחוֹשֶׁת

issar (copper coin worth eight perutoth)

איסטניס/אסטניס/איסתניס n./adj.

רָגִישׁ בְּיוֹתֵר; מַעֲנָג; אֲנִין הִדְעַת; חֲלָשׁ

hypersensitive; delicate; frail

איני כשאר כל אדם; אסטניס אני. ברכות טז, ב (משנה)

ורש"י ורמב"ם למשנה שם ורש"י סוטה יא, א

I (=Rabban Gamli'el) am not like everybody else; I am hypersensitive (and hence I may bathe in spite of my state of mourning).

This word, which may be of Greek origin, appears not only in Hebrew (as in the mishna above) but in Aramaic contexts as well, e.g., in ב, in one version of the Targum to Iyyov 6:7. According to Rambam, in his *Commentary on the Mishna* (ב: ברכות), it was derived from the Biblical Hebrew noun צָנָה, coldness.

איסטנדרא n.

city official; mayor

שְׁלִיט הָעִיר

ע"פ רש"י גיטין פ, ב

איסטרוגי n. pl.

מְנַהֲלֵי מְחֻזּוֹ; שָׂרִים רשב"ם בבא בתרא קמג, סע"א

local officials; ministers

ד"ה "איסטרוגי"

Some manuscripts of this passage and Rashbam (ad loc.) read איסטרוגי, from the Greek *stratēgoi* (like the Hebrew אֶסְטְרוֹגִי and the English *strategist*).

איסטרידא n.

טַבַּעַת הַמְשַׁמָּשֶׁת לַעֲגִינַת הַסְּפִינָה וּמַחְבֶּרֶת

לְרִאשָׁה ע"פ רש"י שבת קיא, ב

a ring attached to the front of the ship (used for anchoring)

איסלק- fut. 1st pers. ← סִלֵּק

איסמיה/אסמיה/איסמיה

[אָסְמִי + הֵ] fut. 1st pers. [סמי פעל]

Shall I erase it? אָמַחֵק אוֹתָהּ?

This question appears at the end of the following scenario:

(1) An amora presented a mishna or a baraita.

(2) Subsequently, a difficulty was pointed out with regard to the halakha he had presented.

(3) The amora sometimes acknowledges the difficulty and asks: Should I eliminate that problematic halakha from my presentation.

(1) תֵּנִי תִנָּא קָמִייה דְּרַב נַחְמָן: אִין הִלְכָּה בְּר' יְהוּדָה.

(2) אָמַר לִיה: אֵלָא כִּמְאֵן? כְּרַבָּנָן? פְּשִׁטָּא! יְחִיד

an entrance to the heart (perhaps the pericardium)

איסתרמכא דכרסא חולין נ, ב ורשי וילעזי רשי שם
an entrance to the stomach

According to both Rav EZM and Sokoloff (pp. 121-122), this originally Greek noun means an opening or an entrance, but it is difficult to pinpoint which part of the animal is indicated by these two phrases. Cf. Rashi.

איסתריועי inf. ← אסתריעא

איסתרירא/איסתררא n. ← אסתרירא

איסתרבי [אסתרבי] imp. [סכי אסתרעל:
תיסתרבי fut.]

צפה! expect!
עד הכא לא תיסתרבי ליה; מכאן ואילך איסתרבי ליה.
סנהדרין צו, ב

Until this time do not expect him (=the Messiah);
from here on, do expect him.

See Targum Onkelos, e.g., on Bereshith 15:5, where this verb translates the Biblical Hebrew verb הִבַּט, look (upon).

Cf. the אַתפּעל binyan of סלק and גלי in G for G, pp. 74-77 and 111-113, respectively.

SEE: מסכנא

איסתרבל/אסתרבל [אסתרבל: סכל
אסתרעל: מסתרבל, prt. איסתרבל, imp. ניסתרבל, fut.,
איסתרבולי/איסתרבלא inf.]

הסתרבל; צפה he looked upon; he gazed at
דלא איסתרבל בצורתא דזוזא פסחים קד, א
because he did not look upon the figure on a zuz

For the switching of the initial root-letter (samekh) with the thav from the אַת prefix, see אַסתרעל.

איסתרפן [אסתרפן: סכן אסתרעל:
מיסתרפן, prt. ליסתרפן fut.]
הסתרפן

he was in danger; he endangered himself
אי לא דיהב לי, איסתרפני כתובת סא, א ורשי שם
if he had not given me (food), I would have been in danger

For the switching of the initial root-letter (samekh) with the thav from the אַת prefix, see אַסתרעל.

SEE: סכנתון, סכנתא

איסתרבר [אסתרבר: סבר: מיסתרבר prt.]
נסתרבר; נסתרם

it was stopped up; it was blocked
איסתרבר נהר מלכא. גיטין עג, א; ב"מ קו, ב ורשי שם

This noun, which is of Greek origin, is not related to its Biblical Hebrew homonym אַסר, binding obligation, in Bemidbar 30:3. A plural Aramaic form also occurs in the Talmud: איסורי (in our editions of א, but קידושין יב, איסורי in manuscripts).

See the Table of Coins and Weights in Appendix II (4).

איסרא n.
מלאך; שר angel; governor

רשי פסחים קיא, ב; עבודה זרה מא, ב

איסרוחי inf. ← אסרח

איסרי n. pl.
חבלים ropes

רשי שבת קיב, סע"ב ד"ה "תרי איסורי"
SEE: אסר, איסורייטא

איסתרעב [אסתרעב: סאב אסתרעל]
נטמא; קבל טמא
he became (ritually) unclean (and barred
from contact with the Sanctuary, offerings, etc.)

בין דאעיל דיה, איסתרעב נזיר מג, רע"א
as soon as he put his hand inside (that house), he became unclean

For the switching of the initial root-letter (samekh) with the thav from the אַת prefix, see אַסתרעל.

SEE: סאיב

איסתרעט [אסתרעט: סוט אסתרעל]
נבהל it panicked

מטא תיתורא, איסתרעט נדרים מא, א ורין שם
(the donkey) reached the bridge (and) panicked
Rabbenu Nissim, in his commentary ad loc., translates this verb as דהשתגע, it went crazy.

For the switching of the initial root-letter (samekh) with the thav from the אַת prefix, see אַסתרעל.

SEE: סויטא

איסתרירא n.
קרסל ankle

רשי וילעזי רשי יבמות קג, א ד"ה "האי אסתורא"
SEE: קרסול-

איסתרמכא n.
פּתח an entrance

איסתרמכא דליכא עבודה זרה כט, א ורשי וילעזי רשי שם

וְלֹא אִיסְתַּפֵּק שבת קלג, ב
but he did not have enough time (to complete the circumcision)

For the switching of the initial root-letter (*samekh*) with the *thav* from the את- prefix, see איסתרלק.

SEE: ספיק

איסתר- 1st pers. fut. ← סתר

איסתרנים
 [inf. אסתרומי
 :[אתסתרנים: סתם אסתרעל:

נסתם **it was blocked; it was stopped up**
 ההוא עובדא דהנה בפומבדיתא, איסתרנים גובתא...
 יבמות עה, סע"ב
There was an incident in Pumbeditha (in which) the channel was blocked.

For the switching of the initial root-letter (*samekh*) with the *thav* from the את- prefix, see איסתרלק.

SEE: סתם

איסתרנים
 [prt. מסתתם
 :[אתסתרנים: סתם אסתרעל:

נסתתם **it was closed up; it was stifled**
 כיון דחזא בעל דיניה יקרא דקא עביר ליה, איסתרנים
 טענתיה. כתובות קו, א
Since his litigant saw the honor that he rendered him, his claim was stifled.

For the switching of the initial root-letter (*samekh*) with the *thav* from the את- prefix, see איסתרלק.

SEE: סתומי, סתם

איסתרתר/ אסתרתר
 [prt. אסתרעל: מסתתר
 :[אתסתר: סתר

הסתרתר **he hid (himself)**
 זמנין דלא איסתרתר, ואמר איסתרתר. סוטה ב, ב
Sometimes he did not hide, but he says he hid.

For the switching of the initial root-letter (*samekh*) with the *thav* from the את- prefix, see איסתרלק.

SEE: מסתרתי, סתר, DIFF

איסתרעל/ אסתרעל
 fut. first pers. s. ← עבר

דיסתרעל ← דיעבר

איסתרעל/ אסתרעל
 [inf. אסתרעל: מיסתרעל, אסתרעל
 :[אתסתרעל: אסתרעל]

1. **איסתרעל/ אסתרעל**
 נסתרעל; הרתה; נסתרעל להריון
she became pregnant; she conceived

The River Malka was stopped up.

The Biblical Hebrew verb נִסְתָּר, and they were stopped up (*Bereshith* 8:2), and is translated by Targum Onkelos as נִסְתָּר.

For the switching of the initial root-letter (*samekh*) with the *thav* from the את- prefix, see איסתרלק.

SEE: סתר

איסתרלק/ אסתרלק
 [אתסתרלק: סלך אסתרעל:

[inf. אסתרעל, prt. אסתרעל, imp. אסתרעל]

הסתרעל; הטרחק; נפטר (לדרבו)
he went away; he departed

כיון דעבר דהי, אסתרעל כתובות קו, א
since (Rav Anan) acted in this manner, (Eliyahu) went away (and would not appear to him)

גלית אדעתך דלמשקל ואסתרעל עברת ב"מ קט, א
you have revealed your intention that you have acted in order to take (what you have planted) and to go away (= to disassociate yourself from the deal).

When verbs whose initial, sibilant root-letter (*shin*, *sin* or *samekh*) appear in either *binyan* אסתרעל or *binyan* אסתרעל, the *thav* (from the prefix representing the *binyan*) and the initial root-letter switch places because of phonetic considerations. Through this process ("metathesis"), אסתרעל becomes אסתרעל. For the full conjugation of this verb, see G for G, pp. 74-77.

SEE: סליק, סליק

איסתרנים n. ← איסתרנים

איסתרמי
 [אתסתרמי: imp. ← מסתרמי

איסתרפק/ אסתרפק/ איסתרפיק
 [אתסתרפק: ספק אסתרעל: מסתרפק, prt. אסתרעל, inf. אסתרעל]

1. **הסתרפק; הייה בספק**
he was in doubt
 ר' עקיבא גמריה אסתרפק ליה, ולא ידע אי בית הלל באחד בשבט אמרו אי בחמשה עשר אמרו. ראש השנה יד, ב (בעירובין ז, א: איסתרפק)

R. Akiva was in doubt with regard to his tradition, and he did not know whether Beth Hillel had spoken of the first of Shevat or of the fifteenth of Shevat (i.e., "Tu BiShevat").

Re the *yod* after the middle root-letter in the form איסתרעל, see the note on אסתרעל.

2. **הסתרפק; צר; נהנה**
he used; he derived benefit

ולחזי כמה אסתרפק? דלא ידעי כמה אסתרפק. בבא מציעא מ, א

But let us see how much he used? (This is a case) where they do not know how much he used.

3. **הסתרעל**
he had enough time

“וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן... זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר צִוָּה ה' אֶת מֹשֶׁה וְגו'” – מִכָּלל דְּמֹשֶׁה אִיעֵלָם מִיָּדָה.

פסחים טו, ב ע"פ במדבר לא: כבא
 “And El'azar the Kohen said: ... This is the decree of the Torah that the Lord commanded to Moshe ...”
 – by implication (it follows) that (as for) Moshe, it was hidden from him (i.e., Moshe had forgotten the halakha, as indicated by the fact that it was necessary for El'azar to present it in Moshe's name).

The word “Moshe” is placed at the beginning of the last clause even though it is not its grammatical subject – a usage that is explained in G for G, pp. 255-256.

Re the yod after the middle root-letter in the form אִיעֵלָם, see the note on אִיעֵלָם.

SEE: עלים

אִיעֵנּוּ [= אִתְּעֵנּוּ: עֲנִי אִתְּפַעַל: מִיעֵנִי, prt.,
 לִיעֵנּוּ. fut.]

**הָעֵנּוּ; נָהִיּוּ עֲנִיִּים they became poor;
 they were impoverished**

אָמַר לֵיהּ: עֲתִירִי דְּבִי חָמִי קָא מְצַעְרוּ לִי. אָמַר:
 לִיעֵנּוּ! וְאִיעֵנּוּ. תענית כג, ב

He (=R. Manni) said to him (=R. Yitzhak b. Elyashiv):
 The wealthy members of my father-in-law's family are irritating me. He (=R. Yitzhak) responded: May they become poor! And they became poor.

Cf. the אִתְּפַעַל conjugation of גָּלִי in G for G, pp. 111-113.
 SEE: אִיעֵנּוּ DIFF: עֲנִי, מְעֵנִי, מְעֵנִי

אִיעֵנִי [= אִתְּעֵנִי: עֲנִי אִתְּפַעַל: מִיתְּעֵנִי, prt.,
 לִיעֵנִי. fut.]

נִעֲנָה (בְּחִיּוּב); בִּקְשָׁתוּ הַתְּקַבֵּלָה he was answered

גִּזְרַת תְּלַת עֶשְׂרֵה תַעֲנִיּוֹת, וְלֹא אִיעֵנִי. תענית יד, רע"ב
 He decreed thirteen fasts, but he was not answered (by the Almighty in spite of his fasting).

The Munich manuscript reads אִיעֵנּוּ, and they (=the people who fasted) were not answered.

Cf. the אִתְּפַעַל conjugation of חָזִי in G for G, pp. 108-110.
 SEE: אִיעֵנּוּ DIFF: עֲנִי

אִיעֵנֶשׁ/אִיעֵנִישׁ/אִיעֵנֶשׁ [= אִתְּעֵנֶשׁ: עֲנֶשׁ
 אִתְּפַעַל: מִיעֵנֶשׁ, prt., לִיעֵנֶשׁ. fut.]

נִעֲנֶשׁ he was punished
 וְדָנִיֵּאל מְנַלֵּן דְּאִיעֵנֶשׁ? ... בבא בתרא ד, א

And how do we derive that Daniel was punished?

מֵאִי טַעְמָא אִיעֵנֶשׁ? ... מִשּׁוֹם דְּלֹא אִיאָבּוּל עַל
 רְדֻשָּׁלִים. גיטין נו, א

For what reason were they punished? ... Because they did not mourn over (the destruction of) Jerusalem.

(ד) אִיעֵבֶר מִמָּאן? אִילִימָא דְּאִיעֵבֶר מִכֶּהֵן וּמְלוֹי...
 בכורות מז, א

she became pregnant from whom? If we say that she became pregnant from a Kohen or a Levite...

For the use of this masculine-singular verbal form in spite of a feminine-singular subject, see אִתְּגַלְגַּל and its note.

2. הָעֵבֶרָה עַל מְדוּתֶיהָ; הִתְפַּיְסָה she was appeased

מִתְקִיף תְּקִיפָא, וְעִבּוּרִי מִיעֵבְרָא בְּמִלָּה. יבמות סג,
 רע"ב ורש"י שם; וע' סנהדרין כב, רע"ב ורש"י שם
 (Your mother) gets very angry, but she is readily appeased by a (kind) word.

Rashi notes that this Aramaic expression is parallel to the Hebrew (ראש השנה יז, א e.g., in א, מְעִבִיר עַל מְדוּתָיו which, according to his commentary ad loc., means: “he is not particular to exact retribution from those who offend him” (i.e., he overlooks his grievance and behaves indulgently).
 SEE: עֵבֶר, עֵבֶר

אִיעוּל ← 1st pers. s. fut. עָל

אִיעֵכֶב [= אִתְּעֵכֶב: עֵכֶב אִתְּפַעַל: לִיעֵכֶב, fut.,
 אִיעֵכֶב. imp.]

הִתְעַכֵּב; חָכָה; הִמְתִּין he waited; he delayed

אִיעֵכֶב שִׁבְעָה יוֹמֵי בְּתֵר הָהוּא יוֹמָא. נדה טו, א
 He waited seven days after that day.
 SEE: עֵכֶב

אִיעֵכַל [= אִתְּעֵכַל: עֵכַל אִתְּפַעַל: מִיעֵכַל/
 מִתְּעֵכַל, prt., אִתְּעֵכַל. inf.]
נִתְעַכֵּב; עָכַל

it was digested; it disintegrated

כִּי חֲזִינָא דְּבָלַע, אִמְרִינן: הָאִי אִיעֵכַל בכורות ז, ב ע"פ
 רש"י שם

since we saw that (the non-kosher fish) swallowed (the kosher fish), we say: that one (i.e., the kosher one) had been digested

We have followed Rashi's reading אִיעֵכַל since the subject of the verb is the masculine pronoun הָאִי (that one or this one) – rather than the form אִיעֵכָלָא (with the feminine suffix כָּא), which appears in our printed editions. The root עֵכַל (which may be related to the root עָכַל, eat) is regularly used in the post-Biblical Hebrew verbs עָכַל, he digested, and נִתְעַכֵּל or עָכַל, it was digested.

אִיעֵלָם/אִיעֵלִים [= אִתְּעֵלָם: עֵלָם אִתְּפַעַל:
 אִיעֵלָמִי. inf.]

נִעֵלָם; נִשְׁכַּח

it was hidden; it was forgotten

אי לא אייעסקו ביה ישראל, בָּנָיו לא הוו מייעסקי
בִּיהָ? סוטה יג, רע"א

If the Israelites had not attended to him (=Joseph, i.e., his burial), would not his sons have attended to him?!

רב אחאי אייעסק ליה לבריה...: עייליה לחופה...
ברכות כה, ב

Rav Ahai took care of [him, i.e.,] his son ...: He brought him to the wedding canopy ...

In English syntax, the pronoun *him* (=ליה) would be superfluous. See "The Direct-Object Indicator" and "The Anticipatory Pronoun Suffix" in *G* for *G*, pp. 251-254.

Cf. Biblical-Hebrew parallel הִתְעַשְׂקוּ in *Beresith* 26:20.

SEE: עסק

אייעפּוּשִׁי [=אַתְּעַפּוּשִׁי] inf. ← מִיעַפֵּשׁ

לְאַיעֲצוּלִי [=לְאַתְּעַצוּלִי] inf. [עצל אַתְּפַעַל]
לְהִתְעַצֵּל
to be lazy

(ד) אַתִּי לְאַיעֲצוּלִי בִּיהָ פסחים פה, א

they are likely to be lazy about it

Cf. the Biblical Hebrew adjective עֲצַל, *lazy*, in *Mishlei* 6:6 (quoted in ב, חולין נז, ב), and the parallel Hebrew verb מִתְעַצֵּל in the Mishna (א, מנחות סח).

אייעקֶר/אִיתְּעֶקֶר [=אַתְּעֶקֶר: עקר אַתְּפַעַל]:
מִיעֶקֶר/מִתְּעֶקֶר prt., אִיעֶקֶרִי/אִיתְּעֶקֶרִי inf.

1. נֶעֱקַר; נִתַּק (מִמְקוֹמוֹ)

it was uprooted; it was removed (from its place); it was torn away

אייעקרו כל אילנא מוער קטן כה, סע"ב

all the trees were uprooted

(ו) אִיתְּעֶקְרָא לִיהָ שְׁרָגָא פסחים קא, א ורשב"ם שם
the lamp was removed (from its place and its flame was extinguished)

אייעקור אייעקורי חולין מד, סע"א

they were completely torn away

(ד) בְּעֵידָנָא דְּמִתְעֶקֶר לָאו, קא מוקים עֲשָׂה שבת קלב,
סע"ב ורש"י שם

at the time when the negative commandment is "uprooted" (i.e., disregarded), he is fulfilling the positive commandment

The verbal form מוקים (in *binyan* אַפְעַל) in our editions of this Talmudic passage means *he is fulfilling*, as in definition no. 5 in the entry אוקים. The Oxford manuscript and Rashi (s.v. "אלא אמר רב רשי") read מקיים (in *binyan* פַּעַל), a form which often has this meaning in both Aramaic and Hebrew.

2. נִשְׁכַּח it was forgotten

אייעקר תלמודיה שבת קמו, ב

his learning was forgotten

Re the *pathah* vowel, see the note on אייענש.

SEE: אייקר DIFF: עקר

The crucial difference between *binyan* אַתְּפַעַל (the reflexive/passive of the "simple" [i.e., the אַקַל] and *binyan* אַתְּפַעַל (the reflexive/passive of the "intensive" [i.e., the אַפְעַל]) is the "doubling" of the middle root-letter in the latter, which is marked by a "strong" *dagesh*. Since, however, most reliable Talmudic texts do not mark vowels or *degeshim* (and since, even in a vocalized text, the middle root-letter may be one of the five consonants that do not take a *dagesh*) – it is often difficult to determine which of the two *binyanim* is the more appropriate for a specific verbal form.

In *binyan* אַתְּפַעַל the basic form (i.e., third-person masculine singular, past tense) often has a vowel-letter *yod* – indicating a *tzere* or a *hirik* – between the 2nd and 3rd root-letter, e.g., אַתְּבְּתִיב; on the other hand, in the *binyan* אַתְּפַעַל there is no *yod* and the vowel under the 2nd root-letter is a *pathah* e.g., אַתְּקַדֵּשׁ (or a *kamatz* before a guttural). There are exceptions, however, in both directions: The *yod* is absent from some אַתְּפַעַל forms that are vocalized with a *pathah*, i.e., those whose 3rd root-letter is *ayin*, *resh* or *heth* and some others, e.g., אַיעֲנֵשׁ (Morag, p. 140); and, conversely, in certain אַתְּפַעַל forms a *yod* does appear as in the Hebrew אַתְּפַעַל, e.g., אַתְּפַעַל (Morag, p. 153, top). Thus, this spelling factor is hardly a foolproof guide for determining which *binyan* is the better fit for a specific form.

The more significant consideration, however, is probably: which *active binyan* of the verb corresponds to its reflexive or passive (אַתְּ) form. If the parallel active *binyan* from the same root is the simple קַל (e.g., עֲנֵשׁ, *he punished*) it stands to reason that the matching reflexive/passive *binyan* should be the אַתְּפַעַל (e.g., אַיעֲנֵשׁ or אַתְּעֲנֵשׁ, *he was punished*); conversely, if the parallel active *binyan* from the same root is the intensive פַּעַל (e.g., פָּנִין, *he directed*), then the matching reflexive/passive *binyan* should be the אַתְּפַעַל (e.g., אִיבְּנָן or אִיבְּנִין, *he concentrated*). See also the addendum on p. 302 of the 2011 edition of *G* for *G*.

SEE: ענש

אייעסק

[עסק אַתְּפַעַל: מיעסק prt.,

אַיעֲסוּקִי inf.]

הִתְעַסֵּק; טַרַח וּפַעַל

he occupied himself; he was involved

רב שֵׁשֶׁת אייעסק בבִּשְׁוִרִי. אָמַר: גְּדוּלָּה מְלָאכָה...
גיטין סז, ב ורש"י שם

Rav Shesheth occupied himself with wooden beams (i.e., carrying them). He said: Great is (physical) labor ...

2. עֲשָׂה עֲסָקִים; סָחַר he did business;
he had dealings; he traded

לְאַיעֲסוּקִי בִּיהָ, וְלֹא לְמִשְׁתֵּי בִּיהָ שְׁכָרָא ב"מ קד, סע"ב
to do business with it (=the merchandise, e.g., trade or investment), but not (to sell it and merely) to drink beer from it (the proceeds)

3. הִתְעַסֵּק (בִּ-); טַפַּל (בִּ-); דָּאָג (לְצָרִי)
he attended (to); he took care (of)

expansions of three-letter roots (in this case: ערב), cf. אינגער and its note.
SEE: ערבוניא

← inf. [= לאַתערומי] **לאיערומי**
מיערמה, מערים

איערערא [= אַתערערא] f. [ערער "אַתפּעל"]
ערערה; העעה התנגדות ל-
it was challenged; it was contested

שכיבא אימיה, ולא איערערא כתובות צא, ב
his mother died, and (the sale of the contract) had
not been challenged

Some manuscripts read ערערה and she had not
challenged (the sale of the contract).

For quadrilateral roots (like ערער) that duplicate two-
letter roots (like ער), cf. איגלגל and its note.

SEE: ערער

איעתר [= אַתעתר: עתר אַתפּעל]
התעשר **he became weathy**
מן שית מילי איעתר ר' עקיבא. נדרים נ, סע"א
From six things (i.e., sources of income) R. Akiva
became wealthy.

For the parallel between the Aramaic *tav* and the
Hebrew *shin*, see G for G, pp. 11-12.

SEE: מעתרא, עתיר, איתעשר

← inf. **איפגולי** **איפגל**

איפגים [= אַתפּגים: פגם אַתפּעל: מיפגים, prt.,
איפגומי] [inf.]
נפגם; התקלקל

it was damaged; it was spoiled
במאי איפגים? חולין י, רע"ב

With what (=how) was (the knife) damaged?
ידהבא לאו בר איפגומי הוא?! מעילה יט, א ורש"י שם
But is gold (jewelry) not liable to be spoiled?!

SEE: פגמא, פגם

איפגר [= אַתפּגר: פגר אַתפּעל: מפגר, prt.,
ליפגר] [fut.]
התבטל; נעדר; חסר (מעבודתו או
מתלמודו)

he was idle; he absented himself
יומא דמפגרי ביה רבנן שבת קכט, ב ורש"י שם
a day on which the *hakhamim* are idle
רב חייא בר אבא מקרי נדדקי דריש לקיש הנה;
איפגר תלתא יומי ולא אתא. כתובות קיא, ב ורש"י שם

איעקר [= אַתעקר: עקר אַתפּעל]

נעקר; נעשה עקר
he became sterile; he was infertile
איעקרא דביתהו כתובות סב, ב
his wife had become sterile
SEE: מעקר, עקרתא

איערב [ערב אַתפּעל]
העריב (השמש)
(the sun) set
איערב שמשא, ואדכי יומא. ברכות ב, רע"ב ורש"י שם
The sun set, and (the light of) the sun was cleared
away.

Cf. Rashi's commentary on *Shemoth* 12:6.

Re the *pathah* vowel, see the note on אינעש.

SEE: ערבא

איערב/איתערב/איעריב [ערב אַתפּעל:
מיערב/מיתערב, prt., איערובי] [inf.]

1. **ערבב** **it was mingled; it was mixed up**
קומץ דמנחת חטא דאיערב בקומץ דמנחת נדבה
מנחות כג, א
a handful of the meal-offering of a sinner which was
mingled with a handful of the voluntary meal-
offering

For an explanation of קומץ, see קומץ.

2. **ערב (המקום); נכלל בתוך ערוב**
it was included within an eruv

ורשות הרבים מי מיערבא? עירובין ו, סע"א
But may a public domain be included within an
"eruv"?

An *eruv hatzerot* is a halakhic device to make it
permissible to carry in certain areas on the Sabbath, as
explained by Rambam in his *Mishnei Torah*, at the
beginning of *Hilkhoth Eruvin*. For his explanation of the
term, see Chapter I:6-7 *ibid*.

Re the yod after the middle root-letter in the form **איעריב**
(attested only in ב, זכרים ער, see the note
on אינעש).

SEE: עריב, עירובא

איערבב [= אַתערבב: ערבב אַתפּעל]:
מיערבב, ליערבב, prt. [fut.]
נתערבב דעתו; התבלבל

he was mixed up; he was confused
כל שנה שאין תוקעין לה בתחלתה ... לא
איערבב ששן. ראש השנה טז, רע"ב
Every year at the outset of which we do not blow
(the shofar) for it ... – Satan has not been confused.
For quadrilateral roots (in this case: ערבב) that are

must never be produced (for collection; this is) the opinion of R. Yosei, but the Ḥakhamim say: It retains its validity.

(3) Sometimes, the proposed textual reversal is rejected with the exclamation: לעולם לא תיפוך! In reality, do not reverse (them)! Then, the difficulty is resolved differently, as in the continuation of this passage:

רב פפא אָמַר: לעולם לא תיפוך, ר' יוסי לְדַבְרֵיהֶם
דְּרַבְּנָן קָאָמַר לָהּ ... בבא מציעא ז, ב

Rav Pappa said: In reality, do not reverse (the authorship), R. Yosei was speaking (only) in accordance with the words of the Ḥakhamim (but he himself does not subscribe to their view) ...

This imperative form has been vocalized אִיפּוֹךְ (after Epstein, pp. 67-68), without a *dagesh* in the letter פ after the *tzerei* vowel (and so too the conjugation of the future, e.g., in the next entry). Cf. the קל conjugation of אכל in G for G, p. 101. The Yemenite tradition, however, reads אִיפּוֹךְ, with a (strong) *dagesh* after a *hirik* vowel (Morag, p. 165). The popular pronunciation אִיפּוֹךְ, with a *dagesh* in the פ after a *tzerei*, does not conform to the conventional rules of vocalization.

Cf. the imperative of אכל in G for G, p. 101.

Cf. מוֹחֲלֶפֶת הַשִּׁטָּה.

SEE: לעולם לא תיפוך, איפכא, אִיפּוֹךְ, הָפֵךְ.

איפוך² ← past tense m. pl. אִיפּוּךְ

ואיפוך אָנָּה

אֶהְפֹּךְ אֲנִי! Let me reverse (the order)!

רַאשׁוֹנָה בְּשׁוֹמֵר חָנָם; שְׁנִיָּה בְּשׁוֹמֵר שָׂכָר. איפוך

אָנָּה! בבא מציעא צד, ב ע"פ שמות כב:ו-יב

The first (paragraph refers) to an unpaid guardian; the second (paragraph refers) to a paid guardian. Let me reverse (the order and explain that the first paragraph refers to a paid guardian, and the second to the unpaid guardian)!

איפומא n.

"אַרְבָּה"; חלון (ב)תקרה

window (on the roof); skylight

רש"י עירובין ק, א וקידושין פא, א; ערוך ע' "אַרְבָּא"

איפוק ← 1st pers. s. fut. נִפֹּק

איפחית/אפחית/אפחות = [אתפחית:

פחת אתפעל: מיפחית. [prt.

1. "נפחת"; קרס; התמוטט; נשבר

it collapsed; it broke down

הנה סליק בדרגא, איפחית דרגא מתתיה

שבת ל, רע"ב

Rav Ḥiyya b. Ada was the teacher of Resh Lakish's children; he absented himself for three days (from his duty) and did not come (to teach).

SEE: מפגרא DIFF: אפגרא, פגרא

efa

איפה

This measure of volume equals three se'as. See the Table of Volumes in Appendix II (3).

איפוף¹ imp. [אפף]

הפף! החלף! reverse! interchange!

In order to resolve a difficulty, the Talmud sometimes uses this term to introduce a *textual change* in a *baraita* or a *mishna*.

(1) In some instances, two elements within a statement are reversed. Thus the predicates of two clauses may be interchanged, so that what was predicated at first about one subject is now predicated about the other subject, and vice versa.

ברייתא: סנטר אינו מכור; אנקלמוס מכור.

תלמוד: איפוף! ... סנטר מכור; אנקלמוס אינו מכור.

בבא בתרא סח, ב

BARAITHA: (If one sells a town) the watchman is not sold; the town clerk is sold (even though both individuals are slaves who were not specified in the transaction).

TALMUD: Reverse (the clauses)! ... The watchman is sold; the town clerk is not sold.

(2) In other instances, the authorship of two opinions in a controversy is reversed, so that the opinion formerly attributed to one ḥakham is now attributed to his colleague and vice versa.

ברייתא: נפל ליד דין, לא יוציאו עולמית. ר' יוסי

אומר: הרי הוא בְּחֻזְקָתוֹ. בבא מציעא ז, א

תלמוד: ... איפוף! נפל ליד דין, לא יוציאו

עולמית — דברי ר' יוסי; וְחֻזְמִים אוֹמְרִים: הרי

הוא בְּחֻזְקָתוֹ. שם ז, ב

BARAITHA: (According to the Ḥakhamim, if a note of indebtedness) had fallen into the hands of a judge (and thus it now bears a judicial endorsement), it must never be produced (for collection). R. Yosei says: It retains its validity (and the debt may be collected).

TALMUD: ... (Because of a contradiction between R. Yosei's statement here and his statement in another *baraita*.) Reverse (this *baraita* so that it will read: If) it had fallen into the hands of a judge (and thus it now bears a judicial endorsement), it

בַּיֵּצֶד סִדְרָן? "קֶדֶשׁ לִי" (שמות יג:א-י) "וְהָיָה כִּי יִבְרָאֶךָ" (שם יג:יא-טז) מִיָּמִין; "שְׁמֹעַ" (דברים ו:ד-ט) "וְהָיָה אִם שְׁמוֹעַ" (שם יא:יג-כא) מִשְׁמָאל.

איפסיק/איפסק [=אתפסיק: פסק אתפצל:

מיפסיק. prt.]

1. **נפסק; נחתך** **it was cut; it was severed**
איפסיק ליה רצועה דתפילי מנחות לה, רע"ב
a strap of his tefillin was cut

2. **נפסק; חדל** **it was stopped; it ceased**
הילמא איניש אשפחיה, ואיפסק ביה? שבת טו, סע"ב
ורש"י שם

But perhaps someone found it (=the amulet), and (his illness) was stopped by it?

Re the pathah vowel, see the note on איענש. According to manuscripts and Rashi ad loc., however, the reading here too is איפסיק (with a second yod), as in the other two passages cited in this entry.

3. **הפסיק; חצץ**

it separated; it formed a partition

כי נח נפשיה, איפסיק עמודא דנורא בין ידיה לכולי
עלמא. כתובות יז, א

When he (R. Shemu'el b. R. Yitzhak) died, a pillar of fire formed a partition (in his honor) between him and everyone (else).

SEE: אפסיק, פסק

איפצולי ← מיפצל

איפקוד pl. [=אתפקוד: פקד אתפעל:

מיפקוד. prt.]

"פקודו"; נצטוו **they were commanded**
אשבת איפקוד; אתחזומין לא איפקוד. שבת פז, רע"ב
With regard to (refraining from work on) the Sabbath, they were commanded; with regard to (refraining from walking beyond the Sabbath) limits, they were not commanded.

For the "inflixing" of יד to form the third-person, masculine plural – see G for G, p. 26, note 14.

SEE: פקיד, פקיד

איפקעה f. [=אתפקעה: f. [פקע אתפעל:

מיפקע. prt., ליפקע. fut.]

"התפקעה"; נבקעה; נסדקה

it was split; it was cracked

ההוא חביתא דאיפקעה לאורבה עבודה זרה ס, רע"ב
(there was) a barrel that was split lengthwise

SEE: פקע

איפרד [=אתפרד: פרד אתפעל:

נפרד; נבדל

it was spread apart; it became separated

נפרדו – דאיפרדו אפרודי. סוכה לב, א ורש"י שם
(The Mishna states: "If the leaves of the lulav) were

שנה – נותן לה בחזקת שהוא קיים....

תלמוד: בין דאיפליג, איפליג. גיטין כח, א ורש"י שם
MISHNA: (If) one brings a bill of divorce and deposited it (when the husband was) an old man – even one hundred years old – he may hand it to her under the assumption that he (=the husband) is (still) alive....

TALMUD: Since he was extraordinary (in age), he was extraordinary (in health, whereas an ordinary eighty-year old is more likely to die).

Cf. this meaning of the Aramaic verb with the expression זקן מפלג, an extremely old man, in later Hebrew (Rav EZM), e.g., in Rambam's *Mishnei Torah* (הל' תלמוד תורה ו:ט).

The prefix אי in the verb איפליג in our editions of this passage is unusual in the binyan (Morag, p. 156; G for G, p. 20), but one manuscript does have the standard form אפליג (without the first yod).

The parallel Hebrew verb is used in binyan in all of these senses.

For the full conjugation, see G for G, pp. 50-52.

SEE: איתפלג, פלג

איפני [=אתפני: פני אתפעל]

1. פנה

it was cleared away; it was removed

נהי דאיפני מירושלים, מבולא ארץ ישראל לא
איפני. זבחים קיג, רע"ב

Even though it was cleared out of Yerushalayim, it was not cleared out of all of Eretz Yisrael.

In our editions, these verbs are in the singular, in spite of the fact that the subject appears to be the corpses. Manuscripts, however, read איפנו, in the plural.

2. **התפנה; נפנה לעשות צרכיו**

he relieved himself; he eliminated his bodily wastes

וימנא חדא הוה אזיל צורבא מרבנן לאפנויי

פסחים קיא, ב

on one occasion a (young) Torah scholar was going (out) to relieve himself

Cf. the אתפעל conjugation of גלי in G for G, pp. 111-113.

SEE: פני, אפני

איפסיל/איפסל [=אתפסיל: פסל אתפעל:

מיפסיל. prt., ליפסיל. fut., איפסולי. inf.]

נפסל **it was disqualified; it became unfit**

אתי לאיפסולי גיטין סז, ב

the bill (of divorce) may come to be disqualified

SEE: פסל

moon), it has been publicized (i.e., that the new month has begun)

שְׁאֵנִי חֲנוּכָה דְּמִיפְרָסִים נִסָּא. שם יח, ב
Hanukka is different (from minor holidays) because a miracle is being publicized (and therefore it is improper to abolish such a holiday).

This quadrilateral root פִּרְס appears to be an expansion of the root פִּרַס. Cf. אינגר and its note.

SEE: מפרסם, פִּרְסָא

איפרע- / אפרע 1st pers. s. fut. ← פִּרַע

איפרק [= אֲתַפְּרֵק: פרק אֲתַפְּעַל: מיפריק. prt, inf. איפרוקי]

נפדה; נגאל; נצל he was redeemed;
he was saved; he was spared

משום דחשיב שבעים שנין, ולא איפרוק מגילה יט, א
because he (=King Ahashverosh) reckoned seventy years, but they (=the Jewish people) had not (yet) been redeemed

(ד)כתוב ומנח לאיפרוקי מגילה כז, א
(the Torah scroll) is (already) written and is set aside to be released (for sale)

לא איפרק מחולשא גיטין לה, א
he was not spared from sickness

Re the pathah vowel, see the note on איענש.

SEE: פרק

אפרעו [אֲתַפְּרְעוּ] pl. ← מיפרע

איפרק/איפריק [= אֲתַפְּרֵק: פרק אֲתַפְּעַל:
מיפרק. prt, inf. אפרוקי]

1. תרץ; ישב it was resolved
ולא איפרקה עד דיתב רב יוסף ברישא ופרקה

בבא קמא סו, ב
and (the issue) was not resolved until Rav Yosef sat at the head (of the yeshiva) and resolved it

שמעתין איפריק. נדה מב, רע"ב
Our received tradition has been resolved.

Re the yod after the middle root-letter in the form איפריק, see the note on איפרק.

2. נפרק; נפרד; הוסר it was removed; it was separated

התם דאפרוק אפרוקי חולין מד, סע"א
there (the organs) was removed completely

3. התפרק; נפל; קרס it fell (apart); it collapsed

(ו)נפל עליה גמלא פריצא; איתפרקא ליה אשיתא,
על לגנה ברכות נד, א ורש"י שם
a wild camel attacked him; (then) a wall collapsed for him, (so that) he went inside (thus escaping)

Only in this instance (the feminine form איתפרקא, it

separated" – i.e., they were completely spread apart (but still connected at their base).

ותרי לה בגייהו מאורתא ועד לצפרא, איפרד
חזותיה – פסולה מנחות מג, רע"א ורש"י שם
and he soaks it (=the dyed wool) in them (=the elements in the solution) from evening until morning – (if) its dye became separated (from the fabric), it is unfit (to serve as "tekheleth" for "tzitzith")

SEE: פרוד

איפרועי [= אֲתַפְּרְעִי] inf. ← מיפרע

איפריה/אפרין [= אֲתַפְּרִי: פרך אֲתַפְּעַל:
מיפרין. prt, inf. איפרוכי]

1. התפורר it was broken; it crumbled
בישה אפילו בכלי נמי שרי. מאי טעמא? איפרוכי
מיפרכא. עירובין קג, א ע"פ כתי
(As for) a dry (wart) even with an instrument it is permissible (for one to remove it on the Sabbath). What is the reason? It (=the wart) would certainly crumble.

Our editions of this passage read איפרכא, it crumbled, in the past tense, but the participial form מיפרכא, which is found in manuscripts, better expresses the crumbling that is likely to take place and thus fits the context.

2. הפרך; נסתר it was refuted; it was contradicted

איפרין ליה קל וחומר בבא קמא כה, א
his argument a fortiori has been refuted
SEE: פרך, פירכא

איפרכי/הפרכי n. pl. מושלים; שליטים
governors; rulers

אי מינן מלכי, מיניכו איפרכי; ואי מיניכו מלכי,
מינן איפרכי. מגילה יב, א
If kings (will be) from us, governors (will be) from you; and if kings (will be) from you, governors (will be) from us.

A singular form of this noun, אפרכוס, which is of Greek origin, appears in Hebrew contexts in the Talmud (e.g., in אפרכא, as does the noun אפרכי, רע"א א, in תענית יט, ב) governed by such a ruler (ה"פרכי).

איפרסמא/אפרסמא f. [= אֲתַפְּרַסְמָא] [פרסם "אֲתַפְּעַל": מיפרסם. prt]

התפרסמה it was publicized
הואיל וראהו בית דין וכל ישראל, איפרסמא
ראש השנה כד, א

since the court and all the Jews saw it (=the new

איצבית 1st pers. s. fut. ← **צביתה**

איצטבא/איצטבא [איצטבא/איצטבא n. [pl.]

מבנה אבן המשמש לישיבה; ספסל
a ledge made of stone for sitting; bench

רש"י סוכה ד, א ד"ה "על פני כולה"; ביצה לב, ב ד"ה "איצטבא"

This noun, which is of Greek origin, appears in the singular in Hebrew contexts and in the plural in Aramaic contexts. In the Mishna (e.g., in ב, פסחים יא, ב) it refers to a structure on the Temple mount. Cf. Rashi ad loc. and the *Arukh*, s.v. אסטוד.

איצטלא [איצטלא n. [pl.]

גלימה (לאנשים מכבדים)

cloak (worn by people of the upper classes)

רש"י בבא מציעא יז, סע"א; סנהדרין מד, א
This (Greek) noun is probably related to the English noun *stole* and maybe even to the Hebrew *טלית*. In the Talmud it appears in the singular in both Hebrew and Aramaic contexts – and once in the plural in Aramaic. Cf. the Hebrew form *איצטלית*, e.g., in the Mishna (e.g., in ב, יומא סד, ב). The modern Hebrew *איצטלה* is also used as a metaphor for a *prestigious position* and *status*.

איצטנע [= אצטנע] fut. ← **איצטנועי**

איצטרווי [= איתצרווי] inf. ← **איצטרו**

איצטרובלא n.

המושב העגל של החרים

the round base of a mill

רש"י כתובות סט, א; רשב"ם ב"ב סה, א ד"ה "איצטרובל"
This Aramaic noun and its Hebrew parallel *איצטרובל* are of Greek origin. The Hebrew form is found in the Mishna in this sense, e.g., in א, סע"א, but elsewhere (e.g., in ב, עבודה זרה יג, ב) and in modern Hebrew, it means a *pine cone*.

איצטרופי/איצטרופי [= אצטרופי] inf. ←

מצטרף

איצטרף [= אצטרף: ערך אצטרף:]

[prt. מצטרף]

it was needed; היה צריך (להאמר)
it was necessary (to be stated)

איצטרויך עלמא למיטרא תעניי כג, א
the world needed rain (because of a severe drought)

collapsed), does the fuller form of this Aramaic verb occur, i.e., with the *thav* intact.

SEE: פירוקא, פריק

איפרת [= אצפרת] ← **אפרת**

איפשא [= אצפשא: פשא אצפשל]

"נפשא"; פסק את רגליו

he spread his legs apart

כי מטא לפלגא דרגא, איפשא. רמא קלא: "נורא ב" עמרם!" קידושין פא, א ורש"י שם ד"ה "אפשא"

When (Rav Amram) had gone halfway up the ladder, he spread his legs apart (in order to restrain himself from proceeding further). He raised (his) voice (and exclaimed): "There is a fire in Amram's house!"

However, according to the *Arukh* (s.v. אפשא), Rabbeinu Hanan'el (as quoted in *Olzar HaGe'onim* IX, p. 51) and the Munich manuscript, this Talmudic text reads *רמא קלא* *איפשא* *נורא* *בי עמרם*, i.e., without the phrase *נורא*. Thus *נורא*, *fire* (rather than *Rav Amram*) serves as the subject of the verb *איפשא*, and the clause means *a fire has broken out in Amram's house* (with a completely different understanding of this verb, as in Sokoloff, p. 942).

SEE: פשא, תפשיחא

איפשא [= אצפשא: פשא אצפשל:]

[prt. מפשיט]

1. **"התפשט"; התישר; נעשה ישר**

it was straightened out

טלית... איפשיטא מנחות מא, א
a garment ... was straightened out

2. **"נפישט"; נפתר; התבהר**

it was solved; it was clarified

ולא איפשיט להו ברכות נא, סע"א
and (the problem) was not solved by them

Re the *yod* after the middle letter, see the note on איענש. Manuscripts, however, have the standard form *איפשיט*.
SEE: פישט

איפשי ← **אי אפשי**

איפשר ← **אפשר**

איפתח [= אצפתח] ← **אפתח**

n. **איצא**

אצא; צמח מים
a seaweed; an alga

רש"י ור"ח (בארצה"ג) גיטין סט, ב

since in Babylonian Aramaic the consonant *ayin* is sometimes weakened and becomes an *alef* (as in the entry אַ). In fact, the *Arukh* (s.v. עצר) and one manuscript edition of this passage spell this noun with an initial *ayin* – עיצרא, עיצרא, respectively.

SEE: מעצר, עיצרא, מעצרתא

אינקבור [=אתקבור] pl. ← אינקברא

אינקביל 1st pers. s. fut. ← קביל

אינקבע [קבע אתפּעל: מיקבע prt.]

אינקבועי [inf.]

נקבע; החלט it was established/determined
...אמר רב: הוּי לִפְנֵי שְׁתֵּי הַתִּיבּוֹת, אַחַת שֶׁל חֻלָּב וְאַחַת שֶׁל שׁוּמֶן, וְאַבֵּל אַחַת מֵהֶן וְאֵינוֹ יוֹדֵעַ אִיזוֹ מֵהֶן אָבֵל – חַיִּיב; הַתִּיבָה, סֶפֶק שֶׁל חֻלָּב סֶפֶק שֶׁל שׁוּמֶן, וְאַבֵּלָה – פֶּטוּר.

אמר רב נחמן: מאי טעמא דרב? קסבר: שתי תיבות – אינקבע איסורא; תיבה אחת לא קבעה איסורא. כריתות יח, א

... Rav said: (If) there were two slices in front of him, one of forbidden fat and one of permissible fat, and he ate one of them but he does not know which one of them he ate – he is obligated (to bring a sin-offering); (if there was one) slice, (and there was) a doubt (whether it was a slice) of forbidden fat (or) of permissible fat and he ate it – he is exempt (from a sin-offering).

Said Rav Nahman: What is Rav's reason? He holds: (In the case of) two slices (the presence of) a prohibition has been established; (but) one (doubtful) slice did not establish (the presence of) a prohibition.

Manuscript editions have the form אינקבע, it was established – rather than קבעה, it established – at the end of Rav's explanation as well.

Re the *yod* after the middle letter, see the note on אינעש. SEE: קבע

אינקברא [=אתקברא] f. [קבר אתפּעל:]

קבר [imp.]

נקברה it was buried
קברה ולא אינקברא סנהדרין קד, א
he buried it (=the skull), but it was not buried (=it did not remain buried)

SEE: קבר

אינקדש [=אתקדש: קדש אתפּעל: מיקדש prt.]

1. התקדש; נעשה קדוש; הַבִּדֵּל לְקִדְּשָׁה
he was sanctified

This verb is often used in the course of a Talmudic discussion to indicate that a Biblical passage or a halakhic statement (or any part of either) is *not superfluous* – in spite of any explicit or implicit arguments to the contrary.

הלכה בר' יהושע בן קרחה – איצטריך. סלקא דעתך אמינא: יחיד ורבים הלכה ברבים. קא משמע לן: הלכה כר' יהודה. עבודה זרה ז, א

(That) the halakhic ruling is in accordance with (the opinion of) R. Yehoshua b. Korḥa, needed (to be stated). You would (otherwise) think (that) I should say: (When there is an opinion of) an individual opposing (the opinion of the) majority, the halakhic ruling follows the majority. (This statement) teaches us that (in this case I do not invoke that rule, but) the halakhic ruling (here) is in keeping with the minority (view).

For the full conjugation, see G for G, pp. 56-58.

SEE: סיפא איצטריבא ליה

איצצא [איצצי pl.] n.

1. דוחק; צפיפות pressure; congestion

לפּקע בָּדָא?! ...! מְשׁוּם אִיצְצָא. בבא מציעא מ, א
Will (not) the barrel burst?! ... (It may not) because of the pressure (of the tightly-packed fruit in the barrel that have no room to expand).

2. סחיטה squeezing

הני נמי מיתאכלי אגב איצצא. מועד קטן יא, א רע' רש"י שם

These (preserved foods), too, may be eaten by means of squeezing (which moves the salt away from them).

איצצתא n. f.

1. דוחק pressure

(ד)אתי בְּתַר אִיצְצָתָא רש"י שבת קמד, ב
(the juice) comes out as a result of the pressure

2. חמיצות sourness

(ד)נפל ביה איצצתא רש"י כתובות ק, ב ד"ה "איצצתא"
sourness has afflicted it (=the beer)

The differentiation between the masculine noun איצצא, the previous entry) and the feminine form איצצתא, in this entry) is not clear-cut. Cf. *Arukh*, s.v. אצא.

איצרא n.

מיץ juice

איצרא דכרתי גיטין סט, ב ורש"י שם
juice (squeezed) from leeks (i.e., vegetables from the onion family)

Although this Aramaic noun is spelled with an initial *alef* in our editions, it is related to the verb עצר, squeeze,

wife of Abba Mori the Exilarch who quarreled (with her husband)?!

In paradigms of both Aramaic and Hebrew verbs whose 2nd and 3rd root-letters are identical, one of those consonants is often deleted (G for C, p. 129); hence only one *tet* consonant appears in this verbal form.

According to Morag (p. 241), the subject of the verb איקוט in this passage is the wife of the Exilarch, even though the verb does not have a feminine suffix. Rashi's comment ad loc. also appears to corroborate that understanding. Re masculine-singular verbal forms with feminine-singular subjects, see אינגלגל מילתא and its note.

On the other hand, Rav EZM and Sokoloff (p. 1005) explain איקוט as a plural form, meaning *they quarreled among themselves*. For the “infixing” of ו- to form the 3rd-person, masculine plural – see G for C, p. 26 note 14.

אינקויל inf. ← אקיל

אינקום 1st pers. s. fut. ← קם

אינקיץ 1st pers. s. fut. ← קץ¹

אינקושא adj. ← אקושא

אינקטופי [= אתקטופי: קטף אתפּעל] inf. ← מיקטף

אינקטיל [= אתקטיל: קטל אתפּעל:] מיקטיל [fut. נקטל, pass. prt. נקטל]

נהרג; הוצא להרג he was killed; he was executed

דלמא אינקטיל חד מישראל. יבמות סא, רע"א
Perhaps one of the Jews was killed.

בין דאיקטול הויא להו כפרה סנהדרין מז, א
since they were executed, it was an atonement for them

For the “infixing” of י- to form the third-person, masculine plural – see G for C, p. 26, note 14.

SEE: קטל

אינקטר [= אתקטר: קטר אתפּעל:] מיקטר, prt. ליקטר [fut.]

נקשר it was tied; it was knotted
דאורייתא לעיוני דלמא מיקטר בבא קמא פב, סע"א
according to Torah law (it is sufficient for a woman who is about to immerse herself) to investigate whether (some hair) is knotted

SEE: אקטר DIFF: קטר

ישראל מי נפיק מכלל בני נח? בין דאיקדש אברהם איתקרו על שמייה. נדרים לא, א

But does the Jewish people leave the category of the sons of Noah? (Yes,) since Avraham was sanctified, they have been called by his name.

2. הקדש; נתרם להקדש

it was consecrated; it was dedicated (to the Beth HaMikdash)

משום דאיקדש, פקע ליה איסור גיד הנשה מיניה? חולין קלח, ב

Because (the animal) was consecrated (to the Beth HaMikdash), was the prohibition of (eating) the sinew of the thigh vein removed from it?

3. הקדוש נאמר the kiddush was recited

דילמא אדאיליתו לאושפיזא – מתעקרא לכו שרגא, ולא מקדש לכו בבית אבילה פסחים קא, א
perhaps by the time that you go to the inn – your lamp may be extinguished, and kiddush will not be recited for you in the dining room

4. “נתפנה (השמש); נעלם (אור השמש) (the sunlight) is cleared away

מקדיש יומא פסחים קה, א
(the sunlight) is cleared away (i.e., it has become dark so that the Sabbath has begun)

Manuscripts read קדיש, the participle from binyan קל (Rav EZM). For a discussion of this usage, see קדיש and its note.

5. נתקדשה (אשה לאיש) “she was consecrated (for marriage)”; she married

אינדשא ליה בצניעה ושרתיה. כתובות סב, סע"ב
(The daughter of Kalba Savu'a) married him (R. Akiva) secretly and sent him off (to study Torah).

ר' עקיבא – איתקדשת ליה ברתיה דכלבא שבוץ נדרים נ, רע"א

(As for) R. Akiva – the daughter of Kalba Savu'a married him

Only in this instance (the feminine form, איתקדשת, she has become consecrated), does the fuller form of this Aramaic verb accur, i.e., with the *thav* intact. According to manuscripts, however, the verbal form is אינדשא, as in the previous example.

For an explanation of this use of the term קידושין, sanctification in this sense, see Tosafot on ב, ב קידושין ב, ב קדיש, קדיש SEE:

אינקוט [= אתקוט: קטט אתפּעל] f.

התקוטטה she quarreled

לאו הכי הנה עובדא בדיניהו דאבא מרי ריש גלותא דאיקוט? נדה סז, סע"ב ורש"י שם

Was there not such an incident concerning the

Cf. the parallel Mishnaic Hebrew verb, e.g., in יו: סוכה ג:1.
SEE: קלף, איקפל

אינקלע [= אתקלע: קלע אתפעל: מיקלע. prt.]
1. נקלע; הודמן

he happened to come; he chanced upon
מר זוטרא אינקלע לבי רב אשי. ברכות מו, ב
Mar Zutra happened to come to the home of Rav Ashi.

2. חל **it fell; it occurred**
(ד) אינקלע ראש חודש ניסן בשבת מגילה ל, א
the first day of the month of Nisan fell on the Sabbath

Re the *yod* after the middle letter, see the note on איענש.
Cf. נפעל, the parallel Hebrew verb in נקלע, which is still used today.

לאיקלקולי [= אתקלקולי. inf.] ←
מיקלקל

אינקני [= אתקני: קני אתפעל: מיקני. prt.]
"התקנא"; בעס (וודף); התיחס בעינות (ל-)
he became enraged (against); he behaved antagonistically (towards)

אינקני בה בושתי וקטלה. מגילה טז, א
He became enraged against Vashti and killed her.
(ד) מיקני ביה חיויא שבת קי, א ורשי שם
a snake behaved antagonistically towards him

Cf. Rashi's comment (ad loc.): בועס ורודף, (the snake) is angry and pursuing (him).

Cf. the אתפעל conjugation of גלי in G for G, pp. 111-113.
SEE: קני, קגוי

אינקני 1st pers. s. fut. ← קני

אינקנס 1st pers. s. fut. ← קנס

אינקפד/אינקפיד [קפד אתפעל]
הקפיד; בעס

he was annoyed; he became angry
שמע ר' יוחנן, ואיקפד. ראש השנה כא, א
R. Yohanan heard, and he became angry.

Re the *yod* after the middle letter, see the note on איענש.
This verb is often pronounced איקפיד, a variation of the *binyan*, which is parallel to the Hebrew *binyan* אפעל in the *binyan* even though the Aramaic form is almost always spelled איקפד, without a vowel-letter *yod* between the 2nd and 3rd root-letters.

SEE: קפיד

אינקיים/אנקיים [אתקיים: קום אתפעל:

מיקיים. prt., איקיומא. inf.]

1. התקיים; התמלא; התגשם
it was established; it was fulfilled

לא איקיים תנאיה גיטין לד, סע"א
his stipulation was not fulfilled

2. התקיים; החזיק מעמד; שרר
he survived; it endured

ואלא עלמא אמאי קא מקיים? סוטה מט, א
But why does the world survive?

For the full conjugation, see G for G, pp. 132-35.

SEE: קיים, קם

אינקלודי inf. ← מיקלוד

אינקלופי inf. ← איקליף

אינקלו [= אתקלו. pl.] [אתפעל קלי: מיקלי. prt.]
"נקלו"; נשרפו
they were burned
אינהו איקלו; יהושע בהן גדול איחרוכי מאניה.
סנהדרין צג, א

They (the false prophets) were burned (to death); (whereas only) the clothes of Yehoshua, the Kohen Gadol, were singed.

Cf. the אתפעל conjugation of חזי in G for G, pp. 108-110.
SEE: קלי

אינקלודי [= אתקלודי. inf.] ← מיקלוד

אינקלט [= אתקלט: קלט אתפעל]
נקלט **it was caught; it was intercepted**

נסכים... בדיאקלט סוכה מט, רע"ב ורשי שם
libations ... where (the wine) was caught (in a receptacle)

Re the *pathah* vowel, see the note on איענש.

SEE: קלט

אינקלי 1st pers. s. fut. ← קלי

אינקלידא n. ← אקלידא

אינקליף [= אתקליף: קלף אתפעל:
מיקליף. prt., אינקלופי. inf.]

נקלף **it was peeled**
כי רפי, איקליף בידא חולין סב, ב

since it was soft, it was peeled by hand

איִקְרָבָא לִיהַ דְּעִתְיָהּ לְגַבִּיָּה כְּתוּבָתָהּ, ב
What is the reason for (the prohibition of) bribery?
Once (the judge) accepted a bribe from him (=a
litigant), his mind became well-disposed to him.

For the full conjugation, see *G for G*, pp. 156-58.

SEE: קָרִיב

איִקְרַע [אֶתְקַרַּע: קָרַע אֶתְפַּעַל: מִיקְרַע, prt.
 נִיקְרַע. fut.]

it was torn up; it was cut open נִקְרַע
 דִּהוּא יוֹמָא אֶקְרַעָן כְּמָה כְּתוּבָתָא בְּנִהְרְדֵּעָא.

קִידוּשֵׁין ע, ב
On that day several kethuboth were torn up in
Nehardea.

Re the *pathah* vowel, see the note on אִיעֲנַשׁ.

SEE: קָרַע

איִקְשִׁיָּא [אֶתְקַשְׁיָּא: f. [קָשִׁי אֶתְפַּעַל:
 מִקְשְׁיָּא. f. prt.]

“הִקְשִׁיתָהּ; הִיְתָה קְשָׁה it was difficult
 הָא מִלְתָּא אִיקְשִׁיָּא לִיהַ לְרַב שְׁשֶׁת בְּאוּרְתָּא, וְשַׁנְיָה
 בְּקִדְמוּתָא מִבְּרִייתָא. בְּכוּרִית לָא, ב

This matter was difficult (i.e., posed a difficulty) for
Rav Shesheth in the evening, but he resolved it
early (in the morning) from a baraita.

SEE: קָשִׁי

איִקְשִׁיט [אֶתְקַשְׁט: קָשֵׁט אֶתְפַּעַל:
 מִיקְשִׁיט. prt., איִקְשִׁיט. imp.]

הִתְקַשְׁטָהּ she adorned herself
 זֵיל, אִיקְשִׁיט בְּמִשְׁחָא דְּאַפְרִסְמָא! אֶזְלָא, אִיקְשִׁיט.
 שְׁבַת כּו, א

Go (and) adorn yourself with persimmon oil! She
went (and thus) adorned herself.

Three of the four verbal forms in this passage appear to be masculine, even though the context (a conversation between two women) clearly indicates that the subject is feminine. For the use of masculine-singular verbal forms with feminine-singular subjects, see אֶתְגַּלְגַּל and its note. In the Munich manuscript, however, all of the verbs are indeed feminine singular: the two imperatives are אִיקְשִׁיט and זֵיל, and the two past-tense forms are אִיקְשִׁיטָא and אֶזְלָא.

Re the *yod* after the middle root-letter, see the note on אִיעֲנַשׁ.

SEE: קָשִׁיטָה

איִקְשִׁיט 1st pers. s. ← קָשִׁיטָה

איִרְבִּי ← אֶתְרַבִּי

איִרְיָא/אֶרְיָא n.

רְאִיָּה; טַעֲנָה; הוֹרָאָה; דִּיּוּן

proof; argument; teaching; discussion

איִקְפַּל/אֶקְפַּל [אֶתְקַפַּל: קַפַּל אֶתְפַּעַל:
 אִיקְפּוּלִי. inf.]

נִקְלַף it was removed; it was peeled off
 מִחֲמַת חוֹרֶשׁ הוּא דְּאִיקְפַּל מוּעַד קֶטֶן ו, א וְע' יִרְשִׁי שֵׁם
it was on account of plowing that (the lime) was
removed

According to the commentary ascribed to Rashi ad loc., the Munich manuscript, and the note of R. Yoel Sirkes (in *– (חולין מר, סע"א) and Rashi elsewhere (הגהות הב"ח* the correct reading is אִיקְלַף, i.e., with the final two consonants reversed, as in the parallel Hebrew verb.

Re the *pathah* see the note on אִיעֲנַשׁ.

SEE: אִיקְלִיף, קַפַּלִּי, קַפּוּלָאִי

איִקְרוּרִי/אֶקְרוּרִי inf. [אֶתְקְרוּרִי: קָרַר
 אֶתְפַּעַל]

לְהִתְקַרֵּר to be cooled
 מִשּׁוּם אִיקְרוּרִי דְּעִתָּא כְּתוּבָתָהּ, ב
on account of the cooling of (his) temper

SEE: לְקָרוּרִי, מִיקָרִי

איִקְרוּ¹/אֶקְרוּי [אֶתְקָרִי: קָרָא אֶתְפַּעַל:
 מִקָּרִי. prt.]

נִקְרָא it was called; it was termed
 רָאשׁ חוֹדֶשׁ אִיקְרִי מוּעַד פְּסָחִים עו, רע"א

the first of the month has been termed a festival

Cf. the *אֶתְפַּעַל* conjugation of *חזי* in *G for G*, pp. 108-110.

SEE: מִקָּרִי DIFF: קָרָא

איִקְרוּ²/אֶקְרוּי [אֶתְקָרִי: קָרִי אֶתְפַּעַל]
 קָרָה; בָּא בְּמִקְרָה

it occurred by chance; he happened (to)
 וְדִלְמָא אִיקְרוּ וְיִהְיִי לִיהַ? כְּתוּבָתָהּ כּו, א

But perhaps they happened to give (it) to him?

Cf. the *אֶתְפַּעַל* conjugation of *חזי* in *G for G*, pp. 108-110.

DIFF: מִקָּרִי

איִקְרִיב [אֶתְקַרַּב: קָרַב אֶתְפַּעַל: מִיקְרַב, prt.
 נִיקְרַב. fut., איִקְרוּבִי. inf.]

1. הִקְרַב; הוּבָא לְקַרְבָּן

it was brought as an offering
 (ד) לָחֶם בְּלֹא תוֹדָה לָא אִיקְרִיב מִנְחוֹת פֶּא, רע"ב
bread without a thanksgiving offering could not be
offered

Re the *yod* after the middle root-letter, see the note on אִיעֲנַשׁ.

Manuscripts of this passage read קָרִיב, *may not be offered* – a version that fits the context better, with קָרִיב serving as a *binyan* קל participle (= present tense), as in *G for G*, p. 156.

2. הִתְקַרַּב; נַעֲשָׂה קָרוּב

he became close; it became well disposed
 מֵאִי טַעֲמָא דְּשׁוּחָדָא? בִּיּוֹן דְּקַבִּיל לִיהַ שׁוּחָדָא מִיּוּדָה,

Cf. the Mishnaic Hebrew adjective מְרֻפֵּט, worn out (e.g., in שבת קמא, רע"ב), which is still used in Hebrew today.

[= אִתְרַצִּי: רְצִי אִתְפַּעַל: מִרְצִי, prt.]

[fut. לִרְצִי]

1. הִתְרַצָּה; הִתְפַּיֵּס **he was appeased**
אֶפְשָׁר דְּמִירְצִי הִקְדוּשׁ בְּרוּךְ הוּא דִּינִיתִי מִיטְרָא

העניית כג, ב

it is possible that the Holy-One-Blessed-Be-He will be appeased so that He will bring rain

2. הִסְכִּים **he consented; he agreed**

עֲשִׂוּהָ וְאִירְצִי עֲרִכִּין כּא, ב

they coerced him (to give a divorce), and he (subsequently) consented

כִּי אִיתְרַצֵּאי לָךְ — בְּאִירְצִי; בְּתַשְׁמִישְׁתָּא — לָא אִיתְרַצֵּאי לָךְ. בבא בתרא ב, ב

About this case I agreed with you, about the air space (above a thin partition); about the use (of space above a thicker wall), I did not agree.

3. הִתְקַבֵּל לְרִצּוֹן **it was accepted**

לִינִיתִי וְלֹא לִרְצִי זִבְחִים ה, א

let him bring (such an offering) though it will not be accepted

Cf. the Aramaic conjugation of גלי in G for G, pp. 111-113.

SEE: רְצִי, אִרְצִי

[= אִתְרַתַּת: רַתַּת אִתְפַּעַל:] **אִירְתַּת**

מִירְתַּת, prt., תִּירְתַּת, fut., אִירְתִּיתִי, [inf.]

רַעַד; פָּחַד **he trembled; he was afraid**

אָמַר לִיה: ... הִשְׁתָּא לָא חֲזִינְךָ, סְפִיתָא לִי אִיסוּרָא! אִירְתַּת, נָפַל סְבִינָא מִיְדִיָּה.

אָמַר לִיה: לָא תִירְתַּת! חֲזִינְךָ, א

He (= Shemu'el) said: ... Had I not seen you now, you would have served me forbidden food.

He trembled, and the knife fell out of his hand.

He (= Shemu'el) said to him: Don't tremble!

הִיכָא דְאִיכָא עֲדִים אִירְתִּיתִי אִירְתַּת בבא בתרא קכח, ב
where there were witnesses he was certainly afraid

According to manuscripts, the verbal form is the participle מִירְתַּת, which can be translated as a present tense, he is afraid.

Cf. Biblical Hebrew noun רַתַּת, trembling, in Hoshe'a 13:1.

Re the pathah vowel, see the note on אִיעֲנַשׁ.

SEE: רְתִית, רְתִיתָא

אִישָׁא/אִשָּׂא n.

אֵשׁ **fire**

וּבְעוּרִין דְּאִשָּׂא ב"מ פה, ב

and torches of fire

SEE: אִשְׁתָּא

אִישְבָּשָׁא [= אִתְשְׁבָּשָׁא] f. ← אִישְתַּבֵּשׁ

רש"י פסחים ט, א ד"ה "מידי איריא" ו"ערוך" ע, "איריא"

This Aramaic noun is used only in these three important Talmudic expressions — each of which is treated as a separate entry in this dictionary:

מאי איריא 3. מידי איריא 2. אי משום הא לא איריא 1.

See the explanations and examples at the individual entries.

Cf. the Aramaic verbal root ארי and the Hebrew ערה (e.g., in the forms מְעֵרָה, connected, in משנה עוקצין ג:ח; and מְתַעֲרָה, deeply rooted, in Tehillim 37:35 [according to Rashi ad loc.]).

SEE: אִירִי, (וּד)קָאִירִי לֵה מֵאִי קָאִירִי לֵה

[= אִתְרַכַּס: רַכַּס אִתְפַּעַל: מִירְכַּס, prt.] **אִירְכַּס**

[inf. אִרְכֻּסִי]

1. אָבַד **it was lost**

שְׁטֵרָא מְעֵלִיא הָוָה לִי וְאִירְכַּס! בבא בתרא לב, רע"ב
I had a valid document, but it got lost!

2. הִסְתַּתֵּר; הִקְבִּיא אֶת עֲצָמוֹ

he hid himself

אִם אִיתָא דְעָבַד אִיסוּרָא, אִירְכֻסִי הָוָה מִירְכַּס

נדרים צא, ב ור"ן שם

if it were (true) that he had committed an offense, he would have hidden himself

Re the pathah vowel, see the note on אִיעֲנַשׁ.

[= אִתְרַמַּס רַמַּס אִתְפַּעַל] **אִירְמַס**

נִרְמַס; נִדְרַס **he was trampled**

הָוָה יוֹמָא אִירְמַס חַד סָבָא. עבודה זרה יז, ב

On that very day one old man was trampled.

Re the pathah vowel, see the note on אִיעֲנַשׁ.

אִירְסֵי [ארס פִּעַל]

אִרְס; קִדֵּשׁ (אִשָּׁה)

he consecrated for marriage

(ד)אִירְסָה וּמִית יבמות סד, סע"ב

he consecrated her for marriage and he died

The verbal form אִירְסָה (with a vowel-letter yod in our editions) is apparently Hebrew, from binyan פִּעַל. In the Oxford manuscript, however, the form is spelled without a yod (אִרְסָה), which fits the Aramaic context better.

SEE: אִירְסוּסִי

אִירְפַּט [= אִתְרַפַּט: רַפַּט אִתְפַּעַל]

הִתְקַלְקַל; נִשְׁחַת; הִתְבַּלָּה

it fell apart; it was ruined; it was worn out

הָאִי תִּיבּוּתָא דְאִירְפַּט — מִיעְבְּדָה תִּיבָה זוּטְרָתִי שְׁרִי. מגילה כו, ב ורש"י שם

(As for) an ark (for a Torah scroll) that fell apart — it is permitted to make it (into) a small ark.

For the switching of the initial root-letttter (*shin*) with the *thav* from the את־ prefix, see איִסְתַּלַּק.

In our printed editions, אִישְׁתַּבֵּל is found only in this passage, although it appears regularly in Targum Onkelos (e.g., in *Bereshith* 42:38 and *Shemoth* 10:15). Re the *pathah* vowel see the note on אִיעֲנַשׁ. Manuscripts of this passage, however, have the form אִישְׁתִּיר from *binyan* אִישְׁתַּבֵּל.

SEE: אִישְׁתִּיר

אִישְׁתַּבְּאִי [= אִתְּשַׁבְּאִי] f. [שְׁבִי אִתְּפַעֵל]

נִשְׁבְּתָהּ; נִחְטְפָהּ

she was taken captive; she was kidnapped

דְּהִיא סְבָתָא דְּהִיא לָהּ תִּלְתּ בְּנִתָא אִישְׁתַּבְּאִי –
אִיהִי וְחִדָּא בְּרִתָא בָּא מְצִיעָא לֹט, ב

a certain old woman who had three daughters was kidnapped – she as well as one daughter

Cf. the *binyan* אִתְּפַעֵל סִלַּק and גִּלִּי in *G for G*, pp. 74-77 and 111-113, respectively.

SEE: שְׁבִי

אִישְׁתַּבַּע/אִשְׁתַּבַּע [= אִתְּשַׁבַּע: שְׁבַע]

אִתְּפַעֵל: מִשְׁתַּבַּע, prt., לִשְׁתַּבַּע, fut., אִישְׁתַּבַּע, imp.,
אִשְׁתַּבּוּעִי inf.

נִשְׁבַּע he took an oath; he swore

(ד) כִּי אִישְׁתַּבַּע, בְּקוּשְׁטָא אִישְׁתַּבַּע בָּא קְמָא קָה, א
when he swore, he swore truthfully

For the switching of the initial, sibilant root-letter (*shin*) with the *thav* from the את־ prefix, see איִסְתַּלַּק

Re the *pathah* vowel, see the note on אִיעֲנַשׁ.

SEE: אִשְׁבַּע, שְׁבוּעָתָא

אִישְׁתַּבֵּשׁ [= אִתְּשַׁבֵּשׁ: שִׁבַּשׁ אִתְּפַעֵל:]

מִישְׁתַּבֵּשׁ [prt.]

הִשְׁתַּבֵּשׁ; טַעָה he erred

אִשְׁתַּבֵּשׁ בְּהִנְיָ! פְּסִיחִים יוֹ, רַעֵא The Kohanim erred!

Since the subject is the plural noun בְּהִנְיָ, the singular form אִשְׁתַּבֵּשׁ in our editions is problematic. Nevertheless, all available manuscripts of this passage and of Rashi's commentary ad loc. have the plural form אִשְׁתַּבֵּשׁ or אִשְׁתַּבֵּשׁ (with י־ infixed between the 2nd and 3rd root-letters – an indication of plurality, as noted in *G for G*, p. 50, note 3).

For the switching of the initial, sibilant root-letter (*shin*) with the *thav* from the את־ prefix, see איִסְתַּלַּק.

In one passage (יבמות קח, ב), our editions have the feminine form אִישְׁבֵּשָׁא (without the *tav* of *binyan* אִתְּפַעֵל), but the usual form אִשְׁתַּבֵּשָׁא occurs in some manuscripts.

SEE: שְׁבִישׁ

אִישְׁדוּף [= אִתְּשַׁדוּף] pl. ← אִישְׁתַּדוּף

אִישְׁדִּיר 1st pers. s. fut. ← שְׁדָא

אִישְׁדִּיר 1st pers. s. fut. ← שְׁדִיר

אִישְׁדִּיר 1st pers. s. fut. ← שְׁדִיר

לְאִישְׁחֻטִּי [= אִתְּשַׁחֻטִּי] inf. ← איִשְׁתַּחֲוִיט

אִישְׁוִיל-/אִשְׁוִיל 1st pers. s. fut. ← שְׁאִיל

אִישְׁוִיל 1st pers. s. fut. ← שְׁוִיל

אִישְׁקִי f. ← אִשְׁקִי

אִישְׁקִל-/אִשְׁקִל 1st pers. s. fut. ← שְׁקִל

אִישְׁרִי-/אִשְׁרִי 1st pers. s. fut. ← שְׁרָא

אִישְׁתָּא/אִשְׁתָּא n.

אִשׁ; חֹם; מַחֲלָה הַמִּלּוּה בָּחֹם

fire; fever; illness characterized by fever

וְכִי הִכִּי דְּחִמִּיתִּיהּ אִשְׁתָּא לְחִנְיָה, מִישְׁאֵל וְעִזְרִיָּה
וְעִרְיָקָת מִן קְדַמּוּדִי, בֵּן תְּחִמְיָה אִשְׁתָּא לְפִלּוּנִי בְּרִ
פְּלוּנִית וְתִיעֲרוּק מִן קְדַמּוּדִי שְׁבַת סו, א ע"פ כתי"י שם
ורש"י שם (ע"פ רש"י)

and just as the fire saw Hananya, Misha'el and Azarya and fled from before them, so may the fever see So-and-So the son of So-and-So and flee from before them

The spelling of the verb עִרְיָקָת, it (*l.*) fled, (with a *yod*) in our editions is problematic. Manuscripts of this passage, however, spell it עִרְקָת or עִרְקָא (without a *yod*) in accordance with the standard paradigm.

SEE: אִישָׁא

אִישְׁתַּאֵר [= אִתְּשַׁאֵר] f. [שֹׁאֵר אִתְּפַעֵל]

נִשְׁתַּאֲרָה; נִשְׁתַּאֲרָה she remained

אִישְׁתַּאֲרָה מִדְּהִיא מִשְׁפָּחָה בְּסוּרָא וּפְרָשׁוּ רַבְּנֵי מִינָהּ
קִידוּשִׁין יב, ב

(one woman) remained from that family in Sura, and the ḥakhamim distanced themselves from her

For the use of the masculine-singular verbal form with a feminine-singular subject, see אִתְּגַלְגַּל and its note.

לְאִישְׁחוּטִי וּלְאִיפְרוֹקִי – לֹא אִיבְעִנָּא לָן בְּכוּרוֹת לֵט,
א ורש"י שם ד"ה "לְאִישְׁחוּטִי"
(with regard to the firstborn animal) being
slaughtered and redeemed – we have no question
According to manuscripts and Rashi ad loc., the correct
reading of this infinitive form is לְאִישְׁתַּחוּטִי (with the
usual tav prefix that characterizes this binyan placed
after the initial consonant shin). For the switching of the
initial, sibilant root-letter (shin) with the thav from the
את־ prefix, see אִסְתַּלַּק את־
SEE: שְׁחַט

אִשְׁתַּחֲוֶה/אִשְׁתַּחֲוֶה
שחט אתפַּעַל]

he prostrated himself הִשְׁתַּחֲוֶה
אִשְׁתַּחֲוֶה עַל קְבֹרָא דְאַבּוּהּ תַּעֲנִית כֵּג, ב
he prostrated himself upon the grave of his father
For the switching of the initial, sibilant root-letter (shin)
with the thav from the את־ prefix, see אִסְתַּלַּק את־
SEE: שְׁחַט

אִשְׁתִּיר/אִשְׁתִּיר [שתי: שְׁתִּיר, fut, imp, מִיִּשְׁתִּיר
he drank שְׁתִּיר

he drank שְׁתִּיר
יּוֹמָא חַד אִשְׁתִּיר טוּבָא, וְלֹא הָיָה יָדַע כִּמְדָּה שְׁתִּיר.
פסחים ק, ב
One day he drank a lot, and he did not know how
much he was drinking.

The initial ("prosthetic") א־ is prefixed to the past-tense
form מִשְׁתִּיר, where there is a sh^eva under the shin – but
not to the form שְׁתִּיר, where there the shin has a full
vowel (kamatz).

אִי לֹא שְׁתִּירָא לְחַד יּוֹמָא, תְּשִׁירָא לְתַרִּי וְתִלְתָּא יּוֹמִי.
מועד קטן ד, א
If (the field) does not "drink" (has not been
adequately irrigated) in one day, it will "drink" (be
sufficiently irrigated) in two or three days.
For the full conjugation, see G for G, pp. 120-122.
SEE: שְׁתִּיר חֲמָרָא

אִשְׁתִּירָא n.
שְׁלִיחַ הַנוֹשֵׂא אֶת הַחוּתָם שֶׁל מִי שֶׁשְׁלָחוּ
an agent who bears the signet ring of the
person who sent him רש"י עבודה זרה מא, א

אִשְׁתִּיר/אִשְׁתִּיר [אִשְׁתִּיר: שאר
אִתְפַּעַל: מִשְׁתִּיר, prt, אִשְׁתִּיר inf.
he remained; it was left נֹתָר
(ד) לֹא אִשְׁתִּירָא מִיִּנְיָהּ אֶלָּא הָיָה יְנוּקָתָא
בבא בתרא ג, ב
only (one) baby girl remained from them (=the
Hasmoneans)

אִשְׁתַּדּוּ [אִתְשַׁדּוּ] pl. [שְׁדִי אִתְפַּעַל]
they developed fully גִּדְּלוּ כָּל צֶרְכָן
אִשְׁתַּדּוּ דְרִיךְ נדה מה, רע"ב ורש"י שם בפירוש הראשון
your breasts developed fully
Cf. the אִתְפַּעַל binyan of סִלַּק and גִּלִּי in G for G, pp. 74-77
and 111-113, respectively.
Cf. Sokoloff, p. 1160, s.v. שְׁדִי.
DIFF: שְׁדִי

אִשְׁתַּדּוּ/אִשְׁתַּדּוּ [אִתְשַׁדּוּ] pl.
[שְׁדִי אִתְפַּעַל: מִשְׁתַּדּוּ] prt.
נִשְׁדַּפוּ (וְהִתְנַבְּשׁוּ)

they were scorched (and withered)
אִשְׁתַּדּוּ נְמִי הֲנָךְ שְׁעָרֵי דִילִיָּה בבא מציעא ק, א
and his barley was also scorched
For the "infixing" of ד־ to form the third-person,
masculine plural, see תִּקֵּין and G for G, p. 50, note 3.
For the switching of the initial, sibilant root-letter (shin)
with the thav from the את־ prefix, see אִסְתַּלַּק את־
On the previous page (ב), our editions
have the form אִשְׁדּוּ (without the tav of binyan אִתְפַּעַל),
but the manuscripts there have the standard tav, as in
our example.
SEE: שְׁדִיפָא, שְׁדִיפָא

אִשְׁתַּהֲוֶה/אִשְׁתַּהֲוֶה [אִתְשַׁהֲוֶה: שהי
אִתְפַּעַל: מִשְׁתַּהֲוֶה, prt, אִשְׁתַּהֲוֶה inf.
הִשְׁתַּהֲוֶה; הִתְעַכֵּב

he waited; he was delayed
הָאִי בִר שְׁבַעָה הוּא, וְאִשְׁתַּהֲוֶה הוּא דְאִשְׁתַּהֲוֶה.
יבמות פ, ב ע"פ כתי"י
This (fetus) is seven-months old, but it has
evidently been delayed (in being born).
Cf. the אִתְפַּעַל binyan of סִלַּק and גִּלִּי in G for G, pp. 74-77
and 111-113, respectively.
SEE: שְׁהִי, שְׁהִי

אִשְׁתִּירָא ← אִשְׁתִּירָא

אִשְׁתִּירָא [אִתְשַׁדּוּ] inf. ← אִשְׁתִּיר

אִשְׁתַּחֲוֶה [אִתְשַׁחֲוֶה: שחט אתפַּעַל:
אִשְׁחוּטִי inf.]

it was slaughtered נִשְׁחַט
הָיָה עֵזָא, דְּהָוָה שְׁתִּירָא מִיָּא דְבִי נִפְחָא,
אִשְׁתַּחֲוֶה – וְלֹא אִשְׁתַּחֲבַח לֵה טְחֵלָא. גיטין סט, ב
A goat, that had been drinking water at the smith's,
was slaughtered – and (upon examination) its
spleen was not found.

[שכח אתפּעל:]

אִישְׁתִּיכ/אִישְׁתִּיכ

[fut. לִשְׁתִּיכ, prt. מִשְׁתִּיכ]

1. **it was discovered; it became clear; it resulted; consequently**

(ד)ינוקא מקני קני, אקנוי לא מקני, ואישתכ דקא נפיק בלולב שאינו שלו סוכה מו, ב

a child can acquire possession (of a lulav, but) he cannot transfer possession, and consequently (an adult who receives a lulav from a child) is performing the mitzva with a lulav that is not his

Even though the active form of this sense of the verb is אִשְׁכַּח (or אִשְׁכַּח in Biblical Aramaic) in the causative binyan, nevertheless the passive form אִשְׁתִּיכ (or אִשְׁתִּיכ) is in the אִתְפַּעֵל (or אִתְפַּעֵל) binyan, which corresponds to the קל. This apparent inconsistency persists not only in the Babylonian Talmud but in Biblical Aramaic and Targum Onkelos as well. Cf. אִתְפַּעֵל, אִתְפַּעֵל, אִתְפַּעֵל and their notes.

2. **it was forgotten** נִשְׁכַּח

דאישתכח – אִישְׁתִּיכ תמורה טו, ורש"י שם that (halakhic material) which was forgotten – was forgotten

This meaning of the root שכח is common in Hebrew but rare in Aramaic.

For the switching of the initial, sibilant root-letter (shin) with the thav from the אִתְ prefix, see אִתְפַּעֵל.

SEE: שָׁכַח

לִאִישְׁתִּלומי inf. ← מִשְׁתִּיל

אִישְׁתִּילוחו [= אִתְשַׁלְּחוּ] pl. [שלו אתפּעל]

נִשְׁלְּחוּ they were sent away

אלין מלאכי דאישתלוחו מארעא דסודום שבת טו, א these are the angels who were sent away from the land of Sodom

For the switching of the initial, sibilant root-letter (shin) with the thav from the אִתְ prefix, see אִתְפַּעֵל.

SEE: שָׁלַח

אִישְׁתִּיל/אִישְׁתִּילי [= אִתְשָׁלַי: שלי אתפּעל:]

[inf. אִשְׁתִּילוי, prt. אִשְׁתִּיל]

שָׁגַג; טָעָה; שָׁכַח

he erred (through unawareness); he made a mistake; he forgot

אכל, ואשתילי ולא ברין ברכות נג, ב He ate (a meal), and he erred and did not recite (=he forgot to recite) Birkath HaMazon.

איכו השתא, אשתילאי. ביצה ד, רע"ב ורש"י שם If at that time (I had issued a ruling), I would have made a mistake.

See Targum Onkelos to VaYikra 5:18.

For the switching of the initial, sibilant root-letter (shin) with the thav from the אִתְ prefix, see אִתְפַּעֵל.

SEE: אִישְׁתִּיכ, שָׁכַח

אִישְׁתִּיק/אִישְׁתִּיק שְׁתִּיק [שתק:]

[inf. מִישְׁתִּיק, fut. לִישְׁתִּיק, prt. שָׁתִּיק]

he remained silent; he became silent

...והיה קא קרי קריאת שְׁמַע; כי מְטָא בְּמִבּוֹאוֹת הַמְּטוֹנָפוֹת, אִשְׁתִּיק בְּרִכּוֹת כּד, ב וע' ראש השנה לד, ב ... and (R. Abbahu) was reciting the Shema; when he reached the dirty alley ways, he (discontinued his recitation and) became silent

Sometimes the silence expressed by this verb is legally regarded as an admission, as in the following example:

מאי טעמא קא מחיבי רבנן? ... לאו משום דאישתיק, ושתיקה כהוראה דמיא? ! יבמות פח, רע"א

For what reason do the Hakhmim obligate (the accused to bring an offering)? ... Is it not because he remained silent, and silence is like an admission?!

This verb is often used to describe the silent reaction of an amora to a halakhic question or objection. There are several possible explanations for the silence:

1. The amora did not know the answer.

אמר ליה רב חסדא לרב יצחק: ... הכא מאי? אשתיק ולא אמר ליה ולא מיד. ברכות כז, א Rav Hisda said to Rav Yitzhak: ... What is (the halakha) here? (Rav Yitzhak) was silent, and said nothing to him.

2. He admitted that the objection raised against his opinion by the other amora was well-founded.

אמר ליה אבוי: מאי שנא הכי, ומאי שנא הכי? אשתיק.

אמר אבוי: אנא סברי, מדאשתיק קבולי קבלה! בבא בתרא סב, סע"ב

Abbayei said to him (=Rabba): What is the difference between this (formula expressed by the seller) or that (formula)?

(Rabba) remained silent.

Abbayei said: I thought, since he remained silent he accepted it (=my argument)!

3. He ignored the other amora's objection and stood by his original opinion.

See Abbaye's retraction (but it is not (so), in the continuation of the passage from בבא בתרא סב, ב

See also: בבא בתרא סב, רע"א ותוס' שם ד"ה "ומודה רבי" For the ("prosthetic") alef prefix, see אִישְׁתִּיק.

אִשְׁתַּמּוּתִּיהָ הָא דְאָמַר שְׁמוּאֵל. ראש השנה יג, סע"ב
This (halakha), which Shemu'el said, was over-
looked by him (=R. Zera).

3. הִשְׁתַּמֵּט; הִשְׁמִיט; דִּלֵּג **he omitted**
 לֹא לִישְׁתַּמֵּיט תִּנָּא וְלִיתַנִּי "הֶעֱרַל וְהִטְמֵא!"

יבמות עב, ב
Let the tanna not omit stating (the case of) "the case
of the uncircumcised and the ritually unclean"!

In this usage, *let him not omit*, is linked by the prefixed conjunction *vav* to a subsequent verb in the same tense — *let him (= the tanna) state*, or *let it (=Scripture) write*. This construction may be rendered in English as *let him not omit stating ... or let him not omit (any item) but let him state ...*

For the switching of the initial, sibilant root-letter (*shin*) with the *thav* from the אֶת־ prefix, see אִסְתַּלַּק.

Re the *pathah* vowel, see the note on אִיעֲנֶשׁ.

SEE: שְׁמֵט־

אִשְׁתַּמַּע/אִשְׁתַּמַּע [שמע אֶתְפַּעַל:]

מִישְׁתַּמַּע, prt., לִישְׁתַּמַּע, fut., אִישְׁתַּמַּע, imp.

1. נִשְׁמַע; הִגִּיעַ לְאָזְנִים **it was heard**

אִישְׁתַּמַּע מִלְתָּא בִּי מַלְכָּא. בבא מציעא פג, ב
A report was heard at the king's residence.

2. נִשְׁמַע; הִתְקַבַּל **it was heeded**

כִּי הִיכִי דְלִישְׁתַּמַּעֲנָן מִלִּיָּה גִיטִין נב, ב
in order that his words be heeded

For the switching of the initial, sibilant root-letter (*shin*) with the *thav* from the אֶת־ prefix, see אִסְתַּלַּק.

SEE: שְׁמַע

אִשְׁתַּמַּשׁ/אִשְׁתַּמַּשׁ/אִשְׁתַּמִּישׁ

[שִׁמַּשׁ אֶתְפַּעַל: מִשְׁתַּמַּשׁ, prt., לִישְׁתַּמַּשׁ, fut.,

אִישְׁתַּמִּישׁ, inf.]

שָׂרוּ לִיָּה רַבָּנָן לְאִשְׁתַּמִּישׁ בְּגִיטִיהוּ בבא מציעא כט, ב
the hakhamim permitted him (=the finder) to use
them (=the lost articles)

כִּי אִישְׁתַּמִּישׁ, וְיָמָא וְנָהוּרָא פִּסְחִים ח, רע"ב
when he used (the hole), (it was) daytime and
(there was) light

For an additional example from the Mishna, see תַּנָּא.

For the switching of the initial, sibilant root-letter (*shin*) with the *thav* from the אֶת־ prefix, see אִסְתַּלַּק.

Re the *yod* after the middle letter, see the note on אִיעֲנֶשׁ.

SEE: שְׁמִישׁ־תַּשְׁמִישׁ

אִשְׁתַּנִּי/אִשְׁתַּנִּי [=אֶתְשַׁנֵּי: שְׁנִי אֶתְפַּעַל:]

מִשְׁתַּנִּי, prt., לִישְׁתַּנִּי, fut.]

1. נִשְׁתַּנָּה **it was changed**

מִשׁוּם דְאִשְׁתַּנִּי לְעֻלְיָא, אִשְׁתַּנִּי לְבִרְכָּה. ברכות לה, ב
Since (wine) has been changed for the better, it has

Cf. the *binyan* of סִלַּק in G for G, pp. 74-77 and 111-113, respectively.

SEE: שָׁלוּ

אִשְׁתַּמּוּד [=אֶתְשַׁמְּדוּ] pl. [שִׁמְדוּ אֶתְפַּעַל:]

הִשְׁתַּמְּדוּ; הִמִּירוּ דָתָם **they converted**
 (from Judaism to a different religion)

שְׁמִיתִנְהוּ ר' אֲחִי בְרַבִּי יֵאֵשְׁיָה וְאִישְׁתַּמּוּד קִירוּשִׁין עב,
 סע"א ורש"י שם

Ahi b. R. Yoshiya excommunicated them (=the
Sabbath desecrators), and they converted

For the "infixing" of י־ to form the third-person, masculine plural, see תִּקְעֶן and G for G, p. 50, note 3.

For the switching of the initial, sibilant root-letter (*shin*) with the *thav* from the אֶת־ prefix, see אִסְתַּלַּק.

SEE: (ה)שְׁמַד

אִשְׁתַּמּוּדְעָנָא 1st pers. pl. [שִׁמּוּדְעָנָא אֶתְפַּעַל:]

הִכְרַנּוּ; נוֹדַע לָנוּ

we recognized; it became known to us

וְאִישְׁתַּמּוּדְעָנָא דְנִכְסִים אֵלּוּ דְמִיתָנָא אִינוּן

כתובות קד, ב

and we recognized that this property belongs to
the deceased

See Targum Onkelos to Genesis 37:32.

This four-letter root מוּדַע is an expansion of the three-letter root דַּע, whose full conjugation appears in G for G, pp. 81-82. For quadriliteral roots as expansions of three-letter roots, cf. אִיגְנַדְר and its note.

This unique five-letter root, שִׁמּוּדְעָנָא, is an expansion of the three-letter root דַּע, as noted in G for G, p. 183. For other expansions of three-letter roots, cf. אִיגְנַדְר and its note.

SEE: מוּדַעָא

לְאִישְׁתַּמּוּטִי ← inf. אִישְׁתַּמֵּיט

לְאִישְׁתַּמּוּשִׁי ← inf. אִישְׁתַּמִּישׁ

אִשְׁתַּמִּיט/אִשְׁתַּמִּיט [שִׁמַּט אֶתְפַּעַל:]

מִשְׁתַּמִּיט, prt., לִישְׁתַּמִּיט, fut., אִישְׁתַּמִּיט, inf.]

1. הִשְׁתַּמִּיט; הִתְחַלַּק; בָּרַח **he slipped away; he avoided; he escaped**

אִשְׁתַּמּוּטִי הוּא דְקָא מְשַׁתַּמִּיט מִיָּדִיהָ ב"מ יז, א ועוד
He is actually slipping away from him. (=The
defendant is trying to put off the claimant.)

בְּרִישְׁרָאֵל דְאִית לִיָּה דִינָא בְּהַדִּי נִכְרִי לִישְׁתַּמִּיט
 מִיָּדִיהָ בָּאָב, דְרִיעַ מִזְלִיָּה תַעֲנִית כט, רע"ב

a Jew who has a litigation with a non-Jew should
avoid him in (the month of) Av, for his luck is bad

2. נִשְׁכַּח **it slipped his mind; it was overlooked**

it slipped his mind; it was overlooked

(against); he sued

(ד) לֹא יָבִילְנָא לְאַשְׁתַּעוּי דִּינָא בְּהִדְרִיהּ בבא קמא מה, א
I am not able to bring a lawsuit against him

Cf. the *binyan* of אַתְפַּעַל and גלי in *G for G*, pp. 74-77 and 111-113, respectively.

SEE: שותא

אישתפיה/אישתפה/אשתפיה

[= אַתְשָׁפִי: שפך אַתְפַּעַל: משתפיה. prt.]

אשתפוכי [inf.]

it was spilled

נשפה

זהוּא יְנוּקָא דְאַשְׁתַּפִּיךָ חֲמִימִיה עִירובִין סו, ב
the baby whose hot water was spilled

For the switching of the initial, sibilant root-letter (*shin*) with the *thav* from the אַת־ prefix, see איסתלק.

SEE: שפך

אישתקד ← אשתקד

אישתקור [= אַתְשָׁקֹר: pl. [שקר אַתְפַּעַל]

נמצאו שקרנים

they were found to be liars

אִיתְתָּא דְאַיִתִּי סְהָדִי, וְאִישְׁתַּקֹּר מְכוּתָּהּ, ב
a woman who brought witnesses, but they were found to be liars

For the use of the regular masculine-singular form with a feminine subject, see אַתְגַּלְגַּל and its note.

For the “inflixing” of י־ to form the third-person, masculine plural, see תַּקִּין and *G for G*, p. 50, note 3.

For the switching of the initial, sibilant root-letter (*shin*) with the *thav* from the אַת־ prefix, see איסתלק.

SEE: שקר, שיקרא, שקרא

אישתקיל

[= אַתְשָׁקֵל: שקל אַתְפַּעַל:]

משתקיל [prt.]

it was carried

1. נשא; נטל

(ד) מִישְׁתַּקִּילִי תְּרִי תְּרִי שְׁבַת קְכוּ, א
they (=the utensils) are carried two by two

2. נטל

אִישְׁתַּקִּיל מִלּוּלֵיהּ חֲגִיגָה ב, ב
his speech was taken away

For the switching of the initial, sibilant root-letter (*shin*) with the *thav* from the אַת־ prefix, see איסתלק.

SEE: שקל

אישתקלו [= אַתְשָׁקֵלוּ: pl. [שקל אַתְפַּעַל]

נְהִיּוּ שְׁקוּלִים they were of equal weight

...דְּהִילְכֶּן אִישְׁתַּקְלוּ לְהוּ עֲרִיכִין יח, ב
... therefore (the *pesukim*) were of equal weight

been changed to (require a special) *berakha*.

2. הִתְנַהֵּג בְּאִפֶּן שׁוֹנֶה he acted differently

דְּלֹא לִישְׁתַּנִּי מִמִּנְהָגָא סְנַהֲרִין מו, ב
so that one not act differently from the common practice

Cf. the *binyan* of אַתְפַּעַל and גלי in *G for G*, pp. 74-77 and 111-113, respectively.

SEE: שני

אישתעבוד/אישתעבדו pl. [= אַתְשָׁעְבְּדוּ:]

שעבר אַתְפַּעַל: משתעבד. prt., לשתעבד. fut., אישתעבדי [inf.]

they were subjugated

נשתעבדו

אִישְׁתַּעְבְּדִי אִישְׁתַּעְבְּד נְכִסִּי עֲרִיכִין כ, רע"ב
(his) property was certainly subjugated

For the “inflixing” of י־ to form the third-person, masculine plural, see תַּקִּין and *G for G*, p. 50, note 3. For the full conjugation, see *G for G*, pp. 59-63. See also p. 279 *ibid.* (289 in the 2011 edition), where note 10 classifies this verb as *quadriliteral* (i.e., *quadriradical*), with *SEB*: שַׁעַבְד its four-letter root.

SEE: שעבד

אישתעו [= אַתְשָׁעוּ: pl. [שעע אַתְפַּעַל]

החלקו; נעשו חלקים

they were smoothened; they became smooth

אִישְׁתַּעוּ צִלְמֵינָא מוּעַד קֹטֵן כה, ב ור"ן שם
the images (on the coins) were smoothened (i.e., effaced)

For the switching of the initial, sibilant root-letter (*shin*) with the *thav* from the אַת־ prefix, see איסתלק.

SEE: שיע

אישתעי/אשתעי

[שעי אַתְפַּעַל:]

משתעי. prt., לישתעי. fut., אשתעוי. [inf.]

1. דבר; שוחח; הגיד; ספר

he spoke; he discussed; he told; he related (an incident)

אִשְׁתַּעִי אִיהוּ בְּלִשׁוֹן הַקֹּדֶשׁ סוטה לו, סע"ב
he spoke in the holy tongue (i.e. Hebrew)

אִישְׁתַּעִי לִי רַב חָמָא בבא מציעא פו, רע"א
Rav Hama told me

בְּלוֹיִם קָא מִשְׁתַּעִי קָרָא יבמות פו, רע"ב ע"פ במדבר יח:כו
Scripture is discussing the Levites

This verb is used by Onkelos as the standard Aramaic translation of the Hebrew verb *e.g.*, in *Bereshith* 24:66. For a possible Hebrew parallel to this Aramaic root, see Rashi on *Shemoth* 5:9.

2. טען בדין (נגד)

he brought (lit. “spoke”) a lawsuit

אִשְׁתַּרְבֵּב/אִשְׁתַּתֵּף [=אַתְּשָׁרַב: שְׂרִי אֲתַפְּעֵל:

מִשְׁתַּרְבֵּב, prt., לִישְׁתַּרְבֵּב, fut., אִשְׁתַּרְבֵּב, inf.]

it was permitted הָתַר
נָהִי דְאִשְׁתַּרְבֵּב בְּעֵידֵן עֲבוּדָה, בְּלֹא עֵידֵן עֲבוּדָה לֹא
אִשְׁתַּרְבֵּב. מִנְחוֹת מִג, סע"א

Even though it has been permitted (for a kohen to wear sha'atnez) at the time of (his performing) the Temple service, it has not been permitted when (it is) not the time of the Temple service.

Cf. the אֲתַפְּעֵל binyan of סֵלַק and גָּלִי in G for G, pp. 74-77 and 111-113, respectively.

אִשְׁתַּרְשֵׁב [=אַתְּשָׁרַשׁ: שְׂרַשׁ אֲתַפְּעֵל:

מִשְׁתַּרְשֵׁב, prt.]

it took root הָשָׂרֵשׁ; הִכָּה שֹׁרֵשׁ

(ד) זֵרְעִים לִצְדִּין קָא מִשְׁתַּרְשֵׁב בַּבּא בְּתַר יֵט, א-ב
seeds take root (spreading) towards the sides

For the switching of the initial, sibilant root-letter (*shin*) with the *thav* from the אֶת- prefix, see אִסְתַּלַּק.

SEE: אֲשֹׁשׁ

אִשְׁתַּרְשִׁי [=אַתְּשָׁרְשִׁי: שְׂרַשִּׁי אֲתַפְּעֵל:

מִשְׁתַּרְשִׁי, prt.]

הִשְׁתַּבֵּר; נִהְנֶה; הִרְוִיחַ

he profited; he benefited; he gained

(ד) אִישְׁתַּרְשִׁי לֵה מְקוֹם דִּינָר גִּטִּין לֵה, א ורש"י שם
she profited the space of the dinar (coin, thereby saving the corresponding quantity of flour)

הָא קִמְשַׁתְּרִשִׁי לֵיה! כְּתוּבָת קָה, א ורש"י שם
But he would be benefiting (in violation of the oath)!

This verb is used with the preposition ל- with the literal meaning – *it was gained by*. It is best rendered into English as an active verb, e.g., *he gained*.

For a four-letter root (in this case: שְׂרַשִּׁי) that is apparently an expansion of a three-letter root (שָׂרַשׁ), see אִיגְנַד and its note.

For the switching of the initial, sibilant root-letter (*shin*) with the *thav* from the אֶת- prefix, see אִסְתַּלַּק.

SEE: מִשְׁשֵׁשׁ

אִשְׁתַּתֵּף [=אַתְּשַׁתֵּף: שַׁתֵּף הִתְפַּעֵל:

מִשְׁתַּתֵּף, prt., לִישַׁתֵּף, fut., אִשְׁתַּתֵּף, imp.]

הִשְׁתַּתֵּף (עִם); הִצְטָרֵף (עִם)

he became a partner (with); he joined together (with)

זֵיל, אִשְׁתַּתֵּף בְּהִדִּי טְבָחִי וְשָׂאֵל! חוּלִין קֵלֵב, ב

For the switching of the initial, sibilant root-letter (*shin*) with the *thav* from the אֶת- prefix, see אִסְתַּלַּק.

SEE: מִשְׁקָלִי, שָׁקַל

אִשְׁתַּרְבֵּב [=אַתְּשַׁרְבֵּב: שִׁרְבַב

אֲתַפְּעֵל": אִשְׁתַּרְבֵּב, inf.]

1. הִשְׁתַּרְבֵּב; נִתְאָרַף

it was lengthened; it was extended

(ד) אִשְׁתַּרְבֵּב אִשְׁתַּרְבֵּב... אֲמַתָּה שֶׁל בֵּית פָּרְעֹה

סוּטָה יֵב, ב ע"פ שְׁמוֹת ב:ה (ורש"י שם)

it was actually lengthened ... (i.e.) the arm of Pharaoh's daughter

2. הוֹרִיד אֶת עַצְמוֹ

וְהִנֵּה אֲשַׁתְּרִבּוּבִי אֲשַׁתְּרִבּוּב וְנָחוֹת בִּיצָה יֵא, א
and those (pigeons in the upper nest) lowered themselves and descended

For the "infixing" of ד- to form the third-person, m. pl. (in both אֲשַׁתְּרִבּוּב and נָחוֹת), see תִּקֵּן and G for G, p. 50, note 3.

For quadrilateral roots (in this case: שִׁרְבַב) that are expansions of three-letter roots (in this case: רִבַּב), cf. אִיגְנַד and its note.

For the switching of the initial, sibilant root-letter (*shin*) with the *thav* from the אֶת- prefix, see אִסְתַּלַּק.

SEE: שָׁרַב

אִשְׁתַּרְוּף/אִשְׁתַּרוּף [=אַתְּשַׁרְוּף: pl. [שָׁרַף

אֲתַפְּעֵל]

they were burnt נִשְׂרָפוּ

(ד) אִי אִינְהוּ אֲקָרֹב, שְׁפִיר אִשְׁתַּרְוּף זִבְחִים טו, א ורש"י

שם ד"ה "הן הקריבו"

if they (=Elazar and Ithamar) had brought the offering, (the special portions) would rightly have been burnt

For the "infixing" of ד- to form the third-person, masculine plural, see תִּקֵּן and G for G, p. 50, note 3.

For the switching of the initial, sibilant root-letter (*sin*) with the *thav* from the אֶת- prefix, see אִסְתַּלַּק.

SEE: שָׁרַף

אִשְׁתַּרֹּק [=אַתְּשַׁרֹּק: pl. [שָׂרַק אֲתַפְּעֵל:

אֲשַׁתְּרוּקִי, inf.]

they slipped; they fell off נִשְׁמָטוּ

אִשְׁתַּרֹּקִי הִיא דְאִשְׁתַּרֹּק עֲבוּדָה זָרָה מ, ב ורש"י שם

ד"ה "אִשְׁתַּרֹּקִי אִשְׁתַּרֹּקִי"

it was that (the grains of this plant) actually fell off (from the leaves)

For the "infixing" of ד- to form the third-person, masculine plural, see תִּקֵּן and G for G, p. 50, note 3.

For the switching of the initial, sibilant root-letter (*shin*) with the *thav* from the אֶת- prefix, see אִסְתַּלַּק.

(grounds for prohibition) as Amorite practices

In this expression, the preposition בִּי is usually combined either with the masculine personal-pronoun suffix to form בִּיה (as in the first example), the feminine personal-pronoun suffix to form בִּיה (as in the second example) or with the personal-plural pronoun suffix to form בְּהוּ (as in the last example).

SEE: לִית בִּיה

אֵית לִיה

1. יֵשׁ לוֹ; נִמְצָא בְּרִשּׁוֹתוֹ

he has; he possesses; he owns

אֵית לִיה בְּנִים מִיְנָה עִירֻבִין מֵא, ב
he has children from her

אֵית לִיה בֵּיתָא אַחֲרִינָא בְּרִכּוֹת כּו, א
he owns another house

2. יֵשׁ לוֹ (זְכוּת); הוּא זָכָא

he is entitled; he has a right

קָטָן אֵית לִיה זְכוּתָא לְנַפְשִׁיהּ בְּבֵא מְצִיעָא יב, א
a minor has (the right) of acquisition for himself

(ד) אֵית לָהּ כְּתוּבָה כְּתוּבוֹת נר, רע"א ורש"י שם ועוד
she is entitled to (payment of her) marriage contract

3. יֵשׁ לוֹ (אִפְשָׁרוֹת); הוּא יָכוֹל (ל-)

he is able (to); he can

מָאִי אֵית לִיה לְמַעֲבָד? יוֹמָא פֹה, א ורש"י שם
what can he do?

4. יֵשׁ לוֹ (צִרְיָה); חֵיב (ל-); צִרְיָה (ל-)

he must; he has (to)

(ד) אֵי אֵית לִיה לְפִלּוּחֵי לְבִי קִיסָר בְּרִכּוֹת כּו, סע"ב
if he has to (offer a) bribe at the emperor's court

5. הוּא סוֹבֵר; הוּא מְסַבִּים

he holds (an opinion); he agrees

רַבָּנָן אֵית לְהוּ דְּרַב חֲסָדָא בְּבֵא מְצִיעָא מו, סע"ב
the Hakhamim agree with (the opinion) of Rav Hsida

In this expression, the preposition לִי is often combined with the masculine personal-pronoun suffix to form לִיה (as in the first three examples), the feminine personal-pronoun suffix to form לָהּ (as in the fourth example) or with the plural personal-pronoun suffix to form לְהוּ (as in the very last example) – all of those in the third-person. For an example (of definition #4) with a second-person masculine suffix (לָךְ), see לְמִימֶר.

SEE: לִית לִיה

אֵיתָא/אֵיתָה ← אֵית

לְאֵיתָאבּוּלִי inf. ← אֵיתָאבּוּל

אֵיתָאִמֶר ← אֵיתָמֶר

Go (and) become a partner with slaughterers (who are ordinary) Jews (not Kohanim)!

For the switching of the initial, sibilant root-letter (shin) with the thav from the אֵית prefix, see אֵיתָלֵק.

SEE: שְׁתַּפ־

אֵית

יֵשׁ; נִמְצָא; קִים; יֵשׁ תִּקָּף

there is/are; it exists; it has validity

אֵית דְּאִמְרִי: בְּהֵיא פְטוּר. פסחים עב, ב

There are some who say: In the former case he is exempt (from punishment).

The word אֵית, like the Hebrew יֵשׁ, is often used with personal-pronoun suffixes that represent the grammatical subject in a sentence. The following suffixed forms are the most common:

אֵיתִיה (m.) is; it has substance/validity	יֵשְׁנוּ
אֵיתָא/אֵיתָה (f.) is; it has substance/validity	יֵשְׁנָה
אֵיתְהוּ (pl.) are; they have substance/validity	יֵשְׁנִים

מִתְּנָה מְדַעְתָּהּ אֵיתָא; בְּעַל בּוֹרְחָהּ לִיתָא גִּיטִין כֹּא, א
(if) a gift (is granted) with her consent (i.e., the consent of the recipient), it has validity; (if) granted against her will, it has no validity

הוּאִיל וְאֵיתְהוּ בְּשַׁמִּירָה, אֵיתְהוּ בְּכִירָה בְּרִכּוֹת כ, ב
since they (=women) are (included) in observing (the Sabbath), they are (included) in reciting (Kiddush)

For further examples with special meanings, see the next two entries.

It is difficult to classify this Aramaic word as one of the traditional "parts of speech." On the one hand, the form אֵית resembles a noun: the personal-pronoun suffixes that are often appended are the same suffixes that are used with nouns (as in the table above and in the full paradigm in *G for G*, p. 239). In the syntax of a sentence, however, it functions like a verb, and it is often rendered in English as *is* or *are* – depending upon the context: When there is a personal-pronoun suffix, its singularity (e.g., in אֵיתִיה) or plurality (e.g., in אֵיתְהוּ) determines whether the English translation should be singular or plural.

For the correspondence between the Aramaic tav and the Hebrew shin, see *G for G*, pp. 11-12.

SEE: אֵם אֵיתָא, הָא בְּרֵאיתָא הָא בְּרֵאיתָא, אֵיקָא, לִית

אֵית בִּיה

יֵשׁ בּוֹ there is in it; it has; it contains

אֵית בִּיה שְׁוֹה פְּרוּטָה קִירוּשִׁין יב, סע"א

it has the value of a peruta (coin)

(ו) אֵית בִּיה מְלָכוֹת שָׁמַיִם בְּרִכּוֹת כ, ב

it (=the reading of the Shema) contains (the acceptance of) the Kingdom of Heaven

כּוֹלְהוּ אֵית בְּהוּ מְשׁוּם דְּרַכִּי הָאִמּוּרִי שְׁבַת סו, סע"א
all of them (=the aforementioned activities) contain

Cf. the אִתּוֹסָה conjugation of אָמַר in *G for G*, pp. 102-104.
SEE: אָגַר, אִגְרָה

אִתְגַּדְוּי inf. ← אִגְרָה

אִתְדָּוּן pl. [דָּוָן אִתְפַּעַל: מִתְדָּוּן] prt.
נִדְּוּוּ they were judged; they were decreed
כָּל הַנִּי הִרְפִּתְקִי דְעָדוּ עָלֶיהָ – אִימַת אִתְדָּוּן?
ראש השנה טז, א

All those events that transpired regarding it (=the grain) – when were they decreed?

For the “infixing” of י־ to form the third-person, masculine plural – see *G for G*, p. 26, note 14.

Cf. the אִתּוֹסָה conjugation of נָוַח in *G for G*, pp. 136-138.
SEE: דָּן

אִתְדָּר [דָּרַר אִתְפַּעַל: מִתְדָּר] prt.
הִתְגַּדְרָה; הִשְׁתַּקַּע he lived; he settled
כָּל דְּסָלִיק – אֲדַעְתָּא לְמִידָּר הוּא, וְהָא לֹא אִתְדָּר לִיה.

(As for) anyone who immigrates (to Eretz Yisrael) – it is (usually done) with the intention to settle (i.e., permanently), but he did not settle (there).

Cf. the אִתּוֹסָה conjugation of נָוַח in *G for G*, pp. 136-138.
SEE: דָּר

אִתְהִנִּי [=הִנִּי אִתְפַּעַל: מִיתְהִנִּי] prt.,
לִיתְהִנִּי fut., אִיתְהִנִּי inf.
נִהְנֶה; הִרְוִיחַ

he benefited; he enjoyed; he profited
(ד)אִי אִיתְהִנִּי, הִרִי זֶה בִּי כִּל יַחַל דְּבָרִי נִדְּרִים טו, רע"ב
ע"פ במדבר ל: ג

if one benefited, it would be (a violation) of (the Biblical prohibition): “He must not break his word.”

Cf. the אִתּוֹסָה conjugation of חָזַי in *G for G*, pp. 108-110.
SEE: אִתְנִיחָה, אִתְנִיחָה

אִתְהַפֵּיחַ ← אִתְהַפִּיחַ

אִתּוּ imp. pl. ← אִתְא

אִתּוּב ← יִתִּיב

אִתּוּבִי inf. ← יִתִּיב

לִאִיתּוּוֹי/לִאִתּוּי inf. ← אִיתִי

אִתּוֹסָה/אִתּוֹסָה [יִסַּף אִתְפַּעַל: מִיתּוֹסָה] prt.
it was added נוֹסָה

אִתּוֹסָה אִסּוּר לְגַבִּי בְּעָלָהּ. כְּרִיתוֹת יד, רע"ב
A prohibition was added with regard to her (having relations with her) husband.

אִתְבַּד [=אִתְאָבַד: אָבַד אִתְפַּעַל]

נָאָבַד; אָבַד it was lost
רַב נָתַן בֶּר אַבְיִי אִתְבַּד לִיה קִיבּוּרָא דְתִכְלֶתָא.
חולין צה, ב

(As for) Rav Nathan, the son of Abbaye, he lost a ball of tekheleth-colored wool.

Re the pathah vowel, see the note on אִיעֲנַשׁ.

Cf. the אִתּוֹסָה conjugation of אָמַר in *G for G*, pp. 102-104.
SEE: אָבַד

אִתְבּוּ/אִתְיִבּוּ pl. ← יִתִּיב

אִתְבְּלִישׁ [בִּלַּשׁ אִתְפַּעַל]
”נְחַפְשׁ”; עָבַר חֲפוּשׁ; נִבְדָּק
he was searched; he was examined

אִיבְדִּין אִתְבְּלִישׁ עָשׂוּ, אִתְגַּלְגַּל מִטְמְרוּהִי! בְּבֵא קְמֵא ג,
ב ע"פ ת"י לעובדיה א: ו

How was Esau searched, (and) his secrets revealed!

Targum Onkelos uses *binyan* קַל of this Aramaic verb, נְחַפְשׁ, he searched, to translate נְחַפְשׁ in Bereshith 31:35. Cf. the Mishnaic Hebrew parallel לְבַלֹּשׁ, to search (in Rashi on Amos 7:14 and the Modern Hebrew noun בִּלְשָׁה, a detective).

SEE: בִּלְשָׁה, בִּלְשָׁה

אִתְבַּר [=אִתְתְּבַר: תְּבַר אִתְפַּעַל: מִיתְבַּר] prt.,
תְּבַר [imp.]

נִשְׁבַּר it was broken
(ד)בְּלֹא אִיהּ, לֹא אִתְבַּר בְּבֵא קְמֵא י, רע"ב
without him, it would not have been broken

Cf. the אִתּוֹסָה conjugation of אָמַר in *G for G*, pp. 102-104.
SEE: תְּבַר

אִתְגַּיִיר ← אִיגַיִיר

אִתְגַּר [=אִתְאָגַר: אָגַר אִתְפַּעַל: מִיתְגַּר] prt.,
לִיתְגַּר fut., אִיתְגַּר inf.
1. נִשְׁבַּר; הִרְוִיחַ

he was rewarded; a reward was granted
אִיתְגַּרִּי אִתְגַּר! אִם כֵּן, מְצִינוּ חוּטָא נִשְׁבַּר! ב"ק לח, א
He has surely been rewarded! If so, we find (that) a transgressor is rewarded!

2. "נִשְׁבַּר"; הִשְׁכִּיר אֶת עַצְמוֹ
he was hired; he hired himself out

(ו)אִיבָא דְמִתְגַּר בְּתִלְתָּא בְּבֵא מְצִיעָא עו, א
for three (zuz) there are some who would hire themselves out

3. הִשְׁכִּיר it was rented out
חֲצַר דְּמִתְגַּרָּא בְּעֶשְׂרָה בְּבֵא מְצִיעָא סה, א
a courtyard that is (usually) rented out for ten (zuz)

איתותר [יתר אַתפּעל]

נותר (לְאַחַר זְמַנו)

it was left over (beyond its stipulated time)

(ו)אִי דְאִיתוּתֵר, הָיִינוּ נֹתֵר פסחים פג, ב ורש"י ד"ה "ואי דאיתור"

*if it was left over – it is (subject to the law of) "a left-over offering"*For the Biblical source for the law of a left-over offering, see *VaYikra* 7:15-18 and Rashi ad loc.Cf. the Biblical conjugation of יתר in *G for G*, pp. 93-95. SEE: מוותר, איתר, איתר**לְאִיתוּנִי inf. ← מִיתוּנָא****איתנם [זמם אַתפּעל: מיתנם]** [prt.]

הוּם; נֶעֱשָׂה עַד זֹמָם

he was proven to be a (false) conspiring witness(ד)אִיתָנָם בְּדִינֵי נִפְשֹׁת סנהדרין כו, ב *he was proven to be a conspiring witness in capital cases*Cf. the conjugation of the verb עלל (in Targum Onkelos) in *G for G*, pp. 200-201.

SEE: מְזַמֵּי, הוּם, הוּמָה

איתזק

[=אִתְנַזַּק: נזק אַתפּעל: מיתזק]

[fut. ליתזק]

it was damaged

הִזָּק; נִזָּק

אִילוּ אִיתְזָק מִעֲלָמָא בבא קמא יג, ב *if (my ox) had been damaged by someone else's*According to the pattern of *binyan* אַתפּעל, the first root-letter has a silent *sh"va* (=no vowel); thus when that consonant is *nun*, it does not appear. Cf. the "missing" *nun* from נפל in the Hebrew future tense *he will fall*, or from נפק in the Aramaic *he took out*. Cf. אִיתְצַל and אִיתְקַף.

SEE: אִזָּק

איתחזי/אתחזי/איתחזי

[חזי אַתפּעל: מיתחזי/מתחזי/מיתחזי]

[inf. ליתחזי, fut. איתחזי]

1. נִרְאָה; נִגְלָה; הוֹפִיעַ

it was seen; it was revealed; he appearedאִיתְחַזִּי לִיהּ בְּחֻלְמִיהּ תענית כד, ב *he appeared to him in his dream*

2. נִהְיָה רְאוּי; הֵתֵר

it became fit; it became permissible

אִיתְחַזִּי בְּשָׂר לְאַכִּילָהּ פסחים פב, ב

Cf. the conjugation of יתר in *G for G*, pp. 89-91. SEE: אוסיף**איתוקם [קום אַתפּעל: מיתוקם]** [prt.]1. "הוקם"; הֶעֱמִיד **it was established**

אִיתוּקָם תְּמִידָא תענית יז, ב ומנחות סה, א ע"פ מגילת תענית

the continual offering was established (as a communal offering)

2. הֶעֱמִיד (בְּמִקְרָה מְסִים אוּ בְּשִׁטַּת תַּנָּא מְסִים); הִתְפָּרֵשׁ

it was set up (as referring to a specific case or a particular tanna's opinion); it was interpreted

לֹא מִיתוּקָמָא מִתְנִיתִין בְּר' זְכָרְיָה בֶן הַקָּצָב. בבא בתרא קטו, רע"א

*Our mishna cannot be interpreted like (the opinion of) R. Zekharya, son of the butcher.*For the full conjugation, see *G for G*, pp. 132-135.

SEE: אוקי, קם

איתותב¹ [תוב אַתפּעל: מיתותב] [prt.]

"הושב"; נִשְׁלַל וְנִדְחָה (מֵה שְׁהוּא סְבָר)

it was refuted; his opinion was rejected

וְלֹא אִיתוּתֵב רִישׁ לְקִישׁ? בבא מציעא יב, ב

*Has Resh Lakish not been refuted?*For the full conjugation, see *G for G*, pp. 89-92.SEE: אוֹתִיב¹, אִיתִיב, אִיתִיבָה, תִּיבָתָא**איתותב²**

[יתב אַתפּעל: מיתותב]

[fut. תותב]

1. "הִתְיָשַׁב"; הִכָּרַע סופית

it was settled; it was finalized

אִיתוּתֵב חֲגָא דְשַׁבּוּעִיא תענית יז, סע"ב; מנחות סה, א ורש"י שם ע"פ מגילת תענית

the (date of the) festival of Shavu'oth was finalized (in spite of the contrary views of sectarians)

2. הִתְיָשַׁבָה (דעתו)

it (=the mind) was set at ease

לֹא אִיתוּתֵב דַּעְתִּיהּ מִיָּהּ סוטה מ, א

*his mind was not set at ease by him*When used in this sense, the subject of this verb is *mind*. For the use of a masculine-singular verbal form with a feminine-singular subject, see אִתְלַגַּל מִלְתָּא and its note.For the full conjugation, see *G for G*, pp. 93-95.SEE: אוֹתִיב², יָתִיב

between the *heth* and the *lamed*, like the usual spelling of the אִתְפַּעֵל *binyan*.

Cf. the אִתְפַּעֵל conjugation of the verb עלל (in Targum Onkelos) in *G for G*, pp. 200-201.

SEE: אִחִיל

אִתְיָ

there is; there are

יֵשׁ

אִתְיָ גְבֵרִין יְהוּדָאִין סנהדרין צב, ב ע"פ דניאל ג:יב
there are Jewish men

This form appears in Biblical Aramaic in passages quoted from the Book of *Daniel* in the Talmud. See F. Rosenthal, *A Grammar of Biblical Aramaic*, Wiesbaden 1963, p. 41.

SEE: אִית

אִתְיָבִי 1st pers. s. fut. ← יְתִיב, יְהִב

אִתְיָבִי 3rd pers. past ← יְתִיב

אִתְיָבִיָּה [=אִתְיָבִי + יָה: תוב אִפְעֵל]
"הָשִׁיבוּ"; הִקְשָׁה לוֹ

he retorted to him; he raised a difficulty against him; he refuted him

This term introduces a *difficulty* raised by an amora against the statement of another amora because of a contradiction from a more authoritative source – a *pasuk*, a *mishna*, a *baraita*, or from the standard text of the *siddur*.

שׁוּמֵר שְׁמֵסֵר לְשׁוּמֵר... ר' יוֹחָנָן אָמַר חֲזִיב... דָּאִמֵּר לִיה: "אִין רְצוֹנִי שְׁיָהָא פְקֻדוֹנִי בִיד אַחֵר."

יְתִיב ר' אֲמִי וְקָאֵמֵר לֵה לְהָא שְׁמַעְתָּא. אִתְיָבִיָּה ר' אָבָא בַר מִמְל לר' אֲמִי: הַשׁוֹכֵר פָּרָה מִחֲבִירוֹ וְהִשְׁאִילָהּ לְאַחֵר וּמָתָה בְּדִרְכָּהּ, יִשְׁבַּע הַשׁוֹכֵר שְׁמָתָה בְּדִרְכָּהּ... וְאִם אֵיתָא, לִימָא לִיה: אִין רְצוֹנִי שְׁיָהָא פְקֻדוֹנִי בִיד אַחֵר! בָּבָא מְצִיעָא לוֹ, א

(If) one guardian handed over (something which had been entrusted with him) to (another) guardian ... R. Yohanan said (the first) is liable ... because (the owner) can say: "I did not want my deposit (=my property) to be in someone else's hand."

R. Ami was sitting and presenting it, (i.e.,) this tradition. R. Abba b. Memel raised a difficulty against R. Ami (from a *mishna*): (If) one rented a cow from his fellow man and lent it to another person and it died of natural causes, the renter must take an oath that it died of natural causes (and he does not have to pay compensation) ... But if (R. Yohanan's opinion) is true, let (the owner) say to him: "I did not want my deposit to be in someone else's hand," (and the renter should pay compensation because of his irresponsibility)!

the flesh became fit for eating

For the full conjugation, see *G for G*, pp. 108-110.

SEE: חֲזָא, אִתְחָזִי

אִתְחַזֵּק/אִתְחַזֵּק [חֲזַק אִתְפַּעֵל]

הֲחֻזֵּק; נִדְרַע

it was established; it was known; it has been presumed

עֲמַד רַבִּין גְּמִלְיָאֵל הִזְקִין וְהִתְקִין שְׂיָהּ בּוֹתְבִין: אִישׁ פְּלוֹנִי וְכָל שׁוּם שְׂיָשׁ לוֹ.... אָמַר רַב אֲשִׁי: וְהוּא דְאִתְחַזֵּק בְּתָרֵי שְׁמִי. גִּיטִין לֵד, ב

Rabban Gamli'el, the elder, took the initiative and instituted that (the scribes) should write (in a bill of divorce): Mr. So-and-So or whatever (other) name that he has. Rav Ashi said: (This addition is required) only if it been established (i.e., it is known) that he has (at least) two names.

אִתְחַזֵּק אִיסוּרָא דְאֶשְׁתִּי אִישׁ גִּיטִין ב, ב
the prohibition of (this) married woman (to other men) has been established

This verb is popularly pronounced as אִתְחַזֵּק (or אִתְחַזֵּק, in imitation of the Hebrew הִתְחַזֵּק, a *binyan* אִתְפַּעֵל form – as presented above. Since אִתְחַזֵּק from the causative *binyan* אִתְפַּעֵל serves as the active form, one would expect the corresponding passive form to be אִתְחַזֵּק in the *binyan* אִתְפַּעֵל – the traditional Yemenite reading (Morag, p. 161). As indicated by the note on אִשְׁתַּכַּח, however, Aramaic is not always consistent in this regard; hence the popular vocalization, which is used in this entry, can be justified.

SEE: אִתְחַזֵּק

אִתְחַזֵּד [=אִתְחַזֵּד: אַחֵר אִתְפַּעֵל]

נִנְעַל; נִסְגָּר; נִנְעַל

it was shut; it was closed

וְאִתְחַזֵּד דְּשֵׂא בְּאַפִּיהּ חוּלִין נָב, ב
and the door was shut in front of it (=the cat)

Cf. the אִתְפַּעֵל conjugation of אָמַר in *G for G*, pp. 102-104.

SEE: אִתְחַזֵּד and its note

אִתְחַזֵּיב/אִתְחַזֵּיב ← אִתְחַזֵּיב

אִתְחַזֵּל [חָלַל אִתְפַּעֵל: מִיתְחַל/מִיתְחַלִּיל, prt.,

לִיתְחַל, fut., אִתְחַזֵּל, inf.]

נִתְחַלֵּל; הִפְקָעָה קִדְשָׁתָא

it was defiled; it was degraded

(ד)אָף עַל גִּב דְּאִיתָא עָלֵי, לֹא אִתְחַזֵּל כִּרְתוּת, א
even though it (=the anointing oil) is upon him (=on his body), it has not been defiled (=the oil retains its sanctity)

The Munich manuscript reads אִתְחַל, without a *yod*

An accident occurred on the way (preventing him from carrying out his commitment).

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

SEE: יִלְדָּא, וְלֵדָתָא

וְאִתְיָמָא/וְאִתְיָמָא

“וְאִם תֹּאמַר”; וְיֵשׁ אֲמָרִים

“and if you say”; and some say

This term is placed between the names of two ḥakhamim to indicate that there are two different traditions as to which one of them is the author of what is about to be quoted in the Talmud.

שְׁמוּאֵל וְאִתְיָמָא ר' יוֹחָנָן אָמַר ביצה ו, א

Shemu'el – and some say R. Yohanan – stated

The explanation that this term is a combination of *אִי* + *תִּימָא*, *if you would say*, is corroborated by the fact that a number of times in the Talmud *אִי* and *תִּימָא* appear as two separate elements to form this expression. Others, however, regard it as a variant form of the passive verb *אִתְאָמַר*, *it was stated* (Epstein, p. 67; *G for G*, p. 102), or as a contraction of the words *אִתְאָמַר* + *אִי*, *there is (someone who) says*.

SEE: (ו) אָמַרִי לָהּ

אִתְיָנִין; אִתְיָנִין; אִתְיָנִין ← אִית

אִתְבַּחַשׁ/אִתְבַּחַשׁ [כחש אִתְפַּעַל]

[prt. מִתְבַּחַשׁ]

“הִכְחַשׁ”; הוֹכַח בִּי אֵין לְדַבְּרִי וְסוֹד; סִתַּר אֶת עֲצָמוֹ

it was contradicted; he contradicted himself

אִתְבַּחַשׁ לִיה דְּבוּרִיָּה קָמָא כְּרִיתוּת יב, ב

his first statement was contradicted

(ד) אִתְבַּחַשׁ בְּדִיקוֹת סְנַהֲרִין ט, ב

(during their interrogation, the witnesses) contradicted each other on minor questions

This verb is popularly pronounced as *אִתְבַּחַשׁ*, a *binyan* from the causative *אִתְפַּעַל* *binyan* serves as the active form in this sense, the corresponding passive/reflexive form would be *אִתְבַּחַשׁ* in the *אִתְפַּעַל* *binyan* (as in Sokoloff, p. 569). As indicated by the note on this regard; hence the popular pronunciation has been retained above (as in Rav EZM, p. 66).

For the “infixing” of יִד־ to form the third-person, masculine plural (in the second example) – see *G for G*, p. 26, note 14.

SEE: כִּחְשׁ, אִתְכְּשׁוּ, הִכְחַשׁ

Among Ashkenazim, this form is popularly pronounced *אִתְיָדַע*, ignoring the second י in *אִתְיָדַע* (which in our versions is omitted only in א, א, א, א).

Occasionally (e.g., in א, א, א, א), the form *אִתְיָדַע* is used in the same sense.

On rare occasions this term introduces a *proof*, e.g. in *אִתְיָדַע*, as Rashi points out *ad loc.*

For the full conjugation, see *G for G*, pp. 93-95.

SEE: אִתְיָב, מִתְיָב, תִּיבָתָא

אִתְיָדַע/אִתְיָדַע/אִתְיָדַע [ידע אִתְפַּעַל]

[prt. מִתְיָדַע]

נִדְעָ; הוֹבָא לִידְעָתוֹ

it became known; it came to his attention

(ד) אִתְיָדַע לִיה קָמִי שְׁקִיעַת הַחֲמָה שְׁבֻעוֹת ה, סע"א
it became known to him before sunset

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

SEE: יָדַע

אִתְיָה ← אִית

אִתְיָהִב/אִתְיָהִב/אִתְיָהִב [יהב]

[prt. מִתְיָהִב]

1. יִתֵּן; נִמְסַר; הֶעֱנַק

it was given; it was granted

אִתְיָהִב לִיה וְשׁוֹתָא לְמִימְחָא וְכוּתָא דְאַחַר חֲגִיגָה טו, א

permission was granted to him (=the angel) to erase the merits of (=credited to) Aḥer (=“Other,” i.e., Elisha, son of Avuya)

מִשׁוּם דְּאִתְיָהִב בְּסִינֵי שְׁבֻעוֹת לט, א

because (this commandment) was given at Sinai

Manuscripts of this passage spell this verbal form *אִתְיָהִב* (with a *yod* between the second and 3rd root-letters), the usual pattern for this *binyan*.

2. יִתֵּן (ל-) **it was subject (to)**

שְׁאֲנִי מִמּוֹן, דְּאִתְיָהִב לְמַחֲלָה. גִּטִּין סד, א

A monetary claim is different, because it was subject to renouncing (i.e., it could have been waived).

For the full conjugation, see *G for G*, pp. 86-88.

SEE: יָהֵב

אִתְיָלִיד/אִתְיָלִיד [ולד אִתְפַּעַל]

[prt. מִתְיָלִיד]

1. נִוְלַד **he was born**

אִתְיָלִיד לִיה הָהוּא וְנוֹקָא בְּשָׁהוּא מְהוּל שְׁבַת קלח, א
A child was born to him (already) circumcised.

2. “נִוְלַד”; נִהֵי; קָרָה; הִתְרַחַשׁ

it developed; it occurred; it happened

אִתְיָלִיד אֲנוּסָא בְּאוּרְחָא. קִירוּשִׁין ג, א

וְלִיתְבָּשֶׁר הָאֵי בְּרֵאוּבֵן גִּיטִין פּוֹ, סַע"א
*but let this (bill of divorce) be considered valid
 because of (the signature of) Re'uven*

אֲבָשׁוּר דְּרִי? יִבְמוֹת לֹט, בּ וְחֹלִין צָג, ב
Have the generations become (more) fit?

For the "infixing" of יִר to form the third-person, masculine plural, see תִּקְיָן and G for G, p. 50, note 3.

2. הֶכְשֵׁר לְקַבֵּל טוּמְאָה
it became susceptible to ritual defilement

מִשְׁנָה: הֶחָלֵב טָמֵא שֶׁבֶת קָמֹד, סַע"ב: מִשְׁנָה טְהוֹרֹת ג:ג
 תַּלְמוּד: ...בְּמֵאֵי אִתְּבָשֶׁר? שֶׁבֶת שֵׁם

MISHNA: *the milk is ritually unclean*
 TALMUD: *... through what did it become susceptible to defilement?*

Since אֲבָשֶׁר from the causative *binyan* אֲפַעֵל serves as the active form, the corresponding passive form should be אֲתִבָּשֶׁר in the *binyan* אֲתַפְעֵל (as in Sokoloff, p. 606). As indicated by the note on אִישְׁתִּבַּח, however, Aramaic is not always consistent in this regard; hence the popular pronunciation אֲתִבָּשֶׁר (a *binyan*-אֲתַפְעֵל form), which is also confirmed by the Yemenite tradition (Morag, p. 143), has been retained above.

Re the *pathah* vowel, see the note on אִיעַנַשׁ.

SEE: אֲבָשֶׁר, קָשֶׁר

אִתְּלִי לִי (לִי אֲתַפְעֵל)
he accompanied הִתְלַוָּה; הִצְטָרֵף

זִימְנָא תְּדָא הָדָא קָא אֲזַלִּין בְּמִדְבָּרָא, וְאִתְּלִי בְּהִדְרָן
 הָדָא טַיִיעָא בָּבָא בְּתָרָא עָג, ב
*one time we were travelling in the desert, and a
 Beduin accompanied us*

Both Hebrew verbs, נָלַח (in *binyan* נִפְעֵל as in *Tehillim* 83:9) and הִתְלַוָּה (in *binyan* הִתְפַּעֵל as in ב (פסחים מט, ב) are still used today.

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

אִתְּלִי ← imp. אֲתַלִּי

אִתְּלִי [=אֲתַלִּי: תְּלִי אֲתַפְעֵל: מִיתְּלִי. prt.]

1. נִתְּלָה; it was hanged; it was suspended
 (ד) אִתְּלִי בִּיהַּ מְאֻרֹת שֶׁבֶת קֵנָא, א
*(the) lights were suspended (in heaven) on it (i.e.,
 Wednesday)*

2. נִתְּלָה; נִתְּלָה
it (fire) took hold of; it ignited

אִתְּלִי בִּיהַּ נֹרָא בְּגִנְבְּתִיהַּ מוֹעֵד קֹטָן יוֹ, א
fire ignited his tail

According to Rashi's reading of one Talmudic passage *lit.*, תְּלִי, קָל *binyan* (שֶׁבֶת קֵנָא, א), also occurs with this meaning.

אִתְּבָלִיָּא n. pl.

clusters

אֲשִׁכּוּלוֹת חֹלִין צָב, א

For the correspondence between the Aramaic *tav* and the Hebrew *shin*, see G for G, pp. 11-12.

See Targum Onkelos of *Bemidbar* 13:24.

אִתְּבָן (כּוֹן אֲתַפְעֵל)

it was prepared

הוֹכֵן

כִּינֹן דְּלֹא אִתְּבָן מֵאֲתָמוּל, אֲסוּרָה חֹלִין יוֹ, א
*since it had not been prepared from yesterday, it is
 forbidden*

For the use of this masculine-singular verbal form in spite of a feminine-singular subject (בְּהֵמָה, *animal*), see אֲתִגְלֹג and its note.

Cf. the *binyan* conjugation of נִוַּח in G for G, pp. 136-138.

SEE: כִּינֹן

אִתְּבָנְעוּ pl. [כִּנְעוּ אֲתַפְעֵל]

נִכְנְעוּ; קָבְלוּ מְרוֹת

they humbled themselves

כִּי מָטוּ הָתָם, חֲזִינְהוּ, אִתְּבָנְעוּ מִקַּמְיָהוּ. עֲבוּדָה זָרָה

יֹ, רַע"ב ע"פ רש"י שם ד"ה "איכנעו"

*When (the ḥakhamim) arrived there, (the prosti-
 tutes) saw them and humbled themselves before
 them (=they concealed themselves from view).*

In our editions, the masculine-plural suffix (ִי) is used, even though the subject (i.e., the prostitutes) is feminine – a phenomenon that is not so unusual in Babylonian Aramaic. As Rav EZM points out, however, the feminine-plural form אִתְּבָנְעוּ does appear in manuscripts.

See also Targum Onkelos to *Shemoth* 10:3 and the parallel Biblical-Hebrew verb נִכְנַע, in *binyan* נִפְעֵל, e.g., in *VaYikra* 26:41.

לְאִתְּבָסָא inf. [כְּסִי אֲתַפְעֵל]

to be slaughtered

לְהַשְׁחֵט

עֲמֵר לְמִילְבָּשׁ אוֹ אִמֵּר לְאִתְּבָסָא?

עִירֹבִין נָג, ב ורש"י שם

Wool to wear or a lamb to be slaughtered?

This verbal form is very difficult to comprehend: If its root is indeed כְּסִי, *cover*, this infinitive would mean *to be covered* – an explanation that does not fit the context. According to Rav EZM (p. 66, n. 30) and Sokoloff (p. 754), the root is to be regarded as a derivative of נָכַס, *slaughter* (with the *nun* omitted, but with an extra *hei* at the end), so that this infinitive means *to be slaughtered*.

SEE: נָכַס

אִתְּבָשֶׁר/אִתְּבָשֶׁר [כְּשֶׁר אֲתַפְעֵל:]

מִיתְּבָשֶׁר prt. לְתִבָּשֶׁר [fut.]

1. נִחְשָׁב כְּשֶׁר; נִעְשָׂה רְאוּי

it was considered valid; it became fit

אתמר: שומר שפסד לשומר — רב אמר: פטור, ור' יוחנן אמר: חייב. בבא מציעא לו, א

It was stated: (If one) guardian handed over (something which had been entrusted with him) to (another) guardian — Rav said: He (=the first guardian) is exempt, and R. Yohanan said: He is liable.

כי איתמר דרב יהודה אמר רב, אהא איתמר נזיר סה, ב (the halakha) of Rav Yehuda was stated in the name of Rav (only) with reference to this case

כל מילתא דמיתאמרא באפי תלתא, לית בה משום לישנא בישא. ערכין טז, רע"א ורש"י שם ובבא בתרא לו,

סע"א-רע"ב ורשב"ם שם; ע' רמב"ם הל' דעות ז: *Whatever is said in the presence of three (people) — is not considered slander (because the speaker did not expect it to be kept secret).*

For the use of the idiomatic formula *כי איתמר ד* in the second example, see that entry.

For the full conjugation, see *G for G*, pp. 102-104.

SEE: מכלל לא איתמר, (ו) איתמר עלה, (ו) הא איתמר עלה, אמר (ו) לאו איתמר עלה, לאו בפירוש איתמר אלא, אמר

וְאִתְמַר עָלֶיהָ וְנֶאֱמַר עָלֶיהָ...

and it was stated in connection with it ...

This term introduces a comment by an amora that qualifies or interprets a text — either a mishna, a baraita, or a statement of an early amora — that has just been quoted in the Talmud.

ברייטא: רבן שמעון בן גמליאל אומר: שני אכסניים אוכלין על שלחן אחד — זה בשר וזה גבינה. תלמוד: ואיתמר עלה: אמר... שמואל: לא שנו אלא שאין מפירין זה את זה, אבל מפירין זה את זה, אסור. שבת יג, א

BARAITHA: Rabban Shimon b. Gamli'el says: Two guests may eat at the same table — one (eating) meat and the other cheese.

TALMUD: And it was stated in connection with it: ... Shemu'el said: They taught (this) only where they are not acquainted with each other, but (in a case where) they are acquainted with each other, it is forbidden.

SEE: איתמר

אִתְנָבִי קִתְנִי — תָּנָא

אִתְנָבִי [נבי אִתְפַּעַל: מִתְנָבִי. prt.]

הִתְנָבִיא he prophesied

נביא אַעֲשֶׂרֶת הַשִּׁבְטִים אִתְנָבִי סנהדרין צד, ב
the prophet prophesied about the ten tribes

Cf. the conjugation of חזי in *G for G*, pp. 108-110.
SEE: תלי, אתלי

אִתְמָהוּי/אִתְמָהוּי pl. — אִתְמָהוּי

אִתְמָח/אִתְמָח [מוח אִתְפַּעַל: מִתְמָח. prt.]

אִתְמָחִי [inf.]

it was dissolved

נִמְוָח

(ד) אִתְמָהוּי אִתְמָח נדה כד, ב

(the embryo) was completely dissolved

Cf. the conjugation of *binyan* of נוח in *G for G*, pp. 136-38.

For an active form with this meaning, see מִמָּחִי from the related root *מח* (or, if biliteral roots are accepted as legitimate, both forms are from the root *מח*).

אִתְמָחִי [מחי אִתְפַּעַל: מִתְמָחִי. prt.]

הִתְמָחָה; הִחֹק בְּמָחָה וְכִמְנָסָה

he was proven (to be) an expert; it was proven efficacious

אִתְמָחִי גִבְרָא, וְאִתְמָחִי קְמִיעָא. שבת סא, ב ורש"י שם
The man (who wrote the amulet) was proven (to be) an expert, and the amulet was proven efficacious.

Cf. the conjugation of גלי in *G for G*, pp. 111-113.

DIFF: מָחִי, מָחָה

אִתְמַעֵיט — אִימַעַט

אִתְמַר [מור אִתְפַּעַל]

הוּמַר; הִחֲלַף (בְּבִהְמָה אַחֲרֵת שֶׁבֶכֶר הַקֹּדֶשׁ קָרְבָּן)

it was substituted (for another animal that had been consecrated as a sacrifice)

משום דְּבִהְיָא קְדוּשָׁה הָא אִתְמַר בְּה חָדָא וְיִמְנָא תמורה ט, ב

since (the animal) has been substituted once (when) in that (status of) holiness

Cf. the conjugation of the verb תוב (in Targum Onkelos) in *G for G*, pp. 190-192.

SEE: אָמַר

אִתְמַר/אִתְמַר/אִתְמַר [אמר אִתְפַּעַל:]

מִתְמַר/מִתְמַר [prt.]

it was said; it was stated

נֶאֱמַר

The form אִתְמַר (or אִתְמַר) is often used to present the words of an amora or a controversy between amoraim (as in the first two examples below), or, occasionally, a controversy between tannaim that had not been recorded in any mishna or baraita (שם וריטב"א שם).

For the full conjugation, see *G for G*, pp. 116-119.

SEE: תָּנָא

אִתְּנִיגִיד [= אִתְּנִיגִיד: אָנֹס אִתְּפַעֵל:]

מִיתְנִיגִיד, prt. אִתְּנִיגִיד, inf.

he was forced; נָאָס

he was unavoidably prevented

אִתְּנִיגִיד, וְלֹא אָתָא. נִדְרִים כּו, א

He was unavoidably prevented (from traveling), and he did not arrive.

Cf. the אִתְּפַעֵל conjugation of אָמַר in *G for G*, pp. 102-104.

SEE: אָנֹס

אִתְּנִיגִיד ← אִתְּנִיגִיד

אִתְּנִיגִיד ← אִתְּנִיגִיד; inf. אִתְּנִיגִיד; past f. ←

אִתְּנִיגִיד

אִתְּנִיגִיד pl. [נִצַּל אִתְּפַעֵל: מִיתְנִיגִיד, prt.]

they were saved נִצַּל

נִצַּל דְּנִיגִיד מִהֶבֶא, דְּלֹא לִימְרוּ בְּזִכְוִתִּיהָ אִתְּנִיגִיד.

סְנִדְרִין צג, א

Let Daniel go away from here, so that they (=people) not say that they (=Hanania, Misha'el and Azaria) were saved because of his (=Daniel's) merit.

This verbal form is problematic for two reasons: The context calls for a plural because its subject is plural (i.e., *Hanania et al.*), but there is no ׀ suffix to indicate plurality (although we unilaterally vocalized th *tzadi* יצ). Secondly, since in an active sense this verb appears in *binyan אִתְּפַעֵל* (as in the entry אִתְּפַעֵל), *binyan אִתְּפַעֵל* is the natural option for the passive voice of this verb – as documented in the entry אִתְּפַעֵל – rather than the *binyan אִתְּפַעֵל* or *אִתְּפַעֵל* found in our editions.

Both problems, however, are solved by the reading found in manuscripts, אִתְּפַעֵל: plurality is indicated by the ׀ that has been “infixed” between the final two root-letters (as explained in *G for G*, p. 25, note 13), and that form is indeed found in *binyan אִתְּפַעֵל*. Cf. אִתְּפַעֵל and its note.

SEE: אִתְּפַעֵל, אִתְּפַעֵל

אִתְּסִי/אִתְּסִי [= אִתְּסִי: אָסִי אִתְּפַעֵל:]

מִיתְסִי, prt.

he was cured נִרְפָּא

בְּעוּ רַבָּנָן רַחֲמֵי עָלֵיהּ, וְאִתְּסִי. בְּרִכּוֹת ו, א

The ḥakhamim begged for mercy (=prayed) in his behalf and he was cured.

For the full conjugation, see *G for G*, pp. 114-115.

SEE: אִתְּפַעֵל DIFF: אִתְּפַעֵל

Cf. the אִתְּפַעֵל conjugation of גָּלִי in *G for G*, pp. 111-113.

SEE: נְבִיאֹת

אִתְּנִיגִיד ← אִתְּנִיגִיד

אִתְּנִיגִיד ← אִתְּנִיגִיד; inf. ← מִתְנִיגִיד

אִתְּנִיגִיד/אִתְּנִיגִיד ← אִתְּנִיגִיד

אִתְּנִיגִיד ← אִתְּנִיגִיד; inf.

אִתְּנִיגִיד ← אִתְּנִיגִיד; inf.

אִתְּנִיגִיד/אִתְּנִיגִיד [= אִתְּנִיגִיד: אָנֹס אִתְּפַעֵל:]

מִתְנִיגִיד, prt. אִתְּנִיגִיד, fut.

he sighed נָאָס

נָגַד רַב חֲסִידָא וְאִתְּנִיגִיד. אָמַר לֵיהּ עוּלָא: אָמַי קָא

מִתְנִיגִיד? ...

אָמַר לֵיהּ: הִיכִי לֹא אִתְּנִיגִיד? בְּרִכּוֹת נח, ב

Rav Hīṣda felt faint and sighed. Ula said to him:

Why are you sighing? ...

(Rav Hīṣda) said to him: How can I not sigh?

Cf. the אִתְּפַעֵל conjugation of אָמַר in *G for G*, pp. 102-104.

אִתְּנִיגִיד pl. [נִטַּל אִתְּפַעֵל:]

they were removed; נִטַּל; הוֹסְרוּ

they were taken away

בְּעֶשְׂרִים וְאַרְבָּעָה בְּנִיֶּסֶן אִתְּנִיגִיד דִּימוֹסְנִי מִיהוּדָה

וּמִירוּשָׁלַיִם. סְנִדְרִין צא, א

On the twenty-fourth of Nisan the tax-collectors were removed from Yehuda and Yerushalayim.

אִתְּנִיגִיד אִתְּנִיגִיד אִתְּנִיגִיד שְׁבַת קטו, רע"ב ע"פ כ"י

(according to Christianity) the Torah of Moshe was taken away (i.e., was superseded)

The ׀ suffix in אִתְּנִיגִיד in our editions is problematic because it is the standard first-person-singular suffix that would call for the translation *I was taken away*, which does not fit the context. Manuscripts, however, read אִתְּנִיגִיד or אִתְּנִיגִיד (with the yod placed before the lamed), so that suffix is ׀, which agrees with the third-person, feminine-singular subject אִתְּנִיגִיד, Torah.

SEE: נִטַּל

אִתְּנִיגִיד [= אִתְּנִיגִיד: תְּנִי אִתְּפַעֵל: מִיתְנִי, prt.]

it was repeated נִשְׁנָה; נִשְׁנָה שְׁנִית

כָּל חֲדָא וְחֲדָא נְמִי — נִימָא מְשׁוּם מִלְתָּא אִתְּנִיגִיד!

סְנִדְרִין נט, ב

(As for) each and every one (of the commandments to Noah) too – let us say it was repeated (to the children of Israel) because of a particular point!

seem to be Hebrew. In Aramaic, however, the corresponding root is עתר (with a *thav*, as in the entries אִתְעַתַר and אִתְעַתַר). For the correspondence between the Aramaic *tav* and the Hebrew *shin*, see *G for G*, pp. 11-12.

SEE: אִתְעַתַר

אִתְפַּח/אִתְפַּח [= אִתְפַּח: תַּפַּח אִתְפַּעַל:]

מִיתְפַּח/מִתְפַּח. prt., אִתְפּוּחִי. inf.]

1. הִחֲלִים he recovered

חִזְקִיָּהוּ חָלַשׁ וְאִתְפַּח סְנַהֲדִין צוּ, א ורש"י שם
(King) Hizkiyyahu became ill and recovered

2. נָח; נָפַשׁ he rested

עֲבָדֵי אֲיָנָשִׁי דְּמִנְחֵי גְלִימֵי וּמִתְפַּחֵי בַבָּא קַמָּא ב, א
people are likely to put down (their) cloaks and rest
This verb is popularly pronounced אִתְפַּח (with the dagesh in the *pei*).

Cf. the אִתְפַּעַל conjugation of אִמַר in *G for G*, pp. 102-104.

SEE: אִתְפִּיס DIFF: תַּפַּח

אִתְפִּיס [= אִתְפִּיס: תַּפִּס אִתְפַּעַל:]

מִיתְפִּיס/מִתְפִּיס. prt., אִתְפּוּסִי. inf.]

1. נָתַפֵּס; נָמַס it was held; it was deposited

(ד) מִיתְפִּסָּן וְזִכְרָתָן נִדְרִים כּו, ב
documents establishing (his) rights are deposited

2. נָתַפֵּס; נָלַכְד (וְנִעְנַשׁ) he was caught (and punished)

דִּילְמָא מִיפְקִיד לִיה דִּינָא עָלֵיהּ, וּמִתְפִּסָּנָא בְּהִדְיָה.
שבת לב, א
Perhaps judgment is to be cast upon him, and I am to be caught (and punished) along with him.

3. "נִתְפִּס"; נִכְרַךְ; חִבַּר he was linked; he was associated

(ד) הָוּוּ גְבָרֵי טְפִי דְאִתְפִּיסוּ וְאָזִיל בֵּיה נִוִיר לִד, א ע"פ
רש"י ד"ה "בשלמא"

there were many men who were successively linked (to the previous Nazarite)
Following the commentary attributed to Rashi ad loc., the Aramaic verbal forms הָוּוּ and אִתְפִּיסוּ have been presented in the plural in agreement with the plural subject, גְבָרֵי, *men* – rather than the singular forms הָוִי and אִתְפִּיס in our editions of the Talmudic passage itself. See also Sokoloff (p. 1226), who points to a plural reading for the helping verb, i.e. נִאָזִיל (with an infixed דִּי, as in *G for G*, p. 26, note 14) – rather than the singular אָזִיל.

This verb is popularly pronounced אִתְפִּיס (with the dagesh in the *pei*).
SEE: אִתְפִּיס

אִתְסַר [= אִתְסַר: אִסַר אִתְפַּעַל: מִיתְסַר, prt.,

לִיתְסַר. fut.]

נִאָסַר; הִטַל עָלָיו אִסוּר it was forbidden
פִּינּוֹן דְּאָמַר "הֵב לִיכְרָךְ", אִתְסַר לִיה לְמִשְׁתֵּי חֲמָרָא.

ברכות לט, סע"ב

As soon as one says: "Let us say Birkath HaMazon", it is forbidden for him to drink wine (without reciting a new beracha).

Cf. the אִתְפַּעַל conjugation of אִמַר in *G for G*, pp. 102-104.

SEE: אִסַר

אִתְעַבִיד/אִתְעַבִיד [עַבִיד אִתְפַּעַל:]

מִיתְעַבִיד]

1. נַעֲשָׂה; נִוְצַר; בָּצַע; הִתְקִים it was made; it was done; it was performed; it was carried out

צָבָתָא בְּצָבָתָא מִתְעַבִיד. פִּסְחִים נִד, א
Tongs are made with tongs.

הוּאִיל וְאִתְעַבִיד בֵּיה מִצְוָה חֲדָא, נַעֲבִיד בֵּיה מִצְוָה אַחֲרִיתִי. בְּרֻכּוֹת לט, סע"ב; וע' שבת קיז, ב
Since one mitzva has (already) been performed with it, let us perform another mitzva with it.

אִתְעַבִידָא מִחֻשְׁבָּתוֹ שַׁבַּת ד, א
his intention was carried out
For another example, see אִתְעַצֵּל.

2. נַעֲשָׂה; נִהְיָה it became

קָלָנָא. For an example, see
For the full conjugation, see *G for G*, pp. 59-62.

אִתְעַקַר ← אִיעַקַר

אִתְעַר/אִתְעַר [עוּר אִתְפַּעַל: מִתְעַר, prt.,

הִתְעוּר; יַעוּר]

he was awakened; he roused himself

אִתְעַר בְּהוּ ר' יוֹחָנָן, אָמַר לְהוּ... שַׁבַּת קמ"ה, א
R. Yohanan was awakened by their (conversation, and) he told them ...

Cf. the אִתְפַּעַל conjugation of נִוּחַ in *G for G*, pp. 136-138.

SEE: עוּר, תִּיר

אִתְעַרַב ← אִיעַרַב

אִתְעַשַׁר [עֵשַׁר אִתְפַּעַל:]

הִתְעַשַׁר he became wealthy

חֲבִירָךְ... אִתְעַשַׁר — לֹא תֵאֶשֶׁר! גִּיטִין ל, רע"ב ורש"י שם
"Your friend became wealthy" – don't believe (it)!

The form אִתְעַשַׁר in our editions is problematic because the root עֵשַׁר (with *shin* as the 2nd root-letter) would

In *binyan* אֲתַפְעֵל (=Hebrew הִפְעֵל, which serves as the passive of *binyan* אֲפַעֵל (=Hebrew הִפְעִיל, the standard vocalization of the first root-letter is a silent *shva* (i.e., no vowel). When that root-letter is *nun*, however, as in נָצַל, it is “assimilated to the next consonant” (in effect, deleted), producing such forms as נִצַּל. Cf. the “missing” *nun* from נָפַל in the Hebrew וַיִּפֹּל, *he will fall*, or from נָפַק in the Aramaic אֲפִיק, *he took out* (G for G, p. 68). See Epstein p. 77, and Sokoloff, p. 771. Cf. אֲתַקֵּשׁ and אֲתַנֶּק.

In some manuscripts of this passage and in our editions of another passage (ב, סוטה מו, ב), the form is spelled אֲתִיצִיל (with a *yod* after the 2nd root-letter). In the Yemenite tradition, it is always pronounced אֲתַפְעֵל and regarded as *binyan* אֲתַפְעֵל – even though the verb is in *binyan* אֲפַעֵל (Morag, p. 188). Cf. the notes on אֲשַׁתְּכַח and אֲתִתְחַק.

אֲתַנֶּק, אֲתִיצִיל, אֲתַפְעֵל

אֲתִיצֵר [צור אֲתַפְעֵל: מִיתַצֵּר] prt.

it was formed

נוֹצֵר

(ד) כָּל מִיּוֹדִי מִמִּצְעֵתֶיהָ מִיתַצֵּר יוֹמָא פִּה, א

everything is formed from its middle

Cf. the אֲתַפְעֵל conjugation of נוח in G for G, pp. 136-138.

SEE: צִרָּה

אֲתִקְדָּשֶׁת f. ← אֲיִקְדָּשׁ

אֲתִקְוֹטְלִי n. pl. ← אֲסִקְוֹטְלָא

אֲתִקְוִיל/אֲתִקְוִיל [= אֲתִתְקִיל: תִּקַּל אֲתַפְעֵל:

מִיתִקַּל] prt.

1. הִתְקַל; נִכְשַׁל he tripped; he stumbled

אֲתִקְוִיל וְאֲתִקְוִילָה בִּיהָ גִּמְלָא בְּבִא קְמָא כֹּט, א

(the rider) tripped and the camel tripped over him

Cf. the parallel Mishnaic Hebrew verb הִתְקַל (in *binyan* אֲתַפְעֵל ad loc.

2. הִתְמַלָּא מִכְשׁוּלִים

it contained obstructions

שְׂאֲנִי נָהַר בִּירְן, בִּינְן דְּמִתְקִיל בְּבִא מְצִיעָא כֹּד, ב וְרִשְׁי שֶׁם
the River Biran is different, since it contains obstructions

SEE: תִּקַּל DIFF: תִּקְלָא, אֲתִקְוִיל

אֲתִתְקִין/אֲתִתְקִין [= אֲתִתְקִין] pl. [תִּקַּן

אֲתַפְעֵל: מִיתִתְקִין, pass. prt., אֲתִתְקִין inf.]

נִתְקִינוּ; תִּתְקִינוּ

they were established; they were enacted

בְּחֹד בִּי דִּינָא אֲתִתְקִין בְּבִא בְּתַרָּא קְלָא, ב

(the two measures) were enacted in one court

For the “infixing” of יִר to form the third-person, masculine plural – see G for G, p. 26, note 14.

SEE: אֲתִתְקִין, תִּתְקִינוּ, אֲתִתְקִין

אֲתִתְפַּלֵּג/אֲתִתְפַּלֵּג/אֲתִתְפַּלֵּג [פִּלַּג

אֲתַפְעֵל: מִתְפַּלֵּג] prt.

1. נִחַלֵּק; הִפְרַד it was separated

אֲתִתְפַּלֵּג בְּסִכָּךְ פְּסוּל סוּכָה יו, ב

(the valid sukka covering) was separated (i.e., interrupted) by invalid sukka covering

2. הִפְלֵג; הִתְרַחֵק it was distant

דְּלִמָּא הָא אֲתִתְפַּלֵּג דִּרְתָּא? יְבִמּוּת כָּא, ב וְרִשְׁי שֶׁם
perhaps indeed “the generation” (=the genealogical relationship) was (more) distant?

The subject is דִּרְתָּא, an Aramaic noun that usually means courtyard, which is used only here in the sense of generation. In one manuscript of this passage, however, the reading is דִּרָּא (=Hebrew דִּר, the usual word that means generation).

The verbal form, according to manuscripts and Rashi (ad loc.), is spelled אֲתִתְפַּלֵּג (without the second *yod*), and thus it can be vocalized אֲתִתְפַּלֵּג, the standard *binyan* אֲתַפְעֵל form (as in the first example) – even though it is popularly pronounced אֲתִתְפַּלֵּג. For the full conjugation, see G for G, pp. 50-52.

SEE: אֲתִתְפַּלֵּג, פִּלַּג

אֲתִתְפַּקֵּר [פִּקֵּר אֲתַפְעֵל: מִתְפַּקֵּר/מִתְפַּקֵּר] prt.

“הִתְפַּקֵּר”; הִתְחַצֵּף he acted insolently

הָהוּא טְבָחָא דְּאִתְפַּקֵּר בְּרַב טוּבִי בְּרַ מִתְּנָה מִ”ט, א
(As for) the slaughterer who acted insolently against Rav Tuvi b. Mattana

Cf. the אֲתַפְעֵל conjugation of אמר in G for G, pp. 102-103.

SEE: פִּקֵּר

אֲתִתְפַּרְקָא f. ← אֲיִפְרַק

אֲתִתְצִיד/אֲתִתְצִיד [צור אֲתַפְעֵל: מִתְצִיד] prt.

לִיתְצִיד, fut., אֲתִתְצִיד inf.]

נִצֹּד it was caught; it was captured

הָהוּא בֶּר טְבִיָּא... דְּאִתְצִיד בְּיוֹם טוֹב עִירוּבִין לֵט, ב
the deer ... that was caught on the festival

Cf. the אֲתַפְעֵל *binyan* of נוח in G for G, pp. 136-38, and Morag, p. 219.

SEE: צִיד

אֲתִתְצִיל/אֲתִתְצִיל [= אֲתִתְצִיל: נִצַּל אֲתַפְעֵל:

מִתְצִיל] prt.

נִצַּל he was saved

הָהוּא גְּבָרָא דְּנִפְל עֲלֵיהָ אֲרִיָּא — אֲתִתְעִבִיד לִיהָ נִיסָא,
וְאִתְצִיל מִיָּדָהּ בְּרִכּוּת נִד, א

(as for) the man whom a lion attacked — a miracle was done for him, and he was saved from it

For the syntax of passages of this kind, see the discussion of “the hanging case” in G for G, pp. 255-256.

occur a few times in our editions, it is not found in manuscripts. The popular pronunciation איתקש or איתקש is problematic.

SEE: אקיש, הוקש

איתרבי [רבי אתפעל: מתרבי. prt.]
התרבה; נכלל

it was included (into a halakhic category)

חצר משום "ידה" אתרבי. ב"מ, סע"ב ע"פ דברים כד, א [Her] courtyard was included under the category of her hand." (=Placing a bill of divorce in her courtyard is halakhically equivalent to placing it in her hand.)

Cf. the אתפעל conjugation of גלי in G for G, pp. 111-113.

SEE: ריבה, רבי

איתרוסי [=אתארוסי. inf.] **ארוס אתפעל**
להארס

to become consecrated for marriage

וכולן לא ינשאו עד שיהיו להן שלושה חדשים – אינסובי הוא דלא, הא איתרוסי שפיר דמי!

יבמות מג, ב

and all of them should not get married until they have (waited) three months (i.e., after the end of the previous marriage) – it is to get married that is not (permitted), but it is proper to become consecrated for marriage!

Cf. the אתפעל conjugation of גלי in G for G, pp. 111-113.

SEE: אינס, איקדש

איתרח ← **אתרח**

איתרחיש/אתרחיש [רחש אתפעל:

מתרחיש. prt., איתרחושי. inf.]

התרחש; נעשה **it happened; it was done**

איתרחיש ליה ניסא מגילה יט, א ועוד

a miracle was done for him

In the Talmud and in the Targumim – e.g., in the Targum to Koheleth 4:13 – this verb always occurs with ניסא, miracle. In Modern Hebrew, however, the verb התרחש, is used in a general sense to mean it happened.

DIFF: מרחשן

איתריסת ← 2nd pers. s. **אתריסתן**

איתרמוס ← pl. **אירמס**

איתרמי/אתרמי [רמי אתפעל:

מיתרמי. prt., איתרמווי. inf.]

הוידמן; קרה **it happened; it occurred**

איתקצאי/אתקצאי f. [קצי אתפעל]

הקצתה **it was set aside; it was designated**

סוכה דחזיא לבין השמשות – דאי איתרמי ליה סעודתא, בעי מיתב בגוה ומיכל בגוה – אתקצאי לבין השמשות, ומיגו דאתקצאי לבין השמשות, אתקצאי לכולי יומא דשמיני. סוכה מו, ב

A sukkah which is fit (for use) during twilight (of the seventh day of Sukkoth) – for if he happened to have a meal, he must sit in it and eat in it – is designated for (the mitzva) for twilight, and since it was designated for (the mitzva during) twilight, it has been designated for the entire eighth day (during which time it may not be used).

Since אקצי from the causative binyan אפעל serves as the active form, the corresponding passive form should be איתקצאי in the binyan אתפעל (as in Sokoloff, p. 1033). As indicated by the note on אישתבח, however, Aramaic is not always consistent in this regard; hence the popular pronunciation איתקצאי, in binyan אפעל, has been retained above (as in Rav EZM, p. 69).

Cf. the אתפעל conjugation of חזי in G for G, pp. 108-110.

SEE: אקצי

איתקצצו pl. [קצץ אתפעל: מיקצץ. prt.]

נקצצו; נכרתו **they were cut (down/off)**

איתקצצו כל אנדרטנא מועד קטן כה, סע"ב

all the statues were cut down

תאנים מיקצצן בידא; ענבים לא מיקצצן בידא.

נדרים סא, סע"ב

Figs are cut off by hand; (but) grapes are not cut off by hand.

SEE: קץ

איתקרו ← pl. **איקרי/אקרי**¹

איתקש/אתקש/איתקיש [=אתנקש:

נקש אתפעל]

הקש (ל-); השוה (ל-)

it was compared (to); an analogy was drawn between it (and the following)

הא איתקש השבתת שאור לאכילת חמץ! פסחים ה,

סע"א ע"פ שמות יב:ט

Has not the destruction of leaven been compared to the eating of hametz!

Since אקיש from the causative binyan אפעל serves as the active form, the corresponding passive form is איתקש in the binyan אתפעל (as in Rav EZM p. 69; and Sokoloff, p. 777). In fact, the parallel Hebrew form הוקש (in binyan תפעל) is also used regularly in the Talmud. For further discussion of such Aramaic forms, see איתקש and איתקש.

Although the form איתקיש (with a second yod) does

For the correspondence between the Aramaic *ayin* and the Hebrew *tzadi*, see *G for G*, pp. 11-12.

Cf. the אִתְרַע conjugation of חוּי in *G for G*, pp. 108-110.
SEE: רְעִי

אִתְרַעֲאִי 1st pers. ← אִירְעִי

אִתְרַשׁוּלִי inf. [רשל אִתְרַעֲל]
 לְהִתְרַשֵּׁל; לְנָהֳג מִתּוֹךְ חֹסֶר תְּשׁוּמָת לָב
 to be lax; to be negligent

לְמָא אָתִי לְאִתְרַשׁוּלִי בבא בתרא בא, א ורש"י שם
 perhaps (the teacher) may come to be lax (with his pupils)

אִתְשִׁיל [שאל אִתְרַעֲל: מִיתְשִׁיל prt.]

נִיתְשִׁיל fut., אִיתְשִׁיל imp., אִיתְשׁוּלִי inf.
 נִשְׁאַל (עַל נִדְרוֹ אוֹ עַל שְׁבוּעָתוֹ)
 “he was asked”; he submitted to questioning before a ḥakham (in order to be absolved from his vow or oath); he applied for absolution from his vow

שָׁמַע כָּלֵבא שְׁבוּעָה; ... וְאִיתְשִׁיל עַל נִדְרֵיהּ,
 וְאִישְׁתְּרִי. נדרים ג, א

Kalba Savua heard (about his son-in-law, R. Akiva)
 ... and applied for absolution from his vow (to disinherit him), and it was annulled.

For the full conjugation, see *G for G*, pp. 78-80.

SEE: שְׂאִיל

אִיתְתָּא/אִתְתָּא/אִיתְתָּא/אִתְתָּא

[cnstr. אִיתָּת]

אִשָּׁה woman; wife

כִּי נָסִיב אִינְשׁ אִיתְתָּא ברכות ח, א
 when a man marries a woman

For the correspondence between the Aramaic *tav* and the Hebrew *shin*, see *G for G*, pp. 11-12.

אִכְבַּשׁ 1st pers. s. fut. ← כְּבַשׁ

לְאָכּוּלִי inf. ← אוֹכֵל-

אִכְבַּחְשׁוּ pl. [כחש אִתְרַעֲל: מִכְחִישׁ prt.]

אִכְבַּחְשׁוּ imp., אִכְבַּחְשִׁי inf.
 1. הִכְחִישׁוּ (אֶת הָעֵד, בְּלוֹמַר סִתְרוּ אֶת
 they contradicted (a witness,
 עדותו)
 i.e., his testimony)

(ד) אֶתְּוּ בִּי תְרִי אִכְבַּחְשׁוּהָ יבמות צג, סע"ב

כִּי הִכִּי דְאִתְרַמִּי לְדִידְךָ, אִתְרַמִּי נְמִי לְחִבְרָךְ.

בבא מציעא כג, ב

Just as it happened to you, it may have also happened to your fellow man.

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

SEE: רְמָא

אִתְרַעֲל¹ [רעע אִתְרַעֲל: מִיתְרַע prt.]

הוֹרַע; נָחַלַשׁ

it was impaired; it was weakened

אִתְרַע שְׂטָרָא. שבועות מב, א

The document has been impaired.

Since אִתְרַע from the causative *binyan* serves as the active form, the corresponding passive form should be אִתְרַע in the אִתְרַע *binyan*. As indicated by the note on אִתְרַע, however, Aramaic is not always consistent in this regard; hence the vocalization in *binyan* אִתְרַע has been retained above, as in Rav EZM, p. 69 and Sokoloff, p. 1091. This verb is popularly pronounced אִתְרַע (without the *dagesh* in the *tav*).

Re the *pathah* vowel, see the note on אִיעֲנַשׁ.

Cf. the אִתְרַע conjugation of נִחַח in *G for G*, pp. 136-138.

SEE: אָרַע

אִתְרַעֲל²

[= אִתְרַעֲל: אִרַע אִתְרַעֲל:]

[prt. מִיתְרַע]

אִרַע it happened; it befell

אִתְרַע בֵּיהּ מִילְתָּא ברכות מו, ב ועוד
 something befell him (= a death occurred in his family)

This verb is popularly pronounced אִתְרַע (without the *dagesh* in the *tav*). Re the *pathah* vowel, see the note on אִיעֲנַשׁ. In the Talmud, it appears only in this euphemism – with the feminine noun מִילְתָּא as its subject. Although two passages (א, א) have the feminine form אִתְרַע, in most cases our texts read אִתְרַע. For the use of a masculine-singular verbal form with a feminine-singular subject, see אִתְרַע מִילְתָּא and its note.

The parallel Hebrew euphemism, אָרַע דָּבָר, appears in the Mishna (מדות ב:ב). Compare אָרַע אָבֶל, mourning befell him (משנה שם).

אִתְרַעֲיָאוּ pl. [רעִי אִתְרַעֲל]

הִתְרַצּוּ (ב-); בָּחֲרוּ

they took delight (in); they chose

קִלְף דְּקָץ עָמָא דְּבִין בְּמִלְכוּתָא דְּבִית דָּוִד...
 וְאִתְרַעֲיָאוּ בְּרָצִין סנהדרין צד, ב ע"פ ת"י לישעיה ח:
 because this nation has despised the rule of the
 dynasty of David ... and they have chosen Retzin
 (king of Aram)

Cf. Targum Onkelos of Bereshith 6:2.

אָבֵלָא n. [pl. אָבֵלָי] **storehouse for grain; granary**
 אוֹצֵר תְּבוּאָה
 מִתְנִיתִין בְּחִיטֵי דְאָבֵלָי בבא מציעא עב, ב ורש"י שם
our mishna (is dealing) with wheat of granaries

אָבֵלִיזָא n. ← **אָבֵלִיזָא**
לְאָבֵלִיזָא inf. ← **מִיכֵלִי**
אָבֵלוּשִׁי n. pl.
porters; carriers ע"פ רש"י ב"מ עז, א

אָבֵמִין [כִּמְן אָפַעַל]
הָבֵמִין; **הָסֵתִיר** (עֵדִים)
he concealed (witnesses)
 הָהוּא דְאָבֵמִין לִיהָ עֵדִים לְחַבְרִיהָ ... סנהדרין כט, רע"ב
(there was) someone who concealed witnesses (who would testify) against his fellow man ...
 A parallel Hebrew form of this verb, מִכְמִינִין, is found in the Mishna (סנהדרין יז:). Cf. *binyan קל* from this root in Targum Onkelos, e.g., כִּמְן, *he ambushed* (Devarim 19:11).

אָבֵמֵר [כִּמְר אָפַעַל]
הִשְׁתַּעַל
he coughed
 יְהִיבֵי לִיהָ כֶּסֶא. אָבֵמֵר, שְׂדָא בֵּיהָ בִּיחֹו. קידושין פא,
 רע"ב ו'לעזי רש"י שם
They gave him a cup. He coughed (and) ejected his phlegm into it.
 Re the *pathah* vowel, see the note on אָעִנֵּשׁ.
 DIFF: מִכְמֵר

אָבֵסָא [אָ + בֵּסָא] ← **בֵּסָא**
אָבֵסָא n.
שׂוֹטָה רש"י גיטין סט, א
fool
 סיקסא, סכסן SEE:

אָבֵסוּ imp. pl. [בֵּסַס אָפַעַל]
הָתְנוּ לְבֵסוּס!; **הָלְעִיטוּ** (הָאָכִילוּ אוֹתוֹ בְּבִהֶמָה!)
"give to munch!"; stuff (him with food as if he were an animal)!

אָבֵסוּהָ שְׂעָרֵי לְאֵלְעָזָר! כתובות עז, א ורש"י שם
Stuff Elazar with barley (as you would an animal)!
 Literally: "give to him to munch", with the pronoun suffix
 "to him", serving as an indirect object that anticipates "to Elazar". See "The Anticipatory Pronoun Suffix" in *G for G*, pp. 253-254.
 SEE: בֵּס

two (witnesses) came (and) contradicted him
הָבֵחִישׁוּ (אָת גּוּפּוֹ); הָהָלִישׁוּ
they made lean; they weakened
 וְאִי בְרִיא, אָמַר לָהּ: זִילוּ, אָבֵחִישׁוּהוּ! יבמות צז, א
But if (the boy were) fat, (Rava) would tell them: Go, make him leaner!
 SEE: אֵיתַפְּחַשׁ, בָּחַשׁ, הִכְחָשָׁה

אָבֵל [אָכֵל: אָכֵל act. prt., אָכֵל pass. prt.,
 לֵיכֹול fut., אָכֹול imp., מִיכֵל inf.]
הָאָבֵל
he ate
 תוֹרָא מְדִישִׁיהָ קָאָבֵל גיטין סב, רע"א; חולין ו, ב
an ox eats from its (own) threshing

אָבֵלָה טִינָא בבא בתרא עג, ב
"mud eater" (a type of parasite)
אָבֵלוּ קוֹרְצָא בִּי מִלְכָּא ... חֲבִשׁוּהוּ. בבא בתרא נח, א
 ע"פ דניאל ג:ח; ו:כה
they ate his flesh (=they informed on him) at the king's palace ... (subsequently the authorities) imprisoned him

We have explained the literal meaning of this Aramaic idiom in accordance with the commentaries of Ibn Ezra on *Daniel* 3:8 and Rav D. Hoffmann on *VaYikra* 19:16 (in his explanation of Targum Onkelos ad loc.). Cf. Rashi (on *VaYikra* ad loc.). However, according to Rashbam and Ramban (ad loc.), the Aramaic verb used in this expression has nothing to do with eating, but it means *he cried out or he uttered* (i.e., an innuendo). Cf. the entries **מִיכֵלִי** and **קוֹרְצָא**.

הִשְׁתַּמֵּשׁ; נִהְנֶה
he used; he derived benefit (from)
 מֵאֵן דִּיהֵיב טַסְקָא לֵיכֹול אָרְעָא! בבא בתרא נד, סע"ב
Whoever pays the land tax – let him derive benefit from the field!

בָּלָה; הִשְׁמִיד
he used up; he consumed; he destroyed
 ... נִיכְלוּ זִוְיֵי דִיתְמִי? בבא מציעא ע, סע"א
... should they use up the money of the orphans?
 ... אִישָׁא תִיכְלִיהָ! מנחות נג, א
... may fire consume him!
 For the full conjugation, see *G for G*, pp. 99-101.
 SEE: אָבֵל

אָבֵלָא n.
מְגוּפָה; מִכְסָה (שֶׁל חֲבִית)
lid; cover (of a barrel)
 כִּי אָבֵלָא לְדָנָא סנהדרין כח, ב ורש"י שם
like a lid to a barrel

n. אֲכַרְזָּתָא

הַכְרִזָּה; הוֹדְעָה פְּמִיַּת

proclamation; public announcement

כִּי שְׁלִימוֹ יָמֵי אֲכַרְזָּתָא בְּבֵא מְצִיעָא לֵה, ב ורש"י שם
when the days of public announcement (i.e., that the tract of land is about to be sold) have been completed

For further explanation, see the Mishna (ב) and the Encyclopedia Talmudit (ערבין כא, ב) and Rambam (הל' מלוה ולוה יב: ח) and Encyclopedia Talmudit (Hebrew), vol. 9, s.v. הַכְרִזָּה, pp. 143-155.

SEE: אוֹקְלוּזָא

אֲכַרְזִי

[כְּרוּז אֲפַעֵל: מְכַרְזִי, prt., לְכַרְזִי, fut.,

אֲכַרְזִי, imp., אֲכַרְזִי, inf.]

הַכְרִיז; הוֹדִיעַ בְּרָבִים

he proclaimed; he announced publicly

רַב חֲלָבוּ חָלַשׁ. נִפְקַח אֲכַרְזִי רַב פְּהֵנָא: רַב חֲלָבוּ בְּאִישׁ.

לֹא אֵיכָא דְקָא אֲתִי! נְדָרִים לֵט, ס"ב — מ, רע"א
Rav Helbo fell ill. Rav Kahana announced publicly: Rav Helbo is sick, (but) no one is coming (to visit him)!

See also Targum Onkelos of Bereshith 41:43 and the Hebrew verb לְהַכְרִיז, to announce, in (משנה) א, א (מְשֻׁנָּה).

אֶכְשָׁר ← pl. אִיכְשָׁר

אֶכְשָׁל- [כְּשַׁל אֲפַעֵל]

הִכְשִׁיל; הִטְעָה

he caused to stumble; he led astray

אֶכְשָׁלְיָהּ פּוּמִיָּה לְבַר דְּרֹמָא וְאָמַר: "הֲלֹא אֲתָה
 אֱלֹהִים וְנִחְתְּנוּ וְלֹא תֵצֵא אֱלֹהִים בְּצִבְאוֹתֵינוּ!" גִּטִּין

נז, א ע"פ תהלים ס: יב

The mouth of Bar Daroma led him astray, and he said: "Behold You, O God, have abandoned us and You, O God, will not go forth in support of our armies!"

A parallel Hebrew expression, הִכְשִׁילָן פִּיהֶם, *their mouths led them astray*, also appears in the Talmud (עבודה זרה יא, ב).

אֶכְשָׁר

[כְּשַׁר אֲפַעֵל: מְכַשֵּׁר, prt., לְכַשֵּׁר, fut.,

אֶכְשָׁרִי, inf.]

1. הִכְשִׁיר; פָּסַק שֶׁהוּא כָּשִׁיר; הִתֵּיר

he rendered fit; he declared qualified

בְּדָקָה רַב אֲשִׁי לְסַבִּינָה וְנִמְצְאָת יָפָה, וְאֶכְשָׁרִיהָ.

חולין יח, א

Rav Ashi examined his (=the ritual slaughterer's) knife, and it was found to be good, and he declared him (a) qualified (slaughterer).

2. הִכְשִׁיר (=אֲפָשָׁר) לְקַבֵּל טוּמְאָה

he made subject to ritual defilement

אִי דְמִיָּא — אֶכְשָׁרִי מְכַשְׁרִי! בְּבֵא בְּתֵרָא צו, א

n. אֲכַסְיָגְרוֹן/אֲנָסְיָגְרוֹן

מִי בְשׁוּל יִרְקוֹת בְּתוֹסַפַּת יֵין וְשֶׁמֶן

broth made from boiling vegetables with wine and oil added

יומא עו, א; שְׁבוּעוֹת כג, א; בְּרֻכּוֹת לה, ס"ב — לו, רע"א ורש"י שם
 SEE: אֲנִיגְרוֹן

n. [אֲכַסְנָאִין/אֲכַסְנָאִים/אֲכַסְנָאִים. pl.]

אֲכַסְנָאִין

אֲכַסְנָאִין

אֲכַסְנָאִין חַיִּיב בְּנֵר חֲנוּכָּה. שְׁבֵת כג, א ורש"י שם

A guest is obligated in (the kindling of) the Hanukka light(s).

n. אֲכַסְנָאִין

מְקוֹם אֲרוּחַ; מְלוֹן

a place of hospitality/lodging; inn

לֹא יִשְׁנֶה אָדָם בְּאֲכַסְנָאִין שְׁלוֹ עֲרִכִין טז, ב
a person should not change his place of lodging

2. מְאָרְחָה; מְאָרְחָת

פְּתָחוּ כּוֹלֵם בְּכָבוֹד אֲכַסְנָאִין בְּרֻכּוֹת סג, ב ורש"י שם
each one of them began (his speech) with a tribute to (the) host

בְּמָה נֶאֱדָה אֲכַסְנָאִין זו! סוטה מז, א
how beautiful is this hostess!

3. קְבוּצַת חֲיָלִים הַעוֹבְרִים מִמְּקוֹם לְמְקוֹם
 (שֶׁפְּרִנְסָתָהּ מְסַלֵּת עַל בְּנֵי הַמְּקוֹם)

רש"י ברכות מז, א (משנה) ועוד

a roving military force (whose food is to be provided by the civilian population)

In contemporary Israeli Hebrew an אֲכַסְנֵי נֶעֱר is a youth hostel.

n. אֲכַפָּא

shoulder

כְּתָף ע"פ רש"י שְׁבֵת סו, ב

[כָּפִי אֲפַעֵל]

כָּפָה; הִכְרִיחַ he forced; he pressured

(ד) רָבָא אֲכַפִּיָּה לְרַב נָתָן בַּר אֲמִי וְשָׁקִיל מִיָּמֶיהָ אַרְבַּע
 מָאָה זוּזֵי לְצִדְקָה. בְּבֵא בְּתֵרָא ח, ב

Rava pressured Rav Nathan b. Ami and took four hundred zuz from him for charity.

וְאֶכְפָּה מֶר זוּטְרָא כְּתוּבוֹת סג, ב
and Mor Zutra forced her (to return to her husband)

Cf. the אֲפַעֵל conjugation of תָּנִי in G for G, pp. 117-119.

SEE: כָּפָא, כָּף

See also this entry in the *Encyclopedia Talmudit* (Hebrew) at the beginning of vol. 2 (or in the English edition of the encyclopedia).

וְאַל תִּתְמָה שְׁ-

אֶל תִּתְפַּלֵּא (עַל הַקְבִּיעָה שֶׁקִּבַּעְתִּי) שְׁהֲרִי...
And do not br amazed (by the statement I have just made), for ...

A ḥakham uses this formula to introduce a defense of his halakha or aggada against anticipated criticism.

עֲצָם שֵׁשׁ בּוֹ מוֹחַ – שׁוֹבֵר וְאוֹכֵל. וְאַל תִּתְמָה, שְׁהֲרִי יָבֵא עֲשֶׂה וְיִדְחָה לֹא תַעֲשֶׂה. פִּסְחִים פֶּה, אֵעִיפִי

שמות יב: ח, מו

One may break a bone (from the Pesah offering) that has marrow, and he may eat (it). And do not be amazed (at this halakha), for the positive command (of eating from this offering) comes and overrides the negative command (of not breaking a bone).

SEE: תִּמָּה

אֶלָּא conj./prep.

but; rather

In this sense the conjunction אֶלָּא lends emphasis to whatever follows, often marking a transition to a different approach or to a reinterpretation that rejects a previous proposition or assumption. It contrasts the following statement with a previous statement, or it stresses the point that follows to the exclusion of all other possibilities.

“וְהָיָה כִּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ, וְגִבֹּר יִשְׂרָאֵל...” וְכִי יִדְּיוֹ שֶׁל מֹשֶׁה עוֹשׂוֹת מִלְחָמָה אוֹ שׁוֹבְרוֹת מִלְחָמָה?! אֶלָּא לומר לך: כָּל זֶמֶן שֶׁהָיָה יִשְׂרָאֵל מִסְתַּבְּלִים בְּלִפְי מַעֲלָה וּמִשְׁעָבְדִּין אֶת לִבָּם לְאַבְיָהֶם שְׁבַשְׁמִים, הָיָה מִתְגַּבְּרִים; וְאִם לֹא, הָיָה נֹפְלִים. רֹאשׁ הַשָּׁנָה כֵּט, א

(משנה) ע"פ שמות יז: יא

“And it came to pass – When Moshe would raise his hand, (the army of) Israel prevailed” Did the hands of Moshe make or break war? Rather (the Torah comes) to tell you: As long as (the people of) Israel looked on high and subjugated their hearts to their Father Who is in Heaven, they prevailed – but otherwise they failed.

(ד) אָמַר ר' פִּרְנָן אָמַר ר' יוֹחָנָן: הָאֻחוֹז סִפֵּר תוֹרָה עָרוֹם – נִקְרָא עָרוֹם.

“עָרוֹם” סֵלֶקָא דַּעְתָּךְ? אֶלָּא אָמַר ר' יוֹרְאָה: עָרוֹם בְּלֹא מַצּוֹת. שֶׁבֶת יד, סַעִיָּא וְרִשִּׁי שֵׁם; מַגִּילָה לֵב, א וְרִשִּׁי שֵׁם

(אבל וע' רמב"ם הל' תפילין פ"י ה"ו)

R. Parnakh said R. Yohanan said: One who takes

If (this substance) is (regarded as consisting) of water, it certainly makes (objects) subject to ritual defilement!

Re the *pathah* vowel, see the note on אֵינֶנֶשׁ.

SEE: אֵיתְבִּשְׁר, בָּשָׂר

אֲבָתִי adv.

still; yet

עֲדִין

וְאַבְתִּי מִיבְעִי לֵידָה...! מַגִּילָה ב, א

But (this passage) is still required by him (to teach a different point) ...!

אֶל תִּקְרִי ... אֶלָּא ...

אֶל תִּקְרָא ... אֶלָּא ...

read not ..., but rather ...

This formula is used to present *Scriptural* support for halakha or an aggada. Two different usages may be distinguished, but the first is much more common:

(1) Read this Biblical word not only in accordance with its Masoretic vocalization, but in accordance with its spelling that allows for a different vocalization as well!

“וְכָל בְּנֵיךָ לְמוֹדֵי ה', וְרַב שְׁלוֹם בְּנִיךָ.” אֶל תִּקְרִי

“בְּנִיךָ”, אֶלָּא “בּוֹנִיךָ”! בְּרִכּוֹת סד, א ע"פ ישעיה נד: יג

“And all your children (בְּנִיךָ) (shall be) the disciples of the Lord, and great (shall be) the peace of your children (=your children), but בְּנִיךָ (=your teachers)!”

According to this reading, בְּנִיךָ is derived from the Hebrew root, בִּין, *understand*, and it means *those who instill in you understanding*, in other words, *your teachers*. This is the explanation of S. Baer in his *siddur*, *Avodath Yisrael* (Roedelheim, Germany, 1868), p. 195. Others (e.g., א, א *מהרש"א*: חידושי אגדות, תענית ד, א, א) take בנה as the root of בְּנִיךָ and translate *your builders*, which also refers to *your teachers*.

Once in the Babylonian Talmud (א, א *סוטה מט*) and many times in various midrashim, the Hebrew verb תִּקְרָא appears in this formula instead of the Aramaic תִּקְרִי.

(2) Read this word not only in accordance with the way it is actually spelled, but read it also as if it were spelled differently.

“קִרְבָּם בְּתִימוֹ לְעוֹלָם.” אֶל תִּקְרִי “קִרְבָּם”, אֶלָּא

“קִרְבָּם”! מועד קטן ט, ב ע"פ תהלים מט: יב

“Their inner (thoughts are that) their houses (will exist) forever.” Read not קִרְבָּם (=their inner), but קִרְבָּם (=their grave, indicating that their houses will be their grave).

For a case in the Talmud that does not appear to fit either of the definitions above, see:

אֶל תִּקְרִי “וְשִׁנְתָּם” אֶלָּא “וְשִׁלְשַׁתָּם”! קידושין ל, א ע"פ

דברים ו: ז, ע' “תורה תמימה” (שם) ורש"י שם

אָלָא אִי אִיתְמַר, הָכִי אִיתְמַר:
אוּ שְׁהִי עֲנָבִי מְרֻבֵּין מֵעָלִי – פֶּסוּל.
אָמַר רַב חֲסֵדָא: ... לֹא שָׁנוּ אָלָא עֲנָבִי שְׁחוּרוֹת, אָבֵל
עֲנָבִי יְרוּקוֹת – מֵינִי דְהִדָּס נִינְהוּ וְכָשֶׁר. סוּכָה לֵג,
סע"א-רע"ב ע"פ רש"י שם (ע"פ משנה שם לב, ב)

Or if its (=those of the הדס, the myrtle branch) berries are more numerous (than its leaves – it is disqualified for use as one of "the four species" on Sukkoth).

Rav H̥isda said: ... they taught (that the myrtle branch is disqualified) only (if the berries are) in one place, but (if they are) in two or three places, it is fit.

Rava said to him: (If the berries are) in two or three places, it is (considered) speckled and (thereby) disqualified!

Rather if (something) was stated (by Rav H̥isda about this mishna), thus it was stated:

Or if its berries are more numerous than its leaves – it is disqualified.

Rav H̥isda (really) said: ... they taught (that the myrtle branch is disqualified) only (if) its berries are black, but if its berries are green – they (=the green berries) are characteristic of (lit., are kinds of) myrtle, and (the branch) is fit (for use as one of "the four species").

אָלָא אִם בִּין רק בתנאי שֶׁ-

"except on condition that"; unless

לֹא יִגְדֵּל אָדָם אֶת הַכֶּלֶב, אָלָא אִם בִּין הִיָּה קֶשֶׁר
בְּשֻׁלְשִׁית. בבא קמא עט, ב (משנה)

One should not breed a dog, unless it is (kept) tied with a chain.

אָלָא לָאו

אָלָא הָאֵם לֹא?!

rather (is it) not (the case)?!

This expression introduces an inference that is sometimes tentative.

הַמְבִיא גֵט מִמְדִּינַת הָיִם, אֶפִּילוּ הוּא בְּבֵית וְסוֹפֶר
בְּעֵלְיָהּ... – כָּשֶׁר.

"הוא בבית וסופר בעלייה" – הָא לֹא קָא חֲזִי לִיָּה!
אָלָא לָאו בְּגוֹן דְּשָׁמַע קִין קוֹלְמוֹסָא וְקִין מְגִילְתָּא?!

גיטין ו, רע"א

(If) one brings a bill of divorce from a foreign land, even if he (=the bearer) was on (the ground floor of) the house and the scribe (who was writing the document) on the upper storey ... – (the document) is valid.

"(If) he was on (the ground floor of) the house and

hold of (the parchment of) a Torah scroll naked (i.e., while it has no covering) – is to be buried naked.

Do you mean (that he is actually buried) naked?! Rather, said R. Zera: Naked (i.e., divested) of mitzvot.

2. כִּי אִם; חוּץ מִן; רַק

except (for); but; only

In this sense, אָלָא introduces an exception.

הַמְנַרְשׁ אֶת אִשְׁתּוֹ, וְאָמַר לָהּ הִרִי אֶת מוֹתֶרְתָּ לְכָל
אָדָם אָלָא לְפִלוֹנִי גִיטִין פב, א (משנה)

(if) one is divorcing his wife, and he said to her (as he hands her the bill of divorce): You are hereby permitted to any man except for Mr. So-and-So

When אָלָא is paired with a negative (not) that has appeared earlier in a sentence (i.e., לֹא or אֵין in Hebrew or לֹא or לִית in Aramaic), the combination thus formed may be rendered in English as only.

לֹא הִתְקִין רַבִּין יוֹחָנָן בֶּן זַבְדַּי אָלָא בְּיָבֵנָה בְּלִבְדָּ. ראש
השנה כט, ב (משנה)

Rabban Yohanan b. Zakkai did not legislate (this enactment) except for Yavne exclusively. (=He legislated only for Yavne.)

(ד)לִית לִיָּה אָלָא בֵּת נְוִיר ל, א

he has only a daughter

as בראשית כד: לח אִם לֹא Targum Onkelos translated אָלָא, the equivalent of אֵלֶּהּ. Accordingly, H. Yalon suggested that אָלָא may be a contraction of the Aramaic אֵין + לֹא, if not. (See his מבוא לניקוד המשנה Jerusalem 5724, pp. 104-107).

Nevertheless it has frequently appeared in Hebrew as well and is still widely used in Hebrew today.

אֵין... אָלָא...; לֹא/לִית... אָלָא...; אֵין בֵּין... לֹא... SEE:
אָלָא...; לֹא אֶמְרוּן אָלָא... אָבֵל...; לֹא יִהְיֶה אָלָא...; לֹא
מִבְּעֵינָא... אָלָא...; לֹא מִסְרִין הַכְּתוּב אָלָא לַחֲכָמִים...; לֹא
נִצְרָכָה אָלָא...; (ו)לֹא עוֹד אָלָא...

אָלָא אִי אִיתְמַר הָכִי אִיתְמַר

אָלָא אִם נֶאֱמַר, כֶּךָ נֶאֱמַר

Rather if (something) was stated, thus it was stated ...

After a statement of an amora has been refuted, the Talmud sometimes uses this formula to introduce a different version of the same statement that is not subject to the refutation.

אוּ שְׁהִי עֲנָבִי מְרֻבֵּין (מֵעָלִי – פֶּסוּל).

אָמַר רַב חֲסֵדָא: ... לֹא שָׁנוּ אָלָא בְּמִקּוֹם אַחֵד, אָבֵל
בְּשָׁנִים אוּ שְׁלֹשָׁה מְקוֹמוֹת – כָּשֶׁר.

אָמַר לִיָּה רַבָּא: שְׁנִים וְשְׁלֹשָׁה מְקוֹמוֹת – הָוִי מְנוּמָר
וּפְסוּל!

Rav could say to you: (Even if you) eliminate me from here, do the baraita not contradict each other?!

Rather what must you say? There is a (controversy between) tannaim; according to me too, there is a (controversy between) tannaim (and therefore my position is defensible)!

SEE: אית ל-

אָלָא מְהָא לִיכָא לְמִשְׁמַע מִינָהּ

אָלָא מִזֵּו אֵין לְלַמֵּד מִמֶּנָּה

But from this (text) one cannot derive (a definitive conclusion)

This declaration marks the end of a discussion that consisted of the following stages:

(1) The first clause (רִישָׁא) of a mishna or a baraita was quoted as a *proof* for a particular proposition.

(2) in rebuttal, the latter clause (סִיפָא) was quoted as a refutation of the same proposition.

(3) Now, אָלָא מְהָא לִיכָא לְמִשְׁמַע מִינָהּ is used to indicate that the mishna or baraita that was quoted does not constitute solid evidence – neither in favor of, nor against, the proposition under discussion. Thus, the issue remains unsettled.

איבענא לָהּ: תַּעֲנִית צָבוּר בְּכֶמֶה? ... תָּא שְׁמַע: (1) בְּרֵאשֵׁי חֲדָשִׁים וּבְחוּלָו שֶׁל מוֹעֵד קוֹרִין אֲרֻבָּעָה – הָא בְּתַעֲנִית צָבוּר שְׁלֹשָׁה! אֵימָא רִישָׁא: (2) בְּשִׁנִּי וּבְחֻמִּישִׁי וּבְשִׁבְתָּ בְּמִנְחָה קוֹרִין שְׁלֹשָׁה – הָא בְּתַעֲנִית צָבוּר אֲרֻבָּעָה! (3) אָלָא מְהָא לִיכָא לְמִשְׁמַע מִינָהּ. מְגִילָה כב, א

They had a halakhic problem: (On) a public fast day (excluding Yom Kippur) how many (must read from the Torah scroll)? ... Come (and) hear (what is stated in the mishna): (1) On Rosh Hodesh and on Hōl Hamoed (the intermediate days of the festival) four must read (from the Torah scroll) – here it implies (that) on a public fast day (only) three (must read)! Take note of the earlier clause (in the mishna): (2) On Monday and Thursday and at the Minḥa (service) on the Sabbath three must read – here it implies (that) on a public fast day four (must read)! (3) But from this (mishna) one cannot derive (a definite conclusion).

For another example – see טע"א וש"נ

Occasionally, rather than the latter clause of the same text, a halakha of an earlier amora is quoted in rebuttal as in ב, בבא מציעא פא.

the scribe (was) on the upper storey" – but he does not see him (writing)!

But is it not that he is hearing the sound of the pen and the sound of the parchment (which is sufficient)?!

Sometimes the term שְׁמַע מִינָהּ, deduce from it, appears immediately after אָלָא לָאוּ and is repeated at the very end of the inference in order to emphasize that the inference is conclusive, as in the following example: אָלָא לָאוּ שְׁמַע מִינָהּ: כָּאן בְּסִפָּא נִכְרִי, כָּאן בְּסִפָּא יִשְׂרָאֵלִי? But is there not a proof from here (that) one (case) refers to a non-Jewish barber and the other to a Jewish barber?! There is (indeed) a proof from here!

SEE: שְׁמַע מִינָהּ

וְאָלָא מַאי

וְאָלָא מַה?

but what?

The combination of these two words is sometimes used in a *rhetorical* sense to present the following argument: But what (do you propose as an alternative)? But (if not this) what (then)?

לִימָא מִתְנִיתִין דְּלָא בְּסוּמְכוּס...? וְאָלָא מַאי? רַבְּנִין? בבא מציעא ב, ב

Shall we say; (that) our mishna is not in accordance with (the opinion of) Sumkhos ... (because of a contradiction between them)? But (if it is not according to Sumkhos), what (then)?! (Can the mishna really follow the opinion of the Hakhmim?! Therefore our mishna is consistent with neither tannaitic opinion!)

In some cases, however, these two words do not form an independent unit with a question mark immediately after the interrogative pronoun מַאי, but they are part of a somewhat longer question. For examples, see the next entry and: אָלָא מַאי "תַּרְגוּם"? (קידושין מט, טע"א) but what is "targum"?

אָלָא מַאי אֵית לָךְ לְמִימַר

אָלָא (עַל פְּרָחָךְ) מַה יֵּשׁ לָךְ לִוְמַר?

Rather what must you say?

This *rhetorical* question is used in the course of a Talmudic debate with the following thrust: "Since you, my opponent, must anyhow accept the validity of this point in one context, why don't you accept its validity in the present case as well?!"

וְתִקְשִׁי לְרַבִּי!

אָמַר לָךְ רַב: דֵּל אֲנָא מְהָא, מִתְנִיתָא מִי לָא קִשְׁיִין אֶהְדְּרִי?

אָלָא מַאי אֵית לָךְ לְמִימַר? תַּנְאִי הִיא; לְדִידִי נָמִי, תַּנְאִי הִיא! עִירובין ג, א

But it will present a difficulty for Rav!

אָלָא מַעֲתָהּ

אָבֵל כַּעַת (לְפִי דְבָרֶיךָ)

but from now (according to your words)

This expression introduces a *difficulty* that is raised against a proposal that had been presented in the Talmud. It is usually argued that the proposal cannot be accepted, because it does not work elsewhere.

“אָךְ בְּיוֹם הָרֵאשׁוֹן תִּשְׁבִּיתוּ שְׂאוֹר מִבֵּיתְכֶם” ... רַב נַחֲמָן בְּרִי יִצְחָק אָמַר: “רֵאשׁוֹן” דְּמַעֲקָרָא מִשְׁמַע ... אָלָא מַעֲתָהּ “וּלְקַחְתֶּם לָכֶם בְּיוֹם הָרֵאשׁוֹן”, הֲכִי נָמִי “רֵאשׁוֹן” דְּמַעֲקָרָא מִשְׁמַע?! פִּסְחִים ד, סַעִיב — ה, א ע”פ

שמות יב:טו, ויקרא כג:מ

“But on the day you shall eliminate *ḥametz* from your houses” ... Rav Nahman b. Yitzhak said: *means “the preceeding day” (thus the ḥametz must be eliminated on erev Pesah, the fourteenth of Nisan).*

But according to that proposal, would *ראשון* mean “the preceeding day” even (in the *pasuk*): “And you shall take for yourselves on the day (the four species of the Sukkoth festival)”?! (That is certainly not true, for there it means “on the first day” of Sukkoth — not on the day before.

Cf. the Aramaic expression הֲכִי אֵי.

אַלְבִּישׁ [לְבַשׁ אַפְעֵל: נִלְבָּשׁ] [fut.]

הִלְבִּישׁ (someone else) he dressed

מִיָּד אַלְבִּישׁ יְתוּדוֹן לְבוּשֵׁין דְּאַרְגָּוֹן תְּמִיד לֵב, אִרְשִׁי שִׁם immediately he dressed them in garments of purple

לְבַשׁ: SEE:

אַלְבִּישׁ־ 1st pers. s. fut. ← לְבַשׁ

אַלְהָא n.

אַלְהִים

God

אַלְהָא רַבָּא דְּשִׁיזְבִּיהַּ לְנֹחַ מִטּוּפָנָא סְהַדְרִין צו, א the Great God Who saved Noah from the flood

אָלוּ pron./adj. pl. (m. or f.)

1. אֵלָהּ; הֵלָלוּ these; these are

For an example, see the passage quoted after the second definition.

This Mishnaic Hebrew form is the equivalent of the Biblical Hebrew אֱלֹהִים.

2. מַה הֵם? מִי הֵם? (interr. pron. pl.)

which? who?

אָלוּ מַצִּיאֹת שְׁלוֹ וְאָלוּ חֲיִיב לְהַקְרִיז? אָלוּ מַצִּיאֹת

אָלָא מַחוֹרְתָא כְּשֶׁנִּינָן מַעֲקָרָא

אָבֵל (הַיְשׁוּב) הַבְּרֹר (הוּא) כְּמוֹ שֶׁתְּרַצְנוּ מִתְחִלָּה.

Rather the clear (resolution) is as we answered originally.

After the second of two solutions to a difficulty has been refuted, the Talmud sometimes emphasizes that the *first* solution remains viable.

תָּנָן: מוֹלִיכִין וּמִבִּיאִין בָּלִים מִבֵּית הָאוּמָן...

וּרְמִינְהוּ: אֵין מִבִּיאִין בָּלִים מִבֵּית הָאוּמָן...

וּמִשְׁנִינָן: לֹא קִשְׁיָא, כָּאֵן — בְּאַרְבַּעָה עָשָׂר; כָּאֵן — בְּחוּלּוֹ שֶׁל מוֹעֵד.

וְאִיבְעִית אֵימָא: הָא וְהָא בְּחוּלּוֹ שֶׁל מוֹעֵד, וְלֹא קִשְׁיָא, כָּאֵן — בְּמַאֲמִינוּ; כָּאֵן — בְּשִׂאֲנוּ מַאֲמִינוּ...

תְּרַצָּת “מִבִּיאִין”, “מוֹלִיכִין” קִשְׁיָא, דְּקִתְּנִי: אֵין מִבִּיאִין, וְכָל שְׂכָן דְּאֵין מוֹלִיכִין!

אָלָא מַחוֹרְתָא כְּשֶׁנִּינָן מַעֲקָרָא. פִּסְחִים נה, ב

We learned (in the Mishna): Utensils may be taken from the house of a craftsman ...

But note the contradiction between them (=the mishna and the baraita): Utensils may not be taken from the house of a craftsman ...

And we resolve (the contradiction): It is not difficult, (for) here (it means) on the fourteenth (of Nisan); there (it means) on *Hol HaMoed* (the intermediate days of the festival).

Or if you want, say: Both (are talking) about *Hol HaMoed*, but it is not difficult, (for) here (it refers to a case) where he trusts him; there where he does not trust him ...

You have reconciled (the contradiction about) “taking (utensils from the craftsman’s house)” — (but the contradiction about) “bringing (them to the craftsman’s house)” is difficult, for (a baraita) states: We may not take (utensils from the craftsman’s house), and it is all the more certain that we may not bring (them to the craftsman)!

Rather the clear (resolution) is as we answered originally.

In this passage, the consonant *vav* in the word *מתחלתא* is not doubled, although it is in most cases. The verbal form here is *שנינן* but the alternatives *שנין* and even *שני* occur in our editions (with the same meaning).

See the entry *שָׁל* in this dictionary for a discussion of whether it is to be written as a separate word (as in the phrase *חולו של מועד* in our editions of this passage) or as a prefix *חולו של המועד* = *חולו של מועד*.

שָׁנִי: SEE:

אֵלִיבָא ד-... ← inf. אֵלִיבָא

אֵלִיבָא ד-... n. pl.

spears; lances

רַמְחִים
(ד)מָחוּ לִיה בְּאַלְוֹנֵי דְפָרְסָאֵי גִיטִין ע, רע"א ורש"י שם
they struck him with Persian lances

אֵלִיבָא ד-... n.

מוֹשָׁב (הַדּוּמָה לְאַכָּף לְנִשְׂיָאָת בֶּן אָדָם)
a (portable saddle-shaped) seat (used to
carry a person)

וְהָא רַב נַחְמָן שָׂרָא לָהּ לִילְתָּא לְמִיפָק אֶלְוֹנֵקָי!
ביצה כה, סע"ב ורש"י ורלעזי רש"י, שם
But didn't Rav Nahman permit (his wife) Yalta to be
taken outside on a (portable) seat (on the Sabbath)?
In modern Hebrew an אֶלְוֹנֵקָה is a stretcher.

אֵלִיבָא ד-... n. pl.

large sticks

מְקֻלֹּת גְּדוּלִים
הָיָה מְפָשֵׁחַ וְיָהִיב לָן אֶלְוֹתָא ביצה לג, ב ורש"י שם
he would cut up (some wood) and give us large
sticks

אֵלִיבָא ד-... ← [א + לִיבָא] לִיבָא

אֵלִיבָא ד-... prep.

"עַל הַלֵּב שֶׁל"; לְדַעַת; לְשִׁטַּת
"on the heart of"; according to the
opinion of; according to the system of
אֵלִיבָא דְר' מְאִיר, כּוּלִי עֲלֵמָא לָא פְּלִיגִי; כִּי פְּלִיגִי
אֵלִיבָא דְרַבְּנָן ... בבא קמא כט, רע"ב
According to the system of R. Me'ir, all the
disputants (the amoraim, R. Yohanan and R.
Elazar) do not disagree; they disagree only
according to the system of the Ḥakhamim ...

For the meaning of the conjunction כִּי in this context,
see the note on the next entry.

For another example, see the entry סָתָם.

לִיבָא, תְּרֵי תַנָּאֵי (ו)אֵלִיבָא דְר' ..., אִמּוּרָאֵי נִינְהוּ
וְאֵלִיבָא דְר' יוֹחָנָן, תְּרַגְמָא ר' ... אֵלִיבָא דְר' ...

אֵלִיבָא ד-... לָא תִיבְעִי לָךְ כִּי תִיבְעִי לָךְ אֵלִיבָא ד-...

לְשִׁטַּת ..., לָא תִהְיֶה לָךְ שְׂאֵלָה (הַלְכָתִית);
פְּשִׁתְהִיָּה לָךְ שְׂאֵלָה — לְשִׁטַּת ...
(=הַשְׂאֵלָה תִּשְׁאֵל רַק לְשִׁטָּה הַשְּׁנִיָּה)

According to the system of (Tanna A) ...,

שָׁלוּ: מָצָא פִּירוֹת מְפוּזְרִין ... וְאֵלוּ חַיִּיב חַיִּיב לְהַכְרִיז: מָצָא
פִּירוֹת בְּכָלִי בבא מציעא כא, א; כד, סע"ב (משנה)
Which objects (that are) found belong to him (=the
finder) and which is he obligated to announce?
These are the found objects that belong to him: (if)
he found scattered fruit ... And these are the found
objects (that) he is obligated to announce: (If) he
found fruit in a container

At the beginning of the mishna, the pronoun אֵלוּ is
probably an interrogative (like the second definition):
אלו מצאות שלו, which found objects belong to him
(=the finder)? — whereas in the reply, אלו מצאות שלו,
these are the found objects that belong to him, אֵלוּ is a
demonstrative pronoun, these are (as in the first
definition). See also the punctuation of this mishna in
the Albek-Yalon edition (שם) (מע' משנה תענית פ"ד מ"ב שם).

In the singular, the interrogative forms are אֵיזָה (m.) and
אֵיזוּ (f.).

DIFF: אֵילוּ

אֵלוּ ... וְאֵלוּ ...

אֵלָה ... וְאֵלָה ... these ... and those ...
אלו הולכים באכסדרא דְרָךְ הַמְּזֻרָה, וְאֵלוּ הוֹלְכִים
בְּאַכְסְדְרָא דְרָךְ הַמַּעֲרָב. הָיוּ בּוֹדְקִין וְהוֹלְכִין ... הִגִּיעוּ
אֵלוּ וְאֵלוּ תמיד כח, א (משנה)

These walk in the portico eastwards, and those
walk in the portico westwards. They went along
inspecting ... both of them reached that location

אֵלוּ וְאֵלוּ

אֵלָה וְאֵלָה these and those; both
אֵלוּ וְאֵלוּ דְּבִרֵי אֱלֹקִים חַיִּים הֵן. עירובין יג, ב; גיטין ו, ב
Both (opinions) are the words of the living God.

For another example, see the end of the quotation of the
mishna in the previous entry.

אֵלוּ- [לוי אפּעל: מְלִי].

לָוָה; הַצֵּטְרָף (ל-)

he accompanied; he joined together
(with)

רב מְרֻדְכַּי אֶלְוִיָּה לְרַב שִׁמִּי בֶר אֲשִׁי ברכות לא, א
Rav Mordekhai accompanied (him, i.e.,) Rav Shimi
son of Ashi

See also Targum Onkelos (e.g., Bereshith 2:20). In Biblical
Hebrew, binyan (in Koheleth 8:15) and binyan
(e.g., in Bereshith 29:34) appear in this sense, but in later
Hebrew we find הַפְּעִיל (parallel to the Aramaic
פַּעַל, e.g., in א, ברכות יח, א) and especially binyan
(e.g., in the more recent phrase מְלַכָּה מְלִיכָה, accompanying the
[Sabbath] queen).

Cf. the אפּעל conjugation of תני in G for G, pp. 117-119.

SEE: אֵיזָה, אֵיזוּ

(ד)האי אלים קועיה והאי קטין קועיה בבא קמא נה, א
ורש"י שם

this (camel's) neck is thick, and that one's neck is thin

The Hebrew adjective אלים is used in this sense in the Talmud (ברכות לא, ב ורש"י שם), but in Rambam's *Mishnei Torah* (להל' סנהדרין כו:), אלים means *violent* – like the modern Hebrew adjective אלים.

2. תקיף; יעיל
effective; valid
(ד)אלימי לאפקועי ממונא גיטין לו, ב
(the officers) are effective in collecting money (that is owed)

אי עדים אלימי ומרעי לשטרך בבא בתרא קנר, ב
if witnesses are effective and impair (the validity of) the document

3. עדיף
more forceful; superior
מתניתין אלימא ליה לאקשוויי. ב"מ יח, ב; גיטין כו, ב
Our mishna is (a) superior (source) for him to (use to) point out a contradiction (with another mishna).
SEE: (ו)מי אלימא ממתניתין, אלקמא, אלמ, אולמא

אלים [אלם]
התעבה
it grew thicker
דיקלא ואלים בבא בתרא קנר, סע"א ורשב"ם שם
(he received) a (thin) palm tree and it grew thicker
Cf. the conjugation of the קל of עבר in G for G, p. 59.
SEE: אלקמא, אלמ, אולמא

אלין/אילין/הלין
pron./adj.
אלו
these
אלין יומיא דלא להתענא בהו ... תענית יז, ב ע"פ
מגילת תענית
These are the days on which it is forbidden to fast ...
למה לי למיתנא כל הלין? נזיר ד, א
Why do I have to state all these (expressions in the mishna)?

The use of the form הלין is limited to the tractates נזיר, נזיר, תמורה (with just a few exceptions that are mentioned by Rav EZM on p. 126, note 93).
See the table of demonstrative pronouns and adjectives in G for G, p. 235.

אלמר [אלם פעל: מאלם, prt, אלומי inf.]
החזק
he strengthened; he overpowered
אלומי אלקמיה לקלא יבמות כה, א
he has certainly strengthened the rumor

אלמיה יצריה שבת קנר, ב
his passion overpowered him
See Targum Onkelos to Devarim 3:28.
SEE: אלים, אלקמא, אולמא

you would not have a (halakhic) problem; you would have a problem only according to the system of (Tanna B) ...

This formula contends that the *halakhic problem* presented above needs to be resolved – only if we adopt one side of an earlier controversy (e.g., the opinion of the *Hakhamim* in the following example). However, according to the other side (e.g., the opinion of R. Yosei b. R. Yehuda), there is no problem and the *halakha* is clear-cut.

בעי רב פפא.... אליבא דר' יוסי בר' יהודה, לא
תיבעי לך ...; כי תיבעי לך, אליבא דרבנן כתובות
נר, רע"א

Rav Pappa poses a (halakhic) problem According to the system of R. Yosei b. R. Yehuda, you have no problem ...; you do have a problem only according to the system of the Hakhamim

In this context the conjunction כי means *when*, i.e., *under these circumstances*, but its effect on the whole clause may be best expressed in English by the adverb *only* (Sokoloff, p. 572).

אליבא דמאן?
על הלב של מי?; לדעת מי?
According to the opinion of whom?

The combination of these two words forms a *rhetorical question*, pointing out that a previous statement or *halakhic problem* of an *amora* (e.g., Rav, in the following example) is not consistent with either side of a controversy between two *tannaim* (e.g., R. Me'ir and R. Yehuda).

אליבא דמאן? אי אליבא דר' מאיר, האמר!... אי
אליבא דר' יהודה, מאי אריא...? בבא קמא מה, סע"ב
According to the opinion of whom (is Rav speaking)? If (Rav goes) according to the opinion of R. Me'ir, behold (R. Me'ir) said ...! (But) if according to the opinion of R. Yehuda, why did (Rav) single out ...

In some cases, however, these two words do not form an independent unit but are part of the larger expression, *according to (the one) who says*, (e.g., in which (שבת סא, א), in which מאן ד- functions as a relative pronoun, (the one) who – not as an interrogative.

אלים [אלימא, f, אלימי, pl.] adj.
1. חזק; תקיף; עבה
strong; powerful; thick
כל דאלים גבר. גיטין ס, ב; בבא בתרא לד, סע"ב
Whoever is stronger prevails (and wins the dispute).

R. Zera attacked it (=Rava's opinion): If so, even its shearings and offspring (should belong to the man who looked after the animals! Why has it been stated (in a baraita): (He receives the value of the animal) with the exception of its shearings and offspring?!

(2) אָמַר שְׁמוּאֵל: אָמַר קָרָא "מִחֻלְלֵי מוֹת יוֹמֵת",
הַתּוֹרָה רִבְתָּה מִיּוֹמֵת הַרְבֵּה עַל חִילּוּל אֶחָד.

(3) הָאִי בְּמִזִּיד כְּתִיב!

(4) אִם אֵינוּ עֲנִין לְמִזִּיד, דְּכִתִּיב "כָּל הָעוֹשֶׂה בּוֹ
מְלָאכָה יוֹמֵת", תִּגְדּוּ עֲנִין לְשׁוּגְג! וּמֵאִי "יוֹמֵת"?
יוֹמֵת בְּמִמּוֹן. שֶׁבַת ע, א ורש"י שם ע"פ שְׁמוֹת לֹא יִיר וְלֹא:
(1) *From where do we derive the separate
treatment of the labors (forbidden on the Sabbath,
so that when a Jew performs several forbidden
labors on the Sabbath, he incurs a punishment for
each of them)?*

(2) *Shemu'el said: The Torah has stated: "Those
who defile it (מוֹת יוֹמֵת) shall surely be put to
death"; the Torah has included multiple deaths for
one desecration (by using these two verbal forms).*

(3) *(But) this is written with reference to willful
desecration!*
(4) *If it has no bearing upon willful desecration,
since it is (already) written: "Whoever does any
work on it shall be put to death," let it have bearing
upon unwitting desecration, and what is (the
meaning of) יוֹמֵת? "He shall be killed" financially
(because of the expense of bringing multiple sin-
offerings).*

This method corresponds to the twentieth rule in the list
of *Rules of Biblical Interpretation* ascribed to R. Eliezer b.
R. Yosei the Galilean.

וְאֵם/וְאִי אֵיתָא

"אִם יִשְׁנָה"; אִם אֵמֶת וְנִכְוֵן הִדְבֵּר

if it is so; if it were true

This expression introduces an argument in the
Talmud that challenges an aforementioned fact
or opinion.

אִם אֵיתָא דְאִיגְרָשָׁא, קָלָא אֵית לָהּ לְמִילָתָא! כְּתוּבָת
כג, א

*If it were that she had been divorced, (then) there
would have been public knowledge of the matter!*

וְאֵם נִפְשָׁן לִזְמַר

וְאֵם רְצוּנָה לִזְמַר

**And if it is your desire to say (=to cite
another Scriptural source)**

After one Scriptural source for a certain point
has been presented in a baraita, this expres-
sion is used to introduce an alternative source –
as if to say: "If you find fault with my first proof,
here is a different one."

תְּלִמּוֹד לִזְמַר: "תַּעֲנוּ (אֶת נִפְשֵׁיכֶם)" וְעֵינֵיכֶם אֶת
נִפְשֵׁיכֶם – רִיבָה.

וְאֵם נִפְשָׁן לִזְמַר, הָרִי הוּא אוֹמֵר: "וְהֶאֱבַדְתִּי אֶת

אֶלְפֹר־ pl. [וִילָף אֶפְעָל: מִלָּף act. prt.]

מִלָּף inf. [אֶלּוּפִי pass. prt.]

they taught

לְמַדּוּ

אֶלְפֹרָה שִׁקְרָא?! יִבְמוֹת קִטּוּ, ב

Did they teach her falsehood?!

According to Epstein (*Grammar*, p. 69), however, these
forms are actually from *binyan* פִּעֵל of the root אִלַּף. For
the full conjugation of this verb, see *G for G*, pp. 83-85.

SEE: יָלִיף

אֶלְשִׁין [לִשְׁן אֶפְעָל]

he slandered

הִלְשִׁין

כִּי הִדְר אֶלְשִׁין עֵילוּיָה שֶׁבַת נר, א

when he slandered him again

For the parallel causative verb in Biblical Hebrew, see
Mishlei 30:10.

SEE: לִישָׁנָא

לֹא־לֵתָר ← לֹא־לֵתָר

אֵם [אִמָּהוֹת/אִמּוֹת pl.]

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

1. יִסּוֹד; עֶקֶר; סְמִכּוּת **authority**

יֵשׁ אֵם לְמִסּוֹרֶת and יֵשׁ אֵם לְמִקְרָא For examples, see

2. רֶחֶם **womb**

(ב)פָּרָה שֶׁנִּטְּלָה הָאֵם שָׁלָה בְּכוֹרוֹת כח, ב (מִשְׁנָה)

a cow whose womb was removed

3. הַחֵלֶק הָעֶקְרִי שֶׁל צִמָּח

the main part of a plant

הָאִמָּהוֹת שֶׁל בְּצָלִים מִשְׁנָה פאה ג:ד

the main parts (i.e., the bulbs) of the onions

See the entry שָׁל for a discussion of whether it is to be
written as a separate word or as a prefix in this example and
whether the noun בְּצָלִים should have a definite article.

SEE: אִמָּא

אִם אֵינוּ עֲנִין ל- ... תִּגְדּוּ עֲנִין ל-

**If it has no bearing upon (this subject), let
it have bearing upon (that subject).**

This *rule of Biblical interpretation* operates as
follows: When a pasuk cannot be explained as
referring to its own subject matter (because it
would then be either redundant or difficult), it
may be explained as referring to a related
matter.

(1) חִילּוּק מְלָכוֹת מְנָלָן?

עכבר לִכְן נִכְנַס וְכָבֵד בְּפִיו, וְעָכְבֵר שְׁחֹר יוֹצֵא וְכָבֵד בְּפִיו – מִהוּ? הָאֵי וְדָאֵי אֶחָרִינָא הוּא, אוּ דְלָמָּא אֶרְמוּנֵי אֶרְמִיָּה מִיָּנִיָּה? פִּסְחִים י, ב ורש"י שם

(If a mouse enters with bread in his mouth, and a mouse leaves with bread in his mouth – what is the halakhic ruling (about the need for a search for ḥametz)? Do we assume the same one that has entered has left (and so the room need not be searched for ḥametz), or perhaps it is a different (mouse)?

If you conclude and say the same one that has entered has left – (ii) a white mouse enters with bread in his mouth and a black mouse leaves with bread in his mouth – what is the halakhic ruling? Is this one certainly a different (mouse) (and some bread remains inside requiring a search), or perhaps (the black mouse) seized it (=the bread) from him?

Two additional verbal forms also occur (with a vowel-letter yod): תִּמְצָא and תִּמְצָאֵי.

For somewhat different uses of this expression, see: ברכות כו, א ומב, א ורש"י שם ובבא מציעא ח, א ורש"י שם (as discussed by Jonah Fraenkel in *Rashi's Methodology in his Exegesis of the Babylonian Talmud*, Jerusalem 1975, pp. 170-171).

According to Gaonic authorities, the fact that the second problem is based on the first alternative of the first problem indicates that the first alternative has been accepted as a halakhic norm (רא"ש בבא מציעא פ"ח ט"א).

SEE: תִּמְצָא

אָמא/אִימָא [אִמְהָתָא. pl.] n. f.

1. אִם mother

רב אָסִי הָוָה לִיהָ הָיָא אָמָא זְקִינָה, אָמָרָה לִיהָ: בְּעִינָא תַכְשִׁיטִין. קידושין לא, ב

R. Assi had an aged mother, (who) said to him: I want jewelry.

This Aramaic noun is often used in the Talmud with personal-pronoun suffixes as follows:

my mother	אָמָא אִם, אִימָא אִמִּי
your mother	אִמִּי אִמְךָ, אָמְךָ
his mother	אִמִּיהָ אָמוֹ
her mother	אִמָּה אִמָּהּ
their mother	אִמֵּיהוּ אִמָּם

אִתְיָא אִימָיָה וְקָא בְּכִיָּא קָמִיָּה בבא בתרא ט, ב

his mother came and was crying before him

נִדְרָא גִבְרִי: מִן יוֹמָא דְמִיתָתָא אָמָא, לָא גְנִינָא אָפּוֹרִיָּא.

סנהדרין קט, ב

I have made a vow: From the day my mother died, I shall not sleep in a bed.

אָמָרָה לִי אִם ברכות לט, רע"ב ועוד

my mother told me

The form אִם, my mother (without the first-person singular pronoun suffix), is found only in this phrase –

הַנֶּפֶשׁ הָיָא – עָנִי שְׁהוּא אָבִידָת הַנֶּפֶשׁ. וְאִיזָה זֶה? זֶה אָכִילָה וְשִׁתָּה. יומא עד, ב ורש"י שם ע"פ ויקרא טז:כט, שם טז:לא (ועוד), ושם וכג:ל

Scripture teaches: "You shall afflict (yourselves)" (VaYikra 16:29) "And you shall afflict yourselves (Ibid. 16:31) – It has included (the denial of any food and drink on Yom Kippur).

And if it is your desire to say (=to cite another source), behold Scripture states: "And I will destroy that person (Ibid. 23:30) – an affliction involving the (possible) destruction of a life, And what is that? That is (abstaining from) eating and drinking.

Subsequently, the Talmud raises the difficulty: וְיָמָא "וְאִם נֶפֶשׁ לִמְרָ?" מָאִי, what is (the need for) "and if it is your desire to say," i.e., what fault does the tanna of the baraita find with the first Scriptural proof that compels him to cite a different one?

וְיָמָא "וְאִם נֶפֶשׁ לִמְרָ?"

וְכִי תִימָא בְּעִרְוִית קָא מִשְׁתַּעֵי קָרָא, הָרִי הוּא אוֹמֵר "וְהָאֲבִדְתִּי הַנֶּפֶשׁ" – עָנִי שְׁשֵׁי בּוֹ אָבִידָת נֶפֶשׁ.

וְאִיזָה זֶה? זֶה אָכִילָה וְשִׁתָּה. יומא שם ורש"י שם

And what is (the need for) "if it is your desire to say (=to cite another Scriptural source)?"

And if you should say (that the first) source is talking about forbidden sexual relationships, behold (Scripture) states (elsewhere): "And I will destroy that soul" (Ibid. 23:30) – an affliction involving (possible) destruction of a life. And what is that? That is (abstaining from) eating and drinking.

The Hebrew noun in this formula is sometimes pronounced נֶפֶשׁ (as in Biblical Hebrew), but the (Mishnaic-Hebrew) vocalization נֶפֶשׁ certainly predominates in the expression מִהוּ נֶפֶשׁ.

SEE: נֶפֶשׁ

אם תמצא לומר; אם תמצא לומר

If (upon examining the problem) you conclude and say ...

After one halakhic problem has been presented, this formula is often used to link a second problem to the first. According to one of the two alternatives presented by the first problem, the second problem may be raised; but according to the other alternative, the second problem has no logical basis.

עָכְבֵר נִכְנַס וְכָבֵד בְּפִיו, וְעָכְבֵר יוֹצֵא וְכָבֵד בְּפִיו – מִהוּ? מִי אֶמְרִינָן: הֵינֵנוּ הָאֵי דְעָל וְהֵינֵנוּ הָאֵי דְנִפְק, אוּ דְלָמָּא אֶחָרִינָא הוּא?

אם תמצא לומר: הֵינֵנוּ הָאֵי דְעָל וְהֵינֵנוּ הָאֵי דְנִפְק –

אֲמָגוּשָׁא/מָגוּשָׁא [אֲמָגוּשִׁי n. pl.]

1. "מָגוּשׁ"; מְכַשֵּׁף

"magus"; magician; sorcerer

2. מְגַדֵּף (אֶת ה'); מְסִית לַעֲבוּדָה זָרָה
blasphemer; fomentor of idolatry

אֲמָגוּשָׁא — רַב וּשְׁמוּאֵל, חָד אָמַר: חָרְשִׁי, וְחָד אָמַר:
גְּדוּפִי. שֶׁבַת עַה, אֶע"פ רש"י שם

A "magus" – Rav and Shemu'el (disagreed about its definition), one said: (It refers to) magicians, and the other said: (It refers to) blasphemers (who campaign against Judaism).

This Aramaic noun and its Hebrew counterpart מָגוּשׁ or אֲמָגוּשִׁי refer to the Zoroastrian clergy, who engaged in sorcery and were fundamentally opposed to Jewish monotheism. Rav and Shemu'el apparently differ as to which trait is primary when the term is used in Talmudic sources. Cf. the phrase רַב מִגְּמָה in Yirmeyahu 39:3.

The spelling אֲמָגוּשָׁא, which is used in this example, follows Rashi and some manuscripts of the Talmud. Standard editions of this passage, however, have the abstract noun מְגוּשָׁתָא (which does not fit the context so smoothly).

אָמַר: [אָמַר: pass. prt.]

אָמַרְתָּ

אָמַרְתָּ/אָמַרְתָּ act. prt.

אָמַרְתָּ; שָׁעַר; הָעֵרִיךְ

he estimated; he evaluated

(ד) אָמַרְתָּהוּ וְעֵשְׂרִינְהוּ מִנְחוּת ע, א
he estimated them (=the ears of grain) and tithed them

אֵינִישׁ אָמִיד ב"ק סב, סע"א ורש"י שם

This passive participle literally means *evaluated*, but, as Rashi has pointed out in his commentary on this passage (and on ב, גיטין נב, ב), it sometimes functions like an adjective meaning *wealthy* (lit., "evaluated as having wealth"). Cf. the adjective אָמִיד in modern Hebrew.

The parallel Hebrew verb is also used in the Mishna, e.g., פָּאָה ה: א: (we) evaluate, in אומדים.

SEE: אומדן

אָמָה n. f.

1. מִדַּת אַרְךָ בְּשֻׁעוֹר אֲמַת אִישׁ (שֶׁהִיא חֶלֶק
הַיָּד שֶׁמֶן הַמִּרְפָּק עַד לְקִצָּה הָאֶצְבָּע
הָאֶמְצָעִית) cubit

סוּכָה שֶׁהִיא גְבוּהָה לְמַעַלָּה מֵעֶשְׂרִים אָמָה פְּסוּלָה.
סוכה ב, רע"א (משנה)

A sukka which is higher than twenty cubits is disqualified.

For the connection between linear measure and the human forearm, see *Devarim* 3:11.

See the Table of Length in Appendix II (1).

almost exclusively when the speaker is the *amora*, *Abbayeri*. According to the Talmud (ב, *Abbayeri*), *Abbayeri's* biological mother died in childbirth, and he is actually referring to his foster mother.

2. אָמִי; אָמָא (בְּנוֹי לָאִם בְּפִנְיָהּ יִשְׁרָה בְּפִי
יְלָדֶיהָ) my mother; Mom; Mother

כָּל שְׂנִיעוֹר מְשֻׁנָּתוֹ וְאִינוֹ קוֹרָא: "אָמָא! אָמָא!"
סוכה כח, ב

Any (child) who awakens from his sleep and does not call out: "Mother! Mother!" (must dwell in a *sukka*).

The noun אָמָא appears in both Aramaic and Hebrew contexts, and today it is the standard mode of address and reference to one's mother – especially among Hebrew speakers.

3. אָמָא; גְּבֵרָת (תֹּאֲרָ פְּבוֹד) Imma; Mrs.

In Mishnaic Hebrew this word is sometimes used as a title of respect before a proper name.

אִימָא שָׁלוֹם נָדִירִים כ, סע"א ושיטה מקובצת בשם ריטב"א
(וע' רש"י בבא מציעא נט, ב) Imma Shalom

(ו) אָמָא פְּלוֹנִית בְּרִכּוֹת טז, ב Imma So-and-so

An expansion of this example appears in the entry אָבָא.
SEE: אָבָא

אָמַי [=על מה?]

1. עַל מַה? on what?

(ד) בְּתִיבָא אָמַי? שֶׁבַת עַט, סע"ב
on what is (the text) written?

2. מִדּוּעַ? לָמָּה? מֵאִיזוֹ סִבָּה? why? for what reason?

מַעוֹת מְפוֹזְרוֹת הָרִי אֵלּוּ שְׁלוֹ. אָמַי?! ב"מ כא, ב
Scattered coins belong to him (=the finder). Why (should this be so)?

הוֹצָאָה — אָב; הִכְנָסָה — תוֹלְדָה.... אָמַי קָרוּ לָהּ
אָב וְאָמַי קָרוּ לָהּ תוֹלְדָה? שֶׁבַת צו, ב

Carrying-out is a principal (labor on the Sabbath); carrying-in is a derivative.... Why do they call it (=carrying-out a principal labor), and why do they call it (=carrying-in) a derivative?

SEE: מַאי, (ל)מַאי

אָמְבָּטִי n.

אָמְבָּטִיָּה

bathtub

For an example, see שֵׁט.

This noun, which is of Greek origin (and is related to the English *bath*), also appears in Mishnaic Hebrew, e.g., in *Devarim* 3:11; the Hebraized form אָמְבָּטִיָּה is widely used in Hebrew today.

אָמָהּתָא n. f. s., אָמָהּתָא n. f. pl. ← אָמָהּתָא

אָמָהּתָא n. f. שְׁפָחוֹת

servitude (as a maidservant)

אָמָהּתָא דְּמָר שְׁמוּאֵל אֲשֶׁתְּבַאִי, פְּרָקוּהָ לְשׁוּם אָמָהּתָא וְשִׁדְרוּהָ לִיהָ. גיטין לח, א

The maidservant of Mor Shemu'el was taken captive, (and Jews) ransomed her for servitude and sent her to him.

Most available manuscripts spell this noun אָמָהּתָא with a vav, so that the phrase אָמָהּתָא means *for servitude*; therefore we have vocalized the form that appears in our printed editions with a *kubbutz* under the *hei*. This construction is similar to Targum Onkelos' use of אָמָהּתָא in *Bereshith* 29:29 and *Shemoth* 21:7; and it is parallel to the term לְאִיתָנוּ or לְאִיתָנוּ, *for matrimony*, in the Targum and in the Talmud.

For the basic forms of abstract feminine nouns, see מְלָכוֹת in *G for G*, p. 232.

SEE: אָמָהּתָא, אָמָהּתָא

אָמור adj./pass. prt. ← אָמָר

אָמור מעֵתָהּ

לְמַד בְּעֵת (מִן הַפְּרוּשׁ הַזֶּה שֶׁ־)

“say from now”; derive now (from this interpretation that...)

“עַד יַעֲבוֹר עִמָּךְ הָ” — זוֹ בִּיאָה רֵאשׁוֹנָה; עַד יַעֲבוֹר עִם זוֹ קִנְיָתָ” — זוֹ בִּיאָה שְׁנִיָּה. אָמור מעֵתָהּ: רֵאשׁוֹנִים הָיוּ יִשְׂרָאֵל לַעֲשׂוֹת לָהֶם נֶס בְּבִיאָה שְׁנִיָּה בְּבִיאָה רֵאשׁוֹנָה. סוּטָה לוֹ, א ורשׁ”י שם וסנהדרין צח, ב ע”פ שמות

טו:טז

“Until Your people, O God, will pass (into)” – this (refers to) the first entry (into Eretz Yisrael under the leadership of Joshua); “until this people that You have acquired will pass (into)” – this (refers to) the second entry (=the return from Babylonian captivity). Derive now (from this interpretation that) the people of Israel were just as worthy of a miracle being performed for them at the second entry as (were their ancestors) at the first entry.

Another parallel passage appears in סע”ב ברכות ד, where the introduction is מִכָּאֵן אָמְרוּ חֲכָמִים, *from here the Hakhamim said (=derived)*.

Cf. the passage in the Passover Haggada:

אָמור מעֵתָהּ: בְּמִצְרַיִם לָקוּ עֶשֶׂר מְבוֹת, וְעַל הַיָּם לָקוּ חֲמִשִּׁים מְבוֹת. הִגְדָּה שֶׁל פֶּסַח; מְכִילָתָא לְשִׁמּוֹת ח:טו

2. מוֹט לְמִדֵּי־ת אָרְךָ measuring rod

בָּא לְפָנַי שְׁמַאי, אָמַר לִי: גִּיּוּרִי עַל מִנְתָּ שֶׁתִּלְמִדִּי בָּל הַתּוֹרָה בְּשָׁאֲנִי עוֹמֵד עַל רֶגֶל אַחַת. דָּחַפוּ בְּאַמַּת הַבְּנִין שָׁבִידוֹ. שַׁבַּת לֹא, א ורשׁ”י שם

He came before Shammai, (and) he said to him: Convert me on condition that you teach me the whole Torah while I am standing on one foot. He pushed him away with a measuring rod used in building which was in his hand.

Cf. the use of the phrase in the Mishna (בליים יז:ז).

3. הָאֶצְבַּע הָאֶמְצָעִית שְׁבִיד רשׁ”י כתיבות ה, ב;

the middle finger רשׁ”י מנחות יא, א

As the commentary attributed to Rashi notes, the noun is used in this sense because of the function of the middle finger in measuring a cubit.

4. (פְּנוּי לְ)אֵיבָר הַזָּכָרוֹת

the male sexual organ

In this usage, this noun is a euphemism (probably based on the previous definition).

For an example – see שַׁבַּת מָא, א

5. תַּעֲלָה לְהַעֲבֵרֵת מֵיִם waterway; canal

הָיָה מְהֻלָּךְ בְּשַׁבָּת וּפָגַע בְּאַמַּת הַיָּמִים שַׁבַּת קִיג, יע”ב (if a Jew) were walking on the Sabbath and came upon a waterway

According to some commentaries (e.g., Tosafot on *Shema* 29a), this term came into use because the water was typically a *cubit* deep (and, according to Rashi on *Shema* 29a, a *cubit* wide as well).

6. מוֹשָׁב (שֶׁל רִחִים) base (of a mill)

(וְ)אַמַּת הָרִיחִים עירובין פט, א ורשׁ”י שם

the base of the mill

Cf. Sokoloff, p. 143.

SEE: אָמָהּתָא

n. f. אָמָהּ

maidervant שְׁפָחָה

This Hebrew noun refers to a *Hebrew maidservant*, אָמָה (as in *Shema* 21:7, ב), in contradistinction to the *Canaanite (heathen) maidservant*, אָמָהּתָא (as in *Shema* 21:7, ב).

There is a controversy between tannaim in the Talmud whether the Biblical Hebrew word אָמָהּתָא in *Shemoth* 2:5 means *her maidservant* (as in this entry) or *her arm* (as in the first note in the previous entry). See also the Targumim and commentaries on that Biblical passage.

SEE: אָמָהּתָא

אָמָהּ/אִמָּהּ

her mother הָאִם שְׁלָהּ

For an example – see ב בתרא צא, ב

SEE: אָמָהּתָא

and (they disagreed) with regard to the opinion of R. Yoḥanan.

A resolution of a difficulty: After two contradictory statements have been quoted in the name of R. Yoḥanan, the Talmud sometimes replies that there is no real difficulty, because one amora has reported one version of R. Yoḥanan's statement, while the other amora has reported a different version of his statement.

(1) ר' אבא בר יעקב אמר ר' יוחנן: הלכה כר' שמעון בן גמליאל...

(2) ומי אמר ר' יוחנן הכי? והא אמר רבה בר בר חנה אמר ר' יוחנן: בכל מקום ששנה ר' שמעון בן גמליאל במשנתנו הלכה כמותו...!

(3) אמוראי ניהו ואלויבא דר' יוחנן כתובות עז, אורשי

שם

(1) R. Abba b. Ya'akov (said) quoting R. Yoḥanan: The halakhic ruling is in accordance with Rabban Shim'on b. Gamliel (in this particular instance) ...

(2) But did R. Yoḥanan (really) say so?! Didn't Rabba, the grandson of Ḥanna, say quoting R. Yoḥanan: whenever R. Shim'on b. Gamliel taught (a halakha) in our Mishna, the halakhic ruling is according to him?! (In other words, since R. Yoḥanan himself said that the halakha is always like Rabban Shim'on b. Gamliel, why did R. Yoḥanan have to rule explicitly in favor of this specific halakha of R. Shim'on b. Gamliel?)

(3) They (=these two statements) are (rulings transmitted by two different) amora'im (namely R. Abba b. Ya'akov and Rabba, the grandson of Ḥanna), and (they disagree) with regard to the opinion of R. Yoḥanan.

This formula, which deals with amoraic statements, occurs in the Talmud only with regard to the amora R. Yoḥanan – except for one instance (ב יבמות ח) where it was proposed with regard to the amora Rav but subsequently rejected.

SEE: תנאי תנאי אליבא דר'

אמוחוק [=אתמחוק: מחק אתפּעל]. pl. they were erased

(ד) אכתתי לא אמוחוק מגילת סוטה יט, סע"ב (the letters on) the scroll have not been erased

The plural form of this verb does not match its (apparent) subject מגילת סוטה which is a feminine-plural noun; hence the letters has been added in the translation as a possible subject. According to the Vatican Manuscript of this passage, however, the verbal form is אימחיקא, which does agree with the noun מגילת in both gender and number.

SEE: מחק

אמורא [אמוראי pl. n.]

1. "אומר" (= מפרש); חכם בתקופת התלמוד (על שם עקר עסוקו: פרוש דברי התנאים) amora

a Talmudic scholar living in Eretz Yisrael or Babylonia after the compilation of the Mishna (whose main function was to expound and explain the teachings of the tannaim)

כולהו אמוראי ותנאי בדעורא קמיפלגי. ברכות כב,

רע"ב

All the amora'im and tannaim disagree about (the interpretation of the enactment) of Ezra.

Since an amora was so involved in explaining the Mishna (and baraitoth), Rav EZM emphasized that the very term אמורא was derived from the Aramaic verbal root אמר, which sometimes has the sense of explaining, as in the formula: הוא תני לה והוא אמר לה, he teaches it (=the baraita) and he (himself) explains it. See his Introduction to Talmudic Literature (Hebrew), Jerusalem 5733, p. 330.

Furthermore, both Rashi (ד"ה "אי הכי") and Tosafoth (ביצה כה, א ד"ה "כאן בשדה הסמוכה") state that an amora was expected to perform the function of explaining halakhic statements with even greater clarity than the tannaim who preceded him.

2. "אומר" (= מפרש, מתרגמן); מי שעמד ליד החכם וחדר והבהיר את דבריו לרבים בהגהות קולו, ולפעמים בהסברים ובתרגום לארמית "amora"; "loudspeaker"

This term was also applied in Talmudic times to the man who stood near the ḥakham while the latter was delivering his lecture and repeated what the ḥakham said to the audience in a loud voice. In addition, the "amora" would sometimes explain some of the points mentioned by the ḥakham and/or translate some Hebrew words into Aramaic, the language which was more widely understood in Talmudic times.

אטו כולי עלמא לתנא צייתי? לאמורא צייתי! חולין

טו, א ופירוש רש"י ו"ריבנו גרשום" שם

Is everybody (in the audience) listening to the "tanna"? They are listening to the "amora"!

For an additional example, see אוקי.

See also Rashi on "לא היה אמורא" יומא ב, ב ד"ה

אמר, מימרא, תנא, תורגמן SEE:

אמוראי ניהו (ו) אליבא דר' יוחנן אמוראים הם ונחלקו על פי שיטת ר' יוחנן. They (=these two statements) are (rulings transmitted by two different) amora'im,

אָמינא [= אָמַר + אָנא = אָמִי + אָנא];
קָאָמינא/קָאָא + **אָמינא** [= קָאָא + אָמִי + אָנא]
 אומר אָנִי; אָנִי מְתַבֵּן (לומר); אָנִי מְדַבֵּר
 (על); אָנִי אומר לְעֵצְמִי (= אָנִי חוֹשֵׁב)
I say; I mean; I speak (about); I say to myself (=I think)

אין! הָכִי קָאָמינא! בבא מציעא נד, סע"ב
Yes! This (is what) I mean!

אליבא דר' שמעון לא קאָמינא; פֿי קאָמינא אליבא
 דרבנן. בבא מציעא מו, סע"ב

I am not stating (my halakha) according to (the system of) R. Shim'on; I am stating (it) according to the Ḥakhamim.

אמר ליה: וְאִמָּאִי לָא אָמַרְתָּ לָן. אָמַר לְהוּ: אָמינא פֿי
 הִיכִי דִתְעַבְדוּ מִצְוָה לְשִׁמּוֹה. בבא בתרא י, א
He said to him: But why did you not tell us? He said to them: I was thinking that (I should remain silent) so that you would perform the mitzva for its own sake.

In Biblical Hebrew too, the verb **אמר** sometimes means *saying to oneself* (without audible speech), i.e., *thinking*, e.g., in *Bereshith* 44:28 and *Shemoth* 2:14.

The active participle of a verb may be combined with a first- or second-person pronoun to create the present tense; hence from the root **אמר** the first-person singular should be **אָמַרְנָא** (= אָמַר + אָנא), *I say* – a form that does occur in the Talmud (in ב, בבא מציעא פה). Surprisingly, the spelling in almost all cases is **אמינא** (as if the root were **אמי** with a final *yod* – instead of a final *resh*), and its vocalization should probably be **אָמינָא**, like parallel forms of verbs with final root-letter *yod*, e.g., **חִוּיָּנָא** (Morag, p. 167).

Alternatively, it has been proposed that the form **אמינא** is a combination of a (hypothetical) *passive* participle **אָמִיר** and **אָנא** (Epstein, p. 62) – an etymology which fits the popular (Ashkenazic) pronunciation, **אָמינָא**.

Nevertheless, in some passages (e.g., in the last example presented above and in ב, מועד קטן כה), the form **אמינא** may be interpreted as a first-person-singular past tense (with the vocalization **אָמינָא**, *I said (to myself), I thought*. Cf. Rav EZM, p. 32.

For the full conjugation, see *G for G*, pp. 102-104.

מָנָא אָמינא לֵה, הוּה אָמינא, סָלָא דַּעְתָּר אָמינא, אָמַר
קָאָמינא DIFF: **אָמַר**

אָמינא: פֿי נײַם וְשָׁכִיב רַב אָמַר לְהָא שְׁמַעְתָּא

אומר אָנִי: כְּשֶׁהָיָה רַב מְנַמְנֵם וְשׁוֹכֵב, אָמַר
 אֶת הַשְּׁמוּעָה הַזֹּאת.

I would say: Rav must have made this halakhic statement while he was dozing or sleeping.

אָמטו/אָמטול prep.

בְּגִלְל; בְּשָׁבִיל **on account of; because of**
 אָמטו זִזְנָא דִּידָךְ, חֲרַבּוּ שִׁירָאֵי דְּמִלְכָּא! ברכות נו,
 סע"א-רע"ב

On account of your (one) zuz, the king's silk garments have been destroyed!

אָמטו לְהָכִי פסחים לא, א ועוד *because of this*

This is the usual reading in our printed editions, but some manuscripts often divide the two elements in the phrase differently: **אָמטול הָכִי**, with the *lamed* at the end of the phrase – rather than as a prefix to **הָכִי**.

SEE: **אָטו**

אָמטול דִּי- conj.

מָשׁוּם שֶׁ **because; since**

אָמטול דִּיתְבִּי בְּאַרְעָא חֹשׁוּכָא זבחים ס, סע"ב
because they live in a land of darkness

אָמטולת־ prep.

בְּגִלְל-; בְּשָׁבִיל- **on account of; because of**
 בְּכָל יוֹמָא הָיָה מִפְסִידֵי חֵיוֹתָא אָמטולתִּיה. כתובות
 סז, ב ורש"י שם

Every day they would lose animals on account of him.

This form of the preposition – with a *tav* – is always followed by a personal-pronoun suffix, i.e., **יָהּ** (*him*), in its only occurrence in the Talmud and by a variety of suffixes in Targumim, e.g., in Targum Pseudo-Yonathan to *Bereishith* 12:13.

אָמְטִי [מְטִי אָפְעֵל; מְמִטִּי prt., תְּמִטִּי fut.,

אָמטוּי [inf.]

הָבִיא **he brought**

מֵאִי דְשָׁקְלִי מוֹהָכָא אָמְטִי לְהָתָם. תענית כא, סע"א עפ"י
 כתי"י *What I took from here I brought there.*

From the context it is quite clear that just as the first verb **שָׁקְלִי** is a first-person singular form (*I took*), the second verb should also be in the first-person singular, *I brought*. By analogy to other verbs whose third root-letter is *yod* (cf. the conjugation of the **אָפְעֵל** in *G for G*, pp. 123-125), the form should probably be the one recorded in manuscripts of this passage, i.e., **אָמְטִי**. For this reason, the verbal form that has been presented in the example (from printed editions of the passage) has been vocalized **אָמְטִי** (with a *pathah* vowel under the *tet*), so that its pronunciation matches **אָמְטִי**.

SEE: **מָטָא**

אָמִיד [אָמִידָא f. adj./pass. prt.] ← **אָמַד־**

I would say he actually substituted for it

For the prohibition of such substitution and its consequences, see *VaYikra* 27:10 and the tractate *תְּמוּדָה* (of the Mishna and Talmud).

Cf. the אֶפְעַל conjugation of תָּבַע (in Targum Onkelos) in *G for G*, pp. 190-192.

SEE: אִתְמַר DIFF: אָמַר

אַמְלִיכָּ – [מִלָּךְ אֶפְעַל]

הַמְלִיךְ; הִכְתִּיר לְמֶלֶךְ

he declared king; he crowned

(ד) אֲמִלִּיכְתִּיהָ לְמַעַלָּה וּלְמַטָּה... בְּרִכּוֹת יג, ב
you have crowned Him (as King) above (in Heaven) and below (on earth)...

SEE: מִלָּךְ

אַמְלִיךְ [= אֲתִמְלִיךְ] ← אִימְלִיךְ

אַמְנִי – [מְנִי אֶפְעַל; אֲמִנּוּי inf.]

“הַמְּנִה”; שִׁתָּף; צִרְף (לְמִנּוּי קֶרֶבֶן הַפֶּסַח)
he designated to be counted; he registered (someone for the paschal offering)

(ד) אֲמִנְיָהוּ מְעִיקְרָא פִּסְחִים פֹּט, א
(=their father) had originally designated (all of) them to be counted (as participants in the Paschal offering)

For the rules of the Paschal offering, see *Shemoth* 12:3-7 and Rashi ad loc.

Cf. the אֶפְעַל conjugation of תָּנִי in *G for G*, pp. 117-119.

SEE: מְנִי, אִימְנִי

אַמְצוּרִי inf. ← אִימְצוּרִי

אַמְצִי [= אֲתִמְצִי] ← אִימְצִי

אַמְצִי [מְצִי אֶפְעַל; מְצִי prt., לִימְצִי fut.]

“הַמְצִיא”; עָשָׂה (אֶת עֲצָמוֹ) מְצִי וְנָגִישׁ
he made (himself) available

(ו) מְצִי נִפְשִׁיהָ לְבִי עֲנִי כְּתוּבָה טו, סע"ב
he made himself available to the poor people (so that they can help themselves to the money bound in his scarf)

Cf. the אֶפְעַל conjugation of תָּנִי in *G for G*, pp. 117-119.

SEE: מְצִי DIFF: מְצִי

בְּאַמְצַע prep.

בְּאַמְצַע; בְּתוֹךְ

in the middle of; in the midst of

בְּאַמְצַע צְלוּתָא בְּרִכּוֹת כט, א
in the midst of the (Amida) prayer

This statement is sometimes used by the Babylonian amora Rav Shesheth (and only by him) to express an *objection* to a halakha presented by Rav that appears to contradict a mishna or a baraita, which is then quoted.

For an example, see *ב ושי"ב*.

Apparently, Rav Shesheth's respect for Rav was so great that he could not imagine that Rav would present a halakha without deference to the halakhic opinion of tannaim – unless he had done so when he was not fully awake. See: *שורית חוות יאיר ס' קנב*. For the authority of the amora Rav vis-a-vis tannaim, see the entry *תָּנָא הוּא וּפְלִיג* and its note.

Some minor variants of the text of this formula occur in our printed editions: the omission of the word אֲמִינָא, the change from אָמַר to אָמְרָה (he said it, with the anticipatory pronoun-suffix הָ, it, discussed in *G for G*, pp. 253-254), as well as the (problematic) substitution of the masculine (לְהָא) for the feminine (לְהָא) and of the plural שְׁמַעְתָּא for the singular שְׁמַעְתָּא.

אַמִּינָא לָךְ אָנָּא ... וְ(אֵת) אָמְרָתְ לִי ...
אֲנִי אוֹמֵר לָךְ..., וְאַתָּה אוֹמֵר לִי...!

I speak to you ..., while you tell me ...!

This formula is used by a ḥakham in a *refutation* of his colleague's statement on the grounds that the latter has failed to take an important distinction into consideration.

אַמִּינָא לָךְ אָנָּא מְלֵאכָה דְּרַבְנָן, (וְאַתָּה) אָמְרָתְ לִי חֻמְץ
דְּאוֹרֵייתָא! פִּסְחִים ב, סע"ב

I speak to you (of) a labor (whose prohibition was established) by the ḥakhamim, while you tell me (about) ḥametz (which is forbidden) by the Torah!

In some passages the formula is slightly different: אֲמִינָא לָךְ אָנָּא (in ב, מנחות ט), or אֲמִינָא אָנָּא instead of אָנָּא (e.g., ב, שבת לא, א) without the pronoun אֵת (e.g., ב, שבת לא, א). There are also a few instances where the two clauses are reversed: אֵת אָמְרָתְ לִי מִדֵּהָם, וְאַנָּא אֲמִינָא לָךְ מִדֵּהָם (e.g., בבא מציעא קז, ב).

Both verbal forms in this formula may also be translated in the past tense, i.e., *I spoke* (vocalized אָמִינָא) and *you told* (vocalized אָמְרָתְ), respectively. See the last note on אֲמִינָא.

אָמִיר

[מור אֶפְעַל; מִימֵר prt.,

אָמִיר/אִימִיר inf.]

הָמִיר; הִחְלִיף (בְּהִמָּת חֲלִין בְּבִהֵמָה אַחֶרֶת שְׁכֶבֶר הַקֹּדֶשׁ לְקֶרְבָּן)

he substituted (an ordinary animal for an animal already consecrated as an offering)

אִימָא אָמִיר אָמִיר בִּיה חולין מא, ב

אָמַר לָךְ ר' ...

“אָמַר לָךְ ר'...”; הָיָה יָכוֹל לֵאמֹר לָךְ ר'...
 “R. ... says to you”; R. ... could have said to you

This formula often introduces an *argument* that the *tanna* or *amora* *could* have offered in support of his *halakha*, which had just been quoted above – if he would have been an active participant in the *subsequent* Talmudic discussion.

אָמַר לָךְ שְׁמוּאֵל: הָא מוֹנִי? רַבֵּנָן הִיא, וְשְׁמוּאֵל דְּאָמַר
 בְּר' יוֹסִי בְּר' יְהוּדָה דְּאָמַר... עֲבוּדָה זֶה מַח, א ורש"י שם
Shemu'el could have said to you: Whose (halakha) is this? It is (that of) the Ḥakhamim, and (it is) Shemu'el who said like R. Yosei, son of Yehuda who said ...

For an additional example – see: אָנָּה דְּאָמַר אֶפִּילוּ בְּר'...

אָמַר מָר

the master has stated הָחֹכֶם אָמַר
 לְדְרוֹשׁ רַבָּן גְּמַלְיָאֵל תְּלָתָא שַׁבְּתֵי וְר' אֶלְעָזָר בֶּן
 עֲזַרְיָה חָדָא שַׁבְּתָא, וְהֵינִי דְּאָמַר מָר: שַׁבְּתָא שֶׁל מִי
 הִיָּתְהָ? שֶׁל ר' אֶלְעָזָר בֶּן עֲזַרְיָה הִיָּתְהָ. בְּרֻכּוֹת כח, א
Let Rabban Gamli'el lecture three Sabbaths and R. Elazar b. Azaria one Sabbath, and this is what the master said: Whose Sabbath was it? It was R. Elazar b. Azaria's.

These two words often serve as an introduction to the quotation of one or more excerpts from a *baraita*, an *amoraic* statement, or occasionally from a *mishna*, that was quoted in full during the previous Talmudic discussion. Then the Talmud proceeds to comment on that excerpt or to discuss it in detail.

... אָדָם אֶחָד יָשׁ שָׁעֵלָה מִבְּבֶל, וְהִלֵּל הַבְּבֶלִי שָׁמוּ,
 שְׁשִׁימָשׁ שָׁנִי גְדוּלֵי הַדּוֹר שְׁמַעְיָה וְאַבְטָלְיוֹן וְיֹדֵעַ אִם
 פֶּסַח דּוּחָה אֶת הַשַּׁבָּת אִם לֹא.

אָמְרוּ לוֹ: מִנֵּיִן לָךְ? אָמַר לָהֶם: נֶאֱמַר “מוֹעֵדוֹ” בְּפֶסַח
 וְנֶאֱמַר “מוֹעֵדוֹ” בְּתִמְדָּה. מִה “מוֹעֵדוֹ” הָאָמֹר בְּתִמְדָּה
 דּוּחָה אֶת הַשַּׁבָּת, אִף “מוֹעֵדוֹ” הָאָמֹר בְּפֶסַח דּוּחָה
 אֶת הַשַּׁבָּת...

אָמַר מָר: נֶאֱמַר “מוֹעֵדוֹ” בְּפֶסַח וְנֶאֱמַר “מוֹעֵדוֹ”
 בְּתִמְדָּה. מִה “מוֹעֵדוֹ” הָאָמֹר בְּתִמְדָּה דּוּחָה אֶת
 הַשַּׁבָּת, אִף “מוֹעֵדוֹ” הָאָמֹר בְּפֶסַח דּוּחָה אֶת הַשַּׁבָּת...
 וְתִמְדָּה גּוֹפִיָה מְנַלֵּן דְּדִחֵי שַׁבָּת? פֶּסַחִים טו, א ע"פ במדבר

כח:ב ושם ט:ב

... There is a man who immigrated from Babylonia, and Hillel the Babylonian is his name, who has

The masculine noun אִמְרָא, which occurs only in the construct state and with a *beth* prefix, functions like a preposition (Sokoloff, p. 140).

אִמְרָא n.f. ← מְצִיעָתָא

אִמְרָא [= א + מְצִיעָתָא] ← מְצִיעָתָא

אָמַר

[אָמַר: אָמַר, prt., לִימָא, fut.,

אִימָא/אִימָר/אִימָר, imp., מִימָר, inf.]

1. אָמַר he said; he stated

וְהָא קָרָא קְאָמַר! בבא מציעא ה, א

But behold he is stating (=quoting) a pasuk (hence the halakha under discussion is from the Torah)!

אָמַר רַב יְהוּדָה בְּר' חֲבִיבָא אָמַר שְׁמוּאֵל... אִיבָא
 דְּאָמַר: תְּנִי רַב יְהוּדָה בְּר' חֲבִיבָא קַמִּיה דְּשְׁמוּאֵל...

כתובות ט, סע"ע ורש"י שם

Rav Yehuda b. Ḥabiva states in the name of Shemu'el ... Rav Yehuda b. Ḥabiva teaches (the same baraita) before Shemu'el ...

In this example, two different traditions are reported concerning the authority of the statement made by the *amora* Rav Yehuda b. Ḥabiva. According to the first tradition, he made the statement in the name of his teacher, the *amora* Shemu'el, and thus it is introduced by the verb אָמַר. According to the second tradition, the statement is really a *baraita* that Rav Yehuda b. Ḥabiva recited to Shemu'el, and as such it is introduced by the verb תְּנִי, he is presenting (a *baraita*).

2. פִּרְשׁ he explained

תָּנָא אָגְרָא חֲמוּה דְּר' אָבָא: עוֹף וּגְבִינָה נֶאֱכָלִין
 בְּאַפִּיקוּרָן.

הוּא תְּנִי לָהּ וְהוּא אָמַר לָהּ: בְּלֹא נְטִילַת יָדִים וּבְלֹא
 קִינוּחַ הַפֶּה. חולין קד, ב ורש"י שם

Agra, the father-in-law of R. Abba, presented (the following baraita): (The meat of) a fowl and cheese may be eaten “freely” (in succession).

He presents it and he (himself) explains it: Without washing the hands and cleaning the mouth.

3. אָמַר אֶל לְבֹ (חֲשַׁב); הִתְבַּיֵּן

he said to himself (=he thought); he meant

אִף עַל גַּב דְּלֹא אָמַר “תְּחִילָה”, “תְּחִילָה” קְאָמַר! בבא
 מציעא י, רע"א

Although he did not say: “(I acquired it) first,” he means “first”!

See the use of the parallel Hebrew verb in *Shemot* 2:14 (according to Ibn Ezra and Ramban ad loc.).

For the full conjugation, see *G for G*, pp. 102-104.

אִימָא, אִימָר, לִימָא, (ל)מִימָר, מִימָרָא, אִמְרִי, אִמְרִינָן, SEE:
 אִמְרִיתוּ, אִמְרִיתָ, אִמְרִינָא, הִכִּי קְאָמַר, חָדָא וְעוֹד קְאָמַר,
 מֵאִי קְאָמַר, שְׁפִיר קְאָמַר

second. In many instances, the ḥakham mentioned first in the text was a direct disciple of the teacher he is quoting.

אמר רב יהודה: אמר רב... בבא קמא קמא ו, ב ועוד
Rav Yehuda said quoting Rav ...

אמר ר' ... משמיה דר' ... ; ר' ...
משמיה דר' ... אמר
אמר ר' ... בשם ר' ...

R. ... said in the name of R. ...

This formula introduces a teaching of an amora or a tanna that was not necessarily transmitted through direct, face-to-face communication. In some instances, the two ḥakhamim were not even contemporaries.

אמר ר' יוחנן משום ר' שמעון בן יוחי. ברכות ז, סע"ב
R. Yoḥanan said in the name of R. Shim'on b. Yoḥai.

אמר רב שמואל משמיה דר' יוחנן. נדה טו, ב
Rav Shmu'el said in the name of R. Yoḥanan

The first formula (which uses the word *משום*) is Hebrew, and the second (with the parallel phrase *משמיה ד*) is Aramaic. According to Rashi ("כל היכא"), the expression *in the name of* clearly indicates that the communication must have been indirect, i.e., through a third party.

In this passage (and in some others), copyists and printers have omitted intermediate links in the chain of tradition so that only the last name in the chain (in this case, Rav Shemu'el) and the first name (i.e., R. Yoḥanan) have been preserved in our printed editions. According to the Munich manuscript of the same passage, however, the text should read: אמר רב שמואל בר אבא אמר רב אסי אמר ר' יוחנן

See the discussion of this formula and the one presented in the previous entry in *Halikhoth Olam* (II:1, 19), *Mor Kashisha* (s.v. *משום*) and *Yad Malakhi* (74-75).

אמר רחמנא; רחמנא אמר

הרחמן אמר; התורה אמרה

the Merciful (God) has said; the Torah has stated

"שור רעהו" אמר רחמנא — ולא שור של הקדש

בבא קמא ו, סע"ב ורש"י שם ע"פ שמות כא: לה

"(If) the ox of his fellow man" (was killed by an attacking ox) — the Torah has stated (that the owner must pay compensation) — but not (if) the ox (that was killed was) consecrated property.

Usually, a halakha based on a Biblical quotation that is introduced by this expression has the status of Torah law (*קאורייתא*), but Ramban points out that there are exceptions (in the first "Root" of his critique of Rambam's *Sefer HaMitzvoth*, ed. Chavel, p. 8).

SEE: אמר קרא

served the two greatest sages of the generation, Shemaya and Avtalyon, and he knows whether the Paschal offering overrides the Sabbath or not.

(The leaders of the community) said to him (=Hillel): From where do you know? He said to them: It is stated "at its time" regarding the Paschal offering, and it is stated "at its time" regarding the daily offering: Just as "at its time" that is stated regarding the daily offering (indicates that it) overrides the Sabbath, so does "at its time" regarding the Paschal offering (indicates that it) overrides the Sabbath ...

The master has stated: It is stated (in Scripture) "at its time" regarding the Paschal offering, and it is stated "at its time" regarding the daily offering: Just as "at its time" that is stated regarding the daily offering (indicates that it) overrides the Sabbath, so does "at its time" regarding the Paschal offering (indicates that it) overrides the Sabbath ...

But how do we (know) that the daily offering itself overrides the Sabbath?

DIFF: גופא

אמר קרא

הפיתוב אמר...

Scripture said; the pasuk has stated ...

משנה: והבעל נותן שקר...

תלמוד: מאי טעמא? דאמר קרא: "וכתב (לה) ספר כריתתו ונתן (בידה)".

והאידינא דלא עבדינן הכי, שדיהו רבנן אאשה כי היכי דלא לשקיה. בבא בתרא קסח, א ע"פ דברים כד: א
MISHNA: And the husband pays (the fee for writing the bill of divorce) ...

TALMUD: What is the reason? For Scripture has said: "And he shall write (a bill of divorce to her), and he shall give (it into her hand)," i.e., the same party who is to give the bill of divorce is also responsible for the writing).

But nowadays that we do not do so, the ḥakhamim imposed it upon the wife, so that (the husband) not delay the writing of the document (and thus procrastinate the divorce).

SEE: עליך אמר קרא, אמר רחמנא

אמר ר' ... אמר ר'...

אמר ר' ... (ש)אמר ר'...

R. (Amora A) said (quoting) R. (B) (who) said

In this introduction to a teaching of an amora (or sometimes that of a tanna), usually the amora whose name appears first is reporting a direct, face-to-face communication from the earlier amora or tanna whose name appears

אַמְרִי 1st pers. s. [אמר]

I said; I stated

See example under ...אָנא דאַמרי אַפילו לר'.

SEE: אַמְרִי DIFF: אַמְר

אַמְרִי prt. m. pl. [אמר]

they say; they state

This word often introduces an anonymous *difficulty* or an anonymous *resolution* of a difficulty. In the example below, it is used twice – once each way.

משנה: גִּבּוֹ וְטֶבַח בְּיוֹם הַכִּפּוּרִים... מִשְׁלֵם תְּשֻׁלוֹמֵי אֲרֻבָּה וְחֻמְשָׁה.

תלמוד: אַמְרִי: אַמְרֵי? נְהִי דְקִטְלָא לִיכָא, מִלְּקוֹת מִיָּהֳא אִיכָא, וְקִימָא לֵן דְּאִינוּ לִזְקָה וּמִשְׁלֵם!

אַמְרִי הָא מְנִי? ר' מֵאִיר הֵיא דְאַמְר לִזְקָה וּמִשְׁלֵם. בבא קמא עא, רע"א

MISHNA: (If) one stole (an animal) and slaughtered it on Yom Kippur..., he must make a four-fold or five-fold payment (as punishment for stealing).

TALMUD: They say (raising a difficulty): Why (does he have to pay)? Granted that there is no capital punishment (for desecrating Yom Kippur), there is at least the punishment of lashes (for desecrating Yom Kippur), and we have established that (one who) receives lashes, does not (have to) pay (compensation for the same act)!

They say (resolving the difficulty): Who is (the authority for this halakha)? It is R. Me'ir who has stated: (One who) receives lashes must pay. (But our established halakha follows the opinion of the Hakhmim who disagree with him.)

SEE: אַמְרִי DIFF: אַמְר

אַמְרִי [מרי אפעל]

he enraged; he provoked

מֵאֵן אַמְרִינְךָ דְּאִימְרִינִי? סוּטָה לֵה, רַע"ב וְרַשִׁי שֶׁם
Who provoked you that you became angry?

SEE: אִינְשִׁי

אַמְרִי אִינְשִׁי

people say

This expression is used to introduce a popular Aramaic saying.

אַמְרִי אִינְשִׁי: סָבָא בְּבֵיתָא, פֶּאֱחָא בְּבֵיתָא עֲרַכְנֵי יֵט, א
(if) there is an old man in the house, there is a trap in the house

Cf. the Hebrew expression מִשְׁלֵם הָדִיט אומר, which is quoted by Rashi on Devarim 1:7.

SEE: הֵינֵנו דְּאַמְרִי אִינְשִׁי, מִנָּא הָא מִלְּתָא דְאַמְרִי אִינְשִׁי

אַמְרָא n. ← אִימְרָא

אַמְרָא [= א + מְרָא] ← מְרָא

אַמְרִי דְּבַר אַחַד

(שְׁנֵי הַתַּנָּאִים) אַמְרִי (הַלְכוֹת שׁוֹנוֹת הַמִּבְטָסוֹת עַל) עֲקָרוֹן אַחַד.

(These tannaim) have said the same thing.

This formula usually introduces an amora's statement that asserts that the halakha of one tanna (which has just been quoted) is in harmony with the halakha of another tanna, which is then quoted.

ברייטא: אַתְרוּג הַבוֹטֵר – ר' עֲקִיבָא פּוֹטֵל, וְחֻמְכִּים מִכְשִׁירִין.

תלמוד: אַמְר רַבָּה: ר' עֲקִיבָא וְר' שְׁמַעוֹן אַמְרִי דְּבַר אַחַד: ר' עֲקִיבָא – הָא דְאַמְרִי, ר' שְׁמַעוֹן – מֵאִיר הֵיא? דְּתֵנָּן:

משנה: ר' שְׁמַעוֹן פּוֹטֵר אֶת הָאֲתֵרוּגִים בְּקוֹטְטָן. סוּכָה לו, א

BARAITHA: (With regard to) an immature ethrog, R. Akiva declares (it) invalid (to be taken as one of the four species on Sukkoth), but the Hakhmim declare (it) valid.

TALMUD: Rabba said: R. Akiva and R. Shim'on have said the same thing: R. Akiva (in) the statement we have (just) quoted (in the baraita); (but as for) R. Shim'on, what is it (that he said)? (The halakha) that we learned (in the following mishna):

MISHNA: R. Shim'on declares ethrogim exempt (from tithing) when they are small (and therefore not considered fruit).

The halakhic statements of the tannaim that are quoted are not identical. In fact, in some instances where an amora uses this formula, his colleague challenges his assessment and argues that the halakhoth are not compatible, as in the continuation of our example:

אַמְר לִיָּה אַבְי: וְדִלְמָא לָא הֵיא! עַד כָּאן לָא קֶאֱמַר ר' עֲקִיבָא הָבָא, דְּבָעִינָן "הָדָר" וְלִיכָא; אֲבָל הָתָם בְּרַבְּנָן סְבִירָא לִיָּה. סוּכָה לו, א ע"פ ויקרא כג:מ

Abbaye said to him (=Rabba): Perhaps it is not (so)! So far (we have only heard that) R. Akiva maintains his view here (regarding the mitzva of taking the four species), for we require הָדָר (a "goodly" ethrog), but (an immature ethrog) is not so, but there (regarding tithing) he may agree with the Hakhmim (who disagree with R. Shim'on and hold that immature ethrogim are subject to the law of tithing).

Cf. בּוֹלְהוּ סְבִירָא לָהּ.

ואמרי לה..., ואמרי לה...

ואמרים אותה..., ואמרים אותה...

(some) say it..., and (others) say it

זין – איתמר משמיה דרב נחמן: צריך הסיבה, ואיתמר משמיה דרב נחמן: אין צריך הסיבה. ולא פליגי: הא בתרתי כסי קמאי, הא בתרתי כסי בתראי.

אמרי לה להאי גיסא, ואמרי לה להאי גיסא. אמרי לה להאי גיסא: תרי כסי קמאי בעו הסיבה... תרי כסי בתראי לא בעו הסיבה... ואמרי לה להאי גיסא: אדרבה, תרי כסי בתראי בעו הסיבה..., תרי כסי קמאי לא בעו הסיבה... פסחים קח, א

(As for drinking the wine (at the Seder) – it was stated in the name of Rav Nahman: It requires reclining, and it was stated in the name of Rav Nahman: It does not require reclining. But (these two reports) do not (really) disagree:

One is referring to the first two cups, (and) the other is referring to the latter two cups.

Some say (=explain) it in this direction, and others say it in that direction. Some say it in this direction: The first two cups require reclining ... (but) the latter two cups do not require reclining; and others say it in that direction: On the contrary, the latter two cups require reclining ... (but) the first two cups do not require reclining ...

ואמרי לה כדי

ויש אמרים אותה סתם

and some state it anonymously

This expression contends that the quotation that is about to be presented was transmitted anonymously – not necessarily by the specific amora to whom it had been attributed.

אמר רב פפא ... ואמרי לה כדי ... בבא מציעא ב, טע"ב, וע' מהרש"ל שם

R. Pappa stated ... and some stated it anonymously

Rashi explains כדי, anonymously, in his commentary on גיטין פה, טע"ב (ד"ה "ולורכיה"). According to all the filmed manuscripts at the Institute of Microfilmed Hebrew Manuscripts, Hebrew University, Jerusalem, the text of Rashi's comment reads בלא שם חכם. The erroneous paraphrase in printed editions שם חכם (or, simply חכם) has misled various scholars over the centuries to regard כדי as the proper name of an otherwise unknown amora.

The formula (ואמרי לה) also occurs in one passage with the same meaning. Cf. also The Responsa of Rashi, #24.

See also Petaḥ Einayim (by Ḥayyim Yosef Dovid Azulai) ad loc.

ואמרי לה

"ואמרים אותה"; ויש מוסרים אותה; ויש

סוברים

"and they say it"; and some quote it; and others report

This formula is used in different contexts:

(1) Like (ואמרי לה), it often appears between the names of two authorities, indicating that one tradition ascribes the statement that is about to be quoted to one authority, while a different tradition ascribes it to another.

שמעון בן עזאי אומר, ואמרי לה שמעון בן זומא אומר... שבת ל, ב

Shim'on b. Azzai says, and some quote it: Shim'on b. Zoma says ...

אמר ר' אבהו ואמרי לה במתניתא תנא ברכות נא, ב R. Abbahu said but some quote it (as a statement that a tanna taught in a baraita

(2) Sometimes, this formula presents a revision of previously-mentioned circumstances:

כי הוו מייפטרין רבנן מבי אביי, ואמרי לה מבי רב פפא, ואמרי לה מבי רב אשי כתובות קו, א

When the scholars were taking leave from the school of Abbaye, and some say from the school of Rav Pappa, and others say from the school of Rav Ashi

אני הרגתי את בעליה בכניסתי ללוד, ואמרי לה: בכניסתו ללוד יבמות כה, ב

I killed her husband as I was entering Lod, and others report: as he was entering Lod

(3) In some instances this formula introduces a substantive difference: another different (halakhic) opinion or another reason:

שרגא במטללתא, ואמרי לה: בר ממטללתא.

סוכה כט, רע"א

A lamp (may be kept) within the sukka, but some say: (it must be kept) outside the sukka.

ואם אמר שלש מכולן – יצא, כנגד תורה ונביאים וכתובים; ואמרי לה: כנגד כהנים לויים וישראלים.

ראש השנה לב, א

And if he recited three pesukim from all of them (=from each of the categories, i.e.: זכרונות, זכרונות (=from each of the categories, i.e.: זכרונות) – he has fulfilled his obligation (because the number three is) parallel to Torah, Prophets and the (sacred) Writings; but some say: (because it is) parallel to Kohanim, Levites and (ordinary) Jews.

For another example, see the next entry.

(to place them other than one scroll on top of another).

The past tense, אַמַּרְתָּ, *you said*, is also used in the Talmud.

SEE: אַמַּר, שְׁפִיר קאַמַרְתָּ

וּדְקָא אַמַּרְתָּ ... ; וּדְקָא אַמַּרְתָּ ...
וּמָה שְׁאַתָּה אוֹמַר ...

and (as for) what you have been saying ...

This expression *reintroduces* an argument that had been presented earlier in the Talmudic discussion. Now, however, a new response is presented.

כְּרִיכוֹת בְּרִשּׁוֹת הָרִבִּים הָרִי אֶלּוֹ שְׁלוֹ, בְּרִשּׁוֹת הַיְּחִיד נוֹטֵל וּמַכְרִיז.

הֵיכִי דְּמִי? אִי דְּלִית בְּהוּ סִימָן, בְּרִשּׁוֹת הַיְּחִיד מָאִי מַכְרִיז? אֶלָּא לֹא דְּאִית בְּהוּ סִימָן! ...

אַמַּר לָהּ רַבָּא: לְעוֹלָם דְּלִית בְּהוּ סִימָן; וּדְקָא אַמַּרְתָּ: בְּרִשּׁוֹת הַיְּחִיד מָאִי מַכְרִיז? מַכְרִיז מְקוּם. בְּבֹא מְצִיעָא

כב, ב ע"פ משנה שם כא, א

Small sheaves (found) in a public thoroughfare belong to him (=the finder), (whereas those found) on private property he must take and announce.

What is the case (of which the text is speaking)? If they have no marks of identification, (with regard to those found) on private property, what is he to announce? Rather isn't it (a case) where they have marks of identification ...!

Rava would say to you: In reality they have no marks of identification and (as for) what you have been saying: (as for those found) on private property, what is he to announce (if they have no marks of identification)? He should announce the location (where they were found).

אַמְשִׁיכוּ [מְשִׁי אַפְּעֵל]

הִרְטִיב; הִטְבִּיל; שָׂרָה

he dipped; he soaked

אַמְשִׁינְהוּ מְנִיָּה דְּרַבָּא בְּמִיָּא בְּבֹא בְּתֵרָא קֵנָּה, סַע"א
וּרְשָׁבִים שֶׁם *he dipped Rava's clothes in the water*

Cf. the אַפְּעֵל conjugation of תָּנִי in *G for G*, pp. 117-119.

SEE: מְשִׁי

אַמְשִׁיכוּ pl. [מִשְׁךְ אַפְּעֵל: מְמִשְׁךְ prt.]

"הִמְשִׁיכוּ" (= מַכְרוּ עַל יְדֵי מְשִׁיכָה)

"they had (it) pulled (into another's possession)"; they sold through "pulling"

אַמְשִׁיכוּ לְהוּ פִּינִי לִיתְמִי. גִּיטִין נב, סַע"א

They sold the produce to the orphans through (the orphans') pulling (it into their possession).

דאָמרי תּרוֹייהוּ

... שְׁאוֹמְרִים שְׁנֵיהֶם ... **both of whom say**

This expression appears immediately after the names of two amoraim to indicate that both of them have stated the halakha that is now being quoted. The pairs of amoraim whose halakhoth are presented in this manner are: Rav and Shemu'el, Abbaye and Rava, Rabba and Rav Yosef, R. Yoḥanan. and Resh Lakish (pairs who were often halakhic opponents) and Abbaye b. Abin and Rav Ḥanina b. Abin (a pair of brothers).

ר' יוֹחָנָן וְרִישׁ לָקִישׁ דְּאָמְרֵי תּרוֹייהוּ שְׁבוּעוֹת ג, ב
R. Yoḥanan and Resh Lakish both of whom say

אַמְרִינָן [אַמַּרְי + אָנָן];

קאַמְרִינָן [קָא + אַמְרִינָן]

we say; we mean "אוֹמְרִים אָנְחֵנוּ"

See the example under קאַמְרִינָן

SEE: אַמַּר; קָא

אַמְרָנָא 1st pers. pl. ; אַמְרָנָא 1st pers. s.

← אַמַּר

אַמְרָנָא n. pl. ← אִימָרָא

אַמַּרְתָּ [אַמַּר + אַתָּה];

קאַמַּרְתָּ [קָא + אַמַּרְתָּ]

you say; you speak "אוֹמֵר אַתָּה"

The form קאַמַּרְתָּ, usually followed by שְׂאֵנִי, *it is different*, is often used rhetorically to emphasize the difference between two cases in order to refute an argument that was based on an analogy between them.

(1) מָהוּ לְמַכּוּר סִפְר תּוֹרָה יִשָּׁן לִיקַח בּוּ חֲדָשׁ? ...

(2) תָּא שְׂמַע: מִנִּיחִין סִפְר תּוֹרָה עַל גְּבִי תּוֹרָה...

(3) הִנָּחָה קאַמַּרְתָּ?! שְׂאֵנִי הִנָּחָה דְּלֹא אֶפְשָׁר.

מגילה כג, א

(1) What is the halakhic ruling (about) selling an old Torah scroll in order to buy a new (one) with it (=the proceeds)?

(2) Come (and) hear: We may place (one) Torah scroll on top of (another one) (implying that one Torah scroll may be used in behalf of another one).

(3) Are you speaking of placing? (The question of) placing (the Torah scrolls) is different (from the question of selling one to buy another), because (we are dealing with a case where) it is impossible

אִמְתִּיל/אִמְתִּילָא [אִמְתִּיל = f.
[מתל אתפעל]

נִמְשְׁלָה; הַשְׁוּתָה it was compared
(ד) אִמְתִּיל בְּנֶסֶת יִשְׂרָאֵל לְיוֹנָה שבת מט, א
the people of Israel has been compared to a dove
For the correspondence between the Aramaic *tav* of this
root (מתל) and the Hebrew *shin* (in משל) – see *G for G*,
pp. 11-12.

The form אִמְתִּיל lacks a feminine suffix, nevertheless in
our editions it is used with the feminine subject
(שְׁבַשְׁתָּא and אִישְׁתָּא, אִיגְלָל מְלִתָּא For this phenomenon, see Morag, p. 124
(ג), and the entries אִישְׁתָּא and אִיגְלָל מְלִתָּא. However, in a parallel passage (in א, א
(סנהדרין צה), בְּנֶסֶת יִשְׂרָאֵל לְיוֹנָה אִמְתִּילָא is
clearly feminine.

SEE: מְתִיל

אָן interrogative adv. אִיָּה?
where?
אָן חֻכְמָתְךָ? אָן סוּכְלָתְנוּתְךָ? שבת ל, א
Where is your wisdom? Where is your under-
standing?

This word is also used in Biblical Hebrew (e.g., in *I Shemu'el* 10:14) and in Targum Onkelos (e.g., on
Bereshith 4:9).

SEE: לָאָן

אָנָא pron. אִנְי
I
See independent personal pronouns in *G for G*, p. 236.

אָנָא דְאִמְרֵי אֶפִּילוּ לָר'....
"אִנְי שְׁאֲמַרְתִּי אֶפִּילוּ לָר'..."; מַה שְׁאֲנִי
אֲמַרְתִּי (מְתִאִים) אֶפִּילוּ לְדַעַת ר'...
(The halakha) that I have stated is (in
keeping) even with (the opinion of) R.

In the course of a Talmudic discussion, it had
been stated that the opinion of one amora
could be maintained, according to only one
side of a controversy between tannaim. Now,
however, it is argued that the amora can explain
his opinion in such a manner that it would fit
either side of the tannaitic controversy.

משנה: וְעַל כּוּלָּן אִם אָמַר "שְׁהַכַּל (נְהִיָּה בְּדַבְרוֹ",
יֵצֵא).

תלמוד: (1) אֲתָמֵר: רַב הוּנָא אָמַר: חוּץ מִן הַפֶּת וּמִן
הַיֵּין; וְר' יוֹחָנָן אָמַר: אֶפִּילוּ פֶת וַיֵּין.

(2) גִּימָא כְּתָנָאִי? רָאָה פֶת וְאָמַר: "כְּמָה נָאָה פֶת זֶה!
כְּרוּךְ הַמָּקוֹם שֶׁבְּרָאָה – יֵצֵא ... דְּבָרֵי ר' מֵאִיר. ר'
יוֹסִי אוֹמֵר: כָּל הַמִּשְׁנָה מִמְּטַבֵּעַ שֶׁשָּׁבְעוּ חֲכָמִים

Literally, "to them, (i.e.,) to the orphans." The anticipatory
pronoun suffix *יהו*, *them*, anticipates the indirect object
יתמי, orphans. Cf. "The Anticipatory Pronoun Suffix" in *G*
for *G*, esp. p. 254.

SEE: מִשְׁךָ

אִמְתָּא [אִמְיִן/אִמְהָתָא/אִמְתָּא n. f. pl.
1. אִמָּה (= מִדַּת אֶרֶךְ בְּשַׁעוֹר אִמָּת אִישׁ,
שְׁהִיא חֶלֶק הַיָּד שְׁמֵן הַמִּרְפֵּק עַד לְקֻצָּה
הָאֶצְבַּע הָאֶמְצָעִית) cubit
כָּל אִמְתָּא בְּרִיבּוּעַ – אִמְתָּא וְתִרֵי חוּמְשִׁי
בְּאֶלְכֻסוֹנָא עִירובִין נ, א וִש"ב

When (the side of) a square is a cubit (in length) –
the diagonal is approximately one and two fifth
cubits.

According to the Pythagorean Theorem, the diagonal is
the square root of 2 (approximately 1.4 cubits).

2. (כְּנוֹי ל') אִיבֵר הַזָּכְרוֹת the male sexual organ
מועד קטן יז, א
For an example – see יז, א
3. מוֹשֵׁב (שֶׁל רְחִים)

base (of a mill)
(ב) אִמְתָּא דְרִחְיָא בְּרִכּוֹת יח, ב וִרש"י שם
the base of the mill
Cf. Sokoloff, p. 143.
SEE: אִמָּה

אִמְתָּא/אִמְהָתָא [אִמְהָתָא n. f. pl.
אִמָּה; שְׁפָחָה maidservant
(ד) הִיא אִמְתָּא דְהוּיָא בְּבֵי רַבִּי שבת קנב, א
a maidservant who was at the home of Rabbi (=R.
Yehuda HaNasi)

אִמְהָתָא דְבֵי רַבִּי – כִּי הָיָה מִשְׁתַּעֲיָא... עִירובִין ג, ב
(as for) the maidservant at the home of Rabbi –
when she was speaking ...

A singular form of this noun with a *hei* is surprising.
According to some manuscripts and the first printed
edition, however, the verb in this passage is *מִשְׁתַּעֲיָין*,
they were speaking; a feminine-plural form, indicating
that the subject אִמְהָתָא is also plural and must be
vocalized with a *kamatz* under the *hei*.

SEE: אִמָּה, אִמְהָתָא

אִמְתוּחִי inf. ← מִמְתַּח

לְאִמְתוּחִי inf. [מתן אפעל]
לְהִמְתִּין; לְחִבּוֹת to wait; to delay
מֵאִי הָיָה לָהּ לְמִיָּעֵבֵד? אִיבַעֲי לָהּ לְאִמְתוּחִי.

יבמות צא, ב
What should she have done? She should have
waited.

SEE: מְתוּחַ

n. pl. **אַנְדִּיטָקִי**
tax collectors
 גֹּבֵי הַמָּס

רב עז"ם ע"פ רשב"ם בבא בתרא נה, ב (אבל ע' תוס' שם)

n. **אַנְדְּרוֹגִינוֹס**
אָדָם שֵׁישׁ בּוֹ אֶבְרִי מִיֵּן גַּם שֶׁל זָכָר וְגַם שֶׁל נָקְבָה

hermaphrodite; a person who has reproductive organs of both sexes

משנה ביכורים ד:א – see

This noun is derived from the combination of two Greek words: *andro* (man) and *genus* (woman).

Cf. טומטום

n. [pl. **אַנְדִּרְטָא**] **אָדָם**
a (human) statue
 (ד)חָזָא אַנְדִּרְטָא וּסְגִיד לִיהּ סנהדרין סב, א ועוד
he viewed a statue and bowed down to it

This noun also appears in Hebrew in עבודה זרה מ, ב. Today the Hebraized form אַנְדִּרְטָא (with a final *hei*) commonly refers to memorial sculptures or statues that do not necessarily depict human forms.

אַנְהָר [נהר אַפְעֵל]
הִנְהָרִיר; הָאִיר; הִבְהִיר
he enlightened; he clarified

הא מילתא אַמַר לֵן רב שש"ת, וְאַנְהָרִינָהּ לְעֵינֵינוּ מִפְתְּחֵינֵינוּ. יבמות לה, סע"א ורש"י שם; נו, רע"ב ורש"י שם
This matter Rav Shesheth told us, and he enlightened our eyes from our Mishna.

Literally: "he enlightened them, (i.e.,) the eyes." See "The Anticipatory Pronoun Suffix" in *G for G*, pp. 253-254.

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

SEE: נהר, נהיר

אַנוֹס ← pass. prt. **אַנָס**

אַנוּפִי ← inf. **מִנְפִי**

אַנוּקִי ← inf. **נִיקָה**

אַנַח [נוח אַפְעֵל: מִנַח, לִינַח, אַנַח, imp.]
 אַנוּחִי [inf.]

1. **הִנִּיחַ; שָׂם**
he placed
 אַנַח כִּתּוּא דְּמִיָּא אַפּוּמָא דְּקוּמְקוּמָא שַׁבַּת מַח, רע"א
he placed a cup of (cold) water on the spout of a kettle

בברכות — לֹא יֵצֵא יְדֵי חוֹבְתָּו. נִימָא רַב הוּנָא דְּאָמַר כְּרִי יוֹסִי, וְרִי יוֹחֲנָן דְּאָמַר כְּרִי מֵאִיר?

(3) אָמַר לָךְ ר' הוּנָא: אַנָּא דְּאָמַרִי אַפִּילוּ לָךְ מֵאִיר. עַד כָּאֵן לֹא קָאָמַר ר' מֵאִיר הָתָם, אֲלֵא הֵיכָא דְּקָא מְדַכֵּר שְׁמִיָּה דְּפִת, אַבֵּל הֵיכָא דְּלֹא מְדַכֵּר שְׁמִיָּה דְּפִת, אַפִּילוּ ר' מֵאִיר מוֹדָה. ברכות מ, ב

MISHNA: *Over all (foods) if one said (the berakha) "at whose word everything came into being," he has fulfilled his duty.*

TALMUD: (1) *It was stated: Rav Huna said: (The law of the mishna applies to all foods) with the exception of bread and wine, but R. Yohanan said: (it applies) even (to) bread and wine.*

(2) *Shall we say (their controversy) is the same as (the controversy between) tannaim (in the following baraita)?*

One who saw bread and (before eating it) said: "How nice is this bread! Blessed be the Omnipresent who has created it!" has fulfilled his duty – (according to) the opinion of R. Me'ir. R. Yosei says: Whoever alters the formula that the ḥakhamim have coined for berakhoth has not fulfilled his duty. Shall we say it is Rav Huna who has followed R. Yosei (since both insist upon a specific formula), whereas it is R. Yohanan who has followed R. Me'ir (since both expressed a more flexible point of view)?

(3) (Not necessarily, because) Rav Huna might say to you: (The halakha) I have stated is (in keeping) even with (the opinion of) R. Me'ir. R. Me'ir only goes so far as to state (his halakha) in that case where one does mention the word "bread" (in his berakha); however, where one does not mention the word "bread" (in the berakha, as in "at whose word everything came into being"), even R. Me'ir might concede (that he has not fulfilled his duty).

SEE: אָמַר לָךְ ר'...., עַד כָּאֵן לֹא קָאָמַר, אַפִּילוּ תִּימָא

n. **אַנְבָּגָא אַנְפָּקָא** [אַנְפָּק. /אֲבָגָא]

1. כּוּס (הַמְחִזִּיק רִבְעִית)

cup (that holds a revi'ith of liquid)

רש"י קידושין ע, סע"א ד"ה "אנבגא ו"אנפק" וברכות נא, ב ד"ה "נבגא" ורשב"ם בבא בתרא נח, ב ד"ה "כתיב"

2. רִבְעִית הֶלֶג (מִדַּת לֶח)

revi'ith (a quarter of a log in liquid measure)

רש"י שבת קט, ב

The pair of consonants *beth* and *pei*, and the pair *gimel* and *kof* – in אַנְבָּגָא and אַנְפָּקָא respectively – interchange since each pair has a common point of articulation. See *G for G*, p. 12, note 3.

See רִבְעִית in the Table of Volume in Appendix II (3).

SEE: נִטְלָא

אַנטרֹו [=אַתְנַטְרוּ] imp. pl. ← מִינְטֹר

שְׁאֲנִי אֹמֵר

שְׁאֲנִי מְנִיחַ; שְׁאֲנִי תוֹלֵה

for I say; for I assume

This expression sometimes introduces a *halakhic assumption*.

שְׁתֵּי קוֹפּוֹת, אַחַת שֶׁל חוּלִין וְאַחַת שֶׁל תְּרוּמָה; וְלִפְנֵיהֶם שְׁתֵּי סֵאִין, אַחַת שֶׁל חוּלִין וְאַחַת שֶׁל תְּרוּמָה; וְנָפְלוּ אֵלּוּ בְּתוֹךְ אֵלּוּ — הֲרִי אֵלּוּ מוֹתָרִים, שְׁאֲנִי אֹמֵר: תְּרוּמָה לְתוֹךְ תְּרוּמָה נִפְלָה, וְחוּלִין בְּתוֹךְ חוּלִין נִפְלוּ. יבמות פב, סע"א

(There were) two baskets, one containing unconsecrated (fruit) and the other containing teruma; and in front of them two *se'ain* (i.e., specific measures), one of unconsecrated (fruit) and one of teruma; and the latter fell into the former (i.e., one measure into each basket) — behold they are permitted, for I assume: Teruma fell into teruma, and unconsecrated (fruit) fell into unconsecrated (fruit).

Cf. the Aramaic verbal entry: תָּלָא.

For the *se'ah* measure, see the Table of Volume in Appendix II (3).

שְׁאֲנִי DIFF:

אַנְיָגְרוֹן

1. מִשְׁקָה הָעָשׂוּי מִמִּים שֶׁנִּשְׁלַק בָּהֶם סֶלֶק וְנוֹתְנִים בּוֹ יַיִן וְשֶׁמֶן רש"י ברכות לה, סע"ב

broth made from cooking beets with wine and oil added

2. מִלַּת קֶסֶם

רש"י פסחים קיב, א

אֲכַסְיָגְרוֹן DIFF:

אַנְיָנָא דְעֵת

"דְּעֵת־אֲנִינָה"; אֲנִין הֲדַעַת; אִיסְטֵנִיס

"of fastidious disposition"; hypersensitive; squeamish

כָּכֵר שְׁחַתָּךְ עָלֶיהָ בָּשָׂר... רב הונא יְהִיב לֵיהּ לְשִׁמְעִיהּ.

מַה נִּפְשָׁךְ! אִי שָׂרִי, לְכוּלִי עֲלֵמָא שָׂרִי! אִי אָסִיר, לְכוּלִי עֲלֵמָא אָסִיר!

שְׁאֲנִי רַב הוּנָא דְאַנְיָנָא דְעֵתִיהּ. חולין קיב, א ע"פ כתי"ר רש"י שם

(As for) a loaf (of bread) upon which (roasted) meat was sliced (whose status is questionable because of the blood absorbed in it)... Rav Huna gave it (=the loaf) to his attendant.

2. הֲנִיחַ; הִשְׁאִיר; מָסַר he left; he entrusted

לִינְחָה גַבִּי דִידָה! מַחֲקָה לִיהּ. יבמות לא, ב

Let's leave it (=the document) with her! (No) she might erase (the date).

For the unusual vowel-letter *yod* in the form *lincha* in *binyan* — see *G for G*, p. 20 (top) and p. 38, and Morag, p. 156.

The conjugation of this verb in both of these senses would seem to parallel the Hebrew verb *hanyich* (i.e., with a *dagesh* in the *nun*), whereas in the next entry the Hebrew parallel is probably *hanyich* (without the *dagesh*). It is quite possible that Aramaic, like Hebrew, also uses two different conjugations of the causative *binyan* of this root — the first with a *dagesh* in the *nun* and the second (the next entry item), without a *dagesh*. Furthermore, as in Hebrew, it is not so clear to which category putting on *tefillin* belongs — e.g., whether the Aramaic verb in the phrase *anah tefillin* (in ב יד, אנה תפילין) should be vocalized *anah* or *anah*. Cf. the controversy in *Shulhan Arukh, Orah Hayyim* 25:5 and its commentaries about the vocalization of the Hebrew infinitive *להניח* in the *berakha* recited before putting on *tefillin*.

For the full conjugation, see *G for G*, pp. 136-138.

אַנַח נֹוח אֶפְעֵל: מְנַח, אֲנוּחִי [inf. prt.]

הֲנִיחַ; הִבִּיא מְנוּחָה; הִרְגִיעַ; יָשַׁב

"he gave rest"; he put at ease; he calmed; he settled

בָּעָא אַבְבֵּי לְאַנוּחִי דְעֵתִיהּ דְרַב יוֹסֵף. ברכות כח, רע"ב
Abbaye sought to calm the mind of Rav Yosef.

אַנְחַת לָן חָדָא, וְאַקְשַׁת לָן חָדָא! חולין קלז, סע"ב
You have settled one (point) for us, but you have caused us another difficulty!

See the notes on the previous entry.

נַח SEE:

אַנְחָנָא pron.

אַנְחָנוּ we

אַנְחָנָא סְהָדִי חֲתֻמָּנָא עַל נִיירָא בבא בתרא קסד, א
we witnesses have signed on the parchment

This personal pronoun, which also occurs in Biblical Aramaic (in *Ezra* 4:16, 5:11 and *Daniel* 3:16-17), is found infrequently in the Talmud (Rav EZM: in documents and letters); but it is used regularly by Targum Onkelos, e.g., in *Bereshith* 13:6. The 1st-person-plural personal pronoun in the Talmud is usually אַנְּנָא.

אַנְּנָא SEE:

אַנְטֵל n. ← נִטְלָא

אַנְטֵר/אַינְטֵר 1st pers. s. fut. ← נִטֵּר

document, see *Shulḥan Arukh, Hoshen Mishpat* 44:11.

SEE: סְהָרָא

אַנִיס [אַנִיס, act. part. אָנְס, pass. prt. מִינִס, inf.]

1. אָנְס (= הִכְרִיחַ) **he forced; he compelled**

לְכַךְ אָנְקָר. שְׁבוּעוֹת כּו, א

Your heart compelled you (to take a false oath).

2. הִתְגַּבֵּר (עַל); מָנַע

he overwhelmed; it prevented

כֵּל כִּז לֹא אָנְס לָךְ. חוּלִין נט, א ע"פ דניאל ד:ו

any mystery does not overwhelm him

וְלִפְרוֹס יְדֵיהָ? אָנְסִיָּה לִיהָ עֵידָנִיָּה. חוּלִין קלג, א
But let him spread his hands (and recite Birkath Kohanim)? His regular (Torah) lesson prevented him (from doing so).

3. לָקַח בְּכֹחַ; גָּזַל **he seized (by force);**

he occupied unlawfully

מִחֲמַת הַגִּזְלָן... אֵילִימָא דְאַנְסוּהָ לְאַרְעָא דִּירְיָה בבא

קמא קטז, ב

... if we say that they seized his land on account of the robber

This verb appears once in Biblical Hebrew (in *Esther* 1:8) and once in Biblical Aramaic (in *Daniel* 4:6). In Targum Onkelos, it translates the Hebrew verb גָּזַל, e.g., in *Beresith* 21:25. Cf. the noun אָנְס, *robber*, in Mishnaic Hebrew (e.g., in משנה כלאים 1:2). In Modern Hebrew, however, both the noun and the verb usually refer to sexual violence.

Cf. the conjugation of אמר in *G for G*, pp. 102-104.

SEE: אִינְסִיס, אִוְנִס, אִוְנִס

אַנְסב־ [נִסַּב אֶפְעַל: מְנַסֵּב, prt., אָנְסִיב, fut.]

1. "הִשְׂאִי"; גָּרַם לְהִנָּשֵׂא; הִתִּיר לְהִנָּשֵׂא

"he caused to marry"; he permitted to

marry

שְׁבָשִׂיָּה וְאַנְסִיָּבִיהָ אִיתְתָּא נָדְרִים פֻּט, סַע"ב ע"פ כתי"י

וירש"י ור"ן שם

he misled him and caused him to marry the woman

הָהוּא גִבְרָא דְאַטְבַּע בְּדִגְלַת... וְאַנְסִיָּבִיהָ רָבָא לְדִבְיָתָהּ

יבמות קכא, א

(as for) a certain man who drowned in the Tigris River ..., and Rava permitted her, (i.e.,) his wife, to (re-)marry

In both of these passages the context requires a causative verb. In the first case, the form אָנְסִיָּבִיהָ, *he caused him to marry* (in *binyan* אֶפְעַל), which is found in the commentaries and in some manuscripts, has been used because it makes more sense than the form אִינְסִיָּבִיהָ in our editions, whose meaning is unclear.

As for the form אָנְסִיָּבִיהָ in the second passage, its pronoun suffix יָהּ, *her*, anticipates the direct object

Which position would you adopt?! If it is permissible (to eat), (then) it should be permitted for everyone (to eat it, including Rav Huna himself)! If it is forbidden, (then) it should be forbidden for everyone (to eat it, including his attendant)!

Rav Huna is different for he was fastidious (and refrained from eating it himself, although he held that it was really permitted to eat such bread).

The feminine Aramaic adjective אָנְסִיָּא, *fastidious, squeamish*, is used exclusively to modify the Aramaic noun דְּעִתָּא, *nature, disposition*. A parallel Hebrew expression, אָנְסִיָּה הִדְעָת, (in the plural), is also found in the Talmud (פסחים קיג, ב), and it is still used today. In addition, in Modern Hebrew a person with a refined taste for gourmet food and drink is described as אָנְסִי טַעַם.

אַנִיס ← pass. prt. אָנְס

אַנִיר 1st pers. s. fut. [נִיר אֶפְעַל]

I will plow

"אַנִיר"; אֶחָרֶשׁ

אָנָא אִיקוּם וְאַנִיר וְאַזְרַע וְאַחֲצוּד ב"מ קה, א ורש"י שם

I will get up and plow and sow and reap

For a parallel verb in Biblical Hebrew, see *Yirmeyahu* 4:3.

SEE: נִירָא

אַנְ pron.

we

אַנְ; אֶנְחֵנִי

For a full listing of independent personal pronouns in Babylonian Aramaic, see *G for G*, p. 236.

וְהָא אֲנִי הֵנִי, אִי אֲנִי נְמִי תְנִינָא, נִחֲזִיזִי אֲנִי, אֶנְחֵנָא SEE:

אַנְ הָכִי קְאָמְרִינִי/קְאָמְרִינִי ←

הָכִי קְאָמְרִי

אַנְ סְהָרִי

"אַנְחֵנִי עֲדִים"; הִכַּל יוֹדְעִים

"we are witnessess"; everyone knows

This expression indicates that a certain point is well known as *if* we actually witnessed it, and no further evidence is needed.

אַנְ סְהָרִי דְמָאִי דְתַפְסִיס הָאִי דִּירְיָה הוּא, וּמָאִי דְתַפְסִיס

הָאִי דִּירְיָה הוּא. בבא מציעא ג, א

We are witnesses that what this fellow is holding belongs to him, and what the other one is holding belongs to him (=the other fellow).

For a different usage of this phrase in an official

לֹאֲנִיתוֹ n. ← (לֹאֲנִיתוֹ)

אֲנִיתָא n. ← אִיתָא

אָסא n.

a myrtle branch

הָדָס

מֵעֵיקְרָא הָהּ לִיהָ "אָסא", וְהָשָׂא "הוֹשַׁעְנָא".

סוכה ל, סע"ב

Originally, it was (called) "a myrtle branch" by him, but now it is (called) a "hoshana."

אַסבֿ-

[נסב אַפֿעל: מַסִּיב/מַנְסִיב, prt.]

לִיטב [fut.]

he provided; he gave

הָשִׂיא; נָתַן

הִיכִי אַסְבִּיָּה עֲצָה לְהוֹרְדוֹס לְמִיסְתֵּרִיָּה לְבֵית הַמִּקְדָּשׁ? בבא בתרא ג, ב ע"פ רש"י שם

how did he give advice to him, (i.e.,) to Herod, to destroy the Beth HaMikdash?

קא מסבת שם רע לֹאֲרַעָא! בבא מציעא קה, א ע"פ כתי"ב
You are giving a bad reputation to my land!

In the first example (which has been presented according to the reading in Rashi's commentary), the pronoun suffix יָהּ, him, in the form אַסְבִּיָּה, he gave him, anticipates the indirect object לְהוֹרְדוֹס. Cf. G for G, pp. 253-254.

The verbal form in the second example is a combination of the active participle from אַפֿעל binyan and the personal pronoun אַת. In our editions it is spelled מַסִּיבָת (with the root-letter nun intact), but all available manuscripts read מַסִּבָּת (without the nun) – which is consistent with the usual differentiation in meaning between this entry and the separate entry אַנְסִיב.

Cf. the אַפֿעל conjugation of נַפַּק in G for G, pp. 68-70.

SEE: נַסב, אַנְסִיב

אַסְבֿר [סבר אַפֿעל: מַסִּבֿר, prt.] אַסְבֿר [fut.]

he explained

הִסְבִּיר; בִּאֵר

מאי לשון "מוסירה"? אַמֿר רָבָא: אִידִי אַסְבֿרָא לִי "בְּאָדָם הַמוֹסֵר דָּבָר לְחִבְרִי". בבא מציעא ח, ב

What is (the etymology of) the word מוֹסִירָה (=the reins on an animal)? Rava said: Idi explained it to me "like a person who hands over something to his friend."

In this sense, the form אַסְבֿר always has a pronoun suffix expressing a direct object, e.g., אַסְבֿרָא or אַסְבֿרָה, he explained it.

הִסְבִּיר פָּנִים; הִתְיַחַס בְּחֻבָּה

he showed a (friendly) countenance; he acted in a friendly manner

יְהָבוּ לִיהָ שְׁלֵמָא וְלֹא אַסְבֿר לָהּ אַפִּיָּה תַעֲנִית כג, רע"ב
they greeted him, but he did not show them a (friendly) countenance

לְדִבְתָּהּ, his wife – as explained in G for G, pp. 251-254.

he married off

2. הָשִׂיא

מֶר זוּטְרָא אַנְסִיבִּיהָ לְבִרְיָה בבא בתרא קמד, סע"א

Mor Zutra married him off, (i.e.,) his son

In this passage, the pronoun suffix יָהּ, him, in the form אַנְסִיבִּיהָ, he married him off, anticipates the direct object לְבִרְיָה. See the discussion in G for G, pp. 251-254.

SEE: אַסְבֿ, נְסִיב and its notes

אַנְסִי 1st pers. s. fut. ← נְסִי

אַנְסִיב [=נְסִיב] ← נְסִיב

אַנְסִיב 1st pers. s. fut. ← אַנְסִיבֿ-

אַנְסִיגְרוֹן n. ← אַכְסִיגְרוֹן

אַנְפִּי ← אַפִּי

אַנְפִּישִׁיה [א + נפֿישִׁיה]

himself

1. אֶת עֲצָמוֹ

upon himself

2. עַל עֲצָמוֹ

SEE: אַ-

אַנְפֿאָא n. [abs. אַנְפֿאָק] ← אַנְבֿאָא

אַנְקִטֿ- [נקט אַפֿעל: אַנְקוּטִי inf.]

he trained; he taught

1. הִרְגִּיל

(ו)אַנְקִטָּה נִגְרִי בְּרִייתָא בבא בתרא פח, א ע"פ רשב"ם שם
he taught it "outside steps" (=he trained the animal to run away)

he restored

2. הִחְזִיר

לְאַנְקוּטִיהָ גִּוּנָא דְּבִישְׁרִיָּה בבא קמא פה, ב
to restore to him (=to the victim) the color of his flesh

SEE: אִינְקוּט

אַנְקִיט 1st pers. s. fut. ← נְקִט

אַנְשִׁי- ← אִינְשִׁי

אַנְשִׁי בֵּיתוֹ ← אִינְשִׁי בֵּיתִיהָ; דְּבִיתָהּ

אַנְתָּ/אַתָּ pron.

you

אַתָּה

זיל אַנְתָּ אִינְתִּי סְהָדִי ...! בבא מציעא לט, סע"ב

You go (and) bring witnesses ...!

SEE: אַתָּ

יומא ה, א, in א, e.g., דַּעַת is used with the noun הַסִּיר.

2. הַסִּיר; הַסִּיר (מִדַּעַתוֹ)

he dismissed (from his mind)

מִהֵהוּא שְׁעָתָא אֶסְחָתִינְהוּ מִדַּעַתָּי לְצִדְקָה.

תענית כב, א

From that moment I dismissed them (=the mattresses) from my mind (and regarded them as a donation) to charity.

Since the Aramaic שְׁעָתָא – like its Hebrew counterpart שָׁעָה – is a feminine noun, the demonstrative adjective should be spelled מִהֵהוּא, as in manuscripts of this passage.

Cf. the אֶפְעַל conjugation of נָפַק in *G for G*, pp. 68-70 and הָדַר, pp. 64-67.

אַסְחִי [סחי אֶפְעַל]

הִרְחִיץ; רָחַץ אֶחָם אֶחָר

he bathed (someone)

עֵינִילִיָּה אִיהוּ לְבִי בְּנִי וְאַסְחִיָּהּ. מגילה טז, א

He himself (=Haman) brought him (=Mordekhai) into the bathhouse and bathed him.

This verb is used by Onkelos to translate the Hebrew verb רָחַץ when it is used in a transitive sense, e.g., in *Bereshith* 43:31.

Cf. the Biblical Hebrew parallel in *Tehillim* 6:7.

Cf. the אֶפְעַל conjugation of תָּנִי in *G for G*, pp. 117-119.

SEE: סָחָא, בִּי מְסוּתָא, מְסוּתָא

לְאַסְטְמוּרִי inf. [סטן אֶפְעַל]

”לְהַשְׁטִין”; לְקַטְרַג; לְלַמַּד חוּבָה; לְהַאֲשִׁים

to denounce; to accuse

שָׁטָן – בְּיוֹמָא דְכִיפּוּרִי לֵית לִיהּ רְשׁוּתָא לְאַסְטְמוּרִי.

יומא ב, רע”א

(As for) Satan – on Yom Kippur he has no permission to denounce.

This verb – like its Hebrew parallel הִשְׁטִין – developed from the noun שָׁטָן, *Satan*.

SEE: סְטַנָּא/שְׁטַנָּא

אַסְטְמָא n.

steel

פְּלִדָּה

ע”פ ‘לעזי רש”י’ ברכות סב, רע”ב ורש”י שם

לְאַסְטְמוּרִי [=אַתְסְמוּרִי] inf. [סמר אֶתְפַּעַל]

to be careful

לְהַשְׁמֵר; לְהִזְהָר

אִיבְעִי לִיָּה לְנִטְוֵרָה וְלְאַסְטְמוּרִי בְּגוּהָ ב”ק נח, רע”ב
he should have watched it (=the animal which was about to give birth) and (he should have) been more careful with it

This verb is used with the noun אָפִי as its direct object in the same sense as its Mishnaic Hebrew counterpart אָפִי with the noun פָּנִים, e.g., in ב, ברכות טג, ב.

Cf. Targum Pseudo-Yonathan to *BeMidbar* 6:26 and the Hebrew expression פָּנִים זָפוּת in the Mishna (אבות טז).

Cf. the אֶפְעַל conjugation of הָדַר in *G for G* pp. 64-67.

SEE: סָבַר

אַסְהָדוּת n. ← סְהָדוּתָא

אַסְהִיד

[inf. לְאַסְהִידִי]

[סְהַד אֶפְעַל: מְסָהִיד, prt.]

he testified

הִעִיד

אַסְהִידוּ בֵּיהּ תְּרֵי סְהָדִי סְנַהֲדִין כה, א

two witnesses testified against him

SEE: סְהָדָא

אַסְוָחִי inf. ← אֶסַח

אַסְוָכִי inf. ← מְסָכֵן

(ל)אַסְוָקִי inf. ← אֶסִיק

אַסְוָתָא [אָסוּ abs., אָסוּן pl.] n.

cure; remedy

רְפוּאָה; תְּרִיפָה

כָּל מִלְיָי יִדְעָנָא אֶסְוָתֵיהּ – לְכָר מִהֵנִי תִלֵּת ...

בבא מציעא קיג, ב

I know the remedies for everything – except for these three ...

Cf. Targum Onkelos to *Bereshith* 3:6.

For the use of the word אֶסְוָתָא as a blessing to someone who has just sneezed, see Rashi’s comment on “מִרְפָּא” א ד”ה ברכות נג, and the Munich manuscript of that Talmudic passage.

SEE: אָסִי, אָסִי

אַסַח

[נסח: אֶפְעַל: מִסַח, prt., לִיסַח, fut.]

[inf. אֶסְוָחִי]

he removed

1. הִסִיחַ (דַּעַתוֹ)

בִּינּוּ דְלָא חָזִי לְאוּרְתָא, אֶסְוָחִי מִסַח דַּעַתֵיהּ מִינְיָה,

וְלֹא אֶתִי לְחִתּוּי גְּחָלִים שַׁבַּת יח, ב

Since (the raw meat) will not be ready for the (Sabbath) evening (meal), he is certainly withdrawing his mind from it, and (so) he will not come to stir coals (in order to speed up the cooking).

This Aramaic verb is used with the noun דַּעַתָא as its direct object just as its Mishnaic Hebrew counterpart

For this use of the term אַחֲרִים, see *Yad Malakhi*, 584.

4. סִיִּים he completed

(ל)בְּנֵי מַעֲרָבָא דְּמַסְקֵי אוֹרֵייתָא בְּתַלְתָּ שָׁנִין

מגילה כט, ב ע"פ רש"י וכת"י שם

the people in the West (=Eretz Yisrael) who complete (reading) the Torah in three years

5. הָסִיק (מִסְקָנָה)

he brought to a conclusion; he concluded

אַסוּקֵי שְׁמַעְתָּא אֲלִיבָא דְּהִלְכְתָּא יומא כו, א

to bring a halakhic discussion to a conclusion as the (accepted) halakhic ruling

Cf. Rashi's commentary on: "אליבא" ב ד"ה "אליבא" סוטה ז,

6. תָּבַע

he had a claim (against someone)

הָהוּא גִבְרָא דְּהָהִי מְסִיק בְּחִבְרִיהָ זוּי ... נָרִים כה, א
There was a man who had a claim regarding money against his fellow man ...

SEE: סִלְקָא דְּעֶתְרָה, סִלִּיק

אַסְפִּים [סכּם אַפְעֵל]

הָסְפִים; הִזְזִיק בְּדַעַה אַחַת (עם)

he agreed; he approved

ר' אֶבְיָתָר הוּא דְּאַסְפִּים מְרִיה עַל דְּרִיה גִּיטִין ו, ב
it is R. Evyathar whose Master agreed with him

אַסְמִיק [סמק אַפְעֵל]

it became red "הִסְמִיק"; הִזְזִיק

הָאִי אֹמְצָא דְּאַסְמִיק חולין צג, ב רש"י שם

a slice (of meat) that had become red

The parallel verb *הִסְמִיק* occurs in post-Biblical Hebrew as well, and it is still used today, often in the sense of *blushing*.

SEE: סִמְקָא

אַסְמַכְ [סמך אַפְעֵל: אִסְמוּכִי inf.]

1. "הִסְמִיךְ"; מָצָא אִסְמַכְתָּא; בִּסְס (עַל)

he supported; he found support

אַתָּא יְהֶזְקֵאל וְאַסְמַכְהָ אֶקְרָא יומא עא, ב רש"י

Yehezkel came (along) and found support for it (=this halakha) in a pasuk

For an additional example, see הִלְכָּה.

2. סִמְךְ; נָתַן סְמִיכַת חֲכָמִים he ordained

אַסְמַכְיָהּ בְּ"רַבִּי" בבא מציעא פה, א רש"י שם

he ordained him as a "Rabbi"

This translation is surprising: In the Babylonian Talmud there is no other case where the causative *binyan* of this verb (or even the parallel Hebrew *binyan* *הִפְעִיל*, i.e., *הִסְמִיךְ*) – is used in this sense, for in both languages it is only the *קל binyan* that expresses this meaning. It is possible, however, that the verbal form *אַסְמַכְיָהּ* does not mean *he ordered him*, but rather *he promised him* – like

The spelling of this verb in our editions with a *tet* is peculiar; in fact, most available manuscripts spell it with a *tav*, as in the Aramaic of Targum Onkelos, e.g., on *Bereshith* 24:6.

Cf. the *אַתְפַּעֵל* conjugation of סִלַּק in *G for G*, pp. 74-77.

אִסְטָנִיס n. ← אִסְטָנִיס

אִסְטִי [אסי פֻּעֵל: מְסִי prt., לְאַסְטָאד/לְאַסְוִי inf.]

he cured; he healed רָפָא

מִלְאֵךְ מוֹתָא אֵית לִיה לְדִין בְּבִיתִיה, וְאַנָּא אִיעוּל לְאַסְטָאד יְתִיָּה?! נָרִים מַט, א

This (person = R. Yirmeya) has "an angel of death" (=something dangerous) in his house, and I would go to cure him?!

For the full conjugation, see *G for G*, pp. 114-115.

SEE: אִסְוִתָּא

אִסְוִתָּא n. [אִסְוִתָּא pl.]

doctor; physician רופא

דְּבָאִיב לִיה בְּאִיבָא אֲזִיל לְבִי אִסְוִתָּא. בבא קמא מו, ב
One who is suffering pain goes to the doctor's.

SEE: אִסְוִתָּא

אִסִּיק [סלק אַפְעֵל: מְסִיק prt., לְסִיק fut.]

אַסוּקִי inf.]

1. הִעֲלָה; הָרִים he brought up; he raised

אַסִּיק חֲמִרִיה לְמִבְרָא בבא קמא קיז, ב

he brought his donkey up onto the ferry-boat

בִּינוּ דְּאַחְתִּינִיָּה, לָא מְסַקִּינוּ לִיה. בבא בתרא לב, א
Since we lowered him (i.e., deposed him from being a kohen), we do not raise him (i.e., reinstate him).

The same verb is used in the sense of *kindling fire*, e.g., in Biblical Hebrew, וְהִשְׁקִיף (*Yehezkel* 39:9), and in Mishnaic Hebrew, (עבודת זרה מט, רע"ב (משנה)) הִשְׁקִיף. The connection between *raising up* (a flame) and *kindling (fire)* is evident in the Biblical Hebrew usage (נר) in *Shemoth* 27:20, which Targum Onkelos renders as לְאִדְלָקָא, *to kindle*. See also Rashi and Ibn Ezra ad loc.

For the full conjugation, see *G for G*, pp. 74-77.

2. הִעֲלָה (עַל דְּעִתּוֹ); חָשַׁב

"he raised on his mind"; he thought; he considered

לָא אִסִּיק אֲדַעְתִּיהָ ב"ק מה, ב *he did not consider*

3. קָרָא (בְּשֵׁם) he named; he designated

אַסִּיקוּ לְר' מֵאִיר "אַחֲרִים" וְלִר' נָתַן "יֵשׁ אֹמְרִים".

הוריות יג, סע"ב וע' תוס' לטוטה יב, א

They designated R. Me'ir as "others," and R. Nathan as "some say."

term is consistent with the first definition in the previous entry (אַסמכ).¹

אף על פי שאין ראיה לדבר זכר לדבר. Cf.

2. הבטחה והתחייבות (ממונית) כלפי חברו ללא גמירות דעת

reliance (upon a particular eventuality); a conditional (monetary) obligation undertaken without full commitment, (because it is contingent upon the fulfillment of a condition that each party anticipates will not be fulfilled – as in gambling where the players do not expect to lose)

משחק בקוביא ... הנה אסמכתא, ואסמכתא לא קניא. סנהדרין כד, ב

(The case of) a dice player is a conditional obligation undertaken without full commitment, and (such an) obligation is not binding (according to Rami b. Hama).

This meaning of the term is consistent with the last definition in the previous entry (אַסמכ).

For further elaboration, see the two entries אַסמכתא in the *Encyclopedia Talmudit* (Hebrew), Vol. II (or in the English edition of the encyclopedia).

אַספּד־ [ספר אפעל: אספודי. inf.]

הספיד

he lamented; he expressed grief (for the deceased)

רפרם אספדה לבלתייה בבי כנישתא. מגילה כח, ב
Rafra lamented her, (i.e.,) his daughter-in-law, in a synagogue.

See “The Direct-Object Indicator” and “The Anticipatory Pronoun Suffix” in *G for G*, pp. 251-254.

SEE: ספר, הספידא

אַספּי imp. [ספי אפעל]

הלעט! האכל! stuff! feed!

מכאן ואילך, קביל ואספי ליה כתורא!

בבא בתרא כא, א ורש"י שם

from then on (i.e., after the age of six), accept (the pupil) and stuff him (with Torah) like an ox!

SEE: ספא

אַספּלידא n.

טרקלין יפה; אולם גדול

dining room; salon

רש"י בבא בתרא ז, א אבל ע' תוס' שם

definition #4 below – so that אַסמכיה ב"רבי" would be rendered *he promised him about (his future ordination as) a "rabbi."* Cf. HaRav Moshe Feinstein's interpretation of this passage in his responsa: *Igroth Moshe, Yoreh De'a: Part I*, 135.

3. הסמיה; עבה

he made thick; he thickened

"מתפין" – אקלושי; "מעבין" – אַסמוכי. מועד קטן יג, ב ורש"י שם

(The verb) "מתפין" (in the mishna means) to make (the covering) thin; (but) "מעבין" (means) to make (it) thick.

4. "הסמיה"; גרם למישדו ש'סמוך (עליו); הבטיח (לו)

"he caused to rely (upon)"; he assured; he promised

איניש אחריןא אסמכיה איוני בבא מציעא סו, ב
someone else has assured him regarding the money

SEE: סמכ, סמיה

ח. אַסמכתא

1. "הסתמכות"; סמך מקראי; סעד ורמז מלשון הכתוב להלכה שאיננה מפרשת בתורה
a support; an intimation

Sometimes there is an *allusion* in a Biblical text to a halakha whose real source is either a Rabbinical enactment or an oral tradition from Sinai, but not the pasuk itself.

תלמוד לומר: "כל חלב!"

מדרבנן, וקרא אסמכתא בעלמא.

יומא עד, א ע"פ ויקרא ז:כג

Scripture teaches: "Any fat..." (i.e., even the slightest amount of forbidden food must not be eaten)!

(That prohibition is) of Rabbinic status, and the pasuk is merely a support.

הלכתא נינהו, וקרא אסמכתא בעלמא הוא. סוכה ו, א
They are oral halakhic traditions, and the pasuk is merely a support..

As to the nature of these allusions, there is some disagreement among the classical commentators. In his *Introduction to the Commentary on the Mishna*, Rambam speaks of a mitzva being linked to a pasuk by an interpretation of the Hakhmim in order for it to be known and remembered, even though the interpretation is artificial and not an integral part of the pasuk. On the other hand, Ritva (א ראש השנה טז) insists that the pasuk really alludes to the mitzva and recommends the mitzva act, but it is for the Hakhmim to decide whether or not to make such conduct obligatory.

According to both interpretations, this meaning of the

Cf. the *אִתְפַּעַל* conjugation of *סַלַק* in *G for G*, pp. 74-77.
SEE: סָבַר, סָבְרָא

אִסְתִּיגֵר [= אִתְסִגֵּר] fut. [סָגַר אִתְפַּעַל]
“אִסְתִּיגֵר”; אִשְׁתִּיגֵר

“I will shut up”; I will remain silent

שָׂבִקְנָא! אִסְתִּיגֵר בְּקִמְיִיתָא. בבא קמא מ, א
Leave me alone! I will remain silent about the first (issue).

The context of this passage indicates that the verb should be first-person singular. The verbal form in our editions (and in most of the available manuscripts) appears to be in the future tense, as it has been translated above. Both Rav EZM (p. 40) and Sokoloff (p. 788), however, preferred the reading of the Florence manuscript, *אִסְתִּיגֵר*, a first-person-singular form in the past tense. Rashi also rendered it in the past tense: *הוּסְגִרְתִּי וְנִגְלַמְתִּי*, *I was engrossed and silenced (by the first issue).*

Cf. the *אִתְפַּעַל* conjugation of *סַלַק* in *G for G*, pp. 74-77.

אִסְתִּיעָא [= אִתְסִיעָא] f. [סִיעַ אִתְפַּעַל]:

מִסְתִּיעָא, prt. [אִסְתִּיעָא inf.]

נִסְתִּיעָא; הִצְלִיחָא; (הַמְטָרָה) הִשְׁגָּה
it was assisted; it was successful; (the goal) was realized

מִנִּין שְׁבִרִית כְּרוּתָה לְשִׁפְתֵימָּא?
שְׁנֵאמֵר: “וַיֹּאמֶר אֲבִרְהָם אֶל-נַעֲרָיו שְׁבוּ-לָכֶם פֹּה
עִם-הַחֲמוֹר וְאֲנִי וְהַנֶּעֱר גִּלְכָּה עִד-פֹּה וְנִשְׁתַּחֲוֶה
וְנִשְׁבַּח אֱלֹהֵינוּ.”

וְאִסְתִּיעָא מִלְתָּא דְהִדּוּר תְּרוּיָהּ. מועד קטן יח, א ע”פ
בראשית כב: ה

From where (do we derive) that a covenant has been made with the lips?

As it is written: “And Avraham said to his lads: Stay here with the donkey, and I and the boy shall go over there, and we shall prostrate ourselves and (then) return to you.”

And the matter (i.e., “the covenant”) was successful for both of them did return.

ר' חֲנִינָא וְר' הוֹשֵׁעָא — הָהּ קָא מִשְׁתַּקִּיד ר' יוֹחָנָן
לְמִיסְמִיכָנְהוּ; לָא הָהּ מִסְתִּיעָא מִלְתָּא סְנַהֲרִין יד, א
(As for) R. Ḥanina and R. Hoshaya — R. Yoḥanan was intent upon ordaining them, (but that) goal was not realized.

Even though the subject of this verb is almost always the feminine noun *מִלְתָּא* (*matter*), in two passages the masculine form *אִסְתִּיעָא* occurs (ב, דה כ, א; כתובות ח, א; נדה כ, ב). For the use of a masculine-singular verbal form with a feminine-singular subject, see *אִתְגַּלְגַּל* and its note.

Cf. *סִיעֵתָא*, a noun that describes the assistance that was provided in the first example (but not in the second), which may also be characterized as *דְּשִׁמְיָא* *סִיעֵתָא*.

אִסְפָּסְתָּא n.

fodder שְׁחַת; מֵאֵבֶל בְּהֵמָה רש"י ב"ב כח, ב

Perhaps this noun, which is of Persian origin, has some connection with the Aramaic verbs *אִסְפִּי* and *סָפָא* or the Biblical Hebrew noun *מִסְפּוֹא*.

אִסְפָּרְמָקִי n. pl. ← **אִסְפָּרְמָקִי**

אִסְפִּי 1st pers. s. fut. ← **סָלִיק**

אִסְקוּפְתָּא n. pl.

thresholds אִסְקוּפּוֹת; מִפְתָּנִים יומא נג, סע"א

אִסְקָרְיָא n. ← **אִסְקָרְיָא**

אָסַר [אָסַר: אָסַר act. prt., אָסִיר pass. prt., מִיִּסַר inf.]

1. **אָסַר; קָשַׁר** **he bound; he tied**

קָא אָסַר וְשָׂרִי בבא מציעא פו, סע"ב ורש"י שם
he was binding (the wound) and untying (it)

2. **אָסַר; הִטִּיל אָסוּר**

he forbade; he prohibited

מאי דְקָא אָסַר תַּנָּא קָמָא, קָא שָׂרִי ר' דוֹסָא. ביצה ט, ב
What the first tanna forbids, R. Dosa permits.

SEE: אִתְסַר

אִסְרַח [סָרַח אִפְעַל: מִסְרַח prt.]

1. **הִסְרִיחַ; הִתְקַלְקַל וְהִבְאִישׁ**

it decayed; it became putrid

בְּחֵמָה מִיּוֹן דְּאִסְרַח, הָהּ לִיָּה עָפֵר נזיר ג, סע"א
Since (the fat) decayed in the sun, it is (like) earth.

2. **נִתְּלָה כְּלָפִי מִטָּה** **it hung over**

ר' יוֹחָנָן גְּבֵרָא סָבָא הָהּ וּמִסְרַחֵי גְבִינְיָה
בבא קמא קיו, סע"א ורש"י שם

Yoḥanan was an old man with his eyelids hanging over (covering his eyes)

SEE: סָרַח

אִסְתַּבֵּר [= אִתְסַבֵּר: סָבַר אִתְפַּעַל:]

מִסְתַּבֵּר [prt.]

הִסְתַּבֵּר; נִרְאָה בְּהִגְיוֹנִי

it made sense; it was logical

וְאָמַר מִלְתָּא, וְאִסְתַּבֵּר טַעְמִיהָ ראש השנה לא, סע"ב
and he said something, and his reasoning made sense

Re the *pathah* vowel, see the note on *אִיעֲנַשׁ*.

He said to them: Let him enter! They brought him in.

For the full conjugation, see *G for G*, pp. 129-131.

SEE: עַל

1. **אִסְתִּירָא** pl. [עמק אַפְעֵל: מַעְמִיק [prt.]
they made deeper
הָכָא חֲמִשָּׁה קָא מַעְמִיק מוּעַד קִטְרָא, ב
here he is making (the channel) five (handbreadths)
deeper

2. **הָכָהוּ; עָשׂוּ יוֹתֵר בְּהָהּ**
they made darker
בַּר קַפְרָא... אִסְתִּירָא לִיה — וְדָכִי. נְדָה, א
(For) Bar Kappara ... they made it (=a blood sample)
darker (than the color of diluted wine), and he
declared (it) clear (of contamination).

SEE: עֲמִיק

אִסְתִּירָא fut. 1st pers. s. [עמר פֻּעַל]
I will bind sheaves אִסְתִּירָא; אִסְתִּירָא עֲמִירִים
אִסְתִּירָא אִיקוּם ... וְאִסְתִּירָא בְּבִיא מִצִּיעָא קָה, א ע"פ כתיב
I will stand ... and bind sheaves

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

SEE: עֲמִירִי

לִאִסְתִּירָא inf. ; **אִסְתִּירָא** imp.
מַעְמִיק +

אִסְתִּירָא אִסְתִּירָא נְמִי תְנִינָא
We have also learnt... אִסְתִּירָא אִסְתִּירָא

This formula introduces a mishna (or occasionally a baraita) that contains implicit *corroboration* of an amora's statement that was previously presented in the Talmud.

(1) אִסְתִּירָא ר' אִסְתִּירָא אִסְתִּירָא ר' יוֹחָנָן: כָּל אִסְתִּירָא
שְׁבִיתוּרָה — אִין לֹקִין עֲלֵיהֶם אִלָּא דִּרְרָה הִנָּאֲתָן
(2) אִסְתִּירָא ר' יוֹרָא: אִסְתִּירָא נְמִי תְנִינָא: אִין סוֹפְגִין אֵת
הָאִרְבָּעִים מְשֻׁם עֲרָלָה אִלָּא עַל הַיּוֹצֵא מִן הַיּוֹתִים
וּמִן הָעֲנָבִים בְּלִבָּד; וְאִלּוּ מִתּוֹתִים, תְּאֲנִים,
וְרִמּוֹנִים — לֹא. מֵאִי טַעְמָא? לֹא מְשֻׁם דִּלָּא
קִאֲבִיל לְהוּ דִּרְרָה הִנָּאֲתָן?! פִּסְחִים כֹּד, ב ע"פ מִשְׁנָה
תְּרִמּוֹת פ"א מ"ג

(1) R. Abbahu said in the name of R. Yohanan: (As for) all the foods forbidden by the Torah — one is not punished with lashes on account of them, unless (he eats them) in the normal manner of their consumption. (2) R. Zera said: We have also learnt: One does not receive forty lashes on account of "orlah" — except for that which issues forth from

assistance from Heaven (a phrase that is still used frequently today).

Cf. the *אִסְתִּירָא* conjugations of *סלק* in *G for G*, pp. 74-77 and *קום* pp. 132-135.

SEE: סִינִיע

אִסְתִּירָא/אִסְתִּירָא/אִסְתִּירָא n.
מַטְבֵּעַ רוֹמִי קָטָן

stater (=a small Roman coin)

אִסְתִּירָא בְּלִינָא "קִישׁ קִישׁ" קָרִיא.
בְּבִיא מִצִּיעָא פֹּה, ב ורש"י שם
(One) coin in an (empty) bottle shouts "kish, kish"
(i.e., makes a lot of noise).

אִסְתִּירָא [אִסְתִּירָא] ← **אִסְתִּירָא**

אִסְתִּירָא [אִסְתִּירָא] ← **אִסְתִּירָא**

אִסְתִּירָא n. [abs. אִסְתִּירָא]
north wind רֹדֶף צְפוֹנִית
רש"י כְּתוּבָה כג, א ע"פ תְּרִגּוֹם לֵאמֹר לז: כב; רש"י שְׁבִית קָטָן, ב
(בפירושו הראשון)

The second explanation that Rashi (on שְׁבִית) quotes, south wind, was presented in the commentary of Rabbenu Gershom (on א, בבא בתרא קלח). For further discussion of the issue, see Rabbenu Bahya b. Asher on *Devarim* 3:27.

אִסְתִּירָא [אִסְתִּירָא] ← **אִסְתִּירָא**

אִסְתִּירָא [אִסְתִּירָא] ← **אִסְתִּירָא**

אִסְתִּירָא n. [abs. אִסְתִּירָא]
wood עֵץ (הַחֹמֶר)

This Aramaic noun is the equivalent of the Hebrew noun עֵץ: The Hebrew *ayin* is replaced by the Aramaic *alef* (see the entry אֵלֶף), and the Hebrew *tzadei* corresponds to the Aramaic *ayin*, as discussed in *G for G*, pp. 11-12.

In Biblical Hebrew, עֵץ is sometimes a tree (e.g., *Bereshith* 2:9), but elsewhere it means wood (e.g., *Devarim* 10:1).

DIFF: אִלָּנָא

אִסְתִּירָא/אִסְתִּירָא 1st pers. s. fut. ← **עֵבֵד**

אִסְתִּירָא inf. ← **מַעְבֵּר**

אִסְתִּירָא [עלל אַפְעֵל: תַּעֲלִיל, אִסְתִּירָא, אִסְתִּירָא]
he brought in הִכְנִיס

אִסְתִּירָא לְהוּ: לִיעוֹל! אִסְתִּירָא. יוֹמָא עו, א

אַפְגֵּר־ fut. 1st pers. s. [פגר פֿעל]

אַבְטֵל I will cause idleness; I will disturb

ר' חייא עסוק במצות הוה, ורבי סבר: לא אפגריה. כתובות קג, ב ורש"י שם

R. Hiyya was occupied with mitzvot, and Rabbi thought: I will not disturb him.

SEE: איפגר, פגרא DIFF: מפגרא

אַפְדָּנָא [אפדני pl. n.]

royal chamber

”אפדן”; טרקלין

רש"י שבת עז, ב

This noun, which is of Persian origin, appears in Biblical Hebrew in *Daniel* 11:45. Cf. the *Arukh* and R. David Kimhi, *Sefer HaShorashim*, s.v. אפד and פדן.

אַפּוּטְרוּפּוּס

[אפוטרופא f. אפוטרופין/

אפוטרופסין pl.]; אפוטרופא n.

בעל חסות (לרב: על יתום); מפקח

guardian (esp. of an orphan); custodian

אפוטרופוס שמינהו אבי יתומים גיטין נב, רע"א (משנה) a guardian whom the father of orphans had appointed

אין אפוטרופוס לעריות. כתובות יג, ב; חולין יא, ב. There is no (effective) guardian against unchastity.

עמרם צבעא אפוטרופא דיתמי הוה. גיטין נב, ב. Amram the dyer was the guardian of orphans.

Both the Mishnaic Hebrew noun אפוטרופוס and its Aramaic parallel אפוטרופא are of Greek origin; today אפוטרופוס (or אפוטרופוס) is still used in Hebrew, e.g., אפוטרופוס הקללי serves as the custodian of abandoned property in the State of Israel.

לִאֲפוּכִי inf. ← אֶפֶךְ

אֶפּוּלִי inf. ← אֶפִּיל

אַפּוּמָא [א + פומא] ד' prep.

”על פי”; על שפת; על פתח

“on the mouth of”; on top of; on the edge of; at the opening of

אפשר דמנח מידי אפומא דחביתא בבא קמא קטו, ב it is possible that he will place something on the edge of the barrel

A shorter form of this expression – using the construct form, אפום דני: (ברכות נו, א) – occurs in one instance, on the top of barrels.

2. עַל פִּי (הדבור של או העדות של)

through (the words of or the testimony of)

אינהו מפקי ממונא אפומא דחד. ב"ק קיג, ב – קיד, א

olives or grapes alone; but not on account of that which issues from mulberries, figs or pomegranates. What is the reason? Is it not because he is not eating them in the usual manner of consumption?!

When an amora's statement is found to be stated explicitly in a mishna, an objection is usually raised in the Talmud in the form of לן? קא משמע לן? what (new point) is he teaching us? See that entry and *Yad Malakhi*, 61.

אף על גב ד'– אף על פי ש' conj.

למרות; בנגוד

in spite of (the fact) that; even though

אף על גב דקא משתבע לי, לא מהימן לי. ב"מ ג, א

Even though he swears to me, he is not trustworthy in my eyes.

אף על פי שאין ראיה לדבר/זכר לדבר

אף על פי שאין הוכחה גמורה לענין הנדון, יש לו רמז וסמך מן הכתוב.

Although there is no (Biblical) proof for the matter, there is an allusion to the matter (in the pasuk that is about to be quoted).

מנין לסיכה שהיא בשתייה ביום הכיפורים? אף על פי שאין ראיה לדבר, זכר לדבר, שזאמר: "ותבא במים בקרבו וכשמן בעצמותיו". שבת פו, א: משנה פ"ט מ"ד ע"פ תהלים קט: יח)

From where (do we learn that) anointing is like drinking (and is thus forbidden) on Yom Kippur? Although there is no proof for the matter, there is an allusion to the matter, for it is stated: "And it entered like water within him and like oil within his bones."

Cf. the entries אַפְיָה and אַסְמִכְתָּא.

אַפָּא n.

hyena

צבוע בבא קמא טז, סע"א

Cf. *I Shemu'el* 13:18 and Targum Yonathan ad loc. The identification of the Babylonian Aramaic אַפָּא with the Biblical Hebrew צבוע is discussed in the Talmudic passage cited above. For the identification of the Hebrew noun צבוע as the (striped) hyena, see Jehuda Felix, *The Animal World of the Bible*, p. 38.

אַפְגוּרִי inf. ← מפגרא

תלמוד: "(אַרְבַּעִים) חֲסֵר אַחַת" – לְאַפּוּקִי מִדָּרִי יְהוּדָה, דִּתְנִיָא: ר' יְהוּדָה מוֹסִיף אֶת הַשּׁוֹבֵט יְהִמְדִּיקָךְ. שם עה, ב

MISHNA: These are the principal labors (forbidden on the Sabbath) – forty minus one (=thirty-nine). TALMUD: "(Forty) minus one" – to exclude (the opinion) of R. Yehuda, for it is taught (in a baraita): R. Yehuda adds the closing up of the web and the beating of the woof. (Thus R. Yehuda reaches a total of forty-one labors – rather than the thirty-nine of the mishna.)

This word is popularly pronounced לְאַפּוּקִי.

Cf. הוציא, מיעט, מעט, אייתי.

SEE: אָפּוּקִי

אָפּוּשִׁי inf. ← אָפּוּשִׁי

אָפּוּתָא n.

1. מִצַּח (חֶלֶק הַפָּנִים מֵעַל הָעֵינַיִם) "שֵׁלָא בְּמִקּוֹם שְׁעָרִי" forehead

מאי "אַנְדִּיפָא"? אָפּוּתָא. שבת פ, ב ורש"י שם What is "andifa"? The forehead.

יָדָא אָפּוּתָא – דִּרְגָא לְשִׁנְיָתָא. פסחים קיב, רע"א ורשב"ם שם

(Placing one's hand on the forehead is a step to (=leads to) sleep.

The phrase יָדָא אָפּוּתָא, in both the second example above and the next one, appears to be missing the prepositional-prefix אֶל, on. In some versions, however, this word does begin with a double alef – the first one serving as an אֶל prefix. For a different solution to this problem, see Rav EZM, p. 44, note 59.

2. "מִקּוֹם שְׁמוּחוֹ שֶׁל תִּינוּק רֹפֵס" fontanelle (= "the soft spot", e.g., on a baby's head)

(ד)וֹיְמִנִין דְּמִנְחָא לִיהּ יָדָא אָפּוּתָא וְקָטְלָא לִיהּ עבדוהי זרה כו, א ורש"י שם

sometimes she (i.e., the gentile midwife) might place her hand on the fontanelle (of the new-born) and kill him

In several cases Rashi translates this Aramaic noun as מִצַּח and once as פְּדִיחָת, but those two Hebrew nouns may be quite similar in meaning (as indicated by the Arukh and Rav Ovadia of Bertinoro in his commentary on ג: (משנה נדה). On the first example above, however, Rashi specifies that אָפּוּתָא means the area below the hairline, but on the last example quoted above, he states that the same noun refers to מִקּוֹם שְׁמוּחוֹ שֶׁל תִּינוּק רֹפֵס, the spot where the brain of a baby is delicate (i.e., the fontanelle, or "soft spot"), which is clearly above the hairline. In fact, the latter expression is used in the Talmud in defining the area on the head that is appropriate for placing the tefillin (א, (מנחות לו, Cf. the discussion about the proper place for wearing the צִיץ, headplate (in "ואל יוכיח צִיץ" (תוספות סוכה ה, א ד"ה

They collect money through the testimony of one (witness).

Cf. Devarim 17:6 and Targum Onkelos ad loc.

SEE: פּוּמָא

אָפּוּסִי inf. [פִּיס אָפְעֵל]

"לְהַפִּיל; לְהַגְרִיל; לְהַפִּיל גּוּרְלוֹת

to cast lots

אָטוּ שְׁתֵּי מִשְׁמֵרוֹת לֹא אָפּוּסִי בְּעִי? ! סוכה נה, ב Don't the two shifts (of Kohanim) have to cast lots (to decide which one should have the privilege of bringing this offering)?!

According to manuscripts and Sokoloff (p. 901), this verbal form is איִפּוּסִי, from binyan אֶתְפַּעֵל.

SEE: פּוּסָא DIFF: פּוּסִי

לְאַפּוּקִי [נִמַּק אָפְעֵל] inf.

לְהוֹצִיא; לְהַגְרִיל; לְהַפִּיל

This verbal form is often used as a term in explaining why a text or a particular element in a text is not superfluous. Two different kinds of explanations are expressed this term:

1) The mishna, baraita, memra or occasionally a pasuk has used a certain word or expression in order to exclude a potentially debatable case from the halakhic rule that is stated.

In some instances, the question לְאַפּוּקִי מַאי? (to rule out what?) is explicitly asked in the Talmud. Then this explanation is presented, introduced by לְאַפּוּקִי, as in the example below. In other instances, the question is implicit.

משנה: הַשּׁוֹתֶה מַיִם לְצִמְאֹו אֹמֵר: "שֶׁהֵבֵל נִהְיָה בְּדָבָרוֹ".

תלמוד: לְאַפּוּקִי מַאי? ... לְאַפּוּקִי לְמַאן דְּחִנְקִיתָהּ אֹמְרָא. ברכות מו, סע"ב – מה, רע"א

MISHNA: If one drinks water to (quench) his thirst, he recites נִהְיָה בְּדָבָרוֹ.

TALMUD: What (case does the term "to quench his thirst" come) to exclude (from requiring a beracha)? (It comes) to exclude (a case of) one whom a piece of meat was choking (who needs a drink of water – but not to quench his thirst).

2) Sometimes, the Talmud explains that the mishna or braitha was formulated in its present form in order to express opposition to the opinion of another tanna. In this sense, the verb לְאַפּוּקִי is followed by the prefix מִי.

משנה: ... אֵלּוּ אַבּוֹת מְלָכוֹת אֲרַבְעִים חֲסֵר אַחַת. שבת עג, סע"א: משנה פ"ז מ"ב

This usage of the Aramaic noun, which is traditionally translated פנים in Hebrew, is difficult to render into English. The expression תמניא אפיון above refers to the eightfold alphabetical acrostic of *Tehillim* 119, where the same opening letter is used in each of the eight pesukim that comprise a section, and the twenty-two sections move through the entire Hebrew alphabet, letter after letter.

Cf. the discussion of the Hebrew noun פנים in Shimon Sharvit, *Language and Style of Tractate Avot Through the Ages* (Hebrew), pp. 84-87.

prep. **בְּאַפִּי/בְּאַנְפִּי**

in the face of; in the presence of בְּפָנָי
בְּאַפִּי סְהָדֵי פְרַעֲיָה שְׂבוּעוֹת מִב, א
he paid him in the presence of witnesses

This preposition can also be used with pronoun suffixes.
אֲתָא בְּרִיָּה, קָרַע בְּאַפִּיָּה מוֹעֵד קִטָּן כ, סֵע"ב
His (=Amemar's) son entered, (and) rent (his garments) in his presence.

בְּאַפִּי/בְּאַנְפִּי נִפְשִׁיָּה

by itself; independently בְּפָנָי עֲצָמוֹ
מִצְוָה בְּאַפִּי נִפְשָׁה הוּא פִּסְחִים קִי רֵע"א
it (=each cup of wine at the Passover Seder) is a mitzva by itself
(ו) אִיכָא דְמִתְנִי לֵה/לָּהָא שְׁמַעְתָּא בְּאַפִּי/בְּאַנְפִּי נִפְשָׁה
SEE: מִפְטָרִי

prep. **לְאַפִּי**

"לפני"; "לקראת; מול"

"to the face"; facing; towards; opposite
תְּרִיתִי עֲנִי דְסִלְקִי – תְּדָא לְאַפִּי תְּבַרְתָּה בְּרִכּוֹת נט, א
two clouds that rise – one facing the other

This preposition can also be used with pronoun suffixes.

(ד) נִפְקָה לְאַפִּיָּה גִיטִין כט, סֵע"א
she went towards him

אַפִּיִּס ← אִיפִּיִּס

אַפִּיִּס ← פִּיִּס fut. 1st pers. s.

n. f. pl. **אַפִּיִּתָא**

אִפּוֹת בְּרִכּוֹת נח, ב

SEE: אִפִּי

אַפִּיָּן [אִפּוֹן: אִפִּיָּן, לִיפּוֹן: fut., אִיפּוֹן: imp.,
מִיפּוֹן: inf.]

This verb sometimes plays an important role in Talmudic debate, as in the very first example

אַפְחוֹת ← אִיפְחִית pl.

אַפְחִית [פחת אפעל: מפחית. prt.]

he reduced (value) הִפְחִית
(ש)הִכְהוּ עַל יָדוֹ וְצָמְתָה יָדוֹ וְסוּפָה לְחֹזֶר... הִשְׁתָּא
מִיָּהּ אִפְחִיתָהּ בְּבֵא קָמָא פָּה, סֵע"ב
he struck him on his hand, and his hand became constricted (and temporarily incapacitated), but eventually it would recover ... for the time being at least (the attacker) has reduced his (=the victim's) value

SEE: פְּחִית

לְאַפְטוֹרִי ← מִפְטָרִי inf.

אִפְטָרָךְ ← פִּטָּר 1st pers. s. fut.

אִפְטָר ← אִתְפָּטַר [=אִתְפָּטַר]

n. [pl. אִפְטָרָתָא]

הַפְטָרָה **haftara; the public reading from the Prophets (Nevi'im) on Sabbaths and Holydays**

SEE: מִפְטָרִי

prt. [אִפִּי: אִפִּי, מִיפָּא: inf.]

אִפִּי **אִפִּיָּה**
baking אִיפִּיָּה דְר' יִרְמְיָה אִפִּיָּא לִיָּה רִיפְתָּא בְּרִכּוֹת מ, א
R. Yirmeya's mother would bake him bread

Cf. the conjugation of אתני in G for G, pp. 123-125.

SEE: אִפִּיָּתָא

n. pl. [אִנְפִּי constr.] abs. **אַפִּי/אַפִּיָּן**

1. פָּנִים **face**
This Aramaic noun appears almost exclusively in the construct state or with personal-pronoun suffixes, as in אִפִּיָּה and אִפִּיָּה. In most cases, it also has a beth or lamed prefix, as in the next three entries.

מְהִדֵּר אִפִּיָּה בְּרִכּוֹת ג, ב *he turns his face*
נִפְלָה עַל אִפִּיָּה כְּתוּבָת סג, א *she fell on her face*
Cf. the Biblical Hebrew noun אִפִּים (a dual form), e.g., in *Beresith* 19:1.

2. פָּנִים; מְהִדּוּרוֹת; יְחִידוֹת

facets; versions; units

נִימָא: "אֲשֶׁרִי תְּמִימִי דְרָךְ..." דְּאִתְיָא בְּתִמְנִיא אִפִּיָּן!
בְּרִכּוֹת ד, ב ע"פ תהילים קיט:א
Let us recite: "Happy are they whose way is perfect ... (i.e., chapter 119)" which has eightfold units!

According to Morag (pp. 172-173), however, this verb is vocalized אפיל (with a *dagesh* in the *pei*), as a *binyan* form. In fact, it is popularly pronounced with the *dagesh*.
SEE: אפיל, הפך

אפיל [נפל אפעל: אפולי. inf.]
he caused to fall; he threw

...אפולי אפיל נפשיה לגייסות?! גיטין לה, א
...would (an escaped slave) really throw himself
(in)to (the hands of) robber bands?!

2. she miscarried הפילה (אשה מעברת)
הוא אמר: אפילה תרי, והיא אמרה: תלת

יבמות טה, רע"ב
he said: she miscarried twice, and she said: three times

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

אפילו [=אף + אילו]. adv.
even if

For examples, see the next two entries.

This word, which appears frequently in both Aramaic and in Mishnaic Hebrew (e.g., in א, in א (פסחים קטז), is a combination of two Biblical Hebrew words: אף and אילו (ע"פ רב ישעיה הורוביץ, שלי"ה, כללי התלמוד: יג, רמז).

אפילו הכי
אף על פי כן; בכל זאת

in spite of that; even so

(ש)אמרתי לו... "לך אתננה" – ואפילו הכי, בשעה שלא מצא מקום לקבור את שרה..., לא הרהר אחר מדותיך. בבא בתרא טו, ב ע"פ בראשית יג: יז

You said to him ... "to you I shall give it (=the land of Israel)" – but even so, at the time when he could not find a place to bury Sara ..., he did not complain against Your ways.

אפילו תימא ...
תאמר אפילו ...

You may say (that the text is compatible) even (with) ...

After it has been asserted that an anonymous halakha in a mishna or a baraita is consistent with only one opinion – usually one side of a controversy between two tannaim (or that it is applicable to only one situation), it is now argued that the source may be consistent with the opposing opinion as well (or that it may also refer to other circumstances).

1. משנה: משקין בית השלחין... בשביעית....

below. The imperative אפיל and the future form אפיל (אנא), which appear frequently as Talmudic terms, have been presented as separate entries in this volume.

1. הפך; ההליף; שנה
he reversed; he interchanged; he switched

מאי חזית דאפכת בתרייתא? אפיל קמיתא!

ברכות כה, ב

Why did you reverse the (order of the statements in the) last (baraita)? Reverse the first (baraita)?

יומא קמא אמר ליה: א"ב ג"ד, למחר אפיל ליה.

שבת לא, א ורש"י אבל ע' רש"ש שם
On the first day (Hillel) told him (=the convert): Alef, beth, gimme, dalet; on the next day he reversed it (=the order of the letters).

אפיל ונסוב יבמות פד, ב ע"פ רש"י שם
they reversed and married (i.e., they married in reverse order)

The third example features the reading of Rashi and some manuscripts, אפיל, a third-person-plural form of the past tense, *binyan* קל (just like the next word, with רי, indicating plurality, infixed between the second and third root-letters (as in *G for G*, p. 22, note 10). However, the spelling in our editions of the Talmud text, אפיל (with the vowel-letter *yod* after the *alef*) is problematic because it regularly serves either as an imperative or as the 1st-person singular of the future – not as a plural form of the past tense. Cf. the entries אפיל and אנא and אפיל.

2. הפך; הפנה לצד הנגדי
he turned over; he turned back; he reversed

אפכיה למנא יומא מח, רע"א
(if) he turned it over, (i.e.,) the vessel

ניחא לך דאפכיה לעלמא מרישא?! תענית כה, א
do you prefer that I turn it, (i.e.,) the world back (to chaos as it was) from the beginning?!

אפכיה לסנדליה בכורות ח, ב ע"פ כת"י
he reversed (the direction of) it, (i.e.,) his sandal

In all three examples, the personal-pronoun suffix ייה, *it*, in the form אפכיה, anticipates the direct objects למנא and לעלמא, respectively. See the discussion of the direct-object indicator and the anticipatory pronoun suffix in *G for G*, pp. 251-254.

3. הסתובב; הלך לכאן ולכאן
he moved about; he moved back and forth

בין דכולי עלמא אפכי, מירתת עבודה זרה לא, רע"ב
ורש"י ורי"ה שם

since everyone is moving about, (the gentile) is afraid (that he might be caught handling the wine)

בדאפיץ. גיטין יט, ב; ורש"י שם יא, סע"א ד"ה "שאנו יכול לזיף"

But do we not require "writing that one cannot forge" but (this) is not?! (We are dealing) with (a writing surface) that was treated with gallnuts.

For another example (spelled with an initial ayin), see שבת עט, א

SEE: עפצי

אפיק

[נפק אפיעל: מפיק act. prt.]

[מפק imp. pass. prt. אפיק, לזפוקי inf.]

1. הוציא; סלק; העביר הוצאה

he took out; he removed; he brought out

מבדי מרשות לרשות הוא, מה לי אפוקי ומה לי עיולי? שבת צו, ב

Since it is (carrying) from (one) domain to (another) domain, what is (the difference) to me (whether it is) taking out (or) bringing in?! (Therefore just as taking out something from one domain to another is forbidden on the Sabbath, so too it is forbidden to bring something into another domain.)

אפיק חדא ועייל חדא! חולין מב, ב

Remove one (item from the list) and insert (another) one!

אפיק מאני דבי מקדשא ואשתמש בהו. מגילה יא, ב
(The king) brought out the vessels of the Beth HaMikdash and used them.

2. הוציא מפיו **he pronounced**

(ד)קא מפיק שם שמים לבטלה תמורה ג, סע"ב
he is pronouncing the Name of Heaven in vain

3. בטא; הביע **he expressed**

אפקיה רחמנא בלשון "מחמצת" פסחים כח, ב ע"פ שמות יב:ב

the Torah expressed it with the term "leavening" (=something that causes fermentation)

4. הודיע ברבים; פרסם **he revealed to the public; he publicized**

אויבים הוא דאפקו ליה לקלא יבמות כה, א
it was enemies who had publicized the rumor about him

5. הפקיע מרשות (פגון, בפקדת בית דין)

he dispossessed (e.g., through judicial process)

זאי תפס, לא מפקינן מיניה. בבא קמא טו, ב
But if he has (already) seized (the property), we (=the court) do not dispossess him (of it).

6. שחרר; פטר (בגט)

he freed; he emancipated; he divorced

(ד)אנא הוא דאפיקית יתכון ממערים ברכות לה, א
it is I Who freed you from Egypt

2. תלמוד: בין למאן דאמר משום זורע, ובין למאן דאמר משום חורש – זריעה וחרשה בשביעית מי שרי?!

3. אמר אביי: בשביעית בזמן הזה, ורבי היא ...

4. רבא אמר: אפילו תימא רבנן – אבות אמר רחמנא; תולדות לא אמר רחמנא. מועד קטן ב, סע"ב

1. MISHNA: A field requiring irrigation may be watered ... during the Sabbatical year ...

2. TALMUD: Either according to the one who says (that irrigating a field comes) under (the category of) sowing or according to the one who says under (the category of) ploughing, is either sowing or ploughing permissible during the Sabbatical year?!

3. Abbaye said: (The mishna speaks) of the Sabbatical year nowadays, and it (follows the opinion of) Rabbi (who holds that the Sabbatical year is of only Rabbinic status; hence essential irrigation is permissible).

4. Rava said: You may say (that the mishna is compatible) even (with) the opinion of the Ḥakhamim (who disagree with Rabbi and hold that the Sabbatical year has Torah status even nowadays) – (irrigation is permissible, because) the Torah has stated (only) main categories of labor; secondary categories (like irrigation) the Torah has not stated (as being forbidden).

1. משנה: לא ישכור אדם פועלים בשבת, ולא יאמר אדם לחבירו לשכור לו פועלים....

2. תלמוד: מאי שנא הוא, ומאי שנא חבירו?!

3. אמר רב פפא: חביר נכרי.

4. מתקיף לה רב אשי: אמירה לנכרי שבות!

5. אלא אמר רב אשי: אפילו תימא חבירו ושראל, הא קא משמע לן: לא יאמר אדם לחבירו שכור לי פועלים... שבת קנ, א ורש"י שם

1. MISHNA: A person shall not hire laborers on the Sabbath, nor should a person tell his fellow man to hire laborers in his behalf ...

2. TALMUD: Why is he (i.e., who is forbidden to hire laborers) different from his fellow man (whom he is telling to do the very same thing)?!

3. Rav Pappa said: "The fellow man" is a non-Jew.

4. Rav Ashi attacks it: (But) telling a non-Jew (to perform a Rabbinic Sabbath prohibition) is (itself) a Rabbinic Sabbath prohibition!

5. Rather, said Rav Ashi, you may say that "his fellow man" (stated in the mishna) may even refer to a Jew, and this teaches us: A person should not (explicitly) tell his fellow man to hire laborers in his behalf.

אפיץ/עפץ pass. prt. [אפץ/עפץ]

מעבד בעפצים **treated with gallnuts**

וקא בעינן "כתב שאינו יכול להודיף" וליקא?!

אַפִּיקוֹרוֹס [אַפִּיקוֹרְסִים pl.]; **אַפִּיקוֹרוֹסָא**

n. [pl. אַפִּיקוֹרִי]

heretic**כּוֹפֵר בַּתּוֹרָה**דע מה שְׁתִּיב לַאֲפִיקוֹרוֹס! משנה אבות ב:יד
*Know what you should reply to a heretic!*אַפִּיקוֹרִי דִּמְצַעְרֵי רַבָּנָן נדרים כג, א
heretics who are annoying the ḥakhamim

This noun, which is derived from the name of the Greek philosopher Epicurus, is found in both Hebrew and Aramaic forms.

See also the entry אַפִּיקוֹרוֹס in the Encyclopedia Talmudit (Hebrew), Vol. II (or in the English edition of the encyclopedia).

בְּאַפִּיקוֹרָן adv.**freely****דֶּרֶךְ הַפֶּקֶר**עוף וגבינה נֶאֱכָלִין בְּאַפִּיקוֹרָן. חולין קד, ב ורש"י שם
*(The meat of) fowl and cheese may be eaten freely (i.e., without washing the hands and cleaning the mouth).***אַפִּישׁ** [נפש אפֶּעַל: מַפִּישׁ, אַפּוּשִׁי inf.]

1. הִרְבָּה; הִגְדִּיל (אֶת הַכֶּמֶוֹת)

he increasedדילמא אַתִּי לַאֲפּוּשִׁי בְּשִׁבִּיל יִשְׂרָאֵל שבת קכב, א
perhaps he will come to increase (the amount of water he draws) for the sake of a Jew.

2. הִרְבָּה (שֶׁם הִרְבָּה)

he put (in) a large amount(ד) לֹא אַפִּישׁ לָהּ תְּבָלִין מנחות כג, סע"ב
*he did not put a large amount of spices into it*Cf. the אַפֶּעַל conjugation of נָפַק in G for G, pp. 68-70.
SEE: נָפַשׁ**אַפְכָּ — אַפִּיךְ****אַפְלָא** adj./n.

"אַפִּיל"; מֵאַחֵר; יָבּוּל מֵאַחֵר

late; a late cropכִּי חֲזִי אֵינֶשׁ דִּמְצַלַּח זִרְעָא אַפְלָא ראש השנה טז, א
*when a person sees that the late sowing is successful*אַפְלָא מְשׁוּי לָהּ חֶרְפָּא מועד קטן ו, ב
he makes a late crop an early one

Cf. Shemoth 9:32 and Targum Onkelos and Rashi ad loc.

אַפְלִיג [=אַתְּפִלִּיג] — אִיפְלִיג**לֵאפְנוּי** [=אַתְּפִנוּי] inf. — אִיפְנוּיעבדא דַּמְפִּיק לִיה מַרְיָה לְחִירוֹת פסחים קטז, א
a slave whose master emancipates him to freedom

אִי מְהִימָן לָךְ, זִיל אַפְקָה; וְאִי לֹא, לֹא תַפִּיק.

קידושין טו, א

If he is believed by you (i.e., if you believe the witness in his testimony that your wife committed adultery), go (and) divorce her; but if not, do not divorce (her).

7. הוֹצִיא (אֶת פְּלוֹנִי) יְדֵי חוֹבָתוֹ

he caused (another) to fulfill his obligation (i.e., he performed a duty on behalf of another)(ו) מִיִּתְיָנָא חֲמָרָא לְקִידוּשָׁא וְאִבְדִּלְתָּא וּמְפִיקָא לְהוּ
יְדֵי חוֹבְתֵיהּ תענית כד, א ע"פ כתי"ו ור"ח*I bring wine for kiddush and havdalla and (by my reciting of them over wine) I cause them to fulfill their own obligations*אַתִּי דַּאוֹרְיָתָא וּמְפִיק דַּאוֹרְיָתָא ברכות כ, ב
(one who is obligated by) Torah law can come and perform (a duty) in behalf of (another who is obligated by) Torah law

8. הוֹצִיא מִהֶפְלֵל; מַעֵט

he excluded; he ruled outהָא דְרַבִּי מַפְקָא מִדֶּר' מֵאִיר וּמַפְקָא מִדֶּרְבָּנָן. יומא
לב, ב*This (statement) of Rebbi is excluded (=differs) from that of R. Meir and from that of the Ḥakhamim.*

אַפְקָה, it, in the form הָא, anticipates the direct object עֲדוּת. See the discussion of the direct-object indicator and the anticipatory pronoun suffix in G for G, pp. 251-254.

9. לְמַד (הֶלְכָּה מִן הַמִּקְרָא)

he derived (a halakha from Scripture)

אֵית תַּנָּא דַּמְפִּיק לִיה לְדוֹת מִן "לְנִדּוֹר נִדָּר"

נדרים ג, ב ע"פ במדבר ו, ב

there is a tanna who derives abbreviated formulas (for vows) from (the passage) "to vow a vow"

Cf. גִּלְיָה and גִּמְרִי.

10. הִשְׁתַּמֵּשׁ; דִּרֵּשׁ (אֶת הַפְּסוּק בְּדִי לְלִמּוּד מִמֶּנּוּ...)

he interpreted (the Biblical passage as teaching ...); he used (the passage to teach ...)

הָאִי "אִם הִמְצָא תִּמְצָא" מִפִּיק לִיה לְגַבֵּי עֲצֻמוֹ.

בבא קמא סד, ב ע"פ שמות כב: ג

This (passage) "if indeed it be found" he interprets as (teaching the halakha of) the thief himself

For the full conjugation, see G for G, pp. 68-70.

SEE: אַפְקִי, נָפַק

אֶפְסִיק/אִיפְסִיק [פסק אפעל: מפסיק. prt.,
לִאֲפִסּוּקִי inf.]

1. הִפְסִיק; קָטַע; עָצַר

he stopped; he interrupted; he paused

רב איקלע לִבְבֵּל. חֲזִינְהוּ דְקָא קְרוּ הַלֵּילָא בְּרִישׁ
יִרְחָא, סָבַר לִאֲפִסּוּקִינְהוּ. תענית כח, ב

Rav happened to come to Babylonia. He saw them
(=people) who were reciting Hallel on Rosh
Hodesh (and) he considered stopping them (since
he held that Hallel should not be recited on Rosh
Hodesh).

זֵיל חֲזִי: אִי מְקַדִּישׁ יוֹמָא — נִפְסִיק וְנִיקְבְּעִיהּ
לְשַׁבְּתָא פסחים קה, א

Go (and) see: If the (the sunlight) is cleared away –
let us stop (eating) and designate it (=the meal) for
the Sabbath

2. הִפְסִיק; הִפְרִיד; חָצַץ

he separated; it divided; it obstructed

אִם כֵּן, אֶפְסוּקִי בְּמֵאֵי מִפְסְקֵתָּ לְהוּ? יומא לג, ב
If so, with what are you separating between them
(=the two procedures)?

ברייטא: עִם שְׁאֲחֹרֵי בְּהֵינִים אֵינֶן בְּכָלֵל בְּרָכָה.
תלמוד: ... אֲרִיכִי בְּאַפִּי גוֹצִי לֹא מִפְסְקִי

סוטה לח, סע"ב

BARAITHA: People who are (standing) behind (the)
Kohanim are not included in the (priestly)
benediction.

TALMUD: ... (But) tall people (who are standing) in
front of short people do not constitute an
obstruction ...

he cut

3. "פִּסְק"; חָתַךְ

מֵאֵי טַעְמָא? מִשּׁוּם דְּמִפְסְקִי לִיָּה בְּסִפִּינָא.

עבודה זרה לט, א

What is the reason (that this product is forbidden if
obtained from non-Jews)? Because they may cut it
with a knife (that is not kosher).

סִפִּינָא חֲרִיפָא מִפְסְקָא קְרָאִי! בבא בתרא קיא, ב
ורשב"ם, "רבנו גרשום" וריטב"א שם

A "sharp knife" is "cutting up" the pesukim! (i.e.,
your interpretation does violence to the text!)

In this passage Rava uses this expression as a retort
to Abbaye, but he himself advocates the method
גורעין (which appears as an entry וְדוֹרְשִׁין
below).

4. אָכַל הַסְּעֵדָה הַמִּפְסְקָתָא

he ate the last meal (before a fast)

אֵיטְרוּד: לֹא מֶר אִיפְסִיק, וְלֹא מֶר אִיפְסִיק.

כתובות סג, א ורשב"י שם

They were preoccupied: Neither did the former eat
the last (pre-fast) meal nor did the latter eat the last
meal.

לִאֲפִנּוּי inf. ← אֶפְנִי

אֶפְנִי [פני אפעל: מפני. prt., אֶפְנִי inf.]

הִיָּה מִפְנֵה לְדִרְשָׁה

it (a passage) was available for deduction

מֵאִי "עֲצָרָתָא"? עֲצוּר בְּעִשִּׂית מְלָאכָה!

הַכְּתִיב: "לֹא תַעֲשֶׂה מְלָאכָה!" "עֲצָרָתָא" דִּכְתַּב
רַחֲמָנָא לָמָּה לִּי?

אֵלָּא שְׁמַע מִינָּה לִאֲפִנּוּי. חגיגה ט, א ע"פ דברים טו:ח
What (is the meaning of) עֲצָרָתָא? Cease the
performance of labor (on the seventh day of Pesah)!
But is it not written: "Do not perform labor? Why (is
there a need for the word) עֲצָרָתָא that the Torah has
written (in the same pasuk)?

Rather deduce from it (that the Torah wrote it) to
be available for a deduction.

Cf. the אֶפְעַל conjugation of תָּנִי in G for G, pp. 117-119.
SEE: מוֹפְנָה, פְּנִי

אֶפְנִיָּא [=א + פְּנִיָּא] ← פְּנִיָּא

אֶפְנִתָּא n. ← פְּנִתָּא

אֶפְס [אפס פֻּעַל] imp.

הִנֵּחַ! הִתְעַלֵּם! עֲזוּב!

רב נִיטַי סָבַר לְמַעֲבַד עוֹבְדָא בְּר' זְכַרְיָה בֶּן הֶקְצֵב.
אָמַר לִיָּה שְׁמוּאֵל: כִּמְאֵן? בְּזִכְרִיָּה?

אֶפְס זְכַרְיָה! בבא בתרא קיא, א ורשב"ם שם ע"פ בראשית
מז:טו

Rav Nittai considered issuing a ruling in accordance
with R. Zekharia, son of the butcher.

Shemu'el said to him: In accordance with whom? In
accordance with Zekharia?

(Rav Nittai replied:) Disregard Zekharia!

This verb is of Greek origin (as stated in: בראשית רבה
(וילנא) לך לך, מ:ד

אֶפְסִיד

[פסד אפעל: prt., לִפְסֵד fut.,

לִאֲפִסּוּדִי inf.]

הִפְסִיד; הִזִּיק; קָלַקַּל

he caused a loss; he damaged; he spoiled

אִיהוּ הוּא דְאֶפְסִיד אֶנְפְּשִׁיָּה כְּתוּבָת ב, סע"ב ועוד

It is he who has caused a loss to himself!

SEE: פְּסִיד

אֶפְסִינְתִּין n.

לְעִנְיָה (צִמְחָה בַּר מֶר)

absinth; wormwood (plant)

עבודה זרה ל, א ע"פ 'לעזי רש"י' שם

(the judges) are powerful (enough) to extract money (from one party to another)

3. הַפְּקִיעַ; בִּטֵּל

he cancelled; he invalidated

אַפְקַעֲיָנְהוּ רַבְּנָן לְקִידוּשִׁין כְּתוּבוֹת ג, רע"א וש"נ
the ḥakhamim invalidated the marriage

4. פָּטַר he exempted; he released

כֵּן לִי הָיְתָה לֵיהּ שֶׁהָאֶפְקַע בְּכוֹרוֹת ד, א ורש"י שם
a Levite who had a sheep that exempted (a first-born donkey)

5. הוֹדִיעַ; פָּרְסָם

he made known; he publicized

מַעֲיָקְרָא בְּמַאי אֶפְקַעֲיָנְהוּ? גִּיטִין לו, א ורש"י שם
How did they make them (=their signatures) known originally?

This translation of the verb appears fundamentally different from the previous four. According to Sokoloff (p. 926), it is derived from a different פקע root that is akin to בקע (since the consonants *pei* and *beth* have the same point of articulation), and it is related to the adjective בְּקִיָּאִין, well known, which appears in our editions of the example above – just a few words before the form אֶפְקַעֲיָנְהוּ. Note that manuscripts of that passage have the reading בְּקִיעִי or בְּקִיעִי.

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

SEE: פָּקַע, פָּקִיעַ

n. אַפְקַעְתָּא

cancellation; suspension הַפְּקָעָה; בְּטוּל

שְׁבִיעִית אֶפְקַעְתָּא דְּמִלְכָּא הִיא. בבא מציעא לט, רע"א
ורש"י שם; שם קו, א ורש"י שם

The Sabbatical year is a cancellation (of agricultural activity) decreed by the King.

Cf. the Arukh (s.v. אַפְקַעְתָּא).

אַפְקָר [פָּקַר אַפְעֵל: מַפְקָר, prt., אַפְקוּרִי, inf.]

1. הַפְּקִיר (וְהָרַע עַל בְּעֵלוֹתוֹ); נָטַשׁ (רְכוּשׁוֹ)

he renounced ownership; he abandoned (property)

נָפִישׁ טְרַחֲזִיהוּ... אַפְקוּרִי מַפְקָר לָהּ. בבא מציעא כא, א
(In a situation where) it is too much bother (to collect) them (=the dates or pomegranates) he would certainly abandon them.

2. הַפְּקִיר עֵצְמוֹ לְזִנּוּת

he gave himself license to be promiscuous

אַפְקָרָא נַפְשָׁהּ לְעֵלְמָא יבמות סט, ב
she gave herself license to be promiscuous with regard to (everybody in) the world

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

SEE: אַפְקִירוּתָא, פָּקַר

The form אֶפְסִירָא (with the אִי- prefix), in our editions, is unusual for *binyan* אַפְעֵל, but the standard form is recorded in the Arukh (s.v. פֶּסֶק).

SEE: פֶּסֶק

n. אַפְסִירָא/אַפְסִירָה/אַפְסָרָא

halter; bridle "אַפְסָר"; רֶסֶן; רִתְמָה

מָר זוּטְרָא מוֹתִיב לָהּ אַפְסִירָה עַל כְּתָפֶיהָ... קידושין פא, א

Mor Zutra would place a halter on his shoulder (i.e., that of the sinner who is about to receive lashes)

שְׂאֵנִי שְׁטַר דְּאַפְסִירָא דְּאַרְעָא הוּא. קידושין כז, א ורש"י
ד"ה "אפסר" וילעזי רש"י שם

A document is different, because it is (like) the bridle that (exercises control) of the field.

n. אַפְקוּתָא

"מוֹצָא" (הַדְּקָל); גִּזְע (הַדְּקָל)

the trunk (of the date palm)

אַפְקוּתָא דְּדִיקְלָא סוכה יג, א ורש"י שם

Cf. Sokoloff, p. 158.

אַפְקִיד [פָּקַד אַפְעֵל: מַפְקִיד, prt.]

he entrusted (for safekeeping); הַפְּקִיד

he deposited

הָהוּא גִבְרָא דְּאַפְקִיד זִוְיָ גִבִּי חֲבֵרִיהּ... בבא מציעא מב, סע"א

there was a man who entrusted money with his friend ...

SEE: פָּקִיד

n. אַפְקִירוּתָא/אַפְקָרוּתָא

impudence; הַפְּקִירוּת; חוֹצְפָה; פְּרִיקָת עַל

insolence; licentiousness רש"י כתובות ס, רע"ב

SEE: אַפְקָר

אַפְקַע [פָּקַע אַפְעֵל: מַפְקַע, prt., אַפְקוּעִי, inf.]

1. הַפְּקִיעַ; הַבְּקִיעַ; פָּרַץ; קָרַע

he burst; he split open

(ד) אִי בָּעִי, מַפְקַע לֵיהּ וְשִׁקֵּל שְׁבַת צב, רע"א ורש"י שם
if he wants, he can split it (=the purse) open and take (some coins)

לְאַפְקוּעִי תִרְעָא בבא בתרא צ, א
to "burst the market" (i.e., to cause an unjustified price increase)

2. הַפְּקִיעַ; הוֹצִיא

he removed; he extracted

אֲלִימִי לְאַפְקוּעִי מְמוֹנָא בבא בתרא קעא, רע"א

אֶפְרָקִיד adj./adv.

פְּרָקִידָן; שׁוֹכֵב עַל גִּבּוֹ וּפְנֵיו לְמַעַלָּה
supine; lying on one's back

אָמַר רַב יוֹסֵף: פְּרָקִידָן לֹא יִקְרָא קְרִיאַת שְׁמַע....

ר' יְהוֹשֻעַ בֶּן לֵוִי לֵיט אֲמַאן דְּגַנִּי אֶפְרָקִיד.

ברכות יג, ב ורש"י ותוס' הרא"ש שם

Rav Yosef said: One may not recite the Shema lying on his back.

R. Yehoshua b. Levi curses anyone who sleeps lying on his back.

According to Tosafot HaRosh ad loc. and Tosafot (on א, both the Aramaic noun and the corresponding noun פְּרָקִידָן, which is still used in Hebrew today, were apparently derived from a combination of the Aramaic אֶפְרוּיָא, on the bed, and קַלָּה, back of the neck. Cf. the explanation of Rashba ad loc., the Arukh (haShalem), s.v. the explanation of Rashba ad loc., the Arukh (haShalem), s.v. אֶפְרָקִיד and Shulhan Arukh, Orah Hayyim 63:1.

SEE: פְּרָקִידָן

אֶפְרַת/אֶפְרַתָּא [אֶפְרַתָּא: פֹּרַת אֶתְפַּעֵל;
מיפְּרַת. prt.]

נִפְרַשׁ; נִפְרָד

it was set apart; it was separated

(ב)תְּרַנְגוּלַת הַעוֹמֶדֶת לְאֶכִילָה... אוֹכֵלָא דְאֶפְרַת הוּא!

ביצה ב, א ורש"י תוס' ור"ח שם

a hen that is raised for eating... (Its egg) is (merely) food that was separated (from the hen)!

אֶפְשִׁי [אֶפְשָׁא + שְׁלִי] n. ← אִי אֶפְשִׁי

אֶפְשָׁר adv.

יֵשׁ יְכָלֶת; יָכוֹל; יִתְכַּן

(it is) possible; (it is) appropriate

כָּל מְלָאכָה שְׁאֶפְשָׁר לַעֲשׂוֹתָהּ מִעֲרֵב שַׁבַּת אִינְהָ
דוֹחָה אֶת הַשַּׁבָּת שַׁבַּת קַל, רַע"א (מִשְׁנָה)

any work that could have been done (lit., that it is possible to do it) before the Sabbath does not supersede the Sabbath

אֶפְשָׁר מְלֶכְךָ יוֹשֵׁב עַל כִּסֵּא דִין, וְסִפְרֵי חַיִּים וְסִפְרֵי
מֵתִים פְּתוּחִין לְפָנָיו — וְיִשְׁרָאֵל אוֹמְרִים שִׁירָה!?

ראש השנה לב, ב; ערכין י, ב

Is it possible (that) the King is sitting on the throne of judgment, and the books of those destined to live and the books of those destined to die are open in front of Him — and Israel will be singing psalms (=Hallel)?!

This word sometimes appears in Aramaic contexts in the Talmud, e.g., in ב, פסחים כה, ב.

SEE: אִי אֶפְשָׁר

אֶפְקִירוּתָא n. ← אֶפְקִירוּתָא

אֶפְרַח־ [פֹּרַח אֶפְעַל: מִפְּרַח. prt., אֶפְרַח. imp.]
הִפְרִיחַ he caused to fly; he blew away;
he chased awayאֶפְרַחִיה זִיקָא, שְׁדִיָּיה בְּמִיָּא שַׁבַּת קִיט, א
the wind blew it (=the hat) away (and) cast it into the water

Cf. the אֶפְעַל conjugation of הִדַּר in G for G, pp. 64-67.

SEE: פְּרַח

אֶפְרִיָּה [=אֶתְפְּרִיָּה] ← אֶפְרִיָּה

אֶפְרִישׁ [פֹּרֵשׁ אֶפְעַל: מִפְּרִישׁ. prt., נִפְרִישׁ. fut.]
אֶפְרוּשִׁי [inf.]

1. הִפְרִישׁ; הִרִים וְשָׁם לְחוּד

he set aside; he separated

(ד)מַעֲיִדְנָא דְאֶפְרִישִׁיה, בְּרִשְׁוֹתִיהָ דְכֹהֵן קָאִי בְּכוֹרֹת
יא, סע"ב

from the time he has set it (=the animal) aside, it stands in the domain of the Kohen

Cf. the noun אֶפְרִישִׁיָּא, which regularly appears in Targum Onkelos as the translation of the Biblical Hebrew תְּרוּמָה (e.g., in Shemoth 25:2).

2. הִפְרִישׁ; הִרְחִיק

he kept away; he kept separate

לְאֶפְרוּשִׁי מְאִיסוּרָא שַׁבַּת מ, ב
to keep (people) away from sin
SEE: פֹּרֵשׁ

אֶפְרִסְמָא f. [=אֶתְפְּרִסְמָא] ← אֶפְרִסְמָא

n. אֶפְרִסְמָא

עֵץ "אֶפְרִסְמוֹן" (=נֶטֶף אוֹ צָרִי); שְׁמֹן הַמוֹפֵק
מִעֵץ "אֶפְרִסְמוֹן"

balsam tree; balsam oil

ע"פ רש"י שבת סב, א (משנה) ד"ה "פלייטון" ורש"י ורד"ק
מלכים ב כ:יג ד"ה "שמן הטוב"; ירושלמי (ונציה) הוריות, פרק
ג: "באפי בלסמון נמשחור"

This Aramaic noun and its Hebrew counterpart must not be confused with the contemporary Hebrew noun אֶפְרִסְמוֹן, the fruit known in English as the persimmon.

אֶפְרַע [=אֶתְפְּרַע] ← אֶפְרַע

אֶפְרַע 1st pers. s. fut. ← פֹּרַע

לְאַצְטֹנְוֵי [inf. = אָתְצֹנְוֵי] [צנע אַתְפֻּעַל:

אַיִצְטֹנַע [fut.

”לְהַצְטֹנַע”; לְהַסְתִּיתָ

to conceal oneself; to be hidden

סוף סוף האָ בְּעִית לְאַצְטֹנְוֵי מִבְּנֵי רְשׁוּת הָרַבִּים.

בבא בתרא ו, ב

In any event you need to conceal yourself from the people in the public domain.

Cf. the אַתְפֻּעַל conjugation of צַר in *G for G*, pp. 56-58.

SEE: צִנֵּעַ, צִנֵּעַ

אַצְטֵעַר [= אַתְצֵעַר: צַעַר אַתְפֻּעַל: מִצְטֵעַר, prt.

לִיִצְטֵעַר [inf. אַצְטֵעֹרִי.

1. הָצְטֵעַר; הָיָה שְׂרׁוּי בְּצַעַר; הָתִיסָר

he suffered (grief, sadness or pain); he was upset

עד מתי אַצְטֵעַר בְּהַאי עָלְמָא? תַּעֲנִית כֵּה, א
Until when will I suffer in this world?

2. הִתְאַמֵּץ; הִשְׁתַּדֵּל; טָרַח; דָּאָג

he troubled himself; he made an effort

הָיָה קָא מִצְטֵעַר רַבִּי לְמַסְמְכִיָּה, וְלֹא הָיָה מְסִתִּיעָא מִלְתָּא. בבא מציעא פה, סע”ב ורש”י שם

Rebbi was making an effort to ordain him (=Shemu’el), but the goal was not realized.

Cf. the אַתְפֻּעַל conjugation of צַר in *G for G*, pp. 56-58.

SEE: צַעַר

אַצְטֵרוּ [= אַתְצֵרוּ] pl. — אִיִצְטֵרוּ

אַצְטֵרוּפִי [= אַתְצֵרוּפִי] inf. — אִיִצְטֵרוּפִי

אַצִּיאָתָה n. pl. — אוֹצִיָּיתָא

אַצִּילָתָּ — אַצִּלָּה

אַצִּיפָא n.

vessel; container

בְּלִי קָבּוּל

רש”י גיטין פט, סע”ב; ערוך, ע’ “אצפא” (בפירוש הראשון)

אַצִּית imp. [צִית אַפֻּעַל: מִצִּית, prt., נִצִּית [fut.

listen! הִקְשִׁב! הִאָזֵן!

אַצִּית מַאי שְׁמַעְתָּ! בבא בתרא עד, א ע”פ רשב”ם שם
Listen to what you (are about to) hear!

See also Targum Onkelos to *Bemidbar* 23:18 and *Devarim* 27:9.

Cf. the אַפֻּעַל conjugation of נָחַח in *G for G*, pp. 136-138.

SEE: צִיִּית

אָצִּבֶּעֲתָא [pl. = אָצִּבֶּעֲתָא n.

finger

אָצִּבֶּעַ

This Aramaic noun is almost always spelled with a *tav*, indicating its femininity (like the next entry item and many others). In one passage (עבודה זרה כט, א), however, our editions read אָצִּבֶּעִיָּה (*his finger*), but the Munich manuscript there has אָצִּבֶּעִיָּה, with the usual *tav*.

אָצִּוּוּתָא n.

סִיב הַגְדֵּל וְנִכְרָךְ מִסְבִּיב לְדִקְלָא

fibrous material growing around a palm tree

רש”י פסחים לט, א

לְאַצִּוּלִי inf. — אַצִּלָּה

אַצְטָבָא, אַצְטָבָתָא n. — אִיִצְטָבָא

אַצְטָלִיק [אַתְצָלִיק: צִלֵּק אַתְפֻּעַל]

it was split in half הִתְפַּצֵּל; נִחְלַק לְשֵׁנִים

(ד)אַצְטָלִיק רִישִׁיָּה בְּרִכּוֹת נז, רע”ב ורש”י שם

his head was split in half

Cf. the אַתְפֻּעַל conjugation of צַר in *G for G*, pp. 56-58.

SEE: צִלֵּק

אַצְטָמִיד [= אַתְצָמִיד: צָמַד אַתְפֻּעַל:

מִצָּמַד [prt.

נִצְמַד; חֲבֵר (מְחֻדָּשׁ)

it was combined; it was restored

אַצְטָמִיד חֲצִבִּיָּה דְרַב נַחְמָן. בְּרִכּוֹת כב, רע”ב

Rav Nahman’s cask was restored

Cf. the אַתְפֻּעַל conjugation of צַר in *G for G*, pp. 56-58.

Re the *yod* after the middle root-letter, see the note on אִיעֲנַשׁ.

SEE: צָמַד

אַצְטָנִיָּאָת [= אַתְצָנִיָּאָת] f. [צָנַן אַתְפֻּעַל]

נִצְטָנְנָה; חִלְתָּה מִחֲמַת קָר

she became chilled; she caught a cold

(ד)בְּרִיתִיָּה דְרַב חֲסִדָּא טְבִלָּה... וְאַצְטָנִיָּאָת שְׁבַת קָבֵט, א

Rav Hisda’s daughter immersed herself ... and she caught a cold

This verbal form is apparently derived from the root צָנַן, but it is conjugated as if the 3rd root-letter were *yod* (Morag, p. 245, note 69). Cf. Rav EZM, who emended our text to read אַצְטָנִיָּת. The form is missing from available manuscripts of this passage.

Cf. the אַתְפֻּעַל conjugation of צַר in *G for G*, pp. 56-58.

SEE: לִיצְנָנִי, צִנָּא, צָנָא

Cf. the parallel verb in Biblical Hebrew, in *Mikha* 6:8.
Cf. the *אָפּלע* conjugation of *הדר* in *G for G*, pp. 64-67.
SEE: *צנע*, (ל)אָפּטענע

אָפּר prt. [אָפּר: אָפּר imp.]
1. **אָפּר; צוּפּר** gathering; storing
פּוֹק, אָפּר לִי פִּירִי שְׁלֹשׁ שָׁנִים!...! בבא בתרא ז', סע"ב
Go out (and) store produce for me for three years...!

Cf. the parallel Biblical Hebrew verb, e.g., in *II Kings* 20:17, and the noun *אָפּר*, *treasure* or *treasury*, e.g., in *Devarim* 28:12, which is still used frequently today.

2. **עוּפּר** stopping; terminating
צִלְתָּא אָפּר חַיּוּתָא. בכורות כא, ב ורש"י שם
Filth terminates the vitality (of the animal's fetus).

In this second sense, the Aramaic verbal root *אָפּר* is parallel to the Hebrew root *עצר*. Cf. the first entry in this dictionary, *אַ*, for another instance of the apparent weakening of the strong guttural consonant *ayin* to *alef* in Babylonian Aramaic.

אָפּרִיךְ [אָפּרִיךְ אָפּעל: מִפּרִיךְ prt., נִפּרִיךְ fut.,
אָפּרִיךְ imp., אָפּרִיכִי inf.]

he required הִפּרִיךְ
וְרַבֵּן שֶׁשֶּׁתְּ גִיטָא אַחֲרִינָא גִיטִין לֵה, א
and Rav Shesheth required of him another bill of divorce

וְרַבֵּן הוּא דְאַפּרִיךְ, וְהָכָא מְשׁוּם עֵיגוּנָא אָקִילוּ בֵּה
רַבֵּן גִּיטִין ב, סע"ב – ג, א
and it was the ḥakhamim who required (verification of the signatures of witnesses), but here because of (the danger of) becoming a "bound wife" the ḥakhamim have been lenient with her

For the infixed *vav* to indicate the plural, see *G for G*, p. 26, note 14.

For the full conjugation, see *G for G*, pp. 56-58.

SEE: *פּרִיךְ*

לִּאָקבִּיל inf. ← אָקבִּיל

לִּאָקבֻעִי [אָקבֻעִי inf.] ← אִיקבֵּעַ

אָקבִּיל [קבֵּל אָפּעל: נִקְבִּיל fut., אָקבִּילִי inf.]
הִקְבִּיל (פִּנְיֹו); יָצָא לְקִרְאָתוֹ
he greeted/welcome (him)

אִיזִיל אָנָּא וְאָקבִּיל אֶפִּיהּ. חגיגה ה, ב
I will go and greet him.

SEE: קבִּיל DIFF: קבֵּל

אָקבִּיל- / אִיקבִּיל fut. 1st. pers. s. ← קבִּיל

אָפּלע f. [נצל אָפּעל: מִפּלע prt., לִפּלע fut.,
אָפּלע inf.]

הִפּלע she saved
אִיהִי נִפְשָׁה לָא אָפּלע, לָהּ הוּא גִבְרָא מִפּלע לִיהָ?
עבודה זרה מא, ב
(If) she did not save herself, is she going to save that man?!

Cf. the *אָפּעל* conjugation of *נפץ* in *G for G*, pp. 68-70.

SEE: אִיתַנְצֵל, אִיתַצֵּל

לִּאָפּלֵי inf. ← אָפּלֵי

אָפּלח [צלח אָפּעל: מִפּלח prt., לִפּלח fut.,
הִפּלח inf.] he succeeded; it was successful
מֵאִי קִמְבַּעֲנָא לִיהָ?...? אִי מִפּלח אִי לָא מִפּלח.

עירובין מה, א

What (question) is he asking? ... Whether he would succeed or whether he would not succeed.

הָכִי עֲבִיד קִמְאִי דְקִמְרָא, וְאָפּלח עִיסְקִינְהוּ. מנחות מג, א
Your predecessors before you acted in this manner, and their business was successful.

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

DIFF: צלח

אָפּלֵי [צלי אָפּעל: מִפּלֵי prt., אָפּלֵי inf.]

1. הָטָה; הִזִּין הִפּלֵה

he bent; he tilted; he turned

כִּי דִיכְתָּ, אָפּלֵי אָפּלֵי וְדוּךְ. ביצה יד, א ורש"י שם
When you pound (salt on a festival), you must definitely tilt (your receptacle) and pound.

2. סָלַף; עָוָה he twisted; he perverted

מִפּלֵי דִינָא סְהַרְרִין קט, ב "the perverter of justice"

Cf. the *אָפּעל* conjugation of *תני* in *G for G*, pp. 117-119.

DIFF: צלי

אָפּלֵי 1st pers. s. fut. ← צלי

אָפּנע [צנע אָפּעל: מִפּנע prt., לִפּנע fut.,
אָפּנע inf.]

1. הִפּנֵעַ; שָׁם בְּמָקוֹם צָנוּעַ לְשִׁמְרָה
he put aside (for safekeeping)

הָנִי — אִינְשׁ אָפּנֵעִינְהוּ בבא מציעא כה, ב
(as for) these (birds) — a person had put them aside

Cf. Targum Onkelos to the Hebrew verb *הניח*, e.g., in *Shemoth* 16:23.

2. הִפּנֵעַ; הִחְבִּיא he hid; he concealed

(ו)אָפּנֵעִי מִפּנֵעִי לָהּ גִּדָּה נה, ב
they hide them (the bloodstains) well

אֲקֻדֵּישׁ [קדש אפעל: מְקַדֵּישׁ, prt., אֲקוּדֵּישׁ, inf.]

1. הִקְדִּישׁ; תָּרַם לְמִקְדָּשׁ
he sanctified; he dedicated (to the Beth HaMikdash)

בִּירָא אֲקֻדֵּישׁ, מִזָּא לֹא אֲקֻדֵּישׁ בבא בתרא עט, סע"ב
he dedicated the cistern; he did not dedicate the water

2. קֻדֵּשׁ (אִשָּׁה) **he betrothed (a woman)**

הָהוּא גָבֵרָא דְאֲקֻדֵּישׁ בְּשִׁירָאֵי קִירוּשִׁין ז, ב
a man who betrothed (a woman) with silk garments

Manuscripts, however, read קֻדֵּישׁ (in the Aramaic *binyan* (קֻדֵּישׁ) in *binyan* (פֻּעַל), the standard parallel of the Hebrew (פֻּעַל).

SEE: קֻדֵּישׁ, אִיְקֻדֵּישׁ

לִּאֲקוּלִי/לְאֹקוּלִי inf. ← אֲקִיל

אֲקוּן past pl. [אֲקוּן]

עָלוּ בְקִנְהָ הַשְּׁבָלִת **they had formed stalks**

לֹא צְרִיכָא דְאֲקוּן. תענית יט, א ותוס' שם: גיטין ל, סע"א
ורש"י שם ד"ה "מהו דתימא"

(*This ruling is necessary (in a case) where the grain had (already) formed stalks.*)

According to this explanation, this verb as derived from the noun קִנְיָא, *reed*. Cf. Rabbenu Hananel ad loc.

For the "infixing" of י- to form the 3rd-person, masculine plural, *G for G*, p. 50, note 3.

SEE: קִנְיָא

אֲקוּפִי n. pl.

נימֵי אֲרִיג **fibers (etc.) of a web**

רש"י שבת עה, ב ד"ה "דשקיל אקופי"

לִּאֲקוּפִי inf. ← אֲקִיף

אֲקוּרִי inf. ← מִיקָר

אֲקוּשָׂא/אִיקוּשָׂא adj.

קָשָׁה **hard**

שְׂאֲנִי בְּשָׂר דְרַבְּכִי... שְׂאֲנִי עֲצָמוֹת דְאֲקוּשִׁי טְפִי.

מנחות טט, ב
Flesh is different because it is soft... bones are different because they are too hard.

כִּינּוֹ דְהִדְרָא וְאִיקוּשָׂא שבת עד, ו רש"י שם ד"ה "דהדר אקושי"

since (pitch that has been boiled) will again be hard
The vowel-letter *yod* in the unusual spelling אִיקוּשָׂא probably represents a *hataf*.

SEE: קָשִׁי, קָשִׁי

לִּאֲקוּדוּחִי inf. [קדח אפעל]

לְקוּדוּחַ דְרָךְ (בְּדִי לְאִפְשֵׁר זְרִימַת מַיִם)

to drill; to bore through (Sokoloff)

לִּאֲקוּדוּחִי נְהַר בּוּרְנִיץ מועד קטן ד, סע"ב ורש"י שם
(מהדורת קופפר) וריטב"א שם

to bore through (the sand bar in) the Burnitz river (i.e., to enable its water to flow freely)

SEE: קָדַח

אֲקֻדִּים [קדם אפעל: מְקַדִּים, prt., לְקֻדִּים, fut.,

אֲקֻדִּים, imp., אֲקוּדִימִי inf.]

הִקְדִּים; עָשָׂה מְקֻדִּים; עָשָׂה (דְּבַר מָדָה) לְפָנֵי (דְּבַר אַחֵר)

he preceded; he acted promptly; he did (something) before (something else)

כִּי אֲתֵי עֲנִיָּא, אֲקֻדִּימִי לֵיהּ רִיפְתָּא! שבת קנא, ב
When a poor man comes by, offer him bread promptly!

רַב חֲסֵדָא מְקַדִּים וְיַהֲיִיב לְהוּ שְׁלָמָא. גיטין סב, א
Rav Hisda would give them (=heathens) a greeting before (they could offer him a greeting).

וְלִיתַנִּי דְאֹרִייתָא בְּרִישָׁא!

אֲיִדִּי דְחִבְיָא לֵיהּ, אֲקֻדְמָה. ראש השנה יב, א; יבמות ל, א; לב, א

But let (the tanna) teach (the tithe that is a requirement) of the Torah first!

Since (the tithe that is a Rabbinic innovation) is beloved to him, he taught it before (the tithe required by the Torah).

In some instances (e.g., in the first two examples) this verb is used independently, while elsewhere (e.g., in the third example) it is used adverbially, i.e., as a helping verb to the main verb that follows.

SEE: קָדַם, קָדִים

אֲקֻדִּירוּ pl. [קדר אפעל]

הִקְדִּירוּ; הִתְחַמְמוּ **they were heated**

אֲקֻדִּירוּ הֲנִי דְקָרִי דְפָרְזָלָא, נְחִיתוּ לְאֲקֻדִּירוּ

פסחים קיח, ב

those iron lances were heated, and then they went down to cool them off

The meaning of this verb is somewhat unclear, and it is missing from manuscripts and from the text used by Rashi and Rashbam.

The above translation is corroborated by the usage of the parallel Hebrew verb in the Talmud, e.g., in א, in א, and the reading אִתְחַמְמוּ in *Agadoth HaTalmud*. Cf. the Biblical Hebrew verb (e.g., in Yoel 2:10).

there is trouble for the kohanim to go around

it grew around **2. צָמַח מִסָּבִיב**

וְאֵלֶּיךָ בְּתֵר דְּאֶקִישׁ וְאֵן סְנֵהֲרִין סֵט, א
and he fathered (a child) after his pubic hair had grown in around (his sexual organ)

3. עָגַל (תִּסְפֹּרֶת הָרֹאשׁ סָבִיב עַל יְדֵי גִזְיוֹת שְׁעָרוֹת הַצְדָּעִים)

he rounded off (someone's haircut, i.e., by cutting off the hair from the temples)

אִישׁ דְּצָמַר לָהּ לְאִשָּׁה: אֶקִישׁ לִי קָטָן! בָּבָא מִצִּיעָא י, ב
a man who said to a woman: Round off for me (the) boy's haircut!

See the Biblical prohibition פָּאֵת רֹאשְׁכֶם in VaYikra 19:27 and Rashi ad loc., who quotes a baraita (from מְכֻתָּה, ב, כ) that paraphrases the Hebrew verb מִשְׁנָה as מְשָׁנָה, equating (like the next definition of the Aramaic verb, comparing), i.e., making his temples as hairless as the back of his ears and his forehead. According to Rashi's own exegesis, however, לֹא תִקְפוּ means not to round off a male haircut (so that the lower edge of the hair surrounding the skull forms a complete circle). See the Rosenbaum-Silbermann translation of his commentary (esp. note 3 to p. 89) and the commentary of Rav S.R. Hirsch on this pasuk.

4. הִשָּׁוָה **he compared**

אֶקִישְׁנֵהוּ וְלֹא אֵינְדִּמוּ חוּלִין ג, א
he compared them and they were not the same

5. מָכַר בְּהִקְפָּה **he sold on credit**

(ד) כִּינּוֹן דְּאוֹרְחִיָּה לְאֶקוּפִי עֲבוּדָה זָרָה סג, ב
since it is his practice to sell on credit

Cf. the אֶפְעַל conjugation of נָפַק in G for G, pp. 68-70.

SEE: נִקְפַּת

אֶקִיאָ **acacia (a plant)**

רש"י גיטין סט, ב ד"ה "אֶקִיאָ"
צָמַח

אֶקִישׁ **[נִקְשׁ אֶפְעַל: מִקִּישׁ, לִקִּישׁ, fut.,**

אֶקִישׁ, imp., אֶקוּשִׁי, inf.]

הֶקִישׁ; הִשָּׁוָה; דָּמָה דְּבַר לְדְבַר

he compared; he drew an analogy (between two matters, usually because of their juxtaposition in Scripture)

לְאֶקוּשִׁיָּה לְחַג הַמִּצּוֹת רֹאשׁ הַשָּׁנָה ד, סע"ב ע"פ דְּבָרִים טז:טז

to compare it (=the Sukkoth festival) to the festival of unleavened bread (=Pesah)

מִקְשִׁינֵן לְחֹלֶב לְאֶתְרוֹג סוּכָה לֹא, א ע"פ וִיקְרָא כג:מ
we compare (the law of the) lulav to (the law of the) ethrog

לִאקוּשִׁי ← inf. אֶקִישׁ

אֶקִטֵּר **[קִטֵּר אֶפְעַל: מִקְטֵר, לִיקְטֵר, fut.,**

אֶקִטוּרִי, inf.]

הֶקְטִיר; הֶעֱלָה עֶשֶׂן (שֶׁל קִטְרֶת אוֹ שֶׁל קָרְבָּן אַחֵר הַמִּזְבֵּחַ) עַל הַמִּזְבֵּחַ

he caused (something on the altar) to go up in smoke

וְהָא בְּעֵי הֶקְטִירָה! דְּאֶקִטֵּר לִיהָ. זִבְחִים עו, ב
But does it not require "smoking" (on the altar)?
(We are referring to a case) where he did cause it to go up in smoke.

This Aramaic verb appears to be derived from the Aramaic noun קוּטְרָא, smoke (Sokoloff, p. 1008). Cf. the Biblical Hebrew verb הֶקְטִיר and the nouns קִטְרֶת and קִטוּר.

SEE: קִטֵּר DIFF: אֶקִטֵּר, קוּטְרָא, קִטְרָא

אֶקִטְרֵתָא **n.**

חֹמֶר בִּיעָרָה הַמֵּעֲלָה עֶשֶׂן יִרְשִׁי תַעֲנִית כד, סע"ב

a fuel that produces smoke

See the previous entry.

אֶקִינִים ← 1st pers. s. fut. **קִינִים**

אֶקִינִים [= אֶתְקִינִים] ← אֶקִינִים

אֶקִיל **[קָלַל אֶפְעַל: מִקִּיל/מִיקִיל/מִיקֵּל, prt.,**

לִיקֵּל, fut., אֶקוּלִי/אֶקוּלִי, inf.]

1. הֶקֵּל; פָּסַק לְקַלָּא he ruled leniently

מְשׁוּם עִיגּוּנָא אֶקִילוּ בְּהָ רַבִּנּוּ. גִּטִּין ג, רע"א; יבמות פח, א

2. הֶקֵּל; גָּרַם הֶקְלָה

he relieved (discomfort)

הֶקִּיז דָּם... לְאֶקוּלִי, מִיקֵּל. שַׁבַּת קכט, ב ורש"י שם
(If) he let blood ... with regard to relieving (discomfort), it does relieve.

Some manuscripts spell this infinitive אֶקוּלִי (without a vowel-letter vav) and the participle מִיקֵּל (without the second vowel-letter yod). Cf. Morag, pp. 247-249.

Cf. the אֶפְעַל conjugation of עָלַל in G for G, pp. 129-131.

SEE: קוּלָא, קוּלָא

אֶקִיף **[נִקַּף אֶפְעַל: מִקִּיף, לִקִּיף, fut.,**

אֶקִיף, imp., אֶקוּפִי, inf.]

1. הֶקִיף; הֶלַךְ מִסָּבִיב

he went around; he made a detour

(ו) אֵיתָ לְהוּ צַעֲרָא לְכַהֲנִים לְאֶקוּפִי שַׁבַּת לד, א

אָקניַתָּא [אָקניַתָּא/אָקניַתָּא n. pl.]
הקנאה; העברת בעלות

transference (of ownership)

For an example, see שטראַ אָקניַתָּא in the entry.

אָקניַתָּא

a Babylonian festival שם של חג בבלי

עבודה זרה יא, ב (ע"פ רב עצ"ם במילונ)

The spelling is peculiar, and the significance of the apostrophe is not so clear. Some manuscripts have the reading אָקניַתָּא, as in the previous entry. See also the *Arukh HaShalem* (s.v. אקניתא בחנוני).

אָקניַתָּא n.

צמיחת קנה

the growing of a stalk (of a plant)

רש"י גיטין ל, א ד"ה "מהו דתימא"; תוס' ד"ה "לא צריכא דאקון" תענית יט, א

SEE: אָקון

אָקפֿ – אָקין

אָקפֿי [קפי אפעל: מקפי. prt, imp.]
אָקפֿי. inf.

1. **הקפיא; הקריש; הפך נוזל למוצק**
he congealed; he clotted; he converted liquid into a solid state

פינן דאקפיה, אקשובי אקפיה. חולין קכ, א
Since he clotted it (=the blood), he has surely considered it (to be food).

2. **"הקפה"; הציף**
he caused to float
אקפו ידייכו! שם טז, ב ורש"י שם
"Cause your hands to float" (=place them on the head of the animal-offering lightly!)

3. **הגביה**
he caused to rise; he raised
(ד)מיא אקפויי מקפו ליה למנא חגיגה בא, רע"ב ורש"י שם
the water is certainly making the utensil rise
Cf. the אפעל conjugation of תני in G for G, pp. 117-119.
SEE: קפא

אָקפֿיד [=אתקפיד] ← **אָקפֿד**

אָקפֿל [=אתקפל] ← **אָקפֿל**

אָקציר [קצי אפעל: מקצי. prt, אקצוי. inf.]
הקצה; הפריש; יחד

he set aside; he designated

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

SEE: אָקיש, אָקיש, אָקיש, אָקיש

אָקלושי inf. [קלש אפעל]

"להקליש"; ללל; לכסות בכסוי דליל

to cover thinly

רש"י (מהדורת א. קופפר) מועד קטן יג, ב ורש"י שם

For an example, see אָקמכ.

SEE: קלש

אָקלידא/אָקלידא n.

key

מפתח רש"י שבת פט, ב

This Aramaic noun has given rise to the contemporary Israeli Hebrew nouns קלידים, keys, and מקלדת, keyboard, in the world of musical instruments and computers. In addition, the verb הקליד means he typed, esp., he entered characters into a computer using a keyboard.

SEE: מיקליר

אָקלע [=אתקלע] ← **אָקלע**

אָקלולי inf. [=אתקלולי] ← **מיקלל**

אָקמח [קמח אפעל: אקמוחי. inf.]

טחן עד אשר דק (בקמח)

he ground fine (like flour); he pulverized

דאקמח ויהי עפרא נדה נה, א ורש"י שם
(in a case) where (someone) had pulverized (the flesh of the corpse), and it turned into dust

SEE: קמיח, קמחא

לָאָקנוּי inf. ← **אָקני**

אָקנוּי inf. ← **אָקני**

אָקני [קני אפעל: מקני. prt, לקני. fut.]
אָקני. imp. אקנוי. inf.

הקנה; העביר לרשות אחר (בגון במכירה או במתנה)

he transferred (possession, e.g., as in a sale or a gift)

ינקא מקני קני, אקנוי לא מקני. סוכה מו, ב ורש"י שם
A child can acquire (for himself), (but) he cannot transfer (to others).

Cf. the אפעל conjugation of תני in G for G, pp. 117-119.

SEE: קנה

Initially, they thought it was mere chance

2. מְזַדְמָן; עָרָא; לֹא קְבוֹעַ

ad hoc; occasional not regular

בִּי דִּינָא דְאֶקְרָא רֹאשׁ הַשָּׁנָה כֵּט, סַעֲבִי וְרִשִׁי, מֵאִירִי וְרִיטִב־א שֵׁם

This combination of the prefix דִּי and the noun אֶקְרָא (lit. “of chance”) functions like an adjective. Rashi and other commentators (ad loc.) contrast this term with the (Hebrew) adjective קְבוֹעַ, established, regular.

In Modern Hebrew the expression בְּאֶקְרָא means by chance or at random.

SEE: אִיקְרִי²

אֶקְרוּקְתָא n.

צִפְרָדֶּי
רִשִׁי וְתוֹסְפוֹת נִדְרִים מֵא, א; רִשְׁבִּים בְּבֹא בְתֵרָא עג, ב

אֶקְרוּרִי ← inf. [=אֶתְקְרוּרִי] inf.

אֶקְרִי imp. אֶקְרוּרִי inf. [קְרִי אֶפְעֵל: מִקְרִי prt., לִיקְרִי fut.]

1. “הִקְרִיא”; גָּרַם (לְאַחֵר) לִקְרֹא מִקְרָא

he caused/enabled (someone) to read Scripture

בְּאַגְרָא דְמִקְרִין וּמִתְנַנִּין בְּנֵיהּ סוּתָה כֹּא, א
in the reward for enabling their sons to read Scripture and recite Mishna

וְלֹא לִיקְרִי לְדִידִיהָ לֹא “לְחֻדְיָה” חֲפֻצָּתִי “לְחֻדְיָה,... אֶלֶּא “לֹא חֲפֻצָּתִי לְקָחְתָּהּ”. יְבֻמוֹת קר, ב וְרִשִׁי שֵׁם עִפ

דברים כה:

And one should not cause him (=the brother-in-law) to read (the negative adverb) “not” by itself (and the verb) “I wanted” by itself, ... but (he should cause him to read) “I did not want to marry her.”

See Devarim 25:7-10 for a description of the process of *halitza* (lit. the removal [of the shoe]) that dissolves the (quasi-marital) bond between a widow and her late husband's brother.

2. לְמֹד (לְאַחֵר לִקְרֹא) מִקְרָא

he taught (someone to read) Scripture

אֶקְרוּרִי, וְאַתְנִייה, וְשִׁנִּייה גְבֵרָא רַבָּא. בְּבֹא מְצִיעָא פִּד, א
(R. Yoḥanan) taught him (to read) Scripture and (recite) Mishna and made him (=Resh Lakish) a great man.

אָמַר לִיה: הִיאֵאָה אֶקְרִיתָּ? אָמַר לִיה: זָכַר. בְּבֹא בְתֵרָא

כֹּא, רַעֲבִי ב עִפ דְּבָרִים כה: יט

(Yo'av) said to him (=his teacher): How did you teach me to read (the word under discussion)? (His teacher) said to him: זָכַר.

The Talmudic narrative presents a controversy about the Hebrew noun זָכַר in the Biblical command to eradicate

מֵאִי טַעְמָא? הָדֵס דְּלִרְיָחָא קָאִי — בִּי אֶקְצִייה, מִרְיָחָא אֶקְצִייה. סוּכָה לו, ב

What is the reason (it is forbidden to smell a myrtle branch used as one of the four species for the mitzva on Sukkoth)? (As for) a myrtle branch that is (generally) used for (smelling its) aroma – when one designated it (for the mitzva), he has set it aside from (use for) its aroma.

For an additional example, see שְׂרִיג.

Cf. the אֶפְעֵל conjugation of תִּנִּי in G for G, pp. 117-119.

SEE: אִיקְרִי

אֶקְרָא n.

1. מְקוֹם מַעְבַּר הַנָּהָר river crossing; ford

רִשִׁי “ע”פ יְלֻזִּי רִשִׁי” מְגִילָה ו, א

2. מְחוּז; אֲזוֹר region

רִשִׁי בְבֹא מְצִיעָא עג, ב

This noun usually appears in combination with certain proper nouns as names of various Babylonian sites. According to some scholars (Sokoloff, p. 161), the Babylonian Aramaic אֶקְרָא is the equivalent of the noun מְצָדָה (=fort) in Targum Yonathan to II Shemu’el 5:9. See also B. Z. Eshel, *Jewish Settlements in Babylonia during Talmudic Times* (Hebrew), Jerusalem: Magnes 1979, pp. 29-34.

אֶקְרָא [=א + קָרָא n.] ← קָרָא²

אֶקְרָא [=א + קָרָא n.] ← קָרָא²

אֶקְרָא אֲנִי

הִיָּה דִּי שְׂאֶקְרָא (בְּפִתּוּב וְאַפְרָשׁ...)

(it would have been sufficient that) I read (in the Biblical text and interpret ...)

This formula points out an (apparent) redundancy in a Biblical passage.

אֶקְרָא אֲנִי “חִיָּה”, “בְּהִמָּה” לָמָּה נֶאֱמָרָה? חוּלִין עא, א
וְרִשִׁי שֵׁם עִפ וִיקְרָא ה: ב

It would have been sufficient that I read (the word) חִיָּה (in the pasuk and interpret it in a general sense), why (then) was the word בְּהִמָּה (=cattle) stated (in addition)?

Cf. a somewhat different usage of this formula in Rashi's commentary ad loc. and Sederin ד, רע"א

אֶקְרָאִי [=א + קָרָאִי n. pl.] ← קָרָא²

אֶקְרָא n./adj.

1. מְקָרָה chance; casual occurrence

מַעֲיָקָא סְבוּר: אֶקְרָאִי בְּעֻלְמָא הוּא סְנַהֲדִין כה, ב

אָקְשִׁי [קשי אפעל: מְקִי, prt., אַקשוּי. inf.]

1. הִקְשָׁה
he raised a difficulty;
he objected; he pointed out a contradiction

אַמְר' שְׁמַעְתָּהּ, וְאַקְשִׁי. בבא קמא קיז, סע"א
He presented halakhoth and (the other scholar) raised a difficulty.

כִּי הָיָה מְקָשִׁי ר' פִּנְחָס בֶּן יֶאִיר קוֹשֵׁינָא, הָיָה מְפָרֵק לֵיהּ ר' שְׁמַעוֹן בֶּן יוֹחָי שֶׁבֶת לֵג, סע"ב
when R. Pinhas b. Ya'ir would raise a difficulty, R. Shim'on b. Yohai would answer him

2. נִתְקַשָּׁה; נִעְשָׂה קָשָׁה
it became hard
(ד) אַפִּילוּ אַקְשׁוּיִי נִמְי לֹא אַקְשׁוּ זָחָיִם קֻטְזוּ, רע"ב ורש"י שם
(their sexual organs) did not even become hard (=erect)

3. "הִקְשָׁה (עֲרָף)"; הִתְנַחֵץ
he behaved insolently
אַקְשׁוּ לְאַפִּי מֶלֶכָא בְּכוּרוֹת ט, רע"א ורש"י שם ד"ה "איִקְשׁוּ" *they behaved insolently towards the king*
Cf. the אפעל conjugation of תני in G for G, pp. 117-119.
SEE: אַקְשִׁי DIFF: קְשִׁי

אַרְאָ n.
יוֹנָה הַמְשֻׁמָּשֶׁת פִּתְיוֹן לְיוֹנִים אֲחֵרוֹת
a dove used as a decoy to capture other doves
רש"י סנהדרין כה, א וילעזי רש"י שם

אַרְאָ n.
מִין דָּג טָהוֹר
species of kosher fish
עבודה זרה מ, רע"א
The reading of this word in this Talmudic passage is uncertain. Cf. manuscripts ad loc. and *Arukh HaShalem*, s.v. פלמוד.

אַרְבָּא [אַרְבִּי. pl. n.]
1. מַעֲבָרָת; סִיָּה
ferry; boat
ע"פ רש"י בבא מציעא עב, ב ד"ה "באכלבי וארבי" ובבא קמא קטז, א ד"ה "מעבורת"
2. עֲרֵבָה; כְּלִי לְלִישָׁה
bowl; kneading trough
רש"י פסחים מ, רע"ב ד"ה "בארבי"

אַרְבָּא n.
אֲגַם (בְּצֵת) עֲרֵבוֹת וְקִנִּים
a marsh full of willows and reeds
רש"י קידושין עב, א ד"ה "ער" וילעזי רש"י שם
SEE: אַרְבָּתָא, עֲרֵבָתָא

Amalek – whether it refers to (any) trace of Amalek or to the males of Amalek, an issue that depends upon its vocalization. The questions of its vocalization in the Talmudic dialogue and its pronunciation when reading the Torah are still controversial today. For details, see the article by Rav Mordechai Breuer (entitled: *שיש* in the journal *Megadim* 10, pp. 97-112.

Cf. the אפעל conjugation of תני in G for G, pp. 117-119.
SEE: מְקִי דְרִדְקִי, קְרָא, קָרָא

אַקְרִי [= אַתְקְרִי] ← **אַיְקְרִי**

אַקְרִיב
[קרב: מְקְרִיב, prt., לְקְרִיב, fut., אַקְרִיבִי. inf.]
1. קָרַב (= הֵבִיא סְמוּךְ אֶל)

he brought near
אַקְרִיבַת יֵת פְּלוּנִי יִבְמָה קְדֻמָּנָא לְבִי דִינָא יִבְמוֹת לֹט, ב
(the widow) brought So-and-so, her brother-in-law, before us to the court
2. הִקְרִיב (= הֵבִיא קֶרְבֵּן וְכו')

he offered (as a korban etc.)
וְכִיּוֹן דְּבִנְיָסָן בְּעֵי אַקְרִיבִי מִתְרוּמָה חֲדָשָׁה מְגִילָה כט, ב
and since in Nisan he needs to offer (a korban) from the new (half-shekel) offering
SEE: קְרִיב

אַקְרִיִּים [קָרַם אַפְעֵל]
הִתְחַמֵּץ; נִעְשָׂה חָמוץ
it became sour
חֲמָא דְאַקְרִיִּים בְּבֵא בְתָרָא צָה, סע"ב ורשב"ם שם; עבודה זרה ל, בע"א ורש"י שם
wine that became sour
in יין שהקרים See the parallel Hebrew expression
ברכות מ, ב

These verbs refer to wine becoming sour – a process that begins with the thickening of its uppermost layer. Cf. the Aramaic noun קְרָמָא (=Hebrew קרום *crust*).

According to manuscripts and the *Arukh* (s.v. קרס), however, the verb is spelled אַקְרִיס (with a final *samekh*).
SEE: קְרִיס

אַקְרַע ← **אַיְקְרַע**

אַקְרַפִּיטָא/קְרַפִּיטָא n.
סִפְסָל
bench
רש"י קידושין ע, א; רש"י על הרי"ף מועד קטן י, רע"ב
Cf. our edition of Rashi on רע"ב י, and the *Arukh HaShalem*, s.v. אַקְרַפִּטָא.

אַקְשִׁי ← **אַקִּישׁ**

suffix **עִית** (instead of the usual **עֵת**), see J.N. Epstein (p. 47).

SEE: רְבַע

m. **אַרְבַּעַא**
four

אַרְבַּעִי ← אַרְבַּע

n. **אַרְבַּעִין**
forty

n. pl. **אַרְבַּתָּא**
willow trees
עֲצֵי עֲרֵבָה שְׁבַת כ, ב
According to manuscripts ad loc., the word is spelled **אַרְבַּתָּא** (with an *ayin*).
SEE: אַרְבָּא, עֲרֵבָתָא

n. abs. **אַרְגֻּון**
purple wool
צִמְרָא צְבוּעָא אַרְגֻּמֵּן
אַלְבִּישׁ יְתָהוֹן לְבוּשֵׁין דְּאַרְגֻּון תְּמִיד לֵב, א
(*Alexander, the Great*) dressed them (=the sages) in garments of purple wool

The Aramaic consonant *vav*, which is still pronounced *waw* by some eastern Jews (notably by Yemenites), is parallel to the Hebrew *mem*, since both have a common point of articulation (i.e., the lips), and thus the Aramaic **אַרְגֻּון** is parallel to the Biblical Hebrew **אַרְגָּמָן** (e.g., in *Shemoth* 25:4 and Targum Onkelos ad loc.). The form **אַרְגֻּנָּא** (with only one *vav*) appears in Biblical Aramaic (e.g., in *Daniel* 5:7), and **אַרְגָּון** is found once in Biblical Hebrew (*II Divrei HaYamim* 2:6).

inf. **לְאַרְגֻּזִי** ← מַרְגִּזִּין

inf. **לְאַרְגִּילִי**

p. pl. **אַרְגִּי** [אַרְג]
weaving
אוּרְגִים; קוֹלְעִים חוּטִים לְאַרְיָג
וְאַרְגִּי בְּגָד לְמָת סְנַהֲדִין מַח, ב
and they are weaving a garment (i.e., a shroud) for a dead man

This verb is very rare in Aramaic, but it appears more frequently in Biblical Hebrew (e.g., in *Shemoth* 28:32) and it is still used in Hebrew today. For the common Aramaic equivalent in the Talmud (and in Targum Onkelos), see **מְחָא**.

inf. **אַרְגִּיל** [אַרְגִּל אֶפְעַל: מַרְגִּל, p. 11-12, אַרְגִּילִי].
1. הִתְחִיל; יָזַם; הוֹבִיל
he began; he initiated; he led

p. def. **אַרְבָּא** [אַרְב]
lying in wait; lurking
הָאוֹרֵב
דְּמִית עָלֵי בְּאַרְיָא אַרְבָּא בְּבֵא מְצִיעָא קָא, ב ורש"י שם
(ע"פ איכָה ג:י)
you seem to me to be like a lurking lion
Cf. Sokoloff, p. 162.

n. **אַרְבוּנָא**
blindness
עִוְרוֹן
רש"י פסחים קיא, סע"ב

n. **אַרְבִּלָּא/אַרְבִּילָּא**
sieve
בְּבִרְדָּה; נֶפֶךָ
רש"י בבא מציעא כו, ב ד"ה "אַרְבִּלָּא" וסנהדרין ט, א ד"ה "אַרְבִּילָּא"
In the Munich manuscript, this word is consistently spelled without a *yod* (Rav EZM).

m. **אַרְבִּיסַר/אַרְבִּסַר**
fourteen
אַרְבַּעַה עָשָׂר

f. **אַרְבִּסַרִי**
fourteen
אַרְבַּעַה עָשָׂרָה

f. **אַרְבַּע/אַרְבַּעִי**
four
אַרְבַּע

אַרְבַּעַ [אַרְבַּע אֶפְעַל: מַרְבַּע, לְרַבַּע, fut.]
1. "הִרְבִּיעַ"; וְיָג (בְּהִמּוּת) זָכַר עִם נֶקֶדָה
he coupled; he mated (animals)
וְהָא סְבִי דְּבִי אֶתּוּנָא אַרְבַּעִינָהוּ, וְאוּלִיד לְתַלְתָּ!
בְּכוֹרוֹת ח, רע"ב

But did not the sages of Athens mate them (=the snakes), and it (=the "mother" snake) reproduced in three (years)!

When this verb is used in this sense, the Aramaic consonant *ayin* is parallel to the Hebrew *ayin* in the root **הִרְבִּיעַ**; hence, the literal Hebrew translation is **הִרְבִּיעַ**.

2. "הִרְבִּיץ"; גָּרַם (לוֹ) לְרַבּוּץ
he caused to lie down

אַרְבַּעִית לִי אַרְיָא אֶמְצָרָאִי בְּבֵא קְמָא קִיד, א
you have caused a "lion" (=a dangerous individual) to lie down on my border

In this sense, however, the Aramaic consonant *ayin* is parallel to the Hebrew consonant *tzadi* in the root **רָבַץ**; hence the literal translation, **הִרְבִּיץ, he caused to lie down**. See *G for G*, pp. 11-12.

Re the extraordinary *yod* in the 2nd-person-singular

אַרְוֹחוּ/אַרְחוּ [רוח אַפְעַל: מְרוּחוּ/מְרוּחַ. prt, אַרְוֹחוּ/אַרְחוּ. inf.]

1. הִרְחִיב; הִתְרַחֵף

he extended; he widened

אַרְוֹחוּ לָהּ זִמְנָא קִידוּשִׁין ו, ב
he extended the time (for repayment) for her

2. הִרְוִיחַ; קָבַל רוּחַ; הִנִּיב רוּחַ

he/it made a profit

מְרוּחוּ עֶסְקָךְ בְּרוּכָה נו, א
your business will be profitable

3. "הִרְוִיחַ"; נָתַן רוּחָה

it provided relief; he eased

הָאִי פוּחְלָא עַד אַרְבַּעִין שָׁנִין מְרוּחוּ שְׁבַת קָנָא, סַע"ב
kohl (applied to the eyes) provides relief until the
age of forty

(ד) קָנָא מְרוּחוּ לְתַרְעָא בַבָּא מַצִּיעָא ס, רַע"ב
he is easing (i.e., lowering) the market price
SEE: רוּחַ

אַרְוֹזָא n.

אַרְוֹ רַש"י פִּסְחוּם נ, סַע"ב ד"ה "מֵאֲרוּזָא" rice

לְאַרְוֹחוּ/לְאַרְוֹחוּ inf. ← אַרְוֹחוּ

לְאַרְוֹחוּ inf. ← אַרְחַ

אַרְוִיתָּ [רוי אַפְעַל]

שָׁפְרָה; גָּרְמָה לְהִשְׁתַּכֵּר

she caused to become intoxicated

אַשְׁקִיטִיהָ חֲמֵרָא וְאַרְוִיתִיהָ סְנַהֲרִין קַט, סַע"ב
she gave him wine to drink and caused him to
become intoxicated

SEE: רוּחַ

אַרְוִיסָא n.

אַפְסָר; חָבַל לְמַשִּׁיכַת בַּעֲלֵי חַיִּים

rope for leading animals 'לַעֲזֵי רַש"י יְבֻמוֹת מו, א

אַרְוֹמָאִי n. pl.

Romans

This form occurs in our editions only once (in
(גיטין יז, רַע"א), but manuscripts and early printed
additions read רֹמָאִי in that case as well.

SEE: אַרְמָאָה DIFF: רֹמָאָה

(ד) אַרְגִּיל הוּא קֶטְטָה יְבֻמוֹת קֶטְט, ב

he (=the husband) initiated the quarrel

מוֹעֵד קֶטְט כּו, א (מִשְׁנָה) Cf. the Mishnaic-Hebrew usage in

2. הִתְרַגֵּל; הָיָה רָגִיל

he became accustomed (to)

מְרַגֵּל בִּפְתַּת שְׁחִירַת גִּיטִין סַט, ב
he would become accustomed to (eat) bread in the
morning

SEE: מְרַגֵּל בְּפֻמְיָה ד', רָגִיל, רָגֵלָא

אַרְגִּישׁ [רַגֵּשׁ אַפְעַל: מְרַגֵּשׁ. prt, לְרַגֵּשׁ. fut.]

1. הִרְגִּישׁ, חָשׂ he felt

יוֹמָא חַד עֲבַד וְאַרְגִּישׁ בְּנַפְשִׁיהּ. שְׁבַת קֶבֶט, סַע"א וְרַש"י
שם

One day he did (let blood) and felt about himself
(that he was weak).

2. הִרְגִּישׁ; שָׁם לֵב; הִבְחִין he realized

אַרְגִּישׁ רַב אַדָּא בַר אַהֲבָה, אִיקְפַּד. תַּעֲנִית כ, סַע"ב
Rav Adda b. Ahava realized (what had happened)
and he was annoyed.

3. הִזְעִיק; גִּיס (צָבָא) he mobilized

לֹא דָא הָיָא קֶרְתָּא וְרוּשְׁלָם דַּעֲלָה אַרְגִּישִׁית כָּל
מִשְׁוֹרְתֵי? סְנַהֲרִין צה, א ע"פ תַּרְגוּם יוֹנָתָן לִישְׁעִיָּה י: לב
Is this not the city of Jerusalem for which I
mobilized all my troops?

SEE: רָגֵשׁ

אַרְדִּי/אַרְדִּילָא/אַרְדִּילָאִי n. pl.

בְּמַהֲרִין וּפְטָרִיות mushrooms

רַש"י כְּתוּבוֹת סָא, א ד"ה "תְּבַשִּׁילָה דְאַרְדִּי, וּבְרוּכָה מו, א ד"ה
"אִילוֹ מִיִּיתוֹ לִי אַרְדִּילָא"

אַרְהֵטָּ [רַהֲטָ אַפְעַל: מְרַהֲטָ. prt, לִרְהֵט. fut.]

1. הִרְרִיץ he caused (someone) to run

וְאַרְהֵטִיהָ קָמִיָּה תְּלָתָא מִיָּלִי שְׁבַת קַט, סַע"ב
and he made him run before him three "miles"

Cf. Targum Onkelos to Bereshith 41:14.

2. חִזַּר (עַל תְּלַמוּדוֹ) בְּמַרוּצָה

he quickly reviewed (his learning)

כִּי הָווּ קִיָּמִי מִקְמִיָּה דְרַב חֲסָדָא מְרַהֲטִי בְּגִמְרָא בְּהָדִי
הָדִי וְהָדִי מַעֲיָנִי בְּסִבְרָא סוּכָה כַּט, א
when they (=two disciples) were standing before
Rav Hsida (after his lecture), they would quickly
review with each other the learning (which had
been conveyed to them) and subsequently analyze
the logic

Cf. the Biblical Hebrew usage, לְמַעַן קֹרָא בו, so that
one may read it quickly, in H'avakkuk 2:2.

SEE: רַהֲטָ

זעהיא עוברת דאָרפֿא. יומא פֿב, סע"ב
(There was) a pregnant woman who smelled (food
on Yom Kippur and became ill).

SEE: ריחא

אַרחושי [= א + רחוישי. inf.] ← מרחשן

אַרחי ← n. pl. אַריח

אַרחי ופֿרחי; אורחי ופֿרחי
אורחים קבועים ו(אורחים) עוברי דרך
guests & transients

כתובות סא, א ורשי שם ד"ה "אורחי" וד"ה "פרחי"; סד, סע"ב
Rashi's comments indicate that this usage combines two
separate Aramaic nouns (1) אַרחי (or אורחי), guests, and
(2) אַרחי, transients – by means of a vav conjunction.
However, in later Rabbinic literature and in contemporary
Israeli Hebrew, the vav conjunction is omitted so that
the two nouns form the expression אַרחי־פֿרחי, which is
used in a pejorative sense, e.g., vagrants or vagabonds,
like the Hebrew noun פֿרחח. Indeed this is the meaning
of the Biblical noun in *Iyyov* 30:12, according to Radak's
Sefer HaShorashim [s.v. פרחח], and in contemporary Israeli
usage. Cf. commentaries ad loc. Cf. Sokoloff, p. 166, s.v.
אַרחא #2.
SEE: אורחא

אַרחיקו pl. [רחק אתפֿעל: מרחיק. prt.]
התרחקו; היו רחוקים

they were far way; they were distant

(ד)היו מרחקי ממשכן, וכל שכן השתא דארחיקו להו
טפֿי! חולין טז, סע"ב — יז, רע"א
they were far away from the Tabernacle, and most
certainly nowadays when they have become more
distant (from the Tabernacle)

אַרחיקי [רחק אפֿעל: מרחיק. prt., לירחיק. fut.]
I kept (them) far away 1st pers. s.

והא ארחיקי לי! בבא בתרא כו, א ורשי שם
But I have indeed kept my (trees four cubits) away!
SEE: רחיק, רחק

אַרחן/אַרחת. pl. ← אורח

אַרי conj.

1. פֿאַשר as
(ד)כתיב: "כי ובעל בחור בתולה" — ומתרגמין:
"אַרי דמיחיתב עולם עם בתולתא" מועד קטן ב, א ע"פ
ישעיה סב: ותרגום יונתן שם
it is written (in Scripture): "As a young man 'yiv'al a

אַרונָא [אַרון. abs.] n.

coffin

1. ארון של מת מגילה ה, א

2. ארון הברית ברכות נד, רע"ב

the ark of the covenant

In our versions of the passage in ברכות, the form ארון
appears (in the absolute state), but the Munich manu-
script has the (definite) form אַרונָא instead.

SEE: אַרנָא

אַרונקי n. pl.

אנשים חשובים רש"י חולין ס, ב

important people

אַרוקתא n.

an ornate band

רצועה מצִיִּית

Cf. ארקתא

רש"י שבת נט, ב

אַרוּרי n. pl.

"קללות"; פֿרשת התוכחה שִׁבְחָמֶשׁ
"דברים" המזהירה את עם ישראל (בין
היתר) בפסוקי "אָרוּר"

"Curses (for disobedience)"; the section of
the Torah that warns the Jewish nation
that curses (and punishments) will be
imposed for violating the Divine com-
mandments רש"י מגילה לא, ב ע"פ דברים כח: טו-סח

אַרְזָא [אַרְזי. pl.] n.

oak tree

"אַרְזוּ"; עץ אלון

"לעזי רש"י" רשב"ם בבא בתרא פ, ב; רש"י עבודה יד, א

אַרְזִילִי דִימָא ← ארזילא

אַרְזִינִיתָא adj. f. pl.

large

גִּסּוּת; גִּדּוּלּוֹת

חִיטִי אַרְזִינִיתָא גיטין ע, רע"א ורשי שם

large wheat kernels

אַרְזִפְתָא/מְרִזְפְתָא n.

א קורנָס; פֿטיש גִּדּוּל a heavy hammer

רש"י גיטין נו, ב ד"ה "ארזפתא"; רש"י ברכות לד, רע"א ד"ה
"מרזפתא" ע"פ ת"י לשופטים ד: כא

אַרַח [ריח אפֿעל: מורח. prt., אַרוּחי. inf.]

he smelled

הריח

born in the wilderness) ...

(4) And (as for the one) who is involved with it (=R. Yohanan, who raised the objection from the mishna), how (does it happen that) he has become involved with it (since it is an obvious answer that the first-born were those who had left Egypt, since they were old enough to perform the Divine service)!

See Rashi's comments on this formula in: כתובות טז, רע"א ושם לו, א

See מאי and its note.

אַרְיָא [אַרְיָא, abs. אַרְיָא, pl. n.]

lion

Sometimes, this Aramaic noun is used as a metaphor for an outstanding Torah scholar, as in the entry בַּר אַרְיָא.

Occasionally, it indicates a prohibition. For an example, see בַּר אֲכִילָה.

אַרְיָא ← אַרִיָּה

אַרְיָא [אַרְיָא, pl. n.]

small brick (half size) אַרְיָא; חֲצִי לְבִנָּה

רש"י שבת קכט, א וביצה לב, ב

According to manuscripts, the singular form is אַרְיָא (without a *yod* after the *resh* – like the plural form אַרְיָא). The form אַרְיָא in our editions of the Talmud is similar to the Hebrew noun אַרְיָה (e.g., in א ורש"י שם), which, in contemporary Israeli Hebrew, often refers to a (ceramic) tile.

אַרְיָא [אַרְיָא, adj./pass. prt. m.def./f.]

long; tall

1. אַרְיָא; גְּבִיָּה

הנהוּ בִּי תַרִי דְּהוּוּ מִסְגּוּ בְּאוּרְחָא, חַד אַרְיָא וְחַד גּוּצָא
בבא מציעא פא, רע"ב

two men were traveling on the road, one tall and the other short

אַרְיָא וְקִטִּין עִירוּבִין כב, א ורש"י שם

long and thin (i.e., rectangular)

אַבְבָּא אַרְיָא חוּלִין קְלוּ, ב ורש"י שם Abba Arikha

According to Rashi, this epithet refers to the *amora* Rav, who was extraordinarily tall. Cf. the epithet אַרְיָא with reference to the *amora* Shemuel, e.g., in א ורש"י שם.

2. רְאִי; הָגוֹן; מְתֵקֵן **befitting; proper**

וְאֵתוּ בְּנֵי קְרִיתָא וּמִקְשָׁשִׁין בְּכַרְמִיָּא וְאוּכְלִין
בְּזִיתָא – אַרְיָא אוּלָא אַרְיָא? סוכה מד, ב ורש"י

שם ע"פ עורא ד: יד שם

and the inhabitants of the cities come (during the Sabbatical year) and hoe in the vineyards and eat olives (as payment) – is (this) proper or improper?

SEE: אַרְיָא, אוּרְיָא, אַרְיָא

maiden" – and we translate (it into Aramaic): "As a young man settles down with a maiden"

2. אַלְאָ **but; rather**

וַיַּעַן עֲמוּס וַיֹּאמֶר אֶל אֲמַצְיָה: "לֹא נָבִיא אֲנִי וְלֹא כֵן
נָבִיא אֲנִי, כִּי בּוֹקֵר אֲנִי..." –

כְּדִמְתַּנְגָּם רַב יוֹסֵף: "אַרְיָ מְרִי גִיתִי אֲנָא" נדרים לח, א
ע"פ עמוס ז: יד ותרגום יונתן שם

And Amos replied, saying to (King) Amatzia: "I am neither a prophet, nor am I the son of a prophet, rather I am a cowboy ..." – as Rav Yosef translates: "Rather I am an owner of cattle."

As Rashi points out in his commentary on the Talmud (גיטין צ, א ד"ה "כ"י"), this Aramaic conjunction serves as the standard translation in Targum Onkelos of the Biblical Hebrew conjunction *כִּי* in all of its meanings.

אַרִי prt. [ארי]; קַאֲרִי [ק + אַרִי]

מַעֲרָה; עוֹסֵק ע"פ רש"י יומא ל, ב

attached; involved

Cf. Arukh HaShalem, s.v. אַרִי, ע"פ

SEE: אַרְיָא, אַרְיָא

וּדְקַאֲרִי לַהּ מַאי קַאֲרִי לַהּ

וּמִי שְׁעוֹסֵק בָּהּ, לְמַה הוּא עוֹסֵק בָּהּ?!
(=כְּלוּמַר, מַה עָלָה עַל דַּעְתּוֹ שֶׁל הַמַּקְשֶׁה
בְּתַחֲלָה?!)

And (as for the one) who is involved with it, why has he become involved with it?! (=what was he thinking in the first place?!)

With this question the Talmud expresses amazement at the *hakham* who has pointed out a difficulty with a *mishna* or a *baraita* because the resolution is too obvious.

(1) ר' יוחנן אָמַר: קָדְשׁוֹ בְּכוֹרוֹת בְּמִדְבָּר, וְרִישׁ לָקִישׁ
אָמַר: לֹא קָדְשׁוֹ בְּכוֹרוֹת בְּמִדְבָּר ...

(2) אֵיתִיבֵיהּ ר' יוֹחָנָן לְרִישׁ לָקִישׁ: "עַד שְׁלֹא הוּקַם
הַמִּשְׁכָּן, הָיוּ הַבָּמֹת מוֹתֵרוֹת וְעִבּוּדָה בְּבְכוֹרוֹת."

(3) אָמַר לֵיהּ: בְּאוּרְקוֹ שְׁיָצְאוּ מִמִּצְרַיִם ...

(4) וּדְקַאֲרִי לַהּ, מַאי קַאֲרִי לַהּ?! בכורות ד, ב

(1) R. Yohanan said: The first-born (sons) in the wilderness were sanctified (for Divine service), but Resh Lakish said: The first-born in the wilderness were not sanctified.

(2) R. Yohanan raised an objection against Resh Lakish (from a *mishna*): Before the tabernacle was erected, the high places were permitted (for offerings), and the (Divine) service (was performed) by the first-born.

(3) He (=Resh Lakish) said to him: By those (first-born) who had departed from Egypt (not by those

אַרְכָבִי [רכב אָפּעל; מַרְכִּיב, prt., אַרְכָב, limp.]

הַרְכִּיב; הוֹשִׁיב בְּרִכְיָה (על אָדָם)

he had (someone) ride (upon a person)

(ד)רִישׁ לְקִישׁ הָהָא אָזִיל בְּאוּרְחָא, מָטָא עוּרְקָמָא דְמִיָּא. אָתָא הָהוּא גְבָרָא, אַרְכָבִיָּה אַבְתָּפִיָּה, וְקָא מַעְבֵּר לֵיהּ. מַגִּילָה כַח, סַעֲבִי

Resh Lakish was travelling on a road (and) came upon a pool of water. A man came along (and) had him (=Resh Lakish) ride on his shoulders and carried him across.

רַכֵּב: SEE:

אַרְכָבִיָּה אַתְרִי רִיכְשִׁי

“הַרְכִּיבוּ עַל שְׁנֵי רִכְשִׁים (=סוּסִים); נִתֵּן לְדַבֵּר שְׁנֵי זֻחוֹת

“**he had it ride on two horses”; he has created a legal status of a dual nature**

מִתְּחַנֵּת שְׂכִיב מֵרַע שְׂכָתוֹב בָּהּ קֶנֶן – בְּבִי רַב מִשְׁמִיָּה דְרַב אֲמִרִי: אַרְכָבִיָּה אַתְרִי רִכְשִׁי: הַרְי הִיא כְּמִתְּחַנֵּת בְּרִיא, וְהַרְי הִיא כְּמִתְּחַנֵּת שְׂכִיב מֵרַע. כְּתוּבוֹת נה, ב ורש"י שם; בבא בתרא קנב, א ורשב"ם שם

The will of a dying man which contains a written clause denoting an official transfer of property – in the school of Rav they state in the name of Rav: “He had it ride on two horses”: Behold, it is similar to the gift of a healthy man (in some respects), yet it is similar to the gift of a dying man (in other respects).

This expression has been used in a somewhat different sense in later Rabbinic Hebrew, e.g., in *Be'ur Halakha* on *Shulhan Arukh, Oraḥ Ḥayyim*, 634:1.

אַרְכָבְתָּא n.

הַשְׂכָּבָה הַשְּׁלִישִׁית וְהָעֲלִיוֹנָה (שֶׁל עֶפְרָא) הַמְּקִיפָה אֶת הַשָּׂדֶה בְּעֵין גִּדְרָא

the third and uppermost (earthen) layer that encompasses a field רש"י בבא מציעא קג, ב

אַרְכּוּסִי inf. ← **אַיְרָכְס**

אַרְכָן n.

מוֹשֵׁל רַשְׁבָּנִים ב"ב קסד, ב ד"ה "דהוה כתב"

governor; ruler

For an example, see the next entry.

According to Rashbam ad loc., this noun is related to the adjective *אַרְיָ*, *proper*, but Rashba ad loc. and many others have explained that it is derived from a Greek word meaning *primary* or *supreme* (like the prefix *arch-* in English).

אוֹרְכָתָא: SEE:

אַרִיף prt. act. [ארף]

מִתְקֵן

fixing; preparing

הָנָה קָא אַרִיף לֵיהּ לְבִישְׁרִיָּה שְׁבַת לֵג, ב ורש"י שם
he was fixing (i.e., massaging) his flesh for him
וְאַרִיכְנָא מְגִילָתָא מִמִּשְׁכֵּי דְטַבְנָא כְּתוּבוֹת קג, ב (וש"ג)
ורש"י שם ע"פ עזרא ד:יז
and I was preparing scrolls from deerskins

אַרִיסָא [אַרִיסִי n. pl.]

אַרִיס; חֶקְלָאִי הַמְּקַבֵּל אַחוּזִים מִהֵיבּוּל בְּשָׂכָר עֲבוּדָתוֹ

a tenant-farmer (who cultivates a field or an orchard and receives a certain percentage of the produce as payment

בְּאַתְרָא דְשָׂקִיל אַרִיסָא פִּלְגָּא בְּבֵא מַצִּיעָא קי, א
in a place where the tenant-farmer receives half (of the produce)
חֲכִירִי Cf.

אַרִיסוּתָא n.

1. אַרִיסוּת; תְּנָאִי הָעֵסְקָתוֹ שֶׁל הָאָרִיס עִם בַּעַל הַשָּׂדֶה; עֲבוּדַת הָאָרִיס

tenancy; tenant farming

ע"פ רש"י עבודה זרה כא, סע"ב ד"ה "אבל"

2. חֻזְקָה (בְּקִרְקָע)

a title (to land) acquired through occupancy רַשְׁבָּנִים בְּבֵא בְּתֵרָא נה, א ד"ה "דאריסא"

3. סְעוּדָה שְׂאָחוֹד מְלוּהָ לַחֲבֵירוֹ

a meal that one party had advanced to another

רש"י מועד קטן כב, ב

Manuscripts and some of the commentators read רִשִׁי (with a *shin*), a noun related to the verb אַרִישוּתָא

אַרִיתָא n.

"אָאוּר"; אֲמַת מַיִם; תַּעֲלָה (שְׁמִשְׁקִים מִמֶּנָּה שְׁדוֹת)

canal; channel of water (used for irrigation)

אַרִיתָא דְדִלְאִי בבא קמא נ, סע"ב ועוד

canal of water drawers

רש"י שם, אבל ע' רש"י ותוספות חולין קז, א ד"ה "האי אריתא"
Rashi's Hebrew translation אָאוּר should probably be understood in light of his comment on *Bereshith* 41:1 indicating that the basic meaning of the Hebrew noun אָאוּר is an artificial waterway. See also Targum Onkelos of *Shemoth* 7:19. (Cf. Ramban's explanation on *Bereshith* ad loc.) Cf. Rashi on א, חולין קז.

n. [abs. אַרְמָלוּ] **אַרְמָלוּת-אַלְמָנוּת**

1. רִוּקוּת

an unmarried state; spinsterhood

טב לְמִיתָב טַן דוּ מְלִמִּיתָב אַרְמָלוּ. כתובות עה, א ורש"י
It is better to live as (part of) a couple than to live in spinsterhood.

widowhood

2. אַלְמָנוּת

כָּל יְמֵי מְנַר אַרְמָלוּתִיךָ כְּתוּבוֹת קָג, א
throughout the duration of your living in widowhood

This phrase from the text of the *kethuba* (i.e., marriage contract) also appears in the *mishna* (ב) with a slightly different spelling: מִיִּנְר אַלְמָנוּתִיךָ. The *resh* and the *lamed* in אַרְמָלוּת are parallel, respectively, to the *lamed* and the *nun* in אַלְמָנוּת, since these consonants sometimes interchange – as noted by Ramban in his commentary on *Bereshith* 25:3 and *Shemoth* 22:15. See also the two Mishnaic Hebrew verbal forms that mean *widowed*: נִתְאַרְמָלָה (e.g., in סע"ב, e.g., in the *mishna* in א) and (מכּוּת ג, א) נִתְאַלְמָנָה (e.g., in the *mishna* in א) and the Aramaic noun אַרְמָלְתָא (=Hebrew אַלְמָנָה), the next entry. Cf. the Biblical Hebrew אַלְמָנוּתִי in *Yesha'ya* 13:22 and *Yehezkel* 19:7 and commentators ad loc.

n. אַרְמָלְתָא

widow

אַלְמָנָה

רש"י כתובות יז, ב

See also Targum Onkelos, e.g., on *Devarim* 14:29.

n. אַרְנָא

closet

אַרְוֹן

על שְׁקוּרִין לְאַרְוֹן הַקּוֹדֶשׁ אַרְנָא שַׁבַּת לֵב, סע"א
because they (=ignoramuses) call the holy ark a closet

SEE: אַרְנָא

n. אַרְנָבָא

hare

אַרְנָבָת

See *VaYikra* 11:6 and Targum Onkelos ad loc. For a discussion of the identity of this animal, see Y. Feliks, *The Animal World of the Bible*, Sinai, Tel Aviv, 5722, p. 41.

n. [pl. אַרְנָקִי] אַרְנָקָא

"כִּסּ מָלֵא מְעוֹת"; תִּיק לְכֶסֶף **money bag**

רש"י עירובין עט, א

In contemporary Israeli Hebrew, an אַרְנָק is a *wallet* or a *change purse*.

אַרַע [רַעַע אַפְעֵל: מַרַע, אַרְוֵעִי. inf.]

עָשָׂה רַעוּע; הִחְלִישׁ; עָרַע

he weakened; he impaired

n. אַרְכָנוֹ

government; regime מְמִשְׁלָה; שְׁלִטוֹן

יִבְדֹּק: אִימְתִי עֵמִד אַרְכָן בְּאַרְכָנוּתִיהָ? בָּא בְתָרָא קֶסֶד, ב ורשב"ם שם

Let it be investigated: When did the governor begin his regime?

adj. אַרְכָסָא

hard; compressed

קָשָׁה; נִקְשָׁה

חֲמִירָא אַרְכָסָא מִנְחוֹת מִג, רַע"א ורש"י שם
hard leaven

אַרְמָאָה [אַרְמָאִית/אַרְמִייתָא, f.s., אַרְמָאִין/

אַרְמָאִי, m. pl. אַרְמִייתָא/אַרְמִייתָא, f. pl. n./adj.]

(an) Aramean

1. אַרְמִי

(ד) תַּמְרִי אַרְמִייתָא שַׁבַּת קִמְג, א *Aramean dates*

2. "אַרְמָאִי"; לֹא יְהוּדִי; גוֹי

non-Jewish; a non-Jew; (a) Gentile

לְטַעֲמִיהָ קִפְּלָא אַרְמָאָה! חוּלִין צו, א ורש"י שם

Let a non-Jewish cook taste it!

SEE: אַרְמָאִי DIFF: אַרְמִייתָא

אַרְמִי-רַמִי אַפְעֵל: מַרְמִי, prt. אַרְמוּיִי. inf.]

he cast

1. הִטִּיל

כָּל יוֹמָא הָוָה מַרְמִינָן רִיפְתָא בְּהָדִי הָדִדִי וְאָכְלִינָן.
שַׁבַּת קִנוּ, ב ורש"י שם

Every day we used to cast bread together (into a basket) and eat.

וּמַרְמִינָא לִיהָ תִּיגְרִי יִבְמוֹת סג, א

and it casts upon him (i.e., embroils him in) quarrels

2. נָטַל (מֵאַחֵר); חָטַף

he took away; he snatched

דִּילְקָמָא אַרְמוּיִי אַרְמִיָהּ מִינָהּ? פִּסְחִים י, ב ורש"י שם
perhaps (one rat) has indeed taken it away from him (=the other rat)?

SEE: רַמָּא

n. אַרְמִייתָא

non-Jewish status

גוֹיּוּת

אָמַר לִי אִיסּוּר גִּיּוּרָא: כִּי הָוִינָן בְּאַרְמִייתָא אַמְרִינָן
עֲבוּדָה זָרָה ע, א

Issur the convert said to me: When we were (still) in our non-Jewish status

SEE: אַרְמָאָה

אַרפּו [רפי אפּעל] imp. pl.

loosen! **הרפו!**

רמו ליה ארױסא בצנאריה, ארפו ליה וצמצמו ליה!

יבמות מו, א ורש״י שם

Cast a rope aound his neck, loosen it and tighten it!

רפי: SEE

אַרפּס־רפּס [רפּס אפּעל]

he opened forcefully **פּתח בכח**

אַרפּסיניה לעיניה, חזייה בשקריה בכורות לו, ב ורש״י

שם ד״ה ״ארפסיונינהו״

He (=Rafram) forcefully opened his eyes wide, and he perceived his (=the kohen's) fraud.

אַרצי [רצי אפּעל: מרצי, prt., ארצוי, inf.]

1. **התרצה; השתדל למצא חן**

he made himself desirous (to)

(ד)מרציני ארצוי קמיה עירובין ק, ב ורש״י שם
she constantly makes herself desirous before him (i.e., she seduced her husband to his marital obligation)

2. **הרצה (דברים); נאם**

he delivered a discourse; he expounded

(ד)ארצי וארצו קמיה חגיגה יד, סע״ב
he delivered a discourse and (others) expounded before him (i.e., in his presence)

Cf. the parallel Hebrew expression *הרצה לפני* in the same passage.

3. **הרצה (מעות); מנה כסף**

he counted out (money)

ארצי וזוי בבא בתרא מח, רע״ב ורשב״ם שם
he counted out (the) money

See also the parallel Hebrew expression *להרצות מעות* (שבת כב, א ורש״י שם).

In all three definitions, this Aramaic root is parallel to the Hebrew root *רצה* – with the consonant *tzadi* the middle root-letter in both languages. For the occasional use of the Aramaic root *רעי* – with the Aramaic consonant *ayin* corresponding to the Hebrew *tzadi* in the sense of *desiring* (the first definition in this entry), see the fourth definition of the entry *רעי*.

רצי, אירצי, איתרצי: SEE

אַרקיב [רקב אפּעל: מרקיב, prt.]

it rotted; it decayed **הרקיב; התקלקל**

(ד)ארקיב חד אבר ניר נא, ב *one limb decayed*

אַרקתא/ערקתא n.

strap; shoelace **רצועה; שרוך נעל**

רש״י יבמות קא, ב

ואתו גמלים וארעיה בבא קמא נב, א

and camels came and weakened (the covering of the pit)

ונימא: ״שבועה שחצינה שלי״! מרע ליה לדבוריה.

בבא מציעא ה, ב

But let him state: "I swear that half of it (=the garment) is mine!" He would be weakening his own statement (because he previously claimed that all of it was his).

(ד)איהו דארע נפשיה פסחים ג, ב ורש״י שם ד״ה ״דארע

אנפשיה״

it is he who impaired himself (=his own status)

איתרע, רעינא: SEE

אַרעא [ארעתא, n. pl.]

1. **בדור הארץ; תבל; העולם**

Earth (=the planet); world

(דק)אמר נבוכדנצר: וכל דירי ארעא בלא חשיבין

יומא כ, ב ע״פ דניאל ד:לב

... Nevukhadnetzar said: and all the inhabitants of the world are considered (to be) nothing.

The kingdom of the Earth is like the kingdom of Heaven.

2. **פני האדמה; קרקעית ground; bottom**

פי נחית לארעא, לימא: ברוך [...] רוקע הארץ על

המים. ברכות ס, ב

When he descends (from bed) to the ground, he should recite: Blessed is He ... (Who) stretches out the earth upon the waters.

ולא קא מטנא אארעא בבא בתרא עג, ב

but (the utensil) did not reach the bottom (of the sea)

3. **אדמה earth**

סומכא דארעא אלפי גרמידי. סוכה נג, ב

The thickness of the earth is thousands of cubits (deep).

4. **ארץ; מדינה land; country**

(ד)בְּעִי לְמִיֶּסֶק לְאַרְעָא דִּישְׂרָאֵל שבת מא, א

he wants to ascend to the Land of Israel

5. **שדה; חלקת אדמה**

a parcel of land; field

מאי בעית בהאי ארעא?! בבא בתרא לג, ב ועוד

What do you want with this field?!

אורח ארעא: SEE

אַרעיתא [ארעית, n. cnstr.]

קרקעית; תחתית bottom

בארעיתיה דמנא יומא מח, א

at the bottom of the vessel

holding) tefillin (rather than a Torah scroll)

2. אָסַר בְּאִסּוּר חֲמוּר

he issued a strict prohibition

“אַרוּר” ... בּוֹ שְׁבוּעָה, דְּכַתִּיב: “וַיִּשְׁבַּע יְהוֹשֻׁעַ בַּעֲת הַהִיא לְאָמֹר: אָרוּר הָאִישׁ לִפְנֵי ה’ [אֲשֶׁר יָקוּם וַיִּבְנֶה אֶת הָעִיר הַזֹּאת אֶת יְרִיחוֹ]” ... וְדָלְמָא תִּרְתִּי עֲבַד לְהוּ: אֲשַׁבְּעִינְהוּ וְלִיטְיִנְהוּ? ... שְׁבוּעוֹת לוֹ, אֶע”פּ יְהוֹשֻׁעַ וְכוּ: (The term אָרוּר can indicate an oath, as it is written: “And at that time Joshua issued a strict prohibition: אָרוּר (=under an oath) is the man before God (who undertakes to rebuild this city, Jericho) ...

But perhaps (Joshua) did both: he issued a strict prohibition and he cursed them!

Cf. Ramban’s commentary on Bereshith; 21:23.

SEE: אִישְׁתַּבַּע, שְׁבוּעָתָא

אַשְׁבַּע־ [שָׁבַע אִפְעַל: מְשַׁבֵּעַ, prt, לִישְׁבַּע, fut.] he satisfied; he gave satisfaction

רַחֲמֵנָא לִישְׁבַּעְךָ בִּי הֵיכִי דְאַשְׁבַּעְן בְּרָךְ! תַּעֲנִית כֹּד, אֵ
May the Merciful (God) grant you satisfaction just
as your son has satisfied us (i.e., our hunger).

SEE: שָׁבַע

אַשְׁבַּק־/אַיִשְׁבַּק־ 1st pers. s. fut. ← שָׁבַק

אַשְׁגַּח [שָׁגַח אִפְעַל: מְשַׁגַּח, prt.]

הִשְׁגִּיחַ; שָׁם לֵב he paid attention (to)
אָמַר לִיה: ... מַחֲוֹל לִי! לֹא אֲשַׁגַּח בִּיָּה. בִּרְכוּת כֹּח, א
(Rabban Gamliel) said to him (=R. Yehoshua): ...
Forgive me! (R. Yehoshua) paid no attention to him.

אַשִּׁיד [אָשִׁיד: אֲשִׁיד, prt.]

שָׁפַךְ he spilled
גִּבְרָא אֲשִׁיד דְּמָא שְׁבַת קִנּוּ, א
a man (who) spills blood

See also Targum Onkelos on VaYikra 17:4 and Rashi on BeMidbar 21:15.

לְאַשְׁהוּיִי inf. [שָׁהִי אִפְעַל: מְשַׁהִי, pl.]

“לְהַשְׁהוּת”; לְהַשְׁאִיר לְבַד to leave alone
בִּינּוֹן דִּידְעָתָּ בְּכִלְבָּר דְּמִשְׁטִי לִיה וּמִשְׁתַּסִּי, לֹא אֲבָעִי
לָךְ לְאַשְׁהוּיָה! בְּבִא קָמָא כֹּד, ב

Since you knew about your dog that they incite him and he becomes incited, you should not have left him alone (=unattended)!

Manuscripts of this passage: read לְשִׁהוּי, an infinitive from binyan פֻּעַל.

SEE: שָׁהִי, שָׁהָא

אַרְקָתָא n. pl.

תּוֹלְעִים בְּכַבְדִּי רִשְׁיִי שְׁבַת קֵט, ב

worms (parasites) in the liver

אַרְקָתָא [= אָ + רְקָתָא n.] ← רְקָתָא

אַרְתַּח

[רתח: מְרַתַח, prt, לִירְתַח, fut, imp. אַרְתַּחוּי, inf.]

הִרְתִּיחַ he heated; he boiled

הָאִי מֵאֵן דְּאַרְתַּח כּוּפְרָא חֲיִיב מְשוּם מְבָשֵׁל.
שְׁבַת עֹד, בִּרְשִׁי שֵׁם

One who boiled pitch is liable for cooking (on the Sabbath)

SEE: רִתַּח

אַשָּׂא n. ← אִישָּׂא, אִישְׁתָּא

אַשְׁבַּח [שָׁבַח אִפְעַל: מְשַׁבַּח, prt, אֲשַׁבְּחוּי, inf.]

1. הִשְׁבִּיחַ; שִׁפֵּר he increased (value);
he improved (something)

אִיִּיתוּ יִתְמֵי רָאָה דְּאִינְהוּ אֲשַׁבְּחוּ. בְּבִא מְצִיעָא קִי, ב
The orphans produced evidence that they had improved (the property)

רַבִּינָא מְשַׁבַּח וְכַתִּיב לְבִרְתִּיהַ בְּבִא מְצִיעָא קִי, רַע”ב
Ravina writes an increased amount for (the kethuba of) his daughter

Literally: “he increases and writes” – with the participle linked to וְכַתִּיב and used (adverbially) to modify it.

2. הִשְׁבִּיחַ; הִשְׁתַּפֵּר; נַעֲשָׂה טוֹב יוֹתֵר it improved; it increased (in value)

בְּעֵנְבִים ... כְּמָה דְּקִימִין מִיכְחַשׁ כְּחִישִׁי, אֲכָל הָכָא
כְּמָה דְּקִיאִי אֲשַׁבְּחוּי מְשַׁבַּח גִּיטִין לֵט, א
with regard to grapes, ... the more they remain (on the vine), the worse they actually become; but here (with regard to hair) the more it remains (on the body), the more it improves

SEE: שָׁבַח

אַשְׁבַּע [שָׁבַע אִפְעַל: מְשַׁבֵּעַ, prt, לִשְׁבַּע, fut, imp. אֲשַׁבְּעִי]

1. הִשְׁבִּיעַ; חִיב (מִישְׁהוּ) לְהַשְׁבַּע

he caused to swear; he had (someone) take an oath

הָאִי דִּיִּינָא דְאַשְׁבַּע בְּתַפְלִין שְׁבוּעוֹת לוֹ, ב
a judge who had (a litigant) take an oath (while

אַשכּבת־ n.

death **הַשְׁכָּבָה**; פִּטְיָה

יִזְמָא דְאַשכּבת־יהּ דְרַבִּי כְּתוּבָת קָג, רַע"ב ורש"י שם
the day of Rabbi's death

Cf. the Gaonic explanation, quoted by Sokoloff (p. 173): a eulogy for a deceased person (delivered within the first year after his death). Today the parallel Hebrew noun *הַשְׁכָּבָה* (or *אַשכּבה*) is a prayer recited for the soul of the deceased. See *Encyclopeida Talmudit* (Hebrew), Vol. 8, s.v. הוֹכֵרֶת נִשְׁמוֹת.

SEE: שָׂכִיב, שְׁכָבָא¹

אַשכּבת־א n.

butcher shop **בֵּית מִקּוּלִין**; אֶטְלִיז

a knife of the butcher shop **סְכִינָא דְאַשכּבת־א**

שבת קכג, ב ורש"י שם וע' בבא מציעא קטז, א ורש"י שם
This noun is probably not related to the previous entry: Rav EZM proposes that it is of Persian origin, while Sokoloff (p. 173, based on the *Arukh*, s.v., [סכין] advocates a different spelling, *אַשכּבת־א*, and even a different translation, *shoemaking*.

אַשכּח [שכח אפּעל: מְשַׁכּח. prt.]

he found **מָצָא**

For an example, see *נָפֵק דִּק וְאַשכּח*.

SEE: אִישְׁתַּכַּח¹ DIFF: שָׁכַח, אִישְׁתַּכַּח²

אַשכּחן ... מְנַלְן/מְנָא לָן

מְצָאנוּ ... מְנִינְן לָנוּ?

We found ..., from where do we (derive) ...?

This formula poses the following question: Now that we have discovered the basis (usually in Scripture) for one of the cases or items under discussion, what is the basis for the other one?

Sometimes the interrogative element in this formula is (the Hebrew) *מְנִינְן* (from where?), or *מְנַלְיה/מְנָא לִיה* (from where does he derive?) or *מְנַא לָהוּ* (from where do they derive?).

אַשכּחן סִיכָה, רְחִיצָה מְנַלְן? יומא עו, ב

We have found (a source for the prohibition of) anointing (on Yom Kippur), from where do we (derive the prohibition of) washing (even part of the body)?

אַשכּי n.

day **יום** רש"י שבת סז, רע"א

This word is used as a charm together with the word *בוּשְׁקִי* (which Rashi explains as *לַיְלָה*, night).

אָשור pl. [שוי אפּעל: מְשַׁוִּי. prt., אַשְׁוִי. imp.]

אָשוּוִי [inf.]

1. **הָשׁוּוּ; יָשְׁרוּ**

they made equal; they made level

דִּילְמָא אַתִּי לְאַשוּוִי גוּמוֹת שַׁבַּת צה, א ועור
so that he won't come to level depressions (in the ground on the Sabbath)

2. **מָכְרוּ בְּזוֹל** **they sold at a cheap price**

אַמַּר לָהוּ שְׁמוּאֵל לְהַנְהוּ דְּמַזְבְּנִי אַסָּא: אָשׁוּוּ וְזַבְּנִי!

סוכה לד, ב

Shemu'el said to those who sell myrtle: Sell at a cheap price!

SEE: שְׁוִי

אַשוּחִי pl.

סוג של עצי אָרוז ע"פ רש"י שבת קנו, א

trees (similar to cedars)

In modern Hebrew an *אַשוּחִי* refers to a *fir tree*.

אַשון adj.

קָשָׁה

רש"י חולין קכב, א

hard

אָשור imp. pl. ← **אַשְׁר־**

אַשחור pl. [שחר אפּעל: מְשַׁחַר. prt.]

אַשְׁחוּרִי [inf.]

הָשְׁחִירוּ **they became black**

(ד)אַשְׁחִירוּ אֵימַת? סוכה לג, ב

when did (the berries) become black?

SEE: שְׁחִירוּתָא

אַשְׁטַר 1st pers. s. fut. ← **שְׁטַר**

אַשְׁיִיל- 1st pers. s. fut. ← **שְׁיִיל-**

אַשִּׁישָׁא n. ← **שִׁישָׁא**

אַשִּׁיתָא [pl. אִשְׁתִּיתָא]

כְּתָל; חוּמָה **wall**

רש"י ב"מ פו, א וע' דבריו על ב"ק נ, א ד"ה "לאושין"

Rashi explains the plural form *אַשִּׁיתָא* in *Ezra* 4:12 as *in Ezra ad loc.* and Rashi on *Yirmeya* 50:15 and on *בבא קמא* – this Aramaic noun is the equivalent of the Biblical Hebrew noun *אַשִּׁיתָא*, *foundations*. Cf. the verbal form *הִתְאַשְׁשׁוּ* in *Yeshaya* 46:8 and Rashi ad loc. and the later Hebrew verb *אָשַׁשׁ*, *he substantiated*.

SEE: שָׁלִים

SEE: מִשְׁמָע, מִשְׁמָע, לְשִׁמְעִינָן

SEE: שִׁמְעַה, שִׁמְעָה

אֲשָׁפָא n. עֹר רש"י כתובות עז, ב
skin; hide

רַבִּי יְהוּדָה וְרַבִּי יוֹסִי אֶשְׁלִימוּ לִיהָ בִּסְיִיהוּ; רַבִּי מֵאִיר
לֹא אֶשְׁלִים לִיהָ בִּסְיָהּ. יוֹמָא פֶּג, ב' ורש"י שם

n. **אַשְׁקֻלְתָּא****bill of sale; deed**

שטר מכר

רשב"ם בבא בתרא מח, א ד"ה "וואאשקלתא"

[imp. **אַשֵׁר** - **אַשֵׁר** פֿעל: מאַשֵׁר, prt. **אַשֵׁר**] [imp.]

1. חֲזַק; אַשֵׁר

he confirmed; he authorized

ומדא־תא רב חנן בר רבא וְאַסְהִיד אַחֲתִימוֹת יְדִיהָ...
אַשְׁרֵנוּהִי וְקִנְיָנוּהִי כְּחוּבוֹת כָּא, א
and since Rav Hanan b. Rabba came and testified
about his signature..., we have confirmed it and
established it

he acted vigorously

2. הִתְחַזַּק

אַשֵׁר הָיִיא! שבת קיט, א ורש"י שם

Act vigorously (and) quickly!

he believed

3. הֶאֱמִין

חֲבִירָךְ מִיתָ, אַשֵׁר; אֵיתְעֵשֶׂר, לָא תַאשֵׁר!

גיטין ל, רע"ב ורש"י שם

"Your friend died" – believe (it); "he became
wealthy" – don't believe (it)!

SEE: אֵישׁוּר, יִישׁוּר, אֵישְׁרֵתָא

n. **אַשְׁרָאִי**

פֿרעֹן הַמַּגִּיעַ בְּזִכּוֹת מְכִירָה בְּהֻקָּה

payment due for a credit transaction

כָּל אַשְׁרָאִי – סָפֵק אֲתִי סָפֵק לָא אֲתִי. פסחים קיג, א
Every payment due from a transaction on credit – it
is doubtful whether or not it will be made.

In post-Talmudic Hebrew, the noun **אַשְׁרָאִי** does not
refer to the *payment*, but it means *credit*, i.e., the
confidence in a purchaser's ability and intention to pay
for goods (or services) that were entrusted to him
(without immediate payment).

SEE: אֵשְׁרֵתָא

pl. **אַשְׁרוּשׁ** [שרש אפעל]**they took root**

הִשְׁרִישׁוּ

(מ)הֵנֵךְ דְּאַשְׁרוּשׁ קוֹדֵם לְעוֹמֵר דְּהִשְׁתָּא מנחות סח, ב
those that took root before the Omer (offering) of
this year

For the "infixing" of יֵד to form the 3rd-person,
masculine plural, see תַּקֵּין and G for G, p. 50, note 3.

SEE: אֵישְׁרֵתָא

1st pers. s. fut. ← **אַשְׁרִי** שְׂרָא[prt. **אַשְׁרִי** [שרי אפעל: מאַשְׁרִי]

הִשְׁרָה; אַרְחַ

he caused to dwell; he allowed to dwell;n. pl. **אַשְׁפּוּרִי****משפרי (= מתקני) בגדים****menders (of clothes)**

ע"פ רש"י עבודה זרה כ, ב

1st pers. s. fut. ← **אַשְׁפִּי** שְׁפִי[prt. **אַשְׁפּלוּ** [שפל אפעל: מאַשְׁפּלוּ]

"הִשְׁפִּילוּ"; סָחַפוּ

they caused to move "lower" (i.e., down-stream)

מִיָּיָךְ אַשְׁפּלוּהָ לְאַרְעֵיךָ! בבא בתרא צט, ב ע"פ רשב"ם שם
Your water has caused [it, i.e.,] your land (=the
topsoil) to move downstream!

For the use of the personal-pronoun suffix (i.e., הָ, הָ, it, in
the form **אַשְׁפּלוּהָ** that anticipates the direct object
(לְאַרְעֵיךָ), see G for G, pp. 251-254.

The subject of the sentence, the Aramaic noun מִיָּא (like
מִיָּם in Hebrew) is regarded as grammatically plural –
even though its English translation water is singular.

אַשְׁקִי

[שקי אפעל: מאַשְׁקִי, prt. לְשַׁקִּי, fut.]

[inf. **אַשְׁקוּי**, imp. **אַשְׁקִי**]**הִשְׁקָה; הִרְוָה****he gave to drink; he irrigated**

יומא חד אמר ליה: אַשְׁקִינִי מִנְא! קידושין לא, ב
One day he said to him: Give me (some) water to
drink!

אַדְהִכִּי סָבַר מִסְבָּר וְאַשְׁקִי. גיטין ס, רע"ב
Meanwhile he dammed up (the waterway) and
irrigated (the field).

SEE: שְׁקִייתָ, שְׁקִייתָ, שְׁקִייתָ, בִּי שְׁקִייתָ

אַשְׁקִיל [שקל אפעל]1. הִפְנָה **he directed**

(ד)כִּפְתִּיחַ לְחֻבְרִיָּה וְאַשְׁקִיל עָלֶיהָ בִּידְקָא דְּמִנְא
סנהדרין עז, סע"ב ורש"י שם (וע' רמב"ם הל' גירושין יג:טז)
he bound [him, i.e.,] another man (lit., "his
fellowman") and directed a torrent of water upon
him (thereby killing him)

For the use of the personal-pronoun suffix (i.e., הָ, him
in the form **כִּפְתִּיחַ** that anticipates the direct object
(לְחֻבְרִיָּה), see G for G, pp. 251-254.

2. הָטִיל (עָלָיו) לְמַסֵּר **he made (him) grant**

וְאַשְׁקִילָהּ גִּטָּא עַל כּוֹרְחִיהָ גיטין לג, ב ע"פ רש"י שם
and (the judge) made him grant (a bill of divorce to
his wife) against his (previous) will

SEE: שְׁקַל

אשתדף [=אתשדף] ← אישתדף

אשתו imp. pl. ← אישתו

אשתומא n.

a shocking statement

דבר תימה דרש רב עינא אפתחא דבי ריש גלותא: השוחט לחולה בשבת חייב לכסות.

אמר להו רבא: אשתומא קאמר, לישמטוה לאמוריה מיניה! חולין פד, ב ורשי שם ד"ה "אשתומא קאמר"

Rav Ena expounded at the entrance to the exilarch's residence: (If) one slaughters (an animal) for a (seriously) ill person on the Sabbath, he is obligated to cover (its blood).

Rabba said to him: He is making a shocking statement, let them remove his amora from him!

According to Rashi, this noun is related to the next entry. Cf. his explanation of the Biblical Hebrew in Bereshith; 1:2.

SEE: אשתומם

אשתומם/אשתומם [=אתשומם: שומם

"אתפעל"]

השתומם; תמה

he was dumbfounded; he was shocked

אשתומם בשעה חדא/חדה

תמה רגע אחד

חולין כא, א (ועוד) ורשי שם ע"פ דניאל ד: טז

He was dumbfounded for one moment (by the difficulty, and then he proposed a solution).

This sentence is a quotation from Daniel 4:16 (even though in four of the five Talmudic passages חדא is spelled with a final alef – as opposed to the final hei in the Biblical Aramaic: חדה).

The phrase בשעה חדא, for one moment, also appears in Targum Onkelos on Shemoth 33:8 as the translation of רגע אחד.

אשתחרור [=אתשחררו] pl. [שחרר אתפעל]

they were freed

השתחררו

בני יודן אמתא אשתחררו. יבמות צו, ב

The sons of Yudan, a woman slave, were freed.

For the "inflixing" of י- to form the 3rd-person, masculine plural, see תקין and G for G, p. 50, note 3.

SEE: שחרר

אשתטח [=אתשטח] ← אישתטח

he hosted

הסנה, הסנה! לאו משום דגביהת מכל אילני אשרי הקדוש ברוך הוא שכינתיה עלך ... שבת סז, א

O bush, O bush! Not because you are taller than all trees did the Holy-One-Blessed-Be-He cause His Divine Presence to dwell upon you ...

מאן דמשרי צורבא מדרבנן באושפיוזיכניה

קידושין עו, ב

one who hosts a Torah scholar at his inn

SEE: שרא

אשריץ [שרץ אפעל: אשרוצי inf.

"השריץ"; הוליד (צאצאים)

it reproduced; it produced (offspring)

אשרוצי אשריץ בכורות ז, ב

(the unclean fish) actually reproduced

SEE: שרץא

אשרתא n.

אשרור (של שטר על ידי הדיינים); קיום השטרות

corroboration (of a document by the judges)

אשרתא דדייני כתובות כא, ב ופח, א ורשי שם; גיטין כו, ב ורשי שם

corroboration (of a document) by the judges

See also Rashi's commentary on Yirmeya 32:11

2. חזק! יישר כח! strength!

רב ששת אמר להו: אשרתא! גיטין טב, א

Rav Shesheth said to them: Strength!

This Araamaic noun was uttered as a word of encouragement to workers.

3. פירעון המגיע בזכות מכירה בהקפה payment due for a credit transaction

רב ששת הוה ליה אשרתא דסרבלי במחוזא שם יד, א ורשי שם

Rav Shesheth had a payment due for a credit transaction for some cloaks (he had sold) in Mehoza

SEE: אשראי

אשתא n. ← אישא

אשתבוחי/אשתבוחי [=אתשבוחי inf.

← משתבח

אשתבע [=אתשבע] ← אישתבע

← inf. [לְאַתְּ שְׁמוּטִי] **לְאַתְּ שְׁמוּטִי**
אִישְׁתְּמִיט

ואת לא תסבֵּרָא

ואתה האם אינך סבור כך?!

But don't you think so?! But do you (really) not maintain (that opinion)?!

With this formula an amora introduces an argument against the halakic position of his opponent.

אמר ליה אבֵּי יוֹסֵף: ואת לא תסבֵּרָא דְשׁוּמֵר

אבֵּידָה כְּשׁוּמֵר חָנֵם דְּמִי? ! בבא קמא נז, סע"א
Abbaye said to Rav Yosef: But do you (really) not hold that a person who minds a lost article is (treated) like an unpaid guardian?!

SEE: וְתַסְבֵּרָא and its last note.

אתא

[אתי: אתי, prt, לייתי, fut, תא, imp,

מייתי inf.]

1. בא; בא (לְלִמּוֹד); הִגִּיעַ

he came; it came (to teach); he arrived

אתא לְקַמְיָה דְּרַב בבא מצינא כג, ב ועוד
he came before Rav (for a halakic ruling)

קרא לְדַרְשָׁה הוּא דְאַתָּא מגילה ב, ב
the (phrase in this) passage came (to teach) an interpretation

בְּהַרֵּי הַדְּרִי קָאָתוּ שבת צט, ב
(these two phenomena) come (=occur) simultaneously

2. נְלַמֵּד **it was derived**

In this sense, this verb often introduces a derivation based on an analogy (e.g., *gezera-shava*).

אתיא לְחֶם – "לְחֶם". פְּתִיב הָכָא: "לְחֶם עֲנִי",
 וּכְתִיב הָתָם: "וְהָיָה בְּאֶכְלֶכֶם מִלֶּחֶם הָאָרֶץ." מֵה
 לְהֵלֵךְ מִשְׁלָכְכֶם, אֵף כֵּן מִשְׁלָכְכֶם. פסחים לח, א ע"פ
 דברים טז; במדבר טו: יט

(The halakic definition of) "bread" (here) is derived (from) "bread" (elsewhere). Here (=regarding matza on Pesah) it is written: "the bread of affliction," while there (=regarding setting aside halla) it is written: "and it will be when you eat of the bread of the land." Just as there (halla must be) from your own (property), here too (matza must be) your own.

3. עֵתִיד (ל-); עָלּוּל (ל-)

he is likely (to); he is liable (to)

The participle of this verb may be used before an infinitive to express the likelihood of something happening.

אתי לְאֶתוּי אַרְבַּע אַמּוֹת יומא עה, ב

וּבִרְכוּ אֶת הָעָם, *and they blessed with the people* (ברכות יא, ב ורש"י שם).

In the Talmud (and in Midrashim), אַת is often the focus of a דְּרָשָׁה (=an *interpretation*) that amplifies the scope of the scope of the next word in the pasuk.

Thus one tann had interpreted every אַת in the Torah as an amplification, until he reached a passage where he was unable to do so. R. Akiva, however, intervened and presented an appropriate interpretation even for that instance, as reported in the following Talmudic source:

בא ר' עקיבא ודרש: "אַת ה' אֱלֹקֶיךָ תִירָא" –
 לְרַבּוֹת תִּלְמִידֵי חֻכְמִים פסחים כב, סע"ב ע"פ דבריפ"י:
R. Akiva came and interpreted: "You shall revere the Lord your God" – (the word) אַת (has been written) to include (reverence towards) Torah scholars.

Such interpretations apparently regard the Biblical Hebrew אַת as a preposition (like עם, cited above) in the sense of *together with* or *in addition to*. Thus, in the example, Rabbi Akiva explains that the Torah obligation of reverence towards the Lord requires *in addition* reverence towards Torah scholars as well.

את/אנת pron.

1. אַתָּה **you (m.)**

וְיָל אַנְתָּ אֵייתִי סְהַדִּי ...! בבא מצינא לט, סע"ב
You go (and) bring witnesses ...!

For additional examples, see the next two entries.

Both אַת and אַנְתָּ are used in Aramaic as the 2nd-person, masculine-singular personal pronoun. The form אַנְתָּ is used regularly in Biblical Aramaic, but אַת – without the unvocalized *nun* – is the common form both in the Talmud and in Targum Onkelos. As for Biblical and Mishnaic Hebrew, the form אַת does occur as a masculine pronoun but rarely, e.g., in *BeMidbar* 11:15 (see Rashi and Ramban ad loc.) and in the Passover Haggada in the phrase: אַת פְּתַח לוֹ! *you initiate (the discussion) for him!*

2. אַתָּה **you (f.)**

אַתְּ תִּהְיָא יְתִבָּא בְּבֵיתִי כתובות נב, ב (משנה)
you will be living in my home

אמר לה: איברא אַנְתָּ הָנֹת! בבא בתרא קסח, א
He said to her: Indeed it was you!

For a full listing of *independent personal pronouns* in Babylonian Aramaic, see *G for G*, p. 236.

וְאֵת אֲמַרְתָּ ← אֲמִינָא לָךְ אָנָּא ... וְאֵת
 אֲמַרְתָּ לִּי

(2) R. Shim'on says: *Ḥametz* – both before and after its time – is not subject to the prohibition at all ...
(3) And from the time eating is forbidden, benefitting (from it, i.e., even without eating it) is forbidden (i.e., from noon of the 14th of Nisan).
TALMUD: We have come back to the first tanna (=R. Yehuda, and so the last clause [#3] is a resumption of his words – not a continuation of the words of R. Shim'on).

See the entry **אַתָּא לִי סִיפָא** for an example of the use of this term to limit the scope of the last clause in a *baraitha*.

In **אַתָּאן לִי**, however, the phrase **אַתָּאן לִי** means nothing more than “we came to (the home of Rav Yehuda).”

אַתְּגַלְגַּל ← אִיגְלַל

אַתְּגַלְגַּל ← f. pl. אִיגְלִי

אַתְּגַרְוִי ← inf. אִיגְרִי

אַתָּה אוֹמֵר ... אוֹ אֵינוֹ אֵלָא ...

הָאֵם נִכּוֹן שֶׁתִּפְרֹשׁ (אֵת הַפְּסוּק כִּה) אוֹ שֶׁמָּא הַפְּרוּשׁ הַנִּכּוֹן הוּא ...

Do you say ..., or (perhaps) it is really ...?

This formula is used frequently in Midrash halakha. After quoting one Biblical interpretation, the Midrash asks whether that interpretation or an alternative interpretation is in fact the correct one. Ultimately, the first interpretation is chosen.

“עֵין תַּחַת עֵין” – מִמּוֹן. אַתָּה אוֹמֵר מִמּוֹן – אוֹ אֵינוֹ אֵלָא עֵין מִמָּשׁ?

בבא קמא פג, סע"ב ע"פ שמות כא: כד

“An eye for an eye” (means) monetary compensation. Do you say (it means) monetary compensation, or (perhaps) it is really an eye?

Sometimes, the formula **אוֹ אֵינוֹ אֵלָא** is used without the introductory **אַתָּה אוֹמֵר** (e.g., in ב, 1).

This formula is often followed by (the entry) **הוּא** (בְּשִׁהוּא).

אֵין ... אֵלָא ... SEE:

אַתְּהִפִּיךְ

[הפך את־פָּעֵל: מִתְּהַפֵּךְ, prt.]

אַתְּהִפִּיכִי ← inf.

1. הִתְהַפֵּךְ (מִצֵּד אֶל צֵד)

it was turned upside down; he turned over

(ד)יֻמָּא חֲד אַתְּהִפִּיקָא לֵיהּ רְצוּעָה דְּתַפְלִין

he is liable to carry (it a distance of) four cubits (on the Sabbath)

For the full conjugation, see G for G, pp. 123-125.

SEE: **אַתָּא, בְּנִין אֵב, (ה)צֵד הַשּׁוֹה שְׁבָהן**

אַתָּא וְאַיִתִּי מִתְּנִיתָא בִּידֵיהּ

בָּא וְהִבִּיא בְּרִייתָא בְּיָדוֹ

he came and brought a *baraitha* “in his hand”

רש"י ביצה כו, ב "ואייתי"

A manuscript version of Rashi's comment ad loc. reads *orally*, which appears to indicate that the *baraitha* that this formula refers to was not written down but transmitted by word of mouth; thus the expression **בִּידֵיהּ ... אֵייתִי**, he brought ... in his hand, is not to be taken literally.

אַתָּאן לִי

בָּאנוּ לִי; הִגַּעְנוּ לִי

we have come to; we have reached

This term indicates that one of the clauses in the mishna or *baraitha* that the Talmud is discussing is compatible with only one side of a controversy between tannaim or that the scope of the clause is limited to certain circumstances.

בריייתא: שֶׁבַח — מִזִּיק נוֹתֵן כְּשַׁעַת הַנּוֹק.

תלמוד: מִנִּי? ר' יְשִׁמְעֵאל הִיא ... אֵימָא סִיפָא:

בְּחֵשׁ — כְּשַׁעַת הַעֲמֻדָה בְּדִין. אַתָּאן לִי, עֲקִיבָא!

BARAITHA: (Where there is subsequent) improvement (of the damaged property) – the offender pays compensation according to (its value at) the time of the damage.

TALMUD: (In accordance with) whose (opinion is this halakha)? It is that of R. Yishma'el Take note of the latter clause: (Where there is subsequent) depreciation – (he pays) according to (its value) when (the case was) being brought to court. (With this halakha) we have come to (the opinion of) R. Akiva!

בריייתא: (1) חֶמֶץ — בֵּין לִפְנֵי זְמַנוּ בֵּין לְאַחַר זְמַנוּ

— עוֹבֵר עָלָיו בְּלֹא ... דְּבִרִי ר' יְהוֹדָה.

(2) ר' שְׁמַעוֹן אוֹמֵר: חֶמֶץ לִפְנֵי זְמַנוּ וְלֹאֲחַר זְמַנוּ אֵינוֹ

עוֹבֵר עָלָיו בְּלֹא כְּלוּם ...

(3) וּמִשְׁעָה שְׁאֶסּוּר בְּאֻכִּילָה אֶסּוּר בְּהִנָּאָה.

תלמוד: אַתָּאן לְתֵנָּא קָמָא.

BARAITHA: (1) *Ḥametz* – both before its time (=from noon until darkness on the 14th of Nisan) and after its time (i.e., *ḥametz* after Pesah that had been in the possession of a Jew during Pesah) – is subject to the Biblical prohibition (of eating). (This is) the opinion of R. Yehuda.

it was not shown to a ḥakham before the festival
For the full conjugation, see G for G, pp. 108-110.
SEE: איתחזי, תזא

אתחזק ← אתחזק

אתחזיב ← אתחזיב

אתחיל [תחל אפעל: מתחיל, prt.
[inf. אתחילי

he began
אתחילי בפורענותא לא מתחילין ב"ב יד, ב; קח, א
We do not begin with suffering.
SEE: מתחלו

אתחלתא n.
התחלה
beginning
מלחמה נמי אתחלתא דגאולה היא מגילה יו, ב
War is also the beginning of the redemption.

אתחמיאו pl. [חמי אתפעל, מיתחמי, prt.
נראו they were seen; they were visible
כי נח נפשיה... דר' יעקב, אתחמיאו בוכבי ביממא.
מועד קטן כה, ב
When the soul of R. Ya'akov came to rest, the stars
were visible during the day.

See also Bereshith; 8:5 where נראו ראשי הוקרים
is translated in Targum Pseudo-Jonathan as
אתחמיאו רישי טורינא (while Targum Onkelos has
(אתחמיאו רישי טורינא).

In another passage (חולין נד, ב ורשיי שם ד"ה "דלא"),
however, the participle מיתחמי, it is seen, together with
לכון, to (or by) you, conveys the active meaning, you
have seen (Rashi: "ראיתם" and Sokoloff, p. 468).

SEE: תמא and its note

אתי m. ; אתיא f. prt. ← אתא

אתיבי ← יתיב

אתידע/אתידע ← אתידע

אתיהיב ← אתיהיב

אתידע/אתידע ← אתידע

אתיליד ← אתיליד

אתיקר ← אייקר

מועד קטן כה, א וע' רש"י שם ובמהדורת קופפר
one day his tefillin strap was turned upside down

2. נהפך; התחלף; השתנה
it changed; it was transformed

אתהפיכו מיא וקווי דמא בבא בתרא עד, ב
the water changed and became blood
SEE: הפכ, הפיק

אתו pl. ; אתו prt. pl. ; אתו/איתו/תו imp. pl.
← אתא

אתווסאי f. [אוס אתפעל: מיתווס, prt.
[fut. תווס

התלכלכה it became soiled
(ד)רבא הנה קאזיל בריתקא דמחוזא, אתווסאי
מסאניה טינא שבת קכד, סע"ב ורשיי שם
Rava was walking along the fence of Mehoza, (and)
his shoe became soiled (with) mud
According to Sokoloff (p. 92 and p. 691), this verb may
be related to the entries מואיס and ממסמס.

לאתויי inf. ← אייתי

אתון 2nd pers. pl. pron.
אתם you (m. pl.)
אתון מהתם מתניתו לה; אנו מהקא מתנינן לה.
תענית ז, ב
You derive it from there (=that pasuk); we derive it
from here.

For a full listing of independent personal pronouns in
Babylonian Aramaic, see G for G, p. 236.

אתונא n.
furnace; oven כבשן; תנור
For an example, see סיבתא.

אתונא n.
אתונה (בירת יון) Athens
בכורות ח, ב ורשיי שם

אתוסף ← איתוסף

אתחזי ← איתחזי

אתחזי [חזי אתפעל: מתחזי, prt., ליתחזי, fut.]
הראה; הראו אותו it was shown
(ד)לא אתחזי לחכם מערב יום טוב ביצה כו, ב

אתנח מנא מאתמול עליהו ביצה לא, א
a utensil was placed upon them since yesterday

When the verb is used with the latter meaning, however, it makes sense to vocalize this form אתנח (and the participle מתנח, from *binyan* אתפעל, which serves as the passive of the causative *binyan* אפעל. See also G for G, pp. 136-138. But, as pointed out elsewhere (in the first note on the entry אישתבח, Aramaic is not always consistent in matching the reflexive/passive *binyan* with its corresponding active *binyan*.

SEE: אנט, אנט

אתנח² [=אתנח]; אתנח 1st pers. s. fut. אתנח
← איתנח

אתני [תני אפעל: מתני, fut. לתני, inf. אתני, imp. אתנוני]

1. "השנה"; למד; העביר מסרת
he taught; he transmitted (a tradition)

רב – מתניתין נמי איפכא אתניה! בבא קמא צו, ב
ע"פ כת"י המבורג וע"פ כת"י של פירוש רש"י שם
(As for) Rav – (his teachers) taught him the mishna too (i.e., in addition to the baraita) in reverse (=with the names of the tannaim transposed)!

For the difference in meaning between (the participles of) *binyan* אפעל and *binyan* קל, see the entry מתני.

2. התנה אתני בהדיהו: אי מינן מלכי, מניכו הפרכי;
אי מניכו מלכי, מינן הפרכי. עבודה זרה ח, ב

And so they stipulate with one another: If the kings (will be) from us, the governors (will be) from you; if the kings (will be) from you, the governors (will be) from us.

For the full conjugation, see G for G, pp. 116-118.

SEE: מתני, תנא

אתנחⁿ. אתנח; שְׁכַר לְזוֹנָה
payment to a prostitute (for her services)

עבודה זרה סג, סע"א (ע"פ דברים כג:ט)

אתסי [=אתאסי] ← איתסי

אתעביד ← איתעביד

לאתעורי inf. ← איתער

אתעכולי inf. ← מתעפל

אתית ← אתא, השתא דאתית להכי

אתכחש ← איתכחש

אתכשר ← איתכשר

אתלי [תלי אפעל: איתלי. imp.]
הדליק; הבעיר he lit; he kindled
אדשימשא בריש דיקלי, אתלו שרגא! שבת לה, ב
ורש"י שם

When the sun is at the top of the palm trees, light the lamp!

SEE: איתלי, תלא

אתליע/אתלע [תלע אפעל: מתלע. prt.]
התליע

it produced worms; it became wormy

הא וְהָא דְלָא אֶתְלִיעַ מְכוּתָּא, סע"ב ורש"י שם
both (baraita) refer to a rung of a ladder) that had not become wormy

This verb, like its Mishnaic Hebrew counterpart התליע, is derived from a noun that means worm (Aramaic: אַתְלִיעַ (with the yod, probably influenced by Hebrew) is less common than the form אַתְלַע (which also occurs on the same page) because in Aramaic forms of this sort the guttural consonant ayin is almost always preceded by a pathah.

אתמוהי ← מתמה

אתמח ← איתמח

אתמר [=אתאמר] ← איתמר

אתנחⁿ. imp. [תנח אפעל: מתנח. prt.]
הנח! שים! place!

פי מטית הָתֵם, אַתְנַחֲיָה אַאֲרַעָא גיטין כד, א
when you arrive there, place it on the ground

The root תנח is a secondary root that developed from נח (Sokoloff, pp. 1217-8). Cf. Morag, p. 232.

אתנח¹ [נח אפעל: מתנח. prt., איתנוחי. inf.]
1. "הונח"; הסכם

"it was at rest"; it was agreeable

מדשתיק, איתנוחי איתנחא ליה. קידושין מה, ב
Since he kept silent, it was certainly agreeable to him.

2. הונח; הושם it was placed

אתעסקה f. ← איעסק

אתער ← איתער

לאתפויס ← אתפויס

אתפח ← איתפח

אתפויס 1st pers. s. fut. ← תפס

אתפויס [תפס אפעל: מתפויס, prt, אתפויסי inf, אתפס imp.]

1. "התפויס"; ברך; קשר (בהצהרתו) את המעמד (של חפץ או אדם פלוני למעמדו של חפץ או אדם אחר)

he linked (through his declaration) the status (of something or someone to that of another thing or person)

הרי עלי כבשר זבחי שלמים לאחר זריקת דמים... בהיתרא קא מתפויס! נדרים יא, סע"ב

(If a person says:) I take upon myself (a vow that an object of mine be) like the meat of peace-offerings after the flinging of the blood ..., he is linking (its) status to something permissible (and hence his vow, which would have made the object forbidden, does not take effect)!

2. "גרם שיתפס"; הפקיד; מסר

"he caused to be held"; he deposited

ההוא גברא דאתפויס זכוותא בבי דינא נדרים כז, א ופ' הרא"ש שם

(as for) a man who deposited (documents corroborating his) rights in court

צריי אתפסה בבא מציעא ז, ב (ועוד) ורש"י שם

he deposited bundles (of money) with her

SEE: תפס, איתפויס, תפויסותא

אתפלג ← איתפלג

אתפלגי fut. 1st. pers. ← איפלגי

אתציד ← איתציד

אתקון [=אתתקון] pl. ← איתקון

אתקיל [תקל אפעל: מתקיל, prt] הסיר מכשול

he removed a stumbling block

האי מאן דאתקיל תיקלא ב"ב נד, א ע"פ רשב"ם שם one who removed a stumbling block

SEE: תקל, DIFF: תיקל, תיקלא

אתקיל [=אתתקיל] ← איתקיל

אתקין [תקן אפעל]

התקין

he established; he instituted (a Rabbinic enactment)

אתקין ר' אבהו בקישרי. ראש השנה לד, סע"א R. Abbahu instituted in Caesarea (the order of blowing the shofar on Rosh HaShana).

SEE: תקין

אתקין 1st pers. s. fut. ← תקין

אתקנה [=אתתקנה] f. ← איתקון

אתקפת 2nd pers. [תקף אפעל: מתקיף, prt] "הקשית"; השארת בקשיה (ז"א: כתוצאה מדברך יש קשיה)

you (=your statement) left a difficulty

(ו)אתקפת לן חדא! בבא בתרא קכט, א ורשב"ם שם you (=your statement) left us with a difficulty in one case!

Cf. the parallel passage (in חולין קלז, סע"ב), quoted as an example in the entry תנא.

SEE: מתקיף, תקיף

אתקפתא n.

התקפה; קשיה objection; difficulty

סלקא דעתך אמינא פאתקפתא דרב שישא בריה דרב אידי. חגיגה ט, ב

You would have thought (the halakha is) in accordance with the objection of Rav Shisha, the son of Rav Idi.

אתקצאי f. ← איתקצאי

אתקש [=אתנקש] ← איתקש

אתר [תר אפעל: מתר, prt]

השיר he caused to fall; he knocked off; it shed

him: What is the halakhic ruling about leaving Eretz Yisrael for another country? He (=R. Yoḥanan) said to him: It is forbidden. (To go in order) to meet Mother (and help her come to Eretz Yisrael), what is the halakhic ruling? He said to him: I do not know (the answer). (Rav Assi) waited a bit, (and then) he came (to him again to ask his question) ...
SEE: תרח

אתרחיש ← איתרחיש

אתרי n. pl. ← אתרא

אתרי [=א + תרי] ← תרי

אתריגו imp. pl. [תרג אפעל]

הבעירו!
אתריגו לפתמין! עירובין נג, ב ורש"י שם
kindle the coals!

According to Rashi, this verb – which is etymologically related to the *ethrog* (אתרוג) – means to make red like an *ethrog*.

אתריטא n. pl.

התראות
warnings
חולין קלב, ב

SEE: התראא

אתרין [=א + תרין] ← תרי

אתריסטון 2nd pers. pl. [תרס אפעל]

התרסתם; הונגדתם
you opposed; you challenged

מה דין אתריסטון לקבלי?! תמיד לב, א ורש"י שם
Why have you (=the elders of the South) opposed me?!

אתריסטת לקבלי בבא בתרא קיא, א
you would have opposed me

The form *אתריסטת* in our editions of the latter example is unusual for *binyan* אפעל; manuscripts of that passage, however, spell the form *אתריסטת* (without the first yod, in accordance with the usual אפעל paradigm. (Cf. Sokoloff, p. 1236.)

Rashi relates the Aramaic verb is to the Mishnaic Hebrew noun תריס, *shield* (which is of Greek origin). The Hebrew verb *התריס*, which appears in Talmudic manuscripts (ב *יבמות קכא*), is still used today in the same sense.

אתרע ← איתרע

האי מאן דשדא פיסא לדיקלא ואתר תמרי

שבת עג, ב ורש"י שם

one who threw a clod of earth at a palm tree and knocked off dates

SEE: תמר

אתרא [אתר, abs. אתרי/אתרווא pl.]

מקום
place; locality

מר כי אתריה, ומר כי אתריה. פסחים ג, א ורש"י
One authority (is speaking) according to (the practice in) his locality, while the other (is speaking) according to (the practice in) his locality.

The phrase *בכל אתר ואתר* appears in the *Kaddish* that is recited after Torah study. In Modern Hebrew *אתר* means *site*, and the verb *אתר*, means *localized* or *located*.

SEE: לאתר

אתרבאי f. ← איתרבי

אתרו pl. [תרי אפעל: מתרי, prt. ניתרי, fut. אתרווי]
[inf.]

התרו; הודיעו למי שעומד לעבור עברה
מה יהיה ענשו

they warned (the accused with a punishment just before the alleged crime)

(ד) אתרו ביה מלקות סנהדרין ט, רע"א
they warned him (with the punishment of) flogging

אתרוגא/אתרונגא n.

אתרוג
ethrog (=citron)
רש"י קידושין ע, א

SEE: אתריגו

אתרוץ [=אתתרצו] pl. [תרץ אתפעל]

תרוצו
they were explained

קראי – אתרוץ, אלא מתניתין...? נדה מד, א
the *peuskim* have been explained, but (what about) our *mishna* ...?

SEE: תריץ

אתרח [=אתתרח: תרח אתפעל: מתרח, prt.]

לתרח, fut. איתרח, imp.]

המתין; התעכב
he waited

רב אסי... אתא לקמיה דר' יוחנן, אמר ליה: מהו לצאת מארץ לחוצה לארץ? אמר ליה: אסור. לקראת אמא, מהו? אמר ליה: איני יודע. אתרח פורתא, הדר אתא... קידושין לא, ב

Rav Assi... came before R. Yoḥanan (and) said to

פ

impair (the validity of) his (=the creditor's) document (and thus require the creditor to take an oath that he is not demanding more than is due him)

SEE: איפגים

פגמא/פגמא n. [cnstr. פגם] **פגם**
damage; harm; impairment

פגע [פגע: פגע, לפגע. fut.] **פגע**
he met; he encountered **פגע**
פגע ביה יהוה סבא שבת קיט, א
a certain old man met him

פגעה תקף **פגעה**
he attacked
פגעו ביה גנבי ע"ז כו, רע"א
thieves attacked him
In contemporary Israeli Hebrew, a פגע is an armed attack (usually perpetrated by terrorists).

פגרא n.
פגרא (פגרא בעד) הריסה
(compensation for) destruction or breaking
An Aramaic verb from the same root appears in Targum Onkelos to הריס תהריס in Shemoth 23:24 – פגרא תפגראו, you must utterly destroy them (=their gods).

In Modern Hebrew the פגרא has a different meaning – “a break” in the sense of a vacation, as in פגרת הקיץ, summer vacation, and (with the original Aramaic spelling!) יומא דפגרא, a day off or a holiday (in the British sense). This usage is probably related to the Babylonian Aramaic verb איפגר (=אתפגר), he was idle.
SEE: איפגר, איפגר

פדגרא n. ← **פדגרא**

פדי ← **פדי**

פדנא n. **פדנא**
צמד
pair
פדנא דתורי בבא קמא צו, ב ורשי שם
a pair of oxen
This is one of two explanations of פדן offered by Rashi in his commentary on פדן ארם in Bereshith 25:20.

פאקא n.

trap
פח; מוקש
סבא בביתא, פאקא בביתא; סבתא בביתא, סימא בביתא.
ערכין יט, א ורשי שם
(If) there is an old man in the house, there is a trap in the house; (if) there is an old woman in the house, there is a treasure in the house.

פאלי prt. ← **פלי**

פארי¹ n. pl.
1. סבין
ממרי רשותיך פארי אפרע. ב"מ קיח, א (ועוד) ורשי שם
From your debtor accept (even) bran as payment.
2. שניצים; שרוכים רשי שבת נט, ב
SEE: מנקטא פארי

פארי² prt. ← **פרי**

פגי n. pl.
bridles; harnesses
רסנים; רתמות
ע"פ לעזי רשי שבת נא, ב

פגיל [פגל פעל: מפגל, פגולי/פגולי inf.] **פגל**
he disqualified (an offering because of improper intention)

לא מצי מפגל ביה מנחות יז, א
he cannot disqualify it
SEE: פוגלא, מופגל

פגם [פגם: פגים, פגים act. prt., פגים pass. prt.]
פגום, imp. מפגם [inf.]

1. פגם; קלקל
he damaged / harmed
אבוא דשמואל פגם ושרד. חולין יז, סע"א
The father of Shemu'el damaged (the knife) and sent (it to Eretz Yisra'el for inspection).

2. גרע; הפחית
he impaired / lessened
וניחא ליה ללוח בי היכי דנפגם שטריה
ב"ב קעב, ורשב"ם שם
and it is convenient for the borrower so that he can

פּוּמָא [פּוּם] n. [abs. and constr.]
mouth 1. פֶּה

לֹא הָיָה פְּסִיק פּוּמִיָּה מְגִירָסָא שַׁבַּת ל, רַעֲבִי וְעוֹד
his mouth did not cease (reciting Torah) learning
 in Targum Onkelos translates שׁוֹר בְּדִישׁוֹ in Devarim 25:4 as לֹא תִיחָד פּוּם תּוֹרָא בְּדִישִׁיָּה *do not muzzle the mouth of an ox during its threshing*. This noun is also used in Biblical Aramaic in Daniel 6:23: פִּם אֲרִיּוֹתָא: *the mouth(s) of lions*.

2. פֶּתַח **opening**
 יֹתִיב אַפּוּמָא דְּמִטְלָלְתָא סוּכָה ג, א
sitting at the opening of the sukkah

3. עֲנַבְל; לְשׁוֹן פְּעֻמּוֹן
clapper; the tongue of a bell
 טְבֻלָּא דְּחַד פּוּמָא סוּטָה מַט, ב ורש"י שם
a bell with a clapper
 SEE: אַפּוּמָא ד־, לָפּוּם

פּוּמְבִינְי n. pl.
seams (of a garment) מְקוֹם הַתְּפִירָה
 רש"י קידושין לב, א

פּוּנְדָא [פּוּנְדָאוֹת] n. [pl.]
money belt אֶרְצָק; אֲזוּר חָלוּל
 רש"י שבת קיג, א
 This Hebrew noun also appears in the Mishna (א: כלים כט).

פּוּנְדָקָא n.
inn פּוּנְדָק; בֵּית שְׁלָנִים בּוֹ עוֹבְרֵי דְרָכִים
 על פי רש"י מנחות מד, א

פּוּסְתָא n.
sheet (of parchment) דָּף רש"י גיטין נח, א

פּוּעֵלְיָא n. pl.
the workers הַפּוֹעֲלִים

פּוּץ imp. ← נִפֵּץ

פּוֹק imp. ← נִפֵּק

פּוֹק חֲזִי מֵאֵי עֵמָא דְּבַר
 צֵא וּרְאֵה מֶה נוֹהֵג הָעָם!

Go out (and) see what people do!
 When the halakha is unsettled about a specific issue, it is sometimes determined by popular practice.

פֶּדַע/פְּדִי [פֶּדַע/פְּדִי: פֶּדַע] prt.
he wounded פָּצַע
 דְּפַדַּע לֵיהּ לְחַבְרִיָּה סְנַהֲרִין קַט, ב ורש"י שם
one who wounds his fellow man

פֶּדַעְתָּא n.
a wound פָּצַע רש"י עבודה זרה כח, א
 Targum Onkelos translates פָּצַע תָּחַת פָּצַע in Shemoth 25:20 as פֶּדַעָא חֲלָף פֶּדַעָא, *a wound for a wound*.

פֶּה n.
worm (in dates) תוֹלַעַת (שָׁל תְּאֵנָה)
 רש"י שבת צ, א

פּוּגְלָא n.
radish עֲנוֹן רש"י שבת קח, ב

פּוּדְגָרָא/פְּדִגָרָא n.
illness affecting the feet חֲלִי רַגְלִים
 רש"י סוטה י, א

פּוּדְרִים n. pl. ← אַפּוּדְרִים

פּוּזְמָקִי/פְּזִמְקִי/פּוּזְמוֹקִי n. pl.
shoes; boots נַעֲלִים; מַגְפִּים רש"י שבת י, א
 In Modern (literary) Hebrew, a פּוּזְמָקִי is a sock.

פּוּטִיתָא n.
water reptile שָׂרָץ הַמַּיִם רש"י פסחים כד, סע"א

פּוּלְמוּסָא n.
army צָבָא; חֵיל רש"י ברכות ל, רע"ב
 The Aramaic noun and its Hebrew counterpart פּוּלְמוּס are derived from a Greek word meaning *war*. In Modern Hebrew the noun פּוּלְמוּס means *controversy*.

פּוּלְסָא [פּוּלְסִי] n. [pl.]
 1. עֲגוּל (מִתְתָּכַת) שְׂאִין עָלָיו צוּרַת מְטָבַע
blank coin

מֵאֵי "אַסִּימוֹן"? פּוּלְסָא. בַּבּא מְצִיעָא מוֹ, ב ורש"י שם
What (does the word) "asimon" (mean)? A blank coin.

2. מַכָּה; חֲבָטָה
blow; stroke פּוּלְסִי דְּנוֹרָא ב"מ פה, ב (ועוד) ורש"י שם
strokes of fire
 According to Rashi earlier (א) מוֹ, *sparks*.

פּוֹרְנָא n.

רוּחַ (מְנַדְנָה) **appreciation (from a dowry)**

רש"י כתובות נד, א ד"ה "רמב"ן בראשית מט: כב

פּוֹרְנָא: SEE

פּוֹרֵס עַל שְׁמַע ← בְּפֹרוֹס

פּוֹרְסָא [פּוֹרְסִי pl.] n.

officer; official

1. שוֹטֵר; פֶּקִיד

רש"י שבת קנד, א ד"ה "ואמרי לה"

enactment; regulation

2. תִּקְנָה

רש"י גיטין לו, א ד"ה "ללעזא"

the (designated) time

3. זְמַן מְסֻיָּם

פּוֹרְסָא דְדָמָא כָּל תִּלְתִּין יוֹמִין. שבת קכט, ב ורש"י שם

*The time for blood-letting is every thirty days.*פּוֹרֵס, ²(ב)פּוֹרוֹס: SEE

פּוֹרְסִי שְׁנִמָּג n.

כְּתָב חִקְיָה; פֶּסֶק דִּין רש"י גיטין כח, ב

document of investigation; verdict

Although this expression appears in our editions of the Talmud as two separate words פורסי שנמג nevertheless it is basically one Persian word פורסישנמג (Rav EZM).

פּוֹרְעָנוּתָא n.

1. פְּרָעָנוּת; עֲנָשׁ **punishment; retribution**

ע"פ רש"י בבא בתרא יד, ב

repayment

2. פְּרָעוֹן רש"י מועד קטן כב, ב

פְּרָע: SEE

פּוֹרְצָמָא n.

יֵין גְּרוּעַ רש"י בבא בתרא צה, ב **inferior wine**

פּוֹרְצָנִי/פּוֹרְצָנִין n. pl.

kernels (of grapes) חֲרָצָנִים רש"י חולין קי, א

Targum Onkelos translates the Biblical Hebrew noun פּוֹרְצָנִין in Bemidbar 6:4 as חֲרָצָנִים.

פּוֹרְתָא n./adv.

a little

מְעַט

טוֹבָא גָּרִיר; פּוֹרְתָא סְעִיד. ברכות לה טע"ב

*(Drinking) a lot (of wine) stimulates (the appetite);**a little is filling.*

פּוֹשׁ ← פֶּשׁ imp.

פּוֹשְׁפִי n. pl.

טְפָחִים רש"י בבא בתרא יד, רע"ב **handbreadths**

משנה: השוטה מים לצמא מברך שהכל נהיה בדברו. ר' טרפון אומר: בורא נפשות רבות וחסרונן. ברכות מד, א

תלמוד: אמר ליה רבא בר רב חנן לאבבי... הלכתא מאי? אמר ליה: פוק חזי מאי עמא דבר! שם מה, רע"א MISHNA: (If) one drinks water to (quench) his thirst, he recites (before drinking) R. Tarfon says: (He recites before drinking) ... בורא נפשות...

TALMUD: Rava b. Rav Hanan said to Abbaye... What is the halakha? (Abbayei) said to him. Go out (and) see what people do!

נֶפֶק: SEE

פוק תני לברא

צא ושנה בחוץ! **Go out (and) recite****(the baraita) outside (the beth midrash)!**

The baraita that has been presented is not genuine, and so the halakha it contains is not acceptable.

תני ר' אבהו קמיה דר' יוחנן: כל המקלקלין פטורין חוץ מחובל ומבעיר. אמר ליה: פוק תני לברא! "חובל ומבעיר" אינה משנה. שבת קו, רע"א ועוד

R. Abbahu recites before R. Yohanan: All who effect damage (by their actions) are exempt (from punishment for desecrating the Sabbath) except for one who wounds and one who sets fire (to a stack of grain). (R. Yohanan) said to him: Go out (and) recite (it) outside (the beth midrash)! "Wounding and setting fire" is not an (authentic) teaching.

אינה משנה: SEE

פוקרי ← בי פוקרי n. pl.

פּוֹרָא n.

פּוֹר; גוֹרֵל **lot**

פּוֹרְטִיתָא/(שְׁטֵר) פְּרִטָּתָא n.

last will and testament שְׁטֵר צוֹאָה

רש"י גיטין נו, ב ד"ה "שטר פירטתא"

פּוֹרְיָא n. pl.

פּוֹרִים רש"י סנהדרין יב, ב **Purim**

פּוֹרְיָא, פּוֹרְיָא: SEE and its note

פּוֹרְיָא [פּוֹרְיָתָא pl.] n.

מִשָּׁה; אֲלוֹנָקָה **bed; couch; stretcher**

רש"י בבא מציעא כג, טע"ב

23:32. See also פִּחָזוּ בְּמִים in Bereshith 49:4.

SEE: פִּזְיוּתִי

פִּחִיָּא prt. f. [פחי]
crying; shrieking
רש"י ביצה ז, א

פִּחִיָּזָא adj. f.
קשה רש"י חולין מז, ב
hard

פִּחִית prt. [פחת: פחות imp. מיפחת inf.]
1. פִּחִית having less; being diminished
וְהָא קָא פִּחִית לִיָּה מְשִׁיעוּרִיָּה! ברכות נב, א
But behold it has less than its required quantity!

2. מְמַעֵיט reducing; diminishing
פִּחִית מִמֵּיכֶלֶךְ וּמִמְשַׁתִּיךְ...! פסחים קיד, א
Reduce your eating and drinking ... !
SEE: אִפְחִית, אִפְחִית

פִּחְמִיָּן n. pl.
פִּחְמִיָּם; גִּחְלִים רש"י עירובין נג, ב
coals

פִּחְרָא n.
חָרָס
מֵאֵי גִזְיָא דְּפִחְרָא יומא עח, ב ורש"י שם
cracked clay vessels
clay

פִּחְרָא n.
יוצר (של חרס)
סָרְנָא דְּפִחְרָא חולין טז, רע"א ורש"י שם ע"פ דניאל ב: מא
a potter's wheel
potter

פִּחְתָּא n.
פִּחְתָּ; חֲסָרוֹן depreciation; weakness
רש"י בבא מציעא ע, א

פִּחְתָּא/פִּחְתָּה prt. f. ← פִּחִית
פִּחְתִּי n. pl. ← בַּר פִּחְתִּי, פִּחְתָּא

פִּטוּמָא n.
פִּטוּם (בְּהֵמוֹת) fattening (of animals)
ע"פ רש"י בבא מציעא כח, ב

פושקנצא/פושקנצא n.
עֹרִיב (נִקְבָּה) raven (female)
רשב"ם בבא בתרא עג, ב; עד, ב
According to Rashbam, the reading is פושקנצא (with a vav, rather than a yod) in both passages.

פּוּתָא n.
פּוּתָה (מִין יַעֲשֵׂב רְפוּאִי) רש"י שבת סו, ב
species of herb (used as a medicine)

פּוּתָיָא n.
רָחֵב רש"י סנהדרין ז, א
width; breadth
Targum Onkelos translates אָמָה רָחֵבָה in Bereshith 6:15 as פּוּתָיָה אָמִין מְשִׁינִין, fifty cubits its width.
SEE: פָּתִי

פּוּתָנֶק n.
מִין נַעֲנָה 'לעזי רש"י' שבת קט, ב
species of mint

פּוּזִיָּא adj.
פּוּזִי; נִמְהָר; בְּהוּל impetuous; hasty; rash
רש"י שבת פח, סע"א; רש"י כתובות קיב, א

פּוּזִיּוּתִי n.
פּוּזִיּוּת; בְּהָלָה impetuosity; haste
רש"י כתובות קיב, א ד"ה "דקדמיתו"
SEE: פִּחְזוּתִי

פּוּזְמָקִי n. pl. ← פּוּזְמָקִי

פּוּזָא n.
אֶלָּה; מַקֵּל רש"י בבא קמא כח, א
stick; staff

פִּחְדָּא n.
פִּחְדָּ fear

פִּחְזוּתָא/פִּחְזִי n. pl.
פִּחְזוּת; שְׁלִטוֹנוֹת governors; rulers
ע"פ רש"י דניאל ג: ב (הפסוק מובא בסנהדרין צב, ב)

פִּחְזוּתִי n.
פִּחְזוּת impetuosity; haste
עָמָא פּוּזִיָּא, דְּקִדְמִיתוּ פּוּמִיכּוּ לְאוּדְנִיכּוּ; אִפְתִּי
בְּפִחְזוּתִיכּוּ קִימִיתוּ! שבת פח, סע"א ורש"י שם
An impetuous nation (you are), for you have placed your mouth before your ears; you are still maintaining your impetuosity!
The parallel Biblical Hebrew noun appears in Yirmeyahu

פִּטוּמָא n.

פִּטְם (אָדָם הַמְפִּטֵּם בְּהֵמוֹת)

one who fattens (animals)

רַב עֲצָם ע"פ רש"י ב"מ סט, א

פִּטְרָא n. f.

בְּהֵמָה בְּכוֹרָה ("פִּטְר רָחֵם" לְאִמָּה)

first-born animal (from the womb)

רש"י גיטין סט, א

פִּטְמִי [פִּטְם פִּעַל: מְפִטֵּם. prt., פִּטוּמִי. inf.]

1. פִּטְם; הָאֵכִיל אֶכֶּל רַב (לְבִהֵמָה)

he fattened (an animal)

יְהִיב לֵיהּ לְאַרִיסָיָה מְפִטֵּים לֵיהּ בבא מציעא סט, א
and he gives it (= the animal) to his tenant farmer
(and the latter) fattens it

2. רָקַח; עֲרַבֵּב

he compounded (incense or oil)

אף קטרת נמי — כי מִפְטֵם לְחֻצִין כריתות ה, א
so too (with) incense — when one compounds
partially

SEE: מִפְטָמָא

פִּטוּמִי מִיָּלִי בְּעֵלְמָא

גבוב דְּבָרִים בְּלָבָד; דְּבָרֵי תַנְחוּמִים בְּלָבָד

mere words of consolation

ע"פ רש"י בבא מציעא סו, רע"א

According to Rashi, the verbal noun פִּטוּמִי (binyan) from the root פִּטְם refers metaphorically to "fattening the heart", i.e., comforting the individual. The expression indicates that the words of one party to the other do not have legal significance, because they were not meant seriously but were intended merely to console him.

SEE: פִּטְמִי

פִּטוּר ← פִּטְר pass. prt.

פִּטְר; פִּטוּרָא [פִּטוּרִי. pl.] n. exemption

מִקֵּן לְחִיּוּב וּמִקֵּן לְפִטוּר שֶׁבַת ב, ב

some of them (refer) to obligation and some of them (refer) to exemption

כָּל פִּטוּרֵי דְשֶׁבֶת פִּטוּר אָבֵל אָסוּר — בְּרַ מִקֵּנֵי תֵּלֶת
דְּפִטוּר וּמוֹתֵר... שֶׁבַת ג, רע"א ורש"י ותוספות שם

All the exemptions (stated) with regard to the Sabbath are (cases where a person is) exempt (from punishment) but forbidden (to perform the act) — except for these three (cases) where he is exempt and (the act is) permitted ...

פִּטְר pass. prt.

1. פִּטוּר exempt

(from punishment or responsibility)

אֵת הוּא דְמַחֲיִיבָתָּ, אָבֵל כּוֹלֵי עֲלָמָא פִּטְרִי.

סוכה כה, ב

You are obligated (to wear tefillin), but all (other mourners) are exempt.

2. פִּרוּשׁ separated

וּפִטְרִי מִן חֲרוּרֵי גִיטִין פו, א ורש"י שם

and (he is) separated and removed from (any) indications of freedom

The plural form of this participle (פִּטְרִי) must not be confused with בִּפְטִירִי, which occurs in some printed editions of מועד קטן כט, רע"א and is probably a misprint for בִּפְטִירִי, like ropes, as in the entry פִּטְרִי.

SEE: פִּטְר

פִּטְר [פִּטְר: פוֹטֵר. act. prt., פִּטוּר. pass. prt., פִּטוּר

imp., לְפִטוּר. inf.]

פִּטְר [פִּטְר: פוֹטֵר. act. prt., פִּטְרִי. pass. prt., פִּטְר

imp., מִפְטֵר. inf.]

1. שָׁלַח; גִּרַּשׁ (אִשָּׁה); שִׁחַרַּר (עֶבֶד)

he released; he divorced; he freed (a slave)

בֵּית שְׁמַאי אוֹמְרִים: פּוֹטֵר אָדָם אֶת אִשְׁתּוֹ בְּגִט יֶשֶׁן,
וּבֵית הֵלֵל אוֹסְרִין. וְאֵיזְהוּ "גִּט יֶשֶׁן"? כָּל שְׁנֵי־חֵד
עָמָה אַחֵר שֶׁכְּתִיב לָהּ. גיטין עט, ב (משנה)

Beth Shammai says: A man may divorce his wife with an old bill of divorce, but Beth Hillel prohibits (the practice). And what is (considered) "an old bill of divorce"? Any case in which (the husband) has been alone with her (his wife) after he (or his scribe) wrote it for (divorcing) her.

פִּטְרָא לָךְ בְּגִיטָא קידושין סד, רע"ב

I shall release you through a bill of divorce

Targum Onkelos uses this verb in this sense in his translation of וְשִׁלַּחָהּ מִבֵּיתוֹ in Devarim 24:3 as וּפְטִרְנָהּ מִבֵּיתָהּ ... and he shall write her a bill of divorce ... and he shall send her away from his house.

2. פִּטְר (מַעֲנֵשׁ, מַחֲיּוּב אוּ מַאֲחֲרִיּוֹת)

he freed (from punishment, responsibility, or obligation); he acquitted; he exempted

מְבָרַךְ עַל הָעֵיקָר וּפוֹטֵר אֶת הַטְּפִלָּה

ברכות מדר, רע"א (משנה)

he recites a berakha over the main (food) and (thereby) exempts the secondary one (from a berakha)

פֿײַנאַ [פּוּג] prt. f.

becoming weak

נחלשת

דלמא פֿײַגא דעתיהו דצבורא מגילה כה, ב ורש"י שם
perhaps the spirit of the congregation will become weak

Targum Onkelos translates לבו ונפג לבו in Bereshith 45:26 as
and the words were weak and the words were weak
(= uncertain) in his heart.

Cf. the participle of קום in G for G, p. 133.

פֿײַס¹ [פּוּס פֿעל: מַפֿײַס, לַפֿײַסִּי inf.]

he persuaded

שכנע

אזל רב נחמן בר יצחק לַפֿײַסָה נדה סז, ב
Rav Nahman b. Yitzhak went to persuade her

he compensated

פצה

אָפֿשֵׁר דִּמְפִּיטָה לִיהּ בְּדָמִי גיטין עה, א
perhaps she will compensate him with money

SEE: אַיפֿײַס

פֿײַס² adj.

pacified; at peace

מפּײַס; בְּשָׁלוֹם

אי (הַנּוֹת) פֿײַסָת מִינְאַי חולין צה, רע"א ורש"י שם
if you were at peace with me

In some manuscripts of this Talmudic passage, the
helping verb הַנּוֹת is omitted (Rav EZM).

פֿײַסָא n.

reconciliation

פּײַס

פֿײַסָא n.

lottery

פּײַס; גורל

The First Targum to Esther 9:26 translates the Biblical
verse קראו לַיָּמִים הָאֵלֶּה פּוּרִים על שם הפּוּר as follows:
קרו לַיּוֹמִינָא הָאֵלֶּיִן פּוּרִינָא על שום פּײַסָא
days Purim because of the lottery.

SEE: פּוּרִינָא

פֿײַשׁ prt. — פֿשׁ

פֿילאַ [פֿילִי pl.] n.

elephant

פֿיל

דַּמְעִיָּלִין פֿילָא בְּקוֹפָא דְּמַחְטָא ב"מ לח, ב ורש"י שם
who insert an elephant through the eye of a needle

crack; split

סדק; בקע

species of grass

מין עשב

ע"פ רש"י כתובות עז, ב

The plural form פֿילִי must not be confused with the
Hebrew word (via Greek), *cup* — e.g., in the mishna
in טו, ב. See Rashi ad loc.

פֿטֿרֿתּוֹן יְתִי מְלֶאדוּוּי. ברכות נד, ב

You have exempted me from (the duty of)
thanksgiving (through Birkath HaGomel).

For another example, see אַנְס.

SEE: מִיפֿטֿר, אִיפֿטֿר, מִפֿטֿרִי

פֿטֿרֿוֹזַא n.

a lean lamb

שֶׁה כָּחוּשׁ רש"י בכורות יא, א

פֿטֿשִׁי n. pl.

(type of) clothing

סוג) בְּגָדִים

רש"י סנהדרין צב, סע"ב ע"פ דניאל ג:כא

פֿיגּוּלָא n.

an offering disqualified

פגול

because of improper intention

The Biblical source of this concept is VaYikra 6:18. See
Rashi's commentary ad loc.

SEE: פֿגִּיל

פֿיגּוּלִי/לַפֿגּוּלִי inf. — פֿגִּיל

The unusual infinitive form פֿיגּוּלִי (with a yod) occurs in
our editions of the Talmud in two passages, but there
too the Munich manuscript has the standard form פֿגּוּלִי.

פֿיגּוּמ־/פֿגּוּמָא [פֿגּוּם cnstr.] n.

damage; harm; impairment

פגם

SEE: פֿגּוּם

פֿינְזָא n.

gold

פז; זָהָב

פֿיטוּרִי/פֿטוּרִי n. pl.

ropes

חֲבָלִים רש"י ברכות ח, א

The form פֿטוּרִי appears in some editions of א
and in Rashi's commentary on Melakhim I 6:18.

פֿיטְמָא n.

fattening; fat

פֿטוּם; שָׁמֶן

רש"י בבא קמא מז, א ד"ה "פטומא"

This Aramaic noun must not be confused with the
Mishnaic Hebrew noun פֿיטְמָא (or פֿטְמָא) that denotes a
part of a pomegranate (משנה עוקצים ב:ג) and a part of
an ethrog (טובה לה, ב) (טובה לה, ב).

SEE: פֿטְם

פֿיטְרָא n.

fungus

פֿטֿרֿיָה ע"פ רש"י שבת קח, רע"א

פִּיסְקִי n. pl. ← פִּסְקָא

פִּיסְקָתָא n.

חֲתִיכָה; חֲלָקָה (שֶׁל קֶרֶקַע וכו')

section; piece (e.g., parcel of land)

רשב"ם ב"ב קנא, סע"א

SEE: פִּסְקָא

פִּיסְקָתָא n.

pistachio nut

(אֶגוֹז) פִּסְתָּק; בִּטָּנָה

לעזי רש"י גיטין נט, א

The contemporary Israeli Hebrew term is פִּסְטוֹק (pronounced *listook*).

פִּיעֵפּוּעִי inf. [פעפע]

to mix up

טָרוֹף

פִּיעֵפּוּעִי בִיעֵי שבת קט, א ורש"י שם

to mix up (soft-boiled) eggs

According to the Munich manuscript and Rabbeinu Hanan'el: פִּעֵפּוּעִי (one yod) – the standard form (Rav EZM).

SEE: מִפְעָפֵעַ

פִּיפּוּרָא n.

important official

שַׂר הַשּׁוּב

ע"פ רש"י עבודה זרה יא, א

According to Rashi and some manuscripts there: אפיפּורא (Rav EZM). In Modern Hebrew the noun פִּיפּוּרִי denotes a pope.

פִּיקָא n.

sinking into mud

טְבִיעָה בְּטִיט

רש"י שבת קמז, ב

פִּיקוּס־ n.

shedding

נִשְׂרִיה

מִכִּי אֶתְחוּלִי פִּיקוּסִייהוּ

בבא מציעא פח, ב ורש"י שם ד"ה "משיפקסו"

from when their shedding begins

פִּיקָעָא n.

anus

1. פִּי הַטְּבֵעַת

רש"י עבודה זרה כח, רע"ב ד"ה "בפיקעא"

crack; fissure

2. בָּקַע; סָדֵק

שם כח, ב ד"ה "פיקעא להדי פיקעא"

SEE: פִּקֵּעַ

פִּילוֹן n.

balsam oil (used as a deodorant)

לעזי רש"י שבת סב, א

פִּילוֹסוּפָא n.

פִּילוֹסוֹף; "דוד (= אוֹהֵב) הַחֲכָמָה"

philosopher ("lover of wisdom")

תוספות לשבת קטז, סע"א

פִּילָפָא n. [abs. פִּלָּךְ]

פִּלָּךְ; קִנְיָה הַמְשָׁמֵשׁ בְּטוּיָה

distaff; spindle (a rod used for spinning fibers)

אִיתָתָא, בְּהוּי שׁוּתָא, פִּילָפָא. מגילה יד, ב ורש"י שם
A woman – while (engaged) in conversation – (is working on) the spindle.

The parallel Hebrew noun appears both in Biblical Hebrew in *Mishlei* 31:19 – וְכַפֵּיהָ תִּמְכּוּ פִלָּךְ – and her palms support the spindle, and in later Hebrew, in the Talmud: *there is no wisdom for a woman except at the distaff*. The Hebrew noun must not be confused with its homonym, פִּלָּךְ, a (geographical) district or region, which occurs many times in *Nehemia* (Chapter 3) and in the Talmud (e.g., בבא בתרא כא, א ורש"י שם).

פִּילְפּוּלָא n. ← פִּלְפּוּל-

פִּילְפּוּלָא n. [pl. פִּילְפּוּלִי] ← פִּלְפּוּלָתָא

פִּינְבָא n. [pl. פִּינְבִי]

bowl(ful)

קֶעֶרָה רש"י חולין קיא, ב

According to "Rashi" on א כף תענית כד, א a spoonful.

פִּינְקָסָא n. ← פִּנְקָס-

פִּיסָא n.

clod of earth

גוּשׁ עֶפֶר רש"י שבת עג, ב

פִּיסְחָא/פִּסְחָא n.

חַג הַפִּסְחָא; קֶרֶבֶן הַפִּסְחָא

Passover; the Paschal lamb

See the note at פִּסְחָא.

פִּיסְלָא n.

piece of wood; board

חֲתִיכַת עֵץ

רש"י גיטין עז, ב

SEE: פִּסְלָא and its note

פִּירְמָא n.

chopped vegetable

1. יֶרֶק קָצוּץ

ע"פ רש"י גיטין סט, א

2. קִיפָה (בָּשָׂר וְתַבְלִין הַנִּקְפָּה בְּשׁוּלֵי הַקִּדְרָה)

congealed food at the bottom of a pot

רש"י חולין קיב, ב

SEE: פִּרְמָא, פֶּרֶם

פִּירְסָא [= פֶּרִיסָא] pass. prt. f. ← פֶּרֶס

פִּירְצֵי n. pl.

holes; perforations ע"פ רש"י שבת קח, א

פִּירְקָא/פֶּרְקָא n. [pl. פֶּרְקֵי]

1. פֶּרֶק (שֶׁל מִשְׁנֵיּוֹת וכו'); פֶּרְשָׁה

chapter (e.g., of mishnayoth); section

בבבלי(ה) פִּירְקֵין הִלְכָה כְּבֵית הַלֵּל — בֶּר מְהָא דְהִלְכָה כְּבֵית שְׁמַאי. ברכות נב, ב ע"פ כת"י

Throughout our whole chapter, the halakhic ruling is in accordance with Beth Hillel — except for this (instance) where the halakhic ruling is in accordance with Beth Shammai.

2. דִּרְשָׁה בְּצַבּוּר public lecture
(delivered on the Sabbath before a general audience)

כִּי הִנֵּה דִרְשֵׁי ר' מֵאִיר בְּפִירְקֵיהּ, הִנֵּה דִרְשֵׁי תִּילְתָּא שְׁמַעְתָּא, תִּילְתָּא אֲגָדְתָּא, תִּילְתָּא מִתְּלֵי.

סנהדרין לח, סע"ב

When R. Me'ir would deliver his public lecture, he would devote one third (to) halakha, one third (to) aggada, (and) one third (to) parables.

3. זְמַן; פֶּרֶק זְמַן time; time period

כָּל יוֹמָא פִּירְקֵיהּ הוּא. גיטין לא, ב

Every day is its time (i.e., for the produce to be sold).

In post-Biblical Hebrew the noun פֶּרֶק also refers to the age of puberty, in expressions such as הִגִּיעוּ לְפִירְקָן, they have reached the age of their puberty (רע"א), and (יִוְמָא פב, א) סְמוּךְ לְפִירְקָן, near their puberty.

SEE: בְּנֵי פִירְקֵי

פִּירְשָׂא/פֶּרְתָּא n.

secrection; excrement; dung פֶּרֶשׁ; לֶאָה

פִּישְׁקִנְצָא ← n. פּוּשְׁקִנְצָא

פִּירָא n. [pl. פִּירֵי/פִּירִין]

fruit; produce פִּירֵי

דִּהֲבָא דְלֹא חָרִיף הוּי פִּירָא. בבא מציעא מו, רע"ב
Gold, which is not current, is (considered) produce (rather than money).

פִּירָא n. [pl. פִּירֵי]

ditch; pit; pond פִּיר; חֲפִירָה; בְּרִיכָה

פִּירָא דְבֵי תוֹרֵי עִירובין כו, א ורש"י שם

a ditch for cattle

וּפִירָא דְכּוֹנְרֵי כְּתוּבָת עט, סע"א ורש"י שם

and a pond of fish

פִּירוּז n.

species of fowl מִין עוֹף ע"פ רש"י חולין סב, ב

פִּירוּקָא n. [pl. פִּירוּקֵי/פֶּרוּקֵי]

פֶּרוּק; תֶּרוּץ

resolution (of a difficulty); reply

בְּקוּשְׁנָא דְר' זֵרָא וּבְפִירוּקָא דְאַבְבֵי פְּלִיגִי. ב"ק יד, א
They disagree with regard to the difficulty of R. Zera and the resolution of Abbaye.

SEE: פֶּרִיק

בְּפִירוּשׁ adv.

clearly; explicitly

בְּבִירוּר

For an example, see אֵלֶּא מִכְּלָא מְאִיר אֵתְמַר אֵלֶּא מִכְּלָא.

This Hebrew adverb is found mostly in Aramaic contexts.

פִּירוּשָׂא n.

explanation; interpretation פֶּרוּשׁ

פִּירוּזוּמָא n.

beer made from barley

שִׁכְר שְׁעוּרִים

רש"י פסחים קז, א

פִּירְחָא דְלִיבָא

פִּרְיַחַת הַלֵּב; עֵלּוּף 'לעזי רש"י' גיטין סט, ב

fluttering of the heart; fainting

SEE: פֶּרַח

פִּירְכָּא/פֶּרְכָּא n. [pl. פִּירְכֵי]

"שְׁבִירָה"; קוּשְׁיָא; סְתִירָה

refutation; contradiction

... פִּירוּקָא דְרָבָא פִּירְכָּא הִיא! יבמות עט סע"ב

... the reply of Rava comprises a refutation!

SEE: פֶּרַח

4. חלק; הבדיל he separated; he differentiated; he drew a distinction

נכתוב רחמנא: "מפני שיבה זקן תקום ויהדרת!" מאי שנא דפלגינהו רחמנא? קיד' לב, סע"ב ע"פ ויקרא יט: לב
Let the Torah write (in one clause): "You shall rise before and honor the presence of a זקן" – why did the Torah differentiate between them (by writing: You shall rise before and honor the presence of a זקן)?

פלגינן דיבורא גיטין ח סע"ב; בבא בתרא קלד, סע"ב
we (the court) split the statement (into two separate statements)

This verb also occurs in Biblical Hebrew in Bereshith 10:25 – נפלגה הארץ, the earth was divided, and in the Aramaic of Targum Onkelos ad loc. – אתפלגית ארעא.

For the full conjugation, see G for G, pp. 50-52.

SEE: מפלג, פלג, לא פלוג רבנן, איפלג: SEE:

פלגא/פלגו [פלג, cnstr., פלגי, pl.] n. 1. חצי half

פלגא עלי ופלגא עלך. שבת פט, ב
Half (the responsibility) is upon me and half upon you.

Targum Onkelos translates אמתים וחצי in Shemoth 25:10 as תרתין אמין ופלגא, two cubits and a half.

2. מין מחלה; שתוק illness; paralysis

לעזי רש"י פסחים קיא, רע"ב

פלגא/פלגאה n. בעל מחלקת; בעל מריבה argumentative / quarrelsome person

This epithet refers to an amora who frequently disagrees with his colleagues.

ומקמי פלגאה ניקום?! גיטין סב, סע"א, ורש"י שם
Shall we stand up for (such) an argumentative person?!

פלוגי n. pl. מנות portions

ואכלי בהו שיתין פלוגי מגילה ז, ב
and I ate from them sixty portions (of food)

פלוגתא [פלוגתא, pl.] n. 1. מחלקת

controversy; difference of opinion

For examples, see the next four entries.

Targum Onkelos translates דבר קרח in Bemidbar 17:10 as פלוגתא דקרח, the controversy of Korah.

פיתא n.

פת
A pita, in contemporary Hebrew (פתה) and even in English, is a round, flat bread (usually with a pocket inside).

פיתחא/פתחא [פיתחי, pl.] n.

1. פתח entrance
2. התחלה; הקדמה beginning; introduction
ע"פ רש"י למגילה י, ב
3. פתיחה; פתרון (להתרת נדרים)
opening; solution (for absolving a vow)
ע"פ נדרים כב, סע"ב

SEE: פתיחא

פיתקא/פתקא n.

פתק; כתב note רש"י יומא סט, ב

פבוחי inf. ← מפכח

פכחותא n.

קלישות weakening; paleness רש"י נדה כ, א

פכר prt. [פכר]

משלב (ידי) folding (hands)
רבא שדי גלימיה ופכר ידיה, ומצלי. אמר: בעבדא קמיה (ה) מריה. שבת י, א ע"פ כת"י ורש"י שם
Rava casts off his (fancy) cloak and folds his hands, and prays, saying: Like a slave before his master.

פלג [פלג: פלגי, act. prt., פלגי, pass. prt., פלוג imp., מופלג inf.]

1. חלק על; התנגד he disagreed/opposed
For an example, see (ו)פלגא דר'...

2. חלק; נתן חלק

he divided (into shares); he distributed
אזל רב ספרא, פלג ליה בלא דעתיה דאסור, באפי בי תרי בבא מציעא לא, סע"ב
Rav Safra went, and he divided it without Issur's knowledge in the presence of two people.
פלג ריפתא לינוקי תענית כג, רע"ב
he distributed bread to the children

3. חלק; קבל חלק he received his share
לקתר דפלג יבם בנכסי מיתנא יבמות לו, ב
after the brother-in-law had received his share of the estate of the deceased

בפלוגתא דר'... ור'... קמיפלגי
במחלוקת בין ר'... לבין ר'... הלוקים.

They disagree about (the same issue that is the subject of) a controversy between R. ... and R.

For an example, see ב פסחים כט.

The verb קמיפלגי sometimes comes at the beginning of this sentence – rather than at the end. See the entry (נזק)מיפלגי בפלוגתא דר'... ור'... When the equation between the two controversies is tentative and ultimately rejected by the Talmud, this formula is preceded by לימא (shall we say?).

SEE: מויפלגי, לימא בפלוגתא דר'... ור'... קמיפלגי.

בפלוגתא לא קא מיירי
הוא אינו עוסק במחלוקת.

He is not dealing with controversy.

The author of this text included only halakhoth that are unanimously accepted, and he omitted those that are subject to controversy.

For an example, see ב סנהדרין מט.

לפלוחי inf. ← פלח

We have vocalized the first root-letter of this form with a *sh"va* – in accordance with the Yemenite tradition that treats it as an alternate form of the *binyan* קל infinitive (Morag, p. 138). However, Sokoloff (p. 912) regards this form as a *פעל* infinitive, לפלוחי. Some manuscripts read here למפלח, the usual form of the קל infinitive.

פלוני [פלונית f.]; פלן/פלניא [פלניתא f.]
פלנייתא [f. n.]

So-and-so; John Doe; such and such

This term is used as a fictitious name for a person or a designation of an unspecified place or time-unit and so on.

פלוני שקלמד תורה: ראו כמה נאים דרכיו! כמה מתוקנים מעשיו! יומא פו, א

So-and-so who has learned Torah: See how pleasant are his ways! How fine is his behavior!

מקום פלוני מכות ב, א ועוד
חמירה דפלניא בר פלניתא שבת טו, ב
The wine of So-and-so, son of (Mrs.) So-and-so

The form פלוני is also used in Biblical Hebrew, e.g., in *Shemu'el* I 21:3 – פלני אלמני.

2. חלקה

division; splitting (into two equal portions)

מאי "מחיצה"? פלוגתא. בבא בתרא ג, א
What (does the word) "meḥitza" (mean)? A division (of the property) into two equal portions.

distinction

3. חלוק

כל היכא דאיכא פלוגתא – תני: "דרכים".
קידושין ג, א ורש"י שם
Wherever there is a distinction – (the tanna) states "ways" (instead of "matters").

SEE: פלג, בר פלוגתא

ובפלוגתא דהני תנאי

ובמחלוקת של התנאים האלה...

And (it is the subject) of a controversy between these tannaim ...

This expression usually indicates that the halakhic controversy between two tannaim that has been presented in the Talmud is equivalent to another controversy between two other tannaim that is about to be quoted.

מר סבר: צריך אגד, ומר סבר: אין צריך אגד.
ובפלוגתא דהני תנאי, דתנאי: לולב, בין אגוד בין שאינו אגוד, כשר; ר' יהודה אומר: אגוד כשר;
שאינו אגוד פסול. סוכה יא ע"ב

One (= R. Shim'on b. Yehotzadak) holds: (The palm branch) requires binding (with the myrtle and willow branches), and the others (= the Ḥakhamim) hold: It does not require binding. And (their controversy is the subject) of a controversy between these tannaim, as it is stated (in a baraitha): A lulav (palm branch) is valid – whether it is tied together (with the myrtle and willow branches) or not tied together; R. Yehuda says: (If) tied together, it is valid; (but if) not tied together, it is invalid.

פלוגתא דר'... ור'...

מחלוקת בין ר'... לבין ר'...

(the halakha depends upon the outcome of) the controversy between R ... and R ...

הניח בזוית זו ומצא בזוית אחרת – פלוגתא דרבן שמעון בן גמליאל ורבנן. פסחים י, רע"ב

(If) one placed (ḥametz) in one corner and (then) found (ḥametz) in another corner – (the halakha of whether he must search for more ḥametz depends upon the outcome of) the controversy between Rabban Shim'on b. Gamli'el and the Ḥakhamim.

פֿליגא ביארי n.

"צפורת ברמנים" (מין צפור או חגב)

species of bird or locust

רש"י שבת צ, ב

פֿליג (פֿליגא) pass. prt. (f. [פלג]

divided

1. מְחַלֵּק

זוּנִי כְּמֵאן דְּפֿליגִי דְּמוּ. בבא מציעא טז, סע"א-רע"ב

The money is considered as if already divided.

disagreeing; conflicting

2. חִלּוּק

For examples, see the next two entries.

SEE: "הלכה" מְבַלֵּל דְּפֿליגִי, וְלֹא פֿליגִי, כִּי פֿליגִי, פֿלג; כּוּלִי עֲלֵמָא לֹא פֿליגִי

וּפֿליגא דִּידִיהּ אֲדִידִיהּ

וְחִלּוּקָהּ שְׁלוּ עַל שְׁלוּ

and his (statement) conflicts with his

This statement, which has just been quoted in the Talmud in the name of an amora, contradicts another statement of the same amora, which the Talmud now proceeds to quote.

For an example, see יג, סע"א שבת.

וּפֿליגא דִּידִיהּ... (= וּפֿליגא אֲדִידִיהּ...)

וְחִלּוּקָהּ עַל (דְּבִרִי) ר'...

and (this statement) disagrees with (the statement) of R.

The statement which was quoted in the Talmud in the name of one ḥakham (usually an amora) is in conflict with the statement of another ḥakham, which the Talmud now proceeds to quote.

הֲבִיאוּ לִפְנֵיהֶם תְּאֵנִים וְעֵנָבִים בְּתוֹךְ הַסְּעוּדָה – אָמַר רַב הוּנָא: טְעוּנִים בִּרְכָה לִפְנֵיהֶם....

וּפֿליגא דִּידִיהּ חֲזִיא, דְּאָמַר ר' חֲזִיא: פֿת פּוֹטֶרֶת כָּל מִינֵי מֵאֲכָל, וְזִין פּוֹטֶר כָּל מִינֵי מִשְׁקִים.

ברכות מא, ב ורש"י שם

(If) figs or dates were brought before him during the meal – Rav Huna said: A berakha must be recited before eating them....

And (that statement) disagrees with (the statement) of R. Hiyya, for R. Hiyya said: (A berakha recited over) bread exempts all types of food (subsequently eaten in the meal from a berakha of their own), and (a berakha over) wine exempts all types of drinks (from a separate berakha).

פֿלח [פלח: פֿלח prt., פֿלח imp., מְפֿלח/פֿלוּחִי

[inf.]

1. עֲבַד he served; he worshipped

מִדְּפֿלחוּ יִשְׂרָאֵל לְעֵגֶל עֲבוּדָה זָרָה נָגַ, ב since the Israelites served the (golden) calf

אֱלֹהֶיךָ דִּי אַנְתָּ פֿלח לֵה בְּתִירָא מִגִּילָה טו, א ע"פ דְּנִיאל ו'יז your God Whom you serve constantly

2. נָתַן שֹׁחַד; פָּסַח בְּמִמּוֹן he bribed

פֿליגא פֿלח, וּפֿליגא לְהוּי לָךְ. ע"ז יח, סע"א ורש"י שם Bribe (with) half (the money), and half will be yours.

In Targum Onkelos the verb פֿלח regularly translates the Hebrew verb עֲבַד – both in the sense of physical work (as in Bereshith 4:2, where עֲבַד אֲדָמָה has been rendered פֿלח בְּאַרְעָא, a tiller of the soil) and in the sense of service or worship, (as in Devarim 10:12, where וְלִמְפֿלח קָדָם ה' has been rendered וְלַעֲבֹד אֶת ה' to serve before the Lord).

The noun פֿלחָן in Biblical Aramaic (e.g., in Ezra 7:19) or עֲבוּדָה in Targum Onkelos (where it translates פֿולחָנָא, e.g., in Shemoth 12:26), has also entered post-Biblical Hebrew as פּוֹלְחָן, where it now has the meaning of worship or ritual.

Agricultural laborers in Arab countries are known as fellahen in Arabic – a plural noun that is derived from the same Semitic root.

פֿלֵט [פלט: פֿליט prt., פֿלוט imp., מְפֿלֵט

1. פֿלֵט

it discharged; it gave forth

מִבְּלַע בְּלַע, מְפֿלֵט לֹא פֿלֵט חוּלִין קח, ב it surely absorbs (the milk), but it surely does not discharge (it)

2. בָּרַח; נָצַל he escaped; he was spared

פֿלֵטִי לִי מִחֲדָא כְּתוּבָת קִיב, ב ורש"י שם I escaped from one (curse)

The Biblical Hebrew noun פֿליט, escapee or refugee, e.g., in Bereshith 14:13 – וַיָּבֹא הַפֿליט – and the refugee arrived, is still frequently used in Hebrew today.

פֿלִי [פלי: פֿלי/פֿאלי act. prt., פֿלי pass. prt.]

פֿלוּי [inf.]

בָּקַע he split open; he opened up

פֿלִייהּ וְחִזִּייהּ בבא בתרא קס, ב he opened it up and saw it

יומָא חַד הוּהּ יָתִיב וְקָא פֿאלי רְמוֹנָא סנהדרין קח, ב

one day he was sitting and splitting open a pomegranate

SEE: מְפֿלֵאִי

אִיהוּ הוּא דְּלֹא אִיבְעִי לִיהּ לְפִנּוּקִי נְפִשִּׁיהּ כּוּלֵי הָאִי.
כתובות סז, ב
It is he who should not have pampered himself so much.

This verb is also used in Biblical Hebrew (and beyond), e.g., in *Mishlei* 29:21: מְפַנֵּק מְנַעַר עַבְדּוֹ (one who) *pampers his slave from youth.*

SEE: מְפַנֵּק, מְפַנְקָן, מְפַנְקִיתָא

פְּנִיחָא n.
הַגְּנָה; שְׁמוּרָה רש"י יבמות קטו, ב
protection

פִּנְיָ [פני פִּנְיָ: מְפַנֵּי, פְּנִי, imp. פְּנִי, inf.]
he cleared away; he emptied פְּנָה
וְלִיחֵזִי מֵאֵן פְּנִינְהוּ...? בבא מציעא קטז, ב
But let us see who had cleared them (the debris) away ...?

The Hebrew verb appears three times in *Yeshayahu* (40:3, 57:14, 62:10) in the phrase פָּנוּ דְרָךְ! (*clear [the] way!*).

Cf. the conjugation of גלי in G for G, p. 111-113.

SEE: מוֹפְנָה, מְפַנֵּי, אֶפְנִי, אִיפְנִי

פְּנִיָא n.
לְפָנוֹת עֶרֶב
הָהוּא יוֹמָא אֶפְנִיָא דְּמַעְלֵי שְׁבֻתָא הָהּ ב"מ מט, סע"א
That day it was towards (lit. at the turn of) evening before the Sabbath (= late Friday afternoon).

Cf. the Biblical expression לְפָנוֹת עֶרֶב in *Devarim* 23:12 and Ibn Ezra's commentary ad loc.

פְּנִיָם n.
תוֹךְ
זְבִיחָה מִיּוֹחֶדֶת שְׁהִיא עֲבוּדַת פְּנִיָם וְחִיבִין עָלֶיהָ
מִיּוֹחֶדֶת סְנַהֲדִין ס, ב על פי שמות כב:יט
slaughtering (an animal) is unique, since it is a service (performed) in (the) interior (of the Beth HaMikdash) and (people who slaughter as an idolatrous practice) incur (the) death (penalty) on account of it

This Hebrew noun is often used with a prefix in an adverbial sense.

בְּפְנִיָם inside; within
לְפְנִיָם towards the inside; inside; within
מִבְּפְנִיָם from the inside; from within
לְפְנִיָם, לְפָנֵי וְלְפְנִיָם, לְפְנִיָם מְשׁוּרָה הִדִּין SEE:

פִּנְקָסִי/פִּינְקָסָא n.
פִּנְקָסִי; מַחְבֵּרֶת
writing tablet; ledger

This noun, which is of Greek origin, is also found in the *Mishna* – וְהַפִּנְקָס פָּתוּחַ, וְהַיָּד כּוֹתֶבֶת (אבות ג:טז) – *and the writing tablet is open, and the hand is writing* – and it is still in use in Hebrew nowadays as a (small) notebook.

פִּלְסִים [פִּלְס פִּעַל: לְפָלוּסִי inf.]
לָעַס
he chewed up
(ד')אָבַל וְהָדַר פִּלְסִים בבא קמא יט, ב ורש"י שם
he ate (it) and then chewed (it) up

פִּלְוֹן n. abs. ← **פִּילְכָא**

פִּלְמוּדָא n.
מִין דְּגַ רִיטב"א ע"ז מ, א
species of fish

פִּלְוֹן/פִּלְוִיָא n. ← **פִּלְוִיָא**

פִּלְוִיָא/פִּלְוִיָא n. f. ← **פִּלְוִיָא**

פִּלְסָתָר n.
שָׁקָר; זִיוָף
fraud; forgery

וְאִי אַתָּה עוֹשֶׂה תוֹרָתְךָ פִּלְסָתָר ברכות לא, ב ורש"י שם
and You will not make Your Torah a fraud

This noun, which is of Greek origin, occurs in both Hebrew and Aramaic contexts in the Talmud. According to the *Arukh*, it is spelled פִּלְסָתָר (with a *ṭet*). This word must not be confused with the contemporary Israeli Hebrew פִּלְסָתָר *an adhesive bandage* (British English: a plaster; US: a Band-Aid). Cf. אֶסְפָּלִית in the *Mishna* (e.g., in שבת קלג, סע"א).

פִּלְפּוּל-/פִּילְפּוּלָא n.
פִּלְפּוּל
argumentation; dialectics

אִי חָס וְשָׁלוֹם מִשְׁתַּבַּחָא תוֹרָה מִיִּשְׂרָאֵל, מְהֵדְרָנָא לָהּ מִפִּלְפּוּלִי. בבא מציעא פה, ב
If, God forbid, the Torah were to be forgotten by the Jewish people, I would restore it through my argumentation.

פִּלְפִּלְתָא/פִּילְפִּלָא [פִּלְפִּלִי/פִּילְפִּלִי pl.] n.
פִּלְפִּל
a pepper

פִּנְדָא [פִּנְדִי pl.] n.
1. קַת; בֵּית יָד (שֶׁל גִּרְזוֹן) **handle (of an ax)**
רש"י בבא קמא כו, ב
2. מַכַּת קַת **a blow from an ax-handle**
רש"י בבא קמא שם
3. שֵׁם שָׂדֶה **Panda (name of a demon)**

רש"י שבת סז, א ד"ה "פנדאי"
An amora named פנדא is also mentioned in the Talmud (ברכות נה, ב in).

לְפִנּוּקִי inf. [פִּנְק פִּעַל: מְפַנֵּק, act. prt.]
[pass. prt.]
לְפִנְק
to pamper; to indulge

2. פְּסוּק; חֲתוּךְ

a severing; a cutting; a splitting

פְּסוּקֵי נִמְי, תְּגִי הוּו, חֲשְׁבִינְהוּ בְּחַד! חולין מב, ב
(The severings (=cases of cutting the windpipe and the spinal cord) as well, (which) are (counted as) two (in the Mishna) – consider them as one (category)!

SEE: פְּסִק

פְּסוּקִי inf. ← פְּסִק

פְּסָחָא/פְּסִיחָא n.

חג הפסח; קֶרֶבֶן הפסח

Passover; the Paschal lamb

In post-Biblical Hebrew, פְּסָח – as a designation of a time period – refers not to the afternoon of the 14th of Nisan (as in VaYikra 23:5), but to the entire Passover festival, beginning with the 15th of Nisan. The Torah calls this seven-day festival חַג הַמִּצּוֹת (VaYikra 23:6). See also: רב ש"י זווין "המועדים בהלכה": "פסח בתורת שם החג"

פְּסִיחָא/פְּסָעָה prt. f. ← פְּסָעִי

פְּסִיד [פסד: פְּסִיד act. prt., פְּסִיד pass. prt.]

1. he incurred a loss סָבַל הֶפְסֵד

בְּיָדָיו קָא פְּסִיד בבא מציעא מב, א

he incurred a loss through (an act done by his own) hands.

2. it spoiled; it was ruined הִתְקַלְקַל

(ד)פְּסִידָא לָהּ בְּיַעֲי לְגַמְרִי פסחים נה, ב

her eggs were totally ruined

SEE: אֶפְסִיד

פְּסִידָא n.

loss; disadvantage

הֶפְסֵד

אִי אִיכָא פְּסִידָא דִּיתָמִי בבא מציעא מב, ב

if there is a loss for the orphans

SEE: אֶפְסִיד, פְּסִיד

פְּסִילִי pass. prt. pl.

invalid; unfit; disqualified פְּסִילִים

אַף עַל גַּב דְּפְסִילֵי בְּדִינֵי מְמוֹנוֹת סנהדרין לו, ב
even though they (=such witnesses) are disqualified in monetary cases

SEE: פְּסִיל, פְּסִיל

פְּסִילָנָא [= פְּסִיל pass. prt. + אָנָא]

I am disqualified פְּסִיל אָנִי

פְּסִילָנָא לָךְ לְדִינָא. כתובות קה, ב; סנה' ח, רע"א; כט, רע"א
I am disqualified (to serve as a judge) for your case.

פְּנִיתָא n.

upper part (הַחֶלֶק הָעֶלְיוֹן שֶׁל הַנֶּעֱל) of a shoe (as opposed to its sole)

לְעִזֵי רַשִׁי בְּרֻכּוֹת מג, ב

פְּסוּל pass. prt.

1. אינו כָּשִׁיר invalid; unfit; disqualified

לולב הַגּוֹזֵל וְהִיבֵשׁ פְּסוּל. סוכה כט, ב (משנה)

A stolen or a dry palm branch is unfit (for use as a lulav on Sukkoth).

2. טָמֵא בְּעֵצְמוֹ בְּלִבְד (אך אינו מְטַמֵּא אֲחֵרִים)

ritually impure itself (but not imparting that impurity to others)

חגיגה ב, סע"ב. For an example, see the mishna in

SEE: פְּסִיל, פְּסִילָנָא, פְּסִילִי

פְּסוּל; פְּסוּלָא n.

פְּגָם הַלְכָתִי disqualifiedification; flaw

כֹּהֵן שֶׁנִּמְצָא בּוֹ פְּסוּל... יוֹצֵא וְהוֹלֵךְ לוֹ. משנה מדות ה:ד
A kohen in whom there was discovered a disqualifiedification ... would leave and go away (from the Temple service).

תָּנָא פְּסוּלָא דְאִוְרִייתָא, וְקִתְנֵי פְּסוּלָא דְרַבָּנָן.

שבועות מז, א

(The tanna) states a disqualifiedification of the Torah, and (then) he states a disqualifiedification of the ḥakhamim.

SEE: פְּסִיל

פְּסוּלָתָא¹ n.

worthless matter; unfit material פְּסִילָת

רש"י שבת כ, ב

SEE: פְּסִיל, פְּסִיל

פְּסוּלָתָא² pass. prt. f.

worthless; unfit פְּסוּלָה

רש"י לקידושין עא, ב

According to some editions: פְּסִילָתָא (or 'פְּסִיל') – the usual Aramaic feminine-singular form of the passive participle.

SEE: פְּסִיל

פְּסוּעִי inf. ← פְּסָעִי

See the note at פְּסוּחִי.

פְּסוּקָא [פְּסוּקִי pl.] n.

1. פְּסוּק; כְּתוּב pasuk; verse

For an example, see פְּסִק.

פְּסִיקָתָא² n. pl.

contracted obligations

SEE: שְׁטָרָא

הַתְּחִיבּוּת

פְּסִיל

[פסל: פוסל act. prt., פסול pass. prt.]

[פסול imp., לפסול inf.]

פְּסִיל

[פסל: פוסיל act. prt., פסיל pass. prt.]

[פסול imp., מפסל inf.]

he disqualified;

1. קבע שפסול

he invalidated; he declared invalid

הַעוֹשָׂה סִבְתָּא בְּמִין צְרִיף... ר' אֶלִיעֶזֶר פּוֹסֵל מִפְּנֵי שְׂאִין לָהּ גָּב, וְחֲכָמִים מְכַשְׁרִין. סוכה יט, רע"ב (משנה)
 (If) one makes his sukka like a (cone-shaped) hut...,
 R. Eli'ezer declares (it) invalid, since it has no roof,
 while the Ḥakhamim declare (it) valid.

אֲתִי בַעַל וּמַעֲרָעֵר וּפְסִיל לִיהָ גִּיטִין ג, רע"א
 the husband may come and challenge (the bill of
 divorce) and invalidate it

he hewed

2. חָצַב

פְּסִילָתָא לָךְ אַרְבַּעַה טוּרֵי מַגִּילָה כח, ב
 you have hewn for yourself four mountains

This verb is also used with the latter meaning in Biblical
 Hebrew, e.g., in Devarim 10:1 – פָּסַל לָךְ שְׁנֵי לוחֹת אֲבָנִים –
 hew for yourself two tablets of stone. See also the Biblical
 Hebrew noun פְּסִיל, an image (hewn out of stone or
 wood), as in Shemoth 20:4.

SEE: אִיפְסִיל, מַפְסִילִי, פְּסִיל

פְּסָעֵי

[פסע: פסע imp., מִפְּסָעֵי/

[פסועי inf.]

stepping

פּוֹסְעִים

חֲזִינָא לָהּ לְאַבְיִי וְרַבָּא דְּפָסְעֵי לָהּ שְׁלֹשׁ פְּסִיעוֹת...
 יומא נג, ב

I used to see Abbaye and Rava who would step
 three steps ...

In the only instance where the infinitive מִפְּסָעֵי occurs
 – the Munich manuscript reads מִפְּסָע (שבת ק, ב)
 (without the final yod), the standard form (Rav EZM).

SEE: מַפְסָע

פְּסָפּוּסִי ← inf. מַפְּסָפּוּסִי

פְּסָק

[פסק: פסיק act. prt., פסיק pass. prt.]

[פסוק imp., מִפְּסָק/פְּסָפּוּסִי inf.]

he cut off; he split

1. פְּסָק; חָתַךְ

For an example, see פְּסִיק רִישִׁיָּה וְלֹא יָמוּת שם.

he separated; he divided

2. פְּסָק; חָלַק

כָּל פְּסוּקָא דְּלֹא פְּסָקִיה מִשָּׂה – אֲנִן לֹא פְּסָקִין לִיהָ.
 מגילה כב, רע"א וש"נ

The form פְּסִיל, *disqualified*, is essentially a passive
 participle which functions as an adjective. A personal-
 pronoun suffix expressing the subject is sometimes
 appended to the passive participle, as explained in G for
 G, pp. 32-33.

SEE: פְּסִיל, פְּסוּל

פְּסִיק prt. סִידְרָא

קוֹרֵא פְּרָשָׁה שֶׁל נְבִיאִים אוֹ שֶׁל כְּתוּבִים
 he was reciting (and studying) a Biblical
 section (from Nevi'im or Kethuvim)

רב הוה פְּסִיק סִידְרָא קְמִיָּה דְּרַבִּי. יומא פז, סע"א
 Rav was reciting a Biblical section before Rabbi.
 SEE: פָּסַק

פְּסִיק prt. רִישִׁיָּה וְלֹא יָמוּת

"הוּא חוֹתֵךְ אֶת רֹאשׁוֹ, וְלֹא יָמוּת?!"

"He cuts off its (= an animal's) head, and
 it will not die?!"

This rhetorical question serves as a metaphor
 for a case where the negative consequence of a
 person's act is inevitable. It is quoted in the
 Talmud to limit the application of the principle
 formulated by R. Shim'on that a person is not
 responsible for an unintentional result of his
 action. If, however, the result has the character
 of פְּסִיק רִישִׁיָּה (i.e., it is inevitable), then R.
 Shim'on agrees that the person is held
 responsible for that result – as if it really were
 his intention.

For examples, see שבת קנג, א ור"ח שם וש"נ.

The first word is popularly pronounced פְּסִיק, as a passive
 participle, *having been cut off*, but Rashi (in his comment
 on ב (סוכה לג, ב) seems to regard it as an active form.

In his Arukh (s.v. פסק וסבר), R. Nathan of Rome
 stipulates that a פְּסִיק רִישִׁיָּה must be לִיהָ (the result
 must be) pleasing to him, in order for him to be
 responsible. Many authorities, however, disagree with
 that stipulation. (e.g., "לא", תוספות שבת קג, א ד"ה "לא").

SEE: פָּסַק

פְּסִיקָא/פְּסִיקָתָא pass. prt. f.

פְּסִיקָה; בְּרוּרָה
 decided; clear-cut
 (without any exceptions); definite

מִילְתָּא דְּפְסִיקָא לִיהָ קְתַנִּי, מִילְתָּא דְּלֹא פְּסִיקָא לִיהָ
 לֹא קְתַנִּי. תמורה כג רע"ב ורש"י שם
 (The tanna) is stating the case that is clear-cut to
 him; he is not stating the case that is not clear cut
 to him.

SEE: פָּסַק

פְּסִיקָתָא¹ ← adj. f. pl. פְּסִיקָא, הֶלְכָּה

In contemporary Israeli Hebrew, a **פֿעוּטוֹן** is a *nursery* that cares for babies less than three years old.

SEE: תינוק

פֿעי prt. [פעי: מיפֿעא inf.]
lowing; crying (out) **פועה; בוכה; צועק**
 אי איתא דאוגר, מיפֿעא פֿעי. עירובין עה, ב
If it is (true) that he rented (it out), he (= the other party) would certainly cry out (in protest).

פֿעיתא n. f.
קולנית רש"י סוכה לא, א
noisy woman
 SEE: פֿעיתא, פֿעי

פֿפי n. pl.
אבות חורגים 'לעזי רש"י' סוטה מב, ב
stepfathers

פֿצוּחִי inf. [פצח פֿעל]
להאיר
 לאפוקי... פֿצוּחִי עֵינֵי דָּלָא עבודה זרה כח, ב ורש"י שם
to exclude ... (the procedure of) brightening the eye which (is) not (permitted on the Sabbath, because it is a treatment that deals with a condition that is not dangerous)

פֿצי prt. [פצי]
מוליה; פתוח
leading (to); granting access (to); open (to)
 תרי שבילי — חד פֿצי אפיתחא דעבודת כוכבים
 עבודה זרה יז, סע"א ורש"י שם
two paths — one open to the entrance of (a place of) idolatry
 SEE: (מפצי)

פֿצימיו n. pl.
פצימים; עמודים
 רש"י מנחות לג, ב

פֿקדָתָא n.
last will and testament רש"י גיטין ג, ב
 פֿרִטָתָא, פֿקיד SEE:

פֿקולִי n. pl.
בדי צמר גפן
 ע"פ רש"י נדה יז, א ד"ה "פֿקולין"
 Rashi (on סע"ב) also explains that the tanna was Shim'on, the cotton merchant.

פֿקוסנא n.
גללי בקר ע"פ רש"י עבודה זרה לג, ב
cattle dung

(As for) any pasuk that Moshe has not separated (as an independent verse) — we do not separate it.

3. נפסק; נגמר **it stopped; it ceased**
 קלא דפסיק מועד קטן יח, רע"ב; יבמות כה, רע"א
a rumor that ceases (as opposed to a persistent rumor)

4. קבע; קצב **he allocated; he contracted**
 פסוק לי מזוני! פסק לה. כתובות סה, א
Allocate for me support! He allocated for her.

5. פסק (הלכה) **he stated categorically; he decided; he ruled**
 קבר פסקה תנא דבי ר' ישמא'ל. יבמות פז, א ועוד
The tanna of the school of R. Yishma'el has already decided it (= the halakha).

6. קרא פסוק **he recited a pasuk**
 אמר ליה לינוקא: פסוק לי פסוקך. חגיגה טו, א ועוד
He said to a child: Recite to me your pasuk (i.e., that you are learning).
 SEE: אפסיק, איפסיק

פֿסקא [פסקי/פיסקי] n. [pl.]
1. חתיכה; חלקה (של קרקע וכו')
section; piece (e.g., a parcel of land)

רשב"ם בבא בתרא סח, ב ד"ה "ביולי"
2. החתך **the cut**

ע"פ רש"י בבא מציעא כג, ב
3. פסק הלכה **halakhic ruling**
 ע"פ רשב"ם בבא בתרא קל, ב
 פֿיסקָתָא, פֿסק, (ו)מאי פֿסקא SEE:

פֿסקי פֿסקי n. pl. (used as adv.)
חלקים חלקים; לפרכים; לסרוגין
piecemeal; intermittently; gradually
 ע"פ רש"י ראש השנה כו, ב

פֿסתא יידא
 פֿסת הִיד יבמות קטו, א

פֿעורי inf. ← **מפערין**

פֿעוטות n. pl.
נערים צעירים (המבינים ענין)
children (who understand transactions)
 הפעוטות — מקחן מקח, וממכרן ממכר במטלטלין
 גיטין נט, א (משנה ופירוש רמב"ם שם)
(As for) children — their purchase is a (valid) purchase, and their sale is a (valid) sale with respect to movables.

2. נַעֲקָר; נִשְׁחַת

it was uprooted; it was destroyed

עֵינָא דְבִיעָנָא לְמִיחָזִי לְכוּ בִישׁוּתָא תִּיפְקַע!... פֿקַע
עֵינִיה. עבֹרָה זֶרֶה סָה, א ע"פ רש"י שם

May the eye that craves to see evil in you be
destroyed ... His eye was destroyed.

3. פֿג; בִּטֵּל it was removed; it ceased

פֿינֹן דְּמִית לִיה, פֿקַע קְדוּשָׁתִיה מִינָה. יבמות נו, סע"א
Once (her husband who was a kohen) died, his
sanctity was removed from her.

SEE: אִיפְקַעָה, אֶפְקַע

n. פֿקַעֲתִי

(forced) idleness

בִּטְלָה

שָׂכָר פֿקַעֲתִיה כְּתוּבוֹת מו, א ורש"י שם
compensation for her (forced) idleness

inf. לִפְקֻקִי [פֿקֻקָּה]

to disparage; to make light of לִזְלֹזֵל

אַתִּי לִפְקֻקִי בְּלוּלָב סוכה מג, ב ורש"י שם
one might come to make light of (the mitzva of)
lulav

פֿקֵר [פֿקֵר: פֿקֵר act. prt., פֿקִיר pass. prt.]

פֿקֵר; כֶּפֶר בְּתוֹרָה he was heretical

כָּל שֶׁבֶן דְּפִקֵּר טָפִי! סנהדרין לח, ב
He will certainly be even more heretical!

SEE: אִיפְקֵר, אִיתְפֿקֵר

n. פֿקֶתָא/פֶּתָקָא

a plain; open area בִּקְעָה רש"י ברכות נד, א

SEE: בִּקְתָא

n. פֿרֵדִי

mule

רַכְבִּיָּה לְפִרְדִּיה סנהדרין צה, א he rode his mule

n. [pl.] פֿרִידִסָא

פֿרִידִס; כֶּרֶם; מִטֵּע orchard; vineyard

The Hebrew noun appears in the Bible, e.g., in *Kohleleth*
2:5, עֲשִׂיתִי לִי גִנּוֹת וּפְרִידִסִים, וְנָטַעְתִּי בָהֶם עֵץ כָּל פֶּרִי – I made
for myself gardens and orchards, and I planted in them
every kind of fruit tree. Today it is usually a citrus orchard.

n. פֿרִידְכֶּת

idle person בִּטְלָן ע"פ רשב"ם בבא בתרא נה, א

n. פֿרִדְשָׁא

an official רש"י מגילה יב, ב פֿקִיר

פֿקח־ [פֿקַח פֿעֵל]

he made wise עֲשֶׂה פֿקַח

חֲמֵרָא וְרִיחָנִי פֿקַחִין. יומא עו, סע"ב ורש"י שם
Wine and spices made me wise.

n. פֿקֵט־

waste from olives פֿסְלֵת זֵיתִים

ע"פ רש"י בבא מציעא מ, ב

פֿקִיד [פֿקֵד פֿעֵל: מִפְקִיד prt., פֿקֻדִי inf.]

he commanded; 1. צִוָּה

he put in charge; he commissioned

קִרְיִיה רַחֲמֵנָא לְהוֹרָא וּפְקִידִיה אֲמַצְנֹתָא דִּימָמָא.
פסחים ב, א

The Merciful One called upon the light and put it in
charge of the commandments of the daytime.

2. הִשְׁאִיר צִוָּאָה

he left a last will and testament

שָׂבִיב רַב דִּימִי וְלֹא פֿקִיד. כתובות פה, ב
Rav Dimi had died, and he had not left a last will
and testament.

This meaning is also found in the parallel Hebrew verb, in
the Mishnah – שָׁלַח פֿקִידוֹ אָבָא (שְׁבוּעוֹת מו, א), that Father
did not leave us a last will and testament.

SEE: אִפְקִיד, פֿקִידָתָא, אִיפְקִיד

pass. prt. [פֿקֵד: מִיפְקֵד inf.] פֿקִיד

retained כְּנוּס

מִשְׁקִין מִיפְקֵד פֿקִידִי פסחים לג, ב
the liquids are actually retained
SEE: מִיפְקִיד, פֿקִיד, אִיפְקִיד, אֶפְקִיד

adj. f. פֿקִיחָא

פֿקִיחִית; מְכַשֶּׁרֶת skilled; talented

אַתָּתָא דִּידִי פֿקִיחָא הִיא וְלֹא מְבַעֲיָא חִיָּה. ב"ק נט, א
My wife is talented and does not need a midwife.

This contention recalls the words of the midwives in
Shemoth 1:19, as translated by Targum Onkelos ad loc.
SEE: פֿקַח

adj. פֿקִיעַ

מְפֹרָסִם well-known

(ד)פֿקִיעַ שְׁמִייהו יבמות לו, ב ורש"י שם ד"ה "דפֿקיע"
the name of (each one of) them is well-known

פֿקִיר ← pass. prt. פֿקֵר

פֿקַע [פֿקַע: פֿקַע prt., פֿקַע imp.]

it burst; it split 1. פֿקַע; נִשְׁבֵּר; נִסְדָּק

פֿקַע אִיגָרָא פסחים פה, סע"ב the roof burst

קריינא דאגראתא איהו ליהוי פרונוקא.
סנהדרין פב, א; צו, א; בבא מציעא פג, ב ורש"י שם
Let the reader of the letter himself be the agent (to implement its contents).

2. מבשר; רץ לרוץ לפניו רש"י סוכה מח, ב
harbinger; forerunner
האי סימטא פרונוקא דאשטא היא. ע"ז כח, א ורש"י שם
An abscess is a harbinger of a fever.

פרווקא [פרווקא n. pl.]
port; harbor רש"י ראש השנה כג, א

פרוובוטי n.
poverty עניות
זה בא בפרוובולי, וזה בא בפרוובוטי.
מגילה טו, סע"א-רע"ב ורש"י שם
One comes with wealth, and the other comes with poverty.
According to some manuscripts: פרוסבוטי (Rav EZM).

פרוובול / פרוסבול; פרוסבלא n.
שטר שבו הפלוה מוסר לבית הדין את
חובותיו כדי שיוכל לגבות אותם לאחר
השמטה
pruzbol
The pruzbol document authorizes the court to
collect payment for an individual's loans,
thereby preventing their cancellation by the
Sabbatical year. Otherwise, people would not
lend money to their fellow Jews as the
Sabbatical year approaches.
הלל התקין פרוובול מפני תקון העולם.
גיטין לד, ב (משנה)
Hillel enacted the pruzbol for the benefit of society.
פרוס, בולי, בוטי, פורסא
SEE:

פרוובולי n.
wealth עשר
For an example, see פרוובוטי. According to some
manuscripts: פרוסבולי (Rav EZM).

פרוומיות n. pl.
garments; cloaks טליתות רש"י שבת קכח, א
SEE: פרוומא, the Aramaic parallel of this Hebrew noun

פרוחי n. pl.
1. יתושים flying insects; mosquitoes
רש"י נדה יז, א
2. שערות פרוחות flying (= loose) hair
ע"פ רש"י שבת נו, ב
SEE: פרח

פרדשנא [פרדשני/פרדישני n. pl.]
מתנה; דורון רש"י מגילה יג, סע"א
See also: ב ומהרש"א שם ד"ה "האי דישנא"

פרה prt. ← פרי
פרהגבנא / פרהנג / פרהגנא / פרהגונא
n. [פרהגבני pl.]
שוטר; פקיד; ממנה של מלך
policeman; official; royal officer
רש"י ב"מ פג, ב (אבל עיין רש"י גיטין מוד, א ד"ה "פרהנג")

בפרהסיא n./adv.
openly; publicly בגלוי
זעקנו בצנעא ולא נענינו; נבזה עצמנו בפרהסיא.
תענית טז רע"א
We have cried out in private, but we were not answered; let us humiliate ourselves publicly.
This presumably Aramaic noun, which usually functions
as an adverb (with the ב" prefix), occurs in the Talmud in
both Hebrew and Aramaic contexts. It is also used in
Modern Hebrew – sometimes spelled פרהסיא (with a hei).
SEE: צנעא (ב)

פרוא n.
מין עוף טמא species of unclean bird
חולין סב, ב

לפרוד [פרד פעל] inf.
להפריד to separate
וצריך לפרודה מנחות מב, א and he must separate it
SEE: איפרד

פרווד / פרוור n. pl.
פרורים surrounding areas; countryside
בבלי וכל פרוודקא נהוג כרב. כתובות נד, א ורש"י שם
(The Jews of) Babylon and all its surrounding areas
conducted themselves like Rav.

According to the Arukh (s.v. פרווד), the text here reads
פרוודקא – with a second resh, rather than a daleth – like
the reading we have in ב. בבא בתרא קכב, ב. The Biblical
Hebrew noun פרוורים occurs in Melakhim II 23:11 (see the
commentary of Radak ad loc.), and today it is primarily
used to mean suburbs – sometimes spelled with a beth,
instead of a vav (like פרכר in Divrei HaYamim I 26:18). See
Ramban's commentary on Bereshith 30:20.

פרוונקא / פרונקא n.
1. שליח agent

This translation is based on the explanation in the Talmud in א, בכורות נח, (quoted in the previous entry). In a similar vein, Rashi explains the Hebrew verb פורס in the expression פורס על/את שמע (in his commentary on the mishna in ב, מגילה כג, as *doing part of something*, i.e., reciting only one of the two *berakhoth* that normally precede the *Shema*).

But in his commentary to (ד"ה "כסופר" – סוטה ל, ב (ד"ה "כסופר" – Rashi explains פורס על שמע as *reciting* (a *berakha*) before *Shema*. In this sense, phrases such as בפריס המלחמה before the war, are used in contemporary Hebrew. Cf. Rashi on (ד"ה "פורסא" – שבת קכט, ב (ד"ה "פורסא" – שבת קכט, ב).

SEE: פריס

פרוסבול; פרוסבולא n. ← פרוזבול

פרוק imp./past 3rd pers. m. pl. ← פרק

פרוקי n. pl. ← פירוקא

לפרוקי inf. ← פריק

פרורא n.

דבק 'לעזי רש"י' לפסחים מב, ב glue

פרוש past 3rd pers. m. pl. ← פרש

פרושי/פירושי קא-מפרש/קמפרש
He is really explaining.
 This expression is used to present a new interpretation of a mishna or a baraita in order to refute an argument based on that text. According to this proposal, the latter item or clause in the text comprises an explanation of an earlier one – rather than an additional element.

ברייתא (1): זימון בשלשה.

תלמוד: מאי "זימון"? אי לימא ברבית זימון, וזה תניא:

ברייתא (2): זימון וברבית זימון בשלשה!

תלמוד: וכי תימא פרושי קמפרש: מאי "זימון"? ברבית זימון... סנהדרין ח, א

BARAITHA (1): *Zimmun (must be done) with three (people).*

TALMUD: *What is "zimmun"? If we say (it means) the berakha of zimmun (that invites people to recite Birkath Hamazon), but it is stated (in another baraita):*

BARAITHA (2): *Zimmun and the berakha of zimmun (must be done) with three (people)! (This implies that zimmun is not the same as the berakha of zimmun.)*

TALMUD: *But if you reply: (The tanna) is really*

פרוטה [פרוטות n.]

peruta (the smallest copper coin)

A *peruta* is worth one eighth of an *issar*. For many halakhoth it is regarded as the minimal legal quantity.

האשה מתקדשת בשוה פרוטה ב"מ נח, א (משנה)

A woman may be married by (accepting something) worth a peruta.

See the Table of Coins and Weights in Appendix II (4).

SEE: פריטי

לפרווי inf. ← פרו

See the note at the entry פלוחי.

פרומא n.

vessel; container

כלי; מכל

ר"ף לקידושין נב, ב בשם גאון

פרומאי n. pl.

פורצי בתים (דרך התקרה) רש"י ב"מ מב, א

housebreakers; burglars

SEE: פרם

פרונקא n. ← פרונקא

פרונקא n.

כסוי של בגד; מטלית
cloth covering; rag
 רש"י עבודה זרה ל, א

פרוס¹ past 3rd pers. m. pl. ← פרס

פרוס² n.

enactment; regulation

תקנה

רש"י גיטין לו, סע"ב ד"ה "פרוז"

SEE: פורקא, פרוזבול

פרוס n.

פרוסה; חלק; חצי
piece; part; half

"פרוס" – פלגא. בכורות נח, רע"א ורש"י שם

(The word) "peros" (means) half.

בפרוס/בפרס n. cnstr.

בחצי (חדש) לפני בפרוס

בפרוס הפסח, בפרוס העצרת, בפרוס הקץ

משנה שקלים ג: א; בכורות נז, ב (משנה)

at a half month before Pesah, a half month before Shavu'oth, a half month before the Festival (= Sukkoth)

פֶּרֶט [פרט: פֶּרֶט. imp.]

he specified; he stated explicitly

כל מקום שנגאמר "עד" הרי כאן שנים, עד שיפרוט לך הכתוב "אחד". סוטה ב, רע"ב; סנהדרין ל, סע"א
Whenever (the word) עד is stated, it means two witnesses, unless Scripture specifies "אחד" (= one witness).

The noun עד is thus understood to mean testimony – as in יגד שְׁהוּדָא whose Aramaic parallel is גלעד the mound for testimony, in Bereshith 31:47.

SEE: פֶּרֶט and the other entries mentioned there

פֶּרֶט [פרט: פֶּרֶט. pass. prt.]

he breached; it split

1. פֶּרַץ; סֶדֶק
בהרי דבעי למיכל, עייל רישיה ופרטיה הוצא לשפותיה. ביצה כז, ב ורשיי שם
When (the animal) wanted to eat, it inserted its head and the thorn fence split its lip.

2. פֶּרֶט; פֶּרַשׁ

ומנלן דפרטינן חטאיה בצבורא? מועד קטן טו, א
And how do we derive that we must specify his sins in public?

SEE: מִפְרִישׁ

פֶּרֶט [פרטות. pl.]; **פֶּרְטָא** [פרטי. n. pl.]

specific item; detail; particular

This term is used frequently in Midrashic and Talmudic interpretation in contradistinction to כלל, a general category.

For examples, see: כלל ופרט אין בכלל אלא מה שבפרט and כלל ופרט כלל וכלל אי אתה דן אלא בענין הפרט and the next entry.

פֶּרֶט וְכָלל נַעֲשֶׂה כָּלל מוֹסֵף עַל הַפֶּרֶט

(The Torah) has specified and it has generalized – the general class has become an addition to the specific item (so as to include everything contained within the class).

This rule of Biblical interpretation is used to explain halakhic passages. When a specific term is followed by a general term, the halakha applies to every item included within the general category, and the specific or specifics are regarded as illustrative examples of the general class.

"כי יתן איש אל רעהו חמור או שור או שֶׁה" –

explaining: What is "zimmun"? It is the berakha of zimmun ...

In this passage it is proposed that the second item, ברכת הזימון, is explaining the first, זימון, even though the two items are connected by the conjunction vav, which usually means and. Thus the vav is interpreted here as an explicative vav, in the sense of namely or i.e., as in Shemoth 25:12 (see Rashi ad loc).

The infinitive פֶּרֶשִׁי adds emphasis to the verb, which is best expressed in English by an adverb, such as really. The form פֶּרֶשִׁי (with the vowel letter yod following the peh), which sometimes occurs in our printed editions of the Talmud, is not supported by manuscripts (Rav EZM).

SEE: פֶּרֶשִׁי, תָּנִי וְהָדָר מִפְרֶשׁ, "מה הן" קְתָנִי

פרזומא n.

garment; cloak רש"י סוכה יא, א
SEE: פְּרוּזְמִיּוֹת

פרזל/ברזל n.

iron; metal ברזל

פֶּרַח [פרח: פֶּרַח. prt., inf.]

1. פֶּרַח; עָף; רָץ

he fluttered; he flew; he ran

גמלא פרחא מכות ה, א ורש"י שם
a "flying" camel
פרח ליביה בצופרא מעילה ב, ב

his heart fluttered like a bird

2. הִסְתַּלַּק

פרח זימון מינייהו. ברכות ג, ב

(The obligation of) Zimmun (= reciting Birkath HaMazon in a group) has departed from them.

3. פֶּרַח; הִתְפַּשֵּׁט

(ל)צָרַעַת וְהָיָה פֶּרַחָא עֵילֻיָּהּ רִישִׁיָּה סנהדרין קז, ב
tzara'ath (a skin disease) that was spreading all over his head

SEE: אֶפְרַח, פִּירְחָא דְלִיבָא, עוֹרְכָא פֶּרַח

פֶּרַח [פרח פֶּעַל]

he caused to fly away הִפְרִיחַ

פרחא זיקא למוזיקא חדקא פסחים קי, ב
the wind caused the new safflower to fly away

SEE: אֶפְרַח

פֶּרְחָא [פרחי. n. pl.]

צֶלֶף (וְהִשִּׁיחַ אוֹ פֶּרִי) רש"י פסחים קיא, ב
capér (shrub or fruit)

פֶּרִי n. pl. ← **אֶרְחִי וּפֶרִי**

פֶּרִימָא n.

a chopping; a cutting

פֶּרִימָנְהוּ פֶּרִימָא רַבָּא בְּרִכּוּת לֵט, א
(if) they chopped them (= the vegetables) a large
chopping (i.e., into big pieces)

SEE: פֶּרִימָא, פֶּרֶם

פֶּרִיס ← pass. prt. [f. פֶּרִיסָא] פֶּרִס

פֶּרִיסָא n.

curtain

SEE: פֶּרֶס, פֶּרִיסָא

רִשִׁי מְגִילָה כּו, ב

פֶּרִיסְדָקִי n. pl.

empty vessels

בְּלִים רִיקִים רִשִׁי ע"ז סה, ב

פֶּרִיסְתָקָא [פֶּרִיסְתָקִי. pl.] n.

messenger

רִשִׁי גִיטִין נו, ב

פֶּרִיץ pass. prt.

reckless; wild; promiscuous

גְּמָלָא פֶּרִיץָא בְּרִכּוּת נד, א ורש"י שם

SEE: פֶּרִיץ, פֶּרִיצוּתָא, פֶּרִיץ

פֶּרִיצוּתָא n.

פֶּרִיצוּת; סְטִיָה 'לעזי רש"י' לשבת קנו, א

promiscuity; (sexual) deviancy

SEE: פֶּרִיץ, פֶּרִיץ

פֶּרִיק¹

[פרק פֶּעַל: מִפְּרָק, prt., imp.]

פֶּרוּקִי [inf.]

1. תִּגְרֵץ he resolved (a difficulty);

he solved (a problem)

הוּא חָכָם — דָּאִי מְקַשִּׁי לִיָּהּ, מִפְּרָק לִיָּהּ. בְּרִכּוּת כּו, סע"ב
He is a ḥakham — so that if someone points out a
difficulty to him, he will resolve (it) for him.

2. פִּרְק (מִשָּׂא); הוֹרִיד (מִטְעֵן) he unloaded

אָפֶשֶׁר דְּעָיִיל לַגִּנָּאִי וּמִפְּרָק בְּבֵא בְּתֵרָא יֵא, רע"ב
it is possible that he can go inside and unload (the
animal)

3. פִּרְק; הִפְרִיד

he broke up (a quarrel); he separated

אֶשְׁכַּח הִנְהוּ תְּרִי סְגִי נְהוּרִי דִּהּוּ קִמְנָצוּ בְּהָדִי הָדִדִי;
אֶזְל רַבָּא לְפִרוּקִינְהוּ. בְּרִכּוּת נו, א

He found two blind men who were quarreling with
each other; Rav went to separate them.

SEE: אִיפְרָק, פִּרְק, פִּירוּקָא, אִיפְרָק

פֶּרִיק² ← prt. פֶּרֶק

פֶּרֶט; "וְכָל בְּהֵמָה" — כָּלִל; נַעֲשֶׂה כָּלִל מוֹסָף עַל
הַפֶּרֶט, וְרַבִּי כָּל מִלִּי.

בְּרִיתָא דְר' יִשְׁמַעֲל בִּשְׁלֹש עֶשְׂרֵה מִידוֹת, ע"פ שְׁמוֹת כִּב: ט
"If a man delivers to his neighbor a donkey or an
ox or a sheep" — (the Torah) has specified; "or any
beast" — it has generalized; the general class has
become an addition to the specific item, so that it
(= the general class) has included everything (= all
animals).

For an example from the Babylonian Talmud, based on
Shemoth 22 — see א סד, בבא קמא.

SEE: כָּלִל

פֶּרֶט ל-

(הַפֶּרֶט שֶׁנִּזְכָּר בָּא) לְהוֹצִיא (פֶּרֶט אַחֵר מִן
הַכָּלִל).
An item (was specified)

to the exclusion of (another item).

"לֶחֶם עֲנִי" — פֶּרֶט לַעֲיִסָּה הַגִּילּוּשָׁה בִּינּוּן וְשִׁמּוֹן
וְדָבָשׁ. פִּסְחִים לו, א ע"פ דְּבָרִים טז: ג

The bread of affliction (was specified) to the
exclusion of dough that was kneaded with wine
or oil or honey (which may not be used to fulfill the
obligation of eating matza at the Passover Seder).

n. (שֵׁטֶר) פֶּרֶטָא/פֹּרֶטִיתָא

last will and testament

שֵׁטֶר צְוָאָה

רִשִׁי גִיטִין נו, ב ד"ה "שֵׁטֶר פִּירֶטָא"

SEE: פֶּקֶדְתָא

פֶּרִי/פֹּאֲרִי/פֶּרָה prt. [פֶּרִי]

being fruitful; flourishing

פֶּרָה; גִּידֵל

פֶּרִי עֲסָקִיָה כְּרִמּוֹנָא בְּרִכּוּת נו, א

his business will flourish like a pomegranate

פֶּרִידָא n.

species of plant מִין צִמָּח ע"פ רִשִׁי גִיטִין סט, א

פֶּרִיטִי [פֶּרִיטִיָא. def.] n. pl.

(small copper) coins

פֶּרוּטוֹת

SEE: פֶּרוּטָא

פֶּרִיף ← act. prt. פֶּרֶף

פֶּרִיף ← imp. פֶּרֶף

פֶּרִיכָא ← pass. prt. def. פֶּרֶף

פֶּרִים ← act. prt. פֶּרֶם

פֿרַמ־ [פרס: פֿריס. prt.]

חֲתַךְ (לַחְתִּיכוֹת קִטְנוֹת)

he chopped; he minced

רב חסדא פֿריס סילקא. שבת קיט, א ורש"י שם
Rav Hsida used to chop "silka" (a vegetable, perhaps a beet).

The parallel Biblical Hebrew verb means *tearing* (garments) e.g. in *VaYikra* 10:6 – וּבִגְדֵיכֶם לֹא תִפְרְמוּ – *and do not rend your garments*. In later Hebrew this verb has come to mean to *undo stitching*. See *Da'ath Mikra* ad loc.
 SEE: מִפְרָמוּ, פֿרימא, פֿירמא

פֿרַמוֹסְקָא n.

שִׁלְטוֹן רש"י ב"מ צג, ב government; authority

פֿרַמִּי n. pl.

מַסְכוֹת 'לעזי רש"י' שבת סו, ב masks

פֿרָנָא n.

תְּשֻׁלוֹם קְתֻבָּה *kethubba* payment

רבנו תם בתוספות כתובות סז, א ורמב"ן בראשית מט: כב
 For a definition of *kethubba* (קְתֻבָּה), see the entry "Support me as (you would) a dog or a raven!"
 SEE: פֿורנא, the Ramban's text in סז, א as well.

פֿרַנְדָּא n.

מִין מְשִׁי רש"י סוטה מח, ב type of silk

פֿרַנְס־

[פרנס: מִפְרִינְס. prt., פֿרַנְס. imp.]

הֵפְרַנְסֵנִי he supported

"פֿרַנְסֵנִי כְּכֶלֶב וְכַעֲרֹב!" פֿרַנְסִיָּה. בבא בתרא ח, א
 "Support me as (you would) a dog or a raven!" He supported him.

The quotation – including the verb פֿרַנְסֵנִי – is in Hebrew, while the verb פֿרַנְסִיָּה is Aramaic.

פֿרַס

[פרס: פֿריס. act. prt., פֿריס. pass. prt.]

פֿרוֹס [imp.]

1. פֿרַס; שִׁבַּר he split; he broke

פֿריסט מלכותך סנהדרין כב, א ע"פ דניאל ה: כח
your kingdom has been split

פֿרוֹס בָּבָא וְאַפְקוּהָ מוֹעֵד קִטְן כה, א ורש"י שם
they broke through the doorway and took it out

In this sense, this verb occasionally appears in Biblical Hebrew, e.g., in *Yeshayahu* 58:7 – פֿרַס לְרַעֲב לֶחֶמְךָ – *break your bread for the hungry*. In Modern Hebrew a פֿרוֹסָה is a *slice of bread*.

In Biblical Aramaic there is an internal passive *binyan*, i.e., a passive pattern whose distinguishing feature is not a prefix (like the *nun* of the Hebrew נִפְעַל or the אַת־ of the Aramaic אֲתַפְעַל), but an internal vowel change in

פֿריש¹ [פרש פֿעַל: מִפְרִיש. act. prt., מִפְרִיש. inf.]

[inf. פֿרוֹשִׁי. imp., פֿריש. pass. prt.]

1. פֿריש; הִסְבִּיר he explained/interpreted

... גְּמִיר לַה לְהָא מִתְנִיתָא, וְלֹא יָדַע לַה לְפִרוּשָׁה.

בבא בתרא קכא, רע"א ע"פי כת"י פריס
 ... (he) learned this *baraitha*, but he did not know (how) to explain it.

2. פֿריש; בֵּטָא בְּפִירוּשׁ

he specified; he stated explicitly

טעמא, דְּפִרִישׁ – הָא לֹא פֿריש, דְּעִתִּיהָ אֲבִיזִית.

שבועות כב, ב

The reason (we know he means even the slightest quantity is) that he specified (so); but (ii) he did not specify, (it is assumed that) his intention is for the size of an olive.

SEE: מִפְרָשָׁא, פֿרשִׁי, פֿרוֹשִׁי קא מִפְרָשׁ, תְּנִי וְהָדָר מִפְרָשׁ

פֿריש² prt. ← פֿרַשׁ

פֿרַךְ

[פרך: פֿריך. act. prt., פֿריך. pass. prt.]

פֿריך/פֿרוֹךְ. imp., מִפְרַךְ/פֿרוֹכִי. [inf.]

1. פֿרַךְ; שִׁבַּר he broke

בְּרֻכָּא פֿריכָא כתובות סז, א ורש"י שם
broken gold
 In Modern Hebrew the adjective פֿריך means *fragile* or *brittle*.

2. הִקְשָׁה; סִתַּר he refuted / contradicted

אַלֵּא פֿריך הָכִי... ב"מ ד, א ועוד
 But refute (it) thus ...

קל וחומר פֿריכָא מכות יד, סע"א ועוד
 a *refutable a-fortiori* argument

פֿריך רב אֲחָאי חולין סה, ב ועוד

Rav Aḥai refutes (the argument)
 See: "פשיט" ר"ה "פשיט".
 SEE: אִיפְרִיךְ

פֿרַכָּא prt. f. ← פֿרַךְ

פֿרַכָּא n. ← פֿירַכָּא

פֿרַכּוּסִי n. pl.

פֿרַכּוּסִים spasmodic movements

פֿרַכּוּס/פֿרַכּוּסִים [פרכס]

פֿרַכּוּסִים it moved spasmodically

(ד) שְׁחָטִיה בְּבֵיתָא דְּשִׁישָׁא וּפֿרַכּוּסִים יבמות קכא, א
he slaughtered it in a marble room, and it moved spasmodically

This measure of distance is equal to 8,000 cubits or four mil. See the Table of Length in Appendix II (1). This term is of Persian origin.

פָּרְסָאָה/פָּרְסָא [פָּרְסָאִי, m. pl.]
adj./n. [f. pl. פָּרְסִיָּתָא]

Persian

In the two instances where the form without the *hei* is found in our editions (א and קידושין ע"ב), manuscripts read פרסאה with the *hei*.

פָּרְסוּמִי ← inf. **מְפָרְסֵם**

פָּרְסְכָנָא adj.
מְרוּבֵּה עֲנָפִים
having many branches
רש"י שבת קנ"ד, ב

פָּרְסְתָקִי n. pl.
מִצְדוֹת (מְלֻכּוֹדוֹת לַצִּידָת צְפוּרִים)

traps; nets רש"י חולין קמ"א, ב
This noun must not be confused with פְּרִיסְתָקִי in the entry פְּרִיסְתָקָא.

פָּרַעַ [פרע: act. prt. פָּרַיעַ, pass. prt. פָּרַעַ]
[inf. מִפָּרַעַ, imp. פָּרַעַ]

1. **he paid (a debt)** (שָׁלַם; חוּב) **פָּרַעַ**
אָזַל, פָּרַעִיהָ בְּאַפִּי סְהִידֵי. שְׂבוּעַת מַב, א
He went and paid him in front of witnesses.

2. **he tore open; he uncovered** (חָשַׁף; פָּרַעַ)
הִיכָא דְפָרַעִי טַבְחֵי חוּלִין נ, ב
where the butchers tear (the animal) open

In this sense, this verb is used in Biblical Hebrew, e.g., in Bemidbar 5:18 – וּפָרַעַ אֶת רֹאשׁ הָאִשָּׁה – and he shall uncover the woman's head. See the linguistic analysis of this usage by Rav Yehiel Yaakov Weinberg, in his responsa, Seridei Esh I:78 (III:30 in the first edition).

SEE: פּוֹרְעֵנּוּתָא, מִפָּרַעַ, אִיפָרַעַ

פָּרְפָּחִינִי n. pl.
חֲלָלּוּגוֹת; צִמְחֵי רִגְלָה
purslane plants
ל'עזי רש"י מגילה יח, א

פָּרְפִּיסָא n.
עֲצִיץ (נְקוּבָה) רש"י שבת פ"א, ב
flower pot (with a hole in the bottom)

פָּרִץ [פרץ: act. prt. פָּרִיצַי, pass. prt. פָּרִיצַי]
פָּרִץ; הִתְנַהֵּג בְּפִרְיוּת
he behaved wildly; he acted recklessly

binyan קטל from *pathal* to *hirik* (e.g. קטיל, he was killed, in Daniel 5:30 – rather than קטל, he killed). The verbal form quoted in the Talmud from Daniel in our first example, is a 3rd-person feminine-singular form of the past tense from that internal passive *binyan*, and should be translated it was (or has been) split.

2. **he spread; he wrapped** פָּרַשׁ; הִתְעֵשִׁף
רַב אָסִי פָּרִיס סוּדְרָא עַל רִישָׁיה. בְּרֻכּוֹת נ"א, א
Rav Assi would wrap a scarf over his head.

וְהִנֵּה פָּרִיס יָדָיה מְגִילָה כְּד, ב
and he used to spread out his hands (in Birkath Kohanim)

The Aramaic פָּרַס תַּמָּן מִשְׁכְּנֵיהָ, he spread (= pitched) his tent there, is used by Targum Onkelos to translate the Biblical Hebrew בֵּרַשׁ שָׁם אֶהְלֹו in Bereshith 33:19.

3. **he distributed; he sold** חָלַק; מָכַר
פָּרִיס לִיה רַב יְהוּדָה שִׁיתָא שִׁיתָא בְּזוּזָא. ב"מ מ, א
Rav Yehuda used to sell six (jugs of wine) for a zuz.
SEE: פָּרַשִׁי

פָּרַס n.
1. **פרוסה; שֶׁבֶר; חֶלֶק; חֲצִי**

piece; something broken; part; half
כְּדִי אֲכִילַת פָּרַס וּבֵית הַפָּרַס
2. **מִטְבֵּעַ (חֲצִי מָנָה)** **coin (a half maneh)**

מָנָה בְּן פָּרַס תַּעֲנִית כֹּא, ב ורש"י שם
a maneh (= a greater Torah scholar) the son of a peras (= a lesser Torah scholar)

See the Table of Coins and Weights in Appendix II(4).

3. **צָרְכִי מִחֵיה; קֶצֶבֶת מְזוֹן**
support; food stipend

נוֹטֵל פָּרַס מִבֵּית הַמֶּלֶךְ, ב ורש"י שם
he receives a food stipend from the royal palace

4. **שָׂכָר** **reward**
עֲבָדִים הַמְשֻׁמְשִׁין אֶת הָרֵב עַל מְנַת לְקַבֵּל פָּרַס
מִשְׁנָה אֲבוֹת א:ג; עֲבוּדָה זָרָה יט, א ורש"י שם
slaves who serve the master in order to obtain a reward

In Modern Hebrew this noun is commonly used as the equivalent of the English noun prize, which has a somewhat similar pronunciation.

פָּרְסָא [פָּרְסִי, pl. n.]
מָסָךְ; וִילוֹן
covering; curtain
בְּלִיתָא דְפָרְסָא חוּלִין ח, ב ורש"י שם ע"פ ת"א

a rag from a covering
Targum Onkelos translates the Biblical Hebrew מָסָךְ, curtain, in Shemoth 35:15, as פָּרְסָא.
SEE: פָּרִיסָא, פָּרִיסָא

פָּרְסָא [פָּרְסִי/פָּרְסִין, pl. n.]
parasang
פָּרְסָה

פֿרָקְמֶטוּא n.

business; merchandise מֶסְחָר; סְחֹרָה

This noun, which is of Greek origin, is often spelled *פֿרָקְמֶטוּא* (with a *gimel*, rather than a *kof*) in the Jerusalem Talmud and in midrashim; it is sometimes used in Modern Hebrew – usually spelled with a *kof*, as in the Babylonian Talmud.

פֿרַשׂ [פרש: פֿרִישׂ, prt., פֿרוּשׂ, imp., מִיפֿרַשׂ, inf.]

1. **he withdrew; פֿרַשׂ; נִבְדַּל; נִתְרַחַק**
he separated himself; he went away

כָּל דְּפֿרִישׂ – מִרְבּוֹא פֿרִישׂ. בְּרֻכּוֹת כח, א ורש"י
Whatever goes away (from its group) – is (presumed to be) going away from the majority.

2. **he refrained** (מִלְעֲשׂוֹת מַעֲשֶׂה)

מִשׁוּם שֶׁבֶת קָא פֿרִישׂ שְׁבַת ע, ב ורש"י שם
he would refrain (from these labors) on account of (being informed that it is) the Sabbath

3. **הִפְרִישׂ (תְּרוּמוֹת אוּ מַעֲשֵׂרוֹת)**

he set aside (priestly gifts or tithes)

וְלִיפְרוֹשׂ עֲלֶיהָ מִמָּקוֹם אַחֵר! עִירובִין ל, ב
But let him set aside ("teruma") for it from a different place (in the field)!

SEE: פֿרשׂי

פֿרָשָׂא¹/פֿרָשָׂה [פֿרשׂי/פֿרשׂין, pl.] n.

horseman פֿרַשׂ; רוֹכֵב עַל סוּס

In one instance (יבמות קכא, ב) Rashi explains this noun as *גִּבּוֹר חֵיל*, a warrior. The second form – with the extra *hei* – is found only in א, ב, ב, where manuscripts have the usual form (Rav EZM).

פֿרָשָׂא² n.

ox goad מִלְמָד; מְרִידַע רש"י בבא מציעא פ, א

פֿרִישׂי prt. pl. [פרש]

explaining מְפָרְשִׁים

דְּמִי הָאִי מְרַבֵּנן כְּמָאן דְּלָא פֿרשׂי אִינְשֵׁי שְׁמַעְתָּא.
עִירובִין טו, סע"א ורש"י

This scholar is like people who cannot explain a halakha.

In Babylonian Aramaic, as in Hebrew, the verb *פרש* is regularly used in the intensive *binyan* (פֿעַל) to mean *explain* (as in our entry פֿרִישׂ). However, *binyan קל* of this verb is used in this sense only once in the Talmud: the participle *פֿרִישׂי*, *explaining*, in the statement quoted here from the tractate עִירובִין. In the four other passages where the same statement appears, this form is not found, and an entirely different verb (*לִמְדוּ*, *learning*) appears in its place (Rav EZM).

SEE: פֿרִישׂ

בְּהֵוֹא מִינָא פֿרַץ בִּיהַ בְּבֵא קְמֵא לֹ, א

with regard to that species, it (=the ox) behaved wildly

SEE: פֿרִישׂ, פֿרִיצוּתָא

פֿרָצוּפֵא n.

face פֿרָצוּפֵא; פָּנִים

פֿרִיצִידָא [פֿרִיצִידָא, pl.] n.

seed; kernel גִּרְעִין רש"י ב"מ פד, א ד"ה "פרצידא"

פֿרַק [פֿרַק: פֿרִיק, act. prt., פֿרִיק, pass. prt.]

פֿרוֹק imp., מִיפֿרַק/פֿרוֹקִי inf.]

1. **he redeemed; he saved** הִצִּיל
וּפֿרִיק לָהּ אַרְבַּע וְחִמֵּשׁ שָׁנִין מִקַּמִּי יוֹבֵל ב"מ עט, סע"א
and he may redeem it (=his former property) four or five years before the Jubilee year

This verb occurs in Biblical Hebrew in this sense in *Tehillim* 136:24 – וַיִּפְרְקֵנוּ מִצָּרֵינוּ – and *He has redeemed us from our enemies*. The noun *פֿרָקָן*, *redemption*, in the Aramaic prayer וְקוֹם פֿרָקוֹן מִן שְׁמֵיָא and in the Hebrew prayer וְעַל הַנְּסִים וְעַל הַפֿרָקוֹן, is derived from the same root.

2. **סָלַק; פֿרַק**

he removed; he unloaded; he cast off

כְּמָאן דְּפֿרִיקָה דְּמִנָּא מְנַחוּת יא, ב
it is as if (the frankincense) is removed

(ד)פֿרִיקָה לְטוֹעֲנִיהַ בְּבֵא מְצִיעָא עט, ב ע"פ כתי"י
he unloaded his burden

This usage occurs in Biblical Hebrew in *Bereshith* 27:40 – וּפֿרַקְתָּ עָלָיו מֵעַל צִנְאוֹרְךָ, and *you will cast off his yoke from your neck*. Similarly, in Mishnaic Hebrew we find this meaning in (ב)בָּשָׁל חֲבִירוֹ נָמִי פֿורַק וְטוֹעֵן (בבא מציעא ל, ב) *he must also unload and load that of his fellow man*.

3. **נִתְפָּרַק** **it collapsed; it fell apart**

פֿרַק אֲשִׁיתָא בְּבֵא מְצִיעָא פו, א *the wall collapsed*

4. **נִפְדָּה** **it was redeemed**

קִרְנָא תִּפְרוֹק שְׁפִיר עֲרִכִין כז, ב
let the principal be properly redeemed

SEE: אִיפֿרַק, פֿרִיק, אִיפֿרַק

פֿרָקָא n. ← פֿירָקָא

פֿרָקְדוֹ adj.

שׁוֹכֵב עַל גְּבוֹ וּפָנָיו לְמַעַלָּה רש"י ברכות יג, ב
lying on the back, face up

A different explanation is mentioned and rejected *Tosafoth* on א, פסחים קה, א

SEE: אִפֿרָקִיד

פֿרָקוּדִי inf. ← מִפֿרָקָדָא

Rashi interprets the word מִיָּהָא as a contraction of מִן and מִיָּהָא, from this or from the following – even if spelled with a vowel-letter yod – where it could be vocalized with מִיָּהָא and translated as at least.

SEE: פֿשט, מִיָּהָא

adj. / n. pl. **פֿשוּרִי/פֿשֵׁרִי**

lukewarm (water) **פּוֹשְׁרִים** 1.

מִיָּהָא... לֹא קָרִירִי וְלֹא חֲמִימִי אֲלֵא פֿשֵׁרִי ע"ז כח, א
water... not cold and not hot but lukewarm

2. מִיָּם הַנִּקְוִים מִהַפְּשֶׁרֶת שְׁלָגִים

**water accumulated from melted snow;
pools (thus formed); expansion of a river**

עקולִי ופֿשֵׁרִי הָיָה מִטְּבְּעֵי לֶה. ב"ב כד, א ורש"י שם
Coves and pools cause it to sink.

פֿשֵׁרִי — יֵשׁ בּוֹ מִשּׁוּם אֲסוּפִי.

קידושין עג, ב ורש"י שם ד"ה "פֿישֶׁרֶא"

(If the child is found in) the expansion of a river –
he is considered a foundling.

According to the Munich manuscript, the reading in the
last passage too is פֿשוּרִי (Rav EZM).

SEE: פֿשֶׁר

פֿשַׁח (פֿשח פֿעל: מִפֿשַׁח. [prt.]

קִצֵּץ (עֲנָפִים); זָמַר

he cut off (branches); he pruned

הָאִי מֵאֵן דִּפֿשַׁח דִּיקְלָא בבא בתרא נד, רע"א ורשב"ם שם
one who pruned a palm tree

SEE: אִיפֿשַׁח, תִּפְשִׁיחָא

פֿשַׁט [פֿשט: פֿשֵׁיט. act. prt. פֿשֵׁיט. pass. prt.]

פֿשוּט. imp. מִיפֿשַׁט. [inf.]

1. יִשֶּׁר **he straightened**

וּפֿשִׁיטְנָא לְעִקְמוּתֶךָ סנהדרין צא, א
and I will straighten out your (physical disability of)
crookedness

2. אָמַר בְּבִרוּר **he stated explicitly**

קָא פֿשֵׁיט לִיָּה מִפֿשַׁט פֿסחים פו, ב ורש"י שם
he was stating it (= the halakha) explicitly

3. בֵּאַר; פֿתַּר **he explained;**

he clarified / solved (a halakhic problem)

וְהִדֵּר פֿשְׁטוֹ לֶה מִבְּרִיתָא ברכות ב רע"ב
and they solved it (= the halakhic problem) from a
baraita

4. פֿשַׁט; הִתְפֿשַׁט; הִתְרַחַב

he extended; it spread

פֿשֵׁיט אִיסוּרִיָּה בְּכֹלִיָּה יָרֵךְ חולין צא, א
its forbidden substance spreads throughout the
entire thigh

פֿרשֵׁי [פרש = פרס] prt. pl.

spreading out פּוֹרְשִׁים

וְהָאִידְנָא מֵאִי טַעֲמָא פֿרשֵׁי בְּהַגִּי יְדִידְהוּ בְּמִנְחָתָא
דְּתַעֲנִיתָא? תענית כו, ב

And nowadays why do kohanim spread out their
hands at (Birkath Kohanim of) the afternoon prayer
on a fast day?

SEE: פֿרס

פֿרשָׁתָא [פֿרשִׁיתָא. n. [pl.]

paragraph (esp., in a Torah scroll)

רש"י מגילה ד, סע"א

In current usage the Hebrew term פֿרשָׁה usually refers to
the weekly Torah reading, *parashath hashavu'a*.

פֿרְתָא/פֿירְשָׂא. n.

פֿרשֵׁ; צֶאֱהָ secretion; excrement; dung

רש"י גיטין נו, א

פֿשֵׁ [פוש: פֿייש. [prt.]

נִשְׁאַר it remained

דל חד קרא לגופיה — פֿשוּ לְהוּ תִּלְתָּא. סוכה ו, ב
Deduct one Scriptural source for (the law) itself –
(and) there remain three (extra words to indicate
the walls of the sukkah).

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

SEE: אִפֿיש

פֿשוּט מִיָּהָא/מִיָּהָא חֲדָא

פֿשַׁט מִזֹּאת אַחַת!

**Solve, from the following, one (of the
problems that have been raised)!**

This exclamation introduces evidence from a
baraita or from an amoraic statement that
solves one of several problems that had been
previously raised in the Talmud.

אִיבְעִנָּא לְהוּ: "הוּצִיאֲוֶהָ" — מִהוּ? "עֲזֹבֶהָ" — מִהוּ?

"הִתִּירוֹהָ" — מִהוּ? "הִנְחִיֶּהָ" — מִהוּ? "הוּעִילוּ

לָהּ" — מִהוּ? "עֲשׂוּ לָהּ בְּדֵת" — מִהוּ?

פֿשוּט מִיָּהָא חֲדָא, דְּתַנִּנָּא: "עֲשׂוּ לָהּ בְּדֵת"... לֹא אָמַר

כְּלוּם. גיטין סד, ב ורש"י שם

They had a halakhic problem: (If a man says to his
agent for delivering a bill of divorce): "Put her out"

— what is the law? (= would the divorce be valid?)

"Let her go" — what is the law? "Release her" —

what is the law? "Let her be" — what is the law?

"Confer a benefit upon her" — what is the law? "Do

to her according to the law" — what is the law?

Solve from the following (baraita) one (of the

problems), as it is stated: "Do to her according to

the law" — his statement has no legal validity (and

the divorce is invalid).

פְּשִׁיטָא n.

מקום שֶׁנִּפְשַׁח הַדֶּקֶל (שֶׁנִּקְצְצוּ מִמֶּנּוּ עֲנָפִים)
the place where the palm tree was pruned

רש"י שבת קט, ב

SEE: פֶּשֶׁט

פְּשִׁיטָא¹ pass. prt. f.

פְּשִׁיטָא; מוֹבָנָת מֵאֵלֶּיָּהּ

simple; clear-cut; obvious; self-evident

לְרַבָּה, פְּשִׁיטָא לִיָּהּ; לְרַבָּא, מִיבְעִיָּא לִיָּהּ. ב"ק יז, ב
For Rabba (the halakha) is clear-cut; for Rava it is questionable.

This adjective also serves two important, but different, functions in the Talmudic debate:

A. It is often used as an exclamation, pointing out the difficulty that the statement just presented is obvious and hence redundant.

משנה: נָשִׁים... פְּטוּרוֹת מִקְרִיאַת שְׁמַע

תלמוד: קְרִיאַת שְׁמַע? פְּשִׁיטָא! מִצְוֹת עֲשֵׂה שֶׁהֻזְמַן גְּרָמָא הִיא, וְכָל מִצְוֹת עֲשֵׂה שֶׁהֻזְמַן גְּרָמָא נָשִׁים פְּטוּרוֹת! ברכות כ, סע"א (משנה) – ברכות כ, רע"ב

MISHNA: Women... are exempt from the reading of Shema.

TALMUD: (From) the reading of Shema? (It is) obvious! It is a positive commandment that is time-bound, and (we already know that) women are exempt (from) all positive commandments that are time-bound!

B. Sometimes this adjective is used at the beginning of a statement that introduces a halakha problem. It indicates that the halakha is quite clear in the following case (or cases) – in contrast to another case mentioned subsequently where the halakha needs to be investigated.

פְּשִׁיטָא... אָמַר לָהּ לְאִשְׁתּוֹ: "הָרִי אֶת בֵּת חוֹרִין" – לֹא אָמַר וְלֹא בָלוּם... אָמַר לָהּ לְאִשְׁתּוֹ: "הָרִי אֶת לְעִצְמָךְ" – מַהוּ? קִידוּשִׁין ו, סע"א

It is obvious (that if a man) said to his wife (in a bill of divorce): "You are a free woman" – he has said nothing (and the divorce is invalid, because a wife is not enslaved). (If) he said to his wife: "you are on your own" – what is the halakha ruling?

SEE: מִפְּשִׁט, צְרִיכָא לְמִימַר

פְּשִׁיטָא² [פְּשִׁיטִי] n. [pl.]

small coin

1. פְּשִׁיטָא: מִטְבֵּעַ קָטָן

רב חמא הוה מוֹזֵר זוזי בפְּשִׁיטָא בְּיוֹמָא.

בבא מציעא סט, ב ורש"י שם

Rav Hamma would rent out zuzim (large

5. פֶּשֶׁט; הֶסִיר (בְּגָדָיו)

he removed (his clothes)

כִּי פֶשֶׁט בְּגָדֵי קֹדֶשׁ וְלְבִישׁ בְּגָדֵי חוֹל יוֹמָא לָב, א

when he removes the sacred garments and puts on the secular garments

This passage from the Talmud is based on the pasuk in VaYikra 6:4 – וּפֶשֶׁט אֶת בְּגָדָיו וְלָבַשׁ בְּגָדִים אֲחֵרִים – and he shall remove his sacred garments and put on other garments.

SEE: אֶפְשֵׁט, מִפְּשִׁט, אִיפְשֵׁט

פֶּשֶׁט- n.

course (of a river)

1. מִהֶלֶךְ; אֶפֶיק

נִהְרָא נִהְרָא וּפְשִׁטִיהּ. חולין יח, ב ונו, א ורש"י שם

Every river (has) its own course (= each locality follows its own custom).

2. הַמוֹבָן הַפְּשׁוּט

the plain meaning (of a text)

פְּשִׁטִּיהּ דְּקָרָא בְּמֵאֵי בְּתִיב? עִירוּבִין כג, ב ורש"י

What is the plain meaning of the pasuk (as opposed to the midrashic interpretation that has just been presented)?

See the Talmudic statement מִיֵּדִי פְּשׁוּטוֹ אין מקרא יוצא מידי פשוטו, a pasuk does not depart from its plain meaning, i.e., even when a passage is interpreted in a midrashic manner, its plain meaning still retains validity (Ramban in his critique of the Rambam's Second Root [or Principle] in his Sefer HaMitzvot). See also the commentary of Rashbam on Bereshith 37:2.

Although the Aramaic noun פְּשִׁטִּיהּ and its Hebrew counterpart פְּשׁוּטוֹ are usually rendered as its plain meaning or its literal meaning, it has also been suggested that they refer not to the nature of the interpretation but to the accepted or authoritative meaning of the Biblical text – as in the Hebrew expression מִנְהַג פְּשׁוּט, a widespread custom (e.g., in ה'ל' חנוכה פ"ד ה"ג and in the Aramaic passage quoted above as our first example. See Raphael Loewe, "The 'Plain' Meaning of Scriptures in Early Jewish Exegesis," in Papers of the Institute of Jewish Studies, London, ed. J.G. Weiss (Jerusalem: Magnes Press, 1964). For further discussion see Moshe Ahrend, "The Concept Peshuto Shellamira in the Making" (Hebrew) in The Bible in the Light of Its Interpreters (Sarah Kamin Memorial Volume), ed. S. Japhet (Jerusalem: Magnes Press, 1994).

SEE: פֶּשֶׁט, פְּשִׁיטָא

פְּשִׁטִּינָא n.

מִין עֵשֶׂב (הַמִּתְפָּשֵׁט עַל גְּבִי הַקֶּרְקַע)

species of plant

ע"פ רש"י לשבת קי, ב

she broke (the spell) for her

SEE: לִפְשָׁר

פְּשָׂרָא n.

פְּשָׂר; פִּתְרוֹן (שֶׁל חֲלוֹם)

interpretation (of a dream)

שבועות לה, ב ע"פ דניאל ב: כד ועוד

SEE: פִּתְרָא, מְפָשָׁר

פְּשָׂרִי n. pl. ← פְּשׁוּרִי

פִּתְגָמָא n. [pl. פִּתְגָמִי/פִּתְגָמִי]

matter; fact

1. דְּבָר

דוֹכְרָן פִּתְגָמִי סְנֵהרִין כֹּט, סַע"ב ורש"י שם

"mention of facts" (= memorandum)

command; order

2. צו; פְּקָדָה

בְּגִזְרַת עֵירִין פִּתְגָמָא פִּסְחִים לָג, א ע"פ דניאל ד: יד ואבן
עזרא שם
by decree of the angels is the order

The noun פִּתְגָמָא means a command in Biblical Hebrew as well, e.g., in Esther 1:20; in Modern Hebrew, however, it means a saying or proverb.

פִּתְוֹתָא n. pl. ← פִּתְיָא¹

פִּתְוֹרָא/פִּתְוֹרָה/פִּתְוֹרְתָא n.

table

1. שֻׁלְחָן

In the Talmud (שבת לו, א; סוכה לד, א) it is stated that the words פִּתְוֹרָא/פִּתְוֹרָה and פִּתְוֹרְתָא were interchanged after the destruction of the Temple. The difference in meaning between the two words is not clear. Rashi (in his commentary on שבת) explains that formerly פִּתְוֹרָה meant a small table and פִּתְוֹרְתָא meant a large table, but subsequently the meanings became reversed.

2. לְבוּשׁ שְׂאִינוּ תַפּוּר (בְּגוֹן מִפָּה וְסָדִין)

loose-fitting clothing (like a cloth or a sheet)

רש"י נדה כ, א ד"ה "גלימני"

פִּתְוֹרָא n.

שֻׁלְחָנִי רש"י חולין נד, ב

money changer

Both the Aramaic noun and its Hebrew translation indicate that a table is often used in the money-changing process.

SEE: פִּתְוֹרָא

פִּתְוֹרְתָא n. ← פִּתְוֹרָא¹

פִּתְחָא

[פתח: פִּתְחָא, act. prt. פִּתְחִית, pass. prt.]

פִּתְחָא, imp., לְמִפְתַּח [inf.]

he opened

1. פִּתְחָא

denominations of money) for a small coin a day.

2. כְּתָם (בְּגוּף); בְּהֶרֶת

spot (on the body); blister

וְקָאִי בִישְׁרִיהּ פְּשִׁיטִי פְּשִׁיטִי גִיטִין סו, ב ורש"י שם

and his flesh is covered with spots

This usage occurs only in the plural.

פְּשִׁיטוּתָא n.

חֶלְקוֹ בִירוּשָׁה שֶׁל הַפְּשׁוּט, שְׂאִינוּ הַכּוֹר
the ordinary portion of inheritance

ע"פ רש"י סוטה יג, א

I.e., as opposed to the additional portion of the firstborn

SEE: בְּכִירוּתָא

פְּשִׁיעוּתָא n.

negligence

פְּשִׁיעָה; רְשָׁלוּת

כָּל "לֹא יָדַעְנָא" פְּשִׁיעוּתָא הִיא ב"מ לה, א

Any (case where the custodian of an article says) "I don't know (where I put it)" is (a case of criminal) negligence.

SEE: פֶּשַׁע

פְּשִׁלְיָא n.

bean

שְׁעוּעִית ע"פ עבודה זרה לה, ב

פֶּשַׁע [פֶּשַׁע: פֶּשַׁע, prt., inf.]

1. פֶּשַׁע; הִתְרַשָּׁל; הִתְעַצֵּל

he acted negligently; he transgressed;

he was lazy

דִּילְמָא פֶּשַׁע וְלֹא מְבַטֵּל לִיהּ פִּסְחִים ו, סַע"ב

perhaps he will act negligently and not declare it (= his ḥametz) null and void

2. פָּגַע; הִזִּיק

(ד)הוּא מְקַרֵּי דִרְדָּקִי דִּהְוָה פֶּשַׁע בִּינוּקִי

מכות טז, ב וע' רש"י וריטב"א שם

that school teacher who used to harm children

SEE: פְּשִׁיעוּתָא

פְּשָׁקִי n. pl.

בְּצוּת; בְּצִיעֵי מַיִם רש"י שבת כא, א

swamps

פְּשָׁר (פִּשְׁרָא)

1. נָמַס; בָּטַל (הַפְּשׁוּף)

it dissolved;

it (= the magic spell) was broken

כִּי מָטָא לְאַשְׁקוּיָהּ מִיָּא, פֶּשַׁר. סְנֵהרִין סו, ב

When he came to let (the animal) drink water, (the spell) was dissolved.

2. הָמַס; בָּטַל (הַפְּשׁוּף)

he dissolved; he broke (the spell)

פְּשָׁרָה לֵה סְנֵהרִין סו, ב ורש"י שם

פתיקא: סב איכול! גיטין סט, א ורש"י שם ד"ה "ונימא"
and let the blind man say to him: Give me (some)
that I may eat! And let that seeing man say to him:
Take (and) eat!

2. שטר נדוי summons; subpoena;
excommunication decree

(ד)כתב עליה פתיקא על דלא אתי לדינא
בבא קמא קיג, רע"א ורש"י קיב, ב שם
a subpoena was written regarding him since he
was not coming to court
SEE: פתח, פתחא

פתילתא [פתילתא. n. pl.]
wick; (woolen) string פתילה רש"י גיטין סט, א

פתך [פתך: פתך. pass. prt.]
ערב he mixed
זאי פתך בהו דליפתא חולין קיב, רע"א ורש"י שם
but if he mixed in them some turnip

פתבא n.
משא ע"פ רש"י בבא מציעא ל, ב burden; bundle

פתכיתא n. pl.
חרוזים; מחרוזות ע"פ רש"י קידושין ט, רע"א
necklaces; chains (of beads)

פתק [פתק]
1. זרק he threw; he cast
שקל קלא, פתק ביה. פסחים סב, ב
He took a piece of earth (and) threw it at him.
2. ירה he shot
פתק ביה גירא, ולא מטייה סנהדרין צה, א
he shot an arrow at him, but it did not reach him
3. פתח he opened
עייל ופתקיה לנזייתא בבא קמא לה, א
he went in and opened the barrel

פתקא/פיתקא n.
פתק note

פתר- [פתר: פתר. prt.]
פתר; באר he interpreted; he explained
אינהו נמי הכי קא פתרי בה! עירובין לב, ב
They also interpret it in this manner!

כי פתח עיניה ברכות ס, ב when he opens his eyes
2. התחיל he began

תנא פתח בערבית ברכות ב, א
the tanna begins with the evening (Shema)

3. הציע פתח (לנדר) he presented
a solution (for absolving a vow)

אנן לא פתחינן ליה בקא. נדרים כב, א
We do not present this to him as a solution (for
absolving a vow).
SEE: איפתח

פתחא/פיתחא [פיתחי. n. pl.]
entrance פתח

2. התחלה; הקדמה ע"פ רש"י למגילה י, ב
beginning; introduction

3. פתיקה (לנדר) ע"פ נדרים כב, סע"ב
opening; solution (for absolving a vow)
SEE: פתיקא

פתי n.
רחב רש"י חולין קלט, ב width; breadth
SEE: פותחא

פתיא [פתיותא. n. pl.]
1. כלי חרס an earthen vessel

פתיא אוקמא! ע"ז טו, ב (ועוד) ורש"י שם
Black vessel!
According to Rashi, this epithet – as applied to a
scholar – has a positive connotation, since he is so
diligent in his study of Torah that he allows his vessels to
become black.

2. בור מים; באר well
הכל לפריא פתיא בבא בתרא ח, א ורש"י שם
everyone (is responsible) for digging the well

According to Rashi, the meaning well is an extension of
the original meaning of this noun, vessel, because a
utensil for drinking was always kept at the well for the
use of passersby.

3. נער; קטן ע"פ סנהדרין קי, ב child
This Aramaic word appears in the Talmud with this
meaning in R. Akiva's interpretation of Tehillim 116:6 –
שומר פתאים ה', The Lord watches over children, and in
Shemoth Rabba 3:1 where the passage in Mishlei 14:15 –
פתי יאמין לכל דבר is explained as: A child will believe
anything (not as usually explained: A fool will believe
anything).

פתיקא n.
1. פקח (= לא עור) a seeing man
(as opposed to a blind man)

ונימא ליה עורא: הב לי דאיכול! ונימא ליה הארץ

צ

צָבַע [צבע: act. prt. צָבַע, pass. prt. צָבִיעַ]

he dyed צָבַע

כִּד צָבַעִי סָבִיא דִּיקָהוֹן נוֹיר לט, א
when the old men dye their beards

n. צִבְעָא/צִיבְעָא

color; dye צָבַע

n. צִבְעָא

dyer (= one who dyes) צָבַע

n. צָבְתָא

1. צָבְתָא; מְלָקְחִים 'לעזי רש"י' שבת קי, א tongs

2. קָשֶׁר; אֶחֱיָזָה connection; attachment

רש"י בבא קמא ט, ב

SEE: מִצְטוּוֹתָא, מִצְוֹת

n. צָבְתָא

מִין גָּמִי; (כָּרִיף) species of reed (sedge)

לעזי רש"י עבודה זרה עה, רע"ב

הַצֵּד הַשְּׁוֶה שֶׁבָּהֶן

הַמְכַנֶּה הַמְשַׁתֵּף לְ(שְׁנֵי) הָעֲנִינִים
the element common to (both of) them;
their common denominator

This term is used in the derivation of halakhoth through the method of (מְשַׁנֵּי כְּתוּבִים) אב. בגין אב (משנני כתובים). A halakha already in force in two Biblical cases sharing a common property is now applied to a third case that also has the same property.

For an example, see אב בגין אב.

SEE: מָה הַצֵּד

צָאוי prt. ← צוֹ

צָאִית prt. ← צָאִית

צָאן בְּרִזָּל ← נְכִסֵּי צָאן בְּרִזָּל

n. cnstr. צָבוּ

1. רִצּוֹן the will of

בְּצָבוּ נִפְשִׁיָּהּ לְקַטְלָא נָפִיק יומא פז, א ורש"י שם
of his own will he goes out to be killed

2. צָרִכִּי the needs of

וּצְבוּ בֵּיתֵיהּ לִית הוּא עָבִיד שם
and the needs of his household he does not do

Cf. the Biblical Hebrew noun צָבִי, e.g., in Yeshayahu 4:2 and Rashi ad loc.

SEE: צָבִי

n. ← צִיבּוּרָא צִיבּוּרָא

[prt. צָבִי: צָבִי]

חָפֵץ; רָצָה he desired; he was willing

וּצְבִי זִבְינָא דָּנָן וְקָבַל עֲלוּהִי בבא מציעא טו, א
and this purchaser is willing and has committed himself

Onkelos translates לא יחפץ האיש אם in Devarim 25:7 as
but if the man will not be willing. This verb also occurs in Biblical Aramaic, e.g., in Daniel 5:19 –
whomever he wished he would kill.
Cf. the conjugation of שָׁתִי in G for G, pp. 120-122.

SEE: צָבוּ

n. pl. ← צִיבִי צִיבִי

pass. prt. def. ← צָבַע צָבַע

f. [צבת: צבית imp.] צָבִיתָהּ

הִתְקִינָה she prepared; she presented

צָבִיתָהּ לִיהּ וְזוֹדָתָא. גדה לו, א
She prepared provisions (i.e., shrouds) for him.

בְּשֹׁכֵר נָשִׁים צִדְקָנוֹת שֶׁהָיוּ בְּאוֹתוֹ הַדּוֹר נִגְאָלוּ יִשְׂרָאֵל מִמִּצְרַיִם (סוֹטָה י"א, ב). *As a reward for righteous women who were in that generation (the people of) Israel were redeemed from Egypt.*

צִדְקָתָא n.

צִדְקָה (לְפָרְנֶסֶת עֲנִיִּים) alms (for the poor)

רש"י ברכות ו, ב

צִדְרוֹנִי n. pl.

מוֹכְרֵי בִגְדֵי קָנְבוֹס sellers of canvas clothes

רש"י בבא מציעא נ"א, סע"ב

SEE: צִרְדָּא

צִדְרֵינִתָּא n. pl.

בִּגְדֵי קָנְבוֹס canvas clothes

רש"י בבא מציעא נ"א, א

SEE: צִרְדָּא

צִהְרִי n.

מְרָאָה (בְּהִיר) (bright) appearance

הָיָה קְלִיף צִהְרִיהָ רש"י ביצה יד, רע"ב ורש"י שם
its appearance was peeled

However, according to the Munich ms.: צִהְרִי צִהְרִיהָ רש"י ביצה יד, רע"ב ורש"י שם
its upper part was bright – the word צִהְרִי, *bright*, is an adjective describing the noun קִלְפִּיהָ (Sokoloff p. 953).

צִהְרִי prt. pl. [צהר]

צוֹהֲרִים; מְאִירִים; בְּרוּרִים

bright; shining; clear

לֹא צִהְרִיתוּ. קידושין לט, א ורש"י שם

They (=these halakhoth) are not clear to you.

According to Rashi, the form צִהְרִיתוּ appears to be a combination of the plural participle צִהְרִי, *clear*, and the suffix תו, *you*, (an abbreviated form of the 2nd person-plural pronoun אַתָּם). See *G for G*, p. 32. The explanation of Rabbenu Ḥannanel (in *Otzar HaGe'onim* ad loc.) is similar: *The halakha has not become bright like noon (צִהְרִים) for you.* Nevertheless, it is most unusual for the pronoun suffix תו to serve as an object (*to you*) – rather than as a subject. Cf. Sokoloff, p. 953.

צִוְאָרָא n. [pl. צִוְאָרִי/צִוְאָרִין, cnstr. צִוְאָר]

neck 1. צִוְאָר

valley 2. בִּקְעָה

בְּצִוְאָר מְחוּזָא בבא בתרא לו, א ורשב"ם שם
in the valley of Mehoza

צוֹד pl. ← צָדוֹ

לְצַדִּיךְ קִתְּנִי

לְצַדִּיךְ הוּא שׁוֹנֶה.

(The tanna) is teaching (his halakha) about separate cases.

As a resolution of a difficulty, a halakhic statement is sometimes reinterpreted so that it refers partially to one case and partially to another.

אָמַר רַב: שְׂכִיר שְׁעוֹת דְּיוֹם – גּוֹבָה כָּל הַיּוֹם; שְׂכִיר שְׁעוֹת דְּלַיְלָה – גּוֹבָה כָּל הַלַּיְלָה....

תַּנּוּן: שְׂכִיר שְׁעוֹת – גּוֹבָה כָּל הַלַּיְלָה וְכָל הַיּוֹם. תִּיבְקָתָא דְרַב!

אָמַר לָךְ רַב: לְצַדִּיךְ קִתְּנִי: שְׂכִיר שְׁעוֹת דְּיוֹם – גּוֹבָה כָּל הַיּוֹם; שְׂכִיר שְׁעוֹת דְּלַיְלָה – גּוֹבָה כָּל הַלַּיְלָה. בבא מציעא ק"א, א

Rav said: A man hired by the hour for daytime (labor) must be paid by the end of that day (lit. "he collects the whole day"); a man hired by the hour for nighttime (labor) must be paid by the end of that night (lit. "he collects the whole night")....

(But) we have learned (in our mishna): A man hired by the hour must be paid by the end of the whole night and the whole day (lit. "he collects the whole night and the whole day"). (This is) a refutation of Rav!

Rav would say to you: (The tanna of our mishna) is teaching (his halakha) about separate cases: A man hired by the hour for daytime (labor) must be paid by the end of that day; a man hired by the hour for nighttime (labor) must be paid by the end of that night.

צָדוֹ/צוֹד pl. [צוֹד: צִידָא]

צָדוֹ they caught (fish or animals)

אָזַל כּוֹלֵי עֲלָמָא צוֹד, אֵיתְרוּ בְּוּרִי. מועד קטן י"א, א
Everyone went (and) caught (and) brought fish.

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

SEE: צִידָא, אֲתִצִּיד

צוֹדִי inf. ← מְצִיד

צִדִּיקָא n. [pl. צִדִּיקִי/צִדִּיקָא]

righteous person צִדִּיק

צִדְקוֹ adj.

עוֹשֶׂה צִדְקָה וְחֶסֶד charitable; righteous

גִּבְרַת צִדְקָן שְׁבַת קִנּוּ, א ורש"י שם

In Hebrew the feminine-plural form of this adjective is used in the Hebrew phrase צִדְקָנוֹת נְשִׁים, *righteous women*, e.g., in the well-known passage in the Talmud:

The Hebrew parallel צוות also appears in the Talmud in the statement: כל העולם כולו לא נברא אלא לצוות לָנוּ (ברכות ו, ב; שבת ל, ב). *The whole world (= all of mankind) was created only as an entourage for such a person.* In Modern Hebrew a צוות is a group of people engaged in a common task or project, such as a crew (of an airplane), a team (of doctors) or a staff (of teachers).

צוּחַ prt. ← צוּחַ

צוּיץ [צוּיץ: act. prt. צוּיץ, pass. prt.]

1. צוּיץ; צפצף; הרעיש

it chirped; it whistled; it made sounds

שְׁמַעִית וְלֹד דְּצוּיץ אֲפִנְיָא דְּמַעְלֵי שַׁבְּתָא

נדה מב, ב ורש"י שם

I heard the fetus making sounds towards evening before the Sabbath

This verb appears to be onomatopoeic, i.e., its pronunciation imitates the sound that it denotes.

2. רתח it has boiled

ובבְּלֵי מִתְּכּוֹת נְמִי לֹא אָמְרֵן אֶלָּא דְּלֹא צוּיץ

ב"מ כט, ב ורש"י שם (ע' חולין פד, רע"ב ורש"י שם ד"ה "צוּיץ")
and even in metal utensils we only said (that water is not good for drinking) when it has not boiled.

The latter meaning is probably related to the former since boiling (e.g., in a kettle) is often accompanied by a whistling sound.

צוּמָא n.

צום a fast

צוּנִיתָא n.

צִינִית; יִבְלַת ע"פ רש"י כתובות צג, ב callus

The Munich manuscript reads צִינִיתָא (Rav EZM), the counterpart of the Hebrew noun צִינִית, which itself appears in the Mishna in א שבת סד, and is explained there by Rashi, s.v. בַּת אֲרָעָא.

SEE: בַּת אֲרָעָא

צוּנְמָא n.

סֶלַע חֲזָק רש"י בבא בתרא יח, א hard rock

According to Rashi's commentary on Bereishith 41:23, the Biblical Hebrew adjective צִנְמֹת, *hard*, is related to this Aramaic noun.

צוּצִיתָא n.

1. ניצוץ רש"י שבת נו, סע"ב spark

2. עֵנָף קֶטָן (בְּרֹאשׁ עֵץ) רש"י קידושין פא, ב

small branch (at the top of a tree)

3. בְּלוֹרִית forelock (of hair)

רש"י מנחות מב, א

4. זָנָב רש"י שבת קכא, ב tail

צוּדְנִיתָא/צוּרוּנִיתָא n. pl.

סְעוּדוֹת אֲבֵלִים ע"פ רש"י שבת קלו, א

meals served to mourners

צוּ pl. [צוּ: צָאנִי prt.]

הִתְיַבְּשׁוּ they became dry; they withered

וּגְמוּד מְסָאנִיָּה, וְצוּ בְּרַעֲיָה פִּסְחִים קִיא, א ורש"י שם
and his shoes shrank, and his feet withered

SEE: מְצוּי

צוּחַ [צוּחַ: צוּחַ/צוּחַ prt., מְצוּחַ inf.]

1. צוּחַ; צַעַק

he shouted; he cried out; he protested

שְׁתִּיק מְעִיקְרָא וְהוּדַר צוּחַ בְּבֹא מְצִיעָא ו, א
he is silent in the beginning, and subsequently he protests

וְצוּחַ רִישׁ לָקִישׁ כִּי בְּרוּכָא קִידוּשִׁין מִד, סע"א ורש"י שם
and Resh Lakish "cried out like a crane" (=he protested loudly)

Targum Onkelos translates וְצוּחַ גְּלוּלָהּ וּמְרָא in Bereshith 27:34 as וְצוּחַ צוּחָא רַבָּא וּמְרִירָא, *and he cried out a long and bitter cry*. This verb has also been used in this sense in Hebrew – from Biblical times until the present, as in Yeshayahu 42:11 – מֵרֹאשׁ הָרִים יִצְחוּ – *from the top of the mountains they will shout*.

The expression צוּחַ כְּכֹרְכִיָּה (a Hebraized form of the Aramaic וְצוּחַ כִּי בְּרוּכָא as in the second example above) is still used in Hebrew today.

2. הִתְיַבְּשׁ it became dry; it withered

צוּחַ דִּיקְלָא פִּסְחִים קִיא, ב ורש"י שם
the palm tree withered

According to manuscripts of this Talmudic passage and the Arukh (s.v. צוּחַ) the text reads צוּחַ or צוּחַ, from the root צוּ (Rav EZM).

SEE: מְצוּחַ, צוּ

צוּרוּנִיתָא pl. ← צוּדְנִיתָא

צוּרְנִי n. pl.

חֲבוּרוֹת groups (of people)

רש"י קידושין עב, סע"ב

צוּתָא/צוּתָא n.

חֲבָרָה company; companionship

דְּאֶפִּילוּ בְּרִשׁ נְמִי בְּצוּתָא דְּאִמִּיהָ נִיחָא לִיהָ

עירובין פב, רע"ב

for even a six-year-old likes his mother's company

This Aramaic noun is used in Modern Hebrew with a *beth* prefix in the phrase בְּצוּתָא, *together or in a friendly manner*.

n. pl. **ציבוי/צבייתא/ציבותא**

wood; chips; straw; קשים; קיסמים

רש"י עירובין פב, סע"ב ד"ה "ציבוי וחולין סז, א ד"ה "בצבייתא"

n. pl. **ציבנא**

flavorings (of vegetable origin) טעם

רש"י בבא מציעא כט, סע"ב

Rashi's full definition is *anything that is put into a liquid, whether herbs or flavorings, spices or the roots of spices*.

n. **ציבעא/צבעא**

color; dye צבע

SEE: צבע

n. pl. **ציבתא** ← ציבי

n. **צידעא**

temple (on the forehead) צדע; רקח

Targum Yonathan uses the Aramaic noun **צדעיה** in *Sho'letim* 5:26. The parallel Hebrew noun **צדע** is also found in the Talmud. It is still in use today and has generated the Modern Hebrew verb **הצדיע**, *he saluted*.

SEE: **בת צידעא**

n. **ציהרא**

oil יצהר; שמן רש"י קידושין מח, ב (יש אומרים)

inf. **לציוני** ← ציין

prt. **צייד** ← צד

n. [צידרי] **ציידא**

hunter; fisherman ציד; דיג

SEE: צדו

[fut. pass. prt.] **צייל** (צלל: ליציל)

clear-headed; lucid צלול

עד שיתסר — הנה צייל ואיזוהר בנפשיה פסחים ק, ב *until sixteen (glasses of wine) — he was clear-headed and he was taking care of himself*

SEE: ציל, צילותא, צללתא

ציינ

[צין פעל: מציין] act. prt.

[inf. pass. prt.] **מציין**

1. צין; רשם; סמן

he marked; he distinguished

צורבא מרבנן/מדרבנן

a (young) Torah scholar

ע"פ רש"י שבת קי"ט, רע"א; רש"י תענית ד, רע"א

The etymology may be as follows: The verb **צרב** means *burn or ignite* and so **צורבא מרבנן** is literally: *one who has been ignited (= inspired) by the ḥakhamim*.

The form **מדרבנן** (with the letter ד) occurs in only seven of the nearly one hundred instances of this expression in our printed texts, but the Munich manuscript reads **מרבנן** in those instances as well (Rav EZM).

SEE: צריבן

n. **צורב**

necessity; need צרך

זימנין דנחית למעבד צורביה פסחים י, ב

sometimes when he goes down to attend to his needs

n. **צורתא**

form; picture; image; outline צורה

n. **צותא** ← צוותא

[prt. צחי: צחי]

he was thirsty; it was dry צמא; יבש

עד דכפנת — אכול! עד דצחית — שתי! ברכות סב, ב *While you are hungry — eat! While you are thirsty — drink!*

In Targum Onkelos this verb translates the verb **צמא** in *Shemoth* 17:3: *וצמא שם העם למים* — *and the people were thirsty there for water*, and the noun **צמא** (the next entry) translates the Hebrew noun **צמא**, *thirst*, later in the same pasuk. See also the Biblical Hebrew adjective **צחה** in *Yeshayahu* 5:13.

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

n. **צחותא**

thirst; dryness צמא; יבש רש"י סוטה מח, סע"א

SEE: צחא and its note

n. **צחנתא**

species of small fish מין דגים קטנים

רש"י סוכה יח, א

In the Mishna (בדרים נא, ב) the parallel Hebrew noun **צחנה** also refers to *fish*, and it has been linked by Rambam (in his *Commentary on the Mishna*, ad loc.) to the Biblical **צחנתו**, *its stench*, in *Yo'el* 2:20. In the latter sense it is still used in contemporary Israeli Hebrew.

n. **ציבורא/צבורא**

(the) public; congregation צבור; קהל

For an example, see **פרט**.

SEE: שליח ציבור

צִיית/צִיית prt. [צִית: צִיית, imp. מִיצֵת, inf.]
listening to; obeying מִצִּית; מִצִּית

וְאִי לֹא צִיית דִּינָא, מִשְׁמִיתֵינָן לִיהּ מוּעַד קִטְנֵי יָד, ב
 and if one does not obey the halakhic decision, we
 excommunicate him

The Hebrew verb **צִיית** (in the *binyan* פֻּעַל), which occurs
 with this meaning in the Jerusalem Talmud (א, תעניות סד),
 is frequently used today.

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

SEE: אֲצִית

צִיל/צִלול adj.

clear; lucid

לֹא צִילָא דַּעֲתָא עִירובִין סד, א my mind is not clear

For an additional example, see לִיִּצִיל.

SEE: צִייל, צִילוּתָא, צִלְלָתָא

צִילוּתָא n.

clarity (of mind); lucidity (הַדְעָתָא) (ד) שְׁמַעְתָּא בְּעָא צִילוּתָא מְגִילָה כח, ב ורש"י שם
halakhic discussion requires clarity (of mind)

But in the expression **צִילוּתָא** *the mind is clear*,
 (גִּישְׁתִּין ע, ב ויבמות קיא, סע"ב-רע"א), the form
צִילוּתָא functions as a feminine-singular adjective – not as a
 noun. However, manuscript editions of those passages
 read **צִילָתָא** (without a vav).

SEE: צִיל, צִייל, צִלְלָתָא, (צִילוּתָא)

צִילְחָתָא/צִילְחָתָא n.

headache (in part of the head) בְּכָאֵב חֲצִי הָרֹאשׁ רש"י לשבת צ, א ד"ה "לצלחתא"

צִילְצִלָא/צִילְצִלָתָא n. ← **צִיִּצִלָא**

צִימְדָא n. ← **צִמְדָא**

צִימְחִי/צִימְחִי n. pl.

1. פִּצְעוֹנִים; מְגִלּוֹת pimples; pustules

ע"פ רש"י חולין מח, א ד"ה "צמחין"

2. קֶשֶׁשִׁים דְּקִים thin scales

רש"י עבודה זרה לט, א

SEE: צִמָּח

צִימְרָא n.

heat; fever חֶם רש"י חולין נא, א

SEE: צִמְרָא, צִמְרָתָא

וְכָל הֵיכָא דְהָדָה רָפִי, צִיִּינָה שְׁבֵת לָד, א
 and wherever it (=the ground) was loose, he
 marked it

דְּמִצִּיִּינִי כְּמִלְאָכִי הַשְׂרֵת נִרְרִים כ, ב ור"ן שם
 since they are distinguished like the ministering
 angels

The parallel Hebrew verb appears in the Mishna, e.g.,
 (וּמִצִּיִּינִין אֶת הַקְּבֻרוֹת (שְׁקִלִים א: א וועד),
 and they should mark the graves. This verb is often used in Modern
 Hebrew as well – especially in the abstract sense of
 indicating and pointing out.

The passive participle means *distinguished* in both
 Aramaic and in Hebrew (as it appears in the Passover
 Haggada: (שְׁהִיוּ יִשְׂרָאֵל מְצֻיִּינִין שָׁם). In Modern Hebrew,
 however, it has come to be used as an adjective
 meaning *outstanding in quality*, i.e. *excellent*.

2. קֶשֶׁשׁ (עֲצָמוֹ) he adorned (himself)

(ד) רַב יְהוּדָה הָהוּ מְצִיִּין נִפְשִׁיהּ וְהָדָר מְצִילֵי בְּרוּכָה ל, ב
 Rav Yehuda would adorn himself and (only) then
 pray

צִיִּיר¹ [צִיר פֻּעַל: מִצִּיר, pass. prt. צִיר, imp.]

צָרָר; קָשָׁר he tied; he fastened

הָאִי מָאֵן דְּצִיִּירָה לְגִלְמִיָּה מִנְחוּת לֹ, ב ורש"י שם
 one who tied up his garment

SEE: צָר

צִיִּיר² [צִיר פֻּעַל]

רָשָׁם; צִיר he marked; he drew

(ד) צִיִּירָה מֵאֲתָמֹל בִּיצָה לֹ, ב
 he had marked it (=the clay near the river) on the
 previous day

וְהָא רַב צִיִּיר פִּרְא! גִּישְׁתִּין לֹ, א
 But did not Rav draw a fish (as his signature)!

We have vocalized the form **צִיִּיר** as the past tense of the
 (intensive) *binyan* פֻּעַל, but it may also be construed as a
 participle from *binyan* קָל (vocalized **צִיִּיר** like the next
 entry), to be translated in a present-continuous sense as
 would (or: used to) draw.

The intensive *binyan* (פֻּעַל) of this verb is attested in the
 Hebrew of the Talmud, in the passive participle
 מְצִיִּירִין, *illustrated or decorated*, and in the noun **צִיִּיר**,
 painter or artist (e.g., in ב, ברכות י, ב) – forms that are still in use today.
 Furthermore, since Medieval times the Hebrew verb has
 also been used in an abstract sense to mean *imagine*, as
 in the expression **לֹא יִצִּיר**, it cannot be imagined, e.g., in
 R. Shemu'el Ibn Tibbon's Hebrew translation of Ram-
 bam's *Guide for the Perplexed*, Part 3, Chapter 13.

SEE: צָר

צִיִּיר^{2,1} ← act. prt. **צָר**

צִיִּיר¹ ← pass. prt. **צָר**

ציפא² n.

צפוי (שאַרית פֿרי הַתִּמְר הַדְּבִיקָה בְּגִרְעִינוּ)
a covering (residual fruit attached to the
stone of a date) ע"פ רש"י חולין נ, סע"ב

ציפונא n.

north צפון

ציפונא ← ציפרא

ציפרא/צה/ציפרא n.

תושב ציפורי (עיר בגליל)
resident of Tzipori (a city in the Galilee)

ציפורתא ← ציפרתא

ציפיתא [ציפי. pl.] prt. ← ציפתא

ציפרא/ציפרא n. [ציפרי. pl.]

ציפרי צפור
bird

The forms ציפרא and צפרי (with the vowel-letter vav) are rare in our editions of the Talmud and almost non-existent in manuscripts.

ציפרתא/ציפורתא n.

1. צפור קטנה שבת פ, ב
2. מין צפור קטנה טהורה רש"י חולין ס"ה, א
species of small kosher bird

ציפרתא n. f. ← צפירא

ציפתא/ציפיתא [ציפי. pl.] n.

מחצלת רש"י שבת קמ, סע"ב
mat
Cf. Rashi's commentary to א

ציץ pass. prt. ← צויץ

ציצי n. pl.

הַצִּלִּיִּים "צי"
מאי ציצי דקא שמענא? דילמא "המוציא לחם מן
הארץ" קא מברכיתו? ברכות מב, א
What are (these) "tzee" sounds that I am hearing?
Perhaps they are reciting the berakha "HaMotzee
lehem min ha'Aretz"?

See also: מנחות מב, א ורש"י שם

צינא n.

cold; coldness קר

ע"פ רש"י עבודה זרה כח, סע"ב ד"ה "לזיקא"

SEE: צנא

צינורא/צנורא n.

1. זָרָם; קְלוּחַ (שֶׁל מַיִם אוֹ רוּק)
channel; stream (of water or spit)

האי תיגרא דמניא לצינורא דבידקא דמניא

סנהדרין ז, א ורש"י שם

a quarrel is like the stream of a torrent of water

שמוא ניתזה צינורא מפיה שבת קכז, ב ורש"י שם

perhaps a stream (of spit) was sprayed from her mouth

2. מְזִלָּג (קֶלְשׁוֹן אוֹ פֶּלֶף)

fork (pitchfork, spindle or any fork-like implement)

לובש שמונה ומתפך בצינורא. יומא יב, סע"א ורש"י שם
He puts on (the) eight (garments of a kohen gadol)
and turns over (pieces of an offering) with a fork.

See also Tosafoth on סע"ב ד, סנהדרין.

3. חור hole; socket

צינורא דרשא כתובות סז, ב (ועוד) ורש"י שם

a hole (in the threshold) around (which) the door
(rotates)

This Aramaic form occurs in Hebrew contexts as well (as in two of our four examples in this entry). The Hebrew form צנור, which appears in *Shemu'el* II 5:8 and *Tehillim* 42:8, is used in the Mishna like its Aramaic counterpart. In addition, צנור in the Mishna sometimes means a pipe (e.g., (מקואות ד:ג ורע"ב שם, – its common meaning in contemporary Hebrew.

צינייתא n. pl.

1. דקלים רש"י ברכות לא, א palm trees

2. קיסמים רש"י שבת קלט, ב chips (of wood)

SEE: צינתא

בצינעא ← (ב)צנעא

צינתא

[צינייתא/צינייתא/צינתא]

צינייתא n. [pl.]

דקל רש"י עירובין סג, א palm tree

A similar noun occurs in Hebrew in the Mishna, as in
צני הר הפרקל (סוכה כט, ב)

ציפא¹ n.

צמר מנפץ רש"י שבת ג, א combed wool

(one says) "He who sanctifies the Sabbath"

SEE: צלי (צלותא), צלי

pl. **צִלְחוּ** [צלח פֿעל: מְצַלֵּחַ, prt. צִלַּח, imp. צִלְחוּ] [inf. צִלְחָא]

they chopped; they split

בִּקְעוּ

צִלְחוּ לִיָּה שְׂרָשִׁיפָא שבת קבט, א

they split a footstool for him (for firewood)

In Targum Onkelos on *Bereshith* 22:3, וְבָקַע צָצִי עוֹלָה, and he split wood for the burnt offering, is translated into Aramaic as וְצִלַּח אָעִי לְעִלְתָא, and he split wood for the burnt offering.

From Biblical times to the present, the Hebrew verb צִלַּח (in *binyan* קל) has also been used in the related sense of *traveling across*, e.g., in *Shemu'el II* 19:18 – וְצִלְחוּ הַיַּרְדֵּן, and they crossed the Jordan.

SEE: (אֶצְלַח)

pl. **צָלוּ** [צלו פֿעל: מְצַלֵּי, prt. צִלְלוּי, inf.] **הוֹתַפֿלֵּל**

he prayed; he recited the Amida

רב צלי של שבת הערב שבת. ברכות כז, ב

Rav recited the Amida for the Sabbath on Friday.

Targum Onkelos translates וְיִתְפַּלֵּל אַבְרָהָם אֶל הָאֱלֹהִים in *Bereshith* 20:17 as וְצִלִּי אַבְרָהָם קֳדָם ה', and Avraham prayed before God.

Cf. the conjugation of גלי in *G for G*, pp. 111-113.

SEE: (אֶצְלוּ), צלותא

imp. **צָלִי** [צלי: צָלִי, pass. prt.] **צָלִה!**

roast!

קוץ קָרָר וְצָלִי! סנהדרין לג, ב

cut off your pumpkin and roast (it)!

n. **צָלִיחָתָא** ← צִלְחָתָא

adj. **צָלִיל** ← צִיל

n. **צָלָא** ← צָלָא

n. **צָלְתָא**

clear liquid נוזל צלול ע"פ רש"י חולין פז, ב

SEE: ציל, צילותא, צויל, צול

n. **צִלְמָא** [צלמי/צלמניא, pl.]

form; image; idol צִלְמָא; פֿסֶל

pl. **צָלְעִי**

tanners מַעֲבְדֵי עוֹרוֹת ר"ן נדרים נו, רע"ב

SEE: צלא, צלא

n. pl. **צִיצִין**

palm trees דְּקָלִים רשב"ם בבא בתרא סט, סע"ב

This noun must not be confused with the Mishnaic Hebrew noun צִיצִין/צִיצִים, which means *pieces* (esp. of flesh), *strands*, *hairs* or *fins*.

n. **צִיפְּלָא/צִיפְּלָא/צִיפְּלָא**

small bird עוף קטן רש"י שבת פ, סע"ב

n. **צִירָא**

split; tear 1. סֶדֶק; קָרַע

רש"י פסחים מ, רע"א; רש"י מנחות לו, ב

eye socket 2. מְקוֹם מוֹשֵׁב כָּל הָעֵין

רש"י נדה כג, א ד"ה "באוכמא"

SEE: מַצְרִי, צרי

n. **צִיתְרִי** ← צִתְרִי

n. **צָלָא**

leather; hide עור רש"י פסחים קיב, ב

n. **צָלָא/צָלָא**

tanner מַעֲבֵד עוֹרוֹת רש"י בבא בתרא ה, א

Several other explanations are presented in Rashi's lengthy commentary and in the Tosafoth ad loc.

SEE: צלעי

n. **צִלְוִיבָא**

ricinus tree (Sokoloff) קיקיון שבת בא, א

inf. **צָלִי** ← צָלִי

inf. **צָלִימִי** [צלם פֿעל]

to paint לְצַבֵּעַ

לְצַלְמִי דִיקוּלִי בבא מציעא ס, ב ורש"י שם

to paint baskets

The contemporary Hebrew verb צָלַם (in *binyan* פֿעל) means *he photographed*.

n. **צִלְוֹפְחָא**

צִלְוֹפֶחַ (דג טמא) ילעזי רש"י עבודה זרה לט, א

n. **צָלוּתָא** [צלו, abs.]

prayer; the Amida תְּפִלָּה

בְּשַׁבָּתָא, בֵּין בְּצִלְוֹתָא בֵּין בְּקִדּוּשָׁא, "מְקַדֵּשׁ הַשַּׁבָּת"

פסחים קיז, ב

On the Sabbath, both in the Amida and in Kiddush,

This verb is also used in Hebrew – from Biblical times until the present, as in *Hoshe'a* 9:14; so too the noun *צִמּוּק*, *raisin* (= a dried grape), e.g., in *Shemu'el* I 25:18. Cf. the participle *מִצְטָמֵק* (from the Hebrew *binyan* *התפצל*, *contracting* or *shrinking*, which appears in Halakhic discourse re cooking on the Sabbath – in the Talmud (שבת לו, רע"ב ורש"י שם) and thereafter.

adj. f. **צִמְרִיתָא**¹

hot; burning

חֲמָה; בּוֹעֶרֶת

אִישְׁתָּא צִמְרִיתָא שבת סז, א ורש"י שם

a burning fever

See also Targum Pseudo-Yonathan to *Bereshith* 21:15: *and Yishma'el became ill with a burning fever*.

SEE: צִמְרָא, צִמְרִי

n. **צִמְרִיתָא**²

מַחְלָה בְּדַרְכֵי הַשְׁתָּן (בְּגוֹן אֲבָנִים בְּכִלְיָה)

ע"פ רש"י בבא מציעא פה, א

disease of the urinary tract (e.g., kidney stones)

SEE: צִמְרָא, צִמְרִי

prt. **צִמִּית** [inf. צִמַּת: מִיִּצְמִית

reducing; contracting

צוּמַת; מְכוּץ

וִיתִיב קָא צִמִּית לִיה בְּחָלָא שבת קט, א

and he sat down and was reducing it (=the swelling of his foot) with vinegar

pl. **צִמְצָמוֹ** [p. **צִמְצָמָא**: מִצְצָמָא

they tightened

צִמְצָמוֹ

אֲרָפוּ לִיה וְצִמְצָמוּ לִיה יבמות מו, א

they loosened it (=the rope), and they tightened it

SEE: מְצִמְצָמָא

adj. m. **צִמְרִי** [צִמְרִי: צִמְרִי

he heated

חֲמָם

צִמְרִי צִמְרִי בבא קמא ס, א ורש"י שם

he heated it up completely

SEE: צִמְרָא, צִמְרִי

n. **צִנָּא** [צִנִּי. pl.

basket

טָנָא; סַל רש"י מגילה כח, ב

For an example – see the entry *הי*.

This noun may be related to the entry *צִנְתָּא*, a palm tree, since the basket may have been made of palm leaves.

n. **צִנּוּרָא** ← **צִנּוּרָא**

adj. m. **צֶלֶק** [צֶלֶק: מִצְלֵק

he split in two

חָלַק לְשֵׁנִים

For an example, see *א*, חולין קכד.

This verb has entered Modern Hebrew in the sense of *cut* or *wound*, and the Hebrew noun *צֶלֶקת*, *scar*, is widely used today. The noun already appears in the Mishna (נגעים ט:ב) and in the Talmud (e.g., א, כתובות עה, where Rashi relates it to our Aramaic verb).

SEE: אֶצְטֵלֵק

n. **צֶלְתָּא**

filth

טְנוּף בכורות כא, ב

p. **צִמְד** [צִמְד: צִמִּיד, מִיִּצְמִיד

he attached; he bound

חֲבַר; קָשַׁר

(ד) קָשַׁר לְמִצְמִיד זִיבּוּרָא וְעֶקְרָבָא כריתות ג, סע"ב

he wants to bind (by magic) a hornet and a scorpion

This verb is also used in Biblical Hebrew in *binyan*, e.g., in *Bemidbar* 25:3 – *and Israel attached itself to Ba'al Pe'or*, as Rashbam notes on *צִמְד*. Today, the passive participle *צִמְד*, *attached*, is used frequently – especially in a financial sense: *linked* (to another currency).

SEE: צִמְד, אֶצְטִמִּיד

n. **צִמְדָּא**; **צִמְדָּא**

1. עַל כְּפּוֹל (לְזוּג שְׁוֹרִים) רש"י בבא מציעא מ, ב

double yoke (for oxen)

2. זוג שְׁוֹרִים רשב"ם ב"ב עז, ב **pair of oxen**

The Talmud (in בבא בתרא) considers these two alternatives as definitions of the Hebrew noun *צִמְד* in the mishna there. In fact, according to mss. and Rashbam's commentary ad loc, the reading in the Talmud text is the Hebrew *צִמְד* – rather than the Aramaic *צִמְדָּא* found in our editions.

SEE: צִמְד

inf. ← **מִצְמָח**

צִמַּח [צִמַּח]

it grew; it sprouted

צִמַּח

בָּעָא רַחֲמֵי; אֲתָא מִיטְרָא וְצִמַּח. חולין ט, ב

He asked for mercy (=he prayed); it rained and (the garden) grew.

SEE: צִמְחֵי, מִצְמָח

n. pl. ← **צִמְחֵי**

p. **צִמִּיק** [צִמִּיק]

dried up

צִמִּיק; יָבֵשׁ

לְעַעְרָה קָא מִיפְּרִין גִּישׁוּן לִבּ, א
he intends to annoy her
 SEE: אַצְטַעַר

n. **צַעְרָא**
pain; distress; trouble צַעַר

n. **צַפְדִּינָא/צַפְדִּינָא/צַפְרָנָא**
צַפְדִּינָה (מַחֲלַת הַשִּׁנַּיִם וְהַחֲנִיכִים)
scurvy רש"י יומא פד, א
(disease affecting the teeth and the gums)

n. **צַפּוֹרָאָה** ← **צִיפּוֹרָאָה**

n. pl. **צַפּוֹרִי** ← **צִיפּוֹרָא**

n. **צַפְרָא** [צַפְרִית/צַפְרָתָא] f.
שְׁעִיר (עֲזִים) רש"י יומא טו, סע"ב
goat
 This Aramaic noun is the Targum's standard translation of the Biblical Hebrew noun שְׁעִיר, e.g., in VaYikra 16:5. The parallel Hebrew noun צֶפִיר is found in Biblical Hebrew, e.g., in Daniel 8:5.

n. [pl. **צַפְרִי**, abs. **צַפֵּר**]
morning בֶּקֶר
 עד חצות נמי צַפְרָא הוא ברכות כז, א
until noon is also morning

This Aramaic noun is the standard translation of the Biblical Hebrew noun בֶּקֶר in Targum Onkelos, e.g., in Bereshith 19:27. In his Biblical commentaries, Rashi renders the Hebrew noun צַפְרָה (in Yehezkel 7:7) as שַׁחַר, dawn, and he relates the verb וַיִּצְפֹּר (in Shoetim 7:3) to the Aramaic noun. See also Ramban (on VaYikra 14:4) who proposes that the collective noun צַפּוֹר denotes *birds* in Biblical Hebrew because of their chirping early in the *morning* (צַפְרָא).

צַפְרִי/צַפְרִין/צִיפְרִי/צִיפְרִין ← **צִיפְרָא**

n. **צַפְרָנָא** ← **צַפְדִּינָא**

צַר¹ [צַר: צַיִר, act. prt. צַיִר, pass. prt. מִיַּצַּר
 [inf.

צַר; קָשַׁר (he wrapped; he tied (around))
 האי סודרא דתפלין דאמנייה למיצר ביה תפלין —
 צר ביה תפלין, אסור למיצר ביה זוזי. ברכות כג, ב
(As for) a tefillin bag that he has designated for wrapping tefillin in it — (once) he has wrapped tefillin in it, it is forbidden to wrap money in it.
 Cf. the conjugation of עלל in G for G, pp. 129-131.
 SEE: צַיִר¹

n. pl. **צִינְיָתָא/צִינְיָתָא** ← **צִינְיָתָא**

pass. prt. **צִינֵע** [צַנַע]
hidden; modest; private צִנּוּעַ
 SEE: (ב)צַנְעָא, אַצְנַע, צַנַע

n. **צִינְיָתָא**
modesty; privacy; discretion צִינְיָתָא
 SEE: (ב)צַנְעָא, אַצְנַע, צַנַע

prt. **צִינְיָה** [צַנְיָה]
neighing צוֹנְיָה; צוֹנְיָה
 (ב)מִתָּא דְלָא צִינְיָה בְּה סוֹסָא וְלָא נִבַּח בְּה כְּלָבָא
 פסחים קיג, א
a place where a horse does not neigh and a dog does not bark

n. **צִינְיָתָא/צִינְיָתָא** ← **צִינְיָתָא**

n. **צִנְנָא**
cold; coldness קָר ע"פ רש"י לנזיר כב, ב
 SEE: צִינָא

imp. **צַנַע** [צַנַע פֻּעַל]
hide! conceal! חֲסִתָּר!
 זיל, צַנְעִיה! נדה לו, ב ורש"י שם
Go (and) and conceal it (=the fact)!
 SEE: צִנֵּע, אַצְנַע

n./adv. **בְּצִינְעָא/בְּצִינְעָא**
secretly, privately בְּחֻשָּׁא
 עֲשֵׂה עֲמֹו בְּפֻמְבִּי, וּבְקֶשׁ לַעֲשׂוֹת עֲמֹו בְּצִנְעָא

בבא בתרא קמה, ב
(if) he rendered service to him in public, and (the latter) wanted to render service to him privately

This presumably Aramaic noun, which usually functions as an adverb (with the בְּ- prefix), occurs in both Hebrew and Aramaic contexts. It is also used in Modern Hebrew — sometimes spelled with a final *hei*, בְּצִנְעָה
 SEE: צִנֵּע, (ב)פְּרִהָסָא

n. [pl. **צַעֲיָא**]
dish; bowl קַעְדָּה רש"י חולין מז, סע"ב

צַעַר [צַעַר פֻּעַל: מַצְעַר, prt. צַעַר, imp.
 צַעֲרִי [inf.]
he inflicted pain; he annoyed צַעַר

צָרִיקָא [צור; צָרִיקָא f, צָרִיקָא pl.] pass. prt.
it is necessary 1. צָרִיקָא

For examples, see וְצָרִיקָא (ו)

2. צָרִיקָא; חֵיב **it needs; he needs (to); he is required (to); he must**

לֹא צָרִיקָא קָרָא פסחים כא. ב ועוד
it (=this halakha) does not need a pasuk

צָרִיקָא דִּינִי לְמִיקְבַּע דּוֹכְתָא יבמות קא, רע"ב
judges need to establish a (set) place (for their court)

צָרִיקָא לְאִדּוּעִיָּה ב"מ סט רע"ב *he must inform him*
3. צָרִיקָא; זָקוּק **he is in need; he is needy**

כָּל מֵאֵן דְּצָרִיקָא – לִיתִי וְלִיכּוֹל! תענית כ, ב
Everyone who is in need – let him come and eat!

This passage is similar to the beginning of the Passover Haggada: כָּל דְּכָפִין – יִתִּי וְיִכּוֹל! כָּל דְּצָרִיקָא – יִתִּי וְיִפְסַח! *Everyone who is hungry – let him come and eat! Everyone who is in need – let him come and celebrate Passover!*

For the full conjugation of this verb – see G for G, p.56.
SEE: וְצָרִיקָא, אִינְצִטְרִיקָא, אִנְצִטְרִיקָא

צָרִיקָא וְאֵין לוֹ תִּקְנָה

he must, but there is no remedy for him
The procedure that is required is halakhically indispensable – yet unachievable; hence the problem is insoluble.

ברייטא: נָזִיר מְמוּחָט – בֵּית שְׁמַאי אוֹמְרִים: צָרִיקָא הֶעֱבַרְתָּ תֵּשֶׁר.

תלמוד: וְאָמַר רַב אֲבִינָא: כְּשֶׁאוֹמְרִים בֵּית שְׁמַאי "צָרִיקָא" – צָרִיקָא וְאֵין לוֹ תִּקְנָה. יומא סא, ב

BARAITHA: (As for) a bald nazirite – Beth Shammai says: He must undergo shaving (his head) with a razor.

TALMUD: And Rav Abina said: When Beth Shammai says "he must," (it means) he must (have his head shaved), but there is no remedy for him (=since it is impossible to shave a bald head, he must remain a nazirite indefinitely).

For further examples, see טו, ברכות and the sources listed there.

וְצָרִיקָא [צָרִיקָא pl.]
צָרִיקָא (לְהֵאמַר/לְהִכְתִּב)

it is necessary (to be stated/written)
Both of these forms are often used in the course of a Talmudic discussion to introduce an argument that explains why two or more allegedly redundant elements in the Torah or in tannaitic/amoraic texts are really necessary, since one element cannot be inferred from the

צָרָא ² [צור; צָרִיקָא inf, לְמִיָּצֵר prt.]

1. צָרָא; נָתַן צָרָה **he drew; he fashioned**
צָרִיקָא לְהוּ וּפְלָחִי לְהוּ עבודה זרה מב, ב

they draw them and worship them

2. צָרָא (= הִטִּיל מְצוֹר) **he besieged**
צָרָא עֲלֵהּ תִּלְתָּ שָׁנִי גיטין נו, א

he besieged it three years

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

SEE: צָרִיקָא, אִינְצִטְרִיקָא

צָרִיקָא [צָרִיקָא pl.] n.

1. בְּגָד קָנְבוּס **canvas garment**

ע"פ רש"י כתובות ח, סע"ב

2. מִין עוֹף טָהוֹר **species of permitted bird**
ע"פ חולין סב, ב

SEE: צָרִיקָא, צָרִיקָא

לְצָרִיקָא inf. ← **מְצָרִיקָא**

צָרָא n.

ache; pain כָּאֵב רש"י גיטין סט, ב

צָרִי prt. [צרי]

1. בּוֹקֵעַ; חוֹצֶה **penetrating; passing through**
וְחִזְיָהּ לְהֵוָה חִזְיָהּ דְּצָרִי וְאֵתִי עבודה זרה ל, א
and he saw a certain snake that (was) passing through and coming (through the water)

2. סוֹדֵק **splitting**
הֵיכָא דְּקָא צָרִי לֵיהּ לְהִדָּא חולין קכג, ב ורש"י שם
where he splits it open (=the hide) straight (lengthwise and widthwise)

SEE: צָרִיקָא, מְצָרִי, אִנְצִטְרִיקָא

צָרִיקָא pass. prt. f. pl. [צרב]

fully developed מְבִשְׁלוֹת כָּל צָרִיקָא

ע"פ רש"י ביצה ז, א

SEE: צָרִיקָא מְרַבֵּן

צָרִיקָא adj. f. pl.

dry יָבֵשׁוֹת
The Hebrew adverb צָרִיקָא appears in the Mishna in the phrase וְאֵכְלוּ צָרִיקָא (ד:), *(מעשר שני ב:ד) they should be eaten dry*. The Hebrew adjective צָרִיקָא is used in the Talmud (ראש השנה כו, ב) to describe a sound of a shofar as hoarse (Rashi ad loc. as rendered by M. Catane in his *La'azei Rashi*), and today the Hebrew phrase צָרִיקָא, *a hoarse voice*, is quite common.

prior to six hours, (hence) he teaches us: From six hours and beyond; and if he had taught us (only) from six hours and beyond, I would have said: Even at a meal at which he does not stop (eating), (hence) he teaches us: At the meal at which he stops (eating).

The conclusion is that the prohibition of eating two cooked dishes applies only to the final meal if eaten after six hours in the day.

SEE: לא נִצְרְכָה אֵלָא, לא צִרְכָּא, צִרִיךְ.

צִרְכָּא לְמִימַר

... הָאֵם צִרְכָּה לִּמְרָא?

... is it necessary to state?!

This rhetorical question argues that a specific point (usually halakhic) need not be stated, since it is obvious.

אָמַר אֵיהּ: "גְּלִימָא", וְאָמַר אֵיהּ: "גְּלִימָא" – צִרְכָּא לְמִימַר כִּי לֹא אָמַר סִימְנִין, לֹא יִהְיֶינָם לֵיהּ?!

בבא מציעא כח, ב ע"פ כתי" (if) he (= the finder) said: "I found a cloak," and he (= the person who claims ownership) said: "(I lost) a cloak" – is it necessary to state (that) if he had not stated marks of identification, we do not give (the lost article) to him?!

SEE: פְּשִׁיטָא

צִרְכָּא [צִרְפִּי n.]

1. צִרְיָךְ ע"פ רש"י בבא מציעא מב, א hut

2. צִרְיָךְ; אָלוּם alum (mineral)

רש"י סנהדרין מד, א

SEE: מִצְרָפִי

צִרְרִי n. pl.

צִרְרוֹת שֶׁל מַעוֹת

bundles (esp. of money); moneybags

צִרְרִי אֶתְפָּסָה. כתובות קז, א; גיטין נא, א; בבא מציעא ז, ב He deposited bundles (of money) with her (as security in case of non-payment).

The Hebrew phrase צִרְרוֹת כֶּסֶפִּים, their bundles of money, appears in Bereshith 42:35, and it is translated into Aramaic as צִרְרִי כֶּסֶפִּיהוֹן by Targum Onkelos.

SEE: צִרִי

צִתְרִי inf. ← מְצִתָּה

צִתְרִי/צִתְרִי n.

מִין צִמְח רִיחָנִי (צִתְרָה) "לעזי רש"י" שבת קכח, א

species of aromatic plant (savory)

other. Sometimes, the introductory word is repeated at the conclusion of the argument as well. This type of argument has been called a צִרְכָּא by some commentators, for example, תוספות שבת ח, רע"ב ד"ה "ואי".

אָמַר רָבָא: לְמָהּ לִי דְכִתְבִּי רַחֲמָנָא לֹא בְּרִבִּית, לֹא בְּגִזְלָא, וְלֹא בְּאוֹנָא? צִרְכִּי, דְּאִי כְּתִב רַחֲמָנָא לֹא בְּרִבִּית, מְשֻׁם דְּהִידוּשׁ הוּא דְּאִפִּילוּ בְּלוֹה אֶסְרָה רַחֲמָנָא; וְאִי כְּתִב רַחֲמָנָא לֹא בְּגִזְלָא, מְשֻׁם דְּבִעַל בְּרִחִיהּ; אֲבָל אוֹנָא – אֵימָא לֹא! ב"מ סא, א

Rava said: Why did the Torah write a (separate) prohibition against usury, a (separate) prohibition against robbery, and a (separate) prohibition against overcharging (or underpaying)? (Are not all three actions basically alike – the illegal taking of another's property?!) They are necessary, for if the Torah had written the prohibition against usury, (one could have argued, that is) because (usury) is (a) unique (prohibition), since the Torah has forbidden it even for the borrower (the victim); and if the Torah had written the prohibition against robbery, (one could have argued, that is) because (it is carried out) against his (= the victim's) will; but (as for) overcharging (where the prohibition is only against the offender – not against his victim, and the victim participates with his consent), I might say (that it is) not (forbidden)!

משנה: עֲרַב תִּשְׁעָה בָּאֵב לֹא יֵאָכֵל אָדָם שְׁנֵי תַבְשִׁילִין בּוֹ.

תלמוד: אָמַר רב יהודה: לֹא שָׁנוּ אֵלָא מִשְׁשׁ שְׁעוֹת וּלְמַעַלָּה, אֲבָל מִשְׁשׁ שְׁעוֹת וּלְמַטָּה – מוֹתֵר. וְאָמַר רב יהודה: לֹא שָׁנוּ אֵלָא בְּסַעֲדָה הַמִּפְסִיק בָּהּ, אֲבָל בְּסַעֲדָה שְׁאִינוּ מִפְסִיק בָּהּ – מוֹתֵר. וְתִרְוִיחָהּ לְקוּלָּא. וְצִרְכָּא, דְּאִי אֲשַׁמְעִין בְּסַעֲדָה הַמִּפְסִיק בָּהּ – הֵוָה אֲמִינָא: אִפִּילוּ מִשְׁשׁ שְׁעוֹת וּלְמַטָּה, קְמַשְׁמַע לָן: מִשְׁשׁ שְׁעוֹת וּלְמַעַלָּה; וְאִי אֲשַׁמְעִין מִשְׁשׁ שְׁעוֹת וּלְמַעַלָּה, הֵוָה אֲמִינָא: אִפִּילוּ בְּסַעֲדָה שְׁאִינוּ מִפְסִיק בָּהּ, קְמַשְׁמַע לָן: בְּסַעֲדָה הַמִּפְסִיק בָּהּ.

תענית ל, א

MISHNA: On the eve of the 9th of Av a person may not eat two cooked dishes

TALMUD: Rav Yehuda said: They applied (the halakha of the mishna) only from six hours (in the day) and beyond, but prior to six hours it is permitted. And Rav Yehuda said: They applied (the mishna) only to the meal at which he stops (eating), but at a meal at which he does not stop (eating) – it is permitted. And both (statements apply) leniently. And it is necessary (for Rav Yehuda to state both qualifications), for if he had taught us (only) at the meal at which he stops – I would have said: Even

ק

An introduction to an assumption that the Talmud initially adopts but subsequently rejects.

משנה: אור לארבעה עשר בודקין את החמץ לאור הנר.

תלמוד: מאי "אור"? רב הונא אמר: נגהי, ורב יהודה אמר: לילי. קא סלקא דעתך: מאן דאמר "נגהי", נגהי בממש... פסחים ב, רע"א ע"פ רש"י שם

... אלא בין רב הונא ובין רב יהודה, דכולי עלמא "אור" אורתא הוא, ולא פליגי: מר כי אתריה, ומר כי אתריה – באתריה דרב הונא קרו "נגהי", ובאתריה דרב יהודה קרו "לילי". שם ג, א

MISHNA: At אור (lit. "light") of the fourteenth (of Nisan, we) search for hametz by the light of a candle.

TALMUD: What is (the meaning of the term) אור? Rav Huna said: Light (i.e., of dawn), and Rav Yehuda said: Night. You would assume: The one who said "light" really (means) "light" (i.e., dawn), and the one who said "night" really (means) "night."

... Rather, both Rav Huna and Rav Yehuda, i.e., all the disputants (agree that) אור (in the mishna) is night, and they are not in conflict: One authority (is speaking) according to (the dialect of) his locality – in Rav Huna's locality they call (night) "light," and in Rav Yehuda's locality they call (it) "night."

The Talmud's conclusion is that even Rav Huna holds that the Hebrew noun אור in this mishna is a euphemism meaning night, since he too was using the Aramaic term נגהי – not in its literal sense, light – but euphemistically for the time when there is no light (Arukh, s.v. נגהי). See also סג' נהור and its note.

SEE: מהו דתימא, הנה אמינא, סבור מינה, סבוריה

קָא פֿסיק וְתָנִי

הוא פוסק וְשֹׁנֶה...

(The tanna) states categorically ...

This expression is used to draw the following inference: Since the halakha has been formulated in general categories – without distinguishing between different cases – it applies "across the board." The Talmud proceeds to raise an objection against the application of the halakha to a certain case.

קָ/קָא

A contraction of the participle קָאִים (from the root קום) is often placed before another participle – either as a separate word, קָא, or as an attached prefix קָ-. It has an emphatic effect that is difficult to translate into English.

קָם, קָא מְשַׁמַּע לָן, קָא סָלְקָא דְעֵתָךְ, קָא פֿסיק וְתָנִי, SEE: (ויד) קָא קְשִׁיָּא לָךְ, (ק) אָמִינָא, (ק) אָמֵר, (ק) אָמְרָה, (ק) אָמְרִי, (ק) אָמְרִינֵן, (ק) אָמְרִיתוּ, (ק) אָמְרִתְ, (ק) אָרִי, (ק) אָתוּ, (ק) אָתִי, (ק) אָתִינָא, (ק) מִיפְּלָגִי, (ק) סָבֵר, (ק) תָּנִי

קָא אָמִינָא ← (ק) אָמִינָא

קָא אָמְרִי ← (ק) אָמְרִי

קָא אָמְרִינֵן ← (ק) אָמְרִינֵן

קָא אָמְרִת ← (ק) אָמְרִת

קָא מִיפְּלָגִי ← (ק) מִיפְּלָגִי

קָא מְשַׁמַּע לָן

הוא מְשַׁמַּע לָנוּ

"he lets us hear"; he teaches us

This phrase often appears at the conclusion of an argument, explaining either that the statement under discussion is not superfluous (as illustrated in the examples in the entries קָא סָבֵר and קָא מְשַׁמַּע לָנוּ) – or that the specific wording of that text is meant to teach a certain halakhic point (as illustrated in the example in קָא מְשַׁמַּע לָנוּ). SEE: מאי קָא מְשַׁמַּע לָנוּ, הָא קָא מְשַׁמַּע לָנוּ

קָא סָבֵר ← (ק) סָבֵר

קָא סָלְקָא דְעֵתָךְ

עולה על דְעֵתָךְ, "it arises on your mind," you would assume

קאזא n.
גִּרְעִינִי צֶמֶר גִּפֶּן
cottonseed
רש"י שבת כא, א

קאי/קאים act. prt. ← **קם**

קאייה [= קאי + ייה]
מקומם
their position; their location
(ד)גניח קאייה לגו בבא בתרא סח, ב וריטב"א שם
their location is open towards the inside (i.e., facing the city)

According to our editions and Rashbam, this form is apparently a noun related to the participle קאי, standing (with a 3rd-person-plural pronoun suffix), and the previous word is a passive participle, which means opening or accessible. However, according to some manuscripts, the commentary of Ritva ad loc. and the Arukh, the forms נגיה and קידו are read together as one word נגיקידו, their entrance.

SEE: נגיה

קאימנא [= קאים + prt. אַנאַ]
עומד אני
I stand
זימנין סגיאין קאימנא קמיה דרב פסחים קו, רע"ב
on many occasions I used to stand before Rav
SEE: (קאימנא) קם

קאיץ/קייץ prt. ← **קץ**

קאלוס adj.
משבח! מעלה!
praiseworthy! excellent!
רש"י שבת קח, סע"א
SEE: קלס

קאימנא [= קא + אַמינאַ] ← **אַמינאַ**

קאמר [= קא + אַמַר] ← **אַמַר**

קאמרה [= קא + אַמַרְה] ← **אַמַרְה**

קאמרי [= קא + אַמַרִי] ← **אַמַרִי**

קאמרינן [= קא + אַמַרִינן] ← **אַמַרִינן**

קאמריתו [= קא + אַמַרִיתו] ← **אַמַרִיתו**

קאמרת [= קא + אַמַרְת] ← **אַמַרְת**

משנה: לולב הגזול והיבש פסול.

תלמוד: קא פסיק ותני — לא שפא ביום טוב ראשון ולא שפא ביום טוב שני.... גזול — בשלמא יום טוב ראשון, דכתביב "לכם", משלקם — אלא ביום טוב

שני, אמאי לא?! סוכה כט, ב ע"פ ויקרא כג, מ

MISHNA: A stolen lulav (= a palm branch) or a dry one is invalid (for use as one of the four species on Sukkoth).

TALMUD: (The tanna) states (that it is invalid) categorically — there is no distinction between the first day of Sukkoth and the second day of Sukkoth. ... (As for) a stolen lulav — it is reasonable (that it is invalid for the mitzva) on the first day of Sukkoth, for it is written (in the Torah) "for you," (i.e., it must be) yours — but on the second day of Sukkoth (when the mitzva is only a Rabbinic enactment), why (is a stolen lulav) not (valid)?!

The terms יום טוב שני and יום טוב ראשון cannot mean the first day of the festival and the second day of the festival (as the terms are used today) for two reasons: The second day is not observed as a yom tov in Eretz Yisrael (where the Mishna was composed) — but only in the Diaspora. Furthermore, the status of the mitzva under discussion, "taking the four species," depends upon a distinction between the first day of Sukkoth and all of the subsequent six days. Whether the second day is considered a yom tov or not is irrelevant. Therefore, the terms have been translated the first day of Sukkoth and the second day of Sukkoth, respectively.

SEE: פסק

ודקא קשׂיא לך
ושקשה לך...

And (as for) what (is) difficult for you ...

This expression recalls a difficulty that had been raised earlier in the Talmudic discussion. The Talmud proceeds to resolve the difficulty and to reinstate the explanation that had been rejected because of that difficulty.

ודקא קשׂיא לך דרבה — דרבה תנאי היא! שבת קמט, א
And (as for) what (is) difficult for you (based upon the statement) of Rabba — (the statement) of Rabba (is not decisive, because) it is (a subject of controversy between two) tannaim!

קא תני ← **(ק)תני**

קאוי prt. [קוה]

קוה; מתקלקל spoiling; becoming sour

אורייתא עסקך ברכות נו, א ורש"י שם

your merchandise is going to become sour

SEE: קויהא

he undertook (to refrain from) eating and drinking
 קָבַר וְקָבַל בבא בתרא קו, רע"ב
 he had been aware and he agreed

קָבַלָה/קִיבְּלָה מִיְנִיָּהּ. בבא מציעא יא, ב ועוד
 (The amora) accepted it from him.

In many cases where our texts read קִיבְּלָה (with a yod, indicating a *hirik* vowel), an intensive Hebrew form (*binyan* (פֻּעַל) – manuscript editions have the intensive Aramaic (פֻּעַל) form קָבַלָה. That form is consistent with the word מִיְנִיָּהּ, from it, which is clearly Aramaic.

SEE: קָבַלָה מִיְנִיָּהּ אוֹ לֹא קָבַלָה מִיְנִיָּהּ, (ל)אֶקְבֹּלִי, קָבַלָה, (קָבַל)

קָבַלָה ← prt. קָבַל

קָבִיעַ [קָבִיעָא] ← adj./pass. prt. קָבַע

קָבִיעָא/קִיבּוּעָא דִּינְרָחָא

determination of קָבִיעַת הַחֹדֶשׁ
 (the beginning of) the month רש"י שבת פו, ב

קָבִיעוּתָא n.

קָבִיעוּת; וְדָאוּת

fixed status; certainty; designation

ר' אֶלְיָעֶזֶר לֹא בִעֵי קָבִיעוּתָא לְאִיסוּרָא. כריתות יח, א
 R. Eli'ezer does not require the certainty (of the presence of a) forbidden piece (as a requirement for an offering).

קָבִיעוּתָא דְּמִנְיָא זבחים קי, רע"א; מנחות ג, א
 the designation of the vessel

For another example, see (ב)קִיבְּעָא.

SEE: קָבִיעָא, קִיבְּעָא, קָבַע

קָבַל [קָבַל: קָבַל] prt.

he complained; he argued הִתְלַוֵּן; טָעַן

אָזַל רַב גִּידֵל, קָבַלְיָה לְר' זִירָא. קידושין נט, א
 Rav Gidel went (and) complained about him to R. Zera.

The *binyan* קָל of this verb is also found in Targum Onkelos, e.g., in *Shemoth* 22:22 – אָם מְקַבֵּל יִקְבַּל – if he will indeed cry out, translating the Biblical Hebrew clause אָם צָעַק יִצְעַק. It is also used in Mishnaic Hebrew, e.g., in *אם צעק יצעק*. It is also used in *Mishnaic Hebrew*, e.g., in *אם צעק יצעק*. It is also used in *Mishnaic Hebrew*, e.g., in *אם צעק יצעק*. It is also used in *Mishnaic Hebrew*, e.g., in *אם צעק יצעק*.

SEE: קִיבְּלָנָא, (קָבִיל)

קָבַל adj.

“dark”; lowly; modest שָׁפָל; צָנוּעַ

הוּי קָבַל וְקָיָים! סנהדרין יד, א; צב, א ורש"י שם
 Be modest and (you will) survive!

Targum Onkelos uses the noun קָבַל, darkness, e.g., as his translation of חֹשֶׁכָּה in *Bereshith* 12:15.

קָאָקִי n. pl.

אָנְזִים רש"י ברכות כ, א

geese

קָאָרִי¹ [קָאָרוּ] pl. prt. ← קָרָא

קָאָרִי² [=קָאָ + אָרִי] ← אָרִי

קָאָרִי³ n. pl. ← קָרָא

קָאָתוּ [=קָאָ + אָתוּ] ← אָתִי

קָאָתִי [=קָאָ + אָתִי] ← אָתִי

קָאָתִיָא [=קָאָ + אָתִיָא] ← אָתִיָא, אָתִיָא

קָבָא n. [pl. קָבִי, abs. קָבִי]

kav

This measure of volume is equal to 24 eggs.

See the Table of Volume in Appendix II (3).

קָבוּץ imp. [קָבִץ]

collect!

קָבִץ! אָסֶף! רש"י ברכות סג, א

According to manuscripts: קָפוּץ (with a *fei*) jump, i.e., hurry up!

קָבוּרָא/קָבִירָא n. pl.

קָבִירָא; קָבִירִי מֵתִים buriers (of the dead)

רש"י סנהדרין כו, ב

SEE: קָבִירָא, קָבִיר

קָבִיּוּתָא n. pl.

nails

מִסְמָרִים

רש"י מועד קטן יא, א; ערוך ע' "קוותא"

קָבִיל

[קָבַל פֻּעַל: מְקַבֵּל] act. prt.

מְקַבֵּל pass. prt., קָבַל imp., קָבִיל inf.

1. קָבַל; לָקַח (מִה שְׁנֵתָן לוֹ)

he received; he accepted

וְקָבַל זִתּוֹן בִּ"ק כג, ב and receive your money!

he leased

2. חָכַר; לָקַח בְּאִרְסוּת

הָהוּא גָבַר אֶרְעָא מִחֻבְרִיָּה בבא מציעא קד, ב
 (as for) a man who leased land from his fellow man

3. קָבַל עַל עֲצָמוֹ; הִסְתָּבִים

he accepted; he undertook; he agreed

אֲכִילָה וְשִׁתְיָה קָבִיל עָלֶיהָ ברכות יד, א

In most instances (e.g., in א, יד, חגיגה), our editions have the Hebrew form קִיבֵּלָה (with a yod) – instead of the Aramaic קַבְלָה that seems to fit the Aramaic context.
SEE: קָבִיל and its note.

קַבְלָן [קַבְלָנִין pl. n.]
אָדָם הַמְקַבֵּל עַל עֲצָמוּ לְבַצֵּעַ עֲבוּדָה בְּשָׂכָר
כּוֹלָל יְרֵשִׁי מוֹעֵד קֶטֶן יֵא, ב
**contractor who is paid for a whole job
(rather than by the hour or by the day)**
SEE: קָבִיל

קַבְלָנוּתָא n.
work according to contract
קַבְלָנוּת
SEE: קָבִיל

קַבְסָתָּ 2nd pers. [קַבְסָתָּ]
you have distressed
צַעֲרָתָּ
קִידוּשִׁין כּו, ב; סְנַהֲדְרִין נה, א ורש"י שם
you have distressed me

קָבַע [קָבַע: act. prt., קָבִיעַ: pass. prt.]
קָבַע imp., מִיקָבַע inf.
**1. he set; he established;
he fixed; he determined; he designated**

קָבַעִיתָ לָהּ נִמְי בְּגִמְרָא? עִירּוּבִין לָב, ב
Have you established it (=this explanation) too as a
part of the (standard) learning?
קָבִיעַ בֵּי דְוָרָא בְּמִתָּא. שַׁבַּת יט, א
There is an established post office in town.

The parallel Hebrew verb is not found in the Bible with this meaning, but it has been used widely in post-Biblical Hebrew until this day, e.g., א, (שבת לא), e.g.,
קָבַעְתָּ עֲתִים לְתוֹרָה (שבת לא), א, e.g.,
did you fix times for Torah learning?

2. גָּזַל
he robbed
קָבַעַן פְּלָגְיָא. ראש השנה כו, רע"ב ורש"י שם
So-and-so robbed me.

The Biblical Hebrew verb is used in this sense, e.g., in
Mishlei 22:23, where Rashi cites this Aramaic parallel
from the Talmud.
מִקָּבַע, אִיקָבַע, קַבְעוּתָא, קִיבְעָא, קַבְעָתָא SEE:

קַבְעִי [קָא + בְּעִי prt.] ← **בְּעָא**

קַבְעִי prt. pl. ← **קָבַע**

קַבְעָתָא n.
setting; fitting; framework
יָצוּב
(וב)קַבְעָתָא דְכִשְׁוִרִי ב"ב ו, א ורש"י שם ד"ה "אפריוא"
a fitting of beams
קַבְעוּתָא, קִיבְעָא, קָבַע SEE:

לְקַבֵּל; לְקַבְּלִי; לְקַבְּלִיָּה ← **(לְ)קַבֵּל**
כָּל קַבְּלִי/קָבִיל ← **(כָּל) קַבְּלִי/קָבִיל**

קַבְּלָה n.
1. קַבְּלַת דְּבָר (הַנִּתֵּן לוֹ)
receiving; acceptance

מִקַּבְּלָה וְאֵילָה, מִצּוֹת כְּהוֹנָה. בְּרֻכּוֹת לא, ב
From the receiving (of the blood of the offering) and
onwards, it is the duty of kohanim (exclusively to
officiate by transporting the blood to the altar, et al.).

**2. דְּבָר שֶׁנִּתְקַבֵּל בְּמִסְתָּר (לָרֹב: גַּם כְּתוּב
בְּסִפְרֵי נְבִיאִים אֹד כְּתוּבִים)**
**a received tradition (usually, also re-
corded in Nevi'im or Kethuvim)**

קָפַץ נִחְשׁוֹן בֶּן עֲמִינָדָב וַיֵּרֶד לַיָּם תַּחֲלִילָה... וְעָלִיו
מִפָּרָשׁ בְּקַבְּלָה: "הוֹשִׁיעֵנִי אֱלֹקִים, כִּי בָאוּ מַיִם עַד
נַפְשִׁי..." סוּטָה לו, רע"א ע"פ תהלים סט, ב
Nahshon son of Amminadav leaped forward and
descended into the sea first ..., and about him it is
clearly taught in a received tradition (that he cried
out): "Save me, O God, for the water has come up
to (my) neck ..."

אֲנִן קַבְּלָה גְּמִירָנָא... קַבְּלָה דִּי־סוּרִי שְׁתִּיקוּתָא וּמִבְּעִי
רְחִמִי. בְּרֻכּוֹת סב, א ורש"י שם
We derive a tradition: ... the tradition regarding (the
proper reaction to) suffering is silence (i.e.,
resignation) and prayer.

See the entry קַבְּלָה דְּבָרִי, where an alternative
vocalization קַבְּלָה is proposed. According to the
Arukh, however, the reading in our last example is
קִיבְּלָא (with a final alef, as confirmed by manuscripts of
the Talmud), an Aramaic noun denoting protective
magical power similar to that of an amulet.

Since the Middle Ages another meaning of this term has
gained currency, i.e., Kabbala, esoteric lore, Jewish
mysticism, as presented in various works, especially in
the Zohar.

SEE: קָבִיל, דְּבָרִי קַבְּלָה, שְׁלִיחַ לְקַבְּלָה

קַבְּלָה [=קָבִיל + הֵּ] ← **קָבִיל**

קַבְּלָה מִיָּנִיָּה אֹד לֹא קַבְּלָה מִיָּנִיָּה
קַבְּלָה מִמֶּנּוּ אֹד לֹא קַבְּלָה מִמֶּנּוּ?

**Did he accept it (=the opinion) from him,
or did he not accept it from him?**

This question is raised by the Talmud to
determine the reaction of a tanna or an amora
to the argument of a colleague that challenged
the halakha that had been presented.

For an example, see סע"א (ורש"י שם).

Hebrew as well, but not in Biblical Hebrew. Cf. Rashi's two explanations of the Biblical noun **קֶדֶח**, which today means a *pistol*, in his commentary on *Yeshayahu* 54:12.

3. **it grew; it sprouted** **צִמַּח**

חֲשִׂי דְקֶדְחִי בְּאֶחָלָבַי? בבא מציעא סג, ב ורש"י שם
(Is it) wheat that would grow in my granary?

SEE: **מִקְדָּח**

קִדְחָתָא/קִידְחָא n.
fever; inflammation **קִדְחָתָא**

רש"י ביצה כב, א

קָדִים [קדם פֿעַל: מְקַדִּים] act. prt.

מְקַדִּים pass. prt. קָדִים imp. קְדוּמִי inf.

1. קָדִים; הִקְדִּים (לַעֲשׂוֹת)

he went ahead (to); he did (an action) first

(ד)קָדִים וְשִׁחֲטִינְהוּ לְאַיְמוּרֵי צִיבּוֹר בְּרִישָׁא פִּסְחִים עב, א
he went ahead and slaughtered the portions of the communal offering first

In this sense, this verb functions somewhat like a "helping" verb: in the example above, together with the main verb *שִׁחֲטִינְהוּ*, *he slaughtered them*. See the second example of the first definition of **קָדִים** and its note.

2. הִקְדִּים דָּבָר לְדָבָר אַחֵר

he put before; he used before

עֲמָא פּוֹיָנָא דְקֶדְמִיתוּ פּוֹמִיכּוּ לְאַנְגִּיכּוּ!

שבת פח, סע"א; כתובות קיב, סע"א

(You are) an impulsive nation (in) that you used your mouths before your ears!

SEE: **קָדִים**, **אֶקְדִּים**

קָדִים prt. ← **קָדִים**

קָדִיר prt. ← **קָדִיר**

קָדִישׁ [קדש פֿעַל: מְקַדִּישׁ, prt. קָדִישׁ, imp.]

קָדִישׁ/קִידוּשִׁי inf.

he sanctified **קָדִישׁ; הִחִיל קָדִישׁ**

וְעִזְרָא קָדוּשִׁי קָדִישׁ שְׁבֻעוֹת טז, א

and Ezra actually sanctified (the land of Israel)

SEE: **קָדִישׁ**

קָדִישׁ prt. [קדש: קָדוּשׁ, imp. מִיְקַדֵּשׁ inf.]

מִתְקַדֵּשׁ; מִשְׁהָר; מִתְפַּנֵּה

being consecrated; being purified; being cleared away

דַּעַד דְּקָדִישׁ יוֹמָא, לְאַלְתֵּר נִגְמָרִיָּה וְנִקְדְּשִׁיָּה

שבועות טו, ב ורש"י וריטב"א שם

so that (we will wait) until the sun is cleared away, (and) we will immediately finish (building) it and we will consecrate it

קָבֵר [קבר: קָבֵר, act. prt. קָבִיר, pass. prt.]

קָבֵר imp. מִיְקַבֵּר inf.

he buried **קָבֵר**

(ד)הוּוּ קָבֵרִי בֵּיה שִׁיכְבִּי כתובות קיב, א

they used to bury the dead there (=in Hebron)

SEE: **אִיִּקְבֵּרָא**, **קְבוּרָאִי**

קְבוּרָא/קִיבְרָא n. [קָבֵר, pl.]
grave **קָבֵר**

קְבוּרָאִי n. pl. ← **קְבוּרָאִי**

קָדוּשׁ pl. [קדש: קָדִישׁ, prt. קָדוּשׁ, imp.]

מִיְקַדֵּשׁ inf.

they were consecrated; קָדִישׁ; נִתְקַדְּשׁוּ

they remained holy

דְּקָדוּשׁ – קָדוּשׁ בְּכוֹרוֹת ד, ב

(those first-born) who had been consecrated – remained holy

In this Aramaic plural form the vav (ו) appears as an *infix* between the second and third root-letters – rather than as a suffix (as noted in G for G, p. 22, n. 10).

SEE: **קָדִישׁ**, **אֶקְדִּישׁ**, **אִיִּקְדֵּשׁ**, **קָדִישׁ**, **קָדִישׁ**, **קָדִישׁ**, **קָדִישׁ**, **קָדִישׁ**

קִידוּשָׁא n. ← **קִידוּשָׁא**

קִידוּשִׁי/קִידוּשִׁי inf. ← **קָדִישׁ**

קִידוּשְׁתָּא n.

holiness; sanctity **קִידוּשָׁא**

For an example, see **אָזַל**.

SEE: **קָדִישׁ**, **קָדִישׁ**

kiddush n. **קִידוּשְׁתָּא**

For further explanation and an example, see **קִידוּשָׁא**.

קָדַח [קדח: קָדַח, prt. מִיְקַדְּח inf.]

1. בָּעֵר; דָּלַק

it was aflame; it became inflamed

...קָדַחָא לָהּ עֵינָא בְּשַׁבְּתָא עֲבוּדָה זֶרָה כח, ב

... her eye became inflamed on the Sabbath

This verb appears in this sense in Biblical Hebrew, e.g., in *Devarim* 32:22 – *אֵשׁ קָדַחָהּ בְּאַפִּי* – *fire was aflame because of My anger*, and it is occasionally used in Hebrew today.

2. נָקַב; נָקַב **he bored (a hole)**

בּוֹלְהוּ נִמְי מִיְקַדְּח קָדְחוּ לָהּ ראש השנה כז, ב

everyone indeed bores (a hole) in them

The parallel Hebrew verb is used in this sense in the Mishna (e.g., *רַעֲבָ, שְׁבַת קָב*) and in contemporary Israeli

exuding first. See the first definition of קדים and its note.

2. הָזָה מֵרָאשׁ (וּפְעַל) he anticipated

כָּבַר קְדָמוֹךְ רַבָּנָן. שבת יט, א וש"נ

The ḥakhamim have already anticipated you (by recommending measures to counter your trickery).

SEE: קדים, אָקדים

קָדַם

before; in the presence of

לִפְנֵי

אָמַרְתִּי בְּפָנֵי רַבִּי שֶׁבַת כְּנו, א

I spoke in the presence of my master

This word is also used with personal-pronoun suffixes:

before me	לִפְנֵי	קָדַמְךָ
before you (m.s.)	לִפְנֶיךָ	קָדַמְךָ
before him	לִפְנֵיו	קָדַמוֹהִי
before us	לִפְנֵינוּ	קָדַמְנָא
before you (m. pl.)	לִפְנֵיכֶם	קָדַמְיִכֶם

SEE: קמי, לָקַדְם, מִן קְדָמָת דָּנָא

קָדַם n.

dawn; early morning שֶׁחֵר; הַשְׁכָּמָת הַבֶּקֶר

רש"י פסחים צד, א ד"ה "ורבנן"

adj. קָדַמְתָּא [קָדַמְתִּיתָא, f. s., קָדַמְתִּי m. pl.,

[f. pl. קָדַמְתִּיתָא]

first

רָאשׁוֹן

רָבָא יוֹמָא קָדַמְתָּא דְחֵלֶשׁ... נדרים מ, א

(As for) Rava, on the first day that he becomes ill ...

נִקְבְּהָ קָדַמְתִּיתָא וְזָכַר בְּתֵרָאָה כְּרִיתוֹת י, א

the first (one) a female, and the last (one) a male

In the more common forms like קָמָא and קָמָא the daleth has been omitted and replaced by a *dagesh* in the mem (מֶם).

קָדַם n.

the former status קָדָמוֹת; הַמָּצֵב הַקֹּדֶם

וַיֵּל לְקָדָמוֹתֶיהָ בְּכוֹרוֹת לָא, א

go to his former status

adv. בְּקָדָמוֹתָא / בְּקָדָמְתָּא

early (in the morning) בְּהַשְׁכָּמָת הַבֶּקֶר

בְּכוֹרוֹת לָא, ב; בְּבָא מְצִיעָא ל, ב

adj. f. [pl. קָדַמְתִּיתָא]

קָדַמְתָּא ←

קָדַמְתָּא / מְקָדַמְתָּא prep. ← מִן קָדָמָת דָּנָא

The expression *קדיש יומא* in this Talmudic passage clearly refers to the *conclusion* of a festival, as Rashi emphasizes ad loc. Nevertheless, in other instances where the verb *קדש* is used with the subject *יום* (in Hebrew, e.g., in ב, ב or *ברכות* ב, ב in Aramaic, e.g., in *יומא*) it denotes the *commencement* of the Sabbath!

This apparent contradiction can be resolved by explaining the noun *יום* or *יומא* as *the sun* (as in the entry *יום* and its note) and the verb *קדש* as *being cleared away*, so that the expression denotes the *disappearance of sunlight*, the astronomical phenomenon that ends any day – whether it be an ordinary weekday, a Sabbath or a festival. This interpretation is supported by Rashi's explanation of the Aramaic expression *אֲדַבֵּי יוֹמָא* ברכות ב, ב in *נִתְפָּנָה מִן הָעוֹלָם הַשָּׁמֶשׁ* as *טָהַר הַיּוֹם* (= *the sun has been cleared away from the world* – since there is semantic affinity between the Biblical verbs *קדש* and *טָהַר*).

Cf. Ritva's commentary on *Shabbat* ad loc. and the end of Ramban's commentary on *Devarim* 23:18 for a different resolution of the contradiction

SEE: קדוש

קָדִישׁ adj.

holy

קָדוֹשׁ

קָדִישִׁין n. pl.

holy ones; angels

קָדוֹשִׁים; מַלְאָכִים

פסחים לג, טע"א ע"פ דניאל ד: יד

קָדְלִי n. pl.

(back of) necks

עֲרָפִים

Targum Onkelos translates עֲרָפָה קָדְלִי, a *stiff-necked* people, e.g., in *Shemoth* 32:9, as *עֲרָפָה קָדְלִי*.

קָדַם [קדם: קדים, prt., imp.]

1. קָדַם; הִקְדִּים (לַעֲשׂוֹת); בָּא לִפְנֵי

he went ahead (to); he did (an action) first; he preceded

אי תִקְדַּמְיָהּ יוֹנָה לְיוֹן סנהדרין כה, א

if your pigeon will precede (=come before) my pigeon

Rashi points out that the noun *יוֹנָה* (with no personal-pronoun suffix) is equivalent to *יוֹנִי*, *my pigeon*. For other examples of this phenomenon, see *אָם* and *מָר*.

וְדָגִים, מְשׁוּם דְּרָפּוֹ קָרְמִיָּהּ, קָדְמִי וּפְלִטִי חולין קיב, ב
and (as for the) fish, since their skin is soft, they are exuding (their liquid) first

The participle *קָדְמִי*, *going ahead*, functions somewhat like a "helping" verb modifying the main verb *פְּלִטִי*, *exuding*; the combination of the two participles means

Since (the water in the lake) remains stationary, it is like “water that has an end.”

In Biblical Hebrew, the parallel verb appears in *binyan* נִפְעַל, e.g., in *Bereshith* 1:9 – וַיָּקוּ הַמַּיִם, let the waters be gathered. From the same root is the Hebrew noun מִקְוֵה, as in *VaYikra* 11:36) and in Jewish law, a *body of stationary water used for ritual purification*, whose regulations are presented in the Mishnaic tractate מִקְוֹת.

Cf. the participle of גָּלַי in *G for G*, p.112.

קוואקי n. pl.
בְּלֵי נְחֹשֶׁת (שְׁנוֹתַיִן בָּהֶם גָּחָלִים)
copper utensils (that are filled with coals)

רש"י סנהדרין ער, ב

קוטמא n. ← קיטמא
קוטנא n.
קטן; קצר; הצד הקצר
smallness;
shortness; the short part א
רש"י שבת קלד, א
SEE: קשין

קוטרא/קיטרא/קטרא n.
עשן רש"י בבא קמא פב, ב
smoke
SEE: קטר, קיטרא, אקטר, אקטר

קולא [קולי pl.] n.
קל; קלה

leniency; lenient ruling; lenient practice
ספק דרבנן – לקולא. שבת לד, א
A doubtful case (in a law of) Rabbinic origin (is treated) with leniency.
SEE: חומרא, קל וחומרא

קולבא/פולבא adj.
נבל; שפיל; בזוי
vile; contemptible; base
רש"י בבא מציעא פד, ב
For an example, see קולת.

קולחא [קלחי/קילחי pl.] n.
קלח (של ירק)
stalk
רש"י חולין קיט, סע"א; קיב רע"א ד"ה "קלחי"

קולמוסא n.
קלמוס; קנה כתיבה
reed (used as a pen)
The Hebrew form of this noun, which is of Greek origin, appears in the Mishna (e.g., in א, שבת יא, א) and is still used today – especially for the *reed* or *quill* of a scribe or an

קידרא [קדר abs.] n. ← קידרא

קדש נונא n.
מין דג רש"י עבודה זרה לט, א
species of fish

קהויי inf. [קהי פעיל]
לעשות חמוץ
to make sour
צריך לקהוייה פסחים קטז, א ורש"י שם
it is necessary to make it (=the *haroseth*) sour
SEE: קיהא, קאוי

קהלא [קהלי pl.] n.
קהל
congregation

קנאי n.
מין עוף (טמא)
species of (forbidden) bird
חולין סג, א

קובלנא n.
צעקה; תלונה
outray; complaint
רש"י סנהדרין קד, ב

This noun occurs once in the Talmud – in a Hebrew context, but its spelling (with a final *alef*) suggests that it is Aramaic. In contemporary Israeli Hebrew it is used in this sense, and קבלנא is often spelled with a final *hei*.
SEE: קבל

קופתא n.
קבה; אהל
dwelling; tent
רשב"ם בבא בתרא צח, ב (ע"פ במדבר כה: ח ות"א ורש"י שם)

קודשא n.
קדש
holiness
SEE: קדושת, קידושא, קדיש, קדוש

קודשא בריה הוא
הקדוש ברוך הוא
the Holiness, Blessed-Be-He

Note the use of the *abstract noun*, קדשא, Holiness, in this Aramaic expression – rather than the adjective הקדוש, *The Holy One*, which is generally used in the parallel Hebrew expression.

קוו [קוי] prt. pl.
נקוים
are collected; are stationary
פיון דקוו וקיימי, פמיס שיש להם סוף דמי.
יבמות קבא, א

is “terefa” (and forbidden to be eaten).

SEE: קליש, קלש

קולת- n.

pitcher

בולבא רענא קולתיה תלא סנהדרין קג, א 'רש"י שם
a contemptible shepherd hung his pitcher

This definition is confirmed by the Targum's translation of וקולתה על כתפה in Bereshith 24:45 as שכמה על שכמה, and her pitcher on her shoulder. Rashi, however, on the parallel passage in ב, בבא מציעא פד, translates this noun as תרמילו, his knapsack.

קום עשה imperatives

This term – literally, “get up, act!” – is used to characterize positive Biblical commandments or other good deeds (as in א בנט, – (סנהדרין נה, – that consist of action, rather than “staying put.” כל מצות לא תעשה שיש בה קום עשה – קיים עשה שבה, פטור. מכות טו, ב

(As for) every negative commandment (e.g., robbery) that has a “get up and act!” (commandment, e.g., returning the stolen article) – if he fulfills its positive commandment, he is exempt (from the punishment of lashes for violating the prohibition).

SEE: שב ואיל תעשה

קומא n.

1. קומוס (שרף אילן) gum; sap (from a tree)

שבת קד, ב (ע"פ "קומוס" במשנה) ורש"י שם

king

2. מלך

רש"י עבודה זרה יא, רע"א

קומא n.

קום (מים היוצאים מן החלב) whey

נדרים נא, סע"ב (ע"פ "קום" במשנה) ורש"י (מובא בפירוש ר' אברהם מן ההר) שם

קומניתא n.

מold עפוש; רש"י פסחים מב, א

קומיצ- [קומצי. pl. n.]

handful

קמץ

מיתתי מלי קומציה דסולתא מגילה טז, א
he must bring (an offering of) a whole handful of fine flour

קומקומא n.

kettle

קומקום

artist and in the expression פליטת קולמוס, slip of the pen.

קולטא/קלטא n.

שמן פסול משפחה

blemish in family geneology

רש"י יבמות יח, סע"ב (אבל ע' תוס' שם)

SEE: קלט- and its note.

קולפא n.

מקל; אלה רש"י ברכות נח, א stick; club

קולפי n. pl.

מכות (באלה) blows (from a club)

רש"י ערכין כב, א

קולפי/קילפי/קליפי n. pl.

מנעולים ע"פ רש"י כתובות סה, א locks

קולר [קולרין. pl. n.]; קולרין n. pl.

1. שלשלת ברזל בצואר אסיר הנדון למות
“collar”; iron chain around the neck of a prisoner led out to execution

היוצא בקולר ואמר: “כתבו גט לאשתי!”

גיטין סה, סע"ב (משנה) ורש"י שם ועוד

one who is being led out in a “collar” to execution and said: “Write a bill of divorce for my wife (so that she not be subject to a levirate marriage to her brother-in-law)!”

קולר תלוי בצואר כולן סנהדרין ז, ב ורש"י שם
“a collar is hanging on the necks of all of them” (=they all share the responsibility)

2. חבורת אנשים group of men
מעשה בקולר של בני אדם שהיו מהלכין לאנטוכיא יבמות קכב, א ורש"י שם

there was an incident involving a group of men who were travelling to Antioch

According to Rambam (הל' גירושין יג:), this passage refers to a chain gang.

In our editions of the Talmud, this noun is found once in Aramaic, in קולרין, in plural form, (in the plural form, groups), but it is missing from manuscripts and other printed editions of that passage. See Rashi ad loc.

קולש- n.

החלק הדק thin part

לא אמנו אלא בקולשיה, אבל בסומכיה — טרפה.
חולין נה, רע"ב ורש"י שם

We have not said (that the animal is permitted) unless (the puncture is found) in its (=the spleen's) thin part, but (if the puncture is) in its thick part – it

קופא n.
 1. קוף **ape**
 רש"י בבא קמא קא, א (בפירוש הראשון אבל ע' בפירוש השני)
 2. קוף (= נקב) **eye of a needle**
 רש"י ברכות נה, טע"ב
 SEE: קופינא

קופא [קופאי pl. n.
 קפן רש"י בבא מציעא קט, ב
vine
 SEE: בי קופאי

בקופינא; **מקופינא** adv.
 "in a floating manner"; indirectly; incidentally
 אֲחֵיו הַכֹּהֲנִים בְּקִבְיֵעוּתָא מִתְבַּפְּרִי, או דִּילְמָא
 בְּקִבְיֵעוּתָא מִתְבַּפְּרִי? יומא נ, ב; זבחים ו, א ורש"י שם
Do his fellow kohanim gain atonement in the established manner (as partners in the offering), or perhaps they gain atonement in a "floating" (i.e., incidental) manner (through the atonement of the kohen gadol)?
 According to Rashi, this word is derived from the Aramaic root **קפי**, float, which translates verbs from the Hebrew root **צפי** (e.g., Targum Yonathan to *Il Melakhim* 6:6), and "floating" metaphorically indicates a less than direct connection. In recent Responsa literature, this adverb has been used in the sense of *superficially*, e.g., in שו"ת ציץ אליעזר, חלק יב, סי' לג

SEE: קפא
קופינא n. pl.
 "שנים" (של חומה); בליטות
projections (from a wall)
 קא רהיט אקופינא דשורא דמחוזא בבא בתרא עג, א
 ורשב"ם שם ד"ה "אקופי"
running on projections of the wall of Mehoza

קופינא n.
 חור שְׁבִמְעֵד (וכו') שְׁקוּבָעִים בוֹ אֶת הַקֵּת
hole in a spade (et al.) for the handle
 רש"י שבת קב, ב
 SEE: קופא, שוקתא

קופרא n.
 בשר רש"י ברכות מד, רע"ב
meat

קוצי imp. ← קץ
קוצי n. pl.
thorns

קומת- n.
height; body
 קומה; גוף
 כפא לקומתיה גיטין סח, ב
he bent his body over

קוניא n.
צפוי עופרת
lead glaze
 רש"י כתובות קז, ב (אבל ע' תוס' שם)

קונם [קונמות pl. n.
 1. כנוי למילה "קרבן" בנסוח של נדר
"konam (a substitute for the word "korban", [an offering], in the formula of a vow)
 קונם, קונח, קונס — הרי אלו כינויין לקרבן
 נדרים י, א (משנה)
 (as for the words) "konam," "konah" (and) "konas" — they are substitutes for (the word) "korban"

This substitution is required in order to prevent the use of the phrase 'קרבן לה' (an offering to God) in a vow, which might inadvertently cause the Divine Name to be mentioned in vain, as explained in the Talmud (ibid.).
 2. נדר בלשון "קונם" (שבו אדם אוסר על עצמו דבר או אדם בקרבן)
a type of vow (which prohibits a person from eating something or deriving benefit from something or someone)

רש"י שבועות כב, רע"א ד"ה "והרי קונמות"
 3. מה שנגאסר מחמת נדר כזה
something (e.g., food) forbidden by such a vow
 רש"י שבועות כב, א ד"ה "שני קונמות"

In the last two senses, only the plural form of this Hebrew noun (קונמות) is found in the Mishna and Talmud.
 SEE: קינא, and its note

קוסטא n.
כפר 'רש"י תענית כד, א
village

קוע- n.
צנאר; גרון
neck; throat
 (ו)צנפיה רב ששת לקועיה עלי כחוצא ברכות מט, א
Rav Shesheth stretched out his neck towards me like a snake (in amazement)
 (ד)האי אלים קועיה, והאי קטין קועיה
 בבא קמא נה, א ורש"י שם ד"ה "אלים"
this (camel's) neck is thick, and that one's neck is thin

However, on the same passage two comments earlier (s.v. (קועיה), with reference to a goose, Rashi translates the same word as חרטומו, its beak!

n. קורָה

beam

קורָה

קורָה עבִדָּא; פִּירִי לֹא עבִדָּא. תמיד ל, רע"א
 (This tree produces (wood for) a beam; (but) it does not produce fruit.

The context indicates that this noun is Aramaic – in spite of the final *hei*; indeed the Munich manuscript has the Aramaic spelling קורָא – with an *alef*.

n. קורטא/קורטיתא

קרט; חלק קטן; משהו tiny amount; a drop

רש"י חולין עז, א

n. קורטוב/קרטוב

מדת נפח a measure of volume

This measure is equal to one sixty-fourth of a log (=3/32 of an egg).

בבא בתרא ז, רע"ב (אבל ע' רשב"ם שם)

See the Table of Volume in Appendix II (3). In Modern Hebrew this word refers to any tiny amount.

n. קורטובלא/קרטבלא

עור מעבד (המשמש בשלחן וכיו"ב)

processed leather (used as a table, et al.)

רש"י שבת עט, סע"א ד"ה "קורטבלא"

n. קורטיתא ← קורטא

n. pl. קורטמי

צמחים ממין פרכום saffron plants

רש"י ברכות לח, א ו'לעזי רש"י שבת פט, ב ד"ה "סטס"

n. קורטסא

נִיר (עשוי מחמר רך) רש"י גיטין סט, א

paper (made from a soft material)

The contemporary Israeli Hebrew word כרטיס, and the corresponding English word, card, may have the same Greek etymology.

n. pl. קורייטי

1. מין פרות species of fruit

רש"י עבודה זרה יד, ב

2. משקה לרפואה (עשוי מפרות)

medicinal potion (made from fruit)

לעזי רש"י ברכות נ, ב

n. pl. קויאָנִי

worms (in intestines) תולעים (שְׂבִמְעִים)

רש"י ברכות לו, א

n. pl. קוקרי

מִצְדוֹת (מִלְכוּדוֹת לָדָגִים) traps (for fish)

רש"י גיטין סא, רע"א

n. קורא

החלק הרך של הדיקל

soft part of the date palm

דקלא — לא נטעי אִינְשֵׁי אֲדַעְתָּא דְקוּרָא

ברכות לו, א ורש"י שם

(As for) the date palm – people do not plant (it) for the sake of the soft part.

n. קורא

קר

cold

דלמא קורא אַחֲדִיהּ גיטין ע, סע"ב

perhaps the cold has affected it

לְקוּרְבִי ← inf.

n. [קורבי pl.] קורבא

קרבת מקום closeness (in distance)

(ו)קורבא דאורייתא בבא בתרא כג, ב

closeness (as a principle in determining ownership) has the status of Torah law

2. קרבה משפחתית kinship

(ד)לא משום קורבא הוא דאָסִירָא יבמות ג, א

it is not because of kinship that it is forbidden

SEE: קריב, קריב

n. קורבנא

1. קרבן (למזבח) offering (for the altar)

רש"י גיטין נו, רע"א

2. תשורה; מתנה רש"י עבודה זרה סד, סע"ב gift

SEE: קריב

adj. קורדינא

בִּוּרְדִי ע"פ רש"י חולין נד, ב Kurdish

According to Rashi this adjective refers to the area of the mountains of Ararat, which Targum Onkelos to Bereshith 8:4 renders as Kardu – which was identified by R. Nathan Adler as Kurdistan in his *Nethina LaGer* ad loc.

קוּשְׁטָא n. אַמְתַּ
truth
הָיָה אֲמִינָא: לִיכָא קוּשְׁטָא בְּעֵלְמָא! סנהדרין צו, א
I used to say: There is no truth in the world!
Targum Onkelos uses this Aramaic noun to translate the
Biblical Hebrew noun אַמְתַּ, truth, e.g., in *Devarim* 17:4
and the noun צֶדֶק, e.g., in 16:20 *ibid*. The parallel Biblical
Hebrew noun קֶשֶׁט appears in *Mishlei* 22:21. In addition,
בְּקוּשְׁטָא, truly, is consistently used by Onkelos (e.g., in
Bereshith 17:19) and Yonathan (e.g., in *II Melakhim* 4:14)
to translate the Hebrew אָבֵל. See also Rashi on *Bereshith*
17:19 and 42:21 and on (ד"ה "אבל") עירובין לח, א.

קוּשְׁיָא n. [pl. קוּשְׁיָתָא] קוּשְׁיָא
difficult; objection; contradiction קוּשְׁיָא
For examples, see הָדָר קוּשְׁיָא and הָדָר קוּשְׁיָא לְדוּכְתִּיָּהּ.
SEE: קוּשְׁיָא

קִטְבִּי n. pl. שְׂדִים
demons
פסחים קיא, ב ע"פ דברים לב:כר

קִטּוּלִין n. pl. רוצחים
murderers
יומא לב, ב ע"פ תרגום יונתן לירמיה מו:כ
SEE: קִטְל

קִטּוּלִין imp. f. pl. ← קִטְל

קִטּוּפִי inf. ← קִטְפִּי

קִטּוּפִי n. pl. ← קִיטּוּפִי

קִטּוּרָא n.
1. קִשֹּׁר; קפול (בשפת הַבְּגָד לְנוֹי)
a tying; a folding (of decorative cuffs on
clothes)
'לעזי רש"י ביצה כג, א
2. עֲשׂוֹן emission of smoke; perfuming
רש"י שם

The latter meaning of this Aramaic noun is related to the
Biblical Hebrew *incense*, e.g., in *VaYikra* 10:1. In the
Talmud (in ב ביצה כג, ב) both of these definitions were
considered, but eventually the second definition was
accepted.

SEE: אֶקְטֵר, אֶקְטֵר, קִטְרִי, קִיטְרָא, אֶקְטֵר, קִטְרִי

קִטִּיל past ← קִטְל

קִטִּיל act. prt. ← קִטְל; pass. prt. ← קִטְל

קורמי n. pl. מִין צִמְחָהִים (שְׁעוֹשִׂים מֵהֶם לֶחֶם)
species of plants (from which bread is
made)
ע"פ רש"י עירובין כב, רע"א (בפירוש השני)

קורניתא n. קורנית; טימין (צמח)
thyme (plant)
שבת קכח, א

קורנסא n. קורנס; פטיש
hammer; mallet
לעזי רש"י שבת קב, ב

קורפדאי/קורפראי n. חֲפֻרְפֻּרָא
mole (animal)
לעזי רש"י ברכות נו, ב וחולין סג, א
In contemporary Israeli Hebrew, a חֲפֻרְפֻּרָא is a toad.

קורצא n. [pl. קורצי] קוריצה או בשר
wink or flesh
איכול בהו קורצא בי מלכא. גיטין נו, א ורש"י שם
I will inform on them at the king's palace.

This noun appears four times in the Talmud (and twice in
Biblical Aramaic: *Daniel* 3:8; 6:25) as the direct object of
the verb אָכַל in an idiom meaning *slander or inform on*.
According to the commentary of Ibn Ezra on *Daniel* 3:8,
קורצא means *flesh*, and the expression means literally
"eat the flesh of someone," i.e., attack him verbally
through slander.

Targum Onkelos to *VaYikra* 19:16 employs the same
idiom in the translation of תֹּלַךְ רְכִיל, but both Rashi
and Ramban (ad loc.) explain the noun קורצין in the
Targum as *winks*, i.e., *hints* (although they disagree about
the meaning of the Aramaic verb תִּכְבֹּל ad loc.).

קורקבני n. קורקבן
crawl (of a bird)
(ד)לֹא הָיָה קָא מְקַלֵּף קורקבניה חולין סב, א
its crawl is not peeled

קורקור n. עורב
crow
רש"י בבא בתרא כג, רע"א
As Rashi has pointed out, this epithet is applied to a
crow in imitation of the sound it makes.

קורקסא/קרקסא n. עץ (החומר) רש"י זבחים קטז, ב
wood
SEE: דְּקוּרְקֵסָא

קטל/קטיל [act. prt. קטיל; pass. prt. קטול; imp. מיקטל] [inf.]
 1. הרג; הוציא להורג

he killed; he executed

לקטלוך, ולא תיקטול! סנהדרין ער, א
Let them kill you, but you must not kill!

גברא קטילא שם עא, א (ועוד)
a man about to be executed

מאי איבעיד לכו – דלא מקנח לכו בחספא, ולא
 קטיל לכו בינה אמניכו...?

שבת פא, ב – פב, א; חולין קה, ב
What can I (a sorcerer) do to you – since you do not wipe yourselves with a piece of broken pottery, and you do not kill a louse on your garments ...?

In this example both passive participles, *מקנח* and *קטיל*, are followed by *לכו* (to you), forming a Babylonian Aramaic construction that produces an active meaning, *you wipe and you kill*, respectively.

בה בליילאי קטיל בלשאצר מלכא

מגילה יא, ב (ועוד) ע"פ דניאל ה:ל
on that very night King Belshatzar was killed

In this example, quoted in the Talmud from the Book of Daniel, the Biblical Aramaic *קטיל* is an internal passive form in the past tense, as noted in the entry *פרס*.

2. חתך; קצר **he cut; he reaped**

קטול אספסתא בשבתא ושדי לחיותא – ואי לא,
 קטילנא לך! סנהדרין ער, ב ורש"י שם

(A tyrant threatens a Jew:) *Cut some alfalfa on the Sabbath and throw (it) to the animals – but if (you do) not, I shall kill you!*

SEE: קטולין, איקטיל

קטלא [קטלי] n. [pl.]

הרג; מיתה; מיתת בית דין

killing; death; the death penalty

(ד) מסרה נפשה לקטלא סנהדרין עג, ב
"she gave herself over to death" (=she risked her life)

(ד) אתרו ביה מלקות ולא אתרו ביה קטלא סנהדרין ט, רע"א
they warned him (that the crime he was about to commit is subject to) flogging, but they did not warn him (that it is subject to) the death penalty

For an additional example, see *אבות א:יג*.

However, the Hebrew noun *קטלא* (or *קטלה*) in the Mishna (א רע"א) (שבת נז, רע"א) is a *necklace or band*, worn around the neck.

קטמא n. ← **קטמא**

קטנותא n.

youth קטנות; נעורים

קטים/קטום adj./pass. prt. [קטם]

קטום; חתוך

clipped (=broken off at the top)

תלתא קטומי – שכיחי; חד ולא קטום – לא
 שכיח. סוכה לד, ב

Three clipped (myrtle branches) are common; (but) one that is not clipped is not common.

Manuscripts, however, read *קטימי* and *קטים*, respectively (with a yod after the *tel*), the standard Aramaic forms of the passive participle. See *G* for *G*, p. 29.

קטימי n. pl. ← **קטמא**

קטין adj.

small; fine; thin קטן; דק; צר

האי ינקא דקטין שבת קלד, א
 SEE: קטנייתא, קוטנא

קטינא דארעא [קטיני דארעא] [pl.]

חלקה קטנה (של אדמה) plot (of land)

קטינא דארעא דהיה שוין חמשין זוזי כתובות צא, ב
a plot of land that was worth fifty zuz

קטיעה [קטיעתא] [def.]; [קטע] pass. prt. f.

cut off; mutilated קטועה; חתוכה

מלכותא קטיעתא פסחים פז, ב

the mutilated kingdom

SEE: קטע

קטיף pass. prt. [קטף]

plucked קטוף

חזאי דקטיף לי בוכבא. ברכות נו, ב ורש"י שם

I saw (in my dream) that I plucked a star.

The combination of the passive participle *קטיף* with *לי* produces the active meaning, *I plucked*. Another passage containing this construction is quoted in the third example in the entry *קטל* below and discussed in the note ad loc.

SEE: מיקטף, קטף

קטיר¹ n.

קשר (של רשעים); קנוניה

conspiracy; plot

קטיר קחזינא הקא! יבמות סא, א ורש"י שם
I see a conspiracy here!

The Biblical Hebrew noun *קשר* is also used in this sense, e.g., in *II Melakhim* 11:14.

SEE: קטר, קטרא

קטיר² pass. prt. ← **קטר**

Biblical Hebrew noun קטרת, incense, e.g., in VaYikra 10:1.
SEE: קטורא, אקטור, קוטרא, קטיר, קטר

קיבוץא דִּירְחָא ← קביעא דִּירְחָא

n. קיבורא

1. פֿקעט (שֵׁל חוּטִין) ball (of thread)
איתבד ליה קיבורא דִּתְכֵלְתָא חולין צה, ב
he lost a ball of blue (thread)

2. אָשכול (שֵׁל תְּמָרִים) cluster (of dates)
זיל, שְׁקול מְגִיָּה קיבורא דִּאֲהִינִי. בבא בתרא ה, א
Go, take a cluster of unripe dates from it.

קיבֿלָה [=קבל + הִ] ← קבֿלָה מִיגִיָּה
או לא קבֿלָה מִיגִיָּה, קבֿיל

לְקִיבֿלָה; לְקִיבֿלָנָא ← לְקָבֵל

n. קיבֿעא

קִבֿע; קִבֿיעוֹת setting; framework
לְקִיבֿעָא קָמָא הָדָר. פסחים קא, ב ורש"י שם
To the original setting (i.e., meal) he is returning.
SEE: קביעא דִּירְחָא, קביעוֹתָא, קבע

n. קיבֿרא ← קבֿרא

n. קידום

רוּחַ מִזְרָחִית רש"י טהדרין יח, ב east wind
In Biblical Hebrew קידום, east wind, e.g., in Shemoth 10:13, is translated into Aramaic by Targum Onkelos as רוּחַ קָדוּם. In addition, the noun קָדוּם – without רוּחַ – has this meaning in the phrase שְׂדוּפַת קָדוּם, e.g., in Bereshith 41:6, where it is rendered by Targum Onkelos as שְׂקִיפֻן קָדוּם, blasted by the east wind.

קידושא/קדושא/קדושֶׁתא [קידושי/

n. [pl. קדושי]

1. קדוש (בְּדָבָרִים — בְּשֶׁבֶת או בְּיוֹם טוֹב) kiddush (sanctification of the Sabbath or of a festival)

This declaration of the sacred character of the Sabbath day or a festival is recited at the onset of that day (usually over a cup of wine).

עיקר קדושא בְּלֵילָה הוּא פסחים קו, א ע"פ רשב"ם שם
the main "kiddush" is at night (which, according to Jewish law, is the beginning of the day)

מאי ניהו "קידושא רבָּה"?... "בּוֹרָא פְּרִי הַגֶּפֶן" פסחים קו, א ור"ן שם וע' רש"י שם

הָא דִּאבָּא דְקִטְנוּתָא הִיא. גיטין כט, ב ורש"י שם
This (statement) of my father is from (his) youth.
SEE: קטין, קוטנא, קיטניִתָא

קטע [קטע פֿעל: מְקַטֵּעַ] [prt. act.

קטע; הָרַג he cut off; he killed
עבְדָא — דְקַטַּע לִידִידָה בבא מציעא ק, ב
a slave – (whose owner) had cut off his hand
רבָּה מְקַטֵּעַ לָהּ. שבת יב, א ורש"י שם
Rabba would kill them (the lice).
SEE: קטיעָא

קטפֿ-

[קטף פֿעל: מְקַטֵּף] act. prt.
[inf. קטופי, imp. קטף, pass. prt. מְקַטֵּף]

1. קטף; בָּצַר he picked (fruit)
ר' ינאי הוּהָ לִיהָ הָוּוּא פְּרִדִּיסָא... קטפֿיה מו"ק יב, ב
R. Yannai had a vineyard ... (and) he picked it (the fruit).

2. קטע he cut off (a flow)
כִּי כְּיִלִּיתוּ חֲמָרָא לְגוּי, קטִיפוּ קטופי!
עבודה זרה עב, ב (ע"פ כתי" פריז) ורש"י שם
When you measure out wine to a non-Jew, cut off (its flow) completely!
SEE: מיקטף, קטיף, קיטופי

n. קטפֿא

קטף; שָׁרָף קטפֿא
resin; sap
רש"י עבודה זרה לה, רע"ב

קטר [קטר: קטר/קטיר] [pass. prt. קטיר, act. prt. קטר]

קטר [inf. מיקטר, imp. קטר]

1. קשר he tied; he fastened
סִיִּים דִּימִינִיָּה וְלֹא קֶטֶר, וְסִיִּים דְשִׁמְלִיָּה וְקֶטֶר, וְהָדָר
קטר דִּימִינִיָּה. שבת סא, א
He puts on his right (shoe) but does not tie (it), and he puts on his left (shoe) and ties (it), and then he ties his right (shoe).

2. נְתַקְשֵׁר; נְתַכְסָּה it was covered
דְקֶטֶר בְּעִיבָא ברכות נט, א ורש"י שם
where (the sky) is covered by a thick cloud

תָּלַת מֵאָה קֶטִירִי תָגָא מגילה ו, רע"ב
three hundred (kings) covered with (=wearing) crowns
SEE: קטיר, קיטרא, איקטר, (אקטר, אקטר)

n. [pl. קטרא/קיטרא/קוטרא] [קטרי/קיטרי]

1. קשר קטרא רש"י שבת קיא, ב knot
2. עָשָׁן קטרא שבת עז, ב smoke
In the latter sense, this Aramaic noun is related to the

לקיומי/לקיומא inf. ← קיים

n. קיטונא

קיטון; חדר קטן (של בית המדרש)

small room (of the beth midrash)

רש"י שבת סו, א; ר"ן נדרים עז, רע"ב

n. pl. קיטופי/קטופי

אשכולות (של ענבים) clusters (of grapes)

רש"י כתובות קיב, רע"א ד"ה "קטפ"

Rashi relates the noun to תקטף, לא תקטף (grapes), the translation of Onkelos to לא תבצר in VaYikra 25:5.

SEE: קטיף, קטיף

n. קיטמא/קטמא

אפר רש"י ביצה כא, ב ד"ה "אגב קטמיה"

This Aramaic noun is the Targum's standard translation of the Hebrew noun אפר, e.g., in Bemidbar 19:9-10. According to the Munich manuscript, the plural of this noun is קיטמי, kinds of ash, is found in רע"א סו, שבת סו. The Hebrew passive participle קטום, covered with ashes – which appears in the Talmud (e.g., in ב, שבת לו, – is related to this Aramaic noun, as Rashi points out in his commentary to the Talmud (ad loc.).

adj. f. pl. קיטניתא

דקות; קטנות רש"י כתובות סא, ב

SEE: קטין, קוטנא, קטניא

n. [pl.] קיטרא ← קטרא

n. קיטרא/קיטא

קיץ summer

שיליה דקיטא קשיא מקיטא. יומא כט, רע"א

The end of the summer is harsher than the (rest of the) summer.

The Aramaic tet is parallel to the Hebrew tzadei, e.g., the Aramaic noun קיטא is the equivalent of the Hebrew עצה, advice. The contemporary Israeli Hebrew קיטנה, a summer camp, is derived from the Aramaic form.

adj. pl. קייטי

קייטיים (= בהמות המבכירות ללדת בקיץ)

the summer ones (= animals that bear their first offspring during the summer)

רש"י בכורות נו, סע"ב

קיים

[קום פעל: מקיים, act. prt.]

מקיים, pass. prt., קיים, imp., קיומי, inf.]

1. קיים; מלא he fulfilled

What is "the great kiddush" (recited Sabbath morning)? ... (The berakha) "the Creator of the fruit of the vine."

This morning kiddush, which introduces the (first) daytime meal on these days, is termed the great kiddush (euphemistically – according to R. Nissim ad loc.).

SEE: קדושתא, קדוש, אבדלתא

2. רחיצת ידים ורגלים (של פהן לפני עבודתו במקדש)

sanctification (i.e., washing) of the hands and feet (of a kohen before his servise in the Temple)

קידושא בתרא – כי פשיט בגדי קדש ולביש בגדי

חול יומא לב, א

the last sanctification of the hands and feet – when (the kohen) takes off the sacred garments and puts on the ordinary garments

In the Biblical commandment in Shemoth 30:19 – ורחצו אהרן ובניו ממנו את ידיהם ואת רגליהם, and Aharon and his sons must wash their hands and feet from it (the washing basin) – the Hebrew verb is translated by Onkelos as ויקדשון, and they must sanctify.

3. (ברבוי בלבד): קדושי אשה betrothal

קידושי דראובן אהנו גיטין פב, ב

the betrothal of Re'uven was effective

In our editions, this noun is used in the sense of betrothal only in the plural, but in manuscripts it does occur once in the singular (in ב, יבמות כא).

SEE: קדוש, אבדלתא

n. קידחא ← קידחא

n. [abs.] קידרא/קדרא

1. קידרה pot

רש"י פסחים לט, ב ד"ה "לא לימחי"

2. תבשיל שבשל בקדירה potful of food

רש"י בשבת לג, א ד"ה "הא"

n. קיוהא

קהות; חמיצות sourness; sour taste

רש"י עירובין כז, ב (ע"פ ירמיהו לא: בט) וילעזי רש"י שם

SEE: (ל)קהוי, קאוי

n. קיומ-

שטר מקיים ratified document

לא משהי איניש קיומיה בידא דסכרא. ב"מ כ, ב

A person would not leave his ratified document in the hand of the scribe.

The ratification of documents (Hebrew: קיום שטרות) is accomplished by confirming the signatures of the witnesses in court. For more details, see Rashbam's commentary on רע"א מ, בבא בתרא.

SEE: קיים

קולפא n.

a peeling; a scraping

קלופ ב"ד, ב

קילחי n. pl. ← קלחי

קילעא n.

antechamber; מְבוֹאָה; חֶדֶר פְּנִימָה לְבֵית
room at entrance to a house

לעזו רש"י ברכות כב, רע"ב

קילפא n.

parchment

קלף רש"י מנחות לה, א

קילפי n. pl. ← קולפי or קלפי

קילקליתא/קילקלתא [קילקלי/קילקלי]

קילקלי n. [pl.]

garbage dump

אֶשְׁפָּה; עֲרֻמַּת זָבֵל

רש"י בבא קמא כא, א

As Rashi points out, this Aramaic noun is used by Targum Yonathan as the translation of the Biblical Hebrew אֶשְׁפָּה in I Shemu'el 2:8.

קים pass. prt. ← קם

קים להו לרבנן

מְקַבֵּל בְּיַד הַחֲכָמִים

it is accepted by the ḥakhamim

This term introduces a *received tradition*, usually of halakhic significance.וקים להו לרבנן דבְּהִכִּי מִיתְבָּא דְעֵתִיּה יומא עט, א
and it is accepted by the ḥakhamim that with such
(a quantity of food) his senses are restored

SEE: קיימא לן

קים ליה בגור

הוא יודע ב"; הוא מכיר ב"

he knows; he recognizes

שְׁבַעְתָּן הָעֵינִן, קים ליה בגויהו ומנהדרין ליה.
בבא מציעא כג, סע"ב ורש"י שם ד"ה "שלא שבעתן"
(If his) eye is familiar with them (=the lost vessels),
he recognizes them and we must return (them) to
him.The expressions קים לי בגור, I recognize (it, them), and
קים לן בגור, we recognize (it, them), also appear in the
Talmud.תנא דאפשר לקיימיה על ידי שליח כתובות עד, א
a stipulation which it is possible to fulfil through an
agent

2. קים; אשר; נתן והקף

he confirmed; he ratified

קיים שטרך וקום בְּנִיכְסֵי! בבא בתרא ל, א; קנט, סע"ב
Ratify your document and take possession of the
property!For the complete conjugation of this verb – see G for G,
pp. 132-135.

SEE: איקנים, קם, קיומו

קים adj.

קים; עומד בתקפו established; in force

SEE: שריר

קיימא n. ← בן קיימא

קיימא prt. f. ← קם

קיימא לן

עומדת לנו; מקבל בידנו

it is accepted by us

This term introduces a *received tradition*, usually of halakhic significance.

קיימא לן דעד צאת הכוכבים לאו לילה הוא.

מגילה כ, ב

It is accepted by us that until the appearance of the
stars it is not (considered) night.

SEE: קים להו לרבנן

קייסי n. pl.

measures

מדות (מחזיקות לג)

(equal to a log)

רש"י ברכות מד, ב

See the Table of Volume in Appendix II (3).

קייץ/קאיץ prt. ← קץ

קיירי prt. pl. ← קר

קיל adj.

lenient; less stringent

קל

יום טוב דקיל וְאֵתִי לְלוּזְלֵי בֵּיהּ ביצה ב, ב

a festival which is lenient (in comparison to the
Sabbath) and (so) one may come to treat it lightly

SEE: חמיר, קולא

קינסא/קיסמא n. [pl. קינסי] **קיסם**
piece of wood; chip; twig
רש"י חולין קד, סע"א

קיסרא n. [abs. קיסר] **קיסר**
קיסר; מלך רומי
(Roman) emperor
רש"י ברכות נו, רע"א

קיסרי n. **קיסריה**
קיסריה (עיר על חוף הים התיכון של ארץ ישראל)
Caesarea (city on the Mediterranean coast of Eretz Yisrael)

קיסרנא adj. **קיסר**
של הקיסר
of the emperor; royal
רש"י עבודה זרה ו, ב

קיסתא/קסתא n. **קיסתא**
שם מדת לח (=לג)
a liquid measure (=log)

רש"י פסחים קט, א; רש"י עבודה זרה ל, א ד"ה "קיסטא"
See the Table of Volume in Appendix II (3).

קיפופא n. **קיפופא**

קיץ pass. prt. **קץ**

קיצותא n. **קיצתא**
limit fixed amount; definite term
רש"י נזיר ז, א ד"ה "אלא נזיר"

קיקלי/קילקי n. pl. **קילקליתא**

קירא/קירותא n. [pl. קירי] **קירא**
wax
רש"י בבא קמא פה, א ופסחים ח, א ד"ה "ובי קירי"

קירא n. [pl. קיראי] **קירא**
מוכר שעוה
wax merchant
רש"י ב"מ סג, ב

קירי n. **קצין**
officer; lord
רש"י עבודה זרה יא, ב; חולין קלט, ב

קים ליה בדרבא מיניה
← קם ליה בדרבא מיניה

קימחא n. **קמחא**

קינא n. [pl. קיני] **קין**
nest

קינא דשומשומני נדרים כד, סע"ב; חולין נו, ב
a nest of ants
היכי דמי "עבות"?... קיימי תלתא תלתא טרפי בקינא. סוכה לב, ב ורש"י שם ע"פ ויקרא כג:מ
What is (considered) "thick" (in the definition of the myrtle branch as one of "the four species" for the Sukkoth festival)? ... (if) three leaves are standing "in a nest" (=together, i.e., from the same juncture).

קנאה 2. **קנאה**
jealousy; anger
דפרע קיניה מחרב ביתיה. סנהדרין קב, ב
One who requites his jealousy destroys his home.
As Rav EZM has pointed out, this maxim is a play on the word קיניה which can mean both his jealousy and his nest (=his home). In fact, according to the Arukh the end of this passage reads קיניה קיניה.

קינוי n. **קינוי**
קנוי (התראת הבעל לאשתו שלא להתניח עם גבר מסוים)

קנא warning (issued by a husband to his wife not to be alone with a specific man)
מחיל ליה לקינאיה סוטה כה, סע"א
he may retract his warning
SEE: קני

קינטריא n. [pl. קנטרי] **קנטריא**
שם משקל
centenarius (Sokoloff)
This Latin term is a measure of weight equal to 10,000 dinar.
See the Table of Coins and Weights in Appendix II (4).

קינמא n. **קונם**
a type of vow
cinnamon
קנמון

According to the latter definition, this Aramaic noun is the equivalent of the Biblical Hebrew noun קנמן in Shemoth 30:23 — rather than the Mishnaic Hebrew noun קונם, the first definition. In the Talmud (נדרים י, ב), the amora Ravina asked Rav Ashi which of these two definitions was intended.
SEE: קונם

The common vocalization of the word קל (with a *pathah*) is problematic, because this form is an adjective. In order that the word be taken as a noun (like its parallel וחומר), the vocalization קל (with a *holam*) would seem to be more appropriate.

קלי: קלי act. prt., קלי pass. prt., קלי imp. מייקלא inf.]

1. שָׂרַף he burnt; he destroyed

ניירא בעלמא קלאי בבא קמא לג, ב
I burnt a mere (piece of) paper

לא ישחחנה לא על גבי מטה ולא על גבי מגוד...
דמקלא קלי לה, אי משום עינא אי משום גנבי.
בבא מציעא ל, א

He should not spread it (a lost cloak) upon a bed or upon a frame ... for he is probably destroying it – either because of the (evil) eye or because of thieves.

2. צָלָה he roasted

וקלנהו אמרא חדתא עבודה זרה כח, א
and roast them on a new shovel

Cf. the conjugation of גלי in G for G, pp. 111-113.

קלא [קל cnstr., קלי prt. n.]
1. קול; צליל voice; sound

קמא קלא חולין קה, א ורשי שם
he raised (his) voice (and shouted)

2. שמועה; פרסום rumor; publicity

(ד)נפק קלא עליה דשטרא דזיפא הוא כתובות לו, ב
a rumor went forth that the document is forged

אם איתא דנתקדשה, קלא אית לה למילתא
שם כג, א

if it were (true) that she had been betrothed, there would be publicity about the matter

3. רֶגֶב עֶפֶר clod of earth

שקל קלא; פתק ביה. פסחים סב, ב ולעזי רשי' שם
He took a clod of earth (and) threw (it) at him.

קלפא n.
שָׂרַף עֵץ resin

לעזי רשי' שבת קלג, ב ובבא קמא פה, א

קלוניתא n.
נחשת קלל burnished copper

רשי' יומא לח, א ד"ה "קלניתא"

קלוש imp. ← קלש

קלושי inf. ← מייקלש

קירמי n. pl. ← קרמא

קירקני n. pl.

קרקורים

cooing

למחר שתינא חמרא בריקודא ודאבור וקירקני
דאמן. נדרים נא, רע"א ור"ן שם

Tomorrow I will drink wine amid the dancing of your father and the cooing of your mother.

קיש prt. ← קש

קיש קיש

קול מטבעות נוקשות בכלי ריק

sound made by coins rattling in an empty container

ע"פ רש"י בבא מציעא פה, ב

קישורי n. pl.

קביים גבוהים קשי' שבת סו, ב stilts

קל וחומר [קלים וחומרים/קלין וחמורין pl.]

"leniency and strictness"; an inference from the minor to the major; an argument a fortiori

This term usually refers to a *halakhic inference* from a halakha of lesser consequence to one of greater consequence or vice versa. For example, if a restriction applies to a festival whose status is relatively lower, it must certainly be applied to the Sabbath whose status is relatively higher. Or, if some activity is permitted on the Sabbath, it must certainly be permitted on a festival. Since the קל-חומר inference is based on logic, it need not be received as a tradition from one's teacher.

אדם דן קל וחומר מעצמו נדה יט, ב ושינ

A person may draw an inference from the minor to the major by himself.

In some instances this term is best translated informally as *all the more so*, like שפן בל.

לא עולין באילן, ולא רוכבין על גבי בהמה, ולא שטין על פני המים... כל אלו ביום טוב אמרו – קל וחומר בשבת. ביצה לו, ב: משנה כ"ה מ"ב

One may not climb a tree, ride an animal, or swim on the water ... All these (restrictions) they stated with regard to a festival – all the more so with regard to the Sabbath.

For examples of קל-חומר inferences, see the entries (ומה)... על אמת במה ובמה... אינו דין ש...

אוּשְׁלַן גְּלִימִיךָ, וְאֵיגְנִי בִּיהַ קְלִי. שבת קי, ב ורש"י שם
Lend me your cloak, and I will sleep in it a bit.

3. מְדוּרִי light on one's feet; nimble; quick
(ד)קליל פי טבָּנָא כתובות קיא, א quick like a deer

קְלִיעִיתָא n. ← קלעיתא

קְלִיף pass. prt. ← קלף

קְלִיפִי n. pl. ← קולפי

קְלִיפִי n. pl. ← קלפי

קְלִירוּס n.
מַלְת לַחֲשׁ
an incantation
יומא פד, רע"א

קְלִישׁ pass. prt. [קלש]
קְלוּשׁ; דָּק; דְּלִיל thin; weak; free-flowing
אִידִי דְּקִישָׁא אֶרְעָא סוטה לד, ב
since the soil is thin

דְּעִתָּא קְלִישְׁתָּא יבמות קיג, סע"א; שם רע"ב
weak-minded

חֲמִרָא סְמִירָא; מִיָּא קְלִישׁ. סוכה מח, ב
Wine is thick; water is free-flowing.
SEE: קולש, קלש

קְלַנְדָּא n.
חג בְּרֵאשִׁית הַשָּׁנָה הַרֹמָאית
calends (= Roman new-year festival)
עבודה זרה ו, א (משנה); ח, א

קְלַנְיָא n.
1. אַזֹּר פְּטוֹר מִמַּכְס colony; a tax-free area
וְתִתְּעִבִּיד טְבִירָא קְלַנְיָא עבודה זרה י, א ורש"י שם
and Tiberias will become a tax-free area
2. אָדָם מְשַׁחֵר free man
הוֹרְדוּס עֲבָדָא קְלַנְיָא מְתַעֲבִיד? ב"ב ד, א ורש"י שם
Can Herod, the slave, become a free man?

קְלַנְיָתָא n.
מִין עוֹף רש"י חולין קב, ב
species of bird

קְלָס- [קלס פֻּעַל: מְקַלֵּס [prt.
קְלָס; שִׁבַּח he praised
מְשׁוּם דְּקִלְסָה אָבוּהָ דְּאַמְנָה, אַתְּ נִמְי מְקַלְסֵת לָהּ!
כתובות כא, רע"ב

קְלַחִי/קִילְחִי n. pl. ← קולחא

קְלָט [קלט: קְלִיט prt., מְקַלֵּט inf.]
קְלָט; תִּפַּס it clutched; it took hold of
צִיפְרִתָּא נִמְי מְקַלֵּט קְלָטָה! חולין סה, א
A small bird (of a certain species) also clutches (in midair)!

בִּיּוֹן דְּעִילָא, קְלָטָה לָהּ מְחִיצָתָא זבחים קב, ע"א
since (the animal designated for an offering) has
entered (Jerusalem), the (city) walls have (already)
"taken hold of it" (i.e., laid claim to it; therefore it
cannot be redeemed)
SEE: אִיקְלָט

קְלִי¹ n. pl. ← קלא

קְלִי² act. prt. ← קלא

קְלִי pass. prt./imp. ← קלא

קְלִי adj./adv. ← קליל

קְלִי קְלִי adv.
לְאֵט לְאֵט slowly; little by little
יִזְקָא רַץ, אָבַל קְלִי קְלִי — לָא! שבת קנג, ב
only (if) he runs, but (if he moves) slowly – no!
SEE: קליל

קְלִיבוֹסְתָּא n.
קְלִבֹּסֶת (= עֶצֶם הַיָּרֵךְ) thighbone
ע"פ רש"י חולין צג, א

קְלִיל/קְלִי adj./adv. [pl. קְלִילִי]
1. קל; שְׁאִינוּ חֲמוּר; קָצֵר
light; less serious; concise

(ד)חִיָּא קְלִיל מְמִיתָא גיטין נו, א
a live body is lighter than a dead one
דְּלַעֲבִיד הוּא אִיסוּרָא קְלִילָא עירובין לב, ב
that he would violate a light (=less serious)
prohibition

הָאִי תַנָּא יְרוּשְׁלָמִי הוּא דְּתַנִּי לִישְׁנָא קְלִילָא. ב"ק ו, ב
This tanna is a Jerusalemite who formulates (the
halakha with) a light (=concise) term (i.e.,
חֲקִיב rather than חֲקִיב)

The term לִישְׁנָא קְלִילָא means a shortened, concise
expression (according to Tosafoth on רע"ב).

2. מְעֻט a little; a bit
בְּדִמִי קְלִילִי בבא בתרא קלג, ב ורשב"ם שם
for little money (i.e., inexpensively)

קלפי n.

קפסה שִׁמְטִילִים בְּתוֹכָהּ גּוֹרְלוֹת

container for lots to be drawn

לעזי רש"י, יומא לו, א

This Hebrew noun, which is of Greek origin, has played a prominent role in Israeli elections – referring to a receptacle into which voters deposit their ballots.

קלקולא n.

harm; ruin; disgrace

קלקול

לְקַלְקֵלָא inf. ← מְקַלְקֵלָא

קלש [קלש: קליש, act. prt. קליש, pass. prt.]

קלש imp. מיקלש [inf.]

1. it became weak; it weakened נחלש

קלש ליה איסורא יבמות צח, ב

the prohibition became weaker for him

2. הִחְלִישׁ; הִלָּל הִחְלִישׁ

he weakened; he made thin

אי קלשת, הוּא ליה חמתה מרובה מצילתה!

עירובין ג, א

If you would make (its סֶכֶךְ) thin, the sunny part of it (=the sukka) would be greater than its shady part!

בעל — מינן גיין או מקליש קליש? נדרים סח, א

Does a husband actually eliminate (the vow of his wife) or does he merely weaken it?

This root has also entered later Hebrew, and the adjective קלש is used frequently today – especially in the sense of weak or slight, as in the phrase קלש a slight chance.

SEE: קולש, מקליש, קליש

קם

[קום: קאים/קאי (קיימא), act. prt.]

קום pass. prt. קום imp. מקם [inf.]

1. עמד he stood

אזל רב ששת, קם אבבא. עירובין יא, ב

Rav Shesheth went, (and) he stood at the gate.

2. קם; הִתְרוֹמֵם; הִתְעוֹרֵר he arose;

he stood up; he awakened; he recovered

ר' אלעי ר' יעקב בר יבדי הוו יתבי. חליף ואזיל ר' שמעון בר אבא וקמו מקמיה. קידושין לג, ב

R. Illai and R. Ya'akov b. Zavdi were seated. R. Shimon b. Abba passed by, and they stood up out of respect for him.

שאיני מיגנא ממיקם יומא כג, א ורש"י שם

going to sleep is different from awakening

וכי קיימא, הִתְעוֹרֵר בָּהּ בבא בתרא קנא, רע"ב
but when she recovered (from her illness), she would retract (her commitment)

3. עמד במקומו; עצר

it stood still; he stopped

Because your mother's father praised it (=this halakhic ruling), you too are praising it!

ואף על גב דקלסיה שמואל לרב יהודה, הלכתא בנותיה דשמואל. ברכות לו א, עירובין כח ב

And even though Shemu'el praised (the ruling of) Rav Yehuda, the halakha (has been decided) like Shemu'el.

This verb is also used in this sense in Hebrew in our editions of the Mishna, e.g., in the text of a berakha recited at the Passover Seder:

לפיכך אנחנו חייבין להודות להלל... ולקלט (פסחים קטו, ב) therefore we are obligated to thank, to extol ... and to praise.

In Biblical Hebrew, however, this verb occurs in a derogatory sense, e.g., וַיִּתְקַלְסוּ בוֹ, and they mocked him, in II Kings 2:23. The two contradictory definitions are discussed by Rashi on *Havakuk* 1:10 and Rabbenu Tam *עבודה זרה ג, א* תוס' ד"ה "אבני בית קוליס".

See also E.Y. Kutscher, "Some Problems of the Lexicography of Mishnaic Hebrew and its Comparison with Biblical Hebrew" (Hebrew with English summary) in *Archive of the New Dictionary of Rabbinical Literature*, Ramat Gan. 1972/5732, p. 31 (and p. xii).

SEE: קאלוס

קלסא n. ← קולסא

קלעיתא/קלעיתא n. f.

one who braids hair קולעית שער

ע"פ רש"י עירובין יח, סע"ב ד"ה "שקילעה"

קלף

[קלף: קליף, act. prt. קליף, pass. prt.]

נָקֹלֵף [fut.]

קלף; הִסִּיר (קלפה או חתיכה)

he peeled; he removed (a peel or a piece)

חזאי דקליפנא ביעי ברכות נו, ב

I saw (in my dream) that I was peeling eggs

נָקֹלֵף בֵּיהּ פּוּרְתָא וְנִתְבְּרִיהּ! פסחים פה, א

Let him remove a little (of the flesh of the Paschal offering) and (then) break it (=its bone)!

SEE: מקלפא, איקליף, קלפי

קלפי/קילפי n. pl.

קשקשים scales

רש"י סוכה יח, א ד"ה "קילפי" וע"ז מ, א ד"ה "ומי... קלפי"

קלפי n. pl.

קלפות רש"י סנהדרין פב, ב peels

The Hebrew form קלפי (with a yod) appears in the construct state, e.g., קלפי רמונים, pomegranate peels in שבת פט, ב (משנה).

SEE: קליף

he would be subject to (the law of) "one who would not build up (his deceased brother's family)"

קם ליה בדרבבה מיניה

חל עליו (הענש) הגדול (=החמור) ממנו.

He was subject to (the punishment) that is greater than it (=the other one).

כתובות לג, טע"ב ועוד

According to this halakhic rule: one who commits a crime that entails two punishments (e.g., the death penalty and monetary payment) receives only the sterner punishment, not the lesser one.

The verb cited in this formulation of the rule is קם, in the past tense – but the passive participle קים, he is subject to, is used in one passage in the Talmud (א, גיטין נג) and frequently in post-Talmudic halakhic literature.

קמא [קמייטא, f.s., קמאי, m. pl., קמייטא, pl. f.]
ראשון first

תרי פסי קמאי בעו הסיבה... פסחים קח, א

The first two cups [of wine drunk at the Passover Seder] require reclining ...

דאי אשמעינן קמייטא ברכות כא, א

if he had taught us the first one

For further examples, see קמא, תנא קמא

SEE: קמאיה (the fuller but less frequent form)

קמא קמא adv.

ראשון ראשון; בזה אחר זה

little by little; one by one

קמא קמא איל, והאי דהאידינא הוא. פסחים ז, א
One by one has gone away, and this is the current one.

קמוניא¹ n. ← שְׁלוף דויץ

קמוניא² n.

fiery furnace

בבשן אש

ר"ח עבודה זרה י, ב אבל ע' רש"י שם

קמחא/קימחא n.

flour

קמח

SEE: קמיח

קמט [קמט: קמיט, act. prt., קמיט, pass. prt.]

he tied; he bound

1. קשר; הדק

קמטינהו ואותבינהו כל חד מיניהו גיטין מז, א
he bound and seated each one of them

2. התקשה; עצר

it hardened; he was constipated

"אין" – "קום אדוכתך!" משמע. בבא קמא לג, א
(The reply) "yes" means "stand still in your place" (= "stay put")!

4. שמש; שרת

he attended (to); he waited (upon)

...היו יתבי בסעודתא, וקאי עליהו רב המנונא סבא

פסחים קח, רע"א

(they) were seated at a meal, and Rav Hamnuna the elder was attending to them

Cf. Biblical Hebrew phrase עומד עליהם, in Bereshith 18:8, which Targum Onkelos renders והוא משמש עליהון, and he was waiting on them.

5. עמד מוכן

אתרוג דלאכילה קאי סוכה לו, ב

an ethrog (a citron) which stands ready for eating

6. נשאר בתקף; נמצא בכחו של...

it remained in force; it was within the power of ...

קם דינא יבמות לו, ב; סנהדרין לג, א ורש"י שם

the judgment remained in force

בדידיה קיימא למשדי תנאה! בבא מציעא טו, א

It is within his (i.e., the husband's) power to insert a stipulation (in a bill of divorce)!

7. התייחס (ל-); עסק (ב-)

he referred (to); he dealt (with)

תנא היכא קאי?... תנא אקרא קאי... ברכות ב, א

To what is the tanna referring? (=What is his point of departure?) ... The tanna is referring to the pasuk ...

מי סברת ר' הלבו ארישא קאי? אסיפא קאי! שבת לו, א

Do you really hold (that) R. Hlbo is referring to the beginning (of the mishnah)?! He is referring to the latter clause (in the mishna)!

This use of the participle קאי – with the preposition א- prefixed to the previous word, e.g., ארישא – occurs in the Talmud frequently.

8. הסכים (עם); היה בדעה אחת (עם)

he agreed (with)

קם אבני בשיטתיה דרבא שבת צא, ב

Abbaye adopted the halakhic position of Rava

he ascertained

9. ברר

קמו ביה רבנן בגיטא דגיטא מעלנא הוא יבמות לא, א
the hakhamim ascertained with regard to the bill of divorce that it was a valid bill of divorce

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

SEE: קים ליה בגור; קים להו לרבנן

קם ליה ב'

"עמד לו ב'..." "חל עליו (דין ...)

he was subject to (the law of)

קם ליה ב'אשר לא יבנה"

יבמות לב, רע"א ע"פ דברים כה: ט

קמִצָא [קמצי. n. pl.]
locust; ant חֲגָב; נִמְלָה רש"י יבמות קכא, ב

קמִרָא n.
 חֲגוּרָה חֲשׂוּבָה; אֲבָנִט רש"י שבת נט, ב
fancy belt; cummerbund

קמשמַע לן ← **קא משמַע לן**

קו n. cnstr.
קול
sound
 (ד) שְׁמַע קוֹן קוֹלמוֹסָא גיטין ו, רע"א ורש"י שם (בפירוש)
he heard the sound of the pen (השני)

לקנאזוי [=לֹאֲתִקְנֹזִי] inf. ← **איִקְנִי**

קנָבָא inf. ← **קנִיב**

קנָה [קני: קני act. prt., קני pass. prt., קני imp.]
 מִיִּקְנָא/מִיִּקְנִי inf.

1. **קנָה; זָכָה; רָכַשׁ** (זְכוּת הַבְעָלוֹת עַל דְּבָר)
he acquired; he purchased

איהו לא קני, לאֲחֲרִינִי מִקְנִי?! בבא מציעא ח, א
(Since) he does not acquire (for himself), can he transfer to others?!

2. **חָל; תָּפַס**

it became binding; it took effect

For an example, see אֶסְמַכְתָּא.

Cf. the conjugation of חזי in G for G, pp. 108-110.

SEE: קנִין, אִקְנִי, קני, איִקְנִי

לקנזוי [=לֹאֲתִקְנֹזִי] inf. ← **אַקְנִי**

קנזוי inf. ← **קנִי**

קנִטְרִי n. pl. ← **קִינְטָרָא**

קני act. prt., **קני** pass. prt. ← **קנָה**

קני [קני f.] imp. ← **קנָה**

קני [קני פֻּעַל: מִקְנָא prt., קנזוי inf.]
he warned (his wife not to be alone with a certain man)

דא קנזוי מִקְנִי לָהּ! סוטה כה, א
But he certainly must warn her!

דְּמִירָפָא רְפִי וְהָדָר קָמִיט שבת עד, ב ורש"י שם
that (the utensil) becomes very soft and (only) afterwards it hardens

דְּקָמִיט — מִרְפִּי לִיָּה פסחים מב, ב ורש"י שם
(as for one) who is constipated – (this concoction) loosens him up

קמִטְרָא [קמטרי. n. pl.]
box אֲרָגֵז רש"י ברכות כו, רע"א

קמי/לקמי/קמאי prep.
before; in front of; in the presence of

This preposition is often used with personal pronoun-suffixes.

before me	לפני	(ל)קמאי
before you	לפניך	(ל)קמך
before him/it (m.)	לפניו	(ל)קמיה
before her/it (f.)	לפניה	(ל)קמה
before us	לפנינו	(ל)קמון
before them	לפניהם	(ל)קמניהו

SEE: לקמן, מקמי, מקמיה, קדם

אבְּי הָוָה יְתִיב קָמִיָּה דְּרַבָּה בבא מציעא ל, רע"ב
Abbayei was sitting before Rabba

The suffix יָה, *him*, anticipates the object (i.e., רַבָּה in the example), as explained in G for G, p. 254.

קמִיחַ pass. prt. [קמח]

"קמויח" (= מְעַבֵּד בְּקִמְח) רש"י גיטין כב, א

"floured" (=treated with flour)

SEE: קמחא

קמִייתָא adj. f. s.; **קמִייתָא** adj. f. pl.
 ← **קמָא**

קמִיעָא n.
קמִיעַ
amulet

קמִיפְלָגִי [=קא + מִיפְלָגִי]

SEE: מִיפְלָגִי

קמִץ [קמץ: קמץ prt., קמוץ imp., מקמץ inf.]
he closed his hand; he took a fistful
 תלמוד לומר: "מלא קמצו" — בְּדָקְמָצִי אֵינְשִׁי.

יומא מז, א

Scripture teaches: "a full fistful" — as people take a fistful.

SEE: מִיקְמָצָא

n. **קַנִּינָא / קַנִּינָא**

1. מְקַנָּה; בָּקָר; צֹאן

livestock; cattle; sheepאִינְדִּי דְקָלִישָׁא אֶרְעָא, עֲבָדָה רַעֲיָא וְשָׁמֵן קַנִּינָא.
סוטה לד, סע"ב ורש"י שם

Since the soil is thin, it produces pasture and the livestock grow fat.

2. קָנִין; קִנְיָה; זְכוּיָה; בַּעֲלוּת

acquisition; transaction; possessionפָּקַע קַנְיָנִיהוּ/קַנִּינִינִיהָ יִבְמוּת נו, א; עה, א
his possession has been cancelledn. **קַנִּינָא** [=קני אָנָא] prt. + pron. ← קִנְיָה1st pers. pl. ← קִנְיָהn. **קַנִּישְׁקִינִין**

כּוֹס בַּעֲלֵת שְׁנֵי קִנֵּי שְׁתִּיָּה

vessel having two drinking spouts

רש"י עבודה זרה עב, סע"ב

[imp. קנס, prt. קניס, קנס] **קָנַס****he fined; he penalized**

עֲבַר וְשָׂהָה — מֵאִיזָּה מִי קָנְסוּהוּ בְּרֶגֶן אוּ לָא?

שבת לח, א ורש"י שם

(If) one transgressed (the Sabbath law) and let (food) stay (on the stove) – what is the halakhic ruling (about eating it)? Did the ḥakhamim punish him (and forbid it) or not?

n. **קָנַס**; **קִנְסָא****penalty; fine**

This payment, which was imposed only by the ordained authorities in Eretz Yisrael, is either a fixed sum of money or an amount more than or less than the damage caused. It is not normal compensation.

אִינוּ מְשַׁלֵּם קָנַס עַל פִּי עֲצֻמוֹ שְׁבוּעוֹת לוֹ, ב (משנה)
one does not (have to) pay a fine on the basis of himself (=his own admission)קִנְסָא קָא מִגְבִּית בְּבָבֶל? בָּבָא קָמָא כּו, ב
Do you authorize collecting a fine in Babylonia?

In Modern Hebrew the meaning of the noun קָנַס has been broadened to include any monetary penalty – including the compensation paid to the victim for damage caused, which is termed קָמּוֹנ (Aramaic: קָמּוֹנָא) in the Talmud.

This Aramaic verb is parallel to the Biblical Hebrew verb in BeMidbar 6:14 – וְקָנָא אֶת אִשְׁתּוֹ – and he will have been jealous towards his wife, i.e., he will have warned her not to seclude herself with a specific man (Rashi ad loc.).

Cf. the conjugation of פָּעַל in G for G, p.112.

SEE: אִינְקִנִּי, קִנְיָה

n. pl. ← **קַנִּינָא**²act. prt. f. ← **קִנְיָה**pass. prt. f. ← **קִנְיָה**¹n. [קִנְיָ/קִנִּין pl.] **קַנִּינָא**²

1. קִנְיָה (צִמְחָה); מְקַל רש"י ברכות נו, ב

reed (plant); stick; rod

2. קִנְיָה בְּגוּף; קִנְיָה הַנְּשִׁימָה

רש"י חולין קיא, רע"א

[inf. קנב, prt. מקנב, קנבא] **קָנַב**

קָנַב; הִסִּיר עָלִים מִיִּתְרִים (מִירְקוֹת)

he trimmed (vegetables)

דְּבִי רַב יְהוּדָה מְקַנְבֵי פְּרָכָא. שבת קטו, רע"א

Rav Yehuda's household would trim cabbage (on Yom Kippur).

This verb is also used in Mishnaic Hebrew, e.g., ten times in one chapter in the Mishna (בְּכִלִּים פֶּרֶק טו). The phrase in the Mishna, קִנְיַת יֶרֶק, the trimming of a vegetable (i.e., either the act of trimming or the leaves that have been trimmed off) also occurs in the Mishna (עֲדוּוֹת ג:ג) and in the Talmud (שבת קיד, ב-קטו, א).

n. **קַנִּין/קַנִּינִין**

1. פְּעֻלָּה הַמְסַיְמֶת וּמֵאֲשָׁרֶת הַלִּין מְשַׁפְּטִי

affirmation; a procedure that formalizes an agreementקָנִין — בְּפָנֵי שְׁנַיִם. ב"ב מ, רע"א ורשב"ם ותוס' שם
Affirmation (by means of a scarf is carried out) in the presence of two (witnesses).

One such procedure, which Rashi and other commentators term קָנִין סוּדָר, affirmation by means of a scarf, is accomplished by one party handing over to the other a scarf (see the entry סוּדָר) or another object. In the Talmud, however, this procedure is called either חֲלִיפִין קָנִין, exchange (see its entry), or simply קָנִין, as in the passage quoted above, as noted by Rambam (ה'ה).

2. קִנְיָה; זְכוּיָה; בַּעֲלוּת

acquisition; transaction; possession

כָּל קָנִין בְּטָעוּת — חוֹזֵר. גיטין יד, א

Any transaction (to which one of the parties agreed) through an error must be retracted.

SEE: קִנְיָה

n. **קפא****beam**

קור'ה רש"י ברכות נו, ב

According to Rashi this noun is actually a Greek and/or Persian word that is equated with the Aramaic noun **בְּשׂוּרָא** in the Talmud. Cf. the *Arukh*, s.v. דָּקָא.

SEE: **בְּשׂוּרָא**adj./n. **קפדנא****strict; severe**

בבא קמא פז, ב

SEE: **קפיד**, **איִקפד**n. **קפוטקאָה**

בְּן הַיְשׁוּב קפוטקיה (באַסִּיָּה הַקְטָנָה)

resident of Cappadocia (in Asia Minor)See Targum Onkelos to *Devarim* 2:23.n. pl. **קפולאי****diggers**

חופרים

SEE: **קפלי**n. **קפופא/קיפופא****owl**

ינשוף רש"י ברכות נו, ב

קפח [קפח: פֻּעַל]

he overpowered; he defeated; he was victorious
he overpowered; he was victorious

קפחיה לרועה, אכליה לריפתא יומא פג, ב ורש"י שם
he overpowered the shepherd and ate the bread
 קפחיהו רב ספרא לתלתא רבנן סמוכי גיטין כט, ב
Rav Safra defeated three ordained ḥakhamim (in a dispute with them)

According to Rashi (שבת יז, רע"א ד"ה "אֶקְפֹּחַ") the basic meaning of this root (at least in Hebrew) is *chop off or cut short* (as in the contemporary Israeli Hebrew expression **קָפַח אֶת חַיּוֹ**, *he cut off his life=he died*). The Hebrew verb has also been used in the sense of *withholding or depriving*, e.g., in א, in the statement: **הַקָּדוֹשׁ בְּרוּךְ הוּא אֵינוֹ מְקַפֵּחַ שְׂכָר פֶּל בְּרִיָּה**, *the Holy-One-Blessed-Be-He does not withhold the reward of any creature*. Today the expression **זְכוּת קפוח** means *deprivation of rights or discrimination*.

prt. **קפיד** [קפד]**מקפיד (על); מְדַקְדֵּק (ב-)****particular (with regard to); caring (about)**

קפדיתו אָמְנָא? חולין קו, א

Are you particular with regard to (the wholeness of) the vessel (for washing the hands)?

בִּינּוֹ דְקַפִּיד עֲלֵיהֶו, לֹא מְטַלְטְלִין לָהּ שַׁבַּת מַט, סע"א
since one cares about them (i.e., about the cleanliness of the hides), we may not move them (on the Sabbath)

SEE: **איִקפד**n. **קנקנ'****container; vessel (לְנוֹזְלִים)**

For an example, see תְּהִי.

קסבר [=קא + סבר] ← **סבר**prt. **קסים** [קסם: קסום imp.]**divining****קוסם; מְנַחֵשׁ**

חזא יהוא קסמא דיהוה קסים, ואחיה. גיטין סח, ב
He saw a diviner who was divining and he laughed.

See *Devarim* 18:10 and Rashi ad loc. In contemporary Israeli Hebrew a **קסם** is a *magician*, who performs magic tricks to entertain.

SEE: **קסמא****קסלקא דעתך** ← **קא סלקא דעתך**n. **קסמא****diviner; sorcerer****קוסם**For an example, see **קסים**.SEE: **קסים**

[קפי: קפי prt., מיקפא inf.]

1. קפא; נקפש it congealed; it coagulated

...דַּיִיב דְּמָא וְשָׂרִי; ...מִיִּקְפָא קָפִי וְאָסוּר

חולין צג, ב ורש"י שם ע"פ איוב י:י

... (in one case) the blood is certainly flowing out, and (the meat) is permitted; ... (in the other case) it is certainly congealed, and it is forbidden

The parallel Biblical Hebrew verb is found in *Shemoth* 15:8 – **קָפְאוּ תְהֹמֹת**, *the deep waters congealed*, as Rashi explains ad loc.

2. צף it floated; it came to the top

וּפִירָא קָפִי מְלַעִיל חולין כו, ב ורש"י שם

and the fruit floats above

As Rashi points out, Targum Yonathan also uses this verb in this sense in translating **וַיִּצָּף** and it floated (up), as *וּפִירָא* (*Il Melakhim* 6:6). In Hebrew, too, this verb appears in the same sense in the Mishna (תְּרומות ד:יא); in his commentary on that mishna, Rambam explains how the two apparently disparate meanings of this verb (*congeal* and *float*) are related.

Cf. the conjugation of גלי in *G for G*, pp. 111-113.SEE: **קופיא**, **אקפי**, **תתקפי**n. **קפא****אָרְס (בְּשָׂרָהּ שְׂבֻמָּרוֹר)** רש"י פסחים קטו, רע"ב**poison (in the sap of bitter herbs)**

But according to Rabbenu Hanan'el and Tosafoth (ad loc.): *worms (that are found in vegetables)*.

the land shrunk for him (thereby shortening his journey)

This miraculous occurrence is rendered in later Hebrew by Rashi (on *Bereshith* 28:17) as *קפיצת הארץ*, the shrinking of the land. Cf. Ramban (ad loc.) and his use of the term *קפיצת הדרך*, the shrinking of the journey (based on *Bereshith Rabba* 60).

In his Talmudic commentary (חולין צא, ב), Rashi notes that this sense of the verb *קפץ* is similar to its meaning in Biblical Hebrew in *קפץ את ידך*, and you shall not shut your hand (*Devarim* 15:7). See also *Iyov* 5:16.

לְקַפֵּץ inf. [קפץ פעל]

to jump; to hop

לְקַפֵּץ; לְנַתֵּר

בבא קמא לח, א ע"פ תרגום אונקלוס לויקרא יא:כא

See the first note in the previous entry.

קָץ¹ [קצץ: קניץ/קאיץ act. prt. קיץ pass. prt.]

קוץ imp. מיקץ inf.]

he cut

1. קָצַץ; פָּרַת; חָתַךְ

אָזַל לְמִיקְצִייה בְּחוּלָא דְמוֹעֵדָא מוֹעֵד קִטָּן יב, ב
he went to cut it (=the forest) down during Hōl
HaMo'ed

2. קָצַץ; קָצַב; קָבַע (שְׁעוֹר/מְחִיר)

he set; he fixed; he stipulated (an amount/a price)

לֹא שָׁבִיק אֲיִנִּישׁ מִיָּדִי דְקִיץ וְתִבַּע מִיָּדִי דְלֹא קִיץ.
שבועות לח, ב

A person would not abandon something stipulated and claim something not fixed.

The parallel Hebrew verb appears in *Devarim* 25:12 – וְקָצוּתָה אֶת כְּפָה. According to some commentaries (*Torah Temima* and *HaKethav VeHaKabbala*, ad loc.) the two opinions presented in the *Midrash Halakha* (*Sifrei* ad loc.) disagree whether the verb means *cut off* (like the first definition of the Aramaic verb in this entry) or *fix a monetary payment* (as in the second definition).

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

SEE: מִיקְצָן

קָץ² [קוץ]

he despised; he loathed

קָץ; מָאָס

(ד) קָץ עַמָּא הָדִין בְּמַלְכוּתָא דְבֵית דָּוִד

סנהדרין צד, ב ע"פ תרגום יונתן לישעיה ח:ו

this nation has despised the kingdom of the house of David

Cf. the Biblical Hebrew usage in *Bemidbar* 22:3 – וַיִּקְצַץ מוֹאָב מִפְּנֵי בְנֵי יִשְׂרָאֵל and the commentaries ad loc.

קָצַבָּא n. pl.

butchers

קָצְבִּים

קפידא n.

קפידה; הקפדה

minding; caring; being particular

מִיָּדִי בְּקַפִּידָא תִּלְיָא מִלְּתָא?! עִירובִין נג, ב ורש"י שם
Is the matter dependent upon being particular
(about enunciating one's words clearly)?!

This noun is popularly pronounced *קפידה* by many Ashkenazic Jews.

SEE: אִיקְפֵּר

קפִּיזָא [קפִּיזָא pl. n.]

בְּלִי הַמְּחִזִּיק שְׁלֹשָׁה לוגִין רש"י סוטה מט, ב ועוד

vessel (of three log capacity)

See the Table of Volume in Appendix II (3).

קפילא n.

baker; cook

נְחֻתוֹם; טָבַח

לִיטַעֲמִייה קפִּילָא אַרְמֵאָה! חולין צו, א ורש"י ותוס' שם
Let a non-Jewish (lit. Aramean) baker taste it (to
determine whether it contains a problematic
ingredient)!

The rationale for relying upon the testimony of this non-Jew is explained by Rashi and Tosafot ad loc. in two different ways.

קפִּלִּי prt. pl. [קפל]

digging

חופרים

הָנְהוּ קפִּולָאֵי דְהוּוּ קפִּלִּי בְּאַרְעָא דְרַב נַחְמָן

שבת קנב, ב

those excavators who were digging on Rav
Nahman's land

SEE: אִיקְפֵּל, קפִּולָאֵי

קפִּסִּיק וְתָנִי ← **קָא פִּסִּיק וְתָנִי**

קפִּצָּא [קפִּץ: קפִּץ prt., קפִּץ imp.]

he jumped

1. קפִּץ; דָּלַג

(ד) הָנְהוּ קפִּץ מִילָא וְקָטִיל בְּהוּ גִיטִין נז, א

he would jump a mile and kill them

Babylonian Aramaic and post-Biblical Hebrew use *binyan* קל with this meaning, while Targum Onkelos and Biblical Hebrew use the intensive *binyan* (Aramaic *Shir HaShirim* 2:5) e.g., *מקפץ*, *leaping* (פעל Hebrew

2. הָזְדָּרוּ; מָהָר לַעֲשׂוֹת

he rushed (to do); he acted quickly

מִיָּדִי דְקַפִּץ עָלֶיהָ זְבִינָא פִּסְחִים לָב, א ועוד
something that a customer would rush (to acquire)

3. הִתְכַּוָּץ; נִצְטַמַּצ

it shrunk; it contracted

קפִּצָּה לִיָּה אַרְעָא חולין צא, ב ורש"י שם

(As for) a baby who does not nurse – it is because his mouth has become very cold.

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

SEE: קרייר, קרייר, קרייר, קרייר, קרייר, קרייר

קרא¹/קרי [קרא: קרי/קארי/קרא . act. prt. ,

קרי . pass. prt. , קרי . imp. , מיקרי . inf.]

קרא; למד/צטט מקרא; בנה

he read (esp. the written Torah); he called; he termed; he cited

For examples, see תני and the entries from קרי אנפשיה until קרינן ביה.

Cf. the conjugation of תני in G for G, pp. 117-119.

קרי אנפשיה, (ו) קרי ביה, קרי באן, (וקא) קרי ליה, SEE: קרינן קרינן קרינן קרינן קרינן קרינן

קרא² [קראה . def. , קראי . pl. n. , פסוק (או קטע פלשהו) מן המקרא

pasuk; a Biblical passage (or any part thereof)

קרא ומתניתא מסייעי ליה. גיטין מח, סע"א
A pasuk and a baraita support him (=the amora).

כתוב, פסוקא מקרא, עליך אמר קרא, אמר קרא, SEE: מאי קראה, קרא יתירא

קרא¹/קרוניא [קראי . pl. n. , בעל מקרא; בקי במקרא

master of Biblical texts; Biblical scholar

רש"י פסחים ק"ו, א; רש"י תענית כז, ב ד"ה ר' חנינא קרא

קרא² [קרי/קארי . pl. n. , דלעת

gourd; pumpkin

קרא יתירא (קטע) פסוק מיתר
superfluous passage

"לו יהיה" קרא יתירא הוא.

זבחים קג, ב ורש"י שם ע"פ ויקרא ז:ח
(The words) "it shall be his (=the kohen's)" constitute a redundant passage (since the earlier part of the pasuk has already stated that the hide of the offering belongs to the kohen).

SEE: קרא², מופנה, מפני

קרא עליו המקרא הזה

He cited regarding him this pasuk... ; He applied the following pasuk to him...

The speaker applies a Biblical passage to a person whose situation has just been described in the Talmud.

קצוצי n. pl.

policemen שוטרים רש"י ברכות טז, סע"ב

קצוצייתא n. pl. ← **קציצתא**

קציצתא [קצוצייתא . pl. n. ,

"קציצת עץ"; קרש רש"י בבא קמא טז, א; צו, סע"א

piece (of wood); board

SEE: קץ

קציר/קציירא [קצייר . pl. n./adj. ,

sick (person) חולה

רש"י ראש השנה טז, א וע' ר"ן נדרים מט, רע"ב

SEE: מקצר

לקצעה inf. ← **מקצע**

קצרא [קצרי . pl. n. ,

launderer; washer בובס רש"י בבא קמא קט, ב

Rashi (ad loc.) points out that this term is appropriate since *laundry* may cause a garment to become short (קצר) through shrinkage.

לקצת n. cnstr. ,

at the end of לקץ; לסוף

לקצת ירחין תרי גשר סוטה כא, א ע"פ דניאל ד:כו

at the end of twelve months

מקצת ← **מקצת**

קקואי n. pl. ,

מין עופות טמאים

birds (of a ritually unclean species)

קקואתא n. ,

מין עוף טהור חולין סג, א

bird (of a ritually clean species)

קקולי n. pl. ,

species of vegetables מין ירקות

רש"י פסחים קיד, א

קר [קרי: קניר . prt. , מיקר . inf.]

it became cold נתקרר

האי ינוקא דלא מייץ – מיקר הוא דקר פומיה. שבת
קלד, א ע"פ רש"י שם

The words in this passage comprise an incantation, but the precise translation is not so clear.

adj./n. **קִרְחָה/קִרְחָה**

bald; bald individual קִרְחָה רש"י שבת קנב, א

Rashi explains that this epithet is applied not only to a man, but also to a goat because – unlike a sheep – it does not have a coat of wool.

n. pl. **קִרְחִי**

clouds עָבִים; עֲנָנִים

רש"י תענית ג, סע"ב אבל ע' תוס' שם

n. pl. **קִרְטוּפָּנִי**

cracks; cuts בְּקָעִים; סִדְקִים

רש"י עבודה זרה לג, סע"ב

adj. **קִרְטִיגְנָה/קִרְטִיגְנָה**

תוֹשֵׁב/יָלִיד קִרְטִיגְנִי (קִרְתָּגוֹ)

native/resident of Carthage

רש"י כתובות כז, ב ד"ה "רב חנא"

n. **קִרְטִיגְנִי/קִרְטִיגְנִי**

Carthage קִרְתָּגוֹ

Sokoloff (p. 1039). This ancient North African city-state was located near modern Tunis.

n. **קִרְטָלִיתָא**

box אֶרְגוֹ רש"י בבא מציעא מב, סע"א

קִרְיָ past/imp. ← קִרְיָ¹

קִרְיָ¹ act. prt. ; קִרְיָ pass. prt. ← קִרְיָ¹

קִרְיָ² n. pl. ← קִרְיָ²

n. **קִרְיָ**

emission of semen פְּלִיטַת זֶרַע מ"ק כה, א

Since the context of the passage in *מועד קטן* is Aramaic, it is reasonable to assume that this form is Aramaic as well – even though it is spelled the same as the Hebrew noun which appears in the Mishna (ב, ברכות כ). The reading in the Munich manuscript, קִרְיָ, is definitely Aramaic. In any event, the noun is derived from the Biblical Hebrew noun קִרְיָ, whose construct form appears in the phrase מִקְרָה לְלֵילָה, *on account of an incident at night*, in Devarim 23:11. The *מִ* prefix there is a contraction of the preposition מִן, *from or on account of* (Ibn Ezra ad loc.).

SEE: ²מִקְרָיָ

בְּשִׁנְאָמְרוֹ דְּבָרִים לְפָנֵי ר' יוֹסִי, קִרְיָ עָלָיו הַמִּקְרָיָה
הַזֶּה: "שְׁפָתַיִם יִשָּׁק מִשִּׁיב דְּבָרִים נְבוֹחִים".

גיטין ט, רע"א ע"פ משלי כד:כו

When the words (of R. Shimon) were said before R. Yosei he applied to him (=R. Shimon) the following pasuk: "The lips should kiss one who gives straightforward answers."

SEE: קִרְיָ אֲנַפְשִׁיהָ ..., קִרְיָ עָלֶיהָ ...

n. **קִרְיָה** ← מאי קִרְיָה, קִרְיָ²

קִרְבָּ imp. ← קִרְיָ¹

n. [קִרְבִּי] **קִרְבָּא**

battle; war קִרְבָּ; מִלְחָמָה

In Targum Onkelos this Aramaic noun is the regular translation of the Biblical Hebrew מִלְחָמָה, e.g., in Bereshith 14:2. The Hebrew noun קִרְבָּ appears occasionally in *Nevi'im* and *Ketuvim*, e.g., in Zekharya 14:3 – הִלָּחֲמוּ בְיוֹם קִרְבָּ, *his fighting on the day of battle*.

n. pl. **קִרְדוּיִי**

inhabitants of Kardo בְּנֵי קִרְדוֹ יבמות טז, א

Targum Onkelos translates הַרִי אֶרֶץ in Bereshith 8:4 as קִרְדוֹ, *the mountains of Kardo* (=Kurdistan?).

לְקִרְוִי inf. ← קִרְיָ²

קִרְוִיָּא n. ← קִרְיָ¹

לְקִרְוִי inf. [קִרְיָ פִּעַל]

to cool off לְקִרְיָ

בִּימֹת הַחֶמֶה יַעֲבִידִי אִינְשֵׁי לְקִרְוִי נִפְשִׁיהוּ

שבת ח, ב

during the sunny days when people are likely to cool themselves off

SEE: קִרְיָ, (ל)אִיקְרִוִי, מִיָּקִר

pl. [קִרְחָ: פִּעַל]

they were cooled off נִתְקַרְרוּ

קִרְחָנִי וְחִנְכִּי פסחים קי, רע"ב ורש"י שם

your sympathies to me have cooled off

The words in this passage comprise an incantation, but the precise translation is not so clear.

קִרְחָ קִרְחָיְכִי

שְׂיִמְרָטוֹ שְׁעֲרוֹתֵיכֶם! רש"י פסחים קי, סע"א

May your baldness be bald! May your hair fall out!

קרי אנפשיה

קרא על עצמו...

He cited regarding himself ...

With this formula the speaker applies a passage from Scripture (i.e., *Kethuvim*) to his own situation.

אמר: "בורא פרי הגפן", ואגיד ביה. חזייה ליהוא סבא דגחין ושתני. קרי אנפשיה: "החכם עיניו בראשו". פסחים ק, א ע"פ קהלת ב:יד

(Rav Ashi) recited (the berakha): "Borei Peri HaGafen" (the Creator of the fruit of the vine), but he prolonged (the recitation). He observed an old man bending over and drinking (from which he concluded that the one berakha he had recited was sufficient for the morning Kiddush). He cited regarding himself (the passage): "The wise man has his eyes in his head."

SEE: קרא עליו המקרא הזה, קרא¹

וקרי ביה

(ו)קרא בו

"Read into it!"; Read it (as if it said) ...!

This expression presents a Biblical interpretation that explains the text as if it were vocalized or written differently from the Masoretic tradition.

"אשר תקראו אתם" — קרי ביה "אתם"!

ראש השנה כד, א ע"פ ויקרא כג:ד

"(These are the festivals of the Lord) that you shall proclaim them" — read it אתם, "you" (instead of אתם, "them" — to emphasize that the people should actually proclaim that the month has been sanctified).

SEE: קרא¹

קרי כאן

קרא כאן...!

Read here ...!

This expression cites a Biblical passage to support the halakha under consideration.

קרי כאן: "כי יקרא" — פרט למזומן.

בבא מציעא קב, א ע"פ דברים כב:ו

Read here: "If (a bird's nest) chance (before you)" — excluding (one that is) at hand (on your property).

In a few instances the text reads איקרי כאן, (with a "prosthetic" alef added that does not alter the meaning — Morag, p. 256).

SEE: קרא¹

(וקא) קרי ליה

הוא קורא אותו ...; הוא מכנה אותו ...

he calls it ...; he terms it ...

וכתיב: "שמור את חודש האביב". איזהו חודש שיש בו אביב? הני אומר: זה ניסן, וקרי ליה "ראשון".

ראש השנה ז, א ע"פ דברים טז:א ושמות יב:ב

And it is written: "Observe the month of the ripening." Which is the month that has within it ripening? You must say: This is Nisan, and (Scripture) terms it "(the) first."

SEE: קרא¹

קרי עליה

הוא קורא עליו...

The speaker applied either a Biblical passage or a popular saying to a person whose situation has just been described in the Talmud.

אביי הוה ניים ... — קרי עליה רב יוסף: "עד מתי עצל תשכב? מתי תקום משנתך?"

סוכה כו, ב ע"פ משלי ו:ט

Abbaye was dozing... — Rav Yosef cited regarding him (the pasuk): "Until when, O lazy one, will you lie down? When will you arise from your sleep?"

SEE: קרא עליו המקרא הזה, קרינא ביה, קרא¹

קרינא¹ ← prt. f. s. קרא²

קרינא² n.

1. תולעת רש"י סוטה ג, ב worm
2. מין ינשוף species of owl

ע"פ יעזי רש"י ברכות נו, ב

According to the Munich manuscript and the Arukh, in the latter sense the correct reading is קרינא (with a dalet).

קריב¹ prt. [קרב: קרב, imp, מיקרב inf.]

1. מתקרב; נגש coming near; approaching

For an example, see סחור סחור.

2. קרב (על גבי המזבח בקרבן)

being offered (on the altar as a korban)

והרי בעל מום, דלא קריב! תמורה יז, א
but behold an animal with a defect which may not be offered

SEE: אקריב, איקרבא, קורבא, קורבנא

קריב²

[קרב פעל: מקרב, prt, קריב, imp]

קרובי inf.]

1. קרב (העביר למקום קרוב); הגיש

he brought (near/close); he served

break bread for (reciting the berakha) “HaMotzi”? ...
From where the baking has formed a crust.

In the commentary attributed to Rashi, this is the first and preferred reading of this Talmudic passage. Another reading is *מִהֵיכָא דְקָדִים בִּישּׁוּלָא*, from where the baking first takes place. See קדם. For the halakhic discussion that ensues from the different readings, see *Shulḥan Arukh, Oraḥ Ḥayyim* 167:1 and its commentaries.

SEE: קרא¹

קְרִינָא [=קרי prt. + אָנָא]

I read; I call

קוֹרָא אָנִי

קְרִינָא בִּיהַ; קְרִינֵנּוּ בִּיהַ

אָנִי קוֹרָא בּוֹ; אָנּוּ קוֹרָאִים בּוֹ

I call it; we call it

These formulas are used to apply to a particular situation a halakhic term quoted from the Biblical text (or, rarely, from a tannaitic statement, e.g., סע"ב, (כתובות לא, סע"ב).

וְאָדָם יוֹצֵא בָהֶן יְדֵי חוּבְתוֹ בַּפֶּסַח. מַאי טַעְמָא? "לָחֶם

עוֹנִי" קְרִינֵנּוּ בִּיהַ. בְּרֻכּוֹת לַח, רַע"א ע"פ דְּבָרִים טו:ג
and a person may fulfill his obligation with them
(such baked goods) at the Passover (Seder). What is
the reason (for this)? We call it: "bread of affliction."

SEE: קרי עליה, קרא¹

קְרִינֵנּוּ [=קרי pl. prt. + אָנּוּ]

we read; we call

קוֹרָאִים אָנּוּ

This word is often used with reference to the (Masoretic) reading of the Biblical text.

מִי קְרִינֵנּוּ "עוֹנִי"? "עוֹנִי" קְרִינֵנּוּ!

פסחים לו, א ורש"י שם ע"פ דברים טו:ג
Do we read (the word, we עני as if it were an adjective
vocalized) עוֹנִי "poor (bread)!"? (No!) We read (it as
a noun, according to the masoretic vocalization
with a *ḥolam*) עוֹנִי "the bread of) sorrow" (which
excludes the use of matza of the second tithe in
Jerusalem, where it is eaten with joy)!

According to Rashi's explanation, the latter reading עוֹנִי is
equivalent to אָנִי (through an interchange of the guttural
consonants, *ayin* and *alef*), which refers to the sorrow (of
mourning) in *Devarim* 26:14. See also the name אָנִי, son of my sorrow, in *Bereshith* 35:18 and Rashi ad loc.

SEE: קרא¹

קְרִינֵנּוּ בִּיהַ ← קְרִינָא בִּיהַ

קְרִיר/קְדִיר/קְרִיד prt. [קרי/קדרי/קריד]

permeating

מַחְלֵחַל

לְעוֹז רַשִׁי' זְבָחִים צַח, א (קריד); מִנְחוֹת פֶּג, א (קדרי);
ע"ז עו, א (קריד)

SEE: קדיר

קְרִיבו תַבָּא קַמִּיהַ וְאַשְׁקִייהַ תְּרִי כְּסִי ב"מ פו, א ע"פ כתי'
they brought a tray before him and gave him two
cups (of a beverage) to drink

2. הִקְרִיב (בְּקִרְבָּן) he offered (as a korban)

(ד) קָא מְקַרְבַּ לְהוּ לְמַחֵר זִבְחִים פֶּד, א

he is offering them (=the libations) on the next
day

SEE: אַקְרַבָּא, אִיקְרַבָּא, קוֹרְבָּא, קוֹרְבָּנָא

קְרִיב¹ adj.

near; close

קְרוּב; סְמוּךְ

(ד) אִיהוּ קְרִיב טְפִי בְבֵא בְתֵרָא לֵג, א he is closer

קְרִיב² n. [קְרִיבָתָא f.]

a relative

קְרוּב מְשֻׁפָּחָה

קְרִיבִיהַ דְּר' יוֹחָנָן כְּתוּבוֹת פֶּד, ב ורש"י שם

R. Yohanan's relatives

קְרִינֵי pass. prt. f. pl. ← קָרָא

קְרִינָא n.

reader

קְרִינֵי; קוֹרָא

קִידוּשִׁין מִט, א; בְבֵא מְצִיעָא פֶג, ב ורעוד

קְרִינָתָא pl. [קְרִינָתִי s. cnstr.] n.

town; village

קְרִינָה; כְּפָר

לְקְרִינָתִי אָנָא אִיזִיל. בְבֵא מְצִיעָא פֶה, א ורש"י שם

I will go to my town.

ר' יוֹחָנָן הִקְוָקָה נֶפֶק לְקְרִינָתָא. פֶּסְחִים ג, סע"ב

R. Yohanan *Ḥakoka'a* went out to the villages.

In Babylonian Aramaic, the noun קְרִינָתָא means town or
village, whereas in Biblical Aramaic it is a city – e.g., in the
phrase מִירוּשָׁלַם קְרִינָתָא מְרִדָּתָא מְרִדָּתָא, to Jerusalem, the
rebellious city (Ezra 4:12) – like the parallel Biblical
Hebrew noun קְרִינָה in the phrase קְרִינָה בְּצוּרָה, fortified city
(Yeshayahu 25:2).

This Aramaic noun, however, must not be confused with
its homograph קְרִינָתָא in our editions of א, א מגילה יד,
in the statement קְרִינָתָא זוּ הִלֵּלָא, the reading of it (=the
scroll of Esther) is (equivalent to reciting) Hallel. In that
passage the form קְרִינָתָא is probably Hebrew (in spite of
the final *alef*); in fact, manuscripts (ibid.) and our editions
of the parallel passage (in ב, ב ערכין י, ב) spell it with a final
consonantal *hei* (e.g., קְרִינָתָה or קְרִינָתָה).

SEE: קְרִינָתָא

קְרִים prt. [קְרִים]

forming a crust

קוֹרֵם

מְהִיכָא בְּעִית לְמִישְׁרָא "הַמוֹצֵא"...

מְהִיכָא דְּקְרִים בִּישּׁוּלָא. סְנַהֲרִין קב, ב ורש"י שם

From where (=what part of the loaf) must you

קָרְסוּל- / קָרְצוּל- n.

ankle קָרְסוּל 'לעזי רש"י' ברכות נד, ב
Cf. Targum Onkelos to VaYikra 11:21.

קרע [קרע: קרע, act. prt., קריע, pass. prt.]
קרע, imp., מיקרע, inf.]

he tore; he cut apart; he rent
(his garments as a sign of mourning)

... אַהדער קרעיה לאַחוריה, וקרע קריעה אַהרינא
ברכות מג, רע"א ורש"י שם
... he turned (the garment with) its torn part
backwards (lit. towards its back), and he tore
another "tearing" (in the front)

The form קריעה is problematic, because it appears to be a feminine Hebrew noun followed by a masculine Aramaic adjective (אַהרינא). According to the Munich manuscript, however, the text reads קרעא, a masculine Aramaic noun (just like the earlier noun in the passage).
SEE: אַיקרע, מַקְרע

קָרַע- n.

torn part (of a mourner's garment) קָרַע
For an example, see the previous entry.

קָרְפִּיטָא n.

bench קָרְפִּיטָא רש"י קידושין ע, א
SEE: סַפְסָלָא

קָרַץ- [קרץ]

it stung קָרַץ
אי קָרַצְתִּין כִּינָה, לֹא תִנְאִי. עירובין סה, א
If a louse were to sting me, I would not (be able to) study.

קָרְצוּל- n. ← קָרְסוּל

קָרְקָא n.

type of shoe קָרְקָא מִינְ נַעַל (עֲשׂוּיָה שְׁעָר)
(made of hair) יבמות קב, ב

קָרְקוּזָאִי adj. pl.

from the place Karkuz קָרְקוּזָאִי מִן הַמָּקוֹם קָרְקוּז
ר"ן נדרים נא, א

קָרְקוּרָא n.

piece קָרְקוּרָא רש"י בכורות מג, ב

קָרִיר adj.

cold קָר
חמימי לגו קרירי פסחים קיא, רע"א
hot (water) into cold (water)

In contemporary Israeli Hebrew the adjective קריר means cool, and חמימים means lukewarm.
SEE: לַאִיקוּרִי, לַקּוּרִי, מִיקָר

קָרִיתָא n.

veil קָרִיתָא (הַמִּכְסֶּה אֶת הָרֹאשׁ וְהַפָּנִים)
רש"י כתובות יז, רע"ב

This Aramaic noun is used to explain the Hebrew noun חֲוִיטָא that appears in the Mishna.

קָרְמָא [קָרְמִי/קִירְמִי] n. [pl.]

membrane; thin skin קָרְמָא; עוֹר דֶּק
רש"י חולין ח, סע"ב
thin, embroidered garment קָרְמָא; בְּגָד דֶּק מְקֻשָּׁט
רש"י ב"מ ס, ב

קָרְמָנָאִי n. pl.

inhabitants of Karman (in Persia) קָרְמָנָאִי (יֵשׁוּב בְּפָרְס)
רש"י שבת קלח, א (בפירושו הראשון)

קָרְנָא [קָרְנִי/קָרְנָתָא] n. [pl.]

horn קָרְנָא
קָרְנָא דְתוֹרֶךְ בְּבֹא קְמָא לְד, א
the horn of your ox
vessel קָרְנָא
קָרְנָא דְאֹמֶנָא מְכוּת טו, ב ורש"י שם
the vessel of a bloodletter

corner; edge קָרְנָא; קֶצֶה
(בְּ)קָרְנָא דְגְלִימִיָּה כְתוּבָת עו, ב
the corner of his garment

principal קָרְנָא; סְכוּם עֲקָרִי
קָרְנָא בְּלֹא שְׂבוּעָה בְּבֹא קְמָא נז, ב
(paying) the principal without (being subject to) an oath

קָרְנָא זוּל/קָרְנָזִיל n.

diagonal קָרְנָא זוּל/קָרְנָזִיל
רש"י בבא מציעא קח, סע"ב ובבא בתרא יג, א
According to manuscripts, both occurrences are spelled קָרְנָזִיל.

קָרְנוּנָא n.

loafer; idler קָרְנוּנָא; בְּטָלָן
רש"י קידושין כה, א אבל ע' תוס' שם בשם ר"ח

n. קשבא

1. דָּקָל; תָּמָר (הָעֵץ) date palm

רש"י בבא קמא נח, ב

2. מִין הַתְּמָרִים (הַפְּרִי) species of date

רש"י עבודה זרה יד, ב

קשו קראי אהדדי

קשים הפסוקים זה על זה!

"The pesukim are difficult one against the other!" The pesukim contradict each other!

וְדָרָךְ "לשון נקבה הוא, דכתיב: "והודעת להם את הדרך ולכו בה" ... ואשכחן "דרך" דאיכרי לשון זכר, דכתיב: "בדרך אחר יצאו אליך, ובשבעה דרכים ינוסו לפניך" אי הכי, קשו קראי אהדדי!

קידושין ב, ב ע"פ שמות יח: כ ודברים כח: ו וע' תוספות שם and (the noun) דָּרָךְ ("a path") is feminine, as it is written: "And you shall let them know the path in which (בה f.) they should walk"... But we have found דָּרָךְ that is treated as a masculine (noun), as it is written: "In one (אֶחָד) path they will come forth to (attack) you, and in seven (שִׁבְעָה) paths they will flee (from) before you." If so, the (two) pesukim contradict each other (since one treats the noun דָּרָךְ as masculine, and other treats it as feminine)! SEE: קשי

f. קשטה [קשט פֻּעַל: מְקַשֵּׁט, קשית imp.]

she adorned; she set קשטה; עָרְכָה

she adorned herself קשטה נפשה קידושין פא, ב

מקשטא ליה תפא יבמות סג, ב

she sets a table for him

SEE: איקשית

[fut. קשי: תיקשי/תקשי]

נתקשה; הִיָּה קְשָׁה לוֹ

it was difficult; he found... difficult; he was perplexed (by)

הא מילתא קשו בה רבא ורב יוסף עשרין ותרתין שנין ולא איפרקה ... בבא קמא סו, סע"ב ע"פ כת"י

Rabba and Rav Yosef found this matter difficult for twenty-two years, and it was not resolved...

תיקשי לך, מתניתין קשיתיה, אקשי SEE:

adj. [f. pl. קשי, m. pl. קשו, f.s. קשיא]

1. קְשָׁה; סוֹתֵר difficult; contradictory

הא לא קשיא in G for G, pp. 132-135. Cf. the conjugation of קוש קשיא SEE: For examples, see the next three entries and קא גופא קשיא and קא.

inf. ← מְקַרְקֵשׁ קרקושי

n. ← קרקפתא קרקף

n. קרקפנא

"בַּעַל הַגְּלָגֶלֶת"; אָדָם חָשׁוּב

"person with a large head"; an esteemed person

רש"י עירובין כב, רע"ב

n. קרקפתא/קרקף

skull; head גלגלֶת; ראש רש"י שבת סז, א

n. קרקשתא

bell פעמון רש"י בבא קמא נב, א

SEE: מקרקש

[pass. prt. קריש, act. prt. קריש] קרש

קרש; הִתְעַבְּהּ it congealed; it thickened

(ד)עביד דם דקריש והוי חתיכה נדה כב, ב

blood that is apt to congeal and become a solid

בזיר ג, א. For further examples – see

n. קרתא

city עיר

שָׁלָם לְקִרְתָּא דִּירוּשָׁלַם! סנהדרין צו, א

Well-being to the city of Jerusalem!

SEE: קרית

n. pl. קרתויי

inhabitants of Kartu בְּנֵי קִרְתּוֹ

יבמות טז, סע"א

[inf. קיש, prt. קיש] קש

הִזְקִין; הִזְדָּקַן; נִתְיָשׁוּן

he aged; it grew old; it became antiquated

ההוא גברא דמישכן ליה פְּרִדִּיסָא לְחִבְרִיָּה לַעֲשֹׂר שָׁנִין, וְקֵשׁ לְחֵמֶשׁ שָׁנִין כְּתוּבָה צֶה, רע"ב ורש"י שם

there was a man who pledged an orchard to another for ten years, and it grew old in five years

השתא דקשישנא – לְדִרְדְּקִי בְּבָא קָמָא צב, ב
now that we have aged – (we have become) like children

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

SEE: קשיש

← בר קשא קשא

בשרה – ואילו שולחנו לא קתני. קשיין אהדרי!

סוכה ג, א

It is stated (in one baraita): (only a sukka large enough to) hold a man's head, most of his body, and his table is fit (for the mitzva) ... But it is stated (in) another (baraita): Even if it holds only his head and most of his body, it is fit – whereas "his table" is not stated. They (=the two baraitoth) contradict each other!

SEE: קשי

adj./n. קשי

old; elder; senior

קשיש; זקן; בכיר

(ד)אנא קשיש מאבוקר בבא מצינא ס, ב

I am older than your father

וְרוּחָא שְׂבַק לְמָאן דְּקָשִׁישׁ מִיְיָדָה גִּיטִין י, רע"ב
he has left space (in the document) for (the signature of) someone senior to him

SEE: קש

In contemporary Israeli Hebrew the word קשיש is widely used as an adjective/noun with reference to the elderly.

n. קשישותא

old age

זקנה בבא בתרא קמב, סע"ב

n. [pl.] קשייתא

a hard seed; pit (of fruits et al.) גרעין

קשיתיה ← קשי, מתניתין קשיתיה

n. pl. קשקושי

1. חפירות; עדירות diggings; hoeings

רש"י עבודה זרה ג, ב ד"ה "קשקושי"

2. בירניות; מבצרים citadels; fortresses

רש"י שבת יא, א

לְקִשְׁקוּשִׁי inf. ← מְקִשְׁקִשִּׁין

n. קשתא

1. קשת (בענן) rainbow

ברכות נט, א ע"פ יחזקאל א: כח

2. צדה העגל של הקיבה curved side of the stomach

רש"י חולין ג, רע"א "ולדידן"

n. [pl.] קתא

handle קת; בית יד

קתני [=קא + תני] ← קתני

2. קשה; מזיק; גורם סבל; מכביד

severe; harmful; burdensome; detrimental

טלטולא דגברא קשי מדאיתתא. סנהדרין כו, סע"א
Migration of a man is more harmful than that of a woman.

adj. f. קשיא

It is difficult! קשה!

This term often appears at the conclusion of a Talmudic discussion, indicating that the difficulty previously raised against a halakha remains unresolved.

מכל מקום קשיא לרב! ברכות יד, ב ועוד

Nevertheless it is contradictory to Rav!

For an example – see שבת כב, ב and the next entry.

According to Rabbeinu Hananel (quoted in the *Arukh*), R. Yitzhak Alfasi (גיטין פרק ז) and Rashi (on א, ט) usually indicates that a halakhic opinion has been clearly and definitely rejected; whereas קשיא does not mean that the difficult opinion must be rejected.

For a different distinction – see Rashbam in his commentary on רע"א בבא בתרא נב.

SEE: קשי

קשיא דר'... אדר'...

(ההלכה הזאת) של ר'... קשה על (הלכה אחרת) של ר'...!

(This halakhic statement) of R. ... is contradictory to (another halakhic statement) of R. ... (i.e., the same tanna).

With this formula the Talmud argues that (at least) one of the tannaim involved in the controversy just quoted contradicts his own statement in a different mishna or baraita.

קשיא דר' יהודה אדר' יהודה. פסחים יא, א
(The halakhic statement) of R. Yehuda is contradictory to (another halakhic statement) of R. Yehuda.

For another example see ... תרי תנאי ואליקא דר'.

SEE: קשי

קשיין אהדרי

קשות זו על זו!

"They are difficult one against the other!"

They contradict each other!

There is a contradiction between the two halakhoth (of tannaim) that have been quoted in the Talmud.

תנאי: מחזקת ראשו ורובו ושולחנו כשרה ... ותנאי אידך: אפילו אינה מחזקת אלא ראשו ורובו

ר

שְׁמִיָּהּ רַבָּא בְּרוּכָהּ נֹו, רַעִיָּא
 ר' חִיָּיָא רַבָּה שְׁבַת לַח, רַעִיָּא
 תַּרְי גַּבְרֵי רַבְרָבִי שְׁבַת כֹּג, ב וְעוּד
 two great men (=hakhmamim)
 This Aramaic adjective is still used in contemporary
 Israeli Hebrew in some expressions, e.g., סֶבָּא רַבָּא,
 great-grandfather (popularly pronounced סֶבָּא).
 SEE: מַעֲשֶׂה רַב, גַּבְרָא רַבָּה, רַבָּנָן, בִּי רַב

רַב² n.

1. מְלַמֵּד; מוֹרֶה (הוֹרָאָה)

teacher; halakhic authority

עֲשֶׂה לָךְ רַב מִשְׁנֵה אֲבוֹת א:ו, טו ופִּירוּשׁ בְּרִטְנוֹרָא שִׁם
 acquire a teacher for yourself

2. אֲדוֹן; בַּעֲלִים
 מַעֲבָדִים הַמְשֻׁמְשִׁין אֶת הָרַב מִשְׁנֵה אֲבוֹת א:ג
 like slaves who are serving a master

3. תֹּאֵר כְּבוֹד לְאֻמוּרָאִי בָּבֶל
 Rav ...
 This title was conferred upon amoraim in
 Babylonia, e.g., רַב הוֹנָא וְרַב יְהוּדָה. Their
 halakhic authority was inferior to that of
 amoraim officially ordained in Eretz Yisrael,
 and they were not given the title רַבִּי like the
 latter. The Babylonian amoraim were not
 authorized to impose fines (קֶנְסוֹת), nor to rule
 that a first-born animal had a defect permitting
 its private use and consumption.

When the title רַב comes before a name that begins with
 the letter א followed by a consonant articulated by the
 lips (=פ, מ, ב), the title sometimes combines with the
 proper name to form a single word (with the א omitted).

רַבָּה, רַבָּא < רַב אֶבָּא; רַב אֶבִּין < רַבִּין;

רַב אֶמִי < רַמִּי; רַב אֶפְרָיִם < רַפְרָם;

רַב אֶבִּינָא < רַבִּינָא

This point is mentioned in the *Arukh* (s.v. רַבִּי) and by
 Rashbam (on אבא ברתא עד, א דיה "כל אבא").

4. כְּנוֹי לְאֻמוּרָא "רַב" (מִרְאשׁוֹנֵי אֻמוּרָאִי
 רַב) (בָּבֶל)

The proper noun Rav is often used without a
 name after it to refer to אֲבָא אֶרִיכָא ר', the
 famous amora who was active in Babylonia

רָאִי ← לֹא רָאִי ... כְּרָאִי ...

רָאִי/רָאִיָּה n.

proof; evidence הוֹכְחָה

"לֹא רָאִינוּ" אֵינוּ רָאִיָּה. מִשְׁנֵה עֲדוּיֹת ב:ד
 (The fact that people claim:) "We did not witness (a
 particular event)" does not constitute (sufficient)
 evidence (that the event did not occur).

Many Ashkenazic Jews pronounce this noun
 אַף עַל פִּי שְׂאִין רָאִיָּה לְדַבֵּר זָכַר לְדַבֵּר, (וּמָה רָאִיָּה, SEE:
 (ה)מוֹצִיא מִחֲבֵרוֹ עָלָיו הָרָאִיָּה, (מ)שִׁם רָאִיָּה

רָאִי/רָאִיָּה n.

1. רִאוּת; הִבְטָה seeing; sighting; sight

אֲשִׁמְעִינוּ דְרָאִיָּה לֹא קָנִי בְּבֵא מְצִיעָא ב, סֵע"א
 (the tanna) has taught us that sighting (an article)
 does not acquire (it)

2. הַפְרָשַׁת דָּם, זִיבָה אוֹ זֶרַע מְגוּף הָאָדָם
 an appearance (of discharge)

תֵּלָה הַכְּתוּב אֶת הַזָּכָר בְּרָאִיֹּת וְאֶת הַנְּקֵבָה בְּיָמִים.
 כִּרְיֹוֹת ח, ב ע"פ וִיקָרָא טו:ב, ג, כה
 Scripture has made (the defilement of) the male
 dependent upon (the number of) appearances (of
 discharge) and (that of) the female dependent
 upon (the number of) days (of discharge).

3. הָרָאוֹת אֶת פָּנֵי ה' בְּמִקְדָּשׁ
 an appearance (at the Beth HaMikdash)

הַכֹּל חַיִּיבִין בְּרָאִיָּה חֲגִיגָה ב, רַעִיָּא (מִשְׁנָה)
 all (males) are obligated in the appearance (at the
 Beth HaMikdash on the three pilgrimage festivals)

This Biblical obligation, which is based on *Devarim* 16:16,
 is sometimes called רָאִיִּין (e.g., in the Mishna א:א). In
 Modern Hebrew, however, רָאִיִּין is an interview.

רַב¹ [רַבָּא רַבָּה, def. רַבְתִּי/רַבְרַבְתָּא/רַבְתָּא, f.s.,

רַבִּי/רַבְרַבִּי/רַבְרַבִּין, m.pl. [רַבְרַבִּין/רַבְרַבְתָּא, f.pl.],
 big; large; great; significant

לֹא יִלְפִינָן מִמֶּשֶׁה, שְׂאִינִי מִשֶּׁה דְרַב גּוֹבְרִיָּה.
 עֲבוּדָה זֹרָה ח, רַעִיָּא וְרַשִׁי שִׁם

We do not derive (a halakha) from (the precedent
 of) Moshe, (because) Moshe is different for his
 stature is great.

רַבָּה [רבי: רַבִּי, prt., מִירְבָּא, inf.]
it grew גָּדַל
 שְׁעָרֶיהָ כְּנִשְׁרֵין רַבָּה נוֹיֵר ג, א ע"פ דניאל ד:ל
his hair grew like (the feathers of) eagles
 הָאִי מֵאֲרַעָא קָא רַבִּי. עִירובִין כּח, ב
This grows from the ground.
 Cf. the conjugation of הוּי in G for G, pp. 126-128.

רַבּוּ prt. pl. — **רַבָּה**

רַבּוּן/רַבּוּתָא/רִיבּוּתָא/רַבּוּתָא
רִיבּוּתָא n. pl. — **רַבּוּתָא**

רַבּוּתָא n. pl. — **רַבָּא**

רַבּוּיָא [רַבּוּי, n. pl.] — **רִיבּוּיָא**

לַרַבּוּי inf. — **רַבִּי**

לַרַבּוּת inf. — **רִיבָּה**

רַבּוּתָא [רַבּוּ, abs.]

noteworthy point 1. **חֲדוּשׁ**

רִישָׁא רַבּוּתָא קָא מְשַׁמֵּעַ לֵן שַׁבַּת קִמּוּ, רע"ב
the first clause (of our mishna) teaches us a noteworthy point (and hence is not superfluous).

greatness; advantage 2. **גְּדֻלָּה; יִתְרוֹן**

"וּמִי כַעֲמָךְ כִּי־יִשְׂרָאֵל, גּוֹי אֶחָד בְּאֶרֶץ!" מֵאִי
 רַבּוּתִי־הוּא? סְנַהֲדִין לֵט, סע"א ע"פ שמואל ב ז:כג
"And who is like your nation like Israel, a unique people on the earth!" What is their greatness?
 SEE: **רַבּ, מֵאִי רַבּוּתָא**

רַבִּי/רַבִּי

1. **הָרַב שְׁלִי; אֲדוֹנִי** **my master**
 הָתֵם רַבִּי קָרוּ לִי; הָבָא רַבִּי קָרוּ לִי! ב"מ פד, א ורש"י שם
There (in my former life, as head of a gang of criminals) they called me "my master," here (in my present environment, in the beth midrash) they call me "my master"!

2. **מורי** **my teacher**
 רַבִּי וְתַלְמִידִי: רַבִּי בְּחֻקְמָה, וְתַלְמִידִי שְׁקִבְלֵת אֵת
 דְּבָרֵי רַאשֵׁי הַשָּׁנָה כּח, א (משנה)
my teacher and my student: my teacher of wisdom and my student – (in) that you have accepted my words

3. **תֹּאֵר כְּבוֹד לַתַּנְאִים וְלֶאֱמוּרָאֵי אֲרָץ**
Rabbi ... **יִשְׂרָאֵל**

after the compilation of the Mishna. In several baraitoth (e.g., in רע"א he is called R. Abba, and his colleague Shemu'el called him Abba (e.g., in חולין מו, ב, as Rashi explains in his commentary ad loc.).

When Rav's halakhic statement is contradicted by a mishna or a baraita (and no other means of reconciliation is available), the Talmud sometimes replies that Rav has the authority to disagree with the opinion of a tanna.

SEE: **רַבִּי, רַבָּנָן, בִּי רַב, אָבָא, תַּנָּא הוּא וְכָלִי**

רַבָּא/רַבָּה [רַב, abs., רַבּוּתָא, n. pl.]

רב; מורה; מלמד; אדון **teacher; master**

This Aramaic noun is often used in the Talmud with the following pronominal suffixes:

רַבָּאִי	רַבִּי	my teacher
רַבָּךְ	רַבְךָ	your teacher
רַבִּיהָ	רַבּוּ	his teacher
רַבָּנָא	רַבָּנּוּ	our teacher
רַבִּיכּוֹ/רַבָּכּוֹן	רַבָּכֶם	your (pl.) teacher
רַבִּיהוּ	רַבָּם	their teacher

הָא בְּרַבָּה; הָא בְּתַלְמִידָא. פסחים קי, א

This (statement speaks) of a teacher; (whereas) that (speaks) of a student.

מֵר רַבָּה, וְרַב הוּנָא רַבִּיהָ דְּרַבָּה.

כתובות ט, סע"א ורש"י שם

You (lit., my master) are a teacher, and Rav Huna is the teacher of a teacher (i.e., he is your teacher).

(ב)עֲבָדָא גָּנֵב — עַד הָאִידִנָּא לֹא גָּנֵב... הָוָה אֵימְתִּיהָ

דְּרַבִּיהָ עָלֶיהָ בַּבָּא קָמָא כּח, א

a slave (who is) a thief – until now he did not steal ... (for) the fear of his master was upon him

Both **רַבָּא** (בִּר רַב יוֹסֵף) and **רַבָּה** (בִּר נַחֲמָנִי) were important amoraim who served as heads of yeshivoth in Babylonia. Although the two names both seem to be contractions of **אָבָא**, traditionally each name has a distinctive spelling and vocalization. For an analysis of this distinction, see Shamma Friedman, "The Spelling of the Names Rabba and Rava in the Babylonian Talmud" (Hebrew), *Sinai* 110 (5752), esp. pp. 140-156.

SEE: **רַבִּי, רַבָּנָן, רַבָּנָא, בִּי רַב**

רַבּוּתָא/רִיבּוּתָא [רַבּוּן/רִיבּוּן]

רַבּוּתָא/רִיבּוּתָא n. pl.

רַבָּה; רבוא **ten thousand**

רַבִּי n. pl. — **רִיבָּיָא**

רַבָּה n. — **רַבָּא**

רְבִיתָא¹ ← prt. f. **רְבָה**

רְבִיתָא² n.

נַעַר; יֶלֶד
(young) boy; child
ומאי ברוב? אָמַר ר' אַבְדּוֹ: בְּרִיתָא, שֶׁכֵּן בְּבָבֶל קוֹרִין לִינוּקָא "רְבִיתָא". סוכה ה, א ורש"י שם
And what is a cherub? R. Abbahu said: (He is) like a child, for indeed in Babylonia they call a child "ravia."

SEE: רְבִיתָא, רְבָה, רוּבָא

רְבִיָּה n. ← **רַב**

רְבִיל prt. [רביל: מִרְבֵּל inf.]

מְנַעֵנֵעַ
shaking
מִרְבֵּל הוּא דְרְבִיל לָהּ חוּלִין מַט, א ע"פ כתי"י ורש"י שם
it is certainly shaking it (=the date pit)
SEE: מְרַבֵּל

רְבִיעִי pass. prt. ← **רְבַע**

רְבִיעָאָה adj.

רְבִיעִי
fourth (m.)

רְבִיעִית; רְבִיעִתָא/רְבִיעִיתָא n.

רְבִיעִית הַלֵּג

a quarter of a log (in liquid measure)

See the Table of Volume in Appendix II (3).

SEE: רוּבַע

רְבִיתָא n.

נַעֲרָה; יֶלְדָּה רש"י כתובות סב, ב
(young) girl
SEE: רְבִיתָא², רִבְיָה

רְבִיתָא n.

גִּדּוּל
growth; growing
רְבִיתָא הִיא וְלֹא חִיצָא זבחים יט, א
it is a (natural manner of) growing and does not constitute a blockage (between his body and the priestly garment he is wearing)

שֵׁם נָהָר **Revitha (the name of a river)**

(ל)גִּידָא דְרְבִיתָא חוּלִין ס, א ורש"י שם
the banks of the Revitha
SEE: רְבָה

רְבִיתָא n. ← **רִיבִיתָא**

This title is applied to tannaim, to amoraim of Eretz Yisrael, and to Babylonian amoraim who were ordained in Eretz Yisrael.

4. כְּנוֹי לְר' יְהוּדָה הַנָּשִׂיא

Rebbi (=R. Yehuda HaNasi)

The word *Rebbi* by itself – without a proper name after it – refers to יְהוּדָה הַנָּשִׂיא ר', who compiled the Mishna. In some passages, he is called בְּנֵנו הַקָּדוֹשׁ, our holy teacher (as in *Rebbe the Great*, רְבִי רְבָה, (שבת קיח, ב (חולין נא, א ורש"י שם).

The pronunciation varies among different Jewish communities – רְבִי or רְבִי (especially as an epithet for R. Yehuda HaNasi) among Ashkenazi Jews and רְבִי among Sephardic Jews (a vocalization which is also found in some old Ashkenazi siddurim). Because of the uncertainty, this dictionary regularly uses an abbreviation, R. or ר'.

Tannaim who were active prior to the destruction of the second Beth HaMikdash are generally mentioned by name alone, without titles. See examples in *Pirkei Avot*:

יוֹסִי בֶן יוֹעָזָר, עֲקֵבְיָה בֶן מִהֶלֶלֶל, הֵלֵל, שְׁמַאי

On the other hand, the absence of a title before the name of a later tanna or an amora probably indicates that the ḥakham was not officially ordained, e.g., שְׁמַעוֹן בֶּן עֲזַאי, סוּמְבוֹס, שְׁמוּאֵל

SEE: רְבִי²

בְּרִבִּי n. ← **בְּרִיבִי**

רְבִי prt. ← **רְבָה**

רְבִי [רְבִי פֶעַל: מְרַבֵּי, prt. רְבִי, imp. רְבִינִי inf.]

1. רְבָה (הוֹסִיף עַל הַכָּלֵל) **he included;**
he widened (the scope of a halakha)

"עַל אַרְבַּע כְּנֻפּוֹת כְּסוּתָךְ... מְרַבָּה אֲנִי בַעֲלַת חִמְשׁ... דְּרִבִּי רַחֲמָנָא: "אֲשֶׁר תִּכְסֶּה בָּהּ".

זבחים יח, ב ע"פ דברים כב:יב

"Upon the four corners of your garment (must you put tzitzith [=fringes]).... I include a five-cornered garment (in the halakha) ... for the Merciful (God) has widened (its scope by adding): "with which (= whichever) you will cover (yourself)."

2. גִּדָּל **he caused to grow; he raised**

וְהָא רְבִינִי רְבִיתָהּ! מגילה יג, א

But did not (Pharaoh's daughter) actually raise him (= Moshe)!

See Targum Onkelos on *Beresith* 50:23 who renders the Biblical Hebrew idiom יוֹסֶף עַל בְּרָכֵי יוֹסֶף, "(they) were born on the knees of Yosef," as וְרִבִּי יוֹסֶף, and Yosef raised (them).

Cf. the conjugation of גָּלַי in G for G, pp. 111-113.

SEE: אִיתְרְבִּי, רְבִינִי, רְבִינָא, רִבְיָה, הִבִּיא, אִיתְיִי

רָבֵנָן

1. שֶׁל הַחֲכָמִינוּ; (מִצְוָה אוֹ אִסּוּר שֶׁמְקוּרָו) מִתְקַנֶּת הַחֲכָמִים (וְלֹא מִדְּבַרֵי תוֹרָה)

of our sages; (an obligation or prohibition) of Rabbinic status (as opposed to Torah law)

מוֹתֵר מִן הַתּוֹרָה וְאִסּוּר מִדְּרַבָּנָן. חוֹלִין צֶבֶר, ב
It is permitted according to the Torah but forbidden by (decree) of our sages.

מִצְוָה בְּזִמְנָן הַיּוֹדֵה דְּאוֹרֵייתָא וּמִרּוֹר דְּרַבָּנָן. פִּסְחִים קָב, א
(The obligation to eat) matza nowadays is of Torah status, whereas (the obligation to eat) a bitter herb is of Rabbinic status.

2. (דַּעְתָּם) שֶׁל הַחֲכָמִים (לְעִמַּת דַּעְתּוֹ שֶׁל תַּנָּא אֲחֵר)

(the opinion) advocated by the Ḥakhamim (as opposed to the opinion of a different tanna)

לְדַבְרֵיהֶם דְּרַבָּנָן קָאָמַר לְהוּ שַׁבַּת מַה, ב
(the tanna) was talking to them according to the opinion advocated by the Ḥakhamim

For an additional example, see: קֶשֶׁא דְר'... אֲדַר'...

רָבֵנָן בְּתַרְאִי

הַחֲכָמִים שֶׁדַּעְתָּם הוֹזְפָּרָה בְּאַחֲרֹנָה
the latter ḥakhamim

In a three-way controversy between (1) an anonymous tanna קָמָא, (2) another tanna identified by name and (3) the Ḥakhamim – the Talmud refers to the last disputants as רָבֵנָן בְּתַרְאִי.

For an example – see ב זרה ז, ב.

The use of the adjective בְּתַרְאִי, the latest, in this entry – as referring to the last of the three opinions that have been presented – differs markedly from its use in the rule enunciated by the Ge'onim, הַלְלָה בְּתַרְאִי, the halakhic ruling follows the opinion of the latest (authorities), where it refers to the latest in a chronological sense. See the entry הַלְלָה בְּתַרְאִי in *The Talmudic Encyclopedia* (Hebrew), vol. 9, 341-345.

רָבֵעַ [רָבֵעַ: רָבֵעַ, act. prt. רָבִיעַ, pass. prt.]

1. רָבַץ; שָׁכַב
he lay; he lay down

דְּרַבְּעָה בְּחַד גִּיסָא בְּבֵא קָמָא לָב, א
where (the animal) is lying on one side

נִבְלָה בַת אֲכִילָה, וְאֲרִיא הוּא דְרָבִיעַ עִילּוּוּה.

שְׁבוּעַת כֶּבֶד, ב
a carcass is edible, but "a lion" (= a prohibition) is lying upon it

רָבֵן

n.

"רַבָּנּוּ" (תֹּאֵר כְּבוֹד)

Rabban ("our teacher")

This Hebrew title is applied to some heads of the Sanhedrin, e.g., Rabban Gamli'el and (usually) Rabban Yohanan b. Zakkai.

רַבָּנָא

n.

"רַבָּנּוּ" (תֹּאֵר כְּבוֹד)

Rabbana ("our teacher")

This Aramaic title precedes the names of certain amoraim, e.g., Rabbana Ukba and Rabbana Ashi.

There is some uncertainty regarding the name of a Babylonian amora, מֶר בְּרִיָּה דְרַבָּנָא, for sometimes it is written מֶר בְּרִיָּה דְרַבִּינָא (with a yod between the beth and the nun), and in other cases, where our editions read רַבָּנָא (without the yod, e.g., א, א), the Munich manuscript reads רַבִּינָא. See the note on רַבָּנָא.

n. pl. (with 1st pers. pl. suffix)

1. רַבּוֹתֵינוּ; הַחֲכָמִינוּ וְכַרְוֵנָם לְבִרְכָּה

our teachers; our sages of blessed memory

This Aramaic noun is sometimes used with reference to Torah sages in general.

For examples, see the first definition of (ד)רַבָּנָן.

2. הַחֲכָמִים (הַחוֹלְקִים עַל תַּנָּא אֲחֵר)

the Ḥakhamim (who disagree with another tanna)

This term often refers to a group of anonymous tannaim, whose opinion differs from the view of a tanna who is mentioned by name.

Sometimes, the opinion referred to by the term רַבָּנָן is that of the תַּנָּא קָמָא, e.g., in (וִרְשִׁי שֶׁם) א, בְּבֵא קָמָא פֶּה, א (וִרְשִׁי שֶׁם). Occasionally, it refers to an opinion ascribed to tannaim whose identities are known, e.g., R. Yishma'el and R. Akiva in (וִרְשִׁי שֶׁם) א, מִכּוֹת יֵד, א (וִרְשִׁי שֶׁם), and perhaps even to an individual tanna, i.e., Ben Azzai in ב סוֹטָה כֹא, ב.

3. תַּלְמִידֵי בֵית הַמִּדְרָשׁ; בְּנֵי הַיִּשְׁבָּה

students in the beth midrash; yeshiva students

רַבָּנָן דְּבֵי רַב אֲשִׁי מִנְחוֹת סו, א וְעוֹר
the students in the beth midrash of Rav Ashi

In the last two senses, especially, this form is best treated as an ordinary plural (despite its pronoun suffix -נָן, our) – the equivalent of הַחֲכָמִים (הַחֲכָמִים), rather than רַבָּנָא.

הָאֵי מַרְבָּנָן, הָהוּא מַרְבָּנָן, צוּרְבָא מַרְבָּנָן, רַבָּנָן בְּתַרְאִי, SEE: תַּנָּא רַבָּנָן, הַחֲכָמִים

n. **רָגְנוּתָא**רָגַזְ; בָּעַס ע"פ רש"י קידושין מא, רע"א **anger**n. **רָגִיָא**

הַמְמָצֵע
 עין זָפָה — בְּסָלַע; עין רָעָה — בְּשָׁקָל; בִּינוּגִית —
 בְּרָגִיָא. בכורות יא, א
*(If he is) generous — (he pays) a sela (=two shekels);
 (if he is) stingy — a shekel; (if he is) average — the
 mean (between the two, i.e., a shekel and a half).*

[inf. **רָגַל**] pass. prt.

רָגִיל
accustomed to; frequent; regular
accustomed to buy א שבת קיט, א
 SEE: אָרְגִיל, לְתַרְגְּלִי, מְרָגֵלָא בְּפֻמְיָה דִּי־

n. [pl. **רָגְלִי**]

1. רָגַל
foot; leg
 וְאִישְׁלַע לָהּ רָגְלָא דִּימִינָא יבמות לט, ב
he extended to her his right foot

2. רָגַל; חַג
festival
 שְׁבֻתָא דְרָגְלָא ברכות ל, א (ועוד) ורש"י שם
the Sabbath before a festival
 SEE: רִיגְלָא

n. **רָגְלָא**

קִלְשׁוֹן
pitchfork
 דִּדְרוּ בְּדוּחָקָא — לְדְרוּ בְּרָגְלָא ביצה ל, רע"א
*those who carry (their load) with difficulty — let
 them carry with a pitchfork*

n. **רָגְלָא**

הוֹלֵךְ רַכִּיל; מְרָגֵל
slanderer; spy
 רש"י עבודה זרה כב, ב ע"פ תהלים טו:ג

רָגְלִים לְדָבָר

יֵשׁ יְסוֹד לְהִנִּיחַ כָּה.

There is (circumstantial) evidence for the matter.
 רע"ב משנה נזיר ט:ב (=בבלי סג, א)

pl. **רָגְמוּ** [inf. **רָגַם**]

רָגְמוּ
they stoned
 רָגְמוּהוּ כּוֹלֵי עֲלָמָא בְּאַתְרוּגְזִיָּהוּ קידושין עג, א
they all stoned him with their ethrogim (=citrons)
 SEE: רִיגְמָא

2. **רָבַע** **he copulated with an animal**

מִידַע נָדַע דְּלֹא רָבַע כְּרִיתוֹת כּד, א
*he surely knows that he did not copulate with the
 animal*
 SEE: אָרְבַּע, (רִיבְעוּ)

n. [pl. **רָבְעִי/רִיבְעִי**] **רִיבְעָא**

רַבְרָבִי/רַבְרָבִין [f. **רַבְרָבָן/רַבְרָבְתָא**] adj. pl.
רַבִּי

n. pl. **רַבְרָבְנִי**

שָׂרִים
nobles; officials
 מְכּוֹלְהוּ רַבְרָבְנוּהִי מגילה טז, א
more than all his officials
 SEE: רַב

n. **רַבְרָבְנוּתָא**

הִתְנַשְּׂאוּת; יְהִירוּת
arrogance
 רַבְרָבְנוּתִיָּה דְּמָר וְסַרְרוּתִיָּה דְּמָר גְּרָמָא לִיָּה לְמָר דְּלֹא
 תִּיתְמָר שְׁמַעְתִּיָּה מְפּוּמִיָּה. פסחים קד, ב ע"פ כ"י
*Your arrogance and lordliness will cause your
 halakha not to be said in your name (literally, "his
 arrogance that of my master and his lordliness that
 of my master will cause him that his halakha will
 not be said in his name").*
 Cf. the Biblical Aramaic adjective רַבְרָבָן in Daniel 7:8, 20
 and Rashi's commentary ad loc.

רַבְרָבְתָא adj. f. s. ; **רַבְרָבְתָא** adj. f. pl.
רַבִּי

רַבְתִּי/רַבְתָא adj. f. s. **רַבִּי**

[prt. **רָגַז**] **רָגַז**

רָגַז; בָּעַס
he became angry
 כּד רָגַז רַעִיָא עַל עֲנָא בבא קמא נב, א
when the shepherd becomes angry with his sheep
 In Biblical Hebrew the basic meaning of this verb seems
 to be *trembling*, as in Yeshayahu 5:25: וַיִּרְגְּזוּ הָהָרִים, and
 the mountains trembled, as Ramban points out in his
 commentary on Bereshith 45:24. In Aramaic and in later
 Hebrew to this day, the verb means *he became angry*,
 and the noun רָגַז (in Onkelos: רִיגְזָא) means *anger*.
 SEE: (ל)אָרְגְזִי, מְרָגְזִין

adj. **רִיגְזִי**

פָּעֵסָן; נוֹחַ לְכַעוֹס שבת קנו, א
easily angered; quarrelsome

The adjective רָהוּט is found in post-Biblical Hebrew, and today עֲבֵרִית רָהוּטָה means *fluent Hebrew*.

SEE: אֶהָטֵי

רָהָטָא n.

running

אָגְרָא דְּפִרְקָא — רָהָטָא. ברכות ו, ב

The reward for (attending) the public lecture (is for) running (to it).

The expressions לָפּוֹם רִיחָטָא and אָנֹב רִיחָטָא, *according-to/through the course (of learning)*, which do not occur in the Talmud, appear in the commentaries of Rashi and others and in subsequent halakhic literature. For examples, see Rashi's comments on "ומדאפקיה" and סנהדרין ג, א ד"ה "ומדאפקיה" וימא נח, סע"ב ד"ה "דרך".

אָנֹב שִׁטְפֵי, אָנֹב אוֹרְחִיהָ, (רִיחָטָא): SEE:

רִוִּי n.

appearance

מִרְאָה; תֹּאֲרָא

וְרִוְיָהּ דִּי רַבִּיעָאָה סנהדרין צג, רע"א וצה, ב ע"פ דינאל ג: ככה and the appearance of the fourth (lit., "and his appearance that of the fourth")

רובָא [רובִי pl.]

the majority; the larger portion

זֵיל בְּתֵר רובָא! חולין יא, רע"א Follow the majority!

רובָא [רובים pl.] n.

young man

בָּחוּר

וְהָרוּבָא שֶׁנֶּשֶׂא עֲקָרָה סוטה כו, רע"א ורש"י שם and the young man who married a barren woman

This Hebrew noun, which is spelled in manuscripts רובָה (with a final *hei*), appears in the Biblical phrase קָשֶׁת רובָה in *Bereshith* 21:20 – according to the explanation of R. Yona ibn Janah in his *Book of Roots*, and its plural רובים is found in the Mishna in א, תמיד כה, א. On the other hand, the Modern Hebrew noun רובָה, *rille*, is closely related to Rashi's explanation of the same Biblical phrase.

רִיבָה, רִבְנָא, רִבִּיתָא: SEE:

רובִיָא n.

fenugreek plant (חֶלְבֹּדָה)

לְעֻזִי רִשִׁי' שְׁבֵת קֵט, ב

רובֵעַ n.

רְבֵעֵ (לָרֹב: שֶׁל קָב) רש"י בבא קמא צא, ב a quarter (usually: of a kav)

See the Table of Measurements at the end of this book. רִבְעִית, רִבְעָא: SEE:

רִוְהָ [ריו: רְוִי prt.]

he became drunk

הִשְׁתַּכֵּר

רָגַשׁ [רגש: רָגִישׁ pass. prt.]

he trembled רָגַשׁ; רָעַד

כִּי מָטָא לְמִימַר "מִתְחִיָּה הַמֵּתִים", רָגַשׁ עֲלֵמָא. בבא מציעא פה, ב

When he came to recite "the Reviver of the dead," the world trembled.

he felt; he experienced הִרְגִישׁ

(ד)רָגִישׁ לָהּ צָעֲרָא יבמות קיו, ב she has felt pain (lit., "pain is felt by her")

אֶרְגִישׁ, רִיגָשָׁא: SEE:

רָדוּ n. ← רִידָא

רִידָא [רדר פעל: רִדוּדִי inf.]

he flattened; he hammered thin רִידָא

וְאִי עֲבִידְתִּיהָ בְּלִילָא, רִדוּדִי רִידָא

בבא מציעא פג, ב ורש"י שם ע"פ ת"א לשמות לט: ג

and if his work is (of the type that is done) at night, he might have hammered (it) very thin

רִדָא n. ← רִידָא

רִידִיף [רדף: רִדִּיף act. prt.]

pursuing; chasing; flowing rapidly

הָיָה קָא רִידִיף בְּתִרְיָהּ סנהדרין צה, א

he was pursuing them

מִשּׁוּם דְּרִידִיפִי מֵיָא עבודה זרה לט, א

because the water is flowing rapidly

רָהוּטִי/רָהִיטִי n. pl.

runners רָצִים

For an example, see the next entry.

רָהַט

[רהט: רָהִיט act. prt., רָהִיט pass. prt.]

[imp. רָהוּט]

he ran; he hurried; he rushed רָץ

שִׁיתִּין רָהוּטִי רָהוּט וְלֹא מָטוּ לְגַבְרָא דְּמַצְפָּרָא בְּרָךְ. בבא קמא צב, ב

Sixty runners ran (after him), but they did not overtake the man who had eaten (breakfast) in the morning.

מֵאִי אִירְנָא רָהִיט וְתָנִי "הָדָר בְּבֵית שֶׁל מַעְרָה"...? מעילה כ, א

Why is (the tanna) rushing to state (the case of) "one who dwells in a cave home"...

The Aramaic root רהט is parallel to the Hebrew root רץ, since the Aramaic consonant *tet* is parallel to the Hebrew *tzadei* and both roots have a weak middle letter.

אָפּביר רווחא פֿי היכי דלא מפסדי יתמי. כתובות כא, א
I will make a profit so that the orphans will not lose.

This noun רווחא (in all its meanings) is often pronounced
 as רווחא — especially by Ashkenazic Jews.

SEE: רוית, רווח

רוּחָא [רוּחִי. pl.] n.

מְשַׁמֶּרֶת; מְסַנֶּנֶת לְסַנּוֹן יַיִן מְשַׁמְרִי

רש"י פסחים מב, ב strainer (for filtering wine)

רוּחָא [רוּחִי/רוּחָתָא. pl.] n.

רוּחַ (נִשְׁבָּת) wind

רוּחָא תְּטַלְטְלִינֵן עבודה זרה מדר, א ע"פ כתי פריז ע"פ
 ת"י לישעיה מא:טו and the wind will transport them

רוּחַ; נְשִׁימָה breath

פֶּרַח רוּחָה כתובות סב, ב

her breath departed (=she fainted)

רוּחַ (רָעָה); הָלִי רוּחָא — בְּמִיָּא. עבודה זרה כט, א ורש"י שם

רוּחָא — בְּמִיָּא. עבודה זרה כט, א ורש"י שם
 For an illness (he should eat the herbs) in water.

רוּחַ; הַכּוֹנֵה נְפִשִּׁית רוּחָא; הַכּוֹנֵה נְפִשִּׁית

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רוּחָא; הַכּוֹנֵה נְפִשִּׁית רוּחָא; הַכּוֹנֵה נְפִשִּׁית

אִישְׁתִּי רוּחָה וּגְנָא. גִּטִּין סח, א ורש"י שם

He drank, he became drunk and fell asleep.

This Aramaic verb denotes becoming saturated with
 liquid (and hence becoming drunk), like the parallel
 Biblical Hebrew verb in the phrase and (the
 sword) will be satiated with their blood (Yirmeyahu 46:10).
 Cf. טָהַל in Tehillim 23:5.

Cf. the conjugation of הוּי in G for G, pp. 126-128.

SEE: רוּחָא, אִישְׁתִּי

רוּחַ [רוּחִי: רוּחַ, act. prt. רוּחַ, pass. prt. רוּחַ]

רוּחַ הַתְּרַחֵב; רוּחַ הַתְּרַחֵב it became wide; it widened

הָאִי תִּיגְרָא דְּמִיָּא לְצִינּוּרָא דְּבִידְקָא דְּמִיָּא: בִּינּוּ דְּרוּחַ
 רוּחַ. סנהדרין ז, א

A quarrel is like a pipe of a channel of water: once
 it becomes wide, it becomes wider.

רוּחַ הַתְּרַחֵב; רוּחַ הַתְּרַחֵב it became relieved; it was at ease

הוּאִיל וְאַתָּא מִיטְרָא, הַשְׁתָּא רוּחַ עֲלָמָא. תענית כג, ב

Since rain has come, now the world is at ease.
 רוּחַ הַתְּרַחֵב; רוּחַ הַתְּרַחֵב it was clarified

הָאִי מְקִשִּׁי לִי עֲשָׂרִין וְאַרְבַּע קוּשְׁיִיתָא, וּמְפָרְקִינָא

לִיה עֲשָׂרִין וְאַרְבַּע פִּירוּקִי, וּמְמִילָא רוּחָא שְׁמַעְתָּא

בבא מציעא פד, א

he would raise twenty-four objections, and I would

present him with twenty-four solutions, and

thereby the halakha would be clarified

רוּחַ הַתְּרַחֵב; רוּחַ הַתְּרַחֵב it made a profit

הָנִי בִּי תִּירִי דְּעִבְדִּי עִסְקָא בְּהַדִּי הַדִּי וְרוּחַ

בבא מציעא קד, רע"א

two people who were making a business deal with

each other, and it made a profit

SEE: רוּחַ, רוּחָא, אִישְׁתִּי

רוּחָא/רוּחָא [רוּחִי. cnstr.] n.

רוּחַ הַתְּרַחֵב; רוּחַ הַתְּרַחֵב it made a profit

רוּחַ הַתְּרַחֵב; רוּחַ הַתְּרַחֵב it made a profit

רוּחַ הַתְּרַחֵב; רוּחַ הַתְּרַחֵב it made a profit

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רוּחַ הַתְּרַחֵב; רוּחַ הַתְּרַחֵב it made a profit

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רוֹכֵץ n.
מִשְׁנֵה לְמַלְךְ רש"י בבא מציעא מט, ב
second in command to the king

רוֹקֵא n.
רֶק
spittle
SEE: רֶק

רוֹשָׁתָא n. pl.
מַחֲלַת מַעִים; תַּחְתּוֹנוּיּוֹת (טְחוּרִים)
abdominal illness (hemorrhoids)
רש"י גיטין סט, ב

רוֹשָׁמָא n. [cnstr. רָשׁוּם]
חוֹתֵם (חוֹתָמָת); חֲקִיקָה; סִימָן
engraved stamp; impression; mark
ע"פ רש"י גיטין כ, סע"א ופסחים ק, ב
SEE: מְרָשֵׁם

רִזָּא n. [pl. רִזִּיא]
רִזָּ; סוּד
secret

רִזְיָא adj.
חֲזָק
powerful
מְטָרָא רִזְיָא תענית ג, סע"ב
a powerful rain

רְחוּבָּ n.
רְחֻבָּ
open area
פְּנֵי לִי דוֹקְתָא בְּרְחוּבָּה דְּמִתָּא! ברכות סב, א
Clear me a spot in the open area of the town
(literally, "in its open area, that of the town")!

לְרְחוּמִי inf. ← רָחִים

לְרְחוּשִׁי inf. ← מְרַחֵשֵׁן

רְחִילָא n.
רְחֵל; כְּבֶשֶׂה
ewe (female sheep)
SEE: אִימְרָתָא

רָחִים [רחם פֿעַל: מְרַחֵם, prt. רְחוּמִי, inf.]
he pitied; he showed mercy
אֶעְבֹּד נְמִי רְחוּמִי מְרַחֵם גיטין יב, סע"א
towards a slave he will surely show mercy as well
SEE: רְחֻמָּנָא, רְחֻמִּי

רוֹכֵץ n.
רַכּוּת
softness
תַּתָּאָה אָגַב רוֹכֵצִיהּ מִיפְקָע פִּקָּע חולין נו, א
the lower one will certainly break apart because of its softness
SEE: רַכִּיךְ, (ל)רַכּוּכִי

רוֹכֵץ n.
רוֹכֵץ; סוֹחֵר
peddler
תָּנָא כִּי רוֹכֵץ לִיתְנִי וְלִיזִיל?! בבא קמא לו, ב ועוד
Should the tanna go on and state (every case) like a peddler (enumerating his wares)?!
In his commentary on VaYikra 19:16, Rashi states that since the consonants *khaf* and *gimel* are pronounced from the same point of articulation, they are sometimes interchangeable; hence the root רכל may be related to the noun רָגֵל, *foot*, and a רוֹכֵץ may denote an itinerant peddler, who travels from place to place to sell his wares.
SEE: רָגֵלָא

רוּמָא n. [cnstr. רוּם]
רוּם; גְּבִיהַ
height
SEE: רוּם

רוּמָאָה
רוּמִיתָא [f. pl. adj./n.]
Roman; a Roman

רוּמָחָא n.
רְמוֹחַ
spear

רוּמִיָּא n.
"הִטְלָה"; קוּשְׂיָא
"the hurling" (of one source against another); a contradiction

מאי רוּמִיָּא?! כתובות לו, א ועוד
What is the contradiction?!
SEE: קוּשְׂיָא, רָמָא

רוּמָנָא/רְמוּנָא
[רוּמְנִי/רְמוּנִי/רִימוּנִי]
רִימְנִי [pl. n.]

רְמוֹן
רוּמָנָא בְּרִישׁ צוּצִיתָא קידושין פא, ב
pomegranate
a pomegranate at the top of a small branch
רוּמְנִי דְּאַפִּי עבודה זרה ל, ב וילעזי רש"י שם
cheeks (lit. "pomegranates of the face")

רוּנְגָר/דוּגְזָר n.
שְׂכִיר יוֹם רשב"ם ב"ב קכב, א
day laborer

But does prayer help (change the sex of the fetus)?!

2. אֶהָבָה love
רחמי דאבא אבני סוטה מט, א ורש"י שם
a father's love (is) for (his) sons
SEE: רחמים, רחמי, רחמי

רחמנא n.
הרחמן the Merciful (God)
This term is often used in connection with the words of the Merciful God as expressed in the text of the Torah.

רחמנא ליצלן! תענית ט, ב ועוד
May the Merciful save us!
For an additional example, see תליתאי.
SEE: אמר רחמנא, גלי רחמנא, רחמים

רחמנא אמר ← אמר רחמנא

רחמנות n. ← **רחימת**

רחק [רחק פעל: מרחק act. prt.]
מרחק [inf. רחוקי, imp. רחק, pass. prt.]
he kept at a distance;
he placed farther away

חוץ לחומה דרחוקי רחקה זבחים קיג, א
the wall where he surely kept it at a distance outside
SEE: רחיק, ארחיק

רטיבא/רטיבא n. adj./n.
moist; wet 1. רטב; לח
תרי אנדי יבישי וחד רטיבא סנהדרין צג, א
two dry firebrands and one moist (firebrand)
2. חפץ רטב; מקום לח; אחו
wet object; wetland; marsh

ברטיבא שדאי ליה עבודה זרה ד, רע"ב ורש"י שם
I put it out (to graze) in the marsh
SEE: מירטב

רטיין prt. [רטן]
mumbling (a charm) רוטן; לוחש (לחש)
רטין מגושא ולא דע מאי אמר. סוטה כב, א ורש"י שם
The magician mumbles (an incantation) but does not understand what he is saying.

As Rashi points out, Targum Onkelos on Devarim 18:11 translates the Biblical Hebrew וְרָטַן as וְחָבַר חֶבֶר and a mumblor of an incantation.

ריבבן/ריבנותא n. pl. ← **רבבא**

רחמים prt. [רחם: מרחם inf.]

אוהב loving
לא לידון איניש דינא למאן דרחמים ליה ולא למאן דסני ליה. כתובות קה, ב
One should not serve as a judge of a case of (a person) whom he either loves or hates.

The past tense of the Aramaic *binyan* קל (רחמים), which does not appear in the Babylonian Talmud, is used by Onkelos to translate אהב, he loved, in Bereshith 37:3. This verb is also found in the Hebrew *binyan* קל in the form ארחמך, I will love You, in Tehillim 18:2.
SEE: רחמית, רחמי, רחמי

רחימת/רחמנות n.

אוהב love
כי רחמיתין הנה עזיזא סנהדרין ז, א
when our love (for one another) was intense
SEE: רחמי, רחמי

רחיץ pass. prt. [רחץ]

בוטח trusting
גברא דרחיצנא עליה סנהדרין ז, א
the man in whom I trust
SEE: מתרחיץ, (ל)רחיצן

רחיק adj.

רחוק far; distant
SEE: רחק

רחמי n.

אוהב; ידיד friend
(ד)רחמיה קמצא, ובעל דבביה בר קמצא
גטין נה, ב ורש"י שם
his friend (was) Kamtza, and his enemy (was) Bar Kamtza
SEE: רחמים, רחמית

רחמי/רחמין n. pl.

1. רחמים; בקשת רחמים (תפלה)
mercy; supplications for mercy (=prayer)
ורחמין למבעא מן קדם אלה שמיא
תענית ח, ב ע"פ דניאל ב:יח
and to seek mercy from (=to pray to) the God of the Heavens

"וְחִיבִין בַּתְּפִלָּה" – דרחמי נינהו. ברכות כ, רע"ב
"And they (women et al.) are obligated in prayer (e.g., the Amida)" – because (prayers) are supplications for mercy.

ומי מהני רחמי?! ברכות ס, א

וְרִיבָה: רִיבָה וּמִיעוּט וְרִיבָה — רִיבָה הַכֹּל. מֵאִי רִיבָה? רִיבָה כָּל מִלִּי. וּמֵאִי מִיעוּט? מִיעוּט שְׁטָרוֹת.

שבועות לו, ב ע"פ ויקרא ה:כא, כד

BARAITHA: (If) one steals a field from his fellow man and (then) a river flooded it, he is obligated to restore a field to him — (these are) the words of R. Eli'ezer ...

TALMUD: R. Eli'ezer expounds extensions and limitations. "And he falsely denied (something of) his fellow man" — (this expression) extended (the law); "regarding a charge or a loan" — (this) limited (its scope); "or anything about which he may swear ... (he must pay for it)" — (this) extended once again: (Scripture) extended and limited and extended — it has (thereby) included everything. What has it included? It has included all possessions. But what has it excluded? It has excluded documents (which are unlike the particulars stated in the pasuk since their value is not intrinsic).

ריבויא ← n. רִיבָה

ריבויא/רבויה [ריבוי/רבויה] n. [pl.]

1. רב much; majority

בְּרִבְבֵּינָן נִמְנִי רְבוּיָא הוּא דְּבִיעִינָן יַבְמוֹת פּוֹ, סע"א even with regard to (a prohibition) of Rabbinic status, it is a majority (of produce) that we require

2. רבוי; הרחבה inclusion; extension

This term denotes an amplification of the scope of a halakhic category through an apparently extra expression, word or letter in a Biblical text.

"וְכָל בְּהֵמָתְךָ" רִיבּוּיָא הוּא. ב"ק נד, ב ע"פ דברים ה:יד (The Biblical expression) "and all your animals" is an inclusion (of work done by any species of animal into the prohibition of labor on the Sabbath).

3. גדול (שער) growth (of hair)

מִמֵּי דְהִרִין שִׁילוּחַ רִיבּוּיָא הוּא? נויר ג, א From where (is it derived) that this (term) "shilu'ah" (means) "growth" (of hair)?

SEE: רבי, ריבה, (מיעוטא)

ריבוי ומיעוטי nouns pl.

ריבויים ומיעוטים

(the rules of Biblical interpretation through) extensions and limitations (according to the system of R. Akiva,

e.g., רִיבָה וּמִיעוּט)

SEE: (בְּלִי וּפְרָטִי)

ריבדא [ריבדי] n.

puncture נקב

ריבדא דְּכוּסְלָתָא שבת קכט, א (ועוד) ורש"י שם a puncture from (the bloodletter's) scalpel

ריבה n.

נערה; ילדה רש"י שבת קכו, ב (young) girl

This noun also appears in Rashi's commentary on Bereshith 18:21. The feminine form רִיבָה — instead of (רוכה/רוכא) (with a vav like the masculine parallel) — is surprising, and it has been proposed that this spelling is based on a scribal error (Ben Yehuda, p. 6367).

SEE: רובא, רבנא, רביתא

ריבה (הפתוב)

רבי פעל: מרבה, prt.

רבות. [inf.]

it included; כָּלָל; הוסיף (על הכלל)

it widened (the scope of a halakha)

This verb usually indicates that a Biblical text has an extra expression, word or letter that amplifies the scope of a halakhic category.

"אֵת ה' אֱלֹהֶיךָ תִירָא" — לְרִבּוֹת תִּלְמִידֵי חֻכְמִים

פסחים כב, ב (ועוד) ע"פ דברים ו:יב

"You shall revere the Lord your God" — (the word אֵת is written) to include (reverence towards) Torah scholars.

The participle is popularly pronounced מְרַבֵּה, as if it were from *binyan* הַפְעִיל, but מְרַבֵּה is the correct form for *binyan* פְעַל.

SEE: רבי, (מיעוט), הביא, איתי

ריבה ומיעוט וריבה ריבה הכל

(Scripture) extended and limited and extended — it has (thereby) included everything.

This statement is one of the rules of Biblical interpretation (מדרות) of R. Akiva that are used to interpret halakhic passages. According to R. Akiva, this sequence of terms in the Torah that are regarded as extensions and limitations, respectively, leaves the general category intact with the exclusion of only that which is clearly exceptional.

ברייתא: הַגּוֹזֵל שָׂדֶה מִחֲבִירוֹ וְשָׂטְפָה נֶהָר, חֲזִיב לְהַעֲמִיד לוֹ שָׂדֶה — דְּבָרֵי ר' אֱלִיעֶזֶר...

תלמוד: ר' אֱלִיעֶזֶר דְּרִישׁ רִיבּוּי וּמִיעוּט. "וְכָבֵשׁ בְּעֻמָּתוֹ" — רִיבָה, "בְּפָקֶדוֹן אֹרֶץ בְּתִשְׁמוֹת יָד" — מִיעוּט, "אוֹ מִכָּל אֲשֶׁר יִשְׁבַּע..." (ושלם אתו) — חֲזִיר

With the full spelling (i.e., with the vowel-letter *yod*) **ריגלא** always means *festival*.

SEE: **ריגלא**, **ריגלא**

ריגמא n.

stone (for stoning)

אָבן (לִסְקִילָה)

קידושין ע, ב

According to manuscripts: **ריגמיהו**, *their stones*.

SEE: **ריגמור**

ריגשא n.

trembling

רַעַד מגילה כט, א

SEE: **ריגש**

רידיא/רידייא/רידיא/רדו n.

plowing

חֲרִישָׁה

ותורי דרידיא שבת יט, ב ורשיי שם

and oxen for plowing

פי רדו יומא בבא בתרא יב, א

an area for plowing in one day

The noun is derived from the Aramaic root **רדי**, as in *do not plow*, which is the Targum's translation of **לא תחרש** in *Devarim* 22:10. According to Rashi (on **רידיא** or **רידייא** is also the name of the angel in charge of rain.

ריהטא n.

סוג של דיסה העשויה מקמח ודבש

porridge made of honey and flour

רשיי ברכות לז, ב

SEE: **ריהטא**

ריחא n.

smell; odor

ריח

SEE: **ריחני**, **ריחקנא**

ריחיא/ריחיא n.

mill; millstone

רשיי פסחים צד, ב

ריחני n. pl.

(fragrant) spices

ע"פ רשיי נדה נב, רע"א

SEE: **ריחא**

ריחשא n.

creeping things

רָמָשׁ; שָׂרָצִים

Targum Onkelos regularly uses the Aramaic noun **ריחשא**, e.g., in *Bereshith* 1:25, to translate the Biblical Hebrew noun **רָמָשׁ** *creeping thing*.

ריבון n.

רבון; אָדון

master

ריבניה דעלמא כוליה! גיטין נז, א

Master of the whole world!

This Aramaic noun – the standard translation in Targum Onkelos of the Biblical Hebrew **אָדון** (e.g., in *Shemoth* 23:17) – has also entered Hebrew, e.g., in *Master of all the worlds*, which appears in the daily prayer book.

SEE: **רב**

ריבועא n.

square

רבוּע

עיגולא מגו ריבועא עירובין עו, ב

a circle (inscribed) within a square

ריביתא n.

interest

רבית

ריבעא/רבעא n. [pl. רבעי/ריבעי]

a fourth; a quarter

רְבַע

רבעא דיומא תענית יב, סע"ב ועוד

a quarter of the day

2. ליטרא (מידת משקל)

a pound (approximately)

ריבעא דבשרא – כמה חלבא בעי לבשולי?

חולין קי, א ורשיי שם

(As for) a pound of meat – how much milk does it need for cooking?

SEE: **רביעית**, **רובע**, **ליטרא**

ריבעוי pl.

[רבע פעל: מרבע]

act. prt. **מַרְבֵּעַ**, pass. prt. **רַבַּע**, imp. **רַבְּעִי** [inf.]

רבעו (עשו מרבע)

they made square; they squared

ריבעא דריבעוה רבנן עירובין כג, ב

a square that the ḥakhamim have made

In our editions, the spelling of this Aramaic verb is **רַבַּעַל** – with a *yod*, like the Hebrew *binyan* **רַבַּעַל**; however, Tosafoth ad loc. (s.v. **אֵיבָא דְאַמְרִי**) has **רַבַּעַל** – without a *yod*, the standard Aramaic form.

(ב)מִתָּא עִיגוּלְתָּא... חֲזִינוּ כְּמֵאן דְּמַרְבֵּעָא. שם נז, א
A round city ... we view (it) as if it were squared.

SEE: **רבע**, **ארבע**

ריגלא/ריגלא [ריגלי pl.]

festival

רָגֵל; חַג

תלתא ריגלי יבמות קכב, א ועוד

the three pilgrimage festivals (i.e., Pesah, Shavu'oth and Sukkoth)

רִיעֵ [ריעי] pass. prt. [רעע]
unsound; unsure; impaired רעוע
 דִּרְיעַ הֶזְקִייהוּ כתובות כד, סע"ב
because their status is unsure
 SEE: רעישא

רִיעוּתָא/רְעוּתָא n.
defect; negative factor פִּגְמָה; שְׁלִיָּה
 הָתֵם אִיתְלִידָא בֵּה רִיעוּתָא בְּבִהְמָה חוּלִין י, ב
there the defect appeared in (the slaughtering of) the animal
 הָתֵם תְּרִיתִי לְרִיעוּתָא; הָכָא חָדָא לְרִיעוּתָא.
 קידושין עט, א
In that case there are two negative factors; in this case there is (only) one negative factor.

רִיפְקָא n.
hoeing; digging עֲדִירָה; חֲפִירָה
 SEE: רפוקא, רפק

רִיפְתָא [ריפתא/ריפי] pl.
bread; loaf of bread לָחֶם; כֶּבֶר לָחֶם
 For an example, see בִּרְךְ.

רִיקוּדָא n.
dancing רִקּוּד
 SEE: מִרְקָד, רִקְנָא

רִיקְמִי n. pl.
spots חֲבִרְבוּרוֹת
 רש"י שבת קז, ב

רִיקָן/רִיקְנָא adj.
empty רִיק
 SEE: אֲלִיבָא רִיקְנָא

רִירָא [רירי] pl. n.
discharge; secretion; saliva רִיר

רִירִי n.
word of incantation מִלַּת לַחֲשׁ

רִישׁ n. constr. ← **רִישָׁא**

רִישׁ גְּלוּתָא
“chief of the exile”; exilarch ראשׁ הַגּוֹלָה
 The *exilarch*, who was a descendant of King

רִיחֶתְנָא adj.
fragrant בְּעֵל רִיחַ טוֹב רש"י גיטין ע, א
 SEE: ריחא

רִיִּיק prt. ← **רָק**

רִיכְבָּא דְּדִיקְלָא/דְּדִיקְלִי
שׁוּרֵת דְּקָלִים מְרַבִּים זָה עַל גִּב זָה
dense row of palm trees רש"י כתובות קט, ב

רִיכְסָא n.
מְלוֹי טִיט וְאַבְנִים דְּקוֹת (בֵּין שְׁתֵּי שְׁכָבוֹת לְבָנִים)
mortar made out of mud and small stones
(between two layers of bricks) רש"י בב"ב ג, א

רִימָא n.
רֵאֵם רש"י זבחים קיג, ב ד"ה "דהיינו" *re'em* (wild ox)
 The specific identity of this mammal is uncertain. In Biblical Hebrew, it is usually spelled רֵאֵם (with an *alef*, as in *Bemidbar* 23:22) – rather than רִים (as in *Iyyov* 39:9-10). In Aramaic, both the Babylonian Talmud and Targum Onkelos spell it רִימָא (without an *alef* after the *resh*).

רִיכְשִׁי/רִכְשֵׁי n. pl.
חֲסוּסִים רש"י כתובות נה, ב
horses
 In his commentary on the Talmud, Rashi equates the Aramaic noun with the Biblical Hebrew noun in the phrase רִכְבִּי הֶרְכָּשׁ (*Esther* 8:10), but nowhere in his commentaries does he offer a specific identification. We have followed the definition of the *Arukh*, s.v. רכש.
 SEE: אֲרֻכְיָה אֲתָרִי רִיכְשִׁי

רִימוּנִי/רִימְנִי/רִמְנִי n. pl. ← **רומנא**

רִיסְפָּק n.
מִרְכָּבָה רש"י גיטין נה, ב
carriage

רִיסְקָא/רְסוּקָא n.
חֲגוֹר שֶׁל עוֹר ר"ח שבת נט, ב
leather belt

רִיסְתָּנָא n.
מִנְהָ (שֶׁל אֶכָּל)
portion (of food)
 לעזי רש"י ברכות מב, א

רִיסְתָּקָא/רְסְתָּקָא n.
שׁוּק; רִחְבָּה
market place; square
 רש"י ברכות נד, א

ריש כנישתא

ראש כנוסים (של תלמידים) ע"פ רש"י שבת כט, ב
head of assemblies (of students)

ריש מתיבתא

ראש הישיבה
head of the yeshiva

ברכות כז, סע"ב

The plural **רישי מתיבתא** appears in the **יקום פֿרָקן** prayer, which is recited on the Sabbath in many Jewish communities.

ריש נהרא [רישי נהרי pl.]

שר העיר "head of the river"; city official

רש"י סנהדרין כה, סע"ב ד"ה "אמר לך"

In the commentary on א, attributed to Rashi, the official is identified as a tax collector (מוכס).

The use of the noun **נהרא**, river, in this context is problematic. Sokoloff (p. 1081) suggests that it "may originally have indicated an official in charge of regulating matters concerning a canal."

ריש סדרא

ראש הישיבה
head of the yeshiva

רש"י חולין קלז, ב

SEE: סידרא

ריש שתא

ראש השנה
first (day) of the year

רש"י סוטה מא, סע"א

מריש ← מריש

רישא [ריש, abs. and constr. רישותא pl.] n.

ראש; התחלה
head; beginning

This word often serves as a technical term denoting the first clause (or the earlier clause) of the text under discussion – usually a mishna or a baraita, but occasionally a Biblical passage or amora's statement.

This term is used in contradistinction to **סיפא**, the latter or last clause, as in the next entry.

SEE: מציעתא, סיפא

רישא... וסיפא...

הראש הוא..., והסוף הוא...!?

Does the first clause (in the mishna or baraita) ..., while the latter clause ...?!

(1) This formula usually constitutes a rhetorical

David, served as the leader of the Babylonian Jewish community and was recognized as such by the government in Talmudic times and beyond.

בעא מיניה ריש גלותא מרבה בר הונא שבת קטו, ב
the exilarch asked Rabba b. Huna

רב עמרם חסידא — כי הוה מצערין ליה בִּי ריש גלותא, הוּוּ מַגְנוּ לִיה אַתְלָגָא. גיטין סז, ב

(As for) Rav Amram, the pious — when the exilarch's household would annoy him, they would make him lie in the snow.

Some exilarchs also participated in the halakhic discussions in the beth midrash (as in the first example). Sometimes friction – and even conflict – erupted between an exilarch and one (or more) of the ḥakhamim of the beth midrash (as in the second example).

The plural **רישי גלותא** appears in the **יקום פֿרָקן** prayer, which is recited on the Sabbath in many Jewish communities.

ריש גרגותא/גרגיתא

"ראש הבאר"; מפקח על חלוקת המים

"head of the well"; overseer of the drawing of water from a well

רשב"ם בבא בתרא צא, רע"ב

ריש דוכנא

"ראש הדוכן"; עוזר למלמד תינוקות

"head of the platform"; teacher's assistant

רש"י בבא בתרא כא, א

ריש ירחא

ראש חודש
first (day) of the month

ריש כורי

מפקח על המדות ע"פ רש"י קידושין עו, ב

superintendent of measures

Rashi explains the Aramaic noun **כורי** as the plural of the measure **כורא** (Heb. כור). See the Table of Volume in Appendix II (3).

SEE: כור

ריש כלה [רישי כלי pl.]

ראש הכלה (הדורש בפני תלמידי חכמים ביישיבה בבבלי)

רש"י בבא בתרא כב, א

head of the kalla (who lectures before the Torah scholars in a Babylonian yeshiva)

The plural **רישי כלי** appears in the **יקום פֿרָקן** prayer, which is recited on the Sabbath in many Jewish communities.

SEE: כלה

commentary (ad loc.) to explain the Aramaic noun קָלָבָא and subsequently copied into the Talmud text by mistake.

רישקא n.
דורון רש"י סנהדרין צד, ב
gift

רישקא n. pl.
שִׁדִּים (הַמְצוּיִים בְּגִגּוֹת) רש"י פסחים קיא, ב
demons (who reside on roofs)

See the Biblical Hebrew phrase רֶשֶׁפִּי קָשֶׁת in *Tehillim* 76:4, and Rashi's commentary ad loc.

רישקא n.
גן רש"י שבת קי, א
garden
SEE: בורקמא (ד)רישקא

רישת n. f. pl.
מנהיגות
leaders; chiefs
רש"י פסחים קי, א ד"ה "רישתינהי"
רישא, רשותא SEE:

ריתא n.
בין גמי (המשמש לעשיית חבלים)
type of reed (used for making ropes)
רש"י מגילה כו, ב

ריתקא/ריתקא n.
פעס; חרון אף (של ה')
anger; (Divine) wrath
בעידן ריתקא לא יהוה בעי רחמי כתובות קו, א
at the time of (Divine) wrath (=during an epidemic)
he would not ask for mercy

In Modern Hebrew the Aramaic phrase, בעידנא דריתקא, (popularly pronounced בעידנא דריתקא, with a *sh*^{va} under the *daleth*) usually means at a moment of rage.
ריתח SEE:

ריתקא n.
רָתֶם (מִין שִׁיחַ)
species of shrub
רש"י שבת נד, ב

רכא n.
מֶלֶךְ רש"י שבת נג, א ד"ה "אבא"
king
Rashi interprets the Biblical Hebrew noun אֶבֶךָ in *Bereshith* 41:43 as a composite of אב, father, and כֶּךָ, king. See Targum Onkelos and Rashi on the Biblical passage. Cf. the Latin noun word for king, rex.

question that points out that two clauses in the same text are inconsistent with each other – unless they are viewed as the opinions of two different tannaim. In response, sometimes the divided authorship is accepted.

רישא רבנן, וסיפא ר' מאיר? אָמַר רַב חֲסֵדָא: אֵין, רישא רבנן, וסיפא ר' מאיר. מגילה ט, ב
Does the first clause (of the *baraitha* follow the opinion of) the *Hakhamim*, while the latter clause (follows the opinion of) R. Me'ir?! Yes, the first clause (follows the opinion of) the *Hakhamim*, while the latter clause (follows the opinion of) R. Me'ir.

(2) Occasionally, three clauses of a text are under consideration: the first clause (רישא), the middle clause (מציעתא) and the last clause (סיפא).
רישא וסיפא רבנן, ומציעתא אבא שאול? יומא טו, א
Do the first and last clauses (follow the opinion of) the *Hakhamim*, while the middle clause (follows the opinion of) Abba Sha'ul?!

(3) Sometimes, the issue is not the authorship of the clauses of the text, but rather the circumstances of the cases.

רישא וסיפא דאיכא עדים, מציעתא דליכא עדים?
כתובות כג, ב
Do the first and last clauses (refer to a case) where there are witnesses, while the middle clause (refers to a case) where there are no witnesses?!
אתאן ל-, תברא SEE:

רישקא n.
פּוֹרֶס מְלִכּוּדוֹת; צִיד
trapper; hunter
רש"י שבת יז, רע"ב; קל, א

According to Rashi (on א חולין קטו, א), the parallel Hebrew noun, רִישְׁבִּין, snares or nets, occurs in the Mishna (בבא קמא עט, ב). Our editions, however, read רישבין, with an initial *nun* – a consonant that sometimes interchanges with a *resh*.

רישקות n. pl.
ראשים
heads
(ד)שבעה רישקותיה קידושין כט, ב
its (=the dragon's) seven heads
רישא SEE:

רישינא n.
שֶׁרֶץ יֵץ
resin
לעזי רש"י ודק"ש שבת קלג, ב
This word appears once in our editions of the Talmud (שבת קלג, ב), but it is apparently a medieval French noun (=the English resin) that was written by Rashi in his

וְרָמִי דִר' יוֹחָנָן אֲדָר' יוֹחָנָן, וְרָמִי דִרִיש לְקִיש אֲדָרִיש לְקִיש! עִירוּבִין יֵא, סֵע"א

Pit (this halakhic statement) of R. Yohanan against (another halakhic statement) of R. Yohanan, and pit (this halakhic statement) of Resh Lakish against (another halakhic statement) of Resh Lakish!

רַב פָּפָא רָמִי: כְּתִיב: "כִּי יִתֵּן", וְקָרִינָן: "כִּי יוֹתֵן".

בבא מציעא כב, רע"ב (ועוד) ע"פ ויקרא יא: לח

Rav Pappa points out a contradiction: (It) is spelled כִּי יִתֵּן (which would ordinarily be pronounced כִּי יוֹתֵן meaning "if he puts"), and we read כִּי יוֹתֵן (meaning "if it be put," a passive form).

For additional examples, see: וְקָרִינָן...

2. הִטִּיל; הִיב

he imposed (upon); he obligated

(ד)רָמִי וְרַבֵּן שְׁבוּעָה עָלֶיהָ בבא מציעא ב, רע"ב ועוד
the ḥakhamim impose an oath upon him

לֹא שָׁבִיק אִינִישׁ מִצְוָה דְּרָמָא עָלֶיהָ וְעָבִיד מִצְוָה דְּלֹא רָמָא עָלֶיהָ. קידושין נא, ב

A person would not forsake a mitzva that is incumbent upon him and perform a mitzva that is not incumbent upon him.

3. הִטִּיל; הִשְׁלִיךְ; זָרַק

he threw; he cast; he thrust; he projected

מִיִּתְיָנִין דָּם חִלּוֹזִין וְסַמְנִין וְרַמִּינָן לָהּ בִּירוּרָה

מנחות מב, ב

we take blood of a ḥilazon (shellfish) and dye ingredients and we cast them into a pot

טַב רָמוּ לֵיהּ! גִּיטִין יד, ב ורש"י שם

"Throw a lot at him!" (=Give him a good beating!)

רָמָא קֵלָא חוּלִין קה, א ורש"י שם

he projected (his) voice (=he cried out)

כַּד הָיָה קָצִיר וְרָמִי בְּעָרְסִיהּ בבא בתרא קנ, סע"א
when he was sick and cast (lying) in bed

This verb does occur in Biblical Hebrew, for example, in *Shemoth* 15:1 and again in 15:21 – סוֹס וְרֹכֵב וְרָמָה בָּיָם – *the horse and its rider He threw into the sea*. It also occurs in Biblical Aramaic, for example, in *Daniel* 6:25 – *and into the lions' pit he threw them*.

4. יָצַק; מָזַג he poured (a liquid)

לְבָתֵר דְּרָמָא לְכָסָא עבודה זרה נח, א
alter he poured (the wine) into a cup

5. הִטִּיל; שָׂם; חִבֵּר

he placed; he put on; he attached

(ד)רָמִי חוּטָא דְּכִתְנָא בְּגָלִימָא דְּעִמְרָא

נדה סא, ב ע"פ כת"י

putting a linen thread onto a woolen garment

וְרָמִי מְסָאנִי כְּחוּבוֹת סה, רע"ב
he puts on shoes

For an additional example, see the first example of this entry.

רָכַב [רָכַב: רָכַב, act. prt., רָכַב, pass. prt., רָכַב, imp., מִרְכָּב, inf.]

he rode

רָכַבְהּ לְפָרְדִּיהָ סנהדרין צה, א
he rode his mule

אִיסוּרָא הוּא דְּרָכִיב בְּהוּ. ראש השנה כח, א

It is a prohibition that is "riding" (=is imposed) upon them.

SEE: אֲרָכַב

לְרַבּוֹכִי inf. [רַבֵּן פָּעַל]

to soften

לְרַבּוֹכִי כִּיתְנִיתָא קָא מִיכּוּזִין שבת קמ, א

he intends to soften the linen garment

SEE: רֹכַב

רַבִּיךְ adj.

soft

SEE: רֹכַב

רִכְשֵׁי n. pl. ← רִכְשֵׁי

רָם adj.

high

גְּבוּהָהּ

מֵאִיגָרָא רָם לְבִירָא עֲמִיקָא חגיגה ה, ב

from a high rooftop to a deep pit

Most manuscripts read מֵאִיגָרָא with an *alef* suffix appended to the adjective to match the noun. In that form the expression has been used as a metaphor for a precipitous downfall (e.g., in Rashi's commentary on *Ekha* 2:1) till this day. It is now popularly pronounced מֵאִיגָרָא with a *sh"va* under the *gimel*.

SEE: רֹמָא, תְּרוּם

רָמָא

[רָמִי: רָמִי, act. prt., רָמִי, pass. prt., רָמִי, imp., מִרְמָי, inf.]

1. הִטִּיל (שְׁנֵי מְקוּרוֹת זָה עַל זָה); הִקְשָׁה

he pitted (one source against another); he pointed out a contradiction (between two sources)

This verb is frequently used in presenting a contradiction between two mishnayoth, between two baraitoth, between a mishna and a baraita, between two pesukim, between two halakhic statements of the same amora, or between the Masoretic reading (=the קָרִי) and spelling (=the כְּתִיב) of the same Biblical word.

רָמָא לֵיהּ תוֹרָא, רָמָא לֵיהּ מִתְנִיתָא אֲהָדָי נדה לג, ב
he placed before him an ox (=served him some beef), (and) he pointed out a contradiction between two mishnayoth before him

הִיכָא רְמִיזָא? מגילה ב, א (ועוד) ורש"י שם
Where (in Scripture) is it hinted?
SEE: רְמוּז

רְמִיזָא² n.
allusion; hinting; intimation
רְמִיזָא לָאוּ כְלוּם הוּא. סנהדרין פו, ב
Hinting is nothing.
Some manuscripts read רִימוּזָא, which is a more common form for an Aramaic noun.
SEE: רְמוּז

וּרְמִינְהוּ/וּרְמִינְהוּ [רְמִי + אִינְהוּ]
וְהִטֵּל אוֹתָן (זוֹ נֶגֶד זוֹ)! וְעִמָּת אוֹתָן!
“And pit them (against each other)!” But
note the contradiction between them!

This term is used by the Talmud to introduce a contradiction – usually between two tannaitic statements of equal authority.
For an example – see קְשִׁיָא.

There are, however, some exceptions, e.g., ב, שבת כא, where this term introduces a baraita that contradicts an amora's halakha (Yad Malakhi, Section 250).

Regarding the spelling of this term in our printed editions of the Talmud, וּרְמִינְהוּ (with a masculine-plural suffix) is the more common form, but earlier printed editions and manuscripts usually read וּרְמִינְהוּ (with a feminine-plural suffix), even where our editions have a final vav, e.g., in ב, שבת כא. Since the suffix *them*, usually refers to *mishnayoth* and *baraitoth* whose gender is feminine, the spelling וּרְמִינְהוּ would appear to be more correct.

SEE: רְמָא

רְמִיכִי n. pl.
offspring וְלָדוֹת רְשִׁי' תענית כג, א

רְמִצָא n.
drill; pick מְקַדֵּם
רש"י שבת צ, א

רְסוּקָא n. ← **רִיסְקָא**

רְסִתְקָא n. ← **רִיסִתְקָא**

רְעִבְתְּנוּתָא n.
greed; voracity רְעִבְתְּנוּתָא

רְעוּתָא [רְעוּתָא, abs. רְעוּתָא, cnstr. רְעוּתָא]
will; wish; desire רְצוֹן

6. יְחָס; שׁוֹיָךְ **he attributed; he ascribed**
מִתְנִיתִין — אִמָּאן תְּרַמִּינָה? מועד קטן ב, רע"ב
(As for) our mishna – to whom will you attribute it?

7. הִטִּיל (שִׁכָּר); יִצָר (שִׁכָּר)
he brewed (beer)

אִי לָא דְרַמְאֵי שִׁכָּרָא, לָא אִיעֲתָרִי. פסחים קיג, א
If I had not brewed beer, I would not have become wealthy.

8. הִטִּילָהּ (בִּיצָה) **it (f.) laid (an egg)**
תְּרַנְגֻלְתָּא דְרַמִּיָא יוֹמָא וְכַבְשָׁה יוֹמָא נְדָה לֵט, ב
a hen that lays (an egg) one day and withholds one day

Cf. the conjugation of בעי in G for G, pp. 105-107.

SEE: אִיבָא דְרַמִּי לְהוּ מִיִּרְמָא, גְּבִרָא אֲגָבְרָא קָא רְמִית, רְמִינְהוּ, רְמִי, רִימְנָא, אִיתְרַמִּי, אֲרַמִּי

רְמָא n.
manure; dung רְעִי; גִּלְלִים
ר' יעקב עמדין כתובות ס, סע"ב
In some manuscripts of that passage: רְמָא, blood.

רְמָאָה [רְמָאִי. pl.] n.
deceiver רְמָאִי

רְמָאוּתָא/רְמִיּוּתָא n.
deception רְמָאוּתָא

רְמוּז imp. [רְמוּז]
hint! wink! רְמוּז! קֶרֶץ!
רְמוּז בְּעֵינֶיךָ דְבָסִים מִזְמָרָא כְּתוּבָת קִיא, ב
wink with your eyes that it is sweeter than wine
SEE: רְמִיזָא

רְמוּזִי inf. ← **מְרַמְזִי**

רְמוּנָא n. ← **רִימְנָא**

רְמוּת רִיחָא ← **רִיחָא**

רְמִי [רְמִיָא. f.] prt. act. ← **רְמָא**

רְמִי [רְמִיָא. f.] pass. prt. ← **רְמָא**

רְמִיּוּתָא n. ← **רְמָאוּתָא**

רְמִיזָא¹ pass. prt. [רְמוּז: רְמוּז. imp.]
hinted רְמוּז

וְרַעְיוֹנֵי לִבְכָּךְ תִּנְדַּע ברכות נה, סע"ב ע"פ דניאל ב:ל
and (thus) you will know the thoughts of your heart
This Biblical noun appears in the Talmud only in this
passage in Aramaic quotations from *Daniel*. In Hebrew, it
is used several times in *Koheleth*, and it is still in
common use today. In Rashi's commentary on the
Talmud (ad loc., s.v. (רעיוֹנךָ), he cautions against
confusing it with the Hebrew noun רָצוֹן, will or desire
(and its Aramaic equivalent רענא).
SEE: (רעותא)

רַעִיעָא [רעיעתא] f. pass. prt. [רעע]
unsound; impaired; dilapidated רעוע
a dilapidated house ביתא רעיעא תענית כ, ב
SEE: ריע

רַעִיתָא n.
manure; dung רעי; גללי בהמה
ע"פ רש"י עירובין כט, ב ד"ה "כבווי דרעיתא"

רַפְּאִי f. ← רפי
לרפוי inf. ← מרפי

רַפּוּקָא n.
hoer; digger עוֹדֵר; חוֹפֵר רש"י סוטה י, א
SEE: ריפקא, רפק

רַפִּי act. prt. [רפי: רפּיא] f. pass. prt. [רפי]
1. מְתַרְפֵּה; רפוי being loose; loose
יְכַל הִיכָא דִּיהָ רַפִּי שבת לד, סע"א
and wherever (the ground) was loose

This verb occurs only once in the past tense, viz., the
feminine form רפאי, it became loose (in ב, א)

2. נַחְלָשׁ; חלש being weak; weak
יין השירוני לחוד, דרפי שבת עז, א
Sharon wine is unique, for it is (already) weak (but
ordinary wine needs to be diluted more)

3. מְתַרְבֵּךְ becoming soft
קמט For an example, see
Cf. the conjugation of בעי in G for G, pp. 126-128.

SEE: מרפי, ארפו, אין וְלֹא וְרַפְּאִי בִּידִיה

רַפְּסָא f. prt. [רפס]
דוֹרְכָת; רומסת stepping; trampling
רפסא ליה בדוכתיה עירובין מ, ב ורש"י שם
it is (merely) stepping in its place

וְהוּטוּ צִדִּיקִי לְמַעַבְדַּד רַעְיוֹתָא דְּמַרְיָכוֹ! ברכות נז, סע"ב
Run, O righteous ones, to do the Will of your
Master!

For another example, see יהא רענא.

This noun is the standard Aramaic translation of the
Biblical Hebrew noun רָצוֹן, with a consonantal shift
between tzadei and ayin (See G for G, pp. 11-12). For an
example, see Targum Onkelos to VaYikra 19:5 (where it
means Divine favor, as Rashi explains before citing its
midrashic interpretation).

SEE: רעי, (רעיוֹנֵי)

רַעְיוֹתָא n. ← ריעותא

רַעְיוֹתָא/רַעְיוֹתָא n. pl. ← רעיא

רַעִי/רַעִי prt. [רעי: מרעי] inf.
1. רוּעָה grazing
וְרַעִיָא בִּינֵי ווּרְדִּינֵי בבא קמא פ, א
and it grazes among the thorn bushes
2. רוּעָה

tending (flocks, et al.); shepherding
ההוא רעיא דהנה קא רעי חיותא בבא מציעא צג, א
a certain shepherd was tending animals
3. מַרְעָה causing to shepherd

וְרַעִיָּי כִּךְ שְׁקִצִּי בְּחוּטְרָא דְּדִהָבָא ברכות נו, רע"א
and they were forcing you to shepherd unclean
animals with a golden staff

When used with the first three meanings, however, the
middle root-letter is ayin in both Hebrew and Aramaic.

4. רוּעָה; חפץ desiring
לא רעיא כִּךְ יבמות קז, ב I do not desire you
When the verb is used in this sense, the middle
consonant ayin of the Aramaic root רעי is parallel to
the consonant tzadei of the Hebrew root רצי (one of the
consonantal shifts described in G for G, pp. 11-12).

Cf. the conjugation of בעי in G for G, pp. 105-107.

SEE: רעיתא, רצ

רַעִיָא [רעיתא/רעיותא] n. pl.
רוּעָה shepherd
ר' עקיבא רעיא דבן פלכא שבוע הנה. כתובות סב, ב
R. Akiva was a shepherd for the son of Kalba Savu'a.

רַעִיָא n.
מַרְעָה pasture
איידי דקלישא ארעא, עבדה רעיא סוטה לד, ב
since the soil is thin, it produces pasture

רַעְיוֹנֵי n. cnstr. pl.
מחשבות the thoughts of

רְקוּעָתָא adj. f. **spotted**
Targum Onkelos translates the Biblical Hebrew plural adjectives **הַטְּלָאִים** and **הַטְּלָאוֹת** in *Bereshith* 30:35 as **רְקוּעָתָא** (m. pl.) and **רְקוּעָתָא** (f. pl.), respectively.

רְקִיעַ adj. **fit; capable**
'רש"י' מועד קטן כח, א (אבל ע' תוס' הרא"ש שם)

רְקִיעָא n. **sky; heaven**
הַרְקִיעַ

רְקָתָא n. **bank of a river**
1. **גְּדָה; שְׁפַת הַנָּהָר**
רש"י מגילה ו, רע"א
2. **נְעֻרַת שֶׁל פֶּשֶׁתָן**
refuse from (beating) flax

רש"י בבא בתרא כו, רע"א
In this passage, manuscripts read **רְקָתָא** (as in ס"ב) in our editions).

רְשָׁאִי [רְשָׁאָה, f., רְשָׁאִין/רְשָׁאִים, pl.] adj. **permitted; entitled**
יֵשׁ לוֹ רְשׁוֹת; מוֹתָר
החובל בעצמו, אף על פי שאינו רשאי, פטור.
בבא קמא צ, ב (משנה)

One who wounds himself, even though he is not permitted (to do so), is exempt (from punishment).
Rashi and Tosafoth (s.v. **ואומדן**), in their respective commentaries on **רשאי** **ערכין** כח, ב (משנה) explain to mean *obligated*, but some texts of that mishna read **חַיִּיב** (ערכין) to Rashi (on **ערכין**), this Hebrew adjective is related to **רְשָׁאִי**, the Aramaic translation of the Biblical Hebrew **נָשָׂה**, *creditor*, in Targum Onkelos to *Shemoth* 22:24.
רְשָׁאִי SEE:

רְשׁוֹ abs. [רְשׁוּתָא, pl.] n. **debt**
חוב
רש"י סנהדרין כט, ב
מְרִי רְשׁוּתָא, רְשָׁאִי SEE:

רְשׁוּם n. cnstr. ← **רוּשְׁמָא**
רְשׁוּתָא n. **permission; authorization**
1. **רְשׁוּתָא; הִתְרָא**
אית לך רשותא למיעבד דְּכִי? חגיגה ה, רע"א
Do you have permission to do so?
נְקִיטָנָא רְשׁוּתָא מֵאֲבָא מְרִי. סנהדרין ה, א
I receive authorization from my father, my teacher.

רְפִסְתָּא n. **רעוע; טלטלה**
רש"י בבא מציעא עט, ב
shaking; trembling

רִפֵּק [רִפֵּק: רִפִּיק, prt., מִירִפֵּק, inf.] **he hoed; he dug**
עֲדָר; חֲפָר
וְאַתָּא יִשְׂרָאֵל אֲחֵרִינָא, רִפֵּק בְּהָ פוֹרְתָא עִירובין כה, א
and another Jew came, (and) he hoed it a bit
SEE: **רִיפְקָא, רְפִיקָא**

רִפְקָא n. ← **רִיפְקָא**

רִצִּי [רִצִּי פִעֵל: מְרִצִּי, prt., רִצְוִי/רִיצְוִי, inf.] **he appeased**
1. **רִצָּה; פִּיס**
(ד)קָרִים חֲדָרִצְוִי לְחֻבְרִיָּה בבא בתרא ב, ב
one rose early and appeased his neighbor
2. **רִצָּה; כִּפֵּר**
he effected atonement
(ד)מְרִצִּי צִיץ. פסחים לד, ב ועוד
The frontplate effects atonement.
Cf. the conjugation of גלי in G for G, pp. 111-113.
SEE: **אַרְצִי, אִירְצִי, אִיתְרְצִאִי, רִצִּי**

רִצְיִנְתָּא n. **מִין תוֹלְעַת**
רשב"ם ב"ב צא, ב **type of worm**

רִצְעָנָא n. **רִצְעָן; סַנְדָּלָר**
cobbler; shoemaker

רִצַּפִּי [רִצַּף: רִצִּיף, prt., מְרִצֵּף, inf.] **he smashed**
שָׁבַר
(ד)רִצְפִּינְהוּ מְרִצֵּף. שבת טז, ב ורש"י שם
he completely smashed them

רִק [רִקָּ: רִיקָא, fut., מִירִק, inf.] **he spat**
יִרֵק
דָּרַק לִיָּה בְּאֶפְרַיִם ב"ק פה, ב
where he spat in his face
Cf. the conjugation of עלל in G for G, pp. 129-131.
SEE: **רוּקָא**

רִקְבָא n. **רִקָּב; רִקְבוֹן**
decay

רִקְדָא prt. f. [רִקְדָּ: רִקְדָּ, imp.] **dancing**
רוֹקְדָת
גְּמָלָא בְּמִדְיָא אֶקְבָא רִקְדָא. יבמות מה, א ורש"י שם
A camel in Media dances on (the area of) a "kav."
SEE: **מְרִקְדָּ, רִיקְדָּא**

עד דְרִתְחָא קִדְרָךְ — שְׂפּוֹךְ! בְּרוּכָה סֵב, ב' ורש"י שם
While your pot is boiling — pour out (its contents)!

2. כָּעַס; הִתְרַגֵּשׁ

he became angry; he became agitated

אִיחָזִי אִי רְתַח אִי לֹא רְתַח. קִידוּשִׁין לֵב, א
I will see whether he becomes angry or not.

ר' חֲנִינָא — בְּיוֹמָא דְרְתַח, לֹא מַצְלִי. עִירוּבִין סֵה, א
(As for) R. Hanina — on a day when he is agitated, he does not pray.

SEE: מְרַתַח, אֲרַתַח, מְרַתַח and its note.

n. רְתַחְנָא

excitable; hot-tempered

כְּעָסָן

n. pl. רְתִיבִין

chariots

מְרַפָּבוֹת

מוֹעֵד קָטָן כּו, א ע"פ ת"י מַלְכִּים ב ב:יב

prt. [רתת]

trembling

רוֹעֵד

(ד)רְתִית יְדִיה בְּבֹא בְּתֵרָא קְסו, א

his hand was trembling

The Hamburg manuscript reads רְתִיתָא, a feminine form which matches the feminine noun יְדִיה.

SEE: אִירְתַת

n. רְתִיתָא

trembling

רְתַת; חֲרָדָה

רש"י סוטה יט, ב

SEE: אִירְתַת

possession

2. קִנְיָן; בְּעֻלּוֹת

בְּרִשׁוּתָא דְמָרָא קִינְמָא. בְּכוּרוֹת טו, ב
It is standing in the possession of the owner.

property; domain

3. נִכְסִים; רְכוּשׁ

רְשׁוּתָא דְתַרְוִיחָהּ הוּא. עִירוּבִין פּד, א
It is the property of both of them.

עֲשָׂרָה רְשׁוּתָא אַחֲרִיתִי הִיא. בְּרוּכָה כֵה, ב
Ten (handbreadths) constitute another domain.

n. רְשׁוּתָא

leadership; authority

רָאשׁוּת; שְׂרָרָה

בְּעִי לְמַעְבַּד רְשׁוּתָא יוֹמָא פּז, ב
he should attain leadership (as Nasi)

The parallel Hebrew noun רְשׁוּת appears in the Mishna in (R. Ya'akov Emden).

prt. [רשוי]

having a claim (upon); being owed

אַרְבָּעִין גְּרִינֵי חִטִּי דְרָשִׁינָא בְּךָ נִדְרִים נָא, א ור"ן שם
forty measures of wheat that I am owed by you

Cf. the participle of חוּז in G for G, p. 109.

SEE: רְשׁוּ

adj./n. רְשׁוּעָא

evil; a wicked person

רְשָׁע

רְתַח

[רתח: act. prt. רְתַח, pass. prt. רְתִיחַ]

רְתַח, imp. מִירְתַח [inf.]

it boiled

1. רְתַח

ש

the first known halakhic work after the Talmud that was composed for public use. Each *she'ilta* presents a particular *halakhic question* (associated with the weekly Torah reading), a responsum to that question and aggadic homilies. It was written in Aramaic by Rav Aḥai Ga'on in the 8th century CE.

SEE: שִׁאָאָאָ, שִׁאָאָאָ

n. pl. **שִׁאָאָאָ**
שִׁאָאָאָ (שִׁאָאָאָאָ)
borrowings
הָאִי דִּינָא דְּשִׁאָאָאָ שִׁאָאָאָ – פְּסִיל לְמִידָן דִּינָא.
כתובות קה, ב ע"פ כת"י ורש"י שם
(As for) a judge who engages in borrowing (lit. "he regularly borrows borrowings") – he is unfit to judge a lawsuit.
SEE: שִׁאָאָאָ

שִׁאָאָאָ תְּלִמּוּד לּוֹמֵר
שִׁאָאָאָ תְּלִמּוּד לּוֹמֵר

שִׁאָאָאָ/שִׁיָּהּ prt. ← שִׁאָאָאָ

n. **שִׁאָאָאָ**
גְּזֵרָה
decree
וּבִמְאֵמֶר קִדִּישִׁין שִׁאָאָאָ פְּסָחִים לָג, א ע"פ דְּנִיָּאֵל דִּי־ר
ורש"י שם
and by the word of the holy ones is the decree
According to Rashi's commentary on *Daniel* 4:14, the noun שִׁאָאָאָ is appropriate in this context because only after *questioning* and *consulting* with the Almighty is the decree issued.
SEE: שִׁאָאָאָאָ

שִׁאָאָאָ/שִׁנִּי prt. [שְׁנִי]
שִׁנָּה (= חֲרִיג)

it is different; it is exceptional

This word often introduces a *distinction* that resolves a difficulty – usually a contradiction between two texts. The expressions שִׁאָאָאָ הָתָם, it is different there (=in that case), and שִׁאָאָאָ הָכָא, it is different here (=in this case), are especially common.

n. **שִׁאָאָאָ**
תְּדָהָר (מִיָּן עֵץ)
species of tree
ע"פ ראש השנה כג, א; בבא בתרא פ, ב

שִׁאָאָאָ prt. ← שִׁאָאָאָ

שִׁאָאָאָ prt. [שאב: מִישָׁאָב inf.]
שִׁאָאָאָ
absorbing; drawing out
דְּאֶבְרָא מְשָׁאָב שִׁאָאָאָ קָלָא יוֹמָא סַט, ב ורש"י שם
for lead is really absorbing the sound

שִׁאָאָאָ
[שאל: שִׁאָאָאָ/שִׁיָּהּ act. prt.]
שִׁאָאָאָ pass. prt., שִׁאָאָאָ/שִׁיָּהּ imp., מְשָׁאָב inf.]
1. שִׁאָאָאָ (הָצִיג שִׁאָאָאָ [הִלְכִיתִּית]); שִׁאָאָאָ
בְּשָׁלוֹם אָדָם אַחֵר
he asked; he posed a halakhic problem;
he asked about another's well-being

אַתָּא, שִׁאָאָאָ בִּי מְדִרְשָׁא. שְׁבַת צֹה, א
He came (and) he posed a halakhic problem in the beth midrash.

הַשְׁתָּא מְשָׁאָב שִׁאָאָאָ, אֶהְדוּרִי מְבַעֵי? ! בְּרִכּוֹת יג, ב
Now that he may surely ask about someone's well-being, is it questionable to respond?!

2. שִׁאָאָאָ (בְּקָשׁ וְקָבַל חֶפֶץ מִחֵבְרוֹ לְהַשְׁתַּמֵּשׁ
בּוֹ וּלְהַחְזִירוֹ כְּמוֹת שְׁהוּא)
he borrowed (articles to be used and returned intact)

הָהוּא גְּבִרָא דְּשִׁאָאָאָ נִרְגָּא מִחֵבְרִיהּ ... ב"מ צו, סע"ב
There was a man who borrowed an ax from his fellow man ...

For the conjugation of this verb, see G for G, pp. 78-80.
שִׁיָּהּ, אוֹשֵׁל, אִיהִשִּׁיל, נִשְׁאָל, חֲרִיג, אוֹזִיף
SEE:

n. **שִׁאָאָאָ**
שִׁאָאָאָ
question; inquiry

הָווּ קְיָיְמִי וְשִׁאָאָאָ שִׁאָאָאָ מִרְבָּא מְגִילָה כח, ב
they were standing and asking a question from Rava
The standard Aramaic plural form, שִׁאָאָאָאָ, is not used in the Talmud in this sense, nevertheless a form with a Hebrew plural suffix, שִׁאָאָאָאָ (She'iltot), is the name of

(1) “Stay put and do not act!” characterizes a category of Biblical commandments – as opposed to other commandments that are described in the Talmud as **קום עשה**, “Get up (and) act!”

כי קא חשיב שב ואל תעשה; קום עשה לא קא חשיב. סנהדרין נח, סע"ב

When (the tanna lists the seven commandments incumbent upon non-Jews), he lists commandments of “Stay put and do not act!” (e.g., “do not commit murder!”), (but) he does not list (a commandment, that, in effect, says to a non-Jew) “get up (and) act!” (i.e., “do work on the seventh day of the week so that you will not have observed the Jewish Sabbath!”).

(2) In other passages, “Stay put and do not act!” directs the Jew to refrain from performing a positive commandment – in circumstances where the active violation of a negative commandment would not be tolerated.

שב ואל תעשה שְׂאֵנִי. ברכות כ, רע"א ורש"י שם
“Stay put and do not act!” (i.e., refrain from performing a commandment, e.g., circumcision) is different (from violating a prohibition, e.g., wearing clothes containing “sha’atnez,” an admixture of wool and linen).

This term is not identical with **לא תעשה** (מִצְוֹת), which must be formulated negatively in the Torah. For example, **לא תעשה** or **אִסּוּר עֲשֵׂה** is not a prohibited act, which can be described as **לא תעשה**.

SEE: **לא תעשה**, **קום ועשה**

שב עשרה f. ← **שיבסרי**

שבא [שבי pl.] n. ← **שבִּתא**

שבִּיאי n. pl. ← **שבויי**

בִּשְׁבִּיבוֹתֵי n. ← **בִּשְׁבִּיבוֹתֵי**

שבו prt. pl. ← **שְׁבִי**

שבויי/שבִּיאי n. pl.

captors
לִימָא לְהוּ לְשְׁבוּיָהּ דְּלִירְחִיקָנָהּ מִהָקָא! גיטין מה, א
Let us say to our captors that they should take us far away from here!

מִרְסָר (“על...”) מְעִיקָרָא מִשְׁמַע מִיְתִיבִי: ... נָטְלוּ לְצֵאת בּוֹ, אֹמְרִי: “אֲשֶׁר קִדְּשֵׁנוּ בְּמִצְוֹתָיו וְצֻנּוֹ עַל נְטִילַת לֹולָב!” שְׂאֵנִי הָתָם דְּבַעֲדִידָא דְּאַגְבֵּיהִי, נָפַק בֵּיהּ. פסחים ז, ב ע"פ כת"י

One (amora) holds that (the use of the preposition על before a verbal noun) implies that an event took place in the beginning. They refute (from this baraita): Once he has taken it (=the lulav) in order to fulfill his obligation with it, he should recite: ... “Who has sanctified us with His commandments and commanded us about the taking of the lulav” (hence it would appear that על anticipates the act that he is about to perform)! In that case (=lulav) it is different, for at the very moment he lifted it up, he had already fulfilled his obligation.

שְׂאֵנִי הָקָא דְּלֹא אָפְשָׁר. מגילה ד, ב
It is different here, because it is impossible (to adopt a better solution).

For an additional example, see **שב ואל תעשה**.

שְׂאֵנִי אֹמְרִי ← (שְׂאֵנִי אֹמְרִי)

שְׂאֵנִי prt. pl. ← **שְׁפִי**

שְׂאֵנִי adj.

ריק 'רש"י' סנהדרין קט, א
empty

שְׂאֵרָא n. [cnstr. שְׂאֵר]

השָׂרָא the remainder; the rest

כְּמַה טְפִשְׂאֵי שְׂאֵר אֵינְשֵׁי דְקִיּוּמֵי מְקַמֵּי סִפְרֵי תוֹרָה, וְלֹא קִיּוּמֵי מְקַמֵּי גִבְרָא רַבָּה! מכות כב, ב

How foolish are the rest of the people who stand before a Torah scroll, but do not stand before a great man (in Torah learning)!

SEE: **שְׂאֵרָא**, **שְׂוִירָא**

שְׂאֵרִיָּה pass. prt. f. [שאר]

זְרוּעָה (פְּעֻרוֹגוֹת) sown (as garden beds)

שְׂאֵרִיָּה מְשֻׁאֲרִי – לְאָדָם. בבא קמא פא, א ורש"י שם
(If the field is) sown (as) garden beds, (it is intended) for human (consumption).

SEE: **מְשֻׁאֲרִי**

שֶׁבַע/שְׁבַע f.

seven שְׁבַע

שב ואל תעשה

“Stay put and do not act!”

This phrase is used in the Talmud in two different senses:

n. **שְׁבוֹר אַנְדֶּרְפֻּטָא**

מִין עוֹף (טִמָּא)

species of a (forbidden) bird

רש"י חולין סב, ב

שְׁבוֹר מֶלֶכָא

הַמֶּלֶךְ שְׁבוֹר (שֶׁל פֶּרֶס)

King Shappur (of Persia)

In some instances this royal name is used as an epithet for an outstanding amora, e.g., *Shemu'el* or *Rabba* (in בבא בתרא קטו, ב).

inf. **לְשִׁבוּשִׁי** ← **שִׁבְשֵׁ**n. **שְׁבוֹת**

גְּזִירַת הַחֲכָמִים הָאוֹסֶרֶת פְּעֻלֹת מְסִימֹת
בְּשַׁבָּת אוֹ בְּחָג

**an activity prohibited on the Sabbath or
on a festival by decree of the ḥakhamim;
a Rabbinic Sabbath prohibition**

אַמִּירָה לְנִכְרִי שְׁבוֹת. שבת קנ, א

Telling a non-Jew (to perform a forbidden labor on the Sabbath) is a Rabbinic Sabbath prohibition.

SEE: גְּזִירָה

[pass. prt. **שִׁבַּח**: שְׁבַיְחַ] act. prt.**מִשְׁבִּיחַ increasing; improving; growing**

בֵּין דְּפִטְמָה פִּטְמִי, בֵּין דְּשִׁבְחָא מִמִּילָא בבא קמא לד, א
whether he has actually fattened it (=the animal), or
whether it is growing by itself

[inf. **שִׁבְחָ**: שְׁבַח פִּעַל: מְשַׁבַּח, שְׁבוּחִי]**he praised שְׁבַח**

וְשִׁבְחִיהָ רַב פָּפָא פסחים קיו, ב

and Rav Pappa praised him

SEE: מְשַׁבַּח

n. **שִׁבְחָא**

שְׁבַח; רְיוֹחַ

praise; glory; improvement; profitn. **שְׁבָטָא**

שְׁבֵט (מַעַם יִשְׂרָאֵל)

tribe (i.e., one of the tribes of Israel)

רשב"ם בבא בתרא קיב, סע"א

n. f. pl. **שְׁבוּיִיתָא****(female) captives שְׁבוּיִוֹת**n. pl. **שְׁבוּלִי/שְׁבוּלִי תַעֲלָא****oats שְׁבֻלַת שׁוּעַל**

The identification of this grain as *oats* has been widely accepted; nevertheless, Prof. Yehuda Felix offered a different identification in his *הצומח המקראי* p. 152.

n. [pl. **שְׁבוּעַ**] **שְׁבוּעוֹת/שְׁבוּעִים/שְׁבוּעִין**n. [pl. **שְׁבוּעָא/שְׁבוּעָתָא**] **שְׁבוּעִי/שְׁבוּעִיָּא**

1. (תְּקוּפָה שֶׁל) שְׁבַע שָׁנִים; מְחֻזָּר שְׁנַת
הַשְּׁמִטָּה
period of seven years;

the seven-year Sabbatical cycle

הִיָּה שְׂכִיר שְׁבֵת, שְׂכִיר חֹדֶשׁ, שְׂכִיר שָׁנָה, שְׂכִיר
שְׁבוּעָא — נוֹתֵן לוֹ שְׂכָר שְׁבֵת. בבא מציעא נח, א

If (a worker) was hired by the week, by the month,
by the year, or by seven years — (his employer)
must pay him wages for the Sabbath.

בְּשִׁיתָא בְּשְׁבוּעָא עֲרֵכִין יב, רע"ב

the sixth year of the seven-year Sabbatical cycle

In Aramaic the seven-year period always refers to the seven-year Sabbatical cycle, while in Hebrew it may also indicate any period of seven consecutive years, e.g., in the Mishna ס, א נדרים.

2. **שְׁבָעָה יָמִים (רְצוּפִים) week**

מִצְוָה לְמִמְנֵי יוֹמֵי וּמִצְוָה לְמִמְנֵי שְׁבוּעֵי. ר"ה ה, א
It is a commandment to count days, and it is a
commandment to count weeks (of the Omer).

חֲגָא דְּשְׁבוּעָא תַעֲנִית יז, ב

Shavu'oth (the festival of weeks)

This is also the meaning in Mishnaic Hebrew in passages dealing with the laws of ritual purity. Elsewhere in the Talmud, a week is usually שְׁבֵת (as in the first passage quoted in this entry). See also the Biblical Hebrew phrase in *Bereshith* 29:27, מִלֵּא שָׁבַע זֹאת, and Rashi vs. Ramban ad loc.

SEE: שְׁבָתָא, (שְׁבוּעָתָא)

inf. **שְׁבוּעִי** ← **אַשְׁבַּע**n. **שְׁבוּעָתָא****oath שְׁבוּעָה**

SEE: אֶשְׁבַּע, אֶשְׁבַּע, (שְׁבוּעָא)

n. pl. **שְׁבוּקִין****divorce (release from marriage) גְּרוּשִׁין**

SEE: שְׁבָק, תִּירוּכִין

שְׁבִישָׁא/שְׁבִישָׁתָא	n. pl.	שְׁבִישָׁא ←
שְׁבִילִיתָא/שׁוּבְלִילִיתָא	n.	
תְּלָתָן (מִין צֶמַח) רש"י שבת קי, ב		
fenugreek (a clover-like plant)		
שְׁבִסַר; שְׁבִסְרִי	f.	שְׁבִסַר; שְׁבִסְרִי ←
שֶׁבַע/שֶׁבַע	f.	
seven		
שֶׁבַע/שֶׁבַע		
שֶׁבַע/שֶׁבַע		
seven		
שֶׁבַע [שבע]	prt.	
being satisfied		
וְלֹא שֶׁבַע עַד דְּכָבֶשֶׁת נִמְי לְדִידִי גִטִּין סח, ב		
<i>but you will not be satisfied until you will have subdued me</i>		
SEE: אֶשְׁבַּע		
שֶׁבַע/שׁוּבְעָא	n.	
plenty		
שֶׁבַע; שׁוּבְעָא		
seventy		
שֶׁבַק/שְׁבִיק		
[שֶׁבַק: שְׁבִיק, act. prt.]		
[inf. מִשְׁבֵּק, imp. שְׁבִיק, pass. prt.]		
1. עָזַב; נָטַשׁ he left (aside); he abandoned		
וְרַב שְׁבִיק מִתְנִיתִין וְעָבִיד כְּבָרִיתָא?! בבא קמא צו, ב		
<i>But does Rav abandon our mishna and rule in accordance with a baraita?!</i>		
2. הִנִּיחַ (אַחֲרָיו); הוֹרִישׁ he left (behind); he bequeathed		
שָׁכַב וְשְׁבִיק אֲרָבָא כְּתוּבָת פד, ב		
<i>he died and bequeathed a boat</i>		
3. שְׁחָרַר; פָּטַר he let loose; he released; he exempted		
שְׁלַחוּהָ, שְׁבִיקָה גִטִּין סח, ב		
<i>send her away (or) let her loose (from the marriage)</i>		
שְׁבִיקוּ לֵיהּ מִיבְסָא דְתַלְסִיר שְׁנִין עֲבֻדָּה זֶרָה ד, א		
<i>they exempted him from taxes of thirteen years</i>		
4. סָלַח he forgave		
שְׁבִיקוּ לָךְ סְנַהֲרִין קז, א		
<i>(your sins) are forgiven to you</i>		

שְׁבִי [שבי: שְׁבִי, prt.]		
שְׁבִי		
he captured		
בֵּיהּ בְּלִילִיא אֲתָא גִיטָא, שְׁבִייה לְמִתָּא.		
ברכות ט, סע"ב		
<i>That very night some troops came (and) captured (the inhabitants of) the town.</i>		
SEE: אִישְׁתַּבֵּא, שְׁבִייה		
שְׁבִי	n. pl.	שְׁבִי ←
שְׁבִיבָא [שְׁבִיבִין, pl.]		
spark		
שְׁבִיב; נִיצוץ		
כְּרִסְיָה – שְׁבִיבִין דְּנֹר חגיגה יד, א ע"פ דניאל ז: ט		
<i>his throne – sparks of fire</i>		
SEE: נֹרָא, (שִׁבָּא)		
שְׁבִיחַ [שבח]	pass. prt.	
praiseworthy; complimentary		
הָתָם זִילָא לְהוּ מִילְתָּא; הָכָא שְׁבִיחָא לְהוּ מִילְתָּא.		
גִּטִּין פ, ב		
<i>In that case the matter is degrading; in this case the matter is complimentary.</i>		
SEE: שְׁבַח		
שְׁבִייה	n.	
שְׁבִי (קְבוּצַת שְׁבוּיִים) (group of) captives		
SEE: שְׁבוּיָא, שְׁבוּיָא		
שְׁבִילָא [שְׁבִילִי, n.]		
שְׁבִיל		
path		
For an example, see נָדָר.		
שְׁבִיעָא [שבועה]	adj.	
seventh		
שְׁבִיעָתָא	n./adj. f.	
הַשְּׁבִיעִית (שְׁנַת הַשְּׁמִטָּה) רש"י סנהדרין לט, א		
the seventh (the Sabbatical) year		
שְׁבִיקִי	pass. prt. pl.	שְׁבִיק ←
שְׁבִישׁ [שבש]	prt.	
1. טוּעָה making a mistake; erring		
וְהָאֵי תַנָּא כָּל הָכִי שְׁבִישׁ תְּנִי וְאַזִּיל?! שְׁבוּעוֹת לח, א		
<i>But does this tanna go on making such mistakes (in his) teaching?!</i>		
2. זֹמַר pruning		
הָנְהוּ דְשְׁבִישֵׁי שְׁבִישָׁא ב"מ עג, א ותוס' בשם ר"ח שם (אבל		
<i>those that are pruning branches</i> ע' רש"י שם)		
SEE: שְׁבִישׁ		

Targum Onkelos as the translation of the Biblical Hebrew noun שְׁרִיגָם in *Bereshith* 40:10 (as noted in Tosafoth on א בבא מציעא עג, א).

שְׁבִישׁ ← prt. pl. שְׁבִישׁ

n. שְׁבִישָׁתָא

confusion; an error שְׁבִישָׁתָא; טְעוּת
וְאָמַר רָבָא: ...שְׁבִישָׁתָא מִמִּילָא נִפְקָא. רַב דִּימִי
מְנַהֲרָדְעָא אָמַר: ...שְׁבִישָׁתָא — פִּיּוֹן דְּעָל, עָל.

בבא בתרא כא, סע"א

And Rava said: ... an error goes away by itself. Rav Dimi from Neharde'a said: ... once an error has entered, it has entered (and cannot easily be eradicated).

For another example, see פִּלּוּם.

For the use of a feminine-singular subject (e.g., שְׁבִישָׁתָא in this passage) with an apparently masculine-singular verbal form (e.g., עָל) — see אֲתַגְלִגְל and its note.

SEE: שְׁבִישׁ, (שְׁבִישָׁתָא), מְשַׁבְּשָׁתָא, שְׁבִישׁ

n. [pl. שְׁבִישׁ/שְׁבִישָׁתָא]

the Sabbath יוֹם הַשַּׁבָּת
יוסף, מוקיר שְׁבִישׁ שבת קיט, א
Yosef, who honors the Sabbaths

week שְׁבִישׁ (=שְׁבוּעָה; שְׁבִיעָה יָמִים)
חַד בְּשַׁבָּא וּתְרִי וּתְלָתָא — בְּתַר שְׁבִישָׁתָא; אַרְבָּעָה
וְחֲמִישָׁה וּמַעְלֵי שְׁבִישָׁתָא — קַמִּי שְׁבִישָׁתָא. גִּיטִין עז, א
(ובפסחים קז, סע"א: "חֲדָא בְּשַׁבְּתָא"
(The) first of the week (=Sunday) and (the) second
(=Monday) and third (=Tuesday) — (are considered)
"after the Sabbath"; (the) fourth (=Wednesday) and
fifth (=Thursday) and the eve of Sabbath (=Friday) —
(are considered) "before the Sabbath."

The Aramaic noun is used in the latter sense (week) only in the name of days of the week, as in the very beginning of this passage. However, the Hebrew noun שְׁבִית is used more widely in this sense, e.g., in *Vayikra* 23:15, and in the Mishna (תענית כז, רע"ב).

SEE: שְׁבוּעָה

שְׁגָא [שְׁגִי]

he bent over כָּפַף
he bent over (and) fell down שְׁגָא, נָפַל

יבמות סג, ב ורש"י שם

שִׁגָּג [שִׁגָּג: שְׁוִיגָג] [prt.]

he erred; טָעָה; חָטָא
he transgressed out of ignorance

בְּשְׁוִיגָג, לָא קִנְסוּהָ רַבָּנָן שבת ג, סע"ב
for transgressing out of ignorance, the ḥakhamim
did not punish him

SEE: מְזוּזָה

A slightly longer form of this passive participle, שְׁבִיקָן, appears in the same sense in the *Kol Nidrei* service recited on *Yom Kippur* eve.

he let; he permitted; he allowed הִרְשָׁה

לֹא שְׁבִיקָתִיהָ גְלוּיִי רִישִׁיהָ שבת קנו, ב
she did not permit him to uncover his head

לֹא שְׁבִיקָתָהּ חַיִּי לְבְרִייתָא! בבא קמא צא, ב
You won't allow life for people (=You won't let
people live)!

SEE: שְׁבוּקָן

n. שְׁבָרָא

species of plant פְּתִילַת הַמַּדְבָּר
רש"י שבת כ, ב

n. pl. שְׁבִירָי

blindness סְנוּרִים רש"י יומא כח, ב

As Rashi points out, this Aramaic noun is also used in Targum Onkelos to translate the Biblical Hebrew סְנוּרִים in *Bereshith* 19:11.

שְׁבִישׁ [שבש פִּעַל: מְשַׁבֵּשׁ, act. prt.]

מְשַׁבֵּשׁ [inf. שְׁבוּשִׁי, imp. שְׁבִישׁ, pass. prt.]

he declared (a text) erroneous שְׁבִישׁ
(and altered it)

ומאי חֲזִית דְּמְשַׁבֵּשְׁתָּ קְרָאִי? שְׁבִישׁ מִתְנַיִ! יומא עא, א
But on what basis do you declare (the order of) the
pesukim erroneous? Declare (the order of) the
mishna erroneous!

Our printed versions read מִתְנַיִתָא, which usually means *baraita*, but the Munich Manuscript has 'מִתְנַיִתָא, which could be read *our mishna*. The latter reading seems better, because it is a mishna that is under discussion in the Talmudic passage.

he misled; he confused הִטְעָה; בִּלְבָּל

לְשׁוּשִׁי לְמַרְמֵר הוּא דְּרַבֵּי. יבמות עה, ב
He wants to confuse Meremar.

he enticed; he persuaded שְׁכַנֵּעַ; פָּתָה

הָא בְּבָר שְׁבִישָׁא, וְלֹא אִישְׁבִּישָׁא. יבמות קח, ב
But he has already enticed her, and she was not
persuaded.

SEE: שְׁבִישָׁתָא, מְשַׁבְּשָׁתָא, אִישְׁתַּבֵּשׁ, (שְׁבִישׁ)

שְׁבִישָׁא/שְׁבִישָׁתָא/שְׁבִישָׁא

n. pl. שְׁבִישָׁתָא

branches זְמוּרוֹת רש"י בבא קמא קיג, ב ועוד

Although the first three forms of this noun are singular in form, they too appear to have a plural meaning (as Rashi indicates in his commentary on this passage), i.e., they are treated as collective nouns; the fourth is a standard plural form. A different plural form, שְׁבִישָׁן, is found in

שְׂדִיָּא אַחֲזִיזִי ב"מ סג, רע"ב

cast among the rocks

2. זָרַע; שָׂתַל **he sowed; he planted**
(ל)הווא גברא דהנה קא שְׂדִי כִיתְנָא בְּפִירָא

מגילה ה, ב ורש"י שם

a man who was sowing flax on Purim

3. שָׁפַךְ **he spilled; he poured**
(ד)קא שְׂדו מִזָּא מִפּוּמָא דְחֻצָּבָא חולין קו, רע"א ורש"י שם
they were spilling water from the opening of the barrel

4. שָׁם; נָתַן

he placed; he inserted; he imposed
בְּרִידָה קְוִימָא לְמִישְׁדִּי תְנָאָה בְּגִיטָא?! ב"מ סו, א
Is it in her power to insert a stipulation in a bill of divorce?

Cf. the conjugation of תני in G for G, pp. 117-119.

SEE: רְמָא

שְׂדוּכִי n. pl. ← שִׁידוּכִי

שְׂדִיָּא act. prt. f. ← שָׂדָא

שְׂדִיָּא¹ pass. prt. f. ← שָׂדָאשְׂדִיָּא² n.

שִׁידָה רש"י גיטין לא, ב
demon (f.)
SEE: שִׁידָא

שְׂדִיָּה [שדר: פֵּעַל]

שְׂדִיָּה; שְׂכַנֵּעַ (אִשָּׁה) לְהַנְשֵׂא

he convinced (a woman) to get married

For examples — see (ורש"י שם) קידושין יג, א

The basic meaning of this Aramaic root is *calm* or *quiet*, e.g., in Targum Yonathan to *Shofetim* 3:11 — where *and the land was quiet* translates וַתִּשְׁקֵט הָאָרֶץ *and the land was quiet*. In the Talmudic context, the transitive verb refers to a man's soothing the feelings of a woman inducing her to accept his marriage proposal (Rashi).

SEE: שְׂדוּכִי

שְׂדִיפָא adj. f.

overheated; scorched
שְׂדוּפָה
ע"פ רשב"ם בבא בתרא צא, ב

This Aramaic adjective is related to the Biblical Hebrew expression in *Bereshith* 41:6 — שְׂדוּפַת קָדִים, scorched by the east wind (Rashi and La'azei Rashi ad loc.).

SEE: שְׂדוּפָנָא, אִישְׁתְּדוּף

[שדר פֵּעַל: מְשַׁדֵּר, prt., imp. שְׂדֵר]

שְׂדוּרִי [inf.]

he sent שְׂלַחn. **שְׂגָגָה**

מְשָׁגָה; עֲבָרָה שְׁלֵא בְּכֹנְהָ

error; an unintentional wrongdoing

דְּבַר שְׁחִיבִין עַל... שְׁגָגְתוּ חֲטָא

סנהדרין סו, רע"א (משנה)

an offense (whose perpetrators) are obligated to (bring) ... a sin offering (when it is) an unintentional wrongdoing

SEE: דִּין

pass. prt. f. [שגש] **שְׁגִישְׁתָּא****confused; mixed-up** מְשֻׁכְּשֶׁת

דְּעִתָּא שְׁגִישְׁתָּא הִיא גיטין ע, ב ורש"י שם

the mind is confused

SEE: מְשֻׁגָּשׁ

n. f. pl. **שְׁגֻלְתֵּי-****wives** נְשִׁים

וְאִתָּא וְרַבְרָבָנָה, שְׁגֻלְתָּהּ וְלַחֲנִתָּהּ חֲמָא שְׁתִּין

ראש השנה ד,א ע"פ דניאל ה: כג

and you and your noblemen, your wives and your concubines (were) drinking wine

[pass. prt. שְׁגִיר, act. prt. שָׁגַר] **שָׁגַר****he lit; he heated up** הִסִּיק

שָׁגַר תַּנּוּרָא, סְלִיק וַיִּתִּיב בְּגוּיָהּ, וְלֹא הָוָה שְׁלֵטָא בֵּיהּ נִרְאָא. בבא מציעא פה, א

He heated the furnace, went and sat within it, but the fire did not overcome him.

SEE: (מְשֻׁגָּר)

n. **שְׁגֻרְנָא/שִׁיגְרוּנָא****an illness (perhaps: cramps)** חֲלִי

ע"פ 'לעזי רש"י חולין נא, א

In Modern Hebrew שְׁגֻרָּן means *rheumatism*.**שְׂדָא/שְׂדִי** [שדי: שְׂדִי, act. prt., שְׂדִי, pass. prt.]

לִישְׂדִי, fut. שְׂדִי, imp. מִישְׂדָא, [inf.]

1. הִשְׁלִיךְ; יָרַק; הִטִּיל **he cast;****he threw (away); he removed; he ejected**

(ד)כִּי שְׂדִיָּא לֵיהּ אֹמֶצָא, מְסָרִיף בְּתֵרָה ב"מ עא, א
when she throws him a piece of meat, he will follow her

הָא מִלְתָּא הָוָא בִּידֵּן, וְאִתָּא ר' חֲנִינָא שְׂדָא בֵּיהּ נִרְגָּא. ראש השנה יג, סע"א וסוכה יב, רע"א ורש"י שם

This matter was "in our hand" (as a halakhic ruling), but R. Hanina came along (and) "cast an ax into it" (=refuted the halakhic ruling).

ההוא גברא דהנה קא שְׂדִי תְמָרִי מְדֻקְלָא קידושין ט, א
a man who was removing dates from a palm tree

n. [pl. **שׁוּבְלִי/שׁוּבְלִיָּא**] **שׁוּבְלִיָּא**
ear of grain שְׁבִלַת

n. **שׁוּבְלִיָּא** ← **שְׁבִלִיָּא**

n. **שׁוּבְעָא/שְׁבַעָא**
plenty שׁוּבַע; שְׁבַע

prt. **שׁוּגָא** ← **שְׁגָא**

n. **שׁוּדָא**
הַשְׁלָכָה; הַטְּלָה רש"י כתובות פה; ב; צד, א
discretionary determination

When neither litigant can prove his case in court, sometimes the decision is left up to the judges awards the property in dispute to one of the parties.

According to Rashi, the Aramaic noun **שׁוּדָא**, *throwing*, is derived from the verbal root **שׁוּד**, as in *He threw (the Egyptians) into the sea*, the translation of **יָרָה בָּיָם** in Targum Onkelos to *Shemoth* 15:4. Ramban (in his commentary ad loc.) maintains that **שׁוּדָא** is a contraction of the noun **שׁוּדָא**, *bribe*, since the reading found in the Jerusalem Talmud (ד"ד) **שׁוּדָא** (כתובות פ"י ה"ד) indicates that the judges can rule according to totally extraneous considerations – as if they were bribed.

n. **שׁוּדְפָנָא**
scorching (of crops) (שָׁל תְּבוּאָה) שְׁדָפוֹן
תענית ו, ב ורש"י שם ד"ה "לא שקיל"

The same Aramaic noun is also used in Targum Onkelos to translate the Biblical Hebrew noun **שְׁדָפוֹן** in *Devarim* 28:22, which Rashi (ad loc.) explains as *an affliction of crops caused by the hot east wind*. The commentary on the tractate *תענית*, which is attributed to Rashi, seems to explain the Babylonian Aramaic noun as a *disease affecting plants*.

SEE: **שׁוּדָא**, **אִישְׁתִּדּוּף**

n. **שׁוּדְרָא**
רש"י גיטין סא, רע"א
rope

adj. [pl. **שְׁוָה**] **שְׁוָה**
1. **שְׁוָה** **שְׁוָה** **שְׁוָה**
worth שְׁוָה פְּרוּטָה קידושין ב, רע"ב (משנה) ועוד
worth a peruta (=small coin)

לְתַקְוִי שְׂדָרְתִּיךָ – וְלֹא לְעוֹתִי! קידושין מב, רע"ב וש"נ
I have sent you to make (things) better – but not to make (things) worse!

The parallel Hebrew verb **שָׂדַר** (in *binyan* פֻּעַל) is used in contemporary Israeli Hebrew to mean *he broadcasted*. Thus **רשות השידור** is the Broadcasting Authority.

SEE: **שְׁלַח**; **מַשְׁגֵּר**

n. [pl. **שִׁדְרִי**] **שִׁדְרָא**
spine שְׁדָרָה

כִּיּוֹן דְּלֹא שְׁרִיר שְׁדָרִיהּ שבת קמה, ב ורש"י שם
since its spine is not hard

שִׁדְרָא **דְּאַרְעָא** קידושין סא, א ורש"י שם ד"ה "שִׁדְרָא"
the "spine" of the land (=a rocky area)

pass. prt. f. pl. [שִׁדְרָן] **שִׁדְרָן**
נגררות **dragged along**

הָיִיא אִימְרָתָא... דְּהוּ שְׁדָרָן כְּרַעֲיָה בְּתַרְיָתָא
חולין נא, א ורש"י שם
(as for) a certain ewe ... whose hind legs were being dragged along

שְׁהָא [שהי: שְׁהִי, לִישְׁהִי, fut. שְׁהִי, imp. מִישְׁהָא inf.]

שְׁהָא; **הִתְעַבָּב** **he waited; he delayed**
שְׁהָא לְמוֹצָאֵי שַׁבַּת שִׁיעוּר לְמַקְבְּרִינְהוּ ב"מ מב, א
he waited after the conclusion of the Sabbath long enough to bury them (=the coins)
SEE: **שְׁהִי**, **אִישְׁתִּהִי**

n. **שְׁהִדּוּתָא** ← **סְהִדּוּתָא**

שְׁהִי [שהי פֻּעַל: מִשְׁהִי, לְשְׁהִי, fut. שְׁהִי inf.]

1. **הִשְׁהָה** **he delayed (something); he permitted delay**

כָּל שְׁהוּי מִצְוָה לֹא מִשְׁהִינן. יבמות לט, סע"א
We surely do not permit any delay of (the performance of) a mitzva.

2. **הִשְׁהָה**; **עִכַּב** **he let stand; he kept**
שְׁמוּאֵל בְּרִיהּ מִשְׁהִי לְפִירִי וּמִזְבִּין לָהּ בבא בתרא צ, ב
Shemu'el, his son, was keeping the fruit and selling it

Cf. the conjugation of גָּלִי in *G for G*, pp. 111-113.

SEE: **אִישְׁתִּהִי**, **שְׁהָא**

n. **שׁוּבְכָא**
שׁוּבְכָא **dovecote (birdhouse for pigeons)**
בבא בתרא קמד, א

שׁוּו [שׁוּו פֿעַל: מְשׁוּוּ, שׁוּו, imp. לְשׁוּוּי, inf.]
עָשָׂה he made; he transformed; he treated
 (ד)שׁוּוּהָ שְׁלִיחַ ב"מ כב, א he made him an agent

איהי שׁוּוּתָא לְנִפְשָׁה חֲתִיכָה דְאִסּוּרָא כתובות כג, ב
 she transformed herself into a status of being
 forbidden (to marry)

יום טוב שְׁנִי – לְגַבִּי מַת – בְּחֹל שְׁוִיָּה רַבָּנָן.

ביצה ו, א

The ḥakhamim treated the second day of a festival
 like a weekday – with regard to (the burial of) a
 corpse.

The parallel Biblical Hebrew verb appears in a similar
 sense in Tehillim 16:8 – לִנְגִּידִי תָמִיד – I have placed
 God before me always, a pasuk that is prominently
 displayed in many synagogues.

Cf. the conjugation of גָּלִי in G for G, pp. 111-113.

SEE: מְשׁוּוּ, מְשׁוּוּ, אֲשׁוּוּ

adj. pl. **וְשׁוּוּ**

וְהֵם מְסַבִּימִים; וְדַעוּתִּיהֶם שׁוּוּת

and they are equal; and they (both) agree

This term is used to introduce a halakha that is
 agreed to by two tannaim who have just
 expressed their disagreement about a related
 halakha in the (same) mishna or baraita.

וְעוֹשָׂה תַבְשִׁיל מֵעֶרֶב יוֹם טוֹב וְסוֹמֵךְ עָלָיו לַשַּׁבָּת.
 בֵּית שְׁמַאי אוֹמְרִים: שְׁנֵי תַבְשִׁילִין, וּבֵית הֵלֵל
 אוֹמְרִים: תַבְשִׁיל אֶחָד. וְשׁוּוּ בְדָג וּבִיצָה שְׁעָלָיו
 שָׁהֲן שְׁנֵי תַבְשִׁילִין. ביצה טו, ב (משנה)

And one may prepare a cooked dish from before
 the festival (that occurs on Friday) and rely on it for
 the Sabbath (i.e., as part of his preparations for the
 Sabbath meals). Beth Shammai says: Two cooked
 dishes (are required), while Beth Hillel says: One
 cooked dish. And they (both) agree with regard to
 fish and egg (smeared) on it that they are
 (considered) two cooked dishes.

SEE: שׁוּוּ, זֶה וְזֶה שׁוּוּ

n. pl. **שׁוּסְקָי**

בְּשָׂר צִלְוִי (בְּשִׁפּוּד) ע"פ רש"י פסחים צו, א

roasted (skewered) meat

n. **שׁוּסְקָאָל**

גִּרְגָּן (אוֹכֵל צִלִּי) רש"י קידושין ע, א

glutton (one who eats roasted meat)

This epithet appears in this passage since it rhymes with
 the Hebrew name שׁוּסְקָאָל.

2. דוֹמָה בְּדִיוֹק; וְהָהָא **equal; identical**

פִּיּוּ וְלִבּוֹ שׁוּוּן מִשְׁנֵה תְרוּמוֹת ג:ח (ועוד) ורע"ב שם
 "his mouth and his heart are equal" (=he says what
 he has on his mind)

See also the passage quoted in the Aramaic entry.

שׁוּו, (ו)שׁוּוּן, זֶה וְזֶה שׁוּוּן SEE:

שׁוּו adj. pl. ← שְׁוִי

שׁוּו pl. ← שְׁוִי

n. pl. **שׁוּוֹצְרִי**

מִין צִמְחָא (שְׁרִיחוֹ רַע) ע"פ רש"י סוכה יב, סע"ב
species of plant (which has a foul smell)

שׁוּוֹר/שׁוּוֹרָא [שׁוּוֹר: שׁוּוֹר, prt. שׁוּוֹר, imp.]
he jumped; he leaped קַפֵּץ; דָּלַג

חֲזַיָּה רִישׁ לָקִישׁ וְשׁוּוֹר לִיְהוֹנָן אֲבָתְרִיָּה. ב"מ פד, א
 Resh Lakish saw him (=R. Yohanan) and jumped
 into the Jordan (River) after him.

n. **שׁוּוֹר**

קַפֵּץ ע"פ רש"י סנהדרין צו, ב **a jumper**

n. **שׁוּחָדָא**

bribe שְׁחָד

n. [שׁוּטִי, pl.] **שׁוּטָא**

שׁוּט; מִכָּה בְּשׁוּט (with a whip) **whip; a lash**
 הָא בְּשׁוּטִי; הָא בְּמִילָי. כתובות עז, סע"א
 This (statement refers to pressuring) with lashes;
 (while) the other (refers to pressuring) with words.

n. **שׁוּטִיתָא**

בַּד שֶׁל הַדָּס רש"י שבת עז, ב **myrtle branch**

adj. [שׁוּוָא, f. s., שׁוּוּ, m. pl.] **שׁוּוִי**

1. שְׁוָה; דוֹמָה בְּדִיוֹק **worth; equal**
 מַעֲיָקְרָא שׁוּוָא זוּזָא, וְלִבְסוּף שׁוּוָא אַרְבַּעָה ב"מ מג, א
 it was originally worth one zuz, but eventually it
 was worth four

(ד)שׁוּוּ שְׁעוּרֵיהֶוּ סוכה יז, ב
 their standard measurements are equal

2. נִמְכָּר בְּשִׁוּוֹ; זוּל

worth its price; inexpensive; cheap

אֵינְדִי דְצוֹר אֶתּוּ דְשִׁי חֲמָרָא עבדה זרה לד, ב ורש"י שם
 they came through Tyre where wine is inexpensive
 SEE: שְׁוָה, אֲשׁוּוּ

אפילו שום קורבא אסור שבת יג, א
even the slightest (physical) contact is forbidden

This usage has become common in post-Talmudic Hebrew and in Modern Hebrew, in such expressions as שום דבר, nothing at all, and in no way.

3. הערכה; אומד estimate; appraisal

שום קסף בבא קמא יד, רע"ב (משנה)
appraisal (of damages by the court must be made in terms of) money

4. סוג של ירק נאכל garlic

פקליפת השום משנה מקואות ו:ט
like (the thinness of) the skin of garlic

In the Talmud (e.g., א, בכורות נח, and in later Hebrew, this phrase is sometimes used metaphorically to indicate worthlessness.

SEE: שום, שומא¹, תומא

שום² imp. ← שם

שומא¹ n.

שומא; הערכה; an estimate; an appraisal; evaluated property

שומא הדר בבא מציעא לה, סע"א
Evaluated property (that was confiscated in payment of a debt) returns (to its owner).

In one instance (א, בכא בתרא קסט, א) this noun refers to a document of appraisal.

SEE: שם, אומד, אומדנא

שומא² n.

פגם בעור הגוף (לפעמים עם שער); יבלת mole; wart

שומא סימן מובהק הוא ב"מ כז, ב וילעזי רש"י שם
A mole is (regarded as) a clear sign of identification.
בן תשע שנים שהביא שתי שעירות — שומא; ... בן י"ג שנה ויום אחד — דברי הכל: סימן.

קידושין טז, רע"ב וילעזי רש"י שם
(If) a nine-year-old produced two (pubic) hairs — it is a mole; ... (if he was) thirteen-years old — every one agrees: it is a sign (of adulthood).

שומנא/שמן n. [pl. שומני]

fat שמן רש"י חולין קכ, א

SEE: שמינא

שומענ² n.

שמועה; שיעם reputation

האי מאן דשפיר שומעניה — שרי לשובחיה.

מגילה כה, ב ורש"י שם

(As for) one whose reputation is good — it is permitted to praise him.

SEE: שיעם

שוכא [שוכי pl.] n.

branch

a cedar branch

1. ענף; בד

שוכא דאקא שבת כ, ב

The parallel Biblical Hebrew noun appears in *Shofetim* 9:48 in the phrase שוכת עצים, a branch of the trees, which Targum Yonathan translates into Aramaic as סוכת אעין (with an initial samekh consonant).

2. חוט; מחרזת string (of a necklace)

הב לי חד שוכא! קדושין ט, א ורש"י שם
Give me one string!

שוכתא n.

rust

חלודה ע"פ רש"י שבת סה, א

שולטנא [שולטן/שלטון abs.] n.

שולטון; ממשלה power; authority; rulership

לא יעדי עבד שולטן מדינת יהודה יומא נג, ב
one who exercises rulership (e.g., a king) shall not depart from the house of Yehuda

This statement — which is also Targum Onkelos' rendering of Bereshith 49:10 — is part of the prayer of the kohen gadol on Yom Kippur, and it appears in most editions of the Yom Kippur Mahzor.

SEE: שליט, שלטני

שוליא n.

apprentice

שוליה; חניף; מתלמד

רש"י פסחים קח, ב

שום¹

שום; name; category; (Biblical) prohibition

The noun שום, the standard Aramaic translation of the Biblical Hebrew noun שם in Targum Onkelos, also appears in Mishnaic Hebrew with the above meanings. In addition, it is used with prepositional prefixes and after the preposition על:

לשום for the sake of; for the purpose of

משום in the name of; because of; under the category of

משום ש-; משום ד- because

על שום ש- in commemoration of (the fact) that; because

משום ש-, משום (ל)שם — For examples of these forms — see

על שום ש- and

2. כלום any (trace of); the slightest

Unlike שום, שום is sometimes used in this sense in a negative context.

שומשוק n.

מין אַזוב רש"י שבת קט, ב species of hyssop

שומשמא n. [pl.]

שמשם (הצמח או הזרעים)

sesame (plant or seeds)

For an example, see שטחו.

In contemporary Israeli Hebrew, one often hears the pronunciation "sumsum."

שומשמנא n. [pl.]

נמלה רש"י שבת סו, ב וכתובות עה, א ant

שונאיהן/שונאיהם של ישראל; שונאי ישראל

"the enemies of Israel" (=Israel)

This is a euphemism for the Jewish people. It is used in passages that condemn them to severe punishment.

מפני מה נתחייבו שונאיהן של ישראל שבאותו הדור קליה?... מפני שנהנו מסעודתו של אותו רשע.

מגילה יב, א

Why were "the enemies of Israel" in that generation liable to extinction? ... Because they derived benefit from the meal of that evildoer (=King Aḥasverosh).

A similar euphemism, של תלמידי חכמים, the enemies of Torah scholars, referring to Torah scholars themselves, is also found in the Talmud (ב, ברכות סג). For further discussion of euphemisms, see Rav EZM's study in his Essays in Talmudic Literature (Hebrew), especially pp. 265-66 and p. 279.

שונאנה n.

אשלג (חמר כביסה) a cleansing agent

שבת צ, א

שונרא/שינרא n. [pl.]

חתול f, שונרי n. cat

This Aramaic noun appears in the חד גדיא song at the end of the Passover Haggada where it is popularly pronounced שונרא (with a sh"va instead of the first kamatz).

שוף¹ [שפה] imp.

שחה! התכופף! bend over!

שוף אַבְרִיסָךְ! Bend over on your belly!

בבא בתרא ז, א

שוף² [שפי] imp.

הַנַּח! leave alone! let be!

שוף לי דאִיקום ביה! בבא בתרא קסט, א ורשב"ם שם
Let me be so that I may stay on it (=this field)!

Rashbam connects this Aramaic verb with the Hebrew adverb בְּשׁוּפִי, at ease.

SEE: (ב)שופי, שפי

שופטני n. pl.

שופטים fools

בשופטני עסקינן! בבא בתרא ז, א (ועוד) ורש"י שם
Are we involved with fools?

This rhetorical question is raised six times in the Talmud – challenging whether reasonable people would really behave as anticipated in the scenario that has been proposed.

בשופי adv.

בנחת; ללא קשיים; בלא ערעור
with ease; without difficulty; without protest

(ב)תרי בקושי וחד בשופי נדה לו, ב
two (days) with difficulty and one with ease

(ש)אכלום בעליהן שלש שנים ובשופי

כתובות כ, א ורש"י שם

their owners consumed them (the crops) three years and without protest (from others)

The Biblical Hebrew word שפי in Bemidbar 23:3, according to Rashi ad loc., has a similar meaning.

SEE: (ב)שופי, שוף²

שופינא n.

שופין; פצירה (כלי לשיוף) file (tool)

לעזי רש"י בבא קמא צח, א

Targum Yonathan b. Uzi'el uses this Aramaic noun to translate the Biblical Hebrew פצירה in I Shemu'el 13:21.

שופרא n.

shofar (horn, especially of a ram)

שופרא n. [pl.]

יפי beauty

שופרך לנשי! בבא מציעא פד, א
May women have your beauty!

2. איכות מעלה; שפור

best quality; enhancement

קאָכילנא משופרי שופרי פסחים ג, ב
I am eating from the best of the best

The expression משופרי שופרי is used in the same sense in Modern Hebrew.

Bereshith 9:18. See also the Targum to Bereshith 39:12, 13, 15 and 18.

שוקאי [שוק + pron. suffix -אי] n.
 ← **שוקא**

שוקאי n. pl.
סוחרֵי הַשּׁוּק ב"מ קיא, א
market vendors
 ע"פ רש"י בבא מציעא קיא, א

שורא [שור. cnstr. שורי] n. pl.
חומה רש"י בבא מציעא קז, רע"ב
wall

שורפינא n.
מין אָרְזו
species of cedar tree
 רש"י גיטין סח, ב

שוריני דעינא
מאור העין רש"י ע"ז כח, ב (וע' תוס' שם)
eyesight

שוריניקי n. pl.
כתמים 'לעזי רש"י ברכות ז, א
stains

שורינקא n.
מין נץ ע"פ חולין סג, א
species of hawk

שורקא n. pl. [abs. שורן]
שורות
 הנה ותיבנא אחר י"ז שורן אחריה דרב קמיה דרב
 חולין קלז, ב ורש"י שם ד"ה "דכירנא"
I was sitting before Rebbi (=R. Yehuda HaNasi)
seventeen rows in back of Rav
 SEE: **תורא**

שושבינא [שושבינתא, f. שושביני] n. pl.
שושבין; חבר טוב; (ובמיוחד:) ידיר של
החתן או הכלה רש"י ברכות סא, א

close friend; (especially:) best man
 ואנסבה רבא לדביתהו אפומא דשושביני יבמ' קא, א
and Rava permitted his wife (i.e., that of the missing
husband to remarry) on the basis of the testimony
of close friends (regarding his death)

שושבינותא n.
"שושבינות" (הסיוע שנותנים חברים זה
לזה בחתונות) פירוש המשנה לרמב"ם בבא בתרא ט: ד:
material assistance that friends provide
each other for weddings (lit. "friendship")

שופרא דשטרא הוא בבא בתרא סט, ב ורשב"ם שם
it is an enhancement of the document

Certain data is included in a document, which – even though not really essential – may prove to be crucial in some (unlikely) circumstances. This halakhic term, which occurs only once in the Talmud, is used more frequently in later halakhic literature, e.g., in *Shulhan Arukh Hoshen Mishpat* 71:14 and 253:4.
 SEE: **שפיר**

שופרזי n. pl.
גביעים אֶרְכִּים
tall drinking vessels
 רש"י כתובות סה, א

שופתא n.
בית יד; ידית
handle
שופתא בקופינא דמרא גיטין לב, רע"א ורש"י שם
a handle (inserted) in the hole of a spade

שופתא דתומא עבודה זרה כח, ב ורש"י שם
the "handle" of the garlic

However, in his commentary on ב שבת קב, ב Rashi explains **שופתא בקופינא** as *the peg that stabilizes the handle*; and on א שבת קמ, א he explains **שופתא** as *the middle of the garlic*.

שוקא n. ← **שָׁקָא**

שוקא [שוקי] n. pl.
 1. **שוק (מקום מסחר); מסחר**
market; marketplace; business
ביומא דשוקא מיודבנא בחמש; בשאר יומי מיודבנא
בארבע בבא מציעא צט, ב
on market day it is sold for five (zuzim); on other
days it is sold for four

דמיקרב שוקא כתובות ק, ב ורש"י שם
when market (day) is approaching
תלתין יומי בשוקאי הנה טרידנא. בבא בתרא ל, סע"א
Thirty days I was preoccupied with my business.

2. **רחבה; חוץ**

an open area; the open; outside
ולרמו בי עשרה, ונפקו לשוקא ומפרסמא מילתא!
 מנחות מ, א ע"פ כת"י
But let them attach (tzitzith [fringes], to their
garments) in the presence of ten (people), and let
them go out in the open so that the matter be
publicized!

דנפק לשוקא ואתא גיטין ו, רע"א ורש"י שם
(in a case) where (the scribe) went outside and
came (back inside)

Targum Onkelos renders the Biblical Hebrew word **בחוץ** in Bereshith 9:22 as **בשוקא** since it connotes (in) public as noted by Ramban at the end of his commentary on

the *tzerei* vowel under the *shin* representing an original *ayin* consonant that has been deleted (Morag, p. 284). For the paradigm of this Aramaic verb in Targum Onkelos (where it appears more frequently than in the Talmud), see *G for G*, pp. 223-224.

SEE: שינבטא

שְחָדַרְ [שחר פֿעל: מְשַחֵד, שְחָדַרְ inf.]
he bribed; he induced; he enticed שְחָדַרְ
 שְחָדַרְ שְחָדִיָּה בְמִלִּי סנהדרין מג, ב ורש"י שם
he enticed him with words

שְחָוּר n.
 פְקִיד הַמֶּלֶךְ (הַמְמָנָה עַל עֲבוֹדַת כְּפִיָּה)
royal official (in charge of forced service)

רשב"ם בבא בתרא מז, א

This Aramaic noun is connected to the verb שְחָרִית, *I confiscated*, in Targum Onkelos to Bemidbar 16:15 – as has been noted by Rashbam in his commentary on the Talmud (ad loc.). In their Biblical commentaries on Bemidbar, Rashi and Ramban make the same observation, but they equate the noun with the Greek אֲנָרְיָא, *forced service* – instead of defining it (like Rashbam) as the *official* who administers such a program.

SEE: מְשַחֵרִי

לְשַחֲוִי inf. [שחף פֿעל]
 לְעַקֵּר עֲנָפִים וְכִי"ב מִנְּהָר מוֹעֵד קֶטֶן ד, ב
**to clear out branches et al. from a river;
 to dredge**
 SEE: שְחָפִי

שְחַט [שחט: שְחִיט act. prt., שְחִיט pass. prt.]
 שְחִיט imp., מִישְחַט inf.
he slaughtered שְחַט
 דְלָמָא בְסַכִּין פְּגוּמָה שְחִיט? חולין ג, ב
Perhaps he has been slaughtering with a defective knife?

שְחַטוּ לִי גִבְרָא, וְאַיִתִּי מְטָרָא! עבודה זרה נה, א
Slaughter a man for me (said the idol), and I will bring the rain!
 SEE: אִישְחִיט

שְחִי prt. [שחי]
 שְחִיָּה; מְתַבּוֹפֵף
bending down שְחִי
 (ד)רְבָא שְחִי; ר' יִזְרָא וְקִיף שבת מא, א
Rava was bending down; R. Zera was standing upright
 SEE: שְחִיָּה, שְחִיָּא

שְחִיָּא n. ← שְחִיָּא

According to the Mishna when the benefactor himself gets married, the recipient is legally bound to reciprocate.

שושי n. pl.
מִין צִמְחָה ע"פ רש"י סוכה יב, ב species of plant

שושיבא n.
מִין חֲגָב טְהוֹר species of kosher locust
 רש"י שבת צ, ב

שושילתא n.
שְשִׁילָת chain
 תַּן לִי יְבִנָּה וְחֻכְמָיָה וְשׁוּשִׁילָתָא דְרַבִּין גְּמְלִיאֵל
 גיטין נו, ב ורש"י שם

grant me Yavneh and its sages and the (genealogical) chain of Rabban Gamli'el

The noun שְשִׁילָת, *dynasty*, is used in Modern Hebrew in the same sense as the Aramaic noun שְשִׁילָתָא in this Talmudic passage.

שׁוּתָא n.
 1. דְּבוּר; שְׁיָחָה talk; conversation
 רש"י סוכה נו, ב
 2. מְצוּדָה; מְכַמְרֵת trap; net
 רש"י שבת קכד, ב ובבא קמא קיז, א
 3. רוּחַ דְּרוּמִית wind from the south
 רש"י שבת לב, א
 4. עֲלִים וּפְרוֹת leaves and fruit
 רש"י ברכות לו, א

שׁוּתָפָא n.
שְׁתָּף partner

שׁוּתָפוּתִי n.
שְׁתָּפוּת partnership
 שׁוּתָפוּתִיָּה דְאָב נדרים סז, ב
the partnership of the father

שְׁיִזְב/שְׁיִזְבִּי [שׁיזב: שְׁיִזְבָּא inf.]
הִצִּיל he saved
 שְׁיִזְב מֵאָה וְחָד גְּבָרִי ברכות ס, א
he saved one hundred and one men

The Biblical Hebrew verb עִזַּב is used in this sense of *help* in Shemoth 23:5 in the phrase עִזַּב תְּעִזֹּב, *you must surely help*, according to Rashi's commentary ad loc. Apparently, the four-letter Aramaic root שְׁיִזְב has been derived from the (unusual) שְׁפַעַל binyan of the root עִזַּב – with

שָׁחִי n. pl.
branches and sticks עֲנָפִים וְקִיסְמִים
 ע"פ רש"י לשבת קי, א

SEE: (ל)שְׁחֹפִי

שָׁחִי n. pl.
worn-out garments; rags בְּלָאֵי בְּגָדִים
 רש"י שבת קי, ב

A parallel Hebrew noun, **שָׁחִים**, *rags*, is found in the Mishna (in ב, כתובות סד), but it should not be confused with the Biblical Hebrew noun **שָׁחִים**, *clouds* and (by extension) *heavens*, e.g., in *Devarim* 33:26.

SEE: שְׁחִיק

שְׁחֹרִיתָא n.
blackness שְׁחֹרִית; שְׁחֹרִת
 בבא מציעא קיז, ב

שְׁחָרֵר [inf. **שְׁחָרַר**, prt. **מְשַׁחֵרֵר**, *he freed*]
he freed שְׁחָרַר
 דָּאֲתָו לְמִימַר שְׁחָרֵרֵי שְׁחָרֵרֵיהּ גִּיטִין פֶּא, ב
because (people) may come to say that (his master) has certainly freed him
 אשְׁתַּחֲרוּר

שְׁחַתָּה f. [sch. **שָׁחִי**, prt. **שְׁחָתָה**]
she bent over הִתְכַּוְּפָה
 (ד)דְּלָמָא שְׁחַתָּה נְדָה יז, ב
perhaps she had bent over
 SEE: שִׁיחָא

שְׁטוּתָא n.
foolishness שְׁטוּת
 SEE: שְׁטִיא

שְׁטָחוּ [inf. **שְׁטַח**, prt. **מְשַׁטְחָא**, *spreading out*]
spreading out שְׁטָחוּ
 בבא בתרא סח, א
they were spreading out sesame seeds

The suffix *יח* in the form **שְׁטָחוּ** in our editions is unusual for a masculine-plural participle in the Talmud, but it does occur occasionally, e.g., in the form **אָדוּ**, *going*. See *G for G*, p. 27 and the note ad loc. Manuscripts of this passage have the standard form **שְׁטָחִי** (Rav EZM).

SEE: אִישְׁתַּטַּח

שְׁטִיא n.
fool; idiot שְׁטִיָּה
 רש"י תמיד לב, ב
 שְׁטוּתָא, בְּר שְׁטִיא

שָׁחִל [inf. **שָׁחַל**, prt. **שֹׁאֵב**, *drawing out; exuding*]
drawing out; exuding שֹׁאֵב; מוֹשֵׁךְ
 דְּפָחָא... אָסוּר, מְשוּם דְּמִישְׁחַל שָׁחִל. יומא עח, א
(As for a cup made) of clay... (its use) is forbidden (on Yom Kippur), because it really exudes (water).

שָׁחִל n.
wooden pail דְּלִי שֶׁל עֵץ
 רש"י סוכה כט, רע"א

שְׁחִימִי/שִׁיחִימִי adj. pl.
black שְׁחֹרִים
 רש"י בבא קמא צו, ב ועוד
 Targum Onkelos, however, translates the Biblical Hebrew **שָׁחִל** in *Bereshith* 30:32 as **שָׁחִל**, which Rashi (ad loc.) describes as a *reddish* color – citing the Hebrew adjective **שְׁחִימִי** in the Mishna (ב, בבא בתרא פג). See also Rashbam on that Talmudic passage, who contends that the *redness* is caused by the rays of the sun. This color may approximate *brown*, the Modern Hebrew **חום**.
 SEE: שִׁיחָא

שָׁחִן [sch. **שָׁחַן**, *heating*]
heating מְשִׁיחַ (אָש)
 רש"י ערכין לא, ב
 אָנָּא קָדִים שָׁחִין נוֹרָא מְקָמָא דִּינְךָ! ערכין לא, ב
I have been heating the fire before you!

The standard form of the participle of *binyan* has a *mem* prefixed to it – just like *מְלַמֵּד*, *teaching*, in the Hebrew *binyan* **פָּעַל**. Nevertheless, as Morag notes on p. 150, a few forms without the prefix do occur in Babylonian Aramaic, and it seems that **שָׁחִן** is best understood as a participle in this passage (the equivalent of **מְשַׁחֵן** – Rav EZM). In Biblical Hebrew, too, we find **וּמְשַׁבֵּחַ** (instead of **אֲנִי וּמְשַׁבֵּחַ**), and *I praise*, in *Koheleth* 4:2.

The phrase **שָׁחִן שְׁחֹנָה**, a *hot year*, with the Hebrew passive participle from the root **שָׁחַן** (*binyan* **קָל**), appears in the prayer of the *kohen gadol* on Yom Kippur (see in the prayer of the *kohen gadol* on Yom Kippur (see *ע"ב* and the Yom-Kippur Mahzor), and it is still used in Hebrew today. See also Rashi on *Shemot* 9:9.
 SEE: שִׁיחָא

שְׁחִינָא n. ← **שִׁיחָנָא**
שְׁחִיק act. prt. [sch. **שָׁחַק**, *pounding; pulverizing*]
pounding; pulverizing שְׁחִיק; כּוֹתֵשׁ
 [inf. **מְשַׁחֵק**, imp. **שְׁחִיק**]

שְׁחִיק כּוֹתֵשׁ
 רב אשי שְׁחִיק כָּל חַד וְחַד לְחֻנְדִּיהָ. עבודה זרה כט, א
Rav Ashi would pound each one by itself

The passive participle **שְׁחִיק** is also used in the curse *Hadrian, may his bones be pulverized*, which appears in *Bereshith Rabba* 78:1 (Rav EZM) and is quoted by Rashi in his commentary on א, ברכות נט. The verb is also found in Biblical Hebrew, e.g., in *Iyyov* 14:19 – *אֲבָנִים שְׁחִקוּ מֵיִם*, *water wore away stones*.

שִׁיבָא n.

excrement רש"י גיטין סט, ב ד"ה "ושייפא"
SEE: (שִׁיבָא)

שִׁיבָא n.

chip (of wood); sawdust שָׁבֵב; קִיסָם; נִסְרָת
רש"י סנהדרין ז, ב ע"פ הושע ח:ו
SEE: (שִׁיבָא, שִׁיבִי)

שִׁיבִי n. pl.

neighbors רשב"ם בבא בתרא כט, א
The unique phrase means *in the house of neighbors* according to Rashi's second explanation (ad loc. s.v. (בי שִׁבִי), but his first explanation is *הַשְּׁמִשׁוֹת* בין השמשות
SEE: בי שִׁיבִי

שִׁיבְבָתָא/שִׁבְבָתָא

[שִׁיבְבָתָא]
n. f. [pl. שִׁבְבָתָא]
neighbor (f.) ע"פ רש"י כתובות סג, רע"א

בְּשִׁיבְבוֹתָא/בְּשִׁבְבוֹתָא n. cnstr.

in the neighborhood of בְּשִׁיבְבוֹתָא
בְּשִׁיבְבוֹתָא דְר' יוֹחָנָן סנהדרין לד, ב; נדה ג, א
in the neighborhood of R. Yohanan
The literal translation is *in his neighborhood, that of R. Yohanan*, since the *הַ* is an anticipatory pronoun suffix, as explained in *G for G*, pp. 253-254.

שִׁיבוּטָא n.

species of fish מִין דָּג רש"י שבת קי, ב

שִׁיבִי n. pl.

grooves חֲרִיצִים 'לעזי רש"י' פסחים עד, א
SEE: (שִׁיבָא)

שִׁיבְלָתָא n. [pl. שִׁיבְלִי/שִׁיבְלִיָּא]

שִׁיבְלָתָא ←

שִׁיבְסַר/שִׁבְסַר

seventeen שִׁבְעָה עָשָׂר

שִׁיבְסַרִי/שִׁבְסַרִי שִׁבְ עָשָׂרִי f.

seventeen שִׁבְעָה עָשָׂרָה

שִׁיבְשָׂא n. ← שִׁבְשָׂא

שְׁטָנָא/סְטָנָא n.

Satan הַשָּׂטָן

שְׁטָפוֹי [שטף: שטוף imp., מְשֻׁטָּפָא inf.] pl.

they washed away; they swept away שְׁטָפוּהוּ רַבָּנָן לְר' אֱלִיעֶזֶר נויר לב, ב
the Hakhamim swept away (the opinion of) R. Eli'ezer
SEE: שִׁיטָּפָא

שְׁטַר prt.

[inf. מְשֻׁטָּר, fut. נְשֻׁטָּר]
מְשֻׁטָּל; מוֹרֶחַ; מוֹשֵׁחַ

dipping; smearing; anointing

נִתִּי הֶלֶת בְּרוּשִׁיתָא דְחִיטִי וְנִשְׁטְרִינְהוּ בְּרוּבָא
גיטין סט, ב ורש"י שם
let him take three cakes of wheat and smear them with honey

שְׁטָרָא [שְׁטַר] n. [pl. שְׁטָרִי/שְׁטָרִיא]

document; deed שְׁטָר
שְׁטָר זְבִינִי גיטין פו,א ועוד
bill of sale

a mortgage document שְׁטָר מְשֻׁבְּנָתָא ב"מ קי, א

a will שְׁטָר פְּקָדָתָא גיטין נ, ב ורש"י שם

a detailed will שְׁטָר פְּרִטָתָא גיטין נו, ב ורש"י שם

שְׁטָרִי אֶקְנִייתָא בבא מציעא יג, א (ועוד) ורש"י שם
deeds of transfer (which establish a lien on another's property in advance of an impending loan)

שְׁטָרִי חֲלָטָתָא בבא מציעא טז, ב ורש"י שם
documents of finality (which certify that a parcel of land of a debtor becomes the property of his creditor in lieu of the debt)

שְׁטָרִי פְּסִיקָתָא כתובות קב, רע"א ורש"י שם
documents of contract (which spell out the obligations that the father of the groom and the father of the bride have taken upon themselves towards the couple about to be married)

Besides these documents with Aramaic names, others (especially חוב שְׁטָר, an *I.O.U.*), are also known by their Hebrew names. See also אֶמְנָה שְׁטָר and פְּסִים שְׁטָר, which are explained by Rashi on ב, גיטין יט.

שְׁיָאט־ n.

roaming around; wandering שְׁיָטוֹת

מאי שְׁיָאטִיה דְּמָר הָבָא? קידושין ע, ב ורש"י שם
What is (the reason for) my master's roaming around here?

SEE: שְׁיָטִי

שיזב ← שיזיב

שיזבתא n.

refuge

הצלה; פליטה

קרנא דשיזבתא כתובות קיא, א ומהרשא שם בשם הערוך
the corner of refuge

SEE: שיזיב

שיחומי adj. pl. ← שיחימי

שיחויא/שיחויא/שיחויא n.

השתחויה; הכיפה; תנועת ראש רשיגיטין ע, ב

bowing; bending down; nodding

SEE: שיחי

שיחלא n.

1. גרעין (של תמר)

רשיי חגיגה טו, ב

2. אשכול ביצים שנקבת העוף מטילה

רשיי בבא קמא נה, א "load" of eggs to be laid

3. כאב האזן רשיי שבת סז, א earache

שיחמא n.

חמימות רשיי בבא קמא מט, א

warmth

SEE: שיחמי

שיחנא/שיחנא [שיחני pl.] n.

1. שחין

מתנא לידי שיחני וביבי נדרים פא, א ורין שם
it leads to inflammations and pains

2. משא

לפום גמלא — שיחנא. כתובות סז, רע"א ורשיי שם
According to (the capacity of) the camel — (that is the size of) the load (placed upon it).

SEE: שחן

שיטה [שיטין pl.] n.

1. קו; שורה

ושיטה של שער מפסקת ביניהם מושנה נגעים י:
and one row of hair separating them

הרחיק את העדים שני שיטין מן הכתב — פסול.

בבא בתרא קסב, א

(If the signatures of) the witnesses were placed two lines away from the text (of the document), (the document is) invalid.

שיבתא n.

1. שבת (צמח תבלין) 'לעזי רשיי' ברכות לט, א

anise (a plant used as a spice)

2. שם שד רשיי יומא עז, ב name of a demon

שיגרא דתמרי

אשכול תמרים

cluster of dates

רשיי כתובות פ, רע"א (בפירוש השני)

שידא [שידתין/שידא, f. שידי m. pl.] n.

שד רשיי גיטין סח, א demon

שידא n.

שידה; ארגז רשיי כתובות סח, א cupboard; box

שידוכי/שדוכי n. pl.

שדוכים

preliminary arrangements for marriage

SEE: שדיך

שידרי n. pl. ← שדרא

שידתא n.

שידה; מרכבת נשים

carriage for women

רשיי גיטין סח, א

שידתין n. f. ← שידא

שיוטא n.

שחיה ע"פ יומא עז, ב swimming

SEE: שויטי, שיוטא

לשיוולי inf. ← שויל

שיוסקי n. pl.

שקדים רשיי בבא בתרא כא, ב almonds

שיורא n.

1. שיוור; שארית remainder; retention

שיורא הוי: גיטא דשיויר ביה לא כלום הוא
קידושין ס, א ע"פ רשיי שם

there is a retention (of the marital relationship): a bill of divorce in which he (=the husband) has retained (something) is worthless

2. חסרון; חסר something left out; omission

אי משום האי, לאו שיורא הוא נזיר לה, סע"ב
if because of this, it is not (considered) an omission

SEE: שארא, שיויר

שׂיִיךְ [prt. שור: מישך. inf.]

שׂיִיךְ; קשור

belonging; subject (to); connected (with)

שׂיִיךְ בַּמִּצְוֹת בבא קמא טו, רע"א

subject to the commandments

אם אינו ענין להיכא דשׂיִיךְ, תנייהו ענין להיכא דלא

שׂיִיךְ. קידושין מב, א

If it has no bearing upon where it is connected (=its own context), let it have bearing upon where it is not connected (=a different context).

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

שׂוֹיכָא n.

small hole

נֶקֶב קָטָן

רש"י עבודה זרה סט, סע"ב (אבל ע' תוס' שם ד"ה "מאי טעמא")

שׂוֹיִל/שׂאִיל prt. ← שׂאִיל

שׂוֹיִל-

[שאל פֿעל: מִשְׂאִיל/מִשְׂוִיל. prt.,

שׂוֹיִל. imp., שׂוֹיִל. inf.]

1. שָׂאל (הציג שְׂאֵלָה [הלכתית]); שָׂאל בְּשֵׁלוֹם אָדָם אַחֵר

he asked; he posed a halakhic problem; he asked about another's well-being

אַתָּא שׂוֹיִלְיָה לְרַב יוֹסֵף. שבת צט, רע"ב

He came (and) posed it (=the halakhic problem) to Rav Yosef.

רב הונא בריה דרב יהושע חלש, על רב פפא לְשׂוֹיִלִי בִידָה. ראש השנה יז, א

Rav Huna, son of Rav Yehoshua, became ill; Rav Pappa came to ask about his well-being.

2. שָׂאל (בִּקֵּשׁ וְקִבֵּל חֶפֶץ מִחֵבְרוֹ לְהַשְׁתַּמֵּשׁ בוֹ וּלְהַחְזִירוֹ בְּמוֹת שְׁהוּא)

he borrowed (articles to be used and returned intact)

וְהָדָר שׂוֹיִלְיָה מִיָּנִיָּה תִשְׁעִין יוֹמֵי בבא מציעא לה, ב
and subsequently he borrowed it (the animal) from him for ninety days

In the Talmud, this verb in the *binyan* פֿעַל bears the same meanings as the *binyan* קַל. Yemenite versions of Targum Onkelos, however, discriminate – with the *binyan* פֿעַל expressing a more intensive sense, e.g., on Bereshith 43:7 and BeMidbar 11:4.

For the conjugation of this verb, see G for G, pp. 78-80.
SEE: שׂאִיל

שׂוֹיִמִי prt. pl. ← שָׂם

2. קו מִחְשָׁבָה; מַעְרַכַת דְּעוֹת; דְּעָה

line of reasoning; system; opinion

מוֹחֲלָפֶת הַשִּׁטָּה. ביצה ג, סע"א וש"נ

The system should be reversed.

לאו הִלְכְתָא אִיתְמַר, אֲלָא שִׁטָּה אִיתְמַר.

בבא מציעא סט, א ורש"י ותוס' שם

It was not stated as a halakhic ruling, but it was stated as (following) the line of reasoning (of other ḥakhamim).

When it is stated in the Talmud that two or more ḥakhamim follow the same line of reasoning, the halakhic ruling is against them (Rabbenu Hananel, according to Tosafoth ad loc., and other authorities in the *Talmudic Encyclopedia*, Vol. 1, s.v. אין הלכה כשיטה).

SEE: מוֹחֲלָפֶת הַשִּׁטָּה, שִׁטְתָּא

שִׁטְפָא n.

flow

מְרוֹצָה רש"י שבת קל, ב

SEE: אָגַב שִׁטְפָא, שְׁטָפוֹ

שִׁטְתָּא n.

קו מִחְשָׁבָה; סִבְרָה (בְּהִלְכָּה); דְּעָה

line of reasoning; (halakhic) opinion

קם אַבְיֵי בְּשִׁטְתֵּיהּ דְּרַבָּא. שבת צב, א

Abbayei adopted the opinion of Rava.

SEE: שִׁטָּה

שׂוֹיָא n.

a word of incantation

מִלַּת לַחֵשׁ

רש"י שבת סז, סע"א

שׂוֹיָאכָא pass. prt. f. ← שָׁף

שׂוֹיּוֹל n.

the grave

שָׂאוֹל; קֶבֶר מועד קטן כח, ב

שׂוֹיָטָא n.

floater; swimmer

הָשָׂט; הַשּׁוֹחָה

In contemporary Israeli Hebrew: a שָׂיט is an oarsman; the abstract noun, שִׁיט, means rowing, and a שִׁיטָּה is a flotilla (of boats) or a fleet (of ships).

SEE: שׂוֹיָטִי, שׂוֹיָטָא

שׂוֹיּוֹטִי prt. pl. [שוט: מישט. inf.]

flying

שְׂטִימִים; עֲפִימִים

מִישָׁט שְׂטִימִי טוֹבָא בבא קמא פג, א

(doves) really fly a lot further

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

SEE: שׂוֹיָטָא, שְׂטִימָא, שְׂטִימָאט

שׁוּיַע/שׁוּרָה

[שׁוּיַע – past + dir. obj. suffix [הַ] — שׁוּרָה]

[שׁוּרָה] n. [pl. שׁוּרָה];

[שׁוּרָה] n. [pl. שׁוּרָה]

caravan

שׁוּרָה

(ו)הַיּוֹצֵא בְּשׁוּרָה גִּיטִין סָה, ב (משנה)

one who is going out (on a journey) with a caravan

אִיבָא שׁוּרָתָא דְּאָזְלִי וְאָתוּ הָתָם בבא קמא קיב, סע"ב
there are caravans that come and go there

[שׁוּכְבָּי] n. [pl. שׁוּכְבָּי]

1. שׁוּכְבָּה 'רש"י' נזיר לט, סע"א lying down

2. מָת; גּוּפָה רשב"ם ב"ב צא, א dead person

שׁוּכְבָּא, שׁוּכְבִּי SEE:

[שׁוּכְבָּי] n. [pl. שׁוּכְבָּי]

שׁוּכְרָה; בִּירָה intoxicating beverage; beer

מהו לְקַדוּשִׁי אֲשִׁיכְרָא? פסחים קו, א

What is the halakhic ruling (with regard) to reciting kiddush over beer?

מְשַׁבֵּר, אֲשַׁתְּכּוּר SEE:

שׁוּכְשָׁף — שׁוּכְשָׁבִי

[שׁוּלְחָי] n. cnstr. pl.

סוֹף the end of; the conclusion of

אָמַר רַב כְּהָנָא: הָהּ נִתְיַבְנָא בְּשׁוּלְחָי פִּינְקִיָּה דְּרַבָּא
בבא מציעא סד, א ורש"י שם

Rav Kahana said: I was sitting (in the audience) at the conclusion of Rava's lecture

קייטא. For another example, see

This Aramaic expression בְּשׁוּלְחָי, at the end of, occurs frequently in the commentaries of Rashi (and others) on the Talmud, and it is still used in Hebrew, today.

שׁוּלְחָי, שִׁפּוּלָא, (שׁוּלְחָי) SEE:

[שׁוּלְחָי] n. pl.

שׁוּלְחָי rulers

שׁוּלְחָי, שׁוּלְחָי SEE:

[שׁוּלְחָי] n. [pl. שׁוּלְחָי]

שׁוּלְחָי רש"י ברכות ו, א ד"ה "שׁוּלְחָי"

[שׁוּלְחָי] placenta

[שׁוּלְחָי] SEE:

[שׁוּלְחָי] n. [pl. שׁוּלְחָי]

שׁוּלְחָי bladder

ע"פ 'לעזי רש"י' עבודה זרה מ, רע"ב

[שׁוּיַע] pass. prt. [שׁוּיַע]

1. מוּגָף stopped up; sealed

בַּר שִׁית סָאנִי וְשׁוּיַע — מְבַר תַּמְנִי וְלֹא שׁוּיַע.

מועד קטן יב, א ורש"י שם

A container of six se'ahs and stopped up (is better) than one of eight se'ahs but not stopped up.

2. מְטֻיַּח plastered

(ד)שׁוּיַע וְהָרַר שׁוּיַע עבודה זרה מז, ב

(it was) plastered and then he plastered it again

SEE: (ל)מִישַׁע, שִׁיעַ

[שׁוּיַע] [שׁוּיַע פֻּעַל]

צָפָה; טָח he covered; he plastered

For an example, see the previous entry.

אִישְׁתַּעוּ SEE:

[שׁוּיַע] act. prt. [pl. שׁוּיַע], f. [שׁוּיַע]

שָׁף —

[שׁוּיַע] [שׁוּיַע פֻּעַל: שׁוּיַע] [imp.]

1. מְשָׁח; מָרַח he smeared; he rubbed

(ד)שׁוּיַע מְנָא מְשָׁחָא בִיעָה לט, א

he smeared the vessel with ointment

2. שָׁפַשָּׁף; שָׁחַק; הִשְׁחִית

he rubbed (away); it wore/filed down

שׁוּיַע בְּשׁוּפִינָא בבא קמא צח, א

he filed it down with a file

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

שָׁף SEE:

[שׁוּיַע] act. prt. [m. pl. שׁוּיַע], f. [שׁוּיַע]

שָׁף —

[שׁוּיַע] pass. prt. [m. pl. שׁוּיַע], f. [שׁוּיַע]

שָׁף; שָׁפַי —

[שׁוּיַע] n. [pl. שׁוּיַע]

[שׁוּיַע] ointment

רש"י חולין קיא, ב

שָׁף, (שׁוּיַע) SEE:

[שׁוּיַע] n. [pl. שׁוּיַע] — שׁוּיַע

[שׁוּיַע] [שׁוּיַע פֻּעַל: מְשִׁיר, שׁוּיַע] [inf.]

שִׁיר; הִשְׁאִיר

he left out; he omitted; he left over

בְּשָׂדָה לֹא שִׁיר וְלֹא מִיָּד בבא בתרא סב, ב

in the field (itself), he has not left over anything at all

תָּנָא וְשִׁיר, אִישְׁתִּיר, שׁוּיַע, שָׁאָר SEE:

This is a term of affection that the amora Shemu'el uses when addressing his distinguished disciple, Rav Yehuda b. Yehēzkel.

This definition, one of two presented in the *Arukh* s.v. שן, derives this epithet from the noun שן, tooth. According to the other definition, it means *sharp* (in Torah learning) – like the Biblical Hebrew verb וְשִׁנְתָּם in *Devarim* 6:7 (according to Rashi ad loc.) and the expression חֵץ שָׁנוֹן, sharp arrow, in *Mishlei* 25:18.

SEE: שִׁנָּא, שָׁנָה

שִׁינְצִין/שִׁנְצִין n. pl. ← שִׁנְצָא

שִׁינְרָא n. ← שוּנְרָא

שִׁינְתָא n.

sleep

שָׁנָה

שִׁיֶּסְקִי n. pl.

שִׁיֶּסְקִי 'לעזי רש"י' בבא מציעא ס, סע"א
plums
In contemporary Israeli Hebrew, however, a שִׁסְקָא is a loquat.

שִׁיֶּסְתָּג n.

חֲתִיכַת בְּגָד שֶׁל בְּתִנָּה
a cotton cloth
רש"י גיטין סט, ב

שִׁיעֵי [שִׁיעָא, f. שִׁיעֵי, pl.] adj.

smooth

חֶלֶק

שִׁיעֵי pass. prt. ← שִׁיעֵי

שִׁיעָא [שִׁיעֵי, pl.] n.

מְגוּפָה (מְכֻסָּה עֲשׂוּי חֶרֶס לְחִבִּית)

ע"פ רש"י שבת סו, ב clay seal (for a barrel)

See also Targum Onkelos to *Bereshith* 11:3.

SEE: שִׁיעֵי, שִׁיעֵי

שִׁיעָא f. adj. ← שִׁיעֵי

שִׁיעֲבוּדָא n. ← שִׁעֲבוּדָא

שִׁיעוּרָא/שִׁיעוּרָא n. [שִׁיעוּר, cnstr.]

1. שִׁיעוּר; מְדָה

required quantity; standard measurement

This term usually refers to a halakhic maximum or minimum quantity that is required for the proper performance of a precept or the violation of a prohibition.

שִׁילְפִי n. cnstr. pl.

the end of

סוּף

שִׁילְפִי קְצִיר חֲטִין יבמות קטז, ב ורש"י שם
the end of the wheat harvest

The Munich ms., however, reads שִׁלְהִי. Rashi connects שִׁילְפִי with the Biblical Hebrew verb שָׁלַף in *Ruth* 4:7. Cf. שִׁלְפִי and Rashi's commentary ad loc., s.v. שִׁלְפִי.
SEE: שִׁיפּוּלָא, שִׁילְהִי

שִׁילְקִי n. pl. ← שִׁלְקִי

שִׁימְאִי adj. pl.

שׁוּמְמִים; מְקַלְקָלִים
desolate; ruined;
רש"י עירובין יא, א אבל ע' ר"ח שם
in disrepair

שִׁימְינִיהוּ imp. [שׁוּם + יִנְהוּ] ← שָׁם²

שִׁימְצָא n.

חֶשֶׁשׁ רש"י עבודה זרה לא, ב
suspicion

שִׁימְשָׁא/שִׁמְשִׁי [שִׁמְשִׁי/שִׁימְשִׁי, pl.] n.

שֶׁמֶשׁ
sun; sunlight
(as opposed to shade)

2. קִדְחָת; חֹם רש"י גיטין סז, ב
fever
SEE: בִּי שִׁמְשִׁי

שִׁינָּא [שִׁינִי, pl.] n.

1. שֵׁן
tooth

For an example, see כְּבֹא.

2. שְׁנֵהָב
ivory

ר' אַבְדּוּ הָוָה יָתִיב אֶתְכֶתְקָא דְשִׁינָּא שבת קיט, א
R. Abbahu was sitting on an ivory chair

The parallel Biblical Hebrew noun has this meaning in *I Melakhim* 10:18 – כִּסֵּא שֵׁן, an ivory throne.

3. בְּלִיטָה; פִּסְקָה
protrusion; peak

הָוָה סָלִיק וְיָתִיב אֶשְׁינָא דְטוּרָא בבא מציעא פו, א
he was going up and sitting on a mountain peak

This use of the noun is also found in Biblical Hebrew in the phrase חֶסְלַע שֵׁן in *I Shemu'el* 14:4.

שִׁינוּיָא/שִׁנוּיָא [שִׁינוּי, pl.]

תְּרוּץ
a forced reply; a strained solution

שִׁינוּיָא דְחִיקָא לָא מְשַׁנְיָן לָךְ. בבא קמא קו, א ורש"י
We do not respond to you (with) a forced reply.
SEE: שִׁנִּי

שִׁינְנָא n.

בְּעַל שְׁנַיִם גְּדוּלוֹת
person having large
teeth
ברכות לו, א ורש"י (ע"פ "הערוך" ע' "שן")

רש"י גיטין ס, רע"ב ד"ה "והא שופר" בשם רב שרירא גאון
As Rashi points out, this meaning parallels the usage of
the Hebrew noun שופר in the Mishna (א:ו).
Rambam (in his *Commentary on the Mishna* ad loc.)
explains that the container was constructed in the shape
of a *shofar*.
SEE: שופָּרָא

שיפֶּצָה f. ← שפֶּצָה

שיפֶּתָא n.

lip; edge; rim

שָׁפָה

שיצִיָּא n. [pl. שְׂיִצְיָא]

fin

רשב"ם בבא בתרא עג, ב

According to manuscripts of this passage, the plural is
spelled שיצִי (with one *yod* after the *shin*), as in the
singular form in the same passage.

שיצִיָּא n. pl.

thorns

רש"י מועד קטן כה, ב

SEE: (שיצִיָּא)

שיצִיָּא [שיצִיָּא]

he completed

השִׁלִּים

וְשִׁיִּצִיָּא בֵּיתָה דְּנָא ראש השנה ג, ב; ערכין יג, א ע"פ
and he completed this Temple עזרא ו:טו

This Aramaic verb appears more frequently in Targum
Onkelos. For its full conjugation, see *G for G*, pp. 221-2.

שיצִיָּא n.

fennel (species of plant) קֶצֶח (מִין צֶמַח)

לעזי רש"י פסחים לה, א (פירוש ראשון)

שיקֶּעָא n.

depression (in a riverbed) שִׁקְעָא (שְׁבִנְהָרָא)

עבודה זרה לו, ב

שיקֶּרָא/שִׁקְרָא n.

falsehood

שִׁקְרָא

שִׁירָא [שִׁירָא/שִׁירָאִין] n. [pl.]

silk; silk garment מְשִׁי; בְּגָד שֵׁל מְשִׁי

רב הונא קרע שִׁירָאִין בְּאִנְפֵּי רַבָּה בְּרִיהּ קידושין לב, א
Rav Huna tore silk garments in front of his son
Rabba

(ש)אָבֵל שִׁיעוּרָא דְּרַבְּנָן ברכות כ, ב

he ate the quantity required by the Ḥakhamim

For another example, see מִכְתָּב.

amount

2. כְּמוֹת; גָּדֵל

In other cases it is used in a more general
sense.

דְּנִפִּישׁ בְּטַרְחָא וְזוּטֵר בְּשִׁיעוּרָא ביצה יד, ב

where there is a lot of bother, but there is little (in
terms) of the amount

SEE: שִׁיעַר

שִׁיעוּתָא n.

bean

שִׁעוּעִית

שִׁיפָּא¹ n. [שִׁיפִּי pl.]

board

1. קָרֶשׁ רש"י עירובין קא, א

2. מִין כְּלִי רש"י קידושין מ, א

3. גִּמְאָ (מִין צֶמַח) רש"י נדה סה, ב

type of papyrus

שִׁיפָּא² pass. prt. ← שָׁף

שִׁיפָּא n. ← שִׁיפָּא

שִׁיפּוּלָא n. [cnstr. pl. שִׁיפּוּלִי/שִׁפּוּלִי]

the bottom;

תַּחְתִּית; שוֹלָיִם

the lower part; the hem (of a garment)

וְנָקְטִי לֵיהּ בְּשִׁיפּוּלִי גְלִימִיהּ תענית כג, ב

and they would take hold of him by the hem of his
garment

בְּשִׁיפּוּלִי רָקִיעַ פסחים צד, ב

at the bottom of the sky

This Aramaic noun is related to the Hebrew adjective
שָׁפֵל, low. It generally appears in the construct plural in
both Aramaic and Hebrew contexts, as in the Talmudic
passages quoted here, and it is still used in Hebrew
today.

SEE: שִׁפִּיל, שִׁלְהִי, שִׁלְפִּי

שִׁיפּוּרָא [שִׁיפּוּרִי pl.] n.

shofar; a ram's horn

1. שוּפָר

Besides the blowing on *Rosh HaShana*, the
sound of the *shofar*, was sometimes used to
herald an important announcement.

נִפְקַ שִׁיפּוּרָא מִבֵּית רַבָּן גְּמִלְיָאֵל דְּשִׁכְבִּיב. ב"מ נט, סע"ב

The (sound of the) *shofar* issued forth from Rabban
Gamliel's house (announcing) that he had died.

2. תִּבְיָה לְאֶסוּף מִטְבְּעוֹת; קָפָה

container for coins; collection box

שְׂכִיבָא¹ / **שְׂכִיבָא** [שְׂכִיבִי pl. n.]
dead person; corpse מית; גופה

For an example, see יְקָרָא.

SEE: **שְׂכִיבָא**, **שְׂכִיב**

שְׂכִיבָא² ← prt. f. **שְׂכִיב**

שְׂכִיבָא [שְׂכִיבָא] pass. prt. f.
residing; found שְׂכִיבָא; נְמִצָּאָת

מאי "מְשִׁכְּנָתָא"? דְּשְׂכִיבָא גְבִיָּהּ. בבא מציעא סח, א
 ורש"י שם; ושם קח, ב

What is (the significance of the word) מְשִׁכְּנָתָא (a pledge)? For it resides with him.

The Munich manuscript (on ב"מ קח, ב) reads 'שְׂכִיבָא' (= שְׂכִיבָא), the usual feminine passive participle in Aramaic.

SEE: **שְׂכִיבָא**, **שְׂכִיב**

שְׂכִיבָא n. pl.
rooms (for dwelling) חֲדָרִים (לְמִגְוָרִים)
 רש"י בבא בתרא כט, ס"ע ב

שְׂכִיבָא n.
a hunt צִיד
 יומא חד נפק לְשְׂכִיבָא בְּזָאִי. סנהדרין צה, א וע' 'רש"י שם'
One day he went out on a hunt (with) falcons.

שְׂכִיבָא [שְׂכִיבָא]
he forgot שְׂכִיבָא
 אֲבָתִי לֹא נָח וְנָפְשִׁיהּ דְּרַב, שְׂכִיבָאִיהּ לְשִׁמְעֵתִיהּ!
 פסחים קו, ב
Rav has not yet passed away, (and) we have (already) forgotten his halakhic teachings!
 SEE: **שְׂכִיבָא**, **שְׂכִיבָא** (שְׂכִיבָא) מְשִׁכְּנָא

שְׂכִיבָא n.
forgetfulness נְשִׁיָּהּ; רש"י עירובין נג, א
 In some editions the spelling is שְׂכִיבָא with a final alef, as is common in Aramaic.

שְׂכִיב [שְׂכִיב: act. prt. שְׂכִיב, pass. prt. שְׂכִיב]
he lay; he slept 1. שְׂכִיב; יָשָׁן
 כִּי רַחֲמֵתִין הָוָה עֲזִיזָא, אַפּוֹתֵינָא דְּסַפְסִירָא שְׂכִיבִין.
 סנהדרין ז, א
When our love was strong,

we slept on (a bed) the width of a sword.

ההוא בְּהוּוּ קְרוּ לִיהּ עֲבָבְרָא דְּשְׂכִיב אֲדִינְרִי
 סנהדרין כט, ב
there was someone who was called "a rat who is lying upon (a pile of) money"

שירותא n.

meal סְעֻדָּה רש"י ברכות לט, ב
 This Aramaic noun also occurs in Targum Onkelos to Bereshith 43:16 where Rashi explains it as *the first meal* (dinner in medieval French), and thus the noun is derived from the verbal root שרי in the sense of *beginning* (Nelesh HaGer on the Targum ad loc.).

SEE: **שְׂרָא**, **שְׂרִיתָא**

שִׁירִי n. pl.

bracelets צְמִידִים ע"פ רש"י בבא קמא קיט, א
 Targum Onkelos uses this Aramaic noun to translate the Biblical Hebrew צְמִידִים in Bereshith 24:22.

שִׁרְקָא n.

secretion; pus לְחָה רש"י פסחים סח, א

שִׁשָּׁא n.

marble שִׁישׁ רש"י בבא בתרא ד, א
 In Biblical Hebrew, usually שִׁישׁ, e.g. in Esther 1:6.

שִׁשָּׁא n.

container; flask פֶּךְ; צִנְצֻנָּת רש"י שבת קמא, א
 SEE: **שִׁשָּׁא**

שִׁשְׁוֹרָא / שִׁשְׁוֹרָא n.

chain; rope שִׁשְׁוֹרָת; חֶבֶל
 רש"י בבא קמא צו, א ד"ה "שִׁשְׁוֹרָא"

שִׁשִּׁית f.

six שִׁשׁ

שִׁשְׁתָּא

six שִׁשְׁתָּא

שִׁשְׁתִּין / שִׁשְׁתִּין

sixty שִׁשְׁתִּים

שִׁשְׁסָר

sixteen שִׁשְׁסָרָא

שִׁשְׁסָרִי / שִׁשְׁסָרִי f.

sixteen שִׁשְׁסָרָא

the days of his rental יָמֵי שְׂכִירוֹתֶיהָ ב"מ לה, סע"ב

This passage illustrates the distinction between the Aramaic verbs שְׁדַר and שְׁלַח, both of which may be translated *he sent*. The verb שְׁלַח indicates communicating through a messenger, and it is followed by a quotation of the contents of the message. On the other hand, the verb שְׁדַר means sending someone or something – with the person or item (in this case, a Purim gift) expressed explicitly as its direct object in the very same clause.

he removed (הַפְּשִׁיט (בְּגָד) **(a garment from a person); he stripped**

שְׁלַחֲנֵהוּ לְמַאֲנִיהָ וְרָהִיטָה. יומא פד, א
He removed his cloak and ran away.

שְׁלִיחַ עֲרֻטְלָאִי וְרָמִי מְסָאֲנִי כְּתוּבוֹת סָה, רע"ב ורש"י שם
stripped naked but wearing shoes
SEE: אֶשְׁלַח, שְׁלַחָא, שְׁלַחָא, שְׁלִיחַ, (שְׁדַר) SEE:

שְׁלַח (שָׁלַח פֶּעַל: שְׁלֹחַי. [inf.] **he sent away** שְׁלַח

הָא דְאִזְלִיל מִמִּילָא; הָא דְשָׁלַח שְׁלֹחַי בְּבִא קְמָא ג, א
in this case (the animal) went on its own; in that case (the owner) really sent it.

שְׁלַחָא n. **leather** עוֹר יִרְשָׁי מִנְחוֹת לָהּ, סע"א

The parallel Hebrew noun שְׁלַח, *hide*, is found in the Mishna (מכשירין ה:ו: ורע"ב שם).
SEE: שְׁלַח

שְׁלַחָא n. **expert stripper of hides** אֲמֵן לְעֶבֶד עוֹרוֹת
רש"י שבת מט, ב
SEE: שְׁלַח

שְׁלַחוּ מִתָּם שְׁלַחוּ מִשָּׁם

they sent (a message) from there

This expression introduces communication from the halakhic authorities in Eretz Yisrael to those in Babylonia.

שְׁלַחוּ מִתָּם: הִזְהִירוּ בְּמִנְהַג אֲבוֹתֵיכֶם בְּיָדֵיכֶם!
ביצה ד, סע"ב

They sent (a message) from there: Give heed to the custom of your ancestors (which you have received) "in your hands"!

SEE: (מִן) תָּם

שְׁלֹחַן n. abs. ← שוֹלְטָנָא

שְׁלֹחַנִי n. cnstr. pl. **the rulers of** מוֹשְׁלֵי

סנהדרין צב, ב ע"פ דניאל ג:

שְׁלָחַי prt. pl. [שְׁלַח]

weary

עִנְיָיִם

בְּרַבִּי דְשְׁלָחַי בְּרֻכּוֹת ו, א ורש"י שם

knees that are weary

SEE: מְשֻׁלָּחַי, (שְׁלָחַי)

שְׁלֹ n. abs.

error; failure

מְשֻׁגָּה; שְׁבוּשׁ

דִּי לֹא שְׁלֹ רַאשׁ הַשָּׁנָה ד, א ע"פ עזרא ו:ט וילעזי רש"י שם
without fail

This Aramaic noun is regularly used by Targum Onkelos to translate the Biblical Hebrew שָׁגָגָה, e.g., in VaYikra 4:2.
SEE: אִישְׁתְּלִי

שְׁלֹו־ n.

tranquility; peace

שְׁלֹוָה; שְׁלוֹם

תְּהֵוֹא אֲרַכָּה לְשְׁלֹוָתְךָ ב"ב ד, א (ע"פ דניאל ד:כד) ורש"י שם
there may be an extension to your tranquility

שְׁלֹוּחָא n. ← שְׁלִיחַ

שְׁלֹוּכְתִי n. f.

my friend

"שְׁלֹוּכְתִי" (= תְּחַבְּרָתִי)

רש"י עירובין נג, ב

According to Rashi this word was mispronounced by a woman quoted in this Talmudic passage as שְׁלֹוּכְתִי instead of שְׁלֹוּכְתִי.

שְׁלוּף דוּץ

species of grass

1. מִין עֵשֶׂב

אוצר הגאונים שבת צ, א; פ' הגאונים נדה סב, א

2. הִנְתַּק מִזָּה וְהִנְעֵץ בָּזָה!

Get away from one and join the other!

ע"פ רש"י יבמות קט, ב

SEE: שְׁלַח

שְׁלֹוּפִי n. pl. ← שְׁלֹוּפִי

שְׁלַח

[שָׁלַח: שְׁלַח act. prt., שְׁלִיחַ pass. prt.,

שְׁלַח inf., מְשַׁלַּח imp.]

1. שְׁלַח; הֶעֱבִיר מָסַר

he sent (a message); he communicated

ר' יְהוּדָה נְשִׂיאָה שְׁדַר לִיהָ לִר' אוֹשְׁעִינָא אֲטָמָא
דְּעִיגְלָא תִּלְתָּא וְגִרְבָּא דְּחִמְרָא. שְׁלַח לִיהָ: קִימַתָּ בְּנוֹ,
רְבִינֵנוּ: "וּמְשַׁלְּחֵם מְנוֹת אִישׁ לְרֵעֵהוּ".

מגילה ז, סע"א-רע"ב ע"פ אסתר ט:יט, כב

R. Yehuda the Nasi sent R. Oshaya a thigh of a calf born third and a bottle of wine. He communicated to him: You have fulfilled through us, our master (the pasuk): "And sending portions (as gifts), one to another."

שליחותא n.

agency; commission

שליחות

[inf. שליט, imp. שליט: שליט] prt.

it had power (over/against)

שליט

אָנא מורעא דיוסף קא אַהינא דלא שליטא ביה עינא
בישא ברכות כ, אI am descended from the seed of Yosef over whom
the evil eye has no powerוכיון דפנות מגיעות לסכך, משלט שליטא בה עינא
סוכה ב, בand since the walls (of the sukka) reach the
covering, "the eye has power over it" (=he can see
the covering)ולא הוה שליטא ביה נורא בבא מציעא פה, סע"א
and the fire would have no power against himThe last example is similar to a passage in Biblical
Aramaic in Daniel 3:27: לא שלט נורא בגשמהון: the fire (of
the furnace) had no power over their bodies.

שליט adj.

authorized

בעל סמכות

לא שליט למרמא עליהם נדרים סב, ב ע"פ עזרא ז:כד
no one is authorized to impose (taxes) upon them

שלים [שלם: שלים] act. prt., [שלם: שלים] pass. prt.

נגמר; השלם it was finished/completed

ושלים עבדיתא בפלגא דיומא בבא מציעא עז, א
and the work was completed in half a day

SEE: משלים, משלים

שלים [שלם פעל: משלים] imp., prt., [שלם שליט]

שלומי [inf.]

he paid

1. שלם

ממון מעליא בעי שלומי ליה גיטין נג, רע"ב
he must pay him the full value

2. בלה; השמיד he destroyed

שלימתניהו לכוּלְהוּ? שבת קכא, ב ורשיי שם
Have you destroyed all of them?

SEE: משהלים

שלימותא n.

perfection

שלימות; תמימות

שליח act. prt., שליח pass. prt. ← שליח

שליפא¹ pass. prt. f. ← שליחIn Hebrew the noun שליטון appears in two senses:
rulership, e.g., וְאִין שְׁלִטוֹן בְּיוֹם הַמָּוֶת, in Koheleth 8:8, and
ruler, e.g., דָּבָר עָלֶיהָ לְשִׁלְטוֹן in the Mishna (א קידושין סג).
Cf. the parallel English noun, sultan.

SEE: שליט, שילטי, שולטנא

שליח

[שליח cnstr., שליחין/שליחים pl.];

n. [abs. שליח]

אדם שנשלח למלא תפקיד מסוים; נציג

agent, deputy, representative

שליחו של אדם כמותו

ברכות לד, ב (משנה): קידושין מא, ב וש"נ
(an act performed by) the agent of a person is like
(an act performed by) himself

For an Aramaic example, see תקין.

In Hebrew, suffixes are added to the form שליח (rather
than to שליח), as in the form שליחו in the first example.

שליח ← שליח pass. prt.

שליח להולכה an agent for delivery
(usually of a bill of divorce)

For an example – see ב, גיטין סב.

In a divorce, the "hand" of the husband's agent is legally
regarded as the "hand" of the husband. Accordingly, the
wife is not legally divorced until the bill of divorce comes
into her possession (or that of her agent). Until that
moment, the husband can still retract, even though he
has already handed the document to his agent. The
wife's agent is called a לקבלה (the next entry).שליח לקבלה an agent for receiving
(usually a bill of divorce)

For an example – see ב, גיטין סב.

In a divorce, the "hand" of the wife's agent is legally
regarded as the "hand" of the wife. Accordingly, the wife
is legally divorced as soon as her agent receives the bill
of divorce from the husband (or his agent) – irrespective
of where the wife happens to be at the moment.
Thereafter the husband cannot retract, even though the
document has not actually reached her. His agent is
called a שליח להולכה (the previous entry).

שליח ציבור; שליחא דציבורא

"representative of the congregation";
leader of public prayer; cantor; readerשליח ציבור מוציא את הרבים ידי חובתן.
ראש השנה לג, ב: מנה פ"ד מיטThe leader of public prayer performs the duty on
behalf of the congregation (who listen to his
recitation of the Amida).

SEE: חזן הכנסת

שְׁלָמִי/שְׁלָמִין ← pl. prt. שְׁלָמִים

שְׁלָמָנָא n.

man of peace

אִישׁ שְׁלָוִם

שָׁב בִּירֵי לְשָׁלְמָנָא סנהדרין ז, א ורש"י שם
(even if) seven pits (endanger) a man of peace (he
will be protected)

שָׁלַף [שָׁלַף: שְׁלִיף, act. prt., pass. prt.,
[inf. מְשַׁלֵּף, imp. שְׁלֹף]

שָׁלַף; חָלַץ; הוֹצִיא; עָקַר
he removed; he took out; he drew (a sword); he uprooted

דְּהָאִי "וְחָלְצָה נָעֵלוּ מֵעַל רַגְלוֹ" מִשְׁלָף הוּא...?

יבמות קב, ב ע"פ דברים כה: ט

this (expression) "and she shall perform 'halitza' on
his shoe from his foot" means "removing" ... ?

מֵאָה אַלְפֵי שְׁלִיפֵי סִיפָא גִיטִין נז, א
one hundred thousand (troops) with drawn swords

וְלֹא שְׁלִיף לְכוּ יִרְקָא שבת פב, רע"א
and you do not pull out vegetables

In the last example, the passive participle שְׁלִיף is
followed by לְכוּ and produces the active meaning, you
remove, as explained in more detail in the entry קָטַל.

SEE: שְׁלֹף דוּץ

שָׁלַף- [שָׁלַף פָּעַל: מְשַׁלֵּיף, prt., imp. שְׁלֹף]

[inf. שְׁלֹפִי

עָקַר; נָתַק
he uprooted; he removed

(ד) שְׁלֹפִינְהוּ שְׁלֹפִי סוכה יא, ב

he pulled them out entirely

SEE: מִשְׁתַּלְפִּי

שְׁלֹפּוּפִי/שְׁלֹפִי n. pl.

תְּמָרִים שְׁלֹא בְשָׁלוּ
unripened dates

ע"פ רש"י בכורות נב, ב

שָׁלַק- [שָׁלַק: שְׁלִיק, act. prt., pass. prt.,

[imp. שְׁלֹק]

שָׁלַק; בָּשַׁל בְּרוֹתָחִים
he boiled

אַנָּא שְׁלִיק לִיהּ ל'ר' אַמִּי, וְאַבְל. חולין קי, ב
I boiled it (=the liver) for R. Ammi and he ate it.

שְׁלָקָא n.

שְׁלִיקָה רש"י חולין נז, ב
boiling

שְׁלָקִי/שִׁילְקִי n. pl.

שְׁלָקוֹת (וְרָקוֹת מִבְּשָׁלִים בְּמִים)

boiled vegetables

שְׁלִיפָא² n.

סְרִיס רש"י שבת קנב, א eunuch (castrated man)

שְׁלִיפִי ← pass. prt. pl. שְׁלָף

שְׁלִיפִי n. pl.

מְשָׁאוֹת רש"י שבת קנז, רע"ב loads

שָׁלָם/שְׁלָמָא n.

שָׁלוֹם peace; well-being; greeting

For an example, see קָרְתָּא.

בְּשָׁלְמָא

"at peace"; נוֹחַ הַדָּבָר

it is appropriate; it is reasonable

This term is generally used to introduce a
difficulty, as in the next entry.

In נויר מז, סע"א – it introduces a halakhic problem, as
sometimes does.

SEE: אִי אִמְרַת בְּשָׁלְמָא

בְּשָׁלְמָא ... אֵלָא ...

נוֹחַ הַדָּבָר ..., אֵלָא ...

(This) is reasonable (with regard to one
case or according to one opinion), but
(regarding the other case or according to
the other opinion)

בְּשָׁלְמָא שׁוּמְר חָנָם מְשִׁתְּבַע דְּלֹא פִשַׁע בְּה, אֵלָא
שׁוּמְר שָׁכָר – אַמְאִי מְשִׁתְּבַע? כִּי לֹא פִשַׁע נְמִי,
שְׁלֹמִי בְּעִי! בבא מציעא פב, סע"ב

(The case of) the unpaid watchman is reasonable
(for) he swears that he was negligent with regard to
it (=that for which he accepted responsibility), but
about what would the paid watchman swear? Even
if he were not negligent, he must pay!

בְּשָׁלְמָא לְאַבְיֵי נִיחָא, אֵלָא לְרָבָא קְשִׁיָּא! ב"ב יז, ב
It is appropriate according to (the opinion of)
Abbayei, but according to Rava it is difficult!

In this passage the words בְּשָׁלְמָא and נִיחָא reinforce
each other.

SEE: תִּינַח, הִנִּיחָא

שְׁלָמָא n.

הַקְדָּמוֹנִי ע"פ בבא בתרא נז, א the Kadmoni

However, Targum Onkelos (Bemidbar 24: 21-22), uses
this Aramaic word to translate the name of a different
people, the Keni (Rav EZM).

unless he writes the whole word

הַשֵּׁם (with the definite article) often denotes the name of God as in *Devarim* 28:58 and ב, יומא לט, SEE: שְׁמָא, שׁוּם¹

SEE: שְׁמָא, שׁוּם¹

prep. בְּשֵׁם

בְּשֵׁם יְחִיּוּת; מִשָּׁעַם

in the name of; on behalf of

כָּל הָאוֹמֵר דָּבָר בְּשֵׁם אוֹמְרוֹ מִבֵּיא גְּאוּלָּה לְעוֹלָם.

אבות פ"ו מ"ו; מגילה טו, א

Anyone who quotes a statement in the name of its author is bringing redemption to the world.

conj. בְּשֵׁם שֵׁ – (כְּ)שֵׁם שֵׁ

prep. לְשֵׁם / לְשׁוֹם

“for the name of”;

for the sake of; for the purpose of

כָּל מַעֲשָׂיו לְשֵׁם שְׁמִיָּם בִּיצָה טו, א

All his actions (were done) for the sake of Heaven.

לְשׁוֹם אִישׁוֹת קִדּוּשִׁין ד, סע"ב ועוד

for the purpose of marriage

The preposition לְשֵׁם is often used with personal-pronoun suffixes:

for his/its own sake

לְשֵׁמוֹ

for her/its (f.) own sake

לְשֵׁמָהּ

הִיא ר' בְּנָאָה אוֹמֵר: כָּל הָעוֹסֵק בְּתוֹרָה לְשֵׁמָהּ,

תוֹרָתוֹ נֶעֱשִׂית לוֹ סֵם חַיִּים. תענית ז, א

R. Banna'a used to say: (As for) anyone who engages in the study of Torah for its own sake, his Torah will become an elixir of life for him.

וְכָתַב לָהּ – לְשֵׁמָהּ גִּטּוֹן ב, רע"א ע"פ דברים כד: א ועוד
“and he shall write for her (a bill of divorce)” – specifically for her

SEE: עַל שֵׁם

מִשָּׁם רְאִיָּה

הָאֵם מִמֶּקוֹר זֶה אֶפְשָׁר לְהֵבִיא רְאִיָּה?!
(Can you really bring) a proof from there?!

This rhetorical question is used in the following situation: A halakhic issue is the subject of controversy between two tannaitic opinions expressed in a mishna or a baraita. One tanna attempted to support his halakhic opinion by citing evidence from a specific incident that took place in tannaitic times (or, in some cases, from a pasuk). With the rhetorical question

לְשׁוֹלֵי inf. ← מִשָּׁלְשֵׁל

שָׁם¹ adv. ← (מ)שָׁם רְאִיָּה

שָׁם² [שׁוּם: שְׁנִים, prt. שׁוּם, imp. מִשָּׁם inf.]

שָׁם; הָעֵרִיךְ; אָמַד

he estimated; he appraised; he evaluated

בְּדִנְיָק שְׁיִמִּינָן בְּבֵא קמא ו, ב ועוד

We evaluate (compensation) according to (the best land) of the damaged party.

אֶפְקִינְהוּ וְשִׁמִּינְהוּ! בְּבֵא בְּתֵרָא מו, רע"ב

Take them out and appraise them!

The form שְׁיִמִּינְהוּ (with a yod after the shin), is extraordinary and does not appear in mss. (Rav EZM).

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

SEE: שׁוּמָא¹

שֵׁם [שְׁמוֹת. pl. n.]

1. צִיּוֹן; בְּנוֹי מִיָּחֻד

name; title; designation

יְהֵא שְׁמוֹ הַגָּדוֹל מְבוֹרָךְ. ברכות כא. ב

May His great name be blessed.

לֹא תִקְרָא לָהּ שֵׁם עַד שֶׁתֵּאָפֶה פסחים מו, סע"א (משנה)
she should not designate it with the title (of halla)
until it is baked

2. עֲקָרוֹן; קְטוּגוֹרִיָּה; טַעַם

principle; explanation; reason

לֹא מִן הַשֵּׁם הוּא זֶה, אֶלָּא מִשׁוּם... מכות ד, ב (ועוד)

ורש"י שם

This is not because of the reason (just cited), but because of (a different reason) ...

3. פְּסוּק; מִצְוֹת לֹא תַעֲשֶׂה

pasuk; Biblical prohibition; category

כָּל הַכּוֹבֵשׁ שָׂכָר שָׂכִיר עוֹבֵר בְּחֻמְשָׁה שְׁמוֹת הַלְלוֹ

וְעָשָׂה. בבא מציעא קיא, א

Anyone withholding the wages of a hired man transgresses these five Biblical prohibitions and (one) positive commandment.

לֹקִין וּמִשְׁלָמִין, שְׁלֹא הָשֵׁם הִמְבִּיאָן לִידֵי מִכּוֹת
מְבִיאָן לִידֵי תַשְׁלוּמִין. מכות ד, סע"א ורש"י שם (משנה)
(These witnesses who have been convicted of false testimony) are flogged and must (also) pay compensation because it is not the (same) pasuk that subjects them to lashes that subjects them to payment.

rumor; publicity

4. קוֹל; פְּרִסוּם

וְיָצָא לוֹ שֵׁם גְּנִיבָה בְּעִיר ב"ק קיד, ב (משנה) ורש"י שם
and a rumor of theft had spread in the city

word

5. מִלָּה; תִּבְיָה

עַד שֶׁיִּכְתּוּב אֶת הַשֵּׁם כּוֹלּוֹ שַׁבַּת קג, ב ורש"י שם

שְׁמוֹגִי¹ ← adj. שְׁמוֹגשְׁמוֹגִי² n.

שֵׁם שָׂד שבת סז, א name of a demon

הַשְּׂמָד; שְׁמָדָא n. ← גִּזְרֵת הַמְּלָכוֹת

שְׁמוּחִי ← inf. מְשֻׁמָּח

לְשְׁמוּטִי ← inf. מְשֻׁמָּטָא

שְׁמוּט [שְׁמִיטָה, f. שְׁמוּטִי, pl.] adj.

אָרוּךְ וְדָק long and thin

רש"י בכורות מה, ב ד"ה "באריכא שמיטה"

שְׁמוּעָה n.

1. יְדִיעָה; בְּשׂוּרָה report

שְׁמוּעָה רְחוּקָה מוּעַד קֶטֶן כ, א

a report (of a death received thirty days) late

2. קְבָלָה; מְסָרָת tradition

הוא אומר מפי השמועה, והן אומרים: כך הוא בְּעִינֵינוּ. סנהדרין פח, סע"א

He states: (My opinion is based) upon tradition, and they state: This is (how the halakha seems to be) in our eyes (=based upon our own reasoning).

3. הֶלְכָה halakha

ואין אומרים שמועה והגדה בבית האבל.

מו"ק כג, רע"א

And one may state neither a halakha nor an aggada in a house of mourning.

שְׁמוּעָתָא n. pl. ← שְׁמֵעָתָא

שְׁמוּתִי adj.

מְתַלְמִידֵי בֵּית שְׁמַאי

a disciple of the school of Shammai

היאך מניחין דברי חכמים ועושין כר' אליעזר — חָדָא דְר' אֵלִיעֶזֶר שְׁמוּתִי הוּא

שבת קל, ב רש"י ותוס' שם בשם תלמוד ירושלמי

how can they disregard the opinion of the Ḥakhamim and follow (the opinion) of R. Eliezer — (in view of the following facts) firstly: that R. Eliezer is a disciple of the school of Shammai

Another definition of this adjective, excommunicated, is also presented by Rashi ad loc. and on ב דה"ז.

שְׁמוּתִי, שְׁמוּתָא SEE:

שְׁמוּתִי ← inf. שְׁמִית

משם, another tanna introduces a refutation of that proof. In his refutation, the latter tanna argues that the incident (or pasuk) cited is not analogous to the case under halakhic debate.

משנה: סוכה שהיא גבוהה למעלה מעשרים אמה פסולה, ור' יהודה מכשיר.

תלמוד: אמר ר' יהודה: מעשה בהילני הפלכה בלוד שהיתה סוכתה גבוהה מעשרים אמה, והיו וקנים נכנסין ויוצאין לשם ולא אמרו לה דבר. אמרו לו: משם ראיה! אשה היתה ופטורה מן הסוכה.

סוכה ב, ב

MISHNA: A sukka which is more than twenty cubits tall is invalid, but R. Yehuda declares (it) valid.

TALMUD: R. Yehuda said: There was an incident involving Queen Heleni in Lod whose sukka was taller than twenty cubits, and the elders were entering it and departing from it and said nothing (against its validity). (The Ḥakhamim who invalidated such a sukka in the mishna) said to him: (Can you really bring) a proof from there? She was a woman and (thus) exempt from (the mitzva) of sukka.

שְׁמָא [שְׁמָהֶתָא, pl.] n.

1. שֵׁם; כְּנוֹי name; designation

שְׁמָא בְּשְׁמָא מִיחֲלָף. גיטין יא, א ע"פ כת"י

(One) name is interchanged with (another) name.

ויתבי רב חסדא וקאמר משמיה דרב הונא..., ונתו יתיב רב חסדא וקאמר משמיה דנפשיה....

פסחים קא, ב

Rav Hisda was sitting and expounding in the name of Rav Huna ..., and subsequently Rav Hisda was sitting and expounding in the name of himself (=in his own name)....

כיבוש יחיד שמיה כיבוש. גיטין ח, רע"ב

The conquest (of additional territory) by an individual is considered a valid conquest (and thus this territory becomes an integral part of Eretz Yisrael).

This idiomatic expression — literally, its name is — is used to ascribe a halakhic status to an action, a situation, an object or a person.

2. קוֹל; פְּרוּסוּם rumor; publicity

והוא ניהו קא מפיק שְׁמָא בבא קמא קיד, ב

and it is he (who is) spreading the rumor

SEE: (מ)שְׁמִיָּה דגְמָרָא, שֵׁם

שְׁמַאֲלָא n.

שְׁמַאֲלָא left (side, hand, et al.)

[שמן] prt. **שְׁמִין****becoming fat****שֶׁמֶן**

אי שֶׁמֶן וְשֶׁפֶר, מְצַלַח הוֹרִיִּית יב, א
if (the cock) becomes fat and well, he will succeed

adj. [f. **שְׁמִינָא / שְׁמִנָּא**]**fat; rich; fertile****שֶׁמֶן**

fat meat גיטין סז, ב (ועוד)
the soil was fertile בבא מציעא קה, ב
 SEE: שְׁמִינָא

n. **שְׁמִירָא****שְׁמִיר (יצור המסגל לבקע אבנים)****shamir (a creature that can penetrate stone)**

איכא שְׁמִירָא דְאִיתִי מִשָּׁה לְאִבְנֵי אֶפֶד. גיטין סח, א
There is the "shamir" that Moshe brought for the stones of the ephod (garment worn by the kohanim).

For further discussion about the "shamir" – see the mishna in יב:ט and Rambam's commentary ad loc., the baraita in ב:מח, ב and Rashi's commentary on Yeshayahu 5:6.

[שמת: פעל משמת, שמת, imp, prt.] **שְׁמִית**

[inf. שְׁמִית]

he excommunicated/banned**נִדָּה; הִתְחַרֵּם****שְׁמִיתָה וְעִבְרִיתָ וְאִבְרִיז אֲבִישְׁרִיתָ דְּטָרְפָה הוּא.**

חולין יח, א

(The rabbi) excommunicated him (=the ritual slaughterer), removed him (from his job) and announced that his meat (that he had slaughtered) was forbidden (to be eaten).

SEE: שְׁמִיתָה and its note

n. pl. **שְׁמִי****onions****בְּצָלִים** רש"י לשבת קי, רע"בn. **שְׁמִנָּא** ← **שְׁמִנָּא**adj. **שְׁמִנָּא** ← **שְׁמִינָא**n. **שְׁמִנּוּתָא****fattiness****שְׁמִנּוּת**n. **שְׁמִנִּי****my name**

SEE: שֶׁם

רש"י חולין נא, א

adj. **שְׁמוּג****חֲזָק (בעל חמיצות מרובה)** רש"י גיטין ע, א**strong (with respect to vinegar)**

SEE: שְׁמוּג

[prt. **שְׁמַט**] **שְׁמַט**: שְׁמַט; שְׁמַט1. **שְׁמַט; שְׁחָרַר מִידוֹ****he removed; he took away**

אֲדָהֳכִי וְהָכִי שְׁמִיט וְאֶבִּיל פִּירִי. בבא בתרא קסט, רע"ב
In the meantime he would be removing the fruit and eating (it).

2. **תָּלַשׁ; קָרַע; קָטַף****he detached; he tore out; he plucked**

שְׁמִטָּה לְקוֹעִיָּה מִינִיָּה בבא קמא קיז, א
he tore out his windpipe
 SEE: אִישְׁתְּמִיט, מִשְׁמִטָּא

n. pl. [cnstr. **שְׁמִי**] **שְׁמִיָּא****sky; heaven**1. **שְׁמַיִם**

בֵּין שְׁמִיָּא לְאַרְעָא סנהדרין צה, א
between the sky and the earth

2. **כְּנוֹי לַהֲקֵב"ה** **Heaven (= God)**

חֲבִירוּתָא כְּלָפִי שְׁמִיָּא מִי אִיכָא? ברכות לד, רע"א
Is there familiarity towards Heaven?!

← **שְׁמִיָּה** **שְׁמִיָּה****מִשְׁמִיָּה / מִשְׁמִיָּה דְּגִמְרָא**

בְּשֵׁם מִסְרָת **quoting an accepted tradition (current in the beth midrash)**

ר' מֵאִיר ... מַעֲשֵׂר רִאשׁוֹן אֶסוֹר לְזָרִים... מֵאִיר טַעֲמִיָּה
 דְּר' מֵאִיר? אָמַר רַב אֶתָּא בְּרִיתָה דְּרַבָּה מִשְׁמִיָּה
 דְּגִמְרָא: "כִּי אֵת מַעֲשֵׂר בְּנֵי יִשְׂרָאֵל אֲשֶׁר יִרְמּוּ לָהּ"
 תְּרוּמָה" — מֵה תְּרוּמָה אֶסוֹרָה לְזָרִים, אֵף מַעֲשֵׂר
 רִאשׁוֹן אֶסוֹר לְזָרִים. יבמות פו, א ע"פ במדבר יח, כד

R. Meir ...: The first tithe is forbidden to non-Kohanim What is R. Meir's reason? ... Rav Aha the son of Rabba stated, quoting an accepted tradition: "For the tithe of the sons of Yisra'el which they will lift up to the Lord" – just as 'teruma' is forbidden to non-Kohanim, so too is the first tithe forbidden to non-Kohanim.

According to the Ḥakhamim, however, the first tithe may be eaten even by non-Kohanim, and it is their opinion that has been accepted in Jewish law. See רמב"ם, הלכות מעשר פ"א ה"ב.

SEE: גִּמְרָא, שְׁמִיָּה

adj. **שְׁמִיטָה** ← **שְׁמוּט**

the statement or from the incident that has just been quoted in the Talmud.

For examples — see רע"א ושם ה, סע"ב.

שְׁמַע מִינָה תִּרְתִּי / שְׁמַעְתָּ מִינָה תִּרְתִּי
שְׁמַע מִמְּנָה שְׁתִּים!; שוֹמַע אֶתְהָ מִמְּנָה
שְׁתִּים!

Deduce (or "you may deduce") from it two (halakhoth)!

In most instances, this assertion marks the conclusion of a *proof* that both of the halakhic points under discussion should be derived from the same *pasuk*.

(1) "וְטָמֵא טָמֵא יִקְרָא": טוּמְאָה קוֹרְאָה לוֹ וְאוֹמְרָת לוֹ: פָּרוּשׁ!

(2) הָהוּא מִיבְעֵי לֵיהּ לְכַדְתֵּנָּא: "וְטָמֵא טָמֵא יִקְרָא": צָרִיךְ לְהוֹדִיעַ צִעְרוֹ לְרַבִּים, וְרַבִּים מִבְקָשִׁים עָלָיו רַבָּנִים.

(3) אִם כֵּן, לִכְתוּב: "וְטָמֵא יִקְרָא"! מַאי "וְטָמֵא טָמֵא"? שְׁמַעְתָּ מִינָה תִּרְתִּי!

מוֹעֵד קֹטֵן ה, א ע"פ וִיקְרָא יג:מ:

(1) "And he (=the person suffering from tzara'ath) shall cry out: 'Unclean! Unclean!'" (Thus) impurity cries out (to the passerby) and tells him: "Keep off!"

(2) That (Biblical passage) is needed by him for (the halakha) stated (in a baraita): "And he shall cry out: 'Unclean! Unclean!'" (Thus) he should make his distress known to the public, so that the public will pray in his behalf.

(3) If so (=that only the latter halakha is indicated by this passage), let (the Torah) write: "And he shall cry out: 'Unclean!'" Why (does it write:) "Unclean! Unclean!?" You may deduce from it two (halakhoth)!

The Munich ms. of this passage has the acronym ש"מ, which usually stands for שְׁמַע מִינָה, not שְׁמַעְתָּ מִינָה. The reading שְׁמַע מִינָה, deduce from this, would seem to be more appropriate in this context, since it is the expression that is regularly used to indicate a *conclusion*.

Occasionally (e.g., in א טו, ברכות), the word תִּרְתִּי stands at the beginning of this formula: שְׁמַע מִינָה תִּרְתִּי.

SEE: שְׁמַעְתָּ מִינָה, (שְׁמַעְתָּ מִינָה ד... תִּרְתִּי)

n. שְׁמָעָא

an attendant; a servant
שְׁפָמֵשׁ
(often a disciple serving his master)

מִסְתַּמֵּיךְ וְאֶזְיֵל ר' יְנָאִי אֶבְתָּפָא דְר' שְׁמַלְאִי, שְׁפָמֵשׁ.

בבא בתרא קיא, א

R. Yannai (was) walking along leaning against the shoulder of R. Simlai, his attendant.

SEE: שְׁפָמֵשׁ

n. pl. שְׁמֵנִיָּא

oils
שְׁמָנִים

לְשִׁבְתָּ בֵּית שְׁמֵנִיָּא יוֹמָא טז, א ע"פ מִשְׁנָה מִדְּרוֹת ב:ה
the chamber for the repository of the oils (in the Beth HaMikdash)

In our editions of this mishna, this word is spelled שְׁמֵנִיָּה (with a *he*), which may be a Hebraized form.

שְׁמַע [שְׁמַע: שְׁמַע, act. prt., שְׁמַעֵ, pass. prt.]

שְׁמַע, imp., מְשַׁמַּע, inf.

1. שְׁמַע; קָלַט קוֹל בְּאַזְנוֹי
he heard
(ד)שְׁמַע קָל אֲרִיָּה בבא מציעא צג, ב

he heard the sound of a lion

2. קָבַל (שְׁמוּעָה)
he received
(a teaching or a tradition)

בְּתַר דְּשְׁמַעְתָּ מִרְבָּא, סְבֵרָה. שַׁבַּת קלג, א
After he heard it from Rava, he agreed with it.

For another example, see תִּרְתִּי ד... שְׁמַעֵית מִינָה.

The Hebrew verb שְׁמַע is also used in this sense, as in the following passage:

זוֹ לֹא שְׁמַעְתִּי; כִּיּוֹצֵא זֶה שְׁמַעְתִּי. מְגִילָה כב, רע"א ועוד
I have not received (a halakha about) this (case); I have received (a halakha about a case) similar to it.

See also Rashi's commentary on Bereshith 37:27 regarding the translation policy of Targum Onkelos.

3. לָמַד; הִסִּיק

he learned; he deduced; he inferred

For examples of this meaning, see the next three entries.

מֵאֵן שְׁמַעְתָּ לֵיהּ דְּאִמְרָא, תָּא שְׁמַע, אִשְׁתַּמַּע, אִשְׁתַּמַּע, SEE:
בְּרִיתָא לֹא שְׁמַע לֵיהּ, לֹא שְׁמַע לֵיהּ בְּלוֹמַר לֹא סְבִירָא לֵיהּ

שְׁמַע מִינָה

שְׁמַע מִמְּנָה! לָמַד מִמְּנָה! **Deduce from it!**
(=There is proof from here!)

This expression introduces an *inference* that the Talmud has drawn from the text of a mishna, a baraita, or an amora's halakha. Sometimes the expression is repeated after the inference for emphasis.

שְׁמַע מִינָה: (שְׁמַע) בְּעֵי הִסִּיקָה. שְׁמַע מִינָה!

פסחים קח, סע"א

Deduce from it: (A waiter) is required to recline (at the Seder table). Deduce from it!

SEE: אֵלֵא לָאוּ

שְׁמַע מִינָה תִּלָּת

שְׁמַע מִמְּנָה שְׁלֹשׁ! **Deduce from it three!**

Three separate halakhoth may be derived from

תַּלְתָּ מִתְנַתָּא וְתַרְתִּי שְׁמַעֲתָא נדה כו, סע"א וע' רש"י
three baraitoth and two amoraic halakhoth

עבד רב נחמן עובדא... כְּשִׁמְעֵתִיה בבא מציעא סו, א
Rav Nahman issued a halakhic ruling ... in
accordance with his own halakha.

2. לְמוֹד הֶלְכָּה the study of halakha

יומא חד מְשַׁכְּתִיהָ שְׁמַעֲתָא כתובות סב, ב
One day the study of halakha kept him late.

SEE: שְׁמוּעָה, שְׁמַע

שְׁמַרְיָא n. pl.

שְׁמָרִים (מְשַׁקְעִים בִּינִין) lees (wine sediment)

רש"י בבא מציעא מ, רע"ב

This is the meaning of the Aramaic noun and of the
parallel Hebrew noun שְׁמָרִים in the Bible (e.g., in
Yirmeyahu 48:11) and beyond. In contemporary Israeli
Hebrew, however, it usually refers to yeast – a kind of
fungus used in the process of making bread rise or
causing beverages to ferment.

שְׁמוּשׁ- [שִׁמְשׁ פֶּעַל: מְשַׁמֵּשׁ, prt. שְׁמוּשִׁי inf.]

1. שְׁמַשׁ; שֶׁרַת he served

אַדְרָכָן שְׁמַשִּׁיהָ לְרַב. ע"ז י, ב Adarkan served Rav.

2. הִשְׁתַּמֵּשׁ he used

תִּיחַד דְּשָׂא וְתִשְׁמַשׁ! עירובין עה, ב
Let her close the door and use (it)!

3. שְׁמַשׁ מִטָּוֶה he engaged in sexual relations

מְשֻׁם דְּמְשַׁמְשִׁי בִּמְקָא ברכות נט, ב

since they engage in sexual relations during the day

SEE: תְּשֻׁמִּישָׁא, מְשַׁמֵּשׁ

שְׁמַשָּׂא n. ← שְׁמִימָשָׂא

שְׁמִימָשִׁי n. pl. ← בֵּי שְׁמִימָשִׁי

שְׁמַתָּא n.

excommunication גְּדוּרִי

לִיהִי הָהוּא גְּבָרָא בְּשַׁמְתָּא! מועד קטן יז, א
May you be under excommunication!

On the same page in the Talmud, Rav and Shemu'el
dispute the etymology of this word.

SEE: (ה)הוּא גְּבָרָא, שְׁמִית

שְׁנָא [שְׁנִי: שְׁאֵנִי/שְׁנִי prt.]

שְׁנָה; נִשְׁתַּנָּה it differed;

it was different; it made a difference

לָא שְׁנָא, לָא שְׁנָא... וְלָא שְׁנָא, מָאי שְׁנָא, א
For examples, see: מָאי שְׁנָא, מָאי שְׁנָא... (ו)מָאי שְׁנָא

SEE: שְׁנִי, שְׁאֵנִי

שְׁמַעִית מִינְיָה ד... תַּרְתִּי

שְׁמַעֲתִי מִ... שְׁתִּים (הֶלְכֹת).

I have heard from ... two (halakhoth).

אָמַר לִי רַב יְהוּדָה, שְׁמַעִית מִינְיָה דְּמָר שְׁמוּעָל
תַּרְתִּי: רָכִיב וּמִנְהִיג – חָד קָנִי וְחָד קָנִי; וְלָא
יָדְעָנָא הִי מִינְיָהּ. בבא מציעא ח, סע"א-רע"ב

Rav Yehuda said to me, I have heard from Mor
Shemu'el two (halakhoth): (If) one is riding (on an
animal) and (another) is leading (it) – one is
(thereby) making the acquisition and the other is
not; but I do not know which one of them.

SEE: (שְׁמַע מִינְיָה) שְׁמַע

שְׁמַעֲתָ [שְׁמַע + אֶת] מִינְיָה

שְׁמַע אֶתְהָ מִמֶּנְהָ...!?

Do you derive from this...?!

This rhetorical question is generally used by the
Talmud to suggest that our mishna would seem
to contradict an opinion that was adopted (or
considered) by an amora – unless the mishna is
to be reinterpreted.

שְׁמַעֲתָ מִינְיָה בְּלִי שֶׁל לֹקָח בְּרִשּׁוֹת מוֹכֵר, לָא קָנָה

לֹקָח? עבודה זרה עא, ב ורש"י שם

Do we derive from this (that if) vessels of the
purchaser (in which the merchandise was placed)
were on the property of the seller, the purchaser
has not made an acquisition?!

This formula has been elucidated by R. Yeshua b. Yosef
HaLevi (15th Century) in his *Halikhoth Olam* 2:52. The
distinction between it and שְׁמַע מִינְיָה (see its entry above)
has been somewhat blurred because of the acronym
ש"מ, which occurs frequently in the Talmud and usually
stands for שְׁמַע מִינְיָה. In some instances, however, the
acronym represents שְׁמַע מִינְיָה, e.g., in א ברכות יג, א –
where it is spelled out in the Oxford manuscript, in the
commentaries of R. Nissim Ga'on and Ritva ad loc. and
in *Halikhoth Olam* ibid. On the other hand, in some
instances where שְׁמַע מִינְיָה is printed in our editions,
manuscripts have the acronym – ש"מ which probably
stands for שְׁמַע מִינְיָה. For an example of the latter
phenomenon, see שְׁמַע מִינְיָה תַּרְתִּי.

SEE: שְׁמַע

שְׁמַעֲתָ [שְׁמַעֲתָא/שְׁמוּעָתָא n. pl.]

1. שְׁמוּעָה; הֶלְכָּה a (halakhic) tradition;

a halakha (or an explanation) of an amora

מָר אָמַר לִיה: לִימָא מָר שְׁמַעֲתָא? וּמָר אָמַר לִיה:

לִימָא מָר אֲגִדְתָּא? בבא קמא ס, ב ע"פ כת"י

One said to him: Would the master say a halakha?
But the other said: Would the master say an
aggada?

they taught ... pl. **שָׁנוּ** ...
למדו ...

SEE: ... אֶבֶל ... אֶלָּא ...
שני prt. ← שאני

Cf. the conjugation of גלי in G for G, pp. 111-113.
SEE: שינוי, מחזורית

A **בְּנִין-אָב** analogy may not apply a halakha that has already been stated in two Biblical

the following year he came again

This word, which appears to be Hebrew, is found in Aramaic contexts in the Talmud. In fact, according to

For the conjugation of this verb, see *G for G*, pp. 59-61.
SEE: אִישְׁמַעְבֹּד

שְׁעָבֻדָּא / שְׁיַעְבֹּדָא n.

subjugation; mortgage; lien

דְּבַר תּוֹרָה, אֶחָד מִלְוָה בְּשִׁטְר וְאֶחָד מִלְוָה עַל פֶּה, גִּזְבָּה מִנְכָּסִים מְשֻׁעָבְדִים. מָאי טַעְמָא? שְׁעָבֻדָּא דְּאִוּרֵייתָא. בָּבָא בְּתָרָא קַעָה, ב

According to Torah law, both a loan supported by a promissory note and an oral loan may be collected from subjugated properties. What is the reason? The (automatic) mortgaging (of properties to a debt) is (a halakha) of Biblical status.

SEE: נְכָסִים מְשֻׁעָבְדִים, מְשֻׁעָבְדִי

כְּשָׁעָה חֲדָא / חֲדָה

← אֶשְׁתּוּמָם כְּשָׁעָה חֲדָא

שְׁעוּרָא [שְׁעוּר. cnstr.] n. ← שְׁיַעוּרָא

שְׁעִי n. pl. ← שְׁעִיתָא

שְׁעִימוּמִיתָא n.

שְׁעִינִי רִין נְדָרִים פֶּא, א **mental disease**

שְׁעַר שְׁעַר פֶּעַל: מְשַׁעַר, שְׁעַר imp, שְׁעוּרִי [inf.]

שְׁעַר; חֲשַׁב **he measured; he calculated** כִּי מְשַׁעְרִינָּה – בְּדִידִיָּה מְשַׁעְרִינָּה, אוּ בְּמָאי דְנִפְק מִיְנִיָּה מְשַׁעְרִינָּה? חוּלִין צוּ, ב

When we calculate (the ratio of one-sixtieth) – do we calculate with reference to it (=the prohibited meat itself), or do we calculate according to what was exuded from it (as well)?

SEE: שְׁיַעוּרָא

שְׁעָרָא n.

שְׁעַר **hair**

שְׁעָרְתָּא [שְׁעָרִי. pl.] n.

שְׁעוּרָה רִשִּׁי יְבֻמוֹת עוּ, א (ועוד) **barley**

שְׁעָתָא [שְׁעָה, abs., שְׁעִי. pl.] n.

שְׁעָה **hour** בְּחֲדָא שְׁעָתָא עֲבוּדָה זְרָה לָח, א **in one hour**

רְגַע **moment**

For an example, see אֶשְׁתּוּמָם כְּשָׁעָה חֲדָא.

passages to other cases. Since the halakha had to be stated in both passages, neither passage can serve as a prototype for extending the halakha to other cases.

נִיְהוּ שֵׁן וְעֵין כְּשֵׁנִי כְּתוּבִים הֶבְאִים כְּאֶחָד, וְכָל שְׁנֵי כְּתוּבִים הֶבְאִים כְּאֶחָד אֵין מְלַמְדִין!

קִידוּשִׁין כֹּד, סַע"א ע"פ שְׁמוֹת כֹּא: כּוּ-כּוּ וּש"נ

Let (the cases of) "a tooth" and "an eye" (where their deprivation causes a heathen slave to go free) be two Biblical passages that present the same point, and whenever two Biblical passages present the same point, (they) do not teach (about other cases) e.g., regarding the deprivation of other limbs!

If it can be shown that the cases in the two passages are significantly different from each other so that it was indeed necessary for the halakha to be stated in both passages, then the analogy may indeed be applied to other cases.

צְרִיכָא: דְּאִי כְּתִב רַחֲמָנָא "שֵׁן", הִנֵּה אֲמִינָא אֶפִּילוּ שֵׁן דְּחֶלֶב, כְּתִב רַחֲמָנָא "עֵין" (עֲבָדוּ); וְאִי כְּתִב רַחֲמָנָא "עֵין", הִנֵּה אֲמִינָא מִדָּה עֵין שְׁנִבְרָא עֲמוּ אֵה כָּל שְׁנִבְרָא עֲמוּ, אֲכָל שֵׁן לָא; צְרִיכָא. קִידוּשִׁין שֵׁם

It is necessary: for if the Torah had written (only the case) of "a tooth (of a slave)," I would have said even (the deprivation) of a baby tooth (would cause the slave to go free, hence) the Torah wrote "an eye" (an organ that ordinarily lasts a lifetime); and if the Torah had written (only the case of) "an eye," I would have said just as an eye is created with him (=together with the rest of his body) so too every limb that is created with him (would cause the slave to go free), but (the deprivation of) a tooth (that develops later) would not. It is necessary (to state both, and so their halakha can be applied to other limbs as well).

SEE: בְּנִין אֵב

שְׁנִמַּג n. ← פּוֹרְסִי שְׁנִמַּג

שְׁנִיץ- [שְׁנִיץ/שְׁנִינִץ. pl.] n.

שְׁנִיץ; שְׁרוּף; רְצוּעָה **lace; strap** בְּסַנְדָּל דְּאִית לָהּ שְׁנִינִץ 'לְעוּי רִשִּׁי יְבֻמוֹת קָב, א **with a sandal that has laces**

שְׁעָבֵד / שְׁעָבִיד

[עֲבַד שְׁפַעַל: מְשַׁעְבֵּד, act. prt., מְשַׁעְבֵּד, pass. prt., שְׁעָבִיד [inf.]

שְׁעָבִיד **he enslaved; he subjugated** שְׁעָבִיד נְפָשִׁיהּ בָּבָא מְצִיעָא יֵג, רַע"א **he subjugated himself**

שפויי n. pl.
shavings; chips שפאָים; שְׂכָבִים

ע"פ רש"י תמורה לא, ב

שפוכאי n. pl.
pourers (of wine) הַשּׁוֹפְכִים (מוֹזְגֵי יַיִן)

רש"י בבא בתרא כד, ב ועבודה זרה עב, ב

שפולי cnsr. pl. ← שפיפולא

שפִּי/שפִּי act. prt. [שפי: שפיפא pass. prt.,
מִשְׁפִּי inf.]

שופה; מַעְרָה; מוֹזֵג; מְרוֹקֵן
causing to flow; pouring; emptying

שפאפו שיכרא מִמֶּנָּה לְמֶנָּה שבת קלט, סע"ב ורש"י שם
they would pour beer from one vessel to another
וּבְרָצוֹהָ עַד דְּשִׁיפָא עבודה זרה נט, רע"ב ורש"י שם
and turn it (=the barrel) on its side until it is
empties out

Rashi points out (on ב ס, בבא מציעא) that שפִּי means
the pouring of a liquid from one vessel to another in a
gentle manner so that the dregs do not get mixed in.

The Aramaic form שפיפא, which appears in our editions
of the latter example, has been vocalized and explained
above as a feminine passive participle from the root
שוף — even though it is spelled as if its root were שפי.
The reading שפיפא, the standard form from the root שפי,
is quoted in Ramban's commentary ad loc.
Cf. the conjugation of גלי in G for G, pp. 111-113.

שפי [שפי פֻּעַל: מִשְׁפִּי act. prt., מִשְׁפִּי pass. prt.,
שפי imp.]

1. שפָּה; הַקָּצִיעַ; סִתָּה
he trimmed; he hewed
he trimmed them (the boards) ב
אֲבָנֵי דְמִשְׁפִּינִין ב"ב ג, א ורבנו גרשום שם
hewn stones

2. הַשְׁקִיט; פִּיס
he quieted; he pacified
Go! Pacify him! שם א ורש"י שם

Cf. the conjugation of גלי in G for G, pp. 111-113.

SEE: (ב) שופי, שוף²

שפִּי/ספִּי prt. ← ספָּא

בְּשִׁפְכוּתָא adv.
in a torrent בְּזֵרִים חֲזָק
הָא דְאֵתִיָּא מְטָרָא בְּנִיחוּתָא; הָא בְּשִׁפְכוּתָא.

בבא בתרא כה, ב
This (case is) where the rain came gently; the other
is where the rain came in a torrent.

שף [שוף: שִׁיף/שִׁיף act. prt., שִׁיף/שִׁיף pass. prt.,
שוף imp.]

1. מִשָּׁח; מָרַח
he smeared; he rubbed
(ד)שפִּיָּה לְמֶנָּה מִשְׁחָא פסחים עה, ב
he smeared oil on the utensil

2. שִׁפְשֵׁף; שָׁחַק; הִשְׁחִית
he rubbed (away); it wore/filed down
דִּשְׁשָׁף צִלְמֵי בבא קמא כג, ב ורש"י שם
where he rubbed away images

3. זָז; קָפֵץ
it moved away; it shifted
(ד)שף מְדוּכָתִיהָ חולין נד, סע"א; מב, ב ורש"י שם
it shifted from its place

(ד)שף דְּעִתִּיהָ בבא מציעא פד, סע"א ורש"י שם
"his mind moved away" (=he lost his mind)

This meaning may be traced to the Biblical-Hebrew verb
שָׁפוּ (according to Rashi on Iyov 33:21), and the Biblical-
Hebrew noun שפי (according to Rashbam on Bemidbar
23:3 and Rashi on א טוטה where it is quoted).
Cf. the conjugation of קום in G for G, pp. 132-135.

SEE: שפי, שפי, שייב, אשויפא

שפא n.
(מָקוֹם) נָקַע (place of) dislocation; socket
עַל אֵיבְרִיהָ לְשָׁפָא. ב"ק צא, א ורש"י (וילעזי רש"י) שם
His limb went (back) into the socket.

The Arukh, however, renders this word as אָרוֹן, casket.

שפא/שפָּה n.
נְדָבָה; ב"ב ד, א ע"פ הערוך
layer (of bricks et al.)

שפִּיד־ [שפִּיד: שְׁפִיד act. prt., שְׁפִיד pass. prt.]
שפִּיד; דָּקַר
he skewered; he pierced
הָאֵי אֹמְצָא דְאַסְמִיק... — שְׁפִידִיהָ בְּשַׁפּוּדָא, שְׁרִי.
פסחים עד, ב

(Regarding) a piece of meat that has become red ... —
(ii) he has skewered it upon a skewer, it is permitted.

שפודא n.
שפוד
skewer (for roasting)
For an example, see the previous entry.

שפִּוּתָא n. pl.
שפִּתִּים
וּמְנִידֵי בְּרִישִׁיהוּ וּמְרַחֲשֵׁן שַׁפּוּתִיהוּ חגיגה ג, א ע"פ
and they are nodding their heads
כתי"מ
and their lips are moving

שפיר קאמרט ליה/להו

יפה הוא אומר לו/להם!

"He is telling him/them well!" He is refuting him (=his colleague) convincingly!

Sometimes a mishna or a beraitha presents a controversy between two tannaim in which one tanna poses an argument against his colleague that is not refuted. Thereupon the Talmud remarks that the tanna has indeed formulated an impressive argument against his colleague's position. As Rashi points out (on א קידושין סא, א), this expression constitutes a *refutation* of the other tanna's position, for it implies that the argument is conclusive and irrefutable. Subsequently, the Talmud proposes a defense that might have been presented.

ברייטא: מאימתי מתחילין לקרות שמע בערבין? ... ר' מאיר אומר: משעה שהכהנים טובלין לאכול בתרומתן. אמר לו ר' יהודה: וזה לא כהנים מבעוד יום הם טובלים?!

תלמוד: שפיר קאמרט ליה ר' יהודה לר' מאיר! ור' מאיר הכי קאמרט ליה: ... אגא אגין השמשות דר' יוסי קא אמינא, דאמר ר' יוסי: בין השמשות כהרף עין – זה נכנס, וזה יוצא, ואי אפשר לעמוד עליו. ברכות ב, סע"ב

BARAITHA: From when may we begin to recite the Shema at night? ... R. Meir says: From the time the kohanim immerse themselves (just before twilight) in order to eat their teruma. R. Yehuda said to him: But don't the kohanim immerse themselves while it is still day?!

TALMUD: R. Yehuda is refuting R. Meir convincingly! But this (is what) R. Meir could say to him: ... I am speaking of "twilight" (according to the definition of R. Yosei, for R. Yosei says: "Twilight" is as (long as) the twinkling of an eye – one (=night) enters and the other (=day) leaves, and it is impossible to discern it. (Thus, the immersion of the kohanim takes place late enough to be termed "the time when people go to sleep," in accordance with בְּשֶׁכְּבֶךְ in the Torah).

SEE: אמר לך ר' ...

שפיר קאמרט

1. יפה אתה אומר! You are saying well!

This response generally expresses agreement with the statement of a fellow amora.

For an example – see ב, תבובות קט, ב.

2. (האמנמ) יפה אתה אומר?!**Are you saying well?!**

[pass. prt. שפיל act. prt. שפל]

being low**שפל**

שפיל ואזיל בר אנוא ועיניה מטייפי. ב"ק צב, ב ועוד
A duck goes along (with his head) low, but his eyes are looking all around (for food).

דייני דשפילי הכי דאיני בבא בתרא בט, א
judges who are (of) low (level) judge thus

This stative verb, which expresses the state of lowliness, has a parallel in Biblical Hebrew in Yeshayahu 2:17 – וְשָׁפַל רוּם אַנְשִׁים, and the arrogance of men shall become lowly (Rav EZM).

SEE: שיפולא, שפלתא

[imp. שפל פעל] **שפיל****Go down to the end!****רד!**

This imperative form is used to introduce an objection to an interpretation of part of a pasuk on the grounds that it does not take into account the continuation of the same pasuk.

שפיל לסיפיה דקרא! ברכות י, א ועוד
Go down to the end of the pasuk!

There is also one occurrence of the past tense of this verb in: שפילית לסיפיה (שבת קטז, ב ורש"י שם), I went down to the end of it.

adj./adv. **שפיר****beautiful****1. יפה; נאה**

יהיבנא לך אחותי דשפירא מנאי. בבא מציעא פד, א
I will give you my sister (in marriage) who is more beautiful than I.

2. טוב; היטב

שמעתתא דלא שפירן גיטין מא, א ע"פ כת"י
halakhoth that are not satisfactory

אי אמרת בשלמא משום כבוד אביו – שפיר.
סנהדרין מה, א

If you agree that (this regulation was enacted) on account of respect for his father – all is well.

As in the last example, the word שפיר is often used at the end of a clause introduced by either (ב)שלמא or אי אמרת בשלמא.

For further examples, see the next three entries.

SEE: שפיר, שפיר, שופרא

שפיר דמי**"דומה יפה; מתר"****(it is) considered proper; (it is) permissible**

כל מידי דאתי ממילא שפיר דמי. שבת יט, רע"א
Everything (=every Sabbath labor) that occurs automatically is permissible.

Tosafoth and Maharsha (ad loc.), the reading is שְׁפִיצָא or שְׁפִרָצָא, an Aramaic noun meaning *repair* or *restoration*.

שְׁפִיר [שפר]

it was good; it pleased

טוב

וּשְׁפִירְתָּ מִלְתָּא בְּאַנְפָּאֵי סְנַהֲרִין יָא, א

and the matter pleased me

This Aramaic verb also appears in *Daniel* 3:32 and 6:2.

SEE: שְׁפִיר, שׁוּפְרָא

שְׁפִיר n. abs.

the best quality

עֲדִית (חֲמִיטָב)

רש"י בבא מציעא יד, א ד"ה "שבח שפר"

שְׁפִרְנוּנָא/שְׁפִיר נוּנָא n.

species of fish

מִין דָּג

עבודה זרה לט, א ותוס' שם

SEE: נוּנָא

שְׁקָא/שׁוּקָא [שְׁקִי pl. n.]

leg; side

שׁוּק; דִּפְּן

קטין חֲרִירָא שְׁקִיָּה בבא מציעא פה, סע"א ורש"י שם
a short man with his legs singed

אֲשָׁקָא דְרִיסְפָּק חָרוּב בֵּיתָר. גיטין נה, ב ורש"י שם
on account of the side of a carriage was (the city of)
Betar destroyed

שְׁקָא ← שְׁקֵל

שְׁקָא [שְׁקִי pl. n.]

sack; sackcloth

שֶׁק

שְׁקוּלָא ← שְׁקֵל pass. prt.

שְׁקוּלָא/שְׁקִילָא f. pass. prt. ← שְׁקֵל

שְׁקוּלָאֵי n. pl.

porters

סְבָלִים (נוֹשְׂאִים מַשָּׂאוֹת)

רש"י בבא מציעא פג, א

SEE: שְׁקֵל

שְׁקוּלִי inf. ← מְשַׁקְלִי

שְׁקוּפִי n. pl. ← שְׁקִפִּי

שְׁקִנָּא n. ← בִּי שְׁקִנָּא

In several instances, this response is a *rhetorical question* (as Rashi notes in his commentary) that expresses disagreement.

For an example – see רע"א ורש"י שם.

שְׁפִירָא n.

sac of a fetus

שְׁפִיר

נדה כה, א-ב ע"פ רש"י ברכות ד, א

SEE: (שִׁילִיָּתָא)

שְׁפִיר [שפר; שְׁפִירָא act. prt., שְׁפִירָא pass. prt.]

שְׁפִירָא imp.

he poured; he spilled

שְׁפִיר

עַד דְּרִתְחָא קְרָךְ, שְׁפִיר! ברכות סב, ב ורש"י שם
While your pot is boiling, pour out!

SEE: אִישְׁתְּפִיר

שְׁפִיכִי n. pl.

drainpipes

רש"י בבא בתרא ג, ב

שְׁפִלְתָּא n.

the lowland

הַשְּׁפִלָּה

(area in western Eretz Yisrael)

נדרים לח, א ע"פ ת"י לעמוס ז: יד

SEE: שְׁפִיל

שְׁפָמִי [שְׁפָמִי pl. n.]

moustache

שְׁפָם

חָזוּ טְלָפְחֵי אֲשָׁפְמִיָּה יוֹמָא פִּג, ב ורש"י שם
they saw lentils on his mustache

שְׁפָעוּ [שפַע: שְׁפָעוּ prt. pl.]

they discharged; they flowed;

שְׁפָעוּ

they overflowed

שְׁפָעוּ מְרֻבֵּי דְצִיפּוֹרִי דְקָמָא. מועד קטן כה, ב
The drainpipes of Tzipori discharged blood.

שְׁפָצָא [שפַץ פָּעַל: שְׁפָצִי/שְׁפָצִי imp.]

he repaired; he restored

שְׁפָץ

הָדוּר אִינְפּוּל; אֲתָא אָסָא שְׁפָצִינְהוּ. מגילה ד, א
(These cities) were destroyed again; (King) Asa
came and restored them.

בְּעֵי אֲבִי: שְׁפָצָה, מַאי?

כתובות קג א ורש"י שם (אבל ע' תוס' ומהרש"א שם)
Abbaye asked: (If) she repaired (the dwelling),
what is the halakhic ruling?

In the second example the verbal form in our editions
seems to be Hebrew, but a Vatican manuscript reads
שפצת – which is probably Aramaic. According to

Just as the two verbs combine in the Talmud to form this idiom, in post-Talmudic Halakhic literature the two Aramaic nouns שְׁקָלָא and טַרְחָא combine to form the expression שְׁקָלָא וְטַרְחָא *discussion* (like the Hebrew combination מִשָּׂא וּמִתָּן). It appears in the *Halakhoth* of R. Yitzhak Alfasi at the end of the tractate *ביצה*, and it is still in use today in halakhic dialectics and in contemporary Israeli Hebrew.

SEE: שָׁקַל, טַרַח, טַרַח

שְׁקִילָא f. [שְׁקִילִי m. pl.] — שָׁקַל

שָׁקַל [שָׁקַל: act. prt. שְׁקִיל, inf. שְׁקִיל/שָׁקוּל pass. prt. שָׁקוּל, imp. מִשְׁשָׁק inf.]

1. לָקַח שָׁקַל רַב־רַבִּי וּשְׁבַק זֹטְרִי בְּבֵיתָא בְּתַרְא נְרָא, א

he took שְׁקִילָא טִיבוּתָךְ (וְ)שְׁדִינָא אַחֲזִינְרִי!

כתובות נג, רע"ב (ועוד) ורש"י שם
May your favor be taken and cast among the thorns! (=You are not doing me any favor!)

2. קִבֵּל שָׁקַל בֵּיה אַרְבַּע מֵאוֹת זֹזִי שְׁבַת פ, ב ורש"י שם

he accepted שָׁקַל בֵּיה אַרְבַּע מֵאוֹת זֹזִי שְׁבַת פ, ב ורש"י שם

he received for her (i.e., his daughter's marriage) four hundred zuzim

שָׁקַלְתָּה מִיכָל לְמִיטְרָפְסָה. סנהדרין כא, א ורש"י שם

3. הוֹצִיא; הִסִּיר שָׁקַל וְדָא מִן בִּיסָא בְּרַכּוֹת נח, ב

he took out; he removed; cut (off) שָׁקַל וְדָא מִן בִּיסָא בְּרַכּוֹת נח, ב

and he did not remove (his) hand from (his) purse

וְאֶשְׁקוּל לְמִזְנִיָּא מְגִילָה טו, א

and I will cut (my) hair

SEE: אֶשְׁקוּל, שְׁקוּלָא, שְׁקוּל וְאֶזִּיל, שְׁקוּל וְטַרְי (מִשְׁשָׁקַל), אִישְׁתַּקְלָו, שָׁקַל

שָׁקַל [שָׁקַל: act. prt. שְׁקוּל, pass. prt. שָׁקוּל, imp. שְׁקוּל]

1. מְדַד אֶת כְּבֹד הַדְּבָר; הִיָּה מִשְׁשָׁקְלוֹ

he weighed; it weighed שָׁלַם (בְּגוֹן: מִחְצִית הַשָּׁקַל)

2. שָׁלַם (בְּגוֹן: מִחְצִית הַשָּׁקַל) שָׁלַם אֶת כְּבֹד הַדְּבָר; הִיָּה מִשְׁשָׁקְלוֹ

he weighed out (in payment); he paid (the half shekel)

קָטַן שְׁהִתְחִיל אָבִיו לְשָׁקוּל עַל יָדוֹ מִשְׁנֵה שְׁקִלִים א: א

a child whose father began to pay (the half shekel) in his behalf

This usage also occurs in Hebrew in *Bereshith* 23:16 –

וַיִּשְׁקַל אַבְרָהָם לְעֶפְרָן אֶת הַכֶּסֶף... אַרְבַּע מֵאוֹת שְׁקֵל כֶּסֶף

and Avraham weighed out the silver to Efron ... four hundred shekels.

שְׁקִיּוֹת n.

שָׁקִי; מִשְׁשָׁקָה drink

תִּהְיֶי שְׁקִיּוֹתֶיהָ שִׁיכְרָא...! פסחים קז, א ורשב"ם שם

May his drink ... (always) be beer (rather than wine which is expensive)!

SEE: שְׁקִינְיָא, שְׁקִינְיָא, אֶשְׁקִי

שְׁקִיטָנָא n.

מִין עוֹף species of bird רש"י חולין סג, רע"א

שְׁקִינְיָא n.

מִשְׁשָׁקָה (מִגִּישׁ מִשְׁשָׁקָאוֹת לְשִׁתִּיה) butler

SEE: אֶשְׁקִי

שְׁקִינְיָא n. pl.

מִשְׁשָׁקָאוֹת; נוֹזְלִים drinks; fluids

ע"פ רש"י שבת קמז, ב

SEE: שְׁקִיּוֹת

שָׁקִיל וְאֶזִּיל [שָׁקִיל וְאֶזִּיל. pl. prts.]

נוֹשֵׂא (רַגְלִיו) וְהוֹלֵךְ

"taking (his feet) and going"; moving along

הָיָה שָׁקִיל וְאֶזִּיל בְּרַכּוֹת ס, א ועוד

he was moving along

The combination of these two Aramaic verbs is an idiomatic usage in which שָׁקַל (probably) functions with the direct object "(his) feet" understood. Compare the Hebrew verb נוֹשֵׂא in the parallel Biblical idiom in *I Samu'el* 17:20 – וַיֵּשֶׁא וַיֵּלֶךְ which is regarded by R. Yosef Kaspi and others (ad loc.) as an ellipsis of the full idiom, וַיֵּשֶׁא רַגְלָיו וַיֵּלֶךְ, and he took his feet and went, in *Bereshith* 29:1. Alternatively, it is conceivable that this idiom is an ellipsis – but with the reflexive pronoun *himself* understood (like Rashi's interpretation of the Biblical Hebrew phrase קָרַח in *Bemidbar* 16:1).

SEE: שָׁקַל, אֶזִּיל

שָׁקִיל וְטַרְי prts.

נוֹשֵׂא וְנוֹתֵן

"taking and giving"; dealing; discussing

(ד) לֹא שָׁקִיל וְטַרְי בְּהִידִיה בְּבֵיתָא מְצִיעָא סד, א ורש"י שם

he does not have (business) dealings with him

חַד שָׁקִיל וְטַרְי בְּהִידִי רַבִּיה חגיגה יא, ב

one (student) discusses (the halakha) with his teacher

A similar expression sometimes appears in our texts with the second of the two verbs based upon the Aramaic root טַרַח (rather than טַרַח, e.g., וַיִּשְׁקַל וַיִּמְיָרָה בְּשִׁמְעָתָא, (מכות יא, ב) The use of that verb, which generally refers to trouble or effort, is somewhat difficult in this context; in fact, some manuscripts read מִיטְרָא with a final alef, the regular infinitive form from the root טַרַח.

שָׁקַר [שָׁקַר פֿעַל: מְשַׁקֵּר, prt. שְׁקוּרִי, inf.]
he lied; he deceived שָׁקַר; רָמָה
 אִזְּאָא שְׁקָרִי אִזְ אִיהוּ שְׁקַר יִמְמוֹת נָה, ב' ע"פ כתי'
either I lied or he lied

שָׁקְרָא/שְׁקָרִי [שְׁקָרִי, pl. n.]
liar שְׁקָרָן
 לֹא אִיבְרוּ סְהָדֵי אֶלָּא לְשָׁקְרִי. קִידוּשִׁין סָה, ב' ורש"י שם
Witnesses were created only for (refuting) liars.

שְׁקָרָא n. ← **שִׁיקְרָא**
שְׁקָרָא/שְׁקוּרִי n.
שְׁמוֹת שְׁל שְׁנֵי דִינִיִּים בְּסוּדוֹם
names of two judges in ancient Sodom

שָׂרָא [שָׂרִי: שְׂרִי, act. prt. שְׂרִי, pass. prt. לִישְׂרִי]
 שְׂרִי, fut. imp. מִישְׂרָא, inf.]
1. he untied; he unraveled (קָשַׁר)
 שְׂרִי חַד, וְקָטַר חַד. שְׁבַת עַד, ב'
He unties one (knot) and he ties another.
2. פָּתַר; יָשַׁב (סְכָסוּף, "תִּיק")

he solved; he settled
 שְׂרִי לִיָּה תִּגְרִיָּה...! קִידוּשִׁין ע, רע"ב וע' רש"י שם
Settle his case ...!

שְׂרוּ לִי תִּגְרִיָּא בְּרִישָׁא! נִדְרִים סָב, סע"א ור"ן שם
Resolve my case first!

3. הִתִּיר (אִיסוּר); נָתַן רְשׁוּת **he permitted**
 כָּל דְּאָסֵר לָן רַחֲמָנָא, שָׂרָא לָן בְּנוֹתִיָּה. חוֹלִין קט, ב'
(For) everything that the Merciful (God) has forbidden to us (in the Torah), He has permitted us (something) similar to it.

4. מָחַל; סָלַח **he forgave**
 שָׂרָא לִיָּה מְרִיָּה! יוֹמָא פּו, א'
May his Master forgive him (for his misdeeds)!

5. הִתְחִיל **he began**
 מִיּוֹם שְׁחָרַב בֵּית הַמִּקְדָּשׁ, שְׂרוּ חֲבִימָא לְמִיָּהוּ
 כְּסִפְרָא סוּטָה מַט, סע"א (מִשְׁנָה)
from the day the Beth HaMikdash was destroyed, the ḥakhamim began to be (only) like school teachers

6. בָּצַע לֶחֶם **he broke bread**
(thereby beginning the meal)

לִישְׂרִי לָן מָר! בְּרֻכּוֹת מו, רע"א וע' רש"י שם ד"ה "כִּי"
Let the master break bread for us!

7. שָׁרָה; שָׁכַן **he dwelled; he resided**
 (ד) לֹא שְׂרָא שְׁכִינָא עַד צַפָּא דְשִׁבְתָּ שְׁבַת פּו, א'

3. הִשְׁוֶה; הִחְשִׁיב **he equated;**
he considered (equal/important)

אָמַר לְפָנָיו: ... שְׁקָלְתָּנִי כְּמֹשֶׁה וְאַהֲרֹן! תַּעֲנִית ה, ב'
He (the prophet Shemu'el) said before Him: ... You have considered me (to be) like Moshe and Aharon!

אִין בֵּית דִּין שְׁקוּל. סְנֵהֲדִין ב, רע"ב (מִשְׁנָה)
A court should not be weighted evenly. (=It should not have an even number of judges.)

SEE: תָּקַל, מְשַׁקְּלִי

שָׁקֶל [שְׁקָלִים, pl. n.] **shekel**

This silver coin or weight was equal to two silver *dinars* i.e., half a *sela*, in Talmudic times.

The Biblical shekel, שָׁקֶל הַקֹּדֶשׁ, was double the value of the Talmudic *shekel* and equal to the Talmudic *sela*. Targum Onkelos consistently translates the Biblical word שָׁקֶל as סְלָעָא, e.g., on שְׁמוֹת ל:ג, e.g., on שְׁמוֹת ל:ג. See Table of Coins and Weights in Appendix II (4).

SEE: תִּיקְלָא

שָׁקַע [שָׁקַע פֿעַל: מְשַׁקֵּעַ, prt. שְׁקוּעִי, inf.]
he lowered; he sank;
he dipped; he embedded

שְׁלֹמֹה שְׁקַעִיהָ בְּבִנְיָא רַאשׁ הַשְּׁנָה ד, א'
(King) Solomon embedded it (=the wood) inside the building

הָאִי חָסָא — צָרִיף לְשָׁקַעִיהָ בְּחָרוּסָתָא. פִּסְחִים קטו, א-ב
(As for) lettuce — one must dip it into ḥarsoth.

SEE: מִשְׁתַּקֵּץ

שְׁקָפִי/שְׁקוּפִי n. pl. **שְׁקָפִי**
doorposts **מְזוּזוֹת**

רש"י עירובין יא, א ד"ה "שִׁיקָפִי" אַבְל ע' רש"י מנחות לג, ב'
 According to Rashi (but not Rashbam) on *Shemoth* 12:7, the root שָׁקַף is the basis for the Biblical Hebrew noun *שִׁיקָפִי*, *lintel*, since the door beats against it upon being closed. Rashi's explanation of this plural Aramaic noun *שְׁקָפִי* as *doorposts* in his Talmudic commentary, is apparently based on similar reasoning. The commentary on *מנחות*, which has been attributed to Rashi, presents both explanations: *doorposts* and *lintel*, as alternatives.
 SEE: מְשַׁקֵּף

שְׁקָצִי n. pl. **שְׁקָצִים (= חֲזִירִים)**

בְּרֻכּוֹת נו, רע"א **abominable things (i.e., pigs)**
 According to our editions of this passage, this term is a euphemism for *pigs*, but manuscripts read חֲזִירִים, *pigs* (Rav EZM). See Rashi on "דרבנן" (ד"ה "דרבנן").
 שְׁבַת פּו, ב' (ד"ה "דרבנן")

לְשָׂרוֹרִי inf. [שרר פֻּעַל]

to strengthen

לְחַזֵּק

לְשָׂרוֹרִי מָנָא קָא מִיפְּנֵין שבת עד, ב רש"י שם וש"נ
he intends to strengthen the utensil

SEE: שָׂרִיר, וְיִשָּׁר

שָׂרוּשִׁי n.

uprooting

עֲקִירָה

מועד קטן טז, א ע"פ עזרא ז: כו

שָׂרִיא act. prt. f. ← שָׂרָא

שָׂרִיא¹ pass. prt. f. ← שָׂרָאשָׂרִיא² [=שִׁיר + אָ] ← שִׁיר

שָׂרִיג [שרג פֻּעַל: שְׂרוּגִי inf.]

he arranged

1. סָדַר זֶה עַל זֶה

(one on top of another); he piled up

הָנִי לִיבְנֵי דְאֵיִתּוֹר מְבִנְנָא... שְׂרָגִינְהוּ – וְדִא
אֶקְצִינְהוּ. ביצה לא, ב ורש"י שם(As for) the bricks that were left over from building
..., (if) he piled them up – he certainly has placed
them aside.

it slipped; it slid

2. הִחֲלִיק

שָׂרִיג חָדָא מִינִיִּיהוּ וְנִפְלַת לְמִיָּא ב"מ צג, א ורש"י שם
one of them (=the animals) slipped and fell into the
water

SEE: מִשְׁתָּרְגָא, שָׂרְגָא

שָׂרִיגִי pass. prt. pl. [שרג]

arranged (in order)

מְסֻדָּרִים

שָׂרִיגִי לִיבְנֵי בבא בתרא ג, ב ורש"י שם
the bricks were arranged

SEE: שָׂרְגָא

שְׂרִיּוּתָא n.

permission

הִתֵּר

SEE: (שְׂרִיּוּתָא) שָׂרָא

שָׂרִיר adj.

firm; sound; hard

חֲזָק; קָשָׁה

firm and established

שָׂרִיר וְקָיָים ב"ב קס, ב

This formula appears at the conclusion of the text of a
kethuba and other official documents (even in Hebrew).

SEE: וְיִשָּׁר, (ל) שְׂרוּגִי

the Shekhina (=the Divine Presence) is not
dwelling (on the mountain) until Sabbath morning

8. שָׂרָה (שָׁם בְּנוֹזֵל) he soaked

דְּאִי לֹא דְשָׂרָא לְהוּ בְּמִיָּא, לֹא הָהוּ מִיִּקְלָפָא מ"ק יג, ב
for if he had not soaked them in water, it could not
have been peeled

Cf. the conjugation of תָּנִי in G for G, pp. 117-119.

SEE: שְׂרִיּוּתָא, שְׂרִיּוּתָא, אֲשִׁירִי, אִישְׁתִּירִי, (שָׂרוּ)

שָׂרָא n.

governor; angel

שָׂר; מַלְאָךְ

שָׂרָא דִּימָא גִּטִּין סח, ב; חולין מא, ב
the angel (in charge) of the sea

SEE: אִישְׁרָא

שָׂרָאכָא n. ← שָׂרְכָא²

שָׂרְבִיב [שרבב]

הוֹרִיד; הֶאֱרִיךְ he lowered; he extended

שָׂרְבִיב בְּגָלְמָא טַפַּח שבת קלח, ב
(if) he lowered his cloak a handsbreadthThe Hebrew verb שָׂרַב has been used with this meaning
since Talmudic times (e.g., שָׂרַבְתָּ, you extended, in
(ברכות נד, ב). In Modern Hebrew, it is often used in the
new sense of he inserted in the wrong place, and the
passive (or reflexive) form הִשְׁתַּרְבַּב – the counterpart of
the Aramaic אִשְׁתַּרְבַּב – usually means it was put in the
wrong place.

SEE: אִישְׁתַּרְבַּב

שָׂרְגָא [שָׂרְגִי pl.] n.

1. נֵר; פֶּמּוּט lamp; lantern; candelabrum

(ד) שָׂרְגָא בְּטִיִּהְרָא מָאִי אֶהְנִי! חולין ס, ב ורש"י שם
how could a lantern be effective at noon!

2. נִדְבָּךְ; שׁוֹרָה layer; row

שָׂרְגָא דְּלִיבְנֵי קִידוּשִׁין ס, א (ועוד) ורש"י שם
a row of bricks

SEE: שָׂרִיגִי

שְׂרָגוּשִׁי n. pl.

מָלָא תְּרֻדִים (מִדַּת נֶפֶח) רש"י עירובין כט, ב
spoonsful (measure of volume)

שָׂרוּ pl. [שָׂרִי פֻּעַל: מְשָׂרִי, שָׂרִי imp.]

they sang

שָׂרוּ

כִּי סִמְכוּ רַבְּנֵי לְרִי זִירָא, שָׂרוּ לִיהִי הָכִי כְּתוּבוֹת יז, א
when the Ḥakhamim ordained R. Zera, they sang
for him as follows

SEE: (שָׂרָא)

לְשָׂרוּגִי inf. ← שָׂרִיג

שְׂרָקְפָא n.
basket full of fowl סל מלא עופות
 רש"י חולין נג, ב וע' תוס' שם

שְׂרָקֶרֶק n.
 1. **a certain bird** שם צפור
 2. **the sound made by that bird** קול צפצוף הצפור ההיא
 רש"י חולין סג, א

SEE: שָׂרָק

שְׂרָרוּתָא/סְרָרוּתָא n.
power; authority; rule שְׂרָרָה; שְׁלֹטוֹן

שְׂרָשׁוּהִי [pron. suffix יְהִי + n. pl. שְׂרָשִׁין]
roots שְׂרָשִׁים
 עקר שְׂרָשׁוּהִי בְּאַרְעָא שְׁבָקוּ סנהדרין קי, ב ע"פ דניאל ד: כ
leave its major roots in the ground

שְׂרָשׁוּי inf. ← **מְשָׂרְשׁוּ**

שְׂרָשׁוּרָא/שִׁישׁוּרָא n.
rope חֶבֶל רש"י בבא קמא צו, א

שְׂרָשִׁיפָא n.
footstool שְׂרָפְרָף; סִפְסָף רש"י ברכות כד, א
 In his commentary on the Talmud, Rashi uses the Hebrew word סִפְסָף as the closest equivalent of this Aramaic noun (e.g., on א, ברכות כד, א). Both סִפְסָף and שְׂרָפְרָף appear in the Mishna (כלים כב: ג) and are still in use in Hebrew today with the former meaning a *bench* and the latter a *footstool*.

שְׂתָא [שְׂנִי/שְׁנִין pl., abs. שְׂנָא]
year שָׁנָה
 This form is apparently a contraction of שְׁנָתָא.

שְׂתוּמָא n.
פְּתִיחָה (עַל יְדֵי נְקִיבַת חוֹר)
opening (by boring a hole)

חִיּוּשׁ לְשְׂתוּמָא עבודה זרה סט, סע"ב ורש"י שם
he is concerned about the opening (of the barrel of wine by a non-Jew)

This Aramaic noun is derived from the root שָׂתַם – as in Hebrew phrase **שָׂתַם וְשָׂתַם**, *so that he could open and close up*, which appears in the mishna on the previous page of the Talmud (א, סט). See also the Biblical Hebrew **שָׂתַם הָעֵין** in *Bemidbar* 24:3 and Rashi's commentary ad loc.

שְׂתוּקִי inf. ← **מְשָׂתִיק**

שְׂרִיתָא n.
קוֹרָה
 רש"י עירובין קב, א (ע"פ ת"א לבראשית יט: ח)
 As Rashi points out ad loc., Targum Onkelos on *Bereshith* 19:8 translates the Biblical Hebrew noun שְׂרִיתָא, *my beam (=my roof)* as קְרָתִי.

שְׂרָכָא¹ adj.
בָּטָל; רִיק; אֵינוֹ עוֹשֶׂה פְּרִי
idle; barren; not producing fruit
 רש"י בבא קמא צב, ב ד"ה "קִינָא דְּשִׁרְכִי" אבל ע' תוס' שם

שְׂרָכָא²/שְׂרָאכָא n.
long branch זְמוּרָה אֶרְכָּה
 רש"י עירובין ק, ב ובבא מציעא צב, ב

שְׂרַעְתָּא n.
הַשְׁתַּרְעוּת; הַתְּפַשְׁטוּת
enlargement; swelling
 שְׂרַעְתָּא דְּנִהָרָא בבא קמא כט, א ורש"י שם
the swelling (=overflowing) of the river

שָׂרָף [שרף: שְׂרִיף prt., שְׂרוּף imp., מִישָׂרָף inf.]
 1. **שָׂרָף** he burned
 מְסַפִּיקָא לָא שְׂרַפִּינָן תְּרוּמָה נְדָה לָג, ב
on the basis of a doubt we do not burn teruma
 2. **שָׂרָף; גָּמַע** he swallowed; he gulped
 שָׂרָף פִּינְקָא דְּדִיִּסָא תענית כד, ב ורש"י שם
he swallowed a spoonful of a grain dish
 SEE: אִישְׁתָּרוּף

שְׂרָצָא n.
שָׂרָץ
a creeping animal

שָׂרָק [שָׂרָק: שְׂרִיק act. part., שְׂרִיק pass. prt., מְשָׂרָק inf.]
it whistled
 1. **שָׂרָק; צִפְצָף**

הָהוּא דִּיתִיב בֵּי כְּרָבָא וְשָׂרָק חולין סג, א
(a bird) set down between furrows (in a field) and whistled

This verb is also used in this sense in Biblical Hebrew, e.g., in *Zekhariah* 10:8. Cf. the musical instrument מְשֻׂרָקִיתָא, a Biblical Aramaic noun in *Daniel* 3:5,7,10 and 15, and its modern Hebrew derivative, a *whistle*.

2. **טָח** he plastered; he smeared
 שְׂרָקִין לֵיהּ תַּנּוּרָא ביצה לב, ב ורש"י שם
they plaster the oven (with clay)

3. **הִחָלִיק; גָּלַשׁ לַמָּטָה** it glided; it slid
 מֵינָא שְׂרָקִי; פִּירִי לָא שְׂרָקִי. נדה ג, ב
Water glides; fruit does not glide.
 SEE: אִישְׁתָּרוּק, מְשָׂרָק, שְׂרָקֶרֶק

in that case Hillel silenced Shammai (who conceded)

SEE: אישְׁתִּיק

n. **שְׁתִּיקוּתָא**
שְׁתִּיקָה
silence

n. **שְׁתִּיתָא/שְׁתִּיתָאָה**
דִּיטָה מְקַמַּח קְלִי וּדְבַשׁ
ע"פ רש"י ברכות לח, א ועירובין כט, ב
porridge made from flour of parched grain and honey

שָׁתַל [act. prt. שָׁתִיל, pass. prt. שְׁתִיל]
he planted
כִּי הִיכִי דְשָׁתְלִי לִי אֲבָהִיתִי, שְׁתִּילִי נְגִמִי לְבָרָאִי.
תענית כג, רע"א
Just as my forefathers have planted for me, I planted for my son.

n. **שְׁתָּלָא**
שְׁתָּל (גִּנָּן הַנוֹטֵעַ עֲצִים)
planter (of trees)
רש"י בבא מציעא צו, א

שֶׁתַּפ־ [שתף פֿעַל: שֶׁתַּף, imp.]
he became a partner; he combined
לְתַקְוִנִי שֶׁתַּפְתִּיר וְלֹא לְעוֹתִיר! עירובין עה, ב ע"פ כתי"מ
I became a partner with you to improve but not to worsen!
SEE: מְשַׁתֵּף

שֶׁתַּק ← אישְׁתִּיק

n. [pl. שְׁתוּתִי] **שְׁתוּתָא**

one-sixth שְׁתוּתָא; שְׁשִׁית

See the Table of Fractions in Appendix II.

שְׁתִי ; past/imp. שְׁתִי prt. ← אישְׁתִּי

n. **שְׁתִיָּא**
שְׁתִי (בְּאַרְיָגָה)
warp (set of yarns placed lengthwise in the loom)

הָאִי דְשְׁתִיָּא וְהָאִי דְעַרְבָא? עבודה זרה יז, ב ורש"י שם
Which is of the warp, and which is of the wool?

n. **שְׁתִיָּא חֲמָרָא**
שְׁתוּתָהּ יֵין" (מִין עוֹף)
"drinker of wine" (species of bird)

שְׁתִיף [שתך] pass. prt.
rusty חָלוּד רש"י בבא מציעא כו, רע"א
SEE: מְשַׁתְּכִי

n. pl. **שְׁתִילִי**
שְׁתִילִים
plants

שֶׁתִּין ← שִׁיתִין

שְׁתִיק ; past prt. ← אישְׁתִּיק

שְׁתִיק [שתק פֿעַל: מְשַׁתִּיק, prt., שֶׁתַּק, imp.]
שְׁתוּקִי [inf.]

he silenced הֶשְׁתִּיק
(ד)הָתַם קָא שְׁתִיק לִיהּ הָלַל לְשִׁמְאִי
שבת טו, א ורש"י שם

ת

Note: In some entries the initial Aramaic consonant *tav* is parallel to the Hebrew *shin*, as noted in G for G, pp. 10-11. Examples: the Aramaic verb תבֿר corresponds to the Hebrew שִׁבֵּר, the Aramaic noun תור corresponds to the Hebrew שׁוּר, and the Aramaic number תלת to the Hebrew שָׁלֹשׁ. In other entries, however, the initial Aramaic *tav* is parallel to the very same consonant in Hebrew, e.g., the Aramaic verb תבֿע and its Hebrew counterpart תָּבַע.

תאָנא ← תנא

תאָני ← prt. תני

תאָני/תאָיני n. pl. ← תאינתא

תבֿגֿרָנָה [בגר אתפֿעל] fut. f. pl.

they (f.) will reach maturity תתבֿגֿרנָה

בְּנֵי נִקְבָּן דִּיהוֹיָן לִיכִי מִיַּנִּי (יְהוֹיָן יִתְבֵּן בְּבֵיתִי ומִיתוֹנָן מִנִּכְסִי) עַד דְּתִבְגֵּרָן. כתובות נג, רע"ב

Female offspring that you will have from me (will live in my house and be supported from my property) until they will reach maturity.

SEE: בִּגְר, בִּגְרָת

תבֿיר [תבֿירא, m. def. תבֿירי, m. pl.] pass. prt. ← תבֿר

תבֿירא n.

שְׂבִירָה; חֲתוּף (שֶׁל בָּשָׂר)

breaking; chopping (of meat)

לְתִבְרִיא קִימָא בִּיצָה יָא, א

(the meat) is destined for chopping

SEE: תבֿר

תבֿלי/תבֿלוני n. pl.

spices; flavorings תבֿלינים

These two Aramaic plural forms תבֿלי and תבֿלוני (i.e., (פסחים קי, רע"ב, תבֿלונייכי, your spices, תבֿלונייכי, correspond to the Hebrew forms תבֿלין and תבֿלִינים, respectively. The post-Biblical Hebrew noun תבֿל, spice, with its plural תבֿלִין, appears in some early editions of the Mishna and is still used by many Sephardic Jews. Nevertheless, in later editions and in contemporary Hebrew, the form תבֿלין is construed as a singular noun with its own plural, תבֿלינים. See H. Yalon, *Introduction to the Vocalization of*

תא imp. [אתי: תאי, f. תו, m. pl.]

come! בוא!

This imperative is often followed immediately by another imperative.

תא חֲזִי...! גִּישִׁין נֹ, א ועוד Come (and) see ...!

SEE: אָתא

תא שִׁמַּע

Come (and) hear! בוא ושִׁמַּע!

This expression introduces a mishna, a baraita, a pasuk, or an early amora's statement or practice that is quoted either as a proof for the opinion of an amora or as a resolution of a problem or as a difficulty.

רב צִלִּי שֶׁל שַׁבָּת בְּעֶרְב שַׁבָּת — אוֹמֵר קְדוּשָׁה עַל הַכּוֹס אוֹ אֵינוֹ אוֹמֵר קְדוּשָׁה עַל הַכּוֹס? תא שִׁמַּע, דְּאָמַר רַב נַחֲמָן אָמַר שְׁמוּאֵל: מְתַפְּלִל אָדָם שֶׁל שַׁבָּת בְּעֶרְב שַׁבָּת וְאוֹמֵר קְדוּשָׁה עַל הַכּוֹס. ברכות כז, ב

Rav recited the Amida for the Sabbath on Friday – does one (also) say Kiddush over a cup (of wine) or not? Come (and) hear, that Rav Nahman quoted Shemu'el saying: A person may recite the Amida for the Sabbath on Friday and say Kiddush over a cup (of wine).

תאָגא ← תגא n.

תאָינתא [תאָיני/תאָני, n. pl.]

תאָנָה (דְּעֵץ אוֹ פֶּרִי) fig tree; fig (fruit)

תאָלָא [תאָלי/תאָלי/תאָלין, n. pl.] / תאָלָתָא

n. [pl. תאָלָתָא]

small palm tree דְּקָל קָטָן

ע"פ רש"י בבא בתרא כב, סע"א

מאי קא גרים להו תברא? עבודה זרה ב, א
What causes them the calamity?

3. שבר כלי broken utensil
(ד) מהדר ליה תבריה בבא מציעא צו, רע"א
he returns his broken utensil to him

4. שבירה (של) breaking
יום תבר מגל תענית לא, א ו'רש"י שם
the day of breaking the ax (i.e., the last day for chopping the wood)

5. שבר (קול שופר) broken sound (of the shofar)
מאי תברא? מועד קטן יז, רע"ב
Why (do we blow) a broken sound (when promulgating the ban)?

SEE: תברא מי ששנה זו לא שנה זו
תברא/תברתא n.

שובר receipt; voucher (a document that "breaks" [= cancels] another document)
שטרך אירכס לי. אכתוב לך תברא. בבא בתרא קעא, ב
I lost your document (of indebtedness). I will write you a receipt.
In ancient times a document written on clay (and the like) would be invalidated by breaking it (Even-Shoshan, s.v. שובר).

תברא גרמי
"שוברת עצמות" (קרח לקצב עליו בשר)
ע"פ רש"י ביצה יא, א

"breaker of bones" (wooden block for chopping meat)
According to Rashi, this Aramaic phrase denotes the block upon which meat is chopped – rather than the implement used for chopping.
גרמא: SEE

תברא/תברה מי ששנה זו לא שנה זו
(שתי ההלכות בודאי) סותרות זו את זו:
(לכן התנא) ששנה (הלכה) זו לא שנה (הלכה) זו.

(It is) contradictory; (hence) the one (tanna) who stated this (halakha) did not state that (halakha).

A resolution of an apparent contradiction between two clauses of an anonymous mishna: The two halakhoth are really the statements of different tannaim who are in disagreement.

the Mishna (Hebrew), Jerusalem 1964: pp. 64-65; 199-200.
SEE: מתבל

תברא 1st pers. pl. [תוב]
שברנו; חזרנו we returned
בארבעה ועשרים בטבת תברא לדינא
בבא בתרא קטו, ב ורשב"ם שם ע"פ מגילת תענית
on the twenty-fourth of (the month of) Teveth we returned to our law
See the discussion of the verb תוב in G for G, p. 93.

תברא n. ← תיברא
תבע [תבע: תבע, prt., תבע, imp., מייתבע, inf.]
תבע he demanded; he made a claim;
תבע he sued; he solicited

כסיפא לה מילתא למיתבעיה קידושין מז, א
the matter is (too) embarrassing for her to make a (public) claim against him
כי תבע איניש, קרנא תבע גרישא. בבא מציעא טו, א
When a person sues, he first sues for the principal.
נפק אשכח זונה, תבעה. חגיגה טו, סע"א
He went out and found a harlot (and) solicited her.

תבעי fut. ← תיבעי
תבר 1st [תבר: תבר, act. prt., תביר/תבור, pass. prt., תבר imp.]
תבר he broke

שבר
מנא תבירא תבר! בבא קמא יז, סע"ב
He broke a broken utensil (therefore he is not liable for the damage!)
SEE: תבר, איתבר, תברא

תבר 2nd n. cnstr. ← תברא

תבר [תבר פעל: מתבר, prt., תבורי, inf.]
שבר he broke; he smashed
תבורי מאני יומא עה, ב to smash vessels

תברא/תברה/תברתא n. [pl. תברי, n.].
1. סתירה refutation; contradiction
מצידה תברה/תברא קידושין עד, ב; וזבחים יג, ב
The refutation (of the analogy) "is at its side" (= is clear)

ועל דא תברתהון עבודה זרה ב, ב ורש"י שם
and on this (point) is their refutation
2. משבר; צרה; אסון trouble; calamity

תַּגְזֹזָא fut. [גוז]

it will pass through

ובורני רבתי לא תגוזינה

יומא עז, ב ע"פ ת"י לישעיה לג: כא

and a large ship shall not pass through it

SEE: גזי

תַּגְזֹזָא fut. pl. ← גז

תַּגְלִי fut. 3rd f. ← תִּיגְלִי, אִיגְלִיתַּגְלִי fut. 2nd f. ← גְּלִי

תַּגְרָא [תַּגְרִי pl.] n.

תַּגְרִי; טוֹחֵר; חֲנוּנִי merchant; storekeeper

ע"פ רש"י פסחים קטז, א

This plural form תַּגְרִי appears in Targum Onkelos to Bereshith 37:28 as the translation of the Biblical Hebrew noun סֹחֲרִים, and the parallel Hebrew noun תַּגְרִי is used in the Mishna, e.g., in ב ב, בבא מציעא מט, ב.

SEE: (תַּגְרָא)

תַּגְרָתָא ← אִיתַגְרָתָא

תַּדּוּרָא/תַּדְרָא n.

fool; idiot

שׁוֹטֵטָא רש"י זבחים כה, ב

תַּדְרִי [תַּדְרִיָּא f., תַּדְרִי m. pl.] adj.

תַּדְרִי; תַּמִּיד regular; frequent; continual

"...(ל)עולת התמיד" למה לי? למימר דהך דתַּדְרִיָּא

תיקדום. זבחים פט, א ע"פ במדבר כח: כג

Why do I need (the Biblical phrase) "... the continual offering"? To state that the former (offering) which is (more) frequent shall take precedence (over others).

This principle is also stated in Hebrew in the Mishna: כָּל תַּדְרִי מִחֲבִירוֹ קוֹדֵם אֶת חֲבִירוֹ (זבחים פט, רע"א) any (ritual) that is more frequent than another must precede the other. See the baraita quoted in סע"ב ברכות נא, and elsewhere: תַּדְרִי וְשֶׁאֵינוֹ תַּדְרִי – תַּדְרִי קוֹדֵם (when) a more frequent (ritual) and a less frequent one (needs to be performed) – the more frequent one must precede.

תַּדְרִיָּא; בְּתַדְרִיָּא adv.

continually; constantly

תַּמִּיד

אֵלֶיךָ, דִּי אַנְתָּ פִּלַּח לֵיהּ בְּתַדְרִיָּא

מגילה טו, א ע"פ דניאל ו: ו

your God, Whom you serve constantly

משנה: הַמְתַּכְּוִין לְהוֹצִיא לְפָנָיו וּבָא לוֹ לְאַחֲרָיו – פְּטוּר; לְאַחֲרָיו וּבָא לוֹ לְפָנָיו – חַיִּיב.

תלמוד: אָמַר ר' אֶלְעָזָר: תַּבְרָא: מִי שֶׁשָּׁנָה זֶה לֹא שָׁנָה זֶה. שַׁבַּת צַב, רע"ב

MISHNA: (If) one intends to carry out (an object) in front of him, and it shifts (to be) in back of him – he is exempt (from punishment); (if he intends to carry it) in back of him, and it shifts (to be) in front of him – he is subject (to punishment).

TALMUD: R. Elazar said: It is contradictory: The one (tanna) who stated this (=that he is subject to punishment) did not state that (=that he is exempt).

We have translated תַּבְרָא, as *contradictory*, which is consistent with Rashi's comment on עה, ב on כתובות. However, according to Rabbenu Hananel, quoted by the Tosafot ad loc., the word is an oath. It is also possible (Rav EZM) to understand this form as an imperative of the verb תַּבַּר with a 3rd person f.s. suffix – either תַּבְרָא or תַּבְרָה – meaning *split it (into two)*.

In one extraordinary instance, the contradiction is between the halakha of R. Me'ir as recorded in a mishna as opposed to a halakha of his in a baraita. See: בבא מציעא פב, ב ושיטה מקובצת שם בשם ר' חננאל

תַּבְרַח fut. ← אַבְרַח

תַּבְרָתָא n. ← תַּבְרָא

תַּבְרָתָא n. ← תַּבְרָא

תַּבְשִׁילָא n.

a cooked dish; cooked food תַּבְשִׁיל

תַּגָּא/תַּגְאָא n.

crown

1. כֶּתֶר

וְדֹאשְׁתַּמֵּשׁ בְּתַגָּא חֶלֶף

מגילה כח, ב ורש"י שם ע"פ משנה אבות א: יג

and one who exploited the crown (of Torah learning) has passed (from the world)

The traditional Yemenite Pentateuch, which includes Targum Onkelos and in some editions the Arabic translation of R. Sa'adya Ga'on, is widely known as the *Taj* ('תַּגָּא), an Arabic parallel to this Aramaic noun.

2. תַּג crownlet (crown-like projection of certain letters in a Torah scroll)

מאי טַעְמָא אֵית לֵיהּ תַּגָּא? מנחות כט, ב ורש"י ותוס' שם
Why does (this letter) have a crownlet?

מִסְכֵּת סוֹפְרִים, According to the post-Talmudic work, crownlets are written on top of the letters ג"ץ שְׁעִנ"ז.

תדע fut. [ידע]

you should know (that such is the case)

This term is used to introduce a *proof* that corroborates the halakhic statement or the explanation just now quoted in the Talmud.

אינו נהרג עד שיאמר: "כך הוא בעיני", והן אומרים: "מפי השמועה". תדע, שהרי לא הרגו את עקביא בן מהללאל. סנהדרין פח, סע"א

(A rebellious elder) is not executed unless he says: "Thus it (appears) in my eyes," and they (=his colleagues) say: "(Our ruling has been received) from tradition." You should know (that such is the case), for (the Sanhedrin) did not execute Akavia b. Mahalalel.

The Jerusalem Talmud uses the fuller form: תדע לך שהוא בן (ירושלמי סנהדרין פ"ח ה"א)

תהא¹ fut. [היה]

let it be; let it refer to (ש)תהיה

This Hebrew verbal form often introduces a *resolution* of a difficulty that restricts the text under discussion to a particular situation.

היכי מצי סמיק? והא אמר ר' יוחנן: בתחלה הוא אומר: "ה' שפתי תפתח..."! אמר ר' אלעזר: תהא בתפלת המנחה. ברכות ט, סע"ב ע"פ תהלים נא:יז

How can one connect [the berakha with the beginning of the Amidah]? Did not R. Yohanan say: At the beginning [of the Amidah] one must recite: "ה' שפתי תפתח..."? R. Elazar said: Let it (=the duty to say: "ה' שפתי תפתח..." refer to the afternoon service.

In practice, however, ה' שפתי תפתח is recited before every *Amida*, in accordance with the explanation subsequently presented by Rav Ashi in the same passage that this sentence is to be regarded as an integral part of the *Amida*.

תהא² fut. ← תהיה

תהו pl. [תהי פֻּעַל]

they were amazed תמהו

כי היכי דתהו עליך להך גיסא, תהו עליך להך גיסא. נדה סו, א

Just as they were amazed about you in one way, they will be amazed about you in the other way.

The root of this rare verb is uncertain: According to Morag (p. 267), the root is most likely תהי (as in the entry below). Sokoloff (p. 1196), however, follows manuscripts that read תווח and considers the root to be תוה (like תוה in Targum Onkelos to Bereshith 27:33).

תהו fut. ← תיהו, תהיה

תהומא n.

תהום abyss

תהי prt. [תהי: תהי. imp.]

1. מריח (כדי לבדוק)

smelling (in order to examine)

קרנא... הנה תהי בצמברא דחמרא, ויהבי ליה זונא. כתובות קה, א ורש"י שם
Karna ... would smell in the wine storehouse (in order to examine the wine), and they would pay him money (for that service).

תהי ליה אפנקניה/בנקניה

שבת קח, א ורש"י ורמב"ן שם; בבא בתרא כב, א ורש"י שם
Smell his vessel (to determine the quality of the wine) (= examine his Torah learning to determine whether he is really a Torah scholar)

2. תוהה; תמהה expressing astonishment

תהי בה ר' אלעזר. אמר ר' זיקא: מאי תהיין דר' אלעזר? עירובין סו, א ורש"י שם
R. Elazar expresses astonishment about it (=the aforementioned halakha). R. Zera said: What is the (reason for the) astonishment of R. Elazar?

According to the Arukh (s.v. תה), this verb is an expression of *astonishment*. See also Rashi's commentary on the Hebrew noun תהו in Bereshith 1:2. However, in his commentary to עירובין, Rashi writes: he examines and ponders the reason for the matter, a meaning which he regards as a metaphorical expansion of *smelling* (the first definition).

3. מתחרט reconsidering; regretting

כדו תהיית? נדרים כא, סע"ב
Do you now regret?
As Rabbenu Nissim (Ran) points out ad loc., this meaning is also found in Hebrew in the well-known Talmudic expression (ב) תהא על הראשונות (קידושין מ, ב) regretting (one's) previous (good deeds).

Cf. the conjugation of גלי in G for G, pp. 111-113.

תהיאי n.

תהיה; תמהיה amazement; wonderment

For an example – see the previous entry.

תהני/תיהני fut. ← אהני

תו imp. pl. ← תא

תו/תוב adv.

שוב; עוד more; further; again

לשנה תו איקלע לאתרין... פסחים קז, א

According to Tosafot (ad loc.), however, the reading is תו, the more common form (with the final consonant *beth* deleted).

SEE: תו

תוּבְלִיָּא n.
rope חבל
רשב"ם בבא בתרא לג, ב ד"ה "תובליא" (בפירוש הראשון)

תוּוּנִי דְלִבָּא
chambers of the heart חדרֵי הַלֵּב
(= the seat of intelligence) רש"י נדה כ, ב

תוּחֻלָּא n. [pl. תוּחֻלֵּי]
unripe date תָּמָר שֶׁלֹּא בָשַׁל כָּל צָרְכּוֹ
רש"י גיטין פט, א
SEE: מתחלל, תחלל

תוּךְ n. ← מתוך

תוּךְ כְּדֵי דִיבּוּר
within as much (time) as (needed for) an utterance

משנה: מי שֶׁאָמַר: "הֲרִינִי נָזִיר", וְשָׁמַע חֲבִירוֹ וְאָמַר: "וְאֲנִי", וְאָמַר – כּוֹלֵם נִזְרִים.
תלמוד: והוא שֶׁהִתְפִּסּוּ כּוֹלֵן בְּתוּךְ כְּדֵי דִיבּוּר. וְכַמּוֹה תוּךְ כְּדֵי דִיבּוּר? כְּדֵי שֶׁאֵלֶּת שְׁלוֹם. וְכַמּוֹה כְּדֵי שֶׁאֵלֶּת שְׁלוֹם? כְּדֵי שֶׁאֹמֵר שְׁלוֹם תִּלְמִיד לְרַב ("שְׁלוֹם עָלֶיךָ, רַבִּי"). נזיר כ, ב וש"נ

MISHNA: (If) one said: "I hereby become a nazirite," and his friend heard (him) and said: "Me, too" (and another one said): "Me, too" – they are all nazirites.

TALMUD: Provided that all of them attached (their vow) within as much (time) as (needed for) an utterance. And how long is "within as much (time) as (needed for) an utterance"? As much as a greeting. And how long is "as much as a greeting"? As long as (it takes) for a disciple to greet his master (with the three Hebrew words: "Shalom to-you, my-master").

"tookh tookh"
the sound of boiling קול רִתְּיָחָה

ר' יִשְׁמָעֵאל קוֹרִידֵהוּ "תוּךְ תוּךְ". פסחים עד, א ורש"י שם (Referring to the roasting of the Paschal lamb) R. Yishma'el calls it "tookh tookh."

This expression is onomatopoeia, since it presents the sound of the phenomenon of boiling. But, as Rashi points out, some manuscripts read תִּבְבֵּךְ instead – a combination of תוּךְ, inside, and בֵּר, outside.

A year later he chanced upon our town again ...
SEE: הָא תוּ לָמָּה לִי and the next three entries

וְתוּ לָא
שוב לא; ועוד לא; ולא יותר
but no more; but no further
וְלִימָא הָאִי פְסוּקָא וְתוּ לָא?! ברכות יב, ב
So let him say this pasuk but no more!
This expression is also used in Modern Hebrew.

וְתוּ לָא מִיָּדִי
ועוד לא כלום. (And) there is nothing more (to be said about this issue).

This expression is used to signify the end of some Talmudic discussions.
For an example – see ורש"י שם רע"ב וש"נ ורש"י שם

וְתוּ לִיכָא וְהָא אֵיכָא
ואין עוד? והלא יש!
But are there no more? Behold there is!

This formula introduces a *difficult*y: How could the tanna or amora declare that there is a specific number of instances of a certain phenomenon, when we have discovered (at least) one more instance?!

אמר רב הונא: בשלשה מקומות נחלקו שמואי והלל.... וְתוּ לִיכָא? וְהָא אֵיכָא: הלל אומר: לסמוך, וְשִׁמְאִי אומר: שְׁלֹא לְסִמּוּךְ! שבת טו, א

Rav Huna said: in three places Shammai and Hillel disagreed.... But are there no more? Behold there is (the following instance): Hillel says: One must lean (his hands upon the head of an animal sacrifice during a festival), and Shammai says: One must not lean (his hands during a festival)!

תוּב¹ imp. [תוב]
שוב! חזר!
תוב אֶת דְּאִיזִיל אֲנָא קִידוּשִׁין כט, ב
you go back so that I will go

Other occurrences of this form in our editions are problematic, as Rav EZM has pointed out: In several instances (e.g., in ב, יומא עד), the Munich ms. reads תִּיב, sit (down).

SEE: תבנא

תוּב² adv.
שוב; עוד
תוב לָא שְׂבָקְתָּ רוּחָא לְתַלְמִידָא. נזיר כ, סע"ב
You don't leave space for the student anymore.

תוספאה²

adj.

Tusfa'a

בן העיר "תוספן"

(resident of the town "Tusfan")

This epithet has been appended to the name of one of very the last amoraim in Babylonia, thereby distinguishing him from an earlier amora who was widely known by the name *Rabba*.

Rabba Tusfa'a

רבה תוספאה ברכות נ, א

In our editions of the Talmud, some passages read רבה תוספאה and others read רבה תוספא, and there are also variant readings in some manuscripts. It would seem, nevertheless, that the different spellings are variants of the name of the same Babylonian amora, since R. Sherira Ga'on, in his famous *Epistle*, lists only רבה תוספאה, the (next-to-last) head of the Sura Yeshiva at Mehasya.

The etymology of the adjective תוספאה is discussed by Ben-Zion Eshel, in his *Jewish Settlements in Babylonia during Talmudic Times* (Hebrew), p.245. Cf. Aaron Hyman, *Toldoth Tannaim Ve'Amoraim* (Hebrew), vol. 3, pp. 1086-1087.

תוספתאⁿ

1. תוספת addition; additional portion

אתוספתא דהתירא קא מברך ברכות נג, א
he recites the berakha over the addition that is permitted

2. התוספתא (קבץ של דברי תנאים המקבילים לדברי המשנה ומוסיפים עליה)

Tosefta (a collection of Tannaitic material that is usually parallel to the Mishna and adds to it)

סתם תוספתא — ר' נחמיה סנהדרין פו, רע"א
(The author of) an anonymous (statement in the) Tosefta (is) R. Nehemia.

תוף imp. f. ← תף

תוקמי- fut. ← אוקי³תוקפאⁿ

כעס רש"י סוטה ג, ב וערכין יז, א
In Bereshith 39:19 and elsewhere, Targum Onkelos translates the Biblical Hebrew אפו ויחר (literally, and his nose became heated) as ויתקיף רוגזיה, and his anger became powerful. For the role of the nose in expressing anger, see ברכות נו, רע"ב and Rashi's commentaries there and on Shemoth 15:8. Furthermore, even when the Torah uses the verb ויחר by itself to express anger, i.e., without the noun אפו as in Bereshith 4:5 — Onkelos

This expression must not be confused with the *gezera-shava* analogy "תוך" "תוך" (e.g., in ב, ברכות כא, ב), which is used to compare two pesukim that contain the Biblical Hebrew word תוך.

תוכיח fut. ← יוכיח

תוכל- fut. ← אכל

תולאנא/תולענא adj.

אדם (בתולעת שני) רש"י עבודה זרה כח, ב
red (like the color of a worm); reddish

תולעתאⁿ

worm תולעת

תומא [תומי pl.]ⁿ

שום
garlic
ברא דתומא שבת קלט, ב ורש"י שם
a clove of garlic
For another example, see שופתא.
SEE: שום³

תומיⁿ pl.

אמרות מסביב לכנר
fringes
ע"פ 'לעזי רש"י' בבא מציעא ס, ב

תומרתאⁿ ← תמרא

תונא ← (ת)תנא תונא

תונבאⁿ

טשטוש חושים; עלפון
fainting; numbness
ע"פ 'לעזי רש"י' עירובין סח, א

תוספאה¹ⁿ

מוסיף (אמנות קריאה)

adder (of vowel letters in his spelling)

ספרא בצירא; תנא תוספאה.

עבודה זרה ט, א ע"פ ה"ערוך" (ע' "ספר"), אבל ע' רש"י שפ
A (Torah) scribe is a "subtractor" (who uses "defective" spelling, i.e., without vowel letters; (but) a tanna (who presents Mishnaic Hebrew texts) is an "adder" (who uses "full" spelling, i.e., with vowel letters).

This passage — which actually constitutes a סימן (see that entry), a memory aid — has been translated here according to the explanation of the *Arukh* (s.v. ²ספר). Cf. Rashi ad loc.

This mishna is based upon the institution of translating the weekly Torah reading in the synagogue into Aramaic – pasuk by pasuk. This practice later fell into disuse in most Jewish communities since Aramaic was not widely known, but it continues to this day in some synagogues of Yemenite or Cochin (Indian) origin.

2. דוֹבֵר (הַמְשַׁמֵּיעַ דְּבָרֵי הַחֶכֶם לְצִבּוֹר בְּקוֹל רָם)

spokesman; speaker (who stands near the hakham who is lecturing and transmits his words to the audience in a loud voice)

ר' חַנְנִיָּה בֶּן עֲקִבָּא לְתוֹרָגְמָן, וְתוֹרָגְמָן הִשְׁמִיעַ לְרַבִּים מוֹעֵד קָטָן כּא, א

and R. Hanania b. Akavia (spoke) to a speaker, and the speaker spoke aloud to the public

ר' יהודה בֶּר' נַחֲמָנִי, מְתוֹרָגְמָנִיה דְּרִישׁ לְקִישׁ

חגיגה טז, א

R. Yehuda son of R. Nahmani, Resh Lakish's spokesman

According to Rashi's commentary on ב, יומא כ, the role of the *תוֹרָגְמָן* or *אֲמוֹרָא* included translating Hebrew into the Aramaic vernacular, and according to his commentary on א, פסחים קיז, א, it may have included explaining as well.

SEE: אֲמוֹרָא, תְּרָגָם

תוֹרִיף ← fut. אוֹרִיף

n. תוֹרִיתָא

appearance; look

תֹּאֵר; מִרְאָה

ע"פ רש"י ברכות לז, ב

This form is probably a contraction of תוֹאֲרִיתָא.

n. [pl. תוֹרְמָסִי] תוֹרְמוֹסָא/תוֹרְמָסָא

תוֹרְמוֹס (מִין קִטְנִית) רש"י ביצה כה, ב

lupine (species of legume)

The parallel Hebrew noun תוֹרְמוֹס is mentioned in the Mishna (בלאים א:א).

n. תוֹרְנִיתָא

acacia (species of pine tree) עֵץ הַשֹּׁטָה

לעזי רש"י ראש השנה כג, א

n. תוֹרְפָא; תוֹרְפָא

עֵקֶר; תְּמֻצִית (בְּדֶרֶךְ בָּלָל: שֶׁל שֹׁטֶר)

substance; essence (usually: of a document)

הַחֶלֶק שֶׁל הַשֹּׁטֶר שָׁבוּ בְּתוֹכָהּ תְּמֻצִית עֲנִינוֹ,

הֵינּוּ: שְׁמוֹת הָאֲנָשִׁים הַנּוֹגְעִים בְּדָבָר, וְכֵן

הַתֹּאֲרִיף — בְּמִכָּר: תֹּאֲוִיר הַסְּחוּרָה הַנִּמְכָּרָת

usually translates it ותִּקְיָף, without the Aramaic noun רִנּוּיָהּ. In such instances, the verb תִּקְיָף in effect means *he became angry*, and similarly – according to Rashi – the noun תוֹקְפָא means *anger* in the Talmud.

SEE: תִּקְיָף

n. [pl. תוֹרִי] תוֹרָא

line; row

שׁוֹרָה

תוֹרָא בָּרָא דְשִׁפְתִּיהּ בְּרוּכָה לט, א

The outer line (= the edge) of his lip

SEE: שׁוֹרָתָא

n. [pl. תוֹרִי, f. תוֹרָתָא, abs. תוֹר] תוֹרָא

ox

שׁוֹר

סוֹף סוֹף דְּמִי תוֹרָא מְעֻלָּא בְּעֵי לְשִׁלּוּמֵי! ב"ק לו, א
Ultimately he must pay the value of a good ox!

In two passages (בבא מציעא ל, רע"א ועג, א) where the regular plural form of this Aramaic noun תוֹרִי is found in our editions, the Tosafoth in the name of Rabbenu Hananel quote the reading תוֹרִי (with the letter vav doubled indicating that it is a consonant). The meaning of that noun is *plowmen* (according to Tosafoth on the earlier passage) or *cattle dealers* (according to Tosafoth on the later one).

SEE: בֶּר תוֹרָא, תוֹרָתָא, תִּנְיָא דְתוֹרִי, תוֹרָה, תוֹרְבָלָא

n. תוֹרָא דִּימָא

species of (unclean) fish מִין דְּגָ (טִמָּא)

ע"פ עבודה זרה לט, א

n. תוֹרָה

cattle dealer סִפְסָר שׁוֹרִים רש"י גיטין יט, א

SEE: תוֹרָא

n. תוֹרְבָלָא

תֹּאֲוִ; שׁוֹר הֵיעֵר bison; species of wild ox

רש"י דברים יד: ע"פ ת"א שם (הובא בחולין פ, א)

SEE: תוֹרָא, בָּאָלָא

n. [pl. מְתוֹרָגְמָנִין] תוֹרָגְמָן/מְתוֹרָגְמָן

1. מַעֲתִיק מִלְשׁוֹן לְלִשׁוֹן

translator; interpreter

"על פי שְׁנֵים עָדִים" — שְׁלֹא תִהְיֶה סְנִיֶּהֲרִין שׁוֹמְעַת מִפִּי הַתוֹרָגְמָן. מכות ו, ב (משנה) ע"פ דברים יז:

"Through the mouth of two witnesses" – so that the Sanhedrin not hear (evidence) from the mouth of the translator.

הַקּוֹרָא בְּתוֹרָה... לֹא יִקְרָא לְמִתוֹרָגְמָן יוֹתֵר מִפְּסוּק

אַחַד. מגילה כג, סע"ב (משנה)

One who is reading the Torah should not read for the translator more than one pasuk (at a time).

it has come into their hands as a purchase

This word is actually a Hebrew noun in the construct state with a *beth* prefix. It serves as a preposition in both Hebrew and Aramaic contexts.

n. f. **תורפתא**
פָּרָה
cow
SEE: תורא

n. **תושלמי**
מין עוף רש"י סנהדרין קח, א
species of bird

fut. ← **תותב** — אוֹתִיב¹

n. [pl.] **תותב** — [תותבי]
שְׂמָלָה; לְבוּשׁ
garment; clothing
בְּמָתָא — שְׂמָא; בְּלָא מָתָא — תותבאי.
שבת קמח, ב ורש"י שם ע"פ ת"א לשמות כב: כו
In town — my name (is sufficient); out-of-town — my clothes (provide me with honor).

prep. **תותי**
תחת
under; beneath
under a palm tree שבת קנו, סע"ב
The preposition תותי is also used with personal-pronoun suffixes. The following forms are the most common:

under you	תחתך	תותך
under it (m.)/him	תחתיו	תותיה
under it (f.)/her	תחתיה	תותה
under them	תחתיהם	תותיהו

This preposition is probably a contraction of the form תותי (which appears less frequently).

SEE: תותי

n. pl. **תותרי**
1. נְשִׁרְתַּ צְמָר ע"פ רש"י בבא מציעא סח, ב
refuse (from washing and combing)
2. צְמָד בְּהֵמוֹת הַקְּשׁוּרוֹת יחד רש"י שבת נג, ב
pair of animals bound together

Rav Yitzhak Alfasi explains this noun differently in his Halakhoth (שבת כד, סע"ב ברי"ף).

fut. ← **תתרי** — זְרוּי

n. **תחנותא**
מין עוף (טמא)
species of (forbidden) fowl
ע"פ חולין סג, א

וסכום הפסד המשלם בעבורה, ובגט אשה:
"הרי את מותרת לכל אדם" — לעמת
הטופס, הנסחאות התקניות שבשטר.

This portion of a document describes the transaction and spells out the particulars, including the names of the parties, the date — in a financial deal: the amount of money and a description of the merchandise involved, and in a bill of divorce: the declaration, "You are hereby permitted to another man." On the other hand, the standard formulae that appear in a document constitute the טופס.

(ש)שייר מקום התורף גיטין כא, ב ורש"י שם
he has left blank (in the bill of divorce) space for the substance (i.e., the husband's name, the wife's name and the date).

שתקו שתוקי לבעל עד דכתביתו ליה לתורפא
דגיטא. גיטין פד, סע"ב ע"פ כת"י
Keep the husband silent (from stipulating any conditions) until you write the substance of the bill of divorce.

תורפיה דהאי גברא נורי, רע"ב ורש"י שם אבל ע' תוס' שם
the essence of this man('s intention)

This definition is based upon the first explanation presented in the Arukh, s.v. תרף. The second explanation (ibid.), which also appears in Tosafoth (רע"ב), defines (נורי, גיטין), reveals as תורף, גלוי דעת — an interpretation which may be related to the next entry.

SEE: (טופס)

n. **תורפה**
1. ערוה
private parts; nakedness

הרואה בנתם על בשרה כנגד בית התורפה נדה נו, ב
(משנה)

(if) she sees a (blood) stain on her flesh near the private parts

2. מקום גלוי (הטעון שמור)
exposed/sensitive place (that ought to be protected); Achilles' heel

מקום התורפה משנה תרומות ח: ח
an exposed place
מפני שתורפה של ירושלים היתה, ונוחה היא
ליכבוש משם שבועות טז, א ורש"י שם
since it was the sensitive place in Jerusalem, and it was susceptible to being conquered from there

Cf. Rashi's explanation of the Biblical phrase ערות הארץ in his commentary to Bereshith 42:9.

prep. **בתורת**
בבחינת; כמו
in the category/status of; as
בתורת זביני אתא לדידיהו בבא מציעא סב, רע"ב

תַּחֲמוֹם

מַלְתַּת כְּשׁוּף ע"פ רש"י ברכות סב, א

tahim (a word used in incantations)

SEE: תַּחֲמוֹם

תַּחֲלָא

n.

פְּרֵי הַחֵיצוֹן הַנֶּאֱכָל בְּתַמְרָה

the edible part of a date

רש"י חגיגה טו, ב

For an example – see שִׁיחָלָא¹

SEE: מִתְחָלָא, תוֹחָלָא

תַּחֲלִי

n. pl.

garden cress

שְׁחָלִים (מִין יֶרֶק)

רש"י בבא מציעא קז, א וילעזי רש"י שם

תַּחֲמוֹי

fut.

חָמָא

תַּחֲצֹד

fut.

חָצֹד

תַּחֲרַט [=תַּתְּחַרַּט] fut. [חַרַּט אֶתְפַּעַל]

you will regret

תַּתְּחַרַּט

(מִ)חֲמָרָא – דִּתְנַבִּין, וְלֹא תַחֲרַט פִּסְחִים קִיג, א ע"פ כת"י
wine – that you sell, you will not regret (it, because
it might have turned bad in your possession)

לְתַחַת/לְתַחֲתָאָה

adv.

(לְ)תַתָּא

מִתַּחַתָּא

adv.

(מִ)תַּתָּא

תַּחֲתִים

מַלְתַּת כְּשׁוּף ע"פ רש"י ברכות סב, א

tahtim (a word used in incantations)

SEE: תַּחֲמוֹם

תִּיב

imp.

יָתִיב

תִּיבָה [תִּיבוֹת pl.]

Besides the Biblical meanings of this Hebrew noun – a box or (Noah's) ark – there are two additional usages in the Talmud.

1. אֶרֶן הַקֹּדֶשׁ

the holy ark (containing Torah scrolls)לָמָּה שְׁלִיחַ צִיּוּר יוֹרֵד לְפָנֵי הַתִּיבָה? ראש השנה לד, ב
Why does the leader of public prayer go down
before the holy ark (and repeat the Amida)?

In this sense, תִּיבָה is used with the definite article. In Talmudic times, the ark, which was also called the אֶרֶן,

תַּחֲנוּי ← fut. אַחֲוִי

תַּחוּכּוֹ/תַּחֲכִּיכּוֹ ← fut. אַחֲיָךְ

תַּחוּמָא

n.

the area within which walking is permitted on the Sabbath

כִּי מְשַׁחֲנִין לְהוֹ תַּחוּמָא עִירובִין עג, א

when we measure the permitted area for walking
for them

beth haMidrash בֵּית הַמִּדְרָשׁ

לֹא הָיוּ מֶר גִּבֹּן בְּאוֹרְתָא בְּתַחוּמָא דְאַמְרִין מִלִּי
מְעֻלְיָתָא. בבא בתרא נא, א ורשב"ם שםYou were not with us in the evening in the beth
midrash when we were talking about outstanding
(halakhic) statements.Rashbam (ad loc.) explains the latter usage by pointing
out that batei midrash were then situated at the edge of
the area that would be accessible on the Sabbath.

תַּחוּשׁ/תִּיחוּשׁ ← fut. חָשׂ

תַּחוּתִי

prep.

under; instead

תַּתָּת

This preposition appears only with personal-
pronoun suffixes, creating the following three
forms:

instead of me	תַּחֲתִי	תַּחוּתִי
under his authority	תַּחֲתָיו	תַּחוּתֵיהָ
under them	תַּחֲתֵיהֶם	תַּחוּתֵיהֶן

SEE: תוֹתִי

תַּחֲזִי/תִּיחֲזִי ← fut. חָזָא

תַּחֲזִי ← fut. אַחֲזִי

תַּחֲזִיק/תִּחֲזִיק ← fut. אַחֲזִיק

תַּחֲטִי ← fut. חָטָא

תַּחֲיִיב ← fut. חָיִיב

תַּחֲכִּיכּוֹ/תַּחוּכּוֹ ← fut. pl. אַחֲיָךְ

תַּחֲחִיל/תִּיחֲחִיל ← fut. אַחֲחִיל³

לְכַתְּחִילָה/לְכַתְּחִלָּה ← adv. לְכַתְּחִילָה

תינגלי/תנגלי [=תנגלי] fut. ← **איגלי**

תינגני fut. ← **גנא**

תינגרא [תינגרי] n. [pl.]

1. ריב; מחלקת
dispute; quarrel
ליכא כתובה דלא רמו ביה תינגרא שבת קל, א
there is no marriage contract over which (people) do not have a quarrel

See the parallel Hebrew noun in *Tehillim* 39:11 and the various explanations proposed by Rashi and other commentators ad loc. In Modern Hebrew, however, its meaning is similar to that of the Aramaic noun, and the phrase *תנגרת ידים* (literally "quarrel with the hands") refers to a quarrel accompanied by physical violence, a brawl. Cf. the Hebrew noun *תיגר*, which appears in the Jerusalem Talmud (ברכות פ"ה ה"ג) and is still used today in the expression *קרא תיגר*, he declared a dispute, i.e., he complained (against).

2. מקל; משענת
staff; stick
סבי דאזלי אתינגרא בבא מציעא כא, ב ורש"י שם
old men walking on a staff

According to some manuscripts of this example: *אתינגרא* (with a *daleth*, instead of a *resh*).
SEE: (תנגרא)

תינגרע [=תנגרע] fut. ← **איגרע**

תינגרש [=תנגרש] fut. ← **איגרשה**

תידוק fut. ← **דק**

תיהא/תיהיא fut.

ריח
vapor; odor; smell
רש"י עבודה זרה סו, רע"ב
For an example – see *אונא*.

The second spelling occurs in our printed editions of *א*, שבת קכט, but the Munich manuscript has the first spelling in that case too.

SEE: תהי, בת תיהא

תיהוי/תהוי/תהא fut. [הוי]

תהא; תהיא
let it be; it will be
לימא תיהוי תיבתיה דר...
For an example, see *הנה*
SEE: הנה

תיהני/תהני fut. ← **אהני**

תיהני [=תתהני] fut. ← **איתהני**

was portable. In the contemporary synagogue, the table or desk from which the reader leads the congregation in prayer is sometimes called the *תיבה*.

2. מלה
word
הפוך את התיבה ודורשה! שבת נה, ב ע"פ בראשית מט:ר
Reverse (the order of the letters in) the word and interpret it (as the initials of several other words)!

תיבותא n.
1. תבה; אניה
(Noah's) ark; boat
אשכח דפא מתיבותא דנח סנהדרין צו, א
he found a plank from Noah's ark

2. ארון הקדש
chest; ark (for Torah scrolls)
האי תיבותא דאירפט מגילה כו, ב ורש"י שם
an ark that fell apart

תיבנא/תבנא n.
תבן
straw
בי תיבנא
SEE:

תיבעי/תבעי [=תתבעי] fut. [בעי אתפעל]
1. תשאל (השאלה)

it will be a question; let it be a question
In this sense, this verb usually refers to a halakhic problem and its application.

For an example, see *לא תיבעי לך כי תיבעי לך*.
2. תעמוד (השאלה) בעינה

let it remain a question
In certain tractates (תמורה, נזיר, נדרים), this term indicates that a halakhic problem remains unresolved – just like *תיקו* in most tractates.

...מאי? תיבעי. תמורה יג, סע"ב (ועוד) ורש"י שם
... what is the halakhic ruling? *Let it remain a question.*

3. תהא צריכה
she/it should require
אי אשתו היא, תיבעי גט! יבמות קח, א
If she is (indeed) his wife, she should require a bill of divorce (in order to marry someone else)!
SEE: איבעי, תיקו

תיבעי fut. ← **בעא**

תיגדא n.
כלי רש"י בכורות ט, רע"א
vessel
SEE: תיגרא and its note

תיגלו fut. pl. ← **גלי**

n. תְּיִבְתָּא

1. תְּשׁוּבָה; סְתִירָה; refutation; contradiction

Both תְּשׁוּבָה and תְּיִבְתָּא – from the Aramaic תּוּב and the Hebrew שׁוּב respectively – mean a response in the sense of a refutation, not a resolution. For examples, see the next entry and the entry ... לִימָא תִּיהִי תִיבְתִּיה דְּר'...

2. תְּשׁוּבָה (מִחְטָא אֶל עֲבוּדָת ה')

repentance

וְהִיא בְּעֵינָא רַחֲמֵי דְלִיהָדְרוּ בְּתִיבְתָּא תַעֲנִית כְּג, ב and she asked for mercy (= prayed) that they will return (to God) in repentance

SEE: תְּשׁוּבָה

תְּיִבְתָּא/תִּיבְתִּיה דְּר'...

תְּשׁוּבָה לְר'...; סְתִירָה (לְדַעְתּוֹ) שֶׁל ר'...

(this constitutes) a refutation of (the opinion of) R....

This expression rejects the opinion of an amora because of a contradiction from a mishna or a baraita.

תְּיִבְתָּא דְּרַב פָּפָא תִּיבְתָּא עִירּוּבִין טו, ב

the refutation of Rav Pappa's (opinion) is a refutation

When the word תְּיִבְתָּא is repeated after the amora's name, it serves to reinforce the refutation.

According to Rabbenu Hananel (quoted in the *Arukh* s.v. "סְתִירָה עֲב, א ד"ה "קְשִׁיָּא" and Rashi (on "תִּיבְתָּא" and Rashi (on "קְשִׁיָּא" usually indicates that a halakhic opinion has been clearly and definitely rejected; whereas קְשִׁיָּא, (it is) difficult, does not mean that the difficult opinion must be rejected. For a different distinction – see Rashbam in his commentary (on רע"ב נב, רע"ב).

תְּיִבְתָּא וְהִלְכְתָּא/וְהִלְכְתָּא

תְּשׁוּבָה וְהִלְכָּה?!

A refutation and a halakhic ruling?

Generally, when an amora's halakha is definitely contradicted by a tanna's halakha in a baraita, the former is rejected (e.g., עִירּוּבִין טו, ב in תְּיִבְתָּא לְרַב פָּפָא תִּיבְתָּא). Occasionally, however, there is a ruling in favor of an amora's halakha in spite of such a contradiction (e.g., וְהִלְכְתָּא כְּוִתִּיה דְּרַב פָּפָא, and the Talmud objects: וְהִלְכְתָּא?! (ibid.), A refutation and a halakhic ruling (= How can we accept a halakhic ruling now that it has been refuted) ?!

Then the Talmud either (1) explains away the contradiction (as is the case in ב, כתובות מא, ב) or (2) cites significant support for the amora's halakha that counterbalances the contrary baraita (as in עִירּוּבִין י, א; טו, ב).

n. תְּיִבְתָּא

mishap; fault

קִלְקוּל

רש"י בבא מציעא עג, א (בפירושו הראשון)

Rashi's second explanation is regret (like the third definiton in the entry תְּהִי and its note).

תִּיזוּל fut. ← זָל

תִּיזוּל/תִּיזוּל/תִּיזוּל fut. ← אִזָּל

תִּיחַד/תִּיחַד fut. ← אִחַד

תִּיחֻל¹ fut. ← חָל

תִּיחֻל² fut. [חָלַל]

let it cease to be sacred; תִּתְחַלֵּל

let it be deconsecrated

תִּיחֻל קְדוּשַׁת מְעוֹת אֲבָנִין מְעִילָה יד, סע"א ורש"י שם
let the sanctity of the money be deconsecrated upon the structure

SEE: חָלַל

תִּיחֻץ fut. ← חָיִץ

תִּיחֻשׁ/תִּיחֻשׁ fut. ← חָשׂ

תִּיחֻת fut. ← נָחַת

תִּיחֻזי/תִּיחֻזי fut. ← חָזָא

תִּיחִי fut. ← חָיָה

תִּיחִיב [תִּתְחַיֵּב] fut. ← אִיחִיב

תִּיחִל-/תִּיחִל fut. ← אִחִיל

תִּיחִלף [תִּתְחַלֵּף] fut. ← אִיחִלף

תִּיטוּם fut. ← טָם

תִּיטְמוּ [=תִּתְטַמְּאוּ] fut. pl. ← אִיטְמִי

n. pl. **תִּילְחִי**
pieces; limbs
 SEE: תֵּלַח

n. pl. **תִּילִי**
the Book of Tehillim (Psalms)
 (ד) אָמַר רַב: חֲזִינָא תִּילִי דְּבִי חֲבִיבָא דְּכְתִיב בְּהוּ
 "הַלְלוּ" בְּחַד גִּיסָא וְ"יְהוָה" בְּחַד גִּיסָא. פסחים ק"ז, א
Rav said: We have seen a Book of Tehillim at the school of Ḥaviva in which (the word) "hallelu" is written at (the end of) one line and (the word) "Yah" at (the beginning of) another line.

In Mishnaic Hebrew, too, the spelling is often תִּילִים, without the *hei*, e.g.: (אבות ו:ט), and so it is written in the Book of Tehillim.

n. [sing. תֵּל] pl. **תִּילֵי תִּילִים**
"piles upon piles"
 עֲרֻמוֹת עֲרֻמוֹת
 (ש) אֵשׁ לְדֹרֶשׁ עַל כָּל קוץ וְקוץ תִּילֵי תִּילִים שֶׁל
 הֶלְכוֹת. עירובין כא, סע"ב
one may expound upon each and every tip (of a letter) "piles upon piles" of halakhoth.
 SEE: תִּילָא

תִּילְיוֹ/תִּילְיָה fut. ← יִלְיָה

תִּילְקָחַן fut. f. pl. ← תִּלְקָחַן

n./adj. [pl. תִּילְתָּי] **תִּילְתָּא/תִּלְתָּא**
a third
 1. שְׁלִישׁ
 תִּילְתָּא יְהִיבִין לָהּ לְאַחְתָּא בבא מציעא לט, ב
We give a third (of the estate) to the sister
 See the Table of Numbers in Appendix II (5).

2. שְׁלִישֵׁי לְבָטָן
born third
 עֵינָא תִּילְתָּא שְׁבַת יָא, א ורש"י שם
a calf born third
 A different explanation is presented by Rashi, *one-third grown*, in א, א גיטין נג, א According to Tosafoth and R. Yosef Bekhor Shor (on Bereshith 15:9), the meaning is *robust*.

תִּימָא/תִּימָר fut. [אמר]
you will say
 תֹּאמַר
 For examples, see תִּימָא, אָפִילוּ תִּימָא, (ו) תִּימָא, and דָּאִי לֹא תִימָא הָכִי, אמר
 SEE: אָמַר

n. **תִּימָה**
astonishment; wonder
 תִּמְהוֹן; פֶּלֶא
 כָּל דְּבָרִיךְ אֵינֶן אֱלָא דְּבָרֵי תִימָה! פסחים עב, סע"ב

תִּינְיָ prt. pl. ← תִּנְמוּ

תִּינְקַר fut. ← אִינְקַר

תִּינְרִי [תור פִּעַל]
he awakened (someone)
 תִּינְרִי, אִינְרִי, שְׁיִילִיָּה כָּל סְפִיקָא דְּהִנְהָ לִּיה
 בבא קמא ק"ז, רע"ב ורש"י שם
he awakened him (and) he revived him (and) he asked him (about) each doubtful case that he had
 SEE: תִּיר, אִינְרִי

תִּינְרִיא דְּתוֹרִי
pair of oxen צֶמֶד בְּקָר רש"י ב"ב נד, רע"ב
 According to some manuscripts: תִּנְרִיא, *plowman* (Rav EZM)
 SEE: תוֹרָא and its note

תִּינְתִּי/תִּינְתִּי fut. ← אִינְתִּי

תִּיכּוּל fut. ← אִכּוּל

תִּיכּוּל fut. [כול]

תִּמְדָּד
you will measure
 לְכִי תִיכּוּל עֲלֶה בּוֹרָא דְּמִילְחָא.
 שבת ד, רע"א וש"נ ורש"י שם (בפירושו הראשון)
When you will measure a kor (= a measure of volume) of salt (I will answer your question).

A Hebrew verb from this root appears in Yeshayahu 40:12: *Who measured water in his palm and measured the dust of the earth in a vessel.* In his second explanation in his commentary on שבת ad loc., Rashi proposes that this verb means *you will eat* (תִּיכּוּל) from the root אָכַל, as in the previous entry.

n. pl. **תִּיכִי**
שְׁרָשְׁרוֹת (שָׁל פֶּשֶׁתָּן)
cords; plaits (of raw flax) רש"י בכורות כט, ב
 Targum Onkelos translates שְׁרָשְׁרוֹת זָהָב in Shemoth 28:14 as *chains of gold*, *chains of gold*.

תִּיכּוּל־ fut. ← תִּיכּוּל, אִכּוּל

תִּיכּוּלִי/תִּיכּוּלִי n. pl. ← תִּכּוּלָא

תִּיכּוּסְפוּ [=תִּתְכּוּסְפוּ] fut. pl. ← אִיכּוּסְפוּ

n. **תִּילָא**
tell; ruin
 תֵּל; חֲרָבָה
 רש"י מגילה כו, רע"ב ע"פ דברים יג:יז
 SEE: תִּילִי תִילִים

This verbal form is often used to introduce the following *difficulty*: Whereas the statement or the explanation that has just been proposed fits one of the cases under discussion, it does not fit another case.

אמר לפניו: רבוננו של עולם! במה אדע?
אמר לו: קחה לי עגלה משלשת וגו'.
אמר לפניו: רבוננו של עולם! תינח בזמן שבית המקדש קיים, בזמן שאין בית המקדש קיים מה תהא עליהם? מגילה לא, ב ע"פ בראשית טו:ח-ט
He (=Avraham) said before Him: Lord of the universe! By what (means) will I know (that my descendants can obtain forgiveness)?
He said to him: Take me a heifer three-years old
He said before Him: Lord of the universe! (That answer) is appropriate for the time when the Beth HaMikdash (will be) standing, (but) in the time when the Beth HaMikdash (will) not (be) standing what will become of them (since they will have no means to obtain forgiveness)?

The Divine response indicates that the Jewish people will obtain forgiveness through the *korbanoth*.

SEE: הניחא, (ו)התינח, (ב)שלמא, נח

תיננין/תניניא adj. **שני**
second

תינסיב/תנסיב/תנסיב fut. ← **נסב**

תינסיב/תנסיב [=תתנסיב] fut. ← **אינסיבא**

תינקר [=תתנקר] fut. **נקר** אתפעל
it (f.) will be clear תהיה נקיה
בעינא דתינקר ארעאי. בבא מציעא קג, ב ורש"י שם
I want my land to be clear.

ותיסברא ← **ותסברא**

תיסגי/תסגי fut. **סגי**
let it be enough תספיק; תהיה די
ותיסגי לך בחד! שבת לג, ב
But it should be enough for you with one!
SEE: סגי

תיסק/תיסלק/תסלק fut. ← **סליק**

תיסתבי [=תסתבי] fut. ← **איסתבי**

All your words are nothing but words (that arouse) astonishment!

In Talmudic commentaries, this word is often used to introduce a difficulty, e.g., in Tosafot on סע"א.

תימיה n.
species of (clean) fowl (טהור) מין עוף
רש"י חולין קמא, ב

תימוש fut. ← **מוש**

תימחא n. pl.
רצועות סיב הדקל
strands from the fibrous web of a palm tree
ע"פ רש"י לחולין נא, סע"ב

תימצי fut. ← **תמציא**

תימר [תימר/תימרון] fut. ← **תימא**

תימרא [=תימרה=תימר] fut. + [ה]
← **אמר, מנא תימרא**

תימרא n.
עפעף של העין
eyelid

This definition follows the *Arukh* (s.v. תמר). Rashi (on *eyelash*, ריס של עין) explains (שבת עז, ב

תינוול [=תתנוול] fut. ← **מינוול**

תינוק/תנוק f.
תינוקות/תנוקות n. pl.

a suckling; child יונק; ילד
SEE: ינוקא, פעוטות

תינוקות של בית רבן
ילדים הלומדים תורה בבית הספר

schoolchildren
אין מבטלין תינוקות של בית רבן – אפילו לבגין בית המקדש. שבת קט, סע"ב
We do not cause schoolchildren to neglect (their Torah studies) – even for the building of the Beth HaMikdash.

תינח fut. **נח**
ותנח; תהא נוחה **it would be appropriate**

רמזו לעדים זוממין שלוקין מניין?... ותיפוק ליה
מ"לא תענה" סנהדרין י, א ומכות ב, ב ע"פ שמות כ:יג
Where (in the Torah) is there an allusion to (the
law that) false witnesses are (sometimes) subject to
flogging? ... (In response, a complicated derivation
is presented whereupon the Talmud asks:) But let
him derive it (instead) from (the pasuk): "You shall
not testify (falsely)" (since the standard punishment
for violating a negative command is flogging!)
לי, let me derive it, and תיפוק להו, let them derive
it, also occur in the Talmud with a similar meaning.

תיפויס [= תתפויס] fut. ← **איפויס**

תיפנון [= תתפנון] fut. pl. ← **איפנון**

תיפך n.
תיפך
stitching; stitch
ידיע תיפךה עירובין פ, א ורש"י שם
(the place of) its stitching is discernible
SEE: תפירא, תפירי

תיפשוט fut. ← **תפשוט**

תיפשיט [= תתפשיט] fut. ← **איפשיט**

תיצטוּתא [= תתצטוּתא] fut. ← **מיצטוּתא**

תיקו/תיקום fut. [קום]
תעמד!
Let it stand!

The verb תיקו (without the final mem), let it stand, is used as a technical term at the conclusion of some Talmudic discussions to indicate that the problem that was under consideration remains unresolved.

בעי רב פפא: בין פסוקא לפסוקא, מהו? תיקו!
ברכות ח, סע"א

Rav Pappa poses a problem; What is the halakhic ruling (about leaving the synagogue) between (the reading of one) pasuk and (another) pasuk? Let it stand.

Popular etymology (תוספות יר"ט בסוף מס' עדיות) explains תשבי יתרץ קושיות ובעיות ובעיות תיקו as initials of the words תשבי (=Eliyahu the prophet) will solve difficulties and problems – perhaps because he is mentioned in the halakhic decision מונה עד שביא אליו (in its status quo) until Eliyahu will arrive (i.e., until the truth is ascertained), as in (משנה).

Occasionally, in our printed editions and, more frequently, in manuscripts – a fuller expression is used:

תיסתרפי/תסתפי [= תתספוי] fut.

← **אסתפי**

תיסתרי fut. [סתר]

she shall destroy
תסתור
דלא תיסתריה לביתי סוטה ה, סע"ב
so that she should not destroy his house
SEE: סתר

תיסתרי [= תסתתרי = תתסתרי] fut. 2nd pers. f. [סתר]
אתפעל

you (f.) will seclude yourself
תסתרי
לא תסתרי בהדי פלוני! סוטה ב, ב
Do not seclude yourself with Mr. So-and-so!

The spelling of the form that appears in our editions of this Aramaic passage is identical with the Hebrew form in binyan נפעל, i.e., תסתרי, which occurs in a Hebrew context three pages later in the Talmud (ב, סוטה ה). In the Munich manuscript (Rav EZM), however, the reading here is תסתתרי (with an additional tav consonant), indicating that it is the parallel Aramaic binyan, the reflexive אתפעל.
SEE: איסתתר

תיעבד/תיעביר/תעביר fut. ← **עבד**

The Aramaic verbal forms of this entry and the next one should not be confused with the Hebrew form תיעבד, it will be worshiped.

תיעביר [= תתעביר] fut. ← **איתעביר**

תיעול fut. ← **על**

תיעעב [= תתעעב] fut. ← **איעעב**

תיפוך fut. [אפך]

תהפך
you will reverse
לעולם לא תיפוך, איפוך, מוחלפת השיטה
SEE:

תיפוק/תפוק fut. ← **נפק**

תיפוק ליה

"תצא לו!" ילמד אותה!

let it be derived by him! let him derive it!

This expression introduces the following difficulty: Why not derive the same point through a simpler or more fundamental reason, source, or interpretation – than the one that has been previously cited?

n. **תירוס****criminal mutiny****פִּשְׁעַ וְהִתְרָסָה**

רש"י שבת לב, רע"א

n. **תירוצא****resolution (of a difficulty)****תירוצא**

This Aramaic noun occurs only once in our editions of the Talmud (in ב יו, א. Nevertheless, both it and its Hebrew form (תירוצא) appear frequently in commentaries on the Talmud and in discussions about Talmudic topics. In Modern Hebrew, it often means an excuse or a rationalization.

fut. **תירוק** ← **רָק**fut. **תירות** ← **יָרַת**n. **תיריזקי/תיריזקה/תיריזקי****a medicine****תיריזקא (סוג תרופה)**

ע"פ ר"ן נדרים מא, א ד"ה "תיריזקא"

fut. **תירתת** [= תתרתת] ← **אִירַתַּת**fut. **תישרי** [= תתשרי] ← **אִישְׁתָּרִי**fut. **תישתבע** [= תתשבע] ← **אִישְׁתָּבַע**fut. **תישתרי/תשתרי/תישרי** [= תתשרי]← **אִישְׁתָּרִי**fut. **תיתב** ← **תִּיתִיב¹**fut. **תיתבע** ← **תִּתְבַּע**fut. **תיתנהי** ← **אִיתְהַנִּי**n. **תיתורא****bridge**

1. גֶּשֶׁר רש"י בבא בתרא בא, א

2. מְקוֹם מוֹשְׁבָם שֶׁל הַתְּפִלִּין רש"י שם

the square setting beneath the tefillin cubefut. **תיתזיל** ← **מִיתְזִיל**fut. **תיתזיל** ← **מִיתְזִיל**

לֹא יָדְעִינָּה; תִּיקוּ. בבא קמא מג, ב ועוד

*We don't know (the answer); let it stand.*SEE: **תִּיבְעִי** קםn. **תיקון¹****שפור****improvement**

תיקון עולם גיטין לב, א-נג, א (משניות)

the improvement of the world

This Hebrew phrase is applied to various Rabbinic enactments that were designed to obviate difficulties or to prevent conflict.

pl. **תיקון²** ← **תקון, תקין**n. **תִּיקָלָא/תִּקְלָא** [תִּיקָלִי/תִּיקְלִין/תִּקְלִין pl.]

1. שֶׁקֶל רש"י בבא מציעא פז, רע"א

See the Table of Coins and Weights in Appendix II (4).

2. מִשְׁקָל רש"י שם פ, א ד"ה "ניפחא כתקלא"

3. תִּקְלָה; מְכֻשׁוּל רשב"ם בבא בתרא נד, א

obstacle; stumbling blockfut. **תִּיקְלָל** [= תתקלל] ← **מִיקְלָל**fut. **תִּיקְנִי/תִּקְנִי** ← **קִנִּי**fut. **תִּיקְנִי** [= תתקני] ← **אִיקְנִי**fut. **תִּיקְשִׁי/תִּקְשִׁי** ← **קִשִּׁי****תִּיקְשִׁי/תִּקְשִׁי לָךְ****it will be difficult for you!** **תִּקְשֶׁה לָּךְ!**

This term is used in the course of Talmudic debates to present a *difficulty*.

וְלִטְעָמִיךְ תִּיקְשִׁי לָךְ הִיא גּוֹפָא! בבא קמא כח, ב ועוד
But according to your position, this (point) itself will be difficult!

SEE: **קְשִׁי**pass. prt. **תִּיר** [תור]**awake****נִעוֹר**

תִּיר וְלֹא תִיר פסחים קכ, רע"ב וש"נ

awake and not awake

For an explanation of this unusual form, see Morag, p. 232.

SEE: **תִּירִי**, **אִיתְעַר**n. **תירוכין****divorce**

רש"י גיטין סה, ב ד"ה "תרכוה"

SEE: **תִּירִיךְ**

רב עמרם חסידא רמא תבִּלְתָּא לְפָרוּמָא דְאַיְנְשִׁי
בִּיתִיהָ. סוכה יא, א ורש"י שם

*Rav Amram, the righteous, cast tzitzith fringes on
his wife's cloak.*

4. תַּפְאָרֶת; מַלְכוּת **splendor; royalty**
חִבְלִי יִמָּא תְּבִילְתָּא דְבָבֶל. קידושין עב, א ורש"י שם
*The sea region is the splendor of Babylonia (with
regard to genealogy).*

This metaphorical usage is probably based upon the
historical association of this color ("royal blue") with
royalty, which is also mentioned in *Esther* 8:15 – a pasuk
cited by Ramban in his Biblical commentary on *Shemoth*
28:2. Ramban (ibid.) testifies that in his day "no one would
(dare) wear clothing of this hue except Gentile kings."

תִּכְךָ n.
תוֹלַע ע"פ רש"י שבת צ, א **worm; moth**

תִּכְטְקִי n. pl. ← תִּכְתְּקָא

תִּכְלָא [תִּכְלִי/תִּכְלִי n. [pl.]
1. שְׁכוּל **bereavement (of offspring)**

רש"י שבת קנא, סע"ב ד"ה "תיכלא"
2. קִלְקוּל; בְּלִיּוֹן **damage; decay**
רש"י חולין סד, ב

3. תוֹלַע רש"י ברכות נו, סע"א **worm; moth**

תִּכְלָא n.
שְׁכוּל רש"י חולין קי, א **bereaved one**

תִּכְלִי- fut. ← מִכְלִי

תִּכְשִׁיטִין n. pl.
תִּכְשִׁיטִים **jewels; ornaments**

תִּכְתְּקִי/תִּכְטְקִי n. [pl.]
כִּסֵּא רש"י שבת קיט, א **chair**

תֵּלָא/תִּלָּה [תִּלִּי: act. prt. תִּלִּי, pass. prt. תִּלִּי
תִּלִּי. imp. מִיתִלָּא. inf.]

1. תִּלָּה **he hung; he suspended**
תִּלָּא בְּתָא בְּסִיבְתָּא שְׁבַת קִל, ב
(ii) he hung a vessel on a peg

איסור... מִיתִלָּא תִּלִּי וְקָאִי יְבֻמוֹת לָב, א
the prohibition... is indeed left suspended

2. תִּלָּה; קִשֶׁר (דְּבַר לִי-); הִתְנָה

he made dependent; he connected
תִּלִּי תִּנָּא בְּדִלָּא תִּנָּא. כתובות ב, רע"א (ועוד) ורש"י שם

תִּיתִי ← תִּיתִי

תִּיתִי fut. ← תִּיתִי, אִיתִי

תִּיתִי/תִּתִּיא fut. ← אֵתָא, מִהִיכָא תִּיתִי

The second form occurs only in א, א – where
the Munich manuscript has the usual form תִּיתִי (Rav
EZM).

תִּיתִי לִי

תָּבוֹא לִי (בְּרָכָה); יִשְׁלַם שְׁכָרִי

"may it come to me"; may I be compen-
sated; may I be rewarded

רש"י שבת קיט, רע"א

תִּיתִי לִי דְקִיָּמִית שֶׁלֶשׁ סְעוּדוֹת בְּשַׁבָּת.
שבת קיח, סע"ב ורש"י שם קיט, רע"א
*May I be rewarded, for I have fulfilled (the duty of
eating) three meals on the Sabbath.*

In several passages where this expression is used (e.g., in
ביצה לו, ב), the recompense does not seem to be an
award for a positive achievement – but rather a minimal
punishment instead of a more serious one (R. Shelomo
Luria [Maharshall] in *Hokhmah Shelomo* ad loc.).

תִּיתִיב¹/תִּיתִיב/תִּתִּיב fut. ← לִיתִיב¹

תִּיתִיב² fut. ← לִיתִיב²

תִּיתִיכִיל [תִּתִּיאכִיל] fut. ← מִתִּיאכִיל

תִּיתִיסר/תִּתִּיסר [תִּתִּיאסר] fut.
← אִיתִיסר

תִּיתִירע fut. ← אִיתִירע

תִּתָּא n.

שֶׁלַחַן קָטָן; מִגָּשׁ **small table; tray**
רש"י ברכות מו, ב

תְּכֵלֶת/תְּכֵלֶתָא n.

1. תְּכֵלֶת **tekheleth (a certain blue color)**
(ל)גִּבְבָּא דְעִמְרָא דְתְּכֵלֶתָא בְּרֻכּוֹת ט, ב
ball of wool of tekheleth color

2. חוּטִי צִיצִית הַצְּבוּעִים תְּכֵלֶת

tzitzith fringes dyed tekheleth

הָא תְּכֵלֶתָא – הִיכִי צְבָעִיתוּ לָהּ? מִנְחוֹת מִב, ב
(As for) this tekheleth – how do you dye it?

3. חוּטִי צִיצִית **tzitzith fringes**
(generally, white and/or blue)

תְּלִיתָא n.

hanging (goods)

תְּלִיָּה

רש"י חגיגה ה, סע"א (בפירוש השני)

SEE: תְּלָא

תְּלִיתָאִי adj.

third

1. שְׁלִישִׁי

חֲלִיף תְּלִיתָאִי ברכות נח, א

a third (troop) passed by

2. שְׁלִישִׁי (בֶּן שְׁלֹשָׁה חֲלָקִים) threefold

בְּרִיךְ רַחֲמָנָא דִּיהֵב אֲוִרְיָאן תְּלִיתָאִי לְעַם תְּלִיתָאִי

שבת פח, א ורש"י שם

Blessed is the Merciful One Who has given a threefold Torah (i.e., Torah, Nevi'im and Kethuvim) to a threefold nation (i.e., Kohanim, Levi'im and ordinary Jews).

SEE: תִּלְתָּ

תִּלְמוּד; תִּלְמוּדָא n.

1. לְמוּד (תּוֹרָה) (Torah) study; learning

הַתִּלְמוּד מְבִיא לִידֵי מַעֲשֶׂה. קידושין מ, ב

Study leads to practice.

2. לְמוּד (מִן הַכְּתוּב) a teaching (from a Biblical passage)

”יוֹם תְּרוּעָה יִהְיֶה לָכֶם” – לְתִלְמוּדוֹ הוּא בָּא...:

בְּיוֹם וְלֹא בְּלַיְלָה. ראש השנה לד, א ע"פ במדבר כט:א

“A day of blowing it should be for you” – it comes for its teaching ...: during the day, but not at night.

For Aramaic examples, see also תִּלְמוּדָא ומאי תִּלְמוּדָא.

3. דִּיּוֹן (בְּדַבְרֵי הַתְּנָאִים); נְתוּחַ; סְבָרָה discussion (of a mishna et al. by amoraim); (Talmudic) analysis

בֶּן חֲמֵשׁ עָשָׂרָה לְתִלְמוּד. משנה אבות פ"א מכו"א
A fifteen-year old (is ready) for (Talmudic) analysis.

שְׁבָקוּ בּוֹלֵי עֲלָמָא מִתְּנִיתִין, וְאַלּוּ בְּתֵר תִּלְמוּדָא. בבא

מצייעא לג, רע"ב ורש"י שם

Everyone abandoned (reciting) our Mishna, and turned to (Talmudic) analysis.

Since the time of the Ge'onim, the term *Talmud* has also been applied to the entire corpus of the *Babylonian Talmud* (or the *Jerusalem Talmud*).

4. מְסֻרַת (הַלְכָּתִית) a (halakhic) tradition

תִּלְמוּד עֲרוּךְ הוּא שְׁבוּעָתָא מ, ו ועוד

it is a clearly-formulated (halakhic) tradition

וְהָיָה גְּמִירְנָא לִיהָ לְכִלְיָה תִּלְמוּדָא שְׁבַת סג, א ורש"י שם
and I have mastered the whole (halakhic) tradition

SEE: גְּמִירָא, מְאִי תִּלְמוּדָא

He is making (a halakha) stated (by a tanna) dependent upon (one) not stated (by a tanna).

בְּכֻנְיָה תְּלָא מִלְתָּא ברכות יז, ב

upon concentration is the matter dependent

3. תְּלָה; הֶנִּיחַ he attributed; he assumed

אֵינְקָבָה רִיָּאָה הֵיכָא דְּמִמְשָׁמְשָׁא יְדִיהָ דְּטַבְחָא –

תְּלִינָן אוּ לֹא תְּלִינָן? חולין מט, א

(If) a lung was perforated where the hand of the butcher handles (it) – do we attribute (the perforation) to the butcher's (hand) or do we not (since the lung may have been perforated prior to the slaughtering)?

Cf. the conjugation of חזי in G for G, pp. 108-110.

SEE: אֵינְקָבָה, אֵתְלִי, תְּלִיתָא, תְּלָא²

תְּלָאִי n. pl. ← תִּלְתָּ

This plural Aramaic noun should not be confused with the singular Mishnaic Hebrew noun תְּלָא, *hanger*, e.g., in שבת עח, סע"א (משנה).

תִּלְגָּא n. [abs. תִּלְגָּא]

snow

שְׁלֵג

תִּלַּח prt. [תִּלַּח]

נִשְׁבָּר; מִתְפָּרֵק broken; falling apart

אֲגַב יוֹקְרָא דְּלַחֲם, תִּלַּח מִנְחוֹת צד, ב

on account of the weight of the bread, it falls apart

SEE: תִּילְחִי

תְּלָא¹ pass. prt. f. ← תִּלָּאתְּלָא² n.

חֲבוּר connection; junction

מִתְעַקֵּר תְּלָא דְּלִיבָיָה חולין נט, רע"א ורש"י שם

the junction of his heart becomes detached

תְּלָאִי act. prt. f. ← תִּלָּא

תְּלִיסֵר/תִּלְתָּ עֶשֶׂר m.

שְׁלֹשָׁה עָשָׂר thirteen

In the only instance where the reading תִּלְתָּ עֶשֶׂר is found in our editions (ב, כתובות עז, ב) – most manuscripts have the reading תְּלִיסֵר, the standard masculine form that appears throughout the Talmud.

תְּלִיסֵר/תִּלְתָּ סָרִי/תִּלְתָּ עֶשְׂרִי f.

שְׁלֹשׁ עָשָׂר thirteen

תַּמְיָהֲנִי/תַּמְהֲנִי ; תַּמְיָה/תַּמְהֲ-אַנִּי

I wonder (whether) (אִם) מְסַפְקֵנִי

אָמַר ר' אֶלְעָזָר בֶּן עֲזַרְיָה: תַּמְיָהֲנִי אִם יֵשׁ בְּדוֹר הַזֶּה שְׂיֹדֵעַ לְהוֹכִיחַ עֲרִיכִין טו, ב

R. Elazar b. Azarya said: I wonder whether there is anyone in this generation who knows how to give reproof.

For the formation of the present tense – see G for G, pp. 32-33.

תַּמְכָּא n.

species of bitter herb (מִין מְרוֹר) תַּמְכָּא

רש"י פסחים לט, א

תַּמָּן adv.

there שָׁם

בְּאַתֵּר דְּלִית גָּבֵר, תַּמָּן הָוִי גָּבֵר! בְּרִכּוֹת טג, א
In a place where there is no man, there (you should) be a man!

Cf. the mishna in בב: אבות ב.

This word is used regularly in the Targumim and in the Jerusalem Talmud. It occurs infrequently in the Babylonian Talmud – mostly in aphorisms, in narrative passages based in Eretz Yisrael, and in the tractate נְדָרִים. The parallel word in the Babylonian Talmud is הָתָם.

SEE: הָתָם, (מִן) הָתָם

תַּמְנִי f.

eight שְׁמוֹנֶה

תַּמְנִי סָרִי f.

eighteen שְׁמוֹנֶה עָשָׂר

תַּמְנִיָּא m.

eight שְׁמוֹנֶה

In Modern Hebrew a תַּמְנִיָּא (תַּמְנִיָּא + נֶגֶן, fish) is an octopus, and a מְתַמְנֵן is an octagon.

תַּמְנִיָּיתָא n.

a measure שֵׁם מִדָּה

רש"י פסחים קט, א ד"ה "תַּמְנִיָּיתָא" וְתוֹס' שֵׁם ד"ה "תַּמְנִיָּיתָא"

תַּמְנִיָּסָר m.

eighteen שְׁמוֹנֶה עָשָׂר

תַּמְנֵן/תַּמְנִין

eighty שְׁמוֹנִים

תַּמָּה [תַּמָּה: תַּמְיָה/תַּמָּה, imp.]

1. הִשְׁתוֹמֵם (עַל); הִתְפַּלֵּא (עַל)

he was astonished (at); he expressed amazement (at)

For an example, see תַּמָּה.

2. הִסְתַּפֵּק (אִם); הִטִּיל סֶפֶק (אִם)

he wondered/doubted (whether)

For an example, see תַּמְיָהֲנִי.

תַּמָּה [תַּמָּה: תַּמָּה, prt.]

1. הִשְׁתוֹמֵם (עַל); הִתְפַּלֵּא (עַל)

he was astonished (at); he expressed amazement (at)

קָא תַּמָּה ר' יוֹחָנָן נִדְרִים כב, א

R. Yohanan would express his amazement

A Biblical Aramaic noun from the same root, תַּמְהוּדָי his wonders, is quoted in דַּנִּיֵּל 3:33, ב

2. הִתְעִיף הֵאָדָּא

(ד) אִי תַּמָּה וְכַעֲבִי מִיַּתֵּב, יְתִיב תַּמִּיד כז, א

if he would be tired and want to sit down, he may sit down

SEE: מְתַמָּה, תַּמְיָהָא

תַּמְיָהֲנִי ; תַּמְיָה-אַנִּי ← תַּמְיָהֲנִי

תַּמּוּ pl. [תַּמָּם: תַּמִּים, prt.]

תַּמּוּ ; פָּסְקוּ they ceased; they stopped

בְּדִתַּמּוּ מַנְיָא בְּבֵא קַמָּא ל, רע"א

when the (flow of the) water ceased

Cf. the conjugation of עָלַל in G for G, pp. 129-131.

תַּמְיָדָא n.

(קֶרְבֵּן) תַּמִּיד

the daily offering (in the Beth HaMikdash)

For an example, see אִיתוּקָם.

תַּמְיָהָא f. [תַּמְיָהֲנִי, m. pl.] adj.

תַּמְיָהָא תַּמְיָהָא amazing; extraordinary

כָּל מַלְתָּא דְּתַמְיָהָא מִיַּדְּכֵר דְּכִירִי לָהּ אֵינְשִׁי. חוֹלִין עה, ב
Any amazing thing people certainly remember.

The term תַּמְיָהָא (or the full form תַּמְיָהָא), in astonishment, is frequently used by Rashi in his commentary to indicate that a clause should be read as a rhetorical question, while בְּנִיחוּתָא, gently, means that a clause should be read as a statement. For an example, see the note at נִיחוּתָא.

SEE: תַּמָּה

תַּמְצָא/תַּמְרָתָא/תוּמְרָתָא [תַּמְרִי n.]
עץ התמר; פרי התמר

date palm; date (fruit)

תַּנָּא/תַּנָּאָא/תַּנָּא [תַּנִּי: act. prt.]

תַּנָּאָא, pass. prt. f. תַּנִּי, imp. מִיתַנִּי/מִיתַנָּא [inf.]
1. שָׁנָה; לָמַד he learned; he stated;
he presented; he recited

The term תַּנָּא often introduces a brief baraita containing a remark or a note on a mishna that either explains the mishna, supplies a missing detail or limits its scope (as in the first example below).

משנה: הקורא את המגילה עומד ויושב.

ברייטא: תנא: מה שאין בן בתורה. מגילה כא, א

MISHNA: One may read the scroll (of Esther to fulfill his duty on Purim) either standing or sitting.

BARAITHA: (A tanna) stated: Which is not the case with regard to (the reading of) the Torah.

ואמר ר' יהושע בן לוי: חייב אדם לקרות את המגילה בלילה ולשנותה ביום...

סבור מינה: למקרייה בלילא, ולמיתנא מתניתין ידיה ביממא.

אמר להו ר' ירמיה: לדידי מיפרשא לי מיניה דר' חייא בר אבא: גגון דאמרי אינשי: אעבור פרשתא דא ואתנייה. מגילה ד, א

R. Yehoshua b. Levi said: A person is obligated to read the Book of Esther (on Purim) at night and during the day ...

They (=the students) understood from it: To read it at night, and to learn our Mishna about it during the day.

R. Yirmeya said to them: To me it was explicitly stated by R. Hiyya b. Abba: (The correct explanation of לשנותה is "repeat") as people say: I shall go over this chapter and repeat it.

The initially-proposed explanation of לשנותה would translate that Hebrew verbal form into Aramaic as to learn it (like the first definition in the entry), but subsequently that translation was rejected in favor of to repeat it (like the second definition). See also the two explanations of שונים in א, סוטה כב.

2. שָׁנָה; עָשָׂה פֶּעַם שְׁנֵי תַּנָּא בִּיה קָרָא בבא קמא פה, א ועוד
he repeated

Scripture repeated it.

The third-person masculine-singular form is traditionally pronounced תַּנָּא, perhaps because of the influence of the Hebrew parallel שָׁנָה. This pronunciation is corroborated by the spelling תַּנָּא, which is found occasionally in our editions, e.g., in רע"ב ס, קדושין, and more often in manuscripts. The standard Aramaic

תַּמְצָא/תִּמְצִי fut. [מצא נפעל]

תגיע למסקנה

"you will be found"; you will conclude
(after examining the matter)

For examples, see next entry and לומר.

This word is popularly pronounced תַּמְצָא or תִּמְצִי, as if it were from the בִּינָא binyan, but it probably should be vocalized as a נִפְעַל form in keeping with the parallel expression in the past tense אָמַר אָתָּה אָמַר, where the verb נִמְצָא is clearly in binyan נפעל.

SEE: נמצאת אתה אומר

בְּשִׁתְּמִצָּא/תִּמְצִי לומר לדברי ר'...
לדברי ר'...

When (you analyze this controversy between the tannaim) you will conclude:
According to the opinion of R. ...; according to the opinion of R. ...

With this formula, an amora or the Talmud itself presents an analysis of the controversy between two tannaim that was quoted in a mishna or a baraita.

משנה: אחד אומר בשתי שעות, ואחד אומר בשלש שעות – עדותן קיימת. אחד אומר בשלש, ואחד אומר בחמש – עדותן בטלה. דברי ר' מאיר. ר' יהודה אומר: עדותן קיימת.

תלמוד: אמר אביי: בְּשִׁתְּמִצָּא לומר: לדברי ר' מאיר, אין אדם טועה ולא פלוג; לדברי ר' יהודה, אדם טועה חצי שעה. פסחים יא, ב ורש"י שם ע"פ סנהדרין מ, א
MISHNA: (If) one (witness) says (the murder took place) at the second hour (in the day), and the other says at the third hour – their testimony is valid. (If) one says at the third hour, and the other says at the fifth hour – their testimony is void. (This is) the opinion of R. Me'ir. R. Yehuda says: their testimony is valid.

TALMUD: Abbaye said: When (you analyze this controversy between the tannaim) you will conclude: According to the opinion of R. Me'ir, a person does not err at all (with regard to the hour, but the two witnesses are referring to the same time, which one calls the end of the second hour and the other calls the beginning of the third); according to the opinion of R. Yehuda, a person may err by one-half hour (and the murder took place in the middle of the fourth hour, so that the one who says at the third hour means the end of the third, and his error is being a half-hour too early, whereas the one who says at the fifth hour means the beginning of the fifth, and his error is being a half-hour too late).

תנא דבי ר'...

שנה (חכם) של בית ר'...

(a ḥakham) from the beth midrash of R. ... stated

תנא דבי ר' ישמעאל... סוטה ג, א ועוד;

דבי ר' ישמעאל תנא... שבת פד, סע"א ועוד

(a ḥakham) from the beth midrash of R. Yishma'el stated ...

In (at least) some passages where this formula appears, the word תנא may be understood as the noun תנא, a tanna, and vocalized accordingly, e.g.: (As for) תנא דבי ר' עקיבא הוא (יבמות עב, ב) this tanna – he is a tanna from the beth midrash of R. Akiva. See Sokoloff, p. 1215.

SEE: תנא

תנא דידן/דילן

our tanna

התנא שכלנו

(the tanna whose opinion is stated in our mishna anonymously)

תנא: ר' יהושע בן קרחה אומר: ברפין המוקפין חומה מימות אחשורוש קורין בקמשה עשר...
תנא דידן... מוקפת חומה מימות יהושע בן נון.

מגילה ב, ע"פ משנה שם פ"א מ"א

It is taught (in a baraita), R. Yehoshua b. Korḥa says: Cities that are surrounded by a wall from the days of Aḥashverosh read (the scroll of Esther) on the fifteenth (of Adar) ...

but (according to) our tanna ... (only if) it is surrounded by a wall from the days of Yehoshua b. Nun.

SEE: תנא ברא

תנא הוא ופליג

... הוא תנא, וחולק.

... is a tanna, and he may disagree.

With this formula the Talmud contends that a particular ḥakham (usually the amora Rav) has the authority of a tanna, i.e., he is entitled to dispute a view expressed by a tanna – even though he was not necessarily a contemporary of other tannaim.

אמר רב נחמן אמר רב: תנאים מן המנן, ואין אבילים מן המנן.

מיתבי: תנאים ובאבילים מן המנן!

מתניתא קא רמית עליה דרב? רב תנא הוא ופליג.

כתובות ה, א

Rav Naḥman said quoting Rav: Grooms (are counted) in the quorum (of ten), but mourners are not.

vocalization would be תנא (with a *shva* in the past tense).

In Biblical Hebrew the verbal root שנה – whose Aramaic parallel is תני – means *repeat*, e.g., in *I Melakhim* 18:34. In Mishnaic Hebrew and in Babylonian Aramaic, however, the verb usually refers to *learning* or *reciting* (traditions of *tannaim*) – an expansion of the Biblical meaning, *repeat*, since received traditions of the Oral Law were *repeated* and *reviewed* many times until they were learned by heart so that they could be transmitted to others.

For the full conjugation – see *G* for *G*, pp. 116-119.

תנו, אתני, תנא, תנאי, מתניתא, מתניתין

תנא [תנאי pl.] n.

1. חכם שדבריו שנויים במשנה או בבביתא

a ḥakham whose words are quoted in a mishna or in a baraita

תני תנאי ותני אמוראי דפליגי אהדדי עירובין ז, רע"א

Two tannaim and two amoraim who disagree with each other (each pair in their own historical period)

2. חכם השונה משניות ובביתא בעל פה לפני חכמים בבית המדרש

an expert at committing halakhoth to memory, who recited baraitoth before ḥakhamim in the beth midrash

תני תנא ולא ידע מאי אמר. סוטה כב, רע"א ורש"י שם

A tanna is reciting (a tradition) but does not know what he is saying.

For an additional example, see: תני תנא קמיה דר'...

תנאי, מאן תנא, תנא ברא, תנא דידן

תנא ברא

התנא החיצון
“the tanna outside”
(of the mishna); the tanna of the baraita

The tanna who has taught the halakha that appears in the baraita that has just been quoted is contrasted to תנא דידן, our tanna, who has taught the halakha that appears in our mishna.

תנא דידן סבר: אין צריך להביא ראיה, ותנא ברא סבר: צריך להביא ראיה. בבא בתרא קעג, רע"א

Our tanna holds: It is not necessary (for the holder of a bond) to bring proof (that it is his), while the tanna of the baraita holds: It is necessary to bring proof.

SEE: בביתא, תנא דידן

After an amora's interpretation of a mishna or a baraita is attacked because of the alleged redundancy of its latter clause – it is sometimes argued that the latter clause is not really redundant because it serves to clarify the meaning of the first clause by contrast.

משנה: (רישא) המִתְחִיל פְּרָה בְּחִמּוֹר וְלָדָה... זֶה אוֹמֵר: עַד שֶׁלֹּא מִכְרָתִי, וְזֶה אוֹמֵר: מִשְׁלָקְהִי – יִחְלֹקוּ.... (סיפא) זֶה אוֹמֵר: אֵינִי יוֹדֵעַ, וְזֶה אוֹמֵר: אֵינִי יוֹדֵעַ – יִחְלֹקוּ.

תלמוד: ... הַשְׁתָּא בְּרִי וּבְרִי אָמַר: יִחְלֹקוּ, שְׁמָא לְשָׂמָא מִיבְעִינָא?!

אי משום דא, לא איריא. תנא סיפא לגלויי רישא: שְׁלֹא תאמר רישא שְׁמָא וְשָׂמָא, אָבֵל בְּרִי וּבְרִי לֹא; תנא סיפא שְׁמָא וְשָׂמָא, מִכְּלָל דְּרִישָׁא בְּרִי וּבְרִי, וְאַפִּילוּ כִּי יִחְלֹקוּ. בבא מציעא ק, א

MISHNA: (1) (If) one barter a donkey for a cow and (the latter) gives birth..., one (=the seller of the cow) says: (It gave birth) before I sold (it), and the other (=the purchaser of the cow) says: (It gave birth) after I bought (it) – they must split (the value of the new-born calf). (2) (If) one says: I don't know (when it gave birth), and the other says: I don't know – they must split.

TALMUD: Now (that in the first clause where both parties issue) definite (pleas), (the tanna) says: They split (the value of the new-born calf) – is there any question (that in the second clause where both parties plead) “perhaps” (that the parties should split, and so the second clause is superfluous)?!

If (your contention is) because of this (mishna), it is no argument. (The tanna) stated the latter clause in order to clarify the first clause, so that you not say the first clause (refers to a case where) both (parties plead) “perhaps,” implying that if both (issue a) definite (plea), (they do) not (split); (therefore the tanna) formulated the latter clause (where both plead) “perhaps,” (and) it follows that the first clause (by contrast, refers to) definite (pleas), and even so they split.

SEE: גלי, אי משום דא לא איריא

תנא קמא

the first tanna

This term denotes the tanna whose statement is presented first in a mishna or in a baraita. Usually, it designates an anonymous tanna – as in בבא מציעא כט, ב. In some instances, however, it refers to a specific tanna who was mentioned by name in the text – as in רע"ב כח, פסחים.

SEE: אֶתְנָן לְתַנָּא קַמָּא

They object (to that halakha on the basis of the following baraita): Grooms and mourners (are counted) in the quorum!

Are you pitting a baraita against Rav?! Rav is a tanna, and he may disagree.

In five of the eight passages in the Talmud where this formula occurs, the hakham is the early amora Rav; in the other passages it is the tanna *Rebbi* (= R. Yehuda HaNasi), or his contemporaries: either R. Yishma'el son of R. Yosei or R. Hiyya. Some commentators on the Talmud apply the formula to a few other amoraim as well.

SEE: נָבְרָא אֲנָבְרָא קָא רַמִּית

תנא ושׂיר

**He stated (some),
but he omitted (others).**

In formulating a mishna or a baraita, a tanna sometimes presents a partial listing of items or cases that are included within a halakha. In light of this practice, the Talmud argues that an omission of some items does not prove that they are to be excluded from the halakha.

יִלְמְדֵנוּ רַבֵּנוּ: אִשֶּׁת אָחִי אָבִי הָאֵב וְאָחוֹת אָבִי הָאֵב, מָהוּ? תָּא שָׁמַע: מָה הֵן שְׁנוֹיִת?... וְלֹא קָחָשִׁיב לָהּ בְּהַדְיָהּ! תַּנָּא וְשׂיר. יבמות כא, סע"ב

Will our teacher instruct us: What is the halakha (with regard to marrying) the wife of the brother of one's father's father or the sister of one's father's father? Come (and) hear: What are the prohibitions of the second degree (i.e., relatives who are forbidden only by Rabbinic decree – not by the Torah)? (The list that is presented) does not count them (=these two relatives) among them! (The tanna) stated (some), but he omitted (others).

SEE: מֵאִי שׂיר דִּהְיָאִי שׂיר

ותנא מיייתי לה מהבא

ותנא מביא אותה מכאן

and a tanna deduces it from here

The Talmud has quoted an amora as having deduced the halakha or aggada under consideration (or support for it) from one Biblical passage. With this introduction, the Talmud now presents a tanna's derivation of the same halakha from a different Biblical passage.

For an example – see ב טו, ביצה

וְהָאִי תַנָּא מֵיִיתִי לָהּ מִהֶבֶא

תנא סיפא לגלויי רישא

שְׁנָה סוּפָה לְגִלּוֹת רִאשָׁה

(the tanna) stated the latter clause in order to clarify the first clause

(2) The positive clause must precede the negative clause (הֵן קוֹדֵם לֹא), e.g., “If ... will cross ...” must precede “if you will not cross ...”

(3) The *if*-clause must precede the consequence or conclusion (תַּנַּי קוֹדֵם לַמַּעֲשֶׂה), e.g., “if ... will cross ...” must precede “you shall give them.”

n. [תַּנַּי] pl. תַּנַּיִם

tannaim

1. תַּנַּיִם

For an example, see the next entry.

2. דְּבַרֵּי תַּנַּיִם **the teachings of tannaim**

אֲמַרֵּי לְכוּ – בְּתַנַּי; בְּקַרְאֵי – מִי אֲמַרֵּי לְכוּ!?

עבודה זרה ד, א

I said to you (that he is a great scholar) regarding the teachings of tannaim; (but) regarding pesukim did I say (that) to you!

תַּנַּיִם הִיא; בְּתַנַּיִם

מַחֲלָקֶת תַּנַּיִם הִיא.

It is (a controversy between) tannaim.

These two expressions (תַּנַּיִם הִיא and בְּתַנַּיִם) introduce the *resolution* of a difficulty in one of the following two contexts:

(1) They may indicate that the halakha, quoted in the name of an amora – or the controversy between two amoraim – was already the subject of an earlier controversy between two tannaim that is about to be quoted.

אֲמַר רַב הוֹנָא לְרַבְּהִי בְּרִיָּה: חֲטוּף וּבְרִיָּה! לְמִימְרָא דִּמְבַרְרָךְ עֲדִיף מִמָּאן דְּעֵינִי “אָמֵן”? וְהַתַּנַּיִם: ר' יוֹסִי אוֹמֵר: גְּדוֹל הָעוֹנָה “אָמֵן” יוֹתֵר מִן הַמְּבַרְרָךְ! ...!

תַּנַּיִם הִיא, דְּתַנַּיִם: ... מִמְּהֵרִין לְמַבְרֵךְ יוֹתֵר מִן הָעוֹנָה “אָמֵן”. בְּרִכּוֹת נג, ב

Rav Huna said to his son Rabba. Seize (the cup of wine), and recite the berakha! Is it to say that the one who recites a berakha is superior to one who answers “Amen”? But is it not stated (in a baraita): R. Yosei says: The one who answers “Amen” is greater than the one who recites the berakha! ... It is (a controversy between) tannaim, since it is stated (in another baraita): The one who recites a berakha is rewarded more quickly than the one who says “Amen.”

As a resolution of a difficulty, this approach is used only as a last resort – i.e., when no better resolution is available. Cf. the entry לִימָא בְּתַנַּיִם.

(2) In other instances, these expressions indicate that two anonymous mishnayoth or baraitoth that contradict each other represent the opinions of two different tannaim who are entitled to disagree with each other; hence there is no need to resolve that contradiction.

וְשָׁנָה הַתַּנַּי שָׁלָנוּ

and our tanna stated

This expression introduces a mishna or a baraita that an amora has quoted to corroborate his own halakha.

וְאָמַר רַב חֲסִידָא: מָכַר לוֹ שְׂוִיָּה שֶׁשׁ בְּחִמְשָׁא ... – מוֹכֵר יָכוֹל לַחְזוֹר בוּ, וְלֹא לֹקֵחַ. ...

וְתַנַּי תוֹנָא: רְעוּת וְנִמְצְאוּ יָפוּת – מוֹכֵר יָכוֹל לַחְזוֹר בוּ, וְלֹא לֹקֵחַ. בבא בתרא פד, א ורשב"ם שם

And Rav Hisha said: (If) one sold him (an article) worth six (ma'oth) for five ... – the seller may retract, but not the purchaser ...

And our tanna stated: (If articles were sold as) inferior, and they turned out to be superior – the seller can retract, but not the purchaser.

According to Rashi (on א, בבא מציעא ג, א) and Rashbam (on the passage quoted above as an example), the first word in this expression is the verb, תַּנַּי, (he) stated, and it should be vocalized accordingly. They explain תַּנַּי as a noun meaning *our tanna*, with the suffix תַּנַּי – used as the first-person-plural possessive pronoun, *our*, as in אֲבוֹנָא, *our father*.

However, Rabbenu Hananel (on א, בבא מציעא ג, א) and R. Nathan of Rome in his *Arukh*, render this phrase in Hebrew as הַתַּנַּי שֶׁנֶּאֱמַר, *the tanna stated it*, explaining the first word as the noun תַּנַּי and תַּנַּי as a verbal form. See Epstein, pp. 887-888.

תַּנַּי [תַּנַּיִם pl.]; תַּנַּיָּה [תַּנַּיִם pl.]

stipulation; condition

מִכְדֵּי כָּל תַּנַּי מִהֵיכָא גְּמָרִינָן? מִתַּנַּי בְּנֵי גֵד וּבְנֵי רְאוּבֵן. תַּנַּיָּה דְּאֶפְשָׁר לְקִיּוּמֶיהָ עַל יְדֵי שְׁלִיחַ כִּי הָתֵם הָיוּ תַּנַּיָּה: דְּלֹא אֶפְשָׁר לְקִיּוּמֶיהָ עַל יְדֵי שְׁלִיחַ ... לֹא הָיוּ תַּנַּיָּה.

כתובות עד, א ע"פ במדבר לב: כט-ל

Now from where do we derive (the validity) of any stipulation? From the stipulation (made by Moshe Rabbenu) with the tribes of Gad and Reuven (“If the children of Gad and the children of Reuven will cross the Jordan with you ..., you shall give them the land of Gilad for a possession.”) A stipulation where it is possible to perform it (=the transaction) through an agent as in that case (where Moshe was to give them the land through his agent, Yehoshua) is a (valid) stipulation; a stipulation where it is not possible to perform it (=the transaction) through an agent ... is not a (valid) stipulation.

That Biblical stipulation is regarded as the prototype for all valid stipulations. Some other features that are also derived from it are the following:

(1) The stipulation must be doubled (תַּנַּי כְּפוּל), so that it contains both a positive and a negative formulation, e.g., “If ... will cross the Jordan ...; but if they will not ...”

תנו רבנן... ותניא איך...

שנו חכמים... ושנייה אחרת...

The ḥakhamim stated ..., (and) another (baraita) is stated ...

This formula presents two baraitoth that deal with halakhoth that are related to each other. The halakhoth are usually complementary – not contradictory.

תנו רבנן: "לא תגנוב" – בגויב נפשות הכתוב מדבר...; תניא איך: "לא תגנובו" – בגויב קמון

הכתוב מדבר... סנהדרין פו, א ע"פ שמות ב: טו; ויקרא יט: יא The ḥakhamim stated: "You (s.) shall not steal" – Scripture is speaking of stealing human beings (= kidnapping) ...; another (baraita) is stated: "You (pl.) shall not steal" – Scripture is speaking of stealing money ...

SEE: תנו, תני and its note. תניא איך.

לתנוי inf. [תני]

to learn; to recite

ללמד; לשון

הנה קאימנא קמיה דרב לתנוי פקין בספרא דבי רב ברכות יא, ב

I used to stand before Rav to recite our section in the Sifra (= the standard Midrash Halakha on VaYikra)

We have vocalized the first root-letter of this form with a *sh"va* – in accordance with the Yemenite tradition that treats it as an alternate form of the *binyan* קל infinitive (G for G, p. 46, n. 47 and pp. 116 and 119 – according to Morag, p. 138). However, Sokoloff (p. 1221) regards this form as a *פעל* infinitive, and vocalizes it לתנוי.

SEE: (ל)פלוחי, תנא and its note

תנוראי [תנוי] pl. n.

oven

1. תנור

oven-manufacturer

2. מייצר תנורים

רב יהודה שרא לאמי תנורא למיגדל תנורי.

מועד קטן יא, רע"א ורש"י שם

Rav Yehuda has permitted Ammi, the oven-manufacturer, to construct ovens.

According to manuscripts, the correct reading is תנורא, instead of תנורא (Rav EZM).

3. חפה עגולה רש"י כתובות יז, ב **round canopy**

תני imp. [תני]

(Rather) state!

שנה!

This imperative proposes a textual correction or an interpretation of a mishna or baraita.

משנה: ואלו חייב להכריז: ... צבורי פירות...

תלמוד: תני: צבור פירות! ב"מ בר, ב – כה, א

תנו: העובד עבודה זרה – עובד, אין; אומר, לא. והאנן תנו: האומר אעבוד, אלך ואעבוד! ...

רב יוסף אמר: תנאי שקלת מעלמא?! תנאי היא, דתנאי: האומר: בואו ועבדוהו – ר' מאיר מחייב, ור' יהודה פוטר. סנהדרין טא, א ע"פ כת"י

We have learned (in a mishna): One who serves idolatry (is executed) – serving (the idol), yes; saying (that he would do so), no. But have we not learned (in another mishna that if one says): I will serve (idols, or) I will go and serve ... (he is executed)?! ...

Rav Yosef said: Have you eliminated tannaim from the world?! (This issue) is (a controversy between) tannaim, as it is stated (in a baraita): If one says: Come and serve it – R. Me'ir declares (him) liable (to the death penalty), while R. Yehuda exempts (him).

SEE: לימא בתנאי, (ו)הני תנאי בהני תנאי, תנא

תנו/תנו/תני pl. [תני]

they learned; they stated

שנו

For examples, see the next two entries.

The vocalization and the explanation of this verbal form are somewhat controversial. It is popularly pronounced תנו and understood as a past tense – parallel to the Hebrew שנו, which probably influenced its pronunciation. According to the usual pattern in Aramaic, the past tense should be vocalized תנו or perhaps תנו – as the Yemenites pronounce it. It is also possible to regard the תנו pronunciation as an Aramaic plural participle ("present tense") – the equivalent of the Hebrew שונית, learning, stating, as in רע"א שבת צו.

SEE: תניא להא דתנו רבנן, תנא, שנו

תנו רבנן

the ḥakhamim stated

שנו חכמים

This expression usually introduces a baraita that begins with an anonymous statement.

תנו רבנן: המתפלל צריך שיכוין לבו לשמים

ברכות לא, א

The ḥakhamim stated: One who is praying must direct his heart to Heaven

In the very next line in this Talmudic passage, another baraita that begins יהודה אמר is introduced by the term תנאי, it is stated – apparently since the name of a tanna is mentioned at the outset. Cf. תנאי and its note.

Occasionally, in our editions of the Talmud, it introduces a mishna from a tractate that has no Babylonian Talmud of its own (e.g., in א, פסחים לו, א). See Epstein, pp. 879ff.

SEE: תנו and its note.

משנה: ... נִכְסִים שֶׁהֵן שֶׁל בְּנֵי בְרִית... בבא קמא ט, ב
תלמוד: לְמַעוּטֵי דְנִכְרִי. הָא קִתְנִי לֵה לְקַמֵּן: שׁוֹר שֶׁל
 יִשְׂרָאֵל שֶׁנֶּחֱזַח שׁוֹר שֶׁל נִכְרִי – פְּטוּר?!
 תני וְהָדָר מְפָרֵשׁ. בבא קמא יג, רע"ב ע"פ כת"י

MISHNA: ... *Property that belongs to children of the covenant ... (if damaged, compensation must be paid).*

TALMUD: *Excluding (the property) of a non-Jew (from the law of compensation). But did not (the tanna) state it later (unnecessarily): (As for) an ox of a Jew that gored an ox of a non-Jew, (the owner) is exempt (from paying compensation)?!*

(The tanna first) states (the general rule that the damaging of property belonging to Jews requires compensation), and then he explains (the specifics).

"Since non-Jews do not hold a person responsible for his animal that caused damage, hence we rule according to their laws." Rambam, *Nizkei Mamon* 8:5. In this Talmudic passage our editions read עֹבֵד בּוֹכְבִּים, idolator, rather than נִכְרִי, non-Jew, but all available manuscripts indicate that the original reading נִכְרִי was replaced because of censorship.

SEE: and its note. תני, מה הן קתני, פרושי קא מפרש, תנא

תני חדא... ותנא אידך...

(תנא) שונה אחת..., ושניה אחרת....

(A tanna) states one (baraita) ..., whereas another (baraita) is stated ...

This formula presents two baraitoth that are in direct conflict with each other. Subsequently, the Talmud resolves the contradiction.

תני חדא: העונה "אמן" אחר ברכותיו הרי זה משובה, ותנא אידך: הרי זה מגונה. ברכות מה, סע"ב
(A tanna) states one (baraita): One who answers "Amen" after his own berakhoth is worthy of praise, whereas another (baraita) is stated: He is worthy of condemnation.

In one passage (הוריות יב א) ותנא אחריתי is found in our editions – instead of תני אידך.

תני רבנן... (ו)תנא אידך, תנא

קתני מיהת/מיהא

הוא שונה מכל מקום

(the tanna) states at least

Immediately after a fairly lengthy baraita has been quoted in full, this formula is used to introduce an excerpt from the same baraita, which constitutes a basis for the argument that is about to be presented.

משנה: המפקיד פירות אצל חבירו – אפילו הן אוכדין – לא יגע בהן. רבן שמעון בן גמליאל

MISHNA: *And these are (the found articles that) one must announce: ... heaps of fruit ...*

TALMUD: *(Rather) state: "A heap of fruit!"*

SEE: תנא, פוק תני לברא, ברוך ותני

תני/תאני prt. [תני]

1. שונה; לומד learning; reciting

ר' חייא תני כוותיה דרב, וכולהו תנאי תנו כוותיה דשמואל. פסחים ח, סע"ב

R. Hiyya states (a baraita) in accordance with (the opinion of) Rav, while all the tannaim (=the experts at committing halakhoth to memory) state (a baraita) in accordance with (the opinion of) Shemu'el.

... למאן דקרי ותני, אבל למאן דמתני – לית ליה

שיעורא מגילה כט, א

... for one who reads (the written Torah) and learns (the oral Torah), but for one who teaches (Torah to others) – there is no limit (to the honor he is entitled)

2. שונה; עושה פעם שניה repeating

כריב ותני בבא מציעא קז, רע"א ורש"י שם

he is plowing and repeating (his plowing)

יחד תני וקרי מ"בי תשא" עד "ועשית"

מגילה ל, רע"א ורש"י שם ע"פ שמות ל: יא-טז

and one repeats and reads (= repeats the reading) from (the beginning of the section) "when you shall count" until (the section beginning with) "and you shall make"

This participle is a major component of the next seven entries. In a few instances (e.g., in רע"ב ב, בבא קמא יג, רע"א ורש"י שם), the form תנא (with a final alef) occurs in our editions of the Talmud, but manuscripts generally support the standard form (with the final yod).

SEE: תנא

קתני [=קא + תני]

(The tanna) states הוא שונה

For examples, see קתני מיהת and הקי קתני

SEE: ק-

תני והדר מפרש

שונה ואחר כך מפרש.

(The tanna first) states (the general rule), and then he explains (the specifics).

In response to the argument that two clauses of a mishna or a baraita are redundant, the Talmud sometimes resolves that difficulty by contending that one clause constitutes a general principle, while the other clause spells out the particulars.

אָמַר ר' יהושע בן לוי: כָּל מָקוֹם שֶׁאָמַר ר' יְהוּדָה "אימתי" בְּמִשְׁנֵהוּ, אֵינוֹ אֶלָּא לְפָרֵשׁ דְּבָרֵי חֻכְמִים... וְ"אימתי" לְפָרֵשׁ הוּא? וְהָאֵתָּן: וְאֵלוּ הֵן הַפְּסוּלִים: הַמִּשְׁחָק בְּקוּבָא.... אָמַר ר' יְהוּדָה: אֵימתי? בְּזִמְן שֶׁאֵין לוֹ אוֹמְנוּת אֶלָּא הִיא, אָבֵל יֵשׁ לוֹ אוֹמְנוּת שֶׁלֹּא הִיא — הָרִי זֶה כָּשֶׁר. וְתִנִּי עֲלֶה בְּכִרְיִיתָא: וְחֻכְמִים אוֹמְרִים: בֵּין שֶׁאֵין לוֹ אוֹמְנוּת אֵלָּא הִיא וּבֵין שֶׁיֵּשׁ לוֹ

This expression introduces a baraita that one amora quotes in order to corroborate a statement of another amora. In some instances, the second amora rejects the proof.

For an example – see בבא מציעא לא, רע"א.

The feminine participle מסייעא is the proper form, agreeing with the feminine תניא, but the abbreviated spelling מסייע occurs frequently.

SEE: מסייע

תניא כותיה/כותיה דר'...

שנויה (בריתא) כמו ר'...

(a baraita) is presented like R. ...

This expression introduces a baraita that corroborates a statement of an amora.

תניא כותיה דר' יוחנן... בבא מציעא לד, א
(A baraita) is presented like R. Yohanan ...

SEE: כותיה ד'

תניא נמי הכי

אף (בריתא) שנויה כך

(a baraita) is also presented thus

This expression introduces a baraita that corroborates a statement of an amora or a statement of the Talmud.

(ד)אמר ר' יוחנן: ותיקין דיו גומרין אותה עם הנץ החמה. תניא נמי הכי: ותיקין דיו גומרין אותה עם הנץ החמה ברכות ט, ב

R. Yohanan stated: The pious would complete it (=the Shema) at sunrise. (A baraita) is also presented thus. The pious would complete it at sunrise.

תניין [תני] pass. prt. f. pl.

stated; presented שנויות

SEE: מידי גבי הדרי תניא/תניין, תנא

תנינא/תניין adj.

second שני

SEE: מהדורא

תנינא n.

serpent; sea-monster; crocodile תנין

תנינא [=תני אָנא] prt. + pron.

I state; I learn שנויה אני

This word introduces a baraita.

For an example – see שבת כג, ב ורש"י שם

SEE: תנא

אמר ליה ר' יוחנן: בשלמא תורה וגמילות חסדים, דכתיב... אלא קוּיבֵר אֶת בְּנָיו – מִנֵּינָ?

ברכות ה, סע"א-רע"ב

A tanna recites (a baraita) before R. Yohanan: Everyone who is involved in Torah (study) or in acts of loving-kindness, or one who buries his children – their sins are forgiven.

R. Yohanan said to him: (Regarding) Torah (study) and acts of loving-kindness it is correct, for it is written ..., but (regarding one) who buries his children – from where (is it derived)?

SEE: תנא, תנא (the second definition)

תניא pass. prt. f. [תני]

it is stated; it is presented שנויה

This term usually introduces a baraita in which the name of the tanna is mentioned before the first statement.

תניא: אמר ר' יהודה: כך היה מנהגו של ר' עקיבא... ברכות לא, א

(A baraita) is presented: R. Yehuda said: Such was the custom of R. Akiva ...

On the other hand, the baraita quoted in the previous line of the Talmud is introduced by תנו רבנן, since it does not begin with the name of a tanna.

Occasionally, in our editions (as in א, א), the word תניא introduces a mishna.

See also: ר. מרגליות, יסוד המשנה ועריכתה, עמ' סח and Epstein, pp. 817-843.

SEE: (ו)התניא, תנא

ותניא אידך/אחריתי

ושנויה (בריתא) אחרת

(and) another (baraita) is presented

For examples, see the entries ותניא אידך and תני תנא... (ו)תניא אידך and note the difference between the two entries.

SEE: תנא

תניא בהדיא

שנויה (בריתא) בפירוש

(a baraita) is stated explicitly

The text of the baraita that follows states this point unequivocally – and thus deductive reasoning is not necessary.

For an example – see א פסחים כו.

תניא דמסייעא לך

שנויה (בריתא) שמסייעת לך

(a baraita) is presented supporting you

MISHNA: All obligations toward a son (that are incumbent) upon a father – men (=fathers) are obligated (to perform) and women (=mothers) are exempt (from them).

TALMUD: We have (thus) stated (in the mishna) what the ḥakhamim have stated (in the following baraita): A father is obligated to circumcise his son, and to redeem him (if he is the first-born child), and to teach him Torah, and to marry him off, and to teach him a trade; and some say: to teach him how to swim, too.

In his commentary on רע"ב, Rashi emphasizes that the thrust of this expression is to corroborate the baraita.

תְּנִינָא [=תֵּנֵן] 2nd pers. pl. + הָ
you have learnt it שְׂנִיתִם אוֹתָהּ

With this word, an amora (chiefly Rav Shesheth) introduces a mishna or a baraita as the solution to the problem that was posed to him.

בְּעוּ מִינִיגָה מֵרַב שֵׁשֶׁת: מִנֵּן הָיוּ סִימָן אוֹ לֹא הָיוּ סִימָן? אָמַר לְהוּ רַב שֵׁשֶׁת: תְּנִינָהוּ: מִצָּא כְּלִי כֶסֶף... הָרִי זֶה לֹא יִחְזֹר עַד שִׁיתֵּן אוֹת אוֹ עַד שִׁיבִינָן מִשְׁקָלוֹתֵינוּ; וּמִדְּמִשְׁקָל הָיוּ סִימָן, מִדָּה וּמִנֵּן נָמִי הָיוּ סִימָן. בַּבּא מְצִיעָא כג, רע"ב

They asked Rav Shesheth: Is (the) number (of items) an identifying mark or not (for a person to return items that he found)? Rav Shesheth said to them: You have learnt it: (If) one found a vessel of silver ..., one should not return (it) unless (someone) identifies (it with) an identifying mark or states its weight accurately; and since weight is (considered) an identifying mark, size and number are also (considered) identifying marks.

SEE: תֵּנֵן

תֵּנֵן 1st pers. pl. [תֵּנִי]
we have stated; we have learned שְׂנִינָנוּ

(1) This verbal form is the standard term for introducing *mishnayoth*. When it appears by itself at the beginning of a sentence (without prefixes and without being followed by the word הֵנָּה, *there*, as in the next entry), it generally introduces a mishna from the same chapter – usually the very mishna that is reprinted in our editions at the head of the Talmudic discussion.

אֲתַמְרוּ: שְׁנִינָנוּ שְׁאָכְלוּ בְּאַחַת — פְּלִיגִי רַב וְרִי יוֹחֲנָן. חֹד אָמַר: אִם רָצוּ לְזִמּוֹן, מִזְמִינִן; וְחֹד אָמַר: אִם רָצוּ לְזִמּוֹן, אֵין מְזַמֵּנִן. תֵּנֵן: שְׁלֹשָׁה שְׁאָכְלוּ בְּאַחַת — חִיבִין לְזִמּוֹן. שְׁלֹשָׁה — אֵין; שְׁנֵי — לֹא! בְּרִכּוֹת מֵה, א

תְּנִינָא/תֵּנֵן 1st pers. pl. [תֵּנִי]

we have stated; we have learned שְׂנִינָנוּ

This word usually introduces a mishna.

For examples, see the next two entries. See also Epstein, pp. 877-878.

SEE: תֵּנֵן, תֵּנָא

תְּנִינָא חֲדָא זִימְנָא

שְׂנִינָנוּ פְּעַם אַחַת!

We have (already) learned (this) once!

The verb תְּנִינָא – with or without זִימְנָא – presents the *difficulty* that the halakha previously quoted is superfluous, since it has already been taught in the mishna or baraita about to be quoted. In most instances, the Talmud responds that there is a new element in the halakha quoted that was not mentioned in the mishna or baraita, and so it is not superfluous.

מִשְׁנָה: שְׁלֹשָׁה שְׁאָכְלוּ בְּאַחַת אֵינָן רִשְׁאִין לִיחְלֹק...
תַּלְמוּד: מֵאֵי קָא מְשַׁמַּע לָן? תְּנִינָא חֲדָא זִימְנָא:
שְׁלֹשָׁה שְׁאָכְלוּ בְּאַחַת חִיבִין לְזִמּוֹן!

בְּרִכּוֹת נ, סע"א ע"פ מִשְׁנָה מֵה, רע"א שם

MISHNA: Three (men) who ate together are not permitted to split up (to recite Birkath HaMazon individually).

TALMUD: What does it (come to) teach us? We have (already) learned (this) once (in a previous mishna): Three (men) who ate together are obligated to recite Birkath HaZimmun (and to say Birkath HaMazon together)!

SEE: אֵף אֵינָן נָמִי תְּנִינָא

תְּנִינָא לְהָא דְּתַנִּי רַבִּין

שְׂנִינָנוּ אֵת זֹו שֶׁשְׁנִי חֲכָמִים

we have (thus) stated (in the mishna) what the ḥakhamim have stated (in the baraita) that is about to be quoted)

This expression introduces a baraita whose authoritativeness has been corroborated by the halakhic content of the mishna under discussion.

מִשְׁנָה: כָּל מִצְוֹת הֵבֵן עַל הָאֵב — אֲנָשִׁים חִיבִין וְנָשִׁים פְּטוּרוֹת.

תַּלְמוּד: תְּנִינָא לְהָא דְּתַנִּי רַבִּין. הָאֵב חִיבִי בְּבִנוּ לְמוֹלוֹ, וְלְפָדוֹתוֹ, וְלְלַמְּדוֹ תּוֹרָה, וְלְהַשְׁיֵאוֹ אִשָּׁה, וְלְלַמְּדוֹ אוֹמְנוֹת; וַיֵּשׁ אוֹמְרִים: אֵף לְהַשְׁיֵטוֹ בְּמִים.

קִידוּשִׁין כט, א

This word introduces a *difficulty* – usually with regard to the opinion of an amora.

וְאָמַר ר' יִרְמְיָה וְאִתִּימָא ר' חִיָּיא בְּרַ אָבָא: מִנְצֵפִי צוֹפִים אָמְרוּ. וְתִסְבְּרָא?! וְהִכְתִּיב: "אֵלֶּה הַמִּצְוֹת" – שְׁאִין נִבְיָא רִשְׁאִי לְחַדֵּשׁ דְּבַר מַעֲתָה! מְגִילָה ב, ס"ב ע"פ ויקרא כז:לד

And R. Yirmeya – and some say R. Hiyya b. Abba – said: The prophets proclaimed (=the distinct forms of those letters at the end of a word, (ם ן ץ ף ך). But do you (really) maintain it (=that it was the prophets who originated them)?! But is it not written: These are the mitzvot – (teaching) that a prophet is not permitted to originate anything from now on!

The proper form of the letters is crucial is such mitzvot as tefillin and mezuzah.

This final ך in וְתִסְבְּרָא is a feminine personal-pronoun suffix, equivalent to final ך, it, or – more loosely – so.

SEE: סִבֵּר, (וְ)אֵת לֹא תִסְבְּרָא

תִּסְתִּימִי ← fut. תִּסְתִּימִי

תִּסְפּוֹרְתָא/תִּסְפָּרְתָא n.

haircut

תִּסְפָּרְתָא

תִּסְתִּימִים [=תִּתְסִימִים] fut. [סִימִים אֶתְפַּעַל]

let it be settled;

תִּתְבָּרַר

let it be clarified; it will be clarified

(1) Sometimes, a controversy is presented between two amoraim without any indication as to which of the two amoraim held which opinion. In order to clarify this issue, the Talmud examines other statements about the issue in dispute that may indicate which amora said what. The term תִּסְתִּימִים – introduces that clarification.

פְּלִיגִי בֵּה אָבוּהָ דְּרַב אוֹשְׁיָא וּבְרַ קֶפְרָא – חָדָא אָמַר: אֵין מִתְאַחִין, וְחָדָא אָמַר: מִתְאַחִין.

תִּסְתִּימִים דְּאָבוּהָ דְּרַב אוֹשְׁיָא דָּאָמַר: אֵין מִתְאַחִין, דָּאָמַר רַב אוֹשְׁיָא: אֵין מִתְאַחִין. מִפּאן שְׁמִיעַ לִיָּה? לֹאֻ מְאָבוּהָ?! מוֹעַד קֶטֶן כד, ס"א

The father of Rav Oshaya and Bar Kappara disagreed about it – one said: (One's garments that were torn, because of mourning) may not be sewed up, while the other said: They may be sewed up.

Let it be settled that Rav Oshaya's father is (the one) who said: They may not be sewed up, for Rav Oshaya said: They may not be sewed up. From whom did he hear it? Was it not from his father?

It was stated: (As for) two who ate together – Rav and R. Yohanan disagree. One says: If they wish to recite Birkath HaZimmun, they may recite Birkath HaZimmun; while the other says: If they wish to recite Birkath HaZimmun, they may not recite Birkath HaZimmun. We learned (in the mishna): Three who have eaten together are obligated to recite Birkath HaZimmun – three, yes, (but) two, no!

(2) תִּנָּן is also used at the end of a clause – usually when the correct reading of the mishna or its interpretation is being clarified.

״אֵלֶּה״ תִּנָּן אוֹ ״וְאֵלֶּה״ תִּנָּן? שְׁבַת יג, ב
Have we stated “these are” (in the mishna text), or have we stated “and these are”?

Occasionally in our editions (e.g., in א, it introduces a baraita. See Epstein, pp. 843-65. See also: ר. מרגליות, יסוד המשנה ועריכתה, עמ' סח

תִּנָּנָא, (וְ)הִתְנָן, (וְ)הָא אֲנִן תִּנָּן, תִּנָּא SEE:

תִּנָּן הָתָם

שְׁנִינוּ שָׁם

we learned there

This expression usually introduces a mishna from a different tractate, often from one of the tractates that has no Babylonian Talmud (e.g., ז: (בבא בתרא ט, א quoted in משנה פאה ח: or from a different chapter in the same tractate (e.g., ז: (בבא מציעא פ"ה מ"ג, א quoted in משנה בבא מציעא פ, סע"ב).

The text thus presented inaugurates a Talmudic discussion. In some instances, a contradiction is pointed out between that text and our mishna (e.g., in ז: (בבא מציעא שם). In other instances, there is a discussion and explanation of that text, since it deals with an aspect of the topic the Talmud has been discussing (e.g., in ז: (פסחים ד, ב).

Occasionally, it introduces a mishna from the same chapter (e.g., ב, ז: (פסחים משנה פסחים יא, ב; see Rashi's comment ad loc.) or even a baraita (e.g., in ז: (פסחים משנה פסחים יא, ב; see Tosafot ad loc.).

תִּנָּסֵב/תִּנָּסִיב/תִּנָּסִיב fut. ← נָסֵב

תִּנָּסִיב/תִּנָּסִיב [=תִּתְנָסִיב] fut.

← אִינָסִיבָא

וְתִסְבְּרָא/וְתִסְפָּרָא

כְּלוּם אֶתָּה סְבוּר כֶּהָ?!

But do you think so?! But do you (really) maintain (that opinion)?!

תַּפִּי n. ← בִּי תַּפִּי

תַּפִּי- prt. pl. ← תַּף

תַּפִּיחָה n.

a patient; sick person חוֹלָה רש"י שבת יב, ב
SEE: תַּפַּח, אִיתַפַּח

תַּפִּילִי n. pl.

tefillin (phylacteries) תַּפְּלִין

תַּפִּיסוּתָא n.

הַתַּפְּסָה; קָשֶׁר (לְנֶדֶר אַחֵר)
association; linkage (to another vow)

נדרים עה, רע"ב ור"ן שם סע"א

SEE: אִתַּפִּיס

תַּפִּיק fut. ← אַפִּיק

תַּפִּיר- n.

תַּפֵּר
stitch; seam
מהו לְמִיתַפְּרִיהָ וְעֵינֶיהָ לְנֶדֶר לְגָאוּ? מנחות לה, ב
What is the halakhic ruling regarding sewing it
(= the strap of the tefillin) and to place its stitch
inside?

תַּפִּירִי [תַּפֵּר: מִיתַפֵּר pass. prt. pl. [inf.

תַּפּוּרִים sewn

תַּפִּילִין... דִּתַּפִּירִי בְּכִיתָנָא מְכוּת יא, א
tefillin ... that are sewn with linen

SEE: תִּיפְרָא

תַּפִּישׁ fut. ← אַפִּישׁ

תַּפֵּל without salt; tasteless

בָּשֶׂר – בֵּין תַּפֵּל בֵּין מְלִיחַ מוֹתֵר לְטַלְטֵלוֹ.

שבת קכח, סע"א

(As for) meat – it is permitted to handle it (on the Sabbath) whether it be without salt or salted.

This adjective is occasionally used in Biblical Hebrew, e.g., in Iyyov 6:6 – הֲיֵאָכַל תַּפֵּל מִבְּלֵי מֶלַח? will something tasteless be eaten without salt?

SEE: (טַפֵּל)

תַּפְּלָא n.

קוֹרָה רש"י עירובין נג, ב
board

This word was uttered as a corruption of the (Hebrew) noun טַבְּלָא, table.

Rashi (in his commentary on רע"א) explains as יֵשׁ סִימָן, there is an indication

In some instances where the identification thus determined is conclusive, the term תַּסְתַּיִם is repeated after the evidence is cited, as in ב.

(2) In addition to its use as a term in Talmudic methodology, this verb also appears in the following declaration:

מִינִי וּמִינְךָ תַּסְתַּיִם שְׁמַעְתָּא מְגִילָה יד, סע"ב ועוד
from me and from you (= through our respective traditions) the halakha will be clarified

SEE: חַד אָמַר... וְחַד אָמַר...; סִימָן

תַּסְתַּכַּל [=תַּתְּסַכַּל] fut. ← אִיסְתַּכַּל

תַּסְתַּכִּי/תִּסְתַּכִּי fut. [=תַּתְּסַכִּי]

← אִסְתַּכִּי

תַּעֲבִיד/תִּיעֲבִיד/תִּיעֲבֵד fut. ← עֲבֵד

See the note at תִּיעֲבֵד.

תַּעֲגִין [=תַּתְּעִגִין] fut. ← מִיעֲגָנָא

תַּעֲיִיל fut. ← עֵייל

תַּעֲיִל fut. ← אַעֲיִל

תַּעֲכַב fut. ← עַכַּב, מַעֲכַב

תַּעֲלָא n. [pl. תַּעֲלִי]

שׁוּעָל fox

תַּעֲנִיתָא n. [pl. תַּעֲנִיתָא]

fast; fast day תַּעֲנִית

תַּף [תַּפָּח/תַּפִּי: תַּפִּי, תַּפָּח imp.]

רָקַק; יָרַק he spat

כּוֹלְכוֹ בְּרוּקָא חָדָא תַּפִּיתוּ! נדה מב, א ורש"י שם

All of you are spitting one spittle! (= You have all received the same halakha!)

It is not clear whether תַּפָּח or תַּפִּי should be regarded as the root of this verb. See Morag, p. 234 n. 11.

תַּפַּח [תַּפַּח: תַּפַּח, מִיתַפַּח inf.]

תַּפַּח; הִתַּנְפַּח it became swollen/bloated

וְתַפַּח וְהָיָה מְלִי תַּנּוּרָא יומא עה, ב

and it became swollen and it was filling up the whole oven

SEE: אִיתַפַּח, תַּפִּיחָה

תְּקוּעִיָּא n. pl.

הַתּוֹקְעִים (בְּשׁוֹפָר)

the blowers (of the shofar)

SEE: תִּקַּע

תְּקוּפוֹתָא n. pl.

cycles; solstices

תְּקוּפוֹת חוֹלִין ס, ב

The form, as it is printed in our editions, is problematic. The Munich manuscript (among others) has the reading תְּקוּפוֹתָא, the standard plural form for a feminine Aramaic noun, while Rashi and some other manuscripts read תְּקוּפוֹת, a Hebrew noun.

תְּקוּץ fut. ← קִץ

תְּקִיל ← תִּקֵּל

תִּקְוִין/תִּקֵּן

[תִּקֵּן פִּעֵל: מִתְקִין act. prt.]

מִתְקֵן pass. prt., תִּקֵּן imp., תִּקְוִין inf.

1. תִּקֵּן; הִחְזִיר לְשִׁלְמוֹתוֹ; הִבְשִׁיר

he fixed; he made better; he made fit

שְׁלִיחָא שְׁוִיתִיךְ לְתִקְוִין – וְלֹא לְעוֹתִי! נִרְרִים לוֹ, א
I have made you an agent to make (things) better –
but not to make (things) worse!

The Hebrew verbs תִּקֵּן and עָתָה are contrasted in Koheleth 7:13 – מִי יִבְּלֶה אֶת אֲשֶׁר עָתָה – who can straighten what he has twisted.

2. הִתְקִין; הִנְחִיג; קָבַע תִּקְנָה

he established; he instituted (a Rabbinic enactment)

כָּל דְּתִקְוִין רַבָּנָן, כְּעִין דְּאוֹרֵייתָא תִּקְוִין. פִּסְחִים ל, ב וּשְׁנִי
Whatever the ḥakhamim have instituted, they have
instituted (with strictness) similar to Torah law.

The form תִּקְוִין is the 3rd person m. pl. of the past tense – with the vav infixed between the second and third root letters, rather than being appended at the end as a suffix. In one case (with a yod) it is spelled תִּיקֵּן (פִּסְחִים קטו, סע"ב) in our editions, but in the Munich manuscript the yod does not appear. See G for G, pp. 22-23.

SEE: תִּקְנָה, תִּקְנֵן, תִּקְנֵתָא

תְּקִיעֵתָא n. pl.

תְּקִיעוֹת (בְּשׁוֹפָר)

blowings (= sounds of the shofar)

SEE: תִּקַּע

תְּקִיף/תִּקֵּף

[תִּקֵּף: תְּקִיף act. prt.]

תִּקֵּף pass. prt., תִּקֵּף imp., מִיתִּקֵּף inf.

1. נִתְחַזַּק; it was strong; it was heavy;

it became severe

תַּפֶּס/תַּפֶּשׁ – תַּפֶּס/תַּפֶּשׁ: תַּפֶּס/תַּפֶּשׁ act. prt.,

תַּפֶּס/תַּפֶּשׁ inf., תַּפֶּס imp., תַּפֶּס pass. prt.

1. תַּפֶּס; הִחְזִיק

he seized; he held;

he took possession

וְאִי תַפֶּס, לֹא מִפְקִינָן מִיָּהּ. כְּתוּבוֹת מֵא, ב

If he seized (the money due to him), we (=the court) do not extract (it) from him.

תַּפְשִׁיהּ בְּדִיקְנִיהּ בְּבֵא בְּתֵרָא נח, א

he seized him by his beard

2. תַּפֶּס; חָל it took effect; it was valid

תַּפְסִי בְּהָ קִידוּשִׁין וּבְמוֹת מֵט, רע"ב ועוד

marriage takes effect with regard to her

SEE: אִתְפִּס, אִתְפִּס

תַּפְשׁוּט/תִּפְשׁוּט fut. [פִּשְׁט]

תַּפְשִׁט; תַּפְתֵּר you may solve;

you may settle (a halakhic problem)

For an example – see טע"ב

SEE: פִּשְׁט

תַּפְשִׁיחָא n.

קָצִיצַת עֲנָפִים; וְמוֹר ע"פ רשב"ם בבא בתרא נד, א

cutting off (branches); pruning

SEE: פִּשְׁח

תַּפְתִּיָּא n. pl.

שָׂרִים סְנֵהֲרִין צב, ב ע"פ דניאל ג:ב officers

תַּפְתִּיחָא n.

שָׂדֶה מְבֻקָּעַת field full of holes

רשב"ם בבא בתרא לו, א (בפירוש הראשון)

תַּצִּיתוּ fut. pl. ← צִיִּית

תַּצְפֵּן fut. [צִפֵּן אֶפְעֵל]

תַּצְפִּין; תַּחְבִּיא let her conceal; let her hide

”וְלֹא יָכֹלָה עוֹד הִצְפִּינוּ” – אֲמַאי? תַּצְפִּנָּה וְתִזְוִיל!

סוטה יב, א ע"פ שמות ב:ג

“And she could no longer hide him” – Why (not)?
Let her go on hiding him!

תִּקְוִי pass. prt. pl. ← תִּקֵּל

תִּקְוִין/תִּקֵּן past 3rd pers. pl. ← תִּקֵּן

תקן ← תקין

תקני/תיקני fut. ← קני

adj. f. pl. תקין

מתקנות; ישרות

straightforward; faithful; honest

ולא חמיתי בר אינש מהלך בארְהו דתקן כְּדִין

סוכה מד, ב ורש"י שם

*and I did not see a person walking in straightforward paths like this one**In contemporary Hebrew, an adjective from the same root, תקין, means normal.*

n. תקנתא

1. תקנה; תקון; תרופה **a remedy; welfare**לית ליה תקנתא יומא כז, סע"ב *it has no remedy*

2. תקנה; חקיקה

an enactment; Rabbinic legislationותקנתא לתקנתא לא עבדינן בבא מציעא ה, רע"ב
and we do not make (one) enactment to (protect another) enactment

מאי תקנתיה, גזירה, תקין SEE:

תקע [תקע תקע, prt., imp. תקע]

1. תקע (בשופר) **he blew (a shofar)**כי קא תקע, באיסורא תקע ראש השנה כח, א
*when he blows (such a shofar whose use is forbidden), he is blowing under a prohibition*2. צעק **he shouted; he yelled**תקע להו גיש לקיש לדרומאי זבחים כב, ב ורש"י שם
*Resh Lakish shouted at the Southerners*3. הכה **he struck**

ההוא גברא דתקע לחבריה

בבא קמא לו, ב ורש"י שם (בפירוש השני)

*there was a man who struck his fellow man**However, according to Rashi's first explanation (ad loc.), the verb means he shouted at, as in the second definition.*

תקועיא, תקיעתא SEE:

תקף ← תקיף

n. [cnstr. תקוף] תקפא

תקיף; עוצמה **strength; power**

שבועות לה, ב ע"פ דניאל ב:לו

תקש/תיקשי ← קשי

כי תקיף גזירתא שבת לג, ב

when the decree became severe

תקף/תקיף ליה עלמא

גיטין עז, ב ורש"י שם; קידושין כב, סע"ב ורש"י שם
*the world (= his illness) became severe for him*2. תקף **it overpowered; he seized**תקיף להו יצרא דעבירה עבודה זרה סט, סע"ב
the passion for (sexual) immorality would over-power them

3. הִתְחַמֵּץ

it turned into vinegar; it became sourתקיף יהוא חמרא. בבא מציעא קו, ב
*That wine became sour.*4. התעצבן **he was upset**לא תתקיף לך! מנחות מב, א *Do not be upset!*
SEE: תוקפא, תקפא and its note.

adj. תקיף/תקיפא

תקיף; חזק; קשה

strong; tough; difficult; intenseואי אינש תקיפא הוא דלא יהיב מתנה ב"מ סד, רע"א
*but if he is a tough guy who doesn't give a present*שאיני משה דתקיף אבליה. מועד קטן כא, א
(The mourning for Moshe cannot be regarded as a precedent, because the case of) Moshe was exceptional, since the mourning for him was (so) intense.

תקל/תקיל

[תקל: תקיל, act. prt.]

תקיל/תקול, pass. prt., imp. [תקול]

1. שקל **he weighed**רב חסדא יהיה ליה ההוא אריסא דהיה תקיל ויהיב,
תקיל ושקיל בבא קמא קט, א ורש"י שם*Rav Hisda had a tenant farmer who would weigh (some produce) and give it (to Rav Hisda and) weigh (some) and take (it for himself)*זיל, שלים לה טבין ותקילין! בבא מציעא מד, ב
*Go, pay her good and full-weight (dinars)!*תקילתה במאזניא סנהדרין כב, א ע"פ דניאל ה:כז
*you have been weighed on the scale**For an explanation of this Biblical Aramaic verbal form, see the note at the end of the entry פִּרְס. In manuscript editions of the Book of Daniel, the spelling is either תקילתה or תקילתה, and in the Talmud it is תקילתה or תקילתה — but the difference in spelling does not alter the meaning.*2. היה שקול **it was worth; it was equal**הא מילתא... תקילא לי כי כולִי תלמודאי. ברכות כד, ב
This statement ... is for me worth all of my learning.

תיקלא, מתקל, (אתקיל), שקל SEE:

תקלא n. ← תיקלא

And Babylonia is (considered) like a city that is near the frontier, and its interpretation is (that it refers to) Neharde'a.

See the note on the next entry.

תַּרְגָּם [תרגום: מתרגם, prt., תרגם imp.]

1. תַּרְגָּם (מעברית לאַרמית)

he translated (from Hebrew into Aramaic)

"יום תרועה יהיה לכם" – ומתרגמינן: "יום יבבא יהא לכוון" ראש השנה לג, ב ע"פ במדבר כט:א ות"א שם

"a day of תרועה it must be for you" – and we translate (into Aramaic): "a day of יבבא (= blowing) it must be for you"

2. פִּרְשׁ **he explained; he interpreted**

In this sense the verb usually refers to an amora's resolution of a difficulty, achieved by reinterpreting a mishna or a baraita.

תרגמה רב פפא בליסטיס מזויין. ב"מ כב, רע"א ע"פ כת"י Rav Pappa interpreted it (=the word גַּב in the baraita) as "an armed robber."

Since translation is itself based on the translator's explanation, these two meanings are closely related. Thus the amora Rav (in א and ב מגילה ג, in א מפורש) says that the word מפורש (in Nehemiah 8:8) which literally means explained – refers to Targum, i.e., the Aramaic translation of the Torah.

SEE: תרגמו, תורגמן

תַּרְגָּמָא/תַּרְגָּמָה ר'... אַלִּיבָא דר'...

ר'... פִּרְשׁ אוֹתָהּ לְפִי דַעְתּוֹ שֶׁל ר'....

R. ... interpreted it in accordance with the opinion of R.

This formula presents one amora's resolution of a difficulty with regard to the opinion of that amora's opponent or his teacher's opponent. Even though intellectual honesty moves him to defend his opponent's point of view, nevertheless he really disagrees with him and rules against him.

תרגמה רבא אליבא דאבאי. סוכה יט, רע"א ורש"י שם Rav interpreted it in accordance with the opinion of Abbaye.

תַּרְדָּא/תַּדוּרָא n.

שוֹטָה רש"י זבחים כה, ב ובריות יח, ב

According to the Arukh: תַּרְדָּא, which is derived from the noun יָר, saliva, and refers to a mentally deranged man whose saliva is often drooling onto his beard.

תַּקְשִׁי fut. ← **אַקְשִׁי**

תַּרְבָּא [תַּרְבִּי pl.] n.

(forbidden) fat חֶלֶב רש"י שבת קלג, ב

This Aramaic noun is used by Targum Onkelos as the standard translation of the Hebrew noun חֶלֶב, e.g., in VaYikra 6:5.

לְתַרְבּוּצִי inf. [תַּרְבּוּץ]

לְרַבֵּץ (מִים); לְהַשְׁקוֹת

to sprinkle (water); to irrigate

האי תַּרְבּוּצָא – שְׂרִי לְתַרְבּוּצִי בְּחוּלָא דְּמוֹעָדָא.

מועד קטן ו, ב ורש"י שם

(As for) a garden – it is permitted to irrigate on Hol HaMoed (= the intermediate days of a festival).

The parallel Mishnaic Hebrew verb תַּרְבִּץ, which is related to this Aramaic verb, denotes the sprinkling of water (e.g., in משנה שביעית ב: ב). In addition, it is also used in the sense of disseminating (Torah): בְּתֵי כְנִסְיֹת וּבְתֵי מִדְּרָשׁוֹת שְׁקוּרִין וּמְרַבִּצִין בְּהֵן תּוֹרָה synagogues and houses of Torah study where they read (= learn) and disseminate Torah. In the latter sense, it is still in use today.

SEE: תַּרְבּוּצָא

תַּרְבִּי fut. ← **רַבִּי**

תַּרְבּוּצָא [תַּרְבֵּץ cnstr., תַּרְבּוּצִי pl.] n.

1. גִּנְהָ; חֲצֵר **garden; courtyard**

רש"י ברכות נו, א (בפרוש הראשון) ובעירובין פט, סע"ב;

רשב"ם בבא בתרא צח, ב

For an example see (ל)תַּרְבּוּצִי, to sprinkle, from which this noun may have been derived, since it may denote an area that has been sprinkled (according to the Arukh, s.v. תַּרְבֵּץ).

2. **בֵּית מִדְּרָשׁ** **beth midrash**

ובתַּרְבּוּצָא אָמור מנחות פב, ב ורש"י ותוס' שם and in the beth midrash they said

It is not so clear whether the venue in this passage was a proper beth midrash or simply a courtyard that was appropriated for Torah study (in keeping with the first definition).

SEE: (ל)תַּרְבּוּצִי

תַּרְגוּמָא n.

1. **תַּרְגוּם (אַרְמִי)** **(Aramaic) translation**

תַּרְגוּמָא דְּהַאי קָרָא מְגִיָּה ג, סע"א; סנהדרין צד, א the (Aramaic) translation of this pasuk

2. **פִּירוּשׁ** **interpretation; explanation**

ובבבלי כעיר הסמוכה לספר דמאי, ותַּרְגוּמָא: נְהַדְעָא. עירובין מה, א

תַּרְי גּוֹוִי

(there are) two types of שְׁנֵי מִינֵי

In order to explain away a contradiction or a redundancy, the Talmud sometimes proposes that the same term refers to different cases.

וּתְרֵי גּוֹוִי קָטָן: ... (ב)קָטָן שֶׁלֹּא הִגִּיעַ לְחִינוּךְ...;

(ב)קָטָן שֶׁהִגִּיעַ לְחִינוּךְ.... בְּרֻכּוֹת טו, רע"ב; מְגִלָּה יט, ב

And there are two types of minors: ... a minor who has not reached the age of education (who is not fit to perform the mitzva) ...; a minor who has reached the age of education

תַּרְי מִשְׁמַע m. ← תַּרְתִּי מִשְׁמַע

תַּרְי עֲשׂוֹר m. ← תַּרְיִסָּר

תַּרְי תַּנְאִי וְאַלִיבָא דְר'

שְׁנֵי תַּנְאִים (חֲלוּקִים) לְדַעַת ר'....

(The statements are made by) two (different) tannaim, (who disagree) about the opinion of R. ... (an earlier tanna).

A resolution of a difficulty: After the statement of a tanna in one mishna or baraita is quoted as contradicting another statement of the same tanna in another mishna or baraita, the Talmud sometimes replies that the contradiction presents no real difficulty, because two different tannaim who are disciples of that tanna have issued two different reports of their master's statement.

מִשְׁנָה: מֵאִמְתִּי קוֹרִין אֶת שְׁמַע בְּעֶרְבִית? מִשְׁעָה שֶׁהַכֹּהֲנִים נִכְנְסִים לֶאֱכֹל בְּתְרוּמָתָן... דְּבָרֵי ר' אֱלִיעֶזֶר. בְּרֻכּוֹת ב, רע"א

בְּרִייתָא: ... מִשְׁעָה שֶׁקֹּדֶשׁ הַיּוֹם בְּעֶרְבִי שְׁבֻתוֹת – דְּבָרֵי ר' אֱלִיעֶזֶר. שם ב, ב

תַּלְמוּד: קָשִׁיָּא דְר' אֱלִיעֶזֶר אֲדָר' אֱלִיעֶזֶר! תַּרְי תַּנְאִי אֱלִיבָא דְר' אֱלִיעֶזֶר. שם ג, רע"א

MISHNA: From when do we read the Shema in the evening? From the time the kohanim (who have purified themselves) enter to eat the teruma ... (this is) the opinion of R. Eli'ezer.

BARAITHA: ... From the time the day is sanctified on Sabbath eve – (this is) the opinion of R. Eli'ezer. TALMUD: (This statement) of R. Eli'ezer is contradictory to [the other statement] of R. Eli'ezer! (The statements) are (made by) two (different) tannaim (who disagree) about the opinion of R. Eli'ezer.

According to Rashi (on א, כתובות נו), one of the two reports is apparently erroneous (Halikhoth Olam; Mor

תַּרְוּדָא n.

spoon

תַּרְוּדָא; כֶּף רַשִׁי גִיטִין סט, א

תַּרְוִיָּהּוּ ← תַּרְי

תַּרְוִם imp.; תַּרְוִם prt. ← תַּרְם

תַּרְוִם fut. [רום]

it will rise; it will be elevated תַּרְוִם

יְהֵא רַעְנָא דִּתְרוּם רִישָׁךְ אֲכֹלָה כְּרָכָא! יוֹמָא נָג, ב
May it be (His) will that your head will rise over the whole city!

The form תַּרְוִם, it will rise, does not agree with its masculine subject, רִישָׁךְ, your head. Manuscripts, however, read תַּרְיִם (with a yod), you will raise, from the causative אֶפְעַל binyan, so that (the implied) you could be the subject with רִישָׁךְ its direct object, i.e., you will raise your head (= you will be head of the yeshiva).

תַּרְחָ- [תַּרְחָ פֻּעַל]

עָבַב; אַחֲרָ תַּרְחָ he caused to wait; he delayed

תַּרְחִיָּה גְבִיָּה עַד דְּבִנְיָה לְבִית הַמִּקְדָּשׁ. גִּיטִין סח, ב
He made him wait with him until he built the Beth HaMikdash.

SEE: אַתְרָה

תַּרְחָק fut. [רחק]

you will be far away תַּתְרַחֵק

כִּי הֵיכִי דְלָא תַרְחָק תְּמִיד כּו, ב
so that you will not go far away

תַּתְרַחֲקוּ fut. pl. ← רַחֵק

תַּרְטָא/תַּרְטָא n.

לְבַע הַקָּב (מִדַּת נֶפֶח) רַשִׁי חוּלִין קכד, א

quarter of a kav (measure of volume)

See the Table of Volumes in Appendix II (3).

תַּרְי act. prt. [תַּרְי: תַּרְי pass. prt., נִיתַרְי fut.]

soaking שֹׁרָה

וְתַרְי לָהּ בְּגוֹוִיָּהּ מֵאוֹרְתָא מִנְחוֹת מִג, א
and he is soaking it in them from evening
וְתַרְנִהּוּ בבא קמא קא, א
and he soaked them

תַּרְי/תַּרְיִן m.

שְׁנֵים two

This number is used with personal-pronoun suffixes:

both of us	שְׁנֵינוּ	תַּרְיִנָּן
both of you	שְׁנֵיכֶם	תַּרְיִיכֶו
both of them	שְׁנֵיהֶם	תַּרְיִיהוּ

SEE: תַּרְי, (ד')אֲמָרִי תַּרְוִיָּהּוּ

מְתַרְץ תְּרוֹצֵי וְיָתִיב וּמִשְׁתַּעֵי בְּהִדְיָה!

ברכות מו, ב ורש"י שם

he would certainly (have to) straighten (himself) and sit up in order to talk with him!

3. יִשְׂרָאֵל; זָקָף he straightened (out)

לְתַרְצֵי סוּגָא עֲבִידָא שַׁבַּת סו, רע"ב

(the cane) is made to straighten out walking (= to help people walk straight)

SEE: אֲתֵרוֹץ, מְתַרְצָא, תִּירוֹצָא

וְתִרְצֵי הָכִי; תִּרְצֵי וְאִימָא הָכִי

תִּרְצֵי (וְאִמָּר) כֹּה. Resolve (and say) thus.

Reinterpret (and say) thus.

This expression introduces the *resolution* of a difficulty that is usually achieved by emending the text of a baraita.

ר' שִׁמְעוֹן... עַד שִׁכְתוֹב אֶת הַשֵּׁם כּוּלּוֹ. וּמִי מִצִּית אֲמָרָתָהּ הָכִי? וְהִתְנָא: ר' שִׁמְעוֹן אָמַר: "וְעָשָׂה אַחַת" – יָכוֹל עַד שִׁכְתוֹב אֶת הַשֵּׁם כּוּלּוֹ? תִּלְמוּד לומר: "מֵאַחַת". תִּרְצֵי וְאִימָא הָכִי: יָכוֹל עַד שִׁכְתוֹב אֶת הַפֶּסֶק כּוּלּוֹ? תִּלְמוּד לומר "מֵאַחַת".

שבת קג, ב ע"פ ויקרא ד:ב

R. Shimon ... (teaches that one is not guilty of desecrating the Sabbath by writing) unless he writes the whole word (which he had intended to write). But can you (really) say so? Has it not been taught (in a baraita): R. Shimon says: "And he shall commit one (of the transgressions)" – you might (think that he is not guilty) unless he writes the whole word? Scripture teaches: "(Part) of one" (even if it does not comprise a complete word). Resolve (the difficulty) and say thus (as the text of the baraita): You might (think that he is not guilty) unless he writes the whole *pasuk*? Scripture teaches: "(Part) of one" (not a whole *pasuk*, but a word).

וְלֹא תְרוֹצֵי קָא מְתַרְצָא, לֹה? תִּרְצֵי הָכִי!

בבא מציעא קטו, רע"א ועוד

But aren't you really reinterpreting it (by emending the baraita text)?! (Then) reinterpret (and emend it) thus!

In at least one instance (א, מועד קטן ד, א), the difficulty has been resolved by narrowing the scope of the baraita – without changing its text.

תִּרְצֵי קִי n. ← תִּרְצֵי קִי

תָּרַם [תרם: תָּרַם, prt, תָּרַם. imp.]

תָּרַם (הַפְּרִישׁ תְּרוּמָה וּנְתַנָּה לְכֹהֵן)

he set aside *teruma* (and gave it to a kohen)

(ד) אִיבָא דְתָרִים בְּעִין יָפָה בְּכוּרוֹת סא, סע"א there is someone who gives *teruma* generously

Keshisha). However, it has also been suggested that the different reports may have developed because their teacher had actually changed his mind and presented a new statement that one of the two disciples did not hear. See, for example, the controversy between Rav and Levi with regard to Rabbi's opinion in *Yad Malakhi*. SEE: אֲמוּרָאֵי נִינְהוּ וְאִלְבָּא דְר' יוֹחָנָן

תְּרִיטָא n.

טְבַעַת (שְׁתוּלִים בָּהּ כְּשֹׁקָלִים) ring

רש"י ביצה כח, רע"א (used in weighing)

תִּרְיָ [תִּרְיָ פֶּעַל]

he divorced גֵּרֶשׁ

וְתִרְיָ יֵת פְּלוּנִיתָא אֵינְתִּיתִיה גִּטִּין פּה, ב

and he divorced So-and-so, his wife

SEE: תִּירוּבִין

תִּרְיָבִין pass. prt. pl.

divorced גְּרוּשִׁים רש"י גִּטִּין פּה, ב

תִּרְיָ m. ← תִּרְיָ

תִּרְיָסֶר/תִּרְיָ עֶשֶׂר m.

twelve שְׁנֵים עָשָׂר

Today תִּרְיָ עֶשֶׂר is used exclusively to refer to the twelve relatively brief books of the *Nevi'im* (Prophets) which were called שְׁנֵים עָשָׂר in the Hebrew of the Talmud, e.g., in ב, בבא בתרא יד, ב. In Modern Hebrew תִּרְיָסֶר is used to mean a dozen, as in תִּרְיָסֶר בִּיצִים, a dozen eggs.

[תִּרְצֵי: תִּרְצֵי, act. prt, תִּרְצֵי, pass. prt.]

הִתְיַשֵּׁר he straightened himself

כִּי תִרְצֵי וְיָתִיב, לִימָא: קְרוֹן מִתִּיר אֲסוּרִים. בְּרוּכָה ס, ב When he straightens himself and sits up, he shall say (the berakha): "Blessed (is the Lord Who) releases the bound."

תִּרְצֵי [תִּרְצֵי פֶּעַל: מְתַרְץ, act. prt, תִּרְצֵי, imp.]

מְתַרְץ pass. prt, לְתַרְצֵי inf.]

1. תִּרְצֵי; יָשַׁב

he resolved (a difficulty); he explained; he reinterpreted (a difficult text)

תִּרְצָתָ קוֹשֶׁר, מִתִּיר – מֵאֵי אִיבָא לְמִימַר?

שבת עד, סע"ב

You have explained (the source for the Sabbath prohibition of) tying (a knot, but) what can be said (about a source for) untying (a knot)?

For further examples, see the next entry.

2. הִתְיַשֵּׁר he straightened himself

f. תַּרְתִּי/תַּרְתִּין

two

שְׁתֵּי

תַּרְתִּי

Two?! Both?!

שְׁתֵּי?!?

This *rhetorical question* indicates that two elements in the halakhic statements just quoted are paradoxical (as in the first example below) or redundant (as in the second example).

כּוֹפִין וּמְבַקְשִׁין – תַּרְתִּי?! קִידוּשִׁין סָה, א
They (= the judges) compel (him to grant his wife a divorce) and they request him (to do so). Both?! (How can granting a divorce be both mandatory and voluntary?!)

זָכַל ... שְׁבָרְפֶּת וְשִׁבְצָר – הָרִי אֵלוּ שָׁל בְּעַל הַבַּיִת.
תַּרְתִּי?! בבא מצינא קב, א
(As for) dung ... of the stable and the courtyard – behold it belongs to the landlord. Both?!

On this passage Rashi comments (s.v. תַּרְתִּי: “two” – in astonishment. Was it necessary for the tanna to state two cases (that in the stable and that in the courtyard), since one can be deduced from the other?!

תַּרְתִּי לְמָה לִּי

Why do I (need) two? לְמָה לִּי שְׁתֵּי?

This question poses the following *difficulty*: Why are there two separate halakhoth – when one may be logically inferred from the other?
משנה: וְכָל הַמִּתְחַיֵּב בְּנִפְשׁוֹ אֵין מִשְׁלָם מִמּוֹן, שְׁנָאֵמֵר: “יֵאָם לֹא יִהְיֶה אִסּוֹן, עָנוּשׁ יִעָנֵשׁ.”

כתובות לו, ב ע"פ שמות כא:כב
תלמוד: “כְּדִי רִשְׁעָתוֹ” – מִשּׁוֹם רִשְׁעָה אֶחָת אֶתְהּ מְחַיְּבוֹ, וְאִי אֶתְהּ מְחַיְּבוֹ מִשּׁוֹם שְׁתֵּי רִשְׁעִיּוֹת...
תַּרְתִּי לְמָה לִּי? כתובות לו, סע"א ע"פ דברים כה:ב
MISHNA: But anyone who is convicted of the death penalty does not have to pay money (for his crime), as it was stated: “And if there be no death, he must certainly be punished” (to pay damages – implying that if a death did occur because of his action, he is exempt from paying damages).

TALMUD: “According to his evil” – on account of one evil you require him to be punished (for one act), but you do not require him to be punished on account of two evils (involved in the same act) ... Why do I need two (derivations of the same principle)?

SEE: לְמָה לִּי

תַּרְתִּי/תַּרְתִּי מִשְׁמַע

(עוֹרֶת הָרַבִּים) מַצְבִּיעָה עַל שְׁנֵי (פְּרִיטִים)
(The use of the plural) indicates two.

The standard active participle is תָּרִים, but in one instance (בבא מציעא כב, א) our editions read תָּרוֹם.

The verbal root תָּרַם is *denominative*, i.e., it is derived from the Biblical Hebrew noun תְּרוּמָה, *priestly gift* (which is itself derived from the verbal root תָּרַם). See Rambam's *Commentary on the Mishna*, א:א. תְּרוּמוֹת. In Modern Hebrew the verb תָּרַם means *he contributed*.

תַּרְמוּדָאָה [תַּרְמוּדָאִי n.]

a Tarmodian תַּרְמוּדִי; אִישׁ מִתַּרְמוּד

רש"י גיטין לח, א

According to some manuscripts: תְּרוּמָאָה (with the letters *resh* and *daleth* reversed), referring to תַּרְמוּד, Palmyra, an ancient city in central Syria.

תַּרְמִי/תַּרְמִי fut. ← רָמָא

תַּרְנָגוּלָא [תַּרְנָגוּלִי n.]

rooster

תַּרְנָגוּל

תַּרְנָגוּלָתָא n. f.

hen

תַּרְנָגְלָת

תַּרְנָהוּ [תַּרְאָ + לְהוֹ] ← תַּרְי

תַּרְעָא [תַּרְעָ, cnstr. תַּרְעִי n.]

gate

1. שַׁעַר

וְתַרְעָא לְדִרְתָּא עָבִיד שַׁבַּת לֹא, רַע"ב
and he makes a gate for a courtyard

2. שַׁעַר; מְחִיר price; the market value

אֶפְקוּעֵי תַרְעָא בַבא בְּתַרָּא צ, א
raising the price

תַּרְעוּמָתָא n. תַּרְעוּמָת

נִתְּנוּ לְכֹן לְוִי אַחֵר – אֵין לוֹ עָלָיו אֱלָא תַרְעוּמָת.

בבא מציעא מט, א

(If) he gave it (= a tithe that had been promised to one Levite) to another Levite – he (= the first Levite) only has (cause) for a complaint against him (but he has no legal recourse for this breach of promise).

תַּרְקָבָא n.

תַּרְקָב (מִדַּת נֶפֶחַ: שְׁלֹשָׁה קָבִים)

three kabbim (a measure of volume)

רש"י עבודה זרה יח, א

The Mishnaic Hebrew noun is found in תַּרְקָבָא; הַד: תַּרְקָבָא. According to Rashi, the noun means *three kabbim*, because it is a contraction of תַּרְי, two, and קָב, and a kav; whereas some scholars have proposed that it is derived from the Greek noun, *trikabos* (Rav EZM). See the Table of Volume in Appendix II (3).

nineteen	f. תַּשְׁסָּרִי תִּשְׁעַ עֶשְׂרֵה
nine	f. תִּשְׁעַ תִּשְׁעַ
nine	m. תִּשְׁעָה תִּשְׁעָה
ninety	תִּשְׁעִין תִּשְׁעִים
	fut. תִּשְׁקִי- ← אֶשְׁקִי
	fut. pl. תִּשְׁרוּ- ← שָׂרָא
	fut. תִּשְׁרִי- ← אֶשְׁרִי
	fut. f. [תִּתְּשַׁבְּאִי] ← אֶשְׁתָּבִי
	fut. [תִּתְּשַׁכַּח] ← אִישְׁתַּכַּח
	fut. [תִּתְּשַׁלֵּם] ← מִשְׁתַּלִּים
	fut. pl. [תִּתְּשַׁעוּ] ← אִישְׁתַּעִי
	fut. [תִּתְּשַׁעְבִּיד] ← אִישְׁתַּעְבֵּד
	fut. [תִּתְּשַׁרִּי] ← אִישְׁתַּרִּי
	m. pl. תַּתָּא, תַּתִּינָא, f. תַּתִּינָא, m. pl. תַּתָּא
lower; lowest; bottom	תַּתְּתִינָא תַּתְּתִינָא adj. [f. pl.] לְאַחְנָא בְּנֵי גְלִילָאָה, וְלְאַחְנָא בְּנֵי גְלִילָאָה תַּתְּתִינָא סְנַהֲרִין יָא, ב to our brothers, inhabitants of the Upper Galilee, and to our brothers, inhabitants of the Lower Galilee The root of this word is תַּחַת (like the Hebrew תַּחַת, which means below), but the guttural consonant <i>heth</i> is deleted from תַּתְּתִינָא. The form תַּתָּא (without a final <i>hei</i>) occurs only once (in ב, שְׁבַת קַב), but even in that passage some manuscripts read תַּתָּא (Rav EZM), which is more appropriate for an Aramaic adjective.

“בְּסוּכוֹת” תַּרְתִּי מִשְׁמַע. סוּכָה ט, ב עִפּ וִיקְרָא כג:מב
(The word) “in-the-sukkoth” indicates two (sukkoth, even one above the other).

Generally, this statement has a purely quantitative meaning – that the items or phenomena are two in number. However, for a passage where a plural form is interpreted as indicating two distinct meanings – see the entry דְּמִים (the first example).

f. תַּרְתִּי סָרִי
שְׁתֵּים עֶשְׂרֵה
twelve

m. תַּרְתִּי שְׁמַע/שְׁמַעַת מִינָה
שְׁמַע מִינָה תַּרְתִּי ←

fut. pl. תִּשְׁגִּיחוּן ← אֶשְׁגַּח

[pl.] תְּשׁוּבָה
1. חֲזָרָה לְמוּטָב; שִׁיבָה אֶל ה'
repentance; return to the Almighty

For an example, see תְּשׁוּבָה בעל.

2. מַעֲנָה; דְּחִיָּה
retort; refutation
שְׁתֵּי תְּשׁוּבוֹת בְּדִבְרֵי. שְׁבַת מו, א ועוד
There are two refutations about the matter.
SEE: תְּיִוְבָתָא

fut. תִּשְׁכַּח ← אֶשְׁכַּח

n. [pl.] תְּשׁוּלוּמָתָא
תְּשׁוּלוּם
payment

fut. תִּשְׁמַט ← מִשְׁמַטָּא

n. [pl.] תְּשֻׁמִּישְׁתָּא/תְּשֻׁמִּישָׁא
use; usage
1. שְׁמוּשׁ; תְּשֻׁמִּישׁ
חֲזִין לְתְּשֻׁמִּישְׁתָּא עִירוּבִין כּד, רע"ב
lit for use
2. מַדָּה שְׁמוּשְׁתִּימָשׁ (עֲמוּ)
an accessory (e.g., an implement)

כִּי מִזְבִּין אִינִישׁ מִידִּי, אִיהוּ וְכָל תְּשֻׁמִּישְׁתִּיהּ מִזְבִּין.
בבא בתרא עח, ב
When a person sells something, he sells it and all its accessories.

In the Talmud, The Hebrew noun תְּשֻׁמִּישׁ usually refers to תְּשֻׁמִּישׁ הַמִּטָּה, sexual intercourse, especially in the tractates נדה and ברכות. Cf. ברכות נו, ב.

m. תַּשְׁסָּר
תִּשְׁעָה עֶשְׂרֵה
nineteen

form אוֹתְבִּיהַ — in the same passage.

SEE: מִתְתִּי, לִיתְתִּי

תַּתְּתָא fut. ← אִיתִי

תַּתִּיב fut. ← יְתִיב, תִּיתִיב¹

תַּתִּיתָא adj. f. ← תַּתָּא

תַּתְּכָשֶׁר/תִּיתְכָּשֶׁר fut. ← אִיתְכָּשֶׁר

תַּתְּמָה fut. ← אַל תַּתְּמָה, תָּמָה

תַּתְּסַחֵי [סחי אֲתַפְעֵל]

let her wash herself

תַּתְּרַחֵץ

ע"פ נדרים פ, רע"ב

As in the Hebrew הַתְּפַעֵל, when the initial root-letter of a verb in the Aramaic אֲתַפְעֵל and *binyanim* is a sibilant consonant – e.g., *shin* or *samekh* – that consonant regularly changes places with the *tav*, which is ordinarily prefixed to the root as a sign of the *binyan*, e.g., the entries תַּשְׁתַּכַּח and תַּסְתַּכֵּל above. This transposition of consonants, which is termed *metathesis*, is apparently caused by phonetic considerations. Therefore the form תַּתְּסַחֵי, *let her bathe*, which appears in our printed editions, is most extraordinary, since the initial root-letter *samekh* and the second *tav* remain in position – without metathesis. However, the reading in the Munich manuscript is תַּסְחֵי (with one *tav*), the regular future form for *binyan* קַל (Rav EZM).

SEE: סָחָא

תַּתְּסַר/תִּיתְסַר fut. ← אִיתְסַר

תַּתְּעָרוּ fut. pl. ← אִיעָר, אִיתְעָשֶׁר

תַּתְּקִיף fut. ← תְּקִיף

תַּתְּקִפִּי fut. [קפי אֲתַפְעֵל]

it will float

תָּהָא צָפָה

וְתַתְּקִי עֲלֵת בְּכַד בְּאִילָפָא דְּאֶזְלָא בִּימָא

עִירֻבִין נָג, ב ורש"י שם

and the ladle will float in a pitcher like a boat that travels at sea

SEE: קָפָא, אֲקָפִי

adv. לְתַתָּא/לְתַתַּאי/לְתַּחַת/לְתַּחְתָּא

downward; underneath; below

לְמַטָּה

דְּסָלְקִין לְעֵילָא וְדִנְחִתִּין לְתַתָּא בְּבֵא קָמָא קִיג, סע"ב
those that go up (to Eretz Yisrael) and those who go down (to Babylonia)

הִנְהוּ בֵּי תַרִּי דְּהוּוּ דְּיִירִי — חַד עֵילָאִי וְחַד תַּתָּאִי

בבא מציעא קיז, א

(there were) two (people) who were living (in a house) — one above and one below

The last form occurs only once (in ב כג, but in Rashi's commentary (ad loc.) it is written without the *hei*: לְתַתָּא — a form that is more appropriate for an Aramaic adverb.

SEE: תוּתִי

תַּתְּבִי fut. ← תִּיתִיב

תַּתְּבוּר fut. [בור אֲתַפְעֵל]

it will become fallow

תַּעֲשֶׂה בּוֹרָה

(ד)נִיחָא לִיהַ דְּתַתְּבוּר אַרְעִיהַ בִּימָ קָ, רע"א ורש"י שם
it is pleasing for him that his land become fallow

תַּתְּבִיז fut. ← לִיבִז

תַּתְּבִן fut. f. [תבן אֲתַפְעֵל]

תַּתְּבִן (יִשְׁאַר בָּהּ תְּבִן — לְזָבֵל)

it will be strewn (with straw for fertilizing)

בְּעִינָא דְּתַתְּבִן לִי אַרְעֵאִי בְּבֵא מְצִיעָא קָ, רע"ב

I want that my land be strewn (with straw)

תַּתְּגַּנִּי fut. ← מִיגְנִיָא

תַּתְּחִזּוּ fut. pl. ← אִיתְחִזִּי

תַּתִּי [תתי פֻּעַל: מִתְתִּי/מִיתְתִּי, prt, תַּתִּי, limp]

הִשְׁפִּיל; הוֹרִיד

וְלִמְעֵלָה, דְּדָלָאִי וְאוֹתְבִּיהַ; וְלִמְטָה, דְּתַתָּאִי וְאוֹתְבִּיהַ
שבת ח, ב

and (if the food was) above (ten handbreadths), for he raised (it) up and placed it (there); and (if) below, for he lowered (it) and placed it (there)

In this passage the Munich manuscript has the readings תַּתִּיָּה and תַּתִּיָּה, respectively (Rav EZM) — the usual third-person-singular forms with third-person-singular pronoun suffixes, which are parallel to the suffix in the