

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

4. עָקָר; מְקוֹר (לְדַבְרִים הַמְסֻתָּעִים מִמֶּנּוּ) archetype; source

אָבוּהוֹן דְּכוּלְהוּ דָם שַׁבְתָּ כּב, 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, אָמאָ

אָבאָ n.

forest

רַבָּה בַּר רַב הוּנָא הָיָה לִיהָ הַהוּא אָבאָ אַגְוָדָא דִּינְהִירָא. ב"מ קז, סע"ב ורש"י שם

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

The form אָבאָ, which first occurs in רע"ב טז, חולין 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 אָבאָ, referring to the *growing fruit* of a plant still attached to the ground (Rashi ad loc.). This usage parallels the Biblical phrase עֲדָנוּ בְּאֲבוֹ (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 אָבאָ as the standard translation of the Biblical Hebrew noun פֶּרִי, fruit, e.g., in *Bereshith* 4:3. See also *Daniel* 4:9 and Rashi ad loc.

SEE: אָבִיבָא

אָבִיבָא [= אָ + בָּבָא] ← בָּבָא

אָבד־ [אבד: אָבִיד־] prt.

אָבד־; מִיתָ אָבד־ קָתָא דְּמַגְלָא, אָבדוּ אֶלְפָא זֻזֵי. 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).

חָבַל עַל דְּאָבְדִין וְלֹא מִשְׁתַּפְּחִין!  
סנהדרין קיא, א וירש"י שם ובפירושו לשמות ו:ט  
Woe for those who die and are not found (since they are not replaceable)!

SEE: אִיתְבַּד, אָבְדִי, אֹבְדִי, אָבִידָתָא

אָבְדִי [אבד פִּיעַל: אָבְדִי inf.]

1. אָבְדִי; אָבְדִי לוֹ; הִפְסִידִי he lost  
(ל)גִּבְרָא דְּטָרְקִיָה לְגַלְיָה וְאָבְדִיָה לְמַפְתָּחִיהָ  
סנהדרין קיג, סע"א  
a man who locked his door and lost it, (i.e.,) its key  
2. הִשְׁמִידִי he destroyed

אָבוֹת מְלָאכוֹת אַרְבַּעִים חֹסְרֵי אַחַת.

שַׁבַּת עַג, סע"א (מִשְׁנָה)

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

אָבאָ [אָבְהוֹן, אָהֲבָתָא pl.] n.

father 1. אָב

כָּל מְצֻנְתָּא דְּמַחֲיִיב אָבאָ לְמִיעֲבַד לְבְרִיָה קִידוּשֵׁין 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 אָבאָ, my father) are appended to אָבִי, as follows:

אָבוּךָ	אָבִיךָ אָבִיךָ	your (m./f.) father
אָבוּהִי אָבוּהִי	אָבִיר	his father
אָבוּהָ אָבוּהָ	אָבִיהָ	her father
אָבוּנָא אָבוּנָא	אָבִינוּ	our father
אָבוּכוֹן	אָבִיכֶם	your (pl.) father
אָבוּהוֹן	אָבִיהֶם	their father

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

אָבִי 2. my father; Daddy; Father

אָבאָ גְּדוּל מְאִבְרִי! סנהדרין לו, סע"ב (מִשְׁנָה)

My father is superior to yours!

(ש)אִין הַתִּינּוּק יוֹדֵעַ לְקֹרוֹת "אָבאָ" וְ"אָמאָ"...  
ברכות מ, סע"א

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

מְאָבָא מְרִי שְׁמִיעַ לִי בְּרֹכוֹת כּט, ב  
I heard it from my father, my teacher

אָבאָ! אָבאָ! הֵב לִן מִיטְרָא! תַּעֲנִית כּג, ב  
Father! Father! Give us rain!

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

אָבָא; מֶרֶ (תּוֹאֵר כְּבוֹד) 3. Abba; Mr.

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

אָבָא שְׂאוּל בְּרֹכוֹת לא, א ועוד  
Abba Sha'ul  
עֲבָדִים וְשִׁפְחוֹת – אִין קוֹרִין אוֹתָם "אָבָא פְּלוּנִי"  
וְ"אָמָא פְּלוּנִית" בְּרֹכוֹת 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"

(יבמות נו, רע"ב and בְּרֹכוֹת מז, א א רש"י) this title of respect was sometimes applied to the famous Babylonian amora known as Rav – instead of his given name. On the other hand, Rashbam (on א א בבא בתרא נב, א א רש"י) contend that Rav was called by the name Abba since it was his given name (as