

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

2. רָמַז; סָמַן; הִצְבִּיעַ

he hinted; he gestured; he pointed

וְרַחֲמֵנָא הֵיבָא יְתִיב? ... אַבְיִי נִפְק לְבָרָא אַחֲוֵי 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 מַחָה ("הִצְטָחָה"), a gesture, which may have either a physical or a figurative sense.

3. הִדְגִּים **he demonstrated**

לְוֵי אַחֲוֵי קִידָה קָמִיָּה דְרַבִּי וְאַיְטְלַע תַּעֲנִית כּה, א
Levi demonstrated bowing before Rebbi and (thereby) became lame

The Aramaic verb from the root חוּ appears in the Babylonian Talmud only in the אַפְעַל (causative) *binyan*. In Biblical Aramaic, however, it generally appears in the *binyan*, the equivalent of אַפְעַל, e.g., in Daniel 3:32 – שְׁפָר קָדָמִי לְהַתְּנָה, 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 לְחַתּוֹת דְּעָה, to express an opinion, is quite common.

Cf. the אַפְעַל conjugation of חוּ in *G for G*, pp. 108-110.
SEE: מַחָה, הוּי

לְאַחֲוֵי/אַחֲוֵי inf. ← אַחֲוֵי

אַחֲוֵי inf. ← אַחֲוֵי

אַחֲוֵינָא n. ← אַחֲוֵינָא

לְאַחֲוֵי inf. ← אַחֲוֵי

לְאַחֲוֵי inf. ← אַחֲוֵי

אַחֲוֵי¹ inf. ← אַחֲוֵי

אַחֲוֵי² prep.

in back of; behind; after אַחֲוֵי

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

וְהֵינִי מִיָּלִי — לְקָמִיָּה, אָבָל לְאַחֲוֵיָּהּ — אֶפִּילוּ מִיָּלִי אֵינִי חוֹרֵן בְּרֻכּוֹת ט, א

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

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

1. גַּם זֶה וְגַם זֶה **both ... and ...**
כָּל מִצְוֹת עֲשֵׂה שְׁלֵא הַזְּמַן גְּרָמָה — אַחַד אַנְשִׁים וְאַחַד נְשִׁים חַיִּיבִים. קִירוּשִׁין כּט, א: מִשְׁנָה פ"א מ"ז
(In) all positive commandments that are not timebound – both men and women are obligated.

2. בְּדַרְךָ אַחַת... וּבְדַרְךָ אַחֲרָת...
one (way) ... and another (way)...

הַמְדַבֵּר אַחַד בְּפִה וְאַחַד בְּלֵב פִּסְחִים קִיג, ב
one who talks one (way) with his mouth and another (way) in his heart (=insincerely)

אַחַד [= + חַד]; אַחֲרָא [= + חַד + א]

עַל אַחַת; עַל אַחַד **on one**

אַחֲוֵי/אַחֲוֵי inf. ← אַחֲוֵי

אַחֲוֵינָא/אַחֲוֵינָא n.

עֵץ הָעֵרְבָה **willow tree**

רש"י שבת ב, סע"א ד"ה "אחווניא" וע"ב ד"ה "אחווניא"

Although in ב, סע"א our editions read אחווניא, the Munich manuscript reads אַחֲוֵינָא (with a double vav) – like our reading on the previous page (ב, סע"א).

SEE: אַחֲוֵינָא and its note

אַחֲוֵינָא [חור אַפְעַל: אַחֲוֵינָא] inf.

1. הַלְבִּיֵן; עֲשֵׂה לְלָבָן

he whitened; he bleached

וְאַחֲוֵיָּהּ לְבִישָׁרֶיהָ לְבַבָא קָמָא דָּף פּה, ב
and he whitened his skin/flesh

2. "הַלְבִּיֵן (פְּנִים)"; הַכְּלִים; בִּיֵּשׁ

"he whitened"; he embarrassed

בְּמַעֲרָבָא בְּמַאי זְהִירִי? ... בְּאַחֲוֵינָא אֶפִּי. ב"מ נה, סע"ב
About what are they meticulous in the West (=Eretz Yisrael)? ... About "whitening faces" (i.e., to avoid embarrassing people).

SEE: חִינֵי, חִינֵי, חִינֵי

אַחֲוֵינָא n. pl. ← אַחֲוֵינָא

אַחֲוֵי [חור אַפְעַל: מַחֲוֵי, fut., prt., לחֲוֵי/נַחֲוֵי]

אַחֲוֵי/אַחֲוֵי inf.

1. הִרְאָה **he showed; he indicated**

רִישׁ לְקִישׁ אַחֲוֵי לִיהַ דִּינָא לְר' אֶלְעָזָר. בְּבֵא קָמָא ק, א