

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

אַבִּיק [אבק: אַבִּיק, act. prt., אַבִּיק, pass. prt., מִיבִיק inf.]

1. he attached
 וּמַעֲוִיל לְהוֹ בְּגָלִימָא 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. he attached; he became addicted
he was attached; he became addicted
 פִּינּוֹן דְאַבִּיק בַּה טוּבָא, כְּמִינּוּת דְמִנְיָא. 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 **וַיִּבְרַח**, *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 G*, pp. 21, 74-75.
DIFF: אַבְקָא

אַבִּישְׁנָא n. ← אַבְשׁוּנָא

אַבְלָא n. אַבְלָא
mourning
 שְׂאֵנֵי מוֹשֶׁה, דְתִקְוִף אַבְלֵיהּ. מועד קטן כא, א
(The case of) Moshe (Rabbenu) is different, because the mourning for him was more intense.
DIFF: אַבּוּלָא, אַיִבּוּלָא, אַבְלוּתָא, אַבְלוּלֵי, בִּי אַבְלָא
SEE: אַבְדָּא

אַבְלַע [בלע אפּעל: מְבַלַּע, prt., אַבְלַע, imp.]
1. he combined; he blended; he incorporated
 דְרַגְיֵי... דְכוּרֵי שְׂרִינִין... אַבְלַע לִי וְאָנָא אִיכוּל!
 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. he included
 דְלִמָּא... אַבְלַע לִיָּהּ בְּחֻשְׁבוֹן? בבא מציעא סד, רע"א
perhaps he has included it (=the amount stolen) within the account?

3. he instilled; he taught
 אָמַר רַב הַמְנוּנָא: הָא מִילְתָּא אַבְלַע לִי ר' חֲנִינְיָא מנחות יז, א ורש"י שם

occurs only in the passage quoted here, but Rashi *ad loc.* quotes a second instance אַבְיִרְתָּהּ in *עוֹלָה וְקָל מנחות עג, ב* instead of *עוֹלָה וְקָל 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 (= שַׁק שֶׁל עוֹר)
wineskin (leather bag for liquids)
 ע"פ רש"י עבודה זרה לד, רע"ב (אבל ע' תוס' שם ד"ה "אכטא")

אַבְטַחַח [בטח אפּעל]
he promised
 אַבְטַחְךָ לְךָ וְלְאָבוּךָ לְעֵלְמָא דְאַתְיָ? סנהדרין צח, א
Did he promise you and your father the world-to-come?
SEE: בְּטַח

אַבִּיבָא n.
אַבִּיב (= הַבְּשֻׁלַת תְּבוּאָה)
ripening of grain
 וְזִימְנָא 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 pl.]
a lost article
 מַהֲדִירֵינָא אַבִּידְתָּא בְּסִימְנָא חולין צה, סע"ב
we return a lost article through a mark of identification
SEE: אַבְדָּא

אַבִּילוּתָא n.
mourning
 לֹא תִינְהוּג אַבִּילוּתָא מועד קטן ב, ב
do not practice mourning
DIFF: אַבּוּלָא, אַיִבּוּלָא, אַבְלוּתָא, אַבְלוּלֵי, בִּי אַבְלָא
SEE: אַבְדָּא

אַבְלוּלֵי n. pl.
אַבְלוּלֵי
mourners
 כִּי הָווּ מְבָרִי אַבְלוּלֵי סוטה לה, א
when they were serving food to mourners
DIFF: אַבּוּלָא, אַיִבּוּלָא, אַבְלוּתָא, אַבְלוּלֵי, בִּי אַבְלָא
SEE: אַבְדָּא

אַבִּיִסְנָא n.
 מְנוֹר (= קוֹרְהַ בְּמִכּוֹנֵת אַרְיָגָה)
(the heavy) beam (that is part of a loom)