

אָבֵלֶע [בצל אָפֵעֶל]
it grew (like an onion) (בְּבָצֵל) גִּדְּלַ

רש"י עירובין כט, רע"ב

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

אָבֶק [cnstr. אָבֶק]

dust 1. עֶפְרָ דֶק
 2. מַעֲיִן (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 אָבֶקָה שֶׁל שְׁבִיעִית.

SEE: אָבֶקָה

אָבֶק לְשׁוֹן הָרַע

מַעֲיִן (הָאָסוּר שֶׁל) לְשׁוֹן הָרַע

a trace of (the prohibition of) slander

Speech that is explicitly derogatory towards another person is defined as *לְשׁוֹן הָרַע*, *slander*, and is prohibited by Torah law. Remarks that have a derogatory implication (for example, "You have no idea what So-and-so has been up to lately") or are uttered under circumstances that would encourage others to speak derogatorily about someone – are characterized as *אָבֶק לְשׁוֹן הָרַע*, *a trace of slander*, and are forbidden by Rabbinic legislation.

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

אָבֶק רְבִית

מַעֲיִן (הָאָסוּר שֶׁל) רְבִית

a trace of (the prohibition of) usury

Both the accepting and the granting of extra payment for a loan have been prohibited by the Torah as usury. In addition, some payments that are not included within the Biblical category of usury for one reason or another are characterized by the Rabbis as *אָבֶק רְבִית*, *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 *אָפֵעֶל* conjugation of הָדַר in *G for G*, pp. 64-67.

SEE: בָּלַע

אָבֵלֶע ← **אֵיבֵלֶע**

אָבֵנָא [אָבֵן, abs., אָבֵנִי] n. pl.

stone; rock אָבֵן
a precious stone אָבֵן טָבָא בבא בתרא עד, ב

אָבֵנָר n.

a plant "בְּבִנְגָרִי" (מִין צְמַח) רש"י שבת קט, ב
 See the reading of the *Arukh*, בְּבִנְגָר, which has been identified by some scholars as *artichoke*.

אָבֵנָתָא n. ← **אוֹבֵנָתָא**

אָבַע [nbc אָפֵעֶל: מַבְעֵי] [prt.]

"הִבַּע!" (= גָּרוּם לְנִבּוּעַ!) **cause to flow!**
 אָבַע מֵימִיךָ! תַעֲנִית כֹּה, ב וִרְשִׁי שֵׁם
Cause your water to flow!

The Hebrew causative verb הִבַּע is regularly used in the sense of *he caused (words) to flow*, i.e., *he expressed or he uttered*, e.g., in *Tehillim* 19:3 – יוֹם לְיוֹם וְיָבִיעַ אִמָּר – *day following day utters speech*.

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

SEE: נָבַעַי

אָבַעוּל [= אָתְבַּעוּל] pl. [בעל אָתְבַּעוּל]

they were seduced (sexually) נִבְעָלוּ
 וְאָבַעוּל כַּמָּה בְּתוּלְתָא בְּנְהַרְדְּעָא יוֹמָא יַט, סע"ב
and several virgins were seduced in Neharde'a

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

SEE: בָּעַל

אָבַעַי [= אָתְבַּעַי] ← **אֵיבַעַי**

אָבַעִית [בעת אָפֵעֶל: מַבְעִית] [prt.]

he scared; he frightened הִפְחִיד
 הוּא דְאָבַעִית נַפְשִׁיהּ בְּבָא קָמָא צָא, א
it was he who scared himself

SEE: אוֹבַעִית, בָּעִית