

Vocabulary and Grammar

Updated for shiur #28

Key Gemara Words and Phrases

: since, because	<i>agav</i>	אגב
<i>iglaei milta</i> - the matter is revealed, understood	נגלה הדבר	אגלאי מלתא
<i>a-dehakhi</i> , meanwhile	בינתיים	אדהכי
Noun form of <i>lokim</i> , to establish or maintain. An <i>ukimta</i> refers to the specification of a (class of) case(s) in which a particular law applies. This usually serves to narrow the scope of the law and thus avoid a difficulty.		אוקימתא
<i>Iy hakhi</i> , if this is the case	אם כך	אי הכי
<i>Iy salka da'atakh</i>	אם תעלה על דעתך	אי סלקא דעתך
<i>Iba'aya le-hu</i> : They were asked a question.(a <i>ba'aya</i>)	נשאל מהם	איבעיא להו
<i>Iba'it eima</i> : If you want I will say. (offers an alternative version or interpretation)	אם תרצה לומר	איבעית אימא
<i>idei ve-idei</i> : lit.:these and these, both of them	אלה ואלה	אידי ואידי
<i>ayti</i> , brings	מביא	אייתי

<i>ika</i> : there is		איכא
<i>ika beinayhu</i> : is (or makes) [the difference] between them	ישנו ביניהם	איכא בינייהו
<i>ika de-amri</i> : lit. there are those who say. This term indicates a different version of a sugya.	יש אומרים	איכא דאמרי
<i>eima</i> , say	אמור	אימא
<i>itzrikha lei</i> : required [to teach] it		איצטריכא ליה
Itmar – It is said. Generally used to introduce as Amoraic discussion that is independent (though often thematically connected) of the exposition of the mishna.		איתמר
<i>ela</i> , but, however		אלא
<i>alma</i> : it follows, consequently, therefore		אלמא
<i>Im timtza lomar</i> : lit. If you find to say. Used to grant one side of a ba'aya in order to ask a further question.		אם תמצוי לומר
<i>amai</i> : why, what for	מדוע	אמאי
<i>amar mar</i> : lit. the master (teacher) said, reference to a passage quoted above.		אמר מר
<i>af al gav</i> – even though		אף על גב

<i>itrami</i> : [it] has happened	התרחש	אתרמי
<i>be-anpei nafsha</i> : by itself	בפני עצמו	באנפי נפשה
<i>be-gava, be-gavyhu</i> - [with] it, [with] them	בו, בהם	בגוה, בגוייהו
<i>be-hadei</i> : with		בהדי
<i>be-khi yutan</i> - lit. "if it is put." Reference to Vayikra 11:38 - "If any water is put upon seed, and any part of their carcass fall on it, it shall be <i>tamei</i> (impure) to you." To say something is " <i>be-khi yutan</i> " is to say that it has come into contact with liquid under the appropriate circumstances such that is is now "mukhshar le-kabel tum'ah" מוכשר לקבל טומאה, i.e., it is now capable of becoming <i>tamei</i> (ritually impure). Noun form of verb <i>ba'ei</i> , he inquires. A <i>ba'aya</i> is a clarifying question usually presented in the following form:		בכי יותן
		בעיה (בעי)

Ba'ei R. _____

Option 1

O Dilma (Or

possibly)

Option 2***batzir*** – less

בציר

bishelama, it is all right, it is true, granted. The gemara usually uses the term *bishelama* in order to point to a problem elsewhere: e.g. *bishelama* *x* is the case, however, *y* is difficult for such and such a reason.

זה בסדר, זה נכון

בשלמא

batar, batrei: after, after him

אחרי, אחריו

בתר, בתריה

batra: the last

האחרון

בתרא

gufa: itself. The term *gufa* is used in two ways: 1. self-reference as here. 2. As the introduction to a discussion of a topic that was referred to above.

גופא

gazlan, robber. A *gazlan* in halakha is one who steals openly such that the victim is aware of the theft while it is taking place. As opposed to a *ganav* (see above), a *gazlan* is merely required to return the lost object and does not pay *kefel*

גזלן

ganav, thief. A

גנב

ganav in halakha is one who steals in secret, without the awareness of the victim. When he is caught he must return the stolen object and in addition must pay *kefel*, double, i.e. the value of the object, to the victim.

dumya - [it is] similar

דומה

דומיא

didan: ours

שלנו

דידן

dayka nami: lit. also precisely; reference to a close reading of a source that supports a certain position.

דיקא נמי

dilma: perhaps, maybe

אולי

דלמא

hadadei: one another, each other

הדדי

ha-hu gavra: lit. a certain man.

Opening of a story about some anonymous person.

האיש הזה

ההוא גברא

hava amina: I would have said (thought, supposed)

הייתי אומר

הוה אמינא

havei: is

הוי

heikhi - how, what for

איך, כיצד

היכי

heichi dami – what is the case?, what is the situation referred to in the previous statement?

היכי דמי

hakha, here

כאן

הכא

<i>hakha bemaikin</i> , what are we dealing with here	במה עוסקים אנחנו כאן	הכא במאי עסקינן
<i>hakhi miba'i lei</i> - [like] this it is necessary...	כך צריך	הכי מביעי ליה...
<i>hakhi nami mistavra</i> , this [is][a] plausible conclusion	כך גם מסתבר	הכי נמי מסתברא
<i>hilkakh</i> : therefore, hence		הלכך
<i>hani</i> , these	אלה	הני
<i>hani milei</i> : these things (words)	דברים אלה	הני מילי
<i>hashta</i> - now	עכשיו	השתא
<i>hatam</i> : there	שם	התם
<i>u-raminhu</i> : lit. we throw against it, used to point out a contradiction between two sources.		ורמינהו
<i>zuta</i> : small [one]	הקטן	זוטא
<i>chayish; chayshinan;</i> <i>neichush</i> : suspect, fear concerned with; we suspect, fear or are concerned with; let us suspect, fear or be concerned with.		חייש, חיישינן ניחוש
<i>tuva</i> – a lot		טובא
<i>ta'ama</i> , the reason	הטעם	טעמא
<i>kavatei</i> - according to him	כמו, בשיטתו	כוותיה
<i>kulei alma la peligi</i> –		כולי עלמא לא פליגי

everyone agrees (lit.
all the world does not
dispute).

kol she-ken - all the
more so

כל שכן

la shanu ela: lit.
"they did not teach
but." Introduces a
qualification to a
previous mishna or
gemara.

לא שנו אלא

le-bar: towards the
outside.

לחוץ

לבר

le-go: towards the
inside.

לפנים

לגאו (לגו)

lehu - them (direct
object)

אותם

להו

loveh: borrower, debtor.

לוה

leima ke-tanai: [let
us] say it is a
makhloket between
Tanaim.

נאמר כ[מחלוקת]
התנאים

לימא כתנאי

le-kaman – below,
further on

לקמן

mai ika le-meimar?:
lit., what can be
said?. often means
'how is this applied?'

מה אפשר לומר

מאי איכא למימר

mai iraya, what is the
relevance of

מה השייכות של

מאי אריא

mai beinayhu: what is [the difference]
between them?

מה ביניהם

מאי בינייהו

mai lav...: is it not
the case that...?

מאי לאו

man shma'at lei: lit.
about whom have

למי שמעת

מאן שמעת ליה

you heard, i.e.
which scholar is
identified with the
position...

mahu de-teima... ka

mashma lan: lit.

"what would you
say... it teaches us
(the opposite). The
gemara uses this
expression to
explain some
seemingly
unnecessary
statement. "*mahu
de-teima*" introduces
the notion that could
otherwise have been
entertained. When
this is followed by
"*ka mashma lan*",
we are to
understand that the
additional statement
was added to
exclude this
possibility.

מהו דתימא... קא משמע לן

mi, is it the case, is it
true

האם

מי

midi: something, a
thing.

משהו

מיד

minei - from it

ממנו

מיניה

mi-khedi: such that,
since

מכדי

malveh: lender, creditor

מלוה

mena lei?: lit. from
where for him, i.e.
what is his source?

מנין לו

מנא ליה

<i>mani</i> : who is [the author of] it	מי	מני
<i>me-ikara</i> - originally, initially	מההתחלה	מעיקרא
<i>metzia</i> : middle	אמצעי	מציעא
<i>nehi</i> - granted, even though	נניח	נהי
<i>nihali</i> : to me	אלי	ניהלי
<i>ninhu</i> - they	הם	נינהו
<i>nami</i> - also		נמי
<i>nafish</i> – much, a lot.		נפיש
<i>nafka mina</i> : lit. comes out of it, the point or significance of it.		נפקא מינה
<i>nafshakh</i> : yourself	עצמך	נפשך
<i>seifa</i> - latter or last section of a mishna or baraita		סיפא
<i>salka da'atakh</i> : you entertain the notion	עולה על דעתך	סלקא דעתך
<i>salka da'atakh</i> - you would <i>amina</i> have thought to say	היה עולה על דעתך לומר	סלקא דעתך אמינא
<i>safek</i> (pl. <i>sefaikot</i>) doubt, unresolved dilemma		ספק
<i>avidi</i> : are likely, are liable	עשויים	עבידי
<i>ilavei</i> : on [top of] it	עליו	עילויה
<i>al menat</i> : in order to		על מנת
<i>perat</i> : excepting, excluding		פרט

tzirikhi, de-i katav

rachmana... hava

amina... katav

rachman: lit. they

are needed, for if

the Torah had

written... I would

have said...

[therefore] the Torah

wrote... This is the

form in which the

gemara

usually explains

why seemingly

unnecessary words

or verses appear in

the Torah. The

explanation involves

explicating the

potential

misunderstanding

that would arise if

the relevant words

were left out.

kim lei: lit. it is

established for him,

he knows

קים ליה

reisha, first section of

a mishna or a baraita

רישא

rami - points out or

sets up a

מנגיד

contradiction.

רמי

shani, is different

שונה

שאני

shekhichi: found, usual.

שכיחי

shema minah: lit.

'hear from it.'

Refers to a

conclusive statement

or deduction.

שמע מינה

– Come and *Ta shema*

תא שמע

hear. *Ta shema* is the opening of a quote from a precedent, usually a Baraita, but occasionally a mishna or a meimra of Amoraim. Most often (as in the case on 21b), *Ta shema* is used to introduce a precedent that prima facie proves the point of one side of a makhloket

tiyuvta, itotiv - refutation, has been refuted. *tiyuvta de-Rava tiyuvta*

תיובתא דרבא

איתותיב, תיובתא

tiyuvta means that this is a conclusive refutation of Rava's position.

let it stand. *teiku*, *Teiku* signifies an unresolved question or *makhloket*. Traditionally, it has been interpreted as an acronym:

תשבי יתרץ קושיות
ואבעיות

Tishbi (Eliahu HaNavi) will resolve questions and problems

תיקו

tana kama: the first (anonymous) Tana in a quote.

תנא הראשון

תנא קמא

Tanu Rabanan: lit. Our Rabbis taught.

The gemara often uses this term to open a

תנו רבנן

quote from a baraita (and occasionally a mishna). In contrast to other phrases (Ta shema תא שמע, Tenan תנן, Tanya תניא) Tanu Rabanan is often used to begin a new discussion rather than to furnish a proof in a pre-existing one.

tanya: it is taught
(usually signals the beginning of a baraita)

תניא

tanya nami hakhi: so too it is taught in a baraita. This expression is used to introduce a baraita that expresses the same idea as previously expressed by an Amora.

תניא נמי הכי

tanituha: we have learnt it (in a mishna or a baraita)

שנינו אותה

תניתוה

Tenan: we have learnt in a mishna (phrase introducing a quote from a mishna)

שנינו empty

תנן

tifshot mina: derive from it, deduce from it

תסיק ממנה

תפשוט מינה

tirgema, explained it.
lit., translated it.

Tirgema is used usually when the gemara offers an alternative explanation of a term or concept in order to solve a difficulty.

תרגום, הסביר אותה

תרגמה

tarti: two, both

שנים

תרתי

tata'a: bottom

תחתונה

תתאה

General vocabulary.

avnei beit kulis: lit. stones of the house of Kulis. "Kulis" is short for Mercuris, which is a version of Mercury. The Roman god Mercury was the god of the crossroads. Statues honouring him were erected at crossroads and a small pile of stones was placed at the side of the road. Each traveller could make an addition to the pile. To do so was, of course, forbidden idol worship.

אבני בית קוליס

gav: since, because of

בגלל

אגב

iglaei milta - the matter is revealed, understood

נגלה הדבר

אגלאי מלתא

a-dehakhi, meanwhile

בינתיים

אדהכי

: returned them. ahadrinhu

החזיר אותם

אהדרינהו (הדר)

udra: cotton, fleece

אודרא

ones - unavoidable accident(s)

אונס, אונסיין

ushpiza: 1. hotel, guest house, 2. hospitality

מלון

אושפיזא

azda: follows, goes.

אזדא

Azil: 1. [he] walks, goes 2. [he] rules, decides.

הולך

אזיל

achulei achlei: he forgives, renounces.אחולי אחליה
(מחל)*acharayut, acharayutan* - responsible,

אחריות, אחריותן

liable (for them)

<i>Iy hakhi</i> , if this is the case	אם כך	אי הכי
<i>Iy salka da'atakh</i>	אם תעלה על דעתך	אי סלקא דעתך
<i>Iba'aya le-hu</i> : They were asked with a question.(a <i>ba'aya</i>)	נשאל מהם	איבעיא להו
<i>Iba'it eima</i> : If you want I will say. (offers an alternative version or interpretation)	אם תרצה לומר	איבעית אימא
<i>idei ve-idei</i> : lit.:these and these, both of them	אלה ואלה	אידי ואידי
<i>ayti</i> , brings	אייתי	אייתי
<i>ika</i> : there is		איכא
<i>ika beinayhu</i> : is (or makes) [the difference] between them	ישנו ביניהם	איכא ביניהו
<i>ika de-amri</i> : lit. there are those who say. This term indicates a different version of a sugya.		איכא דאמרי
<i>eima</i> , say	אומר	אימא
<i>isamei</i> : shall I delete it? should the tana delete this baraita from the authorized teaching?	אסיר אותו	איסמיה (סמי)
<i>itzrikha lei</i> : required [to teach] it		איצטריכא ליה
<i>irkas</i> - lost	איבד	אירכס
(no real translation into English. In English, this semantic function is usually fulfilled by verbs such as “to have” e.g <i>יש בו סימן</i> = it has a <i>siman</i> .)	יש, אין	אית, לית
It is said. Generally used to introduce as Amoraic discussion that is independent (though often thematically connected) of the exposition of the mishna	נאמר	איתמר

<i>ela</i> , but however		אלא
<i>alma</i> : it follows, consequently, therefore		אלמא
<i>Im timtza lomar</i> : lit. If you find to say. Used to grant one side of a ba'aya in order to ask a further question.		אם תמצא לומר
<i>amai</i> : why, what for	מדוע	אמאי
<i>amina</i> : I say, I'll say.		אמינא
<i>amar mar</i> : lit. the master (teacher) said, reference to a passage quoted above.		אמר מר
<i>af al gav</i> – even though		אף על גב
<i>afuki</i> : spent, took out	הוציא	אפוקי
<i>atzan'ainhu</i> : hid, concealed it.	הצניע אותו	אצנעינהו (צנע)
ikle'u, arrived at, came upon	נקלעו, נכנסו אל	אקלעו
<i>aris, aris[ei]</i> , [his] tenant farmer (farmer who works the land for its owner in exchange for a percentage of the produce)		אריס, אריסיה
<i>eshkach</i> : he found	מצא	אשכח
<i>ashkechinhu</i> , he found them	מצאו אותו	אשכחינהו
comes	בא	אתא
<i>ata</i> , came, arrived	בא	אתא
<i>ata le-kamei</i> : lit. came in front of him, usually refers to a student who comes to study with a new teacher or a case that come before a judge.		אתא לקמיה
<i>itrami</i> : has happened	התרחש	אתרמי
<i>baga be-ar'a</i> - a peice of land		באגא בארעא
<i>be-anpei nafsha</i> : by itself	בפני עצמו	באנפי נפשה

on it	בו	בגויה
<i>be-hadei</i> : with		בהדי
<i>bustana</i> , orchard	פרדס	בוסתנא
<i>be-khi yutan</i> - lit. "if it is put." Reference to Vayikra 11:38 - "If any water is put upon seed, and any part of their carcass fall on it, it shall be tamei (impure) to you."		
To say something is "be-khi yutan" is to say that it has come into contact with liquid under the appropriate circumstances such that it is now "mukhshar le-kabel tum'ah" מוכשר לקבל טומאה, i.e., it is now capable of becoming tamei (ritually impure).		בכי יותן
<i>ben gil</i> : a person born at the same hour and under the same planetary influence.		בן גיל
desires, requires, intends	רוצה, צריך, מתכוון	בעי
Noun form of verb <i>ba'ei</i> , he inquires. A <i>ba'aya</i> is a clarifying question usually presented in the following form:		
Ba'ei R. _____		בעיה
Option 1		
<i>O Dilma</i> (Or possibly)		
Option 2		
<i>batzir</i> - less than		בציר
<i>bishelama</i> , it is all right, it is true, granted. The gemara usually uses the term <i>bishelama</i> in order to point to a problem elsewhere: e.g. <i>bishelama</i> x is the case, however, y is difficult for such and such a reason.	זה בסדר, זה נכון	בשלמא
: <i>after</i> , <i>after himbatar</i> , <i>batrei</i>	אחרי, אחריו	בתר, בתריה

batra: the last האחרון בתרא

gufa: itself. The term *gufa* is used in two ways: 1. self-reference as here. 2. As the introduction to a discussion of a topic that was referred to above. גופא

gazlan, robber. A *gazlan* in halakha is one who steals openly such that the victim is aware of the theft while it is taking place. As opposed to a *ganav* (see above), a *gazlan* is merely required to return the lost object and does not pay *kefel*. גזלן

get: a bill of divorce. A *get* must be written at the husband's initiative, for a specific woman, and given by the husband to the wife. גט

gisa: side. צד גיסא

gelima: garment. בגד גלימא

gam, gamav: *gamav* = his *gam*. *the gam is the sum total of its length and breadth. The term Gam has been identified with the Greek Gnomon, the carpenter's square, and is derived from the Hebrew gimel, which has the shape of an axe, or carpenter's square.* גם, גמיו

ganav, thief. A *ganav* in halakha is one who steals in secret, without the awareness of the victim. When he is caught he must return the stolen object and in addition must pay *kefel*, double, i.e. the value of the object, to the victim. גנב

<i>de-ortaita:</i> from the Torah - a law directly based on Scripture.		דאורייתא
<i>dukhta:</i> place	מקום	דוכתא
<i>dumya - [it is] similar</i>	דומה	דומיא
<i>didan:</i> ours	שלנו	דידן
<i>dayka nami:</i> lit. also precisely; reference to a close reading of a source that supports a certain position.		דיקא נמי
<i>dilma:</i> perhaps, maybe	אולי	דלמא
<i>de-rabanan:</i> from the Rabbis - a law that is a rabbinic enactment.		דרבנן
<i>dash, dashan:</i> threshed, threshed them		דש, דשן
<i>hadadei:</i> one another, each other		הדדי
<i>hadar, leihadru:</i> returned, they will return	החזיר, יחזירו	הדר, ליהדרו
<i>ha-hu gavra:</i> lit. a certain man. Opening of a story about some anonymous person.	האיש הזה	ההוא גברא
<i>hava amina:</i> I would have said (thought, supposed)	הייתי אומר	הוה אמינא
<i>havei:</i> is	הוה	הוי
<i>heikhi - how, what for</i>	איך, כיצד	היכי
<i>heichi dami</i> – what is the case? - what is the situation referred to in the previous		היכי דמי

statement

<i>hakha</i> - here	כאן	הכא
<i>hakha bemai akinan</i> , what are we dealing with here	במה עוסקים אנחנו כאן	הכא במאי עסקינן
<i>hakhi nami mistavra</i> , this [is] also [a] reasonable [conclusion]	כך גם מסתבר	הכי נמי מסתברא
<i>hilkakh</i> : therefore, hence		הלכך
<i>hana'ah</i> : benefit, pleasure. One is forbidden to gain any sort of benefit or pleasure from an item associated with idolatry.		הנאה
<i>hani</i> , these	אלה	הני
<i>hani milei</i> : these things (words)	דברים אלה	הני מילי
<i>hashta</i> - now	עכשיו	השתא
<i>hatam</i> : there	שם	התם
<i>u-raminhu</i> : lit. we throw against it, used to point out a contradiction between two sources.		ורמינהו
<i>zuta</i> : small [one]		זוטא
<i>Zuto shel yam, shelulito shel nahar</i> – items washed away by the (tides of) the sea or the flooding of a river.		זוטו של ים, שלוליתו של נהר
<i>zutari</i> - small [items]	קטנים	זוטרי
<i>zil</i> , go	לך	זיל
<i>zika</i> - the wind	הרוח	זיקא
<i>chulin</i> : not consecrated, i.e. anything that has not been consecrated to the Temple and thus		חולין

does not have
special limitations
and laws that
apply to it.

choshesh, suspects, considers

חושש

chaza: he saw

ראה

חזא

chazi, 1. he sees, 2. it is appropriate

1. ראה 2.
ראוי

חזי

chiver; chivra: White

חירור, חירורא

chayish;

chayshinan;

neichush:

suspect, fear

concerned

with; we

suspect, fear or

are concerned

with; let us

suspect, fear or

be concerned

with

חייש, חיישינן ניחוש

chalta: sand

חול

חלתא

chashivi: valuable

יקר

חשיבי

: *shochet, slaughterer.tabach*

שוחט

טבח

tuva – a lot

טובא

ta'ama, the reason

טעמא

Yeush – despair (of ever recovering the lost
object)

יאוש

I give

אני נותן

יהבנא

yeiti (future form of *ata*): [he] will come

יבוא

ייתי (אתא)

yemama: day

יום

יממא

yakiri: heavy

כבד

יקירי

<i>yatvei</i> (pl. of <i>yativ</i>): they sat or stayed	ישבו	יתבי (יתיב)
<i>kavatei</i> - according to him	כמו, בשיטתו	כוותיה
<i>kulei alma la peligi</i> – everyone agrees (lit. all the world does not dispute).	לא	כולי פליגי
<i>kitna</i> : flax, linen.	פשתן	כיתנא
<i>kol she-ken</i> - all the more so		כל שכן
<i>keli</i> : utensil, vessel. A <i>keli</i> is any object that is designated for human use, including clothing, pottery, weapons, etc. In the present context it refers to a container that holds fruit.		כלי
<i>kaleikh</i> , go [and take] (command)	לך	כלך
<i>kesifuta</i> , embarrassment	בושה	כסיפותא
<i>kakhata</i> - fenced		כרכתא
<i>la shanu ela</i> : lit. "they did not teach but." Introduces a qualification to a previous mishna or gemara.		לא שנו אלא
<i>la-haduri</i> : to return, give back	להחזיר	לאהדורי
<i>le-bar</i> : towards the outside.	לחוץ	לבר
<i>le-go</i> : towards the inside.	לפנים	לגאו (לגו)
<i>le-divrei ha-kol</i> : according to all		לדברי הכל
<i>lehu</i> - them (direct object)	אותם	להו
<i>loveh</i> : borrower, debtor.		לוה
<i>leichzi</i> : let us see		לחזי
it	אותו	ליה

night	לילה	ליליא
<i>leima ke-tanai</i> : [let us] say it is a <i>makhloket</i> between Tanaim.	נאמר כ[מחלוקת] תנאים	לימא כתנאי
<i>lemashmesh</i> , to touch and feel, to check by touching		למשמש
<i>le-mitna</i> - to teach [in a mishna or a baraita]	לשנות	למתנא
<i>listim mezuyin</i> , armed robbers	שודדים מזוינים	לסטים מזוין
: <i>superrogative, lifnim mi-shurat ha-din</i> <i>beyond the letter of the law.</i>		לפנים משורת הדין
<i>leket</i> : gleanings of the harvest. There is a mitzvah to leave the <i>leket</i> to the poor. When less than three stalks have fallen in one place during the harvest, the owner is forbidden to collect them. Only poor people are permitted to collect the <i>leket</i> and it is one of several agricultural mitzvot dedicated to taking care of the poor.		לקט
below, further on	בהמשך	לקמן
<i>mai ika le-meimar?</i> : lit., what can be said?. often means 'how is this applied?'	מה אפשר לומר	מאי איכא למימר
<i>mai iraya</i> , what is the relevance of	מה השייכות של	מאי אריא
<i>mai beinayhu</i> : what is [the difference] between them?	מה ביניהם	מאי בינייהו
<i>mai lav...</i> : is it not the case that...?		מאי לאו
<i>man shma'at lei</i> : lit. about whom have you heard, i.e. which scholar is identified with the position...	למי שמעת	מאן שמעת ליה
<i>manei</i> : his clothes		מאניה
<i>mida</i> : size, measurement		מדה

<i>mahu de-teima... ka mashma lan</i> : lit. "what would you say... it teaches us (the opposite). The gemara uses this expression to explain some seemingly unnecessary statement. " <i>mahu de-teima</i> " introduces the notion that could otherwise have been entertained. When this is followed by " <i>ka mashma lan</i> ", we are to understand that the additional statement was added to exclude this possibility.		מהו דתימא... קא משמע לן
<i>muchzak, mechazkinan</i> - it is established, we hold as established		מוחזק, מחזקינן
<i>mechila</i> - renunciation, forgiving (of a loan)		מחילה
<i>mi</i> , is it the case, is it true	האם	מי
<i>midi</i> : something, a thing.	משהו	מידי
<i>minei</i> , from it	ממנו	מיניה
<i>mi-khedi</i> : such that, since		מכדי
gatherings of the threshing floor (see 21a and <i>shiur</i> #2)		מכנשתא דביזרי
<i>malveh</i> : lender, creditor		מלוה
<i>mena lei?</i> : lit. from where for him, i.e. what is his source?	מנין לו	מנא ליה
<i>mani</i> : who is [the author of] it	מי	מני
<i>minyán</i> : number (as in number of items)		מנין
<i>mantei (mana)</i> : his portion	(מנתו, מנה)	מנתיה (מנה)
<i>me-ikara</i> - originally, initially	מההתחלה	מעיקרא
<i>metzia</i> : middle	אמצעי	מציעא
<i>metzan'i</i> : (they) hide, conceal (in	מצניעים	מצנעי (צנע)

the wall).

maraihu: their owner, their master

מרייהו

mashi: he washed

רחץ

משי

meshalachfei shalchufei: overlapping

משלחפי
שלחופי

mashmaut dorshim: the meaning of the verses. This term is almost always use to indicate that though there is no technical halakhic difference between two interpretations, the interpretations remain distinct since they imply different meanings of scripture.

משמעות
דורשין

meshanu be-milayhu: lit. change with their words, lie, diverge from the truth

משנים
דבריהם

משנו במלייהו

mishkal: weight

משקל

nag'u bah: lit. touched it; ruled on it, understood it

נגעו בה

nehi, granted, even though

נניח

נהי

nihali: to me

אלי

ניהלי

neicha lei - it is pleasing to him, it is in his interest

נוח לו

ניחא ליה

ninhu - they

הם

נינהו

nim'as, nim'eset, becomes disgusting

נמאסת, נמאס

nami – also

נמי

nimlakh: lit. took advice, often means changed his mind unexpectedly.

נמלך

nascha: silver

ingot

נסכא

nafish – much, a lot

נפיש

nafka: derives, takes out

נפקא (נפק)

<i>nafshakh</i> : yourself	עצמך	נפשך
<i>nakat, nakitna</i> : take, seize; <i>nakitna</i> : I take, I'll take		נקט, נקיטנא
<i>sumak</i> : red	אדום	סומק
<i>sumka, sumak</i> : red		סומקא
<i>seifa</i> , latter or last section of a mishna or baraita		סיפא
<i>sela</i> : Talmudic coin. = 4 <i>dinars</i> = 768 <i>perutas</i>		סלע
<i>salka da'atakh</i> , you entertain the notion	עולה על דעתך	סלקא דעתך
<i>safek</i> (pl. <i>sefaikot</i>) - doubt, unresolved dilemma		ספק
<i>stama</i> , ordinary, simple [case]	סתם	סתמא
<i>avad</i> : does, did.	עשה	עבד
<i>idna</i> , the time, the occasion	הזמן	עידנא
<i>ilavei</i> : on [top of] it	עליו	עילויה
<i>al menat</i> : in order to		על מנת
<i>pundak</i> : hotel, guesthouse.		פונדק
<i>pelog</i> : divide, disagree	חלק	פלוג
<i>palig</i> : disagree	חולק	פליג
<i>pikadon</i> - object that has been given to a <i>shomer</i> for safekeeping (and or use)		פקדון
<i>peruta</i> : smallest Talmudic coin. Considered the minimal amount of value.		פרוטה
<i>perat</i> : excepting, excluding		פרט
<i>scream, protestzavach</i> :		צווח
<i>tzurba me-raban</i> : lit. a student of the	תלמיד חכם	צורבא מרבנן

Rabbis, a talmid chakham, a scholar.

<i>tzaida</i> : hunter, fisherman		ציידא
<i>tzana</i> : basket.	סל	צנא
<i>tzrurin</i> : bound together		צוררין
<i>katra</i> : knot	קשר	קטרא
<i>keisam</i> : sliver of wood		קיסם
<i>kamai kamai azlu</i> : the first ones went first.		קמאי קמאי אזלו
<i>kamaihu</i> , in front of him	לפניו	קמיהו
<i>kata</i> : knife handle		קתא
<i>ravravi</i> - large [items]	גדולים	רברבי
<i>Regel</i> : one of the three festivals, Pesach, Shavuot, and Sukot, in which all male Jews are commanded to visit the Temple and bring sacrifices.		רגל
<i>Rachmana</i> : lit. the Merciful One, i.e. God. Used specifically to refer to the text of God's word, the Torah,		רחמנא

as in '*katav Rachmana*'.

God (particularly in the Torah)	הקב"ה	רחמנא
<i>reisha</i> , first section of a mishna or a baraita		רישא
<i>rami</i> - points out or sets up a contradiction.	מנגיד	רמי
<i>reshut ha-yachid</i> - private domain		רשות היחיד
<i>reshut ha-rabim</i> - public domain, public thoroughfare		רשות הרבים
<i>shani</i> , is different	שונה	שאני
<i>shavak (shavkinhu)</i> : left, leave, abandon (them)	עזב, עזב אותם	שבק (שבקינהו)
<i>shada</i> , placed, cast.	זרק, הניח	שדא
(<i>pl. of shadi</i>): thrown, were thrown <i>shadu</i>	השליכו, נשלו	שדו (שדי)
<i>shoel</i> - borrower. Responsible for the object even in cases of unpreventable loss, i.e., <i>ones</i> .		שואל
<i>shavya shaliach</i> , made him a [legal] agent	עשאו שליח	שויה שליח
<i>sokher</i> - a renter (of an object rather than property). The <i>sokher</i> is responsible for theft and loss but not for unavoidable loss, i.e., <i>ones</i> .		שוכר
<i>shomer</i> - a bailee, i.e. a guardian of someone else's property.		שומר
<i>shomer chinam</i> - lit. 'free guardian'. A <i>shomer</i> who receives no payment. A <i>shomer chinam</i> is responsible for the object only when it is lost due to his negligence.		שומר חנם
<i>shomer sakhar</i> - lit. 'hired guardian'. A <i>shomer</i> who is payed for his keeping of the object. A <i>shomer sakhar</i> is responsible for theft and loss, but not for unavoidable loss, i.e., <i>ones</i> .		שומר שכר
<i>shekhichi</i> : found, usual.		שכיחי

shema minah: lit. 'hear, from it.' Refers to a conclusive statement or deduction. שמע מינה

sham'ata: tradition, verbal record of a discussion שמועה שמעתא

shantzei: its drawstrings. שנציה

shekol: take קח שקול

I take לוקח אני שקילנא

permit התיר שרי

Ta shema – Come and hear. *Ta shema* is the opening of a quote from a precedent, usually a Baraita, but occasionally a mishna or a meimra of Amoraim. Most often (as in the case on 21b), *Ta shema* is used to introduce a precedent that prima facie proves the point of one side of a makhloket תא שמע

tiyuvta, itotiv - refutation, has been refuted. tiyuvta de-Rava tiyuvta איתותיב, תיובתא דרבא תיובתא means that this is a conclusive refutation of Rava's position.

teiku, let it stand. *Teiku* signifies an unresolved question or *makhloket*. Traditionally, it has been interpreted as an acronym: תיקו

קושיות ואבעיות תשבי יתרץ

Tishbi (Eliahu HaNavi) will resolve questions and problems.

telata: three שלשה תלתא

The word '*tana*' literally means 'one who learns' or 'one who repeats.' It is used in two distinct ways. תנא

'*Tanaim*' are the rabbis from the time of the mishna, such R. Akiva, R. Gamliel, R. Meir, etc. and they are often referred to as

such in the gemara. They do not seem to have referred to themselves as '*tanaim*' but rather as '*chakhamim*', sages.

These *Tanaim* are figures of great scholarship and accomplishment who are the foundation of the whole Oral Law.

In the post-mishnaic period, of the *Amoraim*, the Oral Law was still not written down. In order to preserve the law, there existed an institution of people whose role it was to memorize large portions of the oral tradition, for the use of the scholars. These 'human recording machines' were called '*tanaim*', and they were not necessarily scholars in themselves. They deferred to the scholars, whom we now call *Amoraim*.

tana kama: the first (anonymous) Tana in a quote.

תנא הראשון

תנא קמא

Tanu Rabanan: lit. Our Rabbis taught. The gemara often uses this term to open a quote from a baraita (and occasionally a mishna). In contrast to other phrases (Ta shema תא שמע, Tenan תנן, Tanya תניא) Tanu Rabanan is often used to begin a new discussion rather than to furnish a proof in a pre-existing one.

תנו רבנן

tanya: it is taught (usually signal the beginning of a baraita)

תניא

tanya nami hakhi: so too it is taught in a baraita. This expression is used to introduce a baraita that expresses the same idea as previously expressed by an Amora.

תניא נמי הכי

tanituha: we have learnt it (in a mishna or a baraita)

שנינו אותה

תניתוה

Tenan: we have learnt in a mishna (phrase introducing a quote from a mishna) שנינו תנן

derive, conclude from it. *Tifshot mimena*: תסיק ממנה תפשוט מינה

lit. twelve months of: *treisar yarchei shata*
a year, a full year. תריסר ירחי שתא

two, both: *tarti* שנים תרתי

tata'a: bottom תחתונה תתאה

Grammar

Present tense

<u>translation</u>	<u>conjugation</u>	<u>translation of pronoun into Hebrew and English</u>	<u>pronoun</u>
I write	כתיבנא (כתיב+נא)	I	אנא
You (masc.) write	כתיבת, כתבת(כתיב +ת)	you (masc.)	את, אנת
you (fem.) write	כתיבת, כתבת (כתבא+ת)	you (fem.)	את
he writes	כתיב, כתיבהו (כתיב+הו)	he	איהו, ניהו
she writes	כתבה, כתבא, כתבי (כתב + י)	she	איהי, ניהי
we write	כתבינן, כתבנא (כתיב + נן)	we	אנן
you (masc.) write	כתביתו (כתיב + תו)	you (pl. masc.)	אתון
you (fem.) write	כתביתן (כתיב + תי)	you (pl. feminine)	אתין
they (masc.) write	כתיבין, כתיבי, כתיבהו (כתיב + נהו)	they (pl. masc.)	אינהו, אינון, נינהו
they (fem.) write	כתיבן, כתיבנהי (כתיב + נהי)	they (pl. fem.)	אינן, נינהי, אינהי

Past tense

<u>translation</u>	<u>conjugation</u>	<u>translation of pronoun into Hebrew and English</u>	<u>pronoun</u>
I wrote	כתבית, כתבי	I, אני	אנא

You (masc.) wrote	כתבת	you (masc or fem.) את, אתה	את, אנת
he wrote	כתב	he, הוא	איהו, ניהו
she wrote	כתבת, כתבה, כתבא	she, היא	איהי, ניהי
we wrote	כתבנן, כתבנא	we, אנחנו	אנן
you (pl.) wrote	כתביתו, כתבתון	you (pl. masc. or fem.), אתם, אתן	אתון, אתין
they (masc.) wrote	כתבו, כתבי	they (pl. masc.), הם	אינהו, אינון, נינהו
they (fem.) wrote	כתבן, כתבא	they (pl. fem.), הן	אינין, אינהי, נינהי

Future tense:

<u>translation</u>	<u>conjugation</u>	<u>translation of pronoun into Hebrew and English</u>	<u>pronoun</u>
I will write	אכתוב	I, אני	אנא
You (masc.) will write	תיכתוב	you (masc.) אתה	את, אנת
you (fem.) will write	תיכתבי, תיכתבין	you (fem.) את	את, אנת
he will write	ליכתוב, יכתוב, יכתוב	he, הוא	איהו, ניהו
she will write	תיכתוב	she, היא	איהי, ניהי
we will write	ניכתוב, ליכתוב	we, אנחנו	אנן
you (pl.) wrote	תיכתבון	you (pl. masc. or fem.), אתם, אתן	אתון, אתין
write they (masc.) will	ליכתבון, ניכתבון, ליכתבי, ניכתבי, יכתבון	they (pl. masc.), הם	אינהו, אינון, נינהו
they (fem.) will write	ליכתבון, ליכתבה	they (pl. fem.), הן	אינין, אינהי, נינהי

Aramaic Grammar #4.

This lesson, (like all the grammar lessons) will probably not be very helpful to those without a working knowledge of Hebrew. If, however, you do have basic Hebrew, the following will be a great help in understanding gemara Aramaic. Like in Hebrew, Aramaic possessive pronouns are independent words but are attached to a noun or a preposition and even sometimes a verb as a suffix. If you know the following suffixes, you will be able to: 1. Analyze the word in order to figure out what it means. 2. Understand the role of the word in the sentence. Combined with the verb conjugations, that is pretty much the grammar you need to know in order to read. Of course, some knowledge of vocabulary is a pre-requisite for doing any grammar.

In this lesson we will focus on possessive pronouns as attached to some common prepositions: The most basic form of the possessive pronouns is as part of the preposition -

ל, as in ליה or לי. This preposition corresponds to את in Hebrew and is used to denote the direct object. It can also mean the simple possessive, as in mine or his. Start by learning the pronouns in their regular form in the first column on the right. Most of them should be at least a little bit familiar by now. When you are familiar with them, see note the ending in each case so that you can apply it to other words. Following are exercises to practice with.

English	המילה בעברית	התוספת בארמית	המילה בארמית
me, to me, mine	אותי, לי	-י, -אי	לי
you, to you, yours(m)	אותך, לך	ך-	לך
you, to you, yours(f)	אותך, לך	-יך, יכי-	ליך, ליכי
him, to him, his	אותו, לו	-יה, -ליה	ליה
her, to her, her	אותה, לה	ה-	לה
us, to us, our	אותנו, לנו	ן-	לן
you, to you, your (pl.)	אתכם, לכם	-כון, כו, -יכו	לכו, לכון
them, to them, their	אותם, להם	הון, -הו, -ייהו	להון, להו