

And ארנונא refers to הלך

והלך זו ארנונא -

OVERVIEW

The גמרא explains the three different taxes of הלך בלו, which דריוש exempted the עוסקין במקדש to pay. רב יהודה said that הלך¹ is ארנונא. Our תוספות cites two interpretations of ארנונא.

פירש בקונטרס עישור בהמות² ותבואה כולי -

רש"י explained that ארנונא is the **tithe from cattle and produce**, which was to be given to the king.

תוספות offers an alternate explanation:

ורבינו חננאל פירש ארוחת דורון לשלטון העובר ממקום למקום -

And the ר"ח explained that ארנונא means **an offer of food to the ruler** (and his entourage) **who is passing through from place to place** -

שנותן לו כל עיר ועיר ארוחה -

Where each city, in which the שלטון passes through, **offers him a meal** -

ופירושו מלשון ויבא הלך³ לאיש העשיר (שמואל ב יב):

And the interpretation of the ר"ח of הלך is **based on the expression** in the פסוק **'and a הלך [traveler] came to the rich man'**. We see that הלך refers to a traveler; therefore the gift that is given to the traveling שלטון is called הלך.

SUMMARY

הלך (or ארנונא) is either a tithe (פרש"י), or meals for the traveling officials (פר"ח).

THINKING IT OVER

1. What are the relative advantages of פרש"י and פר"ח?
2. Which exemption would have been more beneficial for the Jews; that of רש"י (the tithe) or ר"ח (the meal)?

¹ זה"א פתוחה והלמ"ד קמוצה (Aramaic word) is vowelized.

² Perhaps this means a tenth of the flock which is born that year.

³ זה"א צרוייה והלמ"ד סגולה (Hebrew word) is vowelized.

⁴ (הלך the עשיר made a meal for the שלטון there continues that the פסוק ד' פסוק.)