

They came from elsewhere, let them sell to – מעלמא אתו ולעלמא לייזבנן –
those who come from elsewhere

OVERVIEW

ruled that the merchants (דיקולאי) who came from outside the city, may sell their wares in the marketplace where there are buyers who also come from other cities. גמרא draws a halachic conclusion based on this תוספות.

מכאן משמע דביומא דשוקא היה מותר להלוות לבני אדם הבאים ממקומות¹ שם לשוק -
From here it seems that on the market day it would be permitted for people, who come from elsewhere to the market here, to lend, with interest -

נכרים דאתו מעלמא אבל לבני המקום לא² -
To the **gentiles who come from other places** to the market; **however not to the local** gentiles -

ודוקא בשוקא אבל לאהדורי³ לא:

And they may lend specifically only in the marketplace but not to circulate in the city and find customers who wish to borrow.

SUMMARY

Non local lenders may lend to non-local gentiles in the marketplace only.

THINKING IT OVER

1. From תוספות it is clear that (even in the שוק) they may lend only to the נכרים that are non-local. Is the same true in the ruling of רבינא that the דיקולאי were able to sell only to the non-locals, or even to the locals, and if yes why the difference?⁴

2. What is the novelty in תוספות ruling? Why would I think that lending is different from selling merchandise?

¹ A marginal note amends this to ממקומם (instead of מקומות). The language seems somewhat stilted in any event.

² The lenders from elsewhere may lend (in the marketplace only) to other gentiles who are not local, but they may not lend to the local gentiles. That is reserved for the local lenders.

³ This seemingly means they cannot circulate in the city (outside the marketplace) to find non-local gentiles to lend.

⁴ See נהלת משה and מאירי כא,א ד"ה כל.