

The Soncino Babylonian Talmud

**TRANSLATED INTO ENGLISH
WITH NOTES**

Reformatted by Reuven Brauner, Raanana 5771

Halakhah.com Presents the Contents of the

Soncino Babylonian Talmud

**TRANSLATED INTO ENGLISH
WITH NOTES, GLOSSARY
AND INDICES
UNDER THE EDITORSHIP OF
RABBI DR. I. EPSTEIN
B.A., Ph.D., D. Lit.**

**FOREWORD BY
THE VERY REV. THE LATE CHIEF RABBI
DR. J. H. HERTZ**

**INTRODUCTION BY
THE EDITOR**

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Original footnotes renumbered.

FOREWORDS, ABBREVIATIONS, GLOSSARY

These are the Sedarim ("orders", or major divisions) and tractates (books) of the Babylonian Talmud, as translated and organized for publication by the Soncino Press in 1935 - 1948.

The English terms in italics are taken from the Introductions in the respective Soncino volumes. A summary of the contents of each Tractate is given in the Introduction to the Seder, and a detailed summary by chapter is given in the Introduction to the Tractate.

There are about 12,800 printed pages in the Soncino Talmud, not counting introductions, indexes, glossaries, etc. Of these, this site has about 8050 pages on line, comprising about 1460 files — about 63% of the Soncino Talmud. This should in no way be considered a substitute for the printed edition, with the complete text, fully cross-referenced footnotes, a master index, an index for each tractate, scriptural index, rabbinical index, and so on.

SEDER ZERA'IM (*Seeds*: 11 tractates)

Introduction to Seder Zera'im — Rabbi Dr. I Epstein

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Foreword — The Very Rev. The Chief Rabbi Israel Brodie

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1. Berakoth (*Benedictions*: 9 chapters, 64 folios)
Introduction to Berakoth — Maurice Simon
2. Pe'ah (*Corner*: 8 chapters)
3. Demai (*Doubtful*: 7 chapters)
4. Kil'ayim (*Mixtures*: 9 chapters)
5. Shebi'ith (*Seventh*: 10 chapters)
6. Terumoth (*Heave Offerings*: 11 chapters)
7. Ma'aseroth (*Tithes*: 5 chapters)
8. Ma'aser Sheni (*Second Tithe*: 5 chapters)
9. Hallah (*Dough* 4 chapters)
10. 'Orlah (*'Uncircumcision', sc. of trees*: 3 chapters)
11. Bikkurim (*First Fruits*: 4 chapters, 4 folios)

SEDER MO'ED (*Appointed Seasons*: 12 tractates)

Foreword to Seder Mo'ed — The Very Rev. The Chief Rabbi Dr. J. H. Hertz

Introduction to Seder Mo'ed — Rabbi Dr. I Epstein

12. Shabbath (*Sabbath*: 24 chapters, 157 folios)
Introduction to Shabbath — Rabbi Dr. H. Freedman
13. 'Erubin (*Blendings*: 9 chapters, 105 folios)
14. Pesahim (*Paschal Lambs*: 10 chapters, 121 folios)
15. Yoma (*The Day*: 8 chapters, 88 folios)
16. Sukkah (*Booth*: 5 chapters, 56 folios)
17. Bezah (*Egg*: 5 chapters, 40 folios)

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18. Rosh Hashana (*New Year*: 4 chapters, 35 folios)
19. Ta'anith (*Fast*: 4 chapters, 31 folios)
20. Shekalim (*Shekels*: 8 chapters)
21. Megillah (*The Scroll*: 4 chapters, 32 folios)
22. Mo'ed Katan (*Minor Feast*: 3 chapters, 29 folios)
23. Hagigah (*Festival-Offering*: 3 chapters, 27 folios)

SEDER NASHIM (*Women*: 7 tractates)

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Introduction to Seder Nashim — Rabbi Dr. I Epstein

24. Yebamoth (*Sisters-in-law*: 16 chapters, 122 folios)
Introduction to Yebamoth — Rev. Dr. Israel W. Slotki
25. Kethuboth (*Marriage Settlements*: 8 chapters, 112 folios)
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26. Nedarim (*Vows*: 9 chapters, 91 folios)
Introduction to Nedarim — Rabbi Dr. H. Freedman
27. Nazir (*Nazirite*: 9 chapters, 66 folios)
Introduction to Nazir — Rabbi B. D. Klein
28. Sotah (*Suspected Adulteress*: 9 chapters, 49 folios)
Introduction to Sotah — Rev. Dr. Abraham Cohen
29. Gittin (*Bills of Divorcement*: 9 chapters, 90 folios)
Introduction to Gittin — Maurice Simon
30. Kiddushin (*Consecrations*: 4 chapters, 82 folios)

SEDER NEZIKIN (*Damage*: 10 tractates)

Foreword — The Very Rev. The Chief Rabbi Dr. J. H. Hertz
Introduction to Seder Nezikin — Rabbi Dr. I. Epstein

31. Baba Kamma (*First gate*: 10 chapters, 119 folios)
Introduction to Baba Kamma — Dr. E. W. Kirzner
32. Baba Mezi'a (*Middle gate*: 10 chapters, 119 folios)
Introduction to Baba Mezi'a — Rabbi Dr. H. Freedman
See also: Introductory Essay: Social Legislation in the Talmud (1962) — Rabbi Dr. I. Epstein
33. Baba Bathra (*Last gate*: 10 chapters, 176 folios)
Introductory to Baba Bathra — Rev. Dr. Israel W. Slotki and Maurice Simon
34. Sanhedrin (*Court of Justice*: 11 chapters, 113 folios)
Introduction to Sanhedrin — Rabbi Dr. H. Freedman and Jacob Shachter
35. 'Abodah Zarah (*Strange Worship*: 5 chapters, 76 folios)
Introduction to Abodah Zarah — Rev. Dr. Abraham Cohen
36. Horayoth (*Rulings*: 3 chapters, 14 folios)
Introduction to Horayoth — Rev. Dr. Israel W. Slotki
37. Shebu'oth (*Oaths*: 8 chapters, 49 folios)
38. Makkoth (*Floggings*: 3 chapters, 24 folios)

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39. 'Eduyyoth (*Testimonies*: 8 chapters)
40. Aboth (*Fathers*: 6 chapters)

SEDER KODASHIM (*Holy Things*: 11 tractates)

Epilogue — The Very Rev. The Chief Rabbi Israel Brodie
Introduction to Seder Kodashim — Rabbi Dr. I. Epstein

41. Zebahim (*Animal-offerings*: 13 chapters, 120 folios)
42. Menahoth (*Meal-offerings*: 13 chapters, 110 folios)
43. Hullin (*Non-holy*: 11 chapters, 142 folios)
44. Bekoroth (*Firstlings*: 9 chapters, 61 folios)
45. 'Arakin (*Estimations*: 9 chapters, 34 folios)
46. Temurah (*Substitution*: 7 chapters, 34 folios)
47. Kerithoth (*Excisions*: 6 chapters, 28 folios)
48. Me'ilah (*Trespass*: 6 chapters, 22 folios)
49. Tamid (*The Continual [Offering]*: 7 chapters, 33 folios)
50. Middoth (*Dimensions*: 5 chapters)
51. Kinnim (*[Bird-]nests*: 3 chapters)

SEDER TOHOROS (*Cleannesses*: 12 tractates)

Introduction to Seder Tohoroth — Rabbi Dr. I. Epstein

52. Niddah (*The Menstruant*: 10 chapters, 73 folios)
Introduction to Niddah — Rev. Dr. Israel W. Slotki
53. Kelim (*Vessels*: 30 chapters)
54. Oholoth (*Tents*: 18 chapters)
55. Nega'im (*Leprosy*: 14 chapters)
56. Parah (*Heifer*: 12 chapters)
57. Tohoroth (*Cleannesses*: 10 chapters)
Introduction to Tohoroth — Rev. Dr. Israel W. Slotki
58. Mikwa'oth (*Pools of Immersion*: 10 chapters)
59. Makshirin (*Predispositions*: 6 chapters)
60. Zabim (*They That Suffer Flux*: 5 chapters)
61. Tebul Yom (*Immersed at Day Time*: 6 chapters)
62. Yadayim (*Hands*: 4 chapters)
63. Ukzin (*Stalks*: 3 chapters)

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Publication History of the Soncino Talmud

SEDER NEZIKIN

**35 volume Edition — 8 volumes — First Edition 1935
Reprinted 1952 — Reprinted 1956
18 volume Edition — 4 volumes — First Edition 1961**

SEDER NASHIM

**35 volume Edition — 8 volumes — First Edition 1937
Reprinted 1956
18 volume Edition — 4 volumes — First Edition 1961**

SEDER MO'ED

**35 volume Edition — 8 volumes — First Edition 1938
Reprinted 1956
18 volume Edition — 4 volumes — First Edition 1961**

SEDER TOHOROTH

**35 volume Edition — 2 volumes — First Edition 1948
Reprinted 1960
18 volume Edition — 1 volume — First Edition 1961**

SEDER ZERA'IM

**35 volume Edition — 2 volumes — First Edition 1948
Reprinted 1959
18 volume Edition — 1 volume — First Edition 1961**

SEDER KODASHIM

**35 volume Edition — 6 volumes — First Edition 1948
Reprinted 1960
18 volume Edition — 3 volumes — First Edition 1961**

INDEX VOLUME

**35 volume Edition — 1 volume — First Edition 1952
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FOREWORD

BY

THE VERY REV. THE CHIEF RABBI

Dr J. H. HERTZ

The Talmud is the product of Palestine, the land of the Bible, and of Mesopotamia, the cradle of civilisation. The beginnings of Talmudic literature date back to the time of the Babylonian Exile in the sixth pre-Christian century, before the Roman Republic had yet come into existence. When, a thousand years later, the Babylonian Talmud assumed final codified form in the year 500 after the Christian era, the Western Roman Empire had ceased to be. That millenium opens with the downfall of Babylon as a world-power; it covers the rise, decline and fall of Persia, Greece and Rome; and it witnesses the spread of Christianity and the disappearance of Paganism in Western and Near Eastern lands.

I

ORIGINS

The Babylonian Exile is a momentous period in the history of humanity — and especially so in that of Israel. During that Exile, Israel found itself. It not only rediscovered the Torah and made it the rule of life, but under its influence new religious institutions, such as the synagogue, i.e., congregational worship without priest or ritual, came into existence — one of the most far-reaching spiritual achievements in the whole history of Religion.

ORAL LAW

At the re-establishment of the Jewish Commonwealth, Ezra the *Sofer*, or Scribe, in the year 444 B.C.E. formally proclaimed the Torah the civil and religious law of the new Commonwealth. He brought with him all the oral traditions that were taught in the Exile, and he dealt with the new issues that confronted the struggling community in that same spirit which had created the synagogue. His successors, called after him *Soferim* (Scribes'), otherwise known as the 'Men of the Great Assembly', continued his work. Their teachings and ordinances received the sanction of popular practice, and came to be looked upon as *halachah*, literally, 'the trodden path', the clear religious guidance to the Israelite in the way he should go. When the Men of the Great Assembly were no more, the Sanhedrin of Jerusalem took their place. The delight of all those generations was in the Law of the Lord, and in His Law did they meditate day and night. When their exposition followed the verses of Scripture, it was called *Midrash*; and when such exposition followed the various precepts, it was known as *Mishnah*. Academies arose for systematic cultivation of this New Learning, as well as for the assiduous gathering of the oral traditions current from times immemorial concerning the proper observance of the commandments of the Torah. This movement for the intensive study of Scripture did not pass unchallenged. The aristocratic and official element of the population — later known as the Sadducees — unhesitatingly declared every law that was not specifically written in the Torah to be a dangerous and reprehensible innovation. The opposition of the Sadducees only gave an additional impetus to the spread of

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the Oral Law by the Scribes, later known as the Pharisees. What they sought was the full and inexhaustible revelation which God had made. The knowledge of the contents of that revelation, they held, was to be found in the first Instance in the Written Text of the Pentateuch; but the revelation, the real Torah, was the *meaning* of that Written Text, the Divine thought therein disclosed, as unfolded in ever greater richness of detail by successive generations of devoted teachers. 'Apart from the direct intercourse of prayer,' says Herford, 'the study of Torah was the way of closest approach to God; it might be called the Pharisaic form of the Beatific Vision. To study Torah was to think God's thoughts after Him, as Kepler said.'

MISHNAH The product of the feverish activity of the Pharisaic schools threatened to become too unwieldy to be retained by unassisted memory. For all this teaching was *oral*, and was not to be written down. The first effort at arrangement of the traditional material into a system, was made in the first pre-Christian century by Hillel. He is the best known of all the rabbis, renowned for his enunciation of the Golden Rule, 'Whatsoever is hateful unto thee, do it not to thy fellow; this is the whole Torah, the rest is but commentary.' He was the embodiment of meekness and humanity. 'Love peace, and pursue peace, love thy fellow-creatures and bring them near to the Torah,' was his motto. He popularised seven exegetical rules for the interpretation of the Torah — e.g., the rules of inference, and analogy — by which the immanent meaning of Scripture might better be brought out; and he divided the mass of traditions that in his day constituted the Oral Law into the six main Orders, which division was accepted by all his successors

AUTHORSHIP Of the 150 *Tannaim*, or 'teachers', who may be called the architects of the spiritual edifice which in its completed form is known as the Mishnah, it is necessary to mention three more besides Hillel. These are Johanan ben Zakkai, Rabbi Akiba, and Rabbi Judah the Prince. Johanan ben Zakkai was the youngest of Hillel's disciples. By his Academy at Jabneh, he rescued Judaism from the shipwreck of the Roman destruction that overwhelmed the Jewish nation in the year 70. Jabneh became the rallying-ground of Jewish Learning and the centre of Jewish spiritual life. Like nearly every one of the rabbis, he earned his bread by manual labour. Judaism, he held, could outlive its political organism; and charity and love of men replaced the Sacrificial Service. 'A good heart', he declared, was the most important thing in life.

In the following generation, Akiba was the author of a collection of traditional laws out of which the Mishnah actually grew. He was the greatest among the rabbis of his own and of succeeding times, the man of whom — as the legend says — even Moses was for a moment jealous when in a vision he was given a glimpse of the distant future. His keen and penetrating intellect enabled him to find a Biblical basis for every provision of the Oral Law. Romance illumines the early life of this great rabbi and mystic. In 132 he died a martyr's death for his God and People. On the day that Akiba died was born R. Judah the Prince, also called simply 'Rabbi' — He was a descendant of Hillel in the seventh generation, and a man of uncommon ability, wide culture and lofty virtue. As Patriarch — spiritual ruler of his generation — he made it his aim to ensure unity of religious observance by the establishment of one Code of undisputed authority. He,

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therefore, surveyed anew the whole aggregation of ordinances that had accumulated with the centuries, sifting and arranging, abridging and amplifying; and often incorporating the opinions of earlier teachers in exactly the form in which he had received them. Thus the Mishnah is not cast in a single mould. It is a composite work. Perhaps for this reason also it displaced all rival collections of traditional law, and soon attained to canonical authority.

DIVISIONS

We do not know the precise year in which Rabbi applied the finishing touches to his work. Late in life he undertook a complete revision of his Mishnah, probably in the year 220 A.C.E. In this, its final form, the Mishnah consists of six Orders:

1. Zera'im, agricultural laws, has eleven tractates, the first of which (Berakoth) deals with Prayer;
2. Mo'ed, laws concerning the festivals and fasts, has twelve tractates;
3. Nashim, seven tractates dealing with laws relating to woman and family life;
4. Nezikin, the tractates on civil and criminal jurisprudence (including the Pirke Aboth);
5. Kodoshim, eleven tractates of laws in connection with the Sanctuary and food laws;
6. Toharoth, twelve tractates on the laws of clean and unclean;

— altogether sixty-three tractates. Each tractate (*massechta*) is again subdivided into *perakim* (chapters), of which the total number is five hundred and twenty-three.

DATE

Concerning the exact time at which the Mishnah was committed to writing, diversity of opinion has prevailed among eminent Jewish authorities during the last nine centuries. Sherira Gaon, Rashi, Luzzatto, Rapoport and Graetz hold that Rabbi arranged the Mishnah in his own mind without the help of pen or parchment; delivered it in his Academy, the same in form and contents as it stands to-day; and thus transmitted it by *word of mouth* to his disciples. These again delivered it to succeeding generations.

It was thus orally preserved with verbal accuracy down to the time when the Academies sank in importance, and the teachers of the day found it necessary to fix the existing stock of traditions in writing, some time in the 8th or 9th century. Opposed to this opinion, we have other authorities no less eminent, who maintain that Rabbi himself wrote out the Mishnah in full. Among them are Yehudah Hallevi, Maimonides and Abarbanel; Weiss, Geiger and Fraenkel.

LANGUAGE

The language of the Mishnah is Neo-Hebrew, a natural development from Biblical Hebrew; a living speech and not an artificial language (like Latin in the Middle Ages), as has been maintained by some. Its vocabulary and idiom bear the stamp of colloquial usage. Being a record of sayings and oral discussions of men of the people on the manifold activities of life, there is in it a large admixture of Aramaic, Greek and also Latin terms.

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TEXT

The oldest manuscript copies of the Mishnah, are in Parma (13th century), Cambridge (on which the Jerusalem Talmud is said to be based), and New York (vocalised fragments, 10th or 11th century). The first printed edition appeared in Naples (1492), with the commentary of Maimonides. The current editions of today are accompanied by commentaries of Obadiah di Bertinoro of the 15th century, and Yomtob Lipman Heller of the 17th century. The Mishnah has often been translated; the latest version being in English by Canon Danby. A critical edition of the Mishnah, however, is a task for the future.

II

GEMARA

The comprehensive commentary on the Mishnah that forms the second and far larger portion of the Talmud is called the Gemara. The Gemara, which word came to denote 'teaching', explains the terms and subject-matter of the Mishnah; seeks to elucidate difficulties and harmonise discrepant statements; to refer anonymous decisions to their proper authors in the Mishnah, or in the parallel compilations of Tannaitic teachings contemporary with the Mishnah in which the same subject is treated; and to determine to what extent they are in agreement. Finally, it reports in full the controversies that took place in the Palestinian or Babylonian Academies concerning these subjects.

But the Gemara is more than a mere commentary. In it are sedulously gathered, without any reference to their connection with the Mishnah, whatever utterances had for centuries dropped from the lips of the Masters; whatever Tradition preserved concerning them or their actions; whatever bears directly, or even distantly, upon the great subjects of religion, life, and conduct. In addition, therefore, to legal discussions and enactments on every aspect of Jewish duty, whether it be ceremonial, civic, or moral, it contains homiletical exegesis of Scripture; moral maxims, popular proverbs, prayers, parables, fables, tales; accounts of manners and customs, Jewish and non-Jewish; facts and fancies of science by the learned; Jewish and heathen folklore, and all the wisdom and unwisdom of the unlearned. This vast and complex material occurs throughout the Gemara, as the name of an author, a casual quotation from Scripture, or some other accident in thought or style started a new association in ideas.

HALACHAH
AND
HAGGADAH

The Talmud itself classifies its component elements either as *Halachah* or *Haggadah*. Emanuel Deutsch describes the one as emanating from the brain, the other from the heart; the one prose, the other poetry; the one carrying with it all those mental faculties that manifest themselves in arguing, investigating, comparing, developing: the other springing from the realms of fancy, of imagination, feeling, humour:

Beautiful old stories,
Tales of angels, fairy legends,
Stilly histories of martyrs,
Festal songs and words of wisdom;
Hyperboles, most quaint it may be,
Yet replete with strength and fire
And faith-how they gleam,
And glow and glitter!

as Heine has it.

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Halachah, as we have seen, means ‘the trodden path’, rule of life, religious guidance. To it belong all laws and regulations that bear upon Jewish conduct. These include the ritual, the civil, criminal, and ethical laws. Everything else is embraced under the term *Haggadah*; literally, ‘talk’, ‘that which is narrated’, ‘delivered in a discourse’. This again can be subdivided into various groups. We have dogmatical *Haggadah*, treating of God’s attributes and providence, creation, revelation, Messianic times, and the Hereafter. The historical *Haggadah* brings traditions and legends concerning the heroes and events in national or universal history, from Adam to Alexander of Macedon, Titus and Hadrian. It is legend pure and simple. Its aim is not so much to give the facts concerning the righteous and unrighteous makers of history. as the moral that may be pointed from the tales that adorn their honour or dishonour. That some of the folklore element in the *Haggadah*, some of the customs depicted or *obiter dicta* reported. are repugnant to Western taste need not be denied. ‘The greatest fault to be found with those who wrote down such passages. says Schechter, ‘is that they did not observe the wise rule of Dr Johnson who said to Boswell on a certain occasion, “Let us get serious, for there conies a fool”. And the fools unfortunately did come, in the shape of certain Jewish commentators and Christian controversialists, who took as serious things which were only the expression of a momentary impulse. or represented the opinion of sonic isolated individual, or were meant simply as a piece of humorous by-play, calculated to enliven the interest of a languid audience.’ In spite of the fact that the *Haggadah* contains parables of infinite beauty and enshrines sayings of eternal worth, it must be remembered that the *Haggadah* consists of mere individual utterances that possess no general and binding authority.

III

*THE
PALESTINIAN
GEMARA*

There are two Gemaras — one elaborated in the Academies of Babylon, the other in Palestine. Strictly speaking, the current name for the latter, ‘the Jerusalem Talmud’, is incorrect, as after the destruction of the Temple no Academy existed in Jerusalem. It was Tiberias that was the principal seat of rabbinic learning, till the closing of the Palestinian schools in the 4th century.

The principal Teachers (now called *Amoraim*, ‘expounders’) of the Palestinian Talmud are Rabbis Johanan and Abbahu.

Johanan (d. 279) was in his early youth a disciple of R. Judah the Prince. He made his Academy at Tiberias the principal seat of learning in the Holy Land, and for a long time he was erroneously held to be editor of the Palestinian Gemara. The following saying of this illustrious *Amora* is typical of the man: ‘When the Egyptians were drowning in the Red Sea, the angels in Heaven were about to break forth in songs of jubilation. God silenced them with the words, My creatures are perishing, and ye are ready to sing!’

Abbahu of Caesarea was a man of wealth, general culture and influence with the Roman authorities. He was a skilful defender of his Faith against Christian attacks. ‘Be of the persecuted not of the persecutors.’ was his maxim. He put forward the bold notion of successive creations — the idea later taken up by the Jewish Mystics that prior to the existence of the present universe,

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certain formless worlds issued from the Fountain of existence and then vanished, like sparks from a red-hot iron beaten by a hammer.

The oppression in Palestine under the first Christian emperors led to the extinction of the Patriarchate and to the closing of the Schools in the year 425. The discussions in these Schools were never formally edited. It seems that the Palestinian Gemara originally extended over the whole of the Mishnah; but owing to the adverse circumstances of the time, much of it has been irretrievably lost.

Its *halachic* portions are marked by calm and temperate discussion, free from the dialectic subtleties which characterise the Babylonian Talmud. Its *Haggadah* is also purer, more rational, though less attractive and poetical, than the *Haggadah* in Babylonia. The Palestinian Talmud, written in a Syriac dialect little known by later generations, was for many centuries almost forgotten by Jewry. Its legal decisions were at no time deemed to possess validity, if opposed by the Babylonian Talmud. It was first printed in Venice in 1523. J. Fraenkel's classical *Introduction to the Jerusalem Talmud* appeared in 1859. There is a French translation of the Palestinian Talmud by M. Schwab.

IV

THE BABYLONIAN TALMUD

When we come to the Babylonian Gemara, we are dealing with what most people understand when they speak or write of the Talmud. Its birthplace, Babylonia, was an autonomous Jewish centre for a longer period than any other land; namely, from soon after 586 before the Christian era to the year 1040 after the Christian era — 1626 years; from the days of Cyrus down to the age of the Mongol conquerors!

LANGUAGE

For a long time it was held that the language in which the Babylonian Talmud was written defied grammatical formulation. This is now seen to be nothing but prejudice. Eminent grammarians have discovered its laws, and have determined its place in the scheme of Semitic languages. Its philological side was treated nearly a thousand years ago in 'the Talmudic Lexicon (*Aruch*) of Asher ben Jehiel and has been completed by the labours of Levy, Kohut and Jastrow in the last century. The style of the Babylonian Talmud is mostly one of pregnant brevity and succinctness. It is at no time 'easy reading'. Elliptical expression is a constantly recurring feature, and whole sentences are often indicated by a single word. In the discussions, question and answer are closely interwoven, and there is an entire absence of demarcation between them.

STYLE

Hard thinking and closest attention are required under the personal guidance of an experienced scholar, or of an elaborate written exposition of the argument, for the discussion to be followed, or the context understood. And that understanding cannot be gained by the aid of Grammar or Lexicon alone. Even a student who has a fair knowledge of Hebrew and Aramaic, but has not been initiated into the Talmud by Traditional Jewish guides, will find it impossible to *decipher* a page! A great philologist who was also a Talmudist has rightly declared: 'Suppose the teaching of the Talmud suddenly interrupted during the life of a generation; the tradition once lost, it would be well-nigh impossible to

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recover it.'

AUTHORITIES

Of the thousand and more *Amoraim* mentioned by name, we select Rab and Samuel, and R. Ashi and Rabina. Rab and Samuel, born in Babylonia, went to the Holy Land to sit at the feet of Judah the Prince, and brought back to their home country the Mishnah, the authorised Code of the Oral Law. In the year 219 Rab founded an Academy at Sura, and it continued to flourish for eight centuries. 'The commandments of the Torah were given to purify the life of man,' was one of his sayings. Life in Hereafter, he taught, was not mere passivity, for 'there is no rest for the righteous. They ever proceed from strength to strength in this world and in the world to come, where they rejoice in the radiance of the Divine Presence.' 'Since the Exile,' he declares, 'the Shechinah mourns, and God prays: Be it My will that in My dealings with My children My mercy overcome My justice.' Some of the sublimest portions of the New Year Liturgy are attributed to Rab.

Samuel of Nehardea, his companion — a physician and astronomer — was an epoch-maker in Judaism. He laid down the principle, based on an utterance of Jeremiah the Prophet, that has enabled Jews to live and serve in non-Jewish countries. *Dina d'malchutha dina*, he ruled; i.e., 'in all civil matters, the law of the land is to us Divine Law.'

Of the other two names, Ashi, who died in 427 and was for fifty-two years head of the Sura Academy, combined a vast memory with extraordinary mental orderliness, that enabled him to systematise the bewildering mass of Talmudic material and prepare it for codification. Such codification was finally effected by Rabina, who died in the year 499. He is the author of the concluding paragraph of the Amidah: 'Guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust.' Many tractates seem to have been edited by various *Amoraim* before the time of Ashi and Rabina. As in the case of the Mishnah, it is a moot point whether Ashi and Rabina *wrote* down the Babylonian Gemara, or only arranged it orally. The latter is the view of Rashi, and, in modern times, of Luzzatto; both of them place the writing of the Gemara two centuries later. Other scholars, however, deem it a matter of absolute impossibility that so vast a literature, and one, too, full of such intricate controversies, should for some two centuries have been *orally* arranged, fixed and transmitted with perfect accuracy.

EXTENT

The Babylonian Talmud is about four times as large as that of Palestine. It contains 5894 folio pages, usually printed in twelve large volumes, the pagination of which is kept uniform in all editions. Only thirty-six of the sixty-three Mishnaic tractates are commented on in the Babylonian Talmud. However, most of the subject matter of the omitted tractates is dealt with in the Gemara of other tractates.

TEXT

A voluminous work like the Babylonian Gemara, passing through the hands of numberless copyists, could not have remained free from errors. Fifty years ago, Rabinowicz collected variants to the current Text, and examined it in the light of manuscripts, especially of the Munich MS. which

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covers the whole Talmud and dates from the year 1334. Alas, that that is the *only* complete MS. of the Talmud in existence, due to the bigotry of the medieval popes, who often consigned whole cartloads of Talmud MSS. to the flames. After the invention of printing, stupid and over-zealous censors not only expunged the few passages that refer to the Founder of Christianity, but also many others which they in their ignorance looked upon as disguised attacks upon their religion. Only one edition of the Talmud has escaped defacement at the hands of the censors, having been printed in Holland.

V

HISTORY OF THE TALMUD

We now proceed to the history of the Talmud. What the Pentateuch had been to the *Tannaim* of the Mishnah, the Mishnah to the *Amoraim*, the Talmud became to the ages following its close. The *Sahureans* ('Opinion-givers') in the sixth century and the *Geonim* ('Excellencies') in the succeeding century, made some slight additions to it. Then the demand for simplification and explanation began to make itself felt. The principal decisions of the Talmud were classified in the order of the 613 commandments; and the *halachic* portions were separated from the *Haggadah*, and printed by themselves. Later, explanatory glosses were written to the Text of the various tractates.

IN JEWRY

Greatest of all these attempts, and to this day absolutely indispensable for the understanding of the Talmud, is the commentary of R. Solomon Yitzchaki, known as Rashi, of Troyes, in France. Rashi was born in the year 1040, the same year when the Exilarchate was extinguished in Babylon. His commentary is a masterpiece of brevity, precision and clearness. 'He has two of the greatest and rarest gifts of a commentator; the instinct to discern precisely the point at which explanation is necessary, and the art of giving or indicating the needed help in the fewest words' (G. F. Moore).

The French rabbis of the 12th and 13th century continued the clarification of the Talmud by their glosses, known as *Tosafoth*. These *Tosafoth*, together with Rashi's commentary, are printed in all regular editions of the Talmud. In the meantime, the genius of Maimonides illumined the Mishnah by his Arabic commentary; and by his gigantic undertaking called *Mishneh Torah*, or *Yad Hachazakah*, written in clear neo-Hebrew, he succeeded in introducing logical order and classification into the Talmudic labyrinth. In 1567, R. Joseph Caro produced the *Shulchan Aruch*, in which all the religious and civil laws of Jewish life still in force at the present-day are classified according to subjects. This work, annotated by R. Moses Isserles of Cracow in 1571, is the last authoritative codification of the *Halachah*, and has in turn called forth many commentaries and super-commentaries.

OUTSIDE JEWRY

During all these centuries, the non-Jewish attitude to the Talmud remained one of implacable hostility. 'Ever since the Talmud came into existence — almost before it existed in a palpable shape — it has been treated much like a human being.' says Emanuel Deutsch. 'It has been proscribed, and imprisoned, and burnt, a hundred times over. Kings and emperors, popes and anti-popes, vied with each other in hurling anathemas and bulls

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and edicts of wholesale confiscation and conflagration against this luckless book. We remember but one sensible exception in this Babel of manifestos. Clement V in 1307, before condemning the book, wished to know something of it and there was no one to tell him. Whereupon he proposed that chairs be founded for Hebrew, Chaldee, and Arabic as the three tongues nearest to the idiom of the Talmud in the Universities of Paris, Salamanca, Bologna, and Oxford. In time, he hoped, one of these Universities might be able to produce a translation of this mysterious book. Need we say that this consummation never came to pass? The more expeditious process of destruction was resorted to again and again and again, not merely in the single cities of Italy, and France, but throughout the entire Holy Roman Empire.’

John Reuchlin, the great Humanist, was the first to maintain that, even if the Talmud contained attacks on Christianity, it would be best to answer them. ‘Burning,’ he said, ‘is but a ruffianly argument.’ Defence of Jewish books and saving them from destruction by hysterical bigots became the battle-cry of all those who stood for religious freedom. And it is not accidental that in the same year in which the first printed edition of the whole Babylonian Talmud appeared, in 1520, Luther burned the Papal bull at Wittenberg. Then followed two centuries of feverish activity among Christian divines to become masters in Talmudic lore — not always for the pure love of learning. It was only in our time that non-Jewish scholars like George Foot Moore in America, Travers Herford in England, and Wuensche and Strack in pre-Nazi Germany, have fallen under the spell of Rabbinic studies for their own sake, and recognised their indispensableness for the elucidation of fundamental problems in the world of Religion. A translation of the entire Babylonian Talmud in German, together with the original in the Text of the Venice 1520 edition, was undertaken by L. Goldschmidt in 1897 and is now almost completed.

RELIGION IN THE TALMUD

A unique theory of the religious life is fully elaborated in the Talmudic scheme. Religion in the Talmud attempts to penetrate the whole of human life with the sense of law and right. Nothing human is in its eyes mean or trivial; everything is regulated and sanctified by religion. Religious precept and duty accompany man from his earliest years to the grave and beyond it. They guide his desires and actions at every moment. Food and sleep, civic duty and family life — all are under discipline of the Torah, a discipline accepted freely and joyfully. While every religion attempts such regulation, the Talmudic system represents this striving of the religious idea in its perfection. ‘In our eyes,’ says Arsène Darmsteter, ‘this is its greatest title to the respect and consideration of thinkers. In Judaism we have thus the completest, and consequently the most perfect, expression of the religious idea.’ The late I. Zangwill describes the Judaism of the Rabbis as ‘a code which left the intellect and the emotions free to speculate and wonder, to produce philosophy and poetry, but which fettered the will, leaving the spirit free to transcend the law in love and self-sacrifice, but not to fall below it; so that even those Philistines who for religion — the music of life — had no ear, should at least be kept sane and strong and mechanically moral, centres of happiness to themselves and channels for a finer posterity. They should be kept from playing wrong notes and Jarring chords, if they could not give us

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sonatas and symphonies of their own.

CONCLUSION

Enough has been said to show that the Talmud is not an ordinary literary work. It bears no resemblance to any single literary production, but forms a world of its own that must be judged according to its own laws. The ancient Hebrew metaphor which speaks of the 'ocean of the Talmud', is helpful to the understanding of its nature. The Talmud is indeed an ocean, vast in extent, unfathomable in depth, with an ocean-like sense of immensity and movement about it. Its great broad surface is at times smooth and calm, at others disturbed by waves of argument and breakers of discussion, stormy with assertion and refutation. And like the ocean, it swarms with a thousand varied forms of life. It is as difficult to say what is not in it as what is. He who would navigate securely this sea of the Talmud must be familiar with the compass and the rudder, i.e., its language and modes of thought; and have the guidance of an experienced master, if he is to gather the precious stores of knowledge and inspiration enshrined in its indestructible pages.

This is not the place to speak of the influence of the Talmud; how throughout the centuries of persecution and darkness, it saved Israel from intellectual and moral degradation. My purpose is merely to give a brief presentation of the Talmud as a book. I shall therefore conclude with the words of I. Abrahams. 'The Talmud,' he says, 'is one of the great books of the world. Rabbinism was a sequel to the Bible; and if, like all sequels, it was unequal to its original, it nevertheless shares its greatness. The works of all Jews up to the modern period were the sequel to this sequel. Through them all may be detected the unifying principle that literature in its truest sense includes life itself; that intellect is the handmaid to conscience; and that the best books are those which best teach men how to live. The maxim, *Righteousness delivers from death*, applies to books as well as to men. A literature whose consistent theme is Righteousness, is immortal.'

SONCINO EDITION: NEZIKIN

A reliable English translation of the whole Babylonian Talmud has long been looked forward to by scholars. This expectation is beginning to be realised by the publication of the Soncino edition of the Order Nezikin.

The translation is based on the Text of the Wilna Talmud, corrected where necessary in the light of variants from MSS. and other printed editions. All the censored passages reappear in the Text or in the Notes. The Notes bring the essence of the classical interpretations, clarify the argument, explain technical expressions, and show in what sense the Biblical verses quoted are to be understood. Wherever possible, place-names are identified, historical and archaeological allusions elucidated, and their parallels in the life of contemporary nations traced.

This notable achievement is due to the quite extraordinary erudition of the Editor, Rabbi Dr I. Epstein, assisted by his staff of scholarly translators. The Editor's Prefatory Note gives some indication of his colossal task. Aside from planning the scope and character of the work, the Editor fixed the Text, controlled the translation and interpretation, as well as the introductions and glossaries to the various parts, and

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supplied the greater portion of the 'cultural' notes.

The Publishers too have done their share in the undertaking conscientiously and efficiently. With the result, that never before has there appeared a translation of the Order Nezikin as helpful to the student as these volumes of the Soncino edition of the Babylonian Talmud in English.

J. H. HERTZ

London, Chanukah 5695
2 December 1934

FOREWORD

BY

**THE VERY REV. THE CHIEF RABBI
ISRAEL BRODIE, B.A., B. LITT.**

'And knoweth the place thereof' (job. XXVIII, 23) The compilation of comprehensive indices to the monumental Soncino translation of the Babylonian Talmud is the work of a patient and meticulous scholar, worthy of praise and constant gratitude. This volume of reference finally completes the great enterprise of which the late Mr. j. Davidson was the inspired and persistent architect. May his memory be for blessing! The generosity of Mr. and Mrs. Albert Segal which made the publication of this volume possible merits the thanks of all scholars and students who, I am sure, will make frequent use of its contents.

Of all the world's classics of encyclopaedic proportions the Talmud, by its multifarious contents, its peculiar presentation and sequences of subject matter, is a most intricate and confusing maze. It is difficult to thread one's way through its massive pages unless assisted by the helpful experts who contrive systematic directives -'who make handles to the Torah'- to meet the varied approaches of those who seek to know its wisdom and doctrine, its

laws and its poetry, its folklore and even its apparent trivia. The well-known Midrash comes to mind. King Solomon applied his wisdom and prudence to help students find their way through the intricacies of the Torah. He was like the clever man in the parable of the large palace with many doors where a man would enter, become confused and not find the door by which he entered. The clever man took a clew of rope and suspended it by the door of entry so that it could serve as a guide to all who entered or came out.

This volume is such a clew, with its invaluable general and special indices of topics, names, Biblical references and glossary.

May this volume guide the student to a deeper and luster appreciation of the civilisation embodied in the majestic treasury of the Talmud: 'so may abundant peace be to those who love Thy Law and may they not stumble therein.' (Psalm CXIX, 165).

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ABBREVIATIONS

This is the complete Abbreviation table from the 1952 printing of the Soncino Talmud, wherein the abbreviation tables from all the tractates were compiled into a single volume. A few other frequently encountered terms have been added (distinguished by green font), with cites as noted.

- Books of the Bible
- Tractates of the Talmud
- General
- Glossary

BOOKS OF THE BIBLE

Amos	Amos.	Judg.	Judges.
Chron. I	Chronicles I.	Kings I	Kings I.
Chron. II	Chronicles II.	Kings II	Kings II.
Dan.	Daniel.	Lam.	Lamentations.
Deut.	Deuteronomy.	Lev.	Leviticus.
Ecc.	Ecclesiastes.	Mal.	Malachi.
Est.	Esther.	Mic.	Micah.
Ex.	Exodus.	Nah.	Nahum.
Ezek.	Ezekiel.	Neh.	Nehemiah.
Ezra	Ezra.	Numb.	Numbers.
Gen.	Genesis.	Ob.	Obadiah.
Hab.	Habakkuk.	Prov.	Proverbs.
Hag.	Haggai.	Ps.	Psalms.
Hos.	Hosea.	Ruth	Ruth.
Isa.	Isaiah.	Sam. I	Samuel I.
Jer.	Jeremiah.	Sam. II	Samuel II.
Job	Job.	S.O.S.	Song of Songs.
Joel	Joel.	Zech.	Zechariah.
Jonah	Jonah.	Zep.	Zephaniah.
Jos.	Joshua.		

TRACTATES OF THE TALMUD

Ab.	Aboth.
'Ar.	'Arakin.
'A.Z.	'Abodah Zarah.
B.B.	Baba Bathra.

FOREWORDS, ABBREVIATIONS, GLOSSARY

Bek.	Bekoroth.
Ber.	Berakoth.
Bez.	Bezah.
Bik.	Bikkurim.
B.K.	Baba Kamma.
B.M.	Baba Mezi'a.
Dem.	Demai.
'Ed., 'Eduy.	'Eduyyoth.
'Er., 'Erub.	'Erubin.
Git.	Gittin.
Hag.	Hagigah.
Hat. or Ha.	Hallah.
Hor.	Horayoth.
Hul.	Hullin.
Kel.	Kelim.
Ker.	Kerithoth.
Ket., Keth.	Kethuboth.
Kid.	Kiddushin.
Kil.	Kil'ayim.
Kin.	Kinnin.
Ma'as.	Ma'asroth.
Ma'as Sh. or MS.	Ma'aser Sheni.
Mak.	Makkoth.
Maks. or Maksh.	Makshirin.
Meg.	Megillah.
Me'il.	Me'ilah.
Men.	Menahoth.
Mid.	Middoth.
Mik.	Mikwa'oth.
M.K.	Mo'ed Katan.
M.Sh.	Ma'aser Sheni.
Naz.	Nazir.
Ned., Neda.	Nedarim.
Neg.	Nega'im.
Nid.	Niddah.
Oh., Ohol.	Oholoth.
Or., 'Orl., 'Orlah.	'Orlah.
Par.	Parah.
Pes.	Pesahim.
R.H.	Rosh Hashanah.

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Sanh.	Sanhedrin.
Shab.	Shabbath.
Sheb.	Shebi'ith.
Shebu.	Shebu'oth.
Shek.	Shekalim.
Sot.	Sotah.
Suk.	Sukkah.
Ta' or Ta'an.	Ta'anith.
Tam.	Tamid.
Tem.	Temurah.
Ter.	Terumoth.
Toh.	Tohoroth.
Toho.	v. Toh.
T.Y.	Tebul Yom.
'Uk., 'Ukz.	'Ukzin.
Yeb.	Yebamoth.
Yom.	Yoma.
Zab.	Zabim.
Zeb.	Zebahim.

GENERAL

<i>ad loc.</i>	At that place.
Adreth	R. Solomon b. Adreth (or Rashba; 1235-1310).
A.J.P.	American Jewish Publications.
A.J.V.	American Jewish Version.
Alfasi	R. Isaac b. Jacob Alfasi (1013-1103).
Ant.	Antiquities, by Flavius Josephus.
<i>Ar. Comp.</i>	<i>Aruch completum</i> , ed. A. Kohut.
A.R.N.	Aboth Rabbi Nathan.
'Aruch or 'Aruk	Talmudic Dictionary by R. Nathan b. Jehiel of Rome (1106).
Asheri	R. Asher b. Jehiel (1250-1327)
A.T.	<i>Die Agada der Tannaiten</i> , by W. Bacher.
A.V.	Authorized Version.
b.	ben, bar, son of.
Ba.H.	Bayith Hadash, Glosses by R. Joel b. Samuel Sirkes (1561-1640).
B.C.E.	Before the Christian Era.
B.D.B.	English and Hebrew Lexicon, by Brown, Driver and Briggs.
c.	About.
C.C.	Columbia College Manuscripts.
C.E.	Common Era.

FOREWORDS, ABBREVIATIONS, GLOSSARY

- cf.** Compare, refer to.
- Chajes Z.H.** Notes by Chajes, Zebi Hirsch b. Meir (1805-1855) in the Wilna Roman edition of the Talmud.
- C.P.B.** Companion to the *Authorized Daily Prayer Book*, by I. Abrahams.
- Cur. ed(d)** Current edition(s).
- Derenbourg** Derenbourg J., *Essai sur l'Histoire et la Geographie de la Palestine*.
- Der gal. 'Amh.** *Der galildische 'Am-ha-arez*, by A. Buchler.
- D.E.Z.** Derek Ere; Zutra.
- Dor** *Dor Dor Wedoreshaw* by I. H. Weiss.
- Doroth** *Doroth Harishonim* by 1. Halevy.
- D.S.** *Dikduke Soferim* by R. Rabbinowicz.
- e.g.** For example.
- E.J.** *Encyclopaedia Judaica*.
- Ekah Rab.** Midrash Ekah Rabbah.
- Et. St.** *Etymologische Studien*, Joseph Perles (1835-1894).
- E.T.** English Translation.
- E.V.** English Versions of the Bible.
- f.** Following verse or chapter (plural ff.).
- [G]** This symbol is used in place of a Greek phrase, word, or letter in the original Soncino text. Readers to whom the original Greek is important should consider purchasing a printed copy of the Babylonian Talmud from Soncino Press.
- Gen. R.** Genesis Rabbah.
- Geogr.** *Geographie*, by A. Neubauer.
- Gersh.** R. Gershom, *the Light of the Exile*, (960-1040).
- Geschichte** Graetz H., *Geschichte der Juden* (4th ed.).
- G.K., Ges.K.** Gesenius-Kautzsch, *Hebrew Grammar*.
- Glos.** Glossary.
- Golds.** Translation of the Babylonian Talmud in German by L. Goldschmidt.
- Graetz.** Graetz, H., *Geschichte der Juden* (4th ed.).
- G.V.** *Gottesdienstliche Vortrage*, by L. Zunz.
- [H]** This symbol is used in place of a Hebrew (or Aramaic) letter, word, or phrase in the original Soncino text. Readers to whom the original Hebrew is important should consider purchasing a printed copy of the Babylonian Talmud from Soncino Press.
- Han.** R. Hananel b. Hushiel of Kairwan (about 990-1050).
- HAN.** v. Han.
- Hananel.** v. Han.
- Heb.** Hebrew.
- Hildesheimer** Hildesheimer, H., *Beitrdge zur Geographie Palastinas*.
- Hiph.** Hiph'il.
- H.M.** Hoshen ha-Mishpat.
- H.U.C.A.** Hebrew Union College Journal (Annual).

FOREWORDS, ABBREVIATIONS, GLOSSARY

<i>i.e.</i>	That is.
J., Jer.	Jerusalem (Jerushalmi).
Jast.	M. Jastrow's <i>Dictionary of the Targumim, the Talmud Babli Yerushalmi and the Midrashic Literature</i> .
J.E.	Jewish Encyclopaedia.
J.Q.R.	Jewish Quarterly Review.
J.T.	Jerusalem Talmud.
Kes. Mish.	Keseph Mishnah, commentary on Maimonides' <i>Yad</i> , by Joseph Karo.
Klausner J,	[H]
Koh.Rab.	<i>Midrash Koheleth Rabbah</i> .
Levy	J. Levy's <i>Neuhebraisches u. chaldaisches Wdrterbuch uber die Talmudim u. Midrashim</i> .
lit.	Literally.
<i>loc. cit.</i>	<i>Loco citato</i> ; In the place cited.
Lowe's M.S.	Text of Aboth in the MS. of the Mishnah edited by W. H. Lowe and reprinted by Taylor in his <i>Sayings of the Jewish Fathers</i> .
LXX.	Septuagint (see Authorities Consulted Or Quoted).
Ma'aseh Rab.	Glosses by R. Bezalel Ranschburg (19th cent.) included in recent printed edd. of Horayoth.
Maharam	Meir b. Gedaliah Lublin (d. 1616).
Maharsha	R. Samuel Eliezer Halevi Edels (1555-1631).
Maim.	Moses Maimonides (1135-1204).
Malbim	Commentary on the Bible by M. L. Malbim (1809-1879).
Me'iri	Commentary on Yebamoth by Menahem b. Solomon Me'iri (1249-1306).
Mek.	Mekilta.
M.G.W.J.	<i>Monatschrift fur Geschichte and Wissenschaft des Judentums</i>
Mid. Tann.	Midrash Tannaim On Deuteronomy, edited by Dr. D. Hoffmann (Berlin 1909).
MS.	Manuscript (Plural MSS.).
MS.F.	Florence Codex of the Talmud.
MS.M.	Munich Codex of the Talmud.
M.T.	Massoretic Text of the Bible.
M.V.	Mahzor Vitry; an 11th cent. French Prayer Book, edited by S. Hurwitz, Nurnberg, 1923.
N.B.	<i>Neue Beitrage zur Geschichte and Geographie Galilaas</i> , S. Klein.
Neubauer	Neubauer, J., <i>Beitrdge zur Geschichte des biblisch talmudischen Eheschliessungsrechts</i> .
N.H.	Neo Hebrew.
N.S.I.	North Semitic Inscription, Cooke.
Obermeyer	Obermeyer, J., <i>Die Landschaft Babylonien</i> .
<i>Orah. Mishor</i>	Novellae On Nazir, Johanan b. Meir Kremnitzer (17th century)
P.B.	The Authorized Daily Prayer Book, S. Singer.
Pir. R.El.	Pirki di R. Eliezer.

FOREWORDS, ABBREVIATIONS, GLOSSARY

P.R.E.	Pirke Rabbi Eliezer.
R.	Rab, Rabban, Rabbenu, Rabbi.
Rabaad.	Abraham b. David of Posquieres (c. 1125-1198).
R. Jonah	R. Jonah (he-Hasid) Gerondi (d. 1263).
Ra. N.	Rabbi Nissim b. Reuben of Gerondi (14th century).
Ran.	Rabbi Nissim b. Reuben of Gerondi (14th century).
Rashal	Notes and glosses on the Talmud by R. Solomon Luria (d. 1573)
Rashb., Rashbam.	Rashbam. Commentary of R. Samuel b. Meir (d. about 1174).
Rashi.	Commentary of R. Solomon b. Isaac (d. 1105).
R.E.J.	<i>Revue des Etudes Juives.</i>
Ronsburg	Marginal Glosses by Bezalel Ronsburg (1760-1820) in the Wilna edition of the Talmud.
R.V.	Revised Version of the Bible.
Sanh.	Sanhedrin.
S.B.H.	Salomo ben. Hajathom.
Schurer	<i>Geschichte des jüdischen Volkes im Zeitalter Jesu Christi</i>, 4th ed., by E. Schurer.
Sem.	Semahoth.
Sh.ha-Sh.Rab.	Song of Songs, Midrash Rabbah.
Sof.	Soferim.
Sonc. Ed.	Soncino Press Editions, London.
Soph.	Sopherim.
Strashun	Annotations by Samuel Strashun (1794-1872) in the Wilna edition of the Talmud.
s.v.	<i>Sub verbum</i>; Under the [word] entry (used for dictionaries, encyclopaediae, and other compendia).
T.A.	<i>Talmudische Archdelogie</i> by S. Krauss.
Tal. Mun.	<i>Talmudische Munzen and Gewichte</i>, by B. Zuckermann.
Talm. Arch.	v. T.A.
Talm. Gew.	<i>Talmudische Munzen and Gewichte</i> by B. Zuckermann.
Tan.	Midrash Tanhuma.
T.J.	Talmud Jerusalemi.
Tob.	Commentary on the Mishnah by R. Yom Tob Lipmann Heller (1579-1654)
Toledoth	<i>Toledoth Tannaim we Amoraim</i>, by A. Hyman.
Tosaf.	Tosafoth.
Tosaf. Ri	R. Isaac b. Samuel of Dampierre (Ri the Elder) (d.c. 1200).
Tosaf. Yom.	Tosafoth Yom Tov.
Tosef.	Tosefta.
Trani.	Commentary by R. Isaiah di Trani the Elder (d. about 1250) in the Wilna Romm edition of the Talmud.
Tur.	<i>Tur Yoreh Deah</i>, by Jacob (d. before 1340) son of Asher b. Jehiel (Asheei).
Tur. Y.D.	<i>See Tur.</i>

FOREWORDS, ABBREVIATIONS, GLOSSARY

- Wahrmann N.** *Untersuchungen uber die Stellung der Frau im Judentum im Zeitalter der Tannaiten.*
- Wilna Gaon.** Notes by Elijah of Wilna (1720-1797) in the recent printed editions of the Talmud.
- Yad.** *Yad Hahazakah*, by Moses Maimonides.
- Yad Ramah.** The Yad Ramah of R. Meir Moses b. Todros ha-Levi Abulafia.
- Yalk.** Yalkut.
- Z.A.W.** *Zeitschrift fur alttestamentliche Wissenschaft.*
- Z.D.M.G.** *Zeitschrift der Deutschen Morgenlandischen Gesellschaft.*
- Z.D.P.V.** *Zeitschrift des deutschen Palaestina-Vereins.*
- Z.M.** Zuckerman (Tosefta).
- Zuck.** Zuckerman's edition of the Tosefta.

Glossary

This is the complete Glossary of the 1952-1961 printing of the Soncino Talmud, wherein the glossaries of all the tractates were compiled into a single volume. A few other frequently encountered terms have been added (distinguished by green font), with cites as noted.

Abbreviations and some other terms are to found on the [Abbreviations Page](#)

A

AB

The fifth month of the Jewish Calendar, corresponding approximately to July or August.

ABBA

Father. A title given to many Rabbis of the Talmud as a mark of affection or honour.

'ABODAH ZARAH

Idolatry; lit., 'strange service'.

ADAR

The name of the twelfth month of the Jewish Calendar, corresponding approximately to February or March.

ADRAKTA

A court document authorizing the creditor to trace out the debtors property for the purpose of distraint.

AGGADAH

(Lit., 'tale', 'lesson'); the name given to those sections of Rabbinic literature which contain homiletic expositions of the Bible, stories, legends, folk-lore, anecdotes or maxims. Opposed to *halachah*, q.v.

'AGUNAH

(Lit., 'tied'); a deserted wife, tied to an absent husband because, e.g. she is uncertain whether her husband is

alive or not, and so cannot marry again.

AKIBA

Rabbi Akiba (Akiva) ben Joseph (50-135 A.D.). A poor, semi-literate shepherd, Akiba became one of Judaism's greatest scholars. He developed the exegetical method of the Mishnah, linking each traditional practice to a basis in the biblical text, and systematized the material that later became the Mishnah.

Rabbi Akiba was active in the Bar Kokhba rebellion against Rome, 132-135 C.E.. He believed that Bar Kokhba was the Moshiach (messiah), though some other rabbis openly ridiculed him for that belief (the Talmud records another rabbi as saying, "Akiba, grass will grow in your cheeks and still the son of David will not have come.") When the Bar Kokhba rebellion failed, Rabbi Akiba was taken by the Roman authorities and tortured to death.

[< <http://www.us-israel.org/jsource/biography/akiba.html>]

ALIF

The first letter of the Hebrew alphabet, with numerical value 1.

FOREWORDS, ABBREVIATIONS, GLOSSARY

AMARKAL

According to the interpretation given by R. Hisda in Horayoth 13a, the word is composed of *amar* and *kola*, lit., 'who said (i.e. directs) all things'. One of the Temple trustees whose duty it was to supervise the work of the cashiers.

'AM HA-AREZ

pl. *'amme ha-arez*, (Lit., 'people of the land', 'country people'); the name given in Rabbinic literature to (a) a person who through ignorance was careless in the observance of the laws of Levitical purity and of those relating to the priestly and Levitical gifts. In this sense opposed to *haber*, q.v.; (b) an illiterate or uncultured man, as opposed to *talmid hakam*, q.v.

'AMIDAH

(Lit., 'standing'); the Eighteen Benedictions (seven on Sabbaths and Festivals) which the worshipper always recites in a standing posture.

AMORA

'Speaker', 'interpreter'; originally denoted the interpreter who attended upon the public preacher or lecturer for the purpose of expounding at length and in popular style the heads of the discourse given to him by the latter. Subsequently (pl. Amoraim) the name given to the Rabbinic authorities responsible for the Gemara, as opposed to the Mishnah or Baraitha (v. Tanna).

ANINUTH

The state of being an onen, q.v.

'ARAKIN

Vows to donate a person's valuation to the Temple, v. Lev. XXVII, 1ff.

'AREB

A surety who agrees to pay in case the borrower fails to meet his obligation. (Cf. KABBELAN.)

ARIS

A tenant farmer, who pays a fixed percentage of the crops in rent.

ARUS

The technical term for a husband of a betrothed woman, when *erusin* (q.v.) has taken place; v. ARUSAH.

ARUSAH

A betrothed woman after *erusin* (q.v.); v. ARUS.

ASHAM TALUI

(*asham* 'a guilt-offering', *talui* 'hung', 'suspended'), the offering which is to be brought by one who is in doubt as to the transgression committed. V. Lev. V, 17-19.

ASHAM WADDAI

(v. ASHAM TALUI; *waddai* 'certainty'), the guilt-offering incumbent upon one who is certain of having committed a sinful act that has to be atoned for by a guilt-offering.

ASHERAH

The biblical name given to a tree or pole which was the object of idolatrous worship.

ASMAKTA

'Reliance'; (a) Biblical text adduced to give some slight support or provide a mnemonic for a law enacted by the Rabbis; (b) an assurance that one will pay or forfeit something in case of the non-fulfilment of a certain condition which, however, he is confident that he will fulfil.

ASUFI

(Lit., 'one gathered in'); a foundling, a child, gathered in from the street, whose father or mother is unknown.

'AYIN

The sixteenth letter of the Hebrew alphabet, with numerical value 70.

FOREWORDS, ABBREVIATIONS, GLOSSARY

B

BA'AL KERI

One unclean through nocturnal pollution.

BALAAAM

Numbers 22-24: A Midianite (gentile) prophet and diviner from Pethor, who was called upon by the king of Moab to curse the Israelites. At God's direction Balaam blessed, rather than cursed, Israel. Later books characterize Balaam as a most evil man (**Joshua 13:22, Joshua 24:10, Nehemiah 13:2, 2 Peter 2:15, Jude 1:11, Revelation 2:14**, and many parts of the Talmud).

Herford, *Christianity in the Talmud*, p. 48, suggests that Balaam is frequently used in the Talmud as a type (or euphemism) for Jesus (v. also pp. 64-70). Though no name is mentioned to shew which woman is meant, the mother of Jesus may be alluded to, which theory is strengthened by the statement that she mated with a carpenter [**< Sanhedrin 106a, note 42**].

According to the view that all the Balaam passages are anti-Christian in tendency, Balaam being used as an alias for Jesus, Phinehas the Robber is thus taken to represent Pontius Pilatus, and the Chronicle of Balaam probably to denote a Gospel (v. Herford *op. cit.* 72ff.). This view is however disputed by Bacher and others: cf. Ginzberg, *Journal of Biblical Literature*, XLI, 121. [**< Sanhedrin 106b, note 6**].

BAMAH

A 'high place', i.e. an altar for sacrifice other than the one in the Temple of Jerusalem.

BARAITHA

(Lit., 'outside'); a teaching or a tradition of the Tannaim that has

been excluded from the Mishnah and incorporated in a later collection compiled by R. Hiyya and R. Oshaiah, generally introduced by 'Our Rabbis taught', or, 'It has been taught'.

BATH KOL

(Lit., 'daughter of a voice'); (a) a reverberating sound; (b) a voice descending from heaven (cf. Dan. IV, 28) to offer guidance in human affairs, and regarded as a lower grade of prophecy.

BERERAH

(Lit., 'choice'); the selection retrospectively of one object rather than another as having been designated by a term equally applicable to both.

BETH AB

(*Beth* 'house' and *Ab* 'father') 'family', one of the six family divisions into which each of the eight major divisions of the priests and Levites (*mishmar*, q.v.) was subdivided for the purpose of the Temple service.

BETH DIN

(Lit., 'house of law or judgment'); a gathering of three or more learned men acting as a Jewish court of law.

BETH HAMIDRASH

House of study; the college or academy where the study of the Torah was carried on under the guidance of a Rabbinical authority.

BETH KOR

An area in which a *kor* of seed may be sown.

BETH PERAS

An area (of a square *peras* = half the length of a furrow) regarded as unclean owing to crushed bones scattered in it from a ploughed grave.

FOREWORDS, ABBREVIATIONS, GLOSSARY

BETH SE'AH

An area in which a se'ah of seed may be sown.

BIKKURIM

The first ripe fruits which had to be brought to the Temple in Jerusalem, Deut. XXV, 1ff.

BINYAN AB

(Lit., 'constructing of a family'); a norm of interpretation denoting that a

certain Biblical passage is regarded as having laid the foundation of a family, because it is the principal passage from which is derived the explanation to passages which are similar to it.

BOGERETH

A girl from the age of twelve and a half years plus one day onwards.

C

C.E.

"common era"; an attempt to use a neutral term for the period traditionally labeled "AD" (Latin: *anno domini* or "year of the Lord") by Christians. Thus, 1992 CE is identical to AD 1992. [<http://www.us-israel.org/jsource/gloss.html>]

CUTHEAN, CUTHI

A member of the sect of Samaritans by whom Northern Israel was repopulated after the dispersal of the ten tribes.

CUTHEAN

Used as euphemism for non-Jew: 'Cuthean' (Samaritan) was here substituted by the censor for the original *goy* (heathen) [[Sanhedrin 57a, note 33](#)].

D

DANKA

(a) The sixth of a denar; (b) a sixth in general.

DAYYO

(Lit., 'it is sufficient'); the legal maxim, 'it is sufficient for the object to which an analogy is drawn to be on the same footing as that *from* which it is drawn,' even though, were the analogy to be applied strictly, it would be treated with greater rigour.

DEMAI

(Lit., 'dubious', 'suspicious'); produce concerning which there is a doubt as to whether the rules relating to the priestly and Levitical dues and ritual cleanness and uncleanness were strictly observed. Any produce bought from 'am ha-arez' (q.v.), unless the contrary is known, is treated as *demai*;

and terumah gedolah and terumah (q.v.) of the tithe must be separated from it.

DENAR

Denarius, a silver or gold coin, the former being worth one twenty-fourth (according to others one twenty-fifth) of the latter.

DEYOMAD

A corner-piece constructed from two boards placed at right-angles to each other or a block cut into such a shape.

DUCHAN

A raised platform on which the Levites stood when chanting Psalms in divine service.

DUPONDIIUM

A Roman coin of the value of two issars.

FOREWORDS, ABBREVIATIONS, GLOSSARY

E

ELUL

The sixth month of the Jewish Calendar, corresponding to August or September.

EMURIM

(Lit., 'the consecrated parts'); the parts of a sacrifice which were to be burnt on the altar.

'ERUB

(Lit., 'mixture'); a quantity of food, enough for two meals, placed (a) 2000 cubits from the town boundary, so as to extend the Sabbath limit by that distance; (b) in a room or in a courtyard to enable all the residents to carry to and fro in the court-yard on Sabbath.

'ERUB TABSHILIN

(Lit., 'mixture of dishes'); a dish prepared on the eve of a Festival immediately preceding Shabbath enabling the preparing of food on the Festival for the Sabbath.

ERUSIN

(Lit., 'betrothal'); a formal betrothal, which cannot be annulled without a bill of divorce.

ETHROG

A fruit of the citrus family used with the palm leaves, myrtle and willows on the Festival of Tabernacles. Cf. Lev. XXIII, 40.

EXEDRA

A covered way leading up to the house, open at both sides.

F

FIRST STAGE [of intercourse]

"[T]he first stage of contact is the insertion of the corona [of the penis]" [< Yebamoth 55b]

G

[G]

This symbol is used in place of a Greek phrase, word, or letter in the original Soncino text. Readers to whom the original Greek is important should consider purchasing a printed copy of the Babylonian Talmud from Soncino Press.

GADOL

An adult male, over thirteen years of age.

GEMARA

(Lit., 'completion' or 'learning'). The traditions, discussions and rulings of the Amoras, based mainly on the Mishnah and forming (a) the Babylonian Talmud and (b) the Palestinian Talmud.

GEMATRIA

The numerical value of letters used as a basis of homiletical interpretation.

Geonim

(singular - Gaon) Title borne by the heads of the two large academies in Babylonia in Sura and Pumbedita, between the 6th and 11th centuries. In their days the Babylonian Talmud gained wide circulation throughout the Jewish people. The highest religious authorities of their time, they explained the Halacha and established new laws in accordance with contemporary needs. A listing of the Geonim is found in "Iggeret Rav Sherira Gaon"

FOREWORDS, ABBREVIATIONS, GLOSSARY

("The Epistle of Rabbi Sherira Gaon"). The last Gaon in Pumbedita was Rav Hai, the son of Sherira Gaon. The heads of the academies in Eretz Israel at this period were also called Gaon, but their influence was limited.

{< <http://www.ort.org/ort/edu/rolnik/halacha/geonim.htm>}

GET

A deed or legal document; when used without further specification denotes generally a writ of divorce.

GEZERAH SHAWAH

(Lit., 'equal cut'); the application to one subject of a rule already known to apply to another, on the strength of a common expression used in connection with both in the Scriptures.

GRIVA

A dry measure equal to one se'ah. (q.v.)

GUD AHIT

(Lit., 'pull and bring down'); a legal fiction that a wall or any other partition may in certain circumstances be deemed to reach the ground though an air-space in fact intervenes.

H

[H]

This symbol is used in place of a Hebrew (or Aramaic) phrase, word, or letter in the original Soncino text. Readers to whom the original Hebrew is important should consider purchasing a printed copy of the Babylonian Talmud from Soncino Press.

HABDALAH

(Lit., 'separation'); the blessing (usually made over wine) by which the Sabbath or any other holy day is ushered out.

HABER

'Fellow', 'associate', opp. to 'am ha-arez' (q.v.); one scrupulous in the observance of the law, particularly in relation to ritual cleanness and the separation of the priestly and Levitical dues.

HABUT

(From a root meaning 'to strike' or 'press down'); a legal fiction that an inclined projection may be regarded as horizontal, and stretching

downwards to the spot required (cf. LABUD).

HADASH

('new'); the new cereal crops, which may not be eaten before the waving of the 'sheaf' ('omer'); v. Lev. XXIII, 10-14.

HAFINAH

The priests taking handfuls of incense, v. Lev. XVI, 12.

HAFTARAH

(Lit., 'leave-taking'); a section from the Prophetic books recited after the reading from the Pentateuch on Sabbaths and Holy Days.

HAGBAHAH

(Lit., 'a lifting'); a legal form of acquisition consisting in the lifting up of the object to be acquired.

HAGGADAH

See AGGADAH.

HAKANAH

'Preparation' for use on the Sabbath or Festival; used as a technical term with reference to [H] Ex. XVI, 5.

HAKTARAH

FOREWORDS, ABBREVIATIONS, GLOSSARY

The burning of sacrificial portions on the altar.

HALACHAH

(Lit., 'step'. 'guidance'), (a) the final decision of the Rabbis, whether based on tradition or argument, on disputed rules of conduct, (b) those sections of Rabbinic literature which deal with legal questions, as opposed to the *Aggadah*.

HALAL, HALALAH

The issue of an interdicted priestly union.

HALIFIN

'Exchange'; a legal form of acquisition effected by handing to the seller an object in nominal exchange for the object bought (V. KINYAN SUDAR).

HALIZAH

(Lit., 'drawing off'); the ceremony of taking off the shoe of the brother of a husband who has died childless. (v. Dent. XXV, 5-9.)

HALLAH

The portion of the dough which belongs to the priest (v. Num. XV, 20f); in the Diaspora this is not given to the priest but burnt.

HALLEL

(Lit., 'Praise'); Psalms CXIII-CXVIII, recited in the morning service on New Moons and Festivals.

HALUZAH

A woman who has performed *halizah* (q.v.).

HANUKKAH

The Festival of Dedication (frequently designated the Feast of Lights); a minor eight days' festival, from the 25th of Kislev to the 2nd or 3rd of Tebeth, in commemoration of the rededication of the Temple in 165 B.C.E. after its desecration by Antiochus Epiphanes.

HAROSETH

A mixture of apples, nuts and wine, so made as to resemble mortar, into which the bitter herbs are dipped on the first two nights of Passover.

HASID

('pious'). A pious man; at one time possibly a designation of a member of a particularly pious and strictly observant sect.

HAYYAH

Beast of chase, e.g. deer, *contra* to *behemah*, a domesticated animal.

HAZA'AH

The sprinkling of the blood of sacrifices, and of the water of purification, upon the unclean.

HAZAKAH

(Lit., 'taking hold'); a legal term denoting (a) presumptive title based on the occupier's undisturbed possession during a fixed legal period, in cases where a claim to ownership cannot be established by other legal evidence; usucaption; (b) taking possession (of landed property) by means of a formal act of acquisition, e.g., digging, fencing.

HEDYOT

(From Gr. [G]); (a) a commoner or layman, as opposed to a king or High Priest; (b) an ignorant or ill-mannered man; (c) untrained, as opposed to a skilled worker; (d) private writings, as opposed to biblical books.

HEFKER

Property which has no owner: a renunciation of ownership in favour of all and sundry. When used in reference to a court of law, it denotes an act of transfer of property from one person to another, in virtue of the power of the court to declare property ownerless, after which it can assign it to another.

HEKAL

FOREWORDS, ABBREVIATIONS, GLOSSARY

The holy temple, especially the hall containing the golden altar etc. in contradistinction to the Holy of Holies.

HEKDESH

Any object consecrated to the Sanctuary.

HEKKESH

Analogy, proving that the law in respect of one thing applies also to another, either because both have some feature in common or there is a Biblical intimation to the effect.

HELEB

The portion of the fat of a permitted domestic animal which may not be eaten; in sacrifices that fat was burnt upon the altar.

HEREM

pl. *haramim* ('devoted'). Property devoted to the use of the priests or the Temple; when used in vows it denotes that benefit shall be prohibited from the person or things so designated.

HERESH

(cf. Ex. IV, ii); a deaf person, especially (in its legal use) a deaf mute.

HESSET

(Lit., 'shaking'); levitical uncleanness caused through the vibration of an unclean object.

HILLEL

Hillel and Shammai [were] two great scholars born a generation or two before the beginning of the Common Era are usually discussed together and contrasted with each other, because they were contemporaries and the leaders of two opposing schools of thought (known as "houses"). The Talmud records over 300 differences of opinion between Beit Hillel (the

House of Hillel) and Beit Shammai (the House of Shammai). In almost every one of these disputes, Hillel's view prevailed.

Rabbi Hillel was born to a wealthy family in Babylonia, but came to Jerusalem without the financial support of his family and supported himself as a woodcutter. It is said that he lived in such great poverty that he was sometimes unable to pay the admission fee to study Torah, and because of him that fee was abolished. He was known for his kindness, his gentleness, and his concern for humanity. One of his most famous sayings, recorded in Pirkei Avot (Ethics of the Fathers, a tractate of the Mishnah), is "If I am not for myself, then who will be for me? And if I am only for myself, then what am I? And if not now, when?" The Hillel organization, a network of Jewish college student organizations, is named for him. [<http://www.us-israel.org/jsource/biography/hillel.htm>] See also Shammai.

HIN

Measure of capacity equal to three *kabs* or twelve *logs*.

HOMER

Equal to a *kor* or thirty *se'ahs*.

HULLIN

(Lit., 'profane'); ordinary unhallowed food, as opposed to *terumah*, q.v.; unconsecrated animals, as opposed to *hekdesh*, q.v.

HUPPAH

(Lit., 'canopy'). The bridal chamber; the entrance of a bride into the bridal chamber, whereby the marriage was completed; v. *kiddushin*.

I

'ISKA

(Lit., 'occupation', 'business', 'merchandise'); a business arrangement whereby one invests

FOREWORDS, ABBREVIATIONS, GLOSSARY

money with a trader, who trades therewith on their joint behalf. To avoid the prohibition of usury, the investor took a greater share of the risk than of the profit, e.g. he received either half of the profit but bore two-

thirds of the loss, or a third of the profit but bore half the loss.

ISSAR

A small Roman coin.

J

JUDEO-CHRISTIAN

See **MIN** [**< Sanhedrin 90b, note 17**].

JUDAH HA-NASI

Judah Ha-Nasi (Judah the Prince)(135-219 A.D.) The Patriarch of the Jewish community, Judah Ha-Nasi was well-educated in Greek

thought as well as Jewish thought. He organized and compiled the Mishnah, building upon **Rabbi Akiba's** work. [**< <http://www.us-israel.org/jsource/biography/hanasi.html>**]

K

KAB

Measure of capacity equal to four *logs* or one sixth of a *se'ah*.

(Lit., 'light and heavy'); an argument, or proof of a contention, *a minori* or *a fortiori*.

KABELAN

'Receiver'; a surety who receives money from the lender to convey to the borrower and who thus becomes liable to pay the debt whenever called upon by the lender, even though the borrower has not been first approached. Also any surety who accepts such liability. (V. also '**AREB**.)

KARETH

'Cutting off; divine punishment for a number of sins for which no human penalty is specified. Sudden death is described as '*kareth* of days', premature death at sixty as '*kareth* of years'.

KABU'A

That which is stationed in a definite place; hence a technical term for a doubt arising in respect of that which is so stationed.

KARETH

The law is clearly established, in this Tractate and elsewhere, that the penalty of *kareth* is incurred when a transgression — one of the thirty-six cited in the opening Mishnah of this Tractate — is committed deliberately without any previous warning. If the transgression was committed deliberately, after the warning of witnesses, the offender is liable in some of the cases to the death penalty, and in others, to forty stripes. [**< Introduction to Tractate Kerithoth by the translator, Rabbi Dr. I. Porusch, Ph. D., Tractate Kerithoth, page v.**]

KADDISH

(Lit., 'holy'): a brief doxology (in Aramaic) recited at the close of each section of a public service.

KALLAH

Name given to an assembly at which the law was expounded to scholars, as well as to the half-yearly assemblies of the Babylonian Academies.

KARETH

Premature or sudden death. [**< INTRODUCTION to Horayoth**]

KAL WA-HOMER

FOREWORDS, ABBREVIATIONS, GLOSSARY

KARMELITH

An area which is neither a public nor a private domain, and which is subject to special laws in respect of the Sabbath and the legal acquisition of subjects that happen to be within its limits.

KARPAF or KARPI

(Lit., 'an enclosure'); an area enclosed for the storage of wood or similar purposes, outside a settlement.

KAWANAH

(Lit., 'aiming', 'concentration'); (a) devotion (in prayer); (b) deliberate purpose (in the performance of a religious precept).

KEMIZAH

The taking of the fistful of flour from the meal-offering.

KENAS

A fine or penalty (as distinct from actual monetary loss caused), to be paid by certain classes of wrongdoers, e.g., a seducer.

KERI

(Lit., 'read'); the text of the Scripture as it is to be read in places where this is not correctly indicated by the text as written (*Ketib*).

KETANAH

(Lit., 'small', 'little'); a girl under the age of twelve years and a day.

KETHUBAH

(Lit., 'a written [document]'); (a) a wife's marriage settlement which she is entitled to recover on her being divorced or on the death of her husband. The minimum settlement for a virgin is two hundred zuz, and for a widow remarrying one hundred zuz; (b) the marriage contract specifying the mutual obligations between husband and wife and containing the amount of the endowment and any other special financial obligations assumed by the husband.

KIDDUSH

(Lit., 'sanctification'); the blessing (usually made over wine) by which the Sabbath or any other holy day is ushered in.

KIDDUSHIN

(Lit., 'sanctification'); (a) the act of affiancing or betrothal; (b) the money or article given to effect the betrothal.

KIL'AYIM

(Lit., 'junction of diverse kinds'); the prohibition either (a) of seeds or plants for sowing; (b) of animals for propagation; and (c) of material containing wool and linen for wearing (v. Lev. XIX, 19, XXII, 9ff).

KINYAN

'Acquisition'; the legal acquisition of either landed or movable property. (V. KINYAN SUDAR.)

KINYAN SUDAR

(Lit., 'acquisition of a scarf'); a legal form of acquisition of objects or of confirming agreements, executed by the handing of a scarf (or any other article) on the part of one of the contracting parties to the other, or on that of the witnesses to the agreement, as a symbol that the object itself has been transferred or the obligation assumed.

KOFER

(Lit., 'atonement'); the indemnity paid by the owner of an ox which has gored a man to death (v. Ex. XXI, 30).

KOHANIM

Plural of *Kohen*, Priest, Aaronide.

KOHEN

A priest, a descendant of Aaron (v. Lev. XXI, XXII).

KONAM

(A substitute for *korban*); an expression used in taking a vow of abstinence.

KOR

FOREWORDS, ABBREVIATIONS, GLOSSARY

A measure of capacity = thirty se'ahs (q.v.).

KORBAN

An expression used in taking a vow of abstinence.

KORTOB

A sixty-fourth of a log.

KOY

A hybrid animal, partly ox and partly sheep.

KUTAH

A preserve or relish made of bread crusts and sour milk.

L

LABUD

(Lit., 'joined'). A legal fiction whereby a horizontal gap of certain prescribed dimensions is deemed to be closed up (cf. HABUT).

LAGIN

A vessel larger in size than a cup (*kos*) and smaller than the jar (*kad*).

LEVIRATE MARRIAGE

The marriage between a man and the widow of his dead brother who has died childless. (V. HALIZAH.)

LINAH

'Staying overnight'. The disqualification of a holy thing which remained overnight.

LITRA

(a) a measure of capacity equal to half a log, q.v.; (b) the weight of one pound, the Roman *libra*.

LOG

A liquid measure equal to a quarter of a kab, (q.v.), or the space occupied by six eggs, c. 549 cubic centimetres.

LULAB

The palm-branch used in the ceremony of the Feast of Tabernacles (v. Lev. XXIII, 40).

M

MA'AH

The smallest current silver coin, weighing sixteen barleycorns, equal in value to two *dupondia*, a sixth of the silver denar or zuz.

MA'AMAD pl. MA'AMADOTH

(Lit., 'station'); a group of lay Israelites who participated in the Temple service as representatives of the public.

MA'AMAR

(Lit., 'saying', 'declaration'); the formal betrothal, instituted by the Rabbis, of the yebamah (q.v.) by the levir. This is accompanied either by the gift of money or by a deed.

MADDIR

He who vows that his neighbour should not benefit from him; his neighbour is then called the muddar.

MAKKATH MARDUTH

(Lit., 'stripes for rebellion'); lashes inflicted for disobedience the number of which being left to the discretion of the court in contradistinction to the 40 (39) lashes ordained by the Bible.

MAKOM

(Lit., 'place'); a name of God, who is so called because 'He is the place of His universe'.

MAMZER

A child born from a union prohibited under penalty of death or kareth.

MANEH

FOREWORDS, ABBREVIATIONS, GLOSSARY

One hundred zuz. The *maneh* was a weight in gold or silver equal to fifty holy, or a hundred common shekels.

MATTIR

(pl. Mattirin), 'that which renders permissible'. The essential rite of a sacrifice which renders the offering permissible for the altar or for eating.

MAZZAH

Unleavened bread (in the form of fairly thin wafers) eaten during Passover.

MEDUMMA

Imaginary.

MEGILLAH

(Lit., 'Scroll'); a term commonly applied to the Book of Esther.

MEGILLATH TA'ANITH

(Lit., 'Scroll of Fasting'); a list compiled some time before the destruction of the Temple, of days on which it was forbidden to fast, with the reasons in each case.

ME'ILAH

Illegal or improper use of consecrated objects (v. Lev. V, 15ff).

MELIKAH

(Lit., 'wringing'); the wringing off of the head of the burnt-offering of a bird, v. Lev. I, 15.

MELOG

(Lit., 'plucking' or 'milking'); denotes property which belongs to the wife and of which the husband has only the usufruct without any rights to the capital, or responsibility for its loss or deterioration.

MEMA'ENETH

(Lit., 'she who refuses'); a woman who exercises the right of mi'un, q.v.

MESHICAH

(Lit., 'pulling'); one of the legal modes of acquiring a movable object which the buyer performs by drawing the

object into his — though not exclusive — possession.

MESIRAH

(Lit., 'delivery' or 'harnessing'); a form of legal acquisition which is executed by the buyers performance of some act, resembling harnessing in the case of a beast, or in the case of other heavy objects by obtaining actual delivery.

MESITH

(Lit., 'seducer'); one who entices another to idolatry (v. Deut. XIII, 7ff).

METH MIZWAH

(Lit., 'a dead [body] which is a commandment); a corpse lying unattended with nobody to arrange for its burial. The duty of burying it devolves upon whomsoever discovers it, even if he be a Nazirite or a High Priest.

METHUKAN

Improved, correct, in good order.

MEZUZAH

(Lit., 'doorpost '); a small case containing certain passages from the Scripture affixed to the post of a door (v. Deut. VI, 9).

MIDRAS

(Lit., 'treading', 'place of treading'). It denotes uncleanness of the first degree ('Father of uncleanness') contracted by an object on which a gonorrhoeist (more exactly those mentioned in Lev. XII, z; XV, z, 25) sits, lies, rides or leans against. Any object fit for, and usually used as a seat, cover, etc. is susceptible to *midras* — uncleanness.

MIGGO

(Lit., 'from the content of'); an argument that a statement should be accepted because a stronger statement to the same effect could have been made without fear of contradiction.

MIKWEH

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(Lit., 'a gathering [of water]'); a ritual bath containing not less than forty se'ahs of water.

MIL

(= *mille*); a Roman mile, 2,000 cubits.

MIN

pl. *minim*, (Lit., 'kind', 'species'); (a) a heretic, esp. (b) a member of the sect of the early Jewish Christians.

MINHAH

The afternoon service, about two and a half hours before nightfall.

MINUTH

Heresy, the belief in more than one Power, especially Judeo-Christianity.

MISHMAR

(rt. SHaMaR, 'to keep'), a guard of priests and Levites representing one of the eight divisions which carried on the Temple services in rotation. The *mishmar* again was subdivided into smaller groups each being designated *beth ab*, q.v.

MISHNAH

(rt. SHaNaH, 'to learn', 'to repeat'), (a) the collection of the statements, discussions and Biblical interpretations of the Tannaim in the form edited by R. Judah the Patriarch c. 200; (b) similar minor collections by previous editors; (c) a single clause or paragraph the author of which was a Tanna.

MI'UN

(Lit., 'refusal'); a declaration by a fatherless girl who has been married off by her mother or brothers under age, that she does not wish to live with her husband. Such a declaration made by her in the presence of a Beth din secures her freedom without the requirement of a *Get*.

MIZWAH

(Lit., 'commandment'), i.e. any Jewish religious precept or duty.

MODA'AH

(Lit., 'a notification'); a legal term for an affidavit made by a man that a sale or gift which he is about to execute is being forced on him against his will, and that he intends, when opportunity arises, to take legal steps to annul it.

MU'AD

(Lit., 'forewarned'); applied to an ox (or any other animal) that has gored or done injury on three successive occasions, so that the owner thus stands 'forewarned' and is liable to pay in full for any damage that has been done by his beast.

MUDDAR

v. MADDIR.

MUFLA

Lit., 'separated', 'distinguished', the expert of the court, who instructs the members on legal points that are submitted for his consideration and report.

MUKAN

(Lit., 'prepared', 'set in readiness'); a term describing an object as being in a state of preparedness and fitness before a Festival for use as may become desirable on the Festival.

MUKZEH

(Lit., 'set aside'); that which may not be used or handled on the Sabbath or Festivals, though its use does not constitute actual labour.

MULUG or MELOG

(Lit., 'plucking' or 'milking'); denotes property which belongs to the wife and of which the husband has only the usufruct without any rights to the capital, or responsibility for its loss or deterioration.

MUMHE

'Skilled', 'qualified', 'experienced'; a scholar well qualified by his attainments to deal with matters of

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law, such, e.g., as the remission of vows.

MUSAF

(Lit., 'addition'); the additional *Amidah* recited during the morning service on Sabbaths and Holy Days.

N

Na'ARAH

A girl between the ages of twelve years and one day and twelve and a half years plus one day.

NA'ARUTH

The state of being a *na'arah*, q.v.

NASI

Chief, Patriarch; the chief of the Great Sanhedrin in Jerusalem; after its abolition, the head of Palestinian Jewry.

NATHIN

(rt. NaTHaN, 'to give'), a descendant of the Gibeonites who deceived Joshua (v. Josh. IX, 3ff) and, when their identity was discovered, were made (Lit., 'given', v. *ibid.* v. 27) into hewers of wood and drawers of water for the congregation and the altar. V. also Ezra II, 43ff, VIII, 20, Neh. III, 26 and I Chron. IX, 2, wherein *Nethinim*, the plural of *Nathin* occurs.

NAZIR

One who has taken a nazirite vow (to abstain from wine and let the hair grow long; v. Num. VI).

NEBELAH

(pl. *nebeloth*); an animal slaughtered in any manner other than that prescribed by Jewish ritual law; the least deviation therefrom, e.g., if the knife has the slightest notch, renders the animal *nebelah*.

NEDABAH

A free-will offering, i.e. one that is neither obligatory nor brought in performance of a vow.

NE'ILAH

The concluding service of the Day of Atonement.

NESEK

(*Yen Nesek*, Lit., 'wine of libation'); wine forbidden to the Jew because it has been handled by an idolater who may have dedicated it as an offering to his deity.

NESU'AH

A married woman after home-taking (nissu'in, q.v.), whereby the marriage is completed in the sense that cohabitation is permitted; opposed to arusah, q.v., with whom cohabitation is yet prohibited.

NETHINAH

A descendant of the Gibeonites (Josh. IX) with whom Israelites were not allowed to intermarry. An illegitimate was debarred under the law of Deut. XXIII, 3, E.V. z.

NEZIRAH

A female NAZIR.

NEZIROTH

Vows of naziriteship.

NEZIRUTH

The state of a nazirite after binding himself with a vow.

NIDDAH

A woman in the period of her menstruation.

NISAN

The first month of the year in the Jewish Calendar, corresponding to March or April.

NISSU'IN

The ceremony of home-taking, which completes the marriage.

NOLAD

(Lit., 'it is born'); an object that made its first appearance or became

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available for use on the Sabbath or on any other holy day and the handling of which is forbidden in the days mentioned (cf. MUKZEH).

NOTHAR

('left over'); portions of sacrifices left over after the prescribed time within which they must be eaten.

O

OHEL

(Lit., 'tent'); technical name for the uncleanness conveyed by a dead human body, or part of it, to men or utensils which are under the same tent or roof.

OMER

(Lit., 'sheaf'); the sheaf of barley offered on the sixteenth of Nisan, before which the new cereals of that year were forbidden for use (v. Lev. XXIII, 10).

ONAN

A mourner while his dead relative is awaiting burial; opposite to *abel*, a mourner from the time of burial for a period of seven or thirty days. 741

ONEN

V. Onan.

'ORLAH

('uncircumcised'); applied to newly-planted trees for a period of three years during which their fruits must not be eaten (v. Lev. XIX, 23ff).

P

PARASANG

A Persian mile, about 4000 yards.

PE'AH

('corner'); the corner of a field that is being reaped, which must be left for the poor (v. Lev. XIX, 9ff).

PERAS

(Lit., 'part'); half a loaf of the size of a third of a kab, q.v.

PERUTAH

The smallest copper coin, equal to one-eighth of an issar or one-sixteenth of a dupondium.

PIGGUL

(Lit., 'abhorred'); flesh of the sacrifice which the officiating priest has formed the intention of eating at an improper time. V. Lev. VII, 18.

PROSBUL

Perhaps from [G], or an abbreviation of [G] or [G]; a form of declaration before the Beth din by means of which a creditor, provided he possessed some landed property, could secure exemption from the laws of Sabbatical release (v. Deut. XV, 2) and thus retain his right to the collection of his debts after the Sabbatical year had elapsed.

PUNDION

v. DUPONDIIUM.

PURIM

A festival held on the fourteenth or fifteenth day of Adar in commemoration of the delivery of the Jews of Persia through Mordecai and Esther from the destruction designed against them by Haman.

R

RAB, RABBI

R. stands either for Rabbi designating a Palestinian teacher or Rab

designating a Babylonian teacher, except in the case of the frequently recurring Rab Judah where the title 'Rab' has been written in full to

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distinguish him from the Tanna of the same name. [Introduction to Seder Mo'ed]

Rabban

(our teacher) [Title of address] for the president of the Sanhedrin. [Rodkinson, Vol. II, p. 5]

RASHI

Rabbi Solomon ben Isaac (or: Shlomo Yitzhaki) [1040-1105 A.D.] is known by the acronym: RaSh'I. [http://www.ucalgary.ca/~elsegal/TalmudMap/Rashi.html]

REBI'ITH

A liquid measure one fourth of a *log*.

RESH GALUTHA

Head of the Exile, the title of the official head of Babylonian and Persian Jewry.

RESHUTH HARABBIM

'Domain of the many'; the domain or territory belonging to, or used by, the public; public roads, as opposed to *reshuth hayyahid*.

RESHUTH HAYYAHID

'Domain of the individual'; private premises, as opposed to *reshuth harabbim*.

RIS

The seventh part of a mil.

ROHITNI

(Lit., 'a carpenter's plane'); an instrument for cropping close the hair of the baird.

S

SANHEDRIN

([G]); the council of state and supreme tribunal of the Jewish people during the century or more preceding the fall of the Second Temple. It consisted of seventy-one members, and was presided over by the High Priest. A minor court (for judicial purposes only) consisting of twenty-three members was known as the 'Small Sanhedrin'.

SANTER

(Apparently = Lat. '*senator*'); according to the Talmudic interpretation, (a) a recorder, a slave appointed by the town to answer enquiries respecting the boundaries of fields; or (b) a stretch of fields adjoining the town. According to others, a guardsman or sentry.

SARIS

A castrate; one who is physically unable to beget child.

SE'AH

Measure of capacity, equal to six *kabs*.

SEGAN

The title given to the Deputy High Priest.

SELA'

Coin, equal to four *denarii* (one sacred, or two common, *shekels*).

SHAHARITH

(Lit., 'morning time'); the morning service.

SHAMMAI

Rabbi Shammai was an engineer, known for the strictness of his views. He was reputed to be dour, quick-tempered and impatient. For example, the Talmud tells that a gentile came to Shammai saying that he would convert to Judaism if Shammai could teach him the whole Torah in the time that he could stand on one foot. Shammai drove him away with a builder's measuring stick! Hillel, on the other hand, converted the gentile by telling him, "That which is hateful to you, do not do to your neighbor. That is the whole Torah; the rest is

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commentary. Go and study it."

[< <http://www.us-israel.org/jsource/biography/hillel.htm>
l] See also **HILLEL**.

SHAMTA

(Lit., 'desolation'); a ban, or excommunication.

SHEBI'ITH

The seventh or Sabbatical year in which cultivation of the land is forbidden; v. Lev. XXV.

SHEBUTH

(Lit., 'cessation'); an act forbidden by the Rabbis to be performed on the Sabbath.

SHECHINA

(Lit., 'abiding [of God]' 'Divine presence'); the spirit of the Omnipresent as manifested on earth.

SHECHITAH

Ritual slaughter, without which an animal is not fit for food.

SHEKEL

Coin or weight, equal to two *denar* or ten *ma'ah* (q.v.). The sacred *shekel* was worth twenty *ma'ah* or *gerah* (cf. Ex. XXX, t3), twice the value of the common *shekel*.

SHEMA'

(Lit., 'hear'); the biblical verse, 'Hear', 'Israel' etc. (Deut. VI, 4); also the three sections (Deut. VI, 5-9; Deut. XI, t3-zo; and Num. XV, 37-4 t) which are recited after this verse in the morning and evening prayers.

SHEMA'TA

Something heard from the lips of an eminent person; a reported topic.

SHEMITTAH pl. SHEMITTIN

Every seventh year, which is the Sabbatical year or the year of release.

SHEREZ

Unclean reptile (including rodents)

SHETAR

A deed (v. GET), a writ.

SHETUKI

(Lit., 'silenced'); a child who knows who his mother is but not his father.

SHIDDUKIN

The arrangements and negotiations prior to betrothal.

SHITTUF

(From a root meaning 'association', 'partnership'). An association for the purposes of the Sabbath law of the residents of an alley into a partnership by contributing their shares to a prescribed quantity of food, which is deposited in one of the courts of the alley, and whereby they are regarded as a united body, each of whom is allowed free access to his neighbours.

SHOFAR

(Lit., 'ram's horn'); a horn used as a trumpet for military and religious purposes, particularly in the service of the New Year and the conclusion of the Day of Atonement.

SHOMERETH YABA

(Lit., 'waiting for the *yabam*'); a childless widow awaiting the brother of her deceased husband to marry her or free her by means of *halizah* (q.v.).

SHOSBIN

A groomsman, who in addition to acting as best man or companion to the groom, also brought him presents.

SHUM

'Appraisal'; the term used to designate a dowry in which goods are brought instead of cash.

SIFRA

A legal Rabbinical commentary on Leviticus.

SIVAN

The third month of the Jewish Calendar corresponding to May or June.

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SOBEB

A sort of gallery around the altar where the priests would walk.

SOFER

(pl. *soferim*); (a) scribe, title of the pre-Tannaitic teachers, beginning with Ezra (v. Ezra VII, t 1); (b) teacher; esp. the authorities on Jewish law who preceded the Tannaim.

SOTAH

A married woman suspected of infidelity who has been formally warned by her husband.

SUKKAH

'Booth'; esp. the festive booth for Tabernacles (Lev. XXIII, 34ff), the roof of which must be made of something that grows from the ground such as reeds, branches or leaves of a prescribed size, quantity and quality.

SUKKOTH

The Festival of Tabernacles during the eight days of which (seven in Palestine) all Israel must dwell in booths. (V. Lev. XXIII, 34, 42f.)

T

TALLITH

A garment, cloak, esp. the four-cornered shawl with fringes (zizith) at each corner, worn during the recital of certain prayers.

TALMID HAKAM

(Lit., 'disciple of the wise'); scholar, student of the Torah.

TALMUD

(Lit., 'teaching', 'learning') applies (a) to the Gemara (q.v.) or (b) generally to the Mishnah and Gemara combined.

TAM

'Perfect', (Lit., 'innocuous' opp. to mu'ad, q.v.); applied to an animal that did injury not more than twice. Its owner, not having been forewarned, pays only for half the damage.

TAMAD

An inferior kind of wine or vinegar produced by keeping stalks and skins of pressed grapes in water, or by pouring water into lees.

TAMID

The continual or daily burnt-offering, sacrificed every morning and evening.

TAMUN

(Lit., 'hidden'); articles hidden in a heap which catches fire.

TAMUZ

The fourth month of the Jewish Calendar, corresponding to June or July.

TANNA, TANA

(Lit., 'one who repeats' or 'teaches') (a) a Rabbi quoted in the Mishnah or Baraitha (q.v.); (b) in the Amoraic period, a scholar whose special task was to memorize and recite Baraithas in the presence of expounding teachers.

TARKAB

A measure containing two kabs (q.v.).

TEBEL

Produce, already at the stage of liability to the levitical and priestly dues (v. Terumah), before these have been separated.

TEBILLAH

The act of taking a ritual bath in a mikweh, q.v.

TEBUL YOM

(Lit., 'bathed during the day'); a person who has bathed to cleanse himself at the end of the period of his defilement, but who must wait until sunset to regain his ritual purity (Lev. XXII, 7).

TEFILLAH

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Prayer, whether private or public; specifically the 'Amidah prayer.

TEFILLIN

Phylacteries; small cases containing passages from the Scripture and affixed to the forehead and arm during the recital of morning prayers, in accordance with Deut. VI, 8.

TEHUM

The boundary beyond which one must not walk on the Sabbath, which is 2,000 cubits without the town limits; this can be extended by another 2,000 cubits by means of an 'erub, q.v.

TEKIAH

(Lit., 'blowing'); the plain blast made with the 'Shofar.

TEKO or TEKU

(imperf. of 'to stand'), 'let it stand'; an expression occurring at the end of an enquiry when no definite answer is obtainable. Others consider it to be a combination of the initials of [H] (Elijah the Tishbite will solve all difficulties and enquiries).

TEKUFAH

(Lit., 'circuit', 'cycle'). The year is divided into four cycles called Tekufoth; the Tekufah of Nisan (Vernal Equinox); Tammuz (Summer Solstice); Tishri (Autumn Equinox); Tebeth (Winter Solstice). The term Tekufah is also applied to the season itself.

TERU'AH

(Lit., 'shout'); the tremolo blast made with the 'Shofar.

TERUMAH

'That which is lifted or separated'; the heave-offering given from the yields of the yearly harvests, from certain sacrifices, and from the 'shekels collected in a special chamber in the Temple (*terumath ha-lishkah*). *Terumah gedolah* (great offering): the first levy on the produce of the year

given to the priest (v. Num. XVIII, 8ff). Its quantity varied according to the generosity of the owner, who could give one-fortieth, one-fiftieth, or one-sixtieth of his harvest. *Terumath ma'aser* (heave-offering of the tithe): the heave-offering given to the priest by the Levite from the tithes he receives (v. Num. XVIII, 25ff).

TISHRI

The seventh month of the Jewish Calendar, corresponding to September or October.

TORAH

(Lit., 'teaching', 'learning', 'instruction'); (a) the Pentateuch (Written Law); (b) the 'Mishnah (Oral Law); (c) the whole body of Jewish religious literature.

TOSAFOTH or TOSAFOT

The word "Tosafot" translates as "additions" or "supplements." The Tosafot were composed by many scholars in different schools throughout the 12th and 13th centuries. They probably originated as students' notes of the discussions that took place in the Talmudic academy [=Yeshivah]. As students moved from one yeshiva to another they would assemble personal lists of the Tosafot of their various teachers. [<http://www.ucalgary.ca/~elsegal/TalmudMap/Tosafot.html>]

TREFAH or TEREFA

(Lit., 'torn'); (a) an animal torn by a wild beast; (b) any animal suffering from a serious organic disease, whose meat is forbidden even if it has been ritually slaughtered.

TUMTUM

A person whose sex cannot be determined.

TURGEMAN

(Lit., 'interpreter', 'dragoman'). A public speaker who elaborated before

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a popular audience the heads of a discourse which he received from a

Rabbi or scholar.

U

UKLA

One of the smaller measures of capacity and standards of weight equal to 1/32 (others 1/20) of a kab, q.v.

ULAM

A hall or porch leading into the interior of the Temple.

W

WILNA GAON

Notes by Elijah of Wilna (1710-1797) in the Wilna editions of the Talmud. [[Abbreviations](#)]

Y

YABAM

The brother of a married man who dies childless; the widow is called YEBAMA^H, v. HALIZAH.

YEZER HARA'

(Lit., 'formation of evil'); (a) the evil inclination of man; (b) the tempter, Satan and the Angel of Death.

YEBAMA^H

A brother's childless widow. V. Deut. XXV, 5-10.

YIBBUM

Levitate marriage with a brother's childless widow (v. Dent. XXV, 5-10).

YEN NESEK

(Lit., 'wine of libation'); wine forbidden to the Jew because it has been handed by an idolator who may have dedicated it as an offering to his deity.

YIHUD

(Lit., 'privacy'); the prohibition instituted by the Rabbis against the private association of the sexes.

Z

ZAB

(fem. ZABA^H). The biblical term for a person who has experienced seminal emission (Lev. XV, 2).

(Lit., 'stranger'); an Israelite, as opposed to a priest, who may not eat of terumah or perform certain acts in connection with sacrifices.

ZAB

A *zab* is one who is afflicted with gonorrhoea as distinct from a semen discharge. [[Tractate Zabim](#), page 503, note 1]

ZARAH

A co-wife, a married woman in relation to the other wives of her husband.

ZAR

ZEDAKAH

(a) righteousness, equity; (b) charity, almsgiving.

ZEKUKAH

The widow who is tied by the levirate bond to her deceased husband's brother.

ZEROROTH

(Lit., 'pebbles'); pebbles or clods kicked up by an ox in walking and capable of doing damage.

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ZIBAH

Aflux; gonorrhoea. Also the state of uncleanness of a Zab. q.v.

ZIKAH

The levirate bond.

ZIMMUN

(rt. *ZaMaN* in Pi'el, 'to designate', 'to summon'), the ceremonial consisting of responses in answer to the summons or invitation of the leader when three men, or more who partook of a common meal join together in the recital of the Grace after the meal. The responses with the prescribed variations for a company of ten or more, and for a meal in the house of a mourner, are given in full in Singer's *P.B.*, p. 279.

ZIZITH

The biblical name of the fringe which is attached to each of the four corners of the garment (Num. XV, 38).

ZOMEM

p. *zomemim*, a witness giving false evidence and who is thus subject to the law of retaliation. Cf. Deut. XIX, 19.

ZONAH

A harlot, i.e. a woman who has intercourse with a man forbidden to her on all grounds save those specifically applying to priests; in the latter case she is a HALALAH.

ZON BARZEL

(Lit., 'property of the iron sheep'); which the wife makes over to the husband from her dowry, on condition that the husband is responsible to her for its full money value, whether he makes a profit or a loss on the transaction.

ZUZ

A coin of the value of a *denarius*, six *ma'ah*, or twelve *dupondia*.