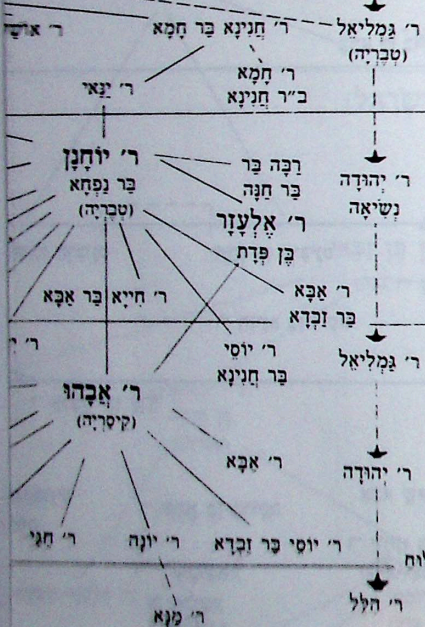
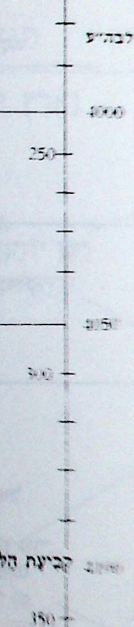


# אֲמֹרָאֵי אֶרֶץ יִשְׂרָאֵל

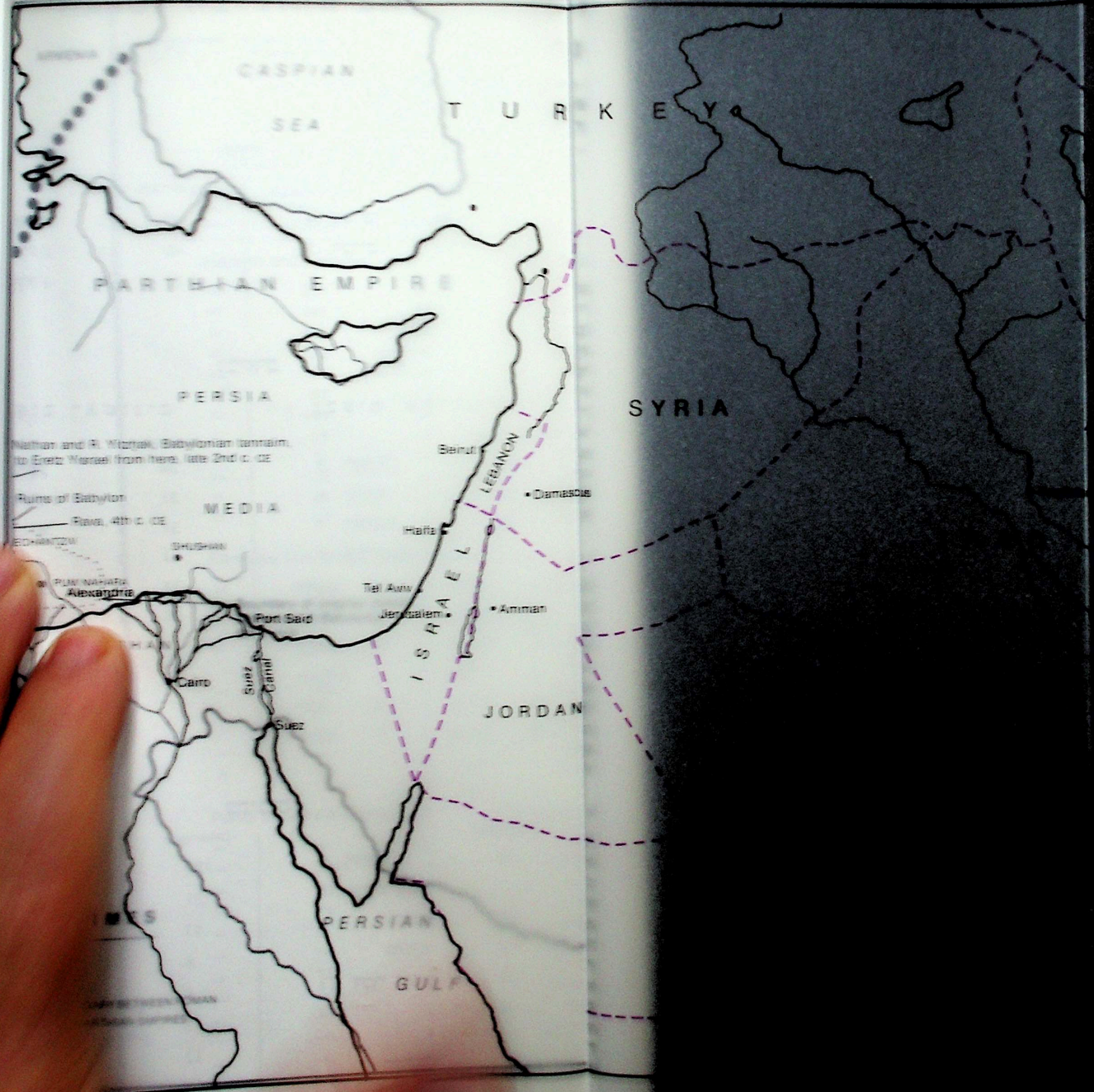
תרשים 2

לכתיב

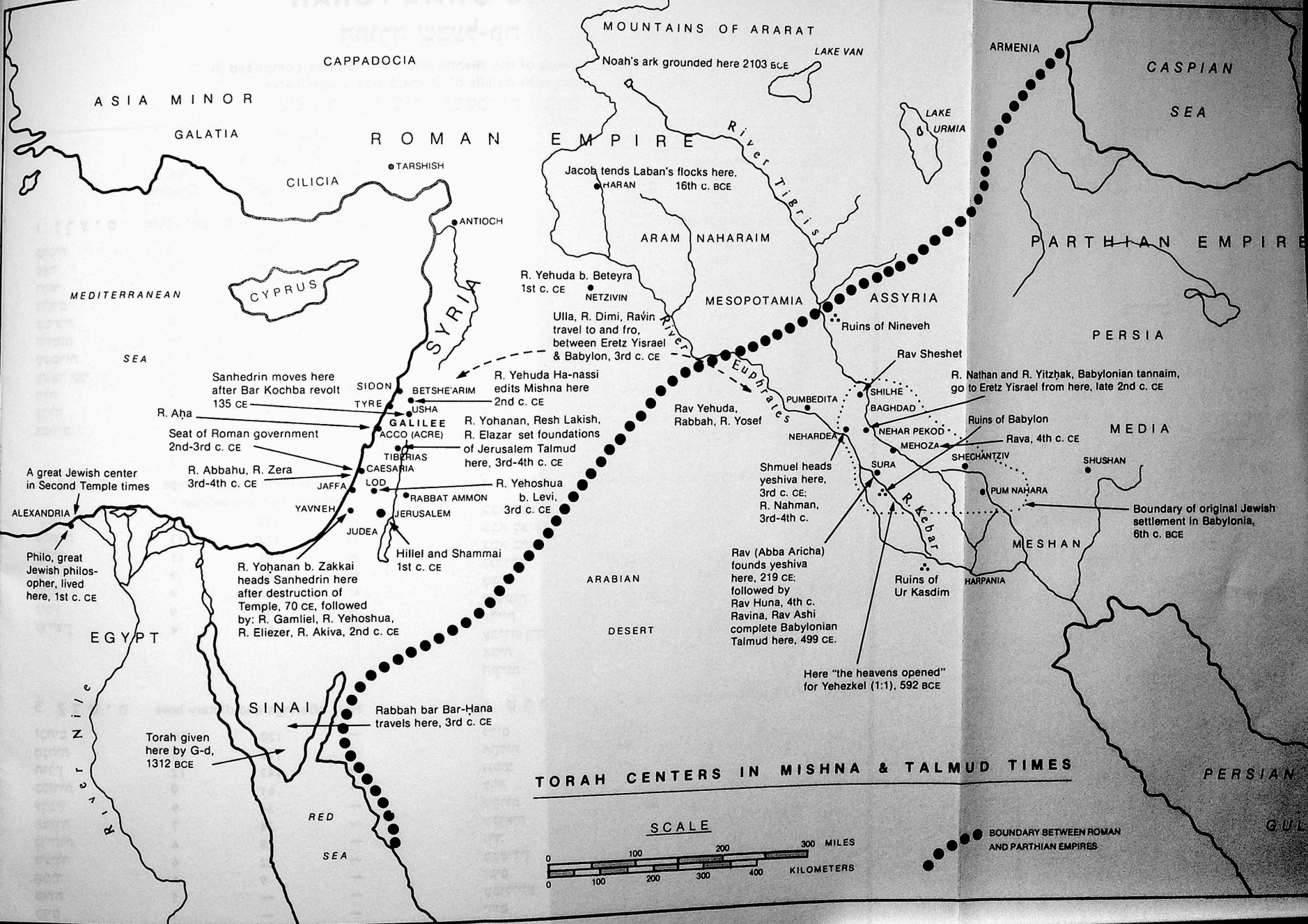


והימית חלמנד ירושלמי

מקרא	וב לחלמנד
שני	אב לפי
שני א	אחית









# THE ORAL TORAH

## התורה שבעל-פה

The six Orders of the Mishna and the Tractates comprised in each, with details of Gemara where applicable

ששה סדרי משנה והמסכתות שבהם

GEMARA			GEMARA		
Jerusalem Talmud Folios*	Babylonian Talmud Folios	No. of Chapters	Jerusalem Talmud Folios*	Babylonian Talmud Folios	No. of Chapters
Sabbath and festivals			Laws connected with agriculture		
92	157	24	68	64	9
65	105	10	37	—	8
71	121	10	34	—	8
33	22	8	44	—	9
42	88	8	31	—	10
26	57	5	59	—	11
22	40	5	26	—	5
22	35	4	33	—	5
26	31	4	28	—	4
34	32	4	20	—	3
19	29	3	13	—	3
22	27	3			
Damages and other civil legislation			Laws concerning relationships between men and women		
44	110	10	85	122	16
37	119	10	72	112	13
34	176	10	40	91	11
57	113	11	47	66	9
9	24	3	47	49	9
44	44	8	54	90	9
—	—	8	48	82	4
37	76	5			
—	—	5			
19	14	3			
Purity of Temple and home			Holy offerings and dietary laws		
—	—	30	—	120	14
—	—	18	—	110	13
—	—	14	—	142	12
—	—	12	—	61	9
—	—	10	—	34	9
—	—	10	—	34	7
13	73	10	—	28	6
—	—	6	—	22	6
—	—	5	—	9	6
—	—	4	—	—	5
—	—	4	—	—	3
—	—	3			

\*According to Vilna edition

\*According to Vilna edition



# THE WRITTEN TORAH

## הַתּוֹרָה שֶׁבְּכֶתֶב

### BOOKS

5

### תּוֹרָה

CHAPTERS SIDROT

36	10	4. בְּמִדְבָּר
34	11	5. דְּבָרִים

CHAPTERS SIDROT

50	12	1. בְּרֵאשִׁית
40	11	2. שְׁמוֹת
27	10	3. וַיִּקְרָא

8

### נְבִיאִים

#### נְבִיאִים אֲחֵרִים

CHAPTERS

66	5.	יִשְׁעְיָה
52	6.	יִרְמְיָה
48	7.	יְחִזְקָאל
	8.	תְּרִי-עֶשֶׂר
3	14	הוֹשֵׁעַ נְחוֹם
3	4	יוֹאֵל חִבְקִיק
3	9	עֲמוֹס צְפַנְיָה
2	1	עוֹבַדְיָה חֲגִי
14	4	יוֹנָה זְכַרְיָה
3	7	מִיכָה מְלָאכִי

#### נְבִיאִים רִאשׁוֹנִים

CHAPTERS

24	1.	יְהוֹשֻׁעַ
21	2.	שׁוֹפְטִים
31	א	3. שְׁמוּאֵל
24	ב	
22	א	4. מְלָכִים
25	ב	

11

### כְּתוּבִים

CHAPTERS

12	9.	דָּנִיֵּאל
	10.	עֶזְרָא-נְחֻמְיָה
10		עֶזְרָא
13		נְחֻמְיָה
29	א	11. דְּבָרֵי הַיָּמִים
36	ב	

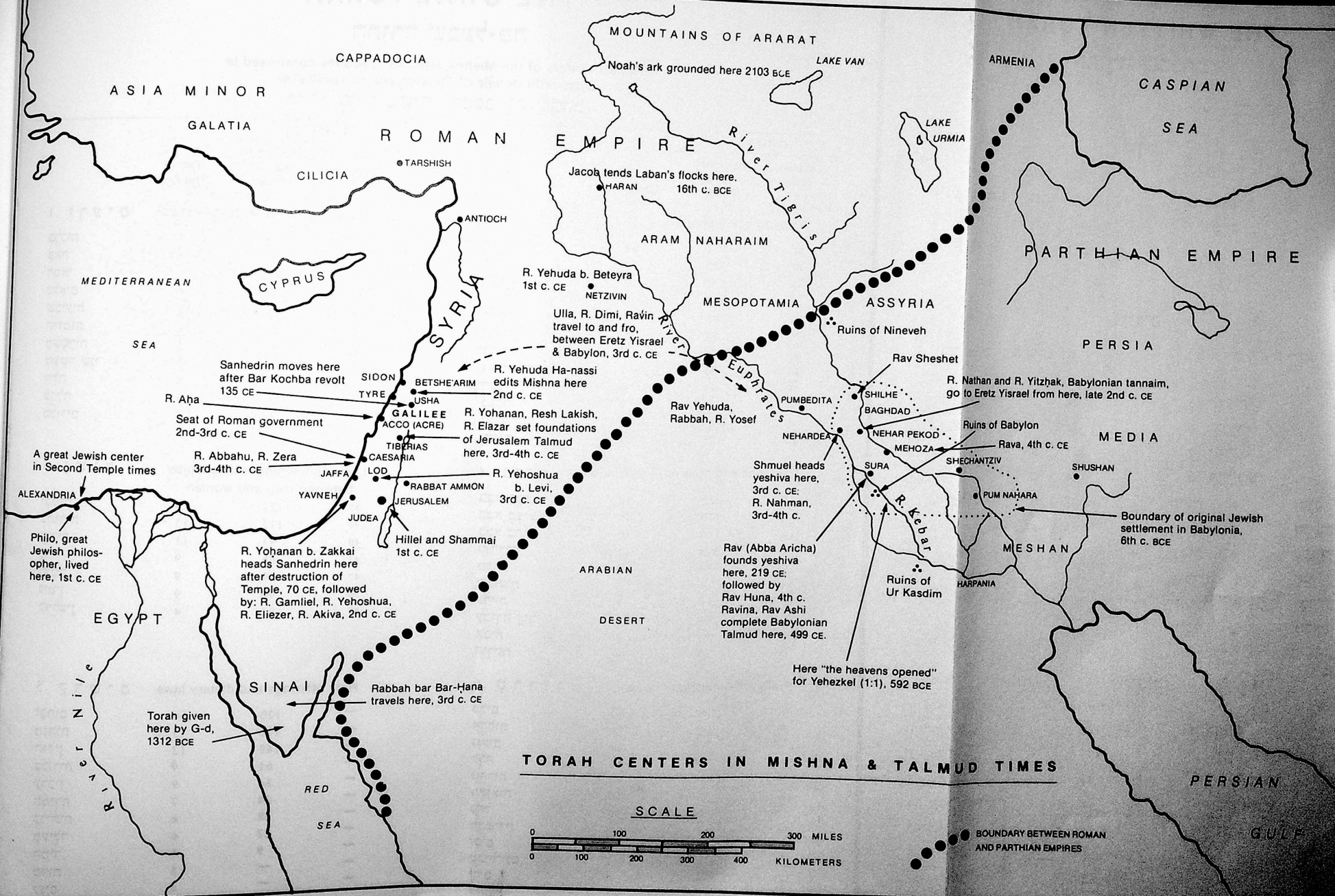
CHAPTERS

150	1.	תְּהִלִּים
31	2.	מְשָׁלִי
42	3.	אִיּוֹב
8	4.	שִׁיר הַשִּׁירִים
4	5.	רוּת
5	6.	אִיכָה
12	7.	קֹהֶלֶת
9	8.	אֶסְתֵּר

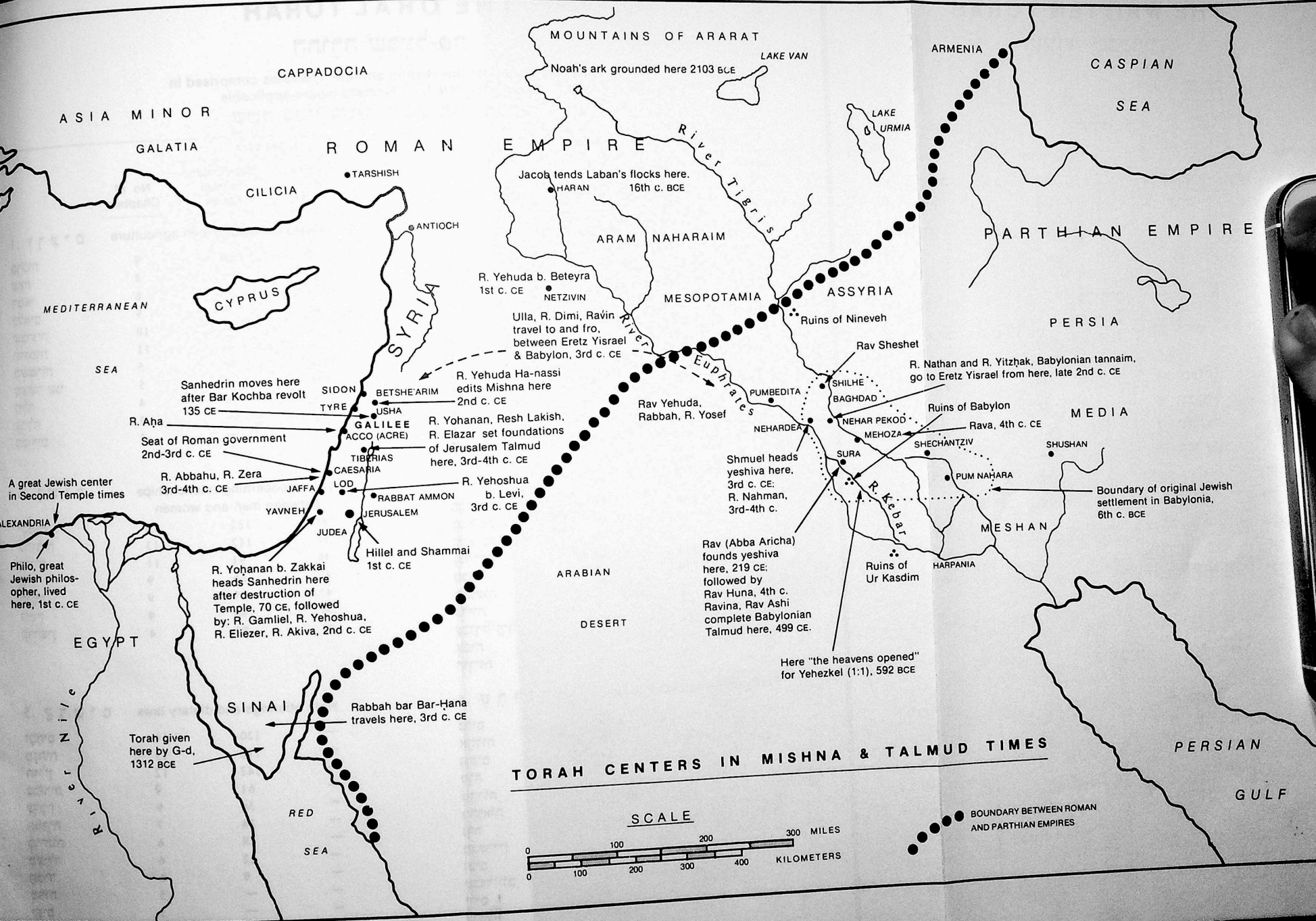
TOTAL BOOKS

24







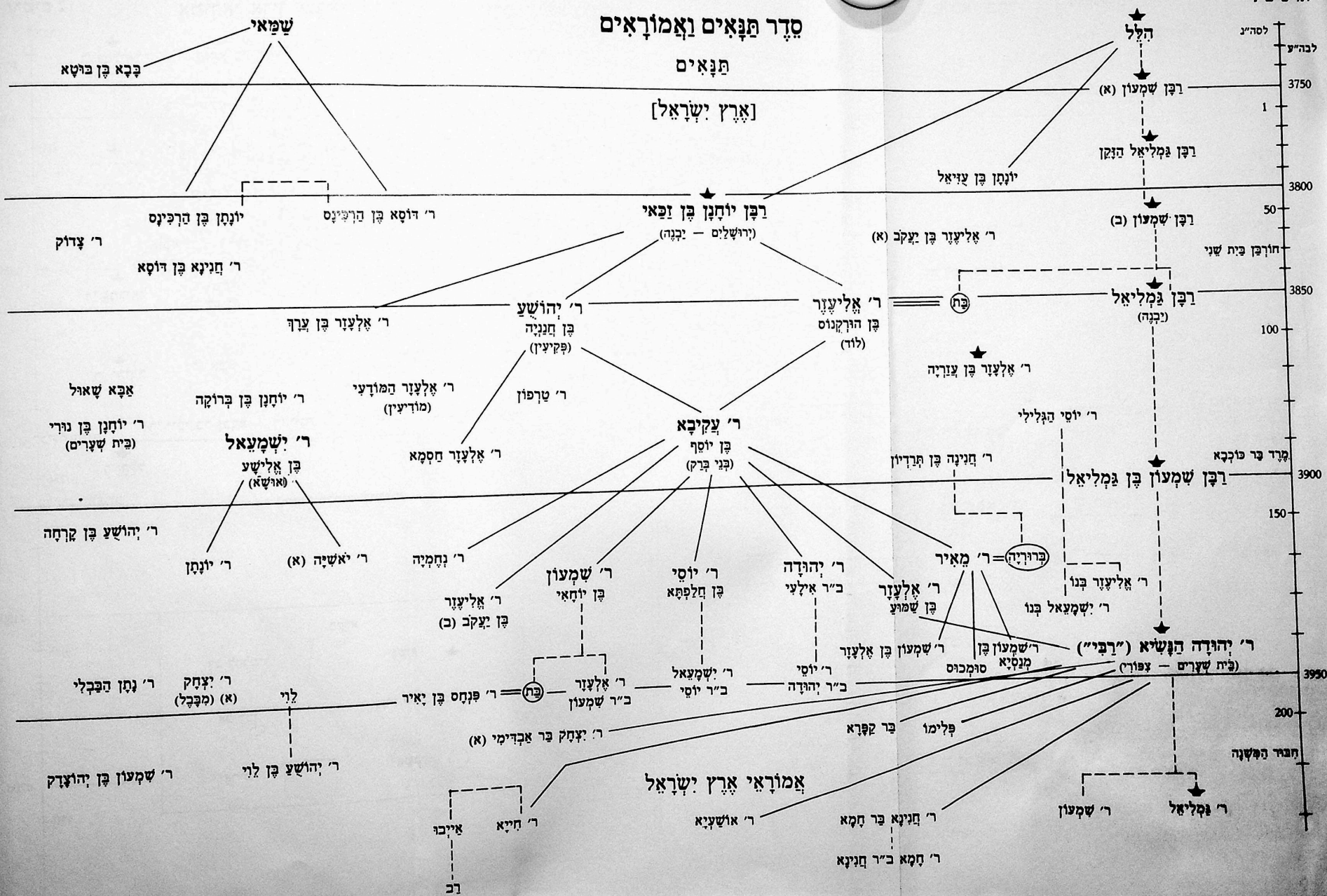




## סֵדֶר תַּנְאִים וְאַמֻּרָאִים

**תַּנְאִים**

[אֶרֶץ יִשְׂרָאֵל]

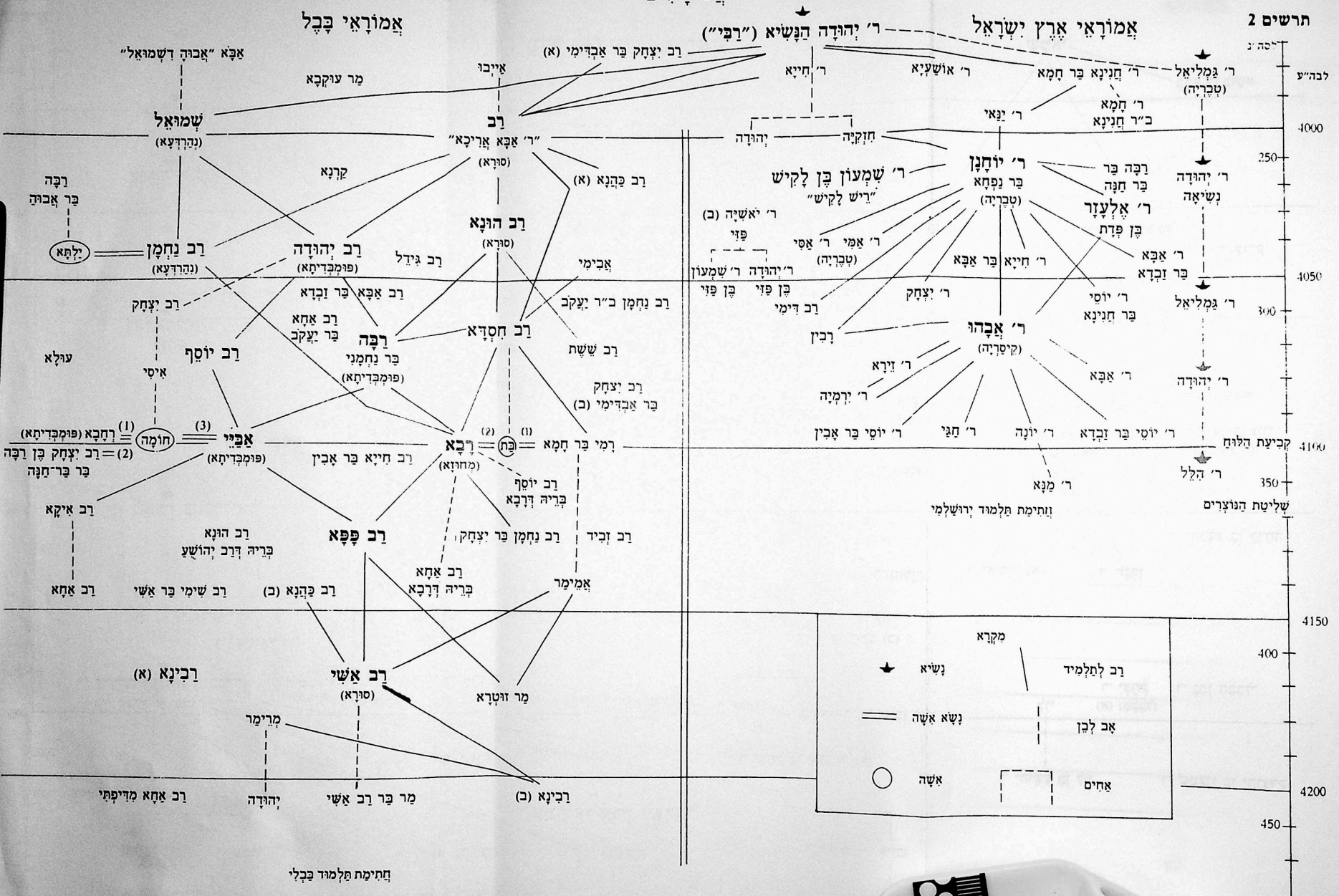




אֲמֹרָאֵי אֶרֶץ יִשְׂרָאֵל

אַמֶּזְרָאִים

אַמֶּרָא בְּכָל



**Understanding the Talmud**, by Yitzchak Feigenbaum

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**The Oral law**, by H. Chaim Schimmel

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**Encyclopedia Talmudica**: A digest of halachic literature and Jewish law from the Tannaitic period to the present time, under subject headings alphabetically arranged. Translated from the Hebrew and edited by *Prof. Isidore Epstein* and *Rabbi Dr Harry Freedman*. Three volumes published to date.

**The Gateway to Learning**, by Eliyahu Krupnick

A small but valuable book to help the beginner gain fluency and understanding in the Talmud. From the background and history of the Oral Torah, it goes on to give clear explanations of key words and expressions, and shows how to break a Talmudic discussion down into its basic components. With a list of the rules of the Talmud that follows, this little work thus builds a solid foundation for progress to more advanced Talmudic learning.

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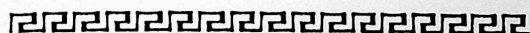
## AIDING TALMUD STUDY



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at end

- (1) Main Tannaim from Hillel onward
- (2) Main Amoraim in Eretz Israel and Babylonia
- (3) Map of Torah Centers in Mishna and Talmud Times
- (4) The Written and Oral Torah  
(Books of the *Tanach* / Tractates of the Talmud)

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## PREFACE TO THE FIRST EDITION

The first part of this booklet, "Gemara Key Words and Phrases", has already run through five editions in duplicated form and has provided very welcome assistance to beginners in the study of the Talmud. This is its first appearance in print. It has been extensively revised and the Aramaic and Hebrew appear for the first time with vowel points. The endeavour has been made to give a reasonably correct vocalisation of the Aramaic, but where the pronunciation current in the Yeshivos differs from this, the latter has often been indicated. The second part, "Commonly Used Abbreviations", has been revised, extended, vocalised and translated.

I would like to use this opportunity to express to my colleagues at the East End Jewish Scholarship Centre and Moreah Teachers' College, London, and particularly to my esteemed friend the Hon. Principal, Herman Zvi Sipper, Esq., my heartfelt appreciation of their outstanding educational work. Their greatest reward lies in the numbers of young people they have introduced to the study of Torah and Talmud and the practice of the laws and ideals which they teach; and who have then gone on to lead full and happy lives as committed, God-fearing Jews. May the Almighty continue to bless their efforts with success.

The world-wide re-awakening of interest in Judaism among our youth leads me to hope that more and more will join those who are already finding their way back to the Talmud — the unique source of both the intellectual alertness and the spiritual vigour of our people. And when they do, I venture to hope that this little book may serve to ease their onward path.

ARYEH CARMELL

*Jerusalem, Kislev 5731*

## NOTE TO THE SECOND EDITION

The welcome given to this little work has been gratifying. This second edition has been carefully revised and extended, and includes two new features:

- (1) A section on Talmudic Aramaic; this is a brief outline of Aramaic grammar with special reference to the colloquial forms found in the Babylonian Talmud.\*
- (2) An Appendix on the Tannaim and Amoraim, comprising historical charts displaying the main Tannaim and Amoraim and their inter-relationships, as well as an alphabetical index enabling the student to locate any name on the charts. A few notes on the correct vocalisation of Hebrew have also been appended.

My sincere thanks to all who have come forward with corrections and other suggestions for improvement; particularly to my son ר' יעקב מרדכי ישראל נ"י and my son-in-law ר' אברהם חיים נ"י for their help; my son ר' יעקב יהושע זאקס נ"י who suggested most of the new entries in the Key-word section; and my sons ר' יוסף אליהו נ"י and ר' דוד יהודה נ"י for their helpful suggestions. Last but not least I thank my students at Yeshivat Dvar Yerushalayim (The Jerusalem Academy of Jewish Studies) whose enthusiasm provided the main stimulus for this new, expanded edition. Among these, special thanks are due to Mr. Shimon (Steve) Hurwitz, B.A., LL.B.,\*\* for his help in preparing the charts of Tannaim and Amoraim.

A.C.

Jerusalem, Tevet 5734

\* (A synopsis of Talmud Grammar may be found in Vol. VII of Blackman's Mishnayoth. This has been found useful and due acknowledgement is gladly made.)

\*\* Now Rabbi Shimon Hurwitz.

## NOTE TO THE FOURTH EDITION

The popularity of this little book is a sign of the times. We may be thankful that more and more people are indeed turning to the living sources of Torah, and finding their true selves in the process.

This edition, in addition to being carefully revised (and in this connection thanks are due to my youngest son (אליעזר שלמה נ"י), also contains much new material: the first English translation of Rabbi Samuel Ha-Nagid's *Introduction to the Talmud*, which seems to have been written for a generation in some ways very similar to ours; and — in response to many requests — tables of Talmudic weights, measures, and monetary units, together with some indication of their purchasing power.

Good learning!

A.C.

Elul 5739

## NOTE TO THE FIFTH EDITION

It is encouraging to note that, with Heaven's help, this little book has enjoyed an exceptionally wide circulation and is found useful by the ever-increasing numbers of people now studying Talmud in many parts of the world, from South Bend, Indiana, U.S.A. to Moscow, U.S.S.R.

In this newly revised and expanded edition, over seventy new entries have been added in the Key Words section. For ease of reference, the Hebrew alphabet has been printed at the front, and then the page at which any particular letter starts is marked by that letter (white on black) in the right margin at the same level as the corresponding letter at the front. Cross references have been added, referring to the corresponding word in R. Shmuel HaNagid's *Introduction*. There are many new Abbreviations; the names of the Tannaim and Amoraim in the charts have been vocalised, and some new names have been added. New features are the section on the Written and Oral Torah, listing the Books of the *Tanach*, and the six Orders of the Mishna with their



massechtot, and a map of Torah Centers in Mishna and Talmud Times.

For good measure a guide to Rashi script, the numerical values of the letters, and the names of the Hebrew months, have also been included. A centimeter rule has been printed at the front, to assist the teacher in guiding students to the correct place on the page.

Our thanks to Mr. Jacob Menashe, of Mexico and Israel, who suggested most of the above innovations.

Happy and successful learning!

Adar II 5746

A.C.

## GEMARA KEY WORDS AND PHRASES

### NOTE

This list is not a dictionary. It includes only those words and phrases which recur with considerable frequency in the Gemara, which are in fact the "operator words" of the Talmudic argument.

The order is strictly alphabetical, based on the phrase as a whole. Thus *אי הכי* comes after *אי בעית אימא* but before *אי הכי*. The entries inset in smaller type illustrate the use of the word or phrase forming the main entry.

The following abbreviations are used:

Ar. = Aramaic

abbr. = abbreviation

abbr. fr. = abbreviated from

contr. = contraction

cp. = compare

Heb. = Hebrew

lit. = literally

opp. = opposite

usu. pron./u.p. = usually pronounced

### א

Note: א at the beginning of a word may be a prefix.

on; at; with reference to — אכל  
but אכעיא — see איכעיא

on account of; subsidiary to; אגב  
casually

by the way דרך אגב

acquisition (of chattels) as subsidiary קנין אגב  
(to land)

while; rather than — אדא

while he was going אדקא אויל

rather than go in by that way, אדעיייל בהא לעיייל בהא  
let him go in by the other

meanwhile אדחכי והכי

on the contrary אדרבא

against one another אהדדי

on which? אהי

set up; establish אוקי, אוקים

setting; particular application אוקימתא

(determination of special circumstances  
or conditions under which statement in  
Mishna or Beraitha holds good)

you have established it אוקימתא (אוקימתה)

to what (special case) have you  
applied (restricted) it? במאי אוקימתה

they go [according] to their reason אודו לטעמייהו

go, goes, went אויל

it is the same whether ... or ... אחד ... אחד

because of; on account of אטו (1)

do you think? אטו (2)

if	אי (Ar.)
not	אי (Heb.)
if it was said (at all), it was said like this	אי אימור הכי אימור
it is all right if you say	אי אמרת בשלמא
impossible	אי אפשר
they (the Bnei Yeshivah) asked	איבעיא להו
he should have; he asked	איבעי ליה
if you like I can say	אי בעית אימא
both; in both cases	אידך ואידך
the other (one)	אידך (usu. pron. אידך)
he; she; it	איהו, איהי
he (it) is the one	איהו ניהו
if so	אי הכי
since; because	אידידי
dealt with	איירי ב-
we dealt with	איירינו ב-
there is; there are	איכא (אית הקא (abbr. of
there is (this difference) between them	איכא ביניהו
some say	איכא דאמרי
one can say	איכא למימר
if; whereas	אילו
if you were to say	אילימא
onwards, further	אילך
were it not	אילמלא
if it were	אילמלי
say; I can say	אימא
when; I should say; I could say	אימור
I admit that	אימור ד-

[see under איריא]	אי משום הא לא איריא
when	אימת
not	אין (Heb.)
he, she, is not; it is not	אינו, אינה
they are not	אינם, אין
yes	אין, אין (הן) (usu. pron. אין to distinguish from the preceding)
quite so; yes, that is the case	אין הכי נמי
does it not follow?	אינו דין
is it so? can it be?	איני
the others	אינך
or, also; alternatively	אי נמי (ו)
even if	אי נמי (ז)
turn it round (change round the names)	איפוך
shall I turn it round?	איפוך אנא
the opposite; the other way round	איפכא
just the contrary appears to follow	איפכא מסתברא
it is necessary	איצטרך, איצטרקא
argument	איריא
if it were only for that, there would be no argument	אי משום הא, לא איריא
there is; it is; it says	איתא, אית (יש)
he holds; he has	אית ליה
he asked against him (from a Mishna or Beraitha, as follows)	אייתיביה
he is; it is; it applies	איתיה
if you want to say; some say	אימא (usu. pron. אימא)
it has been said (by an Amora)	אימור (usu. pron. אימור)
it was stated thereon	אימור עלה





in the midst of, among	בְּנוֹ
their dispute is on this point	בְּהָא קְמִיפְלָגִי
(usu. pron. קְמִיפְלָגִי)	
while, together with	בְּהֶדְרִי
together; equivalent(ly); among themselves	בְּהֶדְרִי הֶדְרִי
clearly, explicitly	בְּהֶדְרָא
whether ... or ...	בֵּין ... בֵּין ...
in between; the difference; In the meantime	בֵּין בֵּין
two people; a pair	בֵּין תְּרֵי
without cause; for nothing; incidentally	בְּכֹדִי
without that	בְּלֹא הָכִי
on what point do they dispute?	בְּמַאי קְמִיפְלָגִי
as a statement (not a question)	בְּנִיחוּתָא
(opp. בְּתִמְהָא)	
ask; enquire; require; need; ought; want	בְּעִי
R. Zera asks	בְּעִי ר' זֵרָא
he (they) asked of him	בְּעָא (בְּעוּ) מִיָּנָה
enquiry (see p. 71 [4])	בְּעִיָּא
mere; merely; somewhere; anywhere;	בְּעִלְמָא
elsewhere; generally	
less than	בְּצִיר מִ-
(1) the son; (2) wild	בְּכָא
certain	בְּרִי
I am sure	בְּרִי לִי
Beraitha (mishnaic material not included in	בְּרִייתָא
R. Yehuda Ha-Nassi's Mishna) (see p. 70 [2])	
except; leave out	בְּרִי מִ-
may it be kept away from us	בְּרִי מִיָּנָה
it is all right	בְּשִׁלְמָא
it is all right if you say	אִי אִמְרַתְּ בְּשִׁלְמָא
within, in the midst of, among	בְּתוֹךְ

(to be read) as a question	בְּתִמְהָא
after	בְּתֵר
the last	בְּתֵרָא
	ג
relating to; in connection with	גְּבִי
in, inside, among	גו
the thing itself; (introducing new passage	נִפְסָא
of Gemara) (to treat of) the thing itself	
(=the matter just quoted)	
surely this is self-contradictory?	הָא נִפְסָא קְשִׁיָּא
learn	נִמְר
a man should first accumulate	לִימְר אִישׁ וְהָדָר לִיסְבֵר
knowledge and only then consider	reasons
tradition; learning	נִמְרָא
we learn	נִמְרִינָן
mere, merely, alone	נִרְיָא
drawing along; association	נִרְיָא
brought in by association	אֵיב נִרְיָא וְסָבָה
	ד
Note: ד at the beginning of a word may be a prefix.	
that (rel. pron.); of; because	דְּ-, דִּי-
this (f.)	דָּא
there is something (more) in this	דְּכֵרִים בְּנוֹ
because	דְּהָא
place	דּוֹקְתָּא
exact; exactly	דּוֹקָא
enough	דִּי
my; mine; me	דִּידי
in my (his) opinion	לִדִּידִי (לְדִידִיהָ)



his

this is his own opinion,  
that is his Teacher's

ours

it is enough for him/it

(1) judge; (2) it is enough for them

derive; be exact

perhaps

law; judgement; a derivation  
(usually by Kal Vachomer)

is it not a Kal Vachomer?

this (m)

that which he did;  
when it has already been done;

you can also deduce it (from)

take away

of what; from what

produce on which there is a doubt  
concerning separation of  
Maaser (tithe)

resembles

it is as if it were burnt

money

of the world; common, usual

(to be) particular; exact

he has not been precise

[see under אָרִי]

connection

monetary connection

דידיה

הא דידיה הא דרביה

דינן

דין

דין

דייק

דילמא, דילמא

דין

דין הוא

דין

דיעבד (דיעבד)

דיקא נמי

דל

דמאי (1)

דמאי (2)

דמי (דמי. usu. pron. דמאי. [f.])

כשרוך דמי

דמי. דמי (דמים, דמין) (abr. of)

דעלמא

דק

לא דק

דקארי לה מאי קארי לה

דרכא

דרכא דקמונא

ה

Note: ה at the beginning of a word is likely to be a prefix.

so; behold; surely

הא (1)

did we not establish it?

הא אוקימנא

so, if it were not like this

הא לאו הכי

this (demonstr. pron.)

הא (2)

one thing depends on the other

הא בְּהָא תְּלִיָא

see under גּוּסָא קִשְׁיָא —

this (Din, saying) of R...

הא דר'...

both cases

הא וְהָא

each case as applicable

הא כְּדִאֲתָא וְהָא כְּדִאֲתָא

who is this? (which Tanna is the author of this?)

הא מַיְ

see under הַמִּינָה — הַמִּינָה

האי, הוהוא

that (demonstr. pron.)

האידינא

nowadays

האיך

how; that one, the other one

האי מאי

what is this? (somewhat disdainful  
rejection of foregoing)

whosoever; a certain person; someone; anyone

האמר

did he not say

הדר

afterwards; again

הדר ביה

he retracted

ההוא

that; a certain

a certain man; that man  
(also used euphemistically of oneself)

ההוא גברא

he, it (is); (at the end of a sentence) it is

הוה

the same applies

הוא הדין

since; because

הואילן

it was, he was; would be

הוה

I would have said; I used to say

he should have

it was (f.); she was; would be

we asked; we were

which?

she, it (is); (at the end of a sentence) it is

that one; how

that is (identical with)

this is the same thing

Rabbi Y's (statement) seems to be identical with (that of) the first Tanna

where

how?

how is that to be understood; in what case?

what is a practical illustration of ... ?

in what case can this be found?

the halacha; the final decision (see p. 72 [16])

from him, from it

comparison; equation

that (demonstr. pron.)

here

what are we dealing with here?

thus; so

so, now? [= how can you say such a thing?]

that is so

so it also follows by reasoning;

so it appears reasonable

the other [person]

therefore

הנה אמינא

הנה ליה ל-

הניא

היונו

הי

היא

היאך

היינו

היינו הך

היכא. היכן

היכי

היכי דמי

היכי משכחת לה

הילכתא

הימנו [= ממנו]

היקש

הך

הקא

הקא במאי עסקינן

הכי

הכי השתא

הכי גמי

הכי גמי מסתברא

הלה

הלכך

these

that is all right

these words (apply)

those

behold, see; here is

aspect, characteristic

now

that is all right

there; elsewhere

הני

הניחא

הני מילי

הנך

הרי (1)

הרי (2)

השתא

התנינא (הא תינח)

התם

ן

Note: ן at the beginning of a word is likely to be a prefix.

and the other? (what does he say about the argument?)

whereas

and another thing Rabbi ... said

that which you found difficult

but surely

did you not say?

provided that

and we asked on it

but surely we have learnt in a Beraitha ... ?; (more rarely) and so we have learnt in a Beraitha

can it really be (that)

but it's not so

nothing

he has done nothing at all

is there no more? is that all?

ואילו

ואמר רבי ...

ודקשיא לך

והא

והאמרך

והוא

והוינו בה

והתנינא

וכי

ולא היא

ולא כלום

לא עשה ולא כלום

ולא עוד

and according to your reason (opinion)  
(is it any better?)

ולטעמך

if even (introductory clause of Kal Vachomer)  
[see p. 33]

ומה

what then is to be learnt here (that  
could give occasion to the verse) to say ...

ומה תלמוד לומר

some bring it in the name of R ...

ומטו בה משום דר'

and I will suggest an apparent  
contradiction (see p. 72 [10])

ורמינהי (ורמי אגא אהאי)

and further; and again

ותו

and nothing more; (= this is the end of  
the argument)

ותו לא מידי

does this really follow?

ותיסקרא

why not derive it from ... ?

ותיפוק ליה

ז

this means; this implies

זאת אומרת

sell (3rd. pers. sing. past)

ובן

buy (3rd. pers. sing. past)

ובן

this, and needless to say, that (=the  
cases are in descending order of novelty)

זו, ואין צריך לומר זו

go!

ויל

ח

"firstly and furthermore" (one  
out of several cases, reasons, etc.)

חרא ועוד

we see

חזין

obliged; liable

חייב

the Mishna is deficient,  
and should be read as follows (usu. pron. מ'חסר)

חסורי מיחסרה והכי קתני

ט

many; plenty; well

טובא

the reason

טעמא

the reason is because

טעמא ד-

more

טפי

more than

טפי מ-

י

gives

יחייב

it is possible; I might think

יכול

learn; derive (it)

יליף (לה)

derivation

ילפוטא

there is, it is, it exists

ישנו, ישנה

כ

Note: כ or כש or כר at the beginning of a word may be a prefix.

here

כאן

as if it were possible

כביכול

as; for example

כגון

(1) when; as (Ar.); (2) jar (Heb.)

כד

as

כד-

as you said

כדקאמר

like the statement of Rava

כדקבא

so that

כדי

by the way; without special reason; anonymously

כדי

It disappears without any formality

פקעה בכדי

he refers to it just

כדי וסבה

by the way; without specific reason

as we answered

כדשנינו

all

כולא, כולי



the whole world; everybody; both parties to the dispute	כולי עלמא
all that much; so much	כולי האי
like; as; when; if	כי
like that	כי האי
in that way; in that manner	כי האי גוונא
if you say	כי תימא
just as; so that; in order that	כי היכי (ד-)
since, because	בין (usu. pron. בין)
in a similar manner, similarly	יוצא בו
when (=in which case) do they dispute	כי פליגי
how, in what case	ניצד
so	ךך
as long as; whenever	כל אימת
is it within his powers?	כל כמיניה
(1) nothing; (2) introducing a question	כלום
(1) he has done nothing	לא עשה כלום
(2) have you any pleasure?	כלום יש לך הנאה
as if to say; that is to say	כלומר
(as a noun) rule, category; generality, community	כלל (1)
(as an adverb) at all	כלל (2)
towards	כלפי
in which direction is this tending? (=is not your reasoning at fault?)	כלפי לייא
whatever the amount	כל שהיא
all the more (so)	כל שכן
as if; like the one; like whom?	זמאן
see כמיניה	— כל כמיניה

like the Master	כמר
neither like the one nor like the other	לא כמר ולא כמר
similar to	כעין
in the same way as . . .	כשם
(this is) similar to the (following) dispute of Tannaim	כתנאי

ל

Note: ל at the beginning of a word may be a prefix.

no; not; is it not? (usu. pron. as Hebrew: לא)	לא
only	לא . . . אלא
it is only necessary	לא נצרכא אלא
is it not enough for them?	לא דיין
is it not obvious?	לא כל שכן
don't they dispute?	ולא פליגי
"not only this, even that" (= the cases in the Mishna are in descending order of demonstrability)	לא זו אף זו
not so	לא כן
nothing	לא כלום
not only; needless to say	לא מביעניא
he stated it by way of "needless to say" [he states the obvious to introduce the not-so-obvious]	לא מביעניא קאמר
does the Master not hold . . . ?	לא סבר מר
you cannot think so	לא סלקא דעתך
no, it is necessary in the following case	לא צריכא ד-
it is necessary (or applicable) only . . .	לא צריכא אלא ד-
(there is) no difference	לא שנה

this Mishna was learnt only ...  
this Din applies only ...

no; not; is it not?  
did we not learn thereon  
no! no? it is not so; where to?

to exclude  
to include, to bring in  
concerning; in connection with  
further on; later; elsewhere

let it be  
let him fear

there is not; it is not; it is impossible  
it is impossible to say so  
you can't learn it from that

let him say; let it (the verse) say; shall we say  
shall we say (that the foregoing is) like  
(the following dispute of) Tannaim

let him distinguish; let him dispute  
why not incorporate  
the distinction in that very case  
expression; language; version

there is not; it is not;  
it does not apply

he does not hold (the opinion); he has not got

there is nothing in it for us; it does not matter

they are not; they do not apply

let the Mishna (or Beraitha) say

according to everybody

to begin with; the recommended  
course of action

לא שנו אלא

לאו

לאו איתמר עליה

לאיי

לאפוקי

לאחרויי

לנבי

להלן

ליתני

ליחוש

ליכא (לית הקא)

ליכא למימר הכי

ליכא למשמע מינה

לימא

לימא קתנאי

ליסלוג

ליסלוג ולייתי בדידה

לישנא

ליחא (לא איתא) (לית abbr.)

לית ליה

לית לן בה

ליתנהו -

ליתני

לכולי עלמא

לכתחלה

(דיעבד opp.)

why do I need?

to be

to say; do you mean to say?

to exclude

to us; for us

after all; for ever

above

regarding

in front of us; later on

to include

למה לי

למינהי

למימרא

למיעוטי (Ar.) למעט (Heb.)

לן (Ar.)

לעולם

לעיל

לענין

לקמן

לרבות (Heb.) לריבוי (Ar.)

מ

Note: מ at the beginning of a word may be a prefix.

from

what; what is the meaning of

what is there to say?

what can you answer?

what is the relevance of? why just ...?

what is [the difference] between them

so what?

what about it? what is the conclusion?

what do you see? what is your reason?

is it not the case?

(what is the position? is it not ... ?)

what need is there to say (it)?

how does it imply?

what difference does

it make to him (us)?

מ-

מאי

מאי איכא למימר

מאי איריא

מאי בינייהו

מאי הנה

מאי הרי עליה

מאי תוית

מאי לאו

מאי למימרא

מאי משמע

מאי נפקא ליה (לן) מינה

what is he doing?  
what business has this here?

מאי עבדתיה

what is the difference?

מאי שניא

what is the inference?

מאי תלמודא

who; who is

מאן

the one who says

מאן דאמר

of whom have you heard?

מאן שמעת ליה

who is the Tanna

מאן תנא

needed

מבעיא, מיבעיא

- (1) he should have  
(2) it should have said (in the verse)  
(3) it is needed; he asks

מיבעיא ליה

"A"? it should have said "B"!

א-? ב- מיבעיא ליה

since; because; out of;

מנא, מיגו (1)

one out of two

חדא מיגו תרת

"because" (abbr. for a deductive principle) (2)

מנא, מיגו (2)

we say "because" (= use this deductive principle)

אמרין מיגו

since; following from the fact that ...

מקד-

what; what is; (introducing a clause of comparison) just as

מה

just as his seed  
is alive so is he alive  
(lit. what is his seed? — Alive!  
So is he alive)

מה ורעו בחיים

what about — ...? (Introducing a refutation of a Kai Vachomer)

אף הוא בחיים

מה ל-

what difference is it to me?

מה לי

where do you get it from?

מהיכא תיתי

why should you assume?

what do we find? just as we find  
(first clause of a comparison)

מה מצוינו

whatever you want;  
whichever way you turn

מה נפשך, ממה נפשך

what is it? what is the "din"?

מהו (מה הוא)

you might think; you might have thought

מהו דתימא

agrees, agree

מודה, מודים

open, available for interpretation

מופקה, מופני

it is available

אפני מופני

it is clear; clearer; better

מתורקא

because of

(usu. pron. מחמת)

(particle introducing a question)

מי

are they alike?

מי דמי

does this resemble the foregoing?

do we fear?

מי תישני

did he not say?

מי לא אמר

מבעיא — מבעיא see

at once

מיד

something; anything; at all;

מיד (מידעם)

(introducing a rhetorical question) is it? do we?

Is this an argument?

מדי אירא

does it then say "A" in the Mishna?

מדי א- תנן

something else

מדי אחרונא

something like; this resembles ...

מדי דהנה א-

something

מידעם

however; at least; anyway

מיהא, מיהת

but; however

מיהו

who says?

מי ימר

deals with

מירי ב-

brings it; derives it

מיתרי לה

words

מילי

thing, word

מילתא

statement

מירא

from him, from it

מיניה



it follows; it appears to be reasonable (that)... מיסתרברא  
 exclusion מיעוט  
 they dispute מיפלגי (usu. pron. מיסלגי)  
 they (the Bnei Yeshivah) asked, or objected מייתיבי  
 (from a Mishna or Beraitha) (see p. 71 [6])  
 since; because מכדי (usu. pron. מכדי)  
 anyway מכל מקום  
 it follows; it follows from מכלל  
 from a deduction מכללא  
 from outside; external מלכך  
 from inside; internal מלגא  
 how do we know? from what? ממאי  
 of itself; by itself; automatically ממילא  
 excludes ממעט  
 from where מנא  
 from where can I prove it? מנא אמינא לה  
 from where are these things [derived] מנא הני מילי [מנהני מילי]  
 from where does he derive it? מנא ליה  
 Whence can you derive it? מנא תימרא  
 who is he? מנא (מאן הוא)  
 who is it? מי (מאן היא)  
 which Tanna is (the author of) our Mishna? מי מתיבתא  
 from where? מניין  
 from where [do] we [derive this]? מניין  
 (literally, from where is this to us?)  
 it supports him (see p. 72 [9]) מסייע ליה  
 it follows; it appears to be reasonable (that)... מסתרברא  
 originally; from before; at first; from the origin מעיקרא

act; story; event; case (see p. 72 [3]) מעשה  
 answer; solve difficulty (lit. take to pieces) מקרא  
 to be able מצי  
 compares מקיש  
 to compare אקיש  
 ask a question; raise a difficulty or objection מקשה  
 the Master; the Rabbi; you (in polite speech) מר  
 one (Rabbi) holds מר סבר  
 includes מרבה  
 whatever it is; the smallest amount משהו (-מה שהוא)  
 makes; makes equivalent משרי (see שוי)  
 because of משום (1)  
 in the name of משום (2)  
 in the name of משמיה ד-  
 it can be found; a case can be found משכחת לה  
 it means; it implies משמע  
 It means this to him; it has this significance to him משמע ליה  
 answer; reply to an objection משיב  
 it (he) talks, speaks משתעי  
 carry on a court case with משתעי דינא בהדי  
 the verse speaks of... ב... משתעי קרא  
 from out of; from amongst מתוך  
 (he) raised an objection from a Mishna or Beraitha מתיב  
 he asks it and he answers it הוא מתיב לה והוא מקרא לה  
 teaches, repeats מחנך  
 a Beraitha מחניתא  
 our Mishna מחניתין (abbr. מתני')  
 raise an objection (by counter-argument) מתקין  
 (see p. 72 [12])

argument in support; aid (see p. 72 [9]) סִיעָמָא  
 the last part סִיפָא  
 you might think; do you think? סְלָקָא דַּעְתָּךְ  
 do you mean?  
 can you possibly mean ...? ... סְלָקָא דַּעְתָּךְ?  
 you might think I should say סְלָקָא דַּעְתָּךְ אֲמִינָא

ע

its business; its concern עֲבִידְתָּהּ  
 what has it to do (here)? מאי עֲבִידְתָּהּ  
 what's its business?  
 better, preferable עֲדִיף (עֲדִיפָא f.)  
 case (see p. 69 [13]) עֲבָדָא  
 how much more so עַל אַחַת כְּמָה וְכְמָה  
 through, by means of; on behalf of; עַל יְדִי  
 against your will; perforce (H.) עַל כְּרִיתָךְ (Ar.)  
 world עֲלָמָא  
 this world הָא עֲלָמָא  
 that world (the world to come) הַהוּא עֲלָמָא

on condition עַל מְנָת  
 matter; connection עֲנָן  
 if it has no connection with ... אִם אֵינוֹ עֲנָן לִי  
 we are dealing (with) עֲסָקִינָן

פ

go out פִּי  
 go out and teach it outside (in public) פִּי תֵּי לְבָרָא  
 or: go, expunge it  
 a little פִּזְרָא  
 explanation (see p. 71 [3]) פִּירוּשׁ

נ

let it be; assuming that נְהִי  
 it is; he is נְהִי  
 to him; to it נְהִילִיָּה  
 (it is) satisfactory נִיחָא  
 let us fear נִיחָשׁ  
 let us see נִיחָוִי אֲנָן  
 let us say נִימָא  
 they נִיחָו  
 let them, it, come (be derived) נִיחָו, נִיחָי  
 let it write נִיחָוִי  
 also נִימִי  
 he derives it (lit.: it comes out for him) נִסְקָא לֵיהּ  
 the practical difference נִסְקָא מִינָהּ  
 (lit. what comes out of it)  
 take; adopt; use (a phrase etc.) נִקַּט, נִקִּיט

ס

exercise reasoning faculty (see גמיר) סְבִיר  
 he holds סְבִירָא לֵיהּ  
 he thinks, he holds, he considers סְבִיר  
 reason; reasoning; something סְבִירָא  
 arrived at by reasoning  
 he holds it; he holds (usu. pron. לָהּ) סְבִיר לָהּ  
 in that connection  
 he goes, it goes סָגִי  
 enough, plenty; it is sufficient סָגִי  
 connected passage of Gemara (see p. 72 [15]) סְוִיָּא  
 after all, ultimately סוֹף סוֹף

disproof; refutation

dispute

disputes; divides

a detail

excluding . . .

he asks; raises an objection

answers, solves (see p. 71 [7])

solve, answer (imperative)

solve at least one (of the problems)

he answers; solves

surely it is obvious?

(sometimes:) it is obvious that

צ

it is necessary (see p. 72 [11])

necessity; demonstration of why it is  
necessary (see p. 72 [11])

ק

Note: ק at the beginning of a verb may be a prefix.

(a particle preceding or prefixed  
to a verb, denoting emphasis)

it stands; it refers

refers to

it stands as it was

he/it lets us hear;

tells us (this new point)

he said

you (we) might think at the

moment; it might occur to you

פירכא

פליגותא

פליג (פליג. pron. usu.)

פרט

פרט ל-

פרויך (פרויך. pron. usu.)

פריק

פשוט

פשוט מיהא תדא

פשיט (פשיט. pron. usu.)

פשיטא

צריכא

צריכותא

קא, ק-

קאי (קאים)

קאי א-

כדקאי קאי

קא משמע לן

קאמר (קאמר)

קא סלקא דעתך (דעתין)

difficulty (see p. 71)

we hold

they hold; they have established

inference from the weaker to the  
stronger (a *minori*)

first

in front of, in the presence of

before him

in front of Rabbi . . .

they dispute

Scripture

difficulty; objection; it is difficult

he learns

inclusion; an expression which  
includes more (in the Din)

contradiction (see p. 72 [10])

the All-merciful One; (the Author of) the Torah

the first part; beginning; head

(he) raised an objection from a verse of  
Scripture; propounded an (apparent) contradiction  
between two verses or quotations (see p. 72 [10])

that; because

for there is no inference to say . . .  
there seems no reason to say . . . (there is  
apparently nothing new to be learnt here, to  
warrant the verse saying . . .)

קושיא

קיימא לן

קים להו

קל וחומר

קמא

קמי

קמיה

קמיה דרבי . . .

קמיפלגי (קא מיפלגי) (קמיפלגי. pron. usu.)

קמשמע לן — קא משמע לן see

קרא

קשיא

קתני (קא תני)

רבי, ריבוי

רוקא

רחמנא

רישא

רמי

ש

Note: ש at the beginning of a word may be a prefix.

ש-

צ

ק

ר

ש



it is different  
leave(s)  
again  
equal; worth  
(he) made; made equivalent  
leave over; leave out  
what (else) has he left out  
that he should have left this out?

answer (see p. 72 [18])

frequent  
because; for in that way  
perhaps; in case  
we hear; we understand  
you can derive (it); infer it

May we infer that the Halachah  
is like R...? We may

something learnt; a piece of Gemara  
he answers it  
well; it is good  
it is all right  
takes

ת

come (and) hear (introducing an  
attempted proof)

(he) wondered at it

further; moreover

Tosefta (see p. 70 [1])

it can (could) (should) be asked by you

שאני

שב

שוב

שוו

שוו

שיר

מאי שיר דהא: שיר

שינויא

שכיח

שב

שקא

שמעין

שמע מנה

שמע מנה הילכתא

כר...? שמע מנה

שמעתתא

שני לה

שפיר

שפיר דמי

שקיל

תא שמע

תני ביה

תנ (abbr. of תוב, Heb. טוב)

תוספתא

תיבעי לך

a refutation (see p. 71 [8])

is this a refutation of Rava?

It is.

let it be; it should be

you will say

surprising (introducing a question in *Tosefot*)

all very well

"A" is all very well, but what  
can one say about "B"?

derive it

let it stand; the question must  
remain unanswered (see p. 72 [17])

bring; derive

from where can you derive it

depends

the thing depends on ...

an inference to say

(= there is an inference to be drawn  
here, leading the verse to say)

three; three things

it was learnt; he learnt

Tanna, Rabbi of Mishna times

person who had memorised much

Mishnaic material (in Gemara times)

our Tanna (the Tanna of the Mishna)  
also learns like that

condition

it is a dispute of Tannaim

the Rabbis have learnt  
(in a Beraitha)

תיובתא

תיובתא דרבא?

תיובתא

תיהוי

תימא

תימא

תינח

תינח א-ב-ב-מא

אימא למימר

תיפוק ליה

תיקו (תיקום)

תייתי

מהיכא תיתי

תליא

ב... תליא מילתא

תלמוד לומר

תלת

תנא

תנא (1)

תנא (2)

תנא תנא

תנאי

תנאי היא

תנו רבנן (תנו רבנן, usu. pron.)

ת

he (the Tanna) learns (in a Mishna  
or Beraitha) (י) תני

he (i.e. an early Amora) learns (in his personal  
Mishna or Beraitha collection) (ז) תני

Bar Kappara learnt a Baraitha (as follows) תני בר קפרא

Rav taught (the Mishna) to his son  
(in the following version) תני רב לקריה

it has been learnt (in a Beraitha) תניא

we have already learnt this in a Mishna תנינא

we have learnt a Mishna in the  
same sense as the Beraitha תנינא להא דתנו רבנן  
(usu. pron. דתנו) (ד) תני

you have learnt it in the Mishna תניחודא

we have learnt (in a Mishna) תנן

we have learnt a Mishna elsewhere תנן תהם

let it be determined תסתיים

he interpreted it תרגמה

both of them תרנייהו

two תרי, תרתי

two (contradictory statements) ? תרתי

answer (see p. 71 [5]) תשובה (1)

rejoinder, objection, refutation תשובה (2)

repentance, return תשובה (3)

## COMMONLY USED ABBREVIATIONS

## ר אשי תיבות

א

impossible	אי אפשר	א-א
it is all right if you say	אי אמרת בשלמא	א-ב
unless	אלא אם כן	א-כ
if you like I can say	אי בעית אימא	א-בא
some say	איכא דאמרי	א-ד
or perhaps	או דילמא	
if so	אי הכי	א-ה
quite so	אין הכי נמי	א-ה-נ
but certainly	אלא ודאי	א-ו
the nations of the world	אומות העולם	א-וה-ע
after this	אחר זה	א-ח-ז
afterwards	אחר כך	א-ח-כ
if so	אם כן	א"כ
he said to him	אמר לו, אמר ליה	א-ל
or also	אי נמי	א-נ
himself	את עצמו	א-ע
although	אף על גב	א-ע-ג
but perforce	אלא על קרחק	א-ע-כ
although	אף על פי	א-ע-פ
even so; nevertheless	אף על פי כן	א-ע-פ-כ
even so; nevertheless	אפילו הכי	א-פ-ה
even	אפילו	א-פ-י
it is unnecessary	אינו צריך	א-צ
it is unnecessary to say	אינו צריך לומר	א-צ-ל

the verse says	אָמַר קָרָא	א"ק
Rabbi ... said	אָמַר רַבִּי ...	א"ר
it comes out all right	אֲתִי שְׁפִיר	א"ש
if you will say	אִם תֹּאמַר	א"ת
if you can assume	אִם תִּמָּצֵי לֹאמֹר	א"ת-ל

## ב

Bava Bathra	בָּבָא בִּתְרָא	ב"ב
simultaneously	בְּכַת אַחַת	בב"א
court	בֵּית דִּין	ב"ד
when is this said	בַּמָּה דְּכָרִים אָמְרִים	בד"א
the school of Hillel	בֵּית הַלֵּל	ב"ה
thank G-d	בְּרוּךְ הָשֵׁם	
toilet	בֵּית הַכֶּסֶּא	ב"ה-כ
synagogue	בֵּית הַכְּנֶסֶת	ב"ה-כ"ג
grace after meals	בִּרְכַּת הַמּוֹזֵן	ב"ה-כ"ז
Temple	בֵּית הַמִּקְדָּשׁ	ב"ה-מ"ק
twilight	בֵּין הַשְּׁמֶשֶׁת	ב"ה-ש

flesh and blood; mortal man	בָּשָׂר וְדָם	ב"ו
		ב"ד

at the present time	בְּזִמְנֵי הַזֶּה	ב"ז
the synagogue	בֵּית הַכְּנֶסֶת	ב"ה-כ"ג
in any place	בְּכָל מָקוֹם	ב"כ-מ
in several places	בְּכַמָּה מְקוֹמוֹת	
without that	בְּלֹא הַכִּי	ב"ה-א
without a vow	בְּלִי נֶדֶר	ב"ל-ג
without a doubt	בְּלִי סֶפֶק	ב"ל-ס
Bava Metzia	בָּבָא מְצִיעָא	ב"מ
Noachide, non-Jew	בֶּן נֹחַ	ב"נ

people	בְּנֵי אָדָם	ב"א
giving (adding) taste	בְּנוֹתֵן טַעַם	ב"ט
people of Israel	בְּנֵי יִשְׂרָאֵל	ב"י
with the help of Heaven	בְּסִיעֲזַת דְּשָׁמַיָא	ב"ס-ד
twice	ב' פְּעָמִים	ב"פ
house-owner	בַּעַל הַבַּיִת	ב"ה-ב
with G-d's help	בְּעֻזַּת הָשֵׁם	ב"ע-ז
with G-d's help (may He be blessed)	בְּעֻזַּת הָשֵׁם יִתְבָּרַךְ	ב"ע-ז"י
living things	בְּעָלֵי חַיִּים	ב"ע-ח
against his will	בְּעַל-קָרְחוֹ	ב"ע-כ
by heart	בְּעַל פֶּה	ב"ע-פ
on the eve of Pesach	בְּעֶרֶב פֶּסַח	
Bava Kamma	בָּבָא קָמָא	ב"ק
Bereshit Rabba	בְּרֵאשִׁית רַבָּה	ב"ר
the school of Shammai	בֵּית שַׁמַּאי	ב"ש

## ג

also	גַּם כֵּן	ג"כ
the garden of Eden; Paradise	גַּן עֵדֶן	ג"ע
forbidden marriages	גִּלּוּי עֲרִיּוֹת	
three times	ג' פְּעָמִים	ג"פ
similar expression	גִּזְרָה שְׁוֶה	ג"ש

## ד

another explanation; another thing	דְּבָר אַחֵר	ד"א
all agree	דְּבָרֵי הַכֹּל	ד"ה
the passage commencing	דְּבוּר הַמִּתְחִיל	
that he should have	דְּהֵי לִיה	ד"ה-ל



high priest	כהן גדול	כה"ג
in that manner	כ"י האי גונא	
etcetera	כול"י	כו"י
all this	כל זה	כו"י
all the time	כל זמן	
so much	כל כך	כי"כ
likewise	כמו כן	
every place; anywhere	כל מקום	כי"מ
as it is written	כמו שכתוב	כמ"ש
as we have written	כמו שכתבנו	
as mentioned above	כנזכר לעיל	כו"ל
so it appears to me	כן נראה לי	
everyone	כול"י עלמא	כ"ע
so it should read	כן צריך לומר	כצ"ל
whatever the amount	כל שהוא	
all the more	כל שכן	כ"ש
all the more	כל שכן	כש"כ
if you say	כ"י תימא	כ"ת
ל		
language; expression	לשון	ל"י
another version	לישנא אחרת	ל"א
from Creation: Anno Mundi	לבריאת העולם	לבה"ע
we do not read	לא גרסינן	ל"ג
it does not resemble	לא דמי	ל"ד
it is not exact	לא דוקא	
complete denial	לא היי דברים מעולם	להד"ם
holy language	לשון הקדש	לה"ק

slander	לשון הרע	לה"ר
according to everyone	לכול"י עלמא	לכ"ע
he does not hold	לית ליה	ל"ל
why should I; why do I need	למה לי	
according to the one who says	למאן דאמר	למ"ד
according to this	לפי זה	לפ"ז
according to what	לפי מה	לפ"מ
Common Era	לספירת הנוצרים	לסה"נ
it is not difficult	לא קשיא	ל"ק
the first version	לישנא קמא	ל"ק
it is not difficult at all	לא קשה מיד	לק"מ
no difference	דא שנא	ל"ש
does not apply	לא שייך	
negative command	לא תעשה	ל"ת
מ		
the one who says	מאן דאמר	מ"ד
you might have thought	מהו דתימא	
from the Torah	מדאורייתא	מדאו'
from the Torah	מן התורה	מה"ת
what is the reason	מאי טעמא	מ"ט
A parable. What does this resemble?	משל למה הדבר דומה	מלה"ד
negative command	מצות לא תעשה	מל"ת
anyway	מכל מקום	מ"מ
whence these words?	מנא הני מילי	מנא"מ
from where does he (do we) get this?	מנא ליה (לן)	מנ"ל

the Master holds	מר סבר	מ"ס
the tractate 'Scribes'	מסכת סופרים	
positive command	מצות עשה	מ"ע
another place	מקום אחר	מק"א
what is the difference	מאי שנא	מ"ש
because of this	משום הכי	מ"ש"ה
what he wrote	מה שכתב	מ"ש"ב

נ

another version	נוסחא אחרת	נ"א
giving (adding) taste	נותן טעם	נ"ט
it appears to me	נראה לי	נ"ל
practical difference	נפקא מינה	נ"מ

ס

book	ספר	ס'
the help of Heaven	סייעתא דשמיא	ס"ד
you might think	סלקא דעתך	
you might think I would say	סלקא דעתך אמינא	ס"ד"א
sign; paragraph	סימן	ס"
he holds	סבירא ליה	ס"ל

ע

how much more so	על אחת כמה וכמה	עאכ"ו
on top of	על גבי	ע"ג
idol worship	עבודת גלולים	
peace be upon him!	עליו השלום	ע"ה
ignoramus	עם הארץ	
world to come	עולם הבא	עוה"ב
this world	עולם הזה	עוה"ז

idolatry	עבודה זרה	ע"ז
thereon	על זה	
through, by	על ידי	ע"י
see	ע"ן	ע"
thereby	על ידי זה	ע"י"ז
see ibid.	ע"ן שם	ע"ש
therefore	על כן	ע"כ
perforce	על כרחך	
idolator	עובד כוכבים ומזלות	עכו"ם
end of quotation	עד כאן לשונו	עכ"ל
anyway	על כל פנים	עכ"פ
on condition	על מנח	ע"מ
according to	על פי	ע"פ
the eve of Pesach	ערב פסח	

פ

chapter, portion	פרק. פרשה	פ'
second chapter	פרק ב'	פ"ב
last chapter	פרק בתרא	
first chapter	פרק קמא	פ"ק

צ

it should say	צריך לומר	צ"ל
it should be	צריך להיות	
this needs great consideration	צריך עיון גדול	צע"ג
this needs a little consideration	צריך עיון קצת	צע"ק

ק

G-d	קודשא בריך הוא	קב"ה
-----	----------------	------

argument from minor to major  
(from the lesser to the greater) ק"ו

we hold ק"ו  
he finds it difficult ק"ו  
it is easy to understand ק"ו  
it comes to tell us ק"ו  
you first thought ק"ו

ר

Rabbi (title of Tanna, or Amora of  
Eretz Yisrael); Rabbi Judah the Prince ר"ב  
see (modern usage) ר"ב

ר"ב אֱלִיעֶזֶר, ר"ב אֶלְעָזָר, ר"ב אֶשִׁי ר"ב

ר"ב גְּמְלִיאֵל ר"ב

ר"ב הוֹנָא, ר"ב הֶשְׁנָה ר"ב

ר"ב יְהוֹנָדָה, ר"ב יְהוֹנָתָן, ר"ב יוֹסִי ר"ב

he means to say ר"ב

Resh Lakish ר"ב

G-d preserve us! ר"ב

initial letters ר"ב

Rabbenu Tam (in *Tosefot*) ר"ב

ש

bloodshed ש"ד

it is all right ש"ד

learn from it ש"ד

the six orders (—the  
Talmud) ש"ד

ת

the inference teaches us ת"ל

let him derive it ת"ל

praise be to G-d ת"ל

the first Tanna ת"ל

the Rabbis learnt ת"ל

come and hear ת"ל

## MEMORY AID

which? ה"י this ת"ל

where? ה"י here ת"ל

how? ה"י so ת"ל

## RASHI SCRIPT

א	ב	ג	ד	ה	ו	ז	ח	ט
י	כ	ל	מ	נ	ס	ע	פ	צ
ק	ר	ש	ת	י	י	י	י	י

NUMERICAL  
VALUES  
OF HEBREW  
LETTERS

30	ל	1	א
40	מ	2	ב
50	נ	3	ג
60	ס	4	ד
70	ע	5	ה
80	פ	6	ו
90	צ	7	ז
100	ק	8	ח
200	ר	9	ט
300	ש	10	י
400	ת	20	כ

## NAMES OF THE MONTHS

1. תִּשְׁרִי	7. נִסָּן
2. מַרְחֶשֶׁן	8. אֲבִיר
3. כִּסְלֻ	9. סִינִן
4. טַבַּח	10. תַּמּוּז
5. שְׁבַט	11. אָב
6. אֲדָר	12. אֱלּוּל

NOTE: 11 is written י"א, 12 — י"ב, 13 — י"ג, and so on. However, 15 is written ט"ו and 16 — ט"ז, because the alternatives resemble the Divine Name.



## TALMUDIC ARAMAIC

### INTRODUCTION

Aramaic is a language closely related to Hebrew and the basic structure of the two languages is very similar. The following notes will assume in the reader an acquaintance with at least the elements of Hebrew grammar. The Aramaic of the Talmud is clipped and colloquial and differs to some extent in form and style from literary Aramaic. (For the latter the student is referred to the Aramaic portions of the Bible — Daniel ch. 2-7 and Ezra ch. 4-6; and, for a later version of the language, the Targum of Onkelos on the Torah.) These differences will be noted as far as practicable and variations in spelling arising from the unvocalised text of the Talmud will also be pointed out. Talmud students through the ages have created their own brand of "colloquial Aramaic" so far as pronunciation is concerned. The variants have been indicated wherever possible.

### NOUNS

Nouns ending in  $\text{ה}$ ,  $\text{ו}$ ,  $\text{י}$ ,  $\text{א}$  and  $\text{ת}$  are usually feminine. Other endings are masculine.

The definite article is indicated by the suffix  $\text{א}$  in the case of masculine nouns, and  $\text{ת}$  (or  $\text{ה}$ ) in feminine nouns.

The full table of some typical masculine and feminine nouns, including the plural and construct forms, is given below.

### Nouns

#### MASCULINE NOUNS

Singular	a mouth	פִּי
Construct	mouth of	פִּי-
With Def. Art.	the mouth	פִּיָּא
Plural	mouths	פִּיָּין
Construct	mouths of	פִּיָּי
With Def. Art.	the mouths	פִּיָּיָא
Singular	a man	גִּבְרָא
Construct	man of	גִּבְרָא-
With Def. Art.	the man	גִּבְרָאָא
Plural	men	גִּבְרָאִין
Construct	men of	גִּבְרָאִי
With Def. Art.	the men	גִּבְרָאִיָּא

#### FEMININE NOUNS

Singular	a prayer	צִלוּ
Construct	prayer of	צִלוּ-
With Def. Art.	the prayer	צִלוּתָא
Plural	prayers	צִלוּן
Construct	prayers of	צִלוּתִי
With Def. Art.	the prayers	צִלוּתָא
Singular	a country	מְדִינָא
Construct	country of	מְדִינָא-
With Def. Art.	the country	מְדִינָתָא
Plural	countries	מְדִינָין
Construct	countries of	מְדִינָתִי
With Def. Art.	the countries	מְדִינָתָא
Singular	a camp	מַשְׁבֵּי
Construct	camp of	מַשְׁבֵּי-
With Def. Art.	the camp	מַשְׁבֵּיתָא
Plural	camps	מַשְׁבֵּין
Construct	camps of	מַשְׁבֵּיתִי
With Def. Art.	the camps	מַשְׁבֵּיתָא

Singular	an animal	חִיָּה
Construct	animal of	חִיָּת־
With Def. Art.	the animal	חִיָּתָא
Plural	animals	חִיָּין
Construct	animals of	חִיָּת־
With Def. Art.	the animals	חִיָּתָא

Note. In the Talmud the final *nun* of the masculine plural is often omitted. Thus:

חִיָּין תְּרֵי גְבֵרִי two men      חִיָּין כְּלָבֵי those dogs

### PRONOMINAL SUFFIXES

As in Hebrew, pronominal suffixes play a prominent part in sentence construction. The main ones are as follows:

#### SINGULAR

Masc. nouns		Fem. nouns	
day; the day	יוֹם; יוֹמָא	daughter;	בִּתּוֹת, בִּתָּא
		the daughter	
my day	יוֹמִי	my daughter	בִּתִּי
your (m s) day	יוֹמְךָ	your daughter	בִּתְךָ
his day	יוֹמָהּ	his daughter	בִּתָּהּ
her day	יוֹמָהּ	her daughter	בִּתָּהּ
our day	יוֹמָנָא	our daughter	בִּתְנָא
your (m pl) day	יוֹמְכוֹן	your daughter	בִּתְכוֹן
their (m) day	יוֹמָהוֹן	their daughter	בִּתְהוֹן

#### PLURAL

animals; the animals	חִיָּין; חִיָּתָא
my animals	חִיָּיִ
your (m s) animals	חִיָּיְךָ
his animals	חִיָּיָהּ
her animals	חִיָּיָהּ

our animals	חִיָּתָנָא
your (m pl) animals	חִיָּתְכוֹן
their (m) animals	חִיָּתָהוֹן

fields; the fields	חֲקָלִין; חֲקָלָא
my fields	חֲקָלִי
your (m s) fields	חֲקָלְךָ
his fields	חֲקָלוֹהִי
her fields	חֲקָלָהּ
our fields	חֲקָלָנָא
your (m pl) fields	חֲקָלְכוֹן
their (m) fields	חֲקָלָהוֹן

**Notes.** In the Talmud, which is unvocalised, a ך is inserted before the ה in the "his" forms to indicate the pronunciation. Thus שְׁמֵהּ רַבָּא his great name, appears as: שְׁמֵהּ רַבָּא. For a similar reason חֲקָלִי appears in the Talmud as חֲקָלָאִי. Also, the final ך in the "your (pl.)" and "their" forms is usually omitted. Thus: For גְּלִימֵיכוֹן your garments, we have: גְּלִימֵיכוֹ (usually pronounced גְּלִימֵיכוֹ). For חִיָּתְכוֹן their animal, we have: חִיָּתְכוֹ (usually pronounced חִיָּתְכוֹ). Also the form חֲקָלוֹהִי his fields, often drops the ה and appears as: חֲקָלִי. (Henceforth in these notes Talmudic variations will be introduced simply by the abbreviation "Talm.")

**Syntax.** In the Talmud the possessive is generally expressed by use of the preposition ׀ of, used as a prefix. Thus: אֵילָנָא דְּחֲקָלָא the trees of the field; דִּינָא דְּגִמְרָא the law of tradition.

When the reference is to a particular person or object the construction is:

בְּרֵה דְרַבִּי אָבָא the son of Rabbi Abba (lit. his son, of Rabbi Abba)

שְׁמֵיהֶו דְּאִנְשֵׁי people's names (lit. their names, of people). (This form of the possessive was taken over by Mishnaic Hebrew. Thus: אִשְׁתּוֹ שֶׁל ר' מֵאִיר Rabbi Meir's wife.)

## ADJECTIVES

Adjectives agree with the noun and are conjugated similarly.

שָׁפִיר beautiful

		Masc. form	Fem. form
Singular	Indefinite	שָׁפִיר	שָׁפִירָא
	With def. art.	שָׁפִירָא	שָׁפִירָא
Plural	Indefinite	שָׁפִירִין	שָׁפִירִין
	With def. art.	שָׁפִירָא	שָׁפִירָא

**Syntax.** Noun-adjective syntax is similar to the Hebrew. Examples:

אִתָּא	a woman
אֲרִיכָא	tall (f)
אִתָּא אֲרִיכָא	a tall woman
אִתָּא - אֲרִיכָא (היא)	the woman is tall
אִתָּא אֲרִיכָא	the tall woman
אֵילָן	a tree (m)
אֲרִיךְ	tall (m)
אֵילָן אֲרִיךְ	a tall tree
אֵילָן - אֲרִיךְ (הוא)	the tree is tall
אֵילָן אֲרִיכָא	the tall tree

Comparatives are expressed by טַפִּי more, and בְּצִיר less; superlatives by: מְכַלְהוֹן than all of them.

קָרִיב טַפִּי nearer טוֹמֵק טַפִּי redder

טַב מְכַלְהוֹן best טַפִּי מְכַלְהוֹן most

Note also: טוֹבָא very; פּוֹרְתָא a little.

קָרִיב טוֹבָא very near טַפִּי פּוֹרְתָא a little more

## NUMERALS

These are the forms most frequently found:

### Cardinal numbers

	M.	F.				
1.	חַד	חַדָּא	11.	חַדְסֵר חַד עֶשֶׂר	30.	תַּלְתָּן
2.	תַּרְוַן תַּרִּי	} תַּרְתִּי	12.	תַּרְסֵר	40.	אַרְבַּעַן
3.	תַּלְתָּא		תַּלְתִּי	13.	תַּלְסֵר	50.
4.	אַרְבַּעָא	אַרְבַּע	14.	אַרְבִּיסֵר	60.	שִׁתָּן
5.	חַמִּשָּׂא	חַמִּשׁ	15.	חַמִּסֵר	70.	שִׁבְעַן
6.	שִׁתָּא	שִׁתִּי	16.	שִׁתִּיסֵר	80.	תַּמְנִין
7.	שִׁבְעָא	שִׁבַּע	17.	שִׁבְסֵר	90.	תַּשְׁעַן
8.	תַּמְנִיא	תַּמְנִי	18.	תַּמְנִיסֵר	100.	מָאָה
9.	תַּשְׁעָא	תַּשַּׁע	19.	תַּשִּׁיסֵר	200.	מָאתָן
10.	עֶסְרָא	עֶסֶר	20.	עֶשְׂרִין	300.	תַּלְתִּי מָאָה

### Ordinals

	M.	F.		M.	F.
1st	קְדָמָא	קְדָמָא; קְדָמָא	6th	שְׁתִּיתָא	שְׁתִּיתָא
2nd	תַּנּוּן	תַּנּוּנָא	7th	שְׁבִיעָא	שְׁבִיעָא
3rd	תַּלִּיתָא	תַּלִּיתָא	8th	תַּמְנִיא	תַּמְנִיא
4th	רְבִיעָא	רְבִיעָא	9th	תַּשְׁעָא	תַּשְׁעָא
5th	חַמִּישָׁא	חַמִּישָׁא	10th	עֶשְׂרָא	עֶשְׂרָא
			last	בְּתָרָא	בְּתָרָא

Mod. Hebrew: 'a dozen'.



## Fractions

פלגא	a half	Talm.
תלתא	a third	Talm.
רבועא	a quarter	Talm.
חמשא	a fifth	Talm.
ששיתא	a sixth	Talm.

## Proportions

על חד תרין	two to one
על חד תלת	three to one
חד מן עשר	one in ten

## PRONOUNS

Personal pronouns (which also have the sense of 'I am', 'you are', etc.) are as follows:

I	אנא	we	אנן
you (m & f)	אנת*	you (pl)	אתון
he	איהו	they	איינו**
she	איהי		

\*Talm. את

\*\*Talm. אינהו, נינהו

## Dative

to me	לי	to us	לן, לנא
to you	לך	to you	לכון*
to him	לה	to them	להון**
to her	לה		

\*Talm. לכו

\*\*Talm. להו

## Possessive

mine	דילי	Talm.	ours	דילן	Talm.
yours	דילך	Talm.	yours	דילכון	Talm.
his	דילה	Talm.	theirs	דילהון	Talm.
hers	דילה	Talm.			

**Syntax.** The dative pronouns לה and לה are often used in the Talmud to denote the direct object of the verb, while ניהליה is reserved for the indirect object. Thus:

הוא נָסַב לִיה he took it      אָמַר לָהּ he said it

הוא נָתַן לִיה he gave it to him. But לִ- can be used for both; e.g.: מוֹסִיפֵנָא לִהוּ לִיה I add them to him (Hagiga 5a).

**Relative.** דִּי (or prefix דִּ-) stands for: who, which, that.

**Interrogative.** מִן (Talm. מאן) who? מִי (Talm. מאי) what? מאן and מאי also stand for: who is? what is?

## Demonstrative

This m. דִּין f. דָּא With def. art.: m. הַדִּין f. הַדָּא

That m. הַהוּא f. הַהִיא

These אֵילָן Those הֵנּוּ הַהֵנּוּ

Both אֵינִי וְאֵינִי (this one and that one)

Both (f) הָא וְהָא

## Syntax

דִּין and דָּא follow the noun; הַהוּא and הַהִיא precede it. דִּין שְׂטָרָא הַזֶּה this document הֵנּוּ בֵּתֵי those houses הַהוּא גִבְרָא that man; a certain man (in an unpleasant context, also used to refer to oneself.)

## PREPOSITIONS

Some of these may be conjugated in a similar way to the possessive pronouns. E.g.:

From, of, than	מִן	S.	Pl.
1.	מִנִּי		מִנֵּנוּ
2.	מִנְךָ		מִנְכֶּם
3.	מִנֵּה		מִנֵּיהֶם

Together with בְּהִדְרִי

1.	בְּהִדְרִי	בְּהִדְרֵנוּ
2.	בְּהִדְרְךָ	בְּהִדְרֵכֶם
3.	בְּהִדְרֵהּ	בְּהִדְרֵיהֶם

Within, among

בְּנוּ

Note: In Talm. the ו is doubled, thus בְּנוּ etc.

Like, as

כְּנוּת

Note: Talm. כְּנוּת etc.

Others frequently met with: מִנוּ Talm. מִנוּ out of, from among, following from; לְעֵילָא above לתַּתָּא below.

## VERBS

The structure of the Verb in Aramaic follows closely that of the Hebrew.

Each verb-form (or Binyan) is conjugated in the past and future tense and possesses a present participle, imperative and infinitive.

There are six basic Binyanim, of which only the following five occur with any degree of frequency in the Talmud:

Grammatical Name	Corresponding Hebrew Binyan	Function
Pe'al פֻּעַל	קָל	Simple indicative
Itpe'al אִתְּפַעַל	נִפְעַל	Passive
Pa'al פָּעַל	פָּעַל	Intensive
Af'al אִפְעַל	הִפְעִיל	Causative
Itaf'al אִתְּפַעֵל	הִתְפַּעֵל	Reflexive

## PE'AL (Simple)

קָטַר to tie\*

The stem usually employed to illustrate the verb-forms is: קָטַל to kill. This is however not in accordance with Jewish sensibility and the stem קָטַר to tie, has been chosen instead.

## Past

	Singular	Plural
1. I tied	קָטַרְתָּ	we tied קָטַרְנָא
2. m. you tied	קָטַרְתָּ	you tied קָטַרְתָּן
f. you tied	קָטַרְתְּ	you tied קָטַרְתֶּן
3. m. he tied	קָטַר	they tied קָטְרוּ
f. she tied	קָטַרְתָּ	they tied קָטַרְא

## Talmudic variants:

1st person sing. קָטַרְתָּ would be spelt קָטַרְתִּי but in practice the ת is often omitted and we find קָטַרְתִּי I tied; אָמַרְתִּי I said, etc.

1st person plural קָטַרְנָא is spelt קָטַרְנָא.

3rd person plural קָטְרוּ is spelt קָטְרוּ but a colloquial form frequently found in the Talmud omits the ו and changes the preceding vowel to ו Thus:

אָמַר רַבִּין the Rabbis said  
הָדַר אָכַל then they ate  
כָּל מַאי דְּתַקֵּן all that they instituted

## Future

	Singular	Plural
1. I shall tie	אֶקְטַר	we shall tie נֶקְטַר
2. m. you will tie	תִּקְטַר	you will tie תִּקְטַרְתָּן
f. you will tie	תִּקְטַרְתְּ * תִּקְטַרְתֶּן	you will tie תִּקְטַרְתֶּן
3. m. he will tie	יִקְטַר	they will tie יִקְטַרְתָּן
f. she will tie	תִּקְטַרְתָּ	they will tie תִּקְטַרְתֶּן

\* The final nun is often omitted

## Talmudic variants:

The forms קָטַרְתָּ, אֶקְטַר etc. are spelt קָטַרְתָּ, אֶקְטַר etc. Note: For simplicity's sake the feminine plural forms will generally be omitted in the subsequent tables.

E.g.:

סֵלֶק אָנָּא (סֵלֶק אָנָּא)	I go up (usu. pron. סֵלֶק אָנָּא)
סֵלֶק אַתָּ (סֵלֶק אַתָּ)	you go up
סֵלֶקוּ אֲנִי (סֵלֶקוּ אֲנִי)	we go up (usu. pron. סֵלֶקוּ אֲנִי)

Similarly: בָּעִי wanting, asking; בָּעִינָא I want; בָּעִינָא we want; אָמַר saying; אָמַרְנָא (contr. אַמִּינָא usu. pron. אָמַרְנָא) I say; אָמַרְנָא we say (contr. אַמִּינָא); אָמְרִי (contr. אָמְרִי) they say.

- (2) The past of "to be" with the participle is often used to express continuous action in the past. E.g.: הָיָה אָמַר he used to say; הָיוּ אָמְרִי they used to say. Similarly the future of "to be" with the participle expresses continuous action in the future. E.g. יִהְיוּ וְסָבְּךָ they will be taking.

The 3rd person past tense of "to be" is also used with the participle to express the subjunctive mood. E.g.

הָיָה אָמַרְנָא I would have said; I might have said.  
הָיָה לָנוּ לְמִינָא we should have gone (lit. it was for us to go).

- (3) The particle קָא often precedes the past tense or present participles of verbs with emphatic effect. It is derived from the participle קָאִי, קָאִי, קָאִי standing, stands; i.e. the action described "stands", is confirmed. (Cf. the use of the auxiliary verb "to do" in "he did go".) It is often contracted to קָ and used as a prefix. E.g.

קָאִינָא, קָא אָמַרְנָא	I come (usu. pron. קָאִינָא)
קָאִינָא, קָא אָמַר	he says (usu. pron. קָאִינָא)
קָאִינָא, קָא תִּנִּי	he learns

- (4) The prefix לִ- (or לְ-) prefixed to the 3rd person future of many verbs has the sense of "let one", "let him". It appears to be a contraction of the infinitive: לִיגְמַר - לְמִיגְמַר

E.g. לִיגְמַר he will come; לִיגְמַר לְמִיגְמַר let him come  
לִיגְרַם he will read; לִיגְרַם לְמִיגְרַם to read; לִיגְרַם let him read  
לִיגְמַר אִישׁ בְּרִישָׁא וְהָדָר לִיגְמַר

one should learn first and only then analyse

- (5) The passive participle of הוּא to see — הוּיָא (m), הוּיָא (f) — appears very often in the sense of "fit, fitting" (as Heb. רָאִי).  
(Cf. "visa" in diplomatic usage.)

### OTHER BINYANIM

We give below the conjugation tables of the other four verb-forms met with in the Talmudic literature. (Feminine endings omitted for simplicity.)

	אַתְּפַעַל	פַּעַל	אַפְעַל	אַתְּפַעַל
Past	Passive was tied	Intensive tied up	Causative caused to tie	Reflexive tied myself
Sing. 1.	אַתְּקַטְרַת	קַטְרַת	אַקְטַרַת	אַתְּקַטְרַת
2.	אַתְּקַטְרַת	קַטְרַת	אַקְטַרַת	אַתְּקַטְרַת
3.	אַתְּקַטְרַת	קַטְרַת	אַקְטַרַת	אַתְּקַטְרַת
Plur. 1.	אַתְּקַטְרַנָּא	קַטְרַנָּא	אַקְטַרַנָּא	אַתְּקַטְרַנָּא
2.	אַתְּקַטְרַתּוּ	קַטְרַתּוּ	אַקְטַרַתּוּ	אַתְּקַטְרַתּוּ
3.	אַתְּקַטְרוּ	קַטְרוּ	אַקְטַרוּ	אַתְּקַטְרוּ
Future	will be tied	will tie up	will cause to tie	will tie (my)self
Sing. 1.	אַתְּקַטְרִי	אַקְטַרִי	אַקְטַרִי	אַתְּקַטְרִי
2.	אַתְּקַטְרִי	אַקְטַרִי	אַקְטַרִי	אַתְּקַטְרִי
3.	אַתְּקַטְרִי	אַקְטַרִי	אַקְטַרִי	אַתְּקַטְרִי
Plur. 1.	אַתְּקַטְרִי	אַקְטַרִי	אַקְטַרִי	אַתְּקַטְרִי
2.	אַתְּקַטְרוּ	אַקְטַרוּ	אַקְטַרוּ	אַתְּקַטְרוּ
3.	אַתְּקַטְרוּ	אַקְטַרוּ	אַקְטַרוּ	אַתְּקַטְרוּ



Participle	being tied	tying up	causing to tie	tying oneself
	מִתְקַטֵּר	מְקַטֵּר	מְקַטֵּר	מִתְקַטֵּר
Infinitive	to be tied	to tie up	to cause to tie	to tie oneself
	אֲתִקְטֹר	קִטֵּר	אֲקַטֵּר	אֲתִקְטֹר

## Standard Variations

Some variations occur in the above forms, related to the occurrence of certain letters in the root-stems, as outlined above in the case of the Pe'al. It has not been thought necessary to list these here in full; they can be deduced in most cases without much difficulty from the notes given previously. Some special cases are given below.

- (1) Verbs whose roots commence with א change the א to י in the Af'al. Roots ending in א, ה or י undergo the variations mentioned above for the Pe'al. The verb אתא "to come" combines both these characteristics, and is conjugated in the Af'al as follows:

אתא to come      Af'al אֵיתָא to make come, to bring

	Past	Talm.	Future	Talm.
Sing. 1.	אֵיתִית	אֵיתִית	אֵיתִי	אֵיתִי
2.	אֵיתִית	אֵיתִית	תֵּיתִי	תֵּיתִי
3.	אֵיתִי	אֵיתִי	יֵיתִי	יֵיתִי
Plur. 1.	אֵיתִינָא	אֵיתִינָא	נֵיתִי	נֵיתִי
2.	אֵיתִינָן	אֵיתִינָן	תֵּיתִין	תֵּיתִין
3.	אֵיתִי	אֵיתִי	יֵיתִין	יֵיתִין
Participle	מֵיתִי	מֵיתִי		
Infinitive	אֵיתָא	אֵיתָא		

- (2) Ithpe'al (passive). In some verbs whose 1st root-letter is a sibilant or dental, the ת of the Ithpe'al comes after this first root-letter (as in Hebrew in the Hitpa'el)

Thus: סִיָּם to note; תִּסְתִּיָּם let it be noted.  
שָׁמַע to hear; מִשְׁתַּמֵּעַ it is heard; implied

Where the first root-letter is ו, the ת is replaced by ו inserted between the 1st and 2nd letter of the root.

וָבַן he sold; מוּבָן it is sold.

Where the first letter is ת the ת of the Ithpe'al is elided: תִּבַּר he broke; אֲתִבַּר it was broken.

In Talmudic Aramaic the ת of the Ithpe'al is often omitted in other verbs. E.g.

מִתְבַּעֵי — מִיבַעֵי	it is needed
מִתְקַטֵּל — מִקַּטֵּל	he gets killed
מִתְחַסְרָא — מִיחַסְרָא	it is lacking
אֲתִקְלַע — אִיקְלַע	he visited
מִתְמַנְעֵי — מִימְנְעֵי	they are prevented
אֲתִקְרִיא — אִיקְרִיא	she was called
אֲתִתְוִי — אִיתְוִי	had become fit

## SYNTAX

- (1) In Aramaic the verb generally comes at the end of the sentence. Thus:

בִּאֲדָן דְּנִיָּאֵל לְמִלְכָּא אֲנִל lit. Then Daniel to the king went.

But in the Talmud this rule is not always adhered to.

- (2) The function of the Binyanim may be found to vary. Words which have a simple sense in English may be conjugated in the Af'al in Aramaic. Thus "he found" is אֲשַׁכַּח an Af'al form. The same may apply to the Pa'al (intensive); e.g. "he

praised" is שָׁבַח a Pa'al form. Note also: יָבַן (Pa'al) he sold. יָמַר he learnt; אָנַם (Af'al) he taught.

- (3) The infinitive is sometimes used in conjunction with the active verb for emphasis (as in Biblical, but not Mishnaic, Hebrew). Thus:

מִיָּנָה מִיָּנָה גָּנַב מִיָּנָה they stole it from him (lit. perhaps: "as far as stealing is concerned, they stole it"); מִקְרָע לֹא תִקְרְעוּהוּ וּמִגִּמַּר נִמִּי לֹא תִגְמְרוּ מִיָּנָה you should not tear it up but you should also not learn from it (Bava Bathra 130b).

- (4) The passive participle is often used in conjunction with לִי or לֵיהֶם to express a state of affairs. לֹא שָׁמִיעָא לִי it is not heard by me (I have not heard it) סְבִירָא לֵיהֶם it is held by him (he holds it—i.e. an opinion).

### PRONOMINAL SUFFIXES

These are much used in simple sentences when the object of the verb is: me, you, him, etc. They are given below for verbs in the Pe'al or simple form, but can be used with any active Binyan.

Object	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ
	I	you	he	we	you	they
	tied	tied	tied	tied	tied	tied
me	-	קָטַרְתָּ	קָטַרְתָּ	-	קָטַרְתָּ	קָטַרְתָּ
you (s.)	קָטַרְתָּ	-	קָטַרְתָּ	קָטַרְתָּ	-	קָטַרְתָּ
him	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ
her	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ
us	-	קָטַרְתָּ	קָטַרְתָּ	-	קָטַרְתָּ	קָטַרְתָּ

### Syntax — Correspondences

	I	you	he	we	you	they
	tied	tied	tied	tied	tied	tied
you (pl.)	קָטַרְתָּ	-	קָטַרְתָּ	קָטַרְתָּ	-	קָטַרְתָּ
them	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ	קָטַרְתָּ

### SYNTAX

The pronominal suffix is usually attached to the verb even though the object is expressly referred to in the sentence. Thus: אָנָּה מָצָא בְּבִירָא אֶשְׁכְּחִיתָּהּ I found my ox in your pit (lit.: I, my ox, in your pit I found it).

בָּעָא מִיָּנָה רַב פָּפָא מֵאבַי R. Papa asked of him: of Abaye

### HEBREW-ARAMAIC ROOT-LETTER CORRESPONDENCES

It can be helpful in identifying Aramaic words if one knows that certain Hebrew consonants are replaced by different consonants in Aramaic in a more or less standard way. These correspondences are by no means invariable but they occur with sufficient frequency to be useful. Some examples:

Heb.	Ar.	Trans.	Heb.	Ar.	Trans.
ש	ת		צ	ע	
שָׁלֹשׁ	תַּלְתַּ	three	רַבָּע	רַבַּע	lie down
שֶׁלֶג	תַּלַּג	snow	עֵץ	אֵע	wood
שַׁעַר	תַּרְעָא	gate	אֶרֶץ	אֶרְעָא	land
שׁוֹר	תּוֹר	ox	רַצּוֹן	רַעְנָא	goodwill
צ	ט		ז	ד	
עֲצָה	עֵיטָא	advice	זָכָר	דָּכָר	male
צֹלַע	מַשְׁלַע	limping	זֶה, זֹאת	דֵּן, דָּא	this
צֶלַל	טוּלָא	shade	אָזָן	אִידְנָא	ear
רוץ	רַהַט	run	זָב	דָּאִיב	flow

## END-PIECE

## A few notes on Hebrew vocalisation

(1) Accuracy in vocalisation and pronunciation is often essential to clarity of thought. Even a misplaced accent can lead to a complete change of meaning. E.g.:

בָּנוּ in us      בָּנוּ they built (root בנה);  
 שָׁבוּ they returned (root שוב);  
 שָׁבוּ they captured (root שבה);  
 שָׁתוּ they placed (root שות);  
 שָׁתוּ they drank (root שתה).

(2) The Hiphil of ע-ו verbs sometimes gives rise to some confusion in vocalisation. These are the correct forms:

Root	Past	Present	Future	Infinitive
שוב	הָשִׁיב	מֵשִׁיב	יָשִׁיב	לְהָשִׁיב
בוא	הָבִיא	מְבִיא	יָבִיא	לְהָבִיא
עוד	הָעִיד	מְעִיד	יָעִיד	לְהָעִיד
זור	הָוִיד	מְוִיד	יָוִיד	לְהָוִיד
סור	הָסִיר	מְסִיר	יָסִיר	לְהָסִיר
רום	הָרִים	מְרִים	יָרִים	לְהָרִים

(3) The correct form of pronominal suffixes should also be noted. They must often be distinguished from the simple past tense of verbs, and from the gerund form (much used in Biblical Hebrew). Thus:

Simple past	Past with pronom. suffix	Gerund with pronom. suffix
שָׁמְרוּ they guarded	שָׁמְרוּ he guarded him	שָׁמְרוּ his guarding
שָׁמְרָה she guarded	שָׁמְרָה he guarded her	שָׁמְרָה her guarding

It is clear that failure to distinguish לוּ 'she gave to him' from לוּ 'he gave her/it to him' can easily lead to confusion.



## INTRODUCTION TO THE TALMUD

by

RABBI SAMUEL HA-NAGID<sup>1</sup>

In which he records everything that a beginner needs to know to ease his path in the study of the Talmud.

1. The Talmud is divided into two parts: (a) the Mishna; and (b) the commentary on the Mishna.

2. The Mishna is what is called the "Oral Law". It contains the essential Torah transmitted orally from Moshe Rabbenu to the time of Rabbi Judah the Holy, also known as Rabbi Judah the Prince [ca. 130-220 C.E.], who committed it to writing to ensure its long-term survival in face of the danger that it might be forgotten and lost. [The Mishna also includes much rabbinic legislation promulgated by the Rabbis to safeguard the Torah, in the form of גזירות ותקנות, "fences", decrees and ordinances.]

<sup>1</sup> "Nagid" (=Prince, Ruler) was the title given to the acknowledged head of the Jewish community in Moslem Spain, and also in Egypt. It used to be assumed that the "Rabbi Samuel Ha-Nagid" mentioned here was the distinguished bearer of this name who flourished in Spain in the 11th century and who was a famous talmudist, philosopher, poet and statesman (993-1060). There is however clear evidence that the actual author of this Introduction was another Rabbi Samuel Ha-Nagid who was head of the Egyptian Jewish community about the middle of the 12th Century.

It seems to have been written for adult students who were commencing the study of the Talmud and needed a guide to its structure and methodology. The brief survey it gives can be of great benefit to those of us who find ourselves today in a very similar situation.

This translation is based on a manuscript version in the Sassoon collection (No. 1046). My dear and esteemed friend

3. This work can also be divided into two parts: (a) established law; and (b) rejected law. The established law [insofar as it refers to legislation contained in the Torah itself — *min ha-Torah*] is that which was learned direct from Moshe Rabbenu, who received it direct from the Almighty. It may appear in the name of a single sage or in the name of many, as will be explained later.

4. "Rejected law" is that side of a dispute which though recorded has not been accepted. This may also appear in the name of a single sage or of many. The question may be asked: Why did Rabbenu Ha-Kadosh (Rabbi Judah the Holy) record those matters which are not accepted as law? Surely it would have been better to include only such laws as are binding? The answer is that during the early times each sage recorded for himself all that he had learned, whether accepted or not. When Rabbenu Ha-Kadosh came to record the Mishna he felt compelled to include those views which were not accepted, so as to avoid the possibility of someone bringing forward these opinions, which he may have heard from one of the sages, and endeavouring to contradict the accepted law. If he did so, he could easily be refuted by pointing out that they represent views that have not been accepted. This is pointed out by the Sages in the Mishna [*Eduyot*, chap. 1], where they say: "Why were the words of the single sage

the late Rabbi S. D. Sassoon and the Institute of Microfilmed Hebrew Manuscripts of the Jewish National & University Library of Jerusalem kindly gave me permission to use the microfilm of this manuscript (No. 9291).

The introductory sentence printed in bold type appears only in the manuscript version. Sentences found in the printed editions and not in the manuscript, when included, have been enclosed in braces { }. The numbering of the paragraphs and sub-paragraphs and some items of additional information and clarification have been supplied by the translator. The latter are given in square brackets. The printed version may be found in the Vilna Shass, where it appears after *Massechet Berachot*.

recorded beside the words of the majority to no apparent purpose? Because if anyone were to come and say, 'I heard such-and-such', they will be able to tell him 'You heard this from so-and-so'; meaning 'and this is not the law.'"

5. Thus far we have been discussing the first part of the Talmud, which is the Mishna. The second part, which is the commentary on the Mishna, is called the Gemara [i.e., tradition]. This comprises many components, twenty-one in all; such as Tosefta, Beraitha, explanations, questions, answers, difficulties and their solutions, and many others, which will now be briefly explained.

[1] *Tosefta* ("Addition") is a form of Beraitha — mishnaic material not included in the Mishna — [and is appended to every tractate of the Mishna]. In the Talmud it is usually introduced by the word *תוספתא*. When it follows the rulings of the Mishna it is accepted as law. [It contains much valuable information, throwing light on many a mishna.]

[2] *Beraitha* ("outside material") includes all the other mishnaic material compiled and transmitted by sages after the Mishna, such as the mishnaic material compiled

and recorded by Rabbi Hiyya [favourite disciple of Rabbi Judah the Prince] and Rabbi Oshaya; the *Mishna* of Rabbi Eliezer b. Yaakov, the *Mechilta* of Rabbi Yishmael, the Letters of Rabbi Akiva; as well as the legal midrashim which follow verses of the Torah, such as *Mechilta* on Exodus, *Torat Kohanim* (or *Sifra*) on Leviticus and *Sifre* on Numbers and Deuteronomy. These are generally introduced by the words *תנו רבנן* and conflicting statements by the words *תניא אידך*... *תני תנא*. All Beraitha material which is not contested in the Gemara is accepted as law; where there is a dispute the law is decided according to the rulings given [see paragraphs [6], [7], [8] below].

[3] *Peyrush* (explanation) is the elucidation by the Gemara of matters contained in the Mishna, and is marked by the words "What is so-and-so?" followed by the explanation.

[4] *She'eyla* (Aramaic: *בְּעֵינָא*) is a request for a ruling, and may be addressed by one group to another (*אֲבָעֵינָא לְהוּ*), or by a group to an individual (*בְּעוּ מִיְנִיה*), or by one individual to another (*בְּעָא מִיְנִיה*). The law is determined by the replies given.

[5] *Teshuva* is the answer given to the enquiries mentioned above, and it is established as law in accordance with the rulings given.

[6] *Difficulty* (Aramaic: *קוּשְׁיָא*) refers to an objection raised against the opinion of an Amora by citation of an [apparently] conflicting source. . . . If raised by more than one sage it is introduced by *מִיִּתְיָבִי* and if by one: *אִיִּתְיָבִי*.

[7] *Resolution* (Aramaic: *פִּירוּקָא*) is the answer given resolving the difficulty and if not disputed is [often] accepted as law. [See also [18] below.]

[8] *Refutation* (*תִּיבּוּקָא*) occurs where a ruling is refuted by clear proofs; the law is then decided according to the strength of the proofs. [If the statement of an Amora — a sage of the Talmud — is found to be contradicted by a Tanna — a sage of the Mishna — he is thereby refuted, unless he can find another Tanna to support him.]

\*Note on the origin of disputes (from Maimonides' Introduction to his Commentary to the Mishna):

"Disputes arose only in those parts of the law derived by reasoning. They occurred in connection with matters of fine detail on which no ruling had been transmitted and which consequently had to be derived by a process of deduction and analogy, on the basis of principles and rulings previously handed down. Now it is well known that no two sages think exactly alike, and so disputes arose as to what principle to apply to the precise point of detail under discussion and how to apply it. Particularly in later generations, when troubles and persecutions affected the intensity of learning and the clarity of the thinking process, disputes in matters of detail became quite frequent, and are recorded in the Mishna, and the law is decided according to the majority opinion, or in accordance with rules laid down."

[9] *Support* (Aramaic: סִיּוּעָא) is a source cited to strengthen a given ruling and to support its acceptance; introduced by the words לִימָא קְסִייע לֵיהּ.

[10] *Contradiction* (רִמְיָא) occurs when an apparent contradiction between two [equivalent] sources is pointed out. Introduced by וְרַמְיָנָהּ, וְרַמְיָנָהּ, וְרַמְיָנָהּ.

[11] *Necessity* (צְרִיכוּתָא): a demonstration that each of two or more apparently similar statements in a source is needed, [because each contains some information not provided by the other(s)]. Introduced by וְצָרִיכָא.

[12] *Attack* (אַתְקַפְתָּא) is an objection raised [on the basis of reasoning rather than the citation of conflicting sources]. It is found only in connection with Amoraim (the sages of the later, Gemara, period) and is introduced by ... מְתַקֵּין לָהּ רַבִּי. The decision is as in [8] above.

[13] *Case* (Heb. מַעֲשֶׂה; Aramaic: עִבְרָא) is the citation of an actual happening on which a decision is reported.

[14] *Tradition* (Aramaic: שְׁמַעְתָּא) is a saying containing information on a halachic subject. Opposite: Aggada [see [19] below.]

[15] *Sugya* (סוּגְיָא) is a connected passage of Gemara containing a series of questions and answers.

[16] *Hilchetha* (הִילְכְתָּא): a decision rendered in a case of dispute, where the Gemara concludes "The halacha is according to so-and-so."

[17] *Teyku* (תֵּיקוּ) [literally: "let it stand"] occurs where there is a doubt in the Gemara on a point of halacha and the matter is left without decision. If it relates to a money matter the practice is to follow the lenient ruling [i.e., the defendant is exempted from payment]; and in the case of prohibitions, the practice is to follow the more stringent ruling [except in the case of some rabbinic prohibitions]. . . .

[18] *Interpretation* (Aramaic: שְׁיִנוּיָא): where a sage is faced with a contradiction from an accepted source and he endeavours to re-interpret the source so that it no longer conflicts with his view. . . .

[19] *Aggada* (Aramaic: אַגְדָּא): everything mentioned in the Gemara which is not directly connected with the halachic aspect of a commandment. One should learn from such statements only those things which our minds can grasp. It is important to know that all matters which our Sages established as law, in connection with a commandment transmitted by Moshe Rabbenu who received it from the Almighty, cannot be augmented or diminished in any way. However, the [aggadic] explanations they rendered of biblical verses were in accordance with their individual views and the ideas which occurred to them. We should learn from them insofar as our minds can grasp them; but otherwise we should not build upon them. [Since we have not succeeded in understanding the deeper meaning of their words, we should not attempt to use them as the basis of our thinking.]

[20] *Teaching* (Heb. הוֹרָאָה) is a tradition regarding a commandment issuing from the sages in assemblies or academies.

[21] *Shitta* (Heb. שִׁטָּה) refers to a number of individual sages each reported as holding a similar opinion and cited together as such in the Gemara; in which case we are told that the decision is not like any of them. {You should know that the Talmud was completed in the time of Ravina and Rav Ashi [5th C.] and it is they who taught us the secrets of its compilation, including such rules as the above.}

6. The rules for arriving at decisions in disputes between Tannaim [sages of the Mishna] are as follows:

[1] One against many: the halacha (final decision) is like the many.

[2] A dispute in one mishna followed by an anonymous statement [representing one of the views] in another mishna means that the halacha is in accordance with the latter. [This applies only within one tractate].



[3] An anonymous mishna followed by a mishna containing a dispute on the same point means that the halacha is not like the anonymous mishna. [This also applies only within one tractate.]

[4] If there is a dispute in a *beraitha* and an anonymous statement in a mishna [following one view], the halacha is like the latter.

[5] If there is a dispute in a mishna and an anonymous statement in a *beraitha*, we do not say the halacha is like the *beraitha*, because we say "If Rabbi [Judah the Prince] did not teach it, how could Rabbi Hiyya [the editor of the Beraitha] know it?"

#### 7. Further rules relating to Mishna and Beraitha:

[1] An anonymous mishna is according to Rabbi Meir.

[2] An anonymous statement in the Tosefta is according to Rabbi Nehemia.

[3] An anonymous statement in *Sifra* is like Rabbi Yehuda;

[4] and in *Sifre*, like Rabbi Shimon; and all of them are in general agreement with Rabbi Akiva, whose disciples they were.

[5] Where Rabbi Meir is named in a source, and his decision is disputed, either by Rabbi Yehuda, Rabbi Yose, Rabbi Shimon or Rabbi Eliezer ben Yaakov, the halacha is like his opponent.

[6] Rabbi Yehuda against Rabbi Shimon: the halacha is like Rabbi Yehuda.

[7] [The halacha is always like Rabbi Yose, even against more than one (named) Tanna.]

[8] The *Mishna* of Rabbi Eliezer ben Yaakov is "small but pure" [i.e., he is not mentioned often, but when he is the halacha is always like him].

[9] "Some say" (יְשׁ אֱמֵרִים) means Rabbi Nathan.

[10] "Others say" (אֲחֵרִים אֱמֵרִים) means Rabbi Meir.

[11] Wherever Rabban Shimon ben Gamliel appears in our *Mishna* the halacha is like him, except in three (named) cases. . . .

[12] The halacha is always like Rabbi [Judah the Prince] where he disputes with one other sage. . . .

[13] However, wherever Rabbi [Judah the Prince] disputes with his father [Rabban Shimon ben Gamliel] the halacha is like his father.

[14] Wherever a mishna is cited in the name of Rabbi Shimon ben Elazar and there is no dispute mentioned, the halacha is like him.

[15] Rabbi Eliezer against Rabban Gamliel: the halacha is like Rabban Gamliel. . . .

[16] [The halacha is always like Rabbi Akiva when in dispute with one other sage.]

[17] Beth Shammai against Beth Hillel — the halacha is like Beth Hillel, except in six cases, where the Sages said the decision is like neither of them, and three cases where the halacha is like Beth Shammai.

[18] Whenever a Tanna qualifies his remarks by stating "in which case does this apply" בְּמָה דְּכָרִים אֱמֵרִים or "When does this apply? In such-and-such circumstances", the halacha is like him. Similarly, a mishna introduced by the words "In truth they said" בְּאֵמֶת אָמְרוּ represents the undisputed halacha.

[19] We do not learn the halacha from a mishna alone, but only from the decision given in the Talmud.

#### 8. These are the rules relating to disputes between Amoraim (the sages of the Talmud):

[1] Rav against Shmuel — the halacha is like Rav in prohibitions and like Shmuel in civil laws. [Rav is Rav Abba Aricha (the Tall), 3rd C. The title 'Rav' is given to Amoraim of Babylon. Amoraim of Eretz Yisrael, like Tannaim, are all called 'Rabbi'.]

[2] Rav H̄isda against Rav Huna: the halacha is like Rav Huna.

[3] Rav Sheshet against Rav Naḥman — the halacha is like Rav Sheshet in prohibitions and like Rav Naḥman in civil laws.

[4] The halacha is never like the disciple when in dispute with his teacher.

[5] If a later sage is in dispute with an earlier sage, the halacha is like the later sage. [Since both are within one era — the era of the Amoraim — and therefore of equal status, the opinion of the later one prevails, since he has had the opportunity of considering all the developments of the argument that have taken place in the interim period.]

[6] Rav Yehuda against Rabbah: the halacha is like Rav Yehuda.

[7] Rabbah against Rav Yosef: the halacha is like Rabbah, except in three (named) cases.

[8] Rav Aha against Ravina: the halacha is like Ravina, except in three (named) cases.

[9] The compilers of the Talmud were Rav Ashi and Ravina and their colleagues [5th C.]; and in their time the Talmud was completed.

[10] The halacha is like Mar the son of Rav Ashi except where he is in dispute with his teacher. . . .

[11] Wherever the Gemara says, "So-and-so is refuted" [see 5 [8], above] the halacha is not like that sage. [However, where the Gemara concludes merely with the word *kashya* ("this is difficult") this indicates that the difficulty is merely textual and can be resolved.]

[12] Any dispute which is merely theoretical and has no practical relevance does not have the words "the halacha is like so-and-so" applied to it.

## APPENDIX 2

## TALMUDIC WEIGHTS AND MEASURES

## 1. LINEAR

PARSAH פָּרְסָה	MIL מִיל	AMMAH אַמָּה	ZERET זֶרֶת	TEFACH טֶפַח	ETZBA' אֶצְבַּע	APPROXIMATE MODERN EQUIVALENTS	PARSAH MIL AMMAH ZERET TEFACH ETZBA'
	(approx- imately 1 kilometer)	(Arm's length)	(Span)	(Hands- breadth)	(Thumb- width)	American Metric	
1	4	8,000	16,000	48,000	192,000	2.68 mi. 4320 m.	
	1	2,000	4,000	12,000	48,000	1180 yds. 1080 m.	
		1	2	6	24	21.25 in. 54 cm.	
			1	3	12	10.6 in. 27 cm.	
				1	4	3.5 in. 9 cm.	
					1	0.9 in. 2.25 cm.	

Note: The "approximate modern equivalents" given here are based on the findings of Rabbi Moshe Feinstein *zatza'l.* Some authorities reduce this estimate by about 10% (Rabbi A. H. Noeh *zatza'l.*); while others increase it by about 10% (Chazon Ish *zatza'l.*).

## 2. CAPACITY

SOLID	EPHAH SE'AH אֵיפָה סָאָה		TARKAV תַּרְקָב	OMER עוֹמֶר	KAV קָב	ROVA רֹבַע	BEY TSAH KEZAYIT בַּיִצָּה כְּזַיִּית		APPROXIMATE MODERN EQUIVALENTS		
LIQUID	BAT בַּת		HIN הֵיץ	LOG לֹג		REVI'IT רְבִיעִית					
									American	Metric	
									<i>gallons</i>	<i>litres</i>	EPHAH/BAT
									6.5	24.8	
									2.2	8.3	SE'AH
									1.1	4.1	HIN
									<i>pints</i>		
									5.2	2.5	OMER
									2.9	1.4	KAV
									0.7	0.3	LOG
									<i>fluid oz.</i>	<i>cu. cm.</i>	
									2.9	86	REVI'IT
									1.9	57	BEY TSAH
									0.9	28	KEZAYIT

Note: The "approximate modern equivalents" given here are based on the findings of Rabbi A. H. Noeh *zatshal*. For the purposes of certain mitzvot the equiv-

alents given here are increased by over 50% (*Mishna Brura, Biur Halacha, 271:13*, and Rabbi Moshe Feinstein *zatshal*) or by 75% (*Chazon Ish zatshal*).

## 3. GRAIN MEASURES

KOR	LETECH	SE'AH	KAV	ROVA'	APPROXIMATE MODERN EQUIVALENTS		
כּוֹר	לֶתֶךְ	סָאָה	קָב	רֹבַע'	American	Metric	
1	2	30	180	720	<i>bushels</i> 7.0	<i>litres</i> 246.2	KOR
	1	15	90	360	3.5	123.1	LETECH
		1	6	24	<i>gallons</i> 1.9	8.2	SE'AH
			1	4	<i>pints</i> 2.5	1.4	KAV
				1	0.6	0.3	ROVA'

See note to Table 2.



#### 4. AREA

name of area	i.e. the area in which the amount of grain that can be sown is:	equivalent in square <i>ammot</i>	APPROXIMATE MODERN EQUIVALENTS		
			American acres	Metric hectares	
בֵּית כּוֹר BET KOR	1 KOR	75,000	4.37	1.77	BET KOR
בֵּית סָא'אֲתַיִם BET SA'ATAYIM	2 SE'AH	5,000	sq. yards 1409	sq. meters 1178	BET SA'ATAYIM
בֵּית סָאָה BET SE'AH	1 SE'AH	2,500	705	589	BET SE'AH
בֵּית קָב BET KAV	1 KAV	416 $\frac{2}{3}$	117	98	BET KAV
בֵּית רוֹבָע BET ROVA'	1 ROVA'	104 $\frac{1}{6}$	29	24	BET ROVA'

#### 5. WEIGHT

KIKAR כִּכָּר	MANEH * מָנֶה	PRASS פְּרָס	SELA' ** סֵלַע	DINAR דִּינָר	APPROXIMATE MODERN EQUIVALENTS		
					American	Metric	
1	60	120	1500	6000	pounds 56.2	kilograms 25.5	KIKAR
	1	2	25	100	1.0	grams 425.0	MANEH
		1	12 $\frac{1}{2}$	50	0.5	212.5	PRASS
			1	4	ounces 0.6	17.0	SELA'
				1	0.15	4.25	DINAR

\*Also referred to as *litra* לִיטְרָא = approximately 1 pound.

\*\*Talmudic term for the Biblical *shekel*.

## 6. COINAGE

MANEH	SELA' *	DINAR (ZUZ) דִּנָּר (זוז)	MA'AH מָעָה	PUNDION פּוּנְדִּיּוֹן	ISSAR אִיסָר	PERUTAH פְּרוּטָה	
S I L V E R				C O P P E R			
1	25 1	100 4 1	600 24 6 1	1200 48 12 2 1	2400 96 24 4 2 1	19,200 768 192 32 16 8	MANEH SELA' DINAR MA'AH PUNDION ISSAR
1 GOLDEN DINAR זָהָב דִּנָּר = 25 SILVER DINARIM כֶּסֶף דִּנָּרִים							

\*Talmudical term for the Biblical *shekel*; but the term "shekel" is sometimes colloquially used to denote a half-*sela'*.

Some examples of purchasing power in the time of the Mishna:

A laborer's daily wage could amount to 4 zuz (= *dinarim*) = 1 *sela'* (*Bava Metzia* 76a).

A loaf of bread cost: 1 *pundion* = 1/48 of a *sela'* (*Eruvin* 8, 2).

A cheap loaf: 1 *issar* = 1/96 of a *sela'* (*ib.* 7, 10).

1 *issar* could also buy a flask of oil (*B.M.* 5, 9).

1 *perutah* (1/8 of an *issar*) could buy: lamps and wicks

(*Meila* 6, 3). or: 1 citron (*ib.* 6, 4).

or: 1 pomegranate (*ib.*).

1 cloak or shirt could cost 3 *sela'im* (*ib.*).

A good quality cloak could cost double that — 1 golden *dinar* (*ib.*).

A dwelling could be rented for 1 *sela* per month

or ten *sela'im* per year (*B.M.* 5, 2).

The rent of a bath-house (as a commercial undertaking) could amount to 1 golden *dinar* per month (*B.M.* 8, 8).

A pair of oxen (for plowing) could cost 200 zuz (50 *sela'im*)

(*Bava Batra* 5, 1)

A house or a field could cost 1,000 zuz (250 *sela'im*)

(*B.M.* 48a)

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A house or a field could cost 1,000 *zuz* (250 *sela'im*)  
(*B.M.* 48a)



# מפתח לתנאים ואמוראים

לסה"נ C.E.	לבה"ע A.M.	מקום Place	תרשים Chart	
320	4080	א"י	2	ר' אבא
290	4050	א"י	2	ר' אבא בר זבדא
110	3870		1	אבא שאול
300	4050	א"י	2	ר' אבהו
210	3970	בבל	2	אבוה דשמואל
340	4100	בבל	2	אביי
280	4040	בבל	2	אבימי
220	3980		1, 2	ר' אושעיא
380	4140		2	רב אחא בריה דרב איקא
300	4060	בבל	2	רב אחא בר יעקב
390	4150	בבל	2	רב אחא בריה דרבא
440	4200	בבל	2	רב אחא מדיפתי
220	3970		1, 2	אייבו
350	4100	בבל	2	רב איקא
90	3850		1	רבי אליעזר
60	3820		1	רבי אליעזר בן יעקב (א)
160	3920		1	רבי אליעזר בן יעקב (ב)
170	3930		1	ר' אליעזר בן ר' יוסי הגלילי
100	3860		1	ר' אלעזר המודעי
270	4030	א"י	2	ר' אלעזר בן פדת
100	3860		1	ר' אלעזר בן עזריה
90	3850		1	ר' אלעזר בן ערך
160	3920		1	ר' אלעזר בן שמוע
190	3950		1	ר' אלעזר ב"ר שמעון
130	3890		1	ר' אלעזר חסמא
280	4040	א"י	2	ר' אמי
380	4140	בבל	2	אמימר
280	4040	א"י	2	ר' אסי
400	4150	בבל	2	רב אשי
390	4150	בבל	2	רב ביבי בר אביי
160	3920		1	ברוריה
200	3960	א"י	1	בר קפרא
280	4040	בבל	2	רב גידל
20	3780		1	רבן גמליאל הזקן
90	3850		1	רבן גמליאל דיבנה
220	3980	א"י	1, 2	ר' גמליאל בן רבי
300	4050	א"י	2	רב דימי
270	4030	בבל	2	רב הונא
370	4130	בבל	2	רב הונא בריה דרב יהושע

## APPENDIX 3

### סֵדֶר תַּנָּאִים וְאַמּוֹרָאִים

#### THE SEQUENCE OF TANNAIM AND AMORAIM

Two historical charts are appended. Chart 1 shows the main Tannaim during the period from Hillel to Rabbi Yehuda Ha-Nassi. (For the Tannaim before Hillel, see Pirkei Avot, ch.1.) Chart 2 shows the main Amoraim both in Eretz Yisrael and Babylon. (To provide continuity the bottom lines of Chart 1 have been repeated in the main at the top of Chart 2.)

The scale at the right of the charts shows the Jewish date and the corresponding Common Era date. It should be noted that the space allotted to different centuries is not always uniform. Personalities are placed on the charts in the position corresponding roughly with the assumed period of their main activity. Rabbi — Talmid and family relationships are shown and those who functioned as Nassi (President of the Sanhedrin, or Patriarch) are indicated by a symbol. All symbols are explained at the foot of Chart 2. Where the name of a sage's father appears in smaller type under the sage's name, this indicates that the sage is usually referred to by his own name alone. The place-names in brackets under some names refer to the place of main activity.

The alphabetical index of names which follows enables the student to locate any name on the two charts. The name required will be found either on the date-line indicated or immediately below it. (Ease of reference has been the criterion in selecting the date-lines in the two columns in the index, and the Jewish and civil dates shown there do not always correspond precisely.)

לסה"נ C.E.	לבה"ע A.M.	מקום Place	תרשים Chart	
— 40	3720		1	הלל
350	4110	א"י	2	ר' הלל
370	4130	בבל	2	רב זביד
440	4200	בבל	2	מר זוטרא
310	4070	א"י	2	ר' זירא
330	4090	א"י	2	ר' חגי
340	4100	בבל	2	חומה (אשת אביי)
240	4000	א"י	2	חזקיה
220	3980	א"י	1, 2	ר' חייא
280	4040	א"י	2	ר' חייא בר אבא
340	4100	בבל	2	רב חייא בר אבין
230	3990	א"י	1, 2	ר' חמא ב"ר חנינא
220	3980	א"י	1, 2	ר' חנינא בר חמא
70	3830		1	ר' חנינא בן דוסא
130	3890		1	ר' חנינא בן תרדיון
300	4060	בבל	2	רב חסדא
300	4060	א"י	2	ר' יוסי בר חנינא
100	3860		1	ר' טרפון
50	3910		1	ר' יאשיה (א)
270	4030	א"י	2	ר' יאשיה (ב)
440	4200	בבל	2	יהודה בר מרימר
160	3920		1	ר' יהודה
280	4040	בבל	2	רב יהודה
290	4050	א"י	2	רב יהודה בן פזי
180	3940		1, 2	ר' יהודה הנשיא
240	4000	א"י	2	יהודה בן ר' חייא
250	4100	א"י	2	ר' יהודה נשיאה
90	3850		1	ר' יהושע
200	3950	א"י	1, 2	ר' יהושע בן לוי
250	4000	א"י	2	ר' יוחנן
100	3860		1	ר' יוחנן בן ברוקה
100	3860		1	ר' יוחנן בן נורי
50	3800		1	רבן יוחנן בן זכאי
280	4040	א"י	2	ר' יונה
150	3910		1	ר' יונתן
40	3800		1	יונתן בן הורכנס
30	3790		1	יונתן בן עוזיאל
160	3920		1	ר' יוסי
330	4090	א"י	2	ר' יוסי בר אבין
330	4090	א"י	2	ר' יוסי בר זבדא
190	3950		1	ר' יוסי ב"ר יהודה
120	3880		1	ר' יוסי הגלילי



לס"ה C.E.	לבה"ע A.M.	מקום Place	תרשים Chart	
310	4070	בבל	2	רב יוסף
280	4040	בבל	2	ילתא
190	3950	א"י	1	ר' יצחק (א) (מכבל)
300	4060	א"י	2	ר' יצחק (ב)
200	3960	א"י	1, 2	ר' יצחק בר אבדימי (א)
320	4080	בבל	2	ר' יצחק בר אבדימי (ב)
290	4050	בבל	2	רב יצחק (בריה דרב יהודה)
320	4080	א"י	2	ר' ירמיה
120	3880		1	ר' ישמעאל
150	3900		1	ר' ישמעאל בנו של ר' יוסי הגלילי
170	3930		1	ר' ישמעאל ב"ר יוסי
250	4010	בבל	2	רב כהנא (א)
380	4140	בבל	2	רב כהנא (ב)
190	3950	א"י	1	לוי
160	3920		1	ר' מאיר
450	4200	בבל	2	מר בר רב אשי
410	4170	בבל	2	מר זוטרא
420	4180	בבל	2	מרימר
220	3980	בבל	2	מר עוקבא
150	3910		1	ר' נחמיה
280	4040	בבל	2	רב נחמן
180	3940		1	ר' נתן הבבלי
180	3940		1	סומכוס
310	4060	בבל	2	עולא
120	3880		1	ר' עקיבא
190	3950		1	ר' פנחס בן יאיר
200	3960		1	פלימו
360	4120	בבל	2	רב פפא
50	3800		1	רבי צדוק
250	4010	בבל	2	קרנא
230	3990	בבל	2	רב
340	4100	בבל	2	רבא
310	4070	בבל	2	רבה
250	4010	א"י	2	רבה בר בר חנה
300	4060	א"י	2	רבין
410	4170	בבל	2	רבינא (א) (=רב אבינא)
440	4200	בבל	2	רבינא (ב)
340	4000	בבל	2	רחבא
260	4020	א"י	2	ריש לקיש
340	4100	בבל	2	רמי בר חמא
380	4140	בבל	2	רב שימי בר אשי
240	4000	בבל	2	שמואל

לסה"נ C.E.	לבה"ע A.M.	מקום Place	חרשים Chart	
— 10	3750		1	רבן שמעון (א)
50	3810		1	רבן שמעון (ב)
150	3950		1	ר' שמעון בן אלעזר
140	3900		1	רבן שמעון בן גמליאל
200	3960		1	ר' שמעון בן יהוצדק
160	3920		1	ר' שמעון בן יוחאי
260	4020	א"י	2	ר' שמעון בן לקיש
190	3950		1	ר' שמעון בן מנסיא
290	4050	א"י	2	ר' שמעון בן פזי
310	4070	בבל	2	רב ששת

A foremost disciple of the renowned Rabbi Eliyahu Eliezer Dessler (of blessed memory) and a lifelong student of the Torah, **Rabbi Aryeh Carmell** is in every sense of the term a *talmid chacham*. Over the years he has devoted himself to the practical furtherance of Torah education and the observance of *mitzvot* in the community — first in England and now in Eretz Israel. A gifted writer, he has co-edited *Michtav meEliyahu*, the five-volume posthumous edition of Rabbi Dessler's writings; and the Maharal of Prague's *Commentary on the Aggadot* (both in Hebrew). More recently he has been the co-author of *Kav veNaki*, a concise commentary on *massechtot* of the Jerusalem Talmud. In addition, he has produced four volumes (thus far) titled *Shema Truth!*, out of Rabbi Dessler's writings superbly rendered in English. With an academic background in science, Rabbi Carmell is a founder-member of the Association of Orthodox Jewish Scientists in Great Britain; and is co-editor of *Challenge: Torah views on Science and its problems*. Today he serves as Vice-Principal, as well as Lecturer in Talmud and Ethics, at the Jerusalem Academy of Jewish Studies (*Yeshivat Dvar Yerushalayim*).

**This booklet**, in its present fifth edition, includes the sections of the previous editions, carefully revised: Gemara key words and phrases, in vocalized Aramaic with English translation; commonly used abbreviations explained and translated into English; a concise survey of Aramaic (Talmudic) grammar; and chronological charts of Tannaim and Amoraim. Retaining from the fourth edition the first English translation of Rabbi Samuel HaNagid's *Introduction to the Talmud*, and tables of Talmudic weights and measures, the present fifth edition gives as well chronological charts of the Talmudic Sages, and a map of the Torah centres in the times of the Mishna and Talmud.

This booklet is thus an invaluable aid to anyone embarking on or progressing in the study of the Talmud.



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TALMUD  
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