

The Soncino Babylonian Talmud



UKTZIN

TRANSLATED INTO ENGLISH  
WITH NOTES

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# UKTZIN

## Uktzin Chapter 1

**MISHNAH 1.** THAT WHICH SERVES AS A HANDLE,<sup>1</sup> THOUGH NOT ACTUALLY AS A PROTECTION,<sup>2</sup> BOTH CONTRACTS UNCLEANNESS<sup>3</sup> AND CONVEYS UNCLEANNESS;<sup>4</sup> BUT IT IS NOT INCLUDED.<sup>5</sup> IF IT SERVES AS A PROTECTION THOUGH NOT AS A HANDLE,<sup>6</sup> IT CONTRACTS AND CONVEYS UNCLEANNESS AND IS INCLUDED.<sup>7</sup> IF IT SERVES NEITHER AS A PROTECTION NOR AS A HANDLE,<sup>8</sup> IT NEITHER CONTRACTS NOR CONVEYS UNCLEANNESS.<sup>9</sup>

**MISHNAH 2.** ROOTS OF GARLIC, ONIONS OR LEEKS<sup>10</sup> THAT ARE YET MOIST, OR THEIR TOP-PARTS,<sup>11</sup> BE THEY MOIST OR DRY, ALSO THE SCAPE THAT IS WITHIN THE EDIBLE PART,<sup>12</sup> THE ROOTS OF THE LETTUCE, THE RADISH AND THE TURNIP,<sup>13</sup> [ARE INCLUDED]. SO R. MEIR. R. JUDAH SAYS: ONLY THE LARGE ROOTS OF THE RADISH ARE SO INCLUDED, BUT ITS FIBROUS ROOTS ARE NOT INCLUDED. THE ROOTS OF THE MINT, RUE,<sup>14</sup> WILD HERBS AND GARDEN HERBS THAT HAVE BEEN UPROOTED IN ORDER TO BE PLANTED ELSEWHERE,<sup>15</sup> AND THE SPINAL CORD OF AN EAR OF CORN TOGETHER WITH ITS HUSK,<sup>16</sup> (R. ELEAZAR SAYS: ALSO THE COBWEB-LIKE COVERING OF FRUITS)<sup>17</sup> ALL THESE THINGS CONTRACT AND CONVEY UNCLEANNESS<sup>18</sup> AND ARE INCLUDED.<sup>19</sup>

**MISHNAH 3.** THE FOLLOWING BOTH CONTRACT AND IMPART UNCLEANNESS, BUT ARE NOT INCLUDED [TOGETHER WITH THE REST]: ROOTS OF GARLIC,<sup>20</sup> ONIONS OR LEEKS WHEN THEY ARE DRY, THE SCAPE THAT IS NOT WITHIN THE EDIBLE PART,<sup>21</sup> THE TWIG OF A VINE,<sup>22</sup> A HANDBREADTH LONG ON EITHER SIDE,<sup>23</sup> THE STEM OF THE CLUSTER, WHATSOEVER BE ITS LENGTH,<sup>24</sup> THE TAIL OF THE CLUSTER BEREFT OF GRAPES,<sup>25</sup> THE STEM OF THE 'BROOM'<sup>26</sup> OF THE PALM-TREE TO A LENGTH OF FOUR

HANDBREADTHS,<sup>27</sup> THE STALK OF THE EAR [OF CORN] TO A LENGTH OF THREE HANDBREADTHS, AND THE STALK OF ALL THINGS THAT ARE CUT, TO THE LENGTH OF THREE HANDBREADTHS.<sup>28</sup> IN THE CASE OF THOSE THINGS NOT USUALLY CUT, THEIR STALKS AND ROOTS OF ANY SIZE WHATSOEVER.<sup>29</sup> AS FOR THE OUTER HUSKS OF GRAINS,<sup>30</sup> THEY BOTH CONTRACT AND IMPART UNCLEANNESS,<sup>31</sup> BUT ARE NOT INCLUDED.<sup>32</sup>

**MISHNAH 4.** THE FOLLOWING, HOWEVER, NEITHER CONTRACT NOR IMPART UNCLEANNESS, AND ARE NOT INCLUDED:<sup>32</sup> THE ROOTS OF CABBAGE-STALKS,<sup>33</sup> YOUNG SHOOTS OF BEET GROWING OUT OF THE ROOT,<sup>34</sup> AND SUCH TURNIP-HEADS THAT ARE ORDINARILY CUT OFF BUT IN THIS CASE WERE PULLED UP [WITH THEIR ROOTS].<sup>35</sup> R. JOSE DECLARES THEM ALL SUSCEPTIBLE TO CONTRACT UNCLEANNESS,<sup>36</sup> BUT HE DECLARES INSUSCEPTIBLE CABBAGE-STALKS AND TURNIP-HEADS.<sup>37</sup>

**MISHNAH 5.** STALKS OF ALL EDIBLES THAT HAVE BEEN THRESHED IN THE THRESHING-FLOOR ARE CLEAN;<sup>38</sup> BUT R. JOSE PRONOUNCES THEM UNCLEAN.<sup>39</sup> A SPRIG OF A VINE WHEN STRIPPED OF ITS GRAPES IS CLEAN,<sup>38</sup> BUT IF ONE GRAPE ALONE IS LEFT THEREON, IT IS UNCLEAN.<sup>40</sup> A TWIG OF A DATE-TREE STRIPPED OF ITS DATES IS CLEAN,<sup>41</sup> BUT IF ONE DATE REMAINS THEREON, IT IS SUSCEPTIBLE, SIMILARLY, WITH PULSE:<sup>42</sup> IF THE PODS WERE STRIPPED FROM THE STEM IT IS CLEAN, BUT IF EVEN ONE POD ALONE REMAINS, IT IS UNCLEAN. R. ELEAZAR B. 'AZARIAH DECLARES [THE STALK] OF THE BEAN CLEAN,<sup>43</sup> BUT DECLARES UNCLEAN THE STALK OF OTHER PULSE,<sup>44</sup> SINCE IT IS OF USE<sup>45</sup> WHEN [THE PULSE] IS HANDLED.<sup>46</sup>

**MISHNAH 6.** STALKS OF FIGS AND DRIED FIGS, KELUSIM FIGS,<sup>47</sup> AND CAROBS BOTH CONTRACT AND IMPART UNCLEANNESS,

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AND ARE INCLUDED.<sup>48</sup> R. JOSE SAYS: ALSO THE STALKS OF THE GOURD,<sup>49</sup> OF PEARS AND PIPPINS,<sup>50</sup> QUINCES,<sup>51</sup> AND CRAB-APPLES.<sup>52</sup> THE STALKS OF THE GOURD<sup>53</sup> AND THE ARTICHOKE [TO THE LENGTH OF] ONE HANDBREADTH (R. ELEAZAR SON OF R. ZADOK SAYS: TWO HANDBREADTHS) — [ALL] THESE CONTRACT AND IMPART UNCLEANNESS; BUT ARE NOT INCLUDED.<sup>54</sup> AS FOR THE STALKS OF ALL OTHER FRUITS, THEY NEITHER CONTRACT NOR IMPART UNCLEANNESS.<sup>55</sup>

(1) To fruit or plants, like the stalks of apples, grapes, plums, or a marrowless bone held in the hand in order to enjoy the meat thereon.

(2) Thus excluding that part of the stalk actually touching the fruit and attached to the kernel.

(3) For though the handle itself is not edible, but since it serves as a connective to the fruit, it is rendered unclean when the edible part suffers uncleanness.

(4) If the handle suffers uncleanness the edible part becomes also unclean. Derived from Lev. XI, 37 (v. Bert.).

(5) With the rest of the food to complete the egg's bulk necessary for the transmission of uncleanness.

(6) I.e., the husk of plant or fruit protecting it, which men do not grip hold of when eating; accordingly, it is regarded as part of the fruit itself.

(7) Which includes such things as wheat and barley in their husks used for the purpose of sowing. This is inferred from Lev. XI, 37, for were it to refer merely to the contraction and imparting of uncleanness, it would have been too obvious.

(8) Like the fibrous substance of fruits or vegetables.

(9) And, of course, cannot be included.

(10) With heads to them.

(11) The protuberance on blossom-end of fruits, having the appearance of a pestle seated in a mortar; hence the upper portion of fruit.

(12) I.e., the radical stem, bearing fructification, but no leaves. The scape is the central stalk of the onion, as far as it is surrounded by the edible part (v. L.).

(13) גַּבְדִּים, a kind of radish resembling the carrot as to foliage, and the radish as to taste, cf. Kil. I, 3, 5.

(14) Cf. Kil. I, 8: 'You must not graft rue on white cassia because it would be a combination of a herb with a tree'.

(15) With the result that he takes good care to see that the roots are plucked up with herbs, to which they serve as a protection.

(16) Which serves as a protection to the ear of corn.

(17) The downy growth on the tops of vegetables, resembling almost a spider's web, a view with which the Halachah does not concur.

(18) As protection.

(19) To make up the required egg's bulk to impart uncleanness.

(20) Being dried up, they no longer serve as 'protection', but solely as 'handles'.

(21) V. p. 573 n. 12.

(22) From which a grape-cluster hangs.

(23) Were the branch less, it could not be called 'handle', being too slender to support a heavy cluster of grapes, and not of sufficient size of which to take a grip (L.).

(24) Even if this be very great. So Bert. According to L., however, even if it be smaller than a handbreadth.

(25) After the grapes had fallen off, the tail of the cluster need not be of the stipulated handbreadth.

(26) The fan-shaped twig of the palm-tree which resembles a broom, with which it is possible to sweep the house; cf. Suk. 40a.

(27) But not more.

(28) The three handbreadths are thus explained: one of which the reaper takes hold, one that is left near the ears of corn, and one below, so that his hand does not receive a cut from the sickle.

(29) I.e., long or short, for once they have been uprooted he does not mind how much is left of the ear of corn.

(30) The glumes of the ears of corn; Hul. 119b.

(31) Since all are stalks whereby the fruit is held.

(32) Together with the rest to constitute the egg's bulk.

(33) On top of the cabbage are leaves of helmet shape. These are usually thrown away.

(34) Left in the soil when the beets are cut for others to grow.

(35) All these serve neither as 'handles' nor as 'protection'.

(36) Regarding them all as 'handles' to the food.

(37) Which he agrees are of no purpose whatsoever.

(38) Viz., not susceptible to defilement. Threshing used to be done with the aid of animals or sticks, thus rendering the stalks too weak to be considered after this as handles; Hul. 118a.

(39) Namely susceptible to uncleanness; his contention being that they are liable to be upturned with the pitchfork together with the grain, hence they serve as handles; cf. Suk. 14a.

(40) This one grape causes the sprig to be considered as a handle.

(41) Not regarding this twig as a handle to the stalk of the broom.

(42) Others render 'summer-fruits'.

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(43) Being of the large kind, they do not need the protection of the twig.

(44) Being small, the twig of necessity acts as a kind of protection to them.

(45) Lit., 'he desires'.

(46) Accordingly, he wishes them to be attached to the sprig, which thus acts as a handle to them; Hul. 119a.

(47) A species of dried figs, so Maim.; according to Rashi: a kind of pea or bean. Aliter: the fruit of the Judas tree. These were used for cooking purposes; Ned. 50a. Aliter: acorns.

(48) To constitute the required egg's bulk, for occasionally they are eaten with the fruit.

(49) A general name for cucumbers and pumpkins. These gourd-stalks are sometimes cooked together with the edible parts.

(50) Kerustemilin. According to L., a kind of crab-apple; cf. Ma'as. I, 3 where it refers to the 'crustumenian pear'.

(51) Perishin (lit., 'set aside, excellent'); they are so called because there is no species of fruit so well adapted for cooking as this (J. Kil. I, 27a); cf. Suk. 31a.

(52) Medlars, a small and shrunken fruit.

(53) Bert. stresses that the Mishnah only refers to the Greek species of gourd; for the stalks of others are very tiny.

(54) With the food to constitute the required amount to convey uncleanness.

(55) Needless to say, they are not included with the rest to constitute the egg's bulk.

## Uktzin Chapter 2

**MISHNAH 1.** LEAVES OF OLIVES PICKLED<sup>1</sup> TOGETHER WITH THE OLIVES REMAIN CLEAN,<sup>2</sup> FOR THEIR PICKLING WAS ONLY FOR THE SAKE OF APPEARANCES.<sup>3</sup> THE FIBROUS SUBSTANCE<sup>4</sup> ON A CUCUMBER AND THE FLOWER-LIKE SUBSTANCE THEREIN ARE CLEAN;<sup>5</sup> BUT R. JUDAH IS OF THE OPINION THAT AS LONG AS IT IS STILL LYING BEFORE THE MERCHANT, IT IS UNCLEAN.<sup>6</sup>

**MISHNAH 2.** ALL KINDS OF FRUIT-STONES BECOME UNCLEAN AND IMPART UNCLEANNESS BUT ARE NOT INCLUDED;<sup>7</sup> BUT THE STONES OF FRESH DATES,<sup>8</sup> EVEN WHEN DETACHED [FROM THE EDIBLE PART], ARE INCLUDED;<sup>9</sup> BUT THOSE OF DRIED DATES ARE NOT INCLUDED. ACCORDINGLY, THE PERICARP<sup>10</sup> OF DRIED

DATES IS INCLUDED,<sup>11</sup> BUT THAT OF FRESH DATES IS NOT INCLUDED.<sup>12</sup> IF ONLY PART OF A FRUIT-STONE IS DETACHED, THEN ONLY THAT PART NEAR THE EDIBLE PORTION IS INCLUDED.<sup>13</sup> [SIMILARLY] WITH A BONE ON WHICH THERE IS FLESH, ONLY THAT PART THAT IS CLOSE TO THE EDIBLE PART IS INCLUDED. [IF THE BONE] HAS FLESH ONLY UPON ONE SIDE THEREOF, R. ISHMAEL SAYS: WE TAKE IT AS THOUGH [THE FLESH] ENCOMPASSES IT LIKE A RING;<sup>14</sup> BUT THE SAGES SAY: [ONLY] THAT PART CLOSE TO THE EDIBLE PART IS INCLUDED [AS IS THE CASE] FOR EXAMPLE WITH SAVORY,<sup>15</sup> HYSSOP AND THYME.<sup>16</sup>

**MISHNAH 3.** IF A POMEGRANATE OR MELON HAS ROTTED IN PART, [WHAT IS ROTTEN] IS NOT INCLUDED;<sup>17</sup> AND IF [THE FRUIT] IS SOUND AT EITHER END BUT HAS ROTTED IN THE MIDDLE, [WHAT IS ROTTEN] IS NOT INCLUDED.<sup>18</sup> THE NIPPLE OF A POMEGRANATE IS INCLUDED, BUT THE FIBROUS SUBSTANCE THEREOF IS NOT INCLUDED. R. ELEAZAR SAYS: ALSO THE COMB<sup>19</sup> [THEREOF] IS NOT SUSCEPTIBLE TO UNCLEANNESS.<sup>20</sup>

**MISHNAH 4.** ALL KINDS OF HUSKS CONTRACT AND IMPART UNCLEANNESS, AND ARE INCLUDED.<sup>21</sup> R. JUDAH SAYS: AN ONION HAS THREE SKINS: THE INNERMOST ONE WHETHER IT IS IN ITS ENTIRE STATE OR WHETHER IT BE PIERCED WITH HOLES<sup>22</sup> IS INCLUDED; THE MIDDLE ONE WHEN IT IS IN A WHOLE STATE IS INCLUDED, BUT WHEN IT IS PIERCED WITH HOLES IT IS NOT INCLUDED;<sup>23</sup> THE OUTERMOST SKIN IS IN EITHER CASE REGARDED AS INSUSCEPTIBLE TO UNCLEANNESS.<sup>24</sup>

**MISHNAH 5.** IF ONE CHOPS UP [FRUIT] FOR COOKING PURPOSES, EVEN IF [THE CHOPPING HAD] NOT BEEN COMPLETELY FINISHED,<sup>25</sup> IT IS NOT REGARDED AS CONNECTED. IF HIS INTENTION, HOWEVER, HAD BEEN TO PICKLE<sup>26</sup> OR TO



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BOIL IT,<sup>27</sup> OR TO SET IT ON THE TABLE,<sup>28</sup> THEN IT IS REGARDED AS CONNECTED.<sup>29</sup> IF HE BEGAN TO TAKE [THE PIECES] APART, [ONLY] THAT PART OF THE FOOD WHICH HE BEGAN TO TAKE APART IS NOT CONSIDERED A CONNECTIVE.<sup>30</sup> NUTS THAT HAD BEEN STRUNG TOGETHER,<sup>31</sup> OR ONIONS THAT HAD BEEN PILED TOGETHER, COUNT AS CONNECTIVES.<sup>32</sup> IF HE BEGAN TO TAKE THE NUTS APART,<sup>33</sup> OR TO STRIP THE ONIONS, ONLY THAT [ON WHICH HE BEGAN] IS NOT DEEMED AS CONNECTIVE.<sup>34</sup> [SHELLS OF] NUTS AND ALMONDS ARE CONSIDERED AS CONNECTIVES [WITH THE EDIBLE PART] UNTIL THEY ARE CRUSHED.<sup>35</sup>

*MISHNAH 6.* [THE SHELL OF] A ROASTED EGG<sup>36</sup> [IS CONSIDERED A CONNECTIVE]<sup>37</sup> UNTIL IT IS CRACKED;<sup>38</sup> THAT OF A HARD-BOILED EGG [IS CONSIDERED A CONNECTIVE] UNTIL IT IS ENTIRELY BROKEN UP.<sup>39</sup> A MARROW-BONE SERVES AS A CONNECTIVE<sup>40</sup> UNTIL IT IS WHOLLY CRUSHED;<sup>41</sup> AND [THE RIND OF] A POMEGRANATE THAT HAS BEEN DIVIDED INTO HALVES SERVES AS CONNECTIVE UNTIL IT HAS BEEN KNOCKED WITH A STICK.<sup>42</sup> SIMILARLY, LOOSE STITCHES OF LAUNDRYMEN<sup>43</sup> OR A GARMENT THAT HAD BEEN STITCHED TOGETHER WITH THREADS OF MIXED STUFF,<sup>44</sup> SERVE AS CONNECTIVES UNTIL ONE BEGINS TO LOOSEN THEM.<sup>45</sup>

*MISHNAH 7.* THE [OUTER] LEAVES OF VEGETABLES IF THEY ARE GREEN<sup>46</sup> ARE INCLUDED,<sup>47</sup> BUT IF THEY HAVE WHITENED<sup>48</sup> THEY ARE NOT INCLUDED. R. ELEAZAR B. ZADOK SAYS: THE WHITE LEAVES OF CABBAGE ARE INCLUDED BECAUSE THEY ARE EDIBLE. SO ALSO THOSE OF LETTUCES,<sup>49</sup> BECAUSE THEY PRESERVE THE EDIBLE PART.

*MISHNAH 8.* WITH REGARD TO THE LEEK-LIKE SPROUTS OR THE CENTRE SPROUTS OF ONIONS, IF THERE IS SAP IN THEM THEY ARE TO BE MEASURED AS THEY

ARE;<sup>50</sup> IF THERE IS A VACUUM WITHIN THEM, IT MUST BE SQUEEZED TIGHTLY TOGETHER.<sup>51</sup> SPONGY BREAD<sup>52</sup> IS MEASURED AS IT IS,<sup>50</sup> BUT IF THERE IS A VACUUM WITHIN IT, IT MUST BE PRESSED FIRMLY. THE FLESH OF A CALF WHICH HAD SWOLLEN,<sup>53</sup> OR THE FLESH OF AN OLD [BEAST] THAT HAS SHRUNKEN IN SIZE, ARE MEASURED IN THE CONDITION THEY ARE IN.<sup>54</sup>

*MISHNAH 9.* A CUCUMBER PLANTED IN A POT<sup>55</sup> WHICH SO GREW TILL IT REACHED OUT OF THE POT IS NOT DEEMED SUSCEPTIBLE.<sup>56</sup> R. SIMEON SAID: WHAT IS THEREIN TO MAKE IT CLEAN?<sup>57</sup> NO;<sup>58</sup> THAT WHICH HAS ALREADY BECOME UNCLEAN CONTINUES IN ITS UNCLEANNESS,<sup>59</sup> AND ONLY THAT WHICH IS INSUSCEPTIBLE<sup>60</sup> CAN BE EATEN.

*MISHNAH 10.* VESSELS MADE OF CATTLE DUNG OR OF EARTH<sup>61</sup> THROUGH WHICH THE ROOTS CAN PENE TRATE,<sup>62</sup> DO NOT RENDER THE SEEDS SUSCEPTIBLE.<sup>63</sup> A PERFORATED PLANT-POT DOES NOT RENDER SEEDS SUSCEPTIBLE;<sup>64</sup> BUT IF IT HAS NO HOLE, THE SEEDS DO BECOME SUSCEPTIBLE.<sup>65</sup> WHAT SHOULD BE THE HOLE'S DIMENSION? SUCH THAT A SMALL ROOT CAN PUSH ITS WAY THROUGH. IF IT WAS FILLED WITH EARTH TO ITS BRIM,<sup>66</sup> IT IS DEEMED AS A BOARD WITHOUT AN EDGE.<sup>67</sup>

- (1) In wine or vinegar, or other preservative liquids.
- (2) I.e., they are insusceptible to uncleanness, as they are regarded neither as handle nor protection to the olives.
- (3) For when the leaves are still attached, the olives lend the appearance of having just been plucked, and serve as a guarantee for freshness. Thus his intention never was to eat the olive leaves, or to preserve the olives from getting spoiled.
- (4) A parasitic growth on shrubs.
- (5) Being neither handle nor protection.
- (6) While still unsold, this fibrous substance gives the cucumber the appearance of having been just plucked and proves more attractive to the purchaser. Accordingly, they may be regarded as

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a kind of protection to the fruit. In addition, they prevent the cucumber from being soiled by the fingers of intending purchasers whose custom it is to feel the fruit before buying. In this wise, they differ from the case first cited in our Mishnah concerning the leaves of the olives, with the ruling on which R. Judah agrees.

(7) To constitute the required egg's bulk; these stones being considered as handles but not as protection.

(8) Containing sap, they can be sucked in the mouth.

(9) With the edible part, since their juice is acceptable.

(10) The membranous enclosure separating the stone of the date from the flesh.

(11) With the edible part. In dry dates, the skin is thing and can be eaten with the fruit.

(12) Being bitter, the husk is usually cast aside.

(13) Part of the fresh fig was left with the fruit-stone, and the part near the edible portion was regarded as a protection.

(14) And all that part which could be then encompassed is included.

(15) A plant classified with the hyssop; Ma'as. III, 9; Sheb. VIII, 1.

(16) The stalks close to the edible parts of these plants are included (Asheri).

(17) To form the egg's bulk, since the rotted part must be cast away.

(18) Since the rotted centre can in no wise be included as edible. V. L. for the necessity of adding this statement.

(19) The sprouting hairs on the nipple of the pomegranate bear a striking resemblance to a comb.

(20) For even when they are lopped off from the fruit, the fruit-stones are not revealed; hence, they cannot be regarded as a protection. In the case of the nipple, however, the fruit-stones are laid bare when that is cut off, and the fruit does suffer as a consequence.

(21) To form the required bulk. Bert. excludes from this general statement the moist outward shells of nuts at the time of their gathering, for these also are not a protection; cf. Hul. 119b on the subject.

(22) Though such a state can scarcely be regarded as a protection to the edible part of the onion.

(23) For unlike the innermost skin, it is not eaten.

(24) Regardless of the fact whether it is whole or pierced. This skin is very thin and peels off when only touched by the hand; accordingly it can be regarded neither as handle nor as protection.

(25) I.e., some of the pieces are still attached. Since in the process of cooking they will eventually become detached, they are already considered apart.

(26) In vinegar or pungent salt water.

(27) Lit., 'to seethe them'; i.e., to over-boil them. For שליקה is a more intensive process than plain cooking, בישול. In the case of pickling and boiling intensively, they become hard again and do not fall apart as in the case of plain cooking.

(28) Without chopping them up, separating them just sufficiently to enable his guests to take up separate portions, being content that they should be attached until such time as required.

(29) Each one serving as a handle to the other, and because they are considered as one pile, since the cutting has not been complete.

(30) And we do not surmise that since he began to separate some of them his intention was to do so to all.

(31) On a thread to dry whilst they are still in a tender state.

(32) Being considered as one pile.

(33) A few nuts began to break, leaving a portion still attached.

(34) For the others will soon follow suit.

(35) For the shells, even when cracked, still serve as a protection to the nuts.

(36) Or, 'lightly-boiled'.

(37) For the smallest hole therein enables one to sip the contents of the egg still in a liquid state.

(38) Cf. Hul. 92b. Once a crack has occurred, the liquid will find a way out through the hole, and the shell will no longer act as a protection.

(39) For the egg will still remain within the shell, even if the latter suffers a severe crack. It is, therefore, a protection until completely broken.

(40) With the marrow.

(41) When it cannot serve as protection to the marrow.

(42) To extract its edible seeds.

(43) It was their custom loosely to sew the garments together so that they should not get lost, and then to separate them.

(44) Cf. Par. XII, 9. His avowed intention was to unloose them later, for Kil'ayim is forbidden in the Torah, but as long as they are sewn together they are counted as connectives.

(45) Hence should one of the garments contract uncleanness, the other also is affected. Once he begins to loosen the stitches which bind them together, they can no longer be deemed as one garment.

(46) When they are eaten.

(47) With the edible parts.

(48) I.e., when they have withered, a condition which renders them inedible.

(49) Which though not eaten still serve as a protection.

(50) Viz., without squeezing the core as in the case of the vacuum.

(51) In order to include the sap so as to obtain the egg's bulk necessary to impart uncleanness.

(52) I.e., bread blown up like a sponge.

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(53) In the process of cooking, the flesh of the calf swells in dimension, whereas that of an old beast shrinks.

(54) Though the calf's flesh may have been less than the size of an egg prior to the cooking, or the flesh of an old beast more, still we estimate them in their present condition; cf. Toh. V, 7.

(55) Which has no hole beneath, with the result that the cucumber has not the legal ruling applied to things growing directly out of the soil (v. next Mishnah). Our Mishnah deals with a case where the cucumber had already received contact with liquid.

(56) Since the cucumber now reaches outside the pot, and only air separates it from the soil, even if that part of the cucumber within the pot had come into contact with defilement prior to its replanting, it now becomes clean, as is the law of all unclean seedlings that have been planted; v. Ter. IX, 7 (Bert.).

(57) Why should that part within the pot which had become unclean now be declared clean? Is it not enough to pronounce just that part outside the pot clean, but that within as unclean, since the pot has no hole beneath?

(58) R. Simeon is continuing his argument.

(59) Viz., that part within the pot.

(60) The part without the pot.

(61) Unbaked clay. There are three utensils which do not contract uncleanness neither according to Biblical nor Rabbinical injunction: vessels of stone, cattle-dung or unbaked clay.

(62) Though the vessels themselves are not actually perforated, yet their sides are so thin that their roots within can force their way out. Hence does the Mishnah omit stone vessels, the sides of which can obviously resist the drive of the roots outwards.

(63) For such vessels are accounted as if they had been part of the soil; hence the objects within are insusceptible to uncleanness.

(64) Being considered as if growing directly out of the soil. Having a hole, which connects the plant directly with the soil beneath, the pot loses the status of a vessel.

(65) For then it is regarded as a vessel, and the plants therein have the same ruling as those that have already been plucked from the soil.

(66) The unperforated plant pot was filled with earth, and thus not accounted at all as a vessel.

(67) I.e., an edge, by which a flat utensil is made into a vessel-like receptacle. Because it has no such receptacle it cannot be considered susceptible, and is regarded as the soil itself from which it is separated on the four sides thereof only by air; cf. Kel. II, 3 where the general principle is laid down that 'those earthenware vessels which have no inner part, no regard is paid to their outward part'.

## Uktzin Chapter 3

**MISHNAH 1.** SOME THINGS NEED TO BE RENDERED SUSCEPTIBLE [TO UNCLEANNESS],<sup>1</sup> BUT THEY DO NOT NEED INTENTION,<sup>2</sup> [WHILST OTHERS NEED] INTENTION AND TO BE RENDERED SUSCEPTIBLE. [STILL OTHERS THERE ARE THAT] NEED INTENTION, BUT DO NOT NEED TO BE RENDERED SUSCEPTIBLE, [WHILST OTHERS THAT] NEED NEITHER TO BE RENDERED SUSCEPTIBLE NOR INTENTION. SUCH EDIBLES THAT ARE DESIGNATED AS HUMAN FOOD NEED TO BE RENDERED SUSCEPTIBLE, BUT DO NOT NEED INTENTION.<sup>3</sup>

**MISHNAH 2.** THAT WHICH HAS BEEN SEVERED FROM A MAN,<sup>4</sup> BEAST, WILD ANIMAL, BIRD, OR FROM THE CARRION OF AN UNCLEAN BIRD,<sup>5</sup> AND THE FAT IN VILLAGES,<sup>6</sup> AND (ALL KINDS OF WILD VEGETABLES,<sup>7</sup> SAVE TRUFFLES<sup>8</sup> OR FUNGUS<sup>9</sup> — R. JUDAH SAYS, SAVE FIELD-LEEKS,<sup>10</sup> PURSLANE<sup>11</sup> AND THE ASPHODEL.<sup>12</sup> AND R. SIMEON SAYS, SAVE CARDOON,<sup>13</sup> AND R. JOSE SAYS, SAVE ACORNS<sup>14</sup> — BEHOLD ALL THESE<sup>15</sup> NEED BOTH INTENTION AND TO BE RENDERED SUSCEPTIBLE [TO UNCLEANNESS].<sup>16</sup>

**MISHNAH 3.** THE CARRION OF AN UNCLEAN BEAST AT ALL PLACES,<sup>17</sup> AND OF A CLEAN BIRD IN VILLAGES, NEED INTENTION<sup>18</sup> BUT DO NOT NEED TO BE RENDERED SUSCEPTIBLE.<sup>19</sup> THE CARRION OF A CLEAN BEAST IN ALL PLACES,<sup>20</sup> AND THAT OF A CLEAN BIRD, AND ALSO FAT<sup>21</sup> IN THE MARKET PLACES, REQUIRE NEITHER INTENTION<sup>22</sup> NOR TO BE RENDERED SUSCEPTIBLE.<sup>23</sup> R. SIMEON SAYS, ALSO<sup>24</sup> [THE CARRION OF] THE CAMEL, RABBIT, CONEY OR PIG.

**MISHNAH 4.** THE DILL<sup>25</sup> STALK AFTER HAVING GIVEN ITS TASTE TO A DISH IS NO LONGER SUBJECT TO THE LAWS OF TERUMAH,<sup>26</sup> AND ALSO NO LONGER

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IMPARTS FOOD UNCLEANNESS.<sup>27</sup> THE YOUNG SPROUTS OF THE SERVICE-TREE,<sup>28</sup> OF GARDEN CRESS,<sup>29</sup> OR LEAVES OF THE WILD ARUM,<sup>30</sup> DO NOT IMPART FOOD UNCLEANNESS UNTIL THEY ARE SWEETENED.<sup>31</sup> R. SIMEON SAYS: ALSO [THE LEAVES OF] THE COLOCYNTH ARE LIKE THEM.

*MISHNAH 5.* COSTUS,<sup>32</sup> AMOMUM,<sup>33</sup> PRINCIPAL SPICES, [ROOTS OF] CROWFOOT,<sup>34</sup> ASAFOETIDA,<sup>35</sup> PEPPER AND LOZENGES MADE OF SAFFRON<sup>36</sup> MAY BE BOUGHT WITH TITHE MONEY,<sup>37</sup> BUT THEY DO NOT CONVEY FOOD UNCLEANNESS.<sup>38</sup> SO R. AKIBA. SAID R. JOHANAN B. NURI TO HIM: IF THEY MAY BE BOUGHT WITH [SECOND] TITHE MONEY, THEN WHY SHOULD THEY NOT IMPART FOOD UNCLEANNESS? AND IF THEY DO NOT IMPART FOOD UNCLEANNESS, THEN THEY SHOULD ALSO NOT BE BOUGHT WITH [SECOND] TITHE MONEY.<sup>39</sup>

*MISHNAH 6.* UNRIPE FIGS OR GRAPES, R. AKIBA SAYS, CONVEY FOOD UNCLEANNESS; BUT R. JOHANAN B. NURI SAYS: [THIS IS ONLY] WHEN THEY HAVE REACHED THE SEAS ON WHEN THEY ARE LIABLE TO TITHES.<sup>40</sup> OLIVES AND GRAPES THAT HAVE HARDENED,<sup>41</sup> BETH SHAMMAI SAY, BECOME SUSCEPTIBLE TO UNCLEANNESS,<sup>42</sup> WHEREAS BETH HILLEL SAY: THEY ARE INSUSCEPTIBLE.<sup>43</sup> BLACK CUMMIN, BETH SHAMMAI SAY, IS NOT SUSCEPTIBLE, BUT BETH HILLEL SAY: IT IS SUSCEPTIBLE.<sup>44</sup> [THEIR DISPUTE ALSO EXTENDS] TO [THEIR LIABILITY TO] TITHES.<sup>45</sup>

*MISHNAH 7.* THE TERMINAL BUD OF A PALM<sup>46</sup> IS LIKE WOOD IN EVERY RESPECT,<sup>47</sup> SAVE THAT IT MAY BE BOUGHT FOR [SECOND] TITHE MONEY.<sup>48</sup> UNRIPENED DATES<sup>49</sup> ARE CONSIDERED FOOD,<sup>50</sup> BUT ARE EXEMPT FROM TITHES.<sup>51</sup>

*MISHNAH 8.* WHEN DO FISH BECOME SUSCEPTIBLE TO UNCLEANNESS?<sup>52</sup> BETH

SHAMMAI SAY: AFTER THEY HAVE BEEN CAUGHT.<sup>53</sup> BETH HILLEL SAY: ONLY AFTER THEY ARE DEAD.<sup>54</sup> R. AKIBA SAYS: [IT ALL DEPENDS] IF THEY CAN STILL LIVE.<sup>55</sup> IF A BRANCH OF A FIG TREE WAS BROKEN OFF, BUT IT WAS STILL ATTACHED BY ITS BARK,<sup>56</sup> R. JUDAH SAYS: [THE FRUIT THEREON] IS STILL NOT SUSCEPTIBLE TO UNCLEANNESS; BUT THE SAGES SAY: [IT ALL DEPENDS] WHETHER THEY COULD STILL LIVE.<sup>57</sup> GRAIN THAT HAD BEEN UPROOTED, EVEN THOUGH IT BE ATTACHED TO THE SOIL BY THE SMALLEST OF ROOTS, IS NOT SUSCEPTIBLE TO UNCLEANNESS.<sup>58</sup>

*MISHNAH 9.* THE FAT [OF THE CARCASE] OF A CLEAN BEAST IS NOT REGARDED AS UNCLEAN WITH CARRION UNCLEANNESS;<sup>59</sup> FOR THIS REASON IT MUST FIRST BE MADE SUSCEPTIBLE. THE FAT OF AN UNCLEAN BEAST, HOWEVER, IS REGARDED AS UNCLEAN WITH CARRION UNCLEANNESS;<sup>60</sup> FOR THIS REASON IT NEED NOT BE MADE AT FIRST SUSCEPTIBLE.<sup>61</sup> AS FOR UNCLEAN FISH AND UNCLEAN LOCUSTS,<sup>62</sup> INTENTION IS REQUIRED IN VILLAGES.<sup>63</sup>

*MISHNAH 10.* A BEE-HIVE,<sup>64</sup> SAYS R. ELIEZER, IS TREATED AS IF IT WERE IMMOVABLE PROPERTY;<sup>65</sup> HENCE A PROZBUL<sup>66</sup> MAY BE WRITTEN ON ITS SECURITY; IT IS ALSO NOT SUSCEPTIBLE TO UNCLEANNESS AS LONG AS IT REMAINS IN ITS OWN PLACE.<sup>67</sup> THE ONE WHO SCRAPES HONEY THEREFROM ON A SABBATH DAY BECOMES LIABLE TO A SIN-OFFERING.<sup>68</sup> BUT THE SAGES SAY: IT IS NOT TO BE TREATED AS IF IT WERE IMMOVABLE PROPERTY, AND HENCE NO PROZBUL MAY BE WRITTEN ON ITS SECURITY; IT IS SUSCEPTIBLE EVEN IF IT REMAINS IN ITS OWN PLACE; AND THE ONE WHO SCRAPES HONEY THEREFROM ON THE SABBATH IS EXEMPT [FROM A SIN-OFFERING].<sup>69</sup>



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**MISHNAH 11. WHEN DO HONEYCOMBS BECOME SUSCEPTIBLE TO UNCLEANNESS ON ACCOUNT OF THEIR BEING REGARDED AS LIQUIDS?<sup>70</sup> BETH SHAMMAI SAY: FROM THE MOMENT HE BEGINS TO SMOKE<sup>71</sup> THE BEES OUT; BUT BETH HILLEL SAY: FROM THE TIME AFTER [THE HONEYCOMB] HAS BEEN BROKEN.<sup>72</sup>**

**MISHNAH 12. R. JOSHUA B. LEVI SAID: IN THE WORLD TO COME<sup>73</sup> THE HOLY ONE, BLESSED BE HE, WILL MAKE EACH RIGHTEOUS PERSON TO INHERIT THREE HUNDRED AND TEN WORLDS, FOR IT IS WRITTEN: 'THAT I MAY CAUSE THOSE THAT LOVE ME TO INHERIT YESH;<sup>74</sup> AND THAT I MAY FILL THEIR TREASURIES'.<sup>75</sup> R. SIMEON B. HALAFTA SAID: THE HOLY ONE, BLESSED BE HE, FOUND NO VESSEL THAT COULD CONTAIN BLESSING FOR ISRAEL SAVE THAT OF PEACE, AS IT IS WRITTEN: 'THE LORD WILL GIVE STRENGTH UNTO HIS PEOPLE; THE LORD WILL BLESS HIS PEOPLE WITH PEACE'.<sup>76</sup>**

(1) By coming in contact with any one of the seven liquids enumerated in Maksh. VI, 4.

(2) To be used as food so as to make them subject to rules of food uncleanness.

(3) Since they will eventually be used for food, though not set aside for the purpose now. Even if such fruit had not been specifically plucked for human consumption, but had fallen of its own accord, it becomes unclean after having been rendered susceptible.

(4) Only the entire limb from a living being makes objects unclean, but not the flesh. Hence both contact with liquid and intention are required. If the flesh had been cut off to throw to a dog to eat, it is deemed sufficient intention; cf. Ker. 21a.

(5) For though dead, no major defilement attaches to it; Toh. I, 3. Accordingly it requires to be rendered susceptible both in town and village.

(6) Where it is not usual for fat to be eaten, hence intention is required. In towns, however, where among the large throngs there are sure to be those who also eat fat, no specific intention is required; but in both places it needs to be rendered susceptible. (V. discussion in L.).

(7) Growing of their own accord without having been sown; hence not specified for human food.

(8) Heb. shemarka'im, 'a species of very acrid onions' (Maim.).

(9) Though these two plants likewise grow wild, yet on account of their being occasionally served as human food, require contact with liquids, but no specific intention.

(10) As also not requiring intention.

(11) A low succulent herb used in salads.

(12) A genus of lilaceous plants.

(13) A composite kitchen garden plant allied to the artichoke; a species of edible thistles.

(14) Heb. balosin. Jast. emends to bulbus, and renders 'a bulbous root, a delicious kind of onion'.

(15) I.e., all enumerated things apart from those excepted by the three Rabbis, whose contention was that since they are sometimes eaten, no specific intention is required.

(16) This intention must precede the contact with the liquid (v. L.).

(17) For they are not usually eaten, even in towns.

(18) To convey food uncleanness even where it is less than an olive's bulk, provided it was combined with some foodstuff of less than an egg's bulk, v. Ker. 21a.

(19) Being already unclean per se; v. infra 9, n. 7. For the purpose of elucidation, this Rabbinic ruling must be cited: carrion, whether of wild animals, clean or unclean cattle, imparts uncleanness by contact and carrying. The carrion of a clean bird has but the one uncleanness — that when there is an olive's bulk thereof in the eater's gullet (v. Toh. I, 1). The carrion of an unclean bird, of fish, clean and unclean, and of locusts, have no uncleanness at all.

(20) Bing regarded as food.

(21) Sc. carrion fat of an unclean beast which defiles as the flesh does; v. however Rashi, Ker. 21a.

(22) Since there are bound to be some people who occasionally eat such food.

(23) Since it will later be the cause of major defilement (gullet uncleanness), contact with liquids is non-essential.

(24) As not requiring intention in the towns, since there are bound to be some therein who eat even these things. Specific intention is only required in such cases where the food is not used for human consumption whatsoever. R. Simeon differs from the Tanna of our Mishnah who generalized that: 'the carrion of unclean beasts anywhere requires attention'.

(25) Of Terumah. An umbelliferous annual yellow-flowered herb; cf. Shab. 126b; M. K. 3a.

(26) And, accordingly, a non-priest eating thereof is not deemed culpable.

(27) For once it had been cooked all its taste departs and it becomes uneatable.

(28) The interior of which is eaten as a relish, after they have been pickled.

(29) Aliter: 'candy-tuft', a plant with white, pink or purple flowers in flat tufts.

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(30) A plant similar to colocasia, with edible leaves and not bearing beans; usually classified with onions and garlic.

(31) And then they become edible.

(32) The name of a fragrant root or shrub, forming one of the ingredients of frankincense.

(33) An Indian spice; cf. Gen. R. XLV, where amomum is prescribed as a medicine for sterility.

(34) Used as a spice, but considered poisonous for beasts.

(35) An umbelliferous plant used as a resin, or in leaves for a spice and for medicinal purposes.

(36) Or 'safflower', a thistle-like plant yielding red dye, used especially for rouge.

(37) Refers to the second tithe, which the owner had to take to Jerusalem there to consume; or else he must redeem it by putting aside coins equivalent to their value plus one-fifth, after which that produce becomes free for ordinary use. The coins themselves assume the sanctity of the tithe and must also be taken to Jerusalem to buy therewith food or peace-offerings, and there to be consumed in cleanness.

(38) Since they are not used for food but only for flavoring.

(39) His argument being that since Deut. XIV, 26 stresses: 'And thou shalt bestow thy money.... and thou shalt eat', the obvious implication is that only such things that can be eaten in their natural condition may be bought for the money.

(40) Each fruit has a different season for tithing purposes; Ma'as. I, 1ff.

(41) Prior to their ripening.

(42) Still being regarded as food on account of the oil therein.

(43) Not considered as food, since none will take the trouble of extracting the oil therefrom.

(44) Cf. Ber. 40a.

(45) According to Beth Shammai it will not be liable to tithes, since it is not susceptible to uncleanness, not being regarded as food.

(46) Kor is the marrow or white heart of a palm or cabbage-tree. During the summer months it is soft and edible, but during the winter it hardens exceedingly.

(47) V. 'Er. 28b; hence it is not susceptible to food uncleanness.

(48) Being considered as food that had received its growth directly from the soil.

(49) Kofniyoth is the inflorescence of palms, a date-berry in its early stages; cf. M. Sh. I, 14 where they are considered fruit in every respect.

(50) For the purpose of imparting uncleanness.

(51) Because the fruit has not yet ripened.

(52) For as long as they are still alive they are not susceptible to, and cannot impart, uncleanness.

(53) When they are already counted as dead, though still struggling in their nets. As fish do not require ritual slaughter,

their death is only a matter of course.

(54) Since nobody eats live fish, they can only be considered susceptible after they are dead.

(55) I.e., if they can still survive after they have been taken out of the net and cast back into the sea, then they are not susceptible.

(56) Thus the figs on the branch are still connected with the tree and regarded as rooted to the soil; cf. Hul. 126b. The same applies to other fruits, but the bark of the fig is mentioned on account of its thickness, and even when the bough is broken it still remains attached to the tree.

(57) I.e., whether the fruit would grow again if fastened to the tree.

(58) Maintaining that this is sufficient to make the grain sprout afresh.

(59) This Mishnah is an explanation of supra III, 3. The guiding principle is that if eventually it will become a source of major defilement (so as to convey uncleanness to men and vessels), no preliminary contact with one of the seven liquids is required.

(60) Provided, of course, it has the required egg's bulk. The Bible declared clean only the fat of the clean beast that afterwards became carrion (v. Lev. VII, 25), but the fat of an unclean beast defiles together with the flesh thereof.

(61) Before it imparts food uncleanness; but there must be intention since it is not usually eaten; v. Mishnah 3, n. 11.

(62) That are dead.

(63) But not in the towns. Contact with liquids they must have everywhere, seeing that they do not carry with them any major defilement.

(64) Cf. Shebi, X, 7.

(65) And can, therefore, be acquired with the three legal procedures of money, document and usucaption.

(66) Cf. Shebi, X, 6; Git. 37a; v. Glos.

(67) Being then treated as if it were actually attached to the soil.

(68) As in the case of plucking anything rooted to the soil on the Sabbath.

(69) Thus regarding the bee-hive in every respect as something entirely detached from the soil. The reference is to a hive which is just lying on the ground, uncemented to the soil with lime.

(70) For as long as the honey is in the hive it is regarded as food (v. previous Mishnah), and subject to the regulations of food uncleanness. As a liquid, however, it contracts first grade uncleanness if touched by anything unclean, v. Par. VIII, 7.

(71) He sets twigs on fire to drive out bees from the hive. Maim.: 'He heats the honeycomb in order to make its honey sweeter'. Aliter: 'When he stirs up strife with the bees to drive them out'. Aliter: 'When he contemplates scraping out the honey'.

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(72) When he is about to scrape the honey out of the hive, he cuts it with a knife and extracts therefrom the honeycomb. This act is described as a breaking of the honeycomb.

(73) Since this Mishnah sets the seal on the entire Talmud, it was thought appropriate to indicate the heavenly blessing to be meted out in the world to come as a reward of its long and arduous study. In some editions this last Mishnah is omitted.

(74) שׁוֹ, (E. V. 'substance') numerically equivalent to 310. This is a recognized Rabbinic exegetic device called Gematria; cf. Aboth III, 19. The pleasure awaiting him who has made the study of the Torah his 'chief delight' and his meditation day and night' will be 310 times greater than any kind of earthly pleasure.

(75) Prov. VIII, 21. The entire chapter is devoted to the importance of a study of the Torah.

(76) Ps. XXIX, 11.