

TOHOROTH

**TRANSLATED INTO ENGLISH
WITH NOTES, GLOSSARY
AND INDICES**

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BY

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UNDER THE EDITORSHIP OF

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INTRODUCTION

The Tractate Tohoroth⁽¹⁾ which bears the same name as the order that comprises it enunciates the laws of cleanness and uncleanness in relation mainly to foodstuffs and liquids, and to men engaged in their preparation or consumption and to vessels employed in the process.

[CHAPTER I](#), beginning with thirteen rules that govern the carrion of clean birds, passes on to those relating to unclean ones and cattle, and proceeds to a discussion of the extent to which foodstuffs of major and minor grades of uncleanness may be combined to constitute the prescribed minima and under what conditions the same or different grades of uncleanness may be conveyed to a number of loaves or pieces of dough, for instance, that clung to one another.

[CHAPTER II](#) deals with uncleanness that may be conveyed to dry or wet *terumah* (v. [Glos.](#)) by the hands of a clean as well as an unclean person and with the various grades of uncleanness a person may contract from eating, and a foodstuff from contact with foodstuffs of corresponding grades of uncleanness.

[CHAPTER III](#) discusses the grades of uncleanness and minima applicable to foodstuffs that are capable of changing from a condition of fluidity to one of solidity and *vice versa*, and the uncleanness or cleanness of those whose bulk is increased or decreased by reason of weather conditions, concluding with a discussion on various forms of doubtful uncleanness.

[CHAPTER IV](#) continues the discussion of doubtful cases of uncleanness including those in which either the clean or the unclean object is on the move; those that are causes for the burning of *terumah*; and those that are invariably regarded as clean.

[CHAPTERS V](#) and [VI](#) are concerned mainly with doubtful cases of uncleanness in which (a) a public domain and (b) both a public and a private domain are respectively involved.

[CHAPTER VII](#) discusses forms of doubtful uncleanness that are due to the presence of an *'am ha-arez* (v. *Glos.*) or his wife.

[CHAPTER VIII](#) brings to a conclusion the subject of the previous chapter and proceeds to enunciate rules on the stages when food-stuffs begin and cease respectively to be susceptible to uncleanness and on a number of cases of Rabbinical uncleanness caused through liquids.

[CHAPTER IX](#) discusses mainly the stages at which olives become susceptible to uncleanness.

[CHAPTER X](#) Concludes the Tractate with the laws of cleanness and uncleanness that apply to an olive-press and a wine-press.

PREFATORY NOTE BY THE EDITOR

The Editor desires to state that the translation of the several Tractates, and the notes thereon, are the work of the individual contributors and that he has not attempted to secure general uniformity in style or mode of rendering. He has, nevertheless, revised and supplemented, at his own discretion, their interpretation and elucidation of the original text, and has himself added the notes in square brackets containing alternative explanations and matter of historical and geographical interest.

ISIDORE EPSTEIN

Folio 1

CHAPTER I

MISHNAH 1. THIRTEEN RULINGS GOVERN THE CARRION OF A CLEAN BIRD: THERE MUST BE(1) INTENTION(2) BUT(3) IT NEED NOT BE RENDERED SUSCEPTIBLE;(4) IT CONVEYS FOOD UNCLEANNES(5) IF ITS MINIMUM BULK IS THAT OF AN EGG; AND IT CONVEYS UNCLEANNES(6) WHEN IN ONE'S GULLET(7) IF ITS MINIMUM BULK IS THAT OF AN OLIVE; HE THAT EATS OF IT MUST WAIT(8) UNTIL SUNSET;(9) GUILT IS INCURRED ON ACCOUNT OF IT FOR ENTERING THE SANCTUARY;(10) *TERUMAH* IS BURNT ON ACCOUNT OF IT;(11) HE WHO EATS A MEMBER OF IT WHILE IT IS ALIVE MUST SUFFER THE PENALTY OF FORTY STRIPES;(12) SLAUGHTERING IT(13) OR WRINGING ITS NECK(14) FREES IT FROM UNCLEANNES EVEN WHEN IT IS *TREFA*.(15) SO R. MEIR.(16) R. JUDAH RULED: THEY DO NOT FREE IT FROM UNCLEANNES. R. JOSE RULED: THE SLAUGHTERING(13) DOES FREE IT FROM THE UNCLEANNES BUT THE WRINGING OF ITS NECK(14) DOES NOT.

MISHNAH 2. THE LARGE FEATHERS(17) AND THE DOWN(18) CONTRACT UNCLEANNES,(19) AND(20) CONVEY UNCLEANNES(21) BUT DO NOT COMBINE [WITH THE FLESH TO CONSTITUTE THE PRESCRIBED MINIMUM].(22) R. ISHMAEL RULED: THE DOWN DOES COMBINE [WITH THE FLESH]. THE BEAK(23) AND THE CLAWS(24) CONTRACT UNCLEANNES(19) AND(20) CONVEY UNCLEANNES AND ALSO COMBINE[WITH THE FLESH TO CONSTITUTE THE PRESCRIBED MINIMUM].(22) R. JOSE RULED: ALSO THE ENDS(25) OF THE WINGS AND THE END(25) OF THE TAIL COMBINE [WITH THE FLESH TO CONSTITUTE THE MINIMUM].(22) SINCE THEY ARE LEFT UNPLUCKED ON FATTENED BIRDS.(26)

MISHNAH 3. THE CARRION OF AN UNCLEAN BIRD NECESSITATES(27) INTENTION(28) AND(27) IT MUST BE RENDERED SUSCEPTIBLE;(29) IT

CONVEYS FOOD UNCLEANNESS(30) IF ITS MINIMUM BULK(31) IS THAT OF AN EGG; THE CONSUMPTION OF A HALF OF HALF A LOAF'S BULK(32) OF IT (33) RENDERS ONE'S PERSON UNFIT TO EAT *TERUMAH*;(34) AN OLIVE'S BULK OF IT IN ONE'S GULLET CONVEYS NO UNCLEANNESS; HE WHO EATS OF IT NEED NOT WAIT FOR SUNSET;(35) NO GUILT IS INCURRED ON ACCOUNT OF IT(36) FOR ENTERING THE SANCTUARY;(37) BUT ON ACCOUNT OF IT(36) *TERUMAH*(38) MUST BE BURNT; HE WHO EATS A MEMBER OF IT WHILE IT IS ALIVE IS NOT SUBJECT TO THE PENALTY OF FORTY STRIPES,(39) BUT SLAUGHTERING IT DOES NOT IMMEDIATELY(40) RENDER IT FIT.(41) THE LARGE FEATHERS AND THE DOWN CONTRACT UNCLEANNESS AND CONVEY UNCLEANNESS AND COMBINE WITH THE FLESH TO CONSTITUTE THE PRESCRIBED MINIMUM. THE BEAK AND THE CLAWS CONTRACT UNCLEANNESS AND CONVEY UNCLEANNESS AND COMBINE [WITH THE FLESH TO MAKE UP THE PRESCRIBED MINIMUM].

MISHNAH 4. IN THE CASE OF CATTLE, THE HIDE, GREASE, SEDIMENT, FLAYED-OFF FLESH, BONES, SINEWS, HORNS AND HOOFS COMBINE(42) [WITH THE FLESH] TO CONVEY FOOD UNCLEANNESS(43) BUT NOT TO CONVEY CARRION UNCLEANNESS.(44) SIMILARLY, IF A MAN(45) SLAUGHTERED AN UNCLEAN BEAST FOR AN IDOLATER AND IT WAS STILL JERKING ITS LIMBS,(46) IT CONVEYS FOOD UNCLEANNESS;(47) BUT IT CONVEYS NO CARRION UNCLEANNESS UNTIL IT IS DEAD OR ITS HEAD IS CHOPPED OFF.(48) [SCRIPTURE THUS] LAID DOWN MORE RESTRICTIONS IN REGARD TO THE CONVEYANCE OF FOOD UNCLEANNESS THAN IN REGARD TO THE CONVEYANCE OF CARRION UNCLEANNESS.

MISHNAH 5. A FOODSTUFF THAT CONTRACTED UNCLEANNESS FROM A 'FATHER OF UNCLEANNESS' AND ONE THAT CONTRACTED UNCLEANNESS FROM A DERIVED UNCLEANNESS(49) MAY BE COMBINED TOGETHER(50) TO CONVEY UNCLEANNESS ACCORDING TO THE LIGHTER GRADE OF THE TWO.HOW SO? IF THE BULK OF HALF AN EGG OF FOOD OF A FIRST GRADE OF UNCLEANNESS AND THE BULK OF HALF AN EGG OF FOOD OF A SECOND GRADE OF UNCLEANNESS WERE MIXED TOGETHER, THE TWO(51) ARE

REGARDED AS SUFFERING ONLY SECOND GRADE UNCLEANNESS;(52) AND IF THE BULK OF HALF AN EGG OF FOOD OF A SECOND GRADE OF UNCLEANNESS AND THE BULK OF HALF AN EGG OF FOOD OF A THIRD GRADE OF UNCLEANNESS WERE MIXED TOGETHER, THE TWO(51) ARE REGARDED AS SUFFERING ONLY THIRD GRADE OF UNCLEANNESS.(53) IF THE BULK OF AN EGG OF FOOD OF A FIRST GRADE OF UNCLEANNESS AND THE BULK OF AN EGG OF FOOD OF A SECOND GRADE OF UNCLEANNESS WERE MIXED TOGETHER, BOTH(51) ARE REGARDED(54) AS SUFFERING FIRST GRADE UNCLEANNESS;(55) BUT IF THEY WERE THEN DIVIDED, EACH PART(56) IS REGARDED AS SUFFERING ONLY A SECOND GRADE OF UNCLEANNESS.(57) IF EACH PART(58) SEPARATELY FELL ON A LOAF OF *TERUMAH*, THEY CAUSE IT TO BECOME UNFIT,(59) BUT IF THE TWO FELL TOGETHER THEY CAUSE IT TO SUFFER SECOND GRADE OF UNCLEANNESS.

MISHNAH 6. THE BULK OF AN EGG OF FOOD OF A SECOND GRADE OF UNCLEANNESS AND THE BULK OF AN EGG OF FOOD OF A THIRD GRADE OF UNCLEANNESS THAT WERE MIXED TOGETHER ARE(51) REGARDED AS SUFFERING SECOND GRADE OF UNCLEANNESS.(60) IF THEY WERE THEN DIVIDED, EACH PART(61) IS REGARDED AS SUFFERING ONLY THIRD GRADE OF UNCLEANNESS.(62) IF EACH PART SEPARATELY FELL ON A LOAF OF *TERUMAH* THEY DO NOT RENDER IT INVALID,(63) BUT IF THE TWO FELL TOGETHER THEY CAUSE IT TO SUFFER THIRD GRADE OF UNCLEANNESS. THE BULK OF AN EGG OF FOOD OF A FIRST GRADE OF UNCLEANNESS AND THE BULK OF AN EGG OF FOOD OF A THIRD GRADE OF UNCLEANNESS THAT WERE MIXED TOGETHER ARE(64) REGARDED AS SUFFERING FIRST GRADE OF UNCLEANNESS,(65) BUT IF THEY WERE THEN DIVIDED, EACH PART IS REGARDED AS SUFFERING ONLY SECOND GRADE UNCLEANNESS,(60) FOR EVEN THE THIRD GRADE THAT TOUCHED THE FIRST HAS BECOME ONLY A SECOND GRADE. IF THE BULK OF TWO EGGS OF FOOD OF THE FIRST GRADE OF UNCLEANNESS AND THE BULK OF TWO EGGS OF FOOD OF THE SECOND GRADE OF UNCLEANNESS WERE MIXED TOGETHER THEY ARE REGARDED AS SUFFERING FIRST GRADE OF UNCLEANNESS. IF THEY WERE THEN

DIVIDED, EACH PART IS STILL REGARDED AS SUFFERING FIRST GRADE OF UNCLEANNESS. BUT IF THEY WERE DIVIDED INTO THREE OR FOUR PARTS, EACH IS REGARDED AS SUFFERING FROM SECOND GRADE. IF THE BULK OF TWO EGGS OF FOOD OF THE SECOND GRADE OF UNCLEANNESS AND THE BULK OF TWO EGGS OF FOOD OF THE THIRD GRADE OF UNCLEANNESS WERE MIXED TOGETHER, THEY ARE REGARDED AS SUFFERING SECOND GRADE OF UNCLEANNESS. IF THEY WERE THEN DIVIDED, EACH PART IS STILL REGARDED AS SUFFERING SECOND GRADE OF UNCLEANNESS. BUT IF THEY WERE DIVIDED INTO THREE OR FOUR PARTS, EACH IS REGARDED AS SUFFERING ONLY THIRD GRADE OF UNCLEANNESS.

MISHNAH 7. IF PIECES OF DOUGH(66) CLUNG TO EACH OTHER(67) OR IF LOAVES ADHERED TO EACH OTHER,(68) AND ONE OF THEM CONTRACTED UNCLEANNESS FROM A [DEAD] CREEPING THING,(69) THEY ALL BECOME UNCLEAN IN THE FIRST GRADE;(70) AND IF THEY WERE THEN SEPARATED THEY ARE STILL REGARDED AS SUFFERING FIRST GRADE OF UNCLEANNESS. IF ONE OF THEM CONTRACTED UNCLEANNESS FROM A LIQUID(71) THEY ALL SUFFER SECOND GRADE OF UNCLEANNESS;(70) AND IF THEY WERE THEN SEPARATED THEY ARE STILL REGARDED AS SUFFERING SECOND GRADE OF UNCLEANNESS. IF ONE OF THEM CONTRACTED UNCLEANNESS FROM THE HANDS,(72) THEY ALL BECOME UNCLEAN IN THE THIRD GRADE; AND IF THEY WERE THEN SEPARATED THEY ARE STILL REGARDED AS SUFFERING THIRD GRADE OF UNCLEANNESS.

MISHNAH 8. IF TO A PIECE OF DOUGH(73) THAT WAS SUFFERING FIRST GRADE OF UNCLEANNESS OTHERS WERE MADE TO ADHERE,(67) THEY ALL BECOME UNCLEAN IN THE FIRST GRADE;(70) AND IF IT WAS SEPARATED, IT STILL REMAINS UNCLEAN IN THE FIRST GRADE BUT ALL THE OTHERS ARE REGARDED AS SUFFERING ONLY SECOND GRADE OF UNCLEANNESS.(74) IF TO A PIECE OF DOUGH(73) THAT WAS SUFFERING SECOND GRADE OF UNCLEANNESS OTHERS WERE MADE TO ADHERE,(67) THEY ALL BECOME UNCLEAN IN THE SECOND GRADE;(70) AND IF IT WAS SEPARATED, IT STILL REMAINS UNCLEAN IN THE SECOND GRADE BUT ALL THE OTHERS ARE

ONLY UNCLEAN IN THE THIRD GRADE OF UNCLEANNESS. IF TO A PIECE(73) THAT WAS UNCLEAN IN THE THIRD GRADE OTHERS WERE MADE TO ADHERE,(67) IT REMAINS UNCLEAN IN THE THIRD GRADE BUT ALL THE OTHERS REMAIN CLEAN,(75) IRRESPECTIVE OF WHETHER THEY WERE SUBSEQUENTLY SEPARATED FROM IT OR WHETHER THEY WERE NOT SEPARATED.

MISHNAH 9. IF OF HOLY LOAVES(76) IN WHOSE HOLLOW THERE WAS HOLY WATER(77) ONE CONTRACTED UNCLEANNESS FROM A [DEAD]CREEPING THING, THEY ALL BECOME UNCLEAN.(78) IN THE CASE OF LOAVES OF *TERUMAH*,(79) UNCLEANNESS IS CONVEYED TO TWO LOAVES(80) AND INVALIDITY TO ONE.(81) IF THERE WAS DRIPPING LIQUID BETWEEN THEM, (82) EVEN IN THE CASE OF *TERUMAH* ALL(82) BECOME UNCLEAN.(83)

1. If it is to convey uncleanness.
2. To use it as human food.
3. Unlike other dry permitted foodstuffs.
4. To uncleanness, by purposely bringing it in contact with a liquid.
5. Sc. renders clean foodstuffs, which it touches, unclean in the second grade.
6. To the man who eats it who becomes a 'father of uncleanness' and in turn conveys an uncleanness of the first grade to clothes or vessels with which he is then in contact.
7. Even before it had been swallowed.
8. Before he can attain cleanness.
9. Immersion alone being insufficient.
10. After eating of it.
11. If it or the man who ate it came in contact with the *terumah*.
12. A round figure for the prescribed thirty-nine.

13. Outside the Temple.
14. In the Temple, as a sacrifice (cf. Lev. I, 15).
15. And forbidden as food.
16. Whose nine (out of the thirteen) rulings have so far been enumerated. The other four follow in the next Mishnah anonymously and are likewise the rulings of R. Meir.
17. Aliter: The small feathers.
18. Of a clean bird
19. In case the bird was not carrion and a dead creeping thing touched it.
20. If the bird was carrion.
21. To foodstuffs that touched them.
22. Of an egg or an olive (cf. *supra* I, I ab init.) to convey uncleanness. These do not act as 'protection' to the flesh to serve as correctives, v. 'Uk. I, I.
23. So much of it as is covered with flesh.
24. Cf. prev. n.
25. Nearest the body.

26. Thus constituting a union with the flesh.
27. If it is to contract and convey uncleanness.
28. To use it as food.
29. To uncleanness, by purposely bringing it in contact with a liquid.
30. Renders foodstuffs that it touches unclean.
31. That touched a dead creeping thing.
32. The bulk of two eggs (Rashi) or one and a half eggs (Maim.).
33. When it was unclean.
34. Before performing immersion, though there is no need to wait for sunset.
35. But may eat *terumah* even before.
36. If a man ate the prescribed minimum after it had become unclean.
37. Since the uncleanness conveyed to the man is only Rabbinical.
38. That the man touched.

39. Because the relevant prohibition does not apply to forbidden creatures (v. Hul. 102a).
40. While it is still struggling and subject to the prohibition of a 'member from the living'.
41. For a Noachite who is permitted carrion but not a 'member from the living'.
42. To make up the prescribed minimum of the bulk of an egg.
43. If the flesh had contracted uncleanness from a dead creeping thing for instance.
44. To make up the bulk of an olive, for eating, touching or carrying, which is the prescribed minimum in the case of carrion.
45. An Israelite.
46. When to a Noachite it is still forbidden as a 'member of a living animal'.
47. Because the slaughtering performed by the Israelite, which renders a clean beast fit for consumption, also causes an unclean beast to be regarded as food both in respect of contracting uncleanness and of conveying it.
48. This is derived in Hul. 117b from Lev. XI, 39.
49. So that the former is subject to a first grade, and the latter only to a second grade of uncleanness.

50. To make up the prescribed minimum of the bulk of an egg.
51. While they are together.
52. Which causes no uncleanness to unconsecrated foodstuffs and only invalidity to *terumah*.
53. That causes no invalidity even to *terumah*.
54. Since the mixture contains the full prescribed minimum of this grade of uncleanness.
55. Which consequently causes unconsecrated food to be unclean.
56. Which contains only a half of the prescribed minimum of each grade.
57. *As supra*.
58. Which is suffering second grade of uncleanness.
59. Since *terumah* is rendered invalid by a second grade of uncleanness. The term 'unfit' in connection with uncleanness denotes that the uncleanness contracted is not capable of being conveyed a grade further.
60. V. p. 364, n. 4.
61. V. p. 364, n. 8.

62. V. p. 364, n. 9.

63. A third grade of uncleanness (unlike a second grade) cannot cause *terumah* to be invalid.

64. V. p. 364, n. 3.

65. V. p. 364, n. 7.

66. Of *terumah*.

67. To such an extent that it is impossible to separate one from the other without tearing away some dough from the one or the other.

68. Cf. prev. n.

69. Which is a 'father of uncleanness' and imparts a first grade of uncleanness.

70. Their adhesion causing them to be regarded as one.

71. Which is invariably subject to the first grade of uncleanness.

72. Which, unless especially taken care of, are always regarded as suffering second grade of uncleanness and impart third grade of uncleanness.

73. Of *terumah*.

74. Imparted to them by the piece that is first grade of uncleanness.
75. Since there is no fourth grade of uncleanness in *terumah*.
76. E.g., Shewbread; and the loaves were touching each other.
77. I.e., water that was prepared in purity under conditions of holiness.
78. Since the first loaf that was touched by the creeping thing contracted a first grade of uncleanness; the second loaf contracted from the first one a second grade of uncleanness; the third loaf contracts from the second a third grade of uncleanness and (since in the case of holy things a third grade may cause a fourth grade of uncleanness) it also imparts uncleanness to the water on it which (in accordance with the uncleanness of liquids) becomes unclean in the first grade and causes the loaf to contract second grade of uncleanness and so impart to the next loaf third grade of uncleanness. The next loaf, for the same reason, imparts second grade of uncleanness to the one next to it, and so on ad infinitum. *Var. lec.*: If consecrated loaves lay in their hollows (i.e., the loaves were each lying in separate hollows of a board), and similarly holy water (in the hollows of a stone).
79. Which, unlike holy things, never suffers fourth grade of uncleanness.
80. First grade uncleanness is conveyed by the creeping thing to the first loaf which it touched, and second grade uncleanness is conveyed by the first loaf to the second one that touched it.
81. The third loaf that was touched by the second. Since in *terumah* a third cannot make a fourth it becomes only invalid but not unclean. As the loaf in the third grade cannot convey uncleanness, the water on it remains clean so that neither it nor the

water can convey uncleanness to the next loaf that touched it, which (like the next loaf that touched it and the one that touched the next, and so on) consequently remains clean.

82. The loaves.

83. The liquid between the first loaf and a second becomes, in accordance with the law of unclean liquids, unclean in the first grade and consequently conveys uncleanness of the second grade to the second loaf that touched it. Similarly the water between the second and the third loaves becomes unclean in the first grade and causes the third loaf to be unclean in the second grade, and so on ad infinitum.

CHAPTER II

MISHNAH 1. IF A WOMAN WHO(1) WAS PRESERVING VEGETABLES(2) IN A POT TOUCHED(3) A PROJECTING LEAF OUTSIDE THE POT ON A DRY SPOT,(4) EVEN THOUGH THERE WAS AN EGG'S BULK(5) IN THE LEAF,(6) IT ALONE BECOMES UNCLEAN(7) WHILE ALL THE REST(8) REMAINS CLEAN.(9) IF SHE TOUCHED IT(10) AT A WET SPOT(11) AND THERE WAS AN EGG'S BULK(5) IN THE LEAF,(6) ALL(12) BECOMES UNCLEAN.(13) IF THERE WAS NOT AN EGG'S BULK(5) IN IT,(14) IT ALONE BECOMES UNCLEAN BUT ALL THE REST REMAINS CLEAN. IF IT IS RETURNED INTO THE POT, ALL(15) BECOMES UNCLEAN.(16) IF THE WOMAN WAS UNCLEAN(17) OWING TO CONTACT WITH ONE WHO CONTRACTED CORPSE UNCLEANNESS,(18) AND SHE TOUCHED THE LEAF EITHER AT A WET SPOT OR AT A DRY SPOT, ALL(19) BECOMES UNCLEAN IF THERE WAS AN EGG'S BULK IN THE LEAF;(20) BUT IF THERE WAS NOT AN EGG'S BULK(21) IN IT, IT ALONE BECOMES UNCLEAN AND ALL THE REST REMAINS CLEAN. IF A WOMAN WHO WAS A TEBULATH YOM(22) EMPTIED OUT THE POT WITH UNWASHED(23) HANDS,(24) AND SHE OBSERVED SOME LIQUID ON HER HANDS, AND IT IS UNCERTAIN WHETHER IT WAS SPLASHED FROM THE POT OR WHETHER A STALK(25) HAD TOUCHED HER HANDS, THE VEGETABLES ARE INVALID(26) BUT THE POT REMAINS CLEAN.(27)

MISHNAH 2. R. ELIEZER RULED: HE WHO EATS FOOD OF FIRST[GRADE UNCLEANNESS(28) CONTRACTS] FIRST [GRADE UNCLEANNESS]; [HE WHO EATS FOOD OF] SECOND [GRADE UNCLEANNESS(28) CONTRACTS] SECOND [GRADE UNCLEANNESS]; [IF IT WAS] THIRD[GRADE UNCLEANNESS HE CONTRACTS] THIRD [GRADE UNCLEANNESS]. R. JOSHUA RULED: HE WHO

EATS FOOD OF FIRST[GRADE] OR OF SECOND [GRADE UNCLEANNESS CONTRACTS]SECOND [GRADE UNCLEANNESS]; [IF IT WAS] THIRD [GRADE UNCLEANNESS, HE CONTRACTS] SECOND [GRADE UNCLEANNESS] IN REGARD TO HOLY THINGS(29) BUT NOT IN REGARD TO *TERUMAH*.(30) ALL THIS APPLIES TO COMMON FOODSTUFFS THAT WERE PREPARED IN CONDITION OF CLEANNESS THAT ARE APPROPRIATE FOR *TERUMAH*.(31)

MISHNAH 3. FIRST [GRADE UNCLEANNESS] IN COMMON FOOD IS UNCLEAN AND CONVEYS UNCLEANNESS;(32) SECOND [GRADE UNCLEANNESS](33) CONVEYS INVALIDITY(34) BUT DOES NOT CONVEY UNCLEANNESS;(35) AND THIRD [GRADE UNCLEANNESS](36) MAY BE EATEN IN A DISH MIXED WITH *TERUMAH*.(37)

MISHNAH 4. FIRST [GRADE] AND SECOND [GRADE UNCLEANNESS] IN *TERUMAH* ARE UNCLEAN AND CONVEY UNCLEANNESS;(38) THIRD[GRADE UNCLEANNESS](39) CAUSES INVALIDITY(40) BUT CONVEYS NO UNCLEANNESS; AND THE FOURTH [GRADE UNCLEANNESS](41) MAY BE EATEN IN A DISH CONTAINING HOLY FOOD.(42)

MISHNAH 5. FIRST, SECOND AND THIRD [GRADES OF UNCLEANNESS]IN HOLY FOODSTUFFS ARE UNCLEAN AND CONVEY UNCLEANNESS;(40) THE FOURTH [GRADE OF UNCLEANNESS] IS INVALID(43) AND CAUSES NO UNCLEANNESS; AND THE FIFTH [GRADE OF UNCLEANNESS](44) MAY BE EATEN IN A DISH CONTAINING CONSECRATED FOOD.

MISHNAH 6. SECOND [GRADE UNCLEANNESS] IN COMMON FOOD CONVEYS UNCLEANNESS TO UNCONSECRATED LIQUIDS(45) AND CAUSES INVALIDITY TO FOODSTUFFS OF *TERUMAH*.THIRD [GRADE OF UNCLEANNESS] IN *TERUMAH* CONVEYS UNCLEANNESS TO CONSECRATED LIQUIDS(45) AND CAUSES INVALIDITY TO HOLY FOODSTUFFS IF IT(46) WAS PREPARED IN CONDITIONS OF CLEANNESS APPROPRIATE TO HOLY FOOD; BUT IF IT WAS ONLY PREPARED UNDER CONDITIONS OF CLEANNESS APPROPRIATE TO *TERUMAH*, IT CONVEYS UNCLEANNESS AT A FIRST AND AT A SECOND REMOVE, AND CAUSES INVALIDITY TO HOLY FOOD AT ONE ADDITIONAL REMOVE.(47)

MISHNAH 7. R. ELIEZER OBSERVED: THE THREE OF THEM(48) ARE ON A PAR IN THE FOLLOWING CASES. THE FIRST GRADE OF UNCLEANNESS IN HOLY FOOD, IN *TERUMAH* OR IN COMMON FOOD CONVEYS UNCLEANNESS AT TWO REMOVES(49) AND CAUSES INVALIDITY AT ONE ADDITIONAL REMOVES IN THE CASE OF HOLY FOOD; IT CONVEYS UNCLEANNESS AT ONE REMOVE(50) AND CAUSES INVALIDITY AT ONE ADDITIONAL REMOVE(47) IN THE CASE OF *TERUMAH*; AND IN COMMON FOOD IT ONLY CAUSES INVALIDITY. THE SECOND [GRADE OF UNCLEANNESS] IN THE CASE OF ALL OF THEM(48) CONVEYS UNCLEANNESS AT ONE REMOVE(47) AND CAUSES INVALIDITY AT ONE ADDITIONAL REMOVE(51) AS REGARDS HOLY FOOD; IT CONVEYS UNCLEANNESS TO COMMON LIQUIDS(45) AND CAUSES THE INVALIDITY OF FOODSTUFFS OF *TERUMAH*. THE THIRD GRADE [OF UNCLEANNESS] IN THE CASE OF ALL THESE(52) CONVEYS UNCLEANNESS TO HOLY LIQUIDS(53) AND CAUSES INVALIDITY TO HOLY FOODSTUFFS.

MISHNAH 8. IF A MAN EATS FOOD OF A SECOND [GRADE OF UNCLEANNESS (52) HE MUST NOT WORK IN AN OLIVE-PRESS.(54) COMMON FOODSTUFFS THAT WERE PREPARED UNDER CONDITIONS PROPER TO THE CLEANNESS OF CONSECRATED FOOD ARE STILL REGARDED AS COMMON FOOD.(55) R. ELIEZER SON OF R. ZADOK RULED: THEY ARE REGARDED AS *TERUMAH* TO CONVEY UNCLEANNESS AT TWO REMOVES(56) AND TO RENDER *TERUMAH* INVALID AT ONE ADDITIONAL REMOVE.(57)

1. When in a condition of cleanness.
2. Of *terumah*.
3. With her hands which, having been unwashed, are regarded as being in a state of second grade uncleanness.
4. Which, unlike the wet part of the leaf within the pot, had never come in contact with liquids and, therefore, has never been rendered susceptible to uncleanness.
5. The prescribed minimum for capability to convey uncleanness to others.
6. As a whole.
7. Strictly speaking, 'invalid'; i.e. in the third grade of uncleanness, having contracted it from the woman's hands (cf. *supra* n. 3).
8. Whose uncleanness could be derived only from contact with this leaf.
9. Because a third grade of uncleanness in *terumah* cannot convey uncleanness to others.
10. The leaf under discussion.
11. So that her hands (in accordance with the laws of uncleanness governing liquids) conveyed to the liquid a first grade of uncleanness.

12. The pot itself as well as its contents.
13. Because the water (cf. prev. n. but one) imparts to the leaf a second grade of uncleanness which in turn conveys to the water in the pot a first grade of uncleanness which conveys to the pot and its contents a second grade of uncleanness.
14. From 'ALL BECOMES UNCLEAR' to 'IT' is omitted from some edd.
15. The wet part of the leaf touched.
16. Even if the bulk of the leaf was less than that of an egg, because the smallest quantity of liquid on the leaf conveys uncleanness.
17. In the first grade.
18. The corpse being a 'father of the fathers of uncleanness'. the man who came in contact with it is a 'father of uncleanness', and imparts to the woman first grade uncleanness.
19. The pot as well as its contents.
20. Since the leaf which, owing to the moisture on it was susceptible to uncleanness, conveys an uncleanness of the first grade to the liquid in the pot and this in turn causes the pot and its contents to contract second grade uncleanness.
21. The prescribed minimum for capability to convey uncleanness to others.

22. Fem. of tebul yom; a tebul yom continues until sunset unclean in the second degree.
23. Lit., 'soiled'.
24. Which are regarded as suffering second grade uncleanness.
25. Of the wet vegetable.
26. As the uncleanness of a tebul yom is Pentateuchal any condition of doubt must be decided restrictively as certain uncleanness.
27. Since a tebul yom does not render liquids unclean in the first grade (cf. Parah VIII, 7) and the hands (whose uncleanness is but Rabbinical) are in this matter of doubt regarded as clean, there is nothing that could impart uncleanness to the pot.
28. A minimum of the bulk of two eggs (Rashi) or of one and a half eggs (Maim.).
29. Which may contract from it third grade uncleanness and convey to other consecrated things fourth grade of uncleanness.
30. Which he may consequently touch, though he must not eat it.
31. Otherwise common food cannot give rise to a third grade uncleanness; nor can it apply to actual *terumah* or to holy food which, if unclean, must not be eaten at all.
32. To *terumah*, which in turn can render other *terumah* 'invalid'. If it touched common food it only renders it 'invalid', but the latter can convey no uncleanness or even invalidity to other common food.

33. In common food.
34. To *terumah*.
35. Sc. the *terumah* it touched conveys neither uncleanness nor 'invalidity' to other *terumah* and much less so to common food.
36. Applicable to unconsecrated food that was kept under conditions of *terumah* cleanness.
37. If the mixing was accidental. Aliter: It may under certain conditions be intentionally mixed with it.
38. The first grade conveys uncleanness to *terumah* and the second grade conveys uncleanness to holy things only.
39. In *terumah*.
40. To holy food.
41. Applicable to *terumah* that was kept under conditions of cleanness appropriate to holy food.
42. Since in respect of *terumah* it is altogether clean.
43. *Var. lec.*, 'causes invalidity'.

44. In the case of holy foodstuffs that were kept under conditions of cleanness proper to the ashes of the red heifer.
45. Rendering them unclean in the first grade.
46. The *terumah*.
47. A third.
48. Holy food, *terumah* and common food.
49. Second and third.
50. A second.
51. A fourth.
52. V. p. 371, n. 6.
53. V. p. 371 n. 3.
54. Where any oil of *terumah* would become invalid through contact with it.
55. Which cannot contract a third grade of uncleanness. The one particular man's fancy in treating them as consecrated food is disregarded in view of the common practice to treat them as common food.

56. First and second.

57. V. p. 371, n. 5.

CHAPTER III

MISHNAH 1. GREASE, BEAN-MASH AND MILK,(1) WHEN IN A CONDITION OF FLUIDITY,(2) ARE(3) UNCLEAN IN THE FIRST GRADE. IF(4) THEY TURNED SOLID THEY(5) BECOME UNCLEAN IN THE SECOND GRADE. IF THEY AGAIN TURNED INTO FLUIDITY THEY ARE CLEAN IF THEIR BULK WAS EXACTLY THAT OF AN EGG;(6) BUT IF IT WAS MORE THAN THE BULK OF AN EGG THEY REMAIN UNCLEAN, FOR AS SOON AS THE FIRST DROP ISSUED FORTH IT BECAME UNCLEAN BY CONTACT WITH AN EGG'S BULK.(7)

MISHNAH 2. R. MEIR RULED: OIL(1) ALWAYS(8) REMAINS UNCLEAN IN THE FIRST GRADE;(9) AND THE SAGES RULED: HONEY ALSO.(9) R. SIMEON OF SHEZUR RULED: ALSO WINE.(9) IF A MASS OF OLIVES(1) FELL INTO AN OVEN THAT WAS HEATED(10) THE LATTER REMAINS CLEAN IF THE BULK OF THE OLIVES WAS EXACTLY THAT OF AN EGG;(11) BUT IF IT WAS MORE THAN THAT OF AN EGG THE OVEN BECOMES UNCLEAN,(12) FOR SO SOON AS THE FIRST DROP ISSUED FORTH IT BECAME UNCLEAN BY CONTACT WITH AN EGG'S BULK. IF THE OLIVES WERE SEPARATED THE OVEN REMAINS CLEAN EVEN IF THERE WAS A *SE'AH* OF THEM.(13)

MISHNAH 3. IF A MAN WHO CONTRACTED CORPSE UNCLEANNESS PRESSED OUT(14) THE JUICE OF OLIVES OR GRAPES(15) WHOSE BULK WAS EXACTLY THAT OF AN EGG, THE JUICE REMAINS CLEAN(16) PROVIDED HE DOES NOT TOUCH THE PLACE ON WHICH THE LIQUID IS; BUT [IF THE BULK WAS] MORE THAN THAT OF AN EGG, THE JUICE BECOMES UNCLEAN,(17) FOR SO SOON AS THE FIRST DROP ISSUED FORTH IT BECAME UNCLEAN BY CONTACT WITH AN EGG'S BULK. IF THE PERSON(18) WAS A *ZAB* OR A *ZABAH* [THE JUICE] BECOMES UNCLEAN EVEN IF ONLY ONE BERRY [WAS PRESSED OUT]. FOR SO SOON AS THE FIRST DROP ISSUED FORTH IT(19) BECAME UNCLEAN(20) BY

CARRYING.(21) IF A ZAB MILKED A GOAT, THE MILK BECOMES UNCLEAR,
FOR SO SOON AS THE FIRST DROP COMES FORTH IT(19) BECOMES UNCLEAR
(20) BY CARRYING.(21)

MISHNAH 4. IF AN EGG'S BULK(22) OF FOODSTUFFS,(23) WAS LEFT IN THE
SUN AND IT SHRANK,(24) AND SO ALSO IN THE CASE OF AN OLIVE'S BULK OF
CORPSE,(25) AN OLIVE'S(22) BULK OF CARRION,(25) A LENTIL'S BULK(22) OF
A DEAD CREEPING THING,(25) AN OLIVE'S(22) BULK OF PIGGUL,(26) AN
OLIVE'S BULK(22) OF NOTHAR,(26) OR AN OLIVE'S BULK(22) OF FORBIDDEN
FAT(25) THEY BECOME CLEAN; NOR DOES ONE INCUR GUILT ON ACCOUNT
OF THESE FOR TRANSGRESSING THE LAW OF PIGGUL, NOTHAR OR
UNCLEANNES.(27) IF THEY WERE THEN LEFT OUT IN THE RAIN AND THEY
SWELLED, THEY(28) BECOME UNCLEAR AND GUILT IS INCURRED ON
ACCOUNT OF THEM FOR TRANSGRESSING THE LAW OF PIGGUL, NOTHAR OR
UNCLEANNES.

MISHNAH 5. ALL DOUBTFUL CASES OF UNCLEANNES ARE DETERMINED
ACCORDING TO THEIR APPEARANCE AT THE TIME THEY ARE FOUND: IF
THEY WERE THEN(29) UNCLEAR THEY ARE ASSUMED TO HAVE BEEN
UNCLEAR [ALL THE TIME](30) AND IF CLEAR(29) THEY ARE ASSUMED TO
HAVE BEEN CLEAR [ALL THE TIME]; IF THEY WERE THEN(29) COVERED(31)
THEY ARE ASSUMED TO HAVE BEEN COVERED [ALL THE TIME] AND IF
UNCOVERED(29) THEY ARE ASSUMED TO HAVE BEEN UNCOVERED [ALL THE
TIME]; IF A NEEDLE WAS FOUND FULL OF RUST(32) OR BROKEN,(32) IT IS
CLEAR,(33) FOR ALL DOUBTFUL CASES OF UNCLEANNES ARE DETERMINED
ACCORDING TO THEIR APPEARANCE AT THE TIME THEY ARE FOUND.

MISHNAH 6. IF A DEAF-MUTE, AN IMBECILE OR A MINOR WAS FOUND IN AN
ALLEY WAY(34) THAT CONTAINED AN UNCLEANNES, HE IS PRESUMED TO
BE CLEAR;(35) BUT ANY ONE OF SOUND SENSES(36) IS PRESUMED TO BE
UNCLEAR.(37) FURTHER MORE, WHATSOEVER LACKS UNDERSTANDING(38)

TO BE INQUIRED OF IS IN A CASE OF DOUBTFUL UNCLEANNESS PRESUMED TO BE CLEAN.

MISHNAH 7. IF A CHILD(39) WAS FOUND AT THE SIDE OF A GRAVEYARD WITH LILIES IN HIS HAND, AND THE LILIES GREW ONLY IN A PLACE OF UNCLEANNESS, HE IS NEVERTHELESS CLEAN, FOR IT MAY BE ASSUMED THAT AN OTHER PERSON GATHERED THEM AND GAVE THEM TO HIM.(40) SO ALSO WHERE AN ASS WAS AMONG THE GRAVES(41) HIS HARNESS REMAINS CLEAN.(42)

MISHNAH 8. IF A CHILD(43) WAS FOUND(44) BESIDE DOUGH(45) WITH A PIECE OF DOUGH IN HIS HAND, R. MEIR RULES THAT THE DOUGH(46) IS CLEAN;(47) BUT THE SAGES RULE THAT IT IS UNCLEAR, SINCE IT IS THE NATURE OF A CHILD TO SLAP DOUGH.(48) IF A DOUGH(49) BORE TRACES OF HENS' PICKINGS AND THERE WAS UNCLEAR LIQUID IN THE SAME HOUSE, THE LOAVES(50) ARE DEEMED TO BE CLEAN IF THERE WAS DISTANCE ENOUGH BETWEEN THE LIQUID AND THE LOAVES FOR THE HENS TO DRY THEIR MOUTHS ON THE GROUND;(51) AND, IN THE CASE OF A COW OR A DOG, IF THERE WAS DISTANCE ENOUGH(52) FOR IT TO LICK ITS TONGUE;(53) AND, IN THE CASE OF ALL OTHER BEASTS, IF THERE WAS DISTANCE ENOUGH(52) FOR THEIR TONGUE TO DRY. R. ELIEZER B. JACOB HOLDS THE DOUGH TO BE CLEAN IN THE CASE OF A DOG WHO IS SAGACIOUS; FOR IT IS NOT ITS HABIT TO LEAVE FOOD(54) AND GO AFTER THE WATER.(55)

1. That contracted any uncleanness.
2. Capable also of moistening other foodstuffs.
3. As is the rule of unclean liquids.
4. After contracting uncleanness.
5. Having been in contact, so to speak, with a liquid (their former shape) of the first grade of uncleanness.
6. Because, when the first drop was formed, the solid part was thereby reduced to less than an egg's bulk and, therefore, became incapable of conveying any uncleanness to that drop (and much less to any subsequent drop) which, having assumed a new form of existence, has also passed into a state of cleanness.
7. Of the remaining solid. The rest of the liquified matter then contracts uncleanness from that drop since any quantity of liquid is capable of conveying uncleanness.
8. Even when congealed.
9. Like liquids, since it never changes into a proper solid.
10. The heat causing some liquid to flow out from the solid olives.
11. V. *supra* n. 6.

12. From contact with the liquid.
13. Since each olive is less than an egg's bulk.
14. In a container that was insusceptible to uncleanness.
15. Which he had touched before he pressed them.
16. V. p. 373, n. 6.
17. From contact with the unclean olives or grapes.
18. Who pressed out the juice.
19. Whatever its quantity.
20. In the first grade.
21. Or 'shaking' (hasset) on the part of the *zab*, even if there was no direct contact.
22. The minimum that can convey uncleanness.
23. That contracted uncleanness.
24. So that less than the prescribed minimum (cf. prev. n. but one) remained.
25. That shrank (cf. prev. n.).

26. V. [Glos.](#)
27. *Var. lec.* 'and forbidden fat'.
28. Consisting now of the prescribed minimum.
29. When found.
30. If, for instance, a body was touched in the dark, and it is unknown whether it was that of a live or of a dead person, but later in the daylight it was found to be a corpse, it is assumed that death had occurred by the time it was touched, and the man that touched it is, therefore, unclean.
31. In cases where such covering affords protection against uncleanness.
32. A condition in which uncleanness ceases.
33. Even after the rust is removed or the needle is repaired, it being assumed that it was already in a rusty or broken condition at the time contact with the unclean object had taken place.
34. Which has the status of a private domain where doubtful cases of uncleanness are deemed to be unclean.
35. Because, as stated *infra*, one who is incapable of giving sensible information in reply to an enquiry is, in cases of doubtful uncleanness, deemed to be clean even in a private domain.

36. About whom there is doubt whether he did or did not touch an uncleanness.
37. In a private domain. In a public domain doubtful cases of uncleanness are always presumed to be clean.
38. Not only the categories of person mentioned but also cattle and utensils.
39. Who 'lacks understanding to be inquired of' (cf. prev. Mishnah); v. Sot. 28aff.
40. Since the child accordingly was not in the graveyard, and since the lilies which suffered first grade uncleanness only cannot convey uncleanness to a human being, the child remains clean.
41. So that it is doubtful whether he did or did not overshadow a grave.
42. It being presumed that there was no overshadowing.
43. Who was unclean.
44. In a private domain.
45. That was clean.
46. At the side of which he was found.
47. Since some children (a minority) have not the habit of slapping dough and since the dough was in a presumptive state of cleanness the child in question (on the principle

of minority plus presumption) may be assumed to belong to the class of children who do not slap dough, and the piece of dough in his hand may be presumed to have been given to him by some clean person.

48. As the majority of children do slap dough, the child in question must be presumed to be one of that class, and the dough that has presumably been touched by him must, therefore, be regarded as unclean.

49. Made into loaves.

50. Cf. prev. n.

51. After drinking of the unclean liquid, as is their nature after a drink.

52. Between the liquid and the dough.

53. Cf. p. 376, n. 14.

54. The dough, which is not easily procurable.

55. Which he can get much more easily. Hence it may well be presumed that before drinking the water he had well finished with the dough.

CHAPTER IV

MISHNAH 1. IF AN UNCLEAN(1) OBJECT WAS THROWN FROM ONE PLACE TO ANOTHER:(2) A LOAF(3) AMONG KEYS(4) OR A KEY(5) AMONG LOAVES,(6) [THAT WHICH WAS CLEAN REMAINS] CLEAN.(7) R. JUDAH(8) RULED: IF A LOAF(3) WAS THROWN AMONG KEYS(4) THE FORMER BECOMES UNCLEAN, BUT IF A KEY(5) WAS THROWN AMONG LOAVES(6) THE LATTER REMAIN CLEAN.

MISHNAH 2. IF A DEAD CREEPING THING WAS HELD IN THE MOUTH OF A WEASEL THAT WAS PASSING OVER LOAVES OF *TERUMAH* AND IT IS DOUBTFUL WHETHER THE CREEPING THING DID OR DID NOT TOUCH THEM, SUCH CONDITION OF DOUBT IS DEEMED CLEAN.(9)

MISHNAH 3. IF A WEASEL HELD IN ITS MOUTH A [DEAD] CREEPING THING OR IF A DOG HAD CARRION IN ITS MOUTH AND THEY PASSED BETWEEN CLEAN [PERSONS] OR IF CLEAN PERSONS PASSED BETWEEN THEM,(10) THEIR CONDITION OF DOUBT IS DEEMED CLEAN, SINCE THE UNCLEANNESS,(11) HAD NO RESTING PLACE.(12) IF THEY(13) WERE PICKING AT THEM(14) WHILE THESE(15) LAY ON THE GROUND,(16) AND A PERSON STATED, 'I WENT TO THAT PLACE BUT I DO NOT KNOW WHETHER I DID OR DID NOT TOUCH IT',(15) HIS CONDITION OF DOUBT IS DEEMED UNCLEAR, SINCE THE UNCLEANNESS HAD A RESTING PLACE.

MISHNAH 4. IF AN OLIVE'S BULK OF CORPSE WAS HELD IN A RAVEN'S MOUTH AND IT IS DOUBTFUL WHETHER IT OVERSHADOWED A MAN OR VESSELS IN A PRIVATE DOMAIN, THE MAN'S CONDITION OF DOUBT IS DEEMED TO BE UNCLEAR(17) BUT THE VESSELS' CONDITION OF DOUBT IS DEEMED CLEAN.(18) IF A MAN DREW WATER IN TEN BUCKETS(19) AND A DEAD CREEPING THING WAS FOUND IN ONE OF THEM,(20) IT ALONE IS

DEEMED UNCLEAN BUT ALL THE OTHERS REMAIN CLEAN.(21) IF ONE
POURED OUT FROM ONE VESSEL INTO ANOTHER AND A DEAD CREEPING
THING WAS FOUND IN THE LOWER VESSEL, THE UPPER ONE REMAINS
CLEAN.(22)

MISHNAH 5. ON ACCOUNT OF SIX DOUBTFUL CASES OF UNCLEANNESS IS
TERUMAH BURNT:(23) ON ACCOUNT OF THE DOUBT OF A BETH HA-PERAS
[GRAVE AREA],(24) ON ACCOUNT OF EARTH(25) ABOUT WHICH THERE IS
DOUBT WHETHER IT CAME FROM THE LAND OF THE GENTILES,(26) ON
ACCOUNT OF A DOUBT ABOUT THE GARMENTS OF AN 'AM HA-AREZ,(27) ON
ACCOUNT OF A DOUBT ABOUT VESSELS FOUND BY CHANCE,(28) ON
ACCOUNT OF SPITTLE ENCOUNTERED BY CHANCE,(29) ON ACCOUNT OF A
DOUBT ABOUT HUMAN URINE(29) THAT WAS NEAR THE URINE OF A BEAST.
(30) ON ACCOUNT OF A CERTAINTY OF HAVING TOUCHED THESE, WHICH
GIVES RISE TO THE DOUBTFUL UNCLEANNESS,(31) *TERUMAH* IS BURNT. R.
JOSE RULED: ALSO ON ACCOUNT OF THEIR DOUBTFUL CONTACT(32) IN A
PRIVATE DOMAIN;(33) BUT THE SAGES RULED: IN A PRIVATE DOMAIN THE
TERUMAH IS ONLY HELD IN SUSPENSE(34) AND IN A PUBLIC DOMAIN IT IS
DEEMED CLEAN.(35)

MISHNAH 6. IN THE CASE OF TWO KINDS OF SPITTLE, ONE OF WHICH WAS
[POSSIBLY] UNCLEAN(36) AND THE OTHER WAS DECIDEDLY CLEAN, [ANY
TERUMAH] IS TO BE HELD IN SUSPENSE IF [TOUCHED BY ONE WHO]
TOUCHED OR CARRIED OR SHIFTED [ONE OF THE TWO KINDS OF SPITTLE]
WHILE THEY WERE IN A PRIVATE DOMAIN, OR, WHO TOUCHED ONE OF
THEM IN A PUBLIC DOMAIN WHILE IT WAS STILL MOIST, OR WHO CARRIED IT
IRRESPECTIVE OF WHETHER IT WAS MOIST OR DRY. IF THERE WAS BUT ONE
[KIND OF POSSIBLY] UNCLEAN SPITTLE AND A MAN TOUCHED, CARRIED OR
SHIFTED IT IN A PUBLIC DOMAIN, *TERUMAH*(37) IS BURNT ON ACCOUNT OF
IT; AND IT IS STILL MORE EVIDENT THAT THIS IS THE CASE IF IT WAS(38) IN
A PRIVATE DOMAIN.

MISHNAH 7. THE FOLLOWING CASES OF DOUBTFUL UNCLEANNESS THE
SAGES DECLARED TO BE CLEAN:(39) A CONDITION OF DOUBT CONCERNING

DRAWN WATER IN RESPECT OF A RITUAL BATH,(40) AND A CONDITION OF DOUBT CONCERNING AN OBJECT OF UNCLEANNESS THAT FLOATED UPON THE WATER.(41) IN THE CASE OF A CONDITION OF DOUBT CONCERNING LIQUIDS AS TO WHETHER THEY HAVE CONTRACTED UNCLEANNESS IT IS DEEMED UNCLEAR, BUT IF IT WAS WHETHER UNCLEANNESS HAS BEEN CONVEYED IT IS DEEMED CLEAN. IF THERE IS DOUBT CONCERNING THE HANDS AS TO WHETHER THEY HAVE CONTRACTED UNCLEANNESS, HAVE CONVEYED UNCLEANNESS OR(42) HAVE ATTAINED CLEANNESS, THEY ARE DEEMED CLEAN. [THE SAGES, MOREOVER, DECLARED AS CLEAN] A CONDITION OF DOUBT THAT AROSE IN A PUBLIC DOMAIN;(43) A CONDITION OF DOUBT CONCERNING AN ORDINANCE OF THE SCRIBES; A CONDITION OF DOUBT CONCERNING COMMON FOODSTUFFS;(41) A CONDITION OF DOUBT CONCERNING CREEPING THINGS; A CONDITION OF DOUBT CONCERNING LEPROSY SIGNS; A CONDITION OF DOUBT CONCERNING A NAZIRITE VOW; A CONDITION OF DOUBT CONCERNING FIRSTLINGS; AND A CONDITION OF DOUBT CONCERNING SACRIFICES.

MISHNAH 8. 'A CONDITION OF DOUBT CONCERNING AN OBJECT OF UNCLEANNESS THAT FLOATED UPON THE WATER'(44) [IS DEEMED CLEAN] WHETHER(45) THE WATER WAS IN VESSELS OR IN THE GROUND. R. SIMEON RULED: IF IN VESSELS IT IS DEEMED UNCLEAR(46) BUT IF IN THE GROUND IT IS DEEMED CLEAN.(47) R. JUDAH RULED: IF THE DOUBT(48) AROSE WHEN THE MAN WENT DOWN INTO THE WATER HE IS DEEMED UNCLEAR,(49) BUT IF WHEN HE CAME UP(50) HE IS DEEMED CLEAN. R. JOSE RULED: EVEN IF THE ROOM AVAILABLE(51) WAS NO MORE THAN WHAT SUFFICED FOR THE MAN AND THE UNCLEANNESS THE FORMER REMAINS CLEAN.

MISHNAH 9. 'IN THE CASE OF A CONDITION OF DOUBT CONCERNING LIQUIDS AS TO WHETHER THEY HAVE CONTRACTED UNCLEANNESS IT IS DEEMED UNCLEAR'.(52) IN WHAT CIRCUMSTANCES? IF AN UNCLEAR PERSON STRETCHED HIS FOOT BETWEEN CLEAN LIQUIDS AND THERE IS DOUBT WHETHER HE TOUCHED THEM OR NOT, SUCH A CONDITION OF DOUBT IS DEEMED TO BE UNCLEAR. IF A MAN HAD AN UNCLEAR LOAF IN HIS HAND

AND HE STRETCHED IT OUT(53) BETWEEN CLEAN LIQUIDS, AND THERE IS DOUBT WHETHER IT TOUCHED THEM OR NOT, SUCH A CONDITION OF DOUBT IS DEEMED TO BE UNCLEAN. 'BUT IF IT WAS WHETHER UNCLEANNESS HAS BEEN CONVEYED, IT IS DEEMED CLEAN'.(52) IN WHAT CIRCUMSTANCE? IF A MAN HAD IN HIS HAND A STICK ON THE END OF WHICH THERE WAS AN UNCLEAN LIQUID AND HE THREW IT AMONG CLEAN LOAVES AND THERE IS DOUBT WHETHER IT TOUCHED THEM(54) OR NOT, SUCH A CONDITION OF DOUBT IS DEEMED CLEAN.

MISHNAH 10. R. JOSE RULED: A CONDITION OF DOUBT(55) IN THE CASE OF LIQUIDS IS DEEMED UNCLEAN IN RESPECT OF FOODSTUFFS(56) AND CLEAN IN RESPECT OF VESSELS.(57) HOW SO? IF THERE WERE TWO JARS,(58) THE ONE UNCLEAN AND THE OTHER CLEAN, AND A DOUGH WAS PREPARED WITH THE CONTENTS OF ONE OF THEM AND A DOUBT AROSE AS TO WHETHER IT WAS PREPARED WITH THE CONTENTS OF THE UNCLEAN, OR OF THE CLEAN ONE, SUCH IS 'A CONDITION OF DOUBT IN THE CASE OF LIQUIDS [WHICH] IS DEEMED UNCLEAN IN RESPECT OF FOODSTUFFS AND CLEAN IN RESPECT OF VESSELS'.

MISHNAH 11. 'IF THERE IS DOUBT CONCERNING THE HANDS AS TO WHETHER THEY HAVE CONTRACTED UNCLEANNESS,(59) HAVE CONVEYED UNCLEANNESS(60) OR HAVE ATTAINED CLEANNESS, THEY ARE DEEMED CLEAN'.(61) 'ANY CONDITION OF DOUBT(62) THAT AROSE IN A PUBLIC DOMAIN'(61) IS DEEMED CLEAN' 'A CONDITION OF DOUBT CONCERNING AN ORDINANCE OF THE SCRIBES'(61) [NAMELY, IF A MAN IS UNCERTAIN WHETHER] HE ATE UNCLEAN FOODSTUFFS OR DRANK UNCLEAN LIQUIDS, WHETHER HE IMMERSED HIS HEAD AND THE GREATER PART OF HIS BODY IN DRAWN WATER,(63) OR WHETHER THERE FELL ON HIS HEAD AND THE GREATER PART OF HIS BODY THREE LOG OF DRAWN WATER,(64) SUCH A CONDITION OF DOUBT(65) IS DEEMED CLEAN. IF, HOWEVER, A CONDITION OF DOUBT AROSE CONCERNING A FATHER OF UNCLEANNESS EVEN THOUGH IT WAS ONLY RABBINICAL, IT IS DEEMED UNCLEAN.

MISHNAH 12. 'A CONDITION OF DOUBT CONCERNING COMMON FOODSTUFFS'(61) REFERS TO THE CLEANNESS PRACTICED BY PHARISEES. (66) 'A CONDITION OF DOUBT CONCERNING CREEPING THING'(67) — [THIS IS DETERMINED] ACCORDING [TO THEIR CONDITION AT] THE TIME THEY ARE FOUND.(68) 'A CONDITION OF DOUBT CONCERNING LEPROSY SIGNS'(67) — [A LEPROSY SIGN](69) IS DEEMED CLEAN IN THE BEGINNING BEFORE IT HAD BEEN DETERMINED TO BE UNCLEAN, BUT AFTER IT HAD BEEN DETERMINED TO BE UNCLEAN, A CONDITION OF DOUBT(70) IS DEEMED UNCLEAN. 'A CONDITION OF DOUBT CONCERNING A NAZIRITE VOW'(67) — [IN SUCH A CONDITION OF DOUBT(71) THE MAN] IS PERMITTED [ALL THAT IS FORBIDDEN TO A NAZIRITE].(72) 'A CONDITION OF DOUBT CONCERNING FIRSTLINGS'(69) — [IN SUCH A CASE ONE IS EXEMPT FROM GIVING THE FIRSTLINGS TO THE PRIEST] IRRESPECTIVE OF WHETHER THEY ARE FIRSTBORN OF MEN(73) OR FIRSTLINGS OF CATTLE,(74) WHETHER THE FIRSTLINGS OF AN UNCLEAN BEAST(75) OR A CLEAN ONE, FOR IT IS THE MAN WHO ADVANCES THE CLAIM(76) AGAINST HIS FELLOW THAT MUST PRODUCE THE PROOF.(77)

MISHNAH 13. 'AND A CONDITION OF DOUBT CONCERNING SACRIFICES'(67) — IF A WOMAN HAS EXPERIENCED FIVE DOUBTFUL CASES OF MISCARRIAGE OR FIVE DISCHARGES OF DOUBTFUL ZIBAH SHE BRINGS ONLY ONE SACRIFICE(78) AND MAY THEN EAT OF THE SLAIN SACRIFICES, SHE BEING UNDER NO OBLIGATION TO BRING THE REMAINDER.(79)

1. Or clean (cf. foll. n.).
2. So that a doubt arose whether it touched anything clean or whether the clean object (cf. prev. n.) touched anything unclean.
3. That was clean (cf. prev. n. but one).
4. That were unclean.
5. That was unclean.
6. That were clean.
7. The assumption being that there was no contact after the haphazard throw between the clean and the unclean objects, and furthermore because the clean object under consideration lacks understanding, v. *supra* III, 6.
8. Drawing a distinction between an uncleanness at rest and one on the move.
9. Because the uncleanness was on the move, and because the bread lacks understanding, v. Shek. II, 7.
10. It being doubtful whether there was contact between the clean and the unclean.
11. Which was on the move.

12. This principle applying even to persons, though these do not lack understanding.
13. Sc. the weasel or the dog.
14. The creeping thing or the carrion.
15. V. p. 378, n. 14.
16. In a private domain.
17. For overshadowing, which reaches to the ground, is on a par with a resting uncleanness, and the man affected is capable of answering an enquiry (cf. *supra* III, 6).
18. Since vessels are not capable of answering an enquiry (cf. prev. n.).
19. One after the other.
20. A doubt thus arising whether the creeping thing was in the well and thus conveyed uncleanness to all the buckets.
21. It being assumed that where the uncleanness was found there it was all the time; and, though it came in contact with the water in the well, it conveyed no uncleanness to it, since the latter is regarded as attached to the ground which is not susceptible to uncleanness.
22. It is not assumed that the creeping thing was first in the upper vessel from which it subsequently dropped into the lower one.

23. In all other cases of doubtful uncleanness *terumah* may not be burnt.
24. Into which *terumah* was carried; on Beth ha-Peras, v. [Glos.](#)
25. Which came in contact with *terumah*.
26. In which case it would be unclean.
27. It being uncertain whether he did or did not touch them. If he did, uncleanness would have been conveyed to them.
28. Which might possibly be unclean ones.
29. Which might be that of a *zab* or a menstruant and which would, therefore, convey uncleanness.
30. And thus distinguishable from it. If one kind alone is encountered a double doubt arises: Whether (a) it is that of a man or a beast and, if it is that of a man, whether (b) that man was unclean or clean.
31. Owing, as stated *supra*, to the doubtful nature of their uncleanness.
32. With *terumah*; though in such a case a double doubt arises.
33. Is *terumah* burnt.
34. Owing to the double doubt involved (cf. prev. n. but one).

35. For further notes on this Mishnah v. Shab. (Sonc. ed.) p. 156 notes.
36. In the case of certain uncleanness the *terumah*, touched in a private domain by one who came in contact with the spittle, would have had to be definitely burnt.
37. That the man subsequently touched.
38. Lit., 'and there is no need to say' that the *terumah* is to be burnt.
39. Irrespective of whether they occurred in a private or in a public domain.
40. It being doubtful whether the drawn water had fallen into the ritual bath that contained less than the prescribed minimum of valid water or, if it was certain that it fell into it, whether its quantity was as much as three logs which constitute the minimum for invalidating a ritual bath.
41. This and the following cases are explained *infra*.
42. Having been unclean.
43. Even concerning a Pentateuchally ordained uncleanness.
44. Cf. prev. Mishnah.
45. It being uncertain whether a man had touched the uncleanness.

46. Sc. the man concerning whom a doubt arose as to whether he touched the unclean object is deemed unclean.
47. Cf. p. 381, n. 8 mut. mut.
48. Whether the man has touched the unclean object.
49. Since it is in the nature of a floating object to be drawn towards one descending into the water.
50. When the floating object naturally recedes from him.
51. In the water.
52. *Supra* IV, 7.
53. *Var. lec.* 'threw it' (cf. foll. n.).
54. After it had come to a rest.
55. As to their uncleanness.
56. Because, in his opinion, liquids convey uncleanness to foodstuffs according to a Pentateuchal law.
57. Whose contraction of uncleanness from liquids is but a Rabbinical ordinance.

58. Containing water.
59. From unclean foodstuffs or liquids.
60. To foodstuffs.
61. *Supra* IV, 7.
62. Of uncleanness.
63. Which renders the immersion invalid.
64. Which cause a clean person to become unclean.
65. As to whether he subsequently performed immersion and much more so if there is doubt as to whether uncleanness had at all been contracted.
66. Lit., 'the cleanness of separation'. To keep away from the clothes of those who are not so meticulous as oneself in the observance of the laws of cleanness and uncleanness. If a Pharisee is in doubt whether he came in contact with such cloths he may regard himself as clean and continue to eat his usual food that he keeps under conditions of cleanness.
67. *Supra* IV, 7.
68. Sc. if a creeping thing was thrown among clean foodstuffs but was not found touching any of them, they are deemed to be clean. It is not assumed that before it came to rest it touched them.

69. Concerning which there is doubt whether it increased in size.
70. Sc. whether it had diminished in size.
71. Where, for instance, a man made his vow dependent on an assertion that a heap of wheat contained a certain number of measures, and the heap was lost before the assertion could be checked.
72. The drinking of wine and shaving for instance.
73. Who are redeemed with five *shekels* which are given to the priest.
74. Which are the priest's due.
75. An ass.
76. The priest who claims the firstling or the redemption of the firstborn.
77. As there is doubt no proof is possible, and the father of the firstborn and the owner of the firstling are exempt.
78. A sin-offering of a bird, brought as doubtful offering.
79. V. Ker. 8a.

CHAPTER V

MISHNAH 1. IF IN A PUBLIC DOMAIN THERE WAS A [DEAD] CREEPING THING (1) AND A FROG,(2) AND SO ALSO [IF THERE WAS THERE] AN OLIVE'S BULK OF A CORPSE(3) AND AN OLIVE'S BULK OF CARRION,(4) A BONE OF A CORPSE(5) AND A BONE OF CARRION,(2) A CLOD OF CLEAN EARTH(2) AND A CLOD FROM A GRAVE AREA(6) OR A CLOD OF CLEAN EARTH(2) AND A CLOD FROM THE LAND OF THE GENTILES,(4) OR IF THERE WERE TWO PATHS, THE ONE UNCLEAN(7) AND THE OTHER CLEAN, AND A MAN WALKED THROUGH ONE OF THEM BUT IT IS NOT KNOWN WHICH,(8) OR OVERSHADOWED ONE OF THEM BUT IT IS NOT KNOWN WHICH,(9) OR HE SHIFTED(10) ONE OF THEM BUT IT IS NOT KNOWN WHICH,(11) R. AKIBA RULED THAT HE IS UNCLEAN,(12) BUT THE SAGES RULE THAT HE IS CLEAN.(13)

MISHNAH 2. WHETHER(14) THE MAN SAID,(15) 'I TOUCHED AN OBJECT ON THIS SPOT BUT I DO NOT KNOW(16) WHETHER IT WAS UNCLEAN OR CLEAN', OR 'I TOUCHED ONE BUT I DO NOT KNOW WHICH OF THE TWO I TOUCHED', R. AKIBA RULES THAT HE IS UNCLEAN,(17) BUT THE SAGES RULE THAT HE IS CLEAN.(18) R. JOSE RULES THAT HE IS UNCLEAN IN EVERY CASE(19) AND CLEAN ONLY IN THAT OF THE PATH,(20) SINCE IT IS THE USUAL PRACTICE FOR MEN TO GO(21) BUT IT IS NOT THEIR USUAL PRACTICE TO TOUCH.(22)

MISHNAH 3. IF THERE WERE TWO PATHS,(23) THE ONE UNCLEAN(24) AND THE OTHER CLEAN,(25) AND A MAN WALKED BY ONE OF THEM AND THEN PREPARED CLEAN FOODSTUFFS(26) WHICH WERE SUBSEQUENTLY CONSUMED AND, HAVING BEEN SPRINKLED UPON ONCE AND A SECOND TIME(27) AND HAVING PERFORMED IMMERSION AND ATTAINED CLEANNESS, HE WALKED BY THE SECOND PATH AND THEN PREPARED CLEAN FOODSTUFFS,(26) THE LATTER ARE DEEMED CLEAN.(28) IF THE

FIRST FOODSTUFFS WERE STILL IN EXISTENCE BOTH MUST BE HELD IN SUSPENSE.(29) IF HE HAD NOT ATTAINED CLEANNESS IN THE MEANTIME,(30) THE FIRST ARE HELD IN SUSPENSE(31) AND THE SECOND MUST BE BURNT.(32)

MISHNAH 4. IF THERE WAS A DEAD CREEPING THING AND A FROG IN A PUBLIC DOMAIN AND A MAN TOUCHED ONE OF THEM(33) AND THEN PREPARED CLEAN FOODSTUFFS(34) WHICH WERE SUBSEQUENTLY CONSUMED; AND THEN HE PERFORMED IMMERSION, TOUCHED THE OTHER AND THEN PREPARED CLEAN FOODSTUFFS,(34) THE LATTER ARE DEEMED CLEAN.(35) IF THE FIRST FOODSTUFFS WERE STILL IN EXISTENCE BOTH MUST BE HELD IN SUSPENSE.(36) IF HE DID NOT PERFORM IMMERSION IN THE MEANTIME,(37) THE FIRST ARE HELD IN SUSPENSE(38) AND THE SECOND MUST BE BURNT.(39)

MISHNAH 5. IF THERE WERE TWO PATHS, THE ONE UNCLEAN AND THE OTHER CLEAN, AND A MAN WALKED BY ONE OF THEM AND THEN PREPARED CLEAN FOODSTUFFS,(34) AND SUBSEQUENTLY ANOTHER MAN CAME AND WALKED BY THE SECOND PATH AND THEN PREPARED CLEAN FOODSTUFFS,(34) R. JUDAH RULED: IF EACH BY HIMSELF ASKED FOR A RULING THEY ARE BOTH TO BE DECLARED CLEAN;(40) BUT IF THEY ASKED FOR A RULING SIMULTANEOUSLY,(41) BOTH ARE TO BE DECLARED UNCLEAN. R. JOSE RULED: IN EITHER CASE THEY ARE BOTH UNCLEAN.

MISHNAH 6. IF THERE WERE TWO LOAVES, THE ONE UNCLEAN AND THE OTHER CLEAN, AND A MAN ATE ONE OF THEM AND THEN PREPARED CLEAN FOODSTUFFS, AND AFTERWARDS ANOTHER MAN CAME AND ATE THE SECOND LOAF AND THEN PREPARED CLEAN FOODSTUFFS, R. JUDAH RULED: IF EACH BY HIMSELF ASKED FOR A RULING THEY ARE BOTH TO BE DECLARED CLEAN,(40) BUT IF THEY ASKED FOR ONE SIMULTANEOUSLY(41) BOTH ARE TO BE DECLARED UNCLEAN. R. JOSE RULED: IN EITHER CASE THEY ARE BOTH UNCLEAN.

MISHNAH 7. IF A MAN SAT IN A PUBLIC DOMAIN AND SOMEONE(42) CAME AND TROD ON HIS CLOTHES, OR SPAT AND THE FORMER TOUCHED THE SPITTLE, ON ACCOUNT OF THE SPITTLE *TERUMAH*(43) MUST BE BURNT,(44) BUT ON ACCOUNT OF THE CLOTHES THE MAJORITY PRINCIPLE IS FOLLOWED.(45) IF A MAN SLEPT IN THE PUBLIC DOMAIN, WHEN HE RISES HIS GARMENTS SUFFER MIDRAS UNCLEANNESS;(46) SO R. MEIR. BUT THE SAGES(47) RULE THAT THEY ARE CLEAN. IF A MAN TOUCHED SOMEONE IN THE NIGHT AND IT IS NOT KNOWN WHETHER IT WAS ONE WHO WAS ALIVE OR DEAD, BUT IN THE MORNING WHEN HE GOT UP HE FOUND HIM TO BE DEAD, R. MEIR RULES THAT HE(48) IS CLEAN, BUT THE SAGES RULE THAT HE IS UNCLEAN,(49) SINCE ALL DOUBTFUL CONDITIONS OF UNCLEANNESS ARE [DETERMINED] IN ACCORDANCE WITH [THEIR APPEARANCE AT] THE TIME THEY ARE DISCOVERED.

MISHNAH 8. IF THERE WAS IN THE TOWN AN IMBECILE, A HEATHEN, OR A SAMARITAN WOMAN, ALL SPITTLE ENCOUNTERED IN THE TOWN IS DEEMED UNCLEAN.(50) IF A WOMAN TROD ON A MANS CLOTHES OR SAT WITH HIM IN A BOAT,(51) HIS CLOTHES REMAIN CLEAN IF SHE KNEW HIM TO BE EATING *TERUMAH*;(52) BUT IF NOT, HE MUST ASK HER.

MISHNAH 9. IF A WITNESS SAYS,(53) 'YOU HAVE CONTRACTED UNCLEANNESS', BUT HE SAYS, 'I HAVE NOT CONTRACTED ANY UNCLEANNESS', HE IS REGARDED AS CLEAN. IF TWO WITNESSES SAY,(53) 'YOU HAVE CONTRACTED UNCLEANNESS', AND HE SAYS, 'I HAVE NOT CONTRACTED ANY UNCLEANNESS', R. MEIR RULES THAT HE IS UNCLEAN,

[\(54\)](#) BUT THE SAGES RULE: HE MAY BE BELIEVED ON HIS OWN EVIDENCE.

[\(55\)](#) IF A WITNESS SAYS,[\(53\)](#) 'YOU HAVE CONTRACTED UNCLEANNESS', BUT TWO WITNESSES SAY, HE HAS NOT CONTRACTED ANY UNCLEANNESS, WHETHER IN A PRIVATE DOMAIN OR IN A PUBLIC DOMAIN, HE IS REGARDED AS CLEAN. IF TWO WITNESSES SAY, 'HE HAS CONTRACTED UNCLEANNESS', AND ONE WITNESS SAYS, 'HE HAS NOT CONTRACTED ANY UNCLEANNESS', WHETHER IN A PRIVATE DOMAIN OR IN A PUBLIC DOMAIN, HE IS REGARDED AS UNCLEAR. IF ONE WITNESS SAYS, 'HE HAS CONTRACTED UNCLEANNESS', AND ANOTHER SAYS, 'HE HAS NOT CONTRACTED ANY UNCLEANNESS', OR IF ONE WOMAN SAYS, 'HE HAS CONTRACTED UNCLEANNESS', AND ANOTHER WOMAN SAYS, 'HE HAS NOT CONTRACTED ANY UNCLEANNESS', HE IS REGARDED AS UNCLEAR IF THE EVIDENCE RELATES TO A PRIVATE DOMAIN,

[\(56\)](#) BUT IF IT RELATED TO A PUBLIC DOMAIN HE IS REGARDED AS CLEAN.

[\(57\)](#)

1. One of the eight enumerated in Lev. XI, 29, which are 'fathers of uncleanness' and convey uncleanness by contact.
2. Which conveys no uncleanness whatsoever.
3. Which conveys uncleanness (cf. prev. n. but one) by overshadowing also.
4. That conveys uncleanness by contact and carrying only.
5. Which conveys uncleanness by *hesset* (v. [Glos.](#)).
6. *Beth ha-Peras* (v. [Glos.](#)). This conveys uncleanness by contact and carrying only.
7. There having been a grave across its breadth which any one going through the path must pass over and thus overshadow it and contract uncleanness.
8. Of the two paths.
9. Whether the olive's bulk of corpse or that of the carrion.
10. Or carried.
11. Whether it was the bone of the corpse or that of the carrion.
12. Because, in his opinion, only food which, if once unclean, cannot any more be rendered clean, is deemed to be clean in a case of doubt in a public domain, but not men and vessels which may attain cleanness through immersion and sprinkling.

Aliter: A doubtful case of uncleanness is deemed clean, according to R. Akiba, in a public domain only when a number of people are involved but not, as in this case, where only an individual is concerned (Wilna Gaon).

13. Cf. prev. n. mut. mut.

14. This is a continuation of the previous rulings.

15. In the case where there was in the public domain a creeping thing and a frog.

16. Owing to the similarity of the frog and the creeping thing.

17. V. p. 385, n. 12.

18. V. p. 385, n. 13.

19. Enumerated in this and in the preceding Mishnah.

20. *Supra* V, 1.

21. And the imposition of uncleanness in such a case would involve undue hardship.
Hence the relaxation of the restriction.

22. As uncleanness could, therefore, be avoided the restriction could well be maintained.

23. In a public domain.

24. V. *supra* p. 385, n. 7.
25. But it was not known which was which.
26. Of *terumah* which must be kept in conditions of cleanness.
27. On the third and the seventh day respectively.
28. Because the doubt occurred in a public domain.
29. Since both have to be considered simultaneously and one at least is obviously unclean.
30. Between the preparation of the first and the second foodstuffs.
31. Neither eaten nor burnt. *Var. lec.*, 'are clean'.
32. Since they are unclean in any case.
33. But did not know whether it was the clean or the unclean.
34. Of *terumah* which must be kept in conditions of cleanness.
35. Because the doubt occurred in a public domain.
36. Since both have to be considered simultaneously and one at least is obviously unclean.

37. Between the preparation of the first and the second foodstuffs.
38. Neither eaten nor burnt. *Var. lec.*, 'are clean'.
39. Being unclean in any case.
40. Since neither can be declared unclean when his uncleanness is only a matter of doubt in a public domain.
41. When it is impossible to declare them both clean since one at least must be unclean.
42. Who could possibly be suspected of uncleanness.
43. Which the first man touched.
44. As a preventive measure against contact with spittle that was known to be unclean.
45. Sc. only if the greater number of people in the place were zabs is midras uncleanness (v. [Glos.](#)) imposed.
46. Since it is possible that most of the people have trodden on them and that among these was a *zab*.
47. Holding that even in a case like this a condition of doubt in a public domain is deemed clean.
48. The live man.

49. Provided the dead man was not seen alive in the previous evening.
50. Since the class of women mentioned do not exercise the necessary care when they are in their menstruation periods.
51. Where, if she was a menstruant, she would convey to him midras uncleanness (cf. *Zab.* III, 1).
52. Since in that case she would keep away from his clothes and would not enter the same boat when in her menstruation.
53. To any man.
54. Since two witnesses on whose evidence a man may be sent to death may well be relied upon in subjecting one to uncleanness which involves no greater liability than that of a sacrifice for entering the Sanctuary in an unclean state.
55. Because he could well claim, even if the witnesses' evidence is accepted, that he has subsequently attained cleanness through immersion.
56. As is the rule with any condition of doubtful uncleanness in such a domain.
57. Cf. prev. n. mut. mut.

CHAPTER VI

MISHNAH 1. IF A PLACE THAT WAS A PRIVATE DOMAIN HAS BECOME A PUBLIC DOMAIN(1) AND THEN WAS TURNED AGAIN INTO A PRIVATE DOMAIN, WHILE IT IS A PRIVATE DOMAIN ANY CONDITION OF DOUBT ARISING IN IT IS DEEMED UNCLEAN BUT WHILE IT IS A PUBLIC DOMAIN ANY CONDITION OF DOUBT ARISING IN IT IS DEEMED CLEAN. IF A MAN WHO WAS DANGEROUSLY ILL IN A PRIVATE DOMAIN WAS TAKEN OUT INTO A PUBLIC DOMAIN AND THEN BROUGHT BACK INTO A PRIVATE DOMAIN,(2) WHILE HE IS IN THE PRIVATE DOMAIN ANY CONDITION OF DOUBT ARISING THROUGH HIM(3) IS DEEMED UNCLEAN(4) BUT WHILE HE IS IN THE PUBLIC DOMAIN ANY CONDITION OF DOUBT ARISING THROUGH HIM(3) IS DEEMED CLEAN. (5) R. SIMEON RULED: THE PUBLIC DOMAIN CAUSES A BREAK.(6)

MISHNAH 2. FOUR CASES OF DOUBT, R. JOSHUA RULED, ARE DEEMED UNCLEAN AND THE SAGES RULE THAT THEY ARE DEEMED CLEAN. FOR INSTANCE? IF AN UNCLEAN MAN(7) STOOD(8) AND A CLEAN MAN PASSED BY(9) OR THE CLEAN MAN STOOD AND THE UNCLEAN ONE PASSED BY:(9) OR IF AN UNCLEAN OBJECT WAS IN A PRIVATE DOMAIN AND A CLEAN ONE IN THE PUBLIC DOMAIN OR THE CLEAN OBJECT WAS IN THE PRIVATE DOMAIN AND THE UNCLEAN ONE IN THE PUBLIC DOMAIN, AND THERE IS DOUBT WHETHER THERE WAS CONTACT(10) OR NOT, OR WHETHER THERE WAS OVERSHADOWING(10) OR NOT, OR WHETHER THERE WAS SHIFTING (11) OR NOT, R. JOSHUA RULES THAT THE CLEAN BECOMES UNCLEAN,(12) BUT THE SAGES RULE THAT THE CLEAN REMAINS CLEAN.

MISHNAH 3. IF A TREE STANDING IN A PUBLIC DOMAIN HAD WITHIN IT AN OBJECT OF UNCLEANNESS AND A MAN CLIMBED TO THE TOP OF IT, AND THE DOUBT AROSE AS TO WHETHER HE DID OR DID NOT TOUCH THE OBJECT OF

UNCLEANNES. SUCH A CONDITION OF DOUBT IS DEEMED UNCLEAR.(13) IF A MAN(14) PUT HIS HAND INTO A HOLE IN WHICH THERE WAS AN OBJECT OF UNCLEANNES AND THERE IS DOUBT WHETHER HE DID OR DID NOT TOUCH IT, SUCH A CONDITION OF DOUBT IS DEEMED UNCLEAR.(13) IF A SHOP THAT WAS UNCLEAR WAS OPEN TOWARD A PUBLIC DOMAIN AND THERE IS DOUBT WHETHER A MAN DID OR DID NOT ENTER IT, SUCH A CONDITION OF DOUBT IS DEEMED CLEAR.(15) IF THERE IS DOUBT WHETHER HE DID OR DID NOT TOUCH ANYTHING, SUCH A CONDITION OF DOUBT IS DEEMED CLEAR. (16) IF THERE WERE TWO SHOPS, THE ONE UNCLEAR AND THE OTHER CLEAR, AND A MAN ENTERED INTO ONE OF THEM, AND A DOUBT AROSE AS TO WHETHER HE ENTERED THE UNCLEAR, OR THE CLEAR ONE, SUCH A CONDITION OF DOUBT IS DEEMED UNCLEAR.(17)

MISHNAH 4. HOWEVER MANY THE DOUBTS AND THE DOUBTS ABOUT DOUBTS THAT ONE CAN MULTIPLY, A CONDITION OF DOUBT IN A PRIVATE DOMAIN IS DEEMED UNCLEAR, AND IN A PUBLIC DOMAIN IT IS DEEMED CLEAR. FOR INSTANCE? IF A MAN ENTERED AN ALLEY(18) AND AN UNCLEAR OBJECT WAS IN THE COURTYARD, AND A DOUBT AROSE AS TO WHETHER THE MAN DID OR DID NOT ENTER IT;(19) OR IF AN OBJECT OF UNCLEANNES WAS IN A HOUSE AND THERE IS DOUBT WHETHER A MAN ENTERED OR NOT; OR EVEN WHERE HE ENTERED, THERE IS DOUBT WHETHER THE UNCLEANNES WAS THERE OR NOT; OR EVEN WHERE IT WAS THERE THERE IS DOUBT WHETHER IT CONSISTED OF THE PRESCRIBED MINIMUM OR NOT; OR EVEN WHERE IT CONSISTED OF THE PRESCRIBED MINIMUM, THERE IS DOUBT WHETHER IT WAS UNCLEAR OR CLEAR; OR, EVEN WHERE IT WAS UNCLEAR, THERE IS DOUBT WHETHER THE MAN HAD TOUCHED IT OR NOT, ANY SUCH CONDITION OF DOUBT IS DEEMED UNCLEAR. R. ELIEZER(20) RULED: ANY CONDITION OF DOUBT IN REGARD TO ENTERING IS DEEMED CLEAR, BUT ANY CONDITION OF DOUBT IN REGARD TO CONTACT WITH THE UNCLEANNES IS DEEMED UNCLEAR.(21)

MISHNAH 5. IF A MAN ENTERED A VALLEY(22) IN THE RAINY SEASON(23) AND THERE WAS AN UNCLEANNES IN A CERTAIN FIELD, AND HE STATED, 'I

WENT INTO THAT PLACE(24) BUT I DO NOT KNOW WHETHER I ENTERED THAT FIELD(25) OR NOT', R. ELIEZER RULES THAT HE IS CLEAN,(26) BUT THE SAGES RULE THAT HE IS UNCLEAN.(27)

MISHNAH 6. A CONDITION OF DOUBT OCCURRING IN A PRIVATE DOMAIN IS DEEMED UNCLEAN UNLESS THE MAN CONCERNED CAN SAY, 'I DID NOT TOUCH THE UNCLEAN THING'. A CONDITION OF DOUBT IN A PUBLIC DOMAIN IS DEEMED CLEAN UNLESS THE MAN CONCERNED CAN SAY, 'I DID TOUCH THE UNCLEAN THING'. WHAT IS REGARDED AS A PUBLIC DOMAIN? THE PATHS OF BETH GILGUL(28) AND SIMILAR PLACES ARE REGARDED AS A PRIVATE DOMAIN(29) IN RESPECT OF THE LAWS OF THE SABBATH, AND A PUBLIC DOMAIN IN RESPECT OF THOSE OF UNCLEANNESS.(30) R. ELIEZER (31) STATED: THE PATHS OF BETH GILGUL WERE MENTIONED ONLY BECAUSE THEY ARE REGARDED AS A PRIVATE DOMAIN IN BOTH RESPECTS. (32) PATHS THAT OPEN OUT TOWARDS CISTERNS, PITS, CAVERNS OR WINE-PRESSES ARE REGARDED AS A PRIVATE DOMAIN IN RESPECT OF THE LAWS OF THE SABBATH AND AS A PUBLIC DOMAIN IN RESPECT OF THOSE OF UNCLEANNESS.

MISHNAH 7. A VALLEY IN SUMMER TIME(33) IS REGARDED AS A PRIVATE DOMAIN IN RESPECT OF THE LAWS OF THE SABBATH, BUT AS A PUBLIC DOMAIN IN RESPECT OF THOSE OF UNCLEANNESS; AND IN THE RAINY SEASON(34) IT IS REGARDED AS A PRIVATE DOMAIN IN BOTH RESPECTS.(35)

MISHNAH 8. A BASILICA(36) IS REGARDED AS A PRIVATE DOMAIN IN RESPECT OF THE LAWS OF THE SABBATH BUT AS A PUBLIC DOMAIN IN RESPECT OF THOSE OF UNCLEANNESS. R. JUDAH RULED: IF A MAN STANDING AT ONE DOOR CAN SEE THOSE THAT ENTER AND LEAVE AT THE OTHER DOOR, IT IS REGARDED AS A PRIVATE DOMAIN IN BOTH RESPECTS; OTHERWISE IT IS REGARDED AS A PRIVATE DOMAIN IN RESPECT OF THE SABBATH AND AS A PUBLIC DOMAIN IN RESPECT OF UNCLEANNESS.

MISHNAH 9. A FORUM(37) IS REGARDED AS A PRIVATE DOMAIN IN RESPECT OF THE SABBATH LAWS AND AS A PUBLIC DOMAIN IN RESPECT OF THE LAWS OF UNCLEANNESS; AND THE SAME APPLIES TO ITS SIDES.(38) R. MEIR

RULED: THE SIDES ARE REGARDED AS A PRIVATE DOMAIN IN BOTH RESPECTS.[\(39\)](#)

MISHNAH 10. COLONNADES[\(40\)](#) ARE REGARDED AS A PRIVATE DOMAIN IN RESPECT OF THE SABBATH LAWS AND AS A PUBLIC DOMAIN IN RESPECT OF THE LAWS OF UNCLEANNESS. A COURTYARD INTO WHICH MANY PEOPLE ENTER BY ONE DOOR AND LEAVE BY ANOTHER,[\(41\)](#) IS REGARDED AS A PRIVATE DOMAIN IN RESPECT OF THE SABBATH LAWS AND AS A PUBLIC DOMAIN IN RESPECT OF THE LAWS OF CLEANNESS.

1. A valley, for instance, is a private domain in the winter when on account of the growing crops people are kept out of it, and a public domain in the summer when many labourers carry on in it the various activities associated with the harvest.
2. Where he was found to be dead.
3. Sc. if there is doubt whether a person had touched him while he was still alive or when he was already dead.
4. It being assumed that he was dead in the private domain before he was taken out into the public domain. Hence the man who touched him in the private domain, whether before or after he had been taken into the public domain, is deemed unclean.
5. And any one who touched him in the public domain before he was brought back into the private domain remains clean.
6. Between the first and the second presence in the private domain; sc. since the dead man is deemed to have been alive while he was in the public domain he cannot possibly have been dead prior to that. Hence any condition of doubt during his first presence in the private domain must be deemed clean.
7. A leper.
8. Under any form of roof.
9. The doubt arising whether (a) there was contact between the two or (b) the man that walked remained stationary for a moment while under the roof (cf. prev. n.) and the clean man thus contracted uncleanness by overshadowing.

10. Cf. prev. n.
11. Of the unclean by the clean.
12. In his opinion a doubt involving both a private and a public domain is to be regarded as involving the former alone.
13. Because though, in respect of the Sabbath laws, a tree or a hole in a public domain is regarded as a public domain, in respect of uncleanness it is treated as a private domain.
14. While standing in the public domain.
15. The unclean shop in the public domain is on a par with a dead creeping thing lying in a public domain, and the doubt concerning entry into it is on a par with the doubt concerning the touching of the creeping thing; the former, therefore, like the latter are deemed clean (cf. *supra* V, lf).
16. Cf. prev. n.
17. Since there is no doubt that he entered one private domain at least.
18. Which in this respect is like a private domain.
19. The courtyard.
20. *Var. lec.* Eleazar.

21. This is derived by analogy from the conditions governing a sotah, (v. Glos).
22. Comprising many fields.
23. When the fields are sown and, therefore, regarded as a private domain.
24. The valley.
25. Which contained the uncleanness.
26. Since the fields are separated from each other the condition of doubt is one relating to entry which is deemed clean.
27. Because the valley unites all the fields into one unit.
28. Which are not frequented by many people. On Beth Gilgul v. *MGWJ* 1921, p. 88 and 320.
29. Sc. not a public domain. They are in fact a *karmelith* (v. Glos).
30. Even if less than three men were present when the doubt arose. Where three men are present even a private domain proper is treated as a public domain in respect of the laws of uncleanness.
31. *Var. lec.* Eleazar.
32. The laws of the Sabbath and the laws of uncleanness.

33. When it is frequented by the labourers engaged in it in various harvesting activities.

34. When it is deserted.

35. V. p. 393, n. 9.

36. A large hall with doors opening in all directions, used as a public meeting place but not as a thoroughfare.

37. Faron, a building in the style of a basilica whose doors are directly opposite one another. Aliter: A house in the heart of a public domain.

38. On either side of the passage from one door to the other.

39. The laws of the Sabbath and the laws of uncleanness.

40. In front of shops, having behind them raised benches on which the traders sit or display their wares.

41. Though the doors are not directly opposite one another.

CHAPTER VII

MISHNAH 1. IF A POTTER(1) LEFT HIS POTS(2) AND WENT DOWN TO DRINK, (3) THE INNERMOST POTS REMAIN CLEAN(4) BUT THE OUTER ONES ARE DEEMED UNCLEAN.(5) R. JOSE RULED: THIS APPLIES ONLY WHERE THEY ARE NOT TIED TOGETHER, BUT WHERE THEY ARE TIED TOGETHER, ALL THE POTS(6) ARE DEEMED CLEAN.(7) IF A MAN ENTRUSTED HIS KEY TO AN 'AM HA-AREZ THE HOUSE REMAINS CLEAN, SINCE HE ENTRUSTED HIM ONLY WITH THE GUARDING OF THE KEY.(8)

MISHNAH 2. IF A MAN LEFT AN 'AM HA-AREZ IN HIS HOUSE AWAKE AND(9) FOUND HIM AWAKE, OR ASLEEP AND(9) FOUND HIM ASLEEP, OR AWAKE AND(9) FOUND HIM ASLEEP, THE HOUSE REMAINS CLEAN.(10) IF HE LEFT HIM ASLEEP AND FOUND HIM AWAKE, THE HOUSE IS DEEMED UNCLEAN;(11) SO R. MEIR. BUT THE SAGES RULED: ONLY THAT PART IS UNCLEAN TO WHICH HE CAN STRETCH OUT HIS HAND AND TOUCH IT.(12)

MISHNAH 3. IF ONE LEFT CRAFTSMEN IN HIS HOUSE, THE HOUSE IS DEEMED UNCLEAN; SO R. MEIR. BUT THE SAGES RULED: ONLY THAT PART IS UNCLEAN TO WHICH THEY CAN STRETCH OUT THEIR HANDS AND TOUCH IT. (13)

MISHNAH 4. IF THE WIFE OF A HABER(14) LEFT THE WIFE OF AN 'AM HA-AREZ GRINDING CORN IN HER HOUSE, THE HOUSE IS DEEMED UNCLEAN IF SHE CEASED FROM TURNING THE HANDMILL,(15) BUT IF SHE DID NOT CEASE FROM TURNING THE HANDMILL, ONLY THAT PART OF THE HOUSE IS DEEMED UNCLEAN TO WHICH SHE CAN STRETCH OUT HER HAND AND TOUCH IT. IF THERE WERE TWO WOMEN,(16) THE HOUSE IS UNCLEAN IN EITHER CASE,(17) SINCE, WHILE THE ONE IS GRINDING, THE OTHER CAN GO ABOUT TOUCHING; SO R. MEIR. BUT THE SAGES RULED: ONLY THAT PART OF

THE HOUSE IS UNCLEAN TO WHICH THEY CAN STRETCH OUT THEIR HANDS AND TOUCH IT.

MISHNAH 5. IF A MAN LEFT AN 'AM HA-AREZ IN HIS HOUSE TO GUARD IT, WHENEVER HE(18) CAN SEE THOSE THAT ENTER AND LEAVE,(19) ONLY FOODSTUFFS AND LIQUIDS AND UNCOVERED EARTHENWARE ARE DEEMED UNCLEAN,(20) BUT COUCHES AND SEATS AND EARTHENWARE THAT HAVE TIGHTLY FITTING COVERS REMAIN CLEAN; AND WHENEVER HE(18) CANNOT SEE EITHER THOSE WHO ENTER OR THOSE WHO LEAVE,(19) EVEN THOUGH THE 'AM HA-AREZ(21) HAS TO BE LED AND EVEN THOUGH HE WAS BOUND, ALL IS DEEMED UNCLEAN.(22)

MISHNAH 6. IF TAX COLLECTORS(23) ENTERED A HOUSE,(24) THE HOUSE (25) IS DEEMED UNCLEAN.(26) EVEN THOUGH AN IDOLATER WAS WITH THEM(27) THEY ARE BELIEVED IF THEY SAY,(28) 'WE HAVE ENTERED BUT TOUCHED NOTHING'.(29) IF(30) THIEVES ENTERED A HOUSE, ONLY THAT PART IN WHICH THE FEET OF THE THIEVES HAVE TRODDEN IS DEEMED UNCLEAN.(29) AND WHAT DO THEY CAUSE TO BE UNCLEAN? FOODSTUFFS AND LIQUIDS AND OPEN EARTHENWARE ONLY, BUT COUCHES AND SEATS AND EARTHENWARE THAT HAVE TIGHTLY FITTING COVERS REMAIN CLEAN. IF AN IDOLATER(31) OR A WOMAN,(32) WAS WITH THEM, ALL IS DEEMED UNCLEAN.(33)

MISHNAH 7.IF A MAN LEFT HIS CLOTHES IN A WALL-NICHE OF A BATH-HOUSE,(34) R. ELEAZAR B. AZARIAH RULES THAT THEY ARE DEEMED CLEAN,(35) BUT THE SAGES RULED: THEY CANNOT BE REGARDED AS CLEAN UNLESS HE GIVES HIM(36) THE KEY(37) OR THE SEAL(37) OR UNLESS HE LEFT SOME SIGN ON THEM. IF A MAN(38) LEFT(39) HIS CLOTHES(40) FROM ONE VINTAGE TO THE NEXT, HIS(41) CLOTHES REMAIN CLEAN;(42) BUT IF HE LEFT THEM WITH AN ISRAELITE(43) THE CLOTHES ARE DEEMED UNCLEAN UNLESS HE(44) DECLARES, 'I HAVE TAKEN GOOD CARE(45) TO GUARD THEM'.

MISHNAH 8. IF ONE(46) WHO WAS CLEAN HAD GIVEN UP THE THOUGHT OF EATING [HIS *TERUMAH*]. R. JUDAH RULES THAT IT(47) STILL(48) REMAINS

CLEAN, SINCE IT IS USUAL FOR UNCLEAR PERSONS TO KEEP AWAY FROM IT.
(49) BUT THE SAGES RULE THAT IT(50) IS DEEMED UNCLEAR.(51) IF HIS
HANDS WERE CLEAN AND HE HAD GIVEN UP THE THOUGHT OF EATING
TERUMAH, EVEN(52) THOUGH HE SAYS, 'I KNEW THAT MY HANDS HAVE
CONTRACTED NO UNCLEANNESS', HIS HANDS ARE DEEMED UNCLEAR,
SINCE THE HANDS ARE ALWAYS BUSY.(53)

MISHNAH 9. IF A WOMAN WHO ENTERED HER HOUSE TO BRING OUT SOME
BREAD FOR A POOR MAN AND, WHEN SHE CAME OUT, FOUND HIM
STANDING AT THE SIDE OF LOAVES OF *TERUMAH*, AND SIMILARLY IF A
WOMAN WHO WENT OUT FOUND HER NEIGHBOUR RAKING OUT COALS
UNDER A COOKING POT OF *TERUMAH*, R. AKIBA RULES THAT THEY(54) ARE
UNCLEAR, BUT THE SAGES RULE THAT THEY ARE CLEAN. SAID R. ELIEZER B.
PILA:(55) IS BUT WHY DOES R. AKIBA RULE THAT THEY ARE UNCLEAR AND
THE SAGES RULE THAT THEY ARE CLEAN? ONLY FOR THIS REASON: THAT
WOMEN ARE GLUTTONOUS AND EACH MAY BE SUSPECTED OF UNCOVERING
HER NEIGHBOUR'S COOKING POT TO GET TO KNOW WHAT SHE IS COOKING.
(56)

1. Who was a haber (v. Glos).
2. In a public domain, and thereby caused obstruction on the road.
3. Thus losing sight of his wares which, in his absence, might be rendered unclean, v. n. 5.
4. V. next note.
5. Because the skirts of an 'am ha-arez might have been caught in the interior (air-space) of the pots. This is, however, not likely to happen with the inner pots, v. Keth. 24b.
6. Even the inner ones (cf. foll. n.).
7. Even the outer ones are clean, because when they are tied to the others the mouths of the pots are not sufficiently exposed upwards to catch in their interior the skirts of passers-by. Maim. reads: Unclean, because by moving the outer ones the 'am ha-arez might indirectly have moved the inner ones also to which they are tied.
8. The 'am ha-arez would not, therefore, venture to enter the house which was not placed under his care.
9. On returning.

10. For, having been left awake the 'am ha-arez would not dare to touch anything for fear that the master would return any moment. When he is left asleep and found asleep there is no need to suspect that he awoke in the meantime.
11. Since the 'am ha-arez is not afraid to move about the house touching its contents because he assumes that the owner who left him asleep would be in no hurry to return.
12. From where he lay, that is where the master found him on that same spot.
13. Without having to ascend or descend.
14. Who is trusted as much as the haber himself.
15. Before the haber's wife returned; since this would give her time to walk about the house and touch things.
16. Grinding the corn, each being the wife of an 'am ha-arez.
17. Whether grinding did or did not cease before the haber's wife returned.
18. The householder.
19. The house.
20. Since the 'am ha-arez might have touched them.

21. Being incapable of walking.
22. Since another person, capable of conveying uncleanness to these objects, may have visited the house and touched them.
23. Of the 'am ha-arez class.
24. To seize a pledge for unpaid taxes.
25. Sc. all the articles in it.
26. Because, when searching the house for a pledge, they may have touched the various objects in it.
27. In which case it might have been assumed that out of fear of him they would make a thorough search and, therefore, touch every article in the house.
28. *Var. lec.* inserts, 'we did not enter; but they are not believed if they say'.
29. V. Hag. 26a.
30. *Var. lec.*, 'and so if'.
31. Who is considered as a *zab*.
32. Who might well have been a menstruant.

33. Since he or she may have touched all the objects in the house.
34. Odiarin; Aliter: A bath-attendant, Heb. Odiarin. (Var. lec., oriarin), cf. Lat. olearius.
35. Since no one would put his hands on them for fear of being suspected of stealing.
36. The bath- attendant or the bath, keeper (cf. prev. n. but one) to the owner of the clothes. Aliter: The owner of the clothes to the bath-attendant or bath-keeper.
37. Of the locker in which the clothes are kept.
38. An Israelite who was engaged in the vintage of an idolater's vineyard to prepare wine under conditions of purity.
39. With the idolater
40. That were clean.
41. Some edd. read, 'with an idolater, his'.
42. Since the idolater would not dare to touch them for fear of spoiling his vintage.
43. Who was an 'am ha-arez and who is not so conscientious in this respect.
44. The 'am ha-arez.
45. Lit., 'there was in my heart'.

46. A priest.

47. The *terumah*. Aliter: He (the priest).

48. Despite the priest's lack of interest in it. Aliter: Despite his decision not to eat *terumah*.

49. The *terumah*. Aliter: Him (the priest).

50. Aliter. he.

51. Cf. prev. n. but one mut. mut.

52. *Var. lec.* 'R. Judah rules even'.

53. And consequently might have touched an unclean object without the man's awareness of it.

54. The loaves and the contents of the pot.

55. I.e., Philo. *Var. lec.* Piabi.

56. In the case of the poor man, however, R. Akiba agrees with the Sages.

CHAPTER VIII

MISHNAH 1. IF A MAN WHO DWELT IN THE SAME COURTYARD WITH AN 'AM HA- AREZ FORGOT SOME VESSELS IN THE COURTYARD, EVEN THOUGH THEY WERE JARS WITH TIGHTLY FITTING COVERS, OR AN OVEN WITH A TIGHTLY FITTING COVER, THEY ARE DEEMED UNCLEAN.(1) R. JUDAH RULES THAT AN OVEN(2) IS CLEAN WHENEVER IT HAS A TIGHTLY FITTING COVER. R. JOSE RULED: AN OVEN ALSO IS DEEMED UNCLEAN UNLESS IT WAS PROVIDED WITH A SCREEN TEN HANDBREADTHS HIGH.(3)

MISHNAH 2. IF A MAN DEPOSITED VESSELS WITH AN 'AM HA-AREZ THEY ARE DEEMED TO BE UNCLEAN WITH CORPSE UNCLEANNESS(4) AND WITH MIDRAS UNCLEANNESS.(5) IF THE LATTER KNEW HIM(6) TO BE A CONSUMER OF *TERUMAH*,(7) THEY ARE FREE FROM CORPSE UNCLEANNESS (8) BUT(9) ARE UNCLEAN WITH MIDRAS UNCLEANNESS.(10) R. JOSE RULED: IF THE MAN(6) ENTRUSTED HIM,(11) WITH A CHEST FULL OF CLOTHES, THEY ARE DEEMED TO BE UNCLEAN WITH MIDRAS WHEN THEY ARE TIGHTLY PACKED,(12) BUT IF THEY ARE NOT TIGHTLY PACKED THEY ARE ONLY DEEMED TO BE UNCLEAN WITH MIDDAF,(13) EVEN THOUGH THE KEY IS IN THE POSSESSION OF THE OWNER.(14)

MISHNAH 3. IF AN ARTICLE WAS LOST DURING THE DAY AND WAS FOUND ON THE SAME DAY IT REMAINS CLEAN.(15) IF IT WAS LOST DURING DAYTIME AND FOUND IN THE NIGHT, OR IF IT WAS LOST IN THE NIGHT AND FOUND DURING THE DAY(16) OR IF IT WAS LOST ON ONE DAY AND FOUND ON THE NEXT DAY, IT IS DEEMED TO BE UNCLEAN.(17) THIS IS THE GENERAL RULE: PROVIDED A NIGHT OR PART OF A NIGHT HAS PASSED OVER IT IT IS DEEMED UNCLEAN. IF CLOTHES HAVE BEEN SPREAD OUT(18) IN A PUBLIC DOMAIN, THEY REMAIN CLEAN;(19) BUT IF IN A PRIVATE DOMAIN THEY ARE

DEEMED UNCLEAN.(20) IF, HOWEVER, ONE KEPT WATCH OVER THEM, THEY REMAIN CLEAN.(21) IF THEY FELL DOWN AND HE(22) WENT TO BRING THEM, THEY ARE DEEMED UNCLEAN.(23) IF A MAN'S BUCKET FELL INTO THE CISTERN OF AN 'AM HA-AREZ AND HE WENT TO BRING SOMETHING WHEREWITH TO DRAW IT UP, IT IS DEEMED UNCLEAN, SINCE IT WAS LEFT FOR A TIME IN THE DOMAIN OF AN 'AM HA-AREZ.

MISHNAH 4. IF A MAN LEFT HIS HOUSE OPEN AND FOUND IT OPEN,(24) OR CLOSED AND FOUND IT CLOSED,(25) OR OPEN(24) AND FOUND IT CLOSED, IT REMAINS CLEAN;(26) BUT IF HE LEFT IT CLOSED AND FOUND IT OPEN, R. MEIR RULES THAT IT IS DEEMED UNCLEAN,(27) AND THE SAGES RULE THAT IT REMAINS CLEAN,(28) SINCE, THOUGH THIEVES HAD BEEN THERE, THEY MAY HAVE CHANGED THEIR MIND(29) AND GONE AWAY.

MISHNAH 5. IF THE WIFE OF AN 'AM HA-AREZ ENTERED A HABER'S HOUSE (30) TO TAKE OUT HIS SON OR HIS DAUGHTER OR HIS CATTLE, THE HOUSE REMAINS CLEAN, SINCE SHE HAD ENTERED IT WITHOUT PERMISSION.(31)

MISHNAH 6. A GENERAL RULE HAS BEEN LAID DOWN CONCERNING CLEAN FOODSTUFFS: WHATEVER IS DESIGNATED AS FOOD FOR HUMAN CONSUMPTION IS SUSCEPTIBLE TO UNCLEANNESS UNLESS IT IS RENDERED UNFIT TO BE FOOD FOR A DOG; AND WHATEVER IS NOT DESIGNATED AS FOOD FOR HUMAN CONSUMPTION IS NOT SUSCEPTIBLE TO UNCLEANNESS UNLESS IT IS DESIGNATED FOR HUMAN CONSUMPTION. FOR INSTANCE? IF (32) A PIGEON FELL INTO A WINE-PRESS(33) AND ONE INTENDED TO PICK IT OUT FOR AN IDOLATER,(34) IT BECOMES SUSCEPTIBLE TO UNCLEANNESS; BUT IF HE INTENDED IT FOR A DOG IT IS NOT SUSCEPTIBLE TO UNCLEANNESS. R. JOHANAN B. NURI RULES THAT IT IS SUSCEPTIBLE TO UNCLEANNESS. IF A DEAF MUTE, AN IMBECILE OR A MINOR INTENDED IT AS

FOOD,(35) IT REMAINS INSUSCEPTIBLE; BUT IF THEY PICKED IT UP(35) IT BECOMES SUSCEPTIBLE; SINCE ONLY AN ACT OF THEIRS(36) IS EFFECTIVE WHILE THEIR INTENTION IS OF NO CONSEQUENCE.

MISHNAH 7. THE OUTER PARTS OF VESSELS THAT HAVE CONTRACTED UNCLEANNESS FROM LIQUIDS, R. ELIEZER RULED, CONVEY UNCLEANNESS TO LIQUIDS(37) BUT(38) DO NOT RENDER FOODSTUFFS UNFIT.(39) R. JOSHUA RULED: THEY CONVEY UNCLEANNESS TO LIQUIDS(37) AND ALSO RENDER FOODSTUFFS(40) UNFIT. SIMEON THE BROTHER OF AZARIAH(41) RULED: THEY DO NEITHER THE ONE NOT THE OTHER,(42) BUT LIQUIDS THAT CONTRACTED UNCLEANNESS FROM THE OUTER PARTS OF VESSELS CONVEY UNCLEANNESS(43) AT ONE REMOVE AND CAUSE UNFITNESS AT A SECOND REMOVE.(44) IT(45) MAY THUS SAY,(46) 'THEY(47) THAT RENDERED YOU UNCLEAN DID NOT RENDER ME UNCLEAN BUT YOU HAVE RENDERED ME UNCLEAN'.

MISHNAH 8. IF A KNEADING TROUGH WAS SLOPING DOWNWARDS AND THERE WAS DOUGH(48) IN THE HIGHER PART AND DRIPPING MOISTURE IN THE LOWER PART, THEN THREE PIECES(49) THAT JOINTLY MAKE UP THE BULK OF AN EGG(50) CANNOT(51) BE COMBINED TOGETHER,(52) BUT TWO(53) ARE COMBINED.(54) R. JOSE RULED: THE TWO ALSO CANNOT BE COMBINED UNLESS THEY COMPRESS LIQUID BETWEEN THEM.(55) IF THE LIQUID, HOWEVER, WAS LEVEL,(56) EVEN THOUGH THE PIECE RESEMBLED MUSTARD SEED(57) THEY(58) ARE COMBINED TOGETHER.(54) R. DOSA RULED: CRUMBLED FOOD CANNOT BE COMBINED TOGETHER.(54)

MISHNAH 9. IF A STICK IS COMPLETELY COVERED WITH UNCLEAN LIQUID(59) IT BECOMES CLEAN AS SOON AS IT(60) HAS TOUCHED THE [WATER IN THE] RITUAL BATH;(61) SO R. JOSHUA. BUT THE SAGES RULED: ONLY WHEN THE WHOLE OF IT(62) IS IMMERSED.(63) A JET,(64) A SLOPE(65) OR DRIPPING MOISTURE(66) DOES NOT SERVE AS A CONNECTIVE(67) EITHER FOR UNCLEANNESS(68) OR FOR CLEANNESS.(69) A POOL OF WATER,(70) HOWEVER, SERVES AS A CONNECTIVE IN RESPECT BOTH OF UNCLEANNESS AND CLEANNESS.

1. Since the jars may have been shifted by his menstruant wife (v. [Glos.](#) s. v. *hesset*).
The oven, even if attached to the ground, is deemed unclean as a preventive measure against confusing what is detached from the ground (which is unclean) with what is attached.
2. Which is attached to the ground (cf. prev. n.) and is consequently immovable.
3. Which could serve as a reminder to the household of the '*am ha-arez* *.*) *

to keep away from it.
4. Requiring sprinkling with the ashes of the red heifer on the third and the seventh day.
5. So that any man that carried them or was carried on them becomes unclean.
6. The depositor.
7. I.e., a priest.
8. It is assumed that the '*am ha-arez* will keep away from the *terumah* if he suffers from corpse uncleanness.
9. If the vessels are suitable for midras.

10. For, though the man might take care to keep them in a condition of cleanness in respect of corpse uncleanness, he cannot be sure that his wife did not sit on them during her menstruation uncleanness.
11. The *'am ha-arez*.
12. Since one sitting on the lid would exercise pressure on all the clothes.
13. A minor grade of uncleanness that can be conveyed to foodstuffs and liquids only.
14. Since shifting (hesset) is possible in a closed chest also.
15. Had any man touched it he would also have picked it up.
16. Sc. on the next day.
17. With midras. In the darkness of the night a menstruant or an idolater may have trodden on the lost article without being aware of it.
18. To dry.
19. As any other condition of doubt in a public domain which is deemed clean. There is no need to provide, as is the case with a lost article, against the possibility of midras, since people as a rule do not tread on clothes that are spread out to dry.
20. As is the rule with a condition of doubt in such a domain.

21. Even in a private domain. There is no need to consider the possibility of an occasional lapse.
22. Having lost sight of them.
23. They might have contracted an uncleanness while they were out of sight.
24. Finding it open, a thief would be afraid to enter, knowing as he does that the owner might at any moment return.
25. In which case it is unlikely that a thief has dared and managed to open it, to touch the objects within, and also to close it.
26. Cf. prev. two notes.
27. A thief having apparently been there.
28. If nothing had been stolen.
29. Before they touched anything in the house.
30. Without his permission.
31. Though it was for the owner's benefit, she is afraid to remain in it long enough to touch its contents.
32. With reference to the last clause.

33. Where it died and deteriorated and thus became unfit for human consumption.
34. Who does not mind eating the bird even in its deteriorated condition.
35. For an idolater's consumption.
36. In this case the picking out.
37. Even if the latter are unconsecrated.
38. Since their uncleanness is only Rabbinical.
39. Even if they were *terumah*.
40. Of *terumah*.
41. V. Zeb. 2a.
42. Sc. they neither convey uncleanness to unconsecrated liquids nor to foodstuffs or *terumah*.
43. To *terumah*.
44. If the *terumah* they have rendered unclean touched other *terumah*.
45. The *terumah*.

46. To the liquids from which it contracted the uncleanness.
47. The outer parts of the vessels.
48. That was unclean.
49. Two of which are on the dry part of the trough and one within the liquid, the middle one touching the upper piece and the lower piece while separating them from each other.
50. The prescribed minimum for conveying uncleanness.
51. On account of the two pieces that do not directly touch each other (cf. prev. n. but one).
52. To convey uncleanness to the liquid which in turn would have conveyed uncleanness to the trough.
53. Sc. the middle one and the one below it in the liquid, if together they make up the bulk of an egg.
54. To constitute the prescribed minimum.
55. Sc. they are so close to each other that the liquid between them seems to be compressed.
56. Lit., 'standing', the trough lying level and the pieces of unclean dough floating in the liquid.

57. Small and numerous but together making up the bulk of an egg.
58. On account of the liquid that forms a connecting link.
59. Water. The ruling does not apply to any other liquids.
60. Sc. only one end of it.
61. Though the remainder of the stick was outside the water. The water on the stick, which forms a slope, serves as a connective.
62. The stick.
63. Only then does the water on the stick become clean.
64. Of water.
65. Water running down an incline.
66. With which one touching it could not moisten another object.
67. Between the clean vessel from which it comes and the unclean one into which it descends.
68. If the jet of water, for instance, came from a clean vessel, that vessel remains clean though the jet descended into an unclean vessel.

69. As, for instance, in the case of the stick, if the lower end alone touched the ritual bath the stick remains unclean.

70. Lit., 'a marsh', a collection of standing water.

CHAPTER IX

MISHNAH 1. AT WHAT STAGE DO OLIVES(1) BECOME SUSCEPTIBLE TO UNCLEANNESS?(2) WHEN THEY EXUDE THE MOISTURE [PRODUCED] BY [THEIR LYING IN] THE VAT(3) BUT NOT THE ONE [PRODUCED WHILE THEY ARE STILL] IN THE BASKET.(4) THIS IS ACCORDING TO THE VIEW OF BETH SHAMMAI. R. SIMEON RULED: THE MINIMUM TIME PRESCRIBED FOR PROPER EXUDATION(5) IS THREE DAYS.(6) BETH HILLEL RULED: AS SOON AS THREE OLIVES STICK TOGETHER.(7) R. GAMALIEL RULED: AS SOON AS THEIR PREPARATION(8) IS FINISHED;(9) AND THE SAGES AGREE WITH HIS VIEW.

MISHNAH 2. IF A MAN HAD FINISHED THE GATHERING(10) BUT INTENDED TO BUY SOME MORE,(11) OR IF HE HAD FINISHED BUYING BUT INTENDED TO BORROW(12) SOME MORE, OR IF(13) A TIME OF MOURNING, A WEDDING FEAST OR SOME OTHER HINDRANCE BEFELL HIM(14) THEN EVEN IF ZABS AND ZABAHS WALKED OVER THEM(15) THEY(15) REMAIN CLEAN.(16) IF ANY UNCLEAN LIQUIDS FELL UPON THEM,(15) ONLY THE PLACE WHERE IT TOUCHED THEM BECOMES UNCLEAN,(17) AND ANY SAP THAT ISSUES FORTH FROM THEM(18) IS(19) CLEAN.(20)

MISHNAH 3. WHEN THEIR PREPARATION IS FINISHED THEY(15) BECOME SUSCEPTIBLE TO UNCLEANNESS. IF AN UNCLEAN LIQUID FELL UPON THEM THEY(21) BECOME UNCLEAN.(22) THE SAP THAT ISSUES FROM THEM(23) R. ELIEZER RULES IS CLEAN,(20) BUT THE SAGES(24) RULE THAT IT IS UNCLEAN. R. SIMEON STATED: THEY DID NOT DISPUTE THE RULING THAT SAP THAT ISSUES FROM OLIVES IS CLEAN; BUT ABOUT WHAT DID THEY DIFFER? ABOUT THAT WHICH COMES FROM THE VAT,(25) WHICH R. ELIEZER REGARDS AS CLEAN AND THE SAGES REGARD AS UNCLEAN.(26)

MISHNAH 4. IF A MAN(27) HAD FINISHED [THE GATHERING OF HIS OLIVES] AND(28) PUT(29) ASIDE(30) ONE BASKETFUL, LET(31) HIM GIVE IT TO A POOR(32) PRIEST;(33) SO R. MEIR. R. JUDAH RULED: HE(34) MUST HAND HIM (35) OVER THE KEY FORTHWITH.(36) R. SIMEON RULED:(37) WITHIN TWENTY-FOUR HOURS.

MISHNAH 5. IF A MAN PUT HIS OLIVES IN A BASKET,(38) THAT THEY MIGHT BE SOFTENED SO THAT THEY BE EASY TO PRESS, THEY BECOME SUSCEPTIBLE TO UNCLEANNESS;(39) BUT IF TO BE SOFTENED SO THAT THEY MAY BE SALTED(40) BETH SHAMMAI RULED: THEY BECOME SUSCEPTIBLE. BETH HILLEL RULED: THEY DO NOT BECOME SUSCEPTIBLE. (41) IF A MAN CRUSHED OLIVES(42) WITH UNWASHED(43) HANDS(44) HE CAUSES THEM TO BE UNCLEAN.(45)

MISHNAH 6. IF A MAN PUT HIS OLIVES ON A ROOF TO DRY, EVEN THOUGH THEY ARE PILED UP TO THE HEIGHT OF A CUBIT,(46) THEY DO NOT BECOME (47) SUSCEPTIBLE TO UNCLEANNESS.(48) IF HE PUT THEM IN THE HOUSE TO PUTRIFY, THOUGH HE INTENDS TO TAKE THEM UP ON THE ROOF,(49) OR IF HE PUT THEM ON THE ROOF THAT THEY MIGHT OPEN SO THAT THEY COULD BE SALTED,(50) THEY BECOME SUSCEPTIBLE TO UNCLEANNESS. IF HE PUT THEM IN THE HOUSE WHILE HE SECURED(51) HIS ROOF(52) OR UNTIL HE COULD TAKE THEM ELSEWHERE,(53) THEY DO NOT BECOME SUSCEPTIBLE TO UNCLEANNESS.(48)

MISHNAH 7. IF THE MAN DESIRED TO TAKE FROM THEM(54) [A QUANTITY SUFFICIENT FOR] ONE PRESSING OR FOR TWO PRESSINGS,(55) BETH SHAMMAI RULED: HE MAY TAKE OFF [WHAT HE REQUIRES] IN A CONDITION OF UNCLEANNESS,(56) BUT MUST COVER UP [WHAT HE TAKES] IN A CONDITION OF CLEANNESS.(57) BETH HILLEL RULED: HE MAY ALSO COVER IT UP IN A CONDITION OF UNCLEANNESS.(58) R. JOSE RULED: HE MAY(59) DIG OUT [WHAT HE REQUIRES] WITH METAL AXES(60) AND CARRY IT TO THE PRESS IN A CONDITION OF UNCLEANNESS.(61)

MISHNAH 8. IF A [DEAD] CREEPING THING WAS FOUND IN THE MILLING STONES,(62) ONLY THE PLACE THAT IT HAS TOUCHED BECOMES UNCLEAN;

BUT IF THE MOISTURE WAS RUNNING,(63) ALL BECOMES UNCLEAR.(64) IF IT (65) WAS FOUND ON THE LEAVES,(66) THE OLIVE-PRESS MEN(67) SHALL BE ASKED(68) WHETHER THEY CAN SAY, 'WE DID NOT TOUCH IT'. IF IT(65) TOUCHED THE MASS [OF OLIVES], EVEN BY AS LITTLE AS THE BULK OF A BARLEY GRAIN, [THE MASS BECOMES] UNCLEAR.

MISHNAH 9. IF IT(65) WAS FOUND ON BROKEN OFF PIECES(69) BUT IT TOUCHED AS MUCH AS AN EGGS BULK,(70) [THE ENTIRE MASS] BECOMES UNCLEAR.(71) IF IT WAS FOUND ON SEVERED PIECES THAT LAY UPON OTHER SEVERED PIECES,(72) EVEN THOUGH IT TOUCHED(73) AS MUCH AS AN EGG'S BULK(70) ONLY THE PLACE(73) IT TOUCHED BECOMES UNCLEAR.(74) IF IT(65) WAS FOUND BETWEEN THE WALL AND THE OLIVES, THE LATTER REMAIN CLEAR.(75) IF IT WAS FOUND [ON OLIVES(76) THAT WERE LYING] ON THE ROOF [OF THE VAT],(77) [THE OLIVES IN] THE VAT REMAIN CLEAR.(75) IF IT(65) WAS FOUND IN THE VAT, [THE OLIVES ON] THE ROOF (76) ARE [ALSO] REGARDED AS UNCLEAR.(78) IF IT(65) WAS FOUND BURNT (79) UPON THE OLIVES, AND SO ALSO IN THE CASE OF A RAG(80) THAT WAS SCORCHED,(81) [THE OLIVES REMAIN] CLEAR, BECAUSE ALL CASES OF UNCLEANNESS ARE DETERMINED IN ACCORDANCE WITH THEIR APPEARANCE AT THE TIME THEY ARE FOUND.(82)

1. That are intended for the manufacture of oil.
2. On account of the moisture they exude.
3. This liquid being desired and welcomed by the owner is, like all liquids that are deliberately put on foodstuffs or whose presence on the food is desired, capable of rendering the olives susceptible to uncleanness, v. Maksh. I, 1.
4. In which the olives are gathered and the moisture in which runs to waste through its holes. Such moisture is useless to the owner and, therefore, undesired by him (cf. prev. n.).
5. Before which time the moisture cannot be regarded as valid oil.
6. Only after the third day can the moisture be regarded as oil and thus render the olives susceptible to uncleanness. Seven kinds of liquids, of which oil is one, are capable of imparting such susceptibility to foodstuffs.
7. In the vat, owing to the moisture exuded.
8. Lit., 'their work'.
9. Sc. when no more olives are to be added to the batch of olives finally harvested and ready to be placed in the vat. It is then that exudation is desired and it is, therefore, then that the liquid is capable of rendering the olives susceptible to uncleanness.

10. Of his olives, from the tree.
11. To add to those in the vat; in consequence of which the exudation of the first batch is unwelcome, since by the time the second batch would begin to exude the first would be too soft and spoilt.
12. *Var. lec.* 'to gather'. Cf. prev. n.
13. Before he completed the packing of the vat.
14. So that he is compelled to complete the packing later, and the exudation of the first batch is consequently unwelcome to him (cf. prev. n. but two).
15. The olives.
16. Since the liquid, as stated *supra*, was undesired and, therefore, incapable of rendering the olives susceptible.
17. Because only that place that has been touched by the liquid has been rendered by it susceptible to uncleanness as well as unclean simultaneously.
18. Before the packing has been completed.
19. Since it is unwelcome.
20. Sc. it neither causes the olives to be susceptible to uncleanness nor does it itself contract any uncleanness.

21. Even the olives that have not been directly touched by the liquid.
22. Since the unclean liquid is mixed up with their sap.
23. Which, according to R. Eliezer, is no proper oil and cannot, therefore, be classed among the seven liquids that render foodstuffs susceptible to uncleanness.
24. Regarding the sap as one of the liquids that may cause susceptibility to the uncleanness of foodstuffs.
25. After the good oil had been removed.
26. Since some particles of good oil must remain in it.
27. Who was an 'am ha-arez and who, after the season of gathering, is not trusted to keep his olives in conditions of cleanness.
28. In order that it may not become susceptible to uncleanness like the others.
29. *Var. lec.* 'let him put'.
30. To keep it in conditions of cleanness so that *terumah* for the priest may be taken from it.
31. *Var. lec.*, 'and let'.

32. *Var. lec.*, 'in the presence of a'. The reading 'poor' does not exclude a wealthy priest; but the scanty *terumah* given after the season is usually allotted to a poor priest.
33. Who must himself press out the oil and take off the *terumah* under conditions of certain cleanness.
34. Who was an 'am ha-arez and who, after the season of gathering, is not trusted to keep his olives in conditions of cleanness.
35. The priest.
36. Sc. the same day on which the gathering of his olives had been finished; thus making sure that no uncleanness whatsoever could be conveyed to them.
37. With reference to the time within which the key must be given to the priest.
38. *Var. lec.*, 'press'.
39. Owing to the exuding moisture which was welcomed by him.
40. And eaten in that condition.
41. Since the exuding moisture is not welcomed, the owner preferring it to remain in the olives.
42. Of *terumah*.

43. Lit., 'unclean'.
44. Which, unless washed, are always deemed to be unclean in the second grade and to convey invalidity to *terumah* and first grade uncleanness to liquids.
45. As the exuding moisture is welcomed by him it renders the olives susceptible to uncleanness and also unclean in the second grade, since the moisture that becomes unclean in the first grade conveys to the olives an uncleanness of the second grade.
46. So that the weight of the upper olives inevitably presses down on the lower ones and causes exudation.
47. *Var. lec.*, 'behold they are'.
48. Since the exuding moisture is not welcomed, the owner preferring it to remain in the olives.
49. To dry.
50. *Var. lec.*, 'that they might putrify or open'.
51. Aliter: While he prepares a watchman's hut on.
52. Where they are subsequently to be taken to dry.
53. Cf. prev. n.

54. The mass of olives that are not yet susceptible to uncleanness.
55. Sc. he is not taking the entire batch to which he intends to add some more olives.
56. And it nevertheless remains clean, since the olives are still insusceptible to uncleanness.
57. Since its separation from the mass constitutes the completion of its preparation for the olive-press and the exuding moisture renders it susceptible to uncleanness.
58. So long as the greater part of the mass remains in the basket incomplete.
59. Even when moving the entire mass.
60. Though such axes are subject to many restrictions of uncleanness.
61. In his opinion the olives remain insusceptible to uncleanness until the actual pressing had begun.
62. Of olives.
63. Thus connecting the creeping thing with the mass of olives.
64. From contact with the moisture that contracted uncleanness from the creeping thing.
65. The creeping thing.

66. That cover up the olives, and that are insusceptible to uncleanness.
67. Though they belong to the class of the 'am ha-arez.
68. Since in this matter even the word of an 'am ha-arez may be relied upon.
69. Of the main mass of olives, each piece being less than egg's bulk and lying on the main mass.
70. Made up of the broken off pieces.
71. On account of its contact with the egg's bulk of the small pieces that contracted uncleanness from the creeping thing.
72. The former being separated from the main mass by the latter.
73. Of the upper pieces.
74. The lower pieces remain clean since each in turn only touched an unclean piece above it that was smaller than the prescribed minimum. The pieces are not combined to constitute the required bulk.
75. It being assumed that it had never touched them.
76. Taken from the vat.
77. To dry.

78. As these olives were once in the vat it is assumed that the creeping thing was there with them before they were taken up to the roof.

79. When it no longer conveys any uncleanness.

80. Of a *zab*.

81. V. p. 408, n. 18.

82. Hence it is assumed that the creeping thing or the scorched rag was in that condition during all the time that it lay on the olives.