BERAKHOT + MOED

ברכות + מועד

**Berakhot**

**Blessings and prayers, focusing on Shema and the Amidah.**

**ברכות**

**ברכות ותפילות. התמקדות בקריאת שמע ובתפילת העמידה.**

Blessings in prayer, over food and commandments, and for natural phenomena and special occasions.

Prayers, like the Shema, and blessings over food, commandments, natural phenomena, and special occasions.

Blessings in the context of prayer, eating, commandments, and special occasions.

* Demons, dreams?
* From Steinsaltz introduction: “The primary focus of the tractate is the myriad ways in which a Jewish person expresses his faith throughout his life...The principle that the abstract should be concretized and the sublime realized in a practical, detailed manner” -
	+ incorporate that? Something like: Expressions of faith through blessings and prayers...
	+ I like it because I think it gets to the essence of what the Tractate’s about and gives a little more flavor/makes this less dry. But it is a bit interpretive.

**Shabbat**

**Creative work prohibited on Shabbat and other laws that preserve the sanctity of the day.**

**שבת**

**מלאכות שיש בהן יצירה ("מלאכת מחשבת") האסורות בשבת ודינים נוספים המסייעים לשמירה על קדושת היום.**

Creative work prohibited on Shabbat and other laws and stories about the sanctity of the day.

* For longer description: Chanukah
* Longest tractate (which is true in terms of words, not folio)

**Eruvin**

**Enclosures that symbolically expand the areas in which one can carry and travel on Shabbat.**

עירובין

מתחמים שמרחיבים באופן סמלי את האזורים שבהם מותר ללכת ולשאת חפצים בשבת.

RItual enclosures that permit carrying between private and public domains on Shabbat.

RItual enclosures that permit carrying between domains on Shabbat, symbolically redefining space.

Ritual enclosures that symbolically expand the boundaries of where one can carry and travel on Shabbat.

**Pesachim**

**Passover: ridding of chametz, the Paschal lamb offering, matzah, maror, and the Seder.**

**פסחים**

**פסח: ביעור חמץ, קרבן פסח, מצה, מרור וליל הסדר.**

Preparations for Passover, the Paschal lamb sacrifice, and the Seder.

* For longer description:
	+ With digressions to topics like the role of local customs (minhag)
	+ Second pesach”

**Rosh Hashanah**

**The four Jewish New Years, the process of sanctifying a new month, and laws of blowing the shofar.**

**ראש השנה**

**ארבעת ראשי השנה בלוח השנה היהודי, תהליך קידוש החודש ודיני תקיעה בשופר.**

*MISHNA:*

**The declaration process for a new month in the Temple period, blowing the shofar, and Rosh Hashanah liturgy.**

ההכרזה על ראש חודש בתקופת בית המקדש, תקיעה בשופר ותפילות ראש השנה.

* Declaring or sanctifying (sanctifying is literal translation, declaring makes more sense and more accurately describes what happened)
* (the 4 new years take up a little less than half the tractate in Talmud, but only 2 mishnayot)

**Yoma**

**Yom Kippur: the High Priest’s preparation, the Temple service, the fast, and repentance.**

**יומא**

**יום הכיפורים: ההכנות שעושה הכהן הגדול, העבודה בבית המקדש, הצום והחזרה בתשובה.**

Priestly preparations for Yom Kippur, the Yom Kippur Temple service, fasting, and repentance.

* “Afflictions” more accurate than fasting, but fasting is simpler/more recognizable.

**Sukkah**

**The structure of and obligation to dwell in the sukkah, the four species, and celebrating the holiday in the Temple.**

**סוכה**

**החובה לשבת בסוכה, בניית הסוכה, ארבעת המינים ועבודת החג בבית המקדש.**

Building and dwelling in the sukkah, the four species, and celebrating the holiday in the Temple.

* Residing instead of dwelling

**Beitzah**

**ביצה**

**דיני יום טוב: הכלים המותרים לשימוש, הכנת אוכל והמלאכות המותרות בו.**

**Holiday laws governing which objects can be used, how food is prepared, and what labor is permitted.**

Holiday laws establishing prohibited and permitted objects, labor, and ways of preparing food.

* Also referred to as Tractate Yom Tov
* Something about how these differ from Shabbat laws, in that food can be prepared and muktzeh laws or more stringent (This is [chabad’s](https://www.chabad.org/search/keyword_cdo/kid/17208/jewish/Tractate-Beitzah.htm) explanation. I like the distinction, just not sure we have room for it here).

**Ta’anit**

**Praying for rain, fasting in times of drought, and annual fast days marking Jerusalem’s destruction.**

**תענית**

**תפילה על הגשם, צום בימי בצורת והצומות הקבועים לזכר חורבן ירושלים.**

**Megilla**

**Reading the scroll of Esther on Purim, synagogue rituals, and treatment of sacred objects.**

**מגילה**

**קריאת מגילת אסתר בפורים, סדרי הקריאה בתורה בבית הכנסת והשימוש בחפצים שיש בהם קדושה (חפצי מצווה).**

**Moed Katan**

**Chol HaMoed (the intermediate days of Passover and Sukkot), mourning and ex-communication.**

**מועד קטן**

**חול המועד (הימים בסוכות ובפסח שאינם ימים טובים), אבלות ונידוי.**

* Just making a notes of the other tractates where we also have hebrew terms we want to define -
	+ Ketubot, I changed Ketubot to make them uniform
	+ Nazir as well - there it doesn’t feel right to adopt this format
	+ Keritot - also, not sure we need to make a change there

Chol HaMoed, mourning, and ex-communication.

Chol HaMoed (the intermediate days of Passover and Sukkot), mourning and ex-communication.

Chol HaMoed, the intermediate days of the Festivals, when creative work is limitedly permitted, and mourning.

* when creative work is permitted in a limited manner.

***MISHNAh:***

**Chol Hamo’ed (the intermediate days of Passover and Sukkot).**

**משנה:**

**חול המועד (הימים בסוכות ובפסח שאינם ימים טובים).**

* (mourning is only mentioned in Mishnah as it pertains to Chol Hamo’ed, not as its own topic).

**Chagiga**

**Sacrifice offered on pilgrimage to Jerusalem on the Festivals, ritual purity, and esoteric discussions of creation.**

**חגיגה**

**קורבן שמוקרב בעת העלייה לרגל לירושלים בשלוש רגלים (פסח, שבועות וסוכות), דיני טהרה ודיונים אזוטריים בבריאת העולם.**

* Passover, Shavuot, and Sukkot instead of Festivals
* Esoteric stories instead of aggadah
* Ideally: esoteric discussion of creation and the Divine Chariot instead of esoteric biblical interpretation.

*Mishnah:*

**Sacrifices offered on pilgrimage to Jerusalem for the Festivals and laws of ritual purity.**

**קורבן שמוקרב בעת העלייה לרגל לירושלים בשלוש רגלים (פסח, שבועות וסוכות) ודיני טהרה.**

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

NASHIM

נשים

**Yevamot**

The obligation of a widow marrying the brother of her childless husband and the alternative rite discharging that obligation.

**The mandated marriage of a widow to the brother of her childless husband and the alternative rite discharging that obligation.**

**יבמות**

**נישואי חובה של אלמנת אדם שמת ללא ילדים לאחיו (ייבום) והטקס החלופי שפוטר מחובת הייבום.**

The mandated marriage of a widow to the brother of her childless husband and the alternative ceremony.

*Yibbum*, a widow marrying the brother of her childless husband, and *chalitzah*, the alternative ceremony.

* When a widow marries the brother of her childless husband
* The process of perpetuating the name of a childless man who dies

**Ketubot**

**The marital contract (Ketubah) and obligations between husband and wife.**

**כתובות**

**הכתובה, חובות הבעל לאישה וחובות האישה לבעל.**

* In life and after death or divorce/// during and after marriage
* Topics like slander and rape

**Nedarim**

**Vows taken voluntarily, particularly those which forbid specific actions or objects.**

**נדרים**

**נדרים שאדם נודר מרצונו, בייחוד נדרים שאוסרים עליו מעשים או חפצים מסוימים.**

* Voluntary

**Nazir**

**The Nazirite, or one who vows abstinence from wine, haircuts, and ritual impurity.**

נזיר

הנזיר: אדם שנודר להימנע מיין, מתספורת ומטומאה.

**Sotah**

**A woman suspected of adultery, the ritual determining her culpability, and other rituals involving recitation.**

**סוטה**

**אישה שנחשדת שבגדה בבעלה, הטקס שבו מתברר אם היא אשמה וטקסים אחרים הכרוכים באמירת מילים.**

* Rituals involving recitation (no room for that)

**Gittin**

**Laws relating to divorce, focusing on the *get*, or bill of divorce and its delivery.**

**גיטין**

**דיני גירושין, ובייחוד הגט ונתינתו.**

The process of giving a get, or bill of divorce, and a section of stories about Jerusalem’s destruction.

* Section about tikkun olam?

**Kiddushin**

**Betrothal, marriage, acquisitions, and lineage.**

**קידושין**

**קידושין, נישואין, דיני קניין וענייני יוחסין.**

Betrothal and marriage.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

NEZIKIN

נזיקין

**Bava Kamma**

**Liability and compensation for damages inflicted on people or property.**

**בבא קמא**

**אחריות לנזקים לאנשים או לרכוש ופיצויים עליהם.**

Damages , theft, and compensation.

Damages and compensation.

* Very little aggadic material
* Responsibility instead of liability
* Civil law
* For longer description: originally part of masekhet nezikin

**Bava Metzia**

**בבא מציעא**

**Disputed property, returning lost objects, guarding, renting, borrowing, and responsibilities of workers and employers.**

**רכוש שיש עליו מחלוקת, השבת אבדה, דיני שמירה, שכירה ושאילה וחובותיהם של מעסיקים ושכירים.**

Disputed property, returning lost objects, and responsibilities of guardians, workers, and employers.

* Guarding property

Disputed property, the obligation to return lost objects, and the prohibition on charging interest,

* Property law
* Guarding objects // renting, borrowing, depositing

**Bava Batra**

**Relationships between neighbors, land ownership, sales, and inheritance.**

**בבא בתרא**

**יחסים בין שכנים, בעלות על הקרקע, מכירת קרקעות ודיני ירושה.**

* Longest - true in terms of folio, not words. Mention that this is longest, or Shabbat (which is longest in terms of word count)? The longest tractate.
* For longer description: unique in that almost entirely rabbinic ordinances, very little biblical interpretation

**Sanhedrin**

**The judicial system, forming the court, accepting testimony, and executing capital punishment.**

**סנהדרין**

**מערכת המשפט, הקמת בית הדין, קבלת עדות וביצוע גזר דין מוות.**

* Ideally I’d say both capital and monetary, but no room. I chose capital because the tractate focuses on that much more, and monetary “punishment” is actually really trivial. But my (slight) concern is that without “monetary,” I’m implying that the courts only judge capital cases… here are some alternatives:
	+ monetary and capital punishment. (without “executing”)// the death penalty
	+ Issuing punishment/penalties
	+ OR:

The judicial system: judges, testimony, and monetary and capital punishment

The judicial system: selection of judges, testimony, and monetary, corporal and capital punishment.

Judges, court procedures, and capital punishment. The last chapter addresses the World to Come.

**Makkot**

**Court-administered lashing, false witnesses, and cities of refuge for inadvertent murderers.**

**מכות**

**עונש מלקות שנגזר בבית הדין, עדי שקר וערי מקלט לרוצח בשגגה.**

Court-administered lashing, punishments for false witnesses and inadvertent murderers.

* Have to think about whether it’s OK to call exile to city of refuge a punishment (the Mishna seriously implies that it is. But there’s room to interpret otherwise from the Torah).
* For longer description - companion volume/continuation of sanhedrin (punishments issued by court)

*For Jerusalem Talmud:*

**False witnesses and cities of refuge for inadvertent murderers.**

**עדי שקר וערי מקלט לרוצח בשגגה.**

(no Jerusalem Talmud on last chapter, the part that deals with lashing)

I think a bunch of Rav Nataf’s comments below get at general question of how much we want to be defining terms and providing more information about the concepts vs trying as much as possible to cover the contents of the tractate. My instinct is to prioritize the former and not add in words like “defining” (in those cases there’s also a question about sentence structure).

**Shevuot**

**Oaths and the process of atoning for entering the Temple or eating from a sacrifice while impure.**

שבועות

שבועות ותהליך הכפרה על כניסה למקדש או אכילת קורבן כאשר טמאים.

Oaths and the consequences of entering the Temple or eating from a sacrifice while impure.

Laws of oaths.

* “Consequences of” instead of “process of atoning for”
* Mandatory and voluntary
* Biblical and rabbinically mandated.

**Avodah Zara**

**Disassociating from idolatry, regulations on interactions between Jews and idolaters.**

**עבודה זרה**

**התרחקות מעבודת אלילים וכללים המסדירים את הקשר בין יהודים ובין עובדי אלילים.**

* Disassociating from idolatry or just: Idolatry
* Deriving benefit, nullifying
* Gentile wine (don’t think it’s necessary)

**Horayot**

**Atoning for erroneous rulings of the court and inadvertent sins of leaders.**

**הוריות**

**כפרה על פסיקות שגויות בבית הדין ועל חטאים בשגגה של מנהיגי העם.**

Sacrifices to atone for erroneous rulings of the court and inadvertent sins of Jewish leaders.

Erroneous rulings of the court, inadvertent sins of leaders, and atoning for them.

* Inadvertent sins/accidental transgressions instead of mistake?
* Resulting in sin
* The shortest tractate that has commentary on all of Mishnah (otherwise, it’s Tamid)
* Triage (only last couple of mishnayot)
* For longer description, maybe include Maimonides explanation of why tractate is here - once the Talmud finished discussing judges, we address their inevitable mistakes, since humans make mistakes.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

KODSHIM + NIDAH

קודשים + נידה

**Zevachim**

**Animal and bird sacrifices in the Temple.**

**זבחים**

**קורבנות מבהמה ומהעוף בבית המקדש.**

* mandatory/voluntary, communal/individual

Animal sacrifices: slaughtering, receiving the blood, and carrying and sprinkling it on the altar.

* Doesn’t account for birds

**Menachot**

**Flour offerings, usually mixed with oil, wine libations, and bread loaf offerings in the Temple.**

**מנחות**

**מנחות עשויות קמח (לרוב בלולות בשמן), נסכים (מנחת יין) ולחם הפנים שהיה מונח בבית המקדש.**

Grain and drink offerings in the Temple

* Grain-based instead of flour
* Frankincense
* Mezuzah, tzitzit, tefillin (these take up a very small part of the tractate, just putting them here bc they’re familiar topics. Perhaps to include in longer description.)
* Not sure if it’s misleading to call the bread loaves “offerings” - they were just present in the Temple, though the Torah does say “before God” (but they weren’t offered on the altar like flour offerings). The alternative is to leave out the word “offerings.”

**Chullin**

**Slaughter of animals and birds for non-consecrated purposes, other aspects of kashrut.**

**חולין**

**שחיטת חיות ועופות לא לצורכי קודש וענייני כשרות נוספים.**

Preparing kosher meat for consumption outside the Temple, covering blood, and priestly gifts.

Slaughter for non-consecrated eating, the prohibition to mix meat and milk, and other kashrut laws.

* Eating outside the temple (instead of non-consecrated)//non-sacred

**Bekhorot**

**Transfer of first-born kosher animals to a priest, redemption of first-born donkeys and people.**

**בכורות**

**נתינת בכורות של בהמות טהורות לכהן, פדיון הוולד הבכור של החמור ובכור האדם.**

Sacrifice or redemption of male first-born donkeys, kosher animals, and people.

* Blemishes

**Arakhin**

**Vowing to donate a person’s prescribed value delineated in the Torah to the Temple and donations of land to the Temple.**

**ערכין**

**אדם המתחייב לתרום למקדש את ערכו הכספי לפי המפורט בתורה ותרומות קרקע לבית המקדש.**

Voluntary donations to the Temple according to a person’s prescribed value delineated in the Torah.

* Not sure I’m understanding “a person’s prescribed value”

Donations to the Temple according to a prescribed value delineated in the Torah based on age and gender.

Prescribed amounts/value

**Temurah**

**The sanctity of animals dedicated for sacrifice and the prohibition of exchanging them for others.**

**תמורה**

**קדושת הבהמות שיועדו לקורבן והאיסור להחליפן באחרות.**

The prohibition of exchanging an animal designated for sacrifice with a non-sanctified animal.

* This is the definition of “Temurah.” But it only accounts for less than half of the tractate. The previous one is more comprehensive, but doesn’t start with a definition of “Temurah:”

**Keritot**

**Karet, divinely-issued severance from the Jewish people, and sacrifices for unintentional sin.**

**כריתות**

**עונש כרת – ניתוק מהעם היהודי שנגזר בשמיים – וקורבנות על חטאים שנעשים בשגגה.**

* My problem here: it feels important to explain what karet is (even though the tractate doesn’t), but karet is only one out of 6 chapters. So do I account for the majority of the tractate or it’s namesake (which is loosely connected to the rest of the tractate)? Don’t think I’ve found a good way to do both.

Sacrifices brought when one unintentionally sins or isn’t sure if s/he sinned, and the divinely-issued karet punishment.

Sacrifices for unintentional or doubtful sin, and the divinely-issued *karet* punishment.

Sins that when done intentionally result in *karet* and when done accidentally necessitate sacrifice.

Sins for which intentional violation results in divinely-issued *karet* and accidental violation necessitates sacrifice.

**Meilah**

**Prohibited benefit from Temple property, the sacrifice and restitution offered as atonement.**

**מעילה**

**הנאה אסורה מרכוש המקדש והקורבן והפיצויים המובאים לשם כפרה על כך.**

Sacrifice and restitution payment for using something consecrated for Temple use.

Deriving benefit from objects consecrated for Temple use and the atoning sacrifice and restitution.

The prohibition to derive benefit from consecrated objects and the atoning sacrifice and restitution.

**Tamid**

**The daily Temple service, including the burnt-offerings brought every morning and afternoon.**

תמיד

העבודה הנעשית במקדש בכל יום, ובתוך זה קורבן התמיד המוקרב בבוקר ובין הערביים.

The daily Temple service, including the Tamid sacrifice, offered twice a day.

The daily Temple service, including the morning and afternoon burnt-offerings.

* Afternoon vs evening
* Is “burnt-offerings” understandable? They’re translated as this because they were burnt entirely on the alter, but don’t think it makes sense to include that piece of information here.
* Mostly narrative, only two disputes.
* Talmud: only on three out of seven chapters
	+ For longer descriptions: tales of Alexander the Great

**Niddah**

**The ritual impurity of a woman in her menstrual cycle or experiencing particular discharges.**

**נידה**

**טומאת האישה בזמנים שונים במחזור הווסת או כאשר יש לה הפרשות מסוימות.**

* That’s to cover miscarriage, birth, zava (not so prominent in Mishnah but still there)

A woman experiencing uterine bleeding, most commonly in her menstrual cycle, and her legal status.

* This is most accurate (in that a niddah is not just someone menstruating) but least informative.

The ritual impurity of a woman in her menstrual cycle and the prohibition of intercourse.

The ritual impurity of a woman in her menstrual cycle and the accompanying prohibitions [of intercourse].

* I think I prefer this phrasing except that “with her” at the end feels like we are objectifying the woman, writing from a man’s point of view. Wondering if there’s a way out of that.

**Minor Tractates**

**מסכתות קטנות**

Works that address topics for which there is no tractate in the Mishnah, mostly written in the style of the Mishnah. They consist of original material and collections of material scattered throughout the Mishnah and Talmud.

* Third through tenth centuries.
	+ In general, dating is complicated because often a work is comprised mostly of earlier material even though its redaction is later)

**Avadim**

**Slaves and indentured servants; their sale, acquisition, working conditions, and liberation process.**

**מסכת עבדים**

**עבד עברי ועבד כנעני: מכירתם, קנייתם, תנאי העבודה שלהם ותהליך שחרורם.**

Selling, acquiring and freeing slaves and indentured servants.

Sale, acquisition, treatment, and redemption of slaves and indentured servants.

Tractate Avadim (Slaves) is one of seven small tractates that addresses topics for which there is no specific tractate in the Mishnah or Talmud. These tractates are written in the terse style of the Mishnah and are likely from the time period of the Mishnah or early Talmud, but their dating and places of composition are subject to debate. The first two chapters deal with the sale, acquisition, treatment, and redemption of the Eved Ivri, or Hebrew indentured servant. The last chapter deals with the Eved Kenaani, or gentile slave.

**Derekh Eretz Rabbah**

**Ethics and morals, proper etiquette and conduct in daily life.**

**דרך ארץ רבה**

**ענייני אתיקה ומוסר, נימוסין וכללי התנהגות בחיי היום־יום.**

Derekh Eretz Rabbah (“The Great Way of the Land”) is one of the minor tractates, or works written in the style of the Mishnah on topics for which there is no specific tractate in the Mishnah or Talmud. The tractate is composed of several parts, the bulk of which is likely from the time period of the Mishnah or early Talmud. The first chapter discusses prohibited marriages. The second chapter discusses sins of the wicked and extols the virtues of the righteous. The remaining nine chapters discuss rules of conduct and etiquette for sages and their disciples.

* Short saying and words of wisdom
* similar in style to Avot.

**Derekh Eretz Zuta**

**Characteristics of a scholar, teachings about the messianic age, and a chapter extolling peace.**

**דרך ארץ זוטא**

**המאפיינים של תלמידי חכמים, דרשות על ימי המשיח ופרק המדבר בשבח השלום.**

Derekh Eretz Zuta (“The Small Way of the Land”) is one of the minor tractates, or works written in the style of the Mishnah on topics for which there is no specific tractate in the Mishnah or Talmud. Derekh Eretz Zuta is a collection of several distinct works from the time period of the Talmud, first printed together in the 18th century. Chapters 1-4 and 9 are a collection of maxims about the traits and proper conduct of a Torah scholar, emphasizing humility. Chapters 5-8 contains similar content, in addition to statements on table manners and bath house conduct. Chapter 10 teaches about the messianic age. The tractate ends with a treatise extolling peace.

**Gerim**

**Converts to Judaism, the conversion process, and non-Jewish residents of Israel who observe the seven laws of Noah.**

**גרים**

**אנשים שהתגיירו ונעשו יהודים, תהליך הגיור ותושבי ארץ ישראל שאינם יהודים השומרים את שבע מצוות בני נח.**

Tractate Gerim (“Converts”) is one of seven small tractates that addresses topics for which there is no specific tractate in the Jerusalem or Babylonian Talmuds. These tractates are written in the terse style of the Mishnah and are likely from the time period of the Mishnah or early Talmud, but their dating and places of composition are subject to debate. The first two chapters of Gerim discuss the process of conversion to Judaism, and the status of the convert. The third chapter addresses the treatment of a resident convert, a gentile who accepts some of Judaism’s tenets. The last chapter consists of praise for converts.

**Kallah**

**Marriage, intercourse, and proper sexual behavior.**

**כלה**

**נישואין, יחסי אישות והתנהגות מינית נאותה.**

* Chastity?

Tractate Kallah (“Bride”) is one of the minor tractates, or works written in the style of the Mishnah on topics for which there is no specific tractate in the Mishnah or Talmud. Compiled in the eighth century, it mostly consists of edited material from the Babylonian Talmud. It discusses marriage, intercourse, and chastity, discouraging male mastrubation and other sexual behaviors.

* “The *massekhet kalla* (or: *massekhta de-kalla)* which is mentioned several times in the Babylonian Talmud,169 appa- rently has no connection with the minor tractates under discussion and ob- viously refers to the tractate studied during the famous *kalla* sessions in the Babylonian academies.”
	+ Include this? It might be helpful for someone who sees this in the Talmud, searches for “massekhet kallah” and winds up getting here. Otherwise, not sure it’s not really a helpful piece of info, and could just be another confusing tidbit to someone unfamiliar

**Kallah Rabbati**

**Aramaic elaboration on parts of tractates Kallah, Derekh Eretz Rabbah, and Derekh Eretz Zuta.**

**כלה רבתי**

**הרחבה של חלקים מהמסכתות כלה, דרך ארץ רבה ודרך ארץ זוטא.**

Tractate Kallah Rabbati (“Great Bride”) is an Aramaic elaboration on tractates Kallah, Derekh Eretz Rabbah, and Derekh Eretz Zuta. It is a minor tractate, included in most printed editions of the Talmud with other minor tractates, but it differs from all other minor tractates in that it resembles the interpretive and dialectic style of the Talmud, not the terse style of the Mishnah. Its exact dating and place of composition are subject to debate, but it was likely composed soon after the talmudic period, in the eighth or ninth century.

* Gaonic period - but assume that’s not recognizable term
* Explain “minor tractates” here?

**Kutim**

**The religious status of Samaritans, permitted and prohibited interactions with them.**

**כותים**

**מעמדים הדתי של השומרונים והקשרים האסורים והמותרים עימם.**

Interactions with Samaritans, who were considered Jewish in some contexts and not in others.

Tractate Kutim (“Samaritans”) is one of seven small tractates that addresses topics for which there is no specific tractate in the Mishnah or Talmud. These tractates are written in the terse style of the Mishnah and are likely from the time period of the Mishnah or early Talmud, but their dating and places of composition are subject to debate. Kutim addresses permitted and prohibited interactions with the Samaritan sect, who were considered Jewish in some contexts and not in others.

**Mezuzah**

**Writing the mezuzah, a scroll of parchment containing the Shema, and hanging it on the doorpost.**

**מזוזה**

**כתיבת פסוקים מן התורה, בהם פרשיית "שמע", על מגילת קלף וקביעתם על מזוזת הדלת.**

Tractate Mezuzah is one of seven small tractates that addresses topics for which there is no specific tractate in the Mishnah or Talmud. These tractates are written in the terse style of the Mishnah and are likely from the time period of the Mishnah or early Talmud, but their dating and places of composition are subject to debate. Mezuzah discusses the laws of writing and hanging the mezuzah, a scroll of parchment with the Shema on it.

**Sefer Torah**

**Writing and treatment of a Torah scroll; almost identical to the beginning of Tractate Soferim.**

**ספר תורה**

**כתיבת ספר תורה וכיצד יש לנהוג בו; זהה כמעט לתחילת מסכת סופרים.**

Tractate Sefer Torah is one of seven small tractates that addresses topics for which there is no specific tractate in the Mishnah or Talmud. These tractates are written in the terse style of the Mishnah and are likely from the time period of the Mishnah or early Talmud, but their dating and places of composition are subject to debate. Tractate Sefer Torah is almost identical to the beginning of Tractate Soferim. The first two chapters address the process of writing a Torah scroll and permitted parchments. The third chapter addresses proper treatment of a Torah scroll. The fourth and fifth chapters address names of God, the process of writing them, and the prohibition to erase them.

* Ideally: respectful treatment. Or properly treating?

**Semachot**

**Laws and customs relating to death: the moment of death, burial, mourning, and cemetery conduct.**

**שמחות**

**דינים ומנהגים הקשורים למוות: רגע המוות, קבורה, אבלות וכללי התנהגות בבית הקברות.**

Semachot “(Joyous Occasions,” a euphemistic name) is one of the minor tractates, or works written in the style of the Mishnah on topics for which there is no specific tractate in the Mishnah or Talmud. It discusses laws relating to death, from the moment of death through burial, cemetery conduct, and mourning. The work was compiled sometime between the third and eighth centuries, and was originally known by the title “Evel Rabbati.” It is quoted often in the relevant sections of later legal codes like the Tur and Shulchan Arukh.

**Soferim**

**Writing Torah scrolls and other holy books, the public reading of biblical texts**.

סופרים

כתיבת ספר תורה וספרים קדושים אחרים וקריאת קטעים מן התנ"ך בציבור.

Tractate Soferim (“Scribes”) is one of the minor tractates, or works written in the style of the Mishnah on topics for which there is no specific tractate in the Mishnah or Talmud. It was likely compiled in the eighth century in Israel, though certain segments are of earlier origin. It discusses the process of writing Torah scrolls, the spelling of biblical words, and the public reading of biblical texts. It ends with two chapters on the rabbinic holidays of Chanukah and Purim. Many medieval legal authorities considered the tractate to be a reliable source of law.

**Tefillin**

**Preparing and wearing Tefillin, leather boxes containing biblical passages written on parchment.**

**תפילין**

**הכנת התפילין (קופסאות עור שבתוכן פסוקים מן התורה הכתובים על גבי קלף) והנחת תפילין.**

Tractate Tefillin is one of seven small tractates that addresses topics for which there is no specific tractate in the Mishnah or Talmud. These tractates are written in the terse style of the Mishnah and are likely from the time period of the Mishnah or early Talmud, but their dating and places of composition are subject to debate. Tractate Tefillin discusses the process of preparing and wearing Tefillin (phylacteries), leather boxes containing biblical passages written on parchment.

**Tzitzit**

**Fringes tied to garments with four corners.**

**ציצית**

**פתילים הקשורים לבגדים שלהם ארבע פינות ("ארבע כנפות").**

Tractate Tzitzit is one of seven small tractates that addresses topics for which there is no specific tractate in the Mishnah or Talmud. These tractates are written in the terse style of the Mishnah and are likely from the time period of the Mishnah or early Talmud, but their dating and places of composition are subject to debate. Tractate Tzitzit discusses the commandment Numbers 15:38–40 and Deuteronomy 22:12 to tie fringes (Tzitzit) on four-cornered garments as a reminder to keep the laws.

<https://www.hidush.co.il/hidush.asp?id=7351>

Mistakes on current website -

* <https://www.sefaria.org/Jerusalem_Talmud_Chagigah?lang=bi> - haggadah instead of chagigah
* In the description for zevachim, chagigah appears instead

Where are Steinsaltz introduction from Sanhedrin and on?

http://www.acheinu.co.il/?p=1160