

**NEW EDITION OF THE BABYLONIAN
TALMUD; ORIGINAL TEXT,
EDITED, CORRECTED, FORMULATED
AND TRANSLATED INTO ENGLISH,
VOL.III**

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MICHAEL L. RODKINSON

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Talmud English

NEW EDITION

OF THE

BABYLONIAN TALMUD

Original Text, Edited, Corrected, Formulated, and
Translated into English

BY

MICHAEL L. RODKINSON

SECTION MOED (FESTIVALS)

TRACTS BETZAH, SUCCAH, AND MOED KATAN

Volume VII.

NEW YORK

NEW TALMUD PUBLISHING COMPANY

54 EAST 106TH STREET

EXPLANATORY REMARKS.

In our translation we adopted these principles:

1. *Tenu* of the original—We have learned in a Mishna; *Tania*—We have learned in a Boraitha; *Itmar*—It was taught.
2. Questions are indicated by the interrogation point, and are immediately followed by the answers, without being so marked.
3. When in the original there occur two statements separated by the phrase, *Likha achreus* or *W'albayith Aema* or *Ikha d'amri* (literally, "otherwise interpreted"), we translate only the second.
4. As the pages of the original are indicated in our new Hebrew edition, it is not deemed necessary to mark them in the English edition, this being only a translation from the latter.
5. Words or passages enclosed in round parentheses () denote the explanation rendered by Rashi to the foregoing sentence or word. Square parentheses [] contain commentaries by authorities of the last period of construction of the Gemara.

TO
LOUIS STERN, Esq.
IN RECOGNITION OF HIS MANY PHILANTHROPIC DEEDS AND
VALUABLE SERVICES IN THE CAUSE OF JUDAISM
AND ITS LITERATURE
THIS BOOK IS MOST RESPECTFULLY DEDICATED
BY THE EDITOR
MICHAEL L. RODKINSON

New York, Friday ל'ג בניסן, April 25th, 1897.

TO THE READER.

THIS volume contains three tracts, in order to maintain some uniformity in the size of the volumes,* whereas in former issues one subject required three volumes and another one volume, while in two instances each of two volumes treated of two different subjects; viz., three volumes being devoted to subject Sabbath (including Erubin), one volume to Passover, one to the Half-shekels (Shekalim—which were to be given in the beginning of each year) and New Year, one to the Day of Atonement (including also the Holocausts for the Altar). Of the three tracts now presented, Tract Succah treats of the Booth, Palm Branches, Citrons, etc., and specially appertains to the Feast of Tabernacles, the other two treating of the laws and regulations as to festivals in general; viz., Yom Tob (literally "Good Days") of all festivals, including also the New Year, and Moed Katan (Minor Festivals) of the middle days between the first and seventh days of Passover and between the first and eighth days of Tabernacles.

As to the treatment of the semi-festivals, viz., Hanukka and Purim—the former is included in Tract Sabbath, Volume I., and the latter, which has a tract to itself, named "Megilah," or "Book of Esther," is to appear in the next and last volume of this section, and contains Taanith (the Regulation of Fast Days), Megilah (which is to be read while fasting), and, finally, Ebel Rabbathi (Great Mourning), which is also called "Sema'hoth" (Joys) for reasons which will be explained in our introduction to it.

We do not at present say more about the tracts of this section, as it is our intention to make further comment on them in our next volume.

NEW YORK, *April*, 1899.

* Each tract, however, is paged separately, for the reason stated in Introduction to Vol. VI., p. xvi.

TRACT BETZAH OR YOM TOB (FEAST DAYS)