

THE JERUSALEM TALMUD
FOURTH ORDER: NEZIQIN
TRACTATES *SANHEDRIN*, *MAKKOT*,
AND *HORAIOT*

STUDIA JUDAICA
FORSCHUNGEN ZUR WISSENSCHAFT
DES JUDENTUMS

BEGRÜNDET VON
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BAND LI

DE GRUYTER

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תלמוד ירושלמי

FOURTH ORDER: NEZIQIN

סדר נזיקין

TRACTATES *SANHEDRIN*, *MAKKOT*,
AND *HORAIOT*

מסכתות סנהדרין מכות והוריות

EDITION, TRANSLATION, AND COMMENTARY

BY

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DE GRUYTER

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Preface

The present volume is the twelfth in this series of the Jerusalem Talmud, the second in a three-volume edition, translation, and Commentary of the Fourth Order of this Talmud. The principles of the edition regarding text, vocalization, and Commentary have been spelled out in detail in the Introduction to the first volume. The text in this volume is based on the manuscript text of the Yerushalmi edited by J. Sussman for the Academy of the Hebrew Language, Jerusalem 2001. The text essentially represents an outline, to be fleshed out by a teacher's explanation. The translation should mirror this slant; it should not endow the text with literary qualities which the original does not possess. In particular, the translation is not intended to stand separate from the Commentary.

The extensive Commentary is not based on emendations; where there is no evidence from manuscripts or early prints to correct evident scribal errors, the proposed correction is given in the Notes. As in the preceding volumes, for each paragraph the folio and line numbers of the Krotoschin edition are added. It should be remembered that these numbers may differ from the *editio princeps* by up to three lines. It seems to be important that a translation of the Yerushalmi be accompanied by the text, to enable the reader to compare the interpretation with other translations.

Unfortunately, the technical progress of computer systems combined with the ephemeral nature of magnetic storage media has made it impossible to continue using the multi-lingual word processor used for the previous volumes. The look of the pages therefore has changed. Since the new word processor allows for masoretic accents, biblical quotations are now given with the accents, except for words which differ (usually by *plene* spelling) from the masoretic texts. Since the quotes are part of oral tradition, the deviations in spelling are examples of substandard spelling, rather than changes in the text.

Again, I wish to thank my wife, Dr. Eva Guggenheimer, who acted as critic, style editor, proof reader, and expert on the Latin and Greek vocabulary. Her own notes on some possible Latin and Greek etymologies are identified by (E. G.).

I sincerely thank the staff of the Jewish Division of the New York Public Library for providing me with a copy of the Genizah text of Tractate *Makkot*.