

EXPLANATORY REMARKS

In our translation we adopted these principles:

1. *Tenan* of the original--We have learned in a Mishna: *Tania*--We have learned in a Boraitha; *Itemar*--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 *Lishna achrena* or *Waibayith 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.

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TO HIM

WHO HAS EVER BEEN AMONG THE FIRST TO GIVE HIS FREE-WILL OFFERINGS
IN BEHALF OF THE DOWNTRODDEN--A LIBERAL DONOR
TO ALL PHILANTHROPIC INSTITUTIONS --A STAUNCH
FRIEND AND ADVOCATE OF ISRAEL'S PUREST
IDEALS, TRADITIONS, LITERATURE
AND RELIGION--AN ILLUSTRIOUS
EXEMPLAR

LEONARD LEWISOHN, ESQ.

THIS TRACT--BABA METZIA (VOLS. XI. AND XII.)--WHICH TREATS OF ZEDAKAH
(JUSTICE-CHARITY) AND MISHPOT (JUDGMENT), IS MOST
RESPECTFULLY DEDICATED

BY THE EDITOR AND TRANSLATOR

MICHAEL L. RODKINSON

New York, in the month Ziv 5661, April 25. 1901.

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