# Glossary

The following are definitions of terms used in the analysis of the גמרא and commentators in the first מס' גיטין, but they do not necessarily represent actual or their meaning in other cases.

| witnesses are not אין עדים מצויין לקיימו<br>available for verification (Rava requires the<br>messenger to validate the signatures on the<br>document in case it is challenged in the future<br>and the court will be unable to find people who<br>recognize the signatures.) |
|--|
| a person אין רצוני שיהא פקדוני ביד אחר   |
| (certain) documents מית מיתה שטר לאחר מיתה<br>do not become valid after the death of the<br>person who wrote them  |
| a person cannot become $\dots$ אין שליח לדבר עבירה an agent of another person to do a prohibited act   |
| a person who אינו יכול.<br>cannot say the words required of him  |
| is not believed אינו נאמן  |
| prohibited act, prohibition איסור  |
| married woman אישת איש   |
| wife of a Kohen אישת כהן.  |
| these and these אלו ואלו דברי אלקים חיים are the words of the living G-d   |
| widowאלמנה   |
| measurement of length  |
| saying אמירה<br>(refers to the Rabbinic requirement for a<br>messenger to validate the document he brings)   |
| instructing a  |

#### N

| he said to him   |
|--|
| if you want, you can say (אי בעיאת אימא) אב"א  |
| a limb torn from a live animal אבר מן החי  |
| slaveownerאדון   |
| on the contrary אדרבה  |
| a halachic assumption אומדנא.  |
| unexpected damage,being forced, beyond one's control   |
| brother  |
| after they learned אחר שלמדו<br>(refers to when people outside the land of Israel<br>learned that <i>gittin</i> must be written and signed for<br>the particular people mentioned in them) |
| responsible אחראי / אחריות (i.e. to replace money which became lost)   |
| if you want, you can say אי בעיאת אימא   |
| mute   |
| excessive fear   |
| a person does אין אדם אומר דבר לבטלה<br>not say something without meaning  |
| a divorce document מיתה<br>cannot be given after the death of the husband  |
| a person cannot אין זכייה ושליחות לחצאיו.<br>partially acquire a benefit for another   |
| a person אין חבין לו שלא בפניו<br>cannot make an acquisition for another person<br>which is to his detriment   |

א - ב

| non-Jews בני נֹחַ  | he said to him  |
|--|---|
| people who learn בני תורה<br>and are careful with Jewish law                     | a hint in the Torah to a law אסמכתה even though אע"פ / אף על פי |
| with an explanation  | custodian   |
| against a person's wishes (בעל כרחה).  | four cubits (around a person) ארבע אמות                         |
| in-depth learning  | outside of the land of Israel ארץ העמים                         |
| tangible or currently present בעֵין.   | (literally, the land of the nations)                            |
| the main principal בעל דבר   | land of Israel ארץ ישראל  |
| person involved  | garbage dump  |
| a spiritually-elevated person בעל הנפש   | ב   |
| the writer of the document   |   |
| lender בעל חוב   | in that province באותה מדינה                                    |
| against a person's wishes בעל כרחה   | Gemara composed in Babylonia (Bavel) בבלי                       |
| person who is especially careful בעל נפש   | under the circumstances בדיעבד<br>(not the ideal way of acting) |
| control  | confusionבהלות.   |
| authors of the   | obligatory monetary   |
| authors of the בעלי תוס׳.  | payment for embarrassing another person                         |
| Tosafos commentary   | in this time בזמן הזה   |
| it was written<br>in front of me and signed in front of me                       | with a presumption בחזקת אישת איש<br>of being a married woman   |
| in front of us   | nullify בטל   |
| most simply  | clarificationבירור.   |
| an expertבקי   | complete clarification בירור גמור                               |
| learning with focus on breadth בקיאות  | in the presence of witnesses                                    |
| an acquisition בקנין בכסף ובשטר ובחזקה   | a free man בן חורין   |
| through money, a document, or an act of ownership                                | unencumbered property בני חורין                                 |
| one possessing   | residents of the city of Mechuza                                |
| a mature intellect (sometimes referring to a person over the age of Bar Mitzvah) | students ofthe yeshivos in Babylonia                            |

ב - ד

| divorce documents   | healthy, a healthy person   |
|---|---|
| revelation of גילוי מילתא   | clarity ברירות  |
| something (such as intent)  | accidental  |
| gardeners   | a free woman בת חורין   |
| conversion  | astounding  |
| exileגלות   | (often implying a difficulty or problem)                                    |
| (with) complete decisiveness גמירת דעת.                                   | -   |
| insultגנאי  | λ   |
| divorced woman  | man of prominence גברא רבה  |
| divorce   | that which grows from land גדולי קרקע                                       |
| to accept a certain version (i.e. of a text) $\ldots$ גריס                | limitation or definition (literally, a fence)                               |
| _   | hell  |
| 7   | exile (i.e. the Jewish גולה   |
| title phrase  | community in Babylonia)   |
| an undefined item דבר שאינו מסויים  | granary גורן  |
| an item which   | touching the riverbed or ground גוששת                                       |
| concerns prohibited relations   | Rabbinic decree   |
| an item   | a decree to גזירה לגזירה  |
| not yet in existence (literally, an item which did not come to the world) | protect another decree  |
| the words of a critically-ill דברי שכיב מרע                               | a law learned   |
| person (can cause the transfer of an object)                              | from a verse in the Torah   |
| if a שכיב מרע ככתובים וכמסורים דמו  | thief גזלן.   |
| critically-ill person states his intent to give an                        | a textual method מזירה שוה<br>of deriving a law (based on the appearance of |
| object or a document to another person, it                                | the same word in two places)  |
| is as if a document was written and given to accomplish this              | divorce document  |
| the giftמינב מרע לא חל אלא לאחר מיתה                                      | given by a husband under coercion   |
| of a critically-ill person is only put into effect                        | a document  |
| after his death   | of emancipation for a non-Jewish slave                                      |
| text in a social letter דברי שלומים                                       | sinew   |

ד - ה

| give thanks הודו לה' כי טוב כי לעולם חסדו<br>to Hashem for He is good, for His kindness<br>endures forever                         | words from the Torah דברי תורה  pushes away restrictions of Shabbos דוחה שבת  forced  |
|--|---|
| the child is illegitimate  | particularly  |
| telling a messenger to deliver an object to another person and   | title phrase דיבור המתחיל.  |
| acquire it on his behalf   | a lesson learned דיוק.<br>from a precise reading of a text  |
| "set me free" הוציאני לחירות.  | -   |
| discrediting false   | judge דיין  |
| witnesses by proving that they were in another location at the time of the alleged event   | law, rule,  |
| sanctuary of the Beis HaMikdash  | Jews are obligated to דינא דמלכותא דינא   |
| this is to say הכי קאמר  | follow the rules of local non-Jewish government when they do not conflict with Jewish law   |
| all (of the property) הכל  | (literally, the law of the king is the law)   |
| a resolution of uncertainty הכרעה  | intent, or mental faculties   |
| gratitude הכרת הטוב  | a sole opinion  |
| preparatory part הכשר מצוה<br>which enables one to do a Mitzvah  | the preciseintricacies of commandments  |
| a loan   | approach  |
| law  | proper behavior   |
| law taught by Moshe at<br>Mount Sinai (with a high level of authenticity)  | teaching derived from a verse דרשה  |
| a well-known rule  | ī   |
| a rule made by the הלכתא בלא טעמא<br>Rabbis which lacks a reason or which operates<br>outside the normal parameters of acquisition | Hashem ה' חפץ למען צדקו יגדיל תורה ויאדיר<br>desired for the sake of (the Jews') righteousness<br>that the Torah be made great and glorious |
| they (the Sages) said, and הם אמרו והם אמרו  | this is to say ה״ק (הכי קאמר)   |
| they (the Sages) said (meaning: if the Rabbis are stringent to prohibit a particular item, they                                    | districts   |
|  |   |
| can decide the criteria to accept it)  | regular person, non-professional  |
| can decide the criteria to accept it) a person claiming המוציא מחבירו עליו הראיה money from another person must bring proof        | regular person, non-professional הדיוט<br>(i.e. a person who is not a judge or Torah scholar)<br>admission of a litigant הודאת בעל דין      |

ה - ח

| a person can accept זכין לאדם שלא בפניו                                   | continuation  |
|---|---|
| a desired item for another person even without his consent                | method of conduct   |
| his/her memory should be for a blessing'ז"ל                               | extra work producedby an slave above the cost of his own needs      |
| immorality  | removal of a  |
| п   | person's ownership or control over an item                          |
|   | ownerless   |
| causing a loss to other people חב לאחרים                                  | the power of the courts דין הפקר הפקר הפקר הפקר הפקר הפקר הפקר הפקר |
| learning group  | to make a person's property ownerless                               |
| a person who is careful with Jewish law                                   | behavior not limited by social mores הפקרות                         |
| study partner   | separation of tithes  |
| colleagues  | an item which is  |
| outside the land of Israel (חוץ לארץ)                                     | sanctified or donated to the Beis HaMikdash                         |
| undesirable outcome or an obligation                                      | 1   |
| withdrawing one's intent or action  | ,   |
|   |   |
| sick person   | certain   |
|   | and there is  |
| sick person מולה sick person with a                                       |   |
| sick person חולה<br>sick person with a סכנה<br>life-threatening condition | and there is  |
| sick person   | and there is  |

ה - י

| benefit  | sin   |
|--|---|
| mistake  | novel idea                                      |
| transcriber error  | obligation                                      |
| "I made a mistake"   | an obligation                                   |
| a claim or complaint   | to provide food to another person               |
| effort טרחה  | obligated to pay                                |
|  | concerned                                       |
| ,  | freedom   |
| hand   | person of wisdom                                |
| the position יד בעל השטר על התחתונה<br>of the author of the document is weak         | (usually referring to a Rabbi)                  |
| genealogical classיוחסין   | take effect                                     |
|  | take effect after death                         |
| a woman who has just given birth יולדת<br>day that a                                 | the taking effect of an event or an item        |
| circumcision will be performed   | portion of a dispute, or part of an item חלק.   |
| the people who inherit   | flatteryn                                       |
| resident   | there is missing                                |
| it will revert יחזור דבר לקלקולו.<br>to its destructive state (people outside Israel | lack, weakness                                  |
| will forget again that divorce documents must  | object  |
| be specifically prepared for the people listed in them)                              | destruction of the Temple                       |
| the money should be divided יחלוקו   | pottery   |
| is able to (such as a person who can sayיכול   | deaf-mute                                       |
| "בפני נכתב ובפני נחתם")  | concern   |
| Mediterranean Sea ים הגדול   | wedding   |
| a nursing infant   | signature                                       |
| nourish  |   |
| Gemara composed in Israel ירושלמי  | ບ   |
| there are those who prohibit יש אוסרים   | produce from which                              |
| dwelling in the land of Israel ישוב ארץ ישראל  | Terumah or Maaseros (tithes) were not separated |

כ-ל

| document obligating   | כ  |
|---|--|
| ን   | all the more so (כל שכן) כ"ש (כל שכן)  |
| •   | respect  |
| see לא בא לעולם דבר שלא בא לעולם  | a group of non-Jews living in the land כותי  |
| would not לא הוו מרעי נפשייהו<br>jeopardize one's reputation                              | of Israel who converted en-masse to Judaism. The Rabbis disagree if their conversion was valid   |
| not sufficient לא סִפַק.  | power or legal right   |
| not the main reason   | the right to make a claim  |
| not common לא שכיח  | from the כי מציון תצא תורה   |
| non–Jews who לאו בני כריתות נינהו   | land of Israel will come the Torah   |
| are not included in the rules of Jewish divorce   | conquering כיבוש   |
| not exact לאו דוקא  | the conquering מיבוש יחיד שמיה כיבוש   |
| after death לאחר מיתה   | by an individual of a land is considered to be a conquering (for laws affecting whether the land |
| borrower לֹיֶנֶה  | is considered the land of Israel or not)   |
| person who studies Torah לומד תורה  | "all of my   |
| according to his reason לטעמא   | property is given to you"  |
| the first night of Pesach ליל הסדר  | all the more so  |
| (which has a Torah obligation to eat Matzah)  | midtier non-Jewish court   |
| the teaching (e.g. of the verse)  | anger כעס  |
| apparently  | cutting off  |
| ideal way of acting לכתחילה   | type of area   |
| retroactively   | relevant to the rules of Shabbos   |
| because   | cause (the document) to take effect  |
| they are not experts in the requirement of divorce documents to be written for the people | validcשר   |
| mentioned in them   | acceptability  |
| (putting a stumbling block)   | style of writing   |
| before a blind person (the prohibition of causing other people to unknowingly sin)        | used in Torah scrolls and similar documents  |
|   | "write a לאישתי<br>divorce document for my wife"   |
| for the purpose of a required act   | divorce document for my wife   |

ל - מ

| food sustenance   | buyers לקוחות.   |
|---|--|
| one who damaged   | language, expression   |
| protest   | consistent with his opinion לשיטתו   |
| protest not in מחאה שלא בפניו<br>front of the other party   | for its own sake   |
| to introduce a novel concept מחדש   | ten for the man and the woman being divorced)                                      |
| attached to land מחובר לקרקע  | to gladden a bride and groom לשמח חתן וכלה   |
| obligateמחייב   | מ  |
| to divide   |  |
| exerta  | to bring   |
| A legal argument  | learn from a precise reading   |
| which allows a claim to be accepted because a more advantageous claim would have been               | (land) across the sea  |
| accepted (literally, since)   | careful, precise   |
| the legal argument מיגו במקום עדות לא אמרינן<br>of <i>migo</i> is not said in the face of testimony | names which clearly belong to Jews מובהקין   |
| something מילתא דלא שכיחא<br>which is uncommon, uncommon circumstance                               | area outside of the land מובלע<br>of Israel surrounded by the borders of Israel    |
| appointment of a messeger מינוי שליחות.   | מודה אני לפניך ה' אלוקי ואלקי אבותי ששמת חלקי<br>מיושבי בית המדרש I thank          |
| small amount  | You Hashem my G-d and the G-d of my  |
| miniscule amount  | fathers, that you placed my portion among those who learn in the study hall        |
| lenientמיקל   | protest  |
| resolveמכריע  | the person who has a stronger claim  |
| validate  | a man afflicted with boils מוכה שחין   |
| preparatory items מכשירי מילה<br>needed for a circumcision  | bring מוליך  |
| a stumbling block   | permitted (to marry) other men מותר לעולם  |
| a letter, documentמכתב  | counterfeitמזוייף  |
| angels מלאכי השרת.  | the Rabbis were מזוייף מתוכו<br>concerned that if invalid witnesses sign a divorce |
| lender, loan מַלוה  | document, people may rely on them in the future                                    |

מ

| מפרשים commentators   | king מלך.   |
|---|---|
| an obligation מצוה בחפצה<br>on the item (not the person)                                | report negatively מלשין<br>on someone to the authorities                        |
| a Rabbinic  | from one province to another ממדינה למדינה                                      |
| requirement to fulfill the requests of the deceased                                     | money ממון  |
| commona   | buried money ממון קבור  |
| agricultural laws מצות תלויות בארץ.<br>observed in the land of Israel (literally,       | 100 dinar coinsמנה.   |
| commandments related to the ground)   | giving of a document  |
| reality מציאות. recipient מקבל  | the straightforward law (implying there are other opinions to consider)         |
| sanctifying or donating an item מקדיש<br>to the Beis HaMikdash, or a person who does so | a type of acquisition   |
| marryמקדש   | which is done via speech  |
| ritual bathמקוה.  | to challenge (the validity of a document) מערער                                 |
| מקורמקור  | an eventמעשה  |
| financial deal or acquisition   | an experience which מעשה דרב<br>occurred to a Rabbi, often brought as a support |
| cause an item to be acquired  | the work of his hands מעשה ידיו   |
| to be strict, מקפיד   | the work of one's hands מעשה ידים   |
| to stand on one's rights and not be lenient   | an actual event which occurred מעשה שהיה  |
| he (literally, master)  | the act of freeing a slave מעשה שחרור   |
| person who spreads Torah  | one-tenthמעשר   |
| rebela  | (of a person's produce or property)   |
| landowner מרי ארעא  | one-tenth מעשר שני<br>of a person's produce which must be consumed              |
| the original owner מרי קמא  | in Jerusalem in certain years   |
| obligatedamuza  | to divide   |
| acquiring anitem by pulling it towards oneself  | person who gives מפקיד<br>an item to another person to watch for him            |
| sodomyמשכב זכר  | uproot מפקיע  |

מ - ע

| title of the leader   | analogyמשל   |
|---|--|
| of the Jewish people in Israel or in Babylonia, or<br>the head of one of the tribes (literally, prince)                       | a person משלח<br>who sends a messenger on his behalf   |
| giving  | seemingly so (somewhat) משמע קצת   |
| "You have created a<br>rule based on the circumstances of individual<br>people!" (this is an invalid way to establish a rule) | to change משנה ממטבֵּע של חכמים<br>from the language or procedure that the Rabbis<br>established |
| ъ   | the yeshivos of Babylonia מתיבתא   |
| an explanation מברא rely on סומך. scribe סופר merchandise סחורה   | gift   |
| Divine assistance   | 1  |
| marker, mnemonic  | belief, being responsible  |
| adjacent to   | biased (on the matter) נוגע בדבר   |
| intent סמיכת דעת  | accustomed   |
| relied on it  | beneficial, pleasant   |
| boat  | giver  |
| bookספר.  | joy from one's descendants   |
| works of Jewish law   | ritual impurity  |
| contradictionסתירה  | of a woman during her monthly cycle  |
| an unidentified סתם משנה כרבי מאיר<br>Mishnah follows the opinion of Rebbi Meir   | to go in and come out נכנס ויוצא<br>property נכסים   |
|   | a stillborn baby يَوْخ   |
| ע   | practical difference   |
|   | practical difference   |

乊

| the Jews who left  | serving Hashem'מבודת ה'   |
|--|---|
| from Egypt during the Exodus to live in Israel                                     | sinעבירה  |
| standing ready, designated עומד  | a married woman who is not living עגונה                                       |
| see there  | with her husband and wants to be divorced                                     |
| eye  | one witness עד אחד נאמן באיסורין<br>is believed in nonmonetary matters        |
| main area of inhabitation  | Jewish witness עד ישראל.  |
| main giving  | a witness עד מפי עד   |
| city   | repeating the statement of another witness                                    |
| according to Jewish law  | a witness becomes a judge עד נעשה דיין  |
| the practice of traveling  | testimony   |
| to the Beis HaMikdash for the three holidays                                       | independent testimony עדות אחרת   |
| poor person  | witnesses to the signing עדי חתימה (of a document)                            |
| dirtעפר  | witnesses who עדי כותי  |
| recommendationעצה  | are members of the Kuti nation  |
| a (flower) pot with holes  | witnesses to the giving עדי מסירה<br>over of a document (such as for divorce) |
| a statement עצמן קנויין לך.  | witnesses to the giving עדי מסירה כרתי  |
| of emancipation for a non-Jewish slave (literally, "you are acquired to yourself") | over of a document (such as for divorce) cause it to take effect              |
| a mechanism in ערוב חצירות   | false witnesses עדי שקר   |
| Jewish law to unite multiple courtyards into one                                   | false witnesses עדים זוממים   |
| courts of non-Jews כוכבים ערכאות של עובדי כוכבים                                   | who are discredited by other witnesses saying                                 |
| protest of a husband ערעור הבעל  | that they were in another location at the time of<br>the alleged event        |
| (against a divorce document)   | non-Jews עובדי כוכבים   |
| "work for me עשה עמי ואיני זנך   | people who commit sins עוברי עבירות.  |
| (even though) I will not support you"  | the Jews עולי בבל.  |
| the 10 tribes of Israel עשרת השבטים  | who came up from Babylonia to live in Israel                                  |
| time to act עת לעשות לה׳.<br>for the sake of Hashem                                | traveling to עולי לרגל<br>the Beis HaMikdash for the three holidays           |

פ-ק

| sideצד  | פ  |
|---|--|
| righteous person צדיק   | li di mili   |
| charity   | a command in the Torah פאה<br>to leave the corners of one's field for the poor |
| congregation ציבור  | redeem   |
| modest act or person צנועה  | intentional sinner   |
| modesty   | concubine פילגש  |
| pain or a צער   | the concubine of Givah פילגש בגבעה   |
| monetary payment given by an assailant to compensate for pain which a victim suffered     | difficulty, challenge  |
| more צריך עיון  | a vernacular term for a person פלוני   |
| investigation is needed to answer   | invalid, an invalid item   |
| "I need"צריכה אני   | prohibited from giving testimony $\dots$ פסול לעדות                            |
| 7   | actual ruling פסק למעשה  |
|   | action פעולה.  |
| the Mishnah does not differentiate קא פסיק ותני   | item of collateralפקדון  |
| fixed   | cow  |
| acceptance of testimony   | immoral behavior   |
| collection of commentaries קובץ מפרשים  | income פרנסה.  |
| before they learned קודם שלמדו  | "I paid"   |
| (before people outside Israel became aware of   | simple   |
| the need for divorce documents to be written and signed for the people mentioned in them) | the simple פשוט פשט<br>and most obvious explanation                            |
| one who cut   | negligence   |
| leniency, lenient ruling קולא   | a compromise פשרה  |
| verification of signatures  | •  |
| validation of legal documents   | צ  |
| parchment   | more investigation is needed to answer $\boldsymbol{z}''\boldsymbol{z}$        |
| a destructive occurrence  | "(you can) keep צא מעשה ידיך במזונותיך   |
| the Gemara  | your earning but (lose) your food support"                                     |
| concludes otherwise   | tied up or identifiable  |

## ק - ש

| the governing ריש גלותא<br>head of the Jewish people  | the four cubits קנין ארבע אמות<br>around a person acquire items for him |
|---|---|
| a monetary payment רפואה / רפואה given by an assailant for medical treatment agreement, desire          | an acquisition with a document  |
| ש   | a monetary acquisition  |
| tribes (referring to the שבטים<br>twelve tribes of the Jewish people)<br>learn from this ש"מ (שמע מינה) | an acquisition made by  |
| the Gemara  | יןצין minimal obligation  |
| oath  | animal offering<br>consumed during the Passover holiday                 |
| praise and thanks to Hashem ישבח והודאה לה'   | connected to the government קרוב למלכות.                                |
| a monetary payment given שֶּבֶּת<br>by an assailant to compensate for lost earnings                     | relatives קרובים<br>islands (literally, lands of the sea) קרקעת הים     |
| fieldשדה  | _   |
|   |   |
| Code of Jewish Law שו"ע (שלחן ערוך)   | 7   |
| Code of Jewish Law (שלחן ערוך) שו"ע unintentional   | fitting   |
| unintentional   | fitting. ראוי<br>proof  |
| unintentional   | fittingproof  |
| unintentional   | fitting   |
| unintentional   | fitting  proof  |
| unintentional   | fitting   |

ש-ת

| he replied well to them  | document of sale  |
|--|---|
| give and takeשקלא וטריא  | written proof of payment שטר ראיה   |
| of the text of the Gemara  |   |
| liarsשקרנים.   | a document of emancipation  |
|  | "what is your שטרך בידי מאי בעי<br>document doing in my hands?"                           |
| л  | relevant to the שייכי בתורת גיטין וקידושין  |
| desires  | process of divorce and marriage   |
| rebuke   | song of Mitzvah שיר של מצוה   |
|  | etching a line שירטוט   |
| a source from the מוספתא<br>which had not been included in the                     | in parchment before writing   |
| משניות or משניות בראיתות   | person on the verge of death (שכ"ב מרע) שכ"מ  |
| grab   | person on the verge of death שכיב מרע   |
| the Oral Torah (Gemara) מורה שבעל פה   | commonשכיח  |
| is it logical?   | a messenger שלוחו של אדם כמותו  |
| a disagreement without a resolution  | takes the place of the person who sent him agent שליח                                     |
| detached from the ground תלוש.   | ·   |
| student  | an agent to deliver שליח להולכה<br>(the divorce document)                                 |
| Torah scholar  | an agent to receive שליח לקבלה  |
| Gemara composed in Israel תלמוד ירושלמי  | (the divorce document)  |
| communal food bank   | a messenger שליח נעשה עד<br>is able to testify on his own actions                         |
| the act of giving  | perhaps people שמא יחזור דבר לקלקולו  |
| a document to an agent does not cause him to acquire it on behalf of the recipient | outside Israel will forget again that divorce documents must be specifically prepared for |
| certain first–generation   | the people listed in them   |
| Rabbis from the Gemara who are permitted to argue with Rabbis from the Mishnah     | names שמות  |
| stumbling block  | names which שמות מובהקין<br>clearly belong to Jews  |
| tithe, the produce   | learn from this שמע מינה  |
| separated and given to a Kohen   |   |
| the testimony  | tooth   |
| of two sets of witnesses contradict each other                                     | wears of famine שני בצורת   |
| responsa or answer   | obligation שַעבּוּד   |
| alternatively, repentance  | a non-Jewish maidservant שפחה כנעני   |