### M. Kiddushin 1:1

A woman is acquired in three ways and acquires herself in two ways. She is acquired by money, by document, and by sexual intercourse.

By money – the school of Shammi says: with a dinar or the equivalent of a dinar. The school of Hillel says: with a perutah or the equivalent of a perutah. And how much is a perutah? One eighth of an Italian issar. And she acquires herself by a document or by the death of the husband. The levirate woman is acquired by sexual intercourse and acquires herself by halitzah or by the death of the levir.

### T. Kiddushin 1:1

A woman is acquired in three ways, and acquires herself in two ways. She is acquired by money, by document, and by sexual intercourse.

By money – how? [If] he gave her money [or the equivalent of money]. He said to her, “Behold you are betrothed to me,” “behold you are engaged to me” – behold she is betrothed. But [if] she gave him money or the equivalent of money and she said to him, “Behold, I am engaged to you,” “behold I am betrothed to you,” “behold I am to you a wife,” she is not betrothed.

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Martin Buber once said that the task of the translator is to overcome “the leprosy of fluency”- that disease of the spirit whereby one presumes to know from the outset what one is reading and therefore blithely reads past the text and its distinctive meaning. The effective translator must therefore reformulate the words of the text so as to produce a new encounter with its language and thus facilitate a new hearing and understanding. I would add that the spiritual task of the commentator is likewise to mediate and influence the pace of reading, so that the reader can be addressed anew by the innate power of the text.