

## And is then this the manner of weaving

## וכי דרך אריגה בכך –

### OVERVIEW

The גמרא said that גודלת (braiding the hair) is חייב because it is like weaving. The גמרא asked, is weaving done in this manner (as braiding). תוספות reconciles our גמרא with a seemingly contradictory גמרא.

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anticipates a difficulty: תוספות

ואף על גב דקולע נימין חשיבא אריגה כדאמרינן בפרק במה אשה<sup>1</sup> (לעיל דף סד, א) -

And even though braiding threads of goats' hair is considered weaving as ר' -  
פרק במה אשה stated in יוחנן -

replies; nevertheless - תוספות

הכא בשער לא חשיבא אריגה<sup>2</sup> כמו בבגד -

Here by braiding the hair it is not considered weaving as it is there, where he is weaving the goat's hairs into a garment -

ועוד דהכא אין סופה להתקיים שעומדת לסתירה:

And furthermore; here the braiding will not last, for eventually it will be taking apart. However, there the braided garment will last.

### SUMMARY

Braiding goats' hair for a garment is considered weaving (since it will also last), braiding hair cannot be considered weaving (a garment, and it also does not last).

### THINKING IT OVER

Is the deciding factor for something braided to be considered woven that it is for a garment (of sorts), or that it is lasting?<sup>3</sup>

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<sup>1</sup> The גמרא there states that a sack is also טומאה מקבל. יוחנן explained that it is טומאה מקבל since a poor man braids together three threads of goats hair and makes a necklace of it for his daughter. Therefore this too is considered a woven garment.

<sup>2</sup> She is not weaving a garment, she is merely braiding hair.

<sup>3</sup> What if it is braided for a garment, but not lasting, or it is lasting but not for a garment?!