

TIME 4 MISHNA



Summaries

כתובות

TIME4MISHNA

summaries כתובות

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א - י • Value of the כְּתוּבָה and making a טַעֲנַת בְּתוּלִים:

- This is a claim that one's newly-married wife is not a בְּתוּלָה – one who has never had relations – so she may have had illegal relations during her engagement period.
- A בְּתוּלָה is married on **Wednesday**, so that he will immediately inform בֵּית דִּין who convene on Thursdays if he has a טַעֲנַת בְּתוּלִים, before his anger subsides.
 - An אֶלְמָנָה is married on **Thursday**, so that she can be with him for 3 days.
- A בְּתוּלָה's כְּתוּבָה is **200 זוז** and her husband can make a טַעֲנַת בְּתוּלִים, even if she'd been **engaged** to another man, was not Jewish, a maidservant or captive **under the age of 3** years old, or had relations when she was below 3 or **he below 9** years old.
 - An אֶלְמָנָה's כְּתוּבָה is **100 זוז**.
 - The כְּהֵנִים of בֵּית דִּין made the כְּתוּבָה of a **400 זוז בת כהן**.
- **ר' מאיר**: The כְּתוּבָה of a **מַכַּת עַץ** - a woman whose בְּתוּלָה nature was altered due to injury - is still **200 זוז**.
- **חכמים**: It's **100 זוז**.
- **Residents of יהודה** couldn't make a טַעֲנַת בְּתוּלִים, since their custom was to be alone together at אִירוּסִין – engagement.

Believing a woman:

- 1) If she claims that someone forcibly had relations with her **after אִירוּסִין**, and he says it could've happened **before** and he was misled into getting engaged to her:

ר' אליעזר + **רבן גמליאל**: She's **believed**, since she could have claimed that she was a **מַכַּת עַץ** which would allow her to marry a כְּהֵן, which is a '**מיגו**' – when one says a statement which isn't as advantageous as another statement he could've made.

ר' יהושע: She must **prove her case**, since '**המוציא מחברו עליו הראיה**' - whoever is trying to get something from someone must prove that he's entitled to it.
 - 2) If she claims she's a **מַכַּת עַץ** and he says she had **relations**:

ר' אליעזר + **רבן גמליאל**: She's **believed**, since she could've claimed she became a **מַכַּת עַץ** after אִירוּסִין which would entitle her to her full כְּתוּבָה.

ר' יהושע: She's **not believed**.
 - 3) If an unmarried woman claims that the man with whom she was seen **alone** or from whom she became **pregnant** is someone whose relations would **not forbid her from marrying a כְּהֵן**:

ר' אליעזר + **רבן גמליאל**: She's **believed**, since she has a '**חזקה**' – previous status presumed to remain the same – of being permitted to marry a כְּהֵן.

ר' יהושע: She's **not believed**, since her seclusion with him removed this **חזקה**.
- **ר' יוחנן בן נורי** permitted a girl who forcibly had relations to marry a כְּהֵן if the relations of the majority of that city would not forbid her to do so.

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- א • If upon being divorced or widowed, she claims that her **כְּתֻבָּה** is **זוז 200** and her husband or his heirs claim it's **זוז 100**, she receives 200 if witnesses testify that she had a **vail** and **untied hair** at her wedding, since that was the custom of a **בְּתוּלָה**.
ר' יוחנן בן ברוקא: Even testimony of children having received **grain** is enough.
- ב - ה • **Believing someone based on the rule of 'הִפָּה שְׂאֵסֵר הוּא הִפָּה שְׁהִתִּיר' - that if he says something which makes him חַיִּב, then he's believed if he says another thing which exempts him:**
- 1) One who informs someone that he **bought his father's field** from him is believed, unless someone else claims first that it was his father's.
 - 2) Witnesses who claim a document's **signatures are theirs** but they were invalid at the time are believed, unless someone else claims first that they wrote them.
 - 2 witnesses who confirm **their own & each other's** signatures are believed.
 - **רבי**: 2 witnesses who confirm **their own** signatures aren't believed without another witness.
 - חכמים**: A signature is verified by the single witness alone.
 - 3) A woman who claims she was **married and now divorced** is believed, unless someone else claims first that she was married.
 - 4) A woman who claims she was **captured but was not forced to have relations** is believed, unless someone else claims first that she was captured.
- ו - י • **Believing witnesses:**
- 1) Even 1 female or enslaved witness is believed to testify that a woman who was captured was **not forced to have relations**.
 - 2) **חכמים**: Even **1 witness** is believed to say that **someone is a כֹּהֵן**.
ר' יהודה: **2 witnesses** are necessary.
 - **ר' אלעזר**: If 2 witnesses testify that someone is not a **כֹּהֵן** and 2 separate witnesses testify that he is a **כֹּהֵן**, the separate witnesses' testimonies **don't combine**, so he is not considered a **כֹּהֵן**.
 - רבן שמעון בן גמליאל**: The 2 witnesses **do combine** and the 2 sets cancel each other out, so he remains a **כֹּהֵן**.
- A **woman who was captured** for the sake of **money may return to her husband**, since they wouldn't have forcibly had relations with her since they want her money.
 - A woman who was captured in order to **kill her** is **forbidden to her husband**, since she may have willingly had relations with them in order to be freed.
 - A **כֹּהֵן's wife in a conquered city** may not return to her husband unless witnesses other than herself/her husband testify that she was not forced to have relations.
 - One is believed about something he saw when he was **under מְצוּה** if it only has significance **מְדַרְבְּנָן**, but not if it affects **money matters**.

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- א - ט • **Fines for one who forcibly has relations with a נערה - 12-12½ year old girl:**
 - 1) If his punishment is not the דין בית דין's death penalty: **חייב** to pay a 'קנס' - fine - of 50 שקלים.
 - 2) If she's not a בתולה or his punishment is the דין בית דין's death penalty: **פטור** from paying a קנס, since 'קים ליה בדרכה מיניה' - he gets only the worse punishment.
 - **ר' יהודה**: A **captured woman** is not suspected of having had forced relations, so is still a בתולה.
 - 3) If she got divorced from an engagement:
 - ר' יוסי הגלילי**: No קנס, since the תורה says it applies to a נערה "who wasn't engaged".
 - ר' עקיבא**: She receives a קנס, since that only limits the קנס from going to her father.
- A **מפתה** - one who illegally has relations with a woman with her will - is **חייב** to pay for her embarrassment (בשׂת), damage (פגם) and a fine (קנס), and an **אונס** - one who forcibly has relations with her - must also pay for her pain (צער).
 - Unlike a מפתה, an אונס is **חייב** to:
 - 1) **Marry her** even if she is disabled, unless she'd be forbidden to marry him anyway.
 - 2) **Pay** even though he marries her
 - 3) **Pay the woman herself** קנס if she is an orphan or was divorced from an engagement, since she was forced so doesn't lose right to this.
 - **בשׂת** is higher the more important the person embarrassed and the less important the person who embarrasses is.
 - **פגם** is the amount her value is reduced were she to be sold as a maidservant.
 - **קנס** is 50 שקלים for everyone.
- 1) A **קטנה** - under 12 years old - may be **sold** by her father, and does **not receive** קנס if forced to have relations.
- 2) A **נערה** - 12-12½ years old - may **not be sold** by her father, and does **receive** קנס.
- 3) A **בוגרת** - Above 12½ years old - may **not be sold** by her father, and does **not receive** קנס.
- One who **confesses** to committing a crime is **חייב** to compensate the victim for damage done, but is **פטור** from any קנס, e.g. repaying double for stealing.

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א - ג

- **חכמים**: Her father receives the fines if he is alive at the time of the court case and she is still a נערה and if he dies afterwards then they go to his inheritors. Otherwise, she gets them.
ר' שמעון: Even if the father dies before collecting the fines, she gets them.
- Anything she finds or earns in her father's lifetime goes to his inheritors after his death, even if she hasn't collected it yet.
- **חכמים**: Her father gets the כתובה she receives from אירוסין, since she is still under his authority.
ר' יהודה: Even the כתובה from her 1st marriage, since it was written when she was under his authority.
- A **גיוורת** who committed adultery as a נערה מאורסה – engaged נערה – is punished by **הנק** (strangling) since only a Jew from birth gets **סקילה** (stoning) here, and she **doesn't need to be taken to the entrance** of her father's house before being killed.
 - If the husband falsely claims she committed adultery, he's **not fined 100 סלע**.
 - If her **mother converted whilst pregnant** with her, she is punished by **סקילה**.
 - If her **mother conceived her after converting**, she does need to be taken to the **entrance** of her father's house before being killed and the **100 סלע** is applicable.

ד - ו

Responsibilities & entitlements of a woman's father & husband:

- A father can give his קטנה or נערה daughter to be **engaged** for **money**, a **document** and **relations**, which are the 3 ways by which she can get engaged.
- A father is entitled to his engaged נערה daughter's **findings**, earnings, **annulling of her vows** and **receiving her גט**.
- A husband may benefit from the **fruits** of a field she inherits, and is **חייב** to **support**, **ransom** and **bury** her.
ר' יהודה: He is **חייב** to provide at least **2 flutes** and a **wailing woman** for her burial if it his custom.
- The father's entitlements **end** when she gets married/is given over to her husband.
- The father is **פטור** to **support his children** during his lifetime, but if he refuses then he is pressured until he does so.

ז - יב

Entitlements of a man's wife even if not written in כתובה:

- The correct amount of **money** upon divorce/death of husband
- **Property** if there isn't enough money upon divorce/death of husband
- **Ransom** and remaining married (unless she's a **בת כהן**) if captured
 - **אסור** to divorce her instead of ransom, since it's in exchange of the fruits of her inherited fields.

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- א • **חכמים**: The husband can write a כתובה of **more than 200 זוז**.
 ר' אליעזר בן עזריה: She doesn't receive the extra if she's only divorced/widowed from engagement.
- ר' יהודה: **מוותר** to write a כתובה of **less than 200 זוז** if she writes she accepts, since it's **מדרבנן**.
 ר' מאיר: **אסור**, since it's **מדאורייתא**.

ב - ג • **Period of אירוסין:**

- Once engaged, the man/woman has **12 months** - or **30 days** if she is a widow - to prepare for the wedding from when one of them requests **נשואין** - marriage.
- After this time, even without **נשואין** he is **חייב to support her** and she **may eat תרומה** if he's a **כהן**.
A later דין אסור: **בית דין** until **נשואין**.
 → **ר' טרפון**: If both are **כהנים**, he may give her **just תרומה** since she knows how to deal with selling it for **חולין** food whilst she is **טמא**.
ר' עקיבא: **חייב** to give her **חולין food too**.
- A woman whose groom died and she became a **שומרת יבם** may not eat **תרומה** without **יבום**.

ד - ה • **Entitlements of a woman's husband:**

- One who makes his wife's **ידיה** **מעשה** - what she makes - **הקדש**, it doesn't work and she may continue making and not give the husband, and support herself.
ר' מאיר: Any extra she makes is **הקדש**, although he made it **הקדש** before it existed.
ר' יוחנן בן נורי: **חולין**.
- She is **חייב** to **grind, bake, wash, cook, nurse her child, make his bed** and **work with wool**.
 → If he has **1 maidservant**, she is **פטור** from doing the 1st 3; if he has **2**, **פטור** from 1st 6; if he has **3**, **פטור** from everything; if he has **4**, she doesn't even need to do any errands.
ר' אליעזר: She must always work with wool, since boredom leads to **immorality**.
רבן שמעון בן גמליאל: One who makes a vow forbidding his wife from working is **חייב** to divorce her, since boredom leads to **insanity**.

ו - ז • **Entitlements of a woman's husband:**

- בית שמאי**: One who **vows not to have relations** with his wife for more than **2 weeks** is **חייב** to divorce.
- בית הלל**: More than **1 week**.

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א - ב • Entitlements of a woman's husband:

- What she **finds** and **makes/earns** belongs to the husband.
- What she **inherits** belongs to her, but he can benefit from it.
- **חכמים**: What she is paid as **compensation** for damage or embarrassment belongs to her.
ר' יהודה בן בתירא: The husband gets **1/3** if it happened privately, and **2/3** if publicly. He receives his payment immediately, and she must use her payment to buy a field from which the husband can benefit.
- One who promises a dowry to his daughter's groom who dies before **נשואין** is **פטור** to give it to the **יבם**.

ג - ד • Entitlements of a man's wife – dowry:

- A man must write the value of the dowry **multiplied by 1.5** in the **כתובה**, since he can make a profit out of it.
- He must write the value of things which decrease in value **minus 1/5**.
- If he pledges to give her 10 **דינר** for cosmetics, **תניב** to do so for every hundred **דינר**.
- One who marries off an orphan girl or his daughter without specifying a dowry must give at least **50 זוז**.
- **חכמים**: An orphan who was married off by her mother & brothers can force them to give her **1/10 of the father's inheritance** as a dowry once she becomes **מקוה**.
ר' יהודה: She receives whatever the father probably would've given if he was alive.
- One who gives money to someone to buy a field for his adult daughter's dowry and then dies, and after getting married she says that she trusts her husband to buy it at a later date:
ר' מאיר: The man entrusted with the money must buy it, to fulfil the request of the deceased.
ר' יוסי: The husband may take the money, since she has the right to sell it for money once it's bought anyway.

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- א - ה • **Vows against one's wife which make her require a divorce with a כְּתוּבָה:**
 - 1) That she can't **benefit** from him: after **30 days**
ר' יהודה: If he's a כֶּהֵן then **2 months**, since he won't be able to remarry her.
 - 2) That she can't taste a certain **fruit**: **immediately**
ר' יהודה: If he's a יִשְׂרָאֵל, **2 days**. If he's a כֶּהֵן, **3 days**.
 - 3) That she can't adorn herself with a certain **perfume**: **immediately**
ר' יוסי: If she's poor, only if the vow is **forever**. If she's wealthy: after **30 days**, since that's how long her previous application of perfume will last.
 - 4) That she can't go to her **father's house**: if the father lives in the same city, **2 months**. In a different city, **2 of the שְׁלֹשׁ רִגְלִים** and **3** if he's a כֶּהֵן.
 - 5) That she can't visit a **mourner's house** or **house of feasting**: **immediately**, since he's preventing others doing kindnesses for her. (Unless he did it because of inappropriateness.)
 - 6) That she should severely **embarrass herself** or halt pregnancy: **immediately**

- ו - ז • **When a woman requires a divorce without a כְּתוּבָה:**
 - 1) If she transgresses an **עֲבֵירָה which affects him**, e.g. feeding him food from which **מַעֲשָׂרוֹת** have not been taken, or not fulfilling her vows which is punishable by loss of one's children.
 - 2) If she repeatedly transgress a **custom of Jewish women**, e.g. going out without all her hair covered, or spinning wool in the market, or chatting with other men.
 - **אבא שאול**: This includes insulting her husband's father in front of her him.
 - **ר' טרפון**: This includes asking her husband to have relations loudly so that others can hear.
 - 3) If he was **מְקַדֵּשׁ her on condition** that she wasn't under any vows of affliction or that she doesn't have a deformity and then married her without mentioning it, and she is under such a vow or has a deformity that's big enough to invalidate a כֶּהֵן from serving in the **בֵּית הַמִּקְדָּשׁ**.

- ח - י • **Deformities which necessitate a divorce:**
 - **ר' מאיר**: If one finds out that his אֲרוּסָה has a deformity, **the קִידוּשִׁין is retroactively invalid** unless her father proves that it developed since then.
 - **חכמים**: If it isn't a hidden deformity or all women of the city bathe in the same bathhouse, it is valid since he would've known from his female relatives that she had them.
 - If one finds out that his wife has a deformity, the קִידוּשִׁין is valid unless he proves that it developed before then.
 - **חכמים**: If he develops an **unbearable stench**.

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- א - ה • **A man's entitlements to his wife's property:**
 - 1) Which she acquired (through **inheritance**, a **gift** or **finding**) **before she was engaged**: She **may** sell it even once engaged.
 - 2) Which she acquired **after she was engaged**: **בית שמאי**: She **may** sell it. **בית הלל**: **אסור**, but the sale would be valid.
 - 3) Which she acquired **after she was married**: **אסור**, and the sale would be invalid.
 - 4) Which she acquired **before she was married and sells after**: **אסור**, but the sale would be valid.
 - ר' שמעון**: If the husband was aware that his wife owned it, the sale is invalid.
 - 1) **Money** or **produce**: **Buy land** with it so her husband can benefit from the produce.
 - 2) **Produce attached to the ground**:
 - ר' מאיר**: The husband **buys land** worth that amount.
 - חכמים**: He can already benefit from this produce.
 - ר' שמעון**: Upon divorce, it belongs to her.
 - **ר' מאיר**: The same applies to his brother who performs **יבום**.
 - חכמים**: Produce attached is hers, so **buy land** worth that amount. Money and produce go to the **יבם**, unless she took them before her husband died.
 - 3) **Old servants, olive trees** and **grapevines**: **חכמים**: Buy land with them.
 - ר' יהודה**: **ר' שמעון בן גמליאל** + **ר' יהודה**: He can't sell them against her will, since they're the pride of her father's house.
 - If he spent money on improving her field to increase the produce, he is not compensated unless he hasn't eaten any of the produce.
 - A **שומרת יבם** who inherits something may sell it or give it away.
 - If she dies: the **נכסי צאן ברזל** – property whose value belongs to her – and her **קְתוּבָה** go to the **יבם**, since he's in place of the dead husband.
 - בית שמאי**: The **נכסי מלוג** – property which belongs to her – are **split** between the **יבם** + her inheritors.
 - בית הלל**: the **נכסי מלוג** go entirely to **her inheritors**.
 - **יבום** is equivalent to a marriage, except that her **קְתוּבָה** comes from her 1st husband's money.
 - **אסור** to **sell property** as long as you're married, since it's mortgage for the **קְתוּבָה**.

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- א • **Relinquishing one's entitlement to his wife's property before marriage:**

 - 1) Her **property**: He **may benefit** from the produce, but if she sells it, the sale is valid.
 - 2) Her **property and its produce**: **חכמים**: He **may not**, but he **inherits** her.
ר' יהודה: He **may** eat the produce of land bought with it, so she still can't sell it.
 - 3) Her **property and its produce forever**, even after her death:
חכמים: He **may not**, and he **doesn't inherit** her.
רבן שמעון בן גמליאל: He does **inherit** her, since the condition is against the Torah.

- ב - ג • **A man's inheritors:**

 - One who dies and is survived by his **wife, inheritors** and '**בעל חוב**' – one to whom he owed money – and he had lent / deposited something somewhere:
ר' טרפון: The most **disadvantaged one** (either the wife / **בעל חוב**) takes precedence.
ר' עקיבא: The **inheritors** take precedence, since the other 2 require a **שבועה** - oath - to take the money.
 → If he left produce, whoever takes it first gets it. If his wife or **בעל חוב** **took too much**: **ר' טרפון**: The extra goes to the other **disadvantaged one**.
ר' עקיבא: The extra goes to the **inheritors**, since they don't require a **שבועה**.

- ד - ט • **Forcing one's wife to make a שבועה:**

 - **חכמים**: He may make her swear if she **works for him** that she hasn't taken anything, or cheated in other areas, via '**גלגול שבועה**' – extending an oath.
ר' אליעזר: He can make her swear about other areas even without the first **שבועה**.
 - 1) One who says **he** won't impose a **שבועה on his wife** may make her inheritors swear that they weren't told that her **כתובה** had been paid.
 - 2) **On his wife or her inheritors**: His for his inheritors may impose it.
 - 3) He nor **his inheritors** on her nor **her inheritors**: **אסור**.
 - The inheritors can only make her swear about her dealings with the inheritance **after burial**, since she probably wasn't precise before burial because of the hurry and it would be a false **שבועה**.
 - If she wants to collect her **כתובה**, she must swear if she has been **paid part** of it or someone claims she has, if she's collecting money **from inheritors' or buyers' money** or **not in her husband's presence**.
ר' שמעון: She only ever needs to swear if **she requests** her **כתובה**.
 - 1) If she has her **גט but not כתובה**, she **can collect** her **כתובה** in a place where they don't write it down.
 - 2) If she has her **כתובה but not גט**, she **can't collect** it.

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א - 1 • Precedence in receiving a כתובה:

- Whichever wife was **married first** – as well as her children if she dies - receives her כתובה first.
- If **1 wife died before he did**, the other wife & her children receive her כתובה first, since the first wife's כתובה for her children is just a 'כתבת בן דכרין' – decree מדרבנן that a woman's children inherit her כתובה and dowry after her husband's death.
- If the father's inheritance is **exactly enough for his 2 wives' כתובות** then it is split equally, since otherwise there'd be no inheritance מְדֹאֲרֵיטָא.
 - But if it's worth at least an **extra דינר** then כתבת בן דכרין is applied and the first wife's children receive theirs first.
 - Only property owned by the father **at the time of his death** count towards the extra דינר.
 - ר' שמעון**: Only **land** is considered significant enough to count.
- Whichever wife follows the previous wife in receiving her כתובה may **make her swear** that she hadn't received any of it previously.

בן נוס: The other wives can even make the **last wife** swear, even though they've received their כתובה, in case one of their כתובות turns out to be invalid.
- Precedence by who was married first is even by an hour.
 - If it is **unknown** who was married first and there's not enough for both: split equally.
- If 3 wives' כתובות are **100, 200, 300 זוז** respectively, and he only leaves:
 - **100 זוז**: Split **equally**.
 - **200 זוז**, and the woman of 200 זוז relinquished her share in the first 100 זוז: Woman of 100 gets **50**, and the other 2 get **75**.
 - **300 זוז**, and the woman of 300 זוז relinquished her share in the first 100 זוז: Woman of 100 gets **50**, of 200 gets **100** and of 300 gets **150**.
- If 1 wife **relinquishes her right to a field** for her כתובה which her husband sold, she can't claim it from the buyer, but another wife can and she can claim it from the 2nd wife. They must come to a compromise themselves, e.g. split it equally.
- The same is true for anyone who is owed money.

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א - ה • **Selling her husband's property for her כתובה:**

- A **widow** is supported by her husband's heirs, they receive **her earnings** and are **פטור** to **bury her**.
- A **שומרת יבם's** כתובה is inherited by her husband's heirs & they are **must bury her**.
- **חכמים**: A widow may sell his property without the **בית דין**, since this is humiliating.
ר' שמעון: If she is only a **widow from אירוסין** or has **used up part** of her כתובה previously and therefore no longer supported by her husband's heirs, she requires a **בית דין** since she just does 1 selling, since it's not for food.
→ A **גרופשה** - divorcee - must sell in the presence of **בית דין**, since the husband wouldn't mind her being humiliated.
- She should write what she's selling for each time, so that she isn't suspected of always doing it for food.
- If she charged or sold something **worth 200 זוז**, she has received her entire כתובה.
- If **she charged more/less than its worth**, the **sale is invalid**, even if she's willing to compensate.
רבן שמעון בן גמליאל: It's only invalid if it is a **significant difference**, e.g. value of a small garden.
- **חכמים**: If a **שליח** sold it for **any other value**, the sale is **invalid**, unless it is **בית דין** whose sale is valid unless sold for a **sixth** - or a **half** in a case where they made a public evaluation - more/less than its real value.
רבן שמעון בן גמליאל: **בית דין's** sale is always **valid** unless the difference is **half its value**.

ו • **Women who aren't entitled to a כתובה:**

- 1) One who performs **מאן**, since it nullifies the marriage from the start
- 2) An **ערוה מדרבנן**, since she isn't given any other punishment and requires deterring.
- 3) An **אילונית** whose condition was unknown to the husband when they got married

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7 - א • Conditions which the woman makes:

- Marriage on condition that he **support her daughter** from a previous marriage for 5 years: He must do so even if they get divorced.
 - If she remarries **someone else with the same condition**: 1 husband must support her and the other must pay her that value.
 - If the **daughter gets married**, her husband must support her and they each pay her.
 - If either of the **mother's husbands die**, the daughter can collect her money even from '**נְכָסִים מְשֻׁבָּדִים**' – property which they've sold – if the heirs don't have, since she is owed the money.
- A widow may live in her dead **husband's house** in the same conditions as when he was alive.
 - If she doesn't live there, the heirs don't need to support her, unless she is doing so because it is inappropriateness.
 - **ר' מאיר משום רבן שמעון בן גמליאל**: If she lives outside of her husband's house, she may collect her **קְתוּבָה** whenever she likes. If she lives in her **husband's house**, she may not collect it after **25 years**, since by then she would've done favours for neighbours equaling the value of her **קְתוּבָה**.

חכמים: If she lives in her husband's house, she may collect it whenever since her silence is just because she's embarrassed since they're supporting her. If she lives outside of her husband's house, then after 25 years we assume she's relinquished it.

 - If she dies and her heirs don't mention it for 25 years, they have relinquished it.

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א - ב • 2 rulings of אבישלום:

- 1) A woman whose husband goes abroad and she wishes to be **supported by selling his property** **doesn't need to swear** that she hasn't taken any of it, but if witnesses testify to his death then she must swear.
- 2) One who goes abroad and another **man voluntarily supports his wife**: the husband is **פטור to repay him**, since he did not ask him to do it.

ג - ט • 7 rulings of אדמון:

- 1) An **inheritance which is not large** enough to support all one's sons and daughters for 12 months is **given to the daughters** and the sons need to obtain their own food.
- 2) If one claims that someone else owes him jars of oil and he **admits to owing him jars**, he is to swear since he was 'מודה במקצת' - admitted to part of the claim.
- 3) If one who gave his daughter in **אירוסין on condition that he'd pay** him and goes back on it, **she can force him** to marry or divorce her without paying, since she didn't make the promise.
- 4) One who **claims another field is his** yet he signed on its sale from someone else to the current owner may still make a **valid claim**, since he might find it easier to make a claim against this person than its previous owner so his signing doesn't remove his claim.
 - If he signed on the sale of another field saying it was **adjacent** to the current owner's field, he **may not** make a claim.
- 5) One who bought **right of way through a person's field** to reach his own and went abroad and upon returning all his surrounding fields had been sold to 1 person, is **entitled to the shortest route** through his field.
- 6) One who demands repayment based on a loan document and the borrower has a document that he **sold a field to the borrower after the due date** of the loan: The borrower can claim that the sale document is **forged**, since the lender should've kept the money as payment and not given him the field.
- 7) 2 people who have **loan documents on each other**, one dated from the deadline of the other, the later lender can claim that the earlier one is **forged**, since he wouldn't borrow money from someone who owes him money, and it's unlikely he borrowed money for just that day.

ז - יא • Forcing one's wife to move to another location:

- ארץ ישראל is split into 3 areas - **גליל, יהודה**, and **עבר הירדן** - and he **can't** force her to move from one to another.
- From a **city to village** or vice versa: **אסור**.
- From somewhere with lots of **available food** to somewhere without: **אסור**.

