Introduction

In the summer of 1298, a wave of anti-Jewish violence incited by a German nobleman named Rindfleisch swept through Franconia and the neighboring vicinities. In Würzburg, local burghers joined gangs of murderous knights to massacre nearly 900 Jews. Among the victims was Simeon ben Jacob (R. Shim’on ben R. Ya’akov), a resident of Worms who had come to Würzburg to pay and collect business debts. Following the riots, three witnesses reported that they had seen Simeon’s dead body; and on the basis of these testimonies, the Jewish court in Worms declared Simeon’s wife a widow and granted her permission to remarry, which she soon did.

Some time later, the father of Simeon’s widow, acting as her legal representative, appeared before a second Jewish court in Speyer to claim her ketubah payment from Simeon’s estate, only part of which had been allocated to her in Worms. This time, the widow’s claim was contested by Simeon’s heir, his son from a previous marriage. He was represented by his own agent, a well-known scholar by the name of R. Yedidyah ben Israel of Nürnberg. On behalf of his client, R. Yedidyah asserted that the witnesses to Simeon’s death in Würzburg were invalid because they had been apostates living as Christians at the time of the massacre, which discredited their testimony even though they subsequently repented. A protracted court battle ensued, involving judges, scholars, and rabbinic decisors from Germany, Austria, and even northern Spain.

The testimony of the witnesses, the original court ruling from Worms, the endorsement of the court in Speyer, and three sets of counter-claims written and presented by the representatives of the widow and the heir were preserved in Sefer Zikhron Yehudah, an anthology of responsa collected by R. Yehudah ben Asher of Toledo, son of the famous R. Asher ben Yehiel (known as “Rosh,” c. 1250–1327). The learned opinions of several prominent scholars that were solicited by the court in Speyer and the ultimate ruling of the Speyer beit din were recorded there as well. As one of the judges on the Speyer court, it is likely that R. Asher brought this complete file with him when he emigrated from Germany to Spain several
years after the case in question, and thus the records made their way to the hands of his son, R. Judah. Indeed, the dossier also contains a long responsum penned by R. Asher himself when the orphan’s agent subsequently challenged the ruling of the court in Speyer, as well as the text of that passionately-argued and long-winded appeal.

This collection of materials comprises one of the most complete surviving Jewish court files from medieval Ashkenaz, which renders it extremely valuable for understanding the way that judicial institutions functioned there, procedurally and politically. In addition to demonstrating the existence and activities of several rabbinic courts and the connections and correspondence between the judges and scholars who staffed them, it sheds rare light on the record-keeping practices of these forums. Most sources concerning the Jewish courts of medieval Germany suggest that whereas the Jewish courts did issue written documents, from deeds of sale to bills of divorce, litigants were expected to preserve their own copies, and the courts did not maintain an official archive or repository of such instruments. The systematic archiving of court rulings also seems to have been uncommon: litigants occasionally possessed written copies or claimed to possess them, but the courts themselves rarely if ever referred to such records. The Simeon ben Jacob court file from late thirteenth-century Speyer may complicate that picture, and we will examine this source with an eye to such issues.

The following passages represent a selection of texts from the aforementioned “dossier” that showcase the creation, use, and preservation of written records in the course of legal proceedings.

Selected Bibliography


These are the testimonies that were presented to permit the widow to remarry. And these are the claims of the agent (apotropos) of the widow and the claims of the agent of the deceased, as the receivers of the testimony and the claims (mekablei ha-eduyot ve-ha-te’anot) sent them to the scholars, to know the rulings of justice (mishpetei zedek).

[The testimonies presented to permit the widow to remarry]

[1] Before us, the undersigned witnesses, came a young man – in front of the courtyard of the synagogue of Germaiza (i.e. Worms). And he said in our presence, in innocence (lefi tumo), that he saw the rabbi, R. Shim’on son of the rabbi, R. Ya’akov, murdered [and] left lying in front of his house. And we investigated and examined him, ‘But other witnesses testified that he was left lying inside his house!’ And he responded, ‘Indeed, initially he was killed in[side] his house, but in the end, they dragged him outside.’ And what we heard, we have written and signed.

Yehudah son of R. Simhah.
Meshulam son of R. Elyakim.

[2] We, the undersigned, were selected to be judges between my (i.e. our) teacher, the rabbi, R. Yedidyah, agent of the orphan, son of R. Shimon the martyr (ha-kadosh); and my (i.e. our) teacher, R. Yakar Ha-Kohen. And it was testified before us, in a verified document (be-ketav mekuyam), that he saw R. Shimon dead.2 And what we saw and was testified before us, we have written and signed.

Hezkiah BSB”H (i.e. son of Shevah son of Hezkiah), may he live.
Natan Buzi son of R. Yoel Ha-Kohen, may his memory be a blessing.
Elyakim son of R. Yehudah Ha-Levi, may his memory be a blessing.

[3] Before us, the undersigned, R. Seligman son of R. Avraham, called Murnak, testified that he saw the martyr R. Shim’on son of R. Ya’akov Ha-Levi in Würzburg, the City of Blood (ir ha-damim). And this R. Seligman who testified was disfigured (lit. tormented), for he was a hunchback. And he said, as proof for

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1 Sefer Zikhron Yehudah 92 was published by Juda Rosenberg in Berlin in 1846 and reprinted in Jerusalem in 1968. A new edition, edited by Avraham Y. Havatzelet, was published in Jerusalem by Makhon Yerushalayim in 2005. I have provided the Hebrew text from the 1968 edition, which is included in the Bar-Ilan Project, with the exception of certain additions and corrections in accordance with the Havatzelet edition that I have noted in the Hebrew text. I have added paragraph numbers to both the Hebrew text and its English translation, for ease of reference.

2 Alternatively: dying (met).
his report, that he saw him dead and left lying next to a landslide. And what he testified before us, we have written and signed.

Yehudah son of the martyr R. Avraham, may the memory of the righteous be a blessing.
Yosef son of R. Aryeh, may his memory be a blessing, amiz.³
Meir son of R. Menahem, may his memory be a blessing.
The seal is true, son of R. Yitzhak Ha-Levi.

These are the testimonies that they testified to permit the widow to remarry.

And these are the claims that are being claimed by the agent of the widow and the agent of the deceased.

[4] [Claims of Re’uven,⁴ the agent of the widow]

I, Reuben, agent of my daughter, the widow, and my granddaughter, the orphan, came to Speyer and claimed her marriage settlement (ketubah), because her husband was martyred and left behind landed property.

And I brought a witness who was accepted by the Jewish court in her town (lit. place),⁵ and they permitted her to [re]marry by his word; and the Jewish court in Speyer also endorsed him. And another witness was accepted by two [who gave] their testimony in my town (lit. place).⁶ And there I brought the two of them before the Jewish court, and they testified – with investigation and examination (be-hakirah ve-drishah) – that they heard from a witness, whose name was Yehonatan, and he said that he was a descendant of our master R. Yehonatan,⁷ and they heard from his mouth that he saw Dan son of Naftali,⁸ who was my son-in-law, the husband of my daughter, murdered.

…

And this is what the Jewish court relied upon and permitted her to [re]marry, as well as (the Talmudic argument that) ‘she will be vigilant and (only then) marry.’⁹

³ This significance of this appellation is not entirely clear.
⁴ ‘Re’uven’ is the pseudonym used in the court materials for R. Yakar Ha-Kohen, agent and father of the widow.
⁵ The widow lived in Worms.
⁶ Ostensibly the widow’s agent (who was her father) also lived in Worms; thus, it is not clear why he seems to differentiate ‘my place’ from ‘her place.’
⁷ This may be a reference to R. Yehonatan of Würzburg, a Tosafist scholar.
⁸ ‘Dan ben Naftali’ is the pseudonym used in the court materials for the victim, R. Shim’on ben R. Ya’akov.
⁹ See, e.g. BT Yev 93b.
And furthermore, if they issue a call (lit. ban) in the synagogue, several groups of witnesses will come for me [to testify that] they mentioned his soul (i.e. memorialized him) in all of the communities [together] with the other martyrs. And I am also claiming the moveable property that was his, which is in the possession of R. Yitzhak the judge. And since I will bring witnesses that the time to collect the ketubah has arrived, I ask from the Jewish court that they enable her to collect without delay and that they not postpone justice for a widow and an orphan.

And furthermore, [with regard to] the witness, on whose word she was permitted (to remarry) – R. Seligman the son-in-law of R. Hillel of Mainz, a scholar of great importance, testified about him before the Jewish court, that this witness was modest and outstanding his whole life, and he lived with him in Würzburg until the time that he was compelled [to apostatize]. And what he testified before the orphan’s agent – I have a ruling about that. And if you say that the second one (i.e. the second witness) was not accepted by the agent for [providing] testimony for a wife (to permit her to remarry), we will say further that at a gathering of all the rabbis they ruled that we collect marriage settlements and inheritances on their word (i.e. on the word of apostate witnesses). And several such rulings have already been issued.

[5] And Shim’on,¹⁰ the agent of the orphan Zevulun son of Dan,¹¹ responds to the words of Re’uven.

That which he brings as proof – that Re’uven says that that particular Seligman testified that his son-in-law Dan son of Naftali was killed – from what [Rabbi] Seligman said – [but] there are witnesses [who testify] about him that he eats non-kosher meat with appetite and is disqualified (from testifying) [according to] the (Talmudic) chapter ‘Ben Sorer’¹²… And if they permitted her to [re]marry before we knew that he is disqualified [in accordance with] biblical law, now that we know, the permission (ha-hatarah) is retroactively nullified…

And that Yehonatan is not credible either…
It turns out that Seligman is disqualified because he is an apostate who eats non-kosher meat with appetite, and Yehonatan is (like) a witness during war and disqualified.¹³

¹⁰ ‘Shim’on’ is the pseudonym used in the court materials for R. Yedidyah ben Yisrael, a well-known scholar, who served as the agent of the murdered man’s son.
¹¹ ‘Zevulun ben Dan’ is the pseudonym used in the court materials for the murdered R. Shim’on ben Ya’akov’s orphaned son.
¹² See BT Sanh 26b.
¹³ A (single) witness during war is suspected of too-quickly assuming the victim is dead and abandoning him, lest his own life be endangered; see BT Yev 115a.
And I sue her for the cost of her children’s education, for the father has owed [this] for three years already and, furthermore, the father is obligated to teach his son Torah; and all his father’s property is in her possession.

And what Re`uven wrote, that they authorized [her remarriage], no such thing ever occurred. And even if she was authorized, she was authorized mistakenly, as I have written – and there are many other proofs, which the instructors will understand themselves.

And what he wrote, that several women were authorized by their (i.e. the said witnesses’) words, (God) forbid that they were authorized other than in accordance with apostate witnesses who apostatized (for reasons) other than rebelliousness or appetite. And that they ‘mentioned his name’ (among the dead) – a certain Jewess, daughter-in-law of R. Zalman the Scribe, was mentioned as dead and it was testified about her [death] before her husband – and subsequently she appeared before us!

And let the teachers (i.e. judges) contemplate these things and instruct with the help of His name.

[6] [The second claims of Re`uven, agent of his daughter the widow]

[7] [The second response of Shim’on]

[8] [The words of Re`uven the third time]

And Re`uven the agent of his daughter responds.

Let the teacher see to permit [her to remarry] based on the young man who testified in innocence before the courtyard of the synagogue of Worms, and I wrote [down] his testimony. And so [with] all of them, I have the signatures (hatimot) [of those that] received their testimony and their expressions (leshonam).

And I brought a sealed document (ketav hatum) from the rabbis of Mainz, Worms, [and] Speyer, who released a levirate wife to the marketplace (i.e. permitted her to remarry) on the word of a certain young man, and a married woman is no different according to Chapter ‘Ha-Arel.’
And furthermore, [in the] authorization (ha-harsha’ah) that made him an agent, they wrote there ‘the orphan Zevulun son of Dan, the martyr’ – meaning, the agent is disingenuous.

And the orphan is wealthy beyond the 400 litrin that came to him by way of his father’s brothers, from what his grandmother set aside. But the orphan [daughter] has nothing, [not] even from the marriage settlement, as will be proven when she takes the oath…

[9] [The third response of Shim’on]

And Shim’on, the agent of the orphan Zevulun son of Dan, responds.

The witness who testified in Worms – the witnesses say that he came [intending] to release her. And even if he did come to testify in innocence, I already wrote that Aviyasaf disqualified him.

And that levirate wife that they released in Mainz [was released] on the word of a young man who was qualified (kasher) [to testify about] the complete and entire Torah, the grandson of R. Seligman Nakdan of Rothenburg.

And his proofs from the fact that they made mention of his soul and wrote [‘martyr’] in the authorization [document] (ba-harsha’ah) – they are empty words, for the scribe relied on the witnesses that I disqualified. And in life he was also a martyr, because he did not apostatize like his witnesses did.

And what he says, that the orphan has 400 litrin, no such thing ever was.

…

Therefore, they should not authorize her [to remarry] at all, and she should be prohibited in the future. And so it is worthy to instruct.

[10] [The words of the Speyer judges]

We the undersigned were selected to be the receivers of claims (mekablei te’anot) from these two lions pontificating with tempest and storm, ‘Waheb in Suphah.’14 And we are sending the matter to the mountains, to know the answer in truth, to our teacher R. Azriel and his assistant R. Yedidyah son of R. Shlomo. And if they are in agreement (concerning the matter), let them send the messenger back to us with the ruling; and if not, let them take R. Shlomo to decide, or another. Only may

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14 The reference is to a well-known Talmudic interpretation of Num. 21:14 that claims the ‘battles of Torah’ ultimately restore harmony between their participants; see BT Kid 30b and Rashi’s commentary ad loc.
the law be established by two or three, so that we might rely in the matter on the triple-strand cord,\textsuperscript{15} and guide us to respite by an open passageway.

Hezkiah BSB”H (i.e. son of Shevah son of Hezkiah), may he live. Wretched of the wretched ones, Yehosef son of R. Elyakim Ha-Levi, may his memory be a blessing. Meir son of HAF”Z (?) R. Yehudah, the flowing stream.

And please, our masters, do not pay heed to any writing (ketav), if it has been sent to you on this matter. And if anything has already been made known to you, do not pay heed to it.

The claims have been completed.

[11] [Responsum of R. Azriel ben Yehiel]

... And in my opinion, this woman is permitted to marry and collects her marriage settlement...

And what seems [right] to me, I have written. And I have signed, Azriel, son of the Hasid R. Yehiel, may the memory of the righteous be a blessing.

[12] [Responsum of R. Shlomo ben Elyakim Ha-Levi]

The opinion of a student should not determine, if only because I am uneducated and do not have the strength of a worm. And what purpose would his (i.e. my) determination serve, I have not even seen the words of my teacher, my uncle R. Yedidyah, son of my teacher R. Shlomo, that I could decide between him and my teacher R. Azriel, as the judges wrote. However, so that they do not say I withdrew from them, I will focus on (the words of) my teacher.

... And since the woman is authorized to marry, she may collect her marriage settlement.

... Sincerely, Shlomo son of R. Elyakim Ha-Levi DS”N TV”A.\textsuperscript{16}

[13] [Responsum of R. Yedidyah ben Shlomo]

\textsuperscript{15} The reference is to Eccles 4:12, “A threefold cord is not readily broken.”

\textsuperscript{16} This significance of this appellation is not entirely clear.
Know for yourselves, my masters, that you relied on a broken stalk when you took me as a deputy for R. Azriel, and about me it is said ‘The case of the man who is alone with no companion.’ And therefore I beseeched my teacher R. Azriel to send it to R. Shlomo, the son of my sister, before I would sign; and therefore, I waited for his response. And do not send any further [matters for] judgement to me. And in conclusion, [both] the words of my teacher R. Azriel and the words of my nephew seem [correct] to me, for they do not disagree.

And peace. Yedidyah son of R. Shlomo, may the memory of the righteous be a blessing.

[14] [Endorsement of the Speyer judges]

We the undersigned have been called upon to send the claims of my (i.e. our) teacher, R. Yitzhak Yakar Ha-Kohen, agent of his daughter the widow of Shim’on; and he came with authorization (ba be-harsha’ah). And my (i.e. our) teacher, R. Yedidyah was appointed agent of the orphan Ya’akov son of R. Shim’on, by authority of the agent that the orphan appointed, and with their authorization. And the two of them wrote their claims in their own handwriting, to send to those who instruct in justice (ha-morim zedek), to grant [what is due] to the eligible one. And so we have done.

And what they ruled – and our masters noted on the ruling were in agreement – to marry [off] the woman and to collect her marriage settlement, in accordance with our mission and the processing of the claims, we have written and signed.

Hezkiah BSB”H (i.e. son of Shevah son of Hezkiah), may he live.
Meir son of R. Yehudah, the flowing stream.

As they have ruled, so too it seems [to us], that she should [re]marry and collect her marriage settlement.
Yitzhak son of R. Meir, may his rest be in Eden.
Asher son of R. Yehiel, may the memory of the righteous be a blessing.
The wretched Yitzhak son of R. Yehudah Ha-Levi, may he be remembered for life in the World to Come.

[15] [Shim’on’s first appeal]

And these are the words of R. Yedidyah son of R. Yisrael, may his memory be a blessing.

\textsuperscript{17} Eccl. 4:8.
I will present my argument before my masters. And please do not be annoyed with me, for it is Torah and I must learn it. It is also necessary to be exacting regarding the judgement of an orphan of good stock, who has no father or mother, lest he be expelled from his inheritance.

What you wrote, that she is permitted (to remarry) based on the witnesses… Your (own) eyes see that it was testified regarding Seligman and Jonathan that all the days they lived among the non-Jews after they apostatized they did not refrain from any transgressions committed among the non-Jews, whether in private or in public, and they worshipped idols and they ate all of their impurities – and they themselves admitted (this) and asked for atonement. And Jonathan told me himself that he remained among the non-Jews for more than half a year… And according to your (own) words, since you concede that a thief according to Torah law is disqualified from testifying on behalf of a (married) woman, they are both disqualified, Seligman and Jonathan – for it has been testified that they were absolute non-Jews (*goyim gemurim*), and so they admitted themselves.

And now, do not regard me as arrogant, do not reject me, do not make me reject (my tradition), a layman presenting his opinion before great ones, my teacher and master, R. Azriel, and R. Yedidyah, whose name is similar to mine, and R. Shlomo Ha-Levi. And we considered all that is written in the written materials (*be-khol kitvei ha-ketuvim*), front and back, regarding the judgment [pertaining to] the orphan of good stock, whose father did not find fulfillment with his wife, so that his inheritance not end up with strangers.

And many things that appear in my responsum were not written in the claims, because you taught us that every time one brings a proof he upsets the verdict, like the Mishnah in [Chapter] ‘Zeh Borer’…

And imagine my face were like the face of a poor old man spread before you. And I did not speak due to close relations, for I’m not even related to the orphan by fourth degree; rather… I feared that the punishment for delaying justice is severe. And (God) forbid I should suspect you (even) like the hole of a needle. For I know that all seven good characteristics that Yitro determined (for judges) were fulfilled in you. And peace and blessing and life – to my masters and to their Torah, and to their community.

Sincerely, the wretched, Yedidyah son of R. Israel, may his memory be a blessing.

[16] [Shim’on’s second appeal]

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18 M Sanh 3:8, BT Sanh 31a.
Shmuel son of R. Yehudah Ha-Levi, may he live.

Please consider all the responses I have written.

…

And peace, life, and blessing [to] you and your Torah, and R. Natan, and the entire community.

Yedidyah, your wretched student, son of R. Yisrael, may his memory be a blessing.

[17] And this is the expression of R. Asher, may his memory be a blessing.

I have already affirmed the words of my teacher R. Azriel.

…

We must not disqualify them out of doubt, for the majority of those who apostatized did not eat non-kosher meat with appetite, rather apostatized out of fear of death, and this fear obligated them to behave in their (non-Jewish) ways so that they would not kill them, and it is all considered coercion... And it is slightly (troublesome) that they remained among the non-Jews after they had the opportunity to flee, but the sword of God slashes and the fire of God rages around them… therefore they did not know what was up and what was down, until they heard that God had remembered His people and given them respite – then they hurried to fear God. And there were those who remained for the sake of Heaven, to save their children, and not one of them acted with abandon, to eat non-kosher meat with appetite, for if they had done so willingly, why did they (subsequently) return and repent? And my master wrote that he has witnesses that they ate non-kosher meat with appetite, but we have still not seen or heard (this testimony). And who could testify to this, for do they see into their hearts, such that they could testify that they did so with appetite? And even I who was not present there can testify that they ate non-kosher meat and performed other violations, and this they were obligated to do out of fear, and it is all considered coerced, as I have written – but there is no person who can testify that they did so with appetite.

…

And peace to all my masters. Sincerely, your student,
Asher son of R. Yehiel, may the memory of the righteous be a blessing.

[18] [Final ruling of the Speyer judges]
The matter has already been determined permissively by our masters, and we consented to them, all the more so now that my (i.e. our) teacher, R. Asher, wrote too and added several explicit, pure, and clear proofs. And the matter is simple, these witnesses are not inferior to a woman, or a slave, or a non-Jew who testifies in innocence. And the sages were extremely lenient concerning testimony [to permit] a wife [to remarry], due to the severe end consequences. And the woman is permitted to [re]marry, and she may collect her marriage settlement even from the orphans. And there should be no hesitation, for even our teacher R. Yedidyah himself was counted among us to permit the woman to [re]marry based on the testimony of individuals who repented.

And peace unto the judges of Israel. Yitzhak son of R. Meir, may his soul be in the eternal repository. The wretched Yitzhak son of R. Yehudah Ha-Levi, may he be remembered for life in the World to Come.
Unrecorded Justice: The (Non-)Archival Practices of Medieval Jewish Courts
Rachel Furst, Ludwig Maximilians Universität (LMU) Munich

Sefer Zikhron Yehudah, Responsum No. 92

This paragraph has been added in accordance with the 2005 edition.

1 This paragraph has been added in accordance with the 2005 edition.
הנני ראובן אפוטרופוס אלמנת בתי ויתומת בת בתי בא לשפירא ותבעתי כתובתה כי בעלה קדש השם והניח קרקע.

והבאתי עד שקבלו ב"ד במקומם והתיירוה לינשא ע"ש הפרה

גם החזיקו ב"ד בא לשפירא ועד אחר קבלו שנים בעדותן במקומני الفوركسו

והבאתי השנים שם בפני ב"ד והעידו ששמעו מפי עד ושמו יהונתן ואמר...

וע"ז סמכו ב"ד והתיירוה לינשא ע"ש הפרה ונשכו

ועוד אם יחרימו בה"כ יבואו לי כמה כיתי עדים שהזכירו נשמתם בכל הקהלות גם תובע אני המטלטלים שהיו שלו והן ביד הר' יצחק השופט ומאחר שהביא עדים שבאה עת גביית כתובה אבקש מב"ד שיגבוה בלי איחור ולא יענו דין אלמנה ויתום.

ועוד העד שהтверד ע"ש הר' זילמן חתן ר' הילל ממגנציא

העיד עלינו בפתי ר"ד ברי ראובן.

מה שהביא ראי' שאמר ראובן כי אותו זעלקמן העיד שנהרג חתנו דן בן נפתלי ממה שאמר זעלקמן יש עליו עדים שאוכל נבלות לתאבון ופסלינן לי' פ' זה בורר...

ואם התירוה להנשא קודש עד שהתרה להנשא בעלים בטלה למפרע...

ויתattivitàו שחרו חיתת של שונים והם עמו...

ונמצאו העלקומים פסול מפתי מש实质性 אוכל נבלות לתאתיקות היוותנו ואות עד במקלות.

הותרות ממאה שהבלו אותה באבל של תחתון ואילו אנכל לתיישב והיון איש עד במקלה.

וותה וכל נסס אבין מהבד.

וותהショにして אסיני ההית בFormItem יכין גרין יכין עד כי עקב הוי ב伸び למקהל.

שיבו מהמורדים עצמים.

וותהショにして אנטיו הם פרסטוחים כתあってו הית באבל כל חתני לו וודא ראיית רות

שיבו מהמורדים עצמים גם ללו לולו של heals והיתאמר שאר.

וותהショにして אנטיו הם פרסטוחים כתある程度 האכל קולו אבסיון אנטיו או

לה⒪ 언לא תております מהש_poותים בשפתי ידית הנה חכל ר"א אנטיו הספור ההיות השמata

וייתנו המורדים בתバリ של שאר קר בועש.
_CLAMPÇף יטונק סלך שראובן אפוטרופוס בה חותם... [7] [תשובה שניה של שמואל]

שמואל אפוטרופוס של היהות גובל ב ד ו מישיב... [8] [דביר רזאובumper של שלושית]

ראובן אפוטרופוס בה משביעים ירא המורחה להחרה עליי בחור ששמעתי לפי חומת לפלגי חגר בהtbl بذلك התמידה עליי חומת עליי בחור ויהי מתא ריא בפ הערל זה השראהו שהן ירא האפוטרופוס חותם של היהות גובל ו ד הקדוש על אמימה של האפוטרופוס.

ברוח ממלכו

היהות עשר יוהר ממן' תלטור שפלל ומכח אחר בנך של חותמה זבלון בן דן מכחו...

כלום גו מהisNullה כתום ש mócיך בש ember... [9] [תשובה שלישית של שמואל]

שמואל אפוטרופוס של היהות גובל ב ד מישיב.

השה שערתי כי בורמיהו וה文明城市 שבאו להחרה וה שהיה עליי חומת לפלגי חגר בה tbl

אותה יברחה במורחה ומגיעה עליי בחור כשל היהות גובל ב ד полуינך ולי גירשם.

מרטטרברג.

ראובנייהו המנה שרי מורהו שereumנו כתוב וכרושה האמת עליי חומת וכתי חרניי גורחיו ממה אשר כתמו עליי חומת.

וומ שיאהו אומר שעי להתשה: "לטרין ליחודיה..."

לבך איתי להחרה כל רף אתא האמת ב זיאי וריא למחכיה.

[10] [דביר דיין שפירא]

והיה ביימ יברנגי הליחותמקבל יטעות מכלא ירא המורחה בוסרה סלך את והב הסורה.

זאם שליחים הדבר המימנה עד שליחת על אמתה להחרה ד"ה: "ואיך" מספריה אום מי כן יועדו לחרה ושליחה עמס למס לארסלא בחרה את הר שולחמה.

איך רכפס תודיע על בי: "ואהי" יפר אלה הדבר בשותם המושול והדריךד מונזה בחרות.

כמפלש.

תוּחיקו בפשח ש"י

עלוב עולבי הורף בר גליסי אליי: "אליך אתא" חלי" ייל

מציאי בר ח"ש יע

הפי יחדה מיעל נבש

This word has been corrected in accordance with the 2005 edition.
ונא רבי עזריאל אל תפנו אל שומカメラם שלא נשתלחו שלם מזילו העניין ולא נדע שלום שלום שומ︶ כבCRC אל תפנו אל רבי עזריאל.
כל הטענות.

לפי דעתי האי איתתא שריא לאינסובי וגביא כתובתה...
ולפי דעתי שלמה...
והנראה עיני כתבתי...
וחתמתי עזריאל בן החסיד ר' יחיאל זצ"ל.

ואחרי שעあたり שמתה לשו תשלוכהתה...
כנפש שלמה בר אליקים תלילים דשייתו...

 mamma דסייתו.

ש钨לד רבי ידידיהベン הר' שלמה זצ"ל.

נחנו ח"מים הוזקנו לשלוח הטענות של מורי הר' יצחק יקר הכהן אפוטרופוס בתו אלמנת שמעון בא הרשאה ונתמנה מורי הר' ידידי' אפוטרופוס של היתום יעקב בן הר' שמעון מכח האפוטרופוס אשר מנה היתום ובהרשאות שמעון וכתבו שניהם טענתם בכתיבת ידם לשלוחם אל המורים צדק לזכות את הזכאי וכן עשינו...

ומה שפסקו והשו תמים רבי עזריאל רבי ידידיה ושתלו כתובה המחמת שליחותינו...

וקבלת הש�גות כתובותא.

ಚוקפי ובש"יה ש"י
מאייצי מחר ויודעה מעני נובע.

כאשר פסקו י"כ ראה שותגוות והטיל כתובתה.
יצחק בן הר' מאיר נב"ע
אשר בן
הר' יחיאל זצו"ל
העלוב יצחק בן הר' יהודה הלוי זלה"ה.

15. אלה דברי ה' ידידיה בן ה' ישראל ז"ל
אדון לפני רבים בקרקע ונא אל יקפידו כי תורה היא וללמוד אני צריך גם צריך לדקדק על דין
יתום ובו ס şiי אל 베 אסם של המağıז והול halkו על
יתוחין שביל העם ובני עתי והבין נכסים של הקבוצה אשר עבורי אני נא צייני בו
בהם יש בפרהסיא ובצנעא בין העדים ועל זעלקמן ועל יהונתן בכל ימי היותם בין הע"א משנשתדמו שלא נמנעו מכל עבירות אשר עבדו בין הע"א בין עבירות שבצנעא ובפרהסיא ועבדו ע"ז ואכלו כל טומאתם וג"כ הודו בעצמם ובקשו כפרה ע"ז ויהונתן סיפר לי לפני שעלו בשתיי בע"ה על זה ימחאוontvangst ולפי דבריכם שאתם מודים דгазלן דאורייתא
פסל לעדות אשר באו מפגשים לעקומם ויתוחין קרויים לעולם והוהוchu על זה ימחאוおすすめ...
והנה עיניכם רואות שהועד על זעלקמן ועל יהונתן לכל ימי היותם בין הע"א משנשתדמו שלא נמנעו מכל עבירות אשר עבדו בין הע"א בין עבירות שבצנעא ובפרהסיא ועבדו ע"ז ואכלו כל טומאתם וג"כ הודו בעצמם ובקשו כפרה ע"ז ויהונתן סיפר לי בעצמו ששהה בין ע"א יותר מחצי שנ
ולפי דבריכם שאתם מודים דгазלן דאורייתא
ויתוחין קרויים לעולם והוהוchu על זה ימחאוおすすめ...
ורבח דבירס מה שיש בש祕חיות מה שבדעתם בשום מקום ב.JPanelת יתומים שלא מצא אביו צדיק וישר קורת רוח באשתו שלא תשיב נחלתו לזרים נכרים ולא טובים
והרבה דברים מה שיש בתשובתי מה שלא נכתב בטענות כי שניתם לנו כ"ז שמביא ראי' סותר
את הדין כמתניתין דזה בורר
ומתחילה לא ידענו דיהונתן פסול אך עתה שבא לפנינו וראינווהו
באמת הוא בן אחות מה"ר עקיבא מרישבורג הלא אח עשו ליעקב ועבור עד א' במלחמה ועד א' בקטטה נכתוב לכם כל האורך לשון רבנו שמחה לא כן לא הצרכתם אחרי שנפסלו מן התורה והשלישי בעי היכיא כמו שהוכיח רבנו שמחה
ועשו כאילו דיוקן עני זקן שטוח לפניכם כמוני ולא מפני קורבה דברתי כי אפילו רביעי אינני עם היתום果然 בבגידת הזמן שנשפכו דמים רבים ויראתי שעונש עוות הדין גדול וחלילה לי לחשוד אתכם כנקב מחט סדקית כי ידעתי שכל ז' מדות שבחר יתרו בכם נתקיימו ושלום
וברכה וחיים לרבו
תי ולתורתם ולקהלם
כנפש העלוב ידידי' בן ה' ישראל ז"ל

16. שמואל ב"ה יהודה הלוי שיחי
נאה התבונן בכל התשובות שכתבתי...
ותזכר את אלהות עולם ושלום חיות הכרח אלהים ויהוה ונם כל הקהל.
ידיי" תלמידו תלמיד בל ורי ישראל ז"ל
17. והי"ל舆שם יארץ ז"ל
כב קיםתי דברי המר ורי ישראל...
אין לפסול מסכמ סיכום ciné ומטשים שמתים אל אכלה נבלת חייבות אלא מיראת מה ומשום
ומאמות יאה והצורהليل בחוזקות שללה הרוגו והכל כוחו אנס זכאותอำนาจ苋ה hoàng
כאמเมนיטי ולה נמה מחמיה יאה והמсложים ולהเกรמה מחות יאה וعطיו מונע מהם
שהם ב when דצומ להימצאות אלא חזרב והושתה להסנה ולהזדה והמש
שכן ע ש בתי דצומ להימצאות אלא חזרב והושתה להסנה ולהזדה והמש
סבוןיתים אמנים בוגר אלו יסיף על תחת פליטה שלאר אסכנון לשון יאני תלפי הקני
ולאם ד עשר שמעו אשר פקד כיה אם פעלי لهم השר מצעה אלי והש דעוה הקני
והלא דע מעט מזעיר מהם שניהם בין ע"א בתר דמצו למזיל מנפשיהו אלא שחרב ה' שוטטה וטמאה וליהטה אש השם
סביבתיהם ואמרו בגוים לא יוסיף עוד לתת פליטה לארץ אשכנז לשונינו לכן לא ידעו אנא
ואנה עד אשר שמעו אנא אלי עידה לש"ש להציל זרעם וא"ה הם לא נתפקר לאוכל נבלת לתיאבון דאי לתיאבון עשו למה
חזרו ושבו מתאותם ומרי כ"ש יש לו עדים שאכלו נבלת לתיאבון ועדיין לא שמענו ולא ראינו
ומפי י.likes החלטים יני כיה בחרה 델יבי יהב שיכצל כלים שלRegExp הבנייגים בשלי והם כלים
היותים שמיה לכל הלמוד שאמולו שחלוף בשחוק ע"או והזיבור לעשת מחמת יראה
והכל נקראים אנס חכמים אלי יוםฉาย לשוכל הלועדו שלRegExp הבנייגים
וישלם לכל רובך חנוך תלמידכם
אשר בר ויה חstackpath גオリ.

18 כבר יצא הדבר בהתירה מפי רבותינו והסכמנו על ידיהם כ"ש עתה שמורי הר' אשר הוסיף
לכתוב ולהביא כמה ראיות ברורות וצחוות ומחוורות והדבר פשוט דלא גרעו העדים אלו
מאשה ושעד וע"א מסכמתו ומאד הקלו חכמים גבי עדות אשה משום חומר שהחמרת עליו
בਸופה והאשה מותרת לינשא ולהגבה כתובתה אפי' מיתמי ואין לפקפק כי אפי' מורנו הר'
ידידיה עצמו נמנה עמנו להתיר ה האשה לינשא ע"י עדות בעלי תשובות
ועלם על דיני יชาרא
יתקב בחר מאייר נבי' (שמשת בזגנוני עולמוס)
האלול יתקב ביר יuada זלחיה.