



1. The גמרא says that we are concerned that the 4th wife will not take proper care of the field because she is worried that it will be taken away from her. How does her making a שבועה that she didn't receive anything from her late husband help with this concern?
2. אבי explains that the מחלוקת between the תנא קמא and בן ננס is regarding making a שבועה to adult יתומים. How does this fit into the משנה? It says specifically לראשונה נשבעת לשניה which means making a שבועה to the other wife, not to the יתומים? ?
3. The גמרא wants to bring a ראייה from our משנה for the case of 2 שותפים whereby one of them represented both in court. The only time that a partner would be unhappy with the fact that his partner represented him is if he loses, but in our משנה there's no loss, so what was the אמינא הוה?
4. רבי אלעזר writes that we can't say שודא on the signature. Why can we say that the one who gifted the field signed one earlier than the other, because he liked one of them more than the other? Just like רש"י writes earlier regarding ר"מ היא.
5. The גמרא discusses a situation whereby there are 2 שטרות repressing sales with different dates, regarding which buyer has to give up his property to a lender who claims a lien. What would happen if one שטר says ד' ניסן while the other says just ניסן. Can the lender collect from either one, or can each claim that when they bought their field the other field was still available to the lender?

לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל  
ע"נ הרב צבי ליפא בן יחיאל ישראל זצ"ל

If you have any comments or suggestions, please email Rabbi Grunhaus at [Ygrunhaus@gmail.com](mailto:Ygrunhaus@gmail.com)

לימוד מסכת כתובות מוקדש  
לע"נ ר' חיים יהודה ב"ר אליעזר ז"ל  
IN MEMORY OF MR. HERBY STAVSKY Z"L