

**הני ידעי בהתימות ידייהו דהני –**

**These people are acquainted with the signatures of those people**

**OVERVIEW**

The גמרא teaches that בפ"נ is not required for a גט that is brought from בני ארדשיר to אקטיספון. The reason is that since ב"א travel continuously to אקטיספון for business, therefore the people of אקטיספון recognize their signatures. However, the people of ב"א, since they are so involved in their business, they do not recognize the signatures of the people of אקטיספון. Our מתבתא distinguishes between the case of ב"א ואקטיספון and the case of מתבתא mentioned previously according to שמואל.

asks תוספות

**ואם תאמר לעיל דאמר בגירסייהו טרידי -**

**And if you will say; previously (on this עמוד) when שמואל maintained that the תלמידי המתבתא were engrossed in their studies and would not be acquainted with the signatures of the people –**

**אמאי לא אמרינן דבני המקום מכירין חתימתן כדאמר הכא -**

**Why do we not say that the local inhabitants do recognize the signatures of the בני ארדשיר ובני אקטיספון as we say here concerning the מתבתא -**

**דבני אקטיספון מכירין חתימות בני ארדשיר אף על גב דבני ארדשיר טרידי בשוקא -**  
**That the people of אקטיספון recognize the signatures of the בני ארדשיר even though the בני ארדשיר are occupied in the marketplace.<sup>1</sup>**

replies: תוספות

**ויש לומר דהנהו דבגירסייהו טרידי טפי ואין להם פנאי לחתום כלל:**

**And one can say; that that the בני מתבתא are exceedingly engrossed in their studies, so that they have no time at all to sign any documents. Therefore even the local inhabitants cannot know the signatures of the בני מתבתא.**

**SUMMARY**

The בני מתבתא are so engrossed in their studies that they have no time to sign any documents. Therefore the inhabitants of the ישיבה cities do not recognize

<sup>1</sup> The דין should be that גטין that are brought to the cities of the major ישיבות such as סורא ונהרדעא should not require בפ"נ. The people of those cities recognize the חתימה of the עדים from wherever they may come, since in the past, they came to סורא ונהרדעא as בני מתבתא. See 'Thinking it over'.

their signatures.

### **THINKING IT OVER**

When a גט reaches אקטיספון from ב"א, then either the בני אקטיספון will recognize the signature as one of the people who shop there, or the ב"א will recognize the signature as one of their hometown people who may not shop in אקטיספון<sup>2</sup>. However when a גט reaches סורא ונהרדעא<sup>3</sup>, then if the גט is signed by one of the בני מתיבתא, then it may be recognized by the inhabitants of סורא ונהרדעא. If however it is signed by someone who was not from the בני מתיבתא (in the past), who will recognize the חתימה. How can תוספות compare the two cases?!<sup>4</sup>

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<sup>2</sup> רש"י ד"ה אזלי.

<sup>3</sup> See footnote # 1.

<sup>4</sup> רש"ש, וסוכ"ד.