



- c. *And*: כבול – which may be a seal worn by slaves or a woolen hat worn by women
- i. *is it women's hat* → ק"ו slave's seal (likely to remove); or only של עבד and של צמר permitted?
1. *likely it means women's wool cap* (and ק"ו extends to ד' אבהו)
- a. *Support* (ברייתא): ת"ק permits כבול and איסטמא (explained below) to חצר
- i. *ה"ר* כבול in ד' שמעון בן אלעזר may even wear
- ii. *Rule* (רשב"א): anything below netting (worn on head) may be worn, anything above may not
- b. *Tangent*: discussion about איסטמא – which is likely a hat worn to gather the hairs that protrude
- i. *איסטמא* about תוספתא שבת ד: 3 things said about איסטמא:
1. *שעטנו* (כלאים) doesn't apply
2. *גנעים*: doesn't attach (can't become טמא as בגד מנוגע טמא)
3. *שבת*: may not wear it outside (רה"ר) on שבת
- a. *ד"ש*: decree against עטרות כלות (per טו:ט - promulgated after חרבן הבית) doesn't apply
2. *שמואל*: only means slave's mark – but woman's wool hat is permitted
- a. *Challenge*: שמואל ruled that slave may go out with seal around his neck – but not one on his garment
- b. *Resolution*: if his master made it, he is afraid to take it off – permitted; if he made it himself – אסור
- i. *Analysis*: we've determined that the latter ruling was a case of a seal made by the master
1. *If so*: why is one on the garment forbidden to be worn outside on שבת?
2. *Answer*: since the slave is afraid of the master, if it falls off, he'll carry it ד"א on his shoulder
- a. *Per*: יוסף בר יוחנן's ruling – if someone walks outside with טלית folded on his shoulder on שבת, he is חייב חטאת (considered full הוצאה)
- b. *Support*: שמואל ruled that all the scholars in ריש גלותא's household (considered like his slaves) may not wear the garment with a seal, except for בר שילא
- i. *Reason*: since בי ריש גלותא is not מקפיד if he is wearing it
- d. *Other jewelry*: עיר של זהב, קטלא, נזמים or a ring without a seal nor a needle without a hole (pin) (explained further on)