



Custom-Print Ketubot

Standard Orthodox text fill-in form

www.HebrewLettering.com

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Lettering

&

Design

↷

English

↷

Hebrew

↷

Yiddish

↷

Russian

Instructions: Please print the text and order form pages that follow, have your rabbi fill in all the blanks in a legible hand, proofread the text and return to your store or to: Peggy H. Davis Calligraphy, 389 Adamsville Road, Colrain, MA 01340 Fax: 413-624-3204. When faxing, please use the high resolution setting on your fax machine. If you have trouble printing the Hebrew text, use the "Print As Image" setting in Adobe Acrobat Reader.

Please spell out all names and dates completely. Those blanks that are to be filled in with identical text may be labeled with a number instead of repeating the text. Any words to be deleted from the standard text should be crossed out. Any place where single or several words or paragraphs are to be inserted where there is no blank, or where the blank does not have enough room, should be labeled with a number and text should be filled in next to that number on a separate sheet of paper.

After you return this form, we will prepare the text for printing and send you and your rabbi an image of the text as it will be printed. You and your rabbi will proofread the text image again, and approve the text before your ketubah is printed. On Orthodox and Conservative texts, the word **וקנינא** is often written without a stem on the kuf by the scribe so that it can be finished at the time of signing of the ketubah. Please indicate on the text page which version of that word you want by crossing out the version you do not want.

If you are choosing an English text, you may use the translation of the Orthodox text or any other English text that your rabbi approves of. Two alternative English texts that are often used with the Orthodox Hebrew text are supplied on the following pages. If not using one of our standard English texts, please e-mail your English text to us.

Some of our standard texts are preliminary versions that have been supplied to us by rabbis, but have not been approved by rabbinical associations. Some rabbis prefer alternate wording or spelling. Therefore, please have your rabbi check the entire text, not just the items filled in.

Thank you for ordering a Peggy Davis Custom-Print Ketubah. Mazel tov!

A handwritten signature in cursive script that reads "Peggy Davis".

_____ בשבת **ב** _____ לחדש _____
 שנת חמשת אלפים ושבע מאות _____ לבריאת עולם למנין
 שאנו מונין כאן _____ במדינת _____ איך החתן
 _____ למשפחת _____ אמר לה להדא **2** _____
 _____ **3** _____ למשפחת _____ הוי לי
 לאנתו כדת משה וישראל ואנא אפלח ואוקיר ואיזון ואפרנס יתיכי ליכי
 כהלכות גוברין יהודאין דפלחין ומוקרין וזנין ומפרנסין לנשיהון בקושטא
 ויהבנא ליכי **7** _____ ומזוניכי וכסותיכי וסיפוקיכי ומיעל לותיכי
 כאורח כל ארעא וצביאת מרת **4** _____ **2** _____
 דא והות ליה לאנתו ודין נדוניא דהנעלת ליה מבי **8** _____ בין
 בכסף בין בזהב בין בתכשיטין במאני דלבושא בשימושי דירה ובשימושי
 דערסא הכל קבל עליו **5** _____ חתן דנן **9** _____
 זקוקים כסף צרוף וצבי **5** _____ חתן דנן והוסיף לה מן
 דיליה עוד **10** _____ זקוקים כסף צרוף אחרים כנגדן סך הכל
11 _____ זקוקים כסף צרוף וכך אמר **5** _____ חתן
 דנן אחריות שטר כתובתא דא נדוניא דין ותוספתא דא קבלית עלי ועל
 ירתי בתראי להתפרע מן כל שפר ארג נכסין וקנינין דאית לי תחות
 כל שמיא דקנאי ודעתיד אנא למקנא נכסין דאית להון אחריות ודלית
 להון אחריות כלהון יהון אחראין וערבאין לפרוע מנהון שטר כתובתא
 דא נדוניא דין ותוספתא דא מנאי ואפילו מן גלימא דעל כתפאי בחיי
 ובתר חיי מן יומא דנן ולעלם ואחריות וחומר שטר כתובתא דא נדוניא
 דין ותוספתא דא קבל עליו **5** _____ חתן דנן כחומר כל
 שטרי כתובות ותוספתות דנהגין בבנות ישראל העשוין כתקון חכמינו
 זכונם לברכה דלא כאסמכתא ודלא כטופסי דשטרי (**ורנינא**) (**וקנינא**) מן

Please indicate whether the kuf is to be left without a stem _____ **1**
 by crossing out the version of the word in parentheses at
 right that you do not want. _____ **2** _____ **3**

דא על כל מה דכתוב ומפורש לעיל במנא דכשר למקנא _____
 ביה והכל שריר וקים

נאום _____ עד

To be left blank for witness' signature

נאום _____ עד

To be left blank for witness' signature

NOTE: Couples often use a custom English text with the Orthodox text. It is not necessary for the English text to be a translation of the Aramaic. The text on these pages is set with plain typefaces in both Hebrew and English. Your Custom-Print Ketubah will have Hebrew letters that are reproductions of Peggy Davis' hand lettering and English lettering in a calligraphic typeface. Numbers indicate information that is filled in repeatedly in the text. You only need to fill in once for each number.

Orthodox English #1

English text often used with the Orthodox text:

On the _____ day of the week, the _____ day of the month of _____ in the year five thousand seven hundred _____, corresponding to the _____ of _____, two thousand and _____ the holy covenant of marriage was entered into at _____ between the bridegroom, _____ and his bride, _____. The said bridegroom made the following declaration to his bride:

“Be thou my wife according to the law of Moses and Israel. I faithfully promise that I will be a true husband unto thee; I will honor and cherish thee; I will work for thee; I will protect and support thee, and will provide all that is necessary for thy sustenance, even as it beseemeth a Jewish husband to do. I also take upon myself all such further obligations for thy maintenance as are prescribed by our religious statute.”

And the said bride has plighted her troth unto him, in affection and in sincerity, and has thus taken upon herself the fulfillment of all the duties incumbent upon a Jewish wife.

This covenant of marriage was duly executed and witnessed this day according to the usage of Israel.

Witness _____

Witness _____

Orthodox English #2

Another English text that goes well with the Orthodox Hebrew Text:

On the _____ day of the week, the _____ day of the month of _____ in the year _____ corresponding to the _____ day of _____, **in the year** _____, in the city of _____, the holy covenant of marriage was entered into between the bridegroom _____ son of _____ and the bride _____ daughter of _____. Conscious of the sacred obligations of marriage, the bridegroom made the following declaration to his bride: “Be consecrated unto me as my wife according to the laws and traditions of Moses and the people Israel. I will love, honor and cherish you; I will protect and support you, and I will faithfully care for your needs, now and forever.” In receiving the ring as a token of the bridegroom’s love and commitment, the bride accepted him as her husband and agreed to participate with him in establishing a home in love and harmony, peace and companionship. This covenant of marriage has been signed and witnessed according to the laws and traditions that began with Abraham and Sarah, were conveyed through Moses and affirmed through the people Israel.

Witness _____

Witness _____

Orthodox English #3

Translation of Orthodox text:

On the _____ day of the week, the _____ day of the month _____ in the year _____ since the creation of the world, according to the reckoning which we are accustomed to use here in _____ in _____. Now _____ son of _____ of the family _____ said to _____ daughter of _____ of the family _____: Be thou my wife according to the law of Moses and of Israel, and I will work for thee, honor, provide for and support thee in accordance with the practice of Jewish husbands, who work for their wives, honor, provide for and support them in truth. And I will set aside for thee as a _____ silver zuz, which belong to thee according to Rabbinic law, and thy food, clothing and other necessary benefits which a husband is obligated to provide; and I will live with thee in accordance with the requirements prescribed for each husband.”

And _____ consented and became his wife. Her belongings that she brought from her family’s home, in silver, gold, valuables, clothing and household furnishings, all this _____ the said groom accepted in the sum of _____ silver pieces, adding from himself another _____ pieces, making a total of _____ hundred silver pieces. And thus said _____ the groom:

“I take upon myself, and my heirs after me, the surety of this ketubah, of the dowry and of the additional sum, so that all this shall be paid from the best part of my property, real and personal, that I now possess or may hereafter acquire. All my property, even the mantle on my shoulders, shall be mortgaged for the security of this ketubah and of the dowry and of the addition made thereto, during my lifetime and after my lifetime from this day forever.”

And the surety for all the obligations of this ketubah, dowry and the additional sum has been assumed by _____ the groom, with the full obligation dictated by all documents of ketubot and additional sums due every daughter of Israel, executed in accordance with the enactment of our sages, of blessed memory. It is not to be regarded as an indecisive contractual obligation nor as a stereotyped form.

And we have completed the act of acquisition from _____ son of _____ the bridegroom, for _____ daughter of _____ this _____, for all that which is stated and explained above, by an instrument legally fit to establish a transaction. And everything is valid and established.

Witness _____

Witness _____