In Hertmans’ afterword he cites Golb’s continued adherence to the original interpretation, and suggests that Edna Engel ‘draws the wrong conclusion’ from the fragment of the letter, which appears to indicate a series of events that are not consistent with the known historical facts. She notes that while the fragment is a valuable historical artifact, it must be interpreted with caution and within the context of the broader historical and cultural context.

Engel and Yahalom conducted a thorough analysis of the fragment, which they attributed to a Jewish community in the 12th century. They considered various possibilities for the identity of the community, including Monieux in Provence and Muño in southern Spain. They ultimately concluded that the fragment was most likely from Muño, based on the presence of a Hebrew sibilant in the final Latinate word.

The fragment of the letter is composed of two text fragments, T-S 16.100 and T-S NS 323.031, which were discovered by Engel during a visit to Cambridge. Together, they relate the story of a widow named Ruth, who fled her home to escape persecution by the Crusaders. She married a rabbi named David Todros, and they sought refuge in Muño, near Borgos, Spain.

The letter is written in Hebrew, although the final word is not clearly legible. The presence of the Hebrew sibilant is a crucial clue in identifying the location of the letter. Engel and Yahalom noted that this is the only example of a Hebrew sibilant in a Latin script from the 11th century, which is compelling evidence for the identity of the community.

The letter is preserved on parchment, and its discovery is significant because it provides a unique insight into the historical context of Jewish life during the Crusades. The fragment is a valuable historical artifact that sheds light on the experiences of Jewish communities during this tumultuous period of history.

The fragment of the letter is part of a larger collection of historical artifacts housed at Cambridge University, which is dedicated to the study of Jewish history and culture. The collection includes other fragments and documents that provide valuable insights into the lives and experiences of Jewish communities during this period.

The fragment of the letter is not the only artifact in the collection that provides insights into the history of Jewish communities during the Crusades. Other artifacts include a map showing the potential routes of a proselyte and her family, from Narbonne through to Muño, near Borgos, Spain. This map is a piece of historical fiction, ‘inspired by a true story’, but it is not a true story, and the author would be unhappy if it were to perpetuate a false narrative.

The fragment of the letter is part of a larger body of research conducted at Cambridge University, which is dedicated to the study of Jewish history and culture. The research is conducted by a team of historians, including Edna Engel and Joseph Yahalom, who are committed to providing a compelling background for the events described in the letters.

The fragment of the letter is a valuable historical artifact that provides insights into the experiences of Jewish communities during the Crusades. It is part of a larger collection of artifacts and documents that are dedicated to the study of Jewish history and culture at Cambridge University.