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Daf Notes is currently being dedicated to the neshamot of

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Kosher Birds

Rav Nachman says that if one is fluent in the identity and names of the non-kosher birds, he may eat any other bird that has only one kosher sign. He may also eat any bird that has only two kosher signs, as long as he knows it is not an *orev* – raven.

The *Gemora* clarifies that he must know that it not an *orev* or any related species, as the verse refers to *kol orev l’mino* – any raven, to its species, which includes other related species in the prohibited category of *orev*.

The *Gemora* cites a *braisa* in which Rabbi Eliezer classifies a species as related to an *orev*, and therefore prohibited, while the Sages say it is not, and therefore permitted:

1. Zarzir: The Sages support their position from the practice of the people of Temarta, who eat it, since it has a *zefek* – crop.
2. White Senusis: The Sages support their position from the practice of the people of the Upper Galilee, who eat it, since its *kurkevan* – gizzard can be peeled.

For both birds, Rabbi Eliezer responds that these people will be held accountable for eating it, as it is prohibited.

Ameimar says that a bird with only one kosher sign is considered kosher, as long as it does not trample.

Rav Ashi asked Ameimar why he did not follow Rav Nachman, and stipulate that one must be fluent in the non-kosher birds, in order to be sure that this bird is not one of them.

Ameimar answered that he disagrees, since the only non-kosher birds with only one kosher sign are the *peres* and *aznia*, which are uncommon in settled areas. We therefore can assume that a bird that we find among us is not one of them, and is therefore kosher.

Rav Yehudah says that *of hamesaret* – the scratching bird is kosher, and may be used as the birds of the healed *metzora* – leper, as it is the white *senunis* that Rabbi Eliezer and the Sages debated.

Ameimar says that Rabbi Eliezer and the Sages only debate the *senunis* which has a green abdomen, but all agree that the one with a white abdomen is kosher, and we rule like Rabbi Eliezer.

Mar Zutra’s version of Ameimar’s statement is that they debate only the *senunis* with a white abdomen, but all agree that the one with a green abdomen is prohibited, and we rule like the Sages.

The *Gemora* asks that the term “white *senunis*” used in the *braisa* above makes sense according to Mar Zutra, as it refers to its abdomen color. However, according to the other version of Ameimar, why does the *braisa* call it the *white senunis*?

The *Gemora* answers that even though its abdomen is green, it is called the *white senunis*, in contrast to the ones in houses, whose abdomens are black.

Rechavah quoted Rabbi Yehudah saying that the *tasil* bird is classified as a *yonah* – pigeon and not a *tor* – turtledove, and therefore may only be brought as a sacrifice when young, as the verse refers to offering *torim* – [mature] tor birds or *benai yonah* – young yonah birds. However, the *tatzifi* bird and the *plaza tor* birds are considered *tor* birds, and therefore may only be offered when mature.

Rav Daniel bar Ketina challenges this from a *Mishna* which says that all birds which drink from the water of a red heifer invalidate it, since they drip water from their beak back down, except from the *yonah*, which only sucks the water. If a *tasil* is also considered a *yonah*, the *Mishna* should have also listed it as an exception to the rule.

Rabbi Zeira answers that the *tasil* also sucks, like a *yonah*, but spits some of the water back, invalidating the rest.

Rav Yehudah says that the *kuchpeshan* birds of the *tzutzyan* variety considered *tor* birds, and may be offered as a sacrifice, and these are actually the *plaza tor* birds mentioned earlier.

The *Gemora* challenges this from a *Mishna*, which discusses the hyssop which must be used in purifying the healed metzora. Since the verse refers to *aizov* – hyssop with no descriptive name, one may not use Greek, blue, Roman, or desert hyssop, or any hyssop with a modifying name, since the verse is mandating that one must use only standard hyssop. Similarly, since the verse refers to *tor*, this should invalidate any *tor* with a modifying name, like the *plaza tor* bird.

Abaye answers that only a modifying name which existed at the time of the Torah invalidates, but the *plaza tor* got its modifying name only after the time of the Torah.

Rava answers that the *plaza tor* birds are called standard *tor* birds in their locale, and therefore are included in the

category of *tor*, while the varieties of hyssops are not called standard hyssop anywhere.

Rav Yehudah says that grasshoppers found among the thorns are permitted, while those found among the cabbage are prohibited. The *tzarda* bird is permitted, the *barda* bird is prohibited, and we are not sure whether the *marda* bird is permitted or prohibited.

Rav Assi lists eight species of birds which may be permitted or prohibited, since their gizzard cannot be peeled by hand, but can be peeled by knife.

The *Gemora* challenges this doubt from a story of a small duck which was brought to Mar Shmuel, as they weren't able to peel its gizzard. He placed it in the sun, until it was soft enough to peel, and then he permitted it. Just as peeling it after softening suffices, so should peeling with a knife.

The *Gemora* answers that even though it needed softening, afterwards, they were able to peel the small duck's gizzard by hand, which suffices. However, these eight birds' gizzards can never be peeled by hand, and therefore are a doubt.

Abaye says that the *tarnegola* – rooster of the pond is one of the doubtful birds.

Rav Pappa says that the *tarnegola* of the pond is prohibited, while the *tarnegolta* – hen of the pond is permitted. The mnemonic to remember this is the rule of the Amoni nation, whose males one may not marry, but whose females one may.

Meraimar taught that the *tarnegolta* of the pond is prohibited, since we observed it trampling and eating.

Rav says that the *shevor andarpata* bird is permitted, while the *piruz andarpata* bird is prohibited. The mnemonic to remember is "piruz the wicked" (a contemporary, who was known as a wicked man), referring to the prohibited bird.



Rav Huna says that the *bunia* bird is permitted, while the *parva* bird is prohibited. The mnemonic for this is “parva’a the sorcerer” (a contemporary sorcerer), referring to the prohibited bird.

Rav Pappa says that the bird named *mardu zagid v’achil* is permitted, while the one named *sagid v’achil* – *who bows and eats*, is prohibited. The mnemonic for this is the verse, which *prohibits* one from *bowing* to anything else than Hashem.

Shmuel says that the bird named *shasya chamra* is prohibited. The mnemonic for this is the *Mishna* that says one who drank wine is invalid for service, since the name literally means “drinking wine.”

Shmuel says that the bird named *mazga chamra* is prohibited, while the one named *bas mazga chamra* is permitted. The mnemonic for this is the *braisa* which refers to a case where a child has more privileges than the father, as the permitted bird’s name literally means “the daughter of” the *mazga chamra*. (61b – 63a)

INSIGHTS TO THE DAF

Orev Species

The *Gemora* cites the verses which refer to “all of the species” of the *orev*, and the disputes between Rabbi Eliezer and the Sages about the *zarzir* and white *senunis*. Tosfos (62a Rabbi Eliezer) explains that the Sages also agree that the verse includes species related to the *orev*, but they maintain that these two are not related.

The two signs of an orev

The *Gemora* states that an *orev* contains two of the kosher signs of birds. Tosfos (62a mipnai) attempts to identify which two are the ones. Tosfos cites the Rivam, who says, based on his examination of the *kurvil* bird, which he identifies as an *orev*, that the two signs are an extra toe, and a crop. Although the Sages cite the crop as a kosher sign of the *zefek*, this is not to prove that it is not an *orev*, but rather to explain part of the reason the people of Temarta eat it. In addition, they presumably observed that it does not trample, as this is a requirement for any kosher bird. Tosfos notes a number of difficulties with the Rivam’s position, and suggests that the *kurvil* bird is not the *orev* meant by the verse.

Karzai – bird or grasshopper?

Rav Yehudah says the *Karzai* that occur in thorns is permitted, while those that occur in cabbage are prohibited. Rashi explains that this refers to grasshoppers. Tosfos (62b *Karzai*) differs, noting that all of the surrounding discussions are about the kosher status of birds. Tosfos therefore explains that these are small birds, and those that occur in cabbage are considered flying insects, and not a type of kosher bird.

Tradition of kosher birds

Rav Pappa says that the *tarnegolta* of the pond is permitted, but Meraimar states that it was later prohibited, as we observed it trampling. Rashi says that once we see that a bird that we assumed kosher can be discovered to trample, we now only eat birds for which we have a tradition of eating, to avoid any chance of discovering that a bird tramples. See the article ([“Is Turkey Kosher?”](#) by Rabbi Ari Z. Zivotofsky, PhD) discussing the kosher status of Turkey, in light of the requirement for a tradition.