



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Chullin Daf Samach Beis

- **R' Nachman** said, if a person is an expert in knowing which are the peres and aznia birds and all the other birds that go by their names, then if a different bird that has only one of the kosher signs is brought to him (and he knows that it is not the peres or aznia) he can assume it is kosher. If he is not an expert in this way, a bird with only one sign must be treated as not kosher (because it may be the peres or aznia), but a bird with 2 of the signs would be kosher as long as he knows how to identify an oreiv (which is the only bird with two signs that is not kosher).
 - **Q:** A Braisa says that there are other non-kosher birds with 2 kosher signs!? The Braisa says, the pasuk says "oreiv", which refers to the oreiv bird, and then says "limino", which **R' Eliezer** says comes to include the "zarzir" bird as being non-kosher even though it has 2 signs of a kosher bird. They asked **R' Eliezer**, the people of Kfar Timarta eat the zarzir, because it has a crop! He responded, they will have to stand judgment for doing so. Another understanding is that "limino" comes to include the white "sinunis" bird as being non-kosher even though it has 2 signs of a kosher bird. They asked **R' Eliezer**, the people of the upper Galil eat the white sinunis, because its gizzard can be peeled! He responded, they will have to stand judgment for doing so. We see that there are birds besides the oreiv!? **A:** **R' Nachman** means that he has to be able to recognize the oreiv and the other non-kosher birds like it (the ones with two kosher signs).
 - **Ameimar** said, the halacha is, that even if one is not an expert, if a bird with one sign is brought to him he may assume that it is a kosher bird as long as it does not "claw and eat". **R' Ashi** asked **Ameimar**, how do you deal with **R' Nachman's** ruling? **Ameimar** said, I do not agree with it, because the only concern is that the bird is a peres or aznia, but these birds are not found in settled areas and therefore we do not need to be concerned that the bird is one of these.
 - **R' Yehuda** said, the "bird that scratches" is the bird that is valid to be used for a metzora's tahara process. This bird is the "white sinunis" that **R' Eliezer and the Chachomim** argued about above.
 - **Ameimar** said, regarding the sinunis with a white stomach all would agree that it is mutar. The machlokes is regarding the sinunis that has a yellow stomach – **R' Eliezer** says it is assur and the **Rabanan** say it is mutar – and the halacha follows **R' Eliezer**.
 - **Mar Zutra** said that **Ameimar** said, regarding the sinunis with the yellow stomach all agree that it is assur. The machlokes is regarding the one with the white stomach – **R' Eliezer** says it is assur and the **Rabanan** say it is mutar – and the halacha follows the **Rabanan** who say it is mutar.
 - **Q:** According to the version that they argue about the sinunis with the white stomach it makes sense that the Braisa states the machlokes regarding the "white sinunis". However, according to the view that they argue regarding the one with the yellow stomach, why does the Braisa refer to it as the "white sinunis"? **A:** It means to exclude the sinunis that is entirely black.
 - **Rachva in the name of R' Yehuda** said, the "tasil" bird is passul to be brought as a torin, but is valid to be brought as a bnei yonah. The "datzifie" and "torin shel rechava" are valid as torin but are passul as bnei yonah.
 - **Q:** **R' Daniel bar R' Ketina** asked, a Mishna says that if a bird drinks from the parah adumah water, the water becomes passul for this use, except if it was a yonah bird. Now, if a tasil is treated like a yonah, the Mishna should say "except if it was a yonah or a tasil"! **A:** **E' Zeira** said, a yonah sucks in water and doesn't

drop any out, but a tasil does drop some out. That is why the tasil is not treated like the yonah for these purposes.

- **R' Yehuda** said, the torin of Tzutzzyanei are valid to be brought on the Mizbe'ach, and they are the same thing as the "torin shel rechava" mentioned earlier.
 - **Q:** A Mishna describing the "eizov" to be used for the parah adumah says that only proper eizov may be used, not a species of eizov that has another descriptive name. The same should be true for the torin, and therefore the "torin of Tzutzzyanei" should not be valid!? **A: Abaye** said, a species which was called by different names before Matan Torah cannot be used if it has another name now. These birds did not have these other descriptive names before Matan Torah, and therefore they are included in the category of "torin". **Rava** said, in Tzutzzyanei the torin of Tzutzzyanei are simply referred to as "torin" and that is why they are valid.
- **R' Yehuda** said, the grasshoppers that are found in the grasses of the marsh are mutar to be eaten, but those found in the cabbage patches are assur.
 - **Ravina** said, one who ate the non-kosher grasshoppers would get malkus for eating a "sheretz ha'of".
- **R' Yehuda** said, the "tizrada" bird is a kosher bird. The "barda" bird is not kosher. The "marda" bird is a safek whether it is kosher.
 - **R' Assi** said, there are 8 birds that are a safek whether they are kosher: the chuva, the chuga, the suga, the harnuga, the tushlemi, the marda, the kochilna, and the bar nafcha. The safek is as follows: kosher birds have gizzards that can be peeled, whereas non-kosher birds do not. These birds have gizzards that can be peeled with a knife, but not by hand.
 - **Q:** We find that **Mar Shmuel** had a duck whose gizzard did not peel, and after leaving it in the sun it softened and peeled and they said it was kosher. We see that even if it is not easy to peel it is kosher!? **A:** In that case, once it softened it peeled by hand. With these other birds, it could only be peeled with a knife.
 - **Abaye** said, the "marda" mentioned as one of the 8 sfeikos is the "rooster of the swamp".
 - **R' Pappa** said, the rooster of the swamp is assur, but the hen of the swamp is mutar. **Mareimar** darshened that the hen of the swamp is also assur, because it was found to "claw and eat". This hen of the swamp is also known as the "geirusa" bird.
- **Rav** said, the "shvor andarpata" bird is mutar, but the "peiruz andarpata" is assur.
- **R' Huna** said, the "bunya" is mutar, but the "parva" is assur.
- **R' Pappa** said, the "mardu zagid v'achil" bird is mutar, but the "mardu sagid v'achil" is assur.
- **Shmuel** said, the "shasya chamra" is assur.
 - **Shmuel** also said, the shasya chamra is assur, but the "bas mazga chamra" is mutar.
- **R' Yehuda** said, with regard to the "shekitna" bird – the one with the long legs and is red is mutar, the one with the short legs and is red is assur, and the one with the long legs and is yellow is assur.