

Chapter 22

A CHANGE IN DIET

The meat diet today of the average Jew is limited to beef, mutton, chicken, turkey and maybe a few additional birds. In fact, there are a large a number of additional animals and birds that may be eaten, but for various reasons the traditions of eating them by many communities is being lost. In order to preserve the traditions, Rabbi Dr. Ari Zivotofsky (a teacher at the Bar-Ilan University Brain Science programme) together with Dr. Ari Greenspan (a dentist in Jerusalem) have spent decades recording and collecting testimonies on video and in writing from elderly shochtim and Rabbis from various communities around the world, such as Germany, Yemen, Kurdistan and North Africa. Ari Zivotofsky has done more than make this an academic exercise, but has arranged many “Mesorah Dinners” in which many of these exotic animals, birds and fish comprise the menus. They could well be 18 food courses and the meals might span over 6 hours, and between the various courses there were lectures and shiurim on the halachic and the historical aspects of the foods that were being eaten. Sometimes there was a limitation placed on the food served by the kashrut body supervising these dinners. For example, in the dinners held in America, locusts could not be served (they were substituted by chocolate in the shape of locusts!!), whereas in Israel they could be served.

I was fascinated by this subject and decided to write a book with a chapter devoted to each species. My list of fauna incorporated many species not included in the “Mesorah Dinners.” The purpose of my book was to teach many of the laws of kashrut in a novel way. To give some humour to the book, I gave as the title and conclusion to each chapter an unusually worded dish which incorporated this item of fauna. I had originally considered giving this book the title “Shmoysman’s Cookery Book” (Shmoysman was my family name generations back in Eastern Europe before it became Simons in England, although I have never found any document authorising this change of name! Maybe the registration clerk in England could not spell Shmoysman!) However, since the book does not contain any recipes (the reader is told to write them himself!), I decided not to use this title.

I felt it was important to begin each chapter with some general knowledge facts about each species. This might include the size, weight, colour, habitat, diet and offspring of the species. For a person to read a chapter, for example, on swordfish, but have no idea about various details of such a species, could lead to a lack of understanding about this species. To accomplish this, I gleaned material from numerous sources, including Wikipedia, Britannica and other encyclopedias, dictionaries, etc. Obviously, there was a limit to the facts that I could include and thus the material was by no means exhaustive.

I felt it was important to include some very brief historical and geographical information of the Rabbis whose writings were quoted in the text. In almost every case there was no problem to obtain this information. An exception was the author of the book “Ohel Moed” where I found great difficulty to find this information. I therefore asked a question on Wikipedia Reference Desk and the answers provided me with the required information. Indeed, it was reported that very little was known about the biography of this Rabbi.

To obtain the halachic information on the possible kashrut of each species, I had to utilize many sources. There were some basic books such as Chumash, Gemara, Shulchan Aruch, Mishneh Brurah, and Rambam, which of course I have in my house. Because of my long-standing interest in this subject, I have some specialised books on this subject by Rabbi Feldman and Dr. Meir Levinger. I also have a booklet of a lecture given by Dayan Krausz of Manchester Bet Din in 1972, on the subject of gelatin, which I obtained at that period. Today it is probably almost unobtainable, although from a search of the catalogue of the Israel National Library I can see that they have a copy. In contrast, I saw from a search of the “Copac” catalogue of major libraries in Britain, that there is no copy of this booklet in any of these libraries. Many other books I found on the website HebrewBooks where I printed out the relevant pages. In addition, on the internet I found many scholarly papers, and other articles which I printed out. In a few cases however one could not directly print out the material. I therefore had to do this using Screenshots on my Smartphone.

However, even after that I was still lacking certain information, since despite its size, there are still books which don't appear on HebrewBooks, maybe because of copyright restrictions. I managed to locate some of these books in the library of Yeshivat “Nir” in Kiryat Araba and on the “Otzar hachochmah” disk which they have in this library. (Incidentally, I originally started this library about 50 years ago when I was in the Memshal as one of the Mitnachalei Hebron.) However, there was still some books to refer to, and these were situated in the Israel National Library in Jerusalem. The catalogue of this library is to be found on the internet and from this I made a list of the books which I needed together with their call-numbers, and I then ordered them via the website of this library for them to be ready in the General Reading Room when I arrived. One then receives an e-mail for each book ordered after it has arrived in the Reading Room. The ordered book is kept for a week in the Reading Room and then returned to the storeroom. I should mention that by Israeli law, the publisher for any book and other material published in Israel, must send two copies of the book to this library. There was one book I required where the catalogue stated that they were still awaiting these copies and so this book was not to be found in this library and I therefore had to do without it! A day or so later I went to this library. Some of the books in this library which I required are permanently stacked in the Judaica Reading Room. I located them, found the pages I required, and then photocopied them. I then went to the General Reading Room where the books I had previously ordered were already there, and I did likewise with these books. There were also a few references which appeared in the London newspaper “The Jewish Chronicle”. This library has them all microfilmed. I had previously made a list of the articles I required, using the online index of the archives of “The Jewish Chronicle.” Using a machine for copying or saving things found on

microfilms, which is situated in their photocopying room, I then copied from the microfilms the appropriate articles in these newspapers to print out.

Armed with all this material, I could continue with my research. I should mention that I did not wait until I had found all the material but as I received it I utilised it, and when necessary made additions or changes when I received additional material on the subject. I sorted out this material according to the species of fauna. I then carefully went through the material and indicated at the side of the page with a line the relevant material for my research. I store research material in office ring files. I soon filled up one of them to maximum capacity, and then began a second one. This was also soon filled up and I then utilised the third one.

Since the purpose of the book was to teach laws of kashrut, in some cases I broadened the halachic discussions. For example, when discussing fish blood, I included the halachot of animal and human blood.

In a chapter on wormy cheese, I included the occurrence of various insects in other foods. Often one would avoid using vegetables which were hard to clean from insects, but sometimes it was essential to eat them, such as lettuce on the Seder night. Before the event of Gush Katif lettuce, one had to deal with lettuce containing a variable number of green coloured insects.

It would often take hours to remove the insects. I recollect one year when the lettuce was so saturated with insects that after checking and checking I would still see insects. I therefore asked my wife to buy a whole box of lettuce. I then tore off the leaves just leaving the central white part of each leaf. There was such a lot of discarded leaves that I filled up a whole litter bin with them. I recollect that several years earlier, before I was married, I had been invited to the Seder (indeed the whole of Pesach) by the Rosh Yeshivah of Yeshivat Hebron, then situated in the Geulah area of Jerusalem, and on the Seder table was just the stalks of the lettuce for the very same reason. The instructions say that even the Gush Katif lettuce needs a washing process, although it is far, far less than for lettuce grown in the open. In the last few years, washed lettuce sold in plastic containers became available for Pesach, and it does not even require washing. This washed lettuce saves me hours of work on erev Pesach!

I have heard that wormy cheese can be bought at the market in Mahane Yehudah in Jerusalem and it has a good hechsher, although I don't know which authority gave the hechsher. I also don't know which shop in this market sells it. In Italy it has been forbidden as unhealthy and it therefore has to be manufactured clandestinely. What is the situation in Israel with this regard? Has the Ministry of Health officially forbidden it?

One of the birds I included in my list of kosher birds was the swan. I remember the swans swimming in the estuary of the River Thames which flowed through the grounds of my former school Carmel College in southern England. We never attempted to shecht them to serve at the school dinner. We would have been put on trial for treason if we did so, and then hanged and strung up on the Tower of London, since they are the property of the Queen of England! However,

I had heard that once someone did put some ducks in this estuary and the plan was to shecht them for the pupils' dinner. But the pupils were too fond of these ducks and they were therefore saved from being guzzled up by the boys of the school and were therefore never shecht. For this chapter, I needed to refer to various translations of the Bible into English which had been made during the course of the centuries. An incorrect translation which persisted for thousands of years referred to the swan as a non-kosher bird and only in the last century or so was this corrected.

Another chapter of my book is on the fish known as the turbot. I can recollect my parents telling me that when they were young the turbot was one of the popular fish eaten by Jews in England, but they then related to me that for some reason it suddenly became a forbidden dish.

One of the sources I found showing that the nightingale bird is non-predatory and hence very likely kosher was a book on the court case between fauna and mankind. It was original written by a Moslem and a few hundred years later was adapted by a medieval Jewish author. This book appeared in its entirety on the internet. It appeared fascinating and I saw that an English translation had been brought out and was available from Amazon. I went through the list of potential sellers but a number were not prepared to sell to Israel. I eventually found one who was prepared, and he described it that it was in good condition, and I ordered it. The copy I received was in fact brand new!

A long time ago I remember reading that the swordfish was a questionable fish as far as kashrut was concerned. However, for hundreds of years it was eaten without question and even appeared of lists of kosher fish as late as the 1930s. However, as a result of a crusade by one American Rabbi, it then became a forbidden fish in many places. However, not all places. It was indeed served at the "Mesorah Dinner" and one of these fish, which is indeed a very big fish was put on display at this Dinner. Recent research on it shows that it does in fact have scales.

Most opinions state that the giraffe is a kosher animal, and they include the OU, who is normally strict in which species are kosher. However, if it were to be made available to the general public, the price would be possible only for millionaires!

Another fish which has disappeared from the kosher fish list, and which a chapter in my book is devoted to, is the sturgeon from which caviar is made from its roe. Since there are a number of leading Rishonim, including the Ramban and Rabeinu Tam, and in addition some Acharoim, who permitted it, it is not too clear to me why they now forbid it.

My book states that many capsules are coated with gelatin from non-kosher sources, but there are opinions which allow it to be eaten. There are some which come with a hechsher, and included are some Vitamin E capsules which contain gelatin but have a hechsher from India. Until recently the only Omega-3 available in my hometown Kiryat Arba were those which included gelatin in their ingredients, but did not have a hechsher. However, on enquiry we were informed that the Rabbis permitted them to be eaten. However, at a later date, another firm's Omega 3 became available with a hechsher, although the non-supervised one is still being sold in this kupat cholim.

One chapter of my book deals with the permissibility to drink fish blood. When doing the research on blood, I was rather surprised to learn that animal blood is an ingredient in many products in different countries of the world, including America and Europe.

There is one chapter for vegetarians! It deals with rice cakes for Ashkenazim on Pesach. It was in 2018 that a Rabbi in the Shomron publicised his opinion that rice cakes made by a certain manufacturer could be eaten on Pesach by Ashkenazim. This was immediately challenged in an open letter from the two Chief Rabbis (Ashkenazi and Sephardi) of the city who had given the hechsher and likewise by the Ashkenazi Chief Rabbi of Israel, all of whom stated categorically that only those who eat kitniyot on Pesach could eat these rice cakes. The reason given by the Rabbi who permitted it, was that the rice had not come into contact with water during the entire production. I must say this struck me as strange and I thought that according to this reasoning any kitniyot which had not come into contact with water should be permitted for Ashkenazim on Pesach! It was soon after, that I found on the internet a blog in English signed by a Rafi G. from Ramat Bet Shemesh who wrote exactly what I thought. I felt that it was important to track down this “Rafi G.” and speak to him directly. My first attempt to identify “Rafi G.” was incorrect. I then asked someone who had access to the Bet Shemesh telephone directory to try and find him from this directory. She did this and gave me a name, address and telephone number. I then telephoned and asked if he was the author of this blog. He was and is a Rabbi in Ramat Bet Shemesh.

As mentioned in the book, the destructive nature of locusts to the foliage is well known and I recollect seeing in the past the two famous photographs of a tree in Eretz Israel in 1915 immediately before and after a plague of locusts descended. As far as the kashrut of these locusts is concerned, several months ago (summer 2018) Rabbi Ratzabi, a famous Yemenite Rabbi, went with his Bet Din to inspect a factory in the north of Israel who breeds locusts, with the purpose of possibly giving a hechsher for them. I have not yet heard whether or not they received or will receive such a hechsher.

A chapter in my book deals with deer meat, and being a chaya there is no prohibition on eating its cheilev. In America, deer meat can be purchased with a good hechsher, but in England one cannot shecht it, but must shoot it in the wild, and thus the London Beth Din announced that is no longer available in Britain. Why then doesn't the Jewish community in England import it from America? Maybe they do!

The kashrut of the sparrow is discussed in this book. It was served at a “Mesorah Dinner” but it seems its eggs were not. In fact, they are miniscule in size and a large number would thus be required for such a dinner, and it would appear to be difficult to shell such small eggs. However, at such a dinner, the partially formed eggs which are found in a sufficiently mature chicken were served. Today they are very difficult to obtain in Israel since the chickens are shecht when they are immature. This was not so when I was a boy in England, and almost every week we found these eggs in the chickens we bought. In addition, my mother informed me that the butcher would

sometimes give her a bag filled with some of these eggs “for the boys” as the butcher would say. I have heard that my mother-in-law would eat raw duck eggs.

There is a chapter which does not deal whether a particular species is kosher, but on the question dealing with the time interval required after eating meat before eating milk. Whilst I lived in England over a half a century ago, the almost universal custom there was to wait just three hours. This was the custom then of my family, although a great uncle of mine would wait 6 hours. When I was in my residential High School, Carmel College, in the 1950s, the time interval between the meaty dinner and the milky supper was about five hours plus. One of the teachers would wait 6 hours which made problems for him. He told me that on Sundays, he was not teaching in the period before dinner and he was thus able to go the Prep School dinner which was about an hour earlier. However, the downside of this was that on Sundays the evening meal was sometimes meaty!

The information brought in my book regarding the animal the zebu states that at least many of the animals shecht in Israel today are zebus. However, in view of the periodic arguments on their kosher status, it would be interesting to investigate what the situation is today.

After I had made a draft copy of my book including all the references, I printed it out double spaced to allow sufficient room to put in corrections. I then went through the paper including the references point by point by checking with the original material. Where necessary I made corrections and additions in red. There were indeed quite a number to make, and I would put a tick in the margin by the side of the checked material. The corrections and additions were then inserted into the text on my computer.

After I had finished all the above to this book, I put it on my website. I sent an electronic copy to Ari Zivotofsky and he replied to me. “Thank you so much for sending your latest book. It has a lot of interesting material and I have enjoyed skimming though much of it. May you continue to explore interesting topics!”

I am now in the process of translating it into Hebrew.

A SELECTION OF DOCUMENTS NOW FOLLOWS

Of the hundreds of species of kosher animals Noach herded into the Ark, how many of them actually find their way onto our plates today? Locusts? Quail? Pheasant? Water buffalo? Commercially viable mass food production, together with the disappearance of old shochetim who remember the varied traditions from their native communities, are combining to erode the mesorah that validates the kashrus of many animals. What motivated two men to dedicate themselves to preserving these oral traditions? The story, and the adventure, behind the scenes of the most recent "Mesorah Dinner" would make Noach proud

Art Z. Zivotofsky and Ari Greenman

On most recent Mesorah Seattle this past summer — reptile walk with delicious an iguana broth, cow tallow, water buffalo and bird hearts — attracted a surprising amount of media attention (see *Mishpacha* issue 221).

The real story, though, began long before the second meal. In fact, the idea of creating such a feast goes back to the time of the Sho'Anim truck, which discusses the kosher status of various types of locusts. Their kosher status depends on specific physical indicia mentioned in the Torah, in conjunction with a mesorah — an oral tradition. According to Rashi, identifying birds as kosher is also dependent upon oral tradition. In addition to numerous signs described in the Mishnah, we may only eat species for which we have a mesorah of kosher. Where would we be able to find these preserved traditions?

After learning the truth together almost thirty years ago, and after researching the questions of the kosher status of locusts, we realized that with the eradication of modern commercial food production, the only birds slaughtered today are those commercially viable to raise. That list severely curtailed the number of species, traditions, that exist. The old shochetim and rabbis who recognized the wild birds living near their communities in Lithuania, Yemen, Kurdistan, North Africa, and other far-flung Jewish communities of old were fast disappearing. So we started including their testimonies on video and in writing, in an attempt to preserve these traditions.

As a way to publicize these resources, in June 2002 we made what we termed a "mesorah seudah," in which we served all of the birds for which we had found valid traditions. This past July we made our



Swordfish, anyone?
Art Zivotofsky makes sure the controversial fish gets to the Mesorah Dinner

Quail, Blue Eggs, and Shibuta

How to Gather a Menu for a Mesorah Dinner

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| נושאים | Jewish ethics Orthodox Judaism Rabbis -- Correspondence |
| מהבר שותף | גרויזנסקי, חיים עמר, 1863-1940 |
| סוג חומר | BOOK |
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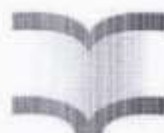
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July 10^[edit]

Rabbi Shmuel ben Meshullam Gerondi^[edit]

I have tried, but without success, to find biographical details of Rabbi Shmuel ben Meshullam Gerondi (sometimes his name appears as Yerondi instead of Gerondi), who was the author of an early book on Jewish law entitled "Ohel Moed". I believe that he lived in about the 14th century. I would be very grateful if a user could please help me find such biographical details. Thank you. Simonschaim (talk) 08:37, 10 July 2018 (UTC)

According to the article on him here, "hardly any biographical details are known of him", which is presumably at the root of your problem. -Antiquary (talk) 09:52, 10 July 2018 (UTC)

There is a sizeable Call (Jewish quarter) In Gerona which is well preserved. I do not believe that the local Jewish community has survived, but I may be mistaken. A number of noted scholars were given the cognomen Gerondi (in variations, as you mention) as it has been a centre of learning until Jews were expelled in 1492. You may want to contact an Israelitic community in Barcelona (in spite of its chequered history, it does currently number a few thousand). One of those would be Comunidad Israelita de Barcelona. I know where the (very) old synagogue is (it is a small museum today). If it is of any use, I may be in BCN late summer 2018 and could ask there about Rabbi Shmuel ben Meshullam Gerondi. --Cookatoo.ergo.ZooM (talk) 16:37, 10 July 2018 (UTC)

I thank both of you for your answers. I would be very grateful if you could ask about this Rabbi when you are in Barcelona. Simonschaim (talk) 13:08, 11 July 2018 (UTC)

Here is the web address for the contact form of the Jewish Museum in Girona: https://www.girona.cat/call/eng/info_contacte.phphttps://www.girona.cat/call/eng/info_contacte.php

You may want to enquire directly on any biographical details they can access. --Cookatoo.ergo.ZooM (talk) 05:59, 13 July 2018 (UTC)

PS: There is also a stack of associated data sheets (in Hebrew) which may be of use in your research. Being illiterate in Hebrew, I cannot check if "your" rabbi is mentioned. --Cookatoo.ergo.ZooM (talk) 06:07, 13 July 2018 (UTC)

Thank you. Simonschaim (talk) 08:29, 15 July 2018 (UTC)

Question submitted to Wikipedia Reference Desk

Report Advertisement

Gerondi, Samuel Ben Meshullam

Encyclopedia Judaica
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GERONDI, SAMUEL BEN MESHULLAM

GERONDI, SAMUEL BEN MESHULLAM (c. 1300), scholar of Gerona, Catalonia. Hardly any biographical details are known of him. Gerondi's fame rests primarily on his *Ohel Mo'ed* (1 (Jerusalem, 1886); 2 (Jerusalem, 1904)), a comprehensive code consisting only of such laws as are of practical application. The book is divided into 4 parts: (1) *Ma'arekhet Tamid*, on the reading of the *Shema*, prayer, blessings, *tefillin*, *mezuzah*, *zizit*; appended is a separate section ("gate") devoted to morals and ethics; (2) *Avodat ha-Mishkan*, the laws of ritual slaughter, *terefot*, ritual law, including laws of marriage; (3) *Mishmeret ha-Kodesh*, on the Sabbath and the [eruv](https://religion/encyclopedias-almanacs-transcripts-and-maps/eruv/); (4) *Yare'ot le-Mo'adim*, on the festivals. Each part is subdivided into chapters, sections, and subsections called "gates," "roads," and "paths," respectively. In this work, written after 1320, the author quotes extensively from the early Spanish, Provençal, and German scholars. Like the *Toledot Adam ve-Havvah* of his contemporary, [Jeroham b. Meshullam](https://religion/encyclopedias-almanacs-transcripts-and-maps/jeroham-ben-meshullam/), Gerondi's work was to a large extent superseded by the *Arba'ah Turim* of [Jacob b. Asher](https://religion/encyclopedias-almanacs-transcripts-and-maps/jacob-ben-asher/), which fulfilled essentially the same task in a far more comprehensive manner and which was superior both in form and style. [Joseph Caro](https://religion/encyclopedias-almanacs-transcripts-and-maps/caro-joseph-hayyim-ben-isaac/) is almost the sole authority to quote Gerondi. His work, as it has come down, is an abridged version by the author himself of a larger work which is no longer extant.

bibliography:

Gruenhut, in: *jqv*, 11 (1898/99), 345-9.

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Rafi G.



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About me

Rafi Gakes(?)

Gender MALE

Occupation Systems Administrator

Location RBS, Israel

Ramat Bet Shimon

Introduction

I am a regular Joe with a Yeshiva background. I learned in Telshe Yeshiva, Heichal HaTorah (R' Tzvi Kushelevsky), and a now defunct Halacha Kollel. I have semicha from R' Zalman Nechemia Goldberg and kaballa in Shechita from Dayan Schwartz of Kehillas HaYeraim (Chomas HaKashrus). I have a college degree in Finance from Touros College and am also a Microsoft Certified Systems Engineer. My wife and I, with our 8 children, ben porat yosef (knayna hara), live in Eretz Yisrael.

Interests

Torah, Chicago Cubs, Chicago Bears, Shechita, reading almost anything under the sun, sports (playing), computers, blah blah blah.. (no particular order)

Biographical details of "Rafi G."

RICE CAKES

Rafael Goldmeier
wife Shifrah

~~Shifrah~~

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צנח 121107

02-9996152

(Information from Steven Schwartzbord
taken from Bat-Sheva Telephone directory

9 July 2018 1540 (telephone call)

Check if this is Rafi G. from Ramat Bat-Sheva
who writes these blogs

Telephoned above ^{telephone} number. 9. July 2018 2045

It is the person who writes the blogs

Identifying who is Rafi G.

May 14, 1943
View entire newspaper

✓ **Page 18/19: May 14, 1943** P18

(Dover), Sole(lemon), Sprat, Tench, Trout, Turbot, Whitebait, Whiting. This list must not be taken
75

Jan 1, 1943
View entire newspaper

✓ **Page 14/15: Jan 01, 1943**

it doubtful whether turbot has the kind of scales required by the Jewish Dietary Laws for a kosher fish. As the kashrut

72

Dec 10, 1954
View entire newspaper

✓ **Page 8/9: Dec 10, 1954**

to another u.vkl nuirht not have a better chance Finally. I could not' I saw the headline Turbot^h in the
AN

73

Oct 29, 1954
View entire newspaper

✓ **Page 6/7: Oct 29, 1954** (or 5-6?)

Turbot Poche. bearing the authority of the Kashrus Commission. This caused some consternation

"The Jewish Chronicle" (London) index on articles on Kashrut of the fish Turbot

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1972

Kashrus, food and chemicals / lecture given by G. Krausz to the Association of Orthodox Jewish Scientists (Manchester Chapter) on 3rd April 1972.
G. Krausz, Association of Orthodox Jewish Scientists, Manchester Chapel; 1972
Manchester : Fields Press

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| סדר | Kashrus, food and chemicals / lecture given by G. Krausz to the Association of Orthodox Jewish Scientists (Manchester Chapter) on 3rd April 1972 |
| סדרים נוספים | Kashrut, food and chemicals |
| מחבר/יוצר | G. Krausz |
| מחבר/יוצר | Association of Orthodox Jewish Scientists, Manchester Chapel |
| מוציא לאור | Manchester : Fields Press |
| שנה | 1972 |
| נושאים | Kashrut Yoreh de'ah |
| הערות | .Includes bibliographical references |
| תאריך | 9 p. 21 cm. |
| שפה | אנגלית |
| מחנך | The National Library of Israel |
| מספר חפירה | 001261142 |

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- ✓ (the Greek word for leopard) and they thus called a giraffe by this name. The Vulgate¹⁵² also gives the same translation for the zemer as the Septuagint.
- ✓ At a slightly later period, in his translation of the Torah known as the Tafsir, Rabbi Saadia Gaon¹⁵³ translates zemer as ~~ארי~~ ^{גוראפה} (giraffe). Some other Rishonim, namely, Rabbi Yona ibn Janah (also known as Abulwalid Merwan ibn Gana),¹⁵⁴ Rabbi David Kimchi (the RaDak)¹⁵⁵ and Rabbi Shimon ben Tzemach Duran (the Rashbatz)¹⁵⁶ also refer to the zemer as a giraffe.
- ✓ A number of aharonim likewise translate zemer as giraffe. These include Rabbi Yehosef Schwartz (who also adds that in the translation into Persian, zemer is translated as giraffe),¹⁵⁷ Rabbi Yitzchak Ratzabi¹⁵⁸ and Rabbi Yosef Kapach¹⁵⁹ However, when asked about the kashrut of giraffe, Rabbi David Lau the Chief Rabbi of Israel, answered that there was a dispute about it.¹⁶⁰ The Chazon Ish would probably have forbidden it, since there was no tradition amongst the Ashkenazim to eat a giraffe.¹⁶¹
- ✓ A giraffe both chews the cud and has a cloven hoof. The Rambam¹⁶² writes that the only animals in the world which have both these signs are the ten given in the Torah, thus confirming that the giraffe is the zemer. However, there are some who question whether

KLFIH

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- ✓ ¹⁵² Vulgate, Deuteronomium 14:5
- ✓ ¹⁵³ Rabbi Sa'adia Gaon, *Tafsir* (Judeo-Arabic translation of Torah), Devarim 14:5
- ✓ ¹⁵⁴ Rabbeinu Yona (Abulwalid Merwan ibn Gana), *Sepher Haschorasim*, (Druck von H. Itzkowski; Berlin 5656/1896), "zemer," p.134
- ✓ ¹⁵⁵ Rabbi David ben Yosef Kimchi (RaDak), *Sefer Haschorasim*, (Impensis G. Bethge: Berolini 5607/1847), "zemer," p.89
- ✓ ¹⁵⁶ Rabbi Shimon ben Tzemach Duran (Rashbatz), *Yavin Shmuah*, Chulin, (Leverno 5504/1744), Hilchot Teraiphot
- ✓ ¹⁵⁷ Rabbi Yehosef Schwartz, *Tevuat Ha'arezt - Tatzoot Ha'arezt*, (J. M. Stand: Lemberg 5625/1865), p.2
- ✓ ¹⁵⁸ Rabbi Yitzchak Ratzabi, *Shuchan Aruch Hamekutzar*, YD vol.1, (Bnei Brak 5760/2000), 134:1 fn.6
- ✓ ¹⁵⁹ Zohar Amar, "Ibud Ohr Giraffa l'ketivat Stam," *Masorah l'Yoseph* (Moreshet of Rabbi Yosef Kapach), vol.9, (Machon Mishnat HaRambam: Netanya, Israel, 5776/2016), fn.2
- ✓ ¹⁶⁰ ***see ספר קאפח - לרב יוסף בן דוד קאפח***, ***CHECK-if relevant Paper*** Ari Zivotofsky "What is the truth about Giraffe meat!"
- ✓ ¹⁶¹ "Sha'al et Harav - Kashrut," answer by Rabbi David Lau - Modi'in, 3 Tevet 5765/2005 "Moreshet," (Internet)
- ✓ ¹⁶² Rabbi Eliezer Melamed, "Bein habehaimah hatahorah l'temeiah," "Revivim" (weekly column in newspaper "B'sheva" by Rabbi Eliezer Melamed), 24 Nisan 5773/4 April 2013, (Internet)

Sefer Zichron l'Ra'ei Yosef ben David Kapach, in Sefer Zichron l'Ha'achonel Sera (Be'er Ha'Veivale. Pone' Gen 5761/2001) p73

Sample page of draft of book together with corrections

