

I can say it came from that *D'kiroh*

אימור מהאי¹ דקרא אתאי –

OVERVIEW

The גמרא related an episode that a barrel of wine was found floating in a river opposite a city. שמואל ruled that even if the majority of this city were ישראלים, the barrel is אסור, since most of the wine comes from that city דקירא where most of the people are נכרים.² Our שמואל's broadens תוספות.

ולאו דוקא נמצאת כנגד עיר שרובה ישראל אסר שמואל³ -

שמואל prohibited the wine not only specifically because it was found opposite a city where (merely) the majority were ישראל -

אלא אפילו עיר שכולה ישראל איכא למיחש⁴ להכי:

But even if it was a city which was entirely ישראל, we should still be concerned that perhaps the barrel of wine came from דקירא, and it is אסור.

SUMMARY

שמואל maintains that it is אסור even by an עיר שכולה ישראל.

THINKING IT OVER

How can we explain why indeed שמואל did not say that it is אסור even in a city שכולה ישראל?!

¹ The הגהות הב"ה amends this (and in the גמרא as well) to read אימא מאיהי דקירא אתאי (instead of דקרא אתאי).

² מותר רב argues and maintains that if the majority of this city are ישראלים the wine is מותר.

³ שמואל stated that it is אסור even if it was found opposite a city which רובא ישראל, from which one can infer that only if it is רובא ישראל it is אסור, however if כולה ישראל it would be מותר, otherwise שמואל should have said עיר שכולה ישראל. Nevertheless, תוספות maintains that the ruling of שמואל is even by an עיר שכולה ישראל. See 'Thinking it over'.

⁴ The reason שמואל gave אתא דקירא אתאי מאיהי דקירא applies equally to an עיר שכולה ישראל as it does to an עיר שרובה ישראל.