



zivah. What is meant by "two women"? [When] one [woman] brings [her offering] for a birth and the other for a birth, or [when one brings] for a zivah and the other for a zivah this is "of one name". And a case "of two names"? When one brings for a birth and the other for a zivah. Rabbi Yose says: when two women purchased their kinnim in partnership, or gave the price of their kinnim to the priest [for him to purchase them], then the priest can offer whichever one he wants as a hatat or as an olah, whether they are of one name or of two names.

2:1 If from an unassigned pair of birds a single pigeon flew into the open air, or flew among birds that had been left to die, or if one [of the pair] died, then he must take a mate for the second one. If it flew among birds that are to be offered up, it becomes invalid and it invalidates another bird as its counterpart [in the pair]; for the pigeon that flew away is invalid and invalidates another bird as its counterpart [in the pair].

2:2 How is this so? Two women, this one has two pairs and this one has two pairs, and one bird flies from the [pair of] one to the other [woman's pair], then it disqualifies by its escape one [of the birds from which it flew]. If it returned, it disqualifies yet another by its return. If it flew away again and then returned, and again flew away and returned, no further loss is incurred, since even if they had all become mixed together, not less than two [pairs would still be valid].

2:3 If one [woman] had one pair, another two, another three, another four, another five, another six and another seven pairs, and one bird flew from the first to the second pair, [and then a bird flew from there] to the third, [and then a bird flew from there] to the fourth, [and from there a bird flew] to the fifth [and from there a bird flew] to the sixth, [and from there a bird flew] to the seventh, and then a bird returns [in the same order as they flew away] it disqualifies at each flight and at each return. The first and second [women] have none left, the third has one pair, the fourth two, the fifth three, the sixth four, and the seventh six pairs. If again [one from each group] flew away and returned [in the same order as above], it disqualifies at each flight and return. The third and fourth woman have none left, the fifth has one pair, the sixth two pairs, and the seventh woman five pairs. If again one [from each group] flew away and returned [in the same order as above], it disqualifies at each flight and return. The fifth and sixth women have none left, and the seventh has four pairs. But some say that the seventh woman has lost nothing. If [a bird] from those that are left to die escaped to any of all the groups, then all must be left to die.

2:4 An unassigned pair and an assigned pair: if one bird from the unassigned [pair] flew to the assigned [pair], then a pair must be taken for the second [bird]. If one bird flew back, or if in the first place a bird from the assigned pair flew [to the other pair], then all must be left to die.

2:5 Hatat [birds] are on one side, and olah [birds] are on the other and an unassigned [pair] is in the middle: If from the middle pair one bird flew to this side, and one bird flew to this side, then he has not lost anything, because he [the priest] says that the bird that flew [from the middle] towards the hataot is a hatat and the bird that flew towards the olah is a olah. If one [from each side] returns to the middle, then [all] those in the middle must be

left to die, but those [left on either side] can be offered up as hataot or as olot respectively. If again a bird [from the middle] returned and flew away to the sides, then all must be left to die. One cannot pair turtle-doves with pigeons or pigeons with turtle-doves. How is this so? If a woman has brought a turtle-dove as her hatat and a pigeon as her olah, she must then bring another turtle-dove as her olah; If her olah had been a turtle-dove and her hatat a pigeon, then she must bring another pigeon as her olah. Ben Azzai says: we go after the first [offering]. If a woman brought her hatat and then died, her heirs must bring her olah; [But if she first brought] her olah and then died, her heirs need not bring her hatat.

3:1 When are these words said? When the priest asks advice. But in the case of a priest who does not seek advice, and one [pair] belongs to one [woman] and one to another, or two [pairs] to one and two to another, or three [pairs] to one and three to another, and he offered all of them above [the red line], then half are valid and half are invalid. [Similarly], if [he offered] all of them below, half are valid and half are invalid. If [he offered] half of them above and half of them below, then of those [offered] above, half are valid and half are invalid, and also of those [offered] below, half are valid and half are invalid.

3:2 If one [pair] belonged to one woman and two [pairs] to another, or [even] three [pairs] to another, or [ten] pairs to another or a hundred to another, and he offered all of them above, then half are valid and half are invalid. [Similarly], if he offered all of them below, half are valid and half are invalid. [If he offered] half of them above and half below, then the [number of birds as there is in the] larger part are valid. This is the general principle: whenever you can divide the pairs [of birds] so that those belonging to one woman need not have part of them [offered] above and part [offered] below, then half of them are valid and half are invalid; But whenever you cannot divide the pairs [of birds] without some of those belonging to one woman being [offered] above and some below, then [the number as there is in] the larger part are valid.

3:3 If the hatats belonged to one and the olot to another, and the priest offered them all above, then half are valid and half disqualified. If he offered them all below, half are valid and half disqualified. If he offered half of them above and half below, then all of them are disqualified, because I can argue that the hatats were offered above and the olot below.

3:4 If a hatat, an olah, an unassigned pair of birds and an assigned pair [became mixed up], and he offered them all above, then half are valid and half are invalid. [Similarly] if he offered all of them below, half are valid and half are invalid. If he offered half of them above and half below, none is valid except the unassigned pair, and that must be divided between them.

3:5 If hataot birds were mixed up with [unassigned birds that were] obligatory offerings, only the number of hataot among the obligatory offerings are valid. If the [unassigned] obligatory offerings are twice as many as the hataot, then half are valid and half invalid; But if the hataot are twice as many as the [unassigned] obligatory offerings, then the number [of hataot] among the obligatory offerings are valid. So, too, if [birds assigned as] olot were mixed

up with [unassigned] obligatory offerings, only the number of olot among the obligatory offerings are valid. If the [unassigned] obligatory offerings are twice as many as the olot, then half are valid and half invalid. But if the olot are twice as many as the [unassigned] obligatory offerings, then the number [of olot] among the obligatory offerings are valid.

3:6 If a woman says: "I vow a pair of birds if I give birth to a male child," and she does give birth to a male child, then she must offer up two pairs one for her vow and one for her obligation. If [before she assigned them] she gave them to the priest, and the priest who ought to offer three birds above and one below does not do so, but offers two above and two below, and does not seek guidance, she must she bring another bird and offer that above. This is so if the birds were of the same kind. If they were of two kinds, then must she bring two others. If she had expressly defined her vow, then must she bring three other birds. This is so if the birds were of the same kind. If they were of two kinds, then must she bring four others. If she made a definite fixture at the time of her vow, then must she bring another five birds. This is so if the birds were of the same kind. If they were of two kinds, then must she bring six others. If she gave them to the priest and it is not known what she gave, and the priest performed the sacrifice, but it is not known how he performed it, then she must bring four other birds for her vow, and two for her obligation and one for her hatat. Ben Azzai says: [she must bring] two hatats. Rabbi Joshua said: This is what it meant when they said: "When [the beast] is alive it possesses one sound, but when it is dead its sound is sevenfold." In what way is its sound sevenfold? Its two horns [are made into] two trumpets, its two leg-bones into two flutes, its hide into a drum, its entrails for lyres and its large intestines for harp strings; and there are some who add that its wool is used for the blue [pomegranates.] Rabbi Shimon ben Akashiah says: ignorant old people, the older they become, the more their intellect gets befuddled, as it is said: "He removes the speech of men of trust and takes away the sense of the elders." But when it comes to aged scholars, it is not so. On the contrary, the older they get, the more their mind becomes composed, as it is said: "With aged men comes wisdom, and understanding in length of days."