



says: He sprinkles the blood in order to burn their inwards at eventide.<sup>1</sup> What [difference] is there between them?—They differ when the flesh was defiled or lost; according to Raba he must not sprinkle [the blood].<sup>2</sup> according to Rabbah son of R. Huna he does sprinkle.

An objection was raised: If one slaughters the lambs of the Feast of Weeks<sup>3</sup> for another purpose<sup>4</sup> or if one slaughters them before or after their [fixed] time, the blood is to be sprinkled and the flesh is to be eaten; but if it was the Sabbath, he may not sprinkle,<sup>5</sup> and if he did sprinkle<sup>6</sup> [21a] it is acceptable<sup>7</sup> on condition that the inwards are burnt at eventide.<sup>8</sup> [Now] 'If he did sprinkle' indicates only if it was [already] done, but [it may] not [be done] at the outset. According to Raba it is well, but on Rabbah b. R. Huna's view there is a difficulty?—That is indeed a difficulty. Alternatively you can answer: The *shebuth*<sup>9</sup> of Sabbath is different from the *shebuth* of a Festival. [R. Awia the Elder asked R. Huna: Is it permissible to slaughter on a Festival an animal half of which belongs to a heathen and half to an Israelite?—He said to him: It is permitted. The other said: What difference is there between this [case] and the case of vows and freewill-offerings?<sup>11</sup>—A raven flies,<sup>12</sup> he retorted/ When he left, his son Rabbah said to him: Was this not R. Awia the Elder whom you, sir, have praised as a great man?<sup>13</sup>—What then was I to do with him? answered he; I am to-day [in the condition of the lover who said] 'Stay ye me with dainties, refresh me with apples'.<sup>14</sup> and he asked me things which require reasoning.<sup>15</sup> And what is [really] the reason?<sup>16</sup>—An

(1) Sprinkling may only be performed during the day but the burning of the inwards takes place at night. (2) Though sprinkling is no labour, it is forbidden as *shebuth* (v. Glos.). (3) V. Lev. XXIII, 19. (4) I.e., as burnt-offerings instead of peace-offerings. (5) For the flesh cannot be eaten on the Sabbath since cooking is prohibited. (6) Without consulting. (7) I.e., a valid act. (8) V. Nazir 28b; Men. 48a. (9) V. Glos., cf. n. 2. (10) On a Sabbath it is more stringent. (11) Which the owners likewise share, as it were with God. (12) A well-known phrase eluding a question or making an evasive reply. (13) Why then did you dismiss him insultingly? (14) Cant. II, 5. He had just finished lecturing and was anticipating the joy of the festive meal. (15) And I did not feel equal to the task. (16) This the Talmud proceeds to ask.