

was injured, the digger of the pit is considered to be the owner of the pit, and he must reimburse the owner of the animal. The laws of pits and stumbling-blocks are called *bor*, “pit.” Third, the Mishnah states that in the case of *maveh*, there is also payment of damages. The Gemara has a dispute whether *maveh* means a person who damages, or it means if one’s ox entered the field of another and ate produce, causing damage. Finally, it mentioned that if one lit a fire and then allowed it to spread and damage the property of others, he who lit the fire is considered to own the fire, and he must pay for the damage. This type of damage is called *eish*, “fire.”

These types of damages have differing halachic consequences. When an ox gores, it is called *keren ha-mazzik*, and the owner must pay for goring that occurs, even if it happened in a public domain. The first three times the animal gores, the owner only pays half the damage. However, once the animal has gored three times and has been established as a habituated goring creature (*shor ha-mu’ad*), then the owner must pay the full cost of the damage. If a man damages another man, then in addition to paying for damages, the perpetrator must pay his victim for his lost wages, healing costs, humiliation, and pain. When oxen gore and other types of property cause damage, the owner only pays for the damage, but need not pay doctor bills, lost wages, pain costs, or a reimbursement for the humiliation.

Bees do not enjoy stinging. A bee that stings is seeking to harm and cause damage, rather than doing so for pleasure. Therefore, a bee that stings is in the category of *keren*, since it is most analogous to an ox that gores. The owner of a goring animal must pay for damage. Damage is defined as a reduction in value. If a person was gored, we would calculate the damage by reckoning how much this person would have fetched on the slave market before he was gored and how much less he would have been purchased for after he was gored. The