שמקצתן רואין אלו את אלו – When some of them see each other

OVERVIEW

The משנה states, regarding the two sets of עדות who saw the act from two different windows, that if some of one group can see some of the other group they are combined and considered as one set of עדים (regarding הזמה).

מצטרפין יחד אף אותם[1] שאין רואים:

The two sets of עדים **are combined as one;** including **even those עדים who do not see** the other set.

SUMMARY

Even the עדים who do not see each other are combined into one set together with those who saw each other.

THINKING IT OVER

1. If it is sufficient that one עד (of one set) see another עד (of the other set); why does the משנה state רואין אלו את אלו (in the plural) it should have said זה את זה (in the singular)?[2]

2. Is it necessary for both עדים to see each other, or is it sufficient as long as one עד from set one sees another עד from set two, even though no one from the second set saw anyone in the first set?[3]

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[1] If only one עד from one set was able to see one עד from the other set (but the rest of the עדים from each set were not able to see the עדים of the other set), they are all considered as one set of עדים (see 'Thinking it over' # 1). Regarding הזמה, this would mean that they would all have to be הוזם (even those who did not see) in order to implement the rules of הזמה. The same is regarding the rule of נמצא א' מהן קרוב או פסול that all the עדים would be invalidated.
[2] See רש"ש.
[3] See ערוך לנר.