

THE TRACT "MIDDOTH"—ON THE MEASUREMENTS OF THE TEMPLE.*

LITERALLY TRANSLATED FROM THE MISHNA.

I. The priests guarded the sanctuary in three places—in the House Abtinah,† in the House Nitzus,‡ and in the House Moked;§ and the Levites in twenty-one places, five at the five gates of the Mountain of the House, four at its four corners inside, five at the five gates of the court, four at its four corners outside, and one in the chamber of the offering, and one in the chamber of the veil, and one behind the house of Atonement.

II. The captain of the Mountain of the House went round to every watch in succession with torches flaming before him; and to every guard who did not stand forth the captain said, "Peace be to thee." If it appeared that he slept, he beat him with his staff, and he had permission to set fire to his cushion. And they said, "What is the voice in the court?" "It is the voice of the Levite being beaten, and his garments burned, because he slept on his guard." Rabbi Eliezer, the son of Jacob, said, "Once they found the brother of my mother asleep, and they burned his cushion."

III. There were five gates to the Mountain of the House—two Huldah gates in the south which served for going in and out; Kipunus in the west served for going in and out; Tadi || in the north served for no ordinary purpose. Upon the east gate was portrayed the city Shushan. Through it, one could see the high priest who burned the heifer, and all his assistants going out to the Mount of Olives.

IV. In the court were seven gates—three in the north, and three in the south, and one in the east. That in the south was called the gate of flaming; the second after it the gate of offering; the third after it the water-gate; that in the east was called the gate Nicanor. And this gate had two chambers, one on the right and one on the left. One the chamber of Phineas the vestment keeper, and the other the chamber of the pancake maker.

V. And at the gate Nitzus on the north was a kind of cloister with a room built over it where the priests kept ward above and the Levites below; and it had a door into the Chel.¶ Second to it was the gate of the Offering; third, the House Moked.

VI. In the House Moked were four chambers opening as small apartments into a saloon—two in the holy place and two in the unconsecrated place; and pointed rails separated between the holy and the unconsecrated. And what was their use? The south-west chamber was the chamber for the offering; the south-east was the chamber for the shew bread; in the north-east chamber the children of the

* Reprinted in Jerusalem, 1867, and presented to the Fund by Capt. Warren.

† A famous maker of incense. ‡ Sparkling. Burning. || Obscurity

¶ Platform, or rampart.

Asmoneans deposited the stones of the altar which the Greek kings had defiled. In the north-west chamber they descended to the house of baptism.

VII. To the House Moked were two doors—one open to the Chel, and one open to the court. Said Rabbi Judah, “The one open to the court had a wicket through which they went in to sweep the court.”

VIII. The House Moked was arched, and spacious, and surrounded with stone divans, and the elders of the Courses slept there with the keys of the court in their hands; and the young priests each with his pillow on the ground.

IX. And there was a place a cubit square with a tablet of marble, and to it was fastened a ring, and a chain upon which the keys were suspended. When the time approached for locking, the priest lifted up the tablet by the ring, and took the keys from the chain and locked inside, and the Levite slept outside. When he had finished locking, he returned the keys to the chain, and the tablet to its place—laid his pillow over it and fell asleep. If sudden defilement happened, he rose and went out in the gallery that ran under the arch, and candles flamed on either side until he came to the house of baptism. Rabbi Eleazer the son of Jacob says: “In the gallery that went under the Chel he passed out through Tadi.”

OUR BEAUTY BE UPON THREE IN THREE PLACES.

I. The Mountain of the House was five hundred cubits square. The largest space was on the south, the second on the east, the third on the north, and the least westward. In the place largest in measurement was held most service.

II. All who entered the Mountain of the House entered on the right-hand side, and went round, and passed out on the left; except to whomsoever an accident occurred he turned to the left. “Why do you go to the left?” “I am in mourning.” “He that dwelleth in this house comfort thee.” “I am excommunicate.” “He that dwelleth in this house put in thy heart repentance, and they shall receive thee.” The words of Rabbi Mayer, to him said Rabbi Jose, “Thou hast acted as though they had transgressed against him in judgment; but, may He that dwelleth in this house put in thy heart that thou hearken to the words of thy neighbours, and they shall receive thee.”

III. Inside of the Mountain of the House was a reticulated wall ten handbreadths high; and in it were thirteen breaches broken down by the Greek kings. The Jews restored, and fenced them, and decreed before them thirteen acts of obeisance. Inside of it was the Chel ten cubits broad, and twelve steps were there. The height of each step was half a cubit, and the breadth half a cubit. All the steps there were in height half a cubit, and in breadth half a cubit, except those of the porch. All the doors there were in height twenty cubits, and in breadth ten cubits, except that of the porch. All the gateways there had doors, except that of the porch. All the gates there had lintels,

except Tadi; there two stones inclined one upon the other. All the gates there were transformed into gold, except the gate Nicanor, because to it happened a wonder, though some said "because its brass glittered like gold."

IV. And all the walls there were high, except the eastern wall, that the priest who burned the heifer might stand on the top of the Mount of Olives and look straight into the door of the sanctuary when he sprinkled the blood.

V. The court of the women was one hundred and thirty-five cubits in length, by one hundred and thirty-five in breadth. And in its four corners were four chambers, each forty cubits square, and they had no roofs; and so they will be in future, as is said, "Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court."* In the four corners of the court there were courts smoking, yet not smoking, since they were roofless. And what was their use?—the south-east one was the chamber of the Nazarites, for there the Nazarites cooked their peace-offerings, and polled their hair; and cast it under the pot. The north-east was the chamber for the wood, and there the priests with blemishes gathered out the worm-eaten wood. And every stick in which a worm was found, was unlawful for the altar. The north-west was the chamber for the lepers. The south-west? Rabbi Eleazar, the son of Jacob, said: "I forget for what it served." Abashaul said, "There they put wine, and oil." It was called the chamber of the house of oil. And it was open at first and surrounded with lattice work, that the women might see from above, and the men from beneath, lest they should be mixed. And fifteen steps, corresponding to the fifteen steps in the Psalms, ascended from it to the court of Israel, upon them the Levites chanted. They were not angular, but deflected like the half of a round threshing-floor.

VI. And under the court of Israel were chambers open to the court of the women. There the Levites deposited their harps, and psalteries, and cymbals, and all instruments of music. The court of Israel was one hundred and thirty-five cubits long, and eleven broad; and likewise the court of the Priests was one hundred and thirty-five cubits long, and eleven broad. And pointed rails separated the court of Israel from the court of the Priests. Rabbi Eleazar, the son of Jacob, said: "There was a step a cubit high, and a da's placed over it; and in it were three steps each half a cubit in height." We find that the Priests' court was two and a half cubits higher than the court of Israel. The whole court was one hundred and eighty-seven cubits in length, and one hundred and thirty-five cubits in breadth, and the thirteen places for bowing were there. Abajose, the son of Chanan, said: "In front of the thirteen gates." In the south near to the west were the upper gate—the gate of flaming, the gate of the first-born—the water-gate. And why is it called the water-gate?—because through it they

* Ezekiel xlvi. 21.

bring bottles of water for pouring out during the feast of tabernacles. Rabbi Eleazar, the son of Jacob, said: "Through it the water returned out, and in future it will issue from under the threshold of the house." And opposite them in the north near to the west the gate of Jochania—the gate of the offering, the gate of the women, the gate of music. And "why was it called the gate of Jochania"?—"because through it Jochania went out in his captivity." In the east was the gate Nicanor and in it two wickets, one on the right, and one on the left, and two in the west, which were nameless.

OUR BEAUTY BE UPON THEE, O MOUNTAIN OF THE HOUSE.

I. The altar was thirty-two cubits square. It ascended a cubit and receded a cubit. This was the foundation. It remains thirty cubits square. It ascended five cubits, and receded one cubit. This is the circumference. It remains twenty-eight cubits square. The place for the horns was a cubit on either side. It remains twenty-six cubits square. The place of the path for the feet of the priests was a cubit on each side. The hearth remains twenty-four cubits square. Rabbi Jose said: "At first it was only twenty-eight cubits square." It receded, and ascended until the hearth remained twenty cubits square; but when the children of the captivity came up, they added to it four cubits on the north, and four cubits on the west like a gamma, it is said; and the altar was twelve cubits long by twelve broad, being a square. One could say it was only "a square of twelve"* as is said. Upon its four sides we learn that it measured from the middle twelve cubits to every side. And a line of red paint girdled it in the midst to separate the blood above from the blood below. And the foundation was a perfect walk along the north side, and all along on the west, but it wanted in the south one cubit, and in the east one cubit.

II. And in the south-western corner were two holes as two thin nostrils, that the blood poured upon the western and southern foundation should run into them; and it commingled in a canal, and flowed out into the Kidron.

III. Below in the plaster in the same corner there was a place a cubit square, with a marble tablet, and a ring fastened in it. Through it they descended to the sewer, and cleansed it. And there was a sloping ascent to the south of the altar thirty-two cubits long by sixteen broad. In its western side was a closet where they put the birds unmeet for the sin offering.

IV. Either the stones of the sloping ascent, or the stones of the altar, were from the Valley of Bethcerem.† And they digged deeper than virgin soil, and brought from thence perfect stones over which iron was not waved. For the iron defiles by touching. And a scratch defiles everything. In any of them a scratch defiled, but the others were lawful. And they whitewashed them twice in the year, once at

* Ezekiel xliii. 16.

† House of the Vineyard.

the Passover, and once at the feast of tabernacles. And the sanctuary was whitewashed once at the Passover. The rabbi said "every Friday evening they whitewashed them with a mop on account of the blood." They did not plaster it with an iron trowel "mayhap it will touch and defile." Since iron is made to shorten the days of man, and the altar is made to lengthen the days of man. It is not lawful that what shortens should be waved over what lengthens.

V. And there were rings to the northern side of the altar, six rows of four each, though some say four rows of six each. Upon them they slaughtered the holy beasts. The slaughter house was at the north side of the altar, and in it were eight dwarf pillars with a beam of cedar wood over them. And in them were fastened iron hooks—three rows to each pillar; upon them they hung up the bodies; and skinned them upon marble tables between the pillars.

VI. The laver was between the porch and the altar, but inclined more to the south. Between the porch and the altar were twenty-two cubits, and there were twelve steps; the height of each step was half a cubit, and its breadth a cubit—a cubit—a cubit—a landing three cubits—a cubit—a cubit, and a landing three cubits; and the upper one a cubit—a cubit, and the landing four cubits. Rabbi Jehudah said "the upper a cubit—a cubit, and the landing five cubits."

VII. The doorway of the porch was forty cubits high, and twenty broad; over it were five carved oak beams. The lower one extended beyond the doorway a cubit on either side; the one over it extended a cubit on either side. It results that the uppermost was thirty cubits, and between each one there was a row of stones.

VIII. And stone buttresses were joined from the wall of the sanctuary to the wall of the porch, lest it should bulge; and in the roof of the porch were fastened golden chains upon which the young priests climbed up, and saw the crowns; as is said, "and the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord."* And over the doorway of the sanctuary was a golden vine supported upon the buttresses. Every one who vowed a leaf, or a berry, or a cluster he brought it and hung it upon it. Said Rabbi Eleazar, the son of Zadok, "it is a fact, and there were numbered three hundred priests to keep it clear."

OUR BEAUTY BE UPON THEE, O ALTAR.

I. The doorway of the sanctuary was twenty cubits in height, and ten in breadth, and it had four doors—two within and two without, as is said—"two doors to the temple and the holy place."† The outside doors opened into the doorway to cover the thickness of the wall, and the inside doors opened into the sanctuary to cover the space behind the doors, because the whole house was overlaid with gold, excepting behind the doors. Rabbi Judah said, "they stood in the middle of the

* Zechariah vi. 14.

† Ezekiel xli. 23.

doorway and like a pivot these folded behind them two cubits and a half; and those two cubits and a half. Half a cubit and a jamb on this side, and half a cubit and a jamb on the other side." It is said "two doors to two doors folding back—two leaves to one door and two leaves to the other."*

II. And the great gate had two wickets—one in the north, and one in the south. Through the one in the south no man ever entered; and with regard to it Ezekiel declared—as is said—"The Lord said unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it, because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut."† The priest took the key and opened the wicket, and went in to the little chamber, and from the chamber to the sanctuary. Rabbi Judah—"he went in the thickness of the wall until he found himself standing between the two gates, and he opened the outside gates from inside, and the inside from outside."

III. And there were thirty-eight little chambers, fifteen in the north, fifteen in the south, and eight in the west. The northern and southern ones were placed five over five, and five over them; and in the west three over three and two over them. To each were three doors. One to the little chamber to the right, one to the little chamber to the left, and one to the little chamber over it. And in the north-eastern corner were five gates, one to the little chamber on the right and one to the little chamber over it, and one to the gallery, and one to the wicket, and one to the sanctuary.

IV. The lowest row was five cubits, and the roofing six cubits, and the middle row six and the roofing seven, and the upper was seven—as is said, "the nethermost chamber was five cubits broad, and the middle six cubits broad, and the third seven cubits broad."‡

V. And a gallery ascended from the north-eastern corner to the south-western corner. Through it they went up to the roofs of the little chambers. One went up in the gallery with his face to the west. So he proceeded all along the northern side till he reached the west. On reaching the west he turned his face southward going along the west side till he reached the south. On reaching the south with his face to the east he went along the south side till he arrived at the door of the upper story, because the door of the upper story opened in the south side; and at the door of the upper story were two cedar beams. By them they went up to the roof of the upper story, and on its summit rails separated between the holy and the holy of holies; and in the attic trapdoors opened to the holy of holies. Through them they let down the workmen in boxes, lest they should feast their eyes in the holy of holies.

VI. The sanctuary was a square of one hundred cubits, and its height one hundred. The foundation six cubits, and the height of the wall forty cubits, and the string course§ one cubit, and the rain

* Ezekiel xli. 24.

† xlv. 2.

‡ 1 Kings vi. 6.

§ Curiously graven and gilt.

channel two cubits, and the beams one cubit, and the covering plaster one cubit; and the height of the upper story was forty cubits, and the string course one cubit, and the rain channel two cubits, and the beams one cubit, and the covering plaster one cubit, and the battlement three cubits, and the scarecrow one cubit. Rabbi Judah said "the scarecrow was not counted in the measurement, but the battlement was four cubits."

VII. From east to west were one hundred cubits. The wall of the porch five, and the porch eleven, and the wall of the sanctuary six, and the interior forty, and the partition space between the vails one, and the holy of holies twenty cubits; the wall of the sanctuary was six, and the little chamber six, and the wall of the little chamber five. From north to south were seventy cubits. The wall of the gallery five, the gallery three, the wall of the little chamber five, the little chamber six, the wall of the sanctuary six, its interior twenty; the wall of the sanctuary six, the little chamber six; the wall of the little chamber five, the place for the descent of the water three, and the wall five cubits. The porch was extended beyond it fifteen cubits in the north, and fifteen in the south; and this space was called "the house of the instruments of slaughter," because the knives were there deposited. And the sanctuary was narrow behind and broad in front and it was like a lion, as is said, "Ho! Ariel the city where David dwelt,* as a lion is narrow behind and broad in front, so the sanctuary is narrow behind and broad in front."

OUR BEAUTY BE UPON THEE, DOOR OF THE SANCTUARY.

I. The length of the whole court was one hundred and eighty-seven cubits; the breadth one hundred and thirty-five. From east to west one hundred and eighty-seven. The place for the tread of the feet of Israel was eleven cubits; the place for the tread of the priests eleven cubits; the altar thirty-two; between the porch and the altar twenty-two cubits; the temple one hundred cubits; and eleven cubits behind the House of Atonement.

II. From north to south one hundred and thirty-five cubits; from the sloping ascent to the altar sixty-two; from the altar to the rings eight cubits; the space for the rings twenty-four; from the rings to the tables four; from the tables to the pillars four; from the pillars to the wall of the court eight cubits. And the remainder lay between the sloping ascent and the wall and the place of the pillars.

III. In the court were six chambers—three in the north and three in the south. In the north the chamber of salt—the chamber of Parva—the chamber of washers. In the chamber of salt they added salt to the offering; in the chamber of Parva they salted the skins of the offering; and upon its roof was the house of baptism for the high priest on the day of atonement. In the chamber of washers they cleansed the inwards of the offerings; and from thence a gallery extended up to the top of the house of Parva.

* Isaiah xxix. 1.

IV. In the south were the chamber of wood—the chamber of the captivity—and the chamber of hewn stone. The chamber of wood—said Rabbi Eleazar the son of Jacob, “I forget for what it served.” Abashaul said, “the chamber of the high priest was behind them both, and the roof of the three was even. In the chamber of the captivity was sunk the well with the wheel attached to it, and from thence water was supplied to the whole court. In the chamber of hewn stone the great sanhedrim of Israel sat, and judged the priesthood, and the priest in whom defilement was discovered clothed in black and veiled in black went out and departed; and when no defilement was found in him clothed in white and veiled in white he went in and served with his brethren the priests. And they made a feast-day because no defilement was found in the seed of Aaron the priest, and thus they said “Blessed be the place; blessed be he since no defilement is found in the seed of Aaron; and blessed be He who has chosen Aaron and his sons to stand and minister before the Lord in the house of the Holy of Holies.”

OUR BEAUTY BE UPON THEE, WHOLE COURT; AND COMPLETION TO
THEE, TRACT MEASUREMENTS.

NOTE.—The Committee are not responsible for the accuracy of the above translation, which is printed *verbatim* from the pamphlet presented by Captain Warren.

REMARKS ON THE CLIMATE OF JERUSALEM.*

FROM OBSERVATIONS MADE BY DR. THOMAS CHAPLIN, FOR THREE YEARS AND FOUR MONTHS, BEGINNING 1ST NOVEMBER, 1863, AND ENDING 28TH FEBRUARY, 1867.

Lat. 31° 46' 45" N.; Long. 35° 13' 0" E.; Height above the Sea, 2,500 feet. Hour of Observation, 9 a.m.

BY ALEXANDER BUCHAN, SECRETARY TO THE SCOTTISH METEOROLOGICAL SOCIETY.

WHILE on a tour through Palestine in the spring of 1863, Dr. Keith Johnston, the Society's honorary secretary, made arrangements with Dr. Thomas Chaplin for making meteorological observations at Jerusalem. The Board of Trade most cordially co-operated with the Society in the supply of instruments, and forwarded to Dr. Chaplin first two standard barometers, and then other two to replace the former ones, which had been broken, or otherwise rendered useless. All the instruments sent were verified. The thermometers have been kept in a louver-boarded box of the pattern designed by Mr. Thomas Stevenson, C.E., and in extensive use among the Society's observers. Thus

* Reprinted by permission from the *Journal of the Scottish Meteorological Society*. A second *resumé* of Dr. Chaplin's observations for this society is in process of preparation, and has been also kindly promised for this journal.