

an excavation at the well of Elias, with a view of seeing whether the spring affords a sufficient amount of water to furnish a supply for the town of Haifa, in view of the change contemplated by the Government of moving the seat of the Mutessarifik from Acre to this place. The water enters the well through an apparently natural tunnel, but has no outlet from the well itself, which thus becomes a sort of backwater, the native tradition being that the spring is much further up, and is in fact the source of a small rivulet, which, after an underground course, reappears in the gardens below Haifa, and forms there a small lagoon. We first endeavoured to strike this stream about 20 yards below the well, down the wâdy, but, beyond finding some cut stones at a considerable depth, made no discovery. We then dug in the immediate neighbourhood of the well, and came upon the roof of an artificial tunnel; on opening this we found it completely filled with the soil, which had silted into it, and at a depth of 7 feet from the surface came upon the stone floor in which a channel had been cut for the water. As the water in the well was, however, now 4 inches lower than this channel, we have had to take it up. We followed this tunnel for 10 yards; the roof was arched and the sides built of stone, both hewn and unhewn, but without cement. Altogether, we cleared a channel 30 yards long and 8 feet deep, into which we let the water; but the operation of following up the channel, by which it reaches the well, and in which it somewhere loses a good deal of its volume, is not yet sufficiently completed to enable us to decide whether it will be worth conveying to Haifa, a distance of over three miles.

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BETH HABBECHEREH, OR THE CHOSEN HOUSE.

CHAPTER I.

1. It was an affirmative command¹ to make a house for the Lord suitable for offering in it the offerings, and celebrating the feasts thereat, three times in a year, as is said, "and let them make me a Sanctuary" (Exod. xxv, 8). The Tabernacle made by Moses our master has already been described in the *Book of the Law*. It was temporary as is said "for ye are not as yet come," &c. (Deut. xii, 9).

2. After the *children of Israel* entered the *promised land*,² they placed the tabernacle at Gilgal for fourteen years, whilst they subdued and divided *the land*. And thence they came to Shiloh and built there a house of stones, and spread the curtains of the Tabernacle over it, and it was not roofed there. The Tabernacle of Shiloh stood 369 years, and after the death of Eli it was destroyed, and they came to Nob, and there built a Sanctuary. After the death of Samuel *this* was destroyed, and they came

¹ מצות עשה. The Rabbis enumerate 613 commandments, of which 248 are מצות עשה, *præcepta affirmantia*, and 365 מצות לא תעשה, *præcepta prohibentia*.

² "Three commands were given to Israel on their entrance into the land: to set up a king over them; to cut off the seed of Amalek; and to build the chosen house."—Sanhedrim 20 b.

to Gideon and built there a Sanctuary, and from Gibeon they came to the eternal house, and the days of Nob and Gibeon were 57 years.

3. After the Sanctuary was built at Jerusalem, all the other places were unlawful for building in them a house for the Lord and offering in them offerings (Deut. xii, 11, 14). And no other was called a house for all generations, except that at Jerusalem only and on Mount Moriah,³ of which it is said, "then David said, this is the house of the Lord God, and this is the altar of the burnt offering of Israel" (1 Chron. xxii, 1), and he said "this is my rest for ever." (Psalm cxxxii, 14.)

4. The building which Solomon built has been already described in the *book of Kings*, and the building to be built in the future, although it is written in *Ezekiel*, is not fully described and explained. The men of the second house (which they built in the days of Ezra) built it like the building of Solomon, and after the appearance of the things⁴ explained in *Ezekiel*.

5. And these are the things which were fundamental in the building of the house.⁵ They made in it a holy *place*, and a holy of holies, and there was in front of the holy *place* a certain place which was called the porch, and these three were called הֵיכָל, *hekhal*, the Temple.⁶ And they made

³ Zevachim xiv, 4. "Before the Tabernacle was erected the high places were permitted, and the priestly functions were performed by the first-born of families. After the erection of the Tabernacle the high places were forbidden, and the priestly functions were performed by the priests; the most holy offerings were eaten within the hangings, the less holy in all the camp of Israel. 5. When they came to Gilgal and made the high places lawful; the most holy offerings were eaten within the hangings, the less holy in any place. 6. When they came to Shiloh high places were forbidden. There was no roof to the Tabernacle there, but a house of stones below and curtains above. And this was the 'rest.' (Deut. xii, 9.) The most holy offerings were eaten within the hangings, and the less holy and the second tithes in any place from which *Shiloh* could be seen. 7. When they came to Nob and Gibeon, they permitted the high places; the most holy offerings were eaten within the hangings, and the less holy in all the cities of Israel. 8. And when they came to Jerusalem, high places were forbidden, and were never afterwards permitted, and this was the 'inheritance.' (Deut. xii, 9.) The most holy offerings were eaten within the hangings (*i.e.*, the wall of the court), and the less holy and the second tithes within the wall" (of Jerusalem—*Rashi*). The Gamara adds (*Zev.* 118 *b.*): "The Rabbis teach that the days of the Tabernacle of the congregation in the wilderness were forty years, less one; the days of the Tabernacle of the congregation at Gilgal fourteen; seven whilst they were subduing, and seven whilst they were dividing, *the land*, the days of the Tabernacle of the congregation at Nob and Gibeon fifty-seven. It remained at Shiloh three hundred and seventy years less one."

⁴ Or "in some things like."

⁵ Cf. Middoth ii, 5; iii, 1; iv, 2.

⁶ הֵיכָל, *Hekhal* = *naos* in its wider sense, as in Josephus, B. J. V, v, 3. It were to be wished that the precision of nomenclature here aimed at by our author had always been observed. But this is far from being the case. The

another outer boundary surrounding the temple distant from it like the hangings of the court of the *Tabernacle* which was in the wilderness, and all that was surrounded by this boundary,⁷ which corresponded⁸ to the court of the *Tabernacle* of the congregation was what was called the court, and the whole was called the Sanctuary.⁹

6. And they made vessels¹⁰ for the Sanctuary, an altar for burnt sacrifices and other offerings, and a sloping ascent by which they went up to the altar, and its place was in front of the porch, a little¹¹ to the south; also a laver with its base, to sanctify¹² from it the hands and feet of the priests for the service, and its place was between the porch and the altar, a little to the south, so that it was on the left of a person entering the Sanctuary; also they made an altar for incense, and a candlestick and a table, which three were inside the holy *place*, in front of the holy of holies.

7. The candlestick stood on the south, to the left of a person entering, and the table on which was the shewbread to the right, and both of them on the outer side of the Holy of Holies, and the altar of incense stood between them both a little to the outside.¹³ And they made within¹⁴ the court boundaries marking the limits of Israel and of the Priests¹⁵ and they built there houses for the other requirements of the Sanctuary, and each of these houses was called a chamber.¹⁶

8. When they built the Temple and the court, they built of large stones, and if they did not find stones, they built of bricks.¹⁷ And they

Talmud repeatedly speaks of the porch and the temple אֱלוֹם וְהִיכָל (Yoma 12 a, Megillah 26 a), and Maimonides himself has elsewhere distinguished between the הִיכָל and the Holy of Holies (*infra*, vii, 22).

⁷ Exodus xxxviii, 9.

⁸ כַּעֲיִן "like the appearance of."

⁹ Cf. Middoth ii, 3; iv, v, for the contents of thi paragraph. The concluding sentence "and the whole was called the Sanctuary," מִקְדָּשׁ, *mikdash*, is an inference from such passages as Middoth i, 1.

¹⁰ Pots, pans, shovels, tongs, instruments of music, &c. The word *Kelim*, כְּלִים has a very wide signification. Cf. Exodus xxvii, 19.

¹¹ Literally "drawn to the South."

¹² To wash.

¹³ Literally "the altar of incense drawn from between them both towards the outside." In Yoma, 33 b, it is said "we are taught that the table was on the north two cubits and a half from the wall, and the candlestick on the south two cubits and a half from the wall. The altar was between and stood in the middle drawn towards the outside," *i.e.*, towards the porch.

¹⁴ Literally "in the midst or inside."

¹⁵ Middoth ii, 6.

¹⁶ לִשְׂכָּה *liskah*. Middoth i, 1, 5, 6; v, 4, and in very many other places in the Talmud.

¹⁷ The opinion that bricks were employed in the construction of the Temple appears to be derived from a passage in *Mechilta* (מְזוּבַח אֲרָמָה, page 74, Friedmann's edition, Vienna 1870), where, commenting on Exodus xx, 25, it is argued "thou wilt make me an altar of stone" is a permission, not a duty; and what but this does it teach? that if it is desired to make an altar of stone, let it

did not cut the stones of the building in the mountain of the house, but they cut and fitted them outside, and afterwards brought them in for the building, as it is said "great stones, costly stones, *and* hewed stones, to lay the foundation of the house" (1 Kings v, 17) and, "neither hammer nor axe, nor any tool of iron was heard in the house while it was in building"¹⁸ (1 Kings, vi, 7).

be made of stone; if of bricks, let it be made of bricks. And if this power of election was permitted in the case of the altar (which was peculiarly sacred), *à fortiori* it might be permitted in reference to everything else (כל הכלים, *every vessel*) in the Sanctuary. Yet it is to be observed that the opinion here expressed in reference to the passage "thou wilt make me an altar of stone" was not regarded as authoritative. (*Vide infra*, i, 13.)

¹⁸ Mechilta, p. 74. The rabbinical writers appear always to assume that in the building of the second temple, as in the building of the first, the stones were not cut and dressed on the spot. The great pillar lying within the Russian compound at Jerusalem, which not improbably was intended for Herod's cloisters, has its upper surface partially dressed, and the discovery of a flaw appears to have caused it to be abandoned before completion. Another pillar of about the same size, smoothed on as much of the surface as could be reached before the stone was separated from the rock, was discovered a few years ago about 200 yards south-west from the same spot, and it hence appears probable that the great stones of the later temple were dressed in the quarry. The pillar of smaller size which may be seen still joined to the rock on the north of the old road to Lifta, although cut into shape, has not been smoothed.

In Sotah, 48 *b*, is the following passage bearing upon this subject: "After the Holy House was destroyed the worm Shamir ceased," &c. (Mishna ix, 12). The Rabbis teach that it was by means of the Shamir that Solomon built the Holy House, as is said, "and the house when it was in building was built of perfect stone from the quarry" (*unbehaene Steine des Steinbruchs*—Gesenius) (1 Kings vi, 7). The words are to be interpreted literally. The words of Rabbi Judah Rabbi Nehemiah said to him. Is it possible to say so, when it has been said, all these stones were "costly stones, &c., sawed with a saw?" (1 Kings vii, 9), and if so, how are we taught to say that there "was not heard in the house the sound of hammer, &c., while it was in building?" (1 Kings vi, 7). Because they prepared the stones outside, and brought them in. (*Cf.* Mechilta, ch. מִזְבַּח אֲרָמָה.)

Rab said, "the words of R. Judah appear to refer to the stones of the Sanctuary, and the words of R. Nehemiah to the stones of his (Solomon's) house. And in reference to the opinion expressed by R. Nehemiah, for what purpose did the Shamir come? It was required for this, as we are taught, that those stones (*the stones of the breast-plate*), were not written with ink, because it is said "like the engravings of a signet" (Exodus xxxix, 14). And they did not engrave them with a chisel, because it is said "in their fulness" (in closings A. V.) (Exodus xxxix, 13), but they wrote upon them with ink and showed the worm to them from the outside, and they became opened by themselves just as a fig becomes opened in the hot days, and there was no loss of substance; like a plain which becomes channeled in the days of the great rains without loss. The Rabbis teach that the Shamir was a creature like a barley corn, and was created in the six days of the Creation, and there was no hard thing that could stand before it. How did they preserve it? They wrapped it in a mass (literally

9. And they did not build in it any projection of wood, but either of stones, or of bricks and lime; and in all the court they made no porches (*exhedræ*) of wood, but either of stones or of bricks.¹⁹

10. And they paved the whole court with costly stones, and if a stone was dislodged, notwithstanding that it remained in its place, it was profane so long as it moved, and it was unlawful for the officiating priest to stand upon it at the time of the service until it was fixed in the earth.²⁰

11. And it was a command to strengthen in the best manner possible

sponge) of wool, and put it into a leaden casket filled with barley bran." This worm is said by R. David to have been brought by an eagle from Paradise (Buxtorf. Lex. Talm. שׂמיר).

¹⁹ This is founded upon Deut. xvi, 21, which by the Talmudists is held prohibit the placing any wooden erection near the altar (Tamid 28 *b*). Two difficulties arise out of this passage, namely, 1, that there was in the south side of the court a chamber of wood (Midd. v, 4), and 2, that there was, according to Middoth, our author, and other writers, a wooden balcony surrounding the inside of the court of the women. The first is met by supposing that the chamber in the court was not constructed of wood, but was for the storing of (picked) wood (Midd. ii, 5) for the altar; and in reference to the second, it is suggested, 1, that the expression "near unto the altar of the Lord" was applicable only to that portion of the temple which was inside of the gate Nicanor, and 2, that the balconies for the women were only temporary, being put up for the rejoicings at the Feast of Tabernacles which took place in the *beth hashshaavah* which was in the court of the women. (Succah v, 1; Piske Toseph. ad Midd.) The beams of cedar wood which passed between the front of the temple and the porch, and the cedar roofs of the little pillars by the slaughtering place, were not considered to be projections. For the *exhedra* in the court, see Tamid i, 3, where it is related that the priests and their overseer, when they passed out of Moked into the court early in the morning, divided into two companies, the one going by the *exhedra* towards the east, and the others going by the *exhedra* towards the west." The Gamara explains that these *exhedra* were of masonry. Once in seven years, on the first day of the Feast of Tabernacles, a pulpit of wood was erected in the court of the women, from which the king read portions of the law (Sotah vii, 8).

²⁰ Zevachim ii, 1, 24 *a*. A priest (whilst receiving the blood), might not sit nor stand upon any vessel, or upon a beast, or upon the foot of a fellow-priest. If he chose to stand upon one leg whilst performing his service he was at liberty to do so, but not when he had no service to perform. In connection with the stones of the pavement the student of the Mishnas will remember the story in Shekalim vi, 2: "It happened that as a priest was engaged in his duties he noticed that *one part of the pavement* was changed in appearance from the rest. He came and told his companions, but before he could finish the account he died, and they knew that there the ark was certainly hidden." This priest had a blemish, and was employed in picking wood for the altar (Midd. ii, 5), and it was in consequence of this tradition that the families of Gamaliel and Hananiah were accustomed to make obeisance towards the chamber of wood in the court of the women.

the building, and to raise it as high as the means of the congregation permitted, as is said (Ezra, ix, 9) "to set up the house of our God." And they adorned and beautified it according to their power, and if they were able to overlay it with gold²¹ and to magnify the work of it, lo, that was a good deed!²²

12. They did not build the Sanctuary by night, as is said (Numb. ix, 15), "on the day that the tabernacle was reared up," by day they reared it up, not by night.²³ And they were employed in building from the rising of the morning until the stars came out.²⁴ And all were obliged to assist in the building, both by their own individual exertions and by their means, men and women, as in the Sanctuary in the wilderness.²⁵ They did not intermit the instruction of children in the schools for the building,²⁶ nor did the building of the Sanctuary annul a feast day.

13. They made the altar of stone²⁷ masonry only, and that which is said in the Law, "an altar of earth thou shalt make unto me" (Exod. xx, 24), means that it should be joined to the earth, that they should not build it either upon arches, or over cavities,²⁸ and that which is said, "if thou wilt make me an altar of stone" (Exod. xx, 25), tradition teaches that this is not a permission but an obligation.²⁹

²¹ Solomon overlaid the whole house, the altar, the doors, the cherubim, and the floor of the house with gold. (1 Kings vi, 22, 28, 30, 32.)

²² מצוה. Literally "a commandment," a good deed prescribed by the law.

²³ Shevuoth 15 b.

²⁴ Nehemiah iv, 21.

²⁵ Exodus xxxv, 22, 25; xxxvi, 8.

²⁶ Shabbath 119 b. "They did not intermit the instruction of children in the schools, even for the building of the Sanctuary."

Shevuoth 15 b. The work of building the Sanctuary being of less importance than keeping a feast-day was intermitted until the feast-day was over.

²⁷ Some copies wrongly read here אבנים גזית, *hewn stones*.

²⁸ Mechilta 73 a. Rabbi Ishmael said, "an altar of earth thou shalt make unto me—an altar joined to the earth thou shalt make unto me, thou shalt not build it upon arches or upon pillars." The compilers of the Gamara adopted this opinion (Zevachim 58 a, and 61 b), and Maimonides has followed the Gamara.

²⁹ Mechilta 73 b. "Rabbi Ishmael said every 'if' in the Law is a permission, not an obligation, except three:—

1. Leviticus ii, 14. "And if thou offer an offering of thy first-fruits," this is an obligation. "If thou sayest is it obligation or only a permission?" we are taught to say "thou shalt offer for the meat-offering of thy first-fruits" (Exod. ii, 14 b), which is an obligation, not a permission.

2. Exodus xxii, 25. "If thou lend money to any of my people," &c., this is an obligation, and if thou sayest "is it an obligation or only a permission?" we are taught to say "thou shalt surely lend him" (Deut. xv, 8), which is an obligation, not a permission.

3. Exodus xx, 25. "If thou wilt make me an altar of stone;" this is an obligation, and if thou sayest "is it an obligation or only a permission?" we are taught to say "thou shalt build of whole stones" (Deut. xxvii, 6), which is an obligation, not a permission. (Cf. note 1, page 29.)

14. Every stone which had a flaw in it sufficient to arrest the finger nail, like the knife for slaughtering,³⁰ lo, that was unlawful for the sloping ascent and for the altar,³¹ as is said "thou shalt build the altar of the Lord thy God of whole stones" (Deut. xxvii, 6). And whence did they bring the stones of the altar? From virgin earth,³² they dug until they came to a place in which it was evident there had been no work or building, and they brought out the stones from it, or from the great sea,³³ and built with them. And the stones of the temple, and of the courts were also perfect stones.³⁴

³⁰ Few Jewish observances have been held to be of greater importance than the use of a very sharp knife for slaughtering. Whoever slaughtered without first causing his knife to be examined before a rabbi was liable to excommunication (Cholin 18 a). One of several methods of examining the knife is by drawing its edge over the finger nail (*ibid.* 17 b, where the subject is discussed at length). "And what constituted a flaw in the altar?" As much *unevenness of surface* as arrested the finger-nail. They repeat, what constituted a flaw in the altar? R. Simeon ben Jochai said as much as a handbreadth. R. Eleazer ben Jacob said as much as an olive. There is here no contradiction. This (the opinions of R. Simeon and R. Jacob) refers to the lime, and that (the opinion first expressed) to the stones (Cholin 18 a).

³¹ That the same rule applied to the sloping ascent as to the altar appears from Middoth iii, 4.

³² "The virginity of the earth," מן בתולת הקרקע, Middoth iii, 4.

³³ In the Tosefoth to Cholin (18 a) it is enquired how they built the altar of smooth stones since they were not permitted to use an iron instrument for smoothing them, and the *shamir* could not make them so smooth that the finger-nail would not be arrested in passing over them, and says that the meaning of the passage in Zevachim (54 a) is that they built of small stones in which was no flaw, like the stones of a torrent, נהל. The notion that stones were brought from "the great sea" appears to depend upon the interpretation of the word מפולמות (Zevachim 54 a), which is from a root signifying *fresh, moist*. "Bohu, בהו (A. V., *void*, Genesis i, 2), means those recent stones which were sunk in the abyss, and from which the waters flowed" (Chagigah 12 a); and the gloss says, מפולמות (the word in question), has the meaning of moist or recent, ליחלוך.

³⁴ Maimonides does not mean here by the expression אבנים שלימות "perfect stones," that the stones of the temple and courts were not hewn, but that they were highly finished. (Cf. Tamid 26 b, and the gloss; also Sotah 48 b, quoted above, and Mechilta 74.)

"He that did not see the Sanctuary, with its buildings, never saw beautiful building. Which building was it? Abai said, and some say that R. Khasdai said that was the building of Herod. Of what did he build it? Rabba said באבני שישא ומרמרא, of different kinds of marble. Some say באבני שישא ומרמרא כוחלי ומרמרא, of coloured marble, and white marble. One lip projected and one lip receded in order that it might receive the lime (plaster). He thought to overlay it with gold, but the Rabbis said to him let it be, it is very beautiful so, for its appearance is like the waves of the sea" (Succah 51 b; Baba Bathra 4 a). The gloss of Rashi adds "שישא, *shisha*, coloured marble, neither white nor

15. Stones of the temple and courts which became broken or cut were unlawful, and they could not be redeemed, but wherelaid by and preserved.³⁵ Every stone which iron had touched, even though it was not cut, became unlawful for the building of the altar, and the building of the sloping ascent,³⁶ as is said "for if thou lift up thy tool upon it thou hast polluted it" (Exod. xx, 25), and whoever should build a stone which iron had touched into the altar was beaten, as is said "thou shalt not build it of hewn stone" (Exod. xx, 25); and whoever built in a stone with a flaw transgressed an affirmative command.³⁷

16. A stone which became broken or touched by iron after being built into the altar or the sloping ascent was unlawful, and the rest were lawful. They whitened the altar twice a year at Passover, and at the Feast of Tabernacles. And when they whitened it, they whitened it with a cloth, and not with an iron trowel, lest it should touch a stone and defile.³⁸

17. They did not make stairs to the altar, as is said "neither shalt thou go up by steps unto mine altar" (Exod. xx, 26), but they built a kind of mound on the south of the altar diminishing and descending from the top of the altar to the ground, and this is what was called *Kelesh*,³⁹ and whoever ascended by steps to the altar was beaten. And whoever should pull down a stone from the altar or from any part of the temple, or from between the porch and the altar with the view of injuring it was beaten, as is said "Ye shall overthrow their altars," &c., and "ye shall not do so unto the Lord your God"⁴⁰ (Deut. xii, 3, 4).

black, but a kind of yellow, ירוק, called in the barbarian tongue *bis*. מרמרה, *marmora*, white marble. כוחל, *Kochala*, marble coloured, as if stained. "One lip projected," one row of stones went in and one went out. "Like the waves of the sea," because the stones differed in appearance one from another, and the eye in contemplating them moved to and fro, and they appeared like those waves of the sea which are moved and agitated."

³⁵ That is, they could not be sold or used for any other purpose (Tosefta Megillah, ch. 2).

³⁶ Middoth iii, 4.

³⁷ Deuteronomy xxvii, 6. "Thou shalt build the altar of the Lord thy God of whole stones."

³⁸ Middoth iii, 4. It happened once at the Feast of Tabernacles that the officiating priest poured the water upon his leg, and the people pelted him with their lemons ("and with stones," gloss) and caused a flaw in the horn of the altar, which they stopped up with a mass of salt (Succah 48 b; Zevach. 62 a).

³⁹ Middoth iii, 4; Zevachim 62 b. "The *Kelesh* was on the south of the altar."

⁴⁰ Sifre, page 87, Friedmann's edition, Vienna, 1864. Whence do we learn that to take away a stone from the Temple, or from the altar, or from the courts is a transgression of a negative commandment? The doctrine is to say "ye shall overthrow their altars," and "ye shall not do so unto the Lord your God" (Deut. xii, 3, 4). Why Maimonides has here mentioned the space between the porch and the altar instead of the courts, does not appear. In the corresponding passage in his treatise, יסורי התורה, 6, 7, he has "from the altar, or from the Temple, or from the rest of the court."

18. The candlestick and its vessels, the table of *shewbread* and its vessels, and the altar of incense and all the vessels of service, they made of metal only. And if they were made of wood, or bone, or stone, or of glass, they were unlawful.⁴¹

19. If the congregation קהל was poor, they made them even of tin, and if they became rich, they made them of gold, even the basins, and the flesh hooks, and the shovels of the altar of burnt-offering. And if the community had the power, they made the measures of gold. Even the gates of the court they covered with gold if they were able.⁴²

20. All the vessels of the *Sanctuary* were made expressly for sacred use, and such as were made for ordinary purposes could not be used for sacred purposes. Sacred vessels which had not yet been used for sacred purposes might be used for ordinary purposes, but after they had been used for sacred purposes, it was unlawful to use them for ordinary purposes. Stones and beams cut for a synagogue could not be employed for a building in the mountain of the house.⁴³

CHAPTER II.

1. THE position of the altar was determined with great care,¹ nor did they ever change it from its place, as is said, "this is the altar of the burnt offering for Israel" (1 Chron. xxii, 1). And in the sanctuary Isaak our father was bound, as is said, "and get thee into the land of Moriah" (Gen. xxii, 2), and it is said in the Chronicles (2 iii, 1), "then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite."

2. And it is a constant tradition² that the place in which David and Solomon built the altar in the threshing-floor of Araunah is the place in which Abraham built the altar and bound upon it Isaac. And it is the place in which Noah built when he went out of the ark, and

⁴¹ The question of what material it was lawful to make the candlestick is discussed in Menachoth 28 b. The prevailing opinion of the Rabbis was that if made of wood, or of bone, or of glass, it was unlawful.

⁴² "Because they saw the flesh-hooks were of iron they covered them with tin; when they became rich they made them of silver; and when they again became rich they made them of gold" (Menachoth 28 b; Avodah Zarah 43 a; Rosh Hashshanah 24 b). "Monbaz (Monobasus) the king made all the handles of the vessels of the Day of Atonement of gold, and Helena, his mother, made the candlestick of gold which was at the door of the temple" (Yoma iii, 10). That the gates of the court were covered with gold is related in Middoth ii, 3.

⁴³ The authority for this paragraph is Tosefta Megillah c, 2. But in the Tosefta there is no mention of stones, &c., prepared for a synagogue; the passage runs, "stones and beams cut for an ordinary building," &c.

¹ "Three prophets came up with them from the captivity . . . one testified to them respecting the place of the altar" (Zevachim 62 a).

² מסורת ביד הכל. A tradition by the hand of all.

it is the altar upon which Cain and Abel offered, and there [כֶּנֶף] the first Adam offered an offering³ after he was created, and from there he was created. The wise men have said that Adam was created from the place of his redemption.⁴

3. The measures of the altar were carefully studied and its form was known traditionally. And the altar which the sons of the captivity built they made like the appearance of the altar which is to be built in the future, and nothing is to be added to its measure nor diminished from it!⁵

4. And three prophets came up with them from the captivity; one testified to them respecting the place of the altar, one testified to them respecting its measures, and one testified to them that they should offer upon that altar all the offerings, even though there was no house there.⁶

5. The altar which Moses made, and *that* which Solomon made, and *that* which the children of the captivity made, and *that* which is to be made in the future all are ten cubits high, each one of them, and that which is written in the Law, "and the height thereof *shall be* three

³ Pirke R. Eliezer, ch. 31; Yalkut Simeon, וִירַא אֱלֹיִם, 101. The latter does not mention Adam but only Cain, Abel, and Noah.

⁴ "And the Lord God formed man of the dust of the ground" (Genesis ii, 7). "Rabbi Judah ben Pazy said the Holy One, blessed be He, took one spoonful, מִלֵּא תַרְוּד אֶתֶר, from the place of the altar and created from it the first Adam" (Jerus. Nazir 56 a, 2 (19 a)). תַרְוּד has been used as synonymous with לֵוָן, the famous incorruptible bone from which the body is to be rehabilitated at the Resurrection (Buxtorf Lex. Talm. 2646).

"The learned Rabbins of the Jews
Write there's a bone, which they call *leuz*,
I' th' rump of man, of such a virtue,
No force in nature can do hurt to;
And therefore at the last great day,
All th' other members shall, they say,
Spring out of this, as from a seed
All sorts of vegetals proceed;
From whence the learned sons of art
O's sacrum justly stile that part."—*Hudibras*, iii, 2.

⁵ Cf. Menachoth 97 and 98.

⁶ Zevachim 62 a. "Three prophets came up with them from the captivity; one who testified to them respecting the altar, and one who testified to them respecting the place of the altar, and one who testified to them that they should offer offerings even though there was no house . . . Rabbi Eliezer ben Yacob said three prophets came up with them from the captivity, one who testified to them respecting the altar and the place of the altar, and one who testified to them that they should offer offerings, even though there was no house, and one who testified to them respecting the law, that it should be written in the Assyrian character [*i.e.* square Hebrew]." These prophets were Haggai, Zechariah, and Malachi (Rashi).

cubits" (Exod. xxvii, 1), *refers to the place of the pile [fire] only.* And the altar which the children of the captivity made, and also that which is to be built in the future, the measure of its length and of its breadth is two and thirty cubits by two and thirty cubits.⁸

6. Of the ten cubits in the height of the altar some were of five handbreadths and some of six handbreadths, and all the rest of the cubits of the building were of six handbreadths, and the height of the whole altar was fifty-eight handbreadths.⁹

7. And thus was its measure and its form. It rose five handbreadths and receded five; this was the foundation. The breadth was now thirty

⁷ Zevachim 59 *b*. The doctrine is that the words "and three cubits the height thereof" [Exod. xxxviii, 1], are to be taken literally. The words of Rabbi Judah. Rabbi Jose said "it is said here 'foursquare,' and it is said there 'four-square' [Exod. xxxvii, 25, in reference to the altar of incense], as there its height was twice its length, so here twice its length." Rabbi Judah said to him, "and is it not said 'and the court an hundred cubits' [Exod. xxvii, 18; xxxviii, 9], and 'the height five cubits,' &c. [Exod. xxxviii, 18]. Possibly the priest standing upon the top of the altar performing his service all the people could see him from without." Rabbi Jose said to him, "and is it not said 'and the hangings of the court, and the curtain of the door of the court, which is by the tabernacle and by the altar' [Numb. iii, 26], as the tabernacle *was* ten cubits [Exod. xxvi, 16], so also the altar was ten cubits, and it is said 'the hangings of one side fifteen cubits' (Exod. xxvii, 14), and what is the meaning of what we are taught to say 'five cubits?' from the border of the altar upward; and what is the meaning of what we are taught to say 'and three cubits its height?' from the border of the circuit סוּבֵּב upward." Rashi adds this comment, "from the border of the altar upward: upward from the altar its height was five cubits. From the border of the circuit upward: to the place of the horns [three cubits] and downward from it six cubits, and the height of the horn a cubit," which make up the ten. For the height of Solomon's "altar of brass" see 2 Chronicles iv, 1; for that of the altar to be built in the future, Ezekiel xliii, 14, 15.

⁸ Middoth iii, 1. In Ezekiel xliii, 16, it is said "and the altar *shall be* twelve cubits long, twelve broad, square in the four squares thereof," and the Talmudists in reference to this passage say "it might be that it was only twelve by twelve, but when he said 'in the four squares thereof' it is understood that from the middle he measured twelve cubits to each side." (Menachoth 97 *b*; Zevachim 59 *b*; *cf.* Lightfoot 1131). This measurement refers to the upper part of the altar [אַרְיֵל, Ariel], and if correct, the lower part, or foundation, would of course be of the dimensions given in the text, namely thirty-two cubits by thirty-two.

⁹ Menachoth 97 *a*. "It is taught there (Kelim xvii, 9), that Rabbi Meyer said all the cubits of the Sanctuary were medium cubits, except those of the golden altar, and the horn, and the circuit, and the foundation. Rabbi Judah said the cubit of the building was six handbreadths, and that of the vessels five." Rashi explains that the horn, circuit, and foundation are those of the altar of burnt-offering, and that the medium cubit was of six handbreadths. The question of the number of handbreadths in the various parts of the altar is then discussed at length. "The altar, how many *handbreadths* had it? Fifty-eight" (*ibid.* 98 *a*). The handbreadth was four fingerbreadths.

cubits and two handbreadths by thirty cubits and two handbreadths. It rose thirty handbreadths and receded five handbreadths, this was the circuit. It rose eighteen handbreadths, this was the place of the pile. Its breadth was now twenty-eight cubits and four handbreadths by twenty-eight cubits and four handbreadths.¹⁰ It rose eighteen handbreadths, and there receded at the corner of the eighteen¹¹ *handbreadths* a square hollow structure at each of the four corners,¹² and the place of the horns was a cubit on this *side* and a cubit on that side all round, and also the place of the feet of the priests a cubit all round, so that the breadth of the place of the pile was twenty-four cubits and four handbreadths by twenty-four cubits and four handbreadths.

8. The height of each horn was five handbreadths, and the square of each horn a cubit by a cubit, and the four horns were hollow within,¹³ and the height of the place of the pile was eighteen handbreadths, so that half the height of the altar from the end סוף of the circuit downward¹⁴ was twenty-nine handbreadths.¹⁵

9. A red line encircled the middle of the altar (six handbreadths below the end of the circuit) to divide between the upper and the lower bloods,¹⁶ and its height from the earth to the place of the pile was nine cubits less a handbreadth.¹⁷

¹⁰ Menachoth 97 b; cf. Midd. iii, 1. The difference between the measurements given in the Gemara of Menachoth and those given in Middoth arises from the difference in the length of the cubits. The compilers of the Gemara appear to have held that the measurements of Middoth were not intended to be minutely accurate.

¹¹ From the circuit upwards to the place of the pile being three cubits, and all the cubits of the height except those of the foundation and horn being cubits of six handbreadths, it follows that from the circuit to the place of the pile was eighteen handbreadths.

¹² Zevachim 54 b.

¹³ Zevachim 54 b.

¹⁴ The circuit seems to have been reckoned as being one cubit of five handbreadths broad and one cubit of six handbreadths high, and hence the expression "from the end of the circuit downward."

¹⁵ Menachoth 98 a. "The middle of the altar, how many *handbreadths* was it *high*? Twenty-nine. From the horns to the circuit, how many *handbreadths*? Twenty-three. How many less than to the middle of the altar? Six. Hence in Zevachim 65 a, and Menachoth 97 b and 98 a it is said that if the priest standing upon the circuit sprinkled the (lower) blood one cubit below his feet it was lawful.

¹⁶ Middoth iii, 1; Menachoth 97 b. "The blood of a sin offering of a bird was sprinkled below, and that of a sin offering of a beast above. The blood of a burnt offering of a bird was sprinkled above, and that of a burnt offering of a beast below." (Kinim i, 1; cf. Zevach. ii, 1; vi, 2; and vii, 2.) In Zevachim 10 b and 53 a, it is said "the upper blood was put above the red line, the lower blood below the red line." Rabbi Eleazer, son of Rabbi Simeon, held that the blood of a sin offering of a beast might be put only on the body of the horn or corner, על גופה של קרן.

¹⁷ The height of the altar from the ground to the pile was eight cubits of six

10. The foundation of the altar did not surround its four sides like the circuit, but the foundation extended along the whole of the north and west sides, and took up on the south one cubit, and on the east one cubit, and the south-eastern corner had no foundation.¹⁸

handbreadths each, and one cubit (the lower) of five handbreadths, so that it fell one handbreadth short of nine medium cubits. The tenth cubit was the horn.

¹⁸ "And the foundation extended all along on the north and all along on the west sides of the altar, and took up on the south one cubit and on the east one cubit" (Midd. iii, 1). "And there was no foundation to the south-eastern corner. What was the reason? Rabbi Eleazer said because it was not in the portion of the raven [i.e., Benjamin: "Benjamin shall ravin as a wolf," Gen. xlix, 27], as said Rab Samuel son of Rab Isaak, the altar took up of the portion of Judah a cubit. Rabbi Levi son of Khama said, Rabbi Khama son of Rabbi Khaninah said, a strip [רצוץ a strap] went out from the portion of Judah and entered the portion of Benjamin, and Benjamin the righteous was grieved thereat, every day desiring to take it, as is said "he fretted thereat every day" (Deut. xxxiii, 12; A.V. "the Lord shall cover him all the day long") wherefore Benjamin the righteous was judged worthy to become the dwelling-place of the Holy One, blessed be He, as is said "and he shall dwell between his shoulders" (Deut. xxxiii, 12). (Zevach. 53 b, 118 b; Yoma 12 a; Megillah 26 a.) "What was in the portion of Judah? The mountain of the house, the chambers, and the courts. What was in the portion of Benjamin? The porch, the Temple, and the Holy of Holies, and a strip went out," &c. (Yoma and Megillah, loc. cit.) Rashi explains (Zevach. 53 b) that the eastern part of the mountain of the house, including the entrance, is here meant, that the chambers were those in the *chel*, and that all the court of the women, and the twenty-two cubits of the place for the tread of the priests and of Israel were called the courts. "Thus," he continues, "the portion of Judah was on the east of the altar and by its side, and the altar took up of his portion a cubit on the east. With the exception of the cubit of the north-eastern corner, all *this side* was in the portion of Judah, which cubit was distant from the corner a cubit. And the strip went out at the south of the altar and entered the portion of Benjamin, for from the place of the tread of the priests and upward was the portion of Benjamin at the south of the altar, and the altar took up of it a cubit, and this was the cubit, שׁוּיָא כְּנִיַּחַת בָּהּ, in which would have been the receding of the foundation had there been a foundation there, as Mar said (Midd. iii, 1), 'it ascended a cubit and receded a cubit, this was the foundation.'" Some confusion has arisen in reference to this curious point in consequence of the passage in Middoth iii, 1, וְאוֹכֵל בְּדֶרֶם אִמָּה, having been translated "but on the south it wanted one cubit, and on the east one cubit" (Lightfoot 1131), instead of "on the south it took up (or included) one cubit," &c. Rashi (Zevach. 54 a) says, "at the south-eastern corner it [i.e., the foundation] extended along the eastern side a cubit and no more," and again, in allusion to the projection of the sloping ascent towards the foundation on the south, "towards the place where the receding of the foundation was adapted to be, but it was not there." Another note of Rashi's may be added here, "they made a kind of small projection opposite that (the south-eastern) corner to receive the blood of the burnt

11. At the south-western corner were two apertures, like two small nostrils, and these are what were called *sheteen*, שִׁתֵּינ, canals, and by them the bloods descended and became mixed at that corner in the cesspool, and went out to the Valley of Kedron.¹⁹

offerings of birds, that it might not fall upon the ground, and this was called קִיר הַמִּזְבֵּחַ, the side of the altar (Levit. v, 9), but it was not called the foundation." This side of the altar is mentioned in Menachoth 98 *b* and Zevachim 65 *a* (see the note of Bartenora on Kinim i, 1). The space between horn and horn is called by the Talmudists כִּרְכוּב, *Kirkooob*. The Gemara, in Zevachim 62 *a*, enquires "what was the *Kirkooob* [A.V. "compass," Exod. xxvii, 5, xxxviii, 4]? Rabbi said it was the ornamented band, כִּיּוֹךְ. Rabbi Jose, son of Rabbi Judah, said it was the circuit, סוּבֵב What was the *Kirkooob*? Between horn and horn, the place of the path for the feet of the priests a cubit, because the priests were accustomed to go between horn and horn, therefore it is said the place of the path for the feet of the priests a cubit (Middoth iii, 1), and it is written "a brazen grate of network under the compass thereof beneath unto the midst of it" (Exod. xxxviii, 4). Rab Nachman bar Isaak said there were two, one for ornament, and one for the priests that they should not slip off." The gloss of Rashi explains that upon the top of the altar there was "a kind of deep channel, חרוץ עמוך, between the place of the pile and the edge of the altar all round and surrounding the place of the pile, and the breadth of the channel was two cubits, one cubit that part which was between the horns, and one cubit that which formed the path for the priests," and a few lines above this passage he says "and there was a slight eminence around it at the edge of the altar." In reference to the network of brass, the same commentator says "the grate of the network of brass which they put under the compass of the altar below as far as its middle surrounded the altar from its middle upward. It was clothed and as it were surrounded with a grating which was made with many holes, נִקְבִים נִקְבִים, like a sieve or fishing net, and it reached upward as far as to below the compass *Kirkooob*" There were two surroundings to the altar which Moses made, one for ornament, and one for the priests that they should not slip off. *The latter extended round the side, קִיר, from the point where it was six cubits high [i.e., the circuit] That for ornament was the "circuit," סוּבֵב, and the "ornamented band," כִּיּוֹךְ, about which Rabbi and R. Jose bar Jehudah disputed, and below that circuit they put the grating, and its breadth reached downward to the middle of the altar, and it was a sign to distinguish between the upper and the lower bloods, as is said in Zevachim 53 *a* "And one for the priests that they should not slip off;" "and above on the top of the altar the depression surrounded it like a kind of depressed channel, a slight thing the edge of which might form a little parapet so that the priests should not slip." In reference to the statement that the priests could go between horn and horn he remarks, "the true path for the feet of the priests was inside the space between horn and horn, between the horn and the pile."*

¹⁹ Middoth iii, 2; cf. Yoma v, 6, and Meilah iii, 3. These holes were distinct from the two basins or funnels of silver or lime each with a perforated nozzle for the drink offerings. These latter appear to have been on the south-western part of the altar, since the priest went up by the sloping ascent and

12. Below in the pavement at that corner was a place a cubit by a cubit, and a slab of marble with a ring fixed to it, by which they went down to the canal and cleansed it.²⁰

13. And a sloping ascent²¹ was built to the south of the altar, its length thirty-two cubits by a breadth of sixteen cubits, and it took up upon the ground thirty cubits by the side of the altar, and there was an extension from it a cubit over the foundation, and a cubit over the circuit,²² and a small space separated between the sloping ascent and the altar sufficient for the pieces of the sacrifices to be put upon the altar by throwing.²³ And the height of the sloping ascent was nine cubits less a sixth to opposite the pile.²⁴

14. And two small inclines proceeded from it by which they went to the foundation and the circuit, and they were separated from the altar

turned to the left to reach them. The western one was for the water, the eastern one for the wine, and the latter had a larger hole than the other because the wine being thicker than the water took longer to run through. It is uncertain whether they were of silver or of lime blackened to look like silver. The libamina poured into these vessels ran down upon "the roof of the altar, and thence through a hole in the altar to the canals of the altar which were hollow and very deep" (Succah iv, 9, and 48 b; cf. Bartenora *in loc.*; and also Midd. iii, 2), where the hole in the altar is said to have been four cubits from its southern side, and the cavity beneath also to have extended thus far.

²⁰ Middoth iii, 3; cf. Meilah iii, 3. שִׁיתִין, *shitin*, seems to have been the upper and smaller canal, or receptacle, and אַמָּה, *amah*, a larger and lower cavity, whence issued the sewer, a cubit square, through which the water of the court and the blood ran down to the Kidron valley (cf. R. Shemaiah in Middoth iii, 2). It does not appear they went into the אַמָּה, or lower cavity, to cleanse it. This seems to have been always sufficiently flushed by the water of the court.

²¹ "Thou shalt not go up by steps unto mine altar" (Exod. xx, 20): hence they said let a sloping ascent be made to the altar (Mechilta, מְזוּבָה אֲרָמָה). For the measurements of the sloping ascent see Midd. iii, 3; Zevach. 62 b.

²² Cf. Midd. v, 2, where it is said "the sloping ascent and the altar measured sixty-two" cubits (upon the ground). The altar was thirty-two cubits in length, and the sloping ascent therefore only thirty at its base. The remaining two cubits were those of the part which projected forward towards the altar over the foundation and the circuit, and, as Rashi expresses it, "were swallowed up in the thirty-two cubits of the altar" (Zevach. 54 a, 62 b).

²³ It was required that the pieces of the burnt offerings should be thrown upon the altar, "as the blood was put upon the altar by throwing, וּזְרִיקָה, so also the flesh by throwing." (Zevach. 62 b; cf. note on the signification of the word זָרַק in "The Speaker's Commentary," introduction to Leviticus.) Hence a partition space was necessary between the ascent and the altar itself (Zevach. 62 b), across which the priest standing upon the ascent might throw the pieces (cf. Tamid vii, 3).

²⁴ *Vide supra*, 9. The sixth of a medium cubit was a handbreadth, and it was wanting in the height of the pile because the foundation was only a cubit of five handbreadths high.

by the thickness of a thread.²⁵ And there was a cavity, a cubit²⁶ by a cubit, on the west of the sloping ascent, and it was called רבובה, *rebubah*, and in it they placed birds found unfit for the sin offering,²⁶ until they became decomposed, and were taken out to the place of burning.²⁷

15. And there were two tables on the west of the sloping ascent, one of marble upon which they placed the pieces of the sacrifices, and one of silver, upon which they placed the vessels of service.²⁸

16. When they built the altar they built it entirely solid, like a kind of pillar, and they made no cavity whatever in it, but brought perfect stones, large and small, and brought lime and pitch and lead, and moistened it, and poured it into a large frame of the measure of the altar, and built and raised it. And at the south-eastern corner they put a frame [גוף, *body*] of wood or stone, of the measure of the foundation, into the midst of the building, and likewise they put a frame into the middle of each horn until they finished the building, and the frames which were in the midst of the building took away so much as to leave the south-eastern corner without foundation, and the horns remained hollow.²⁹

17. The four horns of the altar, and its foundation, and its square, were essential;³⁰ and every altar which had not horn, foundation, sloping ascent, and square, lo, that was unlawful, because these four were

²⁵ Zevach. 62 *b*. One of these inclines was on the east and led to the circuit, and the other on the west leading to the foundation. "A burnt offering of birds, how was it made? He went up by the sloping ascent, turned to the circuit and came to the south-eastern horn" (*ib.* vi, 5). Rashi upon this point says "that by which they went to the circuit proceeded from the eastern side of the sloping ascent to the right . . . and that which led to the foundation proceeded from the west of the sloping ascent" (*ib.* 62 *b*). The slope of these small inclines was one in three, that of the large sloping ascent to the altar "one cubit in three cubits and a half and a fingerbreadth and a third of a fingerbreadth" (*ib.* 63 *a*, and the gloss). The large ascent was made with a gentler slope in order that the priests carrying the heavy pieces of the sacrifices might go up more easily. It was the custom to strew it with salt in rainy weather in order to render it less slippery (Grubin x, 14, and 104 *a*).

²⁶ Middoth iii, 3.

²⁷ "Rabbi Ishmael son of Rabbi Johanan ben Baruka said there was a hollow place there to the west of the sloping ascent, and it was called רבובה, *rabukah*, and there they threw the defiled of the sin offerings of birds until they became decomposed and were carried out to the place of burning" (Tosefta Korbanoth 7). Some read רבובה, *hollow*, for רבובה. The *rabukah* was in the ascent itself. The dimensions given were those of the opening; the size of the cavity is not known, but it is believed to have been large (*cf.* Aruch and Bartenora, and Tosef. Yom Tov to Midd. iii, 3).

²⁸ Shekalim vi, 4. The vessels were those ninety-three of silver and gold which were brought out of the chamber of vessels at the commencement of the morning sacrifice (*cf.* Tamid iii, 4, and Bartenora on the passage in Shekalim).

²⁹ Zevachim, 54 *a*, *b*.

³⁰ מַעֲכָבִין, *delaying*, because the altar could not be considered as complete until they were made.

essential, but the measure of its length, and the measure of its breadth, and the measure of its height were not essential, and that which was not less than a cubit by a cubit and three cubits high, *was* like the measure of the place of the pile of the altar in the wilderness.³¹

18. An altar which had a flaw in its masonry, if the flaw in its masonry was a handbreadth, it was unlawful, if less than a handbreadth, lawful, provided that in the remainder there was no stone with a flaw in it.³²

CHAPTER III.

1. THE form of the candlestick is explained in the Law. There were four bowls, and two knops, and two flowers in the shaft of the candlestick, as it is said (Exodus xxv, 34) "and in the candlestick four bowls, made like unto almonds *with* their knops and their flowers." And there was yet a third flower joined to the shaft of the candlestick, as it is said (Numbers viii, 4) "unto the shaft thereof, unto the flowers thereof."

2. And it had three feet, and there were three other knops to the shaft of the candlestick, and from them the six branches issued, three on this side, and three on that side, and upon each of these branches were three bowls, and a knop and a flower, and all were shaped like almonds in their structure.

3. Thus all the bowls were twenty-two, and the flowers nine, and the knops eleven. And all of these delayed the one the other,¹ and if even one of the forty-two was wanting it delayed the whole.²

4. To what do these words refer? To the case in which they made the candlestick of gold; but when it was of other kinds of metal they did not make for it bowls, knops, and flowers. And the candlestick which is to come will be all of gold one talent with its lamps; and it will be all of beaten work from the mass. And of other metals they did not prescribe the weight.³ And if it was hollow it was lawful.

5. And they never made it of old materials whether it was of gold or of other kinds of metal.⁴

6. The tongs and the snuff dishes and oil vessels were not included in the talent, for lo, it is said of the candlestick "pure gold" (Exod. xxv, 31), and again it says, and the tongs thereof, and the snuff dishes thereof "pure

³¹ "Rab Khama bar Goreah said the נִירִין נִירִין pieces of wood which Moses made for the pile were a cubit long and a cubit broad," and this was regarded as the measure of the מַעֲרֹכָה pile, or fire (Zevach. 62 a, b).

³² Cholin 18 a. "How much constitutes a flaw in the altar? As much as will arrest the finger-nail. They repeat, how much constitutes a flaw in the altar? Rabbi Simeon ben Yochai said a handbreadth. R. Eleazer ben Yacob said as much as an olive. There is no contradiction, the one refers to the lime, the other to the stones."

¹ Menachoth 28 a, b.

² Tosefta Menachoth 6.

³ Menachoth 28 a, b.

⁴ Menachoth 28 a.

gold" (*ib.* 38); and it is not said its lamps pure gold, because the lamps were fixed to the candlestick and were included in the talent.⁵

7. The seven branches of the candlestick hindered the one the other, and its seven lamps hindered the one the other, whether⁶ they were of gold or of another kind of metal. And all the lamps were fixed to the branches.⁷

8. All the six lamps which were fixed to the six branches which issued from the candlestick had their faces towards the middle lamp, which *was* upon the shaft of the candlestick, and that middle lamp had its face towards כנגד the Holy of Holies, and it is that which was called the western lamp.⁸

9. The bowls resembled Alexandrian cups, of which the mouth is broad and the bottom narrow. And the knops *were* like apples of Kirjathaim,⁹ which are of little length, like an egg broad at its two ends;¹⁰ and the flowers, like the flowers of pillars, which are like a kind of saucer with the lips turned outwards.¹¹

10. The height of the candlestick was eighteen handbreadths. The legs and the flower three handbreadths, and two handbreadths plain, and a handbreadth in which were a bowl, a knop, and a flower, and two handbreadths plain, and a handbreadth a knop, and two branches issued from it one on each side and were extended upwards to opposite the summit of the candlestick, and a handbreadth plain, and a handbreadth a knop, and two branches issued from it one on each side and were extended upwards to opposite the summit of the candlestick, and a handbreadth plain, and a handbreadth a knop, and two branches issued from it one on each side and were extended upwards to opposite the summit of the candlestick, and two handbreadths plain. There remained three handbreadths, in which were three bowls, a knop, and a flower.¹²

11. And there was a stone in front of the candlestick and in it three steps, upon which the priest stood and trimmed the lamps, and he put upon it the vessel of oil and its tongs and the snuff dishes at the time of the trimming.¹³

⁵ Menachoth 88 *b.* R. Nehemiah was of opinion that the lamps were not included in the talent.

⁶ Menachoth iii, 7.

⁷ "At the top of each branch was a lamp like a cup and there they put the oil and the wicks" (Rashi in Menach. 28 *a.*).

⁸ Menaduth 98 *b.*, and the comment of Rashi.

⁹ Joshua xiii, 19, &c. Cariathaim is mentioned by Eusebius as a village near Medoba and Baris.

¹⁰ For the signification of the word כרית, *cf.* a passage in Avodah Sarah 40 *a.*, and the note of Rashi; also Aruch and Buxtorf, *s.v.*

¹¹ Menachoth 28 *b.*, and the comment of Rashi. The remark that the flowers were like little dishes or saucers seems to be Maimonides' own.

¹² Menachoth 28 *b.*

¹³ Tamid iii, 9. The Mishna says that he left the oil vessel, כז, on this stone, but does not mention his putting the tongs and snuff-dishes upon it.

12. The table of *shewbread* was twelve handbreadths long and six handbreadths broad.¹⁴ It was placed with its length parallel to the length of the house, and its breadth to the breadth of the house, and so all the other "vessels" which were in the Sanctuary, their length was parallel to the length of the house, and their breadth to the breadth of the house, except the arc, the length of which was parallel to the breadth of the house.¹⁵ And also the lamps of the candlestick *were* opposite to the breadth of the house between the north and the south.¹⁶

13. There were for the table four golden rods cleft at their tops, against which rested the two piles of shewbread, two for each pile, and these are what are mentioned in the Law as "the covers thereof," קשותיו.

14. And it had twenty-eight golden reeds, each one of them like the half of a hollow reed, fourteen for the one pile and fourteen for the other pile, and these are what are called the "bowls thereof," מנקיותיו.

15. And the two censers in which they put the incense upon the table by the side of the piles are what were called "the spoons thereof," כפותיו. And the moulds in which they made the shewbread are what were called "the dishes thereof," קערותיו.¹⁷ The fourteen reeds were thus arranged: the first cake was placed upon the table itself, and between the first and the second were put three reeds, and also between each two cakes three reeds, but between the sixth and fifth, two reeds

¹⁴ Menach. xi, 5. "The table was ten handbreadths long and five broad. . . . Rabbi Meyer said the table was twelve *handbreadths* long and six broad." In the first statement the cubit is taken to be a small one of five handbreadths, in the second a medium cubit of six handbreadths. The decision appears to have been according to R. Meyer's opinion.

¹⁵ Menach. xi, 6 and 98 a.

¹⁶ The position of the candlestick is discussed at length in Menachoth, 98 b. Maimonides is of opinion that it stood across the house, three branches being towards the north and three towards the south, and this agrees with the statement that whilst the lamps which were upon the branches looked towards the central lamp, the latter looked towards the Holy of Holies, and hence was called the western lamp (*vide supra*). Rashi (in Menach. 98 b) says the candlestick "was always placed north and south, and therefore only one of its lamps looked towards the west, and that was the middle one, the mouth of whose wick was towards the west, and the rest had their wicks looking towards the middle lamp, the three on the northern side looking towards the south, and the three on the southern side looking towards the north." Yet a passage in Tamid iii, 9, which alludes to the "eastern lamps," gives support to the opinion held by some of the Rabbis that the candlestick stood east and west, and that the western lamp was the outer lamp on the western side, which position, moreover, is in accordance with the rule that the length of the "vessels" was parallel to the length of the house.

¹⁷ Menach. xi, 6, gives the number of the rods and reeds. The Gemara (97 a) adds "the dishes thereof," these were the moulds; 'the spoons thereof,' these were the censers; 'the covers thereof,' these were the rods; and 'the bowls thereof,' these were the reeds 'to cover withal,' because they covered the bread

only, because there was no other above the sixth. Thus there were fourteen reeds to each pile.¹⁸

16. And there were two tables within the porch at the door of the house. One of marble upon which they placed the shewbread when they took it in, and one of gold upon which they placed the bread when they carried it out, because they rose higher and higher with holy things, and went not lower and lower.¹⁹

17. The altar of incense was a cubit square,²⁰ and it stood in the holy place (היכל), equidistant from the north and the south sides and drawn from between the table and the candlestick towards the outside²¹ (*i.e.*, towards the door), and the three were placed in the third part of the holy place and inward, opposite to the veil which divided between the holy place and the most holy.²²

18. There were twelve spouts to the laver in order that all the priests occupied with the continual service might sanctify [*i.e.*, wash] themselves at the same time. And they made a machine for it in which there might constantly be water. And it was profane [not hallowed] in order that the water that was in it might not become unlawful by remaining all night, because the laver was one of the sacred vessels and sanctified whatever was placed in it, and everything that became sanctified in a sacred vessel if it remained all night became unlawful.²³

with them." The following are the names given to these several appurtenances of the table:—

Hebrew.	A.V.	Talmud.	Signification of Talmud word.	LXX.	Vulgate.
קערה	dish	דפוס	mould	τροβλιον	acetabulum
כף	spoon	בוזיך	censer	} θυισκη	phiala
קשה	cover	סניף	furcula		
מנקית	bowl	קנה	reed	κυαθος	cyathus

¹⁸ Menachoth 98 *a*, where it is said that the lower cakes were placed, מעל שהרו של שולחן, upon the middle of the table, or perhaps upon the clean surface of the table, the bare table (Lev. xxiv, 6).

¹⁹ Menachoth xi, 7.

²⁰ Exodus xxx, 2.

²¹ Joma 33 *b*. "The table was on the north, drawn two cubits and a half from the wall, and the candlestick on the south, drawn two cubits and a half from the wall. The altar was between and stood in the middle drawn towards the outside," which Rashi explains to mean towards the east, where was the door of the temple.

²² Cf. Tosefta Yoma, 2.

²³ Yoma iii, x, 37 *a*. "Ben Katin made twelve spouts to the laver, there

having been only two *before*. And also he made a machine for the laver in order that its water might not become unlawful by remaining all night." Ben Katin was a high priest. The Gemara explains the reasons why twelve spouts were required; also that the "machine" was a wheel by means of which the laver (?) was "immersed" in the cistern (*cf.* Rashi). The structure and use of this famous machine are not clearly understood. That by its means the laver itself could have been immersed in a מקוה gathering of waters or spring [Maim., Biath Hammikdash v, 14] and raised again by one unassisted priest [Tamid i, 4] will appear impossible, if we remember how large and heavy the laver must have been for twelve priests to wash it at it at one time. Maimonides in his comment on the Mishna hazards the suggestion that the machine was a vessel surrounding the laver, and that the water remained constantly in it, and was removed into the laver as required. Not improbably it was a bucket attached to a rope or chain running over a wheel by means of which the water was raised, and which was let down into the "cistern or spring" at night, its water being thus "joined with the water of the cistern" (Rashi, Bartinora, Tosefoth Yom Tov). That it was a clumsy instrument appears from the fact that the noise it made could be heard at Jericho! [Tamid iii, 8.] The chief interest which attaches to this curious question arises from the circumstance that all the Rabbinical commentators appear to assume that there was a cistern, pool, or fountain under the laver, a point not to be forgotten in any attempt to determine the site of the Sanctuary.

It may be mentioned here that the Talmud teaches that there was a canal which brought water to the Sanctuary from the fountain of Etam (Jerus. Yoma perek iii, fol. 41, a 1; Maim., Biath Hammikdash v, 15). This water went in the second temple to the bathroom of the high priest on the Day of Atonement, which was over the water-gate [Yoma 31 a]; in the first Temple it supplied the molten sea. עין עיטם, the fountain of Etam, is said to have been twenty-three cubits higher than the floor of the court, and hence it is inferred that the water might easily be forced to the top of the gate which was only twenty cubits high, [Yoma, *loc. cit.*] Rashi thinks Etam may have been the same as Nephtosh [Joshua xvi, 9.] The Talmudic doctors held a curious theory respecting the water of Etam, which may be best given in the words of Rashi, "The slopes of Babylon returned the waters which were poured upon them to the fountain of Etam, which was a high place in the land of Israel, and this fountain brought water to the bathroom of the high priest on the Day of Atonement, which was situated on the wall of the court over the water-gate. As is said in the order for the Day of Atonement (Yoma 31 a), 'the fountain of Etam was twenty-three cubits higher than the floor of the court.' And how did they return? There are by the Euphrates canals and stairs, סילונות וסולמות, below the surface (of the sea), and by the way of these stairs [probably there is here an error, סולמות being put for סילונות] the waters returned to the land of Israel. And they returned and welled up in the fountains. And the fishes returned by way of those stairs, which were easier for their ascent than the way of the Euphrates itself" (Shabbath 145 b). The curious may follow this subject in the Gemara, Tosefoth and gloss of Rashi in Bechoroth 44 b and 55 a. "R. Judah said that Rab said all the rivers in the world are lower than the three rivers (Hiddekel, Pison, and Gihon), and the three rivers are lower than the Euphrates."

CHAPTER IV.

1. THERE was in the Holy of Holies, on its western side, a stone upon which the ark was placed^d and in it the pot of manna and Aaron's rod.

¹ Yoma v, 2. "After the ark was removed there was a stone there" (in the Holy of Holies) "from the days of the first prophets and it was called *Sheleyah*, 'foundation.' Its height from the earth was three fingerbreadths." The Gamara adds, "it is taught that from it the world was founded, which is as much as to say from Zion the world was created. According to the Bareitha, R. Eleazer said the world was created from its middle, as is said "When the dust groweth into hardness, and the clods cleave fast together" (Job xxxviii, 38). R. Joshua said the world was created from the sides, as is said, "for he saith to the snow, be thou on the earth; likewise to the small rain, and to the great rain of his strength" (Job xxxvii, 6). R. Isaak (Niphka) said the Holy One, blessed be He, threw a stone into the sea, and from it was the world created, as it is said "whereupon are the foundations thereof fastened, or who laid the corner stone thereof?" (Job xxxviii, 6), and the wise men said it was created from Zion, as it is said, "A psalm of Asaph. The Mighty God, even the Lord," and says "from Zion the perfection of beauty" (Psalm l, 1); from it was perfected the beauty of the world. The Bareitha teaches that R. Eleazer the great said "these are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens" (Gen. ii, 4). The generations of the heavens were created from the heavens; the generations of the earth were created from the earth. And the wise men said both the one and the other were created from Zion, as it is said "A psalm of Asaph. The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun unto the going down thereof," and it says "out of Zion, the perfection of beauty, God hath shined," from it was perfected the beauty of the world (Yoma 54*b*). Such were the Rabbinical opinions respecting this famous stone, which, according to Rabbi Schwarz (das heilige Laud 216-7), is identical with the Sakhrāh or sacred rock at present venerated by Mahommedans under the Dome of the Rock.

In the Toldoth Jesu the Aven Hashsheteyah, "stone of foundation," is affirmed to be the stone which the patriarch Jacob anointed with oil. Upon it was said to be written the letters of the *the nomen tetragrammaton*, the ineffable name of God, and lest anyone should learn the letters of this name and become possessed of the wondrous powers which that knowledge conferred, two dogs were placed near the Sanctuary, which, if anyone had succeeded in learning the letters, barked so fiercely at him as he was passing out as to cause him immediately to forget them. It is said that Jesus having entered, learned the letters, wrote them upon parchment, and placed the parchment in an incision which he made in his thigh, the skin closing over it on the name being pronounced, and having escaped the canine guardians of the place, thus became possessed of the supernatural powers which he afterwards manifested (Buxtorf Lex. Talmud, 2541). In Wagenseil's edition of the Toldoth Jesu the stone is said to have been found by King David when digging the foundation of the temple (*cf.* Maccoth 11 a) "over the mouth of the abyss," and that he brought it up and placed it

And when Solomon built the house, knowing that its end was to be destroyed, he built in it a place in which to hide the ark underneath in secret places, deep and tortuous. And Josiah the king commanded them to hide *the ark* in the place which Solomon built, as it is said "and he said unto the Levites that taught all Israel, which were holy unto the Lord, put the holy ark in the house which Solomon the son of David, king of Israel, did build; it *shall not be* a burden upon *your* shoulders; serve now the Lord your God," &c. (2 Chron. xxxv, 3). And there were hidden with it the rod of Aaron, and the pot of manna, and the anointing oil, and all these were not restored in the second house.² And also the Urim and Thummim, which were in the second house, did not respond by the Holy Spirit, nor did they enquire of them, as it is said, "till there stood up a priest with Urim and with Thummim" (Ezra ii, 63), and they only made them in order to complete the eight garments of the High Priest, in order that he might not be **מְדוּסָר בַּגָּדִים**, wanting in the proper number of garments.³

in the Holy of Holies. The Targum of Jonathan represents *the Name* as being engraved on the stone of foundation with which "the Lord of the world covered the mouth of the great abyss" (Exod. xxxviii, 30). When Jonah was in the belly of the fish he was carried under the Temple of the Lord, and saw the stone of foundation fixed to the abysses, **קִבְעַק בְּתַהוֹמוֹת** (Tanchuma 53, b 1).

There is a tradition that the prophet Jeremiah took this stone with him to Ireland, that it was subsequently conveyed to Scotland by an Irish prince, and eventually removed by King Edward III to Westminster Abbey, since which time all the kings and queens of England down to Victoria have been crowned upon it.

Nearly all modern Rabbis appear to hold the opinion of R. Schwarz respecting this stone of foundation. It seems strange that it should have been confounded with Zoheleth, yet in the Jewish manual *arba' taanoth* (*tisha b'av*) this identity is suggested.

By the first prophets, Samuel, David, and Solomon are here intended (Rashi, Sotah 58 b).

² In Yoma 52 b, Kerithoth 5 b, Horiotoh 12 a, it is said "with the ark there were hidden the pot of manna, the vessel of anointing oil, the rod of Aaron, its almonds and blossoms, and the coffer which the Philistines sent as a gift to the God of Israel" (1 Sam. vi, 8). For the place in which the ark was hidden, see 2 Chronicles xxxv, 3; Shekalim Yirushalmi, ch. vi, page 10, and Rashi on Kerithoth, 5 b. All the Rabbinical writers held that there were chambers or hollow spaces under the whole Sanctuary, and it is doubtless some of these to which Maimonides here refers. The exact position of the hiding-place of the ark was supposed to be near the chamber of wood in the court of the women (Shekalim vi, 2).

³ In Yoma, 21 b, it is said "in five things the second house differed from the first house, viz., there was in it neither ark, nor atonement, nor cherubim of fire, nor the Shekinah, nor Holy Spirit, nor Urim and Thummim." Rashi held that the ark, the atonement and the cherubim were one. The opinion that there were Urim and Thummim in the second house, in order that the number of the

2. In the first house there was a wall, a cubit thick, dividing between the holy *place* and the most holy,⁴ and when they built the second house they doubted whether the thickness of the wall was taken from the measure of the holy *place*, or from the measure of the most holy, and therefore they made the length, עביר, of the most holy *place*, exactly twenty cubits, and the holy *place*, exactly forty cubits, and they put an additional cubit between the holy *place*, and the most holy.⁵ And they did not build a wall in the second house, but made two vails, one on the side of the most holy *place*, and one on the side of the holy *place*, and between them *was* a cubit corresponding to the thickness of the wall which was there in the first *house*. But in the first Sanctuary there was one⁶ vail, as is said, "and the vail shall divide unto you," &c. (Exodus xxvi, 33).

3. The temple⁷ which the children of the captivity built, was a hundred cubits by a height of a hundred. And thus was the measure of its height. They built to a height of six cubits closed and solid, like a kind of foundation to it,⁸ and the height of the wall of the house forty cubits, and the height of the ornamented beam, כיוור, *kioor* or *ceiling*, which was by the roof, a cubit, and above it a height of two cubits vacant, in which the

garments of the high priest might not be incomplete, but that they did not enquire of them, is derived from the Tosefoth Yoma, 21 *b*. Rabbi Abraham ben David questions whether Urim and Thummim could be numbered with the garments [note on Beth Habbech], nor does Maimonides himself in his enumeration [in Kle Hammikdash viii, 2] of the high priest's garments mention the Urim and Thummim.

⁴ Yoma 51 *b*, and the comment of Rashi; *cf.* Baba Battira, 3 *a*.

⁵ Jerus. Kelaim, ch. viii.

⁶ Yoma v, 1; *cf.* Gamara and Tosefoth 51 *b*.

⁷ היכל. The whole of this section is from Middoth iv, 6.

⁸ Maimonides elsewhere ["Commentary on the Mishnas," Midd. *in loc.*] says that this foundation was built בנוף הקרקע, in the body of the earth, and that the walls were placed upon it. The "Tafaereth Israel" ("Mishmaoth Rabbi, Lipsitz, Warsaw," 1864) has this passage, "it was the foundation, and was six cubits high, because the mountain rose and fell, and the temple and the porch were built upon the top of the mountain upon the level ground, and the walls stood near the place where the mountain began to descend, and thus in order to give to the house a firm foundation, לבל ימוט, without tottering, they built a foundation of hewn stones around the above mentioned level ground six cubits high; and inasmuch as that foundation was joined [מטום, closed] on the inner side with the ground, so that the inside of the porch and temple was not seen at all, it was called מטום, closed," and this in accordance with the remark of Rabbi Shemaiah, that "the threshold of the house was raised six cubits above the ground by closed masonry, solid wall, and it is necessary to say that there were steps at the porch by which they went up to the threshold, and for those going down from the temple to descend from the threshold." [Middoth, *loc. cit.*] Had these six cubits been "in the body of the earth," they could not have been reckoned to the height of the building.

dropping might be collected, and this is what was called בית דלפה, *domus stillicidii*, place of dropping. And the thickness of the rafters above the place of dropping a cubit, and the plaster a cubit.⁹ And an upper chamber was built above it, the wall of which was forty cubits high, and by its roof a cubit, the height of the ornamented beam, and two cubits the height of the place of dropping, and a cubit the rafters, and a cubit the plaster, and the height of the battlement three cubits; and a plate of iron like a sword, a cubit high, was above the battlement, all round in order that the birds should not rest upon it, and this is what was called the scarecrow. Thus the whole was a hundred cubits.

4. From the west to the east was a hundred cubits, and this was their arrangement: four walls, one in front of the other, and between them three vacant places; between the western wall, and the wall in front of it five cubits, and between the second and third wall six cubits, and between the third and fourth wall six cubits; and these were the measurements of the thickness of the wall with the vacant place, which was between two walls. And the length of the Holy of Holies twenty cubits, and between the two veils, which divided between it and the holy place, a cubit, and the length of the holy place, forty cubits, and the thickness of the eastern wall in which was the gate six cubits, and the porch eleven cubits, and

⁹ “*Kioor* is engraved work (2 Chron. ii, 13; Zach. iii, 9), and the engraved ornaments which architects make in lime or stone, and sometimes it is said *Kioor v'tzioor*, i.e., engraved and painted. דלף *dropping*, is the dripping of water from the roof, and it was the custom to make for buildings two roofs, one above the other, and to leave a small place between the two, and to call this hollow space בית הדלפה, *domus stillicidii*, from the word דלף, *to drop*, so that if the upper roof should drip, the water would remain in that space” [Maim. Comment on Mishnas, Midd. iv, 6]. “*Kioor*, the lower rafter of the roof . . . and because it was covered with gold and painted with beautiful pictures it was called *Kioor* . . . the upper rafters, which rested upon the lower rafter, was two cubits thick, and these were called בית דלפה, *domus stillicidii*” [Bartenora on Midd., *in loc.*] A modern gloss on this passage of the Beth Habbech says “it is a custom in Turkey in building princes’ houses to make a roof of planks painted with beautiful pictures. It is called *tavan*, and above it the principal roof which is exposed to the sky, and a space between the *tavan* and that principal roof, and if at any time the principal roof should leak, the dropping would descend in that space upon the top of the *tavan*, and on this account it was called *domus stillicidii*.”

The structure of the present roof of the outer corridor of the Dome of the Rock at Jerusalem may illustrate that of the ancient Temple.

“The מעזיבה (or plaster) was the lime and stones which were placed upon the roof” [Maim. on Midd., *in loc.*] Sometimes reeds and bushes were placed over the rafters, and the cement laid on above. [Baba Metyia (as quoted by Aruch) 117 a; cf. *ib.* 116 b, in Mishna, and note of Rashi; also Baba Bathri 20 b in Mishna.] It was the custom to roll this plaster with a cylindrical stone called *magilah*, מעגילה [Macoth ii, 1]. Such roofs are common in Palestine at the present day.

the thickness of the wall of the porch five cubits, altogether a hundred cubits.¹⁰

5. From north to south a hundred cubits. The thickness of the wall of the porch five cubits, and from the wall of the porch to the wall of the holy place ten cubits, and the walls of the holy place six walls, one in front of the other, and between them five vacant places. Between the outer wall and the second five cubits, and between the second and third three cubits, and five between the third and fourth, and between the fourth and fifth, six, and between the fifth and the inner wall six, in all forty cubits on this side, and forty cubits on the side which was opposite to it, and the breadth of the house within, twenty cubits. Lo, there were a hundred cubits.¹¹

6. The *pishpaesh*, פִּישְׁפֶּשֶׁת, is a little door. There were two little doors to the temple by the sides of the great gate, which was in the middle, one on the north, and one on the south. By that on the south no man ever entered, and in reference to this it was explained by Ezekial (xliv, 2) "this gate shall be shut, it shall not be opened." But by that on the north they entered, and going between the two walls until he reached the place where was the opening into the holy place on his left, he went into the interior of the temple הֵיכַל, and proceeded as far as the great gate and opened it.¹²

7. The breadth of the great gate was ten cubits, and its height twenty cubits. And it had four doors, two within and two without, the outer ones opened into the doorway to cover the thickness of the wall, and the inner ones opened into the house, to cover the space behind the doors.¹³

8. The doorway of the porch was forty cubits high, and twenty broad, and there were no gates to it.¹⁴ And there were five carved oaken beams over the doorway above. The lower one extended beyond the doorway, a cubit on each side, and each one of the five extended beyond that below it, a cubit on each side, so that the upper one *measured* thirty cubits, and there was a row of stones between every two *beams*.¹⁵

¹⁰ These measurements are essentially the same as those given in Middoth iv, 7, but by reckoning the thickness of the walls west of the Holy of Holies as spaces, and each face of a wall as a distinct wall, obscurity has been occasioned.

¹¹ Middoth iv, 7. See the last note. The account in Middoth gives only the breadth of the house behind the porch. According to Maimonides the room for the slaughtering instruments measured ten cubits by eleven, internal measurement.

¹² Middoth iv, 2; Tamid iii, 7. In the Mishna it is said that the priest, after opening the little door, entered the chamber and thence passed into the temple. Maimonides does not agree with Rabbi Judah's opinion that the priest went in the thickness of the wall until he found himself standing between the two gates.

¹³ Middoth iv, 1.

¹⁴ Tosefoth Avodah Zarah 53 a. "The porch was open along its whole eastern side."

¹⁵ Middoth iii, 7.

9. The temple **היכל**, was built broad in front and narrow behind, like a lion.¹⁶ And there were chambers surrounding the whole house round about, besides the wall of the gallery. The lower chamber was five cubits broad, and the roofing, **ררבר**, above it six, and the middle chamber six, and the roofing above it seven, and the uppermost seven, as is said "the nethermost chamber" &c. (1 Kings vi, 6), and thus the three chambers surrounded the house on its three sides.¹⁷ And also around the walls of the porch from below upwards there were thus : a space, **חלק**, of one cubit, and a standing place, **ריבר**, three cubits, and a space of one cubit, and a standing place three cubits to the upper part. And the standing places, **רובים**, surrounded the walls, the breadth of each standing place was three cubits upwards, and between each two standing places a cubit, and the upper standing place was four cubits broad.¹⁸

¹⁶ Middoth iv, 7.

¹⁷ Middoth iv, 3, 4. **רובו** is a floor or pavement, and the word is used here because the roof of one chamber formed the flooring of the chamber above.

¹⁸ Middoth iii, 6. The following is Lightfoot's rendering of this passage :— "Round about the walls of the porch from below upward they were thus : one cubit plain, and then a half pace of three cubits, one cubit plain (or an ordinary rising of steps) and then another half pace of three cubits, and so up, so that the half paces did go about the walls of the porch."

Also by the Jewish commentators the passage in Middoth which Maimonides here paraphrases is taken to refer to the steps and standing places which led up to the porch. But Maimonides understood it to refer not to the steps, but to a kind of ornament of the wall itself consisting of a projection three cubits in perpendicular measurement repeated at intervals of a cubit, the uppermost projection measuring four cubits. In his comments upon the Mishnas (Midd. iii, 6) he says "the wall of the porch was built according to this arrangement, which was that one cubit in the height of the wall its *whole* length was plain and even like the rest of the walls, afterwards the building or masonry projected from the wall like a balcony, **בצוצרה**, three cubits high, afterwards, at a distance of one cubit, it projected again, and this is what was called *robad*, **רובר**, and thus the structure of the whole was a cubit, and a *robad* three cubits," &c.

If the steps of the porch are referred to there could not have been more than three cubits between the lowest step and the foundation of the altar. According to some opinions there was only one; and it seems hardly possible that a bullock could have stood and been slaughtered by the priest in so small a space [Yoma iii, 8] without inconvenience. In the same narrow space, also, the whole company of officiating priests must have stood whilst one of their number sounded the *magrefah*; an instrument so large and powerful that people in the city could not hear one another speak for the noise it made, and whose "voice" could be heard at Jericho!

The laver, moreover, was between the porch and the altar, and it must have been very small if the space between the altar and steps was only three cubits, unless, indeed, as has been suggested ["Tafaereth Israel Mishnas, Warsaw, 1864"], it was placed upon the steps themselves. Objections to this latter view are, 1, that no mention is made of the priests going up the steps to reach the laver, and, 2, that the account of the manner in which the priests performing the

10. All these vacant places, which were between the walls, are what were called **תַּחֲסֵי**, *chambers* (Ezekiel xl, 7, 10). The chambers surrounding the Sanctuary were five on the north, five on the south, and three on the west. And there were three stories, story above story, so that there were fifteen chambers on the south, five above five, and five above them, and also on the north fifteen. And on the west were eight chambers, three above three, and two above them, in one story. Altogether *there were* thirty-eight chambers.¹⁹

11. There were three openings to each chamber, one to the chamber on the right, and one to the chamber on the left, and one to the chamber above. And at the north-eastern corner in the chamber, which was in the middle story, were five openings, one to the chamber on the right, and one to the chamber which was above it, and one to the gallery, and one to the chamber in which was the little door, and one to the temple (**הַיְבֵל**).²⁰

12. And a gallery (or winding staircase), **מִסִּיבָה**, ascended from the north-eastern corner to the north-western corner by which they went up to the roofs of the chambers. Going up by the gallery with his face to the west, he traversed the whole northern side until he reached the west; having reached the west he turned his face to the south, and passed along the whole western side until he reached the south; having reached the south, he turned his face to the east and went along on the south, till he reached the door of the upper chamber, for the door of the upper chamber opened on the south.²¹

13. And at the door of the upper chamber were two beams of cedar wood by which they went up to the roof of the upper chamber. And pointed pieces²² divided in the upper chamber between the roof the holy place, and the roof of the Holy of Holies. And there were in the upper chamber openings²³ into the Holy of Holies, by which they let down the workmen in boxes that they might not feast their eyes upon the Holy of Holies. And once a year, at every Passover, they whitened the temple (**הַהֵיכָל**).²⁴

(*To be continued.*)

daily service ascended the steps to the porch (Tamid vi, 1) seems to imply that they had not before ascended any of them, **הֵחֵל עוֹלִים**, "they began to go up."

¹⁹ Middoth iv, 3.

²⁰ Middoth iv, 3. Maimonides and some more modern commentators regard the lower chamber as having been below the level of the floor of the holy place, and bounded on the outer side by the foundation.

²¹ Middoth iv, 5. It appears that the upper story did not extend farther west than the western wall of the Holy of Holies. The roofs of the western, as well as those of the northern chambers, were open to the sky.

²² Middoth iv, 5. **רְשֵׁי פִשְׁפָּשִׁם** were wooden projections from the northern and southern walls, of the upper story [*cf.* Bartenora on Midd. i, 6, and Tafaereth Israel to Midd. iv, 5], or as Maimonides thought from the floor [Comment. on Mishnas, Midd. iv, 5].

²³ לִילִין = אַרְוֵבוֹת, *fenestra* [Bartenora, *cf.* Oholoth x, 1].

²⁴ Middoth iii, 4.