

Zorah, now called Sūrah, the home of Manoah and the birth-place of Samson, is in full view of the spot, at a distance (measuring on an air-line) of, say, a quarter of a mile. Whether or not this remarkable monument be the identical rock-altar of Manoah (Judges xiii, 19, 20), its existence in such a suggestive situation cannot, I think, fail to rouse the interest of Bible readers.

I am, Sir, yours truly,

J. E. HANAUER.

THE ORIGIN OF THE NAME *EN ROGEL*.

SIR,

Without presuming to express any opinion on the probable correctness of C. R. C.'s suggestion that the name *En Rogel* means "the Spring of the Channel," I wish to point out that in writing the last two lines of his note on the subject in *Quarterly Statement*, January, p. 20, *Jove must have been nodding*; for in making the statement that "the name is evidently derived from the famous rock-cut channel leading from the back of the cave in which the spring rises," C. R. C. has evidently overlooked the fact that *all* the passages in which the name occurs relate to a time antecedent to the earliest date hitherto assigned to the rock-cut channel, and two of them mention the name *En Rogel* as existing in *the time of Joshua*. Or does C. R. C. really mean to imply that "the famous rock-cut channel" was in existence in Joshua's time?

If not, then the *name* cannot be derived from the *underground* channel.

Perhaps it came from the surface channel whose prior existence is so earnestly contended for by the Rev. W. F. Birch?

H. B. S. W.

BETH HABBECHEREH, OR THE CHOSEN HOUSE—

continued.

CHAPTER VI.

1. THE whole Sanctuary was not on level ground, but on the rising of the mountain. A person entering at the eastern gate¹ of the mountain of the

¹ Rashi commenting upon the passage "no man might indulge in any levity opposite the eastern gate," remarks that this gate was "outside the mountain of the house, in the low wall which was at the foot of the house, on the east, because all the gates were set one opposite the other, the eastern gate, the

house went as far as the end of the rampart (*chel*) on a level, and ascended from the *chel* to the court of the women by twelve steps, the height of each step *being* half a cubit and the breadth half a cubit.

2. And he went along the whole court of the women on a level, and ascended from it to the court of Israel, which was the beginning of the "court," by fifteen steps, the height of each step *being* half a cubit, and the breadth half a cubit.

3. And he went along the whole court of Israel on a level and ascended from it to the court of the priests by a step a cubit high, and upon this was the *dochan* [or desk], and in it three steps, the height of each step *being* half a cubit and the breadth half a cubit, so that the court of the priests was two and a half cubits higher than that of Israel.

4. And he went across the whole court of the priests, and past the altar, and between the porch and the altar on a level, and ascended thence to the porch by twelve steps, the height of each step *being* half a cubit and the breadth half a cubit. And the porch and the Temple (*היכל*) were all on a level.

5. The floor of the Temple was therefore twenty-two cubits higher than the floor of the eastern gate of the mountain of the house. And the height of the gate of the mountain of the house was twenty cubits, so that a person standing opposite the eastern gate could not see the door of the Temple, and on this account they made the wall which was above that gate low, in order that the priest standing on the Mount of Olives might see the door of the Temple when sprinkling the blood of the heifer towards the Temple.

6. There were there chambers under the court of Israel opening to the court of the women, and there the Levites placed the harps, psalteries, cymbals, and all instruments of music. And upon the *dochan* [pulpit], which went up from the court of Israel to the court of the priests, the Levites stood when they recited songs at the time of the offering.²

7. The chambers that were built in the holy part and opened into the profane, if their roofs were even with the floor of the court their interior

gate of the court of the women, the gate of the court of Israel, the doorway of the porch and the temple *היכל*, and the Holy of Holies in the days of the first Sanctuary, when there was *between the holy place and the most holy*, *מִרְקָסִין*, a partition wall of one cubit (Berachoth 54 a). The question whether there were steps up to the eastern gate from the outside or from the gate to the mountain of the house on the inside is not touched by this account of Maimonides. He supposes a person to start from the inner side of the eastern gate, being already on the paved floor of the mountain of the house.

² The contents of these paragraphs are from Middoth i, 3; ii, 3, 4, 5, 6, and iii, 6. The *dochan*, *דוכן*, *suggestum*, was a kind of bench with steps, upon which the Levites or priests stood to sing or read or pronounce the blessing (*cf.* Nehem. viii, 4; Esdras i, 9, 42; Eruchin ii, 6; Sotah 38 b). In the modern synagogue the bench in front of the cupboard, where the rolls of the Law are deposited, upon which the priest stands to say the blessing, is still called *dochan*. (See Rubric for the Daily Service and the Service of Rosh Hashshannah.)

was profane and their roofs holy, and if not even *with the court* their roofs also were profane, because the roofs that were raised *above the court* were not hallowed, and hence they might not eat the most holy offerings nor slaughter the less holy upon those roofs.

8. If built in the profane *part* and opening to the holy, their interior was holy for eating the most holy things, but they did not slaughter there the less holy, and the entering there when in a state of ceremonial impurity was permitted, and their roofs were profane for all purposes.

9. Cavities [interiors] opening to the court were holy, and those opening to the mountain of the house profane.³ The windows and the thickness [*i.e.*, the top] of the wall were like the inside,⁴ both with reference to eating the most holy offerings and with reference to impurity.

10. If the consistory⁵ desired to add to *the city* of Jerusalem, or to add to the court, they had power to do so. And they might extend the court as far as they chose within the mountain of the house, and extend the wall of Jerusalem to any place they chose.

11. *But* they might not add to the city or to the court, except with the authority of the king, or of a prophet, or by Urim and Thummim, or with the authority of the Sanhedrim of seventy-one elders, as it is said (Exodus xxv, 9), "according to all that I show thee, . . . even so shall ye make it," for *future* generations, and Moses our master was a king.⁶

12. And how did they add to the city?⁷ The consistory made two

³ The question of the holiness of the chambers, roofs, &c., is discussed in M'aasa Shene iii, 8; Pesachim vii, 12; the Gamara of the latter (85 b, 86 a), and Zevachim 56 a. See also Yoma 25 a.

⁴ This passage is from the Mishna of Pesachim vii, 12, where (according to Rashi and others) it has reference to the wall of Jerusalem, but the Gamara connects it with the *chel*, and quotes Lam. ii, 8, "he made the rampart and the wall to lament." "The wall," says Maimonides, "was the wall of the court" (*vide supra*, v, 3). The Bar Sorah, בר שורא, "son of a wall," is explained by Rashi to have been "a little wall inside the great wall, and on a level with the court." This little wall was doubtless that alluded to by R. Solomon, on Lam. ii, 8, as connected with the *chel* (Lightfoot 1089). The expression in the Gamara (Pesachim 86 a) שורה יבר שורה, "a wall, and the son of a wall," and lends support to the opinion expressed in a former note that the *chel* may have had a rampart and low wall outside the wall of the court. The subject has here reference to the rules forbidding the most holy sacrifices, the less holy sacrifices, and the Paschal Lamb to be eaten if carried beyond certain prescribed limits (*vide infra*, 15). "As anything which should be eaten in Jerusalem became unlawful if taken out of it, so anything which should be eaten in the court became unlawful if taken out of it" (Sheamoth 15 a).

⁵ Beth Din, בית דין, "House of Judgment."

⁶ Sanhedrin i, 5, and 16 b; Shevuoth ii, 2, and 16 b.

⁷ Shevuoth ii, 2. "They added to the city in no other way than . . . by two thank-offerings, and by music, and by the Beth Din going *in procession*, with the two thank-offerings behind them, and all Israel behind them (the thank-offerings). The inner thank-offering was eaten, the outer burned." The

thank-offerings, and took the leavened bread which belonged to them (Lev. vii, 13), and walked *in procession*, the consistory being behind the two thank-offerings and the two thank-offerings one behind the other, and they stood with harps, and psalteries, and cymbals at every corner, and at every *large* stone which was in Jerusalem, and chanted "I will extol thee, O Lord; for thou hast lifted me up" &c.⁸ (Psalm xxx, 1), and thus they went until they reached the end of the place which they consecrated, where they stood and ate the bread of one of the two thank-offerings, and the other was burned. And by the mouth of a prophet they burned the one, and ate the other.⁹

13. Likewise if they added to the court, they hallowed it with the remains of the meat-offering. As the *city of Jerusalem* was hallowed by the thank-offering, which was eaten in it, so the court was hallowed by the remains of the meat-offerings, which could not be eaten elsewhere than in it, and they ate them at the end of the place which they hallowed.¹⁰

14. Every place in the dedication of which all these things and this order were not observed was not completely dedicated. And the two thank-offerings which Ezra made were *merely* a memorial, and the place did not become hallowed by what he did, because there was neither king nor Urim and Thummim. And by what did it become hallowed? By the first dedication which Solomon made, because he consecrated the court (1 Kings viii, 64) and Jerusalem both for that time and for the time to come.¹¹

15. Therefore they offered all the offerings, even though there was no house built there, and they ate the most holy things in all the court, even though it was destroyed and not surrounded by a wall, and they ate the less holy things and the second tithes in all Jerusalem, even though there were no walls there, because the first consecration hallowed *both* for that time and for the time to come.¹²

16. And why do I say in reference to the Sanctuary and Jerusalem, that the first dedication hallowed for the time to come, and in reference to the hallowing of the rest of the land of Israel, for the purposes of the

arrangement of the procession is discussed in the Gamara (15 *b*). It is doubted whether the thank-offerings went side by side, or one behind the other: if side by side, the inner one was that next the wall; if one behind the other, the inner one was that next the consistory.

⁸ In Shevuoth 15 *b*, from which this passage is taken, the word גְּרִילָהּ, *large*, occurs after stone, but is wanting in Maimonides, probably from an error of the transcribers.

⁹ *Ib.* 16 *a*. R. Judah said "by the mouth of a prophet *one* was eaten, and by the mouth of a prophet *one* was burned." The meaning is that a prophet instructed them which to eat and which to burn.

¹⁰ Shevuoth 15 *a*. Rashi notes that the remains of the meat-offering, מִנְחָה, were the cakes which were to be eaten by the priests (Lev. ii, 3, 4, 10).

¹¹ Shevuoth 16 *a*.

¹² *Ib.* Edioth 14 *a*; Megillah 10 *a*; Zevach. 107 *b*. The Rabbis disputed much as to the perpetuity of the first consecration.

seventh years and tithes and things connected with them, it did not hallow for the time to come? Because the hallowing of the Sanctuary, and of Jerusalem, was on account of the Shekinah, and the Shekinah did not cease. And lo, it says "I will bring your sanctuaries unto desolation" (Lev. xxvi, 31); and the wise men say that notwithstanding that they were desolated, *yet* in respect of their holiness they were yet standing.¹³ But the obligations of the land in reference to the seventh years and the tithes were only because it had been subjugated, and after the land was taken from their hands the subjugation ceased, and it became free from the law of tithes and seventh years, for lo, it was no longer the land of Israel. And when Ezra came up and hallowed it, he did not hallow it by subjugation, but by the right of possession, which they had in it, and therefore every place of which those who came up from Babylon had possession, and which was hallowed by the second hallowing of Ezra, that *remains* hallowed to this day, and notwithstanding that the land has been taken from them, it is still liable in respect of seventh years and tithes, for the reasons which we have explained in the treatise "Terumah" (offering).

CHAPTER VII.

1. It is an affirmative command to reverence the Sanctuary, as it is said "ye shall reverence My Sanctuary" (Lev. xix, 30). And not the Sanctuary shalt thou reverence, but Him who gave commandment that it should be revered.¹

2. And what was the reverence due to it? A man might not enter the mountain of the house² with his staff, or with shoes upon his feet, or with his girdle,³ or with dust upon his feet, or with money bound in his

¹³ Megillah iii, 3, 28 a.

¹ Yevamoth, 6 a, b.

² Yevam. 6 a, b; Berachoth 5 and 62 b; Yerushal Berach xiii, a, b, 1.

³ בַּאֲפוֹנֵרְתּוֹ. The Mishna of Berachoth (ix, 5) and Yevamoth 6 b, have בַּפּוֹנֵרְתּוֹ. The fundah, פּוֹנֵרְתָּא אוֹ אֲפוֹנֵרְתָּא, is frequently mentioned in the Talmud. In Shabbath 120 a it is enumerated amongst the eighteen garments which it is lawful to put on or off on the Sabbath. In the gloss on Kelim xxix, 1 (cf. Bartenora), it is explained to be an under garment worn next the skin to guard the other garments against the perspiration; and Baal Aruch says אֲפוֹנֵרְתָּא was "an article of dress, a small shirt in which were sewn many places where they put anything they met with," and from Shabbath x, 2, it appears to have been either a bag or some piece of clothing furnished with one or more pockets. Rashi thought it was "a hollow girdle in which they put money." The expression in the Jerusalem Talmud (Berachoth xiii, b 1), that a person might not enter the mountain of the house, אֲפוֹנֵרְתּוֹ עֲלָיו מִבְּחוּץ, "his fundah being on him outside," is suggestive of an outer garment of some kind. It may have been a jacket or spencer worn over the other clothing, or a girdle in which money and other articles were carried, like the kamar, كَمَر, of the modern inhabitants of

linen. And it is unnecessary to say, that it was unlawful to spit in all the mountain of the house, but if one should be obliged to spit, he must do so in his garment. And one might not make the mountain of the house a thoroughfare,⁴ entering at one gate, and going out at an opposite one in order to shorten the way, but go round on the outside, and not enter, except for religious purposes.

3. All who entered the mountain of the house entered on the right hand, and went round and passed out on the left, except one to whom an accident happened, who turned to the left. Wherefore they asked him, "what alies thee that thou turnest to the left?" "Because I am mourning." "May He who dwelleth in this house, comfort thee." "Because I am excommunicated." "May He who dwelleth in this house, put into thy heart, that thou mayest listen to the words of thy fellows, that may restore thee."⁵

4. When a man had finished his service and was leaving, he did not go out with his back to the Temple, but walked backwards slowly and went gently sideways,⁶ until he issued from the court, and so likewise the watchers and standing men, and Levites from their pulpit, דָּרָבָן, went out from the Sanctuary like a person stepping backwards after prayers;⁷ all which was to show reverence to the Sanctuary.⁸

5. One might not indulge in levity⁹ opposite the eastern gate¹⁰ of the court, which was the gate Nicanor, because it was set opposite the Holy of Holies. And every one who entered the court must walk gently in the place where it was lawful for him to enter, and demean himself reverently as became one standing before Jehovah, as is said "mine eyes and my heart shall be there perpetually" (1 Kings ix, 3), and he went with

Palestine. The word has been supposed to be derived from *επενδυτης* (John xxi, 7), translated in the A.V. a "fisher's coat." The meaning of the passage which Maimonides has here taken from Berachoth (Jerus. and Bab.) is that no worshipper might enter the mountain of the house either with his girdle or other garment in which he carried his money upon him, or with his money tied in a corner of his linen garments, a custom very common amongst the natives of the country at the present day.

The word for "linen" is סָרִיץ, translated in the A.V. (Isaiah iii, 23) "fine linen." The English word "satin" is derived from it.

⁴ Megillah iii, 3, and the Gamara 29 a, where it is said of a synagogue that a קַפְּפֵי הַדְּרָבָן, a short way, may not be made through it.

⁵ Middoth ii, 2.

⁶ That is, he must walk differently from his ordinary mode of walking (R. Abraham).

⁷ As the custom of the Jews now is.

⁸ Yoma 53 a.

⁹ Literally, might not raise his head in lightness.

¹⁰ Berachoth ix, 5. "One might not raise his head lightly opposite the eastern gate, because it was set opposite the Holy of Holies." Rashi remarks that it was the eastern gate of the mountain of the house. See Note on vi, 1.

fear and reverence, and trembling, as is said, "we walked in the house of God in tumult" (A.V. *in company*, Psalm lv, 14).

6. It was unlawful for anyone to sit in any part of the court. No one had the right of sitting in the court, except kings of the house of David only,¹¹ as it is said "and David the king came and sat before the Lord" (1 Chron. xvii, 16). And the Sanhedrim who sat in the chamber Gazith sat only in the profane half.¹²

7. And although the Sanctuary is now desolated, on account of our sins, one is still bound to reverence it, as was the custom when it was yet standing. One may not enter except where it was then lawful for him to enter, and may not sit in the court, nor raise his head lightly opposite the eastern gate, as is said, "ye shall keep my Sabbaths and reverence my Sanctuary" (Lev. xix, 30): as the keeping of the Sabbath is perpetual, so likewise the reverencing of the Sanctuary is perpetual,¹³ and notwithstanding that it has been desolated, in respect of its holiness it is still standing.

8. At the time when the Sanctuary was standing¹⁴ it was unlawful for a man to raise his head lightly from the *place called* TSOFIM (which was outside of Jerusalem), and inwards, and whoever could see the Sanctuary with no wall intervening between him and it.¹⁵

9. It was unlawful for a man ever *evacuare alvum*, or to sleep between

¹¹ Tamid 27 a; Sotah 41 b; Yoma 25 a; Kedushin 78 b; Sanhedrin 101 b. In the latter place it is "Kings of the House of Judah." It was customary for the king to sit in a pulpit erected for him in the court of the women when reading a portion of the Law to the people towards the end of the first holy day of the Feast of Tabernacles at the termination of the seventh year. It is related (Sotah vii, 8) that King Agrippa "read standing, and the wise men praised him for so doing, and when he came to 'thou mayest not set a stranger over thee,' his eyes overflowed with tears (because he was not a true Israelite), and they said to him, 'fear not Agrippa! thou art our brother! thou art our brother!'" (because his mother was of the seed of Israel), *cf. Sifri*, שוֹפְטִים, 105 b.

¹² Yoma 25 a. The elders sat in the western half which opened into the *chel*, חֵל, and was consequently profane.

¹³ Yevamoth 6 b; *cf. Megillah* iii, 3, and 28 b.

¹⁴ בְּנוֹי, built.

¹⁵ "Tsofim was a place from which they could see the mountain of the house, and from beyond which they could not see it" (Tosefoth Berachoth 61 b; *cf. Pesachim* iii, 8). "A person who went out of Jerusalem and remembered that he had with him holy flesh, if he had passed *tsofim* he burned it in the place where he was." Rashi on this passage remarks that *tsofim* was the "name of a village, שָׁם כֹּפֵר, from which one could see the Sanctuary." "What was *tsofim*? Seeing with nothing intervening. Every place around Jerusalem from which one could see the Sanctuary" (Tosefoth Pesach. 49 a). The word is from the root, צָפָה, to look around, to watch (whence מִצְפָּה, *mizpah*, a watch tower). The Greek σκαπη is its exact equivalent. Doubtless the hill called Scopus, north of Jerusalem, is one of the places here referred to. There was a place called Tsofim famous for its honey (Sotah ix, 12).

east and west;¹⁶ and it is unnecessary to say that they did not erect a privy between east and west in any place, because the Temple was on the west. Therefore they did not ease nature *with the face* to the west, or to the east, because that is opposite the west, but they relieved nature and slept between north and south. And every one passing water from the *tsofim* and inwards, did not sit with his face towards the Temple, but to the north or to the south, or placed the Temple at his side.¹⁷

10. And it was unlawful for a man to make a house after the pattern of the Temple, an *exhedra* after the pattern of the porch, a court resembling the court, a table of the form of the table of *shevbread* or a candlestick of the form of the candlestick. But he might make a candlestick of five branches, or of eight branches, or a candlestick of seven branches, provided it was not of metal.¹⁸

11. There were three camps in the wilderness: the camp of Israel, which included four camps; the camp of Levi, of whom it is said "they shall encamp round about the tabernacle" (Numbers i, 50), and the camp of the Divine Presence (Shekinah, **שכינה**), which was from the door of the court of the tent of the congregation inwards. And corresponding to them from the gate of Jerusalem to the mountain of the house *was* like the camp of Israel; from the gate of the mountain of the house to the gate of the court, which was the gate Nicanor, *was* like the camp of Levi; and from the gate of the court and inwards *was like* the camp of the Divine Presence. And the rampart (*chel*) and the court of the women were an additional excellence of the eternal house.¹⁹

12. The whole of the land of Israel was more holy than all other lands. And what was its holiness? That they brought from it the sheaf, and the two leaves, and the first fruits, which they did not bring from other lands.²⁰

13. There are ten holinesses to the land of Israel, the one higher than the other. Cities *in it* surrounded by walls were more holy than the rest of the land, because they sent away the lepers out of them, and they did not bury the dead in them unless seven good men of the city, or all the men of the city, desired it. And if a corpse had been carried out of the

¹⁶ That is, with his face to the east and his back to the west, or the reverse.

¹⁷ Berachoth 62 *a*; Berach.-Yerushal 13, *a* 2, and 61 (60 *a*).

¹⁸ Avodah Zarah 43 *a*. It is doubtful whether it was lawful to make a candlestick of seven branches, even though of wood. R. Jose bar Jehudah said it was not lawful, because the Asamoneans had made one of that material for the Temple. Maimonides gives what he considers to be the decision. His words are **עושה . . . מנורה שאינה של מתכת אפי"ע שיש לה שבעה קנים**, literally, "a candlestick which was not of metal even though there were in it seven branches." The Talmud allows a candlestick of six branches (*loc. cit.*).

¹⁹ Zevachim 116 *b*; Tosefta Kelim 1; *cf.* R. Shimson in Kelim 5 *b*. Also Maim. on the same passage; Rashi in Sanhedrim 42 *b*. The meaning of the last sentence is, that there was nothing in the camp in the wilderness corresponding to the rampart and court of the women in the Temple.

²⁰ Kelim i, 6; *cf.* Levit. xxiii, 10, 17.

city they might not take it back again, even though all should desire to take it back. Should the inhabitants of the city desire to remove a tomb to without the city, they might remove it, and all tombs might be removed except the tomb of a prophet or a king. A tomb which the city surrounded, whether on four sides or two sides, one opposite to the other, if there was between it and the city more than fifty cubits on this side and fifty cubits on that side, they did not remove it unless all desired *its removal*; if less than that they might remove it *without* the sanction of all.²¹

14. Jerusalem was more holy than other walled cities, because they ate the lesser holy offerings and the second tithes within its walls.²² And these things are spoken of Jerusalem: they did not allow a dead body to remain all night in it, they did not carry human bones through it, and did not let out houses nor give a place to a sojourning proselyte in it. Also they did not erect tombs in it, except the tombs of the house of David, and the tomb of Huldah, which were there from the day of the former prophets. They did not plant gardens or orchards in it, nor was it sown or ploughed lest it should stink. They did not raise trees in it except the gardens of roses, which had been there from the times of the former prophets, and they did not place dunghills in it, on account of creeping things. They did not make beams or balconies projecting into the public streets on account of the tent of defilement, and did not make furnaces in it on account of the smoke.²³ They did not nourish cocks in it on account of the holy things,

²¹ Kelim, i, 7, and the notes of R. Shimson and Maimonides; Jerus. Nazir 57, b 2; Tosefta Baba Bathia, 274 b. Rabbi Akibah maintained that the tombs of kings and prophets might be removed (*vide infra*). The Jerus. Talmud and the Tosefta allow tombs to be removed if surrounded on four, three, or two sides by the city, and the distance given in the former (Nazir, *loc. cit.*) is seventy cubits and two-thirds of a cubit (Abai Rabathy 14). R. Abraham raises an objection to the opinion of Maimonides that if seven good men of the city desired it, a dead body might be buried within the walls, and says that they did not bury in the cities, but might carry a corpse about the city to do honour to it and increase the mourning, and this latter opinion is supported by the Mishna (*loc. cit.*), מסבבין לחובן מת.

²² Kelim i, 8, and the gloss of R. Shimson.

²³ Baba Kama 82 b; Yoma 12 a; Negaim xii, 4; Tosefta Negaim, 6; Megillah 26 a. The reason why Jerusalem could not become unclean from leprosy is that it was not divided among the tribes, and was therefore like cities out of the land of Israel (Negaim, *loc. cit.*); but Rabbi Judah disputed this opinion, urging the tradition that part of the mountain of the house was in the tribe of Judah and part in Benjamin. The tombs of the house of David and of Huldah the prophetess are spoken of in Jerush.-Nazir 57, b 2; Tosefta Negaim 6, Tosefta Baba Bathra 274, Avoth Rabbi Nathan 35. R. Akibah said that there was a hollow way or tunnel, מְחִילָה, to these tombs, by which the "uncleanness" was conducted out to the valley of Kedron, and that because of the existence of this the tombs were allowed to remain in opposition to the general law, which, according to him, permitted or required the removal of the tombs of kings and

and also in all the land of Israel the priests might not nourish cocks on account of purity.²⁴ And there was in it no house for persons condemned as lepers, and it did not become unclean from leprosy. It did not become a city cursed for idolatry, and did not furnish a heifer to be beheaded because it was not divided among the tribes.

15. The mountain of the house was more holy than it (Jerusalem), because men and women that had fluxes, and women at the time of their separation, and after childbirth, could not enter there.²⁵ It was permitted to take a dead body itself into the mountain of the house, and it is therefore unnecessary to say that a person defiled by contact with the dead might enter there.²⁶

16. The rampart (*chel*) was more holy than *the mountain of the House*, because Gentiles and persons defiled by contact with the dead or to whom a certain impurity had happened²⁷ might not enter there.²⁸

17. The court of the women was more holy than the rampart because **טבול יום**, *tibbul youm* (a person who required washing and the sun going down to purify him from an uncleanness, and who had washed and was awaiting the going down of the sun), might not enter there.²⁹ And this prohibition is from the words of *the wise men*, but by the Law, **התורה** it was permitted to a *tibbul youm* to enter the camp of Levi.³⁰ And if a person defiled by contact with the dead entered the court of the women, he was not obliged to offer a sin offering.

18. The court of Israel was more holy than the court of the women, because **מחסרי כפורים**, a person whose atonement had not been made after his cleansing from an uncleanness might not enter there.³¹ And an

prophets out of the city. (Tosefta, *loc cit.*, Magin Abraham appended to the Tosefta; *cf.* Tosefoth Berachoth 19 *b*, middle of page **רוב ארונות**) The sum of the Jewish traditions in reference to these tombs appears to be—(1) that they remained and their locality was known up to the time of the destruction of Jerusalem by Titus (*cf.* Acts ii, 29); (2) that they were within the city; and (3) that they were so situated that a tunnel or gallery or pipe could pass from them to the valley of the Kedron. A garden of roses at Jerusalem is mentioned in Maaseroth ii, 5, the owner of which would allow no one to enter lest the roses should be spoiled (Tosefoth), and who also gathered and sold some figs which grew in the garden, three or four for an *assar*, without paying tithe or bringing an offering from them.

²⁴ Baba Kama vii, 7.

²⁵ Kelim i, 8.

²⁶ Pesachim 67 *a*; Nazir 45 *a*; Sotah 20 *b*; Tosefta Kelim, 1.

²⁷ **בועל נדה**.

²⁸ Kelim i, 8; Tosefta Kelim, 1.

²⁹ Kelim i, 8.

³⁰ *Cf.* Yevamoth 7 *b*.

³¹ Kelim i, 8. The Mishna enumerates four classes of persons who might be **מחסרי כפורים**, wanting atonement, viz., men or women with fluxes, women after childbirth, and lepers. R. Eleazer ben Jacob added two others (Kerithoth ii, 1).

unclean person who should enter there was liable to the penalty of cutting off.³²

19. The court of the priests was more holy than *that of Israel*, because the laity might not enter there, except when it was necessary for them to do so to lay their hands on a sacrifice which was to be slain, or to make atonement, or to slay a sacrifice, or to wave a part of it.³³

20. Between the porch and the altar was more holy than *the court of the priests*, because priests who had blemishes, or whose heads were bare,³⁴ or whose garments were torn might not enter there.

21. The Temple, **הַיְיכָל**, was more holy than between the porch and the altar, because none might enter there who had not washed their hands and their feet.³⁵

22. The Holy of Holies was more holy than *the rest of the Temple*, **הַקְּדוֹשִׁים**, because none might enter there except the high priest on the Day of Atonement at the time of his service.³⁶

23. To the place in the upper chamber which was over the Holy of Holies they did not enter except once in seven years to ascertain what repairs were required! When the builders entered to build or make repairs in the Temple **הַיְיכָל**, or to remove thence the uncleanness it was commanded that the persons entering should be perfect priests; if perfect priests could not be found, priests with blemishes might enter, and if there were no priests there, Levites might enter; if Levites could not be found, laymen might enter. The commandment is that they be ceremonially clean. If none in a state of purity could be found, unclean might enter. If the choice lay between an unclean person and a person with a blemish, he with a blemish entered, and not he that was unclean, for uncleanness unfits for service in the congregation.³⁷ And all who entered the Temple, **הַיְיכָל**, to make repairs entered in boxes. If there were no boxes there, or if it was not possible for them to do the work in boxes, they entered by way of the doors.³⁸

³² Tosefta Kelim 1. There were thirty-six offences by which the penalty of cutting off was incurred (Kerithoth i, 1).

³³ Kelim i, 8.

³⁴ Kelim i, 9.

³⁵ Kelim i, 9.

³⁶ Kelim i, 9; Pesachim 86 a.

³⁷ Tosefta Kelim 1; Pesachim 86 a, where it is disputed whether these chambers were visited once in seven years (in the year of release, Rashi), or twice in seven years, or once in the year of Jubilee.

³⁸ Erubin 105; Tosefta Kelim 1; Yoma 6 b.

³⁹ Middoth iii, 5, where it is said that the workmen were let down from above into the Holy of Holies in boxes. In Tosefta Kelim 1, this rule appears to be applied to the holy place as well as the Holy of Holies (see note to the works of Maimonides, *in loc.*). "To make repairs," **תָּקַן**, *aptare, reparare, stabilire*. The word sometimes corresponds to **הַיְיכָל** in Hebrew, and is used here in contradistinction to **בָּנָה**, to build. Perhaps it should be rendered to 'ornament.'

CHAPTER VIII.

1. The guarding of the Sanctuary was an affirmative command, notwithstanding that there was no fear of enemies or robbers, for the guarding of it was only for its honour. A palace over which there is placed a guard is not like a palace over which there is no guard.

2. And this guarding was commanded for the whole night. And the watchers were the priests and Levites, as it is said "thou and thy sons with thee before the tabernacle of witness" (Num. xviii, 2), which is as if it were said "ye shall guard it," and lo, it is said "and ye shall keep the charge of the tabernacle of the congregation" (*ib.* xviii, 4); and it is said "but those that encamp before the tabernacle towards the east, *even* before the tabernacle of the congregation eastwards, *shall be* Moses, and Aaron, and his sons, keeping the charge of the Sanctuary" (*ib.* iii, 38).

3. And if they ceased guarding, they transgressed a negative command, as it is said, "and they shall keep the charge of the Sanctuary." And the import of the word, שמירה, *guarding*, is, אזהרה, an admonition, so thou mayest learn that its guarding is an affirmative command, and the neglect of its guarding a negative command.¹

4. The law of its guarding was that the priests should keep guard inside, and the Levites outside. And four and twenty guards watched it the whole night continually in four and twenty places; the priests in three places, and the Levites in one and twenty places.

5. And where did they watch? The priests watched in the house Abtinus, and in the house Nitzus, and in the house Moked. The house Abtinus and the house Nitzus were upper chambers built at the side of gates of the court, and the boys² watched there. The house Moked was arched, and it was a large room surrounded by stone benches, and the elders of the family whose turn of service was on that day³ slept there and the keys of the court were in their charge.⁴

6. The priests who watched did not sleep in the priestly garments, but folded them up and put them opposite their heads, and put on their own garments, and they slept upon the ground, like all watchers in the courts of kings, who do not sleep upon beds.

7. If an accident happened to one of them, he went along the gallery which was under the surface of the court (because the hollow places which opened to the mountain of the house were not sanctified), bathed and returned, and sat beside his brethren the priests, until the gates were opened in the morning, when he went out and departed.

¹ According to a rule of Talmudical interpretation. Cf. Menachoth 36 *b*, Makoth 13 *b*, &c., שלא לבטל שמירת המקדש, not to intermit the guarding of the Sanctuary, is enumerated among the 365 negative precepts.

² Sons of the priests not yet thirteen years of age.

³ The guard was divided into seven houses of fathers (families) according to the days of the week, one for each day (Bartenora in Tamid i, 1).

⁴ Literally, in their hands.

8. And where did the Levites watch? At five gates of the mountain of the house, and at its four corners within, and at the four corners of the court outside (because it was forbidden to sit in the court), and at five gates of the court outside of the court, for lo, the priests watched at the gate Moked, and at the gate Nitzus. Lo, *these are* eighteen places.

9. And moreover they watched at the chamber of the offering, and at the chamber of the veil, and behind the house of atonement.

10. And they placed a prefect over all the guards who watched. He was called the man of the mountain of the house, and went round all night to every guard in turn, with lighted torches before him, and to every guard who was not standing, the man of the mountain of the house said "peace be upon thee." If it appeared that he slept, he beat him with his staff, and he had authority to burn his cloak, so that they said in Jerusalem "what is the voice in the court? It is the voice of the Levite being beaten and his garments burned, because he slept in his watch."

11. In the morning, shortly before daybreak,⁵ the prefect of the Sanctuary came and knocked *at the door of the house* Moked, where the priests were, and they opened to him. He took the key and opened the little gate which was between the house Moked and the court, and entered from the house Moked to the court, and the priests entered behind him. There were two lighted torches in their hands, and they divided into two companies, one going towards the east, and one towards the west, and they searched, and traversed the whole of the court, until the two companies reached the place of the house of the pancake-maker. Having reached it, both companies said "Is it peace?" and they placed the maker of the pancakes to make the pancakes.

12. According to this order they did every night, except the night of the Sabbath, when they had no light in their hands, but searched by *the light* of the lanterns which were lighted here, on the eve of the Sabbath.⁶

⁵ קודם שיעלה עמוד השחר סמוך לו, before the pillar of the morning rose and near to it. Cf. Genesis xxxii, 26, which in the Jerusalem Targum has שחרה ארום סליק עמוד for the column of the morning arises (Buxtorf).

⁶ For the contents of this chapter, consult Tamid i and Middoth i.