

YOMA, OR THE DAY OF ATONEMENT.

WITH THE COMMENTARY OF RABBI OBADIAH OF BARTENORA.

CHAPTER I.

1. SEVEN days before the day of atonement, they separated the high priest¹ from his house, to the chamber *Palhedrin*.² And they appointed another priest in his stead,³ in case any defilement should happen to him. Rabbi Judah said "also they appointed for him another wife, in case his wife should die,"⁴ as is said (Levit. xvi. 17), 'and have made an atonement for himself and for his household:' his household, that is, his wife." They said to him, "if so, there *would be* no end to the matter."

2. All the seven days, he sprinkled the blood,⁵ and burned the incense, and dressed the lamps,⁶ and offered the head and the leg. And on all

¹ Because all the services of the day of atonement were not lawful unless performed by him, as is said, in reference to the day of atonement (Levit. xvi, 32), "and the priest, whom ye shall anoint shall make an atonement." And this separation we infer from what is written (Levit. viii, 33), "the seven days of their consecration," and "ye shall not go out of the door of the tabernacle of the congregation *in seven days*," and what is written afterwards (v, 34) "as he hath done this day, *so* the Lord hath commanded to do, to make an atonement for you." And our rabbis have expounded "to do" as referring to the ceremonies connected with the red heifer (Numbers xix): and "to make an atonement for you," as referring to the day of atonement, because the priest who burnt the red heifer, and the priest who officiated on the day of atonement, were both of them obliged to be separated from their houses seven days, as Aaron and his sons were obliged during the seven days of their consecration.

² The king's officers were called *palhedrin*, and because the high priests of the second Temple, after Simeon the Just, gave money to serve in the high priesthood, and because they were wicked men, they did not complete their years, but were changed every twelve months, like the officers of the king, whom the king changes every year, therefore they called this chamber, the chamber *palhedrin*.

³ They prepared another priest to be high priest in his stead if 'קָ, or other uncleanness, happened to him.

⁴ If thou takest the question of death into consideration, there is no end of the matter; because this one also might die. But an uncleanness, which is of common occurrence, we take into consideration, and therefore they appointed for him another priest: death, which is not of common occurrence (as death happening suddenly and instantaneously) we do not take into consideration, and therefore they did not appoint for him another wife. The decision was according to the wise men [not according to Rabbi Judah].

⁵ Of the continual sacrifices, in order that he might be accustomed to the service.

⁶ He cleansed them from the ashes of the wicks which were extinguished.

other days,⁷ if he desired to make the offering, for the high priest had the preference with respect to the part he might wish to offer,⁸ and the preference in taking a portion⁹ of the sacrifices for himself.

3. They set apart for him elders of the elders of the house of judgment, who read before him¹⁰ from the order of the day,¹¹ and they said to him, "my lord,¹² high priest, read thou for thyself, lest thou may'st have forgotten, or least thou hast not learned."¹³ On the day preceding the day of atonement, at daybreak, they caused him to stand at the eastern gate, and caused to pass before him bulls, goats, and sheep, in order that he might become acquainted with and accustomed¹⁴ to his service.

4. All the seven days they did not restrain him from eating and drinking, *but on* the eve of the day of atonement at dusk, they did not let him eat much,¹⁵ because eating induces sleep.

5. The elders of the *beth-din*,¹⁶ delivered him to the elders of the priesthood,¹⁷ and they took him up to the upper chamber Beth Abtinaz,¹⁸ and imposed an oath upon him,¹⁹ and departed and went their way. And

⁷ If he desired to make the offering, he offered every offering that he pleased ; nor had the men of the watch power to stay his hand.

⁸ He had the right to offer any part that he chose.

⁹ In the division of the holy things, he took the portion which he selected as the best. These words refer to the holy things of the altar (Sanctuary), but the holy things of the country, both the high priest and the ordinary priest divided equally.

¹⁰ All the seven days.

¹¹ In the section *achare moth* (Levit. xvi).

¹² שׂוֹאֵן = יְיָ, my lord.

¹³ In the second Temple this was necessary, because at the command of the kings they appointed high priests who were not fitted for the office ; but those of the first Temple did not appoint as high priest any one who was not distinguished amongst the priests for wisdom, for beauty, for strength, and for riches ; and if he was not rich, his brethren the priests made him so from their own means, as is said (Levit. xxi, 10) "the high priest among his brethren : " they made him great, from what belonged to his brethren.

¹⁴ They caused him to observe the beasts which passed before him in order to impress upon him the rules of the service of the day.

¹⁵ Even of such kinds of food as do not produce heat ; and they restrained him altogether from all food which might produce heat or defilement, שֶׁרֶף, such as milk, eggs, meat, oil, old wine, and the like.

¹⁶ Who had read before him from the order of the day.

¹⁷ To teach him how to fill his hands with the incense, as is said (Levit. xvi, 12) "and his hands full of sweet incense," which was a difficult part of the service.

¹⁸ It was they who made the incense, and pounded it and mixed the gums.

¹⁹ That he should not be a Sadducee to put the incense on the censer outside of the Temple and then to enter. For they [the Sadducees] explain "I will appear in the cloud upon the mercy seat" (*ib.* 2), that in a cloud of smoke of the incense he should come, and then appear upon the mercy seat. But the thing is not so, for the Scripture says (*ib.* 13) "and he shall put the incense upon the fire before the Lord."

they said to him, "my lord high priest, we are the delegates of the *beth-din*, and thou art our delegate, and the delegate of the *beth-din*, we adjure thee, by Him whose name dwelleth in this house, that thou change nothing of all that we have told thee." He retired and wept,²⁰ and they retired and wept.²¹

6. If he were a wise man, he expounded,²² and if not, the disciples of the wise men expounded before him. If he were accustomed to read, he read; and if not, they read before him. And in what did they read before him? In Job, or Ezra,²³ or Chronicles. Zachariah ben Kabutal said, "many times I read before him in Daniel."

7. If he were inclined to fall asleep, the youths of the priesthood²⁴ struck before him with the forefinger,²⁵ and said to him, "my lord high priest, stand up,²⁶ and cool thyself a little upon the pavement," and they kept him occupied until the time for slaying the morning sacrifice arrived.

8. Every day they cleansed the altar²⁷ at cock-crow, or near it,²⁸ either before or after. And on the day of atonement after midnight,²⁹ and at the feasts after the first watch.³⁰ And cock-crow did not happen until the court was filled with people [*lit.*, Israel].³¹

²⁰ Because they had suspected him of being a Sadducee.

²¹ Because they had suspected him, for Mar said, whoever suspects the righteous is to be beaten in his body.

²² In things pertaining to the decisions of the law (הלכה); all the night of the day of atonement, so that he shall not sleep and defilement happen to him, and if he were a disciple, and not a wise man, and knew to hear and understand the law, but not to expound, they expounded before him.

²³ Because these attract the attention so that sleep did not overcome him.

²⁴ פרחי כהונה young men, the hair of whose beards was beginning to grow, were called פרחי, *pirchy* = young shoots, buds.

²⁵ באצבע צררה, the finger nearest the thumb. The meaning of צררה is צרתה דרה, "near to it" [Yoma 19 b], that is to say, near to the thumb which adjoins it. They joined the thumb and the finger next to it, and struck the palm of his hand and produced a sound, in order that he should not sleep.

²⁶ Upon thy feet and cool thyself a little upon the pavement of marble to take away the heat, for cooling the feet takes away sleep, and הפנ has the signification of taking away, as מפנין טעמן, "lessen or change its taste" (Pesachim 41 a).

²⁷ He took some of the ashes (תרומת, *cleansing*, is the same as taking away), either more or less, in the censer, and put them on the east of the ascent to the altar, and they were swallowed up there in their place [ברוך נס, miraculously]. This was the beginning of the morning service.

²⁸ Near cock-crow, either before or after.

²⁹ On account of the weakness of the high priest. Because upon him alone was imposed the whole service of the day, it was necessary to rise very early.

³⁰ The multitude of Israel, and the multitudes of offerings, and the great amount of ashes in the place of the pile and the necessity of taking up the ashes from the pile to the place in the middle of the altar which was called *tapuach* [an apple], in which place a great heap of ashes was collected and arranged like an apple, made it necessary to rise very early; and they rose after the first watch, which was the third part of the night.

³¹ At the feasts, cock-crow did not come until the court was full of Israel bringing their offerings, to offer them immediately after the morning sacrifice.

CHAPTER II.

1. At first every priest who wished to remove the ashes from the altar,¹ did so ; and when there were many,² they ran and ascended the incline,³ and he who got before⁴ his fellows, to within four cubits *of the top*, obtained the right to perform the service. If two were equal,⁵ the warden said to them, "extend the fingers." And how? They extended one, or two.⁶ And in the Sanctuary they did not extend the thumb.⁷

2. It once happened, that two of them being equal, ran and ascended the incline, and one of them pushed the other, so that he fell, and his leg was broken. And the *beth-din* saw that they came into danger *through this practice*, they ordained that they should not remove the ashes from

¹ Every priest who was of that house of the fathers and who wished to remove the ashes in the morning did so, and there was no lot cast in the matter.

² Of those who came to take away the ashes, this one said "I wish to take away the ashes," and the other said "I wish to take away the ashes." This was their custom. They ran and ascended the sloping ascent of the altar, which was thirty-two cubits long.

³ He who was the first to get within the four upper cubits of the ascent, which were near the top of the altar, obtained the right to remove the ashes. This was their lot.

⁴ In getting within [these four cubits] neither of them obtained the right, but now they all came and cast lots. And how was the lot cast? The prefect said to them all, "hold up your fingers" [*micate digitis*], that is to say, "put forth your fingers," and every one showed his finger. Because it was unlawful to count the men of Israel, therefore it was necessary for them to put forth the fingers, in order that the fingers, and not the men, might be counted. And how did they do it? They stood round in a circle, and the prefect came and took the cap from the head of one of them, and from this one the lot began to count. Each one extended his finger, and the prefect mentioned a number—a hundred, or sixty, some number much higher than the number of the priests present—and said, "he at whom this number finishes shall have the right [to perform this service]." And he now began to count from him, from whose head he had removed the cap, going round again and again, and counting the fingers until he came to the end of the number, and he at whom the number terminated obtained the office. And this was the manner of all the lots in the Sanctuary.

⁵ One finger if he were a healthy man, and two if he were sickly. Because a sick person is not able to restrain his fingers, and when he extends one, that next to it comes out with it. But only one of the two was counted.

⁶ Because of deceivers. For when the number came near finishing, and they could tell at whom it would finish, he who stood before him might put out two fingers in order that he might be counted as two persons, and thus the number might prematurely be completed at him. And the prefect might not perceive this, because a man can stretch the thumb to a great distance from the finger, so that they might appear like the fingers of two men, which it is impossible to do with the other fingers.

the altar except by lot.⁷ Four lots were there,⁸ and this was the first lot.

3. The second lot was, who should kill *the sacrifice*,⁹ who should sprinkle the blood, who should take the ashes from the inner altar, who should take the ashes from the candlestick, who should take up the pieces of the *sacrifice* to the incline, the head and the leg,¹⁰ and the two fore-legs, the end of the spine and the leg, the breast and the throat, and the two sides, and the inwards, and the fine flour, and the pancakes and the wine. Thirteen priests obtained it. The son of 'Azai said before Rabbi Akibah, in the name of Rabbi Joshua, "as the animal walked,"¹¹ so it was offered."

⁷ That [lot] which we have explained.

⁸ Four times a day they were assembled to cast the lot. They did not cast the lots for all at one assembly, in order to make it heard four times that there were many people in the court. And this was for the honour of the king, as is said (Psalm lv, 14), "we walked into the house of God, טוֹרְנוּ, in tumult" [the tumult of a large assembly].

⁹ Who should slay the daily sacrifice, who should sprinkle the blood, &c. All these offices were decided by one lot. He at whom the number terminated (as we have explained) obtained the right, and sprinkled the blood upon the altar after he had received it in the vessel for the purpose, for he who sprinkled the blood received the blood. The next priest to him killed the sacrifice, and this, notwithstanding that the slaying preceded the receiving of the blood, because the office of sprinkling was higher than that of slaying, for the slaying was lawful if done by a stranger, which was not the case with the sprinkling. For from the receiving of the blood and afterwards it is commanded that all the service be performed by priests. And hence he to whom the first lot fell obtained the office of sprinkling, and the next to him that of slaying, and the next to him who slew the lamb cleansed the altar from the ashes, and the next to him who cleansed the altar from the ashes, removed the ashes from the candlestick, and so with all.

¹⁰ The head and right [hind] leg by the first priest; the two fore-legs by the second; the end of the spine (which is the tail) and the left [hind] leg by the third; the breast (that is the fat of the breast, the part looking towards the ground, which they divided on either side without the ends of the ribs) and the throat (the place where animals chew the cud, that is the neck, and joined to it the windpipe, with the liver and the heart), the breast and the throat by the fourth priest; and the two sides by the fifth priest; and the inwards by the sixth; and the fine flour, a tenth deal for the meat and drink-offering of the continual sacrifice (Exod. xxix, 40) by the seventh; and the pancakes, a half tenth deal for the meat-offering of the high priest, which he offered every day with the daily sacrifices, as is said (Levit. vi, 20), "half of it in the morning, and half thereof at night," by the eighth; and the wine, three logs for the drink-offering of the daily sacrifice, by the ninth. Thirteen priests obtained by this lot thirteen priestly functions, numbered to them according to the order stated in the Mishna.

¹¹ As it walked during its life the continual sacrifice was offered. The first doctor thought the good and comely parts were offered first, and Ben 'Azai thought it was offered as it walked; the head and the hind-leg, the breast and the throat, and the two fore-legs, and the two sides, the end of the spine and the (other) hind-leg. The decision was not according to Ben 'Azai.

4. The third lot *was* "those who have never offered the incense, come and cast lots."¹² And the fourth was for those who had, and those who had not before performed the function¹³ to *decide* who should take up the pieces of the sacrifice from the incline to the altar.¹⁴

5. The continual sacrifice was offered¹⁵ by nine *priests*, by ten, by eleven, by twelve, no less and no more. How? *The lamb* itself by nine.¹⁶ At the Feast of Tabernacles,¹⁷ the vessel of water *was brought* by the hand of one, making ten. In the evening¹⁸ by eleven; the lamb itself by nine, and two with two pieces of wood in their hands. On a Sabbath by eleven; the lamb itself by nine; and two with two vessels of frankincense for the shew-bread in their hands. And on a Sabbath which occurred in the middle of the Feast of Tabernacles, a vessel of water, by the hand of one.

6. A ram was offered by eleven *priests*; the flesh by five,¹⁹ the inwards, and the flour²⁰ and the wine by two *and* two.

7. A young bullock was offered by twenty-four *priests*. The head and the leg: the head by one, and the leg by two. The end of the spine and the leg: the end of the spine by two, and the leg by two. The breast and the throat: the breast by one, and the throat by three. The two fore-legs by two. The two sides by two. The inwards, the fine flour, and the

¹² Thus they cried out in the court. That is to say, he who has never yet obtained the office of offering the incense come and cast lots. And they did not allow one who had once obtained that office to repeat it, because it made rich, for, it is written (Deut. xxxiii, 10, 11), "they shall put incense before thee" "bless, Lord, his substance," and because every priest who offered incense became rich and was blessed thereby, therefore they did not allow any one to do it a second time, in order that all might, become rich and be blessed by it.

¹³ "New and old." He who had obtained this lot on other occasions, and he who had never obtained it, come and cast lots.

¹⁴ When they took the pieces from the slaying place they did not take them to the altar, but put them on the middle of the incline below on the east, and cast another lot who should take them up from the place where they had been placed on the incline to the altar; and they did so because "in the multitude of people is the king's honour" [Prov. xiv, 28].

¹⁵ He reckons from the time of taking the pieces of the sacrifice and onward.

¹⁶ Six for the pieces and the inwards, as we have said above, and one for the flour, one for the pancakes, and one for the wine.

¹⁷ Because two drink-offerings were required, one of wine and one of water. The vessel of water was brought by the hand of a priest.

¹⁸ The daily evening sacrifice. Two carried in their hands two pieces of wood to add to the wood of the pile, for it is written (Levit. i, 7), "and they shall lay the wood in order upon the fire." This does not refer to the morning sacrifice, for it is written in Levit. vi, 12, "and the priests shall burn wood on it every morning," which teaches that it refers to the evening sacrifice when two pieces of wood were added.

¹⁹ As the pieces of a lamb, so the pieces of a ram.

²⁰ Two tenth deals were offered by two priests.

wine, by three *and* three. To what do these words apply?²¹ To offerings of the congregation. But an offering of an individual if he wished to offer it²² *himself*, he might offer it. The skinning and eating up²³ of both the one and the other were alike.

CHAPTER III.

1. THE prefect¹ said to them "go out and see² whether the time for slaying³ *the sacrifice* has arrived." If it had arrived, *the priest who went out* to see, said "it lightens."⁴ Matathiah ben Samuel said "it is becoming light along the whole east."⁵ "As far as Hebron?"⁶ and he said "yes."

2. And why did they find this necessary? Because it once happened that the light of the moon ascended, and they thought it was daybreak,⁷ and slew the sacrifice and took it out to the place of burning. They conducted the high priest down to the bathing room.⁸ This was a general rule in the Sanctuary: whoever "covered his feet"⁹ was required to bathe his whole body *afterwards*, and whoever made water, was required to wash [*lit.* sanctify] his hands and his feet.

3. No man might enter the court for the service¹⁰ even though clean,

²¹ In reference to all these priests for one beast, and in reference to the lot.

²² One priest might offer the whole and without casting a lot.

²³ The skinning and cutting up of the bullock offered by an individual, and that offered on behalf of the congregation were alike [י"ש, equal] in that both were lawful by a stranger, and did not require a priest.

¹ He was the *sagan* (or vicar of the high priest).

² To a high place which they had in the Sanctuary.

³ Because it was unlawful to slay the sacrifice by night, as it is said (Levit. xix, 6), "on the day ye offer it."

⁴ It is becoming light and the morning breaks.

⁵ This was after the lightning spoke of by the first doctor. The *halachah* was according to Matathiah ben Samuel.

⁶ Those standing below asked him whether the light reached to Hebron, and he replied yes. They mentioned Hebron in order to call to mind the merits of the fathers.

⁷ This is not said to have been on the day of atonement, for it is not possible for the light of the moon to ascend near the morning on the day of atonement, because that is at the third part of the month, but at the end of one of the months, when the moon rose near the rising of the morning, this mistake occurred; and they were anxious lest on the day of atonement another mistake of the like kind might happen, and therefore considered all this necessary.

⁸ This [that is said about the moon] is parenthetical, and now [the Mishna] returns to what we are taught above, "as far as Hebron?" and he said "Yes." And after that the priest who went out to look said "yes," they conducted the high priest down to the bathing-room, because he was required to bathe before he slew the continual sacrifice.

⁹ An euphemism for the *excrementa majora seu crassa*.

¹⁰ Or for any other purpose.

until he had bathed.¹¹ On *this* day the high priest underwent in it five immersions and ten washings [*l'it.* sanctifying], and was sanctified, and all of them *were* in the holy part of the Temple upon the house Parvah,¹² except this one only.¹³

4. They spread a linen cloth¹⁴ between him and the people. He stripped, descended and immersed himself; came up and wiped himself.¹⁵ They brought to him golden garments. He dressed and sanctified his hands and his feet.¹⁶ They brought to him the lamb for the sacrifice, which he partly slaughtered,¹⁷ and another¹⁸ priest completed the slaughtering for him.¹⁹ He received the blood and sprinkled it. He went in to offer the morning incense, and to dress the lamps, and to offer the head and the pieces, and the pancakes, and the wine.

5. The incense of the morning was offered between *the sprinkling of the blood, and the offering of the pieces of the sacrifice*; ²⁰ *that of the evening between the offering of the pieces of the sacrifice, and the pouring out of the*

¹¹ The matter is *à fortiori*; for as the high priest changing from holy to holy, from service without [the Temple itself] to service within, and from service within to service without, was obliged to bathe between one service and another, much more as he now came from his house, which was profane, to the holy place, he was obliged to bathe.

¹² Upon the chamber of the house Parvah.

¹³ The first, which was in the profane part of the temple, over the water gate beside his chamber.

¹⁴ To keep in mind that the service of the day was performed in linen garments, because the high priest was accustomed to serve all the year in golden garments.

¹⁵ Wiped clean.

¹⁶ At the laver, because at every change of the garments of the day it was necessary to sanctify at taking them off, and again at putting them on, and this first bathing, which was on taking off the profane garments, did not require sanctifying of the hands and feet at the taking off.

¹⁷ He cut the greater part of the two "signs" [the gullet and windpipe], which alone makes the slaughtering lawful.

¹⁸ Another priest completed the slaughtering, because the receiving of the blood was not lawful except by the high priest, and it was necessary to hasten to receive it.

¹⁹ עַל יָדוֹ, "on his account," or, perhaps, by the hand of another near to him, as in Nehemiah iii, 8, עַל יָדוֹ הִקְוִיָּק, "next unto him repaired," &c.

²⁰ Not exactly so. For we are taught above [i, 2] "he received the blood and sprinkled it, and entered to offer the incense, and to dress the lamps, and to offer the head and the pieces," so that the incense was offered between the sprinkling of the blood and the dressing of the lamps, and not between the sprinkling of the blood and the offering of the pieces of the sacrifice. But the doctor is not now speaking of the order of the offerings, that this one was after that, and so on, but he only desires to say that the sprinkling of the blood and the offering of the pieces did not immediately follow the one after the other, for the incense came between them, and also the dressing of the lamps was between them, after the incense, and before the offering of the pieces.

drink-offerings. If the high priest was old or weak,²¹ they prepared for him hot water,²² and put it²³ into the cold *water*, in order to take away²⁴ its coldness.

6. They led him to the house of Parvah,²⁵ which was in the holy part of the Temple,²⁶ and spread a linen cloth between him and the people. He sanctified [washed] his hands and his feet, and stripped. Rabbi Meyer said he first stripped, and then sanctified his hands and his feet.²⁷ He went down into the bath and immersed himself, came up, and wiped. They brought to him white garments,²⁸ he dressed and sanctified his hands and his feet.

7. In the morning he put on garments of Pelusium²⁹ manufacture, of the value of twelve *manim*, and in the evening Indian³⁰ garments, of the value of eight hundred *zuzim*. The words of Rabbi Meyer. And the wise men said "in the morning he put on garments worth eighteen *manim*, and in the evening³¹ worth twelve *manim* ; ³² the whole of these thirty *manim* were the property of the community, and if he wished to add to them, he added from those belonging to himself.³³

8. He came now to his bullock ; and his bullock stood between the porch and the altar,³⁴ its head to the south and its face to the

²¹ So that his body was cold and frigid.

²² On the eve of the day of atonement.

²³ On the day of atonement they put it into the pit built in his bathing-room.

²⁴ To take away its coldness somewhat. *מִפִּינֵי טַעַמָן שְׁתַּפִּיג* is like *מִפִּינֵי טַעַמָן* "they change or lose their taste" [Pesachim 41 a].

²⁵ A certain magician, whose name was Parvah, built it, and it was called after his name.

²⁶ Because this second immersion, with all the other immersions, except the first, must be in a holy place, as it is written (Levit. xvi, 24), "and he shall wash his flesh with water in the holy place."

²⁷ R. Meyer said, he stripped first and afterwards sanctified. The decision was not according to Rabbi Meyer.

²⁸ The shirt, the breeches, the girdle, and the turban, which are mentioned in Leviticus xvi, 4, for all the services which were within were performed in them, but the services which were without (as the continual sacrifices and the additional sacrifices) were in golden garments, in which he ministered the whole year. And between each change of garments immersion and two sanctifyings of the hands and feet at the laver were required.

²⁹ Fine and beautiful linen brought from the land of Ramser. In the Targum Yerushalmy Ramser is Pelusa [Pelusium].

³⁰ From the land Hodo [India].

³¹ Those which he put on to bring out the kaf and the censer.

³² He here repeats the aggregate value, and teaches us to understand that thirty *manim* were the sum of the whole ; to tell thee that it was of no consequence if he diminished from those of the morning, and added to those of the evening [provided the whole was thirty *manim*].

³³ Only he must give those added as a gift to the Sanctuary.

³⁴ By law all the northern part of the court was fit for the bullock to stand in, for it was all "before the Lord." And they did not place the bullock between

west.³⁵ And the priest stood on the east, with his face to the west,³⁶ and laid his two hands upon it and confessed. And thus he said: O God! I have done wrong, I have transgressed, I have sinned before Thee, I and my house. Forgive now, O God, the wrong and the transgression and the sins which I have done, and transgressed and sinned before Thee, I and my house, according as it is written in the law of Moses, thy servant (Levit. xvi, 30), "for on that day shall *the priest* made an atonement for you," &c., and they repeated after him, "blessed be the glorious Name of His kingdom for ever and ever."

9. He now came to the east of the court,³⁷ to the north of the altar, the sagan *being* on his right hand and the chief of the house of the fathers on his left. And two goats were there, also a box,³⁸ in which were two lots of boxwood;³⁹ Ben Gamla⁴⁰ made them of gold, and they were accustomed to commemorate him with praise.

10. Ben Katin⁴¹ made twelve cocks⁴² to the laver, there having *before* been only two, and also he made a machine⁴³ for the laver, that its water might not become defiled by remaining all night. Monbaz, the king, made all the handles of the vessels of the day of atonement of gold. Helena, his mother, made a golden lantern⁴⁴ for the door of the Temple, also she made a golden tablet upon which was written the section of the law the porch and the altar near to the Temple, but on account of the weakness of the high priest, that he should not be oppressed by the burden of carrying the vessel for sprinkling the blood to a distance.

³⁵ It was ordained by the law that its head should be towards the temple, which was on the west, and its hinder part towards the altar; but lest it should drop its dung, and because it was a shame that its hinder part, בִּית הַרְעִי, should look to the side of the altar, its head was put towards the south and its tail towards the north, which was very suitable, and the middle of its body between the porch and the altar, and its head was turned until its face was towards the west.

³⁶ And his back to the east.

³⁷ Because they did not take the goats in to between the porch and the altar when it was wished to put the lots upon them, but they remained in the court till the time of slaying.

³⁸ A perforated vessel of wood.

³⁹ Buso [buxus] in Latin, a kind of wood. This is only a supposition.

⁴⁰ Joshua ben Gamla, when he was chosen to be high priest, made them of gold.

⁴¹ He was a high priest.

⁴² In order that the twelve priests to whom the lots had fallen to perform the continual sacrifice of the morning might sanctify all at one time, and notwithstanding that there were thirteen priests engaged in this service, as we have said in Chapter II, no cock was made for the slayer of the sacrifice, because the slaying was lawful by a stranger.

⁴³ A wheel to immerse it in the cistern [or well] that its waters might be mingled in the cistern and not become defiled by remaining all night [in a sacred vessel].

⁴⁴ Or candlestick [candelabrum].

referring to a suspected wife⁴⁵ [Numbers v, 12]. To the doors of Nicanor⁴⁶ there happened miracles.⁴⁷ And him they commemorated with praise.

11. And these were commemorated with shame: the family of Garmu, *who* were unwilling to teach the way of making the shewbread;⁴⁸ the family of Abtinas, *who* were unwilling to teach the manner of making the incense;⁴⁹ Hagros ben Levi, *who* knew a portion of song⁵⁰ and would not teach it; Ben Kamtsar *who* was unwilling to teach his method of writing.⁵¹ In reference to the former,⁵² it was said "the memory of the just is blessed," and in reference to the latter⁵³ "the name of the wicked shall rot."

⁴⁵ That it might not be necessary to bring [the roll of] the law, to write from it the section referring to a suspected wife.

⁴⁶ The name of a man.

⁴⁷ He went to Alexandria of Egypt to bring the doors. On his return there arose a great storm at sea, which threatened to sink them. They took one of the doors and threw it into the sea, in order to lighten the ship, and when they sought to throw overboard the other, he said to them, "throw me with it," and immediately the sea ceased its raging. When they arrived at the port of Acca the door which had been thrown overboard came out from under the side of the ship.

⁴⁸ The other workmen did not know how to take it from the oven without breaking it, because it was made like a kind of open box.

⁴⁹ They knew a certain herb whose name was "the ascending of smoke," and when they mixed it with the aromatics of which the incense was composed, the smoke of the incense formed a column and ascended in the form of a staff without bending to one side or the other.

⁵⁰ An agreeable modulation of the voice.

⁵¹ He bound four pens to four of his fingers, and wrote the *nomen tetragrammeton* as if it were of one letter.

⁵² Ben Gamla, Ben Katin, Monbaz, and Helena his mother, and Nicanor.

⁵³ The family of Garmu, and the family of Abtinas, Hagros ben Levi, and Ben Kamtsar. And although the family of Garmu and the family of Abtinas explained their words, "that they did not wish to teach," to mean that they would not teach a person who was not honest and might go and practise idolatry thereby; the wise men did not accept their words.