

THE TRACTATE TA'ANIT

OF

THE MISHNAH

08872

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INTRODUCTION

Ever since biblical times, fasting has been a method used by the Jews and their forebears to indicate repentance, and to intercede with Heaven to avert the severe decrees which seemed to bear down upon them in all ages. It is interesting to note, however, that most of the fasting done in biblical and post-biblical times was connected in some way to the agricultural cycle of life (see Joel 1:14, 2:15-17, Zechariah 7:2-6, II Chronicles 20:3-4, Josephus Antiquities Book XIV 2:1). It is this problem which led me to investigate the Mishnah tractate dealing with fasts, Ta'anit.

In the course of compiling the notes on the text of the Mishnah itself, I felt that certain problems arose which were too important to be dealt with only in a note. These I have included in the second section of the thesis, labelled Excursuses. Since the greatest value of this work will not be in its originality or erudition, but rather as a guide to sources, I have included at the end of each chapter and excursus a bibliography unique to that section. A general bibliography including all these references, plus others of a more general nature, will be found at the end of this thesis, separated into languages, and listed within

each language grouping alphabetically, by author.

Two Hebrew texts were used in the preparation of this thesis. The two texts were compared and combined. The basic text used was the Schulzinger photo-offset edition of the Vilna edition of the Mishnah, the Standard Edition referred to in this paper, and the one used generally by students. This was compared with the critical text of Malter. In the Hebrew text of this paper, sections appearing in the Malter edition which do not appear in the Standard Edition are set off with square brackets []. Sections which appear in the Standard Edition which do not appear, or which appear in different form from the Malter Edition are set off in parentheses (). Sections in the English translation set off in slanted brackets [/] are interpolations of the author which serve to clarify the text. Both the Malter and Danby translations of the text were used, together with other dictionary sources, to arrive at the translation of the text used in this thesis.

I wish to express my sincere thanks to Dr. Tepfer, my thesis guide, without whose help I might still be fleundering in Chapter Two. Thanks also to Dr. Orlinsky for his suggestion of sources in the field of archeological research, to Dr. Kiev for his great aid in locating books and sources, to the library

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תענית

פרק ראשון

א. מאימתי מזכירין גבורות גשמים? רבי אליעזר
אומר מיום טוב הראשון של חג. רבי יהושע אומר מיום טוב
האחרון של חג. אמר (לו) רבי יהושע: הואיל ואין הגשמים
אלא סימן קללה בחג; למה [הוא] מזכיר? אמר לו רבי אליעזר:
אף אני לא אמרתי לשאול, אלא להזכיר "משיב הרוח ומוריד
הגשם בעונתו". אמר לו [רבי יהושע]: אם כן, לעולם יהא
מזכיר.

TA'ANIT

CHAPTER ONE

1. From what time do they make mention of
(1) (2)
"the power of rain"? R. Eliezer says:
(3) (4)
From the first day of the Festival. R. Joshua
(5) (4).
says: From the last day of the Festival.
Said R. Joshua (to him): Indeed, and are not
(6)
the rains a sign of a curse on the Festival;
why should [one] make mention of it? Said
R. Eliezer to him: Indeed, I did not say to
pray for /rain/, but only to make mention of
/rain/; "He causeth the wind to blow and the
rain to fall in its season". Said [R. Joshua] to
him: If this is the case, one may make mention
(7).
/of rain/ at all times.
-

- (1) This refers to the verse *והוא יורד המורה*
; "He causeth the wind to blow and the rain
to fall," which is inserted following the first
verse of the second benediction of the *שמונה עשרה*
(See Berakot 5:2). This benediction begins

with the words; אתה גבור לעולם ה' מחיה מתים
 This benediction is called גבורות ,

powers (see Rosh Hashanah 4:5). Here the causing of rain to fall is mentioned in connection with the causing of wind to blow and other manifestations of God's power generally. The actual prayer for rain is found in the ninth benediction of the שמונה עשרה which begins with the words:

ברוך עולם ה' אלהינו את השנה הזאת ואת כל
 מיני תבואתה לעולם .

At this point, a request for rain and dew for the crops is entered as part of the prayer. It may be that the term פניית גבורות is taken from the opening of the second benediction and its title in Mishnaic times. This would distinguish the mentioning of the rain in the second benediction, the פניית found in the גבורות, or the פניית גבורות , from the פניית found in the ninth benediction which asks for good crops, the פניית שנים . In the Mishnah, the only word used for prayer is שנים , in contrast to הרכה .

הרכה is a technical term, indicating a specific form of prayer. A prayer, to be considered a הרכה, must contain the formulaic expression ה' ברוך אתה ה'. This may appear at the beginning of the prayer;

ברוך אתה ה' אלהינו מלך העולם המושב לעולם
 מן הארץ .

at the end of the prayer;

or both at the beginning and the end of the prayer;
הַרְוֵנוּ אֱלֹהֵינוּ אֶתְּךָ הַצֶּלֶק אֶתְּךָ נִתְּן לָנוּ תוֹרַת
אֱמֶת וְחַיִּי צִדִּיק בְּרַחֲמֶיךָ הַרְוֵנוּ אֱלֹהֵינוּ הַרְוֵנוּ תוֹרַת הַתּוֹרָה.

The Amoraim give two possible biblical derivations for the term פְּנֵי הַמִּזְבֵּחַ . In

Job 5:9-10 we find:

יִפְּסֵהוּ אֱלֹהִים וְיִסְרֹף אֵת מִסְכָּנוֹ.	וְיִפְּסֵהוּ אֱלֹהִים וְיִסְרֹף אֵת מִסְכָּנוֹ.	וְיִפְּסֵהוּ אֱלֹהִים וְיִסְרֹף אֵת מִסְכָּנוֹ.
וְיִפְּסֵהוּ אֱלֹהִים וְיִסְרֹף אֵת מִסְכָּנוֹ.	וְיִפְּסֵהוּ אֱלֹהִים וְיִסְרֹף אֵת מִסְכָּנוֹ.	וְיִפְּסֵהוּ אֱלֹהִים וְיִסְרֹף אֵת מִסְכָּנוֹ.

"Who doeth great things and unsearchable,
marvelous things without number. Who giveth rain
upon the earth, and sendeth water upon the fields."
This is advanced by the Amoraim as a source for the
term *מַעֲלֵל*. However, in neither of the above
verses is the term *מַעֲלֵל* used, Rabbah bar R. Shila
relates this verse to Isaiah 40:28, through the word

ה'ל'א י'ד'ת א'ל-א'ל'א ש'מ'ת א'ל'י' ע'ל'ק' ה'י' ה'ו'ד'א ק'צ'ו'ת ה'א'ר'ץ
ל'א י'ע'ל' ו'ל'א י'י'ע'ר א'י'ן ח'ק'ר ל'ת'ב'ו'ת'ו'.

"Hast thou not known? Hast thou not heard that the everlasting God, the Lord, the Creator of heaven and earth fainteth not, neither is He weary? His discernment is past searching out." Because of the mention of creation in this verse, it is related by its meaning to Psalm 65:7:

מכין הדין הכחול לאמר הטהרה.

"Who by thy strength settest fast the mountains,
Who art girded about with might."

The verse, Job 5:9, contains the word
גִּדָּן , as does the verse Isaiah 40:28. Therefore,
according to the hermeneutical principle of הִלֵּךְ בְּנֶגְלָה,
the verses are related to each other.

The verse Isaiah 40:28 refers to creation,
(בְּיָמֵי קִדְּשׁוֹת הַקָּדוֹשׁ), as does the verse Psalms 65:7.
Thus, the two verses are contextually related. And
since Job 5:9 is related to Isaiah 40:28, it is also
related to Psalms 65:7, for if we set up the following
system:

Job 5:9 - = A

Isaiah 40:28 = B

Psalms 65:7 = C, then we find that A = B; B = C;
therefore A = C. Thus, since the term קִדְּשׁוֹת is
found in Psalms 65:7, it can be joined to the implied
term פְּנֵל in Job 5:9-10, and thus a biblical
foundation for the term פְּנֵל קִדְּשׁוֹת ^sif found.

(2) For a discussion of all proper names, see
Appendix.

(3) The 15th day of Tishre.

(4)

(4) **חג**, the Festival par excellence, refers to the Feast of Tabernacles, **סוכות**. In Numbers 29:12 it states:

והחג הזה שבעת ימים.

"Ye shall keep a feast unto the Lord seven days".

In connection with neither of the other two pilgrimage festivals, **חג המצות** or **פסח**, is the term **חג** used.

Likewise, in Lev. 23:34 - 44, we find the term **חג** thrice used in connection with the Feast of Tabernacles.

Lev. 23:34

אמר אל בני ישראל לאחר בחמשה עשר יום לחודש
השביעי הזה חג הסוכות שבעת ימים לה'.

Lev. 23:39

אין בחמשה עשר יום לחודש השביעי באספסוף את
תבואת הארץ תחמון את חג ה' שבעת ימים ביום
הראשון שבתון וביום השמיני שבתון.

Lev. 23:41

וחתתם אותו חג לה' שבעת ימים בשנה חקת ציון
לדורותיכם בחודש השביעי תחמון אותו.

The Festival of Passover is not called **חג**, but rather the Festival of Unleavened Bread is so called, **חג המצות**. (Lev. 23:6-8, Num. 29:16-25)

The Feast of Weeks likewise is not called **חג**. (Lev. 23:15-22, Num. 29:26-31)

Thus **סוכות** was the Festival known predominantly in Biblical times by the term **חג**, and is therefore called **חג הסוכות**, The Festival.

Although in Liturgy *ל* is used in connection with *מזל*, there is no Biblical support for this usage.

(5) The eighth day of the Festival: Shemini Atzeret (see Leviticus 23:36).

(6) Rain at the beginning of the Feast of Tabernacles would be considered a sign of God's displeasure, since one could not then observe the commandment to dwell in Booths (see Sukkah 2:9 and Leviticus 23:42).

This is also the in-gathering season, the time for gathering the fruits of the land (Leviticus 23:39), and rain at this time would not permit the crops to be harvested, causing famine in the coming year.

(7) Mention of rain, as a manifestation of God's power generally, could be made at any time of the year, and need not have been mentioned in our Mishnah.

However, since the *פסוק* *והיה* is considered as part of the ritual needed to bring on benevolent rain for the crops, the opinion of R. Eliezer is not accepted.

ב
 רבי יהודה אומר [משום כן בתירה]: העובר לפני התבה
 ביום טוב האחרון של חג, האחרון מזכיר והראשון אינו
 מזכיר; ביום טוב הראשון של פסח, הראשון מזכיר [ו] האחרון
 אינו מזכיר.

2. They do not pray for rain except near
 (8)
 [the season for] rain. R. Judah says [in
 the name of ben Bathyra] (9): He who passes before
 the Ark on the last day of the Festival [of
 Tabernacles] (10), the last one (11) makes mention
 of [the rain] (12), and the first one (13) makes
 no mention of [the rain]. On the first day of
 (14) (13)
 Passover, the first one makes mention of
 [the rain], [and] the last one (11) makes no mention
 of [the rain].

 (8) This passage is misplaced, as evidenced by
 the difficulties the Amoraim had in justifying
 its wording אין עאלין את דמין. It should
 follow the second passage, beginning with the
 words רבי יהודה אומר. In this manner,
 the difficulties are resolved, since the Mishnayot
 dealing with דמין are in sequence, pre-
 ceeding the Mishnayot dealing with עאלת דמין,
 which are also in sequence. (For the difference
 between דמין and עאלת דמין, see this
 chapter, note (1) above. For a discussion of the
 rainy seasons in Israel, see Excursus I.)

(9) The precentor, who leads the congregation.

(10) This is Shemini Atseres.

(11) The precentor who leads the additional service,
the ^Boin.

(12) By saying *פֶּלֶא וְיִרְיָהּ הָיָה* after the
first verse of the second benediction in the

פֶּלֶא וְיִרְיָהּ. (For the temporal and liturgical
beginning of the *פֶּלֶא וְיִרְיָהּ* and the *פֶּלֶא וְיִרְיָהּ*
in present day liturgy, see Excursus 2.)

(13) The precentor who leads the morning service,
the *פֶּלֶא וְיִרְיָהּ*.

(14) The 15th of Nisan.

ב(גוי) עד מתי* שואלין את הגשמים? רבי יהודה אומר:
עד שיעבור הפסח. רבי יוסי** אומר: עד שיצא ניסן, שנאמר:
"וירד לכם גשם מורה ומלקוש בראשון".

* אימתי בשולזינגר
* מאיר בשולזינגר

(15) 2(cont'd.) Until what time* do they pray
(16) for rain? R. Judah says: Until the passing of
(17) Passover. (18) R. Jose** says: Until the end
(19) of Nisan, as it is said: "And He causes the
rain to fall for you, the former rain and the latter
rain in the first ⁽²⁰⁾ month".

* When, in the Standard Edition.

** R. Meir, in the Standard Edition.

----- 2 -----

(15) Malter's reading of the Mishna makes more sense
in this context, than does the Standard Edition.

(16) By saying ומן אל ומטר לגרוב in the
ninth benediction of the שמונה עשרה.

(17) The 21st of Nisan in Israel, the 22nd of
Nisan in the Diaspora.

(18) The prevailing readings of the Mishna manuscripts
extant is ר' מאיר. Both the Tosephta Ta'anit 1:1
and Vayikra Rabba 35:12 support the reading of ,
and our standard editions read likewise. (See Malter,
Ta'anit, Amer. Acad. Jew. Research, New York 1930,
pg. 1, note on R. Jose, line 14.)

(19) The Tosephta Ta'anit 1:1 supports this view.

(20) Joel 2:23

בשלישה במרחשוון שואלין את הגשמים. רבן גמליאל
 אומר: בשבעה בן, חמשה עשר יום אחד הוא, כדי שיגיע
 [ה] אחרון שבישראל לנהר פרת.

3. On the third of Marheshvan they
 (22) pray for rain. Rabban Gamliel says: On the (21)
 seventh thereof, fifteen days after the Festival,
 (23) so that [the] last of the Israelites (24) may
 reach the Euphrates.

 (21) In B.T. Baba Metzia 28a, there is a discussion
 with reference to the law that lost articles which
 are found must be proclaimed by the finder in Jerusalem
 at each of the three pilgrimage festivals. An
 allowance of seven days is made, allowing three days
 for travelling each way, and one day of the festival
 for making the needed proclamation, according to the
 Tanna R. Judah. In connection with this discussion,
 two opinions are given as to the reason Rabban Gamliel
 allowed fifteen days for travel. The opinion of R.
 Joseph is that Rabban Gamliel referred to the days
 of the First Temple, when Jews were more numerous
 and needed more time for travel. (According to
 Kings I 4:20, the inhabitants of the land were many,
 as the sands by the sea, while according to Ezra 2:64
 and Nehemiah 7:66, the population during the period
 of the Second Temple was 42,360.) Abaye states that,
 because Jews were more numerous in the days of the

First Temple, they could form caravan companies and travel day and night, and thus needed only three days travel time each way. Therefore Rabban Gamliel's allowance of fifteen days travel time referred to the days of the Second Temple, when there were fewer people and therefore could not travel day and night, for fear of attack. Raba states that there was no difference in population, but offers no explanation for Rabban Gamliel's extension of travel time.

(22) It would seem that this statement is superfluous, since we have the statement in the immediately preceeding Mishna:

פ'נעס פ'נו ל'ס'ק פ'נעס נ'כ פ'ס'ק'ע פ'כ

According to the Tosephta Ta'anit 1:3, the rain necessary for the early fructification of the harvest occurs on the third of Marheshvan.

This is the opinion of R. Meir, and would coincide with the opening statement of this Mishna. However, according to the same Tosephta, the opinion of R. Yehuda is that the rain needed for the early fructification occurs on the seventh of Marheshvan. This opinion would support that of Rabban Gamliel in our Mishnah. Thus it may be that the statement in our Mishna concerning travel time from the Euphrates may be a gloss attempting to explain the

differing opinions stated, after their true basic differences had been forgotten.

It would seem that this Mishna was set down from two divergent sources, both available to Judah ha-Nasi. This may be supported by the similarity in the two opening phrases of Mishnayot 2 and 3. (For a discussion of the sources of the Mishna, see: Lauterbach in J.E. vol. 8, 1904 ed. Neubauer, ed. Letter of Sherirah Gaon Maimonides' introduction and commentary on Mishna following tractate Berakhot.

Brüll, J. Mebo La-Mishna

Rappaport, S.J. in Kerem Hemed vol.7 pp.157-167

Krochmal, A. Toledot R. Yehuda ha-Nasi in Hechalutz vol. 2 pp.75-83

Idem ibid. vol.3 pp.118-124

Idem preface to Yerushalayim ha-Benuya Lemberg 1867)

(23) We know that Jews living in the Diaspora were required to appear in Jerusalem during the three pilgrimage festivals from the following source (J.T. Rosh Hashana 3:1):

ומהן שמעדין את השבט על האליהם שם
ועדין לא האיר ת"ע בני ישראל מוצדי. שם
את המוצדות שישו אותם כל ישראל. א"ר שמוא
בר מתאן וכן עבדו ליהר פוס,

(See also J.T. Shevi'it 10:2, J.T. Nedarim 6:8, J.T. Sanhedrin 1:2.)

(24) Because of their great distance from Jerusalem, Jews living east of the Euphrates River were not obliged to make the pilgrimages on the three festivals of שׁוּבֵן, מִצֵּיזְבֵּחַ and (מִשְׁמַחֲתֵי)חֹמֶשׁ. Since it was incumbent upon those Jews living west of this river to make the pilgrimage, the Jews living in Judea did not pray for rain until sufficient time had elapsed to permit the Babylonian Jews to return to their homes. (Malter, Ta'anit, J.P.S. edition pg. 2 note 8.)

ד
הגיע שבעה עשר במרחשוון ולא ירדו גשמים, התחילו
היחידים מתעניין (שלשה תעניות); אוכלין ושותין משוש"כ,
ומותרין במלאכה, וברחיצה, ובסיכה, ובנעילת הסנדל, ובתשמיש
המטה.

4. /If/ the 17th of Marheshvan had come,
(25)
and rain had not fallen, individuals begin to
(26)
fast (three fasts). They may eat and drink after
(27)
nightfall, and are permitted to work, to wash
(28) (29)
themselves, to anoint themselves, to wear
(30) (31)
shoes, and to have sexual intercourse.

(25) This refers to distinguished individuals;
leaders of the community, members of the courts,
and their students. (B.T. Ta'anit 10a-b)

Individuals fasted for many reasons.
they fasted as a sign of mourning (Samuel II 1:12),
for the recovery of the sick (Samuel II 12:16 ff,
B.T. Ta'anit 10b), before and during war (Samuel I 14:13 ff,
Ta'anit 3:7), or for self-mortification (B.T. Ta'anit 11a).
The last-mentioned individual, the נזיר, had to
bring a Temple sin-offering at the end of his nazirite
period, since withholding from ones-self the pleasures
of normal life is considered a sin.

The fasts enjoined upon the community
will be discussed as they appear in our Mishna.

It is possible that the term פ'ק'ח' does not refer to individuals as defined above, but rather to a group who were contemporaneous to the Mishna, and who called themselves פ'ק'ח' or פ'ק'ח' . (See A. Dupont-Sommer Dead Sea Scrolls) This group may have been composed of those who were especially rigorous in ritual observance, or they may also have been a group of sectaries not connected with the main stream of Jewish legal and ritual development. If the latter is the case, then it would seem to me that such a weighty matter as the ritual of fasting for rainfall would not have been entrusted to them. If the former is the case, it may be that our Mishna indeed refers to these men of the פ'ק'ח' .

(26) Fasts for individuals were held on Monday, Thursday and Monday, just as public fasts. The sages held that more than two fasts a week was a hardship too great to impose upon the people. (Malter Ta'anit J.P.S. edition Pg. 3 note 9.)

(27) After nightfall of the day preceeding the fast. Thus, if one fasted on Monday, eating and drinking, etc. on Sunday night was permitted. However, if one fell asleep at nightfall and awoke, he could not eat or drink then. Also, eating and drinking was permitted throughout the night until the rise of the sun. (Bertinora)

(28) Washing was not considered as much a prerequisite for health as it was for ritual purity, although the Talmud states that cleanliness is next to Godliness (Sotah 9:15). There are three classes of washing recognized biblically and rabinnically:

1. Washing the hands (B.T. Hullin 106a, Shulchan Aruch: Orach Chayim ss.117-165)

2. Washing both hands and feet, which applied only to those about to perform priestly functions (Exodus 30:19, *ibid.* 40:31), although this form of washing also had its secular character (Genesis 18:4, *ibid.* 24:32).

3. Total immersion of the body. This applied to the ritual purification of a cured leper (Leviticus 14:8-9), of one who had come into contact with an individual who had suffered an unclean issue (*ibid.* 15:5-10), an individual who had suffered an unclean issue (*ibid.* 15:16-18), and a menstruous woman (rabbinical interpretation of Samuel II 11:2 & 4 and Numbers 31:23).

(29) There are two Hebrew verbs meaning to anoint, *heh* and *pio*. The former applies to ritual anointing, such as the anointing of kings (Judges 9: 8 & 15, Samuel I 9:16, Samuel II 19:10, Kings I 1:39 and many other instances), and of priests (Exodus 29:7, *ibid.* 30:30, *ibid.* 40:13-15, Leviticus 6:13, *ibid.* 8:12). The latter, from which our noun form *anoint* is derived,

applies to anointing with oil or perfumes for the purpose of secular cleanliness, health or beauty (Deuteronomy 28:40, Ezekiel 16:9, Micah 6:15, Psalms 104:15). Anointing often accompanied bathing (Samuel II 12:20, Ruth 3:3, B.T.Shabbat 41a, B.T. Sotah 11b, Susanna 17), and was part of the toilet in preparation for a feast (Amos 6:6, Psalms 23:5, Ecclesiastes 9:8). Anointing was considered as pleasurable as drinking (Shabbat 9:4).

Anointing was discontinued as a sign of mourning (Samuel II 14:2, Daniel 10:3), and was resumed after the mourning period had passed (Judith 10:3, Samuel II 12:20).

Anointing for both health and pleasure was permitted on the Sabbath (J.T. Ma'aser Sheni 2:53b, J.T. Yebamot 9:12a), but was forbidden in either case on Yom Kippur (Yoma 8:1, B.T.Yoma 76b); however, on the Ninth of Ab, anointing for reasons of health was permitted (B.T.Ta'anit 127b).

(30) In ancient times, shoes or sandals were worn only at special times, as when travelling (Exodus 12:11, Joshua 9:5). However, during the course of time, the wearing of sandals or shoes became rather common.

Sandals were made of wood or leather as the material for the sole, and were fastened to the feet with leather straps.

The sanctuary was always entered barefoot (Joshua 5:15), and in the period of the Temples in Jerusalem, the priest always removed his sandals before blessing the people (see Alfasi נכנסין , B.T.Megillah 375b). According to the Talmud (B.T.Sanhedrin 7b), the sandal was used by the judge to chastize the person who would not accept his decree, and by the teacher, to punish his recalcitrant pupils.

Removing the sandals was a sign of mourning (Samuel II 15:30, Isaiah 20:2, Ezekiel 24:17 & 23).

Shoes were different from sandals, in that they covered the entire foot. Although the most prevalent footwear among the Palestinian Hebrews was the sandal, shoes were in evidence even in early times (see Ezekiel 16:10, Song of Songs 7:1, Judith 16:11). The bridegroom had to provide three pairs of shoes for his bride yearly, one pair at each of the three pilgrimage festivals (B.T.Ketubot 164a). As articles of necessity, shoes were considered more important than the beams of a house, but less important than food (B.T.Shabbat 129a).

(30) During the period of mourning for the dead, one must abstain from eating meat and wine (Maimonides Abel 4:6, Y.D. 341:1), from working (M.A.5:8, Y.D.380:2), from sexual intercourse (M.A.5:1, Y.D.380:1), from wearing shoes (Kesef Mishneh to M.A.5:6, Y.D.382:1), from bathing his body (M.A.5:4, Y.D.381:1), and from anointing his body (M.A.5:4, Y.D.381:2). We can see how these laws of mourning coincide with our laws of fasting in this Mishna and in the following Mishnayot. The problem of the relationship between mourning and fasting will be dealt with in Excursus 7.

ה
הגיע ראש חדש כסלו ולא ירדו גשמים, בית דין
גוזרין שלש תעניות על הצבור. אוכלין ושותין משותיכה,
ומותרין במלאכה, וברחיצה, ובסיכה, ובנעילת הסנדל, ובתשמיש
המטה.

5. /If/ the first day of Kislev had come,
and rain had not fallen, the court enjoins three
fasts upon the community. They may eat and drink
(30)
after nightfall, and are permitted to work,
to wash themselves, to annoint themselves, to
wear shoes and to have sexual inter-course.

- - - - -
(30) According to Jewish law, the day begins
with the sun-down of the previous day. Since
those observing these first three days of
fasting are permitted to eat upon a portion of
the fast day, this indicates that these first
fasts are the least stringent of the thirteen
fasts which can be decreed.

1 עברו אלו ולא בענו, בית דין גוזרין שלש תעניות
 אחדות על הצבור. אוכלין ושותין מבעוד יום, ואסורין
 במלאכה, וברחיצה, ובסיכה, ובנעילת הסנדל, ובתשמיש המטה.

6. /If/ these /fast days/ passed, and
 /the prayers of the congregation/ were not
 answered, the court enjoins three other fasts
 upon the community. They may eat and drink
 (31)
 while it is yet day , and are forbidden
 (32)
 to work, to wash themselves , to annoint
 themselves, to wear shoes, or to have sexual
 intercourse, (and they lock /the doors of/ the
 (33)
 bath-houses).

 (31) Since this second set of three fast-days
 are more rigorous, the fast begins with sundown
 of the previous day, and one is permitted to eat
 only during the daylight hours of the day previous
 to the fast. According to Samuel, one is also
 permitted to eat during the twilight period of
 this previous day, between the actual setting
 of the sun and the advent of darkness
 (B. T. Pesahim 54b).

(32) This refers to the warm-spring baths, as well
 as to all types of bathing for which water must
 be drawn, since this involves work, which is
 forbidden. This prohibition does not apply to
 places for ritual bathing for ritual cleansing
 purposes, Tevilah, since this type of immersion

is permitted even on Tisha B'Ab. (B. T. Ta'anit 13a)

(33) It cannot be that the bath-houses used for ritual purification are meant here, because ritual immersion is permitted during the period of fasting (B. T. Ta'anit 13a). It cannot refer to the warm spring baths only, for these were not enclosed, and there were only three of them in the land; one at Tiberias, the Gulf of Gaddor and the Great Well of Biram (B. T. Sanhedrin 108a) this passage must refer to a bath-house with doors, which could be locked.

In B. T. Avodah Zarah 16b, we have the following statement:

של גסילקאות הן של מלכי צ"ל של מרחצאות
של אונטרות.

"There are three types of basilica-buildings:
Those attached to royal palaces, baths, or store-
houses."

A basilica was constructed with doors at either end, and could therefore be locked therefore, since ritual bathing was permitted, and the warm springs were too few to warrant reference in such a general matter as this, I would deduce that our Mishna refers to the Roman Baths.

ו(ג) עברו אלו ולא נענו, בית דין גוזרין עוד שבע
 שהן שלש עשרה תעניות על הצבור. ומה* אלו יתרות על
 הראשונות? שבאלו מתריעין ונועלן את החנויות. בשני
 מסין עם ושיכה, ובחמשי מותרין [בל היום] מפני כבוד השבת.

הרי בשולזינגר *

6. (cont'd.) [If] these [fast days] had passed,
 and [the prayers of the community] had not been
 answered, the court enjoins seven more fasts,
 which are [a total of] thirteen fasts, upon the
 community. And how* are these [fasts] more
 stringent than the first [six fasts]? In that
 on these [fast days] they blow [the Shofar]⁽³⁴⁾
 and lock the shops. On Mondays⁽³⁵⁾ they may
 partially open⁽³⁶⁾ [the shops] with [the coming]
[of] darkness, and on Thursdays⁽³⁵⁾ they are
 permitted [to open the shops] all day because⁽³⁷⁾
 of the honor due the Sabbath .

*Behold, in the Standard Edition.

(34) See below, 2:5

(35) The market days in Judah were Mondays and
 Thursdays, at which times the courts also sat
 in judgement.

(36) The Hiph'il present part of the verb **נָחַ**,
 to incline. In its context in this Mishna,
 this could refer to the partial inclining of the
 door of the **חֲנוּת**. However, since each
 consisted of two rooms, a store-room and a
 show-room, the verb **נָחַ** could refer to the
 opening of the show-room, and not of the
 store-room, so that a minimal amount is

available for sale.

(Krauss, Samuel Talmudische Archäologie Band II
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Literature. New York 1926)

(37) Since one is not permitted to fast on the
Sabbath except on Yom Kippur which falls on the
Sabbath, provisions had to be made so that people
could purchase their food needs in time to prepare
them for the three Sabbath meals. Therefore the
permission to open the shops on Thursday. For
other instances of relaxation of restrictions on
Thursdays because of the honor due the Sabbath, see
B. T. Yebamot 43a

J. T. Ta'anit 2:12

J. T. Yebamot, end of chapter 7

J. T. Moed Katan 3:1

עברו אלו ולא נענו, ממעטין במשא ובמתן, כבנין,
 רבנטיעה, בארוסין ובשוואין, ובשאלת שלום שבין אדם לחברו,
 כבני אדם הנזופין למקום. היחידים חוזרין ומתעבין עד שיצא
 ניסן. יצא ניסן וירדו גשמים, סימן קללה, שנאמר; "הלוא
 קציר חטים היום, וגו'".

7. /If/ these /fast days/ had passed,
 and /the prayers of the community/ had not been
 answered, they limit /themselves/ in business
 transactions, in building and in planting, in
 betrothals and marriages, and in greetings
 between man and his friend (38), as /befits/
 men who have been censured (39) by God (40).
 Individuals (41) continue to fast until the end
 of Nisan. /If/ Nisan passed, and rains fell,
 /it is a/ sign of a curse, as it is said: "Is
 it not wheat harvest today? Etc." (42).

(38) A mourner is forbidden to give the usual
 greeting פדע to his friends (B. T. Moed Katan
 15a, based on Ezekiel 24:17 and 24:22-23). In
 this case, the entire community is as if in
 mourning.

(39) The mildest form of excommunication was
 the גז'ס. It was administered in the
 form of a rebuke by the Nasi or a scholar of an
 individual and the rebuked person considered
 himself excommunicated for seven days, during
 which time he did not appear before the one whom
 he had displeased. He had to refrain from business
 and pleasure, but was not required to cut himself
 off from society. He did not have to apologize

to the one he had slighted, since his actions during the period of **נִסְיָא** were apology enough.

(B. T. Moed Katan 16a)

A more rigorous form of excommunication was the **'נזיר**, imposed by the court. The individual was warned (**נִתְּנָה**) publicly three times, at synagogue services on Monday, Thursday, and Monday. If he still remained obdurate to the decision of the court, he was declared a . During this period, only his immediate family could associate with him, sit in his presence or eat with him. He was expected to go into mourning, refraining from bathing, anointing, wearing shoes or cutting his hair, as is the case with mourners. The usual period of was 30 days, but the court could reduce or increase the time of **'נזיר** at their discretion.

The most severe type of excommunication was the **חֲרֵץ**. A person placed in was completely cut off from his fellow-men. The **חֲרֵץ** extended for an indefinite period, and no one was permitted to associate with the one in **חֲרֵץ** in any way, except in order to save his life.

According to Maimonides ("Yad", Talmud Torah 6:14),
there are 24 offenses punishable by excommunication
(Compare ⁸⁷ Berachot 19a Moed Katan 3:1, פירוש המשנה
334:43 ד"ה שם)

1. Insulting a learned man, even after his death.
2. Insulting a messenger of the court.
3. Calling an Israelite a slave.
4. Refusing to appear before the court at the appointed time.
5. Dealing lightly with any Rabbinic or Mosaic precepts.
6. Refusing to abide by the decision of the court.
7. Owning an animal or object which might be injurious to others.
8. Selling one's real estate to a non-Jew without assuming responsibility for any injury the non-Jew might cause his neighbors.
9. Testifying against a Jew in a non-Jewish court to his discomfiture.
10. Appropriation of priestly portions of all meats by a butcher who is a priest.
11. Violating 2nd day of a holiday, even if its celebration is only minhag.

12. Working on afternoon on day preceeding Passover.
13. Taking name of God in vain.
14. Causing others to profane God's name.
15. Causing others to eat holy meat outside Jerusalem.
16. Calculating the calendar outside of Palestine.
17. Tempting one's fellow to sin.
18. Preventing a community from performing a religious act.
19. Selling ~~חמץ~~ meat as ~~קדש~~.
20. Omission by ~~חני~~ to show his ritual knife to a rabbi for examination.
21. Self-abuse
22. Engaging in business with one's divorced wife.
23. Becoming subject to a scandal (in the case of a Rabbi)
24. Excommunicating on unjustly.

(40) According to R. Joseph, in regard to greeting one another by saying ~~שלום~~, those who are fasting on account of a prolonged drought must behave as if they were placed under a ban of excommunication by God. Abaye states that

this Heavenly ban is more serious than any possible ban which could be imposed by an earthly court (B.T. Moed Katan 15a).

(41) See Note 23, this chapter.

(42) Samuel I 12:17 ff. Samuel called down rain during this harvest period, as an indication of God's wrath. God had indicated that He was to be the only King over the people, and reminded the people of their delivery from Egypt under His leadership. But the people demanded a living king, a human being, not trusting in the Kingship of God. Since rain during the harvest period is injurious to the crops, causing them to rot in the field before they can be harvested, rain during this season is considered a sign of God's displeasure.

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1946 מלון עברי דגיר תל אביב

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א סדר תעניות כי צד? מוציאין את התבה לרחובה
של עיר, ונותנין אפר מקלה על גבי התבה, ובראש הנושא,
ובראש אב בית דין. וכל אחד ואחד [נוטל] ונותן בראשו.
הזקן שבהן אומר לפנייהם דברי כבושין: "אחינו, לא נאמר
באנשי נינוה י' וירא [ה'] אלהים את שקם ואת תעניתם, אלא
י' וירא [ה'] אלהים את מעשיהם כי שבו מדרכם הרעה; ובקבלה
הוא אומר, י' [ו] קרעו לכבכם ואל בגדיכם [ו]שובו אל ה'
אלהיכם כי חנון ורחום הוא אך אפים ורב חסד ורחם על
הרעה [ו]".

CHAPTER II

1. What is the order ⁽⁴³⁾ of procedure on
the last seven fast days? ⁽⁴⁴⁾ They carry forth
the Ark ⁽⁴⁵⁾ to the open place ⁽⁴⁶⁾ of the town
and they put wood-ashes ⁽⁴⁷⁾ upon the Ark, and
on the head of the Nasi ⁽⁴⁸⁾, and on the head of
the Ab Beth Din. And each one ⁽⁴⁹⁾ [took] and
placed ⁽⁵⁰⁾ [wood-ashes], upon his head. The eldest
among them speaks before them words of admonition.
"My brethren, it is not said, concerning the
people of Ninveh, And God saw their sack-cloth
and their fasting; but 'And God saw their deeds,
for they turned from their evil ways ⁽⁵¹⁾'; and
in The Kabbalah ⁽⁵²⁾ he says, "Rend your heart,
and not your garments and [turn unto the Lord your
God, for He is gracious and compassionate, long-
suffering and abundant in mercy, and repenteth
Him of the evil"] ⁽⁵³⁾

(43) B. T. Ta'anit 15b. See quoted Braitha
and opinion of R. Papa.

(44) Containing the scrolls of the Law. The only biblical usage of the word **תַּגָּה** is found in Genesis, Chaps. 6-9, discussing Noah's Ark, and in Exodus, Chapter 2, referring to the basket in which Moses was placed, and which was floated on the Nile among the bulrushes, in order to hide him from the soldiers of the Pharaoh. In this latter case, **תַּגָּה** means basket.

The word **אֲבָקָה** is never used in the Bible as the term for the receptacle of the Law, Torah, Covenant, Testimony, etc. Rather, the word **אָרוֹן** is used, and is translated Ark. We find that the term **אָרוֹן** is found, with only one exception (Psalms 132:8), only in the "historical" books of the Bible; i.e. the Pentateuch, Joshua, Samuel I & II, Kings I & II, and Chronicles I & II. In Exodus and Numbers, the term is used as **אָרוֹן הַעֲדוּת**, the Ark of the Testimony, whereas in the other above-mentioned books, the term is variably **אָרוֹן בְּרִית יְהוָה**, the Ark of the Covenant of YHWH, **אָרוֹן יְהוָה**, the Ark of YHWH, **אָרוֹן הַבְּרִית**, the Ark of the Covenant, **אָרוֹן בְּרִית הָאֱלֹהִים**, the Ark of the Covenant of God, **אָרוֹן הָאֱלֹהִים**, the Ark of God, and **אָרוֹן אֱלֹהֵי יִשְׂרָאֵל**, the Ark of the God of Israel. This Ark was the one which rested at Shiloh, and which finally was placed in the Temple

in Jerusalem. However, this Ark was not the receptacle for the Torah. The Torah Scroll was kept in a portable box, which stood in the center of the Nicanor, or Eastern Gate of the Temple, between the *צורת נסין* and the *צורת ישראל*. However, when the Torah was not in use, it was kept in the king's treasury (B.T.Sanhedrin 21b):

כִּי תִהְיֶה לְשֵׁמוֹ שְׁתֵּי תַּדְרוֹת. אֶחָת שֶׁבִּיא יוֹצֵאֶה
וְאֶחָת צֵמָה וְאֶחָת שְׁמוֹנֶה עָלֶיָּהּ הַבֵּית
לְנִצְוֹ. אֹתָהּ שִׁוְעָה וְנִכְנָסֶת צֵמָה עֹשֶׂה
אֹתָהּ כְּמִין קִמְיָץ וְתוֹלֵךְ בְּזֵרוֹעֵיו.

In Palestinian synagogues, the entrance took the form of the basilica-type Nicanor Gate, and the *תַּגִּי* containing the Torah was placed in the center front of the synagogue. Nowhere in the Mishna is the term *אֵרוֹן* used. In Babylonian synagogues, which were disguised as private dwellings because of the religious persecutions by the Parthians, the *תַּגִּי* was placed in a niche in the rear wall of the synagogue. This niche was adapted from the architecture of the Parthian Temple. The first mention of *אֵרוֹן* we encounter is in B.T.Shabbat 32a:

רַבִּי יְהוֹשֻעַ בֶּן אֱלִיעֶזֶר אָמַר גִּבּוֹן שֶׁנִּי
זָבְרִיק צִמֵּי הָאֲרָצוֹת מֵתִיק צֵל שְׁקוּרִין לְאֵרוֹן
וְהַקֶּפֶס אֵרְנָא וְצֵל שְׁקוּרִין לְבֵית הַכְּנֶסֶת
בֵּית עֵץ.

According to Rabinowicz, in his *אקדוקי סוברים*,
 there is a variant reading giving *ר' שמעון בן אלעזר*
 as the author of the above statement. Simeon
 b. Elazar, a fifth generation Tanna, may have
 had an excellent political reason for the
 coining of the term *ארון הקדש*. According
 to Dr. Renoff, author of the thesis Some problems
 of synagogal archaeology, there was at this
 period a conflict in political interest in Judea.
 One group, interested in maintaining the memory
 of the Temple cult, were opposed to the ritual-
 izing of the *בית הכנסת*, preferring that it
 remain just an institution for secular meeting,
 a *בית צד*. They hoped to encourage the
 memory and sanctity of the Temple so that it might
 remain a pure symbol, the rallying point for
 some future successful attempt to establish
 a politically independent state. Opposed to
 them were those who were content to forgo the
 political independence of the state and retain
 the exsistant religious and internal legal
 independence. These latter, among whom was
 probably Simeon b. Elazar, were eager to have
 the *בית הכנסת* transformed into a
זכר למקדש, and therefore were responsible
 for the inclusion of this warning against the
 profanation of the new institution by the
אנשי הארץ.

(45) They did not cover the Ark, but one man sat and guarded it all day (Tosephta Ta'anit 1:8).

(46) As a sign of mourning.

(47) See Appendix I

(48) See Appendix I

(49) If the eldest is a scholar, he recites the words of admonition. If the eldest is not a scholar, the oldest scholar recites the words of admonition. If there are no scholars present, then the oldest who is of imposing bearing recites these words. (B.T.Ta'anit 16a)

There seems to be some confusion in the minds of the Amoraim as to what the meaning of *לפס* is. They are not able to conceive of a *לפס* who is not at the same time a *פסח*.

The institution of leadership by Elders is an ancient one. The Talmud (B.T.Yoma 28b) points to its existence in the times of Abraham, and we know that the Israelites in Egypt had their Elders (Exodus 3:16 & 18). The Egyptians themselves

had Elders (Genesis 1:7), as did the Midianites (Numbers 22:7). Although the position of the Elder is not clearly defined for the biblical period, we do know that they were powerful in local affairs (see Deuteronomy 19:12, Joshua 20:4, Ruth 4:2), in national affairs (see Samuel I 8:4 ff, Samuel II 3:17, *ibid.* 17:4), and acted as counsellors to the king (Kings I 12:6).

We know that the institution flourished during the Babylonian Exile (Ezekiel 8:1, *ibid.* 14:1, *ibid.* 20:1), and through the Persian and Greek periods (Maccabees I 7:31, Judith 6:21). We also have the tradition that the Elders were the recipients of the Oral Law, receiving it from Joshua (Abot 1:1), and that they were the forerunners of the Sanhedrin (B.T.Sanhedrin 2a).

According to Graetz, *לִבְיָנִי* was the title given to students who were ordained by the Patriarch, the *לְבִי*, by the ceremony of the laying on of hands, *קִבּוּץ יָדַיִם*. This was a prerequisite for elevation to the rank of *בַּיָּדָה*, since the *בְּנֵי יָדָה* were drawn from the ranks of the *בְּנֵי לֵבִי* as openings occurred in the Sanhedrin or lower courts. Thus it would seem

that there was a hierarchy composed of non-ordained students, ordained זקנים, and חכמים. All of these were members of the same group, who called themselves חגרי'ן.

In the Mishna, the term זקן is used in two senses, that of age, such as an old man or animal, and that of a title, an Elder. It is interesting to note that, whenever זקן is used in a descriptive or adjectival sense, and is usually used in conjunction with other descriptive terms, it refers to age. (see Yoma 3:5, Gittin 3:3, Baba Metzia 2:10, Abot 4:20, Horayot 1:4, Behorot 5:3, Arahin 4:4) However, when זקן is used in the sense of a noun, it refers to the title. (see Hallah 2:5, Sanhedrin 11:2, Behorot 1:3, Yadayim 3:5, ibid. 4:2)

We also find the term זקן used to distinguish two generations of Tannaim having the same name (Shebi'it 10:3 זקן ה' , Orlah 2:5 זקן 'kne , Yebamot 16:7 זקן ה' , and also to distinguish between two schools of Tannaim who follow certain precepts laid down by their leaders (Yoma 1:5 זקן בית הלל , Sukkah 2:7 זקן בית שמאי).

That the leaders of a city were known as זקנים is evident from the Mishna.
 (Sotah 9:5 זקני ירושלים, ibid. 9:5-6
 There were Elders (זקני) אורח נדיב of the Court (Yoma 1:5 זקני בית דין), and of the Priesthood (ibid. זקני הכהונה), as well as Elders who supported the Law and expounded its traditions (Kinnim 3:6 זקני תורה), and Elders of the Ame ha'Aretz (ibid. זקני ארץ).

In our Mishna, I feel that the term in its present context implies its use as the title, Elder as defined by Graetz.

(50) According to the Tosephta, the admonition is as follows:

אנ"י יתבייש אדם מחבירו ואנ"י יתבייש אדם מחבירו.
 יתבייש אדם מחבירו ומחבירו ואנ"י יתבייש אדם מחבירו.
 וכן הוא אומר: "למה צמח לא ראית צמח נשאו
 ולא תבדל" בן גיון צומח תמאצו חפץ וכל צמחית תתגלגל
 בן צדיק ומצד תצמוח ולהכות הארץ דש לא תצמוח בן
 להשמיד המרוק קולכך. הכנה יהיה צום אחרתו יום צנות
 אדם נשאו חפץ באמון ראשו וקרא ואמר יציד הלצה וקרא צום
 וצום רצון לבי הלא נה צום אחרתו כתוב חרצובות דש בתר
 אצות מוטב וצום רצון חפץ וכל מוטב תנתקו.
 אן יהא שרר בידו של אדם אפילו לובל בשילוק ובכל מ'
 בראית אינו סבור. לדולק השלם שרר מידו צותה לו סגולה
 בארבעין סאב. וכן הוא אומר: מכסה פסען לן יצלים ומינה
 וצנה ירחק. "לא לא להגנו לאל-כפיק אל-אל השמים"

My sons, let one be ashamed before his friends, but let him not be ashamed before his deeds. Let one be ashamed before his friends and his deeds and let neither he nor his sons be swollen by famine. (Here he says) "Wherefore have we fasted, and Thou seest not? Wherefore have we afflicted our soul, and Thou takest no knowledge? Behold, in the day of your fast ye pursue your business, and exact all your labors. Behold, ye fast for strife and contention, and to smite with the fist of wickedness; Ye fast not this day so as to make your voice to be heard on High. Is such a fast that I have chosen? The day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sack-cloth and ashes under him? Wilt thou call this a fast, and an acceptable day unto the Lord? Is not this the fast I have chosen: to loose the fetters of wickedness, to undo the bands of the yoke, and to let the oppressed go free and that ye break every yoke?" (Isaiah 58:3-6).

If one holds in his hand an unclean thing, even though he immerse in Shiloah and all the waters of creation he shall never be pure. But when one casts forth the

uncleanliness from his hand, his immersion shall
be efficacious (even) in forty Seahs.

(Then he says) "He that covereth
his transgressions shall not prosper, but whose
confesseth and forsaketh them shall obtain
mercy". (Proverbs 28:13) "Let us lift up our
heart with our hands unto God in the Heavens".
(Lamentations 3:41)

(51) Jonah 3:10

(52) נִסְתַּחֲפֵז is a technical term meaning that
portion of Holy Scripture not the Pentateuch (נְבוּרֵי),
and is used to refer to statements taken from
the Prophets (פְּסֻקֵי) or Hagiographa (פְּסֻקֵי).
Some render this word נִסְתַּחֲפֵז and translate it
protest. (see Danby The Mishnah pg. 195 note 12)

(53) Joel 2:13

ב. עמדו בתפלה, מורידין לפני התבה זקן ורגיל,
 ויש לו בנים וביתו ריקן, כדי שיהא לבו שלם בתפלה.
 ואומר לפניהם עשרים וארבע ברכות: שמונה עשרה שבכל יום,
 ומוסיף עליהן עוד שש.

2. When they stand for prayer, they
 send down before the Ark ⁽⁵⁴⁾ an old ⁽⁵⁵⁾ man
 well-versed in prayer, who has children and
 whose house is empty of sustenance, so that
 his heart may be wholly devoted in prayer.
 And he recites before them twenty-four benedictions:
 the eighteen which are recited ⁽⁵⁶⁾ every day
 and he adds to them another six benedictions.

 (54) During the period of the existence of the
 Temple, the Ark (**תבה**) was placed within the
 Nicanor or Eastern Gate, which was between the
 Women's Court (**חצר נשים**) and the Court
 of Israel (**חצר ישראל**). This latter
 court, and the Nicanor Gate which stood on the
 same level, was fifteen steps higher than the
 Women's Court. Thus the precentor, usually one
 of the **חכמים** who were in the Hewn Chamber
 (**לשכת הכהנים**) which opened up on either side
 of the Nicanor Gate, both upon the Women's Court
 and the Court of Israel, would have to descend
 the steps to face the Ark and remove the scroll
 from it. (Renoff)

(55) Both Danby (The Mishnah, Clarendon Press Oxford 1933 pg. 196) and Malter translate זקן here as old man. It is possible that זקן in this instance could be translated Elder, but I would assume that an Elder, as defined above, note 42, would be wholly devoted in prayer regardless of his physical or economic plight, and would also be familiar with the liturgy. Therefore the rendering of זקן as old man is acceptable.

(56) During all these fast days, the prayer
שְׁמַחְתָּנוּ וְשִׂמְחָתָנוּ is inserted
 in the ninth benediction of the שמונה עשרה.
 If the precentor forgets to include this blessing in its proper place, he may insert it among the six added benedictions which are added during the last seven days of fasting. (J.T. Berahot 5:2)

ג ואלו הן: זכרונות, ושופרות, אל ה' בצרתה לי
 (קראתי ויענוני), אשר עיני אל ההרים, ממעמקים קראתיך ה',
 תפלה לעני כי יעטף. רבי יהודה אומר: לא היה צריך לומר
 זכרונות ושופרות, אלא אומר תחתיהן רעב כי יהיה בארץ (דבר
 כצ"ה היה בארץ) וגו', אשר היה דבר ה' אל ירמיהו על דברי
 הוצרות, ואומר חתמותיה *

* חתמיהן בשולזינגר

3. (57) (58) And these are they: Zihronot,
 (59) Shofarot, "Unto the Lord in my distress (I
 (60) called, and He answered me.)", "I will lift
 (61) up mine eyes unto the mountains", "Out of the
 (62) depths have I called Thee, O Lord", "A prayer
 (63) of the afflicted, when he fainteth". R. Judah
 says: It was not necessary to recite /the/
 Zihronot and Shofarot, but one says in their stead
 "If there be a famine in the land, (if there be
 (64) pestilence in the land)", etc. , "The words
 of the Lord that came unto Jeremiah concerning
 (65) the droughts", and one says their /proper/
 (66) concluding phrases.

*Concluding phrase in the Standard Edition

(57) The six added benedictions.

(58) According to the Talmud (B.T. Rosh Hashanah 32a-b),
 these are ten verses taken from the Pentateuch,
 Prophets and Hagiographa, containing some form of
 the word זכר, to remember. In modern liturgy
 they are found in the second section of the Musaf
 service for Rosh Hashanah.

(59) These are likewise, according to the Talmud (ibid.), ten verses taken from the Pentateuch, Prophets and Hagiographa, in which some form of the word **שְׁמִי** is found. They are found in modern liturgy in the third section of the Musaf service for Rosh Hashanah.

Neither the Tannaim nor the Amoraim indicated any set verses to be used in the **שְׁמִי** or **שְׁמִי**. They state only that any ten verses may be used, providing they do not mention divine punishment, or the contact between God and a specifically named individual, and provided they are taken from each of the three sections of Scripture; i.e. the Pentateuch, Prophets and Hagiographa. (ibid.)

In our modern liturgy, the **שְׁמִי** contain nine verses, whereas the **שְׁמִי** contain ^{TEN}~~eleven~~ verses. The following verses are used to-day (Herz, J.H. The authorized daily prayerbook, Bloch Pub. Co. New York 1948 pp.878-887. This source shall be quoted below as A.D.P.):

זכרונות

1. Genesis 8:1
וַיִּזְכֹּר אֱלֹהִים אֶת-נֹחַ וְאֶת כָּל-הַחַיָּה וְאֶת-כָּל-
הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתְּהֵוָה וַיַּעַר אֱלֹהִים רוּחַ
עַל-הָאָרֶץ וַיִּשְׁכַּח הַמַּיִם.
2. Exodus 2:24
וַיִּשְׁמַע אֱלֹהִים אֶת-נַדְיָתָם וַיִּזְכֹּר אֱלֹהִים אֶת-
בְּרִיתוֹ אֲתָם אֲהֲרָפָם אֶת-יִצְחָק וְאֶת-יַעֲקֹב.
3. Leviticus 26:42^ב
וַזְכֵּרְתִּי אֶת-בְּרִיתִי וַיִּקְוָה וְאֵל אֶת-בְּרִיתִי יִצְחָק
וְאֵל אֶת-בְּרִיתִי אֲהֲרָפָם אֲזַכֵּר וְהָאָרֶץ אֲזַכֵּר.
4. Psalms 111:4
זָכַר עֲשֵׂה לְנַפְלָאֲתָיו חֲנוּן וְרַחוּם הוּא.
5. Psalms 111:5
אֲלֵךְ נֶתַן לִירֵאָיו וַיִּזְכֹּר לְעוֹלָם בְּרִיתוֹ.
6. Psalms 106:45
וַיִּזְכֹּר לְהַם בְּרִיתוֹ וַיִּנָּחַם כִּכְּחַסְדִּין.
7. Jeremiah 2:2
הִזְקֹק וּקְרָאתָ הַאֲנִי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' זְכַרְתִּי
לְךָ חֶסֶד נְעוּרֶיךָ אֲנִיגַת כְּלָלוֹתֶיךָ לְכַתֵּם אַחֲרֵי הַמִּצְוָה
הָאָרֶץ לֹא זָרוּעָה.
8. Ezekiel 16:60
וַזְכֵּרְתִּי אֲנִי אֶת-בְּרִיתִי אֹתְךָ הָיָה נְעוּרֶיךָ
וּבְקִימוֹתֶיךָ לִּי בְרִית עוֹלָם.
9. Jeremiah 31:20
הִנֵּן יֵקוּם לִי אֶפְרַיִם אֶל עַד שְׂשׁוּעִים כִּי מָדוּ
דָּגְרִי הוּא זָכַר אֲזַכְרֶנּוּ עוֹד עַל-כֵּן הָיָה מַעֲשֵׂי
לֹא רַחֵם אֲרַחֲמֶנּוּ נֹאֵם ה'.

עזרות

1. Exodus 19:16
ויהי ביום השלישי הבית הקדש ויהי קולת וברקים
וצהן כבד צל-הבר וקול שבר חזק מאד ויחרד
כל העם אשר המה.
2. Exodus 19:19
ויהי קול השבר הולך וחזק מאד משה ידבר
ובאלפים יצגו הקול.
3. Exodus 20:18
וכל העם ראיך את הקולות ואת הלפידים ואת
קול השבר ואת-הבר צפן וירא העם וינצו
ויצמדו מרחק.
4. Psalms 47:6
צלם אלפים בתרועה ה' בקול שבר.
5. Psalms 98:6
בתצרות וקול שבר הריצו לפני מלך ה'.
6. Psalms 81:4
תקצו החדש שבר הכסה ליום חגנו כי חק
ל' ישראל הוא משפט לאלהי יצקה.
7. Psalms 150
הללוהו הללו אל הקדש הללוהו דרקים צלו הללוהו
הגבורתיו הללוהו כרה צלו הללוהו בתקצ שבר
הללוהו בגבול וכבוד הללוהו בתוף ומחול הללוהו המים
וצפה הללוהו הצלצלי-שם הללוהו הצלצלי תרועה
כל בשמה תביל י' הללוהו
8. Isaiah 18:3
כל-ישי תבל וסני ארץ כנעא-גם כרין תריאן
וכתקע שבר תשמעו.
9. Isaiah 27:13
וביה ביום נביא יתקע השבר צלו וגיאן באבדן
בארץ אשר ובנצחית הארץ מזרים ונשחחו לני
הבר הקדש בירושלם.

10. Zechariah 9:14

וה' עליהם יראה וילא כהרק חצו ואזני נבי'
גזאור יתקצ ועלן גסערות תימן.

(60) Psalms 120

(61) Psalms 121

(62) Psalms 130

(63) Psalms 102

(64) Kings I 8:37

(65) Jeremiah 14:1 The law is according to
R. Judah (Maimonides).

(66) None of the above-mentioned additions to
the שמע ישראל are of themselves a benediction,
הללה. In order to convert them to benedictions
the proper form of the formula ברוך אתה ה'
must be appended. This is called sealing the
benediction, and the Hebrew חתמותיהן means

their seals.

The שמונה עשרה , or Eighteen Benedictions, is known also as the שמונה עשרה , or prayer said while standing, and as the תפלה , or The Prayer.

The Talmud is not consistent in its discussion of this prayer. One source states that Simeon ha-Pakoli was its editor (B.T.Berachot 28b), whereas another source dates the prayer in the days of the "120 Elders, and among these a number of prophets". (B.T.Megillah 17b) This latter statement is supported by the statements that the prayer services were instituted by the "men of the Great Synagogue" (אנשי כנסת הגדולה), (B.T.Berachot 33a) and that the שמונה עשרה originated with the first Sages (חכמי הראשונים). (Sifre Deuteronomy 343)

Maimonides (on Menahot 4:1) states that the שמונה עשרה was so well known at the time of the final compilation of the Mishna that it was not considered necessary to prescribe its exact text. However, the fact that the Tannaim were averse to fixing a formal rigorous prayer service may account for the lack of extensive treatment of the שמונה עשרה in the Mishna. (See B.T.Berachot 28a, J.T.Berachot 8b, Abot 2:13)

Since prayers were not reduced to writing (B.T.Shabbat 115b), some method of memorizing their general content had to be found. Usually a mnemonic devise based upon a biblical passage containing the same number of words as the prayer was developed. The Title *שְׁמַע יִשְׂרָאֵל* was remembered by comparing it variously with:

1. 18 mentions of God's name in Psalms 29.
2. 18 references to God's name in the Shema.
3. 18 great hollows in the spinal column (B.T.Berachot 28b).
4. 18 names of YHWH in Miriam's song by the sea (Exodus 15).

Actually, the *שְׁמַע יִשְׂרָאֵל* to-day contains nineteen benedictions in its week-day form. These benedictions are arranged in three sections:

- I. Benedictions 1 - 3 (Praises - *שִׁירָה*)
- II. " 4 -16 (Petitions - *תַּפִּלָּה*)
- III. " 17-19 (Thanks - *תְּהִלָּה*)

The six benedictions comprising sections I and III remain constant at every service, whereas section II varies in number and wording, differing with the occasion on which it is said.

On week-days, at the morning
 (ערבית), afternoon (מנחה) and evening
 (צהרית) services, the שמע ישראל consists
 of the following:

SECTION I, בקשות

- Benediction 1. Patriarchs אבות (ADP pg.130)
 " 2. Powers אלהות (ADP pg.132-4)
 " 3. Sanctification קדושה (ADP pg.134-6)

SECTION II, ברכות

- Benediction 4. Understanding היגה (ADP pg.136)
 " 5. Return תשובה (ADP pg.138)
 " 6. Forgiveness סליחה (ADP pg.138)
 " 7. Redemption גאולה (ADP pg.140)
 " 8. Healing כחוליק (ADP pg.140)
 " 9. Fruitful year
 ברכת השנים (ADP pg.140-2)
 " 10. Liberation קדוש אלוהים (ADP pg.142)
 " 11. Justice גזנת הדין (ADP pg.142)
 " 12. Against heretics and informers
 ברכת הצדיק (ADP pg.142-4)
 " 13. The Pious צדיקים (ADP pg.144)
 " 14. Jerusalem (ADP pg.144-6)
 " 15. Messianic King
 אח צמח דוד (ADP pg.146)
 " 16. Prayer תפילה (ADP pg.146)

SECTION III, חלק ג' / 3

Benediction 17. Sacrificial Service

זבחים (ADP pg.148)

" 18. Thanksgiving חלקי (ADP pg.150-4)

" 19. Priestly Blessing
פסוקי שמע ישראל (ADP pg.154)

At the Sabbath evening (חלקי)
service (Friday at sundown), Sabbath morning
(חלקי) and additional (^B שמונה עשרה) services,
and at the Sabbath afternoon (חלקי) service,
section II of the חלקי חלקי consists of
one benediction, giving us a חלקי חלקי
of seven benedictions, although at each of the
above services there are added to this section
respectively three, four, four and two paragraphs
including the abovementioned benediction.
This section of the חלקי חלקי will vary in
content with the advent of the various holidays,
intermediate days of holidays, New Moons, etc.

על הראשונה הוא אומר: מי שענה את אברהם בחר
 המוריה הוא יענה אתכם, וישמע קול צעקתכם היום הזה;
 ברוך אתה ה' גואל ישראל.

על השניה הוא אומר: מי שענה את אבותינו על
 ים סוף הוא יענה אתכם, וישמע קול צעקתכם היום הזה;
 ברוך אתה ה' זוכר הנשכחות.

4. Upon completing the first (67)

he says: May he who answered Abraham on Mount
 (68)
 Moriah answer you, and hearken to the voice
 of your crying this day; Blessed art Thou, O
 Lord, Redeemer of Israel.

Upon completing the second (69)

he says: May He who answered our fathers at the
 (70)
 Red Sea answer you, and hearken to the voice
 of your crying this day. Blessed art Thou, O
 Lord, who rememberest things forgotten.

- - - - -

(67) This does not refer to the first of the six
 added benedictions, but to the seventh of the 18
 daily benedictions, after which the six added
 benedictions were inserted.

(68) By providing a ram for a sacrifice in place
 of his son Isaac (Genesis 22:13).

(69) The first of the added benedictions, the
 Zihronot, or according to R. Judah, Kings I 8:37-41.

(70) By splitting the Red Sea and permitting
the Israelites to cross on dry land (Exodus 14:21-22).

ד(נ"ו) על השלישית הוא אומר: מי שענה את יהושע
בגלגל הוא יענה אתכם, וישמע קול צעקתכם היום הזה;
ברוך אתה ה' שומע תרועה.

על הרביעית הוא אומר: מי שענה את שמועל
במצפה הוא יענה אתכם, וישמע (ב) קול צעקתכם היום הזה;
ברוך אתה ה' שומע צעקה.

4. (cont'd.) After the completion of the
(71) third he says: May He who answered Joshua
(72) in G^{al} answer you, and hearken unto the
voice of your crying this day. Blessed art Thou,
O Lord, who hearest the sound of the shofar.

After the completion of the
(73) fourth he says: May He who answered Samuel
(74) in Mizpah answer you, and hearken unto the voice
of your crying this day. Blessed art Thou, O
Lord, who hearest crying.

(71) After the Shofarot or according to R. Judah,
after Jeremiah 14:1-10.

(72) By causing the sun to stand still so that
the battle might be concluded (Joshua 10:12-14).

(73) After Psalms 120

(74) By calling to him, and revealing to him
the fate of the family of Eli the Priest.

(Samuel I 3:1-15)

ד(ג) על הששית הוא אומר: מי שענה אליהו בהר הכרמל
הוא יענה אתכם, וישמע (ב) קול צעקתכם היום הזה; ברוך אתה
ה' שומע תפלה.

על הששית הוא אומר: מי שענה את יונה במעי* הדגה
הוא יענה אתכם, וישמע (ב) קול צעקתכם היום הזה; ברוך אתה ה'
העונה בעת צרה.

ממע' בסולזינגר *

(75)
4. (cont'd.) Upon completing the fifth
he says: May He who answered Elijah on Mount
(76)
Carmel answer you, and hearken unto the voice
of your crying this day. Blessed art Thou. O
Lord, who hearest prayer.

(77)
Upon completing the sixth
he says: May He who answered Jonah in the belly*
(78)
of the fish answer you, and hearken unto the
voice of your crying this day. Blessed art Thou,
O Lord, who answers in time of trouble.

*From the belly, in the Standard Edition.

(75) After Psalms 121

(76) By sending fire from heaven to consume Elijah's
sacrifice, and not the sacrifices of the priests
of Baal (Kings I 18:37-38).

(77) After Psalms 130

(78) In answer to Jonah's prayer to be saved from
the belly of the fish (Jonah 2:2-11).

ד(גוי) על השביעית הוא אומר: מי שענה את דוד (ואת
 ושלמה בנו בירושלם הוא יענה אתכם, וישמע (ב) קול צעקתכם
 היום הזה; ברוך אתה ה' המרחם על הארץ.

4. (cont'd.) Upon completing the seventh (79)
 he says: May He who answered David (80) and
 Solomon his son (81) in Jerusalem answer you, and
 hearken unto the voice of your crying this day.
 Blessed art Thou, O Lord, who hast mercy upon
 the land. (82)

 (79) The sixth added blessing, Psalms 102

(80) By turning the counsels of Ahitophel,
 advisor to Absalom, to nought (Samuel II 15:31, 18:16).

(81) By giving peace and plenty to the land,
 as requested (Kings I 7:22 - 8:53).

(82) According to Symmachus, this blessing should
 be concluded ברוך אתה ה' משהי הרמים ,
 Blessed art Thou, O Lord, who bringest low the
 haughty. (Tosephta Ta'anit 1:9)

ה מעשה בימי רבי חלפתא [בצפורין] ורבי חנינא בן
 תרדיון [בסיכנין], שעבר אחד לפני התבה וגמר את [ב] הברכה (כולה), וענו אחדיו ~~אמן~~ * "תקעו הכהנים תקעו -
 מי שענה את אברהם (אבינו) בהר המוריה הוא יענה אתכם, וישמע (ב) קול צעקתכם היום הזה - - - הריעו בני אהרן
 הריעו - מי שענה את אבותינו על ים סוף הוא יענה אתכם, וישמע (ב) קול צעקתכם היום הזה". [וכן בכל ברכה וברכה]
 וכשבא דבר אצל הבאים, אמרו לא היו * נהגין; כן אלא בשערי * מזרח (ובהר הבית).

* ולא ענו אחדיו אמן בשולזינגר
 היינו בשולזינגר *
 בשער בשולזינגר *

5. It happened in the days of
 R. Halafta [in Sepphoris] and R. Hanina b. Teradion
 (83)
 [in Sikmin], that one passed before the Ark
 and finished the (entire) benediction, and they
 (84)
 answered after him Amen*. "Blow the Tekiah,
 (85)
 ye ^r priests, Blow the Tekiah. May He who answered
 Abraham (our father) on Mount Moriah answer you,
 and hearken unto the voice of your crying this day ---
 (86)
 Blow the Teruah ye sons of Aaron, blow the
 Teruah - May He who answered our fathers at the
 Red Sea answer you, and hearken unto the voice of
 your crying this day. [And so on with each benediction.]
 And when the matter came before the Sages, they
 said: They** were not accustomed to do thus except
 (87) (88)
 in the Eastern Gates*** (and the Temple Mount).

 *83) And they did not answer Amen after him, in
 the Standard Edition.

*84) We were, in the Standard Edition, the

*** Eastern Gate, in the Standard Edition

(83) As precentor

(84) This order was given by the *חזן* ,
the sexton of the congregation.

(85) The long, sustained blast of the shofar.

(86) The wavering blast of the shofar, used as
an alarm.

(87) The Eastern Gate, or Nicanor gate, was situated
between the Women's Court (*חצר נשים*) and
the Court of Israel (*חצר ישראל*). (See
Chap.II, note 54, pg. 46)

The Gate had three portals, and
the *ארכ* containing the *תורה* was placed in the
middle arch of the Nicanor Gate (see Renoff).

The ritual described in our Mishna
is that which was used in the Temple. The
may have objected to its use in the synagogue for
either of two reasons:

1. Some *חכמים* may have felt
that the described ritual was sacred to the Temple,
and that its use in the synagogue was a degradation
of the ritual.

2. Some פ'נח may have felt that this use of a Temple ritual, in a synagogue architecturally constructed as a reminder of the Temple, placed too much emphasis on the Temple cult. This may have seemed to them a political as well as ritual manifestation; a desire to keep the memory of the Temple alive as an incentive to future revolt against Rome. Since the status of the פ'נח was guaranteed by Rome, these

פ'נח would naturally be interested in maintaining the status quo.

(88) For a more complete discussion of the order of the fast-day prayers and the differences between the Temple and synagogue rituals, see Excursus 6. The law is according to the (Chachamim). (Maimonides)

1 שלש תעניות הראשונות, אנשי משמר מתעניין ולא משלימין, (ו) אנשי בית אב לא היו מתעניין (כלל). שלש שניות, אנשי משמר מתעניין ומשלימין, (ו) אנשי בית אב מתעניין ולא משלימין. שבע אחרונות, אלו ואלו מתעניין ומשלימין; דברי רבי יהושע.

6. During the first three fast days
(89)
the men of the Mishmar fast and do not com-
(90) plete the fast, (and) the men of the Bet Ab
(92) did not fast (at all). During the second three
fast days, the men of the Mishmar fasted and com-
(93) pleted the fast, (and) the men of the
(92) Bet Ab fasted and did not complete the fast.
During the seven final fast days, both
(93) groups fasted and completed the fast:
this is the opinion of R. Joshua.

(89) The priesthood was divided into twenty-four "watches", each of which was on duty in the Temple one week, in rotation, throughout the year, as well as on all holidays. For a more complete discussion of the Mishmar, Ma'amad, Bet Ab, etc., see Excursus 7.

(90) That is, they do not fast the entire day, but may eat after the noon hour. According to the Bertinora (ר' עזריאל מברטנורא), the following reason is given:

(91) Those priests of the Mishmar on duty for the day (see Excursus 7).

(92) Since the priests of the Bet Ab were on duty administering the Temple sacrificial worship, the requirements for fasting were relaxed for them both the first and the second three fast days.

According to Rabbi Israel Lipshitz (דברי יצחק), The men of the Bet Ab were released from fasting as long as the men of the Mishmar, lest they become too weak to administer the sacrificial cult of the Temple; *למנוחת יום הכיפורים*.

(93) That is, they fasted until sunset.

(ו'גו') וְחַכְמִים אֹמְרִים, שְׁלֹשׁ תַעֲנִיּוֹת הִרְאִשׁוּנוֹת, אֵלּוּ וְאֵלּוּ
 לֹא הָיוּ מִתְעַנִּין (כֻּלָּל). שְׁלֹשׁ שְׁנִיּוֹת, אִנְשֵׁי מִשְׁמַר מִתְעַנִּין וְלֹא
 מְשַׁלְּמִין, (ו') אִנְשֵׁי בֵּית אֵב לֹא הָיוּ מִתְעַנִּין (כֻּלָּל). שְׁבַע אַחֲדוֹנוֹת,
 אִנְשֵׁי מִשְׁמַר מִתְעַנִּין וּמְשַׁלְּמִין, אִנְשֵׁי בֵּית אֵב מִתְעַנִּין וְלֹא מְשַׁלְּמִין.

6. (cont'd.) But the Sages say: During the
 first three fast days neither group fasted
 (at all). During the second three fast days,
 the men of the Mishmar fasted, but did not complete
the fast, (and) the men of the Bet Ab did not
 fast (at all). During the final seven fast
days, the men of the Mishmar fasted and completed
the fast, the men of the Bet Ab fasted and did
 not complete the fast.⁽⁹⁴⁾

 (94) The opinion of the Sages further relaxes the
 stringency of the fast days for the priests on
 duty in the Temple during the fast periods. The
 law is according to the Sages (Maimonides).

There are no sources available
 which explain this further relaxations of the fast
 requirements for the priesthood. Neither the
 Gemara or the Tosephta mentions it, nor do
 Maimonides, Obadiah of Bertinora, Rabbi Israel
 Lipshitz, or any other midieval or modern commentators
 on the Mishna or Talmud.

I
 אָנשׁי מִשְׁמַר מוֹתְרִין לַשָּׁתוֹת יֵין בְּלֵילוֹת אָבֵל לֹא
 בְּיָמִים, (ו) אָנשׁי בֵּית אָב לֹא בַּיּוֹם וְלֹא בְּלֵילָהּ אָנשׁי מִשְׁמַר
 וְאָנשׁי מַעֲמֵד אֲסוּרִין (מ) לִטְפֹּף וְ(מ) לִכְבֵּס, וּבְחֻמְשֵׁי מוֹתְרִין
 מִפְּנֵי כְבוֹד הַשַּׁבָּת.

(95)

7. The men of the Mishmar are permitted to drink wine during the nights, but not during the days, (96) (and) the men of the Bet Ab are not permitted to drink wine neither (97) during the days or the nights. The men of the Mishmar and the men of the Ma'amad (98) are forbidden to cut their hair (99) and wash their clothes, but on Thursday they are permitted to cut their hair and wash their clothes because of (100) the honor due the Sabbath.

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(95) This Mishna has nothing to do with the problem of public fasts, but refers to the general conduct of the priests and lay representatives of Israel while on duty at the Temple.

(96) Of the week in which they are on duty at the Temple, since the men of the Mishmar may be called upon to assist the men of the Bet Ab if the latter find themselves unable to handle the volume of sacrifices for their assigned day (B.T.Ta'anit 17a).

(97) Of the day on which they specifically have charge of the Temple ritual, since it is specifically forbidden to administer the Temple ritual while under the influence of wine. (Leviticus 10:9)

(98) These were the lay representatives of Israel.

(see Excursus 7)

(99) See Ezekiel 44:20 - 21, and compare to
Leviticus 10:9.

(100) See Chap. I, note 37, pg. 25

כל הכתוב במגלת תענית דילא* למספד, לפניו אסור
 לאחדיו מותר. רבי יוסי אומר: [בין] לפניו [בין] לאחדיו
 אסור. ח

דילא* להתענא (בהון), [בין] לפניו [בין]
 לאחדיו מותר. רבי יוסי אומר: לפניו אסור, לאחדיו מותר.

דלא בשולזינגר *

8. All [days concerning which] it
 (101)
 is written in the Scroll of Fasts that one
 must not mourn, [mourning] is forbidden [the day]
 before, but permitted [the day] after. R. Jose
 says: [Mourning] is forbidden both [the day]
 (102)
 before and [the day] after.

[Where it is written in the
 (103)
 Scroll of Fasts] that one must not fast upon them,
 [fasting] is permitted both [the day] before and
 [the day] after. R. Jose says: [Fasting] is
 forbidden [the day] before, [fasting] is permitted
 (102)
 [the day] after.

 (101) See Appendix II for a discussion of the
 Scroll of Fasts.

(102) In both cases, R. Jose's opinion is not
 accepted.

(103) Upon the days enumerated in the Scroll of Fasts.

ט
 אין גוזרין תענית על הצבור בתחלה בחמשי, שלא
 להפקיע את השערים. אלא שלש תעניות הראשונות שני וחמשי
 ושני, שלש שניות חמשי ושני וחמשי. רבי יוסי אומר: כשם
 שאין הראשונות בחמשי, כך לא שניות ולא אחרונות.

9. They do not decree a fast upon
 (104)
 the community to begin on a Thursday, so
 (105)
 as not to disturb the market prices, but
rather the first three fasts fall on Monday
 and Thursday and Monday, the second three fasts
 (106)
fall on Thursday and Monday and Thursday.
 R. Jose says: As the first fast days do not
 begin on Thursday, so the second fast days and
 (107)
 the last fast days should not begin on Thursday.

 (104) Since Friday was considered too close to
 the Sabbath to provide adequate time for both the
 purchase and preparation of food for the Sabbath,
 Thursday was the market day for the Sabbath shopping.

(105) If a fast were to begin on Thursday, the
 possibility would be that the farmers and shop-
 keepers would not know this in time, and be unable
 to provide sufficient supplies for both the regular
 Sabbath purchasing, plus the food bought for
 breaking the fast Thursday evening, thus forcing
 a rise in prices because of competitive buying.

(106) Since the decreed fasts follow each other in succession, the total time involved in fasting the complete thirteen fasts would be six and a half weeks. If we include the individual fasts which precede and follow the public fasts in times of extreme drought, the total elapsed time would be approximately twenty-four weeks, from the 17th of Marheshvan to the end of Nisan. Of these, as stated above, only six and a half weeks were decreed public fasts.

(107) R. Jose's opinion is not accepted, since by the time the second and third series of fast-days had arrived, the farmers and store-keepers would have known of the order of fasting, and would have prepared for the increased consumption on Thursdays. (Malter, Ta'anit, J.P.S. edition pg. 107, note 233)

י
 * אין גוזרין תענית* על הצבור בראשי חודשים,
 בַּחֲנוּכָה, וּבְפוּרִים; וְאֵם הַתְּחִלָּה, אֵין מִפְסִיקִין: דְּבָרֵי
 רַבֵּן גַּמְלִיאֵל. אָמַר רַבִּי מֵאִיר: אֵף עַל פִּי שֶׁאָמַר רַבֵּן גַּמְלִיאֵל
 אֵין מִפְסִיקִין, מוֹדָה הִיָּה שֶׁאֵין מְשַׁלְּמִין. וְכֵן תִּשְׁעָה פָּאָה
 שֶׁחַל לֵהְיוֹת בְּעֶרְבֵי שַׁבָּת.

* תעניות בשולזינגר *
 * בראש חודש בשולזינגר *

10. They do not decree a fast* upon
 (108) (109)
 the community on the New Moons**, on Hannukkah,
 (110)
 or on Purim. But if they had begun the fast,
 they do not interrupt it: this is the opinion
 of Rabban Gamliel. Said R. Meir: Even though
 Rabban Gamliel says that they may not interrupt
the fast, he agreed that they do not complete
 (111)
the fast. And so also with the Ninth of
 (112)
 Ab, if it should fall on a Friday.

* Fasts, in the Standard Edition

** On the New Moon, in the Standard Edition

 (108) The first day of the month. In the
 biblical period, The New Moon was superior to
 the Sabbath day, and was celebrated by the cessation
 of work (Samuel I 20:18-34, Kings II 4:23, Amos 8:5,
 Hosea 2:13, Ezekiel 46:3). If we were to judge the
 importance of the New Moon by comparing its
 sacrificial ritual with those of the other holidays,

we would see that the New Moon (Numbers 28:11-15) stood second only to Sukkos (ibid. 29:12-34), on a par with Passover (ibid. 28:16-25) and Shevuot (ibid. 28:26-31), and on a higher plane than Rosh Hashanah (ibid. 29:1-6) and Yom Kippur (ibid. 29:7-11), or the Sabbath (ibid. 28:9-10).

In the exilic period, the New Moon lost its importance as a religious ritual and became mainly the instrument whereby the calendar and its festivals was calculated and proclaimed. During this period, only the women refrained from work, since they had not been as willing to worship the Golden Calf at Mount Sinai (Exodus, Chapter 32) as had the men (J.T. Pesachim 4:30d, Pirke R. Eliezer 45, Tur, Orah Hayim 917). Therefore, the men were permitted to work on the New Moon (B.T. Hagiga 18a, B.T. Arahin 10b).

In B.T. Shevuot 10a we are told that the New Moon is considered a festival, and in Numbers 10:10 the New Moon is referred to, together with both festivals (פסח ושבועות) and days of gladness (פסח ושבועות).

(109) This holiday begins the 25th of Kislev and lasts eight days. Therefore, if the fast period is extended for its possible thirteen public fasts, Chanukkah would be included in the

last seven fast days, and there would be two or three fasts falling within the holiday, depending upon the calendar.

According to the Talmud (Shabbat 21b), Hanukkah is celebrated because of the miracle in which a cruze of oil, sufficient for one day's lighting of the lamp in the Temple, lasted for eight days. Therefore, we are told to light candles in our homes for eight days, beginning with the 25th of Kislev.

Historically, this holiday celebrates the rededication of the altar (Maccabees I 4:59) or the cleansing of the Sanctuary (Maccabees II 1:18), three years after their pollution at the hands of Antiochus Epiphanes, who set up a pagan altar at the altar of burnt offering in the Temple and sacrificed to his idol Zeus Olympius, on this same date (Maccabees I 1:41-64, Maccabees II 6:2). This rededication ceremony lasted eight days, and was celebrated with sacrifice and song (Maccabees I 4:36), in a manner similar to the Feast of Tabernacles (Maccabees II 10:6). For we know (Sukkah 5:2-4) that during the period of the Second Temple, the lighting of lamps and torches was an important part of the ritual for this festival. There is also a

legend (Maccabees II 1:18ff) that the altar in the Second Temple, dedicated by Nehemiah, was lighted by miraculous fire on the same date.

The fact that Antiochus Epiphanes sacrificed to his idol on the 25th of Kislev indicates that this date was sacred to the pagans. Both Ewald (Gesch. des Volkes Israel 3d ed. vol. 4 pg. 407) and Wellhausen (Israelitische und Jüdische Geschichte, pg. 210) indicate that this day had been celebrated by the Israelites as a winter solstice festival before the date became associated with the Maccabean victory.

(110) This holiday may fall on the 11th, 12th, 13th, 14th, or 15th of Adar (Megillah 1:1), and the prohibition against fasting would apply only to individuals fasting, since this is between the latest possible date for communal fasting and the end of Nisan. It is also possible that a fast may be decreed for some reason other than prolonged drought, and precautions must be taken that Purim is not included in these decreed fasts. (see below, Chapter III)

Purim is a holiday celebrating the deliverance of the Persian Jews from the

hands of Haman, as recorded in the Book of Esther, according to which the holiday was instituted as a national holiday by Mordecai and Esther (Esther 9:20-22). The name is derived from the term גִּלוֹ, meaning lot, which was cast by Haman to determine the date for the extermination of the Jews (Esther 3:7).

There is nothing of a religious nature about the holiday, which is evidenced by the fact that the only quasi-religious ritual connected with Purim - the reading of the Book of Esther in the synagogue - could be held on any day from the 11th to the 15th of Adar, coinciding with the market day and the day of holding court in Palestine (see Megillah 1:1). However, the holiday was so esteemed that it was considered equal to the day of the giving of the Torah on Mount Sinai (Mordecai on B.T. Baba Kamma 9:end of page), and the statement is made that, after the Prophets and the rest of the Hagiographa had been forgotten, the Book of Esther would still be remembered, and Purim celebrated (J.T. Megillah 1:5a, Maimonides, Mishneh Torah Megillah 3:18).

(11) The law, according to Maimonides, is that, if the fast-days include any of the above days on which one should not fast, one must not interrupt the fast by refusing to fast on this day.

Likewise, one must not shorten the fast day because it happens to fall on one of the above-mentioned days, but must complete the fast, eating no food until sunset.

(112) On the Ninth of Ab, one does not complete the fast if the day happens to fall on Friday, since it would be improper to enter the Sabbath day weak from hunger. One should eat after the noon hour.

According to the calendar, the Ninth of Ab has never occurred on Monday, Wednesday, or Friday since 1785, and will not do so in the future as far as the year 2000. No calendar has yet been computed, to my knowledge, past the year 2000. (Vergleichende Datum-Tabellen auf 216 Jahre des jüdischen und allgemeinen bürgerlichen Kalenders, Freund, S.W. Wien 1885. For the importance of and observance of the Ninth of Ab, see Chap. IV, Mishna 6, pg. 137, note 230.)

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א
סדר תעניות האלו האמור ברביעה ראשונה,
אבל צמחים ששנו מתריעין עליהן מיד. וכשפסקו* גשמים
בין גשם לגשם ארבעים יום, מתריעין עליהן מיד,
מפני שהיא מכת בצרת.

* וכן שפסקו בשולזינגר

1. The order of these aforementioned fasts
(113)
[apply to a drought during] the first season ,
(114)
but should the sprouts change they sound the
(115)
alarm ever them at once. And if the rains ceased*
(116)
for forty days between [the first] rainfall and
(116) (115)
[the second] rainfall they sound the alarm
ever them at once, since this is the punishment of
(117)
a drought .

* And similarly if the rains ceased in the Standard Edition.

(113) This refers to the 'ר' , or rains falling
in the month of Marcheshvan. The term ראשונה
refers to the entire season of the early rains, and not
to the first rainfall within the season alone (B.T. Ta'anit 19a).

תוספתא תענית א:ד

איננו צמח של רביעה? ר' מאיר אומר בפירה בשלה
היוניות בשנה אפילו בשנה צרה. ר' יוחנן אומר הכירה
השנה היוניות בשנה צרה היוניות בשנה אפילו
השנים. צן היה ר' יוסי אומר אין פיקידים מתהלים לפתחות
אלא מראש חג.

איננו רביעה שנייה? משתאז צמח של רביעה דברי ר' מאיר
וחכמים אומרים כפי שתרף רביעה שנייה, ר' יוסי אומר כל שתרף רביעה
מותר רביעה שנייה, כל שאין תלוי ברביעה משתאז צמח של רביעה, ר' י
שמעון בן אמילא אומר זמין שירצו שגרת ימין זה אמר זה ולא פסקו י
הן כפי רביעה שנייה.

What is the time of the fructifying (rains)? R. Meir says: The first rains of fructification (come) on the third (of Marheshvan), the intermediate (rains) (come) on the seventh (thereof), and the late rains (come) on the seventeenth (thereof). R. Judah says: The first rains of fructification (come) on the seventh (of Marheshvan), the (first) intermediate (rains come) on the seventeenth (thereof), the (second) intermediate (rains come) on the twenty-third (thereof), and the late rains (come) on the thirtieth (thereof).

Which are the second fructifying rains?

After the time of the (first) rains have come: The words of R. Meir. And the Sages say: Sufficient for a rainfall (which will bring about) a second fructification. R. Jose says: All (matters) which are dependent upon the fructifying rainfall (as a time limit), are dependent upon the second fructifying rainfall. All matters that are not dependent upon fructifying rainfall (as a time limit) (can be consummated) after the (first) fructifying rainfall has fallen. Rabban Simon B. Gamliel says: Rains which fall seven days in succession and do not cease are considered sufficient for the second fructification.

The difficulty in interpreting this passage in our Mishnah lies in the fact that the term *מזלג* *מזלג* is used indiscriminately to refer to both the entire season of the early rains and also for the first rains to fall within that season. If we use the term *מזלג* *מזלג* in the latter sense, we may also speak of the *מזלג* *מזלג* and the *מזלג* *מזלג*. It is necessary to date accurately the *מזלג* *מזלג*, since the beginning of the *מזלג* *מזלג* is decreed by the court in conjunction with the arrival of the *מזלג* *מזלג*. (see Chap. 1, pg. 2 note 1, and also compare the opinion of R. Meir in Tosephta Ta'anit 1:3 above with Chap. 1, pg. 11, the Hebrew text of the Mishnah).

The date of the *מזלג* *מזלג* determines the date upon which the *מזלג* *מזלג* (see Chap. 1, pg. 15 note 25) begin to fast (compare R. Meir's opinion in Tosephta Ta'anit 1:3 to Chap. 1, pg. 15 Hebrew text of Mishnah).

The determination of the date of the *מזלג* *מזלג* has nothing to do with the determination of fasting procedure, but rather has legal and agricultural implications. For instance, one who has vowed, setting rainfall as a time limit to his vow, must keep his vowed obligation until the appearance of the

(B.T.Nedarim 62b). Also, one may not glean the olive crop until after the ה'ש"ק (Peah 8:1), nor may one walk through private property before the advent of the ה'ש"ק (B.T.Baba Kamma 81a).

(114) Change their color, indicating that they are dying.

(115) By blowing the shofar, and fasting according to the order of fasting for the first three days of a decreed public fast.

(116) See note (113) above.

(117) The Talmud (B.T.Ta'anit 19a-b) makes a distinction between a condition of scarcity and a condition of draught. According to R. Nahman, the transportation of provisions from one city to another by water routes indicates a scarcity, whereas the importation of provisions from foreign countries is a procedure followed only in times of draught. According to R. Hanina, if the price of a se'ah (approx. 1/3 bu.) is 1 selah (approx. \$1.00), and the grain is obtainable, this is indicative of a scarcity. (According to Baba Metzia 5:1, the normal price of wheat is 25 silver denars per kor, which is 1/5 selah per seah, or approximately 60¢ per bushel. Wheat is quoted at the market to-day at an average of \$1.86 per bushel.)

WEEK'S PRODUCE MARKET

Week Ending Aug. 26, 1933

WHEAT				Dec.				RYE							
Sept.		High.		Low.		High.		Sept.		High.		Low.			
AUG. 24.....	1.50	1.74	1.51	1.67			AUG. 24.....	1.05	1.02	1.12	1.00				
AUG. 25.....	1.50	1.80	1.54	1.90			AUG. 25.....	1.05	1.05	1.18	1.11				
AUG. 26.....	1.58	1.84	1.54	1.91			AUG. 26.....	1.07	1.05	1.19	1.11				
AUG. 27.....	1.55	1.84	1.51	1.90			AUG. 27.....	1.05	1.03	1.19	1.11				
AUG. 28.....	1.57	1.83	1.53	1.89			AUG. 28.....	1.03	1.01	1.06	1.07				
Trading suspended on Saturday								Range, 1933.....							
Range, 1933.....		1.49 1.83		1.54 1.87				1.03 1.01		1.18 1.07					
Range, 1933.....		2.30 1.75		1.03 1.01				1.79 1.07							
Jan. 2 Aug. 13		Jan. 21 Aug. 13		Jan. 2 Aug. 13		Jan. 2 Aug. 13		Jan. 2 Aug. 13		Jan. 2 Aug. 13		Jan. 2 Aug. 13			
Mar. '34		High.		Low.		High.		Low.		High.		Low.			
AUG. 24.....	1.48	1.91	1.50	1.91			AUG. 24.....	1.18	1.14	1.21	1.17				
AUG. 25.....	1.50	1.94	1.57	1.94			AUG. 25.....	1.20	1.17	1.23	1.20				
AUG. 26.....	1.50	1.94	1.57	1.94			AUG. 26.....	1.19	1.17	1.23	1.20				
AUG. 27.....	1.50	1.94	1.57	1.94			AUG. 27.....	1.17	1.15	1.20	1.19				
AUG. 28.....	1.54	1.93	1.54	1.92			AUG. 28.....	1.15	1.14	1.18	1.17				
AUG. 29.....	1.50	1.94	1.50	1.94			AUG. 29.....	1.20	1.14	1.23	1.17				
AUG. 30.....	1.50	1.94	1.50	1.94			AUG. 30.....	1.19	1.14	1.23	1.17				
Range, 1933.....				2.35 1.85				1.19 1.14				1.23 1.17			
Jan. 2 Aug. 13				Jan. 2 Aug. 13				Feb. 13 Aug. 28				Jan. 3 Aug. 13			

CORN				Sept.				Nov.				Jan. '34					
Sept.		High.		Low.		High.		Low.		High.		Low.		High.		Low.	
AUG. 24.....	1.52	1.48	1.58	1.50			AUG. 24.....	2.33	2.47	2.48	2.49	2.37	2.46				
AUG. 25.....	1.54	1.51	1.43	1.50			AUG. 25.....	2.36	2.52	2.48	2.49	2.46	2.45				
AUG. 26.....	1.53	1.50	1.42	1.40			AUG. 26.....	2.33	2.51	2.47	2.44	2.49	2.47				
AUG. 27.....	1.54	1.52	1.42	1.41			AUG. 27.....	2.52	2.49	2.46	2.43	2.48	2.47				
AUG. 28.....	1.54	1.53	1.43	1.41			AUG. 28.....	2.50	2.47	2.46	2.44	2.48	2.47				
AUG. 29.....	1.54	1.53	1.43	1.41			AUG. 29.....	2.50	2.47	2.46	2.44	2.48	2.47				
AUG. 30.....	1.54	1.53	1.43	1.41			AUG. 30.....	2.50	2.47	2.46	2.44	2.48	2.47				
Range, 1933.....				1.70 1.43				2.36 2.47				2.50 2.47					
Range, 1933.....				1.70 1.43				2.36 2.47				2.50 2.47					
Jan. 2 Aug. 13				Jan. 20 Aug. 13				Jan. 2 Aug. 13				Jan. 2 Aug. 13					
Mar. '34		High.		Low.		High.		Low.		High.		Low.		High.		Low.	
AUG. 24.....	1.41	1.39	1.44	1.39			AUG. 24.....	2.49	2.43	2.49	2.49	2.46	2.49				
AUG. 25.....	1.46	1.41	1.48	1.42			AUG. 25.....	2.52	2.47	2.52	2.47	2.53	2.47				
AUG. 26.....	1.45	1.44	1.47	1.45			AUG. 26.....	2.51	2.49	2.51	2.49	2.51	2.49				
AUG. 27.....	1.46	1.45	1.48	1.46			AUG. 27.....	2.50	2.48	2.50	2.48	2.50	2.48				
AUG. 28.....	1.45	1.43	1.49	1.49			AUG. 28.....	2.54	2.48	2.54	2.48	2.54	2.48				
AUG. 29.....	1.48	1.38	1.49	1.39			AUG. 29.....	2.54	2.48	2.54	2.48	2.54	2.48				
AUG. 30.....	1.48	1.38	1.49	1.39			AUG. 30.....	2.54	2.48	2.54	2.48	2.54	2.48				
Range, 1933.....				1.65 1.37				1.68 1.38				2.37 2.39					
Range, 1933.....				1.65 1.37				1.68 1.38				2.37 2.39					
Jan. 2 Aug. 13				Jan. 21 Aug. 13				Mar. 19 Aug. 20				Jan. 16 Aug. 20					

OATS				Sept.				Oct.				Nov.					
Sept.		High.		Low.		High.		Low.		High.		Low.		High.		Low.	
AUG. 24.....	74 73	75 73	75 73			AUG. 24.....	16.80 15.70	15.15 14.47	13.43 12.97								
AUG. 25.....	74 73	75 73	75 73			AUG. 25.....	16.55 15.35	15.10 14.10	13.30 12.85								
AUG. 26.....	76 73	75 74	75 74			AUG. 26.....	15.60 14.60	14.52 14.00	12.75 12.15								
AUG. 27.....	73 73	74 73	74 73			AUG. 27.....	15.50 14.95	14.45 13.95	12.70 12.30								
AUG. 28.....	72 71	74 73	74 73			AUG. 28.....	15.82 15.05	14.40 14.02	12.70 12.32								
AUG. 29.....	74 73	75 73	75 73			AUG. 29.....	15.60 14.60	15.15 13.25	13.30 13.13								
AUG. 30.....	74 73	75 73	75 73			AUG. 30.....	15.60 14.60	15.15 13.25	13.30 13.13								
Range, 1933.....				82 68				80 71				16.80 8.62					
Range, 1933.....				82 68				80 71				16.80 8.62					
Jan. 2 June 1				Feb. 26 June 1				Aug. 24 June 1 Aug. 24 June 1 Aug. 24 June 1				Aug. 24 June 1 Aug. 24 June 1 Aug. 24 June 1					
Mar. '34		High.		Low.		High.		Low.		High.		Low.		High.		Low.	
AUG. 24.....	74 73	75 73	75 73			AUG. 24.....	12.40 12.10	11.90 11.25	11.00 11.30								
AUG. 25.....	75 74	76 74	76 74			AUG. 25.....	12.55 11.75	11.80 10.90	11.25 11.30								
AUG. 26.....	75 74	76 74	76 74			AUG. 26.....	12.60 11.57	11.75 10.90	11.35 11.37								
AUG. 27.....	74 73	75 74	75 74			AUG. 27.....	12.60 11.57	11.75 10.90	11.35 11.37								
AUG. 28.....	74 73	75 74	75 74			AUG. 28.....	12.15 11.70	11.35 11.50	11.30 11.17								
AUG. 29.....	74 73	75 74	75 74			AUG. 29.....	12.40 11.57	11.75 10.90	11.00 11.13								
AUG. 30.....	74 73	75 74	75 74			AUG. 30.....	12.40 11.57	11.75 10.90	11.00 11.13								
Range, 1933.....				82 68				80 71				12.40 9.40					
Range, 1933.....				82 68				80 71				12.40 9.40					
Jan. 2 Mar. 3				Jan. 2 Mar. 30				Aug. 24 June 1 Aug. 24 June 1 Aug. 24 June 1				Aug. 24 June 1 Aug. 24 June 1 Aug. 24 June 1					

R. Hanina says that, if four se'ahs

(1-1/3 bu.) sold for a selah and could not be obtained, this indicated a famine. If we take note of the fact that this price is only 1/4 the price quoted by the same sage for indicating a scarcity, we may question the validity of both statements. However, R. Jehanan states that the grain could not be obtained, not because there was no grain, but because coinage was scarce. This would indicate a recognition on the part of the sages of the economic and monetary as well as agricultural causes of famine.

יָרְדוּ לַצִּמְחִים אֲבָל לֹא (יָרְדוּ) לֹא יֵלֵן, לֹא יֵלֵן [אֲבָל]
 לֹא * לַצִּמְחִים, לֹא וְלֹא אֲבָל לֹא לְבוֹדוֹת [בִּלְאִי] לְשִׁיחֵי [בִּלְאִי]
 לַמַּעְרוֹת, מִתְרַעֲנִין עֲלֵיהֶן מִיד.

* וְלֹא בְשׁוּלֵזִינִי

2. If [the rains] fell [and benefitted]
 (118) the plants but did not (fall) [sufficient to
 (119) benefit] the trees, [or they] (fell to the benefit
 * of] trees [but] not the plants, [or if they were of
 benefit to] both [plants] and [trees], but were not
 (120) [sufficient to fill] cisterns (121), ditches, and
 (122) caves, they sound the alarm over them immediately.

* And not in the Standard Edition

(118) A gentle rain, which will not injure the budding plants, but which will provide the necessary moisture for their development (B.T. Ta'anit 19b).

(119) A torrential rain, steady and in volume, to provide enough moisture for the orchards (ibid.).

(120) The hills of Judea were honeycombed with cisterns built by the Judeans, upon which they depended for their water supply during the dry season.

(121) These refer to irrigation ditches.

(122) Also used for storing water were caves and tunnels, natural and man-made, like the Sileam tunnel.

וכן עיר שלא ירדו עליה גשמים [ב] דכתיב:
 "והמטרתי על עיר אחת ועל עיר אחת לא אמטיר, חלקה אחת
 תמטר [חלקה אשר לא תמטיר עליה תיבש] - אותה העיר
 מתענה ומתרעת, וכל סביבותיה מתענות ולא מתריעות. רבי
 עקיבא אומר: מתריעות ולא מתענות."

3. (123) Similarly, if it did not rain on a
 city, as it is written: "And I caused it to
 rain upon one city, and caused it not to rain upon
 another city; one piece was rained upon, [and the
 piece whereupon it rained not, withered]" (124):
 that city fasts and sounds the alarm, and all the
 surrounding [territories] (125) fast and do not
 sound the alarm. R. Akiba says: [The surrounding
 territories] (126) sound the alarm, but do not fast.

(123) And it did rain upon other cities in the land.

(124) Amos 4:7 (Also quoted in the same context in
 J.T. Ta'anit 3:3).

(125) It is very difficult to determine the exact
 meaning of the term surrounding territories. This
 would seem to imply that each city had an area surrounding
 it which was dependent upon it for protection, law,
 marketing, etc. This would imply a large city, or one
 defined in Megillah 1:2 as a walled city. We do not know
 exactly how many walled cities existed in Judea or in
 the earlier combined kingdom. However, it is probable
 that the term סביבותיה implied a known area, that is,

an area whose boundaries were clearly defined. One such possible division of area could be based upon the cities of refuge listed in Jeshua 20:7-8.

- 1) Kedesh
- 2) Shechem
- 3) Hebron
(Kiriath arba)
- 4) Bezer (?)
- 5) Rameth
- 6) Gelan (?)



- | | |
|------|------------------------|
| I | Asher |
| II | Naphtali |
| III | Zebulun |
| IV | Issachar |
| V | $\frac{1}{2}$ Manasseh |
| VI | Dan |
| VII | Ephraim |
| VIII | Benjamin |
| IX | Judah |
| X | Simeon |
| XI | Reuben |
| XII | Gad |
| XIII | $\frac{1}{2}$ Manasseh |

Using these cities as a base, we see that they divided the area of the united kingdom into six rather equal districts. The obvious division, that by the Romans into five administrative districts, also occurred in time to have been referred to in this Mishnah.

According to Josephus (Antiquities X 14:5)
the land was divided by Gabinus, successor to
Pompey in 57 C.E., into the following five ad-
ministrative districts:

Jerusalem

Gadara

Amathus

Jericho

Seppheris.

Each of these capitals of their surrounding dis-
tricts had its own Sanhedrin. This establishment
of autonomous district Sanhedrins was a move to
discredit the Sanhedrin in Jerusalem, recognized
by all as authoritative. It met with little
success.

(126) R. Akiba would have the shofar blown to
awaken the mercy of heaven, as is done on Rosh
Hashanah, rather than to sound an alarm for danger,
as is implied in our Mishnah. According to
Maimonides (Yad, Hilchot Ta'anit II), the law
is not according to R. Akiba.

וכן עיר שיש בו דבר או מפלת, אותה העיר מתענות
 ומתרחצת, וכל סביבותיה מתענות ולא מתריעות. רבי עקיבא
 אומר: מתריעות ולא מתענות. איזהו דבר? עיר המוציה
 ומש מאות רגלי, ויצאו ממנה שלשה מתים בשלשה ימים זה אחר זה.



4. Similarly, a city which ⁽¹²⁷⁾is afflicted
 with pestilence or falling ⁽¹²⁸⁾in of houses,
 that city fasts and sounds the alarm ⁽¹²⁹⁾, and
 all its surrounding ⁽¹³⁰⁾territories fast but do
 not sound the alarm. R. Akiba says: They
 sound the alarm but do not fast. What is ⁽¹³¹⁾considered
 a pestilence? ⁽¹³¹⁾If, in a city in which is found
 five hundred feet-soldiers, three of these went
 forth dead in three days, one after the other,
 beheld, this is a pestilence; (less than this is
 not considered a pestilence).

(127) The collapse of the house must not be
 attributable to any natural causes such as earth-
 quake, flood, faulty construction, old age, etc.,
 but must be inexplicable and able to be attributed
 to God's displeasure. (Malter J.P.S. ed. note 279 pg. 133)

(128) See above, note (115)

(129) See above, note (125)

(130) See above, note (126)

(131) The Tosephta (Ta'anit 2:10) is more explicit concerning the requirements for a sickness to be considered of pestilential proportions:

דבר שיש בו הפסק אבילה שלשה מתים דיוק אחד זה
אחר זה אין זה דבר. דבר שאין בו הפסק אבילה שלשה מתים
השלשה ימים זה אחר זה הרי זה דבר.
אסברה אף מתים זה מתריצין עליה: אף לא
אין מתריצין עליה.

A sickness which is interrupted, even if three die in one day one after the other, is not considered a plague. A plague which has no interruption, even if (only) three die in three days, one after the other, beheld this is considered a plague. They sound the alarm over creup which causes death; if it is not (accompanied by death) they do not sound the alarm over it.

If three healthy persons died on the same day, it could be attributed to chance, and not to a plague. All deaths must be of normally healthy people, and not caused by old age, accident or child-birth.

ה [נ] על אלו מתריעין בכל מקום: על השדפון, ועל
הירקון, ועל הארבה, ועל החטיל, ועל (ה) חיה רעה, ועל החדב.
מתריעין עליהן מפני שהיא מכה מהלכת.

5. (132) And upon these /occurrences/ they
sound the alarm in all places (133) : blasting (134),
and mildew, and locust, and caterpillar (135) and
(the) wild beast (136) and the sword (137). They
sound the alarm over them because they are a travelling
(138) affliction.

(132) The Tosephta distinguishes between locusts
and grasshoppers, and states that the alarm is
sounded over both:

ולאסנתא תריעית א:ו
מתרועין על הארבה כל שבא מבני שמיא אבה
מהלכת. ר' שמעון בן אבא בר אבא אומר אף על החדב

(133) Throughout the land, and not only in the
cities and surrounding territories in which they
are found. If the latter were the case, the Mishnah
would have been explicit in saying so.

(134) A type of withering caused by extreme weather.

(135) See Kings I 8:37

(136) If wild beasts are seen chasing two persons,
it is a sign of divine displeasure, and they sound
the shofar. (Maimonides; see also Leviticus 26:6)

(137) The Tosephta (ibid.) is more explicit in

its discussion of the term חרב :

חרב היא דברת ממקום למקום אפילו חרב של
שלום מתריעין עליה ואין צריך לומר חרב של פורענות.
ואין לך חרב של שלום יותר משה פרעה נכה, ושלטה את
הצדק והוא: זה ישיאנו (צ"ה ה' ע"ה) וישלח אליו...
היה בסורא אין מתריעין עליה.

The sword which passes from place to place, even the sword of peace, they sound the alarm over it. And there is no need to say /that we sound the alarm over the sword of ~~פנישח~~ And you have no /example of/ the sword of peace better than the example of Pharaoh Neche, and which carried off that righteous man; he was Josiah (Chronicles II 35:21-27) "And he sent unto him..." If /the travelling armies/ were in Syria, they did not sound the alarm over them.

The above reference is to Pharaoh Neche's campaign against Carcemish, in which Josiah was killed in battle attempting to halt Neche at Megiddo.

(138) These aforementioned dangers are the type that may spread quickly, engulfing the whole land. Therefore, the entire land is aroused by sounding the alarm, to fast and to pray that the danger may be removed.

מעשה שירדו זקנים מירושלם לעריהם וגזרו תענית
על שנראה כמלא (פי) תנור שדפון באשקלון. ועוד גזרו
תענית על שאכלו זאבים שני תינוקות בעבר הירדן. רבי יוסי
אומר: לא על שאכלו, אלא על שנראו.*

* שנראה בשולזינגר

(139)
6. It is told that the Elders descended
(140)
from Jerusalem to their [respective] cities
and proclaimed a fast because they observed a
blast [sufficier] to fill (the mouth of) an even (141)
in Ashkelon. And again they proclaimed a fast
because wolves had eaten two babies across the
Jordan. R. Jose says: Not because they ate [the
*
children], but because they were seen .

* It was seen in the Standard Edition.

(139) The members of the court.

(140) Jerusalem was situated on a series of
mountains, and upon leaving the city one had to
descend. It may also be that this term is used
as a technical term to signify the end of a judicial
court session, since the judges sat in the Chamber
of Hewn Stone in the Temple, and upon leaving had
to descend through the Nicaner gate into the Court
of Israel and thus down the Temple mount to the
roads leading away from Jerusalem.

(141) That is, an amount of blasted grain sufficient
to make a loaf large enough to fill the mouth of an even.

על אלו מתריעין בשבת: על עיר שהקיפּוּה גוים *
 או נהר, ועל הספינה המטרפת בים. רבי יוסי אומר: לעזרה
 [אבל] לא לצעקה. שמעון התימני אומר: אף על הדבר; ולא
 הודו לו חכמים.

עובדי כוכבים בשולזינגר *
 ולא בשולזינגר *

7. Upon these occasions they sound the
 (142)
 alarm on the Sabbath : Upon a city surrounded
 (143)
 by Gentiles * , and upon a ship foundering at
 (144)
 sea. R. Jose says: To aid her , but not to
 cry out [to God]. Simeon of Teman says: Even
 upon a pestilence, but the Sages did not agree
 with him.

* Idol-worshippers in the Standard Edition

** And not in the Standard Edition

 (142) The shofar was not blown on the Sabbath in
 normal times, not even if Rosh Hashanah fell on the
 Sabbath, except in Jerusalem in the Temple, and
 in the surrounding ~~towns~~ towns within the Sabbath
 limit of Jerusalem, which was two thousand cubits.
 (Rosh Hashanah 4:1)

(143) By an army of Gentiles bent on conquest.
 According to Maimonides, one does not blow the
 Shofar on Sabbath, but fasts and cries out to God
 without blowing the shofar.

(144) The alarm is sounded to call the people to the aid of the stricken ship, and not to awaken the mercy of heaven. This is an opinion counter to that of R. Akiba (see note 126) and Maimonides is against blowing the shofar on the Sabbath at all, but condones seeking the mercy of heaven on the Sabbath (see above, note 143).

We can see that the shofar had two different uses. One was as a secular alarm, the other as a devise to call the attention of God to the prayers of Israel. Maimonides does not take into account the latter function of blowing the shofar in ruling against its use on the Sabbath, whereas R. Jose makes the distinction in our Mishnah.

ח על כל צרה שלא תבא על הצבור מתריעין עליהן חוץ
 מרוב גשמים. מעשה שאמרו (לו) לחובי המעגל: התפלל שירדו
 גשמים. אמר להם: צאו והכניסו תנורי פסחים, בשכיל שלא
 ימקו. התפלל ולא ירדו גשמים. (מה עשה?) עג עוגה (9) עמד
 בתוכה, ואמר: לפניו: רבנו של עולם! בניך שמו פניהם עלי
 שאני כבן בית לפניך. נשבע אני בשמך הגדול שאיני זו מכאן
 עד שתרחם על בניך. התחילו גשמים מנטפין. אמר: לא כך
 שאלתי, אלא גשמי בורות, שיחין, ומערות. ירדו בזעף. אמר:
 לא כך שאלתי, אלא גשמי רצון, ברכה, ונדבה. ירדו כתקנן,
 עד שעלו** ישראל מירושלם להר הבית מפני הגשמים.

* התחילו לירד בשולזינגר
 ** שיצאו בשולזינגר

(145)
 8. Upon any calamity which shall not befall
 the community, they sound [the alarm], except [in the
 (146)
 case of] excessive rain. Once they said to Onias
 (147)
 the Circle-drawer : Pray that the rains should fall.
 He said unto them: Go out and bring in the Passeever
 (148)
 evens so that they shall not dissolve. He [then]
 prayed, and the rains did not fall. (What did he do ?)
 (149)
 He drew a circle (and) stood within it, and said:
 Master of the world! Thy children consider me as a
 (150)
 member of Thy household. I swear ~~that~~ by Thy great
 name that I shall not move from here until Thou have
 mercy upon Thy children. The rains began to drizzle.
 Not [for] such [a rain] have I asked, but for rains
 (151)
 [sufficient to fill] cisterns, ditches and caves.
 *
 They came down violently. Not [for] such [a rain] have
 I asked, but for benevolent, blessed and gracious rains.
 (152)
 They came down properly until the Israelites [were
 (153)
 forced] to ascend from Jerusalem to the Temple Mount
 because of the rains.

* They began to fall in the Standard Edition

** To leave in the Standard Edition

(145) This is a euphemistic expression replacing the intended meaning: Upon any calamity which shall befall the community. It is in the same category as calling a *דבר* a *דבר*, for fear of bringing about an evil situation by mentioning it by name. The phrase in our Mishnah may also be a parenthetical phrase: May it not come! (Matter Ta'anit pg. 135 note 283).

(146) According to Rab, the alarm is sounded in the case of excessive rain only in Babylonia, where the danger of floods exists. (B.T. Ta'anit 22b)

(147) See Appendix I

(148) These were evens made of clay (see Kelim 5:7), and could disintegrate in a heavy downpour. Since they were anchored to the earth only by clay, they could be taken up and moved indoors.

(149) This story is retold by J. Trachtenberg (Jewish Magic and Superstition), in referring to the ever-present circle in magical rite. The circle is usually drawn to define a domain into which the invoked spirit or demon cannot enter. It is interesting to note the moral twist given by our Mishnah to an act which is so obviously a magical interference with nature.

(150) The literal translation of this phrase is:
Thy people turn their face unto me as if I am a
son of Thy house before Thee.

(151) See this chapter, pg. 92, notes 120,121,122.

(152) Neither too little to do the crops good, nor
so torrential as to cause property damage.

(153) The Temple was situated on Mount Moriah, called
הר הבית, or Mount of The House. Traditionally, the
Mount is associated with the *phj' n3 p r* (Genesis 22:2)
and as the mountain upon which David erected an altar
(Samuel II 24:25). Ornan the Jebusite had a threshing-
floor on this spot, upon which Solomon built the
Temple (Chronicles II 3:1). The top of the mountain
had an area of 500 x 500 ells, or cubits, or approx-
imately twenty-seven acres (1 ell is equal to 21.85 in.).
The space was entirely enclosed by walls. (J.D. Eisenstein
in J.E. 1905 Vol. XII pp.89-92)

ח(גוי) אמרו לו: כשם שהתפללת עליהם שירדו, כך התפלל עליהם שילכו להן. אמר להם: צאו וראו אם נמחית אבן הטועים. שלח לו שמעון בן שטח: צריך אתה לנדות, אבל מה אעשה לך, שאתה מתחטא לפני המקום (ועושה לך רצונך) כבן-שמתחטא לפני אביו, ועושה לו רצונו. ועליך הכתוב אומר: "ישמח אביו ואמך ותגל יולדתך".

באו ואמרו בשולזינגר *
אלמלא חוני אתה, גורני עליך נדוי בשולזינגר **
כבן שהוא מתחטא על אביו בשולזינגר ***

8 (cont'd.) They said* to him: Just as you prayed for them, that they [the rains] should fall, so pray [now] [over them], that they should depart. He said (154) unto them: Go and see if the Stone of Losers has been inundated (155). Simeon b. Shetach sent unto him (156) [saying]: You deserve excommunication**, but what can I do unto you, since you are petulant before the Omnipresent (and He fulfills your desire) as a son who is petulant before his father, and he [the father] *** fulfills his desire. Concerning you Scripture states: "Let thy father and thy mother be glad, and let her (157) that bore thee rejoice".

* They came and said in the Standard Edition

** Were you not Onias, I would excommunicate you in the Standard Edition.

*** Imposes upon in the Standard Edition

(154) According to biblical injunction, all articles found by an individual must be returned to the owner, if possible (Deuteronomy 22:1-3). However, the presumptive

owner must be able to identify the property as his, beyond question, by means of identifying marks on the property, adequate descriptions, amounts, location of place of loss, etc. The finder must advertize the find at each of the three pilgrimage festivals in Jerusalem (see Chap. I, pg. 5, note 4). The finder announces his find in general, non-descriptive terms, from the Stone of Losers, a high stone in Jerusalem (see also Baba Metzia 2:6). The Tosephta (Ta'anit 3:1) states that the rock for testing the height of the water was the one named Keren Ophel in the Brook Kidron, and gives as a reason for not praying for the cessation of rain that God has already promised never to bring another Flood upon the Earth, as in the days of Noah.

(155) The Talmud (B.T. Ta'anit 22b) states in the name of Samuel that one must not pray for the cessation of too much good, since such a situation was predicted by the prophets (Malachi 3:10). According to the Talmud, then, this statement by Onias concerning the Stone of Losers was a chiding statement, intended by Onias to remind his listeners of the above prophecy.

(156) For a discussion of excommunication, see above Chap. I, pp. 26-29, note 39. The Talmud (J.T. Meod Katan 3:1) compares Onias' act with that of Elijah (Kings I 17:1), in which Elijah assumes control over rain.

(157) Proverbs 23:25

ט
 לא ישרו; לאחד הנך הוצא, ישרו. רבי אליעזר אומר;
 קודם חצות לא ישרו, לאחר חצות ישרו. מעשה שגזרו
 תענית בלוד וירדו להם גשמים קודם חצות. אמר להם רבי
 טרפון: צאו ואכלו ושתו, ועשו יום טוב. ויצאו ואכלו
 ושתו, ועשו יום טוב, ובאו בין הערבים, וקראו הלל הגדול.

9. (158) If the people of the community
 were fasting, and rains fell for them before
 sunrise, they did not complete the fast; if rains
fell after sunrise, they completed the fast.

(159)
 R. Eliezer says: If rains fell before the
noon hour, they do not complete the fast; after
the noon hour, they complete the fast (160).

It happened that they decreed a fast in Lydda and
 the rains fell for them before the noon hour.

R. Tarfon said: Go forth and eat and drink, and
 (161)
 observe a holiday . And they went forth and

ate and drank and observed a holiday, and they
 (162)
 came in the afternoon and recited the Great
 (163)
 Hallel .

 (158) This statement is attributed to R. Meir
 by the Talmud (B.T. Ta'anit 25b).

(159) The Talmud (ibid.) attributes this statement to
 R. Judah. A different Talmudic source (J.T. Nedarim 8:1)
 states that noon is the dividing line in time because
 most of the day has either to come or has already passed
 at this hour.

(160) R. Jose states that the dividing time between completing and not completing a fast is 3:00 P.M., since Ahab fasted after 3:00 P.M. (Kings I 21:29). According to the Talmud (B.T.Pesahim 107b) and Derenbourg (Essai p.254), kings used to dine at 3:00 P.M. It is assumed that the passage refers to Ahab's refusal to eat dinner after hearing his verdict from Elijah. Thus, this late resolution not to eat, coupled with the fact that no food had been taken prior to 3:00 P.M., was accepted by God as a fast, indicating that 3:00 P.M. is not too late to take a fast upon oneself. Therefore, according to R. Jose, a fast could be dropped prior to 3:00 P.M.

(161) This holiday observance involves both prayer and happy self-indulgence. All work forbidden on the sabbath is forbidden on a holiday save that which must be done in preparing food. The children are given presents and sweets, the women buy new clothing and jewelry, and charity is given to the poor and the stranger (B.T.Pesahim 65b ff., B.T. Betzah 15b).

(162) According to Abaye and Raba, the Great Hallel must be said only when the appetite is satisfied and the Stomach filled. (B.T.Ta'anit 25b-26a)

(163) According to the Tosephta (Ta'anit, end of Chap.II), the Great Hallel is only Psalm 135. Dunner points out that this was the only Psalm sung in times of great joy, such as are indicated in Chronicles II 20:21, Ezra 3:11, Maccabees I 4:24. According to Dunner, Psalms 113-117 were added to the Hallel during the Hasmonean period. We also have the tradition that Psalm 136 was known as the Great Hallel (J.T.Pesahim 5:3).

BIBLIOGRAPHY: CHAPTER THREE

BIBLE

Genesis 22:2	Psalms 113
	114
Leviticus 26:6	115
	116
Deuteronomy 22:1-3	117
	135
	136
Jeshua 20:7-8	Proverbs 23:25
Samuel II 24:25	Ezra 3:11
Kings I 8:37	Chronicles II 35:21-27
17:1	20:21
21:29	3:1

Amos 4:7

Malachi 3:10

APOCRYPHA

Maccabees I 4:24

MISHNAH

Baba Metzi'ah 1:2
5:1
Megillah 1:2
Rosh Hashanah 4:1
Kelim 5:7
Peah 8:1

TOSEPHTA

Ta'anit 1:3-4
2:10
2: end of chapter
3:1

TALMUD BABLI

Pesahim 105b ff.

107b

Betzah 15b

Ta'anit 19a-b

22b

25b-26a

Nedarim 62b

Baba Kamma 81a

Baba Metzia 8b-9a

TALMUD YERUSHALMI

Pesahim 5:3

Meed Katan 321

Ta'anit 3:3

Nedarim 8:1

STANDARD COMMENTARIES

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Mishneh Torah, Gezeleh 11-18

Hilchet Ta'anit 2

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אגן שושן, א. מאב פלא ופלא הוצאת יבנה תש"א-אגב 1939
 ג'ולדז, ז. הכרות עם מסכת סוכה פראנקפורט דמיין
 ר' אלימלך סטאבאטצקי תרנ"ו

א בשלשה פרקים בשנה הכהנים נושאים את כפיהם ארבע פעמים ביום; בשחרית, במוסף ובמנחה, ובנעילת שערים; בתעניות, ובמעמדות, וביום הכפורים.

1. At three periods of the year the priests
(164) raise their hands (165) to bless the people (166) four times during the day; at the morning (167) service, the additional (168) service, the afternoon (169) service, and at the locking of the gates (170) : on public fast days, on (171) the fast days of (172) the Ma'amads, and on the Day of Atonement.

(164) The term ש'ת כפי'ן refers only to the Priestly Blessing, and is not a term used indiscriminately to mean the lifting of one's hands. The ritual of the Priestly Blessing was different when conducted in the Temple than when conducted outside the Temple. In both cases, the blessing (Numbers 6:24-26) was recited in Hebrew (B.T. Setah 40a), and while standing, as, incidentally, were the blessings found in Deuteronomy, Chap. 27 (B.T. Setah 38a, Sifre Nase 39, Numbers Rabbah 11:4). All priests had to wash their hands before ascending the Dukan (B.T. Setah 39a), and all priests in the congregation had to participate in the blessing, except those who were disqualified through ritual impurity, moral

defects, or physical handicaps (B.T. Megillah 24b, B.T. Berahot 32b, Yad, Tefillah 15:1-6, Shulchan Aruch, Orach Hayyim 128:30-41). These priests who were under the influence of wine were also disqualified from pronouncing the benediction (B.T. Ta'anit 26b). Priests who were not qualified to bless the people for these reasons had to leave the congregation before the blessing was pronounced, since only the Israelites, in contradistinction to the priests, were to be blessed.

Priests in the Temple raised their hands above their heads, whereas priests outside the Temple raised their hands only to shoulder level. The priests in the Temple pronounced the Tetragrammaton יהוה , while outside the Temple, the pronunciation יהוה was used (B.T. Setah 38a, Numbers Rabbah 11:4, Sifre Nase 39, Yad, Tefillah 14:10). The Priestly Blessing was recited daily both within the Temple and outside it. However, in the Temple it was recited after the sacrifice of the daily offering (Setah 7:6, Tamid 5:12, 7:2, B.T. Megillah 18a), whereas outside the Temple it was recited during the morning service, and on the Sabbath and holidays at every service except שמונה עשרה .

The Dukan itself was a three-stepped platform, $1\frac{1}{2}$ cubits high, placed on the step one cubit high which separated the Court of Israel from the Court of Priests

(Middot 2:6). During the participation of the Levites in the Temple Service, they stood on the Dukan (Arakin 1:2, see also Kiddushin 4:5)

(B.T. Megillah 3a).

(165) Beth the Talmud (B.T. Ta'anit 26b) and Maimonides (משניות) correct the reading of this Mishnah as follows:

השם שבת שבת שבת שבת שבת שבת שבת שבת
...שבת שבת שבת שבת שבת שבת שבת שבת

(166) This service consisted of the Shema and the Eighteen Benedictions, which were recited in the Temple during the morning sacrificial offering. Tradition traces the origin of the Shacharit, or morning, service to Abraham (Genesis 22:3).

(see also Chap. II note 66 pp. 53-56)

(167) On Sabbaths, New Moons, New Year, Day of Atonement, and the three pilgrimage festivals, additional sacrifices to the normal daily sacrifices were ordained (Numbers, chapters 28-29). These were called "the additional sacrifices" and were brought after the regular morning offering (B.T. Yoma 33a). The Musaf service was introduced as a replacement for these sacrifices (B.T. Berachot 26b).

The liturgy consisted of the first three and the last three of the Eighteen Benedictions, between which was inserted a benediction recounting the sacrifice of the day (see Chap. II note 66 pg. 56). The earlier Tannaim state that the Musaf should be read only as part of communal prayer (B.T. Berachot 30a, J.T. Berachot 4:6), and attach as much importance to it as to the regular morning service (B.T. Berachot 30b, Shulchan Aruch Orach Hayyim 286:2).

(168) The term *שמחה* is probably derived from Kings I 18:36, where it states:

וַיְהִי בַעֲלֹת הַמִּנְחָה וַיֵּר אֱלֹהֵי הַבָּיִת
... אִמָּר

The prayer is referred to in Daniel 6:10, and tradition ascribes its origin to Isaac, basing its authority on Genesis 24:63:

וַיֵּלֶךְ יִצְחָק לְאוֹרַח בְּשָׂדֶה עֶבְרִית ...

(B.T. Berachot 26b)

The time for the recitation of the Mincha Prayer depends upon the type of Mincha recited. The time for the recitation of the *שמחה* extends from $6\frac{1}{2}$ hours of the day (12:30 P.M.) to

sunset (6:00 P.M.). ^{שקיעה} ^{שבת} extends temporally from $9\frac{1}{2}$ hours of the day (3:30 P.M.) to sunset (Berahot 4:1, B.T. Berahot 26a). This division of time corresponds to the division of activities into the important and the unimportant, and was made to insure that any undertaking would not extend into the time fixed for prayer (Shabbat 1:2, B.T. Shabbat 9a).

to-day

Liturgically, the Minha prayer consists of Psalm 145, the Eighteen Benedictions (see Chap. II note 66 pp. 55-56), Tahanun except on Fridays, and the Alenu. On the Sabbath and on fast days, a portion of the Pentateuch is read before the recitation of the Eighteen Benedictions.

(169) Our Mishnah is the earliest source mentioning the Neilah service, although it is again mentioned in the Talmud (B.T. Pesachim 3a) as the source of a conflict between Rab, and Samuel and R. Johanan. The former maintains that Neilah should be a separate and special service, whereas the latter held that it refers only to the repetition of the formula

לֵךְ נָּא יְיָ אֱלֹהֵינוּ, לֵךְ נָּא יְיָ אֱלֹהֵינוּ, What are we? What is our life? etc. The term Neilah is again a source of controversy in the Palestinian Talmud, in that R. Johanan holds that it refers to the closing of the gates of the Temple, while Abba holds that it refers to the closing of the Heavenly gates of prayer.

According to Deutch* the opinion of R. Jehanan is correct. In the Temple at Jerusalem, the priests pronounced the Priestly Blessing at every sacrificial service. On more solemn occasions they pronounced the blessing a second time, before closing the Temple gates. This was done on the Day of Atonement. After the destruction of the Temple, when the synagogue ritual was modeled strictly after the Temple ritual, the custom of pronouncing a final benediction at the end of the service was introduced. Rab demanded that a new order of prayer, incorporating this benediction, be added to the four orders of prayer (Shacharit, Musaf, Mincha, Ma'ariv) already in use for the holidays. Since Rab's opinion was a decisive factor in the crystallization of the synagogue ritual, this custom prevailed (see Weiss, Der Der veDershav Vol. III pg. 157).

* In J.E. Neilah Vol. IX pp. 214-215

The earliest Neilah liturgy seemed to consist of the two passages /ש"ד נ"מ וסד"ה נ"מ and ע"ה נ"מ וסד"ה נ"מ . Other piyyutim were added later. (B.T.Yoma 67b, J.T. Yoma 7c, Maimonides Yad Teshuvah 2:7, ibid. Tefillah 1:7-8, 3:6, 14:1, Tur Orah Hayyim 624, Baer's commentary on Siddur Avedat Yisroel Rüdelsheim 1868)

(170) The Hebrew here states only "the Ma'amadet". Because of the position of the word between "public fasts" and "The Day of Atonement", both involving fasts, Malter feels justified in translating the term מִצְוֵי נִצְנִי as "the fast-days of the Ma'amadet". However, this is not necessarily the only translation. It is conceivable that the priests of the towns involved in the Ma'amadet for the week would recite the Priestly Blessing on the days of that week, without there being fast-days of the Ma'amadet necessarily involved. (For a discussion of the fasts of the Ma'amadet see Chap. II pp. 66-70, and Excursus 3)

(171) Here the term "Ma'amadet" does not refer to those lay individuals who acted in that capacity in the Temple, but rather to the individuals living in the towns which were represented in the Temple that week.

(172) The Day of Atonement, which falls on the tenth day of Tishre, is enjoined by Scripture as follows: (Numbers 29:7)

וּבַיּוֹם הַשְּׁמִינִי הָיָה לְךָ מִצְוֵי נִצְנִי
 וְהָיָה לְךָ מִצְוֵי נִצְנִי וְהָיָה לְךָ מִצְוֵי נִצְנִי
 וְהָיָה לְךָ מִצְוֵי נִצְנִי וְהָיָה לְךָ מִצְוֵי נִצְנִי

The wording פורעו יום פדלי
is taken to mean fasting, and a whole literature
has developed concerning the laws dealing with
the Day of Atonement; tractates in both the Baby-
lonian and Palestinian Talmuds entitled "Yoma",
Tur Orah Hayyim Hilhet Yom Hakkipurim ss. 149-160,
Shulhan Aruch Orach Hayyim ss. 604-624, and many
more.

ב. אלו הן מעמדות: לפי שנאמר "צו את בני ישראל
 ואמרת עליהם את קרבני לחמי [לאשי ריח ניחח תשמרו להקריב
 לי במועדך]" (וכי) היאך קרבנו של אדם קרב והוא אינו
 עומד על גביו? התקינו [ה] נביאים הראשונים עשרים וארבעה
 משמדות. על כל משמר ומשמר היה מעמד בירושלם של כהנים
 [ו] של לויים ושל ישראל(ים). הגיע זמן המשמר לעלות, כהניו
 ולוייו* עולים לירושלם, וישראל שבאותו המשמר מתכנסין
 בעריהן, וקוראין במעשה בראשית.

* כהנים ולויים בשולזינגר

2. (173) This is /the order of/ the
 (174) (175) Ma'amadet . Whereas it states /in
 Scripture/: "Command the children of Israel and
 say unto them, 'My food-offering presented unto
 me [by fire as My sweet savor shall ye observe to
 offer unto Me in its due season]' " (176) ; and
 (177) whereas a man's burnt offering cannot be
 (178) presented if he does not stand by it; therefore
 (179) [the] early prophets instituted twenty-four
 (180) (181) Mishmarot . For each Mishmar there was
 (182) a Ma'amad of Priests and Levites and Israel(ites).
 (183) When the time came for the Mishmar to ascend
 [to Jerusalem], its Priests and its Levites* ascended
 (184) to Jerusalem, and the Israel[ites] of that Mishmar
 Gathered in their cities, and read of the pericope
 (185) of Creation .

* The Priests and the Levites in the Standard Edition

(173) This entire Mishnah is in the nature of a parenthetical remark, explaining the origin of the Ma'amad. The actual order of the service of the Ma'amad begins with the next Mishnah.

(174) For a detailed discussion, see Excursus 3.

(175) The translation is being rendered in legal terminology so that it is more easily understood.

(176) Numbers 28:2

(177) Literally: And how can a man's burnt offering, etc.
(see B.T. Sotah 8a)

(178) In Leviticus 1:4, we are told that one bringing a sacrifice to God must place his hands upon it as part of the sacrificial ritual:

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
וְנִסְמְךָ וְנִסְמְךָ וְנִסְמְךָ
וְנִסְמְךָ וְנִסְמְךָ וְנִסְמְךָ

This practice was known as נִסְמָךְ. If the person was not present at the time of his offering, then this obligation could not be fulfilled. For a more detailed discussion of the institution of Semicha and the sacrificial cult, see Maimonides, Yad, Ma'ase Hakerbanet; B.T. Menachet 92a-93b, B.T. Zebachim 32b-33a; B.T. Yoma 35b, B.T. Gittin 28b; Philo, De Victimis, section 4; Bähr, Symbolik vol. II pp.338 et seq.; Duschak; Velz; Weiss; Frankel; Levi, and others.

(179) According to the Talmud (B.T. Ta'anit 27a), this refers to David and Samuel, and is based upon Chronicles I 9:22. Tradition has it that Moses established eight Mishmarot, four each from the families of Eleazar and Ithamar, which Samuel and David increased to twenty-four. However, we have a source (J.T. Pesahim 4:1) which gives a reason for the establishment of the Mishmarot. The reason given was to circumvent the requirement for all the inhabitants of the land to appear in the Temple daily for the sacrifice of the Tamid offering.

(180) Mishmar here does not refer to the composition of the group, as is evident from the text. It is used rather in a temporal sense, referring to the time of the Mishmar service for each group, that is, to the temporal structure of the institution.

(181) The meaning of Mishmar here continues in its temporal reference, as outlined above (180).

(182) Ma'amad here is used as a generic term, embracing the individuals which are included in both the terms Mishmar and Ma'amad when they are used in their specific senses.

(183) Here Mishmar takes on the same generic meaning as did Ma'amad in the immediately preceding sentence (see note 182 above).

(184) Mishmar continues in its generic usage. This passage would seem to indicate that none of the Israelites went to Jerusalem to serve in the Temple. However, the Tosephta clarifies this statement as follows: (Tosephta Ta'anit 3:3)

... וְיִשְׂרָאֵל שְׂאֵל מִמָּוֶה שָׁאֵל יְכֻנָּסִים
לְעֹלֹת עִירֹשִׁים מִתְכַּנְּסִים לְעֹרֵיךְ יְקֻרָּן
מִצֵּד בְּרֹאשִׁית.

(185) Genesis 1:1 - 2:3

1
 (ואנשי המעמד היו מתעניין ארבע ימים בשבוע,
 היום כי ועד יום ה'. ולא היו מתעניין ערב שבת, מפני כבוד
 השבת. ולא באחד בשבת, כדי שלא יצאו ממנוחה ועונג ליגיעה
 ותענית, וימותו.)

(186) (187)
 3. (And the men of the Ma'amad
 fasted four days during the week, from Monday
 through Thursday. And they did not fast Friday,
 because of the honor due the Sabbath (188) . Nor
did they fast on Sunday, lest they pass from
 rest and delight to weariness and fasting, and die (189) .)

(186) This passage is found in our Standard Edition,
 but not in the Malter edition. According to Malter
 (Ta'anit, Amer. Acad. Jew. Res. pg. 125, note to line 4),
 this section is not found in any of the nine manu-
 scripts of the Mishnah, and appears for the first
 time in the printed editions of the Mishnah.

(187) As it stands, we cannot determine in what sense
 the term Ma'amad is used here. However, we have the
 following Beraitha quoted in the Talmud (B.T. Ta'anit 27b):

תנו רבנן אנשי מעמד מתפללין זיל קראן אחיבין
 שיתקבלו הרצון ואנשי מעמד נכנסין לבית הכנסת ויושבים
 אורגז תעניות השבת.

From this we can determine that Ma'amad here refers
 to the lay Israelites who remained at home and did
 not go up to the Temple.

(188) See Chap. I pg. 25 note 37

(189) According to R. Jehanan (B.T. Ta'anit 27b), the men of the Ma'amad did not fast on Sundays, lest by doing so they offend the Christians, by declaring their holiday a Jewish fast day. Since R. Jehanan was an Amora living in the third century C.E., this is an indication of the rapid growth of Christianity, and an early indication of its effects upon Jewish ritual.

ג(נוי) ביום הראשון, בראשית ויהי רקיע: בשני, יהי רקיע
 ויקוו המים: בשלישי, יקוו המים ויהי מארת: ברביעי, יהי
 מארת וישרצו המים: בחמישי, ישרצו המים ותוצא הארץ: בששי,
 תוצא הארץ ויכלו השמים [והארץ וכל צבאם].

3 (cont'd.) On the first day, [they read]
 (190)
 "In the beginning" [te] "And there was a
 (191)
 firmament" : On the second [day they read from]
 (192)
 "Let there be a firmament" [te] "And the waters
 (193)
 gathered together" . On the third [day they
 (194)
 read from] "Let the waters gather together"
 (195)
 [te] "And there were luminaries" . On the
 (196)
 fourth [day they read from] "Let there be luminaries"
 (197)
 [te] "And the waters brought forth" . On the
 fifth [day they read from] "Let the waters bring
 (198) (199)
 forth" [te] "And the earth brought forth" .
 On the sixth [day they read from] "Let the earth
 (200)
 bring forth" [te] "And the heaven and the
 earth were finished, [and all their hosts]" (201) .

(190) Genesis 1:1 (196) ibid. 1:14
 (191) ibid. 1:8 (197) ibid. 1:23
 (192) ibid. 1:6 (198) ibid. 1:20
 (193) ibid. 1:13 (199) ibid. 1:31
 (194) ibid. 1:9 (200) ibid. 1:24
 (195) ibid. 1:19 (201) ibid. 2:3

פרשה גדולה קורין אותה בשנים, וקטנה * ביחיד
 בשחרית במוסף. ובמנחה נכנסין וקורין על פיהם, כקורין
 את שמע. ערב שבת במנחה לא היו נכנסין מפני כבוד השבת.

* והקטנה בשולזינגר

(202)
 3 (cont'd.) A long portion was read by
 (203)
 two [men], and a short [portion*] was read by
 (204) (205)
 one [man], at the Shacharit and the Musaf
 (206) (207)
 [services]. And at the Minhah [service]
 they entered [the synagogue for prayer] and recited
 (208)
 [the whole text] by heart, as they recite the Sh'ma .
 Friday [afternoons at the time for] Minhah they did
 not enter [the synagogue] because of the honor due
 (209)
 the Sabbath .

* And the short portion in the Standard Edition

(202) A portion of six or more verses, which could
 be divided into two portions of three or more verses.
 One was required to read no less than three scriptural
 verses at one time (Megillah 4:4, B.T. Megillah 23a,
 B.T. Ta'anit 27b).

(203) A portion containing only three, four, or
 five verses, which could not be divided.

(204) See this chapter, note 166, pg. 116.

(205) See this chapter, note 167 pp. 116-117.

(206) This statement is attributed in another source to R. Meir (Tosephta Ta'anit 3:4).

(207) See this chapter, note 168, pp. 117-118.

(208) Deuteronomy 6:4. Originally, this was the entire extent of the Sh'ma (B.T. Sukkah 42a, B.T. Berahet 13b). However, it was extended to include Deuteronomy 6:4-9, 11:13-21, and Numbers 15:37-41. The fact that these additions were extant even in Talmudic times can be inferred from the statement of R. Judah b. Zabida, who said that the Amoraim were considering the addition of the chapter concerning Balak (Numbers 23:18-24) to the Sh'ma, but did not do so since they considered the Sh'ma as already being too long (B.T. Berahet 12b).

(209) The people needed time to prepare for the Sabbath (see also Chap. I pg. 25 note 37).

ד כל יום שיש בו הלל, אין בו מעמד (ב) קורית;
 קרבן מוסף, אין במנחה; קרבן עצים, אין בנעילה; דברי
 רבי עקיבא. אמר לו בן עזאי; כך היה רבי יהושע שונה;
 קרבן מוסף, אין בנעילה; קרבן עצים, אין במנחה; *
 רבי עקיבא להיות שונה בדברי בן עזאי. ***

* קרבן מוסף, אין בו בנעילה; קרבן עצים, אין בו
 במנחה בשולזינגר
 ** קרבן מוסף, אין בו במנחה; קרבן עצים, אין בו
 בנעילה בשולזינגר
 *** שונה כבן עזאי בשולזינגר

(210)
 4. Every day on which Hallel
 (211)
 [is recited] there is no Ma'amad [service]
 (at) Shacharit. [Every day on which there is a]
 (212)
 Musaf sacrifice there is no [Ma'amad service]
 (213)
 at Minhah. [Every day on which there is]
 (214)
 a Wood-offering there is no [Ma'amad service]
 (215)
 at Neilah* : these are the words of R. Akiba.
 Said Ben Azai unto him; Thus did R. Joshua teach:
 (213) [Every day on which there is a] Musaf sacrifice,
 there is no [Ma'amad service] at Neilah. (213)
 [Every day on which there is] a Wood-offering, there
 is no [Ma'amad service] at Minhah**. R. Akiba
 reconsidered and taught according to the words of***
 Ben Azai.

* When there is a Musaf sacrifice, there is no
[Ma'amad service] at Neilah; when there is a Wood-
offering, there is no [Ma'amad service] at Minhah
 in the Standard Edition.

** When there is a Musaf sacrifice, there is no Ma'amad service at Minhah; When there is a Wood-offering, there is no Ma'amad service at Neilah in the Standard Edition.

*** taught according to Ben Azai in the Standard Edition.

(210) See Chapter III, note 163, pg. 110.

(211) See Excursus 3.

(212) The Musaf or additional sacrifice was brought on the Sabbath, the New Moon, the three pilgrimage festivals, the New Year, and the Day of Atonement (Numbers, chapters 28 and 29).

(213) Malter indicates that a great confusion exists in the recensions of this Mishnah, many manuscripts having one reading, many having its opposite reading. The difficulty probably arose because of lapses of memory on the part of the copyists, because of the ease with which the wording of this Mishnah can be confused. There is no way of establishing an accurate text.

(214) See this chapter, below; also Excursus 4.

(215) See this chapter, note 169, pp. 118-119.

emend the text of our Mishnah to correspond to
this biblical reading.

(219) Nehemiah 3:25, 7:8, 10:15 ; Ezra 2:3, 8:3, 10:25.

(220) Jeremiah, Chapter 35. It is interesting to
note that, while the family name of Rechab is missing
entirely from the books of Ezra and Nehemiah, it
plays an important part in the book of Jeremiah. It
would seem that this family disappeared from the scene
of history with the destruction of the Temple.

(221) Nehemiah 7:38 Ezra 2:35

ה(גו') בחמשה עשר בו, בני זתוא בן יהודה; ועמם כהנים ולוים, וכל מי שמטה שבטו, ובני גונבי עלי, ובני קוצעי קציעות. בעשרים בו, בני פת מואב בן יהודה. בעשרים באלול, בני עדקון יהודה. באחד בטבת, שבו בני פרעוש שניה. באחד בטבת לא היה בו מעמד, שהיה בו הלל וקרוב מוסף וקרוב עצים.

5 (cont'd.) On the fifteenth thereof, the
(222)
sons of Zattu of the tribe of Judah, and
(223)
with them the priests and Levites, and all
(224)
who were not sure of their tribe, and these
who deceived [by means of] a pestle and dried
(225)
figs #. On the twentieth thereof, the sons
(226)
of Pahat Meab of the tribe of Judah. On the
twentieth of Ellul, the sons of Adin of the tribe
(227)
of Judah. On the first of Tebeth, the sons
of Parash returned [to offer wood] a second time.
On the first of Tebet there was no Ma'amad [service],
since there were Hallel, and the Musaf sacrifice
(228)
and the Wood-offering [on that day].

10:15
(222) Nehemiah 7:3 Ezra 2:8, 10:27

(223) Nehemiah 10:35

(224) Nehemiah 7:61 ff. Ezra 2:59 ff.

(225) According to Malter, at one time the Romans

forbade the bringing of First Fruits to the Temple.
 Thereupon some courageous people covered their First
 Fruits with dried figs and carried a pestle, so
 that they could deceive the Roman guards into thinking
 that they were going to a fig-press to make cakes.
 Upon reaching Jerusalem, they re-arranged their
 baskets and presented their First Fruits to the
 Temple (B.T. Ta'anit 28a). However, the Tosephta
 (Ta'anit 4:7) attributes the above persecution to
 the Syrian Greeks, and not to the Romans. The
 Talmud (ibid.) also tells of a deception performed
 by the sons of Salmai of Netefah, who tied their
 wood for the Temple Wood-offering into the form
 of a ladder, and deceived the guards by stating
 that they were going dove-hunting.

(226) Nehemiah 3:11, 7:11, 10:15 Ezra 2:6, 8:4, 10:30

(227) Nehemiah 7:20, 10:17 Ezra 2:15, 8:6

(228) The Musaf sacrifice was offered and the
 Hallel said in honor of the New Moon of Tebet.

וַחֲמִשָּׁה דְּבָרִים אֲרָעוּ אֶת אֲבוֹתֵינוּ בִּשְׁבָעָה עָשָׂר בְּתַמּוּז,
וַחֲמִשָּׁה בְּחֻשָּׁה בְּאָב. בִּשְׁבָעָה עָשָׂר בְּתַמּוּז נִשְׁתַּבְּרוּ הַלְלוּחוֹת, וּבִטְלָה
הַתְּמִיד, וְהַבִּקְעָה הָעִיר, וְשָׂרֵף אֶפֹסֶטוֹמוֹס אֶת הַתּוֹרָה, וְהַעֲמִיד
צֶלֶם בְּהִיכָל. בְּחֻשָּׁה בְּאָב נִגְזַר עַל אֲבוֹתֵינוּ שְׁלוֹ יִכְנָסוּ לָאָרֶץ,
וְחָרַב הַבַּיִת בְּרָאשׁוֹנָה, וּבִשְׁנִיָּה, וְנִלְכְּדָה בִּיתֵר, וּנְחַרְשָׁה הָעִיר.

(229)
6. Five things befell our
ancestors on the seventeenth of Tammuz (230),
and five on the ninth of Ab (230). On the
seventeenth of Tammuz the Tablets were broken (231),
the daily offering ceased (232), The City (233) was
breached (234), Apostomos burned the Terah and set
up an idol in the Temple Hechal (235) (236). On the
ninth of Ab it was decreed upon our ancestors that (237) (238)
they should not enter the land, and The House
was destroyed the first time (239) and the second
time (240) (241), and Betar was vanquished (242), and The
City (233) was ploughed over.

(229) That is, five calamities befell our ancestors.

(230) Both of these are fast days, and therefore are
discussed in this tractate.

(231) According to a Beraitha (B.T. Ta'anit 28b)
Moses ascended Mount Sinai on the seventh of Sivan,
and remained forty days and forty nights (Exodus 24:18).
He broke the tablets immediately upon descending the
mountain (Exodus 32:19), and the fortieth day after
the seventh of Sivan is the seventeenth of Tammuz.

The chronology of the giving of the Torah and the breaking of the tablets is found in B.T. Yoma 4b.

(232) The Talmud (ibid.) states that this is a tradition, and cannot be proved. In a discussion concerning the necessity of singing the Song of the Sanctuary over libations, we are told that the daily offering ceased on the seventeenth of Tammuz (B.T. Arachin 12a).

(233) Jerusalem

(234) The Talmud (B.T. Ta'anit 28b) quotes a Beraitha stating that the walls of Jerusalem were breached during the period of the Second Temple on this day. We have another Talmudic source (B.T. Rosh Hashanah 18b) which states, during a discussion of fast-days brought up by reference to Zechariah 8:19, that the walls of Jerusalem were breached on the ninth of Tammuz during the period of the First Temple (see Jeremiah 52:6-7), but that the fast is observed for both the First and Second Temple periods on the seventeenth of Tammuz.

2
↓
(235) See above, note 232. However, this may refer to the burning of a Torah scroll by a

Roman soldier about the year 50 C.E., which almost led to a revolt (Josephus Antiquities Book XX Chap. 5 section 4, ibid. B.J. Book II Chap. 12, section 2); or it may refer to the martyrdom of Hanina b. Teradion, who was wrapped in a Terah scroll and burned alive (B.T. Aboda Zarah 18a, Sifre Deuteronomy 307).

In this latter connection, a philosopher חנניה is mentioned as Hanina's slayer, and our rendering of חנניה may be a corruption of חנניה.

Also, the soldier in the former case was named Stephanos, שטפאנוס, which may have been corrupted to שטפאנוס. There are other derivations for the term שטפאנוס, among which are:

1. ἐπιστυφήσω (to stuff up the mouth).

This alludes to the Aramaic usage חנניה כרע (May his mouth be stuffed up with earth!), applied in the Talmud to a man who spoke boldly of God (B.T. Baba Bathra 16a).

2. A corruption of ἀποστολός (ambassador), referring to the envoy who desecrated the Temple, as reported in Maccabees II 6:1-2.

3. A corruption of ἀποστάτης (apostate), and identified with the High Priest Alcimus.

4. A Hebrew transliteration of the Latin Faustinus, surname of Julius Severus, who desecrated the Temple when he was sent by Hadrian to put down the Bar Kochba rebellion.

(236) For an excellent discussion of the architecture of the Temple in general and of the Hechal in particular, see Renoff, Some problems of synagogal archeology.

(237) The land of Canaan. See Numbers, chapter 14.

(238) The Temple

(239) By Nebuchadnezzar in 587 B.C.E.

(240) By Titus in 70 C.E.

(241) Betar was the last stronghold of the Bar Kochba rebellion. Bar Kochba was defeated here by Hadrian. The date, according to the Talmud (B.T. Ta'anit 29a), is traditional.

(242) According to the Talmud (ibid.) this too is a tradition not verifiable.

משוכנס אב ממעטין בשמחה. שבת שחל תשעה באב
להיות בתוכה, אסורין לספר ולכבס* ובחמשי מותרין מפני
כבוד השבת. ערב תשעה באב לא יאכל אדם שני תבשילין.
לא יאכל בשר, ולא ישתה יין. רבן שמעון בן גמליאל אומר:
ישנה. רבי יהודה מחייב בכפית המטה, ולא הורו לו תבשילים.

* אסור מלספר ומלכבס בשולשינוג

7. When the month of Ab (243)
begins, we limit rejoicing. During the week
(244)
in which the ninth of Ab falls, it is
forbidden to cut one's hair (245) or to wash
(246)
one's clothes* , but on Thursday it is permitted
because of the honor due the Sabbath. On the day
before the ninth of Ab, one should not eat two
(247) (248) (249)
courses , nor eat meat , nor drink wine .
(250)
Rabban Simeon b. Gamliel says: One should change
his usual manner of daily living. R. Judah made
(251)
it obligatory to turn over the couches , but the
sages did not agree with him.

* One is forbidden from cutting and washing in the
Standard Edition.

(243) See Appendix 3

(244) See Excursus 5

(245) See also Chap. II pg. 69, text.

(246) See above, note 245.

(247) This applies only to the last meal taken before beginning the fast (B.T. Ta'anit 30a).

However, we are told that R. Judah b. Bethyra visited Nisibis on the eve of Yom Kippur, and ate his last meal before/entering upon his period of fasting. However, upon being persuaded by the Exilarch to eat at his home, R. Judah ate a little of eighty courses and drank eighty goblets of wine! (Lamentations Rabbah 3:18)

(248) Fresh meat is forbidden, but pickled meat may be eaten (B.T. Ta'anit 30a). Pickled meat is defined as meat which has been in a pickling solution over 2 days (B.T. Sanhedrin 70a).

(249) Aged wine is forbidden, but new wine may be drunk. (B.T. Ta'anit 30a). New wine is defined as wine less than forty days old (B.T. Sanhedrin 70a).

(250) Thus, if one used to eat in the presence of ten people, he should eat in the company of five. If one is used to eating one pound of meat and drink ten logs of wine, he should eat one-half pound of meat and drink only five logs of wine (B.T. Ta'anit 30b).

(251) As a sign of mourning. (See B.T. Gittin 35a, at the bottom of the page, for a reference to this practice of turning over the couch of one who has been cursed, to avert the exaction of the curse).

ח אמר רבן שמעון בן גמליאל: לא היו ימים טובים
 לישראל כחמשה עשר באב וכיום הכפורים, שבהן בני ירושלם *
 יוצאין בכלי לבן שאולין, שלא לבייש את מי שאין לו. [ו] כל
 הכלים טעונים טבילה. ובנות ירושלם יוצאות וחלות בכרמים.

* בנות ירושלם יוצאות בשולזינגר

8. Said R. Simeon b. Gamliel: There
 were no holidays in Israel [as joyful as] the
 (252) (253)
 fifteenth of Ab and Yom Kippur, for on
 these the sons* of Jerusalem went forth in borrowed
 (254)
 white garments, so as not to put to shame he that
 had none. [And] all of these garments had to be
 (255)
 immersed. And the daughters of Jerusalem went
 forth and danced in the vineyards.

* The daughters of Jerusalem in the Standard Edition

 (252) See Excursus 6

(253) See Excursus 6

(254) Among the priestly class and the nobility,
 there was a definite order of borrowing. The
 daughter of the King borrowed from the daughter of
 the High Priest, who in turn borrowed from the
 daughter of the Segan, who in turn borrowed from
 the daughter of the priest appointed as chaplain
 of the army, who in turn borrowed from the daughter
 of an ordinary priest. All Israelites borrowed
 one from the other (B.T. Ta'anit 31a).

(143)

(255) The Talmud (ibid.) states that even garments which had lain folded in a chest also had to be immersed. Garments were immersed for reasons of ritual purity (see Leviticus 15:25 ff.). This story is also repeated in the Midrash, where it states that the unmarried men went to the vineyards and chose wives there (Pesikta d'Aicha Rabbati 33).

וכך היו אומרות: * בחר; שא נא עיניך וראה מה
 אתה בורר לך. אל תתן עיניך בנוי; תן עיניך במשפחה. (שקד)
 החן והכל היופי. אשה יראת ה' היא מתהלל. ואומר: "תנו
 לה מפרי ידיה, ויהללוה בשערים מעשיה".

* ומה היו אומרות בשולזינגר

8 (cont'd.) And thus* were they went to say:
 Young man, lift up your eyes and see what you will
 choose for yourself. Do not fix your eyes upon
 beauty⁽²⁵⁶⁾; fix your eyes upon family⁽²⁵⁷⁾.

"(Charm is false and beauty is vanity. A woman who
 is God-fearing, she is to be praised⁽²⁵⁸⁾". As it
 says [in Scripture]: "Give her the fruit of her
 hands, and he will praise her deeds in the gates⁽²⁵⁹⁾" (260).

* And what were they went to say? in the Standard Edition

(256) According to the Talmud (B.T. Ta'anit 31a),
 beautiful girls said: Fix your eyes on beauty, for a
 woman is made only for beauty. Girls from distinguished
 families said: Give your choice to family, for the
 purpose of woman is to raise a family. Homely girls
 said: Make your purchase for the sake of Heaven, in
 order that you may be adorned with wealth.

(257) Lineage.

(258) Proverbs 31:30

(259) Gates here refers to the market-place.

(260) Proverbs 31:31

ח(גוי) וכך* הוא אומר: "צאינה וראינה בנות ציון במלך שלמה, בעטרה שעטרה לו אמו ביום חתונתו, וביום שמחת לבו".
 ביום חתונתו, זה מתן תורה; וביום שמחת לבו, זה בנין בית המקדש, שיבנה במהרה בימינו.

* וכן בשולחן ערוך

8 (cont'd.) And thus he would say: "Go forth, Oh Daughters of Zion, and see King Solomon with the crown with which his mother crowned him on the day of his espousals, and on the day of his gladness of heart."⁽²⁶¹⁾ "On the day of his espousals": this refers to the giving of the Torah⁽²⁶²⁾. "And on the day of his gladness of heart": this refers to the building of the Temple⁽²⁶³⁾, may it be rebuilt quickly, and in our day.⁽²⁶⁴⁾

(261) Canticles 3:11

(262) The Pesikta d'Aicha Rabbati uses the same term *תתן* as does our Mishna. However, Exodus Rabba 52:4 refers to the giving of the Torah as "Sinai", as do Numbers Rabba 2:22, Tanhuma on Ahare Mot 6, and Song of Songs Rabba 3. These sources also respectively connect our Mishnaic statement with the Tent of Meeting (Numbers R. and Song of Songs R.), whereas Exodus Rabba also connect this statement with the crossing of the Red Sea, and the Tabernacle in the wilderness. Sifra on Shemini 15 connects this statement with the descent of the

Divine Presence, the Shehinah.

(263) Again, the Pesikta d'Acha Rabbati uses the same terminology as our Mishnah. Exodus Rabba relates this phrase to the building of Jerusalem, to the Tent of Meeting and to the Temple. The Tanhuma on Ahare Mot refers it to the Tent of Meeting, whereas Song of Songs Rabba refers the statement to the words of the Torah, and to the cemetery. Numbers Rabba refers this statement to the Tent of Meeting and to the cemetery. Sifra on Shemini identifies this statement with the fire which came down from Heaven and burned the offering of Elijah. If we were to tabulate the Midrashic references to this statement, we would have the following table:

<u>Source</u>	<u>Day of Espousals</u>	<u>Day of Gladness</u>
Pesikta Rabbati	Giving of Torah	Building Temple
Sifra	Descent of Shehinah	Fire from Heaven
Tanhuma	Sinai	Tent of Meeting
Exodus Rabba	Sinai	Jerusalem
	Splitting Red Sea	Tent of Meeting
	Tabernacle	Temple
Numbers Rabba 2:22	Sinai	Tent of Meeting
12:10	Sinai	Giving of Torah
	Tent of Meeting	Cemetery
Song of Songs R.	Sinai	Words of Torah
	Tent of Meeting	Cemetery

(264) Seder Olam Rabba Chap. 15. This is not an integral portion of the Mishna, and does not deal with fasts at all. It is an addition to the Mishna directed toward giving this Mishna, dealing with calamitous occurrences, a happy ending. The Amora'im did not recognize the nature of this addition, and therefore had difficulties attempting to fit this statement into the general scheme of the Tractate, and finding its origins (see B.T. Ta'anit 30b-31a). Compare this statement with others like it in the Gemara to this Tractate (cf. R. Nahman's statement in B.T. Ta'anit 15a, also the homily of R. Helbo ibid. 31a).

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III pg. 157

It is obvious, from even a cursory reading of Scripture, that the economy of the land of Palestine, in Biblical times, centered around agriculture. This not only applies to the economy of the land during the periods in which the Israelites and later Judeans occupied the land, but also before and after these periods of occupation by the Hebrews, Israelites and Judeans. We are told that, from the period of Creation, man was placed in the Garden of Eden to tend it, to dress it and keep it (Genesis 2:15). We are also given the description of the millenium in agricultural terms, and nations will devote their entire millennial lives to agricultural pursuits (Isaiah 2:4, Jeremiah 31:11, Hosea 14:7, Amos 9:13, Micah 4:4, Malachi 3:11, Psalms 81:17). Upon being dismissed from the Garden of Eden, Adam was sent forth to till the soil (Genesis 3:23, Psalms 104:14), and this occupation has been the predominant one in the land of Palestine since that legendary time.

The Patriarchs were engaged in pastoral occupations originally (Genesis 13:7, 30:29-43, 37:12, Deuteronomy 26:5), but also planted and harvested (Genesis 26:12, 27:6-7). Although the Patriarchs entered Egypt as shepherds (Genesis 47:3), and although this occupation was retained by the tribes of Reuben,

Gad, and half-tribe of Manasseh (Numbers 32:1) and by the tribes in the highlands of Western Palestine (Samuel I 25:2), nevertheless the blessings of the Patriarchs were couched in agricultural terms as well as those of animal husbandry (Genesis 8:22, 27:28, Deuteronomy 33:13, 16, 28).

The concept of God as the bountiful giver, and as the God of justice, is bound up in the agricultural life of the people (Exodus 23:25, Leviticus 26:3-6, 10, 20, 26, Deuteronomy 8:7-10, 28:3-5, 12). The land of Canaan was entirely dependent upon rainfall, given by God as a reward for the faithfulness of Israel (Driver, Commentary on Deuteronomy, pp.129 et seq.). The Sabbath (Exodus 34:21) and the three pilgrimage festivals (Exodus 23:14-16) had agricultural implications. The system of providing for the poor was an agricultural system (Leviticus 19:9-10, Deuteronomy 24:19-21), and the agricultural life of the community was also guided by the laws of the Sabbatical (Exodus 23:11) and Jubilee (Leviticus 25:8) years.

After the conquest of Canaan, the Israelites learned the practice of agriculture from the Canaanites. This caused many a lapse into the idolatrous Canaanite practices associated with the agri-

cultural cycle of the year, and the great contest between Baal and YHWH during the period of the early prophets was that of determining which one provided for the agricultural success of the land. Hosea complains that Israel did not know that it was God and not Baal who gave corn and wine and oil (Hosea 2:10), and prophesied that, only when Baal is forgotten would agricultural blessings be unmixed with loss and suffering (ibid. 2:18). Nevertheless, even during the period of the conquest, leaders were called away from the plow to guide the destinies of the people (Judges 6:11, Kings I 19:19, Samuel I 11:5). Despite the insistence of the prophets and agricultural-political leaders of the people, Baal remained the common name for the fructifying rains down to Mishnaic times (see Shebi'it 2:9), and a field watered by rain was still called Bet Baal.

The people of the land engaged in other occupations as well. A foundry is mentioned in the Bible (Judges 17:4), but we are told that, during this period, the Israelites were forbidden by their Philistine conquerors to have smithies, lest they manufacture weapons (Samuel I 13:19-22). After the conquest of the Philistines, the Israelites learned the art of smithing, and during the reign of Solomon engaged extensively in trade (Kings I 10:28ff.) and in shipping and sailing, with a helping hand

extended by Hiram of Tyre (Kings I 9:26-28, 10:11f.). Recently evidence has been uncovered that the mining and refining of copper also was practiced during this period (see Glueck, in AASOR XV pp.48-53).

The growth and success of the agricultural pursuits in the land are well attested to in Scripture. Solomon sent Hiram of Tyre 40,000 kor (440,000 bushels) of wheat and barley, and 40,000 baths (340,000 gallons) of oil annually (Chronicles I 2:9). Judah also traded with Tyre, sending them wheat, honey, oil and balm (Ezekiel 27:17).

After the destruction of the First Temple, and during the Babylonian Exile, the people did not lose their love of the soil. They looked forward to the re-establishment of an agricultural life in Judah (Jeremiah 32:15). The people who were left in Judah became peaceful tillers of the soil (Jeremiah 29:5, Kings II 25:12), while every prophetic vision of the future promised a life of agricultural prosperity (Amos 9:13 et seq., Isaiah 35:1, Ezekiel 34:26 et seq.). After the return from the Exile, agricultural pursuits again became the primary concern of the people, and the production of wine and fruit was so good that the Tyrians set up markets in Jerusalem to exploit this production (Nehemiah 13:15).

This primary concern with the life of the soil continued through the Mishnaic and Roman periods. The authors of the Apocryphal Books consciously inculcated a love for agriculture (Sirach 7:15, Life of Adam and Eve 22, Testament of Issachar 3:5), as did the authors of the Midrash (Exodus Rabbah 39). We find a description of the fertility of the land in the Letter of Aristaeus (sections 107-114), and in Josephus (Against Apion Book I 12:22, Jewish Wars Book II 3:2-4). Philo states that the Hasidim devoted all their attentions to agriculture (On The Virtues^{of} of Being Free, 12).

We must not fall into the error of thinking that the entire economy of the land was the cultivation of the land. As we have seen, there were other occupations even during the biblical period: sailing, trade, mining, smithing, foundry work, etc. During the Mishnaic period, too, there were other forms of economic pursuit. The Mishnah mentions the following list of occupations specifically:

1. Operating an olive-press (Baba Batra 1:6)
2. Keeper of bath-house (ibid. idem.)
3. Baker (ibid. 2:3)
4. Dyer (same)
5. Warehouseman (same)
6. Keeper of wineseller (same)

7. Maker of utensils (same)
8. Miller (same)
9. Tanning (ibid. 2:9)
10. Craftsman (ibid. 3:3)
11. Exporter (ibid. 5:1)
12. Shepkeeper (ibid. 5:9)
13. Real estate broker (ibid. 7:1)
14. Fisher (same)

It is interesting to note that, of this list, eight occupations are directly connected with agriculture, two with animal husbandry, and two find their markets for production in these areas. Although this is by no means an exhaustive list of the occupations which probably existed outside the field of agriculture, it is significant that the entire economic structure is dependent upon agricultural pursuits.

In the light of these facts, it can be seen that the coming of rain in its due season was of the utmost economic necessity. This is all the more true since the average rainfall for the entire land is only twenty inches per year. Although this figure is a modern one, there is reasonable certainty that the rainfall in ancient times was not considerably greater. Evidence of this can be found in the great stress placed upon the conservation of water in ancient times, evidenced to-day by the numerous cisterns and

terraced fields discovered by archeologists (see Glueck, The River Jordan, The Other Side of the Jordan, Burrows, What Mean These Stones?). Moreover, the amount of rainfall diminishes as one travels from West to East and North to South. Whereas the northern coast averages twenty-two inches, the northern central region averages eighteen inches and the northern inland region averages ten inches of rainfall per year. Likewise, the southern coast averages only fourteen inches, the southern central region averages ten inches, and the southern inland region averages only four inches per year. This overall picture of the rainfall of the land indicates graphically that even the normal seasonal rainfall is insufficient to support an adequate agricultural life. It is obvious that a great deal of hoarding of water and irrigation of fields was necessary to insure adequate crops. It is amazing that such great productivity as is testified to in biblical and extra-biblical sources was ever accomplished. In the light of all these factors, then, we can begin to realize the tremendous importance of rainfall to the economy of the land.

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EXCURSUS TWO

THE ORDER OF FASTING AND PRAYER ON THE OCCASION OF

DECREED PUBLIC FASTS

followed by three

occurrences. It is interesting to note the reasons given in our tractate for the declaration of a public fast. The interest lies not only in the reasons given, but also in the order they are presented. The reasons in their order of presentation are as follows:

specific reasons

- | | |
|--|-----|
| 1. Failure of rain to come in season | 1:4 |
| 2. Change in appearance of crops | 2:1 |
| 3. Drought (due to delay of 40 days
between first and second rainfalls) | 3:1 |
| 4. Insufficient rainfall | 3:2 |
| 5. Differential or partial rainfall | 3:3 |
| 6. Pestilence or collapsing of houses | 3:4 |
| 7. Crop blasting or disease | 3:5 |
| 8. Locust or caterpillar | 3:5 |
| 9. Wild beasts | 3:5 |
| 10. Armies passing through the land | 3:5 |
| 11. City surrounded by hostile Gentiles | 3:7 |
| 12. Ship foundering at sea | 3:7 |
| 13. Any calamity which occurs | 3:8 |

war list, and the

Since the It is apparent that the presentation of the occurrences requiring the pronouncement of a public fast follow a general order. First is mentioned specifically the lack of rain, and this is

position, at least.

followed by three more reasons based upon the occurrence or non-occurrence of rainfall, interrupted by a mention of the appearance of the crops. Following these, we have two reasons referring to possible crop failure, separated from the first reasons by a mention of pestilence or the falling in of houses. These in turn are followed by specific reasons referring to danger to man, and the list is concluded by a general reference to any calamitous happening.

We can now deduce four general categories of reasons for decreeing public fasts:

1. Interruption of natural cycle of rainfall.
2. Apparent danger to crops.
3. Apparent danger to man.
4. Generally, any calamity not specifically listed in the above.

There are only two deviations from this order in our tractate. The first is the second mentioned in our list, and the second is the sixth mentioned therein. Since the remainder of the list follows the general categories outlined above, we may assume that the redactor of the Mishnah, having more than one copy of the Mishnah before him, included these in their present position. At least, we can assume from this evidence

that more than one redaction of the Mishnah was extant before it was codified in the form we have it.

If we were to change the position of these two deviations from the general rule we have postulated, then we would have a most logical development from the particular to the general in these reasons. If the order were to be changed as follows:

1, 3, 4, 5, 2, 7, 8, 9, 10, 6, 11, 12, 13, we would have, in order, four reasons based on the interruption of the natural cycle of rainfall; three reasons based upon the apparent danger to crops; five reasons based upon the apparent danger to man, and one general category. Such a change would in no way effect the integral order of the tractate, and would add to the orderliness of the Mishnah.

THE ORDER OF FASTING AND PRAYER

The complete order of fasting thirteen fasts applies only to fasting for rainfall. Fasting for all other reasons follows the laws of fasting applicable to the first three of these fast-days for rainfall. We are not concerned here with the fasting of individuals.

If rain has not fallen by the first of Kislev, the court decrees three fast days upon the community. The fast days are Monday, Thursday and

Monday, and no fast begins on Thursday, since this is market day, and a fast begun then would disturb the prices in the market-place. This is the least stringent of the fasts, since all normal life may continue, except that of eating and drinking. After each day of the fast, the prayer יְהוָה אֱלֹהֵינוּ is said during the Amidah, where it is inserted after the prayer יְהוָה אֱלֹהֵינוּ (See B.T. Ta'anit 11b, Maimonides Yad, Hilhet Ta'anit 1:11, Shulhan Aruch 562:6, 565:1):

יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
 גְּדוֹלָה אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ
 פְּנִיךָ מִמָּוֶה וְעַל תַּתְּחִיל מִתְחַנְּנֵנוּ. הִי הָיָה לָנוּ קְרוֹבָה
 לְשׁוֹמְרֵנוּ. יְהוָה אֱלֹהֵינוּ לְשׁוֹמְרֵנוּ. לְשׁוֹמְרֵנוּ אֱלֹהֵינוּ
 עֲנֵנוּ כְּעֶבֶד עֲבָדֶיךָ וְכִי עֲבָדֶיךָ יִקְרְאוּ וְאֵלֵינוּ אֲנִי
 עֲנֵנוּ כְּעֶבֶד עֲבָדֶיךָ וְכִי עֲבָדֶיךָ יִקְרְאוּ וְאֵלֵינוּ אֲנִי
 הַעֲנוֹהָ דַעַת עֲרֵב. בּוֹדֵה וְמוֹלֵךְ הַכֹּל עֲנֵנוּ עֲנֵנוּ
 וְצִוְּנוּ.

Answer us, O Lord, answer us on this day
 of the fast of our humiliation, for we are
 in great trouble. Turn not to our wicked-
 ness; conceal not Thy face from us, and
 hide not Thyself from our supplication.
 Be near, we beseech Thee, unto our cry;
 let Thy lovingkindness be a comfort to us;

even before we call unto Thee answer us,
as it is said: "And it shall come to pass
that, before they call, I will answer; while
they are yet speaking, I will hear".

(Isaiah 65:24) For Thou, O Lord, art He
who answereth in time of trouble, who
delivereth and rescueth in all times of
trouble and stress.

If these fasts were not effective, three more
fasts were decreed. These followed the first concurrently,
since there was no danger of disturbing the market
prices, as it would be generally known that the fast
would be decreed. The people were forbidden food and
drink, washing and anointing themselves, the wearing
of shoes and indulgence in sexual intercourse. The
prayer Anenu was recited after each fast-day. The
bath-houses were also locked during these fast days
(see Chap. I pg.23 note 33).

There was no difference in observing the
first two fasts between their observance in the land
in general and their observance in Jerusalem and its
environs. However, the ritual during the last seven
fast-days was more elaborate than that during the
first six, and the ritual differed, dependent upon
residence in Jerusalem and its environs or residence
in other parts of the country.

During the last seven days of the fast, the box containing the Torah was taken to the open place of the town, and ashes were heaped upon it, as well as upon the heads of the Nasi and Ab Bet Din, as a sign of mourning. The most important Elder of the community then admonishes the people, using a formula containing quotations from Jonah and Joel (see Chap. II, pg.36).

The precentor includes six additional blessings in the Eighteen Benedictions; viz. I Kings 8:37, Jeremiah 14:1, Psalms 120, Psalms 121, Psalms 130, and Psalms 102. These passages, not of themselves in the form of benedictions (see Chap. II pg.52 note 66), were converted into benedictions by appending to them appropriate formalistic sentences (see Chap. II pp.57 - 62).

The procedure in the Temple and its vicinity was slightly different. In the procedure outlined above, which was followed in the rest of the country, each biblical passage was converted into a benediction, by adding the proper phraseology at the end of each. In the Temple and its environs, all these passages were repeated in the order given above, without interspersing the converting phrases. After the passages were completed, all of the phrases mentioned in the Mishnah were read at the end, and between each phrase

the Shefar was blown, alternating the blast of the Tekiah and the blast of the T'ruah, in that order.

The prayer Aneru is not mentioned with regard to the last seven days of fasting, but it is logical to assume that it was recited.

The same activities which were forbidden on the second three fast days are also forbidden on the last seven fast days. Added to this, the stores of the market-place were locked, except on Thursdays, to provide for Sabbath purchasing. They were also partially open on Mondays.

The order of fasting for the priestly class was different from that of the people in general. The priests on duty in the Temple, the Mishmar, were divided into two groups. The priests of the Bet Ab, who were on duty for the specific day in question, and the other priests of the Mishmar, who were on stand-by duty. During the first three fast days, neither group fasted. During the second three fast days, the priests of the Bet Ab did not fast, while the other priests fasted a portion of the day, but not the complete day. During the last seven fast days, the priests of the Bet Ab fasted part of the day, whereas the other priests fasted the complete day. (See Chap. II pg.68, text and note 94.)

At the present time, there are five days which are considered public fast-days. They are the third of Tishre, the tenth of Tebet, the seventeenth of Tammuz, the ninth of Ab, and the thirteenth of Adar. On the third of Tishre, Gedaliah, the governor of the remnant of Judah after the destruction by Nebuchadnezzar, was slain. On the tenth of Tebet, Nebuchadnezzar besieged Jerusalem. The five calamities which befell the Jews on the seventeenth of Tammuz and on the ninth of Ab have been enumerated in our Mishnah. The thirteenth of Adar is called the Fast of Esther. (Shulhan Aruch Orach Hayyim 549:1) The fast of the ninth of Ab differs from the others in that the laws of fasting on this day are the same as the laws enumerated in our Mishnah governing the second three days of the fast, whereas the other fast days are governed by the laws of the first three days of the fast (ibid. section 550).

Fasts may be declared for the community because of any calamitous occurrence (ibid. 576:1). If the calamity is of such a nature that fasting for its cessation would endanger the safety of

the community, the fast may be put off until the calamity has been averted, and it will be considered as if the fasting had taken place at the proper time (ibid. 571:3). This law is based upon the interpretation of Daniel 10:12.

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EXCURSUS THREE

THE MISHMAR AND THE MA'AMAD

It has been shown that a great deal of confusion exists in the use of the terms Mishmar and Ma'amad in our source (see Chap. IV pp. 122-125). The terms have been used interchangeably to refer to either the priests and Levites, or the representatives of the people at the Temple; to refer to the time of the service of these groups, and to refer to all groups generally. A clarification of the terms is necessary.

MISHMAR

The word מִשְׁמָר is a noun formed from the verbal root שָׁמַר . It is interesting to note the usage of this root in its various forms in the Bible, since by this means we may derive the method by which it came to be used as a noun in its sense of priestly and Levitical group.

GENERALLY, TO KEEP AN OBLIGATION

Genesis 26:5, Exodus 16:23, *ibid.* 16:32-34

TO GUARD, IN THE SENSE OF WATCHMAN

Exodus 14:24, I Samuel 11:11, Isaiah 21:8, Jeremiah 51:12, Habakkuk 2:1, Nehemiah 4:3, 4:16-17, 7:3

TO GUARD A PERSON OR OBJECT: i.e. IN PRISON, ETC.

Genesis 40:4, 42:17, Exodus 12:6, Leviticus 24:12,

Numbers 15:34, 17:25, 19:9, I Samuel 9:24, 17:22,
II Samuel 15:16, 16:21, 20:3, Ecclesiastes 12:3,
Nehemiah 12:25, 13:22, I Chronicles 9:19, 9:23,
II Chronicles 34:9.

TO REMAIN ANGRY

Amos 1:11

TO BE CAREFUL

Ezekiel 38:7

TO KEEP AN OATH

Deuteronomy 7:8, I Chronicles 12:30

TO KEEP GOD'S COMMANDMENT

Leviticus 18:30, 22:9, Numbers 9:19, 9:23,
Deuteronomy 4:6, 11:1, Joshua 22:3, I Kings 2:3,
II Kings 11:5-7, Zechariah 3:7, Malachi 3:14,
I Chronicles 10:13

TO PERFORM GOD'S SERVICE

Exodus 12:25, Leviticus 8:35, Ezekiel 44:16, 48:11,
II Chronicles 13:11, 23:6

TO BE RESPONSIBLE FOR THE ARK, TABERNACLE OR TEMPLE

Numbers 1:53, 3:7-8, 25, 28, 31-32, 36, 38
ibid. 4:27-28, 31-32, 8:26, 18:3-5, 31:30, 47
I Samuel 7:1, II Kings 12:10, Ezekiel 40:45-46,
44:8, 14-15, Nehemiah 12:9, 24, 45, 13:14, 30,

I Chronicles 9:27, 23:32, 26:12, 16.

TO GUARD THE PRIESTHOOD

Numbers 3:10, 18:7

TO TAKE CHARGE OF THE OFFERINGS

Numbers 18:8

MISHMAR AS AN OFFICE

Nehemiah 13:30, I Chronicles 26:16, 26:12,

II Chronicles 7:6, 8:14, 31:16-17, 35:2.

From this analysis of the use of the root from which Mishmar is derived, it is easily seen that, in the Bible, the usage points to a derivation for Mishmar from terms indicating watchfulness and responsibility generally. Although there are early biblical indications that the term was used largely with reference to the Temple service, there is no actual mention of Mishmar as the title of a priestly and levitical group until late in the biblical period.

Talmudic tradition indicates that the first Mishmarot were set up by Moses, and these were increased by both Samuel and David until the number of them was twenty-four (B.T.Ta'anit 27a). Another Talmudic

source (J.T. Ta'anit 4, fol.68), supported by the Tosephta Ta'anit 2, and partly also by B.T. Arahin 12b, gives us a picture of the re-establishment of the Mishmar upon the return of the exiles from Babylonia:

"Four Mishmarot came back from the Exile; Jedaiah, Harim, Pashur and Immer... Then the prophets that were among them arose and made twenty-four lots and put them into an urn. And Jedaiah came and drew five lots which, including himself, would make six. And Harim came and drew five lots which, including himself, would make six. And Pashur came and drew five lots which, including himself, would make six. And Immer came and drew five lots, which including himself, would make six. And the heads of the Mishmarot were appointed, and the Mishmarot were divided into houses (bate abot). And there were Mishmarot consisting of five, six, seven, eight or nine houses. In a course consisting of five houses, three of them had to serve one day each, while the remaining two had to serve two days each. In a Mishmar consisting of six houses, five of them had to serve one day each, while one had to

serve two days; where it consisted of seven, each served one day; of eight, six served one day each and two served simultaneously the remaining day; of nine, five served one day each and four served simultaneously during two days."

Beth Ezra (2:36-39) and Nehemiah (7:39-42) mention the return of these four families from the Exile. We know from Josephus (Antiquities VII 14:7) that the twenty-four Mishmarot still existed in his days. We also meet the names of the various Mishmarot in literature of and after the Maccabean period (Joiarib in I Maccabees 2:1, Abia in Luke 1:5, Joiarib and Jedaiah in Baba Kamma 9:12, Bilga in Sukka 5:8).

Each of the twenty-four main divisions, called Mishmarot above, were known by other names; Mahlakot in some sources (I Chronicles 28:13, 21, II Chronicles 8:14, 23:8, 31:2, 15-16), Bet Abet in some sources (I Chronicles 24:4, 6), and Mismaret in still other sources (Nehemiah 13:30, II Chronicles 31:16). The accepted terminology now, as well as that most prevalent in our sources, is the use of Mishmar for the major division, and Bet Ab for the division within the Mishmar (see Ta'anit 2:6-7,

J.T. Herayet 3:fol.48b, end of Tosephta Herayet, Sukkah 5:6-8, Tamid 5:1, Bikkurim 3:12, Yebamot 11:7, Baba Kamma 9:12, Temura 3:4, Para, end of chapter 3 for use of Mishmar: Yoma 3:9, ibid. 4:1, Tamid 1:1, Middot 1:8 for use of Bet Ab.)

Both the Mishmar and the Bet Ab had at their heads leaders who were called variously Resh Hamishmar (Tosephta Herayet, Yoma 3:9, 4:1) Sare Hacoanim (Ezra 8:29, 24, 10:5, II Chronicles 36:14) or Sare Kedesh (I Chronicles 24:5). The heads of the sub-divisions were known as Reshim l'Bet Abot (I Chronicles 24:4) Rashe ha'abot (Nehemiah 12:12, I Chronicles 24:6) and Resh Bet Ab (Yoma 3:9, 4:1). Also, the term "Elders" was used in this sense (Zikne K'huma in Yoma 1:5, Zikne Bet Ab in Tamid 1:1, Middot 1:8). We know that this custom of appointing priests to head the Mishmar and Bet Ab was followed also in the Hasmonean period (Josephus B.J. IV 3:6-8).

Each Mishmar served in the Temple one week each half-year. All the Mishmarot were on duty in the Temple during the weeks involving the three pilgrimage festivals. The Mishmarot succeeded each other on the Sabbath, the outgoing Mishmar offering the morning and additional sacrifices of the Sabbath, and the incoming Mishmar offering the

evening sacrifice and replacing the show-bread on the table (Tosephta Sukka 4:24-25, Sukka 5:7-8, Tamid 5:1, Josephus Antiquities VII 14:7, Sukka 5:6-8 and Bertinora on same).

The Levites were also divided into twenty-four Mishmarot, each sub-divided into Bate Abot as were those of the priests. The Levitical procedure in changing of the Mishmar was the same as outlined above. The problem of the priest-Levite conflict, with the resultant loss of its status of equality by the Levitical group, is known as the Milchemet ha-Ma'amadot. It in itself has a great literature concerning it, and is too broad a problem to treat at this time. A bibliography of source material concerning this, however, will be found separately at the end of this Excursus.

MA'AMAD

Although the term Ma'amad has been used very often as synonymous to Mishmar, in general it refers to the group of lay individuals who represented the people at the sacrificial service. The Ma'amadot were organized in the same way as were the Mishmarot, except with one difference. The portion of the Ma'amad which did not go up

to Jerusalem gathered in their cities and read the portion of the Bible dealing with Creation. Although our Mishna does not mention the fact that the Ma'amad went up to Jerusalem, the Tosephta Ta'anit definitely states that a portion of the Ma'amad did go up. The Ma'amad was also headed by an individual known as the Resh Ma'amad, who was regularly present in Jerusalem (Tamid 5:6). We also have a source which indicates that the country was divided into Ma'amad districts, with an important town at its center (Bikkurim 3:2). It may be that these are the "surrounding territories" meant in our Mishnah (Ta'anit 3:4, and see text, Chap. III pg. 96 and note 125 pp. 93-94).

Ma'amad is a noun derivative of the verb root מָעַמַּד , meaning to stand. In Scripture, its use is often identified with God, worship or ritual, although in none of these instances does it refer to a group of lay Israelites. It does, however, often refer to a group of priests or Levites, in the same sense as does Mishmar. Very often both terms are found used synonymously. Some of the Biblical usages of the various forms of the above root are as follows:

TO STAND BEFORE GOD

Genesis 18:22, Leviticus 9:5, Deuteronomy 10:8,
29:14, I Kings 22:21, II Kings 3:14, Isaiah 66:22,
Jeremiah 7:10, II Chronicles 29:11

TO SET BEFORE GOD

Leviticus 14:11, 16:7, Numbers 5:16, 18, 30,
I Kings 12:32

TO STAND BETWEEN GOD AND THE CONGREGATION

Numbers 16:9

TO STAND TO MINISTER BEFORE GOD

Deuteronomy 17:12, 18:5,7, I Kings 8:11,
Ezekiel 44:15, II Chronicles 5:14

TO STAND BEFORE ARK OR ALTAR

Joshua 8:33, I Kings 3:15, 8:22, II Chronicles 6:12

TO STAND IN THE HOUSE OF GOD

Jeremiah 28:5, Psalms 134:1, 135:2

TO APPOINT TO GOD'S SERVICE

Ezra 3:8, Nehemiah 13:11, II Chronicles 11:15, 19:8,
20:21, 29:25

A STATION OR WARD OF PRIESTS OR LEVITES

Nehemiah 12:44, 13:30, I Chronicles 6:18, 23:28,
II Chronicles 7:6, 35:2,10

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26:5
40:4
42:17

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:25
14:24
16:23
:32-34

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9:5
14:11
16:7
18:30
22:9
24:12
27:8

Numbers 1:53
3:7-8
:10
:25
:28
:31-32
:36
:38
4:27-28
31-32
5:16
:18
:30
8:26
9:19
:23
15:34
16:9
17:25
18:3-5
:7-8
19:9
31:30
:47

Deuteronomy 4:6
5:5
7:8
10:8
11:1
17:12
18:5
:7
19:17
29:14

Joshua 8:33
22:3

I Samuel 7:1
9:24
11:11
17:22

II Samuel 15:2
:16
16:21
20:3
:12
22:34

I Kings 2:3
3:15
8:11
:14
:22
10:5
12:32
17:1
22:21

II Kings 3:15
5:11
11:5-7
:14
12:12
23:3

Isaiah 21:8
66:22

Jeremiah 7:10
23:18
:22
28:5
51:12

Ezekiel 3:23
9:2
10:6
38:7
40:45-46
44:8
:14-16
46:2
48:11

Amos 1:11

Habakkuk 2:1

Zechariah 3:7
14:4

Malachi 3:14

Psalms 18:34
134:1
135:2

Ecclesiastes 12:3

Ezra 2:36-39
:63
3:8
8:24
:29
10:5

Nehemiah 4:3
:16-17
7:3
:39-42
:65
12:9
:24-25
:39
:44-45
13:11
:14
:22
:30

I Chronicles 6:18
9:19
:23
:27
10:13
12:29-30
17:14
23:28
:32
24:4-6
:12
:17
26:12
:16
28:13
:21

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5:14
6:12
7:6
8:14
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19:8
20:5
:21
23:6
:8
29:11
:25
31:2
:15-17
34:9
35:2
:10
36:14

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 :12
 Yoma 1:5
 3:9
 4:1
 Sukkah 5:6-8
 Yebamot 11:7
 Baba Kamma 9:12
 Temura 3:4
 Tamid 1:1
 5:1
 :6
 Middot 1:8
 Para end of Chap. 3

TOSEPHTA

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מלחמה - המלחמות

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קאהוט" הוצאת מוסד לעברון ר' אלכסנדר
קאהוט ניו-יורק הילדצ'ן ג'ז - נה

קצור התלמוד; לזמן תרע"ט סידא
הלך א. מרוא למסכת ברכות ע"ל XXI

קאהוט, א. ערוך השלם ו'נה 1926 ע"ג. 286 ע"ל. V

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EXCURSUS FOUR

THE WOOD - OFFERING

The first mention of the wood-offering as a specific offering divorced from all others occurs in Nehemiah 10:35:

והואילנות בעלמא אל קרבן העצים העבדים
העמים והעם להביא לבית אל-ביטא לבית אבותיהם
לעצים מנחמים שנה בשנה להעזר אל משה'ה
אל-ביטא ככתוב בתורה

Since there is no specific mention of the wood-offering as such in the Bible before Nehemiah, the force of ככתוב בתורה in the above quotation is questionable, and needs investigation. It may be that this refers to the wood brought for the Tamid offering (Leviticus 5:6). It may also refer to the fact that the ordering of the wood on the altar is mentioned in Leviticus 1:7:

ויערב עצים אל האש

and in Leviticus 4:12:

וערב אתו אל עצים האש

According to B.T. Menahot 106b, and Rashi's commentary thereon, the offering must consist of two different types of wood. The Tosephta Shekalim 2:4 states that the wood is sacrificed on the altar, and Middot 2:5 states that it is a complete korban.

On the other hand, Maimonides (Yad, Hilchet Kle Mikdash 6:9 and Perush Mishnayot on Menahot) states that the wood-offering is brought at the same time as the Tamid.

Although our Mishnah gives nine days as those on which the wood-offering is brought, the Megillat Ta'anit mentions only one of these days, the fifteenth of Ab, at which time all those mentioned as bringing the wood-offering throughout the nine days mentioned in the Mishnah, bring their offerings:

החמשה עשר באב נמן אצי כהניא וזילא למספד
מפני ששולחיה אלה הנאסרין הבקין לעס את יוס
ת שצב באב שיבו מביאין בו קרבן עצי, אמרו חכמים,
בשילח למחר תולדות הן אל הן זריבין. התקינו לעס
את יוס חמשה עשר באב שיבו מביאין בו קרבן עצי. וכל
המתירין קרבן למקדש, אפילו עצי, פטור מן הכספד באותו
יוס לכך הוא אמר: ואינן צריכי לעלו אצין או גזירין
ובאותו הרי עלי עצי לעצבה ולזכרין לעצבה, אסור
בהספד ותענית. ומכאן נמן אצי כהניא? נבו שאתה
אומר: בחמשה עשר בו - הרי נתאן הן יבוצע ואמנך הרי
הכהנים ולויים וזרים ויתומים ואמהלים ועבדים משכירים
וכל מי ששקד בשגל ויהי אובי עלי יהי קולצי קלידות
והרי שלמי ה' טובת.

An interesting problem now arises. Since our extra-biblical source indicates only one day on which the wood-offering was brought, for what reason do we find this day expanded by the Tannaim to nine days? Also, why did the fifteenth of Ab become a joyous day which was one of the two most happy days in the calendar, along with Yom Kippur? Graetz (Divre Y'me Yisrael, Vol.I pg. 455) indicates that this was done by the Pharisees, to anger the Sadducees who were opposed to the wood-offering, since they did not consider this offering as being of biblical origin. Tchernowitz (L'korban Ha-etzim in Horeb Vol.III secs. 5-6 pp.43-46 Nisan 5793) states that, although there was a Pharisee-Sadducee conflict concerning the wood-offering, it was not the conflict pointed out by Graetz. Rather, the wood-offering was considered as being the wood upon which the Tamid was consumed, and the conflict was in the differing concepts of the Tamid offering. The Pharisees held that the Tamid, and therefore the wood-offering as conceived by them, was brought by the community, whereas the Sadducees held that both were individually brought offerings. (see Weiss, Der Dor Vedorshav Vol.II, text and note 3, pg. 41)

It may be that the bringing of the wood-offering is an echo of former pagan practices involving nature-worship, many instances of which are enumerated in Scripture. Abraham, as priest-king of the terebinths of Mamre arms his servants and leads them against the surrounding kings (Genesis 14:13f.). The ashera of the Canaanite shrine was the "token of the deity's presence, or a magnet for attracting it" (Farnell, L.R. in Encyclopedia of Religion and Ethics Vol.VI pg.397b), and was found in the Hebrew sanctuaries at Samaria (II Kings 13:6), Bethel (II Kings 23:15) and in the Temple at Jerusalem (II Kings 23:6). Eden was the first biblical indication of a sacred plantation (Barns, T. in ERE Vol.XII pg.450a), and the Burning Bush was the dwelling-place of YHWH (Deuteronomy 33:16).

The sacred tree was vocal with the word and the will of the god dwelling there. God called Moses from the Burning Bush in Horeb (Exodus 3:1-4), and David consulted the oracle of the mulberry trees before attacking the Phillistines (II Samuel 5:24). Deborah "dwelt under the palm-tree of Deborah... and the children of Israel came up to her for judgement." (Judges 4:5; see also Judges 6:11, I Samuel 22:6) The fable of the trees and the bramble king was "spoken by the terebinth of the pillar that was in Shechem." (Judges 9:6-21) This story, and that of the thistle and the cedar,

(II Kings 14:9) are both parables which are common to early tree-worship (Smith, W.R. Religion of the Semites Edinburgh 1889 pg.26).

Likewise, the imagery employed in the Bible reflects an early influence of tree-worship. The rod is a symbol of authority (Numbers 17:2,8), and the threshold and door-posts are sacred as tokens of the diety, and are sprinkled with the blood of sacrifice (Exodus 12:7, Ezekiel 45:19). The seven-branched candelabrum of the Temple is described as a budding and blossoming almond (Exodus 37:17-24), and its seven lamps are the eyes of the Lord, beholding evil and good (see Zechariah 4:10, Proverbs 15:3, II Chronicles 16:9). This imagery is continued in the picture of the rod of authority (David) stemming from the stem of Jesse, and the branch (Davidic line and Messiah) growing from its roots (Isaiah 11:1-3).

Thus, we see that the wood-offering probably had its origins in the early pagan tree-worship. Further, its development can be traced through the interpretation of the biblical rules concerning the offering of the Tamid, the Sadducee-Pharisee conflict, and the historical extra-biblical source, Megillat Ta'anit. The offering itself, as separate from the Tamid, probably began in the period of Ezra.

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Exodus 3:1-4	II Kings 13:6
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37:17-24	23:6
	:15
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4:12	Ezekiel 45:19
5:6	
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6:11	
9:6-21	II Chronicles 15:9
I Samuel 22:6	

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Middot 2:5

Megillat Ta'anit

TOSEPHTA

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TALMUD BABLI

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EXCURSUS FIVE:

THE SEVENTEENTH OF TAMMUZ AND THE NINTH OF AB

The two fast-days, the seventeenth of Tammuz and the Ninth of Ab, are bound together in that they both commemorate disasters involving the Temple, both the first and the second. However, to both of these occurrences have been added other evil happenings, so as to strengthen the sorrow of each day.

On the seventeenth of Tammuz, five calamities occurred, according to our Mishnah. The Talmud states that the Tamid sacrificed daily was abolished on this day, although it gives no source for this, stating only that this is a tradition. Apostomos' burning of the Torah and setting up of an idol in the sanctuary has already been discussed (see Chap. IV note 235 pp. 138-140). The breaking of the tablets by Moses has also been discussed (ibid. note 231 pg. 137). Concerning the breach in the wall of Jerusalem, there is some confusion. We are told in Jeremiah 52:6-7 that the breach was made on the ninth of Tammuz. However, Goldin (Code of Jewish Law Vol.III Chap. CXXI sec. 4 pg.54) states that on this date the breach was made during the destruction of the Second Temple. Furthermore, he quotes the Talmud Jerushalmi to the effect that this was the date during the First Temple also, although it was mistaken because of the

great misery of the people connected with that event.

The Ninth of Ab supposedly commemorates the destruction of both the first and second Temples, as well as the day upon which Betar was reduced, the decree was given that the Israelites should wander forty years in the desert, and the city of Jerusalem was plowed over.

According to a Baraitha quoted in B.T. Ta'anit 29a, Moses sent the spies out to examine the land of Canaan on the 29th of Sivan. They returned and gave their report forty days later (Numbers 13:25), and the people wept at the report (ibid. 14:1). This day of weeping was the Ninth of Ab.

The reduction of Betar is referred to as a tradition in B.T. Ta'anit 29a, as is the plowing over of Jerusalem. This latter act is ascribed to Titus Annius Rufus (see also J.T. Ta'anit 4:8, Lamentations Rabba 1:13).

In Jeremiah 39:8, no date is given for the destruction of the First Temple. However, in Jeremiah 52:12, the tenth of Ab is given, whereas in II Kings 25:8-9 the seventh of Ab is given.

The Talmud (ibid. 29a) quotes a Baraitha which explains that the Babylonians began the attack on the seventh, began burning the Temple on the ninth, and the Temple burned down completely on the tenth of Ab.

The destruction of the Second Temple on this date is also given as a tradition, quoting the concatenation of events which occurred similarly in both holocausts.

The fact that this fast-day seemed to have been discontinued after the return from Babylonia (see Zechariah 8:19) and the fact that Judah Hanasi wished to abolish the fast-day (B.T. Megillah 5b) point to a conclusion that these days were not held in much esteem in these early times. It would seem that the fast-day was mainly of national and not religious significance, and probably originally referred to the reduction of Betar.

Fasting on the seventeenth of Tammuz follows the rules for fasting governing the first three days of a public fast, while the ninth of Ab is governed by the rules of fasting applicable to the last seven days of a public fast.

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14:1

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MIDRASH

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TALMUD JERUSHALMI

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TALMUD BABLI

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EXCURSUS SIX

YOM KIPPUR AND THE FIFTEENTH OF AB

Reference has been made to the great literature surrounding the laws and customs of Yom Kippur (see Chap. IV note 172 pp. 120-1), and biblical references to it may be found in Numbers 29:7 and Leviticus, Chap. XVI. However, we must determine why Yom Kippur is mentioned as such a joyous occasion in our text.

The Talmud (B.T. Ta'anit 30b) states two reasons for this. First, Yom Kippur is a day of pardon and forgiveness. Second, the two tablets of the Law were given on that day (see Deuteronomy Chap. 10, and Rashi thereon).

Outside of the fact that the wood-offering was brought on the fifteenth of Ab (see Excursus 4), the following happy events are also attributed to this day: (Ta'anit idem.)

1. The death penalty against the Israelites because of the report of the spies was lifted on this day (Deuteronomy 2:16-17).

2. The prohibition against the intermarriage of the tribes (Numbers, Chap. 36) was lifted on this day.

basis 13. The tribe of Benjamin, ^{permission} refused to take wives from the rest of the families of Israel and (Judges 21:1), were given a method of circumventing this decision on this day (ibid. 21:15ff).

4. On this day Hosea removed the guards placed by Jerebeam on the roads to Jerusalem, to prevent the Israelites from making the pilgrimage to the Temple (see II Kings 17:2, 12:32, B.T. Gittin 88a).

5. On this day the dead of Betar were buried (B.T. Ta'anit 31a).

The dancing in the vineyards mentioned in our Mishnah and in Judges 21:21 has its antecedents in a Canaanite practice which was identical, and which occurred at their feast of ingathering, held on the fifteenth of Tishre, corresponding to our first day of Sukkot (Leslie, Old Testament Religion pp.20-32). It can easily be seen how this custom could be misplaced five days early, especially since the reading of the Torah for the afternoon of Yom Kippur (Leviticus Chapter 18) concerning the forbidden sexual relationships would lead to an association of this reading with the taking of wives in this manner. Our discussion of the wood-offering also points out

basis in an early form of nature-wership. We can see how this dancing and licence in the field and vinyard would also tie in with this echo of tree-wership, the fifteenth of Ab.

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Chap. 18	:15ff
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31a

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EXCURSUS SEVEN

FASTING AND MOURNING

Upon comparing the laws of fasting, as applicable to the last seven days of the decreed public fast, with the laws of mourning for the dead, we discover a remarkable, point for point identity between the two. We may then pose the question: why such a similarity between the two?

If we search through the Jewish material available in both fasting and mourning laws, we find little to shed light upon this problem. However, if we remember the dependency of the first Israelite settlers of Canaan upon the Canaanites with regard to the agricultural life (see Excursus One), we may be able to deduce from this relationship the reasons for the identity between these laws of fasting and mourning.

The Ras Shamra tablets depict for us the epic of the struggle between Al-Eyan Baal (god of spring rains) and Mot (god of the hot season). Mot has killed Al-Eyan Baal the previous hot season, and in turn must be killed so that the god of the spring rains may once again arise to make the fields fertile. At the feast of unleavened bread, celebrated at the beginning of the grain harvest, Anath, consort to Al-Eyan Baal, seizes the last sheaf of grain, in

which Mot is hiding, and cuts the ears, threshes them, roasts the grains, grinds them in a hand-mill, scatters the crushed grains into the wind, and then eats leavened bread. In the same manner is Tammuz, the Babylonian god corresponding to Mot, killed. We are also told that the death of Tammuz is mourned by the women.

At a later date, Mot and El-Eyan Baal coalesce into one god called Adhen, who was also titled Na'aman. His holy city was Byblos, and there were shrines to him at Naman, north of Carmel, at Numana in southern Palestine and at Arqa in northern Canaan. There was also a shrine to Tammuz in Haran.

It may be that the actual mourning observed on the last seven days of the proclaimed fast harks back to a period when Israelites were still under the direct influence of the Canaanites. This may be an echo of the mourning for a rain-god who did not yet arise from the dead. We can only point to the general problem in this paper, and must leave its solution to future work.

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APPROXIMATE DATES FOR THE TANNAITIC GENERATIONS

- I. 10 - 80 C.E.
- II. 80 - 120 C.E.
- III. 120 - 139 C.E.
- IV. 139 - 165 C.E.

Akiba (b. Joseph) A third generation Tanna, purported to be the descendent of a proselyte family. He remained ignorant until manhood, at which time he began to study at the schools of Eliezer b. Hyrcanus, Joshua b. Chananiah and Nahum of Gimzo. He later founded his own school in B'nei Brak, near Jabne, where he was a member of the Sanhedrin. He organized in a systematic manner the materials of the academic discussions, and introduced a unique method of legal interpretation through deduction. He was a supporter of Bar Kochba in the rebellion against Rome, and was martyred by Hadrian.

Ben Azzai A third generation Tanna and contemporary of Akiba. He is best known as being one of the four - Akiba, Ben Azzai, Ben Zema and Elisha b. Abuya - who entered the "Pardes" of theosophic speculation. Akiba alone emerged unscathed; Ben Azzai died, Ben Zema became insane, and Elisha b. Abuya became an apostate.

Eliezer (b. Hyrcanus) A second generation
Tanna and disciple of Jehanan b. Zaccai, who described
him as "a lined cistern, which loses not a drop"
(see Abet). He was known as a censer of established
traditions, and an opposer of change. Although he was
of the followers of Hillel, he leaned toward the inter-
pretation of the Shammai-ites so often that he was often
in conflict with members of his own party, to such an
extent that he once excommunicated his brother-in-law,
Gamliel II. He founded a school in Lydda.

Rabban Gamliel A first generation Tanna
and the Nasi, he is known as the author of many
Takanet. He died eighteen years before the destruction
of the Temple, and was Hillel's grandson.

Hananiah b. Teradion A third generation Tanna,
he was from Siknin in Galilee, and was the father-in-
law of R. Meir. He was martyred by the Romans soon
after the martyrdom of Akiba.

Jese (b. Chalafta) A fourth generation Tanna
from Seppheris, and a tanner by trade, he was a dis-
ciple of Akiba and Tarphon. He was one of those who
were ordained by Judah b. Baba contrary to the Hadrianic
decree, and was forced to flee to Asia Minor. He returned
to Seppheris and lived to a ripe old age, and is the
putative author of the Seder Olam.

Jeshua (b. Chananiah) A second generation
Tanna and disciple of Jehanan b. Zaccai. He fled
Jerusalem with his teacher before its destruction,
and after the death of Jehanan b. Zaccai he estab-
lished a school in Beiklin. He is best known for
his disputes with the Nasi Gamliel II, which finally
led to the deposition of the latter, who was re-instated
only after the intervention of the placated Jeshua,
and after Gamliel II had apologized to him.

Judah (b. Illai) A fourth generation
Tanna and disciple of Akiba, he was called יְהוֹדָה בֶּן־יְהוֹנָתָן ע"כ
because of his eloquence. He was one of these who
were ordained by Judah b. Baba and who had to flee
the Hadrianic persecutions. Three years after his
flight he returned to Usha and became a member of
the Sanhedrin there, where he was an advisor to the
Nasi Simeon b. Gamliel. In his controversies with
Meir and Simeon b. Gamliel, his opinion is usually
accepted. He is the putative author of Sifra.

Meir A fourth generation
Tanna and disciple of Akiba, he was a scribe by
profession. He attended the schools of Akiba and
of R. Ishmael, and gained a reputation as a dialectician.
He was ordained early in life by Akiba, and later by

Judah b. Baba, after which he fled the Hadrianic persecution. He later returned to become a member of the Sanhedrin at Usha, and established an academy at Emmaus and later at Ardiscus near Damascus. He was the Chacham under Simon b. Gamliel the Nasi, and it was his duty to prepare the subjects to be discussed by the Sanhedrin. He left Palestine because of a legal controversy and died in his native land in Asia Minor. He was married to Beruria, the brilliant daughter of the martyred scholar Chananiah b. Teradion.

Onias the Circle-Drawer A contemporary of Simon b. Shetach, who lived during the period of the Zugot or pairs, before the first generation of Tannaim (see Abot 1). The story in our Mishnah is but one of those told of him. The Talmud (B.T. Ta'anit 23a) tells another story of him, similar to the Rip van Winkle legend, although this story is attributed to the grandsons of Onias in other sources.

Simeon b. Gamliel A fourth generation Tanna, he was the son of the Nasi Gamliel II. He witnessed the fall of Bethar and escaped, and after the death of Hadrian he returned to Jabne and re-opened the academy there. However, the other Tannaim of his generation preferred to meet at Usha, and so he removed to that place where he became the Nasi. Although he was brilliant and well-learned, there were

other members of the Sanhedrin superior to him in learning. Therefore he never was given the title of Rabban. He was the father of the famous Judah Ha-Nasi, with whom most of his recorded discussions were held.

Simon b. Shetach The second member of the third pair, or zug, who lived in the time of Queen Salome and Alexander Janneus. He was the Ab bet din under Judah b. Tabbai, who was the Nasi.

Ab bet din The second ranking officer in the Sanhedrin, who acted as the Chief Justice of the court.

Nasi Prince, or secular head of the nation. He was also the president of the Sanhedrin, and acted as its executive arm. He represented the Jews in their dealings with other nations, such as Rome.

APPENDIX TWO

MEGILLAT TA'ANIT

According to the Talmud (B.T. Shabbat 13b), the Megillat Ta'anit was written by Hananiah b. Hezekiah of the family of Garen together with a group of people who met for this specific purpose. The commentary to this work also mentions that his son, Eleazar b. Hananiah and his followers continued this work (see also Graetz, Geschichte, Vol. III note 26). The individuals who purportedly met for this purpose were the "Elders of the House of Shammai and the Elders of the House of Hillel" (Halachet Gedelet, Hilchot Seferim). This statement would place its composition about the year 7 C.E., although the son, Eleazar has been identified with the Zealot general of the same name. This would place its composition about the year 66 C.E. This did not complete the work, which was finally completed and closed by the sages in Usha (see Braitha in Talmud quoted above).

The Megillat Ta'anit as we have it to-day has two sections, an Aramaic text and a Hebrew commentary. The Talmud knew of the Aramaic text only, and all Talmudic references to it are in Aramaic, and introduced by the Aramaic form נ'ן , it is written (see Hullin 129b, Megillah 5b, Ta'anit 12a & 18b).

The Megillat Ta'anit enumerates thirty-five days which were days of happy occurrences. On all of these fasting was forbidden, and on fourteen of them public mourning was also forbidden. Zeitlin (Megillat Ta'anit as a source for Jewish chronology and history in the Hellenistic and Roman periods Philadelphia 1922 pp. 70-118) divides its contents into five periods of time:

- A. Pre-Hasmonean
- B. Hasmonean
- C. Roman period, until 65 C.E.
- D. Great Revolt, 65 - 66 C.E.
- E. Miscellaneous.

The text of the Megillat Ta'anit is not set up in a historical chronological order, but rather is set up as a calendar, beginning with the month of Nisan, and enumerating the days within each month upon which fasting is forbidden. Using Zeitlin's analysis, the text of the work in its historical groupings is as follows:

A. PRE - HASMONEAN

From the New Moon of Nisan (until the eighth thereof) the Ta'ud was established.

From the eighth (of Nisan) until the close of the festival (of Pasover) a holiday (of a week) was declared during which it is forbidden to mourn.

On the seventh day of Iyyar was the dedication of the wall of Jerusalem and it is forbidden to mourn thereon.

B. HASMONEAN

On the twenty-third day of Heshvan they tore down the Serega (Greek lattice-work stone altar) from the Azarah.

On the twenty-seventh of Heshvan they began again to bring the offering of fine flour upon the altar.

On the twenty-fifth day (of Kislev) is the day of Chanukkah. Eight days it is forbidden to mourn.

On the twenty-eighth day (of Adar) the good news reached the Jews that they were not to be restrained from the study of the Law. It is not permitted to mourn thereon.

On the twenty-eighth (of Shevat) Antiochus departed from Jerusalem.

On the fourteenth (of Iyyar) is the Minor Passever.

On the thirteenth of Adar is the day of Nicanor.

On the fourteenth day of Tammuz the book of decrees was removed.

On the seventh of Ellul was the day of the dedication of the wall of Jerusalem.

On the twenty-seventh of the month Iyyar the tribute from Judah and Jerusalem was discontinued.

On the twenty-third (Of Iyyar) the garrison departed from Jerusalem.

On the twenty-first day (of Kislev) was the day of Mount Gerizim.

On the fifteenth and sixteenth day of Sivan the inhabitants of Beth-shean (Scythopolis) and of the valley (of Jezreel) were deported.

On the twenty-fifth (of Heshvan) Samaria was captured.

G. ROMAN PERIOD, UNTIL 65 C.E.

On the third of Kislev the ensigns were removed from the Temple Court.

On the twenty-second of Shevat the work ceased which the enemy commanded to bring into the Temple.

On the sixteenth of Adar they began to build the wall of Jerusalem.

D. THE GREAT REVOLT, 65 - 66 C.E.

On the fourteenth of Sivan the tower of the fort was captured.

On the twenty-fifth of Sivan the publicans were removed from Judah and Jerusalem.

On the seventeenth of Ellul the Romans evacuated Jerusalem.

On the twenty-second day (of Ellul) they began again to slay the wicked.

On the third of Tishre was removed the "mentioning" from the documents.

The seventh day (of Kislev) is a holiday.

On the twenty-eighth of the month Tebet the Sanhedrin sat in judgement.

The second of Shevat is Yem Tob.

On the twelfth of Adar is the Day of Tyrion.

On the seventeenth of Adar the Gentiles arose against the refugees of Seppheris in the province of Chaleis and in Beth Zabdan, but there came salvation.

E. MISCELLANEOUS

On the fifteenth of Ab is the season of the wood of the priests.

The eighth and ninth of Adar were solemn days of prayer for rain.

On the fourteenth and fifteenth are the days of Purim.

For a most complete discussion of these dates and of the importance of the Megillat Ta'anit, see Zeitlin (quoted above, pg. 211).

APPENDIX THREE

SOME NOTES ON THE CALENDAR

The Jewish calendar is a luni-solar calendar. That is, the months traditionally follow closely the course of the moon, and are corrected to correspond to the seasons of the year which are dependent upon the course of the earth in relation to the sun. Thus, Passover must always occur in the spring, and Sukkot in the fall.

Up until the destruction of the Second Temple, and for three centuries afterwards, the months were set by observation of the New Moon as long as an independent Sanhedrin existed. In the fourth century, the patriarch Hillel II calculated the New Moons for the future, published the closely-kept secret of the method for calculating the New Moon, Leap Year and all other needed data, and formally sanctified all New Moons in the future (see Speir, The Comprehensive Hebrew Calendar Behrman House, New York 1952, pp.1-2). The methods of calendar calculation need not be discussed here, and may be found in the above-mentioned work (pp.217-227).

The Hebrew word for month is *ḥodeh* , although in biblical times the word *ḥodeh* , or moon, was used (Exodus 2:2, Deuteronomy 21:13, II Kings 15:13, Zechariah 11:8, 33:14, Ezra 6:15, Daniel 4:26). Also, the present names of the Hebrew months are not the

earliest to be found. Usually the months were numbered, with the present seventh month, Sivan, being the first month in biblical times. However, some early names of months are found in the Bible: Abib (first month, Deuteronomy 16:1); Ziv (second month, I Kings 6:1); Etanim (seventh month, I Kings 8:2); Bul (eighth month, I Kings 6:38).

The present nomenclature of the Hebrew months is of Babylonian origin. The Babylonian word for month is Arach, similar to the Hebrew חֹדֶשׁ. The names of the months themselves are almost identical, both as to order and sound. A list of the Hebrew and Babylonian names with their probable origins is as follows (Mess-Arnelt, W. The names of the Assyro-Babylonian months and their regents in J.B.L. Vol. XI pp. 72-94, 160-176 1892):

<u>DERIVATION</u>	<u>BABYLONIAN</u>	<u>HEBREW</u>
To start or proceed	Nis-sa-an-nu	יָסַד
To open, germinate	A-a-ru	חָרַץ
Brick-making month	Si-va-nu	סִיבָּן
Son of life	Du-mu-zi	דִּמְצִי
An enemy, hostile (heat)	Abu	אָבֻ
To lament (over god Tammuz)	Ululu	אֵלֻל
To dedicate	Tis-re-tum	תִּשְׁרֵת
Eighth month	Sav-na	* שָׁבָט

<u>DERIVATION</u>	<u>BABYLONIAN</u>	<u>HEBREW</u>
Nine	Kis-li-mu	יָסוּס
Muddy	Te-be-tum	תַּבַּעַל
Destroyer	Sa-ba-tu	שַׁבַּת
Darkness	A-da-ru	לַיְלָה

* The Hebrew was probably originally *יָסוּס*, with the *י* replacing the ' of the word *יָסוּס*, which when added to the particle *יָסוּס* of the word *יָסוּס* meaning eight, produced *יָסוּס* meaning eighth month. At a later time the *י* and the *נ* interchanged, and our month of *יָסוּס* was developed.

Since the telling of time and the calendar are closely bound together (see Speir), it would be interesting to take brief note of the method used in counting the hours of the day. For calendar calculations, the day begins at 6:00 P.M. Jerusalem time, and this is called the 0th or 24th hour. Twenty-four hours are then counted, 7:00 P.M. beginning the count and being the first hour, Midnight being the sixth hour, Noon the eighteenth hour, etc. Each hour is further subdivided into 1080 parts (*פְּקִידָה*, $3\frac{1}{3}$ seconds), and each part into 76 moments (*פְּקִידָה*, $5\frac{1}{114}$ seconds).

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