

THE RISE OF THE KARAITE SECT

A NEW LIGHT ON THE HALAKAH
AND ORIGIN OF THE KARAITES

by

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fact his *Masot Benjamin* may properly be considered as a purely Rabbinic work, containing as it does a body of Laws that are in entire harmony with our own, with the exception of a few insignificant instances.

In the succeeding chapters I propose to examine the Halakahs of the Karaites of the various periods of their composition in order to note this tendency to get ever nearer to the Talmud that manifested itself among them up to a quite late day in their history. At present we are in possession of only about two dozen items in which there is disagreement in the Halakahs of the Rabbis and the Karaites, a part of these being Halakahs that are not in practice in Exile and have therefore only a theoretical value, and in most of which the decisions rendered by the Karaites is the stricter one, following no longer merely the difference of opinion between the Babylonians and the Palestinians, and which the מהרש"ל (in the notes to his *Yom Shalom* to Baba Kama) places at 50, while others, however, place at 55. Joel Ha-kohen Miller in his article in *Ha-Shachur* (7th and 8th vols.) places them at 73, many of them involving questions of principle.*)

*) In the *Genizah Studies II. Gaonic and Early Karaites halakah* by Louis Ginzberg, 1929, p. 555, we read:

... עד עכשו אין אומרים בארץ ישראל קדוש ושמע אלא בשבת או ביום טוב בלבד, בשחרית בלבד חוץ מירושלים ובכל מדינה שיש בה בבלאיין שעשו מריבה ומחלוקת עד שקבלו עליהם לומר קדושה בכל יום אבל בשאר מדינות ועירות שבארץ ישראל שאין בהם בבלאיין אין אומרים קדוש אלא בשבת ובימים טובים בלבד, ודברים הללו אין מעיין אותם ומדקדק בהם.... שכל הדברים הללו הם כולם בתלמוד ולא ניתן תלמוד אלא להנות בו ביום ובלילה...

And further, on p. 559:

... וכן כל דבר ודבר שהיה אומר להם ואף הוא כתב לארץ ישראל בשביל סירכא ובשביל כל המצות שנוהגין בהם שלא כהלכה אלא כמנהג שמד ולא קבלו ממנו ושלחו לו מנהג מבטל הלכה ובקש להתחזק עליהם והתחזק שלא יהיו אפיקורסין והנחה אותן, תדע לך מפני מה אוכלין סירכא בארץ ישראל, מפני שאין בהם

At any rate an impartial investigation of the Karaite Halakahs at the present time would serve to throw new light on our subject matter, and help us form a purely objective estimate of the quarrel, and dispose to some extent of the untruths and the abuses that each side has heaped upon the other in this controversy.

We certainly do have a most peculiar situation here. A considerable portion of the Jewish nation has been driven away by main force from their own people, and branded as non-Jews. Neither we nor they, the outcasts, know the why and wherefore of this occurrence, and all that has been written by both since the day of the break consists entirely of polemic literature that is of no scientific or historic value.

Even the very fact of the expulsion is not entirely clear in either of the literatures. We do not know the exact time when it occurred, or where, whether in Babylonia or in Palestine, and by which group of the Rabbis the act was done. It may be that no actual, or official expulsion ever took place, but that they separated themselves from the main body of Jewry of their own accord. All that we know is that at a certain period in our history about forty per cent of our people became separated from the main Jewish body and that ever since they have lived apart from us, and acted as if they were a distinct religious body or nation, and as if they were the only true Jews. A high dividing wall has been placed between us. The breach made by the old dissension has never been repaired and the ban has not been lifted to this day.

During the long period that has elapsed since this division took place, many attempts have been made to patch up a peace between the two opposing camps. But this could be accomplished only, if at all, after the passing of the Babylonian period, because in Babylonia, up to the הלכה אחת מתלמוד הלכות שחיטה ולא מסדר קדשים כולו, נשתכח מהם סדר קדשים כולו ותלמוד סדר טהרות כולו...

year 1050, the Jewish sages were absorbed in religious studies exclusively and paid no heed whatever to secular matters or occurrences. But at a later date a new liberalism had been breathed into Judaism. This happened in the life time of the liberal thinker and philosopher Maimonides (1136-1206) whom we find sincerely desirous of bringing about an understanding between the Karaites and the Jews (see his *Responsa*, Vol. I, p. 162). So did also his son, Abraham Hanagid (see *Kaftor Woferach*, p. 13, and the *Responsa* of Ridbaz, p. 72). These great luminaries could indeed see that which the Babylonian rabbis failed to see; namely, that the Karaites actually formed a liberal movement within Jewry and that despite the fact that their interpretations of the Torah was much more literal and strict in a goodly number of instances, they were opposed to the introduction of superstitions of the Persian followers of Zoroaster, or the Amgushah as they were usually named. As a matter of fact, there was far less of a distinction between the Karaites and the Rabbanites of that time than there is nowadays between the Orthodox and the Reformed factions of Jewry, and yet would it never occur to anyone to attempt the exclusion of the latter from the ranks of Jewry, the reason being that we are living in a more liberal age than did the rabbis of the 8th and 9th centuries.

Attempts to effect a reconciliation between the Karaites and the Rabbanites have also been made at a later date, the overtures coming from both their side as well as ours. On the Rabbanic side it is necessary only to mention the influential leader and rabbi Jacob Emden who lived in the Eighteenth Century, while on the Karaite side there were the older and the younger Bashaizi and others. But it seems that all these men of a past age, an age of religious fanaticism and narrow-mindedness, really were not the proper people to cope with a task calling for mutual understanding and a conciliatory spirit.

CHAPTER I

THE ORIGIN OF THE KARAITES

The origin and development of the Karaites are still largely surrounded by mystery and not a little uncertainty; this despite that of late an increasing number of scholars have investigated this field. This uncertainty is due to the lack of the historic sense that characterized the Karaites,¹ though they produced hundreds of books (and even thousands, according to their assertions) that have been lost in the course of time.² The only Karaite works of historical import known are the books on the sects among Jews by David Ha-Babli ben Maroan al-Mukamis³ (incidentally, a serious doubt has been expressed by many historians as to his having been a Karaite, and even Firkowitz has conceded that he was not a member of the sect⁴), the work of Abu Yusuf al-Kirkisani,⁵ treating of the sects pre-

¹ Dod Mordchai, chapter 7, and in chapter 10 says: "כי מקדמונינו לא נמצא שיהיה מי כותב זכרונות דברי הימים"; cf. also;

לקומי קדמוניות, נספת ו"ב: "שהיתה ידועה זו, רצוני שפורי הקורות, נעלמה מהם מכל וכל, ומוכרחים היו כשרצו לדבר מענין זה, לשאוב ממקורו הרבנים."

² Cf. A. B. Gottlober p. 8. This seems to be merely an exaggeration, because during their entire history the Karaites were not subjected to so much oppression and did not experience as many hardships as the Rabbanites.

³ Kitab al-Zrah mentioned by Kirkisani and Hadasi.

⁴ Harkavy p. 8; Gottlober, *ibid* pp. 73 and 164; S. J. Fin in *כנסת ישראל* p. 225; *חוקר* Vol. II. Part II by Harkavy.

⁵ Kitab al-Anwar Wal-Maraqib, published by Harkavy with a Russian introduction in *Zapiski Wostochnawo Otdelenia Imperator. Arch. Obščes.*, 1894, Vol. VIII with his commentary. Kirkisani made use also of Kitab al-Mkalam by the Mohammedan free thinker Aby-Iza Alwarrok, in which the author also speaks of the Jewish sects of his day. He made use also of the book on Jewish Sects

Translation from Russian from "Hebrew Encyclopedia"
(Collection of Knowledge on Hebraism and its Culture, Past and Present.--
Dr. of Oriental History, A. Harkavi and Dr. L. Katzenelson. Vol. 9.(Juda-
Ladenburg)

Published by the Society for Scientific Hebrew Editions and Publishers:
Brockhaus-Ephron. St. Petersburg.

The Karaite calendar differs only a little from the Rabbanite.

Like the latter it is based on the lunar calculation from the Moled (new moon) to the Moled. The Karaites reckon the first new moon of the same Hebrew-Rabbanite era since the creation of the world on Monday 50'clock and 20 $\frac{1}{4}$ parts (of an hour), but their (Karaite) hour is divided differently; it has 60 minutes, the minute--60 seconds, and the second--60 terties. They have the same 19-year cycle with the same arrangement of the common and leap years. But their calculation of the new moons is different: After having figured out the Moled by the same method which exists with the Rabbanites, the Karaites first correct it according to special tables, and then according to observation. The tables show corrections to the calculations of the new moons for each location where the Karaites live. From the tables can be learned that moment when to start to look for the appearance of the moon. If one succeeds in seeing her in the evening before the 30th day, then the first day of the month is considered the day following this evening; otherwise the 31st day is reckoned as the first of the month, as it was also with the Hebrews during the period of observation. With regard to festivals and fasts, the Karaite calendar differs from the Hebrew in the following: New year can come on any day of the week, for the Karaites do not adhere to the four exceptions of the Hebrew calendar. New Year, like all other new months is celebrated only one day. Yom Kippur is also held on the 10th Tishri, but not the same day as the Rabbanites. Passah and the feast of tabernacles is celebrated only 7 days. Pentecost (Shebuat) is celebrated on the 50th day

reckoning from Sunday which comes on Passah (Lev. 23:11) and not from the 1st day of Passah, as is done by the Hebrew-Rabbanites. Pentacost always comes on a Sunday. Chanuka (the festival of the Maccabees) is not observed by the Karaites at all. However, they do observe Purim, but without the fast of Esther. The fast of Gedalia is not observed on the 3rd Tishri but on the 24th of this month, as was done by the Hebrews at their return from the Babylonian exile. Though the remaining fast days are observed, they do not coincide with these fasts of the Rabbanites. An exception is the fast of the 10th Tebat.

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 J. D. Kokisoff
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 From Ancient Hebrew Writers on Calendar, aside from what is stated
 in the Talmud.
- | | |
|----------------------------|------------------------------|
| Known: Mashula (753-813) | Maimonid (Kidush Hach. 1205) |
| Al Talari (800) | Isaak Israeli (1310) |
| S. Donnolo (949) | E. Misrachi (1490) |
| Chasan Gadayan (972) | Abr. Sakuto (1492) |
| Abr. C. Chia Hanasi (1136) | M. Isserles (1573) |
| Abr. Ibn. Esra (1168) | D. Hans (1613) and others |

In the Hebrew calendar of Gurland is given a bibliogr. list of Hebrew astron. literat. until 1880.
 (Comp. J. E. III, 498-508)

HEBRAISM AND ITS CULTURE
(Translated from the Russian)

The Karaite calendar differs only a little from the Rabbanite. Like the latter it is based on the lunar calculation from the Moled (mean new moon of the Jews) to the Moled. The Karaites reckon the first new moon of the same Hebrew-Rabbanite era since the creation of the world on Monday, 5 o'clock and 204 parts (of an hour), but their (Karaite) hour is divided differently; it has 60 minutes, the minute--60 seconds, and the second--60 terties. They have the same 19-year cycle with the same arrangement of the common and leap years. But their calculation of the new moons is different: After having figured out the Moled by the same method which exists with the Rabbanites, the Karaites first correct it according to special tables, and then according to observation. The tables show corrections to the calculations of the moons for each location where the Karaites live. From the Tables can be learned that moment when to start to look for the appearance of the moon. If one succeeds in seeing her in the evening before the 30th day, then the first day of the month is considered the day following this evening; otherwise the 31st day is reckoned as the first of the month, as it was also with the Hebrews during the period of observation. With regard to festivals and fasts, the Karaite differs from the Hebrew calendar in the following: New Year can come on any day of the week, for the Karaites do not adhere to the four exceptions of the Hebrew calendar. New Year, like all other new months, is celebrated only one day. ** Yom Kippur is also held on the 10th Tishri, but not the same day as the Rabbanites. Passah and the feast of Tabernacles is celebrated only 7 days. Pentecost (Shebuat) is celebrated on the 50th day reckoning from Sunday which comes on Passah (Lev.23:11), and not from the first day of Passah, as is done by the Hebrew Rabbanites. Pentecost always comes on a Sunday. Chanuka (the festival of the Maccabees) is not observed by the Karaites at all. However, they do observe Purim, but without the fast of Esther. The feast of Gedalia is not observed on the 3rd Tishri, but on the 24th of this month, as was done by the Hebrews at their return from the Babylonian exile. Though the remaining fast days are observed, they do not coincide with these fasts of the Rabbanites. An exception is the fast of the 10th Tebet.

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The quotation above was taken from the Hebrew Encyclopedia published by the Society for Scientific Editions . Brockhaus--Ephron, St. Petersburg.

* (The following quotation from Hevelius, who lived in Poland, a center of Karaism, shows that the irregular course of the moon did have a certain influence upon the feast days of those nations which had the lunar year and observed the moon: "At, utrum haec diversa primae Lunae apparitio, jam tardior, jam celerior, tam penes Judaeos, quam alias gentes rationem anni Lunaris, quem a prima phasi, seu exortu Lunae inchoarunt, conturbare, festosque dies facile confundere poterit, nec ne? id Chronologis considerandum disputandumque relinquo." Selenographia, p. 274. [But whether this changed appearance of the first moon, now slower, now faster, can disturb the plan of the lunar year--with the Jews as with other nations--which they began from the first phasis or rising of the moon, and can easily confound the feast days or not? this I leave to be considered and discussed by Chronologers.]

** But the Rabbanite Jews in the East celebrate their New Year two days, while in the West it is observed only one day (Am. Jewish Year Book). Thus is there an irregularity in the length of the year between the East and the West. G.E.A

-- THE KARAITES --

Jewish authorities in general admit the Sadducean wellspring of Karaism. The Arabs also agree. The Ananites are considered by Cahn as a sectary of Karaism. The tenth century controversy between the Babylonian schools and those of Palestine over the calculation of the Calendar, aroused the Karaites, and other sectaries, who refused to acknowledge the existing Rabbinical form of Calendar. The Karaites declared for observation of the moon for the determining of the new moon day, and the state of the barley-crop for the position of the first month in the spring. An early leader of Karaism was Daniel al-Kumisi (3).

Ultimately the Karaites became scattered, and in the 14th century, they adopted the 19-year cycle (4). In time they wholly fell back upon calculation, and in 1531, was published a moon table, Adderet Eliyahu (Constantinople), based upon the visibility limits of the moon. Isaac b. Salomo (Crimea, 1755-1826) appeared as a thorough-going reformer, and insisted that observation was unnecessary, and based the Karaite computations on the same reckoning as Maimonides, making $13^{\circ} 7'$ the minimal limit for visibility (5). It was maintained that the new moon must not set before the sun.

In 1879, the Karaites shortened the limits to 4° , and thereupon depended only upon the interval between conjunction and sunset, thus approximating in theory the Rabbinical Calendar. They also employ the same length of months as the Rabbanites. Their dates may differ by one or two days only.

The Karaite stand against the Rabbinical Calendar in the tenth century is proof, according to Poznanski and others, of the lateness of the fixation of the Modern Jewish Calendar (17). The argument is the following:

It would have been most foolish and futile for Ben Meir to have revolted against the Rabbinical Calendar if believed to have been fixed by Hillel II, from whom Meir claimed descent. Therefore, the tenth century polemic itself speaks for a late fixation of the Calendar, which became Karaism's opportunity to reassert its original authority. And Babylon became the authority to which the Holy Land had to bow.

1 RABBINICAL BEGINNING OF THE MONTH

"They [the Rabbanites] derive the beginning of the month by means of calculation from the mean motions of the two luminaries (sun and moon), no regard being had as to whether the new moon is visible or not. For it was their object to have a conventional time, that was to begin from the conjunction of sun and moon."--Albîrûnî, "Chronology of Ancient Nations," p. 67. London, 1879.

2 ANANITE BEGINNING OF THE MONTH

"He [Anan] opposed a community of Rabbanites in many of their observances. He fixed the beginning of the month by the appearance of the new moon in a similar way, as is prescribed in Islâm, not caring on what day of the week the beginning of the month happened to fall. He gave up the system of computation of the Rabbanites, and made the intercalation of a month depend upon the observation of barley-seed in 'Irâk and Syria between the 1st and 14th Nîsân. . . The mode of prognosticating the state of the corn was practically this, that one of his followers went out on the 23rd Shebât, to examine--in Syria and the countries of a similar climate--the state of the barley-seed. If he found that the Safâ, i.e. the prickles of the beard of the ear of corn, had already come out, he counted from that day till Passover 50 days; if he found that it had not yet come out, he intercalated a month into the year."--Albîrûnî, "Chronology of Ancient Nations," p. 69. Tr. Sachau. London, 1879.

3 KARAITES THE SOLE ADHERENTS OF OBSERVATION

"The sole adherents of the latter [observation] were the Karaites, who had reverted in all respects to the ancient practice of determining the time of new moon by observation, and intercalating a thirteenth month when required by the state of the crops, i.e. the ripening ears ('Abib). One of the earliest of that sect, Daniel al-Kumîsî, held, indeed, that all recourse to astronomical calculation was mere cloud-peering and star-gazing, quoting against it Deut.18:10 (Harkavy, Studien u. Mitteilungen, viii. i. 189), and his example was followed by nearly all the Karaites."--Poznanski, Samuel, "Encyclopedia of Religion and Ethics," Ed. James Hastings, art. Calendar (Jewish), p. 119.

4 WHEN THE KARAITES ADOPT THE 19-YEAR CYCLE

"Not till the 14th cent. did they accept the nineteen-year cycle, and even then only for regions far away from Palestine, such as Byzantium, the Crimea, Poland, etc. In Egypt, for instance, as late as the 17th cent., we still find the practice of intercalating a supplementary month as necessity required (cf. Gurland, Ginze Isrâel, Lyck, 1865, l. 5)."--Poznanski, Samuel, "Encyclopedia of Religion and Ethics," ed. James Hastings, art. CALENDAR (Jewish), p. 119.

5 KARAITES FALL BACK UPON CALCULATION

"They were thus compelled gradually to fall back upon the expediency of calculation, and to construct astronomical tables for the purpose. One of the first to draw up such tables was Elia Bashiatchi of Constantinople, whose book was called Adderet Eliyahu (ed. princeps, Constantinople, 1531). A thorough-going reformer appeared in Isaac b. Salomo of Chufut-Kale, in the Crimea (1755-1826), who, in his Or ha-Lebâna (Zitomir, 1872), maintained that the perpetually repeated observations were unnecessary. He takes as his starting-point the new moon of Tisri 1779, when the so-called limits of visibility, that is the sum of the elongation and the arc of vision (arcus visionis), amounted to $13^{\circ} 7'$, and makes this the minimal limit, so that the day for which that particular result is given by calculation is thereby constituted the beginning of the month. He lays it down as a necessary condition that the moon shall not set before the sun."--Poznanski, Samuel, "Encyclopedia of Religion and Ethics," ed. James Hastings, art. CALENDAR (Jewish), pp. 119, 120.

6

KARAITES MAKE ANOTHER CHANGE IN 1879--LIMITS OF VISIBILITY SHORTENED

"His [Salomo] followers, however, have discarded even the latter provision [the limits of visibility], and, in fact, take into account only the elongation, whose minimal limit is fixed at a little over 4° (cf. Jehuda Kokizov, Binā la-'Ittīm, ii., Odessa, 1879, p. 2 ff.). Among the Karaites of the present day, accordingly, the determination of the new moons and festivals depends wholly on the interval between conjunction and sunset, thus approximating--in theory--very closely to the method of the Rabbanites. In practice, however, the difference in the dating of festivals may amount to one or even two days. Nor do the modern Karaites recognize the dehiyoth, 'displacements' (see below). Poznanski, Samuel, "Encyclopedia of Religion and Ethics," ed. James Hastings, art. CALENDAR (Jewish), p. 120.

7

KARAITE CALENDAR NOW IN USE

"In the calendar now in use the months Nisan, Sivan, Ab, Tisri, and Shebat are always full, while Iyyar, Tammuz, Elul, Tebeth, and Adar are always defective. Marcheshvan and Kislev may be both full or both defective; or again, Marcheshvan may be full and Kislev defective. (Note 3. We cannot well say why these two months in particular should vary in this way. It may have seemed desirable, however, to regulate exactly the months from Nisan to Tisri inclusive, so that the dates of the festivals might be easily ascertained; the irregularities could then be confined to the two months which follow immediately after Tisri.)--Poznanski, Samuel, "Encyclopedia of Religion and Ethics," ed. James Hastings, art. CALENDAR (Jewish), p. 120.

8

RISE OF KARAISM

"In the 7th and 8th cents., again, Judaism in the East was disturbed by the rise of various sects, many of which refused to recognize the existing calendar. One of its outstanding assailants was Anan b. David, the founder of Karaism (2nd half of 8th cent.), who abandoned the method of computation, as being repugnant to Scripture, and reinstated that of lunar observation. . . He is also said to have maintained that the intercalary month might be inserted as legitimately after Shebat as after Adar (Ḳirḳisāni, Kitāb al-'amwār, ed. Harkavy, p. 313, l. 7; al-Birūni, Chronology of Ancient Nations, ed. Sachau, Leipzig, 1876-78, p. 59 [Arab. text] = p. 69 [Eng. tr.]). . . The importance attached to the recognition or repudiation of the then existing calendar may be gauged by the fact that the official circles of Judaism were free to intermarry with the Isawites, who actually recognized Jesus and Muhammad as prophets, but not with the Karaites, the ground of distinction being simply that the former received the calendar while the latter did not (JQR X. 159).--Poznanski, Samuel, "Encyclopedia of Religion and Ethics," ed. James Hastings, art. CALENDAR (Jewish), p. 119.

9

LAST GREAT CONTROVERSY REGARDING THE VALIDITY OF THE FIXED CALENDAR

"The last great controversy regarding the now universally recognized calendar broke out in 921. In that year, Ben Meir, a character otherwise unknown, made his appearance in Palestine, claiming to be a descendant of the Patriarchs. He sought to restore the prerogative of the Holy Land in the fixing of new moons and festivals, the means to be employed, however, being no longer observation but calculation. He proceeded to modify one of the most important regulations of the calendar. It had been laid down that, if the conjunction of sun and moon which marks the beginning of Tisri took place after noon on a particular day, the statutory beginning of that month should be transferred to the day following, and that if the latter happened to be Sunday, Wednesday, or Friday, on none of which Tisri could legally begin, a delay of two days should be made."--Poznanski, Samuel, "Encyclopedia of Religion and Ethics," ed. James Hastings, art. CALENDAR (Jewish), p. 119.

"Now, Ben Meir professed to have a tradition to the effect that the month of Tisri is to begin on the day of conjunction, save only in the case where that event takes place 642 parts of an hour after midday--the hour comprising 1080 parts. . . A case in point occurred in the years 921-923, and a cleavage between the Palestinian and the Babylonian Jews was the result. The dispute is referred to by the Karaite Sahl b. Mas'liah (end of 10th cent.; see Pinsker, Likkuṭe Kadmoniot, ii.36) and the Syrian Elia of Nisibis (Frag. syr. u. arab. Historiker, ed. Baethgen, Leipzig, 1884, p. 84), neither of whom, however, mentions Ben Meir by name. The Jewish exilarch of the day invoked the aid of the young but erudite Saadya al-Fayyūmi, who disputed the position of the innovator with complete success. The definite interval selected by Ben Meir, viz. 642 parts of an hour, is, no doubt, traceable to the fact that, while the Jewish calendar was based upon the meridian of Babylonia, Ben Meir and his predecessors reckoned from that of Palestine. . . In any case, the controversy shows that the Jewish calendar had its origin in Babylonia during the periods of the Gaons, and this conclusion is abundantly confirmed by other facts, which will be further discussed below in the systematic part. But even Ben Meir never ventured to propose a return to the method of lunar observation."--Poznanski, Samuel, "Encyclopaedia of Religion and Ethics," ed. James Hastings, art. CALENDAR (Jewish), p. 119.

11 ORIGIN OF THE KARAITES

"Most students of Karaite literature, as Holdheim, Chwolsohn, Fürst, are of the opinion, as was also Abraham Geiger before them, that the Karaites were the spiritual descendents of the Sadducees of old. . . The latter felt it incumbent upon them to alter their name, owing to the fact that the Rabbanites had gained complete ascendancy over them, and they had been compelled in later time to subscribe to many tenets of the Pharisees, as the belief in the Resurrection of the dead and Reward and Punishment. Although many scholars oppose this view, as Rappaport, Frankel, and others, it has remained the most acceptable hypothesis. Later students of Karaite literature, Harkavy, Poznanski, and others, concur therein."--Cahn, Zvi, "The Rise of the Karaite Sect." pp. 15, 16. New York, 1937.

12 ABU YUSUF AL-KIRKISANI--OLDEST OF KARAITE HISTORIANS

"The oldest of Karaites historians Abu Yusuf al-Kirkisane, writes as follows in his book (dated anno 937) on the Jewish sects: 'Zadok was the first who laid open the Rabbanites to attack and contradicted them publicly. He revealed a part of the Truth.' And when speaking of Anan he says: 'He was the first to whom truth in totality regarding the laws was revealed.'"--Cahn, Zvi, "The Rise of the Karaite Sect," p. 20. New York, 1937.

13 ABU YUSUF JACOB AL-BASSIR

"Abu Yusuf Jacob al-Bassir--known also as Joseph ha-Roeh--states in his book: 'There is no doubt that Anan saw fit to engage in an open and fearless battle with the Rabbanites only when the dogma and interpretations of the latter had attained great ascendancy, and after they had virtually annihilated their opponents. The struggle was already acute during the period of the Second Commonwealth and resulted in the victory of the Rabbanites, then the Pharisees, and the waning of the Karaites, then named the Sadducees.'"--Cahn, Zvi, "The Rise of the Karaite Sect," p. 20. New York, 1937.

14 RABBANITES ALSO CONFIRM THE SADDUCEAN WELLSPRING OF KARAISM

"Saadia Gaon, who was the foremost agitator against the Karaites, declares, in speaking of Anan, that 'all the men of evil at that time remaining from the sect of Zadok and Boetus gathered to him and that he (i.e. Anan) entered willingly into their quarrels.'"--Cahn, Zvi, "The Rise of the Karaite Sect," p. 21. New York, 1937.

OTHER SUPPORTERS FOR THE SADDUCEAN ORIGIN OF KARAISM

"It is apparent that Judah Halevi here draws his conclusions that Karaitism is an issue from the early days of Sadduceism, though the distinction is considerable."

"We find Abraham Ibn Ezra repeatedly referring to the Karaites as the Sadducees (Introduction to his commentary on the Bible and in the commentary Lev. 3-9 and 23-17)."

"And Maimonides too (Commentary to Abot 1, 3) does not diverge from this common conviction."

"Don Isaac Abarbanel, (Nachlat Abot) Bartinuro (Yadayim, chap. 4-7), and others among the Rabbanites also allude to the Karaites as Sadducees."

"Here we quote only a few extracts of these historians [Arabic] regarding the Jewish sects of that time [after Mohammed's great siege]:

Markusi, in speaking of the Jewish sects of his day writes: 'And you may know that the Jews, who by the will of God have been scattered among the nations, consist now of four sects, each denouncing the other. These are: the Rabbanites, the Karaites, the Ananites, and the Samaritans.'

Masudi, who was a contemporary of Saadia, records the Karaites and Ananites as two sects; and Shahrastani explicitly says (Sharastani, Haarbricker, p. 167) that 'the Jews of the present day are divided into seventy sects (Chronologie Orientalischer Volker, pub. by Sachan, Leipzig, 1878), but we shall name here only the most important of these, the Ananites, who are disciples of Anan ben David etc.' The reference to the Ananites is made by him after he has already mentioned the Karaites. The same is to be noted in Albiruni.--Cahn, Zvi, Rise of the Karaite Sect, Ch. I. New York, 1937.

PERSONALITY OF BEN MEIR

"Concerning the personality of this Ben Meir, his activity and the period in which he flourished, some information can be obtained from another fragment, published by Dr. Harkavy (Studien und Mittheilungen, V, 212-221). From this source, as well as indications in Saadia's it appears that Ben Meir was a scion of the Hillelites, that he was head of a school in Palestine, lived at the beginning of the tenth century, and strove to re-assert the authority of Palestine in the appointment of the New Moons and Festivals. He sought to win converts for his views among the communities outside Palestine; and with this object, sent his son on missions to various places, where he indeed seems to have found considerable support. The heads of the schools in Babylon feared a schism in Judaism, and commissioned Saadia, who was at that time in Egypt, to issue an Epistle to the congregations denouncing Ben Meir's ideas and aims. Saadia composed a charge of this character in the month of Tebeth, 1233 aer. contr. (end of 921). Ben Meir replied, in detail, in a letter he sent to the congregations in Babylon, and endeavoured afresh to establish the authority of Palestine. Saadia replied to this with his ---Poznanski, Samuel, "Ben Meir and Origin of Jewish Calendar," JQR, Vol. X, pp. 152, 153. 1897.

QUESTION OF CALENDAR DATE

"On the question of date, Slonimski has rightly pointed out that several passages in the Talmud show that even in the days of the last Amoraim, the new moon was fixed by observation, though since Gamaliel II, astronomical rules were also brought into requisition--a view which is accepted by no less an authority than Dr. Steinschneider, who differs from Graetz and Pineles. As to the place of origin, M. Theodore Reinach has drawn attention to a fact that makes it improbable that our Calendar was ^{not} fixed in Palestine. [Points out that Palestine was employing the Oktaeteris instead of the Motonic cycle.] Reinach's hypothesis as regards the place of origin must command assent. It may be added that Mahler, in a series of investigations, has shown that the ancient Babylonians already had the nineteen years' cycle; and he also therefore believes that our Calendar is of Babylonian origin."--Poznanski, Samuel, "Ben Meir and Origin of Jewish Calendar," JQR, Vol. X, p. 156. 1897.

DIFFERENCE BETWEEN BABYLONIAN AND JEWISH CYCLES

"The Babylonian cycle does not follow quite the same order as ours. . . . Instead of the seventeenth, the sixteenth year of the cycle is embolismic."--Poznanski, Samuel, "Ben Meir and Origin of Jewish Calendar," Vol. X, p. 157. 1897. [Cf. Papyrus B of the Assuan Papyri.] JQR,

BABYLON THE AUTHORITY TO WHICH THE HOLY LAND HAD TO BOW

"Babylon now became the authority to which the Holy Land had to bow. In the latter country they never forgot that the Calendar had not originated in their midst, and that it had been fixed at a late period. Hence we see in the tenth century an attempt to overthrow its authority, an attempt which is also successful in and outside Palestine. If it had been generally believed that the Calendar was fixed by Hillel II, it would have been not merely idle and futile, but positively foolish on the part of Ben Meir, who, rightly or wrongly, styled himself a descendant of the Patriarch, to revolt against the Calendar, of which his own ancestor had been the author, and in regard to which Palestine had laid down the law for all Israel.

The consciousness, however, that the Calendar was of comparatively late origin induced not only the Karaites, but also the other sects, to reject and denounce it. . . . This shows that the Rabbanites tolerated open unbelief rather than a schism in the dates of the Feasts which they themselves permanently fixed."--Poznanski, Samuel, "Ben Meir and Origin of Jewish Calendar," Vol. X, p. 158. 1897. JQR,

THE TENTH CENTURY KARAITE AGITATION

"Thus we observe seething among the Jews in the tenth century an agitation that was far from superficial, but, on the contrary, stirred men's minds to their depths. The Karaites sought their profit in this ferment, and won many waverers over to their camp. Possibly to this dispute we may trace the fact recorded by Sahl, that some Rabbanites in Palestine kept two days of the festival--one according to the observation of the moon; and one according to the fixed calendar, and that many of them renounced the latter (and thus were converted to Karaism)."--Poznanski, Samuel, "Ben Meir and Origin of Jewish Calendar," Vol. X, JQR, p. 159. 1897.

CALENDAR ORIGINATED IN BABYLON

"I think I am justified in supposing that our Calendar was finally fixed after the close of the Talmud in the sixth or seventh centuries, and in the Babylonian schools. Palestine was not, indeed, the scene for an event of such moment. Spiritual life in that country had been strangled by terrible persecutions. The Jews of Babylon, on the other hand, particularly after the rise of Islam, enjoyed comparative rest, and were endowed with the requisite spirit and courage for so incisive a reform. That no account of the origin of the Calendar has come down to us need not occasion surprise. The origin of the system of Punctuation is similarly wrapped in impenetrable obscurity. The authority of the Babylonian schools was so great that they were able to secure universal acceptance for their Calendar, even in the Holy Land."--Poznanski, Samuel, "Ben Meir and Origin of Jewish Calendar," JQR, Vol. X, p. 158. 1897.

REELAND'S TESTIMONY RE KARAITES

"They [the Karaites] are not to be considered in place of the Sadducees, or from their descent, although they agree with them in the rejection of law or tradition propagated by mouth. But they differ from other Jews with reference to the day of the new moon festival, which they affirm must be signified by the vision of the moon, and not by astronomical calculation; and in the time of the slaying of the paschal lamb, which they appoint after sunset, and by persons fit for eating the passover, which the Karaites say are males only."--Reeland, Adrianus, "Antiquitates Sacrae Veterum Hebraeorum," p. 275. 1717.

KARAITE PERIODS

"The history of the Karaites is to be divided into five periods: the early Karaites, the Ananites, the Benjaminites, the Karaites proper, and the latter Karaites.

The term 'early Karaites' signifies those dissenters that lived before the days of Anan; many of whom amalgamated with his sect. . . Two hundred years after the days of Anan there was still a distinct Ananite sect in existence: a group that did not wish to join with the Karaites. It was from these that the Benjaminite sect was afterward evolved, named so after its leader, Benjamin Nahawendi...This period [the tenth century] was the epoch of Karaitism proper. The Karaites of the succeeding period, i.e. those of the days of Joseph Abraham al-Bassir in the year 1050, were denominated "the latter Karaites."

The chronology of these sects should be: the early Karaites (the Zadokites and other sects until Anan) 600-750; the Ananites 750-810; the Benjaminites 810-850; Karaites proper 850-1050- and latter Karaites from 1050 onward."--Cahn, Zvi, [The Rise of the Karaite Sect, pp. 25, 26. New York, 1937.

ISAWITES

"The most known to us of these sects of the pre-Anan period, through the writings of Sharestani and Kirkisani, were the Isawites, who played a prominent role even among their non-Jewish neighbors, as seen by their assuming the leadership of the Sifatye after the advent of Mohammed. The Isawites flourished approximately sixty or seventy years before Anan."--Cahn, Zvi, "The Rise of the Karaite Sect," p. 27. New York, 1937.

THE KARAITE HALAKAH

"According to the view advanced by Dr. B. Revel, in his book on The Karaite Halakah, part 1, pp. 4-5, the Karaite halakah is not altogether in agreement with the halakah of the Sadducees, but it is in partly in accord with the halakah of the Pharisees, and he attempts to show that Philo's teachings influenced the Karaites to some extent. He also is of the opinion that the Karaites were influenced by the Samaritan sects. Although there may be some basis for the latter assumption, still, on the whole, we should not seek to discover any single influence, but rather, and this is far more logical, assume that there were several contributory causes."--Cahn, Zvi, "The Rise of the Karaite Sect," p. 31, N. 26. New York, 1937.

THE KARAITES

ADVENT-SHIELD, Vol. 1. Boston, 1844-5. Page 276.

"At the present time, the rabbinical Jews commence their year with the new moon nearest the vernal equinox, irrespective of the barley harvest; so that their first month synchronizes with our March, and their seventh with our September; but it is evident that as they disregard the ordinances of Moses, and substitute for them their traditions, they are therefore of no authority as to the true time of the commencement of the Jewish year.

"According to the Caraites Jews, the true year cannot commence until the appearance of the new moon in April. They are strict observers of the Mosaic law. Rees, in his encyclopedai, says of them, | X

'Upon the whole, the Caraites are universally reckoned men of the first learning, of the greatest piety, and of the purest morals of the whole nation.'

"Calmet thus writes:

'Caraites, a sect of the Jews, implying persons consummate in the study of the Scriptures, adhering closely to the letter of it. This distinguishes the Caraites from the Rabbins, who admit traditions. The Caraites pass for the most learned of the Jewish doctors.' . . .

"The Caraites Jews maintain that the Rabbins have changed the calendar, so that to present the first fruits of the barley harvest on the 16th of Nisan, as the law directs, would be impossible, if the time is reckoned according to the Rabbinical calculation; for barley is not in ear, at Jerusalem, until a month later." X maintain

"Consequently this Jewish year began with the appearance of the new moon* on the 18th of April, bringing the Passover on the 1st* of May--an entire moon later than the Rabbinical passover. (An error in this part of the statement. The new moon and Passover were one day later. Tisri 10, however, was on Oct. 22. Note by writer.). Reckoning from this moon, the seventh Jewish month commenced with the appearance of the moon on the 13th of October; so that the tenth day of the seventh month synchronized with the 22nd of that month."

ENCYCLOPEDIA OF RELIGION AND ETHICS:

Hasardous?

"The sole adherents of the latter were the Karaites, who had reverted in all respects to the ancient practice of determining the time of the new moon by observation, and intercalating a thirteenth month when required by the state of the crops, i.e., the ripening ears ('Abib')." Article, CALENDAR.

Sect from latter part of the 8th century. 'Back to Scripture from tradition,' their watchword. But they still have traditions of their own. Observe the moon for beginning months. Intercalary month inserted as necessitated by the crops (ripening ears).

The variation of the modern Jewish calendar from ancient usage is illustrated in the fact that the first day of the month Sivan in 1939 is May 19, beginning the evening of May 18. The astronomical new moon occurs at 4:25, May 19,

G.C.T., which is about 7 A.M. May 19 in Palestine. The visible moon is a day later than the Jewish observance. Kisleu, 1938 is shortened to 29 days to prevent 1 Tisri falling on Friday, and this results in both Nisan and Sivan beginning before even the astronomical new moons. Article, Day of Atonement on Sunday, next to the Sabbath. Note by writer.

SIR ISAAC NEWTON ON THE JEWISH CALENDAR, YEAR OF THE CRUCIFIXION

Observations upon the Prophecies of Daniel
and the Apocalypse, 1733. Pages 160-168.

"I take it for granted that the passion was on Friday the 14th day of the month Nisan, the great feast of the Passover on Saturday the 15th of Nisan, and the resurrection on the day following. Now the 14th day of Nisan always fell on the full moon next after the vernal equinox; and the month began on the new moon before, not at the true conjunction, but at the first appearance of the new moon: for the Jews referred all the time of the silent moon, as they phrased it, that is, of the moon's disappearing, to the old moon; and because the first appearance might be about 18 hours after the true conjunction, they therefore began their month from the sixth hour at evening, that is, at sunset next after the 18th hour from conjunction. And this rule they called Jah, designated by the letters and the number 18.

I know that Epiphanius tells us, if some interpret his words rightly, that the Jews used a vicious cycle, and thereby anticipated the new moons by two days. But this surely he spake not as a witness, for he neither understood astronomy nor Rabinnical learning, but as arguing from his erroneous hypothesis about the time of the Passion. For the Jews did not anticipate, but postpone their months: They thought it lawful to begin their months a day later than the first appearance of the new moon, because the new moon continued for more days than one; but not a day sooner, lest they should celebrate the new moon before there was any. And the Jews still keep a tradition in their books, that the Sanhedrim used diligently to define the new moons by sight: sending witnesses into the mountainous places, and examining them about the moon's appearing, and translating the new moon from the day they had agreed onto the day before, as often as witnesses came from distant regions, who had seen it a day sooner than it was seen at Jerusalem. According to Josephus, one of the Jewish priests who had ministered in the temple, tells us that the Passover was kept on the 14th day of Nisan, according to the moon, when the sun was in Aries. This is confirmed also by two instances, recorded by him, which totally overthrow the hypothesis that the Jews used a vicious cycle. For that year in which Jerusalem was taken and destroyed, he saith, the Passover was on the 14th day of the month Xanticus, which according to Josephus is our April; and that five years before, it fell on the 8th day of the same month. Which two witnesses agree with the course of the moon.

Computing, therefore, the new moons of the first month according to the course of the moon and the rule Jah, and thence counting 14 days, I find that the fourteenth day of this month in the year of Christ 31 fell on Tuesday March 27; in the year 32, on Sunday, April 13; in the year 33, on Friday April 3; in the year 34, on Wednesday, March 24, or rather, for avoiding the equinox which fell on the same day, and for having a fitter time for harvest, on Thursday, April 22. Also in the year 35, on Tuesday, April 12, and in the year 36, on Saturday, March 31.

But because the 15th and 21st days of Nisan, and a day or two of Pentecost, and the 10th, 15th and 21st of Tisri, were always sabbatical days or days of rest, and it was inconvenient on two sabbaths together to be prohibited burying their dead and making ready fresh meat, for in that hot region their meat would be apt in two days to corrupt; to avoid these and such like inconveniences, the Jews postponed their months a day as often as the first day of the month Tisri, or, which is all one, the third of the month Nisan, was Sunday, Wednesday or Friday:

and this rule they called Adu, by the letters signifying the numbers 1, 4, 6; that is, the 1st, 4th, and 6th days of the week; which days we call Sunday, Wednesday, and Friday. Postponing therefore by this rule the months found above; the 14th day of Nisan will fall in the year of Christ 31, on Wednesday, March 28; in the year 32, on Monday, April 14; in the year 33, on Friday, April 3; in the year 34, on Friday, April 23; in the year 35, on Wednesday, April 13; and in the year 36, on Saturday, March 31.

By this comparison therefore the year 32 is absolutely excluded, because the Passion cannot fall on Friday without making it five days after the full moon, or the next day. For the same reason the years 31 and 35 are excluded, because in them the Passion cannot fall on Friday, without making it three days after the full moon, or four days before it: errors so enormous, that they would be very conspicuous in the heavens to every vulgar eye. The year 36 is contended for by few or none, and both this and the year 35 may be thus excluded.

Tiberius died March 16, in the beginning of the year of Christ 37; and the feast of the Passover fell on April 20 following. Page 165.

Thus there remain only the years 33 and 34 to be considered; and the year 33 I exclude by this argument. In the Passover two years before the Passion, when Christ went through the corn, and his disciples plucked the ears, and rubbed them with their hands to eat; this ripeness of the corn shows that the Passover then fell late: and so did the Passover A.D. 32, April 14; but the Passover A.D. 31, March 28, fell very early. It was not therefore two years after the year 31, but two years after 32, that Christ suffered.

Thus all the characters of the Passion agree to the year 34; and that is the only year to which they all agree." Pages 167-8.

(Sir Isaac Newton evidently was not aware of the joint reign of Tiberius with Augustus from A.D. 12-13, from which point the 15th year of the reign of Tiberius Caesar could be reckoned. Consequently he could not consider any year before A.D. 31 as the year of the crucifixion, the 14th Nisan falling on Friday. To obtain A.D. 34, with Friday for 14 Nisan, he needed five passovers, and also to use the modern Jewish calendar system, which does not reach back of the 4th century A.D. Int. Stand. Bib. Enc., article "Calendar.")

"The fifteenth year of Tiberius began Aug. 28, An.J.P. 4727 . . . Passover in John 2:13 was in the 16th year of Tiberius . . . John 4:1 was four months before the harvest, that is, about the time of the winter solstice . . . John was imprisoned about November in the 17th year of Tiberius . . . Luke 4--by this time second Passover past or at hand." Page 147.

"The first Passover was between the baptism of Christ and the imprisonment of John, John 2:13. The second within four months after the imprisonment of John, and Christ's beginning to preach in Galilee, John 4:35; and therefore it was either that feast to which Jesus went up when the scribe desired to follow him, Matt.8:19; Luke 9:51,57, or the feast before it. The third was the next feast after it, when the corn was eared and ripe, Matt.12:1; Luke 6:1. The fourth was that which was nigh at hand when Christ wrought the miracle of the five loaves, Matt.14:15; John 6:4,5. And the fifth was that in which Christ suffered, Matt.20:17; John 12:1."

(The following immediately precedes the first paragraph quoted above:)

"Now since the first summer of John's baptizing fell in the fifteenth year of the Emperor Tiberius, and by consequence the first of these five Passovers in his sixteenth year; the last of them, in which Jesus suffered, will fall in the twentieth year of the same Emperor; and by consequence in the consulship of Fabius and Vitellius, in the 79th Julian year--78th year of Julius Caesar-- and

blius and Vitellius, in the 79th Julian year--78th year of Julius Caesar--and the year of Christ 34, which was the sabbatical year of the Jews. And that "I take it for granted, etc."

ENCYCLOPEDIA OF RELIGION AND ETHICS, Article, Jewish Calendar, by a very learned Jew, Poznanski.

A leap year was decided upon only when required, the main factor in the question being the state of the young crops, as it was desired that the Passover should coincide with the earing of the corn; the intercalary month was therefore an Adar.

The sole adherents of the latter (the method of lunar observation in beginning months) were the Karaites, who had reverted in all respects to the ancient practice of determining the time of new moon by observation, and intercalating a thirteenth month when required by the state of the crops, i.e., the ripening ears ('Abib') . . . But the Karaites, scattered as they were in various countries, fell into confusion in the matter, and celebrated the same festival on different days. They were thus compelled gradually to fall back upon the expedient of calculation, and to construct astronomical tables for the purpose.

MODERN JEWISH CALENDAR:

Seven intercalations in 19 years: 3rd, 6th, 8th, 11th, 14th, 17th and 19th years.

Nisan, Sivan, Abh, Tisri, and Shebat, always "full," 30 days each.

'Iyyar, Tammuz, Elul, Tebeth, and Adar always "defective," 29 days each.

Marchesvan and Kisleu may be both full or both defective, or Marchesvan may be full and Kisleu defective.

The first of Tisri, New Year's Day, cannot fall on Sunday, Wednesday or Friday. Must begin a day later if conjunction takes place after 12 o'clock noon. But if the following day be a Sunday, Wednesday, or Friday, the New Year is delayed by two days.

(Marchesvan and Kisleu lengthened or shortened to prevent the following 1 Tisri from falling on Sunday, Wednesday, or Friday.)

(There is another exception in certain years, even when conjunction occurs as early as 9 hours, 204 parts.)

JEWISH ENCYCLOPEDIA, Article, CALENDAR.

The first of Tisri is the day on which the "molad" (conjunction) of Tisri has taken place; except--

- a. When "molad" is at noon or later.
- b. " " " on Sunday, Wednesday, or Friday.
- c. " " " in a common year is on Tuesday, 204 parts after 3 A.M.
- d. " " " is on Monday, 589 parts after 9 A.M. in a year succeeding a leap year.

The "molad" of Tisri of the first year was on Sunday, 204 parts after 11 P.M. Common years have 353, 354, or 355 days. Leap years have 383, 384, or 385 days.

The effect of these variations is the variation in the length of the months of Heshvan and Kisleu, which have 29 and 30 days, 30 and 30 days, and 29 and 29 days; the years are accordingly called regular, perfect, or defective.

Variations for COMMON YEAR and LEAP YEAR, together with changes as regards the day of the week on which 1 Tisri falls:

Monday; Tuesday; Thursday; Saturday.
 regular; perfect; defective.

For common years--

For leap years--

HESHWAN and KISLEU--

29 and 30 days in regular year,
 30 and 30 " in perfect "
 29 and 29 " in defective "

A. D.	Jewish	Char.	1 Tisri
191930-31	5691	reg.	Tuesday
1931-32	5692*	per.	Saturday
1932-33	5693	"	"
1933-34	5694	reg.	Thursday
1934-35	5695*	def.	Monday
1935-36	5696	per.	Saturday
1936-37	5697	reg.	Thursday
1937-38	5698*	per.	Monday
1938-39	5699	def.	Monday
1939-40	5700*	per.	Thursday
1940-41	5701	reg.	Thursday
1941-42	5702	per.	Monday
1942-43	5703	def.	Saturday

* Means leap year, intercalary Adar Sheni

A. D. 30

M A R C H

Sun	Mon	Tu	Wed	Th	Fri	Sat
			1	2	3	4
A	D	A	R	6	7	8
5	6	7	8	9	10	11
10	11	12	13	14	15	16
12	13	14	15	16	17	18
17	18	19	20	21	22	23
19	20	21	22	23	24	25
24	25	26	27	28	29	1
26	27	28	29	30	31	
2	3	4	5	6	7	

N I S A N

A. D. 31

M A R C H

Sun	Mon	Tu	Wed	Th	Fri	Sat
				1	2	3
A	D	A	R	17	18	19
4	5	6	7	8	9	10
20	21	22	23	24	25	26
11	12	13	14	15	16	17
27	28	29	30	31	1	2
18	19	20	21	22	23	24
31	1	2	3	4	5	6
25	26	27	28	29	30	31
11	12	13	14	15	16	17

VEADAR

A P R I L

Sun	Mon	Tu	Wed	Th	Fri	Sat
						1
N	I	S	A	N		8
2	3	4	5	6	7	8
9	10	11	12	13	14	15
9	10	11	12	13	14	15
16	17	18	19	20	21	22
16	17	18	19	20	21	22
23	24	25	26	27	28	29
23	24	25	26	27	28	29
30	31	1	2	3	4	5
30	1	2	3	4	5	6
7	I	Y	Y	A	R	

M A Y

Sun	Mon	Tu	Wed	Th	Fri	Sat
	1	2	3	4	5	6
	8	9	10	11	12	13
7	8	9	10	11	12	13
14	15	16	17	18	19	20
14	15	16	17	18	19	20
21	22	23	24	25	26	27
21	22	23	24	25	26	27
28	29	30	31			
6	7	8	9	S	I	V

May 21
1:36.8 G.C.



S O L A R E C L I P S E S



A S T R O N O M I C A L N E W M O O N S



A N N U A L S A B B A T H S

A P R I L

Sun	Mon	Tu	Wed	Th	Fri	Sat
1	2	3	4	5	6	7
11	12	13	14	15	16	17
8	9	10	11	12	13	14
22	23	24	25	26	27	28
15	16	17	18	19	20	21
3	4	5	6	7	8	9
22	23	24	25	26	27	28
10	11	12	13	14	15	16
29	30					
17	18					

N I S A N

25-22

Apr. 25-27-

7 Apr. 2-27-5

29300

M A Y

Sun	Mon	Tu	Wed	Th	Fri	Sat
		1	2	3	4	5
		19	20	21	22	23
6	7	8	9	10	11	12
24	25	26	27	28	29	1
13	14	15	16	17	18	19
2	3	4	5	6	7	8
20	21	22	23	24	25	26
9	10	11	12	13	14	15
27	28	29	30	31	32	33
16	17	18	19	20	21	22

I Y Y A R

May 10-7-17-9
G.C.

36	37	38	39	40	41	42
43	44	45	46	47	48	49
50						

THE KARAITE JEWS

Source List

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P. 120. Volume 7. pp. 662-672.

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Poznanski, Samuel. The Karaite Literary Opponents of Saadiah Gaon. 1908.

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Saadiah ben Joseph,
gaon
Below

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Samuel Ben Moses Ben Joshua Al-Ma' Arabai. Die Karaeischen Fest und Festtage.
1904.

Schaff-Herzog. Encyclopaedia of Religious Knowledge. 190. Volume 6.
pp. 297-300.

This book contains polemics of the Karaite Salmon
ben Yehiel against Saadia Gaon (Hebraica)

PJJ

The Advent Shield, Jan. 1845, p 278. Sylvester Bliss
Consequently, this Jewish year began with
the appearance of the moon on the 18th April,
bringing the passover on the 1st of May -
an entire moon later than the Rabbinical
passover. Reckoning from this moon, the
seventh Jewish month commenced with
the appearance of the moon on the 13th of
October; so that the tenth day of the seventh
month synchronized with the 22^d of that
month.

Mysteries of Chronology, by F.F. Arbuthnot,
William Heinemann, London 1900

Joseph Justus Scaliger was the first person who
seems to have attempted to introduce some conformity
into the tangled skein of datings, and laid the foundation
of the science of ancient chronology. His works, 'De Emen-
datione Temporum' (1583) and 'Thesaurus Temporum' (1606)
are still extant. It was on a multiplication of the three above-
mentioned periods of 19, 28, and 15 years that Joseph Scaliger
(1540-1609) is said to have established his Julian period.
... His chronological data seem to resemble some what
the working into a large mosaic table the extraordinary
number of small slabs of which it is composed.

The calendar of the Roman Catholic Church is
dependent chiefly on phases connected with the lunar and
solar cycles and other astronomical matters, more especially
with reference to the annual recurring festival of Easter, the
most important festival of the Christian Church. pp 4, 5.

Easter may fall upon any of the thirty-five days which
are included after the 21st of March until the 25th of April,
but cannot be earlier than the 22nd of March or later than
the 25th of April. p 10.

In England, it is said, in the seventh, and so late as the thir-
teenth, century the commencement of the new year was reckoned
from Christmas Day. But in the twelfth century the Anglican Church
began the practice on the 25th of March, and this was also adopted
by laymen in the fourteenth century. This continued until the refor-
mation of the calendar under Statute 24, George II, 1751, which
decreed, along with other matters, that the new year should

begin on the 1st January, 1752, and continue doing so every
year hence forward. p. 18.

~~Note 1, p. 673.~~ An identical method is still used by the Karaite scholars for making up their calendar, as described by Kokizoff in his interesting memoir, Halichoth Olam (Astronomical Tables), Odessa, 1880. The Karaite chronology differs from that of the modern Jews by the conservation of the principle of the physical appearance of the crescent (astronomically calculated), for the fixation of the new moons; the intercalation was made according to the enneadecaeteride cycle of the Jews.— Sidersky, M. D.; ~~De La Chronologie Juive.~~

"Etude Sur L'origine Astronomique De La Chronologie Juive," in "Mémoires présentés par divers savants à l'Académie des Inscriptions et belles-lettres de l'institut de France," Volume XII, Part 2, p. 673, *noted!* pp. 595-683, Paris, 1913.

See J. D. Kokisow's Calendar for 1936 (Advent Source Collection?)

Kokisoff (Kokisow)

BRIEF INFORMATION ON THE KARAITE CALENDAR

The Karaites reckon from the creation of the world, which took place 3760 B.C.E. Consequently from creation until 1880, 5640 years have passed. They have the lunar year, so that the new year is at new moon, i.e., the month begins with new moon. The years have 12 or 13 months; the former are called common years, the latter leap years. Their names are:

- | | |
|---------------|------------|
| 1. Tishri* | 7. Nisan |
| 2. Marchesvan | 8. Iyar |
| 3. Kislev | 9. Sivan |
| 4. Tebet | 10. Tammuz |
| 5. Shebat | 11. Ab |
| 6. Adar | 12. Elul |

And in the leap year another full month is added before Nisan, and it is named Adar II. The beginning of the year usually comes in September and very seldom the end of August. The common lunar year has 12 months, or 354 days, 8 hours, 48 minutes and 34 seconds, and the leap year has 13 months, or 383 days, 21 hours, 32 minutes, and 36 seconds; thus the Karaites' common lunar year is shorter than the Julian solar year (of 365 days and 6 hours) by 10 days, 21 hours, 11 minutes, and 26 seconds. The months consist of 29 or 30 days; the former are called insufficient months while the latter--full months. According to circumstances, sometimes two or three months of 29 or 30 days follow each other; at other times they alternate. Every first day is considered the new month. The day begins in the evening at sunset when the stars begin to be visible.

According to the law of Moses, the celebration of Passah must be in the middle of the month Nisan and in the beginning of spring; therefore the Karaites are compelled to coordinate the lunar year with the solar year. As the lunar year ordinarily is shorter than the solar by 10 days, 21 hours, 11 minutes, and 26 seconds, so it is evident that after an elapse of three lunar years the solar year will differ from the lunar over a whole month. Therefore 19-year cycles were arranged where there had to be 12 common and 7 leap years. Thus in each cycle the leap years were: 3, 6, 8, 11, 14, 17, 19, while the common years were 1, 2, 4, 5, 7, 9, 10, 12, 13, 15, 16, 18. As a rule the intercalary months are added before the month Nisan when Passah is due. So to make the lunar year agree with the solar year, to every period of nineteen lunar years, seven months must be added, for the difference between the nineteen solar and lunar years is almost exactly seven months; while the whole nineteen-year cycle of the Karaites is by $1\frac{1}{2}$ hours shorter than nineteen Julian years.

The periods are reckoned as from the creation of the world. In order to learn to what year of the lunar cycle a given year belongs, one should divide the given Karaite year into 19 parts, and the remainder will show what year of the period this given year is; for instance, if you divide the Karaite year 5640 by 19, the quotient will show that from the beginning of the era 296 cycles have passed, and the remainder 16 means that the given year is the 16th of the current lunar period.

The Karaites reckon the first day of every month as from the new moon which is first seen with the naked eye in the west. For this they have astronomical tables from astronomers of the Orient, partly corrected by the Karaite astronomers themselves made up at the meridian of the Crimean peninsula 45° northern latitude. From these tables the first of the month is found according to the following rules:

1. For each month of the calendar the true astronomical new moon (conjunction) is figured out, as well as the hour of sunset on the day of new moon. Then it is established: If the age of the moon as from the true new moon (conjunction) to the

* Note: Properly speaking the Karaites have two beginnings of the year; the first is reckoned as from the month Nisan, which is considered the beginning of the sacred months, but the real new year is the civil, as from the first day of the month Tishri.

hour of sunset is under 8 hours, then the first is always postponed to the next evening on the grounds, that due to the short time between new moon and sunset, even under the most favorable circumstances, the moon cannot be visible the first evening. (Favorable circumstances are now considered: (a) In case the moon at the time of the new moon (conjunction) has the greatest northern latitude (that is, north of the ecliptic); (b) In case the moon is nearest to its perigee, i.e., nearest to the earth; (c) In case the moon at the time of new moon (conjunction) is in the northern zodiac. The contrary conditions are considered unfavorable.)

2. After determining the true new moon (conjunction) and the hour of sunset for the day of the new moon, in case the age of the moon as from new moon to the hour of sunset is between 8 and 22 hours, then the first of the month cannot be determined by the age of the new moon, because at the age of this many hours the moon can or cannot be seen on the first evening. Therefore, in such a case they must resort to another method of determining, i.e., first of all from the tables it must be figured out (1) the degree of the distance between the moon and the sun to the east at the moment of sunset on the first evening; (2) the degree of the height above the horizon the moon will be at the moment of sunset. Further, if the total of the moon's distance from the sun, and the moon's height above the horizon together amounts to 13 degrees, then the first of the month is reckoned from the first evening of the day of conjunction; but in case the total is less than 13 degrees, then the first is postponed until the following evening.

3. After determining the true new moon and the hour of sunset for the day of the new moon, in case the age of the moon, as from the conjunction until the hour of sunset is over 22 hours, then the first of ^{the} month always is counted the first evening on the grounds that the moon at an age of over 22 hours from the conjunction receives a great share of its light from the sun, so that it can be seen even simultaneously with the sun on the horizon at sunset on the first evening.

The foregoing is the main basis of the Karaite calendar. As is evident from this, ~~the~~ determining of the months of the Karaite calendar represents a colossal task. Besides there is this inconvenience that the moon which will show herself the first night after new moon in the Crimea, cannot appear the same evening everywhere; therefore not all Karaite scientists share the opinion of determining the months of the calendar by this method. Thus in the near future there is to be expected a simplified Karaite calendar in the sense that out of three rules only one will be made, i.e., the first of the month will always be the first evening following the true new moon. Much about this in the past and present centuries has been written, and until 1780 (Christian era) the Karaites used still another method to determine the months of the calendar.

Kokisoff, Juhuda, "Brief Information on the Karaite Calendar," Odessa, 1880.

When the first date cannot be determined by the number of hours of the age of the moon, of the moon as from new moon!

[method]

As Ben Meir, more than a century ago, Abiathar claims the privilege of fixing the calendar for the Nasi of the Holy Land, who in ancient times was alone in the possession of the calculation secret. It was only in the days of R. Juda the Saint, as he proceeds to argue, when schisms increased, and striplings without the fear of God multiplied, that this Rabbi found it advisable to make all the Sages and the Sanhedrin the depositaries of the secret, which they teach to the whole of Israel according to the fixed rules of the Four Gates () from which they may not turn to the right or to the left. But the important point is that the head of the Sanhedrin, who is the head of the Yeshiba, should sanctify the new moon in accordance with the calculation. On the other hand,

his laying so much stress upon the antiquity of the calculation, and his statement that the discussion about the coming of witnesses for the appearance of the new moon is only dating back from the times of Antigonus of Socho, when the rebellion of Zadok and Baithas took place, greatly recall some of R. Saadia's stock arguments in his polemics against the Karaites.

JQR, V. XIV, p 454

¹ JQR, Oct., 1892, p. 207

M. Fursowitz = Late Karaite Scholar

Goetz History of the Jews on Saadia.

JQR, Vol. V, p 196 = Calendar by M. Friedländer

Grätz, H. - History of the Jews, Vol. IV, p 69.

Shemarya of Neqosoponte (1290-1320) was the first, perhaps the only Rabbanite, who, if he did not extend the hand of reconciliation to Karaism, at least showed a friendly disposition towards it. He recognized that both parties were in error: Karaism was wrong in rejecting Talmudical traditions unconditionally; and the Rabbanites sinned against truth in placing the Talmud in the forefront, and overlooking the Bible.

Id., page 70.

Different Karaite congregations celebrated the festivals at different times: the Palestinian according to the observation of the new moon, and the extra-Palestinian congregations, in common with the Rabbanites.

Id., page 270

About 1460, A.D. The Palestinian Karaite communities and their neighbors continued to distinguish between an ordinary and a leap-year by the state of the barley harvest, and to regulate their festivals by the appearance of the new moon. On the other hand, the communities in Turkey, the Crimea, and southern Poland, used the calendar of the Rabbanites.

Grätz, H. Vol. II, p 130.

On account of this return to the letter of the Bible, the system of religion which Anan founded received the name of the Religion of the Text, or Karaism.

Id., p 131.

Anan abolished the fixed calendar, which had been established in the middle of the fourth century; but finding no grounds in the Bible for this innovation, he was obliged to refer back to the time of the Second Temple and the Tannaites. As in former times, the beginning of every month was to be fixed by observation of the new moon. The leap years were not to follow in a regular series, according to the nineteen-year cycle, but were to be determined by repeated examination of the condition of the crops, especially at the time of the ripening of the barley. This was not so much an absolute innovation, as a renewal of a method of regulating the festivals, the untenability of which in the state of dispersion of the Jewish nation is evident. This variability of the calendar offered but little difficulty to Anan and his followers in Palestine, but showed little foresight for the future. over

As had been formerly done by the Sadducees, Anan fixed the Feast of Pentecost fifty days after the Sabbath following the Passover.

Ortiz, H. Vol. III, p 159.

They (the Karaites) accepted the laws for slaughtering and the manner of fixing the beginning of each month, under their rule that a great many customs, not prescribed in either the Law, the Prophets or the Hagiographs, yet universally observed among the members of the Jewish race, were obligatory as religious practices.

duplicate

Karaite Rules for New Moon Day

" One calculates the time of the conjunction as well as that of sunset for the Crimea (Kokisoff gives also tables for other geographical positions). If the interval between these is less than eight hours, then the beginning of the month is set on the second evening after the conjunction: if, on the contrary, the interval is greater than twenty-two hours, then the month begins immediately on the evening following the conjunction. In doubtful cases (whether the new light can be seen in the evening) the length of the moon is figured out for the moment of the sunset, and the height of the moon above the horizon for the same time. If the total of these two arcs amounts to 13° , the beginning of the month is figured the first evening after conjunction. Otherwise, if the total of these two values falls short of 13° , then it is figured from the second evening. The intercalation is the one of the reformed Jewish calendar. The starting month of the year is Nisan, the one of the ripening barley. With regard to the festivals the Karaites strictly adhere to the old tradition, and observe only the old festivals; for instance, not the Chanukkah, the Passah is celebrated on the first of the seventh month, and so on. " — Ginzl, F.K., "Handbuch mathematischen und technischen chronologie." Leipzig, 1911. Band II, pp. 82, 83.

The history of the Jewish calendar may be divided into three periods--the Biblical, the Talmudic, and the post-Talmudic. The first rested purely on the observation of the sun and moon, the second on observation and reckoning, the third entirely on reckoning.

The command (Deut.16:1), "Keep the month of Abib," made it necessary to be acquainted with the position of the sun; and the command, "Also observe the moon and sanctify it," made it necessary to study the phases of the moon.

Strassmeir and Epping, in "Astronomisches aus Babylon," have shown that the ancient Babylonians were sufficiently advanced in astronomy to enable them to draw up almanacs in which the eclipses of the sun and moon and the times of new and full moon were predicted ("Proc. Soc. Bib. Arch., 1891-1892," p. 112).

There is no mention of an intercalary month in the Bible, and it is not known whether the correction was applied in ancient times by the addition of one month in three years, or by the adding of 10 or 12 days at the end of each year.

In post-Talmudic times Nisan, Siwan, Ab, Tishri, Kislew, and Shebat had 30 days, and Iyyar, Tammuz, Elul, Hesvan, Tebet, and Adar, 29. In leap-year, Adar had 30 days and We-Adar 29.

The country people and the inhabitants of Babylonia were informed of the beginning of the month by fire-signals, which were readily carried from station to station in the mountain country. These signals could not be carried to the exiles in Egypt, Asia Minor and Greece, who, being accordingly left in doubt, celebrated two days as the new moon. Owing to the weather it was frequently impossible to observe the new moon. In order to remove any uncertainty with regard to the length of the year on this account, it was ordained that the year should not have less than four, nor more than 8 full months. After the fixing of the calendar it was settled that the year should not have less than 5 nor more than 7 full months.

Under the reign of Constantius (337-361) the persecutions of the Jews reached such a height that all religious exercises, including the computation of the calendar, were forbidden under pain of severe punishment. The Sanhedrin was apparently prevented from inserting the intercalary month in the spring; it accordingly placed it after the month of Ab (July-August).

The persecutions under Constantius finally decided the patriarch, Hillel II (330-365), to publish rules for the computation of the calendar, which had hitherto been regarded as a secret science. The political difficulties attendant upon the meetings of the Sanhedrin became so numerous in this period, and the subsequent uncertainty of the feast-days was so great, that R. Huna b. Abin made known the following secret of the calendar to Raba in Babylonia: Whenever it becomes apparent that the winter will last until the 16th of Nisan, make the year a leap-year without hesitation.

An important element in the modern Jewish calendar is the announcement of zet ha-kokabim on Sabbaths, festivals and fasts. The time that elapses between sunset and the appearance of stars varies from day to day and from place to place. It is determined by frequent observation, or by calculation . . . In places of the same latitude the time of zet ha-kokabim varies according to their longitude. Like any other point of time, it travels at the rate of one degree in four minutes from meridian to meridian, along any of the parallel circles, and arrives again at the starting-point in twenty-four hours. The question now arises, which is to be considered the first meridian? At which point of the circle do the twenty-four hours begin? The problem has been discussed by R. Judah ha-Levi in his "Cuzari" (ii.11), and although he seems inclined to take the meridian of Sinai or of Jerusalem as the first, the meridian 90 degrees east of Jerusalem was accepted as the starting-point.

The first appearance of the new moon determines the beginning of the month. At first a small and faint arc, like a sickle, can be seen by those endowed with good sight, from spots favorable for such an observation. It may, therefore happen that in different places the reappearance of the moon is noticed on different days. In order to prevent possible confusion to the central religious authority, the chief of the Sanhedrin, in conjunction with at least two colleagues, was entrusted with the determination of New-Moon Day for the whole nation.

Although the Jewish calendar was thus regulated by direct observation, the members of the court seem to have been in possession of a recognized system, called "Sod ha-'Ibbur"--("Ibbur" is the intercallation of a day in a month, making it thirty days, and of a month in a year. The principal object of the calendar was to regulate these two points)--which enabled them to test the accuracy of the evidence of the eye-witnesses . . . (R.H. 20).

There were times when the president and the Sanhedrin could not exercise their authority; times of trouble and war when neither witnesses nor messengers could travel in safety. On such occasions calculation had to be relied upon. The substitution of calculation for observation became gradually permanent . . . insuring the uniform celebration of the "seasons of the Lord," independently of the vicissitudes of the times, as well as of the distance of Jewish settlements from Palestine.

KARAI TE RULES FOR NEW MOON DAY

"One calculates the time of the conjunction as well as that of sunset for the Crimea (Kokisoff gives also tables for other geographical positions). If the interval between these is less than eight hours, then the beginning of the month is set on the second evening after the conjunction: if, on the contrary, the interval is greater than twenty-two hours, then the month begins immediately on the evening following the conjunction. In doubtful cases (whether the new light can be seen in the evening) the length of the moon is figured out for the moment of the sunset, and the height of the moon above the horizon for the same time. If the total of these two arcs amounts to 13° , the beginning of the month is figured the first evening after conjunction. Otherwise, if the total of these two values falls short of 13° , then it is figured from the second evening. The intercalation is the one of the reformed Jewish calendar. The starting month of the year is Nisan, the one of the ripening barley. With regard to the festivals the Karaites strictly adhere to the old tradition, and observe only the old festivals; for instance, not the Chanukkah, the Passah is celebrated on the first of the seventh month, and so on."--
Ginzel, F.K., "Handbuch mathematischen und technischen chronologie," Leipzig, 1911.
Band II, pp. 82, 83.

THE KARAITTE CALENDAR

"The Karaites recognize as binding precepts for religious and moral conduct only those which can be deduced from the Bible...Such rabbinical laws as are recognized then by the Karaites are regarded as valid solely because they are based on the Bible...The introduction of new laws and the recognition of those which are non-Biblical are forbidden, and the Karaites, therefore, do not celebrate the Feast of Lights (Hanukkok)...Important divergencies exist between the Karaites and the rabbinical Jews with regard to the Sabbath, phylacteries and the calendars, while less essential differences concern the celebration of the feasts, especially Passover, the Feast of Trumpets, and the Feast of Tabernacles, as well as the fasts and religious exercises..." (Source: Schaff-Herzog, Encyclopedia of Religious Knowledge)

"The Karaite calendar has, like the Rabbanite, a calculation on the new moon for a basis. The Karaites also recognize the 19-year cycle with seven intercalary months of 29 days, but the beginning of the month is more definite, and is calculated from the moment of the appearance of the new moon; according to this determination, the basis of special tables, the new crescent must be observed. If the first light of the moon is to be seen on the evening of the 30th day of the month, then the following day is designated as 'New Moon's Day'; if not, then the 31st day is 'New Moon's Day,' and the preceding month has 30 days. The first month of the calendar year is Nissan. In regard to holidays, the following differences from the Rabbanite use are noted:

X "New Years may begin on any week-day. (The Rabbanite rule, according to which in four definite instances New Year's Day may be moved, is not recognized by the Karaites.)

"Consequently, the Day of Atonement is not always celebrated at the same time as under the Rabbanite Law. Passover and the Hüttenfest last only seven days. The Feast of the Weeks (Schaubuot) falls on the fiftieth day after the Saturday of the Passover (based upon the deviation of the Talmud from the words of Leviticus 23:11) and, therefore, is always on a Sunday.

IX
day or
month?

"Also, on the middle days of the festival no work is done. Hanukah is not acknowledged; on the other hand, the Karaites celebrate Purim, but refuse the Esther-feast. The Gedalja feast they place on the twenty-fourth of Tischri (as the Jews returned from the exile into Babylon celebrated.) Other feast days are not held at the same time, as the Rabbanites.

"The Karaites add the destruction of the first, but not the second, Temple..."

(Translated from Encyclopaedia Judaica, Volume 9,
p. 947)

Barlin

UNIFORM WITNESS OF MILLERITES TO "CHANGE OF MOON" ON "EVENING OF OCTOBER 11"

1. Before Disappointment

a. "This year, the first full moon came on the 3d of April; and whether the barley was then ripe, and the true passover then kept; or whether it was not observed till the following moon, we have no certain means of knowing. As the first full moon came so late this year, it is probable the Caraites then observed the passover, unless the harvest was more than unusually late. If so, it follows that we shall soon be in the seventh month."--Advent Herald, Sept. 11, 1844, p. 45, col. 2.

b. "The Jews began their year at the appearance of the moon, which is usually the second evening after the change; if it was not then visible, they reckoned by the previous moon.

TABIE

New Year's day . . .	March 19, or April 18, ")	
The Passover	April 3, May 2,)	Feast of unleavened bread, the week after. Lev. xxiii. 5--8.
The Pentecost	May 27, " June 24,)	Feast of weeks, or harvest, the week after. Deut. xvi. 9, 10.
Day of Atonement, on the 10th of the 7th month,	Sept. 23, " Oct. 22,)	Feast of tabernacles, or ingathering 5 days after. Ex. xxiii. 14; Lev. xxiii. 39--42."

--Advent Herald, Sept. 25, 1844, p. 60, col. 1.

c. "As the moon changes in the evening of October 11th, it will not be visible till the 13th, and that is the most probable time for the commencement of the 7th month. . . . We are, therefore, shut up to this conclusion, that the new moon of October begins the seventh month, and the anniversary of the day of atonement will be on Oct. 23."--The Midnight Cry, Oct. 11, 1844, p. 117, cols. 2 and 3.

[Note: This is the Cry's first tabulation of the 1st and 10th days of the seventh month. The error of adding 10 to 13 to bring Oct. 23 was corrected in all subsequent statements.]

d. [Reprinted verbatim in issue of Oct. 12, p. 127.]

e. "We can see no possibility of beginning the seventh month later than the appearance of the new moon after its change on the evening of Oct. 11. That is a month later than the rabinnical reckoning, and we believe the rabbins are never more than a month too early, and it is said they sometimes agree with the Caraites. . . . Consequently, the seventh month has already begun."--Midnight Cry, Oct. 19, 1844, p. 133, col. 3.

f. "In the true Holy of Holies Christ now sitteth, as mediator of the new covenant, to pardon the chief of sinners until the 10th day of the seventh month, which is the 10th day from the new moon, in this present month."--Midnight Cry, Oct. 19, 1844, p. 134, col. 1.

2. After Disappointment

a. [After describing malice of mobs that prevented meeting of Millerites in their own Boston Tabernacle "on the evening of Saturday the 12th instant," like the mob that "surrounded the door of Lot," the Cry continues:]

"In New York, Philadelphia, Baltimore, and other places, the wicked manifested the same feelings, and on Sunday the 13th inst., the advent meetings in many places were broken up by them. This movement on their part was so sudden, simultaneous, and extensive, with its manifestation on the first day of the Jewish seventh month--the new moon being probably seen in Judea on the second evening from its change, when it would be one day and 17 hours old, and which corresponded with 11 A.M. in Boston--strengthened us in our opinion that this must be the month."--Midnight Cry, Oct. 31, 1844, p. 141, col. 1.

b. "Our readers also remember the statement we copied from Calmet, who says that barley begins to turn yellow about the middle of April, particularly in the southern district of Palestine. The season of reaping barley must, of course, be in the last part of April or the first of May.

"We therefore feel perfectly safe in reckoning this sacred year as commencing with the new moon of April 17, which would bring the passover early in May, and the seventh month in October. The passover could not be so late as June, for the law expressly provides that the people should eat neither bread, nor parched corn, nor green ears, until they had brought the offering to God.

"Here, then, we rest in the assurance that the true seventh month began October 13th, and could not be a month earlier or later." --Midnight Cry, Oct. 31, 1844, p. 142, col. 3.

Conjecture
c. [After quoting from the contemporary index of a family Bible--] "It is a little remarkable that the passover, this year, must have been on May 4th, according to the reckoning we have adopted, based upon the belief that the rabbinical calendar is one month too early. According to this view, the months, this year, must be counted as follows: '1st month, began with the appearance of the new moon of (April 18.) --2d month, May 17.--3d, June 15.--4th, July 15.--5th, August 13.--6th, Sept. 12.--7th, Oct. 11.' We are thus brought to the conclusion that the seventh month is now closing;--and it is manifest that the cry of peace and safety will be uttered more confidently than ever before."--Midnight Cry, Nov. 7, 1844, col. 2, page 148.

Not new converts - in view
d. "According to the Rabbinical reckoning, it [Day of Atonement] fell this year on the 23d of our September; and many of the religious editors and their correspondents have made themselves quite merry that the Adventists should have supposed it synchronized with the 22d of October,--'not one of the Adventists,' as these learned men say, 'having discovered the mistake.' From a full and careful review and examination of the question, we are still convinced that the true Jewish seventh month could only synchronize with our October,--commencing with the first appearance of the new moon on the 13th of that month, and ending with the appearance of the new moon on the 11th of November."--Advent Shield, Jan., 1845, p. 273.

e. "It is therefore very evident from the foregoing testimony, that the Rabbinical Jews are incorrect in their time for their commencement of the Mosaic year; so that, according to the Caraites reckoning and the ripening of the barley in Judea, the new moon of April is the proper commencement of the Jewish year. Consequently, this Jewish year began with the appearance of the moon on the 18th of April, bringing the passover on the 1st of May--an entire moon later than the Rabbinical passover. Reckoning from this moon, the seventh Jewish month commenced with the appearance of the moon on the 13th of October; so that the tenth day of the seventh month synchronized with the 22d of that month. . . . It is therefore evident that the seventh month must have commenced with the new moon in October; and that the tenth day of the seventh month of the Jewish Sacred year, in A.D. 1844, could only synchronize with the 22d of that month."--Advent Shield, Jan. 1845, pp. 278, 279.

Probably says not in 1844

Basis of Karaite Reckoning. It ought, however, to be observed, that the Karaite Jews maintain that the Rabbins have changed the Calendar, so that to present the first fruits of the barley harvest on the sixteenth of Nisan, as the law directs, would be impossible, if the time is reckoned according to the Rabbinical calculation, since barley is not in the ear at Jerusalem until a month later. The accounts of many travellers confirm the position of the Karaites. Mr. E.S. Colman [Calman], a converted Jew, who has been employed as a missionary to the Jews in Palestine, in an article published in the American Biblical Repository, for April, 1840, makes the following remarks on this subject....

"The Karaite Jews observe it later than the Rabbinical, for they are guided by Abib [or Nisan], and they charge the latter with eating unleavened bread during that feast. I think, myself, that the charge is well founded. If this feast of unleavened bread is not celebrated in its season, every successive festival is dislocated from its appropriate period, since the month Abib is laid down in the law of God as the epoch, from which every other is to follow." In an "Economical Calendar" of Palestine, which has been prepared with the greatest care, now lying before me, I notice the following remark under the month commencing with the new moon of April. "Wheat, zea or spelt and barley, ripen." On the whole it is probable that the Jewish year, in the time of the old Testament writers, commenced with the new moon of April, instead of that of March. It should be remembered that "the new moon," when we speak of the Jewish Calendar, refers to the time when the moon is visible, after the change.--Philo [N.N. Whiting, Midnight Cry, Oct. 11, 1844], April 27, 1843.

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We could only liken the conduct of the mob to that which surrounded the door of Lot, on the evening pending the destruction of Sodom. In New York, Philadelphia, Baltimore, and other places, the wicked manifested the same feelings, and on Sunday the 13th inst, the advent meetings in many places were broken up by them. This movement on their part was so sudden, simultaneous, and extensive, with its manifestation on the first day of the Jewish seventh month--the new moon being probably seen in Judea on the second evening from its change, when it would be one day and 17 hours old, and which corresponded with 11 A.M. in Boston--strengthened us in our opinion that this must be the month.--Editorial, The Midnight Cry, October 31, 1844, p. 141.

For if the Jews commenced their years in the time of our Savior, in accordance with their present calendar, Ferguson's calculation, which is based upon it, would prove the crucifixion to have been on the 3d of April, A.D. 33: but if it was not then in use, it does not demonstrate that the crucifixion was in that year. On this point the whole question of 33 turns.--Editorial, The Advent Herald, March 27, 1844.