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TA'AMIM. See ACCENTS; CANTILLATION.

TA'ANIT ("Fasts"): Treatise in the Mishnah, Tosefta, and both Talmuds, devoted chiefly to the fast-days, the practices peculiar to them, and the prayers which must be said thereon. In most editions this treatise is the ninth in the mishnaic order of Seder Mo'ed, and is divided into four chapters containing thirty-four paragraphs in all. The contents may be summarized as follows:

Ch. i.: Concerning the time after which one must begin to mention rain in the second benediction of the "Shemoneh 'Esreh" and to pray for rain in the eighth benediction (§§ 1-3); the time during which one should fast on account of scarcity of rain—two successive periods of three days each, and a final one of seven days—and the distinctions between these various days with regard to strictness in fasting (§§ 4-6); nature of the national mourning in case no rain falls despite many fast-days (§ 7).

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Ch. ii.: The ceremonies which must be observed in fasting (§ 1); the prayers and the blowing of the trumpet in this connection (§§ 2-5); the participation of the priests both in the fasts of three days and in that of seven days (§§ 6-7); days on which public fasts are prohibited according to the MEGILLAT TA'ANIT (§§ 8-10).

Ch. iii.: Cases in which the order of fasting may be changed, and the trumpet may be blown at the very beginning of the fast (§§ 1-3); other occasions on which a fast is held and the trumpet blown, as when a plague breaks out in a city or when an army marches against it (§§ 4-7); concerning Honi (Onias) ha-Me'aggel, who prayed for rain (§ 8); cases in which fasting ceases when rain begins to fall (§ 9).

Ch. iv.: Days on which the priests raise their hands four times to bless the people (§ 1); the institution of lay assistants ("ma'amadot") for the sacrifice, the time when they assembled, the days on which they fasted, and the sections of Scripture which they read on each day (§§ 2-4); the day of the month appointed for the bringing of the wood-offering (Neh. x. 34) during the period of the Temple (§ 5); the Seventeenth of Tammuz and the Ninth of Ab, and the five sad events which befell the Jewish people on each of these days (§§ 6-7); the festivities which marked the Day of Atonement and the Fifteenth of Ab (the most important day of the wood-offering) in ancient times in Jerusalem, when the maidens, dressed in white, danced in the vineyards and called on the young men to seek worthy brides for themselves (§ 8).

The Tosefta to this treatise contains much that elucidates and supplements the Mishnah. Especially noteworthy are the account of the origin of the priestly classes (iv. 2), the changes which affected them after the return from the Captivity, and how they were again subdivided (ii. 1).

The two Gemaras contain, in addition to the

explanations of individual mishnayot, a wealth of haggadic sayings, as well as many narratives and legends. The following sayings from the Babylonian Gemara may be cited here: "Why is learning compared to a fire? Because, as many chips burn better together than singly, so learning is promoted when it is pursued by many scholars studying in company." "A sage who holds himself aloof from other scholars deteriorates in learning." "R. Hanina said he had learned much from his teachers, but more from his colleagues, and most of all from his pupils." "Learning is like water; for as water can not remain in a high place, so learning can not be the possession of a proud and haughty man" (7a). "If a pupil finds study difficult, it is only because he has not systematically arranged the material to be learned" (8a). "If when Israel is visited with affliction a man severs fellowship with his brethren, the two angels who accompany each one come to him, lay their hands upon his head, and say: 'This man would not suffer with his people; therefore he shall not behold them when they are comforted and see days of happiness'" (11a). Among the narratives particular attention should be given to the story of NICODEMUS B. GORION (19b-20a) and to the legend of ONIAS HA-ME'AGGEL, who slept for seventy years (23a).

Noteworthy in the Palestinian Gemara is the account of the three scrolls of the Law which were in the Temple and which differed from one another in various passages. Where two of these scrolls agreed as regards a reading, it was accepted as the correct text (iv. 68a). This Gemara contains also a remarkable saying of R. Abbahu, which is evidently directed against Christianity: "If a man say, 'I am God,' he lieth; and if he say, 'I am the son of man,' he will have to repent; and if he say, 'I shall go up to heaven,' he will not do it, nor achieve what he promises" (ii. 65b). It likewise relates how Bar Kokba killed ELEAZAR OF MOD'IM, whom a Samaritan had falsely accused of treason (iv. 68d).

W. B.

J. Z. L.

TABERNACLE: The portable tent-like structure that served the Israelites as a sanctuary during their wanderings in the wilderness and in the early period of their life in Palestine. It is chiefly in Ex. xxvi. and its parallel, *ib.* xxxvi. 8-38, that the oldest sanctuary of YHWH is mentioned. Its fundamental part consisted of a framework of acacia-wood. Each board was 10 cubits long and 1½ cubits broad (an old Hebraic cubit measured probably, like the Babylonian, 55.5 cm.). The north and south sides each contained twenty such boards (*ib.* xxvi. 18, 20). The western side consisted of six similar boards (*ib.* verse 22), with the addition of two more which were to join the western with the northern and southern sides, respectively, in a manner rather obscurely described (*ib.* verses 23-25). These forty-eight boards were fixed in silver sockets, two to each board, by

means of "hands" ("yadot"), *i.e.*, tenons, and they were kept from falling apart by five cross-bars on a side (*ib.* verses 26-28). The eastern side remained open.

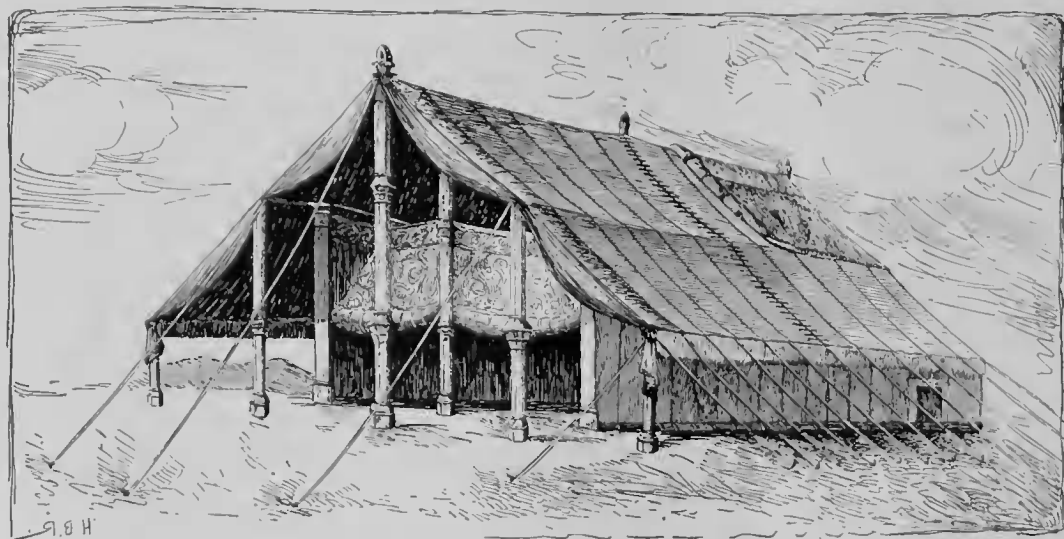
Since this framework was of course the first part to be set up (*ib.* xl. 18), it has been mentioned first here; but what really constituted the dwelling of the Lord, according to the express words of the Old

Testament (*ib.* xxvi. 1, 6; xxxvi. 8,

Parts. 13), were the inner curtains, which gave the structure its characteristic form. The quality and colors of these curtains were chosen accordingly; they were woven from the finest threads, some white, some bluish and reddish purple, and some scarlet. Pictures of cherubim were also woven in them (*ib.* xxvi. 1-6). A second set of curtains was made of goat-hair, which was the usual material for tents (*ib.* verses 7-13); these, by synecdoche (comp. König, "Stilistik," etc., p. 64),

and that the tent-covering is placed upon them (Ex. xl. 19) is convincing evidence for the opinion that they enveloped the boards almost completely lest they might become soiled; they were not to touch the floor, and so were made only 28 cubits long. This fact would not be so comprehensible had the curtains been merely interior hangings. The objection has been raised, it is true, that cherubim were woven into them, and that in Solomon's Temple cherubim were carved on the inner walls; but the latter case presents a necessary modification which resulted naturally when the dwelling of the Lord no longer consisted chiefly of curtains. Moreover, the text contains no suggestion of hooks or any other appliances by means of which the curtains might have been suspended had they been intended merely to cover the inner surface of the walls.

The examination of the component parts of



THE TABERNACLE.
(Restored by Ferguson.)

were called the "tent" (*ib.* xxvi. 7; xxxviii. 14, 18; xl. 19), inasmuch as they formed the chief part thereof; and upon them were placed two coverings, one of ramskin dyed red, and one of skins of the "tahash." This latter was probably a seal; in any case it was a less common animal than the sheep, which Friedrich Delitzsch in his "Prolegomena zu einem Neuen Hebräisch-Aramäischen Wörterbuch" (p. 79) understands by "tahash." With regard to the first-mentioned curtains, some scholars, as Winer ("B. R." s.v.) and Holzinger (on Ex. xxvi. 15, in "K. H. C." 1900), have declared that they formed not the walls of the Tabernacle, but merely an inner covering of those walls; but the contrary view is much more probable, and is the one adopted by De Wette, for instance ("Hebräische Archäologie," § 194), by Riehm ("Handwörterbuch des Biblischen Altertums," p. 1559), and by Baentsch ("Handkommentar zum Exodus," 1900, p. 228); indeed, the circumstance that these curtains are called "the dwelling"

YHWH's dwelling mentioned above leads to a consideration of its size. The height was undoubtedly

Size. 10 cubits; but the length was not simply $20 \times \frac{1}{4}$ cubits, since there must also be taken into consideration the eight boards on the western side. These measured 12 cubits by themselves; and, in addition, the thickness of the two boards by which the western wall was joined on one side to the southern and on the other to the northern wall (*ib.* xxvi. 23-25) must be reckoned in determining the exterior length of the Tabernacle. The thickness of these boards may be estimated from the following calculation: The Holy of Holies was 10 cubits high and 10 cubits long, since half of the inner covering, which was 40 cubits long, reached from the lower end of the western wall to the edge of the Holy of Holies (*ib.* xxvi. 33). This most holy place in all probability formed a cube of 10 cubits (comp. "ka'bah" = "cube"). If so the breadth of the Tabernacle must have

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שאלות ותשובות

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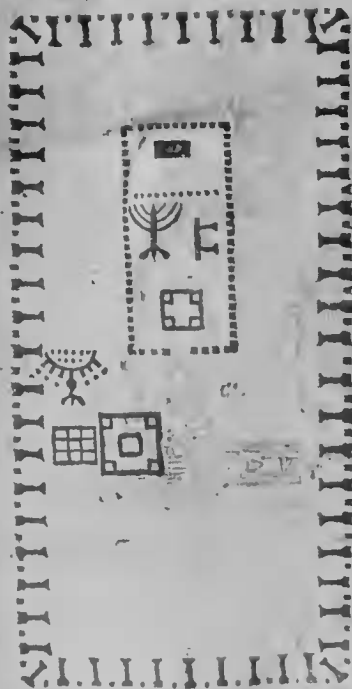
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צורת המשכן שעשו

ישראל במדבר

TITLE-PAGE FROM YOM-TOB ZAHALON'S "SHE'ELOT U-TESHUBOT," VENICE, 1604, SHOWING GROUND-PLAN OF THE TABERNACLE.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

been 10 cubits, *i.e.*, the breadth of its inner space, whereas the eight western boards measured 12 cubits; and the southern and northern walls must each have covered one of the 12 cubits of the western wall; *i.e.*, the boards must each have been 1 cubit thick. The outer length of the Tabernacle was, then, $20 \times 1\frac{1}{2} + 1$ cubit = 31 cubits; and its outer width was $8 \times 1\frac{1}{2}$ cubits. But the inner length was 30 cubits, and the inner breadth 10 cubits; and since the inner space constituted the dwelling of the Lord, Josephus says ("Ant." iii. 6, § 3), not without reason, "its length, when it was set up, was 30 cubits, and its breadth was 10 cubits."

This tent was divided, by means of a curtain hung 10 cubits from the western wall, into a most holy place ("Kodesh ha-Kodashim") and a

Holy holy place ("Kodesh"). This curtain
Place. was called "paroket," and was woven from the same four stuffs as the costly

curtains which formed the inner covering (Ex. xxvi. 31-35). The eastern entrance to the holy place, which was 20 cubits long, was covered by a curtain ("masak") of the same materials (*ib.* verses 36 *et seq.*). Finally a court (hazer) formed in a certain measure a part of the Tabernacle. This court was 100 cubits long and 50 cubits broad (*ib.* xxvii. 9-13), and, since the Tabernacle was placed in its western part, it was rightly called a forecourt. The Tabernacle could be taken down (Num. x. 17); and it is therefore called a "tent." Its form does not need to have been that of a house (namely, that of Solomon's Temple), since (despite Holzinger's [*l.c.* p. 129] and Baentsch's [*l.c.* p. 231] statements) tents are sometimes made in an elongated form.

As has been mentioned above, this sanctuary of YHWH (Ex. xxv. 8) was in the nature of things called the "dwelling" par excellence ("ha-mishkan") and the "tent" par excellence ("ha-ohel");

Name. but its most frequent designation is "ohel mo'ed" (*ib.* xxvii. 21 *et seq.*).

This term means "tent of mutual appointment," that is, "place of meeting [of God with Moses and with his successors]" (*ib.* xxv. 22; comp. the heathen "har mo'ed," Isa. xiv. 13). It was a mistake to interpret "mo'ed" here in a temporal sense, as if it had meant "tent of fixed time" (Targ. Pesh., Arabic). The expression means still less "tent of witness" (LXX.; σκηνή μαρτυρίου, wrongly upheld by A. Zahn, "Das Deuteronomium," 1891, p. 67). This interpretation can not be commended on account of the fact that the expression "ohel 'edut" = "tent of testimony" (Num. ix. 15, xvii. 22 *et seq.*, xviii. 2; II Chron. xxiv. 6) or "house of testimony" (Ex. xxxviii. 21; Num. i. 50, 53) also occurs; for if the same idea was to have been expressed the same word would have been used in both cases.

It was natural that the Ark of the Covenant should have been erected in some protected place; and such a place is expressly mentioned

Age and in Ex. xxxiii. 7-11 (which section is
Origin. correctly ascribed to a comparatively ancient chronicler), and is called "ohel

mo'ed." It is, to be sure, stated in the same place that Moses used to set up the Tabernacle outside of the camp (comp. König, "Syntax," §§ 157, 367e), and its position is so designated in Num. x. 32; xi.

24, 26 *et seq.*, 30; xii. 4, whereas according to Num. ii. 2, 17; v. 1 *et seq.*, the ohel mo'ed formed the central point of the camp. This obscurity in the memory of Israel is not to be denied; but, nevertheless, the question remains as to whether or not the Tabernacle, the description of which has been given above, is to be treated as a pure invention of the later priests, as is claimed by many exegetes and with special emphasis by Baentsch (*l.c.* p. 220). The argument that the splendor with which the Tabernacle was furnished according to Ex. xxvi. 1 *et seq.*, precludes its assignment to the time of Moses is of no weight, since the passage Ex. iii. 22 *et seq.* does not admit the conclusion that the Israelites who came out of Egypt were wholly destitute. Moreover, it is not remarkable, as has been claimed, that the tent of meeting should sometimes have been called "house" ("bayit"; comp. Josh. xviii. with Judges xviii. 31), since the tent which David erected for the Ark of the Covenant (II Sam. vi. 17) is similarly called "house of Jehovah" (*ib.* xii. 20); and if the Tabernacle was a product of the imagination, with Solomon's Temple as its prototype, other differences between the descriptions of the two would be hard to explain (*e.g.*, one candlestick instead of ten).

It is probable that the characteristic features of the place of worship in the Old Testament bore, in

addition to their outward purpose, an

Symbolic inner relationship to religious ideas.
Meaning. The following may be considered the

chief of these: the opening of the gate toward the east had reference to the rising of the sun (comp. Isa. xli. 1 *et seq.*); the distinction between the holy place and the most holy place corresponded to the distinction between heaven and the innermost heaven ("sheme ha-shamayim"; I Kings viii. 27, etc.); and the forecourt, according to Isa. lvi. 1, symbolized the earth. This interpretation was suggested by Josephus (*l.c.* iii. 6, § 4), and has been developed chiefly by Bähr ("Symbolik des Mosaischen Kultus," 1837).

E. C.

E. K.

TABERNACLES, FEAST OF.—Biblical

Data: Third of the great festivals on which all males were required to make pilgrimages to the Temple at Jerusalem. The celebration of this festival begins on the fifteenth day of the seventh month (Tishri). Originally it lasted seven days; but in the course of time its duration was extended to nine days. In the Bible it is variously styled חג הסוכות, "the Feast of Tabernacles" (Lev. xxiii. 34; Deut. xvi. 13, 16; xxxi. 10; Zech. xiv. 16, 18, 19; Ezra iii. 4; II Chron. viii. 13); חג האסיף, "the Feast of Ingathering" (Ex. xxiii. 16, xxxiv. 22), or merely חג, "the Feast" (I Kings viii. 2; Ezek. xlv. 23; II Chron. vii. 8); or חג יהוה, "Feast of the Lord" (Lev. xxiii. 39; Judges xxi. 19). In the Septuagint the first

Name. designation is rendered by ἡ ἑορτή (τῶν) σκηνῶν or τῆς σκηνοπηγίας; the second

by ἡ ἑορτή συντελείας or συναγωγῆς. II Macc. x. 6 has ἡ τῶν σκηνῶν ἑορτή; Josephus ("Ant." iv. 209; comp. *ib.* iii. 247) and the New Testament (John vii. 2) σκηνοπηγία; Philo ("De Septenario," § 24) σκηναί; and Plutarch ("Symposiaca," iv. 6, 2) σκηνή. In later Hebrew literature חג (Aramaic, חג) is generally employed.