

tise of celebrating these two days, obtained, even in the days of Saul, say 2770 years ago. The following are those months* in which one day Rosh Hodesh, is observed: Nissan, Sivan, Ab, Tishri and Shebat, the *Siman* of which is *תשנשא*; and those on which two days are observed, Iyar, Tamooz, Elool, Marchesvan, Adar, Adar Sheni, the *Siman* of which is *באמארא*. Kislev and Tebet have sometimes two days, sometimes one; thus, when Heshvan and Kislev are both full, then Kislev and Tebet will have two days R. H., and when these are both deficient, only one. When the one is deficient and the other full, then Kislev will have one, and Tebet two days. These months have been divided into four portions called *תקופות* TEKUPHOT,† or revolutions, of three months each, containing, according to Rab Ada, 94 days 519 *helakim* or portions, (for facility of computation, the Rabbies have divided the hour into 1080 such parts; these are divisible by any of the units but 7,) and 31 seconds. These Tekuphot receive their names from the months with which they commence. We have thus *תקופת ניסן* Tekupha of Nissan, at the vernal equinox, when the sun enters Aries, including Nissan, Iyar and Sivan. This period was styled *עת הזרע* seed time. In this, day and night are equal. II. *תקופת תשרי* The Tekupha of Tishri, at the autumnal equinox, when the sun enters Libra, including Tishri, Heshvan and Kislev, called *עת הבציר* houseing or vintage time, when the day and night are equal. In the latter month of this Tekupha, viz. Kislev, there commences the reading of the prayer called *ברכת הנוסע* the proper time for which, according to Rab Shemuel, is 60 days after the sun enters Libra, which, during the 19th century, will be on the 6th October; but thereafter, in consequence of 1900 not being Bissextile, it is to be reckoned from the 7th. Now if the date of the Hebrew month be sought which corresponds with 6th October, which is generally in Tishri, the same date in Kislev is the day on which *Barech Alenu*, is to be commenced; except in a perfect year, Bissextile, or ordinary, when it is to be read a day earlier. In a year preceding a Bissextile, it is one day later. The summer prayer commencing *אביבי* ברכנו is commonly read the first night of the Middle Days of Passover. III. *תקופת טבת* The Tekupha of Tebet, at the period of the winter solstice, when the sun enters Capricornus, including Tebet, Shebat and Adar, called *עת ההורף* the stripping, or late autumn season, when the nights are double the length of the days. IV. *תקופת חמה* Tekupha of Tamooz, at the summer solstice, when the sun enters Cancer, including Tamooz, Ab and Elool, called *עת הקציר* harvest time, when the days are double the length of the nights.‡ The general

* Distinguished by R. Menasseh ben Israel, in his "*Thesoro dos Dinim*" as "*reyes*" and "*ministros*."

† For the "*Tekuphat Hachamah*" see the "*Bcker Yizrach*" of the late revered Rabbi David Meldola.

‡ The year was also divided into six *season divisions* of two months each viz: *Zer ang, Katsir, Kor, Chom, Kayits, Choreph*.—(Gen. viii. 22.) The first commenced in the latter half Tishri, &c.

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