

month may consist of either twenty-nine or thirty days. The decision is made by the Council of Intercalation, with a minimum membership of three; if the *nasi* or chief of the supreme court was not one of them, his assent was also necessary. Continuing with his own exposition of the mathematics involved, Maimonides states that each group of nineteen years contains seven intercalated years and twelve ordinary years.¹⁴⁸ Therefore, in spite of the fact that the Jewish system used only added Adars, the result was the same as in the Babylonian system and seven months were intercalated in nineteen years.

81. Both the tractate *Sanhedrin* and Maimonides¹⁴⁹ also show that the solar year was divided likewise into four seasons or *tequfot* and into twelve signs of the zodiac (§§34–36). On the basis of a year of 365¼ days, one *tequfah* was reckoned at 91 days, 7½ hours. The four *tequfot* were: the *tequfah* of Nisan, which began at the vernal equinox when the sun enters the constellation of Aries; the *tequfah* of Tammuz at the summer solstice when the sun enters Cancer; the *tequfah* of Tishri at the autumnal equinox when the sun enters Libra; and the *tequfah* of Tebet at the winter solstice when the sun enters Capricorn.

5. The Calendar at Qumran

LITERATURE: William H. Brownlee, *The Dead Sea Manual of Discipline* (BASOR Supplementary Studies 10–12; New Haven: American Schools of Oriental Research, 1951); S. Talmon, "Yom Hakkippurim in the Habakkuk Scroll," in *Biblica* 32 (1951): 549–563; H. H. Rowley, *The Zadokite Fragments and the Dead Sea Scrolls* (Oxford: Blackwell, 1952); A. Jaubert, "Le calendrier des Jubilés et de la secte de Qumrân, ses origines bibliques," in *VT* 3 (1953): 250–264; D. Barthélemy and J. T. Milik, eds., *Qumran Cave I* (Discoveries in the Judaean Desert 1; Oxford: Clarendon, 1955); Millar Burrows, *The Dead Sea Scrolls* (New York: Viking, 1955); Theodor H. Gaster, *The Dead Sea Scriptures in English Translation* (Garden City, N.Y.: Doubleday Anchor, 1956); J. T. Milik, *Ten years of Discovery in the Wilderness of Judaea* (Studies in Biblical Theology 26; Naperville, Ill.; Alec R. Allenson, 1959), 107–110; Ernst E. Ettisch, "Die Gemeinderegel und der Qumrankalender," *RQ* 9 (1961): 125–133; Roger T. Beckwith, "The Modern Attempt to Reconcile the Qumran Calendar with the True Solar Year," *RQ* 7 (1970): 379–396.

82. In the Jewish community at Qumran, known through the now famous Dead Sea Scrolls and probably to be identified or connected with the Essenes described in Josephus,¹⁵⁰ Philo,¹⁵¹ and Pliny,¹⁵² there was a special interest in and emphasis upon times, seasons, and the calendar. The *Manual of Discipline* (1QS) describes the members of the covenant as desiring to walk before God "perfectly in all things that are revealed according to their appointed seasons" (I, 8–9; III, 10). They are also "not to advance their times, nor to lag

¹⁴⁸*Sanctification of the New Moon*, 6:10 ed. Gandz, 29.

¹⁴⁹*Sanhedrin* 11b; Epstein, *BT* 49 and n.5; Maimonides, *Sanctification of the New Moon*, 9:2–3, ed. Gandz, 36f.

¹⁵⁰*Ant.* 18.18–22; *War* 2.119–161.

¹⁵¹*Every Good Man is Free* 75–91.

¹⁵²*Nat. Hist.* 5.15.