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expressed by *Simanim* for convenience and to aid the memory. By explaining the construction of three such *Simanim*, the others will be easily understood. It is to be remembered, that the first and last letters *in all* are numerical, e. g. I. בשח, in which ב is 2, and ח, 5. The first number shows on what day of the week Rosh Hashanah (the commencement of the civil year) occurs, in the kind of year which the *Siman* represents. In our example it is ב the second, or Monday. The last number shows the day of the week on which Rosh Hodesh Nissan, the commencement of the ecclesiastical year, and also the Passover, falls; in the example it is ח, or Thursday. The middle letter indicates the *nature* of the year and is either ש, as in the example, the initial letter of שלמה Perfect, in which Heshvan and Kislev will be both full, as before explained; or ח, the initial of חסרה Imperfect, in which Heshvan and Kislev are deficient; or it will be ב, the initial of בשרה Ordinary, in which Heshvan is deficient, and Kislev full. Our second example is בחג ב shows that new year's day is on Monday; ח, that the year is Imperfect, and ג that Rosh Hodesh Nissan falls on Tuesday. Our third example is גכה, ג to show that new year's day is on Tuesday, כ to show that the year is Ordinary, and ח to show that Rosh Hodesh Nissan falls on Thursday. This explained, we detail the *Simanim* as follows:—

| COMMON YEARS. |     |                | BISSEXTILE YEARS. |     |                |
|---------------|-----|----------------|-------------------|-----|----------------|
| Siman.        |     | Contains Days. | Siman.            |     | Contains Days. |
| I.            | בשה | 355            | I.                | בשו | 383            |
| II.           | בחג | 353            | II.               | בחה | 385            |
| III.          | גכה | 354            | III.              | גכו | 384            |
| IV.           | השא | 355            | IV.               | השג | 385            |
| V.            | הכז | 354            | V.                | החא | 383            |
| VI.           | זשב | 355            | VI.               | זשה | 385            |
| VII.          | זחא | 353            | VII.              | זחג | 383            |

These changes in the appointment of the festivals are fully treated of by writers on the Jewish Calendar under the head קביעת ודחית *i.e.*, fixing and removing of days. They are of two kinds: the first we may style *Planetary*, and the second, *Exigent*. *Planetary Removal* we have already explained in our remarks upon months, since the term merely conveys that rules were laid down to defer the consecration of the new moon until *after* the completion of its conjunction, which is styled מולד. It may be added here, however, that if this took place before noon, that is, during any of the eighteen hours contained between this time and the preceding evening at six o'clock, which commenced the day, then the new moon is celebrated on this day;—As Abudaram writes, "were the *Moled* of Tishree even but one *helek* or scruple before noon, it is to be consecrated and called מולד בחור Junior Moled," but not till the following day