

Simanim, or Memorias Technicæ.	Names of Holy-days, New Moons, &c.	May not fall on	But may on
III. לא נא יום הכפורים	Kipoor	T S F	M W Th S
IV. לא נח צום גדליה	Fast Gedalyah	T F Sa	S M W Th
V. לא נהי עשרת	Feast Eighth	T Th Sa	S M W F
VI. לא נהו הושענא רבה	Hoshanah Rabah	T Th Sa	S M W F
VII. לא נ חנוכה	Dedication	Tuesday	All others
VIII. לא נהו צום אסתר	Fast Esther	S T F Sa	M W Th
IX. לא נהו פורים	Purim	Sa M W	S T Th Fr
X. לא נהו צום תמוז ואב	Fsts. Tammoz & Ab	M W F Sa	S T Th
XI. לא נהו תשרי	Tishri	S W F	M T Th Sa
XII. לא נהו חשוון	Heshvan	M Th S	T W F S
XIII. לא נהו כסליו	Kislev	Saturday	All others
XIV. לא נהו טבת	Tebet*	Th Sa	S M T W F
XV. לא נהו שבט	Shebat	S F	M T W Th Sa
XVI. לא נהו אדר	Adar	S T Th	M W F Sa
XVII. לא נהו ניסן	Nissan & Passovr.	M W F	S T Th Sa
XVIII. לא נהו אייר	Iyar	S W F	M T Th Sa
XIX. לא נהו סיון	Sivan	M Th Sa	S T W F
XX. לא נהו תמוז	Tamooz	M W Sa	S T Th F
XXI. לא נהו אב	Ab	S T Th	M W F Sa
XXII. לא נהו אלול	Elool	T Th Sa	S M W F
And in Bissextilis			
XXIII. לא נהו אדר א	First Adar	S T F	M W Th Sa
XXIV. לא נהו אדר ב	Second Adar	S T Th	M W F Sa

The above list is rectified according to three of the most correct editions of the "Shulchan Aruch," with which it has been collated. There are discrepancies between it and some Hebrew writers on the Calendar, (e.g. Abudaram,) which have arisen, no doubt, from mistakes of the copyists, or from printer's errors. They will be discovered and rectified by an examination which our limits do not allow us to make here; but we continue with the *Simanim*:—We have already seen, that to secure an approximation of time between the Hebrew and synodical month, different numbers of days have been given to certain months at certain periods, affecting thereby the length of the year. It will be readily concluded from the above table, that, in consequence of the there required alteration in the commencement of the year and months, as well for the removals of the festivals, that various other modifications in the lengths and forms of the months and years must take place. Thus, there are not less than fourteen variations in the form of the year, which, as in the table above, are

* We have also, לא נהו עשרה בטבת, i.e. the tenth day of Tebet, which is the fast, cannot be kept on Sabbath. One particular reason assigned is, that the observance of the fast may not be deferred, because it is said, concerning it, "in the self-same day" as the day of Atonement. The "Beth Yoseph" rejects this exposition as groundless.