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rule laid down for the appointed time of the Tekuphot is that the Tekupha of Tebet commences eight days before January; of Nissan, seven days before April; of Tammoz, six days before July; of Tishri, seven days before October. To assist the memory, a *mnemonic* or *memoria technica* has been formed in the word תתק, each letter of which, being a numeral, indicates the number of days before each month when the Tekupha commences. There are various other *memorie technica* and rules which it becomes proper now to notice; and first, those having reference to the days on which the various festivals may, or may not, be observed. Here they follow:—

I. לא בדי פסח i.e., the first day of the Passover may not be celebrated on ב, the 2nd day of the week, Monday; nor ד, the fourth, Wednesday; nor ו, the sixth, Friday. Among the various reasons assigned for this rule are, that if the Passover occurred on the first mentioned day, ב Monday; Rosh Hashanah (new years day) would fall on Wednesday, and Kipoor, the Day of Atonement, on Friday; and thus two sabbaths or sacred days would become blended together, which must not be. Purim would also fall on Saturday, when the opposite characters of the feast and sacred day would render a proper and consistent observance of both together, at one time, impossible. If Passover occurred on the second mentioned day ד Wednesday, then Kipoor would fall on Sunday; but it has been seen that Kipoor and Sabbath may not immediately follow each other. If Passover occurred on the third mentioned day, ו Friday, Rosh Hashanah would be on Sunday, and Hoshanganah Rabah on Saturday, on which latter day the ceremony of taking the willow, &c., could not, in conformity with traditional interpretation, be performed. II. לא אדר ראש השנה i.e., Rosh Hashanah may not be celebrated on א, Sunday, ד Wednesday, or ו Friday. The rule is that this important festival should be observed at the time of the monthly conjunction, unless this occur after noon, when the next day is kept, unless it and the conjunction in the first instance also, be on אדר Sunday, Wednesday or Friday, when it is to be observed on Monday; Thursday or Saturday. If the conjunction, in an ordinary year, take place at a quarter past nine, A. M., (more correctly 9 h. 11 m. 20 s.), on Tuesday, then New Year's day will be deferred two days later, viz. until Thursday (e.g. in 5616; see the Calendar,) by which provision, the proper number of days is allowed to the preceding month, Elool. When the conjunction occurs on, or after, half-past 3. P.M., (say 3 h. 30 m. 52 s.) on Wednesday, in a year immediately following a Bissextile, Rosh Hashanah is then observed on Tuesday, (e.g. in 5617; see the Calendar). The following table contains a continuation of the *memorie technica* and rules for the removal of the Festivals:—