

compute from the Creation. (Abendana makes it only 700 years before his time, i.e. 850 years ago.) The precise duration of this era is not more obscure than the precise number of years elapsed since creation, which, although not a question of the highest importance, has yet been much discussed by Rabbinical writers. But obscurity must, necessarily, obtain in this inquiry, from the circumstance that the period when the 400 years servitude in Egypt commenced, is very debatable. We can here only refer the reader, who would know more of this discussion, rife among the Talmudists themselves, to the Commentators, especially Don Isaac Abarbanel, on Gen. xvi., to שמות רבה on Exodus xviii., on Ex. xiii., מנחמה on Ex. xiv., and to the Targum of Jonathan on Ex. xii. The present computation has been most generally adopted. According to it, the present year is Anno Mundi, 5614, which, as the custom is, we have designated on our title page by means of a scriptural quotation. The one we have selected, as most appropriate, is from Psalm xc. 12, and means "Teach us so to number our days." This is

called a כרז or motto. Another might be הרוז על הלחז. On adding together the numbers represented by the letters with asterisks, we shall find they amount to 614; and hence לזק the initials of the words לזקט, i.e., "according to the lesser reckoning," are added to denote that the thousands are omitted.

The limits which we have laid down for ourselves, preclude a further discussion of the subjects of which we have now briefly treated. But if our readers have been enabled from what has been advanced to possess themselves of the general features of the Jewish Calendar system, and the Jewish method of computing time, we shall have performed all that we proposed to ourselves, and all, perhaps, that they expected or desired here, from us. Those who seek a more complete exposition, we refer to the Hebrew Commentators, particularly to Rashi and Aben Ezra, (the latter on the Section ברא,) and to Abarbanel on the Pentateuch; to Maimonides in his מדרש; to Abudaram in his treatise on the Calendar, which has been translated into English by Abraham de Sola; the ספר עברות; the ספר זמנים; to the ספר זמנים of R. David Rephael Meldola; and to the learned and interesting correspondence of Isaac Samuel Reggio, and Hayim Selig Slominski in the Hebrew Magazine חזקוני for 5601, 1841. Among Christian writers there will be found much illustrative matter and detailed calculations in the following:—Spencer De Legibus Hebræorum, Wahner's Antiquitates Heb., Lamy's Apparatus Biblicus, Schulz's Comp. Arch. Heb., Lightfoot's Hor. Heb., Reland's Antiq. Heb., Jahn's Archæologia Biblia, Godwin's Antiquities, Carpenter's Calendarium Palestinæ, and Theodor Friedleben's Lehrbuch der Chronologie. There are some elaborate tables at the end of Dr. Adam Clarke's Commentary; and Allan, also, has compiled some lesser tables in his "Modern Judaism"; but this work, as well as some other modern productions, must be read with extreme