

led מולד וקן Senile
 (eighteen) refer-
 ered by the further
 וולד קודם חצות כש
 the inconvenience
 , the one immedi-
 avoidable. Thus,
 ws on the weekly
 et will fall on Sun-
 ch. Occasionally,
 ation of the above
 ad further distin-
 Combined Removal
 r, whereas Double
 en removed for a
 gives examples*
 first kind, let us
 ace before Sunday
 quire Rosh Hash-
 teen hours, Exi-
 be deferred a day,
 as it would imme-
 man בטר חקש con-
 junction had not
 k before the 15th
 till the following
 exemplified. If
 il Saturday after-
 ebration of Rosh
 en place after יר
 immediately fol-
 ne day longer,—
 ommon year, the
 ore the 9th hour
 till Thursday the
 rence. We now
 ndent upon the
 al, conveyed by

han Aruch, ch.
 last six letters
 with the last, י;
 rs are also nume-
 an, the days of
 r, in connection
 des' Kiddush Haho-

with the days of Passover; the first letter of each syllable denoting the day of Passover, while the inverted letter exhibits the festival, &c. Thus, on the same day of the week as is א, first day of Passover, will be ה, i.e. חשעה באב, or תמוז the fast of Ab or Tamooz. Same day as ב, second day, will be ש, i.e. שבועות, Pentecost; same day as ג, third, will be ר, i.e. ראש השנה; same day as ד, fourth, will be ק, i.e. קריאת התורה, Simchat Torah, on which the reading of the law is recommenced; same day as ה, fifth, will be צ, i.e. צום כפור, Kipoor same day as ו, sixth, will be פ, i.e. the past פורים, Purim.

פלג חי לעולם

The first letter of these words (which may be rendered "Peleg lives for ever;") is the initial of פורים, Purim; the next two, לנ (33) stand for the 33rd day of Homer, which is always on חי (18) the eighteenth day of Iyar. The *Siman* conveys that on the same day as is Purim, will be לעולם, always the 33rd of Homer, or 18th of Iyar. Shul. Aruch. ch 428, S. 1.

כח נערה שירה

Here כ is the initial of כסדרה Ordinary (years) and ח of חסרה Imperfect (years), נ of נר the Lamp (of Hanukah) ע of ערב eve, רה, ראש השנה New Year, ש of שלימה Perfect (years), י of יום, day of ראש השנה, new year. The *Siman* may be translated "The power of the maid is song," and denotes that in Ordinary and Imperfect years כ"ח, the first day of Hanukah נ, occurs on the same week-day as the preceding Rosh Hashanah Eve ע"ה, and in Perfect years, ש, the first day of Hanukah falls on the same day as the first day of the preceding Rosh Hashanah ר'ה.

בג המלך פת וילך

Denotes that when ב Monday and נ Tuesday are המלך "the king"—a term applied to Rosh Hashanah; God on that day being specially regarded as המלך המושט the King of Judgment,—and there being, in consequence, two Sabbaths between Rosh Hashanah and Succot, then is כ"ח severed or separated (from P. Nitsabim) the portion וילך (P. 51.) which is read between R. H. and Kipoor. כ"ח has here the sense of *breaking* or *parting* as in Lev. ii. 6.

Having now at some length described the kinds and changes of the Jewish years, it remains for us to add a few words as to the Jewish computation from eras. These were various. Thus we find that one era or epoch used was from the lives of the Patriarchs, Gen. vii. 11, viii. 13; next, they reckoned from the Exodus and institution of the national polity (Ex. xix. 1, xl. 17; Numb. i. 1, ix. 1; 1st. Kings vi. 1); again, from the building of the Temple; 1st. Kings, ix. 10; 2nd. Chron. viii. 1); again, from the reigns of the kings; next, from the Babylonian Captivity, Ezek. i. 1, &c. They also computed from the Seleucidæan era, called the era of the Greeks, in the books of Maccabees. It commenced with the accession of Seleucus Nicanor to power, about 312 years before the Christian era. About this time it is supposed the Hebrews first commenced to