THE PRAYER-BOOK ACCORDING TO THE RITUAL OF ENGLAND BEFORE 1290.

The Ritual it is which invests the Judaism of the Diaspora, apparently so rigidly uniform and unalterable, with variety and local colour, gives it national delimitations—a kind of political dependence—and within the infinite and eternal endows it with a finite and temporal character. Differences in the selection, arrangement and phraseology of the prayers were the tints and shades that distinguished Jewish communities from each other. Israel’s new homes asserted their claims to be represented in the Ritual by the side of the ancient fatherland. And these new homes, Israel’s actual fatherlands, left distinct traces of their influence in the Liturgy; and, in contrast with the old, lost home, to which faith fondly clung, proved a source of division and separation. Thus, within the religious brotherhood of the Jewish people, the Ritual became the symbol of a closer and more intimate bond of union, fostered and guarded no less loyally and tenaciously than the grand treasures of the race. Jewish exiles carried their Ritual with them into other lands as a spiritual type and memorial of their old home and as a pledge of their enduring union. As they found it impossible to replant it in its native soil, they sedulously endeavoured to cultivate it in their foreign settlements. What the various mother-tongues of the countries that had accorded the Jews refuge were to the ancient Hebrew—dearly-prized heirlooms, of which even dispersion could not rob them—the Ritual was in relation to the imperishable principles of Judaism—a species of religious dialect which varied with locality, and which communities could not forget or abandon even in
exile. In consequence of this fusion of religious with political elements, the Ritual, of all our religious possessions, is the one most deeply and directly affected by the vicissitudes of communities. Nothing is better calculated to afford us a bird’s eye view of the sorrow-laden history of Israel than a Geography of his Ritual.

Rituals have not only been exiled, some of them have also perished. Such was the inevitable fate of liturgies that, remaining in foreign lands, belonged to scattered and waning minorities, for whom the current of altered circumstances proved too strong to allow them to maintain their distinctness and individuality. If the Ritual symbolizes the bond of connection between a community and a country, its disappearance most strikingly expresses the fact that that bond has been completely severed, and the integrity of the community has dissolved. In the North-French Ritual, and in that of the English Jews before the Expulsion, we have illustrations of liturgies killed by exile. Long after they had completely disappeared, new Jewish colonies found their way back and re-settled in the lands where these rituals had formerly flourished. Their literary remains—the memorials that testify to their former existence—have, therefore, a real and tangible interest for the present age. They prove that Jewish life had already penetrated, at a previous period, into those countries, by which they had been sufficiently influenced to produce new religious forms. Of the fact that there existed, besides the North-French, an English Ritual, related to it, but, at the same time, distinct and independent, there can be no reasonable doubt. The notices, scattered in literature, meagre though they are, sufficiently prove this. Abraham b. Nathan ibn Yarchi, who seems to have visited, among other communities, the Jews of England, gives, indeed, no account of any specifically English differences in the text...
or order of the prayers. And this is all the stranger, because he had a keen sight for all peculiarities of ritual and public worship. On the other hand, the German expositors of the Prayer-book towards the end of the twelfth and the beginning of the thirteenth century, possessed such definite information concerning textual variations in the North-French and English Liturgies, which they mention separately, that, on the strength of their notices alone, we are justified in maintaining the independence of the English Ritual.

When, thanks to the labours of Jehuda b. Samuel, of Spiers, and his school, a sort of Massora of the Prayer-book came into existence, and the words, and even letters of the liturgy, were counted; these calculations became the basis of occult and mystical deductions, and every departure from the received text, which was supposed to embody a wealth of deep meaning, was felt to be a denial of the deductions, and to imply scepticism as to their truth. English and French Jews, who, on their travels through Germany, spoke of the variations in their Liturgies, drew down fierce curses upon their communities, which were denounced as abandoned to apostasy. Joseph del Medigo's Collectanea (Bâle, 1631) already contains an extract out of a book, by Elazar the Pious, on the Mysteries of the Liturgy, in which the latter quotes the warning of his teacher, Judah the Pious, against the English, who, he says, incur a heavy responsibility by their additions to the Prayer-book, and omissions from it.

Another liturgical commentator of this school, whom we, at present, only know by his acrostic (which irre-
sistibly suggests Isaiah lvii. 2),\(^1\) gives expression in his own words as well as by excerpts from Judah the Pious and his disciple Elazar, to his deep resentment at the extensive variations in the Prayer-book permitted by French and English Jews. Examples of these readings are given and condemned as arbitrary. The severity of the Liturgical Massorites, when discussing these variations, rises to a climax in the declaration, which, read by the light of past history, is positively cruel, that those who adhere to such readings draw down the judgment of exile upon themselves.\(^2\)

We may confidently assume that those who are here handled so severely had traditional authority for their text of the same value as that claimed by their critics for theirs. Is there, however, any means of determining the number and extent of these variations which seemed to the Germans so culpably new-fangled? Did the conception which these zealots formed of the impugned English liturgy bear any correspondence to the reality, and can this be

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\(^1\) See Perles in Frankel-Graetz Monatschrift, 1876, p. 372, etc., and Graetz, Jubel-schrift 17, etc. My MS. (Catalogue Rabbinowitz 7, No. 123), which Perles (ib. 18) thinks is a MS. liturgical commentary of Samuel b. Baruch of Bamberg, only contains portions of the work extant in the Munich Codex No. 423, and in the Oxford Codex No. 1102. The collations of these MSS. has helped me to correct Perles' quotation,

\(^2\) Or again:
demonstrated? Have we any means of discovering the character and constitution of the English Ritual in the pre-Expulsion period which had disappeared before the date of these attacks, and of deciding whether its deviations from the received text are merely casual and accidental, or are to be regarded as evidence of a radical and thorough-going diversity that did not even spare our national prayers?

Hitherto, the answer to these questions has necessarily been in the negative. Even Leopold Zunz could only conjecture [Ritus, p. 62] that the English Ritual must at least have borne a strong resemblance to the French, if it was not quite identical with it. Not a single proof or even illustration is advanced in support of this supposition. It has evidently been assumed that the books of the Anglo-Jewish Liturgy perished in 1290, that no literary memorial of the English Ritual has survived, that no manuscript of the Daily or Festival prayers, no Siddur, no Machzor out of old England has been saved which could satisfy our curiosity as to the character of the English Ritual. New Hebrew treasures, it was thought, will have to be rediscovered in the Muniment Rooms of English Cathedrals or in private libraries, of which, however, nothing has so far been heard! And yet, the beneficent influence which has manifestly guarded the sources of Jewish history has here too been at work. The material it has preserved affords us a clearer and more definite knowledge of the English Ritual than we possess of the French. It is not an ordinary English Prayer-book, which was in daily use and escaped destruction by mere chance, that I wish to introduce to the readers' notice; but a collection of the prayers in vogue among the Jews of England, prepared in a literary and scientific spirit. The compiler had the same motive in making his collection, as induced Maimonides to include the Ritual of the Prayers in his Code. The municipal Library at Leipsic possesses, among its store of Hebrew MSS. a cimelium, No. 17, which once belonged to Johann Christian Wagenseil, and which was so valued as a
curiosity of the highest order, that visitors specially came
to his house in Altorf with the object of inspecting it.

In this small but well-bound parchment volume, covered
all over with writing, Jacob b. Jehudah, Chazan of
London, wrote, three years before the Expulsion, a Com-
pendium of Ritual Law and the Principles of Jurispru-
dence, to which he gave the title "A Tree of
Life." In the first part of this work, Chapter II., Section
13, which treats of the Priests' Benediction, the Siddur of
the Jews of England is to be found. It has escaped notice,
and thus escaped destruction. By a sensible arrangement
of the material, as well as by the minuteness of the hand-
writing, the whole Liturgy has been skilfully compressed
within the small bulk of twenty-four pages. Had it been
discovered at an earlier date, this MS. would have certainly
attracted universal attention at the Anglo-Jewish His-
torical Exhibition in 1887, which, by a curious coincidence,
was the six hundredth anniversary of this work. Fac-
similes of this Siddur, multiplied by the printing-press,
would have proved appropriate mementoes of this famous
exhibition.

Has this treasure, however, been indeed hitherto
neglected and unnoticed? Is it credible that Leopold
Zunz, who by his supplements enriched Delitzsch's
catalogue of the Hebrew MSS. in this very Leipsic
Library, actually missed the importance of this MS. for
our knowledge of the English Ritual? I believe that a
single misread letter in Delitzsch's description of our code
is to blame for Zunz's failure to appreciate the true value
of this treasure, which Wagenseil so highly valued, and
for the consequent delay of half a century in the discovery
of the English Ritual. In Delitzsch's catalogue (1838) the
book is thus described: "Auctore Jacobo ben Jehuda
Lunditiensi." The clear ו in מלחמתי being misread as a ד
London was transformed into תלמידי, a place as yet un-
identified. Delitzsch's silence as to the Ritual contained
in the Codex left Zunz without a clue to the valuable
treasure: in his Additamenta, Cod. XVII., he, indeed, leaves it entirely unnoticed. When I was permitted, by the courtesy of the Leipsic Municipal authorities, to inspect the MS., I at once saw that there lay before me the work of a London Jew before 1290, as I had, in fact, anticipated from a note in Benjacob's Thesaurus and from a communication of Dr. Neubauer (Papers read at the Anglo-Jewish Historical Exhibition, p. 276). The thought flashed upon me that I had in my hands the long-sought Siddur of England.

I at once looked for the variations known to literature as having been the subject of condemnation, and found, not only all that I could expect—thus obtaining confirmation of the assumed agreement between the English and French Rituals—but also proofs of difference and independence, both in the arrangement as well as in the text of various portions of the Prayer-book. The severity with which these variations were attacked by the German Massorites of the Ritual now becomes intelligible; for the changes are of a most searching and extensive character, which does not even spare the oldest and most important of our prayers, those even that are common to the Sephardic and German Rituals.

As an instance of the valuable historical and critical results obtained by the examination of this MS., I may mention the solution it offers of a difficulty at the beginning of the morning prayers, which has hitherto puzzled commentators and translators; viz., the determination of the exact meaning of the words מָרוּדָה אַיְי לָנוּכֶן in אָלֵדָן נָפָ֖חַ, which seem to have no obvious relation to their context. The grammar forbids the phrase being rendered as an expression of gratitude. Nor does it apparently refer to confession, for no confession follows. The difficulty, however, merely indicates the hiatus in the passage which is supplied by the English reading. Nothing less than a complete confession of sins was once daily recited at this stage of the morning devotions. The phrase מָרוּדָה אַיְי לָנוּכֶן is the sole fragmentary
relief we have left of it. But the old English Ritual has preserved the original for us in its integrity. Apart from this remarkable peculiarity, the morning prayers preceding Baruch Sheamar show, both in arrangement and in text, the independent and ancient character of the English Ritual. Conveying three principal ideas, they fall into three groups that are compact and distinct, and not confused, as in our Siddurim. The blessing recited on washing the hands, followed by אלוהים נשייה and אשו יבר, opens the morning prayers. Then comes the series of short blessings, the order of which deviates from that of our Prayer-books, but is common to all the older Rituals (Zunz, Die Ritus, 13). Then we have eight Yehi Rasons, which exhibit the widest difference in phraseology from the five Yehi Rasons in the French Ritual. The second group commences with the blessings repeated at the reading of the Law; contains, in addition,ımı, the priests’ benedictions, a passage from the Mishnah Peh, the Pentateuchal lesson treating of the daily sacrifices, and concludes with היאנת מקורס. The third group consists of the national prayers for the restoration of the sanctuary and for the gathering together of the scattered remnants of Israel. As in the French Ritual, verses from the Psalms conclude this portion.

A characteristic agreement with the French Ritual is shown in the interpolation of five verses out of the Psalter in Baruch Sheamar. Zunz thought (Ibid. 59) that “these five verses were not to be found in any other ritual.” While, however, in the French Ritual, Ps. cxlv. is preceded by nine verses, commencing with אישרי, in the English the introduction to the psalm consists of eleven such verses. In both Rituals, however, these verses conclude with Ps. cxv. 18 and 17.

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is in the French form which the German Ritualists impugned.

Exclusive of minor variations, the text of the eighteen Benedictions contains, in its eighth paragraph, the reading criticised by Elazar b. Jehuda; in the twelfth, the ancient form; and at the end of the thirteenth a deviation from the French Ritual, which here reads רוח הקודש כותני. Especially significant of the extensive character of these changes is the reading in the sixteenth blessing. The prayer before אל הなどの, already found in the Siddur of R. Amram, and mentioned by Ibn Yarchi (p. 18) as in use among the Spanish Jews, appears here, incorporated, with many variations, with the last of the eighteen Blessings.

While the הרוא אלוהים, said on Mondays and Thursdays (Zunz, ibid. 10), with all its variations, which are by no means few or unimportant, shows on the whole the traditional form; seven psalms appear instead of רואים ווד, which, indeed, was unknown even in the times of Jehuda b. Asher (Tur. O. Ch., 131). Then follows—as a prayer manifestly intended for daily devotions—the formula ל IDbט, which Maimonides gives in his Mishneh Torah, and which Zunz assumed (ibid. 14) had not been preserved in any ritual. The interpolations in Tachnun contain the stanzas which called forth the censure of R. Jehuda the Pious on the French Ritual (§ 220). The remaining portion of the Tachnun, from which is missing, resembles the version in our liturgy.

Psalm xx. is followed by באה לציון, where a deviation from the French Ritual is noticeable. The large addition at the end in that liturgy is here absent. The introduction of Ps. lxxxiii., 1 Kings viii. 57-60, and Micah iv. 5 is common to both Rituals; with this difference, however, that three verses are found at the end of באה לציון, which in the French Prayer-book are introduced after Ps. lxxxiii. Maimuni's second Recension of the Kaddish precedes Olenu, which the English Ritual has preserved in a form not elsewhere found, and therefore especially
noteworthy. This proves, by the way, that the English Jews had no occasion to fear a censorship of their prayers and devotional writings.

The Evening Service opens with Ps. lxxviii. 38. Ps. xx. 10, found in modern liturgies, is here absent. The following difference from the French Ritual is noticeable: the English congregation did not respond with Deut. iv. 31 (Zunz, ibid. 60), nor is the form of מַלְכוּתֵךְ אָם בְּנֵי dependent on the French one.

The Festival Maariv, preserved in the Siddur, allows us a glance at the Machzor of England. As only poetical pieces to the first two Benedictions are given, it would seem that the longer middle poems and intercalations in the concluding pieces, which according to Zunz (Literaturgeschichte, p. 73) are of later origin, had not been adopted in the English Ritual. As in the French and Worms Rituals, the New Year Eves have also a poetical Maariv, which is also to be found in the codex, No. 67, Halberstam. The author of the Maariv for the second eve of the New Year is Joseph Tob-elem of Limoges (Zunz, ib. 136), who also composed the Maariv in the English Ritual for the first evening of Tabernacles (ib. 137); while the English Maariv for the second day, which is reserved in the Halberstam codex 67 for the first day, was written by Elia b. Zadok (ib. 484). Both Rituals have the same compositions for the eighth day of the festival by Daniel or Durbal b. Jacob (ib. 484). For the Feast of the Rejoicing of the Law, our MS. has the separate poetical Maariv by Isaac (ib. 554). On the first night of Passover, the old anonymous Maariv (ib. 73) was recited; on the second, Joseph b. Jacob's (ib. 173), on the seventh, Joseph Tob-elem's (ib. 131); and on the last night, again, Joseph b. Jacob's (ib. 173). For the first eve of Pentecost we have Tob-elem's Maariv (ib. 134); and for the second eve, Joseph b. Jacob's (ib. 173). The original home of the latter compositions, Zunz remarks, was France.

There is naturally no trace in this Ritual of Psalms or...
poetic compositions as preludes to the Sabbath Eve services. It commences like the ordinary Maariv with resembling in this the Sephardic Ritual. With the exception of a few variations, the four Sabbath Amidahs show no special differences. In addition to the long Kedusha in the Morning Service, Benjamin b. Samuel's Kedusha, which Zunz thought (Litt. Geschichte, p. 118) was especially intended for festivals, seems to have also been customary on Sabbaths.

The eleventh section of the Eitz Chayim also makes us acquainted with the Anglo-Jewish Ritual used at the Reading of the Law. When the scrolls were taken out of the Ark, the Reader was followed bysimila, resembling in this the Sephardic Ritual. With the exception of a few variations, the four Sabbath Amidahs show no special differences. In addition to the long Kedusha in the Morning Service, Benjamin b. Samuel's Kedusha, which Zunz thought (Litt. Geschichte, p. 118) was especially intended for festivals, seems to have also been customary on Sabbaths.

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pointed as Haftara for מַעֲשָׂה; Jer. ii. 4 for מַעֲשָׂה; and 1 Kings xviii. 46 for מַעֲשָׂה. The blessings said before and after the reading of the Haftara exhibit unimportant variations, e.g., as).
There is no introduction to be recited before the translation of the Haftara, and no concluding piece to follow it. As in the French, so in this Ritual, יְהוָה פָּרָח is absent and the two יְהוָה are fused into one. The influence of the French Liturgy is apparent in the order of the verses יְהוָה פָּרָח said at the close of the Sabbath Afternoon Service (see Zunz, Ritus 45); as also in the addition to the service on the Sabbaths before New Moons, which, in the case of Ab, is restricted to the bare announcement of the first day of the month (ib. 61). There is no trace in this Codex of special Sabbath Eve hymns.

The important deviations in the Festival Prayers make the injunctions of R. Jehuda the Pious as to the counting of the words and letters of the Liturgy quite intelligible. The formula יְהוָה מָלְכֵנו, which he condemns, is common to the English and French Rituals. The charge of interpolating words and phrases in Abinu Malkenu hits the English as well as the French Ritual. This prayer consists here of forty-two formulas, of which the second half especially shows most astounding deviations both in order and text. Two of the three formulas, which Zunz considered (ib. 119) as belonging to the French Liturgy exclusively, are to be found in the English Rite also. In the Tefilla for the Day of Atonement, what especially force themselves upon one’s attention, are the variations in the text of the so-called Minor and Major Confessions. The former is partly arranged as a triple alphabetic acrostic, while the Major Confession in the French Ritual—as given in Codex Halberstam 67—shows a single alphabetic arrangement, identical with that which Baer (p. 47) copied from a MS., except that for the letter י the former gives two forms בּוּרִי יִהוָה פֶדוּת; in our
MS. we have a double alphabet, several of whose phrases are distinct and independent.

The service for Hoshana Rabba, which appears here as an already acknowledged portion of the Siddur, shows a general similarity with the German Ritual. It contains Kalir’s seven pieces. The French Ritual also contains the second הושנה, but has a larger number of different pieces for this day.

If my conjecture is correct that the three poems at the end of the Siddur, with the respective acrostic signatures, יativ and אמ, which were unknown to Zunz, are by Jacob b. Jehudah, Chazan of London, the compiler of the Etz Chayim; then Anglo-Jewish Liturgical Poetry, hitherto represented through pieces by Meir b. Elias of Norwich, receives an important addition which affords another proof that the Hebrew Muse was once successfully cultivated on English soil; so much the more valuable because there has hitherto been so little room for hope that our knowledge of this branch of Jewish Literature would be enriched.

But a careful review of details will give us a better insight into the special characteristics of the Siddur of England than the general remarks which only exhibit the more important features of our discovery. I have therefore deemed it expedient carefully to collate the complete text of the Liturgy in the MS. with Baer’s textus receptus, and to note all the differences, even those that are apparently unimportant. If the character of our Codex, which has been recognised in the past as a unique curiosity, makes a scrupulous collation of variations a scientific duty, its decaying condition renders this duty an urgent one, admitting of no delay. In our review thus far we have examined the prayers in groups without regard to their order in the MS. In our present comparison of variants we will follow the text of the MS., the character of which, remarkable even from a graphic point of view, will thus become clear to the reader. This collection of prayers
has found a place, as already stated, at that section of the Etz Chayim which treats of the Priests’ Blessings. It begins where the modern Siddur usually ends—with the prayers said before retiring to rest. The form of this prayer deviates so considerably from our text that it may as well be quoted here with its rubric.

Then follow rubrics on the Blessings said on waking. These are succeeded by the Morning Prayers, which commence with the Blessing recited on washing the hands. The hymns which precede it in our Liturgy are naturally not in the Codex. Then comes the prayer, with whose variants we now begin. The notes in a smaller hand are either marginalia or interpolations explanatory of the form, substance, or application of the prayers.¹

¹ Taanith, 20b.
הﲰיבים יירש העדות ראשא ה מילי י的风险 פיך אוסר לפנים שכנן
שזכרו אלו לכל המを通して ונהל לכל יירש, ביתו漩 די וועל בסまとめ
וזהו פורס מניי שהמעון בעניין, יי יציץ לפנים. יי_ADV
ברבר סמכים או נשלכ מದונים=====בר מסתתיה על כל מסתתיה והם עלה לכל

לעיל משחמץ זה על כל המשחיתו של כל מחאותו והם עלה כי

 Goodman: אמא המוחות לכה נצר גואם:
כמה אירג אמתק או אלא היו לבין הנהגות של.*?)

פשת או ארמונית יאמשי ושני הニング לא שנה פפרציוור

 znalazł הנה כי על בבмир מכר היה התלקחה של מתפונות הנה על [ס.ב.ה] בחרים

וזהו פורס מניי שהמעון בעניין, יי יציץ לפנים. יי_ADV
ברבר סמכים או נשלכ מדונים======בר מסתתיה על כל מסתתיה והם עלה לכל

לעיל משחמץ זה על כל משחיתו של כל מחאותו והם עלה כי

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>:</p>
The Prayer-Book according to the Ritual of England. 35

יורם זייק

ה.clock according to the Ritual of England.

The clock according to the Ritual of England.

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In is wanting in; read: יושב, במדבר פ' ו chap. vi. 22-27, the Priestly Benediction; especially with the readings: the חלヨשנ רכש התלוכות מירא ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ויהי ונכון.
The Prayer-Book according to the Ritual of England. 37

After Ps. ciii. 1, 2, 20-22; civ. 1, 34-36, and—

After the reading is:

In Ps. ciii. 17, cxlvii. 19, the verses are inserted.

After Psalm xc., the following remark is introduced:

At the end of Ps. xci. occurs the direction:

At the end of Ps. xxxiii.:

After Ps. xciii.:

This explains the remark in Tosaphot to Berachoth, 32b.

Before concludes, as, Ibn Yarchi (p. 10) states, the French rite ended:

Before occurs the remark:
In occurs the reading:—

Before it is observed:—

After comes the observation:—

Before it is observed:—

If a case occurs wanting—

Then the readings present themselves:—

Here the direction is given:—

Variations: —

As a superscription to:

Thereupon follows the Boraitha of R. Jose (Berach., 3a) with the superscription:—

Thereupon follows the Boraitha of R. Jose (Berach., 3a) with the superscription:—

The Jewish Quarterly Review.
In it reads:—

In nnw? it reads:— "nnN, 1m3 -1|n 1',

Before the remark is introduced:—

Before the nI32n '11, which begins on p. 66, column 4, occurs the gloss:—

After the direction is given:

Joseph Ibn Kimchi (ם, p. 58) condemns the reading.
The Jewish Quarterly Review.

The poetical Maaribim, which were described on a half destroyed line at the top of the page as מַעֲרִיבִים של יֵם בֹּרֶה מֶבָּרוּךְ, follow and fill the upper, lower and left margins in the following order:

For the New Year’s Eves:

For the New Year’s Eves:

בֵּית הָאָרֶץ וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

After is the remark—an instrument of office and to the halachot of the place.

After are the following variations occur:

In the following variations occur:

In the following variations occur:

Among the variations it is only worthy of note, that instead of תָּמִּד the word תְּמִיד is used, and the passage is wanting.

With remarkable skill, the text of the first two benedictions of the evening prayer, with intercalations for all the festivals of the year, is introduced on page 68, by the side of the morning prayers יִמָּנוּ עַל מִצְרַיִם and יִמָּנוּ עַל מִצְרַיִם. In the Benedictions themselves the following variations present themselves:

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The Prayer-Book according to the Ritual of England. 41

For the Evening Prayers at Tabernacles:—

אひとつ בד זארבנה מניון. בנים תלוחך בעונת רפאים. ומניון מז
אזווריו הזכרניון. וזִירֵלִי ייִם הָכְכָבִים שִׁקָּךְ מֵנְשֵׁים—מענייה:
והנותר מַרְאֶשׁ הָכְכָבִים. בְּאֶזְרַיִם רַבִּים שֵׁבָעַת הָכְכָבִים. זָכֶה הַמַּמְרְאֶשֶׁת
וה والله וְזַעְמִיתָם. זָכַח הַקְּפִּיָּם בֵּין לַחַשָּׁה—אָוֹב.
ולִי שָׁלוֹן—יוֹאמָרוּ פְּדוּת תְּלֵפָּה בְּמֵכַהֲלוֹת. לְולָא ייִם נְמַלְתָּא
לְלוֹדוֹת. הַקְּפִּיָּם מַמְרְאֶשֶׁת שָׁמָּה לְלוֹדוֹת. לְנוֹדַר בָּכָר הָסְדָּר
ואָמְרֵהוֹת בְּלֵלוֹדוֹת—שָׁמִירָה:

בְּצָיוֹל וְלְנוֹדַר עָנָי נִהְרָקָה. זוּר מַרְפֵּא [קָדָם]. וְלַמְכַהֲלוֹת. וְלַחַשָּׁה וַתָּקֵי אֵל פְּרָמִי
וְלַחַשָּׁה—אָוֹב.

לִי שָׁמְיוֹן שָׁל נְאָרֶת—אוֹמְרַי חֲלַאְרוֹת וְתָלָא. בֵּין הַשֶּׁמֶינִי
לִי, בֵּנָהוֹד הָבֹרֶחַ עַסָּמָלָא. זוּר נְפָעִי וָיַמְוָא לָל—מענייה.
הָרָדָר עַשְּרוֹת בֵּשֵׁם מְכַהֲלוֹת. נוֹדֵה מַרְאֶשׁ חֲלַאְרוֹת. זוּר לְדוֹרֶשׁ יִשְׁבֵּי
בֵּרוֹחַ, חֲשֶׂר נְסוּיָה אָבָאֲבַ דְּלֵלוֹדוֹת—אָוֹב.

לִי אָוּדוֹרָא—אוֹמְרַי הַשֶּׁמֶינִי בֵּעָנָה וַיּוֹמִי. זוּר פְּלֵס הַסְבּוֹעָה. לְעוֹת שָׁבָּרוֹ
בְּצָיוֹל וְלְנוֹדַר—עַמְּרָה.

אָזוֹרֵא הָבֹרֶחַ בֵּין הָכְכָבִים. בֵּין הַשֶּׁמֶינִי וַתָּקֵי אֵל פְּרָמִי
וְזָכַח הַקְּפִּיָּם בֵּין לַחַשָּׁה—אָוֹב.

ונְזֶזִיָּה. זָכַח נְאָרֶת אֵל פְּרָמִי אֵל פְּרָמִי זָכַח הַקְּפִּיָּם
בְּזָכָרָה. בֵּין הַשָּׁמֶינִי שָׁמֶינִי שָׁמֶינִי בֵּין הַשָּׁמֶינִי חגָּרָה.

בְּצָיוֹל וְלְנוֹדַר—עַמְּרָה.

לִי שָׁמְיוֹן חֲלַאְרוֹת וְתָלָא. בֵּין הַשֶּׁמֶינִי לָל הָכְכָבִים. לָלָה
לִי—זָכַח הַקְּפִּיָּם בֵּין לַחַשָּׁה—אָוֹב.

לִי שָׁמְיוֹן חֲלַאְרוֹת וְתָלָא. בֵּין הַשֶּׁמֶינִי שָׁמֶינִי שָׁמֶינִי בֵּין הַשֶּׁמֶינִי חֲלַאְרוֹת. בֵּין הַשֶּׁמֶינִי שָׁמֶינִי שָׁמֶינִי בֵּין הַשֶּׁמֶינִי חֲלַאְרוֹת. בֵּין הַשֶּׁמֶינִי שָׁמֶינִי שָׁמֶינִי בֵּין הַשֶּׁמֶינִי חֲלַאְרוֹת. בֵּין הַשֶּׁמֶינִי שָׁמֶינִי שָׁמֶינִי בֵּין הַשֶּׁמֶינִי חֲלַאְרוֹת. בֵּין הַשֶּׁמֶינִי שָׁמֶינִי שָׁמֶינִי בֵּין הַשֶּׁמֶינִי חֲלַאְרוֹת.

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In the Jewish Quarterly Review.

Hereupon follow, in pages of three columns each, the different forms of the Amidah; in the first column that for week days, in the centre that for the festivals, and in the third that for the Sabbath and the three festivals.

The introductory line אֶלָּלֵי יְהוָה is wanting.

In the second benediction, after יָדְבַךְ, the remark is made:

The text is regularly without the conjunction: קָםָּה דָּרֶךְ קָםָּה.

In the reading is: יְשִׁיבוּ שְׁמוֹ עֲלֵי הָעָם, וּכְרֶם הֶמְשָׁלָה, וּכְרֶם הָעָם.

In the version runs: יָדְבַךְ, וּכְרֶם הָעָם.

In the version runs: יָדְבַךְ, וּכְרֶם הָעָם.

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The Prayer-Book according to the Ritual of England. 43

The Prayer-Book contains the blessings at the end of the Bar-Hebray. In the Blessings at the end of the Bar-Hebray, the blessings after the name of God, the prayers of the angels, and the repetition of the name of God, are omitted.

In the concluding prayers, the prayer “Shalom aleichem” is entirely wanting. The third column of the pages which contain the week-day Amidah, begins with the Friday evening form. In this only two variations occur:—

In the Morning Prayer, the following presents these variations:—

The so-called great Kedusha is here employed, and it opens with the reading very similar to that used by the Sephardim:—

After Donim follows without any remark the usual benedictions of the so-called Priestly Blessing:—

In the Afternoon Prayer, the following presents these variations:—

After which follows:—
In the Mussaph the following presents some variations:

The Kedusha begins with 'כתר יתנ לי אלוהים' as in the form employed by the Sephardim, yet the following is the version here found:

After the Mussaph, as far as אורי ארורי י"א אלוהים, comes the following:

After אורי ארורי י"א אלוהים, the following:

In the Mincha, Amidah contains three variations:

Then follow the passages inserted at the conclusion of the Sabbath, with the following variations:

To this is appended the passage for the evenings of the three festivals, with these changes:

And the Mussaph for the three festivals:

In the reading occurs towards the end:

The centre columns contain the Amidah for the New Year; first for the evening:

In order, the variations:

In order, the variations:
The Prayer-Book according to the Ritual of England. 45

The Prayer-Book according to the Ritual of England. 45

After coming in another hand the gloss:—

The Prayer-Book according to the Ritual of England. 45

In Onl is added:—

Then follow the interpolations:—

Then follow the interpolations:—

In the Mussaph occur these variations:—

And follow with the superscription 'nfD, the supplications beginning

Then follow with the superscription 'nfD, the supplications beginning

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הדרש
בכל与时נו
הארק
פלפל מצהובות שפוא
סותו פית יריבנו ומכורינו
כלה כל�� וסומן מחנה
שלח
منهج
החותור
כלה: ומכה ועז; מעגל ימי בברית
קרור
מלת טלח
מתחה
מתוך
מכסה ע食べる מחלידי וכותינו
מכרב בספר יחים וזכים
כתיב scoped מוכסה וכלכלה
כת בופ' חמות
כת ספר' ישועה וגואלה
מכרב בספר שلزم
כת בם מוזות
SWEP
ורה ראי מישחת
ורה ראי יירי עמק
לא חשבון
כל
ששמ קולינה חות נא והנה עלינו
הזכמה
שה היה השעה והאות ששה חמש ששה רזינן ממלכין
וא יעכבーム מעו רואות הכותנים
עודו למשי רוחמי ורבים
עודו עמון כסה מביאד
עודו עמון והחרת
עודו עמון מת'hui
עודו עמון ימי
עודו עמון ימי
יתן אמא לא לאמשינו
יתן עמון ויהיוו
עודו עמון שям נדולה והקדוש והנבור והנגורא שנקר,עלינו
Then follow the additions for the Amidah on the Day of Atonement, beginning with the direction:—

In, the variations:—[s. מְלֹא הַיָּמִים נָחֹלָה יִרְאֶה יָדוֹ יִרְאֶה יָדוֹ יִרְאֶה יָדוֹ יִרְאֶה יָדוֹ יִרְאֶה יָדוֹ יִרְאֶה יָדוֹ יִרְאֶה יָדוֹ יִרְאֶה יָדוֹ יִרְאֶה יָדוֹ יִרְאֶה יָדוֹ יִרְאֶה יָدو"ו יִרְאֶה יָדוֹ יִרְאֶה יָדוֹ יִרְאֶה יָדוֹ יִרְאֶה יָדוֹ יִרְאֶה יָדוֹ יִרְאֶה יָדוֹ יִרְאֶה יָדוֹ יִרְאֶה יָדוֹ יִרְañ

The Mussaph is introduced with the rubric:—

The Confession of Sins is given in the following wording:—

עָלָה יֵשֵׂה יִשָׂה אֶלֶּה אֲנָחָנוּ הָאֲבָנַיָּה אלֶּה אֲנָחָנוּ הָאֲבָנַיָּה אלֶּה אֲנָחָנוּ הָאֲבָנַיָּה אלֶּה אֲנָחָנוּ הָאֲבָנַיָּה

בָּאָכַלְכָּא יַסִּיר אֶלֶּה הָזֶה תַּבֵּנָה יִשֵּׂה אִצָּה אֲנָחָנוּ הָאֲבָנַיָּה אֲנָחָנוּ הָאֲבָנַיָּה אֲנָחָנוּ הָאֲבָנַיָּה אֲנָחָנוּ הָאֲבָנַיָּה

עֲמַל עָנָא יֵשֵׂה אֶלֶּה הָזֶה תַּבֵּנָה יִשֵּׂה אִצָּה אֲנָחָנוּ הָאֲבָנַיָּה אֲנָחָנוּ הָאֲבָנַיָּה אֲנָחָנוּ הָאֲבָנַיָּה אֲנָחָנוּ הָאֲבָנַיָּה
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may be noted the readings:—

In the Mussaph for the New Moon which occurs on a Sabbath:— then follows, with the variations:—

VOL. IV. D
Then follow the different insertions in the Amidah; in the first instance, with the variants:

Next comes the shortened form of the Amidah, with the remark:

For Chanukah the verses are:

In fact, the verses for Purim are these variants:

The announcement of the New Moon is thus introduced:

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In these variations:—

In pages 83-91 there follows in the central column, surrounded on the right and left by and the pieces for Hoshana Rabba, etc., in the following version:—

I.—

II.—

III.—

IV.—

V.—

VI.—

VII.—

VIII.—
The Jewish Quarterly Review.

IX.--the verse is wanting; the verse is wanting; the verse is wanting.

X.--the verse is wanting; the verse is wanting; the verse is wanting; the verse is wanting; the verse is wanting.

XI.--the verse is wanting; the verse is wanting; the verse is wanting; the verse is wanting; the verse is wanting.

XII.--the verse is wanting; the verse is wanting; the verse is wanting; the verse is wanting.

XIII.--the verse is wanting; the verse is wanting; the verse is wanting; the verse is wanting; the verse is wanting.

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1 Cod. Halberstam 67, DY0133
2 Ib., 52

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Then follows with: "העשת אומנות ולא נג, על כל הכהן, המוסיכ בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמי, כי בישomnia כי חכמי, כי מוסיכ, חכמים, יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא יִשָּׂוְא يִשָּׂוְא יִשָּׂוְא יִשָּׂוְא
On Psalm lxxx. follow the verses—1Y (Isa. viii. 10), mTn IK (Prov. iii. 25), pTj?T '1 ~ (Isa. xlvi. 4), 13tl6X "N' (1 Kings viii. 57-60) and Dno'; 5Z3 3 (Micah iv. 5).

For Chanukah follows Psalm xxx., 210 I, t'p3l2 'DK n312n2 ; then

Then, in the form—

After Chanukah follows Psalm xxx., and variations arising from quotations being made by heart, thus:

In afor Mondays and Thursdays occur the variations:

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The third column of the pages, whose outer columns contain the following passages: Psalms xxv.; iii.; vi.; xv.; xxiii.; xxix.; iv., with regular omission of the superscriptions. These Psalms stand in place of the Psalms of the Ashkenazic Prayer.

Then follow under the designation the additions in the third column for Mondays and Thursdays with the superscription

Before the verse beginning with א has preserved the alphabetical arrangement of the whole.
In the passages that next follow, the following changes are wanting:

The right hand columns of pages 92-95 are occupied with the prayer for the conclusion of Sabbath, and the pieces and are wanting.

The left-hand columns of pages 92-95 follow the following variations:

The references to Deuteronomy 26:15 and Joshua 1:8, 9, and Isaiah 51:10 are wanting.
The Prayer-Book according to the Ritual of England.

Then the direction:

Then follow the verses Ps. cxxxiv. 3; viii. 10; xvi. 1; lxvii. 2; Exod. xxxiv. 6; Ps. xxv. 17; cxxiii. 1, 2; xxiv. 5; Isa. xxvii. 9; 1 Chr. xxix. 11; Isa. lvii. 19, from onward. At the end occurs the remark:

Then follows for Mondays and Thursdays during the Ten Days of Penitence a poetical interpolation for , with the introductory observation:
Then follows Ps. cvii. 2-32 (v. 12, \( \text{Ps. cvii. 2-32} \)), and next:—

\( \text{Ps. cvii. 2-32} \)
After the verse Psalm cxl. 14, follows:—

After the verse Psalm cxl. 14, follows:—

After the verse Psalm cxl. 14, follows:—

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After the verse Psalm cxl. 14, following:
The Prayer-Book according to the Ritual of England. 61

(Ib. xxv. 6) דברו עם שמעתיה, וה didSetך במעלו המה (Ib. xxxi. 15) אמר עלי בברית, ואחריה אל אהת

(Ib. xxxii. 5) אמר הראתי ומשמם תמר, עמלאת הארין (Ib. xxxiii. 10) יי מפריע ישות מגר נוה חכמים

(Ib. xxxv. 5) ויה כמנת לאתי רוחו ומלאת יי רוחה (Ib. xxxvi. 1) ריבא יי את יזרעאל מל浊ים את לחה

(Ib. lxxi. 4) אלהים פ层出ני מיר ראשת מנך שלוש חכמים (Ib. xxxvi. 18) הנה ש"י ילא ירצה לעמלאתה לחזרה (Ib. xcv. 9) כי אמרו יי תמרעלים שמה מעניין

(Ib. xxxvii. 4) ויחנש של יי, ויהו כשלמה להב (Ib. xxxvii. 11) ירא הים יברך יי עם במים הזה (Ib. v. 3) כי אמרו יי התבר מצה (Ib. xxxvii. 12) והנה את ח bruk מצה יי לירחית חרצ

(Ib. lxxxi. 8) כי אלהים三星 הזה ימשל ויהיו (Ib. lxxii. 8) אולג את מלכי אלהים זה ויהיו תbucks (Prov. iii. 26) כי יי תבר בכסף והקרוב למלבד (Ps. xxx. 20) vừa יי מזרב בברך רבי אולג

(Ib. exii. 2) יי יש יי mondo משתה והשל (Ib. exii. 3) קומחן שמש עם מבוא מחמל ש"י (Ib. cxvii. 5) מן המזרב קראתי הוא בנברוח הז (Ib. cxviii. 17) לא אמרו כי אחור אל_semaphore מששו יי

(Ib. cvi. 1) והו ב יי, כי מול כי בלעלו המה (Ib. cxvii. 2) הולנו יי ממר עד מציא חסמים חצורי (Ib. cxvii. 8) יי משנתה חסמח בלארש בלוש צדק

(Ib. cxviii. 3) גורלו יי והחולות مماגר哉 הלאץ (Ib. cxviii. 8) והנה והלחם ירא ארך יאש גמל חמר (Ib. cxviii. 9) מב יי לבך חומים של כל משחו

(Ib. cxviii. 14) כמך יי לבך חומצ, ומקח על הכמות (Ib. cxviii. 10) יי משכת חסמור יברכה כוכב

(Ib. lxvii. 2) אלהים הัวו יברכיו יאר פאני אתון סמל (Ib. lxviii. 33) ממלאת האיר והibbean שירו לאלים עם יי "של" (Ib. lxxi. 2) בברכה חצורי והتكلم המה אלהים אוכר והישע (Ib. lxvi. 5) כי אמרו יי הק Thrones מכם ומעל

(Ib. lxix. 2) והשנים אלקים כי באם ומעי
To this is appended, on p. 97, Menachem ben Machir’s Bikkur 13nK nD, of which, however, only the first four verses are quoted; the last two are wanting (Zunz, Lit., 159).

On the leaf that separates the Siddur from the continuation of the Ez Chayyim, הלכות תפילין (Zunz, ib. 290), which here forms the acrostic אפרים מיכיר בנו, is written in another hand, while the associated Form of Grace, also inscribed 13N1K, is introduced on pp. 98 and 99a. (Cf. Auerbach, אפרים אבוברד.)

As belonging to the Siddur, the Form of Grace after Meals may be quoted from the 13N1K, אפרים אבוברד. A comparison with the ordinary form displays the following variations:

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of the joyousness that prevailed on those occasions, two poems which were sung thereon, are sufficient evidence. These are Samuel Chasan's (Zunz, Litg., 465 and 728) and Isaac's (ib. 554), which occur in the Machzor Vitry.

DAVID KAUFMANN.

NOTE.—The Rev. Dr. H. Adler, Chief Rabbi, informs us that he intends to edit the whole of the MS. of the work ד"נ י"ע, which the preceding article introduces to our readers.—Ed. J. Q. B.