

מנהג ק"ק קארפינטראין (CARPENTRAS, FRANCE)

Two **מהזורים** that provide the wording recited according to the customs of the Jews of Carpentras, France, published in 1739, are available for viewing and downloading at Hebrewbooks.org:



Carpentras (identified by the letter "A" on the map below) is situated in that part of France known as Provence:



Darius Milhaud, a famous Twentieth Century Jewish-French composer¹, lived in Carpentras and provides the following history of the Jewish settlement in Carpentras in his autobiography:

I am a Frenchman from Provence, and by religion a Jew. The establishment of the Jews in the South of France dates back to remote antiquity. Six hundred years

1. Milhaud felt a strong attachment to Minhag Carpentras. Two music albums containing works that Milhaud composed incorporating Minhag Carpentras can be found at <http://www.milkenarchive.org/works/view/375>.

before Christ, when the city of Marseilles was founded, the Phoenicians, the Greeks, and the Jews set up their counting-houses on the shores of the Mediterranean in France, and so came there not as emigrants, but as traders. There are tombstones showing that there were Jews in the Rhone Valley before the Christian Era. At that time, the Jewish religion was the only one that was monotheistic, and conversion among the Gauls were very numerous. After the second destruction of the Temple, Jews emigrated from Palestine to Italy, Spain, and Provence. In Provence, they amalgamated with the Jewish colony living there under comparatively peaceful conditions. Nevertheless, early in the twelfth century, King René, Count of Provence, threatened them with exile unless they all became converted to Christianity. According to the archives of the Museum of Old Aix, two noble families of Aix, who pride themselves on never having allowed a Jew to cross the threshold of their house, would seem to be by a charming irony of fate, the descendants of Jews forced to embrace the Christian faith. And yet a large number of Israelites refined to forswear their faith, and preferred exile at Avignon or elsewhere in the county of Venaissin. This country belonged to the popes after 1274, and the Jews under their jurisdiction were admirably treated.

The Jews used to speak a jargon consisting of a mixture of Hebrew and Provençal. A little Jewish-Provençal dictionary containing a fairly complete list of these expressions, which are still used in the South of France by a few persons respectful of tradition, was published in Paris about 1860 in a Jewish almanac. My good friend and librettist Armand Lunel (1892-1977) found several folklore texts written in Hebrew-Provençal dialect, very humorous and outspoken in style: carols in the form of dialogues, with one strophe in Provençal favoring conversion of the Jews, and another in Hebrew refuting arguments of the Christians, some pioutims, circumcision songs; a little eighteenth century comedy describing a visit paid by two Jews to a bishop; and, a Tragedy of Queen Esther [Purim playlet].

Like most of their co-religionists, the Mediterranean Jews bore the names of towns: Lunel, Milhaud, Bedarrides, Montoux, Valabregue. The county was the only place where their names were entered in the official archives, and their genealogy can be traced down to the Middle Ages. The library at Carpentras and the Calvet Museum at Avignon possess some interesting documents of this kind. I have seen there a sixteenth century picture a view of Carpentras with its ramparts, belfries, and lowbuilt houses, and its carriere (quarry) [French name for the Jewish quarter, like the Italian word ghetto], where the houses were sometimes fifteen stories high because there was not enough space for the growing population. Each tenant in the carriere became the owner of the floor he lived on, looked upon the pope as the head of state, and hung his portrait on the wall opposite the traditional print representing Moses and the Tablets of the Law. Prayers were also said for the pope in the synagogues.

The Provençal rite resembles, in its pronunciation of liturgical Hebrew, that of the Sephardim or Latin Jews, but the services are slightly different. There are only two synagogues in France which date from before the Revolution: one at Cavaillon in Louis XV style, and the other at Carpentras, whose foundations as well as the women's ritual bathing pool date from the Middle Ages. This one was rebuilt under Louis XVI, and is decorated with finely worked wood paneling and enchanting chandeliers more suggestive of an elegant salon than of a sacred edifice. Thanks to the generosity of Mme. Fernand Halphen and the Fine Arts Administration [of France], these two temples have been restored [ca. 1949] and classified as historical monuments. The temple at Aix-en-Provence was founded in 1840. The speech at the restoration was delivered by my great grandfather, at that time president of the consistory and for the temple, who was succeeded in this position by his sons and grandsons. I intended to celebrate with my father the centenary of this little synagogue, and composed a cantata on three texts by Gabirol, the great Jewish poet of the Renaissance, and three texts taken from the Comtadin Provençal liturgy, translated by Armand Lunel (prayers for the pope, the victims of persecution, and for the Day of Atonement]. Unfortunately, the sad events of 1940 [World War II] prevented us from carrying out our project.

My paternal ancestors came from the Venaissin Comtat. I found among the family archives some old papers, stamped with the pontifical arms dating from the fifteenth century, in which mention is made of a Milhaud from Carpentras in connection with some lawsuit... My mother, Sophie Allatini, was born at Marseilles. Her parents, who came from Modena [northern Italy], were descendants of the Sephardic Jews who have been established in Italy for centuries, and one of her ancestors in the fifteenth century was medical adviser to the pope.

In the following excerpt from *The Jews of France: A History from Antiquity to the Present*, Esther Benbassa, M. B. Debevoise, pp. 43-44, we learn more about the history of the Jewish settlement in Carpentras:

From the second half of the fifteenth century, the Jews had been confined in a designated district known as a *carriero*, from the Provençal word for street (*carrière* in modern French). In order both to assure their security and to keep them apart from Christians, in the cities and major market towns, this street or *carrière* was eventually closed off at each end by a gate, prefiguring the future ghetto. This nonetheless did not prevent a dispersed pattern of dwelling from developing in the villages. In 1624, the separation of Jews and Christians became clearer, with the Jews being relegated to four cities (*arba' kehillot*) — Avignon, Carpentras, Cavaillon, and Isle-sur-la-Sorgue—known as the four *carrières* or, in Hebrew, the *messillot*.

The *carrières* were closed at night by guarded gates through which it was forbidden to pass. Jews were consigned to cramped quarters, several families to a house, and

forced to submit at regular intervals to sermons meant to convince them eventually of their error and so lead them to break with Judaism. The holy books of the community were subject to censorship, and sometimes seized. Each *carrière* was nonetheless authorized to have a synagogue, called the *Eschole française* (French School) because it was also a place of study. The situation in which the Pope's Jews found themselves by the second half of the sixteenth century—a poor, demeaned, ghettoized group isolated from the surrounding society—corresponded to the wishes of the authorities. During this same period, their numbers rose to 700–800 in Carpentras, to 200–300 in Avignon and Isle-sur-la-Sorgue, and to a hundred or so in Cavaillon.

In the eighteenth century, however, their condition improved under the influence of favorable economic circumstances. The Jews of the *carrières* extended their commercial activities to other regions, broadening the range of these activities as well. They now devoted themselves also to horsetrading, buying and selling both saddle horses and draft horses, and entered into the trade of silk and silk goods, offering very competitive prices. Many of them grew wealthy in a short period of time, as attested by the increasing size of the dowries given to their daughters, rising from an average of 590 pounds in the last quarter of the seventeenth century to 730 pounds for the years 1700–1709, to 1,650 pounds from 1730–39, then to 6,787 pounds between 1760 and 1769, and finally reaching more than 9,000 pounds on the eve of the Revolution—sums that are comparable to those with which the great aristocratic families endowed their daughters.

Moneylending also took a new turn. Not only the amounts loaned but also the borrowers changed. The clients were no longer peasants or artisans in financial difficulty but merchants, members of the clergy, even nobles. This period was one that saw many usurers and petty dealers in used clothes becoming bankers and merchants. Moreover, not being able to invest their profits in real estate or noble titles, Jews held sizable liquid reserves, and inevitably were led to accumulate more and more wealth. New synagogues were built in each of the *carrières* in place of the old, crumbling edifices—a renovation to which Cavaillon and Carpentras bear witness still today.

As reported by Darius Milhaud, the Jews of Carpentras were grateful to the Papacy for providing refuge to the Jews who had been exiled from other locations and began reciting a prayer for the welfare of the papacy on **שבת** and on holidays. Below is an excerpt from one such prayer. The complete prayer is annexed hereto as Exhibit “1”.

הנֹתֵן לְמַלְכִּים תְּשׁוּעָה • הפּוֹצֵה אֶת יְדֵי עַבְדּוֹ
מִחֶרֶב רָעָה • הַנּוֹתֵן רוּחַ לְרוֹם וְכוֹכְבֵי
מִשְׁלָתוֹ יִגְדּוּ • וְאֵת מַלְכִּים לְכַסּא וְיֹשִׁיבֵם לְנֵצַח וְיִגְבְּהוּ •
הוּא בִּרְחֻמּוֹ יִגְבֶּה וִירוּמָם וַיִּשָּׂא מַעֲלָה מַעֲלָה אֲדוֹנָנוּ
הָאֶפְסִיּוֹר פֶּאֶפֶא פְלוֹ הוּא יִשְׁלַח מַלְאָכּוֹ אֹתוֹ וּמִכָּל פְּנֵעַ
רַע יִשְׁמְרֵהוּ • מוֹשִׁיעַ וְרַב יִגְבְּהוּ וַיִּשְׂאֵהוּ • וְכַסּא
כְּבוֹד
כְּבוֹד יִגְבְּהוּ • וַיְכַנֵּן כְּסֵאוֹ וִירוּמָם מִמִּשְׁלָתוֹ אֱלֹהִים
חַיִּים וּמֶלֶךְ עוֹלָם יֵשִׁים יָם וְקֶדֶם מִשְׁלוֹחַ יְדָיו • צֶפּוֹן וְיָמִין
מִשְׁמַעְתּוֹ • וְאַחֲרֵיתוֹ יֵיטִיב בְּאוֹרֶךְ יָמִים בְּעוֹשֶׁיךָ נְכֻסִּים
וְכְבוֹד • יְרוֹם הוֹדוֹ וַיִּשָּׂא וַיִּגְבֶּה עַד מָאֹר • יִגְדִּיל
בְּסֵאוֹ אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם • וַיֹּאמְרוּ בְּכָל מַחֲזֵז
וּפְלֶךְ יְחִי אֲדוֹנָנוּ הָאֶפְסִיּוֹר פֶּאֶפֶא פְלוֹ לְעוֹלָם • חֲלוֹ נָא
פָּנֶי אֵל וַיַּחֲנֵהוּ • יֵאָר פָּנָיו אֵלָיו וַיִּשְׁמְרֵהוּ • הַמָּקוֹם
בִּרְחֻמּוֹ • שְׁלוֹם יַעֲשֶׂה לוֹ מִפְּרוּמּוֹ • וַיִּשְׁמְרֵהוּ וַיַּחֲיֵהוּ •
וּמִנְכֵּשׁ אוֹיְבָיו יִצְרֵהוּ • וַיֹּאדִיךְ יָמָיו וְשָׁנָיו • דְּבָרֵי שְׁלוֹם
וְאַמֶּת מִהֲרָה תִשְׁמַעֲנָה אָזְנוֹ • וַיִּשְׁלַח בִּרְכָה בְּכָל כַּעֲשִׂיהָ
יְדָיו • וַיִּצְלִיחֵהוּ בְּכָל דְּרָכָיו וּמַעֲבָרָיו • וַיִּטֶּה לְבוֹ
לְעִזְרָתוֹ • לְרַחֵם עַל פְּלִטָתוֹ • וּלְהַחֲנוּ מַחֲזֵה
בְּעַבְדוּתָנוּ • בְּכָל אֲשֶׁר יִפְנֶה יִשְׁכִּיל וְדַבֵּר בְּעֵתוֹ • גַּם
אוֹיְבָיו יִשְׁלִים אֹתוֹ • וְהִיְהִה מְנוּחָתוֹ כְּבוֹד דְּשֵׁן וְשִׁמֶן •
וְכֵן יִהְיֶה רִצּוֹן וְנֹאמַר אָמֵן :

One of David Milhaud's more well known compositions was an opera entitled: The Esther of Carpentras. At the website: www.singscript.plus.com/daviddrewmusic/milhaud3.htm, the following historical background is provided for the opera:

Carpentras is the former capital of the Comtat Venaissin; the Comtat (county) was ceded to the Popes in 1229, and remained a papal enclave until its annexation in 1791 by decree of the National Assembly - which also took over the adjacent but historically more prominent enclave, the Comtat d'Avignon.

Carpentras goes back a very long way. In the 5th century BC it was the capital of a Celtic tribe. The Greeks came to buy honey, wheat, goats and skins, the Romans followed and established a base there - leaving, among other things, an Arch of

Triumph with depictions of chained prisoners. For some while in the 14th century, the Popes of Avignon had their residence in Carpentras. The palace of the Papal Legate was built next to the Cathedral in 1640.

During the Medieval Inquisition, the Papacy arranged for the two Comtats to provide sanctuaries for Jews - a tradition continued throughout the centuries-long before the Spanish Inquisition. As sacred and privileged communities (identified by yellow hats) the Sephardi Jews of Carpentras, Avignon, Cavaillon and the Ile-sur Sorgue contributed much to the culture and languages of the Midi, and enjoyed advantages and prosperity beyond the imagining of their contemporaries in Northern and Eastern Europe. But the understandings between Gentile and Jew in Carpentras were as much utilitarian as philosophical, religious, or ethical.

In these remote outposts of Rome, the Church's material requirements were often extravagant and always greatly in excess of internal resources. The Jewish communities on the other hand, were skilled and hard-working, and commercially talented. They created 'wealth' and the Catholics taxed it heavily but not punitively. The wealthier Jews were given to understand that the Catholic authorities expected a regular supply of munificent 'gifts'.

For their part, the Jewish minorities recognized that in the circumstances the taxes and 'gifts' were a price worth paying in return for protection and even, now and again, grudging respect. Thus the two communities managed to rub along together. Among the traditional Christmas carols of the Comtats which Milhaud's friend and collaborator Armand Lunel collected were some whose verses alternate between the two faiths, each happily at odds with the other. But the story was not without its dark side (as Lunel shows in the history of the Languedoc and Provençal Jews which he published two years before his death). Jews who had been persuaded or bribed to convert were made to walk in chains through Carpentras's Roman Arc de Triomphe to the nearby Cathedral, where they were unshackled and baptised.

Milhaud, Lunel, and the Midi

Both born in Aix-en-Provence and both with ancient family roots in the Midi - in Carpentras especially - Milhaud and Lunel were exact contemporaries and had been friends from their first school-days. They felt themselves to be part of an unbroken history of Jewish life in Provence and the Languedoc that stretched back to the arrival of the first Jewish settlers six centuries before Christ.

It was not as impoverished fugitives from persecution that those distant pioneers and their prosperous successors arrived, but as developers and beneficiaries of the Mediterranean trade routes. In that regard the respective families of Milhaud and

Lunel were typical and typically complementary. While Milhaud's father continued in the family business as almond grower and broker - Aix had been the centre of the world's almond trade for centuries - Lunel's was similarly active in the olive business.

שמונה עשרה ברכה has some unusual elements within it. The last ברכה of שמונה עשרה always begins with the words: שלום רב. At the end of their prayer services, they recite only the first paragraph of עלינו לשבח and omit the paragraph that begins: על כן נקוה. They recite the ברכה of שעשני יהודי in place of שלא עשני גוי. שחרית for קדושה whether on weekdays, שבת or holidays is the same short version of קדושה that is recited as the daily קדושה within נוסח אשכנז.

They also include the following in the ברכה of זכרונות as part of שמונה עשרה of מוסף after following the Sephardic custom of including יעלה ויבא in that ברכה: ראש השנה

וּפְקִדְנוּ בּוֹ לְבָרְכָהּ. וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים טוֹבִים. בְּרַבֵּר
יְשׁוּעָה וְרַחֲמִים חוּס וְחַגְנוּ וְחִמּוּל וְרַחֵם עָלֵינוּ וּמַלְטָנוּ
מִכָּל צָרָה וְיָגוֹן וְהוֹשִׁיעֵנו כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן
וְרַחוּם אַתָּה :

וְקָרַב פְּזוּרֵינוּ מִבֵּין הָעַמִּים וּנְפֻצוֹתֵינוּ בְּנֵם מִדְּרַבְתִּי אֶרֶץ.
וְהִבִּיאֵנוּ יְיָ אֱלֹהֵינוּ לְצִיּוֹן עִירָךְ בְּרִנָּה וְלִירוּשָׁלַיִם
עִיר מְקֻדָּשָׁךְ בְּשִׂמְחַת עוֹלָם. וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת
קְרָבָנוֹת חוֹבוֹתֵינוּ כְּמִצְוָה עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מִשְׁרָה
עֲבָדְךָ מִפִּי כְּבוֹדְךָ כְּאָמֹר :

וְדַבֵּר יְיָ אֵל מִשְׁה לֵּאמֹר. דַּבֵּר אֵל בְּנֵי יִשְׂרָאֵל לֵאמֹר
בְּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ יִהְיֶה לָכֶם שַׁבָּתוֹן
זָכוֹן תְּרוּעָה מְקַרָּא קֹדֶשׁ כָּל מְלֹאכֶת עֲבוּדָה לֹא תַעֲשׂוּ
וְהִקְרַבְתֶּם אִשָּׁה לִי :

אֱלֹהֵינוּ. וְאֱלֹהֵי אֲבוֹתֵינוּ זָכְרֵנוּ בְּזִכְרוֹן טוֹב מִלִּפְנֵיךָ וּפְקִדְנוּ
בְּפִקּוּדֵי יְשׁוּעָה וְרַחֲמִים מִשְׁמֵי שָׁמַיִם קֹדֶם .

In addition, as part of each version of שמונה עשרה on ראש השנה, they add the paragraph of א-להי נצור את עמו בשלום after א-להי עד שלא נוצרתי, a practice that other נוסחאות follow only on יום כיפור.

Exhibit "1"

The Prayer For The Welfare Of The Pope

שחרית ליום שבת הורה
ואמרת: ועוד כתיב פצחו רגנו יחדו תברכת ירושלים
כי נתם " עמו נאל ירושלים: ועוד כתיב חשף " את
זרוע קרשו לעיני כל הגוים וראו כל אפסי ארץ את
ישועת אלהינו:

פומון למצלואין לאדנינו הפפיור ירה

לנו' חרדו רעיוני

יקירון מי ברכות תהלות הגיונו. ועל גוים וממלכות.
נשחר פני קונו. ולקטעון הכרכות. נמליה ממעונו.
ונביא שירות ערוכות. לברך את אדונו:
מצלואין. אנחנא ותבעין רחמי מן קדם אלה שמיא
מרי דרחמי לחיי אב המון אדונו האפפיור
פאפא פלו אנחנא בני גלותא עבדוהי למלוך שמיא
די קשוט מעבדוהי. אחוהי כסרה דברבין וכסרה
תקפין תמהוהי:

בכחוב " אל רחום וחנן ארך אפים ורב חסד
ואמת נוצר חסד לאלפים נושא עון ופושע
וחטאה ונקח:

הנותן למלכים תשובה. הפוצה את דוד עבדו
מתרב רעה. הנותן רוגים לרום וכוכבי
מקשלתו יגדו. ואת מלכים לכסא וישיבם לנצח ויגברו.
הוא ברחמי יגביה וירומם וינשא מעלה מעלה אדונו
האפפיור פאפא פלו הוא ישלח מלאכו אתו ומכל פגע
רע ישמרהו. מושיע ורב ינטלהו וינשאהו. וכסא
כבוד

שחרית ליום שמחת תורה ר"ח
כבוד יחילהו יכוון כסאו וירומם ממשלתו אלהים
חיים ומלך עולם ישים ים וקדם משלוח ידו צפון ומזן
משמעתו ואחריתו יטיב באורך ימים בעושר נקמים
ובכבוד ירום הודו וינשא ויגבה עד מאד יגדיל
כסאו אלהים חיים ומלך עולם ויאמרו בכל מחוז
ופקד יחי אדוננו האפקיור פאפא פלו לעולם חלו נא
פני אל ויחנהו יאר פניו אליו וישמרהו המקום
ברחמיו שלום יעשה לו מפרמיו וישמרהו ויחיהו
וכנפיש אויביו יצרהו ויאריך ימיו ושניו דברי שלום
ואמת מהרה תשמענה אזניו וישלח ברכה בכל מעשה
ידיו ויצליחהו בכל דרכיו ומעבריו ויטה לבו
לעזרתנו לרחם על פלטתנו ולהתנו מחיה
בעברותינו בכל אשר יפנה ישכיל ודבר בעתו גם
אויביו ישלים אתו והיתה מנוחתו כבוד דשן ושמן
וכן יהי רצון ונאמר אמן:
מי שיברך אברהם יצחק ויעקב ורוד ושלמה
ונביאי ישראל וכל חסידי עולם הוא
יברך וירומם וינשא מעלה מעלה הארון האפקיור
פאפא פלו וכל הארנים הסגנים לעולם המקום
ברחמיו שלום יעשה להם מפרמיו וישמרהם ויחיים
ויושיעם ומנפיש אויביהם יפדם ויצרם ויאריך ימיהם
ושנותיהם וישלח ברכה בכל מעשה ידיהם דברי
שלום ואמת תשמענה אזניהם ויצליחם בכל דרכיהם
ויטה לבם לעזרתנו לרחם על פלטתנו ולהתנו
נה ב 2 55 כדוה

שחרית ליום שמחת תורה
מקנה בעבודתנו • והיתה מנוחתם כבוד דשן ושמן •
וכן יהי רצון ונאמר אמן :

וכמו כן יאמרו מצליין אל הארון הליגאט ירם והמקום כגן ירם
והמשל ירם ולכל שאר החצונים מיסבך

פיוט למושל

לנו' חרדו רעיוני אואתח כוננת

ועוד אני מדבר בתפלה • שואל בתלכה ומשיב כל איש
לשם ותהלה • ברכות לראש צדיק מושל מקשיב :

ויאמר המלאין ככתוב לעיל

פיוט קודם המזמור לנו' תוכחה

התכת נשפוף שיחה • לפני אל וגדחה •
לכו נא זרע אמוני • ונשובה אל • :
מזמור לדוד יהוה לי' כגי אלים הכו לי' כבוד ועוז •
הכו לי' כבוד שמו השתתוו לי' בהדרת קדש •
קול • על המים אל הקבדו הרעים • על מים רבים •
קול • בנח קול • בהדר • קול • שובר ארזים וישבר
• את ארזי הלבנון • וירקידם כמו ענף ל'בנון ושריון
כמו בן ראמים • קול • הוצב להכות אש • קול • יחיל
מדבר יחיל • מדבר קדש • קול • יחולל אצורת
ויחשוף יערות ובהיכרו בלו אומר כבוד • • למבול ישב
וישב • מלך לעולם • • עוז לעמו יתן • יברך ארץ
עמו בשלום :

שאו