

מנハג ק"ק קארפינטראז (CARPENTRAS, FRANCE)

Two 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, Monteux, 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 Vernaissin 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 Escholle françoise (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”.

להבין את התפלה

הנזהן למללים תשועה... הפשזה את רוד עבדו
מחרב רעה. הנזהן רוגנים לרום וכוכבי
ממשלהו יערזו. ואה מלבים לבסא וושיבם לנצחונגרז.
הוא ברחמי יגביה וירומם וינשא מעלה מעלה אדוונט
האפקיר פאפא פלו הוא ישלח מלאכו אותו וטבל פגע
רע ישמרדו. מושיע זרב ינטלהו ויגשאהו. וכסא

בכור

בכוד ייחילתו. ייכונן כסאו וירומים ממשלהו אלדים
ח'ים ומלה עולם ישים ים וקדם משלוח זרו. צפון וימין
משמעתו. ואחריתו ייטיב באורך ימים בעישר נכסים
ובכור. ירום הויזו ינשא יגביה ערד מאר. יגידל
בസאו אלדים ח'ים ומלה עולם. ויאמרו בבל מחה
ופליך יתי אדוונט האפקיר פאפא פלו לעולם. חלו נא
פני אל ויחגתו. יאר פניו אליו ויישמרדו. הפקס
ברחמי. שלום יעיטה לו מפרוטיו. ויישמרדו ויחגתו.
ומונבש אויביו צרדו. ויארך ימי ושניו. דברי שלום
נאמת מהרה תשמענה איזנו. ושlich ברכה בכל מעיטה
יריו. ויצליחו בכל דרכיו ומעבריו. ויטה לבו
לעתנתנו. לرحم על פלטהנו. ולתנתנו מחייה
בעברותינו. בכל אשר יפנה ישביל ודרך בעתו. נם
אויביו ישלים אותו. והיתה מנוחתו בכור רישן ושם.
ובן יהי רצון ונאמר אמן:

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

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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 of **ברכה** has some unusual elements within it. The last **מנהג קארפינטראן** 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 בן נקוה**. They recite the **שחרית** for **קדושה**. **שלא עשני גוי** in place of **שע שני יהודי** of **ברכה** whether on weekdays, or holidays is the same short version of **שבת** that is recited as the daily **נוסח אשכנו** within **קדושה**.

They also include the following in the **ברכה** as part of **וכرونוט** of **ברכה** after following the Sephardic custom of including **עליה ויבא** in that **ראש השנה**:

ופקדנו בו לברכה. והושענו בו לחיים טובים. בברך
ישועה וرحمם חום וחגנו ותמול ורחם עליינו ומלאנו
מכל צרה ונזון והושענו כי אליך עיגנו כי אל מלך מנון
ורחום אתה :

וקרב פעורינו מבין העמים ונפוצותינו בסמ מירכתי ארץ.
ובכיאנו כי אלהינו לzion עירך ברנה, ולירושלים
עיר מקדש בשמחת עולם. ושם נעשרה לפניה את
קבנות חומותינו במצויה עליינו בתרורתך על ידי משה
עבך מפי בכורך כאמור :

ונדבר כי אל משה לאמר. דבר אל בני ישראל לאמר
בחרש השבעי באחד לחירות היה לכם שבתון
זכרון תרואה מירא קדרש כל מלאכת עבודה לא תעשו
והקרבתם איש לה :

אלינו ואלה אכותינו זכרנו בזכרון טוב מלכנו ופקדנו
בקורת ישועה וرحمם משמי שם קדם .

In addition, as part of each version of **שמונה עשרה**, they add the paragraph of **א-له נצור** the **הברך את עמו בשלום** after **א-להי עד שלא נוצרתי** and before **יום כיפור** **נוסחות** follow only on.

Exhibit “1”

The Prayer For The Welfare Of The Pope

שחרית ליום שטחתי הולה
ויאמת: ועוד בחייב פצחו רגש יוזרו הרבות ירושלים
כ”י נחם ” עמו גאל ירושלים : ועוד בחייב חשב ” את
ירוג גירושו לעני כל הגנים וראוי כל אפסי ארץ את
ישתעת אללהו :

פומון למלalian לארנו הפvioר יראה

לנו חורו רועוי

יקירין טי ברכות . תחולות הניענו . ועל גוים וממלכות .
ונשרף פנוי קונו . ולפען תברכות . נמלך מפשען .
ובבאי שירות ערכות . לבך אה אדרנו :
מלאין אנהנא ותבענו רחמי פון גראם אלה שמיא
כבי דרכמי לחמי אב הדמו אדרנו לאפvioר
פאה פלו אנתנא בני גליה עברוחי למלה שמיא
היךשות מעבודתך . אהזה בטחה רברבן ומפה
תקיפין תמהוחי :

בקחוב ” אל רחום ותנון אהך אפים ורב חסר
ויאמת נאך חסר לאלפיים נשא עון ופשע
וחפשאה גנקה :

הנותן למילכים תשועה . הפוצה את זור עבדיו
מיירב רשות . הנזון רזגום לרים וכוכבי
בכשלהתו יזרו . זהה מלכטיכא ויושיבם לאצח יברזו .
הוא ברחמי נגביה וירום ונישא מעלה פעליה אדרנו
האפvioר פאה פלו והוא ישלח מלאכו אותו ובכל פגע
רע ישמרו . מושיע ורב ייטלו זישאשו . ונפה
בבור

להבין את התפלה

שחריות ליום שמחת תורה ריח
כבוד ינחלתו ריכוז כלואו וירומם מפעלו אליהם
תיים ומך עלים ישיםם וכרכס משולחו דר' אפין וימין
טשגעתו ואחריתו יטיב באורך ימים בעשר נקסים
ובכבוד ר' ירום הוזו ויישא וגביה עיר פואר ר' יידל-
כסאו אליהם חיים ומך עלים ואמורו בכל מהו
ופך יתי אדוננו האבגדור פאפא פלו' לעולם חילנא
פני אל וחנשו יאר פנו אליו ושמרתו ר' החוקם
ברוחקו שלום יעשה לו מברכותיו ר' ישברתו וחנשו
ובמנפץ אובי צרכו נאריך ימי ושנוי דברי שלום
נאמת מהרה תשמענה אוני ושלח ברכה בכל מעשה
זיו נצילהו בכל דרכיו ומעברי ויטה לבנו
לעתהן ר' לרחים על פלטנו ולתנתן מהירות
בעברותינו בכל אשר יפנה ישכילד ודבר בעתו נס
אובי ישלים אותו ותנה מנחות כבוד דישן ושמן
ובן יהי רצון ונאפר אמן :

מי שברך אברכם יצחק יעקב ודוד שלמה
ונבאי ישראל וכל חסדי עולם הוא
גבור ורומם ועשה מעליה מעלה הארץ האבגדור
פאפא פלו' וכל הדאנם הסוגנים לעולם ר' החוקם
ברוחמו שלום יעשה להם ספרותיו וישראלים יתים
וירושים ובמנפץ אובייהם פדרם יצרים נאריך ימיהם
ושנותיהם ושלח ברכה בכל מעשה ירים דברי
שלום ואמת תשמענה אונייהם וצליים בכל הרובים
ונטה לבם לענהנו לרחים על פלטנו ולתנתן

נה ב ๔ בודה

שורת ליום שמות תורה
מתקה בעברותינו ותיהה בנוחים כבודך ושפטן
וכן יתי רצון ונאמר אמן :

וכיו כן ימולו מצלאי נל כהילון פינחס ר'ט וספיקות גני יוס
ופטולין וככל טרחה ניסמי סדר

פיוט למושל

לנו חרו רעינו ואאתה כוננת

ועוד אני מזכיר בחפה . שואל בתלה ומשיב כל איש
לשם ותלה . ברכות לרשות צדיק מישל נקשב :

ויחבר האלן ככוכ לעל

פיוט קודס חמוץ לנו תוכה

והנה נשפה שיתה , לפני אל וגבהה
לכז לא רעד אמא . ונשובה אל ע :
מושמור לזרד דבוי ליבני אלים הבוי לי כבוד ועו :
הבוי לי בבוד שמו השם הוולי בתררת קדוש :
קול ע על הרים אל תקבד הרעים על פים רבים :
קול ע בפה קול ע בחריר : קול ע שובר ארדים וישבר
ע אות ארזי תלבעו : גירקירים במו עגל לבן וחירות
במו ראמים : קול ע חזק להבות אש : קול ע תhil
מרקבר חיל ע מדבר גרש : קול ע חזיל אלאות
ונחשוף ישנות ובחדלו בלו אומר בבוד : ע למבר עשב
ונשב ע מלך לשלם : ע עה לעמו יתו ע יברך ארץ
עמו בשלום :

שנא