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read Israel read one fourth part of the day, and another fourth part they confessed, and hence, Mayer and others think that the greater hours or quarters were in use even in the time of Nehemiah. The first of these greater hours commenced, according to some, at six, according to others more correctly at sunrise, and lasted till nine; the second ended at noon; the third, in the middle of the afternoon, or a quarter to 3; the fourth, at sunset, or a quarter to 6. Others insist upon their having been only *three* greater hours of prayer, the morning, afternoon and evening; the first, asserts tradition, instituted by Abraham; the second, by Isaac; and the third, by Jacob.* The practice of Daniel gives support to this asserted division of the day. We read vi, 11, (10 E. V.) that he "kneoled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Upon which passage, R. Sandiah Hagaon remarks—"These three occasions upon which Daniel prayed were, the morning, *בוקר*, afternoon and evening *ערב* evening prayers. But lest thou shouldst say the practice was not a constant one with him, but only commenced that day, to, the text saith *עבר מן קדמת דנא* which means, 'as he had been accustomed to do before,' and it was in consequence of this practice that the men lay in wait to condemn him". We find that the practice of Daniel was the practice of David; for the Psalmist exclaims, "Evening and at morning and at noon will I pray;"—Psalms, lv 17. We would remind the reader, in concluding our remarks on hours, that these, being numbered from the rising of the sun, at the season of the Equinox, the 3rd would correspond with the 9th of the common reckoning, 6th with the 12th, 9th with 3 in the afternoon, etc. It is also proper to remember that the sun in Palestine, at the summer solstice, rises about five of London time, and sets about seven. At the winter solstice, it rises about seven, and sets about five.

The Hebrews also divided their *Nights* into greater portions or hours, called *אשמרות* or watches. We find reference made to *three* such in the pages of Scripture. First, we have *אשמרות* (See Lament. ii. 19) *the beginning of the watches* or first watch, which is affirmed to have continued till midnight. Second *אשמרת התיכונה* *middle watch*† from midnight till cock crowing; (Judges vii. 19) Third, *אשמרת הבקר* from the second watch till sunrise, (Ex. 14, 1 Sam. xi. ii). These divisions of the night have been referred to the watches of the Levites in the Temple, and to the change of watchmen at the gates of the city and the Temple. From the *Orach Chayim* chap. 1 § 2 it would appear that the changes of the watches were *three* only, at the end of the first third, of the second third, and at the end of the night,‡ consisting thus of four hours each. And

* Talmud Treat, Berachot, fol. 26, b. From these prayer hours the Roman Catholic Church has originated her canonical hours.

† Those who assert the night watches to have been four, maintain that the middle watch was so called, not because there were three watches, but because it lasted till midnight. But this appears to be more fanciful than correct; for by the same rule the *succeeding* watch might be so called, because it commenced at midnight.

‡ יכון לשעות שמשנתנות חמשמרות שחן בשליש הלילה ולסוף שני שלישי הלילה ולסוף הלילה.