

that it filled in three hours and then sunk. The time occupied in its filling four times, was therefore a day. To rectify it to the change of time in winter, when the days are shorter, it was covered internally with wax, that the water might the sooner subside from it. This division of the day into hours, at this early period, is also seen from the prescriptions of the Talmud, having reference to the due time for the reading of the *psw* Deut., vi 4, 10, &c. and the *עמידה* or Eighteen Blessings, which we will here set down. The time for reading the *Shemang* is stated in the Shulchan Aruch (chap. 58 § 1) to be from that early part of the morn when one is able to recognise a well known companion at a distance of about four amoth; and its time may be prolonged until the third hour of the day (9 o'clock) which is a fourth part thereof.* It is recommended, however, to read it at sunrise, like the ancient pious; while to defer doing so until 10 o'clock, is to lose the merit of punctuality. The time for reading the *morning prayer*, including the Amidah, according to the same authority (chap. 89 § 1.) commences with sunrise and lasts till the end of the 4th hour, (10 o'clock,) which is a third part of the day. †The time for the *additional service* is immediately after the morning service; and though this prayer ought not to be delayed until after one o'clock, it is permitted to read it all day. The time for the *afternoon prayer* is (S. A. chap. 288 § 1) from after the 9½th hour (half past 3) until night, which is styled *Minchah Ketanah* or Lesser Minchah, according to R. Jehudah, until *מנחה גדולה* which is until a quarter before the 11th hour, ‡while *Mincha Gedolah*, or the Greater Mincha is from half past twelve, till half past three. From the Hagah or Gloss on this passage, founded on Maimonides, Hilchot Tephilah, we learn that these hours are to be reckoned in accordance with the length or shortness of the days at particular seasons. A long as well as short day is divided for ecclesiastical purposes, into 12 parts or hours, and by this rule have Israel's sages ever been guided. For secular purposes, the day was reckoned from 6 A.M. till 6 P.M. in contradistinction to the ecclesiastical day which was *מקלות השחר עד צאת הכוכבים* from morning dawn until the appearance of the stars. The time for the *Evening prayer* is from the appearance of the stars until midnight, though in emergent cases it may be read till the next morning dawn. From the above, some authors have distinguished the Jewish hours, 1st, as *LESSER*, of which the day contained 12; and 2d, as *GREATER*, of which the day contained four, each of these four containing three lesser hours, which latter they style day hours, and the greater they call Temple or prayer hours. In Nehemiah ix, 3 we

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ונמשך זמנה עד סוף ג' שעות שהוא רבוע היום.

† עם הנץ החמה *** עד סוף ד' שעות שהוא שליש היום

‡ מנ' שעות ומחצה ולמעלה עד הלילה לרבנן ולר' יהודה
עד פלג המנחה שהוא עד סוף יא' שעות חסר רביע.