

DID YANNAI'S *QEDUSHA-PIYYUTIM* INFLUENCE THOSE OF OTHER *PAYYETANIM*?

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Yannai developed a special form for the *qedusha-piyyutim*, which serve as transitions between the biblical verses of the versified *qedusha*. The first *piyyut* contains three units: an opening sentence, three short lines, each of which opens with קדוש, and three additional, longer lines, which refer back to those that precede them, each of which also opens with קדוש. After each of these three units, the verse קדוש קדוש קדוש יי צבאות מלא כל הארץ כבודו, which was already recited once before the *piyyut*, is repeated in its entirety. The *piyyut* is therefore designed to repeat the verse four times. The second *piyyut* is also distinct: it consists of three lines, each of which opens with the word ממקומו and concludes with the short refrain ברוך כבוד יי ממקומו. Once again, after every line, the second verse of the *qedusha*, והוא במקומו, which was already recited before the *piyyut*, is repeated. The third *qedusha-piyyut*, which terminates in the verse אני ה' אלהיכם, also has a distinctive form in Yannai's compositions.

The question discussed here is whether this unique structure persisted among *payyetanim* who composed after Yannai. It turns out that other *qedusha-piyyutim* are attested, which are composed in this structure but not copied within the context of *qedushta'ot* by Yannai. However, most scholars automatically attribute these *piyyutim* to Yannai, without considering the possibility that later *payyetanim* might have imitated his structure. So long as the imitation is perfect, there is no way of ascertaining whether such *piyyutim* were written by Yannai or by later *payyetanim*.

However, one *payyetan*, who definitely imitated the *qedusha-piyyutim* of Yannai, slightly altered their form in a manner that, while innovative, clearly preserves their relationship to the *piyyutim* of Yannai. This *payyetan* is Elazar be-rabbi Qillir. The present article offers an edition of two pairs of his *qedusha-piyyutim*, comparing their form to that of the *piyyutim* of Yannai. The Qilliri also imitated the third *qedusha-piyyut* of Yannai, and judging by his approach to it, he probably did not intend the verses of the *qedusha* to be repeated in his imitation of the first two *qedusha-piyyutim*.