

Seder Hazzanut manuscripts

Introduction

The Seder Hazzanut manuscripts present detailed guidance on how hazzanim should conduct themselves in various different circumstances during services in the Snoge (the Amsterdam Portuguese synagogue). They were written by various hazzanim since the 18th century. The hazzanim are assumed to have the knowledge required for the basic services. Seder Hazzanut provides notes focusing on exceptional elements of a specific day. For this reason the description of e.g. weekdays, if available at all, is very short whilst e.g. Kal Nidre is specified in great detail. Services outside the synagogue are out of scope in any of the Seder Hazzanut manuscripts. Thus one will find nothing about e.g. a berit mila or a chupa, which were considered to be private celebrations.

Seder Hazzanut versions

As far as we know, there are four “families” of Seder Hazzanut. Whilst the first family has only one “member” (only one manuscript), the second and third family have multiple “members”. The current family, being internet based, has infinite identical “members”.

- I. The oldest Seder Hazzanut was written by Josuah Jesurun de Pinto in 1750, in Portuguese. This manuscript (part 1 and part 2) can be found in the Ets Haim library by catalogue number EH_48_E_01-02. The manuscript is currently, for the first time, being published by Prof H. Salomon. The publication *Cadernos de Estudos Sefarditas. Revista Annual 2014* contains pages 8-21. More will follow.
- II. The second family starts with an anonymous manuscript, in Portuguese. This manuscript can be found in the Ets Haim library by catalogue number EH_48_E_37. This manuscript was anonymously copied “one to one”. This copied manuscript can be found in the Ets Haim library by catalogue number EH_48_E_36. The conclusion that this manuscript is a copy of the previous manuscript (EH_48_E_37) is based on the observation that the two manuscripts are textual identical, but whilst the first manuscript has many corrections, the second manuscript shows the corrected text only. The Portuguese text was translated to Dutch. This Dutch manuscript can be found in the Ets Haim library by catalogue number EH_49_B_23. This manuscript is anonymous too, and not dated either. However, being it a translation to Dutch indicates that it was written somewhere in the beginning of the 19th century. At that time, under the influence of King Louis Napoleon (king of the Netherlands from 1806-1810, brother of the French emperor), the Dutch language was enforced, replacing the Portuguese language¹. This assumption was confirmed by Mr. M. van Duijn, Curator of (post-medieval) Western Manuscripts and Archives at the Leiden University Library who wrote that although it is difficult to precisely date a manuscript, based on the handwriting it should be written around 1800. This document has a very small number of corrections. These corrections can be found in EH_37 as well, but in EH_36 the text is correct from the start. This leads to the conclusion

¹ See Het Beth Haim in Ouderkerk aan de Amstel, L. Hagoort2005, ISBN 90-6550-961-9, page 177.

that the Dutch manuscript EH_23 was written after EH_37 but before EH_36², thus between the two Portuguese manuscripts.

- III. The third family starts with Oab Brandon, who wrote a Hebrew Seder Hazzanut manuscript in 1866 in two parts. This manuscript got lost after WW2³. In 1892 Brandon translated this Seder Hazzanut to Dutch. This manuscript can be found in the Ets Haim library by catalogue number EH_47_D_45.

There are two copies of this manuscript:

- A copy written by Querido in 1937, which can be found in the Ets Haim library by catalogue number EH_48_D_13. This manuscript was entirely copied from the Dutch version and is identical to it.
- A copy written by A. Lopes Cardozo around 1937. In this manuscript the first part was copied from Brandon's Hebrew version and the second part from the Dutch version. He used the notebook from left to right for the Dutch part, and from right to left for the Hebrew part. Cardozo added to his copy of the manuscript some indications of basic melodies, using a numbered musical notation. Musical notation is not found in any of the other manuscripts. The manuscript is in private possession of family Lopes Cardozo in New York. There are a few photocopies of this document, but these are incomplete. The only complete photocopy resides with the author of this article.

A printed copy of the Dutch Brandon manuscript was published in the *Encyclopaedia Sefardica Neerlandica* by dr. J. Meijer in 1949. This was also published in very limited edition as a separate booklet, used in Snoge. There are at least two booklets with post war annotations. The first booklet was owned by haham S. Rodrigues and the second was owned by Pereira hazzan S. Nunes Nabarro. As the booklets were maintained by different people, the annotations in both booklets are not 100% identical. In 2013 the booklet of hazzan Nunes Nabarro was photocopied and distributed amongst various potential users.

- IV. The last and most recent Seder Hazzanut started in 2005 by the author of this article, and is still in development. Whilst all previous Seder hazzanut manuscripts focused only on "what in the synagogue", this version adds "how" (recordings) and "services outside the synagogue" and assumes less basic knowledge. It therefore goes into much more detail. Furthermore, it is in English. The major difference with the previous versions is that this is not a manuscript, but web based and thus multi media and open to a much wider audience.

Structure of the different families

All manuscripts follow the calendar, be it in a different order.

The first Seder Hazzanut has two parts. The first part goes from Rosh Hashana till Pesach, the second part from Pesach till end of the month Elul. In the back of part 2, on pages 108-129, non calendar related topics are described, like mismara (fast, the day before Rosh hodesh), berit mila, hupa and more ("*Diversos anotacoems para Governo de hum Hazan*").

² Compare the corrections in EH_37, EH_36 & EH_23 on pages 34, 42 & 46 and on pages 38, 48 & 53 respectively

³ A facsimile of page 62 of this document is printed in Meijers (1949) on page 179. This text is identical to the text in Cardozo on page 61-62

The second Seder Hazzanut describes the services by the calendar only, starting from Rosh Hashana and ending with the month of Elul.

The third Seder Hazzanut has two parts. The first part starts with Shabbat and Rosh Hodesh, and then follows the calendar, starting from Pesach and ending with the month of Adar. The second part deals with items not related to specific dates, but to the services more in general, like who is entitled to say kadish, dividing mitsvot and which kle kodesh to use when. The Cardozo copy adds some information on melodies.

The fourth Seder Hazzanut has no specific order, as that is not relevant on a website. It will eventually describe all services in and outside the Snoge. At present, Shabbat services from Mincha on Friday afternoon, until and including Arvit at the end of Shabbat are available. Many services outside the Snoge are ready. One will find all services related to aveilut (mourning), limud (learning) for special occasions and festivals, recordings of most services, the neginot (cantillations) and all haftarat and megilot etc. on the website. Topics like "minhagim at home" and detailed description of working days and festivals will follow.

In the development of Seder Hazzanut we can see the development of our community. It started with a Portuguese manuscript (de Pinto) in the 18th century and for the hazzan only. It changed to Dutch in the beginning of the 19th century where the first manuscript still uses Portuguese terminology. Toward the end of the 19th century the terminology was translated to Dutch (Brandon), adjusting to the Dutch society. In the 20th century no new manuscripts were written, but the Brandon manuscript was printed (Meijer). In the 21st century the language changed to English and the information was published on the Internet in a multi media way, rather than on paper (Sondervan). Further, Seder Hazzanut is now targeting not only the hazzanim, but all who are interested in our very special minhagim wherever they are.

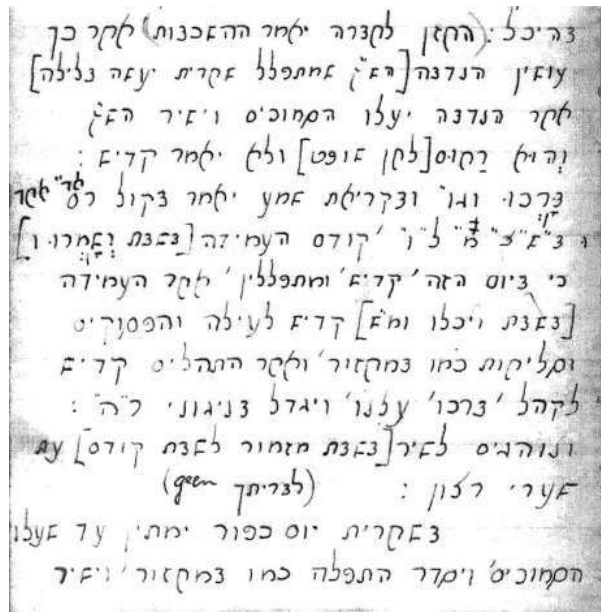
Ir J.B. Sondervan. 14 February 2019

Seder Hazzanut family III

Page: Kol nidre (Brandon Hebrew version, 1866)



Brandon page 62
(only surviving page)



Copy Cardozo page 61 (complete)

optocht naar den Hechal. De Assistent V. leest de Ascabot der Overledene *Chagamiem* en daarna het Elf maanden Register en algemeen Has-kaba: Dos todos os difuntos desta Kahal Kados Talmoed Tora.
 Vervolgens: „Nedaba” door den Rustenden V. en op bevel van den President, begint de V. nadat de Rabbijnen hem ter zijde staan het avondgebed beginnende met *Wehoe Rachoem* zonder Kadies op wijze van *Sjofeet*. Na het zelve *Barechoe* als op R.H.
 Na het eerste vers van *Sjemang* herhaalt de V. met luiden stem *Hasjim echad* en laat na de Kahal volgen: *Baroech etc.*
 Voor het Amida zegt men: op Sabbat *Wesja-meroe* gevolgd door *Kie bajom haze* en leest

Same page in Dutch
Meijer's printed version of Brandon, page 189

Seder Hazzanut family IV

Shabbat page: the bulleted list provides navigation to Shabbat topics, the top navigation to other topics (2005-??).



The screenshot shows a website interface for Shabbat. At the top, the word "Shabbat" is displayed in a large, stylized font. Below it, there are several navigation buttons: "Home", "All material", "Sheet music", "Weekdays", "Public Fast", and "Life Cycle". On the left side, there are two more buttons: "Up" and "Special shabbatot". The main content area features a bulleted list of links, each preceded by a diamond symbol. The links are: "Mincha Friday", "Arvit Friday night", "Zemrot Shabbat & Shabbat Rosh Chodesh", "Shacharit Shabbat & Shabbat Rosh Chodesh", and "Parasha for Shabbat". Under "Parasha for Shabbat", there is a sub-list of items: "Hashcavah for victims of auto da fe", "Hanaleen", "Names as used during the service", "Assigning the honours (Mitzvot)", "Subintes (persons called to the Torah)", and "Mi Sheberach during Torah reading".