

AHABA BETA'NUGIM

This song composed by Mosseh de Yehudah Pizza of Amsterdam (1737-1808) was written in honor of the yearly anniversary of a society (*Hebra*) devoted to the study of Hebrew literature. Seven capitalized letters at the beginning of the stanzas add up to 5410 (1650), the date of the society's founding. The members would hold special *seudot* (gatherings) on the occasion of *Pesach*, *Shabuot*, *Sukkot*, *Hanukah* and *Purim*. They would then be served a favorite delicacy particular to these holidays. The hymn includes a stanza for each special dish and even some recipes.

There are various additional literary refinements which make this song a linguistic delicacy. To cite one example, the fifth stanza brings us to the heart of the Dutch winter, the dreary December days to which Hanukah brings light:

*Iron and iron, brothers together;
Between them they bake,
On the days of Mattathias
Wafele; at night have no fear
(or: And a wonder during nights; no fear)
Street vendors are yelling: "Hot! Get 'em hot
In squares! In squares you bake it!
Just let them taste it! Just let them taste it!*

The pun is on the Hebrew word *fele*, meaning wonder, and the Dutch specialty *par excellence*, is "WAFELEN"(waffles), a batter of flour, milk and eggs baked between waffle-irons.

Of the five culinary specialties included here, one is described only in Hebrew, one has an exclusively Dutch name, and the other three are Dutch favorites parading under pseudo-Portuguese names (*tarta*, *pastel*, *bolo*, for the Dutch *taart*, *pastei*, *bolus*).

Playfully

The musical score is written in treble clef with a key signature of one flat (Bb) and a time signature of 12/8. It consists of six staves of music with corresponding Hebrew lyrics and guitar chords (F, Gm, C7) indicated above the notes. The lyrics are:

Mi - yom kad - mon min - hag be - nē - nu

lik - ro o - neg de - shen naf - she - nu

jaz kol - min yom o - chel ot - lir - ga - ljm

kol - yom tob - al shul - chan - o - lim

si - su na si - su na kol - mē - āi

si - su na si - su na kol mē - āi

ya - chad rē - āi ya - chad rē - āi

A handwritten note in the right margin of the fifth staff reads: (zie ook BM B3 b2)

Since the days of yore
'tis customary with us
To prepare food symbolic
of the festivals
To call soul-food a delight
As on each Holy Day
We go to the table.
Enjoy ourselves, enjoy ourselves
O all my innards!
And my chums too!

On the Feast of *Matzot* ,
Know that our ways
Are to mix the yolk of eggs,
Making a hot dish of it
With our hive-honey,
Hurrying to sprinkle
Cinnamon over it.
With spoons! with spoons
Into their mouths!
Right through the teeth!

The Feast of *Shabu'ot*
Is for Milk TARTA
(or: On the Feast of *Shabu'ot*
You looked for milk)
To prepare the form
From the kneaded dough;
Over it you shred SUCADE of fruit
(or: Cover it with flakes of fruit)
One can eat from it three times
By dividing it into parts!
You'll taste something fine!

Sukkot is for PASTEL from
Veal-meat; (or: Sukkot on a
Great mound of veal-meat)
Cut into very small bits,
Mixed into the dough.
If you wish to make it
Even fancier, prepare it
With APPLES.
Puf it on the flame!
No interruption!
Let it rise and grow!

Iron and iron, brothers together;
Between them they bake,
On the days of Mattathias
Wafele; at night have no fear
Street vendors are yelling: "Hot! Get 'em hot
In squares! In squares you bake it!
Just let them taste it! Just let them taste it!

א

מיום קדמון מנהג בינינו
לזמין אכל אות לרגלים
לקרא ענג דשן נפשנו
כל יום טוב על שלחן עולים
שישו נה שישו נא כל מעי
יחד רעי יחד רעי

ב

חג המצות דע פי דרבנו
לטרוף בו חלמוני בצים
עושים בשול בדבש קנינו
לזרוק קנה עליו אצים
עם כפות עם כפות אל פיהם
בין שניהם בין שניהם

ג

חג שבועות אל תרת
לכין חריץ בצק גלש
עליו סופת פרי פורתת
תאכל מנו פעם שלש
תחלק תחלק לנתחים
תטעום מחים תטעום מחים

ד

סוכות בפשתל מבשר עגל
דק דק בין בצק תשימו
אם תרצה גם עוד לרים דגל
מתפוחים הכן עמו
לשום אש לשום אש לא תחדל
יקרם יגדל יקרם יגדל

ה

ברגל עם ברגל אחים יחד
אופים כם כימי מתתיה
ופלא כלילות אין פחד
קראים חמים הם בקריה
רבועים רבועים תאפהו
הטעימהו הטעימהו

Purim one should not forget,
 For BOLO, all kinds of sweets;
 (Or: For on it, all kinds of sweets)
 Then you dip it into sweet sauce,
 Together with bread and wafers.
 Good meat! Good meat! Lots of wine!
 To please the mouth!
 To please the mouth!

Thus, the host treats our
 Group the entire year
 He gives us all kinds of goodies
 A good remembrance, a time
 Of joy, his kindness is beyond
 Comparison. He is so very
 Modest.

The Lord on high sends His
 Blessings to the host and his
 Home. May he be successful
 Because of his good deeds.
 May God add to his well being
 All his days. Celebrate with
 Him and his family.

From its very founding, our
 Fellowship's aim has been to
 Teach God's Torah. By
 Attending the sessions one
 Gains understanding. They
 Rejoice in their hearts for
 Many years, many years.

Everyone of our fellows
 Thanks God for the joy. Also
 Those who join the fellowship
 Find the fulfillment of their
 Desires. Success will come to
 Each and everyone,
 Amen.

ו
 פורים אדם אל ישפחהו
 כי בו לו כל מין ממתקים
 במרק מתוק או יטבילהו
 יחד עם חלות ורקיקים
 בשר טוב בשר טוב יין רב
 על פיו יערב על פיו יערב

ז
 בן בעל בית עשה לנו
 תוך חבתינו כל-שנה
 מכל-טוב נותן אל בלנו
 וברון טוב הוא גם עת רנה
 אל טובו אל טובו אין ערך
 ושפל ברה ושפל ברה

ח
 רם מהר ברבתו ישליח
 אל בעל בית ולביתו
 וברוב חסדו יגדיל יצליח
 כל-יום ירבה לו טובתו
 כל ימיו כל ימיו גיל אתו
 עם משפחתו עם משפחתו

ט
 חבתינו מיום הוסרה
 היום הם כף וכף שנה
 ללמוד תורת האל נוערה
 באים בה ישיגו בינה
 יגילו יגילו בלבבות
 שנים רבות שנים רבות

י
 ולכל-אחד בשיבתנו
 ירבה עליון את שמחתו
 גם לגלים אל חבתינו
 ישלים חפצו ותשוקתו
 הצלחות הצלחות לו ימן
 אמן אמן אמן אמן

LECHA DODI

This tune is sung on special Friday evenings, i.e. Holidays, *Shabbat Bereshit*, *Shabbat Shira*, *Shabbat Yitro*, *Shabbat Hagadol* and those *Shabbatot* commemorating the dedication of previous synagogues.

Allegretto

The musical score for "Lecha Dodi" is written in G major (one sharp) and 4/4 time. It consists of ten staves of music. The lyrics are written below the notes, and chord markings (A, Bm, E, E7) are placed above the staff lines. The melody is simple and melodic, with many notes beamed together. The lyrics are in Hebrew, and the piece concludes with a double bar line.

Chord markings: A, Bm, E, E7.

Lyrics:

L'cha do - di lik - rat ka -
 la p'nē Sha - bat n' -
 ka - b' - la Sha - mor - za -
 chor b' - di - bur e - chad
 hish - mi - ā - nu Ēl ham - yu -
 chad A - do - nai e - chad
 u - sh' - mo e - chad l' - shēm ul - tif -
 e - ret v' - lit - hi - la

YIGDAL

This melody is sung on the evenings of Shabuot and *Shabbat Yitro*. It is the tune of the *Azharoth* (Admonitions) read on Shabuot. See page 20.

Allegro moderato

Yig - dal E - lo - him — chai v' - yish - ta - bach
 nim - tza — v' - ën - ët - el m' - tzi - u - to
 E - chad v' - ën — ya - chid k' - yi - chu - do
 nē - lam — v' - gam — ën sof l' - ach - du - to

YIGDAL

This is the tune of the *Shirah* (Song of Moses). It is sung on the evenings of the 7th day of Passover and on the *Shabbat* on which the Torah portion *Beshallah* is read.

Allegro moderato

Yig - dal E - lo - him — chai v' - yish - ta - bach nim -
 tza — v' - ën - ët el — m' - tzi - u - to E -

chad v' - ën ya - chid k' - yi - chu - do ñe -

lam v' - gam ën sof l' - ach - du - to

Magnified and praised be the Living God: He is, and there is No limit to His being. He is One and there is no unity like His unity, He is inconceivable And unending in His unity, He has neither bodily form Nor substance: We can Compare nothing to Him in His holiness. He was before Anything that was created— He is the first, but His Existence had no beginning. Behold He is the Lord of the Universe: to every creature He Teaches His greatness and His Sovereignty. The rich gift of His Prophecy He gave to the men Of His choice, in whom He Gloried. There has never yet Arisen in Israel a prophet like Moses who beheld God's Image. The Torah of truth God Gave to His people through His Prophet, His faithful servant. God will never amend or Change His eternal law for Any other law. He knows our Secret thoughts, He forsees the End of things at their birth. He Rewards the godly man for his deeds; He repays the evil man for his evil. At the end of Days He will send our Messiah to Save all who wait for His final Help. In His great mercy God Will revive the dead; Blessed be His glorious name Forever.

יגדל אלהים חי וישתבח,
 נמצא ואין עת אל מציאותו:
 אחד ואין יחיד ביחודו
 נעלם וגם אין סוף לאחדותו:
 אין לו דמות הגוף ואינו גוף,
 לא נערף אליו קדשתו:
 קדמון לכל דבר אשר נברא,
 ראשון ואין ראשית לראשיתו:
 הנו אדון עולם לכל נוצר,
 יורה גדלתו ומלכותו:
 שפע נבואתו נתנו אל,
 אנשי סגלתו ותפארתו:
 לא קם בישׂראל כמשה עוד,
 נביא ומביט אל תמונתו:
 תורת אמת נתן לעמו אל,
 על יד נביאו נאמן ביתו:
 לא יחליף האל ולא ימיר,
 דתו לעולמים לוולתו:
 צופה ויודע סתרינו,
 מביט לסוף דבר בקדמותו
 לפדות מחבי קץ ישועתו:
 גומל לאיש חסיד כמפעלו,
 נותן לרשע רע כרשעתו:
 ישלח לקץ ימים משחינו,
 לפדות מחבי קץ ישועתו:
 מתים יתיה אל ברב חסדו,
 ברוך עדי עד שם תהלתו:
 אלה שלש עשרה לעקרים,
 הנם יסוד דת אל ותורתו:
 מתים יתיה אל ברב חסדו,
 ברוך עדי עד שם תהלתו:

TENU SHEBACHA

Sung in New York by the *Hazzan*, with the accompaniment of the choir, on the eves of *Simchat Torah* and *Shabbat Bereshit*. TENU SHEBACHA is sung as a tribute to the *Chatan Torah* and *Chatan Bereshit*. It is the dramatic highlight of the service and is sung at its conclusion.

The words and music are attributed to Reverend Jacques Judah Lyons, the Suriname-born *Hazzan* at Congregation Shearith Israel in New York from 1839 until 1877. The end of the hymn presents the *Hazzan* with the option to finish with a high note, spanning almost two octaves.

Slowly

Bb **Eb**

T'nu sh'- ba-cha v' - gam shi - ra l'-yo - tzër o - ra ul - no -

1. **F** **Bb** 2. **F** **Bb** **Eb**

tën To - rah tën To - rah ba - ish ha - ze ha - ē -

Bb **F7**

da ba - ch'-ra l' - hash - lim et ha - to - rah

Bb **F7** **Bb** **F** **Bb**

a - na nis - mach _____ b' - ne - fesh t' - ho -

1. **F** 2. **F** **Bb**

ra ra v' - nit - pa - lël _____ la -

Eb **F** **F**

Ël ha - no-ra _____ ïm ha - ish _____ a - sher nik - ra _____

Bb **Eb** **Bb**

l' - ho - fi - a k' - bod ha - to-ra b'-hash-li - mo et

B \flat F B \flat F B \flat F7 B \flat

ha - to - ra et ha - to - ra et ha - to - ra

Let joyous songs of praise
Ascend for God's Torah which
Gives us light. The one who
Reads it to the end we honor
On this joyous night.
So let us sing with soul's uplift
In hymns with happiness
Replete, that God has granted
Us the gift Torah to read now
Complete.

תנו שבחה וגם שירה,
ליוצר אוֹרָה ולנוֹתן תוֹרָה
בְּאִישׁ הַזֶּה הַעֲדָה בְּחָרָה,
לְהַשְׁלִים אֶת הַתּוֹרָה
אָנָּה נִשְׂמַח בְּנֶפֶשׁ טְהוֹרָה,
וְנִתְפַלֵּל לְאֵל הַנּוֹרָא
עִם הָאִישׁ אֲשֶׁר נִקְרָא,
לְהוֹפִיעַ כְּבוֹד הַתּוֹרָה
בְּהַשְׁלִימוֹ אֶת הַתּוֹרָה

Of God and His Torah we sing,
His words unendingly repeat.
The one who reads its opening
We honor as *Chatan B'reshit*.
So let us sing with soul's uplift
In hymns of happiness
Intense, that God has granted
Us the gift Torah once more to
Recommence.

תנו שבחה וגם שירה,
לְבִלֵי רֵאשִׁית וּבִלֵי תְּכֵלִית,
בְּאִישׁ הַזֶּה הַעֲדָה בְּחָרָה,
לְהַתְחִיל אֶת הַתּוֹרָה,
אָנָּה נִשְׂמַח בְּנֶפֶשׁ טְהוֹרָה,
וְנִתְפַלֵּל לְאֵל הַנּוֹרָא
עִם הָאִישׁ אֲשֶׁר נִקְרָא,
לְהוֹפִיעַ כְּבוֹד הַתּוֹרָה



HA LACHMA ANYA

HA LACHMA ANYA is the introduction to the Haggadah of Passover. It is written in Aramaic, the native language of the Jews in Babylonia. This is the tune as I heard it in my parental home in Amsterdam. Most of the selections of the *Haggadah* are chanted to this same tune.

Freely

Ha lach - ma an - ya _____ di a-cha-lu ab- ha -

ta - na b' - ar- a d'-mitz - ra - yim

kal dich - fin ye-te v'-ye-chul kal ditz-rich ye - te v'-yif-sach ha-sha-

ta ha-cha l'-sha-na ha-ba-a b'-ar - a d'-Yis-ra-el ha-sha-

ta ha-cha av- de l'-sha - naha-ba-a b'-ar- a d'Yis-ra-el b' -

ne _____ cho - rin _____

MA NISHTANA

MA NISHTANA These are the Four Questions from the Passover Haggadah as they are sung in the home: one version in Amsterdam, the other in New York.

Freely (In the Sephardic rite, the following is verse no. 2)



Ma nish - ta - na ha - lai - la ha - ze mi-kol ha - le - lot



she - b'chol ha - le - lot a - nu o - ch' - lin cha - metz o ma - tza v' - ha -



lai - la ha - ze ku - lo — ma - tza

Continue additional verses in similar fashion



Coda for last verse

v' - ha - lai - la ha - ze ku - la - nu m' - su - bin —

How different is this night
from all other nights?
On all other nights we do not
dip our herbs even once; why
on this night do we dip them
twice?
On all other nights we eat
leavened or unleavened bread;
why on this night only
unleavened bread?
On all other nights we eat
herbs of any kind; on this
night, why only bitter herbs?
On all other nights we eat and
drink either sitting or reclin-
ing; why on this night do we
all recline?

מה נשתנה הלילה הזה
מכל הלילות
שבכל הלילות
אין אנו מטבילין
אפילו פעם אחד
והלילה הזה
שתי פעמים
שבכל הלילות
אנו אוכלין חמץ או מצה
והלילה הזה כלו מצה
שבכל הלילות
אנו אוכלין שאר ירקות
והלילה הזה מרור
שבכל הלילות
אנו אוכלין ושותין
בין יושבין ובין מסבין
והלילה הזה כלנו מסבין.

MA NISHTANA

(In the Sephardic rite, the following is verse no. 2)

Allegro moderato

Ma — nish - ta - na ha-lai - la ha - ze — mi - kol —

ha - le - lot she - b' - chol ha - le - lot a - nu o - ch' -

lin cha-metz — o ma - tza — v' - ha - lai - la ha - ze ku - lo — ma-tza

How different is this night
 from all other nights?
 On all other nights we do not
 dip our herbs even once; why
 on this night do we dip them
 twice?
 On all other nights we eat
 leavened or unleavened bread;
 why on this night only
 unleavened bread?
 On all other nights we eat
 herbs of any kind; on this
 night, why only bitter herbs?
 On all other nights we eat and
 drink either sitting or reclin-
 ing; why on this night do we
 all recline?

מה נשתנה הלילה הזה
 מכל הלילות
 שבכל הלילות
 אין אנו מטבילין
 אפילו פעם אחד
 והלילה הזה
 שתי פעמים
 שבכל הלילות
 אנו אוכלין חמץ או מצה
 והלילה הזה בלוי מצה
 שבכל הלילות
 אנו אוכלין שאר ירקות
 והלילה הזה מרור
 שבכל הלילות
 אנו אוכלין ושותין
 בין יושבין ובין מסבין
 והלילה הזה כלנו מסבין.