ABARECH ET SHEM

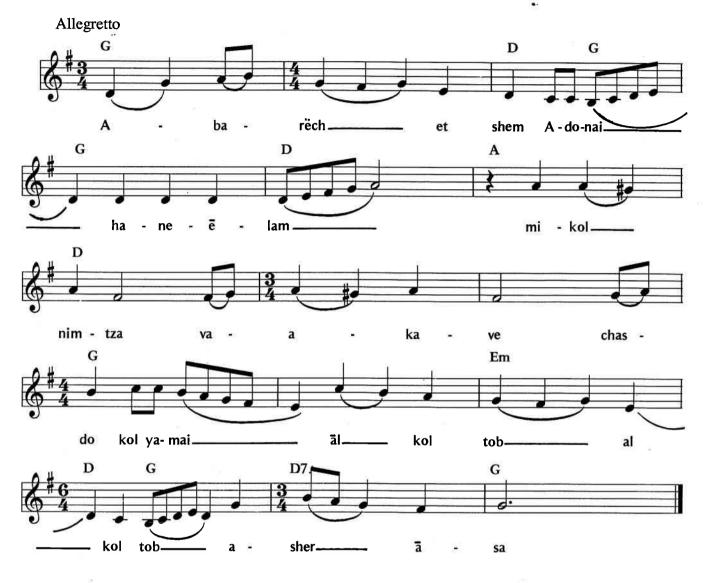
ABARECH is sung in Holland. There are at least two different tunes for this hymn. This poem appears in prayerbooks around 1600. Its composer is not known.



I will praise the name of the Lord, which is hidden for all Creatures all my days and I Shall hope for His kindness, For all the good He did: He has Given us the Torah, with Which he wanted to elevate us. But because of our many sins, He brought us into distress. All Our enemies ruled over us, in Dispute and with attack. They Broke all our bones, like a reed That is bent. But God with His many kindnesses, turned His Countenance to His people and In His goodness He will send Us His Messiah speedily. And With him the prophet Eliyah, To fulfill the prophecy.

אַבָרֵךְ אֵת שֵם יַי הנעלם מְבַּל־נָמָצָא, ואַקוה חַסְדוֹ בָּל יָמָי עַל בַּל־טוֹב אֲשָׁר עַשְׂה. ַנַתַן לַנוּ אָת הַתּוֹרָה לַוַבּוֹתָנוּ רַצָּה, ומרוב בַּל חַטאתֵינוּ נתננו למשפה. מַשלוּ בָנוּ בֵּל אוֹיבֵינוּ הו לַרִיב הֵו לִמְצָה, שַבָּרוּ בַּל עַצְמוֹתֵינוּ בַּקַנָה הַרְצוּצָה. וָהָאֵל בָּרוֹב חַסַדִיו פַנִיו לִעַמּוֹ נַשַּׂא, ובטובו ישלח לנו אַת מַשִּׁיחֵנוּ כִּמִרוּצָה. עמו אַלַיַהוּ הַנַבִּיא לָקַיָם אֶת הַמֵּשָׂא. *אברך*

ABARECH ET SHEM



I will praise the name of the Lord, which is hidden for all Creatures all my days and I Shall hope for His kindness, For all the good He did: He has Given us the Torah, with Which he wanted to elevate us. But because of our many sins, He brought us into distress.

אֲבָרֵךְ אֶת שֵם יָיָ הַנֶּעֶלָם מִפָּל־נִמְצָא, וַאֲכָּוָה חַסְדוֹ בָּל־יָמָי נַתַן לָנוּ אֶת הַתּוֹרָה וֹמֵרוֹב בָּל־חַטאתִינוּ וְמֵרוֹב בָּל־חַטאתִינוּ וְתָנָנוּ לִמְשִׁפָּה.

ELOHE OZ

ELOHE OZ is a hymn found in Spanish prayerbooks from the beginning of the 17th century. The text is a fervent prayer for restoration of health. The author's name *Elyakim*, is incorporated in the *pizmon* as an acrostic. This plaintive melody was unknown to me in Amsterdam and was introduced at our table in New York by a Sephardi from Baghdad; interestingly, it sounds more Western than Oriental.



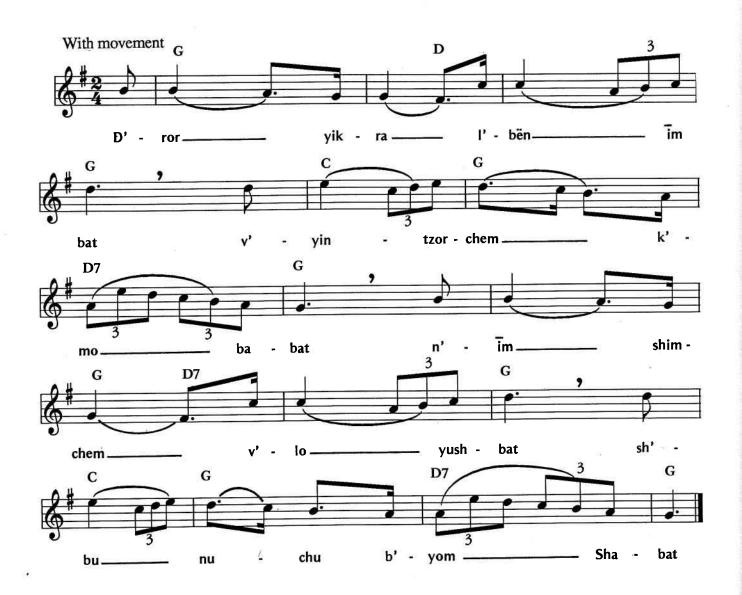
God my strength and praise, O Heal me and I shall be healed. Grant a cure for my disease Lest I be no more and die. To You I shall give praise While I still live, among my Friends and my brothers, too. And I shall increase the praise Of my prayers, with pleasant Voice and beautiful words. Bring me salvation, and stand On my feet. When I return Toward your benefit I shall Look.

אֶלהֵי עוֹן תְּהָלָּהי. תְנֵלְ כַּגִּי וְאֵרָפֵּא תְנֵלְ כַּגִּי חְקְמֵּנִי הְשִּוּעָחְךְּ תְבִי וְנִיב יָפָּה הְשִוּעָחְךְּ תְבוֹאֵנִי הְשִוּעָחְךְּ תְבוֹאֵנִי הְשִׁוּעָחְךְּ תְבוֹאֵנִי הְשִוּעָחְךְּ תְבוֹאֵנִי הְשִוּעָחְךְּ תְבוֹאֵנִי הְשִוּעָחְרְּ אֵנִי צוֹפָּחי הְשִוּעַחְרָּ אַמִּחְלָחִי הְשׁוּבִי עוֹד אֶלֵי בַּנִי הְשׁוּבִי עוֹד אֶלֵי בַנִּי

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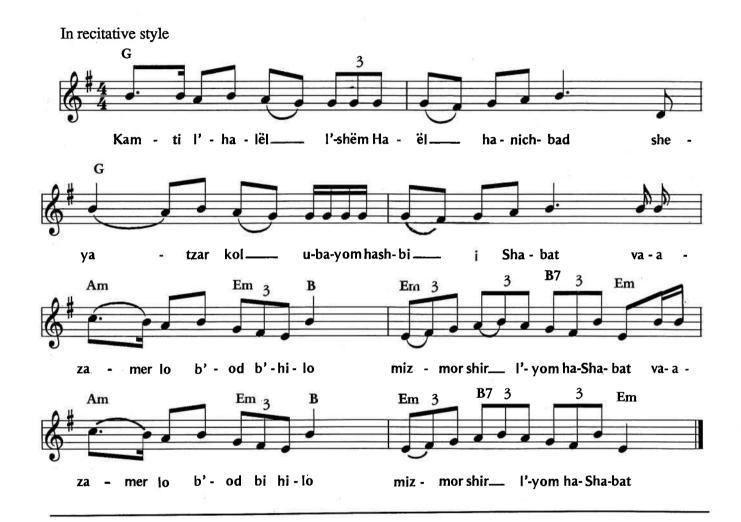
DEROR YIKRA

DEROR YIKRA, was composed by Dunash ibn Labrat (920-990), who lived in Baghdad. The author wove his name in each of the four verses.



KAMTI LEHALEL

KAMTI LEHALEL describes the world's creation and its seventh day, the Sabbath and the laws of the Day of Rest. The author is unknown. It is found in early prayer books in Holland in the middle of the 17th century. The "Seder Hatefilot", printed by Joseph Attias in 1661 states that this poem (and also Yom Ze Leyisrael) is recited on Sabbath morning at the very beginning of the service. KAMTI LEHALEL is sung in Holland as a Zemira around the Sabbath table.

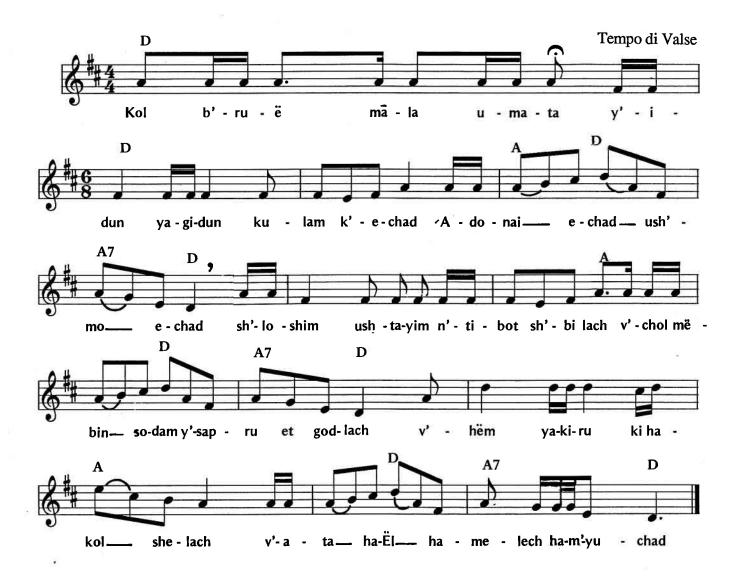


I rose to praise the name of God and honor Him who Formed all and rested on the Seventh day. And I sing to Him while His spirit is within me, a psalm for the Sabbath Day. In the beginning He created The heavens, fire, earth and Water. And He said, "Let there Be light!" and there was light Morning and afternoon.

קַמְתִּי לְהַלֵל לְשֵׁם הָאֵל הַנִּבְבָּד שָׁיָצַר כּל וָבִיוֹם הַשְּׁבִיעִי שַׁבָּת וַאֲוַמֵּר לּוֹ בְּעוֹד בִּי הָלוֹ מִיְמוֹר שִׁיר לְיוֹם הַשַּבָּת בְּרֵאשִׁית כּל בָּרָא אֶת הַשָּׁמִים אֵשׁ וְאַוִיר הָאָרֶץ וְהַמֵּים וְאָמֵר יְהִי אוֹר, וַיְהִי אוֹר: בוֹקר וְצָהַרִים. וַאַמֵּר לוֹ...

KOL BERUE MALA

KOL BERUE MALA The first letter of each verse of this poem forms the name Shelomo for its author Solomon ibn Gabirol (1021-1058). This melody is unique to the Dutch community.



TZUR MISHELO

TZUR MISHELO follows the pattern of the Grace after Meals with its first three verses expressing the identical meaning of the first three blessings of the Grace after Meals (gratitude for the food, for the Land of Israel and a prayer for its rebuilding). The *zemira* dates from the 12th century. Its author is unknown.

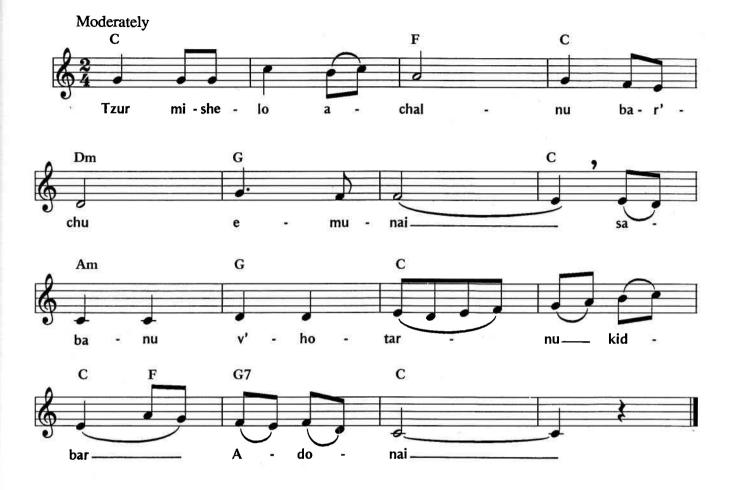


TZUR MISHELO

This melody originates from Florence, Italy and is sometimes enhanced by two rhythmic taps on a glass before the final two words of each refrain, marked with an asterisk. It was introduced at my *Shabbat* table by the late Jewish historian Professor Cecil Roth. The other two tunes are from Amsterdam and New York, respectively.



TZUR MISHELO

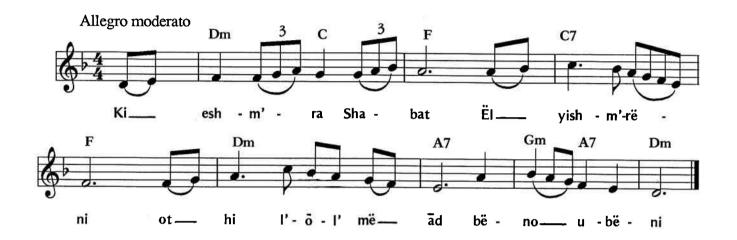


The Rock from whose food we Have eaten! bless Him, my Faithful friends. We have Eaten and left over—according To God's word. He feeds His world, our Shepherd, our Father, we have Eaten His bread and drunk His Wine. Therefore let us thank His name and praise Him with Our mouths— let us sing out Loudly, 'There is none holy as God!'...

צוּר מִשֶּלוֹ אָכַלְנוּ בָּרְכוּ אֶמוּנֵי שָּׁכַעְנוּ וְהוֹתַרְנוּ בִּדְבַר וְיָ הַוָּן אֶת עוֹלָמוֹ רוֹעֵנוּ אָבִינוּ אָכַלְנוּ אֶת לַחְמוֹ וְיִינוֹ שָׁתִינוּ עַל בֵּן נוֹדֶה לִשְׁמוֹ וּנְהַלְלוֹ בְּפִינוּ אָמַרְנוּ וְעָנִינוּ אֵין קִדוֹש בַּיִי: צוּר...

KI ESHMERA SHABBAT

KI ESHMERA SHABBAT Author Abraham ibn Ezra (1092-1167)
The single, understated elegance of the melody typifies the Portuguese virtue of "gravidade", or quiet nobility in the service of God. This text is found in the Machzor Vitry, a prayerbook published about 1050 in France by Simcha bar Samuel of Vitry, a pupil of Rashi.



If I keep the Sabbath, God will Keep me, It is a sign forever Between him and me.

It is forbidden to work, even to Speak of it with words, no Business, no politics. I only Study God's Torah, which will Make me Wise.

On Sabbath I always find rest For my soul. For the first Generation in the desert the Holy One provided The Miracle of giving a double Portion of Mannah every Friday, meaning a double portion for the Sabbath.

בִּי אֶשְׁמְרָה שַׁבָּת אֵל יִשְׁמְרֵנִי אוֹת הִיא לְעוֹלְמֵי עַד בֵּינוֹ וּבֵינִי

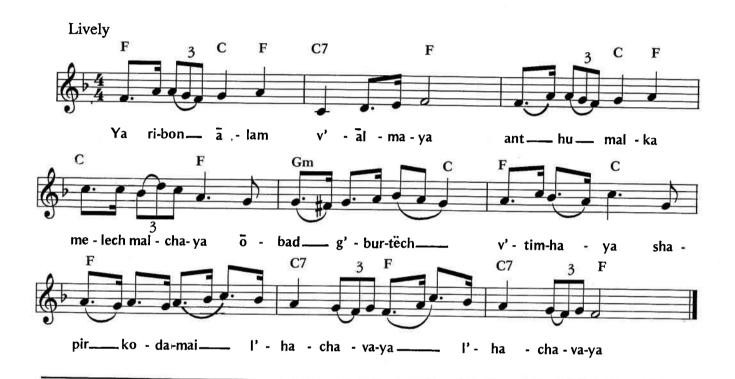
אָסוּר מְצֹא חֵפֶּץ מֵעֲשׂוֹת דְּרָכִים גַם מִלְּדַבֵּר בּוֹ דִּבְרֵי צְרָכִים דִּבְרֵי סְחוֹרָה אוֹ דִּבְרֵי מְלָכִים אָהְגֶה בְּתוֹרַת אֵל וּתְחַבְּמֵנִי

בּוֹ אֶמְצְאָה חָּמִיד נוֹחַ לְנַבְּשִׁי הָנָה לְדוֹר רִאשׁוֹן נָתַן קְדוֹשִׁי מוֹפֵת בְּתָת לֶחֶם מִשְׁנֶה בְשִׁשִׁי בָּכָה בְּכָל שִׁשִׁי יַכְפִיל מְוּוֹנִי

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YA RIBON ALAM

YA RIBON ALAM was written in Aramaic by Rabbi Israel Najara, *Hazzan* in Damascus, Syria and one of the most prolific writers of poetry (1555-1628). His name" Israel "is revealed in the initial letters of each verse. Though it bears no allusion to the *Shabbat*, YA RIBON is sung on Shabbat and Holidays. This tune is chanted in Amsterdam, and has a particular Dutch-Portuguese flavor.



Master of the World and of all Worlds, You are the King who Reigns over all kings It is wonderful to declare Your Powerful and magnificent Deeds.
I shall praise You day and Night, Creator of all life, Angels and men, beasts and Birds.
You humble the arrogant and Raise up the lowly. Were a Man to live even a hundred Years he would still be unable To fathom Your greatness.

יָהּ רָבּוֹן עָלֵם וְעָלְמַיָּא אַנְחְ הוּא מַלְבָּא מֶלֶךְ מַלְכַיָא עוֹבַד גְבוּרְתֵּךְ וְתִּמְתַיָא שַׁפִּיר קֶדָמִי לְהַחֲנָיָה

שְׁבָחִין אֲסַהֵּר צַפְּרָא וְרַמְשָׁא לָרְ אֱלָהָא קַדִּישָׁא דִּי בְרָא כָל נַפְּשָׁא עִירִין קַדִּישִׁין וּבְנֵי אֱנָשָא חיות בַּרָא וִעוֹפֵּי שִׁמַיָּא

> לָא יָעֵל גְבוּרְתֵּךְ בְּּחֻשְׁבָּנֵיא מָבֵךְ רָמֵיא זָכַר שְׁנִין אַלְפִּין לֹא יָעֵל גְבוּרְתַּךְ בְּפִיפִּין

> > Text continues on page 122

YODUCHA RAYONAI

YODUCHA RAYONAI was composed by Rabbi Israel Najara (1555-1628), who lived in northern Palestine and wrote more than 650 Hebrew poems. His Zemirot Israel, comprising 346 poems, was published at the end of the 16th century and soon became the most popular songbook in the Orient. Rabbi Najara was one of the most prominent members of the Kabbalistic school at Safed, Upper Galilee, where he spent most of his life. This pizmon is sung around the Sabbath table; its musical origin is unknown.

