

**HEBREW HYMNAL
FOR SCHOOL AND
HOME**

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Hebrew Hymnal for School and Home by Mathilde S. Schechter & Lewis M. Isaacs

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MATHILDE S. SCHECHTER & LEWIS M. ISAACS

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Kol rinah

קול רנה

HEBREW HYMNAL

FOR

SCHOOL AND HOME

EDITED BY

LEWIS M. ISAACS

AND

MATHILDE S. SCHECHTER



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PREFACE.

The purpose of the Hebrew Hymnal is to present traditional melodies of the synagogue and the Jewish home adapted to the needs of young Israel. Most of the music has been specially arranged for the Hymnal, and some of the selections are here published for the first time. In every case, the editors have endeavored to give a simple version of the melody with correct harmonization. The transliteration of the Hebrew words accompanying the music is a slight modification of the system followed in the Jewish Encyclopedia. The Hebrew text (based on S. Baer's *Abodath Israel*) as well as the English translation, which follows the authorized *Singer Prayer Book*, are printed on the page opposite the music, except where space permitted the printing of the words on the same page with the music. This arrangement makes it possible to use the book as a Hebrew reader in the schools. Inasmuch, however, as the *raison d'être* of the book is the music, it was, of course, necessary to page it from left to right.

Care has been taken both in the selection and omission of material. Familiar passages in the regular Sabbath service have been utilized (arranged in the order of the service) even though not strictly "hymns." In this way, it is hoped to further the spread of congregational singing and to increase the interest of the worshippers. The identity of the composers of most of the music is unknown. A few only of the numbers included are attributed to known writers of synagogue music,—Solomon Rossi, the earliest (about 1587), Sulzer, Naumbourg, Mombach and Lewandowsky.

The editors desire to thank Mr. Paul M. Warburg, whose generosity has enabled them to meet the difficulties and the expense incidental to the attempt, here made for the first time, of presenting the music and the transliteration of the Hebrew words of the hymns, in combination with the original text and its English translation. The desire also to express their indebtedness to interested friends who have aided them with valuable suggestions as to form and method. In particular they wish to acknowledge the assistance afforded them by Miss Henrietta Szold and Mr. Joseph B. Abrahams.

Traditional melodies by constant association with the ritual in many lands, under varying historical conditions, have become a most expressive note of the Jewish soul. They sound the echo of joy and sorrow, in jubilation and wailing, in merry and plaintive, yea, heartbreaking tones, these Jewish folk-songs of the centuries gone by. For the outsider that never knew them through association, they have much of musical and religious interest, and for those familiar with them from within, as it were, they hold sad and sweet memories, thoughts of much that is dearest to the Jewish heart and home.

New York, January, 1910.
(3670.)

MATHILDE S. SCHECHTER
(Mrs. Solomon Schechter).
LEWIS M. ISAACS.

1. YIGDAL.

(SABBATH.)

1. Yig dal E - lo - him chay ve - yish - tab - bach, nimm-tso ve - en
3. En lo de-mus hag-guf ve - en - no guf, lo na - a-roche -

es El me - tsi - u - so. 2. E - chod ve - en yo - chid ke -
lov... ke - dush - sho - so. 4. Kad - mon le - chol do - vor a -

yi - chu - do ne - lom ve - gam en sof... le - ach - du - so,
sher niv - ro ri - shon ve - en re - shis... le - re - shi - so.

5. Hin - no a - don o - lom le - chol no - tsor yo - reh ge - dul - lo - so u - mal - chu - so.
6. She - fa ne - vu - o - so ne - so - no el an - she se - gul - lo - so ve - sif - ar - to.
7. Lo kom be - Yis - ro - el ke - Mo - sheh od no - vi, u - mab - bit es te - mu - no - so.
8. To - ras e - mes no - san le - am - mo El, al yad ne - vi - yo ne - e - man be - so.
9. Lo ya - cha - lif ho - el ve - lo yo - mir do - so le - o - lo - mim le - zu - lo - so.
10. Tso - feh ve - yo - de - a se - so - re - nu, mab - bit le - sof do - vor be - kad - me - so.
11. Go - mel le - ish che - sed ke - mi - fo - lo, no - sen le - ro - sho ra ke - rish - o - so.
12. Yish - lach le - kets yo - min me - shi - che - nu, lif - dos me - chak - ke - kets ye - shu - o - so.
13. Me - sim ye - cha - yeh El be - rov chas - do, bo - ruch a - de ad shem te - hil - lo - so.

I, YIGDAL.

(FESTIVAL.)

1. Yig - dal' E - lo - him chay ve - yish - tab - bach, nim -
3. En lo de - mus hag - guf ve - en - no guf, lo

The first system of music consists of a vocal line and a piano accompaniment. The vocal line is in 3/4 time and features a melody with eighth and quarter notes. The piano accompaniment is in 3/4 time and consists of chords and moving bass lines.

tsa ve - en... es... El me - tsi - u - so.
na - a - roch e - lov... ke - - dush - sho - so.

The second system continues the vocal melody and piano accompaniment. The vocal line has some rests and longer note values. The piano accompaniment provides harmonic support with chords and moving lines.

2. E - chod ve . en yo - chid ke - yi - - chu -
4. Kad - mon' le - choi do - vor a - sher... niv -

The third system continues the musical piece. The vocal line has a more active melody with eighth notes. The piano accompaniment features more complex chordal textures.

do, ... ne - lom ve - gam en sof le - ach - du - so.
ro, ... ri - shon ve - en re - shis le - re - shi - so.

The fourth system concludes the piece. The vocal line ends with a final note and a double bar line. The piano accompaniment also concludes with a final chord and a double bar line.

YIGDAL.

יגדל אלהים חי וישתבח ' נמצא ואין עת אל-כציאורו:
 אחר ואין יחיד כחודו ' געלם וגם אין סוף לאחודותו :
 אין לו דמות הגוף ואינו גוף ' לא גערוך אליו קד'שתו :
 קדמון לקל-דבר אשר נברא . ראשון ואין ראשית
 לראשיתו :

הנו ארון עולם ' לכל-נוצר יורה נדלהו ומלכותו :
 שמע נבואתו נתנו אל-אנשי סגלתו ותפארתו :
 לא קם בישראל כמשה עוד נביא ומביט את-המונתו :
 תורת אמת נתן לעמו אל . על יד נביאו נאמן ביתו :
 לא יחליף האל ולא ימיר דתו לעולמים לזולתו :
 צופה יתקע סהרינו ' מביט לסוף דבר בקדמתו :
 נזמל לאיש חסד כמפעלו ' נותן לרשע רע ברשעתו :
 ישלח לקץ ימין משיחנו ' לפדות מחכי קץ ישועתו :
 מתים יתיה אל ברב חסדו ' ברוך ערי עד שם תהלתו :

Magnified and praised be the living God; he is, and there is no limit in time unto his being.

He is One, and there is no unity like unto his unity; inconceivable is he, and unending is his unity.

He hath neither bodily form nor substance: we can compare nought unto him in his holiness.

He was before anything that hath been created—even the first: but his existence had no beginning.

Behold, he is the Lord of the universe: to every creature he teacheth his greatness and his sovereignty.

The rich gift of his prophecy he gave unto the men of his choice, in whom he gloried.

There hath never yet arisen in Israel a prophet like unto Moses, one who hath beheld his similitude.

The Law of truth God gave unto his people by the hand of his prophet, who was faithful in his house.

God will not alter nor change his Law to everlasting for any other.

He watcheth and knoweth our secret thoughts: he beholdeth the end of a thing before it existeth.

He bestoweth lovingkindness upon a man according to his work; he giveth to the wicked evil according to his wickedness.

He will send our anointed at the end of days, to redeem them that wait for the end—his salvation.

In the abundance of his lovingkindness God will quicken the dead. Blessed for evermore be his glorious name.

2. LECHOH DODI.

(FRIDAY-EVENING.)

Le - choh do - di lik - ras kal - loh
 pe - ne sha - bos... ne - ka - be - loh.

לכה דודי לקראת כלה: פני שבת נקבלה: לכה
 שמור חכוד בדבור אהוד: השמיענו אל המיחד. " אהוד ושמו
 אהוד. לשם ולהתפארת ולהתלהל: לכה
 לקראת שבת לבו ונלכה: כי היא מקוד הברכה: מראש מקדם
 נסוכה: סוף מעשה במחשבה תחלה: לכה
 מקדיש קלך עיר מלובה: קומי צאי מתוך החפכה. רב לך שבת
 בעסק הבקא: והוא יחמול עליך חמלה: לכה
 התגערי מעפר קומי: לבשי בגדי תפארתך עמי: עליד בן-ישי
 בית הלחמי. קרבה אל נפשי נאלה: לכה
 התעוררי התעוררי: כי בא אורח קומי אודי: עזרי עזרי שיר רברי
 כבוד: עליך נגלה: לכה
 לא תבשי ולא תבלמי: מה תשתחחחי ומה תגמי: בך יחסו עני
 עמי: ונבנתה עיר עלי-תלה: לכה
 והיו למשפה שאסוף: ורחקו בלי-מבלעף: ישיש עליך אלהיך:
 כמשוש חתן על-בלה: לכה
 ימין ושמאל תקרוצי: ואתי: תערצי: על יד-איש בן פרצי:
 ונשמחה ונגילה: לכה
 בואי בשלום עמרת בעלה: גם בשמחה ובצהלה: תוך אמוני עם
 סגלה: בואי כלה: בואי כלה: לכה