Chag Sameach

Hebrew
compositions & arrangements
for carillon

Mathieu Daniël Polak

2019

Photo left:
Rimonim Portuguese Synagogue, Amsterdam.

Rimonim - Silver towers and bells on the staves of the Torah-scroll,
That refer to the clothes of the High Priest Aharon (Exodus 28).

Photo right:
Carillon of the Westertoren Amsterdam

Chag Sameach

Hebrew Carillon Music
Compositions and arrangements
Mathieu Daniël Polak

Premiere

Westertoren Amsterdam
carillonneur Boudewijn Zwart
Tuesday May 7, 2019
19.00 - 20.00 h.

New Year's Concert

Petrustoren Woerden
carillonneur Henk Verhoef
Saturday, September 28, 2019
11.00 - 12.00 h.

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Introduction

JEWISH FESTIVALS AND MEMORIAL DAYS

Rosh ha Shana (Jewish New Year) is the "day of the trumpet call." The Shofar (ram's horn) is blown during the synagogue service. On Rosh ha Shana, a good, sweet and fertile year is prayed for, and it is also a public holiday with special prayers of reflection and repentance. The festival starts on the 1st of the month Tishri and ends after sunset the following day. According to the common era this is usually in September. After the synagogue service, extensive meals are enjoyed at home to celebrate the beginning of the new Jewish year.

Yom Kipur (Great Day of Atonement) is considered the most important day of the year and falls on the 10th Tishri (September / October). On this day the high priest entered the Holy of Holies every year in the Jerusalem Temple (in the Temple period). See: Numbers 29: 7 and Leviticus 16.
On the eve, Erev-Yom-Kipur, the Kol Nidre service takes place. It states the wrongdoings of the past year, on all unfulfilled oaths and promises, and asks God to declare them null and void. The awareness and acknowledgment of one's own failure is central. This is about people and their relationship to God. Kol Nidre (Aramaic) literally means “all our vows.” The Yom Kipur service consists of Shacharit (morning prayer), Musaf (prayer service), Minchah (afternoon prayer) and Ne'ilah (closing prayer) and ends with a long stretched tekia (tone) on the shofar, which heralds a new beginning.
People spend most of the day in the synagogue, where they often wear white clothing as a symbol of innocence and purity. The book of Jonah is being read. One does not work and people abstain from daily habits.

Sukkot (Feast of Tabernacles) is described in Leviticus 23:34 as the "Feast of Tabernacles," and begins five days after Yom Kipur, lasting two days. It begins on the 15th Tishri (September / October). At Sukkot, Jews commemorate the exodus from Egypt (ca 13th century before the common era) and thank for a fruitful harvest. Sukkot is one of the three Jewish festivals that were celebrated until the year 3820 (70 (common era) with massive pilgrimages to the Jerusalem Temple.
During the five days between Yom Kipur and Sukkot, many Jewish households build a Sukkah, a temporary shelter, such as the tents in the desert after the exodus from Egypt to the Promised Land. Palm branches, etrog / lemon, myrtle branches and willow branches are bundled and used during the prayers. Halleil, extra prayers, are added to the synagogue services, a collection of blessings and psalms that are recited on Rosh Chodesh (the first day of the Jewish month) and during pilgrimages.

Simchat Torah (Joy of the Law). At this festival, the last part of the Torah, the end of Devarim / Deuteronomy, is read. Then the first part of Bereshit / Genesis is read. Simchat Torah lasts two days and starts on the 22nd Tishri (September / October). During Simchat Torah, the Torah Scroll is used for dancing. It is an official Halachian (according to Jewish law) holiday. There is a general work ban.

Chanukah (Light Feast) begins on the 25th Kislev (usually in December) in memory of the Maccabee's victory over Greek rule (164 common era). It is both a physical and spiritual victory over the powerful Greeks and their Hellenism. Chanukah is a holy week because of this spiritual aspect and the miracle of the jug of oil that was found in the destroyed Jerusalem Temple. In fact, there was only enough oil in this jug for one day for the Menorah of the Temple (7-armed candlestick), but for eight days the jug was always filled. There was thus enough oil for the Temple's re-dedication period.

Tu Bishvat (Tree Feast) is celebrated after the winter and the awakening of nature. It is also an agricultural festival. Tu Bishvat literally means the "15th Shevat" (January / February). The 15th day of the month of Shevat is called the New Year of the Trees. Originally on this day the payment of a part of the harvest to the Jerusalem Temple took place. Today, Tu Bishvat is a public holiday, during which fruit is eaten that is grown in Israel.

Purim takes place on the 15th Adar (February / March). This celebration is in honor of Queen Esther. It is derived from the book of Esther and tells the redemption of the Jews in Persia from the hands of Haman, the visor at the court of the Persian king Ahasuerus. He wanted to exterminate all the Jews in the country, but thanks to Queen Esther and her uncle Mordecai, this has been prevented.
In the synagogue service, "Megillat Esther", Esther's book, is read in the evenings, and every time Haman's name falls, rattles are made exuberantly. Afterwards Haman ears are eaten (sweet cakes in the shape of an ear) and children dressed as Queen Esther, Uncle Mordecai, King Ahasuerus and Visor Haman depict the story. The Esther story is often also incorporated into a play. Purim is preceded by a fast day (Adar's 13th), the so-called Ta'aniet Esther (Esther's fast).

Passover ('skipped'), also known as the spring festival, freedom festival or matza festival, is one of the most important festivals and starts on the 15th Nisan (1st month of the Jewish year) and lasts 7-8 days (March / April). Pesach means the liberation of the Jewish people from slavery in Egypt and the exodus to the Promised Land. The holiday is based on the text from Exodus 12: 15-20 and starts with the Seder Evening. One reads the Hagadah (story) about slavery in Egypt and the exodus from Egypt. The texts during the Seder Meal are read by the children present, songs are sung, the four questions are asked: Why do we eat matza? Why do we not sit upright unlike all other evenings? Why is this evening so different from all other evenings? Why do we eat bitter herbs? Four cups of wine (or grape juice) are drunk. The entire evening is meant to pass on the Pesach tradition to the youth on the basis of a Torah prescription, they should be made curious about the meaning of the symbols on the Seder Dish, such as the bone, the bitter herb, the matzas , the hard-boiled egg, salt water, parsley etc. The evening ends with 'L'Shana Haba'ah B'Yerushalayim' (next year in Jerusalem).

Yom Ha Shoa is the annual commemoration of the Holocaust. The memorial takes place on 27 Nisan, unless this day precedes or follows the Shabbat, then the memorial is postponed one day. Originally in Israel the intention was to set the date at 14 Nisan. This date was chosen because on 14 Nisan 5703 (April 19, 1943) the Jews revolted in the Warsaw ghetto. But because 14 Nisan immediately precedes Pesach, the date was problematic. That is why Nisan 27 was chosen as the date, eight days before the Israeli Independence Day.

Yom Hazikaron (Day of Remembrance) falls on 3rd Ijar (April / May) and is an Israeli day of remembrance, commemorating the dead from all Israeli wars and those who died in terrorist attacks.

Yom Haatzmaut (Israeli Independence Day) falls on the 4th Ijar (April / May). On May 14, 1948, David Ben-Gurion read the declaration of Israel's independence in Tel Aviv, establishing the state of Israel.

Lag BaOmer falls on the 18th Ijar, the 33rd day of the Omer count (April / May). Omer represents the mourning period between Pesach and Shavuot. Lag BaOmer is an exception to the mourning because at this day mass mortality amongst students of rabbi Akiva ended. Because Lag BaOmer is the only day of the Omer period on which Jews may marry, many marriages take place on that day.

Shavuot (Feast of Weeks, May / June) is celebrated seven weeks after Passover and is the end of the Omer count (period between Passover and Shavuot). Originally, Shavuot was a harvest festival in which the “first fruits” of the harvest were sacrificed to God. Later this festival symbolizes the reception of the Torah in Sinai, in particular the Ten Commandments. It is customary to stay awake on the first night of Shavuot and study the Torah in the synagogue. That night of “Bible study” ends the next morning with the prayer of the Shacharit (morning prayer).
The book Ruth is read, which indicates the relationship with the harvest. During the Omer count, which began with Pesach, a number of prohibitions apply (with the exception of Lag BaOmer). But now, among other things, marriages can take place again and people can listen to instrumental music again.

COMPOSITIONS

ROSH HASHANAH & YOM KIPUR

Ha Shofar
The shofar is normally a ram's horn because it reminds us of the ram that was offered by Abraham instead of his son Isaac. The ram's horn is blown on Rosh Hashanah and Yom Kipur. At the very end of the Yom Kipur day, at sunset the long held "tekia" is blown into the shofar in the synagogue. With this long tone the day is closed and a kind of new beginning is given.

Shana Tovah
Shana Tovah (Happy New Year!) Is the greeting during the Jewish New Year. Other greetings are: Shabbat Shalom (before Shabbat), Shavua Tov (a good week, after Shabbat) and Chag Sameach (during all holidays).

Tishrei
In the month of Tishrei, Rosh Hashanah (New Year) and Yom Kipur (Great Atonement Day) take place. The Jewish year is based on the lunar calendar. This means that the Jewish New Year occurs every year on a different date of the regular calendar.

Kedusha
Kedusha is the prayer-name describing the holiness of God. Kedusha comes from Kodesh which literally means "set apart". Shabbat, for example, is a holy day because it is separate from the other days.

Avinu Malkeinu (Our Father, our King) is a prayer that is part of the worship in the synagogue on Rosh ha Shanah and Yom Kipur. In this prayer, God is asked to declare all non-fulfilled oaths and promises void.

YOM KIPUR

Sh'ma Koleinu
Sh'ma Koleinu (Hear our voice) is a paragraph from the Amidah (standing prayer) and is sung during Yom Kipur. "Hear our voice, God, save us and have compassion for us."

Vidui
Vidui (Hebrew: Confession) is a prayer in which sins are named and asked for forgiveness.

Kol Nidrei
In Judaism, important days start on the erev (the eve). The prayer Kol Nidrei is sung three times on erev Yom Kipur. The melody of Kol Nidrei is best known for the composition (by the same name) of Max Bruch.

SUKKOT

Night in a Sukkah
During Sukkot (Feast of Tabernacles) it is commemorated that the Israelites traveled around the Sinai desert for forty years. They lived in tents or huts. In the composition "Night in a Sukkah", people fantasize about the stars.

Shir Hamaalot (Heb. Song of Ascension) is one of the fifteen psalms that begins with these words. This psalm (number 128) as a pilgrim song, mainly belongs to Sukkot and Pesach.

SIMCHAT TORAH

The Shul Dance
In addition to the function of House of Assembly and Prayer House, the synagogue is also a shul (school) in which the Torah is studied.

CHANUKAH

Chanukiah
The Chanukiah is the 9-armed candlestick of the Chanukah holiday. With a help candle, called the shamash, a candle is lit every day; the 1st day one, the 2nd day two up to and including the last, the 8th day. A Menorah has seven arms.

Yehuda HaMakabi
Judah the Maccabee was an important leader in the Maccabean revolt against Seleucid domination. The Maccabean revolt initiated by his father Mattathias, who died in 165 common era. Judah took over the leadership and among him the rebellion grew into a true guerrilla struggle, resulting in the conquest and cleansing of the Temple in 164 common era.

Oh, Chanukah
The text of the first verse reads: "Let's turn on the light of the Chanukiah. Let's celebrate and dance the Hora. Come together around the table, you get a dreidel (spinning top) to play with and latkes (potato cookies) to eat. "

Sevivon Sov Sov Sov
Sevivon is the Hebrew word for Dreidel (spinning top). In the song, playing with the dreidel and the miracle of Chanukah is mentioned.

Dreidel Song
On the Dreidel (spinning top) are four Hebrew letters, NGHS. These represent Nes Gadol Haya Sham, "a great miracle has happened." (The miracle of the continuing burning light of the Menorah during the Temple's dedication). In fact, there was only enough oil in the single remaining jug for one day, but the jug was filled again and again for eight days.

Ner Li
Ner Li is a simple song in which people sing about burning the Hanukkah candles.

Hanerot Halalu, an ancient chant mentioned in the Talmud, reminds Jews of the sacred nature of the Chanukah lights that commemorate and publicize the Chanukah miracles.

Maoz Tzur
Maoz Tzur is widely known as Rock of Ages. It is a Jewish liturgical poem sung on the holiday of Chanukah.

TU BISHVAT

The Tree House (English: the tree house) is a composition in a modern idiom.

Ets Chayim
Ets Chayim (Tree Feast): “She is a tree of life for those who hold on to her, whoever trusts in her is happy. Her ways are pleasant ways, all her paths are peaceful. Let us return to You and then we will return.

Rosh Hashono Loilonos
Rosh Hashono Loilonos is Yiddish for "New Year of the Trees." During this holiday it is common to eat a lot of fruits. In Israel, trees are planted by children during Tu Bishvat.
We pray for a beautiful etrog (citrus) for the coming Sukkot (Feast of Tabernacles).

PURIM

Shalach Manos
Shalach Manos (sending a portion or Purim basket) refers to sending gifts to family, friends and others. It is derived from a sentence from Esther's narration, calling for everyone to have food and drink during Purim.

Chag Purim
Chag Purim: We wish you a happy feast. Purim is a big feast. They express this with masks and noise makers, songs and dances. Let your noise makers hear, give gifts to others, sweets and other beautiful things.

Purim Polonaise
In Purim Polonaise, the term Polonaise refers to the Carnivalesque aspect of Purim, where dances are performed like during the Carnival. The piece of music is a Freylech; a happy dance.

Schlach Monus
Schlach Monus is the Ashkenazi name for Shalach Manos. See above "Shalach Manos".

Pesach

Tehillah 118
Tehillah means Psalm. There are 150 psalms in the Tanach (Bible). Psalms 113 through 118 form the Halleel. This is a hymn of praise and is recited or sung on all holidays, with the exception of Purim. In the Jerusalem Temple period, the Levites sang Haleel during the Passover sacrifice.

B'tseis Yisroeil
The title comes from Psalm 114. "When Israel left Egypt, the house of Jacob from a people who had a foreign language, Judah became His sanctuary.

Zevach Pesach
The title is from Psalm 117. "Praise the Lord, all nations; praise Him, all nations! For His mercy is wonderful on us, and the truth of the Lord is forever! Hallelujah!"

Psaume 118
Psalm 118 is part of the Halleel. Praise the Lord, for he is good; for his mercy endures forever. Let Israel now say that His mercy is forever. ..... "

Dayeinu
In the song Dayeinu (Hebr. It is enough for us) gratitude is central. There is singing about God's help with the liberation from slavery, about the miracles He has performed and the gifts He has given.

Leshanah Haba'ah (Hebr. Next year in Jerusalem) is a verse that is often sung at the end of the Seder during Passover. It mentions the desire to go from Egypt to the promised land.

Eliyahu Hanavi is a song in which the lyrics "Elijah the prophet, Elijah from Tishbi, Elijah from Giladi, He will soon come, with Mashiach the son of David," will be sung.

YOM HASHOA

Moment
Yom Hashoa is the annual Memorial Day for the Jewish victims of the Holocaust.
Yom Hashoa never takes place during Shabbat. The commemoration is a day of mourning.
Moment is a minimalist, almost static piece of music.

Hershele
Herhele is a Yiddish song. "Hershele, he lives in my mind, even though he has disappeared for a long time, I can still see what he was like as a child, I can still hear his sweet voice."

Vi ahin zol ikh geyn? Is a Yiddish song. Text (excerpt): Every day is uncertain for the Jew. There is no room for him. Where can I go? Who will answer me? Where can I go if all doors are closed?

YOM HAZIKARON

Yom Hazikaron
Yom Hazikaron (Day of Remembrance). On this day, the victims of the Israeli wars are commemorated. Yom Hazikaron 2019 takes place on May 7 and 8. Yom Hazikaron is also one of the names of Rosh Hashanah. The carillon concert at the Wester Tower in Amsterdam is on May 7, 2019 and ends with the song Yom Hazikaron.

YOM HAATZMAUT

Hatikvah Hatikvah, the Israeli national anthem, literally means 'hope'. The text was written in 1886 by Naphtali Herz Imber, a poet from Galicia. The melody was composed by Samuel Cohen, who based the melody on a musical theme from the 'Moldau' by Bedrich Smetana.

Ballo di Mantova
Ballo di Mantova (dance from Mantua is a popular 16th century song attributed to the Italian tenor Giuseppe Cenci. The melody, later also known as 'Ballo di Mantova', became very popular in the European Renaissance and was used in many European songs. It is best known as the melody of Bedřich Smetana's 'Ma Vlast' (My Fatherland) and of the Israeli national anthem 'Hatikvah'.

CHUPAH

Baruch Haba
Baruch Haba (Blessed is he who comes in the Name of Adonai) is derived from the text of Psalm 118, verse 26 and therefore suitable for Passover. The song is mainly sung at Jewish weddings.

Der Gasn Nigun
Der Gasn Nigun literally means "Song of the street." It is a melody performed in various ways by Klezmorim, Eastern European Jewish musicians, who play mainly instrumental music at weddings and other feasts.

Havah Nagilah
Havah Nagilah (Let us be happy), given her fame, you could perhaps call it the unofficial Jewish National Anthem. The text reads:''Let us be happy, let us be happy, let us sing. Wake up brothers with a happy heart.''

Kiever Bulgar
The Bulgar is a circle dance, usually composed in an 8/8 measure with accents on the first, fourth and seventh eighth of the measure. The music is often in the Ahavah Rabah mode. That is a scale that shows strong similarities with the Phrygian scale.

Yemenite Wedding Song
The melody of the Yemenite Wedding Song is originally from Yemen. The Yemeni music tradition is very rich and varied. More than half a century after the migration of most Yemeni Jews to Israel, the musical influence of the Yemenite culture in Israeli music is still recognizable.

Russian Sher
The Sher is originally a Jewish circle dance. The Sher is often played as a medley. That is, many short melodies in one song.

Shavuot

Torah Orah
Some wonderful customs are associated with Shavuot, for example bringing a child to school for the first time and certain ceremonies in the learning process. Experiences that will have a lasting impression on the child and that he will continue to experience for the rest of his life.

Farewell

Shalom Chaverim Shalom Chaverim is a song sung as a canon in schools:''Goodbye good friends. Until next time. Peace with you.''

COMPOSERS

Mathieu Daniël Polak (1972) is a composer, carillon player and pianist, born in Driebergen. In "Chag Sameach", Polak has composed new carillon pieces as well as arranged works by other composers mentioned below.
"Chag Sameach" was created thanks to a stipend from the Performing Arts Fund (December 2018). His carillon composition "A Butterfly's Dance" recently received the 1st prize at the Johan Franco Carillon Composition Competition in the USA (2019) and in 2017 Polak received the 2nd prize with "Dandelion Field". During the years 2004 - 2008 he studied with composer Jeff Hamburg and after this, he studied composition at the Lemmens Institute Leuven (Masters 2013) and the Utrecht School of the Arts (Masters 2010).
In the years 2007-2010 he composed a Hebrew song cycle and Passover melodies for the New Haggadah of Beit ha Chidush in Amsterdam. The premiere of the Passover melodies took place in the Jewish Historical Museum in Amsterdam. In 2000 Polak obtained his master's degree of carillon at the Dutch Carillon School in Amersfoort and in 1997 his Bachelor of piano at the Constantijn Huygens Conservatory in Zwolle. His works are regularly performed by various musicians, vocalists and Polak himself. He is the carillonneur of the Erasmus University Rotterdam and the Market Tower in Spakenburg. As a carillon player, he performed in the Netherlands, Belgium, America, Japan, Portugal, Spain, France, Germany, Lithuania and Denmark.

David Aaron de Sola (1796-1860) is a rabbi and author born in Amsterdam.
He comes from a distinguished Sephardic (Spanish-Portuguese) family, who fled Spain in 1492. In 1818 the Sola became rabbi of the Bevis Marks Congregation in London. His great love for music resulted in the publication of "The Ancient Melodies of the Spanish and Portuguese Jews" in 1857. In the notation of the melodies, De Sola was assisted by the composer Emanuel Aguilar.

David J. Putterman (1900-1979) was born in New York City (U.S.A.) and was appointed chazan (cantor) of Park Avenue Synagogue in Manhattan, New York in 1933. He commissioned composers such as Leonard Bernstein, Ernest Bloch, Darius Milhaud and Kurt Weill to compose chazzanuth (synagogue) works. Through collaboration with these composers, the collection "Synagogue Music by Contemporary Composers" came out in 1951, containing 38 twentieth-century chazzanuth compositions.

Louis Lewandowski (1821-1894) was born in Wreschen, Poland in 1821. At the age of 13 due to the death of his mother and extreme poverty, he went to Berlin to work as a singer in the synagogue choir of Ascher Lion. Here he was introduced to Alexander Mendelssohn, his patron, and was the first Jewish student to be hired at the Berlin Academy of the Arts. His composition teachers were Rungenhagen and Grell. Lewandowski fell ill and during this period Lewandowski attended a concert by the chazan Hirsch Weintraub. He decided to compose synagogue music. In 1844 he founded a choir in the Old Synagogue in Berlin and worked here for 24 years as choir leader. He conducted Salomon Sulzer arrangements and introduced some of his own four-part choir compositions. In 1866 Lewandowski became choir director of the New Synagogue in Berlin. An organ was present in this synagogue, allowing Lewandowski to experiment with compositions with organ accompaniment. A new romantic style emerged, strongly influenced by the music of Felix Mendelssohn. In 1871 he

published "Kol Rinah U'Tfillah", complete works for the entire Jewish year. "Todah W'simrah", a two-part collection from 1876-1882, contained synagogue music for solo, four voices and optional organ accompaniment.

Salamone Rossi (c. 1570-1630) was a Jewish-Italian composer and violinist. From 1587 to 1628 he served at the court of Mantua and enjoyed high esteem in the Gonzaga family. His oeuvre consists of, among other things, four books with sonatas and dances for ensemble, madrigals and Jewish psalms.

Samuel (Sam) Henri Englander (1896-1943) is the son of Nathan Englander and Lea Rimini. He had four brothers and three sisters. At the age of 20 he was appointed choir conductor of the Great Shul in Amsterdam. He brought the Jewish Men's Choir to international fame. People usually spoke of "the Englander choir." Besides services, the choir also performed at festive events, including wedding blessings, and he gave concerts with mainly religious music from Eastern Europe and Yiddish folk music. Englander also conducted some other choirs, including the large youth choir of the Mogein Dowied association. Sam Englander was killed in Sobibor. He is commemorated with 200 other Jewish residents at the Schaduwkade monument on the Nieuwe Keizersgracht in Amsterdam, opposite his former home.

Joel Engel (1868-1927) was born in the Ukraine. He was a music critic and composer and important in the Jewish art music movement. Engel went to study at the Moscow Conservatory at the insistence of Pyotr Ilyich Tchaikovsky. He later moved to Berlin and then to Palestine. Engel was called "the founder of the modern Renaissance of Jewish music". As a composer, Engel inspired a generation of Jewish classical musicians to rediscover their "ethnic roots" and create a new style of Jewish art music, based on the national music of Russia, Slovakia, Hungary and elsewhere in Europe. This style, developed among others by composers Alexander Kerin, Lazare Saminsky, Mikhail Gnessin and Solomon Rosowsky, had a huge influence on the music of many 20th century composers. Engel's work and music research in the Shtetls (Jewish Eastern European villages) also made the revival of klezmer music of today possible. In 1908 he founded the "Society for Jewish Folk Music in St. Petersburg" with others. The first concert with Engel's music was given in St. Petersburg on April 12, 1909. Many works by composers associated with the association were published and concerts in Russia were organized. Musicians such as violinist Jascha Heifetz, violinist Joseph Achron, pianist Leopold Godowsky and cellist Gregor Piatigorsky took part in these concerts.

Hans Bloemendal (1923-2015) was born in Fulda, Germany. At the end of the 30s of the 20th century, he fled to the Netherlands with his parents and younger sister. From his earliest childhood he received intensive Jewish religious and musical education. He became chazan in the monumental Raw Aron Schuster Synagogue in Amsterdam. He was known for his great knowledge and interpretation of the old Amsterdam chazanuth (Jewish liturgical music). He was a chazan for more than 60 years. Many full-length albums and CDs have been released by him. His publication "Amsterdams Chazzanoet", containing compositions of old Amsterdam chazanim, has become an impressive standard work. Bloemendal was also a professor of Biochemistry at Radboud University in Nijmegen since 1965.

Samuel Naumbourg (1817-1880) was born in Dennelohe, Bavaria, and comes from a family of well-known chazzanim (cantors). He has sung in the synagogue choir of Maier Kohn, became a chazan in Besançon and at the same time choir leader in Strasbourg. In 1845, Naumbourg became chazan of the synagogue in Rue Notre-Dame de Nazareth in Paris and professor of synagogue music at the Séminaire Israélité. In 1847 he released the first two parts of "Zemirot Israel" (hymns of Israel); original compositions and arrangements for the Shabbat and the Jewish Holiday, for chazan, choir and organ. Like Lewandowski, this meant a true reform of synagogue music at the time. The third part of "Zemirot Israel" "Hymnes et Psaumes", is a renewed edition from 1864. The influence on Naumbourg music, although his background is South German, is clearly that of the 19th century Grand Opera de Paris. In 1874 he published "Agudat Shirim", a collection of synagogue melodies, in which his music merges with that of the South German tradition and Western Sephardic (Spanish-Portuguese Jewish) liturgical music. He also gives an overview of the history of religious Jewish music. "Cantiques de Salomon Rossi" is an adaptation of the madrigals of Salomone Rossi and is dedicated to Baron Rothschild.

Jacques Fromenthal Halévy (1799-1862) was born in Paris and is the son of chazan Élie Halfon Halévy. He is an opera composer and best known for his opera "La Juive". In 1809 he went to the Conservatoire de Paris and became a student and protégé of Cherubini. In 1819 he won the Prix de Rome with his cantata ‘Herminie’. In 1827 his first work was the opéra-comique "L'artisan" and he became a teacher at the Paris conservatory. Halévy is an important representative of the grand opéra and wrote around 40 operas in total, including "L'éclair" (1835), "La reine de Chypre" (1841) and "Charles VI" (1843). He was also choirmaster of the Théâtre Italien and chorusmaster of the Opéra. In 1827 he became a harmony teacher at the Conservatoire de Paris and a few years later also a counterpoint and composition teacher. Halévy died in Nice in 1862. His last opera "Noé" was not yet finished, this was done by his former student Georges Bizet.

Giuseppe Cenci (- 1616) is an Italian tenor. He is attributed "La Mantovana" or "Il Ballo di Mantova" (Mantua dance), a popular 16th century song. The text is "Fuggi, fuggi, fuggi da questo cielo". His first known edition can be found in Cenci's collection of madrigals from 1600. The melody, later also known as "Ballo di Mantova" and "Aria di Mantova", gained great popularity in the European Renaissance. The melody was used in various ways, such as in the Flemish 'I saw Cecilia coming', the Polish 'Pod Krakowem', the Romanian 'Carul cu boi', the Scottish 'My maistress is prettie' and the Ukrainian 'Kateryna Kucheryava'. The melody is best known as the melody of Bedřich Smetana's "Ma Vlast" and of the Israeli national anthem "Hatikvah" (The Hope).

Mordechai Gebirtig was born in Krakow and lived his entire life in the Jewish Quarter. He was murdered by the Nazis on the infamous "Bloody Sunday" of June 4, 1942. Gebirtig is the leading interpreter of Yiddish singing and folk music. He was an autodidact, played a shepherd's flute and a piano with one finger. He was a furniture maker, but his heart was with music and the theater. He was also politically active in the socialist party. From 1906 he was a member of the Jewish Amateur Theater Group in Krakow. He wrote music and theater reviews for the Yiddish edition of a socialist newspaper. He enriched his talent with the language, themes, tone and sound of the art in his environment, including that of the comedians de Broder Singers. In 1920 he published his first song collection, which he called

"Folkstimlekh" (of the people). His songs spread quickly, sometimes before they were published. Taken over by prominent Yiddish actors, such as Molly Picon, Gebirtig's songs became part of both regular and improvised Yiddish theater productions. Gebirtig's songs conquered the world. The best known is his song "s'Brennt" (it is burning), written in 1938 in response to the pogrom of 1936 in the town of Przytyk. The song sounded the alarm for the approaching catastrophe, which would become known as the Holocaust. The Jewish youth of Krakow quickly picked up "s'Brennt" as a battle song against the Nazis. In the song "" S Tut vey "(it hurts"), the absence of the solidarity of the Poles with their Jewish fellow citizens during the oppression by the Nazi occupiers resounds.

Samuel Cohen (1870-1940) was a Jewish-Palestinian composer, who emigrated with his family in 1878 from Bassarabia (now Moldova) to Rishon Lezion in what was then Palestine. In 1888 he adapted the Romanian "Carul cu boi" (see Giuseppe Cenci) into the national anthem of Israel, the "Hatikvah" (hope). He himself says that he hummed the "Cul cu boi". The harmony of 'Hatikvah' is a minor scale, which is often experienced as sad, but the title of 'Hatikvah' and the words suggest optimism. The text of "Hatikvah" was written in 1878 by Naphtali Herz Imber, a poet from Zolochiv, then in Poland, now in Ukraine. In 1882 Imber emigrated to Palestine ruled by the Ottomans and carried his poem in the early kibutzim Rishon Lezion, Rehovot, Gedera and Yesud Hama'ala. The text of "Hatikvah" was published in Imbers's first book Barkai (The Glorious Morning Star) in Jerusalem in 1886 and adopted in 1887 at the first Zionist Congress as the national anthem of Israel.

Giovanni Battista Ferrini (1601-1674) is an Italian composer, organist and harpsichordist. He was organist in the French church of St. Louis in Rome (1619) and of the most important church of the Roman Oratory, the Chiesa Nuova (1623-1653). He is a contemporary of Girolamo Frescobaldi. Ferrini has given performances in various churches, but also has given secular concerts.

Abraham Zvi Idelsohn (1882-1938) was born in Feliksberg (Latvia) and was a musicologist, composer and chazan (cantor). In 1905 he left for Palestine and established a school for Jewish music. He studied chazzanuth (Jewish liturgical music) in Libau and further at the Stern conservatory in Berlin and the Academy of Leipzig. Idelsohn worked as a chazan in Leipzig, Regensburg and Johannesburg. In 1906 he went to Jerusalem and here too he was a chazan and music teacher and started recording the Jewish music traditions. Idelsohn received a scholarship from the Academy of Sciences in Vienna and in 1914 published the first part of his groundbreaking 10-part work, 'Thesaurus of Hebrew Oriental Melodies', a reproduction of the music of the Yemeni community in Palestine. In 1922 he emigrated to the United States and published the Hebrew songbook "Sefer Hashirim", the first publication contains his arrangement of the song "Hava Nagila". In 1924, Idelsohn was commissioned to catalog the Eduard Birnbaum collection of Jewish music at the Hebrew Union College in Cincinnati. Shortly thereafter he was appointed professor of Jewish music and liturgy at HUC. He published the last 5 parts of the "Thesaurus of Hebrew Eastern Melodies", as well as two other important works "Jewish Music in its Historical Development" (1929) and "Jewish Liturgy" (1932). Idelsohn is widely recognized as the "father" of modern Jewish musicology and as the author of the famous Jewish song "Hava Nagila".

Ha Shofar

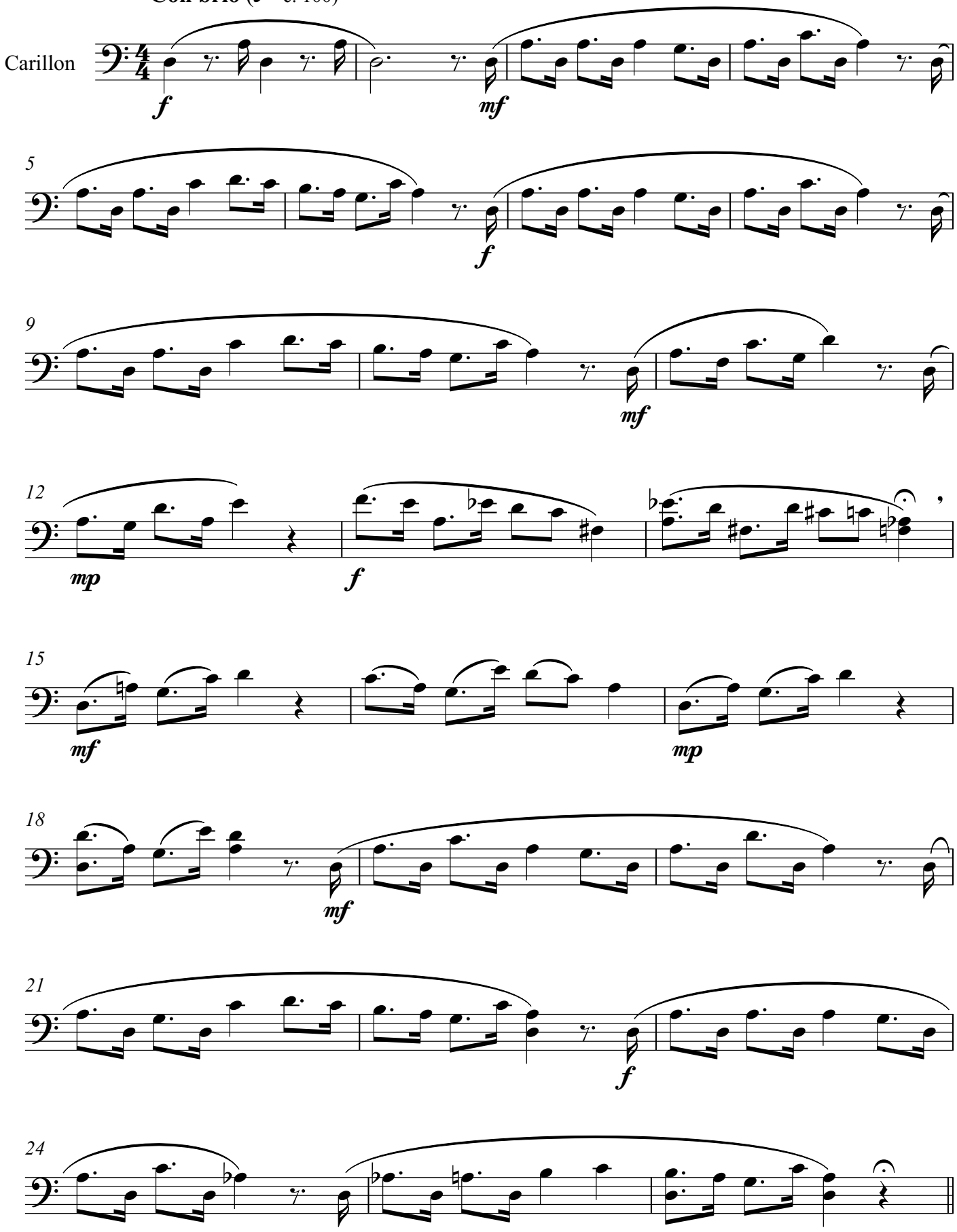
Rosh hashanah

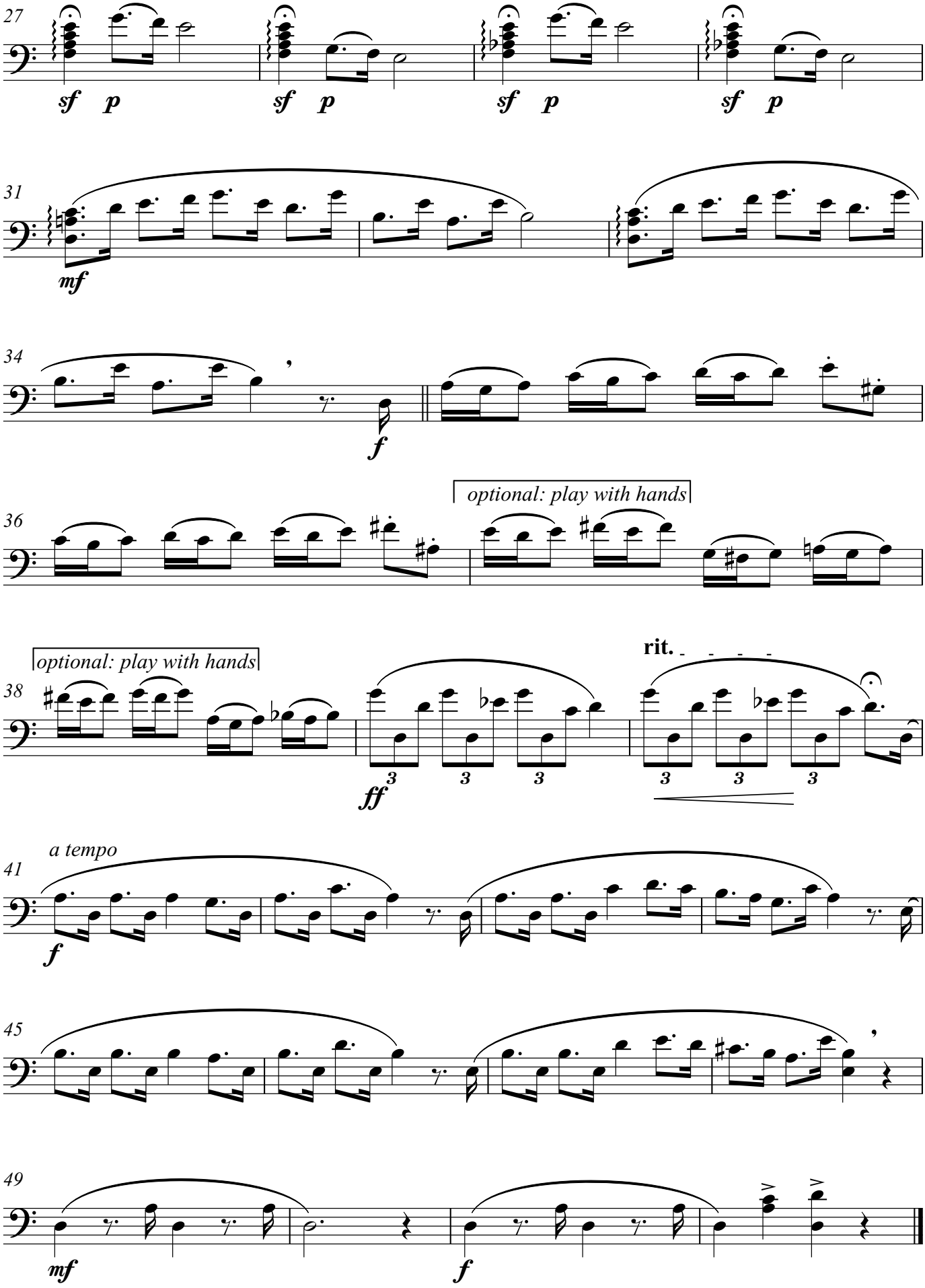
(The shofar)

Mathieu Daniël Polak

Con brio (♩ = c. 100)

Carillon



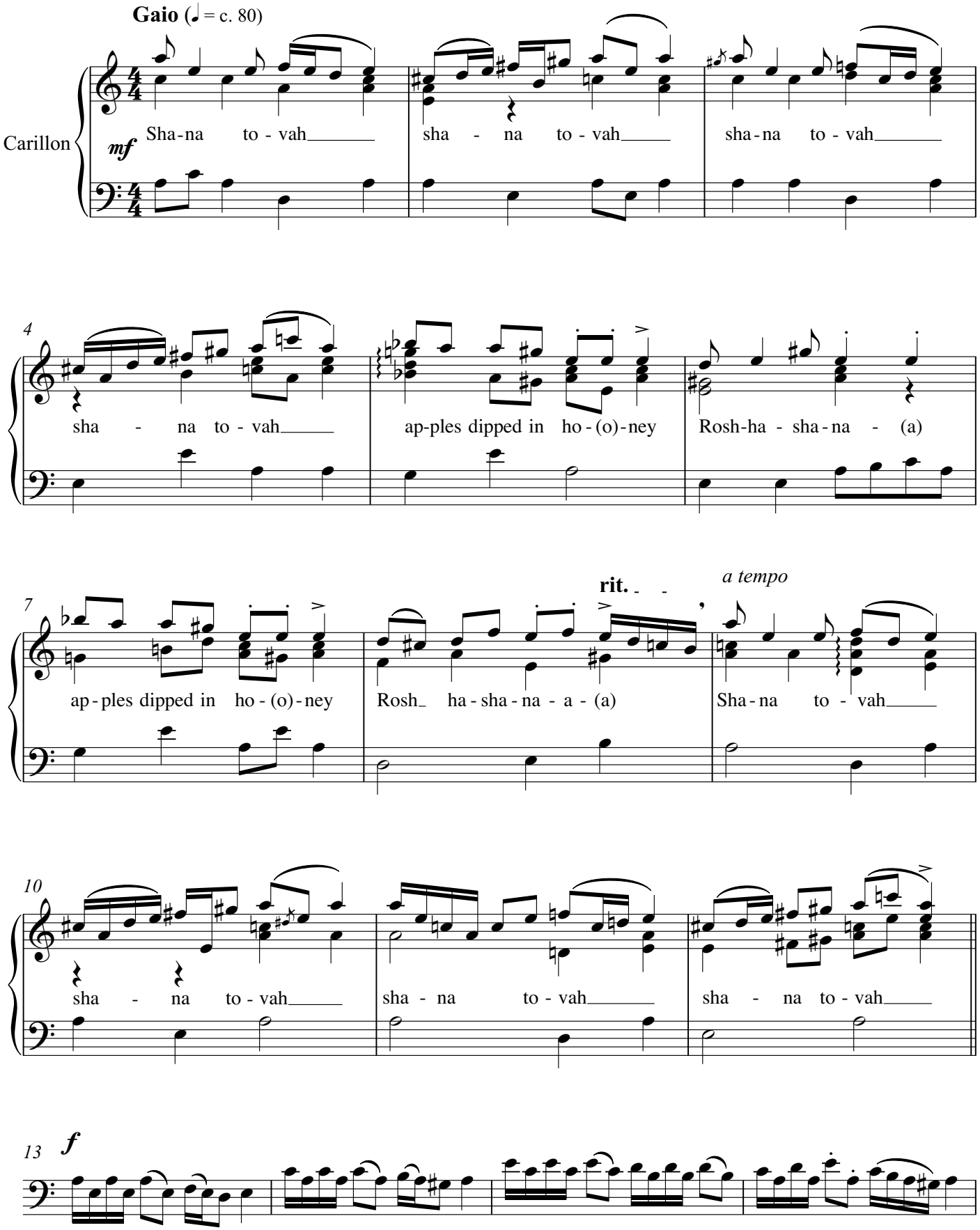

27
sf p
sf p
sf p
sf p
31
mf
34
f
36
optional: play with hands
38
optional: play with hands
ff
rit.
41
a tempo
f
45
49
mf
f

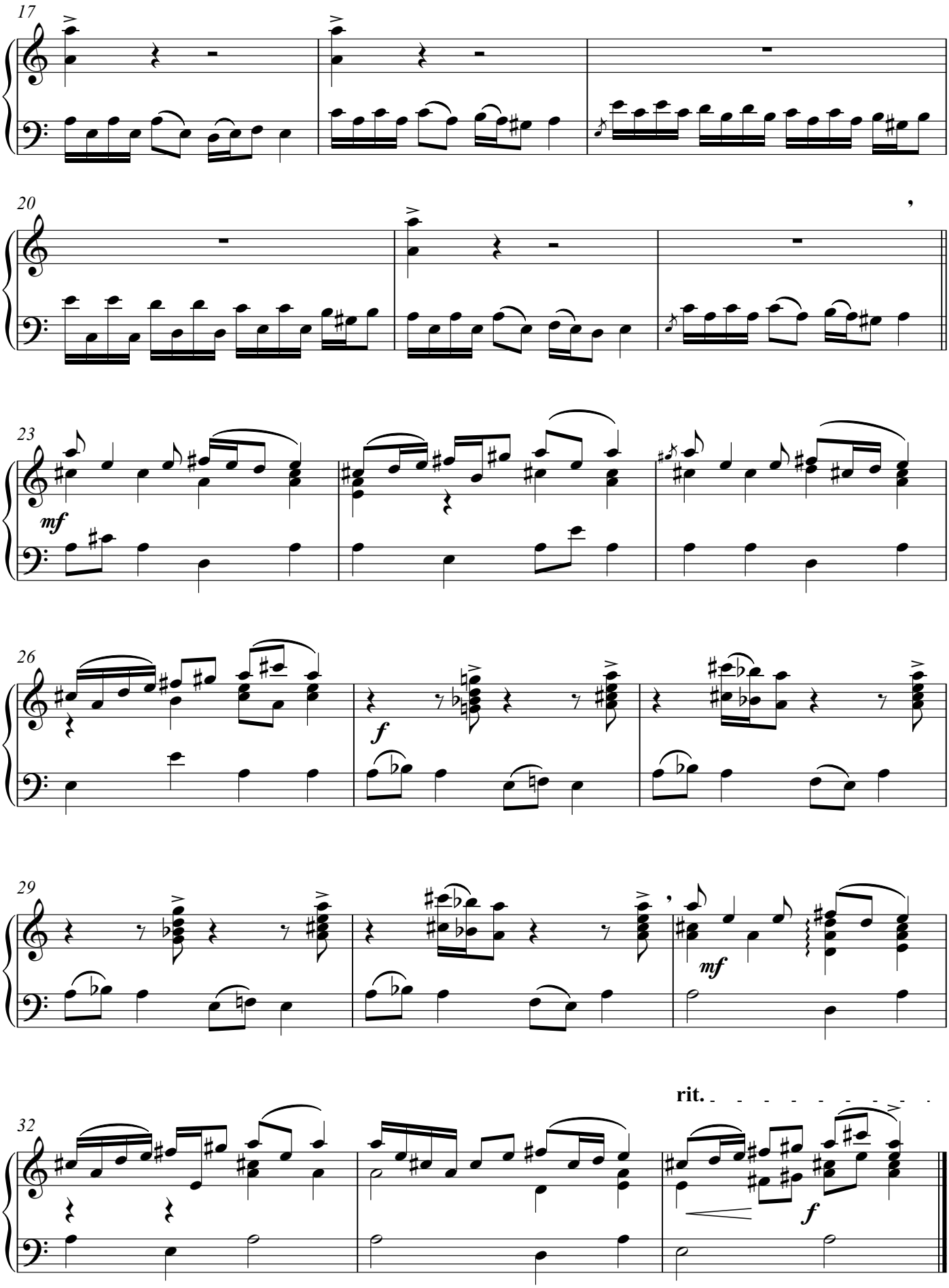
Shanah Tovah!

Rosh Hashanah

(A good Year!)

Mathieu Daniël Polak




17
20
23
mf
26
f
29
mf
32
rit.
f

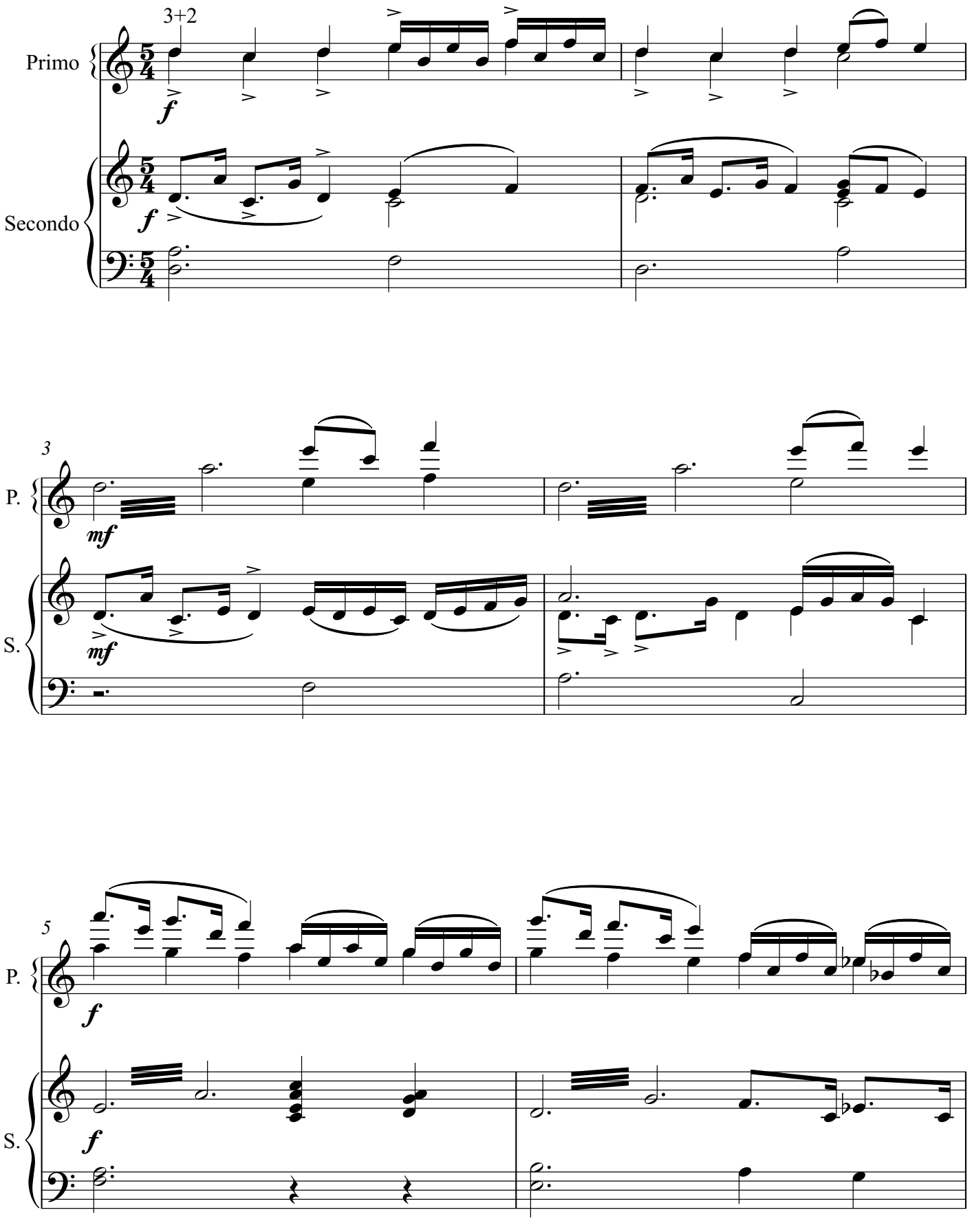
Tishrei

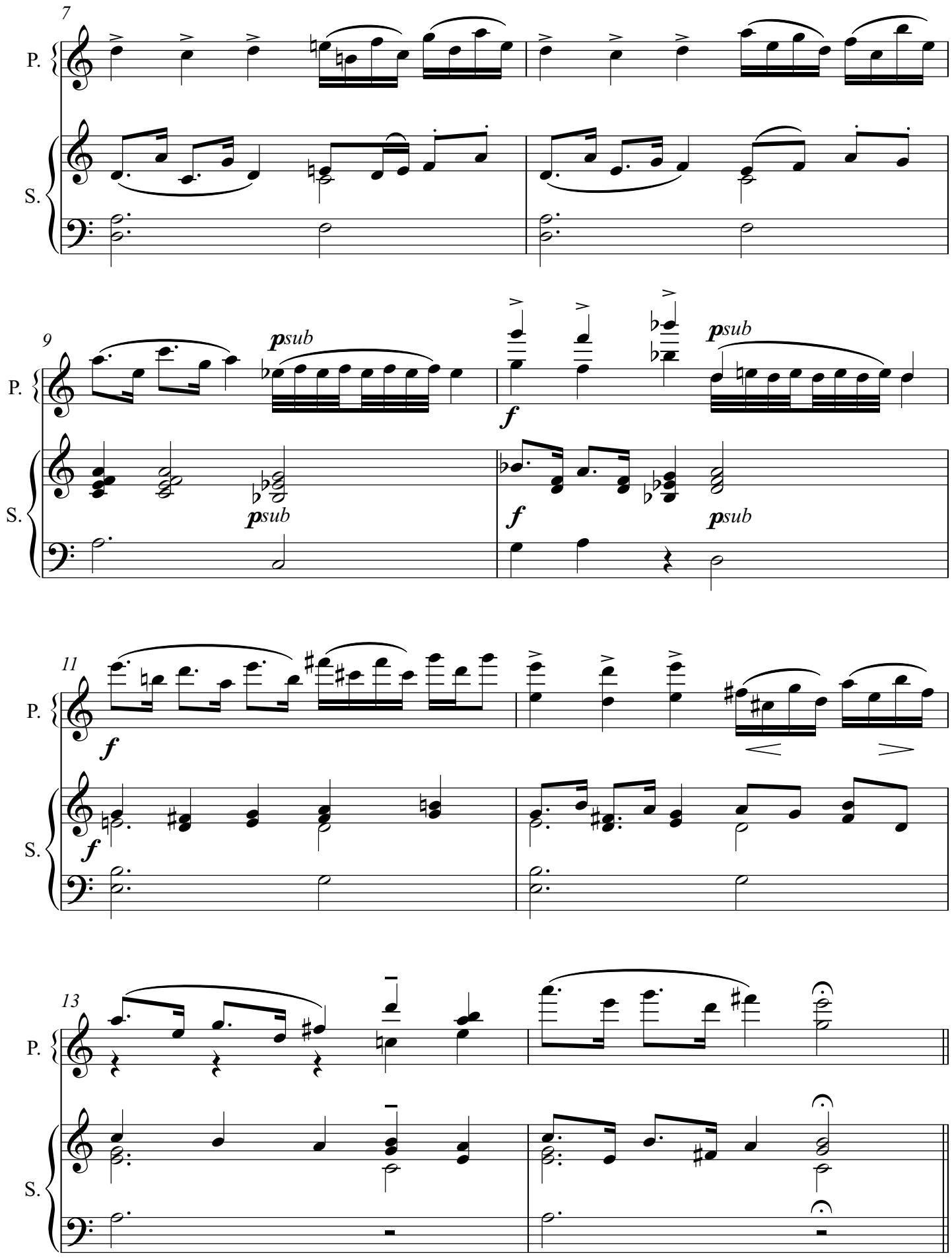
Rosh Hashanah

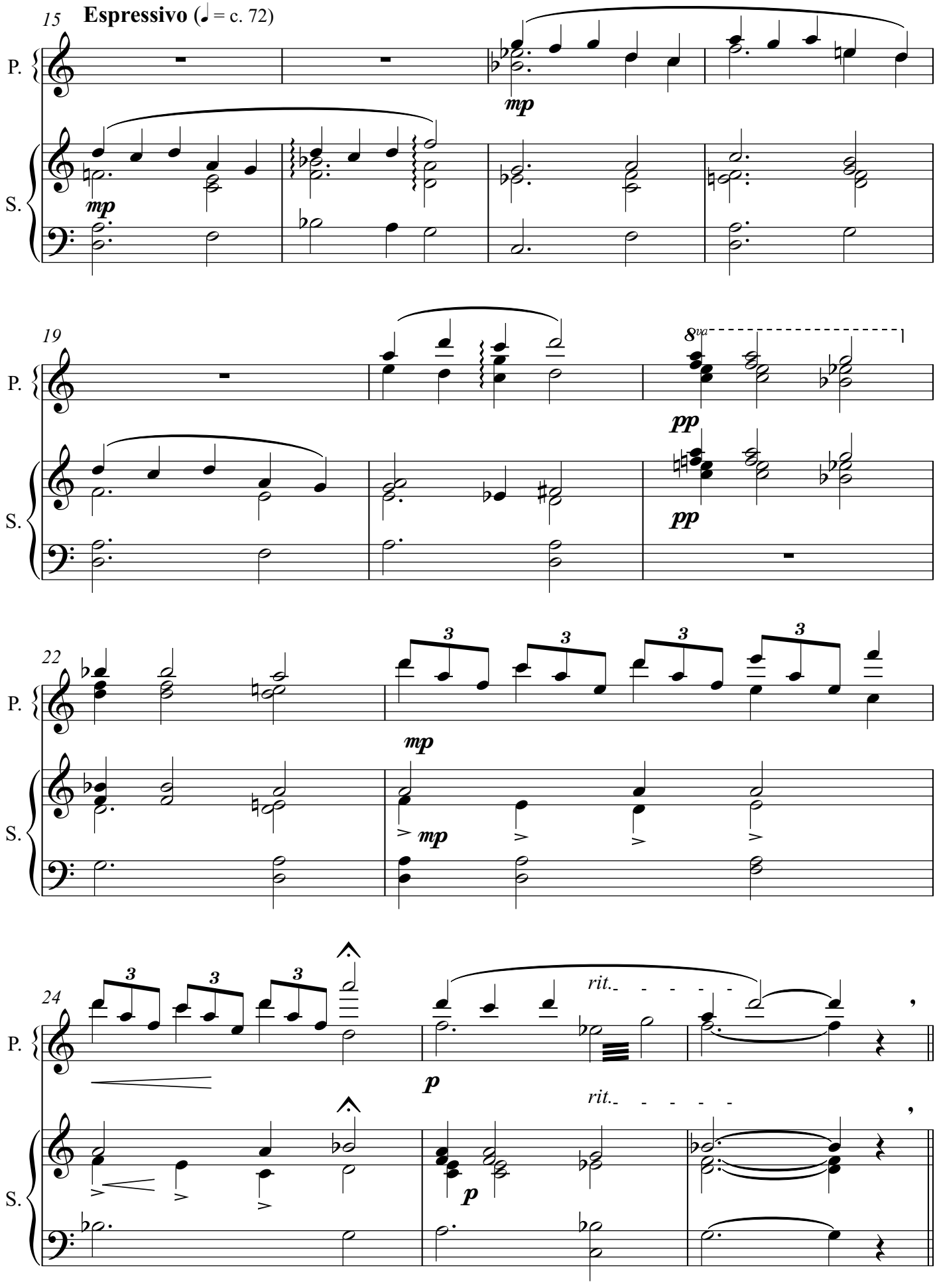
(Tishrei is the name of the month of the High Holidays)

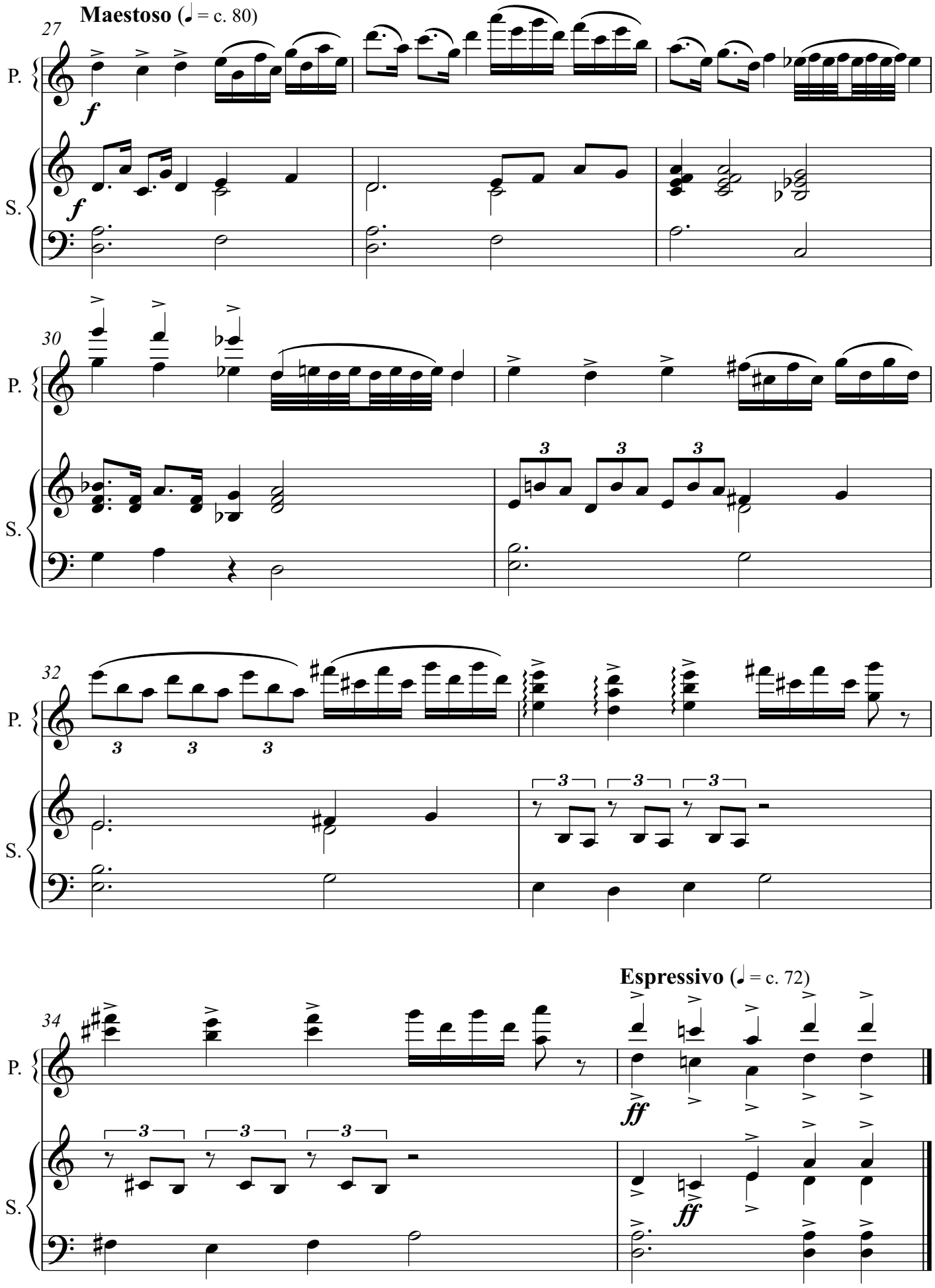
Mathieu Daniël Polak

Maestoso (♩ = c. 80)




7
P.
S.
9
psub
f
11
13


15
Espressivo (♩ = c. 72)
P.
S.
mp
19
8va
pp
22
3
24
rit.
p

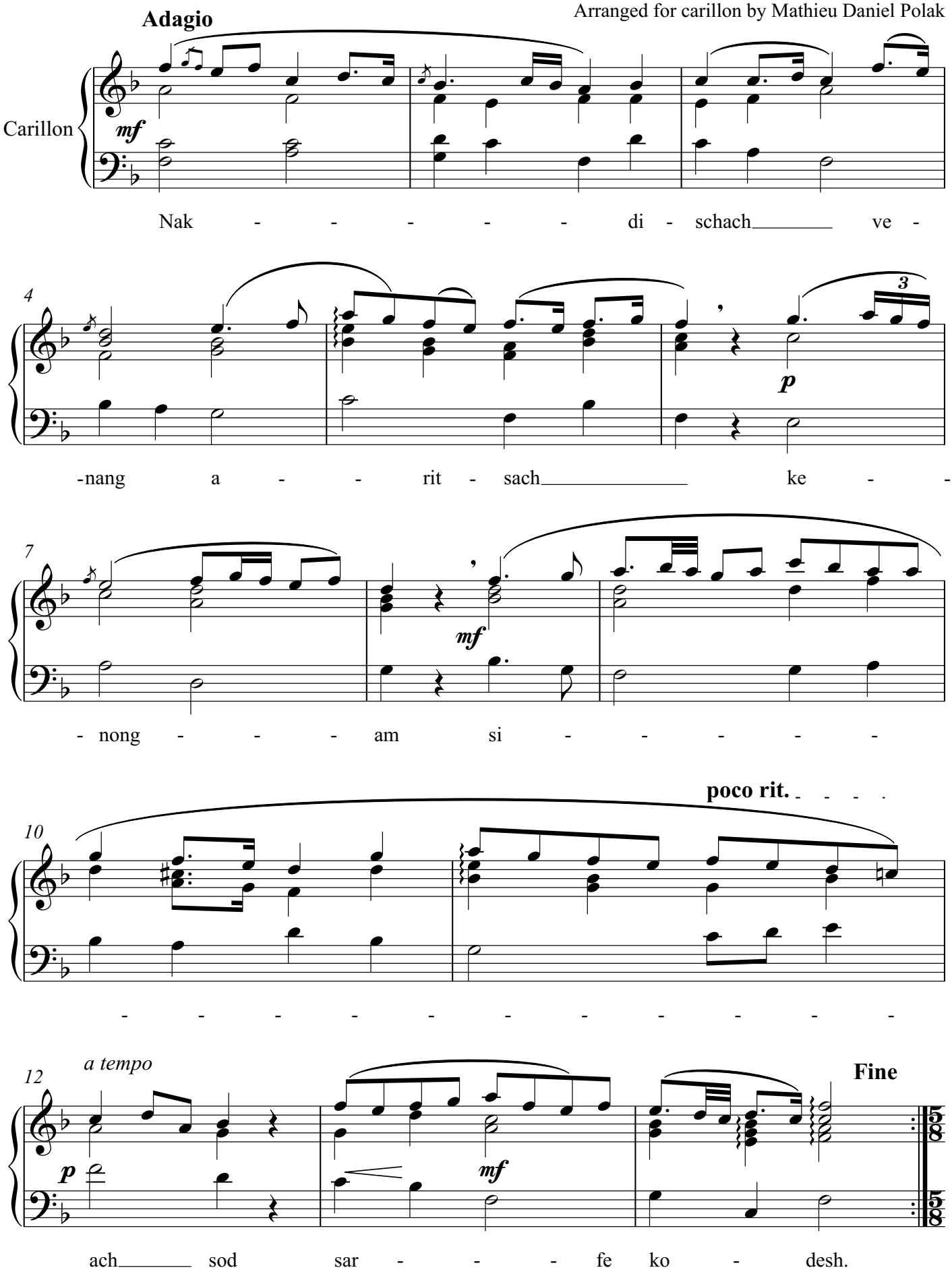

Maestoso (♩ = c. 80)
27
P.
S.
f
30
32
Espressivo (♩ = c. 72)
34
ff

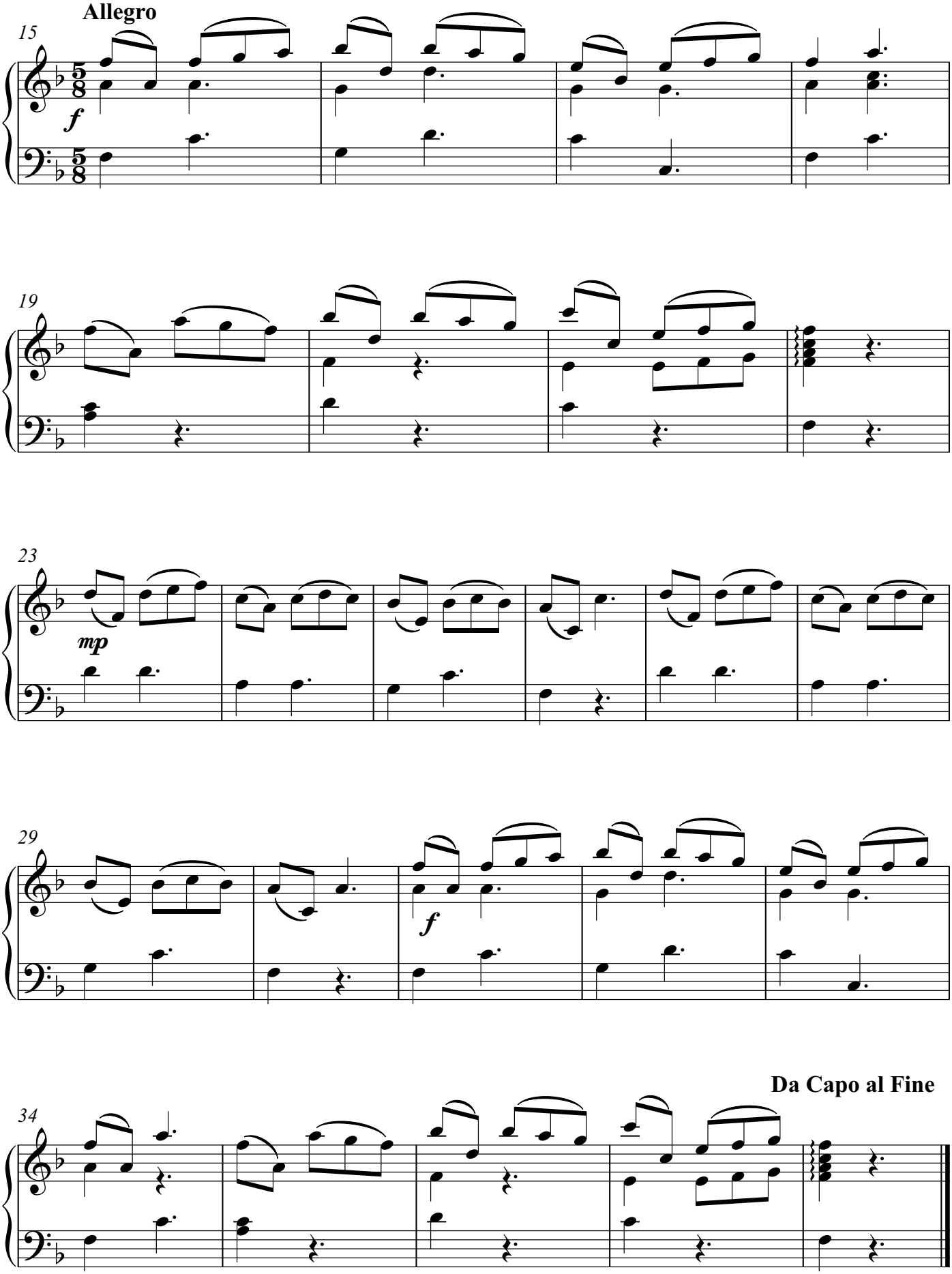
Kedusha for Roshashana & Kipur

(Holiness)

High Holy Days
(Rosh ha Shanah & Yom Kipur)

David Aaron de Sola (1796-1860) & Emanuel Aguilar (1824-1904)
Arranged for carillon by Mathieu Daniel Polak



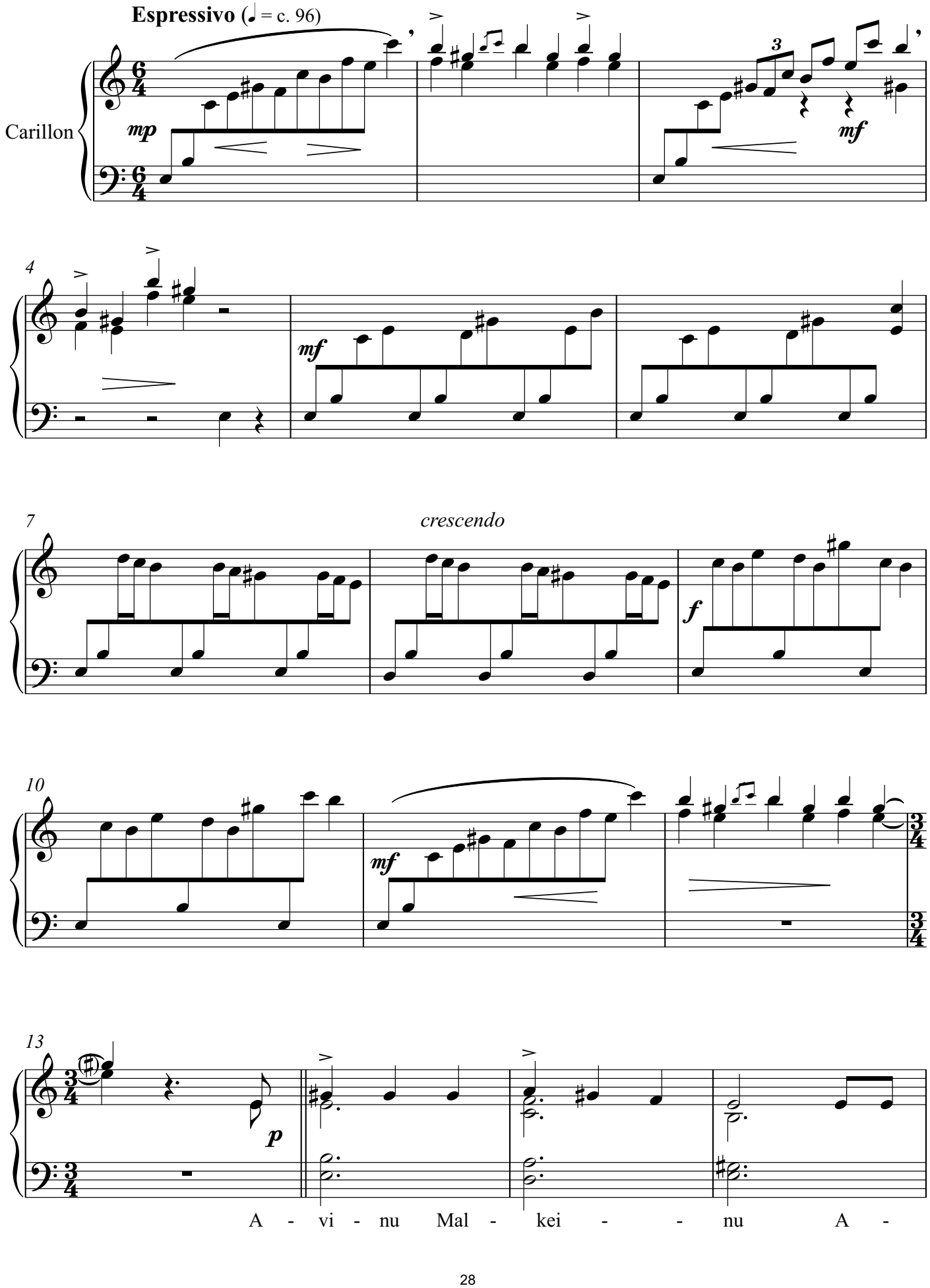

Allegro
15
f
19
23
mp
29
f
Da Capo al Fine
34

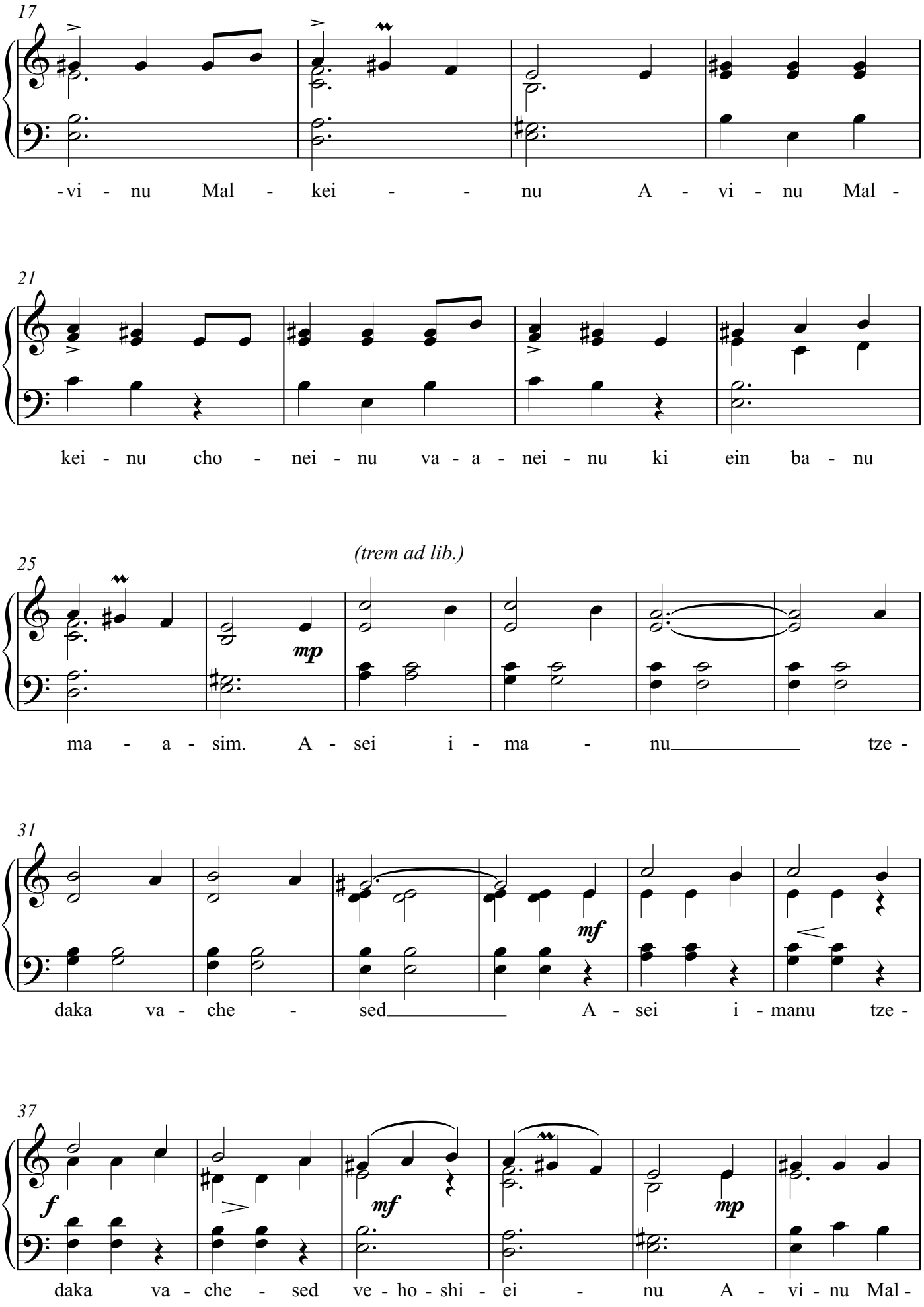
High Holy Days
(Rosh Hashanah & Yom Kipur)

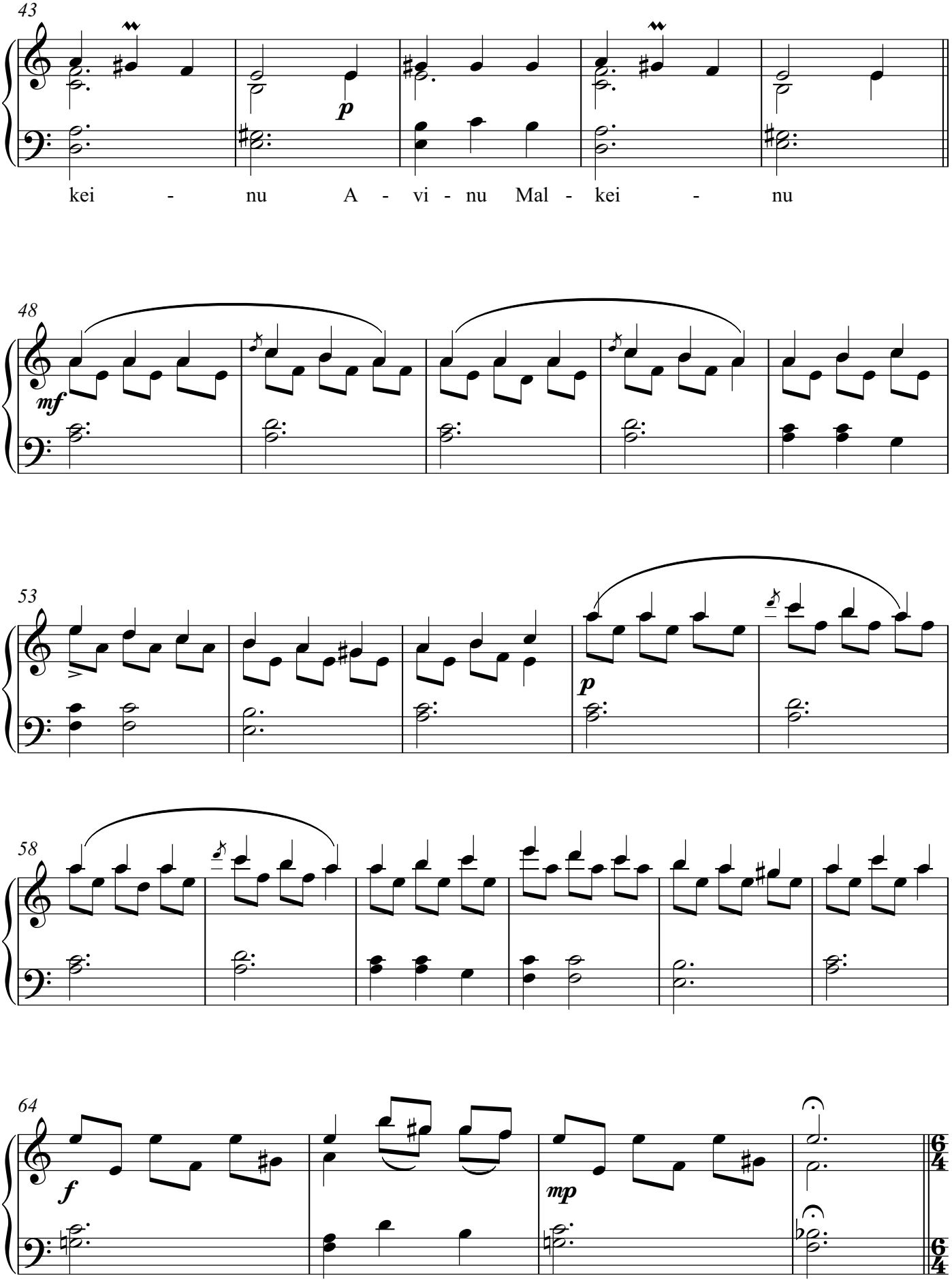
Avinu Malkeinu

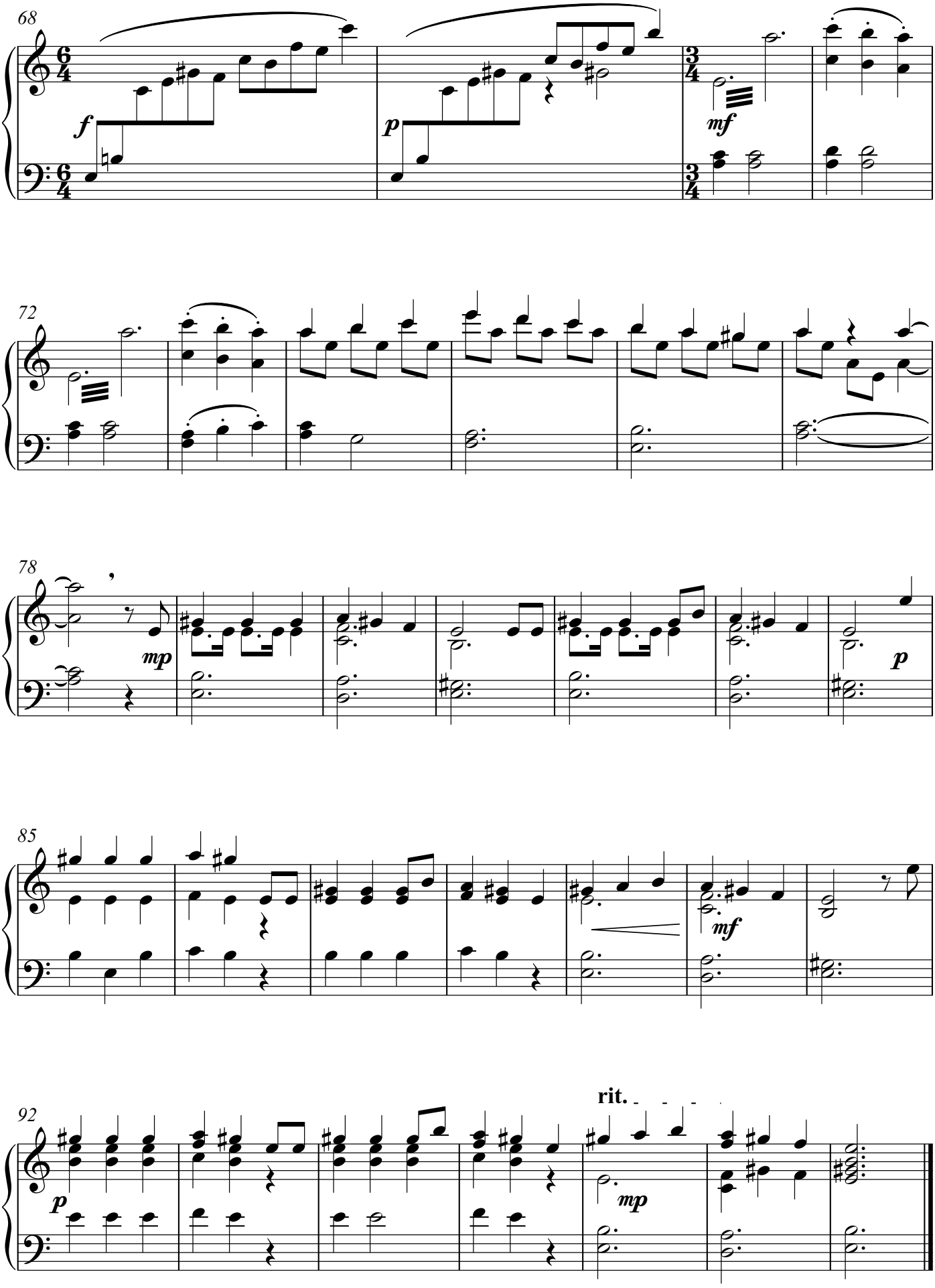
(Our Father, Our King)

Jewish traditional
arranged by Mathieu Daniël Polak




17
-vi - nu Mal - kei - - nu A - vi - nu Mal -
21
kei - nu cho - nei - nu va - a - nei - nu ki ein ba - nu
(trem ad lib.)
25
mp
ma - a - sim. A - sei i - ma - nu tze -
31
mf
daka va - che - sed A - sei i - manu tze -
37
f
mf
mp
daka va - che - sed ve - ho - shi - ei - nu A - vi - nu Mal -


43
p
kei - nu A - vi - nu Mal - kei - nu
48
mf
53
p
58
64
f
mp


68
f
p
mf
72
78
mp
p
85
mf
92
rit.
mp

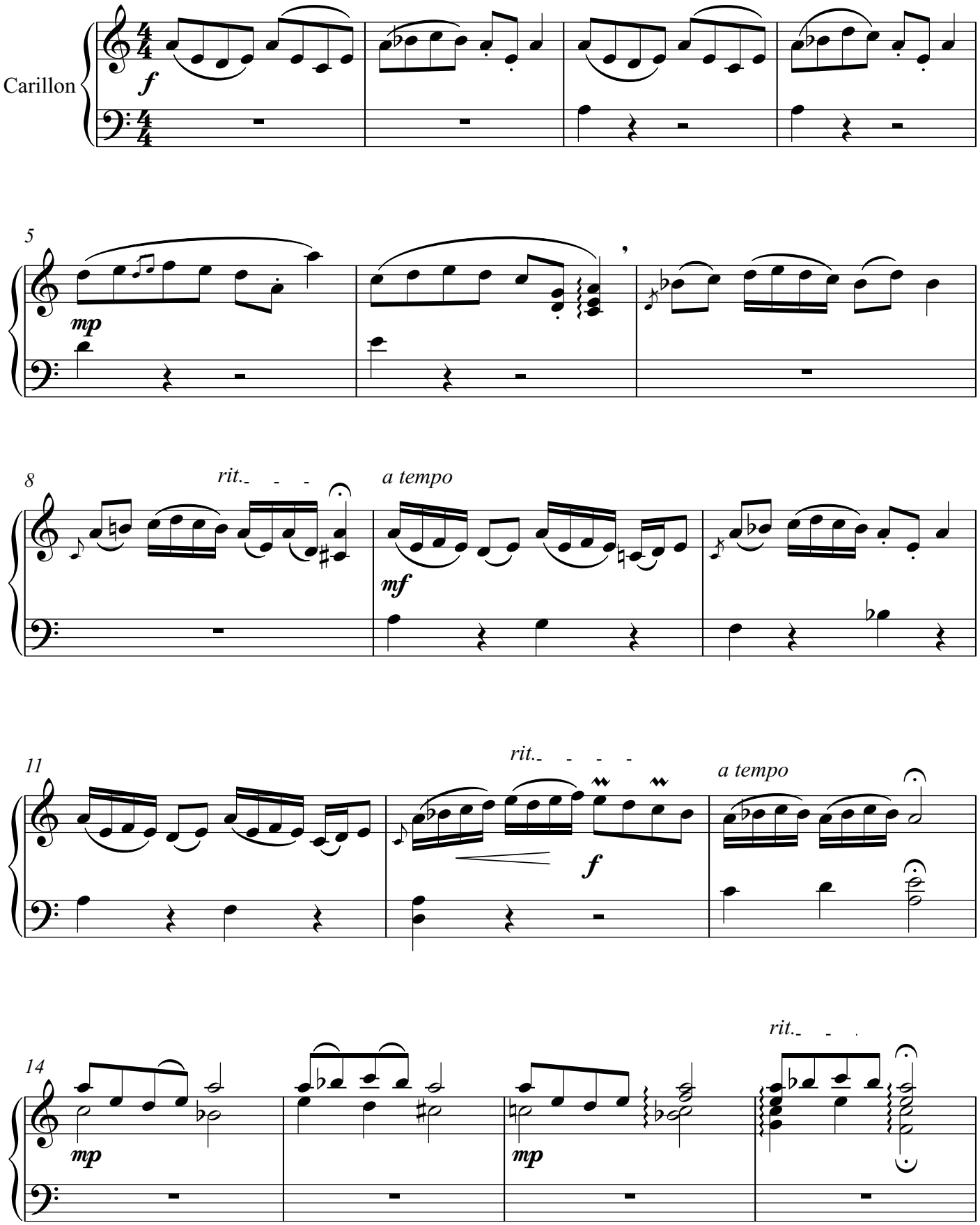
Yom Kipur

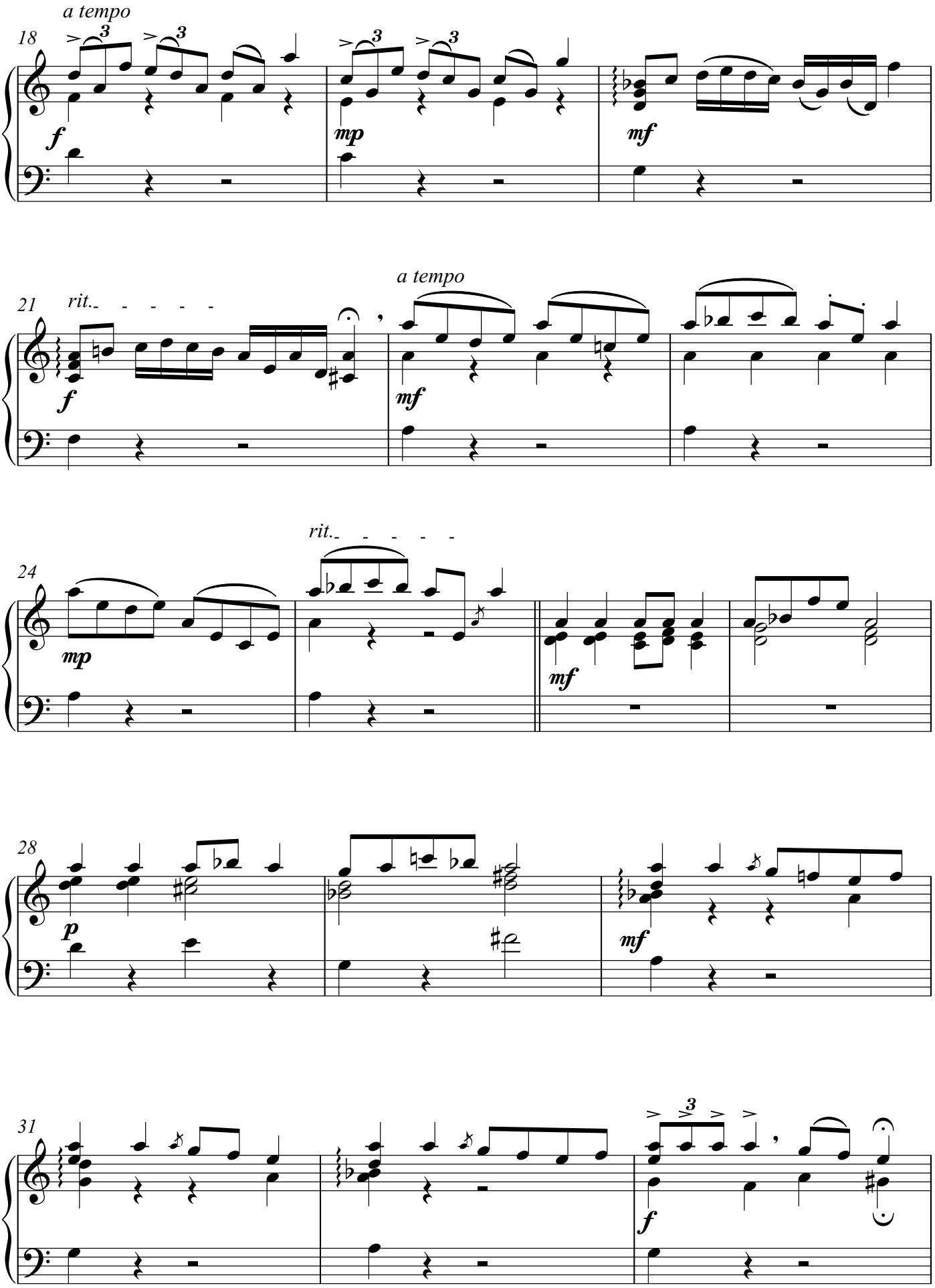
Sh'ma Koleinu

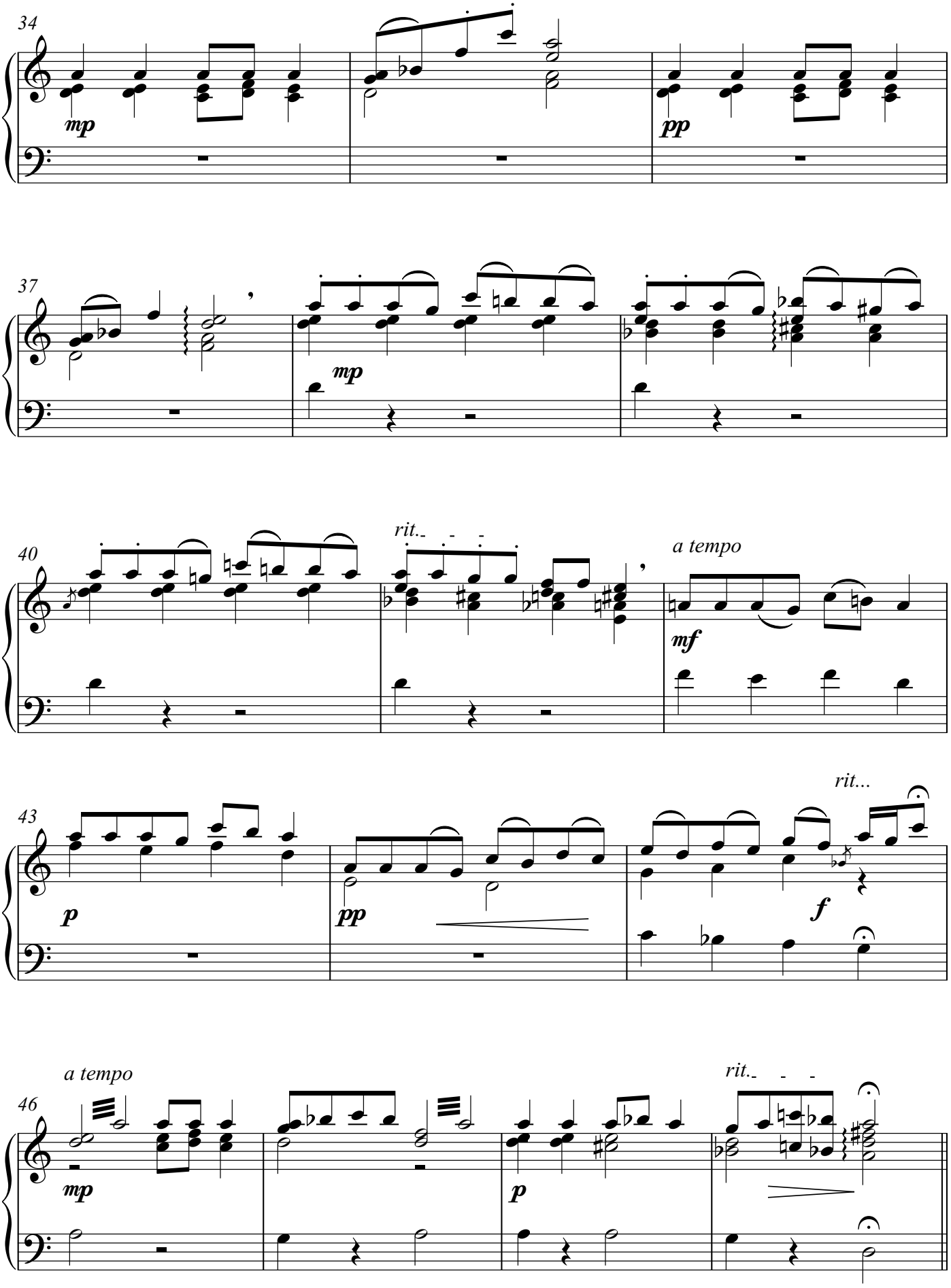
(Hear our Voice)

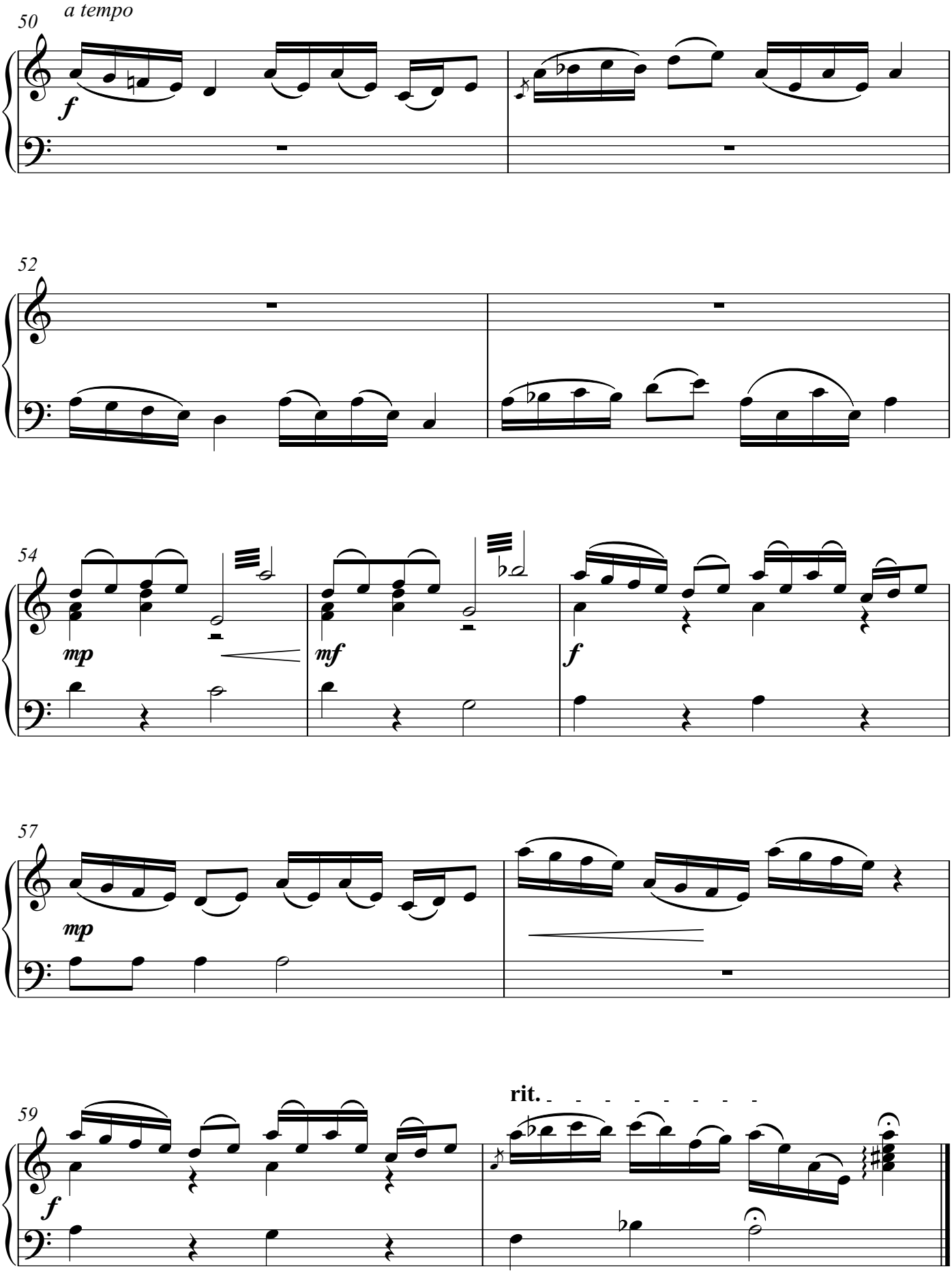
Mathieu Daniël Polak

Comodo, con alcuna licenza (♩ = c. 104)




a tempo
18
f
mp
mf
21
rit.
a tempo
f
mf
24
rit.
mp
mf
28
p
mf
31
f


34
mp
pp
37
mp
40
rit..
a tempo
mf
43
p
pp
rit...
f
46
a tempo
mp
p
rit..


50
a tempo
f
52
54
mp
mf
f
57
mp
59
f
rit.

Vidui

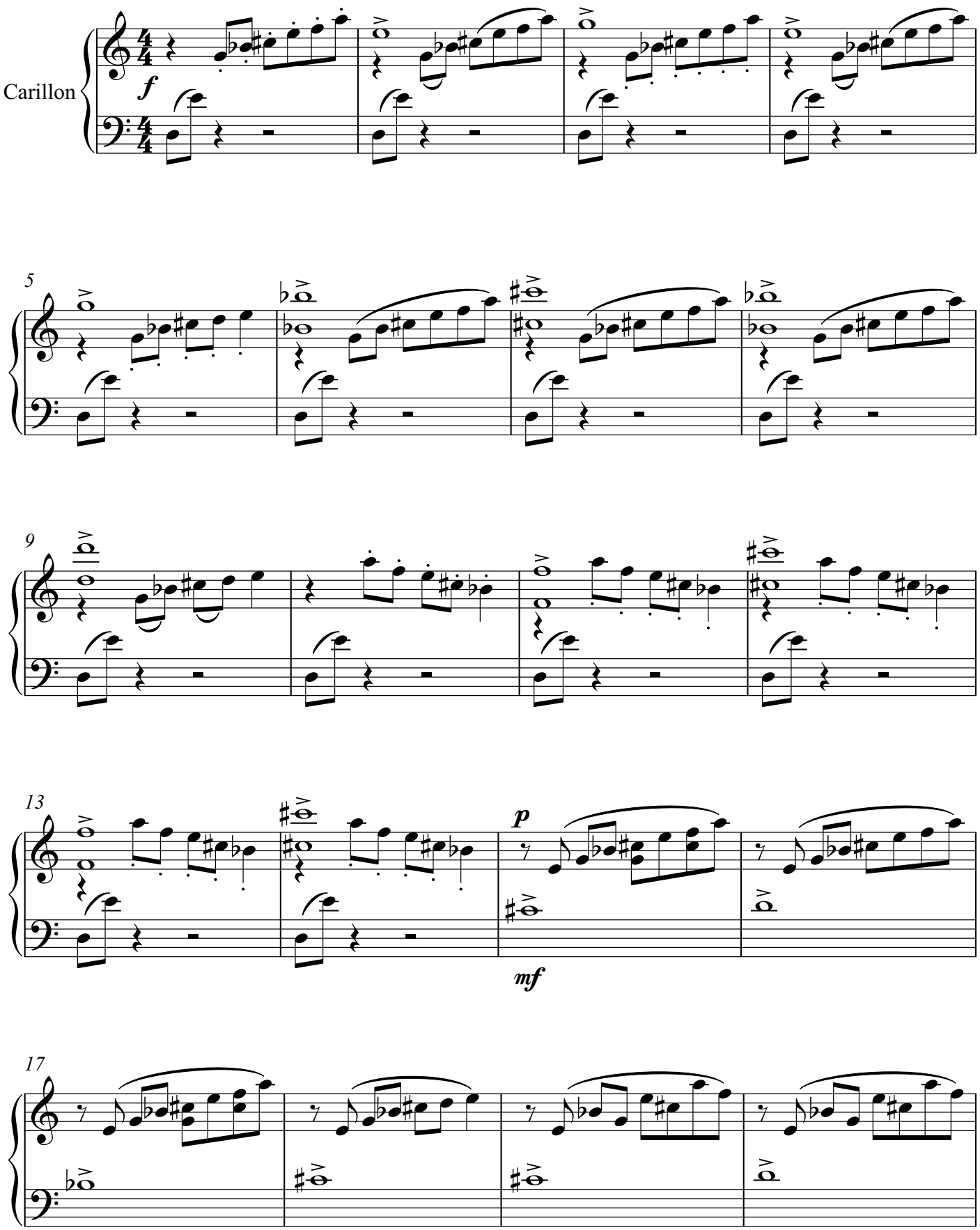
(Confession)

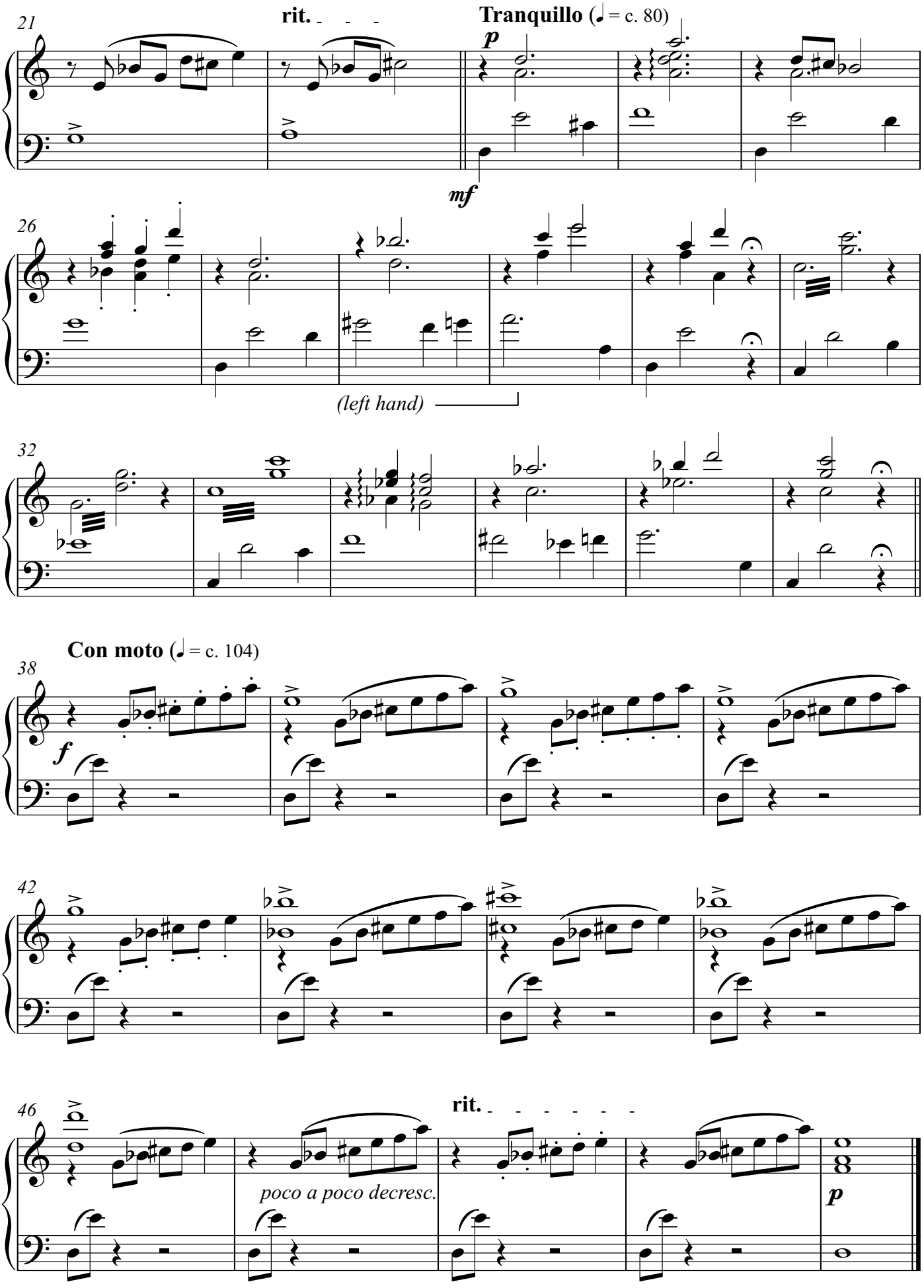
Yom Kipur

Mathieu Daniël Polak

Con moto (♩ = c. 104)

Carillon



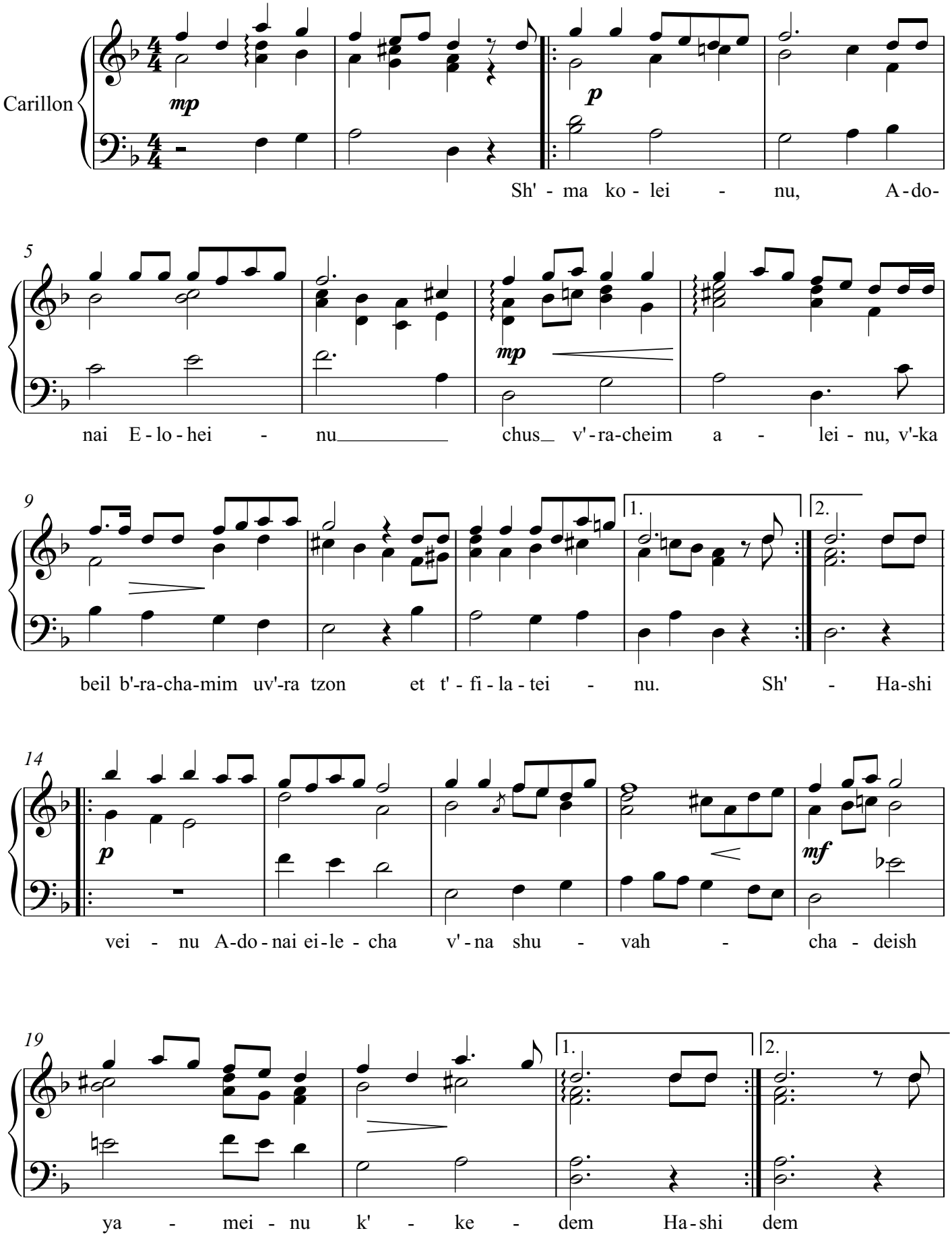

21
rit.
Tranquillo (♩ = c. 80)
p
mf
26
(left hand)
32
Con moto (♩ = c. 104)
38
f
42
46
rit.
poco a poco decresc.
p

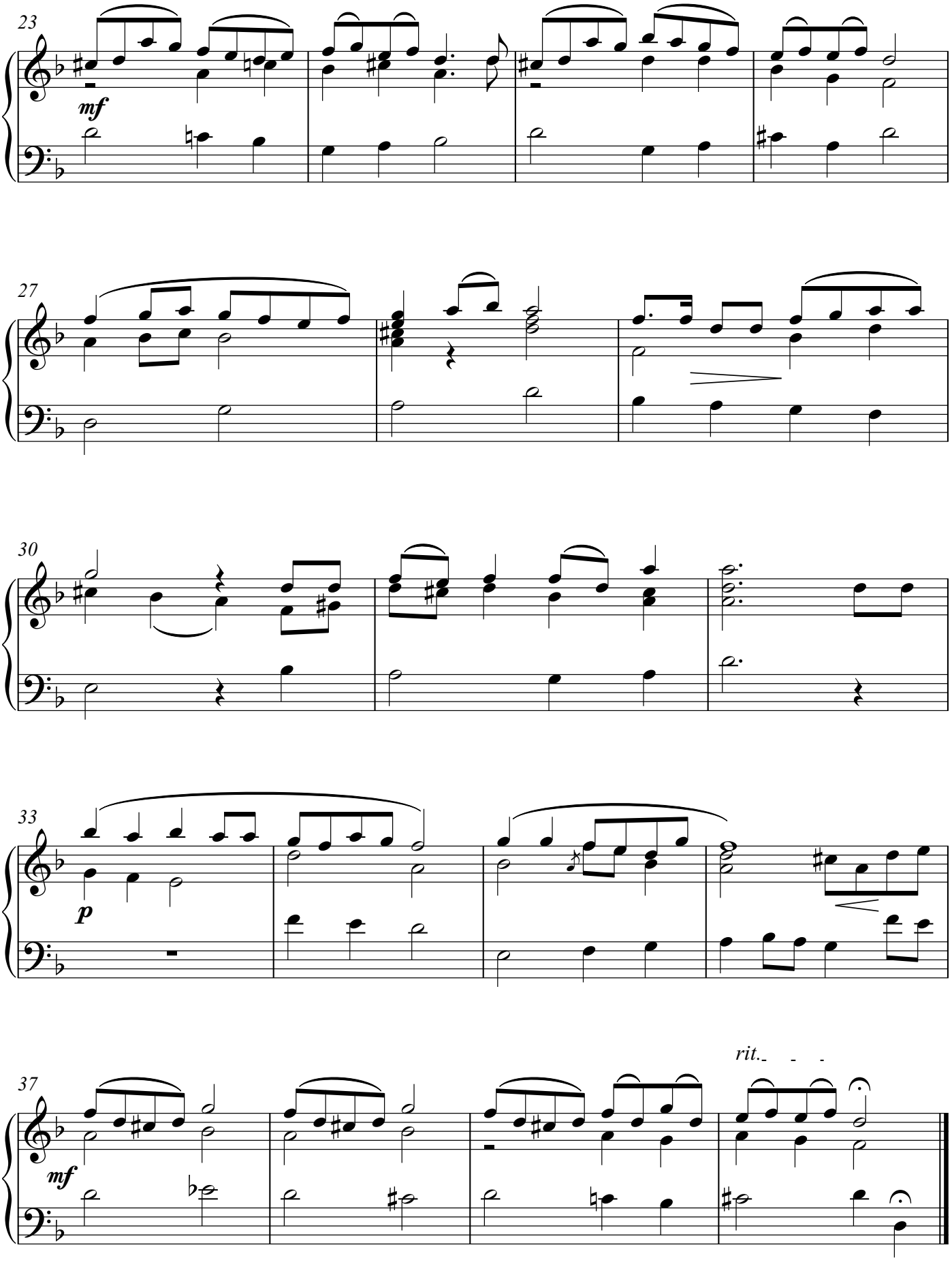
Sh'ma Koleinu

Yom Kipur

David J. Putterman (1903-1979)
Arranged by Mathieu Daniël Polak

Adagio (♩ = c. 60)




23
mf
27
30
33
p
37
mf
rit.

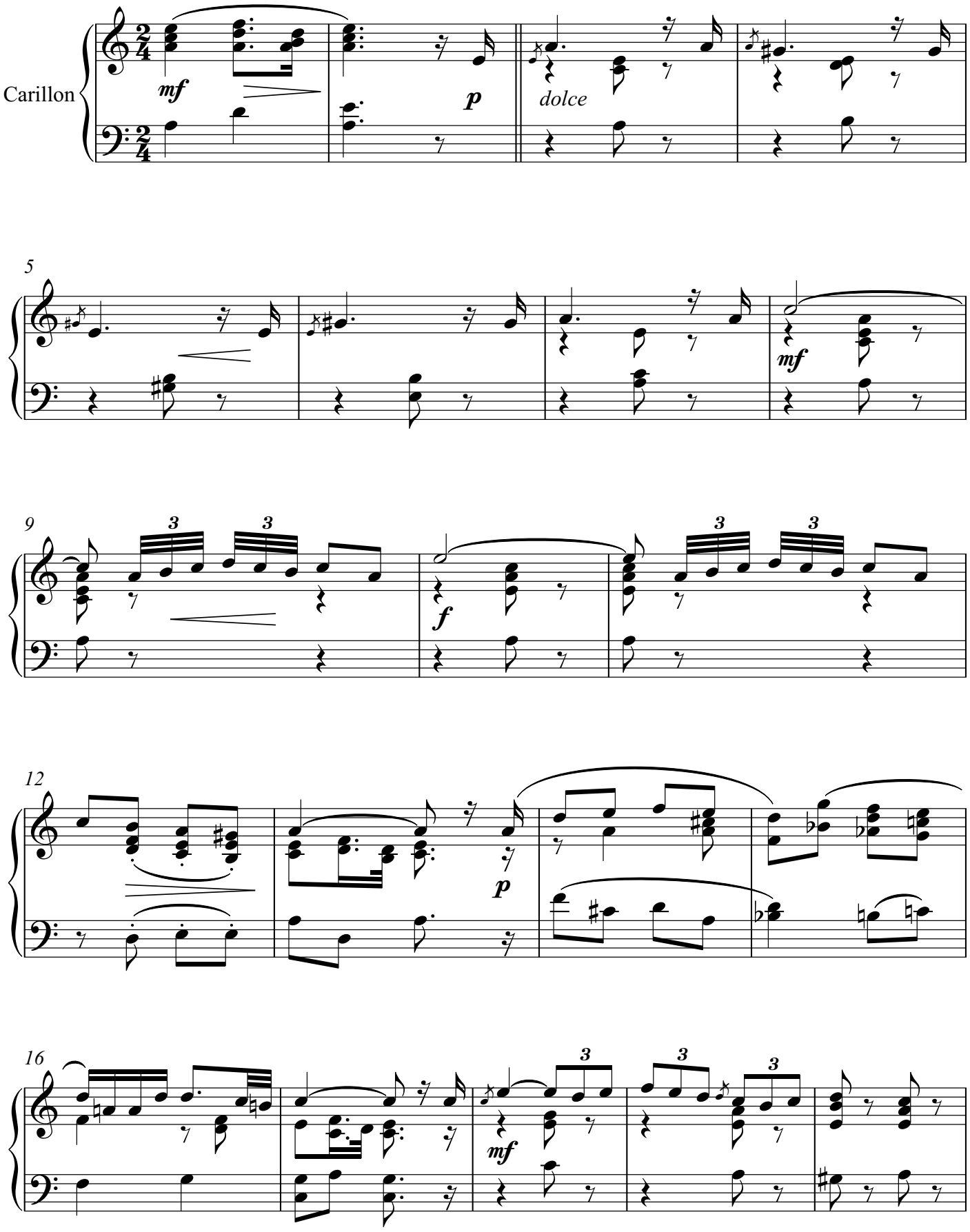
Kol Nidreh

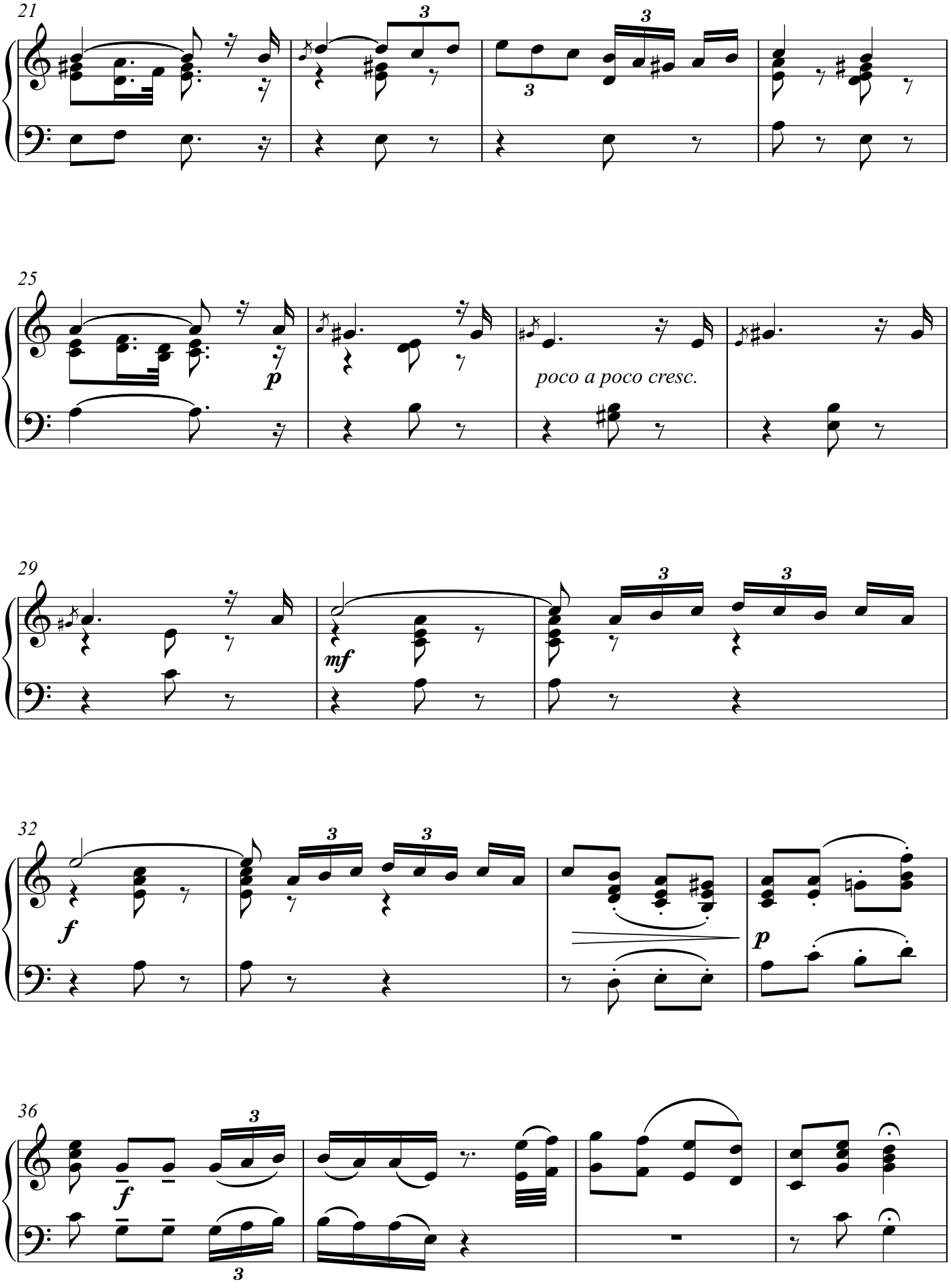
(All vows)

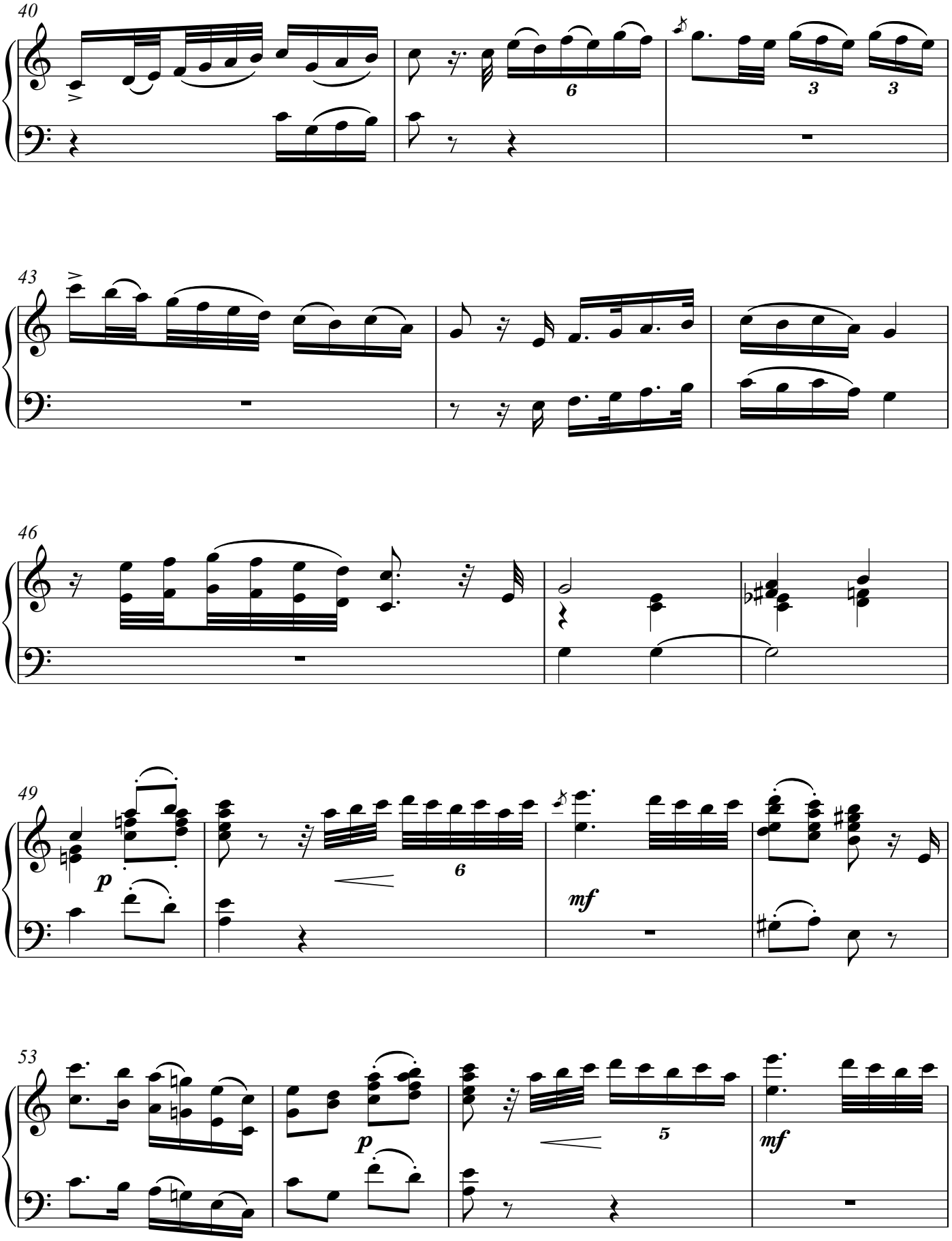
Yom Kipur

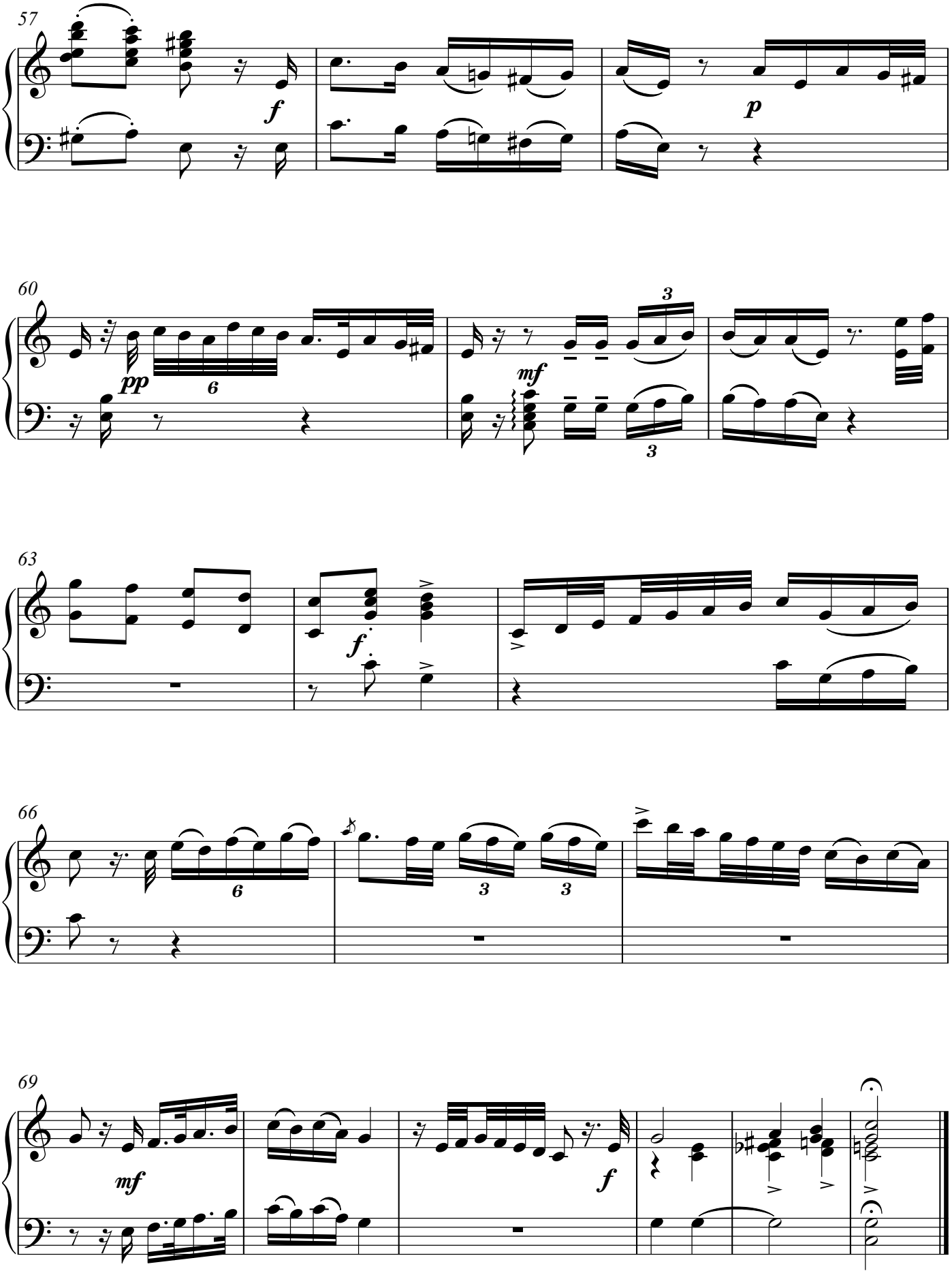
Louis Lewandowski (1821-1894)
Arranged by Mathieu Daniël Polak

Adagio con molto espressione (♩ = c. 52)




21
25
p
poco a poco cresc.
29
mf
32
f
p
36
f

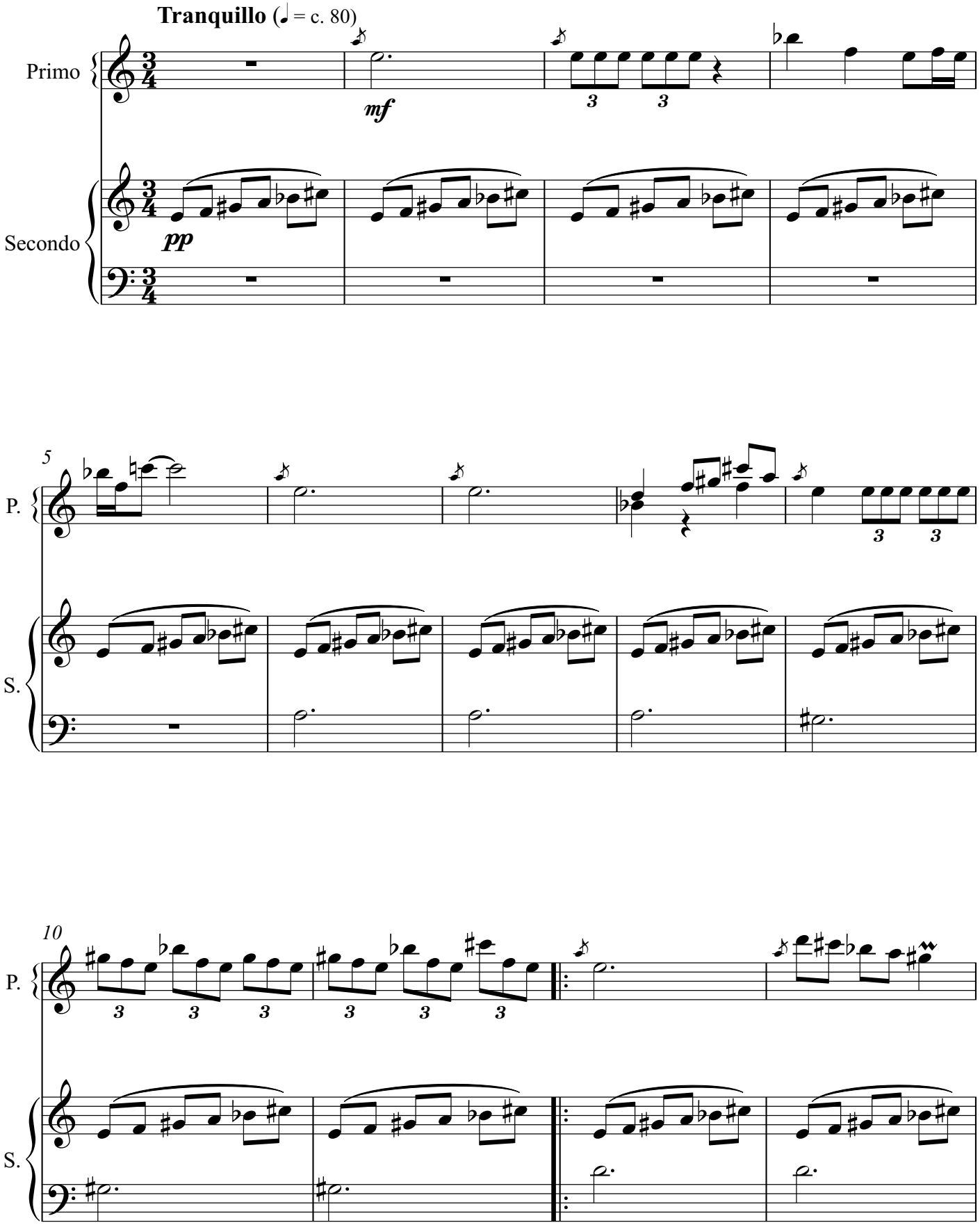

40
6
3
3
43
46
49
p
6
mf
53
p
5
mf

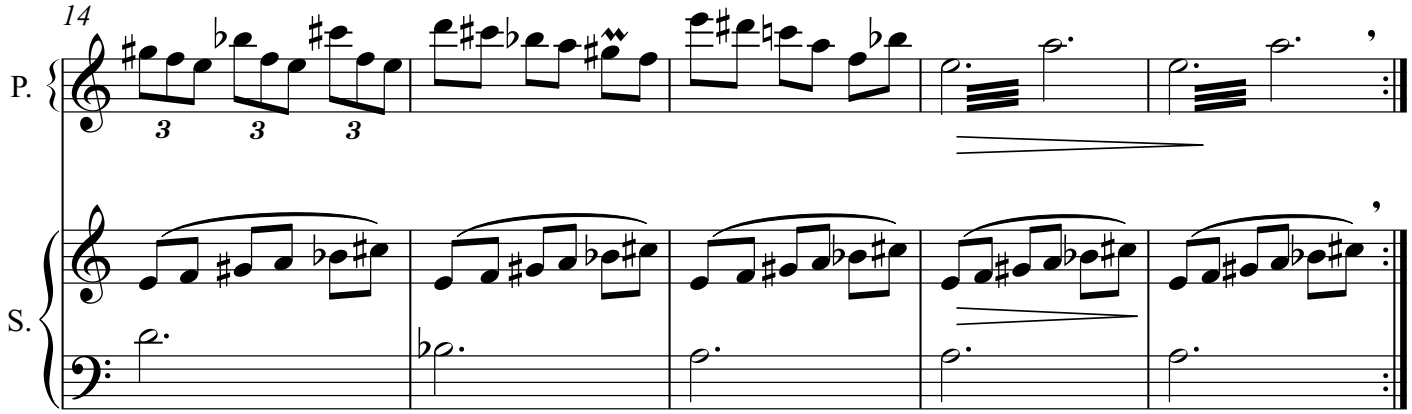

57
f
p
60
pp
6
3
mf
3
63
f
66
6
3
3
69
mf
f

Night in a Sukkah

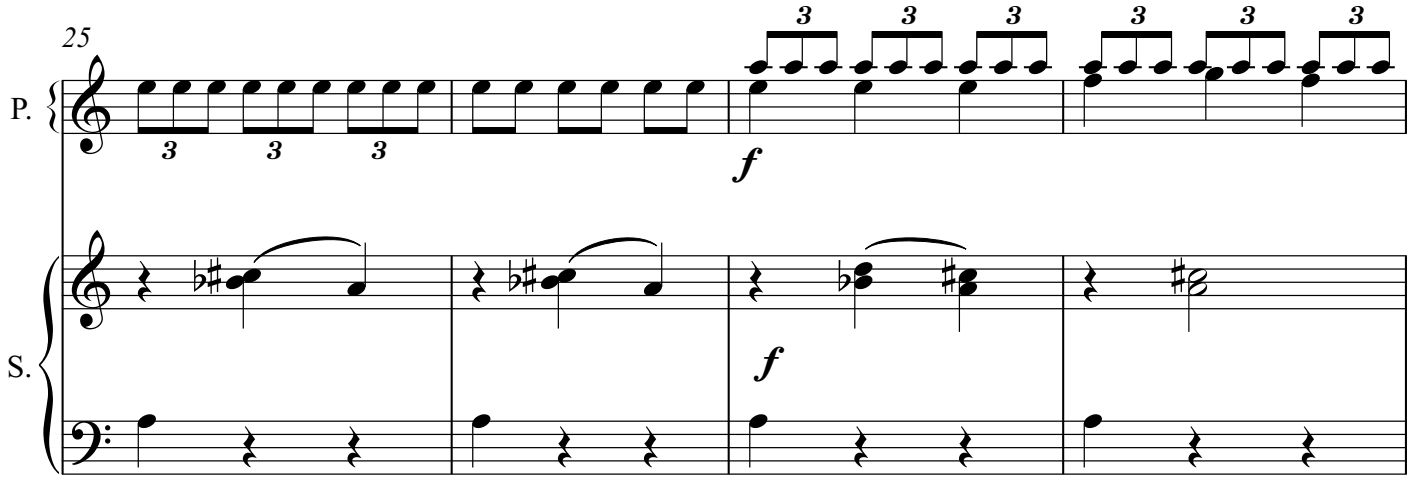
Sukkot

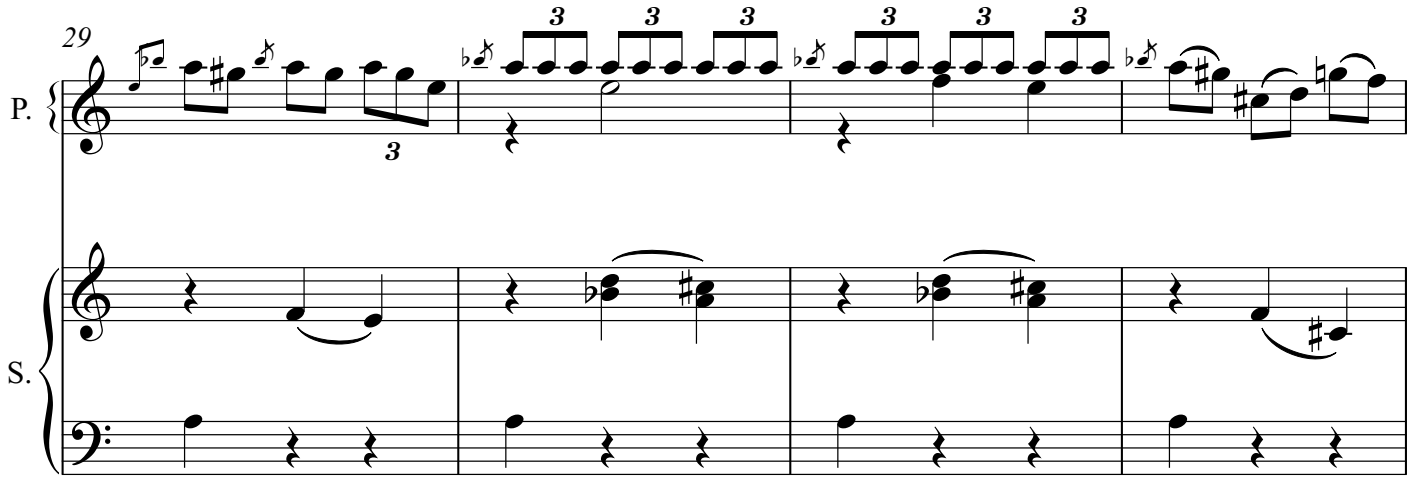
Mathieu Daniël Polak

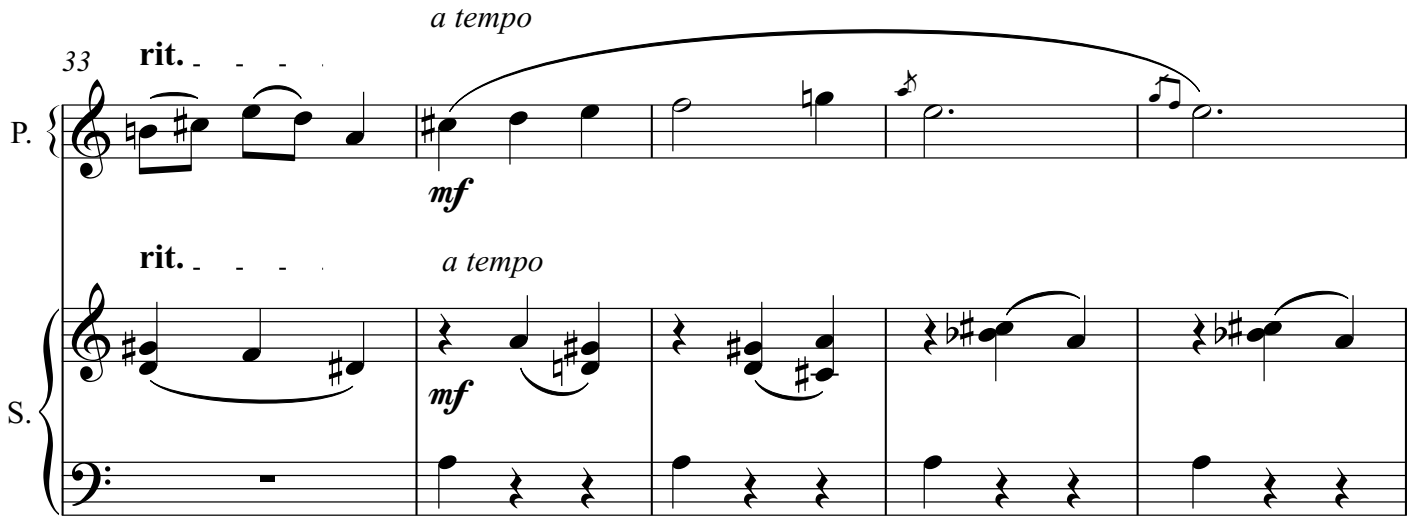


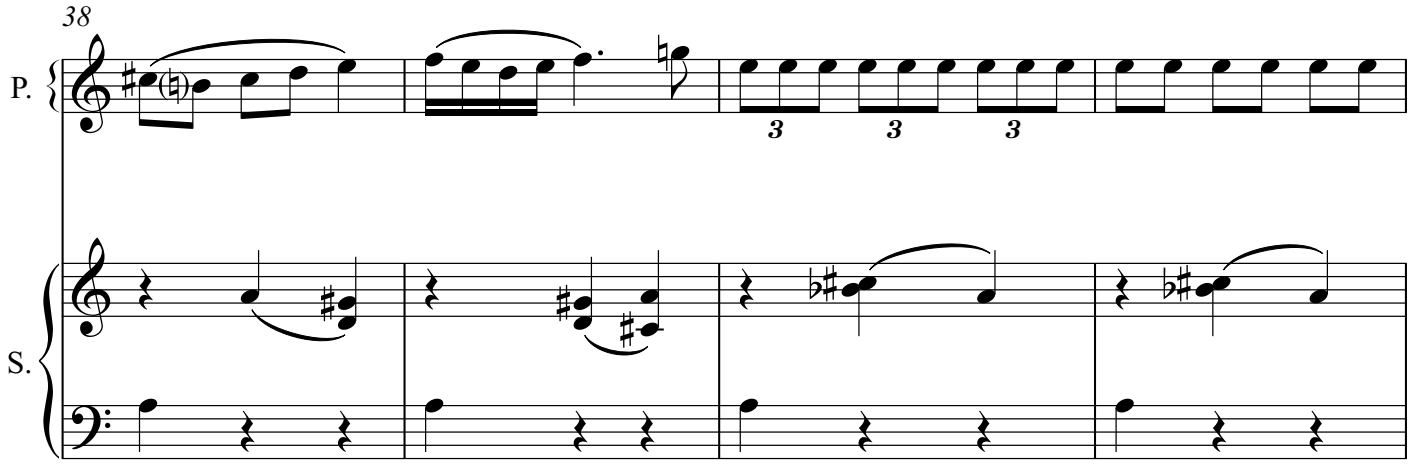

14
P.
S.

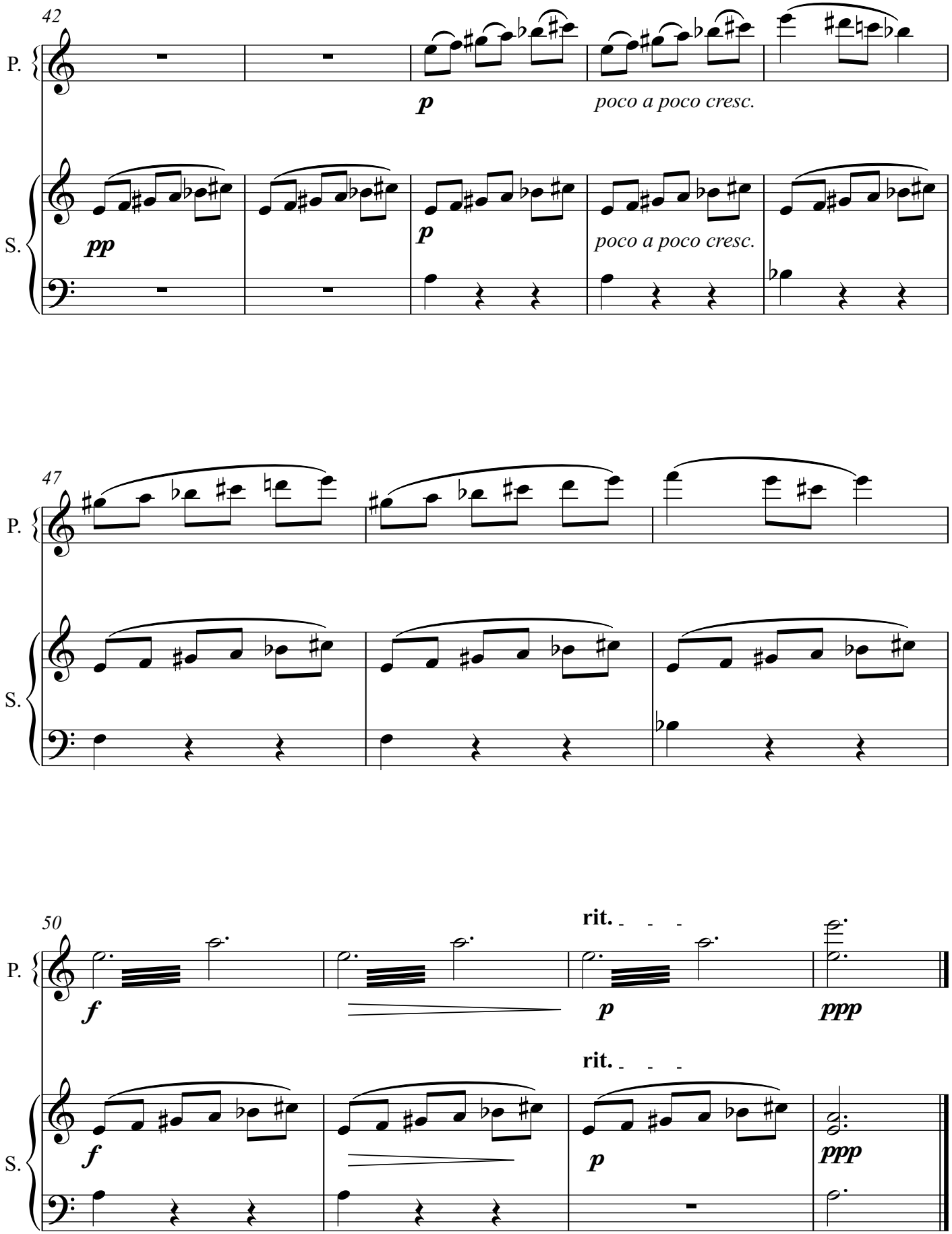
Espressivo (♩ = c. 80)
19
P.
mf
S.
mf


25
P.
f
S.
f


29
P.
S.


33
rit.
a tempo
mf
rit.
a tempo
mf
P.
S.


38
P.
S.


42
P.
S.
p
poco a poco cresc.
pp
p
poco a poco cresc.
47
P.
S.
50
P.
S.
f
p
ppp
rit.
f
p
ppp
rit.

Shir Hamaalot

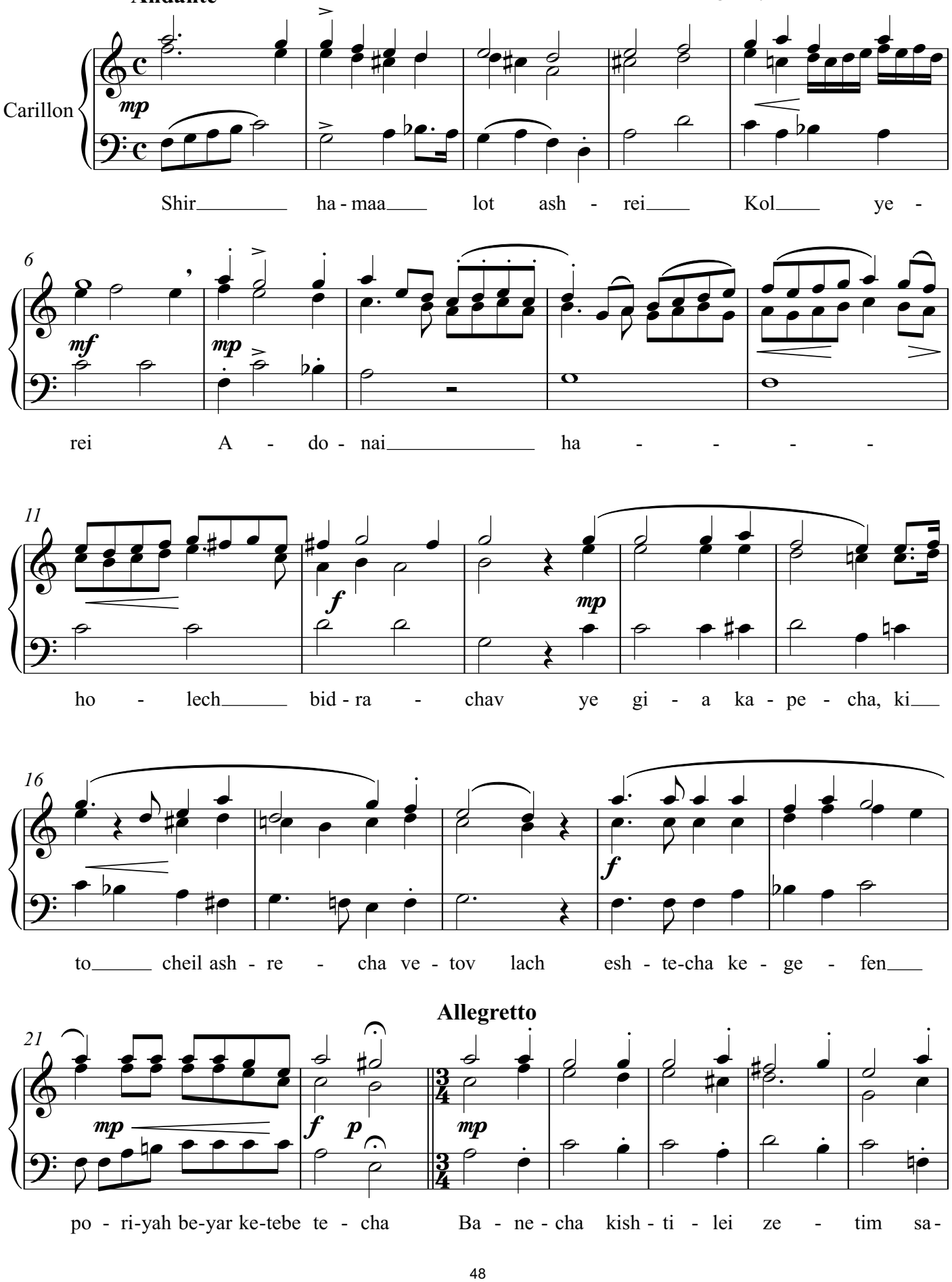
(Psalm 128)

Sukkot

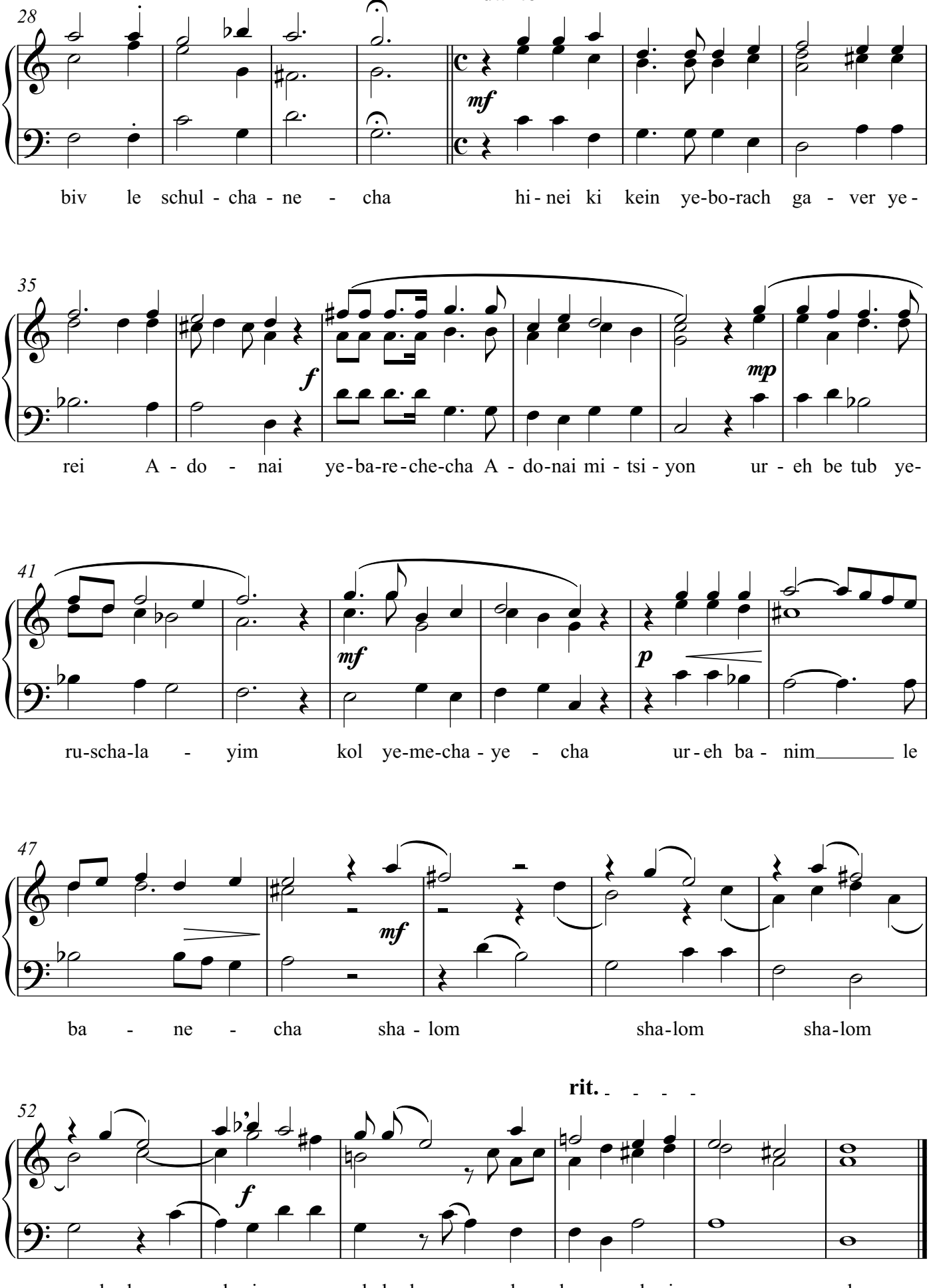
Salomone Rossi (1570-1630)
Arranged by Mathieu Daniël Polak

Andante

Carillon



Andante


28
mf
biv le schul - cha - ne - cha hi - nei ki kein ye-bo-rach ga - ver ye -
35
f
mp
rei A - do - nai ye-ba-re-che-cha A - do-nai mi - tsi - yon ur - eh be tub ye-
41
mf
p
ru-scha-la - yim kol ye-me-cha - ye - cha ur - eh ba - nim le
47
mf
ba - ne - cha sha - lom sha-lom sha-lom
52
rit.
f
sha-lom al yir-ra - el sha-lom sha - lom al yis - ra - el

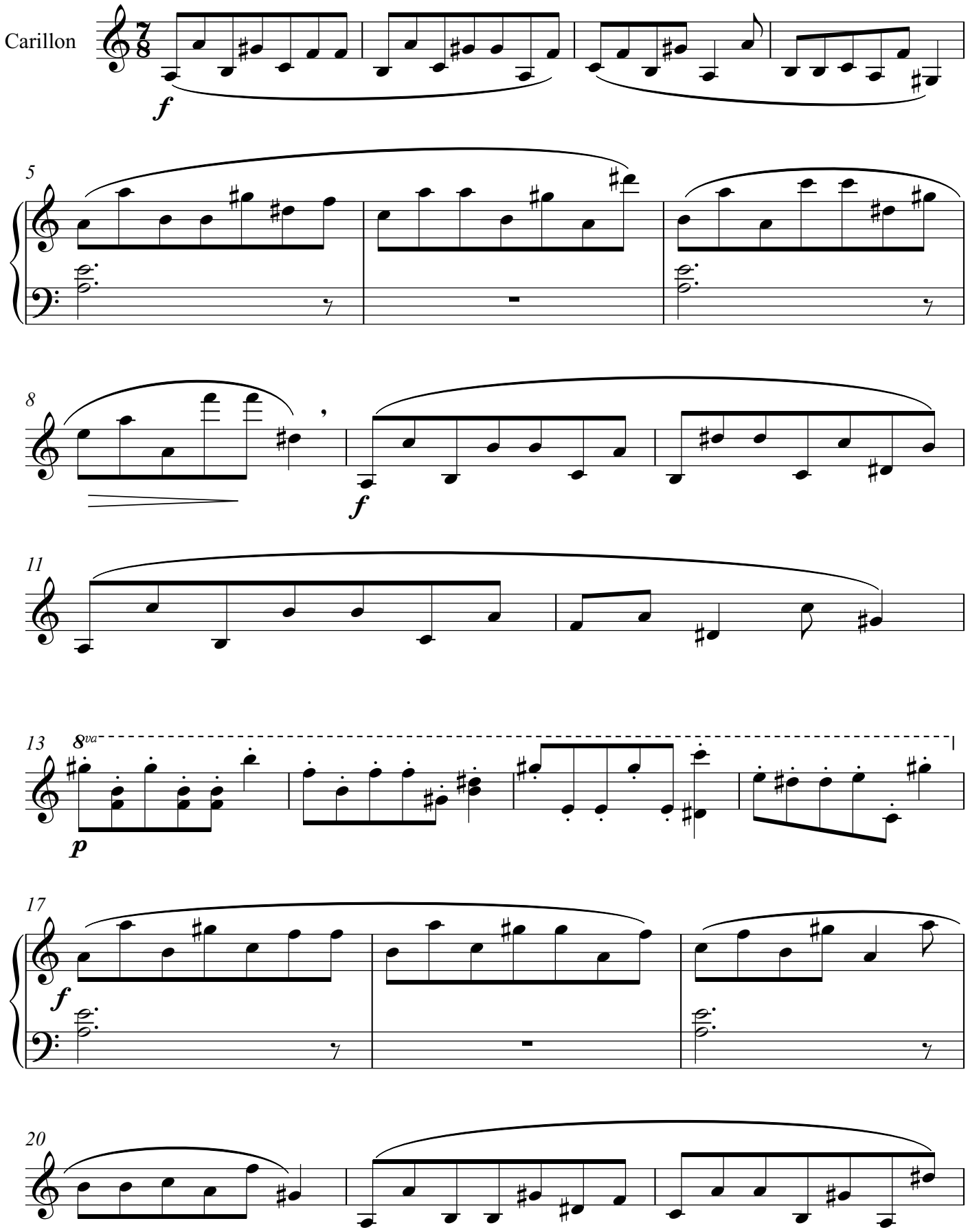
Simchat Torah

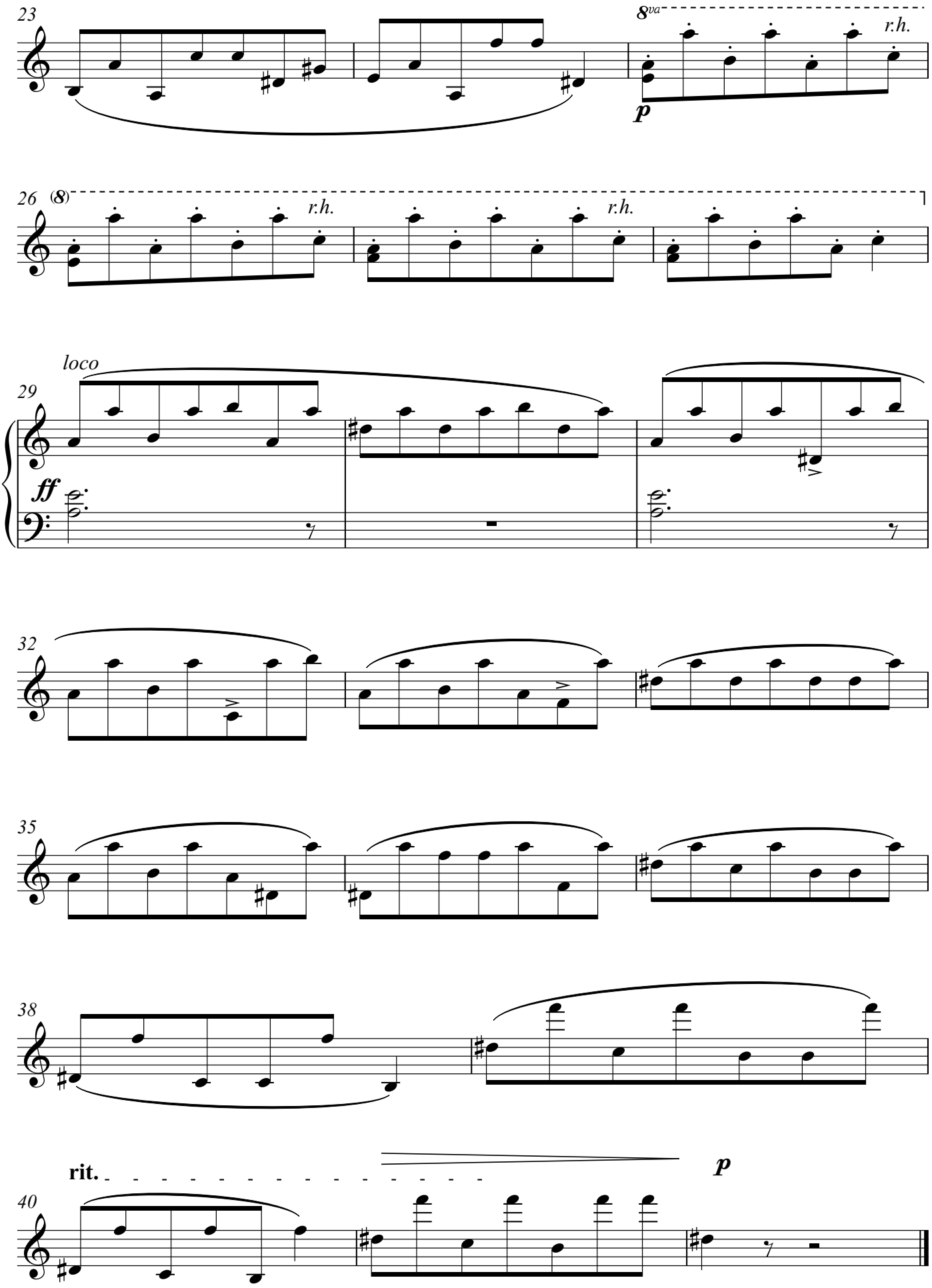
The Shul Dance

Mathieu Daniël Polak

Vivo (♩. = c. 148)

Carillon



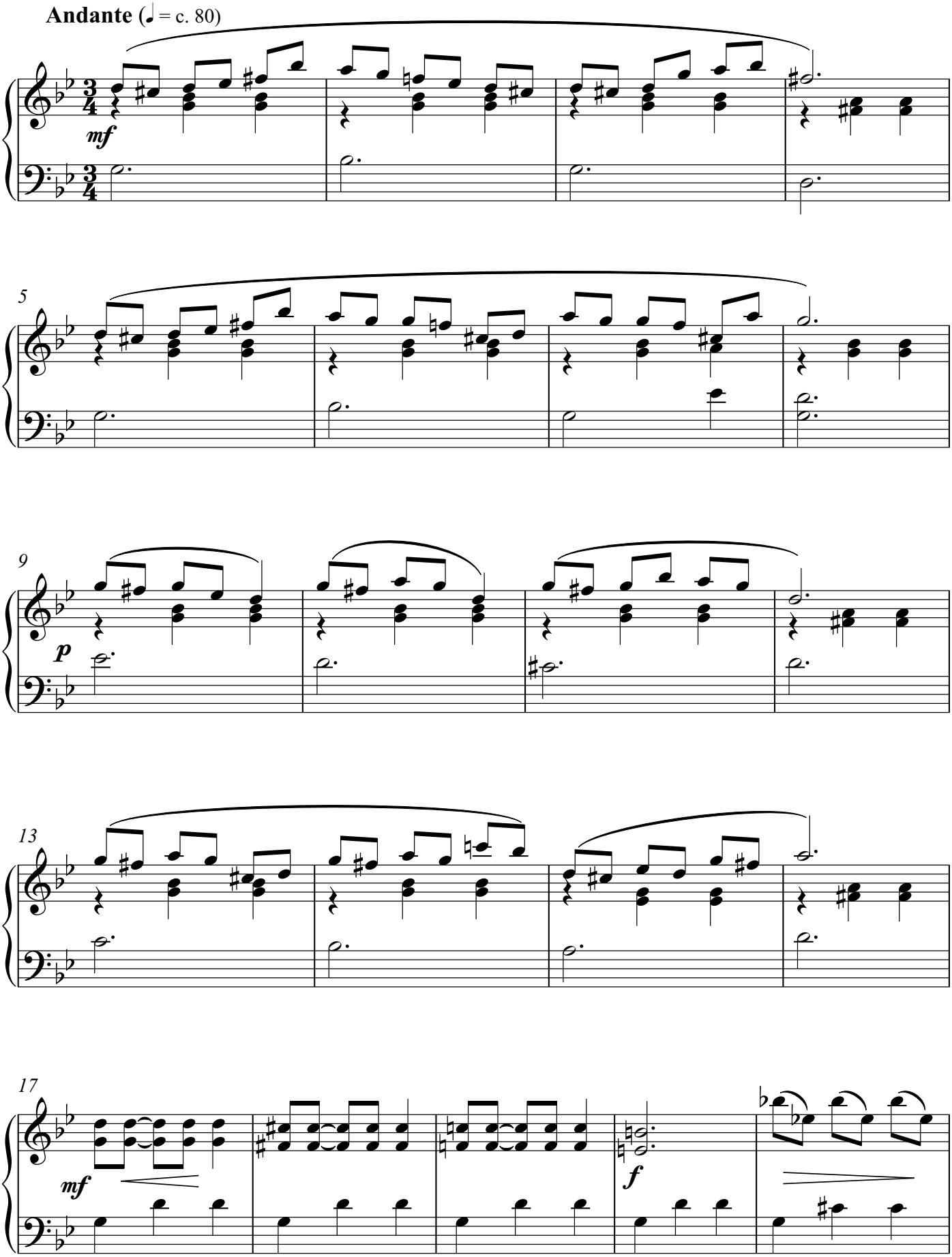

23
8va
r.h.
p
26
8
r.h.
r.h.
loco
29
ff
32
35
38
rit.
p
40

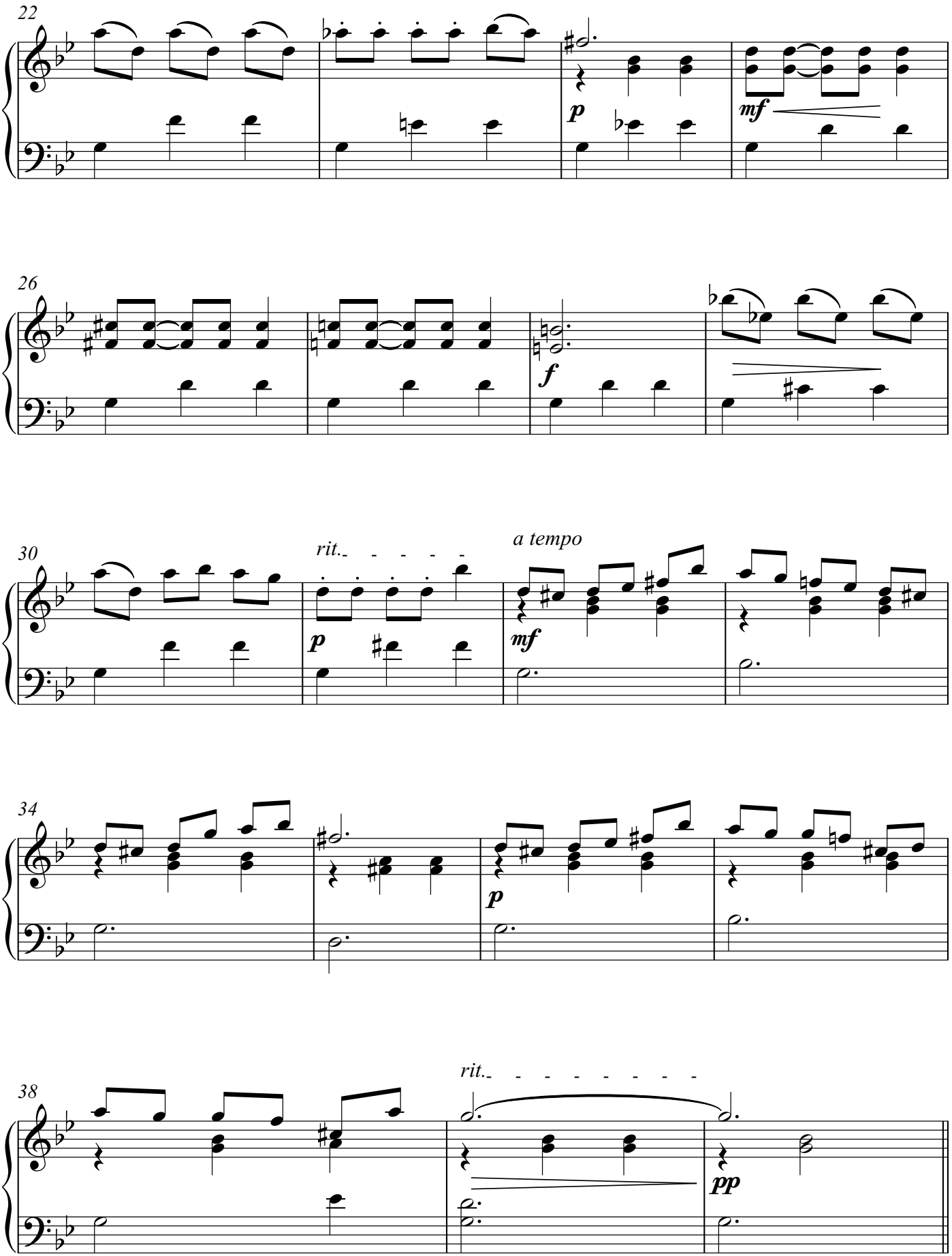
Chanukiah

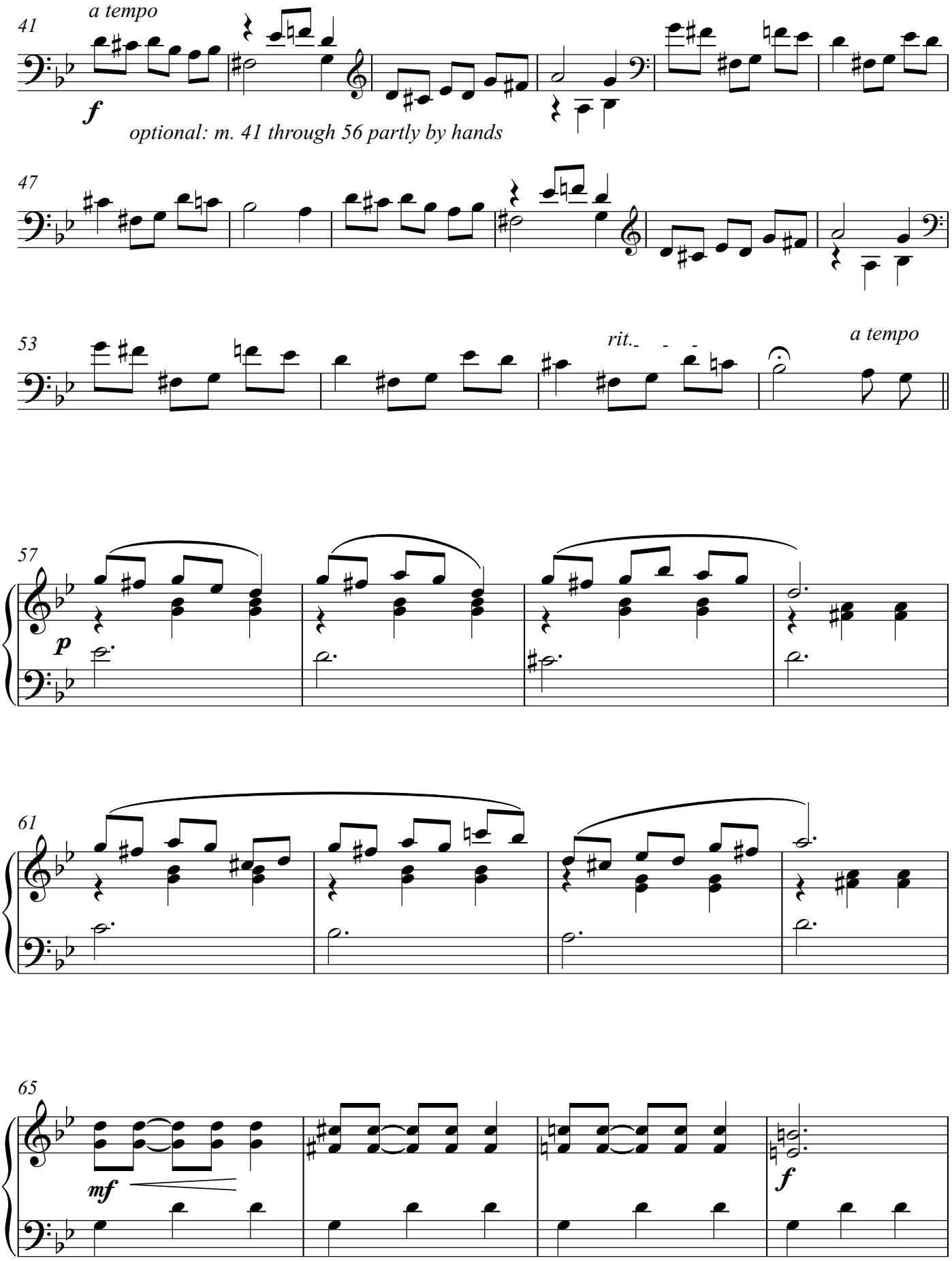
(Nine - branched Candelabrum)

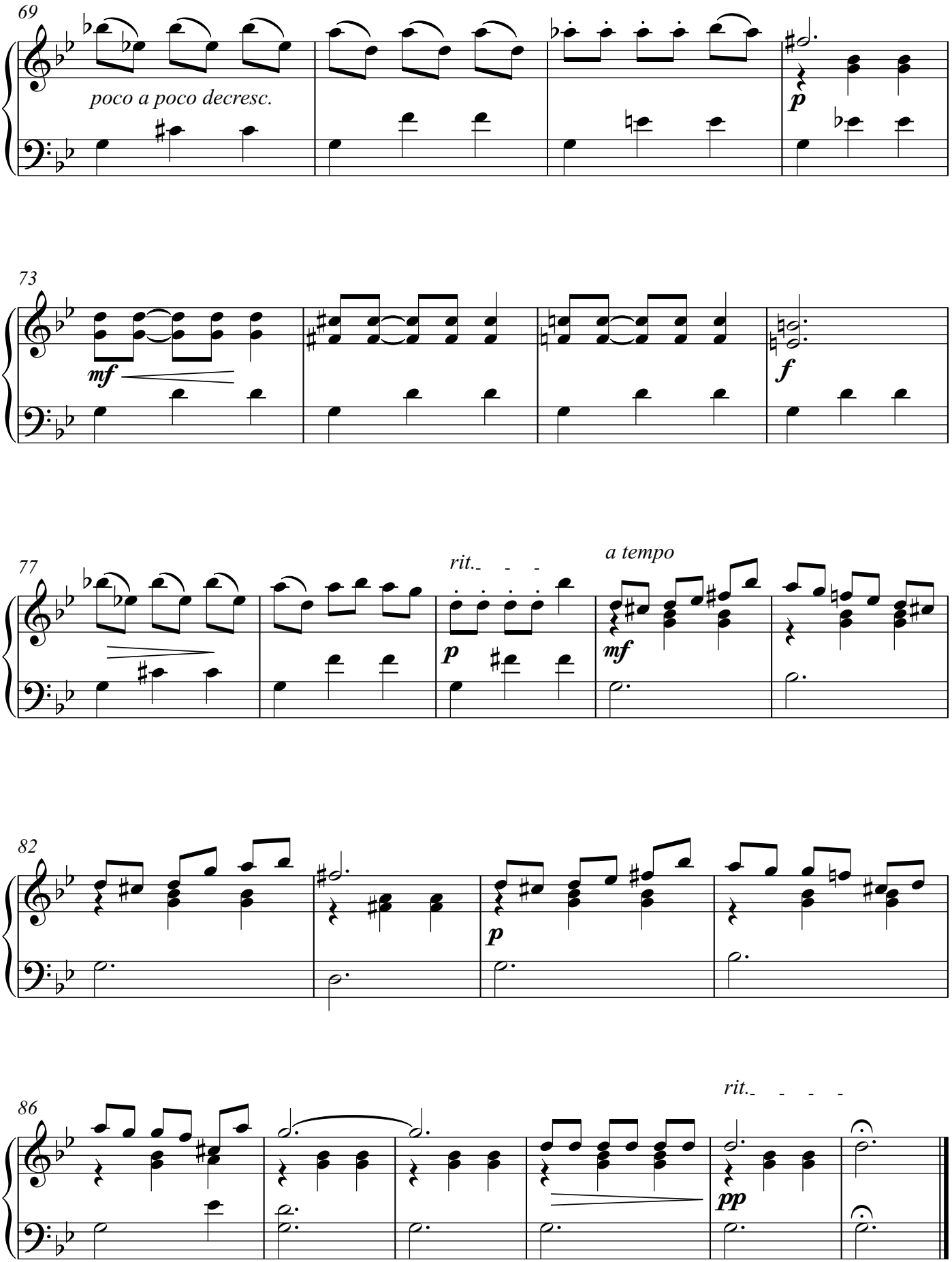
Mathieu Daniël Polak

Andante (♩ = c. 80)




22
p
mf
26
f
30
rit.
a tempo
p
mf
34
p
38
rit.
pp


41
a tempo
f
optional: m. 41 through 56 partly by hands
47
53
rit.
a tempo
57
p
61
65
mf
f


69
poco a poco decresc.
p
73
mf
f
77
rit.
a tempo
p
mf
82
p
86
rit.
pp

Yehuda HaMakabi

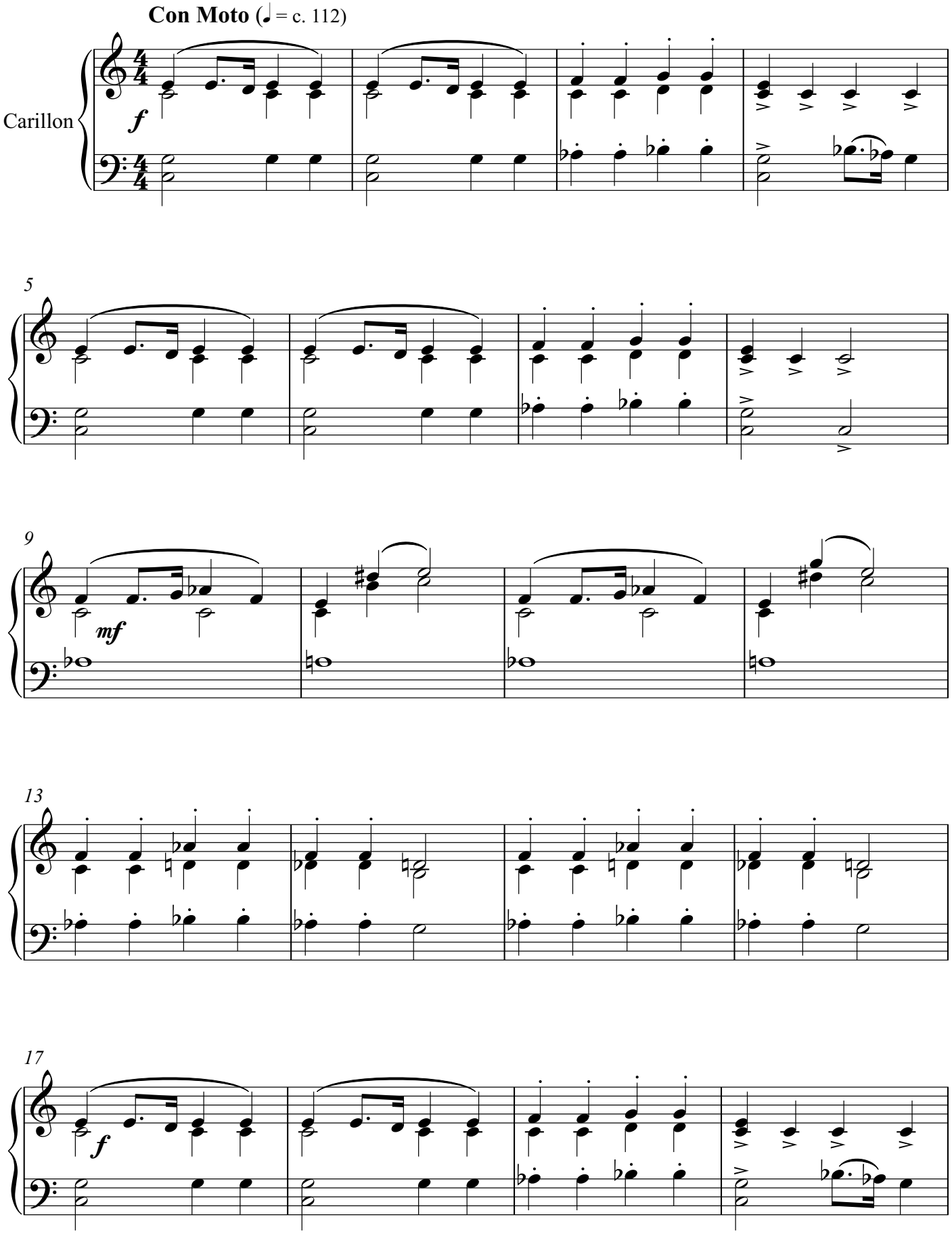
(Judah the Hammer)

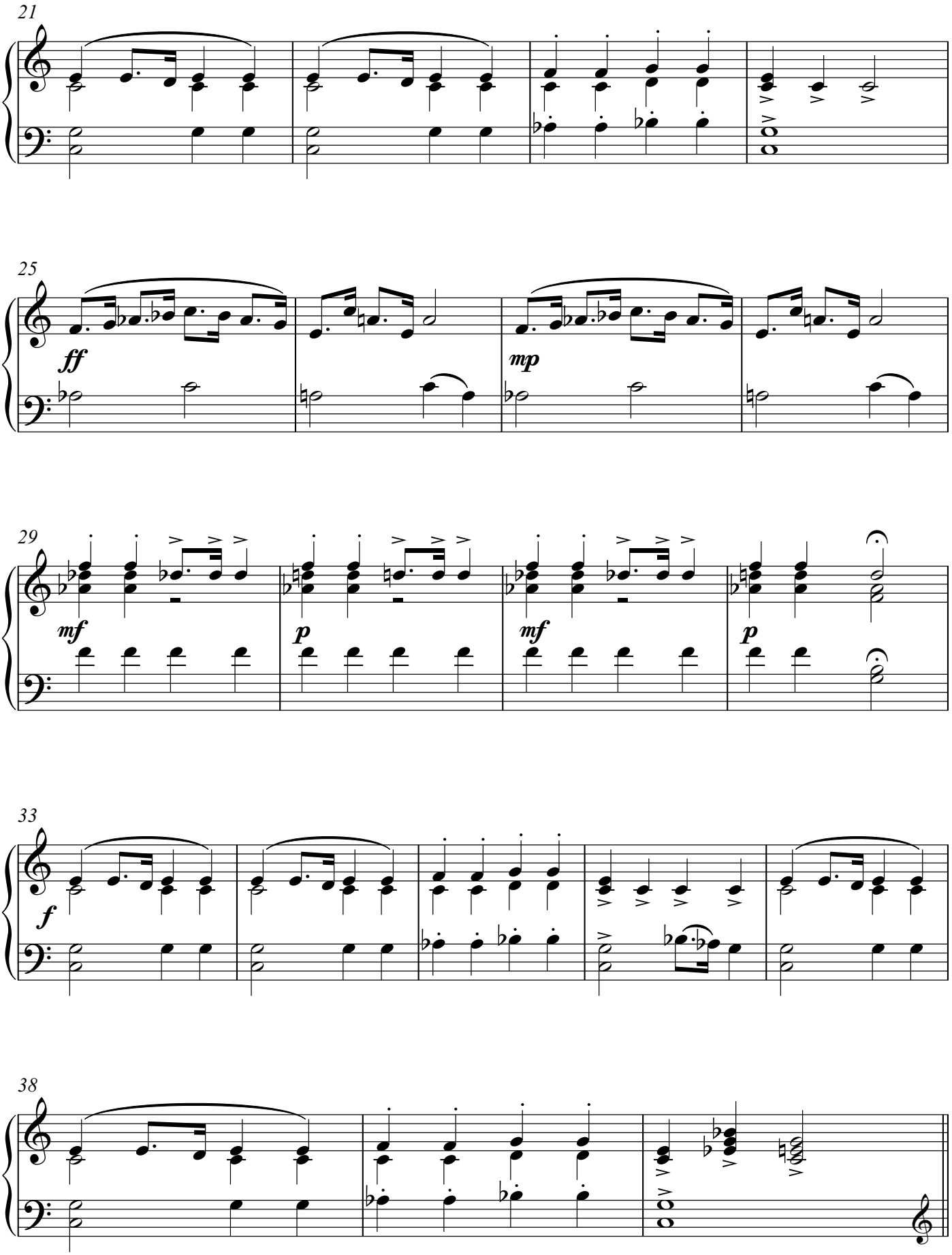
Chanukah

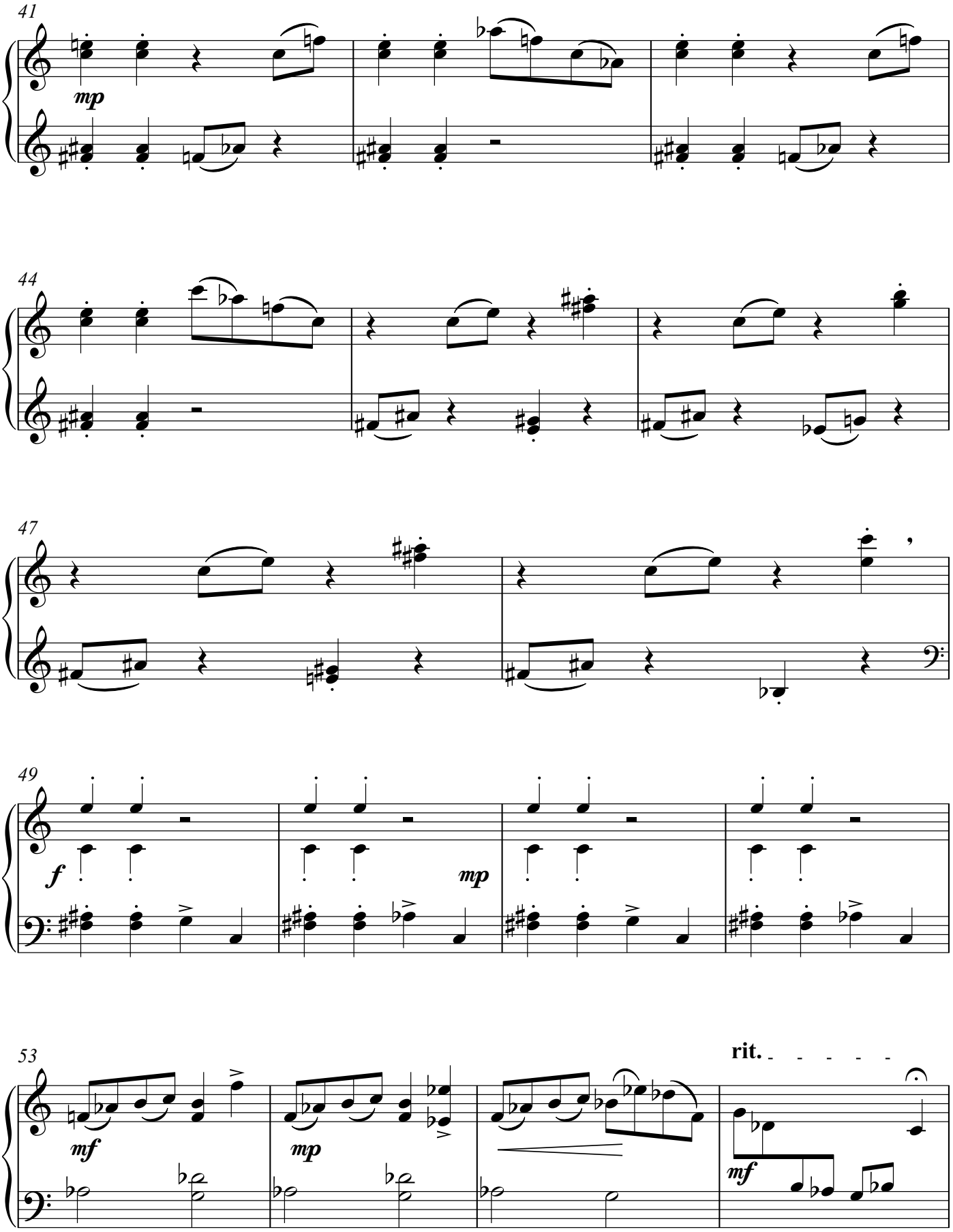
Mathieu Daniël Polak

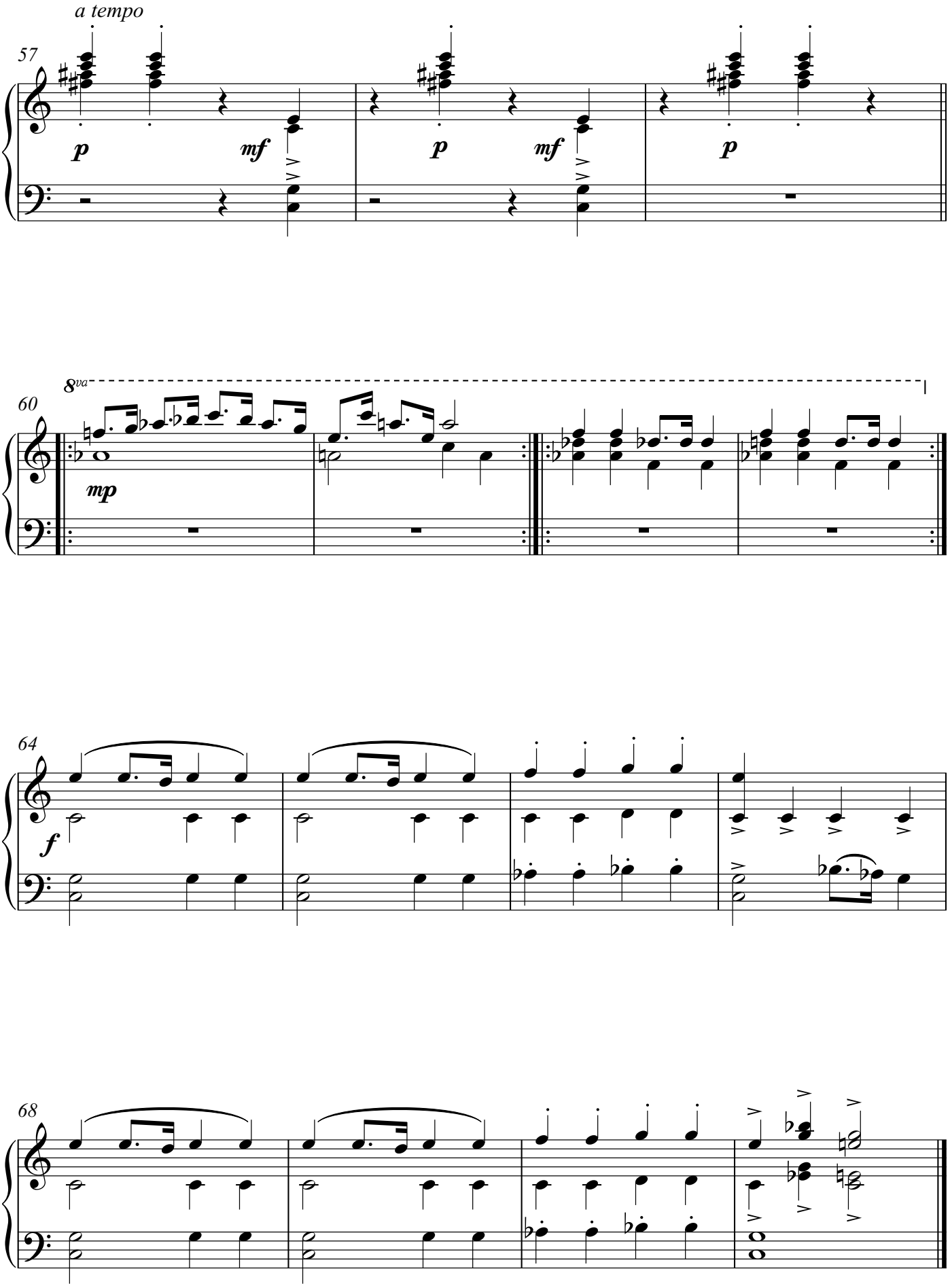
Con Moto (♩ = c. 112)

Carillon




21
25
ff
mp
29
mf
p
mf
p
33
f
38


41
mp
44
47
49
f
mp
53
mf
mp
rit.
mf


a tempo
57
p
mf
p
mf
p
8va
60
mp
64
f
68

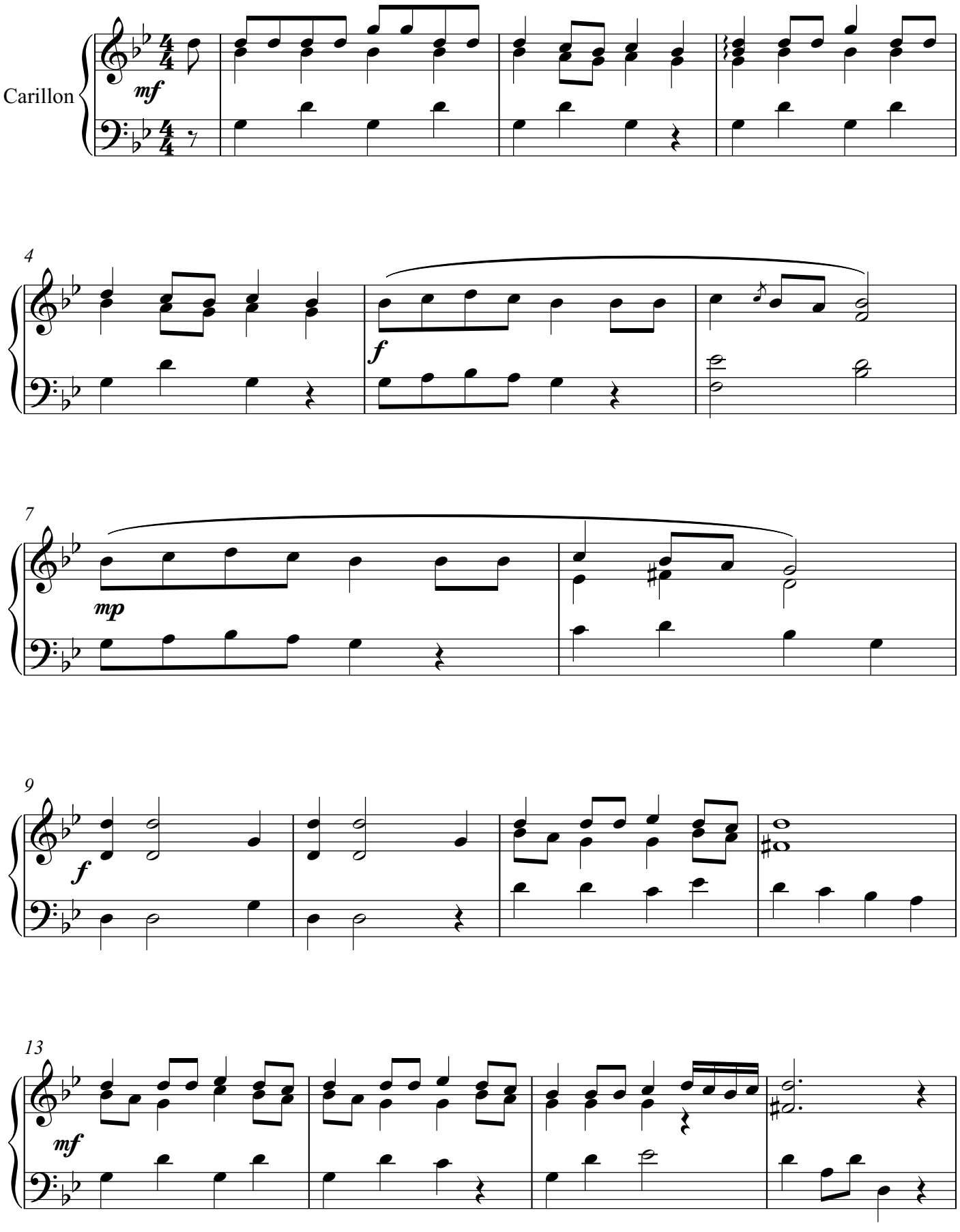
Oh Chanukah

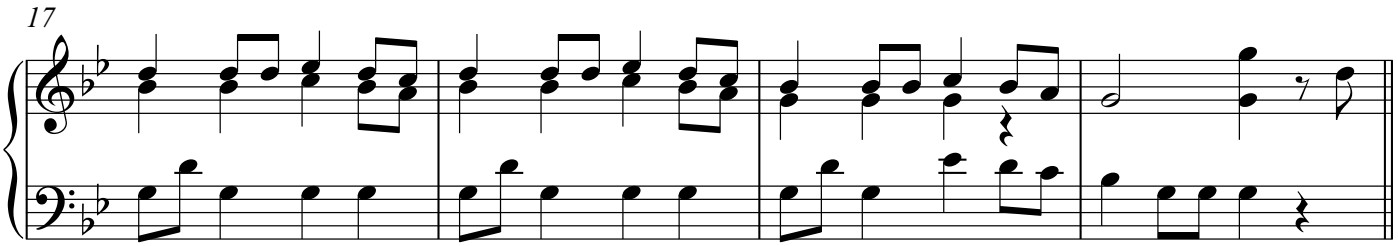
(Yiddish: Oy, Chanukah)

Chanukah

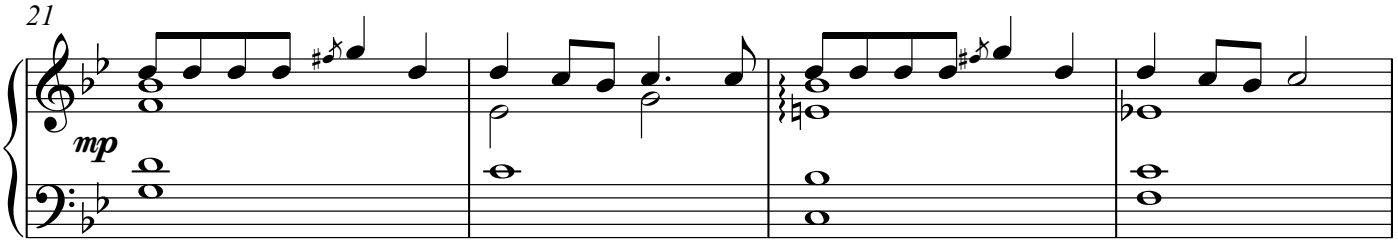
Jewish traditional
Arranged by Mathieu Daniël Polak

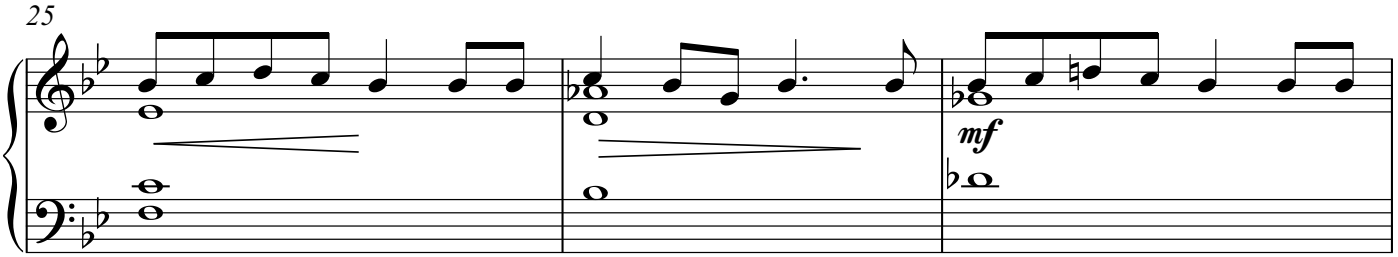
Moderato (♩ = c. 100)

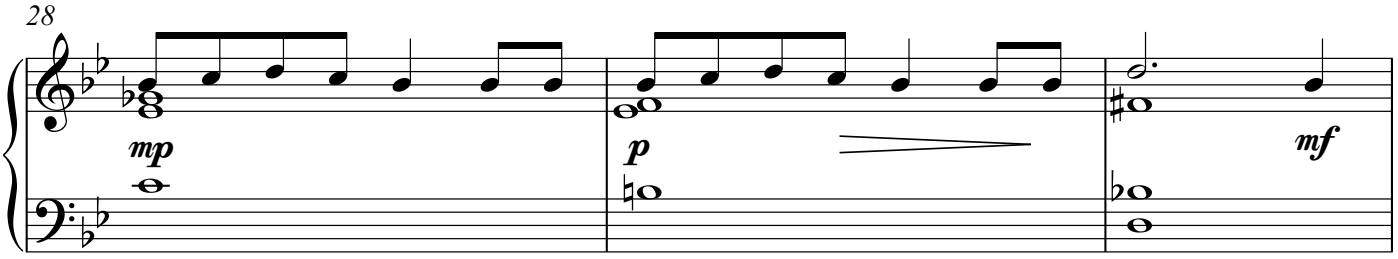


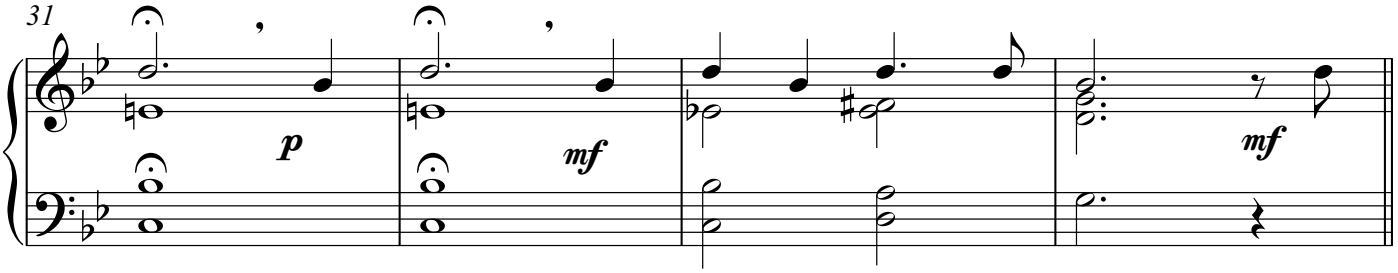


Tranquillo (♩ = 80)

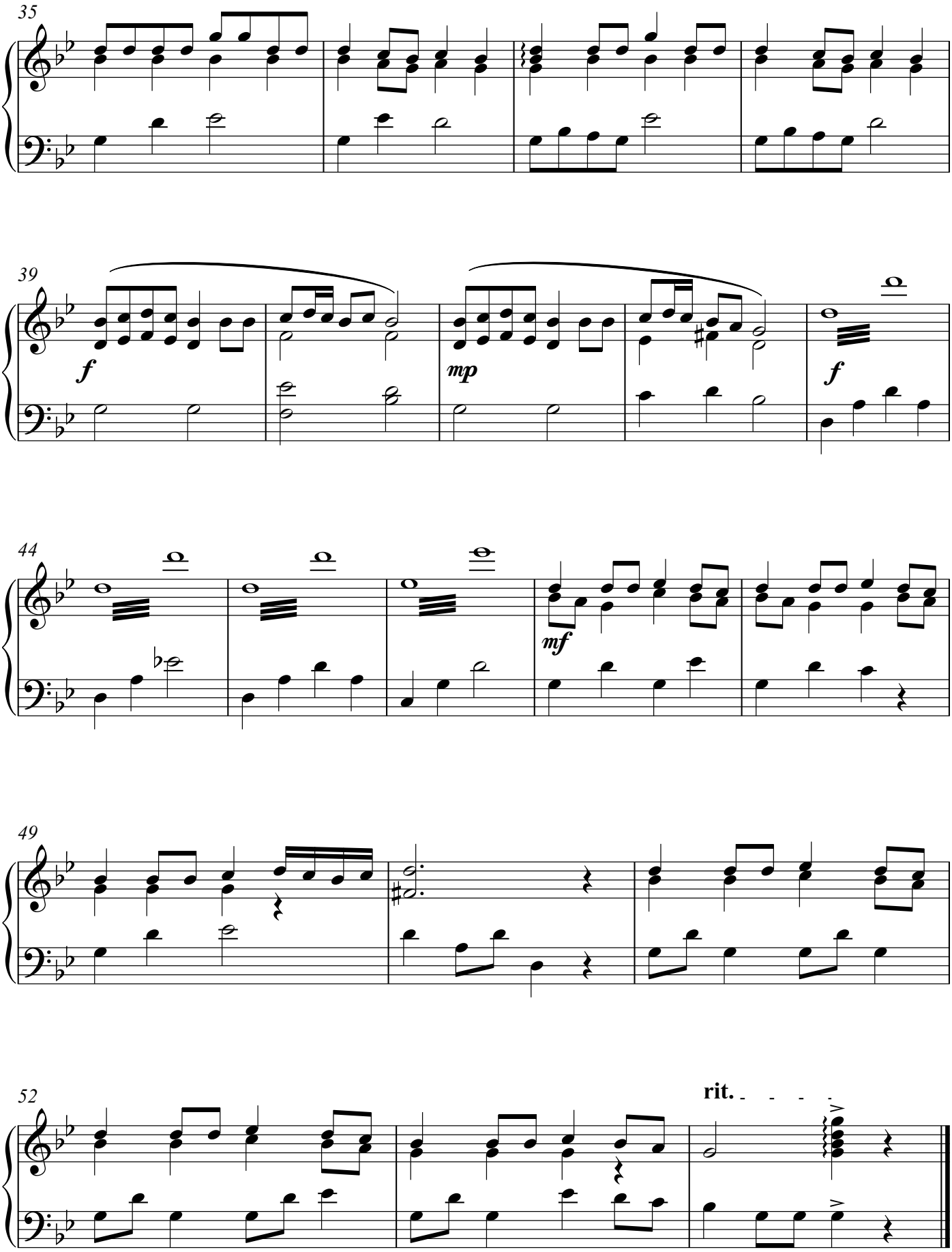








Moderato (♩ = 100)



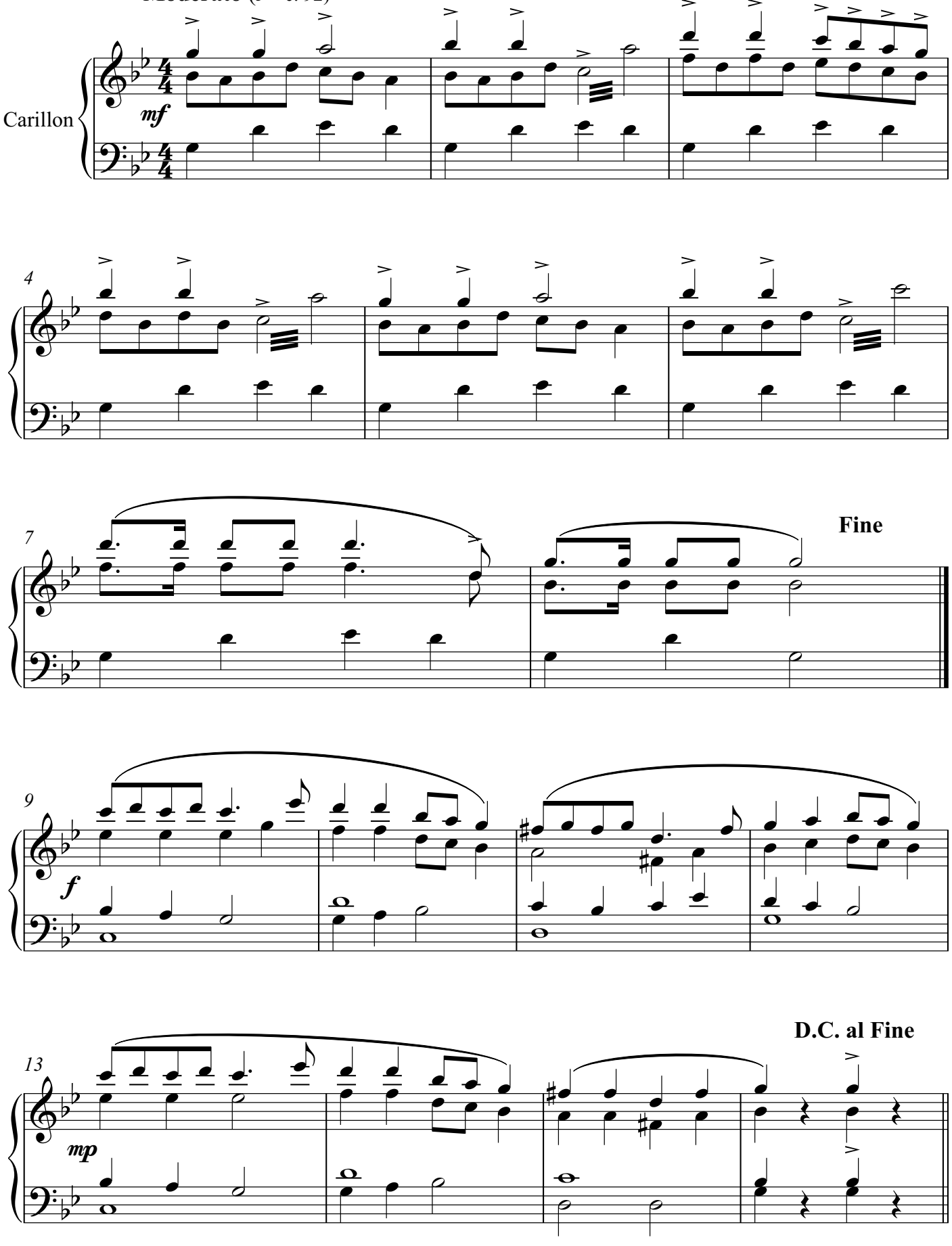
Sevivon Sov Sov Sov

(Chanukah toy, also named dreidel)

Traditional
Arranged by Mathieu Daniël Polak

Chanukah

Moderato (♩ = c. 92)

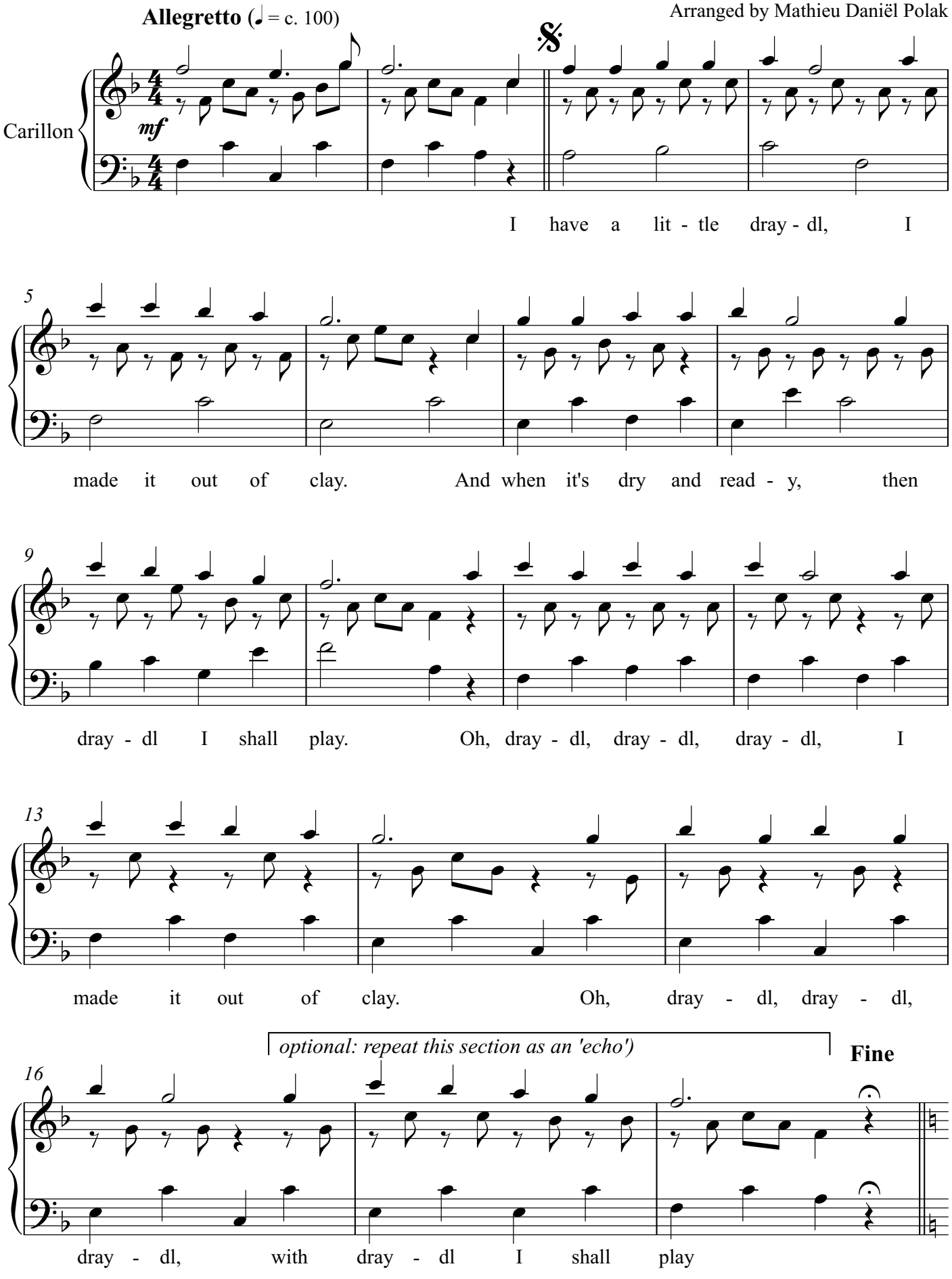


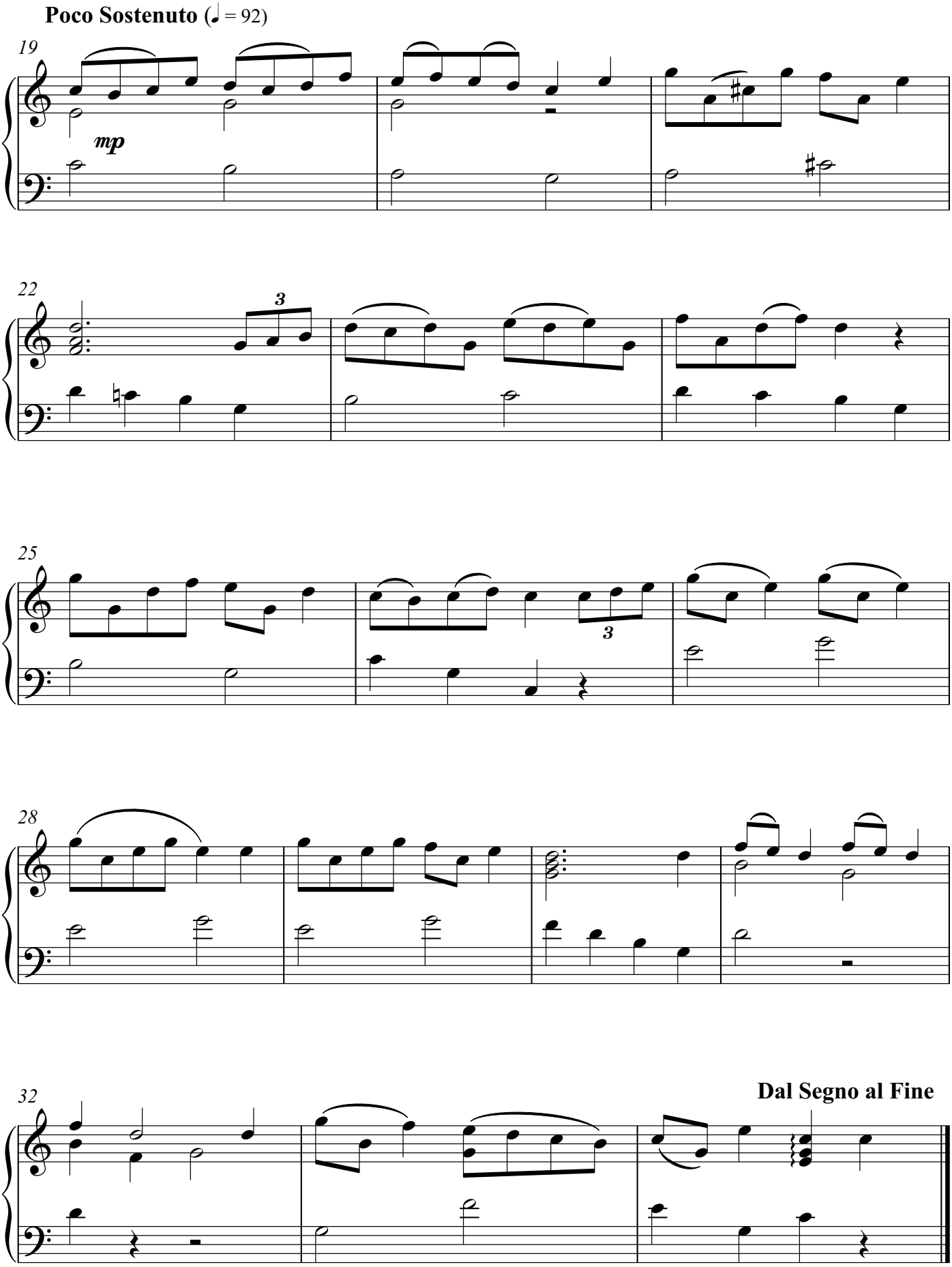
Dreidel Song

(Dreidel: Chanukah toy)

Chanukah

Jewish traditional
Arranged by Mathieu Daniël Polak




Poco Sostenuto (♩ = 92)
19
mp
22
3
25
3
28
32
Dal Segno al Fine

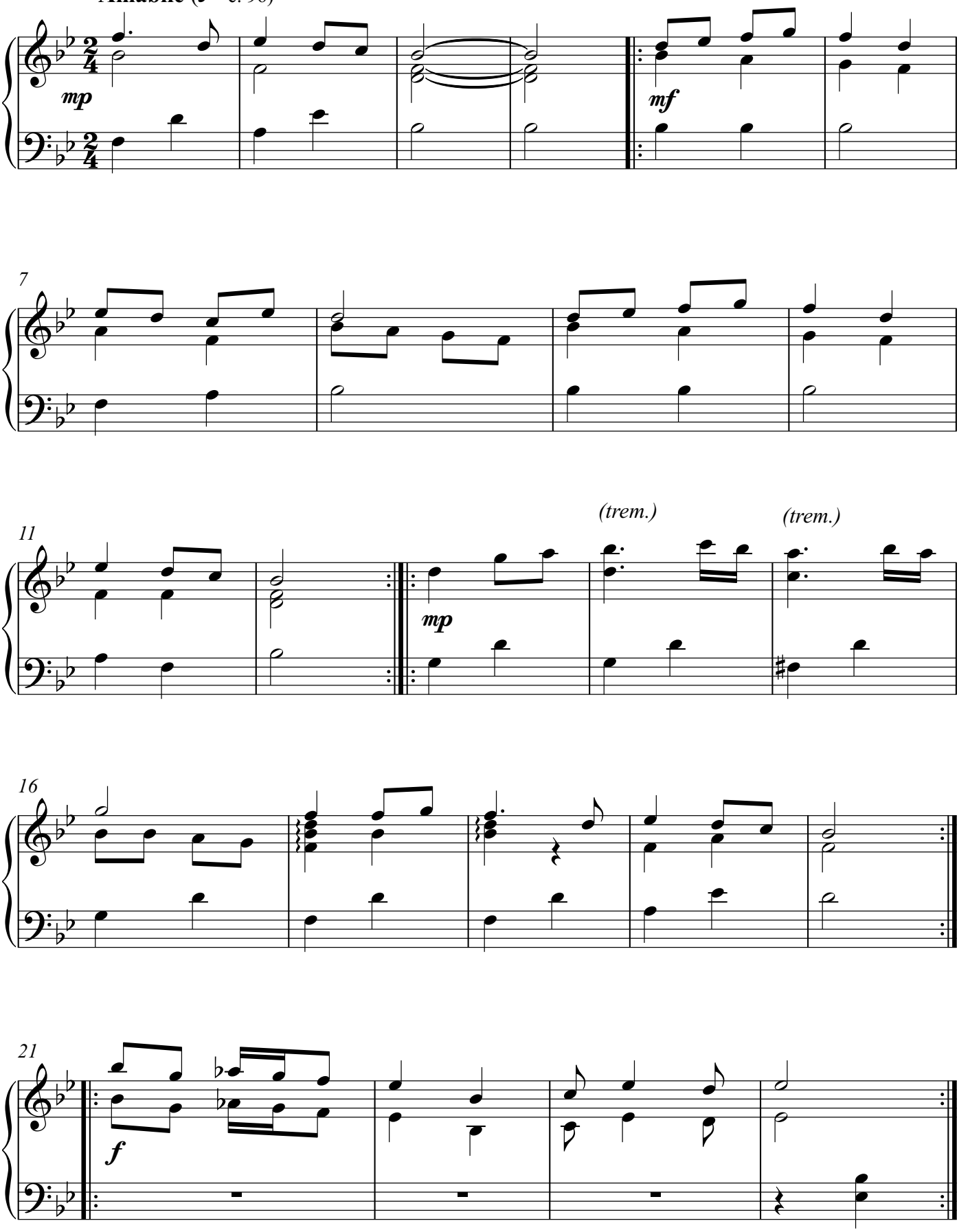
Ner Li

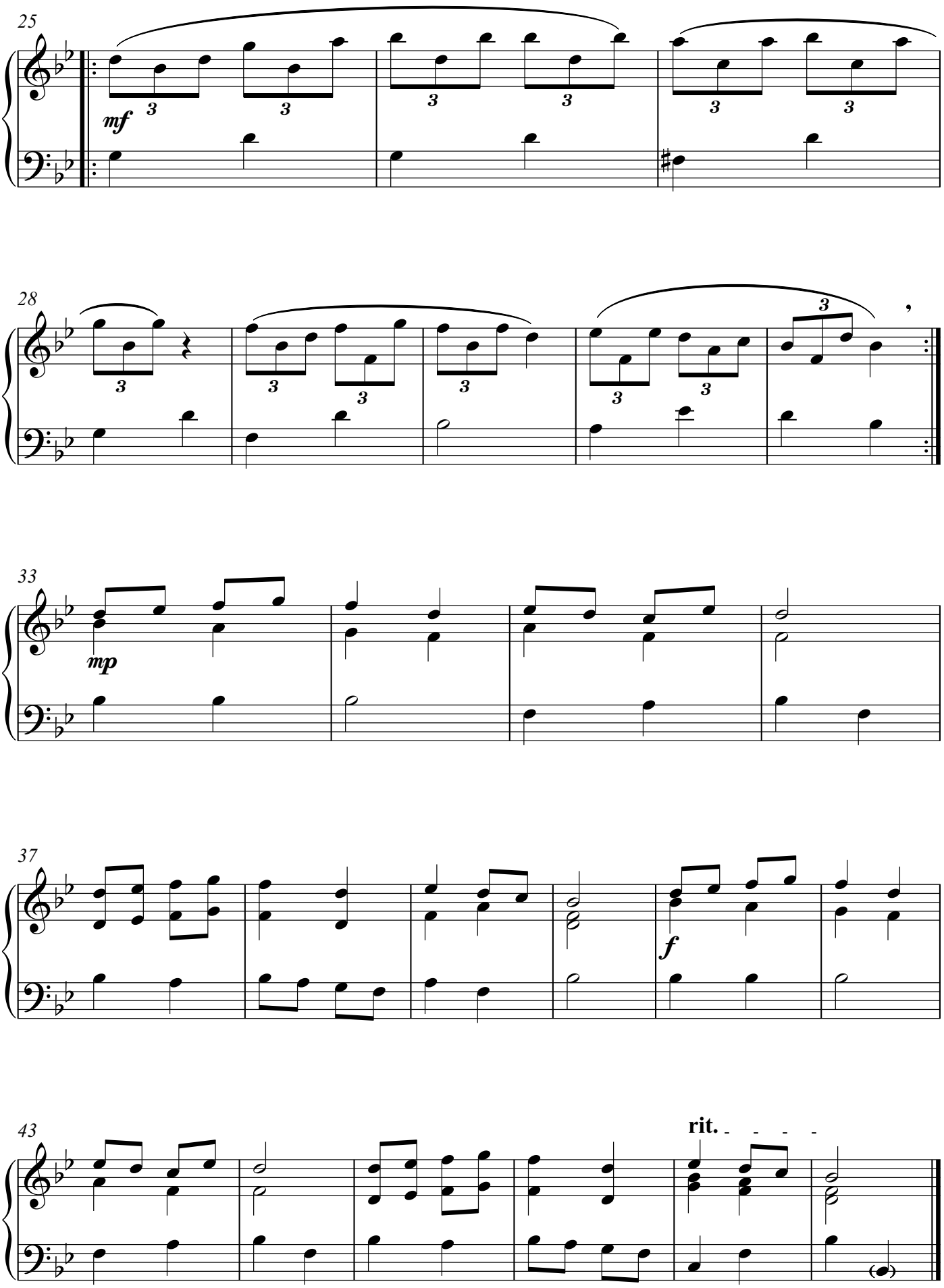
(I have a candle)

Chanukah

Jewish traditional
arranged by Mathieu Daniël Polak

Amabile (♩ = c. 96)




25
mf
28
33
mp
37
f
43
rit.

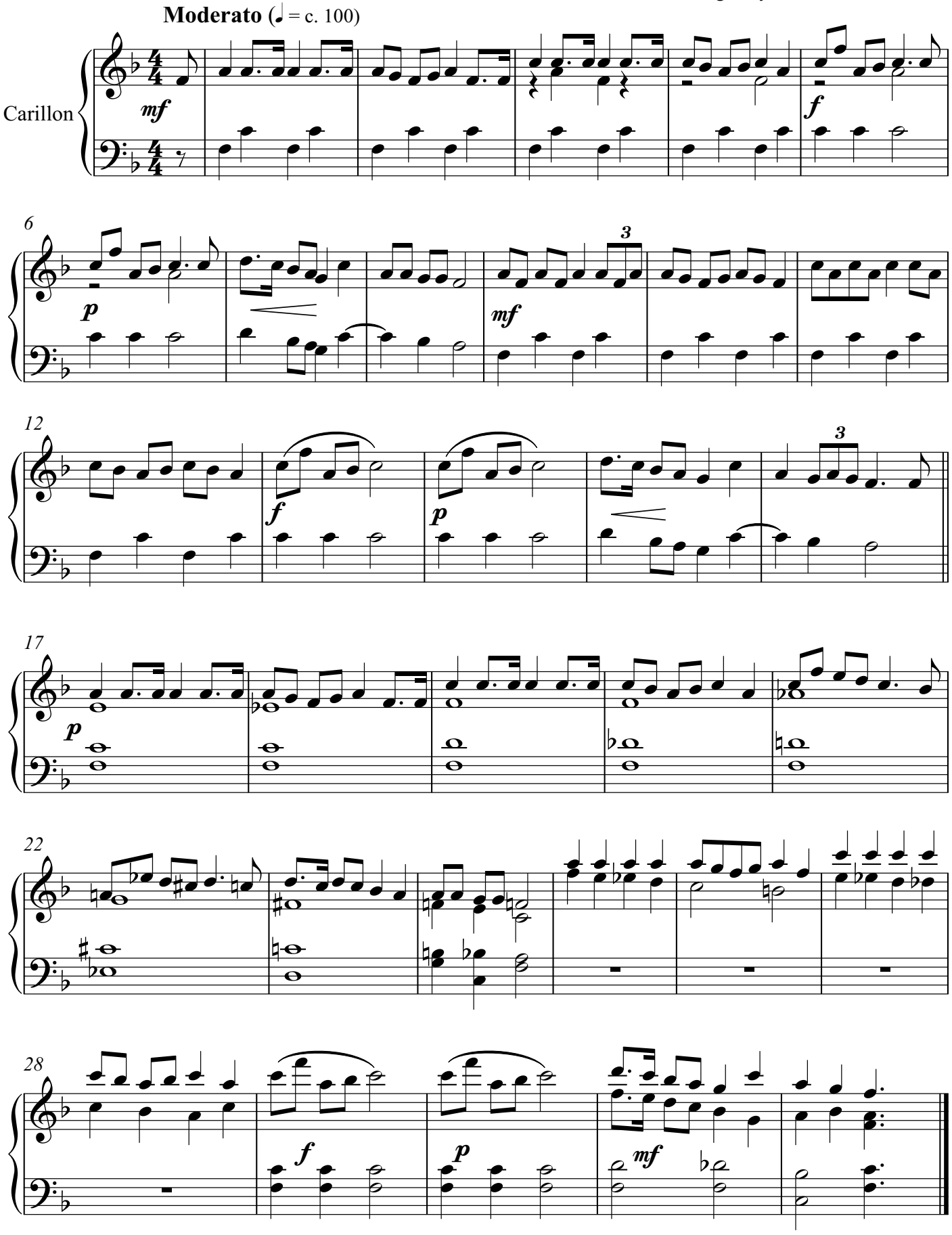
Hanerot Halalu

(Chanukah prayer for lighting the candles)

Chanukah

Traditional

Arranged by Mathieu Daniël Polak



Maoz Tsur

(Stronghold of Rock)

Chanukah

Traditional

Arranged by Mathieu Daniël Polak

Maestoso (♩ = c. 72)

Carillon

f

Ma - oz Tzur Ye - shu' - a - ti l' - cha na - eh l' - sha - bei - ach,

5

ti - kon beit t' - fi - la - ti v' - sham to - dah n' - za - bei - ach.

9

mp

l'eit ta - chin mat - bei - ach mi - tzar ham' - na bei - ach,

13

mf

az eg - mor b' - shir miz - mor cha - nu - kat ha - miz bei - ach

17

f

az eg - mor b' - shir miz - mor cha - nu - kat ha - miz bei - ach

The Tree House

Tu Bishvat

Mathieu Daniël Polak

Misterioso (♩ = 80)

Carillon

p

5

8

Fine

pp

f

11

mf

mp

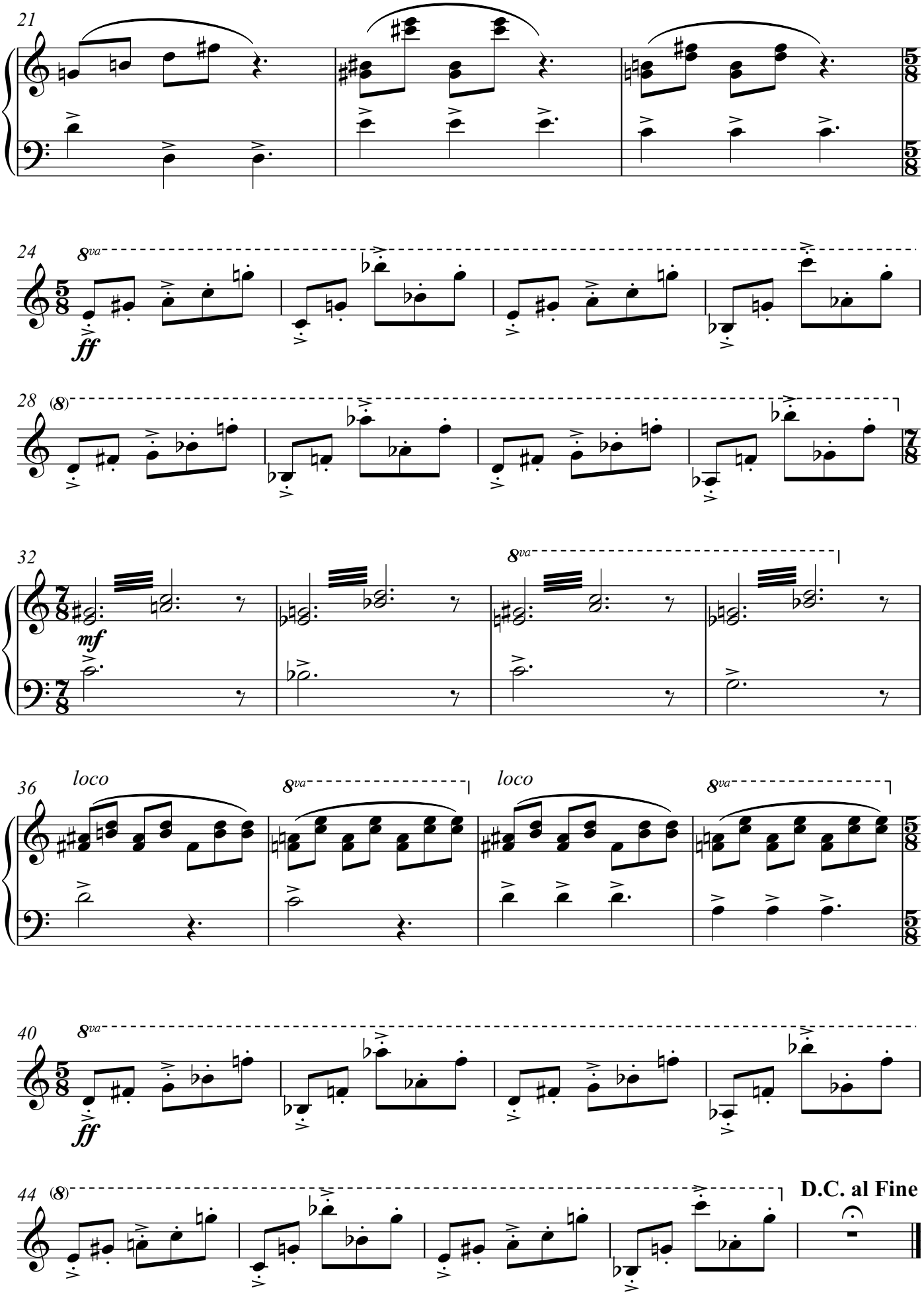
p

Agitato (♩ = 132)

14

mf

18


21
24
8va
ff
28
(8)
32
mf
8va
36
loco
8va
loco
8va
40
8va
ff
44
(8)
D.C. al Fine

Ets Chayim

(The Tree of Life)

Tu Bishvat

Traditional

Arranged by Mathieu Daniël Polak

Poco lento (♩ = c. 64)

Carillon

mp

3

mf

Ets

Andante (♩ = c. 72)

6

cha - yim hi la - ma-cha-zi - kim ba ve - tom - che - ha

9

me - u - shar de-ra - che - - ha dar - chei no - am ve-

12

rit.

Fine

chol ne - ti - vo - te - ha sha - - - - lom

Poco lento (♩ = c. 64)

14

(trem.)

mp

Ha - shi - ve - nu A - do - nai e - le - cha ve - na - shu - va

17

Cha - deshya - me - nu ke - ke - dem cha - deish ya - mei - nu ke -

Andante (♩ = c. 72)

20

mf

ke - dem

23

3 3 3

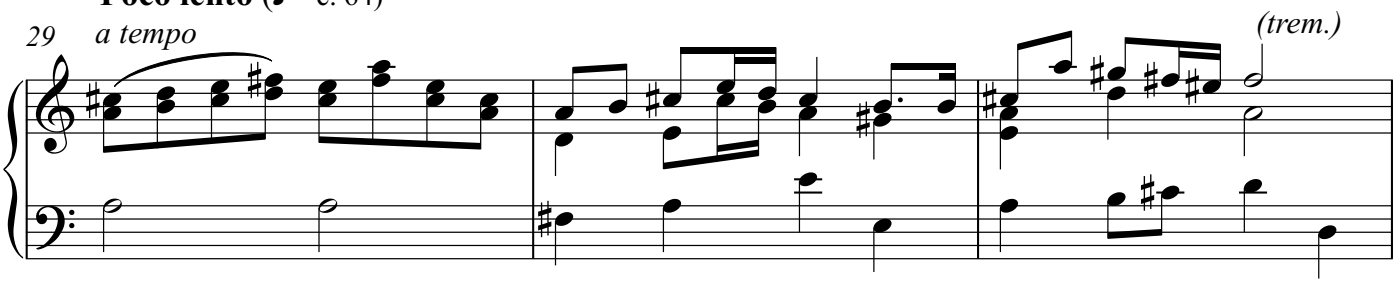
26

3 3 3 3 3 3

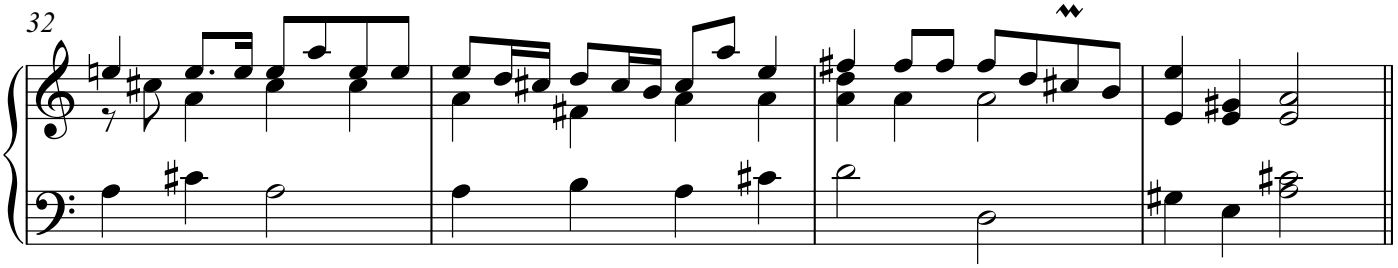
rit.

Poco lento (♩ = c. 64)

29 *a tempo* *(trem.)*

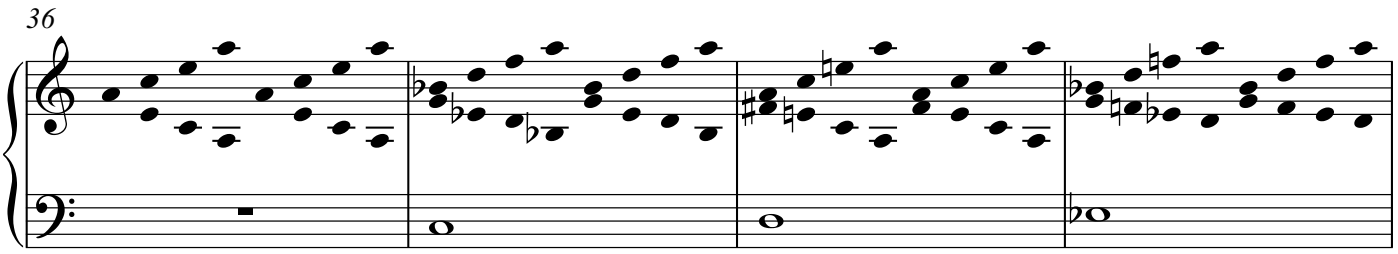


32



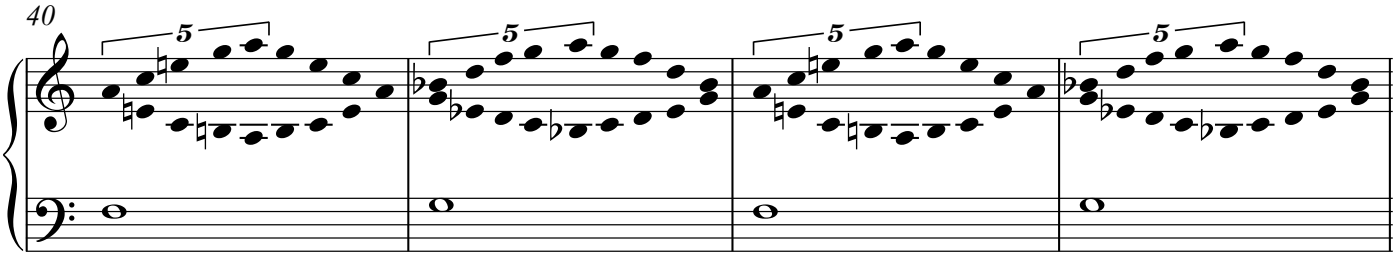
Tempo piu mosso ma rubato (♩ = c. 100)

36

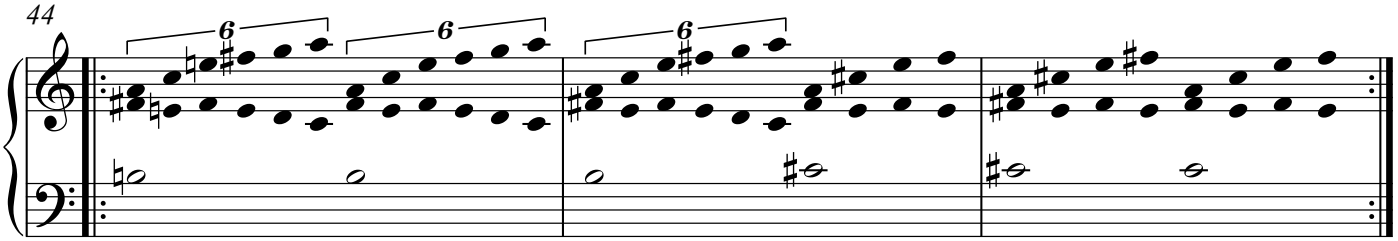


free dynamics

40

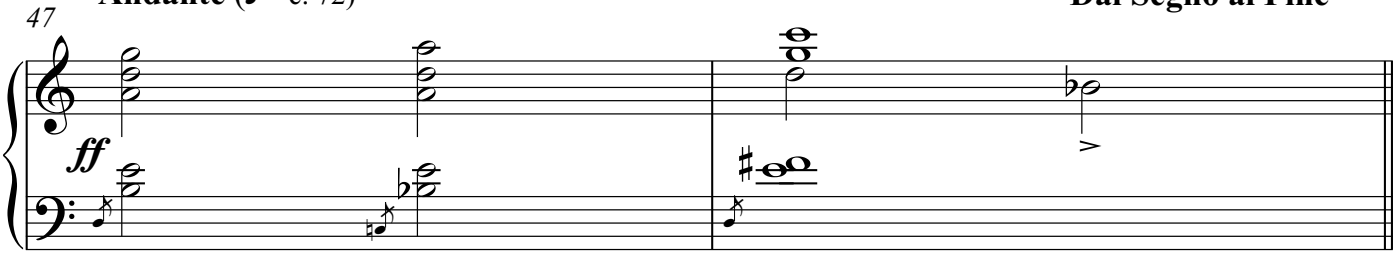


44



Andante (♩ = c. 72) **Dal Segno al Fine**

47

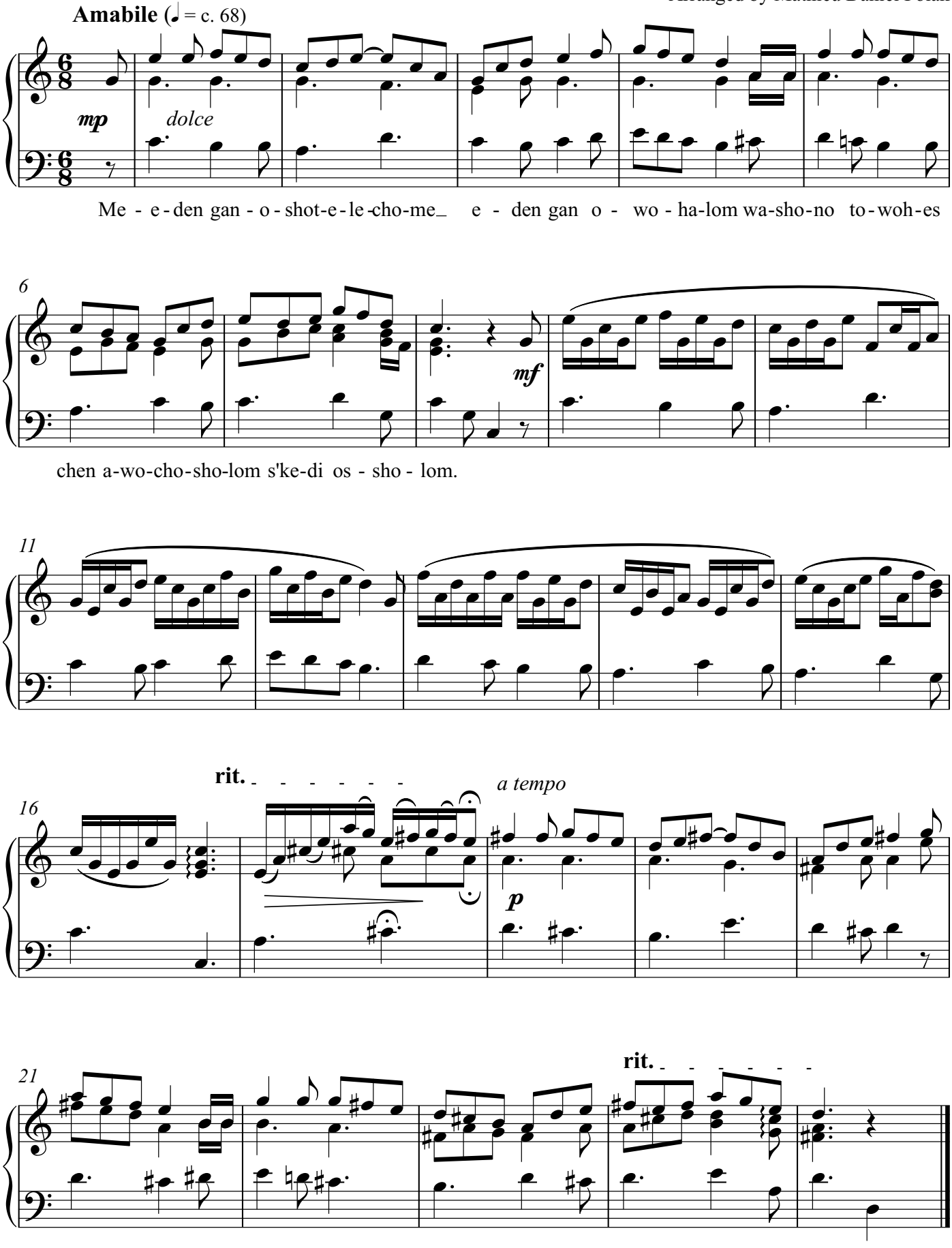


Rosh Hashono Loilonos

(New Year of the Trees)

Tu Bishvat

Sam Englander (1896-1943)
Arranged by Mathieu Daniël Polak



Shalach Manos

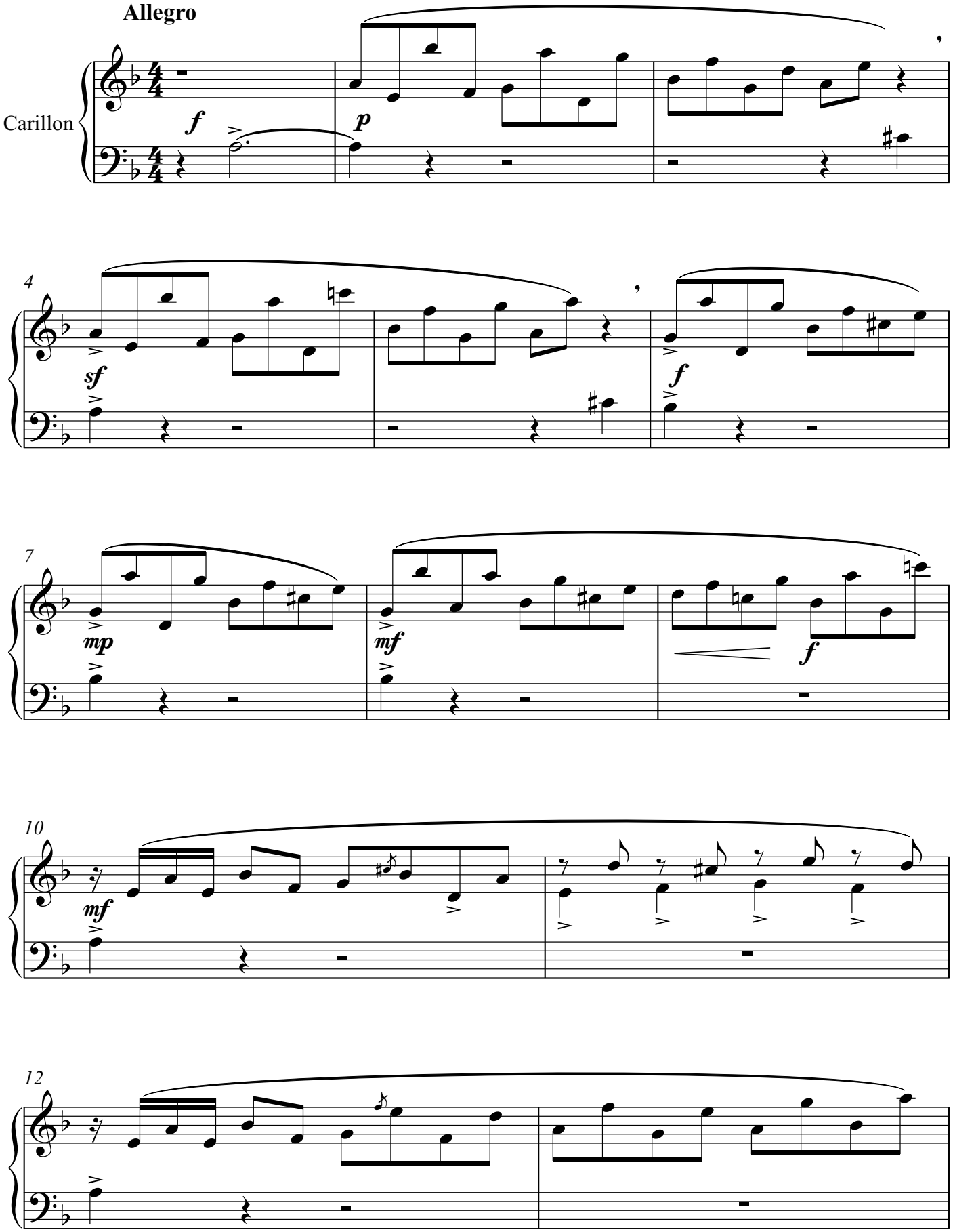
(Gifts on Purim Day)

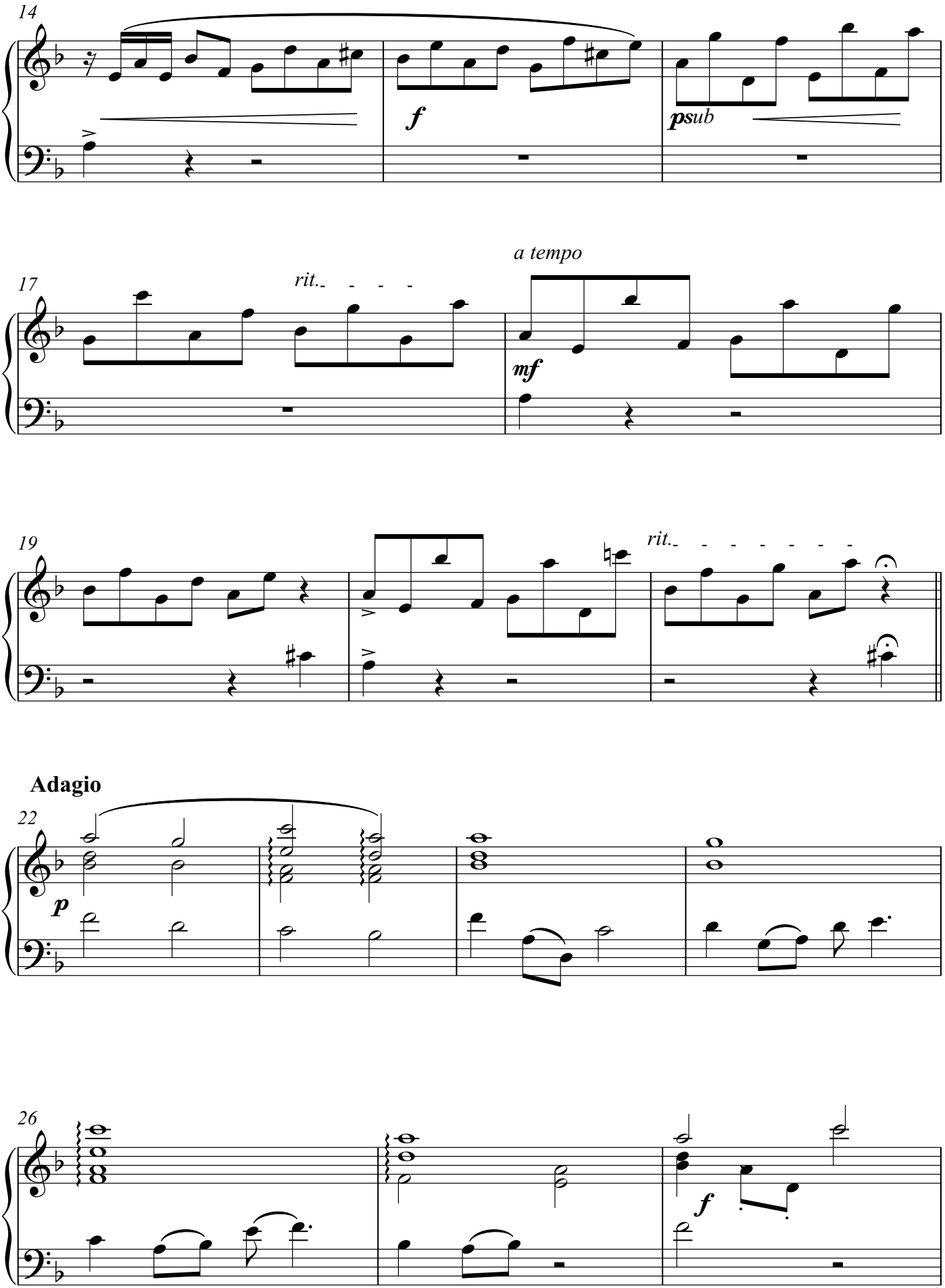
Purim

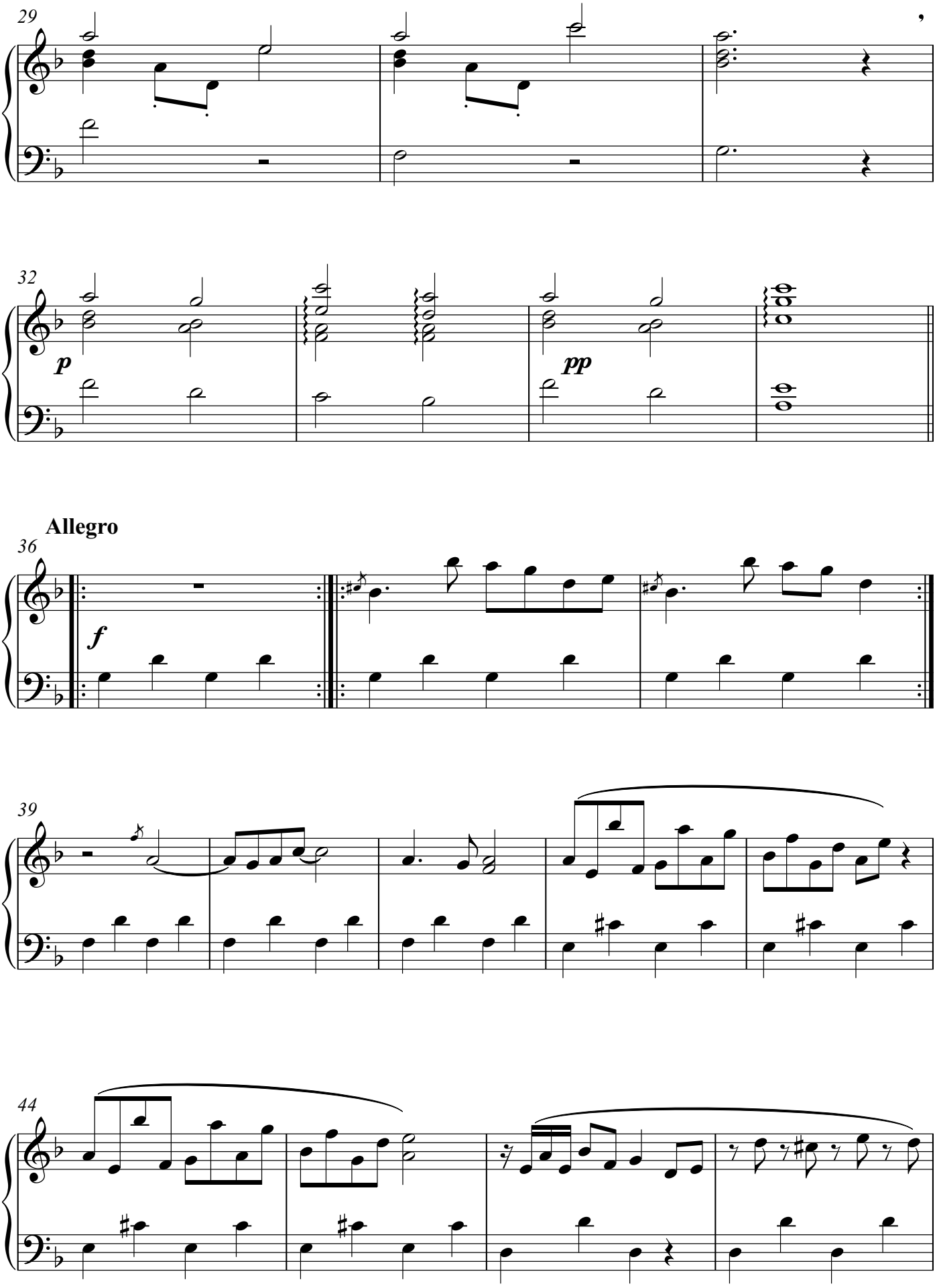
Mathieu Daniël Polak

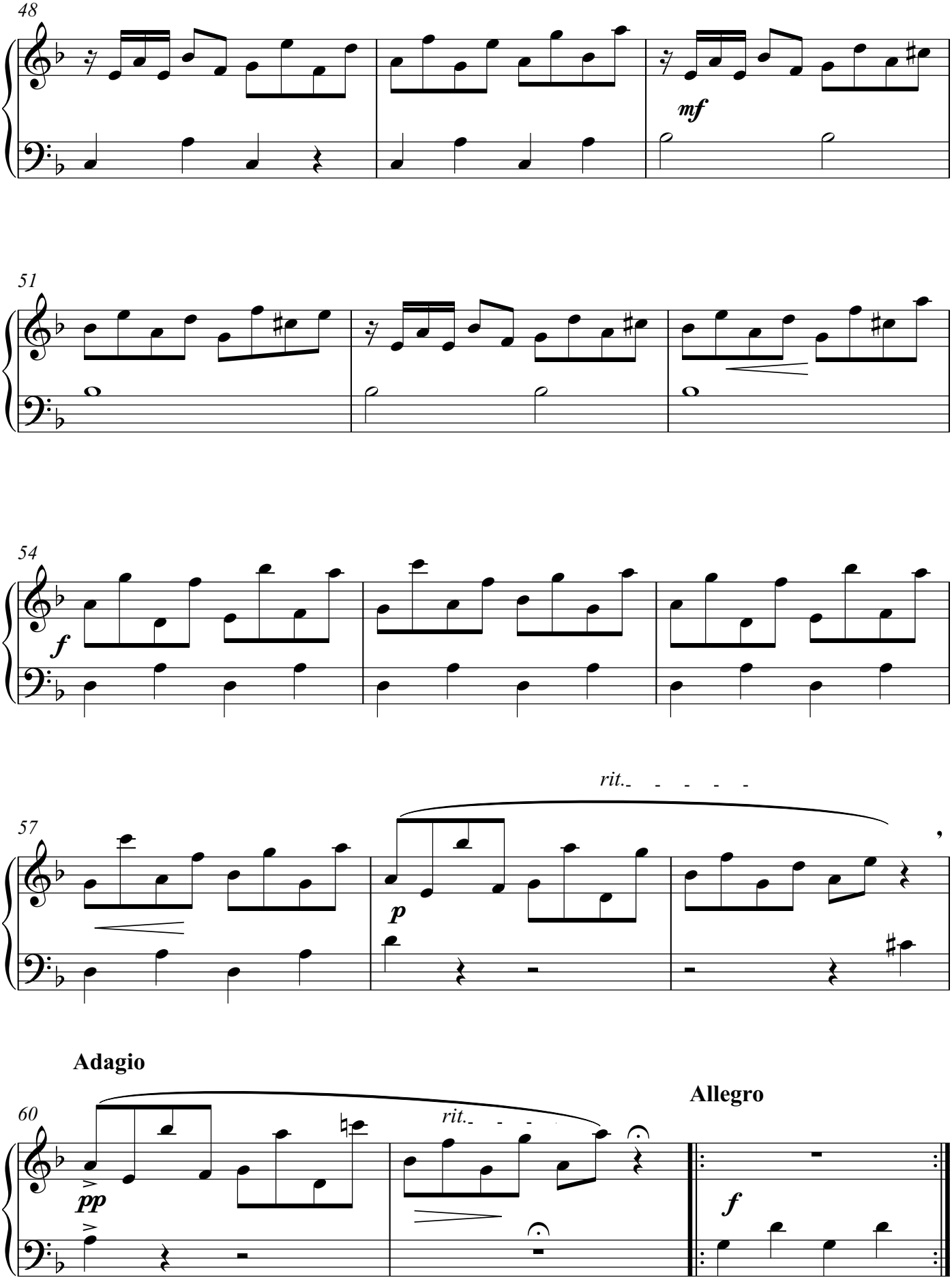
Allegro

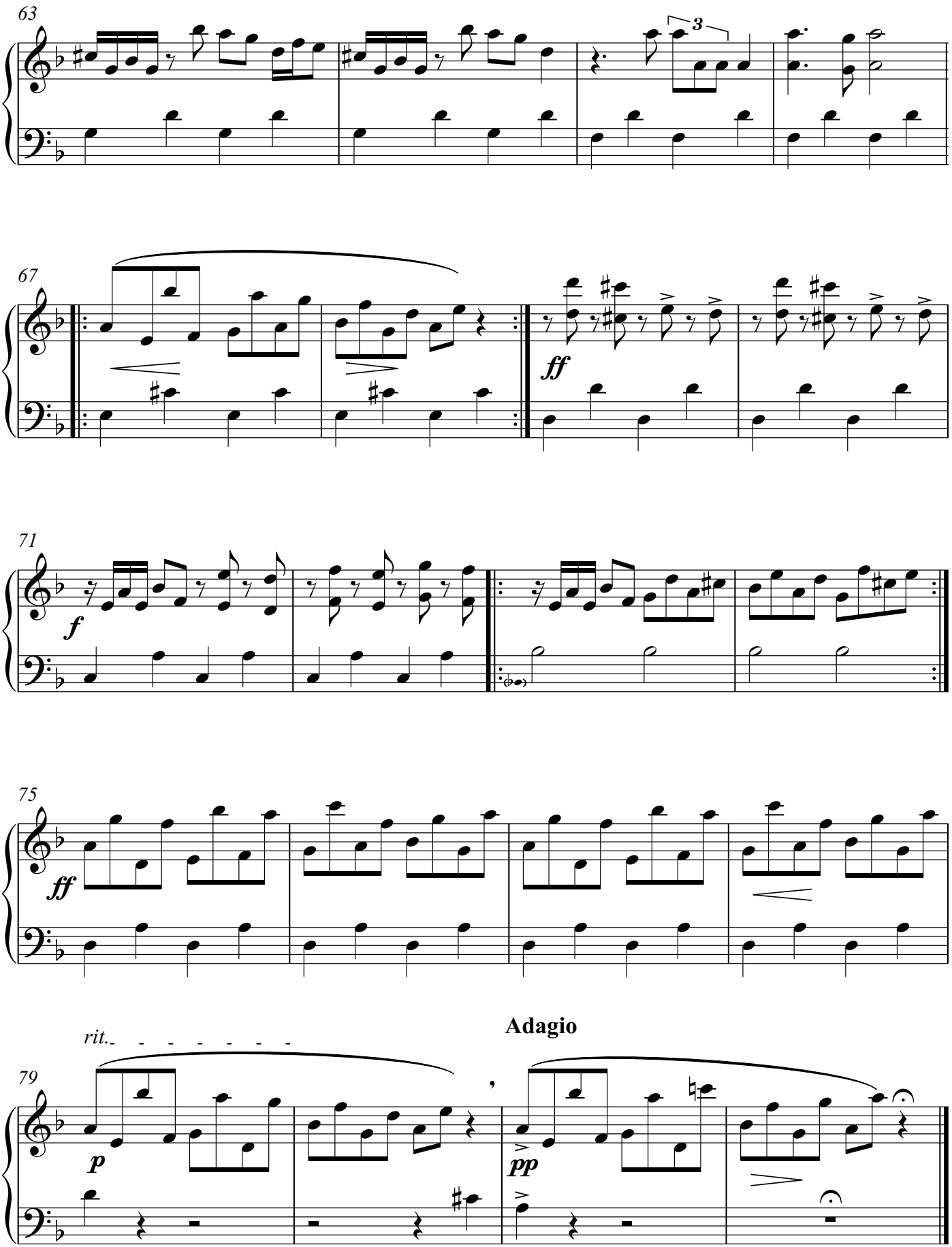
Carillon




14
f
psub
17
rit.
a tempo
mf
19
rit.
Adagio
22
p
26
f


29
32
p
pp
Allegro
36
f
39
44


48
mf
51
54
f
57
rit.
p
Adagio
60
pp
rit.
Allegro
f

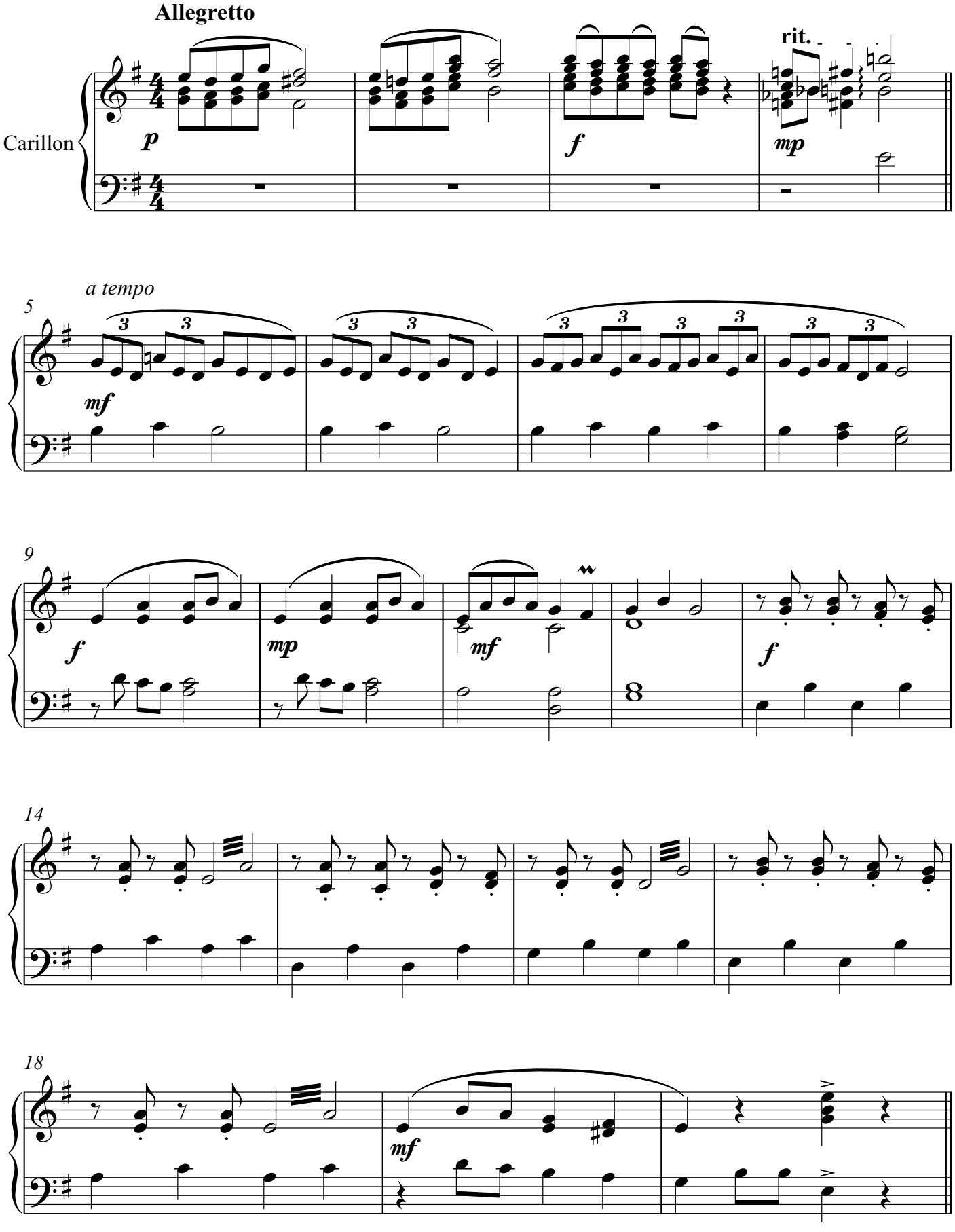

63
3
67
ff
71
f
75
ff
rit.
Adagio
79
p
pp

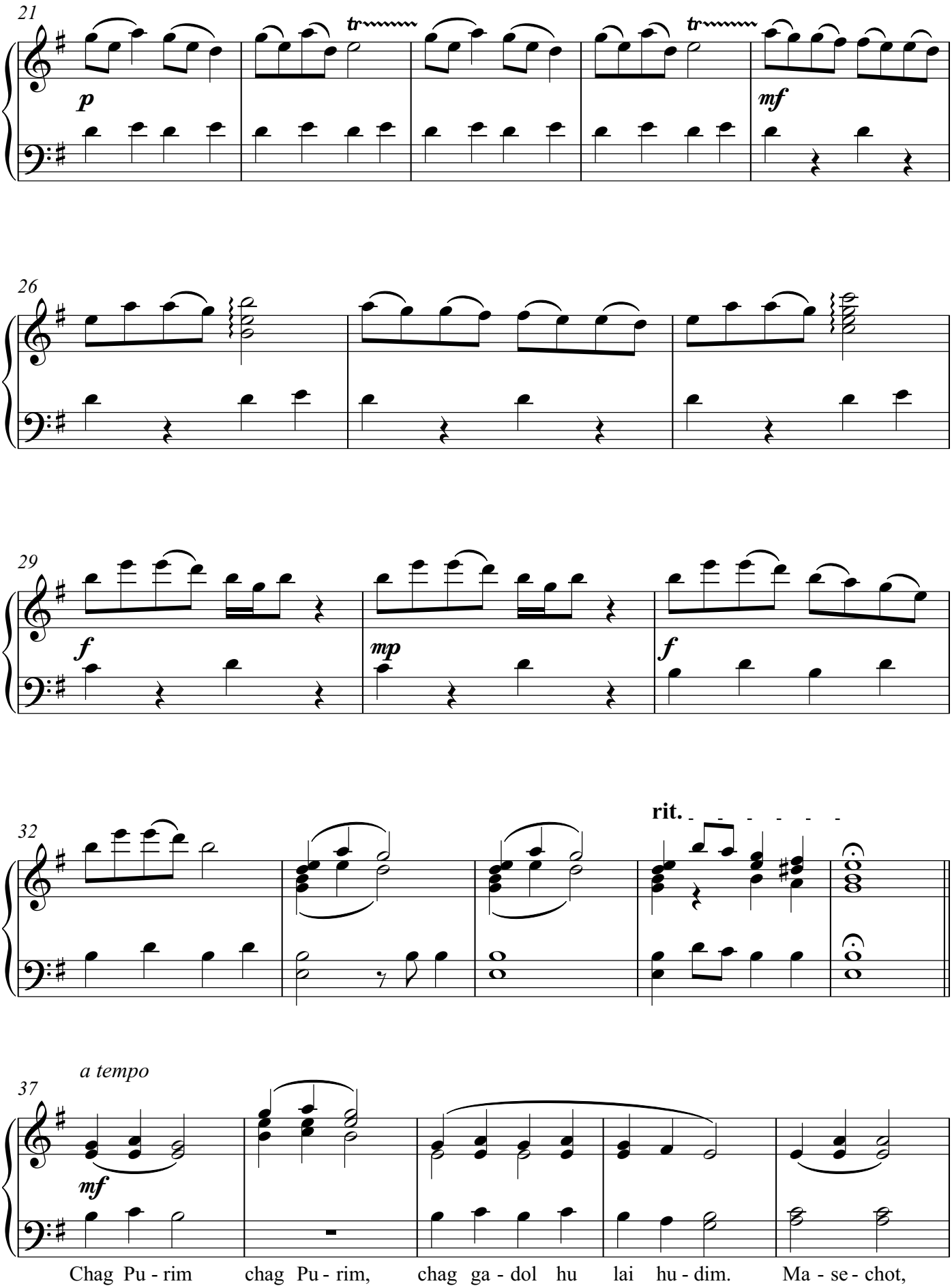
Chag Purim

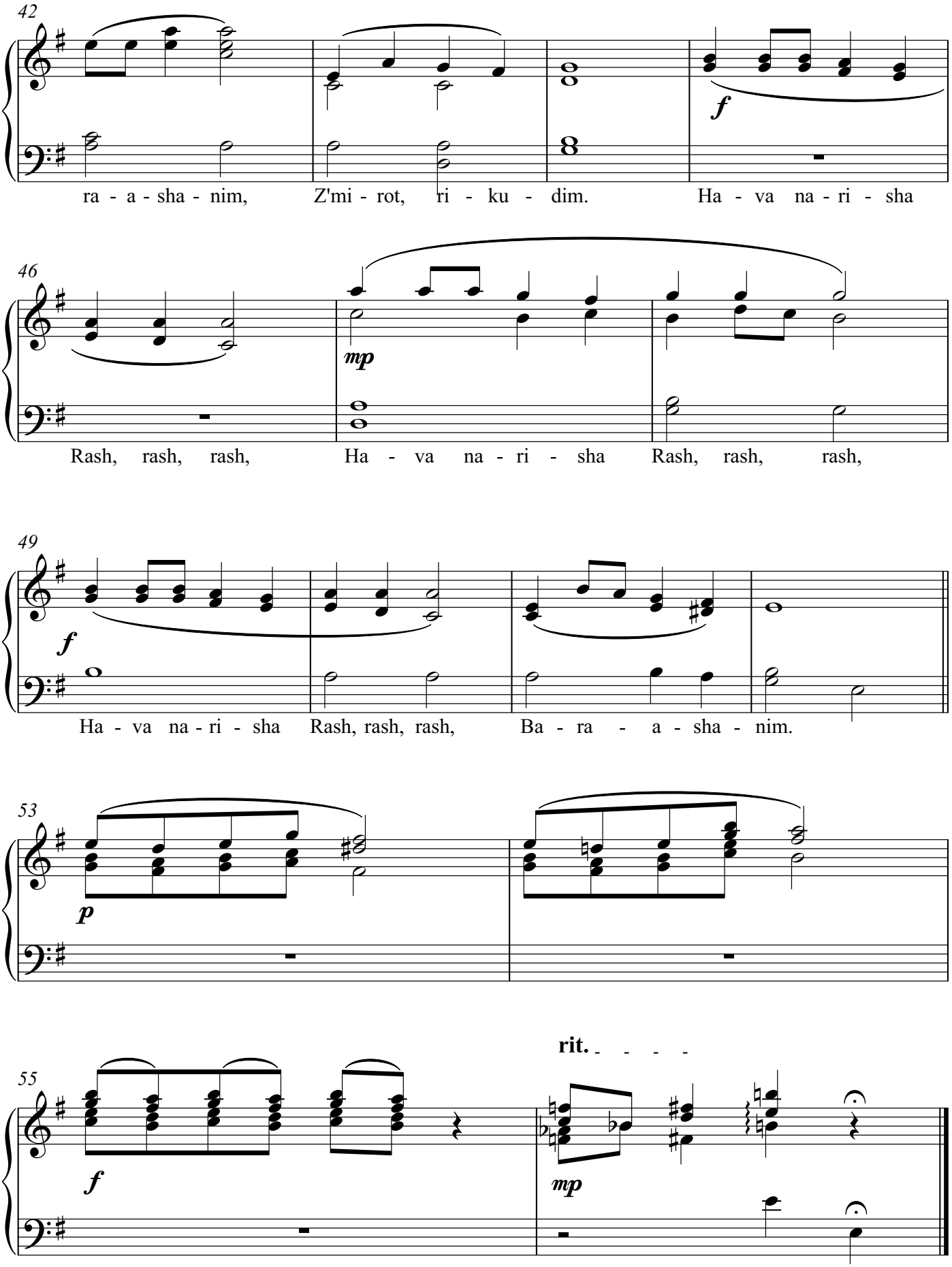
(The feast of Purim)

Traditional
Arranged by Mathieu Daniël Polak

Purim




21
p
mf
26
29
f
mp
f
32
rit.
37
a tempo
mf
Chag Pu - rim chag Pu - rim, chag ga - dol hu lai hu - dim. Ma - se - chot,


42
ra - a - sha - nim, Z'mi - rot, ri - ku - dim. Ha - va na - ri - sha
f
46
Rash, rash, rash, Ha - va na - ri - sha Rash, rash, rash,
mp
49
Ha - va na - ri - sha Rash, rash, rash, Ba - ra - a - sha - nim.
f
53
p
55
rit.
f
mp

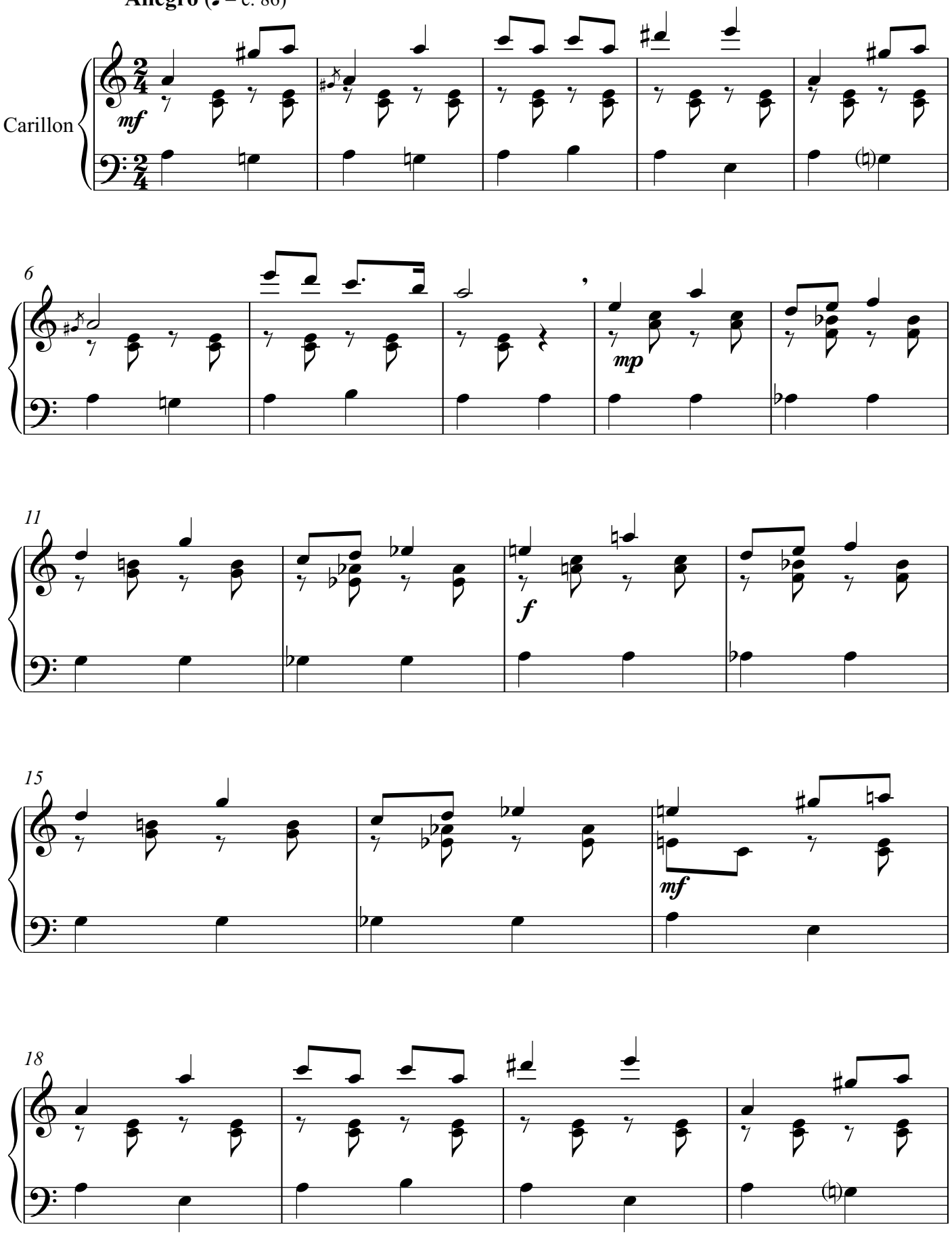
Purim Polonaise

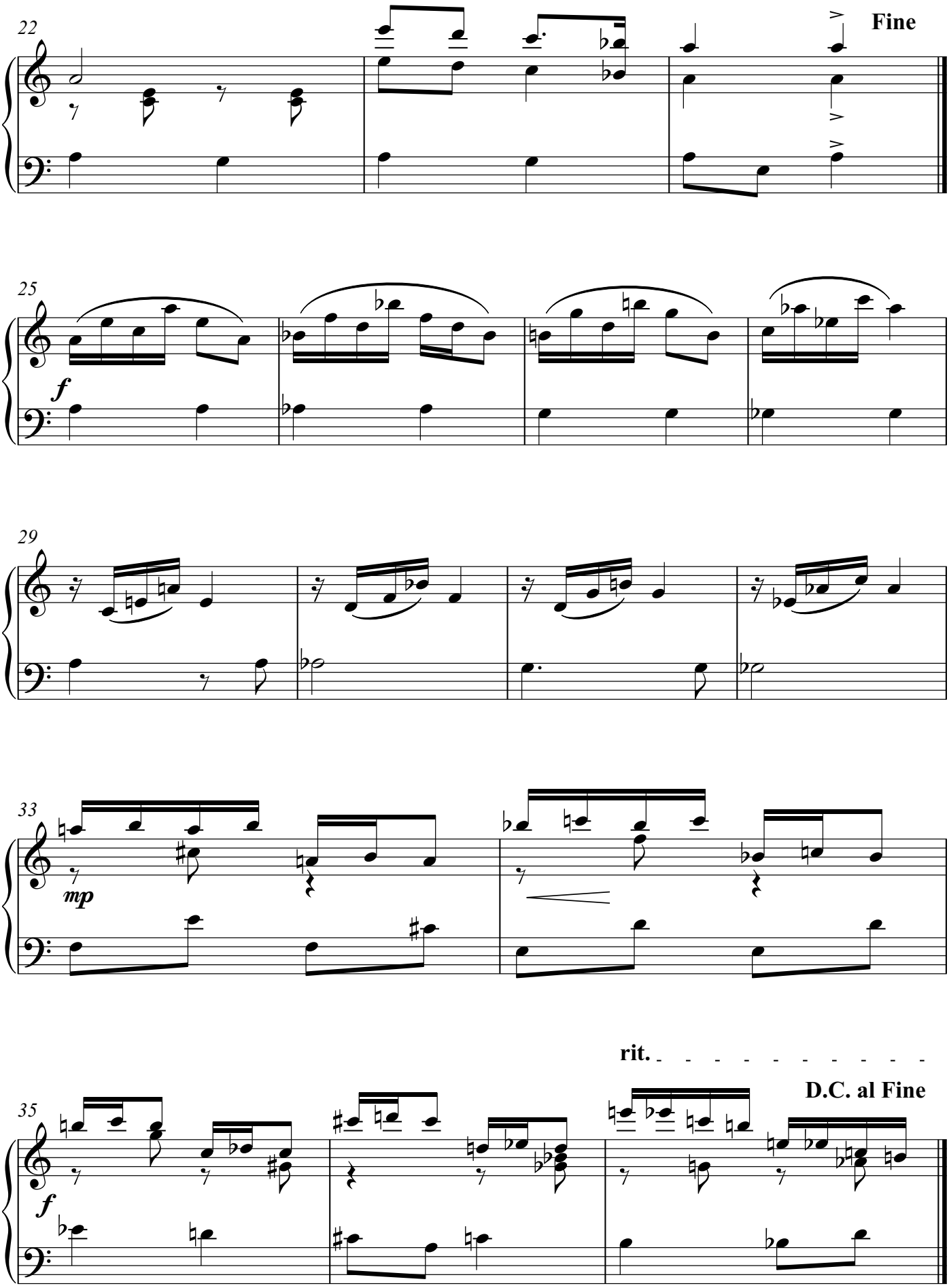
Purim

Mathieu Daniël Polak

Allegro (♩ = c. 86)

Carillon




22
Fine
25
f
29
33
mp
rit.
D.C. al Fine
35
f

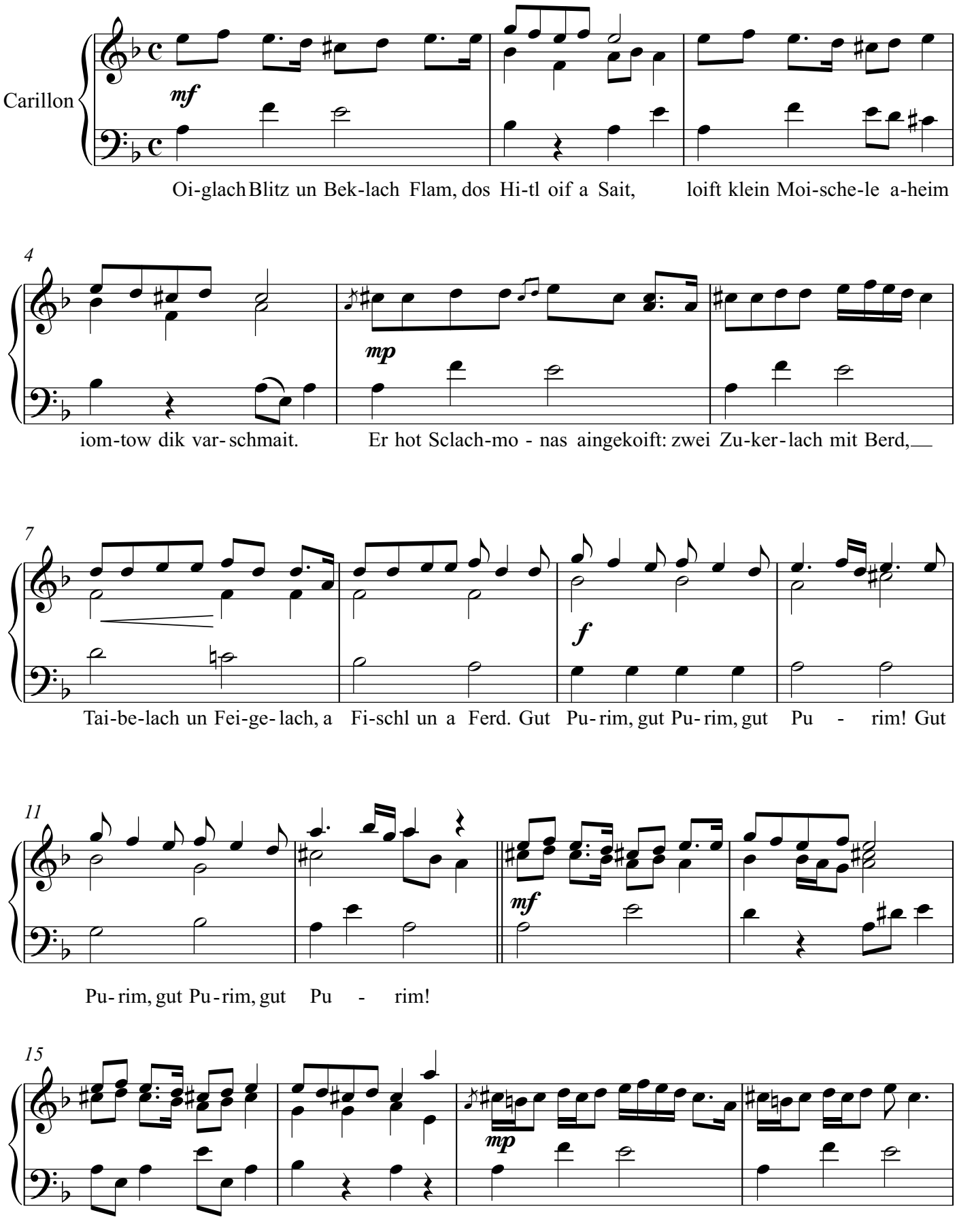
Purim

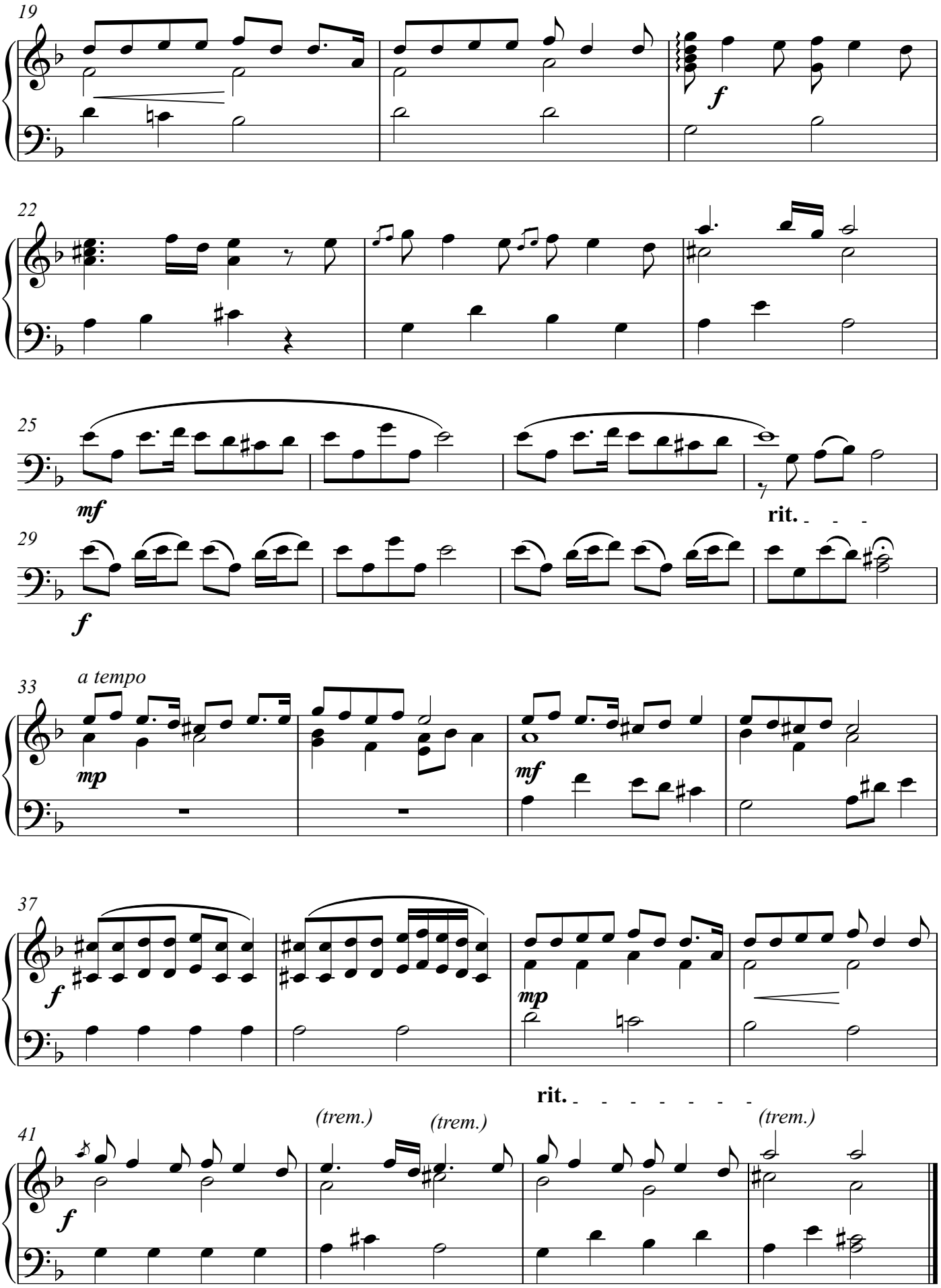
Schlach monus

(Gifts on Purim Day)

Joel Engel (1868-1927)
Arranged by Mathieu Daniël Polak

Allegro moderato




19
f
22
25
mf
rit.
29
f
33
a tempo
mp
mf
37
f
mp
rit.
41
(trem.)
(trem.)
(trem.)
f

Tehillah 118

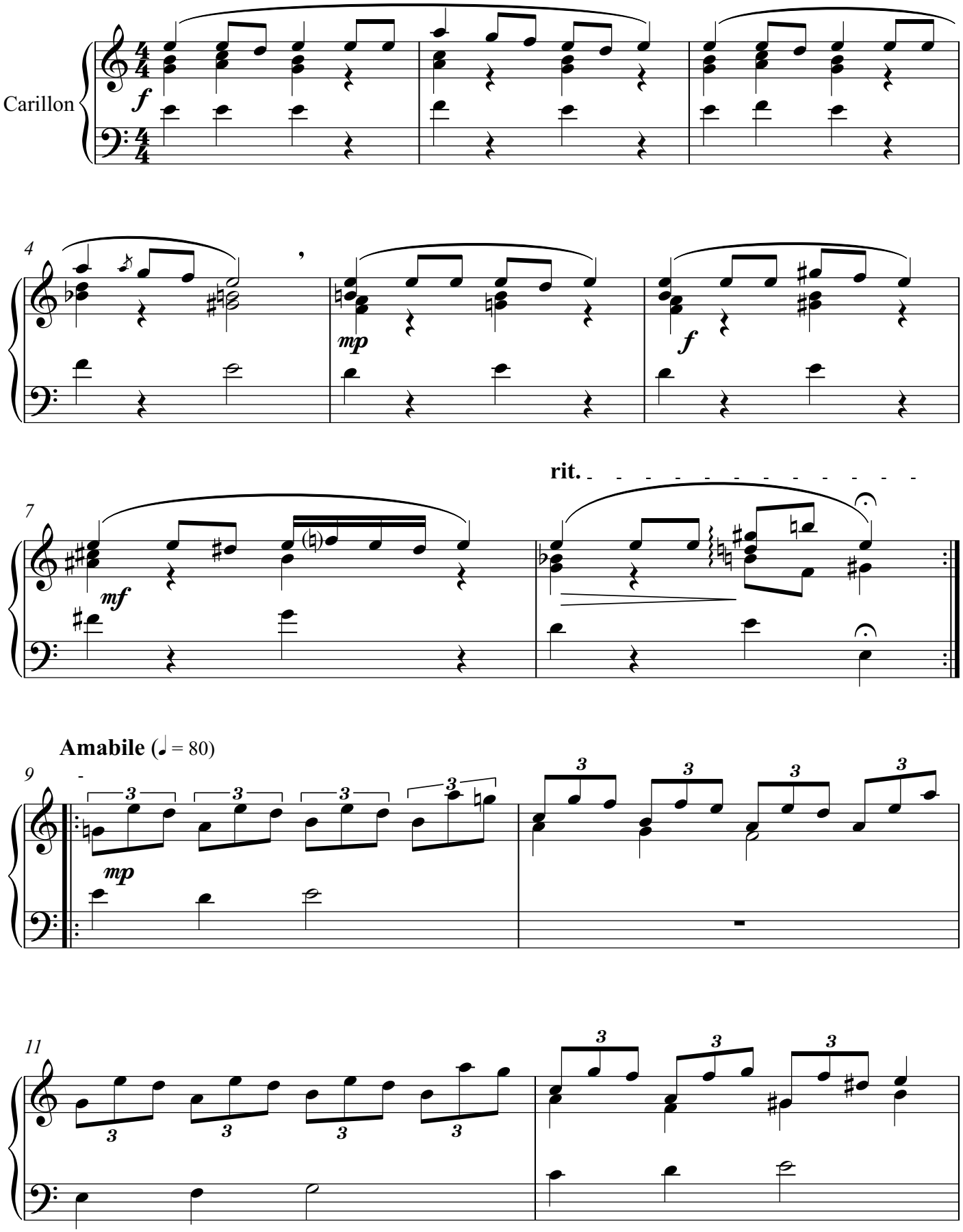
(Psalm 118)

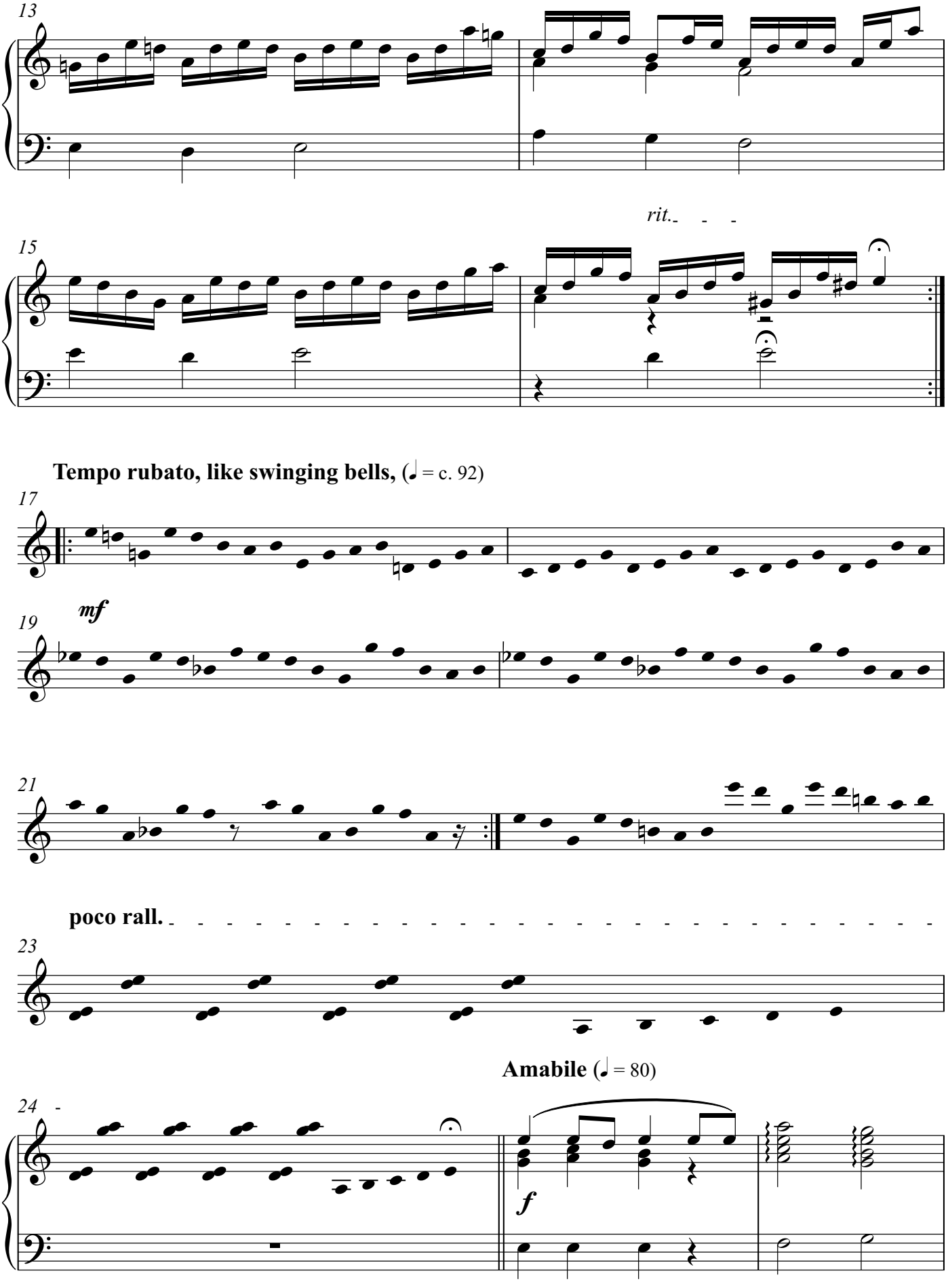
Pesach

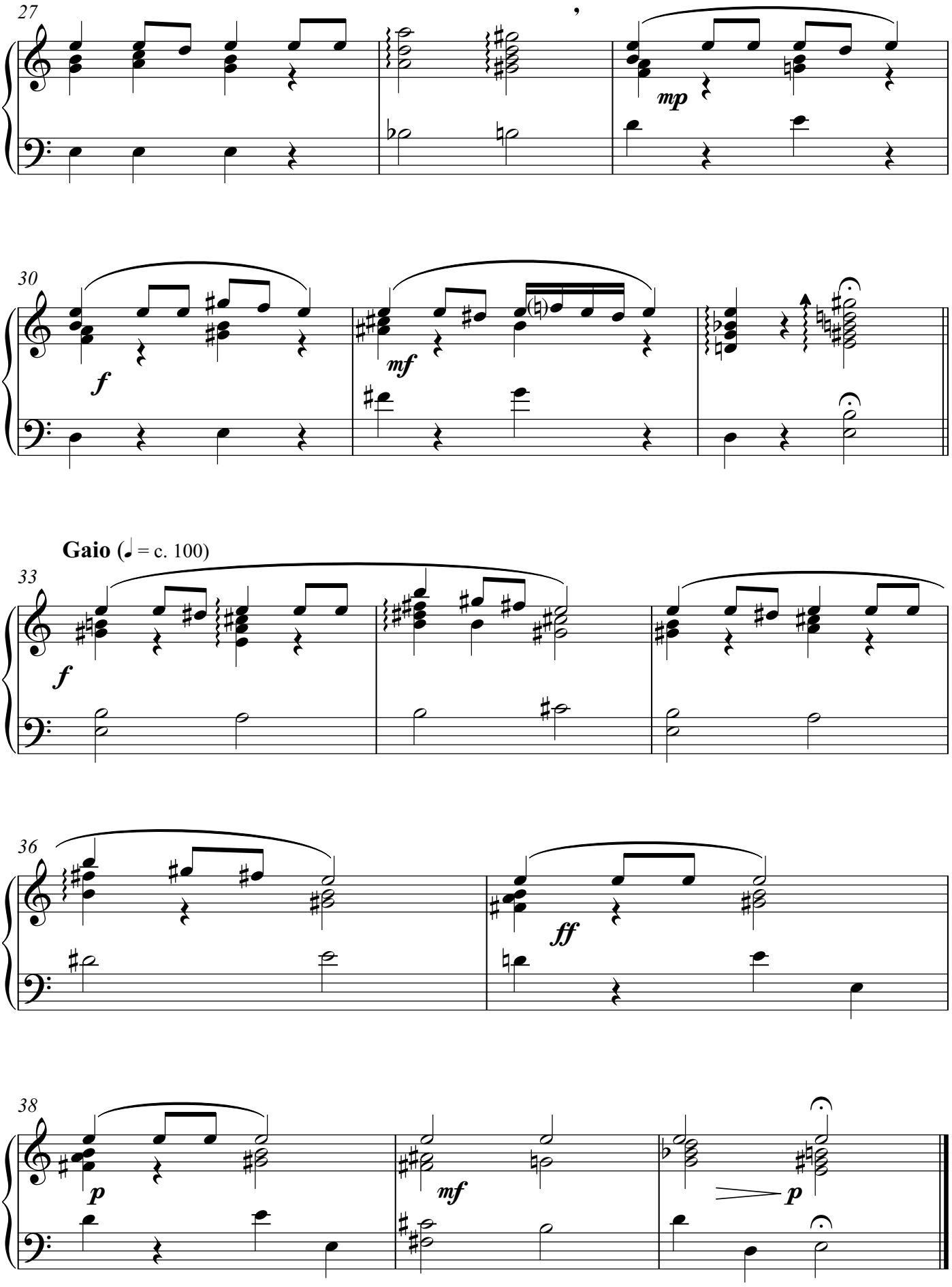
Mathieu Daniël Polak

Gaio (♩ = c. 100)

Carillon




13
rit.
15
Tempo rubato, like swinging bells, (♩ = c. 92)
17
mf
19
21
poco rall.
23
Amabile (♩ = 80)
24
f


27
mp
30
f
mf
Gaio (♩ = c. 100)
33
f
36
ff
38
p
mf
p

B'tseis Yisroeil

(In the House of Israel)

Pesach

Hans Bloemendal (1923-2015)
Arranged by Mathieu Daniël Polak

Andante ♩ = c. 80

Carillon

mp

4

B' - tseis yis-ro-eil mi-mits - ro - yim beis ya-a-kov mei-am lo eiz. Hoi

9

soh y'-hu-doh l'-kod - sho yis - ro - eil mam - sh'-lo - sof. Ha - yom ro - oh wa-yo

14

nos ha-yar - dein yis - sof l' - o - chor. He-ho - rim ro - k'-du ro - k'-

18

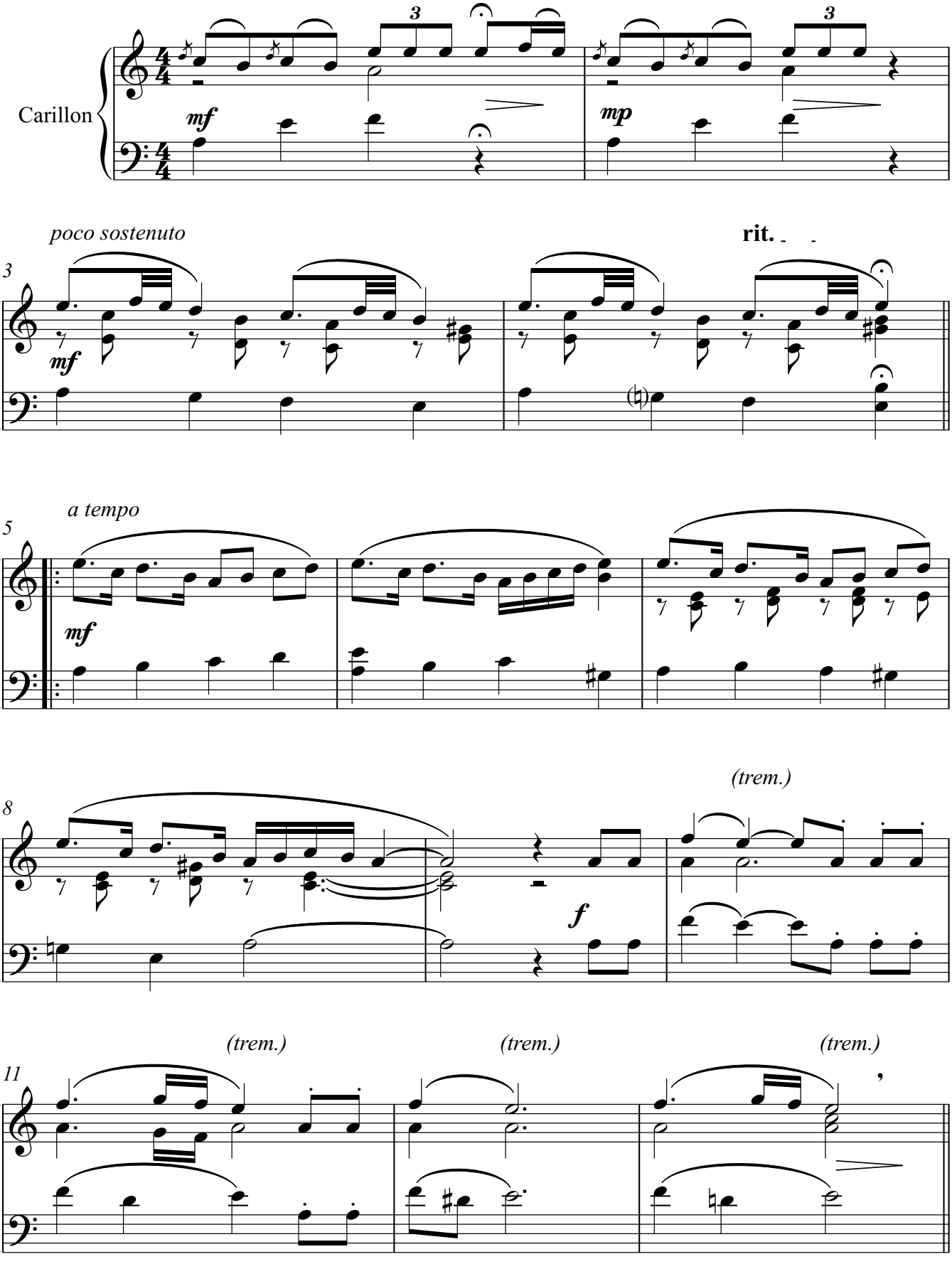
du ch' - ei - lim g' - wo - os kiv - nei tson kiv - nei - tson

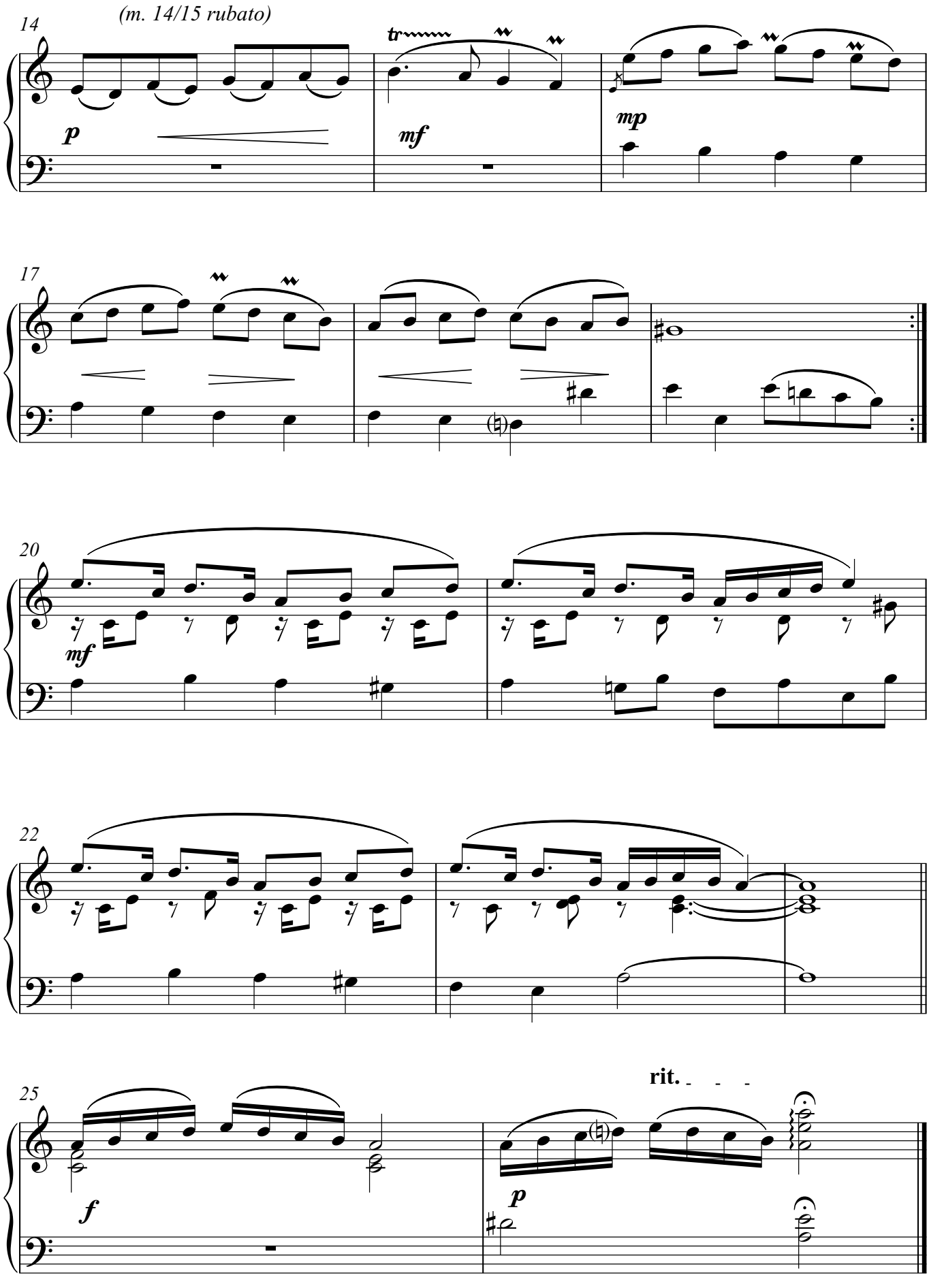
Zevach Pesach

(It is the sacrifice of Passover)

Tranquillo (♩ = c. 60)

Mathieu Daniël Polak



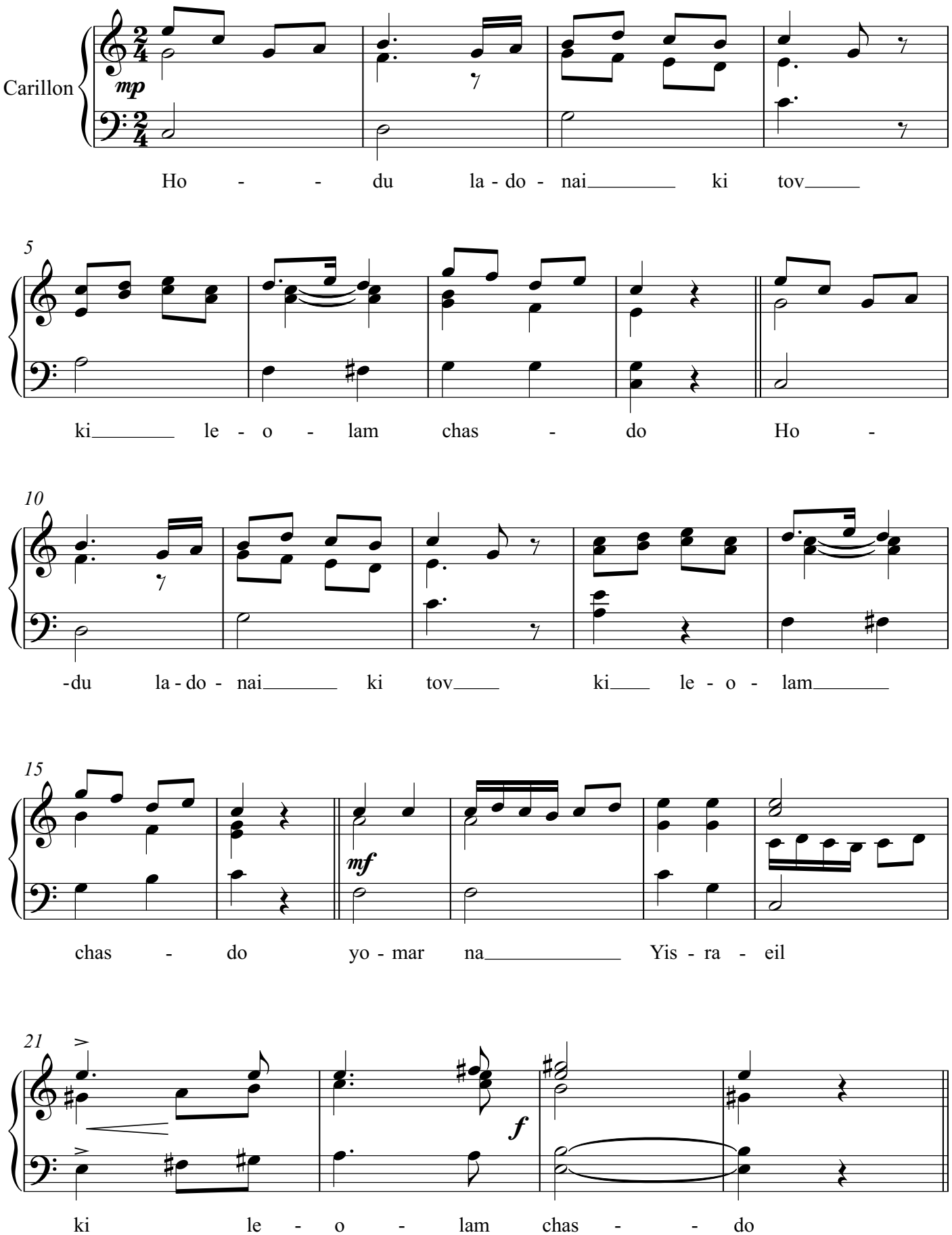

14
(m. 14/15 rubato)
tr
p
mf
mp
17
20
mf
22
25
f
p
rit.

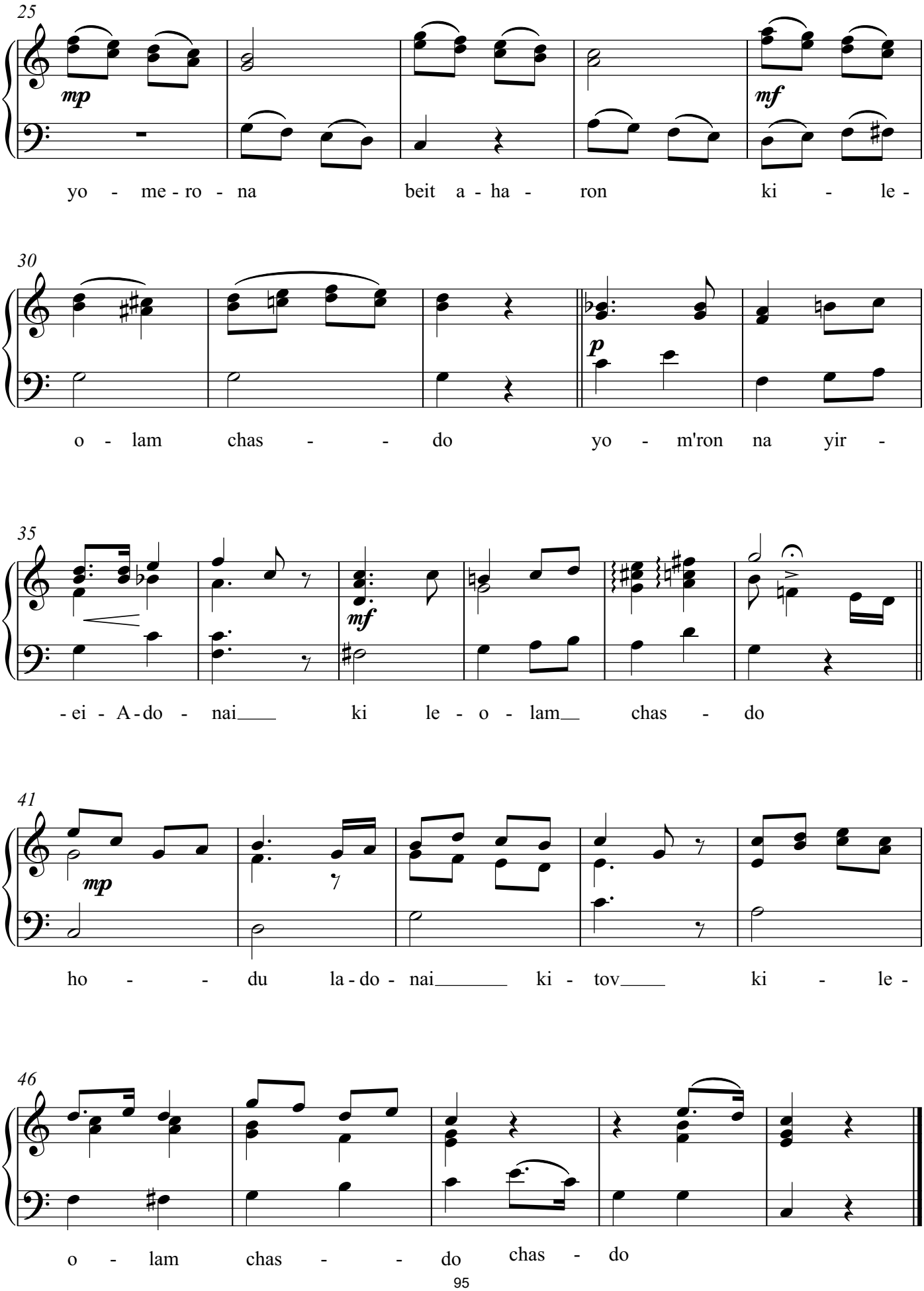
Psaume 118

Pesach

Samuel Naumbourg (1817-1880)
Arranged by Mathieu Daniël Polak

Larghetto (♩ = c. 60)




25
mp
mf
yo - me - ro - na beit a - ha - ron ki - le -
30
p
o - lam chas - - do yo - m'ron na yir -
35
mf
- ei - A - do - nai ki le - o - lam chas - do
41
mp
ho - - du la - do - nai ki - tov ki - le -
46
o - lam chas - - do chas - do

Psaume 118

Pesach

Jacques Fromenthal Halevy (1799-1862)
arranged by Mathieu Daniël Polak

Andante (♩ = c. 100)

Carillon

f

Ho - du la-do-nai ki - tov ki - le-o-lam chas - do

5

Ho - du la-do-nai ki___ tov ki - le-o-lam chas - do

9

mp

poco a poco cresc.

yo - mar na yis - ra - eil ki le - o - lam chas - do

13

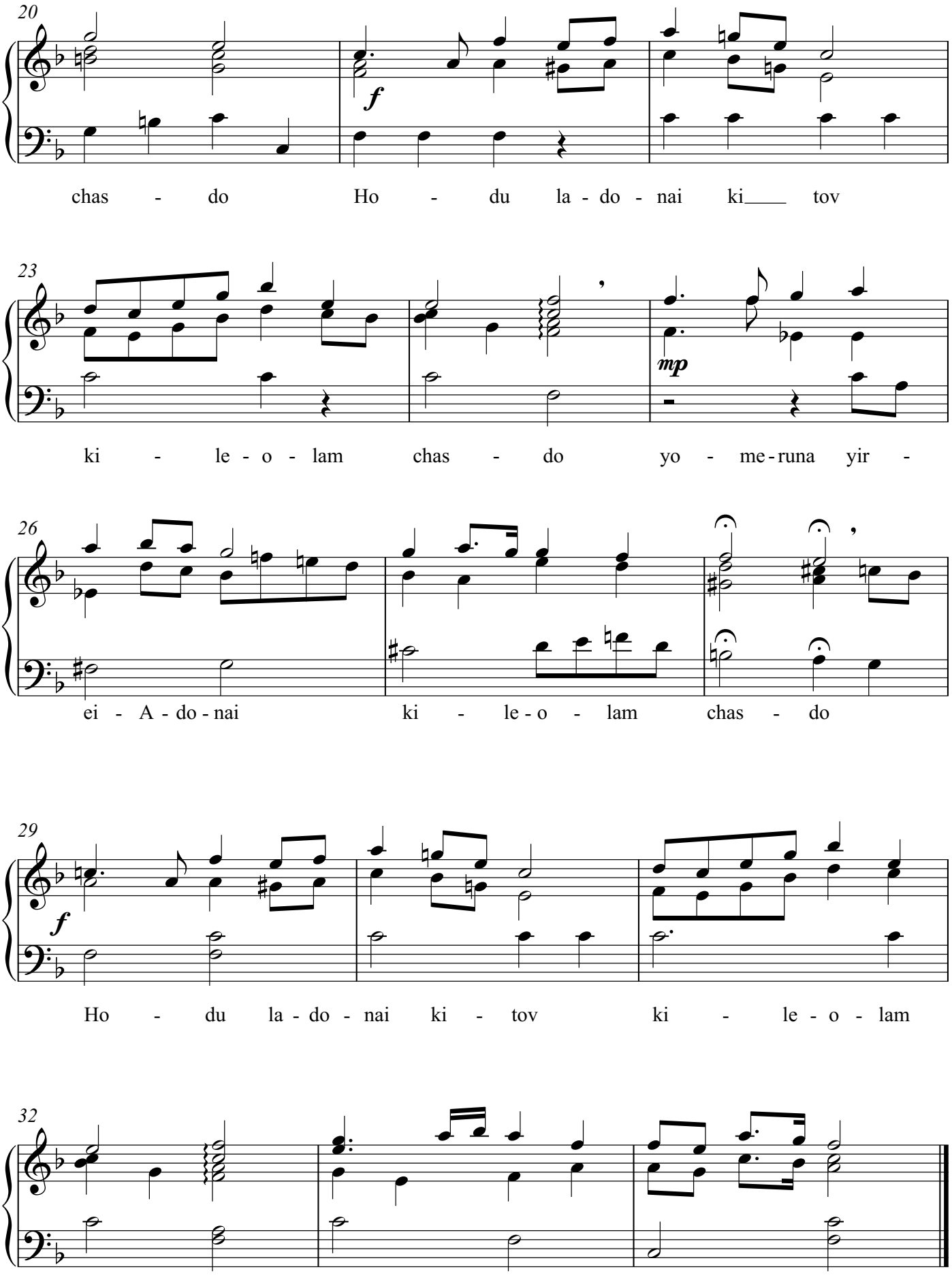
f

Ho - du la-do-nai ki - tov ki - le-o-lam chas - do

17

mf

yo - me-ru-na beit__ a - ha-ron_____ ki - le-o - lam____


20
f
chas - do Ho - du la - do - nai ki____ tov
23
mp
ki - le - o - lam chas - do yo - me - runa yir -
26
ei - A - do - nai ki - le - o - lam chas - do
29
f
Ho - du la - do - nai ki - tov ki - le - o - lam
32
chas - do ki - le - o - lam chas - do

Dayeinu

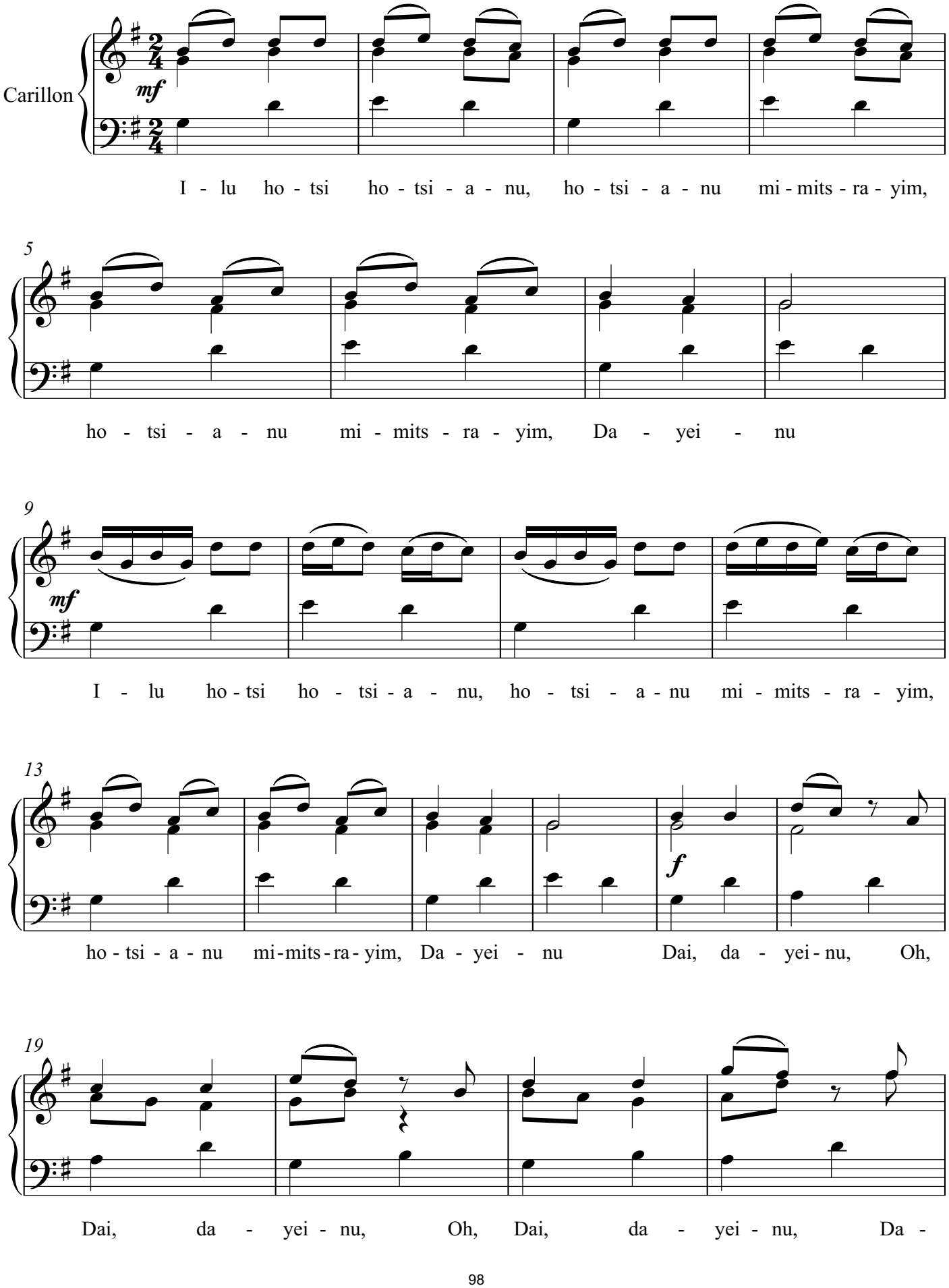
(It would have been enough)

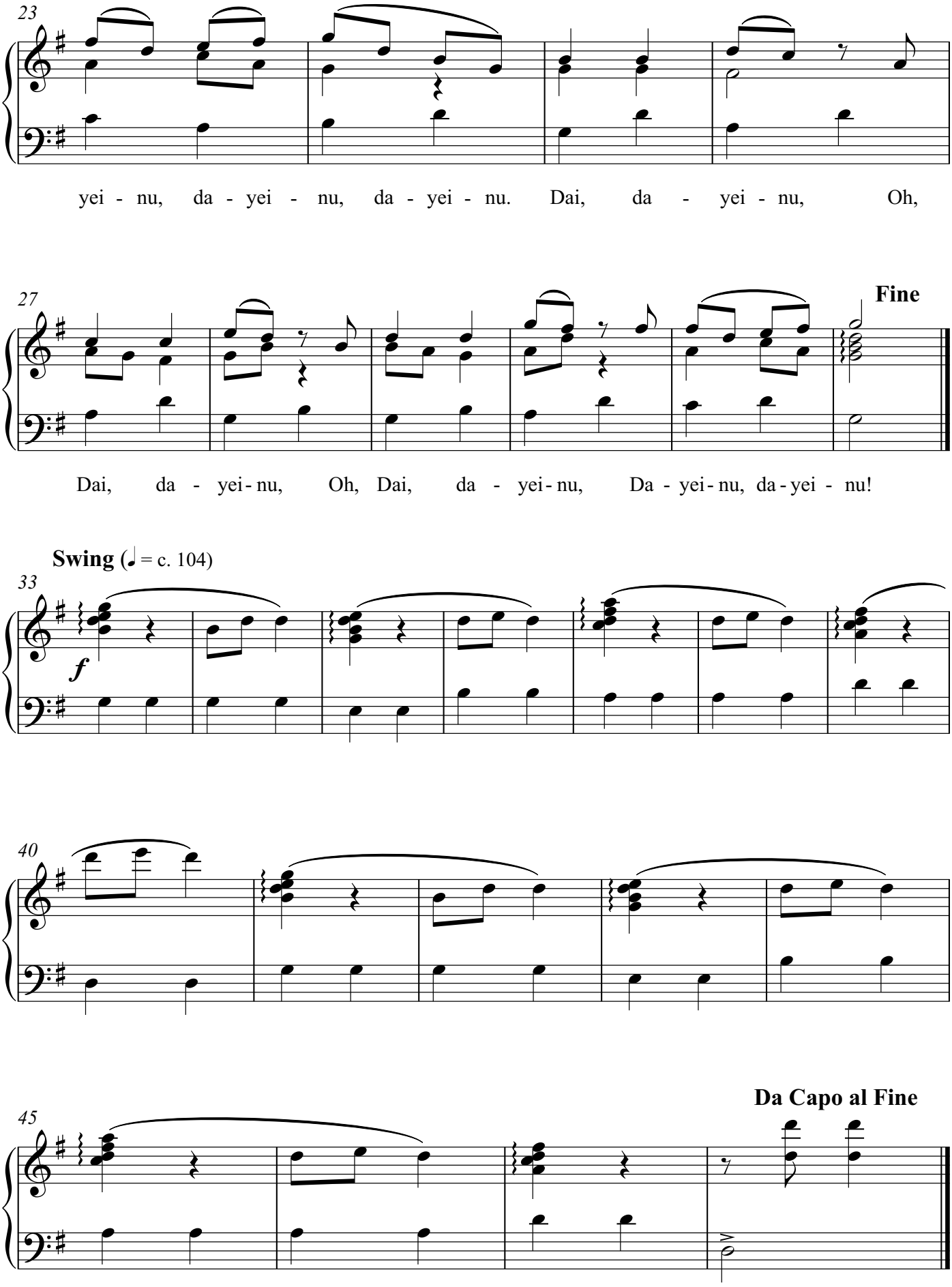
Pesach

Jewish traditional
Arranged by Mathieu Daniël Polak

Gaio (♩ = c. 104)

Carillon




23
yei - nu, da - yei - nu, da - yei - nu. Dai, da - yei - nu, Oh,
27
Fine
Dai, da - yei - nu, Oh, Dai, da - yei - nu, Da - yei - nu, da - yei - nu!
Swing (♩ = c. 104)
33
f
40
45
Da Capo al Fine

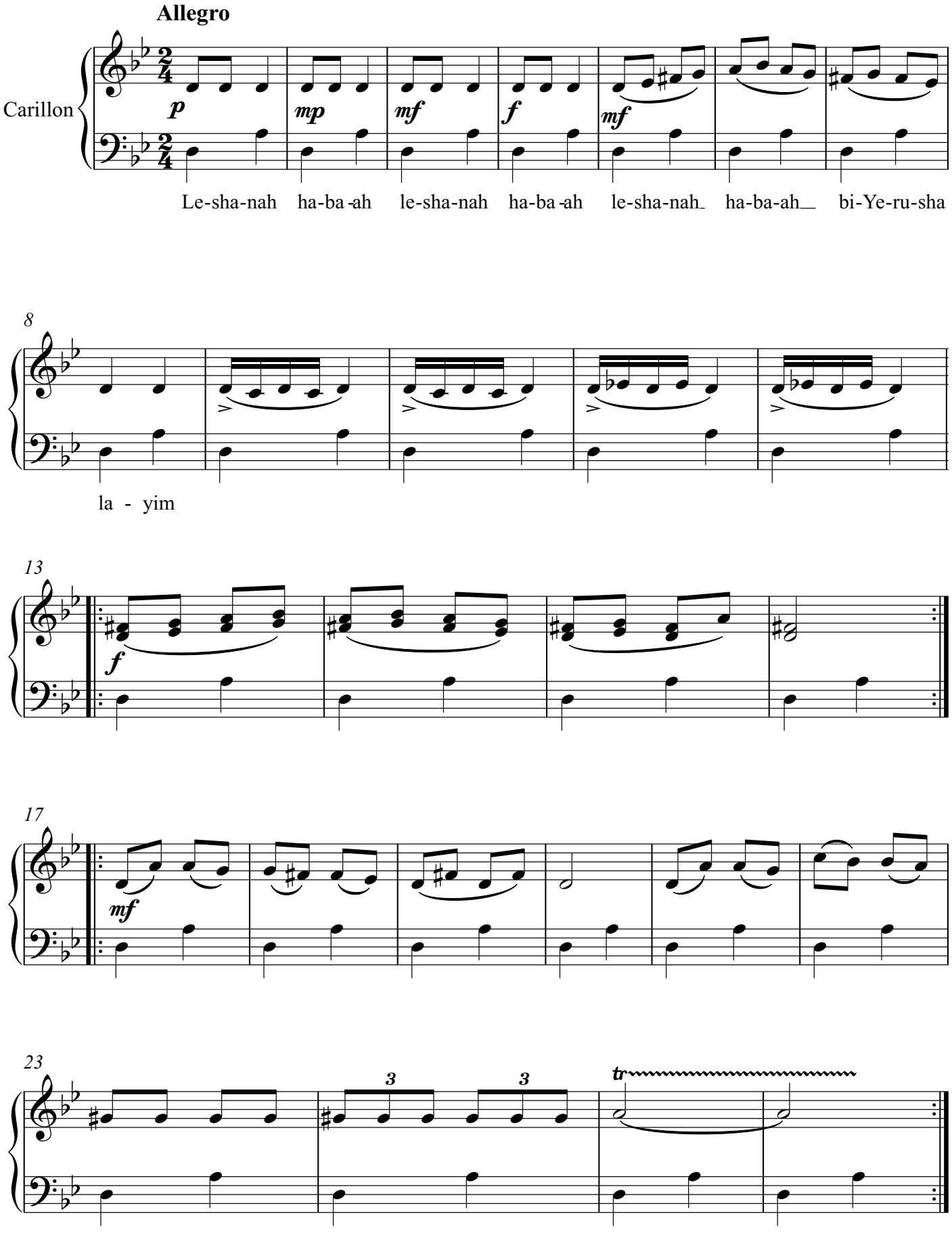
Leshanah Haba'ah

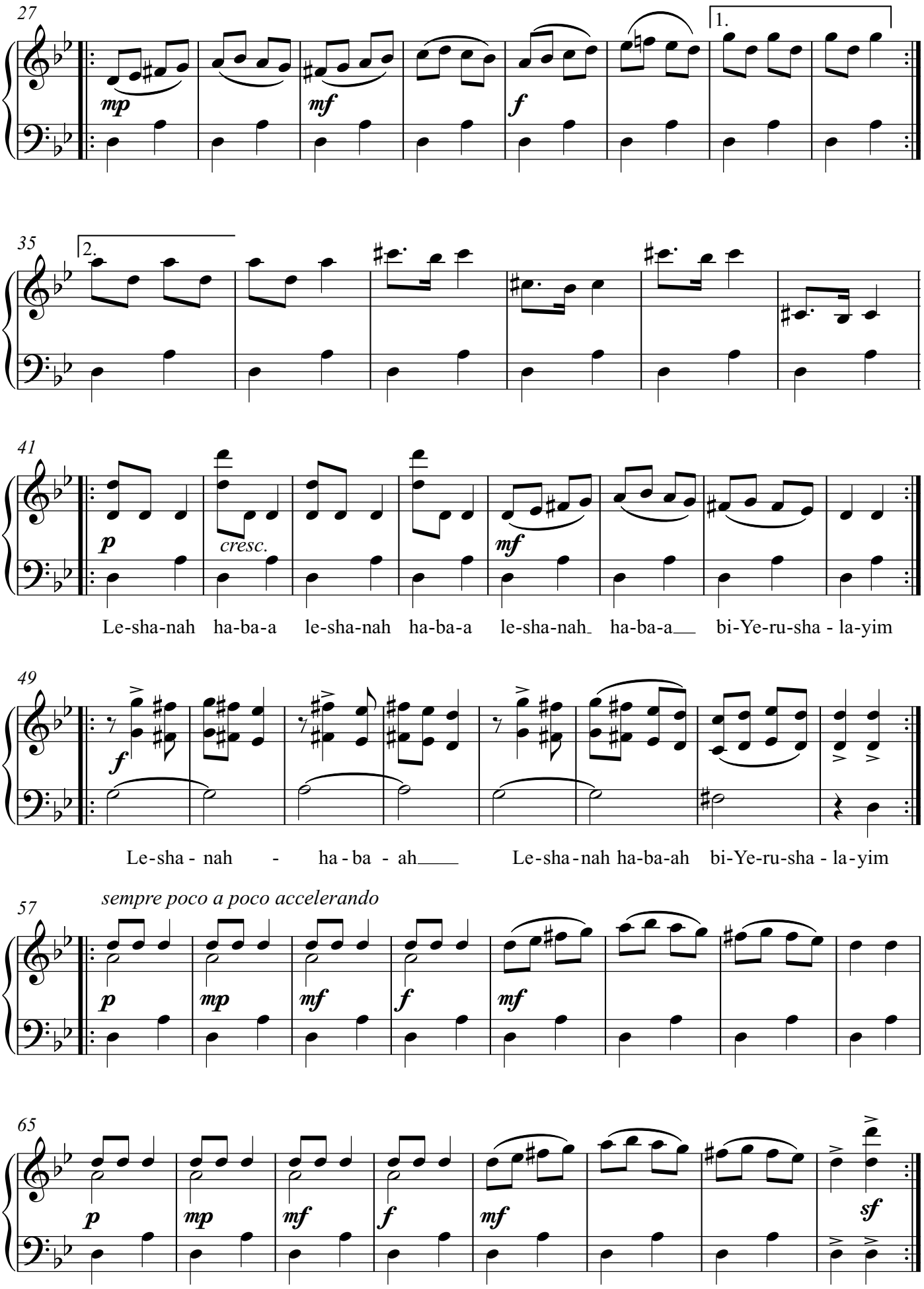
(Next year in Jerusalem)

Pesach

Traditional

Arranged by Mathieu Daniël Polak




27
1.
mp
mf
f
35
2.
41
p
cresc.
mf
Le-sha-nah ha-ba-a le-sha-nah ha-ba-a le-sha-nah_ ha-ba-a__ bi-Ye-ru-sha - la-yim
49
f
Le-sha - nah - ha - ba - ah____ Le-sha-nah ha-ba-ah bi-Ye-ru-sha - la-yim
57
sempre poco a poco accelerando
p
mp
mf
f
mf
65
p
mp
mf
f
mf
sf

Eliyahu Hanavi

(Elia the Prophet)

Pesach

Traditional

Arranged by Mathieu Daniël Polak

Amabile (♩ = c. 72)

Carillon

mf

E - li-ya-hu ha-na-vi E - li-ya-hu ha-tish-bi E - li-ya-hu E - li-ya-hu

7

1. 2.

p

E - li-ya - hu ha gil-a - di E - li-ya hu ha gil-a-di Bim-he-ra v' - ya-mei-nu

13

ya vo - e - le - nu im ma-shi - ach ben Da-vid im ma-shi - ach ben Da-vid

19

mf

E - li-ya - hu ha-na-vi E - li-ya - hu ha-tish-bi E - li-ya - hu E - li - ya - hu

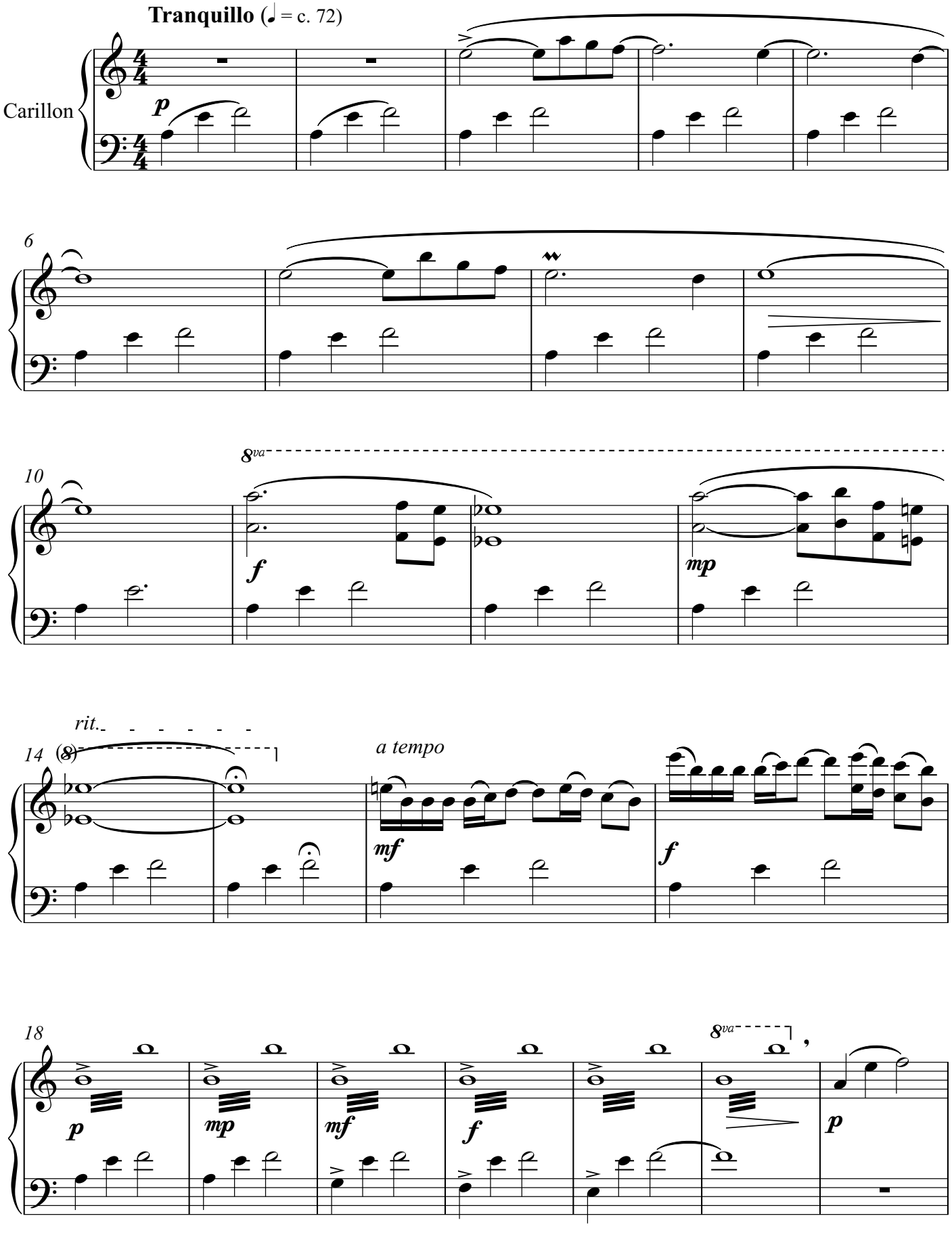
25

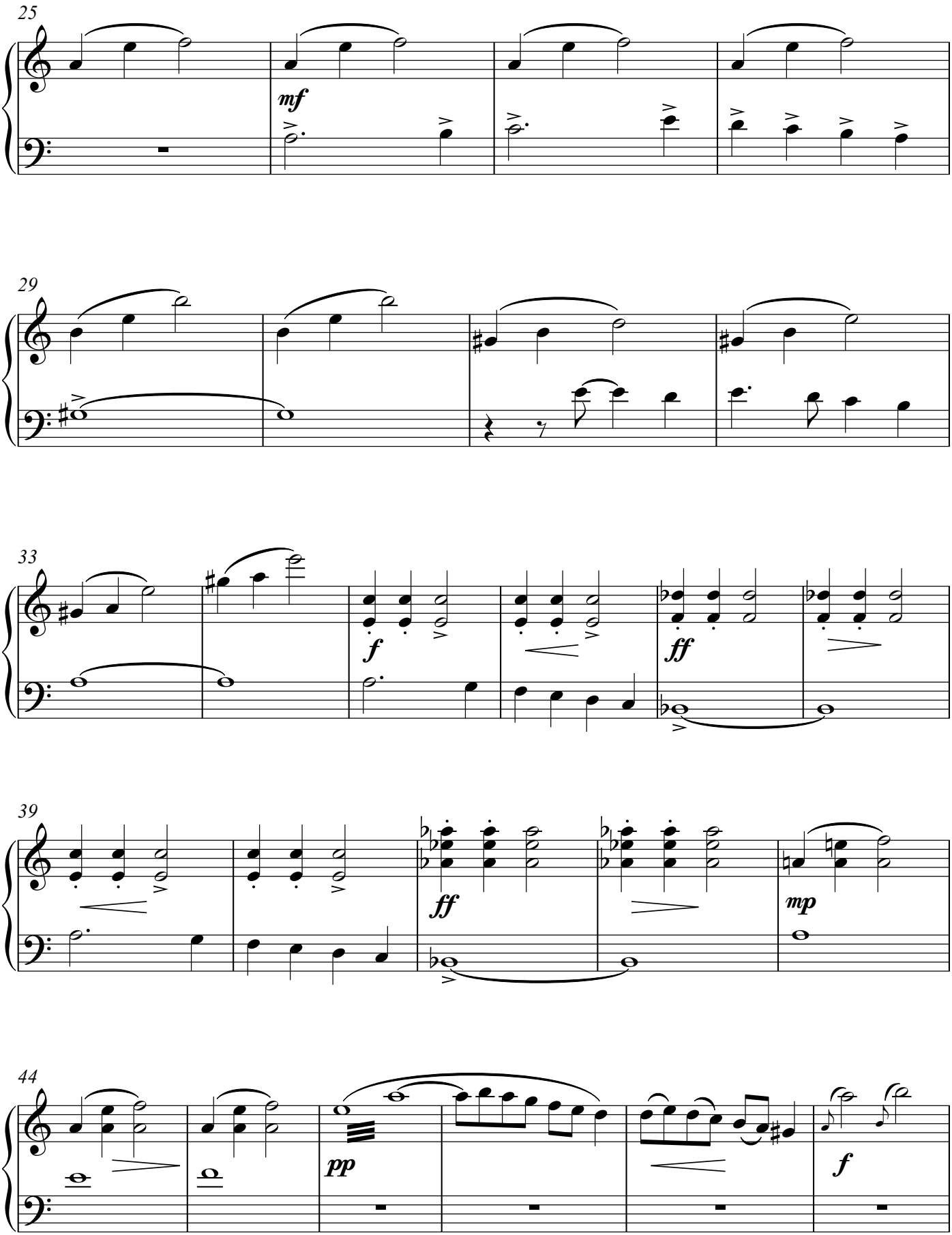
E - li-ya - hu ha gil-a - di E - li-ya - hu E - li - ya - hu E - li-ya hu ha gil-a - di

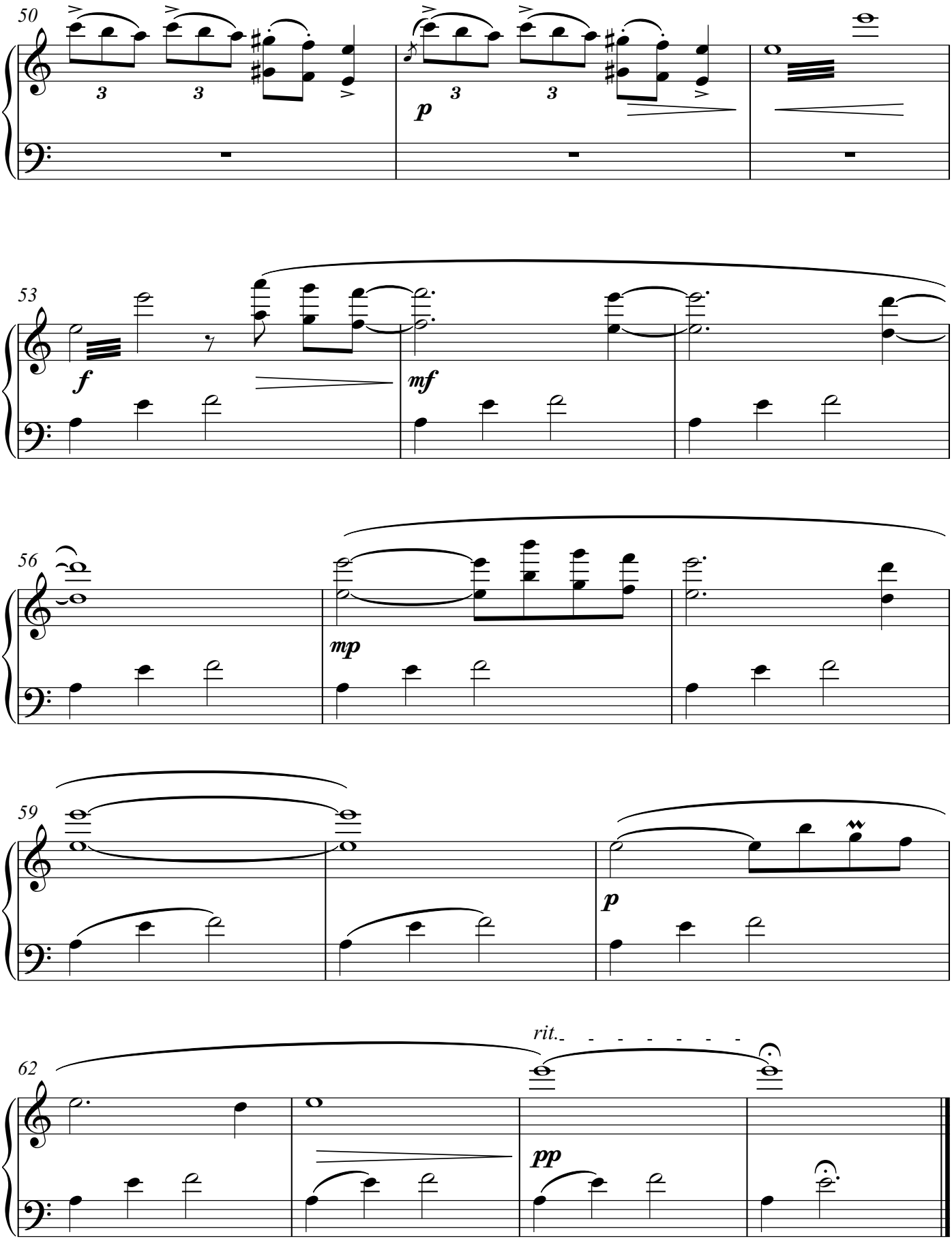
Moment

Yom Hashoa

Mathieu Daniël Polak




25
mf
29
33
f
ff
39
ff
mp
44
pp
f

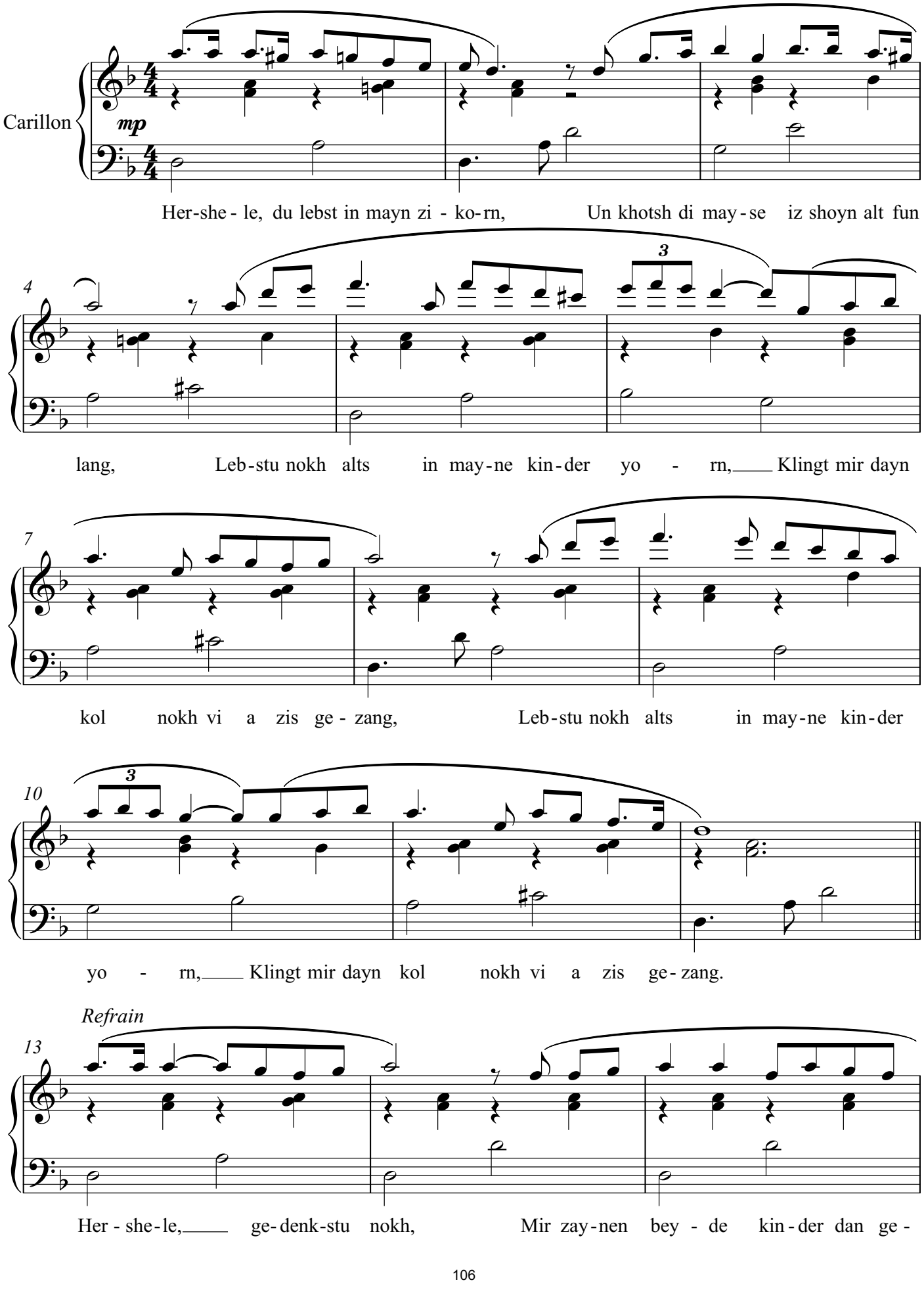

50
3
3
p
3
3
53
f
mf
56
mp
59
p
rit.
62
pp

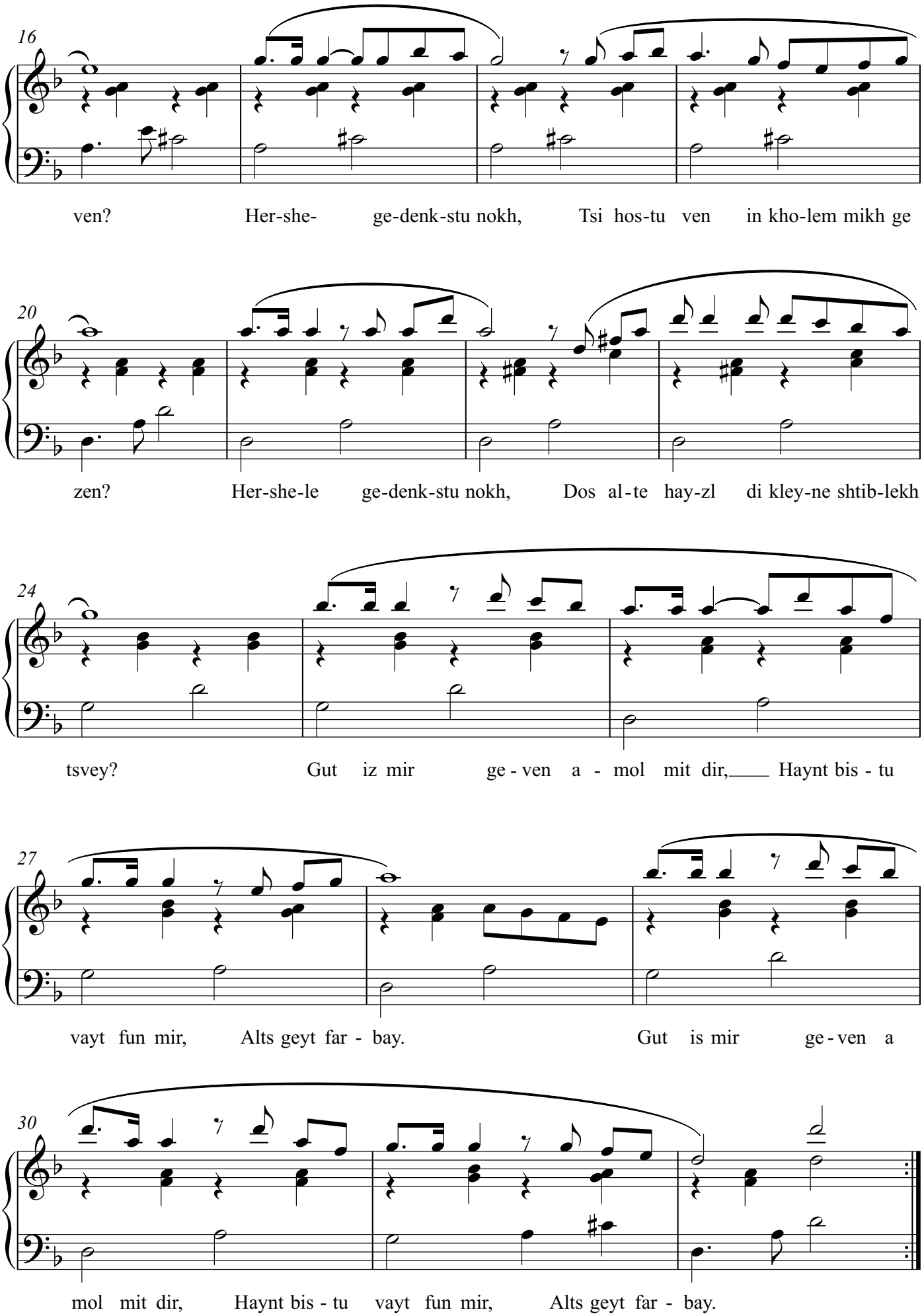
Hershele

Yom Hashoa

Mordecai Gebirtig (1877-1942)
Arranged by Mathieu Daniël Polak

Moderato (♩ = c. 86)




16
ven? Her-she- ge-denk-stu nokh, Tsi hos-tu ven in kho-lem mikh ge
20
zen? Her-she-le ge-denk-stu nokh, Dos al-te hay-zl di kley-ne shtib-lekh
24
tsvey? Gut iz mir ge-ven a-mol mit dir, Haynt bis-tu
27
vayt fun mir, Alts geyt far-bay. Gut is mir ge-ven a
30
mol mit dir, Haynt bis-tu vayt fun mir, Alts geyt far-bay.

Westertoren
Prinsengracht 279a,
1016 GW Amsterdam

Première door
Beiaardier Boudewijn Zwart

Werken van componist
Mathieu Daniël Polak

P R O G R A M M A

Compositie		Joodse Feestdag
Shanah Tovah	Een Goed Jaar gewenst	**Rosh Ha Shanah**
Avinu Malkeinu	Onze Vader, Onze Koning	**Hoge Feestdagen**
Sh'ma Koleinu	Hoor onze stem	**Yom Kipur**
Vidui	Bekentenis	**Yom Kipur**
Ha Shofar	De Shofar	**Hoge Feestdagen**
Night in a Sukkah	Nacht in een Loofhut	**Sukkot**
Yehuda Ha Makabi	Juda de Makabeeër	**Chanukah**
Chanukiah	De Chanukiah	**Chanukah**
The Tree House	De Boomhut	**Tu Bishvat**
Shalach Manos	Geschenk	**Purim**
Purim Polonaise	Purim Polonaise	**Purim**
Tehillah 118	Psalm 118	**Pesach**
Dayeinu	Het is genoeg	**Pesach**
Leshanah Haba'ah	Volgend jaar in Jerusalem	**Pesach**
Baruch Haba	Gezegend is Hij	**Lag Ba Omer**
Havah Nagilah	Laten wij blij zijn	**Lag Ba Omer**
Torah Orah	De Torah is het licht	**Shavuot**
Yom Hazikaron	Dag van Herinnering	**Yom Hazikaron & Rosh Ha Shanah**

Alle werken zijn nieuwe composities van Mathieu Daniël Polak, behalve Avinu Malkeinu, Dayeinu, Leshanah Haba'ah, Baruch Habah, Havah Nagilah en Torah Orah. Deze zijn door hem gearrangeerde werken van andere componisten.

Vi ahin zol ikh geyn?

(Where can I go?)

Yom Hashoa

O. Strock & S. Korn Tuer
Arranged by Mathieu Daniël Polak

Andante (♩ = c. 82)

Carillon

mf *mp*

Der Yid vert ge-yogt un ge plogt

6

Nisht zi - kher iz far im ye-der tog Zayn

11

mf *mp*

le - bn iz a fin - ste-re nakht. Zayn shtre - bn

16

f

alts far im iz far makht Far - lo - zn

20

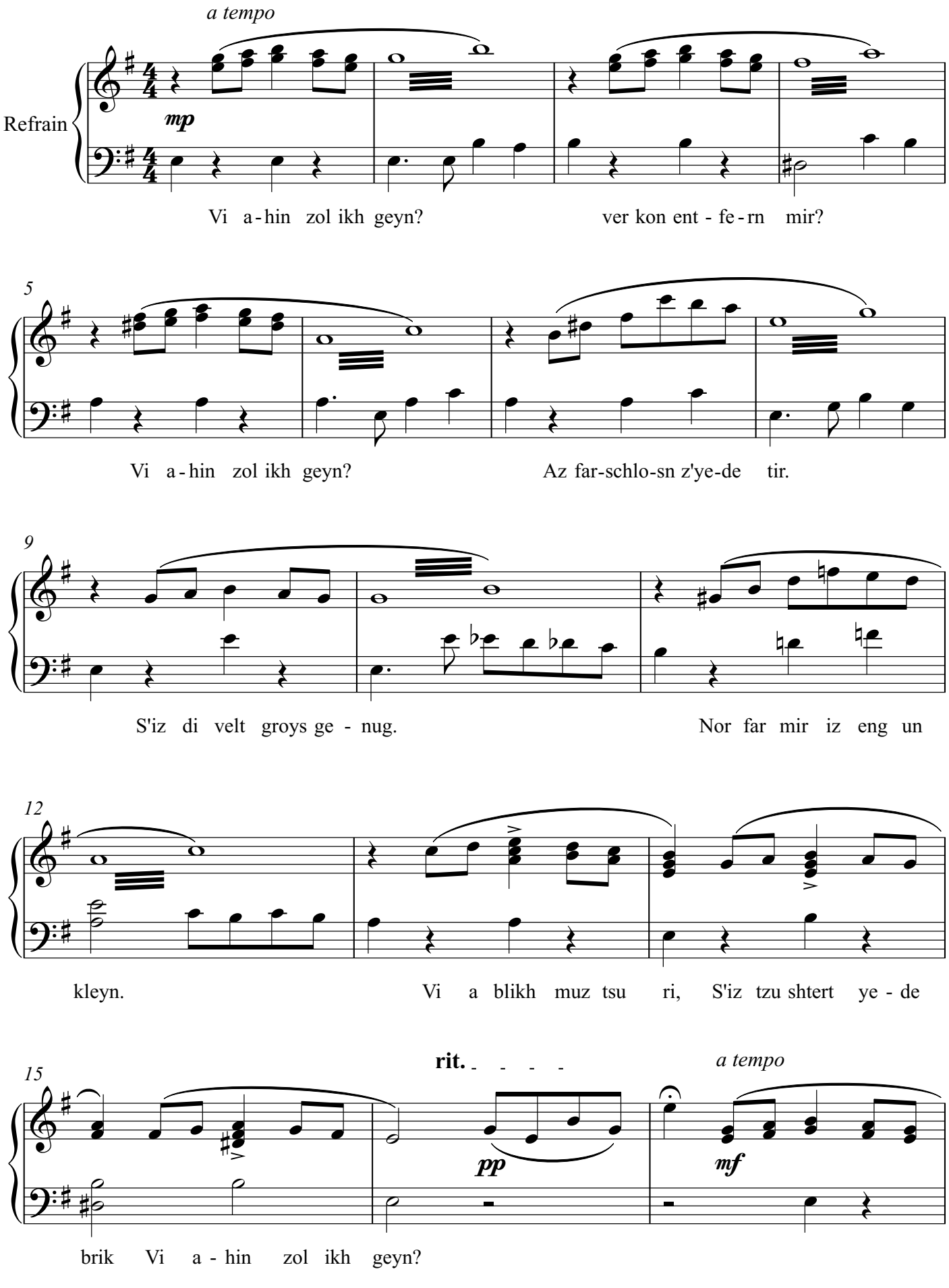
p

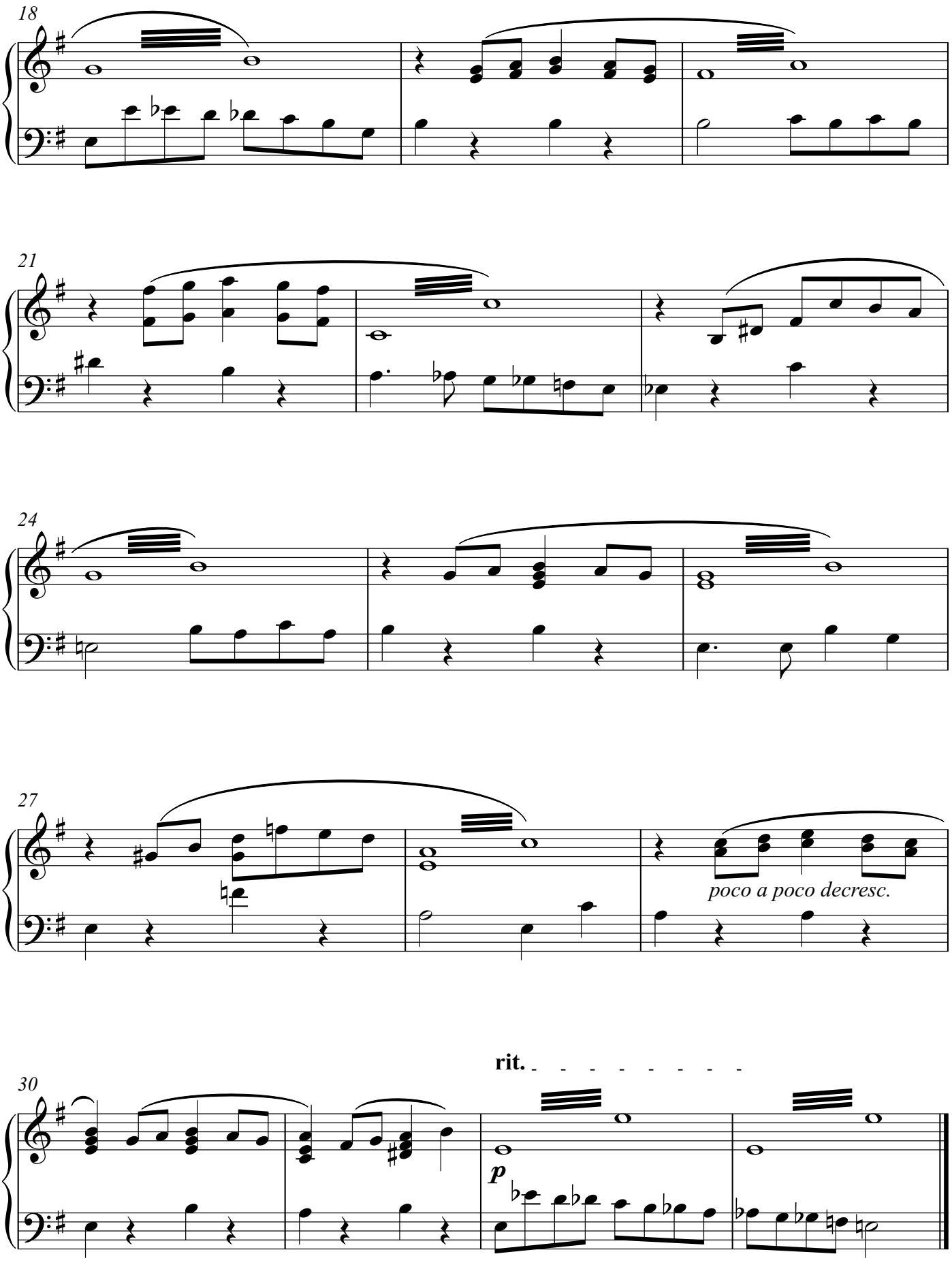
bloyz mit so - nim kayn fraynt Kayn

23

rit.

hof - nung on a zi - khe - rn haynt


a tempo
Refrain
mp
Vi a-hin zol ikh geyn? ver kon ent-fe-rn mir?
5
Vi a-hin zol ikh geyn? Az far-schlo-sn z'ye-de tir.
9
S'iz di velt groys ge-nug. Nor far mir iz eng un
12
kleyn. Vi a blikh muz tsu ri, S'iz tzu shtert ye-de
15
rit.
a tempo
pp
mf
brik Vi a-hin zol ikh geyn?

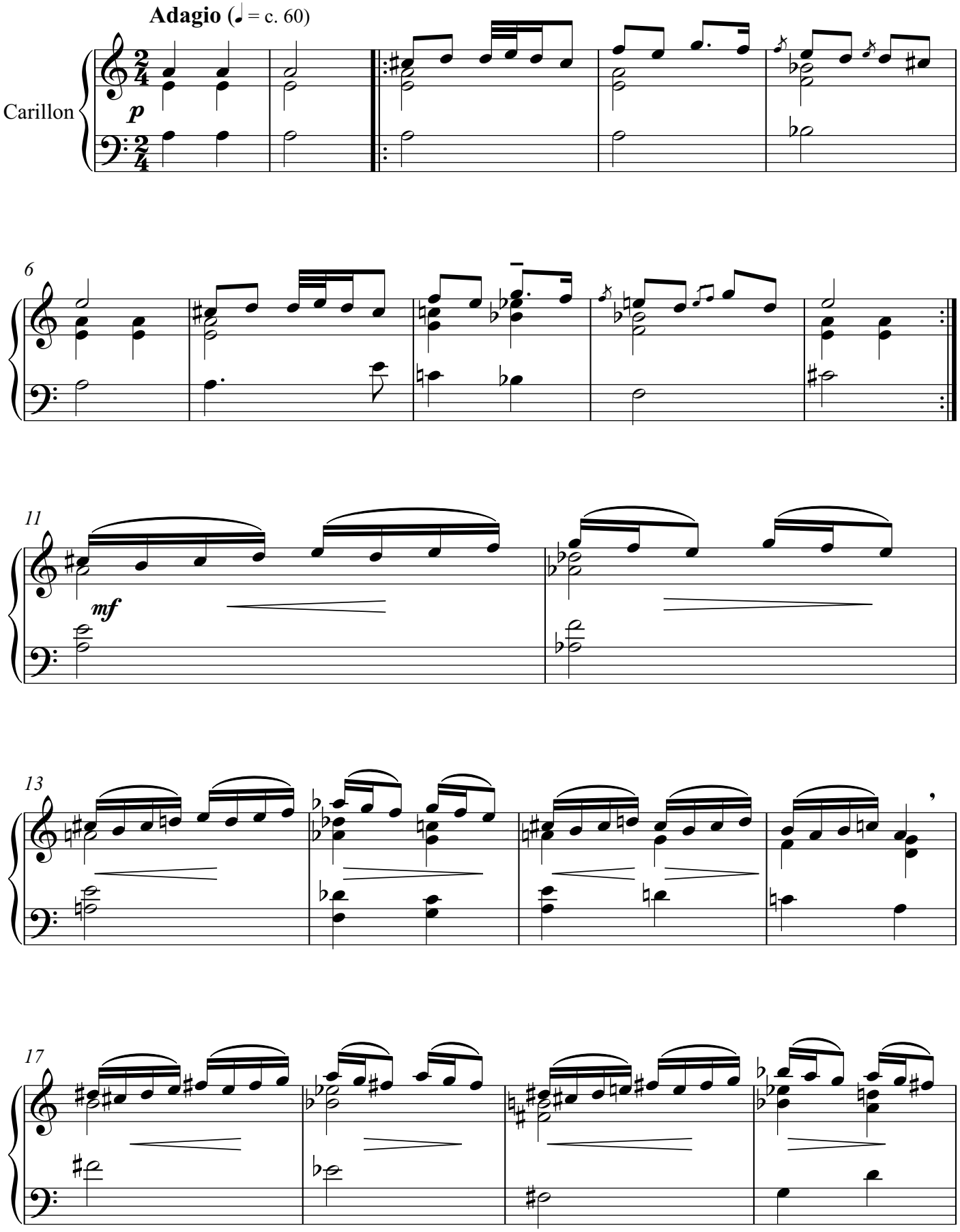

18
21
24
27
poco a poco decresc.
30
rit.
p

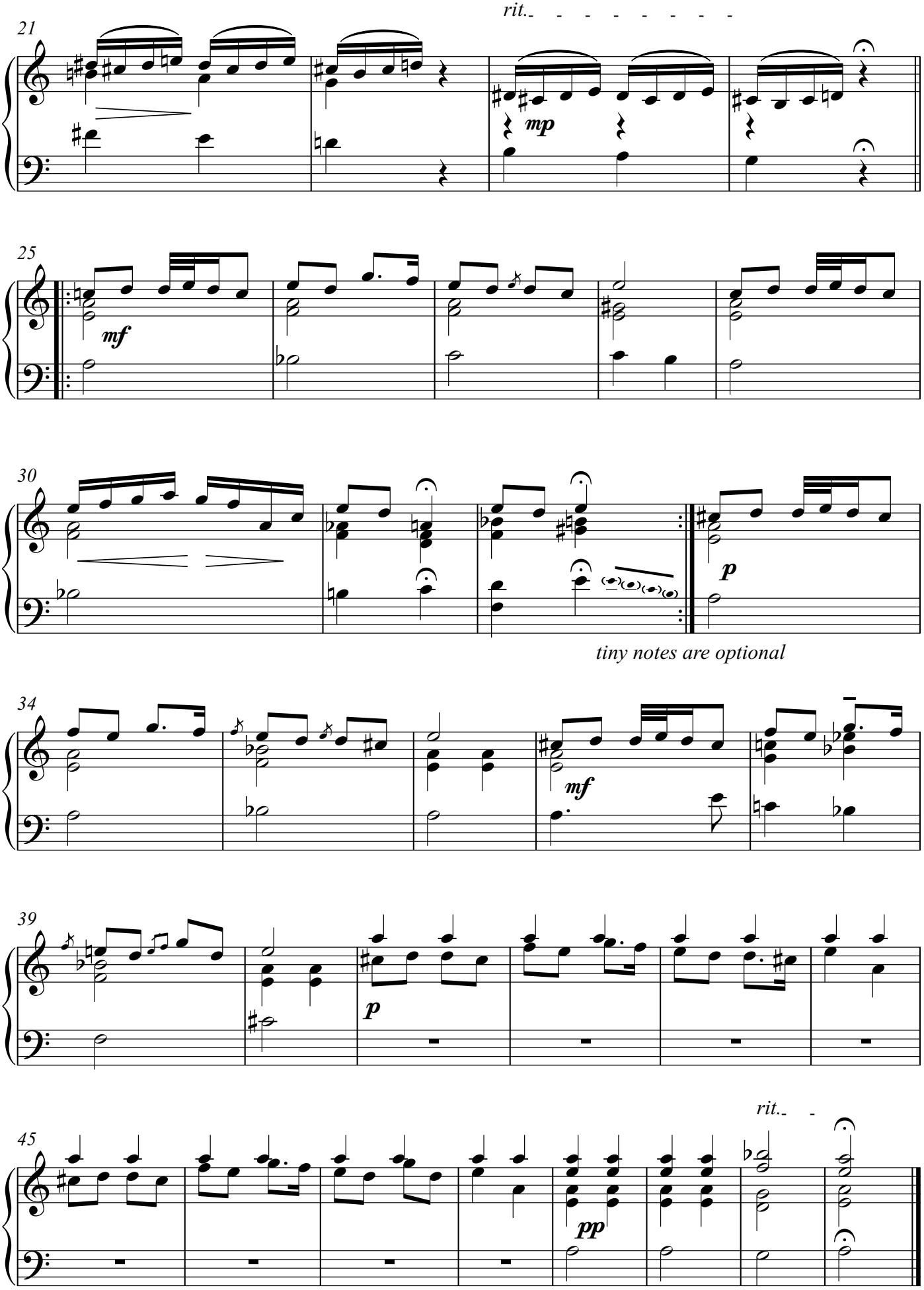
Yom Hazikaron

(Remembrance Day)

Yom Hazikaron

Mathieu Daniël Polak



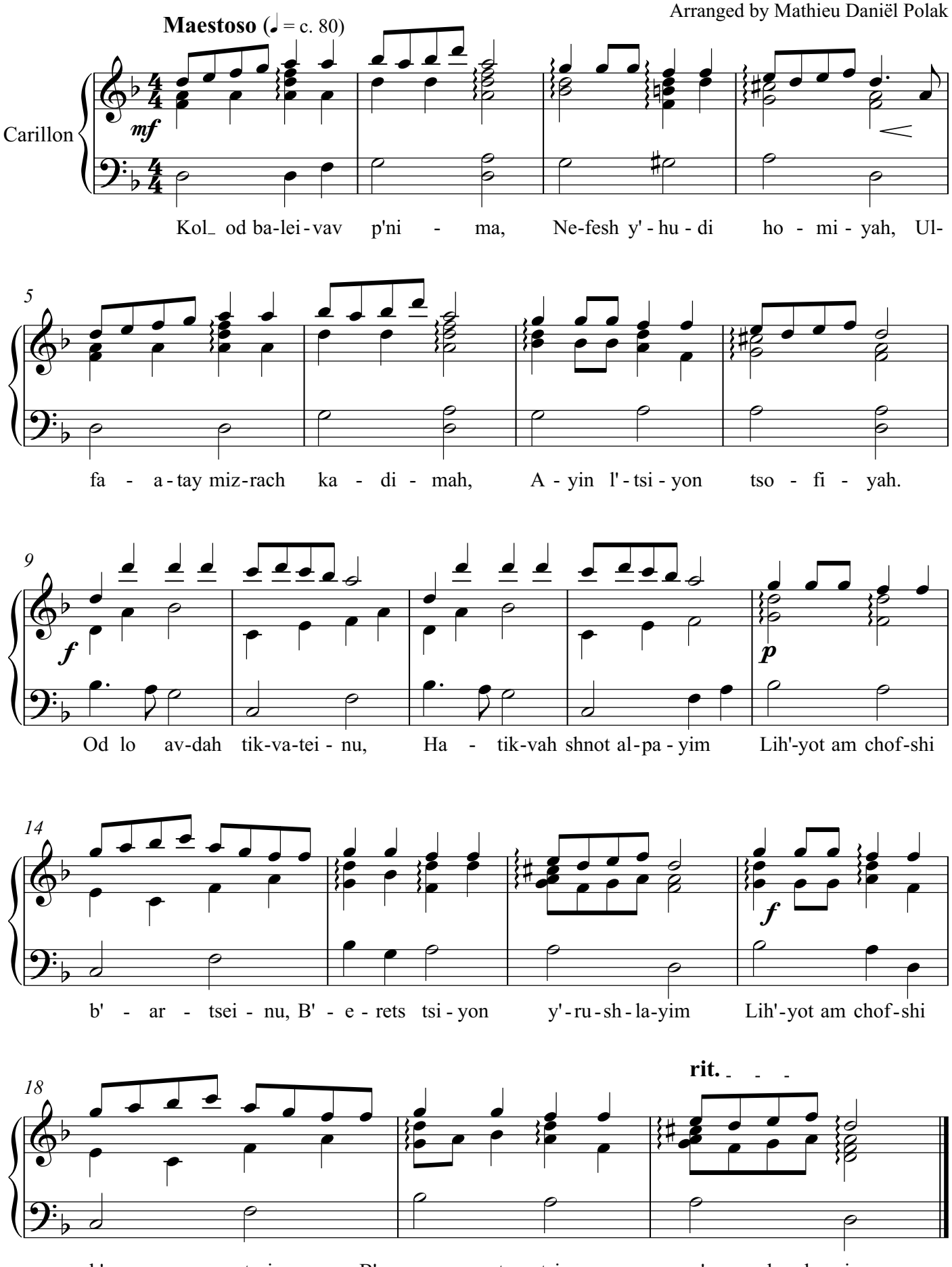

rit.
21
mp
25
mf
30
p
tiny notes are optional
34
mf
39
p
rit.
45
pp

Hatikvah

(The Hope - National Anthem Israel)

Yom Haatzmaut

Giuseppe Cenci, Samuel Cohen
Arranged by Mathieu Daniël Polak



Ballo di Mantova

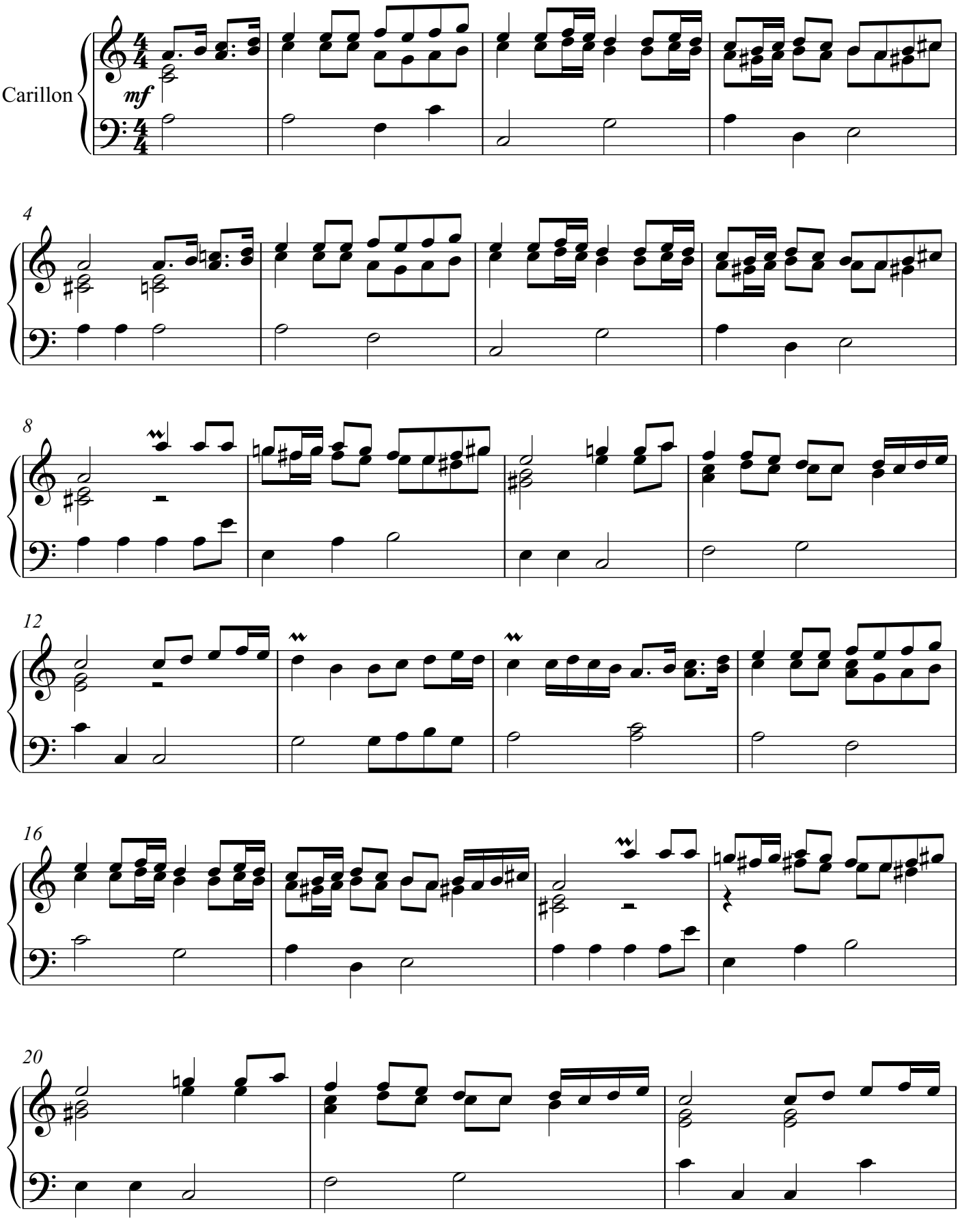
Yom Haatzmaut

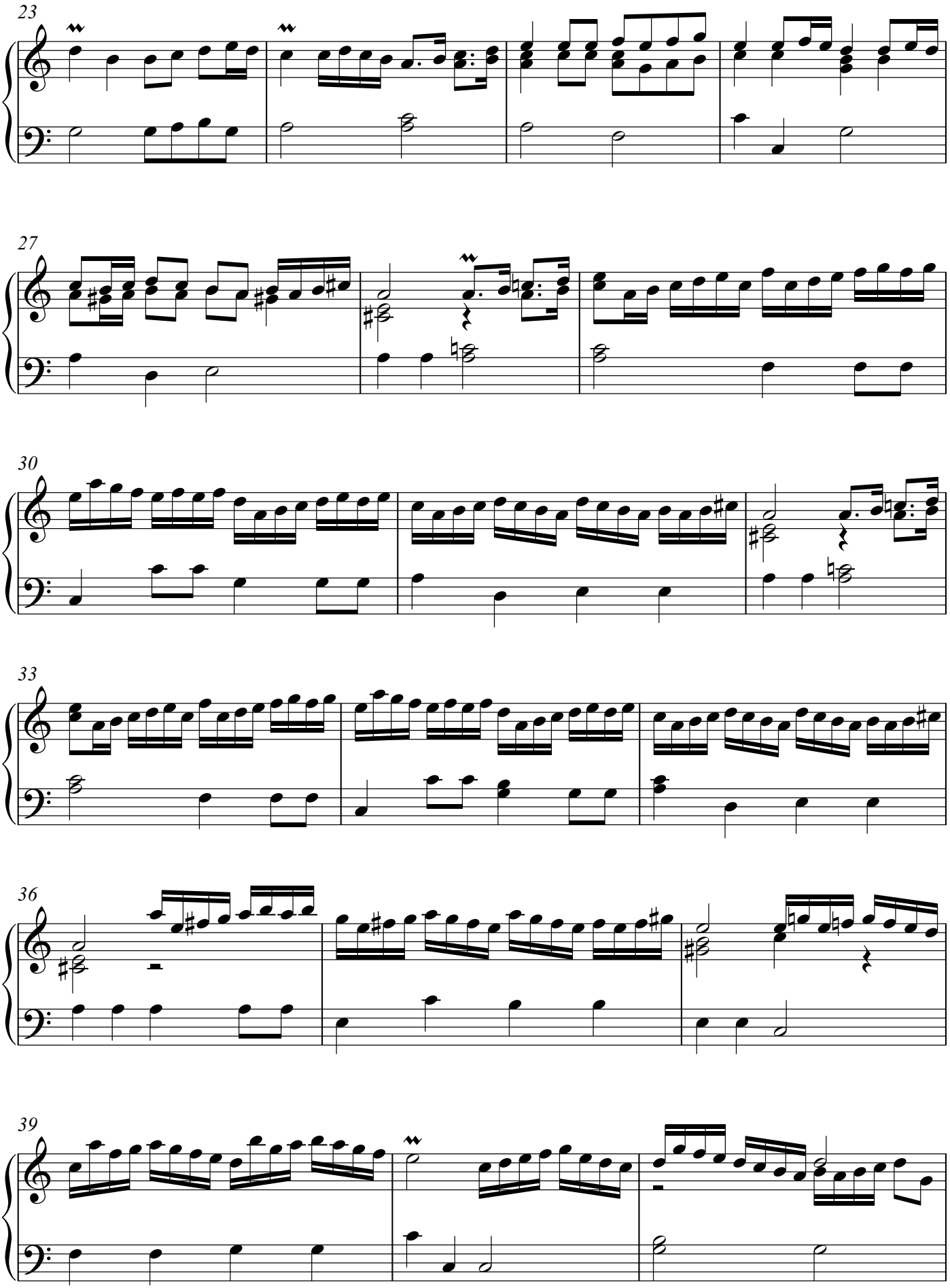
Giovanni Battista Ferrini (1601-1674)
Arranged by Mathieu Daniël Polak

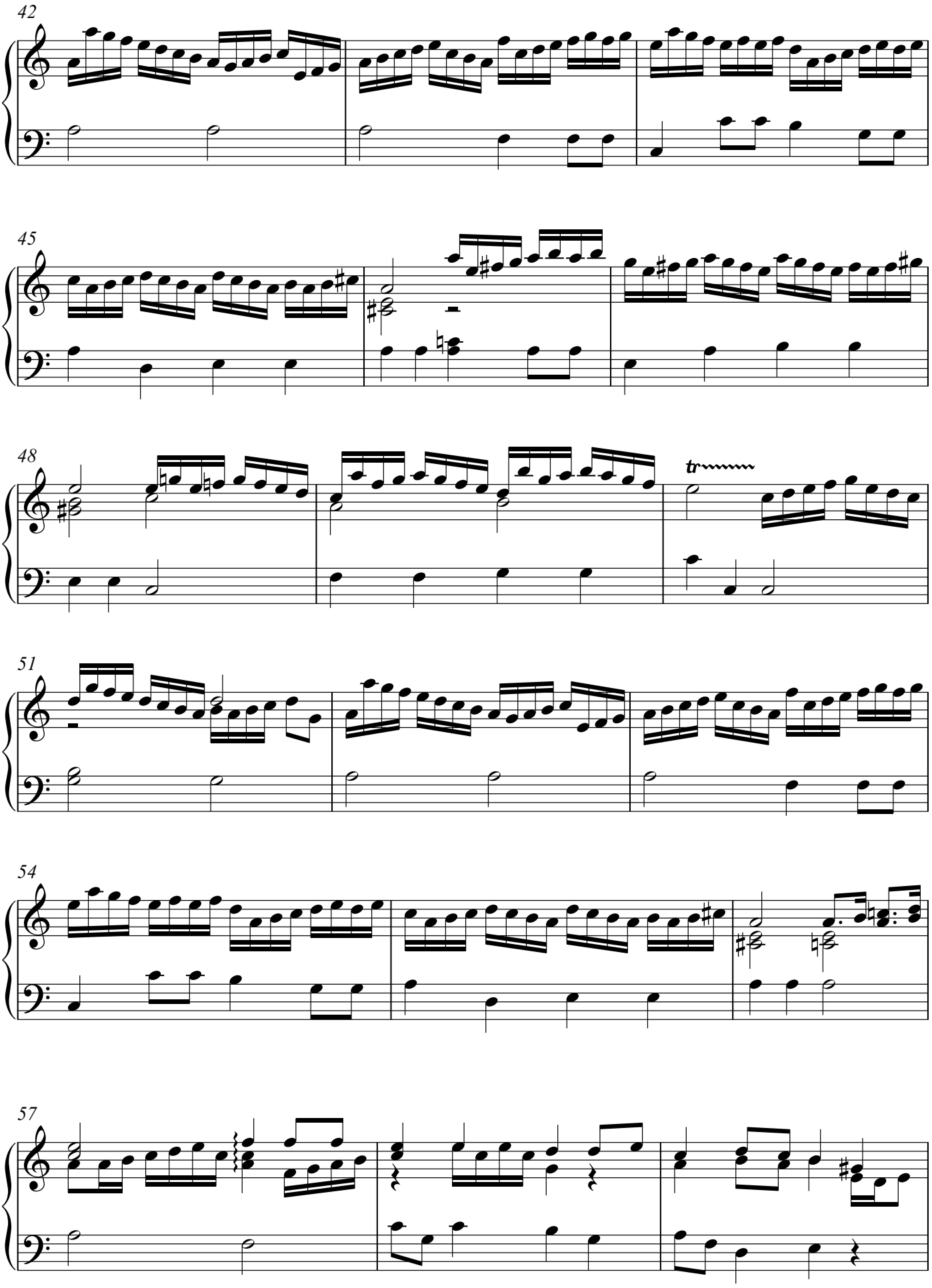
Andante (♩ = c. 80)

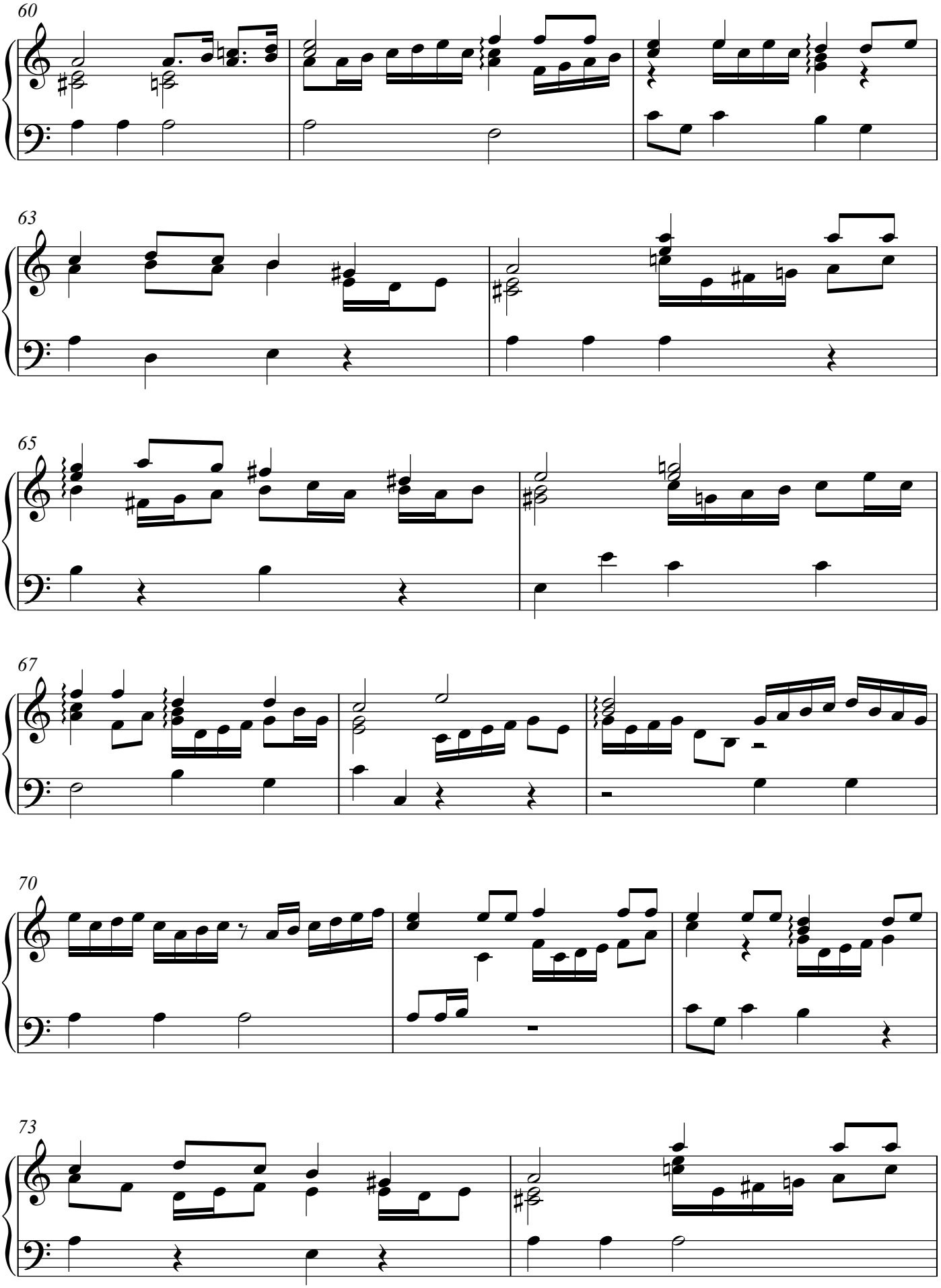
Carillon

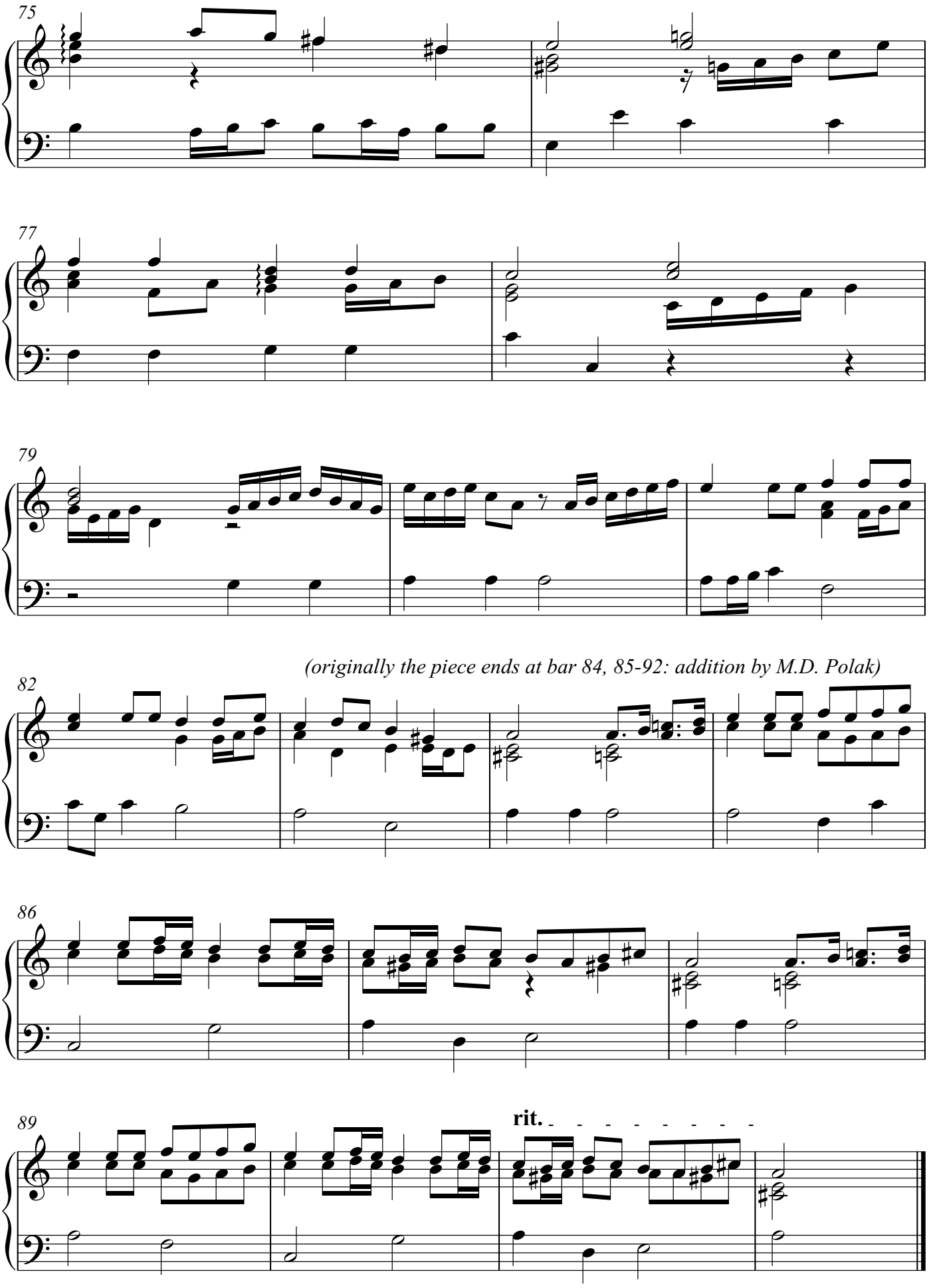
mf




23
27
30
33
36
39


42
45
48
tr
51
54
57


60
63
65
67
70
73


75
77
79
(originally the piece ends at bar 84, 85-92: addition by M.D. Polak)
82
86
89
rit.

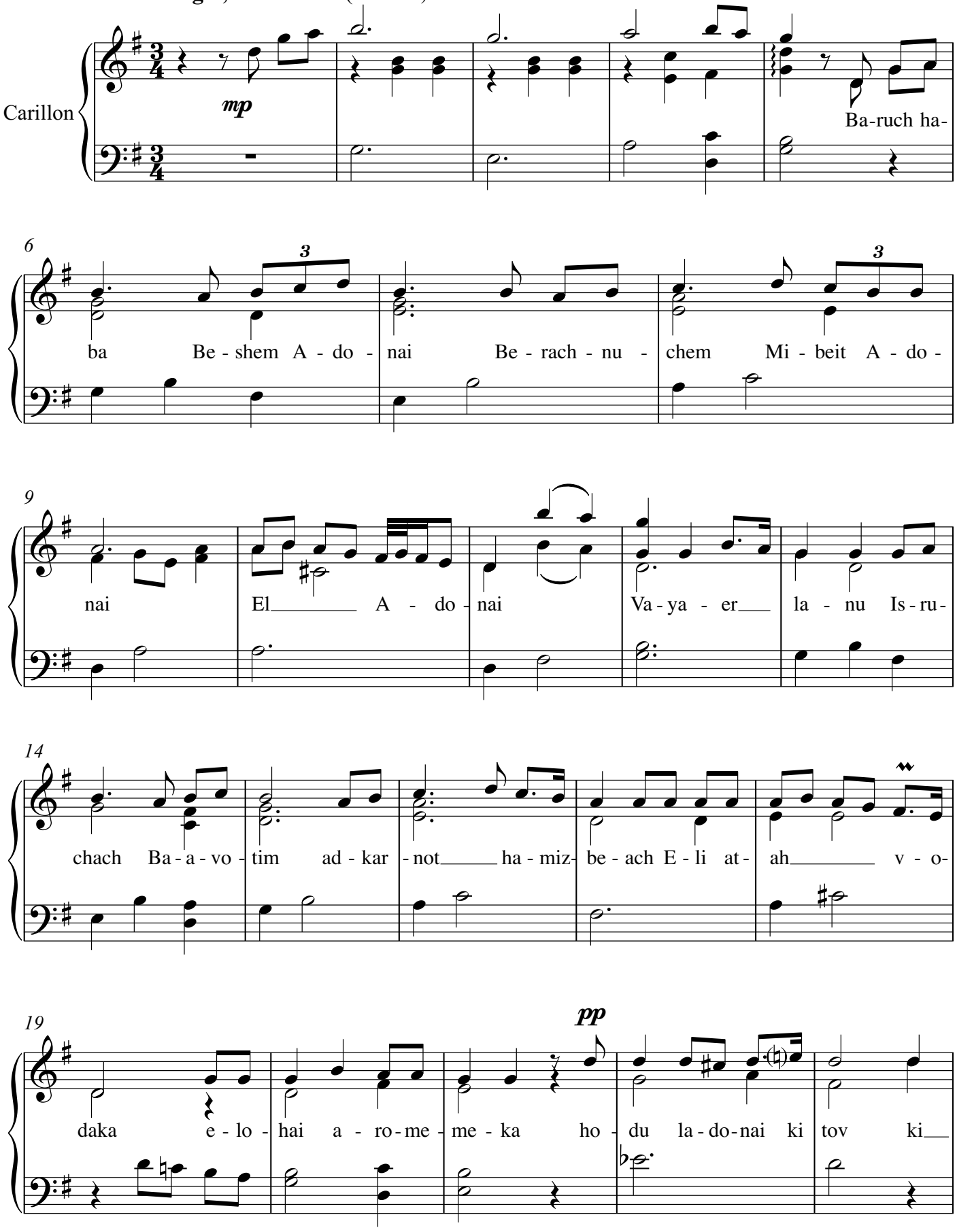
Baruch Haba

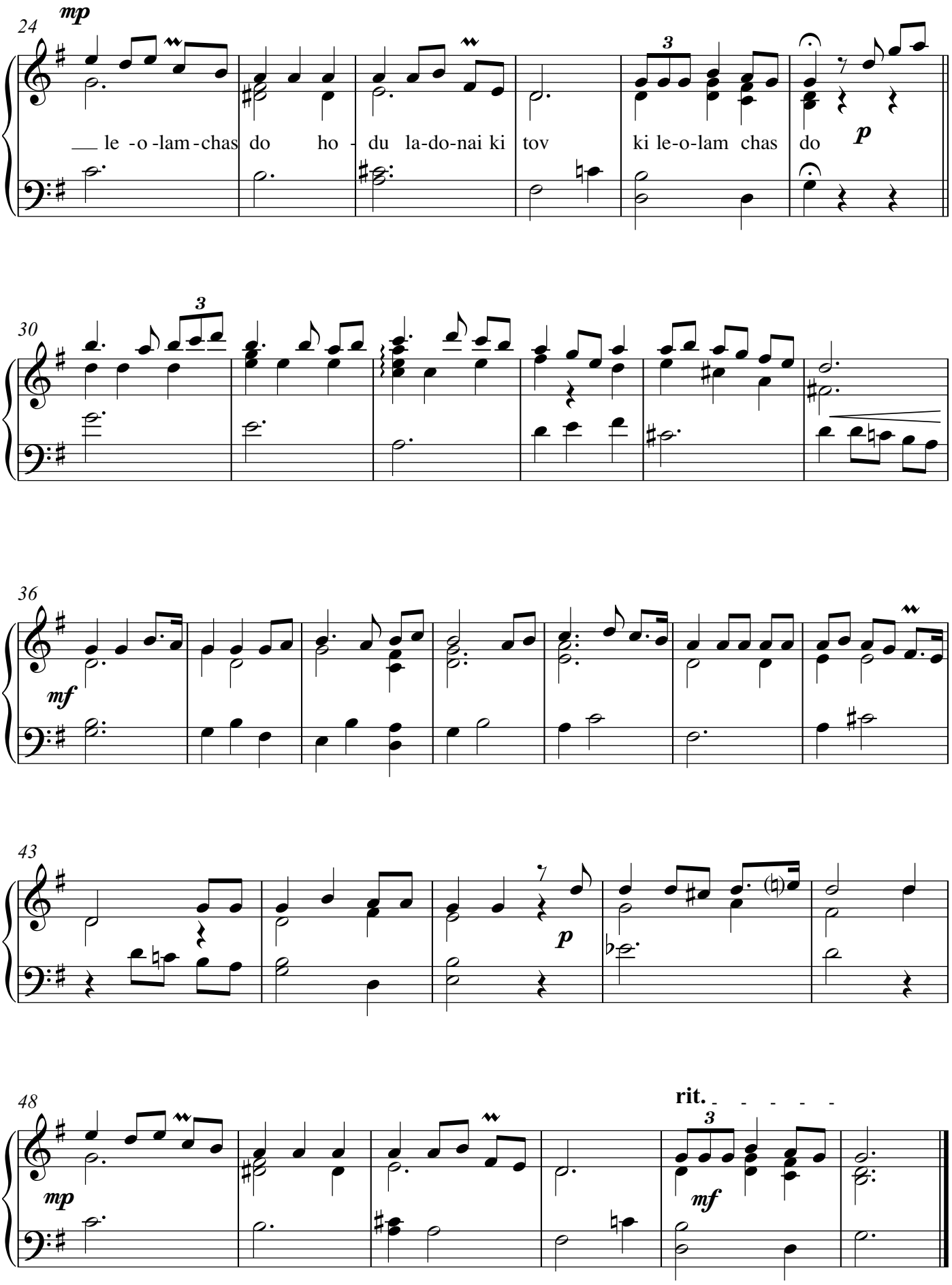
Jewish weddings
Lyrics: Psalm 118:26-29

(Blessed is he who comes in the Name of Hashem)

Dutch Sephardic Traditional
Arranged by Mathieu Daniël Polak

Adagio, dolcissimo (♩ = c. 80)




24
mp
le -o -lam - chas do ho - du la-do-nai ki tov ki le-o-lam chas do
p
30
3
36
mf
43
p
48
mp
rit.
3
mf

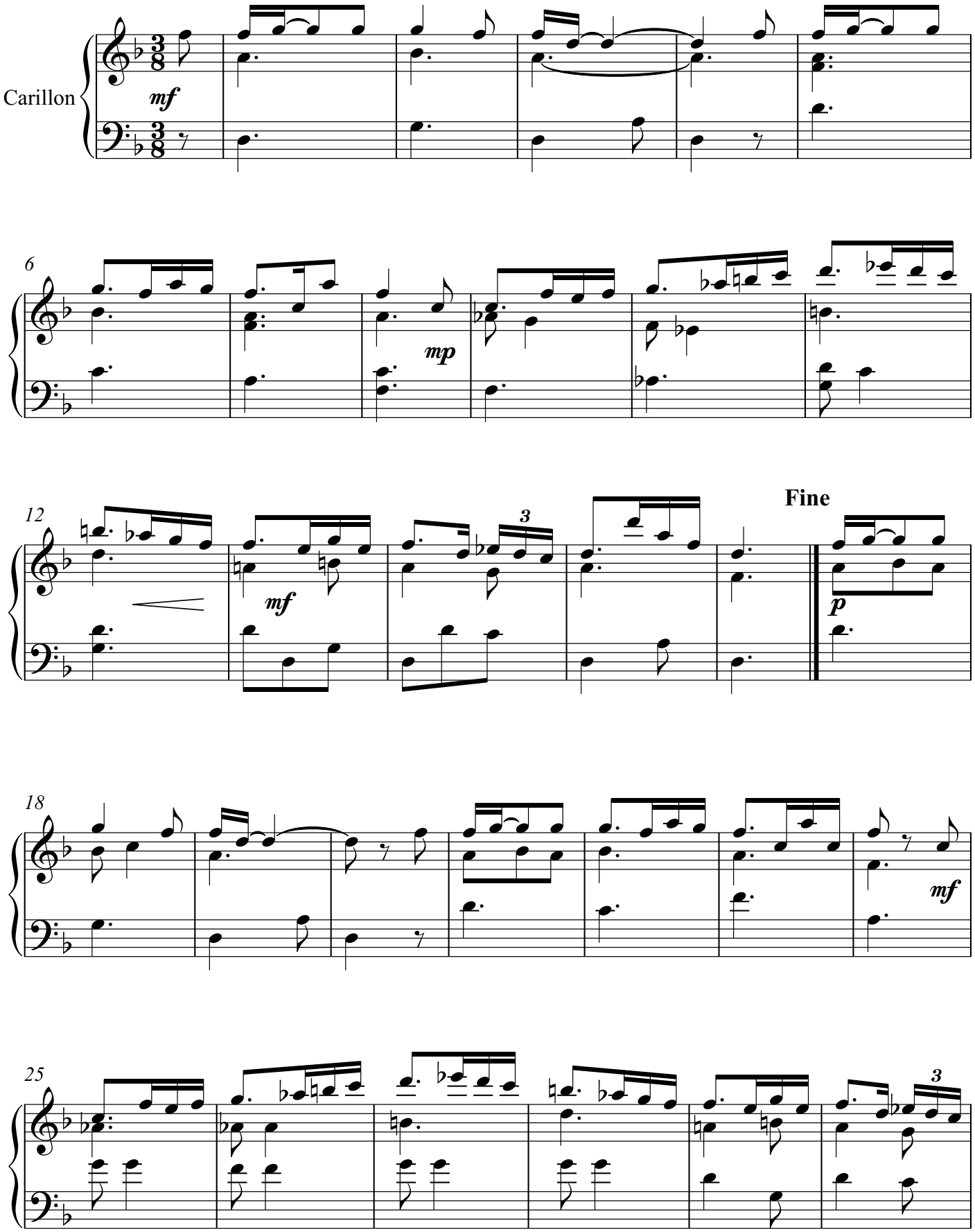
Der Gasn Nigun

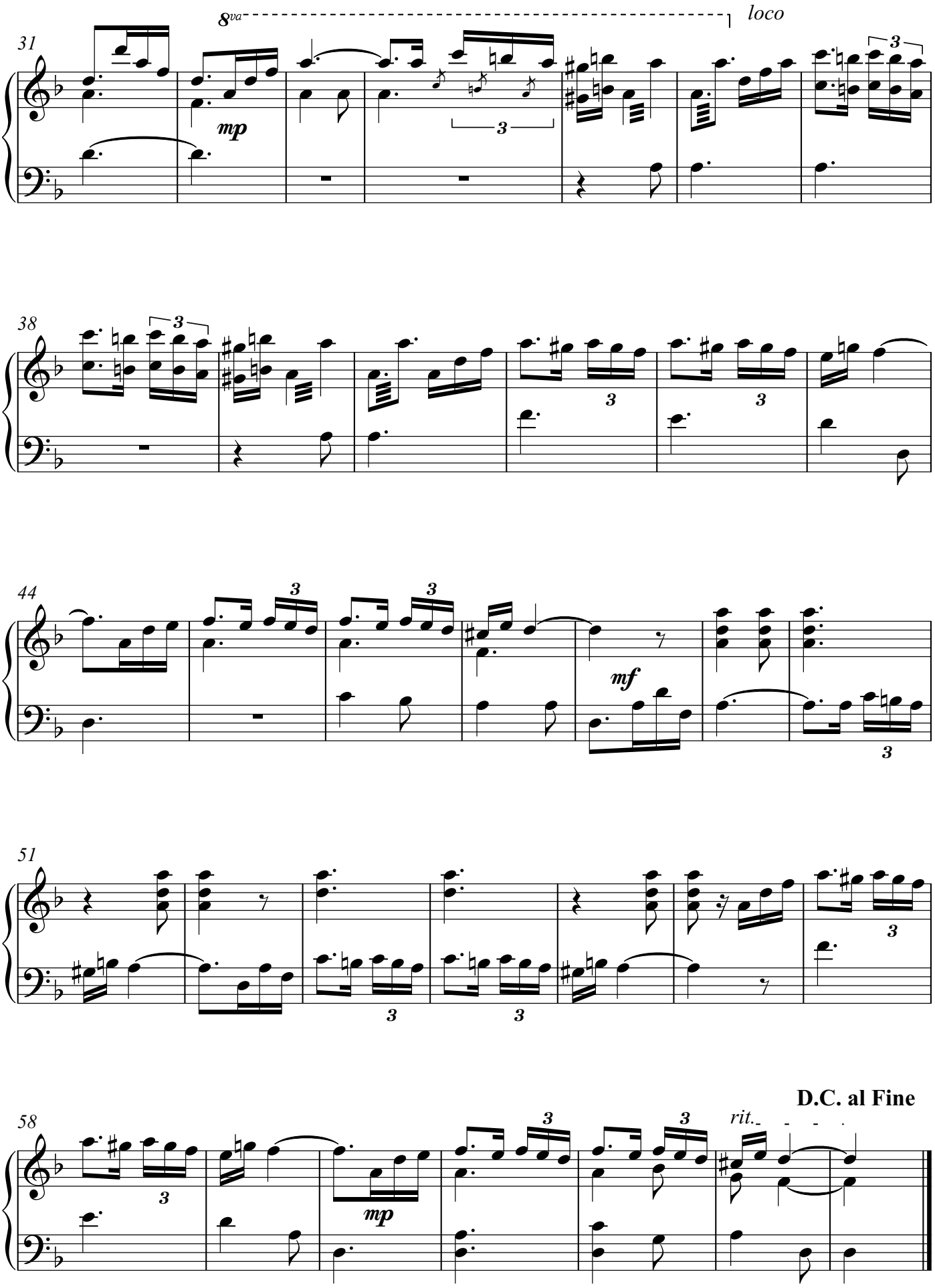
(Street Melody)

Jewish Weddings

Klezmer tune, melody Harry Kandel version
Arr. by Mathieu Daniël Polak

Adagio (♩. = c. 34)




31
8va
loco
mp
38
44
mf
51
58
mp
rit.
D.C. al Fine

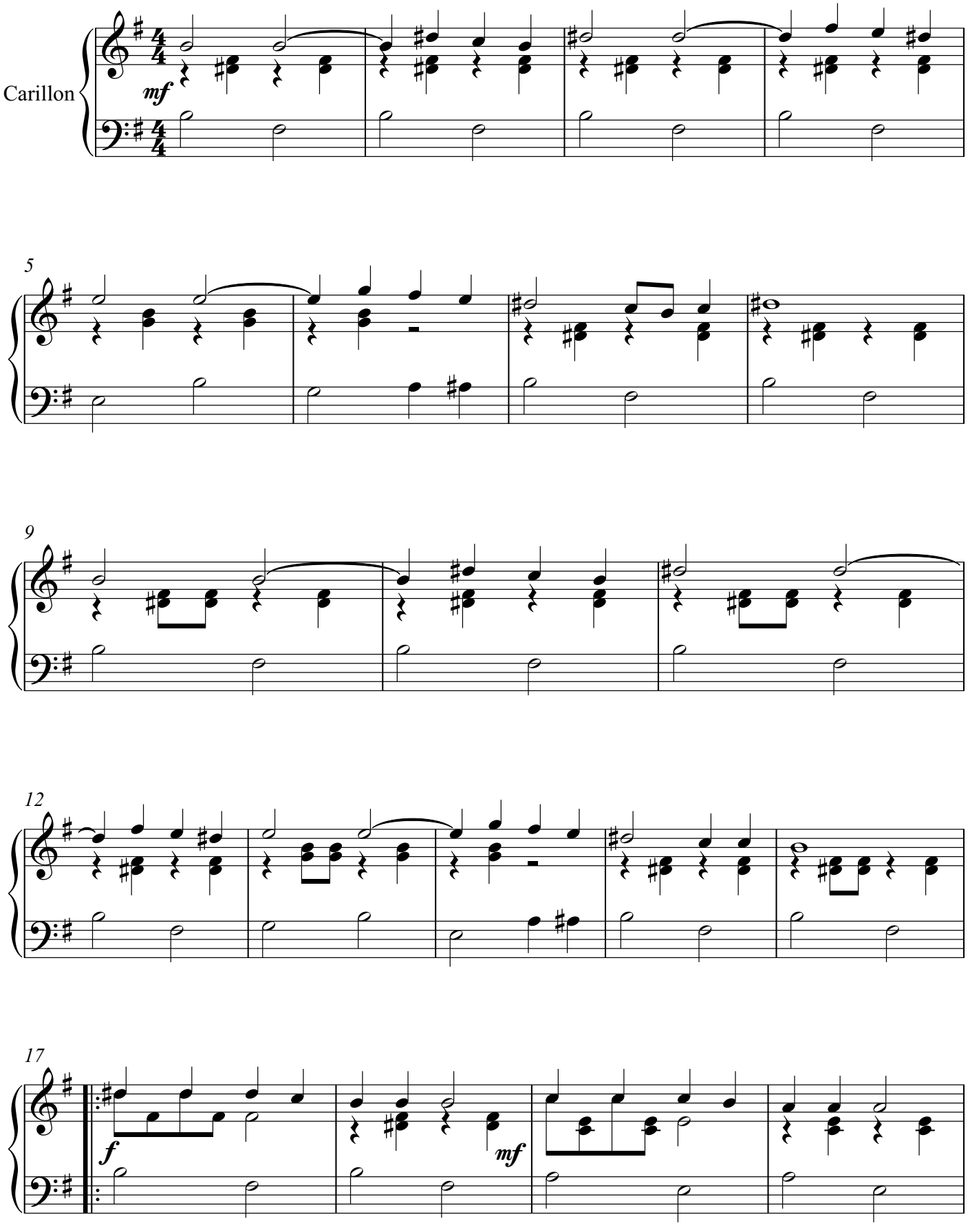
Havah Nagilah

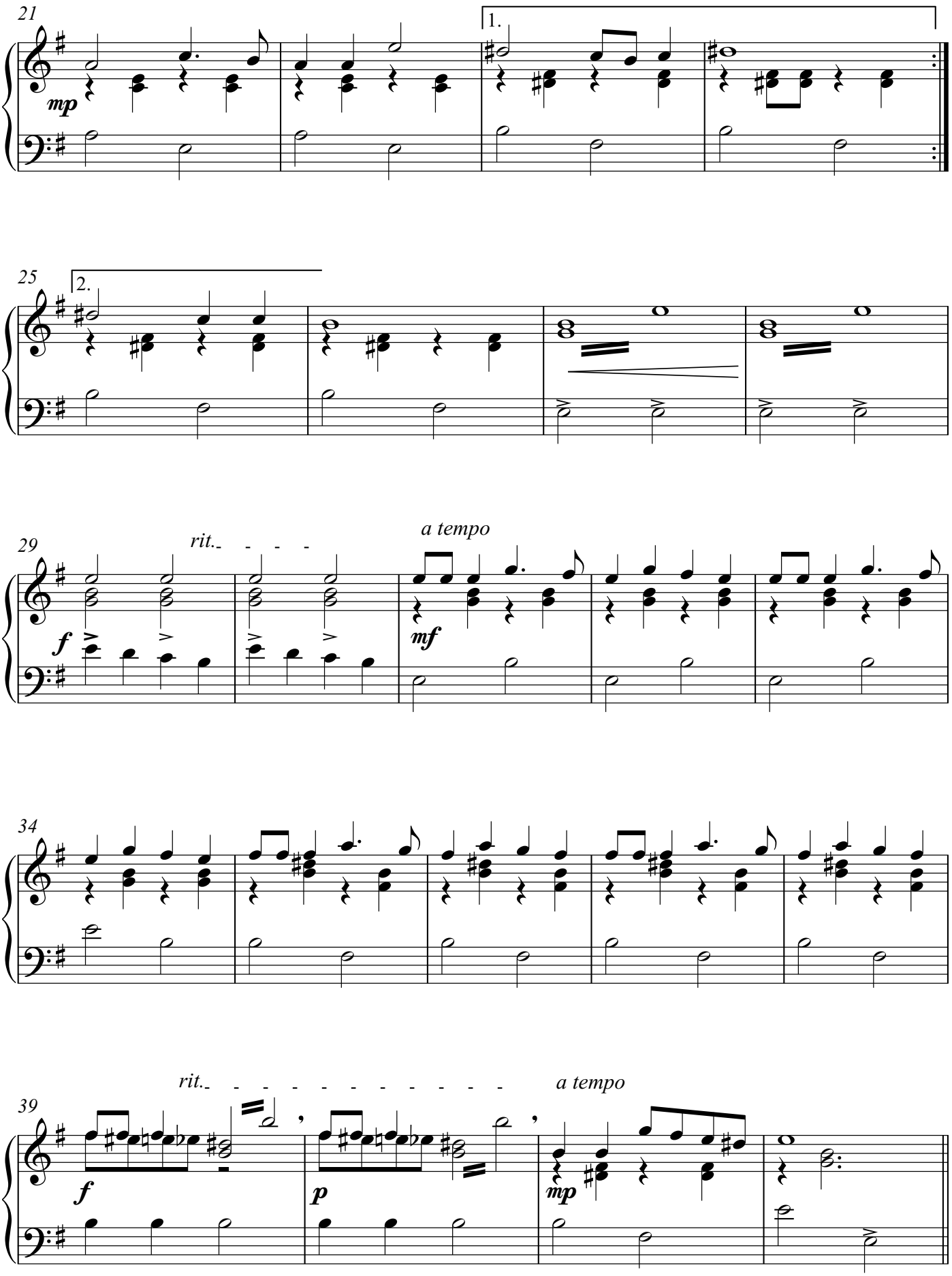
(Let us rejoice)

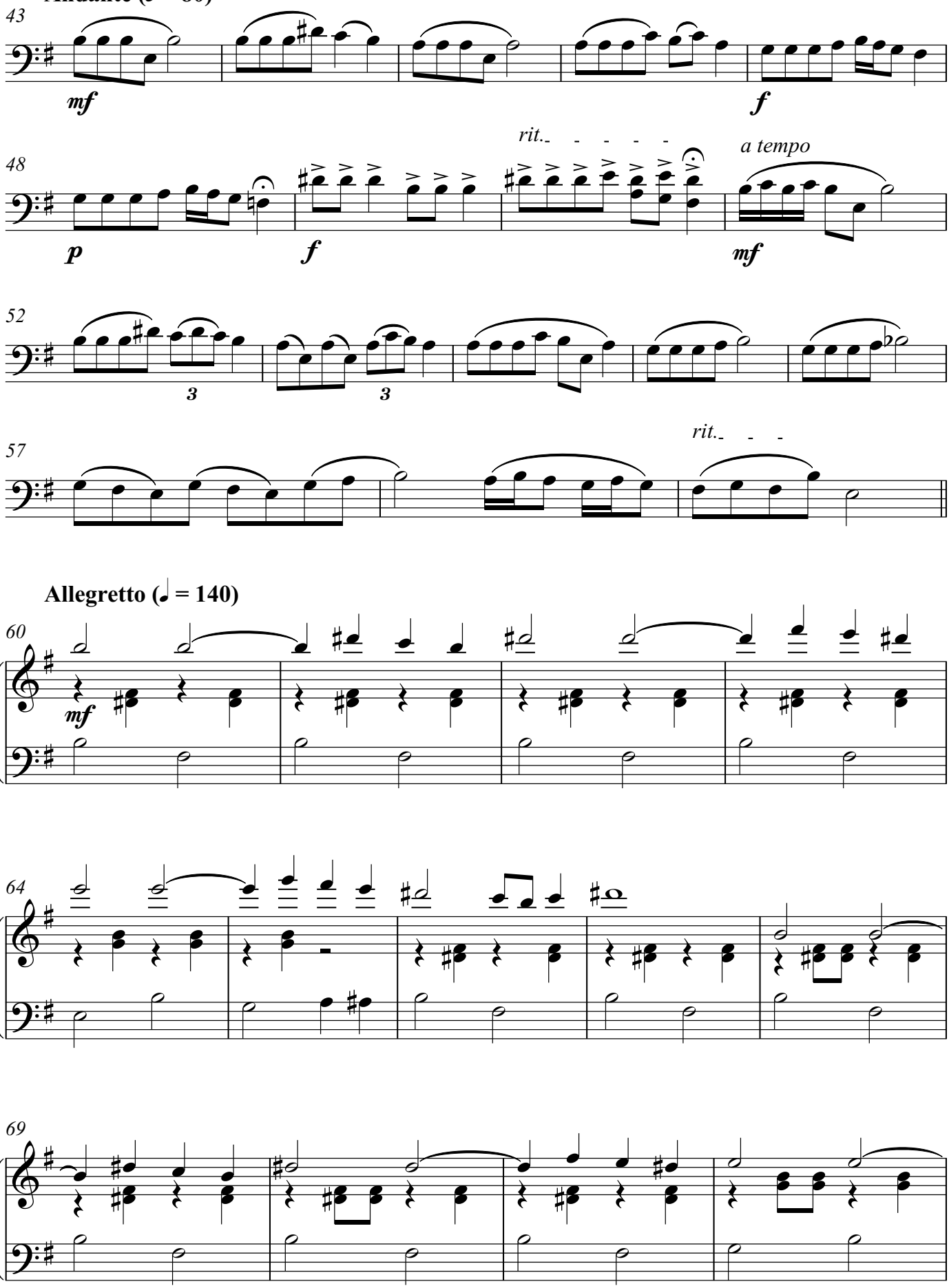
Jewish Weddings and
bar/bat mitzvah celebrations

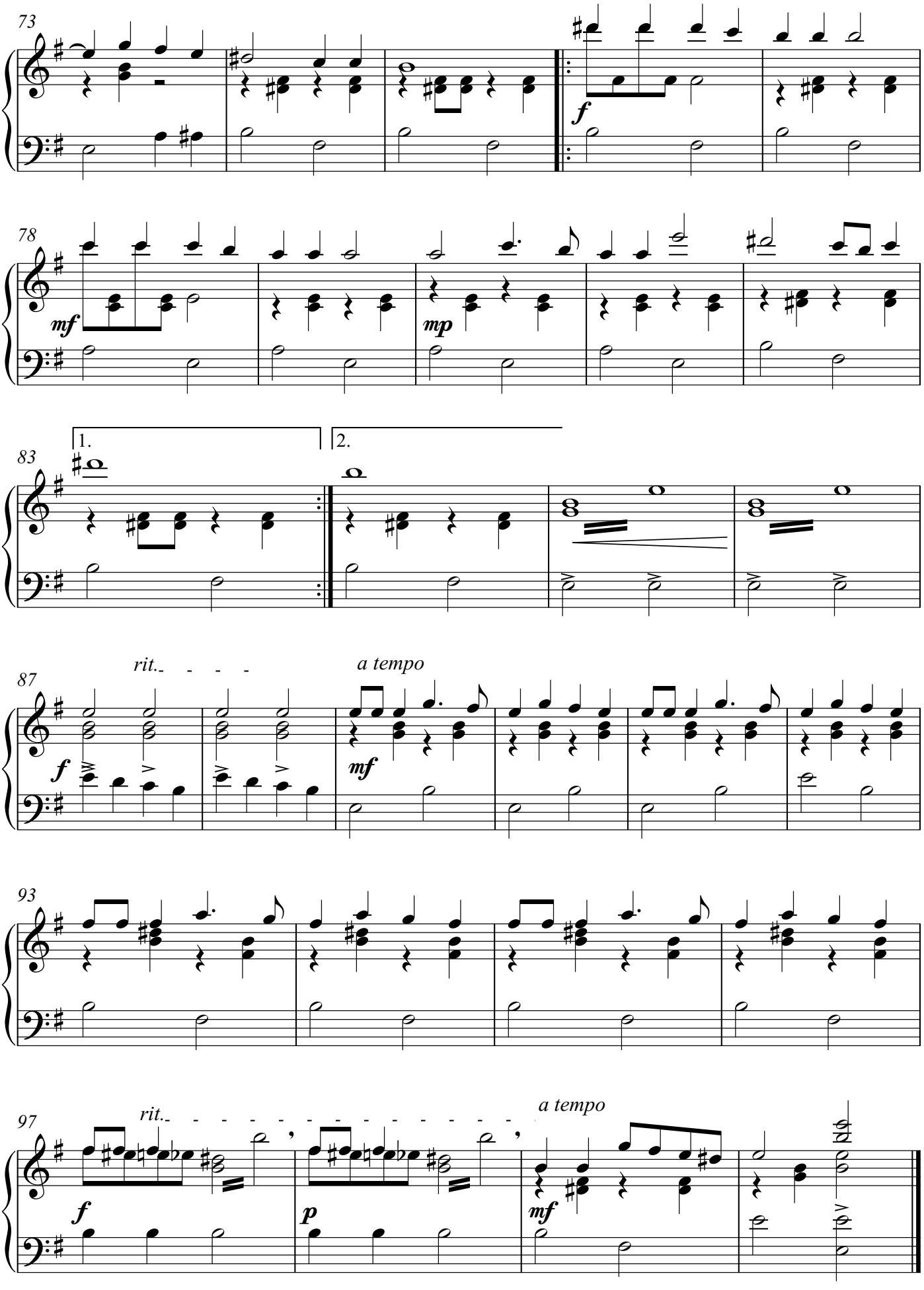
Abraham Zevi Idelsohn (1882-1938)
arranged by Mathieu Daniël Polak

Allegretto (♩ = 140)




21
mp
1.
25
2.
29
rit.
a tempo
f
mf
34
39
rit.
a tempo
f
p
mp


Andante (♩ = 80)
43
mf
f
48
rit.
a tempo
p
f
mf
52
3
3
57
rit.
Allegretto (♩ = 140)
60
mf
64
69


73
f
78
mf
mp
83
1.
2.
87
rit.
a tempo
f
mf
93
97
rit.
a tempo
f
p
mf

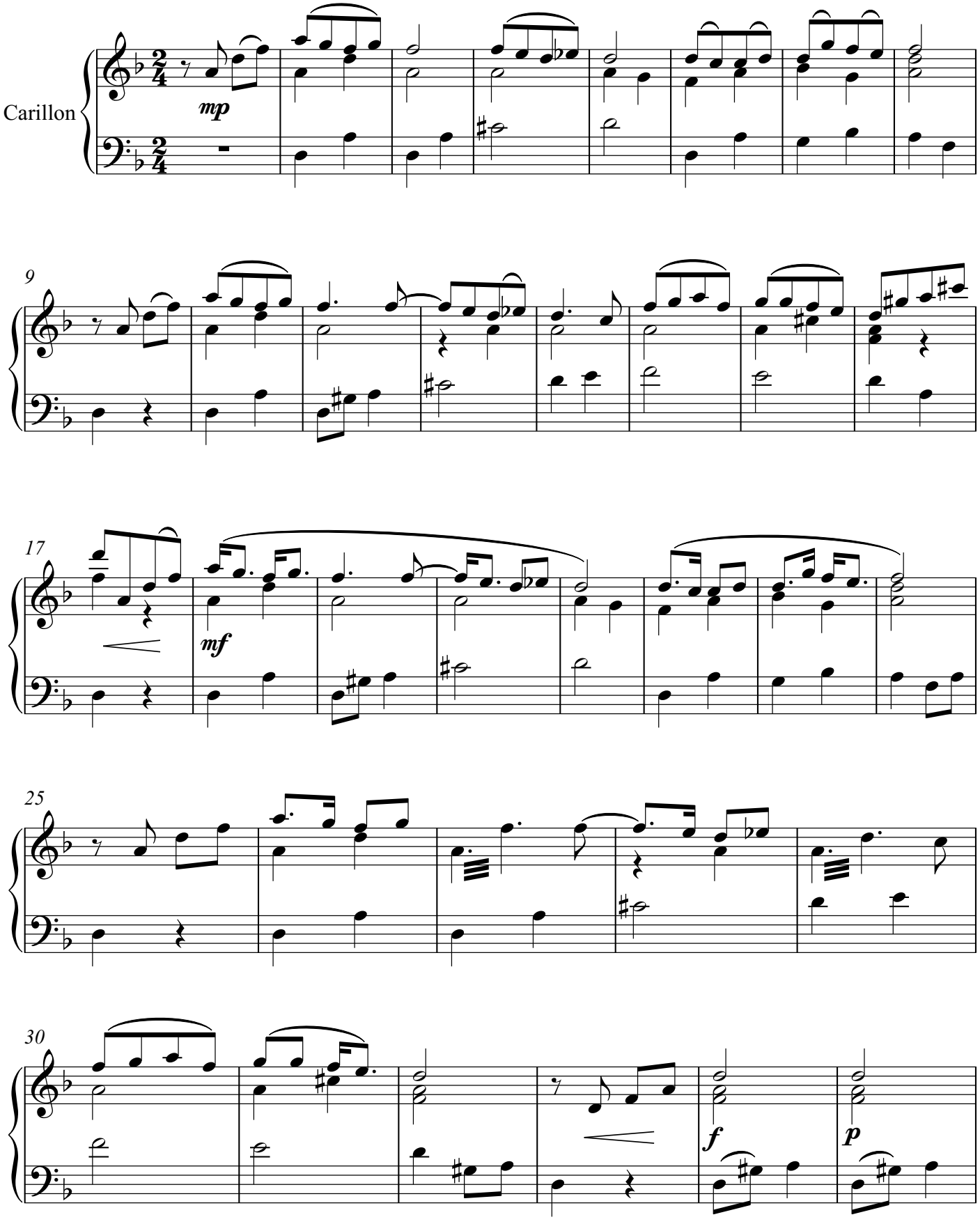
Kiever Bulgar

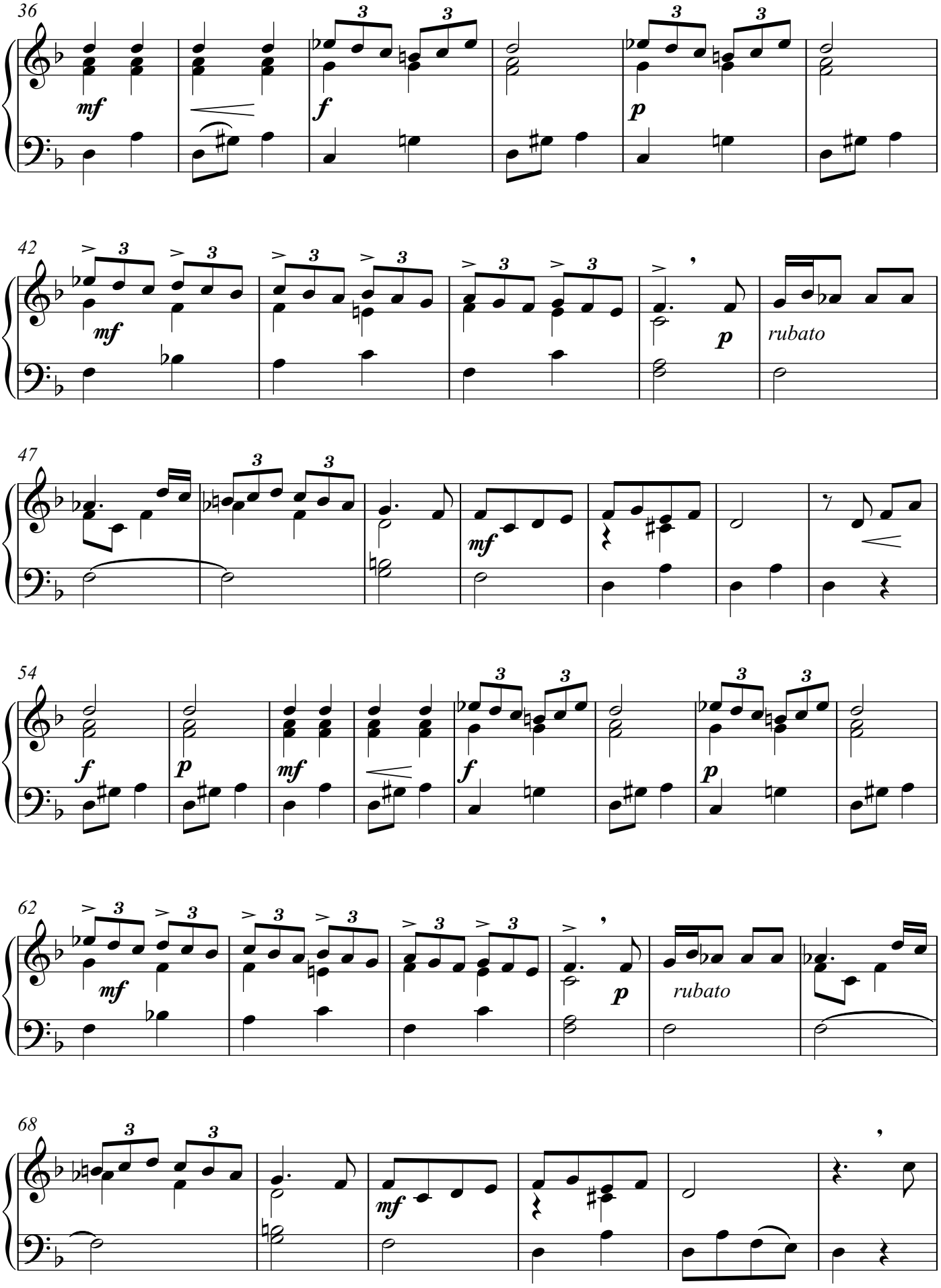
(Dance from Kiev)

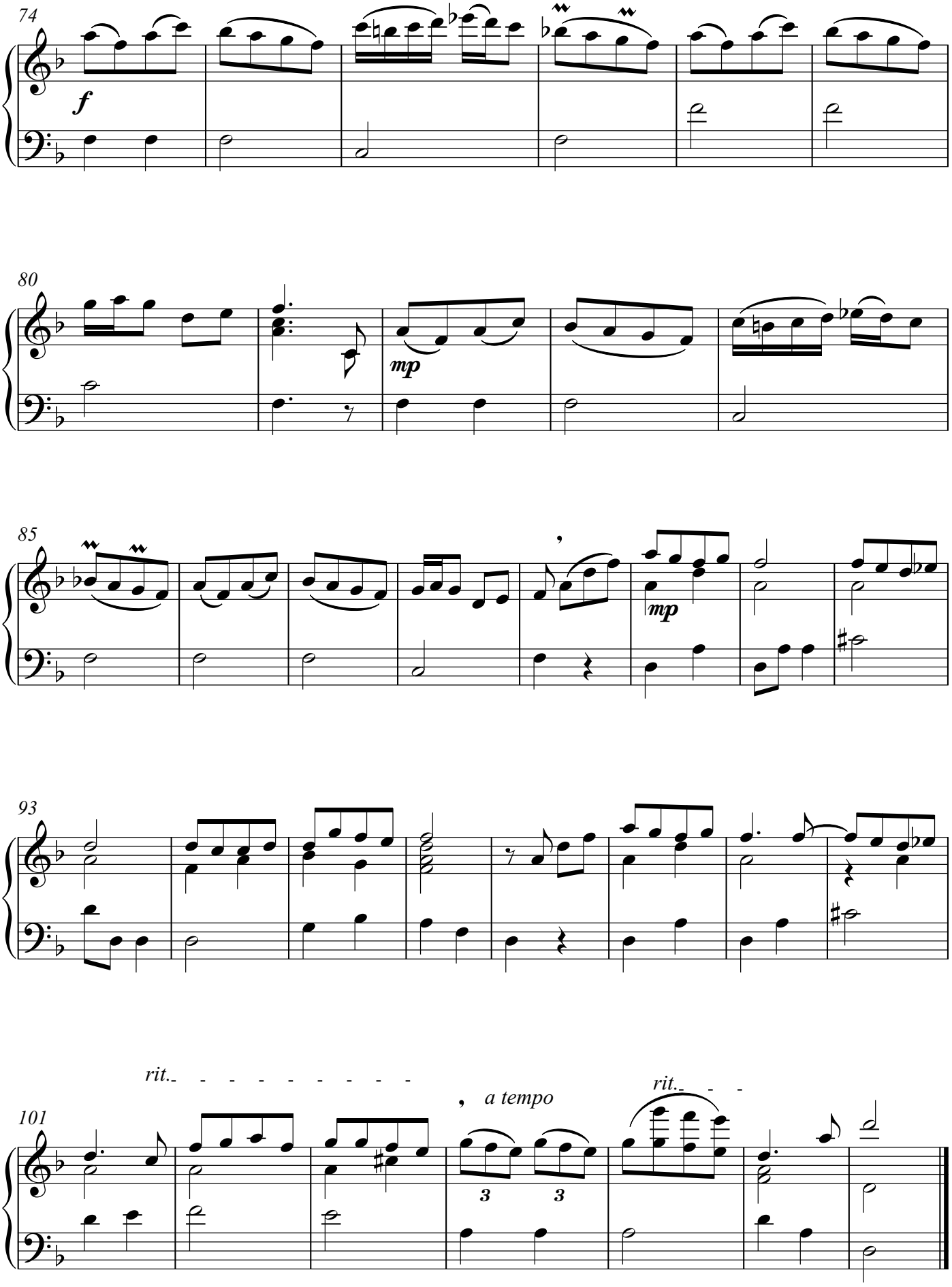
Jewish Wedding Music

Klezmer tune, melody Harry Kandel version
Arr. by Mathieu Daniël Polak

Moderato (♩ = 100)




36
mf
f
p
42
mf
p
rubato
47
mf
54
f
p
mf
f
p
62
mf
p
rubato
68
mf


74
f
80
mp
85
mp
93
rit.
a tempo
rit.
101

Petrustoren
Kerkplein 5b
3441 BG Woerden

Zaterdag 28 september 2019
11.00 – 12.00 uur

Het Chag Sameach
Nieuwjaarsconcert

Beiaardier Henk Verhoef speelt Composities en arrangementen van Mathieu Daniël Polak

P R O G R A M M A

Compositie		Joodse Feestdag
Shanah Tovah	Een Goed Jaar gewenst	**Rosh Ha Shanah**
Avinu Malkeinu	Onze Vader, Onze Koning	**Hoge Feestdagen**
Kedusha	Heiligheid	**Hoge Feestdagen**
Night in a Sukkah	Nacht in een Loofhut	**Sukkot**
Yehuda Ha Makabi	Juda de Makabeeër	**Chanukah**
Chanukiah	De Chanukiah	**Chanukah**
Ets Chayim	De Levensboom	**Tu Bishvat**
Shalach Manos	Geschenk	**Purim**
Schlach Monus	Geschenk	**Purim**
Psaume 118	Psalm 118	**Pesach**
Dayeinu	Het is genoeg	**Pesach**
Baruch Haba	Gezegend is Hij	**Lag Ba Omer**
Havah Nagilah	Laten wij blij zijn	**Lag Ba Omer**
Torah Orah	De Torah is het licht	**Shavuot**
Hatikvah	De Hoop	**Yom Haatzmaut**

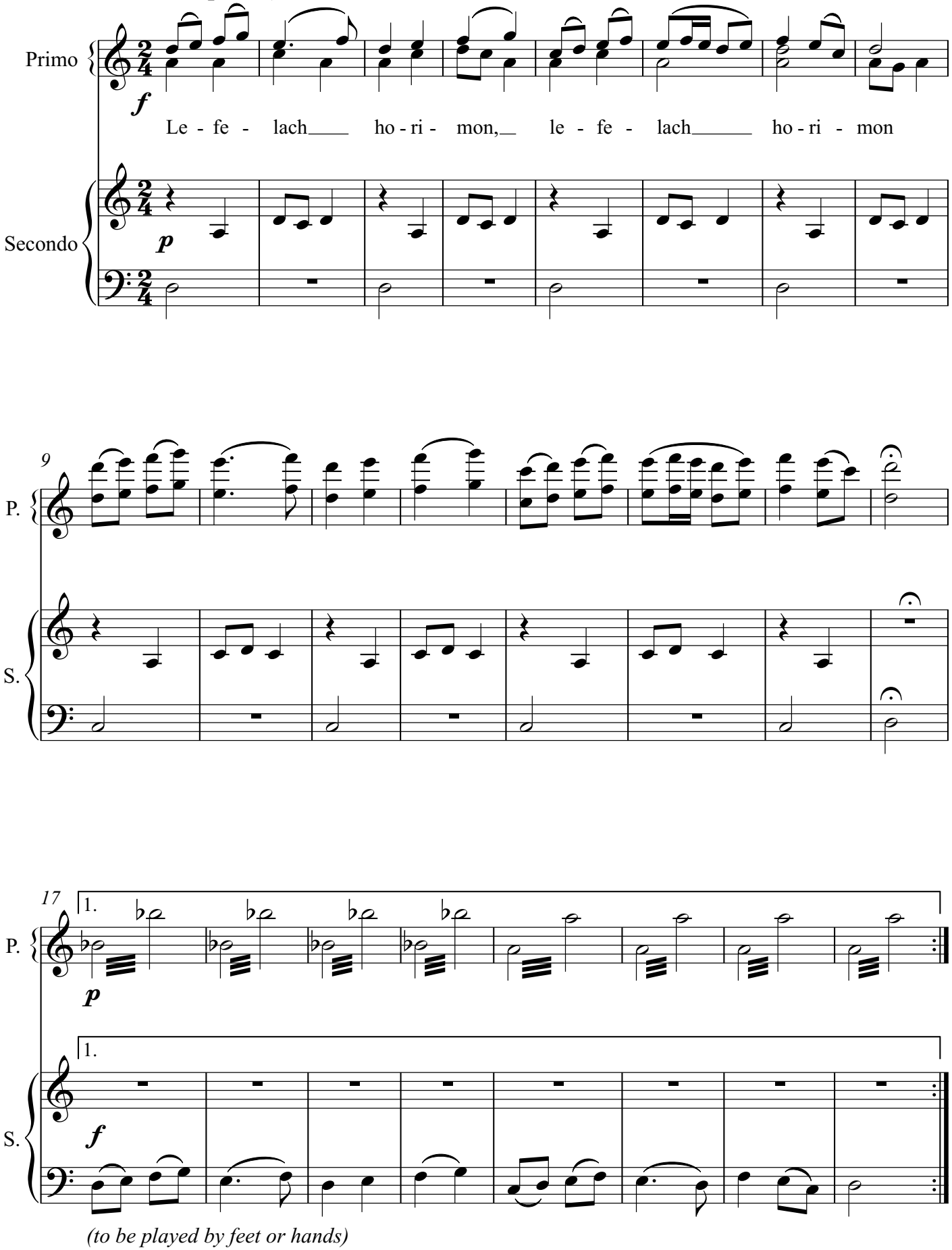
Yemenite Traditional

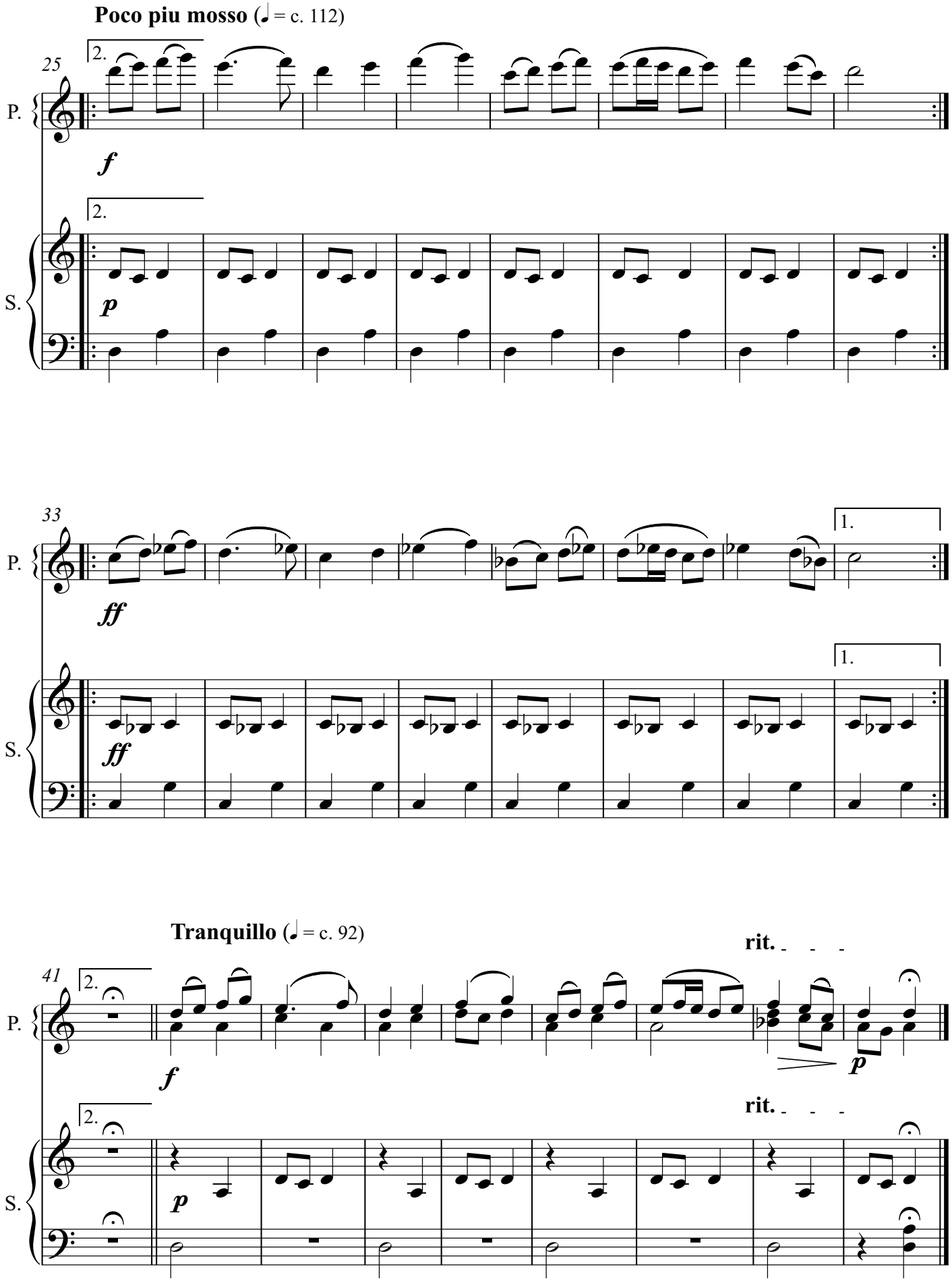
Jewish Wedding Music
(Lag Ba Omer)

- for two carillonneurs -

Yemenite JewishTraditional
Arranged by Mathieu Daniël Polak

Tranquillo (♩ = c. 92)




Poco piu mosso (♩ = c. 112)
25
2.
P.
f
2.
S.
p
33
1.
P.
ff
1.
S.
ff
Tranquillo (♩ = c. 92)
rit.
41
2.
P.
f
p
rit.
2.
S.
p

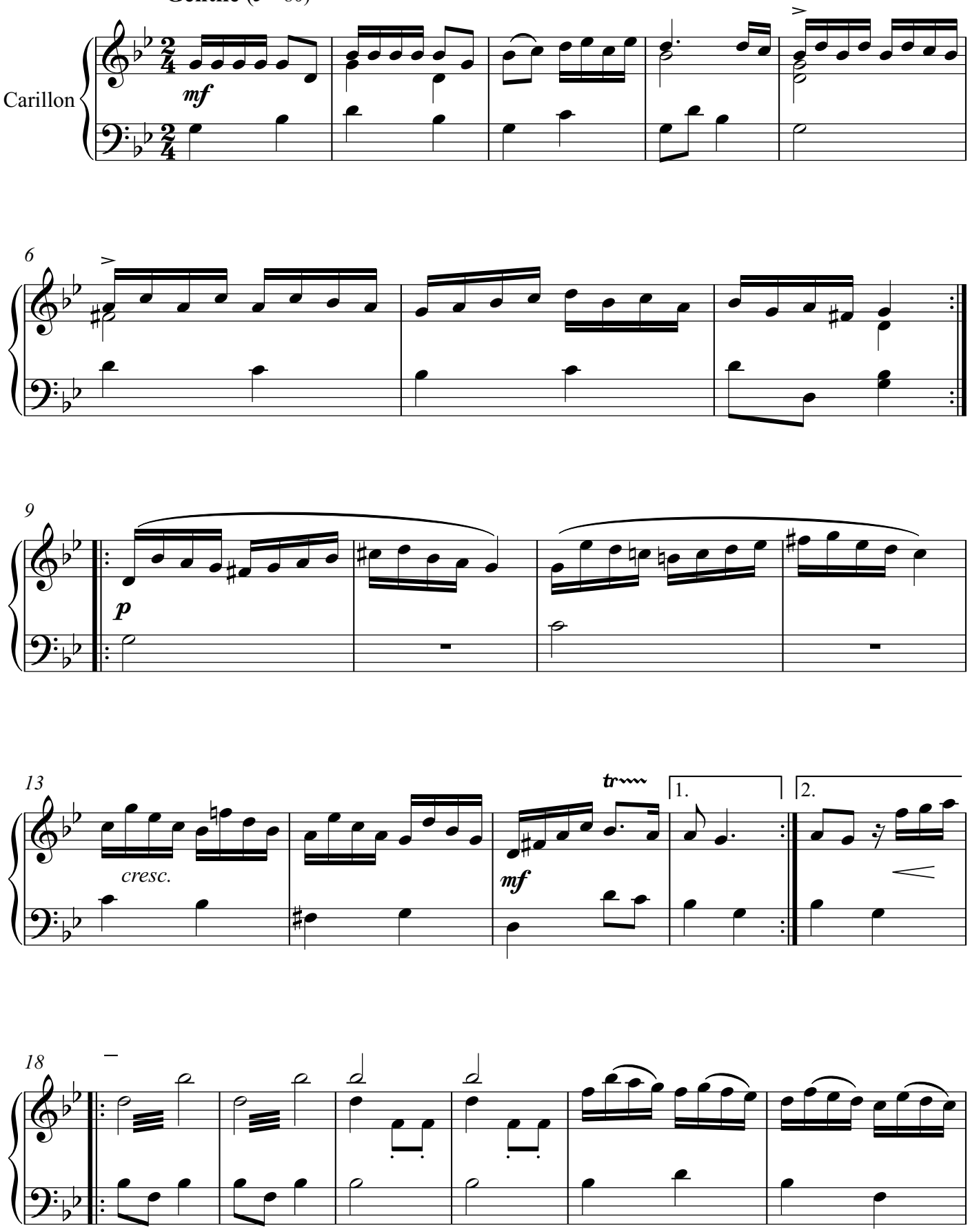
Russian Sher

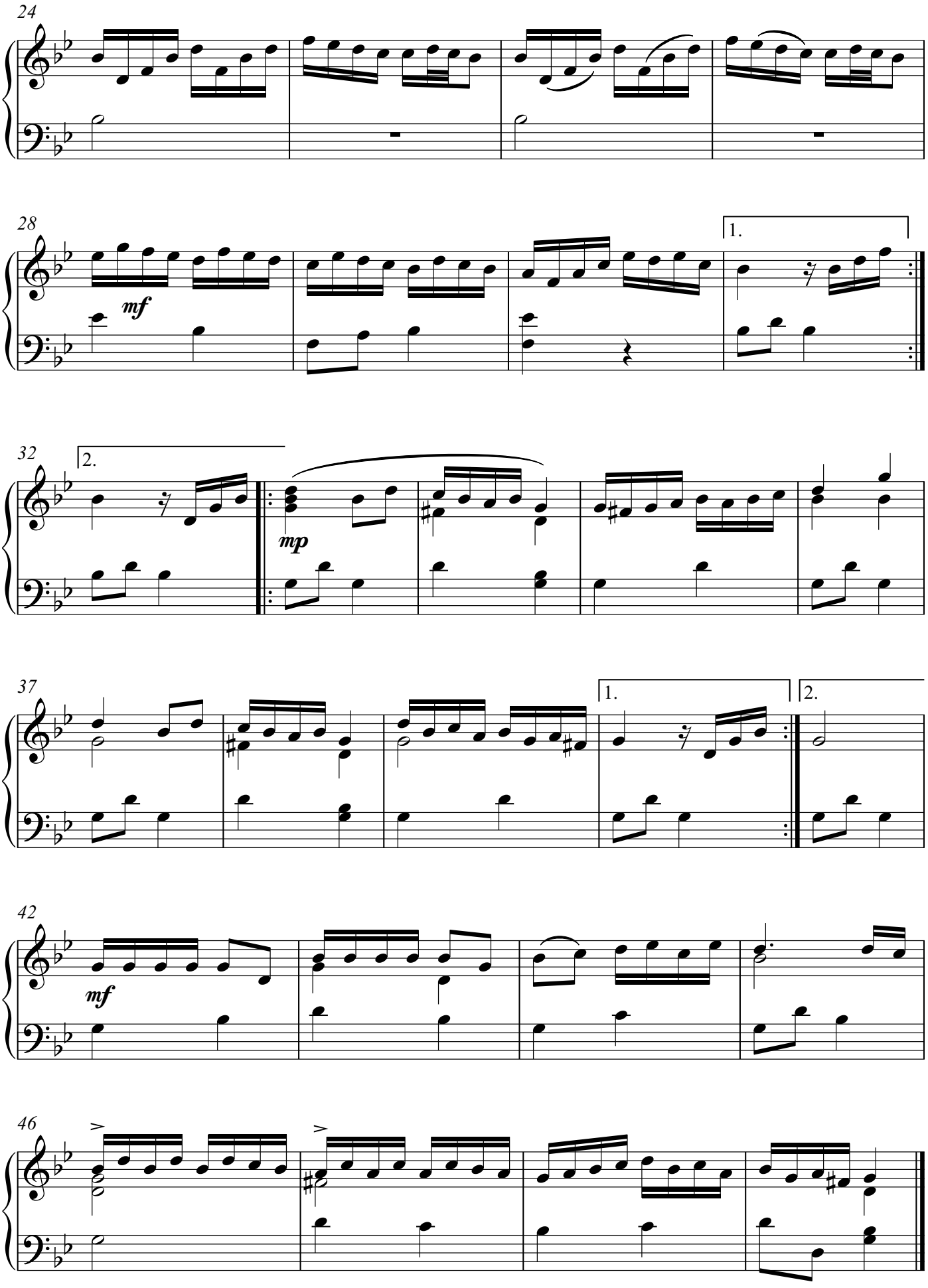
(Dance from Russia)

Jewish Weddings

Klezmer tune, melody Abe Schwartz version
Arr. by Mathieu Daniël Polak

Gentile (♩ = 80)




24
28
mf
1.
32
2.
mp
37
1.
2.
42
mf
46

Torah Orah

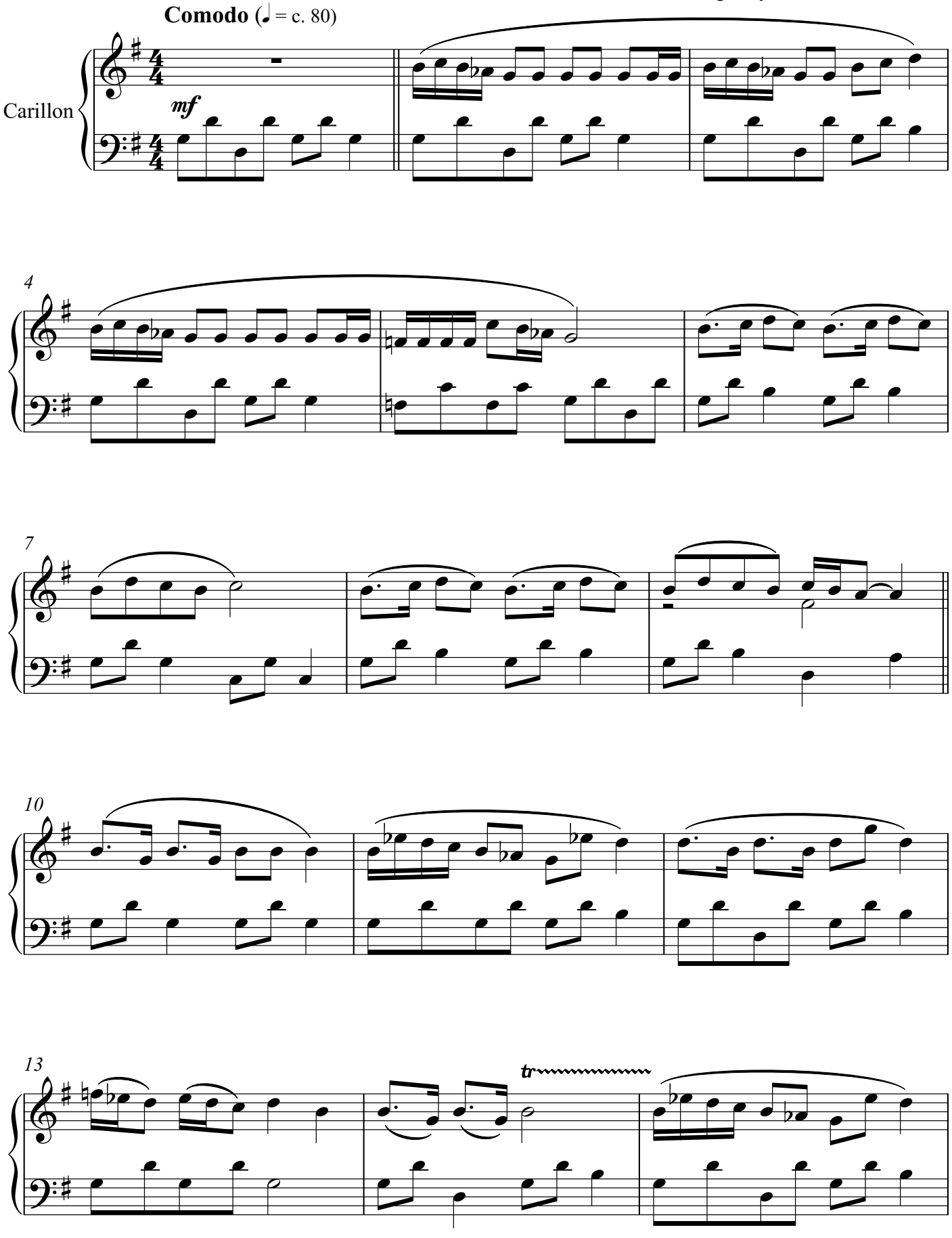
Shavuot

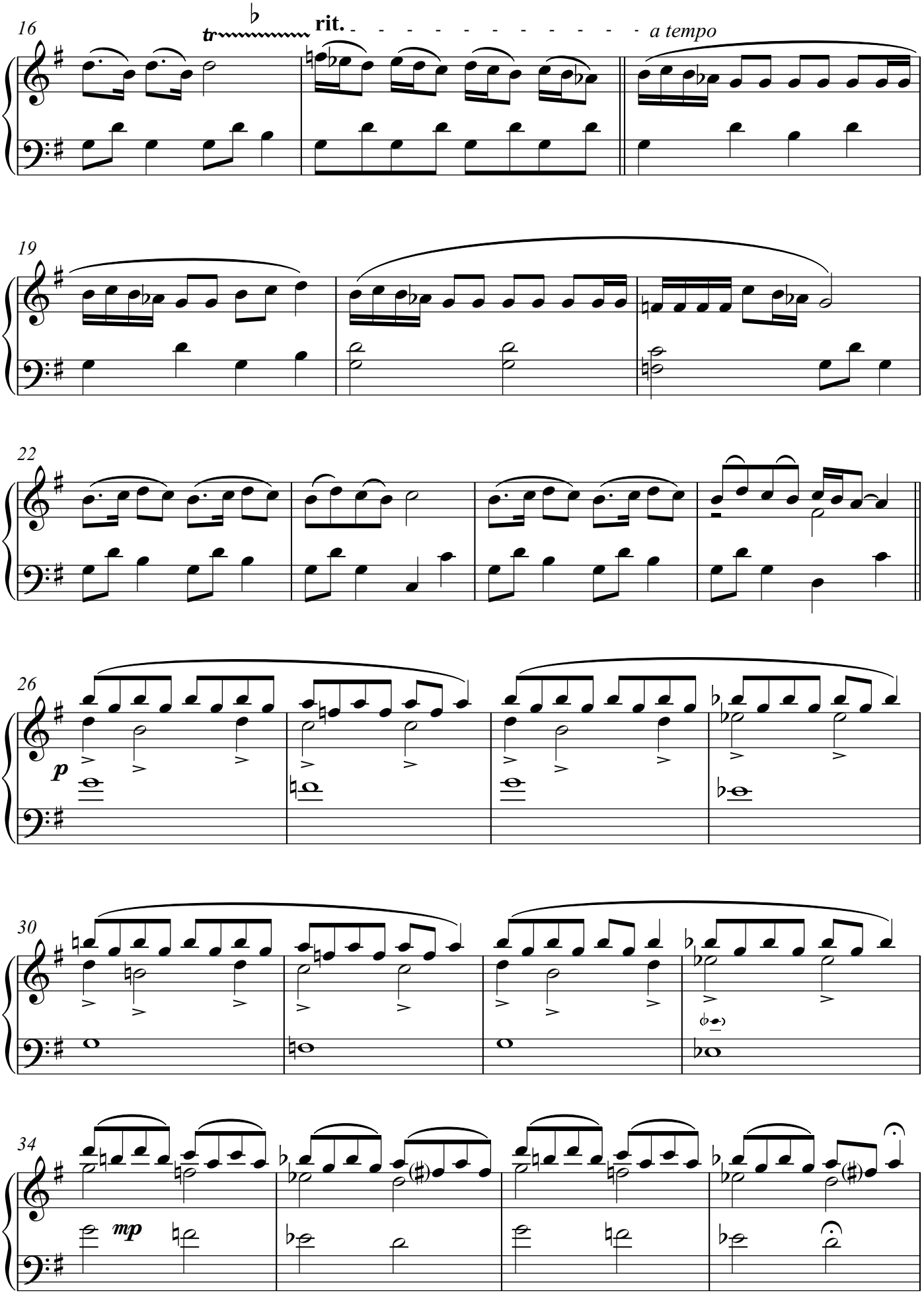
(The Torah is the light)

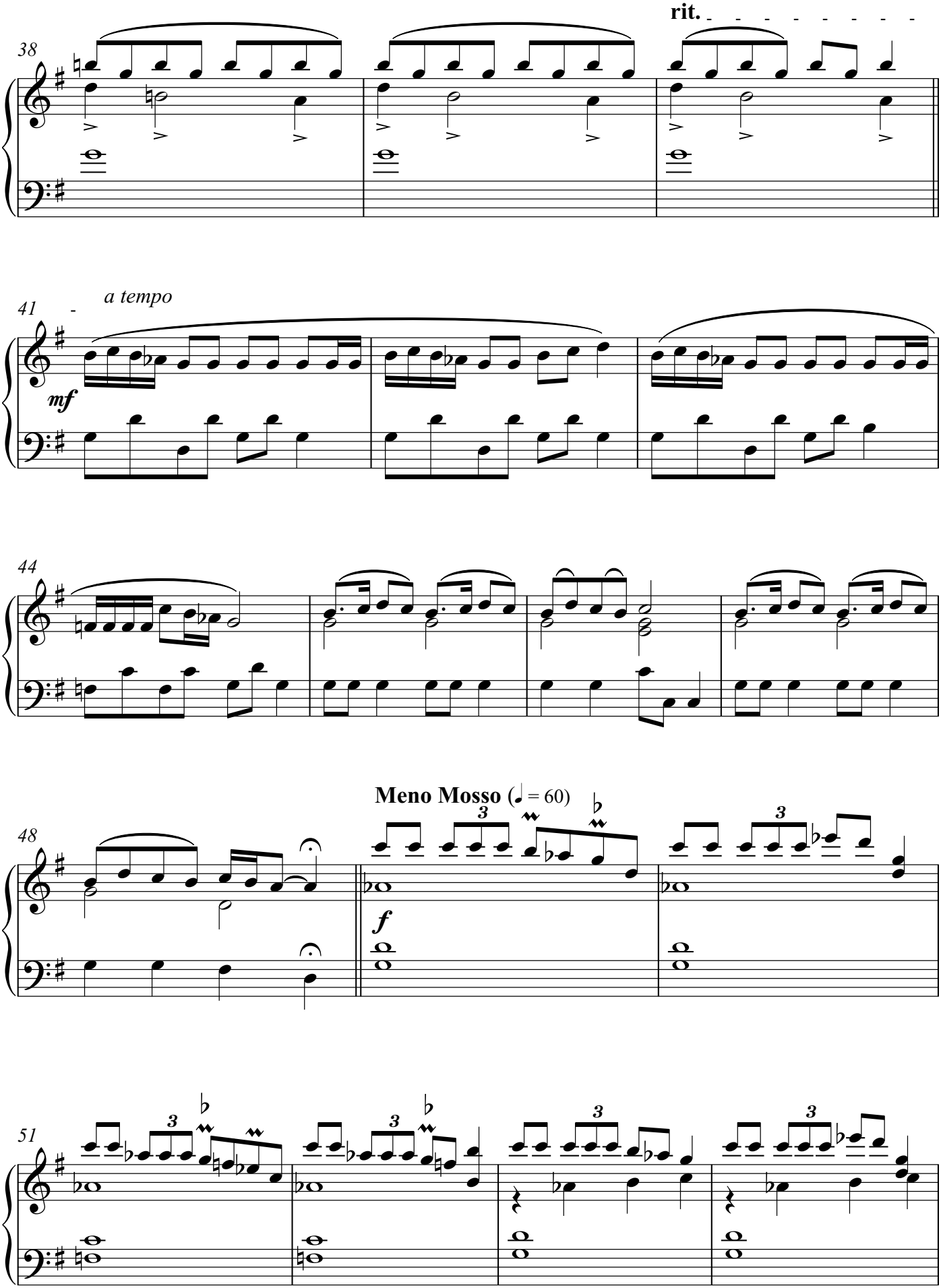
Traditional
Arranged by Mathieu Daniël Polak

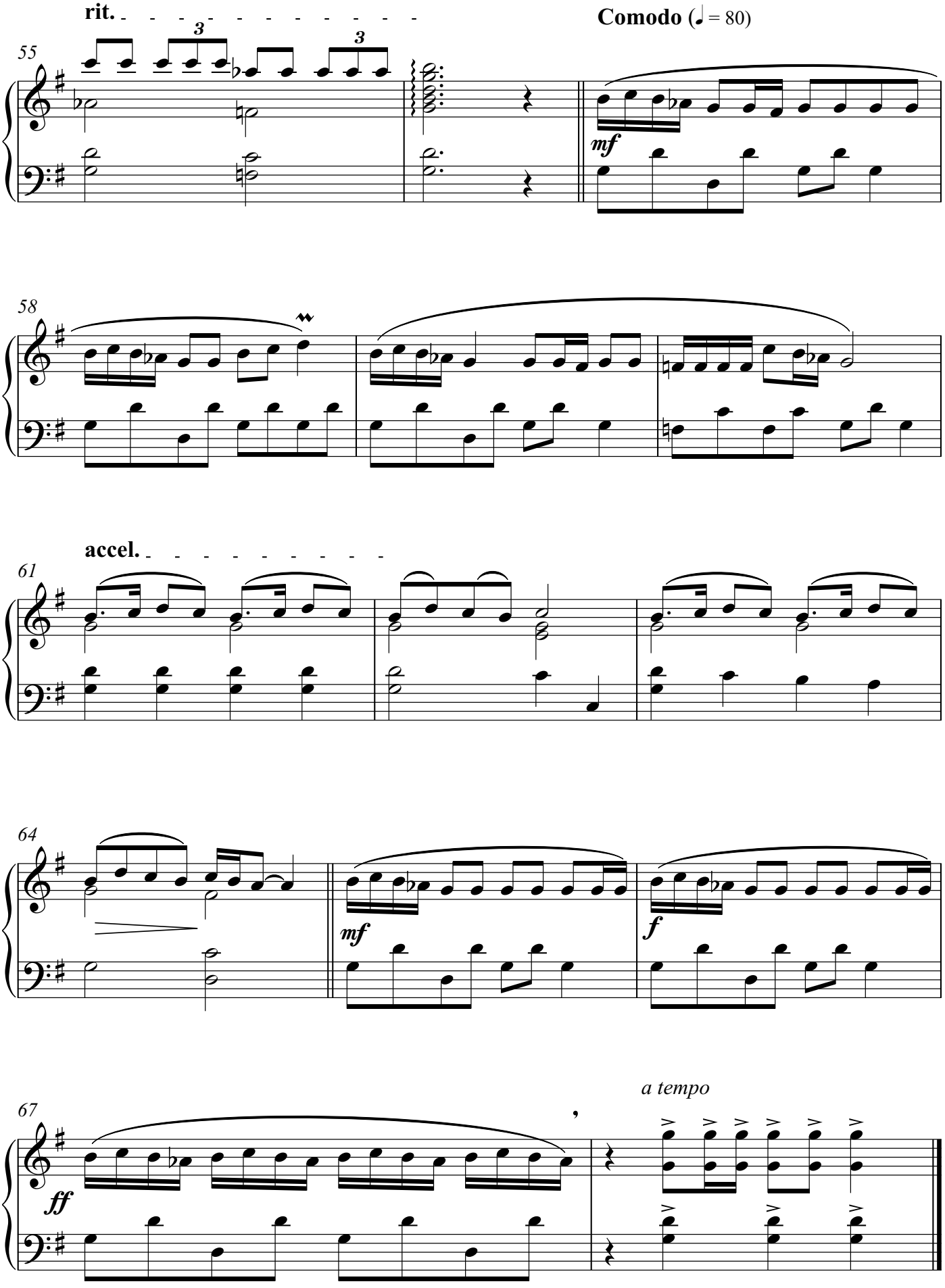
Comodo (♩ = c. 80)

Carillon




16
tr
rit.
a tempo
19
22
26
p
30
34
mp


rit.
38
a tempo
41
mf
44
Meno Mosso (♩ = 60)
48
f
51


rit.
Comodo (♩ = 80)
55
mf
58
accel.
61
64
mf
f
67
a tempo
ff

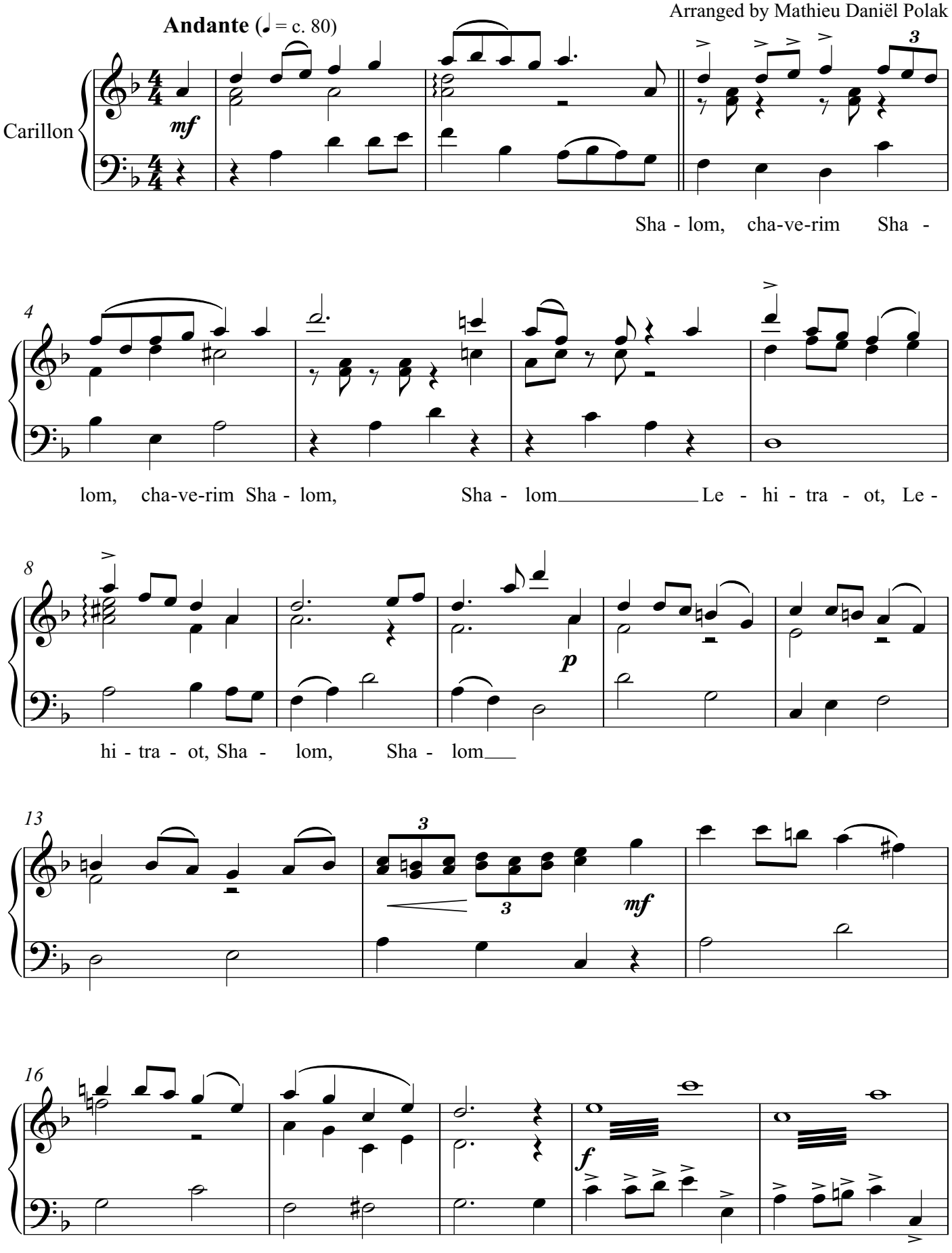
Shalom Chaverim

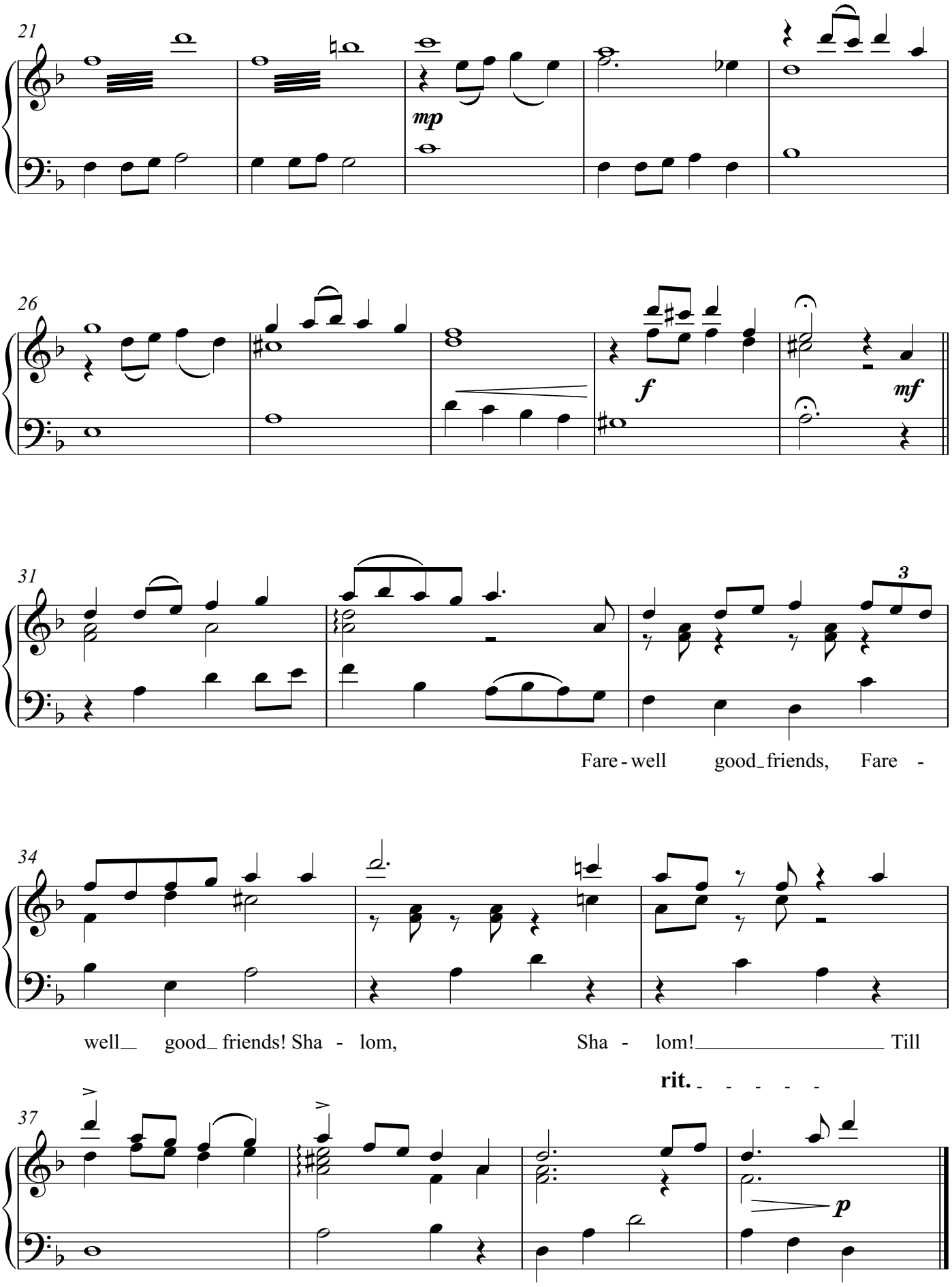
(Farewell, good friends!)

Folksong

Traditional

Arranged by Mathieu Daniël Polak




21
mp
26
f
mf
31
3
Fare - well good_friends, Fare -
34
well_ good_ friends! Sha - lom, Sha - lom!_____ Till
rit.
37
p
we meet a - gain, till we meet a - gain, sha - lom, sha - lom!