A tool of remembrance: the shofar in modern music, literature and art
van Hage, K.R.A.

Citation for published version (APA):

General rights
It is not permitted to download or to forward/distribute the text or part of it without the consent of the author(s) and/or copyright holder(s), other than for strictly personal, individual use, unless the work is under an open content license (like Creative Commons).

Disclaimer/Complaints regulations
If you believe that digital publication of certain material infringes any of your rights or (privacy) interests, please let the Library know, stating your reasons. In case of a legitimate complaint, the Library will make the material inaccessible and/or remove it from the website. Please Ask the Library: http://uba.uva.nl/en/contact, or a letter to: Library of the University of Amsterdam, Secretariat, Singel 425, 1012 WP Amsterdam, The Netherlands. You will be contacted as soon as possible.
Glossary of Hebrew and Yiddish Terms

**Adar**, 12th month of the Jewish year (February/March). In a leap year, Adar II is inserted after Adar I.

**Adonai Elohenu**, “The Lord our God.”

**Adon Olam**, “Lord of the Universe,” evening prayer.

**Adversary**, Satan, “not an independent force of evil” but “the counsel for the prosecution in a trial when human lives are passing under divine judgment.” (*The Koren Rosh HaShana Mahzor.*)

**Akedah**, the binding of Isaac.


**ʿAliyyaḥ**, “ascent,” pilgrimage or immigration to Ereẓ Yisrael.

**Amidaḥ**, “standing,” the main Jewish prayer, which is recited standing.

**Ark**, in the Bible the most sacred object, a portable chest with the tables of the Ten Commandments. In a synagogue the shrine in which the Torah scrolls are kept.

**Aron Kodesh**, “the Holy Ark,” the shrine in the synagogue in which the Torah scrolls are kept.

**Ashkenazi**, a term with many meanings, for instance Jews following the North European tradition.

**Av**, 11th month of the Jewish year (July/August).

**Avinu Malkenu**, “Our Father, Our King,” litany in the Yom Kippur service.

**Baʿal tekiʿah**, “master blower,” shofar blower in the synagogue.

**Bar miẓvaḥ**, “son of the commandment,” religiously adult male Jew; also the ceremony at which a 13-year-old boy becomes an adult member of the Jewish religious community.

**Bat miẓvaḥ**, “daughter of the commandment,” religiously adult female Jew; also the ceremony at which a 12-year-old girl becomes an adult member of the Jewish religious community.

**Berakhaḥ**, pl. berakhoṭ, blessing, praise of God.


**Beth kneset**, “house of assembly,” synagogue.

**Beth midrash**, “house of study,” synagogue as a place for the study of the Bible and the Talmud.

**Bimah**, platform in the synagogue for reading the Torah and blowing the shofar.

**Bishivah shel Malah**, “In the convocation of the Court above,” formulaic prayer, authorizing the congregation to pray together with transgressors of the Law, which is necessary to make possible the participation of all Jews in the Yom Kippur service.

**Brit milaḥ**, “covenant of the circumcision.”

**Cherub**, pl. cherubim, winged celestial being.

**Chutzpah, Ḥuṭzpaḥ**, impertinence.


**Davenen**, to pray.

**Day of Atonement**, Yom Kippur.

**Days of Awe**, period of ten days of repentance between Rosh Ha-Shanah and Yom Kippur.

**Dor Ha-Midbar**, “generation of the desert,” the Israelites living in the desert before entering Ereẓ Yisrael.

**Dybbuk**, disturbed soul of a dead person which possesses the body of a living person.

**El Male Raḥamim**, “God, full of compassion,” prayer for the repose of the dead.

**Elōhim**, name of God.

**Elul**, 12th month of the Jewish year (August/September).

**Ereẓ Yisrael**, “the land of Israel,” both in the Bible and in modern times.

**ʿEruv**, large area in which there is no prohibition on carrying items on the Sabbath.

**Gabbai, Gabbe**, assistant of a Rebbe.

**Galut**, Diaspora.

**Gentiles**, non-Jews.


Haftarah, reading from a prophetic Bible book on the Sabbath or a Holy Day.
Haggadah, the nonlegal contents of the Talmud.
Halakhah, the collective body of Jewish religious laws.
Hallelu, “praise” with psalms, especially Pss. 113–118.
Hallelujah, “Praise the Lord.”
Hasidism, Jewish pietist renewal movement, originating in East Europe in the 18th century.
Haskalah, the Jewish Enlightenment.
Ha-Tikvah, “the hope,” national hymn of the State of Israel.
Havdalah, prayer and ritual to conclude Sabbath.
Hazzakar Neshamot, prayer for the dead.
Haẓoẓra, pl. ḥaẓotrot, silver trumpet in the Bible.
Ḥazza, cantor in the synagogue.
Ḥeder, Jewish religious primary school.
Heh, “h,” 5th letter of the Hebrew alphabet.
Ḥefer, excommunication from the Jewish community.
High Holy Days, Rosh Ha-Shanah and Yom Kippur.
Israel, land or kingdom in the Bible; the people in that kingdom; the Jewish people; or the modern Jewish state.
Jubilee, in the Bible, the year of release once every fifty years.
Kabbalah, “receiving” (of tradition), esoterical and mystical tradition in Judaism, originating from the 12th century.
Kaddish, “holy,” Aramaic prayer magnifying God’s name, also said at at funerals and memorials.
Kedushah, sanctification.
Kehilla, Jewish religious community.
Keren, animal horn as a wind instrument or as a symbol of strength.
Ketuvim, “writings,” all Bible books except the five books of Moses and the prophetical books.
Kippah, skullcap worn by Jewish men and boys.
Kittel, white garment worn by the congregation on the High Holy Days. Also burial shroud.
Kisur Shulḥan ‘Arukh, concise Shulḥan ‘Arukh.
Klaus, small Ashkenazi synagogue.
Klezmer, “musical instruments,” traditional instrumental folk music of the Ashkenazim.
Kol Nidre, “all vows,” prayer in the Yom Kippur service in which all personal vows made unwittingly, rashly, or unknowingly are declared null and void.
Kosher, sanctioned by Jewish law, ritually fit for use.
Kera Satan, “May Satan be torn,” acronym in a prayer in the Rosh Ha-Shanah service.
LXX, “Seventy,” Septuagint, Greek bible translation from the 3rd to 1st centuries BCE.
Ma’ariv, evening service in the synagogue.
Maḥzor, pl. maḥzorim, prayer book for a Holy Day.
Makre, prompter of the shofar blasts to prevent the ba’al teki‘ah from making mistakes.
Malkhuyot, “Kingship,” the first of the three central Blessings in Musaf in the Rosh Ha-Shanah service.
Maven, trusted expert.
Megillah, the scroll with the Bible book of Esther, read in the Purim service.
Meḥayeh Ha-Metim, prayer “Who revives the dead.”
Mekhilta de-Rabbi Ishmael, a midrash on Exodus.
Menorah, seven-branched candelabrum.
Mentsh, decent, responsible person.
Merkavah, “chariot,” mystical tradition contemplating the divine throne or chariot.
Midrash, method to discover meanings other than literal in the Bible.
Minḥah, afternoon service in the synagogue.
Minyan, quorum of ten men for various liturgical purposes.
Mishnah, “oral instruction,” oral law compilation from the 2nd century CE, the foundation text for the Talmud. “mishnah,” with a small m, plural “mishnayot,” one single section from the Mishnah.
Mizraḥim, inIsrael: Jews from the Middle East, North Africa, Central Asia and the Caucasus, or their descendants.
Mizzvah, pl. mizvot, religious commandment.
Mohel, circumciser.
Moriah, the Temple Mount in Jerusalem.
Musaf, “supplement,” additional service on Rosh Ha-Shanah, Yom Kippur and other Holy Days.
Naḥamu, naḥamu ami, “Comfort, oh comfort My people” (Isa. 40:1).
Netzah, final service of Yom Kippur.
Hasiidic religious melody without words.
世界一流, the period of seven weeks between Passover and Shavuot, which has become a period of mourning.
Parokhet, curtain before the Ark.
Passover, Pesah, Holy Day in commemoration of the exodus from Egypt.
Pirkei de Rav Eliezer, “Chapters of Rabbi Eliezer,” midrash on Genesis, Exodus and Numbers.
Piyyut, pl. Piyyutim, liturgical poem.
Purim, Holy Day in the month of Adar to commemorate the salvation of the Jews in ancient Persia.
R, Rabbi.
Rabbi, “my master,” religious leader of a Jewish community.
Rebbe, religious leader of a Hasidic community. Also “Mister,” the normal form of address in Yiddish.
Rebbe, religious leader of a Hasidic community.
Reform, movement for Jewish religious modernization, originating in the 19th century.
Rosh Ha-Shanah, “head of the year,” the Jewish New Year on 1 Tishri.
Satan, “the counsel for the prosecution in a trial when human lives are passing under divine judgment.” (The Koren Rosh HaShana Mahzor: 494-7).
Seder, ritual Passover meal.
Sefer Torah, Torah scroll.
Sefhardim, a term with many meanings, for instance Jews following the South European tradition.
Shabbat, Omer, the period of seven weeks between Passover and Shavuot, which has become a period of mourning.
Shabbat, 7th and last day of the week, day of rest.
Shabbat Teshuvah, “shabbat of repentance,” the shabbat between Rosh Ha-Shanah and Yom Kippur.
Shaḥarit, the morning service in the synagogue.
Shamash, the sexton of a synagogue.
Sheheḥeyanu, “Who has kept us in life,” thanksgiving for new and unusual experiences.
Shema Israel, “Hear, Israel,” the most important Jewish prayer.
Zaddik, pious and holy man, Ḥasidic rabbi.
Zikheinot, “Remembrances,” the second of the three central Blessings in Musaf of the Rosh Ha-Shanah service.
Zimzum, “contraction,” in Kabbalah: God’s contraction of Himself so as to leave space for creation.
Zikhronot, “Remembrances,” the second of the three central Blessings in Musaf of the Rosh Ha-Shanah service.
Zimzum, “contraction,” in Kabbalah: God’s contraction of Himself so as to leave space for creation.
Zion, mountain in Jerusalem; also a name for the Temple Mount or the city of Jerusalem.
Ẓiṭ, fringes on the corners of the prayer shawl.
Zohar, “brilliance,” the most important mystical work of the Kabbalah, written in the 13th century.

In the Hebrew terms, stress is not indicated. In modern Israeli pronunciation, it is often on the last syllable, whereas it is on the penultimate syllable in Yiddish.

The transliteration of the ayin is marked by a raised half-circle: ‘ and in some words, the aleph is marked by ʾ.

Transliteration of Hebrew terms generally follows the Encyclopaedia Judaica, though the EJ is in itself not consistent; probably, complete consistency in transliteration is not possible.

Transliteration of Yiddish terms is according to the YIVO standard.

Differing spellings in the sources are, in most cases, left unchanged.

In the music chapters, the American octave names are used; C4 equals c’ or the central C of the piano.

Melody notes are connected by hyphens (“A-C-E”) and chord notes by slashes (“A/C/E”). Interval names are consequently written with numerals (“5th”).