

Haftarah of Rosh Hashanah Day 1 – 1<sup>st</sup> Samuel 1:1-2:10

*chantable English version by Len Fellman*

based on the translations of Aryeh Kaplan ‘The Living Torah’, the Stone Edition Tanach, The Artscroll Machzor, and The Jerusalem Bible

based on the Hebrew version chanted by Moshe Haschel in ‘Navigating the Bible II’;

<http://bible.ort.org/books/haftarotd4.asp?action=displaypage&book=6&chapter=1&verse=1&portion=63>

1:1 [Once there was] (a certain man) from Ramathaim-Tsofim, from the Mount of Ephraim,  
[and his name] [was Elkanah], [son of Yerocham], [son of Elihu], son of Tohu, son of Tsuf, an Efrati.

2 And he had two wives: the name of one was Hannah, the name of the other one—Peninnah.

It happened that Peninnah had children, but Hannah had no children.

3 [He would go up]—the man Eli—from his city from year to year [to worship and] [offer sacrifice]  
to Adonai Ts’vaot, in Shiloh. [And in that place] the two [sons of Eli], Chophni and Pinchas, were priests to Adonai.

4 [And it would be] [on the day] [that he made offerings]—Elkanah—  
[that he gave] to Peninnah his wife, [to all her sons], [and to her daughters]—portions.

5 [But to Hannah] [he would give] one portion, doubled, since his Hannah he loved, though Adonai had closed her womb.

6 [And she was taunted] by her rival continually, with the purpose of annoying her,  
because closed by Adonai, was Hannah’s womb.

7 (And so it was), year after year: when she (Peninnah) would go up to the house of the Lord,  
[she would not fail] to provoke her, so that she cried and did not eat.

8 (Then he spoke to her)—Elkanah her husband—“Hannah, why do you weep?

And why [are you] not eating? And why are you sad in your heart? Am not I better to you [than even ten] children?”

9 Then arose Hannah, after eating in Shiloh, and after drinking.

And Eli the priest was sitting on the seat by the doorpost of the Temple of God.

10 [And she was] in bitterness of soul. She prayed to God, and wept profusely.

11 [And she made a vow], [saying this]: “Adonai Ts’vaot, [if you will indeed] look upon | the distress [of your (maid)servant], and remember me, and not forget your servant, but give to your servant seed of a man, [then I will give him] to Adonai all the days of his life, and a razor will not come upon his head.”

12 And it was, as [she went on] [speaking prayers] before Adonai, that Eli watched her mouth.

13 [And as for Hannah]—she was speaking in her heart; only her lips were moving, but her voice [could not be] heard.

[Thus supposed Eli] that she was drunk.

14 [Then he said] to her—Eli: “Until when will you be drunk? Take your wine away from yourself.”

15 Then answered Hannah, [who said]: “No, my lord, a woman [of pained spirit] am I, neither wine nor alcohol have I imbibed; I was pouring out my soul before God.

16 Don’t regard your maidservant as a daughter of Belial (a wicked woman), out of great grieving and resentment I have spoken until now.”

17 [Then answered] Eli, and said: “Go in peace, and the God of Israel will grant your petition, which you have asked of Him.”

18 [And she said]: “[May she find]—[your maidservant]—favor in your sight.”

[So she went]—the woman—on her way and ate, and the face on her [looked not the same].

19 They rose [early in the morning] and worshiped before Adonai, [and returned] to their house in Ramah. And Elkahah knew Hannah his wife, and Adonai remembered her.

20 And it was with the passing of days, that Hannah conceived, and bore a son, [and she gave him] the name Samuel (*Sh'mu'el*, "heard by God"), since from the Lord [she asked for him].

21 [And he went up], the man Elkanah, [and all his house], to offer [before Adonai] the yearly sacrifice [and his vow].

22 But Hannah [did not] go up. For she [told her husband]: "[Not before] the child is weaned [will I] bring him, that he may appear before the face of God, and remain there forever.

23 [Then he said] [to her]—Elkanah her husband, "[Do what seems] good [in your eyes]. Remain until you have weaned the child. [May it be] that God fulfill His word. She remained—the woman—and nursed her child [until she weaned] the boy.

24 [She brought him up with her] when [she had weaned him], [with three] bulls, with one ephah of flour, and a bottle of wine, and brought him to the house of God in Shiloh. And the child was still tender.

25 Then they slaughtered a bull, and they brought the child to Eli.

26 And she said: "O my lord, as your soul lives, my lord, it is I—[I am the woman], who stood [near you] in this place, praying to Adonai.

27 [For the child here], I prayed. And it was granted by God to me—my petition, that I made [to Him].

28 Also [I gave him over]—[I lent him] to God. All the days that he lives, he is dedicated to God. [And they made prostrations there] to God.

2:1 Then she prayed—Hannah—and said:

[2] My heart exults in Adonai. My horn is exalted in God.

Open wide is my mouth at my enemies, for I rejoice in your salvation.

[some versions have:] 2 None is holy as Adonai, for there is none besides you. There is no rock [like our God].

3 Don't talk and talk, all high and mighty, sending forth arrogance from your mouth.

[For indeed], a God all-knowing is Adonai: by Him are weighed [all our actions].

4 The bows of mighty men are broken, [and those who stumbled] are girded with strength.

5 The sated—for bread [hire themselves out], while the hungry [cease to be so].

[While the barren woman] has borne seven, the one with many children is bereft.

6 Adonai brings death and gives life; brings down to the grave and raises up.

7 Adonai makes poor, and makes rich. [He brings low], and He elevates.

8 'Up from the dust' [He raises up the poor ones]. From the rubbish he raises the beggar, to be seated among princes; with a seat of honor he endows them. For to God belong the pillars of the earth. He sets upon them the world.

9 The feet of [his devoted ones] he safeguards, but the wicked—in darkness will perish.

For not through his own strength does man prevail.

10 Adonai—[may they be shattered] [who contend with Him].

[Against them], in heaven He will thunder. Adonai will judge [the ends of the earth].

[He will give strength] to His king, [final melody:] and exalt the horn of his anointed.

Haftarah of Rosh Hashanah Day 2 – Jeremiah 31:1-19

*chantable English version by Len Fellman*

based on the translations of Aryeh Kaplan 'The Living Torah', the Stone Edition Tanach, The Artscroll Machzor, and The Jerusalem Bible modeled on the Hebrew version chanted by Moshe Haschel in 'Navigating the Bible II';  
<http://bible.ort.org/books/haftarotd4.asp?action=displaypage&book=6&chapter=31&verse=1&portion=64>

31:1 Here is what says Adonai: [They have found grace] in the wilderness—this people that survived the sword—  
I led them to tranquillity: Israel.

2 [From times of old], Adonai appeared to me: With a love eternal I have loved you. And so I draw you (to Me) with *chesed*.

3 Again [I rebuild you]; you will be restored, O maiden of Israel.

[You will yet] be adorned with timbrels, and go forth in the dance of the revelers.

4 Again, you will plant your vineyards [in the hills] of Samaria. The planters will plant and enjoy its fruit.

5 For there comes a day, when cry out the watchmen in the hills of Ephraim:

[Rise up], let us ascend to Zion, to Adonai our God.

6 [For thus] | says Adonai: Sing O Jacob with gladness, shout out on the peaks of the nations,  
proclaim, give praise, and say: "Say, Adonai, your people, the remnant of Israel".

7 For indeed, I will bring them back from the land of the North, [and I will gather them] [from the far ends of the earth],  
among them the blind and the lame, the pregnant and the birthing (women), together. A great company will return here.

8 With weeping they will come; with supplications [I will lead them].

I will guide them by streams of water, on a path of straightness. They will not stumble upon it.

For I have been to Israel as a father, and Ephraim—My first-born is he.

9 Hear the word of God, O nations, declare it in the islands far off,  
saying: He who scattered Israel [will gather him in], and guard him, as a shepherd his flock.

10 For redeemed by Adonai—was Jacob. [He delivered him] from a hand stronger than his own.

11 [And they will come], and sing [on the heights of Zion]. [They'll come streaming] to the bounty of Adonai,  
to the grain, to the wine and to the oil, to the young sheep and cattle.

Then will [their souls be] like a garden well-watered. They won't continue to sorrow any more.

12 [And then] they will rejoice—the maidens—in dancing, young men and elders, together.  
[And I will turn] their mourning to gladness, and comfort them, and make them joyful [from their grief].

13 [And I will satisfy] the soul of the priests with fatness, [and my people], with my bounty will be filled, thus speaks Adonai.

14 Here is what says Adonai: A voice from on high is heard, wailing and bitter weeping:  
Rachel weeping for her children, refusing to be consoled for her children, for they are gone.

15 Here is what says Adonai: Restrain your voice from weeping, [and your eyes] from tears,  
[because of this], [there is] a reward for your hardships, so says God, they will return from the land of their enemies.

16 There is hope for your future, so says Adonai. They will return—your children—to their borders.

17 I have heard—[how I have heard], Ephraim is moaning: “You chastised—I was punished, like a calf [that has not been] trained.  
[Take me back] [and I shall return], for you are Adonai, my God.”

18 [For after] turning I repented, and after [I was instructed], [I slapped myself (in grief)] on my thigh.  
[I was ashamed], [even humiliated], for I carried the disgrace of my youth.

19 A son so dear, is he to me—Ephraim? [Is he] a child beloved? [For as often] as I speak of him, I surely remember him still.  
[Because of this], yearns [my inner self] [for him]. [Final melody:] I will bestow on him my mercy: [so says Adonai].

## Len Fellman's English readings with tropes

This purpose of this project is to translate *THE SONG OF THE TORAH* into English.

A secondary purpose in creating these English readings was to help me master the Hebrew text itself. I work by comparing four or five English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. By the time I have done this, I feel that I have mastered that Hebrew *pasuk*, and made it my own.

I create English readings that can be sung to the tropes used for the Hebrew, and which follow the Hebrew as closely as possible, word for word and trope by trope.

My ideal listener is the person who knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting (either in Hebrew or in English), and who wants to hear a translation that helps bring the Hebrew text to life, both *verbally* and *musically*. For this reason I often use verbal tricks to make the English word order match the Hebrew, but only if it makes the English easy to follow. (More specifically, I wish to make it sound good when *chanted*, but not necessarily when *spoken*).

I also want to give the person who knows little or no Hebrew an experience of what the text chanted to the trope melodies sounds like. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

If one examines the authoritative translations, it becomes clear that there are many passages in the text of whose meaning the experts are unsure. In those situations I attempt to choose a reading which scans well with the melody, and which agrees with some (or at least one) of the authoritative renderings.

The trope melodies I used were taken from the book *CHANTING THE HEBREW BIBLE* by Joshua R. Jacobson. In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha   tipcha   munach   tevir   mapakh *or* yetiv   kadma *or* pashta   gersh  
gershayim   telisha katana   telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, gersh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations: [clings to her skirts] The *leyner* is invited to fit this phrase to the *Eicha* “rivi’i” melody in whatever way seems most natural.

As a variant of this device, I indicate the following pairs of tropes by “wrapping them around” the phrase which will have the combined melody:

mercha/tipcha	kadma/geresh	mercha siluk
(Renew our days)	(She weeps bitterly).	(a fire-offering to God

Again, the *leyner* should find the most natural way to fit the phrase to the combined trope melody.