

# AN OTTOMAN TABLEAU OF FAITH

featuring,  
**Robert Labaree**, çeng, voice **Panayotis League**, kemençe, voice  
**Cem Mutlu**, percussion, voice  
**Mehmet Ali Sanlıkol**, rebab, ney, ud, divan sazı, cura, voice  
and **Noam Sender**, ney, voice

*Join us in an evening where the DUNYA ensemble will present  
an Ottoman tableaux of different religious musical practices in  
Islam, Greek Orthodoxy and Sephardic Judaism.*

*Boston University, Hillel House, Wednesday, November 17, 6pm*

## Part I: Devotional songs in Greek, Hebrew and Turkish

### Taksim

### Segah Peşrev

by Neyzen Yusuf Paşa

**Yeheme Levavi Biroti** a piyut (liturgical poem) in Hebrew from the repertoire of the Edirne Maftirim. Text: Rabbi Israel Najara, (b. 1555, Damascus) poet, preacher, Biblical commentator, kabbalist, and rabbi of Gaza. Music: Based on the above Turkish classical Segah Peşrev by Neyzen Yusuf Paşa (in Segah makam).

*Yeheme levavi biroti, tsari yiltosh einav negdi / Shinav yakharok gam yisaar, lehafitz hamon gdudi / Khish aneni Noraot, Elohei ha'Tsvaot / Ad matai ketz plaot, esmakh yagel kvodi / Shama leshama samani, vegila avnei yesodi / Omar amar levala, eer nakhalat tzvi hodi / Khaletz nah eved shadood, yartiakh kesir vadood / Tsur be'Kha arutz gdood, le'Kha azamer beodi.*

My heart fills with terror, when my enemy stares at me. Gnashing teeth, working up a storm to scatter my companions. Lord of hosts, I beg, respond swiftly with your awesome miracles. How long must I wait for them? How long for that joy and glory? My enemy destroyed me, till the foundations were laid bare and will bring down the glorious city that I long for. I cry out for redemption, a tormented slave, burning in his pain You are my strength; with you I can defeat an army, My song is for you as long as I live.

### Christos Anesti Matia Mou (Greek paraliturgical song)

Anonymous

*Christos anesti matia mou*

Christ has risen in front of my eyes

### Segah İlahi (sufi devotional song): Şem-i ruhuna

*Şem-i ruhuna cismimi pervane düşürdüm / Evrak-ı dil-i ateşi düşürdüm*

To the candle of your soul I have become a moth / On the fire of longing I place the layers of my heart

*Dinle sözümü sana derim özge edadır / Derviş olana lazım olan aşk-ı hüdadır*

Listen to what I'm saying, it is about another way / What a dervish needs is the love of God

*Aşıkın nesi var ise maşuka fedadır / Sema safa cana şifa ruha gıdadır*

Whatever the lover possesses is sacrificed for the Beloved / The sema is joy, and it is good for body and soul

## Part II: Songs of the Alevi and the Bektaşî

### Açış

### Alis mono den ifiche (Bektaşî Sufi song in Greek)

source: Müyesser Bacı (20th c.)

This is an example of Islamic mysticism (Sufism) from Greece, a Bektaşî Sufi song in Greek from the island of Crete.

*Alis mono den ifiche sti yis apothamenos  
s'olo ton kosmo brihnetai ma einai kouklomenos*

Ali was not left dead in the ground  
he's everywhere in the world, but he's concealed

*Alis den ipsiase vizi tsi manas na bizazi  
to Muhammed perimene ya na tou kouventiaziei*

Ali didn't take his mother's breast to nurse  
he was waiting for Muhammed, to converse with him

stou Kerbela ta homata o ilios protodidi  
chai 'chya 'n' tou Shahi ta paidia ch' o kosmos ta gnorizi

the sun rises on the ground of Kerbela  
the Shah's children are there, and all the world knows of them

stou Kerbela ta homata echya tha pa na katso  
na psiaso penna che harti ta pathi dos na grapso

I'll go sit on the ground of Kerbela  
I'll take pen and paper, and write of their suffering

### **Bir Kız ile Bir Gelin**

*Bir kız ile bir gelinin bahsı var  
İkisinin cüda düşmüş yar arası*

There is talk about a girl and a bride  
Separation has come between them

region: Fethiye

### **Allah birdir Peygamber Hak**

Aşık Veysel spent his life in the rural villages where the *Alevi* brand of Turkish Sufism thrived. This tune is Alevi, as is the poem's theme: the separation of humans from each other by race and creed.

words: Aşık Veysel (1894-1973) music: anonymous (arr. R. Labaree)

*Allah birdir Peygamber Hak* God is One and The Prophet is Truth  
*Rabbül alemindir mutlak* The Eternal is the Creator  
*Senlik benlik nedir bırak* What is this yourself, myself? Enough!  
*Söyleyim geldi sırası* Now that the time has come, let me say it.

Kurd, Turk and Circassian  
All are sons and daughters of Adam  
All are martyrs and heroes  
How is this wrong? Tell me

## **Part III: Liturgical and Ceremonial Music**

### **Kekragarion** (Greek Orthodox hymn)

words and music: anonymous

*Simeron pistoi horefsomen en psalmis kai imnois to Kyrio adon tes ti mon kai tin avtou igi azmenin*  
Today let all the faithful dance, in psalms and hymns, singing to the Lord...

### **Anastaseos imera... Christos anesti**

Doxastikon for Orthros of Pascha. The hymn "Christ is risen," which concludes the doxastikon, constitutes a triumphant proclamation of Christians' belief in the Resurrection of Christ and is the most beloved of all Orthodox hymns. Based on oral tradition and the transcription by Petros the Peloponnesian (c. 1730-1778), this setting in plagal first mode has been further arranged by Photios Ketsetzis.

### **Beyati tevşih: Ben bu aşka düşeli** (26/8)

words: Yunus Emre (14th c.) music: anonymous

Here, a long devotional form in a 26 beat cycle is layered between a repeating phrase often used in Sufi devotions ("la ilahe ilallah": there is no god by God) and an improvised vocal line (*kaside*).

*Ben bu aşka düşeli / Allah'la bilişeli*  
*Eli yeşil asalı / Bize dervişler geldi*

*As I fell in Love, becoming one with God*  
*Dervishes with green scepters, came to us*

### **Perde Kaldırma**

### **Tilavet: chanting of The Holy Koran, I: 1-7** Surah al-Kahf (The Cave)

*Bismil-lâ-hir-Rahmân-ir'Rahim*

In the name of God, the Most Gracious, the Most Merciful

... "Alexander!" We said, "you must either punish them or show them kindness." He replied: "the wicked we shall surely punish. Then shall they return to their Lord and be sternly punished by Him. As for those that have faith and do good works, we shall bestow on them a rich reward and deal indulgently with them."... "Alexander!" they said, "Gog and Magog are ravaging this land. Build a rampart between us, and we will pay you tribute."

### **Nihavend Mevlevi Ayini, 1. Selam**

*Bişnev tû zi ney çaha mi güyed*  
*Esrar-ı nühüfte kibriya mı güyed*  
*Bi nutk ü zeban hüda mi güyed*  
*Men ba tû çünanem ey nigar-i Hu*  
*Kender galatam ki men tû em ya tû meni*  
*Ni men menem u ni tu tuyi ni tu meni*  
*Hem men menem ü hem tû tûyi hem tû meni*  
*Sermest-i cam-ı aşkam bi sağar ü piyale*

words: Mevlana Celaleddin Rumi

music: Tanburi Musahip Seyyid Ahmed Ağa (d. 1794)

Listen to the ney, to what it is saying  
It speaks of hidden secrets and divine greatness  
Without speech or tongue it says "God!"  
O divine image, when I am with you  
I mistake myself for you, and you for myself  
I am not I, and you are not you, and you are not I,  
And yet, I am I, and you are you, and you are I  
I am drunk from the goblet of divine love...[excerpt]  
(Translation by Dimitri Kastritsis)