

Shabbat VaChanukkah Niggeshu Vairivun (Mi Khamokha) | (מי כְּמוֹדָה) | שַׁבַּת וְחֲנֻכָּה נִגְּשׁוּ וַיְרִיבוּן

“Shabbat and Chanukkah Met and Fought” by Shelomoh ben Eliyyahu Sharvit HaZahav (14th century Turkey/Greece)

<p>Is anyone like you?</p> <p>Shabbat and Chanukkah met and fought before me. This one said, “I am Adonai’s,” and this cried into my ear. What shall I do for these today across from my cogniscenti? The wealthy and the poor have met; Adonai makes them all.</p> <p>Shabbat said to Chanukkah:</p> <p>Mine is the legal status of the firstborn, So who are you, and who is your nascent family? For, within me, the great and awesome God ceased From all of God’s craft that God created.</p> <p>Chanukkah said to Shabbat:</p>	<p>MI kha-MO-kha</p> <p>Sha-BAT vachanu-KAH nigge-SHU vairi-VUN lefa-NAI, ZEH yo-MAR lado-NAI a-NI ve-ZEH yik-RA ve’oz-NAI; MAH e’e-SEH la-E-leh ha-YOM NE-ged nevo-NAI?</p> <p>A-SHIR va-RASH nif-GA-shu o-SEH ku-LAM Ado-NAI.</p> <p>A-MAR sha-BAT lachanu-KAH:</p> <p>LI mish-PAT habbekho-RAH U-MI AT u-MI mishpachte-KHA hatze’i-RAH, KI VI sha-VAT EL ga-DOL veno-RA Mi-KOL melakh-TO a-SHER ba-RA.</p> <p>Ame-RAH chanu-KAH lasha-BAT:</p>	<p>מִי כְּמוֹדָה?</p> <p>שַׁבַּת וְחֲנֻכָּה נִגְּשׁוּ וַיְרִיבוּן לִפְנֵי, זֶה יֹאמֵר לִי אֲנִי אֲדֹנָי יִקְרָא בְּאָזְנִי; מָה אַעֲשֶׂה לְאַלֶּה הַיּוֹם נִגַּד נְבוֹנִי? עֲשִׂיר וָרֶשֶׁת נִפְגְּשׁוּ עֲשֶׂה בְּכֶם יִי. אָמַר שַׁבַּת לְחֲנֻכָּה: לִי מִשְׁפַּט הַבְּכוֹרָה וּמִי אֶתְּ וּמִי מִשְׁפַּחְתְּךָ הַצְּעִירָה, כִּי בִי שַׁבַּת אֵל גְּדוֹל וְנוֹרָא מִכָּל־מְלֹאכְתּוֹ אֲשֶׁר בָּרָא. אָמְרָה חֲנֻכָּה לְשַׁבַּת:</p>
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שַׁבַּת וַחֲנֻכָּה נִגְשׁוּ וַיִּרִיבוּן (מִי כְמוֹדָה) | *Shabbat VaChanukkah Niggeshu Vairivun (Mi Khamokha)*

“Shabbat and Chanukkah Met and Fought” by Shelomoh ben Eliyahu Sharvit HaZahav (14th century Turkey/Greece)

<p>Why would you fall on me and roll again? Indeed, for eight days we recite Hallel on me, But you are one day without it, and is there anything you utter? “Guardian, what is of night? Guardian, what is of nighttime?”</p> <p>Shabbat said to Chanukkah:</p> <p>My Musaf adjudicates for me an elevated status. The whole-burnt offering of Shabbat on each Shabbat supplements the whole-burnt offering of the daily offering. And should you be praised above me because of a “Halelujah”— When you are flagrantly denuded of Musaf!?</p> <p>Chanukkah said to Shabbat:</p>	<p>MAH titna-PEL a-LAI vetitgo-LEL? KI shemo-NAH ya-MIM gome-RIM BI haha-LEL Ve-AT YOM e-CHAD be-LO ZEH u-MAH tema-LEL? Sho-MER MAH mi-LAI-la sho-MER MAH mi-LEIL.</p> <p>A-MAR sha-BAT lachanu-KAH:</p> <p>Musa-FI yo-REH a-LAI DIN ali-YAH, O-LAT sha-BAT beshabba-TO AL o-LAT hatta-MID asu-YAH, U-MAH titha-LLEL a-LAI be-AD halelu-YAH Ve-AT mimmu-SAF e-ROM ve'er-YAH?</p> <p>Ame-RAH chanu-KAH lasha-BAT:</p>	<p>מָה תִּתְנַפֵּל עָלַי וְתִתְגּוֹלֵל? כִּי שְׁמוֹנֶה יָמִים גּוֹמְרִים בִּי הַהֵלֵל וְאַתָּה יוֹם אֶחָד בֶּלֵא זֶה וּמָה-תִּתְמַלֵּל? שׁוֹמֵר מָה-מְלִילָה שׁוֹמֵר מָה-מְלִיל. אָמַר שַׁבַּת לְחֲנֻכָּה: מוֹסַף כִּי יוֹרָה עָלַי דִּין עֲלֶיךָ, עוֹלַת שַׁבַּת בְּשַׁבַּתוֹ עַל עוֹלַת הַתְּמִיד עֲשׂוּיָה, וּמָה תִּתְהַלֵּל עָלַי בְּעֵד הַלְלוּיָה וְאַתָּה מִמוֹסֵף עָרוֹם וְעֲרִיזָה? אָמְרָה חֲנֻכָּה לְשַׁבַּת:</p>
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שַׁבַּת וַחֲנֻכָּה נִגְשׁוּ וַיִּרִיבוּן (מִי כָמוֹד) | *Shabbat VaChanukkah Niggeshu Vairivun (Mi Khamokha)*

“Shabbat and Chanukkah Met and Fought” by Shelomoh ben Eliyahu Sharvit HaZahav (14th century Turkey/Greece)

<p>They light the glow of my candles first and your candles after them, And my mention is in the blessing of the earth, and your mention is in the blessing of “Have mercy.” And aren’t all of your ideas and your words Last to trail their emblems? Shabbat said to Chanukkah: Behold, I am consistent, like a young innocent woman, Torn [in mourning] for seven days like the inner honor of the daughter of a king, And you are like a concubine during nights during fright On some occasion between days-upon-days. Chanukkah said to Shabbat:</p>	<p>ZIV nero-TAI madli-KIM techi-LAH venero-TE-kha acharey-HEM Vezikh-RI bevir-KAT ha-A-retz vezikhre-KHA bevir-KAT ra-CHEM, Ve-KHOL inya-NE-kha udva-RE-kha ha-LO HEM acha-RO-nah yis-U ledigley-HEM. A-MAR sha-BAT lechanu-KAH: Hi-NEH a-NI ta-DIR ke-E-shet ne’u-RIM temi-MAH, Keru-AH leshiv-AH ya-MIM kikhvu-DAH BAT ME-lekh pe-NI-mah, Ve-AT kefi-LE-gesh ballei-LOT be’ey-MAH Lemo’a-DAH miyya-MIM ya-MI-mah. Ame-RAH chanu-KAH lasha-BAT:</p>	<p>זִיו נְרוֹתַי מְדַלִּיקִים תִּחְלָה אֲנִי וְנִרְוֹתֶיךָ אַחֲרֵיהֶם אֲזַכְּרֶיךָ בְּבִרְכַּת הָאָרֶץ וְאֲזַכְּרֶיךָ בְּבִרְכַּת רַחֲמִים, וְכָל-עֲנִינֶיךָ וְדַבְּרֶיךָ הֲלֹא הֵם אַחֲרוֹנָה יִסְעוּ לְדַגְלֵיהֶם. אָמַר שַׁבַּת לְחֲנֻכָּה: הִנֵּה אֲנִי תַדִּיר כְּאִשָּׁת נְעוּרִים תְּמִימָה, קָרוּעָה לְשִׁבְעָה יָמִים כְּכַבּוּדָה בֵּת מְלֶכֶךְ פְּנִימָה, וְאַתָּה כְּפִלְגֶּשׁ בְּלִילוֹת בְּאֵימָה לְמוֹעֵדָה מִיָּמִים יָמִימָה. אָמְרָה חֲנֻכָּה לְשַׁבַּת:</p>
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“Shabbat and Chanukkah Met and Fought” by Shelomoh ben Eliyyahu Sharvit HaZahav (14th century Turkey/Greece)

<p>They look your candle and objectify, And I am like a lady above men and women. And your song is for singers, but my songs are for those who inherit The Temple that will be, with the Holy of Holies.</p> <p>Shabbat said to Chanukkah:</p> <p>I am the praised and exalted man, And you are like a woman who has hardened her face and looted loot! But, indeed, the wise in aesthetic and principle said: We do not objectify a woman ever.</p> <p>I responded:</p>	<p>Benere-KHA mistakke-LIM umishtamme-SHIM Va'a-NI kig-VE-ret AL ana-SHIM vena-SHIM, Veshire-KHA lesa-RIM ulshi-RAI yore-SHIM Ye-HI hammik-DASH KO-desh koda-SHIM.</p> <p>A-MAR sha-BAT lachanu-KAH:</p> <p>A-NI ha-GE-ver hamshu-BACH vehamhu-LAL Ve-AT ke'i-SHAH he-E-zah fa-NE-ha vetish-LOL sha-LAL, Vaha-REY ame-RU chakh-MEY ha-YO-fi vehammikh-LAL: EYN mishtamme-SHIM be'i-SHAH khe-LAL.</p> <p>A-NI a-NI-ti:</p>	<p>בְּנִיָּךְ מִסְתַּכְּלִים וּמְשַׁתְּמָנִים וְאֲנִי כְּגִבֹרֶת עַל אֲנָשִׁים וְנָשִׁים, וְשִׁירְךָ לְשָׂרִים וּלְשִׁירֵי יוֹרְשִׁים יְהִי הַמְּקֹדֵשׁ קֹדֵשׁ קֹדְשִׁים.</p> <p>אָמַר שַׁבַּת לְחֲנֻכָּה:</p> <p>אֲנִי הַגִּבֹּר הַמְּשַׁבַּח וְהַמְּהַלֵּל וְאַתְּ כְּאִשָּׁה הַעֲזָה פְּנֵיהָ וְתִשְׁלוּל שְׁלָל, וְהָרִי אָמְרוּ חַכְמֵי הַיָּפִי וְהַמְּכַלֵּל: אִין מְשַׁתְּמָנִים בְּאִשָּׁה כֹּלֵל. אֲנִי עֲנִיתִי:</p>
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<p>Recuse yourselves from this fight, For today you are entwined in an embrace. Please go back. Do not become a defect, but return; my righteousness is still there. I have made an oath with you: Do not be a quarrel! What will you incite? And what will you arouse? Love!</p> <p>Shabbat, the premier of holy gatherings will exterminate your charges. You have grown more beautiful than humanity. Grace has been poured into your lips. And you are a redeemer; there is no redeeming without you. You have spread your wings over your maidservant.</p>	<p>SHU-vu la-KHEM MIN hammeri-VAH KI ha-YOM chubbar-TEM bechi-BAH, SHU-vu NA AL te-HI av-LAH ve-SHU-vu OD tzid-KI VAH, Hish-BA-ti et-KHEM: AL NA te-HI meri-VAH, MAH ta-I-ru u-MAH te'ore-RU ET ha'aha-VAH!</p> <p>Sha-BAT ri-SHON bemo'a-DIM yikh-LU ta'ano-TE-kha, Yofya-FI-ta mibbe-NEY a-DAM hu-TZAK CHEN besifto-TE-kha, AKH go-EL a-TAH ve-EYN lig-OL zula-TE-kha Ufa-RAS-ta klena-FE-kha AL ama-TE-kha.</p>	<p>שׁוּבוּ לָכֶם מִן הַמְּרִיבָה כִּי הַיּוֹם חִבְּרָתֶם בְּחִיבָה, שׁוּבוּ נָא אֶל תְּהִי עוֹלָה וְשׁוּבוּ עוֹד צְדָקִי בָּהּ, הַשְׁבַּעְתִּי אֶתְכֶם: אֶל נָא תְהִי מְרִיבָה, מֵהַ תְּעִירוּ וּמֵהַ תְּעוֹרְרוּ אֶת־הָאֱהָבָה!</p> <p>שַׁבַּת רֵאשׁוֹן בְּמוֹעֲדִים יְכַלּוּ טַעֲנוֹתֶיךָ, יְפִיפִיתְּ מִבְּנֵי אָדָם הוֹצֵק חוֹן בְּשִׁפְתוֹתֶיךָ, אֵךְ גּוֹאֵל אֶתְּהָ אֵינִן לְגֵאוּל זוֹלָתְךָ וּפְרָשֶׁת כֹּנְפֶיךָ עַל אֲמָתְךָ.</p>
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שַׁבַּת וַחֲנֻכָּה נִגְשׁוּ וַיִּרִיבוּ (מִי כָמוֹד) | *Shabbat VaChanukkah Niggeshu Vairivun (Mi Khamokha)*

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<p>The golden array sitting at that threshold— Behold, there is coming towards you a righteous angel; he and his strength have been saved. The king has desired your beauty, so incline your ear towards his voice, For he is your lord, and you shall prostrate before him.</p> <p>God, appear from the foundation of Your seat, And return us, and shine Your face, and we shall be saved! When You quiet, who will do evil? And, without You, we do not have a helping and saving redeemer.</p>	<p>Hamshu-BE-tzet za-HAV hayyo-SHE-vet bigvu-LO Hi-NEH mal-AKH ya-VO LAKH tza-DIK veno-SHA HU vechey-LO, Vayyit-AV ha-ME-lekh yos-YEKH vaha-TI oz-NEKH leko-LO KI HU ado-NA-yikh vehishtacha-VI LO.</p> <p>Elo-HAI mimme-KHON shivte-KHA ho-FI-ah Vahashi-VE-nu vaha'ERR pa-NE-kha venivva-SHE-ah KI a-TAH tash-KIT u-MI yar-SHI-a Umibbal'a-DE-kha EYN LA-nu go-EL o-ZER umo-SHI-a.</p>	<p>הַמְּשַׁבֵּצַת זָהָב הַיּוֹשֶׁבֶת בְּגִבּוּלוֹ הִנֵּה מֵלָאֵךְ יָבֵא לְךָ צַדִּיק אֲנוֹשֵׁעַ הוּא וְחִילוֹ, וַיִּתְּאוּ הַמְּלָךְ יוֹפִיֶךָ אֶתִּי אֲזַנֶּךָ לְקוּלוֹ כִּי הוּא אֲדוֹנֶיךָ וְהִשְׁתַּחֲוִי לוֹ.</p> <p>אֱלֹהֵי מַמְכּוֹן שְׁבִתֶּךָ הוֹפִיעָה וְהִשִּׁיבֵנוּ וְהָאֵר פְּנֶיךָ אֲנוֹשֵׁעָה כִּי אַתָּה תִשְׁקִיט וּמִי יִרְשִׁיעַ וּמִבְּלַעַדֶיךָ אֵין לָנוּ גּוֹאֵל עוֹזֵר וּמוֹשִׁיעַ.</p>
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TEXTUAL NOTE: Weinberg found this text in the printed Machzor Romanyah (Constantinople 1574); the manuscript Machzor Korfu (“Corfu”) (Oxford 1082) (accessible at <https://digitalcollections.jtsa.edu/islandora/object/jts:232527> ?); manuscript Machzor Korfu (London, JTS, Montefiore, 196/195); and the printed 19th century collection of <https://www.hebrewbooks.org/pdfpager.aspx?req=9441&st=&pgnum=2> . Note that in both Corfu manuscripts the *piyyut* ends with “לְמוֹעֲדָה מִיָּמִים יָמִימָה.” (“On some occasion between days-upon-days.”).