

Wisdom of Solomon

חכמת שלמה
(hochmáh Shelomoh)

Cover Art: Anniversary of the inauguration of the Portuguese Synagogue in Amsterdam, 1675. Etching by Bernard Picart, 1721.

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תעמים (Tengameém) as used according to the custom of the Spanish and Portuguese Jews with modifications in the recitation of פָּרְשָׁיוֹת (parashiot) during the entire year according to the notes of the late *Hachám* of Amsterdam, Dr. S. Rodrigues Pereira z.l. based on the 5-volume פָּרְשָׁה (parasháh) book by Yehudáh Piza, פִּזָּא, published in Amsterdam in 1779. The following text has been compiled by his son Martinus M. Rodrigues Pereira, Ph.D.

IN MEMORIAM

Published in memory
of our beloved son z.l.

Shelomoh David Rodrigues Pereira

My beloved parents z.l.

'*Hacham* Dr. Salomon Rodrigues Pereira and
Mrs. H.E. Rodrigues Pereira - Hart

My beloved sister z.l.

Mrs. C. Zivi - Rodrigues Pereira

and all relatives, teachers and friends who perished during
the years

1940 - 1945 in the European Holocaust

and especially '*Hazán* J.D. Blanes z.l. and '*Hazán* S.D.
Duque Jr. z.l. of the Portuguese Jewish Congregation
Talmud Torah of Amsterdam, Holland

May their remembrance be a blessing

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First title page of the Piza Parashah book.

ספר עזרת הלוֹפֶר

תקון ספרים

סדר פרשיות כל השנה

עם נקודות וטעמים

והפטרות מפודרות בכל ספר וספר

מחמשה חומשי תורה

עם כמה שורות שצורך לכתוב בספר תורה בכל עמוד ועמוד וכיוא
תיבות בכל שורה ושורה כדי שיבא הספר כלו ווי העמודים (מלבד
ביה שם') גם ציין אותן שמות דקץ שהספרים מטאקים בהם
שצורך לקרשם ושאר הדברים היצרים נאחות גדלות וכי
מחובר לו סימני העולים כל מנהה בשכחה ושני ותמיישי ווים
שכת קרש המפטר בזרות כוכב להזרת הטעיןכו לקרוא
בספר תורה ונם בסופו לוח של פרשיות המודדים הכל
בתוקן כראוי על כל אשר יצא לאור הדפוס עד היום:



QUINQUE LIBRIMOSIS.

Magno labore, & industria, accura-
tissimé correcti præ omnibus qui
hucusque thypis fuere mandati.

AMSTELODAMI,
Anno a mundo creati, 5527.

Second title page of the Piza Parashah book.

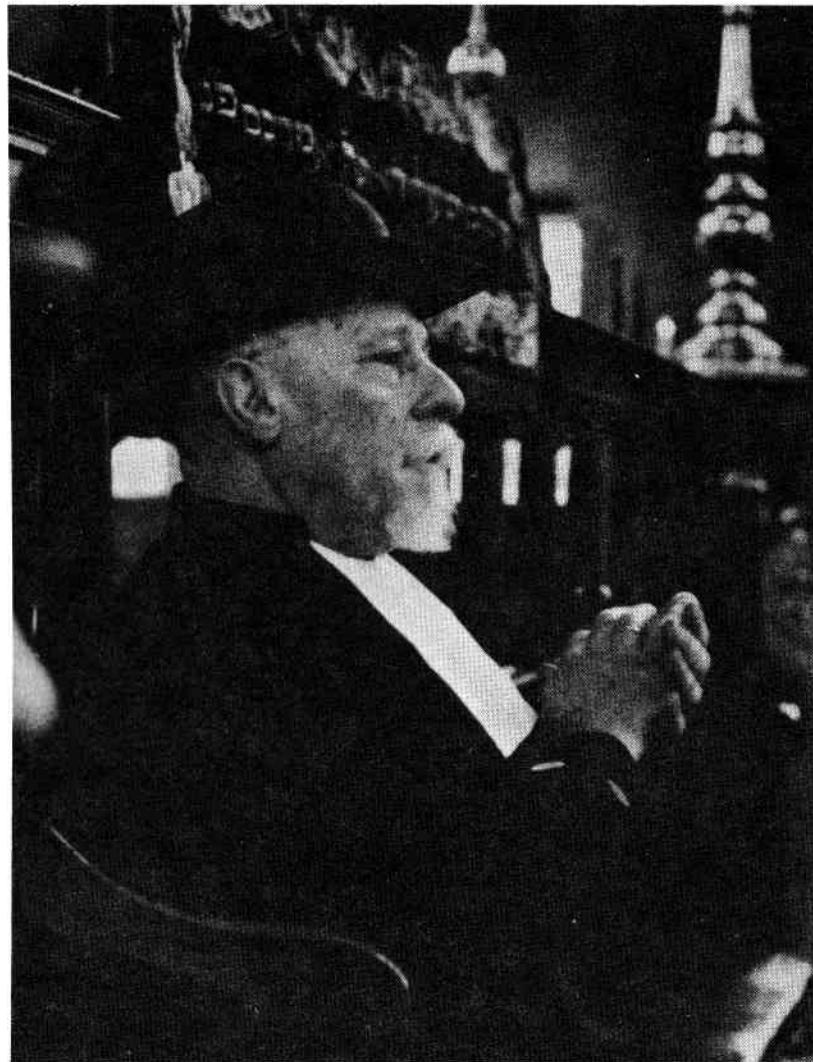
Acknowledgements

I wish to thank my wife, Mrs. Theresia Rodrigues Pereira-Gomes de Mesquita for her continuous support and bearing with the constant occupation of our living quarters by my books, papers and computer paraphernalia.

Furthermore, I wish to express sincere appreciation to my publisher, Velvel Pasternak of Tara Publications, for his continuous guidance in readying this book for publication.

Sincere gratitude is expressed to Dr. Alexander Jacob Alvares Vega, an alumnus of the late *'Hacham'* Rodrigues Pereira, for his constructive comments and corrections incorporated in the manuscript. Dr. Vega is a native of Holland who presently resides in Wilmington, DE. Without Dr. Vega's remarks the text of this book would not have been complete. His invaluable information and thorough knowledge of the subject led to the correct completion of this volume.

Many thanks also go to 'Hazán' Abraham Lopes Cardozo, an alumnus of the late *'Hacham'* as well, for his advice in the preparation of this book. He shared with the author his excellent knowledge of reciting the *parashiot*. He brings to this material first hand experience as a student in Amsterdam, a rabbi of the *Sephardée* Congregation in Paramaribo, Surinam and for the last 48 years as the 'Hazán' of the Spanish and Portuguese Synagogue *Shearith Israel* in the City of New York.



הַחָם שְׁלֹמֹה דֶּה אַהֲרֹן רֹドְרִיגְזֶס פֶּרְעִירָה

'Hacham Shelomoh de Aharon Rodrigues Pereira 1887-1969.

SELECTIVE BIOGRAPHIES OF PERSONS TO
WHOSE MEMORIES
THIS BOOK IS DEDICATED

'Hacham Dr. S. Rodrigues Pereira, z.l.

The last '*Hacham*' of the Portuguese Congregation *Talmud Torah* in Amsterdam was a son of the late '*Hacham*' Aharon Rodrigues Pereira, and born in Amsterdam on 11 December 1887 (25 Keesliv 5647). The '*Hacham*' had the greatest respect and love for his parents whom he often mentioned in his conversations. He was a prominent scholar who possessed great wisdom. '*Hacham*' Pereira exuded much *gravidade* (dignity) in his whole being both in the synagogue and in the secular world. The '*Hacham*' earned his *moréh* (highest rabbinical degree) in 1919 at the Portuguese-Jewish seminary נַגִּיטָה חַיְּם (Ngits 'Hayéem) in Amsterdam whose *rector* he would become in his later years. He also earned a doctoral degree in Latin and Greek at the University of Amsterdam, and became a professor in the classical languages, first in the town of

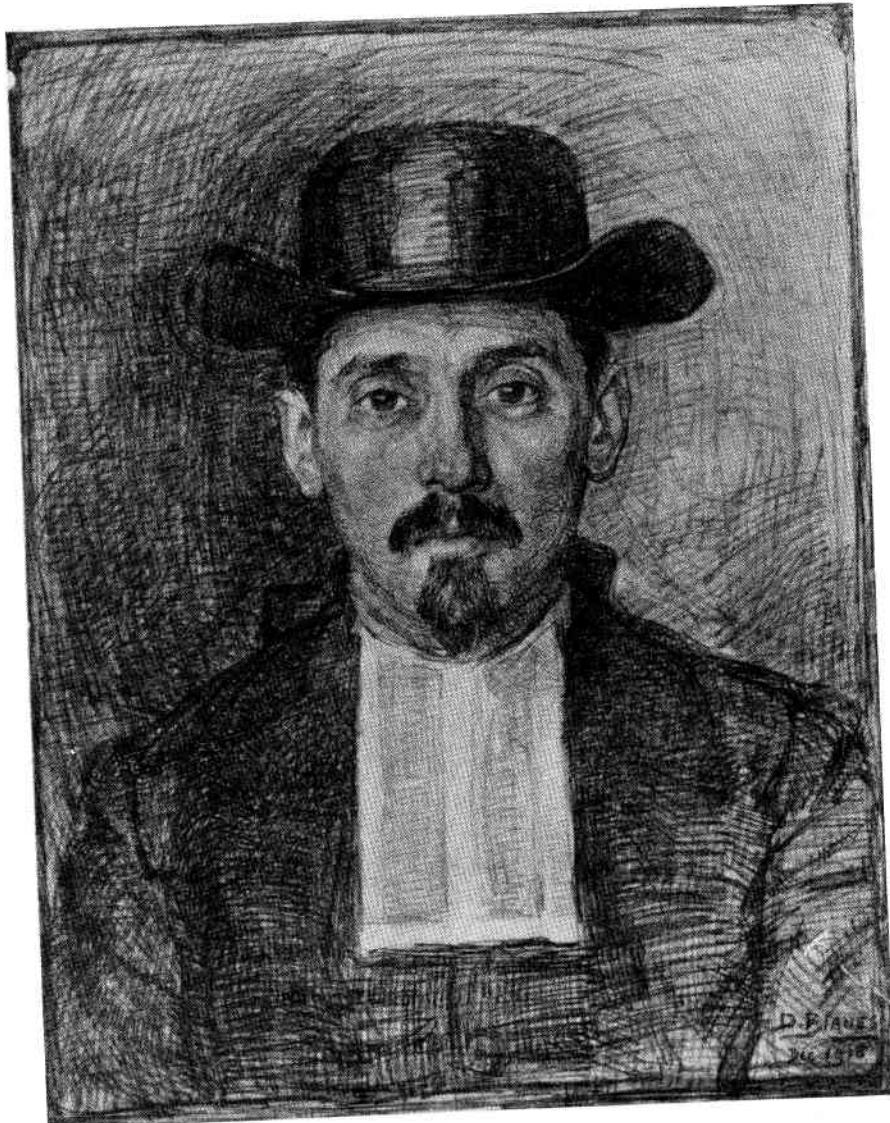
Winschoten. One of his students, Henriette E. Hart became his wife in 1918. Several years later, the future 'Hacham' was named a professor of ancient languages in the town of Hilversum, 20 miles S.E. of Amsterdam, where the author of this publication was born. In 1922, upon the death of his beloved father *z.l.*, he became the 'Hacham' of the Portuguese congregation 'Honin Dal' in The Hague, the seat of government of The Netherlands also called Holland, where his father *z.l.* had been the 'Hacham' before him. After World War II, he not only became the *corrector* of the college in Hilversum, he also was made an honorary citizen of the town. He was awarded the corresponding gold medal by the town mayor in an official ceremony at Town Hall. Also, the Queen of Holland, whom he knew personally, bestowed great honors upon him, together with the corresponding insignia. During World War II and the holocaust, he managed to escape from Nazi occupied Holland in 1942, and joined the Dutch free forces in England where he became the first Dutch-Jewish chaplain ever. As such, he accompanied the forces to Normandy and followed their way through France and Belgium to free the Dutch from

their Nazi German oppressors. In 1945, he was named the 'Hachám of the Portuguese congregation in Amsterdam. From 1955 until his death on 10 October 1969, he functioned as the president of the combined Dutch Portuguese and *Ashkenazéé* chief-rabbinate of the Netherlands. At times, he served as the acting Chief-Rabbi of the *Ashkenazéé* congregations of Amsterdam, The Hague and Rotterdam. In the days of David Ben Gurion, Prime Minister of Israel, 'Hachám Pereira was consulted on the paramountly difficult question of Who is a Jew? The Dutch government asked the 'Hachám to write a history of the Six-day War of June 1967 in order to be able to instruct its armed forces accordingly.

The 'Hachám was not only a great rabbi but he also loved to serve as a 'Hazán. He often took an active part in the services especially during the High Holidays. On *Yom Kippúr*, e.g., he would be the 'Hazán for *Musáf*, *haftarah Yonáh* and the closing prayers, i.e., *Nengiláh*. He was able to recite the *Parasháh* according to both the Portuguese-Jewish *minhách* and the *Ashkenazéé* ritual. Together with his older brother E.A. Rodrigues Pereira, M.D., also an excellent 'hazán and Jewish scholar, the

'Hachám built up his congregation again after the catastrophic years of World War II, 1940-1945, during which the Germans decimated the Jewish *Sephardee* and *Ashkenazéé* Communities. Together with his wife of more than 50 years, 'Hachám Rodrigues Pereira dedicated much time to visiting the elderly and the sick. He was the axis around which the Jewish community of Holland rotated. The 'Hachám was its representative in the Netherlands as well as in the world. The beloved 'Hachám departed this life to his eternal rest on 10 October 1969 (29 Teeshrí 5730). His wife passed away at the ripe old age of 92 on 14 December 1989 (16 Keesliv 5750).

'Hazán J.D Blanes z.l.

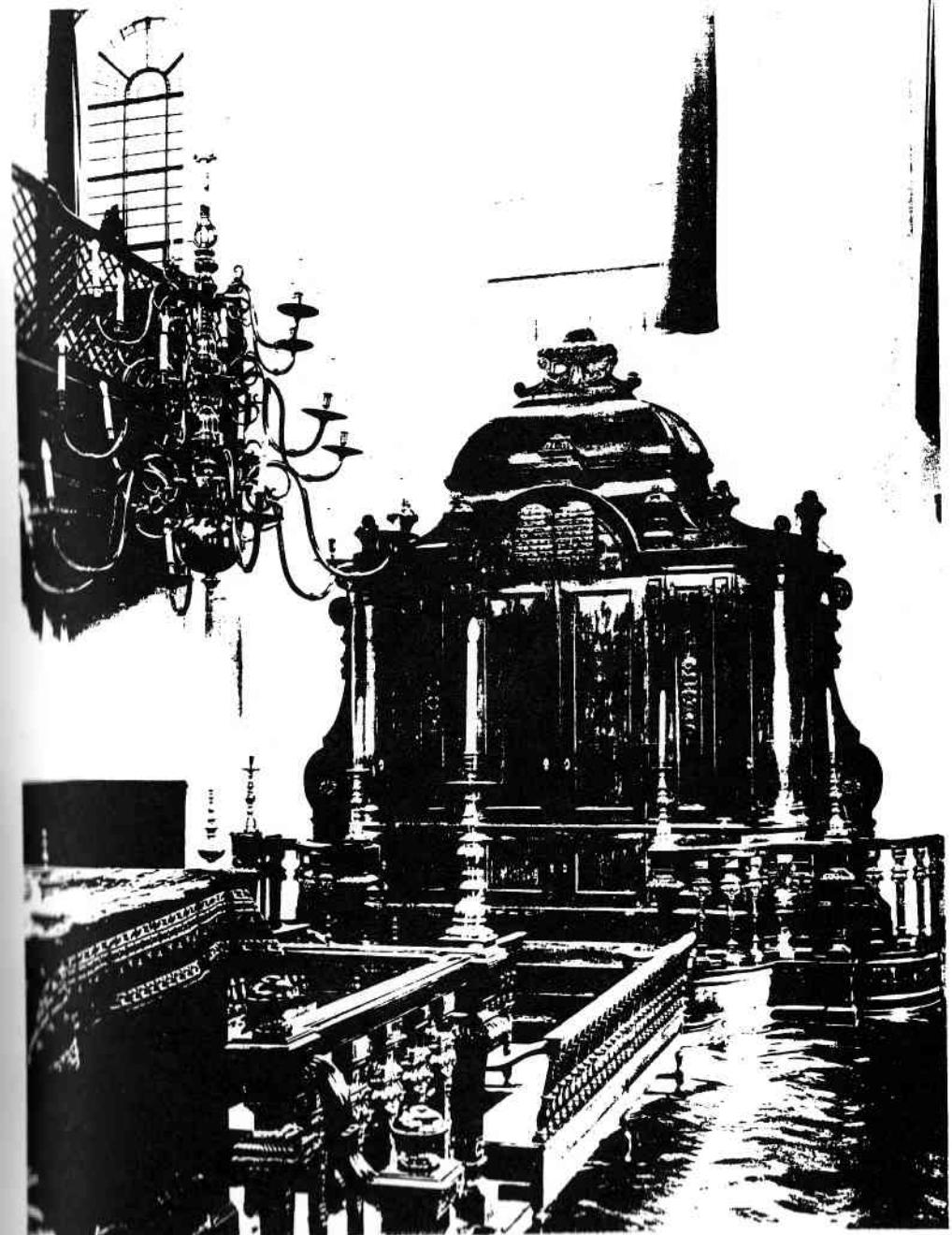


'Hazán' Jacob van David Blanes 1877-1943

This scholar and excellent 'Hazán' was born in 1877 in Paris to Dutch Portuguese Jews. He received his education in Amsterdam where he earned a *Maggueéd* degree at the Portuguese Jewish Seminary *Ngits Hayéém*. This is an equivalent degree of rabbi. However, 'Hazán' Blanes never practiced the profession. He taught numerous courses in his congregation and functioned as a *mohil* and as a *sophir*. He loved being a 'hazán'. In 1901, he married Eva Polak. He was named to the vacant position of 'Hazán' in Amsterdam after the retirement of 'Hazán' Isaac Ohib Brandon z.l. on the latter's 80th birthday. Before 1902, 'Hazán' Blanes was a 'hazán' of the Portuguese Congregation 'Honin Dal' in The Hague, together with his brother-in-law Mendes Coutinho z.l..

For *Sephardeém* and specially Portuguese Jews, a 'hazán' is first of all a reader, not a cantor. Every word has to be pronounced clearly and with the correct intonation as well as with the correct grammatical accent. Beginning in

the 17th century already, only such persons who could correctly recite the *Mishnáh* portion of בָּמָה מִדְלִיקִין (*bammé madleekéen*) in the Friday evening service with respect to both melody and pronunciation, would be eligible for the position of 'hazán'. 'Hazán' Blanes passed both these prerequisites and was promptly elected by the snogeiros, i.e., the members of the congregation present at that Friday evening service. He proved to be a 'hazán' according to the old traditions. His voice was strong and untiring. He was an expert in the Jewish literature. 'Hazán' Blanes was a man of good taste who possessed a noble character. Many years after his passing, his reading of the *parasháh* is still being praised and used as a model of excellence. On 26 May, 1943 during the biggest razzia of Jewish Amsterdam by the German and Dutch SS forces, the beloved 'Hazán' Blanes was arrested and transported to his tortured death at one of the infamous death camps. May his soul rest in peace!



Netherlands' Portuguese-Jewish Synagogue in The Hague.

'Hazán S.D. Duque Jr. z.l.



'Hazán Simon van David Duque 1897-1945

'Hazán Duque was born on 14 March 1897 in Amsterdam. In 1924, he married Rebecca Lopes Cardozo. In 1923, 'Hazán Duque was named to his post, after a heated election, at the Portuguese Congregation *Talmúd Toráh*. His was a beautiful, forceful and musical voice which perfectly fitted the large *esnoga* (synagogue). His style was great and he was more a cantor than a reader as was his colleague 'Hazán Blanes. Before becoming a 'hazán in the Portuguese *esnoga*, he served in the choir of the *Ashkenazeém* who had their synagogues across the large square between the two places of worship. His reputation spread quickly and many *Ashkenazeém* came to listen to him in his *esnoga*, specially during the festival of 'Hanukáh. 'Hazán Duque died by the hand of the murderous Germans at the infamous concentration camp at Dachau, near Muenchen, Germany, in 1945.

Vay barech et Je seph vaj jo mar ha e lo him

a scher hit halle chu abo

tay le pha navv abra ham veis hak ha clo him

haro - he o timeo di adhajjom haz ze; ham

malach haggo ei o si

miccol rah icba rech et han

nea rim veikka re ba hemischemi ve schemabo

tai abra ham veis chak veid gu la rob be kereb haaretz.

Sefardic Intonation of Genesis 48. 15-16 (Amsterdam ab. 1699).

INTRODUCTION

The compilation of this guide to reciting the *parashiōt* of the five books of Moses has been undertaken because of my personal observation that the oral tradition of reciting the *Torāh* according to the *minhāch* of the Western *Sephardeém* is in danger of getting lost. I learned this heritage of correct recitation of the *tengameéem* from my unforgettable father, the late 'Hachám of the Spanish and Portuguese communities in Holland, Salomon Rodrigues Pereira, Ph.D. Hence, I named this book 'Hochmá'at *Shelomóh* in his honor. This publication is based on my father's annotations, and is an endeavor to preserve the traditions of our illustrious past so that interested 'Hazaneéem, cantors and researchers will always be able to verify these ageless customs, like the use of the *high na'úm* which is the festive rendition of the *tengameéem* of the *Torāh*. In the accompanying cassette, I follow the recitation of the *Torāh* cantillations of the Spanish and Portuguese Congregation *Shearith Israel* in the City of New York. The use of *high na'úm tengameéem*,

as discussed in this book, is observed in all Spanish and Portuguese congregations, all daughter congregations of the famous congregation *Talmud Torah* of Amsterdam. These include those of London, Manchester, Montreal, New York, Philadelphia, Suriname, Curaçao, The Hague, Hamburg, and Antwerp. Of the latter three congregations, almost all members were murdered by the Nazis in the holocaust between 1940 and 1945. In the other communities, knowledge of our precious heritage is fading rapidly. Therefore, this book, together with the invaluable books and cassettes edited by my good friend of many years 'Hazán' A. Lopes Cardozo, Cantor Emeritus of Congregation *Shearith Israel* in New York City (3,4) is aimed at preserving our traditions for posterity.

In this volume, words in Hebrew are transliterated as well as translated. No educational background is required to understand the text. A glossary can be found at the end of this book where all italicized words are explained.

We are all familiar with the biblical story of the fleeing Ephrayeemites who could not pronounce the letter sheen (שׁ) in the word *Sheebolit* (שׁבָּלִת) (ear of corn, password) To this day, some of the Amsterdam Sephardeém speak

of *kahál kadosh*, *Rosasaná* or *Rosaná*, *sedakah*, *parasah*, etc. We also speak of *Sabá* instead of *Shabbat*, but this habit may also be a result of the Spanish and Portuguese word for Saturday which is *Sábado*. The principal reason, however, for this aberration in pronunciation may be that in the Iberian languages the sh-letter and sound does not exist.

In the 17th century Amsterdam was the great center to which the Conversos or the Jews forcefully converted to Catholicism, flocked and where they returned to Judaism. Here they developed a very decorous form of synagogue service which passed on to all its daughter congregations and which is still in use today. Their liturgy was and is that originally used in the Iberian Peninsula.

With respect to the pronunciation of Hebrew by the Western Sephardeém, it is absolutely not that of the modern State of Israel where, e.g., a *shevá* sometimes is not pronounced because *Ashkenazeém* originating in Eastern Europe spoke their native tongues like Polish and Russian. These languages do not know the *shevá* sound, neither the sound of the letter *ngáyeen*. Hence, these letters are not pronounced. The Western Sephardeém in

their use of Hebrew rigorously apply the rules concerning *meeleráng* (accent is on last syllable) and *meelengíl* (accent is on one before last syllable), *shevá* and *kamít* *'hatúf* (*kamít* is pronounced as an "o" sound in some instances).

The specific pronunciation rules of the *Sephardeém* in Amsterdam are summarized on page 40.

Following this introduction, an explanation of the *Tengameém* will be found. For the translation of Hebrew words appearing in the text, see any *parasháh-book* (*Humásh*) with translation of the Hebrew text into the vernacular.(2, 8).

With respect to the possible combination of two *parashiót*, Dr. Arthur Spier gives an excellent explanation in his unparalleled book regarding the Jewish calendar (5). Therefore, repetition of the subject is not necessary. An interested student may consult this superb publication.

With respect to the enumeration of the cantillations (*tengameém*) see the corresponding table on page 33.



Inauguration of the Portuguese Synagogue in Amsterdam, 1675 by Romeyn De Hooghe.

TENGAMEEM
 טגמאם
 CANTILLATIONS

Jewish music has always been an art handed down orally to future generations. Very little was written down before 1800. However, a paper by an unknown author describing the Spanish and Portuguese Jewish way of reading the Pentateuch is mentioned and printed by the gentile orientalist Daniel Ernst Jablonski (1660-1741). This document was incorporated in the introduction to his Hebrew Bible of 1699 published in Berlin. After explaining the rhetorical and musical aspects of the 22 biblical cantillations and their systemic combinations in the so-called *Zarka* table, the rev. Jablonski states the names of the cantillations according to the *Sephardeé* custom. In his Bible, he gives an elaborate example of the Spanish and Portuguese way of reciting (Gen. 48: verses 15 and 16; see the copy of the corresponding page of Rev.

Jablonski's Bible on page 22). He took much care by not only copying the melody but also the rhythm. The editor acknowledges that he owes much to a man of great musical talent and experience who much assisted him in publishing his Hebrew Bible. This person was Dr. David de Pinna of Amsterdam, the son of Aharon Zarfatí. This Don David was not only a Doctor of Medicine but a Doctor of *Talmud Toráh* as well. He was a philosopher and a rabbi. This information is given by the Portuguese Jewish poet Daniel Levi de Barrios of Amsterdam in his book *Arból de las Vidas* (Tree of Life). It is known that in Livorno, Italy, in the late 1800's, the following cantillations were recited in the same way as by the Amsterdam Portuguese Jews two centuries earlier: *Makáf-Shofar Hollich*, *Pazír Gadol*, *Ma'areéch-Tarchá-Atnách* and others. The melody contains the so-called polytonality of old. Hence, this intonation of the West-European *Sephardeém* must be at least more than 350 years old. It is apparent that since their exodus from the Iberian Peninsula the *Sephardeém*'s custom of reciting the Pentateuch must have been the same in cities such as Amsterdam, The Hague, London, Hamburg, the cities of

the Provence in France, and in Italy, as well as in New York, Philadelphia and other Spanish and Portuguese Jewish settlements in the Americas. It was based on the common origin of the *Sephardée* communities in Spain and Portugal and hence, directly from the Israel of old as already before the destruction of the first temple there was a Jewish community in the Iberian Peninsula.

Please note that in general the accent on words in *Tenach* falls on the syllable containing the *tengameém*.

The *Tengameém* symbols are not only used for reciting the *Parashah* and the *Haftarah* in the synagogue, they are also employed during a *meldadura* also named a *meldado* (memorial study session) when *haftarot* are recited with a special melody. An example of this type of recitation can be found in the accompanying cassette to this volume.

It is customary for Spanish and Portuguese Jews to organize *meldaduras* (*meldados*) on the occasion of forthcoming life cycle and holiday events e.g. *bereét miláh* (circumcision), *bar* or *bat mitzváh*, wedding, *hoshanganá raháh* eve in the *cabana* (*succáh*). Other

personal and public events including special birthdays, anniversaries (*na`haláh* or *jahrzeit*) of famous personalities, etc. are celebrated with *meldaduras* or *meldados* in the home or in the synagogue.

In the Piza *Parasháh* book, we usually follow the corrections printed in the margins following the letters *álef* (א) and *taqf* (ת) which stand for *Or Torah* which is an earlier edition of the Pentateuch prior to the Piza volumes. Many of these corrections are also incorporated in the regular *'Humasheem* (plural of *'Humásh* or the five books of Moses).

According to the *Masorah* (tradition) some words are read (קְרֵא : *keree*) differently than they are written (קְתֵב : *keteeb*). Usually, this is indicated in all *'humasheem*.

TRANSLITERATION KEY

a	as in	far, at end of open syllable Bach, before double consonant
ay	as in	high
b	as in	bear
ch	as in	Kach (for letters chaf (כ) and cheemel (ך))
e	as in	fun
é	as in	blasé
ee	as in	seen
'h or 'H	as in	a soft guttural "g" sound
ng	as in	singing
i	as in	fit
o	as in	dorm or coat
u	as in	blue
v	as in	velocity

accent mark (') is used to indicate:

- 1) where an "é" sound is pronounced as an "é" vowel with a French accent aigu
- 2) where stress is placed in the pronunciation of a word
- 3) where syllables in a word are separated in their

Table of *Tengameem* (cantillations)

Cantillations according to which the *Parashiot* and *Haftarot* are recited throughout the year.

Below each cantillation symbol, its name is given according to the *Sephardée* (top) and *Ashkenazée* (bottom) traditions.

שׁוֹפֵר מְהֻפָּךְ	קָדְמָא	שׁוֹפֵר הַוְּלָךְ	קָדְמָה
(zakif katón)	(shofár holích)	(kadma)	(shofár mehupách)
מְהֻפָּךְ	מְנִיחָה	פְּשַׁטָּא	מְהֻפָּךְ
(zakif katán)	(muná'h)	(pashtá)	(mapách)
אַזְלָא	רְבִיעִי	גְּרִישָׁה	אַזְלָא
אַזְלָא גְּרִישָׁה	רְבִיעִי	גְּרִישָׁה	אַזְלָא
קָדְמָה	רְבִיעִי	אַזְלָא גְּרִישָׁה	קָדְמָה
(zakif gadol)	(rebee'ang)	(chereésh)	(azla)
רְבִיעִי	אַזְלָא גְּרִישָׁה	אַזְלָא גְּרִישָׁה	רְבִיעִי
(zakif gadol)	(rebee'engee)	(azla guérish)	(kadma)

סוף פסוק	תביר	דרכא	תרי קדמן
(sof pasúk)	(tebeér)	(darchá)	(teré kadmeen)
סוף פסוק	תביר	דרכא	—

פּוֹר גָּדוֹל	זַרְקָא	תְּרִצָּא	תַּלְשָׁא
(pazír gadol)	(zarká)	(teertsá)	(talshá)
פּוֹר	זַרְקָא	תְּלִישָׁא-גָדוֹלה	תְּלִישָׁא-קָטָנה

תְּרִי טְעַמִּי	פְּסִיק	סְגֻולָתָא	יְתִיב
(teré tangamé)	(pasík)	(secholta)	(yeteeb)
מְרֶכֶא-כְּפּוּלָא	פְּסִיק	סְגֻול	יְתִיב

אַזְלָא-גְּרִיש	שְׁלַשְׁלָת	יְרָח בָּנָי יּוֹמֹ	קְרִינִי פְּרָה
(karné pará)(yéra'h bin yomo)	(shalshélit)	(azla-chereésh)	(shalshélit)
קְדֻמָּא-וְאַזְלָא	שְׁלַשְׁלָת	יְרָם בָּנָי יּוֹמֹ	קְרִינִי פְּרָה

שְׁנִי גְּרִישִׁין	מְאַרְקִיך	תְּרִנְמָה	מְרֶכֶם
(atna'h)	(tar'ha)	(ma'areéch)	(shené cherésheén)
אַתְּנָחָתָא	טְפִחָה	מְרֶכֶא	גְּרִישִׁים

Reading Aids

מְתִיכָה	גַּעֲיָא	מִקָּף
(métich)	(gang'yá: métich with a sheva())	(makaf)

TA'AMIM FOR TORAH (CANTILLATIONS)

Reprinted from "Sephardic Songs of Praise" by A. L. Cardozo.

DEVIATIONS FROM REGULAR RENDITION OF CANTILLATIONS

Every cantillation has a standard melody by which it is chanted in the reading of the *Parasháh*. However, the *Sephardéé* tradition sometimes deviates from this. In the list of *Parashiot*, these instances are indicated with asterisks. Below is an explanation of the various cases:

* זקף גדול (ʃ) (shené cherésheén) and שני גרשין (zakif gadol) are recited as רביע (r) (rebee'ang)

As a rule, this is done for the first ʃ: (zakif gadol) when a second ʃ: follows immediately.

** אזלא גריש (azla' chereesh) is recited as זקף גדול (zakif gadol)

*** זקף גדול (r) (rebee'ang) is recited as זקף גדול (zakif gadol) or as a שני גרשין (ʃ) (shené cherésheén)

**** אֶזְלָא גְּרִישׁ (azlá chereésh) is recited as a
שְׁנֵי גְּרִשִׁין (shené cherésheén)

Note that while the שְׁנֵי גְּרִשִׁין (shené cherésheén) can be chanted in high or in low *na'um*, the זָקִיף גָּדוֹל (zakíf gadól) is never chanted in *high na'um*.

See more rules on website
chazzanut-csnuga.org

RULES FOR PRONUNCIATION

With respect to the pronunciation of the consonants:

- The ב (bit) and the ת (tav) without *Dachish* (dot inside a letter) are pronounced like the *bit* and *tav* with a *Dachish*.
- When the article ה (ha) is followed by a consonant without a *Dachish* so that it makes a single syllable, the *shevá* remains silent.
- when a *Shevá* is combined with a vertical line, a *métich*, the *Sephardeém* pronounce the combination as an "a" sound such as in קָמָמָה עֲשָׂרָה (kámmah 'asrah) (Psalms: 92:8) or וְנַשְׁׁוּבָה (vánashubah) (Echah: Lamentations: 5:21) (9). In that case, the reading sign is called a *ganyá* rather than a *métich*.
- When a word begins with a שְׁוּרָק (.) (shuruk) and the second letter has under it a נְשָׁרָק (.) (shevá), the *shevá* is silent.

**RULES FOR PRONUNCIATION
VALID IN AMSTERDAM ONLY,**
and still in use to this present day in
Congregation תִּלְמָדָת תּוֹרָה (Talmud Toráh) in that city

- a) With a *Dachish*, the "v" (*cheémel*) it is read as a "gue" sound and without it as a "ch". Hence, a *Daguish* versus a *Dachish*. This is a custom of the Dutch *Sephardeém* only.
- b) Dutch *Sephardeém* and *Ashkenazeém* as well as the Italian Jews still pronounce the letter *Ngayeen*. This is also done in all the daughter congregations of the Amsterdam Portuguese community. This custom is far more original than its non-pronunciation by *Ashkenazeém* and Israeli Jews. We are familiar with biblical geographical names like Gomorrah and Gaza. The Hebrew words for these towns begin with a *Ngayeen* which is a kind of "g" sound. Hence the Western *Sephardeém* read *Ngamorah* and *Ngazá*.
- c) When a *Shevá* (.) preceedes a *Yod* (ׁ) it is read as a 'heereék such as in *Beéyom* instead of *Beyom*, but this rule is not followed when the *yod* itself carries a 'heereék, as in בֵּישֵׁרָאֵל (beyeesra'íl).

- d) The Dutch *Sephardeém* do pronounce the *Hé Mapeék* (ה) at the end of a word, as a doubling of the last syllable with 'a *Kamits* (ׁ) such as in *Halleluyahá* where it is pronounced as ahá. With a *Tséré* (ׁ) in the last syllable, the pronunciation is éhé. This ending, however, does not occur in the Pentateuch as it only exists in Aramaic.

Handwritten note:
Tséré is pronounced as
heereék
vaya is ׁהֵרֶק

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GLOSSARY

In this glossary, words are written according to the Spanish and Portuguese Sephardic pronunciation, with explanation and Ashkenazi way of spelling next to it.

Ashkenaze'ēm	Jews originating from Northern France, Germany, Eastern Europe	Ashkenazim
Ashkenazee'	Adjective and Jew originating from Northern France, Germany, Eastern Europe	Ashkenazi
Cabana (Succah)	booth, tabernacle	Sukkah
Conrector	Acting Dean	Acting Dean
Esnoga	Portuguese for synagogue	Shul, Temple
e.g.	for example (Latin: exempli gratia)	
Gravidade	Portuguese for dignity, dignified behavior	
'Hachám	Chief Rabbi	Rav
Haftarah	Portion of the Prophets read after reading of the Parasháh	Haftorah

'Hameeshee'	Fifth portion of the weekly reading of the Torah	'Hamishi
'Humásh'	The five books of Moses	'Humash
'Hazán'	Reader, cantor	Cantor, 'Hazzan
'Hazanút'	Recitation of the liturgy by the reader/ cantor, liturgical music	'Hazonuth
High Na'um'	Festive way of reciting important events in the Pentateuch	Festive Niggun
'Honin Dal'	Assistance to the Needy. Name of the Netherlands- Portuguese-Jewish Congregation in The Hague	'Honin Dal
Yonah'	One of Minor Prophets. This book is read as the Haftarah for Yom Kippur afternoon.	Yonah
Mafteer'	Concluding verses of the weekly reading of the Pentateuch, which are read to the person	Maftir

	who will recite the הַפְּרָאָרָה (haftarah)		Moreh	Highest rabbinical degree	Highest S'michah
Maggueed	Rabbinical degree, Preacher	Maggid	Mohil	Circumciser	Mohel
Makáf	Reading aid that connects two words indicating that when the preceding vowel is a kamits, this vowel is pronounced as a 'Holam (i : o)	Kamats	Musaf	Additional prayer on Shabbat and holidays	Musaf
Mashleem	Title given to the person who is called to the seventh or closing portion of the weekly reading of the Pentateuch		Na'um	Recitation, melody	Niggun
Meekvé Yeesra'il	Hope of Israel Name of the Spanish and Portuguese congregations of Philadelphia and Curacao	Mikvé Israel	Nengeelah	Closing service on Yom Kippur	Neilah
Meenħach	Jewish (local) custom	Minhag	Ngits Hayeém (Ets 'Haim)	Tree of Life Name of the Seminary of the Portuguese Jewish Congregation in Amsterdam	'Ets 'Haim
Meeshnah	Learning or repetition, oral interpretation of the Toráh, which is part of the Talmúd	Mishnah	Parasháh (pl. Parashioth)	Weekly portion of the Pentateuch	Sidrah (pl. Sidroth)
			Rebeengee	Fourth portion of weekly reading of the Pentateuch	R'vei'i
			Rector	Dean	Rosh Yeshiva, Head of School of Higher Learning

Samúch

Title of the person called to the sixth or one before closing portion of the weekly reading of the Pentateuch

Sephardeém

Jews originating from the Iberian Peninsula and Mediterranean countries

S'phardim

Sephardeé

Adjective and Jew of Iberian or Mediterranean descent

S'phardi

Shebeengée

Seventh and closing portion of the weekly reading of the Pentateuch. The person called to this portion is named with the word משלים (Mashleém) after his name.

Sh'vi'i

She'ereet
Yeesra'il

Name of Spanish and Portuguese Congregations in the City of New York and in Montreal

She'arith
Israel

Sheeshee'

Sixth or one before closing portion of the

Shishi

weekly reading of the Pentateuch. The person called to this portion is named with the word סמיך (Samúch) after his name.

Sheleeshee'

Third portion of the weekly reading of the Pentateuch

Sh'lishi

Shénee'

Second portion of the weekly reading of the Pentateuch

Sheni

Shevá nang

audible sheva

Sh'va na

Sophir

Scribe

Sopher

Succáh

booth, tabernacle

Sukkoh

Snóge

short for Esnoga
in Amsterdam

Shul, temple

Talmud Toráh

Study of the Torah.
Name of the Portuguese
Jewish Congregation
of Amsterdam

Tebah

Elevated platform on
which the reading desk

Bimah or
Almemar

is located

Tenach	The total of all the books of the Bible or Old Testament	Tanach
Torah	Pentateuch or the five books of Moses	Torah
Vánashubah	we shall return	Venashuva
Yom Kippur	Day of Atonement	Yom Kippur
z.l.	Zeechronó Leebracháh, his memory be a blessing	Zichrono Livrochoh



Torah Ark (*Héchal*) of the Portuguese Synagogue in Amsterdam, Holland.