

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

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Wisdom of Solomon

חֲכָמַת שְׁלֹמֹה

(*hochmát Shelomóh*)

טַעָמִים (*Tengameém*) as used according to the custom of
the Spanish and Portuguese Jews with modifications in the
recitation of פְּרָשִׁיּוֹת (*parashiót*) 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 פְּרָשָׁה
(*parasháh*) book by Yehudáh Piza, פִּיזָא, 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.
'Hachám 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
Talmúd Toráh of Amsterdam, Holland

May their remembrance be a blessing

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ספר עזרת הסופר

תקון סופרים
סדר פרשיות כל השנה
עם נקודות וטעמים
והפטרות מסודרות בכל ספר וספר
מתמשה חומשי תורה

עם כמה שורות שצריך לכתוב בספר תורה בכל עמוד ועמוד וכמה
תיבות בכל שורה ושורה כדי שיבא הספר כלו ווי העמודים (מלכד
בי"ה שמ"ו) עם ציון אותם שמות הקדש שהסופרים מספקים בהם
שצריך לקדשם ושאר הדברים הצריכים כצאתיות גדולות וכו'
מחבר לו סימני העולים כל מנהג בשבת ושני וחמישי ויום
שבת קדש והמפטיר בצורת כוכב להודעת המעיין בו לקרוא
בספר תורה וגם בסופו לוח של פרשיות המועדים הכל
בתוקן כראוי על כל אשר יצאו לאור הדפוס עד היום:



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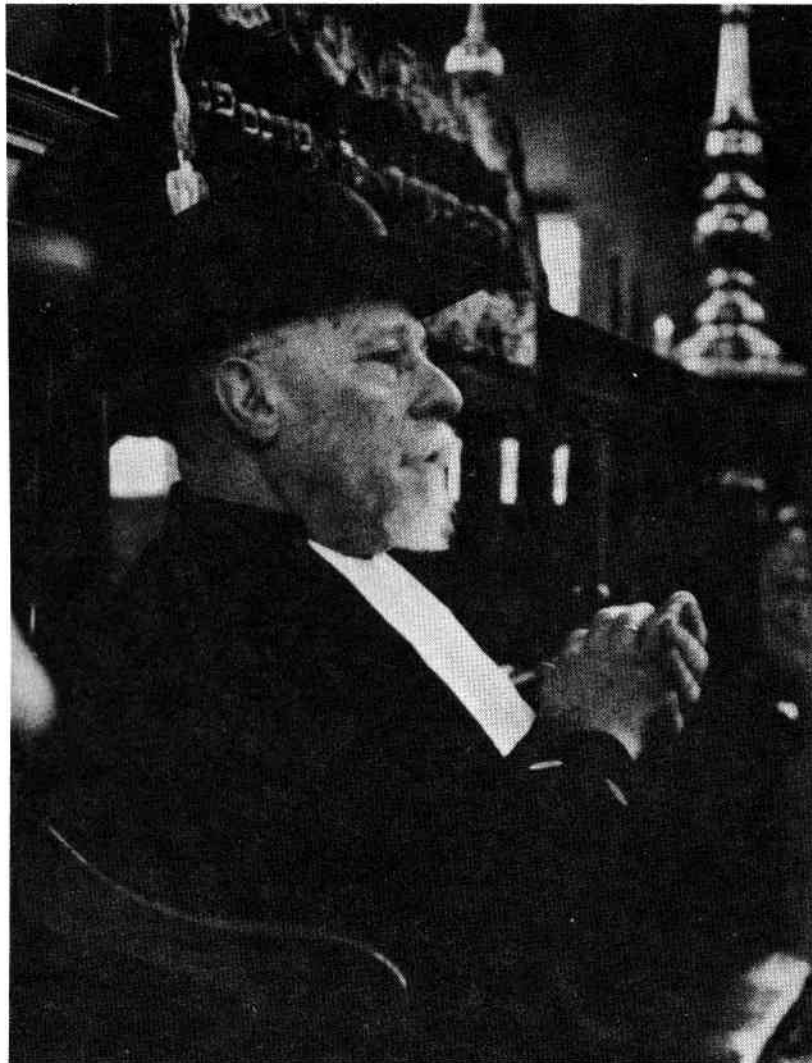
Acknowledgements

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.

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Sincere gratitude is expressed to Dr. Alexander Jacob Alvares Vega, an alumnus of the late *Hachám* 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 *Hachám* as well, for his advice in the preparation of this book. He shared with the author his excellent knowledge of reciting the *parashiót*. 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.



שלמה רודריגז פרייירה

'Hacham Shelomoh de Aharon Rodrigues Pereira 1887-1969.

SELECTIVE BIOGRAPHIES OF PERSONS TO
WHOSE MEMORIES
THIS BOOK IS DEDICATED

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

The last 'Hachám of the Portuguese Congregation *Talmúd Toráh* in Amsterdam was a son of the late 'Hachám Aharon Rodrigues Pereira, and born in Amsterdam on 11 December 1887 (25 Keesliv 5647). The 'Hachám 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. 'Hachám Pereira exuded much *gravidade* (dignity) in his whole being both in the synagogue and in the secular world. The 'Hachám earned his *moréh* (highest rabbinical degree) in 1919 at the Portuguese-Jewish seminary נגית חיים (Ngits 'Hayeém) 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 'Hachám 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 'Hachám 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 'Hachám before him. After World War II, he not only became the *conrector* 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

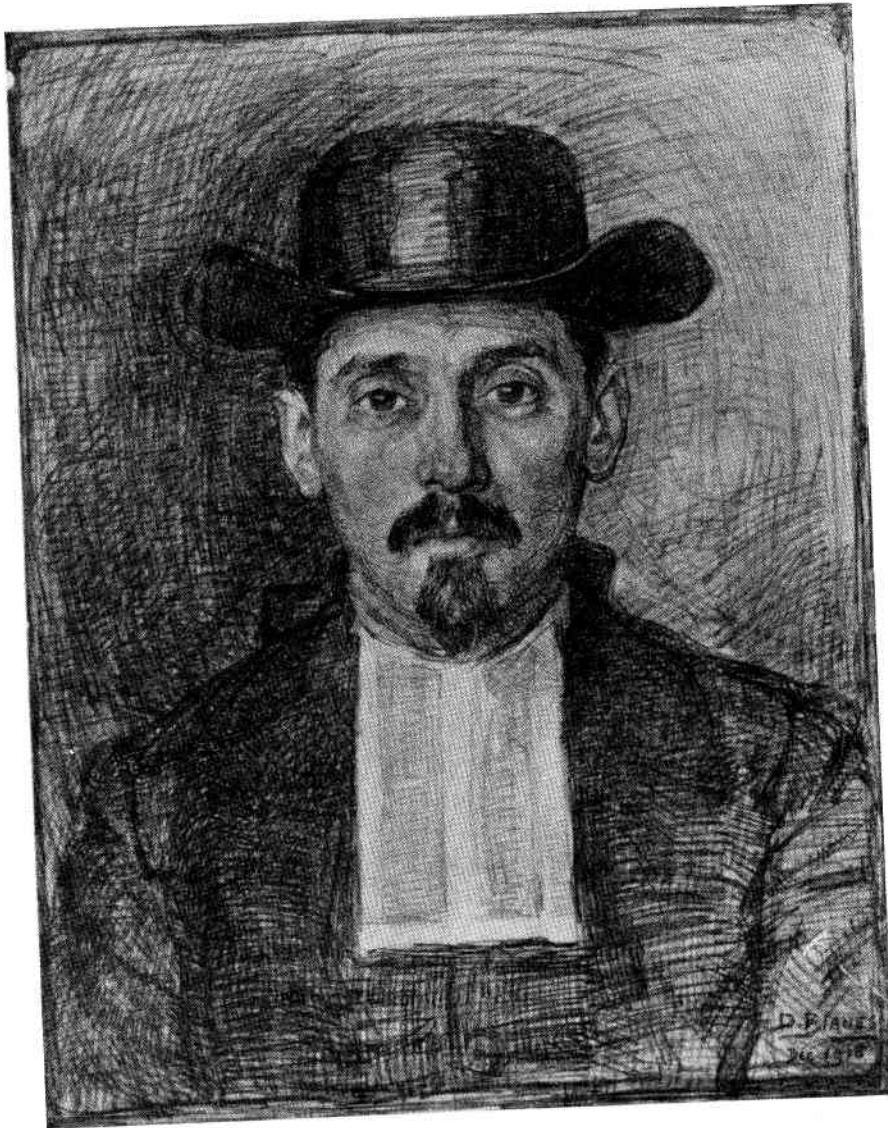
*21 In het tekstwoord ^{יחזק} זכור את יום השבת לקדשו (Ezod. XX or 8) wordt ons de verplichting opgelegd om de voortreffelijkheid, de heiligheid van den Sabbath boven de andere dagen van de week te verkondigen, in welk verband bij den aanvang van den Sabbath door een wijdingsformulier (קידוש) en bij het einde of van door een afscheidformulier (הצלה). Deze verplichting geldt niet alleen voor de mannelijke, maar ook voor de vrouwelijke Gemeeliken (כל שאנו נאמרים יאנו צדקה ויהי נא חזק ויתענו זכירה נאמרים חיתנו זכירה Ezod. Parashoth fol. XX^e). Aan de verplichting van men. volgens de Torah, eigenlijk reeds voldaan hebben door het uitroepen van het bekende ^{הכנה} in het ^{עמידה} (עמידה עצה) gebed van Avigayon, en het bekende ^{הכנה} in het ^{עמידה} (עמידה עצה) gebed van חסד קונסט מוסף שבת. Onze geleerden hebben echter die verplichting uitgebreid, door voor te schrijven, dat de verkondiging van de Sabbath-heiligheid ook moet geschieden op de plaats, waar men den Avigayon - Sabbath-maaltijd houdt. Voor het begin van den maaltijd, terwijl daarbij en daaraan voortgaande, de ^{הכנה} wordt uitgesproken over een glas wijn, munten en ^{הכנה} berakken. Evenzo moet op ^{הכנה} het ^{עמידה} - formulier, dat reeds in het ^{עמידה} gebed is gezegd, worden herhaald thans bij het uitroepen

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 *Ashkenazée* chief-rabbinate of the Netherlands. At times, he served as the acting Chief-Rabbi of the *Ashkenazée* 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*, *haftaráh* *Yonáh* and the closing prayers, i.e., *Nengiláh*. He was able to recite the *Parasháh* according to both the Portuguese-Jewish *minhách* and the *Ashkenazée* 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 *Sephardée* and *Ashkenazée* 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 Keeslív 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 *Magguéed* degree at the Portuguese Jewish Seminary *Ngits 'Hayeém*. 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 *mohíl* and as a *sophír*. 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 'Honín 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 *בְּמַה מְדַלֵּיקֵין* (*bammé madleekeén*) 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 'Hanukah. '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 Jo seph vaj jo mar: ha e lo him

a seher hithalle chu abo

ray lepha navv abra ham vejs hak ha clo him

haro - he o ti meo djadhajjom haz ze; ham-

malach haggo cl o ti

miccol rah icba rech et han

nea rim veikka reba hem schemi ve schemabo

taibra ham, veis chak vejid gu la robbekereb haaretz.

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

INTRODUCTION

The compilation of this guide to reciting the *parashiót* of the five books of Moses has been undertaken because of my personal observation that the oral tradition of reciting the *Toráh* according to the *minhách* of the Western *Sephardeém* is in danger of getting lost. I learned this heritage of correct recitation of the *tengameém* 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 *Hochmát 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 *Hazaneém*, 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 *tengameém* of the *Toráh*. In the accompanying cassette, I follow the recitation of the *Toráh* cantillations of the Spanish and Portuguese Congregation *Shearith Israel* in the City of New York. The use of *high na'úm tengameém*,

as discussed in this book, is observed in all Spanish and Portuguese congregations, all daughter congregations of the famous congregation *Talmúd Toráh* 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 'Hazan 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 Ephraeemites who could not pronounce the letter sheen (שׁ) in the word *Sheebolit* (שֶׁבֹלֵית) (ear of corn, password) To this day, some of the Amsterdam *Sephardeem* speak

of kahal kados, 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 *Sephardeem*, it is absolutely not that of the modern State of Israel where, e.g., a *shevá* sometimes is not pronounced because *Ashkenazeem* 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 *Sephardeem* 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 *kamíts* (*hatúf* (*kamíts* 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
טעמעם
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 Zarfati. This Don David was not only a Doctor of Medicine but a Doctor of *Talmúd 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 *Árbol 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-Shofár Hollich*, *Pazir 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 *Sephardeé* 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 *Tenách* falls on the syllable containing the *tengameém*.

The *Tengameém* symbols are not only used for reciting the *Parasháh* and the *Haftaráh* in the synagogue, they are also employed during a *meldadura* also named a *meldado* (memorial study session) when *haftarót* 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. *hereét miláh* (circumcision), *bar* or *bat mitzváh*, wedding, *hoshangana' rabáh* eve in the *cahana* (*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 *taaf* (ת) which stand for *Or Toráh* which is an earlier edition of the Pentateuch prior to the Piza volumes. Many of these corrections are also incorporated in the regular *`Humasheém* (plural of *`Humásh* or the five books of Moses).

According to the *Masoráh* (tradition) some words are read (קרי : *kereé*) differently than they are written (כתוב : *keteéb*). Usually, this is indicated in all *`humasheém*.

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 (ג))
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 *Parashiót* and *Haftarót* are recited throughout the year.

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

---	---	---	---
זָקַף קָטוֹן	שׁוּפָר הוֹלֵךְ	קַדְמָא	שׁוּפָר מְהוּפָח
(zakíf katón)	(shofár hollich)	(kadmá)	(shofár mehupách)
זָקַף קָטָן	מִנַּח	פִּשְׁטָא	מַהפָּח
(zakíf katan)	(muná'h)	(pashtá)	(mapách)
---	---	---	---
זָקַף גָּדוֹל	רְבִיעַ	גְּרִישׁ	אֲזָלָא
(zakíf gadól)	(rebeé'ang)	(chereésh)	(azlá)
זָקַף גָּדוֹל	רְבִיעַ or	אֲזָלָא גְּרִישׁ	קַדְמָא
	רְבִיעִי		
(zakíf gadól)	(rebeéengee)	(azlá guérish)	(kadmá)

סוף פסוק	תביר	זרנא	תרי קדמו
(sof pasúk)	(tebeér)	(darchá)	(teré kadmeén)
סוף פסוק	תביר	זרנא	—
(sof pasúk)	(tebeér)	(dargá)	—

פזר גדול	זרקא	תרצא	תלשא
(pazir gadol)	(zarká)	(teertsá)	(talshá)
פזר	זרקא	תלישא-גדולה	תלישא-קטנה
(pazir)	(zarká)	(teleeshá-guedolah)	(teleeshá-ketanáh)

תרי טעמי	פסיק	סגולתא	יתיב
(teré tangamé)	(pasík)	(secholta)	(yeteéb)
מרכא-כפולא	פסיק	סגול	יתיב
(mérécha-chefulá)	(pasík)	(segól)	(yeteéb)

אזלא-גריש	שלשלת	נרח בן יומו	קרני פרה
(azlá-chereésh)	(shalshélit)	(yéra'h bin yomó)	(karné pará)
קדמא-ואזלא	שלשלת	נרח בן יומו	קרני פרה
(kadma'-ve'azlá)	(shalshélit)	(yare'a'h bin yomó)	(karné fará)

שני גרשין	מאריך	טרחא	אתנח
(shené cherésheén)	(ma'areéch)	(tar'há)	(atná'h)
גרשים	מרכא	טפחא	אתנחתא
(guéresháyeem)	(mérechá)	(teepe'há)	(itná'hta)

Reading Aids

מתג	געיא	מקף
(métich)	(gang'ya: métich with a sheva(,))	(makáf)

TA'AMIM FOR TORAH (CANTILLATIONS)

Ma - a - rich tar - cha sho - far ho - lech at - nach

ma - a - rich tar - cha ma - a - rich sof pa - suk

sho - far ho - lech r' - bi - - - a az - la³ g' - rish

sh' - ne ge - r' - shin za - kef ga - dol y' - tib az - la

sho - far m' - hu - pach kad - ma t' - re kad - min sho - far ho - lech

za - kef ka - ton pa - sek tir - tsa tal - sha

zar - ka se - gol - ta dar - ga³ t' - bir

pa - zer ga - dol shal - she let dar - ga

t' - re ta - a - me ya - re - ach ben yo - mo kar - ne fa - ra

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 *Sephardée* tradition sometimes deviates from this. In the list of *Parashiót*, these instances are indicated with asterisks. Below is an explanation of the various cases:

* שְׁנֵי גְרִשִּׁין (shené cherésheén) and זְקַף גָּדוֹל (zakif gadól) are recited as

רְבִיעַ (rebee'ang)

As a rule, this is done for the first זְקַף גָּדוֹל (zakif gadól) when a second זְקַף גָּדוֹל follows immediately.

** אֶזְלָא (azlá chereesh) is recited as זְקַף גָּדוֹל (zakif gadól)

*** רְבִיעַ (rebee'ang) is recited as זְקַף גָּדוֹל (zakif gadól) or as a שְׁנֵי גְרִשִּׁין (shené cherésheén)

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

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

See more rules on website
chazzanut-esnoga.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 "á" sound such as in קָמָא עָשִׁב (kámmo ngésib) (Psalms: 92:8) or וָנָשִׁיבָה (vániashubah) (Echah: Lamentations: 5:21) (9). In that case, the reading sign is called a *gangyá* rather than a *métich*.
- When a word begins with a שׁוּרֹק () (shurúk) and the second letter has under it a שְׁוָא () (shevá), the *shevá* is silent.

RULES FOR PRONUNCIATION VALID IN AMSTERDAM ONLY,

and still in use to this present day in

Congregation תלמוד תורה (*Talmúd Toráh*) in that city

a) With a *Dachísh*, the "ג" (*cheémel*) it is read as a "gue" sound and without it as a "ch". Hence, a *Daguísh* versus a *Dachísh*. This is a custom of the Dutch *Sephardeém* only.

b) Dutch *Sephardeém* and *Ashkenazeém* as well as the Italian Jews still pronounce the letter *Ngáyeen*. 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 *Ngáyeen* which is a kind of "g" sound. Hence the Western *Sephardeém* read *Ngamoráh* and *Ngazá*.

c) When a *Shevá* (,) preceedes a *Yod* (י) it is read as a *heereék* such as in *Béeyóm* instead of *Beyóm*, but this rule is not followed when the *yod* itself carries a *heereék*, as in בִּישְׂרָאֵל (*beyeesra'il*).

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 *Kamíts* (,) such as in *Halleluyahá* where it is pronounced as *ahá*. With a *Tsééré* (..) in the last syllable, the pronunciation is *éhé*. This ending, however, does not occur in the Pentateuch as it only exists in Aramaic.

Tsééré is pronounced as
heereék
vajá is *וְיָאֵל*

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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.

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

Hameeshée	Fifth portion of the weekly reading of the Toráh	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
Yonáh	One of Minor Prophets. This book is read as the Haftarah for Yom Kippur afternoon.	Yonah
Maftээр	Concluding verses of the weekly reading of the Pentateuch, which are read to the person	Maftir

	who will recite the הַפְּטִירָה (haftaráh)	
Magguéed	Rabbinical degree, Preacher	Maggid
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
Mashléem	Title given to the person who is called to the seventh or closing portion of the weekly reading of the Pentateuch	
Meekvé Yeesra'il	Hope of Israel Name of the Spanish and Portuguese congregations of Philadelphia and Curaçao	Mikvé Israel
Meenhách	Jewish (local) custom	Minhag
Meeshnáh	Learning or repetition, oral interpretation of the Toráh, which is part of the Talmúd	Mishnah

Moreh	Highest rabbinical degree	Highest S'michah
Mohil	Circumciser	Mohel
Musáf	Additional prayer on Shabbat and holidays	Musaf
Na'um	Recitation, melody	Niggun
Nengeelah	Closing service on Yom Kippur	Neilah
Ngits Hayeem (`Ets `Haim)	Tree of Life Name of the Seminary of the Portuguese Jewish Congregation in Amsterdam	`Ets `Haim
Parasháh (pl.Parashioth)	Weekly portion of the Pentateuch	Sidrah (pl.Sidroth)
Rebeengee	Fourth portion of weekly reading of the Pentateuch	R'vi'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
Shebeengeé	Seventh and closing portion of the weekly reading of the Pentateuch. The person called to this portion is named with the word מַשְׁלֵם (Mashleém) after his name.	Sh'vi'i
She'éreet 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 שָׁמוּחַ (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
Talmúd Toráh	Study of the Torah. Name of the Portuguese Jewish Congregation of Amsterdam	
Tebáh	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

Vanashubah

we shall return

Venashuva

Yom Kippur

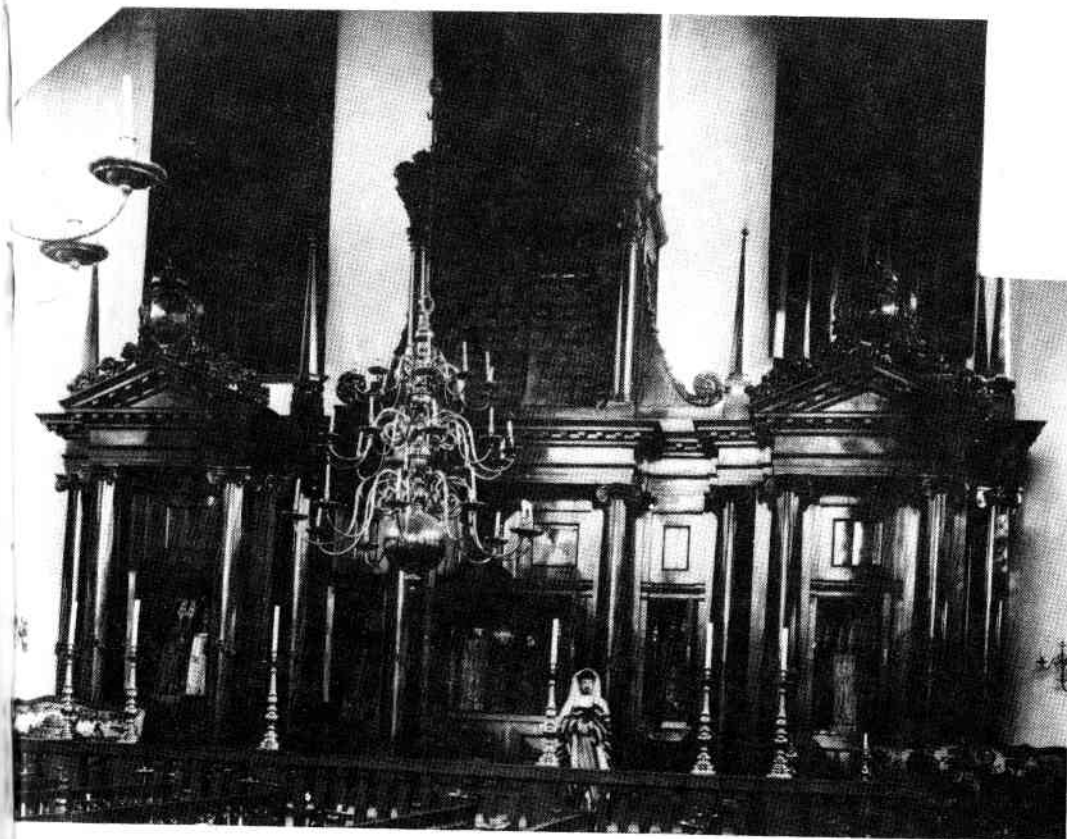
Day of Atonement

Yom Kippur

z.l.

Zeechronó Leebracháh,
his memory be a
blessing

Zichrono
Livrochoh



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