Wisdom of Solomon

חוכמת שלמה

('hochmát Shelomóh)

hochmót (Tengameém) as used according to the custom of the Spanish and Portuguese Jews with modifications in the recitation of פראשיות (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 parshah (parasháh) book by Yehudáh Piza, יוחנן פיצא, 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
ספר
ערי דמשק
חוק במספר
מר פרישית בַּל השנה
אמר נפרדת ומשמע
הפרשות המסירות כל הפר הפר
המשנה והמשי תורא
כע כח שוחת צירף בלחを与ח בֵּיה בַּל בכח תועות
נתיב כּכַח שוחת צירף בֵּיה בַּל ובֵּיה בַּל ובֵּיה בַּל ובֵּיה בַּל ובֵּיה בַּל ובֵּיה בַּל ובֵּיה בַּל ובֵּיה בַּל ובֵּיה בַּל ובֵּיה בַּל ובֵּיה בַּל ובֵּיה בַּל ובֵּיה בַּלBABABABABABABABABABABABABABABABABABABABABABABABABA

QUINQUE LIBRIS MOSIS.
Magno labore, & industria, accuratissimé correcti præ omnibus qui huicisque thypis fuere mandati.

AMSTELODAMI,
Anno a mundo creati, 5527.
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 '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 parashiot. He brings to this material first hand experience as a student in Amsterdam, a rabbi of the Sephardee 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.
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 נוtı ה'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 '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 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
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-rabbinites 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 paramonently 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 minháh 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 Sephardáé 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 Tesheří 5730). His wife passed away at the ripe old age of 92 on 14 December 1989 (16 Keeslév 5750).
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 Magguééd 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 'Horin 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 Mishnah portion of בַּמְמֵי מִדְלָכִין (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 parashá 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!
'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 Ashkenazéém who had their synagogues across the large square between the two places of worship. His reputation spread quickly and many Ashkenazéém 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.
INTRODUCTION

The compilation of this guide to reciting the parashiot of the five books of Moses has been undertaken because of my personal observation that the oral tradition of reciting the Torah according to the minhách of the Western Sephardéém is in danger of getting lost. I learned this heritage of correct recitation of the tenganém 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 'Hazaném, cantors and researchers will always be able to verify these ageless customs, like the use of the high na'üm which is the festive rendition of the tenganém of the Torah. In the accompanying cassette, I follow the recitation of the Torah cantillations of the Spanish and Portuguese Congregation Shearith Israél in the City of New York. The use of high na'üm tenganém,
as discussed in this book, is observed in all Spanish and Portuguese congregations, all daughter congregations of the famous congregation *Talmud Torá* of Amsterdam. These include those of London, Manchester, Montreal, New York, Philadelphia, Suriname, 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 *Shearíth 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 (ש) in the word *Sheeholit* (ישון) (ear of corn, password) To this day, some of the Amsterdam *Sephardeem* speak of kahal kadós, Rosasana or Rosaná, sedakah, parasá, 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 Sabado. 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 melelāpri (accent is on last syllable) and melelengi (accent is on one before last syllable), shevá and kāsee ‘hati (kāsee is pronounced as an “o” sound in some instances).

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

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

With respect to the possible combination of two parashiot, 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 (tengameem) see the corresponding table on page 33.
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 Sephardêem 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 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-Shofár Hollich, Pazír Gadól, Ma'areéch-Tarchá-Atnách and others. The melody contains the so-called polytonality of old. Hence, this intonation of the West-European Sephardeêem must be at least more than 350 years old. It is apparent that since their exodus from the Iberian Peninsula the Sephardeêem’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 Sephardic 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 *Tena'h* falls on the syllable containing the *tengame'im*.

The *Tengame'im* 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. bereit milah (circumcision), bar or bat mitzvah, wedding, hoshangana rabah eve in the cabana (succha). Other personal and public events including special birthdays, anniversaries (na'halah or jahrzeit) of famous personalities, etc. are celebrated with meldaduras or meldados in the home or in the synagogue.

In the Piza Parashah book, we usually follow the corrections printed in the margins following the letters *alef* (א) and *taaf* (י) 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 *Humashe'im* (plural of *Humash* or the five books of Moses).

According to the Masorah (tradition) some words are read (גנ' : kereé) differently than they are written (גנ' : keteeb). Usually, this is indicated in all *humashe'im*.
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 "ê" 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
   pronunciation

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.

(začif katōn) (shofār hollič) (kadmā) (shofar mehuṗač)
(začif katān) (muna’h) (pashtā) (mapāch)
(začif gadōl) (rebee’anģ) (chereēsh) (azlā)
(začif gadōl) (rebeēngēe) (azlā’ guērīsh) (kadmā)
<table>
<thead>
<tr>
<th>(teré tangámé)</th>
<th>(pasik)</th>
<th>(secholta)</th>
<th>(yeteéb)</th>
</tr>
</thead>
<tbody>
<tr>
<td>(térém témé)</td>
<td>(pasik)</td>
<td>(secholta)</td>
<td>(yeteéb)</td>
</tr>
<tr>
<td>(mérém-chefúla)</td>
<td>(pasik)</td>
<td>(segol)</td>
<td>(yeteéb)</td>
</tr>
</tbody>
</table>

**Reading Aids**

<table>
<thead>
<tr>
<th>(métich)</th>
<th>(gang'ya: métich with a sheva(,))</th>
<th>(makaf)</th>
</tr>
</thead>
<tbody>
<tr>
<td>(métich)</td>
<td>(gang'ya: métich with a sheva(,))</td>
<td>(makaf)</td>
</tr>
</tbody>
</table>
DEVIATIONS FROM REGULAR RENDITION
OF CANTILLATIONS

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

* שלךְ (shelach) and (i:) צדקא (zakfa) are recited as רבין (') (reeben'

As a rule, this is done for the first (zakfa gadoł) when a second (zakfa gadoł) follows immediately.

** שלכֳּדוּתָךְ (') (azla chereesh) is recited as צדקא (i:) (zakfa gadoł)

*** רבין (') (reeben'

(zakfa gadoł) or as שלךְ (shelach) and (i:) צדקא (zakfa)
RULES FOR PRONUNCIATION

With respect to the pronunciation of the consonants:

a) The ב (bit) and the ט (tav) without Dachish (dot inside a letter) are pronounced like the bit and tav with a Dachish.

b) When the article ה (ha) is followed by a consonant without a Dachish so that it makes a single syllable, the shevá remains silent.

c) When a Shevá is combined with a vertical line, a métich, the Sephardeém pronounce the combination as an "a" sound such as in קָמַמוֹנָה (Psalms: 92:8) or וָנָשְׁבוּה (Echah: Lamentations: 5:21) (9). In that case, the reading sign is called a ganyá rather than a métich.

d) When a word begins with a שֶׁרוּךְ (shurúk) and the second letter has under it a ש (shevá), the shevá is silent.
RULES FOR PRONUNCIATION
VALID IN AMSTERDAM ONLY,
and still in use to this present day in
Congregation הַקְלָסַת תְוָרָה (Talmud Torah) in that city

a) With a Dachish, the "x" (cheemel) 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 Sephardeem only.
b) Dutch Sephardeem and Ashkenazeem 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 Ashkenazeem 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 Sephardeem read Ngamorah and Ngaza.
c) When a Sheva (,) preceedes a Yod (') it is read as a 'heereek such as in Beeyom instead of Beyom, but this rule is not followed when the yod itself carries a 'heereek, as in beyeesra'il.
d) The Dutch Sephardeem do pronounce the He Mapeek (n) at the end of a word, as a doubling of the last syllable with a Kamit (,) such as in Halleluyah where it is pronounced as aha'. With a Tsere (.) in the last syllable, the pronunciation is éhé. This ending, however, does not occur in the Pentateuch as it only exists in Aramaic.
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7) De Castro, D.H., "De Synagoge der Portugees-Israelietische Gemeente te Amsterdam" (The Synagogue of the Portuguese-Jewish Congregation in Amsterdam). Republished by Dr. J. Meijer, librarian of the Seminary Ngits 'Hayéém, on the occasion of the 275th anniversary of the Synagogue, 1950


<table>
<thead>
<tr>
<th>Glossary Term</th>
<th>Definition</th>
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</thead>
<tbody>
<tr>
<td>'Hameesh'</td>
<td>Fifth portion of the weekly reading of the Torah</td>
</tr>
<tr>
<td>'Hamishi'</td>
<td>Fifth portion of the weekly reading of the Torah</td>
</tr>
<tr>
<td>'Humash'</td>
<td>The five books of Moses</td>
</tr>
<tr>
<td>'Humash'</td>
<td>The five books of Moses</td>
</tr>
<tr>
<td>'Hazan'</td>
<td>Reader, cantor</td>
</tr>
<tr>
<td>'Hazan'</td>
<td>Reader, cantor</td>
</tr>
<tr>
<td>'Hazanut'</td>
<td>Recitation of the liturgy by the reader/cantor, liturgical music</td>
</tr>
<tr>
<td>'Hazonuth'</td>
<td>Recitation of the liturgy by the reader/cantor, liturgical music</td>
</tr>
<tr>
<td>High Na'um</td>
<td>Festive way of reciting important events in the Pentateuch</td>
</tr>
<tr>
<td>Niggun</td>
<td>Festive way of reciting important events in the Pentateuch</td>
</tr>
<tr>
<td>'Honin Dal'</td>
<td>Assistance to the Needy.</td>
</tr>
<tr>
<td>'Honin Dal'</td>
<td>Assistance to the Needy.</td>
</tr>
<tr>
<td>Yonah</td>
<td>One of Minor Prophets.</td>
</tr>
<tr>
<td>Yonah</td>
<td>One of Minor Prophets.</td>
</tr>
<tr>
<td>'Hacham'</td>
<td>Chief Rabbi</td>
</tr>
<tr>
<td>Rav</td>
<td>Chief Rabbi</td>
</tr>
<tr>
<td>Haftarah</td>
<td>Portion of the Prophets, Haftorah read after reading of the Parashah</td>
</tr>
<tr>
<td>Maftir</td>
<td>Concluding verses of the weekly reading of the Pentateuch, which are read to the person</td>
</tr>
</tbody>
</table>
who will recite the הָרְחַ֨בָּה (haftarah)

Maggueed Rabbinical degree, Maggid Preacher

Makáf Reading aid that connects two words indicating that when the preceding vowel is a kamits, this Kamats vowel is pronounced as a `Holam (י:ו)

Mashleem 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 Mikvé Israel Name of the Spanish and Portuguese congregations of Philadelphia and Curacao

Meenhach Jewish (local) custom Minhag

Meeshnah Learning or repetition, oral interpretation of the Torah, which is part of the Talmud

Moreh Highest rabbinical degree

Mohil Circumciser Mohel

Musaf Additional prayer on Shabbat and holidays Musaf

Na'um Recitation, melody Niggun

Nengeelah Closing service on Yom Kippur Neilah

Ngits Hayeem Tree of Life 'Ets 'Haim Name of the Seminary of the Portuguese Jewish Congregation in Amsterdam

Parashá Weekly portion of the Pentateuch Sidrah (pl.Sidroth)

(pl.Parashioth)

Rebeengeé Fourth portion of weekly reading of the Pentateuch R'vei'i

Rector Dean Rosh Yeshiva, Head of School of Higher Learning
<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Samuch</td>
<td>Title of the person called to the sixth or one before closing portion of the weekly reading of the Pentateuch. The person called to this portion is named with the word מְשַלֵּם (Samuch) after his name.</td>
</tr>
<tr>
<td>Sephardee</td>
<td>Jews originating from the Iberian Peninsula and Mediterranean countries</td>
</tr>
<tr>
<td>Sephardim</td>
<td>Adjective and Jew of Iberian or Mediterranean descent</td>
</tr>
<tr>
<td>Shebeengee</td>
<td>Seventh and closing portion of the weekly reading of the Pentateuch. The person called to this portion is named with the word מַשְלָה (Shvi'i) after his name.</td>
</tr>
<tr>
<td>She'shidet</td>
<td>Name of Spanish and Portuguese Congregations in the City of New York and in Montreal</td>
</tr>
<tr>
<td>Sh'leeshee</td>
<td>Third portion of the weekly reading of the Pentateuch</td>
</tr>
<tr>
<td>Sh'neee</td>
<td>Second portion of the weekly reading of the Pentateuch</td>
</tr>
<tr>
<td>She'ara'yit</td>
<td>Name of Spanish and Portuguese Congregations in the City of New York and in Montreal</td>
</tr>
<tr>
<td>Sh'vani</td>
<td>Audible sheva</td>
</tr>
<tr>
<td>Sophar</td>
<td>Scribe</td>
</tr>
<tr>
<td>Shukkah</td>
<td>Booth, tabernacle</td>
</tr>
<tr>
<td>Shoteha</td>
<td>Short for Esnoga in Amsterdam</td>
</tr>
<tr>
<td>Shul</td>
<td>Temple</td>
</tr>
<tr>
<td>Talmud Torah</td>
<td>Study of the Torah. Name of the Portuguese Jewish Congregation of Amsterdam</td>
</tr>
<tr>
<td>Shishi</td>
<td>Elevated platform on which the reading desk</td>
</tr>
<tr>
<td>Bimah or Almemar</td>
<td></td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>--------------</td>
<td>---------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Tenach</td>
<td>The total of all the books of the Bible or Old Testament</td>
</tr>
<tr>
<td>Torah</td>
<td>Pentateuch or the five books of Moses</td>
</tr>
<tr>
<td>Venashubah</td>
<td>we shall return</td>
</tr>
<tr>
<td>Yom Kippur</td>
<td>Day of Atonement</td>
</tr>
<tr>
<td>z.l.</td>
<td>Zeechronó Leebracháh, his memory be a blessing</td>
</tr>
</tbody>
</table>

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