Wisdom of Solomon
תקין שלמה
(hochmát Shelomóh)

כּוֹמִים (Tengameém) as used according to the custom of the Spanish and Portuguese Jews with modifications in the recitation of פָּרָשִׁי (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 פָּרָשָׁה (parasháh) book by Yehudáh Piza, יודעיה פִּיצוּ, 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 Taráh of Amsterdam, Holland

May their remembrance be a blessing

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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 'Hazan 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 Sephardee Congregation in Paramaribo, Surinam and for the last 48 years as the 'Hazan of the Spanish and Portuguese Synagogue Shearith Israel in the City of New York.
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 grvidade (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 דגית '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 Hacham 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-rabbinates 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, Hacham Pereira was consulted on the paramonly difficult question of Who is a Jew? The Dutch government asked the Hacham to write a history of the Six-day War of June 1967 in order to be able to instruct its armed forces accordingly.

The Hacham 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 Kippür, e.g., he would be the Hazán for Musaf, haftarah Yonâh and the closing prayers, i.e., Nefilâh. He was able to recite the Parashâh according to both the Portuguese-Jewish minhâch and the Ashkenazée ritual. Together with his older brother E.A. Rodrigues Pereira, M.D., also an excellent Hazán and Jewish scholar, the Hacham 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, Hacham 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 Hacham was its representative in the Netherlands as well as in the world. The beloved Hacham departed this life to his eternal rest on 10 October 1969 (29 Teeshri 5730). His wife passed away at the ripe old age of 92 on 14 December 1989 (16 Keesliv 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 Magguéed 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
(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!
'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.
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 minhah of the Western Sephardeem is in danger of getting lost. I learned this heritage of correct recitation of the tengameem from my unforgettable father, the late 'Hacham of the Spanish and Portuguese communities in Holland, Salomon Rodrigues Pereira, Ph.D. Hence, I named this book 'Hochmat Shelomoh 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 Hazaneem, cantors and researchers will always be able to verify these ageless customs, like the use of the high na'am which is the festive rendition of the tengameem of the Torah. In the accompanying cassette, I follow the recitation of the Torah cantillations of the Spanish and Portuguese Congregation Shearith Israel in the City of New York. The use of high na'am tengameem,
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, Curacao, 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 Ephrayemites who could not pronounce the letter sheen (ψ) in the word *Sheehólit* (ןֵּהֶלֶית) (ear of corn, password)

To this day, some of the Amsterdam *Sephardeem* speak of kahal kadós, Rosasaná or Rosaná, sedakah, parasá, etc. We also speak of Sabá instead of Shabbát, 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 *ngayeen*. Hence, these letters are not pronounced. The Western *Sephardeem* in
their use of Hebrew rigorously apply the rules concerning
mele'ārāng (accent is on last syllable) and mele'āng (accent is on one before last syllable), shevā and kamīs 'hatūf (kamīs is pronounced as an "o" sound in some instances).

The specific pronunciation rules of the Sepharde'ēm in Amsterdam are summarized on page 40.

Following this introduction, an explanation of the Tengame'ēm will be found. For the translation of Hebrew words appearing in the text, see any parashāh-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 (tengame'ēm) 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 Sephardtée 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 Aharón Zarfiṭi. This Don David was not only a Doctor of Medicine but a Doctor of Talmúd Torah as well. He was a philosopher and a rabbi. This information is given by the Portuguese Jewish poet Daniel Levi de Bárcos of Amsterdam in his book Arbol 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: Makaf-Shofár Hollich, Pazír Gadólé, Ma'aréech-Tarchá-Atnáč and others. The melody contains the so-called polytonality of old. Hence, this intonation of the West-European Sephardtée must be at least more than 350 years old. It is apparent that since their exodus from the Iberian Peninsula the Sephardtée'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 Tanakh falls on the syllable containing the tefillim.

The Tefillim 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 rahah eve in the cahana (sukkah). Other personal and public events including special birthdays, anniversaries (b'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 (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 'Hamasheem (plural of 'Humash or the five books of Moses).

According to the Masorah (tradition) some words are read (קְּרֵא : keree) differently than they are written (קֵיֵב : 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 (ݢ) and cheemel (ݣ))
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 Haftarah are recited throughout the year.

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

<table>
<thead>
<tr>
<th>SYMBOL</th>
<th>SYMBOL</th>
<th>SYMBOL</th>
<th>SYMBOL</th>
</tr>
</thead>
<tbody>
<tr>
<td>א</td>
<td>ב</td>
<td>ג</td>
<td>ד</td>
</tr>
<tr>
<td>ז</td>
<td>ח</td>
<td>ט</td>
<td>י</td>
</tr>
</tbody>
</table>

(zakif katon) (shofar hollich) (kadmá) (shofar mehupach)
(zakif katán) (muna'h) (pashta) (mapách)
(zakif gadol) (rebee'ang) (chereésh) (azlá)
(zakif gadól) (rebeéngge) (azlá guérish) (kadmá)
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 Sephardé tradition sometimes deviates from this. In the list of Parashiot, these instances are indicated with asterisks. Below is an explanation of the various cases:

* שניות בריש (šené cherésheén) and לוד ון (lóván) (zakif gadol) are recited as גהרב (ghareb) (rebee'ang)

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

** אמר נגזרת (amér ngézart) (azlá chereésh) is recited as לוד ון (lóván) (zakif gadol)

*** גהרב (ghareb) is recited as לוד ון (lóván) (zakif gadol) or as שניות בריש (šené cherésheén)
RULES FOR PRONUNCIATION

With respect to the pronunciation of the consonants:

a) The ג (bit) and the ד (tav) without Dachsh (dot inside a letter) are pronounced like the bit and tav with a Dachsh.

b) When the article ה (ha) is followed by a consonant without a Dachsh 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 קמח (kámmho ngésib) (Psalms: 92:8) or נשבעה (náshubah) (Echah: Lamentations: 5:21) (9). In that case, the reading sign is called a gangyá rather than a métich.

d) When a word begins with a ש (shuruk) and the second letter has under it a נף (shevá), the shevá is silent.
RULES FOR PRONUNCIATION
VALID IN AMSTERDAM ONLY,
and still in use to this present day in
Congregation עלמהו תורא (Talmud Toráh) in that city

a) With a Dachish, the י' (cheémel) it is read as a "gue" sound and without it as a "ch". Hence, a Dagúish versus a Dachish. This is a custom of the Dutch Sephardeém only.
b) Dutch Sephardéém 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 Ngázá.
c) When a Sheva (,) precedes a Yod (י) it is read as a 'heereek such as in Béeyóm instead of Beyóm, but this rule is not followed when the yod itself carries a 'heereek, as in beyesra'il).
d) The Dutch Sephardeém do pronounce the He Mapeék (נ) at the end of a word, as a doubling of the last syllable with a Kamits (א) such as in Hallelyahuá where it is pronounced as ahá. With a Tséré (ץ) in the last syllable, the pronunciation is éhé. This ending, however, does not occur in the Pentateuch as it only exists in Aramaic.
(mark)

CHAP. 2: 7-19: vs 2-12 are read without interruption, then a stop after
WHR vs 18: שַׁמְיֵהּ (Sheelesehe')

CHAP. 2: 
WHR vs 21: שַׁמְיֵה (Sheelesehe')

Hazan.
From vs 16 on, the text is recited in regular na'm by the
(Shene).

And (torah), who was called to the Torah for the portion of
Verses 4-15 were recited by the Rafael (Chaidnum)
WHR vs 15 was recited in high na'm.

Stop.

Though vs 14 without a stop between these verses, then
Shabbat Bershevet), נַחֲבָּנַמ (na'm) was continued from vs 4

In Amstradam before WW II, on Monday, 18th of Shene)

VS 3 is recited in high na'm, then a stop and interruption

VS 2 is recited in high na'm, then a stop

VS 1 is recited in high na'm, then a stop

CHAP. 2:

High na'm (Bereishet) is used for the recitation of Verses 1-31

In Amstradam also on Sunday, 17th (Shabbat Bereishet)

On Monday, 16th (Seleem, 11th Torah, before WW II,

In Amstradam before WW II, the Bereishet (Bereishet, 1st Weekly portion and Hebrew

GENESIS

42
Chapter 5:
vs 29: תְּשֵׁנָה (shené) (shené cherésheén) is recited before פִּיטָה (teertsá)

Chapter 6:
Nó’a’h, 2nd weekly portion of the book of Genesis
vs 19: מַכָּל-בָּשָׁר (meékól-basár) is recited in high na’um

Chapter 8:
vs 17: הָיָה (haytsé) is read as הָיָה (haytsé)

Chapter 9:
vs 9: דָּרֶךְ (darchá) under נְבָא (nun) is recited as דָּרֶךְ (darchá) with נְבָא (nun)
(ma’areéch) under נְבָא (nun)
vs 12: אַשֵּׁר-אֲנָא (ashé-ánée), a pasík (1) between the two words is recited as a makát (-)

Chapter 10:
vs 14: פַּרְעַה-פָּרֶה (ve’it patreuseem) is recited in high na’um
vs 19: אֱלֹהָם (utsboyéem) is read as אֱלֹהָם (utsboyéem)
vs 25: שָׂם הַיָּד (shim ha’i’had) is recited in high na’um

Chapter 13:
vS 18: וַיְבָא (vayabo) is recited as וַיְבָא (vayabo). The tebeér (tebeér) is substituted for דָּרֶךְ (darchá)

Chapter 14:
vs 2 and 8: יְיָבֹא (tseboyéem) is read as יְיָבֹא (tseboyéem)

Chapter 16:
vs 3: שָׁאָל אֶשְׁתָּה (saray éshit Abrám) is recited as שָׁאָל אֶשְׁתָּה. The pasík (1) is omitted.

Chapter 17:
vs 10: זָט בָּרֶה (zot bereete) is recited in high na’um
vs 19: זָנָה (eéshtecha) is recited as זָנָה (eéshtecha) (rebee’ang) is substituted for זָנָה (eéshtecha) (zakif katón)
vs 21: הָתִי לֶחָה (telid lecha Sarah) is recited as הָתִי לֶחָה. The pasík (1) is omitted.

Chapter 19:
Vayéra, 4th weekly portion of the book of Genesis
vs 11: וַיְיָה (ve’it ha’anasheem) is recited in high na’um
Chapter 20:
vs 4: אָמַר (vayomar) is recited as אָמַר
vs 9: אָמַרְתִּי (vayomir lo) is recited as אָמַרְתִּי

Hayé Sarah, 5th weekly portion of the book of Genesis

Chapter 24:
vs 14, 16, 28, 55, 57: לָ֖בֶּן (laben) / לָבֶּנַּת (labenat)
(la/ve'hannangarah)
vs 33: רְעֵי is read as רֶפֶעַי (vayusam)

Toledot, 6th weekly portion of the book of Genesis

Chapter 25:
vs 23: מִיִּמְנָה (miymna) is read as מִיִּמְנָה (choyee'm)
vs 26: יָמָּה יָמָּה (ve'a'hare-chin) is recited in high na'um

Chapter 26:
vs 24: מֵאָמַר (vayomir)*

Chapter 27:
vs 3: אָמַר (tsayeed)
vs 19: אֶנֵּל (anochee) is read separately. The שֵׁשֶׁת חוּדֶק (sheshet hudoq) is read as שֵׁשֶׁת חֵוָּדֹּק (sheshet havedok)

v25: לְּ (lo) is recited with special emphasis on double לְּ (l'le) (teré tangamé)
vs 29: לִשְׁתִּיר (lishtir) is read as לִשְׁתִּיר (veyeeshta'havu)

Vayésé, 7th weekly portion of the book of Genesis

Chapter 30:
vs 11: בְּחַד (ba-chad)
vs 32: בִּם הָעָם (bim ha'am) is recited as בִּם הָעָם (hasir meesham)**
vs 33: In Amsterdam, בְּחַד (beeyom) is read as "beeyom"
(see Rules for Pronunciation in Amsterdam, item c)

Chapter 31:
vs 43: הַבּוֹת בֶּןֶיה (habbanot benottay) in high na'um ****
vs 53: אֵלָה אֵבְרֹחַ (El'oh Abraham) in high na'um ****

(shofar hollich) (ך) under נְפֶשׁ (ngesav) is recited in order to indicate that Jacob answers: I am here; Esau is your firstborn. According to this way of reciting, Jacob tells the truth.
Vayee'sh (Vayeeshah), 8th weekly portion of the book of Genesis

Chapter 32:
vs 18: קָשַׁב (keeshe'b) is recited in high na'um

Chapter 33:
vs 4: חֲלָקֵל יָסַר (tsarav) is read as דַּעַן (hannangarah)
vs 5: וָנָאְפָר (vayomar) *

Chapter 34:
vs 3 and vs 12: וַיָּשֶׁר (wayne'shar) is read as דַּעַן (hannangarah)
vs 7: קָקֵל בַּמַּלָּה (kee nebalah) is recited in high na'um
vs 21: נַעֲלֶמַע (naale'ma) is pronounced as shalemee'm

Chapter 35:
after vs 13: שֶׁשֶּה (sheeshe'e)

Chapter 36:
vs 5 and vs 14: שַׁעֲשַׁעְתִּי (it-yengush)
vs 18: שִׁלְחִי (ele allufe) is recited in high na'um

Chapter 39:
vs 20: אֲזָנְךָ (asseer'e)

Meekits (Meekits), 10th weekly portion of the book of Genesis

Chapter 41:
after vs 16: שֵׁנֵה (shene'e)
vs 35: רֶבֶנֶר-בֶּר (veyeesberu-bar) is recited in high na'um

Chapter 43:
vs 23: אָלְלוֹנֵה (Illohechim)**
vs 28: וָאֵשֵׁה (vayeeshtahavu)

Chapter 44:
vs 2: וַיֹּאֶה-בֶּכֶלֶף (ve'it-gueeengee) is recited in high na'um
after vs 14: מָסְעַר (mashe'er)
\( \text{Vayeeegash}, 11\text{th weekly portion of the book of Genesis} \)

\textbf{Chapter 46:}
vs 28: \( \text{ve'it-yehudah} \) is recited in \textit{high na'am}.

\textbf{Chapter 47:}
vs 1: \( \text{abee ve'a'hay} \) is recited as \( \text{high na'am}^\text{**} \).

\( \text{Vay'hee}, 12\text{th weekly portion of the book of Genesis} \)

\textbf{Chapter 49:}
vs 10: \( \text{yekehat} \) is read as \( \text{yekhat} \) without a \( \text{shin} \) (\textit{dachish})

vs 11: \( \text{yemu} \) is read as \( \text{geero} \) (\textit{suto})

vs 31: \( \text{shamah kaberu} \) is recited in \textit{high na'am}.

\( \text{Shemot}, 1\text{st weekly portion and Hebrew name of the second book, Exodus, of the Pentateuch} \)

\textbf{Chapter 2:}
vs 14: \( \text{mee samecha} \) is recited in \textit{high na'am}.

\textbf{Chapter 3:}
vs 15: \( \text{Illohe Abraham} \) is recited as \( \text{high na'am}^\text{***} \)

vs 16: \( \text{lich ve'asafta} \) is recited in \textit{high na'am}.

\textbf{Chapter 4:}
vs 2: \( \text{ma ze} \) is read in two words as \( \text{high na'am} \)

vs 18: \( \text{Illecha na} \) is recited as \( \text{high na'am}^\text{***} \).

\textbf{Chapter 5:}
vs 7: \( \text{lo tosifun} \) is recited in \textit{high na'am}.

\text{see footnote}
Chapter 7:
vs 15: יָדִּין יָדִים (lich il-parngoh) is recited in high na'um

Chapter 10:
vs 12: יַיִדְּוֹתָהּ is recited as יַיִדְּוֹתָהּ (nete yadecha) in high na'um

Chapter 13:
vs 21 is recited in high na'um, then stop
to
vs 22 is recited in high na'um, then stop

Chapter 14:
vs 13 is recited in high na'um, then stop
to
vs 14 is recited in high na'um, then stop and יַלְשֵּׁה (shellesh) vs 20
is recited in high na'um from 5th word וּבִין (ubin) onward, then stop

Chapter 15:
vs 1-18 are each recited in high na'um (את פִּיוֹן מַשְׁהוּ (az yasheer moshe)) etc., after each verse a stop
vs 19 and 20 are recited in regular na'um
to
vs 21 is recited in high na'um after וּפְּנֵי מַרְכֶּז (vatangan lahim Maeryam), then stop
From vs 22 on: text is recited in regular na'um

After vs 26: רַבְּעַי (rebeengée)

Chapter 16:
vs 2: יָדְחַת (vayelouenu)
vs 6: נִרְבָּע (ngerib)*
vs 7: נִכְלָנוּ (taleénu)
After vs 10: רְמֵם (rameehee)
vs 13: לִבְרָע (hasselav)
After vs 21: רְשֵׁי (sheeshee)
vs 23: אֵין אֵשֶׁר תַּעַלֵּפְתֶּן (it asher tofu) is recited in high na'um
After vs 30: no רְשֵׁי (sheeshee)

יקר (Yeetró), 5th weekly portion of the book of
Exodus

Chapter 19:
vs 8 is recited in high na'um with stop to
vs 9 is recited in high na'um (ןֱֶרִיבְיִּי הִנְּאָבְכָּה is recited as
בּוּבְרִי הִנְּאָבְכָּה (hine anochee) in high na'um**** as is בּוּבְרִי הִנְּאָבְכָּה (bangabur)), then with stop to
vs 10 is recited in high na'um without stop to
vs 11 is recited in high na'um with being recited as בּוּבְרִי הִנְּאָבְכָּה (bayom hasheeenee) in high

vs 12 is recited in high na'um, without stop to
vs 13: לְאֹתְרִי לְאֹטְרִי (lo-teegang bo) in high na'um ****
After vs 13: רְשֵׁי (sheeshee) i.e. סֶמִך (samich): one before last person to be called to the weekly portion of the תורין (Torah) is called to the נִכְלָנוּ (tebah) with the word: samich after his name
vs 14 is recited in high na'um without stop to
vs 15 is recited in high na'um without stop to
vs 16 is recited in high na'um with being recited as נַכְלֵית הנְבָּר (beeyot habokir) in high na'um, then with stop to
vs 17 is recited in high na'um with stop to
vs 18 is recited in high na'um with stop to
vs 19 is recited in high na'um, after which רְשֶׁי (shebeengee) i.e. מְשֶׁלֶם (mashleem):
the 7th and last person to be called to the תורין (Torah) is called to the נִכְלָנוּ (tebah) with the word: mashleem after his name.
vs 20 is recited in high na'um with stop to
vs 21 is recited in high na'um with stop to
vs 22 is recited in high na'um with stop to
vs 23 is recited in *high na'um* (הנה פְּרָדָא (kee atta') is recited in *high na'um*) with stop to
vs 24 is recited in *high na'um* with קֶרֶסִים (vehakkohaneem vehangam) being recited as קֶרֶסִים (vehakkohaneem vehangam) in *high na'um***, then stop to
vs 25 is recited in *high na'um* with stop

**Chapter 20:**
The Ten Commandments:
vs 1 is recited in *high na'um* with stop to
vs 2 is recited in *high na'um* without stop to
vs 3 is recited in *high na'um* without stop to
vs 4 is recited in *high na'um* without stop to
vs 5 is recited in *high na'um* (הנה פְּרָדָא (kee anochee) is recited in *high na'um*) without stop to
vs 6 is recited in *high na'um* with stop to
vs 7 is recited in *high na'um* with stop to
vs 8 is recited in *high na'um* without stop to
vs 9 is recited in *high na'um* without stop to
vs 10 is recited in *high na'um* without stop to
vs 11 is recited in *high na'um* with stop to
vs 12 is recited in *high na'um* with stop to
vs 13 is recited in *high na'um* with stops after each of the four commandments, then to
vs 14 is recited in *high na'um* without stop between the two commandments.
(תַּרְנְאָ-תַּרְנְאָ (lo ta'hamod) is recited in *high na'um*). After vs 14 stop as the ending of one of the seven subdivisions of the weekly portion. However, the reading is continued immediately in regular *na'um* without interruption between vs 14 and 15.
Between verses 20 & 21 קֵפֵטֵר (mafte'er), not between vs 18 and 19.

*משפטיים* (Meeshpateen), 6th weekly portion of the book of Exodus

**Chapter 21:**
vs 8: בַּא-שָּֽאַשְׁרָה is read as בְּאֵ-שָֽאָה (asher-lo)

**Chapter 22:**
vs 4: בָּעֵזֶר is read as בָּעֵזֶר (bengeero)
Chapter 23:
vs 11: וְחַבָּבֹת (vehashebeenget) is recited in high na'um.

Chapter 24:
After vs 14: מַפְסֵר (mafee’er)
From וַיְחָשְׁבֶּן (vaychas henganan) on, vs 15 is recited in high na'um with stop to
vs 16 is recited in high na'um with stop to
vs 17 is recited in high na'um with stop to
vs 18 is recited in high na'um with stop at the end of the parashah.

Chapter 25:
After vs 30: שָׁלְשִׁים (sheleeshee’)
vs 33: מַשְׁחַקָדֵם (mashukadeem) is recited in high na'um.
(see Rules for Pronunciation, item c)

Chapter 26:
vs 29: יָאָרִים-יִקְרַלְשׁ (ve'it-hakkerasheem) is recited in high na'um.

Chapter 27:
vs 11: וְעָנָן (vengamudav)
vs 16: וְתָהֲכֵה (ve'tahakeh) is recited as טְכֵלִית (techelit ve'argaman) in high na'um ****

Tetsave (Tetsave), 8th weekly portion of the book of Exodus

Chapter 27:
vs 20: וְיִנִּחַ (ve'yinah) is recited as וְיִנְחַה אֶלֶךָ (veyeek‘hu illecha) in high na'um ****

Chapter 28:
vs 28: מִסְבָּתִיו (meetabengotav) is recited in high na'um.

Chapter 29:
vs 34: לָאִם-יִנֵּה (ve'am-yeevhah) is recited in high na'um and read as va-eem yeevatir (see Rules for Pronunciation, item c)
Chapter 30:
vs 7: הבתי (behetibo) is recited as בהתיות (ba'hetiyot) with a תבנית ה (tebeer) cantillation instead of a תבנית ה (ma'areech)

כף הקשת (Kee Teesah), 9th weekly portion of the book of Exodus

Chapter 32:
vs 17: הגרה is read as הגרה (beringo)
vs 19: מכן is read as מכן (meeyadav)

Chapter 34:
vs 4: from יי וה ב (vayeeka'h beyado) on, the text is recited in high na'um, then stop. In Amsterdam "beyado" is read (see Rules for Pronunciation in Amsterdam only, item c)

High na'um is only used on fast days, when the three following verses are recited as follows:
vs 5 is recited in high na'um with stop to
vs 6 is recited in high na'um without stop to
vs 7 is recited in high na'um through the word הַנָּבָא (venakeh). The תֹּל הָלְכָה (shofar hollich) under the next word הָלָּה (lo) is recited as if it were not preceded by

a אֲבֹּה (kadma)
On Shabat Kee Teesah and on Shabat 'Hol Hamongid verses 4 through 7 are recited in regular na'um. In that case, הָלָּה (lo) is recited in the regular way.

וּחָרְבָן (Vayakhil), 10th weekly portion of the book of Exodus

Chapter 35:
vs 11: יָעַר-בָּרָק is read as יָעַר-בָּרָק (it beree'hav)

Chapter 36:
vs 34: יָעַר-בָּרָק (ve'it-hakkerasheem) is recited in high na'um

Chapter 37:
vs 8: יָעַרְתָּן is read as יָעַרְתָּן (ketsotav)
vs 19: יָעַי (mashukadeem) is recited in high na'um
(see Rules for Pronunciation, item c)

Chapter 38:
vs 20: יָעַר-הָלְכִית (vechol-haytedot) is recited in high na'um
Pekude', 11th weekly portion of the book of Exodus

Chapter 39:
vs 4: דָּבָר is read as כּוֹתַה (ketsotâv)
vs 11: נֵחַלָּם (veyahalom) is pronounced in Amsterdam as: וּיְיָהַלָּם (see Rules for Pronunciation in Amsterdam, item c)
vs 29: (ve'it ha'abnit) is recited in high na'um
vs 32: כּוֹכֶל (vatechil) is recited as כּוֹכֶל *
vs 33: כּוֹכֶל is read as כּוֹכֶל (beree'hav)
vs 43: is recited entirely in high na'um

Chapter 40:
vs 14: נֵחַלָּם (ve'it banâv) is recited as נֵחַל (tar'ha) instead of a מַעֲרֵי (ma'areéch)
From vs 33: כּוֹכֶל מַשָּׁה נַחַל (vaychal Moshe it-hammelachah) until the end of the parashâh, each verse is recited in high na'um with a stop between verses.

LEVITICUS

Vayeekra', 1st weekly portion and Hebrew name of the third book, Leviticus, of the Pentateuch

Chapter 2:
vs 2: כּוֹכֶל הָקִים (veeekeeter hakohiin) is recited as כּוֹכֶל הָקִים with an קְוָתָן (azlâ chereésh) instead of an קְוָתָן (azlâ) and a שופר כפועל (shofar mehpâch)

Tsav), 2nd weekly portion of the book of Leviticus

Shemeeneé', 3rd weekly portion of the book of Leviticus

Chapter 9:
vs 22: (it-yadâv)
Chapter 10:
vs 4: כּוֹכֶל (keerbu): כּוֹכֶל (shene cheresheen) is recited before כּוֹכֶל (teertsâ)
vs 5: כּוֹכֶל (bechutonotam) is read as כּוֹכֶל (bechutenotam)
vs 9: "יָאֵנ וְשַׁךְ (y'een veshechar) is recited in high na'um
vs 10: הַלְּהֹדֵד (ulhabdeel) is read as הַלְּהֹדֵד (ulahabdeel)
vs 15: שֹׁכַךְ (shok haterumah) is recited in high na'um
Chapter 11:
vs 21: אֲשֵׁר לֶךְ (asher-lo)

(1) Tazre'eyang, 4th weekly portion of the book of Leviticus

Chapter 13:
vs 3: הָכוֹן (hakokin) is read as קר כו (k're' k'vo)
(pasik)
(1) (pasik)
(1) (pasik)
(1) (pasik)

(2) Metsorang, 5th weekly portion of the book of Leviticus

Chapter 14:
vs 23: אֶל-פֶּת (il-peta'h) is recited as זַכָּה אֶל-פֶּת with a (ma'are'ech) instead of with a (tehe're)

(3) vs 31: יָאֵנ וְשַׁךְ (it asher-taseech) is recited in high na'um

Chapter 15:
vs 3: יָקָר בָּשָׂר (rar besaro) is recited in high na'um

(4) A'haré Mot, 6th weekly portion of the book of Leviticus

Chapter 16:
vs 12: יַחַט אֵל (ga'hale-ish) is recited in high na'um
vs 21: יַד (yadav)

Chapter 17:
vs 4: דָּמַי הַשִּׁב (dam ye'hashib) is recited in high na'um

Chapter 18:
vs 23: לְנַטָּה (lo-tangamod) is recited in high na'um

(5) kedosheem, 7th weekly portion of the book of Leviticus

Chapter 19:
vs 8: כָּה (kee) is recited as כָּה with a (makaf) instead of with a (tehe're) cantillation


**Leviticus**

*Chapter 21:*

vs 5: הָלַא-יַסְרָאֵל (lo-yeekre'hu) is read as לָא-יַסְרָאֵל (lo-yeekre'hu)

vs 8: אֲרָמָּה is recited as אֲרָמָּה (-) (makaf)
iinstead of with a דָּבָא (ד) (tebe'er) cantillation

vs 17: אֱלֹהַיָא (eesh meezarngacha) is recited in high na'um

*Chapter 23:*

vs 13: הָעֵבְרָה is read as הָעֵבְרָה (veneesko)

vs 17: In אָסִיב (tabee'u) the "א" (‘alef) is not pronounced

vs 22: הָלַא-תַּכָּל (lo-techaleh) is recited in high na'um

*Chapter 24:*

vs 2: רְאה (veyeek'hu illécha) is recited as רְאה in high na'um ****

vs 8: בְּיָמִים נַשָּׁתָּה (beyom hashabat) is recited as בְּיָמִים נַשָּׁתָּה in high na'um ****

In Amsterdam pronunciation is "beeyom hashabat"

(see Rules for Pronunciation for Amsterdam only, item

*Chapter 25:*

vs 9: הָעֵבְרָה (vehangabarta) is recited in high na'um

vs 30: אֶלְּנָרָע-לַּי (asher-lo)

*Chapter 26:*

vs 14 to vs 42 are recited in low voice

vs 42 is recited in regular voice

vs 43 is recited in low voice from vs 44 on regular voice is used

vs 46 is recited entirely in high na'um

*Chapter 27:*

vs 34 is recited entirely in high na'um as the last sentence of the book.
NUMBERS

Bemidbar (1st weekly portion and Hebrew name of the fourth book, Numbers, of the Pentateuch)

Chapter 1:
vs 16: נָּאַרְמָן (keru’a) is read as נָּאַרְמָן

Chapter 2:
vs 9: (kol-hapekudeem) is recited in high na’um
: מָנָּאָרְמָן (me’a’elif) is recited as מָנָּאָרְמָן **
vs 16: מָנָּאָרְמָן (kol hapekudeem) is recited in high na’um
: מָנָּאָרְמָן (me’a’elif) is recited as מָנָּאָרְמָן **
vs 24: מָנָּאָרְמָן (kol-hapekudeem) is recited in high na’um

Chapter 3:
vs 25: מְכַשְּׁשַׁע (meechsehu) is recited as מְכַשְּׁשַׁע *
vs 38: מְקַשְּׁשַׁע (ohil- mongid meezra’hah) is recited as מְקַשְּׁשַׁע. A pasik (1) is inserted between מְקַשְּׁשַׁע (mongid) and מְקַשְּׁשַׁע (meezra’hah)
vs 51: מְכַשְּׁשַׁע is read as מְכַשְּׁשַׁע (happeduyeem)

Chapter 4:
vs 14: יָּאָרְמָן (it-kol-kelaf) is recited in high na’um

Naso (2nd weekly portion of the book of Numbers)

Chapter 5:
vs 9: בֵּכֵז- תָּרְמָה (vechol-terumah) is recited in high na’um
vs 10: after this verse no לָבִּינָה (rebeengee) but after
Chapter 6, vs 27.

Chapter 7:
vs 1: רָמִי הַקָּנָה (vayeamsha’ho) in high na’um ****
vs 5: רָמִי הַקָּנָה (vehayu’) is recited as רָמִי הַקָּנָה*
After vs 11: תָּמִי הַקָּנָה (‘hameeshee’)
vs 85: מְכַשְּׁשַׁע

Behangalotecha (3rd weekly portion of the book of Numbers)

Chapter 8:
vs 22: מְכַשְּׁשַׁע (ve’achare-chin) is recited in high na’um

Chapter 10:
vs 36: מְכַשְּׁשַׁע is read as מְכַשְּׁשַׁע (ubnucho)
Chapter 11:
verses 1 to 7 are recited in low voice
vs 4: יְשַׁמֵּשׁ (ve'hashafshu) is read as יְשָׁמֵשׁ (ve'hashafshu)
vs 32: יְשַׁמֵּשׁ (it-hasselav) is read as יְשַׁמֵּשׁ (it-hasselav)
vs 33: is recited in low voice

Chapter 12:
vs 3: רַע (nganav)

Chapter 14:
vs 19: נַחַל (sela'na) is read as נַחַל (sela'ha) (accent is on the last syllable of the first word instead of on the first syllable of that word)
vs 24: נָבֹע (nagib paytah) is recited in high na'am
vs 34: יָנוּם (yom lashanah) is recited in high na'am
vs 36: יָנוּם (yom lashanah) is read as יָנוּם (yom lashanah) (vayaleenu)

Chapter 15:
vs 24: לָעַר is read as לָעַר (l'har)
vs 28: לָעַר (bechitah) is read with "ה" (he) unpronounced

vs 31: בְּנֵן (ngawanah) is read with "ה" (he) unpronounced

Chapter 16:
vs 3: לַעַר (vayekahalah) is recited in high na'am
vs 11: נֶבֶן (taleenu) is read as נֶבֶן (taleenu)
vs 30: לָעַר (ve'eem-bere'ah) is recited in high na'am

Chapter 17:
vs 3: לָעַר (vegage'otam) is recited as לָעַר (vegage'otam) in high na'am ****

Chapter 18:
vs 9: לָעַר (lachol-meen'hatam) is recited in high na'am (see Rules for Pronunciation, item c)
vs 15: לָעַר (lachol-basar) is recited in high na'am
(see Rules for Pronunciation, item c)
(Chukat), 6th weekly portion of the book of Numbers

Chapter 19:
vs 4: נְאָעַד is recited as נְאָעַד (veheezah)*
vs 12: הַ יֵּעַ֣ט-בָּֽא (hu-yeet-hatta-bo) is recited in high na'um

Chapter 21:
verses 17-20: are recited in high na'um without a stop.
vs 20: מַעְבַּרְתֵּוֹן (umeebamot) is recited as מַעְבַּרְתֵּוֹן in high na'um***

After vs 20 a stop; regular na'um is resumed.
vs 32: שָׁנָה is read as שָׁנָה (vayorish)
vs 34: בֵּיתָּו (keeyadecha) is recited in high na'um.
In Amsterdam pronunciation is keeyadecha (see Rules for Pronunciation in Amsterdam only, item c)

(Balak), 7th weekly portion of the book of Numbers

Chapter 23:
vs 13: לְכָּה נֶא-כּל is recited as לְכָּה נֶא-כּל (lecha-na eetee) in high na'um ****

(Peenechas), 8th weekly portion of the book of Numbers

Chapter 26:
vs 9: אֶלֶכַּה is read as אֶלֶכַּה (kere'e)
   אָשֶׁר פָּרָעַד is recited as אָשֶׁר פָּרָעַד (ash'er heetzu)**

Chapter 28:
vs 26: בְּטַחְיֶרְבְּכֶּה (betachyeberchim)**

(Mattot), 9th weekly portion of the book of Numbers

Chapter 32:
vs 7: יֵנֵגַג is read as יֵנֵגַג (teenee'un)
vs 29: יֵתֵא-טַרָּד (it-hayardin) is recited in high na'um

(Masnge), 10th weekly portion of the book of Numbers

Chapter 34:
vs 4: יִדְיֵה is read as יִדְיֵה (vehayu)
vs 12: מְגָבִּל is read as מְגָבִּל (haguebul)
vs 14: כְּלָּה (kee lake'hu) is recited in high na'um
vs 15: לָכֹחַ הָעָבַד (lake'hu na'halatám), the אַזְלַת (az'lat) and קַטְוָן (katówn) are replaced by a שְׁפיֲרָה הָדוֹלָה (shafar holáh) and a רכֶבֶּאָנָג (rebé'áng)

Chapter 35:
vs 21: אֶין בּאֶבֶּה (a be'ebah) is recited in high na'úm

Chapter 36:
vs 6: צֶה הָדָבָר (ze haddabar) is recited in high na'úm
vs 13 is recited in high na'úm with זֶה הָדָבָר (zeh haddabar) recited in high na'úm.

DEUTERONOMY

Deḇaréem (Debareéem), 1st weekly portion and Hebrew name of the 5th book, Deuteronomy, of the pentateuch

Chapter 2:
vs 33: לָאָמֶר (le'amér) is read as לָאָמֶר (le'amér)

Chapter 3:
vs 2: כִּי בּאָדֶךָ (kee beyádecha) is recited in high na'úm.
In Amsterdam, pronunciation is kee bééyádecha (see Rules for Pronunciation for Amsterdam only, item c)
vs 11: קַרְסַם (kar'sám) is read as קַרְסַם (kar'sám)

Va'it hanan (Va'it hanan), 2nd weekly portion of the book of Deuteronomy

Chapter 4:
vs 9: פַּרְנָשָׁתָא הָיָה (pin-teesh'at'ah it-haddebareem) is recited as פַּרְנָשָׁתָא הָיָה (pin-teesh'at'ah it-haddebareem) in high na'úm ****
verses 25 - 40 are recited in low voice
After vs 40 no interruption of שְׁלֵה-שֶׁה (shéleeshee) but rather after vs 49
Chapter 5:

vs 1 from רָעָה (ulmadtim) on, is recited in high na'um.

vs 2 is recited in high na'um.

vs 3 is recited in high na'um.

vs 4 is recited in high na'um.

vs 5 is recited in high na'um.

Verses 1 through 5 are recited with a stop after them.

The Ten Commandments:

vs 6 is recited in high na'um.

vs 7 is recited in high na'um.

vs 8 is recited in high na'um.

vs 9 is recited in high na'um.

vs 10 is recited in high na'um, מַעֲרֵּי מַעֲרֵי is read as מַעֲרֵּי מַעֲרֵי (meetsvottay).

Verses 6 through 10 are recited without a stop between them.

After vs 10 a stop

vs 11 is recited in high na'um, then a stop.

vs 12 is recited in high na'um.

vs 13 is recited in high na'um.

vs 14 is recited in high na'um.

vs 15 is recited in high na'um.

Verses 12 through 15 are recited without a stop between them.

After vs 15 a stop

vs 16 is recited in high na'um, then a stop.

vs 17 is recited in high na'um with a stop after each of the four commandments.

vs 18 is recited in high na'um after which no stop for רֲבִּיעַ (rebeengee).

There is no break in between the two commandments.

After vs 18 a stop as the ending of one of the seven subdivisions of the weekly portion. However, the reading is continued immediately in regular na'um without interruption between vs 18 and 19.

After vs 27 interruption for רֲבִּיעַ (rebeengee).

Chapter 6:

After vs 3 interruption of קְפָּרַּים (hameeshee).

After vs 19 interruption for יִשָּׁר.

Chapter 7:

vs 7: זָכָּה (lo merubechim) is recited in high na'um.

vs 9: מַעֲרֵּי מַעֲרֵי is read as מַעֲרֵּי מַעֲרֵי (meetsvottav).
Chapter 7:
vs 19: חֲנַנְיָא (kin-yangase') is recited in high na'ım

Chapter 8:
vs 2: אֶרֶץ הָרְכוֹל (asher hollichecha') is recited as אֶרֶץ הָרְכוֹל **
: ladangat is recited as לָדָגָה , a dar elא (15) zakif gadol is substituted for א שְׁרָה (cheresheh)
:  הָרְכוֹל is read as הָרְכוֹל (meetsvottav)

Chapter 9:
vs 21: לֵואת הַתְּחִיאוֹת (ve'it- hatatchim) is recited in high na'ım

Chapter 11:
vs 4: אֹסָר הָעַצֵּק (asher hetzeef) is recited as אֹסָר הָעַצֵּק *
vs 11: אֹסָר הָעַזָּה (asher atitim) is recited as אֹסָר הָעַזָּה *
vs 12: מֶרֶה (meresheet)

Chapter 12:
vs 2: בַּיְתָא הנַפְסָה (it-kol-hammekomot) is recited in high na'ım
vs 5: אָמַּר אָל-הַקָּרֵם (eem-il-hammakom) is recited in high na'ım
vs 14: כְּנַשְׁנָא (kee eem-bammakom) is recited in high na'ım

verses 18 and 21: אָשֶׁר לְבַר скачать (asher yeeb'har) is recited as אָשֶׁר לְבַר בָּר **
vs 30: אֵיתָא יָגַב (echah yangabdu) is recited as אֵיתָא יָגַב in high na'ım ****

Chapter 13:
vs 4: כְּפָתַח (kee menasse) is recited in high na'ım

Chapter 14:
vs 6: לָרוֹחַ בִּהְמָה (vechol-behemah) is recited in high na'ım

Chapter 15:
vs 6: וַחֲנַנְיָא (vehangabatta) is recited in high na'ım

Chapter 16:
vs 1: חֲנַנְיָא (hotsee'acha) is recited as כְּנַשְׁנָא **
vs 6: אָמַּר אָל-הַקָּרֵם (eem-il-hammakom) is recited in high na'ım
Chapter 23:
vs 5: נַכֵּן (lekallellikka) is read as נַכֵּן (lekallalikka)

Chapter 25:
vs 5: נֶאֶר (lo) is recited as נֶאֶר (Instead of cantillation נֶאֶר (tebe'er), a reading aid, the accent sign, נֶאֶר (metich) is recited, followed by a נאָר (makaf)
vs 7: נֶאֶר (me'in yebamee) is recited in high na'um as נאָר

Chapter 26:
vs 12: נֶאֶר (kee techalle') is recited in high na'um

Chapter 27:
vs 4: נֶאֶר אלֶכֶה is recited as נֶאֶר אלֶכֶה (asher anochee) in high na'um
vs 10: נֶאֶר-מֶשָּׁוּת is read as נֶאֶר-מֶשָּׁוּת (it- meetsvottav)

Chapter 28:
vs 14: נֶאֶר אלֶכֶה is recited as נֶאֶר אלֶכֶה (asher anochee) in high na'um

from vs 15 to vs 58 recitation is in low voice
vs 27: דֵּבָּרִים is read as דֵּבָּרִים (ubatte'horeem)
Chapter 30:
vs 9:  beyneey beetsnecha (beefree beatnecha) is recited as
  "בֵּין בְּטֵנָא (beyneey beetsnecha)"
in high na'um ****

Vayelich (Vayelich), 9th weekly portion of the book of
Deuteronomy

Chapter 31:
vs 7:  vayomir elav (vayomir elav) in
  high na'um****
vs 17:  vangazabteem (vangazabteem) is recited in high na'um

Ha'azeenu (Ha'azeenu), 10th weekly portion of the book of
Deuteronomy

Chapter 32:
vs 13:  nel-bamot (ngal bamotte) the "ו" is not
  pronounced.
vs 14:  ngeem-‘helib kareem (ngeem-‘helib kareem) in high na'um****
Lesson 33 (Vezot Habberachah), 11th weekly portion of the book of Deuteronomy

This entire parashah is recited in high na'um in the following way:

**Chapter 33:**

verses 1 through 6 are recited without a stop.

vs 2: "ז" (Adonay) is recited in high na'um

after vs 6 a stop

after vs 7 a stop

verses 8 through 11 are recited without a stop.

vs 9: נְנֶת (banav)

: חָאָמִיר (ha'omir) is recited in high na'um

after vs 11 a stop

after vs 12 a stop

verses 13 through 17 are recited without a stop

after vs 17 a stop

verses 18 and 19 are recited without a stop between them

after vs 19 a stop

verses 20 and 21 are recited without a stop between them

after vs 21 a stop

verses 22 and 23 are recited without a stop between them

after vs 23 a stop

verses 24 through 26 are recited without a stop after vs 26 a stop

verses 27 through 29 are recited without a stop after vs 29 a stop

**Chapter 34:**

Verses 1 through 9 are recited without a stop

vs 3: מְלַע (ve'it-hakkekar) is recited in high na'um

vs 7: הָלַחַּנָּה is read as הָלַח (le'ho)

after each of the verses 9 through 12 there is a stop.
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7) De Castro, D.H., "De Synagoge der Portugese-Israelietische Gemeente te Amsterdam" (The Synagogue of the Portuguese-Jewish Congregation in Amsterdam). Republished by Dr. J. Meijer, librarian of the Seminary Ngits 'Hayeém, on the occasion of the 275th anniversary of the Synagogue, 1950


# 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.

<table>
<thead>
<tr>
<th>Ashkenazee</th>
<th>Jews originating from Ashkenazim Northern France, Germany, Eastern Europe</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ashkenazee</td>
<td>Adjective and Jew Ashkenazi originating from Northern France, Germany, Eastern Europe</td>
</tr>
<tr>
<td>Cabana (Succah)</td>
<td>booth, tabernacle Sukkah</td>
</tr>
<tr>
<td>Conrector</td>
<td>Acting Dean Acting Dean</td>
</tr>
<tr>
<td>Esnöga</td>
<td>Portuguese for synagogue Shul, Temple</td>
</tr>
<tr>
<td>e.g.</td>
<td>for example (Latin: exempli gratia)</td>
</tr>
<tr>
<td>Gravidade</td>
<td>Portuguese for dignity, dignified behavior</td>
</tr>
<tr>
<td>'Hacham</td>
<td>Chief Rabbi Rav</td>
</tr>
<tr>
<td>Haftarah</td>
<td>Portion of the Prophets Haftarah read after reading of the Parashah</td>
</tr>
</tbody>
</table>

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

Maggued  Rabbinical degree, Maggid  Preacher

Makaf  Reading aid that connects two words indicating that when the preceding vowel is a kamits, this vowel is pronounced as a ‘Holam (i : o)

Mashleem  Title given to the person who is called to the seventh or closing portion of the weekly reading of the Pentateuch

Meekve Yeesra’il  Hope of Israel  Mikve Israel
Name of the Spanish and Portuguese congregations of Philadelphia and Curaçao

Meenchach  Jewish (local) custom  Minhag

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

Moreh  Highest rabbinical degree  Highest S’michah

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
(’Ets ’Haim)
Name of the Seminary of the Portuguese Jewish Congregation in Amsterdam

Parashah  Weekly portion of the Pentateuch  Sidrah (pl.Sidroth)
(pl.Parashioth)

Rebeeningee  Fourth portion of weekly reading of the Pentateuch  R’vi’i

Rector  Dean  Rosh Yeshiva, Head of School of Higher Learning

Misknah
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</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</td>
</tr>
<tr>
<td>Sephardeem</td>
<td>Jews originating from the Iberian Peninsula and Mediterranean countries</td>
</tr>
<tr>
<td>Sephardee</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 משלמה (Mashleem) after his name.</td>
</tr>
<tr>
<td>She'ereet</td>
<td>Name of Spanish and Portuguese Congregations in the City of New York and in Montreal</td>
</tr>
<tr>
<td>Sheesheh</td>
<td>Sixth or one before closing portion of the weekly reading of the Pentateuch</td>
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<tr>
<td>Sheleesh</td>
<td>Third portion of the weekly reading of the Pentateuch</td>
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<tr>
<td>Sh'nee</td>
<td>Second portion of the weekly reading of the Pentateuch</td>
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<tr>
<td>Sheva</td>
<td>Audible sheva</td>
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<tr>
<td>Sophir</td>
<td>Scribe</td>
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<tr>
<td>Succah</td>
<td>Booth, tabernacle</td>
</tr>
<tr>
<td>Snoge</td>
<td>Short for Esnoga in Amsterdam</td>
</tr>
<tr>
<td>Sh'arith</td>
<td>Study of the Torah. Name of the Portuguese Jewish Congregation of Amsterdam</td>
</tr>
<tr>
<td>Shish</td>
<td>Elevated platform on which the reading desk</td>
</tr>
<tr>
<td>Sh'lishi</td>
<td>Third portion of the weekly reading of the Pentateuch</td>
</tr>
<tr>
<td>Sheni</td>
<td>Second portion of the weekly reading of the Pentateuch</td>
</tr>
<tr>
<td>Sh'va na</td>
<td>Audible sheva</td>
</tr>
<tr>
<td>Sopher</td>
<td>Scribe</td>
</tr>
<tr>
<td>Sukkoh</td>
<td>Booth, tabernacle</td>
</tr>
<tr>
<td>Shul</td>
<td>Shul, temple in Amsterdam</td>
</tr>
<tr>
<td>Israel</td>
<td>Name of the Portuguese Jewish Congregation of Amsterdam</td>
</tr>
<tr>
<td>Almemar</td>
<td>Elevated platform on which the reading desk</td>
</tr>
<tr>
<td>Term</td>
<td>Description</td>
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<tr>
<td>-------------</td>
<td>------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Tanach</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>Vanashubah</td>
<td>We shall return</td>
</tr>
<tr>
<td>Yom Kippur</td>
<td>Day of Atonement</td>
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<tr>
<td>z.l.</td>
<td>Zeechronó Leebracháh, his memory be a blessing</td>
</tr>
</tbody>
</table>

is located

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