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Report on Thesis
by Rogerio Marx
entitled

ORDER OF **HAZZANUT** ACCORDING TO JOSEPH JESURUN PINTO

Joseph Jesurun Pinto was a Amsterdam Jew who at the age of twenty-nine became the **hazzan** of the Sapanish-Portuguese synagogue of New York City. He was the first person to preach a sermon in English in an American synagogue and the first Jew to publish a liturgical work in English.

At the age of twenty-one, in Amsterdam, this highly talented and precocious artist published, in Portuguese, his most interesting work, namely his **Seder Hazanut...conforme se estila em nossa Kehilla**. (Order of Cantorial Officiation...According to the Practice of our Community.)

The work is extant in a two-part manuscript, of a combined total of 129 pages. The work follows the liturgical calendar, the first volume beginning with Rosh Hashanah, the second with Passover. At the end of volume two there are addenda dealing with the divergent practices of the London and New York communities.

As was not uncommon in Western Sephardic Portuguese texts, especially those of religious nature, Pinto's **Seder Hazanut** contains numerous Spanish and Hebrew terms, the latter in the case of religious matters, including prayers and biblical verses. Lacking a cover page to part 1, and presumably additional prefatory material, the manuscript gives us no indication as to the occasion and destination of the work. But what we have suffices to reveal the author as an artistic calligrapher, a learned scholar, and an individual for whom Portuguese does not appear to have been his native language!

For his thesis, Mr. Marx selected the section of Pinto's work dealing beginning with **Rosh Hashanah** and continuing through the beginning of **Yom Kippur**. Here the different services and related regulations are described in precise detail. As elsewhere in his work, Pinto here does not give notated musical examples, but clearly works with the expectation that the melodies were familiar to the congretgation.

For the section in question, Mr. Marx has prepared an analysis of Pinto's transliteration of Hebrew and utilization of Portuguese. He then, in parallel columns, provides a transcript of the Portuguese text and his own English translation. The transcription is splendid and the translation is first-rate. They reveal a thoroughness and a scholarship that are worth cultivation.

It is therefore with great pleasure that I recommend acceptance of this thesis.

THE 515
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Marx

Order of *Hazanut* according to Joseph Jesurun Pinto

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Thesis Submitted in Partial Fulfillment of
Requirements for Master of Sacred Music Degree

Hebrew Union College-Jewish Institute of Religion

School of Sacred Music

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PREFACE

It was my intention to make use of my native language for my Master's project. As I could not find any material in Brazil I could use for this purpose, I opted to search the rich Spanish-Portuguese written resources. When I came across this manuscript during a visit to Amsterdam in 1993, I knew I had finally found the link between Portuguese and an interesting topic to fulfill my obligations with the school. I spent a week in the Bibliotheca Rosenthaliana, at the Universiteits-Bibliotheek in Amsterdam before I found the a reference to this manuscript. Because the Ets Haim Library of the Spanish-Portuguese synagogue, which has a copy of the manuscript, was closed while I was there, I did not leave Holland with a copy of the manuscript. There were ups and downs during those long months I worked with the manuscript. It took me quite a while to get use to Pinto's handwriting for the Portuguese, and even longer for the Hebrew words. The transcription of the text was another challenge - one, however, which paled in comparison with the difficult work of translation. The translation from a bad Portuguese to an understandable English was not an easy task for me.

Acknowledgements

I wish to express my sincere appreciation to all who directly or indirectly helped me with the realization of this project. First and mostly I want to thank Prof. Martin A. Cohen for his continual support during all the stages of my work, for always being there for me and especially for his guidance and wise input throughout my student career at the Hebrew Union College. I want also to acknowledge Prof. Herman P. Salomon who shared with

me a copy of the manuscript he had in his possession, and for his suggestions. I thank also my parents who brought me where I am today and are only a phone call away with the right words at any given time.

INTRODUCTION

In 1750, Amsterdam, Joseph Jesurun Pinto finished his work entitled "*Seder Hazanut por o qual se deve governar hum Hazan para as Rezas e Ceremonias, conforme se estila em nossa Kehila*" (Order of Hazanut by which a Hazan must guide himself for the prayers and ceremonies, in conformity with the practice of our congregation). He was 21 years old at the time. He was the son of Abraham Jesurun Pinto del Sotto and Ribca Jesurun. He studied at the Ets Haim Rabbinical Seminary¹ under Haham David Israel Athias and received the title of *Hamaskil Venabon* ("Learned Scholar").

In the year 1757 Pinto moved to London, for the economic life in Amsterdam was very hard and there were no opportunities for a *Hazan* in the Portuguese Israelite Congregation of Amsterdam. There were no openings in London either. At the end of the year 1758 Pinto arrived in New York to assume the post of *Hazan* in the Congregation Shearith Israel. Pinto was the first person to preach a sermon in English in a synagogue in the United States of America. He was also the first Jew to publish an English work; his work was performed in 1760 as part of the first Thanksgiving service in a synagogue in the USA. In 1766 he became a naturalized citizen in New York, but returned to London some time afterwards. There is no indication of where he spent the next few years, but in 1772 his name was listed when a cantorial opening was announced in Amsterdam. There were seven candidates for one place, and only two days before the election for the new *Hazan*, Pinto took his name out of the poll. He died in Amsterdam

¹The Ets Haim Seminary was founded in Amsterdam in 1637, by Saul Levie Morteira among others. M. H. Gans. "Memorbook".

on March 19, 1782. Pinto married Ribca, the daughter of Moseh de la Torre from London, while he was already in New York and she was in England. She joined him in New York in 1762. They had two children, a boy named after his father, Abraham, and a daughter Abigail, named after his wife's mother.

The manuscript is comprised of two parts that combined make up 129 pages. The first part starts with a description of the liturgy for *Rosh Hashanah*, and continues following the holiday calendar. The second part starts with Passover and ends with the month of *Elul*. At the end of the second part he adds two addenda with the different practices from the London and New York Sephardic communities. The manuscript is written in Portuguese and contains many Hebrew and Spanish words. The Hebrew is either written in Hebrew characters or it is transliterated. The use of Hebrew is restricted to the beginnings of prayers and biblical verses, while the Spanish is used either because those words were common to both languages at the time or because some Spanish expressions and words remained in the vocabulary of these people who were exiled twice, first from Spain and then from Portugal.

There is no indication of the reason that Pinto wrote this manuscript. He did not indicate a reason that in his work, or if he did the page is missing. The title of this book comes from the cover page of the second part, because the cover page of the first part is missing, assuming there was one. Many different reasons can be attributed for the compilation of such a work. It may have been a school assignment to check if the student is ready to assume the post of a *Hazan*, or a response to a request from a another community in search of liturgical guidance. Alternatively, he may have written it out of

fear of assimilation into the Ashkenazi community that was growing in numbers with many newcomers, or simply to preserve costumes in a world where the Portuguese and Spanish Jews had so many divergent ideas due to the years some of them had been away from Judaism.

The divergent customs from England and New York which Pinto recorded in his work are to be found starting on page 117 of the manuscript. The first part is called "*Anotaçoems que Se Costuma no K:K de Londres Em alguas Serimonias que Sao Diferentes q no K: de Amsterdam*" (Annotations on what is customary in the Congregation of London in certain ceremonies which differ from those of the Congregation of Amsterdam). Starting on page 121 Pinto describes the differences between the New York, London and Amsterdam Congregations in a section of the manuscript called "*Diversas Anotaçoems que Se Estilao no K:K: de New York Diferentes do K:K de Amsterdam e Londres*" (Many annotations on what is typical for the Congregation of New York, that are different from the Congregations of Amsterdam and London). He spent seven years in New York, and an unknown number of years in London, and it is fascinating to note how little the practices and customs of those three places differed.

This manuscript shows us various facets of its author. It shows how knowledgeable he was, even at an early age, in terms of the customs and practices of his community. It also demonstrates how versatile he was with Portuguese and Hebrew and shows us his calligraphy as well. It is the first document of this kind describing the customs of the Amsterdam community. Pinto mentions many times that a certain part of

the service "continues according to Hazan Mendes' Prayerbook".² The first edition of Hazan Mendes' מרחצור appeared in Amsterdam in 1926.

However he is not consistent when it comes to the Hebrew words he transliterates. As an example on the page 1b (the reverse of page 1), he transliterates the Hebrew word קדיש in three different ways: Kadiz, Cadiz, Cadis. On page 2b he transliterates the word שבת in two different way: Sabat and Sabath. From the style and choice of words of his Portuguese, it becomes clear that he is not a native speaker of Portuguese. He has a very simple style, a very restricted vocabulary and makes many orthographical mistakes. He writes many words the way they sound; for example: he writes Comesa in page 1b, when the correct spelling is "Começa", "veses" in page 2, when it should be "vezes". And there are many, many more examples throughout the manuscript.

ANALYSIS OF A SELECTED PORTION OF THE MANUSCRIPT

I transcribed and translated starting from the beginning of the manuscript, *Rosh Hashanah* (New Year), to the beginning of the description of *Yom Kippur* (Day of Atonement). It starts with the weekday *Minhah* (afternoon) service before the *Arvit* (evening) service that marks the beginning of the holiday. It describes the different services of the holiday, continuing with the practices for the days following *Rosh Hashanah*. It describes the order of the service during "The Fast of Guedalia", that comes right after *Rosh Hashanah*, if the day after is not Saturday. If the following day is Saturday the fast is postponed for

²I used a copy of Hazan Mendes' Prayerbook from 1727 in order to check the order of the prayers that Pinto described in his manuscript.

the Sunday right after *Shabbat Shuva* (then *Shabbat* between *Rosh Hashanah* and *Yom Kippur*, it gets its name from the beginning of the *Hafiarah* (the companion reading to the Torah from the Prophets) portion) comes next. Pinto emphasizes the addition of the verses of Repentance during the ten days between *Rosh Hashanah* and *Yom Kippur* during the *Amidah* (The Prayer), and that *Selichot* (Penitential prayers) are added as well. He covers all the different possibilities, in other words, depending on the days of the week *Rosh Hashanah* falls the practices will be dependant on that, and he explains all cases.

He did not give any notated musical examples, but he wrote which melodies are to be used for every prayer. He assumes people knew the melody for some well known *Pizmonim* (songs). On page 1b he wrote, "and using the melody of the *Pizmon* of *Shofet* he chants the verse...", "and *Barechu* to the tune of the *Pizmon* of *Iede Rassim*". There is an intense participation of the congregation during the service, and he always makes it clear whose turn it is. In 1750 there was no choir during services. The congregation knew what to do and which melody to use because the *Selichot* services that preceded *Rosh Hashanah* during the whole month of Elul, served as a preparation for the High Holidays because the tunes used were the same; the *Selichot* services were a kind of "spring training" for the High Holidays. The *Selichot* services were very well attended³. The advent of the choir in the 19th century and the destruction caused by the Holocaust changed the balance of the services. There is, nowadays, much less participation from the congregation, for the congregants are most of the times unable to start off a musical

³According to an interview with *Hazan* Ira Rohde from the Congregation Shearith Israel, New York, on February 01, 1995.

portion of the prayers by themselves.

ANALYSIS OF THE TEXT

ANALYSIS OF PINTO'S TRANSLITERATION METHOD

Ros asana - ראש השנה - He transliterates the "ש" as an "S", and he does not assign any Latin character for the "ד".

Minha - מנחה - He transliterates the "ח" and an "H".

Harbith - ערבית - He transliterates the "ע" as an "H", the "ב" and "B" (instead of a "V") and the "ת" as "TH".

Hazan - חזן

Theba - תבה - He transliterates the "ת" the same way he transliterates the "ת", "TH".

Kahal - קהל - He transliterates the "ה" as "H".

Lebetecha - לביתך - He did not acknowledge in his transliteration the "ֿ" (*tsere* - Hebrew vocalization) or the "י". He transliterates the "ת" as "T".

Sabath - שבת - He transliterates the "ב" the same manner he transliterates the "ב".

Pismon - פזמון - He transliterates the "ז" as an "S".

All of the above examples can be found on page 1 of the manuscript. The next examples are from different parts of Pinto's work.

Iede Rassim - ידי רשים - He transliterates the "ש" as "SS".

Hamida - עמידה

Hazara - חזרה - From the two last examples we see that the "ח" and the "ע" are transliterated as an "H". He transliterates the "ז" as a "Z".

Hodu - הודו - He transliterates the "ה" as an "H".

Arbith - ערבית - He also transliterates this word as "Harbith".

Keduza - קדושה - He transliterates the "ש" as a "Z".

Cohanim - כהנים - He transliterates the "ה" as an "H" again.

Anoten - הנותן - No transliteration for the "ה".

Sepher - ספר - He transliterates the "ס" as an "S".

Meleh - מלך - He transliterates the "ך" as an "H".

Baruch - ברוך - He transliterates the "ך" as "CH".

Table 1

The different ways that Pinto transliterates the Hebrew letters

ש	S	SS	Z
ה	" "	H	
ח	H		
ב/ב	B		
ע	H	" "	
ת	TH	T	
ת	TH		
ז	Z	S	
ס	S		
י	" "	Y	
ך/כ	H	CH	

⁴ " " means that no Latin character is attributed the Hebrew letter.

ANALYSIS OF THE PORTUGUESE

Noyte - This word is spelled Noite.

Primeyto - This word is spelled Primeiro.

Fasem - This word is spelled Fazem.

Susedendo - This word is spelled Suscedendo.

Algua - This word is spelled Alguma.

Deyta - This word is spelled Deixa.

Comesa - This word is spelled Começa.

He - This word is spelled E.

Vay - This word is spelled Vai.

Eseyto - This word is spelled Exceto.

These are a few of the problems I encounter on page 1. Furthermore, he does not punctuate the text properly, and does not use the accentuation correctly in the words that require it. His use of capital and small letters also does not follow any clear rule. Some of this "mistakes" might be, I believe, due to the other languages he spoke such as Dutch, Spanish and English. His Portuguese, in my opinion, is the Portuguese of someone who speaks it but not write it; it is not a "literary work" at all. This is not a demerit for his work, only a linguistic comment.

Ros Asana

Em noyte da Entrada de Ros asana Se Reza Primeyro Minha de Cotidiano e havendo Honras se fasem logo despois de acabar minha e Susedendo haver alguma Rogativa. Se deyta despois das Honras e não havendo Honras se deyta Logo despois da Reza de Minha.

Para a Reza de Harbith Se Leventa o

Hazan e Posto diante da theba, Começa o Salmo 81 qual he למנצח על הגתית לאסף, e Vay Seguindo o Kahal (mas Cahindo Em Sesta feyra à noyte. Comeza Primeiro o Salmo 92, מזמור שיר, e Repite o Hazan Lebeteha Como em Sabath) e Então Segue o Salmo nomeado, acabando o Kahal Este, Canta o H o Ultimo Verso [מחלב] ויאכילו, e segue o kahal da mesma toada o Pismon de [תפילותיה] אחות קטנה, acabando o Primeyro Verso Repite o H תכלה שנה, e nos demais

Ros Asana

On the eve of Ros asana one first prays the daily Minha. If there are honors they are given immediately after the end of the minha, if there are prayers for private petition they are recited after the honors, and if there are no honors, immediately after the Minha prayer.

For the Harbith prayer the Hazan

stands in front of the theba, and begins Psalm 81, that is: למנצח על הגתית לאסף. The Kahal follows. If the holiday falls on a Shabbat eve, the service begins with Psalm 92: מזמור שיר, and the Hazan repeats the Lebeteha. The service continues with the above-mentioned Psalm. When the Kahal finishes it, the Hazan sings the last verse, [מחלב] ויאכילו, and the kahal continues with the Pismon [תפילותיה] אחות קטנה to the same tune. At the end of the first verse the Hazan repeats the תכלה שנה, and in the

Somente a Ultima Palavra de וקללותיה. Eseyto
o Ultimo que tambem o Repite todo,
acabando todo este Pismon.

/f. 1b/ Espera o Hazan te q Suba o Bedt Din
a theba, e Estes Estando ahy lles fas o
Cumplimento, e Se Poem o Hazan no Meyo, e
Comesa a toada do Pismon de Sofet o Verso
חזקו וגילו. Segue o Kadiz da mesma toada,
Seguindo Iehe Seme e Barechu a Voz do
Pismon de Iede Rassim, Então Se Reza
Harbith Como Em Sabath e Canta o Kahal
השכיבנו. Depois. Sendo Sabath, Se diz
ושמרו בני ישראל antes do Verso de
שבועות שמחתכם, Senão Logo o Verso nomeado, e diz
o Hazan Kadiz e Se diz a hamida Conforme
Esta no Livro de Reza, ao acabar a hamida diz
o Hazan, קדיש תתקבל (Mas Sendo Sabath diz
antes do kadiz, Vayhulu e ברכת מעין שבע e
despois do Cadiz Se diz o Psalm 150 הללויה
(e Vindo ordem de alguma Rogativa despois de

remaining verses only the last word.

וקללותיה, except for the last verse of the
Pismon, which he repeats in its entirety.

/f. 1b/ The Hazan waits until the Bedt Din
comes to the theba, and when they are there
he greets them. The Hazan stands in the
middle, and using the melody of the Pismon
חזקו וגילו of Sofet he chants the verse
The Kadiz follows to the same tune,
followed by Iehe Seme and Barechu to the
tune of the Pismon of Iede Rassim. Harbith
follows as on Sabath and the Kahal sings the
השכיבנו. If it is Sabath the שמרו בני ישראל
is recited before the verse שמחתכם, if
it is not, the latter verse is recited
immediatly. The Hazan then recites the
Kadiz and the hamida is said according to
the Prayer Book. After the end of the
hamida the Hazan says קדיש תתקבל (but on
Sabath the Vayhulu e ברכת מעין שבע is said
before the kadiz). After this Cadiz Psalm
150 הללויה is said (if news of a prayer of

Ja haver Comensado Harbith. Se deyta antes desde Psalmo 150. depois do Cadiz logo) ao acabar o Psalmo canta o kahal o Cadis de יהא עליו שלמה רבה a voz de Iede Rasim. e o Hⁿ /f. 2/ diz Barehu. e Se diz לשבח עליו שלמה רבה a Voz de Iede Rasim. e acabando o Hazan Este diz as palavras de תקובל ברצון.

private petition arrives after the beginning of the Harbith. it is said before Psalm 150. immediately after the Cadiz). After the end of the Psalm, the kahal sings the Cadis of יהא שלמה רבה to the tune of Iede Rasim. the Hazan /f. 2/ recites the Barehu, and the עליו שלמה רבה is said. The יהא שלמה רבה is then sung to the tune of Iede Rasim. When the Hazan finishes he says the words תקובל ברצון.

A Pelamanha do Primeyro dia de Ros asana Se Comesa אלהי נשמה e Vay Seguindo Como Em Sabath. Eseyto que antes do פטום וביום השבת a menos q não Se diz Seija Sabath q Então tambem Se diz, e Se Vay Seguindo athe Hodu. o qual depois de haver dito o Cadiz de Rabanan Se Canta como Em Sabath, e Vay Seguindo the A. Meleh. Então Se diz primeyro duas Veses הוא האלוהים e e Então o מלך ה' Cantado Como no Selihot, e torna a Seguir Como Em Sabath, mas antes do

In the morning of the first day of Ros asana the service begins with אלהי נשמה and follows as on the Sabath. except that before פטום השבת, פטום הקטורת is not said, unless the holiday falls on the Sabath. The service continues until the recitation of the Cadiz de Rabanan which is followed by Hodu, chanted as on the Sabath. Two recitations of הוא האלוהים follow. מלך ה' is then chanted as on Selihot. The service goes on as on the Sabath, but before Psalm

Psalmo מזמור שירו להי שיר חדש Se diz o
 Psalmo 81 q Se diz a noyte antes de Comensar
 arbith, e Bolva a Seguir com as Semiroth, e
 no ברוך שאמר Se diz ברוך שנתו Conforme Se
 acha nos Livros de Reza, depois de Cantado
 o Baruch Seamar Como Em Sabath, Se for
Sabath se Comesa מזמור שיר, e Se for dia da
 semana טוב להודות, Se diz o Psalmo 100
 מזמור לתודה, e Então Se Vay Seguindo the
 acabar a Sira, o qual se Canta Como em
Sabath, Chegado athe ahy Espera o Hazan Por
 o Bed Din, e Estando Esses na theba, se Poem
 no Meyo Como a noyte /f. 2b/ e Comesa o
Pismon de אלהי אל תדינני a Vos de Semah
koli, e Vay Seguindo o kahal, e acabando
 Repite o Hazan os dous Ultimos Versos,
 Então Segue o Pismon de שופט, e acabando o
kahal o Prim^{ro} Verso, Repite o Hazan desde
 עולת הבוקר mas nos outros Versos Samente a
 Ultima Palavra de התמיד, Eseyto o Ultimo
 Verso o Repite todo desde בני עבדיך חיים

Psalm 81 is said מזמור שירו להי שיר חדש
 (Psalm 81 is also said in the evening before
 beginning of the arbith). It continues with
 the Semiroth, and during the ברוך שאמר,
 ברוך שנתו is said according to the
 prayerbook, as on the Sabath. If it is Sabath
 one begins with מזמור שיר, but if it is a
 weekday טוב להודות, Psalm 100 מזמור
 לתודה is said, it goes on till the end of the
Sira, which is chanted as on the Sabath. At
 this point the Hazan waits for the Bed Din.
 When they are at the theba, the Hazan
 stands among them as in the evening
 /f. 2b/ and begins the Pismon אלהי אל
 תדינני to the melody of Semah koli. The
kahal continues and when the kahal is done
 the Hazan repeats the last two verses. The
 service continues with the Pismon שופט.
 When the kahal finishes the first verse, the
Hazan repeats from עולת הבוקר on, but in
 the other verses he repeats only the last
 word התמיד, except for the last verse which

e acabando Segue o kahal Nismat da mesma
 toada the ומבלעדיך, que dahy Se Vay
 Seguindo Como em Sabat, acabando Istabah
 Se diz antes do Cadiz o Pismon de ידי רשים e
 ao acabar o kahal o P^{ro} Verso. Repite o
Hazan desde להקדיש, e nos demais Somente a
 Ultima Palavra ישראל, e ao acabar todo Repite
 desde ביום פקדו, e Segue o Cadiz a Voz de
 עלינו לשבח, e Iehé Seme e Barehu Como a
 noyte (agora não repite o Hazan nada depois
 do Ultimo Verso, nem a palavra ישראל, mas
 logo Começa o Cadiz), e Vay Seguindo o
Ioser Como Em Sabath, Sendo Sabath Se diz
 לאל אשר שבת, e na Semana Se Salta, e Se
 Comesa desde שמך חי, e Vay Seguindo the a
Hamida, Esta diz Primeyro o kahal Devagar
 Como Se acha no Livro de Reza, Então
 Comesa o Hazan a Hazara, Cantando desde
 אדוני שפתי תפתח, e Vay Seguindo the a
keduza.

he repeats in its entirety from היום בני עבדיך
 When he finishes the kahal continues with
Nismat using the same melody as for
 ומבלעדיך The service goes on as on the
Sabat. At the end of Istabah before the
Cadiz the Pismon ידי רשים is said. When
 the kahal finishes the first verse, the Hazan
 repeats from להקדיש on; in the other verses
 only the word ישראל is repeated. At the end
 of the Pismon he repeats from ביום פקדו on
 The Cadiz follows to the melody of עלינו
 and Iehé Seme and Barehu are
 chanted as in the evening (at this point the
Hazan does not repeat anything after the
 last verse, not even the word ישראל, but
 begins the Cadiz immediately). The Ioser,
 beginning with שמך חי, follows as on the
Sabath. If it is Sabath it is preceded by לאל
 אשר שבת. The Kahal then slowly recites the
Hamida as it is found in the prayerbook.
 The Hazan then starts the Hazara, chanting
 from אדוני שפתי תפתח, through the keduza.

a qual Canta, e desde וּבְדַבְרֵי קִדְשׁ torna a
 Mesma toada Como do Prinsipio, /f. 3/ e vay
 Seguindo fasendo os fins dos Versos, e o PRO
Ubhen canta o hazan. Chegando a קְדוּשׁ אַתָּה
 Repite o Hazan PRO desde Ledor Vador
 Cantando, e Vay Seguindo the os Cohanim os
 quais Se Cantão, tambem וְכַתוּב לַחַיִּים Repite o
Hazan Cantado como לְדוֹר וְדוֹר, acabando os
Cohanim, vay Seguindo, e diz o Hazan וְאַתָּם
 הדְּבָקִים e acabando a Hasara הַנֶּאֱמָר q
 isto não Se diz, Segue o kahal não Sendo
Sabath אֲבִינוּ מִלְכָּנוּ que Sendo Sabath não Se
 diz, acabando Este diz o Hazan Cadiz com
 תַּעֲנוּ וְתַעֲתְרוּ, etc., e acabando o Cadiz Comes a
 o Kahal o Pismon de לַמַּעֲנָד e do Primeyro
 Verso Repite o Hazan desde הִיא חֲקִישָׁיָהּ, e dos
 demais a Ultima Palavra de

which he also he chants. From וּבְדַבְרֵי קִדְשׁ
 he continues with the same melody as in the
 beginning /f. 3/ He goes on chanting only
 the ends of the verses. The first Ubhen is
 chanted by the hazan. When קְדוּשׁ אַתָּה is
 reached the Hazan chants from Ledor
Vador, and continues until the Cohanim
 blessing, which is also sung. The
 congregation chants the וְכַתוּב לַחַיִּים, which
 is then repeated by the Hazan to the same
 melody as לְדוֹר וְדוֹר. After the Cohanim
 blessing, the Hazan continues with the
 and completes the Hasara,
 then saying the הַנֶּאֱמָר silently. If it is not
Sabath the kahal continues with the אֲבִינוּ
 מִלְכָּנוּ, because the אֲבִינוּ מִלְכָּנוּ is not recited
 on Sabath. After finishing the אֲבִינוּ מִלְכָּנוּ the
Hazan says the Cadiz with תַּעֲנוּ וְתַעֲתְרוּ, etc.
 After the Cadiz the Kahal begins the Pismon
 of לַמַּעֲנָד. After the first verse the Hazan
 repeats from the הִיא חֲקִישָׁיָהּ, and for the
 remaining verses he repeats the last word.

תאחר e o Ultimo Verso o Repite todo Verso
 de תקובל ברצון e diz כמענד. Havendo alguma
 Rogativa Se deyta antes das Ascaboth, mas
 Em nosso kahia Se faz pro. Logo depois da
 Reza a Eleysão dos Noyvos da Ley e
Parnasim, e Então as ascaboth. Estas feytas
 Sobe a theba o Presidente e se dão as Misvoth
 Para os Sepharim Como Em Sabath, Então se
 diz Anoten e Miseb as kehiloth e Se Say o
Hazan da theba Comensando כהניך e o Pre^{te}
 lle Segue, Estando as Portas do Ehal, Se /f.
 3b/ faz o Miseb aos q tenem as Misvoth ou a
 outros. Como aos que fãsem agomel, e se
 Sacão dous Sepharim, e ao Sacalôs. Comesa
 o Hazan גדלו להי, e os Levão a theba, e
 trasendo Para Levantar diz o Hazan כי שם הי
 אקרא; e ao Levantalo; וזאת התורה, e antes de
 Chamar a Sepher diz האל תמים דרכו, e
 disendo

תאחר. He repeats the the entire last verse
 and says תקובל ברצון afterwards. If there
 are any petitions they are handled
 immediately before the Ascaboth, which are
 preceded by the Election of the Grooms of
 the Law and Parnasim. After that the
 president goes up to the theba and the
Misvoth for the Sepharim are assigned as on
 the Sabath. The Anoten and Miseb are said
 to the kehiloth. The Hazan leaves the theba
 and starts the כהניך. The president follows
 him. When they are at the doors of the
Ehal, the /f. 3b/ Miseb, for those who
 have the Misvoth, for those who do the
agomel, and for other people, is read. Two
Sepharim are taken, the Hazan chants the
 גדלו להי, and the Sepharim are taken to the
theba. When they are being brought to be
 raised, the Hazan chants כי שם הי אקרא;
 when the first is raised וזאת התורה is
 chanted. Before the first person is called to
 the Sepher האל תמים דרכו is said, and after

Chama ao Cohen e Estando ali
 והי פקד את-שרה ויהי פקד את-שרה
 q Vem em Genesis Cap^o 21. e Se Chamão no
 Primeyro Sepher Sinco. mas Sendo Sabath
 Sete: e Se acabão os Capitulos como Segue o
 o יקרא לך זרע o Segundo צוה אתו אלהים
 o terceiro שניהם ברית o quarto מארץ מצרים
 o quinto שניהם ברית mas Sendo Sabath que se
 chamão 7 e tambem se Para em ביום הגמל את
 E ao Penultimo Se באשר הוא שם ויצחק
 Chama סמוך e ao ultimo משלים e ao acabar a
Parasa diz o Hazan קדיש לעילא Antes do
Miseb. e Levando Esse Sepher Se Poem o
 Seg^{do} Disendo ao Levar e traser אלהים
 ובחדש חשיבנו e Se diz nelle a Parasa de
 q Vem Em Numeros Cap. 29 the אשה
 e Se Chama hum nelle e ao acabar Logo
 diz o Hazan kadiz. Então Se dis a Aphtara de
 em Semuel pro Cap 1 ויהי איש אחד מן-הרמתיים

is said the Cohen is called.
 When he is there the Hazan starts the Parasa
 of from the book of Genesis
 chapter 21. and five people are called to the
 first Sepher (if it is Sabath, seven are
 called). The endings of each chapter are as
 follows: 1) צוה אתו אלהים; 2) יקרא לך זרע;
 3) ימים רבים; 4) מארץ מצרים; 5) שניהם ברית
 (if it is Sabath, we also stop at ביום הגמל את
 באשר הוא שם and יצחק). The penultimate
 man to come up is called סמוך and the last is
 called משלים. At the end of the Parasa the
Hazan says the קדיש לעילא. Before the
Miseb, and before this first Sepher is put
 away, the second one is brought forward
 during the recitation of אלהים צבאות חשיבנו.
 The Parasa of ובחדש חשיבנו, book of
 Numbers 29 up to אשה לחי, is read from this
 scroll. Only one person is called for this
 reading. After it is over, the Hazan recites
 the kadiz. Afterwards the Aphtara of ויהי
Samuel I chapter 1, is

Com as Bensoems antes e depois Como Esta read. The Aphtara is preceded and followed
 nos Livros, acabando Esta diz o Hazan. f. 4/ by the blessings found in the prayerbook.
Miseb ao kahal Como Em Sabath mas antes de After the Aphtara, the Hazan says the f. 4
 acabalo diz ויכתבכם בספר חיים טובים (havendo Miseb to the kahal as on Sabath. Before
 alguma Rogativa que não se fez a Pelamanlia finishing it he recites the ויכתבכם בספר חיים
 depois de Sahrith, Se Pode deytala aquy). טובים (if there is any petitions that had not
 Então Comesa o Hazan o Pismon עת שער רצון been made during Sahrith, they may be
 e Repite o Hasan ao acabar o kahal o 1º made at this time). The Hazan then starts
 Verso, e Eukdd and Hannekdd, e dos demais a Ultima the Pismon עת שער רצון, and then he repeats
 Palavra de והמזבח Semente, mas o Ultimo after the kahal the first verse, עוקדד והנעקד,
 Verso Repite todo elle desde לבריתך disendo and for the remaining verses only the last
 duas Vezes, Então Segue o kahal o word, והמזבח, but he repeats the whole last
pismon de, וינו ואלה on, saying וינו ואלה
 e Repite o Hazan do twice. The kahal continues with the pismon
 1º Verso ענה אלהים and the Hazan repeats from the
 de בתרועה Semente, mas o Ultimo Verso o first verse, ענה אלהים, and from the
 Repite todo Enteiro Então Se Retira o Hazan remaining verses only the word בתרועה.
 e Comesa o Tokeah os Versos Como Esta no The last verse is fully repeated. Then the
 Livro de Reza, e acabando as Bensoims vay Hazan leaves and the Tokeah starts the
 tangendo as 30 Vozes as quais lle Vay dizendo verses as they are found in the Prayerbook.
 o Hazan. At the end of the benedictions the thirty
 blasts are performed as the Hazan

acabando de tanger diz o kahal os Versos de
 יהי חסדך e Então Comesa o Hazan אשרי העם
 (NB. Sendo Sabbath, q nelle não Se Pode
 tanger Sophar ao acabar o Hazan o Último
 Verso de יהי חסדך Comesa Logo עת שיערי רצון
 ברוך ה' אשר נתן מנוחה e Se diz tambem
 o que não Se diz Em Semana) mas logo diz
 depois de אשרי יהי ה' אלהינו. Então diz o
Hazan Imloh duas Veses /f. 4b/ e Se Levão
 os Sepharim ao Ehal. Cantando מזמור לדוד
 e ao bolver o Hazan a theba diz שובה למעון
 e torna a Subir o Bed Din a theba e Comesa o
Hazan Asibenu e Cadiz. Diz o kahal pro a
Musaph devagar, Então Comesa o Hazan a
Hazara e antes Canta a toada de Sofet אוחילה
 לאל, e Vay Seguindo e כתר יתנו לך Canta a
 Voz do Pismon de אחות קטנה ou למען
 desde Ubdibre Vay Seguindo Como a

announces them. After the blasts the kahal
 says the verses of אשרי העם and the Hazan
 starts the יהי חסדך and אשרי (NB. if it is
Sabbath, when the Sophar cannot be blown,
 when the Hazan finishes the last verse of עת
 יהי חסדך he will start the שיערי רצון
 immediately, and the ברוך ה' אשר נתן מנוחה,
 which is not said on a weekday, is also said)
 and continues with the אשרי יהי ה' אלהינו.
 The Hazan then says the Imloh twice /f.
 4b/ and the Sepharim are returned to the
Ehal. The מזמור לדוד is chanted when the
Hazan returns to the theba and says שובה
 למעון. The Bed Din goes back to the theba
 and the Hazan starts the Asibenu and Cadiz.
 The kahal first says the Musaph at a slow
 pace, then the Hazan begins the Hazara,
 preceded by the אוחילה לאל using the
 melody for the Sofet. The כתר יתנו לך
 chanted to the melody for the Pismon of
 אחות קטנה or למען, follows. From the
Ubdibre on the chanting follows as in the

Pelamanha da Hamida e o עלינו לשבח o diz
 Cantado the לא יושיע e Vay Seguindo the
 acabar os Malhijot, que ahy Se tange Sophar e
 tendo feyto de tanger Diz Pro o kahal o היום
 חרות עולם de corida e Então o bolve a Comesar
 o Hazan a Voz de Sofet, e vay seguindo o
kahal (Sendo Sabath, que não ha Sophar,
 Comesa ao acabar as Bensoims Logo o Hazan
 a cantar חרות עולם, Sem diselo devagar ou
 de corida) e Se Bolve a Seguir as Bensoims de
Sihronot, acabando Estas Se tange e se Segue
 a mesma ordem Como no Pro חרות עולם
 mas este se Canta a toada do Pismon de ה
 בקול שופר e Se torna a seguir e acabando os
Sopharoth, Se /f. 5/ tange Sophar e segue o
 mesmo q no Pro e segdo חרות mas Este se
 Canta a Voz do Pismon de לשוני בוננת e tendo
 feyto isto se acaba a musaph no qual diz o
Hazan so os cohanim Como Em Sabath, e Se
 diz ואתם הדבקים Como na Hamida da
 Pelamanha, e ao acabar

morning Hamida. The עלינו לשבח is chanted
 until the לא יושיע and continues until the end
 of the Malhijot, when the Sophar is blown.
 After the blowing the kahal will first say the
 חרות עולם at a fast pace, then the
Hazan will start again with the melody for
Sofet. The kahal follows (if it is Sabath,
 when the Sophar is not blown, the Hazan
 will start singing the חרות עולם
 immediately after the benedictions, at a
 moderate pace). The benedictions of
Sihronot follow, in the same order follows
 as the first חרות עולם, but with the
 melody for the Pismon of ה בקול שופר. At
 the end of the Sopharoth, /f. 5/ the
Sophar is blown and it the service continues
 as in the first and second חרות but this
 time to the melody of the Pismon of לשוני
 בוננת. The musaph Hamida continues, the
cohanim blessing is recited to the melody
 for Sabath, and the ואתם הדבקים is said as
 in the morning Hamida. At the end of the

a Musaph diz o Hazan o Cadiz com תענו
 e Se segue כל ישראל ותערתו tangendo antes
 no Cadiz as 10 vozes e תרועה גדולה (tambem
 depois do cadiz antes de Col Israel Se pode
 deytar alguma Rogativa em Chegando notisia
 della tarde) o אין כאמחינו Se Canta a vos de
 e ידי רשעים Se acaba a Reza Como Em sabath.
 Cantando tambem עולם אדון a vos de lede
Razim e acabando o kahal diz o Hazan תקובל
 ברצון:

NB a Noyte Se Vay o Bed Din a Seo Lugar
 em Igdal Elo^m hay e lles faz o Hazan o
 Complimento, a Pelamanha a Primeyra Veez
 ao acabar Sahrith depois do Pismon e תקובל
 ברצון, e a Segunda em adon Holam.

A tarde em Minha não se Poem o Bed Din ao
 Lado do Hazan.

Minha do 1^{ro} dia de Ros asana. Se Reza

Musaph the Hazan says the Cadiz with תענו
 ותערתו, and כל ישראל follows. Before the
Cadiz 10 Sophar blasts are blown and the
Cadiz 10 Sophar blasts are blown (after the cadiz and
 before the Col Israel petitions can be made
 if the news arrived late). The אין כאמחינו is
 sung to the melody for ידי רשעים
 and the service is finished as on sabath, with
 the singing of עולם אדון to the melody for
lede Razim. When the kahal finishes the
Hazan says the תקובל ברצון.

NB in the evening the Bed Din goes to its
 place in Igdal Elo^m hay and the Hazan
 greets them: in the morning the first time is
 at the end of the Sahrith after the Pismon
 and תקובל ברצון, and the second at the adon
Holam.

In the afternoon during Minha the
Bed Din does not stand close to the Hazan.

At the Minha service for the first day of Ros

/f. 5b/ Lamnaseah Como Em Sabath a tarde
mas não Se diz o Pitum Aketoreth, e Em Uba
Lesyon Se Poem o Hazan na theba e ao
acabalo diz Cadis Lehela e dis pro a Kahal a
Hamida devagar e Então Comesa o Hazan a
Hazara Como a pelamanha, e a keduza Canta
a Voz de שְׁעָרֵי רִצּוֹן ou אחות קטנה e Vay
Seguindo mas não diz nella כחנים Nem ואתם
(Sendo Sabath Se diz depois do
Cadiz Logo ואני תפילתי duas Vezes e Se Vay a
Buscar o Sepher disendo ברוך המקום e Se
Chamão 3 a Sepher thora na Parasa daquela
Semana disendo מזמור שיר ao Sacalo da theba
the צורי ולא עולתה בו e ao Levalo ao Ehal
lealelu, e ao Bolver o Hazan a theba Se deyta
as ascaboth Por os que Morerom aquella
Semana, mas

asana, the /f. 5b/ Lamnaseah is sung as on
Sabath afternoon but the Pitum Aketoreth is
not said, and for the Uba Lesyon the Hazan
steps onto the theba. When he finishes he
says the Cadis Lehela. The Kahal first
recites the Hamida slowly and then the
Hazan starts the Hazara as in the morning.
The keduza is chanted to the melody of שְׁעָרֵי רִצּוֹן
or אחות קטנה and the Hazara
continues but the כחנים paragraph is
omitted, as well as the ואתם הדבקים (If it
is Sabath, immediately after the Cadiz the
ואני תפילתי is said twice and the Sepher is
brought out while the ברוך המקום is recited.
Three people are called to the Sepher thora
for that week's Parasa. מזמור שיר is recited
when the Sepher is taken out of the theba
until the צורי ולא עולתה בו. When it is taken
back to the Ehal the lealelu is chanted.
When the Hazan returns to the theba the
ascaboth are read with only the names of
those died in the preceding week, not of all

as do Rol de todo anno não, e tendo feyto,
 Comesa Asibenu e Cadiz e Se diz a Hamida, e
 não havendo Ascaboth, dis Logo Asibenu e
Cadis) acabando a Hamida Se diz אבינו מלכנו
 não Sendo Sabath q Em Sabath não Se diz
 mas Se diz no Lugar צדקתך o que não Se diz
 na Semana, e dis o Hazan קדיש תתקבל.
 Havendo alguma Rogativa /f. 6/ ou Pregao ou
 qualquer outra Couza Se faz despois do cadiz,
 mas Em Sabath antes de Sacar Sepher despois
 de ואני תפילתי amenos q não Se aija podido
 faser q Então tambem Se fas ahy, Despois Se
 diz o Psalm 81 e diz o Hazan קדיש יחא שלמה
 e Se diz עלינו לשבח e dis o Hazan as
 Palavras de תקובל ברצון.

who died during the year. Afterwards the
Hazan starts the Asibenu and Cadiz and the
Hamida is said, and if there are no
Ascaboth, the Asibenu and Cadis are said
 immediately.) After the Hamida the אבינו
 מלכנו is said, only if it is not Sabath. It is
 replaced on Sabath by צדקתך, which is not
 said during the week, and the Hazan says
 קדיש תתקבל. If there are petitions /f. 6/
 or announcement or anything else they are
 done after the cadiz, but on Sabath before
 the Sepher is taken out and after ואני תפילתי
 (unless it could not have been then, in which
 case it is done at this point). Then Psalm 81
 is read and the Hazan recites the קדיש יחא
 שלמה רבה follows and
 afterwards the Hazan says the words of
 תקובל ברצון.

A Segunda Noyte de Ros asana Se Comesa o
 pro o Psalm 81 de למנצח e Havendo alguma
misva q a Levão a Pelamanha Seguinte antes

The second night of Ros asana starts with
 Psalm 81, למנצח, and if there is any misva
 that will be taken to the following morning.

da תפלה a apregoa o Hazan ao Porse na theba
 antes de Comensar o Psalm. acabando o
Kahal Este Psalm Espera o Hazan Por o Bed
Din e Estando Estes na theba. Se Poem no
 Meyo e Comesa a Cantar o Verso de ויאכילו
 e Vay Seguindo o Cadiz da Mesma toada do
Pismon de אחות קטנה. Porque Este Pismon
 nao Se diz a Segunda noyte, e o Iehé Seme e
Barechu Segue a Voz de Iede Rasim, e vay
 Seguindo Arbith como a Pra Noyte, e Cazo q
 seja Sahinte Sabath apregoa o Hazan depois
 do Cadiz Lehele antes da Hamida Dirão
 Vosses na Hamida o Verso de Vatodihenu y
hisistenos Saber. Pois não Sendo Sahinte
Sabath não /f. 6b/ Se diz, e Em tal Cazo não
 Se apregoa nada, e Seguindo Com a Hamida,
 Vay the haver dito o קדיש תתקבל depois da
Hamida. Havendo algua Rogativa se deyta

before the תפלה, the Hazan will do it when
 he goes to the theba before the beginning of
 the Psalm. When the Kahal ends this Psalm
 the Hazan will wait for the Bed Din and
 when they are at the theba, he will stand in
 the middle and start the singing of the verse
 of ויאכילו. The Cadiz follows to the
 melody of the Pismon אחות קטנה. This
Pismon is not said on the second night, so
 the Iehé Seme and Barechu are sung to the
 melody of Iede Rasim, and Arbith follows as
 on the first night. If the second night of Ros
Asana falls at the end of Sabath, the Hazan
 announces after the Cadiz Lehele before the
Hamida. The Kahal will recite the Hamida
 the verse of Vatodihenu and he thereby
 makes sure we know, because if it is not the
 end of Sabath it is not /f. 6b/ said, and in
 this case nothings is announced. The
Hamida follows and it goes on until the
 recitation of the קדיש תתקבל after the
Hamida. If there are any petitions they are

ahy. Como algum Pregão q não Se apregoou,
antes de Comensar a Resar (e Cahindo Ros
asana Em quinta e Sesta feyra q lle segue
Então Logo Sabath q Em tal cazo apregoa o
Hazan a noyte antes de Entrar a festa. Vosses
tenem obrigação de faser Hirub. Se apregoa
Então antes de Comensar Este Psalmo de
הללויה, os S^{res} que não fizerom Hirub Se
asufrirão sobre o do Sen^r Haham) e acabando
o Psalmo Canta o kahal o Kadiz a Vos de ידי
עלינו e o Hazan Barechu e se dis לשבח
Despois יגדל a voz de Iede Rasim e diz o
hazan תקובל ברצון:

done at this point, or any announcements
that was not done before the beginning of
the prayer. (If Ros asana starts on a
Thursday and Friday, with Sabath
immediately following, the Hazan
announces in evening before the beginning
of the holiday. The Kahal has the obligation
of preparing a Hirub. Se apregoa then
before the beginning of the Psalmo of
הללויה, those who did not prepared the
Hirub will be able to use the one from the
Haham.) After the end of the Psalm the
kahal chants the Kadiz to the melody of ידי
עלינו and the Hazan chants Barechu.
לשבח and the יגדל to the melody of Iede
Rasim immediately afterward, and the hazan
says תקובל ברצון.

A Pelamanha do Segundo Dia de Ros asana:
Se Reza o mesmo que o Primeyro the acabar a
Sira, Então Espera o Hazan por o Bed Din e

On the morning of the second day of Ros
asana, the service proceeds as on the first
day until the end of the Sira. Then the
Hazan waits for the Bed Din and when they

Estando Esses na theba Comesa a toada de
 o Pismon de ה' יום e acabando o
kahal a Letra יוד Repite o Hazan o Ultimo
 Verso desta Letra e Vay Seguindo com a de ה
 Esta feyta tambem Repite o Hazan o Ultimo
 Verso. e segue o kahal Com a do י da qual
 Repite Igualmente o /f. 7/ Ultimo Verso e
 torna o kahal a Seguir Com a Letra ה the
 acabalo, dahy Repite o Hazan os dous Ultimos
 Versos (agora não mais que hum), e vay
 Seguindo o Kahal Nismat Como Em Sabath
 the acabar Istabah. Então comesa o Hazan o
Pismon יה שמך a Vos de Iede Rasim e vay
 Seguindo o kahal, e acabando o 1º verso
 Repite o Hazan desde ויתב ויתפאר e dos
 demais versos somente a Ultima Palavra de
 ויתב e acabando todo Repite desde חקור
 פעליו [agora não repite nada do ultimo verso
 nem a palavra ויתב mais logo diz Cadis.]
 e segue o kadiz a toada de Sofet, e Iehé Seme

are at the theba, he starts the Pismon of ה' יום
 to the melody of שמך קורי. When the
kahal finishes the letter יוד, the Hazan
 repeats the last verse of this letter and the
kahal follows with ה. The Hazan repeats
 the last verse, and the kahal continues with
 י, the last verse of which is repeated as well.
 /f. 7/ The kahal follows with the letter ה
 until the end, when the Hazan repeats the
 last two verses. The Kahal continues with
Nismat as on Sabath to the end of Istabah.
 Then the Hazan starts the Pismon יה שמך
 to the melody of Iede Rasim and the kahal
 follows. When the Kahal finishes the first
 verse, the Hazan repeats from ויתב ויתפאר
 on. From the remaining verses, he repeats
 only the last word ויתב. After the last
 verse, he repeats from חקור פעליו on [at this
 time nothing from the last verse is repeated.
 not even the word ויתב, but the Cadis is
 said immediately]. The kadiz follows to the
 tune of Sofet, along with Iehé Seme and

e Barechu como Iede Rasim. e Vay Seguindo o loser Como o P^{ro} dia. Igualmente a Hamida e Hasara. acabando Se diz אבינו מלכנו e diz o H^l Kadiz com תענו ותערתו e acabando Comesa o kahal o Pismon de יענה בכור אבות a toada de Lemahanha e acabando o kahal o P^{ro} Verso Repite o Hazan desde תתן אמת e dos demais a Ultima Palavra de לאברהם e acabando todo Repite o Verso de שכר צדקת תקובל ברצון אבותי;

Havendo alguma Rogativa Se deyta Então e Depois as ascaboth. Então Chama o Hazan o Presidente. o qual Estando na theba se dão as misvoth para os Sepharim Estas dadas diz o Hazan Anoten e Miseb e Vão a Buscar os /f. 7b/ Sepharim disendo כהניך e ao Sacalos Comesa o Hazan גדלו e vay

Barechu to the tune of Iede Rasim. Next come the loser. the Hamida and the Hasara as on the first day. At the end of the Hasara. אבינו מלכנו is recited. The Hazan says the Kadiz with תענו ותערתו and when he finishes the kahal starts the Pismon יענה to the tune of Lemahanha. When the kahal finishes the first verse the Hazan repeats from תתן אמת on. With the following verses only the last word לאברהם is repeated; when the whole Pismon is finished the Hazan repeats the whole verse שכר צדקת אבותי and says ברצון תקובל.

If there are any petitions they are made at this point and followed by the ascaboth. The Hazan then calls the President, who will approach the theba and distribute the misvoth for the Sepharim. Afterwards the Hazan recites the Anoten and Miseb and /f. 7b/ the Sepharim are taken out while כהניך is said. After they are taken out, the Hazan starts with גדלו and

Seguindo Como o PRO dia. Levantado Ja o Primeyro Sepher e Chamado o Cohen Comesa o Hazan a Parasa de ויהי אחר q Vem Em Genesis Cap. 22. e Se Chamão Sinco e Se acabão os Capi^s na forma Seguinte, o PRO (o שניהם יחדו 2^{do} o אשר אמר לו האלוהים e בבאר שבע 4^{to} o בהר ה' וראה 3^{to} o (segundo) o 5^{to} the acabar q he ואת מעכה (NB o Penultimo se chama anexo ao nome סמוך e ao ultimo משלים) no Segundo Sepher Se le nelle a mesma Parasa como no Primeyro dia Se leo no 2^{do} Sepher e diz cadiz ao haver acabado Em Cada Sep^r Então se diz a Aphtara de כה אמר ה' em Irmevau Cap 31 e acabando Se diz o Miseb[erak], como o PRO dia Então comesa o Hazan o Pismon de עת שערי רצון אל בקול e שוצר (e cahindo Ros asana Em dias q nao lle Segue Sabath thesuba, apregoa o Hazan Logo depois do Miseb, antes do Pismon o Jejum de Gedalla, mas Sendo qle segue Sabath não Se apregoa)

continues as on the first day When the first Sepher is placed and the Cohen is called, the Hazan starts the Parasa of ויהי אחר from Genesis 22. Five men are called. The endings of the readings are as follows: the first אשר אמר לו האלוהים, the second בבאר שבע, the third בהר ה' וראה, the fourth ואת מעכה and the fifth את מעכה (NB: the penultimate man to be called is the סמוך and the last one is the משלים). From the second Sepher, the same Parasa is read as on the first day. The cadiz is said after the end of each Sepher. The Aphtara that starts with כה אמר ה' from Irmevau 31 is then read, and afterwards the Miseb[erak] is said, as on the first day. The Hazan then starts the Pismon of עת שערי רצון אל בקול שוצר (if Ros asana falls during days when Sabath thesuba does not fall immediately after, the Hazan announces the Fast of Gedalla immediately after the Miseb and before the Pismon, but if it is Sabath it is not announced). At this

Então Se Poem o tokeah a diser os Versos e as Bensoims, e havendo Sido o Primeiro dia Sabath Se diz a Bensão de שהחיינו e Se não. Não se diz, e Se tange /f. 8/ Sophar, e isto feyto Se Segue Como o Primeyro dia, e se levão os Sepharim ao Ehal, e torna a Subir a theba o Bet Din e diz o Hazan Asibenu e Cadiz e se diz a Musaph com a Hazara Como o Primeyro dia, e ao acabar a Musaph Se diz Cadiz, e havendo alguma Rogativa Se pode Deytar antes de Col Israel, e Se acaba Com a Resa como o primeyro dia cantando אין וידו רשים e אדון עולם e כאלהינו acabando diz o Hazan as Palavras de תקובל ברצון:

Minha de Segundo dia de Ros asana Se Reza Como a do Primeyro, Eseyto q ao acabar o Psalmo 81 q se diz depois do Cadiz titkabal q se diz ao acabar a Hamida Em Lugar de dizer o Hazan o קדיש יהא שלמה o canta a Kahal a

point the tokeah recites the verses and blessings, and if the first day was Sabath, the שהחיינו is also said, and the Shofar is blown, /f. 8/ Then the service continues as on the first day. The Sepharim are taken back to the Ehal, and the Bet Din walks again to the theba and the Hazan says the Asibenu and Cadiz. The Musaph is said with the Hazara as on the first day, and at the end of the Musaph the Cadiz is said. If there are any petitions they are done before the Col Israel, as on the first day. The service ends with אין וידו רשים and אדון עולם to the melody of וידו רשים and at the end the Hazan says the words of תקובל ברצון.

Minha of the second day of Ros asana proceeds as on the first day, except that at the end of Psalm 81 (which is said after the Cadiz titkab at the end of the Hamida) instead of the Hazan saying the קדיש יהא שלמה, the Kahal sings it to the

vos de ידי רשים, e Havendo Rogativa ou outra
 Couza tambem Se fas antes do Psalmo, e
 acabando עלינו לשבח e ditto o Hazan תקובל
 לשנה הבאה קובל ברצון diz tambem as palavras
 בירושלים בביאת משיחנו;

Fim da Festa de Ros asana, a qual não
 Pode cahir Senão nos dias Seguintes a saber
Sabath e Domingo, Segunda e tersa feyra,
 tersa e quarta, e quinta e Sesta feyra, mas de
 outra maneyra não Pode Vir Jamais;

/f. 8b/ A noyte q Say Ros asana Sendo na
 Semana se Reza Harbith Como Em Cotidiano,
 pro diz o Hazan ao Por se na theba קדיש
 e Vay Seguindo the haver dito o Cadiz לעילא
 antes da Hamida e antes de Disela apregoa,
 Dirão Vosses a Hamida de Saliente Sabath
 com os Versos de Contrisão, acabando a
Hamida Comesa Logo לכו ונשובה e Vay
 Seguindo Com o

melody of ידי רשים. Also, if there are
 petitions or something else they are done
 before the Psalm. At the end of עלינו לשבח
 and after the Hazan has said the קובל ברצון
 the words בירושלים בביאת משיחנו
 are also said.

This is the end of Ros asana, which
 can fall only on the following days: Sabath
 and Sunday, Monday and Tuesday, Tuesday
 and Wednesday and Thursday and Friday.

/f. 8b/ If the evening following the end of
Ros asana is a weekday the Harbith service
 is said as on a normal weekday. When the
Hazan is in the theba he says the קדיש לעילא
 and continues until the Cadiz before the
Hamida and before it he makes the
 announcements, The Hamida for the end of
Sabath is said with the verses of
 Repentance. At the end of the Hamida לכו
 ונשובה begins and is followed by the

Selichot e nos Rahamana. Se acrescenta alguns
 may's e tambem Se diz חטאנו צורנו Conforme
 se acha no Livro de Reza. acabando diz o
Hazan Cadiz Titkabal. e Se diz o Psalm 130
 שיר המעלות ממעמקים. Dis o Kahal Cadiz lehe
Selama Raba (Havendo Rogativa se deyta
 depois deste Cadis antes de dizer os versos
 קדיש (אל צבאות עימנו) Senão Segue Logo e diz
 קדיש q lle toca qle deram a Misva por aquella
 Semana, e depois de haver dito לשבח e עלינו
Hazan dies תקובל ברצון apregoa, Dirão Vosses
 a Habdala Sobre o Vaso.

Selichot and in the Rahamana. some more
 are added and חטאנו צורנו is also said
 according to the Prayerbook. After
 finishing it, the Hazan says the Cadis
Titkabal, and Psalm 130 שיר המעלות
 ממעמקים. The Kahal says the Cadiz lehe
Selama Raba (if there are petitions they are
 done after this Cadis before the verse אל
 צבאות עימנו is said).
 If there are no petitions, this verse follows
 directly and the קדיש יהא is said by the
 person that received the honor, of doing it,
 during that week, after that the עלינו לשבח is
 said and the Hazan says תקובל ברצון, he
 makes the announcements, and Habdala is
 said upon the cup of wine.

Ao dia seguinte qhe Jejum de Gedalla,
 se Reza o Primeiro o Selichot Como antes de
Ros asana, acrescentando algua Couza Como se
 acha no Livro de Reza, acabando o Selihoth

The next day, which is the Fast of
Gedalla, one should first pray the Selichot as
 before Ros asana, with additions according
 to the Prayerbook. After the Selihoth

שופר סוף de notar que se tange

We forgot to mention that the שופר

is blown.

/f. 9/ Se segue com as Semiroth

/f. 9/ the service continues with the

Como Em Cotidiano the acabar a Sira Eséyto

Semiroth as on a weekday up to the end of

q Se dis ה' הוא האלהים ה' מלך ה' Então

the Sira, except that ה' הוא האלהים ה' is said

se Poem o Hazan e Comesa Istabah Diz Cadiz

before ה' מלך. Then the Hazan assumes his

e vay Seguindo Como de Cotidiano e na

post and starts with the Istabah. He says

Hazara da Hamida diz o Hazan Anenu Entre

the Cadiz and continues as on a weekday.

as Bensoims de רופא e נוואל e ao Chegar aos

In the Hazara from the Hamida, the Hazan

Versos de Contrisão diz as Palavras de antes

says the Anenu between the blessings of

algo mais altas Para que o Kahal Pegue os

נוואל and רופא. When he reaches the verses

Versos, tambem diz os Cohanim nella Como

of Repentance he says the words

todas as Pelamanhas, e ao acabar a Hazara se

immediately before them loudly so that the

diz מלכנו מלכנו, Depois de dito Este, Segue o

Kahal will pick up the verses. He also says

אל, מבלה נפשי Vayahabor על ידי רחמין Kahal

the Cohanim as on all mornings, and at the

מלך Então segue o Kahal a toada de

end of the Hazara he says מלכנו.

se Vay יקם דם עבדיך Pismon de עד מתי

Afterwards the Kahal will continues with על

Seguindo Como Esta no Livro do Hazan

אל מלך, מבלה נפשי, Vayahabor, ידי רחמין

and ויעבור. The Kahal then chants, to the

melody of עד מתי, the Pismon of יקם דם

עבדיך and goes on according to the

Mendes the acabar אפים e אל ארך אפים Então segue Com נפילת אפים e והוא רחום e acabando Este diz o Hazan קדיש לעילא (mas Em havendo algum Berith ou q Se acha algum Noyvo na Eshoga não Se diz o רחום והוא רחום Senão diz Logo o Hazan Cadiz e tambem não diz os 2 אפים אל ארך אפים. Senão logo המקום ברוך המקום para ir a Buscar o Sepher) mas não havendo Berith nem Noyvo Se diz antes El Ereg apaim. Havendo alguma misva Se /f. 9b/ Apregoa antes de Baruch Amakom Como qualquer outra couza, Então Se Saca Sepher e o Levão a theba e depois d levantado Chama o Hazan o Cohen e Estando ahy Comesa a Parasa de ויחל משה e Se Chamão tres, o pro acaba Em אני החר ההוא 2do לעשות לעמו עשה עמך. Este Parasa vem em Exodus Cap: 32 e o Levy

Prayerbook of Hazan Mendes to end of אל והוא רחום and אפים. It continues with אפים and at the end the Hazan says the קדיש לעילא. (However, if there are any Berith or if there is a bridegroom in the synagogue the רחום והוא רחום is not said. Instead the Hazan continues with the Cadiz and does not say the 2 אפים either. Instead he says the ברוך המקום for picking up the Sepher.) If there is no Berith or bridegroom the El Ereg apaim is said before this, if there is any misva it is /f. 9b/ announced before the Baruch Amakom, as is anything else. The Sepher is then taken and brought to the theba. After it has been lifted, the Hazan calls the Cohen and when he arrives the Hazan starts the Parasa of ויחל משה. Three men are called: the first reading ends at לעשות לעמו, the second at והוא רחום and the third at אני עשה עמך. This Parasa comes from Exodus 32. The reading for the Levy

comesa com o Cap. 34. Saltando entre Meyo
o demais, acabando a Parasa dis o Hazan
Cadiz Então Se diz Asre Então o Psalmo 20
וְבָא לְצִיּוֹן גּוֹאֵל e Então o Psalmo 20
Havendo
algua Rogativa se deyta antes de Lamenaseah
mas Havendo Berith ou noyvo q Em tal fazo
não Se diz o Psalmo 20 Se fas antes de Uba
Lesiyone acabando diz o Hazan קְדִישׁ תִּתְקַבֵּל e
disendo יִחַלְלוּ Se leva o Sepher ao Ehal.
Estando Este Posto dentro, comesa o hazan as
Portas do Ehal o Psalmo 83 שִׁיר מְזֻמָּר לְאַסֵּף e
Vay Seguindo o Kahal e se Vay disendo Este
Psalmo e acabando a Ultima Palavra delle na
theba diz o Kahal קְדִישׁ יְיָ שְׁלֵמָה Então se diz
קְדִישׁ יְיָ תְּנֵה דְבִי אֱלֹהֵי וְקוֹה : אין כֹּהֵל
quem lle taca Depois de Alenu
Lesabeah, se fasem as Honras. /f. 10/ Em
havendo

starts at chapter 34, skipping the part
between the end of the first reading and the
second. After the reading of the Parasa the
Hazan says Cadiz. Asre comes next,
followed by Psalm 20 וְבָא לְצִיּוֹן גּוֹאֵל and then
by וְבָא לְצִיּוֹן גּוֹאֵל. If there are any petitions,
they are done before Lamenaseah. If there
is a Berith or a bridegroom in the
synagogue, Psalm 20 is omitted. The
petitions are done before Uba Lesiyone and
afterwards the Hazan says the קְדִישׁ תִּתְקַבֵּל.
When he says יִחַלְלוּ the Sepher is taken back
to the Ehal. When the Sepher has been
placed inside, the hazan starts Psalm 83,
שִׁיר מְזֻמָּר לְאַסֵּף, at the doors of the Ehal
and the Kahal follows. The last word of the
Psalm is said when the Hazzan returns to
the theba, and the Kahal says קְדִישׁ יְיָ
תְּנֵה דְבִי, קוֹה : אין כֹּהֵל. Then
קְדִישׁ יְיָ תְּנֵה דְבִי אֱלֹהֵי and
immediately after the Alenu Lesabeah, the
honors are done. /f. 10/ If there are

despois das Honras diz o Hazan הַצְבֹּאוֹת עִימָנוּ
 Diz o Kahal Cadiz e não havendo Honras se
 dizem os Versos דְּרֹכֵי דְרָבִי עִי חַיִּים, מְגִדֵּל עוֹז
 e Como Em cotidiano e diz o
Kahal Cadiz e despois do Cadiz dis o Hazan
 as Palavras תְּקוּבֵל בְּרָצוֹן.

honors, immediately after the Hazan says הַצְבֹּאוֹת עִימָנוּ, the Kahal says Cadiz. If there are no honors the verses דְּרֹכֵי דְרָבִי עִי חַיִּים, מְגִדֵּל עוֹז are said as on a weekday and the Kahal says Cadiz. After the Cadiz, the Hazan say the words תְּקוּבֵל בְּרָצוֹן.

A tarde do Jejum de Gedalla Se
 Comesa o Pis שמע קולי e ao acabalo o
Kahal Repite o Hazan o Ultimo Verso delle, e
 segue Minha e Se diz o Pitum Aketoreth e
 Segue Asre Como de Cotidiano the acabalo
 mas não Se diz ainda תְּכוּן תַּפְלִתִּי Se não Logo
 despois de acabar Asre Se diz קִדִּישׁ לַעֲיֹלָם
 Então Havendo alguma Rogativa אֵל אֶרֶךְ אַפִּים
 Se deyta antes de בְּרוּךְ הַמָּקוֹם Como as
Ascaboth, Então se Vay a Buscar o Sepher e
 Se Lee nelle a mesma Parasa da Pelamanha e
 se Chama em Nosso kahal por 3^{ro} ao Haham
 o qual diz שלוש עשרה מדות

In the afternoon of the Fast of
Gedalla the service begins with the Pismon
 שמע קולי. After the Kahal finishes, the
Hazzan repeats the last verse. The Minha
 service follows with Pitum Aketoreth, and
Asre, as on a weekday, but we do not say
 תְּכוּן תַּפְלִתִּי yet. Instead, immediately
 after the Asre, we say קִדִּישׁ לַעֲיֹלָם and then
 אֵל אֶרֶךְ אַפִּים. If there are any petitions they are
 done before בְּרוּךְ הַמָּקוֹם as is the Ascaboth.
 The Sepher is then taken out and the Parasa
 from the morning is read. In our kahal it is
 customary to call the Haham for the third
Aliah, and he says שלוש עשרה מדות, the

Presentando lle o hazan o Ponteiro Para isso,
 ao acabar a Parasa não Se diz Cadiz Senão
 Logo o Psalm 20 Comensando Com יענך ao
 p^{ro} Verso não Se diz e disendo lehalelu Se
 leva o Sepher ao Ehal. Este Posto dentro Se
 Costuma /f. 10b/ Em nosso kahal andar
 Pello Redor da Esnoga Com as tassas, isto
 feyto diz o hazan תכון תפילתי e Cadiz e Se diz
Hamida antes devagar e depois diz o Hazan a
Hazara Como apelmanha e se diz nella os
 על ידי Depois Se diz מלכנו אבינו Então על ידי
 e Vay Seguindo Como o Livro de Reza
 do Hazan Mendes the acabar רחום Acabando
 Este diz o Hazan קדיש תתקבל Então diz o
 psalmo 102 תפלה לעני e acabando Este diz o
kahal קדיש יחא שלמא רבה e Se diz לשבח
 e diz o hazan תקובל ברצון ----- Havendo
 acabado esta Reza Entre o Dobrar os tephilin

hazan gives him the pointer for that. After
 the end of the Parasa, instead of Cadiz,
 Psalm 20 is said, beginning with יענך
 because the first verse is not said. The
 service continues with lehalelu when the
Sepher is taken back to the Ehal. When it is
 back inside the Ehal it is the custom
 /f. 10b/ in our kahal to walk around the
 synagogue with the finial, after which the
hazan says תכון תפילתי and Cadiz. The
Hamida is then said, at first slowly.
 Afterwards the Hazan says the Hazara as in
 the morning and the מלכנו אבינו is also said. The
 service continues with מלכנו אבינו and על ידי
 and proceeds according to the
 prayerbook of Hazan Mendes until the end
 of רחום. After that, the Hazan says קדיש
 תתקבל, then Psalm 102, תפלה לעני, and
 finally the kahal says קדיש יחא שלמא רבה
 and the hazan says תקובל לשבח
 and the hazan says תקובל ברצון. ----- After finishing this Prayer and
 during the folding of the talit and tephilin.

e talit Comesa o Hazan os Seguintes Psalmos
 e Vay Seguindo o kahal. ^{pro} o Salmo 120 אל ה'
 שיר למעלות אשא עני 121. Então ה' בצרתה לי
 depois 134 e por Ultimo שיר המעלות הנה ברכו
 os Versos de השלום ו ה' צבאות עמנו the
 acabar ב' חסו בו. Então Vay o hazan a
 Sentarse e se Levantando se diz Cadiz e Se
 Reza Arbith Como de Cotidiano e depois da
Hamida Se diz Selihot e Se acaba a Reza
 Como a noyte de Antes. NB Havendo alguma
 Rogativa tambem Se pode deytala antes de
 Rezar Harbith. Logo /f. 11/ Depois dos
 Psalmos e Se ainda Chegar a notisia della mais
 tarde Se fas antes dos Versos ו ה' צבאות עמנו.

Sendo que caya Ros asana Em quinta e Sesta
 feyra q Então he Sabath, a noyte q Say a festa,
 e Chamamos Este Sabath שבת שובה. Se
 Comesa p^{mo} 29 e מזמור לדוד ao acabalo o
kahal fas o Hazan o fim delle, e Logo Se
 Poem na theba e Comesa o kahal

the Hazan starts the following Psalms and
 the kahal joins him: first, Psalm 120. אל ה'
 שיר למעלות אשא עני, then Psalm 121. ה' בצרתה לי
 and שיר המעלות הנה ברכו, Psalm 134. עני.
 finally the verses ו ה' צבאות עמנו and השלום
 The hazan sits to the end of ב' חסו בו. The hazan sits
 down and when he stands up he says the
Cadiz. Then Arbith begins as on a
 weekday. After the end of the Hamida,
Selihot are said and the service ends as on
 the night before. NB if there are any
 petitions they can be done before Arbith,
 immediately /f. 11/ after the Psalms. If
 the petitions come later they can be done
 before the verse ו ה' צבאות עמנו.

If Ros asana falls on a Thursday and Friday
 that is followed by Sabath, this Sabath is
 called שבת שובה. The service begins with
 Psalm 29, מזמור לדוד. When the kahal
 finishes it, the Hazan repeats the ending. He
 then goes to the theba and the kahal starts

Sem dizer במה מדליקין e Se Segue
 e Então diz קדיש דרבנו אמר רבי אלעזר
 toca e Segue o Psalmo 92 de מזמור שיר e
 Canta o Hazan Lebeteha e Cadiz Com Iehe
Seme e Barechu Como Em Sabath ordinario e
 Se Segue Harbith da Mesma Sorte. e Depois
 de haver dito o Hazan Cadiz antes de Dizer a
Hamida apregoa Dirão Voses na Hamida os
 Versos de Contrisão e Se diz depois da
Hamida ברכת e ויכלו e dia o Hazan
 מזמור לדוד e se diz o Psalmo 23 e קדיש תתקבל
 e diz o Hazan יהא e ברכו e קדיש יהא e הי רועי
 Como em Se Canta יגדל אלהים חי e עלינו לשבח
Sabath ordinario e diz o Hazan.ao acàbalo
 Havendo Rogativa Se deyta antes
 do Psalmo 23 depois do Cadiz.

/f. 11b/ A Pelamanha de Sabath

Thesuba Se Reza as Semirot the acabar a
Sira Como Em qualquer outro Sabath Eseyto
 q Se diz antes do מלך הי duas vezes

the ככה דודי There is no במה מדליקין and
 the service continues with אמר רבי אלעזר
 and then קדיש דרבנו Psalm 92. מזמור שיר.
 is next. The Hazan then sings Lebeteha and
Cadiz with Iehe Seme and Barechu as on a
 normal Sabath and Harbith follows. After
 the Hazan says the Cadiz before the
Hamida, he announces that the verses of
 Repentance that are to be said during the
Hamida. After the Hamida, ברכת e ויכלו
 קדיש are said and the Hazan sings קדיש
 מזמור לדוד הי רועי, Psalm 23. תתקבל
 and יגדל אלהים חי עלינו לשבח, ברכו, יהא as
 on a normal Sabath. Then the Hazan says
 the words of תקובל ברצון. If there are
 petitions, they are done before Psalm 23
 after the Cadiz.

/f. 11b/ In the morning of Sabath

Thesuba one prays the Semirot to the end
 of the Sira as on any other Sabath, except
 that one should say הווא האלהים twice

תחלה. Como em Ros asana. Ao Comesar
Nismat Se Poem o Hazan na theba e Se Reza
 the acabar a Hazara da Hamida Como todos
 os Sabathoth. Cantando o Cadiz de Ioser Or e a
Keduza da mesma sorte, Eseyto na Hamida Se
 diz os Versos de Contrisão e os Cohanim não
 se Cantão e depois da Hamida diz o Hazan
 קדוש תתקבל Então Sobe o Haham a theba a
 faser hum Sermão e antes de subir lle diz o
Hazan as palavras בכבוד acabado o Daras
 Logo Se fas em nossa kehila a Nedaba de
Sucoth e diz pro o Hazan os Versos שלוש
 איש כמתנת ידו e ofresem os
Parnasim na theba e Então bayxa o Hazan da
theba e Vay aredor da Esnoga a ofreser por os
Iehidim e bolvendo a Subir na theba se deytão
 as ascaboth. Então Vem o Presidente a theba e
 Se dão as Misvot

before אל מלך as on Ros asana. At the
 beginning of Nismat the Hazan takes his
 place at the theba and continues to the end
 of the Hazara from the Hamida as on any
 regular Sabath. Chanting the Cadiz of Ioser
Or and the Keduza in the same way, except
 that in the Hamida one says the verses of
 Repentance, the Cohanim paragraph is
 omitted, and after the Hamida the Hazan
 says קדוש תתקבל. The Haham comes up to
 the theba to deliver a sermon, but before he
 comes up the Hazan say the words בכבוד.
 Immediately after the end of the Daras we
 continue in our kehila with the Gift Offering
 for Sucoth and first the Hazan says the
 verses שלוש איש כמתנת ידו and
 the Parnasim make their offer in the
theba. Then the Hazan leaves the theba and
 goes around the synagogue to offer for the
Iehidim and when he returns to the theba the
ascaboth are done. The President then
 comes to the theba and the Misvot to the

do Sepher e diz o Hazan חנותן e ספרך as
Kehiloth Disendo Nelle ויכתב(כם) בספר חיים
 e ao dizer כהניך Se Vay / f. 12/ a
 Buscar o Sepher e o Levão a theba e depois
 de levantado e Chamado o Cohen Se Lee nelle
 a Parasa da Semana e Se Chamão Sete ao
Sepher e ao acabar a Parasa Logo diz o Hazan
Cadiz, e se Chama o Maphtir que torna acabar
 a mesma Parasa os Ultimos Versos della e Se
 diz a Aphtara de שובה ישראל q Vem Em
Hosea cap. 14 e acabando Esta e as Bensoims
 diz o Hazan חנותן ao kahal e nelle diz
 ויכתבכם Então apregoa o Jejum de Guedalla
 para o dia Seguinte, e Segue יהי חסדך אשרי
 e o Imloch duas Veses e Se Leva o Sepher ao
Ehal Cantando מזמור לדוד Como em qualquer
Sabath, Então ao Subir o Hazan a theba diz
 חסדך אשרי e קדיש e Se diz a Musaph Como todos

Sepher are given. The Hazan continues
 with חנותן and ספרך to the Kehiloth
 saying ויכתב(כם) בספר חיים טובים. When he
 says כהניך they / f. 12/ get the Sepher and
 it is taken to the theba. After it has been
 raised and the Cohen has been called, the
Parasa of the week is read. Seven people
 are called to the Sepher and at the end of
 the Parasa the Hazan says the Cadiz. The
Maphtir is called and the end of the same
Parasa is read again. The Aphtara of
 שובה ישראל from Hosea 14 is then read.
 After the end of the Aphtara and its
 blessings, the Hazan says חנותן to the
kahal and also the ויכתבכם. The Fast of
Guedalla is announced for the next day, and
 the service continues with יהי חסדך אשרי
 and Imloch twice; the Sepher is taken back
 to the Ehal during the singing of מזמור לדוד,
 as on a regular Sabath. The Hazan then
 goes up to the theba and says חסדך אשרי and
 קדיש. The Musaph is said as on any other

os Sabatoth (Com os Versos de Contrisão) e diz o Hazan nella os Cohanim, e ao acabala dis אין קדיש תתקבל e segue כל ישראל e Se Canta Como Em outros Sabatoth ordinarios e Se acaba a Reza da mesma Sorte e o Hazan também Se canta assy e acabando diz o Hazan Havendo alguma Rogativa que a noticia della Chegou tarde também se pode deytala Logo depois do Cadis titkabal antes de Col Israel. / f. 12b / A tarde De Sabath Thesuba, Se Reza Minha Como os demais Sabatoth אשרי, למנצח, פרשת הקורבנות e ao Comesar לבא לציון Se poem o Hazan na Theba, acabando diz Cadis e vaany thephilary duas Veses (Havendo algum Pregão ou Rogativa se fas antes de ir a Sacar o Sepher) Então Se Vay a Buscar o Sepher disendo ברוך המקום e Se Chamão a Sepher tres na Parasa daquela Semana e tendo feyto Se diz מזמור שיר

Sabath (with the verses of Repentance), the Hazan says the Cohanim, and when he finishes he says קדיש תתקבל The service goes on with כל ישראל and one sings the as on a regular Sabath. The service ends with אדון עולם and afterwards the Hazan will say תקובל ברצון. If there are any petitions, which arrived late, it can be done immediately after the Cadis titkabal before the Col Israel. / f. 12b / In the afternoon of Sabath Thesuba, we have a regular Sabath Minha service: פרשת פיתום הקטורת, למנצח, אשרי, הקורבנות. When the Hazan starts the לבא לציון he takes his place in the Theba. At the end Cadis is said and vaany thephilary is said twice (If there is announcements or petitions they are done before taking out the Sepher). Then the Sepher is taken out while ברוך המקום is recited and three people are called to the Sepher for the week's Parasa. After the reading, the service continues with מזמור

the צורי ולא עולתה בו e Disendo Se Leva
 o Sepher ao Ehal, então Bolve o H a Theba e
 Se deytão as Ascaboth e as do Rol de todo
 anno, Estas feytas Dis o Hazan קדיש e se diz a
Hamida Como todos os Sabatoth, mas Se
 dizem nella os Versos de Contrisão e depois
 עדין וצדקתך e Então o Psalm 111
 עדין וצדקתך q se diz todos os
Sabator a tarde e dis o Hazan קדיש ויהא שלמא
 e תקובל ברצון e acabando diz עליו לשבח
 Havendo algua Rogativa q Veyo a notisia
 della tarde Se deyta antes do Psalm 111
 Logo depois do Cadiz

until צורי ולא עולתה בו שיר. While יהלכו is
 said the Sepher is taken back to the Ehal.
 The Hazan then returns to the Theba and
 the Ascaboth are done, including those from
 the list of the whole year. Then the Hazan
 says קדיש and the Hamida as on a regular
Sabath, adding the verses of Repentance.
 After the עדין וצדקתך and קדיש וצדקתך, Psalm
 111, חללויה אודה ה' בכל-לבב, is said as on
 any other Sabath afternoon. The Hazan
 then says the קדיש ויהא שלמא and עליו לשבח.
 When he is finished he says the תקובל ברצון.
 If there are any petitions which arrived late,
 they are done before Psalm 111 immediately
 after the Cadiz.

Ao sahinte Sabath Se Reza Arbith Como
 / f. 13 / todos os Sahinte Sabatoth e na
Hamida Se disem os Versos de Contrisão e Se
 diz עדין וצדקתך q Vem no Psalm 90
 Depois קדוש ואתה קדוש e diz o Hazan קדיש
 ותקבל. Então diz a Abdala Como Se

At the conclusion of Sabath we pray Arbith
 / f. 13 / as on any regular Sabatoth, but in
 the Hamida we add the verses of
 Repentance, עדין וצדקתך, which is part
 of Psalm 90, is said after the קדוש and
 the Hazan says קדיש ותקבל. Then the

Costuma Em Sahinte Sabathoth, mas ao acabar
ואתה קדוש Logo antes de Dizer Cadiz Se diz o
Selihoth en 10 Dias de Contrisão, e depois
do Cadis a Abdala, e Então o Salmo שיר
המנוחות e diz o kahal Cadiz lehe.
Então diz o Hazan os Versos עמו e
dis o Cadis quem lle toca, (Havendo rogativa
he antes da Abdala dis o Cadis) Então Se diz
תקובל ברצון e dis o Hazan עליו לשבח.

Ao dia Seguinte de Domingo qhe Jejum de
Guedalla Se Segue a mesma ordem Como
ariba mostramos Se Costuma fazer neste dia.

Cahindo Sabath thesuba que não Sigua Logo
ao Sahir Ros asana, se Reza a noyte de Sesta
feyra, Primeiro Minha Como Em Cotidiano,
mas na Hamida Se disem os Versos de
Contrisão, e Depois da Hamida o Salmo 93

Abdala is recited as on any regular Sabath
Before the Cadiz one should say the
Selihoth which is recited at this point during
the ten days of Repentance. Abdala
follows and then Psalm שיר המנוחות
ממעמקים. The kahal says the Cadiz lehe
The Hazan says the verses עמו and
the Cadis is said by those who have to at
this time (If there are any petitions they are
done before the Abdala and after the Cadis).
follows and the Hazan says the
תקובל ברצון עליו לשבח.

The following day, Sunday, is the Fast of
Guedalla, which follows the same order as
that shown above.

If Sabath thesuba does not happen
immediately after the end of Ros asana, on
the Friday afternoon one prays first Minha
as on a weekday, but adding the verses of
Repentance during the Hamida. After the

de ה' מלך. Como Se Costuma mas antes do
 אבינו קדיש תתקבל Se diz מלכנו ainda que he
 f. 13b / Sesta a tarde, e Harbith Se Reza
 Como ariba disemos. Eseyto qSe diz במה
 מדליקין e antes da Hamida não Se apregoa
 nada, porque Ja se fees ao Sahir Ros asana.
 apelamanha Se Reza Como notamos ariba.
 Mas Cahindo Ros asana Em Segunda e tersa,
 ou Em Tersa e quarta feira, qEm tal fazo ha
 hum Sabath Entre Kipur e Cabanas, não Se fas
 aquelle dia a Nedaba da Pasqua Se não fica
 para o outro Sabath, mas Cahindo de outra
 Maneira tambem Se faz, A tarde Se Reza
 Como acostumado e disemos ariba, e ao
 Sahinte Sabath Pello conseguinte, Eseyto que
 não Se diz שובה mas Logo depois do Cadis
Lehela Se diz אורח ימים אשביעהו e Segue
 ואתה קדוש.

Hamida, Psalm 93, ה' מלך, is recited as is
 customary before the אבינו קדיש תתקבל
 מלכנו is also said, because it is still f. 13b
 Friday afternoon. Harbith service is done as
 described above, except that במה מדליקין is
 said. Before the Hamida there are no
 announcements, because they were already
 done at the end of Ros asana. The morning
 service is done as shown above, but if Ros
asana happens on a Monday and Tuesday,
 or Tuesday and Wednesday, in which case
 there will be a Sabath between Kipur and
Sucot, the Gift Offering for the Holiday is
 not done that day, but it is kept until the
 next Sabath. If Ros Asana falls on a
 different combination of days the Gift
 Offering for the Holiday is done. In the
 afternoon, Minha will be done as shown
 above, as well as Arbith. However instead
 of saying שובה, immediately after Cadis
Lehela one says the אורח ימים אשביעהו and
 continues with the ואתה קדוש.

As tardes dos Dias de Contrisão Se Reza
Minha e Harbith Como Em Cotidiano, mas na
Hamida Se dizem os Versos de Contrisão, e
 Em Minha Depois da Hamida Logo antes de
 אבינו מלכנו Se diz נפילת אפים e Havendo
 Pregão ou Rogativa Se fas Entre Minha e
arbith a Rogativa tambem Se pode deytar
 antes de ה' צבאות עמנו.

In the afternoon of the days of Repentance.
Minha and Harbith are done as on a normal
 weekday, but in the Hamida the verses of
 Repentance are added. Also, during
Minha, after the Hamida, one says the אבינו
 מלכנו right before נפילת אפים. If there is a
 sermon or petitions they are done between
Minha e arbith. The petitions can also be
 done before the ה' צבאות עמנו.

/ f. 14 / As Pelamanhas se diz Primeyro o
Selihoth e Havendo Berith ou noyvo Se diz
Selihoth piqueno Então se Reza as Semiroth
 Como de Cotidiano e Havendo Berith ou
 noyvo Se Canta a Sira, Então Segue o Hazan
 ויצר אור e ישתבך na Hamida Se disem os
 Versos de Contrisão e depois da Hamida
 Logo Se diz אבינו מלכנו, Em dia ordinario Se
 segue Rahum, e dis o Hazan קדיש לעילא, e
 Havendo Berith ou noyvo

/ f. 14 / In the morning services, the
Selihoth are said first and if there is a Berith
 or a bridegroom the short Selihoth is said.
 After the Selihoth the Semiroth are said in
 the weekday manner, and if there is a Berith
 or a bridegroom the Sira is sung. The
Hazan continues with ויצר אור e ישתבך and
 in the Hamida the verses of Repentance are
 added. אבינו מלכנו is said immediately after
 the Hamida. On a normal day, Rahum
 follows, and the Hazan continues with קדיש
 לעילא. If there is a Berith or a bridegroom

não Se diz Rahum Se não logo Cadiz e Segue
Asre e o Psalm 20 וְבֵא לְצִיּוֹן יַעֲקֹב e diz o
Hazzan קדיש תתקבל Havendo Rogativa ou
tendo q apregoar algo Se fas depois deste
Cadiz e Então Se Segue o Psalm 86 תפלה כדוד הטה
Mas havendo Berith ou noyvo não
Se diz este Psalm Como tambem não o pmo
שיר 124 pmo e בית יעקב Segue e יענך 20
Então o Psalm do Dia e המעלות לדוד לולי
Hosihenu e dis o kahal Cadiz lehe e Segue
dis o Cadiz de Rabanan אין כאלהינו וקוה
עלינו לשבח e Então Se diz quem lle toca e
acabando Este se fasem em Havendo as
Honras Senão se disem os Versos עץ חיים e
acabando diz o Hazan תקובל ברצון

there is no Rahum but rather just the Cadiz
Asre. Psalm 20: וְבֵא לְצִיּוֹן יַעֲקֹב follow and
the Hazzan says קדיש תתקבל If there are
petitions or if there is the need for any
announcements they are done after this
Cadiz. Psalm 86: תפלה כדוד הטה, follows
but if there is a Berith or a bridegroom this
Psalm and Psalm 20, יענך, are not said. בית
שיר המעלות לדוד לולי. and Psalm 124. יעקב
follow. Then comes the Psalm of the day
and Hosihenu. The kahal says Cadiz lehe.
and Cadiz de Rabanan אין כאלהינו, קוה
said by whomever is appointed to do so and
then עלינו לשבח. If there are honors they are
done now, if not the Hazan says the verses
of עץ חיים and תקובל ברצון.

Em dia de Segunda e quinta feira que se
Chamão Dias de Ley, Se diz Depois de Abinu
malquenu / E. 14b / אל מלך יושב, Em
Segunda Se diz אנשי אמונה e Em quinta feira
e Vay Seguindo Como Se תמחנו מרעות

On Monday and Thursday, which are called
Days of Torah, אל מלך יושב is said after
Abinu malquenu. / E. 14b / On Monday
anashi amונה is said, and on Thursday מהנו
מרעות. The service continues as usual until

Sempre se Costuma the acabar Rahum. Então diz o Hazan קדיש לעילא e 2 Veses אל ארך and tendo que apregoar algo fas antes de ir a Buscar o Sepher. Se não diz Logo Baruch Amakom. e Se Vay a Buscar o Sepher no qual Se Chamão tres na Parasa da Semana, e ao Acabar o terceiro diz o Hazan Cadiz e segue Asre, e o Psalmo 20 e Uba lesiyon, e Havendo alguma Rogativa Se deyta Logo depois de Asre. (e Havendo Berith não se diz El Meleg e Rahum, nem El Ereg apaim nem o Psalmo 20 e 86) acabando וברא לציון diz o Hazan קדיש e Se leva o Sepher ao Ehal dizendo lehalelu, e Bolvendo o Hazan a theba diz as Ascaboth do Rol do anno, e Estas dittas Segue para o Resto a mesma ordem como nos dias ordinarios.

the end of Rahum. The Hazan says קדיש לעילא and אל ארך twice. If there are any announcements, they are done before the Sepher is taken out. If not, Baruch Amakom is said immediately, the Sepher is then taken out and three people are called for the week's Parasa. When the third person called is finished, the Hazan says Cadiz. Asre, Psalm 20 and Uba lesiyon follow. If there are any petitions they are done after Asre, (and if there is a Berith the El Meleg, Rahum, El Ereg apaim and Psalms 20 and 86 are not said). After וברא קדיש תתקבל is finished the Hazan says קדיש תתקבל and the Sepher is taken back to the Ehal while the lehalelu is recited. When the Hazan returns to the theba he says the Ascaboth from the list of the year. After that the order of the service is the same as on any ordinary day.

A Pelamanha da Vespera de Kipur Se diz o

In the morning of the eve of the Day of

Selihoth Pequeno, e Se Canta אז ישיר משה e
tambem não Se disem Rogativas.

Kipur, the Small Selihoth is said, the אז ישיר משה
is sung, and petitions are not said.

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