

## Len's YOM KIPPUR TORAH READINGS

*Chantable English with Tropes* August 27, 2018

*The trope melodies used are from the book by  
Jushua R. Jacobson: CHANTING THE HEBREW BIBLE.*

aliyot #1 (Lev 16:1-6), #2 16:7-11)

16:1 E H [Then spoke] Adonai to Moses after the death of the two sons of Aaron when they came before the presence of YHWH and died.

2 E H And said Adonai, [talking to Moses]: “[You must now speak] to Aaron your brother [so that he not go in] at any time to the sanctuary beyond [the dividing wall], in front of the cover [that is on top] of the ark, so that he should not die; for it is in a cloud [that I make myself seen] [over the ark].”

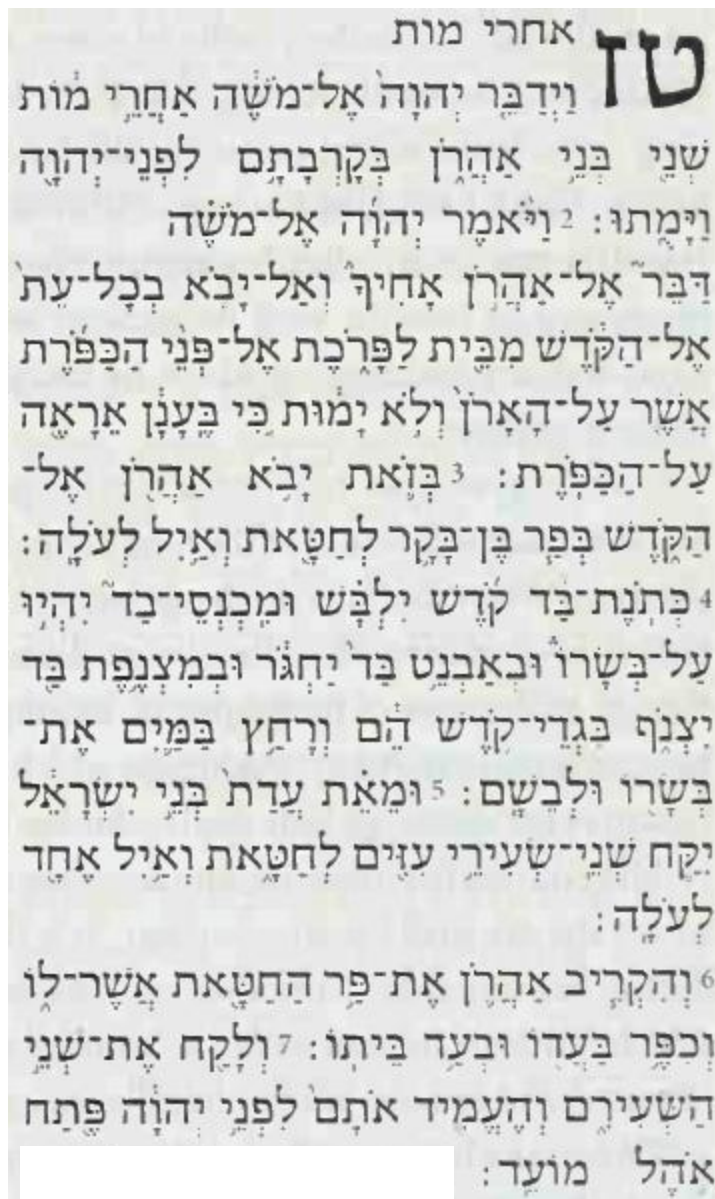
3 E H [In this way] will come Aaron into the sanctuary: [with a bull]— [a young one of the herd]— [for a sin offering], and a ram for a burnt offering.

4 E H A linen tunic that is consecrated [this he must put on]. [Also pants of linen] should be against his body. With a sash of linen [he will gird himself], and with a turban of linen, [cover his head]. [Vestments sacred] are these. [Only when washed] [by way of water] [is his body], may he don them.

5 E H [From within] the assembly of the children of Israel, [he is to take] two goats—that is, he-goats— [for a sin offering]. And a ram, a single one, as a burnt offering.

6 E H [Then he must bring this]:— [Aaron must present] a goat for a sin offering, [for himself], [Final melody:] to atone for himself, and for his household.

7 E H He must take both [of the he-goats], [and he must] [set them] before YHWH, at the entrance of the tent of meeting.



8 E H [Then he must set down]—[Aaron must then place]—on the two goats, *goralot* [one lot to be] designated [for YHWH], the other lot, [marked "for Azazel"]. (lots),  
 9 E H [Then must present] Aaron the goat—the one [on which] [there had been placed] the *goral* for YHWH, [that it may be prepared] as a sin offering.  
 10 E H [Whereas the goat]—[the other one]—on which was placed the *goral* for Azazel [will remain alive] before YHWH, [to make atonement] upon it, [and to] [send it away] to Azazel in the desert.  
 11 E H [Then must present] Aaron the goat [for the sin offering] [that is meant for him], and atone for himself and for his household. [He must then slay] [Final melody:] the bull for the offering for sin, [the one that is his own].

or: the *chatat* offering

*aliyot* #3 (Lev 16:12-17), #4 (16:18-24), #5 (16:25-30), #6 (16:31-34)

16:12 E H He (Aaron) [shall take a full fire pan] [from coals in the fire] from the side of the altar that is before YHWH, [and his cupped] handfuls of fragrant incense, finely-ground and bring it inside the curtain.

13 E H [He will then] [place the incense] on the fire, before YHWH, [until what is covered] | by [the cloud of incense]—[is the cover of the ark] that is over the (tablets of) testimony. Thus he will not die.

14 E H He will take some blood from the bull [and sprinkle it around] [with his finger] in front of the ark cover, eastward.

And there [before the cover of the ark] [he then must sprinkle] [all of seven times] some of the blood with his finger.

8 וַנִּתֵּן אֶהָרִן עַל-שְׁנֵי  
 הַשְּׁעִירִים גְּרָלוֹת גּוֹרֵל אֶחָד לַיהוָה וְגּוֹרֵל  
 אֶחָד לְעֹזָאזֵל: 9 וַיִּקְרִיב אֶהָרִן אֶת-  
 הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לַיהוָה  
 וַעֲשֶׂהוּ חֲטָאֵת: 10 וְהַשְּׁעִיר אֲשֶׁר עָלָה  
 עָלָיו הַגּוֹרֵל לְעֹזָאזֵל יַעֲמֵד-חַי לִפְנֵי יְהוָה  
 לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לְעֹזָאזֵל  
 הַמִּדְבָּרָה:  
 11 וַיִּקְרִיב אֶהָרִן אֶת-פֶּר הַחֲטָאֵת אֲשֶׁר-  
 לוֹ וַכֹּפֵר בַּעֲדוֹ וּבַעֲדַ בֵּיתוֹ וּשְׁחַט אֶת-  
 פֶּר הַחֲטָאֵת אֲשֶׁר-לוֹ: 12 וְלָקַח מִלֵּא-  
 הַמַּחֲתָה גִחְלֵי-אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי  
 יְהוָה וּמִלֵּא חֲפָנָיו קֶטֶרֶת סַמִּים דִּקָּה  
 וַהֲבִיא מִבֵּית לְפָרְכָת: 13 וַנִּתֵּן אֶת-  
 הַקֶּטֶרֶת עַל-הָאֵשׁ לִפְנֵי יְהוָה וְכִסָּה אֶעֱנֹן  
 הַקֶּטֶרֶת אֶת-הַכַּפֹּרֶת אֲשֶׁר עַל-הָעֵדוּת  
 וְלֹא יָמוּת:

16:15 E H [He will then slay] the goat [for the sin offering], that is the people's, and bring [that goat's blood] to the inside of the curtain, and do [with its blood] [just as] he did with the blood of the bull [and thus he] [must sprinkle this blood] [over the ark cover] and in front of the ark cover.

16 E H [Thus will he atone] [there in the sanctuary] for the defilements of the children of Israel, their transgressions [and all their sins]. Thus he will do in the tent of meeting, which dwells [among them] even [in the midst of their *tum'ot*].

17 E H [No one else] [is allowed to be] [in the tent of meeting] [from the time he goes inside] to make atonement in the sanctuary [until he comes out]. He will atone for himself and on behalf of his household, [Final melody:] [and on behalf of] the whole community of Israel.

18 E H [He will then go out] [to the altar] that stands before YHWH, [and make atonement] [upon it]. [He will take] some of the blood from the bull and some blood from the he-goat, [and place it upon] the horns of the altar, all around.

19 E H He will sprinkle [there upon it] [from the remaining blood] with his finger a full [seven times].

Thus he will purify and hallow it, from the defilements of the children of Israel.

בְּאַצְבָּעוֹ: 15 וְשָׁחַט אֶת־שְׂעִיר הַחֹטְאֹת  
אֲשֶׁר לָעָם וְהֵבִיא אֶת־דָּמּוֹ אֶל־מִבֵּית  
לְפָרְכֹת וַעֲשָׂה אֶת־דָּמּוֹ כְּאֲשֶׁר עָשָׂה לְדָם  
הַפָּר וְהִזָּה אֹתוֹ עַל־הַכַּפֹּרֶת וּלְפָנֶי  
הַכַּפֹּרֶת:

16 וְכִפֵּר עַל־הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל  
וּמִפִּשְׁעֵיהֶם לְכָל־חֹטְאֹתָם וְכֵן יַעֲשֶׂה  
לְאַהֲל מוֹעֵד הַשָּׁכֵן אִתָּם בְּתוֹךְ טְמֵאתָם:  
17 וְכָל־אָדָם לֹא־יְהִי־יָיָהּ | בְּאַהֲל מוֹעֵד  
בְּבָאוֹ לְכַפֵּר בַּקֹּדֶשׁ עַד־צֵאתוֹ

וְכִפֵּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד כָּל־קַהֲל  
יִשְׂרָאֵל: 18 וַיֵּצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לְפָנֶי־  
יְהוָה וְכִפֵּר עָלָיו וּלָקַח מִדָּם הַפָּר וּמִדָּם  
הַשְּׂעִיר וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב:  
19 וְהִזָּה עָלָיו מִן־הַדָּם בְּאַצְבָּעוֹ שֶׁבַע  
פְּעָמִים וּטְהָרוּ וְקִדְּשׁוּ מִטְּמֵאת בְּנֵי  
יִשְׂרָאֵל:

16:20 E H [When he (Aaron) has finished]atoning in the sanctuary, the tent of meeting, and the altar, he must bring forth the goat that is still alive.

21 E H Then Aaron will lean both [of his hands] on the head of the goat— [the one that is alive], and confess [there upon it] all the faults of the children of Israel, all their transgressions, [and all their sins]. [He will place them] upon the head of the goat, [and then send it off] by the hand of the man chosen, into the desert.

22 E H [Thus will carry] the goat [all upon itself] all their sins to a land [that is cut off], as he sends the goat into the wilderness.

23 E H [Then will enter] Aaron the tent of meeting [and strip off] his garments of linen which he put on when he entered the holy place, and leave them there.

24 E H He will wash his body with water in a place that is holy; then put on [his other clothes] [and he will go out] and make his burnt offering and the offering of the people, thus atoning for himself, [Final melody:] and on behalf of the people.

25 E H [And the choicest parts]— the fat of the sin offering, he shall burn on the altar.

26 E H [The one who sent off] the goat to Azazel must scrub his clothing and wash his body with water. After that, he may re-enter the camp.

27 E H [And in addition], the bull of the sin offering [as well as] the goat— [the one that was offered up] of which were brought the blood for atonement in the sanctuary must be taken out [side the camp]. [Then must be burned] in fire their skins, and their flesh, and their entrails.

28 E H [He who does the burning] [of them] must scrub his garments and wash his body in water. [After this], he may re-enter the camp.

20 וְכֹלָהּ מִכֹּפֵר אֶת־הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהִקְרִיב אֶת־הַשְּׁעִיר הַחַי: 21 וְסָמַךְ אֶהֱרֹן אֶת־שְׁתֵּי יָדָיו עַל רֹאשׁ הַשְּׁעִיר הַחַי וְהִתְוֹדָה עָלָיו אֶת־כָּל־עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וְנָתַן אֹתָם עַל־רֹאשׁ הַשְּׁעִיר וְשָׁלַח בְּיַד־אִישׁ עֵתִי הַמִּדְבָּרָה: 22 וְנָשָׂא הַשְּׁעִיר עָלָיו אֶת־כָּל־עֲוֹנוֹתֵם אֶל־אֶרֶץ גְּזֵרָה וְשָׁלַח אֶת־הַשְּׁעִיר בַּמִּדְבָּר:

23 וּבָא אֶהֱרֹן אֶל־אֹהֶל מוֹעֵד וּפָשַׁט אֶת־בְּגָדֵי הַבְּדָד אֲשֶׁר לְבָשׁ בְּבָאוֹ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם: 24 וּרְחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם בְּמָקוֹם קָדוֹשׁ וּלְבָשׁ אֶת־בְּגָדָיו וַיֵּצֵא וַעֲשֵׂה אֶת־עֹלֹתוֹ וְאֶת־עֹלֹת הָעָם וְכִפֵּר בְּעֵדוֹ וּבְעֵד הָעָם: 25 וְאֵת חֵלֶב הַחַטָּאת יִקְטִיר הַמִּזְבֵּחַ:

26 וְהִמְשִׁיחַ אֶת־הַשְּׁעִיר לְעֹזָאוֹל יִכְבֵּס בְּגָדָיו וּרְחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמַּחֲנֶה:

27 וְאֵת פֶּרַח הַחַטָּאת וְאֵת שְׁעִיר הַחַטָּאת אֲשֶׁר הוּבָא אֶת־דָּמָם לְכִפֹּר בַּקֹּדֶשׁ יוֹצִיא אֶל־מַחוּץ לַמַּחֲנֶה וְשָׂרְפוּ בְּאֵשׁ אֶת־עֲרֹתָם וְאֶת־בְּשָׂרָם וְאֶת־פְּרָשָׁם: 28 וְהִשְׂרַף אֹתָם יִכְבֵּס בְּגָדָיו וּרְחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמַּחֲנֶה:



16:29 E H It will be for you a law for the ages: in month<sup>q</sup> [number seven],  
(on the tenth of the month) you must [afflict your souls]. [Any kind of work]  
you must not do; both the native and the stranger who dwells among you.

30 E H [Because on *this* day]—[on this very day]—will be atonement for you,  
to purify you from all of your sins.

[Final melody:] Before YHWH you will be cleansed.

31 E H Sabbath of sabbaths it will be to you. You will afflict your souls.

It is a law for all time.

32 E H (You will be atoned through the *cohen*) [since they have] [anointed him]  
[who has] filled his hand to act as priest in the place of his father.

[He is to dress] in garments of linen; clothes that are holy.

33 E H [He will perform atonement] in the *mikdash*—[the holy place].

[And for the tent]—[the tent of meeting] [and for the altar] he will make atonement.

[And also for] [the other *cohanim*] and for the whole community [he will atone].

34 E H (This will be for you) a law [for all time]: [in order to atone]

for the children of Israel [from all of their sins], [one time] [in the year].

[And Aaron did] [just as it was] [Final melody:] commanded by YHWH [to Moses].

וְהִיְתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֹדֶשׁ  
הַשְּׁבִיעִי בַעֲשׂוֹר לַחֹדֶשׁ תַּעֲנוּ אֶת-  
נַפְשֹׁתֵיכֶם וְכָל-מְלָאכָה לֹא תַעֲשׂוּ  
הָאֲזָרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: 30 כִּי-בַיּוֹם  
הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל  
חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ: 31 שַׁבַּת  
שַׁבְּתוֹן הִיא לָכֶם וְעֲנִיתֶם אֶת-נַפְשֹׁתֵיכֶם  
חֻקַּת עוֹלָם: 32 וְכִפֹּר הַכֹּהֵן אֲשֶׁר-יִמָּשַׁח  
אֹתוֹ וְאֲשֶׁר יִמְלֹא אֶת-יָדוֹ לְכַהֵן תַּחַת  
אָבִיו וְלָבַשׁ אֶת-בְּגָדֵי הַבַּיִת בְּגָדֵי הַקֹּדֶשׁ:  
33 וְכִפֹּר אֶת-מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת-אֹהֶל  
מוֹעֵד וְאֶת-הַמִּזְבֵּחַ יִכָּפֵר וְעַל הַבְּהֵמִים  
וְעַל-כָּל-עַם הַקֹּהֵל יִכָּפֵר:  
34 וְהִיְתָה-זֹאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֹּר  
עַל-בְּנֵי יִשְׂרָאֵל מִכָּל-חַטָּאתָם אַחַת  
בְּשָׁנָה  
וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה: פ

## Len Fellman's English readings with tropes

This purpose of this project is to translate *THE SONG OF THE TORAH* into English.

A secondary purpose in creating these English readings was to help me master the Hebrew text itself. I work by comparing four or five English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. By the time I have done this, I feel that I have mastered that Hebrew *pasuk*, and made it my own.

I create English readings that can be sung to the tropes used for the Hebrew, and which follow the Hebrew as closely as possible, word for word and trope by trope.

My ideal listener is the person who knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting (either in Hebrew or in English), and who wants to hear a translation that helps bring the Hebrew text to life, both *verbally* and *musically*. For this reason I often use verbal tricks to make the English word order match the Hebrew, but only if it makes the English easy to follow. (More specifically, I wish to make it sound good when *chanted*, but not necessarily when *spoken*).

I also want to give the person who knows little or no Hebrew an experience of what the text chanted to the trope melodies sounds like. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

If one examines the authoritative translations, it becomes clear that there are many passages in the text of whose meaning the experts are unsure. In those situations I attempt to choose a reading which scans well with the melody, and which agrees with some (or at least one) of the authoritative renderings.

The trope melodies I used were taken from the book *CHANTING THE HEBREW BIBLE* by Joshua R. Jacobson. In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha   tipcha   munach   tevir   mapakh *or* yetiv   kadma *or* pashta   gersh  
gershayim   telisha katana   telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, gersh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations: [clings to her skirts] The *leyner* is invited to fit this phrase to the *Eicha* “rivi’i” melody in whatever way seems most natural.

As a variant of this device, I indicate the following pairs of tropes by “wrapping them around” the phrase which will have the combined melody:

mercha/tipcha	kadma/geresh	mercha siluk
(Renew our days)	(She weeps bitterly).	(a fire-offering to God

Again, the *leyner* should find the most natural way to fit the phrase to the combined trope melody.