The Samaritan Leviticus

The Samaritan Leviticus

A Reader with Critical Apparatus

The Samaritan Leviticus: A Reader with Critical Apparatus

This biblical base text is A.F. von Gall, Der Hebräische Pentateuch
der Samaritaner, 1914, which is in the public domain.

CONTENTS

Introduction

This is a Hebrew reader for The Samaritan Leviticus. The purpose of this book is to encourage new students and scholars to read and study the Samaritan Pentateuch.[1]

The book immerses the reader in the Samaritan Pentateuch in order to build confidence reading it as quickly as possible. Reading long passages of unvocalised text in an unusual script can be a challenge at first. However, the reader's generous glosses enable the student with only one year's worth of Hebrew vocabulary to begin reading. Specifically, all uncommon words that occur 30 times or fewer in the Samaritan Pentateuch are glossed as footnotes. This enables the reader to continue reading every passage unhindered. Therefore, the book complements traditional language grammars and is especially ideal for beginner and intermediate students learning to read Hebrew. However, even advanced readers will appreciate the glossing of the rare words, since it saves time reading the text.

The Samaritan Pentateuch

The Samaritan Pentateuch is the sacred text for the Samaritan community. Several hundred of whom still live on Mount

---

[1] As the reader will discover, I use von Gall's eclectic edition of the Samaritan Pentateuch. More modern critical editions are available, though von Gall is sufficient for the general reader.

Gerizim. It is unclear when the Samaritans emerged as a distinct group within Judaism, though the scholarly consensus is this happened, or at least was completed in the second century BCE.[2]

The text of the Samaritan Pentateuch text differs to the standard Masoretic Text in several places. Sometimes it agrees with the Greek Septuagint, and pre-Samaritan texts found among the Dead Sea Scrolls at Qumran.[3] Other times its changes are expansions to texts, especially harmonisations between Exodus and Deuteronomy. Other changes place Mount Gerizim as the place to worship God. This difference is famous through the story of Jesus and the woman of Samaria in John 4. Finally, several changes are unintentional and simply down to scribal misreadings in ancient manuscripts.[4]

The Samaritan script

I chose to use the Samaritan script for this book, rather than the Hebrew/Aramaic block characters found in most editions. For this is respectful to the Samaritan community and reminds readers of the pluriformity of Bible traditions. George Brooke in an Oxford Old Testament/Hebrew Bible seminar in 2020 made the observation that despite the diversity of tools avail-

---

[2] See Robert T. Anderson and Terry Giles. *The Samaritan Pentateuch. An Introduction to Its Origin, History, and Significance for Biblical Studies.* Vol. 72. Resources for Biblical Study. Atlanta, GA: SBL Press, 2012; James D. Purvis. *The Samaritan Pentateuch and the Origin of the Samaritan Sect.* Vol. 2. Harvard Semitic Monographs. Cambridge, MA: Harvard University Press, 1968.

[3] The changes are listed in Emanuel Tov. *Textual Criticism of the Hebrew Bible. Revised and Expanded Fourth Edition.* Fortress Press: Minneapolis, MN, 2022. For further studies see Magnar Kartveit and Gary N. Knoppers, eds. *The Bible, Qumran, and the Samaritans.* Vol. 10. De Gruyter: Berlin, 2018.

[4] Hila Dayfani. *The Scope of the Transmission of the Pentateuch in the Second Temple Period. Analysis of Variants Due to Graphic Similarity between MT and SP.* vol. 124. Studia Judaica. De Gruyter: Berlin, 2023.

able today for reading texts, few, if any, display the Samaritan text in its own script. This is a shame since it is important to read the Samaritan Pentateuch in Samaritan script and not impose alien Hebrew characters upon it.

To accurately reflect the Samaritan script, I designed my own font. This is based on a 14th century Samaritan Manuscript in the British Library (Or 6461).[5] Unfortunately, very few good Samaritan fonts are available. Google offer 'Noto Sans Samaritan', but this does not represent the text of medieval manuscripts, so was ruled out at an early stage of the project.

It is necessary to learn the twenty-two characters of the Samaritan script. They are related to Hebrew-Aramaic square script, but require some effort to become familiar. I list them alongside their Hebrew equivalents.

a'lāf	ﬡ	א		lā'bāt	ﬥ	ל
bīt	ﬠ	ב		mīm	ﬦ	מ
gā'mān	ﬢ	ג		nūn	ﬨ	נ
dā'lāt	ﬣ	ד		sin'gå̊t	ﬥ	ס
īy	ﬤ	ה		īn	ﬦ	ע
bå̊	ﬥ	ו		fī	ﬣ	פ
zēn	ﬦ	ז		ṣå̊'dīy	ﬦ	צ
īt	ﬧ	ח		qūf	ﬨ	ק
ṭīt	ﬨ	ט		rīš	ﬣ	ר
yūt	﬩	י		šān	ﬤ	ש
kå̊f	ﬤ	כ		tå̊f	ﬡ	ת

This reader does not contain any vocalisation. Some medieval manuscripts contain vowel markings, but these are neither stable nor a complete system.[6] If interested, a transcription from

---

[5] www.bl.uk/collection-items/samaritan-pentateuch,

www.bl.uk/manuscripts/FullDisplay.aspx?ref=Or__6461

[6] Moshe Florentin. "Samaritan Tradition." In: *A Handbook of Biblical Hebrew. Volume 1: Periods, Corpora, and Reading Traditions.* Ed. by W.

a Samaritan reading the Torah was taken by Ben-Hayyim, Ze'ev.[7]

How to use this reader

In order to aid the reader and simplify the reading process, this book contains a collection of useful data around and within the main body of text. Information includes:

- Critical comparison with the Masoretic Text.

- The glossing of uncommon words that the reader might not know or struggle to recall.

- The morphological parsing of difficult forms.

- Potentially difficult proper nouns shaded in grey.

This reader includes basic glosses and morphology when relevant in footnotes. These are displayed in two separate levels of footnotes. The primary level contains the glosses of all the rarer words, and if necessary their morphology. The secondary level is only for displaying complex morphology of common words that might be useful for beginner and intermediate readers.

Critical apparatus

This book contains my own critical apparatus for the Samaritan Pentateuch which compares the text against the Masoretic

---

Randall Garr and Steven E. Fassberg. Winona Lake, IN: Eisenbrauns, 2016, pp. 117–132.

[7] Ze'ev Ben-Hayyim. עברית וארמית נוסח שומרון : על פי תעודות שבכתב ועדות שבעל פה *The Literary and Oral Tradition of Hebrew and Aramaic Amongst the Samaritans. 5 volumes.* Jerusalem: Academy of the Hebrew Language, 1957-1977.

Text. This apparatus marks all changes against the consonantal Masoretic Text, except basic orthographic differences such as plene spelling.[8] Samaritan Hebrew differs to standard Biblical Hebrew in a number of ways.[9] Most noticeably, plene spelling with *matres lectionis* is much more common in the Samaritan Pentateuch.[10] This generally reflects a later writing style.

The apparatus marks differences in the Samaritan Pentateuch under three categories:

1. Any significant differences when compared against the Masoretic Text are underlined. For these changes, the pointed form found in the Masoretic Leningrad Codex are listed in the critical apparatus below the text.

2. Any words omitted when compared to the Masoretic Text are also marked in the footnotes.

3. Any additions in the Samaritan Pentateuch that are not found in the Masoretic Text are marked in bold.

Glossing

All uncommon words are glossed with English translation possibilities in the primary footnotes. These less frequent words are defined as those that occur 30 times or fewer in the Samaritan Pentateuch. It is assumed that after one year's study, a student will know the common words. These 319 distinct lexemes occur 9,922 times in The Samaritan Leviticus. This accounts for 82.4% of the 12,034 Hebrew words found in the

---

[8] The consonantal Masoretic Text is very stable across all manuscripts. The vowels are also very stable, at least in the Tiberian reading tradition.

[9] For an introduction on Samaritan Hebrew see Ze'ev Ben-Hayyim. *A Grammar of Samaritan Hebrew. Based on the Recitation of the Law in Comparison with the Tiberian and Other Jewish Traditions.* Winona Lake, IN: Eisenbrauns, 2000.

[10] Florentin, "Samaritan Tradition," p. 119.

book.[11] An alphabetical list of these common words may be consulted in the glossary found among the appendices of this book.

For example, in Genesis 1:1, we encounter the word ꡧꡦ[a]. The word is uncommon, occurring only 18 times in the Samaritan Pentateuch. Therefore, it is glossed in the primary footnotes. The lexeme behind the word is in bold type ꡧꡦ. After the underlying lexeme, basic English glosses are supplied followed by the frequency of the lexeme in the Samaritan Pentateuch in parentheses. These glosses contain the main translation possibilities for the word. They are consistent throughout the reader, not context specific. This means they are suitable for memorising as the readers works through the book. It also means a reader learns not to depend too heavily upon glosses, given a word can have an unusual, or very specific meaning determined by the context.

The glosses are primarily those of BDB.[12] I have lightly updated the language and translations offered. The glosses offer the more common translations of the words, though context is key for meaning. Given these glosses are primarily for the general reader, a dictionary such as HALOT is recommended where exegetical points are under question.[13] These glosses are spelled according to British English.

The primary footnote glosses are alphabetical, not numerical. They restart at *a* on every new page and chapter. If a word appears multiple times in a single page, then subsequent occur-

---

[11] According to von Gall's edition of the Samaritan Pentateuch.

[12] Frances Brown, S. R. Driver, and Charles A. Briggs. *The Brown-Driver-Briggs Hebrew and English Lexicon. With an appendix containing the Biblical Aramaic.* London: Oxford University Press, 1906.

[13] Ludwig Köhler et al., eds. *The Hebrew and Aramaic Lexicon of the Old Testament (2 Volumes).* Leiden: Brill, 2001

---

a ꡧꡦ (f) first, beginning, chief. (18)

rences will refer to the first gloss using the same alphabetical footnote mark. For example, 𐤀𐤓𐤔𐤊𐤁𐤃ᵃ ... 𐤀𐤓𐤔𐤊𐤁𐤃ᵃ.

Verbs that primarily occur in stems other than Qal and do not occur in the Qal stem in the Perfect or Imperfect moods are listed without in square brackets. Hence you will find [𐤁𐤃𐤏], because even though it is common in the Qal passive participle form 𐤁𐤃𐤊𐤏, it is primarily found in the Pi°el stem, and never occurs in Qal Perfect or Imperfect.

Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, 𐤌𐤐𐤊𐤊.ᵇ This indicates the form 𐤌𐤐𐤊𐤊 is a niph°al jussive third person masculine plural from the verb [𐤒𐤊𐤁]. For common words that contain a difficult form, a secondary set of footnotes are supplied. These footnotes contain no glosses as the reader is expected to know the basic glosses. Instead, only the underlying lexeme in the present tense is displayed with the relevant morphological parsing. For example, in Genesis 1:22 𐤌𐤁𐤃.¹ is a jussive form, from the pe-yod verb 𐤌𐤁𐤃. Unlike the primary footnotes, these secondary footnotes are listed numerically. This allows the reader who is competent with morphological forms to skip over these words without distraction. These grey italicised footnotes should not be confused with verse numbers (e.g.,**1**) which are bold and sans-serif.

Uncommon proper nouns

To aid the reader, all uncommon proper nouns are marked in grey; for example, 𐤁𐤏𐤒𐤋. These are the proper nouns that

---

a 𐤀𐤔𐤊𐤔𐤌 (f) first, beginning, chief. (8)

b [𐤒𐤊𐤁] to collect. (2) *ni. juss. 3mp*

---

1 𐤁𐤁𐤃 *qal juss. 3ms*

occur 30 times or fewer in the Samaritan Pentateuch. Common proper nouns are left in black as it is assumed the reader is familiar with these. For example, ܝܨܪܐܠ is not glossed.

Verb and noun paradigms

To help the reader recall paradigms the most common paradigms are listed among the appendices. These include verbs, nouns, and adjectives.

Sources

The text in this reader is that of Von Gall's eclectic edition which is in the public domain. Better editions will soon be available for academic study. Abraham Tal's transcription of a single manuscript is a good place to start.[14] And for Genesis and Leviticus, Stefan Schorch's critical edition has just been published.[15]

I retain the Samaritan paragraph divisions which at times differ to the tradition that was transmitted by the Masoretes. I added poetic divisions which are based on the first edition of Biblia Hebraica.[16] Lemma and morphology parsing are my own, though originate in the Open Scriptures Hebrew Bible project for most of the words.[17] I have occasionally changed the parsing, or underlying lexemes where I disagree with this dataset.

---

[14] Abraham Tal, ed. *The Samaritan Pentateuch. Edited according to MS (6 C) of the Shekhem Synagogue.* Tel-Aviv: Chaim Rosenberg School of Jewish Studies, Tel Aviv University, 1994.

[15] Stefan Schorch, ed. *The Samaritan Pentateuch. Volume I Genesis.* Berlin: De Gruyter, 2021.

[16] Rudolf Kittel, ed. *Biblia Hebraica.* Leipzig: J. C. Hinrichs, 1906.

[17] https://github.com/openscriptures/morphhb

Glosses generally follow BDB, but are lightly updated where necessary by the author.[18] The glosses present the more common translations of the words, though context is key for meaning. Given these glosses are primarily for the general reader, a dictionary such as HALOT is recommended where exegetical points are under question.[19] These glosses are spelled according to British English.

For the maps, I have consulted Hurlbut's Bible Atlas,[20] and public domain maps of ancient highway systems. Place names in ancient languages and direction of travel arrows were all added after consulting the biblical texts. The map projections are equirectangular which means more details can be displayed on each page, though places such as Asia Minor appear vertically compressed.

Contact

I appreciate feedback on this reader, such as how it is being used and ways to improve it. If a reader finds an issue with this reader, such as morphological parsing problem, or wishes to suggest an improved gloss, then I would like to know so that I can fix it. For these issues and general feedback, please email: reader-suggestions@timothyalee.com.

Acknowledgments

This series has been a side project whilst completing my PhD at the University of Cambridge. Thanks go to the follow-

---

[18] Brown, Driver, and Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon.*

[19] Köhler et al., *The Hebrew and Aramaic Lexicon of the Old Testament (2 Volumes)*

[20] Jesse Lyman Hurlbut. *Bible Atlas. A Manual of Biblical Geography and History.* Rand, McNally & company: Chicago, IL, 1910.

ing people who have encouraged me along the way. To Hila Dayfani who presented her work on the Samaritan Pentateuch in Cambridge, and along with Asaf Gayer taught how to design digital fonts in a workshop at the Hebrew University in Jerusalem. To Innocent Himbaza who invited me to speak at a conference in L'Institut Dominique Barthélemy de l'Université de Fribourg where he shared with us the Samaritan Pentateuch of Fribourg.[21] Also, to Graham Davies who encouraged my interest in the Samaritan Pentateuch during discussions in Cambridge. And to Ben Kantor who encouraged me to publish these readers, and Emanuel Tov, Ron Hendel and everyone else who introduced me to the Samaritan Pentateuch.

Emmanuel College, Cambridge
17th October, 2023.

<div align="right">Timothy A. Lee</div>

---

[21] https://www.unifr.ch/institut-barthelemy/en/research/projects/samaritan-pentateuch-of-fribourg.html

Abbreviations

1	first person
1cp	first-person common plural
1cs	first-person common singular
2	second person
2cp	third-person common plural
2fp	second-person feminine plural
2fs	second-person feminine singular
2mp	second-person masculine plural
2ms	second-person masculine singular
2p	second-person plural
3	third person
3cp	third-person common plural
3fp	third-person feminine plural
3fs	third-person feminine singular
3mp	third-person masculine plural
3ms	third-person masculine singular
3p	third-person plural
abs.	absolute
coh.	cohortative
com./c.	common (gender)
const./con.	construct
d.	dual

fem./f.	feminine
fp	feminine plural
fs	feminine singular
hi.	hiph^cil
hisht.	hishtaph^cel
hitp.	hitpa^cel
hitpalp.	hitp^calp^cel
hitpol.	hitp^col^cel
ho.	hoph^cal
impf.	yiqṭol (imperfect)
impv.	imperative
inf.	infinitive
juss.	jussive
masc./m.	masculine
mp	masculine plural
ms	masculine singular
ni.	niph^cal
nitp.	nitpa^cel
nitpal.	nitp^cal^cel
pal.	pa^clel
pass.	passive
pf.	qaṭal (perfect)
pi.	pi^cel
pil.	pil^cel
pilp.	pilp^cel
pl.	plural
pol.	pol^cel
polp.	polp^cal
ptc.	participle
pu.	pu^cal

pul.	pulᶜal
sg.	singular
suf.	suffix
wqtl.	weqaṭal (sequential perfect)
wyqtl.	wayyiqṭol (waw consecutive)

ܐܬܩܪܐ

ܐܬܩܪܐ ܠܐ ܓܘܬ ܐܬܩܦܐܐ ܓܪܒ ܬܪܐܓܐ ܐܠܝܪܐ **1**
ܘܐܢܐ ܠܓܪܐ ܠܘܪܐ ܬܡܪܐ ܠܐ ܦܩܕ **2** ܐܠܡܪ
ܘܐܘܐܪ ܐܝܢܐܠܐ ܐܟܝܪ ܡܝܘ ܐܝ ܐܬܩܦܐܐ ܡܝܘ
ܦܩܕܐ ܠܘܩܦ ܠܓܪܐܓܐ ܠܐ ܦܩܕܝ ܡܘ ܠܓܝܐ ܠܦܩܐ
ܐܬܩܡܝܪܐ ܐܢ ܐܬܩܦܐܓܡܝܪܘ **3** ܐܝܡ ܥܠܐ ܦܩܕܐ ܡܝ
ܠܓܝ ܐܦܪ ܠܐ ܦܩܕܝܫܡܝܪ ܐ*a*ܬܩܦܡܝܪܐ *1* ܠܐ ܦܩܐ ܐܦܝܪ
ܐܬܩܡܝܪ ܠܥܓܠ ܐܬܐ ܐܬܡܪܝܡܠ ܐܬܐ *a* ܡܝܪܘܐ ܠܘܪܐ
4 ܐܟܝܪܝܐ *b* **ܐܬ** ܐܝܪܐ ܥܠ ܘܐܡ ܚܫܐ ܐܥܠܪ ܐܠܝܪܡܝܐ*c*
ܥܠ ܠܓܝ ܐܦܪ **5** ܐܬܡܪܝ ܬܪܘܪܐ ܐܬ ܠܐ ܦܩܐ
ܐܬܡܪܐ ܠܘܪܐ ܘܐܡ ܐܬܩܡܝܪ ܐܬܩܡ ܠܓܐܠ ܐܟܘ ܠܡܝܪܐܓܐ
ܐܬ ܐܦܪ ܠܥ ܐܪܥ ܐܬ *d*ܐܬܩܦܐܪ ܐܪܥ ܐܬ ܐܦܪܐ
ܐܬܩܡܫܘܐ*e* **6** ܐܪܐ ܗܐ ܢܓܐ ܘܡܪ ܠܘܪܐ ܐܡܪ
7 ܐܬܐܠܐܬ *2* ܐܬܠܐܬܐ ܐܡ *f†*ܐܬܐܪܐ ܠܓܐܠ ܐܬ
ܠܡܝܪܐ *h*ܐܬܩܕܐܬ ܐܪܥ ܐܪܥ ܘܐ ܠܥ ܐܬܡܪܐ*g*
8 ܐܬܩܕܐܬ*h* ܠܡܝܪܐ ܠܓܐܠ ܐܪܥ ܘܡܐ ܚܫܐ ܡܪܝܘܘ
ܠܥ ܐܪܢܓ*i* ܐܬܐ ܐܚܫܪ *ܐܬܐ* ܐܬܠܡܝܪܐ*g* ܐܢ
ܐܪܥ ܘܐ ܚܫܐ ܠܥ ܚܫܪ ܐܬܦܪ ܠܥ ܐܪܥ ܘܐ ܚܫܐ ܠܥ
ܐܢ ܐܬܩܕܐܪ ܐܟܘܘܪ*j* ܐܬܩܕܪܕܐ ܡܝܘܪܐ ܐܟܘ*†ܡܪܝܘܘ*
9 ܐܬܩܦܐ ܐܬܩܕܐܪ ܐܪܥ ܐܬ ܠܓܝ ܐܦܪܐܓܐ ܠܥ ܠܓܝ ܐܬܐ
ܐܬ ܐܢܓ ܠܥ ܐܬܩܕ ܠܓ ܐܪܥ ܘܐ ܐܢܓ *†* ܠܡܝܐ
ܠܘܝ ܐܠܝܪܐ ܡܪܝܘ

1	e 🔤 to strip off, make a dash, raid. (6)
a 🔤 goodwill, favour, acceptance. (12)	f [🔤] to cut up, cut in pieces. (4)
b 🔤 to lean, lay, rest, support. (23)	g 🔤 piece of a divided carcass. (8)
c 🔤 to be pleased with, accept favourably. (14)	h 🔤 to arrange, set in order. (13)
d 🔤 to scatter, throw abundantly. (21)	i 🔤 suet. (3)
	j 🔤 leg. (8)

1

1 🔤 *hi. impf. 3ms + 3ms suf.*

2 🔤 *qal wqtl. 3cp*

[Main text in decorative script, verses 10–17]

10 …

11 …

12 …

13 …

14 …

15 …

16 …

17 …

---

a   lamb. (14)

b   (f) thigh, loin, side, base. (24)

c   (f) north. (19)

d   to scatter, throw abundantly. (21)

e   [ ] to cut up, cut in pieces. (4)

f   piece of a divided carcass. (8)

g   suet. (3)

h   to arrange, set in order. (13)

i   leg. (8)

j   (f) turtle-dove. (11)

k   (f) dove. (15)

l   to nip, nip off. (2)

m   to drain, drain out. (2)

n   wall. (10)

o   (f) crop or alimentary canal, of bird. (1)

p   (f) plumage. (1)

q   [ ] to throw, cast, fling. (22)

r   beside, near. (11)

s   east, eastward, front. (15)

t   fatness, fat ashes. (5)

u   to divide, cleave. (6)

---

1   *hi. impf. 3ms + 3ms suf.*

2   *hi. wqtl. 3ms + 3ms suf.*

[Syriac text of Leviticus 2:1–6, Peshitta, with footnote markers a, b and *]

2

[Syriac body text, verses 1–6, with raised verse numbers 2, 3, 4, 5, 6 and footnote markers a–n, *1, 3, 4]

---

17 * לֹא * **Ch 2:2** * מִשָּׁם * 5 * הַמַּחֲבַת

a (f) wing, edge, extremity. (15)	f (f) memorial offering. (8)
b [ ] to divide, separate. (22)	g thing baked. (1)
2	h oven, fire-pot. (7)
a to pour (out), cast, flow. (20)	i (f) cake. (14)
b (f) frankincense. (9)	j wafer. (7)
c to enclose with the hand, grasp. (2)	k to anoint, smear. (29) *qal pass. ptc. mp abs.*
d fulness, that which fills. (11)	l (f) flat plate, pan, griddle. (3)
e closed hand, fist, handful. (4)	m to break up, crumble. (1)
	n (f) fragment, bit, morsel. (3)

2

¹ *qal wqtl. 3ms*

² *hi. wqtl. 3ms + 3fs suf.*

³ *qal pass. ptc. fp abs.*

⁴ *qal pass. ptc. fs abs.*

⁷ ... ⁸ ... ⁹ ... ¹⁰ ... ¹¹ ... ¹² ... ¹³ ...

¹⁴ ... ¹⁵ ... ¹⁶ ...

תַקְטִירוּ ∗ **11** מִנְחַת ∗ **7**

---

a ܢܚܫܬܐ (f) stew-pan, sauce-pan. (2)	i ܫܒܐ to cease, desist, rest. (17)
b ܐܕܟܪܬܐ (f) memorial offering. (8)	j ܒܟܘܪܝܐ first-fruits. (11)
c ܚܡܝܨ that which is leavened. (10)	k ܐܒܝܒ (1) Abib; (2) fresh. (7)
d ܚܡܝܪ leaven. (5)	l ܩܠܐ to roast, parch. (1) *qal pass. ptc. ms abs.*
e ܕܒܫ honey. (20)	m ܓܪܣ crushing. (2)
f ܪܝܫܝܬܐ (f) first, beginning, chief. (18)	n ܟܪܡܠ plantation; fruit, garden-growth. (2)
g ܡܠܚ salt. (11)	o ܠܒܘܢܬܐ (f) frankincense. (9)
h ܡܠܚ to salt, season. (2)	

---

¹ ܩܛܪ *hi. wqtl. 3ms + 3fs suf.*   ³ ܢܬܢ *qal wqtl. 2ms*

² ܠܒܫ *hi. wqtl. 3ms + 3fs suf.*

[Syriac text, Leviticus 13:56–14:4, with superscript verse numbers 56, 57, 58, 59 and chapter 14 marked, reading right-to-left]

Ch עוֹר † צָרַעַת * 59   וְקָרַע † הֻכַּבֵּס 56 * עֵינוֹ * 55

14:4 * וְלָקַח

---

a ܗܦܟ to turn, overturn. (21)

b ܒܣܡ to spread. (20)

c ܒܨܐܬ (f) a boring or eating out. (1)

d ܩܪܚܐ (f) baldness. (4)

e ܓܒܚܐ (f) bald forehead. (4)

f ܥܡܡ dim, dull, faint. (6)

g ܩܥܕ to tear. (7)

h ܫܬܝ warp. (9)

i ܥܪܒ woof. (9)

j ܦܪܥ to bud, sprout, shoot. (4)

k ܡ out of, from. (28)

l ܓܪܒܐ (f) leprosy. (30)

m ܥܡܪ wool. (5)

n ܒܘܨ flax, linen. (5)

14

a ܓܪܒ to be leprous. (9)

b ܛܗܪ (f) purifying, cleansing. (11)

c ܪܓܐ to heal, mend. (14)

d ܓܪܒܐ (f) leprosy. (30)

e ܓܪܒ to be leprous. (9) *qal pass. ptc. ms abs.*

---

1 [ܒܣܡ] *hotpaal inf. con.*

2 ܫܩܝ *qal impf. 2ms + 3ms suf.*

3 [ܒܣܡ] *hotpaal inf. con. + 3ms suf.*

4 ܛܗܪ *pi. inf. con. + 3ms suf.*

5 ܛܡܐ *pi. inf. con. + 3ms suf.*

14

1 ܢܣܒ *qal wqtl. 3cp*

[Main text: Leviticus 14:5–12 in Syriac script, verses 5–12.]

---

a ‏ (f) bird. (18)
b ‏ cedar. (7)
c ‏ hyssop. (7)
d ‏ earthenware, potsherd. (6)
e ‏ to dip. (10)
f ‏ to spurt, spatter; sprinkle. (21) *hi. wqtl. 3ms*
g ‏ (f) leprosy. (30)
h [‏] to be bald, shave. (12)
i ‏ hair. (18)
j ‏ beard, chin. (5)
k ‏ convex surface; back. (1)
l ‏ eighth. (15)
m ‏ (f) ewe-lamb. (5)
n ‏ log, liquid measure. (5)
o [‏] to move to and fro, wave. (26)

---

[1] ‏ *qal impf. 3ms*
[2] ‏ *qal pass. ptc. fs abs.*
[3] ‏ *pi. wqtl. 3ms + 3ms suf.*
[4] ‏ *qal pass. ptc. fs abs.*
[5] ‏ *qal wqtl. 3ms*

	Qal	Niphʿal	Piʿel	Puʿal	Hitpaʿel	Hiphʿil	Hophʿal
				Perfect			
3ms							
3fs							
2ms							
2fs							
1cs							
3cp							
2mp							
2fp							
1cp							
				Imperfect			
3ms							
3fs							
2ms							
2fs							
1cs							
3mp							
3fp							
2mp							
2fp							
1cp							

Imperative

ms				
fs				
mp				
fp				

Infinitive Construct

Infinitive Absolute

Active Participle

ms				
mp				
fs				
fp				

Passive Participle

Waw Consecutive

ms				
mp				
fs				
fp				
3ms				

to settle, abide, dwell. (37)

to send. (221)

third. (31)

peace offering. (57)

three. (118)

thirty. (75)

there. (273)

name. (258)

[ ] to destroy, exterminate. (34)

heaven, sky. (104)

fat, oil. (106)

to hear, listen to, obey. (252)

to keep, guard, watch. (153)

(f) year. (383)

scarlet. (36)

second. (63)

two. (329)

(f) maid, maid servant. (32)

weight, shekel. (61)

six. (80)

to drink. (53)

field, land. (126)

to put, place, set. (152)

head, top. (146)

former, first, chief. (55)

many, much, great. (73)

to be or become great, many, multiply. (66)

(f) foot. (62)

to be high, exalted, rise. (45)

to wash, wash off, away, bathe. (48)

scent, odour. (44)

bad, evil. (53)

friend, companion. (54)

rod, staff, sceptre, tribe. (40)

seventh. (56)

seven. (183)

[ ] to swear. (72)

(f) Sabbath. (49)

to turn back, turn, return. (183)

head of cattle, ox, bull. (41)

to kill, slaughter. (49)

[ ] to go ruin, corrupt, destroy. (36)

to lie down. (62)

𐤔𐤀𐤓𐤄 (f) law, instruction. (60)

𐤀𐤂𐤄 under, below, instead of. (135)

𐤀𐤌𐤉𐤃 continuity, continually. (35)

𐤀𐤌𐤉𐤔 complete, sound. (50)

𐤀𐤓𐤀𐤔𐤄 (f) contribution. (44)

𐤔𐤃𐤀 to hate. (33)

𐤔𐤏𐤌𐤃 he-goat. (48)

𐤔𐤃𐤄 (f) lip, speech, edge. (33)

𐤔𐤓𐤃 to burn. (39)

𐤀

𐤀𐤓𐤉 midst. (134)

𐤀𐤓𐤋𐤏𐤄 (f) worm, scarlet stuff. (34)