

# The Samaritan Genesis



The Samaritan Genesis  
A Reader with Critical Apparatus

A large, bold, black serif letter 'T' logo, centered on the page. The letter has a classic, slightly decorative appearance with a small hook at the top left and a slight curve at the bottom right.

Timothy A. Lee Publishing

The Samaritan Genesis: A Reader with Critical Apparatus

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

Lemma and morphology data use MorphHB which is licensed under a Creative Commons Attribution 4.0 International license (CC BY 4.0). This Open Scriptures Hebrew Bible project is available at <https://github.com/openscriptures/morphhb>

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# Introduction

This is a Hebrew reader for The Samaritan Genesis. The purpose of this book is to encourage new students and scholars to read and study the Samaritan Pentateuch.<sup>1</sup>

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

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<sup>1</sup> 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.<sup>2</sup>

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.<sup>3</sup> 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.<sup>4</sup>

## 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-

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<sup>2</sup> 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.

<sup>3</sup> 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.

<sup>4</sup> 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).<sup>5</sup> 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	𐤀	א	lā'bāt	𐤅	ב
bīt	𐤁	ב	mīm	𐤃	מ
gā'mān	𐤂	ג	nūn	𐤄	נ
dā'lāt	𐤃	ד	sin'gāt	𐤅	ס
īy	𐤄	ה	īn	𐤆	א
bā	𐤅	ו	fī	𐤇	פ
zēn	𐤆	ז	ṣā'dīy	𐤈	צ
īt	𐤇	ח	qūf	𐤉	ק
ṭīt	𐤈	ט	rīš	𐤊	ר
yūt	𐤉	י	šān	𐤋	ש
kāf	𐤊	כ	tāf	𐤌	ת

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

<sup>5</sup> [www.bl.uk/collection-items/samaritan-pentateuch](http://www.bl.uk/collection-items/samaritan-pentateuch),  
[www.bl.uk/manuscripts/FullDisplay.aspx?ref=Or\\_6461](http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Or_6461)

<sup>6</sup> 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.<sup>7</sup>

## 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

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

<sup>7</sup> 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.<sup>8</sup> Samaritan Hebrew differs to standard Biblical Hebrew in a number of ways.<sup>9</sup> Most noticeably, plene spelling with *matres lectionis* is much more common in the Samaritan Pentateuch.<sup>10</sup> 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 359 distinct lexemes occur 16,481 times in The Samaritan Genesis. This accounts for 78.9% of the 20,896 Hebrew words found in the

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<sup>8</sup> The consonantal Masoretic Text is very stable across all manuscripts. The vowels are also very stable, at least in the Tiberian reading tradition.

<sup>9</sup> 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.

<sup>10</sup> Florentin, "Samaritan Tradition," p. 119.

book.<sup>11</sup> 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 **רמממא**<sup>a</sup>. 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 **רמממא**. 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.<sup>12</sup> 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.<sup>13</sup> 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-

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<sup>11</sup> According to von Gall's edition of the Samaritan Pentateuch.

<sup>12</sup> 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.

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

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a **רמממא** (f) first, beginning,  
chief. (18)

rences will refer to the first gloss using the same alphabetical footnote mark. For example, **נְתַנְּנָה**<sup>a</sup> ... **נְתַנְּנָה**<sup>a</sup>.

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 [נָאָה], because even though it is common in the Qal passive participle form **נֹאָה**, it is primarily found in the Pi<sup>c</sup>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, **אָרְבָּן**.<sup>b</sup> This indicates the form **אָרְבָּן** is a niph<sup>c</sup>al jussive third person masculine plural from the verb [אָרַב]. 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 **אָרְבָּן**.<sup>1</sup> is a jussive form, from the pe-yod verb **אָרַב**. 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., <sup>1</sup>) which are bold and sans-serif.

## Uncommon proper nouns

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

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a **נְתַנְּנָה** (f) first, beginning,  
chief. (8)

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

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<sup>1</sup> **אָרְבָּן** *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, **שָׂרָא** 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.<sup>14</sup> And for Genesis and Leviticus, Stefan Schorch's critical edition has just been published.<sup>15</sup>

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*.<sup>16</sup> Lemma and morphology parsing are my own, though originate in the Open Scriptures Hebrew Bible project for most of the words.<sup>17</sup> I have occasionally changed the parsing, or underlying lexemes where I disagree with this dataset.

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<sup>14</sup> 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.

<sup>15</sup> Stefan Schorch, ed. *The Samaritan Pentateuch. Volume I Genesis*. Berlin: De Gruyter, 2021.

<sup>16</sup> Rudolf Kittel, ed. *Biblia Hebraica*. Leipzig: J. C. Hinrichs, 1906.

<sup>17</sup> <https://github.com/openscriptures/morphhb>

Glosses generally follow BDB, but are lightly updated where necessary by the author.<sup>18</sup> 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.<sup>19</sup> These glosses are spelled according to British English.

For the maps, I have consulted Hurlbut's Bible Atlas,<sup>20</sup> 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](mailto: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-

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<sup>18</sup> Brown, Driver, and Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon*.

<sup>19</sup> Köhler et al., *The Hebrew and Aramaic Lexicon of the Old Testament (2 Volumes)*

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

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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.<sup>21</sup> 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*  
*17<sup>th</sup> October, 2023.*

Timothy A. Lee

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<sup>21</sup> <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

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fem./f.	feminine
fp	feminine plural
fs	feminine singular
hi.	hiph <sup>c</sup> il
hisht.	hishtaph <sup>c</sup> el
hitp.	hitpa <sup>c</sup> el
hitpalp.	hitp <sup>c</sup> alp <sup>c</sup> el
hitpol.	hitp <sup>c</sup> ol <sup>c</sup> el
ho.	hoph <sup>c</sup> al
impf.	yiqtol (imperfect)
impv.	imperative
inf.	infinitive
juss.	jussive
masc./m.	masculine
mp	masculine plural
ms	masculine singular
ni.	niph <sup>c</sup> al
nitp.	nitpa <sup>c</sup> el
nitpal.	nitp <sup>c</sup> al <sup>c</sup> el
pal.	pa <sup>c</sup> lel
pass.	passive
pf.	qaṭal (perfect)
pi.	pi <sup>c</sup> el
pil.	pil <sup>c</sup> el
pilp.	pilp <sup>c</sup> el
pl.	plural
pol.	pol <sup>c</sup> el
polp.	polp <sup>c</sup> al
ptc.	participle
pu.	pu <sup>c</sup> al

pul.	pul <sup>c</sup> al
sg.	singular
suf.	suffix
wqtl.	weqaṭal (sequential perfect)
wyqtl.	wayyiq̣tol (waw consecutive)







20 **אֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם** <sup>a</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>b</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם  
 וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>c</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>d</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם  
 וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>e</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>f</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם  
 וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>g</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>h</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם  
 וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>i</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>j</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם  
 וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>k</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>23</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם  
 וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>24</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם

24 **וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם** <sup>2</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>2</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם  
 וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>h</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>m</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם  
 וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>25</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>3</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם  
 וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>h</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>h</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם  
 וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>i</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>h</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם  
 וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>26</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>n</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם  
 וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>o</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>o</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם  
 וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>27</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>n</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם

27 **וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם** <sup>e</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>e</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם  
 וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>n</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם <sup>n</sup> וְאֲוֹנֵי אֲרָצָה וְאֲוֹנֵי שָׁמַיִם

22 \* יִרְבֵּ 24 \* אֶרְץ 26 \* כְּדַמוֹתֵינוּ

- |  |   |
|--|---|
| a <b>אֲוֹנֵי</b> to swarm, teem. (13)              | i <b>כְּדַמוֹתֵינוּ</b> (f) wing, edge, extremity. (15)                     |
| b <b>אֲוֹנֵי</b> swarm. (16)                       | j <b>אֶרְץ</b> to be fruitful, bear fruit. (20)                             |
| c <b>אֶרְץ</b> to fly. (2) <i>pol. impf.</i> 3ms   | k <b>אֲוֹנֵי</b> fifth. (16)  |
| d <b>אֲוֹנֵי</b> expanse, firmament. (9)           | l <b>אֲוֹנֵי</b> creeping things. (11)                                      |
| e <b>אֲוֹנֵי</b> to create, shape. (14)            | m <b>אֲוֹנֵי</b> (f) living thing, animal. (30)                             |
| f <b>אֲוֹנֵי</b> serpent, dragon, sea monster. (5) | n <b>אֲוֹנֵי</b> image, likeness. (6)                                       |
| g <b>אֲוֹנֵי</b> to creep, move lightly. (13)      | o <b>אֲוֹנֵי</b> (f) likeness, image. (3)                                   |
| h <b>אֲוֹנֵי</b> species, kind. (30)               | p <b>אֲוֹנֵי</b> to have dominion, rule, dominate. (7) <i>qal juss. 3mp</i> |
|  | q <b>אֲוֹנֵי</b> (f) fish. (7)  |

<sup>1</sup> אֲוֹנֵי *qal wyqtl. 3ms*      <sup>3</sup> אֲוֹנֵי *qal wyqtl. 3ms*  
<sup>2</sup> אֲוֹנֵי *hi. juss. 3fs*





וְהָיָה בַּיּוֹם הַהוּא אֲשֶׁר יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר  
 יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה <sup>b</sup> וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה <sup>a</sup> \* אֲשֶׁר <sup>3</sup>  
 יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר <sup>1</sup> יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה  
 וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר <sup>c</sup> יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה  
 וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה <sup>4</sup> \* אֲשֶׁר יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה  
<sup>3</sup> וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר <sup>2</sup> יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה  
 וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר <sup>d</sup> יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה  
 וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר <sup>e</sup> יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה  
 וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר <sup>f</sup> יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה  
 וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר <sup>g</sup> יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה

וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר <sup>7</sup> יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה  
 וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר <sup>8</sup> יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה  
 וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר <sup>h</sup> יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה  
 וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר <sup>i</sup> יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה  
 וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר <sup>9</sup> יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה  
 וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר <sup>5</sup> יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה  
 וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר <sup>k</sup> יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה  
 וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר <sup>j</sup> יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה  
 וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר <sup>10</sup> יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה  
 וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר <sup>f</sup> יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה

וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר <sup>11</sup> יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה  
 וְיִשְׁכַּח אֶת-הַיּוֹם הַזֶּה \* אֲשֶׁר יִשְׁכַּח אֶת-הַיּוֹם הַזֶּה

Ch 22:2 \* הַיּוֹם הַזֶּה \* 3 \* הַיּוֹם הַזֶּה \* 5 \* הַיּוֹם הַזֶּה \* 8 \* הַיּוֹם הַזֶּה

- a [שָׁמַר] to rise early. (14)
- b שָׁמַר to bind, saddle. (4)
- c שָׁמַר to break up, split open. (5)
- d רָחֵק distant, far away. (12)
- e הֵנָּה here. (12)
- f כַּנֵּף (f) knife. (2)
- g יחד together. (17)
- h אֵיפֹה where? (7)
- i אֶת sheep, one of a flock. (28)
- j שָׁמַר to arrange, set in order. (13)
- k שָׁמַר to bind. (1)

<sup>1</sup> אֲשֶׁר qal wyqtl. 3ms      <sup>4</sup> שָׁמַר qal impv. 2mp  
<sup>2</sup> אֲשֶׁר qal wyqtl. 3ms      <sup>5</sup> אֲשֶׁר qal wyqtl. 3ms  
<sup>3</sup> אֲשֶׁר qal wyqtl. 3ms





ነገሩ ረከሩ ለጸደቁ፤ <sup>b</sup> ቅጥሩን ቅጥረው ለጸደቁ፤ <sup>a</sup> ረከሩን  
 ለጸደቁ ለጸደቁ <sup>1</sup> ከጸደቁ **18** ጠላቱ ረከሩ <sup>c</sup> ረከሩ \* ረከሩ  
 ነገሩ ነገሩን ጠላቱን <sup>c</sup> ነገሩን ጠላቱን <sup>d</sup> ለጸደቁ ቅጥሩን  
 ነገሩን ጠላቱን ቅጥረው <sup>2</sup> ጠላቱን ነገሩን ጠላቱን ለጸደቁ **19**  
 ለጸደቁ ረከሩን \* ጠላቱን ረከሩን ጠላቱን <sup>e</sup> ጠላቱን ነገሩን  
 ጠላቱን ለጸደቁ ነገሩን ጠላቱን **20** ነገሩን ጠላቱን ጠላቱን ጠላቱን  
 ረከሩን <sup>f</sup> ቅጥሩን <sup>4</sup> ጠላቱን ቅጥረው ጠላቱን <sup>3</sup> ጠላቱን ነገሩን  
 ጠላቱን ጠላቱን ጠላቱን ጠላቱን ጠላቱን <sup>5</sup> ጠላቱን ጠላቱን  
 ጠላቱን ጠላቱን **21** ጠላቱን ጠላቱን <sup>h</sup> ጠላቱን ጠላቱን ጠላቱን  
<sup>i</sup> ጠላቱን ጠላቱን <sup>6</sup> ጠላቱን ጠላቱን ረከሩን ጠላቱን ጠላቱን ጠላቱን  
 ጠላቱን <sup>e</sup> ጠላቱን <sup>h</sup> ጠላቱን ጠላቱን ጠላቱን **22** ቅጥሩን ጠላቱን ረከሩን  
 ጠላቱን ጠላቱን ጠላቱን ጠላቱን **23** ጠላቱን ጠላቱን <sup>j</sup> ጠላቱን  
<sup>k</sup> ጠላቱን ጠላቱን ጠላቱን ጠላቱን ጠላቱን ጠላቱን

ቅጥሩን ነገሩን ነገሩን <sup>a</sup> ጠላቱን ጠላቱን **41**  
 ቅጥሩን **2** ጠላቱን ረከሩን ጠላቱን ቅጥሩን <sup>b</sup> ጠላቱን  
<sup>d</sup> ጠላቱን <sup>c</sup> ጠላቱን ጠላቱን <sup>1</sup> ጠላቱን ጠላቱን ጠላቱን  
<sup>h</sup> ጠላቱን ጠላቱን ጠላቱን ጠላቱን ጠላቱን <sup>f</sup> ጠላቱን ጠላቱን <sup>e</sup> ጠላቱን

17 \* ጠላቱ 19 \* ጠላቱ

- |   |   |
|---|---|
| a ረከሩን food. (7)                            | k ጠላቱ to forget. (18) <i>qal wyqtl. 3ms + 3ms suf.</i>    |
| b ቅጥሩ to bake. (17)                         |   |
| c ረከሩ basket. (14)                          | <b>41</b>   |
| d ጠላቱ interpretation (of a dream). (5)      | a ጠላቱ end. (11)   |
| e ጠላቱ to hang. (5)                          | b ጠላቱ to dream. (18)                                      |
| f ጠላቱ feast, drink, banquet. (5)            | c ጠላቱ (f) heifer, cow. (17)                               |
| g ጠላቱ butler, cup-bearer. (10)              | d ጠላቱ fair, beautiful, handsome. (10)                     |
| h ቅጥሩ to bake. (17) <i>qal ptc. mp abs.</i> | e ጠላቱ sight, appearance, vision. (30)                     |
| i ጠላቱ (f) cup. (5)                          | f ጠላቱ fat. (6)  |
| j ጠላቱ to interpret (a dream). (9)           | g ጠላቱ to pasture, tend, graze. (26) <i>qal wyqtl. 3fp</i> |
|   | h ጠላቱ reeds, rushes. (2)                                  |

<sup>1</sup> ጠላቱ *qal wyqtl. 3ms*  
<sup>2</sup> ጠላቱ *qal impf. 3ms*  
<sup>3</sup> ጠላቱ *ho. inf. con.*  
<sup>4</sup> ጠላቱ *qal wyqtl. 3ms*  
<sup>5</sup> ጠላቱ *qal wyqtl. 3ms*  
<sup>6</sup> ጠላቱ *qal wyqtl. 3ms*  
**41**  
<sup>1</sup> ጠላቱ *qal ptc. fp abs.*



<sup>b</sup> צֹמֶט אִם נֹכַח תִּנְחַם <sup>a</sup> צֹמֶט אִם נֹכַח  
 נֹכַח־אִם תִּנְחַם אִם־נֹכַח <sup>c</sup> צֹמֶט **11**  
 אִם־נֹכַח **12** <sup>c</sup> צֹמֶט אִם־נֹכַח <sup>d</sup> צֹמֶט שֶׁ־נֹכַח  
 אִם <sup>e</sup> צֹמֶט <sup>a</sup> צֹמֶט אִם־נֹכַח אִם־נֹכַח אִם־נֹכַח  
 אִם־נֹכַח שֶׁ־נֹכַח אִם־נֹכַח־נֹכַח נֹכַח אִם־נֹכַח <sup>f</sup> צֹמֶט  
 אִם־נֹכַח <sup>g</sup> צֹמֶט אִם־נֹכַח <sup>h</sup> צֹמֶט אִם־נֹכַח <sup>i</sup> צֹמֶט  
 אִם־נֹכַח <sup>j</sup> צֹמֶט אִם־נֹכַח <sup>k</sup> צֹמֶט אִם־נֹכַח <sup>l</sup> צֹמֶט  
 אִם־נֹכַח <sup>m</sup> צֹמֶט אִם־נֹכַח <sup>n</sup> צֹמֶט אִם־נֹכַח <sup>o</sup> צֹמֶט  
 אִם־נֹכַח <sup>p</sup> צֹמֶט אִם־נֹכַח <sup>q</sup> צֹמֶט אִם־נֹכַח <sup>r</sup> צֹמֶט  
 אִם־נֹכַח <sup>s</sup> צֹמֶט אִם־נֹכַח <sup>t</sup> צֹמֶט אִם־נֹכַח <sup>u</sup> צֹמֶט  
 אִם־נֹכַח <sup>v</sup> צֹמֶט אִם־נֹכַח <sup>w</sup> צֹמֶט אִם־נֹכַח <sup>x</sup> צֹמֶט  
 אִם־נֹכַח <sup>y</sup> צֹמֶט אִם־נֹכַח <sup>z</sup> צֹמֶט אִם־נֹכַח

<sup>†</sup> צֹמֶט אִם־נֹכַח <sup>\*</sup> צֹמֶט אִם־נֹכַח <sup>17</sup>  
 אִם־נֹכַח <sup>18</sup> אִם־נֹכַח אִם־נֹכַח אִם־נֹכַח  
<sup>r</sup> צֹמֶט אִם־נֹכַח <sup>q</sup> צֹמֶט אִם־נֹכַח <sup>p</sup> צֹמֶט אִם־נֹכַח <sup>2</sup> צֹמֶט  
<sup>p</sup> צֹמֶט אִם־נֹכַח <sup>19</sup> <sup>u</sup> צֹמֶט <sup>†</sup> צֹמֶט אִם־נֹכַח <sup>s</sup> צֹמֶט

15 \* צֹמֶט 17 \* צֹמֶט † צֹמֶט

- |  |  |
|--|--|
| a <u>צֹמֶט</u> guard, cook. (6)                              | l <u>צֹמֶט</u> to pass on or away, pass through. (5)               |
| b <u>צֹמֶט</u> to bake. (17) <i>qal ptc. mp abs.</i>         | m <u>צֹמֶט</u> (f) wrapper, mantle. (23)                           |
| c <u>צֹמֶט</u> to dream. (18) <i>qal wyqtl. 1cp</i>          | n <u>צֹמֶט</u> apart from, except, without. (6)                    |
| d <u>צֹמֶט</u> interpretation (of a dream). (5)              | o <u>צֹמֶט</u> peace, welfare, completeness. (28)                  |
| e <u>צֹמֶט</u> to count, tell, recount, relate. (26)         | p <u>צֹמֶט</u> (f) heifer, cow. (17)                               |
| f <u>צֹמֶט</u> to interpret (a dream). (9)                   | q <u>צֹמֶט</u> fat. (6)  |
| g <u>צֹמֶט</u> base, pedestal, office. (11)                  | r <u>צֹמֶט</u> fair, beautiful, handsome. (10)                     |
| h <u>צֹמֶט</u> to hang. (5)                                  | s <u>צֹמֶט</u> outline, form, appearance. (5)                      |
| i <u>צֹמֶט</u> to run. (12) <i>hi. wyqtl. 3mp + 3ms suf.</i> | t <u>צֹמֶט</u> to pasture, tend, graze. (26) <i>qal wyqtl. 3fp</i> |
| j <u>צֹמֶט</u> pit, cistern, well, dungeon. (16)             | u <u>צֹמֶט</u> reeds, rushes. (2)                                  |
| k [ <u>צֹמֶט</u> ] to be bald, shave. (12)                   |  |

<sup>1</sup> צֹמֶט *qal wyqtl. 3ms*      <sup>2</sup> צֹמֶט *qal ptc. fp abs.*



		Imperative					
ms	ms	ዳህረ	ዳህረ	ዳህረ	ዳህረ	ዳህረ	ዳህረ
fs	fs	ገዳህረ	ገዳህረ	ገዳህረ	ገዳህረ	ገዳህረ	ገዳህረ
mp	mp	ሓዳህረ	ሓዳህረ	ሓዳህረ	ሓዳህረ	ሓዳህረ	ሓዳህረ
fp	fp	ዳህረህ	ዳህረህ	ዳህረህ	ዳህረህ	ዳህረህ	ዳህረህ
		Infinitive Construct					
		ዳህረ	ዳህረ	ዳህረ	ዳህረ	ዳህረ	ዳህረ
		Infinitive Absolute					
		ዳህረ	ዳህረ	ዳህረ	ዳህረ	ዳህረ	ዳህረ
		Active Participle					
ms	ms	ዳህረ	ዳህረ	ዳህረ	ዳህረ	ዳህረ	ዳህረ
mp	mp	ሓዳህረ	ሓዳህረ	ሓዳህረ	ሓዳህረ	ሓዳህረ	ሓዳህረ
fs	fs	ዳህረ	ዳህረ	ዳህረ	ዳህረ	ዳህረ	ዳህረ
fp	fp	ሓዳህረ	ሓዳህረ	ሓዳህረ	ሓዳህረ	ሓዳህረ	ሓዳህረ
		Passive Participle					
ms	ms	ዳህረ	ዳህረ	ዳህረ	ዳህረ	ዳህረ	ዳህረ
mp	mp	ሓዳህረ	ሓዳህረ	ሓዳህረ	ሓዳህረ	ሓዳህረ	ሓዳህረ
fs	fs	ዳህረ	ዳህረ	ዳህረ	ዳህረ	ዳህረ	ዳህረ
fp	fp	ሓዳህረ	ሓዳህረ	ሓዳህረ	ሓዳህረ	ሓዳህረ	ሓዳህረ
		Waw Consecutive					
3ms	3ms	ዳህረ	ዳህረ	ዳህረ	ዳህረ	ዳህረ	ዳህረ



# Glossary

This glossary lists all words occurring 30 or more times in the book. Their familiar nature means that they are not glossed in the main text itself.

ᠳᠦᠪᠠᠨ one. (412)

ᠨᠠᠶᠢᠪᠠᠨ (f) sister. (51)

ᠰᠢᠮᠤᠪᠠᠨ (f) possession. (39)

ᠠᠪᠢᠨ behind, after. (204)

ᠠᠪᠢᠨ another, other. (55)

ᠸᠠᠮᠠᠨ enemy, to be hostile to. (55)

ᠷᠠᠮᠠᠨ ram. (116)

ᠰᠠᠮᠠᠨ nothing, not. (133)

ᠮᠠᠨᠠᠮᠠᠨ man, humankind, husband. (574)

ᠰᠢᠮᠠᠨ surely, only. (48)

ᠷᠢᠮᠠᠨ to eat, consume. (337)

ᠷᠠᠮᠠᠨ not, no. (117)

ᠷᠠᠮᠠᠨ god. (51)

ᠷᠠᠮᠠᠨ to, into, toward. (1726)

## ᠨ

ᠳᠠᠨ father. (429)

ᠰᠠᠳᠠᠨ (f) stone. (96)

ᠰᠠᠪᠠᠳᠠᠨ Abraham. (159)

ᠰᠠᠳᠠᠨ Abram. (60)

ᠰᠠᠶᠠᠳᠠᠨ lord. (93)

ᠰᠠᠶᠠᠨ man, humankind. (110)

ᠰᠠᠶᠠᠳᠠᠨ (f) ground, land. (99)

ᠳᠠᠶᠠᠨ to love. (41)

ᠷᠠᠶᠠᠨ tent. (218)

ᠶᠠᠨ or. (267)

ᠨᠠᠶᠠᠨ sign, pledge. (41)

ᠰᠠᠮᠠᠨ (f) ear. (32)

ᠪᠢᠨᠠᠨ brother. (287)

- ננ** [Sign of direct object]. (4370)  
**ננ** with. (306)  
**נננ** you. (183)  
**נננ** you. (85)
- א**
- א** in, by, with. (376)  
**אָנא** garment, covering. (116)  
**אָא** (1) alone; (2) pole. (91)  
**אָנאָא** (f) beast, animal, cattle. (126)  
**נאָא** to come in, come, go. (638)  
**אָאָא** to choose. (38)  
**אָנא** between, among. (177)  
**נאָנא** house. (334)  
**אָנאָנא** firstborn, oldest. (75)  
**אָאָא** to mix, confound. (40)  
**נאָנאָנא** so as not, in order not. (33)  
**אָנא** son. (1525)  
**אָנאָנא** to build. (44)  
**אָנאָנאָנא** Benjamin. (31)  
**אָנאָנא** herd, cattle, ox. (99)  
**אָנאָנא** morning. (82)  
**נאָנאָנא** (f) covenant, treaty. (82)
- אָנאָנא** these. (275)  
**נאָנאָנאָנא** God, gods. (856)  
**נאָנאָנא** chief, chiliarch. (43)  
**נאָנא** thousand. (125)  
**נאָנא** (f) mother. (66)  
**נאָנא** if. (300)  
**אָנאָנא** (f) cubit. (76)  
**נאָנאָנא** to say, utter. (1421)  
**נאָנאָנא** Amorite. (44)  
**נאָנאָנאָנא** we. (34)  
**נאָנא** I. (183)  
**נאָנאָנא** I. (149)  
**נאָנאָנא** to gather, remove. (52)  
**נאָנא** nostril, nose, face, anger. (52)  
**נאָנאָנא** four. (99)  
**נאָנאָנאָנא** forty. (64)  
**נאָנאָנא** chest, ark. (42)  
**נאָנאָנא** earth, land. (888)  
**נאָנאָנא** to curse. (40)  
**נאָנא** (f) fire. (113)  
**נאָנאָנא** (f) woman, wife. (304)  
**נאָנאָנא** offence, guilt. (33)  
**נאָנאָנא** who, which, what; that. (1755)