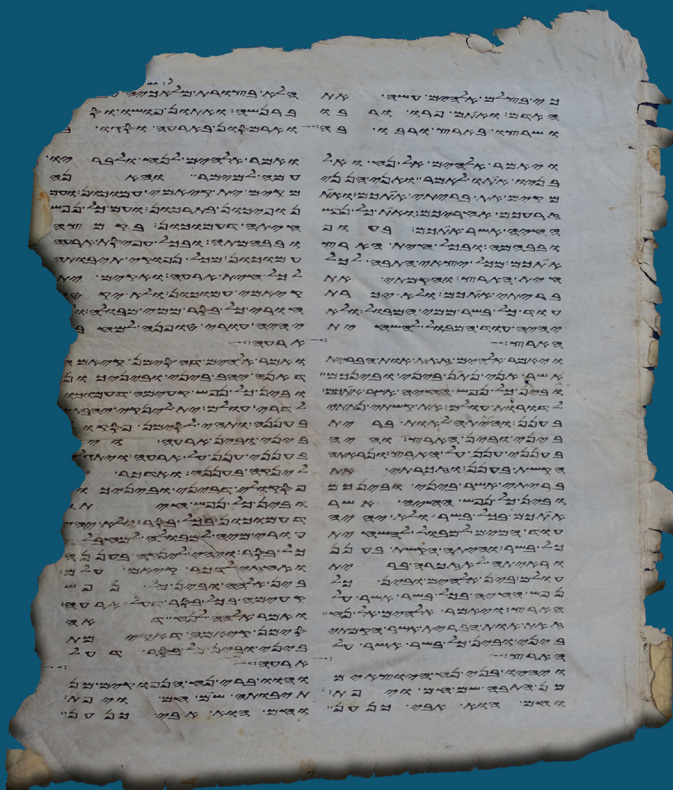# The Samaritan Pentateuch

An English Translation with a Parallel Annotated Hebrew Text

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Cover image: Garrett Collection (Princeton University library) Samaritan 48, p.1. Right column: Gen. 9:6b – 18. Left column: Aramaic Targum of these verses.

Cover design: Jeevanjot Kaur Nagpal

The fonts used in this volume are Charis SIL, SBL Hebrew, SBL Greek and Scheherazade New.

At any rate, one of the reasons we chose to present the reader with MS no. 6 (C) is the occasional uniqueness in some of its readings., which is manifest in many of its readings. Still, it must be stressed that it is generally no different from any other manuscript found in Samaritan communities and in libraries around the world, either in its religious-ideological spirit, its linguistic forms, or even its editorial tendencies. Thus, despite its idiosyncrasies—which are sometimes shared with other manuscripts of SP—it is well suited to represent the Samaritan tradition.

4.0. The Edition before Us: The Hebrew Original and Its English Translation

4.1. The Hebrew Original

4.1.1. Method of Presentation of the Hebrew Text

4.1.1.1. The Absence of an Authoritative Written Samaritan Textus Receptus and the Centrality of Oral Tradition

In order to present properly the translation of the Pentateuch venerated by the Samaritan community, we decided to put it alongside the Hebrew original, the same original we presented in our Hebrew edition, which compared SP and MT (Tal and Florentin 2010). It must be stressed, however, that there is no single authoritative written Samaritan *textus receptus* used by the community. Perhaps it was the loving and reverent attention the community gave to the meticulous oral transmission of the Pentateuch from generation to generation, a tradition that persists to our very day, that led to the view that the physical copying of SP was of secondary importance. Thus, Samaritan scribes felt themselves free from strict writing conventions, which may even never have been formulated. They were free to add or remove letters, especially *matres lectionis* (see below, §4.1.1.4). The community had always been focused on the accurate *oral* reading of the text and not its *graphic* representation. As we have seen above, there is no single immutable text of SP

that is found in all manuscripts. On the contrary, there are many variants preserved in manuscripts from bygone generations.[50]

4.1.1.2. Script and Ambiguity of Vocalisation

The Hebrew original of SP printed in this edition alongside our translation does not pretend to reflect the entirety of the community's SP reading traditions. It is limited to the consonantal text and printed in the Jewish Aramaic script, which, though equivalent to the script used by the Samaritans, is, nonetheless, a transliteration. The Samaritans use a script directly descended from the Palaeo-Hebrew script found in ancient Canaanite and Hebrew inscriptions from the First Temple Period, which was also used in the days of the Hasmonean renaissance. Since the reading public is not familiar with the Palaeo-Hebrew script and since the Palaeo-Hebrew script differs from the Jewish Aramaic script only in its external appearance, we thought it preferable to present SP in the commonly used Jewish Aramaic script, as has been the custom in all previous editions of SP.[51]

A great deal of the Pentateuchal pronunciation is left obscure by the consonantal text of SP, since it only partially and ambiguously reflects vocalisation. We could not add vowels to SP, since the Samaritans, as opposed to Jews, were late to adopt diacritics to

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[50] This is evident from von Gall's (1918) critical edition, which provides quite a detailed variation apparatus. This edition has been rendered obsolete by developments in our understanding of the text and its value as a witness. For this reason, a new critical edition is in preparation by a team under the supervision of Stefan Schorch at Halle University, Germany. To date, they have published a critical edition of Leviticus (Schorch 2018) and Genesis (Schorch 2021).

[51] See Tsedaka and Tsedaka (1961–1965); Shoulson (2008). Critical editions of SP were published by von Gall and Schorch (see previous footnote). An edition of SP was also published by Tal (1994) for internal use by of Tel Aviv University students. All these were printed in the Jewish Aramaic script. Editions printed in an artificial Palaeo-Hebrew alphabet, reminiscent of the script used by Samaritans, were published in the 17th century. The Samaritans have from time to time published editions of SP in their own script. In 1982, Ratson Tsedaka published an edition entitled *Torah Temimah*. In 1998, Israel Ben Gamliel Tsedaka published an edition in a computer-designed Samaritan font, to which he added a full system of vocalisation based on diacritics found in ancient manuscripts.

aid in the reading of the Pentateuch.[52] As noted above, the oral tradition has always held a more authoritative place in the community than the written tradition and Samaritans feared neither that the proper reading of the text would be forgotten nor that local variations in far-flung diasporas would be created. The Samaritan diaspora was small[53] and it was the centre at Mount Gerizim (and, for a time, in Damascus) that was preeminent. All manuscripts of SP containing vocalisation differ widely from one another, indicating that it did not crystallise into one universally adopted system. On the other hand, the reading tradition is quite stable. Grammars written by Samaritan scholars as early as the 12th century represent rules for pronunciation not very different from those heard in Samaritan synagogues today.[54] Yet, even this faithful reading tradition reveals variants here and there (§3.3).

4.1.1.3. Types of Differences

Some editions that have presented SP and MT side by side, verse by verse, highlight the differences between the two texts in bold to aid the reader in identifying where they differ.[55] However, before one highlights differences between the two versions, it is necessary to define what constitutes a substantial difference and to distinguish those variants involving language, religion, ideology, or interpretation from those that reflect minor variations in orthography and grammar, which are visible at a glance in a consonantal text that is replete with homographs.

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[52] For a detailed description of the inconsistent use of vocalisation in SP, see *GSH* §§5.0.6–9.

[53] For a survey of the Samaritan diaspora, see Crown (1989).

[54] Furthermore, a string of unusual spellings in manuscripts, including the manuscripts in question, align nicely with the current Samaritan pronunciation, proving that most of the reading tradition was already in existence at the time of their copying. For example, the unique spelling וימיח 'he blotted out' as opposed to MT וַיִּמַח (Gen. 7.23) reflects *wyimˈmī*, and the orthography והבדבר, as opposed to MT וּבַדָּבֶר (Deut. 1.32), represents *wåbaddēbår* 'and in spite of this thing'.

[55] See fn. 54 above.

4.1.1.4. Insignificant Variants Registered in Past Editions

Indeed, the highlighted letters in previous editions may mislead the reader. In many cases, they create the impression that the two versions differ from one another where in fact no important difference actually exists, e.g., the liberal use of *matres lectionis* by Samaritan scribes. Conversely, the highlighted forms deal only with those differences that are apparent in the written text, ignoring variants in the Samaritan pronunciation of the text. For example, the orthographic variation in Gen. 49.31, which is highlighted in previous editions, points out that the adverb 'there' has a directional *he* in MT שָׁמָּה, but not in SP שם. The reader may be misled into thinking that SP uses the shorter adverbial form (= MT שָׁם), which is common elsewhere in MT; this, however, is not the case. Though the word is spelled שם in some manuscripts of SP, it is always pronounced *šamma*, with a final vowel, whether or not it is spelled with final *he*. The apparent variant highlighted by these editions thus turns out to be illusory, just another case of defective orthography. Cases where MT and SP share the same text, but differ in their written representations number in the hundreds.

4.1.1.5. Significant Variants Missed in Past Editions

The opposite situation—the existence of substantial variations between the two versions that nonetheless are represented identically in the written text—also number in the hundreds. For example, the text of both versions at Gen. 48.1 is identical ויהי אחרי הדברים האלה ויאמר ליוסף הנה אביך חלה, so that the mere comparison of the two written texts reveals no difference whatsoever. It is only by comparing the pronunciation of the text in the two communities that one discovers that, in fact, the two are at odds. MT וַיֹּאמֶר 'and he said' is in the *qal* and has no explicit subject. This led Ibn Ezra to add האומר 'the one saying' to the sentence and Rashi to comment that the verse was abbreviated. SP resolves the difficulty: the same verb is pronounced in SP as the passive *nifʿal wiyyåmǝr* 'and it was said', equivalent to MT וַיֵּאָמֶר. This change corrects the syntax of the text, but is undetectable on the basis of the written text alone. Such is also the case in Gen. 49.12, where both MT and SP read ולבן שנים מחלב and are thus on the surface identical. The pronunciation of the word חלב, however, differs in a meaningful way: while the vocalised text of MT מֵחָלָב reveals that the word refers to 'milk', the Samaritan pronunciation of the word, *miyyēlǝb*,

indicates that the Samaritans take it as 'fat' (cf. MT חֵלֶב), a symbol of plenty. Indeed, this reading is also confirmed by ST, where most manuscripts translate תרב. The difference between the two texts would go unnoticed if one compared only the written texts. Such, too, is the case in Deut. 3.6, where both versions read החרם כל עיר מתם הנשים והטף. MT מְתֹם refers to 'people', as in the phrase מְתֵי מִסְפָּר 'few people' in Deut. 4.27. Though the Samaritans spell the word identically, they pronounce it *mittåm*, revealing that for them the word means 'in full', equivalent to MT מִן תֹּם. This interpretation of the text is also confirmed by ST, which translates משלם. This verse as read by the two communities is quite different, but because the consonantal texts are identical, the differences between the two went unmarked in previous editions. Hundreds of differences such as these set the two apart, and they are all marked off in red in the Hebrew text of our edition and in red italics in the translation (see below §4.1.3).

4.1.2. The Manuscript

4.1.2.1. Location and Date

The Hebrew source of SP presented in this edition is based on one of the most important manuscripts held by the Samaritan community today, MS no. 6 (C), which is housed in the Nablus synagogue. From the *tashqil*[56] embedded in the Song of the Sea in Exodus we learn that it is one of the most ancient manuscripts found in any Samaritan synagogue today. It reads:

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[56] This refers to the marking of letters in the text by separating them from the rest of the line, so that they appear between the two columns of the manuscript. In this way the separated letters create a line of vertical text containing a message, usually the scribe's name and the date the manuscript was copied (see Tašqīl, in Girón-Blanc 1993, 228–29).

אנה פינס (!) בן אלעזר בן נתנאל בן אלעזר הכהן הגדול בשנת אחת וששׁ מאות למלכות הישמעאלי
כתבתי זאת התורה הקדושה לזקן החכם הנבון יוסף בן אבי סעדה אלהנו ימננה

> I, Phineas son of Eleazar son of Nathaniel son of Eleazar, the high priest in the year 601 [AH = 1204 CE] wrote this holy Torah for the wise elder Joseph son of Abi Saada, may our God protect him.[57]

4.1.2.2. Character of the Manuscript

We did not choose MS no. 6 (C) as the basis of our edition because of its great antiquity, as there are manuscripts in the Nablus synagogue that are older by decades or more, such as MS no. 2, which the renowned scholar Abi Barakatah copied in 1178 CE, and MS no. 10, which was copied in 1198/9 CE. The synagogue holds an even older manuscript, MS no. 21, copied in 1066 CE, but it is extremely fragmentary. Outside Nablus there are also manuscripts older than the one used here, such as that of the Sassoon Library, which dates from 1167 CE, and the manuscript held in the library at Cambridge University (Add. 1846), which is estimated to be from the mid-12th century. These are all described in lists and catalogues published by scholars in various journals. Antiquity is not the only consideration, however, in choosing to present a complete manuscript. Manuscripts vary greatly from one another, mostly in their use of *plene* and defective orthography and scholars have been unable to discern a systematic pattern (§4.1.1.1 above). At any rate, the preference for one manuscript over another does not mean that the chosen manuscript is necessarily superior. We have chosen the manuscript presented in this edition because it contains most of the text of the Pentateuch, more so than other manuscripts. Though the manuscript itself is missing substantial sections at its beginning and end, it does include Gen. 12.4b–Deut. 31.41a and Deut. 32.30–33.1a, and it is written on parchment. The missing sections have been filled in, written on paper, and the colophon for these additions reads:

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[57] The unusual expression of well wishes translated above as 'protect him' seems to be derived from the verb ימני meaning 'command him', but perhaps this is a scribal error and the verb is in fact יאמנה 'strengthen him'.

הוה הכלול מן מכתב המגרע מן זאת התורה הקדושה ביום השני מן חדש אלקעדה והו החמישי שנת ג
אלף וה וב למושב בני ישראל אשר היא שנת אחד אלף וש וד שנה ישמעאליה על יד עבדה מסכינה...
יעקב בן אהרן בן שלמה בן טביה בן יצחק בן שלמה הכהן הלוי...

It is thus clear that the High Priest Jacob son of Aaron, who served 1874–1917, completed the missing sections in the year 3502 since the entrance of the people of Israel (to Canaan), which is 1304 to the Hijri era, i.e., 1887 CE.

Pages of the manuscript had been torn off and dispersed, and long ago scholars discovered that they are housed in different overseas libraries. P. 178 can be found in the St Petersburg Library: it contains Gen. 1.24–2.18, but is badly damaged and only with great effort can some of it be deciphered. The largest missing section is located in the Bodleian Library in Oxford, Sam c2 (pp. 3–9), and contains Gen. 4.1–12.4a. This section ends where the manuscript held in Nablus begins. A page containing Deut. 31.14b–30 is held in the Kahle Library (now in Turin, Italy). P. 26 of the manuscript is housed in the British Library, Or 5036. It includes Deut. 32.1–29. A large portion of the manuscript was recently discovered in the Garrett Collection at the Princeton University Library. It contains the final part of SP—Deut. 33.1b–34.12. We were thus able to reconstruct this ancient source with its missing pages. The text from the manuscript still held in Nablus has been reunited with the sections found in the above-mentioned libraries.

The beginning of the Pentateuch (Gen. 1.1–11) was taken from P. 177, held in the St Petersburg Library. P. 178, held at the same library, clearly belongs, as already stated above, to MS Nablus 6 (C), but it is very badly damaged and it is difficult to make out any continuous text. For this reason, we took the text of this section and the text up to the end of Gen. 3 from an ancient manuscript held in the Cambridge University Library, Add 714. We used the same manuscript to fill in small lacunae in MS Nablus 6 (C), be it a single word or a few words. This manuscript is also of excellent quality. It was copied in 616 AH (= 1219 CE), by Abi Barakatah. MS 714 was copied only fifteen years after MS Nablus 6 (C). We used it to fill in the few missing sections at the end of Deuteronomy—it ends at Deut. 31.11. To fill in the missing section from there to the end of the Deuteronomy, we used the Abisha Codex according to the edition and photographs of Pérez Castro (1959). Since these missing sections are so small and few in number, we decided not to mark them in the text.

The manuscript consists of three columns: SP on the right, ST in the middle, and the Samaritan Arabic Version (SAV) on the left. The version of ST contained in the manuscript was produced during the *floruit* of literary activity that gave us *Tibat Marqe* and the liturgical poetry of Amram Dare and Marqe (§4.3). The version of SAV in the left column is an early translation attributed to Abu al-Ḥasan aṣ-Ṣūri (Ab Isda of Tyre). It is therefore an ancient manuscript of good pedigree, venerated by Samaritans, who affectionately call it *fināsiyye* after its scribe Phinehas (*Fī'nās)*.[58] There were also historic-philological considerations that led us to select this manuscript, as explained in the paragraph below.

4.1.2.3. Differences between the Manuscript and the Extant Samaritan Reading Tradition

We found in this manuscript quite a few sections where its text did not completely align with the community's reading tradition. Some of these variants are closer to MT than to the version of SP current among Samaritans today. It is noteworthy that there are other ancient manuscripts in which these variants are also found and it is possible that they are evidence for the evolution of the text (Tal 1999).

We compared the entirety of the manuscript with today's reading tradition, as documented by Ze'ev Ben-Ḥayyim in the fourth volume of his *The Literary and Oral Tradition of Hebrew and Aramaic amongst the Samaritans*. Yisrael Ben Gamliel Tzedakah's expert knowledge helped us elucidate the reading tradition. We have commented in the notes on all differences between the text of the manuscript and the reading tradition, and also listed them in the Appendix 'Differences between Ms. Nablus 6 and the Samaritan Reading Tradition.' For the most part, these concern the addition or omission of a conjunctive *waw* or the definite article *he,* interchange of plural and singular nouns (such as ידיו 'his hands' / ידו 'his hand' in Gen. 27.16), and the like. We disregarded unimportant, minor variations, such as those concerning *plene* and defective spelling. They are noted only when they reflect a difference in pronunciation.

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[58] Eventually, the name of the manuscript and its scribe would become a general name for any manuscript of similar structure: three columns, one for each language.

4.1.2.4. Presentation of the Manuscript

The Hebrew text of the manuscript is presented diplomatically, i.e., we cite the text as it appears in the manuscript. Only in a few cases, when there was a blatant scribal error, have we corrected the text. We have not shied away from keeping spellings that are foreign to those who are accustomed to the MT text, e.g., לשחית 'to destroy' (Gen. 6.17; MT לְשַׁחֵת), הכלילו 'turbid' (Gen. 49.12; MT חַכְלִילִי), רקים 'empty-handed' (Exod. 3.21; MT רֵיקָם).

4.1.2.5. Peculiar Readings in the Manuscript

It is true that strange orthography often makes the decipherment of a word difficult, e.g., אנח 'delivered' (Exod. 21.13). MT אִנָּה presented in a footnote helps the reader decipher the Samaritan word.[59] Dozens of such unorthodox spellings are found in the manuscript. We do not view these as scribal errors, but rather as true reflections of the reading tradition known to the scribe. They are listed together in the Appendix 'Peculiar Readings in MS Nablus 6'. We decided not to note superscripts and subscripts in the manuscript, since most of them are related to attempts to deal with issues of line length or are scribal notations. These are phenomena common to all manuscripts. We have listed them in the Appendix 'Corrections in the Manuscript'.

Apart from these few exceptions, we were careful not to change a thing for fear that a misunderstanding on our part might obscure a genuine variant. See, e.g., in Gen. 42.19, where instead of MT רַעֲבוֹן, the manuscript reads רעבות, an abstract noun which differs from רעבון of other SP manuscripts and MT. It turns out that the word differs in meaning from that found in other manuscripts: רעבות denotes 'hunger', whereas רעבון denotes 'food of the hungry' (v. 33). We know that the word was in use in ancient Hebrew, since it is also found—with the same meaning—in the Dead Sea Scrolls (1Q42 f6.1). Our manuscript is the only one to record this variant (Tal 2009).

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[59] From the fact that אנח is not marked in red, the reader may conclude that the difference between it and its MT parallel אִנָּה is merely orthographic (or grammatical; see §4.1.3.2).

4.1.2.6. Special Scribal Marks in the Manuscript

The scribe who copied the manuscript added two kinds of markings to the text: the first is a horizontal line, which may hint at the pronunciation of the word and the meaning that arises from this pronunciation. When placed over a *waw,* it sometimes signifies that it is to be pronounced like a *bet.* The meaning of these markings has yet to be fully explained. They have all been charted in a previous publication of our manuscript (Tal 1994). The second kind of marking is the 'reading markers' (סדרי מקרתה), a system of signs consisting of lines and points, which serve mainly to regulate the reading of the text, as indicated by their name. Some of them serve a prosodic function, which is also made clear by their names, e.g., פסק 'interval'. This function may be compared with the Masoretic trope symbols (טעמים) in Jewish cantillation.

In this publication, whose main function is to provide a translation of SP in its entirety, we did not feel the need to provide the readers with these markings. Samaritan manuscripts vary widely from one another in their use. Some disregard them entirely, while others place them, and other markings, in altogether different places in the text.

4.1.2.7. Section and Verse Division in the Manuscript

The traditional Jewish division of the Pentateuch into open (פתוחות) and closed (סתומות) portions and verses is unlike that used by Samaritans. We have kept the Samaritan division as it appears in the selected manuscript, marking section ends with the *qiṣṣa* sign, i.e., :>——. Moreover, for the convenience of the reader, we have also divided the text into the commonly accepted system of verses and provided the verse number before each verse. The division into verses adopted by Samaritans does not always agree with that used by Jews. At times a Samaritan 'verse' ends in a different place. Where needed, we have placed a full stop to inform the reader of an *amida* 'stop, cessation' in the Samaritan tradition.[60] A list of these cessations is provided in the 'Index of Special 'Amidot Pauses in the Samaritan Pentateuch'.

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[60] We wish to stress that the full stops that we have placed in the text are not at all related to the dots that separate words in SP manuscripts. We do not mark in our edition such dots found in the manuscript.

4.1.2.8. Division of the Ten Commandments

In addition to marking the verses, we also decided to mark each of the Ten Command-ments with the letters ʾ*alef* through *yod* in both Exod. 20 and in Deut. 5. The Samaritan division differs from that of Jews both at the beginning and end of the Commandments. While it is true that our manuscript does not number the Ten Commandments, numbers do appear in many other manuscripts and it is customary to number them in the Samaritan tradition. The tradition of the beginnings and endings of the Ten Commandments is con-firmed by the works of several Samaritan poets, including that of the High Priest Phineas, who wrote:

> ומללו בעשרה דברים / דברים רביאנים יקירים / ראשם לא יהיה לך אלהים אחרים / ואחרם תבנה מזבח בקדש ההרים

> 'and He told him the Ten Commandments, great and precious commandments, the first of which being "you shall have no other gods," and the last being "you shall build an altar on the most holy mountain."' (Cowley 368)[61]

4.1.3. The Marking of Differences between SP and MT

In order to aid readers in understanding the Samaritan Hebrew original and its unique forms, as well as to draw attention to all differences between SP and MT, a note is pro-vided for each difference, be it of content (§2.2.1) or a variant due merely to differences in orthography and grammar (§2.2.2.2). We have not provided notes when the difference between SP and MT is only a matter of *plene* or defective spelling (see §4.1.1.1), nor when the difference in grammatical form is not discernible in the written text, e.g., the MT verb שָׁלַח 'he sent' (e.g., Gen. 42.4) is in the *qal*, but SP שלח *šalla* is *piᶜᶜel.* To provide footnotes for these would have required us to incorporate into our apparatus the entire contents of *GSH*. This would have created a sea of irrelevant details that have no bearing on the biblical text. Readers interested in these details should turn to *GSH*.

In marking the differences between SP and MT we distinguish two types of diferences.

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[61] For the structure of the literary segment, see Ben-Ḥayyim (1995, 487–92).

4.1.3.1. Differences between the Two Versions Concerning Words or Meanings

These variants may be termed substantive or intentional. We have marked them in red in the Hebrew text so that they stand out.[62] These variants may also be noted in another two places on the page: (1) the English translation, where the words representing the variants are marked in red and printed in italics (for details, see §4.3.1); and (2) in the notes, where the word or words in question are marked in red and are followed by a closing square bracket] to represent a difference from MT. For practical reasons, we have not rigorously adhered to this principle, and a number of differences that we might have pointed out and commented on have not been noted, among them:

- The word אלהיך 'your God', which appears 277 times in SP. It is pronounced by the Samaritans *ēluwwåk*, with the 2MSG possessive pronoun affixed to the singular noun. It is not realised as *ēluwwək*, which would be equivalent to the MT plural of majesty אֱלֹהֶיךָ 'your gods'. Clearly, this is an intentional variant reading intended to prevent the understanding that there is more than one God (see §2.2.1.3). Note that אלוהים 'God', which is morphologically plural, is pronounced *ēluwwəm*, since no singular form was available. According to the principles of our edition, the difference between אֱלֹהֶיךָ and *ēluwwåk* is substantial and we should therefore have marked it in both the Hebrew original and the translation, as well as with a note. We did not want, however, to burden the reader with needless repetition of this difference. We hope that by mentioning it here we have fulfilled our obligation.

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[62] The section appearing in SP after Exod. 26.35 (marked as vv. 35a–j) is equivalent to MT Exod. 30.1–10. This section is printed in its entirety in red, since it does not have an equivalent in MT Exod. 26. The words that differ from their equivalent in MT Exod. 30 are annotated.

- The pronoun היא appears over 200 times in SP and in most cases occurs where MT has הוּא. This variant is due to SP's tendency to extirpate rare and archaic forms and replace them with common ones (§2.2.2.1). As such, this variant is substantial and should be marked in the text in both the Hebrew original and the English translation. We decided not to do this, however, because of the frequency of the phenomenon. Nonetheless, we did mention the variant in a note whenever it occurs. This variant, of course, has no effect on the English translation.

- As explained in §2.2.2.2, the appearance and absence of a *yod* in the converted imperfect and shortened imperfect forms—such as in SP ותוציא as opposed to MT וַתּוֹצֵא (Gen. 1.12)—is not simply a case of *plene* and defective spelling, but rather a reflection of the grammar of SH, which does not usually distinguish between regular and shortened imperfect forms. In this case, too, we could have pointed out the differences between the versions, as we did with all the other textual grammatical differences. Nonetheless, we decided to disregard these differences for the following reasons: (1) they are extremely frequent and would have greatly enlarged the apparatus of notes; (2) the scribe of the manuscript himself usually wrote these verbs with a *yod*, such as ויוליד, but at times wrote a form without a *yod*, e.g., ויולד (Gen. 11.22); (3) Samaritan scribes are not consistent in this matter—sometimes they spell a verb with *yod*, while at other times they do not. In other words, this is merely a matter of *plene* and defective spelling within the Samaritan tradition. In Genesis alone we have counted forty verbs with a *yod*, e.g., ויצמיח 'and it sprouted' (Gen. 2.9; MT וַיַּצְמַח), אל תותיר 'you shall not have preeminence' (Gen. 49.4; MT אַל־תּוֹתַר), and conversely, fifteen verbs without, e.g., ויחלף 'and he changed' (Gen. 41.14 *hifʿil* [!]; MT וַיְחַלֵּף).[63]

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[63] The converted imperfect and shortened imperfect forms in Genesis, which appear with a *yod* are: ותוציא (1.12); ויצמיח (2.9); ויוליד (5.3, 4, 6, 7, 9, 10, 12, 13, 15, 16, 18, 19, 21, 22, 26, 28, 30, 32; 6.10; 11.10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 23, 24, 25, 26; 44.20); ותוריד (24.8); לא תשיב

4.1.3.2. Non-substantive Orthographical and Grammatical Variants

We do not highlight in the Hebrew text variants of orthography or grammar unrelated to the interpretation of the biblical text and thus irrelevant to the translation (*GSH* §2.0.10). We do comment on these variants, however, in the notes. They are distinguished from the substantive variants in the notes in two ways: (1) they are not marked in red; (2) they are followed by a double tilde ≈, indicating that the versions are approximately equivalent in meaning and differ from one another only in spelling or grammatical form.

Consider the following examples of grammatical variants.

4.1.3.2.1. Differences in Verbal Root

For example, MT הֲקַלּוּ (Gen. 8.8) is derived from קל״ל, whereas SP *åqå̊lu* is derived from קו״ל. Similarly, MT וַיֵּשֶׁת (Gen. 30.40) is derived from שי״ת, but SP *wyiššåt* is derived from שת״ת. Yet another example is MT אֲחַטֶּ֫נָּה (Gen. 31.39), derived from חט״א, while SP *'å̊'itinnå̊* is derived from חו״ט.

(24.46); ויריח (27.27); הסיר (30.32); ונגיד (44.24); תחוס (45.20); אל תותיר (49.4). And without a *yod*: ויצב (31.41); ותחלף (31.7); ויחלף (30.35); ויסר (30.24); יסף (19.28); וישקף (19.26); ותבט (11.22); ויולד (31.14, 20); ויכר (38.26; 42.8); וישב (40.21); ויושב (47.11); ויחלף (41.14); ויסר (41.42).

4.1.3.2.2. Differences in Verbal Stem

For example, MT נִצָּבִים (Gen. 18.2) is inflected in the *nifʿal*, whereas SP *nēṣībəm* is inflected in the *qal*. Another example is MT לֹא תַעֲבֹט (Deut. 15.6) in the *qal*, but SP *tiyyåbåṭ* in the *nifʿal*.[64]

4.1.3.2.3. Differences in Verbal Tense

All differences of tense that were described above in the section about differences in language and grammar (§2.2.2.2) reflect the character of SH and have no bearing on the Pentateuchal text. We do not highlight in the text the many variants in which regular verbal forms appear in place of the shortened, lengthened, and converted forms, though these differences are mentioned in the notes when discernible in the written text. When the infinitive absolute is replaced by a finite verb, the syntax of the sentence is affected; therefore, changes of this kind are always highlighted.

4.1.3.2.4. Differences in Nominal Pattern

We neither highlight the text nor provide notes when nouns in the two versions are realised in different noun classes. For example, in Exod. 26.36, we indicate no difference between the versions despite the fact that the SP noun רקם *råqqåm* is equivalent to MT רֹקֵם* and not to the extant MT רֹקֵם. Another example is SP צלוע *ṣålu* (Gen. 32.32), which is equivalent to צָלוֹעַ*, whereas MT reads צֹלֵעַ. In yet another example, SP מכסה *mēkassi* (Gen. 8.13), a *piʿʿel* participle, is equivalent to Tiberian מְכַסֶּה* as opposed to extant MT מִכְסֵה. When differences of this kind are apparent in the written text, we supply a note, but do not highlight the difference in the text. Differences of this kind are not reflected in the translation.

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[64] An example of a consistent variation in stem is the verb ילד in reference to a male subject, which in MT can occur in the *qal* (usually the *hifʿil* is used), but in SP is realised as *piʿʿel yallǝd*. The use of *piʿʿel* morphology emphasises the difference between giving birth and having children when the subject is male (Gen. 4.18 [3x]; 10.13, 15, 24, 26; 25.3). In two instances, SP uses the *hifʿil* parallel to a MT *qal* (Gen. 10.8; 22.23), but in Deut. 32.18 SP maintains the use of the *qal*, apparently due to the metaphoric nature of the text.

4.1.3.2.5. Differences in Definiteness

A very common type of variant is a definite noun in one version as opposed to an indefinite one in the other. In some cases, such differences are visible in the written text, e.g., MT וְאֶת כֹּל (Gen. 20.16) as against SP ואת הכל. Elsewhere, the text of the two versions may appear to be identical and it is only by examining the Samaritan pronunciation of the word that a difference may be discerned. For example, MT לַמֹּלֶךְ 'to the Molech' (Lev. 20.2) is definite; the same word shows up as למלך in SP, which at first glance seems to be identical, though the pronunciation *almēlǝk* shows that it is indefinite and equivalent to לְמֹלֶךְ 'to Molech'.

Usually, variants of this kind have no effect on the text or its interpretation and, as such, are not marked in the text. Only when the variant is discernible in the written text do we mark it. These variants provide us with information on the different languages in the two traditions.[65] SP tends to use definite nouns when the noun in question is readily identifiable or was previously introduced in the text. MT, conversely, very often uses definite nouns to mark categories. For example, in MT בַּמִּקְנֶה בַּכֶּסֶף וּבַזָּהָב 'in cattle, in silver, and in gold' (Gen. 13.2), 'cattle', 'silver', and 'gold' are all definite, while SP *båmaqni afkåsǝf wafˈzåb* are indefinite. Conversely, MT לְמַבּוּל '(become) a flood' (Gen. 9.15) is indefinite, whereas SP *lammabbol* is definite. MT בְּמִסְפָּר 'by number' (Deut. 25.2) is indefinite, while SP *bammasfår* is definite. Sometimes gemination in SP, where absent in MT, is not an indication of definiteness, but rather of 'qualitative metathesis', i.e., replacement of a long vowel with a simple consonant by a short vowel and a geminated consonant. The phenomenon of replacing the long vowel of a clitic preposition with gemination of the following consonant is common in SH (*GSH* §5.7.1).

In the light of this, there are only a few cases where one may suspect that a definite noun in SP vis-à-vis an indefinite noun in MT is an editorial strategy to stress a particular meaning, smooth out inconsistencies in the text, or make the text conform to another

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[65] Stefan Schorch has studied the differences in determination between MT and SP. He has classified the variants according to semantic categories and hypothesised their relative chronology (see Schorch 2003). According to his count, there are approximately four hundred variations of this kind, but only a few contribute to the textual basis or its understanding.

verse. For this reason, we add a note to לראש in Gen. 49.26, which in SP is pronounced *larrēʾoš*, a definite noun, as opposed to the MT לְרֹאשׁ, which is indefinite, since we suspect that it was edited intentionally. We do so because we cannot rule out the possibility that the definite article in SP is intended to stress Joseph's superior position vis-à-vis his brothers, a major concern in Samaritan historiography. SP אפס הכסף 'the money is gone' (Gen. 47.15) is an example where it is likely that the definite article *he* was added in order to align the text with what preceded it, ויתם הכסף 'And when the money was all spent'; on the other hand, in MT we find the surprising אָפֵס כֶּסֶף.[66] The definite article was probably added in SP since the 'money' (כסף) in question had been mentioned earlier in the text.[67]

4.1.3.2.6. Differences Involving Directional he

The appearance of a directional *he* attached to a noun in one of the two versions, but not the other, is very common and does not affect the interpretation of the text. Sometimes the directional *he* is found in SP, but is absent from MT, while at times the reverse is true (see examples of this in fn. 2 above).

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[66] The determination of the word במשמר, which is inconsistent in both versions, is interesting. In MT the word is indefinite, as expected, when a part of a definite construct: בְּמִשְׁמַר (Gen. 40.3, 4; 41.1). It is definite בַּמִּשְׁמָר in Lev. 24.12 and Num. 15.34, but indefinite בְּמִשְׁמָר in Gen. 40.4. In SP, on the other hand, it is always definite: *bammašmår*.

[67] The SP use of determination for consistency requires further study. היבשה (Gen. 1.10) is definite in both versions. In the next verse, MT continues to use the definite article reading וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה 'And God called the dry land' as expected, but in SP the word is unexpectedly indefinite: *alyåbbå̄ša* (= לְיַבָּשָׁה).

4.2. The Translation

4.2.1. Questions of Translation Arising from SP

As we have tried to show above, in many cases, the form in SP, both in the written text and in the oral tradition, is not completely clear. At times, ST and SAV, which predate the late transmission of the Samaritan reading tradition, aid us in elucidating the ancient form of SP and we have followed them, rather than the written or oral traditions of SP in interpreting the text. We further clarify the matter here.

4.2.1.1. Textual Variation Reflected in the Samaritan Manuscripts

We do not refer here to the many variations concerning *plene* and defective spelling and other matters of orthography (§4.1.1.1). Even if some consider these to be textual variants, they are but differences in the graphic representation of the same linguistic entity and have no effect on the content of the text or its translation. Instead, we discuss substantive variants, even if usually relatively minor, such as the appearance of the conjunction -ו 'and' in place of או 'or' or vice versa, as in Lev. 1.10. The manuscript used in our edition reads ומן 'and from (the goats)', while a second hand added a superscript *ʾalef* to correct the text to או מן 'or from (the goats)', corresponding to the traditional synagogue reading *ū man,* which is also found in several manuscripts. In cases such as these, we followed the text present in the manuscript before us, noting the existence of another tradition. We mention as an aside that this variant is due to the phonetic similarity between the conjunction -ו, pronounced *w* (or *u*), and the conjunction או, pronounced *ū,* and to the fact that the two may overlap in meaning.

4.2.1.2. Differences between the Written Text and the Oral Tradition

We have already provided select examples of such variants (§4.1.2.3; see also §4.3.2.10), but we would like to present a few more. In Lev. 7.36 our manuscript, as well as the manuscripts compared in the critical editions of von Gall (1918) and Schorch (2018), read חק עלם. In the synagogue, however, Samaritans pronounce the first word *åqqåt,* equivalent to the word חֻקַּת found in MT. Here we followed the text of the manuscripts, rather than

the oral tradition, on the basis of ST, which reads חלק עלם (in both of the two main man-uscripts used in Tal's edition). ST consistently translates חק עלם and חקת עלם with חלק עלם and גזירת עלם with גזירת עלם. The pronunciation is included in the notes.

4.2.1.3. Differences between ST / SAV and the Oral Tradition

MT Gen. 20.9 חָטָאתִי is pronounced *ēṭå̄tti* in SP. This can be analysed as either a verb, as in MT, or as the noun חֲטָאָה with a 1CSG possessive pronoun. ST translates the word אתחיבת, taking it as a verb, while SAV understands it as the noun خطيئتي. We favour the latter and have translated it 'And what is my sin'. Variants are provided in a note.

We often found ourselves torn between two interpretations. In such cases we have tried to present the complexity of the issue in the footnotes.

In places where we were unable to interpret a given word or verse based on the text alone, we follow the Samaritan interpretive tradition as revealed in their translations of SP. For example, in Exod. 1.11 we translate ערי מסכנות 'dwelling-cities', following ST שכונן and SAV مسكونه. Similarly, in Num. 23.3 (see comment *ad loc.*), both MT and SP read וילך שפי. The second of these words is pronounced *ašfi* by Samaritans. Its meaning is unclear and so is its grammatical form, i.e., is it a noun, as in MT, or a *qal* passive participle? We have translated the phrase 'went hidden', following both manuscripts of ST—מתשגב and מכמן—and SAV متخفيا, all of which mean 'hiding' and hint at the passive form.

On the other hand, when the written text and the Samaritan reading tradition agree with one another, we follow them in our translation, even when ST and SAV point to a different interpretation or even to a different *Vorlage*. For example, in Gen. 3.9 we trans-lated איכה, pronounced *īka* in SP (MT אַיֶּכָּה), 'How [are you]?' We did so despite the fact that MS J of ST translates the word איכה and SAV (according to AH) translates it اين انت, both translations agreeing with MT (see comment *ad loc.*).

4.2.1.4. Words Given to Multiple Analyses

Sometimes several SP witnesses agree with one another, yet the form in question could be analysed in more than one way, yielding different interpretations. Uncertainty regarding the grammatical category of particular words in SP presents difficulties. This is due to the merging of different forms in SH, similar to the way the Hebrew verb נִבְחַן can be analysed both as a 3MSG *nifʿal* perfect and as a 1CPL *qal* imperfect. Of course, context usually provides the answer, but not always. The problem is especially acute in SH, not only because SP is itself full of difficult readings, but because of the many mergers of grammatical forms in SH, which far outnumber those in MT.[68]

At times we have chosen to identify the word as equivalent to that found in MT and do not note the difference between the two versions. We do this where the would-be variant was minor and did not create a substantive difference between the two, or when the word appeared many times in the text and we wanted to avoid burdening the reader. For example, the participle נֹתֵן 'gives' appears some forty times in MT Deuteronomy, while in SP we find the perfect form *nåtån* 'gave'. It is possible that in some of the occurrences (e.g., Deut. 1.20, 25) the use of the perfect form in SP is intended to convey that the land had already been given to the children of Israel, as stated in Gen. 15.18 and 17.8, though this is not certain, especially since the SH form may represent a participle as in MT and not a perfect verb.

On occasion, it seems that MT and SP differ with respect to number. For example, in SP the word סביבות when appearing as the *nomen regens* is always pronounced with the vowel *å* in its final syllable, indicating that it is singular: סביבת היאר (Exod. 7.24); סביבת האהל (Num. 11.24, 31, 32); and סביבת החלל (Deut. 21.2). On the other hand, before a pronominal suffix, the vowel *u* shows that it is a plural form: *såbībūtīnu* (Deut. 17.14; Num. 16.34; 22.4; Deut. 6.14; 13.8); likewise, חות יאיר (Num. 32.41; Deut. 3.14), which is plural according to context, and in SP is pronounced *uwwåt* (which can be morphologically singular or plural). See also ערבת מואב, in which the first word is pronounced ʿ*åråbåt*

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[68] This is due to phonetic changes that took place in SH (see *GSH* §0.16).

in all its occurrences (e.g., Num. 31.12), or תולדת (e.g., Gen. 2.4), etc. We have not commented on these, since they may be analysed as plurals and agree with the forms found in MT.[69] At times we were concerned that our silence might obscure a possible variant arising from the Samaritan oral tradition. In such cases, we have provided a note, e.g., the note to לענות (Exod. 10.3). Perusal of the notes will reveal when we were less than certain about interpretation.

Conversely, we have translated the phrase מרכבת פרעה (Exod. 15.4) as singular, as opposed to MT, where it is plural, even though the pronunciation *markåbåt* is ambiguous with respect to number. We have done this, if with some hesitation, based on the contrast between the MT plural מַרְכְּבֹתָיו and the SP singular מרכבתו *markåbtu* (Exod. 14.25).

Based on the orthography, SP עלי תאנה (Gen 3.7) is seemingly a plural construction, as against the singular construction found in the MT orthography עֲלֵה תְאֵנָה. Accordingly, we translated the phrase 'fig leaves'. It is worth mentioning, however, that the orthography עלי might alternatively reflect the singular (e.g., Gen. 8.11), following the pronunciation *'āli*, which in SH is used for both the singular 'leaf' and the plural construct state form 'leaves of'. Our decision is based on conjecture, but buttressed by the fact that we found no unambiguously singular spelling of the word עלה in this verse in any manuscript.

4.2.2. The English Translation

4.2.2.1. Language and Style

We debated long and hard over the language of the translation. When comparing the many English translations of the Pentateuch, as well as translations in other languages, we were struck by the many idiosyncrasies of each translation. In English, one distinguishes two broad categories: the classic translations based on KJV, and later adaptations, such as RSV and those following it. The first group has two main characteristics: (1) it employs archaic language (e.g., *thou* and *thee*), antiquated verbal inflection, and words that have fallen into disuse. Cf., e.g., KJV Gen. 2.17 and its modern adaptation NKJV (appearing in brackets): 'But of the tree of the knowledge of good and evil, thou shalt

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[69] For a discussion and other forms using the plural suffix *-at*, see *GSH* §1.5.2.5, l.

(you shall) not eat of it: (,) for in the day that thou eatest thereof thou shalt (you eat of it you shall) surely die'; (2) it follows more literally the Hebrew source text, e.g., the use of 'of it' representing Hebrew ממנו in the translation just presented. Yet, the eloquence of the archaic-classic translation has not faded with time and we found its slavish adherence to the Hebrew original advantageous, since our translation is also intended to highlight the differences between SP and MT.

In the end, however, we tend towards using modern language, though we do not avoid the use of literary words and expressions. We want readers to understand with ease and clarity the Samaritan text. Our translation is not an interpretation that expands on the Hebrew original. When not in violation of the rules of English grammar, we attempt to follow the Hebrew original as closely as possible.

For this reason, we found the ASV (published in 1901) a quite useful and comfortable starting point. We have edited the text both by removing archaic forms and by making many other changes in content and form according to the numerous peculiarities of SP.

Support for our decision to use a modern translation is the fact that SP also, in form and character, tends towards contemporisation of the biblical text, adapting it to the language of its day. In this way, the character of our translation follows that of the Hebrew original.

Where the translation forced us to add English words which did not have an equivalent in the Hebrew original, we marked them with square brackets […]. Round brackets (…) are used in the translation for parenthetical remarks that appear in the Hebrew original.

4.2.2.2. Proper Names in the Translation

All proper names in the Pentateuch, be they names of persons or places, appear in the translation according to their Samaritan pronunciation. To avoid burdening readers unacquainted with complicated phonetic notation, we have adopted a simplified version of the transliteration method used in Samaritan studies and in the notes of our edition. See the discussion in §4.3.2.9.

We do not remark on those proper names whose forms are identical in SP and MT or that differ only phonetically. When the two versions diverge in their spelling, however, we provide a note, e.g., ואשרואל 'and Ishruwwal' vs MT וְאַשְׂרִיאֵ֑ל 'and Asriel' (Num. 26.31). These names and those that are identical to their MT equivalents are not highlighted in the body of the text. Even those names that differ from MT in their vowels or from the traditional reading in the Samaritan synagogue in their consonants (e.g., אדן as opposed to ארן) or in writing (e.g., פיכל as opposed to פי כל), and even those that have as their basis forms different from those that underlie their equivalent in MT, are not highlighted in the Hebrew original or in the English translation. These variants in proper names, however, appear in notes that contrast the Samaritan and MT forms. Since the Samaritan form of the name is already transliterated in the text itself, it is represented in the note spelled out in the original Hebrew.

Only those names that are completely different from their MT counterparts are high-lighted in italicised red in the Hebrew text and the translation, such as מחלת *Maʾelat*. The Samaritan form is also highlighted in the note and separated from its MT equivalent by two slashes, i.e., //, e.g., Gen. 36.3 מחלת // MT בְּשְׂמַ֑ת. These are meant to signify the uniqueness of the proper names compared with other types of variants, which are marked in the footnotes with a closing square bracket, i.e.,], when the difference between the versions is substantial and by a double tilde, i.e., ≈, when it is not (§4.3.2.1).

4.3. Methods Used to Represent Differences between SP and MT in the Hebrew Text, the Translation, and the Notes

4.3.1. The Body of the Edition and the Markings Therein

The right column of the body of our edition contains the Hebrew text of SP according to the principles laid down in §§4.1.2.2–8. We highlight only those words that differ 'sub-stantially' from their MT equivalents. The left column presents the English translation of SP. The translation of every word highlighted in red in the Hebrew original appears in red italics in the translation. For example, the difference between MT לֹ֣א כֵ֔ן 'not thus' (Exod. 10.11) and SP לכן is represented in the translation as *Therefore*.

The italicised words in the English translation often include source text shared by both the MT and SP originals in which disparity between the two involves only one or a few specific words. In these cases, only the word or words representing the difference are highlighted in red. For example, in Gen. 1.26 the difference between MT כִּדְמוּתֵנוּ and SP וכדמותנו is represented in the translation as '*and after our likeness*'. However, when in the English translation a word or words separate those parts in which the two versions differ, the second part is not italicised. For example, the difference between MT עֵץ פְּרִי and SP ועץ פרי is represented in the translation as '*and* fruit trees' and not '*and* fruit *trees*'.

It was not always possible to represent the difference between the two versions in English translation. In such cases we left the variant unmarked in translation. For example, in ויקרא את שם העיר כשם בנו חנוך (Gen. 4.17), the appearance of the *nota accusativi* את in SP and its absence in MT is not represented in the translation 'and called the name of the city after the name of his son Inok'. This difference may be seen in the Hebrew original, where the word appears in red and is explicitly presented in the note, which in this case reads: את 3°] MT *minus* (on the characters and methods used in the notes, see below).

At times, the absence of a word in SP goes unrepresented in the translation. For example, in Gen. 5.32, where the second occurrence of נח (Noah) is missing as compared with MT וַיְהִי־נֹ֔חַ בֶּן־חֲמֵ֥שׁ מֵא֖וֹת שָׁנָ֑ה וַיּ֣וֹלֶד נֹ֔חַ אֶת־שֵׁ֖ם אֶת־חָ֥ם וְאֶת־יָֽפֶת the translation is as follows: 'Na was five hundred years old, and begot Shem, Ām, and Yefet'. On the other hand, the reader is informed of the missing word in the Hebrew text by a pair of double angle quotation marks, i.e., « » ויהי נח בן חמש מאות שנה ויוליד « » את שם את חם ואת יפת «   »:. The missing word in SP may be learned from the note, which in this case reads: «   »] MT נֹ֔חַ.

On the use of square and round parentheses in the translation, see the end of §4.2.2.1.

4.3.2. The Apparatus

4.3.2.1. Notes and Typographic Marks

The notes on each page refer to the Hebrew text and describe all the differences (substantive and minor) between SP and MT. Exceptions are variants of *plene* and defective

spelling, in which the manuscripts of SP themselves are inconsistent. For example, no note is provided in the case of MT לְעֹלָם (Gen. 6.3) vs SP לעולם.

Four different typographic markings are used to represent the relationship between the text in SP and its variant in MT and they are printed between the two in the footnote. They are: (1) the closing square bracket, i.e.,], which signals that the difference between the variants is substantive; (2) the double tilde, i.e., ≈, which indicates that the difference is not substantive, yet in our eyes deserving of comment; (3) the equals sign, i.e., =, which represents cases in which the two versions are the same, yet, in our eyes, still worthy of comment; and (4) the double slash, i.e., //, which draws attention to the differences between a proper name in SP and MT (see above, §4.2.2.2). Examples are given below.

4.3.2.2. Non-substantive Variants

As already mentioned, we have also decided to supply footnotes relating to those differences we deem non-substantive to help readers understand grammatical issues apparent in the written text as well as cases of uncommon orthography (those unique to the particular manuscript as well as those shared by other SP manuscripts). Non-substantive variants are printed in the footnotes in plain font with the equivalent words of the two versions separated by a double tilde, i.e., ≈, signifying that the two are almost equal. For example, the footnote to Gen. 7.3 reads להחיות *liyyot* חי"י *hif*] MT לְחַיּוֹת *pi.* This footnote means that the difference between the two versions is purely grammatical: MT expresses with the *piʿel* what SP expresses by using the *hifʿil*, but the meanings of the two are one and the same.

4.3.2.3. Substantive Variants

Notes concerning substantive differences between the two versions are signified by two markers: SP words are printed in red (as they are in the body of the text) and are separated by a closing square bracket, i.e.,]. For example, the note to Gen. 6.9 reads אֱלֹהִים MT [יהוה 'God'.

We provide an English translation in the notes only if MT differs semantically from SP.

4.3.2.4. Comments on Identical Forms

At times we have felt the need to comment on forms found in SP despite the fact that they are identical to their MT counterparts. In these cases, we have noted the semantic equivalence by separating the SP and MT versions with an equals sign, i.e., =. For example, the note to Gen. 10.5 begins: איי *ayyi* = MT אִיֵּי.

4.3.2.5. Further Information in the Notes

We do not simply present two variant forms side-by-side, but usually add a grammatical description, e.g., in the notes to Exod. 1.10: נתחכם IMPF ≈ MT נִתְחַכְּמָה LENG IMPF, and to Exod. 25.28: ונשאו *wnå̊šå̊ʔu qal* PF 3MPL] MT וְנִשָּׂא *nif* IMPF 3MSG 'shall be carried'.

In the notes, we often direct the reader to relevant bibliography, especially *GSH*. For example, the note to Exod. 38.21 reads פקדי *fēqādi qētal* (*GSH* §§4.1.3.7–9) ≈ MT פְּקוּדֵי *qatūl*. Here we have directed the reader to Ben-Ḥayyim's grammar for a more detailed study of the Samaritan form, even though the body of the note presents a morphological analysis of the differences in the nominal patterns, which will no doubt suffice for many readers.

We have also often directed the reader in the notes to the introduction of our volume. For example, the note to Lev. 2.15 reads היא ≈ MT הוּא (ORTH; see §2.2.2.1).

For the sake of brevity, we decided at times to refrain from providing a grammatical description of the difference between the versions, settling instead for designating the variants ORTH, PHON, or MORPH, in order to convey to the reader that the text in SP differs from its equivalent in MT in terms of orthography, phonology, or morphology, respectively.

An example of a note that conveys a morphological variant may be found in Deut. 34.4: הראתך *arråttək* ‎ רא"י *hif* ≈ MT הֶרְאִיתִיךָ (MORPH). This note informs readers that the defective spelling of the word, which follows its pronunciation, is due to the different inflection of the *hifꜥil* in roots whose third radical is a *yod.* Thus, the variant form found in SP is due to morphology. Another example of a morphological variant presented in the footnotes can be found at Deut. 30.9: לשש *alšåš* ‎ שׄ"שׄ *qal* INF ≈ MT לָשׂוּשׂ (MORPH). Here the reader is told that the spelling found in SP is not merely defective but follows the pronunciation, which itself reflects the different inflection of the *qal* in SH, so that here, too, the difference between the two versions is morphological.

An example of a phonological difference between the two versions may be found in the note to Exod. 18.26, which reads ישפטו *yišfåṭu* ≈ MT יִשְׁפּוּטוּ (PHON). This note relays that the different spelling found in SP is due to phonetic considerations: the expected *shewa* in SH is pronounced here *a.* A similar example can be found in the note to Exod. 23.24: תשתחוי *tištåbbi* ≈ MT תִּשְׁתַּחֲוֶה (PHON). From this note the reader learns that the difference between the *segol he* found in MT and the *yod* found in SP is not due to morphology, but rather the regular SP equivalent to a *segol* at the end of the word in MT is the vowel *i.*

Often the texts of the two versions differ from one another even when their lexicon, morphology, and phonology are the same. We have commented on these differences when they are not just differences of *plene* or defective spellings. For example, the note to Exod. 21.28 reads נקיא ≈ MT נָקִי (ORTH), and that to Exod. 23.7 reads הצדיק *aṣdəq hif* IMPF 1CSG ≈ MT אַצְדִּיק (ORTH).

At times we have decided to help the reader make sense of the phonetic transcription of the Samaritan pronunciation by following it with its theoretical MT counterpart marked with an asterisk *. An example of this may be found in the note to Num. 17.25: תלנותם *tillånūtimma* ‎ *תִּלֻּנֹתֶם MT ≈ תִּלֻּנֹתֶם, and the note to Num. 21.29: בשבי *afšēbi* שְׁבִי*] MT בַּשְּׁבִית.

4.3.2.6. Cross-references to the Endnotes

The downward arrow, i.e., ⇓, is placed in a note to direct readers to more extensive discussion of the subject in the endnotes. For example, the footnote to Lev. 5.7 reads:

⇓ MT תַגִּיע [תשיג

The endnote reads as follows:

[תשיג] MT תַגִּיע. The sequence of the *hifʿil* השיג 'reach, obtain' and the noun יד 'hand' is the regular way of expressing possession of the wealth necessary for a person to offer an animal as sacrifce (Lev. 5.11; 14.22, 30–31; 25.26, 47, 49; 27.8; Num. 6.21). It is MT that deviates in the present case, using the synonymous verb הגיע 'reach, arrive'.

When the downward arrow precedes a reference to a verse, the reader is directed to the endnote. For example, in the note to Gen. 12.15, we read ביתה *bīta* ≈ MT בֵּית − DIREC *he* (⇓ Gen. 15.5 and fn. 2). Here a reader who wishes to learn more about the difference in use of the directional *he* in SP and its absence in MT is directed to an expanded discussion on the subject in the endnote to Gen. 15.5 and to fn. 2 in this introduction.

4.3.2.7. Differences Expressed by Plus (+) and Minus (−) Signs

In order to assist the reader and in order to facilitate searching in a digital edition of this book, we use an abbreviated shorthand to mark obvious differences, such as the addition or subtraction of a conjunctive *waw* (expressed respectively with a +ו or −ו), a determinate *he* (expressed respectively with a + DEF or –DEF [in the case that the difference is of purely grammatical nature; DEF vs INDEF is used when the difference is substantial), or directional *he* (expressed respectively with a + DIREC or − DIREC).

4.3.2.8. Transliteration Method Used in the Footnotes

The transliteration we have provided in the notes is identical to that found in books 4 and 5 of *LOT,* since this is the transcription method commonly used in Samaritan studies today, and since we relied on these volumes for the oral reading tradition in the Samaritan synagogue. The following letters are used in this transliteration with their Hebrew equivalents:

Consonants: א *ʾ*, ב *b*, ג *g*, ד *d*, ו *w*, ז *z*, ט *ṭ*, י *y*, כ *k*, ל *l*, מ *m*, נ *n*, ס *s*, ע *ʿ*, פ *f*, צ *ṣ*, ק *q*, ר *r*, ש *š*, ת *t*.

Consonants used in MT and not used in SH are: *ḇ, ḡ, ḏ, h, ḥ, ḵ, p, ś, ṯ*.

Vowels: *i, e, a, å, u, o*. The symbol *ə* represents *i* and *e* in closed post-tonal syllables, and has nothing to do with the Tiberian *shewa*. A macron, i.e., ˉ, above a vowel represents a long vowel, e.g., *ā*, a long *a*-vowel. A vowel with a macron followed by a colon represents a vowel with double lengthening, e.g., *ā:*.

Stress: We do not usually mark stress in the transliteration, since stress in SH is nearly always penultimate, e.g., ירבה *yirbi*. In those rare cases in which the transliterated word has ultimate stress, it is marked using the stress mark (ˈ), e.g., זריע *zāˈrī*.

4.3.2.9.   Transliteration Method Used for Proper Names in the Translation

As already mentioned in §4.2.2.2, in order to aid those readers who are not well-versed in the intricacies of Samaritan grammar and transliteration, the proper names in the translation are presented using a simplified Samaritan transcription. These are the few differences between this simplified method and the full transcription described in the previous section:

- Instead of representing *shin* by *š*, we use the digraph *sh*.
- We avoid representing regular vowel length, since in the Samaritan pronunciation, vowels in closed syllables are automatically short and vowels in open syllables are long. For example, the name אדום, which is transcribed *ēdom* according to the regular Samaritan transcription method, in our volume is transcribed *Edom*. A reader interested in the pronunciation of the word should remember that the *e* vowel is long, since it appears in an open syllable, and the *o* vowel is short since it appears in a closed syllable.
- We represent the double lengthening of a vowel by using a macron, ˉ. We do this only when the lengthening does not automatically stem from the syllable structure, e.g., the name אָהֱלִיאָב, which we transcribe as *Ālyab*. We do not mark the double lengthening of the vowel when it is a function of the type of syllable, e.g., the name אַדְבְּאֵל, which according to the regular transliteration

system is transliterated as *Ad'bīl,* but in the simplified transliteration method we use is transliterated *Ad'bil.*

- Instead of using the symbol *ə,* which in the regular transliteration system is used to represent the pronunciation of the vowels *i* and *e* in closed post-tonal syllables, we use the letter *e.* For example, the name אָבֵל מִצְרַיִם is transliterated according to the normal transliteration method as *ēbəl miṣrəm,* but in the simplified transliteration method used for proper names in the text it is transliterated as *Ebel-miṣrem.*

- We have decided not to distinguish between the front vowel *a* and the back vowel *å,* since in most cases the appearance of the front vowel is determined by its phonetic environment (in an open syllable, especially after a historic *ʿayin* or *ḥet*), and since in only one case does the use of one vowel rather than the other result in a minimal pair: הָרָן *årrån* / חָרָן *arrån.*

While we do not think the use of this simplified transliteration method distorts the form of the proper names, at the end of the book we, nonetheless, provide an appendix in which all proper names in SP are listed. In this appendix, which appears twice—once according to Hebrew alphabetical order and once according to English alphabetical order—one may find each name in its Samaritan Hebrew form, its MT form, its full transliteration, and its simplified transliteration.

4.3.2.10. Differences between the Text of the Manuscript Used for This Edition and the Samaritan Oral Pronunciation Tradition

Differences between the manuscript used for this edition and the extant Samaritan pronunciation tradition are marked using a caret sign, i.e., ^. For example, in the note to Lev. 7.36: חק^] *åqqåt* (= MT חֻקַּת). In this case the manuscript reads חק, which differs from both the form pronounced according to the Samaritan oral tradition and its counterpart in MT.

When the reading in the manuscript is the same as in MT, but differs from the Samaritan oral tradition, it is marked as in the note to Lev. 24.2: נר^ (= MT נֵר)] *nor* (נור*). The form נור* in the brackets is the written form expected were the text in the manuscript to conform with the traditional pronunciation.

A form marked with an asterisk, but not appearing within brackets following a transcription of the Samaritan pronunciation represents the expected, morphologically equivalent MT form corresponding to that pronunciation. For example, in the note to Deut. 34.12 we read: המראה *ammåri* ‏רא"י‎ N ‏מרְאֶה‎ [*מרְאֵה‎ MT ‏הַמּוֹרָא‎ ‏יר"א‎ N ‏מוֹרָא‎ 'deeds of terror' (⇓ Deut. 4.34).