

An Anonymous Samaritan Bilingual Glossary Hebrew and Arabic: Dating of the Manuscript and the Glossary, with an Annotated Edition of the Text

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Abstract

Beginning in the 11th century, Arabic became the spoken language of the Samaritan community, as it did among other communities in Palestine such as Jews and Karaites. Samaritan scholars composed many works in Arabic in many fields, including religious law, grammar, scriptural exegesis and translation. Another of these fields was lexicography: in this area, they composed trilingual Hebrew–Arabic–Aramaic glossaries, as well as bilingual Hebrew–Arabic glossaries.

*In this article, I examine the extant portion of one of these glossaries. The remnants belong to an anonymous bilingual (Samaritan) Hebrew–Arabic glossary. In examining the surviving portion of the text, I describe the features of the glossary – the manuscript, the nature of the text, its structure, and the sources of the entries in its Hebrew columns. I compare it to older known glossaries, and examine the language reflected in the Hebrew column and the sources of the Arabic column. Finally, I present a critical edition of the surviving part of the glossary.**

After the Muslim conquest, Arabic began to penetrate the Samaritan community, supplanting the Palestinian vernacular, Aramaic, just as it supplanted other languages throughout the Middle East. By the end of the 11th century, Middle Arabic had come to dominate Samaritan literary life, assuming centre stage in intellectual circles as well.¹ As a result, the use of Hebrew and Aramaic among the Samaritans was relegated to the synagogue – i.e. Torah reading, prayer, and religious services. Arabic, by contrast, was the language of speech, writing and study. Attesting to the use of Arabic among the Samaritans are the many and diverse works written in the language in the fields of Halakhah, philosophy and grammar, etc.²

* This article is based on a chapter in my doctoral dissertation (Watad 1999). Prof. A. Tal and S. Raz served as advisors.

¹ The replacement of Aramaic by Arabic in Samaritan communities was first discussed by Shehadeh (1977, pp. 3–12; 1983, pp. 515–528).

² On these works, many of which have yet to be published, see Ben-Zvi 1935, pp. 169–177; Ben-Uzi 1939, pp. 321–327; Ben-Hayyim 1957, pp. 29–73; Shehadeh 1981; Watad 2007, pp. 10–19.

Among these works we can note the phenomenon of bilingual glossaries, their source language the Pentateuchal Hebrew of the Samaritan Pentateuch, their target language Arabic. These glossaries are attested to in various manuscripts.³ I have reviewed the majority of these manuscripts in a study on the glossary attributed to the 14th century figure, Pinḥas ha-Kohen ben Yosef Haraban. In that study, I published Pinḥas Ha-Kohen's glossary, entitled *Sefer ha-Melits; Kitāb al-Turjamān*.⁴ To date, no other glossaries belonging to this particular genre have been published.⁵ In the present article, I will publish part of an anonymous glossary that has been preserved in a single manuscript – only three pages of which have survived. Elsewhere, the manuscript has been labelled Ms 1.⁶ The present article contains two main sections: in the first part, I describe the manuscript and the character of the glossary; in the second part, I present an edition of the text with my explanatory notes.

Description of the Manuscript and Glossary

The manuscript (Fig. 1) is housed by the National Library of Russia in St Petersburg. Its call number is ASam v 10a.⁷ It is a Samaritan Hebrew-Arabic glossary. The Arabic entries are written in Samaritan-Hebrew script. Only fragments of the glossary have survived – as mentioned, three pages in total. In these pages we find entries from the letter Nun, ranging from נפש to נתן, and from the letter 'Ayin, ערה to עדי.

The words are organised in columns. Next to each Hebrew entry its Arabic translation appears. A dot is used to separate each Hebrew word from its Arabic equivalent. Each page has only two columns: one comprised of Hebrew words, the other of their Arabic definitions. The number of words on each page is not uniform, ranging from 24 to 28 words per page.

The Hebrew words appear without any vowel signs. In the Arabic translations, dots are used to separate words. A unique feature of the manuscript is that every Hebrew word cited has only three letters. Since the pages that remain lack any signature or colophon, it is impossible to determine the date of the manuscript's copying or the name of its author or scribe.

³ Some of these manuscripts were part of the Abraham Firkovich collection in the fifth section of the St. Petersburg National Library. For a full discussion of Firkovich's collection and these manuscripts, see Shehadeh (1993, pp. 19–31). Other manuscripts are housed by the Samaritan communities in Nablus and Holon as well as other libraries across the world. See Watad 1999, vol. 1, pp. 1–20.

⁴ Part of this study is being published in an updated critical edition by the Academy of the Hebrew Language. See Watad (forthcoming).

⁵ It should be noted that prominent Samaritan scholar, Prof. Zeev Ben-Ḥayyim published a trilingual glossary (Hebrew-Arabic-Aramaic). See especially Ben-Ḥayyim 1957, vol. 2, pp. 440–616.

⁶ My thanks to the National Library of St. Petersburg for granting permission to publish the contents of this manuscript.

⁷ The designation Ms. 1 is derived from my catalogue of bilingual Samaritan dictionaries in Watad 1999, vol. 1, p. 13. The “a” is my own addition, to distinguish it from Ms. 1 which has the same shelf-mark: Sam 10. I received a scan of the manuscript from Professor Avraham Tal who received various scans of Samaritan dictionaries from Prof. Zeev Ben Ḥayyim.

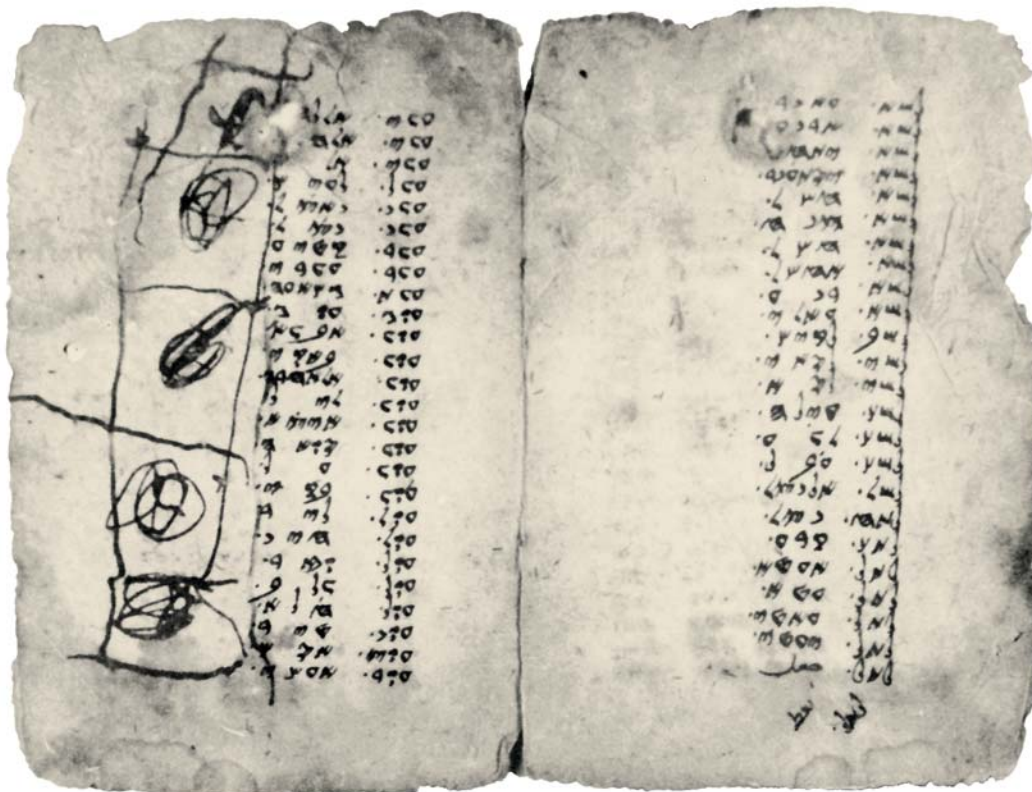


Fig. 1. One page of the manuscript.

Character of the Glossary

The entries appearing in the three pages of this manuscript⁸ diverge in their character from those appearing in the glossary of Pinḥas ha-Kohen.⁹ They also differ from those appearing in the Glossaries of Av Sakwa, Abraham Ben Marḥiv and Pinḥas ben Avraham.¹⁰ In what follows, I present the characteristics which distinguish this glossary from its counterparts:¹¹

⁸ Watad 1999, vol. 1, pp. 23–55, 79–198; Watad (forthcoming).

⁹ All the dictionaries we have mentioned share the following characteristics: (1) They are all word lists (2) They all share similar conceptions of a word – every form of a given word (including variations created by the addition of prefixes and suffixes) is treated as a separate entry. Thus, a word is defined by its unique meaning (3) They all share the notion of a bi-consonantal root (4) All the dictionaries are designated as a *Melits*. See Watad 1999, vol. 1, pp. 21–23.

¹⁰ For a description of these dictionaries, see Watad 1999, vol. 1, pp. 59–78.

¹¹ L. H. Wilsker (1963, p. 149) was the first to note the differences between this glossary and its counterparts in the Firkovitch collection. Jamgotchian (1995, p. 514) and Shehadeh (1993, p. 27) wrote likewise. See recently Watad 1999, vol. 1, pp. 56–59.

A. Order of Entries

The entries in the anonymous glossary are organised alphabetically by word – a scheme similar to that used by Pinḥas ha-Kohen. The author of this anonymous glossary, however, presents all entries as trilateral words. The three letters of the entry do not always belong to the root of the word; affixes are often included. Below are some examples:

1. נצא, נצה, נצב, נפשו, נפשו (for example, the entry “נצא” includes the imperfect first-person plural preformative).
2. נרד, נרן, נרף, נרת.

B. Word Groups

The author of the anonymous glossary tends to cite entries in groups of two or more. These groups are comprised of words that are consonantly similar (though not always full homographs). This feature is shared by the glossary of Pinḥas ha-Kohen. However, in this glossary, unlike in that one, the system is used only inconsistently – some entries have no “partners.” This feature distinguishes the anonymous glossary from that of Pinḥas ha-Kohen and represents one of its affinities to the Glossaries of Av Sakwa and Abraham Ben Marḥiv. Below is a list of entries that appear without any “partner” words:

Table 1. Words

without Partners	
נצא	נח'רג'
נקל	יסח'ף
נקר	יקלע
נרד	ננחדר
נרן	נרנן
נשל	אנפצל
נתך	קרע
עדן	נעים
עזר	עון

It should be noted that in the source, the Arabic definitions are written in Samaritan script.

C. Technical Terminology

The author of the anonymous glossary includes proper nouns in his word list. These are designated using the term اسم (literally, “name”). There are two such instances:

اسم	עון
اسم	עון

The author does not provide translations and does not even bother to transliterate the Hebrew entry into Arabic. Likewise, the author includes a place name in his list, designating it with the term منزله (literally, stage or level).¹² Thus: עדיי – منزله.

D. Arabic in Samaritan Script

As mentioned above, the author of the anonymous glossary transcribes his Arabic translations in Samaritan script. This is not the case in other Samaritan-Arabic glossaries.

The Dating of the Manuscript and the Glossary

The anonymous glossary is attested in only one manuscript: Ms. 1. Since no author or copyist is mentioned, we will attempt to establish its date of composition based on the glossary's content and features. We offer the following hypothesis: the glossary was composed in a period after the composition of Pinḥas ha-Kohen's glossary but before that of Av Sakwa. This is based on the way the anonymous glossary organises its entries and its use of the technical terms منزله to designate a place name. I believe that the author of the anonymous glossary was familiar with Pinḥas ha-Kohen's glossary (see below), his own method of presentation representing a slight adaptation of that used by Pinḥas ha-Kohen. In other words, the anonymous glossary represents a transitional stage between two organisational schemes – the method that preceded it (Pinḥas Ha-kohen's glossary, in which entries are organised alphabetically based on every letter in the word) and that which came after it (in Av Sakwa's glossary, entries are organised alphabetically according to the first two letters of each word).

The Anonymous Glossary Compared to the Glossary of Pinḥas ha-Kohen

For our comparison, we have chosen folio 1b of the anonymous glossary based on Ms. 1 (presented in the chart below in the left-hand column; for comparative purposes we have transliterated the Samaritan script into Arabic characters). The right-hand column presents equivalent entries in Pinḥas ha-Kohen's glossary as attested by Ms. 8.¹³ To the right of these entries we have listed the line number in the glossary.

Table 2. Comparison of Anonymous Glossary to that of Pinḥas ha-Kohen

Number	Anonymous Glossary	Pinḥas ha-Kohen's Glossary
1	עדיי - النه [ب]	עדיי - النهب (line 96)
2	עדיי - الح [لا]	עדיי - الحلا (line 100)
3	עדיי - ال [ي]	

¹² See Watad 1999, vol. 1, p. 27, d2.

¹³ For a description of this manuscript, see Watad 1999, vol. 1, pp. 1–4; Watad (forthcoming).

4	עֲדָן - נְעִים	עֲדָן - נְעִים (line 108)
5	עֲדָף - פֹּאזִל	עֲדָף - פֹּאזִל (line 110)
6	עֲדָף - פֹּזִל	עֲדָף - פֹּזִל (line 111)
7	עֲדָר - קִטִּיעַ	עֲדָר - קִטִּיעַ (line 112)
8	עֲדָר - עֲדָרִי	עֲדָר - עֲדָרִי (line 113)
9	עֲדָת - אֲלִמָּעָה	
10	עֲוֹג - עֲוֹג	
11	עֲוֹד - אֲבִדָּא	עֲוֹד - אֲבִדָּא (line 117)
12	עֲוֹד - בִּאֲרִי	עֲוֹד - בִּאֲרִי (line 118)
13	עֲוֹד - אֲאַחֶרָה	עֲוֹד - אֲאַחֶרָה (line 119)
14	עֲוֹד - לִינ	עֲוֹד - לִינ (line 120)
15	עֲוֹד - אִיזָּא	עֲוֹד - אִיזָּא (line 121)
16	עֲוֹד - סֻוֹה	עֲוֹד - סֻוֹה (line 122)
18	עֲוֹד - עֵן	עֲוֹד - עֵן (line 122)
19	עֲוֹד - בִּקִּי	
20	עֲוֹל - נִיר	עֲוֹל - נִיר (line 34)
21	עֲוֹל - חִיפ	עֲוֹל - חִיפ (line 137)
22	עֲוֹן - וּזְר	עֲוֹן - וּזְר (line 151)
23	עֲוֹן - זִנְב	עֲוֹן - זִנְב (line 150)
24	עֲוֹן - חֲנָא	עֲוֹן - [] (line 152)
25	עֲוֹף - טִיר	עֲוֹף - טִיר (line 153)
26	עֲוֹץ - אֲסִם	עֲוֹץ - רִגְל (line 155)
27	עֲוֹר - אֲעִמִּי	עֲוֹר - אֲעִמָּא (line 158)

A review of these parallels demonstrates beyond a doubt that the author was acquainted with the glossary of Pinḥas ha-Kohen. Special attention should be paid to the order of line numbers in Pinḥas ha-Kohen's glossary, and the fact a lacuna in it – the third instance of עֲוֹן (l. 24) which lacks a definition – can be filled in using the anonymous glossary, Ms. 1.

We can thus conclude the following: the author of the anonymous glossary collected the trilateral entries from Pinḥas ha-Kohen's glossary, supplementing these with new trilateral entries of his own, such as עֲוֹג - עֲוֹג and עֲדָת - אֲלִמָּעָה. These new additions continue to follow alphabetical order but are at odds with the practice of entry-groups – the practice used consistently in Pinḥas ha-Kohen's glossary.

Structure of the Anonymous Glossary and the Language Reflected in Its Hebrew Column

The three pages of Ms. 1 include 104 entries (50 for the letter Nun and 54 for the letter 'Ayin). Obviously, this number of entries is quite small relative to that of a complete glossary and with so little information it is difficult to reach any definitive conclusions. Nevertheless, I will try to describe the structure of the Hebrew column of the glossary based on the small corpus that is extant.

Sources for the Hebrew Column

The Hebrew column includes, as mentioned, 104 entries. All of these are derived from the Samaritan Pentateuch. The relationships between entries and the text of the Pentateuch can be divided into three categories:

- 1) Entries that are lifted ad verbatim from the text; the majority of entries belong to this category.
- 2) Entries in which the author has dropped the prefixes that accompany the word in the biblical text (e.g., Waw-conversive or Waw-conjunctive, the definite article Heh, prepositional affixes, etc.)
- 3) Entries with verbal forms unattested in the Pentateuch. In these cases, the author inferred the existence of the verbal form from forms that do appear in the Pentateuch. In the charts below, I provide examples of entries that belong to the second and third categories:

Table 3. Entries in which the author has dropped affixes

Number	Letter	Line Number	Entry	Form in the Pentateuch	Citation	Description of Omission
1	Nun	10	נקב	ונקב	Lev. 24:16	Omission of Waw-conjunctive
2	Nun	13	נקה	ונקה	Cf. Deut. 3:8	Omission of Waw-conversive
3	Nun	24	נשא	הנשה	Gen. 32:33	Omission of the definite article Heh
4	Nun	29	נשא	מנשא	Gen. 4:13	Omission of prepositional Mem
5	'Ayin	34	עוך	בעוך	Ex. 15:13	Omission of prepositional Bet
6	'Ayin	54	עלה	ומעלה	Num. 14:29	Omission of Waw-conjunctive and prepositional Mem

Table 4. Entries with no parallel in the Pentateuch that have been created by the author of the glossary based on forms that do appear in the Pentateuch

Number	Letter	Line Number	Entry	Form in the Pentateuch	Citation	Explanation of Inference
1	Nun	19	נקר	תנקר	Num. 16:14	Omission of the imperfect preformative (Tav) to create third-person perfect
2	Nun	21	גרן	וירנו	Lev. 9:24	Omission of Waw-conversive as well as the third-person imperfect preformative (Yud) and sufformative (Waw), addition of first-person plural performative (Nun)
3	Nun	22	נרף	וירף	Cf. Ex. 4:26	Omission of Waw-conversive and third-person imperfect preformative (Yud); addition of first-person plural preformative
4	'Ayin	36	עטא	יעטא	Lev. 13:45	Omission of preformative (Yud) to create third-person perfect
5	'Ayin	48	עכר	עכרתם	Gen. 34:4	Omission of second-person plural perfect sufformative to create third-person perfect

Additionally, the author of the glossary includes entries which are one of two words in a construct state. There are a number of examples: עדן (letter 'Ayin, line 4), from the construct גן עדן (e.g., Gen. 2:15); עדר (letter 'Ayin, line 8) from the construct למגדל עדר (Gen. 35:21); עור (letter 'Ayin, line 27) from the construct עור פניו (Ex. 34:29–30); and עין (letter 'Ayin, line 42) from the construct עין יעקב (Deut. 33:28).

When organising the entries alphabetically, the author cites groups of similar entries together. These groupings number two or more, though no consistent system is used throughout. Here are some examples of entry groups:

Example 1.
Letter Nun, lines 11–12
Group of 2

Hebrew	Arabic	
נקה	יבִּרֵא (he will heal)	The Hebrew entry is Qal Perfect. It is based on the instance of וְנִקָּה which is pronounced wnāqā.
נקה	אלמתברי (the innocent)	The Hebrew entry is Qal infinitive. It is based on the instance of וְנִקָּה, understood as an adjective. Pronounced like the previous entry.

The two entries are homographs but have different connotations.

Example 2.
Letter Nun, lines 39–41
Group of 3

Hebrew	Arabic	
נשך	עינה (interest)	Hebrew entry is pronounced nēšək.
נשך	לד'ע (it stung)	Hebrew entry is Qal perfect. Pronounced like the previous entry.
נשך	ע'בן (deceit, fraud)	Hebrew entry is noun. Pronounced like the previous entry.

Example 3.
Letter 'Ayin, lines 26-27
Group of 2

Hebrew	Arabic	
עור	אעמי (blind)	Adjective. Hebrew pronounced 'awwər.
עור	בהאזה (radiance)	Adjective but based on the phrase עור פניו which appears in Ex. 34:29. Hebrew pronounced ūr.

The Sources of the Arabic Column

A comparison of the translations appearing in the Arabic column of the anonymous glossary with those appearing in the two versions of the Samaritan-Arabic translation of the Pentateuch (the older translation attributed to Av Ḥisda and the revised text prepared by Abū Sa'id)¹⁴ suggests that the glossary drew its Arabic definitions directly from these works. However, unlike the glossary of Pinḥas ha-Kohen, the present glossary does not strictly adhere to the Samaritan-Arabic

¹⁴ Prof. H. Shehadeh has dedicated important studies to the Arabic translations of the Samaritan Pentateuch. He was the first to demonstrate that five versions are extant. The two mentioned here are the primary versions. See Shehadeh 1977, vol. 1, pp. 158–263 (esp. 259–263); 1985, 1988, 2002.

translations of the Pentateuch; instead, the author bases his definitions on the Arabic translations of the Samaritan Pentateuch but applies his discretion to adapt each word for use within the context of a glossary. (See, for example, letter Nun, line 6 and the note there and line 7 and the note there).

Summary and Conclusions

As mentioned at the beginning of this article, due to the small number of entries that have survived from the anonymous glossary, it is almost impossible to reach any definitive conclusions regarding its date and provenance. Nevertheless, we do know that the text is not a glossary in the modern sense of the word. Typologically speaking, it belongs to a pre-glossary stage, i.e., the stage of bilingual lists. These include the trilingual *Melits* published by Zeev Ben Ḥayyim¹⁵ and the *Melits* of Pinḥas ha-Kohen Ben Yosef Haraban in the 14th century.¹⁶ That being said, certain features of the anonymous glossary do presage lexicographical activity:

1. **Order of entries:** the Hebrew words do not appear in the order of their appearance within the text of the Pentateuch. The entries are alphabetised by their constituent letters. In this sense, the anonymous glossary differs from the trilingual *Melits*.¹⁷ In this latter glossary, alphabetisation is applied only to the first letter of each entry. That being said, the anonymous glossary is similar in this regard to the *Melits* of Pinḥas Ha-kohen.¹⁸ I will further add that the anonymous glossary is more advanced, lexicographically speaking, than the Hebrew-Arabic glossaries discovered in the Cairo Geniza, in which words are arranged according to their order of appearance within the Bible.¹⁹
2. **Simplification of Entries:** Most of the Hebrew words appearing in the Hebrew column appear in the same form as they do in the Pentateuch. However, in some cases words have been stripped of prefixes, suffixes and prepositional articles; conversely, in some cases the author has added these elements himself.

Due to these two features – the fact that the words have been presented in a different order from that used in the text of the Pentateuch and the stripping of suffixes and prefixes used in the Pentateuch – we can see in this glossary a step forward from the aforementioned glossaries. However, due to other features – that the entries are not organised according to any morphological principle; that the number of words that are taken from the Pentateuch ad verbatim far outnumber those in which new grammatical forms have been inferred; and that the vast majority of Arabic translations are drawn from the Arabic translations of the Pentateuch (even if they are not cited ad verbatim from the Arabic translation and the glossary's author tends to adapt the translation for use in an entry) – this glossary, like Pinḥas ha-Kohen's *Melits*, does not succeed in

¹⁵ Ben Ḥayyim 1957, vol. 2, pp. 440–616.

¹⁶ Watad 1999; Watad (forthcoming).

¹⁷ Ben Ḥayyim 1957, vol. 2.

¹⁸ Watad 1999; Watad (forthcoming).

¹⁹ See Tene 1972, p. 549b.

crossing the boundary that separates word lists from genuine dictionaries,²⁰ even if it goes beyond the Masoretic word lists.²¹ I therefore propose that this glossary, like Pinḥas ha-Kohen's *Sefer Melits*, represents a transitional stage between Masoretic word lists and the beginning of true lexicography.

Section 2: Edition of the Glossary

Methodology

In this section, I present an edition of the anonymous glossary based on its three surviving pages. I have divided each page of the edition into two parts:

1. The body of the edition appears at the top of the page. It is comprised of six columns (listed here from left to right):
 - The folio and line numbers from the manuscript.
 - The Hebrew column of the glossary. I have used David font and standard Hebrew script.
 - The Arabic column of the glossary. In this column, I have used the Miriam font, and standard Hebrew script.
 - An English translation of the Arabic definition.
 - The biblical source of the entries that appear in the Hebrew column.
 - The relationship between this glossary and the two primary versions of the Samaritan-Arabic translation of the Pentateuch, Av Ḥisda and Abū Sa'īd (Henceforth AH & AS).
2. **Apparatus.** This appears at the bottom of the page and is organised according to line numbers. In this section I have included my comments on the first section. These include: pronunciation of the entry as needed, and as documented in Ben Ḥayyim 1977, vol. 4; a linguistic discussion needed to understand the Arabic column of the glossary, and the findings yielded by my comparison with Samaritan exegetical works: the trilingual *Melits* edited by Ben Ḥayyim;²² the bilingual *Melits* of Pinḥas ha-Kohen;²³ Saadya Gaon's *Tafsīr*; and the Samaritan-Aramaic Targum of the Pentateuch (henceforth ST), which I used whenever it shed light on the meaning of the words in the glossary.

²⁰ According to Tene (1972, p. 550a), such a transition was embodied by Saadya Gaon's *Igron*.

²¹ For more about this issue, see the discussion of Pinḥas ha-Kohen's *Melits* in Watad 1999, vol. 1, pp. 84–90 with notes.

²² Ben Ḥayyim 1957, vol. 2.

²³ Watad 1999, vols 2–4.

The Letter Nun

Line Number	Hebrew Entry	Arabic Translation	English Translation of Arabic	Biblical source	Samaritan Arabic Translation of Pentateuch
1r 1	נפש	دأث	Self	Lev. 26:11	AS & AH(π)
2	נצא	נח'רנ	We will bring out	Num. 20:10	AH & AS
3	נצב	קאים	[I/you/he is] standing	E.g., Gen. 24:13	AH & AS
4	נצב	קאים	[I/you/he is] standing		
5	נצב	מנתצב	[I/you/he is] standing straight	Gen. 28:13	AH & AS
6	נצה	זהרהא	Its blossoms	Gen. 40:10	
7	נצם	תח'אצמו	They fought	Ex. 2:13	AH & AS
8	נצר	חא[פט']	[I/you/he is] guarding, keeping	Ex. 34:7	AH & AS
9	נקא	שהק	[He] wept, sobbed	Ex. 5:7	AH & AS
10	נקב	סאב	[I/you/he is] Cursing	Lev. 24:16	
11	נקה	יברא	He [will] heal	E.g., Ex. 21:19	AS & AH (Mss. זי)

¹ [נפש] In the sense of a reflexive pronoun (i.e., oneself). Based on the form נפשי in the verse: “my soul (נפשי) shall not abhor you.” Pronounced *nafsi*. See Watad 1999, vol. 3 (Nun), lines 293, 295.

² [נצא] Instead of נוציא (According to von Gal 1918 the form נוצא is attested), pronounced *nūši* – Hiph'il, imperfect. From the verse: “shall we bring water for you out of this rock.”

³ [נצב] Qal active participle. From the verse: “behold, here I am standing [נצב] by the well of water.” Pronounced *nēṣab*. See Watad 1999, vol. 3 (Nun), line 309.

⁴ [נצב] repetition of previous entry.

⁵ [נצב] Same as above but in reference to the verse “and the Lord, was standing [נצב] above him,” in which God is the subject. See Watad 1999, vol. 3 (Nun), line 310; Ben-Ḥayyim 1957, vol. 2, 522:11. There the reading is נציב which is also the reading in the ST.

⁶ [נצה] נץ (blossom) with a third-person possessive suffix. Pronounced *nāṣṣā*. The Arabic translation here indicates a plural noun; [זהרהא] AH and AS read زهرا instead of زهرة, i.e., blossom. In other words, unlike in the present glossary, the noun is understood as singular. The ST also reads the term as singular. See Tal 1980. The spelling زهرا is otherwise unattested.

⁷ [נצם] Instead of the plenum spelling נצים, as in the verse: “behold, two Hebrew men were fighting [נצים].” The defective spelling נצם is unattested. The word is pronounced *nāṣm*. The AS and AH use a dual case ending, as, in the context of the verse, two people are fighting. Perhaps the author of the anonymous glossary intended the form מתח'אצמו. Cf. the trilingual *Melits* where the form מתח'צמן is used. See Ben-Ḥayyim 1957, vol. 2, 530:311.

⁸ [נצר] Qal active participle. Based on the verse “keeping [נצר] mercy for thousands.” Pronounced *nāṣār*. Likewise, in Ben-Ḥayyim 1957, vol. 2, 528:262.

⁹ [נקא] Instead of נאקה (ST) as in the verse “I have also heard the weeping [נקאת] of the children of Israel,” pronounced *nē'qāt*. See Ben-Ḥayyim 1957, vol. 2, 530:315.

¹⁰ [נקב] Qal active participle. Instead of ונקב (pronounced *wnāqāb*). The author has omitted the Waw-conjunctive. [סאב] Participle. I have not found this form attested in the Samaritan Arabic translation of the Pentateuch. The understanding of the biblical word as a participle can be found in the Aramaic column of the trilingual *Melits*. See Ben-Ḥayyim 1957, vol. 2, 588:292. This is also how it is rendered in the ST. In AH & AS the word is rendered as perfect –

¹¹ [נקה] Qal perfect. Instead of וקה which is pronounced *wnāqā*. The author has omitted the Waw-conjunctive and translated as imperfect. See Watad 1999, vol. 3 (Nun), line 326; vol. 1 (Waw), line 947.

Line Number	Hebrew Entry	Arabic Translation	English Translation of Arabic	Biblical source	Samaritan Arabic Translation of Pentateuch
12	נקה	אלמתברי	The innocent	E.g., Num. 14:18	AS
13	נקה	אחדנא	We took	E.g., Deut. 3:8	AḤ & AS
14	נקה	נאחד	We will take	E.g., Num. 34:16	AḤ & AS
15	נקל	יסח'ף	He [will be] degraded	Deut. 25:3	AḤ & AS
16	נקם	אקתץ	Exact vengeance!	Num. 31:2	AḤ & AS
17	נקם	תאר	Vengeance	Lev. 26:25	AḤ & AS
18	נקם	אלא نتصاف	The vengeance	Deut. 32:41	AḤ & AS (Mss. GD)
19	נקר	קלע	He/it [was] uprooted		
20	נרד	ננחדר	We [will] go down	Gen. 43:5	AḤ & AS
21	נרן	נרנן	We [will] sing, hum		
22	נרף	מרהף	Thin, delicate		

¹² [נקה] Qal infinitive. Instead of ונקה. Understood as adjective. Pronounced like previous. [אלמתברי] In manuscript written as אלמברי. My emendation. The bilingual *Melits* renders البري. See Watad 1999, vol. 3 (Nun), line 327. Likewise, in AḤ.

¹³ [נקח] Qal imperfect. Instead of ונקח. Pronounced wniqqa. The author has omitted the Waw-conversive and translated as perfect. See Watad 1999, vol. 3 (Nun), line 328.

¹⁴ [נקח] Qal imperfect. Pronounced niqqa. See Watad 1999, vol. 3 (Nun), line 329.

¹⁵ [נקל] Niph'al perfect. Instead of ונקל. Pronounced wniqqā. The author has omitted the Waw-conversive and translated as imperfect. See Watad 1999, vol. 3 (Nun), line 333. See also letter Mem, lines 500–501.

¹⁶ [נקם] Qal imperative. Pronounced nēqām. See Watad 1999, vol. 3 (Nun), line 335.

¹⁷ [נקם] Noun. Based on “and I will bring a sword against you that will execute the vengeance of the covenant [חרב נקם בריה].” Pronounced like previous.

¹⁸ [נקם] Noun. Translated as infinitive. Based on “I will render vengeance [אשיב נקם] to My enemies.” Pronounced like previous. [אלא نتصاف] This is the only entry in which the definition has been written in both Arabic and Hebrew script. See Watad 1999, vol. 3 (Nun), line 336.

¹⁹ [נקר] Apparently Niph'al B perfect. This form is unattested in the Pentateuch. In the ST the imperfect form תנקר is used (Num. 16:14): “will you put out [תנקר] the eyes of these men,” pronounced tinnāqqār. It seems that the author omitted the preformative *Tav* to create the perfect form of the verb, which would be pronounced nāqqār. See Ben-Hayyim, 1977, vol. 5, p. 85, § 2.1.4.6; 2.1.4.7. [קלע] AḤ and AS translate as passive imperfect: قُلت. See Ben-Hayyim 1957, vol. 2, §28:216 and his note there.

²⁰ [נרד] Qal imperfect. Pronounced nērād.

²¹ [נרן] Apparently first-person plural Qal imperfect. Form is unattested in the Pentateuch. In the ST (Lev. 9:24) the verb appears as Qal imperfect third-person plural “and all the people saw, they shouted [וירנו], and fell on their faces.” There it is pronounced wyirānu. It seems that the author has omitted the Waw-conversive and changed the verb to first-person plural. [נרנן] Form II, imperfect. Connotes singing. In AS and AḤ (Mss. ב-י) it is translated as perfect: رَنُوا (they sang).

²² [נרף] Apparently first-person plural, Hiph'il imperfect from the root רפף. No such form is attested in the Pentateuch. In the ST (Ex 4:26) the verb appears as imperfect third-person singular in the verse “he/it let her go [וירף ממנה]” pronounced wyarrāf. It seems that the author has changed the verb to first-person plural, pronounced *narrāf. [מרהף] Form IV, passive participle, meaning thin or delicate. See Lisan Al-'arab 1994, vol. 9, p. 128a; Sharoni 1987, p. 1177b. AḤ & AS translate the word as تحلى meaning to leave. The ST renders ארף+אסתי, meaning “grew weak.” See Tal 2000, vol. 2, p. 846b.

Line Number	Hebrew Entry	Arabic Translation	English Translation of Arabic	Biblical source	Samaritan Arabic Translation of Pentateuch
23	נרת	מצאביח	Candles	Ex. 39:37	AḤ & AS
24	נשא	אנסא	Part of the term شرس النسا (i.e., sciatic nerve; Gid Hanashe)	Gen. 32:33	AḤ
25	נשא	קאצ'י	Judge, prosecutor	Ex. 22:24	AS & AḤ (Mss. ח)
17 26	נשא	ע'אפר	[I/you/he is] forgiving	E.g., Ex. 34:7	AḤ & AS
27	נשא	ארפע	[To] raise, appoint	E.g., Num. 4:2	AḤ & AS
28	נשא	יתח[מל]	He [will] bear	Lev. 5:1	AS & AḤ (Mss. בח)
29	נשא	יסתע'פר	He [will] be atoned	Gen. 4:13	
30	נשא	חמל	[I/you/he is] bearing	Deut. 24:15	AS & AḤ (Ms. י)
31	נשא	צפח	He forgave	Gen. 18:26	AḤ & AS
32	נשא	חמל	[I/you/he is] bearing		
33	נשא	אחמל	Bear!		
34	נשא	רפע	[To] raise	E.g., Num. 4:2	AḤ & AS

²³ [נרת] plural of נר and pronounced *nīrot*. See Ben-Hayyim 1957, vol. 2, 527:242, 243 and 528:244. There, the noun נר appears in the singular, plural definite, and plural inflected. In all three cases, the word is translated as מצאביח.

²⁴ [נשא] Noun. Instead of הנשה which is pronounced *annēši*. The author has omitted the definite article Heh. The spelling with an Aleph is attested in some versions of ST. See von Gal 1918; Watad 1999, vol. 2 (Heh), line 531.

²⁵ [נשא] Qal participle. Instead of כנשיא which is pronounced *kannēši*. The defective spelling without a Yud is attested in the ST. See von Gal, 1918. The author has omitted the Kaf prefix and the definite article Heh. [קאצ'י] is a verb meaning to prosecute in court. This is also how the Hebrew word is understood in the trilingual *Melits* where the translation given is אלמעאקב (the punisher). See Ben-Hayyim 1957, vol. 2, 530:310. Ben-Hayyim notes there that the Arabic is based on a misunderstanding of the Aramaic column which reads גבאי, the word being understood as a cognate of גובה. In his *Tafsīr*, Saadya Gaon translates אלגרים (=the lender, the competitor, the opponent). See Derenbourg 1893.

²⁶ [נשא] Qal active participle. Pronounced *nāša*. See Watad 1999, vol. 3 (Nun), line 362.

²⁷ [נשא] Qal infinitive. Understood here as imperative based on the verse “count [נשא את ראש] the sons of Kohath from among the children of Levi.” Pronounced *nāša*. See Watad 1999, vol. 3 (Nun), lines 363, 374.

²⁸ [נשא] Qal perfect, third person. Instead of ונשא which is pronounced *wnāša*. The author has omitted the Waw-conversive and rendered the verb imperfect. See Watad 1999, vol. 3 (Nun), line 364.

²⁹ [נשא] Qal infinitive, instead of מנשא. Understood as passive. Based on the verse “my sin is greater than can be atoned [מנשא]” which is pronounced *minnāša*. The author has omitted the mem prefix. [יסתע'פר] Cf. AḤ & AS who render يغفر. See Watad 1999, vol. 3 (Nun), line 365.

³⁰ [נשא] Qal participle. Understood as perfect based on the verse “and unto it he is lifting [נשא] his soul.” Pronounced *nāša*. See Watad 1999, vol. 3 (Nun), line 368.

³¹ [נשא] Qal perfect, third person. The form is inferred from the form ונשאתי based on the verse “I will forgive [ונשאתי] the whole place for their sake” which is pronounced *wnāšāiti* and is understood by AḤ & AS as perfect. See Watad 1999, vol. 3 (Nun), lines 370; 388.

³² [נשא] repetition of l. 30 above.

³³ [נשא] Like l. 28 above. [אחמל] I have not found this translation in AḤ & AS. It is synonymous with ארפע and both translations appear in the trilingual *Melits*. See Ben-Hayyim 1957, vol. 2, 533:371.

³⁴ [נשא] Qal infinitive, based on the verse נשא את ראש בני קהת. Pronounced *nāša*. See Watad 1999, vol. 3 (Nun), line 375 and note there.

Line Number	Hebrew Entry	Arabic Translation	English Translation of Arabic	Biblical source	Samaritan Arabic Translation of Pentateuch
35	נשא	عالي	High		
36	נשב	נקים	We [will] live, dwell	E.g., Num. 20:15	
37	נשי	נסאי	My wives	Gen. 30:26	AḤ & AS
38	נשי	נסא	Wives of	E.g., Gen. 4:23	AḤ
39	נשך	עינה	Interest	E.g., Ex. 22:24	AḤ & AS
40	נשך	לד'ע	He/it stung	Num. 21:9	AS (Mss. LIGFDCA)
41	נשך	ע'בן	Deceit, fraud	E.g., Ex. 22:24	AḤ (Mss. בוג) & AS (Ms. F)
42	נשל	אנפצל	It slipped off, was freed	Deut. 19:5	AS (Mss. KJ)
43	נתח	פצל	He cut into pieces	Lev. 8:20	AḤ & AS
44	נתך	קרע	He poured	Ex. 9:33	
45	נתן	אעטא	He gave	Gen. 24:53	AḤ & AS

³⁵ [נשא] Adjective (נשא). Does not appear in the Pentateuch. See Watad 1999, vol. 3 (Nun), line 377.

³⁶ [נשב] Qal imperfect instead of ונשב which is pronounced *winsšāb*. The author has omitted the Waw-conversive and translated as imperfect. AḤ & AS understand the verb as perfect as reflected in their translation: اقمنا (we lived, we dwelt). Pinḥas ha-Kohen also read the verb as perfect and translated *سكنا، اقمنا*. See Watad 1999, vol. 3 (Nun), lines 393, 394. The trilingual *Melits* also cites this entry. Ben-Ḥayyim writes in his edition that the entry is merely the proposed root for the following entries. See Ben-Ḥayyim 1957, vol. 2, 526:222 and note there. The ST also understands the verb as perfect and renders ודערנן. See Tal 1980, vol. 2, pp. 234, 235.

³⁷ [נשי] with the possessive first-person suffix; pronounced *inši*. [נסאי] instead of نسائي (my wives) as rendered by AS. The latter is the grammatically correct form. See Watad 1999, vol. 3 (Nun), line 398.

³⁸ [נשי] *Nomen regens* of נשים. Pronounced like previous. See Watad 1999, vol. 3 (Nun), line 399.

³⁹ [נשך] noun (נשך). Pronounced *nēšāk*. [עינה] see Al-munjid, 1973, p. 542b. The exegete Ġazāl ibn Surūr al-Maṭarī writes “interest, meaning addition.” See his commentary on Leviticus (in manuscript, see appendix) p. 265 line 1 where he writes *عينه أي بفائده*, i.e. “with interest.” See Watad 1999, vol. 3 (Nun), line 408 and note there. See also lines 414–415. The trilingual *Melits* renders מצ'עף (=doubling, i.e., with interest). See Ben-Ḥayyim 1957, vol. 2, 530:308.

⁴⁰ [נשך]. Qal perfect. Pronounced like previous. [לד'ע] See Lisan Al-'arab 1994, vol. 8, p. 317b; Sharoni 1987, vol. 3, p. 1087a. Pinḥas ha-Kohen in his *Melits* offers three synonymous translations of the word representing spoken dialect and *fusha*. See Watad 1999, vol. 3 (Nun), lines 409–411.

⁴¹ [נשך] Noun. Based on the verse: “You shall not deal with him as a creditor; you shall not exact interest [נשך] from him.” [ע'בן] A noun referring to dishonest dealing in trade. See Al-munjid 1973, p. 544b. See Watad 1999, vol. 3 (Nun), line 414 and note there; Ben-Ḥayyim 1957, vol. 2, 530:307 and note there.

⁴² [נשל] Qal perfect. Instead of ונשל from the verse “The iron slips [ונשל] from the wood.” Pronounced *wnāšāl*. The author has omitted the Waw-conversive and rendered as perfect. [אנפצל] A word from literary Arabic. Pinḥas ha-Kohen in his glossary cites three translations, one of which is the translation offered here. See Watad 1999, vol. 3 (Nun), lines 417–419.

⁴³ [נתח] Piel perfect. Pronounced *natta*. [פצל] For our purposes, see Sharoni 1987, vol. 3, p. 969a. See also Ben-Ḥayyim 1957, vol. 2, 528:253.

⁴⁴ [נתך] Qal perfect. Pronounced *nātāk*. [קרע] in AS and AḤ, the verb is consistently rendered as *يقرع* due to its use with the negative particle (לא נתך). See Watad 1999, vol. 3 (Nun), lines 433–434.

⁴⁵ [נתן] Qal perfect. Pronounced *nātān*. See Watad 1999, vol. 3 (Nun), line 435.

Line Number	Hebrew Entry	Arabic Translation	English Translation of Arabic	Biblical source	Samaritan Arabic Translation of Pentateuch
46	נתן	עטא	[To] give	Num. 38:9	AḤ (Mss. הוּט)
47	נתן	עאטי	[I/you/he is] giving	Num. 13:2	
48	נתן	יעטי	[He will not] give	E.g., Num. 7:9	AḤ (Ms. ה)
49	נתן	جعل	He placed	E.g., Gen. 39:4	AḤ & AS
50	נתן	نعط [ي]	We [will] give	E.g., Gen. 34:21	AḤ & AS

⁴⁶ [נתן] Qal infinitive. Pronounced like previous. [עטא] Infinitive construct, meaning “giving.”

⁴⁷ [נתן] Qal active participle. Pronounced *nātān*. [עאטי] form I, active participle. I have not found this form attested in AḤ and AS. They read instead *معط* (form IV, active participle). See Watad 1999, vol. 3 (Nun), lines 436–437.

⁴⁸ [נתן] Qal perfect with negative particle (לא נתן) pronounced like l. 45 above. [יעטי] Jussive imperfect. Grammatically, the form should be יעט (which is the form found in AḤ and AS). See Watad 1999, vol. 3 (Nun), line 444.

⁴⁹ [נתן] Qal perfect. See Watad 1999, vol. 3 (Nun), line 439. Ben-Ḥayyim 1957, vol. 2, 520:62.

⁵⁰ [נתן] Qal imperfect. Pronounced *nittān*. In the context of the manuscript this entry is a catchword indicating the first word of the following page (which is missing).

The letter 'Ayin

Line Number	Hebrew Entry	Arabic Translation	English Translation of Arabic	Biblical source	Samaritan Arabic Translation of Pentateuch
2r 1	עדי	אלנה[ב]	The stolen goods, spoils	Gen. 49:27	AḤ (Mss. גה)
2	עדי	אלח[לא]	The jewellery	Gen. 49:27	AS (Ms. D)
3	עדי	אל[נ]	To me	Num. 23:18	AḤ & AS
4	עדן	נעים	Garden of Eden	E.g., Gen. 2:15	AḤ & AS
5	עדה	פאצ'ל	[It is] remaining	E.g., Ex. 16:23	AḤ & AS
6	עדה	פצ'ל	[It is] remaining	Ibid.	
7	עדר	קטיע	Flock, herd	E.g., Gen. 32:17	AḤ & AS
8	עדר	עדרי	Edri	Gen. 35:21	AḤ (Mss. וזט)
9	עדת	גמאעה	Congregation	E.g., Ex. 12:3	AḤ & AS
10	עוג	עוג	Og	Num. 21:33	AḤ & AS
11	עוד	אבדא	Forever	Ex. 15:18	AS & AḤ (Mss. וזי)
12	עוד	באקי	[I/you/he is] remaining	Gen. 43:6	AḤ & AS
13	עוד	אלאחר'ה	The Hereafter	Ex. 15:18	AḤ (Ms. ה)

¹ [עדי] Noun. From the verse “benjamin is a ravenous wolf, in the morning devouring the loot [עדי].” Pronounced ‘ādī. [אלנהב] See Watad 1999, vol. 3 (‘Ayin), line 96 and line 100–101; Ben-Ḥayyim 1957, vol. 2, 552:337. There the Aramaic column renders as *בוה*. Likewise, in Saadya Gaon’s *Tafsīr*.

² [עדי] like previous line, but here understood as jewellery based on the form עדיך in Ex 33:5. [אלחלא] Ungrammatical variant of אלחלי. See Watad 1999, vol. 3 (‘Ayin), lines 100–101 and note there. Ben-Ḥayyim 1957, vol. 2, 552:356.

³ [עדי] the preposition עד with a pronominal first-person suffix. Pronounced like previous. See Watad 1999, vol. 3 (‘Ayin), lines 98–99 and note there.

⁴ [עדן] from the term גן עדן. Pronounced *ēdn*. The author has broken up the phrase. [נעים] Likewise in AḤ and AS offered above, but with a definite article due to the Hebrew noun’s position as a *nomen rectum*. See Watad 1999, vol. 3 (‘Ayin), line 107; Ben-Ḥayyim 1957, vol. 2, 543:95 and note there.

⁵ [עדה] Qal active participle instead of העדה. Pronounced ‘ā:dəf. See Watad 1999, vol. 3 (‘Ayin), lines 110–111. [פצ'ל] I have not found this form in AḤ and AS, though it is attested in the trilingual *Meliss*. See Ben-Ḥayyim 1957, vol. 2, 552:353.

⁶ Same as previous.

⁷ [עדר] noun (עדר). Pronounced ‘ādār. Refers to the two instances in the verse “and put a distance between one flock and another [בין עדר ובין עדר]”. See Watad 1999, vol. 3 (‘Ayin), line 112 and note there.

⁸ [עדר] Proper noun (place name). Based on “to the tower of Eder [למגדל עדר]”. Pronounced like previous. See Watad 1999, vol. 3 (‘Ayin), line 113.

⁹ [עדת] Noun. Pronounced *īdāt*.

¹⁰ [עוג] Proper noun (personal name). Pronounced *ūg*.

¹¹ [עוד] Instead of ועוד (ST). Based on “the Lord shall reign forever and ever [לעולם ועוד]”. Pronounced *wād*. In MT וְעַד. See Watad 1999, vol. 3 (‘Ayin), line 117.

¹² [עוד] Instead of העוד from “why [...] you had still another [העוד] brother.” Pronounced *ā’ūd*. Author has omitted interrogative Heh. See Watad 1999, vol. 3 (‘Ayin), line 118; vol. 1 (Waw), line 999.

¹³ [עוד] Like line 11 above. See Ben-Ḥayyim 1957, vol. 2, 544:104 (there the entry is ועוד). Pinḥas ha-Kohen renders الآخر. See Watad 1999, vol. 2, line 119.

Line Number	Hebrew Entry	Arabic Translation	English Translation of Arabic	Biblical source	Samaritan Arabic Translation of Pentateuch
14	עוד	לין			
15	עוד	איצ'א	Also	E.g., Gen. 2:19	AḤ & AS
16	עוד	סואה	None more	Deut. 4:39	AS & AḤ (Mss. בנדווחטי)
17	עוד	ען	In another [amount of time]	Ex. 17:4	AḤ & AS
18	עוד	בקי	It remained	Gen. 29:7	AḤ
19	עול	גיר	Yoke	Num. 19:2	AḤ & AS
20	עול	חיק	Injustice, exploitation	E.g., Lev. 19:15	AḤ & AS
21	עון	זור	Iniquity, guilt	E.g., Gen. 15:16	AḤ & AS
22	עון	דנב	Iniquity, guilt	Ibid.	
23	עון	ח'נא		Num. 23:21	AḤ & AS
24	עוף	טיר	Bird	E.g., Gen. 1:21	AḤ & AS
25	עויץ	אסם	(Personal) name	E.g., Gen. 10:23	

¹⁴ [עוד] The Arabic translation is impenetrable and gives little indication as to the source of the Hebrew entry. I, therefore, propose that this is an error and the author intended to write לִיט. If my emendation is correct then the Hebrew word is attested, e.g., in Gen. 29:7, pronounced *ūd*. The word has been translated as a negative article based on the verse: “then he said: Look, is it not high day [הן עוד היום גדול] it is not time for the cattle to be gathered together. Water the sheep, and go and feed them.” See Watad 1999, vol. 3 ('Ayin), line 120.

¹⁵ [עוד] Based on the verse: “out of the ground the Lord God further [עוד] formed every beast of the field and every bird of the air.” Pronounced *ūd*. See Watad 1999, vol. 3 ('Ayin), line 121; vol. 2 (Waw), line 1000; Ben-Ḥayyim 1957, vol. 2, 543:102.

¹⁶ [עוד] Understood as an expression of limitation or reduction, based on the verse: “there is no other.” Pronounced like previous. See Watad 1999, vol. 3 ('Ayin), line 122.

¹⁷ [עוד] Understood as temporal expression, based on “they are almost ready [עוד מעט] to stone me.” Pronounced like previous. See Watad 1999, vol. 3 ('Ayin), line 123 and note there.

¹⁸ [עוד] Like l. 12 above. Here, however, it is based on the verse “then he said, Look, it is still [עוד] high day.” Pronounced as in l. 12.

¹⁹ [עול] Based on the verse: “speak to the children of Israel, that they bring you a red heifer without blemish, in which there is no defect and on which a yoke [עול] has never come.” Pronounced *ūl*. [גיר] This refers to the wooden crosspiece that lies on the ox's neck fastening it to the plough. See Al-munjid 1973, p. 850a. See Watad 1999, vol. 3 ('Ayin), line 134; Ben-Ḥayyim 1957, vol. 2, 549:282.

²⁰ [עול] That is, עֵל (iniquity) based on “you shall do no injustice [עול] in judgment.” Pronounced like previous. The ST does not distinguish between על and עֵל. See previous entry; Watad 1999, vol. 3 ('Ayin), line 137 and note there.

²¹ [עון] Pronounced *ūn*. [זור] from high literary Arabic.

²² [עון] Same as previous. [דנב] synonym of translation in previous entry. Likewise, in AḤ (Ms. ה) on Gen. 44:16 as well as Saadya Gaon in his *Tafsīr*. On this entry and the previous one, see Watad 1999, vol. 3 ('Ayin), lines 150–151; vol. 2 (Bet), lines 431–432.

²³ [עון] Based on “I have not observed iniquity [עון] in Jacob” as in the ST. Cf. MT און. Pronounced like previous. [ח'נא] See Lisan Al-'arab 1994, vol. 14, p. 344b; Al-munjid 1973, p. 198a; Sharoni 1987, vol. 2, p. 562a. In Samaritan Aramaic Targum, the word is rendered עוב (debt). Saadya Gaon renders גלא.

²⁴ [עוף] Generic term for bird. Pronounced *ūf*. See Watad 1999, vol. 3 ('Ayin), line 153.

²⁵ [עויץ] Personal name. Pronounced *ūs*. See Watad 1999, vol. 3 ('Ayin), lines 155–157.

Line Number	Hebrew Entry	Arabic Translation	English Translation of Arabic	Biblical source	Samaritan Arabic Translation of Pentateuch
2v 26	עור	אעמי	Blind	E.g., Ex. 4:11	AḤ & AS
27	עור	[בהואה]	Radiance	Ex. 34:29–30	
28	עור	[גלד]	Skin	E.g., Gen. 3:21	AḤ & AS
29	עוב	[תרן]	He left	Gen. 39:13	AḤ & AS
30	עוב	פכא	[To] loosen, release	Ex. 23:5	AS & AḤ (Mss. ח״)
31	עזה	ע׳זה	Gaza	Deut. 2:23	AḤ & AS
32	עוי	אקתדארי	My power, my strength	Ex 15:2	
33	עוי	עוי	My greatness, my glory	Ibid.	AḤ & AS
34	עוך	קותך	Your strength	Ex. 15:13	
35	עוך	עוך	Your strength	Ibid.	AḤ & AS
36	עון	אסם	(Personal) name	Num. 34:26	
37	עור	עון	[To] help	E.g., Gen. 2:18	AḤ & AS
38	עטא	לתם	He covered	Lev. 13:45	AḤ & AS

²⁶ [עור] Adjective. Pronounced ‘awwār. See Watad 1999, vol. 3 (‘Ayin), line 159.

²⁷ [עור] *Nomen regens* of עור פנוי. Pronounced ūr. [בהואה] In the manuscript, the last letter is illegible. I have filled the lacuna. See Ben-Ḥayyim 1957, vol. 2, 545:149; Watad 1999, vol. 3 (‘Ayin), lines 161–162 and note there.

²⁸ [עור] Noun. Pronounced like previous. [גלד] In the manuscript, the last letter is illegible. I have filled the lacuna. See Watad 1999, vol. 3 (‘Ayin), line 158; vol. 2 (Bet), line 433.

²⁹ [עוב] Qal perfect. Pronounced ‘āzāb. [תרן] In the manuscript, the last letter is illegible. I have filled the lacuna. See Watad 1999, vol. 3 (‘Ayin), lines 169–170.

³⁰ [עוב] Qal infinitive. Pronounced like previous. See Watad 1999, vol. 3 (‘Ayin), line 171.

³¹ [עזה] place name. Pronounced ‘azza. See Watad 1999, vol. 3 (‘Ayin), line 173; Ben-Ḥayyim 1957, vol. 2, 555:416.

³² [עוי] Based on “the Lord is my strength [עוי] and song.” Pronounced ‘azzi. [אקתדארי] I have not found an instance of this form in AS and AḤ. It is, however, attested in the trilingual *Melits* as אעקתאדי. This latter reading is, in my opinion, a scribal error. See Ben-Ḥayyim 1957, vol. 2, 544:138; Watad 1999, vol. 3 (‘Ayin), lines 174–175.

³³ [עוי] Another translation of the same word.

³⁴ [עון] Instead of בעון which is pronounced bazzāk. The author has omitted the prepositional Bet. [קואתך] I have not found this translation in AḤ & AS. It does, however, appear in the trilingual *Melits* – Ben-Ḥayyim 1957, vol. 2, 545:141–142.

³⁵ [עוך] The translation of this entry is a synonym of the previous one.

³⁶ [עון] Personal name. Pronounced ‘izzan. See Watad 1999, vol. 3 (‘Ayin), lines 184–185.

³⁷ [עור] Based on “I will make him a helper [עור] comparable to him.” Pronounced ‘āzār. The Arabic translation suggests that the verb is being understood as an infinitive. See Watad 1999, vol. 3 (‘Ayin), lines 188–190.

³⁸ [עטא] Qal perfect. This form is unattested in the Pentateuch. In the ST the imperfect form is used – יעטא (in the MT יעטה), pronounced yēṭā. The author omitted the imperfect performative, creating the perfect form which is pronounced ‘āṭā. [לתם] Instead of לה׳ם. It goes without saying that AḤ and AS render the verb as it appears in the Pentateuch – i.e., as imperfect. The trilingual *Melits* cites the imperfect form. See Ben-Ḥayyim 1957, vol. 2, 533:377 and note there.

Line Number	Hebrew Entry	Arabic Translation	English Translation of Arabic	Biblical source	Samaritan Arabic Translation of Pentateuch
39	עיט	גארה	Bird of prey	Gen. 15:11	AḤ & AS
40	עיי	מנולה	Place name	E.g., Num. 21:11	
41	עין	עין	Eye	E.g., Ex. 21:24	AḤ & AS
42	עין	מלאחטה	Providence	Deut. 11:12	AḤ & AS
43	עין	ענאיה	Providence	Ibid.	
44	עין	פארעה	Peak	Deut. 33:28	AS & AḤ(ד)
45	עף	לע'ב	[I/you/he is] tired	E.g., Gen. 25:29	AḤ & AS
46	עיר	עיר	Donkey	Gen. 49:11	AḤ & AS
47	עיר	מדינה	City	E.g., Gen. 4:17	AḤ & AS
48	עכר	ח'א	He shamed	Gen. 34:30	AḤ & AS
49	עלה	אצעד	Ascend!	E.g., Gen. 35:1	AḤ & AS
50	עלה	צעד	He ascended	E.g., Ex. 19:3	AḤ & AS
51	עלה	צעידה	Sacrifice, burnt offering	E.g., Gen. 22:2	AḤ & AS

³⁹ [עיט] instead of העיט. Pronounced ʔiṭ. The author has omitted the definite article, Heh. [גארה] The translation offered does not designate a specific species of bird, but rather a general type – i.e., a bird of prey. See Watad 1999, vol. 3 ('Ayin), lines 199–200 and note there.

⁴⁰ [עיי] Place name, part of the phrase בעיי העברים. Pronounced bayyi. The author has omitted the prepositional Bet. [מנולה] This is a technical term that was used by Pinḥas ha-Kohen in his bilingual *Melits*. It is one of the distinctive characteristics of his glossary. See Watad 1999, vol. 3 ('Ayin), lines 201–202. See also Watad 1999, vol. 1, p. 27 § d2.

⁴¹ [עין] Noun referring to the human eye. Pronounced īn. Based on the Arabic translation it could also be a reference to a spring as in the phrase עין מים as in Gen. 16:7. See Watad 1999, vol. 3 ('Ayin), line 205 and note there.

⁴² [עין] inferred from the *nomen regens* form as in the phrase “the eyes of the Lord your God [עני יהוה אלהיך] are always on it,” it referring to the Land of Israel. Pronounced like previous. See Watad 1999, vol. 3 ('Ayin), lines 208–209, 221.

⁴³ [ענאיה] Synonym of previous.

⁴⁴ [עין] From the phrase עין יעקב and pronounced like previous. See Watad 1999, vol. 3 ('Ayin), line 211 and note there.

⁴⁵ [עף] Qal active participle. Pronounced if. [לע'ב] The Samaritan exegete Musalam al-Murjān al-danafi, in his commentary on Genesis (in manuscript, see appendix, p. 401, l. 4) writes: “ومعنى عىف لغب وهو الملسوع (“the meaning of עף is لغب and it is said of one who is bitten”). See there. It seems that he ultimately rejects this interpretation. See discussion in the context of Pinḥas ha-Kohen's glossary in Watad 1999, vol. 3 ('Ayin), lines 229–231 and note there.

⁴⁶ [עיר] Noun (עיר) inferred from the form עירו which is pronounced īru. [עיר] Likewise in the trilingual *Melits*. See Ben-Hayyim 1957, vol. 2, 550:297. This word is used in the modern Bedouin dialect spoken in Southern Israel to refer to a donkey. See Watad 1999, vol. 3 ('Ayin), lines 236–240.

⁴⁷ [עיר] Pronounced īr. See Watad 1999, vol. 3 ('Ayin), line 233.

⁴⁸ [עכר] Piel third person, perfect. Pronounced 'akkær. It is inferred from the second-person plural form used in the ST which is pronounced 'akkertimma. [ח'א] Form I. In AḤ & AS by contrast, Form IV is used.

⁴⁹ [עלה] Qal imperative. Pronounced ēli. See Watad 1999, vol. 3 ('Ayin), line 260; vol. 1 (Waw), line 1006.

⁵⁰ [עלה] Qal perfect, from the verse “ומשה עלה אל האלהים”. Pronounced 'ālā. Pinḥas ha-Kohen renders عرج. See Watad 1999, vol. 3 ('Ayin), line 262.

⁵¹ [עלה] Noun. Pronounced 'āla.

Line Number	Hebrew Entry	Arabic Translation	English Translation of Arabic	Biblical source	Samaritan Arabic Translation of Pentateuch
52	עלה	أصعد	Ascend!		
53	עלה	أرتفع	It rose, dawned	E.g., Gen. 19:15	AS & AH(ט-ג)
54	עלה	צאערא	Above	Num. 14:29	AH & AS

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⁵² [עלה] Like line 49 above.

⁵³ [עלה] Qal perfect. Pronounced like line 50 above.

⁵⁴ [עלה] Instead of ומעלה which is pronounced *wmā:la*. The author has omitted the Waw conjunctive and the prepositional Mem. See Watad 1999, vol. 3 (‘Ayin), line 259.

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Appendix 1: Manuscripts Cited (Exegetical Works):

1. First half of the commentary of Musalam al-Murjān al-danafti on Genesis. (نصف شرح السفر الاول من التوراة المقدسه, من تاليف الشيخ الفاضل مسلم المرجان الدنفى). Copied in 1927. The manuscript is housed by the Ben-Zvi Institute in Jerusalem. Shelf mark: 7003a.
2. Commentary on Leviticus الركن الثالث (The Third Pillar) by al- Ṣayehū Ḡazāl ibn Surūr al-Maṭarī. Copied in 1951. The manuscript is housed by the Ben-Zvi Institute in Jerusalem. Shelf mark: 7005.