

upon his lower face, and shall cry, Tamei! Tamei!

[46] All the days wherein the nega shall be in him he shall be tamei; he is tamei; he shall live alone; outside the machaneh shall his moshav be.

[47] When a garment has the nega tzara'at in it, whether it be a wool garment, or a linen garment;

[48] Whether it be in the warp, or woof; of linen, or of wool; whether in a leather, or in anything made of leather;

[49] And if the nega be greenish or reddish in the garment, or in the leather, either in the warp, or in the woof, or in any thing of leather, it is a nega tzara'at, and shall be shown unto the kohen;

[50] And the kohen shall examine the nega, and quarantine it that hath the nega shivat yamim;

[51] And he shall examine the nega on the yom hashevi'i; if the nega be spread in the garment, either in the warp, or in the woof, or in a leather, or in any work that is made of leather, the nega is a malignant tzara'at; it is tamei.

[52] He shall therefore burn that garment, whether warp or woof, in wool or in linen, or any thing of leather, wherein the nega is; for it is a malignant tzara'at; it shall be burned in the eish.

[53] And if the kohen shall examine, and, hinei, the nega be not spread in the garment, either in the warp, or in the woof, or in anything of leather,

[54] Then the kohen shall command that they wash the thing wherein the nega is, and he shall quarantine it another shivat yamim;

[55] And the kohen shall examine the nega, after that it is washed; and, hinei, if the

nega has not changed its appearance, and the nega be not spread, it is tamei; thou shalt burn it in the eish; whether the eating away hath brought bareness in the front or back.

[56] And if the kohen examine, and, hinei, the nega be somewhat faded after the washing of it, then he shall tear it out of the garment, or out of the leather, or out of the warp, or out of the woof;

[57] And if it appear still in the garment, either in the warp, or in the woof, or in any thing of leather, it is a spreading nega; thou shalt burn that wherein the nega is with eish.

[58] And the garment, either warp, or woof, or whatsoever thing of leather it be, which thou shalt wash, if the nega be departed from them, then it shall be washed the second time, and shall be tahor.

[59] This is the torah of the nega tzara'at in a garment of wool or linen, either in the warp, or woof, or any thing of leather, to pronounce it tahor, or to pronounce it tamei.

[METZORA]

14 And Hashem spoke unto Moshe, saying,

[2] This shall be the torat hametzora in the yom of his tohorah: he shall be brought unto the kohen;

[3] And the kohen shall go forth outside the machaneh; and the kohen shall examine, and, hinei, if the nega tzara'at be healed in the afflicted person,

[4] Then shall the kohen command to take for him that is to be cleansed two birds alive and tehorot (clean ones), and cedar wood, and scarlet thread, and hyssop;

[5] And the kohen shall command that one of the birds be shachat in a clay vessel over mayim chayyim (running water);

[6] As for the living bird, he shall take it, and the cedar wood, and the scarlet thread, and the hyssop, and shall dip them and the living bird in the dahm of the bird that was killed (shachat) over the mayim chayyim (running water);

[7] And he shall sprinkle upon him that is to be made tahor from the tzara'at seven times, and shall pronounce him tahor, and shall release the living bird into the open field.

[8] And he that is to be made tahor shall wash his clothes, and shave off all his hair, and wash himself in mayim, that he may be tahor; and after that he shall come into the machaneh, and shall wait outside of his ohel seven days.

[9] But it shall be on the yom hashevi'i, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off; and he shall wash his clothes, also he shall wash his basar in mayim, and he shall be tahor.

[10] And on the yom hashemini he shall take two kevasim temimim and one ewe lamb of the first year temimah, and three tenths of an ephah of fine flour for a minchah, mixed with shemen, and one log of shemen.

[11] And the kohen who purifies shall present the ish that is to be made tahor, and those things, before Hashem, at the entrance of the Ohel Mo'ed;

[12] And the kohen shall take one keves (lamb), and sacrifice him for an asham (trespass