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$\mathbf{N}^{0} \mathbf{V}$

# A TARGUMIC ARAMAIC READER 

TEXTS FROM ONKELOS AND JONATHAN

WITH INTRODUCTION AND GLOSSARY BY

## EBBE EGEDE KNUDSEN



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## TABLE OF CONTENTS

Preface ..... viI
List of abbreviations and symbols ..... IX
Introduction ..... I
The Targums and Targumic Aramaic ..... I
The text and the critical apparatus ..... 5
The arrangement of the glossary ..... II
The transcription of Targumic Aramaic ..... 14
How to pronounce Targumic Aramaic ..... I6
Texts ..... 19
Genesis chapters I-4 ..... 19
Exodus chapters 19, 20, 24 ..... 26
Deuteronomy chapters 6, IO, II, 16, 26 ..... 31
Tosefta to Genesis 4, 8 ..... 39
Isaiah chapters I-2 ..... 40
Amos chapters 3-4 ..... 46
Glossary ..... 5I
Select bibliography ..... II7

## PREFACE

The plan of the present volume goes back to 1974, when I suggested to the publisher the idea of a Targumic Aramaic reader based on the text critical edition of the Bible by the late Professor Alexander Sperber. The manager, F. C. Wieder, Jr., responded kindly though unexpectedly by suggesting that I took over the responsibility of preparing a manuscript. After due deliberation I decided to accept. Now at the conclusion of the manuscript I only hope that the reader will enable students interested in Targumic Studies to share something of the pleasure and intellectual satisfaction that I found during the long and enjoyable hours of preparing it for publication. It is my pleasant duty here to thank my friend and colleague Professor Jonas Greenfield of the Hebrew University, Jerusalem, for encouragement and help, particularly in bibliographical matters.

Asker, Norway,
Ebbe Egede Knudsen
August 1979

## LIST OF ABBREVIATIONS AND SYMBOLS

| § | indicates the beginning) of a text (as far as preserved or as |
| :---: | :---: |
| 1 | indicates the end ${ }^{\text {d }}$ far as readable) |
| [ | divides the catchword (right) from the variant (left) |
| $+$ | indicates: addition $\mathrm{pr}=$ praemittit, prefixing |
| < | omission, omit(s) |
| ; | separates two or more variants of the same word |
|  | separates sets of variants belonging to different words |
| $\mathrm{I}^{\circ}, 2^{\circ}, 3^{\circ}$ | indicate the first, second, third time a word occurs in the verse |
| $\mathrm{a}^{\text {or }} \mathrm{b}$ | after a siglum indicates prima manus or secunda manus respectively |
| or 2 | after a siglum indicates marginal note |
|  | secunda manus or marginal note |

Outside the Aramaic text and the critical apparatus the following additional abbreviations and symbols are used:

| developing into |
| :--- |
| after a quotation refers to the version in the Palestinian |
| Targum or to the Testimonia quoted in the lower critical |
| apparatus to the Latter Prophets |
| error in Sperber's text corrected in the glossary or error in |
| Ginsburger's edition of Pseudo-Jonathan collated with a |
| microfilm of the original manuscript |
| developed from the following reconstructed form or bor- |
| rowed from |
| indicates that the source quoted offers either an ortho- |
| graphical or grammatical variant of the same word or |
| quotation or else it indicates an error in the text |

() enclose items quoted in modern pronunciation
dag. dagesh
def. defective writing of $\operatorname{vowel}(\mathrm{s})$
Dt. Deuteronomy
Ex. Exodus
Fr. Fragment Targum ed. Ginsburger, var. according to Sperber's ms. g. For var. Cod. Lips., see Ginsburger p. 74ff.
G Greek, Greek version
Gn. Genesis
Gr. refers to pages in Dalman's grammar
Gza. Geniza fragment. Fragments with Babylonian punctuation marked with initials Ea, Eb, and Ka (cf. the list in Biblia $H^{\prime}$ braica ${ }^{8}$ ed. R. Kittel, p. XLIVff.) refer to Yeivin's edition, TP fragments with initials B, D, and F refer to Kahle's edition in Masoreten des Westens (see bibliography)
H Hebrew, Hebrew version
ind. indetermined state
Is. Isaiah
Ithpe. Ithpeel
Ithpa. Ithpaal
Ittaf. Ittafal
Keter ספר כתר התורה (see bibliography and Gr. I3f.)
Kt. Ketiv
Merx A. Merx, Chrestomathia targumica
ms. manuscript
Neo. the Neofiti Codex ed. Díez Macho or the Makor edition
$\mathrm{P} \quad$ Persian
Pa. Pael
Pe. Peal
pron. pronominal state, i.e. cstr. followed by pronominal suffix
Ps. Pseudo-Jonathan ed. Ginsburger
Qr. Qere
š. shewa, - q. quiescens, - med. medium
suff. pronominal suffix
Tib. Tiberian tradition or texts in Tiberian punctuation (particularly mss. fgns and Keter)
Tos. Tosefta or Additional Targum (to Gn. 4,8)
TP Targum Palaestinense or Palestinian Targum
w. with

## INTRODUCTION

## The Targums and Targumic Aramaic

Targum means translation. The Targums are the ancient Jewish translations of the Old Testament into Aramaic, particularly the translations of the Pentateuch and the Prophets. These Targums were the only officially recognized translations of the Old Testament and as such they were used in synagogue service. According to the Talmud the Targum was to be read after every verse of a parasha of the Pentateuch, whereas it was to be read at least after every third verse of the reading from the Prophets. Tradition attributes the practice of translating the biblical text into Aramaic to Ezra, compare the reading of the Law as the prototype of synagogue service narrated in Neh. 8, r-8. At first Targum tradition was oral and even in later centuries the Targums had to be recited in synagogue service without the support of a written text. References in the Talmud to written Targums go back to the first and second centuries of the Christian Era. Targum texts have turned up among the findings from Qumran and thus confirm the evidence of the Talmud.

It appears that after the destruction of the Second Temple in 70 A.D. and the Bar Kochba revolt 131-135 Targum tradition was transferred from the cultural centres in Judea to new centres in Galilee and Babylonia. Corresponding to the transmission of the tradition in Palestine and in Babylonia the Targum text as we know it appears in two distinct versions, a Palestinian and a Babylonian. In the last centuries of the first millennium the Babylonian Targum was transferred from the East to the West and became officially recognized as the only authoritative Targum even in Palestine.

The language of the Targum is basically a literary variety of Imperial Aramaic, the language of administration and government in the Persian period. Imperial Aramaic also known as Official Aramaic or Reichsaramäisch originated in Babylonia, but came to be used as a common written language throughout the Empire from India to Egypt and from Asia Minor to Northern Arabia. As a common written language it also came to be used as a medium of literature. This literary form of Imperial Aramaic termed Standard Literary Aramaic was never absolutely uniform and particularly after the fall of the Persian Empire it became more and more tinted with local dialect features. In this sense the language of the Targum may be termed a literary language in transition from Imperial Aramaic to Middle (Late) Aramaic.

The Babylonian Targum is available in two collections, Targum Onkelos (Onqelos) to the Pentateuch and Targum Jonathan to the Former and Latter Prophets. Talmudic tradition attributes the translation to Onkelos the Proselyte (second century) and Jonathan Ben Uzziel (first century). However, it is now generally agreed that Onkelos is the Hebrew form of Aquila, whereas Jonathan is a rendering of Greek Theodotion, the names of two noted translators of the Old Testament into Greek. As compared with Jonathan and the Palestinian Targum Onkelos is a translation with relatively few paraphrases and exegetical additions. Most scholars believe that the Babylonian Targum originated in Palestine, whereas its final redaction took place in Babylonia. However, a few scholars among them P. Kahle considered the Babylonian version to have originated entirely in Babylonia. This Targum is known to us in a Babylonian, for all practical purposes Yemenite-Babylonian tradition with Babylonian
punctuation and a Tiberian tradition with Tiberian punctuation. A number of orthographical, grammatical, and textual features in the Tiberian tradition betray the influence of the Palestinian Targum. The language of Onkelos and Jonathan is a variety of Standard Literary Aramaic clearly later than Biblical Aramaic and the Aramaic or the Job Targum and the Genesis Apocryphon from Qumran. The final redaction and official recognition of this Targum belong towards the end of the Talmudic or to the early post-Talmudic period, i.e. the mid-first millennium. The earliest group of manuscripts are believed to date from the inth to the 13th centuries.
The Palestinian Targum to the Pentateuch is available mainly in three recensions, Targum Pseudo-Jonathan, the socalled Fragment Targum, and the Neofiti Codex. Remains of a Palestinian Targum to Prophets are preserved, particularly in the marginal notes of the Codex Reuchlinianus. There is also a Targum to Hagiographa. The language of these Targums is a variety of Standard Literary Aramaic characterized by a large number of dialect features shared with Palestinian (Galilean) Aramaic. The language is clearly later than Biblical Aramaic and Qumran Aramaic.

Pseudo-Jonathan or Targum Yerushalmi I is a Palestinian Targum later than and influenced by Onkelos. It contains abundant information on the religious teachings of Judaism in the Talmudic period. The final redaction cannot be dated before the seventh century.

The Fragment Targum or Targum Yerushalmi II is a collection of material from the Palestinian Targum probably intended as additions to Onkelos. The final redaction must be later than the official recognition of Onkelos in Palestine. Like Pseudo-Jonathan the Fragment Targum contains much
that has survived from a very early period. The designation Targum Yerushalmi III refers to a number of additions to Onkelos quoted in certain printed editions and in manuscripts. One such addition, termed Tosefta, is reprinted here and appears after the selections from Onkelos.

The fragments from the Cairo Geniza have preserved an older tradition than the Fragment Targum without influence from Onkelos. P. Kahle dated the earliest manuscripts to the late seventh and eighth centuries. However early this may seem, the manuscripts were probably copied from earlier manuscripts and the texts would seem to be earlier than the Islamic period.

The Neofiti Codex is the only complete recension of the Palestinian Targum to the Pentateuch in existence. The manuscript is late and dates from the beginning of the r6th century. There is a large number of marginal additions of variants in the manuscript. The final redaction of the text cannot be dated with any degree of certainty. Many scholars favour a date about the second century. However, the linguistic evidence suggests a clearly later date for Neofiti than for the Qumran texts. It would seem, therefore, that this evidence requires that the date of Neofiti be raised one or two centuries.

In addition to the Jewish translations there is also a Samaritan translation of the Pentateuch. The Samaritan Targum will not be treated in this book.

In most Tiberian texts, particularly the printed editions, the punctuation does not follow the fixed rules operating in the punctuation of Hebrew texts. It often gives the impression of being chaotic and unreliable. However, a closer examination will reveal that it is much better than its reputation, even if
the Tiberian tradition itself does not possess the stability of the Yemenite tradition. In the Tiberian tradition patah varies freely with qames in stressed syllables and in unstressed open syllables. On the other hand the use of sere and segol conforms to the classical Kimchian rule: the former denotes a long vowel, the latter a short one. As in the Kimchian system segolates of Hebrew type with segol in the first syllable form an exception. Here segol denotes a long vowel. Often the distinction between patah/qames and hatef patah in unstressed open syllables is not maintained. The Codex Reuchlinianus has preserved a treatment of the four graphs reminiscent of the orthography of certain manuscripts with Palestinian punctuation and some manuscripts belonging to the Ben Naftali School. In the Hebrew as well as in the Aramaic text of this manuscript patah varies freely with qames, as sere varies freely with segol. Corresponding to Tiberian qames hatuf the manuscript usually has hatef qames, though cases of holem also occur. A guiding principle in the vocalization of this manuscript seems to be that the vocalizer may use two signs for the same vowel, but he will avoid the use of one sign for two vowels. Certain orthographical features in the printed editions of Tiberian texts suggest that part of the Vorlage for these texts were manuscripts with Babylonian punctuation. Some manuscripts may even be considered transcriptions of earlier Babylonian texts.

## The text and the critical apparatus

The Aramaic text and the critical apparatus as they appear in this book are reprinted from the late Professor Alexander Sperber's The Bible in Aramaic. The text includes the following passages: Genesis I-4 and a Tosefta to 4,8 , Exodus 19,

20, 24, Deuteronomy 6, 10, 11, 16, 26, Isaiah I-2, and Amos $3-4$. For the Pentateuch ms. Or. 2363 of the British Museum serves as the basic text. In all instances, where this manuscript is either defective or not clearly readable, Sperber substituted readings from mss. Or. 2228 and 2229 (for the passages from Genesis and Exodus) and Or. 1467 (for the passages from Deuteronomy), all of the British Museum. In the printed text such instances have been indicated by spacing. For the Prophets the basic text is ms. Or. 22II of the British Museum. In his edition Sperber deviated from this manuscript only in cases of obvious scribal errors and if the corresponding reading of the other textual witnesses offered no difficulty. All other instances of difficult readings found in this manuscript including those that occur more than just once or twice with identical spelling or vocalization have been left as they appear in the manuscript.

Between the biblical text and the critical apparatus at the bottom of each page there is a line with the symbols for the manuscripts and the printed editions constituting the textual witnesses to that page. A symbol in brackets ( ) indicates that the manuscript in question is preserved for part of the page only.

In his edition Sperber presented the variant readings in two critical apparatuses. The upper apparatus contains spelling variants including any variants expressing differences in the vocalization. As far as the Tiberian texts are concerned Sperber considered only the presence of a plene writing as a definite indication of a vowel, since he regarded the Tiberian vocalization as being unreliable. Variants that occur frequently or with consistency were not listed in the apparatus. References to such variants will be found in the glossary.

Similarly no mention was made of the orthographic variation between zero and mobile shewa as the pointing of $\pi$ and $\pi$ in the environment after patah frequently met with between certain manuscripts with Babylonian punctuation. The lower apparatus contains all other variant readings. The Targum to the Latter Prophets is very often quoted by early rabbinical writers. For the passages from Isaiah and Amos these socalled Testimonia have been arranged in a separate section of the apparatus placed at the bottom of each page. In this part of the apparatus identification of the catchword is often difficult due to the fact that many verses are lengthened by midrashic interpretations, the result being that the word in question may appear more than once in the same verse. To overcome this difficulty Sperber added words in brackets in order to identify the catchword by means of a preceding or following word.

The symbols for the manuscripts and printed editions referred to in the critical apparatus are the following:

## I. Targum Onkelos

1) Manuscripts with Babylonian Vocalization:
$y=$ Ms. Or. 2363 of the British Museum
$j=$ Ms. Or. 1467 of the British Museum
$\mathrm{i}=$ Mss. Or. 2228, 2229 and 2230 (one ms. in three volumes) of the British Museum
$v=$ Ms. Socin $N^{\circ} 84$ of the Library of the Deutsche Morgenländische Gesellschaft in Halle (Saale), Germany
2) Manuscripts with Tiberian Vocalization:
$\mathrm{a}=\mathrm{Ms} . \mathrm{N}^{\circ} 282$ of the Library of the late Mr. S. D. Sassoon in London and now in Letchworth
c $=$ Ms. Or. 9400 of the British Museum
$\mathrm{d}=$ Ms. Solger $\mathrm{N}^{\circ} 2$ of the Stadtbibliothek in Nuremberg, Germany
3) Printed Editions:
a) Incunabula:
$1=$ Biblia Hebraica, Ixar 1490 (unvocalized)
$\mathrm{k}=$ Biblia Hebraica, Lisbon I49I
$\mathrm{h}=$ Biblia Hebraica, shelf-mark I 1363 , University Library, Freiburg i./Br., Germany
b) Rare Books:
$\mathrm{b}=$ The First Biblia Rabbinica, Bomberg, Venice $1515 / 17$
$\mathrm{n}=$ Biblia Sacra Complutensis, $15 \mathrm{I} 6 / \mathrm{I} 7$
$\mathrm{m}=$ Biblia Hebraica, Constantinople 1522
$0=$ Biblia Regia, Antwerp 157I (The Targum $=\mathrm{n}$ )
$\mathrm{g}=$ The Second Biblia Rabbinica, Bomberg, Venice 5 524/25
$\mathrm{s}=$ Biblia Hebraica, Sabbioneta 1557 (Reprinted by A. Berliner)

Groups of Targum texts are quoted with the following symbols:
4) Representing an Entire Textual Tradition:
a) Babylonian: $Y=j, i, v$

$$
\mathfrak{Y}=*_{j}, \mathrm{i}, \mathrm{v}
$$

b) Yemenite: $\quad J=i, v$
c) Tiberian: $\quad T=a, c, d, l, k, h, b, n, g, s$
5) Representing Four Texts:

$$
\begin{aligned}
& \mathrm{S}=\mathrm{b}, \mathrm{~d}, \mathrm{~g}, \mathrm{~s} \quad \begin{array}{l}
\mathrm{U}=\mathrm{g}, \mathrm{k}, \mathrm{l}, \mathrm{n} \\
\\
\\
\mathrm{~V}=\mathrm{h}, \mathrm{k}, \mathrm{l}, \mathrm{n}
\end{array}
\end{aligned}
$$

6) Representing Three Texts:
$G=b, d, g$
(G) $=\mathrm{b}, * \mathrm{~d}, \mathrm{~g}$ $\mathrm{N}=\mathrm{h}, \mathrm{k}, \mathrm{s}$
$\mathrm{H}=\mathrm{d}, \mathrm{h}, \mathrm{s}$
$\mathrm{O}=\mathrm{h}, \mathrm{l}, \mathrm{s}$
$\mathrm{P}=\mathrm{k}, \mathrm{l}, \mathrm{s}$
$\mathrm{K}=\mathrm{g}, \mathrm{h}, \mathrm{s}$
$Q=\mathrm{k}, \mathrm{n}, \mathrm{s}$
$\mathrm{L}=\mathrm{g}, \mathrm{l}, \mathrm{n}$
$\mathrm{R}=\mathrm{a}, \mathrm{b}, \mathrm{d}$
$\mathrm{M}=\mathrm{k}, \mathrm{l}, \mathrm{n}$
7) Representing Two Texts:
$\mathrm{A}=\mathrm{b}, \mathrm{d}$

$$
\mathfrak{H}=\mathrm{b}, * \mathrm{~d}
$$

$$
\mathrm{B}=\mathrm{g}, \mathrm{~h}
$$

$$
\begin{aligned}
& \mathrm{C}=\mathrm{h}, \mathrm{~s} \\
& \mathrm{D}=\mathrm{k}, \mathrm{n} \\
& \mathrm{E}=1, \mathrm{n}
\end{aligned}
$$

$$
\mathrm{F}=1, \mathrm{~s}
$$

8) Testimonia:

In brackets () the catchword is noted, under which the quotation is listed by the author.
$\mathrm{Ar}=$ Aruk of R. Nathan (according to Kohut's edition)
Dun = Dunash ben Labrat (according to תשובות דונש בן לברט ed. Filipowski, London 1855)
Gan = Yonah ibn Ganah (according to ספר הרקמה ed. M. Wilensky, Berlin 1930)
Kor $=$ Yehuda ben Koreish (according to Epistola ed. BargisGoldberg, Paris 1857)
Men = Menahem ben Saruck (according to מחברת מנחם ed. Filipowski, London 1854)
$\mathrm{Ra}=$ Rashi (according to the edition Venice $1515 / \mathrm{I} 7$ )

## II. Targum Jonathan

1) Manuscripts with Babylonian Vocalization
a) Biblical Books
$\mathrm{v}=$ Ms. Or. 22II of the British Museum
$z=$ Ms. Or. 1474 of the British Museum
$I=$ Ms. Or. I473 of the British Museum
ß) Haphtaroth
$5=$ Ms. Or. I47. of the British Museum
2) Manuscripts with Tiberian (or no) Vocalization
$\mathrm{c}=$ Ms. p. II6 of the Montefiore Library, Jews' College, London
$\mathrm{f}=$ Codex Reuchlinianus of the Badische Landesbibliothek, Karlsruhe, Germany
3) Printed Editions
$b=$ The First Rabbinic Bible, Bomberg, Venice $\mathrm{I}_{5} \mathrm{I}_{5} / \mathrm{I}_{7}$
$\mathrm{g}=$ The Second Rabbinic ( $=$ The First Masoretic) Bible, Bomberg, Venice I524/5
$o=$ The Antwerp Polyglot Bible, $1569 / 73$
4) Testimonia

In brackets () the catchword is noted, under which the quotation is listed by the author.
$\mathrm{A}=$ Aruk of R. Nathan (according to Kohut's edition)
ספר תשובות דונש בן לברט, London I855)
Gan $=$ Yonah ibn Ganah (according to ספר הרקמה ed. M. Wilensky, Berlin 1930)
$\mathrm{R}=$ Rashi (according to the edition Venice $1524 / 5$ )
$\mathrm{K}=$ Kimhi's Commentary
For the passages from Isaiah Sperber could use the edition by Louis Finkelstein (New York 1926) and the symbols he introduced. For the passages from Amos K indicates the Soncino edition of 1485 .

On the margin of Codex Reuchlinianus there are notes of varying length. Sometimes they contain no references to their source. Such notes are referred to by the symbol $f_{1}$. However, the majority of marginal notes in this manuscript offer an indication of their source. These are referred to as follows: $\mathrm{f}_{2}=$ marginal notes preceded by וא דא $\boldsymbol{\text { וא }}$ (short for ואית דאמרי 'there are some who say')
$\mathrm{f}_{3}=$ marginal notes preceded by ליש אח or ל ל לישנא (short for אתרינא 'another version')
$f_{4}=$ marginal notes preceded by פליג 'of different opinion'
$\mathrm{f}_{5}=$ marginal notes preceded by ספ אח (short for ספר אחר)
$\mathrm{f}_{\mathrm{b}}=$ marginal notes preceded by תרג ירוש or (short for (תרגום ירושלמי
$\mathrm{f}_{7}=$ marginal notes preceded by תר אח (short for תרגום אחר).
W. Bacher has shown that the marginal notes referred to as $\mathrm{f}_{2-4}$ represent variants within the Targum, whereas those referred to as $f_{5-7}$ are dependent on midrashic material outside the Targum.

See also the list of abbreviations and symbols.
The first word of a parasha or 'weekly portion of the Law' is printed in larger type in accordance with the practice of old editions.

The arrangement of the glossary
Due to the photomechanical process used for the texts all comments on particular passages had to be incorporated in
the glossary. The texts and the glossary aim at conveying to the student lexical as well as grammatical knowledge so as to enable him to read ordinary Targumic Aramaic texts, particularly of the Onkelos and Jonathan types. The process of learning requires that the information given in the glossary is adjusted to the student's level of knowledge at any stage. Before studying the texts the student should acquaint himself with the grammatical material in Dalman's grammar pp. 188-190 (substantives and adjectives) and paradigms I I-3 (personal pronouns) and VI I (verb). In order to derive maximum benefit from the glossary the student is adviced to study the texts in the order in which they appear in the book. The study of Targumic Aramaic texts is intimately connected with the study of early Jewish exegesis of the Old Testament and the student should get into the habit of studying the text first in Hebrew, then in Aramaic.

Etymological references to Biblical Hebrew are given only in cases where the sequence of consonants in the stem of an Aramaic word differs from that of the corresponding Hebrew cognate. The stem in this connection is defined as either (I) a lexical morpheme consisting of one or more consonants and vowels or (2) any form compounded of a root morpheme and a vowel pattern morpheme or (3) a form morphologically equivalent to the latter. An example of stem type (I) is the preposition $\min$ 'from', which cannot be further decomposed into morphological elements. The substantive nohōrā 'light' has a stem nahör- (type 2) composed of a root morpheme $n-h-r$ and a vowel pattern morpheme $-a-\bar{o}-$. The substantive $y \bar{m} m \bar{a}$ 'day' (stem type 3) shares the morphological environment of (2) and is accordingly equivalent to it. It has a stem yöm- that like ( I ) constitutes a lexical morpheme, which
cannot be further decomposed into morphological elements. This definition of a stem includes forms with derivative preformatives and afformatives, but it does not include forms with inflectional prefixes and affixes.

Alphabetizing follows accepted usage. Wherever members of the pairs of long vowels $\bar{e} / \bar{z}$ and $\bar{o} / \bar{u}$ occur in unchangeable morphemes or are unchangeable in inflection, they count as yod and waw respectively. Otherwise plene writing is disregarded in alphabetizing. Verbs are quoted by their root, preferably in the form of the perfect third person masculine singular of the Peal. The stem vowels of the perfect and the imperfect/imperative of the Peal are indicated, if they are not $a / o$ and if they are attested in the corpus of texts presented. In verbs $\boldsymbol{N}^{\prime \prime}$ the stem vowels are indicated, if they are not $\bar{a} / \bar{e}$, in verbs $\begin{array}{r}\text { if } \\ \text { if they are not } \bar{a} / \bar{u}, \bar{i} \text {. Substantives and adjectives }\end{array}$ are quoted preferably in the determined state or else in the indetermined state. Items attested only once, twice, or three times will be marked by references. In this way the student will get an idea of the relative frequency of the lexical entries. It goes without saying that explanatory comments accompanied by references will be given more copiously in the beginning in order to further the process of learning. Such explanatory comments will be marked by a preceding hyphen.

During my work with the texts the manuscripts and several printed editions quoted in the critical apparatus were inaccessible to me. However, I have checked the following sources against Sperber's printed text: the Second Rabbinic Bible (ms. g), the Complutensian Polyglot (ms. n), the Sabbioneta edition by Berliner (ms. s), the Codex Reuchlinianus (ms. f) in the facsimile edition by Sperber, and Rashi's commentary to Isaiah and Amos according to the ms. $g$ version.

During the checking I collected a number of unambiguous Tiberian spellings as variants to the critical apparatus. The more important of these have been added to the glossary in order that the student may acquaint himself with the Tiberian tradition of Targumic Aramaic.

In recent years we have seen a tendency in Targumic research to focus on problems connected with the Palestinian Targum due to the discovery and publication in progress of the Neofiti Codex. To follow up this tendency a number of important variants from the Palestinian Targums have been noted in the glossary, though collecting evidence on a more systematic scale was not possible. Geniza fragments were utilized only in so far as they have been published in the works of Kahle and Yeivin quoted in the bibliography.

## The transcription of Targumic Aramaic

The transcription of Targumic Aramaic as used in the glossary is diachronic in the sense that it is based on the traditional pronunciation of the language current in Yemenite communities as well as on the internal phonological structure as revealed in the ancient orthography of the texts. In general the phonetic symbols used are the same as in the commonly accepted transcription of Biblical Hebrew and early Aramaic. However, in the treatment of the socalled begadkefat series I have avoided letters with diacritics and substituted either the symbols proposed by the International Phonetic Association or the corresponding letters of the Greek alphabet. Thus the plosive members of the series will be transcribed $b, g, d, k$, $p, t$, the fricative members $v, \gamma, \delta, x, f, \theta$.

An accent diacritic will be found only in words where the stress is not on the last syllable.

In the transcription of vowel length I have adopted a traditional approach and used a length diacritic for ancient etymological length as well as for cases of compensatory lengthening conditioned by loss of phonological elements at an earlier stage of the language. Without destroying the principle underlying the system of transcription we shall observe the following qualification: patah will be transcribed $a$, whereas qames gadol will be transcribed $\bar{a}$. However, vowel length in Targumic Aramaic is non-phonemic, i.e. automatic and predictable from the phonological environment. Vowels are long in stressed syllables and in unstressed open syllables. Qames gadol, sere, and holem are always long. Otherwise vowels are short. In modern traditional pronunciation the distinction $a: \bar{a}$ is maintained, though as a qualitative rather than as a quantitative distinction. In unstressed open syllables, however, short quantity of vowels is phonemic, i.e. non-predictable from the phonological environment. The orthography marks such short vowels with shewa and hatef qames. After laryngals shewa will be rendered $a ̆$ as in אמר ămar 'He said’ Gn. I,3, otherwise a as in רמש ramaš 'evening' $\mathbf{1 , 5}$. The relatively rare hatef qames will be rendered $\check{o}$ as in לקביל loqơvel 'in front of' Ex. 19,2 var. Here the syllable opened by the following hatef vowel structurally counts as closed and the vowel of the first syllable is short.

Long vowels are either changeable or unchangeable. Unchangeable long vowels occur in unchangeable morphemes and they are preserved during inflection. This distinction between changeable and unchangeable long vowels is important for the grammatical behaviour of the forms involved. In most cases the unchangeable long vowels constitute historical reflexes of early Semitic long vowels.

## How to pronounce Targumic Aramaic

The following remarks on pronunciation are intended primarily for the student with a background in Biblical Hebrew who is working without a teacher. We pronounce Targumic Aramaic as we pronounce Hebrew. In doing so we simply follow the Jewish traditions, past and present, which in matters of pronunciation treat Aramaic as they treat Hebrew. There is a tendency today in the teaching of Biblical Hebrew to accept current pronunciation of General Israeli Hebrew as the standard of pronunciation. It is natural, therefore, to suggest the same norm even for Targumic Aramaic. This norm requires the following replacements of phonological elements:
r. The old fricative begadkefat series are replaced by modern fricative $/ \mathrm{v} \times \mathrm{f} /$ and plosive $/ \mathrm{gdt}$ /. Further old $w$ is replaced by modern / $\mathrm{v} /$.
2. The feature of emphasis has disappeared, the result being that $t$ is replaced by $/ \mathrm{t} /$ and $q$ by $/ \mathrm{k} /$. Old affricative emphatic $s$ is replaced by modern affricative $/ \mathrm{c} /$, i.e. the unit sequence [ts].
3. The number of laryngals has been reduced, the result being a merger of ' and ' to zero or $\mid \rho /$, the latter functioning as a mere syllable divider as in ארעא /ar'á/ 'the earth' Gn. r, r, and another merger of $h$ and $x$ to $/ \mathrm{x} /$. Syllable final $h$ is replaced by zero as in ביה /béy/ 'in it' I,II (cf. 5).
4. In the sequence dalet with quiescent sherwa and a following taw the two consonants are either assimilated as /tt/ or an unorthographic unstressed / $/ /$ appears between $/ \mathrm{d} /$ and /t/. Thus we pronounce פקידתך (Pael w. suff.) /pakettáx/ or /pakedətáx/ 'I commanded you' Gn. 3,1I (cf. 6) and עבדת (Peal) /avátt/ or /avádat/ 'you have done' 3,13 (cf. 7).
5. The Yemenite reading tradition maintains a qualitative distinction of patah and qames. The former has reference to Arabic $a$ or $\bar{a}$ depending on the position of the vowel, the latter to an o-like vowel distinct from the reference of holem. We follow modern Israeli (and Sephardic) usage and pronounce both as /a/ as in יאיא/mayá/ 'the waters' Gn. I,2 (cf. 6). The diphthongization of sere as /ey/ common in Israeli Hebrew may be adopted by the student, particularly in unstressed open syllables in order to distinguish this vowel from vocal shewa. Unlike in Israeli Hebrew the mobile sherwa is always vocal in the Yemenite tradition.
6. Old long consonants are replaced by short consonants. So we pronounce short /y/ as in /mayá/ 'the waters' mentioned above (5).
7. In Israeli Hebrew there is little variation in vowel quantity. At a deliberate speech tempo stressed vowels are often pronounced somewhat longer than unstressed vowels.

## בראשית




 וֹהּ荡
 וֹ范
令



粈

 וֹבעילילא אธר ל ，
 bcdghiklns

א 2 ：וחשוכא］＋פריש




 ביממיא］בימיא E




 27








 3




 bcdghiklns

> 26: בצילמנא d- 27 : בצילמיה d ב 2: עיבידתיה G C (bis) - 3 : עיבידתיה GOcn. - למיעבד 1.
 אנשא] אדם E. - כדמותנג] בדמותנא h; בדרמי לנא l. - 27: בצלם אלהים]


 .k k : 31 - h
 - D D


 באדם]והוה אדם E


 10














$$
\text { bcdghiklns }(y)
$$

（3 E ת



 ＂הפרש n；n

 דמדבר n•－למדינחא］קדומא n－ ולמנטר k ו－

 דחקלא n－


 24
 ג





筑


 10 11



bcdghiklnsy




 האדם A

 ;iif ויחפחחון cD; ואיתפתחן 1-

















 אילן חי״
17

bcdghiklnsy



ד 1:
 נטר n; + לך

 ראטטין





$$
\cdot \mathrm{D}<\mathrm{p}: 1 \cdot \mathrm{~T}
$$

 4



 אَ


 בּ באר




bcdghilmnsy

3: וֹאיחי



 מן קדם יוי]וקביל ייי ברעוא n• - מן < C G c. - בהבל] להבל E.
 ולתקרובתיה M. - הות] הוה 1.- הות רעוא] קביל ברעוא n• - לקיץן רוגזא
 עובדך (20) n - ליתפרעא n. - 10: קבדן] מקבדין זף -




 17



 ר言
 דרתובל קָ




 בשמא דליוי:

bcdghilmnsy


 אیראן i ; אוחרן

16: בארעא] + דנוד n• - גלי till עלוהי > n. - דהות] דהוה m• - מלקדמתן






 שריאו D. - מלצלאה] לצלאה n.
,



 5







 12

和

abcdghiklnsvy
 vRU בדגן
















 25







abcdghiklnsvy

18 -

 .iK R ck
 20-•vA as





 11















abcdghiklnsry

; уи
 -.v (bis)






 מן] ית b g- ומן] וית b g- לתמן] תמן l.


 איראראל人
 4程
 א ארקר
 צ
 10




## abcdghiklnsvy

－ 22 ：יתהין


 －ותחלינה］ותחללינא l－－ 23 ：תתגלי］תגלי

 ＞

的







abcdghikInsvy

$$
14 \text { : דינתיב h. - יתקריב A B I- 16: וחפרהי b. }
$$

## דברים

,



 4














bcdghijkInsvy

ו
 b




 שכינתיה] + שריא D - D : 16 קדם] ית D g.





















## bcdghijkInsvy

22 - קَّמא J. - למיקם GM.
 למיטב D.
























bcdghijkInsvy

12: אילהיץ AB מֹלֹ .jo יא 1:

 - 17: דינץ] אלהין di d








 לתמן למשירת












bcdghijkInsvy

; jo ואובידינון



 10: דזרעת] דֹתורע 10
 ית h. - וחמרך] חמרך 1. - 16 :











 27









bcdghijklnsvy


 תחומיכן


18: פמגמי] פתגמיא C. - אליץ[ האליץ h. - ליבכון] לבבכן c c - 20 : ובתרעך]


 -

1 טָר יُת















 13
 וֹארמלת

bcdghijklnsvy
 6: אילהין 6
 דَייחרצעּ

טז 1: ועבד לך נסין > D-


 די בבינך 1; די בקירוך c. - 12 ותדכר] ותיתכר h.

16 16
 17




 :

 וֹת




 77

bcdghijklnsvy

16




16 - תרדוף] הוי רדיף bg; תהי רדיף m. - 21: תיצב] תנצוב D. - 22: דרחיק] דסגי

בו 2: דתעילא| דתיתי D.- 4: ויחתיניה] ויצנעיגיה Dbg. -5: לעם] עם c.



 12


 14








bcghijklnsy


 וֹלשׂום i－

 －13－．Lb


 ולאתקבלא c．－למימריה］במימריה D b－ 19 ：עלאי］עלאה Ub．

## תרגום של תוספתא


ואמר קץן להכל אחוהי: לית דץ ולית דיץ ולית ולית עלם אוחרן ולית ולית אגר טב
 ואית דיץ ואית עלם אוחרן ואית אגר טב לצדיק ליקיאי ואי ואית פורענות לרשיעיא :
(k) : והוה במהויהח בחקלא וקם קץ על הבל אחוהי וקטליה

## ישעיה

1













5 bcfgovz


 - לאחורא bo g• ; לאוחרא c - - 5 : מוסיפין b

א 1 : בימי b g - - 1 : דאתרגיפת] דאתרגישת g ; דאתרגימת b.-וחביבתינן





$$
\text { אף (לא) b g. - } 7 \text { : וקרויכון o f - - נורא o. }
$$





 8





 12 13
 14 15


5 bcfgovz


 . 15 - 15 : זכאי g.

 -


 - לצלאה (2)] + קדמי c. - מדידיכון] מִדיכוֹן f ; מידידכן f.

7: צדיאת] + ארעכן א. - והות] ואתחלפת K. - 8 : (כערסל מבתותא) במקשיא (2 כע ; ארזלא) : במקייטא (ערסל) A• - (כערסל מבתותא ...) במקשיא : בעיר נצורה : כעיר שצרו עליה ועושיץ סוכות סביב לה להסתחר שם החיילות וכשמסתלקן מעליה מניחחן אותה והולכין, כל זה ת״י R. כמטללתא K. - במקטיא < K. - דאבצעוהי K. - פ פ: לולי ה׳ תר׳ אלולי מימרא דה׳ (1 אלו) A








 23


5 bcfgovz


 -b g b b - 5 -bgef עיביד

16: לֹאוֹרִיחי b b
 מבתר מבתר בעלה קרתא דהות מהימנתא למרחא דהות מליא דינין דקשוט וכדון
 על חובי רמשא ואימרא חד בפניא על חובי יומא מטול דבזכו יביחון ויקומון יתבי בה וכדון לא מקרבין אילהין קטליץ ודבחין לטעוותא וגרמין קטילי
 בך פסולא אוֹריתא דדמיא לחמר בריר אששיתא ית פיקודיא והוית כחמר מערב
 - 23 : לקבלא (שוחדא) <

אישלם

18 : (כתימיץ) כצבעונין (כתם) A - 23 : (עביד לי) טב (בדיני) ואשלם (לך
 קבילת










 5


(5) bafgovz
.c f






 bis bg b b b


25 : ואברור כמה דמנקץ (בבוריתא) (בורית) A- 26 : ומילמי מילכיא (כד

 ועובדיהן K. K. חייס K.- כמה K.
















bcfgovz




 13-13 : מדינאתא c.





 - 14 : רמיא] מרמיא



וֹעל כל ר和
 17








$$
\mathrm{bcfgovz}
$$

14 ויחליש b g - גבריך f ; גיבריץ c - ולצילמניא b g ob

16
 - ובמחלת עפר o. - (דחילא) דייי b b oc ; דחלתא דייי b g.

 מה (חשיב) c.c

16 : בירניות שפירן (ברן) A - ועל כל אניות ת״י ועל כל דיתבין בנסי ימא R-

- נחתי ספיני] דיתביץ בניסי K. - דשרן בבירנית] ברגיות K. - שופרא אל


## עמוס











 10 11

(5) bcfgovz




 f ; כרעון ;
 אלא c. - 4 : וצידא 6 : ועמא c ; 3'״א ועמה
 f،














bcfgovz

12 ויפלון





$$
\text { - } 15 \text { : (בית) סתוא] סתרא b. - בَשן z• - בתיץ (2 (2] בהון c. }
$$




 תורמני c; ת'תורטֹני z. - 4 : לגילגלא c

ג 12: או חסחוסיץ דאודן (סחס) A. - חסחוס דאודן R- 15 : (בשץ) דפילא R
ד 2 : ובנתכון בדגוגית ציידץ (דגית) A• - (על) תריסהון ובנתיכון בדוגית

 -K (מן טורי) הרמוני (R

א解













bcfgovz

 ; ות ותיניכון c - 10 : קטלית f


4: ומיתן] + אתחן oc - - לתלת c. - מעסרחכון b b g o






 .



bcfgovz

13 : מתגגדי

13: ארי הא] + ארום הא מיתגלי אלהא דצר עוברא בכריסא דאימיה וברא ביה רוחא דנשמתא ומפיק יתיה לעלמא לחוואה פרישתיה לבני נשא יהיב בפומיה ממלל יהיב ליה ניהור בעיניה ומנדע וסוכלתנו בליביה יהיב ליה חילא להלכא על גבי ארעא יהוה אלהי צבאות שמיה f. - - טורא c. - לאתקנאה

13 : אם הא (מתגלי) בצר (טוריא וברא רוחא) לאחואה לאיניש מה (עובדוהי
לאתקנא ניהור) לצדיק' כנהור (צפר' דאזיל ותקןן) ואיתאה חשך (... ארעא)
אמ' (ה' אלהי צבאות) שמיה K.

## GLOSSARY

## $N$

תִּיְיבוֹ Kt. Af., Qr. Pe.
אבֹא (Gr. 196, 198, Tib. w. dag.) father.-Dt. 26,5 d. sg. my f.
א
אבד Pe. to perish Dt. 11,17, Is. I,9, Am. 3,15.
Pa./Af. (Gr. 298f.) to destroy, to kill Dt. II,4, 26,5.
 same form intended by n 소.
אַּיבא month of Abib (March-April).
אֹ Abihu.
ם
אֹלֹא lamentation, mourning Dt. 26,14, i $a$-.
אבֹא (Gr. I36f.) f. stone.-Ex. 20,22 pronominal reference m. pl., sn f .
אברהם Abraham.
אגר (Gr. I36f., < Akk.) m. reward Tos.: Neo. $1^{\circ} 2^{\circ}$, Fr. $\mathrm{I}^{\circ}$, var. $2^{\circ}$ pr inf. מתן, var. $\mathrm{I}^{\circ}$ (ולא) למתן), Neo.* $\mathrm{I}^{\circ}\left(2^{\circ}\right)$, Ps. ( $\mathrm{I}^{\circ}$ ) $2^{\circ}$ למיחמ.
K Adam.



אֹרֹא (Gr. 160) threshing-floor Dt. 16,13
אהרן Aaron.
พ่ (Gr. 241) or.
אֲ firebrand, kindling wood Am. 4,II.

אַ

אֹונים (Gr. I43f.) deed of violence Am. 4,5 interpreted in $g$ as a segolate אוֹנֶס: cf. also K.
אֹצ (Gr. 155) m. treasury, storehouse Am. 3,10.
אֹוריתא $\bar{\sim}$ teachings).-Ex. 24,12 d. pl., gn sg. Is $\mathrm{I}, 2 \mathrm{I} \mathrm{f}_{6}$ the L. (is) what resembles. 28 read d. sg.!
/e (Gr. 298f.) to go, to go away.-Gn. 3,14 impf. for jussive-future tëzel you shall go: Neo. הוה impf. w. ptc. for jussive-future durative תהוי שחף (Gr. 352f.) you shall be crawling, Ps. תהי מטייל you shall be walking. Ex. 19,Io imp. izel. I9 ptc. for past imperfective it became (stronger and stronger), cf. Am. 4,13.
אสัิ (Gr. Ig8f.) brother.-Gn. 4,2 w. suff. ăhúhi (Gr. 55f.).
ית צני + to take, to seize Dt. II,I7: Ps. (אחז . to (pro ) אחד (שמיא), (prey) Am. 3,4f.
(Gr. 230) behind.
K Ahaz.
 Ea 12 pl.
 לְאָחָורָן for la'oḥŏrän.
אחרץן ohŏrãn (Gr. 124, 174) other, another.-Tos. אוחרן: Ps. def., Neo. I ${ }^{\circ}$ חורן.
אֹחת (Gr. I99) sister Gn. 4,22.
 àtatinn, gns w. a: Ps. אטטין!

הּיגוֹרא (<Akk.) pagan altar Am. 3,14.
איכדּי (Gr. 220, cf. H איך) how Is. I,2I.


$\Gamma^{N}(\mathrm{H})$ it is not Is. $2,7 \mathrm{c}$.
(Gr. Io8, cg. (יש (here is/was. W. la- denoting possession he has Ex. 24,14.
אכל (Gr. 298) to eat.—Inf. méxal Gn. 1,29, מיכול Dt. 16,8 Ps., inf. abs. mēxāl Gn. 2,16 (Gr. 279). Ptc. for imperfective cstr. pl. (who) e. 9 and 17: Ps. ind., Neo. הוה pf. w. ptc. for past imperfective (everybody who) הוה אכל was eating (from it). Impf. for jussive-future têxul (Gr. 266f.) you may e. 16, similarly 3,2: Ps. אית לן רשו למיכל we are allowed to e., (on the day) you e. 5 , you shall e. I4, w. suff. (Gr. 368f.) 77 . Gn. 3,6 pf. 3. f. sg. ăxálat, II 2. m. (Gr. 55f., 254). Ex. 24,II s ptc. pass. for active.
אל H negative Ex. 20,16 k.
K゙ (H) god Dt. 6,15: (Neo.) as D, Ps. אלק!
אלא w. im if not Am. 3,3 c.
אล์ אֹ (Gr. 156) m. I) god Ex. 20,3, Dt. $10,17 \mathrm{~d}_{2} \mathrm{k}$, 2) God, in Gza. w. sere plene or def., s w. sere, n w. segol. In ${ }^{\text {x }} \mathrm{K}$ j spells consistently without shewa. Ps. אלק, s.
(Gr. 24I, cf. 238) ns Gza. $\bar{e}-\mathrm{I}$ ) in a restrictive sense but, only Dt. 10,12, 2) after negative statement but, except 16,6, Is. I,2I f 6 , Am. 3,7,3) w. im if not 3 f. 7 c .
isk (Gr. 238) as if Ex. 24,11.


אֹלוּי（Gr．238）if not．
אֹליאב Eliab，Dt．II，6 Gza．Ea 12 alef w．ṣere．
אัֹ illēn（Gr．II3f．）these．
Eleazar，Dt．1o，6 Gza．Ea 12 il－．

Pa．to teach Dt．II，I9，d Pe．，Is．2，3，inf．allöfē－ （Gr．279f．）Ex．24，I2．

Af．to learn Is．I，3，c Pe．，f אֵילָף．
Ithpa．to be taught，to learn Is．2，4 w． $\bar{a}, \mathrm{z} a$ ．
＊ （Gr．I28）thousand cstr．pl．Ex．20，6，gns š．med．
אולפּ
אלק
๙்่（Gr．237f．）if．－Dt．II，27：Neo．די cf．M．
אמי Am．4，I3 K．
אמהן ד דאימא （Gr．I88）．
אֹמוֹ Amoz．
（Gr．157）thick darkness，gloom Ex．20，I8．
（Gr．298f．）a／a to say，to speak．
Ithpe．passive Is．I，4，f Ithpa．－Gn．I， 22 inf． mémar，historical spelling $3, \mathrm{I} 7 \mathrm{k} .2 \mathrm{pf}$ ．3．f．sg． ămárá（Gr．55f．）．Am．3，IIf．pf．rendering a H pf． of coincidence，in fg pointed as ptc．

אתィ maid servant Ex．20，10，Dt．I6，II．I4，all gns w．š． med．，Keter q．
אומיץ（Gr．143ff．，197）nations，peoples Gn．3，22 Neo．， Fr．m．，Dt．II，23 Neo．f．
检（Gr．2I8）where？
אֹテ̄ ănā I ．

אוֹאוֹין
שix
אֹנין innin they (f.) Dt. 10,9 var., Gza. Ea 12.
 to oppress, to take by force Am. 4, I, ptc. pass. (an offering) obtained by violence Is. I, I3, oppressed 17. $a_{a}^{n} \bar{a} \check{s} \bar{a}$ (Gr. 200) m. man, human being, in several manuscripts including gns Gza. and in Ps. regularly spelled אינשא, the first syllable being pointed with sere in ns Gza. ( n also segol) and hatef segol in g , also Am. 4,13 K. Cstr. sg. person(s), member(s) of.-Gn. 1,26 Ps. as E, Neo. Fr. בר נש lit. son of man.

${ }_{10 \text { OK (Gr. 194, < Akk.) healing, restoration to health }}$ Gn. 3,6.
אצ巛 (cg. (צy) wood, wooden material Dt. io, r.3.
ๆ華 (Gr. 24of.) I) also, 2) introducing a question Gn. 3, $\mathrm{Il}(<\mathrm{H})$.
 nostrils Gn. 2,7, var. anp-, Is. 2,22, Am. 4,10, 3) 'al $a$. over, on, mé $a l a$. from (a position over) Gn. 4,14, Dt. 6,I5, ba'a. against Is. 2,4.
אֹפּ possible to (la- w. inf.) Gn. 4,I4.
אทิ̄ux (Gr. 196) f. finger Is. 2,8, fg I. syll. w. segol.


(ארי א. ארום


א่า (Gr. I43f., 966 f. pl. f.) way, road (also figuratively). Pr $b z$ - in the manner of, as in Am. 4,10.
א̄י̆ $\bar{a} r \bar{e}$ (Gr. 240, 236, 234) I) that (conj.), 2) because, 3) when. Var. ארום Am. 4,I3 f $\mathrm{f}_{6}$, same form through-
 Translation of Hי

ארך Af. (Gr. 298f.) I) to be long (days, time) impf. yēEx. 20,12, gns yō-, Dt. 6,2: Ps. as T, to stay long, to wait Ex. 24,I4, 2) to live long, lit. to prolong (days) Dt. II,9.

(רום (cf) lifting, raising in 'umrā da'. the wave sheaf (cf. Lev. 23, IIff.) Dt. 16,9.
א א
(Gr. I36, cg. ארץ (G. earth, ground, country.-Gn. 2,II cstr. ărac, n ארעא ד (Gr. I88). Dt. II,I4 pron. $a r^{\prime} a^{\prime}$ - var. $\breve{a} r a^{\prime}-$.
ش Ashdod.
אשׁרֹה the goddess Ashera or her cultic symbol a pole or tree cstr. ă. kol ilän Dt. 16,2I: Ps. d. < k.i., Neo. ind. w. k.i. (cf. Greek and Syriac versions 'grove(s)').
(ידע w. appin to respect persons Dt. I6,I9.
אישׁתא
אָ att you (sg.) : Ps. אנת (Gr. 107).
אתא (Gr. 355f.) Pe. to come.
Af. to bring.-Gn. 2,19 Af. pf. $\bar{e} \theta \bar{i}, \mathrm{i}$ Keter $a y \theta \bar{\imath}$. 22 w. suff. -iyah, var. -əyah (Gr. 383f.), n -innah on the analogy of the imperfect (Gr. 360): Neo. אייתי יתה (diphthong!). Dt. 26,10 pf. rendering a H
perfect of coincidence (Gr. 338). Am. 4,4f. ptc. (while) you b. 4 Pe. imp., f $\bar{e}-, g$ איתו.
את אֹ (Gr. 194) m. sign.

אֹת Keter att-.
אֹתור
א אתרא (cg. m. place.-Gn. i,9 Neo. ind.
 Ps. ind. sg. אֵיתא, also Is. $\mathrm{I}, 2 \mathrm{I}_{6}$. Gn. $2,22 \mathrm{n}$ n lit. marriage (Gr. 181, 194f.). 4,23 cstr. pl. nešē: Neo. נשוהי ד (Gr. I88).

## コ

j (Gr. 224f.) in, at; among; with, by means of; because of. Marks the actor of a passive construction Is. 1,20.29.

באש $\mathrm{Pe} . e /$ w. $l_{2}$ - to be or become angry Gn. 4,5f. Gza. B, 5.6* both Neo.

Af. to do harm, to do wrong Is. I,4, w. la- Dt. 26,6, inf. Is. $\mathrm{I}, \mathrm{I} 6, \mathrm{f}<$ second alef.
בֹיל (Gr. 233, 237,bə- + dill-) 1) prep. because of. W. $l a-+$ inf. in order to Ex. 20,17, 2) w. da- conj. in order that, that.-Gn. 3,17 n error (Gr. 109). 4,15 with nominal sentence with infinitive lest anyone ... should kill him.
בדולחהא bdellium, a type of odorous resin Gn. 2,12.
ذבהילו in haste Dt. 16,3.
(בוש related to Ithpe. to be put to shame impf. tibbahdün Is. I,29, f חִיבַּדַתּן (Gr. 252f.).
(root brr, Gr. I8o) potash, soap Is. 1,25.
ביזא $b i z z a ̄$ ind. booty, spoil Am. 3,10.
בזו Pe. to rob, to plunder impf. nibboz Am. 4, I.
Ithpa. passive Am. 3,1I, var. Ithpāal (Gr. 328f.), Pe., Ithpe.
בחר to choose, to select ptc. pass. Gn. 2,I2 Ps., Is. I,4.
la to cease, to pass away Am. 3,1I, g יִבּטִיל Ithpe. (Gr. 252f.).
בוטמא (cg. בטנים) m. pistachio, terebinth Is. I,30.
בין (Gr. 23I) between, among. b. . . b./la-/wa- b. . . . and.
בירֹוֹת (< Akk.) cstr. pl. fortresses, palaces Is. 2,16 z.
(< Akk.) cstr. pl. f. fortresses, palaces.-Am. 3,9 g בִּירְנִית cstr. a syntactic calque $<$ H. II var. m.
ביש (cf. באש bad, evil.
בֹישׂו evil, wickedness Is. I,I6.
בֹשא f. evil, wickedness Am. 3,6, f š. q., g pl.
בית to spend the night, to remain overnight Dt. 16,4, Is. $I, 2 \mathrm{If}_{6}$.
בית cstr. place.-Ind. pl. bätīn, g (f) בָּחקין Dt. 6,16, Am. 3,I5. Cstr. sg. 8 f fin $_{6}$.
בית ה̈ל Beth-el.
בֹֹוּרי (Gr. I58, < H) cstr. pl. first born Ex. 24,5: Neo.*
 בבוכרייא דעד כדון לא אתעבד משכן זימנא [1. [Ps. (cf. Ex. 28,I, Lev. I,5ff. etc.)
(Gr. I64f.) first fruits Gn. 4,3 Ps. ${ }^{1}$, Dt. 26,4 Ps. ${ }^{1}$.
בֹֹיר bakkir (Gr. I62f.) I) pl. first born Gn. 4,4, 2) early seasonal rain Dt. II,I4: Ps. + במרחשון

בּוּzep first born Gn. 4,4 n, Ex. $24,5 \mathrm{~g}$ : Neo.*, Ps.
בלע to swallow pf. 3. f. sg. w. suff. -nūn (Gr. 360f.) Dt. II, 6: Neo. as $i_{\text {a }}$.
(Gr. 338ff.) to build, to make.
בית בנית ישראל

ברא. בניא.
ברתא. בנתא s. בסג.
בסר (H w. ś) Pa. to announce, to deliver a message Am. 3,9.
ذסרֹא (in non-Yemenite mss. including Gza. often spelled with $s$ as in H, Gr. 53) m. flesh, meat.
בעא Pe. to want, to seek w. la- + inf. Dt. 26,5, to ask for Is. $\mathrm{m}, \mathrm{I} 8$.

Af. to seek, to search pf. w. suff. Is. I, 8, f אבְָָּיוּדֶי for av`ăy $\begin{gathered}\text { uni } \\ \text {. }\end{gathered}$

İy desire, request Is. I, I8.
בצירא cattle.-Gn. I,25 f. due to H.
K m . husband. Also in the compound ba'el davãvã (calque $<$ Akk.) enemy Is. r,24, Dt. 6,19.
בצר (H) Pa. to fortify, to make inaccessible Am. 4, 13 K.

ר (Gr. 232f.) w. min except Ex. 20,3.
ברא (Gr. 337ff.) to create.
Ithpe. passive Gn. 2,4 (Gr. 55f.). 23 Neo.
ברא (Gr. 199f., cg. בן m. r) son, descendant, pl. also children, offspring. Whelp, cub (of lion) Am. 3,4,
2) denoting single specimens as in $b$. zar'eh seed and bənē ănäšă man, human beings. The Galilean form without initial alef Am. 4, $13 \mathrm{f}_{6}$.

א
(H) the Book of Genesis.

בוֹרא ( $<$ H) iron Gn. 4,22, Neo., Ps. p- as U and Ex. 20,22 Neo., Ps., Fr.
(Gr. 162f.) pure Is. $\mathrm{I}, 2 \mathrm{If}_{6}$.
א בּוֹרירוֹ
ברך Pa. (Gr. 69) to bless. Ptc. m. pl. blessings Dt. 11,29.-Ex. 20,1I i error. 2 s s. איֵ.
亡ר לראֹא blessing, Keter mostly $k$ w. rafe.
בורלֹא beryll, a type of precious stone Gn. 2,12: Neo. אבניא טבתא.
a

ברר Pa. to clean, to purify Is. I,25.
(Gr. 200, cg. barattã, ind.
Pa. to boil, to roast Dt. 16,7: Ps. תטוחל you shall r.
ר会 I I) prep. (Gr. 230f.) after, 2) w. da- conj. after Is. I,8.
בַּתְרָהּ hindmost, utmost Dt. II,24 g.

## $\lambda$

Af. to collect (money) Am. 4,5.
K f. well, cistern Dt. 6, ir, ns Keter w. dag., c m.: Neo.
בֹבורא ind. strength Is. I, 25.
(Gr. 228) on Am. 4,13 ff .
גבראא var. gu- (Gr. I36f., 89) m. man, male.-Is. I,23 w. lahavreh (they say) to eachother.
 10,17.
גדגֹוֹ Gudgod Dt. ro,7: Neo. גדגדו.


גُדפין wings Ex. 19,4 w. š. med., Keter q.: Neo., Fr. var., Gza. F as n .
1 $\mathrm{pr} b 2-$ (Gr. 228) in the middle of, among. Pr $\min >$ miggō from within Ex. 24,16, Dt. IO,4.

גזר to order, to decree Is. $\mathrm{I}, 20$, Am. 3,I, w. qəyāmäa to make a covenant Ex. 24,8.

 2,I2.
[תֵ herd, flock Gn. 4,20 n.
גֹיחּ Gihon.
גלגלא Gilgal.
גלא (Gr. 340) Pe. I) to reveal ptc. Am. 3,7, bcgo pf., $t \mathrm{~Pa}$. Ptc. pass. it is revealed (to the Lord), 2) to go into exile, to be exiled ptc. act. Gn. 4,I2.14, proper name in (the country) 'Exiled and Vagrant' $16, \mathrm{n}$ as $\mathrm{H}, 3$ ) to exile Am. $4,3, \mathrm{z} \mathrm{Af}$.

Ithpe. to be revealed, to reveal oneself.-Ex. 19,II Ithpe. ptc. shall r. Himself, J etc. impf.: Neo., Gza. F, Fr., Ps., var. 1 pf.: Neo.* 20,23 J Ithpa., for k cf. תגלה Neo.*, Gza. F (Gr. 252f. ?). Is. I, 24 impf. I. sg. w. prefix $a$, in $g$ spelled w. hireq, in $f$. ṣere.
(cf. Gr. 210) completely, entirely Is. 2,18, fg w. hireq.
(Gr. 267) to steel Ex. 20,13.
K ith thief Is. I,23.
( $<\mathrm{P}$ ) treasures Is. 2,7.
2 Af. to defend, to protect w. ‘al Is. $1,6$.
 for 7 (d. pl.) as does c. Gza. Eb I6 has the same text, but correctly construes as a feminine in bahen. Am. 4,9 pron. pl. ginnē-, zfg w. patah.
געל Ithpa. to make oneself dirty, to defile oneself Is. r,6. גריֹיֹין Mount Gerizim Dt. 1r,29, g $z$ w. dag. as in H of b ( $\mathrm{g}<$ ), n גרזים: Neo., Ps.
to cause, to bring about Is. $1,2 \mathrm{If}_{6}$.
גלרמא bone Gn. 2,23.
גישריא bridges Ex. 20,23 Ps.

## 7

$\bar{\top}$ ( $<$ dì, cg. זה) Tib. and TP also have the earlier form $\quad$. In this case plene writing has not been listed in the critical apparatus. I) Relative pronoun (Gr. ir6ff.), 2) preposition indicating syntactic subordination (Gr. I88). It also translates H ל of possession (the heavens) belong to (the Lord your God) Dt. ro,14: Neo. as H, 3) conj. that, in order that (Gr. 239, 237), when (Gr. 234), for, because (Gr. 236).
א (Gr. (II3, cg. this (f.).
דאת (Gr. 304, cf. Af. to sprout impf. (let the earth) s. Gn. I,II rendering a H jussive.
דבעא s. בעלא.
דֹבוֹ (Gr. I94, cf. I8If. and preceding entry) enmity Gn. 3,15, short form for ba'el d., thus Neo.
(זבח (cg) to sacrifice Ex. 20,2I, Is. 1,2I f .

דבק to join, to attach oneself impf. he shall j. Gn. 2,24.
דבר Pe. to take Gn. 2,15.

Pa. to move, to flow ptc. in דִּקִדָּדָּ (Gr. 92) the one that flows Gn. 2,14 n.
דברים the Book of Deuteronomy.
信 ind. pause honey.
 Rashi explains ספינה קטנה של ציידי דגים.
. דקלת . $<$ < Akk.) river Tigris Gn. 2,14, n as H: Neo דגזת
 Gn. 2,12 pron. dahvah da- with pronominal reference to a feminine, n cstr. דְהַ (Gr. I88), i (Merx) gs d. w. da-
 to be miserable, unwell ptc. Is. I,5 (same form intended by I Q Isa דוה), f דַוָי g דָּיָּי (Gr. 16i) as H.
דוגות small fishing boat Am. $4,2 \mathrm{~K}$, either H plural of דוגה or error for following entry.
דוגית cstr. small fishing boat Am. 4,2 0.
דון s. דון
דור to live, to dwell Dt. 26,5.
דוש to tread, to trample Is. I,I2.
(Gr. 157) ind. fear Is. 2,10.19.21 all var.
דתל e/a to fear w. qöдăm. Ptc. pass. terrible, dreadful.Gn. 3,10 pf. I. sg. dehélí (Gr. 56). Ex. 20,17 impf. pr $l \bar{a}$ do not f .
א Neo. טעוון.-Ex. 20,17 Qr. d., Kt. pron. the f. of Him, gns as H. Is. $2,6 \mathrm{~g}$ a strong f. of Him who, cf. K.
דחף to push forward Ex. 19,21.24 both Gza. F.
דחק to push forward Ex. 19,21.24 both Neo., Fr.
דוחהאק oppression Dt. 26,7.

خֹיל (Gr. II8f., $d i=l a-$ ) possessive pronoun w. suff. mine (is) Ex. 19,5, yours Gn. I, 29 k , Dt. II, 24 var.
דין $\mid \bar{\imath}, \bar{u}$ to judge.- Dt $16, \mathrm{I} 8$ var.: Neo., Ps. Is. I, I7 imp. dinū!
דינא m. judgment, in the sense of statutory requirements, law, acting in accordance with these requirements, and legal dispute, litigation. In the sense of the last judgment Tos.-- בד' הוא ד it is just that, much more so Gn. 4,24 Neo., (Ps.). m. judge.-Dt. $10,17 \mathrm{n}$ as $\mathrm{d}_{2} \mathrm{k}$ f from H .
 sweat Gn. 3,I9, var. < H: Fr. בזעת אפך (Gr. I88). (Gr. I6I, ct. דור) m. persons permanently settled in a foreign country, strangers Dt. Io,Ig.
דכא (cg. זכה, cf. Pa. (originally calque < Akk.) to right, to restore rights Is. I, 17 o.

Ithpa. (Gr. 103) to clean oneself Is. I,I6.
(זכוֹאורא (cg. male person Dt. I6,I6.
דכר (זכר) Pe. $/ a$ I) to mention Ex. 20,21 Neo., Fr. var., 2) to remember Dt. 16,3.12. Ptc. pass. (Gr. 283) is mindful of, remembers Gn. 3,15, Ex. 20,8.

Af. to let mention Ex. 20,2I Gza. F. (cg. Iזר) I) male Gn. $1,27,2$ ) ram Is. 1,11.
(Gr. 237, dīl + mā) lest.
דלק to burn Is. I,3I.
דמא to resemble, to be similar to ptc. w. la-Gn. I,26 1, Is. I,Io.-Is. I,2I f $\mathrm{f}_{6}$ ptc. pl.
(Gr. 202) m. blood.
 56) Gn. 1,26, ind. 27 Neo. Fr., var. דמות, Ex. 20,4: Neo. as G.
（Gr．256，258，283f．）to sleep pt．dəmux Gn．2，2I， ptc．pass．דמיך sleeping 18 Ps．
Damascus Am．3，12：R דרמשק．
（cg．（ז）this（m．）Ex．24，8，d．．．．d．one ．．．the other Is．I，3I．Pr ka－thus Ex．19，3，otherwise the attested form is ذדצן（Gr．22I，cf．102）：Neo．כדיץ， Ps．לִקָא דְּן ．כדנא（Gr．224）why then？Gn．4，6 n $2^{\circ}$ ．
דנן s．preceding entry．
דרא m．generation Gn．4，15．24，Ex．20，5．
דֹרגיץ（מדרגה（cf．Heps Ex．20，23，gn Fr．var．š．med．， s Keter q．
דרך to tread，to walk Dt．11，24t．
דרצֶא（זרוע m．m．arm Dt．II，2，26，8．

务 Dathan．

## ה

s．
－hă－（Gr．224）prefix indicating question．
к
「 hä＇illèn（Gr．II3）these．
האּיגוֹ those（m．）Dt．26，3．
ל古 hával，pause hával（Gr．54f．，76f．）Abel．
（Gr．II3，cg．（ואת（f．）this（f）．
（cg．this（m．）．－The feminine form of the demonstrative $\mathrm{Dt} .26,9 \mathrm{l}$ is due to a confusion of אתרא（m．）with the following（f．），cf．the similar confusion in Neo．לארעא הדיץ ．．ארעא הדא．
（Gza．w．qames）that（m．）．

אהוא hahi (Gr. II3, Gza. w. qames) that (f.). Var. spelled w. yod Dt. Io,I.

הוא he, it.
(Gr. 338ff., 352f., cg. היה, conventional spelling requires final he in this word over against final alef in the pronoun הוא) to be, to become, to come to pass, to happen. The construction with $l d$ - denotes possession as in laxon yzhē it shall be yours. Variation of $h \breve{a}$ and quiescent $h$ after a syllable ending in $a$ in forms of this verb has not been noted in the critical apparatus. Compare for example Gn. 2,19 where mss. i and v read The imperfect expresses a jussive or future as in $y z h \bar{e}$ let there be Gn. I, 3 or dihē that (Adam) shall be 2,18, bcg Galilean impf., dln inf. as H: Ps. + דמיך sleeping (Gr. 283f.). Pt. w. a following ptc. expresses a past imperfective as in hăwã näfeq ... whäwe (a river) was flowing ... and (was) becoming io, var. pf. as $\mathrm{H}, \mathrm{n}$ impf. interpreting a H consecutive perfect. Also w. ptc. pass. Is. 1,2I. Gn. 4,8, Tos. inf. w. suff. mihwëhon while they were. Ex. 20,3 impf. archaic spelling. Is. $1,2 \mathrm{I}_{6} \mathrm{pf}$. 3. m. pl.

היא she, it.
(Gr. 239, cg. (איך) as Is. 1,21 fe
(האמיץ Gr. 252, ) to believe Ex. 19,9. Ptc. pass. reliable, faithful Is. 1,2I. 26 both fg s. q.
הך s. הן s.
א


הלך Pe. (Gr. 317) to go, to walk.
Pa. to walk to and fro, to flow (durative) ptc. it flows Gn. 2,14, walking 3,8, var. Ithpa., inf. Am. $4,13 \mathrm{f}_{6}$.-Dt. Io, 12 Pe. inf.: Neo. Pa.
הפך Ithpe. to turn round, to change ptc. is turning r. Gn. 3,24 , gn Ithpa. Is. $1,2 \mathrm{If}_{6}$.
הורמיני, name of a foreign locality Am. 4,3 var.
הרמוני

## 1

¡ (Gr. 240) and, then, but. wa- . . . wa- both . . . and Gn. 3,18.
$\stackrel{\wedge}{\text { 斤 (Gr. 242) woe to w. ‘al Is. 1,4, w. la- } 24 .}$

## $\uparrow$

זבן to buy Is. I,3.
( $<\mathrm{H}$ ) pron. pride, insolence Is. I, 6 .

זוע to tremble with fear.
*? 27
(Gr. 164) splendour, radiance Am. 4,I3 c.
(<Akk.) glory Is. 2,10.19.2I.
(
i'יחין olive grove Dt. 6,II, Am. 4,9.
צמכא Pa. I) to regard as innocent Ex. 20,7, 2) (<Akk., cf. (t) to right, to restore rights imp. Is. I,I7!
f. righteousness, religious merit.

- innocent, just person Is. I, I5.
in ready Ex. 19,II.I5.
זמן Pāel (derived from following entry) to summon, to call together Ex. 19,14, impf. w. suff. (Gr. 368f.) Io. Ithpāal passive Am. 3,3, f Ithpa.

אini (Gr. 79) m. and f. I) set time, season Gn. I, I4 משטן ז' T משי Tent of Meeting Ex. 24,5 Ps., (Neo.*), 2) time.-Am. 3,6 balä zimneh at the wrong moment.
רīn music, playing Gn. 4,2I, Am. 4,5, var. w. $a$.
$-\mathrm{Ji} \quad(<\mathrm{P})$ pron. kind, species.-Gn. I,I2 pl. w. suff. liznthī, 24 n לִנְנַאָ for liznáhä (Gr. Io9).
 זוֹרוֹין girdle, belt Gn. 3,7.
 (Gr. Io7), J etc. impf. as H: Neo. pl., Ps. sg.

Ithpe. ptc. mizdzra' is sown (Gr. 103, 92).
ห $\mathrm{m} . \mathrm{I}^{\prime}$ seed, 2) offspring, progeny Gn. 4,23, Is. I, 14 .
(Gr. 180) f. family Gn. 4, io ind. pl., Am. 3,I, fg pl. 2.
to sprinkle Ex. 24,6.8.

## $\pi$

חבב Pe. ptc. pass. beloved Is. I,4 fg. Pa. to love Is. I,2.
חלביב dear, beloved Ex. 19,5 dearer to me, Dt. 26,18, Is. I,4, fg ptc. páss.
חבל Pa. to hurt, to injure Gn. 4,23 (Gr. 56), figuratively Is. I, 4 .
הברך pron. neighbour, fellow being Ex. 20,13f., Is. 1,23.

חת to celebrate, to observe a festival Dt. 16,15.
f. expressions kahboa together, one and all and lahbāa very, in both cases g has hatef patah.-Gn. 2,24 n error. S. also חוד.

חדא to be glad, to rejoice.
(חדש (חדש. d. f. new Dt. 16,8 Ps.
חוא Pa. (Gr. 338f.) to announce, to inform, to show.Dt. $26,3 \mathrm{pf}$. rendering a H pf. of coincidence (present perfective): Fr. var., (Neo.) אוֹדִינַן וְשְבְּחִיִֵּ we have thanked and praised, Ps. $\times$ (Gr. 255). Am. 4,I3 inf., K Af.
חוב to $\sin$ Ex. 20,17: Neo. תיחטון, Gza. F, Neo.* תתחייבון you shall (not) be found guilty (Ithpa.).
אובּ m. guilt, sin.
ذלחֹד (Gr. 222, cf. w. suff. alone.
חוה hawroă Eve.
חוט Pālel (Gr. 317, 327, 56) to sew pf. haatititū Gn. 3,7, J Pa.: Neo.
Kinch hiwyā (Gr. 143, 69) m. serpent.

(Gr. 315,56) to turn away from ( min ) Gn. 4,26 igs Keter, s. חלל.
חור Pe. (Gr. 315, 268, 3181) or denominative Af. to be or become white Is. I, 18 , fg Pa.

Pa. to make white, to clean Ex. 19,Io.I4.
Hur.
x Pe. (Gr. 338ff.) to see. Variation of $h a \check{a}$ and quiescent $h$ after a syllable ending in $a$ has not been noted in the critical apparatus as in Gn. 3,6 where ms. i reads

Ithpe. passive Dt. 16,16, Js Ittaf. $\mathrm{I}^{\circ}$ sg., $2^{\circ}$ pl., Is. $\mathrm{I}, \mathrm{I} 2, \mathrm{fz}$ Ittaf.

Ittaf. passive.-Gn. I,9 Ittaf. impf. tittahzē let (the dry land) be seen, g Ithpe. Ex. $20,15 \mathrm{Pe}$ ptc. m. pl. hāazan were seeing. 24,10 inf. mihzē var. me-.
(cf. Gr. 143) sight, vision ind. Dt. 26,8 n: Neo. pl. חזוין, cstr. sg. Ex. 24,I7, g points häzzú, d. Dt. II,30 Neo., cstr. pl. Ps. interpreted as part of a geografical name.
 as bg, Neo. ובחזוין רברבן the adjective (f.) being corrected to בין (m.).
חטא to sin, to transgress.
สสิ่ ก่ m. sin Gn. 4,7, g Gza. B, Fr. var. w. segol and suff. as var., Neo., Fr., Ps. w. suff.
חטב to select, to choose (?) Dt. 26,17f. : Neo., (Fr. var.) (Fr. var. אמלכ (עליכון יתכון עליכון . . אמלן, I8 Gza. D אַמְלֶך ל- before break in the text. In his commentary Rashi assumed the same meaning for the corresponding word in the Hebrew version as that given above.
ה̄ט் robbery Am. 3,10.
(Gr. 353) to live impf. Gn. 3,22 yēhhē < yihḥē, Dt. 16,20.
חיבא
תיזו s. חזווה
א部 hayyayy $\bar{a}$, also hayyē (Gr. Igof.) pl. life.
تَ I) strength Gn. 4,I2, Am. 4, I3 f 6 , 2) pl. array, host Gn. 2,I.

א $\times$ 萮 (Gr. 69) Tib. š. med. I) adj. f. living, 2) subst. f. wild animals.-Gn. I,20 Neo. ind. 24t. etc. g חֵּ Ps. חיות, Neo., (Fr.) חייתא ד (Gr. I88).
ajín hăxim also hakkim (Gr. I62) wise Gn. 3, 1 var., n w. dag., Dt. I6,I9.

חכם to be wise, to know ptc. häxamin can discriminate (between) Gn. 2,9: Ps. ידעין. I7, 3,5, 1 w. inf. : Ps.
ב Dt. 6,3 Fr. var.
חֲלִיִיִן hăláyin.
(Gr. 328, 56) Pe. to be or become profane pf. 3. m. pl. hállūu, i háálū Gn. 4,26 they were too p. (to pray), but the preposition $\min$ does not fit the context: Ps., (Neo., Fr.) שריו ל! they began to (w. inf.), cf. Dn. Ber. r. refers to the verb of the Hebrew version as לשחן מרד an expression for rebellion. S. also חול.

Af. to profane impf. W. suff. taḥălinnah Ex. 20,22 $w$. virtual lengthening of the first radical, 1 Pa .
חלף Pa. to change, to exchange Dt. 26,14.
Ithpa. passive Is. 1,7 .
〒ֹ
(Gr. I56) m. part, share Dt. Io,9, gs w. dag. and patah.
/a (var. o and $i$, Gr. 267f.) to be or become weak.Is. $1,5 \mathrm{f}_{2}$ ptc. pass.
 (*ואשלים, same form Ps. ms. < א ).

Pa. to desire, to covet.-Ex. 20,14 Pa., J Af.: Neo., Gza. F $2^{\circ}$ Ithpa.


תמרא m. wine Dt. II,I4, Is. I,22, ind. $\mathrm{f}_{6}$.

תָּרא m. ass, donkey Ex. 20,14, Is. I,3.
П

strong, powerful Is. 2,I3, f. pl. p. acts Dt. Io,2I.
הסטירות
חסן Af. to inherit, to take possession of Is. 1,7.
( $<\mathrm{H}$ ) shortage, scarcity Am. 4,6 c.
חפא to cover Ex. 24,I5f.
Kָֹ̄ cstr. also w. $a$ harvest Dt. I6,9, Am. 4,7.

אปิา harbā f. sword.-Ex. 20,22 stone cutter's hammer: Ps. פרזלא דמיניה מתצבד סייפא iron from which the s. is made, similarly Neo., Fr.

תורמיץים name of a foreign locality Am. 4,3, f הוֹרְמִינֵי, g הורמני R הרְמִינִי
וֹורשא wood, bush Am. 3,4.
ptc. pass. accounted, estimated Is. 2,22.

חher poor, needy Am. 4,I, fg ptc. pass.

## 0

טֶא good.-Gn. 2,12 Ps. בחיר choice (gold). Ex. 24,10 ind. f. ávan $t$. precious stone. Dt. 26,II d. f. good thing.
טבא
אטוֹא goodness, good things Dt. 6,II, n טָ̃, Is. I,9.I9.
טול Pa. to walk, to walk about ptc. Gn. 3,14 Ps. Cf. טלטל.
(צוף) Af. to inundate Dt. II,4 (Gr. 3I6, 256).
(צור (cg) m. mountain.

טלטל to move, to wander ptc. pass. mataltal, i motultal vagrant Gn. 4,12.14, translating a H proper name 16: Fr. var. act.
טמי (cg. ptc. pass. unclean Dt. 26,14 Fr. var.
טמר Ithpe. to hide (intr.).-Gn. 3,8 pf. ittemar (Gr. 252, 92), io I. sg. read w. ms. i (Merx) ittomário (Gr. 55f., cf. 254), both gn Ithpa. 4,I4 inf. ittomärā, g Ithpa., n ptc. in אֶהֶא מִטַמָּר (Gr. 352f.) I shall be hiding (as H) : Gza. B inf. صֶטֶמָּר (Gr. 278).

טעה Pe. to err Dt. II_I6, to commit adultery, to be unfaithful to one's husband Is. $\mathrm{I}, 2 \mathrm{I} \mathrm{f}_{6}$. Ptc. f. prostitute 2 I (Gr. I53).

Af. to cause to err, to lure pf. w. suff. at ă ăyáni (Gr. 55t., 383f.) Gn. 3,13 (var. cf. Gr. 360, 368f.). $\mathrm{pl} . \mathrm{m}$. (in texts outside the corpus also f.) idols. ptc. pass. tasty, savoury Dt. 6,3 Neo., Fr. var.
 stupidity Dt. 10,16, d w. $i, \mathrm{~g} a$ and dag., Keter rafe.
טרד to drive out, to expel Gn. 3,23f. Neo., 24 Ps., Fr. ( $<\mathrm{G}$ ) princes cstr. Is. 2,I3, g שוּרָנֵ
 gs Keter š. med., n q., pron. Is. I, 30 , fg š. med.

יבל Af. to carry, to bring Dt. 26,4 Ps.
ל Jabal.
יבש to be or become dry, to desiccate impf. tīvăs Am. $4,7, \mathrm{fg} b$ w. rafe.
yabbaštā f. the dry land Gn. I,gf., gn wיִּשֶׁex (Gr. 76 f .) as in Daniel 2,10, s w. a.
ידא Af. to praise, to thank Dt. 26,3 Neo., Fr. var., Ps.
 (Neo.), but corrected בידש. Is. I,3I R pron. pl.
עד (Gr. 307f.) I) to know, to understand, 2) to have sexual intercourse with Gn. 4,1.17.25.-Gn. 3,5 1 inf. מידע: Ps. מינדע, 22 midda ${ }^{c}$. 4,9 pf. i. pl. yà́ánā (Gr. 56) for ptc. I (do not) k . as in s s (Gr. 92 , 107, 289) : Neo., (Fr.), Gza. B ptc. אנה ידע.
(cg. ( imp.) impf. (e) and inf. suppleted from the root $n t n$ (Gr. 291, 265, 3081) to give.

Ithpe. passive Gn. 4,I Neo., Ex. 24,5 Neo.*, Ps.-Gn. 1,17 Neo., Fr. שוי, Ps. 29 pf. I. sg. yahávit (Gr. 56) I have given rendering a $H$ perfect of coincidence (present perfective). Dt. 26,19 inf. to make you (supreme).
יצהורה Judah.
יוי ינ.
药 Joshua.
Uubal.
ă $\check{\delta}$ onay y the Lord (H) or šamã the Name (Gr. 53) m. renders H אלהים and יהוה. Different spellings of the Divine Name occur in the manuscripts. However, these were not noted in the critical apparatus where $י י$
 with Tiberian punctuation spell $י ?$ tion of ms. k, which consistently spells יהוה. This spelling also occurs Dt. 6,22.24 ( $2^{\circ}$ ), 16,15 ( $2^{\circ}$ )
(all n), II, 12 y, and Am. 4,I3 f. For אלהים ms. n has אלהא. אלקים אלק. In this case Ps. renders. f, Neo., and Ps. spell the Divine Name ''י, Ps. also 'i', Fr. 'השם (read He Name). The last mentioned spelling also occurs in the Testimonia. Fr. var. follows the practice of other Tiberian texts. m . ind. pl. yōmin day. yōmā den to day, now. The difference between this construction and $y$. häden reflects a different treatment in H. yōm dïnā the Day of Judgment Gn. 4,7.-Gn. 4,26 byyōmóhi (Gr. 56) in his time. Dt. II, 2I kayōmē šamayyā as long as heaven (is): Ps. כסכום יומין דקיימין שמיא.
יוֹתם Jotham.
ביטבוב/טוב. (cgr. 307f.) Pe. /a to be good to (la-) in the sense of to be doing well (var. Af.).

Af. to do good works impf. tōtiv (if) you will do g. w. Gn. 4,7, i tōtev (Gr. 267), inf. Is. I, $17 \bar{e}^{-}$-, var. $\bar{o}$-.-Dt. 6,3 D Af.: Neo. ייטיב לכון corrected to Pe. (impf.) * טב לך, Ps. as D. ıo,13 D Af., Gza. Ea I2 Pe. w. $\bar{e}$ as gs: Ps. as D.
תבּט Jotbath Dt. 10,7, gns Keter b w. rafe, Gza. Ea 12 u: Neo. טבתה".
יֹזיֹקיה Hezekiah.
יֹיֹידי (Gr. I76f.) alone, single Gn. 3,22.
יכח Af. to admonish Is. 2,4.
יכל to be able to (la-w. inf.) Ex. 19,23, Am. 4,8 c.
e/i (Gr. 307f.) to bear.
Ithpe. passive pf. iबille§, i iđyale (Gr. 85) Gn. 4,18.26.

Af. to beget Gn. 4,18.-Gn. 3,16 Pe. impf. 2. f. sg. talïdin you shall b., n תלְִדִי

Neo. תלידידי, 4,I pf. 3. f. sg. yaléдat (Gr. 56). 2 inf. mēlå.
ימא Af. to swear, to take an oath by (bz-) impf. Ex. 20,7 you shall not s. (lomaggannā! in vain) (var. Gr. 307f.), n $2^{\circ}$ as var. but def.: Neo. לא יסב גבר מנכון יח שמה דייי אלחיה צל מגן, cf. var. an.
N yammā, shortened pl. yamamē (Gr. I39, 19of.) m. sea, ocean.-Gn. I, 26 yammä! (Merx). day, daytime.
7י Af. (Gr. 307) to do again, to continue.-Gn. 4,2 pf.3. f. sg. ōséfat (Gr. 56). I2 impf. it will (not) c. (la- w. inf.).

- Jacob.

יצחק
-יֹוֹא゙ conflagration, fire Am. 4,II.
יקומאא existence, living Dt. II,6.
יקיךתא conflagration, fire Is. I,7, Am. 4,II cl.
יקר Pa. to honour Ex. 20,12, Is. 1,2.
«าท
m. honour, glory.

ירדֹאֹא Jordan.
(Gr. I54) green, green plants cstr. Gn. I,30, n -יַּוֹקאׁ
(mss. z $5<$ shewa) Jerusalem.

-ُרקָא vegetables, greenery Dt. II, io.
mildew Am. 4,9, o -ōnā.
ישטי Af. (Gr. 307) to stretch out impf. (lest) he should s. o. Gn. 3,22.

ישׁר゙ m. Israel.
$ת$ (cg. תא, Gr. riof.) nota accusativi.
יתב e/e e/e (cg. Gr. 308) to dwell, to settle. Ptc. also inhabitant Is. I,I.9, 2,I.-Gn. 4,20 ptc. (those that) d.
 149), n יָּיחּ for yattim.

## כ

5 (Gr. 226) as, like.
לובין kubbin (Gr. 145) thorns Gn. 3,18.
כבש Ithpe. to be suppressed, to be subdued pf. iөkavišūu (Gr. 56) Gn. 4,5f.

Pa. ptc. oppressor Am. 3,15.
כיבשא ramp, slope Ex. 20,23 Neo.*
$7^{5}$ (conj. ks- + ds-, cf. H כאשר) I) when (Gr. 234), 2) as, just as (Gr. 239) w. i, TP def. (Fr. var. patah).

כיד s. כיד
כַּדּ (Gr. 2I2) now Ex. 24,5 Neo., Ps. (not yet), Is. I,2I $\mathrm{f}_{6}$.
א
f. priestly office Ex. 24,5 Neo., Ps.

כון Pa. to turn in a direction Ex. 19,21.24 (both Ps.).
לוש Cush.
אכיפ rock Is. 2,2I.
rj (Gr. 215, 220f.) i) so, thus, 2) pr ba- a. therefore, b. then, at that time Gn. $4,26,3$ ) pr bäđar afterwards Is. $\mathrm{I}, 26,4$ ) pr $l \bar{a}-(<\mathrm{H})$ therefore Gn. 4, I 5 , var. בכין: Ps.!, 5) pr mibba- from that time Is. 2,4, 6) pr ' $a l$ therefore.

ذ் (I) and w. qameṣ hatuf (2) cstr., pron. kull- (Gr. 123) every, all, w. neg. any. The variants stressed (I) and unstressed (2), both kol, occur in free variation in the Yemenite texts, though predominantly y has (I) and $\mathfrak{V}$ has (2).
תרגומו אכלו Af. to summon, to call together imp (H) Is. I,4 R in a comment on H הוי referring to Targum to Zech. 2,10, read with mss. fz axlö s. (the dispersed).
כלם Ithpe. to feel shame ptc. Gn. 2,25.
כנא Ithpa. to be named, to be called Is. I,4 w. ba(Gr. 338, cf. var.).
כנישא s. כנשתא.
כנע Ithpe. to be humiliated Is. I,29.
כלֹצikn (Gr. I77f.) Canaanite.
כָּנְפּ for kanfē cstr. wings Ex. 19,4 n: Fr. var. w. patah, Neo.
כינרצא Kinnārā lyre Gn. 4,2I, var. < H: Neo.
(כe. to gather Dt. II,I4, ptc. pass. 16,8: Ps. תהון כנישין, cf. hl, inf. I3 (read as J).

Ithpe. to be gathered, to congregate Gn. I,9 impf. let (the waters) be g., n Ithpa., Is. I, I3, Am. $3,9, \mathrm{fz}$ Ithpa.
את่̃う (Gr. 149) Tib. $t$ w. dag. f., ind. kinšā, kənēs̄ā, cstr./ pron. pl. kənēs̄äo gathering, congregation.-Gn.
 (cf. Gr. 8o) : Neo., Ps., (Fr.).
אֹתות clothing Dt. Io,I8.
אפัち m. silver.
(Gr. 212, cg.
כפר Pa. to make atonement Ex. 24,8.

כרוֹביא cherubim Gn. 3,24.
(Gr. 149) belly, womb Am. 4, 13 f6.
כרך ptc. pass. $\Sigma^{2} \bar{u} r k$. fortified (lit. wrapped) wall Is. 2,15.
אราร walled city Am. 4, I, f כְרָכָ for karakkā.
אמุาร m. vineyard Dt. 6,II, Is. r, 8, Am. 4,9.
(Gr. 167, cg. כסורס̌א) chair, throne Ex. 24,10.
לֹרצין f. legs, shanks Am. 3,12, f dual as H (Gr. 188), c m.
כשר to be fit, right, valid Dt. 6,18, (are not) v. (if not) Am. 3,7.
כתב Dt. 10,2 impf. 1. sg. $a$ - (Gr. 265), gs Gza. Ea $8 i$-, n as H .
א $\mathfrak{\text { ñ }} \mathrm{m}$. writing, wording Dt. 10,4.
כתם ptc. pass. stained Is. I,I8.
K ذin flax Is. I,3I, f w. dag.

## ל

$\zeta$ (Gr. 225 f.) prep. I) as, as to, for, into, to, until, 2) nota infinitivi to, in order to, 3) nota accusativi, 4) denoting possession or a genitival relation as in laśána'ay (generation) of those who hate Me Ex. 20,5 etc., cf. also לית ,הוה, אית.
K not.-Gn. 4,23 lā gavrā no man (I killed).
ליבא m. heart. Var. pron. לבב Dt. ri,I8 c: Neo. pl.
לב'בוֹין clothes, clothing Gn. 3,2I, Ex. 19,10.I4.
ן
Lebanon.
לבש Af. to dress (trans.) pf. w. suft. albeš-innūn Gn. 3,2I, h suff. f. for expected m. (Gr. 36of., iro TP): Neo., Fr. אלבש יתהון.
m. tablet.

לוט Pe. ptc. pass. in litt att you shall be cursed (nominal sentence) Gn. 3,14, 4,II, f. 3,17: Neo., Fr. w. impf. תהוי.

Pālel ptc. m. pl. (Gr. 317) curses Dt. 11,29.

ת
(Gr. I36f.) bread Gn. 3,19: Neo.*, Fr. מזון, Ps. d., Dt. 16,3.
(ch. H לאיאה) toil, labour Dt. 26,7.
仿 Levi.
לילוֹא Levite.
*
(Gr. Io8, lā+if) there is/was not. W. la-denoting possession not to have.


לקא to be beaten ptc. pass. Is. I,5, fg act.
ללקיש late seasonal rain Dt. II,I4: Ps. + בניסן.

## מ

אิิ
(Gr. II8, I20) what?, what, that which. kamā daconj. as, just as. lama why ? Gn. 4,6.
|a (cf. H מכך ) to be suppressed, to be humiliated.Is. $2,9 \mathrm{~g} \mathrm{~Pa}$. will suppress. II will be s. (as I Q Isa). I2 read wa-!

ต ตֹּ in 'arsal $m$. a hut for spending the night Is. $\mathbf{x}, 8$, cf. בית.
פגדּל m. tower Is. 2,15.
א

(מזבח (cg) m. altar.-Ex. 20,23: For the construc-
tion of the altar, cf. Neo. *עבידו כיבשא למדבחא make a ramp to the a. (and do not ascend), Ps. do not ascend to My a. by steps, but by bridges (גישריא).

## 

פֹֿדור cstr. habitation Dt. 26,15.
מדזין what?, what is this? Is. 1,5




s. מה s. מה

Mosera.
x
रภפั
(H) name of a locality Dt. II,30: translated Neo. חזווה vision, Ps. בסיטרי! חזוי ממרא.
מורניתֹא spear Is. 2,4.
晑 Moses.
i/ $\bar{u}$ (Gr. 315f.) to die.-Gn. 2,17 impf. w. inf. abs. you shall surely d., n מֵימַת תֵימוּת: Neo. < second yod. $4,23 \mathrm{~m}$ inf. (I am guilty) to d. Dt. 26,I4 ptc. pass. mit dead: Ps. תכריכין לנפש דמית, Fr. var. ת shrouds to one made unclean through a corpse, Neo. ארון ות׳ על נפש דמית.
אֹח pestilence Am. 4, io.
אาภง m . surplus, abundance cstr. (w. a cf. Gr. 168) in m. $t \bar{u} v e h$ His exceeding goodness Is. 1,9 .

Frin (Gr. 180) parchment scrolls affixed to the doorpost Dt. 6,9: Neo. בגו מזוזיין, ir,zo.
（Gr．I7of．）food Gn．3，I9 Neo．＊，Fr．，Ps．，Dt．Io，I8， Am．4，6．
sacrificial bowls for sprinkling Ex．24，6，Jgn Keter mi－．
（מחץ Pe．to smite，to strike Am．4，9． Af．Am．3，15，fc（g def．）Pe．
א荡（ind．，Gr．I38）f．stroke，wound Is．I，6．25．
 （I）．
מֹחילי
（Gr．170）cstr．pl．caves Is．2，I9，f w．dag．，o sg．
מֹחר tomorrow Ex．19，10，Dt．6，20，Is．2，22，Gza．Eb I6 as og．
（Gr．I7I）departure，striking camp Dt．Io，II．
מְטוּל דְ in order that Is．$I, 2 I f_{6}$ ．

 Tabernacles，Sukkoth Dt．I6，I3．I6．
מטר Af．to cause to rain pf．אַמְטַר Gn．2，5 n（Gr．92）： Neo．，Ps．
מן מטרה דנחית מן m．rain．－Dt．II，II：Neo．，（Ps．מטראׁ שמיא היא שתייה מייה．
（1）נטר（q．v．）you shall keep Dt．II，I．
מ̆ mayy $\bar{a}$（Gr．20I）pl．m．water．
ジימּרא（inf．of m．I）word，speech，2）common in paraphrasing the name of God，lit．the Word of the Lord．－－Dt．26，17 Qr．d．，Kt．w．suff．，thus var．， also gs Gza．Ea 22，Keter：Neo．，Ps．
發（＜min－）from（a position over）Dt．II，I7，w．la－ over Gn．1，7，n מִלְצֵּיל：Neo．See also אפין．
שישרזא

מלא (Gr. 338ff.) Pe. to fill.
Pa. to fill Gn. 2,2I: Neo. שוי.
Ithpe. passive.-Dt. 6,II n Pe. ptc. pass. מַלְיָן (cf. l) for maláyin: Neo., (Ps.) מליין.
(Gr. 168) m. angel Gn. 3,5 Neo., Ps.
מלך Pe. ptc. counsellor Is. 1,26, also Pa. Ex. 19,6 a.
Af. to make or appoint king Dt. 26,17f. Neo., Fr., Gza. D.
אֹלֹ king, pl. Tib. š. med.


(Gr. 327f.) Pa. to speak, to announce (to la-, 'im, about ba-).

Ithpa. passive Ex. 20,16.

מֹלֹע (Gr. 217, < min-) adv. below Ex. 20,4. W. laprep. under Gn. I, 7 .
(<min-) behind, behind one's back Is. $\mathrm{I}, 2 \mathrm{If}_{6}$.
(Gr. I7of.) money, wealth Dt. 6,5 Ps., Neo. pl.
ממלל speech, the power of speech Am. 4, $13 \mathrm{f}_{6}$.
ממרא Mamre Dt. II,30 Ps.
ph (Gr. 120) who?-Gn. 3,1I n מֵאן: Neo., Ps. Ex. 24,14 read man! (Merx).
in (Gr. 227f.) pron. minn- I) from, (as a marker of comparative) than, also from among in the sense of any(thing) of, something of, 2) w. qöдām (q.v.) in front of, from (lit. from before) (the Lord), also denoting God as the actor of an impersonal construction or a passive. 3) w. qödàm da- (Gr. 236) conj. because Ex. 19,18.-Gn. 3,22 minneh la- w. inf. from him there will be: (Neo., Fr.), Fr. var.

עתידיץ אומין סגיאין למיקם מיניה מיניה תקום אומה דידצה many nations will arise from him, from him will arise a nation capable (ptc.) of discriminating (inf.) between good and bad. (Gr. 339f.) Pe. I) to count, to calculate Gn. I, I4, Dt. $\mathrm{I} 6,9,2$ ) to play, to accompany oneself (singing) ptc. pl. (on 'al) Gn. 4,2I, var. Pa.

Pa. to appoint Dt. 16,18, Is. I ,26. Ptc. pass. (Gr. 283) Gn. 4,2I i (Merx) mamunnan, gn מִמקָן (s $n$ w. dag.) (those) charged (with): Ps. 'דממנן לזמרא בכ ואו.
(Gr. 308) knowledge Am. 4, 13 f6.
את jimpl. f. sacrifice, offering Gn. 4,3, ind. sg. Is. 1,13, var. cstr.
מנע Ithpe. to abstain from (min) Is. I, I6 (bg Gr. 275), 2,22, Gza. Eb 16 איתּמלעצ (cf. Gr. 94).
א Am. 4,I.
nö (Tib. w. dag.) cstr. (with) abundant quantities of Dt. I6,Io, Is. I, II.
מעֹצין pl. belly pron. Gn. 3,I4, n מַצֵּךְ w. yod as plural indicator, read /məáx/.
f. harvest, yield Dt. r6,8 Ps.
-
אา์
 wine press Dt. 16,13, gs Keter w. š. q.
䜌結 < ma'rav- as $\mathfrak{Y}$ (Gr. 177, 94) western Dt. 11,24, n š. med., s q., Keter as $\mathfrak{Y}$.
מעצרֶ cave Is. 2, io f. 19.2I.
jus (Gr. 23I) cstr. in, in the middle of Gn. 1, 6, 2,9, 3,3. (Gr. 177) Egyptian Ex. 19,4, Dt. II,4, 26,6.

## ם Egypt.


מקֹ



מרד a/a to revolt against (bo-), to transgress Is. 1,2, Am. 4,4.
(Gr. 16I) rebels, rebellious.
ת
(<Akk.) Marcheshvan, the eighth month (Octo-ber-November) Dt. if,I4 Ps.
יך (Gr. 152f.) cstr. pl. lords, also possessors of.

(מרץ (מ.) to be or to get ill Is. 1,5.

משחא in oil Dt. II,4.
荡 $\operatorname{skin}$ Gn. 3,21.
משׁבֹא cstr. pl. in bēt m. sleeping quarters Gn. 2,24.

(Gr. 175) pron. servant Ex. 24,13.


pron. w. suff. desire Gn. 3,16 Ps.


אֹక̄̆ as Y: Ps. as YT, Neo. קרבנוי ד (Ps., Neo. substitute the masculine form of the pronoun for var. Yk ).

א"3 Am. 3,6 $\mathrm{c}_{2}$ abbreviation for (Gr. 123f., iz6) or H נוסח אחר another copy or reading.
Ithpa. to prophesy Is. I, I, 2,I.
אnkiki prophecy Is. I, I, 2,I, Am. 3,8.
j jux prophet Am. 3,7.
jבלֹא stringed instrument, harp Gn. 4,2I.
נגד to draw, to flow inf. Ex. I9, I3 to blow (the horn, calque $<\mathrm{H}$ ), s w. dag., Jyb and gn with dissolution of the geminate and compensatory lengthening of $i>\bar{e}$, Keter offers both readings. Ptc. Dt. Io, 7 Qr., in, Gza. Ea 8, and Keter (also gs) a country abounding in brooks with water, Kt. a country of water courses (d. pl.), brooks (ind. pl.) etc. (error): Ps. as Qr. etc., Neo. ארצ בית נחלין דמייה.
גגדיא water courses Dt. ro,7 Kt. (error), cf. preceding entry.
条 Nadab.
§ Keter q.

(Gr. 2g1) to roar Am. 3,4, ptc. 8, ff ${ }_{6}$ pf., f $\mathrm{f}_{4}$ ptc. נַהִים (Gr. 282f.).
נהר Af. to shine inf. Gn. I,I5.I7 (Gr. 279).
צמּ m. river.-Dt. II, 24 Ps., (Neo.) as $i_{a}$.

נוֹד name of a country Gn. 4,16 n: Fr.
(Gr. 315f.) to rest Gn. 2,2, inf. limnäh when (the day) was waning 3,8 .
וֹנו fish cstr. pl. Gn. 1,26: Neo. נוניא ד (Gr. 188), 28.
jire Is. 1,7.3I.
אקזj m. injury Ex. 24,II, in f.

Pa. to comfort, to console Is. 1,24.

Pe. to go down, to descend, also to fall (rain).
Af. to put, to place Dt. 26,4.10, to cause to fall (rain) pf. ahet w. virtual lengthening of $h$ (Gr. 69) Gn. 2,5 .
נטל Pe. r) to raise, to carry Dt. 10,8, Is. 2,4, Am. 4,2, 2) to depart, to travel Ex. 19,2, Dt. 1o,6f.

Pa. to raise, to carry Ex. 19,4, var. Af. Ptc. pass. (Gr. 283) raised, high Is. 2,2.14.
(נט) ( 1 ) to guard. Ptc. keeper Gn. 4,9, 2) to keep, to observe (commandments etc.), also to be careful to do w. la- + inf. or impf.-Gn. 2,15 inf. w. suff. mittarah (Gr. 29I, 377) : Ps. as k. 3,15 ptc. act. in tzhē nätar (Gr. 92) you shall be on guard against ( $l_{2}-$ ), var. pass. 4,7 pass. (sin will) be on the watch.
in m. light Am. 4,13 ( $2 \times$ ).
א

ניסן Nisan, the first month (March-April) Dt. 11,I4 Ps.
ניצוּ cstr. spark Is. I,3r.
נכס Pe. to slaughter.
Pa. Ex. 24,5, gn Pe.-Dt. 16,5 b inf. (Gr. 279): (Ps.). 6 after pishba $\bar{a}$ Ps. adds 'and in the evening at (ב) תיכלוניה you shall eat it until midnight'.
ji (< Akk.) pl. property, possessions Dt. 6,5: Ps. ממונכון, Neo. pl., Am. 4,I.


אנס Pa. to test, to try Ex. 20,17, impf. w. qวдām (God) Dt. 6,16, Dg w. yä̈: Neo., Ps. Ib. pf. (Gr. 257), n nis-, s nas-, g Pe., Keter as j: Neo. ניסיתון, *first syll. def.
נסב Pe. $e / a$ (Gr. 291) to take and use for oneself. W. appin to respect persons, to favour Dt. 10,17.

Ithpe. passive Gn. $2,23 \mathrm{kn}$ : (Ps.), $3,23 \mathrm{k}$.Gn. 2,23 ptc. pass., kn Ithpe. (Gr. 254): Ps. איתיתניסיבת, Neo. 3,6 pf. nasévat (Gr. 55f.).
joij wonders, marvels Dt. 16,I, gs Keter w. dag.
אים jome na a locality Dt. 6,16, lit. 'you tested' (H) interpreting H Massah.
s.

cstr. tow, short broken fibre from flax left over from the spinning of linen Is. I, 3I, $g(f)$ (f)
נפח to blow Gn. 2,7, 1 Af.
נפל Pe. to fall.
Af. (Gr. 291) to cause to fall Gn. 2,21 n.-Pe. var. /e Ex. 19,21 s plene w. șere, g def.: Ps. plene, Neo. def., Am. 3,5 f def. w. ssere.
נפק (Gr. 29r) Pe. to go out.
Af. to bring forth, to lead out.-Gn. 1,12 Af. pf. appéqat (Gr. 55f.). 24 impf . tappeq let (the earth) b. f. rendering a H jussive. 2,10 Pe. ptc. in hăwā näfeq was flowing: Ps. ניק 4,10 inf. mippaq to descend. Am. 4,3 Pe. for expected Af. (cf. var.), f Af.
(Gr. 29I) to multiply, to increase imp. m. pl. púsūu Gn. 1,22.28.

Kひ́j (Gr. 196) f. I) soul, mind, also living creature, 2) dead body, corpse Dt. 26,14 Neo., Ps., Fr. var.Dt. 11,I3 h: Neo. נפשתכון (pl.).
I to plant Gn. 2,8, gn socalled intransitive perfect (Gr. 249, 257) naṣiv, Dt. 6,II, impf. ( $a, e$, or $o$ ) 16,2I, g (first syll. def.) ns w. holem (var. D, Gr. 291).
x Pa . to clean, to wash Is. 1,25.
אֹוֹאֹ nuqbā (Gr. 144f.) ind. female Gn. 1,27.
יקј pure Is. 1,18 , pl. Dt. 6,3 Neo., Fr. var., read naqáyin.
אmind. revenge Is. I, 24 .
I Af. to surround, to compass ptc. maqqef (Gr. 29r) compasses Gn. 2,II.I3 (both E pf.), impf. w. suff. Am. $3, \mathrm{II}, \mathrm{f}$ K paqūn, cf. נפק.
נשא Ithpe. to forget Dt. 6,12, 26,13, var. Pe., Af.: Neo. אנשינן (Gr. 255), Ps. אנשיית (I. sg.).
בשו Pa. to blow (wind) ptc. f. sg. manašvā < mənaššzvā as i (Merx) Keter was blowing Gn. I,2 (1 Ithpa.): pr Neo. הוה, Fr. var. הֲות.
s. אתחא s.

אาต א eagle Ex. 19,4.
יהב
נתר to shed (leaves) inf. Is. I,30, g Pa. ptc., Gza. Eb 16


ס Pa. ptc. pass. unclean Dt. 26,14.
א
forms from חכים.-Ex. 19,7: Fr., Gza. F as Neo. (cstr. pl.).
סבל to carry ptc. in sãvel ḥōvin responsible Gn. 4,23: Neo. אתקטל (because of whom) I shall be killed.
סבע ( $s<s^{\prime}$, gn w. $s$, Neo. $\left.w\right) / a$ to satisty one's hunger.Am. 4,8 fg w. $s$.
wo (s<ś, Gr. 339f.) Pe. to multiply, to increase (intr.).

Af. to multiply (trans.).-Gn. $1,22.28 \mathrm{imp} . \mathrm{m}$. pl. sazō. 22 impf. rendering a H jussive let i. 3, I 6 impf. w. inf. I will greatly m. Is. I, 15 ptc. read masgan!
סגד (Gr. I63) great, large, numerous, pl. many.Dt. II,23: Ps. as var., Neo. אומין רברבן f.
$\because \bar{\circ} \mathrm{J}$ (Gr. r4of.) large number, quantity Dt. $10,22, \mathrm{n}$ š. med., s Keter q., Gza. Ea I2 w. rafe.
$\begin{aligned} \text { סֹ̄יאֹות } & \text { cstr. lar } \\ \text { סדֹום } & \text { Sodom. }\end{aligned}$
סדר to put, to arrange Gn. I, 17 Ps., Ex. 19,7, J Pa.
סהד ( $s<s$ s, Gza. also w. ś) Af. to testify.

א (Gr. I66, 195) horse Dt. II,4, Is. 2,7, Am. 4,10.
סוף to complete, to finish, to come to an end, to perish.
סוף in yammã das. the Red Sea, properly the Gulf of Suez.
סופא end.
(Gr. 218) all around Ex. 19,I2.
סחר Ithpe. to turn away Is. I,4.
סֶחרֹבי cstr. pl. surroundings, neighbourhood Dt. 6,14.
אטא ( $s<s^{\prime}$ ) to turn aside, to go astray Dt. II,I6.28.

7 r6,2I, pr la- towards Is. I,3I.
סטינ (also w. a) Sinai.
סיצ Ithpa. to assemble, to congregate Is. I,29.
סייפא sword Ex. 20,22 Ps. (stone cutter's hammer), Is. 2,4 f סוּיְפַּיהוֹן.
סכא Ithpa. to look down Dt. 26,15, n Ithpe.
סכום amount, number Dt. II,2I Ps.

OJthpa. to obtain knowledge Is. I,3.5, inf. istakkälä (Gr. 252) Gn. 3,6.
 m. basket Dt. $26,2.4$ (i f.): Ps. דביכוריא! מן ידך ויוביל וייתי וירים ויחית.
קלק (Gr. 29If.) e/a to go up, to rise.-Gn. 2,6 ptc. in hăwō säleq (a cloud) was rising: Ps. (the cloud of God) הוה נזית was descending (from the throne of God and it filled itself with water from the ocean and) 'סליק מן ארעא ואחית מיטראי rose (pf.) (again) from the earth and caused rain to fall (pf.).
 a wife that will be a s., $20, \mathrm{n}$ and Ps . as 18 .
סמק to be red Is. I, I8 (bg Gr. 267).
סמר Ithpe. to take care, to pay heed Ex. 19,12 w. min and $l_{2}-+$ inf. not to (lit. from), Dt. II, I6.

Ithpa. Dt. 6,12, J Ithpe.
סנא ( $s<\xi$ ) to hate Dt. I6,22 h: (Neo.). Ptc. also enemy Ex. 20,5 (w. ś, v s), Is. 1,20.24.
סנן ptc. pass. refined, pure Is. $1,21 f_{6}$ (as silver) is p.
סער Af. to visit, to punish.
 iI, 20, g $<$ dag.

(< Akk.) book Ex. 24,7.
סרב Pa . to be reluctant, to rebel Is. I,6 K.2o.
סרֹבּין reluctant, rebellious Is. I,6.
סרוח Am. 4, Io c error for following entry influenced by סרח to stink, to sin.
סَרֹות cstr. stench Am. 4,io, f סִירְוַת (pl.).
אֹֹ่ winter Am. 3,15.

## $\searrow$

צבד Pe. a/e to do, to make, to produce (fruit), to keep (the Law, festival). Also to grant (prayer, request) Is. 1,17f., to sentence (din w. $\min$ ) 24 , w. $l_{2}$ - to do (good or bad) to Gn. 3,15, Is. I, 23 .

Ithpe. (g Ithpa. Is. 1,27, Am. 3,7) to be done.Gn. I,IIf. ptc. yielding (fruit). 26 impf. let us m. 2,3 inf., g def. segol, n def. sere in the first syll.: Fr. as 1, Ps. 'ועתיד למיעבד and was to do. Ber. r. comments ממלאכת עולמו שבת לא שבת ממלאכת לו הרשעים וממלאכת הצדיקים אלא פועל עם אלו ופועל עם אלו He rested from the work of [creating] His world, but He did not rest from the work of the wicked and from the work of the righteous, for He works with the former and He works with the latter. 3,7 pf. ‘ăvádu (Gr. 56). I4 var., 4, Io pf. 2. m. sg. - $t \bar{a}$ (Gr. 254). Dt. 6,3: Neo., (Fr. var.) א עבדה פיריץ טבין נ נקין כחלבה וחליין וטצימין כדבשה (Gr. 192), Ps. א׳ דפירהא שמינין כחלב וחליין כדבש. Dt. Ir,4 first patah archaic spelling for $a$. Am. 3,6 Ithpe. pf. w. a (Gr. 256).

צברֹא slave, servant.-Dt. 6,21 ind. pl., ns š. med., g Keter q.
צ̌בדותא (Gr. 194) slavery, bondage Ex. 20,2, Dt. 6,12 (both gns š. med., Keter q.).
ציבּוראׁא (Gr. 93) grain Dt. II,I4, g plene șere, Keter $a$ as $\mathfrak{Y}$ ). (צבֹידֹא (‘ă-, Gr. 77, 93) f. work.

צבר I) to pass, to cross into, 2) to transgress, to violate Dt. 26,13.
אั่ ถั่ other side, opposite bank Dt. II,30.
צָ I prep. until, till, 2) w. da- conj. (Gr. 235) Gn. 3,19, Ex. 24,14, 3) w. lā adv. not yet w. pf. Gn. 2,5, E impf. as H.
א צ Pe. to remove Dt. Io,16, var. Af. (Gr. 267), Gza.


Pa. to conceive pf. 3. f. sg. 'addi'at (Gr. 56, 338) Gn. 4, i, Gza. Ka 56 עדיית, I7.

Af. to remove Is. $1,16.25$.
צדרה Adah.
צדוֹלָּי iddūyáxī (Gr. 164) pron. w. suff. pregnancy Gn. 3,16.
צהּן (Gr. 76f.) Eden.
א צ่דרֹ (Tib. $d$ w. dag.) m. or f. time, fixed time.

(Gr. I55) m. embryo Am. 4, I3 f6.
צ่ (Gr. 213) again, w. neg. no more.
(Gr. I59, $\bar{u}, \bar{o}<\breve{o}) \mathrm{m}$. young man Gn. 4,23, Am. 4, 10 .
צ่צ m. birds (collective).
עור Pa. to blind Dt. 16,I9.
צ่וזיה Uzziah.

צ צּ צּ
the courts of the Temple in Jerusalem pron. Is, I,I2, Gza. Eb צ'ציזרתי 16.
צ צ to emit smoke Ex. 19,18, 20,15 (both Fr. var.).
ציבּ thick darkness, gloom w. da'ănänä Ex. 19,9: Neo. תקפא דע, Fr. תוקפיה דע, Gza. F* תוקפה דע,
ציבּ Mount Ebal.
צינֹא f. (m. Gn. 3,5 var., Is. 2,II, cf. H) eye.
צivad.
לצ゙ (Gr. 229) on, upon, with, together with.-Gn. I, 28 pron. w. suff. ‘ălah, n -áhā (Gr. 56). 4,16 (work was) 'ălóhi, i.e. (where) he had to work.
צילאֹה (Gr. I93f.) supreme, high ind. Dt. 26,I9, s Gza. Ea 22 עילי, gns Keter, (: Gza. D pl.) w. dag., d. Am. 3,8 f $\mathrm{f}_{6}$ w. rafe.
עּלוֹן
עלל (Gr. 327f.) Pe. to enter, to come into, to set (sun). Af. to bring into.-Dt. 6, гo Af. impf. < yacil-, I8 Pe. <tic"ul. II, 8 j, Gza. Ea I2 archaic spelling. 26,9 l: Ps., (Neo.) ואעיל יתנא.
צלּלתא harvest, yield Dt. II, 17, I6, I5, 26,12 (all gns Keter $t$ w. dag.).
א Ex. 19,9.

מלל . (Gr. 232) pron. 'imm- with, together with, w) غצם to speak to.
א pl. 'amomayyā (Gr. 139, 196) m. people, nation, pl. also gentiles.
צמוס Amos.
צij Gomorrah.
צ゙ m. toil, labour Gn. 3,17, Dt. 26,7.

า解 (cg. צמר) m. wool ind. Is. $1, \mathrm{r} 8, \mathrm{z}$ Aramaic type of segolate.
צומרא א sheaf Dt. 16,8 Ps. 9.
ורצַנינָא Pa. to oppress pf. w. suff. Dt. 26,6, g Pe. צנא and we were oppressed.

Ithpa. to be answered ptc. Ex. 19,19, Jgs Ithpe.: Ps., (Gza. F, Neo.) הוה מתעני.
צעג (cg. צאן) small cattle.-Gn. 4,2 Neo. ind. 4 Gza. B צאניה alef w. rafe.
יע n as H: Ps. לחמא ענייאי, Neo. לחם דצער.
אयूप ‘ănānā m. cloud.-Gn. 2,6 Neo. ind.

 (collective).
צסר ( $s<s^{\prime}$ ) Pa. to tithe Dt. 26,12, gn w. ś: Neo., Ps. Ptc. pass. מְצְסַּרָא tithe I2f. s.
צ̀ ( $s<s^{\prime}$ ) ten Dt. ro, 4 , gns Gza. Ea 8 ś.
עפף Pāel to beat, to forge Is. 2,4.
צ צ
א צivi (cf. H m. worry, distress Am. 3,1m.
ערב Pa. to mix Is. I,22.

郎 ‘ărim (archaic spelling) wise Gn. 3,I, gs w. $\bar{a}$, Keter var. w. š.: Neo., Ps. חכים.
צחריֹא nakedness pron. Ex. 20,23, g r. syll. pointed w. segol, s plene hireq: Fr. var. segol, Ps. ערייתך!
 syll. w. yod.
ערק to flee, to take refuge Is. 2,10.

צשק to oppress Am. 4,I.
צתד Ithpa. to line up, to stand up Ex. I9,I7, Dt. II,25.
 Gn. 4, Io f. pl. (the families that) would have (descended): (Neo.), Gza. B (the pious that) (Gr. 254f.) would have (d.). Is. I,24 archaic spelling, cf. var.
(Gr. I63) old Dt. I6,8 Ps.
צעֹתירא (cg. (עשיר (cich Am. 4,I.

## ๖

פגר Pa. to pull down, to destroy Ex. 19,21.24: both Neo., Fr. ידחקון, Gza. F ידחפון (that they do not) push forward, Ps. יכוונון (that they do not) turn in the direction.
פ் a syntactic marker of hypothetical wish or condition Is. 1,9 .
פוש s. פפש.
פֿטֹימין fat cattle Is. I,II.
פט פט unleavened bread Dt. I6,3.8.16. In 8 Ps. paraביומא קמא תקרבון ית עומרא ותיכלון פטירי ברי ביו מעללתא עתיקתא ושיתא' יומין דאשתיירו תהון מרשן למיבול פטירי מעללתא חדתא (cf. Lev. 23,Io-I4).
פיל elephant in šen daf. ivory Am. 3,15.

פֿישׁׂן Pishon.
Pa. to remove Dt. 26,13.14 var.
 s q.
|a I) to till (with object marker ba- or yä̈ Gn. 3,23, 4,12). Ptc. pälah (Gr. 92) farmer 2, 2) to do work
in general Ex. 20,9, 3) to worship, to serve (a god), also with object marker qåām, w. la- Dt. II,I6: Neo. קדם, Am. 3,14.-Gn. 2,15 int. w. suff. miflahah (Gr. 377). 4,12 impf. (when) you till: (Neo.), Gza. B תֶּחְוֵי פָלַה. Ex. 20,5 w. suff. tiflahinnin with reduction $a>\rho$ in ms. y (Sperber) as against Merx (Gr. 369) or error (?), g w. qameṣ: Fr. as T. m. (f. Ex. 24,5 Neo., Ps.) service, work.-Ex. 19,4: Neo., (Fr.), Ps., Gza. F לאולפן אורייתי to the study of My Law.
פֿלשתּ (Gr. 177f., 193f.) Philistines Is. 2,6.
 Am. 3,12 f w. dag., Tib. < dag.).-Gn. 4,II n (Gr. 56). 21 cstr. pom sound of (harp), (harp) music.
פנא Ithpe. to turn, to return Dt. 16,7, Is. 2,2, pf. I. sg. also $-\bar{e}$ - Dt. 10, 5 (Gr. 338), gn as j.
ַַנְיָא evening, first part of the night Is. $I, 2 \mathrm{I}_{6}$.
אפֿ w. š.

אno m. Passover, sacrifice of the Passover.
פסל to cut, to carve. Ptc. pass. f. hewn stone considered unfit as building material Ex. 20,22.-Dt. 6,II for pasilän digged (wells), ns Keter 3. syll. w. qames, g patah.
פקד Pa. to command, ptc. w. object marker la- or $y a ̈ \theta$.-Gn. 3,1I pf. w. suff. paqqeঠtāx (Gr. 359ff.), n פַקדְדִּינַּ with connecting -inn- (analogy with impf.), 17: Fr. פקידית יתך (both 1 on the analogy of the form without suffix: Neo. פקדת יתך).

פיקוֹדיא (Gr. I64) commandments.
פרזלא s. ברזלא.
(Gr. 69, 92) Pe. to fly ptc. pärah (birds which) f. Gn. I, 2 I.

Pa. impf. yafärah (birds) shall f. Gn. 1,20, E Pe. ptc. (: thus Neo.).
בפּרליע quickly Dt. 11,17.
(Gr. 157) pron. pl. wonders, miracles Am. 4,13 f6.
פר ( $s<s$ s. Gr. 53) to extend, to stretch out Is. I, 15, ptc. pass. (darkness) extended Gn. I,2 var. (s w. עj): Neo., Fr. פריס.
กठ̈า包 f. cstr. w. raylaxon the sole of your foot Dt. II,24.
פרע Ithpe. to be paid.-Gn. 4,8 Neo., Fr., Ps. inf. w. prefix y (Gr. 278). 15 impf. (Gr. 92) it shall be p. (from).
פֿרצ่ Pharaoh.
פורצׂׂות punishment, retribution ind. Tos.: inf. Neo. מתפרעה, Ps. למתפרעא, Fr. (all with following מן רן), cstr. Is. I, 24 var. (add $g$ !), fg pointed with šureq.
פורצצגין officials, executors Dt. 16,18, v pur-, translating H ptc. שטרים. In all other cases Onkelos renders this word säraxayyä 'tribal leaders, commanders' as do also Neo., Fr. var., Ps. to this verse.
פרק Pe. to deliver, to save Is. 2,6.
Ithpe. passive Is. 1,27, var. plene waw for yod.
פרש I) s. פר , 2) Af. to separate, to set apart Dt. ro,8 (var. Gr. 256), ptc. (let it) be separating Gn. 1,6, inf. to discriminate 3,22 Neo., Fr. (Gr. 278f.).

Ithpa. to divide (intr.) ptc. (Gr. 92) Gn. 2,Io, var. impf., Ithpe.

Th
K Min

פתח

Euphrates.
( $<\mathrm{P}$, Tib. š. q., Keter med. as Biblical Aramaic) m. word, matter.-Dt. II, I8 pi-!

Pe. to open Gn. 4,II, Dt. II, 6.
Ithpe. passive pf. iopa8áhā (Gr. 56) Gn. 3,7. Ithpa. Gn. 3,5 (f., var. m.).

## צ

צבצֹאות (H) (the Lord of) hosts.
צבי $i$ / to desire, to want Dt. IO,I5, n as ya.
צּצּצֹּין dyed clothes Is. $\mathrm{I}, \mathrm{I} 8, \mathrm{~g}-\bar{o}$-. Pa. to be or become desolete, empty Is. I,7, fg Pe. (Gr. 78 ) ind. f. desolate, empty Gn. 1,2, Is. 1,7. pl. pious Tos., Am. 4,I3.
ptc. (Gr. 316) hunter, fowler Am. 3,5 g, fisherman 4,2.
 to fashion Am. 4,13.
צות Af. to hear, to listen imp. $\check{a} s ̣ i \theta \bar{a}, \mathrm{i}$ aṣ̣s- (Gr. 56, 275, 3I6) w. object marker la- Gn. 4,23 (bg m., waw copyist's error for final $n$ ?): Ps., (Neo.) אציתן, Is. I,2.Io.
צ I) prey Am. 3,4.5 f, 2) pr la- (Gr. 232, < ${ }^{*}$ sidd-, cg. צד) to, towards Ex. 19,15, n (: ְצֵּת (: also Ps.).
צ (Gr. I6I) hunter, fowler Am. 3,5 (also G and Syriac versions), g ptc. צֵיִ, f צֵיד prey, fisherman 4,2 var., add $g$ !

צלא Pe. w. din to judge unfairly (lit. to bow judgment) Dt. I6,19, J Af.

Pa. I) as Pe. Is. $\mathrm{I}_{2} \mathrm{If}_{6}, 2$ ) to pray, to invoke
 be read w. g Keter milla- (Gza. Ea מיל מי 74 ), i.e. $\min \mathrm{w}$. infinitive marker $l a$.
צלֹה sillā Zillah.
אn prayer.
ם sálam (H type of segolate, Gr. 55, 138) image.Gn. I, 26 pron. w. suff. șalmánä (Gr. 56). Ex. 20,4: Gza. F Aramaic segolate צְלֵ.

צמח ala to sprout, to grow Gn. 2,5, D impf. $<\mathrm{H}$.
Pa. to cause to grow, to produce impf. it shall p. Gn. 3, I 8 , gns Af.

Af. pf. aṣmah (Gr. 92) Gn. 2,9.
צגע Af. to deposit Dt. 26,4 gn: Neo. ויצנע יתיה, io n: Neo. ותצנצון.
䜌 var. ṣácar (Gr. 137) pain, suffering.-Gn. 3,16 pron. pl. w. suff. șa'äráxí, i Keter șa‘ăráxi, gs
 H type: Neo., Fr.
א צ צ ind. s̊far m. morning.


## $p$

ת sere.
קבל Pe. to complain ptc. (the families) c. Gn. 4,ro, $\mathfrak{Z}$ Pa.

Pa. to accept, to receive, to hear (prayer), to listen, to obey (commandments).

Ithpa. to be received Ex. 24,II.-Gn. 4,4f. n (all three words): Neo., Gza. B, both def. Ex. 19,5 impf. w. object marker $l$ - .
 2,18.20: Ps. ב' (both), 2) la- (loqŏvel) in front of, in the presence of, 3) miq- < min- from Is. 1,16.Ex. 19,2 read liqvel w. š. med. Am. 4,3 every man for himself.
קבע /a to fix Dt. 6,9, II,zo.
קבר Ithpe. to be buried Dt. Io,6.
. קדּוּמַא T. east of Gn. 2,14, pr la- 4, 16 w. qames (both n).
קָ holy, the Holy One (God).
ק̄קל (Gr. 155) neck Dt. 10,I6: Neo. as h.
קדם Pa. to meet, to appear before inf. cstr. (Gr. 279, prep. 230) Ex. 19, 17 , in 3 n, 24, I a translating H . Af. to do something early in the morning Ex. 24,4.
a presence of (the Lord), also denoting God as the actor of a passive construction, 2) pr la- into the presence of, particularly (the Lord). In Onkelos mss. $y$ and $j$ point as ( I ), whereas $i$ and $v$ point as (2). In Jonathan ms. $I$ has ( I$)$. Reference to these forms in the critical apparatus has been avoided. In cases where they do appear, they are meant to emphasize some feature of vocalization. Tib. has
 (Gr. 193f., 191) I) first, former, 2) f. d. sg. former times, beginning Is. $\mathrm{I}, 26$.-Dt. $\mathrm{I} 6,8$ Ps. dialect form m. d. קמא with assimilation (Gr. 103).
S. P. Pa.

קeginning Gn. I, I, pr milla- < min la- I) before (adv., lit. from the b.) 3,15 , Is. $1,22 f_{6}, 2$ ) in the east Gn. 2,8, Is. 2,6, w. b2- east of Gn. 4, I6, w. la- 3,24, 4,I6 1: Neo., Fr. var., (Gza. B) מן מדנח ל.
קדש Pa. to declare holy Gn. 2,3 read waq.! (Merx), imp. w. suff. qaddéšhī (Gr. 56, 110) Ex. 19,23, inf. w. suff. (Gr. 279) 20,8.

Ithpa. to purify oneself Ex. 19,22.
קודשׁא (subst.) m. I) cstr. holy (tithe) Dt. 26,13 (add patah), var. d., pron. your holy (habitation) 15 , 2) nixsat $q$. pl. holy sacrifice.

קהא Af. to make blunt inf. w. sinnin teeth (Gr. 279) Am. 4,6 in a phrase meaning shortage of food.

קוֹאוא m. trap, snare Am. 3,5.
קום (Gr. 3I5ff.) Pe. to stand, to rise.
Pa. I) to confirm, to confirm by oath, 2) to keep alive Dt. 6,24.

Ithpa. to live Ex. 19,13.
Af. to place, to erect impf. $t \bar{a}-\mathrm{Dt}$. $16,22, \mathrm{~J}$ ta(Gr. 3I6f.).-Gn. 3,22 TP Pe. inf. Fr. var. למיקם, Fr., Ps., (Neo.) (4,8 pf. w. ba- against, c la-, M ‘al: Tos., Gza. B, Fr., Ps. Dt. 6,7, Ir, I9 inf. pron. məqim- (Gr. 170, cf. 377). 10,20 jb Pa. impf. ( $a$ for $e$, cf. Gr. 256). Am. 4, 2 f as z (pf.).
 syntax), vs. (whoever) kills Gn. 4,I5 (d., verbal syntax), yb etc. impf.: Neo., n ptc.: Gza. B (w. object marker $l^{2}-$ ), Ps.
קטל Pe. to kill.

Ithpe. passive Gn. 4,23 Neo., Ex. I9,12 (-i- Gr. 267).

Pa. to kill Gn. 4,23, Gza. Ea 74 Pe., Am. 4,1o, fg Pe.-Gn. 4,8 pf. w. suff.: Neo., Fr., (Gza. B) קטל יתיה (Gr. 360ff.). I4 impf. w. suff. yiqtalinnáni (Gr. 368f.) will k. me. 15 inf. should k. (him): Gza. B לְקֶקטוֹל, Ps. למיקטול! (Gr. 279). Ex. 20,13 J impf. w. $u$ (Gr. 267).

קטף Pe. to pick, to gather Is. 1,8 .
Ithpa. to be cut off Am. 3, 14, fgz Ithpe.
קטר /a to tie Dt. 6,8, II, 18.

א׳p var. qa- (Gr. 156) covenant, pl. statutes, decrees.
$\square{ }^{\circ}{ }^{\circ}$ adj. is, is existing, alive Dt. II,2I Ps., Is. 2,22, Am. 4,2 (oath).

א m. voice, sound.
קלל Palpel (Gr. 329) to corrupt, to damage Dt. 16,19.
אתֹּ f. stone pillar (H מצבה) Ex. 24,4, Dt. 16,22.
קנא to acquire pf. I. sg. qənè̀̄i (Gr. 56, 338) Gn. 4,I: Neo. יתיהב לי.
$\aleph_{\mathrm{j}}^{\mathrm{J}}$ in èl $q$. (H) a jealous God Ex. 20,5, Dt. 6,15.
קצ Pe. to cut off w. b2- Is. I,4. Pa. Gn. 3,7 d.
(Gr. 338ft.) Pe. 1) to cry, to call, to name, 2) to read aloud, to recite Ex. 24,7.

Ithpe. to be called Gn. 2,23, Is. 1,26.-Gn. 2,19 impf. (what) he would c.: Neo. ptc., Ps. יהי קרי (durative future), ptc. in dahwā qāre what he was calling (translating a H impf. expressing past imperfective).

קרב Pe. e/a to come near, to approach.
Ithpe. var. Ithpa. to approach, to keep oneself near.-Gn. 3,3 impf. you must (not) a., g Pa. Ex. 19,12 whoever comes near (future). 22 ptc. qärivin (Gr. 282f.) (who) come near. 24,2 Ithpa., $I^{\circ}$ ghn Ithpe. : $\mathrm{I}^{\circ} 2^{\circ}$ Neo. Pe. 14 var. Ithpe., add n: Neo. Pe.

## 

(Gr. I74, 79) m. offering.-Gn. 4,3 var., Gza. Ea 74: Ps. קרבן ביכוריא'. Ex. 24,II T pl.: Neo., Ps. Is. $\mathrm{I}, 2 \mathrm{I}_{6} \mathrm{w}$. hatef qames. cstr. pl. (Gr. Ig6f.) f. horns Am. 3,14, c קרני m.
אภา pl. stem qirw- (Gr. 20I, Tib. š. q.) f. town, city.Dt. 16,7 pron. pl. : Neo. למשכניכון.
קשא Af. to make hard, stiff (neck) Dt. Io,I6 scribal error, Gza. Ea 12 as ji.
קשט Ithpe. (cf. H קשת (arrow) Ex. 19,13 Gza. F, Neo.*.

Ithpa. to dress up, to prepare oneself Am. 4, I2. קושטֵא (Gr. I43) m. truth.-Gn. 3, I baq. is it true, really ?: Ps. 'הק.
קֹשׁא

Reuben.

## 7

 master Gn. 4,2off., i ribb-, pl. leaders, those in power Ex. 24,II, Is. I,23 read ravrrvāx, g w. suff. 2. f. sg., angels Gn. 3,5: gloss in Ps. כמלאכין רמלאכין מן קדם ייי . Neo, כמבין ד.


(Gr. 132, 54) fourth Gn. I,19, 2,14, Ex. 20,5.
רגג Pa. ptc. pass. (Gr. 327f.) desirable, pleasant Gn. 2,9, 3,6.

خגלוֹא pron. also -a-foot Dt. in,io, Gza. Ea 12 as G, 24: Ps. as bgl, Neo. as s.
רגם Ithpe. to be stoned impf. (w. i Gr. 267) w. inf. Ex. 19,13, a: Fr. w. initial alef on the analogy of the first and/or last letter of the preceding infinitive, var. as y. Is. $1,2 \mathrm{~b}$ a error for $\boldsymbol{\varpi}$.
Ithpe. to shake, to tremble Is. 1,2 .
Ithpe. to shake, to tremble Is. I, 2 g .
תהוון to pursue Dt. II,I4, I6,20: Ps. as M, Neo רדף רדפין.
(Gr. 145) f. I) wind Gn. 1,2, 2) breath, also conceived as the aspiration accompanying spoken words, breath of speech 2,7 , Is. 2,22, Am. 4,13.
רום Af. to raise, to lift Ex. 20,22, Dt. 26,4 Ps., Am. 3,4. Pālel (Gr. 317) ptc. pass. raised Dt. 11,2, 26,8, Is. $2,14 \mathrm{f}$ f ְְרָּשְ
 Ka I as var.: (Ps.), Fr. var. (Neo., Fr. < second yod).
ท $1<\mathrm{P}$ ) secret Am. 3,7.
ריחוק abomination Is. I,I4.
at a distance Ex. 20,15.18, 24,I.
רחם Pe. e/a to love.
Pa. Dt. 10,19 g, Am. 4,5, fgz Pe.-Is. $1,23 \mathrm{~g} \mathrm{ptc}$. pass. for act.
mercy Is. 1,9 .

רחץ ptc. pass. to trust, to have confidence in ('al) Am. 3,12: R ובד' ר'.
רחצונך pron. w. suff. safety, refuge Gn. 3,16 Neo.*.
רחק Pa . I) to abominate, to (come to) hate, 2) to remove Is. 2,20.
Pe. e/a to abound impf. yirhăšūun let (the waters) a. Gn. I,20, ptc. f. rāhăšā (which) abounds $2 \mathrm{I}, \mathrm{n}$ pf. 3. f. pl. (Gr. 56), 28, g רָחִּשָׁא (Gr. 282f., I5If.), n pf. רָחִּשְּת.

Af. to bring forth abundantly Gn. I,2I, var. Pe. ( m. ind./cstr. raheš abundance of living creatures, creeping things.
empty Dt. I6, 16 e.-handed, $\mathrm{n}^{!}$as 1 (error). m. I) head, top, 2) chief, leader Is. $1,6, f_{a}$ as cgo, $f_{b}$ as $b, 3$ ) main branch of a river Gn. 2,10, 1 etymological spelling w. alef: Neo., 4) beginning Dt. II, 12, cstr. first (of fruit) 26,2.10.-Ex. 19,20: pr $I^{\circ}$ Neo., Gza. F, Ps. על, Fr. ל, $2^{\circ}$ Fr. (Neo. <r.) מן, Gza. F עלל.
(Gr. 338) to throw Gn. 2,21.
אֹא high Is. 2,I4f., cstr. in $r$. libbã haughty, proud I2. cstr. f. haughtiness, pride Is. 2,1I.17, var. m.
m . ind. romaš evening.
אรัต า f. hill, height Is. 2,2, cfgz pl., I4.
רסס Pāel (Gr. 328f.) to drip Is. I,6.
(רצה (cg) Ithpe. to want, to desire w. object marker bə-.-Dt. 16,2 var. (Gr. 94, 267).
 var.: Ps.
א (Gr. I52) m. herdsman, shepherd Gn. 4,2, Am. 3,12.

רֹצֹידֹים Rephidim.
 $<d_{2-}$ (Gr. 188).
אשא Pa. ptc. pass. permitted Ex. 19,13 (subject innün: Neo., Fr. משה ואהרן אינן), J Af., Dt. 16,8 Ps.
(Gr. 181) permission Gn. 3,2 Ps., Dt. 16,5.
ר药 impious.
רִישְָּׁ impiety Is. I,25 var.
(Gr. I49) chariot Dt. II,4, Is. 2,7.

## ש

שאר la to ask Dt. 6,20.
שאר Ithpe. to remain, to be left Dt. 16,8 Ps. (Gr. 304), Is. $\mathrm{I}, 8$.
Af. to leave to ( $l_{\text {- }}$ ) Is. I, 9 .
אาא
 n بיָ--, haggā daš. the Feast of Weeks, Pentecost io, h кת-, $\mathbf{r} 6$.
שבח Pa. to praise, to laud Dt. 26,3 Neo., Fr. var.
אטิ


שבע s.
שעצה (Gr. I25, gns first syll. w. patah) seven.-Gn. 4,24 $\mathrm{I}^{\circ}$ gs w. $i$.
(Gr. 127, gns first syll. w. patah) seventy.-Dt. io, 22 Gza. Ea 12 as gns.
שבק Pe. 1) to leave w.- obj. or $\min , 2$ ) to forgive Gn . 4,I3, Is. I,I4, 2,9.

Ithpe. to be forgiven impf. w. la- you will be f . Gn. 4,7.-Gn. 2,24 impf. shall leave.
שַבֹא (thus Keter, also without shewa, Gr. 197) sabbath, sabbath celebration.
 (Gr. I8o) m. tumult, uproar Am. 3,9, var. f.
שדא Ithpe. to be shot (arrows) Ex. I9,13: Gza. F, (Neo.*) יתקשטן (arrows) shall be s. (at him).
a plant disease, blast, ustilago Am. 4,9, f שִׁידְּפוֹנָא, g שִׁדְדָּנָ.
שוא Pa. (Gr. 338f.) to place, to put.-Gn. 2,8.21 both n: Neo. 3,15 impf. ăšawwē I will p., g Pe., n אֵישָׁוֹי (Gr. 265) : Ps., Fr. both unpointed. Dt. Io,2 impf. w. suff. (Gr. 388). 5 gn as j. 22 pf. w. suff. (Gr. 69). שׁׂוֹרוֹן Samaria (Am. 3, $9^{\text {1 }}$ ).
( $<$ H $)$ m. horn, trumpet.
(Gr. 315) to spring (trap) impf. yišwar Am. 3,5, g ?ִשּוּר
שׁרא m. wall Is. 2,15, Am. 4,3.
שוחדא m. bribe.
שחף to crawl Gn. 3,14 Neo.

שיזב (Gr. 25I, 308, 288, < Akk.) to save, to rescue Am. $3, \mathrm{I} 2,4, \mathrm{II}, \mathrm{f} \mathrm{w} . i$, g def. w. $e$ (both last syll.), pass. 3,12.
 deliverance Is. 1,9 .
שיצי (Gr. 25I, 338f.) I) to complete, to finish Gn. 2,2, Dt. 26,12, 2) to exterminate impf. w. suff. 6,15, n Keter $n$ w. dag., pass. shall be wiped off Gn. 4,23: Neo. יתחבלו, Is. 1,28 .

שיר s. שאר.
שכב to lie down to rest inf. Dt. 6,7, In,19!
שכח Pe. to find impf. w. suff. yiškəḥinnánī (Gr. 368f.) will f. me Gn. 4, I4, l Af. ptc. (as H, Gr. 380), I5: I4f. Gza. B ptc. מַשְׁבַּח יָתחה.

Af. pf. aškaḥ (Gr. 92) Gn. 2,20.
Ithpe. passive Is. $I, 2 I f_{6}$.
אתโjuju (second shewa mobile, fgns q.) the Divine Presence. -Is. I, 15 šz-!
שכלל pass. to be finished pf. ištaxlálū (Gr. 25If., 56) Gn. 2,I.
(Gr. 25I) to be or become exhausted from fatigue, hunger, or thirst pass. Am. 4, 8 .
שלח $\mathrm{Pe} . a / a$ to send, to send away.
Pa. to send, to banish, to expell pf. w. suff. šalląheh (Gr. 360) Gn. 3,23: Neo. טרד יתיה, Ps.

שלט Pe. to rule imp. šolưtū (Gr. 56) Gn. 1,28, 1 impf ., impf. that he may r. 26 , he shall r. 3,16: Ps. הוה impf. w. ptc. יהא שליט he shall be ruling.

Af. to give power Am. 4,I (Gr. 374f., var. o cf. 88).
(Gr. I75) ruler Is. I,10.
שׂלטן rule Am. 3,12 interpreting H as 'staff' as does Syriac version and/or 'tribe' as G.
שלם Pe. to be perfect, intact Is. 1,6 .
Pa. to pay, to recompense Is. I,23.
Af. to complete Gn. 2,2 Fr.*, w. la- + inf. (when) they continue to Ex. 20,5.
אֹש̄ (Gr. 200) name.-Gn. 2,II cstr.: Neo. שמה ד (Gr.
188). 4,19.2I w. waw šom! (Merx). Dt. 26,19 ind.
šum, si Keter šom reputation.
שמות the Book of Exodus.
ש̄
 (Gr. I76), ind. Dt. 6,3 Ps.
שמע $a / a$ to hear.-Gn. 3,8 pf. šว ª' $^{\prime} \bar{u}$ (Gr. 56). 4,23 imp. f. pl. šamá' $\bar{a}$, g שמעוֹ w. object marker ב, * as g, Ps. קבילן.

Pa. to serve as a priest Ex. 19,22, Dt. Io,6.8.
שֶׁׁ
שנא 1 I) s. סנא , 2) Af. to change Is. $1,22 f_{6}$.
אשׂ tooth ind. šen Am. 3, 15, z šan, pl. 4,6, f dual def. (cf. Gr. I88).
שנין s.
שֶׁ cstr. blade, edge of a sword Gn. 3,24, cf. the TP version where the Gehinnam (Gr. I83) is likened to חרבא שנינא 'a sharpened (ptc. pass.) sword' Fr., (var., Neo., Ps.).
К spelling ?), gn add dag., Keter adds the tradition שׁׁנְתָּ.
שעא Ithpa. to tell Ex 24,3.
שעבד pass. to submit to, to comply with (la-) Is. 2,22.
שעתא that h. Ex. 24,5 Neo.*, Ps.
(Gr. 164) cstr. pl. w. $t \bar{u} r \bar{a}$ foot of a mountain Ex. I9,I7, 24,4.
שַׁפִּירָ adj. beautiful Is. 2,16 g following an abbreviation of ( Vorlage שיפרא).
, שפּרא beauty Is. 2,I6.
שׂפרֹא
xp
(Gr. 337 ff.) Af. to water inf. GD. 2,10, ptc. mašqë (was) watering 6 (var. pf.), w. enclitic pronoun (Gr. 107) (while) you watered Dit. II,Io, J etc. following an imperfect (while) you water, w. object marker la-, s -t w. dag., g מַשְׁקשת: תשקון Neo, * יתה (buff. 3. f. sg.).
irrigation in ginnat ss. watered garden Is. 1,30 .
str. pl. cliffs, precipices Is. 2,2I.
lie in yōmē laš. (who) will commit perjury Ex. 20,7, after subst. daš. false 13.
(Gr. 338ff.) Pe. to dwell, to settle (intr.) Ex. 20,18 k: Neo., (Gza. F), 24,I6, Dts. 6,15 D: Ps.
 Neo. שרו, Dk. 16,9, $I^{\circ}$ n Pe. ptc., l pec. w. enclitic pronoun paraphrasing a H inf.: Neo. למן די את משרי, Ps. מזמן דתשרון למשלח מגלא למחצוד, $2^{\circ} \mathrm{nl}$ Pe.

Af. to settle (trans.).-Gn. 2,15 pf. w. suff. ašriyeh settled him, i ašrəyeh (Gr. 383f.): Neo. אשרי יתיה 3,24 the reading given in mss. ybkn is grammatically inadequate, but exegetically it fits the context, cf. G 'and He settled him . . . and set the cherubim', Gza. Ea 74 as var.: Neo., (Fr., Ps.) ואשרי יקר שכינתיה ... מן בני תריץ כרוביה settled the Glory of His Presence ... between (Gr. 23I) the two cherubim. Ex. 20,2I: Gza. F אדכר (where) I shall let mention (My Holy Name) (Fr. var. תדכרו), Neo. תדכרון (My Name in prayer), cf. H, Neo.* where you stand up to pray in My Holy Name, Ps. as Onkelos but + ואנת פלח קדמי (Gr. Io).

תシ̈ Seth.
שתא to drink Dt. II,II, Am. 4,8, ptc. pass. Ex. 24,II ygs for act. as J (cf. Gr. 283f.).
א Fr. var. Cod. Lips., (Fr. var., Neo.). Neo.* corrects דליא שנת מעשר מסכינייה + Neo., (Fr. var.) תליתיתה. TP continues 'and you shall give the first tithe to the levite and the poor-tithe (Ps. the second tithe, i.e. the p.-t.) to the proselytes etc. Before vs. I3 Ps. adds 'and you shall go out and eat the third tithe before the Lord your God'.
(שׂׂה (cg. six.
(Gr. 132, 54) sixth Gn. I,3I.
(Gr. 162) partners Is. I,23.

## ת

תבע |a to search, to watch over, to demand.
תבר (שבר (cg) Pe. to break, to break someone's power. Ithpe. passive Is. $1,28, \mathrm{~g} \mathrm{Pe}$.
Pa. to break, to smash Dt. Io,2, g Pe.
תָדירא (Gr. 2I4, I72, subst.) always Dt. II,I2, after cstr. Is. $I, 2 I f_{6}$.
תֹחומא (
תוב (Gr. 3I5ff., cg. Pe. to go back, to return (intr.), to repent. W. inf. to do once more, again Is. I,2I.

Af. to bring back, to return (trans.), to answer. Ittaf. to be brought back Gn. 3,I9, var. Pe., n שְחתיתוּב (k < second dag. [Merx]).-Gn. 3,19 Pe. impf. you shall r., n חִּיתוּב.

Tubal-cain.
אnוֹת
תולֹת cstr. pl. genesis, creation story Gn. 2,4.
(Gr. 17I) additional tradition, Tosefta.
(שור (cg) m. ox.-Is. 1,3 d.
אֹniming frontier, border Dt. II, 24, I6,4.
(Gr. 229) under, instead of Gn. 2,21, Ex. 24,10, Dt. го,6.
Pa. to delimit a frontier, to close Ex. 19,12.23.
ת״ Is. I,8, 2,16 (both R) תירגם יונתן (H) Jonathan translated.
תَיובאׁ (Gr. 158f., 85, cf. תוב (ת) ind. f. returning, repentance Is. 1,6, pron. Gn. 3,16, y $t i$-, GNc glide spelled with alef interpreted as from the root $t^{\prime} b$ desire, cf. Greek and Latin versions 'your turning', similarly Syriac: Neo. מתביך (inf.) your (f.) returning, * רחצונך your refuge, Ps. מתיך your desire. Ber. r. comments (after the pains of childbirth) 'you shall return (תשובי) to your desire, you shall r. to the d. for your husband'.
ת תינתא (Gr. 197, cg. תאנה, var. etymological spelling w. alef) fig tree Gn. 3,7, Am. 4,9.
תַּכְריכין shroud, grave-clothes Dt. 26,14 Fr. var., (Neo., Ps.).
תלא Ithpe. to be suspended, to be left undecided pf. ittaliyu (Gr. 338, 56) Gn. 4,24, g איתליאו: Neo. Cain who killed Abel (casus pendens), unto seven generations it was s . for him, Lamech ... who did not kill (c. p.), בדינא הוא דיתלי ליה much more so will it be s. for him. Similarly Ps. Ber. r. comments 'Cain killed and it was $s$. for him seven generations,

## א

I who did not kill (c. p.), much more so (אינו דץץ, var. $\mathbb{E}$ ) should it be s. for me seventy seven.
 TP third.-Gn. 2,I4 n תליתאי ind. error for d.

(mad (cg. Pa. to report, to teach (a tradition) Dt.6,7.

 . Ber. r. comments זהרביא. Leviathan and Behemoth are legendary animals reserved as food for the righteous in the Messianic Age. Ps. reads as Onkelos and adds 'L. and his mate'.
תנן (derived from following entry) to emit smoke ptc. Ex. 19,18, tänin (cf. Gr. 282f.), gs was covered with smoke: Gza. F (auxiliary added under line),
 Gza. F, Ps., (Fr. var. עטר) ptc. without preceding relative as H and var.
K tänan m. smoke.-Ex. 19,18 var. add n תחת (also

(Gr. 171) phylacteries, charms, tefillin Dt. 6,8, II, 18.
תן (Gr. I7I, Tib. š. q.) f. commandment, gs also w. hhireq, n w. segol.-Dt. $26, \mathrm{I} 3$ pron. (gs) Keter ?
אפּק

תקן Pa. ptc. pass. established Is. 2,2, g act., f Af. pass. Af. to prepare, to arrange, to establish Is. 2,8 , Am. 4, I3.
תקן (Gr. I5If.) good.
תקע Ithpe. to be blown, to be sounded (horn) Am. 3,6.
תקף I) intr. e/a, var. pf. and impf. o to be or become strong, powerful. W. la- to be angry Gn. 4,5 f. (6 ns pf. o): Gza. B, (Neo.) באש, 2) trans. 10 to subdue, to dominate, to destroy imp. taquifū (Gr. 56) Gn. I,28, 1 Pa . (?), impf. Ex. 19,22.24 both n: (wrath from the Lord) both Gza. F, Fr. (Neo.* only 22), pf. w. suff. Am. 3,II, fz Pa.-Dt. 6,15 1 intr. impf. o (s def.): Neo., Ps., g e error yod for waw (?). $2 I$ ptc. pass. a strong (hand) for adj. taqqīfā as $\mathrm{g}(\mathrm{n}) \mathrm{s}$ (?). Is. 2,II pf. is powerful, (f) as Z , I7, (f)g as $z$.
תֹוקפּא m. power, strength.

תר׳ abbreviation for Targum. For Is. I,4 R, s. כלא.
תลิ fat (subst.) cstr. pl. Gn. $4,4 \mathrm{n}$ (š. q.), sg. torav Is. I,II.
תרוי׳ see following entry.
תרֹין (cg. I) f. tartēn (Gr. I24f.) two, 2) w. suff. tarwē- (Gr. 130) both Gn. 2,25, 3,7, Is. I,3I, 3) cstr. (Gr. 126) twelve Ex. 24,4. תרֹיסא (<G) a large shield Am. 4,2, f as z: R pl.
תרֹיצֹיץ right, good Dt. I6,I9.
תרך Pa. (Gr. 69, 92) to drive out.-Gn. 3,24 pf.: Neo., Fr., Ps. טרד, similarly 4,I4 rendering a $H$ perfect of coincidence (present perfective) (also Gza. B, $<$ Fr.).

ת'ורגׂיני name of a foreign locality Am. 4,3 z.
תרע Pa. to demolish, to tear down Am. 4,3, g Pe.
(שער (cg) gate Dt. 6,9, II,20.
תרין ת. תרתא s.
עסרי
אรักริยา (Gr. 171) praise Dt. 10,21, 26,19.

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## ABBREVIATIONS

| AnBi. | Analecta Biblica <br> BZAW |
| :--- | :--- |
|  | Beiheft zur Zeitschrift für die alttestamentliche Wissen- <br> schaft |
| CBQ | Catholic Biblical Quarterly |
| HUCA | Hebrew Union College Annual |
| JNES | Journal of Near Eastern Studies |
| JSJ | Journal for the Study of Judaism in the Persian, Hellenistic <br> and Roman Period |
| JSS | Journal of Semitic Studies |
| VT | Vetus Testamentum <br> Zeitschrift der Deutschen Morgenländischen Gesellschaft |
| ZDMG | introduction with extensive bibliography |
| ** | intle not included in Grossfeld's Bibliography |
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