



Dictionary
of Qumran
Aramaic

EDWARD M. COOK

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of
Qumran Aramaic

Edward M. Cook

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Contents

Introduction	ix
Acknowledgments	xx
Abbreviations	xxi
א	1
ב	28
ג	42
ד	47
ה	60
ו	67
ז	70
ח	74
ט	94
י	98
יא	109
יב	122
יג	131
יד	151
טו	163
טז	170
יז	190
יח	198
יט	203
כ	216
כא	227
כב	246
כג	250
Bibliography of Works Cited	261

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Introduction

The present volume, although comprehensive for the nonbiblical Aramaic Dead Sea Scrolls from Qumran, is in a sense a fragment of a dictionary, since Qumran Aramaic is only a fragment of a language. None of the 120 or so Aramaic documents found among the Dead Sea Scrolls¹ are extant in a complete state; all are fragmentary, some extremely so. However, even if all of them were intact, “Qumran Aramaic” would still be a fragment, since these documents are only a small sample of what must once have been a robust and vigorous Jewish Aramaic literary tradition.

Even in terms of genres, the Qumran Aramaic literature is anything but broad: all of it is religious in nature, and even many religious genres (such as liturgy, law, ethics, and commentary) are absent. The register of the texts is formal and literary, and there is evidence that contemporary spoken Aramaic differed to some degree in both grammar and lexicon.² The same was no doubt true of the language of jurisprudence, judging by the legal texts from other sites in the Judean desert. They are from a later period, but the traditional formularies in which they are composed give evidence of a long linguistic stream of tradition that is in important respects separate from the dialect of the Qumran literary scrolls.³

Unity and Diversity in Qumran Aramaic

Even within the small corpus of Qumran Aramaic, there are some signs of linguistic heterogeneity, which have led some scholars to propose that the texts are written in different dialects or have remote places of origin. For example, Klaus Beyer assigns most of the QA texts to the “Hasmonean” dialect but asserts that 4Q201 was written in “Jewish Old Palestinian” (*Jüdisch-Altpalästinische*), with an origin in northern Transjordan (Beyer 1984: 227). His criteria for this distinction are primarily orthographic (the spelling of the suffixed definite article with ה, the spelling of etymological *ś* with ס, nonwriting of quiesced א, defective spellings of the suffixes כן and הן, the spelling of the negative particle as לֹה, etc.). However, these differences do not really distinguish one variety of Jewish Aramaic from another; they

1. The number is “nearly 120” according to Fitzmyer (1999: 460), 129 according to Berthelot and Stökl Ben Ezra (2010: 1). The number of manuscripts actually cited herein is 101 (because many small fragments of manuscripts have no material of lexical value).

2. For instance, in Mark 5:41, Jesus is quoted as using the word ταῖθα (Aramaic טליתא), “girl.” The word is not attested in written Aramaic texts until the Palestinian targum, dated to the Byzantine period (*DJPA* 225b).

3. Andrew Gross, *Continuity and Innovation in the Aramaic Legal Tradition* (Leiden: Brill, 2008).

are purely scribal. In the same vein, T. Muraoka argued that the Qumran Job Targum (*11QtgJob*) had its origins in the east, not in Palestine, because of its Persian loanwords, free word order, the dissimilation of gemination by 𐤁, the use of 𐤎 for the ending of the feminine absolute, and the emphatic where the absolute would be expected (Muraoka 1974). All these are known from other QA texts as well; for instance, the dissimilation by 𐤁 is also found in *1QapGen*, *4Q197*, *4Q212*, *4Q529*, *4Q534*, and many others.⁴ Again, there is not enough variability in these traits to remove the provenance of *11QtgJob* from that of the other texts.

Implicit in arguments like those of Beyer and Muraoka is the assumption that any variability of features within a corpus argues for a difference of provenance. However, forms of a language may vary along lines laid out by style, register, scribal custom, genre, or idiolect, without suggesting a different geographical origin. The kinds of variation observable in the QA texts can often be assigned to the horizontal, diachronic, axis of archaism or to the vertical, synchronic, axis of register (literary vs. nonliterary) and these variations are consistent with the overall homogeneity of the dialect.

Archaisms are vestiges of an earlier state of the language. They can be still in use but confined to a particular literary *register*; or they may be identifiable in *historical spellings*; or they may occur as occasional variants that are *remnants* of an older version of the same text composed in an earlier stage of the language. An example of the “literary” archaism in QA may be the use of the demonstrative pronoun 𐤓𐤍 in various texts instead of the more usual 𐤓. The use of 𐤔 to write etymological *ś* is an example of the second, orthographical, sort, while a rare remnant variant may be observed in the sporadic occurrences of the relative pronoun 𐤓 (4Q206, 4Q213a). Also to be ascribed to the historical axis are *transitional* phonological variants, such as the preservation of the root 𐤒𐤍 in 4Q543 and 4Q544, instead of 𐤒𐤍 (as found in *11QtgJob*), or the use of the older 𐤒𐤍 ‘wood’ found in 4Q214b as well as the newer 𐤒𐤍 found in *1QapGen* and 4Q242.⁵

A different kind of variation is observable when forms that probably were common in the spoken vernacular find their way into the written language. This is a synchronic relation, not a diachronic one. It may be an overstatement to call the relationship between written and spoken Aramaic in this period a diglossia (defined as “a situation where two very different varieties of a language co-occur throughout a speech community . . . [that] are felt to be alternatives by native-speakers and usually have special names” [Crystal 2008: 145]; cf. Cook 1992: 19–20), but even a less-marked variation between written and spoken language is a well-known phenom-

4. The use of the emphatic vs. the absolute ending in QA is dealt with in detail by William Fullilove in “Definiteness in Qumran Aramaic” (Ph.D. dissertation, Catholic University of America, 2014).

5. For archaisms in QA, see U. Schattner-Rieser, “L’apport de la philologie araméenne et l’interprétation des archaïsmes linguistiques pour la datation des textes araméens de Qumrân,” in Berthelot and Stökl Ben Ezra 2010: 101–23. The remarks of Émile Puech on p. 123 of that volume are an important corrective to some of Schattner-Rieser’s textual readings.

non cross-linguistically. Examples of infiltrations of (presumably) spoken Aramaic in QA are derived-stem infinitives with preformative מ (e.g., למעמרא in 4Q544 fg 1:1, while the parallel text 4Q545 has לעמרה) or the third-person masculine plural suffixative ך on perfect verbs (instead of ך) (see Fassberg 2010: 75).

However, neither the archaisms (vestigial forms) nor the “neologisms” (non-standard forms that anticipate the standard forms of a subsequent dialect) are so numerous as to impair the overall homogeneity of the language of the Qumran Aramaic texts. Indeed, all literary languages contain both archaisms and neologisms. QA is given a substantial unity both by the overall consistency of its grammar, its religio-ethnic affiliation (Jewish), its geographical location (Palestine), the chronological limits of its textual witnesses (largely first century B.C.E.), and its distinctiveness from previous and subsequent dialects and neighboring Aramaic standards (see Cook 1992). If QA is a fragment, it still represents one real language, a language that is historically and philologically important.

The Lexicography of Qumran Aramaic

QA has received a number of grammatical descriptions (in brief, Cook 1998; in more depth, Schattner-Rieser 2004; and, definitively, Muraoka 2011) and has been the subject of many special studies (see especially the contributions in Muraoka 1992 and Berthelot and Stökl Ben Ezra 2010), not to mention numerous treatments of the individual texts. However, no lexicon devoted solely to QA has been published. The important and insightful glossaries of Klaus Beyer, based on his own text editions (1984, 1994, 2004) include all the lexical material of QA, but they also include the vocabulary of other dialects including Biblical Aramaic, texts from other Judean desert discoveries, early rabbinic texts and synagogue inscriptions, inscriptions in Samaritan and Christian Palestinian Aramaic, later magic amulets, and so on. This obscures a clear picture of the QA lexicon in itself. (The selective glossary found in Schattner-Rieser 2005 is intended as a guide for students and not as a scientific lexicon.)

The present volume attempts to fill this need. It is limited to the nonbiblical Aramaic texts discovered in the 11 Qumran caves, omitting 4Q342-347, 4Q351-359, letters and legal texts that, although they have Qumran numbers, were discovered at other locations in the Judean desert and do not belong with the Qumran corpus.

The Present Dictionary of Qumran Aramaic

Textual Basis. The reliability of the description of epigraphic dialects depends to a large degree on the reliability of the published material readings. This is especially crucial for texts as damaged and fragmentary as these. Fortunately for Qumran studies, the official publications of the texts in the series *Discoveries in the Judean Desert* have generally been of a high quality, and this dictionary uses *DJD* as the default source of its texts. For texts that have not appeared in the *DJD* series, namely the

Genesis Apocryphon (1QapGen) and the *Book of Enoch*, I have used other publications as a basis. In many cases, however, I have ventured an alternative reading based on other treatments of the texts or on my own interpretation of the published photographs (especially useful is the *Leon Levy Dead Sea Scrolls Digital Library* (dead-seascrolls.org.il). The following table lists the texts used in the dictionary and their default sources.

<i>Cave Number</i>	<i>Title</i>	<i>Source</i>
1Q20	1QapGen: Genesis Apocryphon	Main text: Abegg and Wise; also: Avigad and Yadin 1956; Morgenstern et al., 1995; Fitzmyer 2004; Machiela 2009
1Q21	1QTLevi ar: Aramaic Levi Document	DJD 1: 87-91 (Milik)
1Q23	1QEnGiants ^a ar: Book of Giants	DJD 1: 97-99 (Milik); DJD 36: 49-66 (Stuckenbruck)
1Q24	1QEnGiants ^{b?} ar: Book of Giants	DJD 1: 97-99 (Milik); DJD 36: 67-72 (Stuckenbruck)
1Q32	1QNJ? ar: Description of the New Jerusalem	DJD 1: 134-35 (Milik)
1Q63-68	Unclassified frags. ar	DJD 1: 147 (Milik)
2Q24	2QNJ ar: Description of the New Jerusalem	DJD 3: 84-89 (Baillet)
2Q26	2QEnGiants ar: Book of Giants	DJD 3: 90-91 (Baillet); DJD 36: 73-75 (Stuckenbruck)
3Q12	Unclassified frags. ar	DJD 3: 102 (Baillet)
4Q156	4QtgLev: Targum of Leviticus	DJD 6: 86-89 (Milik)
4Q157	4QtgJob: Targum of Job	DJD 6: 90 (Milik)
4Q196	4QpapTob ^a ar: Tobit	DJD 19: 7-39 (Fitzmyer)
4Q197	4QTob ^b ar: Tobit	DJD 19: 41-56 (Fitzmyer)
4Q198	4QTob ^c ar: Tobit	DJD 19: 57-60 (Fitzmyer)
4Q199	4QTob ^d ar: Tobit	DJD 19: 61-62 (Fitzmyer)
4Q201	4QEn ^a ar: Book of Enoch	Milik 1976: 340-343; DJD 36: 3-7 (Stuckenbruck); also Langlois 2008
4Q202	4QEn ^b ar: Book of Enoch	Milik 1976: 344-346
4Q203	4QEnGiants ^a ar: Book of Giants	Milik 1976: 310-317; DJD 36: 8-41 (Stuckenbruck); DJD 31: 17-18 (Puech)
4Q204	4QEn ^c ar: Book of Enoch	Milik 1976: 346-53
4Q205	4QEn ^d ar: Book of Enoch	Milik 1976: 353-55
4Q206	4QEn ^e ar: Book of Enoch	Milik 1976: 355-59; DJD 36: 42-48 (Stuckenbruck)

<i>Cave Number</i>	<i>Title</i>	<i>Source</i>
4Q207	4QEn ^f ar: Book of Enoch	Milik 1976: 359
4Q208	4QEnastr ^a ar: Astronomical Enoch	DJD 36: 104-31 (Tigchelaar and García Martínez)
4Q209	4QEnastr ^b ar: Astronomical Enoch	DJD 36: 131-171 (Tigchelaar and García Martínez).
4Q210	4QEnastr ^c ar: Astronomical Enoch	Milik 1976: 292-93
4Q211	4QEnastr ^d ar: Astronomical Enoch	Milik 1976: 296-97
4Q212	4QEn ^g ar: Book of Enoch (Letter of Enoch)	Milik 1976: 360-62
4Q213	4QLevi ^a ar: Aramaic Levi Document	DJD 22: 1-24 (Stone and Greenfield)
4Q213a	4QLevi ^b ar: Aramaic Levi Document	DJD 22: 25-36 (Stone and Greenfield)
4Q213b	4QLevi ^c ar: Aramaic Levi Document	DJD 22: 37-41 (Stone and Greenfield)
4Q214	4QLevi ^d ar: Aramaic Levi Document	DJD 22: 43-51 (Stone and Greenfield)
4Q214a	4QLevi ^e ar: Aramaic Levi Document	DJD 22: 53-60 (Stone and Greenfield)
4Q214b	4QLevi ^f ar: Aramaic Levi Document	DJD 22: 61-72 (Stone and Greenfield)
4Q242	4QPrNab ar: Prayer of Nabonidus	DJD 22: 83-93 (Collins)
4Q243	4QpsDan ^a ar: Pseudodaniel	DJD 22: 97-121 (Collins and Flint)
4Q244	4QpsDan ^b ar: Pseudodaniel	DJD 22: 123-31 (Collins and Flint)
4Q245	4QpsDan ^c ar: Pseudodaniel	DJD 22: 153-64 (Collins and Flint)
4Q246	4QapocrDan ar: Apocryphon of Daniel (Son of God Text)	DJD 22: 165-84 (Puech); also Cook 1995
4Q318	4QZodiology and Brontology ar: Brontologion	DJD 36: 259-74 (Greenfield and Sokoloff)
4Q339	4QList of False Prophets ar	DJD 19: 77-79 (Broshi and Yardeni)
4Q488	4QpapApocryphon ar	DJD 7: 10 (Baillet)
4Q530	4QEnGiants ^b ar: Book of Giants	DJD 31: 9-47 (Puech)
4Q531	4QEnGiants ^c ar: Book of Giants	DJD 31: 49-94 (Puech)
4Q532	4QEnGiants ^d ar: Book of Giants	DJD 31: 95-104 (Puech)
4Q533	4QEnGiants ^e ar: Book of Giants	DJD 31: 105-15 (Puech)
4Q534	4QBirth of Noah ar: Elect of God	DJD 31: 129-52 (Puech)
4Q535	4QBirth of Noah ar: Elect of God	DJD 31: 153-59 (Puech)
4Q536	4QBirth of Noah ar: Elect of God	DJD 31: 161-70 (Puech)
4Q537	4QTJacob? ar: Testament of Jacob	DJD 31: 171-90 (Puech)
4Q538	4QTJud ar: Testament of Judah	DJD 31: 191-99 (Puech)
4Q539	4QTJoseph ar: Testament of Joseph	DJD 31: 201-11 (Puech)
4Q540	4QapocrLevi ^{a?} ar: Apocryphon of Levi	DJD 31: 217-23 (Puech)

<i>Cave Number</i>	<i>Title</i>	<i>Source</i>
4Q541	4QapocrLevi ^{b?} ar: Apocryphon of Levi	DJD 31: 225-56 (Puech); also Cook 2012
4Q542	4QTKohath (TQahat) ar: Testament of Kohath	DJD 31: 257-82 (Puech)
4Q543	4QVisions of Amram ^a ar	DJD 31: 289-18 (Puech)
4Q544	4QVisions of Amram ^b ar	DJD 31: 319-29 (Puech)
4Q545	4QVisions of Amram ^c ar	DJD 31: 331-49 (Puech)
4Q546	4QVisions of Amram ^d ar	DJD 31: 351-74 (Puech)
4Q547	4QVisions of Amram ^e ar	DJD 31: 375-90 (Puech)
4Q548	4QVisions of Amram ^f ar	DJD 31: 391-98 (Puech)
4Q549	4QVisions of Amram ^{g?} ar	DJD 31: 399-405 (Puech)
4Q550	4QJews at Persian Court ar	DJD 37: 1-46 (Puech)
4Q551	4QNarrative ar	DJD 37: 47-56 (Puech)
4Q552	4QFour Kingdoms ^a ar	DJD 37: 59-72 (Puech)
4Q553	4QFour Kingdoms ^b ar	DJD 37: 73-80 (Puech)
4Q553a	4QFour Kingdoms ^c ar	DJD 37: 81-90 (Puech)
4Q554	4QNJ ^a ar: Description of the New Jerusalem	DJD 37: 103-38 (Puech)
4Q554a	4QNJ ^b ar: Description of the New Jerusalem	DJD 37: 139-46 (Puech)
4Q555	4QNJ ^c ar: Description of the New Jerusalem	DJD 37: 147-52 (Puech)
4Q556	4QProphecy ^a ar	DJD 37: 155-58 (Puech)
4Q556a	4QProphecy ^b ar	DJD 37: 159-74 (Puech)
4Q557	4QVision ^a ar	DJD 37: 175-78 (Puech)
4Q558	4QpapVision ^b ar	DJD 37: 179-257 (Puech)
4Q559	4QpapBibChronology ar: Biblical Chronology	DJD 37: 263-89 (Puech)
4Q560	4QMagical Booklet ar	DJD 37: 291-302 (Puech); also Penney and Wise 1994; Naveh 1998.
4Q561	4QHoroscope ar	DJD 37: 303-21 (Puech)
4Q562	4QUnterminated A ar	DJD 37: 323-34 (Puech)
4Q563	4QWisdom Composition ar	DJD 37: 335-39 (Puech)
4Q564	4QUnterminated B ar	DJD 37: 341-42 (Puech)
4Q565	4QVision ^{c?} ar	DJD 37: 343-44 (Puech)
4Q566	4QProphecy ^{c?} ar	DJD 37: 345-47 (Puech)
4Q568	4QProphecy ^d ar	DJD 37: 351-52 (Puech)
4Q569	4QProverbs ar	DJD 37: 353-61 (Puech)
4Q570	4QUnterminated D ar	DJD 37: 363-98 (Puech)

<i>Cave Number</i>	<i>Title</i>	<i>Source</i>
4Q571	4QWords of Michael ar	DJD 37: 399-403 (Puech)
4Q572	4QUnidentified E ar	DJD 37: 405-6 (Puech)
4Q573	4QUnidentified F ar	DJD 37: 407-8 (Puech)
4Q574	4QUnidentified G ar	DJD 37: 409-10 (Puech)
4Q575	4QVision ^d ar	DJD 37: 411-12 (Puech)
4Q580	4QTestament ^a ar	DJD 37: 415-30 (Puech)
4Q581	4QTestament ^{b?} ar	DJD 37: 431-40 (Puech)
4Q582	4QTestament ^c ar	DJD 37: 441-46 (Puech)
4Q583	4QProphecy ^c ar	DJD 37: 447-52 (Puech)
4Q584	Unidentified fragments	DJD 37: 453-74 (Puech)
4Q585	Unidentified fragments	DJD 37: 475-90 (Puech)
4Q586	Unidentified fragments	DJD 37: 491-99 (Puech)
4Q587	Testament ^d ar	DJD 37: 501-4 (Puech)
5Q15	5QNJ ar: Description of the New Jerusalem	DJD 3: 184-93 (Milik)
6Q8	6QpapGiants ar: Book of Giants	DJD 3: 116-19 (Baillet); DJD 36: 76-94 (Stuckenbruck)
6Q14	6QApocalypse ar	DJD 3: 127-28 (Baillet)
11Q10	11QtgJob: Targum of Job	DJD 23: 79-180 (García Martínez et al.); also van der Ploeg and van der Woude 1971; Sokoloff 1974

Lemmata. The lemmata (headwords) are intended to reflect a probable common spelling of the least-marked word-form of the lexical item that the entry is about, although the least-marked word-form (e.g., the third masculine perfect Peal of the verb) may not itself be attested. With feminine nouns, the singular absolute ending in ך provides the headword, although the common, if not universal, QA orthographic practice is to use ם for the feminine singular absolute ending. If there is a common alternate spelling for a word, it is given as an alternate lemma with the main lemma. It should be noted that the headwords do not unswervingly follow those of the *Dead Sea Scrolls Concordance*, to which the author contributed.⁶ In many cases, the readings have been changed and, the author hopes, improved.

Word Classes. After the lemma, the word class (noun, verb, etc.) is indicated by an abbreviation (see p. xxi for abbreviations).

Verbs and Roots. The verbs are organized under root and differentiated by stem, indicated in small caps. The other word classes are not organized by root; however,

6. Martin G. Abegg Jr., with James E. Bowley and Edward Cook, *The Dead Sea Scrolls Concordance, Volume One: The Non-Biblical Texts from Qumran, Part Two* (Leiden: Brill 2003), 775-946.

when a verbal root is part of the derivation of a word, it is given in square brackets after the lemma with a root sign ($\sqrt{\quad}$). If the root is used verbally in QA, then no gloss is given for the root; if it is not attested verbally, then a general gloss (usually appropriate to a putative Peal stem) appears with the root. If a lexical word is more basic to the derivation than a root, then that word is given between brackets. Not all words, of course, are derivable from a root or from a lexical word.

Loanwords. If a word is ultimately derived from another language, then the source language is indicated after the lemma—either Akkadian, Persian, or Hebrew. (There appear to be no Greek loanwords in Qumran Aramaic.) The designation *loanword* does not mean that a lexical item was necessarily felt by native speakers to be a foreign intrusion. The Akkadian and Persian loanwords in particular were probably lexical “naturalized citizens” of Aramaic before the Qumran era. The case of Hebrew loanwords is more complex. They are not always easy to identify, given the close relationship, genetically and historically, between the two languages; and, when identified, it is not always easy to tell whether the borrowed word has been (or will be) fully absorbed into the Aramaic lexicon or is simply an individual and unrepeatable case. It is clear in any case that most Hebrew loanwords in QA, whether “occasional” or not, are from Biblical Hebrew. Of words attested elsewhere only in Mishnaic Hebrew, only דמע II and מרפסת appear in QA. Qumran Hebrew itself appears to have contributed only כור . Hebraisms in Qumran Aramaic, both lexical and grammatical, have been skilfully treated in depth by Stadel (2008), following an earlier study by Fassberg (1992).

Dubious Words. Some words are given an entry in the dictionary even when, in the opinion of the author, the presence of the word in the text is dubious, but no more certain suggestion can be made. These instances are limited to readings found in *DJD* or other *editiones principes*; a complete discussion of all suggested forms in the literature, however unlikely (including those made in the past by the author!), is not practical. Dubious words that have been replaced by a better reading are provided with a cross-reference to the correct entry.

Definitions: Meanings and Sub-meanings. The English glosses are meant to convey in brief the primary sense of the Aramaic lexeme. Although the glosses often also function straightforwardly as translation equivalents, they do not always do so. The translations of the citations are intended to bring out the stated sense of the word, without in every case mechanically incorporating the exact words of the gloss. In some cases, the primary sense may have certain referential extensions that lead to separate sub-senses; e.g., in the entry for אלה , **God, god**, the usual reference, as a singular definite noun, is to the God of Israel; less common is its use in the indefinite plural to refer to gods of other nations. The primary sense of the word does not change, but the referential range of the word is deemed to be of lexical interest, calling for an articulation of the entry into sub-meanings. In such cases, the sub-meanings are organized by alphabetic symbols within parentheses: (a), (b), etc.

A different situation is when a word has more than one sense (polysemy). In the definitions, this is signaled by the presence of a semicolon separating the glosses. For

instance, the verb אָחַד in the Peal stem was deemed to have three senses: **to seize, hold, fix; shut; begin**. As with variable reference, this leads to sub-meanings, but the situations are in principle distinct. They are organized under numerical symbols: (1), (2), etc. In cases where a lexeme shows both referential variability and polysemy, such as בָּר I, **son, descendant, offspring; member of a group**, no attempt has been made in the sub-numbering system to separate the kinds of sub-meaning.

In cases of homonymy of the same word-class, the lexemes have been placed in different entries altogether, differentiated by Roman numerals: e.g., the nouns בָּר I and בָּר II, **field, wild country**. Homographs from different word-classes are not given differentiating numbers: for example, אָבַל, verb, ‘to mourn,’ and אָבַל, noun, ‘mourning’. In some cases, it is difficult to be sure of the presence of polysemy rather than homonymy: e.g., in the Peal of the verb פָּלַט, **to escape, be safe; expel in birth**, it is possible that we have two homonymous verbs (as, e.g., in *DJBA* 912), rather than one polysemous verb (as, e.g., in *DJPA* 435).

Citations. The citations brought in the text as examples are chosen to display as wide a range as possible of usage and context, without undue repetition. In a corpus as small as this one, many lexemes are used only a few times, and in such cases all or most occurrences are given. With words that occur many times, the citations are designed to exemplify a range of inflections as well as a variety of semantic contexts to suggest the kinds of argument structures and selectional preferences that are present.

Translations. All of the translations of the citations are the author’s. When the state of preservation of the text does not permit a full or clear translation, this is indicated by the words “broken context” (meaning that significant text before or after the word is missing) or “fragmentary” (meaning that significant text both before and after the word is missing). If a key constituent is missing and unable to be restored, it can be indicated in the translation by “[x].”

Greek and Hebrew Translation Equivalents. Some of the texts are translations of Hebrew texts (4Q156 [Leviticus], 4Q157 [Job], 11Q¹gJob [Job], parts of 1Qap-Gen, especially column 22 [Genesis]). Other texts have been translated into Greek or have a close textual relation to ancient texts that were translated into Greek (parts of the Enoch⁷ texts [4Q201, 4Q202, 4Q204, 4Q205, 4Q206, 4Q212], Tobit [4Q196-199], and parts of the Aramaic Levi Document [4Q213, 4Q213a, 4Q213b, 4Q214, 4Q214a, 4Q214b]). Of course, there is no necessary one-to-one relationship between the Hebrew words that are translated into Aramaic or the Greek words that translate Aramaic words. Nevertheless, since dictionaries as we know them were not written in ancient times, it is valuable to know which words in other languages were felt to be proper translation equivalents of the Aramaic words, or vice versa. The Greek versions do not always presuppose an Aramaic original identical with the Qumran texts, but most of the time they do.

The Greek Enoch texts represented herein are as follows: the Akhmimic fragment (Codex Panopolitanus), covering En. 1:1-32:6; the Enochic excerpts found in the

7. In this book, *Enoch* always means “1 Enoch.”

Chronographia of George Syncellus, covering En. 6:1-10:14, 15:8-16:1 (indicated in the dictionary by “[Syn]”); Codex Vaticanus Gr. 1809, covering En. 89:42-49; and the Chester-Beatty Michigan Papyrus, covering En. 97:6-107:3. The source of the Greek texts is Black (1970), except for the Vatican manuscript (found in Flemming and Rademacher 1901: 114). I have also found the revised glossary of Stuckenbruck (1990) helpful. The Ethiopic text of Enoch has not been cited in this dictionary, since specialists agree that it is a translation of the Greek translation and not directly related to the Aramaic.

The Greek version of Tobit appears in two text traditions, the long recension of Codex Sinaiticus, and the shorter one found in the codices Alexandrinus and Vaticanus and others. I have relied on the Greek transcriptions as given in *DJD* 19: 1-76 (Fitzmyer), and have also used Fitzmyer’s sigla for the recensions (S = Sinaiticus, AB = Alexandrinus and Vaticanus, etc.). (Note that the few equivalents between the Qumran Aramaic text of Tobit and the Qumran Hebrew text of Tobit [4Q200] are also indicated.)

The Greek witness to the Aramaic Levi Document consists of interpolated passages in a manuscript of the *Testaments of the Twelve Patriarchs* from the Monastery of Koutloumous on Mt. Athos (Cod. 39). The interpolations are published in the apparatus of de Jonge (1978: 24-50). In this volume, the Greek text is cited as “Athos.”

The Geniza Levi Text. A large portion of the Aramaic Levi Document is preserved in three incomplete folios of two manuscripts found in the Cairo Geniza: one manuscript is held at the University Library of Cambridge (T-S 16.94) and the other at the Bodleian Library at Oxford (Ms Heb c. 27). There are significant overlaps with the Qumran fragments, which are a millennium older, and these overlaps often help in restoring partially preserved or partially legible portions of the fragments. They are cited herein for that purpose as “Cam” or “Bod” followed by the column letter; the text is taken from the database of the *Comprehensive Aramaic Lexicon*, checked by photographs published in Drawnel (2004). Although the Geniza texts are in general a faithful reflection of the text contained in the much older QA scrolls, their language contains a number of forms and words that reflect later stages of Aramaic, and so they cannot be considered a completely reliable source for Qumran Aramaic (Fitzmyer 1999). Hence, words appearing only in the Geniza Levi are not entered in this dictionary.

Cross-References. Cross-references are used within the dictionary, indicated by the word “see,” to direct readers to the correct entry in the case of alternate spellings, rejected readings, or compound prepositions. Cross-references are also found at the end of some entries to indicate historically related or otherwise relevant entries where more information on similar forms may be found.

Restorations and Emendations. Words that have been wholly restored are excluded from the dictionary as headwords. This includes some words that have been “read” by others on the basis of tiny illegible traces of ink, as well as words survived only by their affixes. In many cases, for clarity, restored text is given in citations to provide probable context for usage of words that are clear. For textual emendations

within the citations, the standard sigla are used: curly brackets { } for letters in the original text that were mistakenly added, angle brackets < > for letters in the original text that were mistakenly omitted, and square brackets [] for letters that are restored. The practice in *DJD* of signaling uncertain readings by a circellus (◌̣) and somewhat less uncertain readings by an overdot (◌̇) is followed here. A few cases of scribal error where multiple correcting brackets of deletion and addition would have been confusing are marked with an exclamation mark. These cases, and their presumed proper reading, are as follows: 'חעכון', 4Q543 fg 5-9:7 (read 'חעכין); 'העכך', 4Q544 fg 1:14 (read 'חעכין); '[א]נפיהי', 4Q543 fg 5-9:7 (read 'אנפוהי); 'אנפיוה', 4Q544 fg 1:14 (read 'אנפוהי); 'כסר', 4Q540 fg 1:3 (read 'חסר); 'זוי', 11QtgJob 34:6 (read 'זיר); 'עלומין', 11QtgJob 14:2, (read 'עלימין or 'עולימין); 'מכדש', 1QapGen 20:16 (read 'מכתש); 'בקה', 4Q196 fg 18:16 (read 'פקדה); 'לקובלי', 1QapGen 21:32 (read 'לקובל or 'לקוביל).

Morphology and Vocalization. For a larger corpus, it would have been appropriate to set aside room in the entries for lists of various inflected forms as such, as Michael Sokoloff did in *DJPA* and *DJBA*; however, in the present case, most words do not appear often enough to justify this. The citations themselves, however, were chosen with an eye toward giving a range of morphological forms. There has also been no attempt to give the vocalization of words—to provide, say, a Tiberian pointing of this dialect of Aramaic would be an anachronism in a scientific lexicon, even if the vocalization of every word were known. (A full discussion of the probable inventory of vowel phonemes of QA can be found in Muraoka 2011: 22-34.)

Commentary. Comprehensive discussion of individual entries in the context of Aramaic or Semitic dialectology has been avoided, and the comments appended to entries are limited largely to discussions of material readings, references to other literature, justifications of particular definitions, examination of problematic passages, and so on. When reference is made to other dialects, it is because a parallel use has been found that casts light on the QA word. Comment of a different sort is found with common grammatical words like 'ב, 'ל, 'מ, and 'ע. Words of this type straddle the frontier between lexicon and grammar, and in addition to a list of functions or translation equivalents, some further discussion has been added to highlight the invariant part of the meaning that to some degree unifies many, if not all, of the various functions.

Other Conventions. When another author's words are cited, double quotation marks (" ") are used; translations of these quotations, or independent semantic glosses in the context of a discussion, are enclosed in single quotation marks (' ').

Acknowledgments

Every scholar working in the field of philology is indebted to his or her predecessors; this is particularly true of lexicography, and even more emphatically is it the case in Qumran lexicography. This dictionary would not have been possible without the efforts of all the gifted scholars who wrote the articles, books, grammars, glossaries and text editions cited in it, as well as many of their predecessors who are not cited. If I have ventured on occasion to differ from their readings and interpretations, it is not without a full and heartfelt appreciation of the intellectual prowess and diligent labor of all who have gone before. *Gigantum humeris insideo*.

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If, despite these gifted helpers, I have persisted in some mistakes and left egregious errors uncorrected, it only demonstrates the truth of the proverb (which I have just invented) that those who are wise enough to seek advice are not always wise enough to take it. Hold me responsible for these imperfections, and not them.

I am blessed to have received constant moral support and interest from my colleagues at the Catholic University of America, who have tolerated my attempts, not notably successful, to chair a department while preoccupied with lexicography. To them—to Sidney Griffith, Monica Blanchard, Andrew Gross, Shawqi Talia, and Janet Timbie—I wish to express a lively sense of my good fortune in having such good and gifted people to work beside.

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Abbreviations

1 Sam	1 Samuel	DSSR	<i>Dead Sea Scrolls Reader</i>
2 Sam	2 Samuel	En.	Enoch, I Enoch
adj.	adjective	esp.	especially
adv.	adverb	Exod	Exodus
Akk.	Akkadian	Ezek	Ezekiel
Aph.	Aphel	f.	feminine
BH	Biblical Hebrew	fem.	feminine
Bod	Bodleian	fg	fragment
CAD	<i>Chicago Assyrian Dictionary</i>	freq.	frequently
CAL	<i>Comprehensive Aramaic Lexicon</i> (URL: cal.huc.edu)	Gen	Genesis
Cam	Cambridge	Gk.	Greek
coll.	collective	H	Hebrew
comp.	complement	H/Aph.	Haphel or Aphel
<i>Concordance</i>	<i>The Dead Sea Scrolls Concordance, Vol. I</i>	HALOT	Koehler and Baumgartner et al., <i>Hebrew and Aramaic Lexicon of the Old Testament</i> (Leiden: Brill, 1994–2000)
conj.	conjunction	Haph.	Haphel
coord.	coordinating	Heb.	Hebrew
cp.	compare	Hithpe.	Hithpeel
Dan	Daniel	Hithpo.	Hithpolel
demon.	demonstrative	Hittaph.	Hittaphal
Deut.	Deuteronomy	Hoph.	Hophal
dir.	direct	IAA	Israel Antiquities Authority
DJA	Michael Sokoloff, <i>Dictionary of Judean Aramaic</i> (Ramat-Gan: Bar Ilan University Press, 2003)	impv.	imperative
DJBA	Michael Sokoloff, <i>Dictionary of Jewish Babylonian Aramaic of the Talmudic and Geonic Periods</i> (Ramat-Gan: Bar Ilan University Press, 2002).	indir.	indirect
DJD	<i>Discoveries in the Judean Desert</i>	inf.	infinitive
DJPA	Michael Sokoloff, <i>Dictionary of Jewish Palestinian Aramaic of the Byzantine Period</i> (Ramat-Gan: Bar Ilan University Press, 1990)	interj.	interjection
DNWSI	Hoftijzer and Jongeling, <i>Dictionary of the North-West Semitic Inscriptions</i> (Leiden: Brill, 1995)	interr.	interrogative
DSA	A. Tal, <i>Dictionary of Samaritan Aramaic</i> (Leiden: Brill, 2000)	intrans.	intransitive
		Isa	Isaiah
		Ishtaph.	Ishtaphal
		Ithpe.	Ithpeel
		Ithpol.	Ithpolel
		Ittaph.	Ittaphal
		Jastrow	M. Jastrow, <i>A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature</i> , 1903
		JBA	Jewish Babylonian Aramaic
		Jer	Jeremiah
		JPA	Jewish Palestinian Aramaic

Judg	Judges	prop.	proper
KAI	H. Donner and W. Röllig, <i>Kanaanäische und aramäische Inschriften</i> (Wiesbaden: Harrassowitz, 1962ff.)	Prov	Proverbs
Lam	Lamentations	Ps	Psalms
Lev	Leviticus	PsJ	Pseudo-Jonathan
lit.	literally	P-S Thes.	Payne Smith, <i>Thesaurus Syriacus</i> , Oxford, 1879 (cited by column)
LJLA	Late Jewish Literary Aramaic	ptcp.	participle
LS2	C. Brockelmann, <i>Lexicon Syriacum</i> , 2nd edition	QA	Qumran Aramaic
m.	masculine	QH	Qumran Hebrew
m.	Mishnah (precedes name of tractate)	Qoh	Qoheleth
mg.	margin	q.v.	quod vide, see
MH	Mishnaic Hebrew	Quad.	quadrilateral
MT	Masoretic Text	quant.	quantifier
n.	noun	rel.	relative
neg.	negative, negation	S	Sinaiticus
num.	numeral	sg.	singular
Num	Numbers	Sokoloff, Lex.	Michael Sokoloff, <i>Syriac Lexicon</i> , Winona Lake, IN: Eisenbrauns / Piscataway, NJ: Gorgias, 2009 (translation of LS2)
OA	Old Aramaic	s.v.	sub verbum
obj.	object	suff.	suffix
OL	Old Latin	Syn.	Syncellus: Greek version of Enoch found in <i>Chronographia</i> of George Syncellus
Oph.	Ophal	Syr.	Syriac
Pa.	Pael	Tg.	Targum
Palp.	Palpel	Tg. Jon.	Targum Jonathan
PAM	Palestine Archeological Museum (photo numbers)	Tg. Neof.	Targum Neofiti
part.	particle	Tg. Onk.	Targum Onkelos
pass.	passive	Tg. PsJ	Targum Pseudo-Jonathan
Pe.	Peal	trans.	transitive
Pers.	Persian	V	Vaticanus
pf.	perfect	vb.	verb
pl.	plural	Zech	Zechariah
Pol.	Polel		
prep.	preposition		
pron.	pronoun		

א

אב *n. m. father, forefather.* (a) *father:* אבי my father, 1QapGen 2:19; אבוהי his father, 1QapGen 2:24; אָבוך, your (m.) father, 4Q196 fg 14 i:8 (Tobit 6:16 πατρός); בית אבונא, our father's house, 4Q197 fg 4 i:17 (Tobit 6:11); אבוהא her father, 4Q197 fg 4 ii:2 (Tobit 6:12 [S] πατρί); האיתי למטרא אב, does the rain have a father? 11QtgJob 31:5 (MT Job 38:28 אָב); מן בית אבי ומן משפחתי, of my father's house and of my family, 4Q196 fg 2:9 (Tobit 1:22); אבי ואמי, my father and mother, 4Q196 fg 14 i:6 (Tobit 6:15 πατρός); אנה אבוך, I am your father, 4Q197 fg 5:7 (πατήρ); יעקיב אבי, Jacob my father, 4Q213b fg 1:4; etc. (b) *forefather, male ancestor:* יעקוב אבוכון, your forefather Jacob, 4Q542 fg 1 i:7–8; בחובי אבהתי, for the sins of my forefathers, 4Q550 fg 5+5a:1; אבהתה, her forefathers, 4Q213a fg 3–4:5; באבוהי וב[א]בהתה, by his father and his forefathers, 4Q534 fg 1 i:7; די יהבו לכון אבהתכון, what your forefathers gave to you, 4Q542 fg 1 i:5; למקבר אבהתנא, to bury our forefathers, 4Q545 fg 1a-b ii:12; etc.

אבד *vb. PE. to perish.* מית ואבד, he died and perished, 4Q532 fg 2:8; יאבד קשטא, truth will perish, 4Q565 fg 1:5; לא יבד שמה טבא, his good name shall not perish 4Q550 fg 2:2; יאבד לסוף אבדנא, he will perish to the end of destruction, 4Q212 fg 1 ii:21 (En. 91:19); יבדון בניהון, their sons shall perish, 4Q202 fg 1 iv:10 (En. 10:12 κατασφαγῶσιν [sic]); יאבדון, 4Q204 fg 1 v:2 (En. 10:14 ἀφανισθῆν); יאבדון, 11QtgJob 27:7 (MT Job 36:12 וַיִּגְנְעוּ); etc.

PA. to destroy. אבד מנהא כול עבדי חמסא, he destroyed from it (the earth) all the doers of wrong, 1QapGen 11:13–14.

HAPH./APH. to destroy. נהובד אנון, we will destroy them, 4Q556a fg 1 i:5; מ'בד, 4Q539 fg 4:1 (fragmentary).

ITHPH./ITHPA. to be destroyed. מתאבד, 4Q558 fg 53:5 (fragmentary).

אבדון [BH אַבְדוֹן] *n. m. hell, Abaddon, place of destruction.* א[הי] [אבדון ת]אכל, it (the fire) consumes to Abaddon, 11QtgJob 18:5 (MT Job 31:12 אַבְדוֹן).

Stadel 2008: 111.

אבדן [אבדן] *n. m. destruction.* קרב אבדן, a war of destruction, 4Q202 fg 1 iv:6 (En. 10:9 ἀπωλείας); חרבן אבדן, ruin of destruction, 4Q531 fg 18:2; פלטנא מן אבדנא, he saved us from destruction, 1QapGen 12:17; לאבדנא

יִהְיוּ לְסוֹף אֲבָדָנָא, they shall go to destruction, 4Q548 fg 1 ii-2:14; וְיִאֲבֹד לְסוֹף אֲבָדָנָא, he will perish to the end of destruction, 4Q212 fg 1 ii:21 (En. 91:19); [שְׁנֵי] אֲבָדָנֶיךָ, the years of your destruction, 4Q201 fg 1 ii:15 (En. 5:5 ἀπωλείας); אֲבָדָן חֹשֶׁךְ, destruction (and) darkness, 4Q580 fg 1 i:12 (broken context); etc.

אבי *vb.* PE. **to be willing.** הִיבֵא רֵאמְ[א ל] מִפְּלֶחֶךְ, is the wild ox willing to serve you? 11Q¹Job 32:8 (MT Job 39:9 הִיאֲבֵה).

אבל *vb.* PE. **to mourn.** לְמַאֲבֵל כּוֹל עַדְנִי, to mourn all the times of [x], 4Q531 fg 17:3; כְּגִבֹר דִּי אֲ[בְלִיָּן יִנְחָם], as a man who comforts those who mourn, 11Q¹Job 15:3 (MT Job. 29:25 אֲבֵלִים); [וְ]אֲ[בְלִיָּן] וְיִתְבִּין וְיִבְלִין, sitting and mourning, 4Q204 fg 1 vi:6 (1 En. 13:9 πενθοῦντες).

ITHPA. **to mourn.** לֹא תִתְאֲבֵל [א], do not mourn, 4Q541 fg 24 ii:2.

אבל [אֲבֵלָה] *n. m.* **mourning.** אֲבֵלָה וְבִכּוּ, mourning and weeping, 6Q14 fg 2:3.

Beyer (1984: 268) reads אֲבֵלָה in 6Q14 fg 2:4 (DJD 3: 128 [Baillet]: אֲבֵלָה).

אבן *n. f.* **stone.** אֲבֵן חוֹר, white stone, 5Q15 fg 1 i:6; שְׁנֵי דְוָרֵי אֲבֵן, two doors of stone, 5Q15 fg 1 i:9; אֲבֵן חִזְיָתָהּ, the stone of its tower, 11Q¹Job 30:4 (MT Job 38:6 אֲבֵן); כְּאֲבֵן, 11Q¹Job 36:9 (MT Job 41:16 אֲבֵן); אֱלֹהֵי אֲבֵן וְאֱלֹהֵי עֵץ, the gods of . . . wood and stone, 4Q242 fg 1-3:7-8; וְחֲסִפֵּי אֲבֵן, stones and clay, 1QapGen 13:9; etc.

אבע *vb.* APH. **to hasten.** לֹא אֲבַע, I will not hasten, 4Q531 fg 22:11 (broken context).

The root, if the reading is correct, must be אבע, not בעע (*contra* Puech, DJD 31: 77) (from original *עבע).

אבר *n. m.* **limb of body.** אֲבָרָהּ [כ] מְחֻקֵּי [ן], his limbs are smooth, 4Q561 fg 1 i:4-5; אֲבָרָהּ [והי], 11Q¹Job 5:4 (broken context; MT Job 21:24 עֲטִינֵי); אֲבָרָהּ [א], (to offer) limbs (salted), 4Q214b fg 2-6:9 (Geniza, Bod D 3 אֲבָרָהּ; Athos μέλη).

אגר *vb.* See תגר *vb.*

אגר [אֲגָרָהּ 'to hire'] *n. m.* **wages.** אֲגָרִי אֲנָהּ מְשַׁלֵּם לְךָ, I pay you my wages (i.e., the wages due from me), 1QapGen 7:5; נָתַן לָהּ אֲגָרָהּ, let us give him his wages, 4Q196 fg 16:1 (Tobit 12:1; Gk. μισθόν); אֲגָרָהּ, 4Q243 fg 35:1 (fragmentary).

Beyer restores [אֲגָרִי] in 4Q242 fg 1-3:3 ([דִּי] שׁוֹי אֲגָרִי) "[welcher] bestimmt hat [meinen Lohn]" ('who has determined my wages'), but the reading is very conjectural; DJD 22: 88 (Collins) reads [דִּי] שׁוֹי אֲגָרָהּ.

אָדײַן *adv. then, at that time.* (1) *alone: beginning main clause:* אָדײַן רגז, then he grew angry, 11Q^gJob 20:6 (MT Job 32:2, no Heb. equivalent); אָדײַן בֵּרַכְתָּ, then I blessed, 1QapGen 11:12; מַלְלַת . . . בִּתְאֲנוּשׁ, then Bitenosh spoke, 1QapGen 2:8; אָדײַן יוֹמִיכֵן תְּלוּטָן [וְ], then you will curse your days, 4Q201 fg 1 ii:14 (En. 5:5 τοιγάρα); אָדײַן חֲזִיוֹן אַחֲזִיתָ, then I was shown a vision, 4Q213a fg 2:15; אָדײַן יַעֲדָה חֲשׁוּכָא, then the darkness shall pass away, 4Q541 fg 9 i:4; אָדײַן יִרְדֵּף חַד אֶלְפָּה [לְ], then one shall pursue a thousand, 4Q556a fg 1 i:9; etc.; *within clause:* לְבִי עָלַי אָדײַן אֲשַׁתְּנִי, my mind then was changed, 1QapGen 2:11; אֵלֶּיךָ אָדײַן יִקְוֹמוּן [אֵ], these then shall arise, 4Q245 fg 2:4; *before subordinate clause:* אָדײַן כְּדֵי אֲשַׁתְּצִיּוּ, then when they were complete, 4Q545 fg 1a i:7; etc.

(2) *with ב:* *beginning main clause:* בְּאָדײַן אָתָּה, then he came, 1QapGen 20:21; בְּאָדײַן אָנָּה לְמַךְ אֲתַבְּהַלְתָּ, then I Lamech was frightened, 1QapGen 2:3; בְּאָדײַן עָלָתָּ, then (the sun) entered, 4Q208 fg 24 i:7; בְּאָדײַן נִגְדַתָּ, then I journeyed, 4Q213a fg 2:11; בְּאָדײַן חֲלָמוּ, then they dreamed, 4Q530 fg 2 ii + 6–12(?):3; בְּאָדײַן קָרַב מַלְכָא, then the king came near, 1QapGen 22:18; etc.; *after* הָאָ אָדײַן חֲזִיִּיתִי [תָּ], just then I saw, 4Q207 fg 1:2 (En. 86:2); הָאָ אָדײַן אֲשַׁתְּבִּשׁוּן, just then they were confused, 1QapGen 5:16 (broken context); הָאָ אָדײַן חֲשַׁבְתָּ, just then I thought, 1QapGen 2:1; etc.; *within clause:* אַבְרָם בְּאָדײַן הוּא יֹתֵב בְּחֵבְרוֹן, Abram then was dwelling in Hebron, 1QapGen 22:2–3; etc.

אָדָם [BH אָדָם] *n. p. Adam, humanity.* כּוֹל בְּנֵי אָדָם, all the human beings (lit., sons of man), 4Q544 fg 1:12.

Stadel 2008: 61.

אָדָן *n. f. ear.* לְמִשְׁמַע אָדָן שְׁמַעְתָּךְ, with the hearing of the ear I have heard of you, 11Q^gJob 37:7 (MT Job 42:5 אָזְן); בְּאָדָנֵינוּ שְׁמַעְנָא, with our ears we have heard, 11Q^gJob 13:3 (MT Job 28:22 בְּאָזְנֵינוּ); אָמַרְתָּ בְּאָדָנִי, you spoke in my ears, 11Q^gJob 22:2 (MT Job 33:8 בְּאָזְנֵי); 11Q^gJob 14:5; 27:4, 9.

אָדָס *n. f. myrtle.* עֵרְא וְהָדָסָא, laurel (and) myrtle, 4Q214b fg 2–6:5 = עֵרָא וְהָדָסָא, Geniza, Bod C 19 (Athos μύρσινην).

See Drawnel 2004: 131.

אָדָר *n. p. Adar, month (Feb.-Mar.).* 4Q318 8:1.

אוּ *conj. or.* (a) *phrase-level:* כִּימָא אוּ סִיג נְפִילָא, Pleiades or the Giant's Fence, 11Q^gJob 31:8 (MT Job 38:31 אוּ); שֵׁד אוּ רוּחַ, demon or spirit, 4Q197 fg 4 i:13 (Tobit 6:8 [S] הֵ); גִּבֹר אוּ אֲנָתָא, man or woman, 4Q197 fg 4 i:13 (Tobit 6:8 [S] הֵ); etc.

(b) clause-level: **או מנו הוא כול אנוש**, or who is any man, 4Q212 fg 1 v:17 (En. 93:11); **או מא מידך יקבל**, or what will he receive from your hand? 11Q^{tg}Job 26:2 (MT Job 35:7 **או**), 30:3 (MT Job 38:6, no Heb. equivalent), 30:4 (MT Job 38:6 **או**), 31:5 (MT Job 38:28 **או**), 33:8 (MT Job 39:27 **אם**), 34:4 (MT Job 40:9 **אם**), 34:5 (MT Job 40:9 **ו**), 35:4 (MT Job 40:25 **ו**), 35:6 (MT Job 40:28 **אם**).

אוהידה [אחד] *n. f.* **riddle**. [מ]ללת עלוהי באוהידואן, spoke about him through riddles, 4Q541 fg 2 i:7; 4Q541 fg 4 i:4.

אוחר See אחרי.

אוחרן See אחרן.

אורי *vb.* **to desire** (?). **אורית**, 11Q^{tg}Job fg A15:2 (fragmentary).

The reading and translation are very uncertain (DJD 23: 176 [García Martínez et al.]).

אוכחה See הוכחה.

אונס, אנוס [אנס] *n. m.* **force, oppression**. **דבירת מני שרי באונס**, Sarai was taken away from me by force, 1QapGen 20:11; **כול אנוס ושקר**, all oppression and deceit, 4Q550 fg 1:7.

אור *n. m.* **light**. **אור**, 4Q531 fg 18:2 (broken context).

DJD 31:70 (Puech) reads **מאור**, but no trace of the **מ** is visible in the photograph.

אורח See ארח.

אורי *n. m.* **stable**. **דיבית על אוריך**, will it lodge at your stable? 11Q^{tg}Job 32:8–9 (MT Job 39:9 **אָבוֹסֶךָ**).

אוש [Pers.] *n. m.* **advisor ('voice')** (?). **אושי מלכא**, the advisors of the king, 4Q550 fg 2:5; 4Q550 fg 4:1, 4.

As Milik (1992: 370) first suggested, this lexeme is probably linked to Jewish Aramaic **אורש** 'to make a noise' < Pers. *āwāč* 'voice, sound' (cf. Sokoloff DJBA 86a; contra Shaked 1995: 279). Other interpretations: the proper name Ushay (Beyer 2004: 150; Concordance) or **אש** 'foundation.'

ארת [BH] *n. m.* **sign** (?). **בארתה בימ[מא]**, 4Q211 fg 1 iii:4.

For this passage, Milik translates "in the same day" (1976: 297), as if from the Hebrew particle **את**. Sokoloff (1979: 206) rejects the translation but offers no substitute. Fassberg (1992: 55) observes that, if Milik is correct, it involves a syntagm (**ב** + **את** followed by **ב** + noun) not known in either Hebrew or Aramaic. Beyer (1984: 258, 506) takes it to be a loan from Hebrew **ארת** 'sign' and translates "in seinem Zeichen bei Tage" ('in its sign during the day'), followed by Drawnel (2012: 419), and this seems to be the best option.

אזי *vb.* ΙΤΗΡΕ. to become hot. יתזה נורהא בכול קצוי ארעא, its fire will be hot in all the ends of the earth, 4Q541 fg 9 i:4.

אזל *vb.* PE. to go, go away, conduct oneself, die. (a) without complement: **אזל דבר**, go lead, 4Q196 fg 2:12, 13 (Tobit 2:2 [S] βιάδιτζε); **אזל אמר**, he went (and) said, 1QapGen 20:24; **וכען אזל**, and now go, 1QapGen 3:12; **אזל לה**, he went and settled, 1QapGen 21:5; **אזלין [כ]חדא**, the two of them were going together, 4Q197 fg 4 i:11 (Tobit 6:6 [AB] ὤδευον, [S] ἐπορεύθησαν); **אזל ואלך**, rise, walk, and go, 1QapGen 21:13; **אזל**, *conduct oneself* (metaph.): **אזלין בישירותא**, walking in uprightness, 4Q542 fg 1 i:9; **אזל**, *go away*: **אזלת אנה אברם**, I Abram went away, 1QapGen 20:33; **אזל לך**, go away and depart, 1QapGen 20:27; **אזלין אזלו בחרבכה**, all these departed (i.e., died) by your sword, 4Q531 fg 7:5; etc.

(b) with **ל**, **עד** of goal: **אזל נא עד למך**, please go to Lamech, 4Q204 fg 5 ii:29 (En. 107:2 ἀπότρεχε); **אזלין לעבדיהון**, they go to their activities, 11QtgJob 29:2 (MT Job 37:12, no Heb. equivalent); **אזל לדרומא**, I kept going to the south, 1QapGen 19:9; **אזל לה קדמת לפרוין**, he went off eastward to Parvain, 1QapGen 2:23; **אזלין למדינת דרמשק**, going to the city of Damascus, 1QapGen 22:4–5; **אזלא רוחהא לכור**, its spirit goes to the womb, 4Q541 fg 10:4; **אזלין למדנחי שמיא**, they go to the east of the heavens, 4Q209 fg 23:6 (En. 77:3); with path: **אזלת ליד טור תורא**, I went along the Mount of the Ox, 1QapGen 21:16; etc.

אא *n. m.* brother, kinsman, fellow Israelite. (a) *brother, male sibling*: **בנת אחי**, my brother's daughters, 1QapGen 6:8; **לוט בר אחי**, Lot, the son of my brother, 1QapGen 20:11, 34, etc.; **אחי הוא**, he is my brother, 1QapGen 19:20; **אחיקר**, the three Amorite brothers, 1QapGen 21:21; **אחי ענאל**, Ahiqar son of Anael my brother, 4Q196 fg 2:5 (Tobit 1:21 ἀδελφοῦ), 2:9; **אחיה זעירא**, his younger brother, 4Q545 fg 1a i:5; etc.

(b) *kinsman*: **אחי קר אחי**, Ahiqar my kinsman, 4Q196 fg 2:7 (Tobit 1:22 ἐξάδελφος); **אחיה וכל רחמוהי וכל אחיהו**, all his friends and all his kinsmen, 11QtgJob 38:5 (MT Job 42:11 אָחיו); **אחי רעואל אחונא**, to the house of Raguel our kinsman, 4Q197 fg 4 iii:2 (Tobit 7:1 ἀδελφόν); **אחי רעואל**, Tobit our kinsman, 4Q197 fg 4 iii:6 (Tobit 7:4 ἀδελφόν); **אחי**, O my brother, 1QapGen 2:9 (wife to husband); etc.

(c) *fellow Israelite*: **שמע לי אחי**, listen to me, my brother, 4Q196 fg 14 i:9 (Tobit 6:16 ἀδελφε); **אחי**, 4Q197 fg 4 i:12 (Tobit 6:7 ἀδελφε); **אחי בשל**, enter in peace, my brothers, 4Q197 fg 4 iii:4 (Tobit 7:1 [S] ἀδελφοί); etc.

אחד *vb.* PE. to seize, hold, fix; shut; begin. (1) to seize, hold, fix: תמדה א: אחד לי, wonder seized me, 11Q_{tg}Job 4:5 (MT Job 21:6 וְאָחַז); [א]חֹד במאנה, he grasped his vessel, 4Q558 fg 53:2; [א]חֹדָה בי[דה], he grasped his hand, 4Q550 fg 6+6a+6b+6c:8; [שי]אחדון לבו[שי], they seize my clothing, 11Q_{tg}Job 16:8 (MT Job 30:18 יִתְחַפֵּשׂ, read as יתפש, cf. LXX); יחדנה, he will seize him, 4Q556 fg 1:5 (broken context); אֲחֹדֶת בקושטא, I held on to the truth, 1QapGen 6:6; אחדו בממר יעקיב, hold on to the command of Jacob, 4Q542 fg 1 i:7; אחדין בקושטא, holding on to the truth, 4Q542 fg 1 i:9; pass. ptcp. [א]חִידין בחבלי מסכניא, they are held in the cords of the poor, 11Q_{tg}Job 27:2 (MT Job 36:8 יִלְכְּדוּן); pass. perf. על מא אשיה אחידון, on what were its foundations fixed? 11Q_{tg}Job 30:4 (MT Job 38:6 הִטְבְּעוּ); etc.

(2) to shut: אחדיו ג[בוליי] מצריין, the borders of Egypt were shut, 4Q544 fg 1:5; אֲחֹדֶת לשכני חזותא, the vision shut my eyelids, 4Q530 fg 1 i:7.

(3) to begin a process: אחדין עלי תגר רב, they were beginning a great dispute about me, 4Q544 fg 1:11 = 4Q547 fg 1–2 iii:10.

For meaning no. 3, compare Syriac as in, e.g., *ܐܘܢܘܢܐ ܡܘܬܐ* (LS2 11 [Sokoloff *Lex.* 25]).

ITHEP. to be seized. [יש]כב ולא [א]יתחד, he lies down and is not seized, 11Q_{tg}Job 11:10 (MT Job 27:19 יִאָסֵף).

The initial aleph is a dittography, *pace* Muraoka 2011: 11.

אחה *n. f.* sister, kinswoman. אחא, 4Q197 fg 4 ii:19 (Tobit 6:19 [S] ἀδελφή); אחתי היא, she is my sister, 1QapGen 20:27; אחתי לה אחתי, do not worry about him, my sister, 4Q197 fg 4 i:3 (Tobit 5:21 [AB] ἀδελφή); 4Q197 fg 4 iii:13.

אחסנו [*v*חסן] *n. f.* inheritance. אל תתנו . . . אחסנותכון לכילאין, do not give up your inheritance to assimilation, 4Q542 fg 1 i:6.

אחר *vb.* APH. to delay. אחרת, 4Q531 fg 15:3 (fragmentary).

The reading at 4Q530 fg 1 i:7, אֲחֹרֶת לשכני חזותא, “la vision a retenu mes paupières” (‘the vision held back my eyelids’) (DJD 31: 23 [Puech]), is uncertain; more likely is אֲחֹדֶת, “the vision shut my eyelids.”

אחר [*v*אחר] *n. m.* posterior, area behind. מתמחין מן אחרהון, attacked from behind, 1QapGen 0:15.

— אחריי (plur. cstr.), *prep.* behind, after. לך ולזרעך אנתננה אחריך, I shall give it to you and your offspring after you, 1QapGen 21:14; אחרי כול, after all [x], 4Q531 fg 2+3:7.

אחר [*v*אחר] *adj.* later. לדריא אחריא, to later generations, 4Q212 fg 1 ii:24 (En. 92:1).

אֲחֵרִי [*v*] *n. f.* end, latter part, posterity (?). מִן אַחֲרֵיֶךָ, from your end, 4Q563 fg 1:4 (broken context); [בְּרַךְ יְתָ אֲ[י] ב באַחֲרֵי־יָתֶד], he blessed Job in his latter days (*or*: in his posterity), 11Q¹⁹Job 38:9 (MT Job 42:12 בְּרַךְ אֶת־אַחֲרֵי־אִיּוֹב); 4Q112 fg 3 i+17:12 (MT Dan 2:28).

The word has been uncertainly restored in 4Q547 fg 9:6 באַחֲרֵי־רִי (Beyer 2004: 122; DJD 31: 388 [Puech]).

אֲחֵרִי, אֲוֹחֵרִי *adj. f.* other, another. אֲ[א]נְתָהּ אֲחֵרִי, another wife, 4Q547 fg 1–2 iii:7 = 4Q544 fg 1:8; אֲוֹחֵרִי []° [א]חֲזִינִי, he showed me another [x], 2Q24 fg 8:7; חֲלַפְתָּא אַחֲרֵי־יָתֶד, the other shoot, 1QapGen 14:15; אַחֲרֵי־יָתֶד, the other one was given to the second, 2Q24 fg 4:16; אַחֲרֵי־יָתֶד, many other (kingdoms?), 4Q554 fg 13:17; etc.

אֲחֵרִי *prep.* See אַחֲרֵי *n. m.*

אֲחֵרָן, אֲוֹחֵרָן *adj. m.* other, another. לֹא [ל]א בְּרַךְ לֵה אַחֲרָן, he has no other child, 4Q196 fg 6:11 (Tobit 3:15 [S] ἕτερον); אַחֲרָן, another reckoning, 4Q209 fg 25:3; אַסְרָף אַחֲרָן, another vestibule, 4Q554 fg 1 iii:15 = אַסְרָף אֲוֹחֵרָן, 5Q15 fg 1 i:18; מְדוּרָה אַחֲרָן, another dwelling, 4Q540 fg 1:4; טוֹרֵי־אֲחֵרָן, other mountains, 4Q206 fg 1 xxvi:17 (En. 32:1); אֲ[א]לְנָא, the other tree, 4Q553 fg 3+2 ii+4:5; תְּרַעָא אַחֲרָנָא, the other gate, 5Q15 fg 1 ii:7; אַחֲרָנָא חֲזִיִת, I saw the other one, 4Q543 fg 5–9:6; אַחֲרָנִיא מִן, the others from twenty years old, 2Q24 fg 8:4; etc.

אַטְמָם *vb.* PE. to close. Pass. ptcip: כּוּיָן אַטְמִיָּמָן, closed windows, 5Q15 fg 1 ii:11.

אִי [BH] *n. m.* island (?). אִיא דִּי בְּגוֹ לְשָׁנָא, the island(s) within the inlet, 1QapGen 17:13.

אִיגְרָדָה [Akk.] *n. f.* letter. פְּרִשְׁנָן לֹוּחָא תְּנִיָּא דִּי אִיגְרָתָא, a copy of the second tablet of the letter, 4Q203 fg 8:3.

Kaufman 1974: 48. The restoration (Milik 1976: 314) is disputed; Beyer reads the text as דִּי אִי תִי, “die ist” (‘which is,’ 1984: 261). Stuckenbruck, agreeing with Milik’s reading, states that “there is no contemporary evidence for the construction of the relative particle דִּי followed by אִי תִי” (1997: 88). See, however, 1QapGen 22:19, 22, 29.

אִיךְ See הִיךְ.

אִיל I *n. m.* strength, help. אֵל רַבָּא בְּאִילָהּ, the great God is his help, 4Q246 fg 1 ii:7.

Cook 1995: 59.

איל II [BH אֵיל] *n. m. ram*. איל ען חד, one ram of the flock, 2Q24 fg 4:18; איליא, 11Q18 fg 3 3:2 (broken context).

Fassberg 1992:58; Stadel 2008: 67.

אילן, אילן *n. m. tree*. אֵלֶן חַיָּא, the tree of life, 4Q558 fg 78:2; קאם אילנא, the tree was standing, 4Q552 fg 1 ii:2; [א] אילנא תליתית, the third tree, 4Q552 fg 1 ii:11; אילנין, 4Q204 fg 1 xii:26 (En. 31:1 δένδρα); [א] אילנין, trees whose leaves are long-lasting, 4Q201 fg 1 ii:5 (En. 3:1); כול דגנא וכול אילניא, all the grain and all the trees, 4Q531 fg 2+3:5; חזו דכל איל[ניה] כְּלֵהָן כִּיבִישִׁין, see that all the trees are as withered, 4Q201 fg 1 ii:4 (En. 3:1); עלי כל אילניא, the leaves of all the trees, 4Q211 fg 1 i:4; etc.

אימה *n. f. terror*. אימה ודחלה, terror and fear, 11QtgJob 33:2 (MT Job 39:20 אִימָה); אימתכון ודחלתכון; (אימה); אימת בית ספרא, the terror of the house of the scribe, 4Q550 fg 2:4.

אימתן [n. אימה] *adj. terrible*. חזוה דחיל[ואימ]תן, his appearance was fearsome and terrible, 4Q544 fg 1:13.

The reading differs from that given in *DJD* 31:322, 324–326 (Puech); see s.v. דחיל.

איסוד See יסוד.

איש *n.m. man*. איש ברא, wild man (lit., man of the field), 4Q531 fg 22:8; 4Q573 fg 1:5.

The reading in 4Q531 is disputed. Milik (1976: 308) originally read אוש “multitude,” which is unlikely (see Sokoloff 1979: 221 n. 84; cf. Stuckenbruck 1997: 163), while Beyer (2004: 156), followed by Stuckenbruck, read אילי ברא, “hinds of the field” (cf. Stuckenbruck 1997: 162–163). The reading followed here is that of *DJD* 31: 74 (Puech). See also Stadel 2008: 99 (probably not a Hebraism).

אית *particle of existence. there is/are*. (a) *existence*: בל[ב] בהון, אית, if there is something in their hearts against me, 4Q538 fg 1–2:2; האית, is there security? 11QtgJob 9:5 (MT Job 25:3 הַיֵּשׁ).

(b) *possession*, with ל: אית לה ברא, he has a daughter, 4Q197 fg 4 i:17 (Tobit 6:11, ἔστιν αὐτῆς); כול די איתי לך, all that belongs to you, 1QapGen 22:22, 29; האיתי למטרא אב, does the rain have a father? 11QtgJob 31:5 (MT Job 38:28 הַיֵּשׁ); הא דיע כאלה איתי לך, do you really have an arm like God? 11QtgJob 34:5 (MT Job 40:9 לְךָ); נפשא די איתי לי, the persons that are mine, 1QapGen 22:19; הן איתי בה ארבא, whether there is any treachery in it, 4Q530 fg 2 ii:6+12(?); 24; etc.

For the reading at 4Q530 fg 2 ii+6–12(?); 24, see Machiela and Perrin (2011). Beyer also read איתי (2004:158), as did Stuckenbruck (1997: 124, after Beyer 1994: 121), while *DJD*

31: 29 (Puech) had איתיו.

לא איתי [כ] מחיר **there is/are not**. (a) *non-existence*: לא איתי סוף, there is no end, 4Q213 fg 1 ii+2:4; לא איתי אפשר, it is not possible, 4Q544 fg 1:5; 4Q538 fg 1–2:4.

(b) *non-possession*, with ל: [לא] איתי לה לה[ן] שרה, he has no one except Sarah, 4Q197 fg 4 i:18 (Tobit 6:12 [S] οὐδὲ . . . ὑπάρχει αὐτῷ); לא איתי [לא] איתי לך, Job does not have from you (anything), 11QtgJob 21:3 (MT Job 32:12 [אין] לא־יוב לך); [לא] איתי לכה ש[לם], you have no peace, 4Q203 fg 13:3 (En. 5:4 οὐκ ἔστιν . . . ὑμῖν); לא אי תאי לה, 4Q542 fg 3 ii:13; etc.

The shortened forms איה and ליה (= לא + איה) do not occur in QA, with one exception (cf. s.v. ליה).

אך [ב] לִיִּלְיָא דן **focus part. only, but; surely**. אך אמרת באדני, surely you spoke in my ears, 4Q211 fg 1 iii:5; אך איתך, 11QtgJob 22:2 (MT Job 33:8 אֶךְ).

אכום *adj. black, dark*. בין אריין לאכומן, between light-colored and dark, 4Q561 fg 1 i:2; [חזי] ר' אכום, black pig, 4Q205 fg 2 i:26 (En. 89:12).

אכל *vb. PE. to eat*. אכל ואשתי, he ate and drank, 4Q545 fg 1a i:7; ואשתי, I ate and I drank, 1QapGen 21:20; אכלו כחדא עמי, they ate together with me, 1QapGen 21:21; אכלו עמה לחם בביתה, they ate bread with him in his house, 11QtgJob 38:5–6 (MT Job 42:11 וַיֹּאכְלוּ); יתה ויכל, let him come and eat, 4Q196 fg 2:13 (Tobit 2:2 [S] φάγεται); לא אכול תנא, I shall not eat here, 4Q199 fg 1:1 (Tobit 7:12 [S] φάγω); כול דם לא תאכלון, you shall eat no blood, 1QapGen 11:17; תכלון פריה, you shall eat its fruit, 4Q537 fg 5:1; [י] אכלון בשר חזירא, they shall eat the flesh of the pig, 4Q556a fg 5 i:9; למאכל ולמשתה, to eat and drink, 4Q197 fg 4 iii:12 (Tobit 7:9 [S] δεῖπνῆσαι); [למ] אכל בשר[הן], to eat their flesh, 4Q201 fg 1 iii:21 (En. 7:5); אכלין מן קצת דבחייהון, eating some of their sacrifices, 4Q537 fg 12:2; אכלין, they shall eat, 11Q18 fg 7:2; etc.

אכף *n. m. yoke*. באכפיהון, under their yokes, 11QtgJob 15:6 (MT Job 30:2 עֲלִימוּ).

Beyer restores באכפיהון [תהון] (1984: 289, 609), “an ihrem Beugen” (“as they bow down”), APH. inf. from the verb כפף.

אל [BH] *n. m. pillar, post*. אלוה[י], its posts, 2Q24 fg 10:1 (fragmentary, uncertain).

Fassberg 1992: 58; Stadel 2008: 67 (not = אלוהין).

אל *neg. part. no, not (with the jussive)*. אל ישלט בליליא דן לטמיא, let him not have the power this night to defile, 1QapGen 20:15; אל תרגז, do not be angry, 1QapGen 2:25; אל תדחל, fear not, 1QapGen 22:30 (MT Gen 15:1 אל); אל תקוצו ל[א]רזא, let (blood) not appear, 4Q214 fg 2:4; אל יתחזי, do not cut down the cedar, 1QapGen 19:16; אל ידבק [בכסף], let no one join silver to silver, 4Q197 fg 4 i:1 (Tobit 5:19 מן); אל תדחלי ואל תצפי, do not fear and do not worry about him, 4Q197 fg 4 i:3 (Tobit 5:22 [S] מן . . . מן); אל תבאש[ו], do not do evil, 4Q551 fg 1:5; אל תמחולהי, do not neglect it, 4Q541 fg 24 ii:4; אל תמחלו חכמתא למאלף, do not neglect to learn wisdom, 4Q213 fg 1 i:13; אל תתנו ירותכון לנכראין, do not give your inheritance to strangers, 4Q542 fg 1 i:5; etc.

Since the jussive mood in Aramaic lacks the final *nun* in forms that have it in the imperfect indicative, a reconstruction such as אל תחודון [א], 4Q530 fg 2 i+3:6 (DJD 31: 25 [Puech]) is unlikely (the expected form is יתחדו).

אל *n. m. God, god*. אל עליון, God Most High, 1QapGen 12:17, 20:12, 16, 21:2, 20, 22:15, 16, 21, 4Q552 fg 6:10; אל רבא, the great God, 4Q246 fg 1 ii:7; הוא אל טוב, he is a good god, 4Q538 3:3; ברה די אל, the son of God, 4Q246 fg 1 ii:1; אל עולםיא [א], God of eternity, 4Q213b fg 1:6 (Geniza, Bod A 20 אל עלמיא); אל אליון, God of gods, 4Q542 fg 1 i:1; עם אל, people of God, 4Q246 fg 1 ii:4; רעות אל, the will of God, 4Q541 fg 9 i:3; מלאך אל, the angel of God, 4Q543 fg 2a-b:4; etc.

Stadel (2008: 45) takes this as a Hebraism, but it is common West Semitic.

אלא *conj. but*. אלא, 1QapGen 5:6 (fragmentary).

אלה *demon. pron. pl. these*. מן יכתוב מלי אלה בכתב די לא יבלא, who will write these words of mine in a document that will not wear out? 4Q536 fg 2 ii:12.

Schattner-Rieser (2004: 63) takes the word as אלה, 'God,' but the parallel in the following sentence, מאמרי ד[ן], "this word of mine," argues against this; plus the absolute state of אלה would mean 'a god,' not 'God.' See also Muraoka 2011: 48 n. 99.

אלה *n. m. God, god*. (a) *God, God of Israel* (sing. det.): הוא אלה עלמיה, he is the God of the ages, 4Q542 fg 1 i:2; למדחל לאלהא, to fear God, 4Q198 fg 1:1 (Tobit 14:2 θεός); [ש]לטן ורבו עם אלהא, dominion and greatness are with God, 11QtgJob 9:4 (MT Job 25:2 עמו); רב אלהא מן אנשא, God is greater than man, 11QtgJob 22:6 (MT Job 33:12 אלוה); גבורת אלהא, the mighty works of God, 11QtgJob 29:5 (MT Job 37:14 אל); חי אלהא, as God lives, 11QtgJob 10:8 (MT Job 27:2 אל); מרי אלהא, my Lord God, 1QapGen 22:32; תב אלהא לאיוב ברחמין, God turned to Job in mercy, 11QtgJob 38:3

(MT Job 42:10 וַיִּהְיֶה); שם אלהא, the name of God, 1QapGen 21:2; בחיר אלהא, he is the chosen of God, 4Q534 fg 1 i:10; אלהא חיבנא, God has condemned us, 11QtgJob 21:5 (MT Job 32:13 אֵל); אתחזי לי אלהא, God appeared to me, 1QapGen 22:27; מלאכי אלהא, the angels of God, 11QtgJob 30:5 (MT Job 38:7 אֱלֹהִים); אלהכה, your God, 4Q243 fg 1:2 (fragmentary); etc.

(b) *god* (plur.): אֱלֹהִי כספא ודהבא, the gods of silver and gold, 4Q242 fg 1–3:7; [סב]ר די אלהין ה[מון], (I supposed) that they were gods, 4Q242 fg 1–3:8; [א]להין, 4Q243 fg 32:1 (uncertain, broken context); אלהין, 4Q570 fg 21:2 (fragmentary); etc.

The undetermined form at 11QtgJob 34:5, הא דיע כאלה איתי לך, “do you have an arm like God?” (MT Job 40:9 פֶּאֵל) is “probably a mistake for the det. form *k’lh*’ by haplography with the following *’yly*” (Sokoloff 1974: 158), or possibly means “a god.”

אלו, *focus part. behold.* ואלו, 4Q531 fg 1:3 (broken context); הלו, 6Q26 fg 1:3 (fragmentary).

The understanding of 4Q531 is disputed. Milik (1976: 308) took the word as the conjunction אלו, ‘if’ and Beyer parsed it as a perf. pl. form of the verb אלי, ‘to wail’ (Beyer 1984: 512). See also s.v. ארו.

אלוהין [BH אֱלֹהִים] *n. m. pl. God.* רגז עליהון אלוהין, God was angry at them, 4Q244 fg 12:2; [א]לוה[ין], 4Q244 fg 5 ii:5 (fragmentary).

אלוהיהם, 4Q570 fg 6:6 (fragmentary) is Hebrew, perhaps a quotation from the Bible.

אליל [BH אֱלִיל] *n. m. idol.* ירמון כל אליל[יהן], they will throw down all their idols, 4Q198 fg 1:13 (Tobit 14:6 [S] εἰδωλα).

Stadel 2008: 84.

אלין See אלן.

אלך *demon. pron. pl. those.* אלך, 4Q570 fg 1 ii:7, fg 38:2 (uncertain, broken context).

אלן, אלין *demon. pron. pl. these.* *Attributive:* חמש שניא אלן, these five years, 1QapGen 19:23; פתגמיא אלן, these things, 1QapGen 22:27 (MT Gen 15:1 הָאֵלֶּה); טוריא אלן, these mountains, 4Q204 fg 1 xii:27 (En. 31:2 τούτων); כול מכתשיא ונגדיא אלן, these giants, 4Q531 fg 7:4; אלן גבריא, these plagues and scourges, 1QapGen 20:24–25; etc.; *nominal:* הא אלן אנון, these are the pits, 4Q206 fg 1 xxii:1 (En. 22:4 οὗτοι); להוון בזזין אלן, these will plunder those, 4Q318 8:8; [ר]עס[תא] אלן, these are the chiefs of tens, 4Q201 fg 1 iii:13 (En. 6:8 οὗτοι); כול אלן, all these, 1QapGen 21:25, 22:33; 4Q534 fg 1 ii+2:13; etc.

אלף *vb.* PE. to learn. גִּבּוֹר דִּי אֵלֶף חִכְמָה, a man who learns wisdom, 4Q213 fg 1 i:14; [היא ביה] דִּי אֵלֶף חִכְמָה יִקָּר, he who learns wisdom has honor in it, 4Q213 fg 1 i:10 (Geniza, Cam E 20 היא ויקר היא די אליף חוכמתא ויקר היא די אליף חוכמתא למאלף; (בה) אֵל תִּמְחֲלוּ חִכְמָתָא לְמֵאֵלֶף, do not neglect to learn wisdom, 4Q213 fg 1 i:13; [ל] אֵל יִתַּב בֵּין בְּנֵי אָנֶשׁ וְלֹא אֵלֶף מְנַהוּן, he did not dwell among human beings and did not learn from them, 4Q531 fg 14:4; etc.

PA. to teach. [יין] שְׁמִי חִזָּה אֵלֶף חִבְרָ[יין], Shemihaza taught magic spells, 4Q201 fg 1 iv:1 (En. 8:3 ἐδίδαξεν), fg 1 iv:4, 4Q202 fg 1 iii:1–4 (En. 8:3); לְאַלְפָּה אַנְיִן חֲרָשָׁה, to teach them sorcery, 4Q201 fg 1 iii:15 (En. 7:1 ἐδίδαξεν); כּוּל דִּי אֵלְפִתְכוּן בְּקוּשׁוּט, all that I have taught you truthfully, 4Q542 fg 1 ii:1; אֵלֶף בְּנִיכָה, teach your sons, 4Q569 fg 1–2:9; etc.

אלף *n. m.* thousand. אֵלֶף [וּאַרְבַּע מֵאָה וְתֵלְתִין וְתַרְיִן], one thousand four hundred and thirty-two, 4Q554 fg 2 ii:15–16; [סַגְדִּיין] לְהָ אֵלֶף אֲלֻפִּין לְהָ, a thousand thousands were worshipping him, 4Q530 fg 2 ii+6–12(?):17, cf. 4Q531 fg 14:1; תֵּלְתִין וְתַרְיִן אֲלֻפִּין, thirty-two thousand, 11Q18 fg 18:3; 11, 11 thousand, 4Q559 fg 3:5; אֲלֻפָּא, 1QapGen 1:19 (fragmentary); etc.

אלפון [אלף] *n. m.* teaching. אֲלֻפּוֹנָה כְּרֵעוֹת אֵל, his teaching is according to the will of God, 4Q541 fg 9 i:3; אֲלֻפִּינָה כּוּלָּהּ, all his teaching, 4Q536 fg 2 i+3:4 (broken context); [א] לְפֻוֹ [נָא], 4Q541 fg 7:6 (fragmentary).

The reading in *DJD* 22:33 (Stone and Greenfield), מְעֵשֶׂר קוּדֶשׁ קִרְבֵּן לְאַלְפֵין, “a holy tithe a sacrifice for teaching,” at 4Q213a fg 3:18 is now read מִן אֵל, “for God from [x]” (Greenfield, Stone, and Eshel 2004: 70 [without מן], García Martínez and Tigchelaar 1997–98: 450, Drawnel 2004: 108).

אא I *n. f.* mother. אָבִי וְאִמִּי, my father and my mother, 4Q196 fg 14 i:6, cf. 4Q197 fg 4 ii:10 (Tobit 6:15 μητρός); כְּדִי נִפְקַת מִן מְעֵי אִמִּי, when I came out of my mother’s stomach, 1QapGen 6:1; אִמְךָ רַבָּתָא, your great mother, 4Q206 fg 1 xxvii:10 (En. 32:6); לְאִמִּי, 4Q586 fg:2 (broken context).

אא II *n. f.* conduit. אִמְהָ בְּרִיתָא, the outer conduit, 4Q554a fg 1:8.

Cf. Syriac (*LS2* 52 [Sokoloff *Lex.* 51] s.v. ܐܡܗܐ); cp. MH אִמְהָ; Beyer 2004: 348.

אא conj. if. אִם בְּתַאוּמִיא יִרְעֵם, if it thunders in Gemini, 4Q318 8:9.

The usual form of the conjunction in QA is הֵן or אֵן (q.v.).

אמה I *n. f.* maidservant. אִמְתִּי לְנַכְרִי [י], my maidservant (accounts me) a stranger, 11QtgJob 2:4 (MT Job 19:15 וְאִמְהָתִי).

אמה II *n. f.* cubit. אִמְהָ חֲדָה, one cubit, 4Q554 fg 1 iii:13; קִנְיָה חֲדָה אִמְיִן, קִנְיִן תְּרִיִן אִמְיִן אַרְבַּע, one staff, that is, seven cubits, 4Q554 fg 1 iii:17;

קנין תלתה אמין 5Q15 fg 1 i:16; 21 קנין שבעה אמין ארבעין 4Q554 fg 1 ii:13–14; ותשע פתיה עשר 4Q554 fg 2 ii:14; ותשע פתיה עשר 4Q554 fg 1 iii:14; אמין, its width was ten cubits, 4Q554 fg 1 iii:14; אמין שת בשת 11Q18 fg 9:3; רומה אמין תרתין [ן] 11Q18 fg 11:3; abbreviated: 14 קנין תרין א 4Q554 fg 1 iii:18; etc.

אמן See דימן.

אמר *vb.* PE. to say, speak, command. (a) *to say*, followed by direct discourse: אמר לה אל תדחלי 4Q197 fg 4 i:2 (Tobit 5:21 εἰπεν); אמר בריך אברם 1QapGen 22:16 (MT Gen 14:19 ויאמר); אמר לה לא ירתנך דן (ויאמר); אמרת יא אחי 1QapGen 22:34; אמרת לה מן שמך 1QapGen 2:9; אמרת להוה בריך דין קושט [א] 4Q553 fg 6 ii:5–6; וימרון לה הנפק 4Q205 fg 1 xi:2 (En. 22:14 εἶπα); לך אמרין יא נוח 4Q551 fg 1:4 (cp. MT Gen 19:5); ויאמר אהך לי 4Q568 fg 1:1; ויאמר פצהי 11QtgJob 23:1 (MT Job 33:24 ויאמר); with די/ד + direct discourse: אמר לה די יחוא [ל] כה 4Q530 fg 2 ii+6–12(?) :23; ואמר לך דאל תרגז עלי 1QapGen 2:25; אמרת שרי למלכא דאחי 1QapGen 20:9–10; אמרין הוא Sarai said to the king, “He is my brother,” 1QapGen 20:9–10; אמרין לה די ידעין אנ[ח] נא לה 4Q197 fg 4 iii:7 (Tobit 7:4 εἶπεν); inf. + direct discourse: שאיל דניאל לממר 4Q243 fg 1:1; 4Q546 fg 16:1, 4Q556a fg 1 i:7, [למא]מר 11QtgJob 8:6 (MT Job 24:15 לְאָמַר); etc.

(b) *to say words, speak to somebody*, without direct discourse: אמר למלכא וישלח אנתתה 1QapGen 20:23; מלי כתבא די אמר מיכאל 4Q529 fg 1:1; שגיאן מלין עלוהי יאמרון 4Q541 fg 9 i:5; כל די אמר אלה [א] 4Q198 fg 1:6 (Tobit 14:4 [S] εἶπεν); כול אנש די ימר מלה [באי]שא 4Q550 fg 7+7a:2; על דנה אמר נביאא 4Q556 fg 1:7; אמרת באדני 11QtgJob 22:2 (MT Job 33:8 אָמַרְתָּ); etc. Pass. perf.: דין אמיר 4Q530 fg 2 ii+6–12(?) :18; etc.

(c) *to command*: **אמר לאפטרותני**, command to let me depart, 4Q196 fg 6:8 (Tobit 3:13 εἰπὸν); **הוא אמר ישמעון לה**, he commands and they obey him, 11QtgJob 29:2 (MT Job 37:12 יִצְוֶם).

ITHP.E. **to be declared, called**. **ברכה די אל יתאמר**, the son of God he shall be called, 4Q246 fg 1 ii:1; **מתאמר [ד] ין על נפשה**, judgment is pronounced on his soul, 4Q530 fg 2 ii+6–12(?):2; **ויתאמר**, 4Q545 fg 4:18 (fragmentary).

אמר *n. m. lamb*. **אמרה לא ידע בהון**, the lamb did not know of them, 4Q204 fg 4:4 (En. 89:32); **אתיב אמרא דן לכול ענא טעיתהא**, this lamb brought back all the straying flock, 4Q204 fg 4:8 (En. 89:35); **[א]מר [א] דן אתהפך**, this lamb changed and became a man, 4Q204 fg 4:10 (En. 89:36); **והוא אנוש**, this lamb changed and became a man, 4Q204 fg 4:10 (En. 89:36); **ל[ח] ד עשר אמריא כולהון**, calves and lambs, 4Q553 fg 13:2; **עגלין ואמרין**, all eleven lambs, 4Q205 fg 2 i:29 (En. 89:14); etc.

אמרה *n. f. ewe lamb*. **יהבו לה גבר אמרה חדה**, each one gave him one ewe lamb, 11QtgJob 38:7 (MT Job 42:11 קְשִׁיטָה).

אמת [BH אמת] *n. f. truth*. **הוית מהלך בשבילי אמת עלמא**, I kept walking in the paths of eternal truth, 1QapGen 6:2; 1QapGen 14:10 (broken context).

Stadel 2008: 18–19.

אן *interr. part. where*. **אן הוית במעבדי ארעא**, where were you when I made the earth? 11QtgJob 30:2 (MT Job 38:4 איפה); **אן אחזה ואתבונן בה**, where shall I see and observe it? 4Q553 fg 6 ii:3 = 4Q552 fg 2 ii:3; **אן להוון**, where will the abundant waters be poured out? 4Q537 fg 12:3.

The word in 4Q552 = 4Q553 may instead be taken as ‘yes’ (Beyer 2004: 349; see following entry).

אן *conj. if; not (in oath formula); yes*. (1) *if*: **אן איתי בלב[ב] בהון עלי**, if there is something in their hearts against me, 4Q538 fg 1–2:2; 4Q539 fg 2–3:5 (broken context).

(2) *not*: **אן מן חוט עד ערקא דמסאן אן אסב**, I shall not take from thread to shoe-strap, 1QapGen 22:21–22 (cf. MT Gen 14:23).

(3) *yes*: **אן אחזה ואתבונן בה**, yes, I shall see and observe it, 4Q553 fg 6 ii:3 = 4Q552 fg 2 ii:3.

The usage under (2) is Hebrew and influenced by the text in Genesis. The usage under (3) is uncertain, and the sentence may be construed as “where shall I see and understand it?” (see previous entry).

אנא See **אנה**.

אָנב *n. m.* fruit. בעליהון ובאנבהון, luxuriance in their leaves and in their fruit, 1QapGen 11:12; 13:17 (uncertain).

אָנדר *n. m.* threshing floor. כדי כשבין דמעא מן אנדרא, when they gather the offering from the threshing floor, 4Q529 fg 1:8.

See the discussion in *DJD* 31: 6–7 (Puech). The standard orthography is אדר (*ʿiddar*).

אָנה, אָנא *pers. pron. sg. I, myself.* Subject of verbless clause: אָנה מגן עליך, I am a shield over you, 1QapGen 22:31; אָנא הוא חנוך, I am Enoch, 4Q212 fg 1 iii:20–21 (En. 93:2); עִמָּךְ אָנה, I am with you, 1QapGen 11:15; דכיה אָנה, I am pure, 4Q196 fg 6:9 (Tobit 3:14 εἶμι); אָנה אבוך, I am your father, 4Q197 fg 5:7 (Tobit 8:21 ἐγώ); etc. With perfect: אָנה שׁיזבת, I saved, 11QtgJob 14:6 (MT Job 29:12 אֲמַלֵּט); שְׂרִית אָנה, I began, 1QapGen 12:13; אָנה נפֿלת, I fell, 4Q531 fg 14:3; חלמת אָנה אברם, I Abram dreamed, 1QapGen 19:14; אָנה הוית יתב, I was dwelling, 1QapGen 21:7; אָנה חזית, I saw, 4Q157 fg 1 ii:8 (MT Job 5:3 אָני); אָנה כתבת, I wrote, 4Q204 fg 1 vi:19 (En. 14:7 ἔγραψα); אָנה אתעירת, I woke up, 4Q213b fg 1:2; etc. With imperfect: אָנה אמלל, I will speak, 11QtgJob 37:6 (MT Job 42:4 אָנכי). With participle: אָנה אמר, I say, 1QapGen 5:9; אָנה יהב, I am giving, 1QapGen 21:10; מדמה אָנה, I believe, 4Q197 fg 4 ii:18 (Tobit 6:18 [S] ὑπολαμβάνω); מרים אָנה ידי, I lift up my hand, 1QapGen 22:20–21 (MT Gen 14:22 הררימותי לך); מחוה אָנה לך, I tell you, 4Q209 fg 26:6; אָנה ידע, I know, 4Q531 fg 5:3; ידע אָנה, I know, 4Q531 fg 22:10; אָנא מפקד, I command, 4Q542 fg 1 ii:10; etc. Extraposed: בכית אָנה . . . אָנה ולוט נחתת, I Abram wept . . . I and Lot, 1QapGen 20:10–11; אָנה ובני ובני בני . . . אָנה ובני ובני ובני בני, I came down . . . I and my sons and my grandsons, 1QapGen 12:8; מלי אָנה, I too (will tell) my words, 11QtgJob 21:1 (MT Job 32:10 אָני); אָנה כדי אמרת, I, when I die, 1QapGen 22:33; cf. 21:21. Apposition: אָנה נוח, I, Noah, 1QapGen 6:6; אָנה למך, I, Lamech, 1QapGen 2:3, 19, 5:26; etc. With *הא* אָנה, here I am, 4Q197 fg 4 i:16 (Tobit 6:11 [S] Ἰδοὺ ἐγώ); 4Q196 fg 2:13 (uncertain); 1QapGen 11:16; 4Q558 fg 51 ii:3.

אָנון *pers. pron. m. pl. they, them.* As subject (usu. with participle): אָנון ערקו, they fled, 4Q196 fg 2:4 (Tobit 1:21 ἔφυγον); אָנון שליטין, they have authority, 1QapGen 22:24; אָנון שרין, they dwell, 4Q531 fg 22:6; היכה אָנון [סמכי], how they (the heavens) support it, 4Q212 fg 1 v:23; etc. As object: אָנון אשכח, he found them, 1QapGen 22:7; תבר אָנון, he defeated them, 1QapGen 22:9 (MT Gen 14:15 וַיִּכֶם); שאלת אָנון עדנא, Edna asked them, 4Q197 fg 4 iii:5 (Tobit 7:3 αὐτούς); אעל אָנון, he brought them in, 4Q197 fg 4 iii:4 (Tobit 7:1 αὐτούς); פקד אָנון, he commanded them, 4Q543 fg 1a–c:2;

אנון, to put them, 4Q243 fg 13:3; נהובד אנון, we will destroy them, 4Q556a fg 1 i:5; etc. *As copula*: עס[ר]הא, these are the chiefs of tens, 4Q201 fg 1 iii:13 (En. 6:8); אַלן אנון פחתיא, these are the pits, 4Q206 fg 1 xxii:1 (En. 22:4); אַלן אַנון די אמר לי, these are they about which he spoke to me, 4Q214a fg 1:1 = 4Q214b fg 2–6:6 (Geniza, Bod C 20–21 אַלן אנון); etc.

אנוס See אונס.

אנוש See אנש.

אנחנא, אנחנה *pers. pron. pl. we*. ידעין אנ[ח]נא לה, we know him, 4Q197 fg 4 iii:7 = 4Q196 fg 14 ii:10 (Tobit 7:4 [S] ἡμεῖς); [א] גרמין אנחנא, לא יכליף אנחנא, we are not bones and not flesh, 4Q531 fg 19:3; אנחנא, we are not able, 4Q204 fg 4:2 (En. 89:31); עד אנחנא בנין, while we were building, 4Q544 fg 1:4 = 4Q545 fg 1a–b ii:19 (אנחנה); אנחנא אסירין, we are prisoners, 1QapGen 0:8; etc.

The reading at 1QapGen 0:8 replaces אניתי אסירין, DJD 1: 86 (Milik).

אנין [אנין 'to groan'] *n. m. groaning*. אנינה ע[ד] שמיא סלק, his groaning went up to heaven, 4Q206 fg 1 xxii:4 (En. 22:5 φωνή).

אנין *pers. pron. f. pl. they, them*. לאלפה אנין חרשה, to teach them sorcery, 4Q201 fg 1 iii:15 (En. 7:1 αὐτάς); אנין קטינן, they (the hands) are slender, 4Q561 fg 1 ii:6 (broken context).

אנס *vb. PE. to trouble*. אנסת רוחהא, her spirit troubled (her), 1QapGen 2:13; חלמי אנסני, my dream troubled me, 4Q531 fg 22:9; 4Q115 fgs 3–7:3 (MT Dan 4:6).

אנפי *n. m. pl. face; surface*. (1) *face, countenance* of a person: אנה נפלת, I fell on my face, 4Q531 fg 14:3; אחזה אנפי אנתתי, I would see my wife's face, 4Q544 fg 1:9; יחזא אנפודי, he will see his face, 11QtgJob 23:4 (MT Job 33:26 פניו); אנפודי, his face, 11QtgJob 25:5 (MT Job 34:29 פנים); אשתני אנפי עלי, my face had changed for the worse, 1QapGen 2:12, cf. 2:17; [א]נפיהי חעכוך, his face was smiling, 4Q543 fg 5–9:7 = 4Q544 fg 1:14; שפיר לה צלם אנפיהא, the form of her face is beautiful, 1QapGen 20:2; etc.

(2) *surface*: על אנפי תבל, on the surface of the world, 11QtgJob 29:3 (MT Job 37:12 פני); על אנפי מין, on the surface of the water, 11QtgJob 29:1 (MT Job 37:10 ורחב); אנפי ארעא, the surface of the earth, 1QapGen 4:12; etc.

(3) With preps., *to, from*: לאנפי חרב, toward the sword, 11QtgJob 33:3 (MT Job 39:21 לקראת); מן אנפי חרב, away from the sword, 11QtgJob 33:4

(MT Job 39:22 מִפְּנֵי נִסְבָּא).

לְאַנְפּוּהִי נִסְבָּא בִּי, 1QapGen 5:12, has been translated as if it meant “he lifted his face to me” (Abegg and Wise 2005: 9; Fitzmyer 2004: 75; cf. Machiela 2009: 41; etc.) However, the verb נִסְבָּא is feminine (as Fitzmyer notes, p. 143), and does not in any case mean ‘lift up.’ The context is broken and the interpretation of the words remains obscure (the reading בִּי is very doubtful). For a hypothetical restoration, see Beyer 2004: 90–91. See also Weigold 2010: 303 n. 11. In the targums, נִסְבָּא אִפִּין means ‘to show favor.’

אנש, אנרש *n. m.* man, person; group of men; humanity. (1) *individual person, man, human*: רוּחַ אִנְשׁ מַת, the spirit of a dead man, 4Q206 fg 1 xxii:3–4 (En. 22:5 ἀνθρώπους); אִתְּהִפֵּךְ וְהוּא אִנְשׁ, it changed and became a man, 4Q204 fg 4:10 (En. 89:36); [ש] לְמַסֵּב בְּרֵתָה מִן כָּל אִנְשׁ, (you have the right) to marry his daughter more than any man, 4Q197 fg 4 ii:5 (Tobit 6:13 [S] ἀνθρώπων); מִדְּבַר דִּי לֹא אִנְשׁ בַּהּ, a desert in which there is no man, 11QtgJob 31:4 (MT Job 38:26 אָדָם); כְּדַמּוֹת אִנְשׁ, like the form of a man, 4Q209 fg 26:5; etc. —esp. אִנְשׁ, *any man, anyone*: כּוֹל אִנְשׁ שֶׁאֵי [בְּאִי] שֶׁאֵי, anyone who says an evil word, 4Q550 fg 7+7a:2; [גְּלִיתָהּ] לְכָל אִנְשׁ לֹא, I revealed it to no one, 4Q213b fg 1:3; [ל] כּוֹל אִנְשׁ דִּי יָכֹל, anyone who is able, 4Q212 fg 1 v:22 (En. 93:14), cf. v:17; 1QapGen 6:12; etc.

(2) *group of men*: אִנְשׁ רְשִׁיעִין, wicked men, 11QtgJob 11:3 (MT Job 27:13 אָדָם); אִנְשׁ רְשִׁיעִיא, 11QtgJob 25:6 (MT Job 34:30, no Heb. equivalent); כּוֹל מְנֵי עִמִּי אִנְשׁ, all the men who were with him, 1QapGen 22:15; מְנֵי עִמִּי אִנְשׁ, all the men who were with him, 1QapGen 22:15; דִּי יִנְפְקוּנִי מִי, he appointed with me men who would take me out, 1QapGen 20:32; כּוֹל אִנְשֵׁי, all my men, 1QapGen 21:19; אִנְשׁ רְעוּתָהּ [ה], the men of his favor, 4Q545 fg 4:18; כָּל אִנְשׁ קִרְתָּא, all the men of the city, 4Q551 fg 1:4; כּוֹל אִנְשׁ בֵּיתָהּ, all the men of his household, 1QapGen 20:16–19; אִנְשׁ וְכוּל, all the men of his household, 1QapGen 20:16–19; אִנְשׁ בֵּיתִי, I and all the men of my household, 1QapGen 21:21.

(3) *humanity, the human race*: לְאַנְשָׁא וְלְבַעִירָא וְלְחַיִּוֹתָא, humans and domestic animals and wild animals, 1QapGen 6:26; שֶׁרִירָא לְקַטְלָא לְאַנְשָׁא, they began to kill mankind, 4Q201 fg 1 iii:19 (En. 7:4 ἀνθρώπους); [ח] כִּים, wisest of mankind, 4Q212 fg 1 ii:23 (En. 92:1); רַב אֱלֹהִים מִן אִנְשָׁא, God is greater than man, 11QtgJob 22:6 (MT Job 33:12 מֵאִנְשׁוֹ); רְזִי אִנְשָׁא, the secrets of humanity, 4Q534 fg 1 i:8; רוּחַ אִנְשָׁא, the spirit of humanity, 4Q539 fg 5:2; כָּל אִנְשָׁא עֲלוּהִי חֲזִין, all people look to him, 11QtgJob 28:2 (MT Job 36:25 אָדָם); etc.

—[ב] אִנְשׁ תּוֹלַע [תָּא], *human, people, humanity*. Singular: [ב] אִנְשׁ תּוֹלַע [תָּא], a human being is a worm, 11QtgJob 9:9 (MT Job 25:6 בֶּן-אָדָם); 11QtgJob 26:3 (MT Job 35:8 בֶּן-אָדָם); לֹא יִשְׁכַּח כּוֹל בְּרַחְמֵי אִנְשׁ, no man will be able to count it, 1QapGen 21:13. Plural: [ב] אִנְשׁ אִתּוּ, some people

came, *1QapGen* 19:15; [בנת אנו] [ש], human women, *1QapGen* 6:20; בני אנשא, the human race searches for him from afar, *11QigJob* 28:2–3 (MT Job 36:25 אָנוֹשׁ); עמל כל בני אנשא, the labor of all humans, *4Q201* fg 1 iii:18 (En. 7:3 ἀνθρώπων); למדבר בה בני אנשא, (a place) for human beings to live in, *4Q209* fg 23:8; [ל] אֵיתב בין בני אנש, he did not dwell among human beings, *4Q531* fg 14:4; *4Q212* fg 1 v:20 (En. 93:13).

Stadel 2008: 21 (spelling אנוש is not a Hebraism). —The plural of אנש does not appear in QA; when the plural is desired, בני אנשא is used. —The generic use of אנש, necessarily used in indefinite form, is unlikely to be the proper background for New Testament arthrous ὁ υἱὸς τοῦ ἀνθρώπου. The total usages of the word in the Qumran corpus are not enough to warrant definite conclusions about the possible meanings of בר אנש in first-century Palestinian Aramaic.

אנתה הוא ארזא *pers. pron. m. sg. you. Subject with הוא as copula:* אנתה הוא ארזא, you are the great cedar, *1QapGen* 14:9; [א] אנתה הוא אל[הי], you are my God, *1QapGen* 19:7–8; [אנ] תה הוא די שליט, you are the one who rules, *4Q552* fg 2 ii:6 (= *4Q552* fg 2 ii:9, *4Q553* fg 3+2 ii+4:4); *without copula:* אנתה שליט, you are ruler, *1QapGen* 20:13; אנתה מרה ושליט, you are lord and ruler, *1QapGen* 20:13; אנתה ק[רי] ב לה, you are related to her, *4Q197* fg 4 i:18 (Tobit 6:12 [S] σύ); *with participle:* אנתה יתב, you dwell, *1QapGen* 21:9; [א]נתה בלחודיך ידע, you alone know, *4Q213a* fg 1:11; בריך אנתה, blessed are you, *1QapGen* 20:12; דמא אנתה, you resemble, *4Q242* fg 4:4; אנתה יצר, you worry, *4Q536* fg 2 ii:9; ידע אנתה, you know, *4Q550* fg 5+5a:1; אנתה קאם, you stand, *4Q550* fg 5+5a:5; חזא אנתה, you see, *11Q18* fg 18:5; etc.

It is possible that אנתה in *4Q246* fg 1 i:2 should be construed as the 2nd m. sg. pron. (*DJD* 22: 167 [Puech] and Beyer [2004:145]); however, if so, it is the only place in Jewish Aramaic where such a Hebraising form is used. In this dictionary, it is taken to be a form of the verb אתי (cf. Cook 1995: 49). —The form אנתה, used in the BA *qere*, is never used in the non-biblical Aramaic texts, although it is found in *4Q112* fg 3 i+17:13 (MT Dan 2:29 K אנתה), 16 (MT Dan 2:31 K אנתה), and possibly אנתה, *4Q115* fg 1:2 (MT Dan 3:10 K אנתה).

אנתה, pl. נשין *n. f. woman, wife.* גבר או אנתה, man or woman, *4Q197* fg 4 i:13 (Tobit 6:8 [S] γυναικός); שרי אנתתי, Sarai my wife, *1QapGen* 19:17; חנה אנתתי, Hannah my wife, *4Q196* fg 2:10 (Tobit 2:1 γυνή); שרי אנתה, Sarai Abram's wife, *1QapGen* 20:25; *1QapGen* 2:12; עדנא אנתתה, Edna his wife, *4Q197* fg 4 iii:4 (Tobit 7:2 γυναικί); אחזה אנפי אנתתי, I would see my wife's face, *4Q544* fg 1:9; היא הואת אנתתך, she was your wife, *1QapGen* 20:27; ישלח אנתתה מנה לבעלה, he will send the woman away from him to her husband, *1QapGen* 20:23; לאנתתי, *11QigJob* 2:6 (MT Job 19:17 (לְאִשְׁתִּי)); על כול נשין שופר שפרה, her beauty is beautiful above all women, *1QapGen* 20:6–7; etc. —נסבהא לה: נסב לאנתה, to take as wife.

לאמזרע בריתה לי, he took her for himself as wife, *1QapGen* 20:9; לאנתה נסבת, I took Emzera his daughter as wife, *1QapGen* 6:7; לאנת[ה], you will take her for yourself as wife, *4Q197* fg 4 ii:3 (Tobit 6:13 [S] $\nu\mu\mu\phi\eta\nu$); *1QapGen* 6:10; *4Q545* fg 1a i:5–6; לבני נשין נסבת, I took wives for my sons, *1QapGen* 6:8; etc. As quasi-pronoun in reciprocal expressions: אנתה לחברתה חענן (איש).

אנתה *1QapGen* 6:10 See אנתה.

אנתון See אנתון.

אנתם See אנתם.

אנתן, אנתון, אנתם, אנתון *pers. pron. m. pl. you*. מנאן אנתון, where are you from? *4Q197* fg 4 iii:5 (Tobit 7:3 $\epsilon\sigma\tau\epsilon$); ידעין אנתון לטובי, do you know Tobit? *4Q197* fg 4 iii:6 (Tobit 7:4 [S] $\gamma\iota\nu\omega\sigma\alpha\sigma\epsilon\tau\epsilon$); עליא די אנתון דחלין, the Most High whom you fear, *4Q550* fg 7+7a:1; אנתן טלל ומסתרין בעין, you seek shade and shelter, *4Q201* fg 1 ii:7 (En. 4:1); אנתון בעין ומתחנן[נין], you entreat and ask for mercy, *4Q204* fg 1 vi:18 (En. 14:7 $\upsilon\mu\epsilon\iota\zeta$); אנתון ומקשין, you will be embittered and hardened, *4Q537* fg 9:2; אנתון עבדכך, you changed your works, *4Q201* fg 1 ii:12 (En. 5:4); אנתון, *4Q212* fg 1 ii:25 (partial reading); אנתם, *4Q570* fg 8:3 (broken context).

אסו [$\sqrt{\text{אסי}}$] *n. f. healing*. [לא תהוה אס] ותא להון, they shall have no healing, *4Q548* fg 1 ii-2:2 (uncertain); אסות[א], *4Q548* fg 3:3 (broken context); יחזא אפודי באסוא, he will see his face in healing, *11QtgJob* 23:4 (MT Job 33:26 בַּתְרוּפָּה, read as בַּתְרוּפָּה).

For *11QtgJob* 23:4, see Beyer 1984: 519.

אסוף, אסוף [Akk.] *n. m. vestibule*. אעלני לגוא אספא והא אסוף אחרן, he brought me into the vestibule and here was another vestibule, *4Q554* fg 1 iii:15 = *5Q15* fg 1 i:18; קו[ד]ם] ת[ר]עא דן אסוף עללה, before this gate was the vestibule of its entrance, *4Q554* fg 1 iii:17; משה בגוא אספא, he measured within the vestibule, *4Q554* fg 1 iii:14; אספוא, *5Q15* fg 2:3; פות[יה די כל] אספוא, the width of every vestibule, *5Q15* fg 1 i:16.

Greenfield 1969: 136; Kaufman 1974: 38 (*asuppu*); Greenfield and Sokoloff 1992: 85.

אסור [$\sqrt{\text{אסר}}$] *n. m. band, chain*. אסור תקוף, a strong bond, *1QapGen* 1:22; *4Q532* fg 2:14; שרוא אסורכון, loosen your bond, *4Q203* fg 8:14.

The citation from *4Q203* may be read אסורכון, “your prisoner” (Stuckenbruck 1997: 89; *DJD* 36: 28 [Stuckenbruck]).

אסי [n.] *vb.* PA. to heal. [לא] טִיִּיא ח[רריא], to heal the scales, 4Q196 fg 7:1 (Tobit 3:17 [S] ἀπολῦσαι); לֹא־טִיִּיָּתָה מִן מַכְתָּשָׁה דָן, to heal him from this plague, 1QapGen 20:19; לְמַקָּם לֹא־טִיִּיָּתָה, to proceed to heal him, 1QapGen 20:20.

אסי [Akk.] *n. m.* healer. כּוֹל אֲסִיָּא וְאֲשַׁפִּיא, all the healers and magicians, 1QapGen 20:20; כּוֹל אֲסִי מִצְרַיִן, all the healers of Egypt, 1QapGen 20:19. Kaufman 1974: 37.

אסיין, **אסיאן** [אסי] *n. m.* healer. יִקְנֵא אֲסִיִן, let him acquire a healer, 4Q569 fg 1–2:2; אֲסִיאֲנָהוּן, their healer, 4Q548 fg 1 ii–2:3 (broken context).

אסיר [Pass. ptc. √אסר] *n. m.* prisoner, captive. [זיקין] בְּזִיקִין, prisoners in fetters, 11QtgJob 27:2 (MT Job 36:8 אֲסוּרִים); אֲנַחְנָא אֲסִירִין, we are prisoners, 1QapGen 0:8; cf. 4Q203 fg 8:14 (cf. above *s.v.* אסור).

אספר [Pers.?] *n. m.* buckler. מִגֵּן עֲלֶיךָ וְאֲסַפְרֶךָ לְךָ, a shield over you and a buckler for you, 1QapGen 22:31 (MT Gen 15:1 שָׂכַרְךָ).

For the etymology, see Müller 1959–60. For other attempts at explanation, see Fitzmyer 2004: 255; Beyer 1984: 648 *s.v.* ספרך.

אסר *vb.* PE. to tie up; prohibit. (1) *tie*: אֲסַר נָא כְּגַבְרָה חֲלָצִיךָ, tie up your loins like a man, 11QtgJob 34:2–3 (MT Job 40:7 אָזַר), 30:1; חֲצִי אֲסַרְתָּ, I tied up my loins, 1QapGen 6:4.

(2) *prohibit*: יִסְרוּן חַטָּאָה וְחֻבֵּיָּא, they will prohibit fault and sins, 4Q534 fg 1 ii+2:16.

At 4Q534, DJD 31:148 (Puech) construes the verb as from יסר, “to suffer,” but the construction in the Peal is without analogy.

אסר [אסר] *n. m.* binding. סַאֲרָ [עַדְנָ] אֲדִי אֲסַרְנָא, the time of our binding is ending, 1QapGen 0:13.

The reading of the line is according to Fitzmyer (2004: 64).

אע *n. f.* wood. אַעֲא אֲבִנָּא חֲסַפָּא, (gods of) wood, stone, clay, 4Q242 fg 1–3:8; אַעֲא, 1QapGen 14:11 (broken context); 4Q562 fg 2:2 (uncertain).

See also עַע, עַעֵי.

אף, **אנף** *n. m.* nose. רִזִּיב אִפְהָ, his nose is long, 4Q561 fg 1 i:2; רִזִּיב אִפְהָ, he makes his nose drip (blood), 11QtgJob 35:3 (MT Job 40:24 אָף); הַתְּשׂוּא זָמָם, will you put a muzzle on his nose? 11QtgJob 35:4–5 (MT Job 40:26 בַּאֲפָה); וּמֵא רִגְגָּ הוּא לְהָ אֲנַפְהָּ, and how pleasing is her nose! 1QapGen 20:3.

Synchronically this word is to be distinguished from etymologically related אַנְפִּין (q.v.) (Sokoloff 1974: 110–111).

אף *conj.* also; indeed. (1) *also, additional*: וּאֵף לְהַגֵּר, and also (he gave her) Hagar, *1QapGen* 20:32; בְּנִכְסֵינִי שְׁנֵי אֵין לְחֹדָא וּאֵף בְּכֶסֶף וּדְהָב, with very many possessions and also silver and gold, *1QapGen* 20:33; אֵף לֹט קְנָה לָהּ, Lot too acquired many possessions, *1QapGen* 20:34; [א]חֹוּהּ, נִכְסֵינִי שְׁנֵי אֵין, I too will tell my words, *11QtgJob* 21:9 (MT Job 33:6 אֵף); [א]נְהָ, מְלִי אֵף אֵף אֵף [נְהָ], this too I hid in my heart, *4Q213b* fg 1:3 (cp. Test. Levi 8:19 καίγε); אֵף בְּהוֹן יִמְרֵךְ עֲנֹנֵי [יֵן], he also wipes clean the clouds with them, *11QtgJob* 29:1 (MT Job 37:11 אֵף); אֵף מִזְרָח, also (it is called) *mizrah*, *4Q209* fg 23:7; etc.

(2) *indeed, even, emphasizing*: הֲאֵף תַּעֲדָא דִּינָה, would you even remove his judgment? *11QtgJob* 34:3–4 (MT Job 40:8 הֲאֵף).

אפו *conj.* then, and so. מָא אֵפו, what then, *11QtgJob* 1:1 (MT Job 17:15 וְאֵיָהּ אֵפו); אֵפו אֵפו, surely then, *11QtgJob* 4:3 (MT Job 21:4 וְאֵם־מְדוּעַ); אֵפו [מ], who then, *11QtgJob* 9:2 (MT Job 24:25 מִי אֵפו).

Stadel 2008: 106–107 (not a Hebraism).

אפיד [Pass. ptcp. √אפך ‘to turn, reverse’] *adj.* twisted, perverted. דְּרָה אֵפִיד, his generation is evil and perverted, *4Q541* fg 9 i:6.

DJD 31: 242 (Puech) reads באיש יאפיד, “le mal pervertira” (‘evil will pervert’), construing the word as an Aphel or Pael impf. But if באיש is taken as the subject, it would have been in the emphatic state באישא; and one would not expect the vowel in the last syllable (γ᾽appēk or γa’pēk, according to Puech) to be written plene at this period. See also Beyer 2004: 111: “(Seine Generation wird) böse und verkehrt” (‘his generation is evil and perverted’).

אפשר *adj.* possible. [לֹא אֵיָתִי אֵפְשָׁר] לְגַבֵּר כּוֹתִי לְהַתְּבָה, it is not possible for a man like me to answer, *4Q550* fg 5+5a:4–5; אֵפְשָׁר דִּי תַעֲ[ל] יָת, could you bring my work (before the king?), *4Q550* fg 5+5a:7; לֹא עֲבִידְתִּי, it is not possible, *4Q544* fg 1:5.

The etymology of the word is obscure. It may be a grammaticalized verbal form from the root פִּשַׁר.

אצבע *n. f.* finger. כּוֹל אֲצִבְעַת יְדֵיהָ, all the fingers of her hands, *1QapGen* 20:5; אֲצִבְעַת כַּפִּי, the fingers of my palms, *4Q213a* fg 1:9 (Athos δακτύλου); בְּאֲצִבְעָתָהּ, with his fingers, *4Q156* fg 1:7 (MT Lev 16:14 בְּאֲצִבְעָיו).

ארב *n. m.* treachery. תְּנִדַע בִּי צִבְאָה הֵן אֵיָתִי בְּהָ אֵרְבָּא, you will know for certain if there is any treachery in it (the interpretation), *4Q530* fg 2 ii+6–12(?): 24.

The text and translation are according to Machiela and Perrin (2011), who survey previous

attempts at understanding (e.g., *DJD* 31:31 [Puech], Beyer 2004: 158, Stuckenbruck 1997: 124).

ארבע fem., **ארבעה** masc. *num. four*. *Before noun*: **ארבעא מלאכיין**, four angels, *1QapGen* 15:14; **ארבעה אילנין**, four trees, *4Q552 fg* 1 ii:1; *in construct before definite nouns*: **ארבע רוחיהון**, their four sides, *1QapGen* 22:8; **ארבע קרנת מדבחה** [א], the four winds of heaven, *4Q210 fg* 1 ii:14; **ארבע**, the four horns of the altar, *11Q18 fg* 22:1; **ארבע רגלוהי**, its four feet, *11Q18 fg* 13:1; *after noun*: **ארבע**, four cubits, *4Q554 fg* 1 iii:16; **שנין**, four years, *1QapGen* 12:13; **שביעין** **ארבעה**, four sevenths, *4Q209 fg* 1 i:4; **ארבע**, four female children, *1QapGen* 12:12; *in combination*: **ארבע מאה**, four hundred, *11Q18 fg* 15:3; **ארבעא אל** [פין], four thousand, *4Q537 fg* 13:2; **תמנין** **וארבעה** **כהנין**, eighty-four priests, *11Q18 fg* 20:3; etc.; *without noun*: **ארבע** [חד מן ארבעתא], one of the four, *4Q206 fg* 4 i:13.

— **ארבעת עשר** m., **ארבע עשרה** f. *num. fourteen*. *Before noun*: **ארבעת עשר** [נין], fourteen priests, *2Q24 fg* 4:13; **ארבעת עשר אילנין** [ן], fourteen trees, *4Q201 fg* 1 ii:5 (En. 3:1); *after noun*: **ארבע עשרה**, fourteen cubits, *4Q554 fg* 1 iii:20; *as ordinal*: **ארבע עשרה** [ל], fourteenth to him, *4Q201 fg* 1 iii:10 (En. 6:7); **ארבע עשרה**, in the fourteenth night, *4Q209 fg* 2 ii:6; **ארבע עשרה**, in the fourteenth year, *1QapGen* 21:27; **ארבעת עשר**, the fourteenth day, *4Q210 fg* 1 iii:4; etc.

— **ארבעין** *num. forty*. **ארבעין** [א], forty cubits, *5Q15 fg* 1 i:14; *in combination*: **ארבעין** **ואחד**, forty-one years, *4Q544 fg* 1:6; **ארבעין** **ואחד**, forty-two cubits, *5Q15 fg* 1 i:2 = *2Q24 fg* 1:4; **ארבעין** **ואחד**, forty-nine cubits, *4Q554 fg* 2 ii:14; etc.

ארגואן *n. m. purple material*. **ארגואן**, much clothing of fine linen and purple, *1QapGen* 20:31; **ארגואן** [נא], *4Q550 fg* 4:5 (fragmentary).

ארו *conj. because; behold, so, now*. (1) *because*: **ארו** **לך** **ולזרעך** **אנתננה**, for to you and your offspring shall I give it, *1QapGen* 21:14; **ארו** **רב** **אלהא**, for God is greater than man, *11QtgJob* 22:6 (MT Job 33:12); **ארו** [כי] **אנשא** **מין** **אנשא**, for by them he judges peoples, *11QtgJob* 28:8 (MT Job 36:31); **ארו** [כי] **חז** **לם** [ח] **ארו**, for he saw me in a dream, *1QapGen* 20:22; **ארו**, because that spirit had smitten them all, *1QapGen* 20:20; **ארו** {ר} **עדן** **רשיעין** **ידעך** **לעלמין**, for the time of the wicked will fade away forever, *4Q536 fg* 2 ii:13; *11QtgJob* 3:6 (MT Job 20:5); **ארו**, and similarly *11QtgJob* 14:6 (MT Job 29:12), 22:7 (MT Job 33:13), 24:2 (MT Job 34:9),

25:8 (MT Job 34:33), 27:3 (MT Job 36:9), 28:1 (MT Job 36:24), 28:4 (MT Job 36:27); etc.

(2) focus particle: *so, behold, now*: אָרוּ בְּרֹאֲחֵי הוּדָה, now he was the son of my brother, 4Q196 fg 2:8–9 (Tobit 1:22 δέ); אָרוּ הָא זִיתָא גְבַר, lo and behold, the olive tree had become big, 1QapGen 13:13 (cf. 13:14; 12:9), אָרוּ תְמָהִין, now I've heard wonders! 6Q8 fg 1:6; אָרוּ כָל סָכַל וְרָשָׁע חָשִׁיךְ, so every fool and wicked man is dark, 4Q548 fg 1 ii–2:12; אָרוּ לֹא אֵיתִי מִנְכוּן, now, Job does not have from you (anything), 11QtgJob 21:3 (MT Job 32:12 וְהִנֵּה); אָרוּ יָדַע אָנָּה, now I know, 4Q531 fg 22:10; 11QtgJob 5:7 (MT Job 21:27 הֵן), 21:1 (MT Job 32:11 הֵן); etc.

Although אָרוּ has been read for אָרוּ in several publications, the preferable reading in all cases is אָרוּ.

אָרוּ [BH אָרוּ] *adj.* cursed. אָרוּ [רִין כ] ל [דִי] בְּיָזִין, cursed are all who despise (you), 4Q196 fg 17 ii:15 (Tobit 13:14); אָרוּרִין כָּל שְׂנְאֵי כִי, cursed be all who hate you, 4Q196 fg 17 ii:16 (Tobit 13:14 ἐπικατάρατοι).

Beyer 2004: 184, Stadel 2008: 82–83. DJD 19: 27 (Fitzmyer) reads these forms as Aramaic passive participles אָרוּרִי.

אָרוּךְ See אָרוּךְ *n.*

אָרוּ *n. m.* cedar tree. אָרוּ חַד, a certain cedar, 1QapGen 19:14; אָרוּ, the great cedar, 1QapGen 14:9; אַל תְּקוּצוּ לְ[א]רְזָא, do not cut down the cedar, 1QapGen 19:16; שְׁבִיק אָרוּ, the cedar was spared, 1QapGen 19:16; 4Q558 fg 10:2 (broken context); etc.

אָרוּחַ *n. f.* way, road, journey. אָרוּחַ לְעַנְנִין קְלִילִין, a path for the swift clouds, 11QtgJob 31:3 (MT Job 38:25 וְדֶרֶךְ); אָרוּחַ דִּי מַדְבְּרָא, the way of the wilderness, 1QapGen 21:28; אָרוּחַ <דִּי> חֲלָתָא רַבְתָּא, the way (of) the great valley, 1QapGen 22:4; לְאָרוּחַ, for the journey, 4Q196 fg 13:1 (Tobit 6:5); etc.; figurative: אָרוּחַ קֶשֶׁת עֹלָמָא, the way of eternal truth, 4Q212 fg 1 iv:22 (En. 91:14); אָרוּחַת קֶשֶׁת [א], the ways of truth, 4Q212 fg 1 ii:18 (4Q212 fg 1 v:25, 4Q213 fg 4:5, 4Q213a fg 1:12, 4Q243 fg 7:3); כָּל אָרוּחָתָא בְּקֶשֶׁת, all his ways are in truth, 4Q246 fg 1 ii:5; בַּחֲרַת אָרוּחִי, I chose my way, 11QtgJob 15:2 (MT Job 29:25 וְדֶרֶכְךָ); לֹא כְּאָרוּחִי הִשְׁתַּלְמַת, I was not paid according to my way, 11QtgJob 23:5–6 (MT Job 33:27, no Heb. equivalent); לְמַהֲךָ בְּאָרוּחַת, to walk in the ways of error, 4Q537 fg 5:2; etc.

אָרוּ *conj.* See אָרוּ.

אָרוּ *n. m.* lion, an astrological sign, Leo. אָרוּ, 4Q318 7:1,6, 8:2; 4Q556a fg 3:5.

ארי [n. אור] *adj.* light in color (?). עינודה [י] בין אריין לאכומן, his eyes are between light-colored and dark, 4Q561 fg 1 i:2.

For the present reading and discussion of previous readings, see Popović 2007: 263.

אריך [√ארך] *adj.* long. אריכן וקטינן, long and slender, 1QapGen 20:5; 4Q561 fg 3:3 (broken context).

ארך *vb.* PE. to be long. ארכת רוחה די מלכא, the king was patient (lit., his spirit was long), 4Q550 fg 1:4; יארך, 4Q558 fg 53:1 (fragmentary).

For the idiom in 4Q550, see *Tg. Neof.* Exod 34:6; Num 14:18. Other translations: “la colère du Roi se prolongeant” (‘the anger of the king was long,’ Milik 1992: 325); “the King’s spirit was suffering” (García Martínez and Tigchelaar 1997–98: 1097); “langweilte sich der König” (‘the king was bored,’ Beyer, 2004: 150); “l’esprit du Roi s’apaisa” (‘the king’s spirit was quieted,’ *DJD* 37:13 [Puech]).

ארך, ארוך [√ארך] *n. m.* length. ארך בתיא קנין תלתה, the length of the houses was three staffs, 4Q554a fg 1:4; ארוך בתיא [א], 5Q15 fg 1 ii:7; פותיה ואורכה משחה חדה, its width and length were a single measurement, 5Q15 fg 1 ii:3; לאורכהא ולפותיהא, to its length and breadth, 1QapGen 11:11; 13 ארכהא, its length was 13 cubits, 4Q554 fg 1 iii:14; כמן ארכהא וכמן פתיהא, how great is its length and how much is its breadth, 1QapGen 21:14; פתיהון וארכהון, their width and length, 4Q554 fg 2 ii:16; etc.

The structure and meaning of the phrase read as לארְמַת לפרוין [sic] “through the length of the land of Parvain” (Fitzmyer 2004: 69, 1QapGen 2:23) is obscure; for the present reading, see s.v. קדמת II.

ארכובה *n. f.* knee. למאתה לה על ארכובתה, to come to him on his knees, 4Q534 fg 1 i:6; תרתין א[ר] כובתה, his two knees, 4Q534 fg 1 i:1.

ארכה [√ארך] *n. f.* extension, respite. בעות ארכת גבריא, request for respite for the giants, 4Q530 fg 7 ii:3.

The precise identity and sense of the word in 4Q530 is disputed. Milik (1976: 306) took it as a “letter granting full powers on behalf of the giants” with a Greek derivation, with questionable support (Stuckenbruck 1997: 125–126). Beyer’s construal of the word as identical with BA אַרְכָּה is correct, but his translation as “Lebensdauer” (‘lifespan,’ 1984: 265, followed by Stuckenbruck) is not one of its attested meanings. Puech, who translates “la requête du délai des Géants” (*DJD* 31:39) cites the relevant parallels from the targumim, which support the sense of the translation given here.

ארמלה *n. f.* widow. [ב]פֹּם ארמלה הוית לצלו, in the widow’s mouth I became a prayer, 11Q^{tg}Job 14:8 (MT Job 29:13 אַלְמָנָה); ארמלתה, 11Q^{tg}Job 11:6 (MT Job 27:15 אַלְמָנָתִיו).

ארע *n. f.* soil; land; earth. (1) earth as soil: למפלח בארעא, to work on the soil, 1QapGen 12:13; עפר ארעא, the dust of the earth, 1QapGen 21:13;

ארעא, swarming animals of the earth, *1QapGen* 13:11; etc.

(2) *land, territory*: **ארע מצרין**, the land of Egypt, *1QapGen* 19:11; **ארע**, **ארע מדבר**, a land of desert, *4Q198* fg 1:7 (Tobit 14:4 [S] γῆ); **ארע ישראל**, the land of Israel, *4Q198* fg 1:7 (Tobit 14:4 [S] γῆ); **ארע מדבר**, a land of desert, *11QtgJob* 31:3–4 (MT Job 38:26 אֲרָץ); **כול ארע צפונא כולהא**, the whole land of the north, *1QapGen* 16:10; **ימין ארעא**, the south of the land, *1QapGen* 15:10; **הלכת בארעא**, I walked in the land, *1QapGen* 11:11; **ארעא די בין תרין נהרין**, the land between the two rivers, *1QapGen* 17:9; **עקה תתא**, there was famine in the land, *1QapGen* 19:10; **הוא כפנא בארעא**, tribulation shall come to the land, *4Q246* fg 1 i:4; **ארעא כלה**, the whole land, *4Q554* fg 13:19; **ארעא דא**, this land, *1QapGen* 21:4, 10, 22:25; **ארעא שבינא**, the lands of our captivity, *4Q196* fg 6:10 (Tobit 3:15 τῆ γῆ); etc.

(3) *earth, world*: **ארעא וכול די עליהא**, the earth and all that is upon it, *1QapGen* 7:1; **ארעא כולהא**, the whole earth, *1QapGen* 3:9, 10:13; **מלכי ארעא**, the kings of the earth, *1QapGen* 20:13; **שמיא וארעא**, heaven and earth, *1QapGen* 22:16; **שלטן שמיא לארעא נחת**, the ruler of heaven came down to earth, *4Q530* fg 2 ii+6–12(?) :16; **הוו מתילדין על ארעה**, they kept being born on the earth, *4Q201* fg 1 iii:17 (En. 7:2); **ארעא חפיה מין**, the earth was covered with water, *4Q206* fg 4 i:18 (En. 89:3); **לקצוי ארעא**, to the ends of the earth, *11QtgJob* 13:5 (MT Job 28:24 הָאָרֶץ); **סיאפי ארעא**, the ends of the earth, *4Q568* fg 1:1; **לרפיה ארעה**, to heal the earth, *4Q210* fg 1 ii:2 (En. 76:4); **ארעא במעבדי ארעא**, when I made the earth, *11QtgJob* 30:2 (MT Job 38:4 אֲרָץ); **הוּא ארעא עבד**, he made the earth, *11QtgJob* 24:7 (MT Job 34:13 אֲרָצָה); etc.

ארעי *n.f.* lower portion, depth. **ארעיא** [מ]עליא עד ארעיא, from the heights to the depths, *4Q544* fg 2:16; **ארעי**, *11Q18* fg 1:2 (fragmentary).

ארקבת See קדמת II.

אש [Akk.] *n. m.* foundation. **אשי חמסא**, להון עקרין אשי חמסא, they will uproot the foundations of wrongdoing, *4Q212* fg 1 iv:14 (En. 91:11); **על מא אשיה**, on what were its foundations fixed? *11QtgJob* 30:4 (MT Job 38:6 אֲחִדְדוּן); **אש תלג אש [והי]**, its foundations (were) of snow, *4Q204* fg 1 vi:24 (En. 14:10 ἐδάφη); *4Q205* fg 1 xi:6.

Kaufman 1974: 110. See also **ארש**.

אשד *vb.* PE. to shed, pour out. **דמא די אשדו נפיליא**, the blood that the titans shed, *1QapGen* 6:19; *1QapGen* 10:15.

אשד ITHPE. to be poured out. **עלי תתאשד [נפשי]**, my soul is poured out upon me, *11QtgJob* 16:5 (MT Job 30:16 תִּשְׁתַּפֵּד).

אשה I *n. f.* fire; fever. (1) *fire*: ת אשה [יִקְרַד], burning of fire, 11Q^{tg}Job 23:1–2 (broken context; MT Job 33:25, no Heb. equivalent); לשני אשה, tongues of fire, 11Q^{tg}Job 36:5 (MT Job 41:11 אֵשׁ); אשת, 4Q575 fg 1:8 (fragmentary).

(2) *fever*: אשא ועריה, fever and chill, 4Q560 fg 1 i:4; אשת לבב, fever of heart, 4Q560 fg 1 i:4.

אשה II [BH אִשָּׁה] *n. m.* fire offering. אִשָּׁה נִיחֹחִי[ן], a fire offering of incense, 4Q565 fg 1:3.

DJD 37: 343 (Puech) reads אלה.

אשף [Akk.] *n. m.* magician. כֹּל אֲסִיָּא ואשפּיא, all the healers and magicians, 1QapGen 20:20; 1QapGen 20:19; אשפי צר, the magicians of Tyre (?), 4Q570 fg 1 ii:6 (broken context).

אשתדור [Pers.] *n. m.* battle. ליום קרב ואשתדור, a day of war and battle, 11Q^{tg}Job 31:1 (MT Job 38:23 מִלְחָמָה); זעקת אשתדור, shout of battle, 11Q^{tg}Job 33:6 (MT Job 39:25, no Heb. equivalent).

את *n. f.* sign. הִוְאָת לִי לֵאמֹנָא, it became a sign for me in the cloud, 1QapGen 12:1; [אתי]ן ומפתין, signs and wonders, 4Q546 fg 10:2 (uncertain); אתוהי, 4Q535 fg 2:4 (fragmentary), 4Q580 fg 1 ii:12 (broken context).

See also אות.

אתי *vb.* PE. to come, come to pass, happen. (a) *come*: אתה כדרלעומר, Chedorlaomer came, 1QapGen 21:23; אתה חד מן רעה ענה, one of the herdsmen of the flock came, 1QapGen 22:1–2; ב[ני] אנוש אתו, some people came, 1QapGen 19:15; לשלם אתיתון, for peace you have come, 4Q197 fg 4 iii:4 = 4Q196 fg 14 ii:7 (Tobit 7:1 [S] ἤλθαστε); אתיה באשתא, evil is coming, 4Q583 fg 1:1; למתב למתה ולמפק, to once again come and go out, 4Q209 fg 7 iii:2, cf. iii:5, fg 8:4; אתיה עד די דבכת לחברון, I went until I arrived at Hebron, 1QapGen 19:9; אתה ואצלה, (he asked me that) I should come and pray, 1QapGen 20:21; יתה ויכל, let him come and eat, 4Q196 fg 2:13 (Tobit 2:2); etc.; to come to or from a place (often + ל, מן): אתה לשלם, he came to Salem, 1QapGen 22:13; להכא אתיה, I have come here, 1QapGen 2:25; אתיה לי לביתי, I came to my house, 1QapGen 21:19; הָאתה בִּי-ת- < גב[א]ל, you will come to the house of Gabael, 4Q197 fg 5:10 (Tobit 9:2 [S] ἤאε); אתיה ליד ימא שמוקא, I arrived next to the Red Sea, 1QapGen 21:15, 17; הוא די יתה מן ימין ארעא, he is the one who shall come from the south of the land, 1QapGen 15:11; etc.; to come to a person (often + על): אתה עלי, Horkanosh came to me, 1QapGen 20:21; אתין לות איוב, they come

to Job, *11QtgJob* 38:4 (MT Job 42:11 וַיָּבֹאוּ); [שמיחזה] אתו על, they came to Shemihazah, *4Q530* fg 2 ii + 6–12(?) :5; etc.

(b) *to come to pass, happen, appear*: עקת תתא על ארעא, tribulation shall come to the land, *4Q246* fg 1 i:4; [א]תת להא שנת עלמה, eternal sleep came to her, *4Q549* fg 2:2; יתה לה חסרון, poverty shall come to him, *4Q540* fg 1:2; בתקף שחני יתון, with harshness my boils come, *11QtgJob* 16:2 (MT Job 30:14 וַיֵּאָתְּנוּ); כל די יתא על[ני], all that befalls me, *4Q537* fg 1+2+3:4; כל די אמר אלה[א כל] א יתא, all that God has said shall come to pass, *4Q198* fg 1:6 (Tobit 14:4 [S] συντελεσθήσεται); etc.

HAPH./APH. **to bring**. כל באישתה די היתי אלהא עלוהי, all the distress that God brought upon him, *11QtgJob* 38:7 (MT Job 42:11 הֵבִיֵא); איתי קמח, he brought fine flour, *11Q18* fg 13:3; ו רבה איתי על אחוהי, he brought a great feast to his brothers, *4Q538* fg 1–2:5; etc.

Despite *DJD* 23:162 (García Martínez et al.), it is unlikely that אייתי, *11QtgJob* 34:10 (fragmentary), is an Aphel 1st sg. impf. of this root (which would normally be spelled איתה or איתא in QA), but it is not clear what form it is.

אתר *n. m.* place, site. אתר די אנתה יתב, the place where you dwell, *1QapGen* 21:9; אתר לבית קבורה, a site for a place of burial, *4Q562* fg 7:3; כל דנה אתרא, every site of my encampments, *1QapGen* 21:1; קאם באתר די אנתה קאם, all this place he showed me, *4Q537* fg 24:3; אתר מדרה, standing in the place where you stand, *4Q550* fg 5+5a:5; אתר ערימותא, the place of his dwelling, *11QtgJob* 7A:4 (MT Job 23:3 תִּכְוֶנְתוּ); אתר ערימותא, place of insight, *11QtgJob* 13:1 (MT Job 28:20 מְקוֹם); etc.

ב

ב *prep. in, on, with, at, by.* [The core relation is “in” an area or container, with most of the extended meanings metaphorical or metonymic developments from this core. The preposition generally is used in situations of low transitivity; its complement is never the agent of the action, nor an entity that is completely or wholly affected by the action. It often marks the complements of verbs of experience (where the subject is the experiencer of the action), or entities in general that do not undergo a change of state or location. With motion verbs, it generally marks the endpoint of the motion, but not its direction.]

I. **Locative** (spatial). (a) *in or at a place*, without filling it: בסודם, in Sodom, 1QapGen 21:6; בארעא דא, in this land, 1QapGen 19:10; בלבב נונא, in the heart of the fish, 4Q197 fg 4 i:12 (Tobit 6:7 [S] ἐν); בשמיא, in heaven, 4Q553a fg 6:1; בביתה, in his house 11QtgJob 38:6 (MT Job 42:11 בְּבֵיתוֹ); בידה, in his hand, 1QapGen 15:10; במצריין, in Egypt, 1QapGen 19:10; בראש, at the head of his army, 11QtgJob 15:3 (MT Job 29:25); [כל] עליהן, all their leaves on them, 4Q201 fg 1 ii:9 (En. 5:1); and freq. (b) *among* (with plural or collective nouns): באנוש רעות[ה], among the men of his favor, 4Q545 fg 4:18; בעבדי לבוש מלכותא, among those who make the royal garments, 4Q550 fg 1:2; למעבד בכלהון דין, to do justice among all of them, 1QapGen 20:13; קטל בהון, killing (some) among them, 1QapGen 22:8–9; בהון, among them, 4Q204 fg 1 xii:26 (En. 31:1 ἐν); etc. (c) *in, with* a quality or state, adverbial: בקושטא, in truth, truthfully, 1QapGen 2:22; ברז מלל, he spoke in secret, secretly, 1QapGen 5:25; בישירותא, with uprightness, 4Q542 fg 1 i:9; בשלם, in peace, safely, 4Q197 fg 4 i:2 (Tobit 5:21 ὑποαίψως); בכדבין, in lies, 1QapGen 2:6; etc. (d) *after verbs of motion, into or onto* a place: עלל בכשרא, entering the flesh, 4Q560 fg 1 i:3; נפל בעגיאין, fell into pits, 1QapGen 21:33; אזלת באת[ר], I went into a place, 4Q206 fg 1 xxvi:4 (En. 29:1 εἰς); ינתן בידה, he shall put (peoples) into his power, 4Q246 fg 1 ii:8; התשוא זמם באפה, will you put a muzzle on his nose? 11QtgJob 35:4–5 (MT Job 40:26 בְּאֵפוֹ): etc. (e) *by*, geometrical: קניין תריין בתריין, two staffs by two, 4Q554 fg 1 iii:20; 51 ב 51, 51 by 51 (staffs), 4Q554 fg 1 ii:12; ח[ד מ]ן, one-thirtieth by one-sixth, 4Q211 fg 1 ii:6; etc.

II. **Temporal.** (a) *In, during* a time indicated by nominal: ביומי ירד, in the days of Jared, 4Q201 fg 1 iii:4 (En. 6:6 ἐν); ביומי אסרחדון, in the

days of Esarhaddon, 4Q196 fg 2:9 (Tobit 2:1 [S] ἐπι); **בְּיוֹמָא שְׁבִיעִיא**, on the seventh day, 11Q18 fg 19:2; **בְּשָׁנָתָא תְּלַת עָשָׂרָה**, in the thirteenth year, 1QapGen 21:27; **בְּכּוֹל יוֹם וַיּוֹם**, (in) every day, 4Q210 fg 1 iii:4; **בְּתַאֲוִמִּיא**, in (the sign of) Gemini, 4Q318 8:9; **בְּחַיִּי**, in my lifetime, 4Q196 fg 6:5 (Tobit 3:10 [S] ἐν); **בְּאֵדִין**, then, 1QapGen 2:1, and freq. (b) *in, during* a time indicated by infinitive: **בְּמַעֲבַדָּה**, when he makes, 11QtgJob 13:6 (MT Job 28:25 **לְעֲשׂוֹת** [ה]); **בְּמַעֲבַדְתִּי**, 11QtgJob 13:7 (MT Job 28:26 **בְּעֲשֹׂתִי**); **בְּמַעֲבַדִּי**, when I made (the earth), 11QtgJob 30:2 (MT Job 38:4 **בְּיִסְדֵּי**); **בְּאַתְעֲצָבָא**, being saddened, 1QapGen 20:12; **בְּאַתְהִלְכוּתָהוֹן**, when they are passed on, 4Q542 fg 1 ii:13; **בְּמַטֵּל עֵינוֹהִי**, when he raises his eyes, 11QtgJob 35:3 (MT Job 40:24, no Heb. equivalent); etc.

III. **Extended Uses:** (a) *with, comitative:* **בְּלִבְבֵּךְ דְּכָא**, with a pure heart, 4Q542 fg 1 i:10; **בְּנִכְסִין שְׁגִיאיִן לְחָדָא**, with many possessions, 1QapGen 20:33; etc. (b) *by means of, instrumental:* **חֵלְקֵךְ בְּעֵדֶכְ**, he distributed by lot, 1QapGen 16:12; **בְּעִזְקָתָהּ דִּי דַרְיוֹשׁ**, (sealed) with the signet ring of Darius 4Q550 fg 1:5; **בְּחַבַּל תַּחְרַז לְשָׁנָה**, will you thread his tongue with a cord? 11QtgJob 35:4 (MT Job 40:25 **בְּחֶבֶל**); **בְּאֵדְנִינָא שְׁמַעְנָא**, we have heard with our ears, 11QtgJob 13:3 (MT Job 28:22 **בְּאֵדְנִינוּ**); **בְּצִיפִין בְּאַבְן חוֹר**, paved with white stone, 5Q15 fg 1 i:6; **בְּמוֹמָה**, with an oath, 1QapGen 20:30; **בְּכָל פְּמַכוֹן**, (praise him) with all your voice, 4Q196 fg 17 ii:2 (Tobit 13:7 ἐν); **בְּאוּחִידוּאן**, through riddles, 4Q541 fg 2 i:7; *through, by*, in an oath: **קַרִּית בְּשֵׁם מַרְהַ עֲלִמִּיא**, I called on (= by using) the name of the lord of ages, 1QapGen 21:2; **בְּעֲלִיא בְּמַרְהַ רְבוּתָא**, by the Most High, by the lord of greatness, 1QapGen 2:4; **בְּקַדִּישָׁא רְבָא בְּמַלְךְ שְׁמִי**, by the great holy one, by the king of heaven, 1QapGen 2:14; (c) *in exchange for, beth pretii:* **חַד תְּרִין לְהָ לְהָ**, two times as much for all he had, 11QtgJob 38:4 (MT Job 42:10, no Heb. equivalent); (d) *identity or role, with pred. nom.:* **אַל רְבָא בְּצִיר וּבְמַשְׁלַחַת קַדִּישָׁא**, the great God is his help, 4Q246 fg 1 ii:7; **בְּשַׁהֲדוֹ**, as a messenger and in the troop of the Holy One, 1QapGen 6:13; **בְּשַׁהֲדוֹ**, as a testimony, 4Q542 fg 1 ii:12; (e) *introducing verbal complement (q.v. the verbal roots):* verbs of perception, attitude, or disposition: **בִּין**, זָהַר, הִימִין, **שָׁמַע**, רָחַץ, **צָבִי**, סָכַל, מָרַד, יָדַע, חָאךְ, חָזִי, חָדִי, **שָׁלַט**; verbs of partial contact: **אָחַד**, קָרַב, תִּקַּף (aphel); verb of ruling: **אָחַד**.

See also **בְּדִי** conj., **בְּדִיל** prep./conj., **בְּכַן** prep., **בְּכַן** (s.v. כַּן), **בְּכַדֵּן** (s.v. כַּדֵּן).

בְּאַישׁ [בְּאַשׁ] *adj.* evil, harmful. **דְּרָהּ בְּאַישׁ וְאַפִּיךְ**, his generation is evil and perverted, 4Q541 fg 9 i:6; **כָּל דִּי בְּאַישׁ**, anything that is evil, 4Q529 fg 1:10; **מְלַהָּ** [רָ] **בְּאַישָׁה**, evil spirit, 1QapGen 20:17; **רוּחַ בְּאַישָׁה**, 4Q538 fg 1–2:4;

באי[ש, an evil word, 4Q550 fg 7+7a:2; [ב]אישין, evil ones, 11QtgJob 26:8 (MT Job 35:12 רעים); שחנא באישא, severe inflammation, 4Q242 fg 1–3:2; etc.

באישה [באש] *n. f. evil, distress.* באישה ורשעה, evil and wickedness, 4Q204 fg 5 ii:28 (En. 107:1 κακία); הן יתובון מן באישהוון, if they turn from their evil, 11QtgJob 27:4 (MT Job 36:10 מאון); באישה תאבה על, נחמוהי על כל באישהו, his evil returns on his head, 4Q550 fg 7+7a:6; they comforted him for all the distress, 11QtgJob 38:6 (MT Job 42:11 הרעה); [תחות] באישה אתכפפת, under distress I am bowed down, 11QtgJob 16:3 (Job 30:14 שאה); מן צפונא אתיה באישהו, from the north evil is coming, 4Q583 fg 1:1; בישהו, 1QapGen 1:13; etc.

The odd spelling בשהו in 4Q212 fg 1 ii:25 (En. 92:2, fragmentary) belongs here rather than under בההו (q.v.) (*contra* Fassberg 1992: 58, Muraoka 2011:6).

באר See ברי *adj.*

באש *vb.* PE. to be bad, displeasing. באש עלי די פרש לוט מן לואתי, that Lot had separated from me had displeased me, 1QapGen 21:7; [ד]ר מן, דר יבאש, each generation will be worse than the other, 4Q204 fg 5 ii:27 (En. 107:1 κα[υ]ῶν ἔσται); באש להוא, it will continue to be bad, 4Q204 fg 5 ii:27 (En. 107:1).

APH. to do evil, harm. יבאשון לזרעך, they shall do harm to your offspring, 4Q554 fg 13:20; אל תבאש[ו], do not do evil, 4Q551 fg 1:5.

באשושה [באש] *n. f. noxious weed (wild rue).* באשושה, 11QtgJob 20:2 (broken context; MT Job 31:40 באשה).

באתר See אתר, בתר.

בבה *n. f. pupil of the eye.* בבתא דעינה, the pupil of his eye, 4Q562 fg 7:2.

בגל *vb.* PA. to reproach (?). [ל]בגלא, 4Q204 fg 4:9 .

The reading (Milik 1976: 206) is very uncertain; Beyer reads [ל]מגלא, “to reveal” (1984: 245); the last letter may be ה.

בגע See נגע.

בדי *vb.* PE. to lie, invent a fiction. [כדב]ין בדיאן עלוהי יבדון, they shall tell lies and falsehoods about him, 4Q541 fg 9 i:6.

בדי [ב + די] *conj.* because. בדי בחיר אלהא הוא, because he is the chosen of God, 4Q534 fg 1 i:10; בדי בה צפנין . . . כל ערבי שמיא, (they call the north *šippūn*) because all the vessels of heaven hide in it, 4Q209 fg 23:6 (En.

77:3), cf. fg 23:4, 7, 4Q210 fg 1 ii:15; [למאלף מן חכמתה] because all want to learn from his wisdom, 4Q213 fg 1 i:17; because he is beloved, 1QapGen 2:20.

בדיה [בדי] *n.f.* falsehood. [כדב] ין ובדיאן, lies and falsehoods, 4Q541 fg 9 i:6.

בדיל [ב + די + ל] *prep.* because of, on account of. With noun: בדיל שרי, on account of Sarai, 1QapGen 20:25, 26; with suffix: תפלט נפשי שבדיכי, my life will be safe because of you, 1QapGen 19:20; ... שביקת שכן להון חטאיהון; בדילהא, I was spared ... because of her, 1QapGen 20:10; בדילה, he forgave them their sins because of him, 11QtgJob 38:2–3 (MT Job 42:10, no Heb. equivalent); etc.; with כדן/כדן: בדיל כדן, because of this, 4Q552 fg 1 i+2:8; בדיל כן יתמחון, because of this they shall be smitten, 4Q562 fg 7:2; etc.

—*conj.* because. בדיל לתמן דאר רבא, because there the great one dwells, 4Q209 fg 23:3; with די: בדיל די הוא ידע, because he knows, 4Q197 fg 4 ii:4 (Tobit 6:13 [S] δία); [י] בדיל די לא אית[י], because there is no [x], 4Q550 fg 7+7a:2; [ב]דיל די לבושך, because your garments, 11QtgJob 29:7 (broken context; MT Job 37:17 אָשָׁר); etc.

בדק *vb.* PE. to examine, test. בדקו, 1Q65 fg 1:1 (broken context).

בדר *vb.* PA. to scatter. בדרתה לרוחיא, you scattered it to the winds, 1QapGen 13:17; בדר אנון, he scattered them, 4Q244 fg 13:1; ptcp. מבדריא, 4Q566 fg 2:3 (broken context).

בהיל [בהל] *adj.* afraid. לא בהיל על כול מלך, not afraid of any counsel, 4Q531 fg 14:2.

בהל *vb.* PA. to frighten. שמועת קרב מבהלה, a frightening report of war, 4Q545 fg 1a–b ii:16; pass. ptcp. נפקו מבהלין, they went out frightened, 4Q531 fg 45:3.

ΙΤΗΡΕ. to be frightened. אנה למך אתבהלת, I Lamech was frightened, 1QapGen 2:3.

בהת *vb.* APH. to make ashamed. אבהתת לכל אחיה, she shamed all her brothers, 4Q213a fg 3:15; 4Q562 fg 8:1 (fragmentary).

בהתה See באישה.

בוז *vb.* PE. to mock. [כ]ל [די] בויזין, all who mock, 4Q196 fg 17 ii:15 (Tobit 13:12 [S] ἐροῦσιν λόγον σκληρόν).

בוע *vb.* PE. to be glad, exult. חדי ובועי, rejoice and be glad, 4Q196 fg 18:2 (Tobit 13:13 [AB] ἀγαλλίασαι; דוּצִי, 4Q200 fg 7 i:1).

בוין *n. m.* fine linen. לבוש שני די בוין, much clothing of fine linen, 1QapGen 20:31; 11Q18 fg 16 i:2 (fragmentary).

בור *n. m.* pit. [ירמון לבור] [עלם], they will throw (the wicked) into the [eternal] pit, 4Q212 fg 1 iv:21 (En. 91:14?).

בזה [בזו] *n. f.* plunder, booty. כול שביתא וכול בזתא, all the captivity and all the plunder, 1QapGen 22:12–13.

בזז *vb.* PE. to plunder. כול די שבוא וכול די בזו, all whom they took captive and all that they plundered, 1QapGen 22:11; הווא מחין ובזין, they were smiting and plundering, 1QapGen 21:28; שבין ובזין ומחין, taking captives and plundering and smiting, 1QapGen 22:4; [לזן] בא, and these will plunder those, 4Q318 8:8; נכסיא . . . בז, he plundered . . . the possessions, 1QapGen 21:33.

בזע *vb.* PA. to split, dig. [טי] פין בז [ע], he dug out streams, 11QtgJob 12:7 (MT Job 28:10 בִּקַּע).

בחיר [pass. ptcp. √בחר] *adj.* chosen. בדי בחיר אלהא הוא, for he is the chosen of God, 4Q534 fg 1 i:10; [ח] כים אנושא ובחיר [ר], wisest of mankind and chosen, 4Q212 fg 1 ii:23; הוא הוא בחירה, he is his chosen, 4Q580 fg 2:2; גברין בחירין לקרב, men chosen for war, 1QapGen 22:6; לבח [ירין], 4Q201 fg 1 i:1 (En. 1:1 ἐκλεκτούς); etc.

בחן *vb.* PA. to test. יסוד מבחן, tested foundation, 4Q541 fg 24 ii:5.

The reading (DJD 31: 252 [Puech]) is uncertain.

בחר *vb.* PE. to choose. בחר מן עבדוהי גברין, he chose from his servants men, 1QapGen 22:6; [נסבו להן] נשין מן כל די בחרו, they took for themselves wives of all that they chose, 4Q201 fg 1 iii:14 (En. 7:1 ἐξελέξαντο); בחרת, I chose my way, 11QtgJob 15:2 (MT Job 29:25 אֲבַחֵר); יבחר לה טורין, he chooses for himself mountains, 11QtgJob 32:7 (MT Job 39:8 יִתּוּר); etc.

The reading נַחֲרוּ בני ישראל אנפיהון (4Q244 fg 12:1 = 4Q243 fg 13:1, DJD 22: 142 [Collins and Flint]) is unlikely; see s.v. סחר.

ITHPE. to be chosen. יתבחר לכהן עלמין, he shall be chosen (to be) an eternal priest, 4Q545 fg 4:19; [י]תבחרון, 4Q212 fg 1 iv:12 (En. 93:10).

בטן *n. m.* belly, womb. מן בטן מן נפק גלידא, from whose belly comes forth ice? 11QtgJob 31:6 (MT Job 38:29 מִבֶּטֶן).

בטן [$<$ n. בטן] *vb.* PE. to become pregnant. הוּיָהּ בַטְנָן מִנְהֵן, they would become pregnant from them, 4Q201 fg 1 iii:16 (En. 7:2 ἐν γαστρὶ λαβοῦσαι).

בי, **ביא** *n. m.* house; household, family; place. (1) *house*: זָבַן לֵה בְּסוּדָם, he bought in Sodom a house, 1QapGen 21:6; אָדַבְקַת לְבִיָא ר[ב], I was brought to a great house, 4Q204 fg 1 vi:23 (En. 14:10 οἶκον); אַעַל אַנוֹן, he brought them into his house, 4Q197 fg 4 iii:4 (Tobit 7:1 [AB] οἰκίαν, [S] οἶκον); אַכְלוּ עִמָּה לֶחֶם בְּבִיתָהּ, they ate bread with him in his house, 11QtgJob 38:5–6 (MT Job 42:11 בְּבִיתוֹ); אַחְזִיאֲנִי בְּהָ בְּאַתִּין, he showed me houses in it, 5Q15 fg 1 ii:6; אַרְךָ בְּתִיָא, the length of the houses, 4Q554a fg 1:4; etc.

(2) *household*: אַנְשֵׁי בֵיתָהּ, men of his household, 1QapGen 20:16, 17, 18, 20, etc.; צְלִי עָלַי וְעָל בֵּיתִי, pray for me and my household, 1QapGen 20:28; חַד מִן בְּנֵי בֵיתִי, one of the members of my household, 1QapGen 22:33; [מָא] צְבוּ לְאַלְהָא בְּבִיתָהּ, what pleasure has God in his house? 11QtgJob 5:2 (MT Job 21:21 בְּבִיתוֹ); אַב, *family, father's house*: מִן בֵּית אַבּוֹנָא, a man from our father's house, 4Q197 fg 4 i:17 (Tobit 6:11); מִן בֵּית אַבִּי וּמִן, of my father's house and of my family, 4Q196 fg 2:9 (Tobit 1:22); etc.

(3) *place, location*: בֵּית קַדְשָׁא, place of holiness, 4Q156 fg 2:4 (MT Lev 16:20 הַקֹּדֶשׁ); כָּל בֵּית פְּלִטָא, any place of escape, 4Q530 fg 1 i:3; בֵּית עֲגָנוֹן, places of confinement, 4Q206 fg 1 xxii:1 (En. 22:4); בֵּית דְּרַג סַח[ר וּס] לֶק, a staircase (lit., place of stairs) going round and ascending, 4Q554 fg 1 iii:19; בֵּית עֲלָמָה, eternal home (grave), 4Q549 fg 2:6; בֵּית קְבוּרָה, place of burial, 4Q562 fg 7:3; etc.

(4) in geographical names: בֵּית אַל, Bethel, 1QapGen 21:1, 7; בֵּית־אַל, 1QapGen 21:9, 4Q339 fg 1:3, 4Q537 fg 14:2; בֵּית כְּרִמָּא, Beth Karma (= Beth-haccherem), 1QapGen 22:14; בֵּית אַפֶּק, Beth Aphek, 4Q235 f^{a+b}:2.

בין *vb.* ITHPOL. to pay close attention to, observe. מִתְבּוֹנֵן הוּיָהּ בְּזִיתָא דִן, I was observing this olive tree, 1QapGen 13:14; אַתְבּוֹנְנָא בְּעוֹבַד[ה], observe her work, 4Q204 fg 1 i:20 = 4Q201 fg 1 ii:1 (En. 2:2 διανοήθητε); אַתְבּוֹנְנֵנוּ, observe all these works, 4Q201 fg 1 ii:10 (En. 5:1 διανοήθητε); מִתְבּוֹנֵן בְּעִמִּיק[י], observing deep things, 4Q541 fg 3:3; אַן, where shall I see and observe it? 4Q553 fg 3+2 ii+4:3 = 4Q552 fg 1 ii:3; מִתְבּוֹנֵן, 4Q541 fg 7:2 (broken context).

Stadel 2008: 28–29 (not a Hebraism).

בין *prep.* between, among. (a) *between* two things: תְּכַמּוֹן בֵּין תְּרִתִּיהוֹן,

you shall lie in wait between the two of them, 4Q547 fg 3:3; ארעא די בון, תרין נהריא, the land between the two rivers, 1QapGen 17:9; בין עינוהי, between his eyes, 11QtgJob 36:4 (MT Job 41:10, no Heb. equivalent); רוח, ל[א]י[נעול בינהון], no air comes between them, 11QtgJob 36:2 (MT Job 41:8); ביניהון חלה ע[מיקה], between them (the two mountains) a deep valley, 4Q205 fg 1 xii:5 (En. 26:3 ἀνὰ μέσον); with לשנה די מן ביניהון, the inlet between them, 1QapGen 16:9; מביניהון, 4Q553 fg 1 ii:3 (fragmentary); etc. (b) *between*, with two or more singular nouns, בין . . . is used: [קרבא], בין מצרין לכנען ולפלת, war between Egypt and Canaan and Philistia, 4Q544 fg 1:7; כריפו בין מדי לפרס ואתור, krypw between Media and Persia, 4Q583 fg 1:4; בין פרזא לפרזא, between one block and another, 4Q554 fg 1 ii:14; נפל בין חד ל[חד], it fell between one and another, 4Q580 fg 1 ii:13; בין ארין לאכומן, between light-colored and dark, 4Q561 fg 1 i:2; (c) *among*, with plurals: פלג בין בנוהי, he distributed it among his sons, 1QapGen 17:16; בין כול עממיא, among all the peoples, 1QapGen 15:18; בין בני אנש, among human beings, 4Q531 fg 14:4; תנתנון לי ביניכון שם טב, you shall give me a good name among yourselves, 4Q542 fg 1 i:10; בין ספריא אשתכח מגלה, among the documents was found a scroll, 4Q550 fg 1:4–5; etc.

See also next entry.

בינת *prep.* **between, among.** בִּינְתָהוֹן, 4Q205 fg 1 xii:7 (En. 26:4); בינת[הון], 4Q205 fg 1 xi:6 (En. 24:1[?]).

בית *vb.* PE. **to lodge, dwell.** היבית על אוריך, will it lodge at your stable? 11QtgJob 32:8–9 (MT Job 39:9); בצורה יבית תקפה, in his neck dwells his strength, 11QtgJob 36:7 (MT Job 41:14).

בית *n.* See **בי** *n.*

בכי *vb.* PE. **to weep.** בכא אברם על לוט, Abram wept because of Lot, 1QapGen 22:5; בכת שרי על מלי, Sarai wept at my words, 1QapGen 19:21; בכת . . . בכת, I wept . . . a hard weeping, 1QapGen 20:10–11; בכת [שתק]ה, becoming silent, she wept no more, 4Q197 fg 4 i:4 (Tobit 5:23 κλαίουσα); עפקני בכ[ה], he embraced me weeping, 4Q538 fg 1–2:6; נשקה ובכ[א], he kissed him and wept, 4Q197 fg 4 iii:8 (Tobit 7:6 ἔκλαυσεν); etc.

PA. **to bewail** (?). למבכין, 4Q543 fg 17:2 (fragmentary).

בכי [בכי] *n. m.* **weeping.** בכי תקיף, hard weeping, 1QapGen 20:11; [א]בל ובכי, mourning and weeping, 6Q14 fg 2:3.

בל *interj.* indeed (?). [בֹּל יְהוָה] [דת מריא], truly the Lord will renew, 4Q204 fg 5 ii:17.

This conjectural reading (Milik 1976: 209) is very precarious, even if the placement of the fragment on which it appears is correct (see PAM 43.202, where the fragment is joined at a different spot than in the more recent photograph IAA B-298192 [January 2012]). More likely is מִלּוֹ.

בלחודי, **בלחודי** [בלחוד 'alone' + ב] *prep.* by . . . self. למשבֹּק תמרה־יא [א]נתה בלחודיך, 1QapGen 19:15; בלחודיהה, you alone, 4Q213a fg 1:11; [ב]ל[חודי]ה, 4Q197 fg 4 i:18 (Tobit 6:12 [S] μόνῆς); 4Q209 fg 26:6; בִּלְחֹדוּהִי, 4Q550 fg 6+6a+6b+6c:4 (broken context); בלחודוהי, 11QtgJob 25:7 (MT Job 34:32 בְּלִעְדֵי).

בלי *vb.* PE. to wear out (*intrans.*). כתב די לא יבלא, a document that will not wear out, 4Q536 fg 2 ii:12.

PA. to wear out, destroy. בלאו כן לארעא, thus they wore out the land, 4Q558 fg 33 ii:5 (broken context)

The reading in 4Q558 (DJD 37: 203 [Puech]) supersedes the previous reading מלאו (Concordance).

בלי *prep.* without. [מן בלי מני]ח, without one who gives rest, 4Q157 fg 1 ii:5 (MT Job 4:20 מִבְּלִי).

בלם *vb.* PA. to muzzle (?). בכול חלליא לבלמ], 4Q542 fg 1 ii:7.

The translation of DJD 31: 272 (Puech) is “dans toutes les cavernes pour musele[r]” (‘in all the caverns to muzzle’). Beyer (2004: 115–116) restores [לה]לבֹּב, “zu vermischen” (‘to confuse’). The questionable letter cannot be identified with certainty; another possible reading is לבלח[ודיהו]ן. In dialects where the root בלם appears, it is used only in the Peal.

בלע *vb.* PE. to swallow. [למב]לע רגל עלימ[א], to swallow the lad’s foot, 4Q197 fg 4 i:7 (Tobit 6:3 καταπιεῖν); 4Q541 fg 3:5.

במה [BH בְּמָה] *n. f.* high place, altar. במן יחרבן, high places shall become ruins, 4Q534 fg 1 ii + 2:13.

Stadel 2008: 101.

בני *vb.* PE. to build. בנא בנין, he built a building, 11Q18 fg 9:4; בניתה, I built it a second time, 1QapGen 21:1; לה בנו קבריא, they had not built the tombs, 4Q544 fg 1:3 = 4Q545 fg 1a-b ii:17; וספיר [מל]בניה בחש, built with electrum and sapphire and chalcedony, 4Q554 fg 2 ii:15 (pass. ptc.); לעמרה ולמבנא, to settle and to build, 4Q545 fg 1a-b ii:13 = 4Q544 fg 1:1; אנחנא בנין, we were building, 4Q544 fg 1:4 = 4Q545 fg 1a-b ii:19; מדבחא . . . בנית תמן, I built the altar there, 1QapGen 21:1; etc.

ITHPE. **to be built.** **הא מתבניה קריה**, there was a city being built, 4Q529 fg 1:9; **[לא] אַתְּבִּינָא** [נ] יאת חברון, Hebron was not built, 1QapGen 19:9; **יתבנא היכל [מ] לְ[כ] וְזֵת רבא**, the royal palace of the great one will be built, 4Q212 fg 1 iv:18 (En. 91:13); **תתבנין**, 4Q196 fg 18:7, 8 (Tobit 13:17 [S] οἰκοδομηθήσονται); **יתבנון**, 4Q534 fg 1 ii+2:15 (broken context); etc.

בנין, בניאן [בנין] *n. m.* **building, construction.** **בנא בנין**, he built a building, 11Q18 fg 9:4; **בְּקַרְרָה בבנין** [ל], to search in the building [of x], 4Q243 fg 10:3 (broken context); **בניאנה בניאן**, its construction was a construction of [x], 4Q566 fg 1:2 (broken context); **כול בניאן דן**, all this building, 11Q18 fg 9:5; etc.

בסר *vb.* PE. **to despise.** **יבסרון עליכון**, they will despise you, 4Q542 fg 1 i:6.

בסר *n.* See **בשר**.

בסרון [בסר] *n. m.* **disdain, contempt.** **ל[ב] סרון ולשיטו**, to disdain and scorn, 4Q213 fg 1 i:11 (Geniza, Cam E 21 **לבשרון**).

בעד [BH **בעד**] *prep.* **on account of (?)**. **בעד מל[וה] י**, on account of his words, 1QapGen 0:13 (broken context).

The reading follows Fitzmyer 2004: 64.

בעו [בעי] *n. f.* **request, petition.** **בעות ארכת גבריא**, request for respite for the giants, 4Q530 fg 7 ii:3; **בעו[תכון]**, 4Q204 fg 1 vi:13 (En. 14:4 ἐρωτησῶς); **בעות**, 4Q546 fg 9:5 (broken context).

בעי *vb.* PE. **to seek; ask, entreat.** (1) **seek:** **בקר ובעי**, search and seek, 4Q541 fg 24 ii:4; **דע מא יונא בעה**, know what will trouble one who seeks, 4Q541 fg 24 ii:4; **אנתן טלל וּמְסִתְרִין בעין**, you seek shade and shelter, 4Q201 fg 1 ii:7 (En. 4:1); **בעא חכמה**, (he who) seeks wisdom, 4Q213 fg 1 ii+ 2:5; with inf. comp.: **בעא למקטלני**, he sought to kill me, 1QapGen 20:9; **בעין למקין**, they were seeking to cut down (the cedar), 1QapGen 19:15; etc.

(2) **ask, entreat:** **בעה אחיקר עלי**, Ahiqar entreated on my behalf, 4Q196 fg 2:6 (Tobit 1:21 ἠξίωσεν); **צלית ובעית ואתחננת**, I prayed and entreated and asked for mercy, 1QapGen 20:12; **אנתון בעין ומתחנן[נין]**, you entreat and ask for mercy, 4Q204 fg 1 vi:18 (En. 14:7 δεόμενοι); **בעא מני די אתה**, he asked of me that I should come, 1QapGen 20:21; etc.

בעיר *n. m.* **domestic animals.** **לאנשא ולבעירא ולח'והא**, for humans and domestic animals and wild animals, 1QapGen 6:26; **ענא בעירא דקדקא**,

the sheep, the small animals, 4Q531 fg 2+3:6; [לב]עירא דמינא, we are like animals, 11Q^{tg}Job 1:6 (MT Job 18:3 כְּבַהֲמָה); [בע]ירי ארעא, beasts of the earth, 11Q^{tg}Job 26:6 (MT Job 35:11 בְּהֵמוֹת).

בעל *n. m.* husband, master. ישלח אנתתה מנה לבעלהא, he will send away the woman from him to her husband, 1QapGen 20:23; אַתְיבו נה לשרי, please return Sarai to Abram her husband, 1QapGen 20:25; with בעלי דיני, my opponents, 4Q531 fg 22:5.

בצר *vb.* PE. to subtract, take away. Pass.: בציר מנהורה שביעין חמשה, there is subtracted from its light five sevenths, 4Q209 fg 7 ii:6, and similarly throughout 4Q209.

ITHP.E. to be taken away. כלא תכול למעבד ולא יתבצר מנך תקף, you can do everything and strength and wisdom are not taken away from you, 11Q^{tg}Job 37:4 (MT Job 42:2 יִבְצֵר).

בקי *vb.* PE. to search for. בני אנשא מרחיקן [עלוה]י יבקון, the human race searches for him from afar, 11Q^{tg}Job 28:2–3 (MT Job 36:25 תִּבְקֶה; [יבִיט]; 4Q157 fg 1 ii:7 (MT Job 5:1 תִּתְפַּנֶּה?).

בקעה *n. f.* valley. חפר בבקעה, he digs in the valley, 11Q^{tg}Job 33:2 (MT Job 39:21 בְּעִמְק); [ילגן] בִּבְקֵעָה, will he plow in the valley? 11Q^{tg}Job 32:9 (MT Job 39:10 יַעֲמְקִים); כול בקעאָתא ומישריא, all the valleys and plains, 1QapGen 17:13. With geographical names: בקעת ירדנא, the Jordan valley, 1QapGen 21:5; בקעת דן, the valley of Dan, 1QapGen 22:8; בקעת בית כרמא, the valley of Beth-Karma, 1QapGen 22:14.

בקר *vb.* PA. to search, examine. בקר ומני כול די איתי לך, examine and count all that belongs to you, 1QapGen 22:29; בקר ובעי ודע, search and seek and know, 4Q541 fg 24 ii:4; [ל]בְּקֶרָה, 4Q243 fg 10:3; [יבִקְר], 4Q530 fg 5:2 (uncertain).

בר I *n. m.* son, descendant, offspring, child of either sex; member of a group. (1) son: יליד לה בר, a son was born to him, 1QapGen 12:10; לוט בר, אחיקר בר ענאל, Ahiqar, son of Anael, 4Q196 fg 2:5 (Tobit 1:21); טוביה ברי, Tobias my son, 4Q196 fg 2:10 (Tobit 2:1 υἱός); טובי בר דדי, Tobit, the son of my uncle, 4Q197 fg 4 iii:5 (Tobit 7:2); ברה די אל, the son of God, 4Q246 fg 1 ii:1; עלימא דן, ברה הואא, this boy is his son, 4Q204 fg 5 ii:30 (En. 107:2 τέκνον); די לא, without sons, 1QapGen 22:33; לבני ולבני בני, to my sons and my sons' sons, 1QapGen 12:16; בניהון, their sons, 4Q202 fg 1 iv:10 (En. 10:12 υἱοί);

ושמחא, all the sons of Shem, 1QapGen 12:10; etc.; *descendant*: כּוֹל בְּנֵי שֵׁם, gladness for your descendants, 4Q542 fg 1 i:3; כּוֹל בְּנֵי אָדָם, all the descendants of Adam, 4Q544 fg 1:12; etc.; *offspring of animal*: יִלְדוּן בְּנִיהוּן, they bear their young, 11QtgJob 32:2 (MT Job 39:3 בְּיִלְדֵיהֶן); יִקְשֵׁן בְּנִיהוּן, they raise their young, 11QtgJob 32:3 (MT Job 39:4 בְּיִקְשֵׁיהֶם); *child of either sex*: בָּר לָהּ אַחֲרָן [לֹא], he has no other child, 4Q196 fg 6:11 (Tobit 3:15 [S] τέκνον); etc.

(2) *member of a group*: by place of origin: בְּנֵי נַפְתָּלִי, Naphtalites, 4Q197 fg 4 iii:6 (Tobit 7:3 υἱῶν); בְּנֵי יִשְׂרָאֵל, Israelites, 4Q243 fg 13:1; בְּנֵי שָׁמַיִן, sons of heaven, 1QapGen 2:5; בְּנֵי אַרְעָא, sons of the earth, 4Q212 fg 1 iv:20 (En. 91:14); בְּנֵי נִינוּה, Ninevites, 4Q196 fg 2:1 (Tobit 1:19 [S] τῶν ἐκ τῆς Νινευῆ); by shared location or trait: בְּנֵי בֵּיתִי, members of my household, 1QapGen 22:33; בְּנֵי גְלוּתָא, members of the exile, 4Q244 fg 12:4; כּוֹל בְּנֵי דְרָהּ, all the members of his generation, 4Q541 fg 9 i:2; כּוֹל בְּנֵי רְשָׁעִין [א], all the children of wickedness, 4Q542 fg 1 ii:8; בְּנֵי אַנְשָׁא, the humans, 1QapGen 6:9 (see above s.v. אַנְשָׁא); כּוֹל בְּנֵי עֲלָמָא, all the children of the (present) age, 4Q547 fg 9:6; בְּנֵי בְּרָכָתָא, the children of blessing, 4Q548 fg 1 ii-2:5; בְּנֵי חֹשְׁכָא, the children of darkness, 4Q548 fg 1 ii-2:11; by age: בְּר שְׁנִין [עֶשְׂרִין], twenty years old, 4Q545 fg 1a i:8-9; etc.

בר II *n. m.* field, wild country. חַיּוֹת בְּרָא, the wild animal, 4Q531 fg 22:8; אִישׁ בְּרָא, the wild man, 4Q531 fg 22:8.

—*prep. except for, outside of (usually with מן)*. בְּרָא מִן דִּי אַכְלָר, except for what they ate, 1QapGen 22:23; בְּרָא מִן אַרְבַּעָא [עֶשְׂרֵי אֵילָנִין], except for fourteen trees, 4Q204 fg 1 i:24 (En. 3:1); לְתַקִּיף בְּרָא מִנְךָ, one stronger than you, 1QapGen 22:31; לְבְרָא מִן הַיְכָלָא, outside of the temple, 11Q18 fg 20:2; לְבְרָא הֶמוֹן, without them, 4Q242 fg 4:1; etc.

בְּרָה *n. f.* daughter; member of a group. (1) *daughter*: בְּרָא שְׁפִירָה, a beautiful daughter, 4Q197 fg 4 i:17 (Tobit 6:11 θυγάτηρ); לְמַסְבַּ בְּרָתָהּ, to marry his daughter, 4Q197 fg 4 ii:5 (Tobit 6:13 [S] θυγατέρα); אַמְזֵרָא בְּרָתָהּ, Emzera his daughter, 1QapGen 6:7; בְּנֵי נַקְבֵּן חַמְשָׁא, five female children, 1QapGen 12:11, 12; בְּנֵי אַחֵי, the daughters of my brother, 1QapGen 6:8; תְּקַטְרְנָהּ בַּחוּטָא לְבְנֵיךָ, will you tie him with thread for your daughters? 11QtgJob 35:8 (MT Job 40:29 לְבַנְיֹתֶיךָ); etc.

(2) *member of a group*: by shared trait: בְּנֵי אַנְוָא [ש], human women, 1QapGen 6:20; by age: בְּרָת תְּלִיתִין שְׁנִין, thirty years old, 4Q545 fg 1a i:6; etc.

ברות *n. m.* cypress. בְּרוֹתָא וְתַכְכָּה, cypress and *thekaka*, 4Q214b fg 2–6:5 (Athos βερωθα).

ברחרין [ברחין ‘nobility’ + בר I] *adj. free.* מִן שְׁלַח פְּרָאָה בְּרַחְרִין, who set the wild ass free? 11Q^gJob 32:4 (MT Job 39:5 חֲפָשִׁי).

ברי *vb.* PE. **to create.** וְעָבַד וּבְרָא, he made and created, 4Q204 fg 1 vi:12 (En. 14:3 ἔκτισεν); כָּל דֵּי בְרָא, all that he created, 11Q^gJob 29:3 (MT Job 37:12, no Hebrew equivalent).

ברי, **בארי** [בר II n.] *adj. outer, outer part.* תְּרַעָא בְרִיא, the outer gate, 4Q554 fg 1 iii:16, 19, 5Q15 fg 1 ii:2; אַמְהַ בְּרִיתָא, the outer conduit, 4Q554a fg 1:8; בְּתַרְעַ תִּבּוֹתָא בְּאַרְיָא, the outer door of the ark, 1QapGen 11:1.

The form in 1QapGen has been taken (e.g., by Fitzmyer 2004: 155; Machiela 2009: 53) as באר “spring.”

בריה [בריי] *n. f. creation.* יַדְכֵר רַבִּי מְרָא עֲלֵמָא לְבְרִיתָהּ, my master, the eternal lord, will remember his creation, 4Q529 fg 1:11.

ברית [Akk.] *n. f. passageway.* שְׁבַק . . . בְּרִית שׁוּק, a sidewalk . . . a street passageway, 4Q554 fg 1 ii:13 = 5Q15 fg 1 i:1.

A loan from Akk. *birītu* (CAD B 252), *contra* Greenfield 1969 (2001): 582, Beyer 1984: 538. See Kaufman 1974: 44; DJD 3: 187 (Milik); DJBA 206 s.v. בִּירִיתָא.

ברך *vb.* PE. pass. ptc. **blessed:** בְּרִיךְ אַנְתָּה אֵל עֲלִיוֹן, blessed are you, God Most High, 1QapGen 20:12; בְּרִיךְ אַבְרָם, blessed be Abram, 1QapGen 22:16 (MT Gen 14:19 בְּרוּךְ); לַהּוּדָה בְּרִיךְ דִּין קוֹשְׁטָא, may the judge of truth be blessed, 4Q205 fg 1 xi:2 (En. 22:14 εὐλογητός); [ב]רִיכִין, 4Q558 fg 5:1 (fragmentary); etc.

PA. **to bless.** אֱלֹהָא בְּרַךְ יְהוָה אֱלֹהֵינוּ, God blessed Job, 11Q^gJob 38:9 (MT Job 42:12 בְּרַךְ); מְבָרַךְ לְאַבְרָם, he blessed Abram, 1QapGen 22:15–16; הָוִיתִי מְבָרַךְ לְמַרְהָ שְׁמִיא, blessing the lord of all, 1QapGen 5:23; לְמַרְהָ שְׁמִיא, I was blessing the lord of heaven, 1QapGen 12:17; בְּרַכְתִּי אֱלֹהָא, I blessed God, 1QapGen 21:23; יְבָרְכֶנּוּ, may they bless you, 4Q196 fg 6:7 (Tobit 3:11 [S] εὐλογησάτωσαν); דְּבִיכִי יְבָרְכוּן שְׁמֵהּ, for in you they will bless his name, 4Q196 fg 18:11 (Tobit 13:18 [S] εὐλογήσουσιν); etc.

ITHPA. **to be blessed.** [אַרְעָא דְהַ מַּת] בְּרִכָּה, (why is) this land blessed, 4Q205 fg 1 xii:9 (En. 27:1 εὐλογημένη).

ברכה [ברך√] *n. f. blessing.* תְּתַמְלָא בְּרַכָּה, (the earth) will be filled with blessing, 4Q204 fg 1 v:7 (En. 10:18 εὐλογίας); בְּרַכְתָּא [בְּרַךְ], the blessing of the lost, 11Q^gJob 14:7 (MT Job 29:13 בְּרַכְתָּא); עֲלִיכוֹן יִשְׁכּוֹנֵן עֲלִיכוֹן, בְּרַכְתָּא עֲלֵמָא יִשְׁכּוֹנֵן עֲלִיכוֹן, blessing of the lost, 11Q^gJob 14:7 (MT Job 29:13 בְּרַכְתָּא עֲלֵמָא יִשְׁכּוֹנֵן עֲלִיכוֹן).

eternal blessings shall dwell upon you, 4Q542 fg 1 ii:3; בני ברכתא, children of blessing, 4Q548 fg 1 ii-2:5; etc.

ברם *conj. but, rather.* ברם כול דם לא תאכלון, but you shall eat no blood, 1QapGen 11:17; [תקפת] לא ברם לא, עבדת עמהון קרב ברם לא, I made war with them but did not prevail, 4Q531 fg 22:4; [ב]א פקדני, but whatever you want, command me, 4Q550 fg 5+5a:6; [ב]רם דא כול טבותא, but this is all the kindness, 1QapGen 19:19.

ברק *n. m. lightning.* ברקא וזי[קיא], lightning and shooting stars, 4Q558 fg 51 ii:5; לברקיא, 1Q24 fg 1:7 (broken context); [זיקין וב]רקין, shooting stars and lightning, 4Q204 fg 1 vi:20 (En. 14:8 διαστραπαί).

בשמ *n. m. sweet odor.* [בשמ] ריח, sweetness of odor, 4Q204 fg 1 xii:29 (En. 31:2); קניא טביא די בשמא, good reeds of sweet odor, 4Q204 fg 1 xii:24 (En. 30:2 ἀρωμάτων); קוֹנֹם בשמא, cinnamon of sweet odor, 4Q204 fg 1 xii:25 (En. 30:3 ἀρωμάτων).

בשר *vb. PA. to announce.* מבשר, 4Q539 fg 2–3:5 (broken context); למבשר, 4Q539 fg 2–3:6 (fragmentary); יבשר, 4Q558 fg 60:1 (fragmentary).

בשר, בסר *n. m. flesh.* (a) *animal:* [י]אכלון בשר חזירא, they shall eat the flesh of the pig, 4Q556a fg 5 i:9; כול בשרהון על מדבחא אקטרת, I burned all their flesh on the altar, 1QapGen 10:15; קפלי בשרה דבקינ, the folds of his flesh adhere, 11QtgJob 36:8 (MT Job 41:15 בִּשְׂרוֹ); [דמ]א ובשרא, blood and flesh mixed together, 11Q18 fg 13:6; [למ]אכל, חבל כל בשר, to eat their flesh, 4Q201 fg 1 iii:21 (En. 7:5 σάρκα); [ח]יר[ו]ת ארע[ה], they destroyed all the flesh of the beasts of the earth, 4Q201 fg 1 iii:20 (En. 7:5); etc.; (b) *human:* ל[א] גרמין אנחנא וְלֹא בשר, we are not bones and not flesh, 4Q531 fg 19:3; עלל בבשרא, entering the flesh, 4Q560 fg 1 i:3; (c) *metonym for humanity:* [י]וכח לכול [ב]שרא, he will rebuke all flesh, 4Q204 fg 1 i:16 (En. 1:9 σάρκα); [א] רעיתך מן כל בשר, I have favored you more than all flesh, 4Q213b fg 1:1; כל היא וְבסרא, all living and flesh, 4Q530 fg 2 ii+6–12(?):19; etc.

בתולה *n. f. virgin.* כל [בתו]לה זי חבלת שמא, any virgin who corrupted her name, 4Q213a fg 3:14–15; כל בתולין וכלאן די יעלן לגנון, all virgins and brides who enter the bridal chamber. 1QapGen 20:6; בת[ו]לן יתבן, virgins dwelling (?), 4Q534 fg 1 ii+2:12; *an astrological sign, Virgo:* בתולה, 4Q318 7:2, 8:3.

ג

גאָה [גאי'√] *adj.* proud. **חזא כל גאָה והשפלה**, see every proud one and make him low, *11QtgJob* 34:7 (MT Job 40:11 גאָה).

גאָוה, **גוה** [גאי'√] *n. f.* pride. **[ג]אָוה [ב]אישין**, pride of the wicked, *11QtgJob* 26:7–8 (MT Job 35:12 גאָוה); **העדי נא גוה ורם רוח**, remove pride and the haughty of spirit, *11QtgJob* 34:6 (MT Job 40:10 גאָוה).

גאָף See גף.

גב [גבב'√] *n. m.* back. **גבֹוהָ [י]**, *11QtgJob* 36:1 (broken context; MT Job 41:7?).

גבה *vb.* ITHPE. **to be high**. **על מאמרך יתגבה נְשָׂא**, does the eagle fly high at your bidding? *11QtgJob* 33:8 (MT Job 39:27 יתגבֵיה).

גבה [גבה'√] *n. m.* height. **לגב[ה] כפיל**, to a doubled height (?), *6Q14* fg 1:3 (broken context).

גבול *n. m.* border. **אחידו ג[בולי] מצרין**, the borders of Egypt were shut, *4Q544* fg 1:5 (largely restored).

גבורה [גבר'√] *n. f.* power, might. **[ח]כמה ומנדע וגבורה**, wisdom and knowledge and might, *4Q213a* fg 1:14 (Athos ἰσχύς); **הסתכל בגבורת אלהא**, consider the mighty works of God, *11QtgJob* 29:5 (MT Job 37:14 נפְלְאוֹת); **להלבשא עננה גבורה**, to clothe the cloud with power, *11QtgJob* 29:7 (MT Job 37:16 מְפִלְאוֹת [תה]); **[ג]בורתה ורבו[תה]**, his power and greatness, *4Q196* fg 17 ii:4 (Tobit 13:8 [AB] ἰσχύς); *4Q582* fg 3:4.

גבר *vb.* PE. **to prevail; become big**. **זיתא גבר ברומה**, the olive tree had become big in its height, *1QapGen* 13:13; **תקפו וגברו עלוהי**, they become strong and prevailed against him, *1QapGen* 20:18; **[ג]בֹר עלימא [לנונא]**, the lad prevailed over the fish, *4Q197* fg 4 i:7 (Tobit 6:3 ἐκράτησεν).

ITHPE. **to prevail**. **מת[גבר]**, *4Q531* fg 22:3 (broken context; uncertain).

גבר I [גבר'√] *n. m.* adult man. **גבר או אנתא**, man or woman, *4Q197* fg 4 i:13 (Tobit 6:8 ἀνθρώπου); **ינתננה לגבר**, (if he) gives her to (another) man, *4Q197* fg 4 ii:5 (Tobit 6:14 [AB] ἀνδρός); **הוית אנה נוח גבר**, I Noah became a man, *1QapGen* 6:6; **גבר יהודי**, a Jewish man, *4Q550* fg 5+5a:2–3; **אסר נא כגבר חלציד**, tie up your loins like a man, *11QtgJob* 34:2–3 (MT Job

40:7 (כְּגִבֹר; גבר, 11Q^gJob 24:3 (broken context; MT Job 34:9 (גִּבֹר); גברא, the good man, 4Q550 fg 5+5a:4; [א] גברא קשיטא, honest man, 4Q197 fg 4 iii:9 (Tobit 7:6 [S] ἄνῆ); גברין, 11Q^gJob 14:2 (broken context; MT Job 29:8 (וַיִּשְׁשִׁים); גברין בחירין לקרב, men chosen for war, 1QapGen 22:6; *distributive*: איל ען חד לכול גבר וגבר, one ram of the flock for each man, 2Q24 fg 4:18; יהבו לה גבר אמרה חדה, each one gave him one ewe lamb, 11Q^gJob 38:7 (MT Job 42:11 איש); 11Q^gJob 38:8 (MT Job 42:11 איש); etc.

גבר II [√גבר] *n. m.* giant. גברין ונפילין, giants and titans, 4Q531 fg 1:2; ארכת גבריא, respite for the giants, 4Q530 fg 7 ii:3; דחלו כל גבריא, all the giants were afraid, 4Q530 fg 2 ii+6–12(?):20; דן בליליא דן, I saw in my dream this night the giants, 4Q530 fg 2 ii+6–12(?):16; [לא] השכחו גבריא לחויא לה, the giants were not able to tell him, 4Q530 fg 2 ii+6–12(?):13; כנשת גבריא, the gathering of giants, 4Q530 fg 1 i:8; etc.

גברו [√גבר] *n. f.* power. בחסן גברותי, in the strength of my power, 4Q531 fg 22:3; ב[תקר] גברו[הה], in the strength of his power, 4Q201 fg 1 i:6 (En. 1:4 ἰσχύος).

In 4Q530 fg 2 ii+6–12(?):16 we read גבריא instead of גברוא (DJD 31:35 [Puech]) “chose extraordinaire” (‘extraordinary thing’).

גדר [BH גדר] *n. m.* troop. גדודי נורא, troops of fire, 4Q529 fg 1:2. Stadel 2008: 103.

גדי *n. m.* kid of goats, an astrological sign, Capricorn. גדיא, 4Q318 4:9, 7:8, 8:4.

גדם *n. m.* stump. גדם ארזא, the stump of the cedar, 1QapGen 14:11, 14.

גוּא, גוּא *n. m.* interior. עמוד בגוּא גוּא, there was a column in the interior, 5Q15 fg 1 ii:4; גוּוּהוּן די ת[וניא], the interior of the chambers, 5Q15 fg 1 ii:9; [ליד] תרעא בגוּא, beside the gate in the interior, 5Q15 fg 1 i:13; etc.

—*prep.* into, within. With ל, into, in: עלו לגוּ מדי, they entered into Media, 4Q197 fg 4 i:15 (Tobit 6:10 εἰς); לגוּ נדנאה, in its sheath, 1QapGen 2:10; [תא] עלו לגוּא אחמ[תא], they entered into Ecbatana, 4Q197 fg 4 iii:1 (Tobit 7:1 εἰς); אעלני לגוּא קריתא, he brought me into the city, 4Q554 fg 1 ii:11; [תא] פתיח לגוּא פרוזיתא, a gate open into the block, 4Q554 fg 1 iii:18 = 5Q15 fg 1 ii:2; [תא] נסך לגוּא מורכ[ותא], he poured into the troughs, 11Q18 fg 13:5; etc. With ב, within, among: יתב בגוּוה, he dwelt within it (the ship), 4Q206 fg 4 i:14 (En. 89:1); חדרין פתיחו בגוּא ארעא, chambers were opened within the earth, 4Q206 fg 4 i:17 (En. 89:3); משח בגוּא אספא, he measured within the vestibule, 4Q554 fg 1 iii:14 = 5Q15 fg 1 i:17; בגוּ עממין, among

the peoples, 4Q558 fg 20:2; etc.

גורח *vb.* HITTAPH. **to gush.** ב[הת]גחותה מן רחם תהומא, when it gushes from the womb of the abyss, 11Q^{tg}Job 30:6 (MT Job 38:8 בְּגִיחוֹ).

Contra DJD 23: 151 (García Martínez et al.), which reads ב[הנ]גחותה and parses as a Haphel of גורח, “a secondary root formation with the same meaning as גורח.” Cf. Muraoka 2011: 125 n. 234; Beyer 1984: 542.

גור [n. גור] *adj.* **inner.** כתלא גורא, the inner wall, 4Q554 fg 1 iii:15 = כותלא גוריה, 5Q15 fg 1 i:18.

גועלון [גועלון II ‘to deposit’] *n. m.* **deposit.** גועלונכה, your deposit, 4Q541 fg 6:4 (broken context).

See Syriac ܓܘܥܠܘܢ (LS2 127; Sokoloff Lex. 218).

גזיר [גזיר] *n. f.* **decree.** בגזירו גזר עליכון, in a decree he decreed against you, 4Q204 fg 1 vi:14.

The reading follows Beyer (1984: 239).

גזר *vb.* PE. **to cut, decree.** עליך דין קשטא גזר, a just judgment he decreed for you, 4Q197 fg 4 ii:2 (Tobit 6:13 [S] εἶπεν); pass. ptc. [מני]ן ירחוהי גזירין, the number of his months is cut, 11Q^{tg}Job 5:3 (MT Job 21:21 וְחִצְצוּ); [די]ן גזר, a decision is decreed, 4Q202 fg 1 vi:7 (En. 14:5 ἐπέθε).

גזר [גזר] *n. m.* **diviner.** גזר והוא יהודי, a diviner who was a Jew, 4Q242 fg 1–3:4; גזריה, 4Q532 fg 1 i:8 (uncertain).

גזרה [גזרה] *n. f.* **decree.** גזרת מלכא, decree of the king 4Q550 fg 6+6a+6b+6c:1 (fragmentary).

גט [Akk.] *n. m.* **legal document.** גטטא, 4Q534 fg 1 ii+2:19 (fragmentary). Kaufman 1974: 52.

גיד *n. m.* **sinew, tendon.** [מה] דמה לגיד, that which resembles a tendon, 4Q546 fg 13:5.

גיר [גיר ‘to reside as a stranger’] *n. m.* **stranger, alien.** נקבל גיר, we should receive a stranger, 1QapGen 0:2 (broken context).

The sense ‘adulterer’ used by Fitzmyer (2004:117) is a development of later Aramaic.

גל [גל ‘to roll’] *n. m.* **wave.** [גלליך], your waves, 11Q^{tg}Job 30:9 (broken context; MT Job 38:11 גְּלִיךָ).

גלגל [גלגל ‘to roll’] *n. m.* **sphere.** נפק גלגלה ריקן מן כל נהור, the sphere (of the moon) goes out empty of all light, 4Q209 fg 6:9; [גלגל], 1Q32 fg 14:2, 3 (fragmentary).

גלו [גליי II 'to go into exile'] *n. f. exile, captivity*. בני גלותא, members of the exile, 4Q244 fg 12:4; לגל[ו]ת[ו] ישראל למצרים; (the fifty-second year of) the exile of Israel to Egypt, 4Q545 fg 1 a i:4 = 4Q543 fg 1 a-c:4 (fragmentary).

גלי *vb. PE. to uncover*. יגלא אדניהון למוסר, he will uncover their ears to instruction, 11Q^tJob 27:3–4 (MT Job 36:10 ויגל); גליון, 4Q574 fg 1:8 (fragmentary), cf. 1:5.

PA. to reveal. יגלא רזין, he will reveal secrets, 4Q536 fg 2 i+3:8; [לגלי]ה, רזין, to reveal secrets, 4Q201 fg 1 iv:5 = [רזין] לגליה, 4Q202 fg 1 iii:5 (En. 8:3 [Syn. ἀνακαλύπτειν]; pass. ptcp. שגיאן מגליאן, many revealed things, 4Q541 fg 24 ii:3).

ITHPÉ./ITHPA. to be revealed. יתגלא לכול בני ארעא, (just judgment) will be revealed to all the children of the earth, 4Q212 fg 1 iv:19 (En. 91:14); יתגלוין, 4Q536 fg 2 i+3:3 (broken context); 4Q534 fg 1 i:12 (fragmentary), 4Q534 fg 3:1 (fragmentary).

גליד [גלד√ 'to freeze'] *n. m. ice*. מן בטן מן נפק גלידא, from whose belly comes forth ice? 11Q^tJob 31:6 (MT Job 38:29 הַקָּרַח).

גמיר *vb. PE. to complete*. Pass. ptcp.: גמיר, 4Q546 fg 16:2 (fragmentary); [גמירי]ן, 1Q24 fg 7:2 (fragmentary).

גמרה *n. f. coal*. נפשה גמריין תגסא, his throat spews out coals, 11Q^tJob 36:6 (MT Job 41:13 גִּמְרִים); גמ[רי], 4Q156 fg 1:1 (fragmentary; MT Lev. 16:12 גִּמְרֵי).

גנרי [גני√ 'to revile'] *n. m. sneer, mockery*. כול גנואין עלוהי מללון, all kinds of mockery against him they will speak, 4Q541 fg 9 i:6.

גנון [Akk.] *n. m. bridal canopy; covering*. כל בתולין וכלאן די יעלן לגנון, all virgins and brides who enter the bridal canopy, 1QapGen 20:6; [בג]נון די, 11Q^tJob 35:10 (MT Job 40:31 בְּצִלְצֵל).
Kaufman 1973: 322; 1974: 51.

גנן [n. גנה 'garden'] *n. m. gardener*. הווא גננין ודוא משקיין, there were gardeners and they were watering, 4Q530 fg 2 ii+6–12(?) :7; גננין, 4Q530 fg 13:2; גננין, 6Q8 fg 5:1 (fragmentary).

גסי *vb. PE. to spew, vomit*. נפשה גמריין תגסא, his throat spews out coals, 11Q^tJob 36:6 (MT Job 41:13 תִּלְהֹט).

געל *vb. PE. to soil, defile*. [לא ג]עלת ש[מי], I did not defile my name, 4Q196 fg 6:10 (Tobit 3:15 ἐμόλυσα).

גער *vb.* ITHPE. to be cast out, exorcised. תתגער מננה רוחא דא באישתא, this evil spirit shall be cast out from us, 1QapGen 20:28; אתגערת, 1QapGen 20:29.

געררה *n. f.* roar. [קל גע]רה די חיות ברא, a sound of a roar of the wild animal, 4Q531 fg 22:8 (partially restored, uncertain).

This restoration (*DJD* 31: 76 [Puech]) is unlikely, since indefinite nouns do not normally appear in genitive constructions with definite nouns.

גאף, גארף *n. m.* river bank. ירדנא גאפה, the Jordan (overflows?) its bank, 11QtgJob 35:2 (broken context; MT Job 40:23, no Heb. equivalent).

Occasionally in QA, א is used for ē within as well as at the end of words. (Compare below s.v. רס.) The form in the later dialects is גיף.

גפן *n. m.* vine. [א] גפן כדי פרש מן לולבי, a vine when it separates from the branches, 11Q18 fg 14 ii:1 (broken context).

If the word is the subject of the sentence quoted (which is not certain), then the gender is masc., unlike in other dialects, in which it is fem.

גרב *n. m.* north. [רוח] קדים גרבה די קריב לרוח גר>ב<י[א], the east wind toward the north, which is close to the north wind, 4Q210 fg 1 ii:6 (En. 76:6).

גרבי *adj.* north. [רוח] קדים גרבה די קריב לרוח גר>ב<י[א], the east wind toward the north, which is close to the north wind, 4Q210 fg 1 ii:6 (En. 76:6).

גרם *n. m.* bone; self. (1) *bone*: גרמין אנחנא ולא בשר [א], we are not bones and not flesh, 4Q531 fg 19:3; גרמי יקדון [בליליא], in the night my bones burn, 11QtgJob 16:7 (MT Job 30:17 עֲצָמַי); גרמודי, 11QtgJob 5:5 (broken context; MT Job 21:24 עֲצָמוֹתַי); ג[ר]מודי, 4Q570 fg 12:3 (fragmentary).

(2) *self*: [אנתה י]דע ד[י] דכיה אנה בגרמי, you know that I am pure in myself, 4Q196 fg 6:9 (Tobit 3:14).

גשם *n. m.* body. [גש]ם, 4Q531 fg 40:1 (fragmentary).

ד

ד, *part. who, which; of; that.* [This particle has a variety of functions that do not easily reduce to an invariant semantic core. For grammatical surveys, see Schattner-Reiser 2004: 96, 225; Muraoka 2011: 50, 94, 186–95.]

(1) *As clausal complementizer, with verbs of perception, cognition, or utterance:*
 די . . . חזת, she saw that, 1QapGen 2:12; ידע אנה די, I know that, 4Q197 fg 4 ii:4 (Tobit 6:13 ὄτι); די . . . שמע, he heard that, 1QapGen 22:12; קבלתך די . . . , I complain to you that, 1QapGen 20:14; בעא מני די אתה, he asked of me that I should come, 1QapGen 20:21; חזית כתיב בהון די, I saw written in them that, 4Q204 fg 5 ii:27 (En. 107:1 ὄτι); ידעת די כלא תכול למעבד, I know that you can do everything, 11QtgJob 37:3–4 (MT Job 42:2 כִּי); מדמה די אנה, I believe that, 4Q197 fg 4 ii:18 (Tobit 6:18 ὄτι); etc.; *before direct discourse:* די אחי הוא, (say) He is my brother, 1QapGen 19:20; די אמרין לה די, they said, We know him, 4Q197 fg 4 iii:7 (Tobit 7:4); אמר די, I say to you, Do not be angry at me, 1QapGen 2:25; *with second complement:* תנרעונה די הוא אלה עלסיה, you will know him, that he is God of the ages, 4Q542 fg 1 i:2; אל תרגז עלי די להכא אתית, do not be angry at me, that I have come here, 1QapGen 2:25; etc.

(2) *introducing relative clause:* דמא די אשדו, the blood that they shed, 1QapGen 6:19; כל בתולן וכלאן די יעלן, all virgins and brides who enter (the bridal chamber), 1QapGen 20:6; אתר די אנתה יתב, the place where you dwell, 1QapGen 21:9; מלכיא די עמה, the kings that were with him, 1QapGen 21:26; יום די נפקתה, the day that you went out, 1QapGen 22:28; כתבא די, the writing that I wrote, 4Q204 fg 1 vi:19 (En. 14:7 ἡς); נפשא די, the persons that are mine, that are captured with you, whom you rescued, 1QapGen 22:19; כל די בחרו, all that they chose, 4Q201 fg 1 iii:14 (En. 7:1); כל מה די בהן, all that is in them, 4Q210 fg 1 ii:3 (En. 76:4); כול די בהון, all that is in them, 1QapGen 11:16; די צ[ל]תא די, the prayer that Nabonidus prayed, 4Q242 fg 1–3:1; מלי כתבא די, the words of the writing that Michael spoke, 4Q529 fg 1:1; כול די עליהא, all that is upon it, 1QapGen 7:1; לְקַדִּישָׁא רַבָּא דִּי פִּלְטָנָא, to the great holy one who saved us, 1QapGen 12:17; מדבר די לא אנש בה, a desert in which there is no man, 11QtgJob 31:4 (MT Job 38:26, no Heb. equivalent); אלהא די עבדנה, God who made us, 11QtgJob 26:4–5 (MT Job 35:10, no

Heb. equivalent); כתלא גויא די ליד ימינא, the inner wall that is on the right side, 4Q554 fg 1 iii:15; מה רי אנתה צ[ב]א, whatever you want, 4Q550 fg 5+5a:6; *headless relative clause*: די אכלו כבר עולימי, what my lads have eaten already, 1QapGen 22:23; די אלף חכמה, he who learns wisdom, 4Q213 fg 1 i:10; די חזיתא, that which you saw, 1QapGen 14:14, 15:9, 13; די רחם על, ארעא, he who had pity on the earth, 1QapGen 11:13; מן לואתי בוש די פרש לוט, that Lot had separated from me had displeased me, 1QapGen 21:7; הוא די יתה, he is the one who will come, 1QapGen 15:11; די יפוק, one who shall come out (of your loins), 1QapGen 22:34; דזרע טב, he who sows good, 4Q213 fg 1 i:8; דשפיר ודטב קדמיך, what is proper and good before you, 4Q213a fg 1:16; *distant relative clause*: די אנתה מרה ושליט, (blessed are you) . . . who are lord and ruler, 1QapGen 20:13 (or see no. 5); די שויית דחשת, whose home I made the steppe, 11QtgJob 32:5 (MT Job 39:6 אֲשֶׁר); etc.

(3) *genitive particle*, joining two nouns: (a) A and B indefinite: דכר די ען, a ram of the flock, 4Q197 fg 4 iii:11 (Tobit 7:8 [S] éκ); ערקא דמסאן, a strap of a shoe, 1QapGen 22:21; לבוש שגי די בוץ וארגואן, much clothing of fine linen and purple, 1QapGen 20:31; לעלם דעלמין, for an age of ages, 4Q201 fg 1 ii:11 (En. 5:1); קדש חד די דהב, one ring of gold, 11QtgJob 38:8 (MT Job 42:11); חרבן די פרזל, swords of iron, 4Q202 fg 1 ii:26 (En. 8:1); (b) A and B with def. art.: חזוא די ליליא, the vision of the night, 1QapGen 21:8; קניא טביא די בשמא, good reeds of sweet odor, 4Q204 fg 1 xii:24 (En. 30:2); ירקא ועשבא די ארעא, the vegetation and plants of the earth, 1QapGen 11:17; ימא רבא דן די מלחא, this great sea of salt, 1QapGen 21:16; etc. (c) A with def. art., B with suffix: שנתא די מותה, the year of his death, 4Q545 fg 1a i:3; קבריא די אבההון, the tombs of their forefathers, 4Q544 fg 1:3; בבתא דעינא, the pupil of his eye, 4Q562 fg 7:2; (d) A with suffix, B definite: רוחא די מלכא, the spirit of the king, 4Q550 fg 1:4; ברה די אל, the son of God, 4Q246 fg 1 ii:1; בר אחוי די אברם, the son of Abram's brother, 1QapGen 21:34–22:1; אורכה ופתיה די ארעא כולה, the length and breadth of the whole earth, 4Q212 fg 1 v:21; קלה די איוב, the voice of Job, 11QtgJob 38:2 (MT Job 42:10); etc. (e) A with def. art., B name: כול נכסיא די סודם, all the possessions of Sodom, 1QapGen 21:33; בטורא די בית אל, in the hill-country of Bethel, 1QapGen 21:7; לעמקא די סדיא, the valley of Siddaya, 1QapGen 21:25; מלכא די סודם, the king of Sodom, 1QapGen 22:18; מלכא די שלם, king of Salem, 1QapGen 22:14; שורא די נינוה, the wall of Nineveh, 4Q196 fg 1:1 (Tobit 1:17); etc.

(4) *causal conjunction*: די אנתה מרה ושליט על כולא, for you are lord and ruler of all, 1QapGen 20:13 (or see no. 2); די להון תותבין לכון, for they will

become foreigners to you, 4Q542 fg 1 i:6–7.

(5) *Combined*: with לא, so that not: [אנש] די לא יחזנה כול, so that no one should see her, 1QapGen 19:23; *without*: די לא בנין, without sons, 1QapGen 22:33; די לא מנין, without number, 4Q243 fg 26:2; די לא סוף, without end, 11QtgJob 25:1 (MT Job 34:24 [לא־חֶקֶר]); with ל + suffix, *belonging to*: צדקת: לוי ודילי, the righteous deeds of Levi and myself, 4Q542 fg 1 i:8; דיִלָּה, what was his, 1QapGen 21:6; combined with other prepositions (*q.v.*): בדדי, עד די, מן די, כלקובל די, דברת די.

דא *demon. pron. fem. this. Attributive*: על[מ]תא דא, this girl, 4Q197 fg 4 ii:3 (Tobit 6:13); ארעא דא, this land, 1QapGen 19:10; רמתא דא, this high place, 1QapGen 21:11; רוחא דא באישתא, this evil spirit, 1QapGen 20:28; זויתא דא, this corner, 4Q554 fg 1 i:17; דא זויתא, this corner, 4Q554 fg 1 i:22; etc. *Nominal*: דא כול טבותא, this is all the kindness, 1QapGen 19:19; הצת דא, listen to this, Job! 11QtgJob 29:5 (MT Job 37:14 זאת); הצת דא, 11QtgJob 23:9 (MT Job 33:31, no Heb. equivalent); הא דא היא, this is [x], 4Q556a fg 1 i:8 (broken context); etc.

It is possible that the form הדא in 1QapGen 2:6 anticipates the forms in later JPA with prefixed ה; however, the context is broken and the ה of the form may be the interrogative particle. —The form read as ז{מ}א (archaic form of דא) at 4Q534 fg 7 i:1 (*DJD* 31: 28 [Puech]) should be read as ומא.

דב *n. m. wolf*. [ד]ביא רדפין לענ[א], the wolves pursuing the flock, 4Q206 fg 4 iii:14 (En. 89:27); דביא, 4Q206 fg 4 ii:17 (En. 89:14).

דבב *n. m. enmity*. [דבב], 4Q560 fg 1 i:1 (fragmentary).

The context is broken, but usage in later dialects suggest that דבב [בעל דבב], ‘enemy’ should be restored.

דבח *vb. PE. to slaughter as sacrifice*. לויא דבח[ין]. the Levites were sacrificing, 11Q18 fg 30:2; [דב]חין לבניהון לשידי [טעותא], sacrificing their children to demons of [error], 4Q243 fg 13:2 (very uncertain) = 4Q244 fg 12:2.

דבח [$\sqrt{\text{דבח}}$] *n. m. sacrifice*. מסקין דבחיא, offering the sacrifices, 4Q537 fg 12:2; אכלין מן קצת דבחיהון, eating some of their sacrifices, 4Q537 fg 12:2.

דבק *vb. PE. to adhere, cling to; reach, arrive at*. (1) *adhere, cling to*: [דב]ק, (tongue) adheres to palate, 11QtgJob 14:4 (MT Job 29:10 [דִּבְקָה]); [דב]ק, each clings to each, 11QtgJob 36:1–2 (MT Job 41:8 לחדה ידבִּקן); דבִּקא בגדם ארזא, (the first shoot) clinging to the stump of the cedar, [דב]קא;

1QapGen 14:11; דבקיין, 11QtgJob 36:8 (MT 41:15 דבִּקוּן); etc.

(2) *to reach, arrive at*: דבקת לטור תורא, I arrived at the Mount of the Ox, 1QapGen 21:16; דבק עד סודם, he arrived at Sodom, 1QapGen 21:6; עד די דבקת לבית אל, until I arrived at Bethel, 1QapGen 21:1; רם עד דבק, so high it reached the heavens, 4Q213a fg 2:17; עד די דבק לטינה, until it reached the river Tina, 1QapGen 17:16; etc.

APH. **to join, add to.** אֵל ידבק [בכסף], let no one join silver to silver, 4Q197 fg 4 i:1 (Tobit 5:19 φθάσαι).

OPH. **to be brought, caused to arrive.** אדבקת לביאר [ב], I was brought to a great house, 4Q204 fg 1 vi:23 (En. 14:10 ἡγγισα [sic]).

דבר *vb.* PE. **to lead or take a person; follow a course.** (1) *take*: אזל דבר, go lead him (here), 4Q196 fg 2:13 (Tobit 2:2 [S] ἄγαγε); דבר עמך, take with you (four slaves), 4Q197 fg 5:9 (Tobit 9:2 [AB] λαβέ, [S] παράλαβε); הא אנתתך דברִהּ, here is your wife, take her away, 1QapGen 20:27 (MT Gen 21:19 קח); דבירת מני שרי, Sarai was taken away from me, 1QapGen 20:11; 1QapGen 20:14; תדברנה לעבד עלם, will you take him as a perpetual slave? 11QtgJob 35:7 (MT Job 40:28 תִּקְחֶנּוּ); etc.

(2) *follow a course of action, live*: קושטא כול יומי דברִת, I followed truth all my days, 1QapGen 6:2; למדבר בה בני אנשא, (a place) for human beings to live in, 4Q209 fg 23:8; etc.

PA. **to guide a person, lead a group.** דבר מלך עילם לכול חברוהי, the king of Elam led out all his allies, 1QapGen 21:27; דבר דכרא, the ram led (the eleven sheep), 4Q206 fg 4 ii:16 (En. 89:14); [ד]ברני . . . לבית רעואל, lead me . . . to the house of Reuel, 4Q197 fg 4 iii:2 (Tobit 7:1 [S] ἀπάγαγε); etc.

Milik (1976: 222) takes מְדַבֵּר אֵלָן in 4Q205 fg 2 i:24 to mean “to chase (one another),” but the text is fragmentary and the translation uncertain.

דבר [דבר] *n. m.* **course.** מחסר מן דבר שמשא, it is shortened from the sun’s course, 4Q209 fg 26:3; דבר ירחיא בפלגי שביעין, the course of the moon-phases is in halves of sevenths, 4Q210 fg 1 iii:6.

Cp. Tg. Judges 5:20 דברייהון.

על דברת [דבר] *in prep. phrase* **על דברת, because of, so that.** על דברת, so that you may be righteous, 11QtgJob 34:4 (MT Job 40:8 לְמַעַן); העל דבִּרְתְּךָ, is it because of you, 11QtgJob 1:7 (very uncertain; MT Job 18:4 הֲלִמְעַנְךָ).

For 11QtgJob 1:7, see Zuckerman 1980: 69.

דבש *n. m.* **honey.** דבשא, 4Q558 fg 30:2 (fragmentary).

דגל *n. m. sign, seasonal feature.* דגלי שתוא, the signs of winter, 4Q201 fg 1 ii:3 (En. 2:3); [ל]מעדיהון לחדשיהון לדגליהון, about their festivals, new moons, and signs, 4Q209 fg 28:1 (En. 82:9); [קיטה] חזו לדגלי, see the signs of summer, 4Q201 fg 1 ii:2–3, 6–7 (En. 2:3); [ד]גלה, 4Q205 fg 1 xi:5 (broken context; En. 23:3); בדגליהון, 1Q63 fg 1:2 (fragmentary).

Black 1985: 111.

דגן *n. m. grain.* עשב זרע ארעא כול דגנא וכול אילניא, the seed-plants of the earth and all the grain and all the trees, 4Q531 fg 2+3:5.

Stadel 2008: 99 (early Hebrew loan in Aramaic).

דדי *n. m. paternal uncle.* טובי בר דדי, Tobit, the son of my uncle, 4Q197 fg 4 iii:5 (Tobit 7:2 [AB] ἀνεψιῶ); [ל]בני דדי ישמעא, the sons of my uncle Ishmael, 4Q539 fg 2–3:3; אנברם דדי, my uncle Abram, 1QapGen 20:22; בני דדי, 4Q545 fg 1a-b ii:14.

דהב *n. m. gold.* כסף ודהב, silver and gold, 1QapGen 20:31, 33; קדש חד די דהב, one ring of gold, 11QtgJob 38:8 (MT Job 42:11 זָהָב); עעיתה דהב, its parapets were of gold, 4Q554 fg 2 ii:15; טב דהב, fine gold, 11Q18 fg 10 i:2, fg 11:4; דהב, coated with gold, 11Q18 fg 10 i:6; [ד]הב תתבנין, you (Jerusalem) shall be built with gold, 4Q196 fg 18:8 (Tobit 13:17 [S] χρυσίῳ); אלהי כספא ודהבא, the gods of silver and gold, 4Q242 fg 1–3:7; כספא ודהבא, 4Q529 fg 1:15; etc.

דוד *n. m. pot.* [א]שבעא דודין תפין על אנניא, seven pots set on the stones, 11Q18 fg 18:2.

דוח [BH דוח] *vb. HAPH. to drench.* הדיוחו לוחא, they drenched the tablet, 2Q26 fg 1:1.

Stadel 2008: 96.

דוכן *n. m. platform.* [יא]דוכנא, 5Q15 fg 1 ii:13 (fragmentary).

דול *vb. PE. to tremble.* דאלין וזאעין, trembling and shaking, 1QapGen 0:7.

דול [דול II 'to draw water'] *n. m. water-bucket, an astrological sign, Aquarius.* דולא, 4Q318 7:4, 9; 8:5.

דון See דין *vb.*

דוק *vb. APH. to look out.* אדיק מיכאל, Michael looked out, 4Q201 fg 1 iv:6 = XQ26 fg 1:1 (En. 9:1 παρακύψαντες, [Syn] παρακύψαν).

דור *vb.* PE. to dwell. קריין לדרומא דרום בדיל לתמן דאר רבא, they call the south *darom* because there the great one dwells (*da'ar*), 4Q209 fg 23:3 (En. 77:1).

No letter of the word is completely clear, but in spite of doubts (e.g., Muraoka 2011: 262 n. 150), this reading best fits the context and the expected play on words.

דוש *vb.* PE. to trample. עם לעם ידוש, people will trample people, 4Q246 fg 1 ii:3; כלא ידשון, all shall trample, 4Q246 fg 1 ii:3.

דחי *vb.* PE. to push, repel. זנותא דחא, repel fornication, 4Q213a fg 1:13 (Athos ἀπόστυψον); דחה, 4Q584 fg u:2 (fragmentary).

ΙΤΗΡΕ. to be rejected. יתדחא, 4Q584 fg i:2 (fragmentary).

דחיל [pass. ptcp. √דחל] *adj.* fearsome. חזוה דחיל [ואימ] תן, his appearance was fearsome and terrible, 4Q544 fg 1:13; דחיל, 1QapGen 2:26 (broken context).

The present reading at 4Q544 differs from *DJD* 31: 322–326 (Puech): חזוה חשל [כפ] תן, ‘his visage was molting like a serpent.’ The meaning given by Puech for the root חשל, “muer, se dépouiller, changer de peau” (‘molt, shed, change skin’) is unknown, unless some link with שלח II, ‘to strip, flay’ is proposed. Despite Puech’s confidence in the reading, the damaged state of the scroll at this line does not allow any certainty about the restoration. Milik (1972) originally read דח[י]ל [כפ] תן, “frightful as a serpent,” and Beyer reads דח[י]ל [כמו] תן, “furchtbar [wie eine] Seuche” (1984: 212; ‘frightful as a plague’).

דחל *vb.* PE. be afraid, fear someone or something. (a) *be afraid*: דחלת, וערכת, I was afraid and fled, 4Q196 fg 2:2 (Tobit 1:19 [S] ἐφοβήθη); דחלו, אל גבריא, all the giants were afraid, 4Q530 fg 2 ii+6–12(?):20; אלא תדחלי, fear not, 4Q197 fg 4 i:2, 3 (Tobit 5:21–22 λόγον ἔχε), cp. 4Q197 fg 4 ii:17; אל תדחל [אל ת], fear not, 4Q197 fg 5:8 (Tobit 8:21 [S] θάρσει); אל תדחל אנה, fear not, I am with you, 1QapGen 22:30; (b) *fear*: דחל אנה [מ] וְ שדא, I am afraid of the demon, 4Q197 fg 4 ii:9 (Tobit 6:15 [S] φοβοῦμαι); הוסר; למדחל לאלהא, he continued to fear God, 4Q198 fg 1:1 (Tobit 14:2 [AB] φοβεῖσθα); די אנתון דחלין ו [פ] לחין, he whom you fear and serve, 4Q550 fg 7+7a:1; etc.

PA. to frighten. לדחלות [ני], to frighten me, 4Q545 fg 7:2 (broken context).

דחלה [√דחל] *n. f.* fear. אימה ודחלה, terror and fear, 11Q^{tg}Job 33:2 (MT Job 39:20 אימה); יחאך על דחלא, he laughs at fear, 11Q^{tg}Job 33:3 (MT Job 39:22 לפחד); אימתכון ודחלתכון; דחלה ומרע מנכריא, fear and sickness because of foreigners, 4Q318 8:9.

ת דחשת [Pers.] *n. f. steppe*. שויית דחשת ביתה, I made the steppe his home, 11Q^tJob 32:5 (MT Job 39:6 עֲרֶבֶה).

See Greenfield and Sokoloff 1992: 81; Greenfield and Shaked 1972: 38–39.

די See ד.

דיאין See דיין.

די למה See דלמא.

דין, דון *vb.* PE. to judge, debate. תקומון למדן דין, you shall rise to give judgment, 4Q542 fg 1 ii:5; הא תריין דאנין עלי, there were two debating about me, 4Q544 fg 1:10; etc.

APH. to judge. הוא רמיא מדין. he judges the proud, 11Q^tJob 5:4 (MT Job 21:22 יִשְׁפּוֹט); ידין ע[ממין], he judges peoples, 11Q^tJob 28:8 (MT Job 36:31 יְדִין); ידין [ן] ארעא בקשט; he shall judge the earth in truth, 4Q246 fg 1 ii:5–6.

It is not certain whether forms like ידין are Aphel or Peal. In Tg. Onkelos and Jonathan, ידין is the Peal imperfect, while in other dialects (cf. DJPA 141a) the Peal imperfect is ידון. The position taken here is that in QA the Peal (probably ידון, but unattested) is intransitive ('judge a judgment, debate about'), while the Aphel is transitive.

ITHPE. to be judged. יום די יתדיין. a day on which they will be judged, 4Q206 fg 1 xxii:2 (En. 22:4 κρίσεως [sic]).

I דין [דיין] *n. m.* judgment. תקומון למדן דין, you shall rise to give judgment, 4Q542 fg 1 ii:5; [ספ] רין פתיחו ודין אמיר, books were opened and judgment pronounced, 4Q530 fg 2 ii+6–12(?):18; האף תעדא דינה, would you even remove his judgment? 11Q^tJob 34:3–4 (MT Job 40:8 מִשְׁפָּטִי); דין, אאתקפו בדיני אברהם, eternal judgment, 4Q212 fg 1 iv:23 (En. 91:15); אאתקפו בדיני אברהם, hold fast the judgments of Abraham, 4Q542 fg 1 i:8; יום דינא, the day of judgment, 4Q205 fg 1 xi:1 (En. 22:13 κρίσεως); דין קשט, just judgment, 4Q213a fg 2:9 (Athos κρίσις); דין קשטא, 4Q197 fg 4 ii:2 (Tobit 6:13); יום, קצא דינא רבא, the day of the appointed time of the great judgment, 4Q206 fg 1 xxii:2–3 (En. 22:4 κρίσεως); קין דינא רבא, the appointed time of the great judgment, 4Q212 fg 1 iv:23 (En. 91:15); בעלי דיני, my opponents, 4Q531 fg 22:5; בדין עב[די], in the judgment of my servant, 11Q^tJob 18:6 (MT Job 31:13 מִשְׁפָּט); etc. — עבד לי, to give judgment, do justice: עבד לי, do justice for me against him, 1QapGen 20:14; למעבד דין קשוט, to do true justice against all the wicked, 4Q212 fg 1 iv:16 (En. 91:12); למעבד בכולהון דין, to do justice among all of them, 1QapGen 20:13; 1QapGen 4:11; ומיהן יעבד אלה [ישראל דין רב], the God of Israel will do great judgment against them, 4Q570 fg 2:5.

דין II [דיין√] *n. m. judge*. להוה בריך דין קושט'א [א], may the judge of truth be blessed, 4Q205 fg 1 xi:2 (En. 22:14 κούριε); דינין, 4Q552 fg 6:12 (?; broken context).

שמח>א< לו[ע] קוב ודיאצ *n. m. rejoicing*. [דוין√ 'to rejoice'] *n. m. rejoicing*. שמח>א< לו[ע] קוב ודיאצ, gladness for Jacob and rejoicing for Isaac, 4Q542 fg 1 i:11.

אתיב אמרא דן לכול ענה טעיתא *n. m. sheepfold*. [דורר√] *n. m. sheepfold*. אתיב אמרא דן לכול ענה טעיתא, this lamb brought back all the straying flock to their sheepfolds, 4Q204 fg 4:8 (En. 89:35); לדיריה[ון], 4Q204 fg 4:6 (broken context; En. 89:34), דיריה[ון], 4Q207 fg 1:3 (broken context; En. 86:2).

דך *demon. pron. that*. מלכא דך, that king, 4Q556a fg 5 i:13.

דכא *n. f. chamber*. [שרה ארכהון] דכא אמין תשע ע[שרה ארכהון], (each) chamber was nineteen cubits in length, 5Q15 fg 1 ii:10 (broken context).

דכו *n. f. purity*. [דכי√] *n. f. purity*. תמימותא ודכ[ותא וק] ודשא, perfection and purity and holiness, 4Q542 fg 1 i:13.

דכי *vb. PA. to purify*. [יד] כנה ויקדשנה, he shall purify it and sanctify it, 4Q156 fg 2:3 (MT Lev 16:19 וְיִטְהַרְוּ).

ITHPA. *to be purified*. [תתד] כא ארעא [מן] חבלא [ר] בא, the land will be purified from the great corruption, 4Q204 fg 5 ii:22 (En. 106:17 παύει).

דכי *adj. pure*. [דכי√] *adj. pure*. בלבב דכא וברוח קשיטה וטבה, with a pure heart and an honest and good spirit, 4Q542 fg 1 i:10; דכיה אנה בגרמי, I am pure in myself, 4Q196 fg 6:9 (Tobit 3:14 καθαρά); הוא קד[י] שין ודכין, be holy and pure, 4Q542 fg 1 i:8.

דכר *vb. PE. to remember*. ידכר רבי מרא עלמא לבריתה, my master, the eternal lord, will remember his creation, 4Q529 fg 1:11; דכר לך על עדינתאי, remember my pleasure, 1QapGen 2:9; דכור עני, remember the poor, 4Q569 fg 1-2:8; ידכר, 4Q536 fg 2 i+3:2 (broken context); [ד] כר, 11QtgJob 28:1 (uncertain; MT Job 36:24 וְזָכַר).

דכר *n. m. ram; male*. (1) *ram*: דכר די ען, a ram of the flock, 4Q197 fg 4 iii:11 (Tobit 7:9 κριόν), 4Q205 fg 2 i:26 (En. 89:12); דבר דכרא, the ram led, 4Q206 fg 4 ii:16 (En. 89:14); דכרין שבנעא, seven rams, 4Q541 fg 9 ii:5; *an astrological sign, Aries*: דכרא, 4Q318 8:1, 6 etc.

(2) *male*: דכר ונקבה, male and female, 4Q531 fg 2+3:9; לחלח>ל< יא, crusher of the male, 4Q560 fg 1 i:3; פרכ דכר, crusher of the

male, 4Q560 fg 1 i:5.

דכרון See דכרן.

יהבתה לה דכרנא **יהבתה לה דכרנא** [*n. m.* record, memorandum. דכרון, דכרון, דכרן, you gave him this record, 4Q531 fg 6:3; דכרון, 4Q550 fg 4a:6 (fragmentary); דכר [נא], 11Q18 fg 20:1 (broken context).

דל [Akk.] *n. m.* work, craft. דל ידיהא יאא, the work of her hands is beautiful, 1QapGen 20:7–8.

Evidently a loan from Akkadian *dullu*; cf. CAD 3 (D): 176–177, s.v. *dullu* (esp. *dullu qātēšu*), and JBA דולא (DJBA 318). See also Ginsberg 1959: 145–48; Muraoka 1972: 41; Greenfield 1979: 50; Fitzmyer 2004: 197.

דלל See דול *vb.*

דלמא, דלמא תהווה אמר, lest you should keep saying, 1QapGen 22:22; די למא תאמרן, lest you should say, 11QtgJob 21:4 (MT Job 32:13 פִּין).

דלק *vb.* PE. to burn (*intrans.*). נורא דלק, the fire burns, 4Q530 fg 2 ii+6–12(?):10; נור ד[לק], burning fire, 4Q205 fg 1 xi:6 (En. 24:1 κατόμυνα).

APH./HAPH. to kindle, ignite. עטישתה תדלק נורא, his sneeze kindles fire, 11QtgJob 36:3–4 (MT Job 41:10 תִּהְיֶה לְקָה); ל[ה] דל[קה], 4Q214a fg 1:3 (Geniza, Bod C 23 להדלקא, Athos ἐκκαίειν).

דם *n. m.* blood. דם סגי שפ[יך], much blood (being) spilled, 4Q201 fg 1 iv:7 (En. 9:1 ἄμα); דם הוה שפ[יך], blood had been spilled, 4Q206 fg 3 i:6; כול דמא די אשדו נפיליא, you shall eat no blood, 1QapGen 11:17; דמא די אשדו נפיליא, the blood that the titans shed, 1QapGen 6:19; [הווא] שתין דמ[א], they were drinking the blood, 4Q202 fg 1 ii:25a (En. 7:5 ἄμα); דמהון לאיסוד מדבחא, their blood at the base of the altar (was poured), 1QapGen 10:15; דמא, 4Q156 fg 1:7 (MT Lev 16:14 הַדָּם); etc.

דמו *n. f.* semblance, visible form. כדמות חזו דמו כדי נהורה, like the form of an appearance, a form when its light is in it, 4Q209 fg 26:4; חזוא דן כדמות אנש, a portion of a form, 4Q209 fg 26:5; דמו, this appearance is like the form of a man, 4Q209 fg 26:5; נצ ורד, like the form of a rose blossom, 11Q18 fg 14 ii:4; בדמותה, 4Q531 fg 13:5 (fragmentary).

In 4Q209 fg 26: 4–5, דמו has also been read as דמי, construed variously as Pael pf. (Milik 1976: 294), Peal ptcp. (Sokoloff 1979: 204), and a substantive ‘similar thing’ (Beyer 1984: 555, followed by Drawnel 2012: 390).

דמי *vb.* PE. to be like, resemble. [וּז] לְקַלְפִי לְהוֹן, it resembled almond bark, 4Q204 fg 1 xii:28 (En. 31:2 ἐν ὁμοιωμάτι); כְּמֵה עֲלִימָא דִן, how this boy resembles Tobit! 4Q197 fg 4 iii:4–5 (Tobit 7:2 ὁμοιος); לְטוּבִי, he is not like a stranger in (that land), 4Q213 fg 1 i:16; לֹא, he shall not be like any man lacking possessions, 4Q540 fg 1:3; דְּמִינָא [לְב], we are like animals, 11Q^gJob 1:6 (MT Job 18:3 נִחְשְׁבָנוּ); etc.

PA. to suppose, believe. [מְנַה בְּנִין] לֶךְ לְהוֹן דִּי אַנְהָה, I believe that you will have children by her, 4Q197 fg 4 ii:18 (Tobit 6:18 ὑπολαμβάνω); מְדִמָּא, 1QapGen 5:5 (broken context); אֲנוּשָׂא מְדִמִּין, people suppose, 4Q580 fg 4:4 (broken context); דְּמִיתָא, 4Q530 fg 2ii+6–12(?) :22 (broken context); etc.

APH. to describe. [לֹא אֶ] כֹּל לְאֲדַמִּיהָ לְכוּן, I am not able to describe to you, 4Q204 fg 1 vi:29 (En. 14:16 ἐξείπεϊν).

דמי *n.* See דמו.

דמך *vb.* PE. to sleep. דְּמַךְ עַד מְפַלְג יוֹמוּהָ [י], he sleeps to the dividing of his days, 4Q536 fg 1:1, cf. 4Q535 fg 3:4; אַהוּהָ דְּמַךְ, I will sleep, 4Q530 fg 1 i:6 (broken context); [א] דְּמוּךְ, 4Q531 fg 22:11 (fragmentary).

דמע I *n. f.* tears. בְּאַתְעַצְבָּא וּדְמַעֵי נַחְתָּן, being saddened, and my tears coming down, 1QapGen 20:12.

דמע II [דְּמַע MH] *n. m.* offering. כְּדֵי כְּשִׁבִין דְּמַעָּא מִן אַנְדְּרָא, when they gather the offering from the threshing floor, 4Q529 fg 1:8.

דן *demon pron. m.* this. *Attributive:* עֲלִימָא דִן, this boy, 4Q197 fg 4 iii:5 (Tobit 7:2 [S] οὗτος); יוֹמָא דִן, this day, today, 1QapGen 22:21; דִן, this Mount of the Ox, 1QapGen 17:10; זְרַעָּא דִן, this seed, 1QapGen 2:15; לַיְלִיאָ דִן, this night, 1QapGen 20:12; יִמְמָ דִן, this day, 4Q208 fg 19+21:2; יִמְמָ דִן, this day, 4Q209 fg 2 ii:9; פְּרִדְסָא דִן, this garden, 6Q8 fg 2:3; יִמְמָ דִן, this great sea of salt, 1QapGen 21:16; לְרֵאשׁ כְּפָא דִן, the top of this crag, 4Q204 fg 4:3 (En. 89:32); שְׁפְרָא דִן, this beauty, 1QapGen 20:7; לֹוּחָא דִן, this tablet, 4Q537 fg 1+2+3:5; דִן תְּרַעָּא, this gate, 4Q554 fg 1 ii:7–8; etc. *Nominal:* לֹא יִרְתַּנְךָ דִן, this one shall not inherit you, 1QapGen 22:34 (MT Gen 15:4 זֶה); בְּכָל דִן, with all of this, 4Q543 fg 4:2; [טְמֵר] תְּ אֶף, this too I hid in my heart, 4Q213b fg 1:3; דִן מִן דִן, differing each from the other (lit., this from this), 4Q534 fg 1 i:3; מִן דִן רַב, larger than this, 4Q204 fg 1 vi:28 (En. 14:15 τούτου); דִן יָמוּת, this one shall die,

11Q^{tg}Job 5:5 (MT Job 21:25 זָה); etc.

See also דנא.

— + כ *adv.* like this, thus. See כדנא, כדן.

דנא, דנה *demon. pron. m. this*. *Attributive*: עולימא דנא, this boy, 1QapGen 2:2; דִכְרֹנָא דנה, this memorial, 4Q531 fg 6:3; בכֶתֶבֶא דִנָה, in this book, 4Q550 fg 7+7a:5; בה בזמנא דנא, at this very time, 4Q541 fg 10:3; דנה אתרא, this place, 4Q537 fg 24:3. *Nominal*: באַתֶר דנה, after this, 4Q551 fg 1:3; etc.; על דנה, concerning this, 4Q556 fg 1:7; etc.

— + כ *adv.* like this, thus. See כדנא, כדן.

דנח *vb.* PE. to shine, rise. דנחא עינױהי, his eyes shone, 1QapGen 5:12; דנח שמשא, the sun rose, 4Q529 fg 2:1; מן תמן דנחין מאני שמיא, from there rise the vessels of the heavens, 4Q209 fg 23:7; [עד תדנח שִמְ]שא, until the sun rises, 11Q18 fg 26:3; [דנחין לכול עלמי]ן, shining for all ages, 4Q212 fg 1 iv:25 (En. 91:16); דנח, (the sun when) it shines, 11Q^{tg}Job 19:1 (MT Job 31:26 יִהְיֶה); etc.

The reading דאֶת־דנח at 4Q584 fg b:2 (*DJD* 37: 454 [Puech]) belongs to this root, but the analysis of the form is unclear. The Ithpeel is unlikely, but a division such as דאֶת־דנח or דאֶת־דנח is possible.

דעה [ידע] *n. f. knowledge*. ודעה בלבה תה[וא], knowledge shall be in his heart, 4Q534 fg 1 i:3.

Beyer (2004: 163) reads ידעה, followed by Stadel (2008: 100–101).

דעך *vb.* PE. to fade away. עדן רשיעין ידעך לעלמין, the time of the wicked will fade away forever, 4Q536 fg 2 ii:13.

דפרן *n. m. juniper*. [ארזא ודפ]רנא וסוגדה, cedar and juniper and mastic, 4Q214b fg 2–6:4 (Geniza, Bod C 16 ודפרנא, Athos ουεδρωνα [sic]).

דק [דקק] *adj. thin, sparse*. דקנה ש[ו °]רֹק להוה, his beard shall be [x and] thin, 4Q561 fg 1 i:3–4.

דקדק [דקק] *adj. small*. ענא בעירא דקדקא, the sheep, the small animals, 4Q531 fg 2+3:6.

The translation in *DJD* 31: 54 (Puech) “agissant de la même façon” (‘acting in the same way’) is inexplicable.

דקה *n. f. camel’s-thorn (kind of tree)*. [עעי ד]קָתָא, wood of camel’s thorn, 4Q214a fg 1:1 (Geniza, Bod C 19 אעי דקהא; Athos ἀσπάλαθον).

Greenfield, Stone, and Eshel 2004: 167–68; Drawnel 2004: 131.

דקן *n. m. beard*. דקנה ש[ו °]רֹק להוה, his beard shall be [x and] thin, 4Q561 fg 1 i:3–4; שער דקנה, the hair of his beard, 4Q561 fg 3:4.

דקק *vb.* PA. to crush to fine fragments. [כדי] מדקק קלפודהי, when one crushes its bark, 4Q206 fg 1 xxvi:16 (En. 31:3 τριβῶσιν).

APH. to crush to fine fragments. כדי מדקין קליפוא אלן, whenever they crush this bark, 4Q204 fg 1 xii:29 (En. 31:3 τριβῶσιν).

The Pael in 4Q206 may be a *lapsus calami* for the Aphel.

דר [**דור**] *n. m.* generation. [ד]ר מן דר יבאש, each generation will be worse than the other, 4Q204 fg 5 ii:27 (En. 107:1 γενεὰ γενεᾶς); דרה באיש, his generation is evil and perverted, 4Q541 fg 9 i:6; בני דרה, the members of his generation, 4Q541 fg 9 i:2; דרי קושטא, generations of truth, 4Q204 fg 5 ii:28 (En. 107:1 γενεᾶν [sic]); cf. 4Q542 fg 1 i:3–4, 4Q542 fg 1 ii:8; דרי עלמין, eternal generations, 4Q547 fg 9:7; cf. 4Q212 fg 1 iv:18 (En. 91:13); דרי עלמא, eternal generations, 4Q213a fg 3–4:7; cf. 4Q196 fg 17 ii:15 (Tobit 13:12 γενεᾶς); לכל {ל}דר דריא, unto all generations, 4Q202 fg 1 iii:15 (En. 9:4 γενεᾶς); דריא אחריא, later generations, 4Q212 fg 1 ii:24 (En. 92:1); [מן ד]רין לדריין, from generation to generation, 4Q196 fg 17 ii:14 (Tobit 13:13 γενεᾶי γενεᾶν); etc.

דרג *n. m.* stairway. אחזיני בית דרג סח[ר וס]לק, he showed me a staircase going around and ascending, 4Q554 fg 1 iii:19; עמוד בנוא גוא די דרגא, a column in the interior on which the stairway went around and ascended, 5Q15 fg 1 ii:4 = 4Q554 fg 1 iii:21; פתיה אמין . . . דרגא, the stairway was four cubits wide, 4Q554a fg 1:1 = 5Q15 fg 1 ii:5; 11Q18 fg 21:6 (fragmentary).

דרה [**דור**] *n. f.* courtyard. [י]תב קדם תרע דרתה, sitting before the entrance of his courtyard, 4Q197 fg 4 iii:3 = 4Q196 fg 14 ii:6 (Tobit 7:1 [S] αὐλής); דרת מלכא, the courtyard of the king, 4Q550 fg 6+6a+6b+6c:6, 7; בית דרת, slaughter in the king's court, 4Q318 col. 8:7; דרת מלכא, the courtyard of the king's house, 4Q550 fg 7+7a:4.

דרום *n. m.* south. חזי למדנחא ולמערבא ולדרומא ולצפונא, look to the east and west and south and north, 1QapGen 21:9; קרין לדרומא דרום בדיל, they call the south *darom* because there the great one dwells (*da'ar*), 4Q209 fg 23:3 (En. 77:1); הוית אזל לדרומא, I kept going to the south, 1QapGen 19:9; די פנה לדרומא, (the boundary) that faces the south, 1QapGen 17:12; [שוקיא] די נפקין מן דרום[א], the streets that go from south (to north), 5Q15 fg 1 i:4 = 4Q554 fg 1 ii:19; etc.

Stadel (2008: 32) considers this a Hebraism, but it is more likely a West Semitic culture word.

דרחין [BH זרח] *vb.* PE. to shine, rise. מיאיין דרחין ירהין, (the East), it is whence moons rise, 4Q210 fg 1 ii:18.

דרך *vb.* PE. to tread. [למ] דרך על עפרה, to tread on its dust, 4Q201 fg 1 ii:8 = 4Q204 fg 1 i:27 (En. 4:1).

HAPH. to tread. [הד] ריכה, (he did not) tread it, 11Q^{tg}Job 12:4 (broken context; MT Job 28:8 הִדְרִיכָהוּ).

דרע *n. f.* arm. הא דרע כאלה איתי לך, do you really have an arm like God? 11Q^{tg}Job 34:5 (MT Job 40:9 זְרוּעַ); בתקופה חיל דרעי, with the strength of the force of my arm, 4Q531 fg 22:3; דרעיהא מא שפירן, her arms, how beautiful! 1QapGen 20:4.

דש *n. m.* door. התסוג בדשין ימא, will you shut in the sea with doors? 11Q^{tg}Job 30:6 (MT Job 38:8 בְּדָלְתַיִם); דשין לה תרין, it has two doors, 4Q554 fg 1 iii:16 = 5Q15 fg 1 i:19; דשין תרין, (every gate has) two doors, 5Q15 fg 1 i:9; פותי דשין [א] קנא חד ופלג, the width of the doors is one-and-a-half staffs, 5Q15 fg 1 i:11; etc.

דת [Pers.] *n. f.* law. תשוה לה תחומין ודת [לימא], will you set borders and a law for the sea? 11Q^{tg}Job 30:7–8 (MT Job 38:10 חֲקִי); כדת חוק עלמא, according to the law of the eternal statute, 1QapGen 6:8; קשט ודת, truth and law, 11Q^{tg}Job 7A:8 (MT Job 23:7 נֹכַח).

דתא *n. m.* grass. ארעא כולהא מליא דתא ועש[ב] ועבור, all the earth is full of grass and plants and grain, 1QapGen 11:12; להנפקה צמחי דתאה, to bring forth sprouts of grass, 11Q^{tg}Job 31:5 (MT Job 38:27 דִּשָּׂא).

הוֹאָח *interj.* **aha!** לַקֶּל קִרְנָא יֵאמֵר הַאָח, at the sound of the horn he says “Aha!” 11Q^tJob 33:5 (MT Job 39:25 הוֹאָח).

Stadel 2008: 119 (Hebraism taken from MT).

הַבֵּל *n. m.* **vanity, emptiness.** [ה] בְּלֵא [לֵא] יִצְתַנֵּה, he does not hear vanity, 11Q^tJob 26:8–9 (MT Job 35:13 שׁוּאָ).

הַגִּי *vb.* PE. **to think, meditate.** [ל] מְהַגֵּא, 4Q531 fg 39:1 (fragmentary); הַגִּי, 4Q541 fg 1 ii:1 (fragmentary).

בְּיַד מַה־דְּמִין *vb.* PA. **to dismember, segment.** [נ. הַדֵּם ‘limb’] הַדֵּם, (his limbs are) between thin (lit., ‘segmented’) and thick, 4Q561 fg 1 i:5.

The precise sense of the verb as used here is difficult to recover; something opposed to ‘thick’ is required. Beyer (2004: 367) proposes [מג]דמין from גדם ‘to cut short,’ but this would require an opposition in length instead of (as it appears) breadth. CAL (2014) suggests “apparently meaning limbs devoid of excess fat so that they appear segmented” (s.v. *mhdm*). See also Popović 2007: 265. Another possibility is a copyist error for [מ]גרמין, “bony” (?).

הַדָּר *n. m.* **majesty, grandeur.** הַדָּר יִקְרַח, the majesty of your glory, 4Q203 fg 9:2; זוּרִי וְהַדָּר וְיִקְרַח, splendor and majesty and honor, 11Q^tJob 34:6 (MT Job 40:10 וְהַדָּר); לְ[ה] דָּר תִּשְׁבַּחַהּ, for majesty of praise, 4Q204 fg 1 i:29 = [לֵה] דָּר תִּשְׁבַּחַהּ, 4Q201 fg 1 ii:10 (En. 5:1 τῆς δόξης).

הוּאָ *pron. m. sg.* **he, it; be (copula); that.** (1) *he, it:* as subject, with verbal clause; הוּאָ יַעֲבֹד לֵה קִרְבַּן, he will make war for him, 4Q246 fg 1 ii:8; הוּאָ הוּאָ כַהֵן לֵאלֹהִים עֲלִיּוֹן, he was priest to God Most High, 1QapGen 22:15; with verbless clause: הוּאָ מֶלֶךְ, he is king, 11Q^tJob 37:2 (MT Job 41:26 הוּאָ); הוּאָ רַחֵם, he is beloved, 1QapGen 2:20; אַחִי הוּאָ, he is my brother, 1QapGen 19:20; הוּאָ עֵמֶק מַלְכָא, it is the valley of the king, 1QapGen 22:14; הוּאָ הַשְּׁלָם, is he well? 4Q197 fg 4 iii:7 (Tobit 7:4); הוּאָ קְדָמִיא, it is the first, 4Q210 fg 1 ii:15 (En. 77:1); הוּאָ בַחִיר אֱלֹהִים הוּאָ, he is the chosen of God, 4Q534 fg 1 i:10; מִן הוּאָ, who is he? 4Q544 fg 2:12; הוּאָ אֱלֹהִים עֲלֵמִיָּה, he is the God of the ages, 4Q542 fg 1 i:2; with participle: הוּאָ דְמֵא, it resembles, 4Q204 fg 1 xii:28 (En. 31:2); הוּאָ יָדַע, he knows, 4Q197 fg 4 ii:4 (Tobit 6:13); הוּאָ אִמַּר, he commands, 11Q^tJob 29:2 (MT Job 37:12 הוּאָ); הוּאָ מְשַׁלֵּט עַל כּוֹל חֹשֶׁךְ, he is given authority over all the darkness, 4Q544 fg 2:15.

(2) *be, copula:* הוּאָ בְרַחֵם דֵּן בְּרַחֵם הוּאָ, this boy is his son, 4Q204 fg 5 ii:30 (En. 107:2 ἐστίν); אֲנִי הוּאָ חֲנוּךְ, I am Enoch, 4Q212 fg 1 iii:20–21 (En. 93:2); אֱלֹהִים רַב הוּאָ, God is great, 11Q^tJob 28:3 (MT Job 36:26, no Heb. equivalent); אַנְתָּה הוּאָ אַרְזָא רַבָּא, you are the great cedar, 1QapGen

14:9; [ג]בְּרָא מִן בֵּית אֲבוֹנָא הוּא; 4Q197 fg 4 i:17 (Tobit 6:11); מֵא רִגְגַּ הוּא לֵה אֲנַפְהָא; how pleasing is her nose! 1QapGen 20:3; מִנּוּ הוּא כּוֹל אֲנוּשׁ; who is any man, 4Q212 fg 1 v:22 (En. 93:14); [אנ]תְּהָּ הוּא דִּי שְׁלִיט; you are he who rules, 4Q552 fg 1 ii:6.

(3) **that**, *distal demon. pron.*: הוּא רוּחָא, that spirit, 1QapGen 20:20

The supposed form הוּ in 1QapGen 20:29 is read herein as the adverb חִי (q.v.).

הוֹבֵן *n. m.* ebony. הוֹבֵן, 11Q18 fg 12 i:7, fg 16 i:1 (broken contexts).

הוּי *vb.* PE. **to be, become, happen.** (a) *to be*, with predicate nominal, adjective, or prep. phrase: הוּא הוּא כַּהֵן, he was a priest, 1QapGen 22:15; הוּא רִבִּ שְׁקָה, he was chief cupbearer, 4Q196 fg 2:7 (Tobit 1:22 וְהָּ שְׁקָה); הוּא בִּינֵיהוֹן, he was among them, 4Q204 fg 4:2 (En. 89:31); הוּא הוּאֵת אֲנַתְתֵךְ, she was your wife, 1QapGen 20:27; צְדוּתָא הוּאֵת שְׁגִיא; the desolation was great, 1QapGen 12:9; הוּא קֹדֵד [וּ]שִׁין וְדַכִּין; be holy and pure, 4Q542 fg 1 i:8; אֲן הוּאֵת דִּי הוּאֵת עֲמָה, the captives that were with him, 1QapGen 22:25; אֲן הוּיֵת, where were you? 11QtgJob 30:2 (MT Job 38:4 הָיִיתָ); לַהוֹן כּוּאֵתךְ; they will be like you, 1QapGen 11:15; לַהוֹן רְשִׁיעִין; they will be wicked, 1QapGen 15:9; etc.

(b) *to become*: וְהוּא אֲנוּשׁ וְהוּא אֲתַהֲפֵךְ, it changed and became a man, 4Q204 fg 4:10 (En. 89:36); הוּיֵת אֲנָה נוּחַ גִּבְר; I Noah became a man, 1QapGen 6:6; לַהוֹן עֲלִיכּוֹן רֵאשִׁין; they will become rulers over you, 4Q542 fg 1 i:7; תַּהוּוֹן; לַשְׁפְּלִין, you will become low, 4Q213 fg 4:8; אֲהוּא לַעֲפֹר וְקֹטֵם; I shall become dust and ash, 11QtgJob 37:8–9 (MT Job 42:6, no Heb. equivalent); הוּיֵת לַצִּלוֹ; I became a prayer, 11QtgJob 14:8 (MT Job 29:13, no Heb. equivalent); etc.

(c) *to happen, appear*: הוּא כַּפְנָא, there was famine, 1QapGen 19:10; קֶרְבָּא הוּא, there was war, 4Q544 fg 1:4; הוּוּא, it so happened, 4Q202 fg 1 ii:2 (καὶ ἐγένετο).

(d) *to belong to* (with ל): לִּי [וְ]יֵהוּא לִּי; all that was mine, 4Q196 fg 2:2 (Tobit 1:20 [S] ὑπὸ ἡγεῖν); בְּכָל דִּי הוּא לֵה; for all that he had, 11QtgJob 38:4 (MT Job 42:10, no Heb. equivalent); [מְנָה בְּנִין] לַךְ; you will have children by her, 4Q197 fg 4 ii:18 (Tobit 6:18 [S] ἔσονται); etc.

(e) as auxiliary with participle: active ptcp.: הוּא יֹתֵב בְּסוּדֵם; he was dwelling in Sodom, 1QapGen 22:1; הוּא רִדֵף בְּתַרְהוֹן; he kept pursuing after them, 1QapGen 22:7; הוּאֵת כְּתִשָּׂא לֵה; it kept afflicting him, 1QapGen 20:17; חִזָּה הוּיֵת, I was seeing, 1QapGen 13:9, 10, 11; מִתְבּוֹנֵן הוּיֵת, I was observing, 1QapGen 13:14; הוּיֵת בְּטַנָּן; they would become pregnant, 4Q201 fg 1 iii:16 (En. 7:2); כּוּלְהוֹן הוּוּא עֲרִקִין; all of them were fleeing, 1QapGen 22:9; לֹא הוּיֵת; they were standing, 4Q530 fg 2 ii+6–12(?):18; לֹא הוּיֵת; they were standing, 4Q530 fg 2 ii+6–12(?):18;

יכלין, we were not able, 4Q544 fg 1:6; תהוה אמר, (lest) you should keep saying, 1QapGen 22:22; להוון בזוין, they will plunder, 4Q318 8:8; להוון נפקין, (water) will be coming out, 4Q537 fg 12:3; להוון פלחין, they will be serving, 1QapGen 15:18; [הוי ע]בד, be doing, 4Q196 fg 10:1 (Tobit 4:7 [B] ποίει; 4Q200 fg 2:4 היה); passive ptcp.: ידיע להוא לכון, let it be known to you, 4Q203 fg 8:6, 4Q550 fg 1:7; להוה בריך, let him be blessed, 4Q205 fg 1 xi:2 (En. 22:14 εἶ [sic]); כתיש הוית, I was afflicted, 4Q242 fg 1-3:3, 6; הוה משתפך, (blood) was being spilled, 4Q533 fg 4:2; etc.

הוך *vb.* PE. **to go** (impf./inf. only). ערטלי אהך די לא בנין, I will go naked, without sons, 1QapGen 22:33 (MT Gen 15:2 הוֹלֵךְ); אהך לי עד סיאפי, I shall go to the ends of the earth, 4Q568 fg 1:1; אש[מת] שמשא, למהך כל חרתיה, the sun finished going through all its courses, 4Q209 fg 7 iii:1-2; לה, לכל מת ומדינה די יהך לה, any land or nation that he goes to, 4Q213 fg 1 i:15; חוכמתה לכול עממא תהך, his wisdom shall go to all the peoples, 4Q534 fg 1 i:8; למהך בארחת טעו, to walk in the ways of error, 4Q537 fg 5:2; בשלם יהך ברי, my son shall go in peace, 4Q197 fg 4 i:2 (Tobit 5:21 [B] ἐλεύσεται, [S] πορεύσεται); [ו]תטשא בלב[ב], תהך, you will go and hide it in (your) heart, 4Q581 fg 1+2:9 (broken context); etc.

הוכחה, הוכחה [יכח] *n. f.* rebuke. [פמ]י אמלא הוכחה, my mouth I would fill with rebuke, 11Q¹Job 7A:5 (MT Job 23:4 תוֹכַחֹת); חזוין דרגוז, או[כחה], visions of the wrath of chastisement, 4Q204 fg 1 vi:5 (En. 13:8).

הורי See הורה.

הי *interr. part.* which. הי דא, 4Q558 fg 6:2 (broken context); possibly היא דא, 4Q552 fg 3: 1 (broken context).

היא *indep. pron. f. sg.* she, it. With verbal clause: היא הוואת אנתתך, she was your wife, 1QapGen 20:27; with verbless clause: אחתי היא, she is my sister, 1QapGen 20:27; היא ירושלם, it is Jerusalem, 1QapGen 22:13; היא שנתא, די[מותה], that is the year of his death, 4Q543 fg 1a-c:3 = 4Q545 fg 1a i:3; etc.; with participle: [ל]י היא חליקא, she is given to you, 4Q197 fg 4 ii:17 (Tobit 6:18 [AB] αὐτή).

היך, איך *interr. part.* how. היך להוא, how shall it be, 4Q537 fg 11:2, 12:1 (fragmentary); as adverb: איך כלא עביד, how everything is done, 4Q552 fg 1 i+2:9; היך לא, 11Q¹Job 7:6 (broken context, MT Job 22:20 אַם).

See also היכא.

היכא, **היכה** *interr. part. how*. **היכא יפק**, how will he make (the wind) go forth, *11QtgJob* 31:2 (MT Job 38:24, no Heb. equivalent); as adverb: **היכה** [אנון סמכי], how they support it, *4Q212* fg 1 v:23 (En. 93:14).

היכל [Akk.] *n. m. temple, palace*. **יתבנא היכל [מ]ל[כ]ות רבא**, the royal palace of the great one will be built, *4Q212* fg 1 iv:18 (En. 91:13); **תרעיא די** [י]עלון להיכלא, the gates facing the temple, *11Q18* fg 19:1; **היכלא**, they will enter the temple, *2Q24* fg 4:3; **היכלא**, holy is the temple, *11Q18* fg 19:3; etc.

הימן *vb. QUAD. to believe*. **לא יהימנון**, they would not believe, *11QtgJob* 15:1 (MT Job 29:24 **לא יאמינו**).

הימנו [הימן] *n. f. faithfulness, loyalty*. **שממה טבא [ו]הימנו[תה]**, his good name and faithfulness, *4Q550* fg 2:2; **מן קשוט ומן הימנו**, from truth and faithfulness, *4Q550* fg 4:3 (uncertain).

הך See **אך**.

הכא, **הכה** *adv. here*. **להכא אתית**, I have come here, *1QapGen* 2:25; *4Q213b* fg 1:1 (uncertain).

See also **כא**.

הלא See **להלא מן**.

הלו See **אלו**.

הלך *vb. PA. to walk, go*. **קום הלך ואזל**, rise, walk, and go, *1QapGen* 21:13; **הלכת**, I went about, *11QtgJob* 17:4 (MT Job 30:28 **הלכתי**); **הוית מהלך בשבילי אמת**, I walked in the land, *1QapGen* 11:11; **עלמא**, I kept walking in the paths of eternal truth, *1QapGen* 6:2; etc.

In *4Q201* fg 1 ii:1, Langlois (2008: 138) reads **הלכן** in place of Milik's original **לכנ** (1976: 145). However, the Peal of the root is not used in Aramaic; read simply **לכנ** instead.

ITHPA. to walk about. **אתהלך**, *4Q530* fg 17:2 (fragmentary).

HAPH. to transmit, pass on. **הילכתון ירות[תא]**, you passed on the inheritance, *4Q542* fg 1 i:12; **מהולכין**, *4Q546* fg 9:6 (fragmentary).

ITTAPH. to be passed on, transmitted. **זכו רבה באתהילכותהון עמכון**, there is great merit when they are passed on with you, *4Q542* fg 1 ii:13.

Stadel 2008: 56–57 (the causative derivations are not Hebraisms).

הלל *vb. PA. to praise*. **הללת לשם אלהא**, I praised the name of God, *1QapGen* 21:2; *1QapGen* 10:8; **הללת**, I praised, *11QtgJob* 19:3 (MT Job

31:29 (וְהִתְעַרְרֹתִי לוֹ); הַלְלוּ, give praise, 4Q204 fg 1 i:29 = 4Q201 fg 1 ii:10 (En. 5:1).

Greenfield and Sokoloff 1992: 87, Stadel 2008: 23 (not a Hebraism).

הַמוֹן *pers. pron. m. pl. they, them.* *Direct object:* יִרְמֹא הַמוֹן, he will throw them, 11QtgJob 25:2 (MT Job 34:26 כִּפְקָם); חָזוּ הַמֹּן, they saw them, 11QtgJob 28:2 (MT Job 36:24, no Heb. equivalent); טָמַר [הַ]מוֹן, hide them, 11QtgJob 34:8–9 (MT Job 40:13 טָמְנָם); *object of prep.:* לִבְרַח הַמוֹן אֶחְלַמַּת, without them I was healed, 4Q242 fg 4:1; *subject of verbless clause:* הָיִיתָ סָבֵר [הַ]מוֹן, I supposed that they were gods, 4Q242 fg 1–3:8.

See also אָנוּן.

הַמְרַכֵּל [Pers.] *n. m. accountant.* רַב עֲזִקָן וְהַמְרַכֵּל, keeper of the signet rings and chief accountant, 4Q196 fg 2:7 (Tobit 1:22 ἐκλογιστής).

Greenfield, 1970: 180–86.

הַמְרַכְלוּ [n. המרכל] *n. f. accounting, accounts.* הַמְרַכְלוֹת מַלְכָּא, the accounts of the king, 4Q196 fg 2:6 (Tobit 1:21 ἐκλογιστίαν).

See previous entry.

הֵן *conj. if; whether, perhaps.* (1) *if:* הֵן יִתְנַנְנָהּ, if he gives her, 4Q197 fg 4 ii:5 (Tobit 6:13 [MS 319] ἐὰν, Lat. *si*); הֵן יִלְדַת סְרִיָּקָה, if a barren woman gave birth, 6Q8 fg 1:6; הֵן אֶתְקַצַּרְתָּ, if I became impatient, 11QtgJob 18:5 (MT Job 31:13 אִם); הֵן יָדַעַת חִכְמָה, if you know wisdom, 11QtgJob 30:2 (MT Job 38:4 אִם); הֵן יִתְיַבּוּן מִן בְּאִישׁתָּהוּן, if they turn from their evil, 11QtgJob 27:4 (MT Job 36:10 בִּי); 11QtgJob 27:5 (MT Job 36:11 אִם); 11QtgJob 30:3 (MT Job 38:5 בִּי); הֵן, if <you know>, 11QtgJob 28:6 (MT Job 36:29 אִם); הֵן חָרַגְתִּי, if terror of me does not frighten you, 11QtgJob 22:1 (MT Job 33:7 הֲיִנָּה); etc.

(2) *whether, perhaps:* הֵן יִכּוּלוּן לְאַסְיֹתָהּ, whether they could heal him, 1QapGen 20:19; הֲנִדַע בְּיַצְבֵּא הֵן אִיתִי בְּהָ אַרְבָּא, that you may know with certainty whether there is any treachery in it, 4Q530 fg 2 ii+6–12(?):24; *whether . . . or:* הֵן לְמַכְתָּשׁ הֵן לְאַרְעָא הֵן לְכַפְּנָן וְחִסְרָנָה, whether for plague or the earth or hunger and want, 11QtgJob 29:3–4 (MT Job 37:13 אִם).

See **אִם** and **אִן** for other conditional conjunctions.

הַפְּךָ *vb.* ΙΤΗΡΕ. **to be changed.** אֶתְהַפֵּךְ וְהוּא אָנוּשׁ, (the lamb) changed and became a man, 4Q204 fg 4:10 (En. 89:36).

הַר [BH הַר] *n. m. mountain.* בְּהַר סִינַי, on mount Sinai, 4Q547 fg 9:4.

הָרִי [BH] *vb.* ΡΕ. **to conceive.** הָרִית מְנִי וַיִּלְדֵת לִי בְנִיָּן תְּלִיתָא, she

conceived from me and bore me three sons, *1QapGen* 6:7; **כּוּר הוֹרְתִי**, the womb of my mother (lit., the crucible of the one who conceived me), *1QapGen* 6:1 (Heb. active ptcp.?).

Stadel 2008: 18. Probably here a Hebraism, although the root is attested in OA (Sefire, *KAI* 222A:21). The occurrence in *1QapGen* 6:1 is a borrowing of a phrase used in Qumran Hebrew (*4Q416* fg 2 iii:17; *4Q418* fg 9+9a-c:18; cf. *1QHa* 11:8, 10,1 2; *4Q428* fg 4:1). See also the next two entries.

הוֹרִיָּה [הוֹרִיָּ] *n. f.* **conception, fetus.** **מִן עִירִיָּן הוֹרִיאָתָא**, the conception was from the Watchers, *1QapGen* 2:1; **הוֹרִיתָהוֹן**, their fetus, *11QtgJob* 4:9 (MT *Job* 21:10 **פְּרָתוּ**?).

See Sokoloff 1974: 112; Greenfield and Sokoloff 1992: 81.

הוֹרִיָּן [BH הוֹרִיָּן] *n. m.* **conception.** **מִנְךָ הוֹרִיָּנָא דָן**, this conception is from you, *1QapGen* 2:15.

See Fassberg 1992: 56–57; Stadel 2008: 15. Sokoloff prefers to read the word as **הוֹרִיתָא** (1974:112), in conformity with the preceding lemma, but we would expect the feminine **הוֹרִיָּא** rather than **דָן** as a modifier. See also Beyer 1984: 564.

ו *coord. conj.* **and**. [It is difficult to describe this word lexically without passing into a syntactic description of coordination. The core use is as a linking particle between clauses, and the relationship between the clauses (e.g., consecutive, disjunctive, concessive, explicative) is often understandably felt to somehow inhere semantically in the linking particle itself. As a result, the possible meanings of ו proliferate until they are as many as the kinds of coordination. In fact, the semantic content of this conjunction is slight, while its functions are many. In this entry, to avoid a syntactic list of coordination types, the functions of ו are divided into two main categories, phrase-level and clause-level. Within phrases, ו joins constituents at the same level of syntactic hierarchy. Although an effort has been made to provide a wide range of illustrative examples, no attempt has been made to provide an exhaustive taxonomy.]

I. **Phrase level coordination:** (a) *noun phrase:* **אימה ודחלה**, terror and fear, *11QtgJob* 33:2 (MT *Job* 39:20); **טבתא וחקמתא וקושטא**, goodness and wisdom and truth, *1QapGen* 19:25; **מרה ושליט**, lord and ruler, *1QapGen* 20:13; **מלי חרקנוש ומלי**, all virgins and brides, *1QapGen* 20:6; **כל בתולין וכלאן**, the words of Horkanosh and the words of his two companions, *1QapGen* 20:8; **אנה ולוט בר אחי**, I and Lot the son of my brother, *1QapGen* 20:11; **מכתשיא ונגדיא**, the plagues and scourges, *1QapGen* 20:18; **עלואן**, burnt offerings and a grain offering, *1QapGen* 21:2; **בוין וארגואן**, linen and purple, *1QapGen* 20:31; **בכסף ודהב**, with silver and gold, *1QapGen* 20:33; **די שבי לוט . . . ודי נגדו מלכיא**, (he told him) that Lot was captured . . . and that the kings had proceeded, *1QapGen* 22:3–4; **נ[רד טב וצפר וקרדמון]**, choice nard and mastic and cardomom, *4Q206* fg 1 xxvi:18 (En. 32:1 αἰ); **בכחש[מל] וספיר וכדכוד**, with electrum and sapphire and chalcedony, *4Q554* fg 2 ii:15; **אשא ועריה**, fever and chill, *4Q560* fg 1 i:4; *with numerals:* **תלת מאא**, three hundred and eighteen, *1QapGen* 22:6; **ארבעין ותרתין עשר**, forty-two, *2Q24* fg 1:4; **תמנייה ועשרין**, twenty-eight, *4Q209* fg 6:7; etc.; *disjunctive:* **דותרתין ותלת שנין**, two or three years, *4Q201* fg 1 ii:6 (En. 3:1); *distributive:* **לכול חד וחד**, regarding each one, *4Q204* fg 1 vi:1 (En. 13:6).

(b) *Adjective phrase:* **אריכן וקטינן**, long and slender, *1QapGen* 20:5; **ברוח**, with an honest and good spirit, *4Q542* fg 1 i:10; etc.

(c) *Prepositional phrase*: 16ב ו15ב, 4Q318 7:1; לָהּ וּלְכֹל אַנְשֵׁי בֵּיתָהּ, to him and all the men of his household, 1QapGen 20:17; לְמִדְנַחָא וּלְמַעְרְבָא, to the east and west and south and north, 1QapGen 21:9; וּלְדִרְוּמָא וּלְצִפּוּנָא, to Mamre, Arnem, and Eshkol, 1QapGen 21:21; לְמַמְרָה וּלְעֶרְנִים וּלְאֶשְׁכּוֹל, to Mamre, Arnem, and Eshkol, 1QapGen 21:21; עִם בְּרַע . . . וְעִם, for me and for my house, 1QapGen 20:28; וְעִם בְּרַע, with Bera . . . and with Birsha, 1QapGen 21:24; בְּרַע מִן . . . וְעִם, except for . . . and except for, 1QapGen 22:23; בְּלִבְּבֵי נֹנָא וּבְכַלְבָּדָה, in the heart of the fish and its liver, 4Q197 fg 4 i:12 (Tobit 6:7 καί); עַד יוֹם . . . וְעַד, up to the day . . . and the time, 4Q206 fg 1 xxii:2 (En. 22:4 καί); מִן בֵּית, of my father's house and my family, 4Q196 fg 2:9 (Tobit 1:22 καί).

(d) *Verb phrase: verb chains*:* וְאָמַרְתָּ . . . קָרִיתִי, I called and said, 1QapGen 19:7; וְאָמַרְתָּ, I prayed and entreated and asked for mercy and said, 1QapGen 20:12; וְדַע וּבְקֹר וּבְיָדַע, search and seek and know, 4Q541 fg 24 ii:4; וְעָלָה וְעָרְבָה, it set and entered, 4Q209 fg 7 ii:5; *infinitives*: לְמַקֵּץ וּלְמַעְקֵר, to cut down and uproot, 1QapGen 19:15; לְמַקְטִלְנִי וּלְמַשְׁבֵּךְ, to kill me and spare you, 1QapGen 19:19; לְמַאֲכֵל וּלְמַשְׁתָּהּ, to eat and drink, 4Q197 fg 4 iii:12 (Tobit 7:9); לְמַסְחָר וּלְמַחְזָה, to travel about and see, 1QapGen 21:15; *participles*: מְחֻיָּן וּמְחֻיָּגָה, afflicted and scourged, 1QapGen 20:25; וּבִזְיִין וּבִזְיִין, they were smiting and plundering, 1QapGen 21:28; וּבִזְיִין וּבִזְיִין, and taking captives and plundering and smiting and killing and going, 1QapGen 22:4; *imperfect* (see also II.c below): דִּי אַתָּה וְאַצְלָה, that I should come and pray, 1QapGen 20:2; etc.

(e) *adverbial*: כַּמֵּן אַרְכָּהָא וְכַמֵּן פְּתִיחָא, how great is its length and how much is its breadth, 1QapGen 21:14.

II. **Clause level coordination**: (a) *consecutive* ('then'); . . . וְהוּא כַּפְנָא . . . וְשִׁמְעַת, there was famine . . . and I heard, 1QapGen 19:10; וְהוּא כַּפְנָא . . . וְשִׁמְעַת, he saw her and was amazed, 1QapGen 20:9; וְהוּא כַּפְנָא . . . וְשִׁמְעַת, he went and settled, 1QapGen 21:5; וְהוּא כַּפְנָא . . . וְשִׁמְעַת, rise, walk, and go, 1QapGen 21:13; וְהוּא כַּפְנָא . . . וְשִׁמְעַת, I was afraid and fled, 4Q196 fg 2:2 (Tobit 1:19 [S] καί); etc.

(b) *disjunctive (circumstantial)*; בְּאַתְעֵצְבָא וּדְמַעֵי נַחְתֵּן, being saddened, and my tears coming down, 1QapGen 20:12; וְשָׂרַי אֲנִתְתָּהּ עִמָּה, while Sarai his wife is with him, 1QapGen 20:23; וְאֵנָה הוּיִת יִתְב, while I was dwelling (in Bethel), 1QapGen 21:7; וְאַבְרָם בְּאֲדִיִן הוּא יִתְב בְּחַבְרוֹן, while Abram at

* By verb chain, I mean conjoined finite verbs where the second (or third, etc.) is not consecutive, circumstantial, or subordinate to the first.

that time was dwelling in Hebron, *1QapGen* 22:2–3; והוא רדף להון וכולהון; והוא ערקין, he kept pursuing them while all of them were fleeing, *1QapGen* 22:9; והוא עמק מלכא, that is, the valley of the king, *1QapGen* 22:14; etc.

(c) *equivalent to subordination*; אשתעי לי חלמך ואנדע, tell me your dream that I may know it, *1QapGen* 19:18; ויידעוך, that they may know you, *1QapGen* 20:15; ואחי, that I may stay alive, *1QapGen* 19:20; וישלח . . . אמר . . . אנתתה, speak . . . so that he will send the woman away, *1QapGen* 20:23.

(d) *comparison*; כעפר ארעא . . . ואף זרעך, like the dust of the ground . . . so also your offspring, *1QapGen* 21:13; etc.

וי *interj.* woe! וי לכה סכלא woe to you, O fool! *4Q536* fg 2 ii:11 = *4Q534* fg 7:2.

ורד *n. m.* rose. כדמות נצ ורד, like the form of a rose blossom, *11Q18* fg 14 ii:4.

זבד *vb.* PE. to present, give. זבדתון, 1Q66 fg 1:2 (broken context).

זבן *vb.* PE. to buy. זבן לה בסודם בי, he bought for himself in Sodom a house, 1QapGen 21:6.

זהיר [√זהר II] *adj.* careful. זהיר הויא בזרע[ך], be careful of your seed, 4Q563 fg 1:7.

זהר I *vb.* PE. to shine. במזוהר כחדא כוכבי צפר, when the stars of morning shone together, 11QtgJob 30:4–5 (MT Job 38:7 בָּרַן).

זהר II *vb.* APH. to warn. לאזהרותני מן, to warn me of, 1QapGen 6:3 (broken context).

ITHPE. to be careful. אזדהרו בירותתא, be careful of the inheritance, 4Q542 fg 1 i:4; כול כתבי בשדהו די תזדהרון בהון, all my writings as a testimony of which you should be careful, 4Q542 fg 1 ii:12.

זו, זיר [Akk.] *n. m.* splendor. זו' ויהדר ויקר, splendor and majesty and honor, 11QtgJob 34:6 (MT Job 40:10 הוֹד); רבות זוה, the greatness of its splendor, 4Q212 fg 1 iv:18 (En. 91:13); זיור [עמודי], pillars of splendor, 4Q212 fg 1 v:18 (En. 93:14); זיורא, 4Q531 fg 13:4 (fragmentary).

The letters בזוי, 1QapGen 13:13, have been taken as an example of this word (Abegg-Wise 19); however, the interpretation is very uncertain. (The reading בזוי [Abegg-Wise] is a typographical error.) Machiela (2009: 58) discusses other readings (and reads בבעי).

זרב [BH זרב] *vb.* APH. to make (liquid) flow. יזיב אפה, he makes his nose drip (blood), 11QtgJob 35:3 (MT Job 40:24 יִנְקֵב).

The root is a Hebraism, since its proper reflex in Aramaic would be דרב (Fassberg 1992: 62; Stadel 2008: 121; cf. Sokoloff 1974: 161).

זרז [Akk.] *n. m.* coin, money. זוזיא, 11QtgJob 11:7 (MT Job 27:16 כֶּסֶף). Kaufman 1974: 114.

זרי *n. f.* corner. משח עד זוית [מדנחא], he measured to the eastern corner, 4Q554 fg 1 i:16–17; זוית [א] די מדנחא, the eastern corner, 4Q554 fg 1 ii:9; זויתא דא, this corner, 4Q554 fg 1 i:17; דא זויתא, this corner, 4Q554 fg 1 i:22; 4Q554a fg 1:3; ארבע זויתה, its four corners, 4Q565 fg 1:4; 5Q15 fg 1 ii:7.

זרן *n. m.* food. מן קדם זונא, before the food, 4Q556 fg 1:8 (broken context). Another possible reading is זינא, 'weapon' (Beyer 2004: 142).

זוע *vb.* PE. **to shake** (*intrans.*). לֹא יִזוּעַ וְלֹא יִתּוּב מִן אֲנַפֵּי חֶרֶב. he does not shake or turn away from the sword, *11QtgJob* 33:4 (MT Job 39:22 (יִחַת)); [יִזוּן]ען, *4Q201* fg 1 i:7 (En. 1:5 σεῖσθησονται); דֹּאֲלִין וְזֹאֲעִין; trembling and shaking, *1QapGen* 0:7.

APH. **to cause to shake.** הֲתִזְעֵנָה, will you make him shake? *11QtgJob* 33:1 (MT Job 39:20 (הֲתִרְעִישְׁנֻוּ); [יִזְע]ע, *11QtgJob* 10:2 (MT Job 26:11 (יִרְוּפְפוּ)); תִּזְעַע, *4Q536* fg 2 i+3:7 (broken context).

זועיר See זעיר.

זי See די.

זיר See זו.

זין [Pers.] *n. m.* **weaponry.** נִקְשַׁת זֵין, clanging of weaponry, *11QtgJob* 33:6 (MT Job 39:25, no. Heb. equivalent).

See the note on זון above.

זיק I *n. f.* **shooting star; spark.** (1) *meteor, shooting star:* [רְקִין] וּבִּזְיָקִין, shooting stars and lightning, *4Q204* fg 1 vi:20 (En. 14:8 διαδρομαὶ τῶν ἀστέρων); כְּזִיקֵי אֲשֶׁר רָאִיתָ, like the shooting stars that you saw, *4Q246* fg 1 ii:1–2; בְּרִקָּא וְזִיקֵי אֲשֶׁר, lightning and shooting stars, *4Q558* fg 51 ii:5 (broken context).

(2) *spark, flash of light:* זִיקֵי יַפְקֵן מִן פִּמּוֹה, sparks come out of his mouth, *11QtgJob* 36:6–7 (MT Job 41:13 (לְהַב)).

זיק II *n. f.* **storm, wind.** זִיקֵי מַטֵּר יֵהֲכֵן, storms of rain go along, *11QtgJob* 28:5 (MT Job 36:27 (רִזְקוּ)).

For the etymological distinctness of this word from the previous one, see Sokoloff 1974: 140, 165. Nevertheless, as Sokoloff suggests, the (originally masculine) gender of זיק II has assimilated to the feminine זיק I. (See also Kaufman 1974: 113–14.)

זית *n. m.* **olive tree.** זִיתָא גְּבַר בְּרוּמָה, the olive tree had become big in its height, *1QapGen* 13:13; *1QapGen* 13:13–16.

זכו [זכוי] *n. f.* **merit.** זְכוּ רַבָּה, great merit, *4Q542* fg 1 ii:13.

Stadel (2008: 58–59) takes this a Hebraism, but the root is well-established in Aramaic.

זכי *vb.* PE. **to be righteous, in the right.** תְּחִיבְנֵי עַל דְּבַרְתָּ דִּי תִזְכָּא, you condemn me that you may be righteous, *11QtgJob* 34:4 (MT Job 40:8 (תִּצְדֵּק)).

זכי [זכוי] *adj.* **innocent, righteous.** [י] הוּא אִיּוֹב זָכִי, Job was righteous, *11QtgJob* 20:4 (MT Job 32:1 (צְדִיק); [זכ]י אָנָה וְלֹא חַטָּא לִי, I am righteous

and have no sin, *11QtgJob* 22:3 (MT *Job* 33:9 זָדָה); זכר, *11QtgJob* 9:8 (broken context; MT *Job* 25:5 נִאָהֵדֵל).

זמם *n. m.* muzzle. הַתְּשׂוּא זַמֵּם בְּאִפּוֹ, will you put a muzzle on his nose? *11QtgJob* 35:4–5 (MT *Job* 40:26 אֲנִימוֹן).

זמן [Pers.] *n. m.* time, occasion; meeting. (1) *time*: זמן יום קצא, the time of the day of the appointed time, *4Q206* fg 1 xxii:2 (En. 22:4 χρόνου); זמן מול[דה], the time of his birth, *4Q535* fg 2:1; מן שריא למטרא זמן, who set a time for the rain? *11QtgJob* 31:2–3 (MT *Job* 38:25, no Heb. equivalent); כלא יתעבד לזמן[ניהון], ביה בזמנא דנא, everything shall be done at their times, *4Q541* fg 10:3; [ניהון] טαροῖς; etc.; *occasion*: זמן תריין תלתה, two times (or) three, *11QtgJob* 23:8 (MT *Job* 33:29 פְּעַמִּים); *sometimes* (pl.): [זמנין] תעמל וזמנין תנוח, sometimes you (or: it) will toil, and sometimes you (or: it) will rest, *1Q21* fg 3:1–2; [נין] זמן[נין] תהוון לשפלין, sometimes you will become low, *4Q213* fg 4:8.

(2) *meeting*: משכן זמנא, tent of meeting, *4Q156* fg 2:4 (MT *Lev* 16:20 מוֹעֵד).

זמן [n. זמן] *vb.* ΙΤΗΡΑ. to meet by intention. כול אלן אזדמנו כחדא, all these met together for battle, *1QapGen* 21:25.

Puech (*DJD* 31: 368–369) reads מזמננה in *4Q546* fg 15 ii:4 (Pael, “nous invitait”), but the reading is uncertain, the context broken, and the interpretation unlikely.

זמר [√זמר ‘to prune, cut branches’] *n. m.* cut branches. בעדן קין זמרֵהון, at the time of the pruning of their branches, *4Q558* fg 26:1.

זן [Pers.] *n. m.* kind. בזני, in kinds of [x], *4Q539* fg 2–3:4 (broken context).

זנו [√זני ‘to fornicate’] *n. f.* fornication. [רוח ב] אישׁ וזנותא דחא, repel the evil spirit and fornication, *4Q213a* fg 1:13 (Athos πορνείαν); בזנותכון, by your fornication in the land, *4Q203* fg 8:9; זנותא שגי, much fornication. *4Q542* fg 3 ii:12.

זעיר, **זועיר**, **זער** *adj.* little, young. זעירין מני ביומין, younger than me in days, *11QtgJob* 15:4 (MT *Job* 30:1 צְעִירִים); אחוהי זעירא, his younger brother, *4Q545* fg 1a i:5 = *4Q543* fg 1a-c:5; יחסר נכסין זעירא, the younger will lack possessions, *4Q540* fg 1:1; שומן זועירין, little moles, *4Q534* fg 1 i:3.

זעק *vb.* ΠΕ. to call, shout, cry out. לי זעקין, calling to me, *4Q204* fg 1 vi:20 (En. 14:8 ἐφώνου); חֲזָה[י] חנוך וזעקה, Enoch saw him and hailed him, *4Q530* fg 7 ii:6; יזעקון, *11QtgJob* 26:7 (MT *Job* 35:12 יִצְעֲקוּ); יזעק[ו]ן כחדה כל, they will cry out, *11QtgJob* 26:3 (MT *Job* 35:9 יִצְעִיקוּ).

מלאכי אלהא, all the angels of God shout out together, *11QtgJob* 30:5 (MT Job 38:7; וַיִּרְיֵעוּ); זעק, *4Q113* fg 7 ii–8:18 (MT Dan 6:21).

APH. to cry out. [מזעק וקב[ל], crying out and complaining, *4Q206* fg 1 xxii:4 (En. 22:5); ומזעקן . . . קבלן . . . and crying out, *4Q530* fg 1 i:4; אֲזַעֲקָה, *11QtgJob* 17:5 (MT Job 30:28 אֲשׁוּעַ).

It is not certain whether the occurrences in *11QtgJob* are Aphel or Peal. The initial *aleph* of אֲזַעֲקָה in 17:5 is not assured, and, in fact, usually the perfect causative in *11QtgJob* is Haphel, not Aphel. Without the *aleph*, the form has been read as Peal (e.g., Sokoloff 1974: 61; Beyer 1984: 570).

זעקה [זעק] *n. f.* shout, cry. זעקה אשתדור, shout of battle, *11QtgJob* 33:6 (MT Job 39:25, no Heb. equivalent).

זער See זעיר.

זקן *vb.* PE. to raise. זקפין, *1Q65* fg 1:2 (fragmentary).

זקן *vb.* PE. to purify. [אֲחִיָּין יזקונה], the [x] of brothers will purify him, *4Q534* fg 1 i:7.

The analysis is that of Schattner-Rieser (2005: 125). Beyer (1984: 269), followed by Puech (*DJD* 31: 139) read the form as the APH. of נזק 'to trouble.' The initial reading רזקינה, "and old age" (e.g., in García Martínez and Tigchelaar 1998: 1070), offers, less probably, an otherwise unattested Hebraism.

זר [זר BH] *adj.* stranger, foreigner. לא מן כול זר, not from any stranger, *1QapGen* 2:16.

Fassberg 1992: 62–63; Stadel 2008: 15–16.

זרח [BH] *vb.* PE. to shine, rise (of heavenly bodies). מזרח בדי מא[י], זרחין (ירחין), (the east is called) *mizrah*, because it is where [moons] arise, *4Q209* fg 23:7.

Fassberg 1992: 67; Stadel 2008: 92.

זרע *vb.* PE. to sow. דזרע טב טב מעל, he who sows good brings in good, *4Q213* fg 1 i:8.

זרע [זרע] *n. m.* seed; offspring. (1) *seed* (collective): עשב זרע ארעא, the seed-plants of the earth, *4Q531* fg 2+3:5; *4Q211* fg 1 i:2.

(2) *offspring*: זרעך לא יתמנה, your offspring will not be counted, *1QapGen* 21:13; לזרעך אנתן כול ארעא דא, to your offspring I will give all this land, *1QapGen* 21:12; אשגה זרעך כעפר ארעא, I will multiply your offspring like the dust of the ground, *1QapGen* 21:13; [מן] זרע רומא[ה], from the offspring of the Rumite, *11QtgJob* 20:7 (MT Job 32:2; מִשְׁפַּחַת); *11Q18* fg 7:1; כל זרעה, *4Q545* fg 4:17; זרע דקן[שט], offspring of truth, *4Q213a* fg 2:7 (Athos σπέρμα); etc.

ח

חאך *vb.* PE. to laugh mockingly, play. יחאכון, 11Q^gJob 7:5 (fragmentary; MT Job 22:19 (יִלְעַג)); with אכו עלי זעריין: על [ח], the younger laughed at me, 11Q^gJob 15:4 (MT Job 30:1 (שִׁחֲקוּ)); יחאך על מהמא, he laughs at tumult, 11Q^gJob 32:6 (MT Job 39:7 (יִשְׁחַק)); 11Q^gJob 33:3 (MT Job 39:22 (יִשְׁחַק)); with להון: לאחאך, I laugh at them, 11Q^gJob 15:1 (MT Job 29:24 (אֲשַׁחֵק)); with כצפר: בה, התחאך, will you play with him as with a bird? 11Q^gJob 35:7–8 (MT Job 40:29 (הִתְשַׁחֵק)).

See also חעד.

חבט *vb.* PE. to beat branches. חבטתה ואתרת מן עלוהוּי (the wind) beat it and caused some of its leaves to fall, 1Q^{ap}Gen 13:17.

חבי See חוי.

חביב [אצי]תו לי חביבי *adj.* beloved. [אצי]תו לי חביבי, hearken to me, my beloved ones, 4Q539 fg 2–3:2; [חביב]יכּוּ [ון], your beloved ones, 4Q204 fg 1 vi:16 (En. 14:6 ἀγαπητῶν).

חבל *vb.* PA. to damage, corrupt. חבלת שמה, she corrupted her name, 4Q213a fg 3:15; אנה מחבל, I am ruined (?), 4Q531 fg 18:4 (broken context); with cognate acc.: חבל רב חנבלו, they caused great damage, 4Q532 fg 2:9; חבלא די חבלתון, the damage that you caused, 4Q203 fg 8:11; לחבלהא, to cause harm, 11Q^gJob 24:5 (broken context; MT Job 34:10 (מְעוֹל)); חבלא דן מחבלין, (the winds) damaged this olive tree, 1Q^{ap}Gen 13:16; 4Q570 fg 1 ii:8 (fragmentary).

חבל I [חבל] *n. m.* harm, damage, corruption. חבל רב חנבלו, they caused great damage, 4Q532 fg 2:9; חבלא די חבלתון, the damage that you caused, 4Q203 fg 8:11; [חבלא] [ר] בא, [תתד] כא ארעא [מן] חבלא [ר] בא, the land will be purified from the great corruption, 4Q204 fg 5 ii:22 (En. 106:17 φθορᾶς); [חבלא] פצהי מן חבלא, deliver him from harm, 11Q^gJob 23:1 (MT Job 33:24 (שָׁחַת)).

חבל II *n. m.* rope, cord. בחבל תחרז לשנה, will you thread his tongue with a cord? 11Q^gJob 35:4 (MT Job 40:25 (חֲבַל)); בחבלי מסכניא, in the cords of the poor, 11Q^gJob 27:2 (MT Job 36:8 (חֲבַלֵּי)).

חבלין [חבל] II *n. m. pl.* birth pangs. חבליהן תושר, 11Q^gJob 35:4 (MT Job 40:25 (חֲבַלֵּי)).

will you send away their birth pangs? *11QtgJob* 32:3 (MT Job 39:3 חֲבִלֵיהֶם); וְחָבַב לִי, *11QtgJob* 32:1 (broken context; MT Job 39:1 חָלַל)

חבר *vb.* ITHPA. **to unite with.** מתחבר לעבדי שקרא, uniting with those who work deceit, *11QtgJob* 24:1 (MT Job 34:8 לְחִבְרָה); [חברו]־הי די, *11QtgJob* 24:1 (MT Job 34:8 לְחִבְרָה); אֲתַחְבְּרוּ לְ[נְשִׂאֵי], his companions who united with women, *4Q202* fg 1 iv:9 (En. 10:11 μὴ ἐμίσητε; [Syn.] συμμαμύεντας).

חבר I [חבר√] *n. m.* **companion, ally.** מלך עילם וחברוהי, the king of Elam and his allies, *1QapGen* 22:17; מלי תרין חברוהי, the words of his two companions, *1QapGen* 20:8; *1QapGen* 21:26, 28; [וע]־לו כל חברוהי, all his companions came in, *4Q530* fg 2 ii+6–12(?):1; etc.

חבר II *n. m.* **conjurer.** חברה, *4Q547* fg 3:5, 6.

The gloss is based on *DJD* 31: 381 (Puech), “le charmeur.” Since the context is broken, it is impossible to be certain of the meaning. It may belong with the previous entry, or the next one (cf. Beyer 2004: 392, “Beschwörung” [‘magic spell’]).

חבר III *n. f.* **magic spell.** [אֵלֶּף חֲבֵר־]יֵן, he taught magic spells, *4Q201* fg 1 iv:1 (En. 8:3 ἐπαοιδάς).

The exact reading is uncertain; Milik originally read [חֲבֵר־]יֵן (Milik 1976: 160), which is otherwise unknown in Aramaic in this meaning. For the present restoration, see Langlois 2008: 256; Beyer 1984: 572.

חברה [חבר√] *n. f.* **companion; in reciprocal construction, other.** אנתה, *11QtgJob* 36:2–3 (MT Job 41:9 בְּאַחִיהוּ); לחברתה, each to the other, *11QtgJob* 36:2–3 (MT Job 41:9 בְּאַחִיהוּ).

חג *n. m.* **feast, festival.** [עֵינָא] חג שבועות, the Feast of Weeks, *4Q196* fg 2:10 (Tobit 2:1 ἑορτή).

חגיר *adj.* **lame.** [א] רגלין לחגיר, feet for the lame, *11QtgJob* 14:10 (MT Job 29:15 פֶּסַח).

חד masc., **חדא** fem. *num./adj.* **one.** (1) *one*, single entity: as *quantifier*, after a generic noun: **חד** פֶּם, one mouth, *1QapGen* 20:8; **חד** שְׁבִיעַ, one seventh, *4Q209* fg 2 ii:10; **חד** אֵיל עֵן, one ram of the flock, *2Q24* fg 4:18; **חד** קִנְהָה, one staff, *4Q554* fg 1 iii:18; **חד** אֵמָה, one cubit, *4Q554* fg 1 iii:13; **חד** אֵמְרָה, one ewe lamb, *11QtgJob* 38:7 (MT Job 42:11 אֶחָת); **חד** קִדְשׁ דִּי דָהַב, one ring of gold, *11QtgJob* 38:8 (MT Job 42:11 אֶחָד); etc.; before a noun: **חד** בְּחִדָּה רוּחַ, in one direction, *4Q554a* fg 1:3; *a certain one*, indefinite, but specific: **חד** אֵרִז, a large fish, *4Q197* fg 4 i:6 (Tobit 6:2); **חד** עֵרֵב, a ship, *4Q206* fg 4 i:14 (En. 89:1); etc.; *first*, similar to ordinal: **חד** לְרִגְלָא קְדָמִיא, on the first day of

the first festival, *1QapGen* 12:14, 15; *single*: משחה חדה, single measurement, *5Q15* fg 1 ii:3; etc.; distributive, *each*: אמינן 4 לשוק חד, 4 cubits to each street, *4Q554* fg 2 ii:20 = *5Q15* fg 1 i:5.

(2) *indef. pron.*, without noun: ירדף חד א[לף], one shall pursue a thousand, *4Q556a* fg 1 i:9 (cf. MT Deut 32:20 אָחַד); in partitive construction, before חד מן טורי הוררט: מן, one of the mountains of Ararat, *1QapGen* 10:12; חד מן רעה ענה, one of the herdsmen of the flock, *1QapGen* 22:1–2; חד מן תורי, one of the members of my household, *1QapGen* 22:33; חד מן תרתני לחמא, one of the two (loaves of) bread, *2Q24* fg 4:15; etc.; *distributive*: לכול חד וחד, regarding each one, *4Q204* fg 1 vi:1 (En. 13:6).

(3) *multiplicative*: חד תרין בכל די הוא לה, two times as much for all he had, *11Q¹Job* 38:4 (MT Job 42:10 לְמִשְׁנָהּ).

(4) *once*: בחדא ימלל אלה[א], God speaks once, *11Q¹Job* 22:8 (MT Job 33:14 בְּאַחַת); חדה מללת, one (time) I have spoken, *11Q¹Job* 37:5 (MT Job 40:5 אַחַת).

— *num. eleven*. עשר חד עשר— [ח]ו עֶשְׂרִי אַמְרִיא, eleven lambs, *4Q205* fg 2 i:29 (En. 89:14); [בליל] אַ חד עשר, on the eleventh night, *4Q209* fg 1 i:11, *4Q208* fg 20:2.

חדוה [*חדוי*] *n. f. joy*. חדוה ושמחה, joy and gladness, *4Q542* fg 1 i:3; שם חדוה, a name of joy, *4Q541* fg 24 ii:5; חדוה ללוי, joy for Levi, *4Q542* fg 1 i:10–11; בתי חדוה, houses of joy, *11Q18* fg 18:6 (cf. MT Isa. 32:13 בְּתֵי מְשׁוֹשׁ); etc.

חדוי *vb. PE. to rejoice*. חדוי ובויעי, rejoice and be glad, *4Q196* fg 18:2 (Tobit 13:13 [AB] χαράθη; *4Q200* fg 7 i:1 (שמחי); חדית למלי מרה שמיא, I rejoiced at the words of the lord of heaven, *1QapGen* 7:7; . . . וחדוי, he ate, drank . . . and rejoiced, *4Q545* fg 1a i:7; תחדה בנהיר עלמא, you will rejoice in the eternal light, *4Q541* fg 24 ii:6; גדוהי, the giants rejoiced over him, *4Q530* fg 2 ii+6–12(?):3; יחדה, *11Q¹Job* 33:7 (MT Job 39:25, no Heb. equivalent); ירוט ויחדה, he runs and rejoices, *11Q¹Job* 33:2 (MT Job 39:21 וַיִּשֵׂשׁ); etc.

חדוי *n. m. chest, breast*. כמא יאא לה חדיה, how beautiful is her breast! *1QapGen* 20:4; *4Q553* fg 1 i:1 (?).

חדויד *n. m. insight* (?). [ב]חלמין בחדויד לילי[א], in dreams, in insights of the night, *11Q¹Job* 22:9 (MT Job 33:15 חֲזִיוֹן).

The word is otherwise unattested, and its exact meaning is unclear. For a survey of

opinions, none of which have a greater claim to plausibility than any other, see *DJD* 23:130 (García Martínez et al.). The gloss ‘insight’ is based on a possible connection with the root חדר ‘to be physically sharp, mentally acute.’

חדר [BH חֲדָר] *n. m.* **chamber.** חדרין פתיחו בגוא ארעא, chambers were opened within the earth, 4Q206 fg 4 i:17 (En. 89:3); חדריא שכירו, the chambers were bolted, 4Q206 fg 4 ii:2 (En. 89:7).

Stadel 2008: 88.

חדש [BH חֹדֶשׁ] *n. m.* **new moon, month.** לרגלא קדמיא די בחודשא, for the first festival in the [x] month, 1QapGen 12:14; [ל]מעדיהון לחדשיהון, לדגליהון, about their festivals and their new moons and their signs, 4Q209 fg 28:1 (En. 82:9); [ביום ראשי ח]דשין, in the first days of new moons, 11Q18 fg 19:2; etc.

Fassberg 1992: 58; Stadel 2008: 28.

חדת *adj.* **new.** מדינתא חדתא, the new city, 4Q556 fg 1:6.

This supersedes the reading חרתא “free” (*Concordance*).

חוב *vb.* PA. **to condemn.** אלהא חיבנא, God has condemned us, 11Q¹Job 21:5 (MT Job 32:13 ידפנו, as from √דפי ‘to accuse’); תחיבנני על דברת די, you condemn me that you may be righteous, 11Q¹Job 34:4 (MT Job 40:8 תרשיעני).

חוב *n. m.* **sin.** בחובי אבהתי די חטו, for the sins of my forefathers that they committed, 4Q550 fg 5+5a:1–2; [כל ח]טאיכון וכל חוביכון, all your faults and all your sins, 4Q537 fg 6:1; יסרון חטאה וחוביא, they will prohibit fault and sins, 4Q534 fg 1 ii+2:16; חוביהון, 4Q558 fg 60:2 (fragmentary).

For חוב at 11Q¹Job 29:4 (*DJD* 23:146), see s.v. טוב.

חובה *n. f.* **guilt, obligation.** חובת כול חיבי עלמין, the guilt of all the sinners of the ages, 4Q542 fg 1 ii:6; על מן תהוא חובתא, on whom will the guilt be? 4Q213 fg 4:3; חובה לממת, obligation to die, 4Q536 fg 2 ii:12 = 4Q534 fg 7:3.

חוט *vb.* See יחט.

חוט *n. m.* **thread, line.** מן חוט עד ערקא דמסאן, from thread to shoestrapping, 1QapGen 22:21 (MT Gen חוט); מן נגד עליה חוטא, who stretched the line over it? 11Q¹Job 30:3 (MT Job 38:5 קו); תקטרנה בחוטא, will you tie him with thread? 11Q¹Job 35:8 (MT Job 40:29, no Heb. equivalent).

חורי *vb.* PA. **to tell, relate.** ידעת וחויית, I knew and I told, 1QapGen 6:16; חויית[ה], 1QapGen 14:19 (broken context); חוייה די שבי לוט, he told him that

Lot was captured, *1QapGen* 22:3; [לא] השכחו גבריא לחויא לה, the giants were not able to tell him, *4Q530* fg 2 ii+6–12(?):13.

HAPH./APH. to tell, relate. [א] החוי למלכ[א], he told (it) to the king, *4Q196* fg 2:1 (Tobit 1:19 ὑπέδειξε); החוי וכתב, tell and write, *4Q242* fg 1–3:5; [א] היה אחוי אנון [כול די] אחוי, Ohyah told them, *4Q530* fg 2 ii+6–12(?):1; לבנוהי, all that he told his sons, *4Q543* fg 1a–c:2; החויני הן ידעת חכמה, tell me, if you know wisdom, *11QtgJob* 30:2 (MT Job 38:4 הַגִּיד); קדישין אחויני, the holy ones told me and showed me, *4Q204* fg 5 ii:26 (En. 106:19 ὑπέδειξε); לכול אנוש לא אחויתתה, I told it to no one, *1QapGen* 6:12; etc.

OPH. to be told. חוית ו אחוית ואודעת, I saw and was told and was informed, *1QapGen* 6:11; אחוית, I was told, *4Q196* fg 2:1 (Tobit 1:19).

DJD 19: 10 (Fitzmyer) reads the word in *4Q196* as a form of the root חבי 'to hide,' to bring it into closer conformity with the Greek text; however, this root is not common in Aramaic, nor is it at all likely that etymological ב was signified by ו in this dialect.

With the imperfect or participle, the form may be construed as either PAEL or APHEL: לך, מחוה אנה, I tell you, *4Q209* fg 26:6 (En. 79:1); כולא בקושט, tell me everything truthfully, *1QapGen* 2:5; אחויןך, I shall tell you everything truthfully, *1QapGen* 15:20; יחוא [ל]כה, פ[ש]ר חלמיא, he will tell you the interpretation of the dreams, *4Q530* fg 2 ii+6–12(?):23; לה מחוין כולא, him they tell everything, *1QapGen* 2:21; יחוא להין עבדיהו[ן], he will tell them their deeds, *11QtgJob* 27:3 (MT Job 36:9 וַיִּגִּד); תחוה לנא, I will declare in this mystery, *1QapGen* 5:21; אחוה לכה שמח[ת]ך, I shall tell you your names, *4Q545* fg 4:14; etc.

חול See חיל *n*.

חול *vb.* PE. to dance, shake (*intrans.*). תחול, you (*or: she*) shall shake, *4Q560* fg 2:2 (fragmentary).

PALP. to cause to shake repeatedly (trans.). לחלח <ל>יא דכרא, to make the male shake, *4Q560* fg 1 i:3.

See the comments under חלחלי below.

חולק [*n. m.* חלקן] *n. m.* portion, share. (a) *portion of land:* חולק בני חם, the portion of the sons of Ham, *1QapGen* 17:19; עבר חולקא ואול מערבא, the allotment passes and goes west, *1QapGen* 17:10; חולקא די פלג לה, the portion that he allotted to him, *1QapGen* 17:15; ראיש תלתת חולקיא, the source of the three portions, *1QapGen* 17:11; (b) *share of movable property:* אנון שליטין, חולק תלתת גבריא, they have authority over their share, *1QapGen* 22:23; בחולקהון, *חלקם* 14:24).

חום [חמם√] *n. m.* **heat**. בְּחֹם עֲנֹתָא, in the heat of the time of intercourse, 1QapGen 2:10.

חוק See חק.

חור *adj.* **white**. באבן חור, white stone, 5Q15 fg 1 i:6 = 2Q24 fg 8:3.
One would expect the feminine form חורה.

חורב *n. m.* **destruction** (?). חורב, 4Q537 fg 18:1 (broken context).
See DJD 31: 185 (Puech).

חושבן See חשבון.

חותל *n. m.* **covering**. ערפלין חותלוהי, (will you make) mists its coverings? 11QtgJob 30:7 (MT Job 38:9 חתלתו).

חזו I [חזי√] *n. m.* **vision (dream); appearance**. (1) *vision*: חזוה די חלמא, the vision of the dream, 4Q544 fg 1:10; אתחזי לי אלהא בחזוא, God appeared to me in a vision, 1QapGen 21:8 (cf. 22:7); [ת] . . . וחזוא כתב[ת], I woke up . . . and wrote the vision, 4Q547 fg 9:8; החזיתיה חזוה, I showed him the vision, 4Q529 fg 1:5; קושטא וחזוה, (words of) truth and vision, 4Q204 fg 1 vi:8 (En. 13:10); חזית חזוין דרגוז, I saw visions of wrath, 4Q204 fg 1 vi:5 (En. 13:8 ὀράσεις); בחזוין עמי מלל, in visions he spoke with me, 1QapGen 6:14, cf. 6:11; etc.

(2) *appearance, likeness*: כדמות חזו, like the form of an appearance, 4Q209 fg 26:4; [טב] בחזוה ואנפיהוה העכך, pleasant in his appearance with a smiling face, 4Q544 fg 1:14; חזוא דן כדמות אנש, this appearance is like the form of a man, 4Q209 fg 26:5; חזוה תקיף ורב, his appearance was strong and great, 4Q205 fg 2 ii:29 (En. 89:30); etc.

The word is distinguished from the following entry by gender and morphology: חזו I is originally *hizw, while חזו II is *hāzū.

חזו II [חזי√] *n. f.* **vision (dream)**. מלי חזות עמרם, the words of the vision of Amram [title of work], 4Q543 fg 1a-c:1; אֲחַדְתָּ לְשַׁכְנֵי חֲזוֹתָא, the vision shut my eyelids, 4Q530 fg 1 i:7.

חזוין See חזוין.

חזי *vb.* PE. **to see**. With object: למחזה זיתא, to see the olive tree, 1QapGen 13:13; חזית חזוין, I saw visions, 4Q204 fg 1 vi:5 (En. 13:8 ἴδov); חזית נפתניא, I saw the rich foods, 4Q196 fg 2:11 (Tobit 2:1 [ABmss] ἔθεασάμην); חזית, I saw trees, 4Q204 fg 1 xii:26 (En. 31:1 ἴδov); יחזא אנפוהי, he will see his face, 11QtgJob 23:4 (MT Job 33:26 ויֵרָא); חזית רוח אנש מת, I saw the

spirit of a dead man, 4Q206 fg 1 xxii:3–4 (En. 22:5 τεθέαμαι); **חזי כול ארעא**, see all this land, 1QapGen 21:9–10; **אחזה אנפי אנתתי**, I would see my wife's face, 4Q544 fg 1:9; **לא עוד יחזא צער**, he shall not see sorrow again, 4Q580 fg 4:5; **כזיקיא די חזיתא**, like the shooting stars that you saw, 4Q246 fg 1 ii:1–2; with pron. suff.: **חזיהא**, he saw her, 1QapGen 20:9; **חזוני עלומין**, young men saw me, 11QtgJob 14:2 (MT Job 29:8 **ראוני**); **עיני חזתך**, my eye has seen you, 11QtgJob 37:7–8 (MT Job 42:5 **ראתך**); **לא יחזנה כול [אנש]**, no man should see her, 1QapGen 19:23; with **למדנחא**: **חזי למדנחא**: look to the east, 1QapGen 21:9; **חזו לדגלי [קיטה]**, see the signs of summer, 4Q201 fg 1 ii:2 (En. 2:3 ἴδετε); **חזית לאברהם**, I saw Abraham, 4Q214b fg 2–6 i:2; **חזה**, I was seeing the sun and the moon, 1QapGen 13:10; **חזית לגבריאל**, I saw Gabriel, 4Q529 fg 1:4; **חזיתא לחלפתא**, you saw the shoot, 1QapGen 14:14; with **די אשתני אנפי**: **חזת . . . די אשתני אנפי**, she saw . . . that my face had changed, 1QapGen 2:12; **חזו דכל איל [ניה]**, see that all the trees are as withered, 4Q201 fg 1 ii:4 (En. 3:1 ἴδετε); **די חזיתא**, that which you have seen, 1QapGen 14:14, 17, 15:9, 13; with **על**: **כל אנשא עלוהי**: **על**, all people look upon him, 11QtgJob 28:2 (MT Job 36:25 **חזו**); with adv. phrase: **חזי כמן ארכהא**, see how great is its length, 1QapGen 21:14; without expressed object: **חזית בחלמי**, I saw in my dream, 1QapGen 19:14; **תחזה**, you will see and rejoice, 4Q541 fg 24 ii:6; **נטלת עיני וחזית**, I raised my eyes and saw, 4Q543 fg 5–9:4; **חזה הוית עד די אסיפוהי**, I was watching until they finished it, 1QapGen 13:11; etc.

ITHPE. to be seen, appear, be visible. **אתחזי לי אלהא בחזוא**, God appeared to me in a vision, 1QapGen 21:8; **מתחזה לכל יתבי ארעא**, visible to all the earth's inhabitants, 4Q571 fg 1:13; **אתחזי [ר] אלהא לאברם**, God appeared to Abram, 1QapGen 22:27; **כול מתחזא ל[כ]ו[ן]**, all is visible to you, 4Q204 fg 1 i:21 (En. 2:2 φαίνεται); **אל יתחזי [לה דם נכסת תורא]**, let not the blood of the ox's sacrifice appear on it, 4Q214 fg 2:4; etc.

HAPH./APH. to cause to see, to show. **אחזי ירך רבתא**, show your great hand, 1QapGen 20:14; **כל דנה אתרא אחזיני**, all this place he showed me, 4Q537 fg 24:3; **אחזיני בית דרג**, he showed me a staircase, 4Q554 fg 1 iii:19; **החזיתה חזוה**, I showed him the vision, 4Q529 fg 1:5; **למחזיא חובת**, to show the guilt of all the sinners of the ages, 4Q542 fg 1 ii:6; **קדישין אחזיני ואחזיני**, the holy ones told me and showed me, 4Q204 fg 5 ii:26 (En. 106:19 ἐμήνυσεν); **מן אחזיך כלא**, who showed you all this? 6Q8 fg 1:3; etc.

OPH. to be made to see, shown. **אחזיאת טור**, I was shown a mountain,

4Q204 fg 1 xii:27 (En. 31:2 ἴδov [sic]); אַחֲזִית תַּרְעִין, I was shown gates, 4Q204 fg 1 xiii:27 (En. 36:2); חֲזִיוֹן אַחֲזִית, I was shown a vision, 4Q213a fg 2:15; בְּחֲזוֹנָה לִי [א] חֲזִית, in a vision it was shown to me, 4Q204 fg 1 vi:13 (En. 14:4 ἐδείχθη); etc.

For 4Q204 fg 1 vi:13, Milik originally read [את] חֲזִית (1976: 193).

חֲזִיה I [√חזי] *n. f. seeing.* בַּחֲזִית חֲזוּיָא, in the seeing of visions, 4Q213a fg 2:16.

חֲזִיה II [√חזי] *n. f. watchtower.* אֲבֵן חֲזִיתָהּ, the stone of its tower (i.e., cornerstone of its highest feature), 11QtgJob 30:4 (MT Job 38:6 פְּנִתָּהּ).

The meaning of the word is disputed. The *editio princeps* (van der Ploeg and van der Woude, 1971: 71) translated “sa pierre taillée” (‘its hewn stone’); Sokoloff observes that Hebrew חֲזִית means, according to Jastrow (444a) ‘cutting; rough, unfinished side,’ and can be used to denote a boundary mark (as in *m. B. Bath.* 1:2). But Sokoloff translates as “cornerstone” and asks whether the text should be emended to זוּיִתָּהּ “its corner,” to achieve a more fitting translation of the Hebrew text. *DJD* 23: 150 (García Martínez et al.) translates, hesitantly, “boundary stone,” while citing the same information as Sokoloff. Beyer similarly glosses the word as ‘Zeichen, Markierung,’ translating the phrase “Markierungsstein” (1984: 295; cf. Stadel 2008: 117). The view taken here is that the word is not to be associated with the Hebrew חֲזִית, but with the word חֲזִיה, used in *Tg. Isa.* 23:13 (חֲזִיתָהּ) to translate Heb. בַּחִין, ‘rampart,’ ‘tower.’

חֲזִיוֹן, חֲזִין [BH חֲזִיוֹן] *n. m. vision.* חֲזִיוֹן אַחֲזִית, I was shown a vision, 4Q213a fg 2:15; בַּחֲזִין קוֹשְׁטָא, with a vision of truth, 1QapGen 6:4.

Stadel 2008: 44. At 1QapGen 6:4 Fitzmyer (2004: 76) and Beyer (2004: 394) read בחֲזוֹן.

חֲזִיר *n. m. pig.* בֶּשֶׂר חֲזִירָא, the flesh of the pig, 4Q556a fg 5 i:9; חֲזִירִין, many pigs, 4Q205 fg 2 iii:28 (En. 89:43 ὑἄς); חֲזִיר אַכּוּם, black pig, 4Q205 fg 2 i:26 (En. 89:12).

חֲטָא I [√חטי] *n. m. sin, fault.* לִי אֵינִי אֲנָה וְלֹא חֲטָא לִי, I am righteous and have no sin, 11QtgJob 22:3 (MT Job 33:9 פָּשַׁע); חֲטָא, 11QtgJob 24:1 (MT Job 34:6 פָּשַׁע); חֲטָא, 11QtgJob 18:4 (MT Job 31:11 עוֹן); חֲטָאֵי שְׂבַק לָהּ, as for my sin, he forgave it, 4Q242 fg 1–3:4; חֲטָאָה וְחֻבֵּיֶיךָ, fault and sins, 4Q534 fg 1 ii+2:16; שְׂבַק לָהֶן חֲטָאֵיהֶן, he forgave them their sins, 11QtgJob 38:2–3 (MT Job 42:10, no Heb. equivalent); כָּל חֲטָאֵיכֶן וְכָל חֻבֵּיכֶן, all your faults and all your sins, 4Q537 fg 6:1; חֲטָאֵי, 11QtgJob 24:1 (MT Job 34:7 לְעַג?); חֲטִיךְ, 11QtgJob 26:2 (MT Job 35:8 רָשַׁע); חֲטָאִין, 4Q558 fg 42:1 (fragmentary); etc.

חֲטָא II [√חטי] *n. m. sinner.* עַם חֲטָאִין, a sinful people, 4Q196 fg 17 ii:4 (Tobit 13:8 [AB] ἁμαρτωλοί).

חטה *n. f.* wheat. **חטא**, 11Q^{tg}Job 20:1 (fragmentary; MT Job 31:40 חֲטָה).

חטי *vb.* PE. to sin. **בחובי אבהתי די חטו קדמיך**, the sins of my forefathers that they committed before you, 4Q550 fg 5+5a:1–2; **ל[חטא] ולמשטה**, to sin and turn aside, 4Q196 fg 9:2 (Tobit 4:5 [AB] ἀμαρτάνειν, [S] ἀμαρτεῖν); **יחטא**, he will sin, 11Q^{tg}Job 8:7 (MT Job 24:15, no Heb. equivalent); **ל[חטא]א**, 11Q^{tg}Job 19:6 (MT Job 31:30 לְחַטָּא); **אנחנא די חטי[נא]**, we who sinned, 4Q531 fg 18:3.

Milik (1976: 157) restores **את[חטי] עליה** in 4Q201 fg 1 iv:8 (En. 9:1), “sin was brought upon it (the earth),” but the parallel in XQ^{pap}Enoch 3 shows that the segment in question was **קטיליא** (Eshel and Eshel 2005: 151). —The form **חטיין** in 4Q531 fg 20:3, fg 35:2, where the context is broken, may be pl. ptcp. of this verb, or abs. pl. of the noun **חטא** (cf. Tg. Onk. Lev. 18:17, etc.).

חטר *n. m.* rod, staff. **עֲתִיד חֲטָרָא דִּין לֵא[הרון]**, this staff is intended for Aaron, 4Q546 fg 11:3 (very uncertain).

חי I [חי√] *adj.* living, alive. **חי אלהא**, as God lives, 11Q^{tg}Job 10:8 (MT Job 27:2 **חי**); **כל היא וְבסרא**, all living and flesh, 4Q530 fg 2 ii+6–12(?):19; **מין חי**, the live goat, 4Q156 fg 2:5, 6 (MT Lev. 16:20–21 **הַחֵי**); **חיין**, living water, 11Q18 fg 10 i:1; **רזי כול חיין**, the secrets of all the living, 4Q534 fg 1 i:8, 9.

חי II [חי√] *adv.* quickly. **חי [ד]י [י]רפא חי**, that he should heal quickly, 1Q^{ap}Gen 20:28–29.

S. A. Kaufman (personal communication). For this participle, see Tal DSA 1:203 s.v. **חי**; Sokoloff DJBA 375b s. v. **חיין**.

חיב [חי√] *adj.* sinner, guilty. **חובת כול חיבי עלמין**, the guilt of all the sinners of the ages, 4Q542 fg 1 ii:6; **חיבא לט לרוזניא**, the sinner cursed the tyrants, 4Q530 fg 2 ii+6–12(?):2; **לא תהרה חי[ב]**, you will not be guilty, 4Q541 fg 6:2.

חיה [חי√] *n. f.* animal. **כל חיה**, every animal, 1Q23 fg 1+6+22:4 (broken context).

חיה [חי√] *n. f.* wild animal. **לאנשא ולבעירא ולחיותא**, humans and domestic animals and wild animals, 1Q^{ap}Gen 6:26; **חיות ברא**, the beast of the field, 4Q531 fg 22:8, 1Q^{ap}Gen 13:8, 6Q14 fg 1:6.

חיי *vb.* PE. to be or stay alive, recover from illness. **חי בטב**, he lived in goodness, 4Q196 fg 18:14 (Tobit [S] 14:2 ἔζησεν); **אתגערת [מנה רוחא]**, the evil spirit was cast out from him and he recovered, 1Q^{ap}Gen

20:29; יצלה עלוהי ויחה, he will pray for him and he will recover, *1QapGen* 20:23, cf. 20:22; אחי בטליכי, that I may stay alive because of you, *1QapGen* 19:20; יחין, they (his eyes) will recover, *4Q197* fg 4 i:15 (Tobit [S] 6:9 ὕψαινονισ); למחיה, *4Q553* fg 2 i:6 (fragmentary); etc.

APH. to revive. לרפיא ארעה ולאחיתה, to heal the earth and revive it, *4Q210* fg 1 ii:2 (En. 76:4).

חייך [*√חיי*] *n. m. pl. life, lifespan.* חייך, *11QtgJob* 23:9 (MT Job 33:30 [ל]חם לחיך; בחיי, in my life, *4Q196* fg 6:5 (Tobit 3:10 [S] ζῶν); bread for your life, *4Q563* fg 1:6; שני חיי, the years of my life, *4Q537* fg 1+2+3:4; [חי] י אבי ואמי, the life of my father and mother, *4Q196* fg 14 i:6 (Tobit 6:15 ζῶν); etc.

חיל [*< n. חיל*] *vb. PE. to be made strong.* אתחילנא, *4Q584* fg t:2 (fragmentary).

חיל *n. m. force; army.* (1) *force, strength:* [ב]חיל יאחדון לבו[שי], with force they seize my clothing, *11QtgJob* 16:8 (MT Job 30:18 כַּח); בתקוף חיל, תקוף חיל, with the strength of the force of my arm, *4Q531* fg 22:3; strength of force, *4Q553* fg 1 ii:2; בחיל ינפק, he goes out with strength, *11QtgJob* 33:3 (MT Job 39:21 כַּח); etc.

(2) *army:* בראש חילה, at the head of his army, *11QtgJob* 15:3 (MT Job 29:25 גִּדּוּד).

The translation of ה"חילה חברא, *4Q547* fg 3:5 in *DJD* 31:382 (Puech) is "elles ont pardonné (?) le charmeur" ('they have forgiven the sorcerer'). Puech cites *Tg. Neof. mg.* Lev 20:6 for this meaning but this is likely incorrect (cf. *DJPA* 191a). Possibly the supralinear letter is meant to correct the word from חילה to חילה; the broken context does not permit a translation.

חך See חנך.

חכה *n. f. hook.* התגד תנין בחכא, will you pull a sea-serpent with a hook? *11QtgJob* 35:4 (MT Job 40:25 חֲכָה); כבחכה יזיב אפה, as with a hook he makes his nose drip (blood), *11QtgJob* 35:3 (MT Job 40:24 מוֹקְשִׁים).

Stadel (2008: 120–121) classifies this as a possible Hebraism; but there is insufficient evidence for this.

חכים [*√חכ*] *adj. wise, wise man.* כֹּל אֲסִיָּא ואשפיא וכול חכימא, all the healers and the magicians and all the wise men, *1QapGen* 20:20; לכול, all the wise men of Egypt, *1QapGen* 20:19; [ח]כים אנושא, wisest of mankind, *4Q212* fg 1 ii:23 (En. 92:1); שב[ילי חכי] מין, the paths of the wise, *4Q534* fg 1 i:6; וקשיט [חכי]ם, every wise and honest man, *4Q548* fg 1 ii-2:12; etc.

חכם *vb.* PE. to discern. [יחכ]ם עבדהוּן, he discerns their work, *11QtgJob* 25:2 (MT Job 34:25 יִכִּיר).

PA. to make wise. [מן] צפריא חכמנה, he made us wiser than the birds, *11QtgJob* 26:6–7 (MT Job 35:11 יִחְכְּמֵנוּ).

חכמה [$\sqrt{\text{חכם}}$] *n. f.* wisdom. תקף וחכמה, strength and wisdom, *11QtgJob* 37:4 (MT Job 42:2 מְזִמָּה); חכמה ומדע, wisdom and knowledge, *4Q212* fg 1 iv:13 (En. 93:10); מוסר וחכמה, learning and wisdom, *4Q213* fg 1 i:9; [ח]כמה, wisdom and knowledge and might, *4Q213a* fg 1:14 (Athos σοφίαν); חכמא שגיא, much wisdom, *1QapGen* 20:7; [ח]כמת אנש, wisdom of man, *4Q536* fg 2 i+3:5; נתן לך חכמה, we will give you wisdom, *4Q543* fg 2a-b:2; די אלף חכמה, who learns wisdom, *4Q213* fg 1 i:10, 14; בעא חכמה, (he who) seeks wisdom, *4Q213* fg 1 ii+2:5; הן ידעת חכמה, if you know wisdom, *11QtgJob* 30:2 (MT Job 38:4 בִּינָה); חכמתא למאלף, to learn wisdom, *4Q213* fg 1 i:13; מלי חכמתה, words of wisdom, *4Q213* fg 1 i:19; [ח]כמ[תא], the books of wisdom, *4Q541* fg 7:4; טובתא וחכמתא וקושטא, goodness and wisdom and truth, *1QapGen* 19:25; חוכמתה לכול עממיא תהך, his wisdom shall go to all the peoples, *4Q534* fg 1 i:8; המן חכמתך, is it by your wisdom, *11QtgJob* 33:7 (MT Job 39:26 הַמְּבִינֶתְךָ); etc.

חלד [BH חֲלָד] *n. m.* inhabited earth (?). [עבר עלא מן] חלד, he passed over the inhabited earth, *4Q530* fg 7 ii: 4–5.

Stadel 2008: 98. The word appears elsewhere only in Hebrew, and its identification here is possible but uncertain (Greenfield and Sokoloff 1992: 81–82). Stuckenbruck says that “a letter’s space separates the first two radicals” and suggests the restoration ח[ו]לד on the basis of the Greek transcription ολδ in Origen’s Hexapla (Ps. 17:14) (1997: 128–29); however, there is no indication that any letter was originally written in this space.

חלה [$\sqrt{\text{חלל}}$ II] *n. f.* valley. חלה ע[מיקה], a deep valley, *4Q205* fg 1 xii:5, 7(?) (En. 26:4 φάραγγα); לחלת קרבא, to the valley of battle, *4Q537* fg 14:3; חלתא רבתא, the great valley, *1QapGen* 22:4.

חלחלי [$\sqrt{\text{חול}}$ Palp.] *n. f.* trembling, ague (?). חלחלית נקבתא, the trembling of the female, *4Q560* fg 1 i:3.

The word and the corresponding verbal form לחלח<ל>יא (see above. s.v. חול) have not been satisfactorily explained. The possibilities are these: (1) as above, derived from Aramaic חלחל or חול, ‘tremble, shake’ (Jastrow 466, cf. *Tg. Ps.* 97:4; 114:7 [Naveh 1998: 259]), denoting a disease such as the ague; (2) corresponding to Heb. חלחול, חלחלת, חלחולי (Jastrow 466), from the root חלחל, ‘permeate, penetrate,’ meaning ‘entrails’; (3) from the same root, meaning ‘poison’ (Naveh 1998: 259); (4) as derived from Aramaic חלחל ‘waste away’ (*DJPA* 202a), referring to a wasting disease or a “Wasting-demon” (Penney and Wise 1994: 632); (5) as derived from חלל II, ‘pierce, hollow out,’ referring to the hollow places of the body. Beyer translates לחלח<ל>יא דכרא as “das männliche Glied” (‘the

male member') and חלחלית נקבתא as "die Scheide des Weiblichen" ('the female vagina') (2004: 168, 397). Müller-Kessler (2011: 247) sees in the first occurrence a derivative of a Hebrew root לחח 'to be moist.'

חלל I *vb.* PA. **to profane.** תחלל שמה ושם אברה, she profanes her name and her father's name, 4Q213a fg 3:13.

Stadel 2008: 44–45 (not a Hebraism).

חלל II *vb.* PE. **to pierce.** חללת ידה תנין ערק, his hand pierced the fleeing sea-serpent, 11Q¹Job 10:4 (MT Job 26:13 חללה).

חלל [$\sqrt{\text{חלל}}$ II] *n. m.* **cavern.** בתהומיא ובכול חלליא, in the deeps and all the caverns, 4Q542 fg 1 ii:7.

חלם I *vb.* PE. **to dream.** חלמת אנה אברם חלם, I Abram dreamed a dream, 1QapGen 19:14, 19:18; חלמו תריהון חלמין, two of them dreamed dreams, 4Q530 fg 2 ii+6–12(?):3.

חלם II *vb.* ITHPE. **to recover.** אתחלם אברם וקם, Abram recovered and rose up, 1QapGen 22:5.

OPH. **to be healed.** לבר המון אחלמת, I was healed without them (the idols), 4Q242 fg 4:1.

חלם [$\sqrt{\text{חלם}}$ I] *n. m.* **dream.** חלם חלמת, I dreamed a dream, 1QapGen 19:17–18; חזית בחלמי, I saw in my dream, 4Q530 fg 2 ii+6–12(?):16, 1QapGen 19:14; סוף חלמא, the end of the dream, 4Q530 fg 2 ii+6–12(?):12, 20; יפשור לנא חלמא, he will interpret the dream for us, 4Q530 fg 2 ii+6–12(?):14–15; אשתעי לי חלמך, tell me your dream, 1QapGen 19:18; חלמו חלמי, two of them dreamed dreams, 4Q530 fg 2 ii+6–12(?):3; חלמי [אנסנני], my dream troubled me, 4Q531 fg 22:9; חזוה די חלמא, the vision of the dream, 4Q544 fg 1:10; בחלמא די אנה [חלמת], in the dream that I dreamed, 4Q204 fg 1 vi:10 (En. 14:1 ὁράσει); [ב]חלמין, 11Q¹Job 22:9 (MT Job 33:15 בַּחֲלוֹם); etc.

חלף *vb.* PE. **to pass or travel across.** חלפנא ארענא, we passed through our land, 1QapGen 19:13; [ח]לפת שבעת ראשי נהרא דן, I crossed the seven extremities of this river, 1QapGen 19:12; חלף לשהוין, he passed over Desolation, 4Q530 fg 7 ii:5; חליף, 11Q¹Job 12:2 (MT Job 28:5 נְהַפֵּךְ); etc.

OPH. **to be made to pass across.** אחלפת ליד פרדס קשט[א], I was brought over to the garden of truth, 4Q206 fg 1 xxvi:21 (En. 32:3 ἡλθον [sic]); אחלפ[ת על]א מן י[מא] שמוקא, I was made to pass over the Red Sea, 4Q206 fg 1 xxvi:19 (En. 32:2 διέβην [sic]).

חלף [√חלף] *prep.* **instead, in place of.** אחיהון עללין חלפהון, their brothers enter in their place, 11Q18 fg 15:3; חלף קלל'ה, instead of reproach, 4Q534 fg 1 ii+2:17 (uncertain, broken context; cf. DJD 31: 144 [Puech]).

חלפה [√חלף] *n. f.* **shoot of plant.** ח'לפא די נפקא מנה, a shoot that came out of it (the cedar), 1QapGen 14:10; לחלפתא קדמיתא, the first shoot, 1QapGen 14:11; 1QapGen 14:14, 15.

The initial translation was “willow” (Morgenstern et al. 1995: 49; cf. DJBA 456a), but “shoot” is preferable (Fitzmyer 2004: 167; cf. Beyer 2004: 397).

חלין I [√חלין ‘to urge, press’] *n. m.* **vigor, passion.** בחלין תקיף עמי, she spoke with me with strong passion, 1QapGen 2:8.

The root is perhaps related to לחץ (see below). See also Kutscher 1957: 29.

חלין II *n. f.* **loins, hip.** אסר נא כגבר חלציד, tie up your loins like a man, 11QtgJob 34:2–3 (MT Job 40:7 חלציד) = 11QtgJob 30:1 (MT Job 38:3); ח'לצה, 4Q112 fg 9:16 (MT Dan 5:6 חרצה).

The usual form in most Aramaic dialects is חרין, as in MT Dan 5:6, but חלין is normal in QA, judging from 4Q112; it also occurs at times in Targum Neofiti (cf. DJPA 204a) and in Mandaic. Cf. Greenfield and Sokoloff 1992: 86–87.

חלק *vb.* PE./PA. **to give as share, distribute.** ח'לק בעדב ליפת, he distributed by lot to Japheth, 1QapGen 16:12; [ח]לקה בין בנוהי, he distributed it among his sons, 1QapGen 17:7; די עבדנה ודי חלק לנא, (God) who made us and gave out [x] to us, 11QtgJob 26:5 (MT Job 35:10 נתן); [ל]י היא חליקא; מנדע ליא, she is given to you, 4Q197 fg 4 ii:17 (Tobit 6:18 [S] μεμερισμένη); חלק, he gave me knowledge, 4Q204 fg 1 vi:12 (En. 14:3 ἔδωκεν);

Only in the case of חליקא (Peal) is it possible to be certain about whether the verb is Peal or Pael.

חמד *vb.* ITHPE./ITHPA. **to desire, be desired.** תתחמדון, 4Q584 fg w:1 (fragmentary).

חמה [√חמם ‘to be hot’] *n. f.* **heat of anger.** העדי נא חמת רגזך, remove the heat of your anger, 11QtgJob 34:7 (MT Job 40:11 עברות); חמת רגזך, 1QapGen 0:6.

Largely restored in 11QtgJob 5:1 (MT Job 21:20; cf. DJD 23:97 [García Martínez et al.]).

חמיד [√חמד] *adj.* **desirable.** חמיד כול מחזה יד[י]הא, desirable is every appearance of her hands, 1QapGen 20:5.

חמישי [num. חמש] *adj.* **fifth.** חמישי, 4Q201 fg 1 iii:7 (En. 6:7); לתרעא חמישיא, to the fifth gate, 4Q209 fg 7 iii:6, 8; חמישיא, 4Q550 fg 6+6a+6b+6c:3 (pl. det.); חמישיתא, 1QapGen 12:15; etc.

חמס *n. m. wrongdoing, crime.* שקר וחמס, deceit and crime, 4Q541 fg 9 i:7; חמס שגיא, much wrongdoing, 1QapGen 5:18; חמסה די קטיליא, wrong done to the slain, XQpapEnoch 3 = 4Q201 fg 1 iv:8 (En. 9:1 [Syn.] ἀνομίαν); שבילי חמס, paths of crime, 1QapGen 6:5; שקרא וחמסא, 4Q212 fg 1 iii:25 (En. 93:4); אשי חמסא, foundations of wrongdoing, 4Q212 fg 1 iv:14 (En. 91:11); חמסא יכלא מן ארעא, wrongdoing shall cease from the earth, 4Q204 fg 5 ii:28 (En. 107:1 ἀμαρτία); חמסא ורשעא ושקרא, crime and wickedness and deceit, 1QapGen 11:14; etc.

Fassberg 1992: 58–59 (not a Hebraism); Stadel 2008: 17 (possibly a Hebraism).

חמר I *n. m. wine.* [חמר] משח וחמר, oil and wine, 11Q18 fg 29:4; [חמר] חמר, pour out wine (as a libation), 4Q214 fg 2:9 (Geniza, Bod D 13 חמר נסך); עבד לי חמר, (the vineyard) produced wine for me, 1QapGen 12:13; חמרא, 1QapGen 19:27 (broken context); etc.

חמר II *n. m. donkey.* חמרין מאתין, two hundred donkeys, 1Q23 fg 1+6+22:2; חמריא, 1Q24 fg 1:4 (broken context).

חמש *fem., חמשה masc. num. five.* Before noun: חמש שניא אלן, these five years, 1QapGen 19:23; after noun: שביעין חמשה, five sevenths, 4Q209 fg 1 i:8 and throughout 4Q209; בנן נקבן חמש, five female children, 1QapGen 12:11; [אמ] ין חמש, five cubits, 5Q15 fg 1 i:14; in combinations: לילא חמשה, twenty-fifth night, 4Q209 fg 7 ii:6; ראסין תלתין וחמשה, thirty-five stades, 4Q554 fg 1 i:12, 15; etc.

— חמשת עשר *num. fifteen.* לילא חמשת עשר, fifteenth night, 4Q209 fg 8:3, 4Q209 fg 2 ii:7; חד מן חמשת עשר, one-fifteenth, 4Q211 fg 1 ii:5–6; חמשת עשר, fifteen (gates), 4Q554a fg 1:3; 4Q210 fg 1 iii:5.

— חמשים *num. fifty.* [חמשים] שנין חמשים ותמ[נה], fifty-eight years, 4Q196 fg 18:13 (Tobit 14:2 [AB] πεντήκοντα; 4Q200 fg 7 ii:5 [חמש]ים); [חמשים] רח[ד], fifty-one, 2Q24 fg 1:1; [חמשים] וחמ[שין], תלת מאה וחמ[שין], three hundred and fifty, 4Q535 fg 3:3; מאה וחמשים ותרתין, one hundred fifty-two, 4Q545 fg 1a i:3–4 = 4Q543 fg 1a-c: 4, 4Q546 fg 1:2; etc.

חן [$\sqrt{\text{חנן}}$] *n. m. favor.* [אש] כחית אנה נוח חן, I Noah found favor, 1QapGen 6:23.

חנטה See חטה.

חך, חנד *n. m. palate.* [חך] לחנד רב[ק], [tongue] adher[es] to palate, 11QtgJob 14:4 (broken context; MT Job 29:10 לחכם); חכי, my palate, 11QtgJob 19:7 (MT Job 31:30 חכי).

חנן *vb.* ΙΤΗΡΑ. **to ask for mercy.** צלית ובעית ואתחננת, I prayed and entreated and asked for mercy, *1QapGen* 20:12; [בעין ומתחנן]נין, entreating and asking for mercy, *4Q204* fg 1 vi:18 (En. 14:7 δεόμενοι); ימלל עמד, will he speak to you while asking you for mercy? *11QtgJob* 35:6 (MT Job 40:27 תִּחְנַנְנִים אֵלַיךָ תִּחְנַנְנִים); possibly *1QapGen* 0:17.

Stadel 2008: 121–122 (not a Hebraism). For *1QapGen* 0:17, see Machiela 2009: 32.

חנק *vb.* ΙΤΗΡΕ. **to be strangled.** [את]חנק, he was strangled, *4Q196* fg 3:1 (Tobit 2:3 [S] ἐστραγγάληται).

חנק *n. m.* [חנק/√] **rope, reins.** חנקי ערדא מן שרא, who loosed the reins of the onager? *11QtgJob* 32:4 (MT Job 39:5 מִסְרֹוֹת).

חס *interj.* **far be it, may it not be.** חס לאלהא מן שקר, may God be far from deceit, *11QtgJob* 24:4 (MT Job 34:10 תְּחַלֵּה).

חסד *n. m.* **reproach.** [לא אשמע ח]סד עוד, I shall not hear reproach again, *4Q196* fg 6:5 (Tobit 3:10 [S] ὀνειδισμούς); לא מתמחא שם חסדה, the name of her reproach will not be effaced, *4Q213a* fg 3–4:6.

The word in *4Q213a* fg 3+4:6 [*DJD* 37 = fg 3:16] is read by *DJD* 22: 33 (Stone and Greenfield) as חסיה, ‘pious.’ (See also Greenfield, Stone, and Eshel 2004: 221–22; Beyer 2004: 400.) Nevertheless, context and paleography favor the present reading (see *DJD* 37: 512 [Puech]; Drawnel 2004: 110).

חסוד See חשוך.

חסי See חסד.

חסין *adj.* [חסין ‘to be strong’] **strong, firm.** דין חסין, firm judgment, *4Q543* fg 2a–b:5; חסינין, *4Q243* fg 16:3 (broken context); [מלכותה חס]ינה, his kingdom is strong, *4Q558* fg 21a–b:3.

חסיר *adj.* [חסר/√] **lacking.** חס[יר], *4Q213* fg 1 ii+2:7 (fragmentary); חסיר מנדע, lacking knowledge, *4Q582* fg 1:2 (broken context).

חסן *n. m.* [חסן ‘to be strong’] **strength.** בחסן גבורתי, by the strength of my power, *4Q531* fg 22:3.

חסר *n. m.* **clay, clay object.** אעא אבנא חספא, (gods of) wood, stone, clay, *4Q242* fg 1–3:8; אבניא וחספיא הווא קצין, they were cutting down the ones of stone and clay, *1QapGen* 13:9.

חסר *vb.* PE. **to lack.** יחסר נכסין זעירא, the younger will lack possessions, *4Q540* fg 1:1, 2; נכסין (חסר =) כסר, lacking possessions, *4Q540* fg 1:3.

PA. to shorten, make lacking. מחסר מן דבר שמשא, it is shortened from the sun's course, 4Q209 fg 26:3 (passive ptcp.).

חסרון See חסרון.

חסרון *vb.* PE. to want, poverty. יתה לה חסרין, poverty shall come to him, 4Q540 fg 1:2; לכפן וחסרנה, for hunger and want, 11Q^{tg}Job 29:4 (MT Job 37:13, no Heb. equivalent).

As Sokoloff points out (1974: 144) the usual Aramaic form is *ḥusrān*. The corrected form of 4Q540 points to a Hebraic *ḥesrōn*. For a discussion of the *-ōn* suffix in QA, see Fassberg 1992: 56–57, Stadel 2008: 140–43.

חעך *vb.* PE. to smile, laugh. [א]נפיהי חעכון, his face was smiling, 4Q543 fg 5–9:7 = אנפוהי חעכון, אנפיהי חעכון, 4Q544 fg 1:14 (read for both חעכון).

PA. to smile(?). מחעך, 1Q67 fg 1:1 (fragmentary).

See also חעך. Sokoloff 1974: 114; Greenfield and Sokoloff 1992: 82.

חען *vb.* PE. to enfold. אנתה לחברתה חענן ולא יתפ[ר]שן, they each enfold the other and cannot be separated, 11Q^{tg}Job 36:2–3 (MT Job 41:9 יתלפדו).

PA. to adjoin. מחען לשנא דן, adjoining this bay, 1QapGen 17:11.

Sokoloff 1974: 164; Greenfield and Sokoloff 1992: 82.

חפי *vb.* PE. to cover, coat. מיא חפו עליהון, the waters covered over them, 4Q206 fg 4 iii:15 (En. 89:26); חפא דהב, coated with gold, 11Q18 fg 10 i:6; ארעא חפית מין, the earth was covered with water, 4Q206 fg 4 i:18 (En. 89:3); ערבא חפית וכסית, the ship was coated and covered, 4Q206 fg 4 i:15 (En. 89:1); חפיין, 4Q201 fg 1 ii:9 (broken context; En. 5:1 σκέπτοντα).

חפין *n. f.* handful. [מלא] חפנוהי, its full handfuls, 4Q156 fg 1:2 (MT Lev. 16:12 חפניו).

חפר *vb.* PE. to dig. חפר בבקע>דה, he digs in the valley, 11Q^{tg}Job 33:2 (MT Job 39:21 יחפרו).

חצי *vb.* PE. to peck, pick out (?). [י]חצא מאכל[א], it picks out the food, 11Q^{tg}Job 33:10 (MT Job 39:29 חפר).

The letters, as stated in *DJD* 23: 159 (García Martínez et al.), are “very damaged,” and the reading is precarious.

חצין *n. f. du.* loins. חצי אסרת, I tied up my loins, 1QapGen 6:4.

Although Fitzmyer (2004: 146) believes this may be an error for חלצין or חרצין, the form is attested in Syriac (*LS2* 250 [Sokoloff *Lex.* 482]).

חצירה [חצירה 'to be bold'] *adj.* bold, shameless. חצירה אנפין, bold of countenance, 4Q565 fg 1:2.

The same phrase occurs in *Tg. Ezek.* 2:4, 3:7, *Tg. Qoh.* 8:1, *Tg. Neof. Deut.* 28:50, *Tg. Psj Ex.* 28:37, *Deut.* 28:50.

חוק, חוקן [BH חוק] *n. m.* statute, law. כדת חוק עלמא, according to the law of the eternal statute, 1QapGen 6:8; [חוקן], 4Q570 fg 22:4 (fragmentary). Stadel 2008: 20.

חוקן *vb.* PE. to search out. עד תחקרון סוף, until you search out the end of (words), 11QtgJob 21:2 (broken context; MT Job 32:11 תִּחְקְרוּן).

חרב *vb.* PE. to be waste, ruined. במן יחרבן, high places shall become ruins, 4Q534 fg 1 ii+2:13; יחרבון, 4Q534 fg 1 ii+2:13 (broken context).

APH. to destroy, lay waste. לאחרבא ארעיהון מנהון, to lay waste their land from them, 4Q244 fg 12:3; [חרבן רב א], חרבנת[ן], you have made a great ruin, 4Q201 fg 1 vi:15 (En. 12:4 ἠφανίσσατε); [מן ד] י יחרב[ונה], after they destroy it (the temple), 4Q540 fg 1:5.

חרב *n. f./m.* sword; war, slaughter. (1) sword: לאנפי חרב, toward the sword, 11QtgJob 33:3 (MT Job 39:21 נִשֶּׁק); מן אנפי חרב, away from the sword, 11QtgJob 33:4 (MT Job 39:22 חֶרֶב); בחרבא יפלוון, they will fall by the sword, 11QtgJob 27:6 (MT Job 36:12 שֶׁלַח); חרבן די פרזל, swords of iron, 4Q202 fg 1 ii:26 (En. 8:1 μαχαίρας); בחרב ובקרב, in sword and battle, 4Q562 fg 1:1; בחרבכה, 4Q531 fg 7:5; [ח]רבא, 1Q21 fg 3:1; 11QtgJob 11:5 (broken context; MT Job 27:14 חֶרֶב).

(2) war, slaughter: חרב מן ארעא יסף, he will make war cease from the land, 4Q246 fg 1 ii:6; כלא ינוח מן חרב, all shall have rest from war, 4Q246 fg 1 ii:4; [בד]רת מלכא, slaughter in the king's court, 4Q318 col. 8:7.

For no. 2, see further examples in Syriac (*P-S Thes.* col. 1364).

חרבן [חרבן] *n. m.* ruin. חרבן אבדן, ruin of destruction, 4Q531 fg 18:2; 4Q210 fg 1 ii:14 (broken context).

חרגה [חרג 'to rub?'] *n. f.* terror. הן חרגתי לא תסר[דנד], if terror of me does not frighten you, 11QtgJob 22:1 (MT Job 33:7 אֲמַתִּי).

חרז *vb.* PE. to thread, string. בחבל תחרז לשנה, will you thread his tongue with a cord? 11QtgJob 35:4 (MT Job 40:25 תִּשְׁקִיעַ).

חרטמו [n. חרטם 'diviner'] *n. f.* divination. [כ]שפו וחרטמו, witchcraft and divination, 4Q201 fg 1 iv:2 (En. 8:3 [Syn.] ἐπασιδός).

חָרַם *vb.* APH. **to bind by sacred oath.** [יָמוּ וְאָחֲרַמְנוּ חֵד לְחַד] they swore and bound each other by a sacred oath, 4Q201 fg 1 iii:5 (En. 6:5 ἀνεθεμάτισαν); 4Q201 fg 1 iii:3.

חָרַף [חָרַף 'to be sharp'] *n. m.* **sharp edge.** חָרַף סִיף, the sharp edge of a sword, 11Q¹Job 33:5 (MT Job 39:23; Heb. equivalent unclear).

חָרַר *vb.* PE. **to burn.** [כְּנֵאֶת מֵר] אֵי חָרָא בִי, the zeal of my lord burns in me, 4Q548 fg 1 ii+2:7; [דִּי חָרְ] דִּי חָרְ [יִר], whoever is burned, 4Q204 fg 1 v:1 (En. 10:14 κατακαυθῆν, [Syn.] κατακαυθῆν).

Both readings are uncertain. Milik's reading of 4Q204 (1976:189) is materially uncertain (Beyer reads [ב] חִי, 1984: 238), and, since the root in the Peal is intransitive, the passive ptc. that he reads is unlikely. Puech's reading at 4Q548 (DJD 31: 396) is seconded by Beyer, but the fem. ptc. for the root should be חָרָא; a better reading is חָרָא, "rejoicing" (Pe. ptc. from חָרַי). —Beyer finds the root at 4Q205 fg 1 xi:5 (חָרְ), where Milik reads חָרָא (1984: 585). He also reads it at 4Q531 fg 2+3:7 (Aph. אַחֲרוּ [2004: 156] followed by Stuckenbruck 1997: 143), where Puech (DJD 31: 56) reads אַחֲרִי. In fact the root, rare in Aramaic, is not attested elsewhere in the Aphel.

חָרְרָה [√חָרַר] *n. f.* **crust, scale.** חָרְרִיאַ, 4Q197 fg 4 i:15 (Tobit 6:9 λευκώματα); 4Q196 fg 7:1.

חָרַשׁ [חָרַשׁ 'to do magic'] *n. m.* **sorcery.** [אַ] לִרְף חָרַשׁ, he taught sorcery, 4Q202 fg 1 iii:2 (En. 8:3 ἐπασιδιάς).

חָרַשְׁהָ *n. f.* **sorcery.** לְאַלְפָּה אַנִּין חָרַשְׁהָ, to teach them sorcery, 4Q201 fg 1 iii:15 = [חָרַ] שְׁתָּא, 4Q202 fg 1 ii:19 (En. 7:1 φαρμακείας).

Sokoloff (1979: 222) would combine this entry with the previous one.

חָרַת I [√חָרַת 'to engrave'] *n. m.* **groove, course.** אַשְׁלִי [מֵת] שְׁמֵשׂא לְמֹחַד, the sun finished going through all its courses, 4Q209 fg 7 iii:1–2; 4Q209 fg 8:4; לְמַתָּה וּלְמַפְק בַּחֲרַתִּיהָ, (the sun begins again) to come and go out in its courses, 4Q209 fg 7 iii:2.

Milik translates as "sections" (1976: 279), Beyer as "vorgezeichnete Bahn" ('ordained path') (1984: 586), followed, hesitantly, by Greenfield and Sokoloff (1992: 82).

חָרַת II [√חָרַת 'to engrave'] *n. m.* **stylus.** בַּחֲרַתְךָ תִּקְוֵב לְסַתָּה, will you pierce his jaw with your stylus? 11Q¹Job 35:5 (MT Job 40:26 חוֹחַ).

חָשַׁב *vb.* PE. **to think, account.** חָשַׁבְתָּ בְּלִבִּי, I thought in my mind, 1QapGen 2:1; 1QapGen 6:16; [ח] [שְׁבַנִּי], he accounts me, 11Q¹Job 2:1 (broken context, and very uncertain; MT Job 19:11 וַיַּחְשְׁבֵנִי).

PA. **to count, calculate.** לְחָשְׁבוֹן דִּי חָשַׁבְתָּ, by the number that I calculated, 1QapGen 6:9.

ITHPA. **to be counted.** יתחשבו בחשבן שניא, let them be counted in the reckoning of years, 4Q530 fg 2 i+3:4; 4Q530 fg 4:2.

The verb is read at 4Q530 fg 2 ii+6–12(?) :22 [חש]בו, DJD 31: 36 [Puech]); Milik reads the letter traces as א (Milik 1976: 305), with a different restoration.

לחשבון די [חשבן] *n. m.* **number, reckoning, plan.** חשבון די, חשבון, חשבון, by the number that I calculated, 1QapGen 6:9; יתחשבו בחשבן שניא, let them be counted in the reckoning of years, 4Q530 fg 2 i+3:4; [כ]ול, חשבוןיהוון עלוהי יסופו, may all their plans against him cease, 4Q534 fg 1 i:9; [ח]שבונהי להוון לעלמין, his plans will last forever, 4Q534 fg 1 i:11; [ח]שבון אחרן, another reckoning, 4Q209 fg 25:3; etc.

In the majority of cases, the orthography indicates a pronunciation closer to Heb. *ḥešbōn* than to the form *ḥuṣbān* typical of most Aramaic dialects. See Stadel 2008: 20.

[חשך] *n. m.* **darkness.** חשך, חשך, חשך, destruction (and) darkness, 4Q580 fg 1 i:12; [אנפודהי] חשך, dark was the darkness of (his face?), 4Q543 fg 5–9:5 = 4Q544 fg 1:13; על חשוכא תניר, it will shine on the darkness, 4Q541 fg 9 i:4; יעדה חשוכא, the darkness shall pass away, 4Q541 fg 9 i:4; הוא משלט על כול חשוכה, he is given authority over all the darkness, 4Q544 fg 2:15; בנאי חשוכא, the children of darkness, 4Q548 fg 1 ii+2:11; [בח]שוכא, 4Q212 fg 1 iii:16 (En. 92:5); על[סי] פי חסוך, at the ends of darkness, 11QtgJob 10:1 (broken context; MT Job 26:10 [חשך]); etc.

The reading ח[ש]וכה at 4Q212 fg 4:7 (cf. DJD 22: 22 [Stone and Greenfield]); Drawnel 2004:169) is very uncertain. Of 11QtgJob 10, the editors (DJD 23:107 [García Martínez et al.]) rightly say, “The second letter cannot be *šin*”; nevertheless, only ‘darkness’ fits the context (Sokoloff 1974: 46; Beyer 1984: 287). The use of *samekh* must be a *lapsus calami*.

חשי *vb.* PE. **to be silent, keep still.** חשו מללא, they ceased to speak, 11QtgJob 14:3 (MT Job 29:9 [עצרו]); בכית וחשית, I wept and was silent, 1QapGen 20:16.

HAPH. **to be silent.** החשיו, they kept silent, 11QtgJob 21:7 (MT Job 32:1 [לא-ענו]).

Beyer takes the Haphel to be passive Hophal (1984: 586), but on the analogy of BH, where the Hiphil of the root means ‘to be silent,’ the Haphel is to be preferred.

[חשך] *adj.* **dark.** חשך, חשך, חשך, all his work is dark, 4Q544 fg 2:14; [אנפודהי] חשך, dark was the darkness of (his face?), 4Q543 fg 5–9:5 = 4Q544 fg 1:13; [בני] חשוכא חשיכין, all the children of darkness are dark, 4Q548 fg 1 ii+2:10; etc.

חשך *vb.* PE. **to be dark.** תחשכון, you will be dark, 4Q213 fg 4:1 (fragmentary),

ITHPE. **to become dark.** אַתחשך, 11QtgJob fg A11:2 (broken context).

חשל I *vb.* PE. **to plan, design.** חשל ע[ל] א[חיהי], he plotted against his brothers (?), 4Q538 fg 1+2:1 (broken context).

חשל II See דחיל.

חשמל [BH חשמל] *n. m.* **electrum.** בניה בחש[מל] וספיר, built with electrum and sapphire, 4Q554 fg 2 ii:15.

Stadel 2008: 68.

חתם *vb.* PE. **to seal.** חתמי[ן] שבעה, sealed with seven seals, 4Q550 fg 1:5; 4Q196 fg 15:1 (fragmentary).

חתם [חתם] *n. m.* **seal.** חתמי[ן] שבעה, sealed with seven seals, 4Q550 fg 1:5.

חתף *vb.* PE. **to rob, raid.** י[תון חתפיהי וכבשו], his raiders come and make [a road], 11QtgJob 2:2 (MT Job 19:12 נָדוּד).

חתר *vb.* PE. **to break in.** ח[תר], 11QtgJob 8:7 (MT Job 24:16 חָתַר).

The restoration is extensive, but probable; cf. Zuckerman 1980: 272.

ט

טב *adj.* **good, fine, of high quality.** *Attributive:* **שם טב**, a good name, 4Q542 fg 1 i:10; **טב [נ]רד**, choice nard, 4Q206 fg 1 xxvi:18 (En. 32:1 χρῆστοῦ); **מלך טב**, good king, 4Q584 fg i:3; **שרו טבה**, a good meal, 4Q196 fg 2:11 (Tobit 2:1 καλόν); **טב**, דהב, fine gold, 11Q18 fg 10 i:2, fg 11:4; **ברוח** **וטבה**, with an honest and good spirit, 4Q542 fg 1 i:10; **גברא טבא**, the good man, 4Q550 fg 5+5a:4; **קניא טביא**, good reeds, 4Q204 fg 1 xii:24 (En. 30:2); etc. *Nominal:* **בטב**, 11Q^tJob 27:5 (MT Job 36:11 בְּטוֹב); **חי בטב**, he lived in goodness, 4Q196 fg 18:14 (Tobit 14:2 [S] ἀγαθοῖς); **עבד עמי טב**, he did good to me, 1QapGen 21:3; **דזרע טב טב מעל**, he who sows good brings in good, 4Q213 fg 1 i:8; **דשפיר ורטב**, that which is proper and good, 4Q213a fg 1:16; etc.

טבה [*adj.* **טב**] *n. f.* **goodness; pl. goods.** *Sing.:* **טבתא וחכמתא וקושטא**, goodness and wisdom and truth, 1QapGen 19:25; **פריה וכל טבתה**, its fruit and all its goodness, 4Q537 fg 5:1; **טבתי ויביתי**, my goodness and my greatness, 11Q^tJob 16:4 (MT Job 30:15 נְדָבָתִי); *pl.:* **כול נכסיה וטבתא**, all the property and goods, 1QapGen 21:3; 1QapGen 22:11.

טבו [*adj.* **טב**] *n. f.* **kindness, loyalty.** **דא כול טבוהא**, this is all the kindness (you shall do), 1QapGen 19:19 (MT Gen 20:13 חֲסִדָּךְ).

טבח *vb.* PE. **to slaughter.** **דכר די ען טב[ח]**, he slaughtered a ram of the flock, 4Q197 fg 4 iii:11 (Tobit 7:8 [S] ἔθυσεν).

Beyer restores **טב ען די ען**, “a goodly ram of the flock” (2004:181) but the reading of DJD 19: 51 (Fitzmyer) is preferable on the basis of the LXX.

טבע *vb.* PE. **to drown (intrans.).** **תוריא שקעין וטבעין**, the bulls were sinking and drowning, 4Q206 fg 4 i:19 (En. 89:5); **תטבע**, 4Q546 fg 6:2 (fragmentary).

טהור [BH **טְהוֹר**] *adj.* **pure, ritually clean.** **טהורין [ידיהון]**, [their hands are] pure, 4Q537 fg 12:1.

Stadel 2008: 41.

טוב [*adj.* **טב**] *n. m.* **goodness, blessing, pl. cstr. blessed, happy.** **הן לכפן**, whether for hunger and want or a decree of blessing, 11Q^tJob 29:4 (MT Job 37:13 לְחֶסֶד); **טוב[י כל]**, blessed are all who (rejoice

in your welfare), 4Q196 fg 18:3 (Tobit 13:15 [S] μακάριοι); טובוהי, 4Q536 fg 2 ii:10 (broken context), טובוהא, 4Q539 fg 5:3 (broken context).

The reading of 11Q^gJob 29:4 according to DJD 23: 146 (García Martínez et al.; cf. Beyer 2004: 172) is פתגם חֹב. Other readings of the disputed word are טָב (Sokoloff 1974: 84); רִיב (van der Ploeg and van der Woude 1971: 68).

טור *n. m.* mountain, hill country. אחזיאת טור, I was shown a mountain, 4Q204 fg 1 xii:27 (En. 31:2 ὄρος); טורא קדישא, the holy mountain, 1QapGen 19:8; [יבחר לה טורי] לרע[יה], he chooses mountains for his pasturage, 11Q^gJob 32:7 (MT Job 39:8 הָרִים); טורי הוררט, the mountains of Ararat, 1QapGen 10:12, 12:8; לטורי אררט, to the mountains of Ararat, 4Q196 fg 2:4 (Tobit 1:21 ὄρη); בטורי גבל, in the mountains of Gebal, 1QapGen 21:29; בימא ובטוריא, in the seas and mountains, 1QapGen 7:1; במדבריהא, in its deserts and mountains, 1QapGen 11:16; etc. As geographical name: לובר טורא, Mount Lubar, 1QapGen 12:13; טור תורא, Mount of the Ox, 1QapGen 17:10; טור סיני, Mount Sinai, 4Q556 fg 1:2; etc.; hill country: טורא די בית אל, the hill country of Bethel, 1QapGen 21:7 (cp. MT 1 Sam 13:2).

טחן *vb.* PE. to grind. תטחן, 11Q^gJob 18:3 (fragmentary; MT Job 31:10 תִּטְחֶנּוּ).

טין *n. m.* mud. כטינא יסנא, like mud he multiplies [x], 11Q^gJob 11:7 (MT Job 27:16 חֶמֶר).

טל *n. m.* dew. לטל ומט[ר], for dew and rain, 4Q204 fg 1 xiii:26 (En. 36:1); 4Q203 fg 11 ii:2; 4Q210 fg 1 ii 8; למטרא ולטל[א], for the rain and dew, 1Q24 fg 5:4; [ע]נני טלא, the clouds of dew, 11Q^gJob 31:6 (MT Job 38:28 טַל).

טלול [טלל' 'to make shade'] *n. m.* ceiling. טלולא די עליהון, the ceiling that was over them, 4Q554a fg 1:13; 4Q554 fg 1 iii:13.

טלופח *n. m.* mole, bodily mark. טלופחא, 4Q534 fg 1 ii+2:2 (broken context); טלופחין, 4Q534 fg 1 i:2 (broken context).

The word is known from other dialects in the meaning 'lentil.'

טלל [טלל' 'to make shade'] *n. m.* shade. טלל' וּמִסְתָּרִין, shade and shelter, 4Q201 fg 1 ii:7 (En. 4:1); טלל, 11Q^gJob 28:7 (broken context; MT Job 36:29 סִפְתּוֹ);

—*Prep.* because of (with מן or ב): שביק ארזא בטלל תמרתא: (ב) מן, the cedar was spared because of the date-palm, 1QapGen 19:16; ואחי בטליכי, that

I may stay alive because of you, 1QapGen 19:20 (MT Gen 12:13 בְּגִלְגִּי); because of my speaking, 11QtgJob 7A:2 (MT Job 23:2 עַל).

טמאה, **טמה** [טמי] *n. f.* impurity. **טמתכן** <בפם> {ביום}, with the mouth of your impurity, 4Q201 fg 1 ii:13 (En. 5:4 ἀκαθαρσίας); **מן** יקדשנה [מן], he shall sanctify it from their impurity, 4Q156 fg 2:3 (MT Lev 16:19 מְטַמְּאת); **טמאת** [גבר], impurity of (intercourse with) a man, 4Q196 fg 6:9 (Tobit 3:14 [S] ἀκαθαρσίας).

טמי *vb.* PA. to defile, by illicit sexual contact. **לטמיא** אנתתי מני, to defile my wife from me, 1QapGen 20:15.

ITHPA. to be defiled. **אטמיתון**, you were defiled, 4Q557 fg 1:5 (broken context); **אטמיו**, they were defiled, 4Q531 fg 1:1 (fragmentary).

טמם *vb.* PA. to fill up. **יטממו** [ן קברא], they should fill up the grave, 4Q197 fg 5:2 (Tobit 8:18 χῶσαι).

טמר *vb.* PE./PA. to hide (*trans.*). **טמרת** רזא דן בלבבי, I hid this secret in my heart, 1QapGen 6:12; 4Q213b fg 1:3; **טמר** [ה] מון בעפר, hide them in the dust, 11QtgJob 34:8–9 (MT Job 40:13 טַמְנִם); **טמרו**, 4Q553a fg 3 ii:2 (broken context).

ITHPE./ITHPA. to hide (*intrans.*), be hidden. **קל** סגנין הטמרו, the voice of governors is hidden, 11QtgJob 14:4 (MT Job 29:10 נֶחְבְּאוּ); **מטמר עם** [ש]משא, hidden with the sun, 4Q209 fg 6:9; etc.

טעו [טעי] *n. f.* error, idol. **בעור וטעו**, in blindness and error, 4Q245 fg 2:3; **בארחת טעו**, in ways of error, 4Q537 fg 5:2; **טעואן** יפילוון, they shall make idols fall, 4Q541 fg 1 ii:2; **שידי טעווא**, demons of error, 4Q244 fg 12:2; 1Q21 fg 31:1.

טעי *vb.* PE. to go astray, esp. religiously. **יטעה עמא**, the people will go astray, 4Q541 fg 9 i:7; **למשטא ולמטעא**, to deviate and go astray, 4Q537 fg 5:2; **ענא טעיתא**, the straying flock, 4Q204 fg 4:8 (En. 89:35); 4Q204 fg 4:7 (En. 89:35); **תטעוון**, 4Q580 fg 10:2.

APH. to lead astray. **אטעו**, 4Q243 fg 24:1 (fragmentary).

טעם [Calque of Akk. *ṭēmu*] *n. m.* decree, report. **בטעם רזי**, in the report of mysteries of [x], 4Q536 fg 2 i+3:9; **שמו טעמא** בקשט, they gave the decree in truth, 4Q545 fg 2:2; **בטעם** [אלהא], in the decree of [God], 4Q212 fg 1 v:15 (uncertain; En. 93:14?).

טפדו [$\sqrt{\text{טפד}}$ 'to drip'] *n. f.* drop. עננודי יחתוך ט [פי מין] his clouds bring down drops of water, 11Q^{tg}Job 28:5–6 (MT Job 36:28 **הַטְּפִי**?).

Although Sokoloff says that the “broken letter [at the beginning of line 6] is definitely not a *t*” (1974: 131), it appears in fact to be a ט. See also Beyer 1984: 591 s.v. טפדו.

טפי *vb.* HAPH. to exterminate. [שיעין] הַטְּפִי רָ, exterminate the wicked, 11Q^{tg}Job 34:8 (MT Job 40:12 **וַיְהַדֶּדְךָ**).

Restored, uncertainly and without context, in 4Q537 fg 20:2 [הַטְּפִי].

טפר *n. f.* fingernail. [י] טַפְרוֹהוּ, his fingernails, 4Q561 fg 3:7 (broken context).

טשי *vb.* PE. to hide (*intrans.*), be hidden. חֲזוֹנֵי עֲלוֹמִין טָשׁוּ, when young men saw me, they hid, 11Q^{tg}Job 14:2 (MT Job 29:8 **וַיִּחְבְּאוּ**).

A^{PH}. to hide (*trans.*). [ו] תַּטְשֵׂא בִלְבָבְךָ, you will go and hide it in the heart, 4Q581 fg 1+2:9 (unclear context).

יא *part. particle of direct address.* **יא אחי ויא מרי**, O my brother and O my lord, *1QapGen* 2:9; *1QapGen* 2:13; **יא אבי ויא מרי**, O my father and O my lord, *1QapGen* 2:24; **יא נוח**, O Noah, *1QapGen* 11:15, 6:15.

יאה *adj. beautiful.* **דל ידיהא יאה**, the work of her hands is beautiful, *1QapGen* 20:7–8; *1QapGen* 20:4; **כמא יאין כפיהא**, how beautiful are her palms, *1QapGen* 20:5; *1QapGen* 20:3.

יאש *vb. PA. to abandon, leave.* **א על בניה תיאש** ° ° °, will you leave behind [x] with her sons? *11QtgJob* 31:9 (MT *Job* 38:32).

MT *Job* 38:32 **תנחם** is evidently translated in the targum as from *tannahēm* (Sokoloff 1974: 151).

יבישה See **יבשה**.

יבל *vb. APH. to lead, convey, bring.* **אובלוני ואע[לו]ני**, they brought me and made me enter, *4Q204* fg 1 vi:21 (En. 14:9 εἰσήνεγκάιν); **ל[אוב] עמד**, take it with you, *4Q197* fg 5:6 (Tobit 8:21 [S] λάμβανε).

HOPH./OPH. to be led, brought. **מן תמן אובלת**, from there I was brought, *4Q204* fg 1 xiii:25 (En. 36:1), *4Q205* fg 1 xi:3 (En. 23:1 ἐφώδευσσα?); **הובלת**, *4Q206* fg 1 xxvi:18 (En. 32:3 ἤλθον [sic]); **כדי או[ב]לת ואעלת**, when I was led and brought [before him], *4Q538* fg 1–2:2–3.

Because of the fragmentary context, the form **הובל**, *4Q530* fg 7 ii:8, may be either Haphel or Hophal.

יבל *n. m. cynodon grass.* **כיבלא יתקיצון**, they shrivel like the cynodon grass, *11QtgJob* 9:1 (MT *Job* 24:24 **ככל** [cf. LXX ὄσπερ μολόχη]).

יבל *stream* See **שבלה**.

יבמה *n. f. brother's widow.* **יבמתה**, *4Q585* fg d:1 (fragmentary).

יבש *vb. PE. to wither.* Pass. ptcp.: **כל איל[ניה] כלהן כיבישין**, all the trees are as withered, *4Q201* fg 1 ii:4 (En. 3:1).

This reading follows Langlois (2008: 149); the original reading was **מיבישין** (Milik 1976: 146).

יבשה, **יבישה** [**יבש**√] *n. f. land, dry land.* **אנפ[ק]ה ליבשא**, he brought it onto land, *4Q197* fg 4 i:8 (Tobit 6:4 [S] γῆν); **חמס שניא ביבשתא**, much

wrongdoing in the land, 4Q531 fg 19:2; ערפלא מן יבישתא, mist (will vanish) from the land, 4Q541 fg 9 i:5; רחש יבישתא, crawling creatures of the land, 1QapGen 13:8.

יד *n. f.* **hand; power; side.** (1) *hand:* ידין ורגלין, hands and feet, 4Q206 fg 4 i:12 (En. 88:3); אצבעת ידיהא, the fingers of her hands, 1QapGen 20:5; מגלא, the sickle (was) in his hand, 1QapGen 15:10; ידי, my hands, 4Q213a fg 1:9 (Athos χεῖράς); מרים אנה ידי, I lift up my hand, 1QapGen 22:20–21 (MT Gen 14:22 נָדַי); פרח בידוהי, he flew with his hands, 4Q530 fg 7 ii:4; סמכת מא מידך, ידי עָלָּ [ראי] שח, I placed my hands on his head, 1QapGen 20:29; מא מידך, what will he receive from your hand? 11QtgJob 26:2 (MT Job 35:7 מִיְדְּךָ); סימו ידיכון על [פמכון]; [מִיְדְּךָ] 4:4 (MT Job 21:5 נִיד שחפא; ביד שחפא, with a slack hand, 4Q541 fg 24 ii:4; etc.

(2) *power, control:* יתיהבון בידהון, they shall be given into their power, 4Q212 fg 1 iv:17 (En. 91:12); עממין ינתן בידה, he will put peoples into his power, 4Q246 fg 1 ii:8; etc.

(3) *side, next to,* in phrase ליד: *at or along the side:* ליד פורת, (I traveled) along the Euphrates, 1QapGen 21:17; ליד ימא שמוקא, (I arrived) next to the Red Sea, 1QapGen 21:17–18; תרעה ליד כתלא גויא די ליד ימינא, the gate next to the inner wall that is on the right side, 4Q554 fg 1 iii:15; דרגא די סלק, לידה, the staircase that went up alongside it, 5Q15 fg 1 ii:5; etc.

(4) other expressions: כֹּ [ת] ב יד, handwriting, 4Q203 fg 8:4; לא ימלון ידיהון לכהנה, they will not ordain them (lit., fill their hands) to serve as priests, 4Q562 fg 1:2.

יד *vb.* HAPH./APH. **to give thanks, acknowledge.** אודית תמן קודם [אנה בארע] שביא, I gave thanks there before God, 1QapGen 21:3; מהודדה לה, in the land of captivity I acknowledge him, 4Q196 fg 17 ii:3 (Tobit 13:8 [AB] ἐξομολογοῦμαι); להודיה רבִּ [ותה], (to bless the Lord) and acknowledge his great[ness], 4Q196 fg 18:15 (Tobit 14:2 [S] ἐξομολογεῖσθαι); etc.

ידע *vb.* PE. **to know; have sexual relations.** (1) *to know:* אשתעי לי חלמך, וואנדע ידע רזי, tell me your dream that I may know (it), 1QapGen 19:18; הן כול חייה, he shall know the secrets of all the living, 4Q534 fg 1 i:8; ידעת חכמה, if you know wisdom, 11QtgJob 30:2 (MT Job 38:4 בִּינָה); [י]נדע, אנה כלא ידעת, תלתת ספריא, he will know the three books, 4Q534 fg 1 i:5; כולא מנה ביצבא ינדע, I know everything, 4Q212 fg 1 iii:22 (En. 93:2); ויידעוך מרי, he will know all from him with reliability, 1QapGen 2:20; etc.

they may know you, my lord, *1QapGen* 20:15; לא ידע מדעם (who) does not know anything, *4Q534* fg 1 i:4; etc. With ידעין אנתון לטובי ל: do you know Tobit? *4Q197* fg 4 iii:6 (Tobit 7:4 γινώσκατε); ידעין אנ[ח]נא לה, we know him, *4Q197* fg 4 iii:7 (Tobit 7:4 γινώσκαμεν). With ידע אנה די: די, I know that Reuel will not be able, *4Q197* fg 4 ii:4 (Tobit 6:13 ἐπίσταμαι); ידע בי [די] ידעת, I knew that he knew about me, *4Q196* fg 2:1 (Tobit 1:19 [S] ἐπέγνω); ידע די [י]דע די, (you) know that I am pure, *4Q196* fg 6:9 (Tobit 3:14 γινώσκαεις); pass. ptcp.: ידע לכוון ד[י], let it be known to you that, *4Q203* fg 8:6; *4Q550* fg 1:7; etc. With אמרה ב: לא ידע בהון, the lamb did not know of them, *4Q204* fg 4:4 (En. 89:32); ידע בי [די] ידעת, I knew that he knew about me, *4Q196* fg 2:1 (Tobit 1:19 [S] ἔγνω); ידע אנה ברזי, I know the mysteries of (the Lord?), *4Q204* fg 5 ii:26 (En. 106:19); act. ptcp. acquaintance: וכל אחוהי וכל ידעוהי, all his friends and all his kinsmen and all his acquaintances, *11QtgJob* 38:5 (MT Job 42:11 וידעיו); וידעי, *11QtgJob* 2:3 (broken context; MT Job 19:14 וימדעי); etc.

(2) *to have sexual relations*: לא ידעהא, he had no sexual relations with her, *1QapGen* 20:17.

APH. to tell, make known. יודענכון שמה רבא, he will make you know his great name, *4Q542* fg 1 i:1; אוד[ע] לשמ[יחז]א, tell it to Shemihaza, *4Q202* fg 1 iv:8–9 (En. 10:11 δήλωσον, [Syn] δησον); אנה מודע לכ[ון], I tell you, *4Q548* fg 1 ii+2:9; etc.

OPH. to be informed. אודעת בעובד בני שמיין, I was informed about the deed of the sons of heaven, *1QapGen* 6:11.

יהב vb. PE. to give; put. (1) *to give*: (a) dir. obj. and indir. obj.: יהב לה, he gave him a tithe, *1QapGen* 22:17 (MT Gen 14:20 ויתן); יהב לה חד, he gave him two times as much, *11QtgJob* 38:4 (MT Job 42:10 ויסקר); יהב לי, the possessions and goods he has given me, *1QapGen* 21:3; יהב לה, they kept giving their tribute to the king of Elam, *1QapGen* 21:26–27; יהבו לה גבר אמרה חדה, each one gave him one ewe lamb, *11QtgJob* 38:7 (MT Job 42:11 ויתנו); יהב [ב] רבא, which the Great One gave to the human race, *4Q204* fg 1 vi:11 (En. 14:2 ἔδωκεν); etc. Passive: אחריתא [י]היבת לתנינה, the other one was given to the second one, *2Q24* fg 4:16; *2Q24* fg 4:15. (b) without object: יהב בצפונא, he gave (land) first in the north, *1QapGen* 17:16.

(2) *to put*: עליה יהבת סולת נשיפא, I put pure fine flour on it, *1QapGen* 10:16; etc.

ITHP.E. **to be put, given.** יתיהבון בידהון, they shall be put into their power, 4Q212 fg 1 iv:17 (En. 91:12); [לב]סרון ולשיטו מתייב, he is given over to disdain and scorn, 4Q213 fg 1 i:11; 4Q212 fg 1 iv:13, 15.

As in the other Middle Aramaic dialects, the Peal of the root is not used to form the prefix conjugation, a function reserved to the root נתן (q.v.).

יהלם [BH יְהַלֵּם] *n. m.* **type of precious stone.** שש ויהלם, alabaster and gemstone, 5Q15 fg 1 i:7.

Stadel 2008: 69. The word appears elsewhere only in BH Ex. 28:18; 39:11; Ezek. 28:13.

יובל [BH יוֹבֵל] *n. m.* **Jubilee year.** יובלין עשרה, ten jubilee years, 1QapGen 6:10; [א]יובל, 4Q243 fg 12:3 (broken context).

יום *n. m.* **day; time.** (1) *day:* ביום חד לרגלא קדמיא, on the first day of the first festival, 1QapGen 12:14; יומא דן, this day, 1QapGen 22:21; ביום דינא, on the day of judgment, 4Q205 fg 1 xi:1 (En. 22:13 ἡμέρα); ויום, every day, 4Q210 fg 1 iii:4; ביוםא שביעיא, on the seventh day, 11Q18 fg 19:2; יום ארבעת עשר, fourteenth day, 4Q210 fg 1 iii:4; [ה] ביום מוֹתָהּ, on the day of his death, 4Q545 fg 1a i:2; [י]ומי משתותא, the days of the wedding feast, 4Q545 fg 1a i:8; ביום מפקך מן חרן, the day you went out from Haran, 1QapGen 22:30; ליום קרב, to a day of war, 11QtgJob 31:1 (MT Job 38:23 יום); etc.

(2) *extended period of time, lifetime* (pl.): קדמת יומיא אלך, before these days, 1QapGen 21:23; ביומי רשעא, in the days of wickedness, 4Q536 fg 2 ii:11; [למא]כול יומי ע, all the days of eternity, 4Q204 fg 1 vi:15 (En. 14:5 γενεάς); ביומי אסרחדון, in the days of Esarhaddon, 4Q196 fg 2:9 (Tobit 2:1 [S] ἔτη); [ותה]ליומי עלימ, (he returned) to the days of his youthful vigor, 11QtgJob 23:3 (MT Job 33:25 לְיָמַי); ביומי ירד, in the days of Jared, 4Q201 fg 1 iii:4 (En. 6:6 ἡμέρας); כול יומי, all my days, 1QapGen 6:2; [ון] יומיכן תלוט, you will curse your days, 4Q201 fg 1 ii:14 (En. 5:5 ἡμέρας); [י] מפלג יומיה, the dividing of his days, 4Q536 fg 1:1; [ישלמון] בטב ימהון, they shall finish their days in goodness, 11QtgJob 27:5 (MT 36:11 יְמֵיהֶם); [י] הביומיך, have you ever in your life, 11QtgJob 30:9 (broken context; MT Job 38:12 הַמְיָמֶיךָ); יומיהי סגיא, (God's) days are many, 11QtgJob 28:3–4 (MT Job 36:26, no Heb. equivalent); etc.

יום [n. יום] *adv.* **by day.** יומם, 4Q208 fg 10a:9 (broken context).

יין See יין.

יזף *vb.* **PE. to lend.** תזף, 4Q558 fg 57:4 (fragmentary).

DJD 37: 221 (Puech) reads תזת.

יחט *vb.* PE. to set in place. Pass.: ברסון יחיטו, thrones were set in place, 4Q530 fg 2 ii+ fg 6–12(?):17.

This phrase confirms the consonantal text of MT of Ezra 4:12 וְאִשְׁמָא יַחֲטוּ. The root יחט should be construed for both texts; for previous suggestions, see HALOT s.v. חוט (pace Sokoloff 2000: 89). See also Beyer 2004: 410.

יחי *vb.* Aph. to hurry, hasten. תווחון, you shall hasten, 4Q537 fg 5:1 (broken context).

For אוחת (1QapGen 6:3, Abegg-Wise) Beyer reads, with more likelihood, ארחת (2004: 92; see also Machiela 2009: 43).

יחיד [*√*יחד 'to be one'] *adj.* only child. [יחי]דא אנה [לאבי], I am my father's only child, 4Q196 fg 6:10 (Tobit 3:15 μονογενής).

יחל [BH יחל] *vb.* PA. to wait. לה איחל, for him shall I wait (?), 11QtgJob 25:7 (MT Job 34:31 אֶחְבֹּל ?; but cp. MT Job 13:15 לוֹ אֶיחַל).

Stadel 2008: 113–114 (a Hebraism, contra Sokoloff 1974: 135).

יכח *vb.* APH. to reprove, rebuke. מוכח לעירי שמ'יא, rebuking the watchers of heaven, 4Q204 fg 1 vi:8 (En. 13:10 ἐλέγχων).

יכל *vb.* Pe. to be able. With *inf. complement*: לא יכל למקרר בהא, he was not able to touch her, 1QapGen 20:17; לא יכול רעואל למכליה מנך, Reuel will not be able to withhold her from you, 4Q197 fg 4 ii:4 (Tobit 6:13 [S] δυνήθη); כלא תכול למעבד, you can do everything, 11QtgJob 37:3–4 (MT Job 42:2 תוכל); הן יכולין לאסיו'תה, whether they could heal him, 1QapGen 20:19; [לא יכלין אנחנא למק'ם], we are not able to stand, 4Q204 fg 4:2 (En. 89:31); [לא הוינה יכלין ל'מתב], we were not able to return, 4Q544 fg 1:6; etc.; with *impf. complement*: התכול ותקבל, are you able to receive, 4Q550 fg 2:7; [ד]י יכל ישמע מ'לי קדשא, who is able to hear the words of the holy one, 4Q212 fg 1 v:16 (En. 93:11); [יכ]ל' ינדע, he is able to know, 4Q212 fg 1 v:15 (En. 93:10); etc.

For יכלנה, 11QtgJob 35:3, see s.v. כלי.

ילד *vb.* Pe. to bear, give birth to. With *dir. obj.*: ילדן בנייהן, they bear their young, 11QtgJob 32:2 (MT Job 39:3 תִּבְרַעְנָה?); מן ילד [ע]נני טלא, who bore the clouds of dew? 11QtgJob 31:5–6 (MT Job 38:28 הוֹלִיד); with ל + father: ילדת לי בנין ת[לת]ה, a son was born to him, 1QapGen 12:10; ה, יליד לה בר, she bore me three sons, 1QapGen 6:7; alone: הן ילדת ט'רי[קה], if a barren woman gave birth, 6Q8 fg 1:6; etc.

ילדן, מדרות ילדן, 4Q560 fg 1 i:2, may belong here (as fem. pl. ptcp., “châtiment(s) de(s) parturientes” (DJD 37: 296 [Puech]), “punishment of childbearers,” Penney and Wise 1994: 632) or under ילד (n. m.) below. Naveh translates, improbably, as “(women in

confinement) bear (children of) rebelliousness” (1998: 260), Beyer (2004: 168) as “Widerspenstigkeit von Mädchen” (‘obstinacy of girls’); see also ילדתה, 4Q560 fg 1 i:2 (broken context), “childbearers” (?), cf. *DJD* 37:297 (Puech).

APH. to beget. *With dir. obj.:* ם[ר]ת עמ[ר]א, he begot Amram, 4Q559 fg 3:3; *with מן + mother:* םמא מן מריאם עמא, he begot a people (?) from Miriam, 4Q549 fg 2:8; [ן]ואהרוּ וּאור מנה לאור, he begot from her Ur and Aaron, 4Q549 fg 2:10.

ITHPE. to be born. ביתא די יתילד בה, the house in which he will be born, 4Q540 fg 1:4; הוו מתילדין על ארעה, they kept being born on the earth, 4Q201 fg 1 iii:17 (En. 7:2 [Syn]. ἐγεννήθησαν); בליליא מתילד, born at night, 4Q535 fg 3:2; [באתי] לדות[הון], when they were born, 4Q202 fg 1 ii:21 (En. 7:2?); etc.

At 4Q202, Milik (1976: 166) reads [כי] לדות[הון] and translates “childhood”; but this is unlikely. The placement of the fragment is uncertain and the reconstruction of the word hypothetical.

ילד [ילד√] *n. m. child.* צלו ילדין מן קדמוה, children prayed before him, 4Q533 fg 3:1.

ים *n. m. sea.* התסוג בדשין ימא, will you shut in the sea with doors? 11QtgJob 30:6 (MT Job 38:8 (ים)); בימא ובטוריא, in the seas and mountains, 1QapGen 7:1; די במדבריא וד[י], high waves of the sea, 4Q552 fg 1 ii:10; [י] תקפי ימא, ב[י]מא, what is in the deserts and in the seas, 4Q203 fg 8:13; גני ימה, fish of the sea, 4Q201 fg 1 iii:21 (En. 7:5), etc. Specific bodies of water: ימא רבא, the Great Sea, 1QapGen 16:11, 21:11, 4Q540 fg 1:3, 4Q541 fg 7:3; [ל]ים, מלחא רבא, to the great sea of salt, 1QapGen 16:17; ימא שמוקא, the Red Sea, 1QapGen 21:17, 18, 4Q206 fg 1 xxvi:20 (En. 32:2 θαλάσσης); ים סוף, the Reed Sea, 1QapGen 21:18; etc.

ימי *vb. PE. to swear an oath.* ימא לי מלכא במומה, the king swore to me with an oath, 1QapGen 20:30; [נמ]א מומה, let us swear an oath, 4Q201 fg 1 iii:1 = נמא, 4Q202 fg 1 ii:7 (En. 6:4 ὁμώσωμεν); [ו] ימו ואחרמ[ו], they swore and bound each other by sacred oath, 4Q201 fg 1 iii:5 (En. 6:5 ὥμοσαν); יאמא אנה לך, I swear to you, 1QapGen 2:14; etc.

APH. to adjure. אומיתכ רוחא, I adjure you, O spirit, 4Q560 fg 1 ii:6.

The form מומה in 4Q560 may be an APH. ptcp. (Penney and Wise 1994: 647), or the noun מומה ‘oath’ (q.v.) (*DJD* 37: 301 [Puech]).

ימין *adj. right, n. m. south.* (1) right: ם[אל]א, one on the right and one on the left, 5Q15 fg 1 i:12; ליד ימינא, on the right side, 4Q554 fg 1 iii:15; ימינא, 4Q531 fg 22:1 (broken context); (2) south: ימין מערבה, the south of the land, 1QapGen 15:10, 11; לימין מערבה, to the

southwest, 11Q18 fg 20:2; etc.

ימם [n. יום] *n. m. day, daytime* (when opposed to night). שאר ימם דנ, the remainder of this day, 4Q208 fg 19+21:2; קוי כל יממא דן כלה, it remains (dark) this entire day, 4Q209 fg 2 ii:5; כסה שאר יממא דן, it is covered the rest of this day, 4Q209 fg 2 ii:11, *et sim.* in the astronomical texts 4Q208 and 4Q209; ביממא, 4Q535 fg 3:5 = 4Q536 fg 1:2 (broken context).

יני *vb. APH. to vex, trouble.* דע מא יונא בעה, know what will trouble one who seeks, 4Q541 fg 24 ii:4.

Past explanations of יונא, whether as “Jonah,” “dove,” or as the Hebrew Qal ptcp. of the root (*DJD* 31: 254 [Puech]), have yielded no intelligible interpretations; for the present interpretation, see Cook 2012.

יסד *vb. PE. to lay a foundation (?).* יסרון, 4Q534 fg 1 ii+2:16.

ITTAPH. [ד] יתוס, 4Q530 fg 7 ii:9.

Both of these occurrences are doubtful. The reading in 4Q534 (as in García Martínez and Tigchelaar 1998: 1070 and others) is properly יסרון (see s.v. אסר), as noted in *DJD* 31: 148 (Puech). —The restoration of 4Q530 (*DJD* 31: 39 [Puech]) is precarious, since the root does not otherwise occur in the causative or causative passive stems in Aramaic; יתוס[ד] is more likely.

ינק *vb. APH. to suckle.* מונק, 4Q558 fg 44:1 (fragmentary).

יסוד [יסד] *n. m. foundation, base.* יסוד שלמכ[ה], the foundation of your peace, 4Q541 fg 3:1; לא יסוד מדבחא, at the base of the altar, 1QapGen 10:15; יסוד מבחן, a tested foundation, 4Q541 fg 24 ii:5; יסודה, 4Q534 fg 1 ii+2:16 (broken context); 4Q554 fg 2 ii:13; 11Q18 fg 32:9; etc.

Fassberg (1992: 59) and Stadel (2008: 25, 58) consider this a probable Hebraism. The reading יסודכון, 4Q542 fg 1 ii:5, is not assured and may be read יסור (q.v.) instead.

יסור [יסר] *n. m. chastisement, correction.* יסורכון, 4Q542 fg 1 ii:5 (broken context).

See the comment under יסוד above.

יסף *vb. HAPH./APH. to do again; add, increase.* (1) *do again, continue*, as an auxiliary verb: הוסף למדחל לאלהא, he continued to fear God, 4Q198 fg 1:1 (Tobit 14:2 [AB] προσέθετο); לא אוסף, I will not do it again, 11QtgJob 25:8 (MT Job 34:32 אוסף); etc.

(2) *to add*: אנה אוספת לה על דילה שני, I added a great amount to what was his, 1QapGen 21:6; תרתין ועליהן לא אוסף, two times (have I spoken) and will not add to them, 11QtgJob 37:5–6 (MT Job 40:5 אוסף); עד תנא ולא, up to here (you shall come) and no further, 11QtgJob 30:8–9 (MT Job 38:11 אוסף); [י]הוסף, 4Q543 fg 2a–b:3 (fragmentary); 11QtgJob 34:1; etc.

ITAPH. to be added. יתוספון, 4Q541 fg 9 ii:7 (broken context).

The occurrences under (1) are Hebraisms and may be a result of translation from Hebrew.

יעט *vb.* ITHPA. to take counsel together. הִיעִיטוּ{{וֹ}}תוֹן, 11Q^gJob 5:8 (MT Job 21:27 תִּתְחַמְּסוּ?).

The placement of the supralinear letters and the proper understanding of the root are disputed; cf. DJD 23: 98 (García Martínez et al.); Zuckerman 1980: 204–8.

יעי *vb.* PE. to grow, sprout. בכור הורתי יעית לקושט, in the womb of my mother I sprouted for truth, 1Q^{ap}Gen 6:1; עשב ארעא יעא, the plants of the earth sprouted up, 4Q211 fg 1 i:3.

For the present reading of 4Q211, see Sokoloff 1979: 201. Drawnel's reading (2012: 231) יוע and its interpretation must be rejected (עא = אע cannot mean "trees").

APH. to cause to grow. חזית רשע מ[ו]עה, I saw a wicked man putting out growth, 4Q157 fg 1 ii:8 (MT Job 5:3 מְשַׁרֵּשׁ); תועא, 4Q541 fg 24 ii:6.

יעל *n. m.* type of wild goat. יעלי כפא, the mountain goats, 11Q^gJob 32:1 (MT Job 39:1 יַעֲלֵי).

יענה *n. f.* ostrich. יענה, 11Q^gJob 17:6 (fragmentary; MT Job 30:29 יַעֲנֶה).

Stadel (2008: 111) considers this a Hebraism from the translated text.

יפע *vb.* APH./HAPH. to shine; cause to shine. (1) shine: יופע ב[תקף], גברו[תה], he will shine in the strength of his power, 4Q201 fg 1 i:6 (En. 1:5 φανήσεται); תופע, 4Q547 fg 3:1 (broken context).

(2) cause to shine: [הו]פע נהור ענה, he makes the light of his cloud shine, 11Q^gJob 29:6 (MT Job 37:15 הוֹפִיעַ).

Stadel (2008: 62, 85, 116) takes this as a Hebraism, but it does occur in Aramaic independently (e.g., Tg. Ezek. 7:10) and not always as a translation of the Hebrew cognate as he states.

יצבה *n. f.* certainty, truth. כולא מנה ביצבא ינדע, he will know all from him with certainty, 1Q^{ap}Gen 2:20; נצבת יצבתא, the plant of truth, 4Q212 fg 1 iii:19–20 (En. 93:2); תנדע ביצבא, you will know with certainty, 4Q530 fg 2 ii+6–12(?):24.

יצף *vb.* PE. to worry about. אל תדחלי ואל תצפי לה, do not fear and do not worry about him, 4Q197 fg 4 i:3 (Tobit 5:21); די אנתה יצף מנה, that which you worry about, 4Q536 fg 2 ii:9.

יקד *vb.* PE. to burn (*intrans.*). גרמי יקדון, my bones burn, 11Q^gJob 16:7 (MT Job 30:17 נִקְרָה cf. LXX συσκαέματα); לכוש יקד, a burning brazier, 11Q^gJob 36:6 (MT Job 41:12 נִפְוֶחַ); יקד בנו[רא], he will burn with fire, 4Q556 fg 1:4.

יקיר *adj.* **glorious.** שְׁמֹךְ קַדִּישָׁא [וי] קִירָא, your holy and glorious name, 4Q196 fg 6:7 (Tobit 3:11 ἔντιμον); יקירין, 4Q214 fg 3:3 (broken context), 4Q531 fg 13:3 (broken context).

יקר *vb.* PE. **to be heavy.** יקרו אבניא, the stones were heavy (?), 4Q542 fg 3 ii:11 (broken context); [י]קר, 11Q^tJob 22:2 (broken context; MT Job 33:7 יבִּדּוּ).

The Haphel of the root has been read at 4Q530 fg 1 i:7: [ה]וֹקֶרֶת לְשַׁכְנֵי חֲזוֹתָא, “the vision made my eyelids heavy” (Beyer 2004:157, Stuckenbruck 1997: 135). The text is read אַחֲרֵת by Puech (DJD 31: 24); the reading preferred here is [א]חֲרֵת (s.v. אחד).

יקר *n. m.* **honor, glory.** (a) *honor:* [י]הֲבִין לֵה בַּה יִקֵּר, they give him honor because of it, 4Q213 fg 1 i:17; זוּי־וְהִדֵּר וּיִקֵּר, splendor and majesty and honor, 11Q^tJob 34:6 (MT Job 40:10, no Heb. equivalent); לִיקֵּר עִלָּם, (wisdom will be with you) for eternal honor, 4Q213 fg 1 i:10; לִיקֵּר וּלְרַבּוּ, for honor and greatness, 4Q213 fg 1 i:12; בְּיִקֵּר רַב, with great honor, 4Q213 fg 1 ii+2:19; בְּמִלֵּי יִקֵּר [ר], in words of honor, 4Q545 fg 8:2; דִּי אֵלֶּף חֲכֵמָה יִקֵּר, די אֵלֶּף חֲכֵמָה יִקֵּר, whoever learns wisdom—it is in him for honor, 4Q213 fg 1 i:11, etc. (b) *divine glory:* הִדֵּר יִקֵּר [רַכָּה], the majesty of your glory, 4Q203 fg 9:2; יִקֵּר וּרְ[בוּ] לְשֵׁם אֱלֹהֵא, (to give) glory and greatness to the name of God, 4Q242 fg 1–3:5; אֲיִקֵּר [כּוֹרֵס], your throne of glory, 4Q202 fg 1 iii:15 (En. 9:4 δόξης); יִקֵּר רַב [א], the great glory, 11Q18 fg 19:3 (broken context); etc.

ירוק *adj.* **green, esp. plant.** עֲלִיָּהוֹן בַּהֵן יִרוֹקִין, their leaves on them are green, 4Q201 fg 1 ii:9 (En. 5:1 χλωρά); בַּתֵּר כָּל יִרוֹק, בַּתֵּר כָּל יִרוֹק, he pursues every green plant, 11Q^tJob 32:7–8 (MT Job 39:8 יִרְדֵּף).

ירותה *n. f.* **inheritance.** אַל תַּתְּנוּ יִרְוֹתְכֹן לְנַכְרָאִין, do not give your inheritance to strangers, 4Q542 fg 1 i:5; יִרְוֹת [תַּא] דִּי שְׁבָקוּ לְכוֹן, יִרְוֹת [תַּא] דִּי שְׁבָקוּ לְכוֹן, the inheritance your fathers left you, 4Q542 fg 1 i:12; בִּירוֹתָא, בִּירוֹתָא, the inheritance that is handed over to you, 4Q542 fg 1 i:4; יִרְוֹתָא עֲלָמִים, an eternal inheritance, 1QapGen 16:12.

ירח *n. m.* **month, moon phase.** [מְנִי] יִרְחֵהוּ גִזִּירִין, the number of his months is cut, 11Q^tJob 5:3 (MT Job 21:21 יִרְחֵהוּ); [י]רְחֵהוּ, their months, 11Q^tJob 32:1 (MT Job 39:2 יִרְחֵהוּ); מִיֵּאִין דְּרַחִין יִרְחֵהוּ, (the East), it is whence moons rise, 4Q210 fg 1 ii:18 (En. 77:1?); דְּבַר יִרְחֵהוּ בְּפִלְגֵי שְׁבִיעִין, דְּבַר יִרְחֵהוּ בְּפִלְגֵי שְׁבִיעִין, the course of the moon-phases is in halves of sevenths, 4Q210 fg 1 iii:6.

ירי See רימן.

ירכה *n. f.* **thigh.** שוּמָן זֹעִירָן עַל יִרְכָּה, little moles on his thigh, 4Q534

fg 1 i:3; **ירכתא**, the thighs [as part of animal sacrifice], 4Q214 fg 2:6 (Geniza, Bod D 9 **ירכאתא**, Athos ὀσφύς).

ירק [√ירק 'to be green'] *n. m.* **vegetation**. **ירק**, רעין הוא **ירק**, they would graze on vegetation, 11QtgJob 15:7 (MT Job 30:3, no Heb. equivalent); **ירקא** **ירקא**, ועשבא די ארעא, the vegetation and plants of the earth, 1QapGen 11:17.

ירת *vb.* PE. **to inherit**. *Dir. obj.* = *giver of inheritance*: **ירת**, לא ירתנך דן, this one will not inherit you, 1QapGen 22:34 (MT Gen 15:4 **יירשך**); **ירת** [לא **בר** לה], אחרן די ירתנך [ה], he had no other child to inherit him, 4Q197 fg 6:11 (Tobit 3:15 [S] κληρονομήσει); **ירת**, חד מן בני ביתי ירתנני, one of the members of my household will inherit me, 1QapGen 22:33 (MT Gen 15:3 **יורש**); *dir. obj.* = *content of inheritance*: **ירת**, ירתונה לכול עלמים, they will inherit it (this land) for all ages, 1QapGen 21:12; **ירת**, למירת ירתת עלמם, to inherit an eternal inheritance, 1QapGen 16:12; 1QapGen 16:14 (broken context); etc.

יריר [√יריר II 'to be straight'] *adj.* **honest, upright**. **יריר**, כל צדיקיא ויריריא [א], all the righteous and upright ones, 4Q537 fg 1+2+3:1.

יריר [adj. **יריר**] *n. f.* **uprightness**. **יריר**, קושטא וצדקתא וירירותא, truth and righteousness and uprightness, 4Q542 fg 1 i:12; **יריר**, אזלין בירירותא, walking in uprightness, 4Q542 fg 1 i:9.

ירשע [BH] *vb.* APH. **to save, deliver**. **ירשע** אנן [ון], he saved (*or*: will save) them, 4Q243 fg 16:2 (broken context).

Fassberg 1992: 67, Stadel 2008: 72.

ירש *vb.* APH. **to send away**. **ירש**, חבליהן תושר, will you send away their birth pangs? 11QtgJob 32:3 (MT Job 39:3 **תשלחנה**).

ירת *part. marker of definite dir. obj.* With personal name: **ירת**, אולד ית, he begot Amram, 4Q559 fg 3:3; **ירת**, אלהא ברך ית אן [יר] ב, God blessed Job, 11QtgJob 38:9 (MT Job 42:12 **את**); **ירת**, אולד ית אהרון, he begot Aaron, 4Q559 fg 3:4; with determined noun: **ירת**, עבידתי, my work, 4Q550 5+5a:7; **ירת**, ית טלולה, the ceiling, 4Q554 fg 1 iii:13, 4Q554a fg 1:13; with pron. suff.: **ירת**, דבר יאתה, take him, 4Q196 fg 2:13 (Tobit 2:2 [S] αὐτόν); **ירת**, יתה, 11QtgJob 35:9 (MT Job 40:30); 5Q15 fg 1 i:17 (broken context); etc.

For 4Q196 fg 2:13, see Beyer 2004: 175.

יתב *vb.* PE. **to sit; to dwell**. (1) *to sit*: **יתב**, כרסון יחיטו וקדישא רבא יתב [ב], thrones were set in place and the great holy one sat, 4Q530 fg 2 ii+6–12(?):17; **יתב**, יתב קדם תרע דרתה, sitting before the entrance of his courtyard, 4Q197 fg

4 iii:3 = 4Q196 fg 14 ii:6 (Tobit 7:1 [S] καθήμενον); [יתבין וא] [בלין], sitting and mourning, 4Q204 fg 1 vi:6 (En. 13:9 ἐκάθηντο); etc.

(2) *to dwell*, with ב + location: אנה הוית יתב בטורא די בית אל, I was dwelling in the hill country of Bethel, 1QapGen 21:7; יתב לה בבקעת, יתבת באלוני ממרה, he settled in the Jordan Valley, 1QapGen 21:5; I dwelt in Elone-Mamre, 1QapGen 21:19; [ע]בד לה ערב חדה ויתב בגוה, he made himself a ship and dwelt within it, 4Q206 fg 4 i:14 (En. 89:1); יתבין בארע ישראל, dwelling in the land of Israel, 4Q198 fg 1:7 (Tobit 14:4 [S] κατοικοῦντες); יתב בסודם, dwelling in Sodom, 1QapGen 22:1; other constructions: [ל]א יתב בין בני אנש, he did not dwell among human beings, 4Q531 fg 14:4; אתר די אנתה יתב, the place where you dwell, 1QapGen 21:9; etc.

יתב [PE. active ptc. √יתב] *n. m. inhabitant*. לכל יתבי ארעא, all the inhabitants of the earth, 4Q571 fg 1:13.

יתירא [יתר] *adv. greatly*. [דחלת י]תירא כנפשה, [she feared (?)] greatly in her soul, 1QapGen 19:23.

יתר *vb. ITTAPH. to be left over*. יתותר במלכות עוזיה, he will be left in the kingdom of Uzziah, 4Q558 fg 29:4 (broken context).

Beyer 2004: 414 reads יתיתר (Ithpa.); Puech's reading [א]יתותר (DJD 37: 200) is unlikely, since the short *i* of the perfect preformative is not usually written *plene* at this period.

כ

כ *prep. as, like, according to, equal to.* (a) *like, similar to:* כעפר ארעא, like the dust of the ground, 1QapGen 21:13; כדמות אנש, like the form of a man, 4Q209 fg 26:5; כצפר, as (with) a bird, 11QtgJob 35:8 (MT Job 40:29 (פצפור); כנהרין רברבין, like great rivers, 4Q531 fg 7:6; מאמרה כמאמר, his command is like the command of heaven, 4Q541 fg 9 i:3; כזיקיא, like the shooting stars, 4Q246 fg 1 iii:1; כיבלא, like the cynodon grass, 11QtgJob 9:1 (MT Job 24:24 (ככל); ככתון, like a tunic, 11QtgJob 14:9 (MT Job 29:14 (כמעיל); etc. (b) *according to:* ככול די פקדת >כון, according to all I have commanded you, 4Q542 fg 1 i:13; כדת חוק עלמא, according to the law of the eternal statute, 1QapGen 6:8; כרעותה, according to his will, 4Q542 fg 1 i:3; etc. (c) *equal to:* כמשחת תרעא בריא, equal to the measurement of the outer gate, 5Q15 fg 1 ii:2 = 4Q554 fg 1 iii:16, 19. (d) *as, as if:* כבחה יזיב, as with a hook he makes his nose drip (blood), 11QtgJob 35:3 (MT Job 40:24, no Heb. equivalent). (e) in particular combinations: with דן, דנה, דן (q.v.); with כדנא, (q.v.); with כלמדנח צפון: ל, toward the northeast, 1QapGen 21:20; כלצפון, toward the north, 4Q206 fg 1 xxvi:17, 4Q204 fg 1 xii:30 (En. 32:1 εἰς); כלקובל, see s.v. כלקובל; with די, ד, כדי: ד, (q.v.).

כא *adv. here, thus.* עד כא סוף חלמא, thus far is the end of the dream, 4Q530 fg 2 ii+6–12(?):12; עד כה סוף חלמא, 4Q530 fg 2 ii+6–12(?):20; לתנא ולכה, hither and thither, 4Q530 fg 7 ii:7; לכא, 4Q541 fg 4 ii:3 (uncertain, fragmentary).

כאן *adv. here, in expression* מן כאן, on this side: מן כאן, 2Q24 fg 5–6:3, [מן כאן], 2Q24 fg 7:1.

כבד [כבד√ 'to be heavy'] *n. m. liver.* [ב]לבב נונא וכבדה, the heart of the fish and its liver, 4Q196 fg 13:3 = 4Q197 fg 4 i:12 (Tobit 6:7 [S] ἡπατι); 4Q197 fg 4 i:9.

Beyer (2004:168) conjecturally restores the word in 4Q560 fg 1 i:1 ([וכבד]).

כבר *adv. already, still, yet.* כבר אב[דו] מני שבע[ה גברין], already seven husbands have perished from me, 4Q196 fg 6:12 (Tobit 3:15 ἤδη); די אכלו, כבר הוא, what my lads have already eaten, 1QapGen 22:23; מ[טא לאחמתא], כבר הוא, he was already close to Ecbatana, 4Q197 fg 4 i:15 (Tobit

6:10 [S] ἤδη); 4Q212 fg 1 iii:24 (En. 93:3).

כבש *vb.* PE. to flatten, beat down. [לא] ישכחון למכבש שוריה, they will not be able to flatten its walls, 4Q213 fg 1 ii+2:2; כבשו, they beat a path, 11QtgJob 2:2 (broken context, MT Job 19:12 וַיִּסְלֹךְ); כבש, 4Q570 fg 6:1 (fragmentary).

Beyer (2004:166) emends כשבין at 4Q529 fg 1:8 to כבשין; but see s.v. כשב.

כדב *vb.* PA. to lie. [כד] בת לאלהא מעל[א], I lied to God above, 11QtgJob 19:2–3 (MT Job 31:28 בַּחֲשָׁתִי).

כדבין *n. m. pl.* falsehood. [כדבין] בַּקּוֹשֵׁט עִמִּי תִמְלִלִין וְלֹא בַּכְּדָבִין, you should speak with me in truth and not in falsehood, 1QapGen 2:7, cf. 6; בַּקּוֹשֵׁט וְלֹא בַּכְּדָבִין, in truth and not in falsehood, 4Q204 fg 5 ii:30 (En. 107:2 ψευδῶς); [מללין] הוו כדבין הוו, they were speaking falsehood, 4Q533 fg 4:2; 1QapGen 3:13.

כדי [כ + די] *conj.* when, with temporal clause subordinate to main clause. With perfect: כדי עלו לגוא אחמ[חא], when they entered into Ecbatana, 4Q197 fg 4 iii:1 (Tobit 7:1 [S] ὅτε); כדי ידעת [די] ידע בי, when I knew that he knew about me, 4Q196 fg 2:1 (Tobit [S] 1:19 ὅτε); כדי חזת בתאנוש, when Bitenosh my wife saw, 1QapGen 2:12; כדי שמע מלכא, when the king heard (Horkanosh's words), 1QapGen 20:8; כדי דבירת מני שרי, when Sarai was taken away from me, 1QapGen 20:11; כדי אשתציו [י]ומי, when the days of the wedding feast were completed, 4Q545 fg 1a i:7–8; כדי נפקת, when I came out (of my mother's stomach), 1QapGen 6:1; etc. With imperfect: אנדה כדי אמות ערטלי אהך, I, when I die, will go naked, 1QapGen 22:33; כדי נת[וב], when we return, 4Q196 fg 14 i:1 (Tobit 6:13 [S] ὅταν); כדי יק[רם], when he arises, 11QtgJob 18:7 (MT Job 31:14 כִּי); כדי [תמ] וְהָ אַקְבֵרְנִךְ, when you die I will bury you, 4Q550 fg 5+5a:6; etc. With participle: [כ]רִי עֲלִיִן עֲלִיהָ, whenever they enter unto her, 4Q197 fg 4 ii:8 (Tobit 6:14 [S] ὁπότε); כדי כשבין דמעא מן אנדרא, whenever they gather the offering from the threshing floor, 4Q529 fg 1:8; כדי מדקין קליפוא אלן, whenever they crush this bark, 4Q204 fg 1 xii:29 (En. 31:3 ὅταν); כדי אנושא, whenever people suppose, 4Q580 fg 4:4; with verbless clause: כדי נהורה בה, when its light is in it, 4Q209 fg 26:4.

כדכוד *n. m.* chalcedony. בחש[מל] וספיר וכדכוד, with electrum and sapphire and chalcedony, 4Q554 fg 2 ii:15.

כדך *n. m.* small jug. כדניא, 1Q21 fg 59:2 (broken context).

כּוּי חזית לאברהם. *adv. so, thus, likewise.* [כ + דנא, כ + דן] כּוּי, כּוּי, כּוּי [אבי מזדהר], thus I saw Abraham my father taking care, 4Q214b fg 2–6 i:2–3; כּוּי, רוחך כּוּי עליבא, (why is) your spirit so sad? 1QapGen 2:17; כּוּי, כּוּי עליך שנא, (why is the expression of) your face so changed? 1QapGen 2:17; כּוּי, כּוּי מש[לטיך עליך], (you are) thus made to rule over me, 4Q544 fg 1:11; כּוּי, היא דכּוּי [ן אנינה סלקן], the one whose complaint thus goes up, 4Q206 fg 1 xxii:5–6 (En. 22:6 οὐτως); כּוּי, כּוּי כל תוניא, likewise all the chambers (were two staffs high), 5Q15 fg 1 ii:8; כּוּי, כּוּי אחזיני, thus he showed me, 4Q554 fg 1 ii:14; etc.

With other particles: כּוּי, כּוּי, because of this, 4Q552 fg 1 i+2:8, 4Q558 fg 41:2, 4Q582 fg 2:2; כּוּי, כּוּי, each generation will be worse than the other in this way, 4Q204 fg 5 ii:27 (En. 107:1); כּוּי, כּוּי, thus they were made, 4Q206 fg 1 xxii:2 (En. 22:3); etc.

See also כּוּי.

כּוּי [כּוּי ודשא וכוּי] *n. f. priesthood.* [כּוּי ודשא וכוּי], holiness and priesthood, 4Q542 fg 1 i:13.

Stadel 2008: 57–58.

כּוּי *vb. PE. to be able.* [לא יכּוּי], he is not able to examine, 4Q530 fg 5:2 (uncertain, broken context).

כּוּי *n. m. priest.* כּוּי, כּוּי לאל עליון, priest to God Most High, 1QapGen 22:15 (MT Gen 14:18 כּוּי); כּוּי, כּוּי קדיש, a holy priest, 4Q545 fg 4:16; כּוּי, כּוּי, יתבחר לכוּי, he shall be chosen an eternal priest, 4Q545 fg 4:19; כּוּי, כּוּי ומלכין, priests and kings, 4Q213 fg 1 ii+2:15; כּוּי, כּוּי רבא, the high priest, 11Q18 fg 14 ii:5; כּוּי, כּוּי וכל שביא, the priests and all the elders, 4Q562 fg 2:4; etc.

כּוּי *vb. PA. to serve as priest.* לא ימלון ידיהן לכהנה, they will not ordain them (lit., fill their hands) to serve as priests, 4Q562 fg 1:2.

כּוּי [כּוּי] *n. f. priesthood.* מלכות כּוּי, the reign of the priesthood, 1Q21 fg 1:2; כּוּי, כּוּי, the eternal priesthood, 4Q213a fg 5 i:3.

כּוּי *n. f. window.* עשרה כּוּי אטימן, ten closed windows, 5Q15 fg 1 ii:11, fg 2:1; כּוּי, כּוּי, רום כּוּי, the height of the window, 4Q554a fg 1 13; 5Q15 fg 1 ii:12.

כּוּי [כּוּי] *n. m. kohl (eye cosmetic).* על כּוּי ועל צדיד[א], (he taught them) about kohl and eye-shadow, 4Q202 fg 1 ii:28 (En. 8:1 στίβεις).

כּוּי *vb. PE. to burn (intrans).* [די שמש] אֶבּוּי כּוּי ושלקה, in which the sun burns and scorches, 4Q204 fg 1 i:26 = 4Q201 fg 1 ii:7 (En. 4:1); [אר] עֶבּוּי, the burning earth, 4Q204 fg 1 i:27 (En. 4:1).

כוכב *n. m. star.* [כֹּכַבְּ חֵד נפל] כֹּכַבְּ חֵד, one star fell, 4Q207 fg 1:1 (En. 86:1); כוכבי צפר, stars of morning, 11Q^{tg}Job 30:5 (MT Job 38:7 (כֹּכְבֵי רֵבִי); [ע]רבי); וכלהון כוכבין . . . שמיא . . . שמיא, the vessels of heaven . . . and all of them are stars, 4Q209 fg 23:5 (corr.); [נ]חשי כוכבין, divininations of stars, 4Q201 fg 1 iv:3 = 4Q202 fg 1 iii:3 (En. 8:3 [Syn.] ἀστρολογίαν); [י]ן שגיא, many stars, 4Q207 fg 1:4 (En. 86:3); [כ]ן וכביא שגיא, the many stars, 4Q206 fg 4 i:11 (En. 83:3?); [ש]הרא וכוכביא, the moon and stars, 4Q213 fg 3:2; [בין] כוכב, stars withdrew (?) into the gates of heaven, 4Q211 fg 1 ii:4; etc.

כוליה *n. f. kidney.* תרתין כוליתה, its two kidneys, 11Q18 fg 22:3 (broken context).

כומר *n. m. vat for fermenting grapes.* כומר א דן פתחת ושרית למשתיה, I opened this vat and began to drink it, 1QapGen 12:15.

כון *vb. PA. to turn toward.* כלהון מכונין דן [לדן], all of them were turned toward each other, 4Q554 fg 1 i:10–11.

יהכן, 11Q^{tg}Job 28:5 (MT Job 36:27), is taken to be Haphel in *DJD* 23:145 (García Martínez et al.); we take the form to be from vb. הוך (q.v.). — For מְכוּנָא, 4Q202 fg 1 ii:27, see s.v. תכונה.

כור [QH] *n. m. womb.* אזלא רוחא לכור, its spirit goes to the womb, 4Q541 fg 10:4; בכור הורתי, in the womb of my mother, 1QapGen 6:1.

The phrase in 1QapGen is based on a Hebrew expression appearing in the Thanksgiving Scroll (e.g., בכור הריה, 1QH^a 11:8); the normal Aramaic meaning of כור is 'crucible' or 'furnace.' See Stadel 2008: 17–18.

כורסי See כרסה.

כות *prep. like.* בקל כותה תרעם, will you thunder in a voice like him? 11Q^{tg}Job 34:5 (MT Job 40:9 (כְּמֵהוּ בְנֵיךָ דִּי לְהוֹן כּוּאֲתָךְ); בניך די להון כואתך, your sons who will be like you, 1QapGen 11:15; [לא אית]י אפש[ר] לגבר כותי להתבה [לגבר], it is not possible for a man like me to answer a man like you, 4Q550 fg 5+5a:5.

כות, with suffixes, is in complementary distribution with כ (q.v.), which takes no suffixes.

כותל See כתל.

כחדא, **כחדה** [כ + חד] *adv. together.* במזהר כחדא כוכבי צפר, when the stars of morning shone together, 11Q^{tg}Job 30:4–5 (MT Job 38:6 (יחד); כולהון כנישין כחדה, mixed together, 11Q18 fg 13:6; כולהון כנישין כחדה, all of them were gathered together, 4Q204 fg 1 vi:6 (En. 13:9); אזדמנו כחדא,

they met together, *1QapGen* 21:25; **אתכנשנא כחדא**, we gathered together, *1QapGen* 12:16; **אזלין תריה[ו]ן [כ]חדא**, the two of them were going together, *4Q197* fg 4 i:11 (Tobit 6:6 [S] κοινῶς); **כחדא עמהון**, together with them, *1QapGen* 22:1; **טמר [ה]מון בעפר כח[דא]**, hide them in the dust together, *11QtgJob* 34:8–9 (MT Job 40:13 **יחד**); etc.

כחל *vb.* PE. to put on or around the eyes. **[ני אנש]** מררתא למכחל עי, the gall is to put on someone's eyes, *4Q197* fg 4 i:14 (Tobit 6:9 ἐγγχεῖσαι).

כי [BH **כי**] *conj.* for. **כיא**, *1Q32* fg 14:3 (broken context).

כיוור *n. m.* paneling (?). **בכיוור**, *11Q18* fg 11:8 (broken context); **כיוור**, *4Q554* fg 9:2 (fragmentary).

Stadel (2008: 70), following Beyer (2004: 416) believes this could be a Hebraism, but the word is infrequent in both languages. Other possible meanings are 'basin' or 'platform.'

כילאין [BH **כילאים**] *n. du.* forbidden mixture, assimilation. **אל תתנו . . . אחסנותכון לכילאין**, do not give up your inheritance . . . to assimilation, *4Q542* fg 1 i:6.

A loan from the more obscure BH **כילי** (cf. Isa 32:5) is less likely (Cook 1993: 209). See also from the Aramaic Levi document, Geniza text, Cam F 10, **לֹא דִמָּה בָּה לְכִילֵי אִי**, "he will not resemble there one of mixed race."

כימה *n. prop.* Pleiades. **כימא**, *11QtgJob* 31:8 (broken context; MT Job 38:31 **כימה**).

כול, כל *n. m./quant.* any, all, every, each. Alone, determined, *all, the whole, everything*: **כולא**, to the lord of all, *1QapGen* 5:23; **כולא יתעבד**, everything shall be done, *4Q198* fg 1:5 (Tobit 14:4 [S] πάντα); **אנה כלא**, I know everything, *4Q212* fg 1 iii:22 (En. 93:2?); **כלא ינוח מן הרב**, all shall have rest from war, *4Q246* fg 1 ii:4; **שליט בכולא**, ruler of all, *4Q542* fg 1 i:2–3; **כלא תכול למעבד**, you can do everything, *11QtgJob* 37:3–4 (MT Job 42:2 **כל**); **לה מחוין כולא**, to him they tell everything, *1QapGen* 2:21; etc.

With singular undetermined noun, *any, every*: **כול בר אנוש**, (not) any man, *1QapGen* 21:13; **כל שטן**, (not) any adversary, *4Q213a* fg 1:17; **לכל רוח**, in every direction, *4Q554* fg 1 ii:13; **כל גאה**, every proud one, *11QtgJob* 34:7 (MT Job 40:11 **כל**); **לכל מת ומדינה**, any land or nation, *4Q213* fg 1 i:15; **כל**, every green plant, *11QtgJob* 32:7 (MT Job 39:8 **כל**); **כול דם לא תאכלון**, you shall eat no blood, *1QapGen* 11:17; **כול[ער] ברוב**, any intermixture, *4Q542* fg 1 i:9; **כול אנוס ושקר**, any oppression and deceit, *4Q550* fg 1:7; **כל שקר**, (not) any deceit, *4Q537* fg 1+2+3:2; **[לא] כל מנד[עם]**, not any thing, *4Q196* fg 2:2 (οὐδέν); etc.

With singular definite noun, *all, the whole of*: כּוֹל אֶרֶע גּבַל, all the land of Gebal, 1QapGen 21:11; כּוֹל אֶרֶע־אֵדָא, all this land, 1QapGen 21:12; כּוֹל בִּשְׂרָא, all flesh, 1QapGen 1:29; כּוֹל לְבַנְהָא, all her whiteness, 1QapGen 20:4; כּוֹל אַנְשֵׁי בֵיתָהּ, all the men of his household, 1QapGen 20:16; כּוֹל שְׁבִיתָא, all the captivity, 1QapGen 22:12; בְּכָל פִּמְכוֹן, with all your voice, 4Q196 fg 17 ii:2 (Tobit 13:7 ὅλας); לְכוֹל עֵנָא טַעִיתָא, all the straying flock, 4Q204 fg 4:8 (En. 89:35); כּוֹל נְהוּרָא, all the light, 4Q544 fg 2:16; כָּל שְׂאֵר נְהוּרָהּ, all the rest of its light, 4Q209 fg 6:9; כּוֹל שְׂפָרָא דִּן, all this beauty, 1QapGen 20:7; אֶרֶע־אֵדָא כּוֹלָהָא, all the plunder, 1QapGen 22:13; with pron. suff.: אֶרֶע־אֵדָא כּוֹלָהוֹן, all the earth, 1QapGen 11:12; שְׁלֵט בְּכוֹלָהוֹן, have authority over all of them, 1QapGen 11:16; נְשֵׁי כּוֹלָנָא, the wives of all of us, 1QapGen 12:16; כּוֹלָהוֹן, 1QapGen 10:17, 12:13, 22:9, 20, 26, etc.; double use: כָּל יַמְמָא דִּן כָּלָהּ, this entire day, 4Q209 fg 2 ii:5; כּוֹל אֶרֶע־אֵדָא כּוֹלָהּ, all the whole earth, 4Q212 fg 1 iv:20–21 (En. 91:14); כּוֹל אֶרֶע־אֵדָא כּוֹלָהָא, 1QapGen 10:13; etc.

With plural noun, *all*: (a) indefinite: כָּל בְּתוּלָן וְכֹלְאָן, all virgins and brides, 1QapGen 20:6; כּוֹל עֲלָמִים, all ages, 1QapGen 4:3; כּוֹל נְשִׁין, all women, 1QapGen 20:6–7; (b) definite: כּוֹל בְּקַעֲאָתָא וּמִישְׂרִיָּא, all the valleys and plains, 1QapGen 17:13; כּוֹל חֲבֵרוּהִי, all his companions, 1QapGen 21:26; בְּכָל אֶרְעַת שְׁבִינָא, all the lands of our captivity, 4Q196 fg 6:10 (Tobit 3:15); כָּל עֲבַדְיָהּ אֵלִין, all these works, 4Q201 fg 1 ii:11 (En. 5:1); כָּל גְּבַרִיָּא, all the giants, 4Q530 fg 2ii+6–12(?):20; כָּל בְּנֵי אַנְשָׁא, all the human race, 4Q201 fg 1 iii:18 (En. 7:3); כָּל טוּרִיָּא אֵלִין, all these mountains, 4Q206 fg 1 xxvi:19 (En. 32:2); etc.; double use: דְּכָל אֵילִין [נִיהַ] כְּלָהֶן, all the trees, 4Q201 fg 1 ii:4 = כּוֹל אֶרֶע צְפוֹנָא כּוֹלָהָא, 4Q204 fg 1 i:28 (En. 5:1); כּוֹל אֶרֶע צְפוֹנָא כּוֹלָהוֹן, the whole land of the north, 1QapGen 16:10; etc.

With relative clause, *all*: כּוֹל דִּי עֲלִיהָא, all that is upon it, 1QapGen 7:1; כּוֹל דִּי שְׁבוּא, all whom they took captive, 1QapGen 22:10; כּוֹל דִּי אִיתִי, all that they chose, 4Q201 fg 1 iii:14 (En. 7:1); כָּל דִּי בְרָא, all that he created, 11Q17Job 29:3 (MT Job 37:12 (כָּל דִּי יִתָּא עֲלַי]); כָּל דִּי יִתָּא עֲלַי, all that befalls me, 4Q537 fg 1+2+3:4; etc.

With independent pronoun, *all*: כָּל מַה דִּי בְּהוֹן, all that is in them (the waters), 4Q210 fg 1 ii:3 (En. 76:4); כּוֹל אֵלִין, all these, 4Q534 fg 1 ii+2:13; בְּכָל דִּן, in all this (time), 4Q543 fg 4:2; etc.

With distributive construction, *every, each*: בְּכָל יוֹם וַיּוֹם, every day, 4Q210 fg 1 iii:4; כָּל תְּרַע וְתוֹרַע, every gate, 5Q15 fg 1 i:9; כּוֹל חַד וְחַד, every one, 4Q204 fg 1 vi:1 (En. 13:6); לְכוֹל גְּבַר וְגַבַר, for each man, 2Q24 fg 4:18; etc.

כָּלֵב *n. m. dog*. כָּלְבֵי עֲנִי, the dogs of my flock, 11Q17Job 15:5 (MT Job 30:1 (כָּלְבֵי)).

כלה *n. f.* bride. כל בתולין וכלאן די יעלן לגנון, all virgins and brides who enter the bridal chamber, 1QapGen 20:6.

כלי *vb* I PE. to withhold, keep back. [נשמ]תה עלוהי יכלא, (if) his breath he withholds, 11Q¹Job 24:8 (MT Job 34:14 יִאָסֵף); לא יכול רעואל, Reuel will not be able to withhold her from you, 4Q197 fg 4 ii:4 (Tobit 6:13 [S] κωλυῖσαι); למכלא מלי פמנא, to withhold the words of our mouth, 4Q557 fg 1:4; [כ]לא, 11Q¹Job 12:7 (MT Job 28:11 חֲבֵשׁ); etc.

ITHPE. to be withheld. ולא יתכלא עוד, it shall no longer be withheld, 2Q24 fg 8:6; (broken context).

כלי *vb* II PE. to cease. חמסא יכלא מן ארעא, wrongdoing shall cease from the earth, 4Q204 fg 5 ii:28 (En. 107:1 ἀπολειται).

כלי *vb* III APH. to cry out. אכליאאת תמרתא ואמרת, the date-palm cried out and said, 1QapGen 19:16; [א]כליא[ת], she cried out, 4Q546 fg 7:6 (fragmentary, uncertain).

כליל [כלל' 'to be complete'] *adj.* complete, perfect. ידיהא כמא כלילן, her hands, how perfect! 1QapGen 20:4–5.

כליל [כלל' 'to be complete'] *n. m.* crown. כליל דה[ב], a crown of gold, 4Q550 fg 6+6a+6b+6c:3; כלילא חמי[שיא], the fifth crown, 11Q18 fg 14 ii:2; כלילא שתיתי[א], the sixth crown, 11Q18 fg 14 ii:3.

כלקובל [כ + ל + קבל] *conj.* just as. כלקובל, 4Q204 fg 1 vi:13, 17 (broken context).

See קבל *prep.*

כמא, כמה [כ + מה] *interr.* how, how much. (a) In exclamations: כמא, how beautiful! 1QapGen 20:4; כמא יאא לה חדיה, how beautiful for her is her breast! 1QapGen 20:4; כמא דמה עלימא דן לטובי, how this boy resembles Tobit! 4Q197 fg 4 iii:4–5 (Tobit 7:2 ὥς); כמא כלילן, how perfect! 1QapGen 20:4–5; כמה דמא אנתה, how you resemble [x], 4Q242 fg 4:4 (broken); etc. (b) In questions: כמא לא יתיבנדה, how should one not answer him? 11Q¹Job 21:6 (MT Job 32:14). Correlative (?): הן לכמ[א], or however much (breath is in me), 11Q¹Job 10:9 (MT Job 27:3 פֶּל־עוֹד).

See also כמן *adv.*

כמן *vb.* PE. to lie in wait. על נפשה תכמן, you will lie in wait for his life, 4Q545 fg 6:3 = 4Q547 fg 3:3.

כמן [כמא + ן] *adv.* how much, many. כמן ארכהא וכמן פתידיה, how

great is its length and how much is its breadth, *1QapGen* 21:14; חזי כמן, see how many doubles they have increased, *1QapGen* 22:29.

See also כמא.

כמר *n. m.* pagan priest. פנטפֿר [ר] כִּמְרֹ [א], Pentephres the priest, *4Q539* fg 4:6.

The reading (*DJD* 31:209 [Puech]) is extremely uncertain.

כֵּן [כֹּן] *adv.* thus, so. כֵּן מלכותהֶן תהוּה, so will their reign be, *4Q246* fg 1 ii:2; כֵּן כְּתִיב, thus it is written, *1QapGen* 15:20; etc. With prepositions: מִן בְּתֵר כֵּן, afterwards, *1QapGen* 12:8; לְמַחֲרָתִי כֵּן, the next day, *1QapGen* 21:10; בְּדִכְן, accordingly, *4Q209* fg 23:5; [כֵּן] בְּדִיל כֵּן, accordingly, *4Q210* fg 1 ii:16; עַל כֵּן, therefore, *11QtgJob* 37:8 (MT Job 42:6 עַל־כֵּן).

See also כדן.

כְּנִי *vb.* ITHPA. to be named, designated. בְּשֵׁמָה יִתְכַנֶּה, by his name he will be designated, *4Q246* fg 1 i:9; [י] תְּכַנְנֹן לְרַחֲצֹן עַל־מִיִּן, they will be named for eternal security, *4Q537* fg 10:2.

כִּנְס *vb.* ITHPA. to gather (*intrans.*). בַּה צְפַנִּיִן וּמַתְכַּנְסִין וּסְחָרִין כָּל עַרְבֵי שְׁמַיָא, in it (the north) all the vessels of heaven hide and gather and revolve, *4Q209* fg 23:6 = ומתכנסין (read ומתכנסין <נ> סין, *4Q210* fg 1 ii:17 (En. 77:3).

Contra Sokoloff 1979: 201, 218, who would read in *4Q210* מתכנסין as from כסי, but does not explain the reading in *4Q209*. Cf. Stadel 2008: 91–92 (not a Hebraism).

כִּנְף *n. f.* wing; edge. (1) *wing*: יִפְרוֹס כְּנֻפֹהִי לְרוּחִין, it spreads its wings to the winds, *11QtgJob* 33:8 (MT Job 39:26 יִפְנִפוּ); (2) *edge*: [י] אֲרַע־א [א], ends of the earth, *11QtgJob* 30:10 (MT Job 38:13 כְּנָפוֹת).

Milik (1976: 150) read כל כִּנְף “every bird” at *4Q201* fg 1 iii:20, but Langlois (2008: 191) correctly reads בזה or בנה instead.

כִּנְש *vb.* PE. to gather. Pass. ptcp.: כוּלְהוֹן כְּנִישִׁין כְּחָדָה, all of them were gathered together, *4Q204* fg 1 vi:6 (En. 13:9 συνηχμένοι); pass. pf. כְּנִישַׁת, *1QapGen* 7:23 (broken context).

PA. to gather (*trans.*). מְכַנְשׁ, *4Q558* fg 37:2 (fragmentary).

ITHPA. to gather (*intrans.*), be gathered. אֲתַכְנַשְׁנָא כְּחָדָא, we gathered together, *1QapGen* 12:16; יִתְכַנְשׁוּן כָּל אַנְשׁ קֶרְתָּא עַל בֵּיתָא, all the men of the city gathered at the house, *4Q551* fg 1:4 (cf. MT Gen 19:14); יִתְכַנְשׁוּן [ך] קְרִיאִי, the called shall gather, *4Q243* fg 24:2.

כְּנֻשָׁה [כְּנֻשָׁה] *n. f.* gathering. לְכַנְשַׁת גְּבַרִיא, gathering of the giants, *4Q530* fg 1 i:8; כְּנֻשָׁת, *4Q530* fg 2 ii+6–12(?) :5 (broken context).

כס *n. m. cup*. כסין שבעה, seven cups, 11Q18 fg 18:1.

כסו [כסי√] *n. f. clothing*. כסותה, 4Q536 fg 2 ii:10 (broken context).

The reading is disputed, see below s.v. כסי vb.

כסי *vb.* PE. to cover, conceal. Passive: ערבא חפית וכסית, the ship was coated and covered, 4Q206 fg 4 i:15 (En. 89:1); כסה שאר יממא דן, (the moon) is covered the rest of this day, 4Q209 fg 2 ii:11; בה כסה שביעין שתה, in it (the day) it (the moon) is covered six and a half sevenths, 4Q209 fg 6:7, and elsewhere in 4Q209.

PA. to cover, hide. [אנפי]הון בקטם תכסה, you shall cover their faces with ash, 11Q¹Job 34:9 (MT Job 40:13 טַמְנִים); יכסה עננא, the cloud shall cover, 4Q156 fg 1:4 (MT Lev 16:13 וְיִכְסֶה); מכסה, 4Q543 fg 5–9:7 (broken context).

Possibly כסיתה, 4Q536 fg 2 ii:10 (Beyer 2004: 164), but see above s.v. כסו.

כסי [כסי√] *n. m. cover, lid*. קדם כסיא למדנחא, in front of the cover to the east, 4Q156 fg 1:6 (MT Lev 16:14 הַכַּפֶּרֶת); [ע]ל כסיא, 4Q156 fg 1:6 (MT Lev 16:14 הַכַּפֶּרֶת).

כסל *n. m. loin (?)*. בגוא כסלא, 4Q558 fg 34:2 (broken context).

כסף *n. m. silver*. בכסף ודהב, with silver and gold, 1QapGen 20:33; כסף ודהבא, silver and gold, 4Q242 fg 1–3:7, 4Q529 fg 1:15; אל [כסף] על {ו} כסףא למעבדה לצמידין, (he taught) about silver, to make it into bracelets, 4Q202 fg 1 ii:27 (En. 8:1 [Syn.] ἄργυρον τῷ ἀργύριῳ μη φθάσαι); כסףא, 4Q196 fg 8:2 (Tobit 4:2 [S] ἀργυρίου); etc.

כען *adv. now, so*. (a) Temporal: עד כען, until now, 1QapGen 19:8, 4Q203 fg 7b ii:3; מן כען ועד, from now on and forever, 4Q542 fg 1 ii:1; וכען עיני וחזתך, and now my eye has seen you, 11Q¹Job 37:7–8 (MT Job 42:5 וְעַתָּה); etc. (b) Logical, *so now*: הכען צדא אלהא ישקר, now, truly, would God lie? 11Q¹Job 24:6–7 (MT Job 34:12 אַף); וכען קבלתך, so now I complain, 1QapGen 20:13–14; וכען אל תדחל, and so, fear not, 1QapGen 22:30; כען אנש, now, men of [x], 11Q¹Job 24:4 (broken context; MT Job 34:10 לְכֵן); וכען מחוה אנה, and now to you I say, 4Q212 fg 1 v:24; וכען אזל, and now I tell you, 4Q209 fg 26:6 (En. 79:1); before impv.: וכען אזל, so now go, 1QapGen 20:23; וכען סב, now, take (the tablets), 4Q537 fg 1+2+3:3; וכען בקר ומני, so now examine and count, 1QapGen 22:29; וכען אזל נא, so now go, I pray, 4Q204 fg 5 ii:29; etc.

כף I [$\sqrt{\text{כפרי}}$] *n. f.* palm of hand, sole of foot. כמא יאין כפיהא, how beautiful are her palms! *1QapGen* 20:5; כף ישון; they place a palm (on their mouth), *11QtgJob* 14:3 (MT Job 29:9 (כף)); אצבעת כפי; the fingers of my palms, *4Q213a* fg 1:9; כעבד כפודי; according to the work of his hands, *11QtgJob* 23:4–5 (MT Job 33:26, no Heb. equivalent); [כף רגל]והי; the sole of his feet, *4Q561* fg 2:4.

כף II *n. m.* large rock, crag. סלק לראש כפא דן, he went up to the top of this crag, *4Q204* fg 4:3 (En. 89:32); יעלי כפא, mountain goats, *11QtgJob* 32:1 (MT Job 39:1 (סלע); [ב]כפא ישכון, (the eagle) dwells on the crag, *11QtgJob* 33:9 (MT Job 39:28 (סלע); [כ]ף חד רם, a certain high crag, *4Q206* fg 4 iii:19 (En. 89:29).

כפל *vb.* PE. to double. Pass. ptcpl: [ה]לגב כפיל, doubled height, *6Q14* fg 1:3 (fragmentary).

כפל [$\sqrt{\text{כפל}}$] *n. m.* double amount. חזי כמן כפלין שגיו, see how much they doubled in amount (lit., see how many doubles they increased), *1QapGen* 22:29; בכפל, in double measure, *4Q550* fg. 6+6a+6b+6c:5 (fragmentary).

DJD 37: 31 (Puech) reads the *4Q550* occurrence as בכול.

כפן [$\sqrt{\text{כפן}}$] *n. m.* hunger, famine. לכפן וחסרנה, for hunger and want, *11QtgJob* 29:4 (MT Job 37:13, no Heb. equivalent); הוא כפנא בארעא דא, *1QapGen* 19:26 (fragmentary); כפן, *4Q318* 8:8 (broken context); [בכ]פן, *11QtgJob* 15:7 (MT Job 30:3 (ובכפן)).

כפן *vb.* to desire (?). כפנוהי, *4Q530* fg 2 ii:6–12 (?): 24.

This reading (*DJD* 31: 29, 37 [Puech]) has been superseded by the reading תנדע (Machiela and Perrin 2011, see Puech 2011).

כפף *vb.* H/ITHP. to become bent, bowed. [תחות] באישה אתכפפת, under distress I am bowed down, *11QtgJob* 16:3 (MT Job 30:14 (התגלגלי?)); התכפפת, *11QtgJob* 16:3–4 (MT Job 30:15 (התפף); [התכ]פפו, *11QtgJob* 9:1 (MT Job 24:24 (והמכו)).

כפר *n. m.* kind of flower. גוא כפרה, the midst of its flower (?), *11Q18* fg 14 ii:3 (broken context).

DJD 23:328 (García Martínez et al.): ‘cypress flower.’

כפר *vb.* PA. to make atonement. יכפר על כול בני דרה, he shall make atonement for all the members of his generation, *4Q541* fg 9 i:2; על כול

כפרת, ארעא כולהא כפרת, I made atonement for the entire earth, *1QapGen* 10:13; להוון מכפרין בה עלו[הי] they shall make atonement for him by it, *2Q24* fg 8:5; [יכפרו^ו] יכפרו^ו, *4Q558* fg 27:1 (fragmentary, uncertain).

Stadel 2008: 25 (a Hebraism in this meaning). For *4Q558*, *DJD* 37: 199 (Puech) reads יכפה.

כרג [Pers.] *n. m.* type of tax. [ח]לפה כרגי, instead of it, the taxes of [x], *4Q581* fg 1–2:8 (broken context).

Elsewhere known only in JBA, see *DJBA* 599 s.v. כרגא.

כרוב *n. m.* cherub. [כ]רובי^ו [ן], *4Q204* fg 1 vii:1 (fragmentary, uncertain; En. 14:18 χερουβιμ).

כריפו *n. f.* (unknown). מו עלוהי כריפו בין מדי לפרס ואתור ולימא, they [x] against him *krypw* between Media and Persia, and (between) Assyria and the sea, *4Q583* fg 1:4.

Beyer (2004: 171): “wegen ihm *niedergeworfen* zwischen Medien und Persien, Assyrien und dem Mittelmeer” (‘against him thrown down between Media and Persia, Assyria and the Mediterranean sea’); cf. 2004: 421 “umstürzen” (‘overturn’). Milik’s suggestion (1992: 363) that כרף, based on a Talmudic citation, means ‘to swell,’ followed by Puech (*DJD* 37: 451) depends on the entry in Jastrow 673 s.v. כרף. But Sokoloff (*DJBA* 604b–605a) shows that the root in question is actually ברפת, a by-form of כפת, ‘to bind.’ Stuckenbruck (1997: 240) suggests a place name.

כרם *n. m.* vineyard. נצבת כרם רב, I planted a great vineyard, *1QapGen* 12:13; כרמי, *1QapGen* 12:15; בקעת בית כרמא, the valley of Beth Karma (place of the vineyard), *1QapGen* 22:14 (= MT בֵּית הַכְּרָם, Beth-haccherem).

כרסה, כורסי *n. m.* throne. ברסא, *4Q545* fg 5:3 (fragmentary); נפל, he fell before the throne, *4Q246* fg 1 i:1; כורסיה, *4Q531* fg 11:2 (fragmentary); כרסון יחיטו, thrones were set in place, *4Q530* fg 2 ii+6–12(?):17; כורסיא, *11Q18* fg 32:1 (fragmentary); ברסא, *4Q204* fg 1 viii:27 (fragmentary; En. 18:8 θρόνου); etc.

כרת [BH √כרת] *vb.* APH. to destroy. אכרת עולה, destroy wrongdoing, *4Q204* fg 1 v:3 (En. 10:16 ἀπόλεσον).

Stadel 2008: 87.

כשב *vb.* PE. to gather, acquire (?). כדי כשבין דמעא מן אנדרא, when they gather the offering from the threshing floor, *4Q529* fg 1:8.

The suggestion of Beyer (2004:166) to emend to כבשין (see s.v. כבש) yields a coherent sense, but Puech’s explanation of the root as a cognate of Arab. *kasaba* ‘to gain, acquire, harvest’ is more likely (*DJD* 31:6).

כשלו *vb.* PE. to stumble. כשלו, *4Q587* fg 1:2 (fragmentary).

כשר *n. m.* sorcery. [רשין] וח [רשין], potions, sorceries, and spells, 1QapGen 1:9.

כשפו [כ] שפו וחרטמו ותוש[ין] *n. f.* sorcery. [כשף] 'to say spells' *n. f.* sorcery. [כשפו וחרטמו ותוש[ין]], sorcery and divination and errors, 4Q201 fg 1 iv:2 (En. 8:3 [Syn.] φαρμακείας).

כשר *vb.* PE. to be fit, valid. תכשר, 4Q546 fg 7:3 (fragmentary); הַכֹּשֵׁר, 4Q543 fg 2a-b:9 (fragmentary).

כשת *n. m.* kind of incense. [מלא] הַפְּנוּהָ [י] כַּשְׁתָּה, two handfuls of incense, 4Q156 fg 1:2 (MT Lev 16:12 קְטֹרֶת).

The restoration is uncertain. The only other attestation of the word is in Tg. Psj Exod 30:34.

כתב *vb.* PE. to write. החוי וכתב, tell and write, 4Q242 fg 1-3:5; מן כתב מלי אלה, who will write down these words of mine? 4Q536 fg 2 ii:12; כתבא די אנה כתבת, the writing that I wrote, 4Q204 fg 1 vi:19 (En. 14:7 ἔγραψα); חזית כתיב בהון, I saw written in them, 4Q204 fg 5 ii:27 (En. 107:1 ἐγγεγραμμένα); השתכח כתיב בה, it was found written in it, 4Q550 fg 1:6; [א] שתכח כתיב [ב], 4Q243 fg 6:4; [ת] חזוא כתב [ת], I wrote down the vision, 4Q547 fg 9:8; etc.

כתב [*n. m.* writing, book, document. כתב מלי נוח, the book of the words of Noah, 1QapGen 5:29; כתב מלי חזות עמרם, the book of the words of the vision of Amram, 4Q543 fg 1a-c:1; כתב די לא יבלא, a document that will not wear out, 4Q536 fg 2 ii:12; הַב ליה כתב, give him a document, 4Q197 fg 5:10 (Tobit 9:2 [S] χειρόγραφον); כתבא די אנה כתבת, the writing that I wrote, 4Q204 fg 1 vi:19 (En. 14:7 τῆς γραφῆς); מלי כתבא, the words of the writing that Michael spoke, 4Q529 fg 1:1; קרין בכתבא דנ[ה], reading in this book, 4Q550 fg 7+7a:5; etc.

כתול See כתל.

כתון *n. m.* tunic. ככתון לבשת, I wore (it) like a tunic, 11QtgJob 14:9 (MT Job 29:14 כַּמְעִיל).

כתל, **כותל**, **כותל** *n. m.* side, wall. בתלא גויא, the inner wall, 4Q554 fg 1 iii:15 = כותלא גוייה, 5Q15 fg 1 i:18; עובי פותי כותלא, the thickness of the width of the wall, 5Q15 fg 1 ii:12; כותלי מדבחא, the sides of the altar, 4Q214b fg 2-6 i:8 (Athos τεῖχος); כותליא, 2Q24 fg 8:3; כתול, 2Q24 fg 3:4 (fragmentary); etc.

כתף *n. f.* shoulder. כתפה, his shoulder, 4Q561 fg 5:2 (fragmentary);

כתפה *n. f.* shoulder piece. כתפתה, 4Q531 fg 13:1 (broken context); [כ]תפן, 11Q18 fg 16 i:3 (fragmentary).

כתש *vb.* PE. to afflict with disease. רוחא כתש לכולהון, the spirit had afflicted them all, 1QapGen 20:20; רוח מכדש! למכתשה, (he sent) a spirit of plague to afflict him, 1QapGen 20:16; הוואת כתשא לה ולכול אנש ביתה, it kept afflicting him and all the men of his household, 1QapGen 20:17; כתיש [אישא] ב[אישא], I was afflicted with severe inflammation, 4Q242 fg 1-3:6; כתיש הוית שנין שבע, I was afflicted seven years, 4Q242 fg 1-3:3; etc.

ITHPE. to be afflicted with disease. כול מכתשיא . . . אלן די מתכתש מרי . . . , all these plagues that my Lord is afflicted with, 1QapGen 20:24-25.



ל prep. to, for. A. **Direction of Action.** (1) *to, unto, at:* (a) with verbs of motion: *הובלת*, I arrived at Hebron, *1QapGen 19:9*; . . . *למדנח ארעא*, I was carried . . . to the east of the earth, *4Q206 fg 1 xxvi:19* (En. 32:2 *πρός*); *עלנא לארע בני חם*, we came to the land of the sons of Ham, *1QapGen 19:13*; *דבקת לבית אל*, I arrived at Bethel, *1QapGen 21:1*; *אתבת*, Hannah was returned to me, *4Q196 fg 2:10* (Tobit 2:1); . . . *ד[ברני* . . . *לביית רעואל*, lead me . . . to the house of Reuel, *4Q197 fg 4 iii:2* (Tobit 7:1 [S] *πρός*); *לארעא נחת*, he came down to earth, *4Q530 fg 2 ii+6–12(?) :16*; *אנפק*, he brought food and drink to Abram, *1QapGen 22:15*; etc. (b) with verbs of perception or attitude: *שמע לי*, listen to me, *4Q196 fg 14 i:9* (Tobit 6:16); *חזי למדנחא*, look to the east, *1QapGen 21:9*; *ל[א]רעא*, look at the earth, *4Q204 fg 1 i:20* (En. 2:2); *אל תצפי לה*, do not be anxious about him, *4Q197 fg 4 i:3* (Tobit 5:21); *חדית למלי מרה שמיא*, I rejoiced at the words of the lord of heaven, *1QapGen 7:7*; *אתחזי לי אלהא*, God appeared to me, *1QapGen 21:8*; *ידעין אנתון לטובי*, do you know Tobit? *4Q197 fg 4 iii:6* (Tobit 7:3); etc. (c) with verbs of speaking: *לי תאמר*, she says to me, *1QapGen 2:13*; *אשתעי לי חלמך*, tell me your dream, *1QapGen 19:18*; *אחוי לבנוהי*, he told his sons, *4Q543 fg 1a-c:2*; *קרית לממרה*, I summoned Mamre, *1QapGen 21:21*; *מברך למרה כולא*, blessing the lord of all, *1QapGen 5:23*; *[ש]אל עולימא למל[אכא]*, the boy asked the angel, *4Q196 fg 13:2* (Tobit 6:7); *קרין לדרומא דרום*, they call the south *darom*, *4Q210 fg 1 ii:15* (En. 77:1); *הללת לשם אלהא*, I praised the name of God, *1QapGen 21:2*; etc. (d) verbs of physical orientation: *לה יסגדון*, they will bow down to him, *4Q246 fg 1 ii:7*; *פנה לדרומא*, (it) faces the south, *1QapGen 17:12*.

(2) *to*, indirect object with verbs of transfer: *לגמר יהב*, he gave to Gomer, *1QapGen 17:16*; *שלח לה*, he sent to him (a spirit), *1QapGen 20:16*; *א[ש]למה*, he handed her over to me, *1QapGen 20:32*; *לך ולזרעך אנתננה*, to you and to your offspring I shall give it, *1QapGen 21:14*; *שבקו לכון*, (the inheritance that your fathers) left you, *4Q542 fg 1 i:12*; etc.

(3) *accusative*, direct object: *לאילניא כולהון קצין*, they were cutting down all the trees, *1QapGen 13:10*; *אל תקוצו ל[א]רזא*, do not cut down the cedar, *1QapGen 19:16*; *הואת כתשא לה*, it kept afflicting him, *1QapGen*

20:17; ללוט בר אחוהי פצא, he delivered Lot his nephew, *1QapGen* 22:11; הוא רדף להון, he kept pursuing them, *1QapGen* 22:9; אַשְׁלַט לְאַחִיקָר, he gave Ahiqar authority, *4Q196* fg 2:5 (Tobit 1:21); עַם לְעַם יְדוּשׁ, people will trample people, *4Q246* fg 1 ii:3; אַשְׁכַּחַה לְחֲנוּךְ, he found Enoch, *1QapGen* 2:23; etc.

B. Location. (1) *in, at* (spatial): לְמִדְנַחַא, in the east, *1QapGen* 21:17; אַזְדַּמְנוּ . . . לְעַמְקַא דִּי סִדַּיָּא, they met . . . in the valley of Siddaya, *1QapGen* 21:25; הֵלַכְתָּ בְּאַרְעָא לְאַוּרְכַּהָא וּלְפִוְתֵיהָא, I walked in the land to its length and breadth, *1QapGen* 11:11.

(2) *duration, extent* (temporal): לְסוּפֵי תְרֵתִין שְׁנִין, at the end of two years, *1QapGen* 20:18; לְכוּל דְּרֵי עֲלָמִין, unto all the generations of eternity, *4Q212* fg 1 iv:18 (En. 91:13); לְכוּל עֲלָמִים, for all ages, *1QapGen* 20:12–13; לְסוּפֵי חַמֵּשׁ שְׁנֵי אֵלָן, at the end of these five years, *1QapGen* 19:23; etc.

(3) *belonging to, possession*: אֵיתִי לָהּ בְּרָא שְׁפִירָה, he has a beautiful daughter, *4Q197* fg 4 i:17 (Tobit 6:11 αὐτῆς); דִּי אֵיתִי לָךְ, what belongs to you, *1QapGen* 22:22, 29; הָאֵיתִי לְמִטְרָא אֵב, does the rain have a father? *11QtgJob* 31:5 (MT Job 38:28 לְמִטֵּר); שְׁגִי לִי עֵתֵר, much wealth is mine, *1QapGen* 22:32; לְהוּוֹן לָךְ, you will have, *4Q197* fg 4 ii:18; לֹת שְׁלָם לְכֵן, you have no peace, *4Q201* fg 1 ii:14 (En. 5:4); etc.

C. Benefit. (1) *for, against, to* (*dativus commodi et incommodi*): מָא עֲבַדְתָּהּ לִי, what have you done to me? *1QapGen* 20:26; עֲבַד לִי דִין, do justice for me, *1QapGen* 20:14; יַעֲבַד לָהּ קֶרֶב, he will make war for him, *4Q246* fg 1 ii:8; תְּקִים לְאַבּוּכָה שֵׁם חֲדוּא, you shall perpetuate for your father a name of joy, *4Q541* fg 24 ii:5; נִסְבַּהָא לָהּ, he took her for himself (as a wife), *1QapGen* 20:9; וִי לְכָה, woe to you, *4Q534* fg 7:2; כִּמָּא יֵאָא לָהּ חֲדִיָּה, how beautiful for her is her breast! *1QapGen* 20:4; יִלְדַת לִי בְנֵינִי, she bore me sons, *1QapGen* 6:7; אֲהוּוּה לָךְ סַעַד וְתַקְפָּא, I will be for you a support and strength, *1QapGen* 22:30–31; יִבְאַשׁוּן לְזִרְעֵךְ, they shall do harm to your offspring, *4Q554* fg 13:20; etc.

(2) *for the purpose of* (causal): אַזְדַּמְנוּ כַּחַדָּא לְקֶרֶב, they met together for battle, *1QapGen* 21:25; לְאַוּרְחָא, for the journey, *4Q196* fg 13:1 (Tobit 6:5); לְשָׁלָם אֲתִיתוֹן, for peace you have come, *4Q197* fg 4 iii:4 = *4Q196* fg 14 ii:7 (Tobit 7:1); לְקוּשְׁט נְצִיבָתָא, for truth was I planted, *1QapGen* 6:1; לִיקַר עֲלָם, (wisdom will be with you) for eternal honor, *4Q213* fg 1 i:10; etc.

D. Other. (1) *with regard to*: לְכוּל חַד וְחַד, regarding each one, *4Q204* fg 1 vi:1 (En. 13:6); אַמִּין 4 לְשׁוּק חַד, 4 cubits to each street, *4Q554* fg 1 ii:20; etc.

(2) “ethical dative” (ל of subject): סַלְק לָךְ, go up (to Ramath Hazor),

1QapGen 21:8; יתב לה בבקעת ירדנא, he settled in the Jordan valley, 1QapGen 21:5; אתית לי לביתי, I came to my house, 1QapGen 21:19; חזו לכו, observe! 4Q201 fg 1 ii:6 (En. 4:1); עדי לך, go away, 1QapGen 20:27; etc.

(3) *by* (agent of passive): בריך אברם לאל עליון, blessed be Abram by God Most High, 1QapGen 22:16 (possibly under D.1).

(4) figure-ground reference: דמה עלימא דן לטובי, this boy resembles Tobit, 4Q197 fg 4 iii:5 (Tobit 7:2); אנתה ק[רי]ב לה, you are related to her, 4Q197 fg 4 i:18 (Tobit 6:12); שבק סוחר סוחר לפרזיתא, a sidewalk around the block, 5Q15 fg 1 i:1 = 4Q554 fg 1 ii:13; לה תנין, second (in rank) to him, 4Q196 fg 2:8 (Tobit 1:22); etc.

(5) resultative: למעבדה לצמידין, to make it into bracelets, 4Q202 fg 1 ii:27; תהון לשפלות ולנבלו, (lest) you come to be in a low and shameful state, 4Q542 fg 1 i:6; יתבחר לכהן עלמין, he will be chosen (to be) an eternal priest, 4Q545 fg 4:19; etc.

(6) *of*, genitive: ביום חד לרגלא קדמיא, on the first day of the first festival, 1QapGen 12:14; כהן לאל עליון, a priest of God Most High, 1QapGen 22:15 (MT Gen 14:18 לְאֵל); מרה לכול מלכי ארעא, lord of all the kings of the earth, 1QapGen 20:15; etc.

E. **With infinitive: purpose:** [ני אנש] מררתא למכחל עי, the gall is to put on someone's eyes, 4Q197 fg 4 i:14 (Tobit 6:9); תקומון למדן דין, you shall rise to give judgment, 4Q542 fg 1 ii:5; etc.; *as verbal complement:* שרית לא יכול רעואל למכליה, Reuel will not be able to withhold her, 4Q197 fg 4 ii:4 (Tobit 6:13); בעין למקין, ולמעקר ל[א]רזא, they were seeking to cut down and uproot the cedar, 1QapGen 19:15; אל ישלט . . . לטמיא אנתתי, may he not have the power . . . to defile my wife, 1QapGen 20:15; לא יכל למקרב בהא, he was not able to touch her, 1QapGen 20:17; הוסף למדחל לאלהא, he continued to fear God, 4Q198 fg 1:1 (Tobit 14:2); אל תמחלו חכמתא למאלף, do not neglect to learn wisdom, 4Q213 fg 1 i:13; etc.

See also לקבל (עלא), לעבא, (עבע) לעבע, להלא, (יד) ליד, (גו) לגו, (בר) לבר.

לה, לא *neg. no, not.* Before verbs: (a) *imperfect:* לא תאכלון, you shall not eat, 1QapGen 11:17; לא ישפרן, they are not more beautiful, 1QapGen 20:6; זרעך לא יתמנה, your offspring will not be counted, 1QapGen 21:13; לא יכול, he will not be able, 4Q197 fg 4 ii:4 (Tobit 6:13 *وَهُمْ* *وَأَنْ*); לא ימות, he will not die, 4Q536 fg 2 ii:11; לא תהוה, you shall not be, 4Q541 fg 24 ii:6; לא יתוב, he does not turn, 11Q^{tg}Job 33:4 (MT Job 39:22 לֹא); לא אתיב, I will not answer, 11Q^{tg}Job 37:5 (MT Job 40:5 וְלֹא); etc. (b) *perfect:* לא קטילת, I was not killed, 1QapGen 20:10; לא יכל, he was not able, 1QapGen 20:17;

בכת, she did not weep, 4Q197 fg 4 i:4 (Tobit 5:23); לא ידע, he did not know, 4Q204 fg 4:4 (En. 89:33); לה בנו, they did not build, 4Q544 fg 1:3; לא יכלין, we were not able, 4Q544 fg 1:6; לא תבוא, they did not return, 11Q¹Job 32:3 (MT Job 39:4 וְלֹא); etc. (c) *participle*: לא מתמחא שם חסדה, the name of her reproach will not be effaced, 4Q213a fg 3:16; לא יכלין אנחנא, we are not able, 4Q204 fg 4:2 (En. 89:31); etc.

Before nouns: ל[א] גרמין אנחנא וְלא בשר, we are not bones and not flesh, 4Q531 fg 19:3; לא חטא לי, I have no sin, 11Q¹Job 22:3 (MT Job 33:9 בְּלִי); etc.; with די לא בנין, די, without sons, 1QapGen 22:33; די לא מנין, without number, 4Q243 fg 26:2; די לא סוף, without end, 11Q¹Job 25:1 (MT Job 34:24).

Before prepositions: בקשוט ולא בקדבין, in truth and not in falsehood, 4Q204 fg 5 ii:30 (En. 107:2 οὐ); בקושט עמי תמללין ולא בכדבין, you should speak in truth with me and not in falsehood, 1QapGen 2:7; לא מן כול זר ולא, מן כול עיריין ולא מן כול בני שמיין, not from any stranger or from any watchers or from any sons of heaven, 1QapGen 2:16; בישירותא ולא בלבב, in uprightness and not with a divided heart, 4Q542 fg 1 i:9; etc.

לב *n. m. mind, soul.* חשבתי בלבי, I thought in my mind, 1QapGen 2:1; לבי עלי, (with all) your heart, 4Q196 fg 17 ii:1 (Tobit 13:6 καρδία); משתני, my mind was changed for the worse, 1QapGen 2:2; שגי לבי עלי אדין, greatly then was my mind changed for the worse, 1QapGen 2:11; בה, רחמה ולבה <דבק> בה, he loved her and his heart was attached to her, 4Q197 fg 4 iii:1 (Tobit 6:19 [S] καρδία; [AB] ψυχῆ); לבי, 11Q¹Job 18:2 (MT Job 31:9 לְבִי), 11Q¹Job 19:1 (MT Job 31:27 לְבִי); etc.

לבב *n. m. heart; mind.* (1) *heart* (literal): מה סם בלבב נונא, what medicine is in the heart of the fish? 4Q197 fg 4 i:12 = 4Q196 fg 13:3 (Tobit 6:7 [S] καρδία); לבב מן לבב, [ס]ב מן לבב, take some of the heart, 4Q196 fg 14 i:11 (Tobit 6:17 [S] καρδία); אשת לבב, internal burning (lit., fever of heart), 4Q560 fg 1 i:4.

(2) *mind, soul*: טמרת רזא דן בלבבי, I hid this secret in my heart, 1QapGen 6:12, cf. 4Q213b fg 1:3; בלבב ולבב, with a divided heart (lit., with heart and heart), 4Q542 fg 1 i:9; בלבב דכא, with a pure heart, 4Q542 fg 1 i:10; לבבי, my mind, 11Q¹Job 3:3 (MT 20:2 שְׁעָפִי לָרָגַז; [ל]בבהון לרגז), their heart for anger of [x], 11Q¹Job 27:7 (MT Job 36:13 לְבִי); etc.

לבונה *n. f. incense.* פילא במשח עם לבונא, soaked in oil with incense, 1QapGen 10:16; לבונתא, 11Q18 fg 20:5 (broken context).

Stadel 2008: 20 (possible Hebraism).

לבוש [לְבַשׁ] *n. m. clothing*. לְבוֹשׁ שְׂנֵי דֵי בּוּץ וְאַרְגָּוָן, much clothing of fine linen and purple, *1QapGen* 20:31; יִאֲחַדּוּן לְבוֹ[שִׁי], they seize my clothing, *11QtgJob* 16:8 (MT Job 30:18 לְבוֹשִׁי); בְּשׂוּיַת עֲנַנָּיִן [לְבוֹ]שָׁה, in making clouds its garment, *11QtgJob* 30:7 (MT Job 38:9 לְבָשׁוּ); לְבוֹשֶׁךְ, *11QtgJob* 29:7 (MT Job 37:17 בְּגָדֶיךָ); etc.

לבן [לְבָן] *n. m. whiteness*. כִּמְאָ שְׂפִיר לָהּ כּוֹל לְבִנְהָא, how beautiful is all her whiteness, *1QapGen* 20:4.

לבש *vb. PE. to wear*. זֹוִי! וְהִדְר וִיקַר תְּלַבֵּשׁ, splendor and majesty and honor you shall wear, *11QtgJob* 34:6 (MT Job 40:10 תְּלַבֵּשׁ); כִּכְתוֹן לְבִשְׁתִּי, I wore (it) like a tunic, *11QtgJob* 14:9 (MT Job 29:14 לְבִשְׁתִּי לְבוֹשׁ); לְהוֹה לְבִשׁ, the high priest shall wear [x], *11Q18* fg 14 ii:5 (broken context); כַּהֲנָנִי לְבוֹשׁ, their priests shall wear [x], *4Q537* fg 12:1 (broken context); etc.

HAPH. to cause to wear, clothe. לְהַלְבִּישׁ עֲנַנָּה גְבוּרָה, to clothe the cloud with power, *11QtgJob* 29:7 (MT Job 37:16, no Heb. equivalent).

לבת See **לכת**.

לגן *vb. PE. to plow, till (?)*. יִלְגֵּן [גֵּן] בְּבַקְעָה, will he plow in the valley? *11QtgJob* 32:9 (MT Job 39:10 יִשְׂדֵד).

Sokoloff reads [יִסְדֵד], noting “what the eds. read as *lg* is in fact an *s*” (1974: 154); but **לג** appears to be the correct reading.

להו [לְהִי] *n. f. trouble, toil*. [לֹא ד] אֵלַי לְהוֹתָא [מִנְכוּן], this is not trouble for me from you, *11QtgJob* 4:1 (MT Job 21:2, no Heb. equivalent).

See Kaufman 1973: 319.

להלא *prep. beyond, with*. מִן נַחְלֵי אֵלַי, beyond these valleys, *4Q204* fg 1 xii:25 (En. 30:3 ἐπέκεινα); מִן טוֹרֵיִא אֵלַי, beyond these mountains, *4Q204* fg 1 xii:27 (En. 31:2 ἐπέκεινα); *4Q204* fg 1 xii:23 (fragmentary).

להן I *conj. therefore*. לְהֵן אֲחַדּוּ בְּמַמְר יַעֲקֹב, therefore hold on to the command of Jacob, *4Q542* fg 1 i:7.

להן II *prep. except*. [לֹא] אֵינִי לָהּ לְהֵן שָׂרָה, he has no one except Sarah, *4Q197* fg 4 i:18 (Tobit [S] 6:12 πλήν).

—*conj. but rather*. לֹא יִרְתַּנְךְ דֵּן לְהֵן דֵּי יְפוּק, this one will not inherit you, but rather one who comes out (of your loins), *1QapGen* 22:34 (MT Gen 15:4 כִּי־אֵם); [לֹא לְדֵן] דְּרָה לְהֵן לְדֵן [ר] חֵיק, not for this generation but

rather for one far away, 4Q201 fg 1 i:4 (En. 1:2 ἀλλά); להן בלבב דכא, but rather with a pure heart, 4Q542 fg 1 i:10; [לא] מן בני שמיין להן מן למך, not from the sons of heaven, but rather from Lamech, 1QapGen 5:3–4; להן אלהא, but God has condemned us (and not man), 11QtgJob 21:5 (MT Job 32:13, no Heb. equivalent); etc.

The basic function is to introduce the contrary of a negative statement. Because of the lack of sufficient context, some occurrences of להן may be taken as either I or II, e.g., 4Q540 fg 1:3, 4Q547 fg 3:4, 4Q550 fg 2:1, 11Q18 fg 15:1.

לואת See לות.

לוח *n. m.* tablet. נסב דן לוחא, he took this tablet, 4Q537 fg 1+2+3:5; סב לוחיא וקריא, take the tablets and read, 4Q537 fg 1+2+3:3; פרשגן לוחא, a copy of the second tablet, 4Q203 fg 8:3; נטלו לוחא מן מיא, they lifted the tablet from the water, 2Q26 fg 1:3; etc.

לוט *vb.* PE. to curse. [יומיכן תלוט[ון], you will curse your days, 4Q201 fg 1 ii:14 (En. 5:5 καταράσασθε); לט לרוזניא, he cursed the tyrants, 4Q530 fg 2 ii+6–12(?) :2; לטת, I cursed, 4Q157 fg 1 ii:8 (broken context; MT Job 5:3 [ואקוב]).

DJD 31:28 (Puech) reads the ITHPE. [ואת'לט] at 4Q530 fg 2 ii+6–12(?) :3, but the reading is highly conjectural.

לוט [$\sqrt{\text{לוט}}$] *n. m.* curse. ללוט עלם, for an eternal curse, 4Q201 fg 1 ii:16 (En. 5:6 καταράν); [ל]לוט ולצער, for a curse and for pain, 4Q530 fg 1 i:2; לוטי, 11QtgJob 19:5 (broken context; MT Job 31:29, no Heb. equivalent).

לולב *n. m.* branch. כדי פרש מן לולבי[א], when it separates from the branches, 11Q18 fg 14 ii:1 (broken context); ל'ולבין, 4Q558 fg 31:3 (fragmentary).

לות, לואת *prep.* to, toward, with. אתין לות איוב כל רחמוהי, all his friends come to Job, 11QtgJob 38:4–5 (MT Job 42:11 [אליו]); לות דביא, with the wolves, 4Q206 fg 4 ii:17 (fragmentary; En. 89:14); פרש לוט מן מן, Lot separated from me, 1QapGen 21:5, cp. 21:7.

לחדא, לחדה *adv.* very. בנכסין שגיאיין לחדא, with very many possessions, 1QapGen 20:33; שפירא לחדא, very beautiful, 4Q197 fg 4 ii:1 (Tobit 6:12 [S] λίαν); ישגון לחדא, they shall become very numerous, 1QapGen 22:32; שגי לחדא, very much, 1QapGen 13:15, 4Q544 fg 1:2, [ש]גיאיין לח[דא], 4Q545 fg 1a–b ii:15; לחדה, 4Q542 fg 3 ii:13 (broken context); etc.

לחם *n. m.* bread, food. אכלו עמה לחם, they ate bread with him, 11QtgJob

38:5–6 (MT Job 42:11 [ל]חם לחיך; [ל]חם לחיך, bread for your life, 4Q563 fg 1:6; תרתי לחמא, two (loaves) of bread, 2Q24 fg 4:14; [ח]מא, two rows of bread, 2Q24 fg 4:8; יטלון לחמא, they shall lift the bread, 2Q24 fg 4:5 (broken context); לחמהו[ן], their food, 11QtgJob 15:9 (MT Job 30:4 [ח]מם); עלוי לחמא שויו, upon the bread they placed [x], 11Q18 fg 8:3 (broken context); etc.

לחץ *vb.* PE. to oppress. שריו למלחץ לענא[א], they began to oppress the flock, 4Q206 fg 4 ii:18 (En. 89:15).

בעלימותה להוה כלטוש *adj. smith.* [כא]נוש די לא ידע מדעם לטוש, in the vigor of his youth he will be like a smith, like a man who does not know anything, 4Q534 fg 1 i:4.

This word has been read in several incompatible ways. The original reading of Starcky (1964) לטיש, followed by *DJD* 31: 132–133 (Puech) is closest to the present reading (see esp. PAM 43.591 where all the letters are sufficiently clear), instead of מלוהי (Beyer 1984: 269), כלהון (Fitzmyer 1965), or בלייש (Carmignac 1965). However, the meaning suggested by *DJD* “être intelligent” (‘intelligent being’) is contrary to the context, which stresses the figure’s ignorance before enlightenment.

לילה *n. m. night.* בלילה מעלי לארע מצרין, in the night of my entering the land of Egypt, 1QapGen 19:14; אניר בלילא תמניה בה, it shone in the eighth night (in the month), 4Q209 fg 1 i:5; בלילא תשעה, on the ninth night, 4Q209 fg 1 i:7, similarly throughout 4Q209; בחלמי בליליא דן, in my dream in this night, 4Q530 fg 2 ii+6–12(?):16; בליליא דן, this night, 4Q197 fg 4 ii:3 (Tobit 6:13 [S] $\nu\lambda\alpha\tau\alpha$); בחזוא די ליליא, in the vision of the night, 1QapGen 21:8; אתעירת בליליא, I woke up in the night, 1QapGen 19:17; בליליא, 11QtgJob 26:6 (broken context; MT Job 35:10 בַּלְיָלָה); etc.

לית, לת [לא + אית] *neg. there is no, not.* לת שלם לכן, you have no peace (lit., there is no peace to you), 4Q201 fg 1 ii:14 (En. 5:4 οὐκ ἔστιν).

See איתי.

לכוש *n. m. brazier.* לכוש יקר, a burning brazier, 11QtgJob 36:6 (MT Job 41:12 כְּדוּד).

Attested also in *Tg. Zech.* 12:6 כלכוש דנור (MT כְּבִיּוֹר אֵשׁ). See also Samaritan Aramaic לכש ‘flame’ (Tal *DSA* 439; Sokoloff 1974: 165).

לכן *conj. therefore.* לכן, 11QtgJob 3:3 (fragmentary; MT Job 20:2 לְכֵן).

Possibly a Hebraism as used here (Kaufman 1973: 318, Zuckerman 1980: 114; Stadel 2008: 107; *pace* Sokoloff 1074: 109, Fassberg 1992: 65).

לכת *n. f. behavior (?)*. כול לכת בני ארעא, all the behavior of the sons of the earth, 1QapGen 6:16 (broken context).

Stadel 2008: 22. Beyer (2004: 92), followed by Muraoka (2011: 80), reads לבת, “wrath” (< Akk.). There may be another (illegible) letter before the end of the word: לִבְּת or לִבְּתָ.

למא, למא לי כול אֵלן [ל + מה] *interr. why, what reason*. what use are all these things to me? 1QapGen 22:32–33; [למא לא] אקרא לטוביה; why should I not call Tobias? 4Q196 fg 8:1 (Tobit 4:2 טי); למא, 11QtgJob 11:2 (broken context; MT Job 27:12 לַמָּה). — For די למא 11QtgJob 21:4, see s.v. דלמא.

לסת *n. f. jaw*. בחרתך תקוב לסתה, will you pierce his jaw with your stylus? 11QtgJob 35:5 (MT Job 40:26 לַחֲיוּ).

לעובע, לעובע העדא [ל + עבוע ‘to hurry’ + √עבוע] *adv. quickly*. לעובע העדא, it passes away quickly, 11QtgJob 3:7 (MT Job 20:5 עָרַנַע); שלח לעובע דברהא, he sent quickly (and) took her away, 1QapGen 20:8–9; לעובע, 4Q545 fg 1a-b ii:17 = 4Q544 fg 1:3 (broken context).

לעורע [ל + ערעו ‘to meet’ + √ערעו] *prep. toward*. נפק מלך סודם לעורעהון, the king of Sodom went out toward them, 1QapGen 21:31 (MT Gen 14:17 לַקְרָאתוּ); סלק לעורעה, he went up toward him, 1QapGen 22:13.

לפיד [לפיד BH] *n. m. torch*. מן פמה לפידין יפקון, from his mouth torches come forth, 11QtgJob 36:4–5 (MT Job 41:11 לַפִּידִים).

Stadel 2008: 122–123, *contra* Greenfield and Sokoloff 1992.

לקדמין [ל + קדמין ‘former things’ + √קדמין] *adv. first*. שאלו שלמה לקדמין, they greeted him first, 4Q197 fg 4 iii:3 (Tobit 7:1 [S] πρῶτον); יליד לה בר לקדמין, a son was born to him first, 1QapGen 12:10; גפל לקדמין ל[עי]ל[ם], (the lot) fell first to Elam, 1QapGen 17:7; לגמר יהב לקדמין בצפונא, to Gomer he gave (land) first in the north, 1QapGen 17:16; נפק לקדמין בתרעא קדמיא, it comes out first in the first gate, 4Q210 fg 1 ii:7; etc.

לקח *vb. PE. to take*. לקיח כל שאר נהורה, all the rest of its light is taken, 4Q209 fg 6:9.

לקט *vb. PE./PA. to gather, collect*. [ל]מלקטה, 4Q558 fg 58:3 (fragmentary).

לשן *n. m. tongue; flame; inlet, bay*. (1) *tongue*: בחבל תחרז לשנה, will you thread his tongue with a cord? 11QtgJob 35:4 (MT Job 40:25 לַשָּׁנָה).

(2) *flame*: בלשני אשה, with tongues of fire, 11QtgJob 36:5 (MT Job 41:11 [בל]שני נור, tongues of fire, 4Q530 fg 2 ii+6–12(?):9; בלשני די נור, (פידודי), 4Q206 fg 1 xxi:3.

(3) *inlet, bay*: ללשן ים סוף די נפק מן ימא שמוקא, the bay of the Reed Sea that comes out of the Red Sea, *1QapGen* 21:18; מחזען לשנא דן, adjoining this bay, *1QapGen* 17:11; לשן ימא די פנה למערב, the inlet of the sea that faces west, *1QapGen* 16:18; איא די בגו לשנא דן, the islands within this inlet, *1QapGen* 17:13; etc.

The reading of *1QapGen* 16:18 follows Machiela (2009: 65).

מ

מא See **מה**.

מאדה *n. f./num. hundred*. קנין מאה, one hundred staffs, 11Q18 fg 17 ii:5; תלת מאה, one hundred and thirty-six, 4Q545 fg 1a i:3; ותמניאת עשר מאה, three hundred and eighteen, 1QapGen 22:6 (MT Gen 14:14); (מאות); תרין אלפין ותשע מאה, two thousand and nine hundred, 11Q18 fg 18:3; [מאה מ] אין לה משמשין, a hundred hundreds were serving him, 4Q530 fg 2 ii+6-12(?):17. Dual: מאתין תישין, two hundred goats, 1Q23 fg 1+6+22:3; מאתין ותמנין אמין, two hundred and eighty cubits, 11Q18 fg 6:1; etc.

[ע] רבי שמיא מאין ערבין ומאין עללין, the vessels of heaven, where they set and where they enter, 4Q209 fg 23:5.

The meaning 'whence' (from where) is more usual for this word in BH, but it sometimes means simply 'where,' e.g., Nahum 3:7. In this passage it must mean 'where,' since the heavenly bodies are not setting "from" the west. See the discussion in Drawnel 2012: 361.

מאכל [*v*אכל] *n. m. food*. במאכל שגי ובמשתה, with much food and with (much) drink, 1QapGen 19:27; מאכל ומשתה, food and drink, 1QapGen 22:15.

DJD 23: 158 (García Martínez et al.) reads [מאכלא] at 11Q18Job 33:10 and DJD 3: 190 (Baillet) מכלא at 5Q15 fg 1 ii:10. Of the first, only the ל is clear; of the second, only א.

מאמר, **ממר** [*v*אמר] *n. m. command, word*. כלהן עבדין ממרה, all of them do his bidding, 4Q201 fg 1 ii:12 (En. 5:2 ἐπιταγήν); מאמרה כמאמר, his command is like the command of heaven, 4Q541 fg 9 i:3; על מאמרך, does the eagle fly high at your bidding? 11Q18Job 33:8 (MT Job 39:27 פיה); כול ממר קושטא, every word of truth, 4Q542 fg 1 ii:2; אחדו ממר עיריין, hold on to the command of Jacob, 4Q542 fg 1 i:7; וקדשין, the command of watchers and holy angels, 4Q212 fg 1 iii:21 (En. 93:2); על מאמרה, at his command, 4Q553a fg 2 ii:4 (fragmentary); 11Q18Job 28:9 (MT Job 36:32 כפיים); ממרך, 4Q543 fg 2a-b:1 (fragmentary); etc.

מאן *n. m. vessel (container)*. מן תמן דנחין מאני שמיא, from there rise the vessels of the heavens, 4Q209 fg 23:7; [א] חד במאנה, he grasped his vessel, 4Q558 fg 53:2 (broken context).

מבול [BH מבול] *n. m. deluge, the Biblical flood.* תרתין שניין בתר מבול, two years after the deluge, 1QapGen 12:10; מן בתר מבול, after the deluge, 1QapGen 12:9, 4Q244 fg 8:2; מבול על ארעא, the deluge upon the earth, 4Q533 fg 4:3 (broken context).

Fassberg 1992: 59, Stadel 2008: 27–28.

מבוע [√נבע 'to bubble up'] *n. m. spring.* מבועי, 4Q531 fg 4:1 (fragmentary).

The restoration מְבֹ[ו]עִי at 4Q537 fg 24:1 (DJD 31: 188 [Puech]) is very uncertain.

מבע [inf. √בוע] *n. m. rejoicing.* מבע רשיע[ין], rejoicing of the wicked, 11QtgJob 3:6 (MT Job 20:5 רִנְנַת).

Greenfield and Sokoloff 1992: 83.

מגדל *n. m. tower.* מגדלא, the tower, 4Q243 fg 10:2 (fragmentary), 4Q244 fg 9:2 (fragmentary); על [ימין] מגדליא, on the right of the towers, 5Q15 fg 1 i:13; מגדליה, its towers, 4Q554 fg 2 ii:15 (broken context); מגדליא נפקין, the towers extend, 4Q554 fg 2 ii:22 (broken context); etc.

מגל [√נגל 'to clear away'] *n. m. sickle.* מגלא בידה, the sickle (was) in his hand, 1QapGen 15:10.

מגלה [√גלל 'to roll'] *n. m. scroll.* מגלה ח[דה חתי]מה חתמי[ן] שבעה, a scroll sealed with seven seals, 4Q550 fg 1:5.

מגמר [n. גמרה] *n. m. censer.* לכוש יקד ומגמר, a burning brazier and censer, 11QtgJob 36:6 (MT Job 41:12 וְאֶגְמֵן).

מגן [√גנן 'to protect'] *n. m. shield.* אנה מגן עליך, I am a shield over you, 1QapGen 20:31 (MT Gen 15:1 מִגֵּן).

מגן [Akk.] *adv. freely, without cause.* [א]חיד מגן, (you took pledges from) your brothers without cause, 11QtgJob 6:5 (broken context; MT Job 22:6 חָנָם).

מגר *vb. PA. to cast down.* כל ממגרי[ן], all who cast down (your towers), 4Q196 fg 18:1 (broken context; Tobit 13:12 [S] ἀνατρέποντες).

מדבח [√דבח] *n. m. altar.* בניית תמן מדבח ואסקת עלוה[ין] עלא ומנחא, I built there an altar and offered upon it a burnt offering and a grain offering, 1QapGen 21:20; מדבח נחש[א], the altar of bronze, 4Q547 fg 9:5; מסקין, offering up the sacrifices on the altar, 4Q537 fg 12:2; [ל]אסקא מנהון למדבחא, to offer some of them on the altar, 4Q214b fg 2–6 i:3 (Athos βωμόν); כותלי מדבחא, the sides of the altar, 4Q214b fg 2–6 i:8

(Athos $\theta\upsilon\sigma\iota\alpha\sigma\tau\eta\rho\acute{\iota}\upsilon$); [א]די אבני[א], the altar of stones, 4Q547 fg 8:3; [א]ארבע קרנת מדבח[א], the four horns of the altar, 11Q18 fg 22:1; [ת]קרני[ת], 4Q156 fg 2:2 (MT Lev 16:18 הַמִּזְבֵּחַ); etc.

מדבר *n. m.* wilderness, desert. ארע מדבר די לא אנש בה, a land of desert in which there is no man, 11QtgJob 31:3–4 (MT Job 38:26 מְדַבֵּר); לשהוין מדברא רבא, the great desert, 1QapGen 21:11–12; Desolation, the great desert, 4Q530 fg 7 ii:5; ארחא די מדברא, the way of the wilderness, 1QapGen 21:28; לאיל פרן די במדברה, to El-Paran which is in the desert, 1QapGen 21:29–30; במדבריהא ובטוריהא, in its deserts and mountains, 1QapGen 11:16; etc.

מדה [Akk.] *n. f.* tribute. שויו עליהון מדה, they imposed a tribute upon them, 1QapGen 21:26; הווא יהבין מדההון למלך עילם, they kept giving their tribute to the king of Elam, 1QapGen 21:26–27.

Kaufman 1974: 67.

מדר See מדר.

מדינה [דין] *n. f.* land, nation, city. לכל מת ומדינה, to any land or nation, 4Q213 fg 1 i:15; עם לעם ידוש ומדינה למדי[נ]ה, people will trample people, and a land, (another) land, 4Q246 fg 1 ii:3; כול מדינת מצרין, all the cities of Egypt, 1QapGen 20:28; למדינת דרמשק, to the city of Damascus, 1QapGen 22:5; כל מדינתא לה יסגדון, all the nations shall bow down to him, 4Q246 fg 1 ii:7; במדינתא רחיקתא, in distant lands, 4Q571 fg 1:13, 4Q529 fg 1:13; [מ]דינתהון, 11QtgJob 27:8 (broken context; MT Job 36:14 וְחִקְתֶּם read as חֹתֶם); etc.

The word למדינתון in 1QapGen 22:4 is usually taken as this word plus the 3rd masc. pl. suffix ון(ה)-; however, it is likely that the text is corrupt at this point, and that a form of מדינה is not original to the text. For a full discussion of the passage and its likely corruption, see Kaufman 1984: 91–92.

מדנח [דנח] *n. m.* east. למדנח ארעא, to the east of the earth, 4Q206 fg 1 xxvi:19 (En. 32:2 $\text{\acute{\alpha}\nu\alpha\tau\omicron\lambda\acute{\alpha}\varsigma}$); [א]מן מדנחא למערב[א], from east to west, 4Q554 fg 1 ii:16; חזי למדנחא ולמערבא ולדרומא ולצפונא, look to the east and west and south and north, 1QapGen 21:9; קדם כסיא למדנחא, in front of the cover to the east, 4Q156 fg 1:6 (MT Lev 16:6 קִדְמָה); כלמדנח צפון חברון, toward the north-east of Hebron, 1QapGen 21:20; זויתא <א> די מדנחא, the eastern corner, 4Q554 fg 1 ii:9; כלצפון מדנחהון, toward the north-east of them, 4Q206 fg 1 xxvi:17 = 4Q204 fg 1 xii:30 (En. 32:1 $\text{\acute{\alpha}\nu\alpha\tau\omicron\lambda\acute{\alpha}\varsigma}$); pl. אזלין, going to the east of heaven, 4Q209 fg 23:6 (En. 77:3); etc.

מדע See מנדע.

מדור, **מדר** [√דור] *n. m. dwelling*. מדרה בארע מליחה, (I put) his dwelling in a salty land, 11QtgJob 32:5 (MT Job 39:6 (רַמְשֶׁנּוֹתָיו); אַתָּה מְדַרְהָא, the place of his dwelling, 11QtgJob 7A:4 (MT Job 23:3 (תְּכַוְנֶתוֹ]; מדר אחר]; מדר אחר, another dwelling he shall live in, 4Q540 fg 1:4 (broken context).

מה, **מא** *interr. pron. what?* מַא עֲבַדְתָּ לִּי, what have you done to me? 1QapGen 20:26; מַה תִּתְּנֶנִּי, what will you give me? 4Q203 fg 3:4; מַה סָם, what medicine is in the heart of the fish? 4Q197 fg 4 i:12 (Tobit [S] τί); מַה אֶעֱבֹד לָכֵה, what shall I do for you? 4Q550 fg 5+5a:4; מַא מִידֶךָ, what will he receive from your hand? 11QtgJob 26:2 (MT Job 35:7 (מָה); etc.

— *interj. how!*: מַא רַגְגַּ הוּא לָהּ אֲנַפְהָא, how pleasing is her nose! 1QapGen 20:3; מַא עֵטֶר מְלֵא נִשְׁמַע, what a breath of a word do we hear! 11QtgJob 10:5 (MT Job 26:14 (מָה); דְּרַעֵיהָ מַא שְׁפִירָן, her arms, how beautiful! 1QapGen 20:4; etc.

— *indef. pron. what, which, that*. וְדַע מַא יוֹנָא בַעַה, know what will trouble one who seeks, 4Q541 fg 24 ii:4; מַה דִּי אֲנַתְהָ צִיבָא, whatever you want, (command me), 4Q550 fg 5+5a:6; כֹּל מַה דִּי בְהֵן, all that is in them, 4Q210 fg 1 ii:3 (En. 76:4); מַא שְׂרִיא אֱלֹהָא עֲלֵיהֶן, (do you know) what God placed on them? 11QtgJob 29:6 (MT Job 37:15, no Heb. equivalent); עַל מַא, on what were its foundations fixed? 11QtgJob 30:4 (MT Job 38:6 (מָה); מַא יֹאמֵר לִּי, what he says to me, 11QtgJob 7A:6 (MT Job 23:5 (מָה); etc.

מדהי *vb. ITHPA. to become like water*. עַל כֵּן אֲתַנְסַךְ וְאֲתַמְהָא, therefore I am poured out and have become weak as water, 11QtgJob 37:8 (MT Job 42:6 (וְנִחַמְתִּי)).

The gloss is based on the Syriac adjective **ܡܚܝܐ**, ‘watery’ (LS2 383 [Sokoloff Lex. 719]) or ‘weakened’ (LS2 376 [Sokoloff Lex. 719]). A derivation from **ܡܚܝ** (DJD 23: 17 [García Martínez et al.], Sokoloff 1974: 167) is unlikely, since **ܡ** is not normally weakened to **ܗ** in QA. See also Beyer 1984: 623, “flüssig sein” (‘to be fluid’).

מהימן [√הימן ‘to believe’] *adj. reliable*. בְּקוֹשֵׁט מַהִימָן, in reliable truth, 1QapGen 5:8.

מהמה [√המי ‘to make sound’] *n. f. tumult, noise*. חָאֵךְ עַל מַהֲמָא, he laughs at tumult, 11QtgJob 32:6 (MT Job 39:7 (לְהִמּוֹן)).

מוזנין *n. f. du. scales, an astrological sign, Libra*. מוֹזְנִיא, 4Q318 7:2, 7.

מולד [√לד ‘to give birth’] *n. m. birth*. תַּנְדַּע עֵדָן מוֹלְדֵיהֶן, do you know the time of their birth? 11QtgJob 32:2 (MT Job 39:2 (לְדִתְנָה); מוֹלְדָה וְרוּחַ נִשְׁמוּהֵי, birth, 11QtgJob 32:2 (MT Job 39:2 (לְדִתְנָה);

his birth and the spirit of his breath, 4Q534 fg 1 i:10 (broken context); זמן; מול[דה], the time of his birth, 4Q535 fg 2:1; etc.

מומה *n. f. oath*. ימא לי מלכא במומה, the king swore to me with an oath, 1QapGen 20:30; מומת[ה], 4Q197 fg 5:12 (fragmentary; Tobit 9:3 [S] ὄρκον); 4Q560 fg 1 ii:5 (broken context).

מוסר [BH מוסר] *n. m. instruction*. יגלא אדניהון למוסר, he will uncover their ears to instruction, 11QtgJob 27:3–4 (MT Job 36:10 [למוסר]); ספר ומוסר וחכמה, letters and instruction and wisdom, 4Q213 fg 1 i:9; ספר ומוסר, letters and instruction, 4Q213 fg 1 ii+2:8.

Fassberg 1992: 59, Stadel 2008: 42.

מועד [BH מועד] *n. m. festival*. [ל]מעדיהון לחדשיהון לדגליהון, for their festivals, their new moons, and their signs, 4Q209 fg 28:1 (En. 82:9); ליום מועד[ד], for a day of festival, 4Q548 fg 3:2 (fragmentary); מועדי, 11Q18 fg 30:4 (fragmentary); מועד[ד], 4Q546 fg 7:5 (fragmentary).

מורכי *n. f. trough*. נסך לגוא מורכי[והא], he poured into the troughs, 11Q18 fg 13:5.

Cp. DJPA 296b.

מות *vb. PE. to die*. מית בשלם, he died in peace, 4Q196 fg 18:12 (Tobit 14:2 [S] ἀπέθανεν); אבד ומית, perished and died, 4Q532 fg 2:8 (fragmentary); כדי אמות ערטלי, I shall be killed and die, 4Q531 fg 23:3; אתקטל ואמות, when I die, I will go naked, 1QapGen 22:33; לא ימות, 4Q156 fg 1:5 (MT Lev 16:13 [ימות]); חובה למות, an obligation to die, 4Q536 fg 2 ii:12 (broken context); ימותון ולא ב[חכ]מ[ה], they die and not in wisdom, 4Q157 fg 1 ii:6 (MT Job 4:21 [ימות]); ימות, 11QtgJob 5:5 (broken context; MT Job 21:25 [ימות]); ימות, 11QtgJob 24:9 (broken context; MT Job 34:15 [יגוע]); etc.

APH. to kill. בממתין, those who kill, 11QtgJob 27:8 (MT Job 36:14, but influenced by 33:22 [לממתים]).

Cf. DJD 23: 142 (García Martínez et al.); for the preferred understanding of ממתין, see s.v. ממת.

מות [מות] *n. m. death*. מות נפשנא, the death of our souls, 4Q530 fg 2 ii+6–12(?) :1; מן מותא ומן א[בדנא], from death and destruction, 4Q548 fg 1 ii+2:4 (broken context); שנתא די מותה, the year of his death, 4Q545 fg 1a i:3; etc.

מותב [יתב] *n. m. seat, dwelling*. מותבה, 4Q552 fg 3:12 (broken context).

מזל [Akk.] *n. m. constellation.* כּוּל מִזְלַת שְׁמַיָא, all the constellations of the heavens, *1QapGen* 7:2.

Kaufman 1974: 69.

מזרח [BH מִזְרַח] *n. m. east.* [יִן זְרַחִין] זְרַחִין בְּדִי מֵאֵן [יִן זְרַחִין] (the east is called) *mizrah*, because it is where [moons] arise, *4Q209* fg 23:7 = *4Q210* fg 1 ii:17–18.

Fassberg 1992: 67, Stadel 2008: 92.

מחא [√מחי] *n. f. plague.* מַחְתָּא, *4Q560* fg 1 i:5 (broken context).

The reading **מחא די** (from *DJD* 37: 299 [Puech]) supersedes the reading **מחתיורי** found in the *Concordance* (869) and elsewhere. However, his construal as Peal ptcp. from the verb **מחי** (q.v.) is less likely (it would have been spelled **מחיתא**).

מחוז *n. m. harbor.* תְּקִפֵי יָמָא וְעַל מַחְוּזָא, (on) the high waves of the sea and on the harbor, *4Q552* fg 1 ii:10 (broken context).

Stadel 2008: 75 (possible Hebraism), Kaufman 1974: 68 (early Canaanite loan).

מחזה [√חזי] *n. m. appearance, look.* מַחְזָה יְדֵי [יִ]הָא, the appearance of her hands, *1QapGen* 20:5; מַחְזֹדֵי, his appearance, *4Q553* fg 1 ii:1 (fragmentary).

מחזורי [√חזר 'to return'] *n. f. return (?)*. מַחְזֹרֵייתָ [א], *3Q14* fg 5:1 (fragmentary).

Cf. *DJPA* 300a.

מחי *vb. PE. to smite, strike.* שְׁבִין וּבִזִין וּמַחִין וּקְטִלִין, they were taking captives and plundering and smiting and killing, *1QapGen* 22:4; הוּוּא מַחִין, they were smiting and plundering, *1QapGen* 21:28; מַחֹז לְרִפְאִיא, they smote the Rephaites, *1QapGen* 21:28; קַרְיָבָה יָדְךָ לְמַמְחָה, your hand is near to strike, *1QapGen* 0:12; etc.

ITHPE. to be attacked, wiped out, effaced. לֹא מִתְמַחָא שֵׁם חִסְדָּה, the name of her reproach will not be effaced, *4Q213a* fg 3:16; נִתְמַחָה מִן צוּרְתֵנָא, we shall be effaced from our forms, *4Q531* fg 19:4 (broken context); מִתְמַחִין, attacked from behind, *1QapGen* 0:15 (broken context); יִתְמַחֹן, *4Q562* fg 7:2 (broken context); etc.

מחיר [BH מְחִיר] *n. m. price.* לֹא אֵיתִי [כ]לְּמַחִיר נִגְדָה, there is no price equal to it, *4Q213* fg 1 ii+2:4 = *4Q214b* fg 8:1.

Stadel 2008: 42.

מחל *vb. PE. to neglect, abandon.* אַל תְּמַחֲלוּ חִכְמָתָא לְמַאֲלָה, do not neglect to learn wisdom, *4Q213* fg 1 i:13; אַל תְּמַחֲלוּהִי בִיד שְׁחָפָא, do not neglect it with a slack hand, *4Q541* fg 24 ii:4; תְּמַחֲלוֹן, *4Q213* fg 4:6 (broken

context); מחלתה, 4Q558 fg 34:3 (fragmentary).

The root appears with related meanings in JPA (*DJPA* 300b, 'to forgo, remit a debt') and in MH ('to forgive'), the basic meaning being 'to let drop.' Cf. Cook 2012.

מחסן [חסן] *n. m.* fortress. מחסניך אתקף, strengthen your fortresses, 4Q536 fg 2 ii:10 (broken context).

For the translation, cp. ḥsn₃ (*DNWSI* 393) and BH חסן; it is probably not a causative passive participle from the root (cf. *DJD* 31: 168 [Puech] "tes possessions il saisit" ['your possessions he seized']).

מחק *vb.* PA. to level, smooth. Pass. ptcp.: [מ]מחקי[ן], his limbs are smooth, 4Q561 fg 1 i:4–5.

מחרת *n. f.* next day, only attested in *adv.* למחרתי כן: I went up the next day, 1QapGen 21:10; למחרת[, 3Q12 fg 1:2 (fragmentary).

The form is construct plural (see Ginsberg 1959: 148), and does not mean "on my next day" (*contra* HALOT s.v. מְחַרֵּת).

מחתורי See מחה.

מטי *vb.* PE. to arrive. עד רפאל מטה, until Raphael arrived, 4Q203 fg 8:12; תמטנכון, 4Q537 fg 8:1 (fragmentary); [י]מט[א], 4Q558 fg 21a–b:1 (fragmentary).

מטלה [טלל] *n. f.* shelter. מטלין, 4Q558 fg 33 ii:2 (fragmentary).

מטמור, מטמר [טמר] *n. m.* hiding place. [לא ישכחון] מטמוריה, they will not find its hiding places, 4Q213 fg 1 ii+2:1 = 4Q214a fg 2–3 ii:2 (Geniza, Cam F 23 מטמוריה); [מ]טמריא, 4Q214b fg 8:2 (fragmentary) = מטמרה, 4Q213 fg 1 ii+2:6 (?; broken context).

מטר *n. m.* rain. זיקי מטר יהכן, storms of rain go along, 11Q^{tg}Job 28:5 (MT Job 36:27 מְטָר); [טל] וְמֵטֵר מַחֲתִין, dew and rain are made to fall, 4Q211 fg 1 i:2; [לטל ומטר], for dew and rain, 4Q204 fg 1 xiii:26 (En. 36:1); מן שויא, who set a time for the rain? 11Q^{tg}Job 31:2–3 (MT Job 38:25 לְשֹׁטֵף); האיתי למטרא אב, does the rain have a father? 11Q^{tg}Job 31:5 (MT Job 38:28 לְמֵטֵר); etc.

מטרה [נטר] *n. f.* watch, protection. מטרתִי, 4Q543 fg 4:3 (fragmentary).

מין *n. m. pl.* water(s). אנפי מין, surface of the water, 11Q^{tg}Job 29:1 (MT Job 37:10 מִיִּם); מין חייך, living water, 11Q18 fg 10 i:1; ארעא חפית מין, the earth was covered with water, 4Q206 fg 4 i:18 (En. 89:3); מי ימא רבא, waters of the Great Sea, 1QapGen 16:11; מי חֲדַקְל נְהַרְא, waters of the Tigris river, 1QapGen 17:7; סלקו מיא, the water went up, 2Q26 fg 1:2; ערבה פרחא עלא,

מין מיא, the ship was floating on top of the water, 4Q206 fg 4 i:20 (En. 89:6);
 מיא וכל מה די בהן, the waters and all that is in them, 4Q210 fg 1 ii:3 (En.
 76:4); מין התקרמו, the waters iced over, 11QtgJob 31:7 (MT Job 38:30
 (מים); etc.

מיק *vb.* PA. to mock. [מ]נדעי תמיק[ון], you may mock my knowledge,
 11QtgJob 4:2 (MT Job 21:3 (תלעיג)).

מישר [*v*ישר 'to be straight'] *n. m.* plain. כול בקעאתא ומישריא, all the
 valleys and plains, 1QapGen 17:13.

מך [*v*מכך] *adj.* humble. מכיא ושפליא, the humble and lowly, 1QapGen
 0:7.

מכאב, נגדי מכאוביכה [*v*כאב 'to hurt'] *n. m.* wound. נגדי מכאוביכה, the
 scourges of your wounds, 4Q541 fg 6:3; מכאבין, 4Q541 fg 6:1 (fragmentary);
 מכאב[י]ן, 4Q541 fg 2 ii:3 (fragmentary).

Stadel 2008: 48–49 (possible Hebraism).

מכי *n. m.* (unknown). מכאה, 4Q546 fg 15 ii:1 (fragmentary).

Whatever word these letters form (the reading is not certain), it is unlikely to be a Pael
 ptcp. from Hebrew root נכה, as stated in DJD 31: 368 (Puech).

מכילה [*v*כול 'to hold, contain'] *n. f.* measure. במכילה, in a measure,
 11QtgJob 13:7 (broken context; MT Job 28:25 (במדה)).

מכך *vb.* HOPH. to be made low, humble. רוח המכת לאנתתי, (my) spirit
 was humbled to my wife, 11QtgJob 2:6 (MT Job 19:17 (זרה)).

A Haphel derivation is also possible, "I lowered (my) spirit for my wife" (Sokoloff 1974:
 31). Beyer's "Ein Dämon hat meine Frau erniedrigt" (1984: 285; 'a demon has humbled
 my wife') is less likely.

מכתש [*v*כתש] *n. m.* plague, disease. הן למכתש הן לארעא, whether for
 plague or the earth, 11QtgJob 29:3–4 (MT Job 37:13 (לשבת)); רוח מכדש,¹
 a spirit of plague, 1QapGen 20:16; לאסיוותה מן מכתשה דן, to heal him from
 this plague, 1QapGen 20:19; מכתשיא ונגדיא, plagues and scourges, 1QapGen
 20:18, 24; מכתשא דן ורוח שחלניא, this plague and spirit of the flux, 1QapGen
 20:26; אתפלי מנה מכתשא, the plague was removed from him, 1QapGen
 20:29; מכתשיכי, 4Q196 fg 18:4 (fragmentary; Tobit 13:14 [S] μάστιγι);
 מכתש ינגע ל[הון], a plague will afflict them, 4Q584 fg g:1.

מלא [*v*מלי] *adj.* full. ארעא כולהא מליא דתא, all the earth was full of grass,
 1QapGen 11:12; [א]תר מלא, a place full of [x], 4Q553a 10:1 (fragmentary);
 מלא, 4Q556 fg 1:10 (fragmentary).

מלאך *n. m. angel*. מלאך אל תתקרה, you will be called the angel of God, 4Q543 fg 2a-b:4; גבריאל מלאכא, the angel Gabriel, 4Q529 fg 1:4; ארבעא מלאכין, four angels, 1QapGen 15:14; כל מלאכי אלהא, all the angels of God, 11QtgJob 30:5 (MT Job 38:7 (בְּנֵי אֱלֹהִים); מלי כתבא די אמר מיכאל, words of the writing that Michael spoke to the angels, 4Q529 fg 1:1; [מלאכי קד] ישיא, the holy angels, 4Q553a fg 2 ii:1; [מל] אך, the angel (of the Lord), 4Q196 fg 17 i:5 (Tobit 12:22 ἄγγελος); etc.

מלה [*מלל*] *n. f. word*. מא עטר מלא נש[מע], what a breath of a word do we hear! 11QtgJob 10:5 (MT Job 26:14 (דְּבַר שֵׁא); מלה[באי] שא, an evil word, 4Q550 fg 7+7a:2; שגיאן מלין, many words, 4Q541 fg 9 i:5; [א] חוה מלי, I will tell my words, 11QtgJob 21:9 (MT Job 32:17 (דְּעֵי אֵלֶּה); מן יכתוב מלי אלה, who will write these words of mine? 4Q536 fg 2 ii:12; מלי פמנא, the words of our mouth, 4Q557 fg 1:4; בְּמִלֵּי קוּשְׁטָא, words of truth, 4Q204 fg 1 vi:8 (En. 13:10 λόγους); etc. In titles: מלי חנוך, the words of Enoch, 1QapGen 19:25; ספר מלי קושטא, the book of the words of truth, 4Q204 fg 1 vi:9 (En. 14:1 λόγων); מלי צ[ל] תא די צלי נבני, words of the prayer that Nabonidus prayed, 4Q242 fg 1–3:1; כתב מלי חזות עמרם, book of the words of the vision of Amram, 4Q543 fg 1a-c:1; מלי כתבא די אמר מיכאל, words of the writing that Michael spoke, 4Q529 fg 1:1; כתב מלי נוח, the book of the words of Noah, 1QapGen 5:29. With name of speaker: למלי מרה שמיא, the words of the lord of heaven, 1QapGen 7:7; מלי חרקנוש, the words of Horkanosh, 1QapGen 20:8; מלי לוט, the words of Lot, 1QapGen 20:24; מלי [ל] רפא, the words of Raphael, 4Q197 fg 4 ii:19 (Tobit 6:18 [S] λόγων); etc.

מלווא *optative part. if only*. מלווא אנדע ואשכ[חנה], if only I could know and find him, 11QtgJob 7A:3 (MT Job 23:3 (מִי־יִתֵּן); 11QtgJob 7A:7 (broken context; MT Job 23:6 (לֹא אֶדָּע)).

See Zuckerman and Reed 1993: 7.

מלח *vb. PE. to salt*. מלח כולה, he salted all of it (the sacrificial animal), 11Q18 fg 13:2; מדרה בארע מליחה, (I put) his dwelling in a salty (lit., salted) land, 11QtgJob 32:5 (MT Job 39:6 (מִלְחָה); מ[ל] יחן, to offer up its limbs salted, 4Q214b fg 2–6 i:9 (Geniza, Bod D 3–4 להנסקה אבריה מליחה; Athos ἡλισμένα); מ[ל] יחה, 4Q196 fg 13:1 (Tobit 6:5 [S] ἡλισμένον).

מלח [*מלח*] *n. m. salt*. בכלהון מלחא הוית יהב, I put salt on all of them, 1QapGen 10:17; [ל] ים מלחא רבא, to the great sea of salt, 1QapGen 16:17; ימא רבא דן די מלחא, this great sea of salt, 1QapGen 21:16.

מלי *vb.* PA. **to fill.** לא ימלון ידיהן לכהנה, they will not ordain them (lit., fill their hands) to serve as priests, 4Q562 fg 1:2; [פמי] אמלא הוכחה, my mouth I would fill with rebuke, 11Q¹Job 7A:5 (MT Job 23:4 אַמְלֵא).

ITHPE. to be filled with. אתמלית ר' [שעה ו] חמסה, (the earth) was filled with wickedness and crime, 4Q201 fg 1 iv:8 (En. 9:1); [תתמלא א] [רעא], the earth shall be filled with [x], 4Q243 fg 25:3 (broken context); [י]תמלי, 4Q561 fg 3:2 (fragmentary); יתמלין, 11Q¹Job 23:2 (broken context; MT Job 33:25, no Heb. equivalent); etc.

מלך *vb.* PE. **to reign, be king.** מלך {ומלך} אסרחדון, Esarhaddon became king, 4Q196 fg 2:4 (Tobit 1:21 ἐβασίλευσεν); שני [ן] ימלכון על, some years they shall reign over the land, 4Q246 fg 1 ii:2; [די י] מלכון, ארעא, those who reign after me, 4Q550 fg 1:7; [י] מלך שנין, בתרי [x] years, 4Q243 fg 21:1 (fragmentary); etc.

מלך I [מלך√] *n. m.* **king.** מלך על כל רחש, king over all crawling things, 11Q¹Job 37:2 (MT Job 41:26 מְלֶךְ); [א] לחוי למלכ, he told (it) to the king, 4Q196 fg 2:1 (Tobit 1:19 βασιλεῖ); שמע מלכא, the king heard, 1QapGen 20:8; הַמְרַכְלוֹת מַלְכָא, accounts of the king, 4Q196 fg 2:6 (Tobit 1:22 βασιλείας [sic]); [ד] רת מלכא, the nobles of the king, 4Q244 fg 1–3:1; [ד] רת מלכא, court of the king, 4Q318 8:7; כהנין ומלכין, priests and kings, 4Q213 fg 1 ii+2:15; [ל] מלכין יתבי ע'ל, kings sitting on (their thrones), 11Q¹Job 27:1 (MT Job 36:7 מְלָכִים); מלכי עממא, kings of the Gentiles, 4Q243 fg 24:4; etc. Various combinations: מרי מלכא, my lord the king, 1QapGen 20:25; במלך, king of all ages, 1QapGen 2:7, 4, 10:10; מלכא רבא, the great king, 4Q196 fg 18:5 (Tobit 13:15 βασιλέα); מלך שמ[י] א, the king of heaven, 1QapGen 2:14. With proper nouns: (a) geographical: מלך אתור, king of Assyria, 4Q196 fg 2:8 (Tobit 1:22 [S] βασιλέω); מלך מצריין, king of Egypt, 1QapGen 20:14; מלכא דשלם, king of Salem, 1QapGen 22:14 (MT Gen 14:18 מְלֶךְ); מלכא די סודם, the king of Sodom, 1QapGen 22:18 (MT Gen 14:21 מְלֶךְ); etc.; (b) personal: [מל]כא, אסרחדון, king Esarhaddon, 4Q196 fg 2:9 (Tobit 2:1 βασιλέω); דריוש מלכא, king Darius, 4Q550 fg 1:6.

מלך II [מלך√] *n. m.* **counsel.** לא בהיל על כול מלך, not afraid of any counsel, 4Q531 fg 14:2; [לא] נתוב כלנה מן מלכה ד' [ן], none of us shall turn from this counsel, 4Q201 fg 1 iii:2 = 4Q202 fg 1 ii:7 (En. 6:4 γνώμη); מלכה, וערמומ[תה], his counsel and insight, 4Q534 fg 1 i:7.

מלכו [מלך√] *n. f.* **kingship, reign.** מלכותה מלכות עלם, his kingship is an eternal kingship, 4Q246 fg 1 ii:5; מלכות כהנותא, the reign of the

priesthood, 1Q21 fg 1:2; במלכות עוזיה, in the reign of Uzziah, 4Q558 fg 29:4; מלכות רבותכה, the kingdom of your greatness, 4Q203 fg 9:6; כזיקיא די חזיתא כן מלכותהן תהוה, like the shooting stars that you saw, so will their reign be, 4Q246 fg 1 ii:1–2; etc.

מלל *vb.* PA. to speak. שמע נא ואנה אמלל, please listen and I'll speak, 11QtgJob 37:6 (MT Job 42:4 אַדְבֵר); חדדה מללת ולא אתיב, I have spoken one time and will not answer, 11QtgJob 37:5 (MT Job 40:5 דִּבְרָתִי מללת; דִּבְרָתִי מללת); קודמיהון, I spoke before them (all the visions), 4Q204 fg 1 vi:7 (En. 13:10 ἀνήγγειλα); ימללון בתהלין, let them speak in psalms, 4Q196 fg 17 ii:7 (Tobit 13:10 [AB] λεγέτωσαν); כול גנואין עלוהי ימללון, all kinds of mockery against him they will speak, 4Q541 fg 9 i:6; עמי תמלל ולי תאמר, she speaks with me and says to me, 1QapGen 2:13; פם חד תלתהון ממללין, with one voice (lit., mouth) the three of them were speaking, 1QapGen 20:8; [אנה] בקושט ממללא עמך, I am speaking with you truthfully, 1QapGen 2:18; רבר בין חשו מללא, rulers ceased to speak, 11QtgJob 14:3 (MT Job 29:9 בְּמַלְאִים); etc.

ממון *n. m.* money. [מ]מ[ונ]ה קשיטה יפלג, the honest man will distribute the money, 11QtgJob 11:8 (MT Job 27:17 רִכְסֶךָ).

Reading with *DJD* 23: 108 (García Martínez et al.). Sokoloff suggests [מ]מ[צו]ה, “and charity” (1974: 119); Beyer (1984: 287) reads ט[ב]ה, “sein Gut” (‘his goods’).

ממח פרא *n.* (unknown). עטישתה תדלק נורא בין עינוהי כממח פרא, his sneeze kindles fire between his eyes like the ? 11QtgJob 36:3–4 (MT Job 41:10 כֶּעֶפְפֵי־שָׁחַר).

The last letters פרא have been taken as meaning ‘dawn,’ as the Hebrew suggests, and the other letters have been explained as a corruption of מִצְּמַח ‘shining’ (Sokoloff 1974: 164); for other suggestions, see *DJD* 23:167 (García Martínez et al.). Possibly we should restore כממחא שפרא, ‘like the breaking forth of dawn.’

ממת [מות] *n. m.* manner of death. בממתין, in (all) kinds of death, 11QtgJob 27:8 (MT Job 36:14, but influenced by 33:22 לְמַמְתִּים).

For this understanding, see the discussion by Sokoloff (1974: 139). The evidence for nominal vs. verbal understanding of בממתין is about evenly balanced.

מך *prep.* from, out of, of. [The invariant core of this preposition is the schema of movement from within a location to a location outside of it. Different aspects of this schema can be highlighted in different functions.]

(1) *from, out of*, starting point: גִּפְקַת מן מעי אמי, I came out of my mother’s stomach, 1QapGen 6:1; יתה מן ימין ארעא, he shall come from the south of the land, 1QapGen 15:11; מן תמן אובלת, from there I was brought,

4Q204 fg 1 xiii:25 (En. 36:1); *מן צפונא אתיה באישתא*, from the north evil is coming, 4Q583 fg 1:1; *לא יתוב מן אנפי חרב*, he does not turn away from the sword, 11QtgJob 33:4 (MT Job 39:22 *מִפְּנֵי*); *פלט מן שביא*, he escaped from captivity, 1QapGen 22:2; beginning of range, *from . . . to*: *מן תרעא דן*; *ע[ד] הָרְעָא מְצִיעַ > י < א*, from this gate to the middle gate, 4Q554 fg 1 i:13; *מן תרע לתר[ע]*, from east to west, 4Q554 fg 1 ii:16; *מן מדנחא למערב[א]*, from gate to gate, 5Q15 fg 1 ii:6; *מן גִּיחוֹן נהרא*, (beginning) from the Gihon River, 1QapGen 21:15; temporal: *מן יום די נפקתה מן חרן*, since the day you went out from Haran, 1QapGen 22:28; *מן כען*, from now, 4Q542 fg 1 ii:1; etc.

(2) *from* a source: *מן ארעה דא*, (all who were) from this land, 1QapGen 22:25; *מן עירין הריאתא*, the conception was from the watchers, 1QapGen 2:1; *מן בית אבי ומן*, this seed is from you, 1QapGen 2:15; *מןך זרעא דן*, (he was) of my father's house and of my family, 4Q196 fg 2:9 (Tobit 1:21); *מן בני נפתלי*, (we are) of the sons of Naphtali, 4Q197 fg 4 iii:6 (Tobit 7:3 *ἐκ*); *לא תהודה מן שנאא*, you will not be of the enemy, 4Q541 fg 24 ii:6; etc.; *אולד מן מריאם*, he begat from Miriam, 4Q549 fg 2:8; *הוייה בטנן מנהן*, they would become pregnant from them, 4Q201 fg 1 iii:16 (En. 7:2); *הרת מני*, she conceived from me, 1QapGen 6:7; etc.; with verb of knowing: *מןך פשרה[ן]*, we would know from you their interpretation, 4Q530 fg 7 ii:10; *למנדע מנה כולא*, to know everything from him, 1QapGen 2:22; causal, *because of*: *מן עובד רעותנא*, because of the action of our herdsmen, 1QapGen 21:5; *מן טלל שעותי*, because of my speaking, 11QtgJob 7A:2 (MT Job 23:2, no Heb. equivalent).

(3) separative, *away from*: *פלטנא מן אבדנא*, he saved us from destruction, 1QapGen 12:17; *לא יפרש מןך*, he will not separate from you, 1QapGen 14:12; *לטמיא אנתתי מני*, to defile my wife from me, 1QapGen 20:15; *למכליה מןך*, this plague will cease from you, 1QapGen 20:26; *לא ינוח מן*, to withhold her from you, 4Q197 fg 4 ii:4 (Tobit 6:13 [S] *ἀπό*); *כלא ינוח מן*, all shall have rest from war, 4Q246 fg 1 ii:4; *ערפלא מן יבישתא*, mist (shall vanish) from the land, 4Q541 fg 9 i:5; *דבירת מני שרי*, Sarai was taken away from me, 1QapGen 20:11; *מן תנא*, (take) from here, 4Q197 fg 5:9 (Tobit 9:2); *לא יתבצר מןך*, subtracted from its light, 4Q209 fg 7 ii:6; *תקף וחכמה*, strength and wisdom are not taken away from you, 11QtgJob 37:4 (MT Job 42:2 *מִמֶּךָ*); *מן שנתי*, (I woke up) from my sleep, 1QapGen 19:17; *לעלא מן כולהן*, (her beauty is) above all of them, 1QapGen 20:7; etc.

(4) *of*, partitive, with quantifier: *חד מן טורי הוררט*, one of the mountains of Ararat, 1QapGen 10:12; *חדא מן תרתי לחמא*, one of the two (loaves of)

bread, 2Q24 fg 4:15; מן עבדתנא שגני לחדא, very many of our servants, 4Q544 fg 1:2; חד מן רעה ענה, one of the herdsmen of the flock, 1QapGen 22:1–2; מעשר מן כול נכסיא, a tithe of all the possessions, 1QapGen 22:17; some of: נסבין להון מנה, they were taking some of it for themselves, 1QapGen 13:9; [ל]אִסְקָא מנהון למדבֿחָא, to offer some of them on the altar, 4Q214b fg 2–6 i:3; etc.

(5) comparative, *than*: [ש] מן כל אנן, (you have greater right to marry her) than any man, 4Q197 fg 4 ii:5 (Tobit 6:13 [AB] ἤ, [S] παρὰ); לא ישפרן מנהא, (the women) are not more beautiful than she, 1QapGen 20:6; שנין דן מן דן, differing each from the other, 4Q534 fg 1 i:3; מן דן רב, (a house) larger than this, 4Q204 fg 1 vi:28 (En. 14:15); etc.

(6) With prepositions: see מן בתר (בתר), מן ביני (בין), מן לות (לות), etc.

מן *conj. after, because, since, followed by* די. מן די תבת מן מצרין, after you returned from Egypt, 1QapGen 22:29; [ה]מון די אלהין סב, because I supposed that they were gods, 4Q242 fg 1–3:8; מן די נהך, after we go, 1QapGen 0:11; מן די מית, after [x] died, 4Q559 fg 4:6 (broken context); 1Q21 fg 1:1; 4Q244 fg 12:3 (broken context); etc.

מן *interr. pron. who?* מן יכתוב מלי אלה, who will write these words of mine? 4Q536 fg 2 ii:12; מן אחזיך כלא, who showed you all this? 6Q8 fg 1:3; מן שמך, what (lit., who) is your name? 4Q552 fg 2 ii:5; מן נגד עליה חוטא, who stretched the line over it? 11QtgJob 30:3 (MT Job 38:5 מי); מן בטן מן, from whose belly comes forth ice? 11QtgJob 31:6 (MT Job 38:29 מי); מן דמן היא, (this spirit), whose is it? 4Q206 fg 1 xxii:6 (En. 22:6 τίνος); מן תהוא חובתא, on whom will the guilt be? 4Q213 fg 4:3; as indefinite pron.: מן די תהשכח, (bring) all whom you find, 4Q196 fg 2:12 (Tobit 2:2 ὅν ἐάω); etc.

See also מנו.

מנא [Akk.] *n. m. mina, weight*. ת[מ]נין מניא, eighty minas, 4Q539 fg 2–3:4 (broken context).

Kaufman 1974: 69.

מנאן [מן + אן] *interr. from where? —adv. whence, where*. מנאן אחי, where are you from, my brothers? 4Q197 fg 4 iii:5 (Tobit 7:3 πόθεν); מנאין דרחין ירחין, (the East), it is where moons rise, 4Q210 fg 1 ii:18; מנאן איין ערבין ומנאן על לין, where (the stars) set and enter, 4Q210 fg 1 ii:16 = מאין ערבין ומאין על לין, where (the stars) set and enter, 4Q209 fg 23:5.

See also מאין.

The orthography in 4Q210 shows copyist confusion with BH מַאֲיִן, MH מְנִיִן. Compare also Targumic מְנִן. For the meaning “where,” see the comments on מאיין. Both מנאין and מאיין in 4Q210 and the parallel passage in 4Q209 have been interpreted as forms of the word מאה ‘hundred’ or מאן ‘vessel’ (Beyer 1984: 255; cp. Stadel 2008: 91).

מדע, מנדע [ידע] *n. m. knowledge.* חכמה ומדע, wisdom and knowledge, 4Q212 fg 1 iv:13 (En. 93:10); [ח]כמה ומנדע וגבורה, wisdom and knowledge and might, 4Q213a fg 1:14 (Athos γνῶσις); הוא ידע [א], he knows knowledge, 11QtgJob 29:8 (MT Job 37:16 ידעים); [מ]נדע, lacking in knowledge, 4Q582 fg 1:2 (broken context); [מ]נדע, words of knowledge, 4Q204 fg 1 vi:12 (En. 14:3); [מ]נדעי תמיק[ון], you may mock my knowledge, 11QtgJob 4:2 (MT Job 21:3 ידברי); במנדעה, by his knowledge, 11QtgJob 10:3 (broken context; MT Job 26:12 בתבונתו); etc.

מנדעם לא שביק לי *n. m. something, anything.* [מנדע + מה] מדעם, מנדעם, כל מנד[עם], nothing at all was left to me, 4Q196 fg 2:2 (Tobit 1:20 οὐδέν); די לא ידע מדעם, one who does not know anything, 4Q534 fg 1 i:4.

מנה [מני] *n. f. portion.* מנתה, 4Q536 fg 2 i+3:13 (fragmentary).

מנו *interr. pron. who?* מנו הוא כול אנוש, who is it (of) all men, 4Q212 fg 1 v:17, 20, 22 (En. 93:11–14).

Sokoloff 1979: 223 n. 124.

מנחה *n. f. grain offering.* סולת נשיפא פילא במשח עם לבונא למנחא, fine flour soaked in oil with incense for a food offering, 1QapGen 10:16; עלא, a burnt offering and a grain offering, 1QapGen 21:20; עלואן ומנחה, burnt offerings and a grain offering, 1QapGen 21:2.

According to Stadel (2008: 26) a Hebraism, but there are non-Jewish Aramaic occurrences.

מני *vb. PE. to count.* מני כול די איתי לך, count all that belongs to you, 1QapGen 22:29; לא ישכח כול בר אנוש לממניה, no man will be able to count it, 1QapGen 21:13; מני עדניהון, number their times, 4Q545 fg 9:5 (broken context).

PA. to appoint. מני עמי אנוש די ינפקונני, he appointed with me men who would take me out, 1QapGen 20:32; הביומיך מניה, have you ever in your life appointed [x]? 11QtgJob 30:9 (broken context; MT Job 38:12 צִוִּיתָ); מני, 4Q558 fg 4:2 (fragmentary).

ITHPE. to be counted. זרעך לא יתמנה, your offspring will not be counted, 1QapGen 21:13.

ITHPA. to be appointed. יתמנון עלוהי, they will be appointed over it, 11Q18 fg 26:2 (fragmentary); יתמנון, 4Q530 fg 2 i+3:3 (fragmentary).

מנין [מנין] *n.m.* number. מנין שנוהי די לא סוף, the number of his years is without end, 11QtgJob 28:4 (MT Job 36:26 (מספר); די לא מנין, without number, 4Q243 fg 26:2 (fragmentary); [מניניהו], 4Q243 fg 26:1 (fragmentary); במנין, 4Q536 fg 2 i+3:13 (broken context); etc.

מנל (unknown). מנל, 1Q21 fg 42:1 (fragmentary).

Possibly connected to Arab. *manāl*, acquisition.

מנע *vb.* PE. to withhold. מנע, 4Q543 fg 22:3 (fragmentary).

DJD 23: 121 (García Martínez et al.) reasonably restores [אמנע] at 11QtgJob 18:9 (MT Job 31:16 אַמנע).

מנצב See נציץ.

מנתנה [נתן] *n.f.* gift. יהב לי . . . מנתנה [שגיאן], he gave me many gifts, 1QapGen 20:29–30.

מסאן *n.m.* shoe. ערקא דמסאן, strap of a shoe, 1QapGen 22:21 (MT Gen 14:23 בעל).

מסבת [מסבה BH] *n.f.* siege (?). [אם בתורא] ירעם מסבת על, if it thunders in Taurus, (there will be) a siege against [x], 4Q318 8:6 (broken context).

The reading of the ס is uncertain, as it does not resemble the normal ס of the text. Beyer (2004: 167) believes that כ has been written over ק, and reads מסבת (“pains”) < מכאב. A. Yardeni suggests the letter might be צ (Greenfield and Sokoloff 1995: 510). See also Wise 1994: 23–27 (= “changes”).

מסדה *n.f.* sufficiency, in the expression כמסתן. [כ]מסתן, (they were salted) as much as was sufficient for them, 4Q214 fg 2:8 (Geniza, Bod D 12 במסתהון, Athos αὐτάρακος); כמסת, 6Q8 fg 6:1 (fragmentary).

מסכן [Akk.] *n.m.* poor person. בחבלי מסכניא, in the cords of the poor, 11QtgJob 27:2 (MT Job 36:8 עני); [זעקת] מסכנין, the outcry of poor folk, 11QtgJob 25:4 (MT Job 34:28 דל); מסכן, 11QtgJob 8:5 (broken context; MT Job 24:14 וְאֶבְיוֹן); [ח] יי מסכנא, the life of the poor man, 4Q197 fg 2:1 (Tobit 4:21 ἐπιτωχεύσαμεν).

Greenfield and Sokoloff 1992: 89.

מסל [מסלול, מסלה BH] *n.m.* path. במסלי ארחת קושט, in the paths of the ways of truth, 1QapGen 6:3.

מסר *vb.* PE. to hand over. די מסר לי במנין, that he handed over to me in the number of [x], 4Q536 fg 2 i+3:13 (broken context).

מסרת כול [אסר ‘to bind’] *n.f.* company, array. מסרת כול, מסרה, מסרה

חייא שגיא תהוא, the company of all the living will be great, 4Q534 fg 1 i:9; [כש] לטנהון לכל מסרתהון, according to their dominion for all their companies, 4Q209 fg 28:2 (broken context); במסורת [נה] וריהון, in the array of their lights, 4Q204 fg 1 i:19 (En. 2:1 τεταγμένους?).

The word must be related to the Hebrew word מסורה in 1QM 3:3, 13. For discussions of the exact meaning, see DJD 31: 141 (Puech), Milik (1976: 187), and the literature they cite. —The word is read in 4Q201 fg 1 ii:1 according to Langlois (2008: 139), but this is unlikely (Puech 2010: 630).

מסתר [סתר√] *n. m. shelter*. אנתן טלל וּמְסַתְרִין בעין, you seek shade and shelter, 4Q201 fg 1 ii:7 (En. 4:1).

Stadel 2008: 85 (possible Hebraism).

מעבד [עבד√] *n. m. deed, action*. מרא כול מעבדיא, lord of all deeds, 4Q542 fg 1 i:2.

Stadel 2008: 52 (use influenced by Heb. מעשים).

מעיל [מְעִיל BH] *n. m. robe*. במעיל, 1QapGen 6:4 (broken context).

Stadel 2008: 19.

מעין *n. m. pl. viscera, stomach*. נפקת מן מעי אמי, I came out of my mother's stomach, 1QapGen 6:1; מעודה [י], (throw away) its viscera, 4Q197 fg 4 i:9 (Tobit 6:4 [S] ἔγκατα).

מעל [עלל√] *n. m. entrance; setting (of sun)*. (1) *entrance*: על שמאל, to the north of this entrance, 4Q554 fg 1 iii:19 = על שמאל מְעֵלָה דן, 5Q15 fg 1 ii:2.

(2) *setting of sun*: [מע]ל שמשא, setting of the sun, 11Q18 fg 24:1 (fragmentary); מעל ש[משא], 11Q18 fg 28:3 (fragmentary).

מערב [ערב√ II] *n. m. west*. די פנה למערב, that faces west, 1QapGen 16:18; לימין מערבה, to the south-west, 11Q18 fg 20:2; [א] מן מדנחא למערב, from east to west, 4Q554 fg 1 ii:16; חזי למדנחא ולמערבא ולדרומא, look to the east and west and south and north, 1QapGen 21:9; סח[ר] למערבא לאשור, turning west, toward Ashur, 1QapGen 17:8; בדכן [ערב] קרין מערבא, accordingly they call it west (because there the vessels [ערב] of heaven set [ערבין]), 4Q209 fg 23:5; etc.

מערדה *n. f. cave*. [מ]ערדה, 4Q558 fg 56:1 (fragmentary).

מעשר [עשר num.] *n. m. tithe, tenth*. יהב לה מעשר מן כול נכסיא, he gave him a tithe of all the possessions, 1QapGen 22:17 (MT Gen 14:20 מְעֵשֶׁר); מְעֵשֶׁר קודש, a holy tithe, 4Q213a fg 3:18; מעשר תשיע ח[ד], a tenth of one ninth, 4Q211 fg 1 ii:3 (cf. 4Q211 fg 1 ii:5, 4Q211 fg 1 iii:6); מעשריא, 11Q18 fg 12 i:2 (fragmentary); etc.

מפלה [נפל^ל] *n. f. ruin, fall.* במפלתה, (let his eyes look) on his fall, 11Q^{tg}Job 5:1 (broken context; MT Job 21:20 (פִּידוֹ); מפלת בניכון; the ruin of your sons, 4Q531 fg 26:2 (fragmentary); [מפלת עמנו]א, the fall of our people, 4Q558 fg 39:2.

מפת [מופת^ת] *n. m. miracle.* מפתין, 4Q546 fg 10:2 (fragmentary).
Stadel 2008: 61.

מץ [מציץ^ץ, 'to suck, squeeze'] *n. m. sap.* מץ נעיצין, sap of the punctured (trees), 4Q553a fg 2 ii:3 (broken context).

DJD 37: 84 (Puech) translates "il a succé des trou(s)" ('he sucked from holes'), construing the word as a Peal pf. The word had been read previously as מין, 'water' or 'kind' (e.g., Beyer 2004: 45).

מצעה [מצע^ה, 'to be in the middle'] *n. f. middle.* במציעת, תרעהון, in the middle of the city, 4Q554 fg 1 ii:20–21 = 5Q15 fg 1 i:5; קריהא, their gate in the middle, 4Q554a fg 1:5; [מצי]עת ביתא, the middle of the building, 5Q15 fg 1 ii:9.

מזיעי [מצע^ה, 'to be in the middle'] *adj. middle.* [תרעא] מזיעיא, the middle gate, 4Q554 fg 1 ii:7; תרעא מזיעיא, 4Q554 fg 1 i:13; מזיעיא די, in the middle (street) in the middle of the city, 5Q15 fg 1 i:5.

מצעה See מציעה.

מקדש [קדש^ש] *n. m. temple.* על ש[מא]ל מקדשא, to the north of the temple, 4Q554 fg 1 ii:17; 5Q15 fg 1 i:4; מקדשא, 4Q540 fg 1:5 (fragmentary); 11Q18 fg 9:6 (fragmentary).

מקטורה [קטר^ה, 'to give off smoke'] *n. f. incense.* רח מקטורתי ל[ש]מרא, the odor of my incense went up to heaven, 1QapGen 10:17.

מקם [קום^ם] *n. m. position, office.* די שקר וחמס מקמה, his office will be marked by deceit and crime, 4Q541 fg 9 i:7; מקם, 4Q531 fg 18:1 (fragmentary).

For the translation "office," compare Tg. Isa. 22:19; hardly "existence" (DJD 31: 242 [Puech]).

מרא, מרה, מרי *n. m. lord, master, owner.* (a) *master, lord* (human): יא אחי ויא, the master of the flock, 4Q204 fg 4:4 (En. 89:33); מרא ענא, מרי, O my brother and O my lord, 1QapGen 2:9; מרי מלכא, my lord the king, 1QapGen 20:25; מרי אברם, my lord Abram, 1QapGen 22:18; מרך, your master, 4Q569 fg 1+2:6 (fragmentary); מראיהון, their masters, 4Q552 fg 1 i+2:11 (fragmentary); למרכון, מראי, my lord, 4Q544 fg 2:13; etc.

(b) *Lord (God)*: מרה עלמא, lord of eternity, 1QapGen 0:18; מרא עלמא, 4Q202 fg 1 iii:14 (En. 9:4 βασιλεύς?), 4Q529 fg 1:6, 7, 11, 12; מרה עלמא, the lord of ages, 1QapGen 21:2; מרה שמא, lord of heaven, 1QapGen 7:7; מרה כולא, lord of all, 1QapGen 5:23; מרה רבותא, lord of greatness, 1QapGen 2:4; מרה לכול מלכי ארעא, lord of all the kings of the earth, 1QapGen 20:15–16; מרה ושליט על כולא, lord and ruler over all, 1QapGen 20:13; מרא כול, lord of all deeds, 4Q542 fg 1 i:2; [מ]רִיא, the Lord, 4Q202 fg 1 iv:5 (En. 10:9 κύριος); מרי, my Lord, 1QapGen 20:14; מרי, 4Q213a fg 1:10 (Athos κύριε); מרנא רבא, our great Lord, 4Q202 fg 1 iii:14 (En. 9:4 κύριος); מרי אלהא, my lord God, 1QapGen 22:32 (MT Gen 15:2 יהוה); [אֲדָנִי יהוה]; מרא, 11QtgJob 24:7 (broken context; MT Job 34:12 [וְשָׂדֵי]); etc.

On the evidence of the texts, the final etymological א has quiesced and the base form was *mārē*, *mār* before suffixes. Some historical spellings with א remain.

מרבע [num. ארבע] *adj. square*. אורכא ופתיא קנין 51 ב 51 מרבעה, the length and breadth 51 by 51 staffs, square, 4Q554 fg 1 ii:11–12; [אמין שת] מרבע [בשת, six cubits by six, square, 5Q15 fg 1 ii:4–5.

מרד *vb. PE. to rebel*. בשנת תלת עשרה מרדו בה, in the thirteenth year they rebelled against him, 1QapGen 21:27 (MT Gen 14:4 [מְרָדוּ]); [מ]רדו, 4Q584 fg g:1 (fragmentary).

מרדו [רדי√ 'to beat'] *n. f. punishment*. מרדות ילדן, punishment of those who bear children, 4Q560 fg 1 i:2.

The translation “bear (children of) rebelliousness” (i.e., from √מרד; Naveh 1998: 260) is less likely.

מרום [רום√] *n. m. height*. [במרון]מה, in his high place, 11QtgJob 9:5 (broken context; MT Job 25:2 [בְּמָרוֹמָיו]).

מרזב *n. m. spout*. הא מרזבין שבעה שפכין [מין], there were seven spouts pouring out water, 4Q206 fg 4 i:16 (En. 89:2).

מרע [רע√ 'to be sick'] *n. m. sickness*. דחלה ומרע, fear and sickness, 4Q318 8:9; מרעא, 4Q541 fg 17:2 (fragmentary); מרעין, 1QapGen 1:4 (broken context).

מרפסה [MH מרפסת] *n. f. balcony*. מרפסתא, 11Q18 fg 13:8 (fragmentary).

מרק *vb. PA. to wipe clean*. בהון ימרק עננ[ין], with them he wipes clean the clouds, 11QtgJob 29:1 (MT Job 37:11 [יִטְרִיחַ]).

Sokoloff 1974: 142–43.

מָרַר *vb.* APH. **to embitter.** Passive ptcp.: [א]נְתוֹן תְּהוּוֹן מִמְרִין וּמִקְשִׁין [א], you shall be embittered and hardened, 4Q537 fg 9:2.

מִרְרָה [√מָרַר] *n. f. gall.* מִרְרָתָא לִמְכַחַל עֵי[נִי אַנְש] , the gall is to put on someone's eyes, 4Q197 fg 4 i:14 (Tobit 6:9 χαλῆ).

מִשְׁגִּי [√שָׁגִי] *n. f. abundance, large amount.* מִשְׁגִּיתְהוּוֹן לְהוֹן רְשִׁיעִין , a great number of them will be wicked, 1QapGen 15:9; מִשְׁגִּית עֲלוֹהִי , the abundance of its leaves, 1QapGen 13:14.

מָשַׁח I *vb.* PE. **to measure.** [מ]שַׁח קִנִּין תִּמְנִית עֶשְׂ[ר] פוּתִי , he measured eighteen staffs in width, 5Q15 fg 1 i:4; [דִּי] מָשַׁח עַד תְּרַעָא [ר] , from this gate he measured to the western gate, 4Q554 fg 1 i:20–21; מָשַׁח פְּתִיָּה , he measured its width, 4Q554 fg 1 ii:21; מָשַׁח בְּגוּא אֶסְפָּא , he measured within the vestibule, 4Q554 fg 1 iii:14; and freq. in the New Jerusalem texts 4Q554 and 5Q15.

מָשַׁח II *vb.* PE. **to anoint.** [לְהוּהוּ מִש]יח , he will be anointed, 4Q547 fg 9:7.

The letter identified as פ is dubious (it appears to be א instead), and the restoration (*DJD* 31:388 [Puech]) is therefore unlikely.

מִשְׁחָ [√מִשְׁחָ II] *n. m. oil.* סוּלַת נְשִׁיפָא פִּילָא בְּמִשְׁחָ , fine flour soaked in oil, 1QapGen 10:16; [ר]מִשְׁחָ וְחַמְ[ר] , oil and wine, 11Q18 fg 29:4 (fragmentary); [א]מִשְׁחָ רַבּוּת , with oil of anointing, 4Q555 fg 2:2.

מִשְׁחָה [√מִשְׁחָ I] *n. f. measurement.* פְּתִיָּהוֹן וְאַרְכְּהוֹן מִשְׁחָה חֲדָה , their width and length were a single measurement, 4Q554 fg 2 ii:16; פוּתִיָּה וְאוּרְכָה , (the gate was) equal to the measurement of the outer gate, 5Q15 fg 1 ii:3; כְּמִשְׁחָת תְּרַעָא בְּרִיא , (the gate was) equal to the measurement of the outer gate, 5Q15 fg 1 ii:2; מִן שָׁם מִשְׁחָתָה , who set its measurements? 11QtgJob 30:3 (MT Job 38:5 [מְמַדֵּיָהּ]); מִשְׁ[ח]ת פְּרוּזִיא כְּלָהֶן , the measurement of all the blocks, 4Q554 fg 1 ii:14; etc.

מָשַׁךְ [BH] *vb.* PE. **to pull.** תְּמַשְׁכוֹן , 6Q8 fg 4:3 (fragmentary).

מִשְׁכָּב [√שָׁכַב] *n. m. bed.* [בְּמִנ]מָה עַל מִשְׁכָּבָה , when he sleeps on his bed, 11QtgJob 22:10 (MT Job 33:15 מִשְׁכָּב).

מִשְׁכָּן [√שָׁכַן] *n. m. tent, tabernacle.* מִשְׁכָּן זְמָנָא , the tent of meeting, 4Q156 fg 2:4 (MT Lev. 16:20 אֹהֶל); מִשְׁכָּנָא , 4Q243 fg 34:1 (fragmentary).

מִשְׁלַחָה [BH מִשְׁלַחַת] *n. f. troop (of angels).* בְּמִשְׁלַחַת קְדִישָׁא , in the troop of the Holy One, 1QapGen 6:13; [מ]שְׁלַחַת קְדִישָׁא רַבָּא , the troop of the great Holy One, 1QapGen 6:15; בְּמִשְׁלַחַן לְכוּן שְׁלַח , by troops of angels he sent to you, 1QapGen 1:26.

משמע [שמע] *n. m. hearing*. לְמִשְׁמַע אָדָן שְׁמַעְתָּךְ, by the hearing of the ear I have heard of you, 11Q^{tg}Job 37:7 (MT Job 42:5 לְשִׁמְעָךְ).

משפחה [BH מִשְׁפָּחָה] *n. f. family*. מִן בֵּית אָבִי וּמִן מִשְׁפַּחְתִּי, (he was) of my father's house and of my family, 4Q196 fg 2:9 (Tobit 1:22 [S] συγγενείας).

Stadel 2008: 80. The form **משפחתי** also appears in the Geniza text of Aramaic Levi, Bod B 16.

משרי [שרי] *n. f. encampment*. [ב] כָּל אֶתֶר מִשְׁרִיָּאתִי, at every site of my encampments, 1QapGen 21:1; [א] מִשְׁרִיָּה, 4Q556 fg 1:3 (fragmentary); בְּמִשְׁרִי, 4Q558 fg 40:2 (fragmentary).

משרת *n. m. service (?)*. מִשְׁרֵתָא, 11Q18 fg 15:1 (broken context).

See DJD 23: 359 (García Martínez et al.). Beyer takes the word to be a form of **משרי** (2004: 499).

משתה [שת] *n. m. drink*. בְּמֵאֵכֶל שְׁנֵי וּבְמִשְׁתָּה, with much food and with (much) drink, 1QapGen 19:27; מֵאֵכֶל וּמִשְׁתָּה, food and drink, 1QapGen 22:15.

משתה [שת] *n. m. wedding feast*. עָבַד מִשְׁתוּתָה שִׁבְעָה [יּוֹמִי] יוֹם, he made the wedding feast for seven days, 4Q545 fg 1a i:6; אָכַל וָשָׁתָה בְּמִשְׁתוּתָה, he ate and drank at the wedding feast, 4Q545 fg 1a i:7 = 4Q543 fg 1a-c:7; [י] יּוֹמֵי מִשְׁתוּתָה, the days of the wedding feast, 4Q545 fg 1a i:8; [נעבד לה] מִשְׁתוּתָה, we will make the wedding feast for her, 4Q197 fg 4 ii:4 (Tobit 6:13 [S] γάμον).

מת [Akk.] *n. m. land*. לְכָל מַת וּמְדִינָה דִּי יֵהֵךְ לָהּ, to any land or nation that he goes to, 4Q213 fg 1 i:15; עַד יֵיעָלוּן לְמַת מִצְרַיִם, until they enter the land of Egypt, 4Q570 fg 2:4; מַתָּא, 4Q570 fg 1 ii:5 (fragmentary); בְּמַתָּתָא, in the lands (?), 4Q536 fg 2i+3:6 (fragmentary).

Kaufman 1974: 71. For the supposed occurrence in 1QapGen 2:23, see s.v. קדמת II.

מת [מות] *adj. dead*. רוּחַ אִנְשׁ מַת, the spirit of a dead man, 4Q206 fg 1 xxii:3–4 (En. 22:5 νεκρούς); מַתִּין, 4Q545 fg 1a-b ii:15 (broken context).

מתל [מתל] *n. m. parable, elevated speech*. נִסְבַּ חֲנוּךְ, Enoch took up his speech, 4Q212 fg 1 iii:23 (En. 93:3), 18; [נס] ב, I take up my speech to you, 4Q541 fg 3:2; [י] מַתְלוּהָ, his parables, 4Q201 fg 1 i:2 (fragmentary; En. 1:2 παραβολήν); etc.

מתקל [מתקל] *n. m. weight*. [מ] תְּקֵל תְּקִינָן תְּלַת מֵאָה, a weight of three hundred and fifty shekels, 4Q535 fg 3:3.

נ

נא, **נדה** *precativ. part.* please. **שמע נא**, please listen, *11QtgJob* 37:6 (MT Job 42:4 (נא)); **אסר נא**, tie up please, *11QtgJob* 30:1, 34:3 (Mt Job 38:3, 40:7 (נא)); **העדי נא**, remove please, *11QtgJob* 34:6–7 (MT Job 40:10 נא, 40:11 no Heb. equivalent); **אזל נא עד למך**, go please to Lamech, *4Q204* fg 5 ii:29 (En. 107:2); **אחיבו נה לשרי לאברם**, please return Sarai to Abram, *1QapGen* 20:25.

Stadel 2008: 34–35 (not a Hebraism, contra Fassberg 1992: 65).

נביא *n. m.* prophet. **על דנה אמר נביא**, concerning this the prophet said, *4Q556* fg 1:7 (broken context); **די מלל נביאה**, which the prophet spoke, *4Q562* fg 7:1 (broken context); **נביאי [ש]קרא**, false prophets, *4Q339* fg 1:1; etc.

נבלו [**נבלות** BH] *n. f.* shameful state. **תהון לשפלו ולנבלו**, (lest) you be in a low and shameful state, *4Q542* fg 1 i:6.

Stadel 2008: 53.

נגב [**נגב** v] *n. m.* dry (southerly) wind. **די קרין לה נגבה** [רוח דרום], the south wind, which they call the dry one, *4Q210* fg 1 ii:8 (En. 76:7).

The root נגב 'to be dry' is Aramaic, but the term נגב (south) is not. Hence if the term refers primarily to the direction, it is a Hebraism (Fassberg 1992: 59–60); but probably the idea of dryness is also present. See also Stadel 2008: 93.

נגד I *vb.* PE. **to proceed (intrans.), stretch, pull (trans.).** (1) **to proceed:** **נגדו** (Arnem, Eshcol and Mamre) went with him, *1QapGen* 22:7; **נגדת**, I proceeded, *1QapGen* 19:8, 10; **נגדו מלכיא ארחא <די> חלתא רבתא**, the kings proceeded along the way of the great valley, *1QapGen* 22:4; etc.

(2) **to stretch, pull:** **מן נגד עליה חוטא**, who stretched the line over it? *11QtgJob* 30:3 (MT Job 38:5 (נטה)); **התגד תנין בחכא**, will you pull a sea-serpent with a hook? *11QtgJob* 35:3–4 (MT Job 40:25 (תמשך)); **אפה נגיד**, his nose is long (lit., stretched), *4Q561* fg 1 i:2.

נגד II *vb.* ΙΤΗΡΕ./ΙΤΗΡΑ. **to be scourged.** **מתכתש ומתנגד מרי מלכא**, (the plagues with which) my lord the king is afflicted and scourged, *1QapGen* 20:25.

נגד [**נגד** II v] *n. m.* scourge. **גברו עלוהי מכתשיא ונגדיא**, the plagues and

scourges increased, *1QapGen* 20:18, 24; נגדי מכאוביכה, the scourges of your wounds, *4Q541* fg 6:3.

לא איתי [כ] מחיר נגדה prep. corresponding, equal to. there is no price equal to it, *4Q213* fg 1 ii+2:4.

Stadel 2008: 42–43.

נגדה *n. m.* dawn, first light. נוגהא קאם, the dawn rising (?), *4Q552* fg 1 ii:1 (broken context, translation uncertain); [בע] דני נגהא, at the time of dawn, *4Q580* fg 1 ii:15.

See also בנגהא, *4Q113* fg 7 ii–8:16 (Dan 6:20). It is not certain that נוגהא is the subject of the verb קאם in *4Q552*.

נגר [Akk.] *n. f.* island. כול נגאותא די ליד לוד, all the islands next to Lud, *1QapGen* 17:17.

An Akkadian loanword occurring in several other Aramaic dialects (*pace* Kaufman 1974: 75).

נגח See גוח.

נגע *vb.* PE. to afflict. מכתש ינגע ל[הון], a plague will afflict them, *4Q584* fg g:1; למגעה ולאעקה, to afflict it and oppress it, *4Q204* fg 4:9 (En. 89:35); pass. ptcp.: [באישא] נגיעי שד או רוח, those afflicted by a demon or evil spirit, *4Q197* fg 4 i:13 (Tobit 6:8 [S] ἀπαύτημα).

The Greek translator of Tobit evidently had a text reading פגיעי. — Milik's original reading of *4Q204* (1976: 206) was לבגעה. Beyer (1984: 667) read לפגעה, but the present reading is sufficiently clear in the photographs.

נגשה *n. f.* urging (?). נגשת שליט לא ישמע, the urging of the ruler he does not hear, *11QtgJob* 32:6–7 (MT Job 39:7 תשאור?).

As *DJD* 23: 157 (García Martínez et al.) notes, this word is probably an “*ad hoc* borrowing” from MT, specifically the word נוּגַשׁ (see also York 1973: 286; Stadel 2008: 119). Other translations are “driving” (*DJD*), “(cris d’)excitation” (van der Woude and van der Ploeg 1971: 75), “clanging” (Sokoloff 1974: 91; Greenfield and Sokoloff 1992: 83), “Antreiben” (‘goadings’, Beyer 1984: 296).

נדד *vb.* PE. to flee. עיניהון מנהון [נדת שנת], the sleep of their eyes fled from them, *4Q530* fg 2 ii+6–12(?) :4.

See also שנתה נדת עלוהי, *4Q113* fg 7 ii–8:16 (MT Dan 6:19).

נדך [Pers.] *n. m.* sheath. נשמתִי לגו נדנהא, my breath within its sheath, *1QapGen* 2:10.

נדה See נא.

נהור *n. m.* light. בנהור תחזא, (my life) shall see light, *11QtgJob*

23:7 (broken context; MT Job 33:28 **בְּאוֹר**); **נְהוֹר עֲנָנָה**, the light of his cloud, *11Q^gJob* 29:6 (MT Job 37:15 **אוֹר**); **רִיקָן מִן כֹּל נְהוֹר**, empty of all light, *4Q209* fg 6:9; **שׁוּי בְּה נְהוֹר**, its light is equal in it, *4Q209* fg 1 i:12; **בְּצִיר בְּצִיר**, there is subtracted from its light five sevenths, *4Q209* fg 7 ii:6; **לְקִיחַ כָּל שְׂאֵר נְהוֹרָה**, all the rest of its light is taken, *4Q209* fg 6:9; **שְׁלִיט עַל כּוֹל נְהוֹרָא**, ruler over all the light, *4Q544* fg 2:16; **בְּנֵי נְהוֹרָא**, the children of light, *4Q548* fg 1 ii-2:16; etc.

נְהִיר [נהר^v] *adj.* **shining, bright.** **כָּל [חֲכִים] וְקָשִׁיט נְהִיר**, every wise and honest man is shining, *4Q548* fg 1 ii-2:12; **נְהִירִין לְהוֹן**, they shall be shining, *4Q548* fg 1 ii-2:10 (broken context); **יִתְגַּלּוּן נְהִירָא [יֵא]**, the shining (ones) will be revealed, *4Q536* fg 2 i+3:3 (broken context).

The construal of *4Q536* is not certain; the verb could belong to another sentence, and the noun could be read as **נְהוֹרָא** or **נְהִירָא**.

נְהִיר [נהר^v] *n. m.* **light.** **וְיִנְהַר נְהִירָה עֲלֵיכֻן**, and he will shine his light upon you, *4Q542* fg 1 i:1; **תַּחְדָּה בְּנְהִיר עֲלֵמָא**, you will rejoice in the eternal light, *4Q541* fg 24 ii:6; *4Q542* fg 2:12 (fragmentary); etc.

The reading **נְהִירָא** at *4Q571* fg 1:14 could also be **נְהוֹרָא** (broken context). See also *4Q112* fg 3 i+17:4 **נְהִירָא [עֲמָה] שְׁרָא**, light dwells with him, (MT Dan 2:22 Ketiv).

נְהִירוֹ [נהיר^{adj.}] *n. f.* **light, illumination.** **תְּנַהֵר לְעַמְמָא נְהִירוֹתָא**, illumination shall shine on the people, *4Q548* fg 1 ii-2:14.

See also *4Q113* fg 1-4:3 (MT Dan 5:11 **נְהִירוֹ**); *4Q113* fg 1-4:11 (MT Dan 5:14 **נְהִירוֹ**).

נְהַר *vb.* **APH. to make shine.** **וְיִנְהַר נְהִירָה עֲלֵיכֻן**, and he will shine his light upon you, *4Q542* fg 1 i:1.

נְהַר *n. m.* **river.** **נְהַר מִצְרַיִן**, the river of Egypt, *1QapGen* 21:11; **טִינָה**, the Tina River, *1QapGen* 16:15, 17:16; **פּוֹרַת נְהַרָא**, the Euphrates River, *1QapGen* 21:17, 28; **כְּרַמוֹנָא נְהַרָא**, the Carmona River, *1QapGen* 19:11; **שְׁבַעַת רֵאשֵׁי נְהַרָא דִן**, the seven extremities of this river, *1QapGen* 19:12; **כְּנְהַרִין רַבְרַבִין**, like great rivers, *4Q531* fg 7:6; **בֵּין נְהַרִין**, between two rivers, *1QapGen* 21:24; **[י] שְׁפִכּוּן מִיְהָ[וֹן]**, (where) rivers pour their waters, *4Q581* fg 1:10 (broken context); **אֲרַעָא דִּי בֵּין תְּרִין נְהַרִיא**, the land between the two rivers, *1QapGen* 17:9; etc.

נָוַח *vb.* **PE. to rest, have rest.** **תְּבוֹתָא נַחַת חַד מִן טוֹרֵי הוֹרְרַט**, the ark came to rest on one of the mountains of Ararat, *1QapGen* 10:12; **כָּלֵא יְנוּחַ מִן**, all shall have rest from war, *4Q246* fg 1 ii:4; **תְּנוּחַ אַר [עָא מִן חַרְב]**, the earth shall have rest from war, *4Q212* fg 1 ii:16 (En. 91:17?); **תְּעַמַל**

[ח] וזמנין תנ[ח], sometimes you (*or*: it) will toil, and sometimes you (*or*: it) will rest, 1Q21 fg 3:1–2 (Geniza, Bod A 6 תנוח).

APH. to give rest. [ח] מן בלי מני[ח], without one who gives rest, 4Q157 fg 1 ii:5 (MT Job 4:20 משים).

An Ittaph. form is found in [ח] ויתנה[ח], 4Q212 fg 1 v:18, according to Milik (1976: 271); but restoration is uncertain, and the placement of the fragment on which the traces appear is arbitrary.

נרם *vb.* PE. to sleep. [במנ]מה על משכבה, when he sleeps on his bed, 11QtgJob 22:10 (MT Job 33:15 בַּתְּנוּמוֹת).

נרן, נן *n. m.* fish. בלבב נונא, in the heart of the fish, 4Q197 fg 4 i:12 = 4Q196 fg 13:3 (Tobit 6:7 ἰχθύος); נונין, 11QtgJob 35:10 (broken context; MT Job 40:31 דָּגִים); נני ימה, fish of the sea, 4Q201 fg 1 iii:21a (En. 7:5 ἰχθύσις); נוניא רב[ב]י, the great fish, 4Q531 fg 2+3:3; an astrological sign, Pisces, נוניא, 4Q318 7:9; etc.

נרף *n. m.* branches on top of tree. חזית מן קצת נופהן עלל בגו נרף, I saw some of their branches entering into the branches of the first one, 1QapGen 14:17 (similarly 14:16).

נרר *vb.* APH. to shine. שמש עלמה תניר, the eternal sun will shine, 4Q541 fg 9 i:3; על חשוֹכא תניר, it will shine on darkness, 4Q541 fg 9 i:4; אניר, בלילא תמניה בה, it shone in the eighth night (in the month), 4Q209 fg 1 i:5; אןיר בשאר ליליא דן, it shone the rest of this night, 4Q209 fg 7 ii:4, and *passim* in 4Q209; יניר, 4Q545 fg 3:3 (fragmentary); etc.

נרר *n. m.* fire. לשנין די נרר, tongues of fire, 4Q530 fg 2 ii+6–12(?):9; [ל]שני, תרבא על נורא אקטרת, tongues of fire, 4Q206 fg 1 xxi:3 (En. 21:3 πυρί); נורא, the fat I burned upon the fire, 1QapGen 10:14; ינפק מן ענן נורה, he makes his fire go forth from a cloud, 11QtgJob 29:1–2 (MT Job 37:11 אורו); נורא, יתזה נורהא, that fire, 4Q205 fg 1 xi:5 (broken context; En. 23:4 πυρός); נורא, בכול קצוי ארעא, its fire will be hot in all the ends of the earth, 4Q541 fg 9 i:4; נורא דלק בכל, the fire burns in all [x], 4Q530 fg 2 ii+6–12(?):10 (broken context); עטישתה תדלק נורא, his sneeze kindles fire, 11QtgJob 36:3–4 (MT Job 41:10 אור); נורא על נורא, he placed it on the fire, 11Q18 fg 13:3; גרודי נורא, troops of fire, 4Q529 fg 1:2; etc.

When the gender is clear, it is always masc. as in *Tg. Onk.*, although in some other dialects both genders are used.

נרר *vb.* PE. to withdraw (?). כוכ[ב]ין [בין] נזחו [תרעי] שמיא, stars withdrew into the gates of heaven, 4Q211 fg 1 ii:4; נזחה לה מנה, she withdrew from

him, 4Q535 fg 3:6 (broken context).

There is not enough evidence to say this is a Hebraism (*pace DJD* 31: 159 [Puech]), since the verb is infrequent in both languages. (BH יָזַח [Exod 28:28; 39:21] can be construed as from זָחַח [BDB], זָחַח [HALOT] or נִזַּח.) There may be a connection with JBA נִזַּח 'to depart' (*DJBA* 739a); see Greenfield and Sokoloff 1992: 83, Stadel 2008: 94, Drawnel 2012: 414.

נִזְךְ [Pers.] *n. m.* spear. שֵׁנַן {ר} נִזְךְ, blade of a spear, 11Q¹Job 33:5 (MT Job 39:23 חֲנִית).

For the emendation, see Sokoloff 1974: 156.

נִזְקָה *vb.* ITHPE. to be hurt. לֹא יִתְנַזְקוּן בְּיוֹם דִּינָא, they will not be hurt in the day of judgment, 4Q205 fg 1 xi:1 (En. 22:13 τιμωρηθήσονται).

For the construal of 4Q534 fg 1 i:7 יִזְקוּנָה, see s.v. זָקַק.

נַחֲרִיר *n. f.* nostril. מִן נַחֲרִירָה יִפְקֵ תָנָן, from his nostrils comes forth smoke, 11Q¹Job 36:5 (MT Job 41:12 נַחֲרִירוּ).

נַחַל *n. m.* ravine. אֶל נַחַל מִן נַחַל [י], further on from these ravines, 4Q204 fg 1 xii:25 (En. 30:3 παράγγω).

נַחַם *vb.* PA. to comfort. נַחְמוּהוּ עַל כָּל בְּאַיֶשְׁתָּהּ, they comforted him for all the distress, 11Q¹Job 38:6 (MT Job 42:11 וַיְנַחֲמוּ).

נַחֲשׁ I *n. m.* bronze. שָׂרְיָנִין דִּי נַחֲשׁ [ש], armor of bronze, 4Q202 fg 1 ii:26 (En. 8:1); מִדְּבַח נַחֲשׁ [א], the altar of bronze, 4Q547 fg 9:5.

נַחֲשׁ II *n. m.* omen. שַׁמְשִׁיאל אֵלֶּף נַחֲשֵׁי שַׁמְשׁ [ש], Shamshiel taught the omens of the sun, 4Q201 fg 1 iv:4 (En. 8:3 [Syn.] ὄσημεία); נַחֲשֵׁי כּוֹכָבִין [י], omens of the stars, 4Q202 fg 1 iii:3 = 4Q201 fg 1 iv:3 (En. 8:3 ὄσημειωτάκα); נַחֲשֵׁי אַרְעֵי [י], omens of the earth, 4Q202 fg 1 iii:4 (En. 8:3 [Syn.] ὄσημεία).

נַחֲשִׁירוּ [Pers.] *n. f.* slaughter. נַחֲשִׁירוּן, slaughters, 4Q246 fg 1 i:5 (broken context).

For a justification of the reading, see Cook 1992: 51. See also נַחֲשִׁירוּתָא, Geniza Levi, Bod A 3.

נַחַת *vb.* PE. to move down, descend. נַחַתַּת לְשִׁפּוֹלֵי טוֹרָא דִּן, I came down to the foot of this mountain, 1QapGen 12:8; שַׁלְטָן שַׁמְיָא לְאַרְעָא נַחַת, the ruler of heaven came down to earth, 4Q530 fg 2 ii+6–12(?) :16; דַּמְעֵי דַּמְעֵי, my tears coming down, 1QapGen 20:12; [נ]חַת עַל־הוֹן תִּלְגָּא, snow falls on them, 4Q209 fg 23:10; נַחַת עַל־יַמָּא [א], the boy went down (to the river), 4Q197 fg 4 i:6 (Tobit 6:2 κατέβη); etc.

HAPH./APH. to cause to move down. אַחַתוּנִי, they lowered me,

11Q^{tg}Job 16:9 (broken context; MT Job 30:19 הַרְנִי, read as הַרְדְּנִי?); [טל] וְמָטַר מִחַתִּין [על ארעא] dew and rain are made to fall on the earth, 4Q211 fg 1 i:2; להנחתה על ארע מדבר, to bring (rain) down on a land of desert, 11Q^{tg}Job 31:3–4 (MT Job 38:26 לְהַמְטִיר); [יפי מין] עננוהי ינחתון טי, his clouds bring down drops of water, 11Q^{tg}Job 28:5–6 (MT Job 36:28 וַיִּזְלוּ).

For 11Q^{tg}Job 16:9, see Sokoloff 1974: 126.

נטל *vb.* PE. to raise, esp. eyes. במטל עינוהי, when he raises his eyes, 11Q^{tg}Job 35:3 (MT Job 40:24, no Heb. equivalent); עינִי נִטְלָה [נטלת], I have raised my eyes, 4Q196 fg 6:8 (Tobit 3:12 [S] ἀνέβλεψα); נִטְלָה עיני וחזית, I raised my eyes and saw, 4Q543 fg 5–9:4; נטלת לשמיא, I raised (my eyes) to heaven, 4Q213a fg 1:8 (Athos ἤρα); יטלון לחמא, they shall lift the bread, 2Q24 fg 4:5; נטלו לוחא מן מיא, they lifted the tablet from the water, 2Q26 fg 1:3.

נטר *vb.* PE. to keep, protect. נטרתון . . . ירות[תא], you have kept the inheritance, 4Q542 fg 1 i:11–12; [מאמרין] דן ינטור, (who will) keep this command of mine? 4Q534 fg 7:3–4 (broken context); [מלין] נטרט מנהון, I kept back words from them, 11Q^{tg}Job 21:7 (MT Job 32:15 לְהַעֲתִיקוּ); למנטר, 4Q558 fg 64:2 (fragmentary); במטרהוֹן, 4Q530 fg 2 i+3:5 (broken context); etc.

ניח [נוח] *n. m.* calm, peace. הימלל עמך בניח, will he speak calmly with you? 11Q^{tg}Job 35:6 (MT Job 40:27 רַבּוֹת).

ניחוח [ניחוח] *n. m.* incense offering. ריח ניחוח, odor of incense offering, 11Q18 fg 33:1; 11Q18 fg 29:6 (fragmentary); אשֶׁה ניחוחי, a fire offering of incense, 4Q565 fg 1:3 (fragmentary).

Stadel 2008: 71.

ניר See צור I.

נכס *vb.* PE. to slaughter animal for sacrifice. ויכס, and he shall slaughter, 4Q156 fg 1:7 (broken context; MT Lev 16:15 וַיִּשְׁחַט).

נכסין [Akk.] *n. m. pl.* possessions, flocks. הסגיו נכסין, they have multiplied possessions, 11Q^{tg}Job 4:6 (MT Job 21:7 חֵיִל); יקנון נכסין, they shall acquire possessions, 4Q212 fg 1 iv:17 (En. 91:13); לוט קנה לה נכסין, Lot acquired many possessions, 1QapGen 20:34; יחסר נכסין זעירא, the younger will lack possessions, 4Q540 fg 1:1; מן נכסי כול עתרה די אברם, from my possessions comes all the wealth of Abram, 1QapGen 22:22–23; כול עתרך ונכסיך, your wealth and possessions, 1QapGen 22:31; הוא רעה נכסוהי, he was pasturing

his flocks, *1QapGen* 21:6; כול נכסוהי, all his possessions, *1QapGen* 22:1 (MT Gen 14:12 רָכְשׁוּ); etc.

Kaufman 1974: 77.

נכרי [נכר] *adj.* stranger, foreigner. אמתִי לנכרִי [י], my maidservant (accounts me) as a stranger, *11QtgJob* 2:4 (MT Job 19:15 לְזָר); לא דמא בה לנכרי, he is not like a stranger in (that land), *4Q213* fg 1 i:16; אל תתנו ירותתכון לנכראין, do not give your inheritance to strangers, *4Q542* fg 1 i:5; דחלה ומרע מנכריא, fear and sickness because of foreigners, *4Q318* 8:9.

נן See גון.

נסב *vb.* PE. to take; marry. (1) *take*: נסב דן לוחא, he took this tablet, *4Q537* fg 1+2+3:5; אן אסב מן כול די איתי לך, if I take from all that belongs to you, *1QapGen* 22:22 (MT Gen 14:23 אָקַח); יסב מן [דם תורא], he shall take some of the bull's blood, *4Q156* fg 1:5 (MT Lev. 16:14 וְלָקַח); למסב [וְלָקַח]; נסבין, to take for themselves all their needs, *4Q546* fg 2:4; להון כל צרכיהון, they were taking some of it for themselves, *1QapGen* 13:9, 10, 11; סב לוחיא, take the tablets, *4Q537* fg 1+2+3:3; etc.

(2) *marry, take in matrimony*: ונסבתהא לי לאנתה, I took her for myself as wife, *1QapGen* 20:27; נסבהא לה לאנתה, he took her for himself as wife, *1QapGen* 20:9; תסבנה לך לאנת[ה], you will take her for yourself as wife, *4Q197* fg 4 ii:3 (Tobit 6:13 [S] λημψόμεθα); נסב לה אנתה מן בנת[ה] מצרין, he took a wife from the daughters of Egypt, *1QapGen* 20:34; למסב ברתה, to marry his daughter, *4Q197* fg 4 ii:5 (Tobit 6:13 λαβεῖν); etc.

נסי, **נשי** *vb.* PE. to carry. [מן] קדמוהי ינסון, from before him they carry, *11QtgJob* 11:4 (broken context; MT Job 27:13 יִקְחוּ).

ITHPE. יתנשון, *4Q203* fg 7a:7 (fragmentary).

Not enough context remains for a reliable translation of the citation from *4Q203*, which may instead be from the root נשי 'to forget.'

נסי [נסי] *n. m.* leader. הוית כנסי, I/you have become like a leader, *4Q569* fg 1:5 (broken context).

נסך *vb.* PE. to pour, cast. נסך לגוא מורכיו[ותא], he poured into the troughs, *11Q18* fg 13:5; נסיכיו[ן בה] כפרזלא, (the folds of his flesh are) cast on him like iron, *11QtgJob* 36:8–9 (MT Job 41:15 יִצוּק).

ITHPE. to be poured out. על כן אתנסך ואתמהא, therefore I am poured out and have become weak as water, *11QtgJob* 37:8 (MT Job 42:6 אֲמָאס).

נעים *adj.* pleasant. [נ]עִים, *1QapGen* 20:3 (uncertain).

The reading is commonly held, but very unclear. The reading נְעִימָהָא in 4Q548 fg 1 ii-2:13 (DJD 31: 394 [Puech]) is precarious.

נעץ *vb.* PE. **to pierce, puncture.** Pass. ptcp.: מִן נְעִיצִין, sap of punctured (trees), 4Q553a fg 2 ii:3 (fragmentary).

נפח *vb.* PE. **to forge with bellows.** [ת]נפח ערפלא, (will you) forge the cloud? 11QtgJob 29:8 (broken context; MT Job 37:18 תִּרְקִיעַ).

נפיל [**נפל**√] *n. m.* **titan, giant.** סיגנפילא, the Fence of the Giant (Orion), 11QtgJob 31:8 (MT Job 38:31 כְּסִיל); כל נפילי ארעא, all the giants of the earth, 4Q530 fg 7 ii:8; דמא די אשדו נפיליא, the blood that the titans shed, 1QapGen 6:19; גברין ונפילין, giants and titans, 4Q531 fg 1:2; מן קדישין [ין] הריא ולנפיל, the conception was from the holy angels or giants, 1QapGen 2:1; etc.

Stadel (2008: 12–13) takes this for a Hebraism, with Fassberg (1992: 60), but it could be a common West Semitic culture word.

נפל *vb.* PE. **to fall, prostrate oneself.** (a) *to fall:* בחרבא יפלון, they will fall by the sword, 11QtgJob 27:6 (MT Job 36:12 וַיַּעֲבְרוּ); נפל לִפְחַ [מותא], he fell into the trap of death, 4Q198 fg 2:4 (Tobit 14:10 [S] ἔπεσεν); נפל, בְּעִגְיָאִין, he fell into pits, 1QapGen 21:33; נפל לקדמין ל[ע]ל[ם], (the lot) fell first to Elam, 1QapGen 17:7; etc. (b) *to bend, prostrate oneself:* אנה נפלת, I fell on my face, 4Q531 fg 14:3; על אנפי, I fell on my face, 4Q204 fg 1 vi:27 (En. 14:14 ἔπεσον); נפל קדם כרסיא, he fell before the throne, 4Q246 fg 1 i:1; [נ]פ[ל]ע[ל] צורי, he bent upon my neck, 4Q538 fg 1–2:6; etc.

(a) and (b) are differentiated by whether the act is involuntary (a) or not (b).

APH. **to cause to fall.** טעואן יפילון, they shall make idols fall, 4Q541 fg 1 ii:2 (broken context); [א]פיל לבושה, he cast down his garment, 4Q531 fg 12:2 (broken context).

נפק *vb.* PE. **to go/come out.** מן בטן מן נפק גלידא, from whose belly comes forth ice? 11QtgJob 31:6 (MT Job 38:29 וַיֵּצֵא); נפק מלך סודם לעורעהון, the king of Sodom went out toward them, 1QapGen 21:31 (MT Gen 14:17 וַיֵּצֵא); יום די נפקתה מן חרן, the day you went out from Haran, 1QapGen 22:28; ינפק קדיש[ה]ר[ב]ה, the great holy one shall come forth, 4Q201 fg 1 i:5 (En. 1:3 ἐξελεύσεται); נפק גלגלה, (the moon's) sphere goes out, 4Q209 fg 6:9; בתרעא קדמיא נפקא רוח קדים, from the first gate an east wind comes out, 4Q210 fg 1 ii:4; נפקו ולא תבוא, they went out and did not return, 11QtgJob 32:3 (MT Job 39:4 וַיֵּצֵאוּ); מן נחירוה יפק תנן, from his nostrils comes forth smoke, 11QtgJob 36:5 (MT Job 41:12 וַיֵּצֵא); נפקת מן מעי אמי, I came out of

my mother's stomach, *1QapGen* 6:1; לשם נפק עדבא תניאנא, the second lot went to Shem, *1QapGen* 16:14; למתב למתה ולמפק, to once again come and go out, *4Q209* fg 7 iii:2; etc.

HAPH./APH. **to cause to go/come out.** אנפק מאכל ומשתה, he brought out food and drink, *1QapGen* 22:14–15 (MT Gen 14:18 (הוציא); אנפקן]; למרתה ולבב]ה, take out its gall and heart, *4Q197* fg 4 i:8 (Tobit 6:4 [S] ἔξελε); ינפק מן ענן נורה, he makes his fire go forth from a cloud, *11QtgJob* 29:1–2 (MT Job 37:11 (יפיץ?); להנפקה צמחי דתאה, to bring forth sprouts of grass, *11QtgJob* 31:5 (MT Job 38:27 (להצמיח); אנוש די ינפקונני, men who would take me out, *1QapGen* 20:32; etc.

נפש *n. f.* throat; soul, life, person; self. (1) *throat:* נפשה גמריין תגסא, his throat spews out coals, *11QtgJob* 36:6 (MT Job 41:13 (נפשו)).

(2) *soul, life, person:* על נפשה תכמון, you shall lie in wait for his life, *4Q545* fg 6:3; תפלט נפשי בדיליכי, my life will be safe because of you, *1QapGen* 19:20; מתאמר [ד] ין על נפשה, judgment is pronounced on his soul, *4Q530* fg 2 ii+6–12(?):2; [נ]פשי למ[לך שמיא], my soul exalts the king of heaven, *4Q196* fg 17 ii:6 (Tobit 13:9 [AB] ψυχῆ); לנפשי, *11QtgJob* 10:9 (broken context; MT Job 27:2 (נפשי); נפשו, with all your soul, *4Q196* fg 17 ii:1 (Tobit 13:6 ψυχῆ); לי נפשא די איתי לי, give me the persons that are mine, *1QapGen* 22:19 (MT Gen 14:21 (הנפש); etc.

(3) *self:* אנטר [נ]פשי, (for whom I should keep) myself, *4Q196* fg 6:12 (Tobit 3:15 ἐμαυτήν); etc.

נפתן [Akk.] *n. m.* rich food. חזית נפתניא די קרבו, I saw the rich foods that they brought, *4Q196* fg 2:11 (Tobit 2:2 ὄψα).

From Akk. *naptānu*, “meal, banquet” (CAL 2012 s.v.; pace Beyer 2004: 443, according to whom it is from Heb. נפת).

נין I [נציץ] *n. m.* blossom; brightness. כדמות נצ ורד, like the form of a rose blossom, *11Q18* fg 14 ii:4; כול נינ אנפיהא, all the brightness of her face, *1QapGen* 20:3–4.

נין II *n. m.* hawk. המן חכמתך יסתער נצא, is it by your wisdom that the hawk soars? *11QtgJob* 33:7 (MT Job 39:26 (נין)).

נצב *vb.* PE. to plant. נצבת כרם רב, I planted a great vineyard, *1QapGen* 12:13; לקושט נציבת, for truth was I planted, *1QapGen* 6:1.

ITHPE. to be planted. כולה תתנצב [ב], all of it (the earth) shall be planted, *4Q204* fg 1 v:7 (En. 10:18 φυτευθήσεται); [גפנא די] תהנצב, the vine that shall be planted, *4Q204* fg 1 v:8 (En. 10:19 φυτεύσωσιν).

נצבה *n. f.* planting, plant. [נצב] *n. f.* planting of this fruit, *1QapGen* 2:15; לנצבת קושט, as a true plant, *1QapGen* 14:13; [נצבת] קושטא, the true plant, *4Q204* fg 1 v:4 (En. 10:16 φυτόν); [נצבת] קושטא, the true plant, *4Q537* fg 13:1; נצבת יצבתא, plant of truth, *4Q212* fg 1 iii:19–20 (En. 93:2); לנצבתנא, for our plantings, *11QtgJob* 26:5 (broken context; MT Job 35:10 זמרות).

The example from *11QtgJob* 26:5 could also be construed as “for our firmness” (Sokoloff 1974: 79, 136).

נצח *vb.* PE. to be victorious. [נצח] פלשת על מצרין, Philistia was victorious over Egypt, *4Q545* fg 1a-b ii:19.

נצל *vb.* APH. to rescue. אצל מנהון כול די שבוא, he rescued from them all whom they took captive, *1QapGen* 22:10; די אצלתה מן מלך עילם, whom you rescued from the king of Elam, *1QapGen* 22:19.

The restoration [נצל] *n. f.* rescue, *4Q201* fg 1 v:3 (fragmentary) by Milik (1976: 161) is unlikely, since the Pael of the root is not normal in Aramaic. Langlois (2008: 324) suggests [נצבת]. —The form [נצליא] in *4Q544* fg 2:16 (*DJD* 31: 327 [Puech]), translated as “les sauvés” (‘the saved’), should be read עליא.

נציץ *vb.* APH. to produce blossoms. מנצ בהון, (as if) making blossoms among them, *11Q18* fg 14 ii:2.

DJD 23:328 (García Martínez et al.) read as מנצבהון, “their shoot”; but the word is not otherwise known.

נקא [נקי ‘to be pure’] *adj.* pure. לא חטא לי ונקא [אנה], I have no sin and I am pure, *11QtgJob* 22:3 (MT Job 33:9 חף).

Stadel (2008: 112–13) believes the word is a Hebraism in this meaning, but the word is well-established in a variety of senses in Aramaic.

נקב *vb.* PE. to pierce. בחרתך תקוב לסתה, will you pierce his jaw with your stylus? *11QtgJob* 35:5 (MT Job 40:26 תקוב).

נקבה [נקב] *n. f.* female. דכר ונקבה, male and female, *4Q531* fg 2+3:9; בנן נקבן, female children, *1QapGen* 12:11, 12; חלחלית נקבתא, the trembling of the female, *4Q560* fg 1 i:3; פ-ר-כ-י ת נקבתא, crusher of the female (?), *4Q560* fg 1 i:5; נקבתא, *1QapGen* 1:1 (fragmentary).

נקר *vb.* APH. to surround. [י]ומי תשברא יאקפוני, days of suffering surround me, *11QtgJob* 16:6 (MT Job 30:16 יאחזוני).

For the orthography, see Sokoloff 1974: 126. The same translation is reflected in the Peshitta.

נקשה [נקש ‘to knock against’] *n. f.* clanging, noise. לנקשת זין, at the clanging of weaponry, *11QtgJob* 33:6 (MT Job 39:25, no Heb. equivalent).

נרד *n. m. nard*. [נ]רד טב וצפר, choice nard and mastic, 4Q206 fg 1 xxvi:18 (En. 32:1 $\nu\acute{\alpha}\rho\delta\omicron\upsilon$).

נשב *vb. PE. to blow (intrans.)* [ארבע] רוחי שמיא נשבן בתקופה, the four winds of heaven were blowing in strength, 1QapGen 13:16; תשוב קדמוהי, will (the wind) blow before him on earth? 11QtgJob 31:2 (MT Job 38:24 יִפִּיץ ?).

נשט *vb. PE. to flay*. נשט תורא, he flayed the bull, 11Q18 fg 13:1 (broken context).

נשי See נסי.

נשירף [$\sqrt{\text{נשף}}$ 'to pound fine'] *adj. fine (flour)*. סולת נשיפא פילא במשח, fine flour soaked with oil, 1QapGen 10:16; [נ]שיפה פיל, fine (flour) mixed [with *x*], 11Q18 fg 22:4 (fragmentary).

נשמדה [$\sqrt{\text{נשמ}}$ 'to breathe'] *n. f. breath*. נשמתי לגו נדנדהא, my breath within its sheath, 1QapGen 2:10; [נשמ]תה עלוהי יכלא, (if) his breath he withholds, 11QtgJob 24:8 (MT Job 34:14 וְנִשְׁמָתוֹ).

נשמירן [$\sqrt{\text{נשמ}}$ 'to breathe'] *n. m. pl. breath*. רוח נשמוהי, the spirit of his breath, 4Q534 fg 1 i:10 (broken context); [נשמיה]ון, 4Q541 fg 1 ii:3 (fragmentary).

נשק *vb. PE./PA. to kiss*. שור רעואל נשקה, Reuel jumped up and kissed him, 4Q197 fg 4 iii:8 (Tobit 7:6 $\kappa\alpha\tau\epsilon\phi\iota\lambda\eta\sigma\epsilon\nu$); [מי]נשקת ידי לִפִּי, my hand kissed my mouth, 11QtgJob 19:2 (MT Job 31:27 וַיִּשָּׂק); נשקה, 4Q550 fg 6+6a+6b+6c:8 (broken context).

The orthography does not allow a definite assignment of Peal or Pael.

נשר *n. m. eagle*. פרח בידוהי כנש[ר], he flew with his hands like an eagle, 4Q530 fg 7 ii:4; על מאמרך יתגבה נִשְׂרָא, does the eagle fly high at your bidding? 11QtgJob 33:8 (MT Job 39:27 נִשְׂר); לנשר, 4Q558 fg 22:2 (fragmentary).

נתיב [BH נְתִיב] *n. m. path*. נְתִיב שקר, path of deceit, 1QapGen 6:3.

נתן *vb. PE. to give; put, place*. (1) *to give*: with ל of indir. obj.: לתן לה, let us give him his wages, 4Q196 fg 16:1 (Tobit 12:1 [S] $\delta\omicron\upsilon\nu\alpha\iota$); נתן לזרעך אנתן כול ארעא, we will give you wisdom, 4Q543 fg 2a-b:2; לתן חכמה דא, to your offspring I will give all this land, 1QapGen 21:12; הן ינתננה לגבר, [אחרן], if he gives her to another man, 4Q197 fg 4 ii:5 (Tobit 6:13 [ms 319])

δῶσει); מא תתן לה, what will you give him? 11Q^{tg}Job 26:1–2 (MT Job 35:7 תתן); אל תתנו ירותתכון לנכראין; (תתן); 4Q542 fg 1 i:5; ולזרעך אנתננה, לך ולזרעך I shall give it, 1QapGen 21:14; etc.; with ב: [שמחא] בכי, from generation to generation they shall give (joy) in you (i.e., shall account you happy), 4Q196 fg 17 ii:14 (Tobit 13:13 [S] δῶσουςιν); etc.

(2) *to put, place*: עממין ינתן בידה, he shall put peoples into his power, 4Q246 fg 1 ii:8; [כדנצר] לביד נב[יד] אנון, to put them into the power of Nebuchadnezzar, 4Q243 fg 13:3; נתן שיציא, we shall put destruction [on x], 4Q530 fg 1 i:5 (broken context); etc.

נתר *vb.* APH. **to cause to fall off or out.** אתרת מן עלוהי ומן אנבה, (the wind) caused some of its leaves and some of its fruit to fall, 1QapGen 13:17.

The Peal [ר] נה at 4Q206 fg 4 ii:20 (Milik 1976) is unlikely for lexical and paleographic reasons; read possibly [ת] נה.

ס

סאה *n. f.* seah, a dry measure. תמנא סאין סול[תא], eight seahs of fine flour, 2Q24 fg 4:4; סתא [רו]כע סתא, the fourth of a seah, 11Q18 fg 13:4, 5; abbreviated ס in 6Q26 fg 2:2, 3.

סב See שב.

סבל *vb.* PE. to bear. [י]סבלון, 4Q562 fg 2:1 (fragmentary); [י]סבון[ל], 4Q530 fg 18:2 (fragmentary); [אס]בל, 4Q539 fg 2–3:6 (fragmentary).

סבע See שבע.

סבר *vb.* PE. to hope, suppose. סברת, I hoped, 11Q¹Job 21:1 (broken context; MT Job 32:11 הוֹחֵלְתִּי); [הוית סב]ר די אלהין ה[מון], I supposed that they were gods, 4Q242 fg 1–3:8; [תס]בר, 4Q539 fg 2–3:5 (fragmentary, very uncertain).

סגד *vb.* PE. to worship, bow down. כל מדינתא לה יסגדון, all the nations will bow down to him, 4Q246 fg 1 ii:7; סגד, 4Q244 fg 5 i:3 (fragmentary); סגדו, 4Q538 fg 1–2:4 (broken context).

סגי *vb.* See שגי.

סגי *adj.* See שגיא.

סגלגל [√גלל 'to be round'] *adj.* round. סגלגל לה[וה], it shall be round, 4Q561 fg 10:3 (fragmentary).

סגן [Akk.] *n. m.* governor. קל סגנין הטמרו, the voice of governors is hidden, 11Q¹Job 14:4 (MT Job 29:10 [בגידים]).

סגף *vb.* PA. to harm. רשיעין יסג[פונני], evil ones will harm me, 11Q¹Job 2:7 (MT Job 19:18 [מאסו]).

Beyer's restoration [י]סג[ין] (1984: 285) is less apt as a translation of the Hebrew text.

סגר *vb.* PE. to hand over, deliver. סגר שנאִיך בידך, he has delivered your enemies into your power, 1QapGen 22:17 (MT Gen 14:20 [מגן]).

סד *n. m.* stock for prisoners. [י]שוא בסדא רגלי, he places my feet in the stock, 11Q¹Job 22:5 (MT Job 33:11 [בסד]).

סדר *vb.* PE./PA. to follow, come next. [לילה] סדר להון, night followed for them, 4Q197 fg 4 i:5 (Tobit 6:1 [S] ἔτυχεν).

This nuance is unusual for Aramaic; see *DJD* 19: 46 (Fitzmyer).

סדר [$\sqrt{\text{סדר}}$] *n. m.* row, line. [סדרין על פת] ורא, rows on the table, 2Q24 fg 4:7 (broken context); [מא] תרי סדרי לח, two rows of bread, 2Q24 fg 4:8.

סהר See שחר.

סוג *vb.* PE. to shut in. התסוג בדשין ימא, will you shut in the sea with doors? 11Q^tJob 30:6 (MT Job 38:8 וַיִּסָּךְ).

סוגד *n. m.* mastic tree. [ארזא ודפ] רנא וסוגד^ה, cedar and juniper and mastic, 4Q214b fg 2–6 i:4 (Geniza, Bod C 17 סגדא, Athos σχῆνον).

The reading follows Beyer (2004: 105), but his translation “heliotrope” is unlikely, as is “almond” (see Greenfield, Stone and Eshel 2004: 166), since all the named woods have to be evergreens.

סולת *n. f.* fine flour. סולת נשיפא פילא במשח, fine flour soaked in oil, 1QapGen 10:16; קמח סולת, fine flour, 11Q18 fg 13:3; [חא] תמנא סאין סול, eight seahs of fine flour, 2Q24 fg 4:4.

סוף *vb.* PE. to end, cease (*intrans.*). באישתה ורשעה יסוף, evil and wickedness shall cease, 4Q204 fg 5 ii:28 (En. 107:1 ἀπολείται); [כ] ול, חשבונהון עלוהי יסופו, may all their plans against him cease, 4Q534 fg 1 i:9; [מיא] עד ספּו, until the waters ceased, 4Q206 fg 4 ii:3 (En. 89:8?); סאף, לְמַסָּף, the time of our binding is ending, 1QapGen 0:13 [עדנ] א די אסרנא, רשעא, for the ending of wickedness, 4Q245 fg 2:2 (fragmentary); [ו] ספּו, (the words of Job) are ended, 11Q^tJob 20:2 (MT Job 31:40 תָּמוּ); etc.

APH. to cause to end, cease. חרב מן ארעא יסוף, he will make war cease from the land, 4Q246 fg 1 ii:6; [ה] סיפת, I caused to cease, 11Q^tJob 18:9 (fragmentary; MT Job 31:16 אֲכַלֶּה); תסיפון, you would cease, 11Q^tJob 21:2 (broken context; MT Job 32:11, no Heb. equivalent); אסיפוהי, they finished it, 1QapGen 13:11.

סוף [$\sqrt{\text{סוף}}$] *n. m.* end. [לא] איתי סוף, there is no end (to all their number), 4Q212 fg 1 iv:26 (En. 91:17); עד כא סוף חלמא, thus far is the end of the dream, 4Q530 fg 2 ii+6–12(?):12, 20; לסוף חמש שניא אלן, at the end of these five years, 1QapGen 19:23; לסוף תרתין שנין, at the end of two years, 1QapGen 20:18; [ן] תשוּא סוף למלוי, (when) will you put an end to words? 11Q^tJob 1:5 (MT Job 18:2 קִנְיִי); כל סופה אבדן חשוך, its whole end is destruction (and) darkness, 4Q580 fg 1 i:12; סוף, מנין שנוהי די לא סוף, the number of his years

סִיִּם See שִׁיִּם.

סִיִּף I **סִיִּף**, אֶהְיֶה לִי עַד סִיִּפֵי אֶרֶץ, I shall go to the ends of the earth, 4Q568 fg 1:1; **סִיִּפֵי**, 4Q558 fg 31:1 (fragmentary); **עַל** [סִי] פִי חֶסֶד, at the ends of the boundary of [x], 11Q^tgJob 10:1 (MT Job 26:10 תִּכְלִית).

סִיִּף II *n. m.* **sword**. חֶרֶף סִיִּף, the sharp edge of a sword, 11Q^tgJob 33:5 (MT Job 39:23; Heb. equivalent uncertain); **בְּסִיִּף מַחְסִינִךְ אֶתְקַף**, with a sword strengthen your fortresses, 4Q536 fg 2 ii:10.

סָכַל [√סכל II 'to be foolish'] *n. m.* **fool**. וַיִּלְכַּד סָכַל, woe to you, O fool! 4Q536 fg 2 ii:11 = 4Q534 fg 7:2; **סָכַל וְרָשָׁע** [יע], (every) fool and wicked man, 4Q548 fg 1 ii-2:12; **הֲלֹא סָכַל יִקְוֶה** [טל], does not the fool kill [x], 4Q157 fg 1 ii:7 (broken context; MT Job 5:2 לְאֹיִל).

סָכַל ITHPA. *vb.* **to look at, consider**. הִסְתַּכַּל בְּגִבּוֹרַת אֱלֹהִים, consider the mighty works of God, 11Q^tgJob 29:5 (MT Job 37:14 הִתְבּוֹנֵן); **כָּל שְׁבִילוֹהֵי** [לן] **לֹא הִסְתַּכְוּ** [לן], they did not consider any of his paths, 11Q^tgJob 25:3 (MT Job 34:27 הִשְׁפִּילוּ); **הִסְתַּכַּל**, 11Q^tgJob 7:7 (broken context; MT Job 22:21 הִסְכֵּן); **אֶסְתַּכַּל מֵאֵי אֵמַר לִי**, I shall consider what he says to me, 11Q^tgJob 7A:6 (MT Job 23:5 וְאֶבִּינָה); **מִן** [מן] **יִסְתַּכַּל**, who will consider? 11Q^tgJob 10:6 (broken context; MT Job 26:14 יִתְבּוֹנֵן).

The reading **לְמַשְׁכָּן** [י], 4Q469 fg 1:1 (DJD 37: 355 [Puech]) is very tenuous.

סָכַל See שָׁכַל.

סַכְנָה *n. f.* **useful portion (?)**. פְּרִישָׁא וּסְכְנָתָא, the separated portion and the useful portion, 11Q18 fg 12 i:3 (fragmentary).

DJD 23: 323 (García Martínez et al.) translates as “arranged” and suggests the form is a participle (?) of **סָכַן**, ‘to arrange.’ But the context, which apparently deals with kinds of offerings, suggests a possible connection with BH **סָכַן** ‘to benefit, profit, use.’ Beyer takes it to be a form of **סָכַן**, ‘knife’ (2004: 447).

סָכַר See שָׁכַר.

סְלִיחָה [BH סְלִיחָה] *n. f.* **forgiveness**. [הֲנָ תְהוּדָה סְלִיחָה לְכֹוֹן], whether you shall have forgiveness, 4Q196 fg 17 ii:5 (Tobit 13:8 [AB] ἐλεημοσύνην).

סָלַק PE. *vb.* **to go up, ascend**. רַח מִקְטוֹרֶתִי לְ[ש] מִיָּא סָלַק, the odor of my incense went up to heaven, 1QapGen 10:17; **סָלַק לְרֵאשׁ כַּפָּא דִן**, he went up to the top of this crag, 4Q204 fg 4:3 (En. 89:32); **סָלַקוּ מִיָּא עֲלֵא מִן**, **אֲנִינָה עַד** [ד] **שְׁמִיָּא סָלַק**; **לְוֹ הָא**, the water went up over the tablet, 2Q26 fg 1:2; **סָלַק**; **אֲנִינָה עַד** [ד] **שְׁמִיָּא סָלַק**; his groaning went up to heaven, 4Q206 fg 1 xxii:4 (En. 22:5 προέβαινεν);

לק , a staircase going round and ascending, 4Q554 fg 1 iii:19; סלקו ארחא די מדברא, they went up by the way of the wilderness, 1QapGen 21:28; סלקת ועלת ל^שמיא, I ascended and entered heaven, 4Q531 fg 46:2; etc.

APH. *vb.* to offer on the altar. אסקת עלוה[י] עלא ומנחא, I offered a burnt offering and grain offering upon (the altar), 1QapGen 21:20; מסקינן אסקה, offering the sacrifices on the altar, 4Q537 fg 12:2; למדבחה ל^לאסקא, he offered all of it on the altar, 11Q18 fg 13:4; מנהון למדבחה, to offer some of them on the altar, 4Q214b fg 2–6 i:3 (Athos προσφέρει<iv>).

ס n. m. medicine, potion. מה סם בלבב נונא, what medicine is in the heart of the fish? 4Q197 fg 4 i:12 (Tobit 6:7 [S] φάρμακον); סמינן כשפיין, וח[רשין], potions, sorceries, and spells, 1QapGen 1:10; 4Q553a fg 2 ii:4.

סמך PE. *vb.* to support; place hands on. (1) support: [ן] סמכי, how they support (it), 4Q212 fg 1 v:23 (En. 93:14).

(2) place hands on: אסמוך ידי עלוהי, I shall place my hands upon him, 1QapGen 20:22; יסמך אהרן ת^תרתין ידוה[י], Aaron shall place his two hands (on the head of the goat), 4Q156 fg 2:5 (MT Lev. 16:21 (רסמך); סמכת ידי; ע^לו, I placed my hands on his head, 1QapGen 20:29; סמכינן, 1Q23 fg 21:2.

סעד PA. *vb.* to help, support. לסעדוּתני ולמבנה, to support me and to build, 1QapGen 7:19 (broken context).

The reading agrees with Beyer (2004: 93). The context is broken and the ס is not altogether clear, but is to be preferred to להעדוּתני (Fitzmyer 2004: 78) or to לסעדוּתי (Machiela 2009: 48, who wrongly states that “the *yod* directly follows the *tav*”).

סעד [√סעד] n. m. help, support. אהוה לך סעד ותקף, I shall be for you support and strength, 1QapGen 22:30–31.

סער ITHPE. *vb.* to take wing, soar. האמן חכמתך יסתער נצא, is it by your wisdom the hawk soars? 11QtgJob 33:7 (MT Job 39:26 (יִאָבֵר).

According to Stadel (2008: 120) a Hebraism, but the Hebrew root has a different meaning.

ספד APH. *vb.* to lament. [הוא] מאספד אבי י[עקוב], my father Jacob was lamenting for me, 4Q539 fg 2–3:3.

ספיר n. m. sapphire. בחש[מל] וספיר וכדכוד, with electrum and sapphire and chalcedony, 4Q554 fg 2 ii:15; ספיר תתבנין, you (Jerusalem) shall be built with sapphire, 4Q196 fg 18:7 (broken context; Tobit 13:17 σαπφείρφ);

ספיר *n. m.* sapphire, the gate of sapphire, 2Q24 fg 3:2; **ספירא**, 11Q^tgJob 12:3 (fragmentary; MT Job 28:6 **ספיר**).

Fassberg (1992: 60) and Stadel (2008: 66–67) believe this is a possible Hebraism, but names of jewels tend to be or become culture words shared across languages.

ספל *n. m.* bowl. **ספלין למרח שתה**, six bowls to give an odor, 11Q18 fg 18:1.

ספר I *n. m.* document; (art of) letters. (1) *document*: **ספר מלי קושטא**, the book of the words of truth, 4Q204 fg 1 vi:9 (En. 14:1; βίβλος); **יתפתחו**, the books of wisdom will be opened, 4Q541 fg 7:4; **בין ספרי חכמא**, among the documents was found a scroll, 4Q550 fg 1:4–5; **ספרי אבא**, the documents of his father were read, 4Q550 fg 1:4; **תלת ספריא**, the three books, 4Q534 fg 1 i:5; etc.

(2) *(art of) letters*: **ספר ומוסר וחכמה**, letters and instruction and wisdom, 4Q213 fg 1 i:9; **ספר ומוסר חכמה**, 4Q213 fg 1 ii+2:8–9.

For no. 2, see Greenfield 1993.

ספר II *n. m.* scribe. **חנוך ספר פרשא**, Enoch, the famous scribe, 4Q203 fg 8:4; **לספר פרשא**, 4Q530 fg 2 ii+6–12(?):14; **לחנוך ספר פרשא**, 4Q206 fg 2:2 (En. 15:1 γραμματεὺς); **בית ספרא**, the house of the scribe, 4Q550 fg 2:4.

סרד PA. *vb.* to frighten. **הן חרגתי לא תסרדניך**, if terror of me does not frighten you, 11Q^tgJob 22:1 (MT Job 33:7 **תבעתך**).

The restoration (DJD 23:130 [García Martínez et al.]) is reasonable, but uncertain. Only a tiny bit of ink of the putative ר is visible. The root is attested elsewhere only in Syriac (LS2 497 [Sokoloff Lex. 1042]).

סרטן *n. m.* crab, an astrological sign, Cancer. **סרטנא**, 4Q318 7:1, 6; 8:2.

סריק *adj.* barren. **הן ילדת סריקה**, if a barren woman gave birth, 6Q8 fg 1:6.

This reading of Milik (1976: 300) was accepted by Beyer (1984: 262) and Stuckenbruck (DJD 36: 78); however, it is very unclear and the original reading **מרי** (DJD 3:117 [Baillet]) is reasonable. The meaning ‘barren’ is not otherwise known for **סריק**, which in later dialects means ‘worthless, empty’ (DJBA 831b); the noun **סרק** ‘unfruitful (tree)’ (borrowed from MH סרק) is attested in LJLA (e.g., Tg. PsJ Gen 1:29).

סתם *vb.* PE./PE. to seal up. **סתם**, 1QapGen 6:18 (broken context).

The form could be either Peal inf. or Pael ptcp.

סתר *vb.* ITHPA. to be hidden. **בה יסתתרון כל עניי עמיה**, in it all the poor of his people shall be hidden, 4Q583 fg 1:2 (MT Isa. 14:32 **יחסו**); **מין צפרי שמיא אסתרת**, it was hidden from the birds of the sky, 11Q^tgJob 13:2 (MT Job 28:21 **נסתרה**).

סתר [v/סתר] *n. m.* secret place, loin. בס{{ת}}רוהי אימה ודחלה, in his loins are terror and fear, 11Q¹⁴Job 33:2 (MT Job 39:20, וְנִחְרָו); סתרין, 3Q14 fg 6:1 (fragmentary).

In 11Q¹⁴Job 33, a letter has been erased between ר and ס, which *DJD* 23:159 (García Martínez et al.) read as ח. The root, which they take to be a cognate of Ar. *šaxara* ‘to snort, neigh’ is not otherwise attested. Sokoloff (1974: 93) sees a form of בסר, ‘to announce,’ or בשר ‘flesh’ (the latter, however, does not normally appear in the plural). Beyer (1984: 295) emends to בנחירוהי. For the present definition, cp. the Syriac translation of Job 40:16 כחוּ בְמַתְנִיּוֹ = כחוז = כפגוז = כפגוז (Sokoloff. *Lex.* 1024).

ע

עבד *vb.* PE. **to make, do.** (a) *to make*, cause something to be: **הוּא ארעא**, he made the earth, *11QtgJob* 24:7 (MT Job 34:13, no Heb. equivalent); **עבד**, (the vineyard) produced wine for me, *1QapGen* 12:13; **עבד**, **כל עבדיה אלין**, he did all these works, *4Q201* fg 1 ii:11 (En. 5:2 ἐποίησεν); **ל[ל]מַעבד חרבן די פרזל**, to make swords of iron, *4Q202* fg 1 ii:26 (En. 8:1 ποιῆϊν); **כלא יעבד שלם**, all shall make peace, *4Q246* fg 1 ii:6; **עבד משתותה**, he made the wedding feast, *4Q545* fg 1a i:6; **במעבדי ארעא**, when I made the earth, *11QtgJob* 30:2 (MT Job 38:4 בְּיַסְדֵי); **אלהא די עבדנה**, God who made us, *11QtgJob* 26:4–5 (MT Job 35:10 עָשִׂי); **ועבד וברא**, he made and created (me), *4Q204* fg 1 vi:12 (En. 14:3); **יעבד לכון חדוא ושמחא**, he will make joy and gladness for you, *4Q542* fg 1 i:3; **לכדן עב[י]דו**, thus they were made, *4Q206* fg 1 xxii:2 (En. 22:4 ἐποίησαν); with **דין**: see s.v. **דין**; with **יקר**: **למעבד יקר**, to do honor, *4Q242* fg 1–3:5; with **קרב**: **עבדו קרב**, they made war with Bera, *1QapGen* 21:24; **הוא יעבד לה קרב**, he shall make war for him, *4Q246* fg 1 ii:8; **עבדת עמהון קרב**, I made war with them, *4Q531* fg 22:4; participle: **לעבדי שקרא**, with those who work deceit, *11QtgJob* 24:2 (MT Job 34:8 פְּעֲלֵי); **עבדי חמסא ורשעא ושקרא**, those who do crime and wickedness and deceit, *1QapGen* 11:14; **עבדי לבוש מלכותא**, those who make the royal garments, *4Q550* fg 1:2; **לעבדי שלטנא**, those who exercise authority, *4Q550* fg 1:6, 7; etc.

(b) *to do*, carry out an action: **כלהון עבדין ממרה**, all of them do his bidding, *4Q201* fg 1 ii:12 (En. 5:2); **כלא תכול למעבד**, you can do everything, *11QtgJob* 37:4 (MT Job 42:2, no Heb. equivalent); **כול די פקד[ת] לי אעבד**, all that you command me I will do, *4Q196* fg 11:2 (Tobit 5:1 ποιήσω); **עבד עמי טב**, he did good to me, *1QapGen* 21:3; **איך כלא עביד**, how everything is done, *4Q552* fg 1 i+2:9 (broken context); with **ל**: **מא עבדתה לי**, what have you done to me? *1QapGen* 20:26; **מה אעבד לכה**, what shall I do for you? *4Q550* fg 5+5a:4; with **ב**: **למעבד בהון כרעותה ב**, to do with them according to his will, *4Q542* fg 1 i:3; etc.

(c) *spend time*: **תרתין עבדתה תנה**, two (years) you spent here, *1QapGen* 22:28; etc.

ITHP.E. **to be done, occur.** **כלא יתעבד לזמ[ניהון]**, everything shall be done at their times, *4Q198* fg 1:5 (Tobit 14:4 [S] συμβήσεται); **[לא] יתעבד**

דינא רבא די מנהון, כל די באיש, nothing evil shall be done, 4Q529 fg 1:10; יתעבד, the great judgment that shall be done upon them, 4Q206 fg 1 xxii:3 (En. 22:4 ἔσται); מתעבד, 4Q202 fg 1 ii:25 (fragmentary); etc.

ISHTAPH. to be subject. [לה ישת] עבדון וכלא ישמשון, they shall be subject to him and all shall serve (him), 4Q246 fg 1 i:8.

The restoration עבדון [י] (DJD 22: 167 [Puech]) is unlikely since the Peal does not mean 'to serve,' as it does in Hebrew.

עבד [√עבד] *n. m.* servant, slave. לעבד עלם, as a perpetual slave, 11Q^tJob 35:7 (MT Job 40:28 לְעַבְד); לעבדי קרית, I summoned my servant, 11Q^tJob 2:5 (MT Job 19:16 לְעַבְדֵי); בחר מן עבדוהי, he chose from his servants, 1QapGen 22:6; לבר עבדך, for the son of thy servant, 4Q213a fg 2:10 (Athos παῖδος); צלות עב[דך], the prayer of thy servant, 4Q213a fg 2:8; etc.

עבד See עובד.

עבור *n. m.* grain. דתא ועש[ב] ועבור, grass and plants and grain, 1QapGen 11:12; שמעת די ע[ב]ר[א] ה[וא] במצריין, I heard there was grain in Egypt, 1QapGen 19:10.

עבורי [√עבר] *n. m.* transgression (?). עבורי, 4Q531 fg 25:3 (fragmentary).

The translation "mon messenger" ('my messenger') in DJD 31:80 (Puech), as from עבור, 'passer-by,' is to be rejected. For the present interpretation, cp. LS2 508 s. v. **حبر** (Sokoloff Lex. 1033).

עבי [√עבי 'to be thick'] *adj.* thick. ב[ין מה] דמין לעבי[ן], (his limbs are) between thin (lit., segmented) and thick, 4Q561 fg 1 i:5; לעבין, 4Q561 fg 2:4; כעבין, 4Q561 fg 3:7 (broken context); עבין, 4Q561 fg 3:15 (broken context).

עבירה [√עבד] *n. f.* work, service; servants. (1) *work:* עבידת מלכא, the service of the king, 4Q550 fg 1:3; עבידת אבוך, the work of your father, 4Q550 fg 2:7; קם על עבדת[א], he took charge over the work, 4Q550 fg 4:2; עבידתי, 4Q550 fg 5+5a:7 (broken context); etc.

(2) *servants:* מן עבדתנא שני לחדא, very many of our servants, 4Q544 fg 1:2 (broken context) = [מן] עבדתנא [ש] גיאין לח[דא], 4Q545 fg 1a-b ii:15 (broken context).

עבע See לעובע.

עבר *vb.* PE. to cross a boundary (*trans.*); pass on, away (*intrans.*). (1) to cross, transgress: עבר תחומא דן מי ימא רבא, this boundary crosses the waters of the Great Sea, 1QapGen 16:11; מעברהון ירדנא, (the day of) their crossing

the Jordan, 4Q243 fg 12:3; [מלת מריא] עברו, they transgressed the word of the Lord, 4Q204 fg 5 ii:18 (En. 106:13 παραβήσαν).

(2) *to pass*: [לא] תעבר מנכן, (the priesthood) shall not pass from you, 4Q213 fg 1 ii +2:18; שמין קדמין בה יעברון, the first heavens shall pass away in (the tenth week), 4Q212 fg 1 iv:23–24 (En. 91:16); עבר חולקא ואזל, the allotment passes and goes west, 1QapGen 17:10; etc.

OPH. *to be caused to pass*. אעברת על [א] מן חשוכא, I was made to pass above the darkness, 4Q206 fg 1 xxvi:20–21 (En. 32:2 διεβην [sic]).

עגרי *n. m. pit, rut* (?). מלך עומרם נפל בעגריאין, the king of Gomorrah fell into pits, 1QapGen 21:32–33.

The reading וּשְׁנֵי אֵין (e.g., Machiela 2009: 81) does not fit the visible traces in the photograph. Cp. אגיא 'furrow' (DJBA 79a),

עגל *n. m. calf*. עגלין ואמרין, calves and lambs, 4Q553a fg 10:2; עגלא, the white calf, 4Q206 fg 4 ii:12 (En. 89:12); [עגל] ה[י] ה[ו]ן, 4Q207 fg 1:3 (uncertain).

עגן *vb. PE. to confine*. עגננא, he has confined us, 4Q203 fg 7b i:5 (broken context).

עגן [עגן] *n. m. confinement, prison*. אלהן אנון פחתיא לבית עגנין, these are the pits for places of confinement, 4Q206 fg 1 xxii:1 (En. 22:4 ἐπιούσχεσιν).

עד I [עד] *n. m. perpetuity*. לעלם ולעד, forever and in perpetuity, 1QapGen 10:10.

Stadel 2008: 23–24.

עד II [עד] *n. m. witness* (?). אנא ועד [° ° ° °], 1QapGen 2:4 (broken context).

The material reading is disputed (Machiela 2009: 35), and no sensible interpretation has been proposed. See also Fitzmyer 2004: 127.

עד *prep. until, up to, unto*. [Denotes the stopping point or goal of a physical, temporal, or metaphorical path.] *Locative*: מן ימא רבא עד חורן, from the Great Sea up to Hauran, 1QapGen 21:11; מן חוט עד ערקא דמסאן, from thread to shoe-strap, 1QapGen 22:21 (MT Gen 14:23 וְעַד); עד תרע[י שמיא], to the gates of heaven, 4Q202 fg 1 iii:10 (En. 9:2 μέγρη); אזל נא עד למך, go to Lamech, 4Q204 fg 5 ii:29 (En. 107:2); [עד] תרעא מציע <י> א, to the middle gate, 4Q554 fg 1 i:13; עד סיאפי ארעא, to the ends of the earth, 4Q568 fg 1:1; עד מעל [שמשא], to the setting of the sun, 11Q18 fg 28:3; עד קדש, as far as

Qadesh, *1QapGen* 21:11; עד פורת, up to the Euphrates, *1QapGen* 21:12; עד תנא, up to here, *11QtgJob* 30:8 (MT Job 38:11 עד); עד כא, thus far, *4Q530* fg 2 ii+6–12(?):12; temporal: עד יומא רבא, until the great day, *4Q202* fg 1 iv:11 (En. 10:12 μέγρι); עד כול יומי ע[למא], for all the days of eternity, *4Q204* fg 1 vi:15 (En. 14:5 εἰς); עד משלם שנין ת[מ]נ[ה], to the completion of eight years, *4Q536* fg 1:2; עד כען, until now, *1QapGen* 19:8, *4Q203* fg 7b ii:3; etc.

—conj. until, while. With verb: עד ספּוּ [מיא], until the waters ceased, *4Q206* fg 4 ii:3 (En. 89:8?); עד תחקרון סוף, until you search out the end of (words), *11QtgJob* 21:2 (broken context; MT Job 32:11 עד); עד יקום עם אל, until the people of God arise, *4Q246* fg 1 ii:4; עד דבק לדן, until he reached Dan, *1QapGen* 22:7 (MT Gen 14:14 עד); עד רפאל מטה, until Raphael arrived, *4Q203* fg 8:12; עד ארעא חפית מין, while the earth was covered with water, *4Q206* fg 4 i:18 (En. 89:3); עד נחת, until (the owner of the sheep) came down, *4Q206* fg 4 ii:21 (En. 89:16); etc.; with די + verb: עד די דבק לטינה, until it reached the river Tina, *1QapGen* 17:16; עד די דבקת לבית אל, until I arrived at Bethel, *1QapGen* 21:1; עד די לשנין די נור . . . [נחתו], until tongues of fire came down, *4Q530* fg 2 ii+6–12(?):9; עד די אסיפוהי, until they finished it, *1QapGen* 13:11; עד די אתו, until they came, *6Q8* fg 2:2; etc.

עדב *n. m. lot.* לשם נפק עדבא תניאנא, the second lot went to Shem, *1QapGen* 16:14; עדבה [עבדה] נפל בין חד ל[חד], his lot fell between one and the other, *4Q580* fg 1 ii:13; חלק בעדב ליפת, he distributed by lot to Japheth, *1QapGen* 16:12; עדבה פליג, his lot is shared (with the Holy Ones), *1QapGen* 2:21; עדבך, *4Q543* fg 16:4 (broken context).

עדי *vb. PE. to pass away, depart.* אזל ועדי לך, go away and depart, *1QapGen* 20:27; יעדה חשוכא, the darkness shall pass away, *4Q541* fg 9 i:4; יעדון, it passes away quickly, *11QtgJob* 3:7 (MT Job 20:5 עדי); לעבע תעדא, all the children of wickedness shall pass away, *4Q542* fg 1 ii:8; תעדה, *4Q536* fg 2 ii:13 (broken context); etc.

HAPH./APH. to take away, remove. העדי נא חמת רגוזך, remove the heat of your anger, *11QtgJob* 34:7 (MT Job 40:11 הַפִּיץ); העדי נא גוה, remove pride, *11QtgJob* 34:6 (MT Job 40:10 עדה); אעדי ואבד מנהא, he has removed and destroyed from it (the earth), *1QapGen* 11:13; לאע[ד]יותכי מני, (they will try) to take you away from me, *1QapGen* 19:21; האף תעדא דינה, would you even remove his judgment? *11QtgJob* 34:3–4 (MT Job 40:8 תִּפֶּר, read as תסר).

ITHPE./ITTAPH. to be removed. בְּנֵי חֲשׁוּכָא יתְעוֹרֶן, the children of darkness will be removed, *4Q548* fg 1 ii-2:11.

דכר לך **עדינה** [√עדן 'to be fertile'] *n. f.* **pleasure during lovemaking.** **על עדינתי**, remember my pleasure, *1QapGen* 2:9, cf. 14.

See Greenfield and Sokoloff 1992: 90. The appeal of Bitenosh to her husband to believe that her pregnancy is from him and no other is based on the ancient belief that conception occurs when both parties achieve orgasm.

עדן בעליהון I [√עדן 'to be fertile'] *n. m.* **luxuriant growth, pleasure.** **בביקר ועדנין**, luxuriance in their leaves and fruit, *1QapGen* 11:12; **ובאנבהון**, with honor and pleasures, *11QtgJob* 27:6 (MT Job 36:11 **בבנעימים**).

Fassberg (1992: 60) and Stadel (2008: 26–27) consider this a Hebraism, but the root is well-established in Aramaic.

עדן II *n. m.* **time, season.** **עדן מולדהין**, the time of their birth, *11QtgJob* 32:2 (MT Job 39:2 **עת**); **עדן רשיעין**, the time of the wicked, *4Q536* fg 2 ii:13; **עדן די** [י]נדע, until the time that he knows, *4Q534* fg 1 i:4–5; **בעדן קין**, at the time of the pruning, *4Q558* fg 26:1; **בעדן [נא דן]**, at that time, *4Q196* fg 4:1 (Tobit 2:11 [S] $\chi\rho\acute{o}\nu\omega$); **עדנא**, *4Q198* fg 1:10 (Tobit 14:5 [S] $\chi\rho\acute{o}\nu\omega$); **דינין בעדניהון**, judgements in their times, *4Q568* fg 1:1; **לעדני [א]**, *3Q14* fg 4:4 (fragmentary); etc.

עדק *n. m.* **fastening (?)**. **ועדק [י]**, and my fastenings (sinews), *11QtgJob* 16:7 (broken context; MT Job 30:17 **ועדקי**).

Perhaps a copyist error for **עדק [י]** (Sokoloff 1974: 126), “my veins/tendons.” The root **עדק** is probably the older form of **אדק** ‘to fasten’ found in Late Jewish Literary Aramaic (see Jastrow 17 s.v.), while the noun **עדק**, if read here, may be connected to **ערכה**, ‘strap.’

עדר *vb.* PE. **to help.** **לא עדר להון**, they have no helper, *11QtgJob* 14:7 (MT Job 29:12 **עזר**); **העד [רת]**, did you help? *11QtgJob* 9:10 (fragmentary; MT Job 26:2 **עזרת**).

עואן See **עון**.

עובד, **עבד** [√עבד] *n. m.* **deed, activity, work.** *Collective sg.*: **עובד**, **לעובד ש[מיא]**, the deed of the sons of heaven, *1QapGen* 6:11; **עבד שקרא**, the activity of the heavens, *4Q204* fg 1 i:18 (En. 2:1 $\epsilon\rho\gamma\alpha$); **עבד רעותנא**, the activity of deceit, *4Q212* fg 1 iv:14 (En. 91:11?); **עובד רעותנא**, the action of our herdsmen, *1QapGen* 21:5; **עבדהון**, *11QtgJob* 25:2 (broken context; MT Job 34:25 **מעבדיהם**); **א[חורה לכה רז עובדה]**, I will tell you the secret of his activity, *4Q545* fg 4:16; **כל עבדה ח[ש]יך**, all his work is dark, *4Q544* fg 2:14; **א[תבון]ננו בעבדה**, observe her work, *4Q201* fg 1 ii:1 = **אתבוננא** **אנתן שניתן**, observe her work, *4Q204* fg 1 i:20 (En. 2:2 $\epsilon\rho\gamma\omega$); **בעובד [ה]**, **עבדכן**, you changed your works, *4Q201* fg 1 ii:12 (En. 5:4); etc. *Plural*: **יחוא**

[לְהוֹן עַבְדֵיהֶוּ] he will tell them their deeds, *11QtgJob* 27:3 (MT Job 36:9 **פְּעָלָם**); רַבְרַבִּין עַבְדוּהִי, his works are great, *11QtgJob* 28:1 (MT Job 36:24 **פְּעָלוֹ**); אֲזַלִּין לְעַבְדֵיהֶוּן, they go to their activities, *11QtgJob* 29:2 (MT Job 37:12 **לְפְעָלָם**); כָּל עַבְדֵיהֶוּ אֲלֵיךְ; all these works, *4Q201* fg 1 ii:10, 11 (En. 5:1 **ἔργων**); etc.

עוֹבִי [**עָבִי** 'to be thick'] *n. m. thickness*. עוֹבִי פוֹתֵי כוֹתֵלָא, the thickness of the width of the wall, *5Q15* fg 1 ii:12; [עָבִי] כוֹתֵי כוֹתֵלָא, *11Q18* fg 17 ii:4.

עוֹבַע See לעוֹבַע.

עוֹד *adv. again, more, often with* לֹא. לֹא יִמְלֹךְ עוֹד, they would speak no more, *11QtgJob* 21:8 (MT Job 32:16 **עוֹד**); לֹא יִתְכַלֵּא עוֹד, it shall no longer be withheld, *2Q24* fg 8:6; לֹא עוֹד יִכַּל, he was no longer able, *4Q538* fg 1–2:5; לֹא עוֹד יִחוּז צַעַר, he shall not see sorrow again, *4Q580* fg 4:5; כָּל שִׁקְרָא לֹא עוֹד יִשְׁתַּכַּח, no deceit shall be found any more, *4Q537* fg 1+2+3:2; לֹא עוֹד, *4Q542* fg 1 ii:4 (broken context); [עוֹד מִן כֹּן עַתָּה], from now on, *4Q204* fg 1 vi:14 (En. 14:5 **μηκέτι**); [לֹא אֲשַׁמְעֶנּוּ] כֹּד עוֹד, I shall not hear reproach again, *4Q196* fg 6:5 (Tobit 3:10 [S] **μηκέτι**); עוֹד כָּתַב, (he showed me) yet another writing, *4Q541* fg 2 i:6; etc.

עוֹז *n. m. vulture*. עוֹזָא יִרְיֵם קַנְיָהּ, the vulture makes high his nest, *11QtgJob* 33:9 (MT Job 39:27 **קָנִי**?; cf. LXX **γύψ**).

Sokoloff 1974: 157. See *m. Kelim* 17:14 **עוֹז**.

עוֹרֵי [**עוֹרֵי** 'to do wrong'] *n. f. iniquity*. בְּסִגְיַת עוֹרֵיךְ, with the multitude of your iniquities, *11QtgJob* 26:1 (MT Job 35:6 **פְּשָׁעֶיךָ**).

עוֹרֵר [**עוֹרֵר II**] *adj. blind*. הוֹינָא עוֹרְרִין, we became blind, *4Q564* fg 1 ii:2 (broken context, very uncertain).

DJD 37: 342 (Puech) reads **עוֹרְרִין**.

עוֹל [**עוֹל** 'to do wrong'] *n. m. crime, wrongdoing*. הֲוֵן עוֹלִין הַשְּׂכַח, if he found crimes, *11QtgJob* 22:4 (MT Job 33:10 **תְּנוּאוֹת**); [כָּל] עוֹל וְכָל, (not) any crime or deceit, *4Q537* fg 1+2+3:2; עוֹל, *1QapGen* 6:1 (broken context).

For the *11QtgJob* passage, a derivation from **עֹלָה** 'pretext' (cp. Dan 6:5–6) would be more suitable in context and as a translation, but is not likely orthographically; cf. *DJPA* 404a.

עוֹלָה [**עוֹל** 'to do wrong'] *n. f. wrong*. אֲכַרְתָּ עוֹלָה, destroy wrongdoing, *4Q204* fg 1 v:3 (En. 10:16 **ἀδικία**).

עולים See עלים.

עון *n. m.* iniquity. עואן ופשע, iniquity and transgression, 4Q560 fg 1 i:4.

Stadel 2008: 104.

עוף *n. m.* fowl. כול עוף שמים, all the fowl of the sky, 4Q531 fg 2+3:4; להיווא לעופא, for wild animals and fowl, 1QapGen 6:26; ועופא, 4Q541 fg 4 i:5 (fragmentary).

עופיה *n. f.* branch. עופיאן שגיאן, many branches, 1QapGen 13:13.

The word is a singulative form from the collective עפי, 'foliage.' For a different reading, with discussion, see Machiela 2009: 58.

עוק *vb.* APH. to oppress. למגעה ולאעקה, to afflict it and oppress it, 4Q204 fg 4:9 (En. 89:35).

עור I *vb.* ITHPE. to wake up. אתעירת בליליא מן שנתי, I woke up in the night from my sleep, 1QapGen 19:17; אנה אתעירת מן שנת עיני, I woke up from the sleep of my eyes, 4Q547 fg 9:8; אתעירת מן שנתי, I woke up from my sleep, 4Q213b fg 1:2.

עור II *vb.* PA. to blind, make blind. Pass. ptcp.: [ורין] מע'ורין, he found all their multitude blinded, 4Q204 fg 4:5 (En. 89:33).

Milik's (1976: 204) restoration [ורין] מע'ורין is questionable grammatically (no metathesis).

עור [עור II] *n. m.* blindness. בעור וטעו, in blindness and error, 4Q245 fg 2:3.

עורע See לעורע.

עזקה *n. f.* signet ring. [חתי]מה חתמי[ן] שבעה בעזקתה די דריוש, sealed with seven seals with the signet ring of Darius, 4Q550 fg 1:5; רב שקה ורב, chief cupbearer and keeper of the signet rings, 4Q196 fg 2:7 (Tobit 1:22 δακτυλίου).

עזרה [עזרה] *n. f.* temple courtyard. עזרתא, 2Q24 fg 8:7 (fragmentary).

Stadel 2008: 67.

עטה [יעט] *n. f.* counsel. עטת רש[יעין], counsel of the wicked, 11QtgJob 7:4 (MT Job 22:18 רעצת).

עטישה *n. f.* sneeze. עטישתה תדלק נורא, his sneeze kindles fire, 11QtgJob 36:3–4 (MT Job 41:10 עטישתיו).

עטר *n. m.* puff, light breath. [מא עטר מלא נש]מע, what a breath of a word do we hear! 11Q^{tg}Job 10:5 (MT Job 26:14 שִׁמְיָן).

In other Aramaic dialects, the word means ‘vapor, smoke, odor,’ or the like; here the meaning must be appropriate to the Hebrew word it translates, which probably means ‘whisper’ (see HALOT s.v. שִׁמְיָן); cp. Beyer 1984: 287, “wie hören wir (nur) den Hauch eines Wortes!” (‘how we hear only the breath of a word’). Other translations: “what a vague word” (Jongeling et al. 1976: 25); “what small thing” (DJD 23: 107 [García Martínez et al.]); “quelle fumée du mot” (‘what smoke of a word’) (van der Ploeg and van der Woude 1971: 31).

עיין *n. f.* eye; appearance. (1) *eye*: שקול עיניך וחזי, lift up your eyes and look, 1QapGen 21:9; לשכני עיני, (I lifted) the lids of my eyes, 4Q204 fg 1 vi:4 (En. 13:8); בבתא דעינא, the pupil of his eye, 4Q562 fg 7:2; עיני חזתך, my eye has seen you, 11Q^{tg}Job 37:7–8 (MT Job 42:5 עֵינַי); שנת עיני, the sleep of my eyes, 4Q547 fg 9:8; כמה יאין להון לה עיניהא, how beautiful are her eyes, 1QapGen 20:3; עיני נ[ט]לה, I have raised my eyes, 4Q196 fg 6:8 (Tobit 3:12 [S] ὀφθαλμούς); עיניהון התפתחו[ו], their eyes were opened, 4Q206 fg 4 iii:17 (En. 89:28); with preps.: בעיניהון, (you shall be despised) in their sight, 4Q542 fg 1 i:6; לעיניהון, in their sight, 11Q^{tg}Job 4:7 (MT Job 21:8 לְעֵינֵיהֶם); etc.

(2) *appearance*: אזל תחומא דן כעין מי לשנא דן, this boundary coincides with (lit., goes like the appearance of) the waters of this inlet, 1QapGen 16:17.

For כעין in 1QapGen 16:17, see Beyer 2004: 100 (but the reading follows Machiela 2009).

עיק [*עוק*√] *n. m.* anguish. [לע]יקא, 4Q204 fg 1 v:1 (En. 10:13 βάσανον).

Since the text is incomplete and the placement of the fragment that contains it is not certain, the restoration (from Milik 1976: 189) is only possible.

עיר [*עור*√] *n. m.* watcher (angel). עירא וקדישא, the watcher and holy one, 4Q206 fg 1 xxii:5 (En. 22:6 ἄγγελον); עירא רבא, the great watcher, 1QapGen 6:13; ע[י]רא, 4Q204 fg 1 v:19 (En. 12:3 ἐγρηγοροί); לא מן כול, not from any watchers or from any sons of heaven, 1QapGen 2:16, cf. 2:1; לעירי שמ[יא], the watchers of heaven, 4Q204 fg 1 vi:8 (En. 13:10 ἐγρηγορούς); [בנ]י עיריא, the sons of the watchers, 4Q202 fg 1 iv:6 (En. 10:9 ἐγρηγορώς); ממר עיריין וקדישין, the command of watchers and holy angels, 4Q212 fg 1 iii:21 (En. 93:2); כעיריין עובדה, like the watchers is his work, 4Q534 fg 1 ii+2:15; etc.

על *prep.* on, upon, against, concerning. [The basic function is to indicate a relation of an action or thing to a state or entity that does not exist *in* or pass *into* the state or entity, pass *by* or *under* it, or issue *from it* or *out of* it. Hence the

relation so denoted is essentially external, and includes the concepts indicated by English *on, over, against, by, next to, toward, above*, or conceptually *about, for, because of, concerning, regarding*.]

(a) *on, upon, against*: אַסְמוֹךְ יָדַי עָלוּהוּ, I shall place my hands upon him, 1QapGen 20:22; עַל עִפְרָה [לְמַ] דֶּרֶךְ, to tread on its dust, 4Q201 fg 1 ii:8 = 4Q204 fg 1 i:27 (En. 4:1); הוּוּ מִתִּלְדִּין עַל אֶרְעָה, they kept being born on the earth, 4Q201 fg 1 iii:17 (En. 7:2); עַל כּוֹתְלֵי מִדְבַּחָא, (to throw blood) on the sides of the altar, 4Q214b fg 2–6 i:8; עַל אֲנָפֵי תֵבֶל, on the surface of the world, 11QtgJob 29:3 (MT Job 37:12 עַל); עַל מֵאָה אֲשִׁיהּ אַחֲדוֹן; on what were its foundations fixed? 11QtgJob 30:4 (MT Job 38:6 עַל); קָאֲמִין עָלֶיהָ, standing on it, 4Q206 fg 4 i:19 (En. 89:5); עַל מִן תְּהוּא חֻוּבְתָא; on whom will the guilt be? 4Q213 fg 4:3; עָלוּהוּ יִתְלֵה שְׁלֵט; a quiver hangs upon him, 11QtgJob 33:4 (MT Job 39:23 עָלָיו); etc.

(b) *for, on behalf of, against*: (a) indicating beneficiary: עָלֶיךָ דִּין קִשְׁטָא גִזֵּר, a just judgment he decreed for you, 4Q197 fg 4 ii:2 (Tobit 6:13 σοῖ); אֲצַלָּהּ, I should pray for the king, 1QapGen 20:21–22; יִצְלֵה עָלוּהוּ, he will pray for him, 1QapGen 20:23; יִכְפֹּר עַל כּוֹל בְּנֵי דְרָה, he will make atonement for all the members of his generation, 4Q541 fg 9 i:2; רַחֵם עַל, אֲרַעָא, he had pity on the earth, 1QapGen 11:13; indicating ‘maleficiary’: בֵּאֵשׁ עָלִי, it had displeased me, 1QapGen 21:7; לְבִי עָלִי מִשְׁתַּנִּי, my mind was changed for the worse, 1QapGen 2:2; אֲשַׁתְּנִי אֲנָפִי עָלִי, my face had changed for the worse, 1QapGen 2:12; רִגַז עָלֵיהוֹן אֱלוֹהִין, God was angry at them, 4Q244 fg 12:2; עָלוּהוּ . . . וְעַל כּוֹל אַנְשֵׁי בֵּיתָה, (the plagues grew strong) against him and all the men of his household, 1QapGen 20:18; קִבְּלַתְךָ מֵרִי, I complain to you, my lord, against Pharaoh Zoan, 1QapGen 20:14; קִבְּלָה עָלֵיכוֹן, complaining against you, 4Q203 fg 8:10; רַמָּה, עָלוּהוּ יֵאֱמָרוּן, many words they will say against him, 4Q541 fg 9 i:5; עָלֵיהוֹן, he shot (arrows) at them, 1QapGen 22:8; יִבְסָרוּן עָלֵיכוֹן, they will despise you, 4Q542 fg 1 i:6; etc.

(c) *concerning, about*, with verbs of speaking or thinking: עַל כּוֹחְלָא וְעַל [א] צְדִידָא, (he taught them) about kohlr and eye-shadow, 4Q202 fg 1 ii:28 (En. 8:1); אַחְדִּין עָלִי תַגְר רַב, they were beginning a great dispute over me, 4Q544 fg 1:11; עַל כּוֹל נְכִסֵּי וְטַבְתָּא, (I gave thanks) for all the property and goods, 1QapGen 21:3; etc.

(d) *on the grounds of, because of*: אַתְמָה עַל כּוֹל שְׁפִרְהָא, he was amazed at all her beauty, 1QapGen 20:9; בִּכְת שְׂרִי עַל מְלִי, Sari wept at my words, 1QapGen 19:21; בִּכְא אַבְרָם עַל לוֹט, Abram wept because of Lot, 1QapGen 22:5; עַל עוֹלִימָא דְנָא, (I was amazed) at this olive tree, 1QapGen 13:15; זִיתָא דִּן,

(my mind was changed) about this boy, *1QapGen* 2:2; etc.

(e) *addition*: אנה אוספת לה על דילה שגוי, I added a great amount to what was his, *1QapGen* 21:6; עליהן לא אוסף, I will not add to them, *11QtgJob* 37:5–6 (MT Job 40:5, no Heb. equivalent).

(f) *over, above*: טלולא די עליהון, the ceiling that was over them, *4Q554a* fg 1:13; מן נגד עליה חוטא, who stretched the line over it? *11QtgJob* 30:3 (MT Job 38:5 עֲלֶיהָ); מִיָּא חִפּוּ עֲלֵיהוֹן, the waters covered over them, *4Q206* fg 4 iii:15 (En. 89:26); אנה מגן עליך, I am a shield over you, *1QapGen* 22:31; with verbs of ruling: שליטין על כול בני אדם, rulers over all the descendants of Adam, *4Q544* fg 1:12; על כל ש[יזפנו]ת, אשלט . . . , he gave him authority over all the accounts, *4Q196* fg 2:5 (Tobit 1:21 ἐπί); משלט על כול חשוכה, given authority over all the darkness, *4Q544* fg 2:15; הוא מלך על כל רחש, he is king over all crawling things, *11QtgJob* 37:2 (MT Job 41:26 עַל); etc.

(g) *by, at, next to*: שימא על שמאל דרמשק, situated to the north of Damascus, *1QapGen* 22:10; ויתכנסון כל אנש קרתא על ביתא, all the men of the city gathered at the house, *4Q551* fg 1:4; על שמאל מעלה דן, to the north of this entrance, *4Q554* fg 1 iii:19; היבית על אוריך, will it lodge at your stable? *11QtgJob* 32:8–9 (MT Job 39:9 עַל); על ראיש תלתת חולקיא, at the source of the three portions, *1QapGen* 17:11; etc.

(h) with verbs of motion: *down upon*, [נ]חת עליהון תלגא, snow falls upon them, *4Q209* fg 23:10; ברכת עלמא ישכונן עליכון, eternal blessings shall dwell upon you, *4Q542* fg 1 ii:3; על חשוכא תניר, it will shine on darkness, *4Q541* fg 9 i:4; *to, toward* (with animate objects): אתה עלי חרקנוש, Horkanosh came to me, *1QapGen* 20:21; לא תבוא עליהן, they did not return to them, *11QtgJob* 32:3–4 (MT Job 39:4 לָמוּ); עלת על בתאנוש, I came to Bitenosh, *1QapGen* 2:3; פלט מן שביא על אברם, he escaped from captivity to Abram, *1QapGen* 22:2; שלחוהי על חנוך, they sent him to Enoch, *4Q530* fg 2 ii+6–12(?) :21; [י]תפנה עליכון, he will turn to you, *4Q196* fg 17 ii:1 (Tobit 13:6 πρός); etc.

(i) with other particles: with ל: קריב לעלי, near to me, *4Q541* fg 2 i:8; יאתה לעליכה, he shall come to you, *4Q541* fg 3:4; לעליה, *4Q545* fg 1a i:10 (broken context); with מן: מן על ארעא, from upon the earth, *4Q196* fg 6:8 (Tobit 3:13 ἀπό); על כן, therefore, *11QtgJob* 37:8 (MT Job 42:6 עַל־כֵּן).

עלא *adv.* upwards, above. [נטלוני] לעלא, they carried me upward, *4Q204* fg 1 vi:20–21 (En. 14:8 ἄνω); לעלא, *4Q555* fg 1b:1 (fragmentary).

—*prep.* followed by מן, *over, above, on top of*: סלקו מיא עלא מן [לו]חא, the water went up over the tablet, *2Q26* fg 1:2; לעלא מן כולהן, (her beauty is) above all of them, *1QapGen* 20:7; ערבה פרחא עלא מן מיא, the ship was

floating on top of the water, 4Q206 fg 4 i:20 (En. 89:6); [על]א מן י[מא] כוין אטימן, above the Red Sea, 4Q206 fg 1 xxvi:20 (En. 32:2 ἐπάνω); עלא מן ערשין, closed windows above the beds, 5Q15 fg 1 ii:11; preceded by מן: [א]מעל, to God above, 11QtgJob 19:3 (MT Job 31:28 מעל); etc.

עלה I [עלי' 'to be high'] *n. f.* burnt offering. עלא ומנחא לאל עליון, a burnt offering and a grain offering to God Most High, 1QapGen 21:20; עלואן ומנחא לאל עליון, burnt offerings and a grain offering to God Most High, 1QapGen 21:2; [על מדבחא] עֲלֹתָא, the burnt offering on the altar, 4Q214b fg 2–6 i:6–7 (Geniza, Bod C 21 עלתא; Athos ὀλοκαυτώσεως); etc.

עלה II *n. m.* leaf. עדן בעליהון ובאנבהון, luxuriance in their leaves and fruit, 1QapGen 11:12; אילני[ן] דעליהון מתקימין, trees whose leaves are long-lasting, 4Q201 fg 1 ii:5 (En. 3:1); יהניצ[ון] עליהון בהן ירוקין, their leaves on them blossom green, 4Q201 fg 1 ii:9 (En. 5:1 φύλλα); עלי כל אילניא, the leaves of all the trees, 4Q211 fg 1 i:4; זיתא דן ועלוהי, this olive tree and its leaves, 1QapGen 13:15; etc.

Stadel 2008: 29 (not a Hebraism).

עלוי *prep.* upon. מן עלוי ארעא, from upon the earth, 4Q203 fg 4:4; 11Q18 fg 8:3.

עליא שפרהא לעלא מן [עלי' 'to be high'] *adj.* high, Most High. בעליא במרה, her beauty is high above all of them, 1QapGen 20:7; עליא די אנתון, by the Most High, the lord of greatness, 1QapGen 2:4; דחלין, the Most High whom you fear, 4Q550 fg 7+7a:1; etc.

The form עליא, 11Q18 fg 18:2 (broken context) may belong here; it cannot mean “above” (DJD 23: 334 [García Martínez et al.]), which would be עלא (q.v.); see also possibly מ[עליא עד ארעיא], from the heights to the depths, 4Q544 fg 2:16.

עלי [עלי' 'to be high'] *n. f.* upper room. לעלית ביתא [אבוה], to the upper room of her father's house, 4Q196 fg 6:2 (Tobit 3:10 [S] ὑπερῶον); עליהא, 11Q18 fg 21:3 (fragmentary); לעליתא, 11Q18 fg 9:1 (fragmentary).

The form עליהא, 4Q558 fg 53:1 (broken context) may belong here; less likely is “feuillage” (‘foliage’) (DJD 37: 219 [Puech]).

עליב [Pass. ptc. עלב' 'to oppress'] *adj.* sad, depressed. רוחך כדן עליבא, (why is) your spirit so sad? 1QapGen 2:17.

עליון [עליון BH] *adj.* highest, (God) Most High. בריך אל: למרה, blessed are you, God Most High, 1QapGen 20:12; שמיא לאל עליון, (blessing) the lord of heaven, God Most High, 1QapGen 12:17; 1QapGen 20:16, 21:2, 20, 22:15, 16, 21, 4Q552 fg 6:10; without אל:

בר עליון יקרונה, they will call him the son of the Most High, 4Q246 fg 1 ii:1; יגלא רזין כעליונין, he will reveal secrets like the highest (ones), 4Q536 fg 2 i+3:8; etc.

Fassberg 1992: 57, Stadel 2008: 28, 60, 78.

[ש]אל עולימא [ש'עלם 'to be vigorous'] *n. m.* boy, servant. **עללים**, למל' [אכא] the boy asked the angel, 4Q196 fg 13:2 (Tobit 6:7 παῖδάριον); **עולימא**, 11Q¹Job 23:3 (broken context; MT Job 33:25 מנער); **עולימא**, how this boy resembles Tobit! 4Q197 fg 4 iii:4–5 (Tobit 7:2 νεανίσκος); **עולימא דן ברה הואה**, this boy is his son, 4Q204 fg 5 ii:30 (En. 107:2 τέκνον); **עולימא דנא**, my mind was changed for the worse about this boy, 1QapGen 2:2; **עולימי די עמי**, my servants who were with me, 1QapGen 22:23 (MT Gen 14:24 הַנְּעָרִים); **עלומין**, young men saw me, 11Q¹Job 14:2 (MT Job 29:8 הַנְּעָרִים); etc.

עלימו [n. *עלים*] *n. f.* strength, vigor of youth. **עלימו**, before him runs vigor, 11Q¹Job 36:7–8 (MT Job 41:14 דְּאָכָה); **עלימו**, he returned to the days of his youthful vigor, 11Q¹Job 23:3 (MT Job 33:25 עֲלוּמִיו); **עלימותה**, 4Q534 fg 1 i:4.

עלל *vb.* PE. to come, enter; to set (of sun, etc.). (1) *come in, enter*: with dir. obj.: **עלל**, they will not enter its gates, 4Q213 fg 1 ii+2:1; with [י]עלל, they will enter the temple, 2Q24 fg 4:3; **עלל**, we came to the land of the sons of Ham, 1QapGen 19:13; (virgins and brides) who enter the bridal chamber, 1QapGen 20:6; **עלל**, my entering the land of Egypt, 1QapGen 19:14; **עלל**, Bagasraw entered the the court of the king, 4Q550 fg 6+6a+6b+6c:7; **עלל**, they enter the land of Egypt, 4Q570 fg 2:4; with **עלל**, I came to Bitenosh, 1QapGen 2:3; **עלל**, he came to one of the bulls, 4Q206 fg 4 i:13 (En. 89:1); **עלל**, whenever they enter unto her, 4Q197 fg 4 ii:8 (Tobit 6:14 [S] εἰσῆπτορεύοντο); with **עלל**, they entered into Media, 4Q197 fg 4 i:15 (Tobit [S] 6:10 εἰσῆλθεν); **עלל**, (some of their branches) entering into the branches of the first one, 1QapGen 14:17; with **עלל**, entering the flesh, 4Q560 fg 1 i:3; with **עלל**, no air comes between them, 11Q¹Job 36:2 (MT Job 41:8 יָבוֹא); used alone: **עלל**, enter in peace, 4Q197 fg 4 iii:4 (Tobit 7:1 [S] ἤθαστε); **עלל**, its length, going in, 5Q15 fg 1 ii:1; etc.

(2) *enter, set*, referring to movement of heavenly body: **עלל**, (the sun)

set and entered, 4Q209 fg 6:8, *passim* in 4Q209; ערב [ו]על לתרעא תנינא, it set and entered the second gate, 4Q209 fg 7 ii:8; [ע]רבי שמיא מאין ערבין, the vessels of heaven, where they set and where they enter, 4Q209 fg 23:5; עלת שמשא, the sun set, 4Q209 fg 35:1; [שמשא], the sun rises and sets, 4Q211 fg 1 i:3–4; etc.

vb. APH. to bring in, cause to enter. דזרע טב טב מעל, he who sows good brings in good, 4Q213 fg 1 i:8; אעל אנון לביתה, he brought them into his house, 4Q197 fg 4 iii:4 (Tobit 7:1 [AB] εἰσήγαγεν, [S] ἤγαγεν); אעלני אעלני לגוא, he brought me into the city, 4Q554 fg 1 ii:11; אעלני לגוא, he brought me into the vestibule, 4Q554 fg 1 iii:15; etc.

vb. OPH. to be brought in. או[בי]לת ואעלת, I was carried and brought in, 4Q538 fg 1–2:2.

עלל [*n. m.* entrance. אסף עללה, the vestibule of its entrance, 4Q554 fg 1 iii:17.

עלם *n. m.* eternity, age, world. In cstr. phrases: (a) sg.: עבד עלם, perpetual slave, 11Q^gJob 35:7 (MT Job 40:28 (עולם); יקר עלם, eternal honor, 4Q213 fg 1 i:10; לוט עלם, eternal curse, 4Q201 fg 1 ii:16 (En. 5:6 αἰώνιον); מלכות עלם, eternal kingship, 4Q246 fg 1 ii:5; מרה עלמא, the lord of eternity, 1QapGen 0:18, 4Q202 fg 1 iii:14 (En. 9:4 αἰώνων), 4Q529 fg 1:6, 7, 11, 12; [ד]רי עלמא, eternal generations, 4Q196 fg 17 ii:15 (Tobit 13:12 αἰῶνος); לארח קשט עלמא, the way of eternal truth, 4Q212 fg 1 iv:22 (En. 91:14); כהנות עלמא, the eternal priesthood, 4Q213a fg 5 i:3; נהיר עלמא, eternal light, 4Q541 fg 24 ii:6; ברכת עלמא, eternal blessings, 4Q542 fg 1 ii:3; שנת עלמה, eternal sleep, 4Q549 fg 2:2; etc. (b) plural: במלך כול עלמים, the king of all ages, 1QapGen 2:7; [ן]דרי עלמי, eternal generations, 4Q212 fg 1 ii:17, iv 18; לרחצן עלמין, for eternal security, 4Q537 fg 10:2; כול חיבי עלמין, all the sinners of the ages, 4Q542 fg 1 ii:6; לכהן עלמין, an eternal priest, 4Q545 fg 4:19; אלה עלסיה, God of the ages, 4Q542 fg 1 i:2; etc.

In prepositional phrases: לעלמים, forever, 1QapGen 11:15; עד כול עלמים, for all ages, 1QapGen 10:10; עד כול עלמא, 1QapGen 21:14; לעלמים, for all ages, 1QapGen 4:3, 21:10, 12; לכול עלמין, 4Q212 fg 1 iv:25 (En. 91:16), 4Q542 fg 1 i:1, 11Q18 fg 19:4; לעלם, forever, 4Q197 fg 4 i:14 (Tobit 6:8 [S] εἰς τὸν αἰῶνα), 1QapGen 11:13; לעלם דעלמין, for an age of ages, 4Q201 fg 1 ii:11 (En. 5:1 εἰς πάντας τοὺς αἰῶνας); לעלמין, forever, 4Q534 fg 1 i:11, 4Q536 fg 2 ii:13, 4Q542 fg 1 i:4; [א]מן עלמא, from of old, 4Q202 fg 1 iii:15 (En. 9:4); מן עלמא, 11Q^gJob 3:5 (MT Job 20:4 (מני-עד); מן עלמא, [מן] עלמא, from age to age, 4Q547 fg 6:4; etc.

Substantive: **עלמא** **עד** **אתה** **עד** **עלמא**, all is coming to the world, 4Q246 fg 1 i:3; **כול** **בני** **עלמא**, all the children of the age, 4Q547 fg 9:6.

תַּמְלַל בְּעַלְמָא [מ] **תא** **דא** **בליליא** **עלמא** [√עלם 'to be vigorous'] *n. m.* **girl**. **דן**, you should speak with this girl this night, 4Q197 fg 4 ii:3 = [ב]על[מ]ת[א], 4Q197 fg 4 ii:6 (Tobit 6:13 [S] κορασίου).

עלעור *n. m.* **storm wind**. **כעלעורין**, like storm winds, 4Q530 fg 7 ii:4 (broken context).

עם *n. m.* **people, nation, pl. Gentiles**. *Collective sg.:* **עם** **לעם** **ידוש**, people will trample people, 4Q246 fg 1 ii:3; **עם** **אל**, the people of God, 4Q246 fg 1 ii:4; **עם** **סגיא**, much people, 11QtgJob 28:6 (MT Job 36:28 (אָדָם); **על** **עם**, 11QtgJob 25:5 (MT Job 34:29 (גוֹי); **רַטְעָה עמא**, the people will go astray, 4Q541 fg 9 i:7; **כל** **עמא** **עלל**, all the people shall enter, 4Q537 fg 15:1; **לעמך**, 4Q543 fg 15:1, fg 16:2; etc.; *plural* (often = *Gentiles*): **עממין** **ינתן** **בידה**, he shall put peoples into his power, 4Q246 fg 1 ii:8; **בין** **כול** **עממא**, among all the peoples, 1QapGen 15:18; **מלכות** **עממ'יא**, the reign of the Gentiles, 4Q243 fg 16:3; **מלכי** **עממא**, kings of the Gentiles, 4Q243 fg 24:4; **שמעון** [י] **עממא**, the peoples shall obey, 4Q556a fg 5 i:2; **חוכמתה** **לכול** **עממא** **תהך**, his wisdom shall go to all the peoples, 4Q534 fg 1 i:8; etc.

עם *prep. with*. (1) *With*, comitative: (a) *personal*: **עם** **כול** **אסי** **מצרין**, (all the conjurers) with all the healers of Egypt, 1QapGen 20:19; **מלכיא** **די** **עמא**, the kings who were with him, 1QapGen 21:26; **עמך** **אנה**, I am with you, 1QapGen 11:15; **עמך** **אנה**, together with them, 1QapGen 22:1; **עמך** [ה] **ויה**, I was with you, 4Q196 fg 17 i:1 (Tobit 12:18 [S] μεθ' ὑμῶν); **עמך** **עמך**, my servants who were with me, 1QapGen 22:23; **עמך** **עמך**, (who) went out with you, 1QapGen 22:30; **עמך** **עמך**, take with you, 4Q197 fg 5:9 (Tobit 9:2 μετά); **עמך** **עמך**, he appointed men with me, 1QapGen 20:32; **עמך** **עמך**, (the persons [sg.]) captured with you, 1QapGen 22:19; **עמך** **עמך**, they ate bread with him, 11QtgJob 38:5–6 (MT Job 42:11 (עמו); etc. (b) *impersonal*: **עם** **לבונא**, (flour) with incense, 1QapGen 10:16; **עם** **כול**, with all this beauty, 1QapGen 20:7; indicating possession: **עמך** **עמך**, much wisdom is with her, 1QapGen 20:7; **עמך** **עמך**, dominion and greatness are with God, 11QtgJob 9:4 (MT Job 25:2 (עמו); temporal: **עם** **סופה**, at its end, 4Q212 fg 1 iv:17 (En. 91:13); etc.

(2) indicating reciprocal actions: **עמך** **עמך**, they made war with Bera, 1QapGen 21:24; **עמך** **עמך**, will he make a covenant with you? 11QtgJob 35:6–7 (MT Job 40:28 (עמך); **עמך** **עמך**, to contend with

them, 4Q531 fg 22:5; ימלל עמך, he will speak with you, 11Q^{tg}Job 35:6 (MT Job 40:27 (אֲלִיךָ); בקושט עמי תמללין; you should speak with me in truth, 1QapGen 2:7, also 2:8, 13, 18; עבד עמי טב, he did good to me, 1QapGen 21:3; etc.

עמד [BH] *vb.* PE. **to stand.** עמדין, 4Q548 fg 3:1 (fragmentary); שבה עמד, (his) praise remains forever, 1QapGen 11:13.

The reading of 1QapGen is very uncertain; see Machiela 2009: 54.

עמוד *n. m.* **column.** עמוד בגוא גוא, a column in the interior, 5Q15 fg 1 ii:4 = 4Q554 fg 1 iii:21; [א] תשוית עמוד, base of the column, 1Q32 fg 1:1; [ע] עמוד, columns of fire, 4Q204 fg 1 viii:29 (En. 18:11 στύλους); עמודין, 11Q18 fg 11:6; [ע] מודיא, 5Q15 fg 2:4; etc.

עמיק [עמק] *adj.* deep. מתבונן בעמיק, observing deep things, 4Q541 fg 3:3; עמי קתא, 4Q541 fg 7:1 (fragmentary); [ע] עמיק, 4Q541 fg 2 i:9 (fragmentary, uncertain); etc.

עמל *vb.* PE. **to toil.** [זמנין] העמל וזמנין תנ[וח], sometimes you (*or:* it) will toil, and sometimes you (*or:* it) will rest, 1Q21 fg 3:1–2.

עמל [עמל] *n. m.* **labor, trouble.** עמל כל בני אנשא, (they consumed) the labor of all humanity, 4Q201 fg 1 iii:18 (En. 7:3 κόπους); עמל למדינתא, (there will be) trouble for the nation, 4Q318 8:7; [ע] עמל, יומי עמל, days of trouble, 11Q^{tg}Job 17:4 (MT Job 30:27 (עני); [ע] מלהון, 4Q537 fg 24:4 (broken context); etc.

עמק [עמק] *n. m.* **valley.** אברם שרא בעמק שוא והוא עמק, Abram encamped in the valley of Shaveh, that is, the valley of the king, 1QapGen 22:13–14 (MT Gen 14:17 (עמק); עמק רמת חצור, the valley of the hill of Hazor, 4Q537 fg 24:2; עמקא די סדיא, the valley of Siddaya, 1QapGen 21:25 (cp. MT Gen 14:3 (עמק); 1QapGen 21:32.

עמר *vb.* PE. **to inhabit.** עמר בכור, 4Q550 fg 5+5a:7 (broken context); תעמ[רון], 4Q538 fg 1–2:8 (fragmentary, uncertain).

PA. **to settle.** למקם ולעמרה, to stay and to settle, 4Q545 fg 1a–b ii:13 = למקם ולמעמרא, 4Q544 fg 1:1.

ען *n. f.* **flock of sheep.** דכר די ען, a ram of the flock, 4Q197 fg 4 iii:11 (Tobit 7:8 προβάτων); איל ען חד, one ram of the flock, 2Q24 fg 4:18; מרא ענא, the master of the flock, 4Q204 fg 4:4 (En. 89:33); ענא טעיתא, the straying flock, 4Q204 fg 4:8 (En. 89:35); [ע] ענא דא, to the ram of

this flock, 4Q205 fg 2 iii:29 (En. 89:44 προβάταις); חד מן רעה ענה, one of the herdsmen of the flock, 1QapGen 22:1–2 (cf. MT Gen 14:13); כלבי ע[ני], the dogs of my flock, 11QtgJob 15:5 (MT Job 30:1 (צאני [א]); למלחין לענ[א], to oppress the flock, 4Q206 fg 4 ii:18 (En. 89:15); etc.

ענה *n. f. time*, as a euphemism for sexual intercourse. בְּחֹם עֲנָה, in the heat of the time of intercourse, 1QapGen 2:10.

Fitzmyer 2004: 130; DJPA 412a.

עני *vb. PE. to answer, begin speaking*. ענא אירוב ואמר, Job answered and said, 11QtgJob 37:3 (MT Job 42:1 (רִיעַן); 11QtgJob 7A:1 (MT Job 23:1 (רִיעַן); ענא אלהא לאירוב, he answered and said, 4Q550 fg 6+6a+6b+6c:8; ענא אלהא לאירוב, God answered Job, 11QtgJob 34:2 (MT Job 40:6 (רִיעַן); ענו, they answered, 4Q543 fg 32:1 (fragmentary); etc.

עני [עני II 'to be poor'] *adj. poor*. דכור עני, remember the poor, 4Q569 fg 1–2:8; אנא שיזבת לענא, I saved a poor man, 11QtgJob 14:6 (MT Job 29:12); קבילת ענין, the complaint of the poor, 11QtgJob 25:4 (MT Job 34:28 (עני); כל עניי עמ[ה], all the poor of his people, 4Q583 fg 1:2.

ענין [עני I] *n. m. matter, content*. ענינה, its matter [i.e., the indication of the opening words of a scroll given on the outside label], 4Q550 fg 1:5.

ענן *n. m. cloud*. ינפק מן ענן נורה, he makes his fire go forth from a cloud, 11QtgJob 29:1–2 (MT Job 37:11 (ענן); כענן, like a cloud, 11QtgJob 16:4 (MT Job 30:15 (כעב); הוֹאֵת לִי לֵאמֹר בְּעֲנַנָּא, it became a sign for me in the cloud, 1QapGen 12:1; עננא, 4Q156 fg 1:4 (MT Lev 16:13 (ענן); עננוהי ייחתוין ט[יפי], עננוהי ייחתוין ט[יפי]; עננוהי ייחתוין ט[יפי], his clouds bring down drops of water, 11QtgJob 28:5–6 (MT Job 36:28 (שחקים); עננין קלילין, swift clouds, 11QtgJob 31:3 (MT Job 38:25 (לְחִיזוּ?); עננ[ין], 11QtgJob 29:1 (MT Job 37:11 (עב); etc.

ענף *vb. PA. to remove branches*. מענפן לה ויתברן לה, (the winds) were blowing off its branches and breaking it, 1QapGen 13:16.

Fitzmyer 2004: 166.

ענש *vb. PE. to punish*. תענש, 4Q537 fg 23:2 (fragmentary), fg 23:1 (fragmentary).

עסירי [num. עשר] *adj. tenth*. עסירי, 4Q201 fg 1 iii:9 (En. 6:7).

עע *n. m. wood*. [תרי ע]שר עעין, twelve (kinds of) woods, 4Q214b fg 2–6 i:3; [דקתא] עעי, camel's thorn wood, 4Q214b fg 2–6 i:5–6 (Geniza, Bod C 19 אעי דקתא).

See also אע.

עעי *n. f. parapet.* [עע]יהא, the parapet (will be made of gold), 4Q196 fg 18:8 (Tobit 13:16 $\pi\rho\omicron\mu\alpha\chi\tilde{\omega}\nu\epsilon\varsigma$); עעיתה דהב, its parapets were of gold, 4Q554 fg 2 ii:15.

Cp. Syr. ܥܥܝܐ (LS2 537 [Sokoloff *Lex.* 1121]). Although targumic אעי (*Tg. Jon.* Judg 5:28) has been taken to mean ‘lattice’ because it translates BH אשנב, it is possible that its meaning was also ‘parapet.’

עפק *vb.* PE. to embrace. [נ]פ[ל]ע[ל] צוררי ועפקני, he bent upon my neck and embraced me, 4Q538 fg 1–2:6.

עפר *n. m. dust.* אשגה זרעך כעפר ארעא, I will multiply your offspring like the dust of the ground, 1QapGen 21:13; טמר [ה]מון בעפר, hide them in the dust, 11QtgJob 34:8–9 (MT Job 40:13 בְּעֶפֶר); לעפר וקטם, dust and ash, 11QtgJob 37:8–9 (MT Job 42:6 עֶפֶר); למ]דרך על עפרה, to tread on its dust, 4Q201 fg 1 ii:8 = 4Q204 fg 1 i:27 (En. 4:1); בעפרא, 4Q536 fg 2 i+3:11 (fragmentary); דבעפרא, 4Q157 fg 1 ii:4 (MT Job 4:19 בְּעֶפֶר); 4Q531 fg 27:3.

עצב *vb.* ITHPE. to be saddened. באתעצבא ודמעני נחתן, being saddened, and my tears coming down, 1QapGen 20:12.

עקה [$\sqrt{\text{עוק}}$] *n. f. tribulation, distress.* עקה תתא על ארעא, tribulation will come to the land, 4Q246 fg 1 i:4; תתה עקא עלוהי, tribulation will come to him, 4Q540 fg 1:1; עקה, 11QtgJob 29:9 (MT Job 37:18 מִמּוֹצֵק); כל עקתי, all my distress, 4Q537 fg 1+2+3:4; עקתא, 4Q557 fg 1:8 (fragmentary); etc.

עקר *vb.* PE. to uproot. למקין ולמעקר ל[א]רזא, to cut down and uproot the cedar, 1QapGen 19:15; להון עקריין אשי חמסא, they will uproot the foundations of wrongdoing, 4Q212 fg 1 iv:14 (En. 91:11); עק[ר], 11QtgJob 12:6 (broken context; MT Job 28:9 הַפֶּד).

עקר [$\sqrt{\text{עקר}}$] *n. m. root, stock.* רברבין נפקו מן עקרה[ו]ן, large (shoots?) came out of their root, 4Q530 fg 2 ii+6–12(?):8.

עקרב *n. m. scorpion, an astrological sign, Scorpio.* עקרבא, 4Q318 7:2, 7.

ער *n. m. laurel.* [ע]רא אדסא ועעי [דקתא], laurel, myrtle, and camel’s-thorn woods, 4Q214b fg 2–6 i:5 (Geniza, Bod C 19 ערא, Athos $\delta\acute{\alpha}\phi\nu\eta\nu$).

ערב I *vb.* PA. to mix. מערבין ולא שגיא, mixed but not too much (?), 4Q561 fg 1 i:1 (broken context); לא מערב עמ[ה]ן, not mixed with them, 4Q558 fg 20:3.

ITHPA. **to be mixed.** [דמ]א ובשרא מתערב כחדא, (blood?) and flesh mixed together, 11Q18 fg 13:6 (broken context).

ערב II *vb.* PA. **to set, of sun or stars.** באדין ערב ועל, then it set and entered (the gate), 4Q209 fg 6:8; באדין [שה]רָא ערב ועל לתרעא חמישיא, then the moon set and entered the fifth gate, 4Q209 fg 7 iii:6; באדין ערב, [ו]על לתרעא תנינא, then it set and entered the second gate, 4Q209 fg 7 ii:8; [ע]רבי שמיא מאין ערבין ומאין עללין, the vessels of heaven, where they set and where they enter, 4Q209 fg 23:5 = 4Q210 fg 1 ii:16.

In 4Q208 and 4Q209, when the two verbs are coordinated, **ערב** means 'to set,' and **עלל** 'to enter a heavenly gate'; the word 'gate' is often left out.

ערב *n. f.* ship, vessel. [ע]בֹד לה ערב חדה, he made himself a ship, 4Q206 fg 4 i:14 (En. 89:1); ערבה פרחא עלא מן מיא, the ship was floating on top of the water, 4Q206 fg 4 i:20 (En. 89:6); ערבא חפית וכסית, the ship was coated and covered, 4Q206 fg 4 i:15 (En. 89:1); as heavenly bodies: כל ערבי שמיא, all the vessels of heaven, 4Q209 fg 23:6 (En. 77:3), 4Q210 fg 1 ii:17; [ע]רבי, the vessels of heaven . . . and all of them are stars, 4Q209 fg 23:5 (En. 77:2).

ערבי *adj. gent.* Arab. לערביא, 4Q318 8:8 (broken context).

ערבל *n. m.* sieve. ערבליא, 11Q18 fg 12 i:1 (fragmentary).

ערברוב [ערב I] *n. m.* intermixture. דכין מן כול [ער]ברוב, (be) pure from any intermixture, 4Q542 fg 1 i:9.

ערד *n. m.* onager. חנקי ערדא מן שרא, who loosed the reins of the onager? 11Q18 Job 32:4–5 (MT Job 39:5 עָרוּד); [ח]מְרִין מְאֲתִין עֲרִדִין מְאֲתִין [ין], two hundred donkeys, two hundred onagers, 1Q23 fg 1+6+22:2; ערדין, 4Q205 fg 2 i:25 (broken context; En. 89:11); לערדיא וערדיא, 4Q205 fg 2 i:28 (fragmentary, En. 89:13); 4Q206 fg 4 ii:15.

ערטלי *adj.* naked. כדי אמות ערטלי אהך, when I die, I will go naked, 1QapGen 22:33; ערטליין, 4Q206 fg 1 xxvii:11 (fragmentary).

עריה [ערי I 'to be naked'] *n. f.* chill. אשא ועריה, fever and chill, 4Q560 fg 1 i:4.

ערימה [ערם II 'to heap up'] *n. f.* heap of grain (?). בערימן, 4Q581 fg 1–2:13 (fragmentary).

ערימו [ערם I] *n. f.* insight, wisdom. אתר ערימותא, the place of insight, 11Q18 Job 13:1 (broken context; MT Job 28:20 בִּינָה).

עשרה [num. עשר] *n. f.* group of ten. **יום עשרתא**, the day of ten, 4Q580 fg 1 ii:14 (broken context); **רְבֵי עֶשְׂרֵת**, the chiefs of tens, 4Q202 fg 1 ii:17 = **רַבְנֵי עַסְרֵת** 4Q201 fg 1 iii:13 (En. 6:8 δέκα).

עשרין [num. עשר] *num.* twenty. **בֵּר עֶשְׂרִין** [שנין], twenty years old, 2Q24 fg 8:4; after smaller number: **חֲמֵשֶׁה וְעֶשְׂרִין**, twenty-five, 4Q209 fg 7 ii:6; **שֶׁשֶׁה וְעֶשְׂרִין**, twenty-six, 4Q209 fg 7 ii:9; preceding smaller number: **עֶשְׂרִין וְחֵתְרִין**, twenty-two, 5Q15 fg 1 ii:11; **לְעֶשְׂרִין וְשֶׁשֶׁה**, for twenty-six, 11Q18 fg 15:4; etc.

עשק *vb.* ΙΤΗΡΑ. **to be occupied, busy oneself (?)**. **יֵהֶךְ וַיִּתְעַשֵּׂק**, he shall go and busy himself, 4Q568 fg 1:1; **אֲתַעְשִׂקוּ**, 4Q488 fg 1:1.

עשת *vb.* PE. **to think, intend**. Pass. ptcp.: **עֲשִׂיתִין**, 4Q532 fg 2:6 (fragmentary).

ΙΤΗΡΕ. **to think**. **מִתְעַשֵּׂת**, 4Q206 fg 3 i:5 (fragmentary).

עתיד [√ עתד 'to prepare'] *adj.* prepared. **עֲתִיד חֲטָרָא דִּין**, this rod is prepared, 4Q546 fg 11:3 (uncertain).

עתר *n. m.* wealth. **שְׂגִי לִי עֵתֶר וְנִכְסִין**, much wealth and possessions are mine, 1QapGen 22:32; **מִן נִכְסֵי כּוֹל עֵתֶרָה דִּי אַבְרָם**, from my possessions comes all the wealth of Abram, 1QapGen 22:22–23; **עֵתֶרְךָ וְנִכְסֶיךָ**, your wealth and possessions, 1QapGen 22:31.

פ

פגע See נגע.

פוג *vb.* APH. to fade, expire. כְּדֵי מְפִיגִין [יומֵיָא], when the days were fading (?), 4Q197 fg 6:1 (Tobit 10:1? [S] συνετελέσθησαν).

פול *vb.* PE. to soak. Pass. ptcp.: סוֹלֶת נְשִׁיפָא פִּילָא בַּמִּשַׁח, fine flour soaked in oil, 1QapGen 10:16; [נ]שִׁיפָה פִּיל, fine (flour) soaked [in x] 11Q18 fg 22:4 (fragmentary).

פּוּרֵי See פתי.

פח *n. m. trap.* נָפַל לְפַח [מוֹתָא], he fell into the trap of death, 4Q198 fg 2:4 (Tobit 14:10 παγίδα).

פחד *vb.* PE. to fear. פַּח[דו], 11Q18 Job 36:10 (fragmentary; MT Job 41:17 (יגורו)).

פחז *vb.* PE. to act lewdly. פַּח[זִין], 4Q202 fg 1 iii:1 (fragmentary; En. 8:2 ἐπόρνευσαν).

פחי *vb.* PE. to yell (?). אַפְחָא, 4Q530 fg 6:2 (broken context).

This translation of Puech (“hurla” [‘yelled’], *DJD* 31: 30) does not carry conviction, nor does the suggested connection with the root פִּעַי (‘to bleat, low’). Beyer (2004: 157, see also Stadel 2008: 97) reads אַפְחָד, “verbreitete Schrecken” (‘spread fear’), but the second א is clear. Perhaps the form is an Aphel inf. of נָפַח used nominally (‘anguish’? see *Tg. Jon.* 1 Sam 2:33).

פחת *n. m. pit.* אֵלֶן אַנּוֹן פַּחְתִּיא לְבֵית עַגְנִין, these are the pits for places of confinement, 4Q206 fg 1 xxii:1 (En. 22:4 οἱ τόποι οἱ κοῖλοι); פַּחְתָּא, 11Q18 fg 37:3 (fragmentary).

פטר *vb.* PE. to depart. פִּטַר לְבֵית עֶלְמָה, he departed to his eternal home (grave), 4Q549 fg 2:6.

APH. to let depart. אַמַר לְאַפְטְרוּתְנִי מִן עַל אַרְעָא, command to let me depart from upon the earth, 4Q196 fg 6:8 (Tobit 3:13 ἀπολυσαί, [S] ἀπολυθηναί).

פיל *n. m. elephant.* פִּילִיא וְרִימָנָא [יא], elephants and wild oxen, 4Q206 fg 4 i:21 (broken context).

פכית See פרך.

פלג *vb.* PE. **to divide.** [י] **דמך עד מפלג ירמוה** [י], he sleeps to the dividing of his days, 4Q536 fg 1:1, 4Q535 fg 3:4; [כנען] **יתה בארע [כנען]**, will they divide it in the land of [Canaan]? 11Q^tJob 35:9 (MT Job 40:30 **יְחַצְוֶהוּ**); **פלג כּוֹל ארעא**, divided all the land, 1QapGen 3:17; pass. ptcp.: **[עם קדישיא]** **עדבה פליג**, his lot is divided with the holy ones, 1QapGen 2:20–21; 11Q18 fg 20:3 (reading uncertain).

PA. **to allot, distribute.** **חולקא די פלג לה**, the portion that he allotted to him, 1QapGen 17:15; **יִפְתּוֹ פִּלְג בִּין בְּנוֹהֵי**, Japheth distributed (the inheritance) among his sons, 1QapGen 17:16; **[מ]מ[ו]נ[ה] קש'טה יפלג**, the honest man will distribute the money, 11Q^tJob 11:8 (MT Job 27:17 **יַחֲלֵק**).

ITHPE/ITHPA. **to be divided, distributed.** **[ו]ן יתפלג**, 2Q24 fg 4:10 (broken context).

The assignment of stem between Peal and Pael and between Ithpeel and Ithpaal is uncertain in several cases. The distinction made above is between the simple division of an entity (Pael) and division made for the sake of distribution (Pael), i.e., when the verb has an express or implied indirect object.

פלג [**פלג**] *n. m.* **half.** **[א]מה חדה ופלג**, one and a half cubits, 4Q554a fg 1:12; **תלתה ופלג**, three and a half, 4Q209 fg 1 i:3; **ארבעה ופלג**, four and a half, 4Q209 fg 1 i:6; **שתה ופלג**, six and a half, 4Q209 fg 2 ii:3, 8; **קנא חד ופלג**, one and a half staffs, 5Q15 fg 1 i:11; **פלג שביע**, half of a seventh [one-fourteenth], 4Q209 fg 2 ii:5; **פלגי שביעין**, halves of sevenths (fourteenths), 4Q210 fg 1 iii:6; etc.

פלוגה [**פלג**] *n. f.* **division.** **כול שבעת פלוגת פתורי**, all seven divisions of tables of [x], 11Q18 fg 20:3 (broken context).

פלח *vb.* PE. **to work; serve, worship.** (1) *work:* **למפלח בארעא**, to work the soil, 1QapGen 12:13.

(2) *serve, worship:* **היבא ראמ[א]ל מפלחך**, is the wild ox willing to serve you? 11Q^tJob 32:8 (MT Job 39:9 **עֲבֹדְךָ**); **די אנתון דחלין ו[פ]לחין**, (the Most High,) whom you fear and serve, 4Q550 fg 7+7a:1; **כולהון להון פלחין**, all will serve (them) and be confused, 1QapGen 15:18; **[ל]מפלח**, **אֱלֹהִין**, to serve gods, 4Q570 fg 17:2 (broken context); etc.

vb. HAPH. **to cause to serve.** **[ה]לפלח**, 4Q570 fg 16:4 (fragmentary).

פלט *vb.* PE. **to escape, be safe; expel in birth.** (1) *escape:* **די פלט מן**, (one) who escaped from captivity, 1QapGen 22:2 (MT Gen 14:13 **שביא**); **תפלט נפשי בדיליכי**, my life shall be safe because of you, 1QapGen 19:20; **[כול קש'יטין יפלטון]**, all righteous men will escape, 4Q204 fg 1 v:5

(En. 10:17 ἐκφεύξονται); [ובנוהי] וּפְלֵט הוּא, he will escape, he (Noah) and his sons, 4Q204 fg 5 ii:24 (En. 106:16 σωθήσεται); [יפ[לְטוֹן], 4Q204 fg 5 ii:21 (fragmentary).

(2) *expel*: ילדוּן בְּנֵיהֶן וַיִּפְלְטוּן, they bear their young and expel them, 11QtgJob 32:2 (MT Job 39:3 תִּפְלֶחְנָה, read as תִּפְלֶטְנָה); [פּל[טָא], הריתהוּן פּל[טָא], they expelled their fetus, 11QtgJob 4:9 (MT Job 21:10 תִּפְלֶיט).

PA. **to save**. פּלֶטְנָא מִן אַבְדָּנָא, (the great holy one who) saved us from destruction, 1QapGen 12:17; פּלֶט לְגִבּוֹר צְדִיקָא, he saved a righteous man, 1QapGen 11:14 (very uncertain).

פּלטה *n. f.* escape, refuge. כל בית פּלטה די אהך לה, any place of escape to which I should go, 4Q530 fg 1 i:3.

פּלי *vb.* ΙΤΗΡΕ./ΙΤΗΡΑ. **to be removed**. אַתְפְּלִי מִנָּה מַכְתָּשָׁא, the plague was removed from him, 1QapGen 20:29.

פּלפּל *n. m.* pepper. צַפֵּר וּקְרַדְמִין [וּפּלפּלִין], mastic and cardamom and peppers, 4Q206 fg 1 xxvi:18 (En. 32:1 πιπέρωσ).

פּם *n. m.* mouth, voice. (a) *mouth*: זִיקִין יִפְקִין מִן פִּמָּה, sparks come out of his mouth, 11QtgJob 36:6–7 (MT Job 41:13 מִפִּיו); מִן פִּמָּה, 11QtgJob 36:4 (MT Job 41:11 מִפִּיו); מְלִי פִּמָּא, the words of our mouth, 4Q557 fg 1:4; פִּמְךָ יִרְמַנְכָּה, your mouth will deceive you, 4Q536 fg 2 ii:11; <כּפּם> {בּיוּם}, with the mouth of your impurity, 4Q201 fg 1 ii:13 (En. 5:4 στόματι); פּם [בּפּם], 11QtgJob 14:8 (MT Job 29:13 לֵב? cf. LXX); etc. (b) metonymically, *voice*: חַד תְּלַתְהוּן מִמְלַלִּין, the three of them were speaking with one voice, 1QapGen 20:8; בְּכָל פִּמְכוּן, with all your voice, 4Q196 fg 17 ii:2 (Tobit 13:7 στόματι).

The emendation פּם is followed at 4Q201 fg 1 ii:13 (Sokoloff 1979: 199), *pace* Langlois 2008: 128). — פּוּמִיא at 4Q584 fg h:4 (fragmentary; DJD 37: 459 [Puech]) is unlikely, since the plene spelling פּוּם did not emerge until later; a more likely reading is יּוּמִיא.

פּנבּד [Pers.?] *adv.* in close proximity (?). תְּנִינָה דִּי קָאָם פּנבּד, the second (priest) who was standing in close proximity, 2Q24 fg 4:16 = 11Q18 fg 20:7.

The gloss is based on a Persian etymology suggested by S. Shaked (1995: 280–81).

פּני *vb.* PE. **to face toward**. דִּי פִּנָּה לְדִרּוּמָא, (the boundary) that faces the south, 1QapGen 17:12; דִּי פִּנָּה לְמַעְרָב, that faces west, 1QapGen 16:18; לְמַפְנָה לְצַעֲן, to face toward Zoan, 1QapGen 19:22 (broken context); לְמַפְנָא, 4Q558 fg 52:2 (fragmentary).

ΙΤΗΡΕ. **to turn**. אַתְפְּנִית לְמַחֲזָה זִיתָא, I turned to see the olive tree, 1QapGen 13:13; [י]תְּפַנָּה עֲלֵיכוּן, (God) will turn to you, 4Q196 fg 17 ii:1

(Tobit 13:6 ἐπιστρέψει); **אַתפנית**, 4Q531 fg 45:1 (fragmentary).

פסח *n. m.* **Passover sacrifice.** **פסחיא**, 11Q18 fg 27:3 (fragmentary); **פסחיהון**, 11Q18 fg 16 ii+17 i:2 (fragmentary).

פסל *vb.* PE. **to cut stone.** **פּסל**, 6Q8 fg 9:2 (fragmentary).

פצי *vb.* PE. **to deliver; open mouth wide.** (1) *deliver:* **ללוט בר אחוהי** (1) *deliver:* **פצהי מן חב[לא]**, he delivered Lot his nephew, 1QapGen 22:11; **פצא**, deliver him from harm, 11QtgJob 23:1 (MT Job 33:24 **פְּדֵעֵהוּ**); **פצא לא [אית]**, there is no deliverer, 11QtgJob 16:1–2 (MT Job 30:13 **עֹזֵר**); **פציה**, 4Q547 fg 9:2 (fragmentary).

(2) *open mouth:* **יפצון ולא ישבעון**, they will open wide (their mouths) and not be sated, 11QtgJob 11:5 (MT Job 27:14, no Heb. equivalent).

For no. 2, see *DJD* 23: 109 (García Martínez et al.). See also Stadel 2008: 108 (a Hebraism in this meaning).

פקד *vb.* PA. **to command.** **על כל די ברא יפקדוןן**, about all that he created he commands them, 11QtgJob 29:3 (MT Job 37:12 **וַיְצַוֵם**); **ככול די** **אנא**, according to all I have commanded you, 4Q542 fg 1 i:13; **מפקד**, I command, 4Q542 fg 1 ii:10; **ודי אבוך די פקדך**, (do you remember) the commands of your father that he commanded you, 4Q196 fg 14 i:8 (Tobit 6:16 ἐνετείλατο); **מה די אנתה צ[ב]א פקדני**, whatever you want, command me, 4Q550 fg 5+5a:6; **בקדה**, he commanded him, 4Q196 fg 18:16 = **פקדה**, 4Q198 fg 1:2 (Tobit 14:3 ἐνετείλατο); etc.

פקוד [**פקד**] *n. m.* **command.** **ודי אבוך די פקדך**, (do you remember) the commands of your father that he commanded you, 4Q196 fg 14 i:8 (Tobit 6:16 [S] ἐντολάς).

פקר *n. m.* **madness.** **פקר באיש**, evil madness, 4Q560 fg 1 i:2.

Compare Syr. **ܦܦܪܐ** 'madness, rage' (*LS* 595 [Sokoloff *Lex.* 1225]).

פרא [**פּרא**] *n. m.* **wild ass.** **מן שלח פראה ברחרין**, who set the wild ass free? 11QtgJob 32:4 (MT Job 39:5 **פּרא**).

פרא II See **ממח פרא**.

פרדס [Pers.] *n. m.* **park, garden.** **אחלפת ליד פרדס קשט[א]**, I was brought over to the garden of truth, 4Q206 fg 1 xxvi:21 (En. 32:3 παραδείσων); **פרדסא דן**, this garden, 6Q8 fg 2:3 (broken context).

פרוש See **פרש** *vb. pass. ptcp.*

פרזא [Pers.?] *n. f.* block of residences. בין פרזא לפרזא שוק, between each block was a street, 4Q554 fg 1 ii:14–15; [א] פתיח לגוא פרזית[א], a gate . . . open into the block, 4Q554 fg 1 iii:18 = 5Q15 fg 1 ii:2; שבק סוחר, a sidewalk around the block, 5Q15 fg 1 i:1 = 4Q554 fg 1 ii:13; [א] לן פרזיא ליד שור[א], all the blocks, 4Q554 fg 1 ii:14; [א], these blocks were next to the wall, 11Q18 fg 6:2; etc.

Stadel 2008: 67–68 (not a Hebraism, *contra* Greenfield 1969: 137). The word may be related to Pers. *parzīn*, ‘fence, hedge’ (MacKenzie 1971: 65).

פרזל *n. m.* iron. חרבן די פרזל, swords of iron, 4Q202 fg 1 ii:26 (En. 8:1); פרזלא, 1QapGen 13:10 (broken context); נסיכיל[ן בה] כפרזלא, cast on him like iron, 11QtgJob 36:8–9 (MT Job 41:15, no Heb. equivalent).

פרח *vb.* PE. to float, fly. ערבה פרחא עלא מן מיא, the ship was floating on top of the water, 4Q206 fg 4 i:20 (En. 89:6); [ר] פרח בידוהי כנש[ר], he flew with his hands like an eagle, 4Q530 fg 7 ii:4.

פרי *vb.* PE. to grow. עם כול די פרא, with all that grows, 4Q531 fg 2+3:4 (broken context).

פרי [פרי√] *n. m.* fruit. תכלון פריה, you shall eat its fruit, 4Q537 fg 5:1; נצבת פריא, the planting of the fruit, 1QapGen 2:15; פריא, 4Q541 fg 2 i:9 (broken context).

פרך *vb.* PE. to crush. פרכ דכר, crusher of the male (?), 4Q560 fg 1 i:5 (broken context); פ<ר<כ<י> ת נקבתא, crusher of the female (?), 4Q560 fg 1 i:5.

The identification of the root remains problematic. Naveh (1998: 257, 259) translates as “male and female crushing,” Penney and Wise (1994: 643–645) suggest a gentilic פרכי, “shrine spirit,” with a connection to Akk. *parakku*, ‘altar.’ The possibility of intentional deformation of the words of the text (Naveh 1998: 260) must be reckoned with.

פרכת [BH פרכת] *n. f.* temple curtain. [מן גוא לפ] רכתא, within the temple curtain, 4Q156 fg 1:3 (MT Lev 16:12 [לפרכת]).

Stadel 2008: 105.

פרס *vb.* PE. to spread out. יסתער נצא ויפרוס כנפוהי, the hawk soars and spreads its wings, 11QtgJob 33:7–8 (MT Job 39:26 [יפרש]); מן פרס ע[נניא], who spread out the clouds? 11QtgJob 28:6–7 (MT Job 36:29 [מפרשי]); פרס, גה[וורה], he spread out his light, 11QtgJob 28:7 (MT Job 36:30 [פרש]).

פרק *vb.* PE. to save. יפרק מ[סכנא], he will save the poor, 11QtgJob 27:9 (MT Job 36:15 [יחליק]); פר[ק], 11QtgJob 23:6 (fragmentary; MT Job 33:28

פְּדָה); פְּרָקְתָהּ, 4Q546 fg 8:1 (broken context);

Pa. to tear open. [פֶּר] קָהִי וְאִנְפֹּקָן [לְמַרְרֵתָהּ], tear it open and take out its gall, 4Q197 fg 4 i:8 (very uncertain; Tobit 6:4 [S] ἀνάσχυσον).

The reading [מ] פְּרִי־קָן, “ratchetées” (‘redeemed’), at 4Q541 fg 24 ii:3 (DJD 31:252 [Puech]) is very uncertain; only the final two letters are assured and the other letters are open to question.

פְּרָקָן [פְּרָקָן] *n. m.* deliverance. [פֶּר] קָנִי, 11Q¹⁸ Job 16:5 (MT Job 30:15 (יִשְׁעֵתִי)).

The restoration (DJD 23: 117 [García Martínez et al.]) is reasonable, but too extensive to be considered more than possible.

פָּרַשׁ *vb.* PE. to separate (*intrans.*). פָּרַשׁ לוֹט בֶּר אַחִי מִן לְוֹאֲתִי, Lot my nephew separated from me, 1QapGen 21:7, cp. 21:5; לֹא יִפְרַשׁ מִנִּי, he will not separate from you, 1QapGen 14:12; [א] כְּדִי פָרַשׁ מִן לְוֹלְבֵי [א], when it separates from the branches, 11Q¹⁸ fg 14 ii:1; pass. ptcp.: מִפְּקָא לְהוֹן בְּפָרִישׁ, brought forth to them separately, 4Q552 fg 1 i+2:10 (?; broken context); פָּרִישָׁא, 11Q¹⁸ fg 12 i:2, 3, fg 33:3 (broken context).

PA. to separate (*trans.*). [בְּעִירֵי אֲרֵעָא] פָּרַשְׁנָא מִן בְּעִירֵי אֲרֵעָא, he separated us from the beasts of the earth, 11Q¹⁸ Job 26:6 (MT Job 35:11 מִפְּלָנִי read as מִפְּלָנִי, cp. LXX διορίζων).

ITHPA. to be made separate, distinct. אֲנִתָּה לְחִבְרָתָהּ חֲעֲנָן וְלֹא יִתְפָּרְשׁוּן, they each enfold the other and cannot be separated, 11Q¹⁸ Job 36:2–3 (MT Job 41:9 יִתְפָּרְדּוּ).

פָּרַשׁ [פָּרַשׁ] *n. m.* explanation. שְׁלֵמָהוֹן וּפְרִישָׁהוֹן, their complete explanation (lit., their completeness and their explanation) I have shown, 4Q209 fg 23:2 (broken context).

פָּרַשׁ [פָּרַשׁ] *adj.* famous, noteworthy. חֲנוּךְ סֹפֵר פָּרַשָׁא, Enoch the famous scribe, 4Q203 fg 8:4; לְסֹפֵר פָּרַשָׁא, 4Q530 fg 2 ii+6–12(?):14.

There is no connection with the root פָּשַׁר, *pace* Stuckenbruck 1997: 118.

פְּרִישָׁגָן [Pers.] *n. m.* copy. פְּרִישָׁגָן כְּתָב מְלֵי חֲזוֹת עֲמֵרָם, a copy of the book of the words of the vision of Amram, 4Q543 fg 1a-c:1 = 4Q545 fg 1a i:1; פְּרִישָׁגָן לְוַחָא תְּנִי [י] נָא, a copy of the second tablet, 4Q203 fg 8:3.

פָּשַׁט *vb.* PE. to stretch out. מִן יְדֵהוֹן דְּפִשְׁ [טו], from their hand that they stretch out, 11Q¹⁸ fg 16 ii+17 i:3 (uncertain; broken context).

פִּשְׁעָא [BH פִּשְׁעָא] *n. m.* transgression. עוֹאֵן וּפִשְׁעָא, iniquity and transgression, 4Q560 fg 1 i:4; [כּוֹן] בִּיד פִּשְׁעֵי [כּוֹן], by means of your transgressions, 4Q537 fg 7:2 (broken context); פִּשְׁעֵי [ש] עֵי, 4Q537 fg 11:1 (fragmentary).

פֶּשֶׁר *vb.* PE. **to interpret.** יִפְשׁוֹר לְנֵא חִלְמָא, he will interpret the dream for us, 4Q530 fg 2 ii + 6–12(?):14–15.

פֶּשֶׁר [פֶּשֶׁר־] *n. m.* **interpretation.** פֶּשֶׁר צְבוֹתָ[א], the interpretation of the matter, 4Q203 fg 8:13; פֶּשֶׁר חִלְמֵיָא, the interpretation of the dreams, 4Q530 fg 2 ii+6–12(?): 23; [נ]נְדַע מִנְךָ פֶּשֶׁרָה[ו], we would know from you their interpretation, 4Q530 fg 7 ii:10; פֶּשֶׁרָא, 4Q530 fg 7 ii:7 (uncertain, fragmentary).

פְּתָגָם [Pers.] *n. m.* **statement, event.** (a) *statement, utterance, command:* כְּתִיב עֲלֵי[ר] כּוֹן פְּתָגָם, a statement is written concerning you, 4Q533 fg 3:3; אֲשֵׁא לְנִיךְ וְהִתִּיבֵנִי, by the command of God, 4Q242 fg 1–3:2; בְּפְתָגָם אֱלֹהֵי אֲ, I shall ask you and you answer me (lit., give me back a statement), 11Q¹Job 34:3 (MT Job 40:7 no Heb. equivalent) = 11Q¹Job 30:1 (MT Job 38:3); [מ] אִפּוּ יִתִּיבֵנִי פְּתָגָם, so who then will answer me? 11Q¹Job 9:2 (MT Job 24:25 יִקְצִיבֵנִי); פְּתָגָם טוֹב, a decree of blessing, 11Q¹Job 29:4 (MT Job 37:13, no Heb. equivalent); (b) *event, affair:* בְּתֵר פְּתָגְמֵיָא אֱלֵן, after these events, 1QapGen 22:27 (MT Gen 15:1 הִדְבָּרִים); etc.

The *Concordance* reading בְּתָגְמָא (940) at 4Q556a fg 5 i:7 (fragmentary) is superseded by פְּתָגְמָא (DJD 37: 168 [Puech]).

פְּתוֹר *n. m.* **table.** קָרְבוּ פְּתוֹ[ר] לְקוֹדְמֵי, they brought the table before me, 4Q196 fg 2:11 (Tobit 2:2 [S] τράπεζα); פְּלוּגַת פְּתוֹרֵי, divisions of tables of [x], 11Q18 fg 20:3 (broken context); פְּתוֹרָא, 4Q555 fg 1b:2, fg 2:3 (broken context); etc.

פְּתַח *vb.* PE. **to open.** כּוֹמְרָא דִּן פְּתַחַת, I opened this vat, 1QapGen 12:15; pass. ptcp.: פְּתִיחַ לְגוֹא פְּרוּזִית[א] . . . תֵּרַע, a gate . . . open into the block, 4Q554 fg 1 iii:18 = 5Q15 fg 1 ii:2; פְּתִיחֵן, 5Q15 fg 1 ii:14 (fragmentary), etc.; pass. perfect: חֲדָרִין פְּתִיחוּ בְּגוֹא אֲרַעָא, chambers were opened within the earth, 4Q206 fg 4 i:17 (En. 89:3); [כפ] רִין פְּתִיחוּ וּדִין אֲמִיר, books were opened and judgment pronounced, 4Q530 fg 2 ii+6–12(?):18; פְּתִיחַת קְרִית, (the scroll) was opened (and) read, 4Q550 fg 1:6; etc.

ITHPE. **to be opened.** עֵינֵיהוֹן הִתְפַּתְחוּ[א], their eyes were opened, 4Q206 fg 4 iii:17 (En. 89:28); [ג] סְפְרֵי חֲכָמָא[תא], the books of wisdom will be opened, 4Q541 fg 7:4.

פְּתַח [פְּתַח־] *n. m.* **entrance.** פְּתַח בֵּיתְכֶם, entrance of your house, 4Q546 fg 14:3.

פְּתִי [פְּתִי־] *adj.* **wide.** פְּתִין, 4Q561 fg 2:3 (fragmentary).

פתי, **פּוֹתֵי** *n. m.* width, breadth. **פּוֹתֵי תרעיהון קנין תלתה**, the width of their gates was three staffs, 5Q15 fg 1 i:10; **פּוֹתֵי כוּת[לא]**, the width of the wall, 11Q18 fg 17 ii:4; **פּתֵי שׁוּקָא**, the width of the street, 4Q554 fg 1 ii:16; **לפּוֹתֵי ארעא**, through the breadth of the land, 1QapGen 21:16; **פּוֹתֵי [א] דְּשִׁי**, the width of the doors, 5Q15 fg 1 i:11; **אורכא ופתיא**, the length and width, 4Q554 fg 1 ii:11; **משח פתייה**, he measured its width, 4Q554 fg 1 ii:21; **לאורכא ולפּוֹתֵיהָ**, to its length and breadth, 1QapGen 11:11; **אורכא וכמן פתייה**, its length and breadth, 4Q212 fg 1 v:21; **כמן ארכא וכמן פתייה**, how great is its length and how much is its breadth, 1QapGen 21:14; **פתייהון**, **פּוֹתֵיהוֹן וְאוֹרְכֵהוֹן**, their width and their length, 4Q554 fg 2 ii:16; **פּוֹתֵיהוֹן וְאוֹרְכֵהוֹן**, 5Q15 fg 1 i:12; etc.

פּתכר [Pers.] *n. m.* idol, image. **די הוא פּתכר**, [x], which is an idol, 4Q556a fg 5 i:3 (broken context).

פּתן See **אימתן פּתן**.

צ

צבו [צבוי] *n. f.* matter, pleasure. כול צבו לא תקפתכה, no matter is too hard for you, 4Q203 fg 9:4; [מא] צבו לאלהא בביתה, what pleasure has God in his house? 11Q^{tg}Job 5:2 (MT Job 21:21 חֶפְצוּ); [א] פשר צבות[א], the interpretation of the matter, 4Q203 fg 8:13.

צבין *vb.* PE. to want. [למאלף מן חכמתה] כלא צבין, all want to learn from his wisdom, 4Q213 fg 1 i:17; מה די אנתה צ[ב]א פקדני, whatever you want, command me, 4Q550 fg 5+5a:6; כול די יצבא קרוב, all who will, come near, 4Q550 fg 7+7a:1; תצבא, 4Q203 fg 10:3 (fragmentary); צבין למ[ת]ב, wanting to return to their folds, 4Q204 fg 4:6 (En. 89:34).

צבין [צבוי] *n. m.* pleasure. לא הוא לי צבין, I had no pleasure (in it), 11Q^{tg}Job 15:6 (MT Job 30:2, no Heb. equivalent).

צבען [צבע 'to soak'] *n. m.* dyed material. [כל]ל[ב]ושה צבענין, all his clothing was of dyed material, 4Q544 fg 1:13 = כל לב[ושה צב]ענין, 4Q543 fg 5-9:5.

צדא *adv.* truly. הכען צדא אלהא ישקר, now, truly, would God lie? 11Q^{tg}Job 24:6-7 (MT Job 34:12 אִמְנֵם).

צדו [צדי 'to be desolate'] *n. f.* desolation. צדוּתא הואת שניא בארעא, the desolation was great in the earth, 1QapGen 12:9; לאר[ע] צדוּתא, to a land of desolation, 4Q556a fg 5 i:12 (broken context).

צדיד *n. m.* eye-shadow. על כוחלא ועל צדיד[א], (he taught them) about kohl and eye-shadow, 4Q202 fg 1 ii:28 (En. 8:1 καλλιβλέφαρον).

צדיו [צדי 'to be desolate'] *n. f.* wilderness, desolation. צדיוּתא אתר, the wilderness, a place [in which was no water], 4Q206 fg 4 iii:16 (broken context; En. 89:28).

צדיק [צדק] *adj.* righteous. כל צדיקיא וישירי[א], all the righteous and upright ones, 4Q537 fg 1+2+3:1; צדיקיא, 4Q556a fg 1 i:6 (fragmentary); פלט לגבר צדיקא, he saved a righteous man, 1QapGen 11:14 (very uncertain); 1QapGen 15:23 (fragmentary); etc.

צדק *vb.* PE. **to be just.** **מא יצדק**, how can he be just? *11QtgJob* 9:7 (broken context; MT *Job* 25:4 **יִצְדַק**).

צדקה [**צדק**] *n. f.* **righteousness, alms.** **צדקתא וקשטא**, righteousness and truth, *4Q213* fg 1 i:7; **קושטא וצדקתא וישירותא**, truth and righteousness and uprightness, *4Q548* fg 1 ii-2:7; **אתקפו בדיני אברהם ויצדקת לוי**, hold fast the judgments of Abraham and the righteous deeds of Levi, *4Q542* fg 1 i:8; **לבר אנש צדקתך**, your righteousness (concerns) a man, *11QtgJob* 26:3 (MT *Job* 35:8 **צִדְקָתְךָ**); **צדקה**, (he gave) alms, *4Q198* fg 1:1 (broken context; Tobit 14:2 **ἐλεημοσύνας**).

צהה [**צהי** 'to be thirsty'] *adj.* **thirsty.** **צהא**, *11QtgJob* 6:6 (fragmentary; MT *Job* 22:7 **צַיֵּה**).

צהיר *adj.* **bright.** **צהירא**, *4Q203* fg 14:2 (broken context).

צהר See **צמח** *vb.*

צוד *vb.* PE. **to hunt, catch.** **יציד[נה] יפּו ויחדנה**, he will hunt [him] in Joppa and seize him, *4Q556* fg 1:5; **[צ]דת**, *11QtgJob* 18:2 (fragmentary, uncertain; MT *Job* 31:9 **אֶרְבִּיתִי**).

ITTAPE. **to be caught.** **במאמר פמה אֶתְצֹאד**, by the utterance of his mouth he is caught, *4Q539* fg 5:2.

צוח *vb.* PE. **to shout.** **[יז]עקון יצוחון**, they will cry out (and) shout, *11QtgJob* 26:3 (MT *Job* 35:9 **יִשְׁעוּ**).

APH. **to give a cry.** **ואצוחת ... חודית**, I rejoiced ... and cried out, *1QapGen* 7:7.

For the reading **אצוחת**, see Fitzmyer 2004: 150.

צוי [**צוי** 'to be dry'] *adj.* **arid.** **[תהוא כל ארע י]שְׂרָאֵל צוֹיָה**, [the whole land of] Israel [will become] arid, *4Q198* fg 1:8 = *4Q196* fg 18b (Tobit 14:4 **ἔρημος**).

צור I [**צרר** 'to bind'] *n. m.* **band.** **התקטר [ראמא ב] צוריה**, will you bind [the wild ox] with bands? *11QtgJob* 32:9 (MT *Job* 39:10 **עֲבַתּוּ**).

The reading here follows *DJD* 23: 155 (García Martínez et al.); previous readings include **[ב]תוריה** (van der Ploeg and van der Woude 1971: 74), **[ב]ניריה** (Sokoloff 1974: 91; Beyer 1984: 295). The text could also be understood as "on his neck(s)," see next entry.

צור II *n. m.* **neck.** **צור טוביה**, (he bent upon) the neck of Tobias, *4Q197* fg 4 iii:10 (Tobit 7:7 [S] **τράχηλον**); **בצורה יבית תקפה**, in his neck dwells his strength, *11QtgJob* 36:7 (MT *Job* 41:14 **בְּצִנְאוֹרוֹ**); **[נ]פ[ל ע]ל צורי ועפקני**, he

bent upon my neck and embraced me, 4Q538 fg 1–2:6.

צורה, **צרה** [√צור 'to depict'] *n. f.* form, shape. נתמחה מן צורתנא, we shall be effaced from our forms, 4Q531 fg 19:4 (broken context); צורתא, 4Q552 fg 1 ii:3 (broken context); צרתה, 4Q212 fg 1 v:22 (broken context; En. 93:13).

צות *vb.* HAPH./APH. to listen. הצת דא איוב, listen to this, Job, 11Q¹Job 29:5 (MT Job 37:14 (האֲזִינָה); יצתנה [לא] בלא, he does not hear vanity, 11Q¹Job 26:8–9 (MT Job 35:13 (יְשׁוּרְנָה); הצת דא, 11Q¹Job 23:9 (MT Job 33:31 (הקִשֵּׁב); אצ[ת] ושמע, listen and hear, 1QapGen 14:9.

ציר [BH ציר] *n. m.* messenger. בציר ובמשלחת קדישא, as a messenger and in the troop of the Holy One, 1QapGen 6:13.

Stadel 2008: 21–22.

צלו [√צלי] *n. f.* prayer. [ב]פם ארמלה הוית לצלו, in the widow's mouth I became a prayer, 11Q¹Job 14:8 (MT Job 29:13, no Heb. equivalent); מלי צלו, words of the prayer that Nabonidus prayed, 4Q242 fg 1–3:1; צלות עב[דך], the prayer of thy servant, 4Q213a fg 2:8; 4Q546 fg 9:5 (uncertain).

צלח I *vb.* PE./APH. to prosper, succeed. יצלחון, 1QapGen 6:17 (fragmentary).

צלח II *vb.* OPH. to split. [עעי]ן מ[צ]לחין, split wood, 4Q214b fg 2–6 i:1 (Geniza, Bod C 9 מהצלחין, Athos ἐσχισμένα).

צלי *vb.* PA. to pray. צ[ל]תא די צלי נבני, the prayer that Nabonidus prayed, 4Q242 fg 1–3:1; צלי עלי, pray for me, 1QapGen 20:28; צלית ובעית, I prayed and entreated and asked for mercy, 1QapGen 20:12; ואתחננת, he will pray for him and he will recover, 1QapGen 20:23; לצליא, 1QapGen 20:22; די אתה ואצלה על מלכא, that I should come and pray for the king, 1QapGen 20:21–22; שנין שבע מצלא הוי[ת], I kept praying for seven years, 4Q242 fg 1–3:7; צלו ילדין מן קדמוה, children prayed before him, 4Q533 fg 3:1; etc.

צלם *n. m.* visible form, image. צלם אנפיהא, the form of her face, 1QapGen 20:2; צלמין, 4Q243 fg 31:2 (fragmentary).

צמח *vb.* PE. to sprout, spring forth, shine. די רבין וצמחין ורחש[ן], (all) that grows and sprouts and crawls, 4Q210 fg 1 ii:3 (En. 76:4); תרינא מן, שרש [ח]ד צמח[נ]א, the two of us sprouted from one root, 1QapGen 19:16;

יִצְמַח, deceit and wrongdoing will spring up, 4Q212 fg 1 iii:25 (En. 93:4); [צ[מח]ין ודנחין לכול עלמין], shining and rising for all ages, 4Q212 fg 1 iv:25 (En. 91:16).

At 4Q212 fg 1 iv:25, Milik (1976: 266) originally read [צ[הר]ין].

צמח [*v*צמח] *n. m. sprout*. להנפקה צמחי דתאה, to bring forth sprouts of grass, 11Q^{tg}Job 31:5 (MT Job 38:27 לְהַצְמִיחַ מִצָּא).

צמיד [BH צמיד] *n. m. bracelet*. למעבדה לצמידין, to make it (silver) into bracelets, 4Q202 fg 1 ii:27 (En. 8:1 ψέλια).

Stadel 2008: 86–87.

צער [*v*צער 'to suffer'] *n. m. pain, sorrow*. לא עוד יחזא צער, he shall not see sorrow again, 4Q580 fg 4:5; [ל]לוט ולצער, for a curse and for pain, 4Q530 fg 1 i:2.

צפון *n. m. north*. כלמדנח צפון חברון, toward the north-east of Hebron, 1QapGen 21:20; כלצפון מדנחהון, toward the northeast of them, 4Q206 fg 1 xxvi:17 = 4Q204 fg 1 xii:30 (En. 32:1 βoppāv); חזי למדנחא ולמערבא, look to the east and west and south and north, 1QapGen 21:9; מן צפונא אתיה באישתא, from the north evil is coming, 4Q583 fg 1:1; כול ארע צפונא כולהא, the whole land of the north, 1QapGen 16:10; בצפונא, 1QapGen 17:7, 8, 11, 16; [מן זויית] מדנחא די בצפונא, from the corner of the east on the north side, 4Q554 fg 1 i:11; etc.

Stadel (2008: 31) argues that the word is a Hebraism, but the different vocalization in Aramaic (*šippūn* instead of Hebrew *šāpōn*) suggests that it is a variant of a common Palestinian culture word.

צפיר *n. m. he-goat*. [צ]פִּירֹ[א ח]יא, the living he-goat, 4Q156 fg 2:6 (MT Lev. 16:20 הַשְּׂעִיר); fg 2:5.

צפן *vb. PE. to hide*. בדי בה צפנין ומתכנסין וסחרין כל ערבי שמיא, (they call the north *šippūn*) because in it all the vessels of heaven hide and gather and revolve, 4Q209 fg 23:6 (En. 77:3).

צפר I *n. m. mastic (?)*. צפר וקרדמון [ופ]לפלין, mastic and cardamom and peppers, 4Q206 fg 1 xxvi:18 (En. 32:1 σσίβου).

צפר II *n. m. morning*. כוכבי צפר, stars of morning, 11Q^{tg}Job 30:5 (MT Job 38:7 בִּקֶּר); [ב]צפריין בתרעי קריא, in the mornings, in the gates of the city, 11Q^{tg}Job 14:1 (MT Job 29:7: no Heb. equivalent).

Sokoloff 1974: 121.

צפר III *n. f. bird*. הִתְחַאֵךְ בְּהַ כְּצֶפֶר, will you play with him as with a bird? 11Q^{tg}Job 35:7–8 (MT Job 40:29 כְּצֶפֶר); צִפְרֵי שָׁמַיָא, the birds of the sky, 11Q^{tg}Job 13:2 (MT Job 28:21 עוֹף); צִפְרֵיָא חִכְמָנָה [מִן], he made us wiser than the birds, 11Q^{tg}Job 26:6–7 (MT Job 35:11 עוֹף).

צִין *n. m. lamella (?)*, strip with magic writing. צִצְאָ אֵל תְּקַרֹּב בְּהַ, as for the lamella, do not touch it, 4Q541 fg 24 ii:5.

The translations “Stirndiadem des Hohenpriesters” (‘high priest’s diadem,’ Beyer 2004: 469) and “clou” (‘nail’) (DJ^D 31: 253 [Puech]) do not fit the overall context; see Cook 2012.

צַרְךְ *n. m. need*. לְמַסְבֵּ לְהוֹן כָּל צִרְכֵיהוֹן, to take for themselves all their needs, 4Q546 fg 2:4.

ק

קבורה [√קבר] *n. f.* **burial**. **אתר לִבית קבורה**, site for a place of burial, 4Q562 fg 7:3.

קבילה [√קבל II] *n. f.* **complaint**. **קבילה ענין ישמע**, he hears the complaint of the poor, 11QtgJob 25:4 (MT Job 34:28 **צַעֲקָת**).

קבל I *vb.* PA. **to receive**. **מא מידך יקבל**, what will he receive from your hand? 11QtgJob 26:2 (MT Job 35:7 **יִקַּח**); **יתרחץ די יקבלנה**, he trusts that he can receive it, 11QtgJob 35:2 (MT Job 40:23 **יְגִיחַ**); **התכול ותקבל עבידה**, are you able to receive the work of your father? 4Q550 fg 2:7; **כְּהִנְיָא** [כ] **הִנְיָא**, the priests receive from their hand, 11Q18 fg 16 ii+17 i:2–3; **נקבל גיור**, we should receive a stranger, 1QapGen 0:2; **קבל**, 11QtgJob 7:8 (broken context; MT Job 22:22 **קַח**); **אקבל**, 4Q550 fg 3:7 (fragmentary); 4Q213 fg 4:2 (fragmentary).

קבל II *vb.* PE. **to complain, accuse**. **קבלתך מרי על פרעו צען**, I complain to you, my lord, against Pharaoh Zoan, 1QapGen 20:14; **נפשת** [קטי] **לין קבלן על קטליהון**, the souls of the slain complain against their slayers, 4Q530 fg 1 i:4; similarly **קבלן**, 4Q201 fg 1 iv:11 = 4Q202 fg 1 iii:11 (En. 9:3 **ἐντυγχάνουσιν**); **קבלה עליכון [וע] ל עובד בניכון**, (the land) is complaining against you and against the activity of your sons, 4Q203 fg 8:10; **רוח אנש מת קבלה**, the spirit of a dead man accusing, 4Q206 fg 1 xxii:3–4 (En. 22:5 **ἐντυγχάνοντας**); **תקבל**, (the soul of the slain) complains, 11QtgJob 8:2 (broken context; MT Job 24:12 **תִּשׁוּעַ**).

קבל III *vb.* PE. **to be dark**. **קבל שאר ליליא דן**, (the moon) is dark the rest of this night, 4Q209 fg 7 iii:3; similarly 4Q208 fg 1:3; fg 17:5; fg 24 i:1, ii:2; 4Q209 fg 7 iii:6; fg 9:1, 3.

קבל [√קבל III] *n. m.* **darkness**. **קבל**, 11QtgJob 8:6 (broken context; MT Job 24:15 **נִשְׁף**).

קבל *prep.*, **always with ל: facing, opposite**. **תרע לקבל תרעא**, a gate facing the (other) gate, 4Q554 fg 1 iii:18; **תרעיא די לקובל היכלא**, the gates facing the temple, 11Q18 fg 19:1; **עמי מלל ולקובלי קם**, he spoke with me and stood facing me, 1QapGen 6:14; **קאם לקבלה**, standing facing him,

4Q550 fg 5+5a:3; קאם לקובלך, (he was) standing opposite you, 1QapGen 14:9; לקובלה, 4Q537 fg 9:2; לקובלי כדרל[עומר], (they fought) against Chedorlaomer, 1QapGen 21:32.

See also בלקובל.

The occurrence in 1QapGen 21:32, לקובלי כדרל[עומר], must be read interpreted as either לקובל{י} or לקובי{ל}.

קבר *vb.* PE. **to bury.** [קבר אנון], **אנה קבר אנון**, I was burying them, 4Q196 fg 2:1 (Tobit 1:19 θάπτω); **יקבר**, (anyone who) will bury (them), 4Q196 fg 14 i:7 (fragmentary; Tobit 6:15 [AB] θάψει); **כדי [תמ] ות אקברנך**, when you die, I will bury you, 4Q550 fg 5+5a:6; **למקבר אבהתנא**, to bury our forefathers, 4Q545 fg 1a-b ii:12; etc.

קבר [**קבר**√] *n. m.* **tomb.** **לה בנו קבריא די אבהתהון**, they had not built the tombs of their forefathers, 4Q544 fg 1:3 = 4Q545 fg 1a-b ii:17; **ק[בריא]**, 4Q545 fg 1a-b ii:13 (uncertain).

קדים [**קדם**√] *n. m.* **east.** **נפקא רוח קדים**, a wind of the east comes out, 4Q210 fg 1 ii:4; **רוח קדים קד[ימה]**, east wind toward the east, 4Q210 fg 1 ii:5; **קדים גרבה [רוח]**, east wind toward the north, 4Q210 fg 1 ii:6 (En. 76:6); **קדים**, 4Q244 fg 4:1 (fragmentary), 4Q580 fg 1 i:9.

Stadel 2008: 93 (probable Hebraism).

קדיש [**קדש**√] *adj.* **holy, angel, Holy One.** (a) *holy*: **כהן קדיש**, a holy priest, 4Q545 fg 4:16; **טורא קדישא**, the holy mountain, 1QapGen 19:8; **שמן קירא** [וי] **קדישא**, your holy and glorious name, 4Q196 fg 6:7 (Tobit 3:11 [A] ἅγιον); **קד[י] ש להוה**, הוא **קד[י] שין ודכין**, be holy and pure, 4Q542 fg 1 i:8; **לה כל זרעה** [ק] **דיש הוא**, all his offspring shall be holy to him, 4Q545 fg 4:17; **היכלא** [ל] **לעירא**, holy is the temple, 11Q18 fg 19:3; (b) *holy angel*: **וקדישא**, Raphael the watcher and holy angel, 4Q206 fg 1 xxii:5 (En. 22:6 ἄγγελον); **ממר עיריין וקדשין**, the command of watchers and holy angels, 4Q212 fg 1 iii:21 (En. 93:2); **מן קדישין הריא**, the conception is from the holy angels, 1QapGen 2:1; **קד[י] שי קדישיא**, most holy angels, 11Q18 fg 15:5; **את קדישו[הי]** [רבו] **את קדישו[הי]**, ten thousands of his holy angels, 4Q204 fg 1 i:15 (En. 1:9 ἅγιοις); **קדיש ועיריין** [ן], 4Q534 fg 1 ii+2:17 (broken context); etc. (c) *the Holy One, God*: **לא אל עליון לקדישא רבא**, to God Most High, the great holy one, 1QapGen 12:17; **בקדישא רבא במלך שמ[י]א**, (I swear) by the great holy one, the king of heaven, 1QapGen 2:14; **קדיש[ה] ר[בה]**, 4Q201 fg 1 i:5 (En. 1:3 ἅγιος); etc.

קדל *n. m.* **nape of neck.** **קדלא**, 4Q531 fg 20:1 (fragmentary, uncertain).

קדמ *vb.* PA. to precede, go before. [קד]מוני יומי עמ' [לא], days of trouble go before me, 11Q¹Job 17:4 (MT Job 30:27 קדמני).

קדם, קודם [קדם] *prep.* before, in front of. (a) Spatial: קדם כסיא, in front of the cover, 4Q156 fg 1:6 (MT Lev. 16:14 (על־פני); קדם גבר או, before a man or a woman, 4Q197 fg 4 i:13 (Tobit 6:8 ἐνώπιον); קדם אנתא, before the entrance of his courtyard, 4Q197 fg 4 iii:3 (Tobit 7:1 [S] παρά); נפל קדם כרסיא, he fell before the throne, 4Q246 fg 1 i:1; etc. (b) Deferential: with ref. to person: חטו קדמיך, they sinned before you, 4Q550 fg 5+5a:2; [לא]שכחה רחמיך קדמיך, to find your mercy before you, 4Q213a fg 1:15 (Athos ἐνώπιον); שׁיזפן קדם אסרחריב, (he was) minister of finance before Esarcherib [sic], 4Q196 fg 2:8 (Tobit 1:22 [S] ἐπί); קודם רבי דשפיר ודטב, before my master, the eternal lord, 4Q529 fg 1:10; קדמיך, that which is proper and good before you, 4Q213a fg 1:16; with verbs of speaking: אמר קדם אלהא, he said before God, 11Q¹Job 37:3 (MT Job 42:1, no Heb. equivalent); אודית תמן קודם אלהא, I gave thanks there before God, 1QapGen 21:3; מללת קודמיהון, I spoke before them, 4Q204 fg 1 vi:7 (En. 13:10 ἐνώπιον); אמר קדם גבריא, he said before the giants, 4Q530 fg 2 ii+6–12(?):15; [ס]פרי אב[ו]הי הִתְקַרְרו קדמוהי, the documents of his father were read before him (the king), 4Q550 fg 1:4; אמלל קדמ[ו]הי, I would speak before him (God), 11Q¹Job 7A:4 (MT Job 23:4 (לפניו); etc.

With other prepositions: with מן קודמוהי, they were fleeing from him, 1QapGen 22:9; מן קדם סגיאין, (they cry out) because of many (people), 11Q¹Job 26:4 (MT Job 35:9 (מזרוע); אנתן טלל וּמְסַתְרִין, you seek shade and shelter from it (the sun), 4Q201 fg 1 ii:7 (En. 4:1), etc.; with ל, קרבו פת[ו]רא לקודמי, they brought the table before me, 4Q196 fg 2:11 (Tobit 2:2); [הן לקד]ם, if (I go) forward, 11Q¹Job 7A:9 (broken context; MT Job 23:8 קדם).

קדמי [קדם] *adj.* first (ordinal). [שבוע] קדמי, first week, 4Q212 fg 1 iii:24 (En. 93:3); בתרעא קדמיא, in the first gate, 4Q209 fg 7 iii:2; ביומא קדמיא, on the first day, 4Q211 fg 1 ii:5; דרא קדמיא, the first generation, 4Q539 fg 4:5; רגלא קדמיא, the first festival, 1QapGen 12:14; [מ]ן קדמיתא, from the first to the second, 4Q547 fg 3:2; לחלפתא קדמיתא, the first shoot, 1QapGen 14:11; נוף קדמיתא, the branches of the first one, 1QapGen 14:16; בדי הוא קדמיא, (they call the east *qadim*) because it is the first, 4Q210 fg 1 ii:15 = 4Q209 fg 23:3 (En. 77:1); לא כקדמיא, not like the first (temple), 4Q198 fg 1:10 (Tobit 14:5 [A] πρότερος, [S] πρώτον);

קדמין, the first heavens, 4Q212 fg 1 iv:23–24 (En. 91:16); etc.

קדמין See לקדמין.

קדמת I [קדם] *prep. before (temporal)*. קדמת יומיא אלן, before these days, 1QapGen 21:23; [מזן קדמ] [תדנא], before this, 4Q546 fg 25:3 (fragmentary).

קדמת II [קדם] *adv. eastward*. אזל לה קדמת לפרוין, he went off eastward to Parvain, 1QapGen 2:23.

This reading is a return to the older suggestion of Dupont-Sommer (1961: 285). Previous readings such as לארקבת (Abegg-Wise) and לארד מ (Fitzmyer 2004: 68 and others) are unsatisfactory. The penultimate letter is certainly מ, and the letters preceding it are arguably קד (ק is definitely a better reading than ד).

קדקד *n. m. crown of head*. קדקד, 4Q569 fg 1–2:9 (fragmentary).

קדש *vb. PA. to sanctify*. יקדשנה [מן ט] מאת[הו]ן, he will sanctify it from their impurity, 4Q156 fg 2:3 (MT Lev. 16:19 ויקדשו); יקדשנה, 11Q18 fg 32:7 (fragmentary).

HAPH. *to dedicate (?)*. הקדשתה, you dedicated, 4Q531 fg 17:1 (fragmentary).

קדש, קודש [קדש] I *n. m. holiness; holy place*. (1) *holiness*: מעשר, קודש, a holy tithe, 4Q213a fg 3:18; מלי קדשא, words of holiness, 4Q212 fg 1 v:16 (En. 93:11); דכ[ותא וק] ודשא, purity and holiness, 4Q542 fg 1 i:13; קריית קדשא, the city of holiness, 4Q196 fg 17 ii:8 (Tobit 13:10 [A] ἁγία); בית קדשא, the place of holiness, 4Q156 fg 2:4 (MT Lev. 16:20 הקדש).

(2) *holy place*: בקדשיא אנון שרין, they dwell in the holy places, 4Q531 fg 22:6; [מן קדש] [שמיה], (they looked down) from the holy places of heaven, 4Q201 fg 1 iv:7 = XQ26 fg 1:2 (En. 9:1 [Syn.] ἁγίω); מן קודשי ישראל, from the holy places of Israel, 11Q18 fg 25:1 (broken context); etc.

קדש II *n. m. ear- or nose-ring*. קדש חד די דהב, one ring of gold, 11QtgJob 38:8 (MT Job 42:11 נָזָם).

קובל See קבל *prep.*

קודם See קדם *prep.*

קודש See קדש I *n.*

קוי *vb. PA. to remain, continue*. קוי כל יממא דן כלה, it remained (dark) throughout this entire day, 4Q209 fg 2 ii:5; קוי ביממא דן שביעין חמשה, it remained (lit) during this day five and a half sevenths, 4Q209 fg 7 ii:7;

[יך שביע]ין שדה, קוי ביממא דן שביע]ין שדה, it remained (lit) during this day six sevenths, 4Q209 fg 6:4; קוי ביממא דן כלה, it remained (lit) through this entire day, 4Q209 fg 6:8; similarly throughout 4Q208 and 4Q209; אניר בשאר ליליא, (after moonrise the moon) shone the rest of this night, two sevenths and a half, and remained (lit) during this day five sevenths (and then set), 4Q209 fg 7 ii:4–5; שפית וקוית, I was quiet and remained so, 1QapGen 6:19 (broken context).

The interpretation of this verb hinges on whether the fractions occurring in the sentence measure the amount of the moon's surface illuminated (Milik 1976: 281–82) or the amount of time, day or night, that the moon is lit by the sun (Drawnel 2007). Under the former interpretation, the verb will mean 'to increase (wax or wane)'; under the latter, 'to remain.' Here the second interpretation is followed. See also Stadel 2008: 90–91 (not a Hebraism).

קום *vb.* PE. **to rise, appear; stand; begin.** (1) *rise, appear, arise:* קום הלך, rise, walk, and go, 1QapGen 21:13; תקומון למדן דיך, you shall rise to give judgement, 4Q542 fg 1 ii:5; עד יקום עם אל, until the people of God arise, 4Q246 fg 1 ii:4; מן בתרה יקום שבוע תמיני, after it shall appear an eighth week, 4Q212 fg 1 iv:15 (En. 91:12); [ש]קרא די קמו ב[ישראל], false prophets who have arisen in Israel, 4Q339 fg 1:1; with על, *to take charge of:* יומא די קם על עבדת[ה], the day that he took charge over the work, 4Q550 fg 4:2; etc.

(2) *stand, remain, stop:* קאם אילנא, the tree was standing, 4Q552 fg 2 ii:2; קאם לקובלך, standing opposite you, 1QapGen 14:9; [הוון] קאמין עליה, they were standing on it, 4Q206 fg 4 i:19 (En. 89:4); קאם לכול דרי עלמין, lasting for all the generations of eternity, 4Q542 fg 1 ii:4; קאם באתר די אנתה קאם, standing in the place that you stand, 4Q550 fg 5+5a:5; קמו ולא ימללון עוד, they stopped and would speak no more, 11QtgJob 21:8 (MT Job 32:16 (עמדו)); קום וקום, הוצת דא איוב וקום, listen to this, Job, and cease, 11QtgJob 29:5 (MT Job 37:14 (עמד)); למקם ולמעמרא, to stay and to settle, 4Q544 fg 1:1 = 4Q545 fg 1a-b ii:13; etc.

(3) *initiate an action (as auxiliary):* למקם לאסיותה, (they were not able) to proceed to heal him, 1QapGen 20:20; קם ובחר, he went ahead and chose, 1QapGen 22:5.

PA. **to make endure** (see PE. 2 above). תקים לאבוכה שם חדוא, you shall perpetuate for your father a name of joy, 4Q541 fg 24 ii:5.

HAPH./APH. **to set up; make covenant, marriage agreement.** (1) *set up, erect:* מן הקים אבן חזיתה, who set up the stone of its tower? 11QtgJob 30:4 (MT Job 38:6 (יָרָה)); יקים, 11QtgJob 25:1 (broken context; MT Job 34:24

(וַיַּעֲמֵד); etc.

(2) *make covenant*: הַיְקִים קִים עִמָּךְ, will he make a covenant with you? 11QtgJob 35:7 (MT Job 40:28 הַיְקָרֶת); *make marriage agreement, betroth*: נִקְיָמְנָה [לְךָ], we shall betroth her to you, 4Q197 fg 4 ii:6 (broken context; Tobit 6:13 [S] μνηστευσόμεθα); [ה] לְאֵנֶתְךָ לָךְ וְתִקְיָמְנָה וְתִסְבְּנָה לָךְ לְאֵנֶתְךָ [ה], you shall betroth her and take her for yourself as wife, 4Q197 fg 4 ii:3 (Tobit 6:13); etc.

ΙΤΗΡΑ. **to last a long time**. אֵילָנֵי [ן] דְּעֵלִיהֶן מִתְקִימִין, trees whose leaves are long-lasting, 4Q201 fg 1 ii:5 (En. 3:1); תַּתְקַרְף וְתִתְקִיאַם, you will be strong and lasting, 1QapGen 0:5; etc.

קומה [קום] *n. f. stature*. לקומתה, 4Q561 fg 3:8 (fragmentary).

קונם *n. m. cinnamon*. קוֹנֵם בְּשֵׁמָא, cinnamon of sweet odor, 4Q204 fg 1 xii:25 (En. 30:3 κιννάμωμον).

Compare BH קִנְמָן-בְּשָׂם (Ex. 30:23).

קורב [קרב] *n. m. nearness (?)*. לקורבא, 4Q587 fg 1:3 (fragmentary).

קורבן See קרבן.

קושט See קשט.

קטו *n. f. hut of sticks (?)*. כַּקְטוּתָא, like a hut, 11QtgJob 11:9 (fragmentary; MT Job 27:18 כְּסִכְכָּה).

See van der Ploeg and van der Woude 1971: 33; Jongeling et al. 1976: 26; DJPA 485a. Sokoloff (1974: 119) sees a connection with Gk. κοιτών, but this seems unlikely.

מא אריכך וקטינך כול *adj. slender, fine*. [קטין 'to be small, thin'] קטיין, קטינך, how long and slender are all her fingers! 1QapGen 20:5; 4Q561 fg 3:6 (fragmentary).

קטל *vb. PE. to kill*. בזין ומחין וקטלין, (they were) plundering and smiting and killing, 1QapGen 22:4; שׁוֹד קטל להן, a demon kills them, 4Q196 fg 14 i:5 (Tobit 6:15 [S] ἀποκτέννει); בעא למקטלני, he sought to kill me, 1QapGen 20:9; קטל, 11QtgJob 10:3 (broken context; MT Job 26:12 מִחֵץ); למקטלני ולכי למשבק, (they will seek) to kill me and spare you, 1QapGen 19:19; [נפשתי קטילין] קטילין על קטליהון, the souls of the slain complain against their slayers, 4Q530 fg 1 i:4; קטיליא, XQ26 fg 1:3 (broken context); למקטלך, 4Q569 fg 1:7; pass. perf.: ולא קטילת . . . וְלֹא קִטִּילְתָּ, I was spared . . . and not killed, 1QapGen 20:10; ולא קטיל, שבי לוט, Lot was captured . . . but not killed, 1QapGen 22:3; etc.

PA. **to kill (more than one)**. שריו לקטלה לאנשא, they began to kill mankind, 4Q201 fg 1 iii:19 (En. 7:4 καταθίσσασαν [sic]); [קטלו לשגי אין],

they slew many, 1Q23 fg 9+14+15:4.

ITHPE. **to be killed.** אַתְּקַטֵּל וְאָמוּת, I shall be killed and die, 4Q531 fg 23:3; [ית]קטל, 4Q550 fg 7+7a:2 (uncertain, broken context).

קָטַם *n. m.* ash. אֶהְיֶה לְעֹפָר וְקָטַם, I shall become dust and ash, 11Q^gJob 37:8–9 (MT Job 42:6 [אַפָּר]; [אנפּי]הוֹן בְּקָטַם תְּכַסֶּה; you shall cover their faces with ash, 11Q^gJob 34:9 (MT Job 40:13, no Heb. equivalent).

קָטַר I *vb.* APH. **to burn (sacrifice).** תִּרְבֵּא עַל נוֹרָא אֶקְטַרְתָּ, I burned the fat on the fire, 1QapGen 10:14; כּוֹל בִּשְׂרָהוֹן עַל מִדְּבַחָא אֶקְטַרְתָּ, I burned all their flesh on the altar, 1QapGen 10:15; {אֶקְטַר} ין, 4Q547 fg 6:2 (fragmentary).

קָטַר II *vb.* PE. **to tie.** תְּקַטְרְנָה בְּחוּטָא לְבַנְתְּךָ, will you tie him with thread for your daughters? 11Q^gJob 35:8 (MT Job 40:29 [וְתִקְשְׁרֵנּוּ]; רֵאמָא] הַתְּקַטְרָה; [בְּצוּרִיָּה, will you bind [the wild ox] with bands? 11Q^gJob 32:9 (MT Job 39:10 [הַתְּקַשֵּׁר]).

קִים *n. m.* covenant. הֲיִקְיִם קִים עִמָּךְ, will he make a covenant with you? 11Q^gJob 35:6–7 (MT Job 40:28 [בְּרִית]; קִים, 4Q584 fg i:4 (broken context); קִימָא, 4Q243 fg 40:3 (fragmentary).

קָל *n. m.* voice, sound. בְּקַל כּוֹתֵה תִרְעַם, will you thunder in a voice like him? 11Q^gJob 34:5 (MT Job 40:9 [קוֹל]); שְׁמַעְתָּא קָלָה, you heard his voice, 4Q530 fg 2 ii+6–12(?):23; שְׁמַע א[ל]הָא בְּקָלָה דִּי אִיּוֹב, God heeded the voice of Job, 11Q^gJob 38:2 (MT Job 42:9, no Heb. equivalent); קָל סַגְנִין, voice of governors, 11Q^gJob 14:4 (MT Job 29:10 [קוֹל]); קָל אֲשַׁמַּע, he announced in a voice, 1QapGen 6:15; לְקַל קַרְנָא, at the sound of the horn, 11Q^gJob 33:5 (MT Job 39:24 [קוֹל]); etc.

קָלִיל *adj.* swift. אֶרַח לְעַנְנִין [קָלִיל 'to be light, fast, without weight'] *adj.* swift. אֶרַח לְעַנְנִין, a path for the swift clouds, 11Q^gJob 31:3 (MT Job 38:25 [קָלוֹת]); קָלִילִין, similarly קָלִילִין, 11Q^gJob 13:8 (MT Job 28:26 [קָלוֹת]).

קָלִיל *n. m.* curse. לְקָלִיל לְכוֹל [קָלִיל 'to be light, fast, without weight'] *n. m.* curse. לְקָלִיל לְכוֹל, for a curse on all flesh, 1QapGen 1:25.

קָלִילָה *n. f.* reproach. [קָלִילָה] לְתִי [קָלִילָה 'to be light, fast, without weight'] *n. f.* reproach. [קָלִילָה] לְתִי, I hear my reproach, 11Q^gJob 3:4 (MT Job 20:3 [בְּלִמְתִּי]); אֲשַׁמַּע, instead of reproach, 4Q534 fg 1 ii+2:17 (uncertain, broken context); לְקָלִיל [הָ], 4Q585 fg a:2 (fragmentary).

הוא דמא לקלפי. **קלפין** [√קלף 'to peel'] *n. m. pl. tree bark*. הוא דמא לקלפי, קלפין, קלפין [וּז] ל^ו, it resembled almond bark, 4Q204 fg 1 xii:28 (En. 31:2, cf. 30:2 χρόα); מדקק קלפוהי = מדקין קליפאי אלן, 4Q206 fg 1 xxvi:16 (En. 31:3).

קמח *n. m. flour*. קמח סולת, fine flour, 11Q18 fg 13:3.

קן [√קנן] *n. m. nest*. עוזא יריום קנ[ה], the vulture makes high his nest, 11Q^gJob 33:9 (MT Job 39:27 קנו); קנה ועופא, his nest and the fowl, 4Q541 fg 4 i:5 (broken context).

קנה *n. m. reed; staff*. (1) *reed*: קניא טביא די בשמא, good reeds of sweet odor, 4Q204 fg 1 xii:24 (En. 30:2).

(2) *staff*, unit of measure (7 cubits): קנה חד אמין שבע, one staff, (that is), seven cubits, 4Q554a fg 1:6; 14 קנין תרין אמיין, two staffs, (that is) 14 cubits, 4Q554 fg 1 iii:18; קנין שבעה אמין ארבעין ותשע, seven staffs, (that is) forty-nine cubits, 4Q554 fg 2 ii:14; קנא חד ופלג אמין [ע] שר ופלג, one staff and a half, (that is) ten cubits and a half, 5Q15 fg 1 i:11; and *passim* in the New Jerusalem texts (4Q554/554a, 5Q15, 11Q18).

קני *vb. PE. to acquire*. קנה לה נכסין שגיאין, he acquired many possessions, 1QapGen 20:34; יקנון נכסין, they shall acquire possessions, 4Q212 fg 1 iv:17 (En. 91:13); יקנא אסין, let him acquire a healer, 4Q569 fg 1-2:2 (broken context).

קנן *vb. PA. to build a nest*. [ב]כפא ישכון ויקנן, on the crag it dwells and makes a nest, 11Q^gJob 33:9 (MT Job 39:27 ויהלנן).

קסם *n. m. magic*. לקסמן, 4Q541 fg 15:3 (fragmentary).

קפל *n. m. fold*. קפלי בשרה, the folds of his flesh, 11Q^gJob 36:8 (MT Job 41:15 מפלי).

קפין *vb. ITHPE. to shrivel*. ביבלא יתקפצון, they shrivel like the cynodon grass, 11Q^gJob 9:1 (MT Job 24:24 יתקפצון).

קין I [√קצי] *n. m. time, last time, the eschaton*. קין דינא רבא, the time of the great judgment, 4Q212 fg 1 iv:23 (En. 91:15); זמן יום קצא ד[י] דינא, the time of the day of the appointed time of the great judgment, 4Q206 fg 1 xxii:3 (En. 22:4 διορισμοῦ); יום קין, 1Q24 fg 7:1 (fragmentary); 1QapGen 4:12 (fragmentary); etc.

קין II [√קצי] *n. m. pruning, cutting*. בעדן קין זמרהון, at the time of the pruning of their branches, 4Q558 fg 26:1.

קצה [*v*] *n. m. end.* לַקְצוּי אַרְעָא, to the ends of the earth, 11Q^{tg}Job 13:5 (MT Job 28:24 לַקְצוֹת); אַרְעָא, בְּכוֹל קְצוּי אַרְעָא, 4Q541 fg 9 i:4; [כ] ל קְצוּי; אַרְעָא, 4Q201 fg 1 i:7 (En. 1:5 ἄκροις); etc.

Stadel 2008: 50–51, 85 (not a Hebraism).

קצר *n. m. wrath.* [ק] צַר שְׂגִיָּא, much wrath, 4Q530 fg 1 i:6 (broken context).

קצין *vb. PE. to cut down.* לְאִילֵינִיא כּוֹלְהוֹן קְצִין, they were cutting down all of the trees, 1QapGen 13:10; בַּעוֹן לְמַקֵּן וּלְמַעְקֵר לְ[א]רְזָא, they were about to cut down and uproot the cedar, 1QapGen 19:15; אַל תְּקוּצוּ לְ[א]רְזָא, do not cut down the cedar, 1QapGen 19:16; אַבְנֵיָא וְחַסְפֵיָא הוּוּא קְצִין, they were cutting down the ones of stone and clay, 1QapGen 13:9.

ΙΤΗΡΕ./ΙΤΗΡΑ. *to be cut down.* שִׁיחֹדֵי מִתְקַצִּין, its shrubs were being cut down, 4Q558 fg 33 ii:4 (broken context).

קצר *vb. ΙΤΗΡΕ. to become impatient.* הִזְן אֶתְקַצַּרְתָּ בְּדִין עַבְדִּי [דִּי], if I became impatient in the judgment of my servant, 11Q^{tg}Job 18:5–6 (MT Job 31:13 אֶמְאָס).

The root in this meaning seems to be borrowed from BH (e.g., in וַתִּקְצַר נַפְשׁוֹ [Judg. 10:16]); cf. Sokoloff 1974: 127.

קצת [*v*] *n. f. portion, some, usually with מן.* מִן קִצַּת דְּבַחִיהוֹן, some of their sacrifices, 4Q537 fg 12:2; מִן קִצַּת נוֹפְהֵן, some of their branches, 1QapGen 14:16, 17; [מִן] קִצַּת בְּנוֹדֵי, some of his sons, 4Q541 fg 9 ii:6; כָּל קִצַּת, 4Q573 fg 1:8 (fragmentary); etc.

קרב *vb. PE. to come near; touch.* (1) *come near:* קַרְבַּ מְלַכָּא דִּי סוֹדֵם, the king of Sodom came near, 1QapGen 22:18; [קַר] בּוֹ כַּחְדָּא עֲלֵי, they approached me together, 4Q538 fg 1–2:3; etc.

(2) *touch (with ב):* צַצְצָא אַל תְּקְרוּב בָּהּ, the lamella, do not touch it, 4Q541 fg 24 ii:5; לֹא יִכַּל לְמַקְרַב בְּהָא, he was not able to touch her, 1QapGen 20:17 (cp. MT Gen 20:6 לִגְנֹעַ); כְּקַרְבַּ בְּבַתָּא דְּעֵינָהּ, like one who touches the pupil of his eye, 4Q562 fg 7:2 (cf. MT Zech 2:12 הַנִּגַּע);

PA. *to bring near.* [עַבְדִּי] לְכָה לְמַהוּא לְכָה, bring me near to be a servant to you, 4Q213a fg 1:18 (Athos προσάγαγε); כָּל דִּי קַרְבַּ לּוֹי, all that Levi brought, 4Q547 fg 8:2; קַרְבּוּ פִּתְּ[ו]רָא, they brought the table, 4Q196 fg 2:11 (Tobit 2:12 [S] παρέτεθη); נִפְתַּנִּיא דִּי קַרְבּוֹ עֲלוּהֵי, the rich foods that they brought upon it (the table), 4Q196 fg 2:11–12 (Tobit 2:12 [S] παρέτεθη); etc.

APH. *to offer as a sacrifice.* אֶקְרַבַּת עֲלוּהֵי עֲלוּאֵן וּמִנְחָה, I offered upon it burnt offerings and a grain offering, 1QapGen 21:2.

קרב [קרב] *n. m.* war, battle. ליום קרב ואשתדור, a day of war and battle, 11QtgJob 31:1 (MT Job 38:23 קרב); שמועת קרב מבהלה, a frightening report of war, 4Q545 fg 1a-b ii:16 = 4Q547 fg 1-2 iii:1; עבדו קרב עם ברע, they made war with Bera, 1QapGen 21:24; אזדמנו כחדא לקרב, they met together for battle, 1QapGen 21:25; יעבד לה קרב, he shall make war for him, 4Q246 fg 1 ii:8; 4Q531 fg 22:4; לחלת קרבא, the valley of battle, 4Q537 fg 14:3; [פלשת למצריין] קרבא הוא בין, there was war between Philistia and Egypt, 4Q544 fg 1:4 = 4Q545 fg 1a-b ii:19; מן רחיק יריח קרבה, from far away he smells battle, 11QtgJob 33:6 (MT Job 39:25 מלחמה); etc.

קרבין [קרבין] *n. m. pl.* entrails. [רגלין רחי] ען עם קרביא, feet washed with the entrails, 4Q214 fg 2:7 (Athos ενδοσθίους); [ר] חע רגלוהי וקרבוהי, wash its feet and entrails, 11Q18 fg 13:2.

Stadel (2008: 86) compares this to QH קרבים.

קרבן [קרבן] *n. m.* offering. לקורבן רעוא, an acceptable offering, 2Q24 fg 4:2; מְעֶשֶׁר קודש קרבן לאל, holy tithe, an offering for God, 4Q213a fg 3:18; קורבנא, 4Q547 fg 8:4 (fragmentary); קורבני, 11Q18 fg 28:4 (fragmentary); [ק]ורבנה, 4Q547 fg 5:1 (fragmentary).

קרדמן *n. m.* cardamom. צפר וקרדמן [ופ] לפליון, mastic and cardamom and peppers, 4Q206 fg 1 xxvi:18 (En. 32:1 ινναμωμου [sic]).

קרי *vb.* PE. to call, summon; call by name; read aloud. (1) call, speak audibly to: קרית תמן בשם מרה עלמיא, I called there on the name of the lord of ages, 1QapGen 21:2, 19:7; summon: לעבדי קרית, I summoned my servant, 11QtgJob 2:5 (MT Job 19:16 קראתי); קרית לבני, I summoned my sons, 1QapGen 12:16; קרית לממרה, I summoned Mamre, 1QapGen 21:21; קרי לי ברי למלאכיה, my son, summon to me the angels, 4Q545 fg 1a i:9; קרא לכול חכמי [י] מצריין, summoning all the wise men of Egypt, 1QapGen 20:19; קריאי [ן], 4Q243 fg 24:2; etc.

The passive ptc. at 4Q243 fg 24:2, with consonantal aleph, may be a Hebraism (Stadel 2008: 72–73).

(2) call by name: בר עליון יקרונה, they will call him the son of the Most High, 4Q246 fg 1 ii:1; קריין לה תרע יוסף, they call (its name) the Gate of Joseph, 4Q554 fg 1 i:18; קריין לה תרע נפתלי, they call (its name) the Gate of Naphtali, 4Q554 fg 1 ii:7; שם תרעא דן קריין לה תרע אשר, the name of this gate they call 'The Gate of Asher,' 4Q554 fg 1 ii:9–10; קריין לדרומא דרום, they call the south darom, 4Q209 fg 23:3 (En. 77:1); etc.

(3) read: קרית קודמיהון ל[כתב] מלי חנוך, I read before them the book of

קושט *n. m.* truth, justice. קשט ודת, truth and law, 11QtgJob 7A:8 (MT Job 23:7 (יִשָּׁר)); חכמתא וקושטא, wisdom and truth, 1QapGen 19:25; צדקתא וקשטא, righteousness and truth, 4Q213 fg 1 i:7; קושטא וצדקתא וישירותא, truth and righteousness and uprightness, 4Q542 fg 1 i:12; יאבד קשטא, truth will perish, 4Q565 fg 1:5 (broken context); קושטא כול יומי דברת, I followed truth all my days, 1QapGen 6:2; כל ארחתה, in truth, 4Q246 fg 1 ii:5; as genitival attribute: לנצבת בקשוט, as a true plant, 1QapGen 14:13; למעבד דין קשוט, to do true justice, 4Q212 fg 1 iv:16 (En. 91:12); אַרְחַת קשט, ways of truth, 4Q213a fg 1:12 (Athos ἀληθείας); ארחת קשט[א], the ways of truth, 4Q212 fg 1 ii:18 (En. 91:18); [נ]צבת קושטא, true plant, 4Q204 fg 1 v:4 (En. 10:16 δικαιοσύνης); ספר מלי קושט[א], the book of the words of truth, 4Q204 fg 1 vi:9 (En. 14:1 δικαιοσύνης); דין קשטא, a just judgment, 4Q197 fg 4 ii:2 (Tobit 6:13 [S] δεδικαίωται?); פרדס קשט[א], the garden of truth, 4Q206 fg 1 xxvi:21 (En. 32:3 δικαιοσύνης); דרי קושטא, generations of truth, 4Q204 fg 5 ii:28 (En. 107:1 δικαιοσύνης); כול ממר קושטא, every word of truth, 4Q542 fg 1 ii:2; in prep. phrase, adverbially: בקושט . . . ולא בכדבין, in truth and not in falsehood, 1QapGen 2:7; בקשוט ולא בידבין, 4Q204 fg 5 ii:30 (En. 107:2 δικαίως); יקנון נכסין בקשוט, they shall acquire possessions in honesty, 4Q212 fg 1 iv:17 (En. 91:13); כולא בקושט אחוינדך, I shall tell you everything truthfully, 1QapGen 15:20; ידי[ן] ארעא בקשט, he shall judge the earth in truth, 4Q246 fg 1 ii:6; אלפתכון בקשוט, I have taught you truthfully, 4Q542 fg 1 ii:1; בקושטא תחוינני, truthfully tell me, 1QapGen 2:5; בקושט מהימן, in reliable truth, 1QapGen 5:8; etc.

קשט *vb.* PA. to establish, set up. קשט תב[ל], he (God) established the world, 11QtgJob 24:8 (MT Job 34:13 שָׁם).

Milik's reading [י]הקשטון at 4Q201 fg 1 vi:3 (1976: 162) is unlikely (Langlois 2008: 336).

קשי *vb.* APH. to harden. Pass. part.: תהוון ממרין ומקשין לקובלה, you will be embittered and hardened against him, 4Q537 fg 9:2.

קשי [קשי√] *adj.* hard, harsh. [ת]מרון עלוהי רברבן וקשין, you shall speak great and harsh things against him, 4Q201 fg 1 ii:13 (En. 5:4 σακληρούς); [מלין] רברבן וקשין, 4Q204 fg 1 i:17 (En. 1:9 σακληρῶν); עובד קשה, harsh deed, 4Q531 fg 2+3:8.

קשיט [n. קשט] *adj.* honest, true. כל[חכי]ם וקשיט, every wise and honest man, 4Q548 fg 1 ii-2:12; [מ]מ[ונ]ה קשיטה יפלג, the honest man will

distribute the money, *11QtgJob* 11:8 (MT Job 27:17 נְקִי); ברוח קשיטה וטבה, with an honest and good spirit, *4Q542* fg 1 i:10; [ד] ברני קשיטא, lead me, honest fellow, to the house of Raguel, *4Q197* fg 4 iii:2 (Tobit 7:1 [S] εὐθεῖαν [sic]); [א] גברא קשיטא, honest man, *4Q197* fg 4 iii:9 (Tobit 7:6 καλοῦ); אשלה, I shall send Elijah the honest, *4Q558* fg 51 ii:4; [ב] תתיה, a sword shall be given to all true men to do true justice, *4Q212* fg 1 iv:15–16 (En. 91:12); etc.

For the reading of *4Q558* fg 51 ii:4, see *DSSR* 6: 148–149 (Cook); Stökl Ben Ezra 2010: 522 n. 30, 543.

קשר [Heb.] *vb.* PE. to tie. קשרן, *1QapGen* 13:15 (broken context).

The reading וקשרין in *4Q201* fg 1 iii:19 (Milik 1976: 150) is now read ושריו (Sokoloff 1979: 199; Langlois 2008: 222).

קשש *vb.* APH. to cause to enter adulthood, raise. יקשן בניהן ויפקן, they raise their young and send them away, *11QtgJob* 32:3 (MT Job 39:4 נְחֹלְמוּ).

קשת *n. m.* archer, an astrological sign, Sagittarius. קשתא, *4Q318* 7:8, 7:3, 8:4.

ר

ראיש See ראש.

ראם *n. m.* wild ox. **ראם** [ל]מפּלַחַךְ, is the wild ox willing to serve you? *11QtgJob* 32:8 (MT *Job* 39:9 (רַיִם)); **פיליא ורימנ** [יא], elephants and wild oxen, *4Q206* fg 4 i:21.

At *4Q206*, Milik (1976: 239–240) read ירו מִן הַיָּם, “sank in the waters,” but this involves reading a Hebrew verb, ירה, in an unattested meaning. The reading above in part follows Beyer (1984: 244).

ראס See ראס.

ראש, **ריש**, **ראיש**, **רש** *n. m.* head, top; beginning; ruler; extremity.

(1) *head*: **שער ראשה**, the hair of her head, *1QapGen* 20:3; **שער רשה**, *4Q561* fg 7:4; **ראשא**, *4Q214* fg 2:3 (fragmentary); *front*: **בראש חילה**, at the head of his army, *11QtgJob* 15:3 (MT *Job* 29:25 בְּמִלְךָ); *top of mountain*: **סלק לראש**, he went up to the top of this crag, *4Q204* fg 4:3 (En. 89:32); **על דן**, on the top of mountains, *1QapGen* 14:9; etc.

(2) *beginning, source*: **ביום ראשי ח[דשיא]**, in the day of the beginnings of months, *11Q18* fg 19:2; **לראשה די בצפונא**, to its source (of the Tigris), which is in the north, *1QapGen* 17:8; **על ראיש תלתת חולקיא**, at the source of the three portions, *1QapGen* 17:11; etc.

The reference in *1QapGen* 17:11 is apparently to the geographical point where the allotments of Shem, Ham, and Japheth come together (see the maps in Machiela 2009: 105–106) and therefore from which the lines of territory radiate as from a source.

(3) *ruler*: **ראשין ושפטין**, rulers and judges, *4Q213* fg 1 ii+2:13; **להון ראשין**, they will become rulers over you, *4Q542* fg 1 i:7.

(4) *extremity*: **שבעת ראשי נהרא דן**, the seven extremities of this river, *1QapGen* 19:12; **חד מן ראשי נהרא**, one of the extremities of the river, *1QapGen* 19:11–12; etc.

It is clear that the reference is to the branches of the Nile delta, which cannot be the “sources” of the river. Sometimes ראש can refer to the extreme end of something, as well as to the top or beginning (cf. *LS2* 728 [Sokoloff *Lex.* 1462, s. v. ראש, 3b]).

רב *adj.* large, great. **כרם רב**, a great vineyard, *1QapGen* 12:13; **תגר רב**, a great dispute, *4Q544* fg 1:11; **יקר רב**, great honor, *4Q213* fg 1 ii+2:19; **חבל רב**, great damage, *4Q532* fg 2:9; **נהרין רברבין**, great rivers, *4Q531* fg 7:6; **זכו רבה**, great merit, *4Q542* fg 1 ii:13; **חד רב** [נו], a large fish, *4Q197* fg

4 i:6 (Tobit 6:2 [S] μέγας); שם רב, a great name, 4Q196 fg 17 ii:15 (Tobit 13:13); ימא רבא, the Great Sea, 1QapGen 16:11; קדישא רבא, the great holy one, 1QapGen 12:17; ים מלחא רבא, the great sea of salt, 1QapGen 16:17; למלכא רבא, to the great king, 4Q196 fg 18:5 (Tobit 13:16 [S] μέγαν); דינא רבא, the great judgment, 4Q206 fg 1 xxii:3 (En. 22:4 μεγάλη); אל רבא, the great God, 4Q246 fg 1 ii:7; כהנא רבא, the high priest, 11Q18 fg 14 ii:5; ידך רבתא, your great hand, 1QapGen 20:14; חלתא רבתא, the great valley, 1QapGen 22:4; שקיא רברביא, the large streets, 4Q554 fg 1 ii:15; with ellipted noun: רברבן וקשין, great and hard (things), 4Q201 fg 1 ii:13 (En. 5:4 μεγάλους); רברבן תמלל, great (words) you speak, 11QtgJob 22:7 (MT Job 33:13 ריבוה); as predicate: אלהא רב הוא, God is great, 11QtgJob 28:3 (MT Job 36:26 שגיא ורב); חזוה תקיף ורב, his appearance was strong and great, 4Q205 fg 2 ii:29 (En. 89:30); רברבין עבדוהי, his works are great, 11QtgJob 28:1 (MT Job 36:24 תשגיא); רב אלהא מן אנשא, God is greater than man, 11QtgJob 22:6 (MT Job 33:12 וירבה); מלכות כהנותא רבא, the reign of the priesthood is great, 1Q21 fg 1:2; מן דן רב, larger than this, 4Q204 fg 1 vi:28 (En. 14:15 μείζων); etc.

—*n. m. noble, ruler, in charge.* רב עזקן, keeper of the signet rings, 4Q196 fg 2:7 (Tobit 1:22 ἐπί); רב שקה, chief cupbearer, 4Q196 fg 2:7 (Tobit 1:22 [S] ἀρχισινοχόος); רב להוה על ארעא, a ruler shall be over the land, 4Q246 fg 1 i:7; רבי מרא עלמא, my master, the eternal lord, 4Q529 fg 1:6, 7, 9, 10, 11, 12; רברבין מצריין, the rulers of Egypt, 1QapGen 19:24; רברבני חשו מללא, rulers ceased to speak, 11QtgJob 14:3 (MT Job 29:9 שרים); רברבני מלכא, the nobles of the king, 4Q244 fg 1–3:1; רברבני מלכא, 4Q550 fg 5+5a:3 (broken context); etc.

רבו I [adj. רב] *n. f. greatness.* [ש]לטן ורבו, dominion and greatness, 11QtgJob 9:4 (MT Job 25:2 פחד); ליקר ולרבו, for honor and greatness, 4Q213 fg 1 i:12; רבות זוה, the greatness of its splendor, 4Q212 fg 1 iv:18 (En. 91:13); מרה רבותא, the lord of greatness, 1QapGen 2:4; [לג]בורתה, ורבו[תה], to his power and his greatness, 4Q196 fg 17 ii:4 (Tobit 13:8 [AB] μεγαλωσύνην); [ישב]חו רבותה, they shall praise his greatness, 4Q196 fg 17 ii:7 (Tobit 13:9 [AB] μεγαλωσύνην); מלכות רבותכה, the kingdom of your greatness, 4Q203 fg 9:6; ורביתי, and my greatness, 11QtgJob 16:4 (MT Job 30:15 נדבתי?); etc.

רבו II [√רבי II 'to anoint'] *n. f. anointing.* משח רבותא, the oil of anointing, 4Q555 fg 2:2.

רבו III *n. f.* **ten thousand**. [את קדישו]הי, ten thousands of his holy angels, 4Q204 fg 1 i:15 (En. 1:9 $\mu\tau\rho\acute{\alpha}\sigma\iota\nu$).

Although only the inflectional ending is preserved, the restoration is highly probable.

רבי *vb.* PE. **to grow**. די רבין וצמחין ורחש[ן], all that grows and sprouts and crawls, 4Q210 fg 1 ii:3 (En. 76:4).

רביעי [num. ארבע] *adj.* **fourth (ordinal)**. כוכבאל רביעי לה, Kokabel (was) fourth to him, 4Q204 fg 1 ii:25 (En. 6:7); [תרע]א רביעיא, the fourth gate, 4Q208 fg 24 i:3, fg 16:3; [רב]יעיא, 4Q210 fg 1 iii:8 (fragmentary).

רבן [adj. רב] *n. m.* **chief, leader**. רבני עש[רתא], the chiefs of tens, 4Q202 fg 1 ii:17 = 4Q201 fg 1 iii:13 (En. 6:8 $\acute{\alpha}\rho\chi\alpha\acute{\iota}$); רבני, 4Q201 fg 2:2 (broken context).

רבנו [n. רבן] *n. f.* **headship**. רבנוֹת, 4Q537 fg 19:1 (fragmentary).

רבע *vb.* PE. **to recline**. רבעת ל[מאכ]ל, I reclined to eat, 4Q196 fg 2:11 (Tobit 2:1 $\acute{\alpha}\nu\acute{\epsilon}\pi\epsilon\sigma\alpha$).

רבע [num. ארבע] *n. m.* **quarter, fourth, fraction**. ארע רבעין, a land of (i.e., divided into) fourths, 4Q537 fg 12:5; [ר]בע סתא, the quarter of the seah, 11Q18 fg 13:4, 5.

Cf. Sokoloff DJA 79.

רגג [√רגג 'to desire'] *adj.* **pleasing**. מא רגג הוא לה אנפדא, how pleasing is her nose! 1QapGen 20:3.

רגוז See רגז *n.*

רגז *vb.* PE. **to be angry (at, + על)**. רגז עליהון אלוהין, God was angry at them, 4Q244 fg 12:2; אל תרגז עלי, do not be angry at me, 1QapGen 2:25; למרגז עלי, to be angry at me, 4Q545 fg 7:2; [ענא] על רגז על, the master of the flock was angry at the flock, 4Q204 fg 4:4 (En. 89:33); רגז, 11QtgJob 20:6 (broken context; MT Job 32:2 ויחר רגז); ירגזון, 4Q531 fg 33:1 (fragmentary).

רגז [√רגז] *n. m.* **anger**. חמת רגוז, the heat of your anger, 11QtgJob 34:7 (MT Job 40:11 אפף); חמת רגוז, 1QapGen 0:6; חזוין דרגוז, visions of wrath, 4Q204 fg 1 vi:5 (En. 13:8 $\acute{o}\rho\gamma\eta\zeta$); אתה רגז, wrath is coming, 4Q246 fg 1 i:2; [תק]ף עלי רגזה, he made his anger strong against me, 11QtgJob 2:1 (MT Job 19:11 אפּו); רגז, 11QtgJob 18:3 (broken context; MT Job 31:11 זמּה); ברגזי, in my anger, 11QtgJob 19:5 (broken context; MT Job 31:29 בּפּיד); לרגז, 11QtgJob 27:7 (broken context; MT Job 36:13 אָף).

רגל *n. f.* **foot; pilgrimage festival.** (1) *foot*: [א]עלימ[א], the lad's foot, 4Q197 fg 4 i:7 (Tobit 6:2 [S] πὸδα); [א]רגלין לחגיר[א], feet for the lame, 11Q¹Job 14:10 (MT Job 29:15 רגְלִים); ידין ורגלין, hands and feet, 4Q206 fg 4 i:12 (En. 88:3); [י]שוא בסדא רגלי, he places my feet in the stock, 11Q¹Job 22:5 (MT Job 33:11 רגְלֵי); רגלוהי וקרבוהי, its feet and entrails, 11Q18 fg 13:2; בארבע רגלוהי, with its four feet, 11Q18 fg 13:1; רגליהא, 1QapGen 20:5; כף רגל[והי], the sole of his feet, 4Q561 fg 2:4; etc.

(2) *pilgrimage festival*: ביום חד לרגלא קדמיא, on the first day of the first festival, 1QapGen 12:14 (*bis*).

For the second meaning, see *DJPA* 516, *DJBA* 1073–4.

רגש *vb.* HAPH. **to stir up (?)**. יהרגשון, 1QapGen 4:1 (fragmentary).

רדף *vb.* PE. **to pursue, chase.** אדין ירדף חד א[לף], then one will pursue a thousand, 4Q556a fg 1 i:9 (MT Deut 32:30 ירדף); with בתר (indicating direction); הוא רדף בתרהון עד דבק לדן, he kept pursuing after them until he reached Dan, 1QapGen 22:7 (MT Gen 14:14 וירדף); בתר כל ירוק ירדף, he pursues after every green plant, 11Q¹Job 32:7–8 (MT Job 39:8 וירדש); with ל: [ד]ביא רדפין לענ[א], the wolves pursuing the flock, 4Q206 fg 4 iii:14 (En. 89:27); הוא רדף להון, he kept pursuing them, 1QapGen 22:9 (MT Gen 14:15); רדפ לה, 4Q541 fg 2 ii:8 (broken context).

רוזן [BH רזנים] *n. m.* **tyrant.** חיבא לט לרוזניא, the sinner cursed the tyrants, 4Q530 fg 2 ii+6–12(?):2; רוזנא, 4Q542 fg 2:13 (fragmentary).

Stadel 2008: 97.

רוח I *n. f.* **wind; direction; spirit; demon.** (1) *wind*: נפקא רוח קדים, an east wind comes out, 4Q210 fg 1 ii:4; [ארבע]רוחי שמיא נשבן, the four winds of heaven blowing, 1QapGen 13:16; רוח דרומא, the south wind, 4Q204 fg 1 xiii:26 (En. 36:1); יפרוס כנפוהי לרוחין, it spreads its wings to the winds, 11Q¹Job 33:7–8 (MT Job 39:26 לְתִימָן לְרוּחָא; 11Q¹Job 13:6 (broken context; MT Job 28:25 לְרוּחָא); *air*: רוח ל[א]י נעול בינהון, no air comes between them, 11Q¹Job 36:2 (MT Job 41:8 רוּחַ); etc.

(2) *direction, side*: רמה עליהון . . . מן ארבע רוחיהון, he shot at them from their four sides, 1QapGen 22:8; בחדה רוח עד זויתא, in one direction to the corner, 4Q554a fg 1:3; לכל רוח, in every direction, 4Q554 fg 1 ii:13; etc.

(3) *spirit*: רוח אנושא, the spirit of humanity, 4Q539 fg 5:2; רוח נשמוהי, the spirit of his breath, 4Q534 fg 1 i:10; רוח קשיטה וטבה, an honest and good spirit, 4Q542 fg 1 i:10; רם רוח, haughty of spirit, 11Q¹Job 34:6 (MT Job 40:10 וְגִבָּה, cf. 11Q¹Job 34:8; ארכת רוחה די מלכא, the spirit of the

king was patient, 4Q550 fg 1:4; רוח המכת לאנתתי, (my) spirit was humbled to my wife, 11QtgJob 2:6 (MT Job 19:17 רוּחִי); רוחך כדן עליבא; (why) is your spirit so sad? 1QapGen 2:17; רוח אנש מת, spirit of a dead man, 4Q206 fg 1 xxii:3–4 (En. 22:5, cf. 22:6 πνεῦμα); etc.

(3) *demon, evil spirit*: שד או רוח, demon or spirit, 4Q197 fg 4 i:13 (Tobit 6:8 πνεῦμα); רוח מכדש', a spirit of plague, 1QapGen 20:16; רוח שחלניא, the spirit of the flux, 1QapGen 20:26; רוחא דא באישתא, this evil spirit, 1QapGen 20:28; אומיתכ רוחא, I adjure you, O spirit, 4Q560 fg 1 ii:6; etc.

The reading חוּיָא, 4Q558 fg 37 i:7 in the *Concordance* should be read [רוּחָא], 4Q558 fg 33 i:8 (fragmentary) in accordance with *DJD* 37: 203 (Puech).

רוח II *n. m.* open area, space. לרוחא רבא רוח מערבא, (they call) the great quarter the west quarter, 4Q209 fg 23:4 (En. 77:2).

רוט *vb.* PE. to run. ירוט ויחדא, he runs and rejoices, 11QtgJob 33:2 (MT Job 39:21, no Heb. equivalent); בלשני אשה ירטון, with tongues of fire they run, 11QtgJob 36:5 (MT Job 41:11 יִתְמַלְטוּ); with prep. of location: אנה למך קדמוהי תרוט, I Lamech ran to Methuselah, 1QapGen 2:19; עליומו, before him runs vigor, 11QtgJob 36:7–8 (MT Job 41:14 תְּדוּיָן [read as [תרוין]]); רט על חנוך, he ran to Enoch, 1QapGen 2:22.

For the reading of 1QapGen 2:22, see Machiela 2009: 36. See also Greenfield and Sokoloff 1992: 84.

רויו [√רוי 'to be full of liquid'] *n. f.* saturation. לרויו, 11Q18 fg 27:6 (fragmentary).

רום *vb.* PE. to be, become high. ראמא עד רמה, (the shoot) grows high to a height, 1QapGen 14:10; ירמון, 11QtgJob 27:1 (broken context; MT Job 36:7 ויגבהו).

APH. to lift up, make high. מרים אנה ידי, I lift up my hand, 1QapGen 22:20–21 (MT Gen 14:22 הִרִימֹתִי); עוזא ירים קנ[ה], the vulture makes high his nest, 11QtgJob 33:9 (MT Job 39:27 נִרִים); לארמא, 4Q587 fg 1:4 (fragmentary).

ITTA PH. to be lifted up. יתרה כהן מן כול בני עלמא, a priest will be lifted up higher than all the children of the age, 4Q547 fg 9:6.

POL. to praise, exalt. ר[וממו], 4Q196 fg 17 ii:3 (fragmentary; Tobit 13:7 [S] ὑψώσατε).

HITHPOL. to boast. התרוממו, they have boasted, 11QtgJob 27:3 (broken context; MT Job 36:9 יתגברו).

רום, רם [√רום] *n. m.* height. זיתא גבר ברומה, the olive tree had become big in its height, 1QapGen 13:13; רומה קנין תרין, (the gate's) height

is two staffs, 4Q554 fg 1 iii:18; [רום תרע]יא, the height of the gates, 11Q18 fg 17 ii:2; רמהון קנין עשרה חד, in height one staff, 4Q554a fg 1 6; רמהון קנין עשרה, their height was ten staffs, 4Q554 fg 2 ii:17; etc.

רושם [√רשם] *n. m. mark.* ברושם רשים, marked with a mark, 4Q530 fg 2 ii+6–12(?):19.

רושמה [√רשם] *n. f. mark (?)*. רישמתא, 2Q24 fg 4:12 (fragmentary).

רז [Pers.] *n. m. secret.* [א]חווה לכה רז עובדה, I shall tell you the secret of his activity, 4Q545 fg 4:16; רז רשעא, the secret of wickedness, 1QapGen 1:2; טמרת רזא דן בלבבי, I hid this secret in my heart, 1QapGen 6:12; ברז מלל, in secret he spoke, 1QapGen 5:25; חזית[ה] לרזא, you told the secret, 1QapGen 14:19; [לגלי]ה רזין לנשיהן, to reveal secrets to their wives, 4Q201 fg 1 iv:5 (En. 8:3 μυστήρια); יגלא רזין, he will reveal secrets, 4Q536 fg 2 i+3:8; [ע אנתה] יד רזיא, כול רזיא יד, all secrets you know, 4Q203 fg 9:3; etc.

רח See ריח *n.*

רחים See רחם *n.*

רחיק *adj. far, distant.* [לא] קריב לעלי להן רחיק מני, not near to me but far from me, 4Q541 fg 2 i:8; רחיק מנהון, far away from them, 4Q206 fg 1 xxvi:19 (En. 32:2 μακράν); במדינתא רחיקתא, in distant lands, 4Q529 fg 1:13, 4Q571 fg 1:2; רח[י] ק מנה, from from it, 4Q206 fg 1 xxvi:21 (En. 32:4 πόρρω); לד[ר] רחיק, to a distant generation (I speak), 4Q201 fg 1 i:4 (En. 1:2; πόρρω).

—*adv. from far away (with מן)*. מן רחיק יריח קרבה, from far away he smells battle, 11QtgJob 33:5–6 (MT Job 39:25 מרחוק); בני אנשא מרחיק, the human race searches for him from afar, 11QtgJob 28:2–3 (MT Job 36:25 מרחוק).

רחם *vb. PE. to love.* [ש]גיא רחמה ולבה <דבק> בה, he greatly loved her and his heart was attached to her, 4Q197 fg 4 iii:1 = 4Q196 fg 14 ii:4 (Tobit 6:19 [A] ἐφίλησεν, [S] ἠγάπησεν); שגי רחמה, 1QapGen 20:8; אבוה רחם, her father loves her, 4Q197 fg 4 ii:1 (Tobit 6:12 [S] καλός [sic]); רחמי [אלהא], those who love God, 4Q196 fg 19:2 (Tobit 14:7 [S] ἀγαπῶντες); [כ]ל רחמיכי, all who love you (Jerusalem), 4Q196 fg 18:3 (Tobit 13:14 [A] ἀγαπῶντες); כל רחמוהי וכל אחוהי, all his friends and all his kinsmen, 11QtgJob 38:5 (MT Job 42:11, no Heb. equivalent); רחמי, my friends, 1QapGen 21:21; pass. ptcp.: הוא רחים ורעי, he is beloved and favored, 1QapGen 2:20.

PA. to pity. רחם על ארעא, he had pity on the earth, 1QapGen 11:13.

רחם I [√רחם] *n. m.* love (?). רחמא, 4Q539 fg 1:1 (fragmentary).

רחם II [√רחם] *n. f.* womb. מן רחם תהומא, from the womb of the abyss, 11Q_{tg}Job 30:6 (MT Job 38:8 מִרְחָם).

רחמין [√רחם] *n. m. pl.* mercy. תב אלהא לאייב ברחמין, God turned to Job in mercy, 11Q_{tg}Job 38:3 (MT Job 42:10, no Heb. equivalent); [לא]שכחה; רחמין קדמין, to find your mercy before you, 4Q213a fg 1:15 (Athos χάριν); מרא עלמא לה רחמין, the eternal lord, to him belongs mercy, 4Q529 fg 1:12; רחמין מן קדם, 4Q557 fg 1:7 (fragmentary); etc.

רחע *vb.* PE. to wash. [ר]חע רגלוהי וקרבוהי, wash its feet and entrails, 11Q18 fg 13:2; [רגליא רחי]ען עם קרביא, the feet washed with the entrails, 4Q214 fg 2:7 (Geniza, Bod D 10 רגליין רחיען; Athos περιπλυμένους).

Greenfield and Stone 1979: 228.

רחי *vb.* HITHPE. to trust. יתרחי די יקבלנה, he trusts that he can receive it, 11Q_{tg}Job 35:2 (MT Job 40:23 יִבְטַח); [ה]תרחי ב[ה], will you trust in him? 11Q_{tg}Job 32:10 (MT Job 39:11 תִּבְטַח).

רחין [√רחין] *n. m.* security. האיתי רחין, is there security. . . ? 11Q_{tg}Job 9:5 (MT Job 25:3 מִסְפָּר); לרחין ירמון, for safety they will be in a high place, 11Q_{tg}Job 27:1 (broken context; MT Job 36:7 לְלִנְצַח); לרחין עלמין, for eternal security, 4Q537 fg 10:2 (broken context); לרחין, 4Q196 fg 24:1 (fragmentary).

The text of 11Q_{tg}Job 9:5 may be translating יש תקוה (cf. Job 11:18, 14:7; Prov. 19:18, Ruth 1:12, Lam. 3:29), instead of the MT מספר.

רחק *vb.* PE. to be far off. רחקו מנה, they were far from it, 4Q552 fg 1 ii:2 (broken context) = 4Q553 fg 3+2 ii:3.

HAPH./APH. to go far off; remove far off. מְנַהוֹן אֲרַחֲקֵת, I went far away from them, 4Q204 fg 1 xii:23 (En. 30:1 ὠχόμην μακράν); ארחקת שניא מנה, I moved far away from it (the Red Sea), 4Q206 fg 1 xxvi:20 (En. 32:2 ὠχόμην); [ה]רחקו, (my friends) have gone far off, 11Q_{tg}Job 2:3 (broken context; MT Job 19:13 הִרְחִיק); ארחק, remove far away (from me the unrighteous spirit), 4Q213a fg 1:12 (fragmentary; Athos μάκρυνον).

The intransitive (H)Aphel occurrences are here taken to be internally intransitive, as in Hebrew, but they may be construed as Ophal passives.

רחש *vb.* PE. to crawl. [ן]רחשין ורחסין, (all) that grows and sprouts and crawls, 4Q210 fg 1 ii:3 (En. 76:4).

רחש *n. m.* small creatures that crawl (collective). רחש יבישתא, the

crawling creatures of the land, *1QapGen* 13:8; הוא מלך על כל רחש, he is king over all crawling things, *11QtgJob* 37:2 (MT Job 41:26 בְּנֵי־שָׂחִי, read as בני שרץ).

ריח *vb.* PE. to be odorous. ספלין למרח שתה, six bowls to give an odor, *11Q18* fg 18:1 (broken context).

APH. to smell (*trans.*). מן רחיק יריח קרבה, from far away he smells battle, *11QtgJob* 33:5–6 (MT Job 39:25 יְרִיחַ).

ריח, רח, ריח [ריח] *n. m.* odor. רח מקטורתִי ל[ש]מִיא סלק, the odor of my incense went up to heaven, *1QapGen* 10:17; [בש] ריח, sweetness of odor, *4Q204* fg 1 xii:29 (En. 31:3); לריח ניחוח, odor of incense offering, *11Q18* fg 33:1, 29:6; etc.

ריק [ריק] *adj.* empty, vain. ריקין, *4Q537* fg 1+2+3:6 (broken context).

Stadel (2008: 40–41) takes this as a Hebraism, but it is sufficiently well-attested in other Aramaic dialects.

ריקן [ריקן] *adj.* empty. נפק גלגלה ריקן מן כל נהור, (the moon's) sphere goes out empty of all light, *4Q209* fg 6:9.

ריש See ראש.

רישי [ראש] *n. f.* beginning. [ב]שנת רישי ברשו[ת], in the inaugural year of the authority of [x], *4Q546* fg 2:1.

רם, ראם [רום] *adj.* high; proud. (1) *high*: רם חד רם [כ], a certain high crag, *4Q206* fg 4 iii:19 = רם חד ראם [כף], *4Q205* fg 2 ii:27 (En. 89:29); רם עד, so high it reached the heavens, *4Q213a* fg 2:17; רמין, *11Q18* fg 11:1; (2) *proud*: גוה ורם רוח, pride and the haughty of spirit, *11QtgJob* 34:6 (MT Job 40:10 גְבוּהָ); הוא רמיא מדין, he judges the proud, *11QtgJob* 5:4 (MT Job 21:22 רָמִים); כל רמת רוח תתבר, all that is proud of spirit you shall defeat, *11QtgJob* 34:7–8 (MT Job 40:12 יִגָּאֵה); etc.

רמה [רום] *n. f.* hill, high place. חזית ארעא מן רמתא דא, I saw the land from this high place, *1QapGen* 21:10–11; ראמא עד רמה, (the shoot) grows high to a height, *1QapGen* 14:10; רמת חצור, the hill of Hazor, *1QapGen* 21:8, 10, *4Q537* fg 24:2.

רמי I *vb.* PA. to deceive. וי לכה סכלא די פמך ירמנכה, O fool, for your mouth will deceive you, *4Q536* fg 2 ii:11.

רמי II *vb.* PE. **to throw down; shoot.** (1) *throw*: [יהון] כל אליל^ם [יהון], they shall throw down all their idols, 4Q198 fg 1:13 (Tobit 14:6 [S] ἀφήσουσιν); כלהן ירמה קדמוהי, all (the nations) he will cast down before him, 4Q246 fg 1 ii:8–9; ירמא המון, he will throw them down, 11QtgJob 25:2 (MT Job 34:26 ספֿקם); רמי על נורא; [ספֿקם], thrown upon the fire, 1QapGen 15:12; [יהון לבור], they will throw (the wicked) into the eternal pit, 4Q212 fg 1 iv:21 (En. 91:14?); etc.

(2) *shoot*: רמה עליהון מן ארבע רוחיהון, he shot (arrows) against them from their four sides, 1QapGen 22:8.

For (2), see also Fitzmyer 2004: 243; but the meaning is hardly ‘throw oneself.’ For BH parallels, see Ps. 78:9, Jer. 4:29.

ITHPE. **to be thrown (?)**. יתרמה, 4Q243 fg 4:1 (fragmentary).

רמש *n. m.* **evening.** {מ} >ב רמש כחה, they are at evening together 4Q535 fg 3:1 (broken context).

The reading **מרמש** (*DJD* 31: 158 [Puech]) is secure, but the form is only with difficulty construed as a verb. The broken context hampers translation, but the emendation above yields some sense.

רס [Pers.] *n. m.* **stade**, approx. 192 m. רסין 25, (from this gate to the eastern corner,) 25 stades, 4Q554 fg 1 ii:7, 8, 9; ראסין תלתין וחמשה, thirty-five stades, 4Q554 fg 1 i:12, 15.

The spelling **ראס** suggests a vocalization *rēs*, as in MH (see Greenfield 1969: 138). For internal, non-etymological **א** as indication of *ē*, see also גאף, **ראם**.

רעד *vb.* PE. **to tremble.** [עד] שריו למר, they began to tremble, 4Q204 fg 4:7 (En. 89:35).

רעה [רעי I] *n. m.* **herdsman.** חד מן רעה ענה, one of the herdsmen of the flock, 1QapGen 22:1–2; עובד רעותנא, the action of our herdsmen, 1QapGen 21:5.

Originally an active Peal ptcp. from רעי I *vb.* (see below), but lexicalized as a noun.

רעוה [רעי II] *n. f.* **favorable acceptance, will.** קורבן רעוא, an acceptable offering, 2Q24 fg 4:2; שליט בכולא למעבד בהון כרעותה; (he is) ruler of all, to do with them according to his will, 4Q542 fg 1 i:2–3; אלפונה; כרעות אל, his teaching is according to the will of God, 4Q541 fg 9 i:3; באנוש רעות[ה], among the men of (God’s) favor, 4Q545 fg 4:18; etc.

רעי I *vb.* PE. **to graze, pasture.** הוא רעה נכסוהי, he was pasturing his flocks, 1QapGen 21:6; רעין הוא ירק, they would graze on vegetation, 11QtgJob 15:7 (MT Job 30:3 ערקים).

רעי II *vb.* PE. **to accept with favor.** [רעיתך מן כל בשר] [א], I have favored you more than all flesh, 4Q213b fg 1:1; הוא רחים ורעי, he is beloved and favored, 1QapGen 2:20.

רעי [רעי I] *n. m.* **pasturage.** [יה], יבחר לה טורין לרעיהו, he chooses mountains for his pasturage, 11QtgJob 32:7 (MT Job 39:8 (מְרִיעָהוּ)).

רעל *vb.* PE. OR APH. **to tremble.** [מ(ר)עלין מן קודם הדר יק[רכה]], trembling before the majesty of your glory, 4Q203 fg 9:2.

רעם *vb.* PE. **to thunder.** בקל כותה תרעם, will you thunder in a voice like him? 11QtgJob 34:5 (MT Job 40:9 (תְרַעַם)); אם בתאומיא ירעם, if it thunders in Gemini, 4Q318 8:9, 8:6.

רפי I *vb.* PE. **to heal (intrans.).** צלית על[וה]י [די]רפא חי, I prayed for him that he would heal quickly, 1QapGen 20:28–29.

The reading is uncertain, but some form of the root is used.

PA. **to heal (trans.).** לרפיא ארעה ולאחיתה, to heal the earth and revive it, 4Q210 fg 1 ii:2 (En. 76:4).

Stadel (2008: 93) claims this as a Hebraism, but it is probably a North-West Semitic culture word; it was largely replaced by the Akkadian loanword אסי in Aramaic.

רפי II *vb.* Aph. **to forsake (?).** ירפון ל[ה] [ויהכון], they will forsake him and go, 4Q581 fg 1–2:4 (broken context).

רצף *vb.* PE. **to pave.** Pass. ptcpl.: [ר]ציפין באבן חור, paved with white stone, 5Q15 fg 1 i:6.

רצין *vb.* APH. **to crush, trample.** ארצין, 1QapGen 15:10 (broken context).

Both the reading and interpretation are disputed; see Fitzmyer 2004: 169, Machiela 2009: 62.

רקיקן [רקקן] *adj.* **fine (thin).** כמא רקיקן לה שער ראשה, how fine is the hair of her head for her, 1QapGen 20:3.

רש See ראש.

רשו [רשי] *n. f.* **authority.** [ב]שנת רישי ברשו[ת], in the inaugural year of the authority of [x], 4Q546 fg 2:1; [ר]שורתא, 4Q569 fg 1–2:6 (fragmentary).

רשיע [רשע] *adj.* **wicked.** אנש רשיעין, wicked men, 11QtgJob 11:3 (MT Job 27:13 (רְשָׁע); משגיתהון להון רשיעין, a great number of them will be wicked, 1QapGen 15:9; למעבד דין קשוט מן כול רשיעין, to do true justice

against all the wicked, 4Q212 fg 1 iv:16 (En. 91:12); עֲדֹן רְשִׁיעִין יִדְעַךְ, the time of the wicked will fade away, 4Q536 fg 2 ii:13; רְשִׁיעִין, 11Q¹Job 2:7 (MT Job 19:18 עֲוִילִים); אֲנִישׁ רְשִׁיעִיא, 11Q¹Job 25:6 (MT Job 34:30 חֲנִיף); רְשִׁיעִיא, 4Q556a fg 5 i:11 (broken context); כָּל סָכַל וְרִשָׁעִיָּע, every fool and wicked man, 4Q548 fg 1 ii-2:12; etc.

רשם *vb.* PE. **to mark, inscribe.** Pass. ptcp.: בְּרוֹשֵׁם רְשִׁים, marked with a mark, 4Q530 fg 2 ii+6-12(?):19; [ת]שְׁלֹמֹת [ח]וֹשְׁבֹנָה רְשִׁמֹת, the payment of his account is inscribed, 4Q539 fg 4:4 (uncertain); etc.

רשע *vb.* PE. **to be wicked.** הָ[ר]שְׁעוֹן, 4Q538 fg 4:1 (uncertain).

רשע [רשע] *n. m.* **wickedness.** חֲמָסָא וְרִשְׁעָא וְשִׁקְרָא, crime and wickedness and deceit, 1Q^{ap}Gen 11:14; בְּאִישְׁתָּהּ וְרִשְׁעָהּ, evil and wickedness, 4Q204 fg 5 ii:28 (En. 107:1); רִז רְשִׁעָא, the secret of wickedness, 1Q^{ap}Gen 1:2; [א]בְּנֵי רְשִׁעָא, the children of wickedness, 4Q542 fg 1 ii:8; לֹא יָמוּת בְּיוֹמֵי, he will not die in the days of wickedness, 4Q536 fg 2 ii:11; etc.

רתת *vb.* PA. **to tremble.** מִרְתַּת, 6Q8 fg 1:3 (broken context).

זש

שְׂאוּל *n. m.* Sheol, realm of the dead. [נחתון] תְּשְׂאוּל, will you go down to Sheol with me? *11QtgJob* 1:2 (MT Job 17:16 שְׂאוּל).

שָׂאֵל *vb.* PE. to ask. שְׂאֵלָתָא אֲנוּן עֲדָנָא וְאָמְרָתָא, Edna asked them and said, *4Q197* fg 4 iii:5 (Tobit 7:3 [S] ἠρώτησεν); [ש] אֵל עוֹלִימָא לְמַלְאָכָא, the boy asked the angel, *4Q196* fg 13:2 (Tobit 6:7 [S] ἠρώτησεν); אֲשָׂאֵלְנִיךְ וְהָתִיבְנִי פִתְגָם, I shall ask you and you answer me, *11QtgJob* 34:3 (MT Job 40:7 אֲשָׂאֵלְךָ) = *11QtgJob* 30:1, 37:6; שְׂאֵלְתָהּ [ו] אָמְרָתָהּ לָהּ, I asked him and said to him, *4Q546* fg 4:3; שְׂאֵלְתָהּ מִן שְׂמִיךְ, I asked him, What is your name? *4Q552* fg 1 ii:5; שְׂאֵלְתָא אֲנוּן, I asked them, *4Q544* fg 1:11; with שָׁלֵם, *ask health*, i.e., to greet, wish well: שְׂאֵלוּ שְׁלָמָה לְקִדְמִין, they greeted him first, *4Q197* fg 4 iii:3 (Tobit 7:1 [S] ἐχαίρεισαν); שְׂאֵלֵי שְׁלָמָה רַבִּי בְיָוִן, those who greet him are great ones, *4Q213* fg 1 i:18; etc.

שָׂאֵר *vb.* ITHPE. to be left. יִשְׁתְּאָרוּן כָּל צְדִיקִיָּא, all the righteous shall be left, *4Q537* fg 1+2+3:1; מִשְׁתְּאָרִין, *4Q556a* fg 5 i:8 (fragmentary); יִשְׁתְּאָרוּן עִמָּה, they will be left with him, *4Q581* fg 1–2:5.

שָׂאֵר [*שָׂאֵר*] *n. m.* rest, remainder. כִּסְהָ שְׂאֵר יִמְמָא דִּן, (the moon) is covered the rest of this day, *4Q209* fg 2 ii:11; אֲנִיר שְׂאֵר לִילִיא דִּן, it shone the rest of this night, *4Q209* fg 5:5; קִבְל שְׂאֵר לִילִיא דִּן, it was dark the rest of this night, *4Q209* fg 7 iii:3; לְקִיחַ כָּל שְׂאֵר נְהוּרָהּ, all the rest of its light is taken, *4Q209* fg 6:9; and often in *4Q209* in similar contexts.

שָׁבֹעַ, **שָׁבַע** [*num. שבוע*] *n. m.* week. שְׁבֹעַ תְּמִינִי, eighth week, *4Q212* fg 1 iv:15 (En. 91:12); שְׁבֹעַ תְּשַׁעִי, ninth week, *4Q212* fg 1 iv:19 (En. 91:14); שְׁבֹעִין תְּרִין, two weeks, *1QapGen* 6:18; [ש] בְּעִין שְׁגִי, many weeks, *4Q212* fg 1 iv:25 (En. 91:17); חַג שְׁבוּ[עִיא], the Feast of Weeks, *4Q196* fg 2:10 (Tobit 2:1 ἐβδομάδων).

שָׁבַח *vb.* PA. to praise. [ת] שְׁמַע אֲדִן שְׁבַחְתָּנִי, (whenever) the ear hears, it has praised me, *11QtgJob* 14:5 (MT Job 29:11 וַתִּשְׁבְּחֵנִי); הִלְלוּ וְשָׁבְחוּ, they glorified and praised, *1QapGen* 10:8; [ישב] חו רְבוּתָהּ, they shall praise his greatness, *4Q196* fg 17 ii:7 (Tobit 13:9 [AB] ἀγαλλιάσεται, Lat. *laudate*).

שָׁבַח [*שָׁבַח*] *n. m.* praise. שְׁבַח עֹמֵד לְעַלְמִים, (his) praise remains forever, *1QapGen* 11:13.

This reading is very uncertain; see Machiela 2009: 54.

שבט I *n. m. tribe.* שבטין, 4Q548 fg 1 ii-2:1 (fragmentary).

שבט II *prop. Shebat, month name (Jan./Feb.).* שבט ב' וב', Shebat, on the 1st and 2nd, 4Q318 7:4.

שבי *vb. PE. to take captive.* אצל מנהוין כול די שבוא, he rescued from them all whom they took captive, 1QapGen 22:10; שבין ובזין, taking captives and plundering, 1QapGen 22:4; שבו לוט בר אחוי, they took captive Lot, his nephew, 1QapGen 21:34; שביתא די שבאו, the captives that they captured, 1QapGen 22:12; מדינתא חדתא די שבה, the new city that he took captive, 4Q556 fg 1:6; pass. ptcp.: די שביא עמך די אצלחה (נפשא), the persons (f. sg.) who were captured with you whom you rescued, 1QapGen 22:19; שבין בנינוה, (those) taken captive in Nineveh, 4Q197 fg 4 iii:6 (Tobit 7:3 [S] αἰχμαλωτισθέντων); pass. perf.: שבי לוט, Lot was captured, 1QapGen 22:3; etc.

שבי [שבי] *n. m. state of captivity.* בכל ארעת שבינא, in all the lands of our captivity, 4Q196 fg 6:10 (Tobit 3:15 αἰχμαλωσίας); שבא [בארע], in the land of captivity, 4Q196 fg 17 ii:3 (Tobit 13:6 [A] αἰχμαλωσίας); די פלט מן שביא, (the man) who escaped from captivity, 1QapGen 22:2.

שביב *n. m. flame.* כשביבין, 4Q531 fg 12:3 (fragmentary).

שביה [שבי] *n. f. captivity (group of captives).* כול שביא די הואת, every group of captives that was with him, 1QapGen 22:25; שביתא אתיב אברם כול, the captives that they captured, 1QapGen 22:12; די שבאו שביתא וכול בוזא, Abram brought back all the captivity and all the plunder, 1QapGen 22:12–13; כול נכסא וכול שביתא, (Abram brought back) all the property and all the captivity, 1QapGen 22:24–25.

שביל *n. m. path.* הוית מהלך בשבילי אמת עלמא, I kept walking in the paths of eternal truth, 1QapGen 6:2; בכל שבילוהי לא הסתכ' [לו], they did not consider any of his paths, 11QtgJob 25:3 (MT Job 34:27 (דְּרָכָיו כּוֹל); ידע שב' [ילי חכ] מין, he will know the paths of the wise, 4Q534 fg 1 i:6; בשבילוהי, in his paths, 11QtgJob 8:4 (fragmentary; MT Job 24:13 (בְּנִתְיָבְתָיו); etc.

שביע [num. שבע] *n. m. seventh (fraction).* שביע חד, one seventh, 4Q209 fg 7 ii:11; פלג שביע, half a seventh, 4Q208 fg 10a:6; שביעינ תרינ, two sevenths, 4Q208 fg 19+21:4; שביעין ארבעה, four sevenths, 4Q209 fg 1 i:4; [קוי ביממא] דין שביעין חמשה, the moon remained (lit) during this day five sevenths, 4Q209 fg 1 i:8; שביעין שתה ופלג, six and a half sevenths, 4Q209 fg 2 ii:3; כסה פלג שביע, (the moon) is covered half a seventh, 4Q209 fg 2 ii:7;

אנִיר בשֹׁאר לִילִיא דן שְׁבִיעִין תְּרִין וּפְלֹג, it shone in the rest of this night two and a half sevenths, 4Q209 fg 7 ii:4; דְּבַר יֶרְחִיא בְּפִלְגֵי שְׁבִיעִין, the course of the moon-phases is in halves of sevenths, 4Q210 fg 1 iii:6; *et sim.* in 4Q208–210.

All the occurrences are in the *Astronomical Books of Enoch* (4Q208–210), which describe the advance of the moon's movement through the sky in increments of sevenths.

שְׁבִיעִי [num. **שבע**] *adj.* seventh (*ordinal*). [כֵּן] לְיוֹם שְׁבִיעִי, every seventh day, 11Q18 fg 20:1; [דְּנִיאֵל שְׁבִי עִי לְהַ] Daniel, seventh to him, 4Q201 fg 1 iii:8 (En. 6:7 [Syn.] ἑβδόμος); [שְׁבִיעִי בְּאֲנוּשׁ רְעוּתָהּ] seventh among the men of his favor, 4Q545 fg 4:18; [כְּלִילֵא] שְׁבִיעִיא, the seventh crown, 11Q18 fg 14 ii:4; בְּיוֹמֵא שְׁבִיעִיא, on the seventh day, 11Q18 fg 19:2; etc.

שְׁבִילָה *n. f.* stream. שְׁבִילִין, 4Q204 fg 1 vii:1 (fragmentary; En. 14:19 πτοταμοί).

The fragment on which the word is found is of uncertain placement. Beyer (1984: 239) reads יְבִילִין, “Bäche” (‘streams’).

שבע See **שבע** *n.*

שבע *vb.* APH. to adjure, make swear. אֲשַׁבְּעֵן, he adjured us (?), 4Q213a fg 3–4:2 (fragmentary).

This reading, found in *DJD* 22: 33 (Stone and Greenfield) has been superseded by the reading וְכַעֵן (see Drawnel 2004: 109).

שבע *fem.*, **שבעה** *masc. num.* seven. Before nouns: שְׁבַעַא דּוּדִין, seven pots, 11Q18 fg 18:2; after nouns: שְׁנֵין שְׁבַע, seven years, 4Q242 fg 1–3:3, 7; מְרֻזְבִין שְׁבַעַה, seven spouts, 4Q206 fg 4 i:16 (En. 89:2); דְּכַרְרִין שְׁבַעַא, seven rams, 4Q541 fg 9 ii:5; אַמִּין שְׁבַע, seven cubits, 4Q554 fg 1 iii:17; [חַתְּמִין] שְׁבַעַה, seven seals, 4Q550 fg 1:5; קַנִּין שְׁבַעַה, seven staffs, 4Q554 fg 2 ii:14; in construct before definite nouns: שְׁבַעַת רְאֲשֵׁי נְהַרְא, the seven extremities of this river, 1QapGen 19:12; [שְׁבַעַת קַנִּיהַ] שְׁבַעַת קַנִּיהַ, the seven staffs, 11Q18 fg 32:4; in combination: אַמִּין שְׁתֵּין וְשַׁבַּע, sixty-seven cubits, 5Q15 fg 1 i:5; חֲמִשִּׁין וְשַׁבַּע, fifty-seven, 5Q15 fg 1 i:1; [וְעֵשׂ] רִיִּין שְׁבַעַה, in the twenty-seventh night, 4Q209 fg 7 ii:11–12.

— **שבעת עשר** *num.* seventeen. [שְׁבַעַת עֶשְׂרִין] שְׁבַעַת עֶשְׂרִין, 4Q202 fg 1 ii:16 (fragmentary).

— **שבעין** *num.* seventy. [שְׁבַעִין דְּ] רִיִּין שְׁבַעִין, seventy generations, 4Q202 fg 1 iv:10 (En. 10:12 ἑβδομήκοντα); [אַמִּין] שְׁבַעִין, seventy cubits, 5Q15 fg 1 i:3.

שבעה [num. **שבע**] *n. f.* week. כּוֹל דֵּי לְהוּוֹן מְשַׁצִּין שְׁבַעַתִּיהוֹן, all who will be finishing their weeks (of service), 11Q18 fg 15:2.

שבק *vb.* PE. to leave, spare, abandon, let go; forgive. (1) *leave, spare, abandon:* יבעון למקטלני ולכי למשבק, they will seek to kill me and spare you, 1QapGen 19:19; [א]רחת קשטא תשבק[ו], you shall abandon the ways of truth, 4Q213 fg 4:5; למשבק תמרתא בלחודיהה, to leave the date-palm by itself, 1QapGen 19:15; pass. perf.: שביקת אנה אברם, I Abram was spared, 1QapGen 20:10; 1QapGen 19:16; pass. ptcp.: שיתא ושביקה, the thorns and abandoned (land), 11QtgJob 31:4 (MT Job 38:27 מְשָׁאָה); with dir.obj. and indir. obj.: לא שביק לי כל מנד[עם], nothing at all was left to me, 4Q196 fg 2:2 (Tobit 1:20 κατελείφθη); ירות[תא] די שבקו לכוּן אבהתכוּן, the inheritance your fathers left you, 4Q542 fg 1 i:12; pass. ptcp.: שביקין לך, all of the possessions are left for you, 1QapGen 22:19–20; *let go:* שבק ושלח, he let them go and sent them all away, 1QapGen 22:25–26.

(2) *forgive sins:* שבק להון חטאיהון, (God) forgave them their sins, 11QtgJob 38:2–3 (MT Job 42:10, no Heb. equivalent); חטאי שבק לה, as for my sin, he forgave it, 4Q242 fg 1–3:4.

שבק [שבקן] *n. m.* sidewalk, free space. שבק סוחר סחור לפרזיתא, a sidewalk around the block, 5Q15 fg 1 i:1 = 4Q554 fg 1 ii:13, 2Q24 fg 1:2.

Greenfield 1969: 137.

שבש *vb.* ΙΤΗΡΑ. to be confused. יטעה עמא כיומודי וישתבשון, the people will go astray in his days and be confused, 4Q541 fg 9 i:7; כולהון להון ומשתבשין, all will serve (them) and be confused, 1QapGen 15:18; הא באדין אשתבשון, just then they were confused, 1QapGen 5:16 (broken context); מש[ת]בשין חכ[ימיא], the wise are confounded, 4Q541 fg 7:5 (broken context).

שד, שיד [Akk.] *n. m.* demon. נגיעי שד או רוח [באישא], afflicted by a demon or evil spirit, 4Q197 fg 4 i:13 (Tobit 6:8 δαίμόνιον); [ד]חל אנה [מ], I am afraid of the demon, 4Q197 fg 4 ii:9 (Tobit 6:15 [MS] δαίμονιον); לשדי טעותא, (they sacrifice their children) to demons of error, 4Q244 fg 12:2 = 4Q243 fg 13:2 (cf. MT Ps. 106:37 לַשְׂדִּים); שדא, 4Q196 fg 14 i:12 (fragmentary; Tobit 6:18 δαίμόνιον); etc.

Kaufman 1974: 101.

שדי *vb.* PE. to pour. שדא, 4Q204 fg 1 xii:29 (fragmentary); שדׁת, 4Q547 fg 7:2 (fragmentary).

שדרה *n. f.* spine. שדרת[חרצא], the spine of the loin, 4Q214 fg 2:6 (Geniza, Bod D 9 שדרת חרצא, Athos vῶτω).

חלף לשהוין מדברא **חלף לשהוין** [שהי'√] *n.m. desolation*. רבא, he passed over Desolation, the great desert, 4Q530 fg 7 ii:5.

שוא [BH שוא] *n. m. emptiness*. שוא יש[מע], (will God) hear empty words? 11Q¹⁸Job 26:8 (MT Job 35:13 שוא).

Sokoloff 1974: 137, Fassberg 1992: 61, Stadel 2008: 114.

שרה See שוי *adj.*

שוי *vb. PA. to put, place, appoint; to make*. (1) *put, place*, with dir. obj. + prep. phrase: שוי בסדא רגלי [י], he places my feet in the stock, 11Q¹⁸Job 22:5 (MT Job 33:11 וישם); שויו עליהון מדה, they imposed a tribute upon them, 1QapGen 21:26; עלוי לחמא שויו, upon the bread they placed [x], 11Q¹⁸ fg 8:3 (broken context); מא שויא אלהא עליהון, what God has placed on them, 11Q¹⁸Job 29:6 (MT Job 37:15 בָּשׂוּם); [י] שוא אנפודי, he shall set his face [on x], 4Q556 fg 1:3 (broken context); [י] תשוא סוף למל'י, (when) will you put an end to words? 11Q¹⁸Job 1:5 (MT Job 18:2 תְּשִׁימוּן); ישוה, 4Q156 fg 1:3 (fragmentary; MT Lev 16:13 וְנָתַן); התשוא זמם באפה, will you put a muzzle on his nose? 11Q¹⁸Job 35:4–5 (MT Job 40:26 הִתְשִׂים); etc.; *appoint, set*: מן שויא למטרא זמן, who set a time for the rain? 11Q¹⁸Job 31:2–3 (MT Job 38:25 פָּלַג); תשורה לה תחומין ודת [לימא], will you set borders and a law for the sea? 11Q¹⁸Job 30:7–8 (MT Job 38:10, no Heb. equivalent).

(3) *make into*, with dir. obj. + obj. comp.: שויית דחשת ביתה, I made the steppe his home, 11Q¹⁸Job 32:5 (MT Job 39:6 שָׁמַתִּי); שויית עננין [לבון]שה, in making clouds its garment, 11Q¹⁸Job 30:7 (MT Job 38:9 בְּשׂוּמִי); שויית [שמאה יוכבד], I made her name Jochebed, 4Q214a fg 2–3 i:4; etc.

The context of שוי in 4Q242 fg 1–3:3 has been restored as שוי א[להא עלי אנפודי] “God set his face on me” (DJD 22 [Collins] and others).

שוי, שודה [שו'√] *adj. equal, even*. שוי בה נהו[ר] שביעין חמשה, light is equal in (that day), five sevenths, 4Q209 fg 7 iii:7; similarly throughout 4Q208–9; שנוהי שוין, his teeth are even, 4Q561 fg 1 i:3; שויה לאורחא שויה, also for the journey an equal amount salted (he kept), 4Q196 fg 13:1.

שומה [שום√] *n. f. mole (bodily)*. שומן זועירן על ירכתה, little moles on his thigh, 4Q534 fg 1 i:3; שומה, 4Q534 fg 1 i:1 (fragmentary).

שופר See שפר *n.*

שוק, שק *n. m. street*. שוק פתה קנין שתה, a street six staffs in width, 4Q554 fg 1 ii:15; ברית שוק, street passageway, 4Q554 fg 1 ii:13 = 5Q15 fg 1

i:1; **אמין** 4 לשוק חד, four cubits to each street, 4Q554 fg 1 ii:20 = 5Q15 fg 1 i:5; **פתי שוקא**, the width of the street, 4Q554 fg 1 ii:16; **כל שוקא וקריתא**, the whole street and city, 4Q554 fg 1 ii:22; **שקיא רברביא**, the large streets, 4Q554 fg 1 ii:15 = 5Q15 fg 1 i:3; **[א] בתרעי קריא בשוק[א]**, in the gates of the city, in the street, 11Q^tgJob 14:1 (MT Job 29:7 **בְּרַחוּב**); etc.

שור *vb.* PE. **to jump.** שור רעואל נשקה, Reuel jumped up (and) kissed him, 4Q197 fg 4 iii:8 (Tobit 7:6 ἀνεπήδησεν).

שור *n. m.* **protective wall.** שורא די נינוה, the wall of Nineveh, 4Q196 fg 1:1 (Tobit 1:17 τείχους); **[לא] ישכחון למכבש שוריה**, they will not be able to flatten her walls, 4Q213 fg 1 ii+2:1–2; **מן קריתא ומן תחות שוריהא**, from the city and from under its walls, 4Q537 fg 12:3; etc.

The word שור in 1QapGen 15:14, 15 (broken context) probably belongs here.

שורה *n. f.* **wall, terrace.** מן תרע לתרע בשורתא, from gate to gate in the wall, 11Q18 fg 11:7.

שחי *n. f.* **armpit.** [שחוח[י], his armpits, 4Q534 fg 1 ii+2:1 (broken context).

The sense of the lexeme שחוח is usually taken as ‘pit (grave)’ (Starcky 1964; Beyer 1984: 705, etc.) or “courbre” (‘curve’) (DJD 31:146 [Puech]). For the present meaning, cp. Syriac ܫܚܝܐ (LS2 768 [Sokoloff Lex. 1547]); Tg. Psj Deut 22:5 שיחיה; MH שחי.

שחט *vb.* PE. **to consume.** ישחט רגוך, your wrath shall consume, 1QapGen 0:10 (broken context).

שחלנין [שחל^v] *n. m. pl.* **disease causing flux.** מכתשא דן ורוח, this plague and spirit of the flux, 1QapGen 20:26.

The root שחל means ‘to flow, drip,’ and various derivatives of the root in other dialects refer to what is runny, liquid, liquefied, or dripping. Here the disease may be dysentery (CAL 2012 s.v.) or gonorrhea.

שחן [שחן^v] *n. m.* **boil, inflammation.** בשחנא, I was afflicted with severe inflammation, 4Q242 fg 1–3:2, 6; בתקף, שחני יתון, my boils come with harshness, 11Q^tgJob 16:2 (MT Job 30:14 **בְּרַחֵב**?).

שחף *vb.* PE. **to be slack, weakened.** אל תמחולהי ביד שחפא, do not neglect it with a slack hand, 4Q541 fg 24 ii:4.

Cf. Cook 2012.

שחת *vb.* PE. **to mar.** Pass. ptcp.: אנפוך כדנא עליך שנא ושחת, (why is the aspect of) your face so changed and marred on you? 1QapGen 2:17; **[א] שחית**, 1Q23 fg 3:3 (fragmentary).

שירד See שד.

שיזב [Akk.] *vb.* QUAD. **to save, rescue.** אנה שיזבת לענא מן, I saved a poor man from [x], 11Q¹Job 14:6 (MT Job 29:12 אַמְלֵט); [תְּשַׁזְּבֵנָה], you will save her, 4Q197 fg 4 ii:18 (Tobit 6:18 σώσεις).

שיזפן [זיף 'to mold, forge?'] *n. m.* **minister of finance.** שיזפן קדם, (Ahiqar was) minister of finance before Esarcherib [sic], 4Q196 fg 2:8 (Tobit 1:22 ἐκλογιστής).

שיטו [שיטו 'to despise'] *n. f.* **scorn.** [לב] סרון ולשיטו מתיהב, (whoever despises wisdom) is given over to disdain and scorn, 4Q213 fg 1 i:11.

שיצי [Akk.] *vb.* QUAD. **to complete.** לא [שיצי מהוי] לא שתעיה, Mah-way had not finished telling (what he had seen), 6Q8 fg 1:5; כול די להוון, all who will be finishing their weeks (of service), 11Q18 fg 15:2; שיצי, 1Q23 fg 29:2 (fragmentary); etc.

QUAD.-T. **to be completed.** כדי אשתציו [י]ומי משתותא, when the days of the feast were completed, 4Q545 fg 1a i:7-8; תמן אשת[יציו שמיא], there the heavens are completed, 4Q204 fg 1 viii:28 (En. 18:10 συντελεσθήσονται).

שיציא [שיציי] *n. f.* **destruction (?)**. נתן שיציא, we shall put destruction [on x], 4Q530 fg 1 i:5 (broken context).

שיקוע *n. m.* **covering (?)**. שיקו[ע שמיא], the covering of the heaven, 11Q¹Job 31:6 (MT Job 38:29 וּכְפָר).

The translation and restoration are uncertain (*DJD* 23: 154 [García Martínez et al.]), and questionable (Sokoloff 1974: 150).

שירת [שית BH] *n. m.* **thorns (?)**. להסבעה שיתא ושביקה, to satiate the thorns and abandoned (land), 11Q¹Job 31:4 (MT Job 38:27 שָׂאָה).

Sokoloff 1974: 150; Greenfield and Sokoloff 1992: 85.

שכב *vb.* PE. **to lie down.** [יש] כב ולא {א} יתחד, he lies down and is not seized, 11Q¹Job 11:10 (MT Job 27:19 וְיִשְׁכְּבוּ); ישכבון, they will lie down, 11Q¹Job 24:9 (broken context; MT Job 34:15 וְיָשׁוּבוּ); שכבת, I laid down, 4Q213a fg 2:14 (broken context); [נ] שכב, we will lie down, 11Q¹Job 1:3 (broken context; MT Job 17:16 וְנָחַת); שכב, 4Q569 fg 1-2:7 (fragmentary).

שכח *vb.* H/APH. **to find; be able.** (1) *find*: with dir. obj.: הן עולין השכח, if he found crimes, 11Q¹Job 22:4 (MT Job 33:10 וְיִמְצָא); [די ת] השכח, all whom you find, 4Q196 fg 2:12 (Tobit 2:2 εὑρησ); אשכחה לחנוך, he found Enoch, 1QapGen 2:23; [חנה] מלוא אנדע ואשכ[חנה], if only I could know and find

him, *11QtgJob* 7A:3 (MT Job 23:3 וְאֶמְצְאוּהוּ); [לא ישכחון] מטמוריה; they will not find its hiding places, *4Q214a* fg 2–3 ii:2; with dir. obj. + obj. comp.: [לא] מְשַׁכַּח אֵנָה עִמָּן, he found all their multitude blinded, *4Q204* fg 4:5 (En. 89:33); ה[ש]כְּחוּ לְרֵעוּאֵל יִתָּב, they found Reuel sitting, *4Q196* fg 14 ii:6 = *4Q197* fg 4 iii:3 (Tobit 7:1 [S] εὑρον); אֲשַׁכַּח אֲנֹנִי שְׂרִינְךָ, he found them encamped, *1QapGen* 22:7–8; אֲשַׁכַּחַת כּוֹל אֲנָשֵׁי שְׁלָם, I found all my men well, *1QapGen* 21:19; etc.

(2) *be able* (with inf. comp.): לֹא יִשְׁכַּח כּוֹל בָּר אֲנוּשׁ לְמַמְנִיָּה, no man will be able to count it, *1QapGen* 21:13; [לא] יִשְׁכַּחוּן לְמַכְבַּשׁ שׁוּרִיָּה, they will not be able to flatten its walls, *4Q213* fg 1 ii+2:2; [לא] מְשַׁכַּח אֵנָה עִמָּן, I am not able to contend with them, *4Q531* fg 22:5; לֹא תִשְׁכַּחֲרָה, to tread on its dust you are not able, *4Q201* fg 1 ii:8 (En. 4:1); [לא] הִשְׁכַּחוּ גְבֵרִיא לְחֹוִיאָ לֵה, the giants were not able to tell him (the dream), *4Q530* fg 2 ii+6–12(?):13–14; etc.

H/ITHE. **to be found.** אֲשַׁתַּכַּח מַגְלָה ח[ד]ה חתי[מה], a scroll was found sealed, *4Q550* fg 1:5; [א]שְׁתַּכַּח כתי[ב], *4Q243* fg 6:4 (broken context); הִשְׁתַּכַּח כתיב בה, it was found written in it, *4Q550* fg 1:6.

שכך *vb.* PE. **to dwell.** [ב]כַּפֵּא יִשְׁכּוֹן, on the crag it dwells, *11QtgJob* 33:9 (MT Job 39:28 וְיִשְׁכֵּן); בְּרַכַּת עֲלֵמָא יִשְׁכּוֹנִין עֲלֵיכּוֹן, eternal blessings shall dwell upon you, *4Q542* fg 1 ii:3.

שכך *n. f.* eyelid. לִשְׁכַּנִּי עֵינֵי לְהִרְעִי, (I lifted) the lids of my eyes to the gates of (heaven), *4Q204* fg 1 vi:4 (En. 13:8); אֲחַדַּת לְשַׁכְּנֵי חֲזוּתָא, the vision shut my eyelids, *4Q530* fg 1 i:7.

שֵׁלַד *n. m.* corpse. כּוֹל שְׁלֵדֵיהֶוּן, all their corpses, *4Q243* fg 25:4 (fragmentary).

שְׁלוּוָה *n. f.* tranquility. שְׁלָם שְׁלוּוָה, the peace of my tranquility, *4Q242* fg 4:2 (uncertain).

שֵׁלַח *vb.* Pe. **to send a person.** שֵׁלַח לֵה . . . רוּחַ מַכְדַּשׁ, he sent to him . . . a spirit of plague, *1QapGen* 20:16; שֵׁלַחוּהוּ עַל חֲנוּךְ, they sent him to Enoch, *4Q530* fg 2 ii+6–12(?):21; בְּמַשְׁלַחֵן לְכוּן שֵׁלַח, by troops of angels he sent to you, *1QapGen* 1:26 (broken context); אֲשַׁלַּח לְאֵלִיָּה קִשְׁיָטָא, I shall send Elijah the honest, *4Q558* fg 51 ii:4; with verb following: שֵׁלַח לְעוֹבֵעַ, he sent quickly (and) took her away, *1QapGen* 20:8–9; שֵׁלַח קְרָא, he sent (and) summoned all the wise men of Egypt, *1QapGen* 20:18–19; שֵׁלַחַת קְרִית לְמַמְרָה, I sent (and) summoned Mamre

1QapGen 21:21; שלח קרא לאהרון, he sent (and) summoned Aaron, 4Q545 fg 1a i:8, etc.

PA. **to send away, release.** ישלח אנתתה מנה לבעלה, he will send the woman away from him to her husband, 1QapGen 20:23; מן שלח פראה, ברחריין, who set the wild ass free? 11QtgJob 32:4 (MT Job 39:5 שְׁלַח); שבק, ושלח כולהון, he let them go and sent them all away, 1QapGen 22:25–26; [לש] לחותה לארע מצר׳יִן, to send him away to the land of Egypt, 4Q558 fg 62:3 (broken context).

ITHPE. **to be sent.** ישתלח לכול בני [ע]מָה, he shall be sent to all the sons of his people, 4Q541 fg 9 i:2–3.

שלט *vb.* PE. **to have authority, permission, legal power.** שלט בשאר, יממא דן, (the moon) has authority over the rest of this day, 4Q209 fg 9:2; 4Q209 fg 7 iii:4; 4Q208 fg 20:1; 1QapGen 11:16; אל ישלט . . . לטמיא אנתתי, may he not have the power . . . to defile my wife, 1QapGen 20:15; [לט]של[ט], 4Q553a fg 6:1, (fragmentary); etc.

APH. **to give authority, allow to rule.** אל שלט לאחיקר . . . על כל, שׁ[יזפנו]תָּ, he gave Ahiqar authority over all the accounts (of the kingdom), 4Q196 fg 2:5 (Tobit 1:21 ἔταξεν); אשלטה אסרחדון תנין לה, Esarhaddon gave him authority second to him, 4Q196 fg 2:8 (Tobit 1:22 κατέστυσε); אל תשלט בי כל שטן, let no adversary rule over me, 4Q213a fg 1:17 (Athos κατισχυσάτω).

OPH. **to be given authority.** הוא משלט על כול חשוכה, he is given authority over all the darkness, 4Q544 fg 2:15; [על כול בני נהור]א אשלטת, over all the sons of light I have been given authority, 4Q544 fg 3:1.

שלט *n. m.* quiver. עלוהי יתלה שלט, upon him hangs a quiver, 11QtgJob 33:4 (MT Job 39:23 אֲשָׁפָה).

Greenfield and Sokoloff 1992: 85.

שלטן I [√שלט] *n. m.* authority, dominion. שלטנה שלטן עלם, his dominion is an eternal dominion, 4Q246 fg 1 ii:9; [ש]לטן ורבו עם אלהא, dominion and greatness are with God, 11QtgJob 9:4 (MT Job 25:2 הַמְּשַׁל); [ש]לטן עַל [כ]ל הַמְּרַכְלוֹת מַלְכָא, (he had) authority over all the accounts of the king, 4Q196 fg 2:6 (Tobit 1:21 [S] ἐξουσίαν); לעבדי שלטנא, to those who exercise authority, 4Q550 fg 1:6, 7; [ש]לטן באר[עא], dominion in the earth, 4Q243 fg 11 ii:3 (broken context); etc.

שלטן II [√שלט] *n. m.* ruler. שלטן שמיא לארעא נחת, the ruler of heaven came down to earth, 4Q530 fg 2 ii+6–12(?): 16.

their months are complete, *11Q^gJob* 32:1–2 (MT Job 39:2 תַּמְלֵאנָה).

שָׁלֵם I [שָׁלֵם] *n. m.* **peace, health, well-being.** לַת שָׁלֵם לָכֵן, you have no peace, *4Q201* fg 1 ii:14 (En. 5:4 εἰρήνη); כֹּלֵא יַעֲבֹד שָׁלֵם, all shall make peace, *4Q246* fg 1 ii:6; with ב, ל: [שָׁלֵם] בְּשָׁלֵם, for peace have you come, so enter in peace, *4Q197* fg 4 iii:4 = *4Q196* fg 14 ii:7 (Tobit 7:1 [S] ὑγιαίνοντες); בְּשָׁלֵם יֵהָד, he will go in peace, *4Q197* fg 4 i:2 (Tobit 5:21 ὑγιαίνων); אֶתְּוֹב לְמִצְרַיִם בְּשָׁלֵם, I will return to Egypt in peace, *4Q544* fg 1:9; עַל בְּשָׁלֵם [ל] בָּגַסְרָו, Bagasrava entered in peace, *4Q550* fg 6+6a+6b+6c:6; מִית בְּשָׁלֵם, he died in peace, *4Q196* fg 18:12 (Tobit 14:2 [S] εἰρήνη; *4Q200* fg 7 ii:4 בשלום); שְׂאַל שָׁלֵם, to ask peace, greet: שְׂאַלוּ שְׁלֵמָה, they greeted him (lit., asked his health), *4Q197* fg 4 iii:3 (ἐχαίρεισάν); שְׂאַלֵי שְׁלֵמָה רַבִּיּוֹן, those who greet him are great ones, *4Q213* fg 1 i:18; salutation in letter: לְעַבְדֵי שְׁלֵמָה [ל], to those who exercise authority, peace! *4Q550* fg 1:7; as predicate: אֶשְׁכַּח כֹּל אַנְשֵׁי שָׁלֵם, I found all my men well, *1QapGen* 21:19; [שָׁלֵם] הֲוֵא מְרֵוּ לָהּ, Is he well? They said, (He is) well, *4Q197* fg 4 iii:7 (Tobit 7:5 [S] ὑγιαίνει).

The inclusion of the last two citations instead of under **שָׁלֵם** *adj.* is based on similar expressions in BH and Targum, e.g., 2 Sam 20:9 and *Tg. Jon. ad loc.*

שָׁלֵם II [שָׁלֵם] *n. m.* **communion offering.** שְׁלֵמִיּוֹן, *11Q18* fg 27:5 (fragmentary).

Stadel 2008: 71.

שָׂלַךְ *vb.* PE. **to scorch.** כְּוִיָּה וְשָׂלַךְהָ, (the sun) burns and scorches, *4Q204* fg 1 i:26 = *4Q201* fg 1 ii:7 (En. 4:1).

שֵׁם *n. m.* **name, reputation.** שֵׁם טֹב, a good name, *4Q542* fg 1 i:10; רַב שֵׁם, a great name, *4Q196* fg 17 ii:15 (Tobit 13:11 [OL] *nomen*); שֵׁם חֲדוּא, a name of joy, *4Q541* fg 24 ii:5; שֵׁם רַבָּא, his great name, *4Q542* fg 1 i:1; שְׂאַלְתָּהּ, I asked her, What is your name? *4Q552* fg 1 ii:5; שְׂמֵהֶם [רַבְנֵיהוֹן], the names of their leaders, *4Q204* fg 1 ii:24 (En. 6:7 ὀνόματα); לְשֵׁם דֵּי רַבִּי, to the name of my master, the eternal lord, *4Q529* fg 1:9; מִ[רְאֵי עַלְמָא], I called on the name of the lord of ages, *1QapGen* 21:2; with verbs of harming or damage: [לֹא גַ]עַלְתָּ שְׂמִי, I have not defiled my name, *4Q196* fg 6:10 (Tobit 3:15 ὄνομα); תְּחַלֵּל שְׂמָהּ וְשֵׁם אַבְוּהָ, she profanes her name and her father's name, *4Q213a* fg 3:13; חֲבַלְתָּ שְׂמָהּ וְשֵׁם אַבְהַתָּהּ, she corrupted her name and her ancestors' name, *4Q213a* fg 3:15; לֹא יִבַּד שְׂמָהּ, his good name shall not perish, *4Q550* fg 2:2; לֹא מִתְמַחַא שֵׁם חֲסֻדָּהּ, the name of her reproach will not be effaced, *4Q213a* fg 3:16; with verbs of

די + vb. comp.: שמעת די ע[בר]רָא ה[וּא] במצריין, I heard that there was grain in Egypt, *1QapGen* 19:10; [אנה מפקד לכוון] שמעו די, hear what I command you, *4Q546* fg 14:4; שמע . . . די אתיב אברם כול שביתא, (the king of Sodom) heard that Abram brought back all the captivity, *1QapGen* 22:12; with prep.: obey, listen to, heed: שמע לי, listen to me, *4Q196* fg 14 i:9 (Tobit 6:16 ἄκουσόν); הוא אמר ישמעון לה, he commands and they obey him, *11QtgJob* 29:2 (MT Job 37:12, no Heb. equivalent); שמע א[ל]הא בקלה, God heeded the voice of Job, *11QtgJob* 38:2 (MT Job 42:9, no Heb. equivalent); etc.

ITHP.E. to obey. [מש]תמעין לפתריזא אבוך, they would obey Patireza your father, *4Q550* fg 1:1.

APH. to announce. קל אשמע, he announced in a voice, *1QapGen* 6:15.

שמש vb. PA. to serve, minister. [מאה מ]אין לה משמשין, a hundred hundreds were serving him, *4Q530* fg 2 ii+6–12(?):17; ישמשון, *4Q246* fg 1 i:8 (broken context).

ITHP.A. to be served. מש[תמ]שין, *4Q541* fg 7:5 (broken context).

שמש n. m./f. sun. שמשא שהרא וכוֹכְבֵיָא, the sun, moon, and stars, *1QapGen* 7:2; 13:10–11; עלת שמשא, the sun set, *4Q209* fg 35:1; דנח שמשא, the sun rose, *4Q529* fg 2:1; [עד ת]דנח שמשא, until the sun rises, *11Q18* fg 27:4, 26:3; דבר שמשא, the course of the sun, *4Q209* fg 26:3; אלה נחשי, he taught the omens of the sun, *4Q201* fg 1 iv:4 (En. 8:3 ἡλίου); דנחא, עינוהי כשמ[שא], his eyes shone like the sun, *1QapGen* 5:12; שרי שמשא למתב, and the sun began to once again come in its courses, *4Q209* fg 7 iii:5; אשל[מת] שמשא למהך כל חרתיה, the sun finished going through all its courses, *4Q209* fg 7 iii:1–2; שמש עלמה תניר, the eternal sun will shine, *4Q541* fg 9 i:3; [מע]ל שמשא, the setting of the sun, *11Q18* fg 24:1; etc.

שן n. f. tooth. שנוהי שוין, his teeth are even, *4Q561* fg 1 i:3; בשנא פרכ, דכר, in the tooth (is) the crusher of the male (?), *4Q560* fg 1 i:5.

The interpretation of the second citation is very uncertain; the one given is based on Naveh (1998: 260; see also *DJD* 37: 296 [Puech]). Penney and Wise (1994: 642) and Beyer (2004: 168) translate “in sleep.”

שנה I n. f. year. שנה [בשנה], year by year, *4Q201* fg 1 ii:11–12 (En. 5:2 ἐνιαυτοῦ); בשנת תלת עשרה, in the thirteenth year, *1QapGen* 21:27; בשנת מאה ותלתין ושת, in the one hundred thirty-sixth year, *4Q545* fg 1a i:2–3; לשנת חמישיהא, the fifth year, *1QapGen* 12:15; שנתא די מותה, the year of his death, *4Q545* fg 1a i:3; לשנין ארבע, after four years, *1QapGen* 12:13; תרתין

תרתין ותלת, two years after the deluge, *1QapGen* 12:10; שנין בתר מבולא, two or three years, *4Q201* fg 1 ii:6 (En. 3:1); שנין [ימלכוך], some years they will reign, *4Q246* fg 1 ii:2; שני [חייכוך], the years of your life, *4Q201* fg 1 ii:14–15 (En. 5:5 ετη); ברת תלתין שנין, thirty years old, *4Q545* fg 1a i:6; בר מנין שנוהי די לא סוף, twenty years old, *4Q545* fg 1a i:8–9; שנין [עשרי] (שניו), the number of his years is without end, *11QtgJob* 28:4 (MT Job 36:26); שניהון ביקר, their years (will be) in honor, *11QtgJob* 27:5 (MT Job 36:11 (שניהם)); etc.

שנה II [ישן] *n. f. sleep*. אנה אתעירת מן שנת עיני, I woke up from the sleep of my eyes, *4Q547* fg 9:8; גדת שנת [עיניהון], the sleep of their eyes fled, *4Q530* fg 2ii+6–12(?) :4; אתעירת בליליא מן שנתי, I woke up in the night from my sleep, *1QapGen* 19:17, cf. 15:21; אתעירת מן שנתי, I woke up from my sleep, *4Q213b* fg 1:2; שנת עלמה, eternal sleep, *4Q549* fg 2:2.

שני *vb. PE. to be, become different*. שנין דן מן דן, differing each from the other, *4Q534* fg 1 i:3; לא ישנא גבר, a man will not be different, *11QtgJob* 24:3 (MT Job 34:9 (יסקן)); pass. ptcp.: אנפיך כדנא עליך שנא ושחת, (why is the aspect of) your face so changed and marred on you? *1QapGen* 2:17; שניא, *4Q531* fg 24:3 (broken context); לא שנ[יה], not changed, *4Q201* fg 1 ii:2; etc.

PA. *to change (trans)*. אנתן שניתן עבדכוך, you changed your works, *4Q201* fg 1 ii:12 (En. 5:4); [עבדה] ון שניו למע[ל לנשין], they changed their nature, entering in to women, *4Q204* fg 5 ii:18–19 (En. 106:14 παραβαίνουσιν); די לא לשניה, that which one is not to change, *4Q243* fg 8:3 (broken context); see also *4Q112* fg 3 i +17:2 משנא in place of MT's מהשנא (Dan 2:20).

ITHPA. *to become changed*. לבי עלי משתני, my mind was changed for the worse, *1QapGen* 2:2; אשתני אנפי עלי, my face had changed for the worse, *1QapGen* 2:12; שני לבי עלי אדין אשתני, greatly then was my mind changed for the worse, *1QapGen* 2:11.

שנן [שן] *n. m. blade*. שנן {ר} נזך, blade of a spear, *11QtgJob* 33:5 (MT Job 39:23 (להב)).

Sokoloff 1974: 156; Greenfield and Shaked 1972: 41–42.

שנק *vb. PA. to torment, punish*. [די למה ביקר] ת אשה ישנקנה, lest he punish him with a burning of fire, *11QtgJob* 23:2 (broken context; MT Job 33:24–25, no Heb. equivalent).

For the restoration, see Grelot 1972: 111. At *4Q552* fg 1 ii:8, *DJD* 37: 64 (Puech) reads

למשנך, but the last two letters are very uncertain (the ק in particular is unlikely).

שעה *n. f.* **moment, hour.** בַּה בַּשׁׁעַ תֵּאָבֵד, at that moment, 4Q550 fg 1:3; שַׁעַן שְׁנַיִם, many hours, 1QapGen 13:13; with בַּר, *immediately*: תָּבוּ בַר שַׁעַתְהוֹן, they returned immediately, 4Q549 fg 2:5 (broken context).

שעו [שעי] *n. f.* **speech.** מִן טַלַּל שַׁעוֹתַי, because of my speaking, 11QtgJob 7A 2 (MT Job 23:2 שְׁחִי).

שעי *vb.* ΙΤΗΡΑ. **to tell, relate.** אֲשַׁתְּעִי לִי חֲלֹמְךָ, tell me your dream, 1QapGen 19:18; שָׂרִית לְאֲשַׁתְּעִיא לֵה חֲלֹמָא דִּן, I began to tell her this dream, 1QapGen 19:18; חֲלֹמֵיהוֹן אֲשַׁתְּעִיֹּ, they told their dreams, 4Q530 fg 2 ii + 6–12(?) :5; [לֹא] שַׁתְּעִידָה, 6Q8 fg 1:5 (broken context); [מ] שַׁתְּעִיא, 4Q546 fg 6:3 (fragmentary).

שעמם *vb.* QUAD. **to confound.** [אשעמם] [ם], 4Q485 fg 0:1 (fragmentary).

שפולין [שפול] *n. m. pl.* **foot (of mountain).** נִחַתַּת לְשַׁפּוֹלֵי טוֹרָא דִּן, I came down to the foot of this mountain, 1QapGen 12:8.

שפט [שפט] *n. m.* **judge.** רֹאשֵׁי וְשַׁפְטֵינָא, rulers and judges, 4Q213 fg 1 ii–2:13.

Stadel 2008: 43.

שפי *vb.* PE. **to be quiet.** שַׁפִּית וְקוּיַת, I was quiet and remained so, 1QapGen 6:19 (broken context).

שפיר [שפר] *adj.* **beautiful, proper.** דְּשַׁפִּיר וְדַטְב, what is proper and good, 4Q213a fg 1:16; בְּרָא שַׁפִּירָה, a beautiful daughter, 4Q197 fg 4 i:17 (Tobit 6:11 LXX^{MS} καλή); שַׁפִּיר לֵה צֶלֶם אֲנִפִּיהָ, the form of her face is beautiful, 1QapGen 20:2; שַׁפִּירָא לְחַדָּא, very beautiful, 4Q197 fg 4 ii:1 (Tobit 6:12 καλόν); כִּמָּא שַׁפִּיר לֵה כּוֹל לְבַנְהָא, how beautiful is all her whiteness! 1QapGen 20:4; רִגְלֵיהָא כִּמָּא שַׁפִּירָן, her feet, how beautiful! 1QapGen 20:6; etc.

שפך *vb.* PE. **to pour out, spill (of blood).** מִרְזַבֵּינָא שַׁבְעָה שַׁפְּכִין [מִינָא], seven spouts pouring out water, 4Q206 fg 4 i:16 (En. 89:2); [נ] הַרִיזָן [י] שַׁפְּכוֹן, (where) rivers pour their waters, 4Q581 fg 1:10 (broken context); מִיָּה [וֹן], much blood (being) spilled, 4Q201 fg 1 iv:7 (En. 9:1 ἐκχυσνόμενον); דֶּם הוּוּה שַׁפְּיךְ, blood had been spilled, 4Q206 fg 3 i:6 (broken context); שַׁפְּכִין, 4Q201 fg 1 ii:4 (fragmentary; En. 2:3?); etc.

ΙΤΗΡΕ. **to be spilled.** [דֶּם] הוּוּה מִשַׁתְּפִךְ, blood was being spilled, 4Q533 fg 4:2.

שפל *vb.* ITHPE/ITHPA. **to humble oneself.** אַל תִּשְׁתַּפֵּל, do not humble yourself, 4Q569 fg 1–2:4 (broken context).

HAPH. **to make low, humble.** חֲזֵא כָל גֹּאֵה וְהִשְׁפַּלְהוּ, see every proud one and make him low, 11Q¹Job 34:7 (MT Job 40:11 הַשְּׁפִילָהוּ).

שפל [שפֵּל] *adj.* **low, humble.** תִּהְיוּן לְשַׁפְּלִין, you will become low, 4Q213 fg 4:8 (broken context); מְכִיָּא וּשְׁפִילִיא, the humble and lowly, 1QapGen 0:7.

Drawnel (2004: 170) for 4Q213 reads לשכֵּלִין, which is possible, in the meaning “fools” (not “wise” as he has it).

שפלו [שפֵּל] *n. f.* **humble state.** תִּהְיוּן לְשַׁפְּלוֹ וּלְנִבְלוֹ, (lest) you come to be in a low and shameful state, 4Q542 fg 1 i:6.

שפנין *n. m.* **turtledove.** לְבִנֵי שְׁפִנִּינָא, (I offered on the altar) the young of turtledoves, 1QapGen 10:15.

שפר *vb.* PE. **to be beautiful.** עַל כּוֹל נְשִׁין שׁוֹפֵר שְׁפֵרָה, above all women she excels in beauty (lit., in beauty she is beautiful), 1QapGen 20:6–7; כָּל בְּתוּלָן וְכִלְאָן . . . לֹא יִשְׁפֵּרֵן מִנְהָא, none of the virgins or brides . . . are more beautiful than she, 1QapGen 20:6.

שפר, **שופר** [שפֵּר] *n. m.* **beauty.** עַל כּוֹל נְשִׁין שׁוֹפֵר שְׁפֵרָה, above all women she excels in beauty (lit., in beauty she is beautiful), 1QapGen 20:6–7; אֲתַמָּה עַל כּוֹל שְׁפֵרָהּ, he was amazed at all her beauty, 1QapGen 20:9; עֲלִיא, her beauty was high above all of them, 1QapGen 20:7; כּוֹל שְׁפֵרָה דָן, all this beauty, 1QapGen 20:7; שְׁפֵרָה, 4Q553a fg 6:1 (broken context).

שפש *n. m.* **door, postern.** פּוֹתָ[יהוּן דִּי] שְׁפֵשֵׁיא קִנִּין תְּרִין, the width of the doors was two staffs, 5Q15 fg 1 i:8; שְׁפֵשֵׁין שְׁגִיָּאִין, many doors, 4Q554 fg 3:2; שְׁפֵשֵׁא, 4Q554 fg 4:2 (fragmentary).

Greenfield 1969: 134, Greenfield and Sokoloff 1992: 85.

שק *n. m.* **thigh.** כַּמָּא שְׁלֵמָא לְהֵן לְהָ שְׁקִיָּהּ, how perfect are her thighs! 1QapGen 20:6; שְׁקוּדֵי, 4Q561 fg 2:3 (fragmentary).

שק See שוק.

שקה [Akk.] *n. m.* **cupbearer.** רֹבֵב שְׁקָה, chief cupbearer, 4Q196 fg 2:7 (Tobit 1:22 [AB] οἰνοχόος, [S] ἀρχιοἰνοχόος).

Kaufman 1974: 140.

שקט *vb.* PE. **to be quiet.** שְׁקוּט, 1QapGen 10:9 (fragmentary, uncertain).

שקין *vb.* APH. **to supply with water.** הָוּאֹ גִנְנִין וְהוּא מְשָׁקִין, there were gardeners and they were watering, 4Q530 fg 2 ii+6–12(?) :7 (broken context); כּוֹל אֶרְעָא דִּי מְשָׁקָה פּוֹרְתָא, all the land that the Euphrates waters, 1QapGen 17:12.

שקל *vb.* PE. **to lift up.** שְׁקוּל עֵינֶיךָ וְחִזֵּי, lift up your eyes and look, 1QapGen 21:9.

שקע *vb.* PE. **to sink (intrans).** תּוֹרִיא שְׁקַעִין וְטַבְעִין, the bulls were sinking and drowning, 4Q206 fg 4 i:19 (En. 89:5); [דִּי יִשְׁקַע מִיָּן], to sink in the water, 4Q206 fg 4 ii:19 (En. 89:15).

שקר *vb.* PA. **to lie, deceive.** הֲכַעֵן צְדָא אֱלֹהָא יִשְׁקַר, now, truly, would God lie? 11QtgJob 24:6–7 (MT Job 34:12 [יִשְׁרָע]); [לִשְׁ]קֹרָה, 4Q533 fg 4:1 (fragmentary).

שקר [**שקר**] *n. m.* **deceit.** כּוֹל שְׁקַר לֹא עוֹד יִשְׁתַּכַּח, no deceit shall be found any more, 4Q537 fg 1+2+3:2; שְׁקַר וְחַמְסָא, deceit and crime, 4Q541 fg 9 i:7; כּוֹל אַנוֹס וְשְׁקַר, all oppression and deceit, 4Q550 fg 1:7; חֹס לְאֱלֹהָא (מְרָשַׁע), may God be far from deceit, 11QtgJob 24:4 (MT Job 34:10); חֹמְסָא וְרִשְׁעָא וְשְׁקָרָא, crime and wickedness and deceit, 1QapGen 11:14; אֲשֵׁי חֹמְסָא וְעַבְדֵי שְׁקָרָא, the foundations of wrongdoing and the activity of deceit, 4Q212 fg 1 iv:14 (En. 91:11); עַבְדֵי שְׁקָרָא, those who work deceit, 11QtgJob 24:2 (MT Job 34:8 [אֲנִי]); etc.

שרו [**שרי**] *n. f.* **meal, repast.** שְׁרו טַבְחָא וְרַבְעַת לְ[מֵאכָ]ל, (there was prepared for me) a good meal, and I reclined to eat, 4Q196 fg 2:11 (Tobit 2:1 ἄριστον).

שרי *vb.* PE. **to loosen (trans.); encamp, dwell, rest.** (1) *loosen:* שְׁרוּא, loosen your bond, 4Q203 fg 8:14; חֲנֻקֵי עֲרֵדָא מִן שְׂרָא, who loosed the reins of the onager? 11QtgJob 32:4–5 (MT Job 39:5 [פָּתַח]).

(2) *encamp, dwell:* שְׂרָא בְעַמְקָא שׁוּא, Abram dwelt in the valley of Shaveh, 1QapGen 22:13–14; בְּקֹדְשֵׁי אַנְוֹן שְׂרִין, in the holy places they (the angels) dwell, 4Q531 fg 22:6; אֲשַׁכַּח אַנְוֹן שְׂרִין בְּבִקְעַת דָּן, he found them encamped in the valley of Dan, 1QapGen 22:7–8; [עֲ]לוּהֵי שְׂרַת, (the spirit?) rested upon him, 4Q246 fg 1 i:1; etc.

PA. **to begin (with inf. comp).** דִּן חֲלֵמָא לָהּ חֲלֵמָא דִּן, I began to tell her this dream, 1QapGen 19:18; שְׂרִיו לְמַלְחִין לְעַנְ[א], they began to oppress the flock, 4Q206 fg 4 ii:18 (En. 89:15); שְׂרִיו לְגַלְיָהּ, they began to reveal (secrets), 4Q202 fg 1 iii:5 (En. 8:3); שְׂרִיו לְקַטְלָהּ לְאַנְשָׁא, they began

to kill mankind, 4Q201 fg 1 iii:19 (En. 7:4); [למעל] שריו, they began to enter, 4Q202 fg 1 ii:18 (En. 7:1 ἤρξαντο); שרית למשתיה, I began to drink it, 1QapGen 12:15; שְׁרִי שמשא למתב ולמתא בחרתִּי[יה], the sun began to once again come in its courses, 4Q209 fg 7 iii:5; שרית למסחר, I began to travel about, 1QapGen 21:15; שריוֹא, 4Q204 fg 4:3 (En. 89:32); etc.

ITHP.E. to be loosed, forgiven (?) גשתרא, 4Q531 fg 30:3 (fragmentary).

שריין *n. m. armor*. שרִיִּין דִּי נחִי[ש], armor of bronze, 4Q202 fg 1 ii:26 (En. 8:1 θώρακας).

שריין [כו]ל שרצארעא *n. m. swarming animals (coll.)*. [שריין] שרִיִּין [sic], all the swarming animals of the earth, 4Q531 fg 2+3:7; fg 4:2; שרִיִּין מִיֵּא, the swarming animals of the earth and water, 1QapGen 13:11.

שרר *vb*. ITHPA. to contend. [לא] מִשכח אנה עמן לאשתררה, I am not able to contend with them, 4Q531 fg 22:5.

שרש *n. m. root*. תרינא מן שרש [ח] דִּי צִמְחָ[נ]א, the two of us sprouted from one root, 1QapGen 19:16; תלתת שרשוהי, three of its roots, 6Q8 fg 2:1 (broken context); שורשה, 4Q542 fg 3 i^{ftmg}:1 (fragmentary); שרשיין, 4Q558 fg 21a-b:2 (fragmentary); 4Q558 fg 26:1; etc.

שש *n. m. alabaster*. שש ויהלם, alabaster and gemstone, 5Q15 fg 1 i:7.

שת *fem.*, שתה *masc. num. six*. קניין שתה, six staffs, 4Q554 fg 1 ii:15; שביעיין, six sevenths, 4Q209 fg 7 ii:11; [קניין] שתה בשת[ה], six staffs by six, 5Q15 fg 3:3; אמין שת בשת, six cubits by six, 11Q18 fg 9:3; שביעיין שתה, six and a half sevenths, 4Q209 fg 2 ii:3; in combination: בלילא שתה, one hundred thirty-six, 4Q545 fg 1a i:3; לעשריין ושת, for twenty-six, 11Q18 fg 15:4 (broken context); etc.

— שתת עשר. sixteen. [שתת] עסר, 4Q201 fg 1 iii:11; שתת עשר, 4Q554 fg 1 i:9 (fragmentary); 4Q204 fg 1 ii:28.

— שתיין. sixty. אמין [ן] שתיין ושבע, sixty-seven cubits, 5Q15 fg 1 i:5.

שתי *vb*. PE. to drink. אכל ואשתי, he ate and drank, 4Q545 fg 1a i:7; אכלו . . . ואשתי עמי, I ate and drank, 1QapGen 21:20; אכלת ואשתית, they ate and drank with me, 1QapGen 21:21–22; שרית למשתיה, I began to drink it, 1QapGen 12:15; [לא] אשתי, I did not drink, 4Q196 fg 17 i:2 (Tobit 12:19 [AB] ἔπιον); [הווא] שתיין דמ[א], they were drinking the blood, 4Q202 fg 1

ii:25 (En. 7:5 ἔπινον); [יכלון ויש]תון, they will eat and drink, 11Q18 fg 25:6; למאכל ולמשתה, to eat and drink, 4Q197 fg 4 iii:12 (Tobit 7:9).

שתית [num. שת] *n. m. sixth (fraction)*. [ד]ֹשית, one sixth, 4Q211 fg 1 ii:6.

שתיתי [num. שת] *adj. sixth (ordinal)*. [א]לילא שתיתי, the sixth crown, 11Q18 fg 14 ii:3; תרעא שתיתי, the sixth gate, 4Q209 fg 26:2; [ש]תיתי, 4Q550 fg 6+6a-c:4 (broken context).

ש

שב, סב [√שאב 'to become old'] *n. m.* **elder.** כֹּהֲנִיא וְכָל שְׂבִיא, the priests and all the elders, 4Q562 fg 2:4; שְׂבִיאָ דִּי בַהוֹן, the elders which are among them, 2Q24 fg 4:13; סְבִין, 4Q201 fg 2:2 (fragmentary).

שבַּע, סבַּע *vb.* PE. **to be sated.** יִפְצוֹן וְלֹא יִשְׂבַּעוּן, they will open wide (their mouths) and not be sated, 11QtgJob 11:5 (MT Job 27:14 יִשְׂבְּעוּ).

HAPH. **to satiate, fill.** לְהַסְבִּיעַ שִׁיתָא וְשִׁבִיקָה, to satiate the thorns and abandoned (land), 11QtgJob 31:4 (MT Job 38:27 לְהַשְׂבִּיעַ).

שגה, שגרי, סגיא [√שגיר] *n. m.* **abundance, multitude.** שְׂגָה [כְּדַב] ין, an abundance of lies and falsehoods, 4Q541 fg 9 i:5–6; אֲשַׁכַּח כּוֹל, he found all their multitude blinded, 4Q204 fg 4:5 (En. 89:33); בְּסִגְיַת עֲוִיתֶךָ, in the multitude of your iniquities, 11QtgJob 26:1 (MT Job 35:6 רַבּוּ).

שגרי, סגרי *vb.* PE. **to become numerous, increase.** חֲזִי כַּמֵּן כְּפַלְיִן שְׂגִיר, see how many doubles they have increased (i.e., how many times they have doubled in number), 1QapGen 22:29; [שנ]ִי אֲבַדְנֶכָן יִסְגִין, the years of your destruction will increase, 4Q201 fg 1 ii:15 (En. 5:5 πληθυνθήσεται); עֲתַרְךָ וְנִכְסֶיךָ יִשְׂגוּן לְחֲדָא, your wealth and possessions will become very numerous, 1QapGen 22:31–32.

H/APH. **to increase (trans.), multiply.** אֲשַׁגְּה זִרְעֶךָ כַּעֲפַר אֲרֻעָא, I will multiply your offspring like the dust of the ground, 1QapGen 21:13; הַסְגִירּוּ, they have multiplied possessions, 11QtgJob 4:6 (MT Job 21:7 נִבְרְרוּ); נִכְסִין, like mud he multiplies [x], 11QtgJob 11:7 (broken context; MT Job 27:16 יִכְבִּין?).

שגיא, סגרי, סגיא [√שגיר] *adj.* **much, many, great.** (a) *much*, with mass or abstract sg. nouns: חֲכַמְא שְׂגִיא, much wisdom, 1QapGen 20:7; לְבוּשׁ שְׂגִי, much clothing of fine linen, 1QapGen 20:31; דַּם סְגִי, much blood, 4Q201 fg 1 iv:7 (En. 9:1 πολύ); חַמְסַ שְׂגִיא, much wrongdoing, 4Q531 fg 19:2; לְמַאכַל שְׂגִיא, to eat much (food), 4Q531 fg 1:6; עַם סְגִיא, much people, 11QtgJob 28:6 (MT Job 36:28 רַבּ); etc.

(b) *many*, with count nouns: נִכְסִין שְׂגִיאִין לְחֲדָא, very many possessions, 1QapGen 20:33; שְׂגִיאִין מְלִין, many words, 4Q541 fg 9 i:5; שְׂפִישֵׁין שְׂגִיאִין, many doors, 4Q554 fg 3:2; עוֹפִיאִין שְׂגִיאִין, many branches, 1QapGen 13:13;

מן קדם סגיאין; [כ] וְכַבִּיא שְׂגִיאִיא, the many stars, 4Q206 fg 4 i:11 (En. 83:3?); because of many (people), 11Q¹Job 26:4 (MT Job 35:9 [רבים]); etc.

(c) as predicate: צדוּתא הוּאָת שְׂגִיא, the desolation was great, 1QapGen 12:9; שְׂגִיאִין . . . נִפְתְּנִיא, (I saw) the rich foods (to be) numerous, 4Q196 fg 2:11–12 (Tobit 2:2 [S] πλείονα); שְׂגִי לִי עֵתֵר וְנִכְסִין; שְׂגִי, much wealth and possessions are mine, 1QapGen 22:32; [י]ן סגיא, his days are many, 11Q¹Job 28:4 (MT Job 36:26 [שגיא]); etc.

—*adv. greatly, much.* שְׂגִי לְחֵדָא . . . הוּיִת תְּמַה, I was very much amazed, 1QapGen 13:15; שְׂגִי רַחֲמָה, he loved her greatly, 1QapGen 20:8; [ש] גִּיא רַחֲמָה, I moved very far away from it, 4Q206 fg 1 xxvi:20 (En. 32:2); אֲרַחֲקֵת שְׂגִיא מִנָּה, (his beard) shall be thin but not too much, 4Q561 fg 1 i:3–4; שְׂגִי תַחְדּוּ [ה], greatly shall you rejoice, 4Q541 fg 3:5; אֹסַפְתָּ לָּהּ עַל דִּילָהּ שְׂגִי, I added a great amount to what was his, 1QapGen 21:6; etc.

שְׂהָד [Ptcp. √שׁהד 'to witness'] *n. m. witness.* לְשִׁהָדִי קִשְׁט, for witnesses of truth, 4Q212 fg 1 iv:12.

כּוֹל כְּתָבִי בְּשִׁהָדוֹ דִּי תִזְדַּהֲרוּן [√שׁהד 'to witness'] *n. f. testimony.* בְּהוֹן, all my writings as a testimony with which you should be careful, 4Q542 fg 1 ii:12.

שְׂהָר, סָהָר *n. m. moon.* שְׂמִשָּׁא שְׂהָרָא וְכּוֹכְבֵיא, the sun, moon, and stars, 1QapGen 7:2; לְשִׁמְשָׁא וּלְשִׁהָרָא [ו] לְכּוֹכְבֵיא, 1QapGen 13:10–11; [ש] הָרָא, the moon and stars, 4Q213 fg 3:2; שְׂהָרָא עָרַב וְעַל לְתַרְעָא, the moon set and entered the fifth gate, 4Q209 fg 7 iii:6; [לס] הָרָא, 4Q531 fg 2+3:1 (fragmentary); שְׂהָרָא, 4Q531 fg 2+3:1 (fragmentary); לְ[ש] הָרָה, 4Q213 fg 3:4 (fragmentary).

שְׂטִי *vb.* PE. *to turn aside, deviate.* [ל] מְחִטָּא וּלְמִשְׁטָה, to sin and turn aside, 4Q196 fg 9:2 (Tobit 4:5 παραβῆναι); [ל] מְשִׁטָּא וּלְמִטְעָא וְלְמַהָךְ, to deviate and go astray and walk in the ways of error, 4Q537 fg 5:2.

שְׂטָן *n. m. adversary.* אֵל תְּשִׁלֵּט בִּי כָל שְׂטָן, let no adversary rule over me, 4Q213a fg 1:17 (Athos στανῶς).

Stadel 2008: 43–44 (in origin a Hebraism).

שְׂיָבָה [√שׂאב 'to become old'] *n. f. old age.* שְׂיָבָתְכוֹן בְּשָׁלָם, (the days of your youth) and your old age in peace (shall be completed), 4Q204 fg 1 v:6 (En. 10:17 σάββατα [sic]).

שיח [BH שיח] *vb.* PE. to converse. [י]שיח על[והי], he will converse about him, 11Q^{tg}Job 28:10 (fragmentary; MT Job 36:33 [יגיד]).

Stadel 2008: 115.

שיח *n. m.* shrub. שיחיהי מתקצצין, its shrubs were being cut down, 4Q558 fg 33 ii:4 (broken context).

שים, סים *vb.* PE. to place, set. [פמכון] על ידיכון על, place your hands on your mouth, 11Q^{tg}Job 4:4 (MT Job 21:5 [שימו]); מן שם משחתה; who set its measurements? 11Q^{tg}Job 30:3 (MT Job 38:5 [שם]); pass. ptpc.: שימא על שמאל (Helbon which is) situated to the north of Damascus, 1Q^{ap}Gen 22:10; [חא] במו [דנחא], it is situated in the east, 4Q552 fg 1 ii:4 (broken context).

שימה *n. f.* treasure. שימה טובה, good treasure, 4Q213 fg 1 i:20; יחזון שימתה, they will see her treasure, 4Q213 fg 1 ii-2:3 (broken context).

שכל *vb.* See סכל.

שכלו [שכל'ו 'to do wrong'] *n. f.* folly, sin. שכלותא, 1Q^{ap}Gen 7:20 (fragmentary).

שכר, סכר *vb.* PE. to close. [ל] סכר כ[ל], he closed up all [x], 11Q^{tg}Job 22:5 (broken context; MT Job 33:11 [ישמר?]); pass. perf.: חדריא שכירו, the chambers were closed, 4Q206 fg 4 ii:2 (En. 89:7).

שמאל *n. m.* north. שימא על שמאל דרמשק, situated to the north of Damascus, 1Q^{ap}Gen 22:10; על שמאל מעלה דן, to the north of this entrance, 4Q554 fg 1 iii:19, 5Q15 fg 1 ii:2; על ש[מא]ל מקדשא, to the north of the temple, 4Q554 fg 1 ii:17, 5Q15 fg 1 i:4; תלתת די בתריהון על שמאל, three (gates) after them on the north, 4Q210 fg 1 ii:1; בשמלא, 4Q558 fg 77:2 (?; fragmentary); etc.

שמוק [שמק] *adj. red.* ימא שמוקא, the Red Sea, 1Q^{ap}Gen 21:17, 18; 1Q^{ap}Gen 17:7-8; 4Q206 fg 1 xxvi:20 (En. 32:2 ἐρυθρᾶς); שמוק, 4Q204 fg 5 i:28 (fragmentary; En. 106:2 πυρρότερον).

שמח [BH שמח] *vb.* PE. to be glad. ישמחון, 4Q204 fg 5 i:20 (fragmentary; En. 104:13 χαρήσονται); שמה, 4Q545 fg 5:4 (fragmentary).

Fassberg 1992: 63-64; Greenfield and Sokoloff 1992: 85; Stadel 2008: 52.

חדוא ללוי ושמח <א> לי[ע] קוב ודיאצ *n. f.* gladness. לישמח, joy for Levi, gladness for Jacob and rejoicing for Isaac, 4Q542 fg 1 i:10-11; חדוא ושמחא, joy and gladness, 4Q542 fg 1 i:3.

שִׁמְךָ *vb.* ITHPA. **to be reddened.** ישתמך ימא רבא, the Great Sea shall be reddened, 4Q541 fg 7:3.

שִׁמְךָמוֹךְ, שִׁמְךָמוֹךְ [שִׁמְךָ] *adj.* reddish. [שִׁמְךָמוֹךְ] שִׁמְךָמוֹךְ, its hairs are reddish, 4Q534 fg 1 i:1–2; לִשְׁמִימוֹךְ, 4Q561 fg 7:2 (fragmentary).

שִׁנְאָה, שִׁנְאָה [שִׁנְאָה 'to hate'] *n. m.* enemy, hostile person. סגר שִׁנְאָיךְ בידך, he has delivered your enemies into your power, 1QapGen 22:17 (MT Gen 14:20 שָׂרִיף); שִׁנְאָיךְ, 4Q543 fg 15:3 (fragmentary); לֹא תהוה מִן שִׁנְאָה, you will not be of the enemy, 4Q541 fg 24 ii:6; שִׁנְאָה, 4Q243 fg 39:2 (fragmentary).

שִׁעָר *n. m.* hair (mass). שִׁעָר רֵאשָׁה, the hair of her head, 1QapGen 20:3; שִׁעָר רֵשָׁה, 4Q561 fg 7:4; שִׁעָר דְּקִנָּה, the hair of his beard, 4Q561 fg 3:4.

שִׁעָרָה *n. f.* hair (count). [שִׁמְךָמוֹךְ] שִׁעָרָה, its hairs are reddish, 4Q534 fg 1 i:1–2; שִׁעָרִיךְ, 4Q561 fg 6:4 (broken context).

שִׁפְךָ *vb.* PE./PA. **to be sufficient.** דִּי לֹא שִׁפְךָ לְהוֹן, which is not sufficient for them, 4Q531 fg 1:5 (broken context); שִׁפְךָ לְהוֹן, 4Q532 fg 2:10 (broken context).

שִׁתו *n. m.* winter. בְּדִגְלֵי שִׁתוֹ, (consider) the signs of winter, 4Q201 fg 1 ii:3 (En. 2:3 χειμῶνα); שִׁתוֹ הוּוּה וְעֵלֵי כָל אֵילָנִיָּא, it was winter and the leaves of all the trees (withered), 4Q211 fg 1 i:4.

ת

תאום *n. m.* twin, an astrological sign, Gemini. אם בתאומיא ירעם, if it thunders in the Twins (Gemini), 4Q318 8:9.

תבו, **תיבו** *n. f.* ark. תבותא נחת חד מן טורי הוררט, the ark came to rest on one of the mountains of Ararat, 1QapGen 10:12; תרע ת'בותא, the entrance of the ark, 1QapGen 11:1.

תבל *n. f.* world. על אנפי תבל, on the surface of the world, 11QtgJob 29:3 (MT Job 37:12 תבל); קשט תב[ל], he established the world, 11QtgJob 24:8 (MT Job 34:13 תבל).

תבר *vb.* PE./PA. to break, defeat. תבר אנון והוא רדף להון, he defeated them and kept pursuing them, 1QapGen 22:9 (MT Gen 14:15 ויבסם); רוחי שמיא . . . יתברן לה, the winds of heaven were breaking it (the olive tree), 1QapGen 13:16; כל רמת רוח תתבר, all that is proud of spirit you shall defeat, 11QtgJob 34:7–8 (MT Job 40:12 תכניעהו); מתבריא, 4Q566 fg 1:3 (fragmentary).

ITHPE. to be defeated. אתבר מלך סודום וערק, the king of Sodom was defeated and fled, 1QapGen 21:32.

תגמא See פתגם.

תגר *vb.* ITHPA. to gain profit. כדי הוית מתגר על דילהא, while I was gaining profit because of her, 1QapGen 20:10.

Fitzmyer 2004: 101, 200 translates “so that I might be benefited on her account,” taking the root of the verb to be **אגר**. Beyer translates “wodurch ich ja um ihretwillen (am ehesten) einen Vorteil hatte” (‘whereby I had an advantage for her sake’ [1984: 175]).

תגר [אחדין עלי ITHPA. ‘to contend, bring a claim’] *n. m.* dispute. תגר רב, they were beginning a great dispute over me, 4Q544 fg 1:11.

Greenfield and Sokoloff 1992: 92.

תהום *n. f.* deep, abyss. מן רחם תהומא, (when the sea gushes) from the womb of the abyss, 11QtgJob 30:6 (MT Job 38:8, no Heb. equivalent); בארעא ובתהומא, in the earth and in the deeps, 4Q542 fg 1 ii:7; תהומי, 4Q246 fg 1 ii:9 (broken context).

תהלה [הלל√] *n. f.* psalm. ימללון בתהלי[ן], let them speak in psalms, 4Q196 fg 17 ii:7 (Tobit 3:8).

תוב *vb.* PE. **to return; turn; do again.** (1) *return, go back to a place:* תבת לביתי, I returned to my house, 4Q196 fg 2:9–10 (Tobit 2:1 κατήλθον); נפקו ולא תבוא, they went out and did not return, 11QtgJob 32:3 (MT Job 39:4 [שב]); אתוב למצרים, I will return to Egypt, 4Q544 fg 1:9; תב ליומי עלימ[ותה], he returned to the days of his youth, 11QtgJob 23:3 (MT Job 33:25 [ישב]); באישתה תאבה על, (whoever does wrong,) his evil returns on his head, 4Q550 fg 7+7a:6; תתוב לעמך, you shall return to your people, 4Q543 fg 15:1; etc.

(2) *turn, change direction:* לא יתוב מן אנפי חרב, he does not turn away from the sword, 11QtgJob 33:4 (MT Job 39:22 [ישב]); הן יתבו מן באישתהון, if they turn from their evil, 11QtgJob 27:4 (MT Job 36:10 [ישב]); תב אלהא, God turned to Job in mercy, 11QtgJob 38:3 (MT Job 42:10 [שב]); [לא] נתוב כלנה מן מלכה ד[ן], none of us shall turn from this counsel, 4Q201 fg 1 iii:2 (En. 6:4 ἀποστρέψαι); etc.

(3) *do again (as auxiliary):* למתב למתה ולמפק, to once again come and go out, 4Q209 fg 7 iii:2; למתב ולמתא, 4Q209 fg 7 iii:5; etc.

HAPH./APH. **return (trans.); answer.** (1) *return:* אתיבני לארעא דא, he brought me back to this land, 1QapGen 21:3–4; אתיב אברם כול שביתא, Abram brought back all the captivity, 1QapGen 22:12 (MT Gen 14:16 [וישב]); אתיב אברם כול נכסיא, Abram returned all the property, 1QapGen 22:24; אתיב אמרא דן לכול ענא טעיתא, this lamb brought back all the straying flock, 4Q204 fg 4:8 (En. 89:35); יתיב, he will bring (them) back, 4Q198 fg 1:9 (Tobit 13:5 [AB] συνάξει); etc.

(2) *answer:* אשאלנך והתיבני פתגם, I shall ask you and you answer me, 11QtgJob 34:3 (MT Job 40:7 [הודיעני] = 11QtgJob 37:7 (MT Job 42:4); חדא, I have spoken one time and will not answer, 11QtgJob 37:5 (MT Job 40:5 [אענה]); [מ]ן אפו יתיבני פתגם, who then will answer me? 11QtgJob 9:2 (MT Job 24:25 [יבני]); לגבר כותי להתבה [לגבר] כותך, (it is not possible) for a man like me to answer a man like you, 4Q550 fg 5+5a:5; etc.

OPH. **to be returned.** אתבת לי חנה אנתתי, Hannah my wife was returned to me, 4Q196 fg 2:10 (Tobit 2:1 ἀπεδόθη).

תוב [תוב] *adv.* **again.** תוב[ן] רחע ידיך, again wash your hands, 4Q214b fg 2–6 i:8 (Geniza, Bod D 2 עוד רחע ידיך, Athos πάλιν).

See also תובא.

תובא [תוב] *adv.* **again.** תובא תתה עקא עלוהי, again tribulation will come to him, 4Q540 fg 1:1; תובא יתה לה חסרון, again poverty will come to

him, 4Q540 fg 1:2.

See also תוב *adv.*

תודה [תּוֹדָה BH] *n. f. thank-offering.* תודתהון ופסחיהון, their thank-offerings and Passover sacrifices, 11Q18 fg 16 ii+17 i:1–2.

Stadel 2008: 70.

תוך *vb. PE. to cease.* יתוך מנכה מכתשא דן, this plague shall cease from you, 1QapGen 20:26.

The suggested reading יתרך “he will drive out” is less likely paleographically (Fitzmyer 2004: 209, Machiela 2009: 76)

תולעה *n. f. worm.* [ב]ר אנש תולע[ה], a human being is a worm, 11QtgJob 9:9 (MT Job 25:6 תּוֹלְעָה); [לתו]לְעָה, 11QtgJob 1:1 (broken context; MT Job 17:14 לְרָמָה).

תון *n. m. chamber.* כל תוניא [ורומהון קנין ת]רין, all the chambers were two staffs high, 5Q15 fg 1 ii:8.

תוקף See תקף *n.*

תור *n. m. bull, ox.* נשט תורא, he flayed the bull, 11Q18 fg 13:1; תורין, תורין [ת]ר, two bulls, 11Q18 fg 28:5; טור תורא, the Mount of the Ox, 1QapGen 17:10, 21:16; תוריא שקעין וטבעין, the bulls were sinking and drowning, 4Q206 fg 4 i:19, cf. 20 (En. 89:5); חד מן תוריא, one of the bulls, 4Q206 fg 4 i:13 (En. 89:1); *an astrological sign, Taurus*, תורא, 4Q318 8:1, 7:5.

תוש *n. m. error.* [כ]שפו וחרטמו ותוש[ין], sorcery and divination and errors, 4Q201 fg 1 iv:2 (En. 8:3 [Syn.] σοφία?).

Cp. Syriac ܬܘܫܐ, LS2 819 [Sokoloff *Lex.* 1635]; for other possible restorations, see Langlois 2008: 258.

תותב [יתב√] *n. m. resident foreigner.* להון תותבין לבון, they will become foreigners to you, 4Q542 fg 1 i:7.

Stadel 2008: 54 (not a Hebraism).

תחום [Akk.] *n. m. boundary, border.* עבֹר תחומא דן מי ימא רבא, this boundary crosses the water of the Great Sea, 1QapGen 16:11; [ת]חֹמֵי, boundaries of the platforms, 5Q15 fg 1 ii:13; תשורה לה תחומין ודת, [לימא], will you set borders and a law for the sea? 11QtgJob 30:7–8 (MT Job 38:10 חֲקֵי); אזל תחומא דן כעין מִי לִשְׁנֵי דָן, this boundary coincides with the waters of this inlet, 1QapGen 16:17; etc.

Kaufman 1974: 105.

תחורת *prep. under; in place (of)*. (1) *under*: מן קריתא ומן תחורת שוריהא, from the city and from under its walls, 4Q537 fg 12:3; תחורת רם עד דבב, under me, so high it reached the heavens, 4Q213a fg 2:17 (broken context); מן תחתוהי, (water was flowing) from under it (the mountain), 4Q205 fg 1 xii:3 (En. 25:2?); לַתְּחֹרֶת עֲלֵתָא, under the burnt offering, 4Q214b fg 2–6 i:6 (Geniza, Bod C 21 [תח]וֹת, Athos ὑποκάτω).

(2) *in place of, in the same place*: הַטְּפִי רֹ [שִׁיעִין תַּחַו] תִּיהוּן, extinguish the wicked in their place, 11QtgJob 34:8 (MT Job 40:12 [תַּחַתָּם]); תַּחַת חֲטָא, in place of wheat, 11QtgJob 20:1 (context broken; MT Job 31:40 [תַּחַת]); חֲדוּרָא, joy in place of them, 4Q546 fg 15 ii:3 (fragmentary).

תַּחְנֻנִין [חנן] *n. m. pl. supplication*. [תַּחְנֻנִין], 4Q204 fg 1 vi:1 (fragmentary; En. 13:6 δεήσεις); [תַּחְנֻנִין]וֹן, 4Q204 fg 1 vi:3 (fragmentary; En. 13:7 δεήσεων).

תבו See תיבו.

תיש *n. m. ram*. מֵאָתֵין תִּישִׁין, two hundred rams, 1Q23 fg 1+6+22:3.

תכונה *n. f. jewelry*. [היך די י] עבדון ד[הבא למ] עבדה תכונא ועל {ו} כספא למעבדה לצמידין, how to work gold, to make it into jewelry, and about silver, how to make it into bracelets, 4Q202 fg 1 ii:27 (En. 8:1 κόσμια).

Beyer 1984: 236; Stadel 2008: 86. The present reading replaces מְכֻנָּא (Milik 1976: 167).

תכך *n. m. species of tree*. בְּרוּתָא וְתַכְכָּה, cypress and *thekaka*, 4Q214b fg 2–6:5.

The Mt. Athos MS gives the transliteration θεχκα; the Geniza text (Bod C 18) reads תַּאנְתָּה ('fig'). See Greenfield, Stone, and Eshel 2004: 167, Drawnel 2004: 130.

תלג *n. m. snow*. [נ]חת עליהון תלגא, snow falls on them, 4Q209 fg 23:10 (En. 77:4); תלג, 4Q204 fg 1 vi:24 (fragmentary; En. 14:10 χιόνος); תַּלְגָּא, 4Q204 fg 1 vi:26 (fragmentary; En. 14:13 χιόν); [ת]לגא, 4Q204 fg 1 vii:2 (En. 14:20 χιόνος).

תלי *vb. PE. to hang (trans.)*. תלה, 1Q21 fg 37:1 (fragmentary); תלה, 4Q541 fg 2 ii:1 (fragmentary).

ITHPE. to hang (intrans.). עלוהי יתלה שלט, upon him hangs a quiver, 11QtgJob 33:4 (MT Job 39:23 [תַּרְנָה]).

תלי [תלי] *n. m. hanging*. תַּלְיָא, 4Q541 fg 24 ii:4.

The reading (*DJD* 31: 242 [Puech]) and translation ("pendaison/crucifixion") are very precarious; only unidentifiable traces of the first letter remain. Beyer (2004: 112) restores תַּלְיָא, "unreine Dinge" ('unclean things').

תלית [num. תלת] *n. m.* **third** (*fraction*). תליתין, 1Q21 fg 1:1 (fragmentary).

תליתי [num. תלת] *adj.* **third** (*ordinal*). תליתי, 4Q204 fg 1 ii:25 (En. 6:7), 1QapGen 10:15; תרעא תליתיא, the third gate, 4Q209 fg 16:2; תלתיא, the third (day), 4Q211 fg 1 ii:6; [א]אילנא תליתי, the third tree, 4Q552 fg 1 ii:11; etc.

תלת fem., תלתה masc. *num.* **three**. Before noun: תרתין ותלת שנין, two or three years, 4Q201 fg 1 ii:6 (En. 3:1); [ן]תלתה שמחה, three names, 4Q544 fg 3:2; תלתה אמין, three cubits, 4Q554 fg 1 ii:14; תלתא גברין, three men, 1QapGen 19:24; in construct before definite nouns: תלתת ספריא, the three books, 4Q534 fg 1 i:5; תלתת שרשוהי, three of its roots, 6Q8 fg 2:1 (broken context); תלתת אחיא אמוראא, the three Amorite brothers, 1QapGen 21:21; after noun: שביעין תלתה, three sevenths, 4Q209 fg 7 iii:3; קנין תלתה, three staffs, 4Q554a fg 1:4 = 5Q15 fg 1 i:10; קנין תלתא, 11Q18 fg 17 ii:2; counted noun ellipted: תלתת די בתריהון, three (gates) after them, 4Q210 fg 1 ii:1; [ומא]תלתת, three (gates) in the south, 4Q554 fg 3:1; תלתה, two times (or) three, 11QtgJob 23:8 (MT Job 33:29 שְׁלוֹשׁ); with suffix: תלתתהון, the three of them, 1QapGen 20:8; distributive: תלת תלת, three by three, 4Q554 fg 2 ii:22; in combination: תלת מאא, three hundred, 1QapGen 22:6 (MT Gen 14:14 וּשְׁלֹשׁ מֵאוֹת); תלתה ופלג, three and a half, 4Q209 fg 1 i:3; etc.

קנין תלת עשר fem., תלתת עשר masc. **thirteen**. קנין תלת עשר, thirteen staffs, 5Q15 fg 1 i:6; as ordinal: בשנת תלת עשרה, in the thirteenth year, 1QapGen 21:27; [לה]תלתת עסר, thirteenth to him, 4Q201 fg 1 iii:10 = תלתת עשר לה, 4Q204 fg 1 ii:27 (En. 6:7).

תלתין תלתיין **thirty**. תלתין שנין, thirty years, 4Q545 fg 1a i:6; ראסין תלתיין, thirty-five stades, 4Q554 fg 1 i:12; תלתין ותריין אלפיין ותשע מאה, thirty-two thousand nine hundred, 11Q18 fg 18:3; מאה ותלתיין ושת, one hundred thirty-six, 4Q545 fg 1a i:3; ח[ד מ]ן תלתיין, one-thirtieth, 4Q211 fg 1 ii:6; etc.

תתמה *vb.* Pe. **to be amazed**. הוית תמה על זיתא דן, I was amazed at this olive tree, 1QapGen 13:15; שגני לחדא תמהת, I was very much amazed, 1QapGen 13:15; יתמהון מן, (broken context; MT Job 26:11 וַיִּתְמְחוּ); אל [ת]מהת על טורן יא, I was amazed at the mountains, 4Q205 fg 1 xii:8 (En. 26:6 ἐθαύμασα).

The occurrence at 1QapGen 15:19 could also be Ithpe.

ITHPE. to be(come) amazed. חזדהא ואתמה על כול שפרדהא, he saw her and was amazed at all her beauty, 1QapGen 20:9.

תמה [√תמה] *n. m.* wonder. תמהא אחד לי, wonder seized me, 11Q¹gJob 4:5 (MT Job 21:6 (פְּלִצוֹת); תמהינ שמעת, I have heard wonders, 6Q8 fg 1:6.

תמה *adv.* there. תמה חזית לגבריאל מלאכא, there I saw the angel Gabriel, 4Q529 fg 1:4, also fg 1:2; תמה יזעקון, there they cry out, 11Q¹gJob 26:7 (MT Job 35:12 (שם)).

See also תמן.

תמימו [√תמם 'to be perfect'] *n. f.* perfection. ישירותא ותמימותא, uprightness and perfection, 4Q542 fg 1 i:12–13.

According to DJD 31: 397 (Puech), at 4Q548 fg 1 ii-2:13 the first hand wrote תמימותא, later corrected to נְעִימָתָא, but this is uncertain.

תמיני [num. תמנה] *adj.* eighth (ordinal). שבוע תמיני, eighth week, 4Q212 fg 1 iv:15; זיקיאל תמיני [לה], Ziki'el, eighth to him, 4Q204 fg 1 ii:26 = 4Q201 fg 1 iii:8 (En. 6:7); תמיניא, 4Q558 fg 51 ii:3 (broken context).

תמך 1Q23 See סמך.

תמן *adv.* there. קרית תמן. I called there, 1QapGen 21:2; אודית תמן, I gave thanks there, 1QapGen 21:3; בנית תמן, I built there, 1QapGen 21:20; תמן אשכחה לחנוך, there he found Enoch, 1QapGen 2:23; תמן חזית, there I saw, 4Q206 fg 1 xxii:3 (En. 22:5); with מן תמן אובלת: מן, from there I was brought, 4Q204 fg 1 xiii:25 (En. 36:1); similarly 4Q205 fg 1 xi:3, 4Q206 fg 1 xxvi:18; מן תמן דנחין מאני שמיא, from there rise the vessels of the heavens, 4Q209 fg 23:7; with לתמן דאֵר רבא: ל, there dwells the great one, 4Q209 fg 23:3 (En. 77:1); etc.

See also תמה.

תמנה *fem.*, תמניה *masc. num.* eight. תמניה בחדה רוח, eight (houses) in one direction, 4Q554a fg 1:3; תמנא סאין, eight seahs, 2Q24 fg 4:4; as ordinal: בלילא תמניה, in the eighth night, 4Q209 fg 1 i:5; etc.

—תמנית עשר *num.* eighteen. תמניאת עשר, (three hundred) and eighteen (men), 1QapGen 22:6; [תמנית עס]ר, 4Q201 fg 1 iii:12; [תמנית עש]ר, קנין תמנית עש, eighteen staffs, 5Q15 fg 1 i:4.

—תמנין *num.* eighty. ת[מ]נין מניא, eighty minas, 4Q539 fg 2–3:4; מאתינ ותמנין, two hundred and eighty, 11Q18 fg 6:1 (broken context); תמנין וארבעה כהנין, eighty-four priests, 11Q18 fg 20:3.

תמרה *n. f.* date-palm. ארז חד ותמרא חדא, a certain cedar and a certain

date-palm, *1QapGen* 19:14–15; בטלל תמרתא, (the cedar was spared) because of the date-palm, *1QapGen* 19:16; למשבך תמרתא בלחודיהה, to leave the date-palm by itself, *1QapGen* 19:15; אכליאת תמרתא, the date-palm cried out, *1QapGen* 19:16.

תמרירו [√מרר] *n. f.* embitterment (?). בתמרירותא, *1Q64* fg 1:2 (fragmentary).

תנה *adv. here.* לא אכול תנא, I will not eat here, *4Q199* fg 1:1 (Tobit 7:12 [S] ἐντεῦθεν); עד תנא ולא תוסף, up to here but no farther, *11QtgJob* 30:8–9 (MT Job 38:11 פה); תרתין עבדתה תנה, two (years) you spent here, *1QapGen* 22:28; דבר עמד מן תנא, take with you (four slaves) from here, *4Q197* fg 5:9 (Tobit 9:2); לתנא, *4Q530* fg 7 ii:7; מן תנה, *4Q205* fg 1 xi:1; etc.

תנחה [√נח 'to groan'] *n. f.* groan. [תנ]חתי, *11QtgJob* 7A:3 (broken context; MT Job 23:2 אֲנַחֲתִי).

תנין *n. m.* sea-serpent. תנין ערק, the fleeing sea-serpent, *11QtgJob* 10:4 (MT Job 26:13 נָחַשׁ); התגד תנין בחכא, will you pull a sea-serpent with a hook? *11QtgJob* 35:4 (MT Job 40:25 לְיִתְּן); תנין, *11QtgJob* 12:5 (broken context; MT Job 28:8 שָׁחַל).

תנין [√ני 'to repeat'] *adj.* second. אשלטה אסרחדון תנין לה, Esarhaddon gave him authority second to him, *4Q196* fg 2:8 (Tobit 1:22 ἐκ δευτέρας); תנין לה, *4Q201* fg 1 iii:6 (En. 6:7); עדבא תניאנא, the second lot, *1QapGen* 16:14; לתרעא תנינא, the second gate, *4Q209* fg 7 ii:8, similarly ii:10, *4Q210* fg 1 ii:5; ללש[נא]ת[נ]יאנא, the second inlet, *1QapGen* 17:17, similarly 10:14; ביומא תנינא, on the second day, *4Q210* fg 1 iii:7; etc.

See also תניני.

תנינות [adj. תנין] *adv.* a second time. תנינות, *4Q530* fg 7 ii:7 (broken context).

תניאני, תניני [adj. תנין] *adj.* second. [מ]ן קדמיתא לתניאניתא, from the first to the second, *4Q547* fg 3:2; ותנינא . . . ביומא קדמיא, on the first day . . . on the second, *4Q211* fg 1 ii:5.

— *adv.* second time. בנייתה תניאני, I built it (the altar) a second time, *1QapGen* 21:1.

תנן *vb.* APH. to cause to emit smoke. אתנה קדם גבר או אנתא, make it (the fish) give off smoke before a man or woman, *4Q197* fg 4 i:13 (Tobit 6:8 [S] κάπνισσον).

תנן *vb.* PA. **to smoke**. מִן נחיריה יפק תנן, from his nostrils comes forth smoke, 11Q^gJob 36:5 (MT Job 41:12 עָשָׂן).

תעב *vb.* PA. **to loathe (?)**. יתעבדהו, 4Q586 fg b:2 (fragmentary).

The 3rd masc. pl. suffix of reading given (with DJD 37: 492 [Puech]) is not correct for verbal forms and the word perhaps should be read as ית עביהו.

תפי *vb.* PE. **to set for cooking**. שבעא דודין תפין על אבני [א], seven pots set on the stones, 11Q18 fg 18:2.

תקוף See תקף *n.*

תקיף [**תקף**√] *adj.* **strong, hard**. חזוה תקיף ורב, his appearance was strong and great, 4Q205 fg 2 ii:29 (En. 89:30); רָשָׁע [ע] תְּקִיף, strong wickedness, 4Q204 fg 5 ii:25 (En. 106:19); בכי תקיף, hard weeping, 1QapGen 20:11; בחלין תקיף, with strong passion, 1QapGen 2:8; תְּקִיפִין מני, those stronger than me, 4Q531 fg 22:7; תקיף ברא מנד, one stronger than you, 1QapGen 22:31; etc.

תקל [**תקל**√ II 'to weigh'] *n. m.* **shekel (weight)**. מ[תקל] תקלין תלת, a weight of three hundred and fifty shekels, 4Q535 fg 3:3; [תקלין] וחמ[שין] מאה, a weight of three hundred and fifty shekels, 4Q580 fg 1 ii:11 (fragmentary).

תקל *vb.* HITHPE. **to be ensnared**. אנש רשיעיא התקלו, wicked people are ensnared, 11Q^gJob 25:6 (MT Job 34:30 מְמַקְשִׁי).

תקן *vb.* PE. **to be firm, fixed**. תקנת [ע] ל ארעא, (the ship) rested firmly on the earth, 4Q206 fg 4 ii:4 (En. 89:8).

PA. **to make firm**. מתקנן, 4Q581 fg 1–2:3 (fragmentary).

תקפו *vb.* PE. **to be strong, hard**. תקפו וגברו, (the plagues and afflictions) grew strong and prevailed, 1QapGen 20:18; תתקף ותתקיאם, you will be strong and lasting, 1QapGen 0:5; כול צבו לא תקפתכה, no matter is too hard for you, 4Q203 fg 9:4; חקף מלך עילם, the king of Elam was strong, 1QapGen 21:25–26; [תקף] עלי רגזה, his anger was strong against me, 11Q^gJob 2:1 (MT Job 19:11 ויחר).

APH. **to hold fast, make strong**. אתקפו בדיני אברהם, hold fast the judgments of Abraham, 4Q542 fg 1 i:8; [. . .] ואֲתַקַּפְתִּי בְּ, I held on to the truth and held fast to [x], 1QapGen 6:6; [א] תְּקִיף נ[ונא], hold the fish fast, 4Q197 fg 4 i:7 (Tobit 6:3 ἐπιλαβῶ); מחסניך אתקף, strengthen your fortresses, 4Q536 fg 2 ii:10.

תקף, תקוף, תוקף [תקף] *n. m. strength; high wave.* (1) *strength:* support and strength, 1QapGen 22:31; תקף וחכמה, strength and wisdom, 11QtgJob 37:4 (MT Job 42:2 מְזִמָּה); תקף קרִיָּא, the strength of the city, 11QtgJob 32:6 (MT Job 39:7 הַמּוֹן); בצורה יבית תקפה, in his neck his strength dwells, 11QtgJob 36:7 (MT Job 41:14 עֵז); בתקוף חיל דרעי, with the strength of the force of my arm, 4Q531 fg 22:3; בתוקף, strongly, forcibly, 1QapGen 13:16, 20:14; בתקף, 11QtgJob 16:2 (MT Job 30:14 כְּפָרִיז), 33:1 (MT Job 39:20, no Heb. equivalent); etc.

(2) *high wave:* תקפי ימא ועל מחוזא, (on) the high waves of the sea and on the harbor, 4Q552 fg 1 ii:10; etc.

For the meaning 'high wave,' see also Syriac (LS2 833 [Sokoloff Lex. 1633]) and Tg. Jon. Isa 23:4; Ezek 26:17.

תרב *n. m. fat.* תרבא על נורא אקטרת, I burned the fat on the fire, 1QapGen 10:14; תרבה, 11Q18 fg 22:2 (broken context).

תרין *masc., תרתין fem. num. two.* Before noun: תרתין שנין, two years, 1QapGen 12:10, 20:18; תרין נהריא, the two rivers, 1QapGen 17:9; תרין חברוהי, his two companions, 1QapGen 20:8; תרתין כוליתה, its two kidneys, 11Q18 fg 22:3; etc.; in construct before definite nouns: תרי סדרי לח[מא], two rows of bread, 2Q24 fg 4:8; תרתי לחמא, two (loaves) of bread, 2Q24 fg 4:14, 15; תרתי עליתא, the two upper rooms, 11Q18 fg 21:3; תרי לוחיא, the two tablets, 4Q203 fg 7b ii:2; after noun: שבועין תרין, two weeks, 1QapGen 6:18; שביעיני תריני, two sevenths, 4Q208 fg 19+21:4; [י]ומין תרין, two days, 4Q209 fg 26:3; דשין תרין, two doors, 5Q15 fg 1 i:9; אמין תרתי[ן], two cubits, 11Q18 fg 11:3; קנין תרין, two staffs, 4Q554 fg 1 iii:18; זמן תרין תלתא, two times (or) three, 11QtgJob 23:8 (MT Job 33:29 פְּעֻמִים); with suffix: תרינא, the two of us, 1QapGen 19:16; תריהון, two of them, 4Q530 fg 2 ii+6–12(?):3, 4Q197 fg 4 i:11 (Tobit 6:6 ἀμφότεροι); תרתיהון, 4Q547 fg 3:3; with ellipted noun: תרתין עבדתה תנה, two (years) you spent here, 1QapGen 22:28; דתרתין ודתלת שנין, two or three years, 4Q201 fg 1 ii:6 = דתרתין ודתלת שנין, 4Q204 fg 1 i:25 (En. 3:1); תרין למדנ[חא], two (mountains) to the east, 4Q529 fg 1:3; קנין תרין בתרין, two staffs by two, 4Q554 fg 1 iii:20, 5Q15 fg 1 ii:3; תרין דאנין, two were debating, 4Q544 fg 1:10; ותרתין . . . מללת, one (time) I have spoken . . . and two, 11QtgJob 37:5 (MT Job 40:5 וישתים); in combination: יהב לה חד תרין, he gave him two times as much, 11QtgJob 38:4 (MT Job 42:10 לְמִשְׁנֵה); [ע]שרין ות[ר]תין, twenty-two, 5Q15 fg 1 ii:11; תלתין ותרין, thirty-two, 4Q554 fg 2 ii:16; ארבעין ותרתין, forty-two, 2Q24

fg 1:4, 5Q15 fg 1 i:2; חמשיין וְתִרְתִּין, fifty-two, 4Q543 fg 1a-c:4, 4Q545 fg 1a i:4; תלתין ותריין אלפין, thirty-two thousand, 11Q18 fg 18:3; etc.

— תרתי עשרה שנין fem., תרי עשר masc. num. twelve. twelve years, 1QapGen 21:26; [יא] תרי עשר תרעי ארבע רוחי שמ[יא], the twelve gates of the four winds of heaven, 4Q210 fg 1 ii:14; תרי עשר תרעיין, twelve gates, 11Q18 fg 17 ii:3; אמין תרתי עשרה, twelve cubits, 5Q15 fg 2:4, 11Q18 fg 8:2; תריעס[ר לה], twelfth to him, 4Q201 fg 1 iii:9 (En. 6:7); etc.

תִּרְךְ See תוֹךְ.

תִּרְעָ n. m. gate, entrance. תִּרְעָ יוֹסֵף, the gate of Joseph, 4Q554 fg 1 i:18; תִּרְעָ רְאוּבֵן, the gate of Reuben, 4Q554 fg 1 i:21, similarly throughout 4Q554; תִּרְעָ דִּרְתָּה, the entrance of his courtyard, 4Q197 fg 4 iii:3 (θύρα); [ע]ל כָּל, תִּרְעָ דִּרְתָּה, the entrance of his courtyard, 4Q197 fg 4 iii:3 (θύρα); תִּרְעָ וְתִרְעָ, every gate had two doors, 5Q15 fg 1 i:9; תִּרְעָ בְּרִיא, the outer gate, 4Q554 fg 1 iii:16, 19; תִּרְעָ תִּיבֹתָא, the entrance of the ark, 1QapGen 11:1; [ה] תִּרְעָי שְׁמַי, the gates of the heavens, 4Q201 fg 1 iv:10 (En. 9:2 πύλων); [יא] תִּרְעָי אַרְבַּע רוּחֵי שְׁמַי, the gates of the four winds of heaven, 4Q210 fg 1 ii:14; לֹא יַעֲלוּן תִּרְעָיָהּ, they will not enter its gates, 4Q213 fg 1 ii+2:1; פִּוְתֵי תִרְעָיָהּ כְּנִיךְ תִּלְתָּהּ, the width of their gates was three staffs, 5Q15 fg 1 i:10; בְּתִרְעָי קְרִיא, in the gates of the city, 11QtgJob 14:1 (MT Job 29:7 שַׁעַר); תִּרְעָי עֶשְׂרִים, twelve gates, 11Q18 fg 17 ii:3; תִּרְעָיָהּ דִּי לְקוֹבֵל, the gates facing the temple, 11Q18 fg 19:1; etc.

תִּשְׁבַּחַהּ, תִּשְׁבַּחַהּ [שְׁבַחַהּ] n. f. praise. לְ[ה] דִּרְ תִּשְׁבַּחַהּ, for majesty of praise, 4Q204 fg 1 i:29 = 4Q201 fg 1 ii:10 (En. 5:1 δόξα); דִּיאַצַּ לִּישְׁחַק, rejoicing for Isaac and praise for Abraham, 4Q542 fg 1 i:11; לְהַ תִּשְׁבַּחַתָּא, praise is his, 1QapGen 11:13, similarly 4Q212 fg 1 ii:15.

תִּשְׁבַּר n. m. suffering. [י] וְיָמֵי תִשְׁבַּרְיָא יַאֲקוּפוּנִי, days of suffering surround me, 11QtgJob 16:6 (MT Job 30:16 עֲנִי).

Greenfield and Sokoloff 1992: 85; Sokoloff 1974: 125–126.

תִּשְׁוִי [שְׁוִי] n. m. base. תִּשְׁוִי עַמּוּדָא, base of the column, 1Q32 fg 1:1.

תִּשְׁיַע [num. תִּשְׁעָ] n. m. ninth (fraction). תִּשְׁיַע חֵד, one-ninth, 4Q211 fg 1 ii:4, 3; fg 1 iii:5, 6.

תִּשְׁיַעִי [num. תִּשְׁעָ] adj. ninth (ordinal). שְׁבוּעָה תִּשְׁיַעִי, ninth week, 4Q212 fg 1 iv:19; תִּשְׁיַעִי [י לה], ninth to him, 4Q201 fg 1 iii:8 = 4Q204 fg 1 ii:26 (En. 6:7).

תִּשְׁנִיק [שְׁנִיק] n. m. torment. תִּשְׁנִיקִין, 4Q580 fg 4:3 (fragmentary).

תשע fem., תשעה masc. *num.* **nine**. Before noun: תשעה טורין, nine mountains, 4Q529 fg 1:3; after noun: שנין תש[ע], nine years, 4Q562 fg 8:2; קנין תש[ע]ה, nine staffs, 5Q15 fg 1 i:5; as ordinal: בלילא תשעה, in the ninth night, 4Q209 fg 1 i:7, fg 7 iii:4; in combination: אמין ארבעין ותשע, forty-nine cubits, 4Q554 fg 2 ii:14; תשע מאה, (thirty-two thousand) nine hundred, 11Q18 fg 18:3; etc.

— אמין תשע ע[שרה] fem. *num.* **nineteen**. [שרה] תשע עשרה masc., תשעת עשר—nineteen cubits, 5Q15 fg 1 ii:10, 13; as ordinal: בלילא תשעת עשר, in the nineteenth night, 4Q209 fg 5:4; לה <עסר> תשעת, nineteenth to him, 4Q201 fg 1 iii:12 (En. 3:1).

— לאמין תשע[ין] ות[רתין] *num.* **ninety**. תשעין—ninety-two cubits, 5Q15 fg 1 i:6.

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