

**Reinhard Kratz, Annette Stedel and Ingo Kottsieper (eds), *Hebräisches und aramäisches Wörterbuch zu den Texten vom Toten Meer. Einschließlich der Manuskripte aus der Kairoer Geniza Band 1 א – ב*. Berlin/Boston: De Gruyter 2017. ISBN 9783-11-0044128-4; e-ISBN (PDF) 978-3-11-053413-9; e-ISBN (EPUB) 978-3-11-053239-5; pp. xvii + 335.**

Having translated into English the Spanish translation by Florentino García Martínez of the Hebrew and Aramaic texts from Qumran (*The Dead Sea Scrolls Translated. The Qumran Texts in English*, Leiden 1994) – a translation now incorporated into the study edition – this dictionary is of some interest to me. With the recommended abbreviation HAWTTM, it is the first volume of what will eventually be a complete dictionary and covers the first two letters: aleph (pp. 1–219) and beth (pp. 221–335) in a two-column format. After the preface and introduction (pp. V–X) come the signs and abbreviations and the bibliographical abbreviations (pp. XI–XXX). The layout of the entries follows classical dictionaries of biblical Hebrew. For example (and this description is no more than indicative), the historical linguistic background is provided (Common Semitic root, noun class where applicable, vocalization in the various traditions, basic meaning and later development etc.). All the texts where the lemma appears are mentioned (except for words that occur too often for a full listing) as well as all actually occurring forms. Meanings are provided at two levels: as a basic meaning (*Grundbedeutung*) in bold and as translations of quoted texts into modern German. Quotations from biblical texts are also mentioned and geographical and personal names are included. Note, too, that vocabulary from the Cairo Genizah has also been taken into consideration. There are very few mistakes, two on p. XXIV: “Aramaïisches” for “Aramäisches” and “Mélanges qumranies” for “Mélanges qumraniens”, and one in col. 334b: “Pluralnildung” for “Pluralbildung”, none of any consequence. This *Wörterbuch* is the result of several years of preparatory work and the second volume is due out soon. It is to be hoped that the funding for this project will continue.

In terms of depth and coverage, HAWTTM can be compared with three other dictionaries that are already available (to which, of course, reference is made in the work under review). One is Edward M. Cook, *Dictionary of Qumran Aramaic* (Winona Lake 2015), where the lemmata provide context, with text and translation, but no cognates or bibliography, although discussion of difficult words is provided. While it is complete, it is only on Aramaic. The second is Elisha Qimron, *The Hebrew of the Dead Sea Scrolls* (Harvard Semitic

Studies 29; Atlanta 1986), which provides a very basic vocabulary (pp. 87–115) with bibliography and occasional discussion. Finally comes David J.A. Clines (ed.), *The Dictionary of Classical Hebrew* in eight volumes (Sheffield 1993–2011) – to which, incidentally I made a small contribution many years ago – which includes Qumran Hebrew but not exhaustively. Unlike all these, HAWTTM includes both Hebrew and Aramaic, will be exhaustive as far as that is possible (the entry for *ʾyš*, for example, runs to twelve columns), and provides substantially more information in terms of Comparative Semitics. In addition, it is up-to-date and draws on the considerable resources now available, including material accessible online. This dictionary is certainly welcome at several levels – for Comparative Semitics, for scholars working on ancient texts, for biblical scholars, for students of early Judaism, etc. – and undoubtedly will be an indispensable reference work for the foreseeable future.

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