

The Princeton Classical Hebrew Dictionary Project

J.J.M. Roberts (Princeton/New Jersey, U.S.A.)

A new Classical Hebrew lexicon project has been launched at Princeton Theological Seminary, in New Jersey. This project grew out of the initiative of the Research and Publications Committee of the Society of Biblical Literature and is sponsored by the Society. It is headed by J.J.M. Roberts, with C.L. Seow and R.E. Whitaker as associate editors. The lexicon will include all the lexical items attested in Classical Hebrew down to the time of Bar Kochba, including (1) Masoretic traditions, with only secondary references to other traditions, (2) the published biblical and non-biblical material from Qumran, (3) fragments from Murabba'at, (4) the Hebrew fragments of Ben Sira and (5) other Hebrew epigraphic materials from this extended period. It will not include the Mishna and later Hebrew writings, though the Cairo geniza text of Ben Sira will be included because of the early Hebrew fragment of Ben Sira found at Masada.

The approach adopted by this project may be illustrated by the following sample pages and commentary, though because the necessary data bases have not yet been created, these entries can only be considered provisional. We offer these to invite comments and suggestions.

Sample Entries

+ ערה I: vb. pass on, advance (Aram., Syr. ^cdy / ^cd^o pass over, pass on [in Targ. = Heb. עבר]; Aram. causative, *remove*; Arab., Eth. ^cdw pass by; OSA ^cdw / ^cdy enter, trespass; causative, *remove*; Ug. ^cdy [prob. causative], *remove*) --Qal; Hiph.

Qal pass over, advance: Pf. 3 ms. עָרָה--שָׁחַל עֲלֵיו הַלֵּוֹי the lion has not *advanced* (LXX παρηλαθεν) on it (the path)//הַדְרִיף, Job 28:8. Perh. also in Jer 31:4--מִשְׂתַּקִּים-בְּמַחֹל בְּמִצָּאת הַדְּבָרִים תִּפְרֹדוּ תְּפִידוּ תְּפִידוּ תְּפִידוּ you shall *advance* with your timbrels and go forth in the dance of revellers (the verb here is usu. interpreted as ערה II, however).

Hiph. remove: Ptc. ms. מְעִרָה remove. קָרָה בְּיָוִם קָרָה מְעִרָה *removing* a garment on a cold day, Prov 25:20 (text is difficult, but see McKane, *Proverbs*, 588f.; Driver, *VT* 4 [1954] 241f.).

→ ערוי II; ערוי

+ ערה II: vb. adorn oneself, adorn (*HWSS* 1/2, 288; → ערי I) --Qal only.

Qal Pf. 2 fs. וְעָרִית; Impf. 3 fs. תִּעְרֶה, תִּעְרֶה; 2 fs. תִּעְרִי, תִּעְרִי; 1 cs. w. 2 fs. sfx. תִּעְרֶה; Impv. ms. עָרֵה; in DSS only, Impv. fp. עָרֵנָה.

1. adorn oneself (Joüon, #125d.2)--a. with ornaments (עָרִי), Ezek 23:40; Jer 4:30; in DSS, 1QM 12.14; XIX.7; b. with other jewelry, Isa 61:10 (as a bride adorns herself) // הִלְבִּישׁ; Hos 2:15 (of Gomer as fig. of Isr.); c. metaph., נָא גֵאוּן עָרָה נָא *adorn yourself* with majesty and haughtiness (// לבש), Job 40:10; d. with timbrels (?), only in Jer 31:4--the imagery is odd, prob. interpret as ערה I (// יצא).

2. adorn someone:-- עָרִי אֶתְּךָ I *adorned you* with ornaments (// הִלְבִּישׁ), Ezek 16:11; but *BHS* prop. reading Hiph. to distinguish from the regular (reflexive) meaning in Qal.

→ עָרִי I; עָרָה; אֵי עָרָה; אֶלְעָרָה; עָרִיָּה (י); עָרָא; עָרָא; עָרִיָּאָל.

+ עָרָה: pr. n. f./m. (?) (*HWSS* 1/1, 297; < ערה II; prob. abbrev. from orig. אֶלְעָרָה "God has adorned", עָרִיָּה (י) "YHWH has adorned", אֵי עָרָה = אֶבִּירָה "my [divine] father has adorned", or the like [cf. Ug. ^c*dmlk*, ^c*dršp*; Phoen. ^b*d*; Moab. ^c*d*], or artificial fem. form corresponding to masc. ערי. Perh. cf. Min. ^c*dh*; Tham. ^c*dt*).

1. wife of לָמָד and mother of רָבֵל and רִבְבֵל, Gen 4:19, 20, 23.
2. wife of עֶשׂו and daughter of אֵילֹן the Hittite, Gen 36:2, 4, 10, 12, 16.
3. name (m. ?) on a storage jar from Kuntillet ^cAjrud of the early 8th century, Meshel, *ISM*; gender unknown.

→ ערה II; עָרִי I; עָרָה; אֵי עָרָה; אֶלְעָרָה; עָרִיָּה (י); עָרָא; עָרָא; עָרִיָּאָל.

See Noth, *IPN* 182, 204; Stamm, *HFN* 334; Fowler, *TPNAH*, 75, 109, 353.

עָרָה I: n.f. assembly, company, band, congregation (*HWSS* 1/2, 162; < יעד BL 450j; MH עָרָה; Aram. ^c*dt*; Syr. ^c*ēdtā*; assembly; Ug. ^c*dt* band, assembly)--+ abs. עָרָה; אֵי עָרָה; הָעָרָה; לְעָרָה; cstr. עָרָת; w. suffixes. 1 cs. עָרָתִי; 2 ms. עָרָתְךָ; 3 ms. עָרָתוֹ; 3 mp. עָרָתְכֶם; DSS only, 2 ms. ערהכה; 1 cp. עדתנו; 2 mp. עדתכם; 3 fp. עדתן.

1. of divine beings:--a. the divine council--עָרָת-אֵל the *company* of ^ḡ*Ēl*, or divine assembly (// בְּקִרְבֵּי אֱלֹהִים, Ps 82:1; cf. Ug. ^c*dt* ^{ilm} assembly / band of gods, *KTU* 1.15.II.7, 11; *ktr bnm* ^c*dt* Kôthar, son of the (divine) assembly, *KTU* 1.4.VII.16 (Hermann, *UF* 14 [1982] 100; MacDonald, *UF* 11 [1979] 523); also Phoen. *mphrt* ^l*gbl qdšm* the divine assembly of Byblos, the holy ones, *KAI* 4.4; Ug. *phr m* ^c*d* assembly of the (divine) council; Akk. *puhur ilī* divine assembly (Loewenstamm, 96-98; Mullen, *Divine Council*, 128ff.). b. angelic beings (in DSS), עדה אל *company* of God (name on a banner), 1QM 4.9; [אל] בעדה, 11QMel F1 2.10; עדה אלים *company* of gods (who fought alongside human beings, קהלה אנשים, 1QM 1.10; 4QM1 F11 1.12; 1QDM 4.1; cf. קדושיכה *band* of your holy ones, 1QM 12.6; 1 QHf 5.3; שמים בני עדה *company* of the sons of heaven, 1QH 3.22, cf. also 1QS 11.8.

2. of human beings:--a. gathering of people in general, freq. with *explicative wāw* (*GKC* #154a note b)--וְעָרָה--יְשָׁרִים בְּסוֹד יְשָׁרִים in the congregation of just ones, the *assembly*, Ps 111:1; וְעָרָה קְהָל בְּתוֹךְ קְהָל in the midst of the convocation, the *assembly*, Prov 5:14; ועם עדה *an assembly*, a people, Sir 41:18 (MS B, M); (i) as good: עֲדַת יְצִדִיקִים *assembly* of righteous ones, Ps 1:5; so in DSS a tech. term for the pious community, עדה הקודש the holy *congregation*, 1QSa 1.12-13; 1QS 5.20; עדה קודש a holy *congregation*, 4QM F11 1.14; 4Q181 1.4; עדה אנשי המים the *assembly* of blameless people, CD 20.2; עדה אביונים *congregation* of the poor, 4QpPs37 2.10; עדה עולמים ועצה אביונים the council of the poor of the eternal *congregation*, 4QM 11 1.11; (ii) as wicked, עֲדַת מְרָעִים *company* of evil doers, Ps 86:14; עֲדַת עָרִיָּצִים *company* of the ruthless ones, Ps 86:14; עדה רשעים *company* of the wicked // עֲדַת חֲנָף impious nation, Sir 16:6 (MS A, B); עֲדַת חֲנָף impious *band*; so in DSS a tech. term for enemies of good, עדה רשעה wicked *band*, 1QM 15.9; עדה בליעל Belial's *band* // עדה סוד שוא evil council, 1QH 2.22; עדה שו evil *company* // עדה נעלמים council of dissemblers, 1QH 7.34; בעדה בוגדים in the *company* of treacherous ones, CD 1.12; cf. 4Q26 F9 1.2; [שו] עדה evil *company* // עדה סוד המס 1QH 6.5; עדה אנשי העול the *company* of deceitful people, 1QS 5.1-2; עדה דורשי חלקות *company* of seekers of smooth things, 1QH 2.32; (iii)

any gathering of people, עֲדָתָם assembly of peoples, Ps 7:8; עֲדַת שַׁר assembly of the gate, Sir 42:11 (MS B); עֲדַת שַׁרֵי אֵל Sir 7:7 (MS A, but אֵל here prob. dittog.); עֲדַת שַׁרִים assembly of rulers (LXX *πρεσβυτέρων*), Sir 7:14 (MS A); 4:7 (MS A); 44:15 (MS M). b. of Israel: הָעֵדָה, הָעֵדָה, הָעֵדָה (81x, 68x in P; 9x in Josh; 4x in Judg); Sir 46:14 (MS B); עֲדַת־יִשְׂרָאֵל Exod 12:3, 6, 47; Num 16:9; 32:4; Josh 22:18, 20; 1 Kgs 8:5 (Dtr; but omitted in LXX) = 2 Chron 5:6; in DSS 1QSa 1.20; 2.12; 2.12; עֲדַת בְּנֵי יִשְׂרָאֵל (26x); עֲדַת יְהוָה YHWH's congregation, Num 27:17; 31:16; Josh 22:16, 17; עֲדַתְךָ your (YHWH's) congregation, Ps 74:2 // שְׁבַט נִחְלָתְךָ his (YHWH's) congregation, Jer 30:20; 11QT 60.6-7; in DSS only, עֲדַת אֱנֹנְיֹשִׁי הַשֵּׁם congregation of the people of the Name, 1QSa 2.8; עֲדַת הַיְחָד assembly of the community, 1QSa 2.21. עֲדָה in Jer 6:18 may belong here, but the text is suspect, prob. a conflation of variants וַדְּעוּ and וַדְּעָה and וַדְּעָה is frequently mentioned with its leaders--נְשִׂאֵי הָעֵדָה leaders of the congregation, Exod 16:22, cf. נְכֻל־וְכָל־עֲדָתוֹ commissioners of the congregation, Exod 34:31; 1QSb 5.20; הָעֵדָה הַזֵּאת elders of the congregation, Lev 4:15; 11QT 62.13-14; הָעֵדָה הַזֵּאת the selected ones of the congregation, Num 1:16, cf. 26:9; הָעֵדָה הַזֵּאת הָאֲבוֹת הָעֵדָה the heads of the families of the congregation, Num 31:26; 1QM 2.7; 3.4; 1QSa 1.23-24, 25; רֹשׁ אֲבוֹת הָעֵדָה 1QSa 1.16; אֲבוֹת הָעֵדָה the fathers of the congregation, 1QM 2.1, 3. c. of Korah's rebellious band, עֲדַת־קֹרַח the company of Korah, Num 26:9; Sir 45:18 (MS B); הָעֵדָה הַזֹּאת הַבְּעֵדָה הַזֹּאת against YHWH, Num 27:3 (cf. Num 26:10); הָעֵדָה הַזֹּאת הַבְּעֵדָה הַזֹּאת your (Korah's) band, Num 16:11, 16; אֲבִירָם אֲבִירָם Abiram's band, Ps 106:17; בְּעֵדָתָם in their band (of Dathan and Abiram), v 18; קֹרַח וְעֵדָתוֹ Korah and his band, 4QM 1.1. d. in the sense of one's family, כָּל־עֲדַתִּי all his company, Job 16:7 (but the text is difficult; Vulg. *artus mei*; Syr. assumes עֲדָה II, appar. reading וַיִּשְׁמַר instead of הַשְּׁמוּתָה. Pope, *Job*³, 123, emends to וַיִּשְׁמֶר).

3. of animals:--a. a herd of bulls, עֲדָת אֲבִירִים Ps 68:31 (fig. of nobles); cf. 4QpPs F9 1.3; b. a swarm of bees, עֲדָת דְּבָרִים, but *BHS*, Wolff, *Hosea* 107f. assume לַרְעוֹתָם (cf. LXX τῆς ἀλιψευδός); Andersen and Freedman, *Hosea* 471 read עֲדָתָם.

→ נֹעַדָה; מֵעֵדָה; מֵעֵדָה; מֵעֵדָה; מֵעֵדָה.

See Azzi, *Melto* 1 (1965) 7-23; Fabry, et. al., *TWAT* VI, 1079-1093. Hurvitz, *Tarbiz* 40 (1970-71) 261-267; Liver, *EM* VI, 83-89; Loewenstamm, *EM* VI, 96-98; Luther, *ZAW* (1938) 44-63; Rost, *Vorstufen*; Milgrom, *JQR* 69 (1979) 65-81.

+ עֵדָה II: n.f. witness (*HWSS* 1/2, 289; < עֹד II; Joüon 97Eb) abs. only.

1. of a stone: this heap is a witness (עֵדָה) and this pillar is a witness (עֵדָה), Gen 31:52; הַזֵּאת הַזֵּאת הַזֵּאת הַזֵּאת הַזֵּאת this stone shall be a witness among us...וְהָיְתָה לְעֵדָה and it will be a witness among you, Josh 24:27.

2. of a person (even masc.): you (Abimelech) will be witness (עֵדָה) to me, Gen 21:30.

→ עֹד II; עֵדָה; עֵדוּת; עֵדוּת; עֵדוּת.

See Volkwein, *BZ* 13 (1969) 18-40; van Leeuwen, *THAT* II, 209-216.

+ [עֵדָה] n.f.: period, menstruation (*HWSS* 1/2, 287; < *ערד BL 445e; Arab. ^c*dd* count, reckon; ^c*iddat*; Eth.; Ug. ^c*dt* period--according to de Moor's reconstr. of

KTU 1.82.1, *UF* 16 [1974] 238; Aram. ^c*iddān* time)--pl. abs. עָדִים (cf. חֲטִי־הָטָה).
Isa 64:5. Perh. also Ezek 16:7 (so Zimmerli, *Ezekiel* I, 324, omitting עָרִי as dittog.).

→ עָת; עֵתָה; עָד.

See Thompson, *JSS* 10 (1965) 231-233.

+ עָדוּ pr. n. m.: (*HWSS* 1/1, 298; *LXX* usu. Ἀδδῶ; meaning unknown).

1. father of אֲחִי נָדָב, one of Solomon's officers.

2. a prophet (called הַנְּבִיא, the grandfather of the prophet Zechariah, Zech 1:1, 7; Ezr 5:1; 6:14 (cf. 1 Esd 6:1); perhaps to be equated with the עָדוּ who is the head of a priestly family who returned to Jerusalem during the restoration, Neh 12:4, 16 (K, *LXX* Luc; Vulg. assume עָרִי).

3. a seer (חִזֵּה) who kept the chronicles of king Rehoboam; perhaps to be identified with the prophet (נְבִיא) who recorded the acts of Abijah, 2 Chron 13:22, and יָעֵד (some mss. and Q) the seer who recorded the acts of Solomon, 2 Chron 9:29.

4. a Levite, 1 Chron 6:6

→ יָעֵד, עָרִי.

See Noth, *IPN* 39, 182.

+ עָדוּי n.m. wine, course (?) (BL 473; prob. < עֵדָה I., Arab. ^c*dw* course)--שמחת ויין עָדוּי וְעֵדוּי וְשִׂשׂוֹן לֵב וְשִׂשׂוֹן לֵב gladness of heart, joy, and *flow* (?) of wine, Sir 31:28 (MS B). On the basis of Syr., Smend, *Weisheit* 284, assumed a form related to MH עָדוּן joy; Macintosh suggests a derivative of *עֵדָה III "nourishment" (cognate to Arab. *ǧdw*); Wieder relates it to עָרִי II, assuming the meaning "delight" (cf. *LXX* of Ps 103:5, εὐδαιμονία εὐδαιμονία); Mowinkel relates the word to Akk. *edû* flood, which is, however, a Sum. LW unrelated to Sem. ^c*dw*).

→ עֵדָה I, עָרִי II.

See Macintosh, *VT* 24 (1974) 471ff; Wieder, *JQR* 61 (1970-71) 155-166.

עֵדוּת, עֵדוּת n.f. contract, (covenant-)stipulation (*HWSS* 1/1, 289; < עוּד II; BL 505o; Aram. ^c*dy*?; Akk. (NA; NB) *adû*; Eg. ^c*dt* pact, agreement to a plot (Kitchen, *UF* 11 [1979] 460); OSA: ^c*hd* make a covenant)--abs. עֵדוּת; constr. עֵדוּת.

1. contract--a synonym of בְּרִית--a. of the covenant tablets, הַעֲדוּת, tablets of the *contract*, Exod 31:18; 32:15; 34:29 (all P); simply called הַעֲדוּת *the contract*, the *contract* into the ark, Exod 25:16, cf. v 21; 40:20 (all P); b. of the ark of the covenant, הַעֲדוּת הַאֲרוֹן the ark of the *contract* (against הַבְּרִית הַאֲרוֹן in Dtr) Exod 25:22; 26:33, 34; 30:6, 26; 39:35; 40:3, 5, 21; Num 4:5; 7:89 (all P); Josh 4:16; לְעֵדוּת הַאֲרוֹן Exod 31:7 (P); even without אֲרוֹן הַעֲדוּת may refer to the ark--הַעֲדוּת הַעֲדוּת = before the ark, Exod 16:34; 30:36; Num 17:19, 25; עַל-הַעֲדוּת = upon the ark, Exod 27:21; 30:6; Lev 16:13; פָּרֻקֶת הַעֲדוּת = the veil of the ark, Lev 24:3; c. of the tabernacle as containing the contracts, (i) מִשְׁכַּן הַעֲדוּת tabernacle of the *contract*, Exod 38:21; Num 1:50, 53 (2x); 10:11; (ii) אֹהֶל הַעֲדוּת tent of the *contract*, Exod 9:15; 17:22, 23; 18:2; Num 17:22, 23; 18:2 (all P); 2 Chron 24:6; הַעֲדוּת הַאֲרוֹן מִשְׁכַּן הַעֲדוּת tabernacle of the tent of the *contract*, Num 9:15.

2. covenant-stipulation > law.--Pss 19:8 יהוה עֵדוּת // תורה יהוה; 78:5 (// תורה); 119:88 פִּיךָ עֵדוּת (cf. תורת-פִּיךָ, Ps 119:72); 81:6 (// חֵק) לְיִשְׂרָאֵל in

Ps 122:4 may belong here, but 11QPsa reads עדה ישראל; Sym. ἐξαγγελσία. → עֲדוֹת / עָדוֹת.

3. a token of the covenant, perhaps the covenant document itself (Weinfeld, *Deuteronomy*, 85-88)--2 Kgs 11:12 // 2 Chron 23:11; but others follow Qimhi in assuming a derivative of עדה II (Cogan and Tadmor, *II Kings*, 128, translate "jewels") or emend to הצעדות on the basis of 2 Sam 1:10. Prob. Ps 132:12 where MT should be reprinted עֲדָתִי (// בריתי).

4. evidence, testimony--נאמנה טובו עדות the *testimony* of his goodness is accurate, Sir 34:23 (MS B); נאמנה רועו עדות the testimony of his stinginess is accurate, Sir 34:24 (MS B); עדות למראש מעשיך give evidence of your deeds from the beginning, Sir 36:20 (MS B; but see Penar, *BibOr* 28, 59, for an alternate interpretation of עדות).

5. of uncertain meaning in superscriptions in the Psalter, על-שושן עדיה Ps 60:1; אל-ששנים עדיה Ps 80:1.

→ עור; עָדוֹת; עֲדוּדָה.

See Ahituv, *EM* VI, 89-91; Falk, *VT* 11 (1961) 88-91; Crouyer, *RB* 82 (1975) 206-217; Grintz, *Leš* 39 (1974/75) 170-172; Parnas, *Shnaton* 1 (1975) 235-246; Thompson, *JSS* 10 (1965) 235-240; Volkwein, *BZ* 13 (1969) 18-40; Yeivin, *IEJ* 24 (1974) 17-20.

עדות, עָדוֹת covenant-stipulations (variant spellings, cf. 2 Kgs 23:3 // 2 Chron 34:31; *HWSS* 1/2, 289). Alw. pl. (of *עָדָה III or עָדוֹת) --w. sfxs. 2 ms. עֲדוֹתָיִךְ; עֲדוֹתָיִךְ; 3 ms. עֲדוֹתָיו; עֲדוֹתָיו; DSS also עדוות (Qimron 330.3c); עדוותי; עדוואהיך (Qimron, 200.17e).

1. stipulations, a legal term in Israelite law, Deut 4:45; 6:20 (// חקים // משפטים); 1 Kgs 2:3 (// משפטים // מצוה // חקוה); 2 Kgs 23:3 (// חקוה); Pss 93:5; 99:7 (// חק); 119:24, 59 (// דרכים), 99, 111; 1 Chron 29:19 (// מצוה // חקים); CD 20.31 (// משפט // צדק // אמה)--a. something established by the deity, with הֵעִיד enjoin (2 Kgs 17:15; 23:3; Neh 9:34); צוה command (Deut 6:17; Ps 119:138); b. something to be observed or otherwise accepted by people--with נצר keep (Pss 25:10; 119:2, 22, 129), ידע know (Ps 119:79, 125), בין perceive (Ps 119:95), אהב love (Ps 119:119), שמר keep (1 Kgs 2:3; 2 Chron 34:31; Pss 78:56; 99:7; 119:146, 167, 168; 1 Chron 29:19); שוש exult (Ps 119:14); דבר speak (Ps 119:46); דבק cling (Ps 119:31); מן turn from (Ps 119:157); ב walk in (Jer 44:23).

→ עור; עָדוֹת; עֲדוּדָה.

Comments on the Sample Entries

The arrangement of lexical items will essentially be the same as *HALAT* (= *KBL*³); thus, lexemes are listed by spelling instead of roots. In contrast to this convenient order, *BDB* follows the traditional method of listing עדה I and עדה II together (pp. 723-726), but the morphologically similar noun forms are listed under their respective roots, even hypothetical ones: עָדָה I under the root יעד on p. 417, עָדָה II under the root עוד on p. 729, and עָדָה under the hypothetical root עדר on p. 723. To be sure, *BDB* does refer the user to the roots of these nouns on p. 726, but only after עדה I, עֵד I & II, עָדָה, עָדָה II, עָדָה, עָדִי, עָדִי אֵל, etc. Not infrequently, however, *BDB* will give no clue to the root of a noun or particle. Thus, for example, on pp.

781-782, one looks in vain for the noun עֲצָה "advice, counsel", and there are no directions to the proper root under which the lexeme is listed. One simply has to know that the noun is listed under the root עָצַח on pp. 419-420. This organization of *BDB*, perpetuated in the 18th edition of Gesenius now being prepared under the direction of H. Donner in West Germany, makes the lexicon inconvenient, if not inaccessible to the beginning student. Indeed, the system adopted by *BDB* is so troublesome to many that B. Einspahr felt it necessary to produce a large 456-page index to help users find the appropriate pages under which the lexemes are listed.

The advantage of the system adopted by *BDB*, however, is that related words (those that may be regarded as "deriving" from the same root) are listed together. *HALAT* does provide derivatives with the verbs, but other forms are isolated from their related lexemes. So, for example, forms related to עָדָה I "congregation" (i.e., יָעַד, מוֹעֵד, מוֹעֵדָה) are not given. Holladay's abridgement of Koehler-Baumgartner does not give derivatives with any consistency at all. Thus *HALAT* overcomes the disadvantages of the traditional method of listing the lexemes under their supposed roots, but it loses the advantage of the old system.

The Princeton project will also follow the simple alphabetical arrangement in *HALAT* and others, but we will indicate all related and other relevant forms at the end of each entry by the sign →. Thus, at the end of עָדָה II, we have the sign → followed by all the related forms, including nouns and proper names, whether biblical or other. Note that all names containing the root are listed, including those whose first element is theophoric. This is an advantage over *BDB*, which lists אֱלֹהֵי under אֱל (root אָלַה), but not under עָדָה. Conversely, names with common theophoric elements will be listed together. Note also in the list of names associated with עָדָה that the personal name אֵייעָדָה, which appears only on a seal and, hence, does not appear in *BDB* or *HALAT*, will be listed as an independent lexeme, with pertinent philological discussions and bibliographical information duly provided there.

The last entry, עָדוּת, is listed as a separate lexeme, and not with עָדָה II or עָדוּת (as is the custom in other dictionaries), because its semantic relation to the former and its morphological relation to the latter are unclear or uncertain. Since עָדוּת appears to be semantically related to meaning #2 of the noun עָדוּת, we simply direct the user of the lexicon without prejudice to the lexeme עָדוּת by the means of the sign →.

To further facilitate the proper use of cognates, and to provide the necessary guidance for beginners, we plan to include in the appendices of the dictionary three brief essays on (1) the history of the Hebrew language, (2) basic principles in comparative philology, with charts on phonology, and (3) advances in Hebrew grammar and lexicography in the light of a century of archaeological discoveries.

Address of the author:

Prof. J.J.M. Roberts, Princeton Theological Seminary, CN 821, Princeton / New Jersey 08542, U.S.A.