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Ancient hebrew torah lexicon

JEFF A. BENNER has authored over twenty books related to the studies of the alphabet, language and culture of the Bible and is an instructor in Biblical Hebrew and has taught thousands how to read the Bible in Hebrew for themselves.Mr. Benner desires to assist his readers with proper Biblical interpretation, based on the original Hebraic context of the Bible, so they may gain a deeper understanding and insight into the intended meaning of the words of the Scriptures. He discovered that most Biblical and Hebrew teachings are missing a key ingredient, a cultural background to the language of the Bible. To this end, he has dedicated over 20 years of research, documenting the connections between the language of the Bible and the culture in which it was written.Mr. Benner, along with his wife Denise and their children, lives in Mississippi in a log house they built on their wooded property. They are working to build a self-sustaining homestead. The Hebrew language may be divided into the Biblical, Mishnaic, Medieval, and Modern periods. Biblical Hebrew has its own distinct linguistic profile, exhibiting a diversity of styles and linguistic traditions extending over some one thousand years as well as tangible diachronic developments that may serve as chronological milestones in tracing the linguistic history of Biblical Hebrew. Unlike standard dictionaries, whose scope and extent are dictated by the contents of the Biblical concordance, this lexicon includes only 80 lexical entries, chosen specifically for a diachronic investigation of Late Biblical Hebrew. Selected primarily to illustrate the fifth-century ‘watershed’ separating Classical from post-Classical Biblical Hebrew, emphasis is placed on ‘linguistic contrasts’ illuminated by a rich collection of examples contrasting Classical Biblical Hebrew with Late Biblical Hebrew, Biblical Hebrew with Rabbinic Hebrew, and Hebrew with Aramaic. Without realizing it, most English-speakers today use a number of words that are not English in origin. In fact, nearly 75 percent of the words in English have been borrowed from other languages, including common words such as people (borrowed from French), zero (borrowed from Italian), and even chocolate (borrowed from Nahuatl/Aztec). Words like these that have been borrowed from one language to another, or loanwords, frequently appear in the various languages of the world. Biblical Hebrew and Biblical Aramaic also contain words borrowed from different languages. Many of the Hebrew Bible’s loanwords are from other Semitic languages, such as Akkadian. However, a good number of the loanwords in the Hebrew Bible come from non-Semitic languages like Egyptian, Hittite, and Persian. These non-Semitic loanwords are the topic of my book, Non-Semitic Loanwords in the Hebrew Bible: A Lexicon of Language Contact. Non-Semitic Loanwords in the Hebrew Bible: A Lexicon of Language Contact. In many cases, we can identify with relative certainty the specific language that a non-Semitic loanword comes from. An excellent example is the Hebrew word פַּרְעֹה ‘pharaoh’. This word comes from Egyptian pr-ʿ3, which originally referred to the Egyptian ruler’s ‘great house’ but eventually came to be used as a title for the ruler himself. Because this word designates an Egyptian ruler and therefore a concept foreign to ancient Israel, Hebrew speakers had no native word to refer to it. So, they adopted the Egyptian word for ‘pharaoh’ into Hebrew. Other good examples of words in Hebrew that have an Egyptian origin are נֶמֶן ‘seal, signet ring’ (borrowed from Egyptian ḥtm) and יַעַר ‘reed, rush plant’ (borrowed from Egyptian ṯw). Statue of Pharaoh Ramesses II, Luxor Temple, (Wikimedia Commons) Scaraboid Seals. (Bible and Orient Museum, Fribourg/Wikimedia Commons) Papyrus Sedge Plant (Cyperus papyrus). (Wikimedia Commons) In othr instances, we know that a word is not original to Hebrew or the Semitic languages but cannot identify its specific source. For example, the Hebrew wordיֵין ‘wine’ has no native etymology in either Hebrew or any of the other Semitic languages, indicating that it is not original to them. Furthermore, related words occur in many non-Semitic languages, such as Greek οἶνος, Latin vinum, and Georgian ოვინო. Scholars continue to debate the origin of all these terms, and a convincing etymology has yet to be offered. Thus, Hebrew יַיִן and all these related words are representative of an ancient culture word, or word of unknown origin. First Century CE Wine Press, Old City of Jerusalem. (Wikimedia Commons) In my book I present a comprehensive listing of the Hebrew Bible’s 235 non-Semitic loanwords. Of these 235 loanwords, I identify 150 words that were borrowed directly from a non-Semitic language into either Hebrew or Aramaic. The vast majority (135) of these non-Semitic loanwords come from Egyptian, Greek, Hittite, Luvian, Hurrian, Old Indic, or Old Iranian. The remainder (15) come from other less well-known languages like Philistine. The distribution of these non-Semitic loanwords is summarized in the following table. Numbers represent raw counts, and percentages in parentheses represent the ratio of loanwords to the total number of words for each category. (Keep in mind that some words are found in more than one canonical division, which is why the sum of the numbers in the canonical divisions doesn’t equal the total number in each category.) All Egyptian Greek Hittite/ Luvian Hurrian Old Indic Old Iranian Other Entire Hebrew Bible 150 (1.78%) 54 (0.64%) 8 (0.09%) 6 (0.07%) 11 (0.13%) 4 (0.05%) 52 (0.62%) 15 (0.18%) Torah 43 (1.30%) 30 (0.91%) 0 (0.00%) 4 (0.12%) 4 (0.12%) 0 (0.00%) 0 (0.00%) 5 (0.15%) Former Prophets 31 (0.95%) 14 (0.43%) 0 (0.00%) 3 (0.09%) 9 (0.28%) 0 (0.00%) 1 (0.03%) 4 (0.00%) Latter Prophets 59 (1.47%) 35 (0.87%) 1 (0.02%) 6 (0.25%) 10 (0.25%) 1 (0.02%) 1 (0.02%) 1 (0.02%) 5 (0.12%) Writings 106 (1.83%) 23 (0.40%) 7 (0.02%) 3 (0.05%) 8 (0.14%) 4 (0.07%) 50 (0.86%) 11 (0.19%) The above data, combined with the other data surfaced by my study, reveal some interesting patterns in the Hebrew Bible’s distribution of loanwords. These patterns include the following: Ancient Palestine served as a land bridge between the continents of Asia, Africa, and Europe, and as a result, the ancient Israelites frequently interacted with speakers of non-Semitic languages, including Egyptian, Greek, Hittite and Luwian, Hurrian, Old Indic, and Old Iranian. This linguistic contact led the ancient Israelites to adopt non-Semitic words, many of which appear in the Hebrew Bible. Benjamin J. Noonan explores this process in Non-Semitic Loanwords in the Hebrew Bible, which presents a comprehensive, up-to-date, and linguistically informed analysis of the Hebrew Bible’s non-Semitic terminology.In this volume, Noonan identifies all the Hebrew Bible’s foreign loanwords and presents them in the form of an annotated lexicon. An appendix to the book analyzes words commonly proposed to be non-Semitic that are, in fact, Semitic, along with the reason for considering them as such. Noonan’s study enriches our understanding of the lexical semantics of the Hebrew Bible’s non-Semitic terminology, which leads to better translation and exegesis of the biblical text. It also enhances our linguistic understanding of the ancient world, in that the linguistic features it discusses provide significant insight into the phonology, orthography, and morphology of the languages of the ancient Near East. Finally, by tying together linguistic evidence with textual and archaeological data, this work extends our picture of ancient Israel’s interactions with non-Semitic peoples.A valuable resource for biblical scholars, historians, archaeologists, and others interested in linguistic and cultural contact between the ancient Israelites and non-Semitic peoples, this book provides significant insight into foreign contact in ancient Israel. Benjamin J. Noonan is Associate Professor of Old Testament and Hebrew at Columbia International University. He is coeditor of “Where Shall Wisdom Be Found?” A Grammatical Tribute to Professor Stephen A. Kaufman, also published by Eisenbrauns. List of TablesAcknowledgmentsList of Abbreviations List of Entries 1. Introduction1.1 History of Research1.2 Corpus and Parameters of This Study1.3 Terminology1.4 Identifying Loanwords1.5 Mechanisms of Borrowing1.6 Loanwords as Cultural Symbols1.7 Conclusion2. Non-Semitic Contact in Ancient Palestine2.1 The Egyptians2.2 The Greeks2.3 The Hittites and Luvians2.4 The Hurrians2.5 The Indo-Aryans2.6 The Iranians2.7 Conclusion3. 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Non-Semitic Loanwords as Evidence for Foreign Contact in Ancient Palestine7.1 The Egyptians7.2 The Greeks7.3 The Hittites and Luvians7.4 The Hurrians7.5 The Indo-Aryans7.6 The IraniansEpilogueAppendix: Words Incorrectly Identif ed as Non-Semitic LoansBibliographyIndex of AuthorsIndex of ScriptureIndex of Ancient SourcesIndex of Words Hebrew lexicons are basically dictionaries for the study of individual words in ancient biblical Hebrew. They are essential tools for scholars, pastors, and students studying biblical Hebrew to help decipher Hebrew text not discernable without a lexicon. What are Hebrew lexicons? Why are Hebrew lexicons important for biblical studies? Where can I read Hebrew lexicons? What additional resources are available for studying Hebrew lexicons? The meaning of individual words must first be determined to understand the meaning of Scripture in the original languages of Hebrew, Aramaic, and Greek. Lexicons provide this invaluable service to the student of the Old Testament. In a typical Hebrew lexicon, every word in the Hebrew Bible has an entry that includes a basic meaning, or gloss, in English (or another target language such as German) along with examples of that word used in various passages for different glosses. Hebrew lexicons usually provide the lemma, or root form, of every word. Due to the inflected nature of written Hebrew, not every instance of Hebrew word forms can be included in a lexicon—at least not physical printed copies since they would require too many volumes to be logistically feasible, apart from an analytic lexicon. Instead, Hebrew lexicons provide the three-letter lemma form, with exceptions for words containing fewer letters (such as vav) or the individual letters of Hebrew themselves, which also signify numbers.

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