

Vocalization of the Siloam Inscription

by David Steinberg

N.b. The Guidelines I Have Used in Reconstructing the Pronunciation of First Temple Period Hebrew are found at http://www.houseofdauid.ca/anc_heb_6.htm#guidelines

In this Paleo-Hebrew inscription: (a) the words are separated by dots; (b) there is no division by paragraph or sentence; and, (c) writing is generally continuous with the breaks between lines occurring whenever space runs out i.e. in any place within or between words.

See also

Text of the Siloam Inscription <http://www.houseofdauid.ca/siloam.pdf>

Richter's Transcription (p. 41) http://www.houseofdauid.ca/anc_heb.htm#richter99_inscr

Vocalization of the Siloam Inscription Based on Beyer
<http://www.houseofdauid.ca/siloam1.PDF>

Biblical Hebrew Poetry and Word Play - Reconstructing the Original Oral, Aural and Visual Experience http://www.houseofdauid.ca/anc_heb.htm

	Reconstructed Vocalization [EBHP]		My own very literal translation
Line	<u>Transposed into</u> <u>Tiberian Graphemes</u> ⁱ	Latin Characters	
1	<p>..[תמה] הנקבה וזה היה דבר-הנקבה בעוד[החצבם מנפם את-]</p>	<p>... <u>tam'ma</u>: hannaqa'ba: wa'ze: ha'ya: da,bar hinnaqi'<u>ba:(h)</u> ba,^cwd [ha<u>h</u>o:ši'bi:m meni:'pi:m <u>et</u></p>	<p>... the tunneling was completed. And this how the breakthroughⁱⁱ was made. While the masons were still wielding</p>
2	<p>הגרזן אש אל-רעו ובעוד שלש אמות להנקב [נשמע] קל-אש ק</p>	<p>haggar'<u>ze:n</u> 'i:š 'el-ri'co: waba,^cwd <u>ša'lōš</u> 'am'mo:t lahinna'<u>qe:b</u> [niš'ma^c], qo:l 'i:š qo:</p>	<p>pick (the gangs digging) toward one another; while there still remained 3 cubits to be tunneled; a man shouting to his fellow was heard.</p>
3	<p>[ר] א אל-רעו כי הית זדהⁱⁱⁱ בצר מימן [ועדהשמאל] ובים ה</p>	<p>'<u>ri</u>' 'el-ri'co: 'ki <u>ha'ya:t</u> zid'da: baš'<u>su:r</u> miyya'mi:n [wa,^cad haš-ša'm'o:l] waba,yo:m hi</p>	<p>as there was a crack in the rock running from south (to north or right to left). So on the day the break</p>
4	<p>נקבה הכו החצבם אש לקרת-רעו גרזן על- [ג]רזן וילכו</p>	<p>hinnaqi'<u>ba:(h)</u> hik'ku: ha<u>h</u>o:ši'bi:m 'i:š laq,ra:t ri^cew garze:n ^cal-garze:n wayye'liku:</p>	<p>through was accomplished, the masons struck, one gang towards the other, pick against pick; and</p>
5	<p>המים מן-המוצא אל-הברכה במאתי [ס ו] אלף אמה ומ[א]</p>	<p>ham'<u>maym</u> min-hammaw'<u>ša</u>: 'el- hab-bare'ka: bami'a'taym wa''<u>alp</u> 'am'ma: wami,'a</p>	<p>the water flowed [n.b. <i>waw consecutive</i>] from the source to the pool, a distance of 1,200 cubits. A hundred</p>
6	<p>ת אמה היה גבה-הצר על-ראש-החצב[ם]</p>	<p>t 'am'ma: ha'ya: ,<u>gubh</u> haš- 'su:r ^cal-,ro:š ha<u>h</u>o:ši'bi:m</p>	<p>cubits was the hight of the rock over the head of the masons.</p>

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- Since the ת בגדכפ"ת letters were always hard (i.e. *b, g, d, k, p, t*) during this period, I use the *dageš* exclusively to indicate gemination.
 - Word-final א = /ʔ/ [ʔ]; and, ה = [h] (equivalent to MT ה).
 - ע = [ǰ]; ח = [x]
 - I have marked construct relationships with -

ii I am assuming that *naqabā* = "tunnel" see Gibson (Textbook of Syrian Semitic Inscriptions vol. 1, Clarendon 1971 p. 23 while *hinnaqibāh* is the *niphal* infinitive construct *hinnaqib* = "was pierced" plus the suffix *āh* = "her" referring back to *hannaqabā*.

iii Gibson (p. 23) writes "זדה probably = [ziddā] from ZND not elsewhere extant in Hebr.... 'narrow, straightened place'."