

# Gehenna

**Gehenna** is a small valley in Jerusalem. In the Hebrew Bible, Gehenna was initially where some of the kings of Judah sacrificed their children by fire.<sup>[1]</sup> Thereafter, it was deemed to be cursed (Jer. 7:31, 19:2-6).<sup>[2]</sup>

In rabbinic literature and Christian and Islamic scripture, Gehenna is a destination of the wicked.<sup>[3]</sup> This is different from the more neutral Sheol/Hades, the abode of the dead, although the King James Version of the Bible usually translates both with the Anglo-Saxon word Hell.

In the King James Version of the Bible, the term appears 13 times in 11 different verses as **Valley of Hinnom**, **Valley of the son of Hinnom** or **Valley of the children of Hinnom**.

The Valley of Hinnom is the modern name for the valley surrounding Jerusalem's Old City, including Mount Zion, from the west and south. It meets and merges with the Kidron Valley, the other principal valley around the Old City near the southeastern corner of the city.

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## Etymology

Gehenna /ɡɪˈhɛnə/; from Ancient Greek: Γέεννα, *Geenna* from Hebrew: גֵּי בֶן-הִנּוֹם, *Modern* *gei ben-Hinnom*, Tiberian *gē ben-Hinnōm*, also Hebrew: גֵּי-הַהֵם, *Modern* *gei-Hinnom*, Tiberian *gē-Hinnōm*; Mishnaic Hebrew: גֵּהֶנְם/גֵּהִנּוֹם, *Gehinnam/Gehinnom*

English "Gehenna" represents the Greek *Geenna* (Γέεννα) found in the New Testament, a phonetic transcription of Aramaic *Gēhannā* (ܓܝܚܢܐ), equivalent to the Hebrew *Ge Hinnom*, literally "Valley of Hinnom".

This was known in the Old Testament as *Gei Ben-Hinnom*,<sup>[4]</sup> literally the "Valley of the son of Hinnom",<sup>[5]</sup> and in the Talmud as גֵּהֶנְם *Gehinnam* or גֵּהִנּוֹם *Gehinnom*.

Gehenna
<div>גֵּי בֶן הִנּוֹם</div> <div><i>Valley of the Son of Hinnom</i></div>
<div><span></span></div>
<span></span> <div>Valley of Hinnom, c. 1900</div>
<div><span></span></div>
<span></span> <div>Location in Jerusalem, south of Mount Zion</div>
Geography
<b>Coordinates</b>
<span><span><span><span><span>31°46′6.262″N</span> <span>35°13′49.58″E</span></span></span><span><span>﻿</span> / <span>﻿</span></span><span><span></span></span></span></span>
<b>Watercourses</b> <span>Gey Ben Hinnom Stream</span>

# Geography

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The exact location of the Valley of Hinnom is disputed. Older commentaries give the location as below the southern wall of ancient Jerusalem, stretching from the foot of Mount Zion eastward past the Tyropoeon to the Kidron Valley. However the Tyropoeon Valley is usually no longer associated with the Valley of Hinnom because during the period of Ahaz and Manasseh, the Tyropoeon lay within the city walls and child sacrifice would have been practiced outside the walls of the city. Smith (1907),<sup>[6]</sup> Dalman (1930),<sup>[7]</sup> Bailey (1986)<sup>[8]</sup> and Watson (1992)<sup>[9]</sup> identify the Wādi ar-Rababi, which fits the data of Joshua that Hinnom valley ran east to west and lay outside the city walls. According to Joshua, the valley began at En-rogel. If the modern Bir Ayyub is En-rogel, then Wadi ar-Rababi, which begins there, is Hinnom.<sup>[10]</sup>



Valley of Hinnom 1948

## Archaeology

Child sacrifice at other Tophets contemporary with the Bible accounts (700–600 BC) of the reigns of Ahaz and Manasseh have been established, such as the bones of children sacrificed at the Tophet to the goddess Tank in Phoenician Carthage,<sup>[11]</sup> and also child sacrifice in ancient Syria-Palestine.<sup>[12]</sup> Scholars such as Mosca (1975) have concluded that the sacrifice recorded in the Hebrew Bible, such as Jeremiah's comment that the worshippers of Baal had "filled this place with the blood of innocents", is literal,<sup>[13][14]</sup> while Mark Smith has stated that in the seventh century child sacrifice was a Judean practice performed in the name of Yahweh.<sup>[15]</sup> Yet, the biblical words in the Book of Jeremiah describe events taking place in the seventh century in the place of Ben-hinnom: "Because they [the Israelites] have forsaken Me and have made this an alien place and have burned sacrifices in it to other gods, that neither they nor their forefathers nor the kings of Judah had ever known, and because they have filled this place with the blood of the innocent and have built the high places of Baal to burn their sons in the fire as burnt offerings to Baal, a thing which I never commanded or spoke of, nor did it ever enter My mind; therefore, behold, days are coming," declares the LORD, "when this place will no longer be called Topheth or the valley of Ben-hinnom, but rather the valley of Slaughter".<sup>[16]</sup> J. Day, Heider, and Mosca believe that the Molech cult took place in the valley of Hinnom at the Topheth.<sup>[17]</sup> No archaeological evidence such as mass children's graves has been found; however, it has been suggested that such a find may be compromised by the heavy population history of the Jerusalem area compared to the Tophet found in Tunisia.<sup>[18]</sup> The site would also have been disrupted by the actions of Josiah "And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech." (2 Kings 23). A minority of scholars have attempted to argue that the Bible does not portray actual child sacrifice, but only dedication to the god by fire; however, they are judged to have been "convincingly disproved" (Hay 2011).<sup>[19]</sup>



Tombs in the Valley of Hinnom

## The concept of Gehinnom

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### Hebrew Bible

The oldest historical reference to the valley is found in Joshua 15:8, 18:16 which describe tribal boundaries. The next chronological reference to the valley is at the time of King Ahaz of Judah who sacrificed his sons there according to 2 Chron. 28:3. Since Hezekiah, his legitimate son by the daughter of the High Priest, succeeded him as king, this, if literal, is assumed to mean children by unrecorded pagan wives or concubines. The same is recorded of Ahaz' grandson Manasseh in 33:6. There remains debate about whether the phrase "cause his children to pass through the fire" meant a religious ceremony or literally child sacrifice.

The Book of Isaiah does not mention Gehenna by name, but the "burning place" 30:33 in which the Assyrian army is to be destroyed, may be read "Topheth", and the final verse of Isaiah which concerns of those that have rebelled against God Isaiah 66:24.

In the reign of Josiah a call came from Jeremiah to destroy the shrines in Topheth and to end the practice Jeremiah 7:31-32, 32:35. It is recorded that Josiah destroyed the shrine of Molech on Topheth to prevent anyone sacrificing children there in 2 Kings 23:10. Despite Josiah's ending of the practice, Jeremiah also included a prophecy that Jerusalem itself would be made like Gehenna and Topheth (19:2-6, 19:11-14).

A final purely geographical reference is found in Neh. 11:30 to the exiles returning from Babylon camping from Beersheba to Hinnom.



Valley of Hinnom, 2007.

## Targums

The ancient Aramaic paraphrase-translations of the Hebrew Bible known as Targums supply the term "Gehinnom" frequently to verses touching upon resurrection, judgment, and the fate of the wicked. This may also include addition of the phrase "second death", as in the final chapter of the Book of Isaiah, where the Hebrew version does not mention either Gehinnom or the Second Death, whereas the Targums add both. In this the Targums are parallel to the Gospel of Mark addition of "Gehenna" to the quotation of the Isaiah verses describing the corpses "where their worm does not die"<sup>[20]</sup>

## Rabbinical Judaism

The picture of Gehenna as the place of punishment or destruction of the wicked occurs frequently in the Mishnah in Kiddushin 4.14, Avot 1.5; 5.19, 20, Tosefta t. Bereshith 6.15, and Babylonian Talmud b.Rosh Hashanah 16b:7a; b. Bereshith 28b. Gehenna is considered a Purgatory-like place where the wicked go to suffer until they have atoned for their sins. It is stated that the maximum amount of time a sinner can spend in Gehenna is one year. There are also four people who do not get a share in Olam Ha-Ba.<sup>[21]</sup> Those people are Doeg the Edomite, Ahitophel, Balaam, and Gehazi.

The traditional explanation that a burning rubbish heap in the Valley of Hinnom south of Jerusalem gave rise to the idea of a fiery Gehenna of judgment is attributed to Rabbi David Kimhi's commentary on Psalms 27:13 (ca. 1200 AD). He maintained that in this loathsome valley fires were kept burning perpetually to consume the filth and cadavers thrown into it. However, Hermann Strack and Paul Billerbeck state that there is neither archaeological nor literary evidence in support of this claim, in either the earlier intertestamental or the later rabbinic sources.<sup>[22]</sup> Also, Lloyd R. Bailey's "Gehenna: The Topography of Hell"<sup>[23]</sup> from 1986 holds a similar view.

There is evidence however that the southwest shoulder of this valley (Ketef Hinnom) was a burial location with numerous burial chambers that were reused by generations of families from as early as the seventh until the fifth century BC. The use of this area for tombs continued into the first centuries BC and AD. By 70 AD, the area was not only a burial site but also a place for cremation of the dead with the arrival of the Tenth Roman Legion, who were the only group known to practice cremation in this region.<sup>[24]</sup>

In time it became deemed to be accursed and an image of the place of destruction in Jewish folklore.<sup>[25][26]</sup>

Eventually the Hebrew term Gehinnom<sup>[27]</sup> became a figurative name for the place of spiritual purification for the wicked dead in Judaism. According to most Jewish sources, the period of purification or punishment is limited to only 12 months and every Sabbath day is excluded from punishment.<sup>[28]</sup> After this the soul will ascend to Olam Ha-Ba (the world to come), be destroyed, or continue to exist in a state of consciousness of remorse.<sup>[29]</sup> Gehenna became a metonym for "Hell" due to its morbid prominence in Jewish religious texts.

## New Testament

In the synoptic Gospels Jesus uses the word *Gehenna* to describe the opposite to life in the Kingdom (Mark 9:43-48). It is used 11 times in these accounts.<sup>[30]</sup> In certain usage, it is a place where both soul (Greek: ψυχή) and body could be destroyed (Matthew 10:28) in "unquenchable fire" (Mark 9:43).<sup>[31]</sup>

- Matthew 5:22: "....whoever shall say 'You fool,' shall be guilty enough to go into Gehenna."
- Matthew 5:29: "....it is better for you that one of the parts of your body perish, than for your whole body to be thrown into Gehenna."
- Matthew 5:30: "....better for you that one of the parts of your body perish, than for your whole body to go into Gehenna."
- Matthew 10:28: "....rather fear Him who is able to destroy both soul [Greek: ψυχή] and body in Gehenna."
- Matthew 18:9: "It is better for you to enter life with one eye, than with two eyes to be thrown into the Gehenna...."
- Matthew 23:15: "Woe to you, scribes and Pharisees, hypocrites, because you... make one proselyte...twice as much a child of Gehenna as yourselves."
- Matthew 23:33, to the Pharisees: "You serpents, you brood of vipers, how shall you to escape the sentence of Gehenna?"
- Mark 9:43: "It is better for you to enter life crippled, than having your two hands, to go into Gehenna into the unquenchable fire."
- Mark 9:45: "It is better for you to enter life lame, than having your two feet, to be cast into Gehenna."
- Mark 9:47: "It is better for you to enter the Kingdom of God with one eye, than having two eyes, to be cast into Gehenna."
- Luke 12:5: "....fear the One who, after He has killed has authority to cast into Gehenna; yes, I tell you, fear Him."

James is the only other writer to use the word *Gehenna* in the New Testament.<sup>[32]</sup>

- James 3:6: "And the tongue is a fire,...and sets on fire the course of our life, and is set on fire by Gehenna."

## Translations in Christian Bibles

The New Testament also refers to Hades as a place distinct from Gehenna. Unlike Gehenna, Hades typically conveys neither fire nor punishment but forgetfulness. The Book of Revelation describes Hades being cast into the lake of fire (Revelation 20:14). The King James Version is the only English translation in modern use to translate Sheol, Hades, Tartarus (Greek τάρταρώσας; lemma: τάρταρόω *tartaroō*), and Gehenna as Hell. In the New Testament, the New International Version, New Living Translation, New American Standard Bible (among others) all reserve the term "hell" for the translation of Gehenna or Tartarus (see above), transliterating Hades as a term directly from the equivalent Greek term.<sup>[33]</sup>

Treatment of Gehenna in Christianity is significantly affected by whether the distinction in Hebrew and Greek between Gehenna and Hades was maintained:

Translations with a distinction:

- The 4th century Ulfilas (Wulfila) or Gothic Bible is the first Bible to use Hell's Proto-Germanic form Halja, and maintains a distinction between Hades and Gehenna. However, unlike later translations, Halja (Matt 11:23) is reserved for Hades<sup>[34]</sup> and Gehenna is transliterated to Gaiainnan (Matt 5:30), which surprisingly is the opposite to modern translations that translate Gehenna into Hell and leave Hades untranslated (see below).
- The late 4th-century Latin Vulgate transliterates the Greek Γέννα "gehenna" with "gehennæ" (e.g. Matt 5:22) while using "infernus" ("coming from below of the underworld") to translate ᾗδης (Hades).
- The 19th century Young's Literal Translation tries to be as literal a translation as possible and does not use the word Hell at all, keeping the words Hades and Gehenna untranslated.<sup>[35]</sup>
- The 19th-century Arabic Van Dyck distinguishes Gehenna from Sheol.
- The 20th century New International Version, New Living Translation and New American Standard Bible reserve the term "Hell" only for when Gehenna or Tartarus is used. All translate Sheol and Hades in a different fashion. The exception to this is the New International Version's translation in Luke 16:23, which is its singular rendering of Hades as Hell.
- In texts in Greek, and consistently in the Eastern Orthodox Church the distinctions present in the originals were often maintained. The Russian Synodal Bible (and one translation by the Old Church Slavonic) also maintain the distinction. In modern Russian, the concept of Hell (Ад) is directly derived from Hades (Αἴδ), separate and independent of Gehenna. Fire imagery is attributed primarily to Gehenna, which is most commonly mentioned as Gehenna the Fiery (Гѣнна огненная), and appears to be synonymous to the Lake of Fire.

- The New World Translation, used by Jehovah's Witnesses maintains a distinction between Gehenna and Hades by transliterating Gehenna, and by rendering "Hades" (or "Sheol") as "the Grave".
- The word "hell" is not used in the New American Bible<sup>[36]</sup> except in a footnote in the book of Job translating an alternative passage from the Vulgate, in which the word corresponds to Jerome's "inferos," itself a translation of "sheol." "Gehenna" is untranslated, "Hades" either untranslated or rendered "netherworld," and "sheol" rendered "nether world."

Translations without a distinction:

- The late 10th century *Wessex Gospels* and the 14th century *Wycliffe Bible* render both the Latin *inferno* and *gehenna* as Hell].
- The 16th century *Tyndale* and later translators had access to the Greek, but *Tyndale* translated both Gehenna and Hades as same English word, Hell.
- The 17th century King James Version of the Bible is the only English translation in modern use to translate Sheol, Hades, and Gehenna as Hell.

Many modern Christians understand Gehenna to be a place of eternal punishment called hell.<sup>[37]</sup> Most *Annihilationists* understand Gehenna to be a place where sinners are eventually utterly destroyed, not tormented with literal pain forever. Some scholars, however, have suggested that Gehenna may *not* be synonymous with the *Lake of Fire*, but a metaphor for the horrible fate that awaited those killed in the destruction of Jerusalem in 70 A.D.<sup>[38][39]</sup>

## Quran

The name given to Hell in Islam, *Jahannam*, directly derives from Gehenna.<sup>[40]</sup> The *Quran* contains 77 references to Gehenna (جهنم), but no references to Hades (هيدن).

## See also

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- *Araf* (Islam)
- *Christian views on hell*
- *Heaven in Judaism*
- *Heaven in Christianity*
- *Jewish eschatology*
- *Hell in popular culture*
  - *Gehenna (disambiguation)*
  - *Gehenna (comics)*
  - *Gehenna (Dungeons & Dragons) game*
  - *Gehenna (World of Darkness) game*
- *Outer darkness*, New Testament term
- *Spirits in prison*, New Testament term
- *Spirit world* (Latter Day Saints) Spirit prison
- *Tzoah Rotachat*, boiling excrement, rabbinical term

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2. "Gehenna" (<http://www.jewishencyclopedia.com/view.jsp?artid=115&letter=G>) *Jewish Encyclopedia* "The place where children were sacrificed to the god Moloch was originally in the 'valley of the son of Hinnom,' to the south of Jerusalem (*Josh. 15:8*, *passim*; *II Kings 23:10*; *Jer 2:23*; *7:31-32*; *19:6*, *13-14*). For this reason the valley was deemed to be accursed, and 'Gehenna' therefore soon became a figurative equivalent for 'hell.'"

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11. Geoffrey W. Bromiley International Standard Bible Encyclopedia: Q-Z -1995 p259 "Stager and Wff have convincingly demonstrated that child sacrifice was practiced in Phoenecian Carthage (Biblical Archaeology Review 10 [1984], 30–51). At the sanctuary called ṯphet, children were sacrificed to the goddess ṯnk and her .."
12. Hays 2011 "... (Lev 18:21-27; Deut 12:31; 2 Kgs 16:3; 21:2), and there is indeed evidence for child sacrifice in ancient Syria-Palestine." [Footnote:] "Day Molech, 18, esp. n. 11. See also A. R. W Green, The Role of Human Sacrifice in the Ancient Near East (SBLDS 1; Missoula, Mont.: Scholars Press, 1975)."
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16. <http://biblehub.com/context/jeremiah/19-4.htm>
17. (J. Day:83; Heider:405; Mosca: 220, 228), ... Many no doubt did as Heider allows (269, 272, 406) though J. Day denies it (85). ... Heider and Mosca conclude, in fact, that a form of child sacrifice was a part of state-sponsored ritual until the reform of the ..."
18. Richard S. Hess, Gordon J. Wenham *Zion, City of Our God*. 1999, p 182 "The sacrifices of children and the cult of Molech are associated with no other place than the Hinnom Valley. ... of Jerusalem, the Jebusites (brackets mine).40 As yet, no trace has been located through archaeological search in Ben- Hinnom or in the Kidron Valley. ... Carthage was found in an area of Tunis that has had little occupation on the site to eradicate the evidence left of a cult of child sacrifice there."
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## External links

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  - [Columbia Encyclopedia on the Valley of Hinnom](#)
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  - [Gehenna from the 1901-1906 Jewish Encyclopedia](#)
  - [The Jewish view of Hell on chabad.org](#)
  - [Olam Ha-Ba: The Afterlife Judaism 101](#)
  - [What Is Gehenna? Ariela Pelaia, About religion, about.com](#)
  - [What is Gehenna Like?: Rabbinic Descriptions of Gehenna Ariela Pelaia, About religion, about.com](#)
  - [A Christian Universalist perspective from Tentmaker.org](#)
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# Gehenna

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*This article is about the [Biblical](#) term that has been interpreted as analogous to the concept of "[Hades](#)", "[Hell](#)" or "[Purgatory](#)". For other uses, see [Gehenna \(disambiguation\)](#).*

*Not to be confused with [Gahanna, Ohio](#).*

**Gehenna** is a small valley in Jerusalem. In the Hebrew Bible, Gehenna was initially where some of the [kings of Judah](#) sacrificed their children by fire.<sup>[1]</sup> Thereafter, it was deemed to be cursed ([Jer. 7:31](#), [19:2-6](#)).<sup>[2]</sup>

In [rabbinic literature](#) and Christian and Islamic scripture, Gehenna is a destination of the wicked.<sup>[3]</sup> This is different from the more neutral [Sheol/Hades](#), the [abode of the dead](#), although the [King James Version](#) of the Bible usually translates both with the Anglo-Saxon word [Hell](#).

In the [King James Version](#) of the Bible, the term appears 13 times in 11 different verses as **Valley of Hinnom**, **Valley of the son of Hinnom** or **Valley of the children of Hinnom**.

The Valley of Hinnom is the modern name for the valley surrounding Jerusalem's [Old City](#), including [Mount Zion](#), from the west and south. It meets and merges with the [Kidron Valley](#), the other principal valley around the Old City, near the [southeastern corner](#) of the city.

## Gehenna

גֵּיאַ בֶּן הִינּוֹם

*Valley of the Son of Hinnom*



Valley of Hinnom, c. 1900



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Location in Jerusalem,  
south of [Mount Zion](#)

**Geography**

**Coordinates** 31°46′6.262″N 35°13′49.58″E﻿ / ﻿

**Watercourses** Gey Ben Hinnom Stream

**Etymology** [\[edit\]](#)

Gehenna /ɡɪˈhɛnə/; from [Ancient Greek](#): Γέεννα, *Geenna* from [Hebrew](#): גֵּי בֶן־הִנּוֹם, *Modern* *gei ben-Hinnom*, [Tiberian](#) *gē ben-Hinnōm*, also [Hebrew](#): גֵּי־הִנּוֹם, *Modern* *gei-Hinnom*, [Tiberian](#) *gē-Hinnōm*; [Mishnaic Hebrew](#): גִּהֵנָם/גִּהִנּוֹם, *Gehinnam/Gehinnom*

English "Gehenna" represents the [Greek](#) *Geenna* (Γέεννα) found in the [New Testament](#), a phonetic transcription of [Aramaic](#) *Gēhannā* (ܓܝܚܝܢܐ),<sup>[*citation needed*]</sup> equivalent to the Hebrew *Ge Hinnom*, literally "Valley of Hinnom".

This was known in the [Old Testament](#) as *Gei Ben-Hinnom*,<sup>[4]</sup> literally the "Valley of the son of Hinnom",<sup>[5]</sup> and in the [Talmud](#) as גִּהֵנָם *Gehinnam* or גִּהִנּוֹם *Gehinnom*.

**Geography** [\[edit\]](#)

The exact location of the Valley of Hinnom is disputed. Older commentaries give the location as below the southern wall of ancient Jerusalem, stretching from the foot of [Mount Zion](#) eastward past the [Tyropoeon](#) to the [Kidron Valley](#). However the Tyropoeon Valley is usually no longer associated with the Valley of Hinnom because during the period of [Ahaz](#) and [Manasseh](#), the Tyropoeon lay within the

city walls and child sacrifice would have been practiced outside the walls of the city. Smith (1907),<sup>[6]</sup> Dalman (1930),<sup>[7]</sup> Bailey (1986)<sup>[8]</sup> and Watson (1992)<sup>[9]</sup> identify the Wadi ar-Rababi, which fits the data of Joshua that Hinnom valley ran east to west and lay outside the city walls. According to Joshua, the valley began at [En-rogel](#). If the modern Bir Ayyub is En-rogel, then Wadi ar-Rababi, which begins there, is Hinnom.<sup>[10]</sup>

## Archaeology [[edit](#)]

*Main article: [Tophet](#)*

[Child sacrifice](#) at other Tophets contemporary with the Bible accounts (700–600 BC) of the reigns of [Ahaz](#) and [Manasseh](#) have been established, such as the bones of children sacrificed at the Tophet to the [goddess Tank](#) in Phoenician [Carthage](#),<sup>[11]</sup> and also child sacrifice in ancient Syria-Palestine.<sup>[12]</sup> Scholars such as Mosca (1975) have concluded that the sacrifice recorded in the Hebrew Bible, such as Jeremiah's comment that the worshippers of [Baal](#) had "filled this place with the blood of innocents", is literal,<sup>[13][14]</sup> while Mark Smith has stated that in the seventh century child sacrifice was a Judean practice performed in the name of [Yahweh](#).<sup>[15]</sup> Yet, the biblical words in the Book of Jeremiah describe events taking place in the seventh century in the place of Ben-hinnom: "Because they [the Israelites] have forsaken Me and have made this an alien place and have burned sacrifices in it to other gods, that neither they nor their forefathers nor the kings of Judah had ever known, and because they have filled this place with the blood of the innocent and have built the high places of Baal to burn their sons in the fire as burnt offerings to Baal, a thing which I never commanded or spoke of, nor did it ever enter My mind; therefore, behold, days are coming," declares the LORD, "when this place will no longer be called Topheth or the valley of Ben-hinnom, but rather the valley of Slaughter".<sup>[16]</sup> J. Day, Heider, and Mosca believe that the [Molech cult](#) took place in the valley of Hinnom at the Topheth.<sup>[17]</sup> No archaeological evidence such as mass children's graves has been found; however, it has been suggested that such a find may be compromised by the heavy population history of the Jerusalem area compared to the Tophet found in Tunisia.<sup>[18]</sup> The site would also have been disrupted by the actions of Josiah "And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech." (2 Kings 23). A minority of scholars have attempted to argue that the Bible does not portray actual child sacrifice, but only dedication to the god by fire; however, they are judged to have been "convincingly disproved" (Hay, 2011).<sup>[19]</sup>



Valley of Hinnom 1948



Tombs in the Valley of Hinnom

# The concept of Gehinnom [\[ edit \]](#)

## Hebrew Bible [\[ edit \]](#)

The oldest historical reference to the valley is found in [Joshua 15:8, 18:16](#) which describe tribal boundaries. The next chronological reference to the valley is at the time of King [Ahaz](#) of Judah who sacrificed his sons there according to [2 Chron. 28:3](#). Since [Hezekiah](#), his legitimate son by the daughter of the High Priest, succeeded him as king, this, if literal, is assumed to mean children by unrecorded pagan wives or concubines. The same is recorded of Ahaz' grandson [Manasseh](#) in [33:6](#). There remains debate about whether the phrase "cause his children to pass through the fire" meant a religious ceremony or literally [child sacrifice](#).

The [Book of Isaiah](#) does not mention Gehenna by name, but the "burning place" [30:33](#) in which the Assyrian army is to be destroyed, may be read "Topheth", and the final verse of Isaiah which concerns of those that have rebelled against God, [Isaiah 66:24](#).

In the reign of [Josiah](#) a call came from Jeremiah to destroy the shrines in Topheth and to end the practice [Jeremiah 7:31-32, 32:35](#). It is recorded that [Josiah](#) destroyed the shrine of [Molech](#) on Topheth to prevent anyone sacrificing children there in [2 Kings 23:10](#). Despite Josiah's ending of the practice, Jeremiah also included a prophecy that Jerusalem itself would be made like Gehenna and Topheth ([19:2-6, 19:11-14](#)).

A final purely geographical reference is found in [Neh. 11:30](#) to the exiles returning from Babylon camping from [Beersheba](#) to Hinnom.

## Targums [\[ edit \]](#)

The ancient Aramaic paraphrase-translations of the Hebrew Bible known as [Targums](#) supply the term "Gehinnom" frequently to verses touching upon resurrection, judgment, and the fate of the wicked. This may also include addition of the phrase "[second death](#)", as in the final chapter of the [Book of Isaiah](#), where the Hebrew version does not mention either Gehinnom or the Second Death, whereas the Targums add both. In this the Targums are parallel to the [Gospel of Mark](#) addition of "Gehenna" to the quotation of the Isaiah verses describing the corpses "where their worm does not die".<sup>[20]</sup>

## Rabbinical Judaism [\[ edit \]](#)

The picture of Gehenna as the place of punishment or destruction of the wicked occurs frequently in the [Mishnah](#) in [Kiddushin 4.14](#), [Avot 1.5](#); [5.19, 20](#), [Tosefta t. Bereshith 6.15](#), and Babylonian Talmud b.[Rosh Hashanah 16b:7a](#); b. [Bereshith 28b](#). Gehenna is considered a



Valley of Hinnom, 2007.



**Purgatory**-like place where the wicked go to suffer until they have atoned for their sins. It is stated that the maximum amount of time a sinner can spend in Gehenna is one year. There are also four people who do not get a share in [Olam Ha-Ba](#).<sup>[21]</sup> Those people are [Doeg the Edomite](#), [Ahitophel](#), [Balaam](#), and [Gehazi](#).

The traditional explanation that a burning rubbish heap in the Valley of Hinnom south of Jerusalem gave rise to the idea of a fiery Gehenna of judgment is attributed to Rabbi [David Kimhi](#)'s commentary on [Psalm 27:13](#)<sup>[22]</sup> (ca. 1200 AD). He maintained that in this loathsome valley fires were kept burning perpetually to consume the filth and cadavers thrown into it. However, [Hermann Strack](#) and Paul Billerbeck state that there is neither archaeological nor literary evidence in support of this claim, in either the earlier [intertestamental](#) or the later rabbinic sources.<sup>[22]</sup> Also, Lloyd R. Bailey's "Gehenna: The Topography of Hell"<sup>[23]</sup> from 1986 holds a similar view.

There is evidence however that the southwest shoulder of this valley ([Ketef Hinnom](#)) was a burial location with numerous burial chambers that were reused by generations of families from as early as the seventh until the fifth century BC. The use of this area for tombs continued into the first centuries BC and AD. By 70 AD, the area was not only a burial site but also a place for [cremation](#) of the dead with the arrival of the Tenth [Roman Legion](#), who were the only group known to practice cremation in this region.<sup>[24]</sup>

In time it became deemed to be accursed and an image of the place of destruction in Jewish folklore.<sup>[25][26]</sup>

Eventually the Hebrew term Gehinnom<sup>[27]</sup> became a figurative name for the place of spiritual purification for the wicked dead in Judaism. According to most Jewish sources, the period of purification or punishment is limited to only 12 months and every [Sabbath](#) day is excluded from punishment.<sup>[28]</sup> After this the soul will ascend to [Olam Ha-Ba](#) (the world to come), be destroyed, or continue to exist in a state of consciousness of remorse.<sup>[29]</sup> Gehenna became a [metonym](#) for "Hell" due to its morbid prominence in Jewish religious texts.

## New Testament [\[ edit \]](#)

In the [synoptic Gospels](#) Jesus uses the word *Gehenna* to describe the opposite to life in the [Kingdom](#) ([Mark 9:43-48](#)). It is used 11 times in these accounts.<sup>[30]</sup> In certain usage, it is a place where both [soul](#) (Greek: ψυχή) and body could be destroyed ([Matthew 10:28](#)) in "unquenchable fire" ([Mark 9:43](#)).<sup>[31]</sup>

- [Matthew 5:22](#): "...whoever shall say, 'You fool,' shall be guilty enough to go into Gehenna."
- [Matthew 5:29](#): "...it is better for you that one of the parts of your body perish, than for your whole body to be thrown into Gehenna."
- [Matthew 5:30](#): "...better for you that one of the parts of your body perish, than for your whole body to go into Gehenna."
- [Matthew 10:28](#): "...rather fear Him who is able to destroy both soul [Greek: ψυχή] and body in Gehenna."
- [Matthew 18:9](#): "It is better for you to enter life with one eye, than with two eyes to be thrown into the Gehenna...."

- [Matthew 23:15](#): "Woe to you, scribes and [Pharisees](#), hypocrites, because you... make one [proselyte](#)...twice as much a child of Gehenna as yourselves."
- [Matthew 23:33](#), to the Pharisees: "You serpents, you brood of vipers, how shall you to escape the sentence of Gehenna?"
- [Mark 9:43](#): "It is better for you to enter life crippled, than having your two hands, to go into Gehenna into the unquenchable fire."
- [Mark 9:45](#): "It is better for you to enter life lame, than having your two feet, to be cast into Gehenna."
- [Mark 9:47](#): "It is better for you to enter the Kingdom of God with one eye, than having two eyes, to be cast into Gehenna."
- [Luke 12:5](#): "....fear the One who, after He has killed has authority to cast into Gehenna; yes, I tell you, fear Him."

James is the only other writer to use the word *Gehenna* in the New Testament:<sup>[32]</sup>

- [James 3:6](#): "And the tongue is a fire,...and sets on fire the course of our life, and is set on fire by Gehenna."

### Translations in Christian Bibles [\[ edit \]](#)

The New Testament also refers to [Hades](#) as a place distinct from Gehenna.<sup>[citation needed]</sup> Unlike Gehenna, Hades typically conveys neither fire nor punishment but forgetfulness. The [Book of Revelation](#) describes Hades being cast into the [lake of fire](#) ([Revelation 20:14](#)). The King James Version is the only English translation in modern use to translate Sheol, Hades, [Tartarus](#) (Greek τάρταρος; lemma: τάρταρῶ *tartarō*), and Gehenna as Hell. In the New Testament, the [New International Version](#), New Living Translation, New American Standard Bible (among others) all reserve the term "hell" for the translation of Gehenna or Tartarus (see above), transliterating Hades as a term directly from the equivalent Greek term.<sup>[33]</sup>

Treatment of Gehenna in Christianity is significantly affected by whether the distinction in Hebrew and Greek between Gehenna and Hades was maintained:

Translations with a distinction:

- The 4th century [Ulfilas](#) ([Wulfila](#)) or [Gothic Bible](#) is the first Bible to use Hell's Proto-Germanic form [Halja](#), and maintains a distinction between Hades and Gehenna. However, unlike later translations, Halja ([Matt 11:23](#)<sup>[34]</sup>) is reserved for Hades,<sup>[34]</sup> and Gehenna is transliterated to Gaiainnan ([Matt 5:30](#)<sup>[34]</sup>), which surprisingly is the opposite to modern translations that translate Gehenna into Hell and leave Hades untranslated (see below).
- The late 4th-century Latin [Vulgate](#) transliterates the Greek Γέεννα "gehenna" with "gehennæ" (e.g. [Matt 5:22](#)) while using "infernus" ("coming from below, of the underworld") to translate ᾍδης (Hades)].
- The 19th century [Young's Literal Translation](#) tries to be as literal a translation as possible and does not use the word Hell at all, keeping the words Hades and Gehenna untranslated.<sup>[35]</sup>

- The 19th-century Arabic [Van Dyck](#) distinguishes Gehenna from Sheol.
- The 20th century New International Version, [New Living Translation](#) and New American Standard Bible reserve the term "Hell" only for when Gehenna or Tartarus is used. All translate Sheol and Hades in a different fashion. The exception to this is the New International Version's translation in Luke 16:23, which is its singular rendering of Hades as Hell.
- In texts in Greek, and consistently in the [Eastern Orthodox Church](#), the distinctions present in the originals were often maintained. The [Russian Synodal Bible](#) (and one translation by the [Old Church Slavonic](#)) also maintain the distinction. In modern Russian, the concept of Hell (Ад) is directly derived from Hades (Аид), separate and independent of Gehenna. Fire imagery is attributed primarily to Gehenna, which is most commonly mentioned as Gehenna the Fiery (Геенна огненная), and appears to be synonymous to the Lake of Fire.
- The [New World Translation](#), used by [Jehovah's Witnesses](#), maintains a distinction between Gehenna and Hades by transliterating Gehenna, and by rendering "Hades" (or "Sheol") as "the Grave".
- The word "hell" is not used in the [New American Bible](#),<sup>[36]</sup> except in a footnote in the book of Job translating an alternative passage from the [Vulgate](#), in which the word corresponds to [Jerome's](#) "[inferos](#)," itself a translation of "sheol." "Gehenna" is untranslated, "Hades" either untranslated or rendered "[netherworld](#)," and "sheol" rendered "nether world."

Translations without a distinction:

- The late 10th century *Wessex Gospels* and the 14th century [Wycliffe Bible](#) render both the Latin *inferno* and *gehenna* as Hell].
- The 16th century [Tyndale](#) and later translators had access to the Greek, but [Tyndale](#) translated both Gehenna and Hades as same English word, Hell.
- The 17th century King James Version of the Bible is the only English translation in modern use to translate Sheol, Hades, and Gehenna as Hell.

Many modern Christians understand Gehenna to be a place of eternal punishment called hell.<sup>[37]</sup> Most [Annihilationists](#) understand Gehenna to be a place where sinners are eventually utterly destroyed, not tormented with literal pain forever. Some scholars, however, have suggested that Gehenna may *not* be synonymous with the [Lake of Fire](#), but a metaphor for the horrible fate that awaited those killed in the destruction of Jerusalem in 70 A.D.<sup>[38][39]</sup>

## **Quran** [\[ edit \]](#)

The name given to Hell in Islam, *Jahannam*, directly derives from Gehenna.<sup>[40]</sup> The [Quran](#) contains 77 references to Gehenna (جهنم), but no references to Hades (هيدز).








## See also [[edit](#)]

- [Araf \(Islam\)](#)
- [Christian views on hell](#)
- [Heaven in Judaism](#)
- [Heaven in Christianity](#)
- [Jewish eschatology](#)
- [Hell in popular culture](#)
  - [Gehenna \(disambiguation\)](#)
  - [Gehenna \(comics\)](#)
  - [Gehenna \(Dungeons & Dragons\) game](#)
  - [Gehenna \(World of Darkness\) game](#)
- [Outer darkness](#), New Testament term
- [Spirits in prison](#), New Testament term
- [Spirit world \(Latter Day Saints\)](#), Spirit prison
- [Tzoah Rotachat](#), boiling excrement, rabbinical term

## References [[edit](#)]

- ↑ Watson E. Mills; Roger Aubrey Bullard (1990). *Mercer Dictionary of the Bible* . Mercer University Press. p. 319. ISBN 978-0-86554-373-7.
- ↑ "[Gehenna](#)" . *Jewish Encyclopedia*. "The place where children were sacrificed to the god Moloch was originally in the 'valley of the son of Hinnom,' to the south of Jerusalem ([Josh. 15:8](#) , *passim*; [II Kings 23:10](#); [Jer. 2:23](#); [7:31-32](#); [19:6](#), [13-14](#) ). For this reason the valley was deemed to be accursed, and 'Gehenna' therefore soon became a figurative equivalent for 'hell.'"
- ↑ *Catholic Encyclopedia: Hell* : "However, in the New Testament the term Gehenna is used more frequently in preference to hades, as a name for the place of punishment of the damned. ... held in abomination by the Jews, who, accordingly, used the name of this valley to designate the abode of the damned (Targ. Jon., Gen., iii, 24; Henoch, c. xxvi). And Christ adopted this usage of the term." *Jewish Encyclopedia: Gehenna: Sin and Merit* : "It is frequently said that certain sins will lead man into Gehenna. The name "Gehenna" itself is explained to mean that unchastity will lead to Gehenna (; 'Er. 19a); so also will adultery, idolatry, pride, mockery, hypocrisy, anger, etc. (Soṭah 4b, 41b; Ta'an. 5a; B. B. 10b, 78b; 'Ab. Zarah 18b; Ned. 22a)."
- ↑ "[2 Chronicles 28:3 \(NIV\)](#)" .

5. ^ ["2 Chronicles 28:3 \(ESV\)"](#) .
6. ^ Smith, G. A. 1907. Jerusalem: The Topography, Economics and History from the Earliest Times to A.D. 70. London.
7. ^ Dalman, G. 1930. Jerusalem und sein Gelände. Schriften des Deutschen Palästina-Instituts 4
8. ^ Bailey, L. R. 1986. Gehenna: The Topography of Hell. BA 49: 187
9. ^ Watson, Duane F. Hinnom. In Freedman, David Noel, ed., The Anchor Bible Dictionary, New York Doubleday 1997, 1992.
10. ^ Geoffrey W. Bromiley International Standard Bible Encyclopedia: E-J - 1982
11. ^ Geoffrey W. Bromiley International Standard Bible Encyclopedia: Q-Z -1995 p259 "Stager and Wolff have convincingly demonstrated that child sacrifice was practiced in Phoenecian Carthage (Biblical Archaeology Review, 10 [1984], 30–51). At the sanctuary called Tophet, children were sacrificed to the goddess Tank and her .."
12. ^ Hays 2011 "..(Lev 18:21-27; Deut 12:31; 2 Kgs 16:3; 21:2), and there is indeed evidence for child sacrifice in ancient Syria-Palestine." [Footnote:] "Day, Molech, 18, esp. n. 11. See also A. R. W. Green, The Role of Human Sacrifice in the Ancient Near East (SBLDS 1; Missoula, Mont.: Scholars Press, 1975)."
13. ^ P. Mosca, 'Child Sacrifice in Canaanite and Israelite Religion: A Study on Mulk and "pa' (PhD dissertation. Harvard University, Cambridge, MA, 1975)
14. ^ Susan Niditch *War in the Hebrew Bible: A Study in the Ethics of Violence* 1995 p 48 "An ancient Near Eastern parallel for the cult of Molech is provided by Punic epigraphic and archaeological evidence (Heider:203)
15. ^ <http://www.patheos.com/blogs/faithpromotingrumor/2010/01/child-sacrifice-a-traditional-religious-practice-in-ancient-israel/> 
16. ^ <http://biblehub.com/context/jeremiah/19-4.htm> 
17. ^ (J. Day:83; Heider:405; Mosca: 220, 228), ... Many no doubt did as Heider allows (269, 272, 406) though J. Day denies it (85). ... Heider and Mosca conclude, in fact, that a form of child sacrifice was a part of state-sponsored ritual until the reform of the ..."
18. ^ Richard S. Hess, Gordon J. Wenham Zion, City of Our God. 1999, p 182 "The sacrifices of children and the cult of Molech are associated with no other place than the Hinnom Valley. ... of Jerusalem, the Jebusites (brackets mine).40 As yet, no trace has been located through archaeological search in Ben- Hinnom or in the Kidron Valley. ... Carthage was found in an area of Tunis that has had little occupation on the site to eradicate the evidence left of a cult of child sacrifice there."
19. ^ Christopher B. Hays Death in the Iron Age II & in First Isaiah 2011 p 181 "Efforts to show that the Bible does not portray actual child sacrifice in the Molek cult, but rather dedication to the god by fire, have been convincingly disproved. Child sacrifice is well attested in the ancient world, especially in times of crisis."
20. ^ McNamara, *Targums and Testament*, ISBN 978-0716506195
21. ^ Babylonian Talmud. *Sanhedrin* (7) Ch. 11 "Chelek"
22. ^ Hermann L. Strack and Paul Billerbeck, *Kommentar zum Neuen Testament aus Talmud and Midrasch* , 5 vols. [Munich: Beck, 1922-56], 4:2:1030
23. ^ Lloyd R. Bailey, "Gehenna: The Topography of Hell," Biblical Archeologist 49 [1986]: 189
24. ^ Gabriel Barkay, "The Riches of Ketef Hinnom." *Biblical Archaeological Review* 35:4-5 (2005): 22–35, 122–26.
25. ^ "The place where children were sacrificed to the god **Moloch** was originally in the "valley of the son of Hinnom," to the south of Jerusalem (Josh. xv. 8, passim; II Kings xxiii. 10; Jer. ii. 23; vii. 31-32; xix. 6, 13-14). For this reason the valley was deemed to be accursed, and "Gehenna" therefore soon became a figurative equivalent for 'hell'." [GEHENNA - Jewish Encyclopedia](#)  By : Kaufmann Kohler, Ludwig Blau; web-sourced: 02-11-2010.

26. <sup>^</sup> "gehenna." Easton's 1897 Bible Dictionary. 27 Aug. 2009. <Dictionary.com <http://dictionary.reference.com/browse/gehenna>>.
27. <sup>^</sup> "Gehinnom is the Hebrew name; Gehenna is Yiddish." [Gehinnom - Judaism 101](#) websourced 02-10-2010.
28. <sup>^</sup> "The place of spiritual punishment and/or purification for the wicked dead in Judaism is not referred to as Hell, but as Gehinnom or She'ol." [HELL - Judaism 101](#) websourced 02-10-2010.
29. <sup>^</sup> [\[1\]](#)
30. <sup>^</sup> Blue Letter Bible. "Dictionary and Word Search for geenna (Strong's 1067)".
31. <sup>^</sup> "G5590 - psychē - Strong's Greek Lexicon (NKJV)" Retrieved 9 November 2017.
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34. <sup>^</sup> Murdoch & Read (2004) *Early Germanic literature and culture*, p. 160. [\[2\]](#)
35. <sup>^</sup> "YLT Search Results for "hell"" Retrieved 10 November 2017.
36. <sup>^</sup> "BibleGateway - : hell [search] -- New American Bible (Revised Edition) (NABRE), 4th Edition" Retrieved 10 November 2017.
37. <sup>^</sup> Metzger & Coogan (1993) *Oxford Companion to the Bible*, p. 243.
38. <sup>^</sup> Gregg, Steve (2013). *All You Want to Know About Hell*. Nashville, TN, USA: Thomas Nelson. pp. 86–98. ISBN 9781401678302.
39. <sup>^</sup> Wright, N. T. (1996). *Jesus and the Victory of God: Christian Origins and the Question of God, Volume 2*. Minneapolis: Fortress Press. pp. 454–55, fn. #47. ISBN 9780281047178.
40. <sup>^</sup> Richard P. Taylor -*Death and the afterlife: a cultural encyclopedia* 2000 "JAHANNAM From the Hebrew ge-hinnom, which refers to a valley outside Jerusalem, Jahannam is the Islamic word for hell."

## External links [\[ edit \]](#)

- Short guide to today's Valley of Hinnom, with biblical story
- Columbia Encyclopedia on the Valley of Hinnom
- Biblical Proper Names on the Valley of Hinnom
- Gehenna from the 1901-1906 Jewish Encyclopedia
- The Jewish view of Hell on chabad.org
- Olam Ha-Ba: The Afterlife Judaism 101
- What Is Gehenna? Ariela Pelaia, About religion, about.com
- What is Gehenna Like?: Rabbinic Descriptions of Gehenna Ariela Pelaia, About religion, about.com
- A Christian Universalist perspective from Tentmaker.org
- A Christian Conditionalist perspective on Gehenna from Afterlife.co.nz



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**Underworlds**

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# Syriac

## The alphabet

Transcribe alphabetical letters as follows. This table shows the estrangela forms of the letters. Most of the pointed examples below use the serto (West Syriac) and East Syriac forms, which may be found in most Syriac textbooks.

ܐ	' or disregarded*	ܐ	l
ܒ	b	ܡ	m
ܓ	g	ܢ	n
ܕ	d	ܣ	s
ܗ	h	ܥ	'
ܘ	w**	ܦ	p
ܙ	z	ܨ	ṣ
ܝ	ḥ	ܩ	q
ܬ	ṭ	ܪ	r
ܝ	y**	ܫ	š
ܟ	k	ܬ	t

\* *Alaph* is disregarded only when it carries the vowel *ā* or *e* at the end of a word.

Examples:

ܡܝܡܪܐ mi'mrā    ܐܝܙܓܕܐ 'izgade  
ܣܘܪܝܐ Sūriya'    ܐܝܨܪܐ 'Isrā'yel

\*\* When consonantal. Otherwise see *vowels*, *diphthongs*, and *silent letters* below. Note that for the letters *bgdkpt*, no distinction is made between the hard and soft pronunciation (*quššāyā*, *rukkākā*). Also note that doubling of consonants is not reproduced.

Examples:

ܩܐܬܐ qatēl    ܙܕܝܩܐ zadīqā.

## Vowels

Transcribe vowels as follows. This table shows West and East Syriac vowels placed on alphabetical letters in the relevant scripts. The vowels are less often seen with the estrangela script, but they would be transliterated in the same way.

ܐ	ܐ	a
ܐ	ܐ	ā
ܐ	ܐ	e
ܐ	ܐ	é that is, when the vowel <i>e</i> is carried by <i>yod</i>





2. Some other words in West Syriac which have a long *i* (=) vowel in Payne Smith, especially words in which this vowel is carried by *alaph*, have *e* in East Syriac.

Examples:

ܩܢܐ ki'nā / ܩܢܐ ke'nā      ܢܝܬܐ ni'te / ܢܝܬܐ ne'te.

3. Words with an original vowel on *alaph* are shown in Payne Smith with the vowel moved onto a preceding vowelless consonant. In East Syriac, these words keep the vowel on *alaph*.

Examples:

ܬܒܐ ṭe'b / ܬܒܐ ṭ'eb      ܫܬܐ ṣe'tā / ܫܬܐ ṣ'eltā

For East Syriac vocalization, if in doubt, consult M. Sokoloff, *A Syriac lexicon* (2009). Examples of a few other words that are different in East Syriac are:

ܫܓܝܐ sagíyā' / ܫܓܝܐ sagí'ā      ܐܡܝܢ amín / ܐܡܝܢ āmén

## Loan words

Supplying vowels on unvocalized foreign words in Syriac can be difficult. Ancient and medieval proper names may be found in R. Payne Smith, *Thesaurus Syriacus* (2 vols., 1868-1901). *Alaph* is not disregarded at the end of a word when it carries a vowel other than *ā* or *e*. Watch for the letter *yod* which may be both a vowel and a consonant.

Examples:

ܕܝܬܐܩܝ diyatíqí      ܕܝܬܐܩܝ' diyatíqí'      ܕܝܬܐܩܝ dyatéqe.

In Greek names ending in *-os*, transliterate the West Syriac vowel *o* as *o*. Example: ܩܠܘܫ Pawlos (*not* Pawlāws or Pawlwās).

## Silent letters

*Silent letters* are treated as if not silent. *Waw* and *yod* will normally be transliterated as *u* and *i* respectively; but when they make a diphthong, transliterate them as *w* and *y*.

Examples:

ܡܠܟܐ malki      ܓܒܝܗܝ gbāyhi      ܐܝܬܐܘܝ 'itawhi      ܩܬܠܐ qṭalú  
ܩܬܠܐ qṭalti      ܡܠܟܐ malkawhi      ܐܒܘܝ 'abúhi      ܩܬܠܐ qatłani  
ܢܓܠܐ neglewhi      ܡܪܝ Māri      ܐܝܟ ayk      ܐܝܬܐ 'idtā      ܢܐ 'nāš.

## Hyphens

*Hyphens* are used to separate prefixes and compounds that are written together.

Examples:

ܬܬܒܐ ܕܐܩܕܐܡ ܠܐܕܒܐܬܐ    ktābā da-qdām wad-bātar    ܕܝܕܐ    d-ida<sup>ʿ</sup>  
 ܠܡܪܐ    w-<sup>ʿ</sup>emar (in this case, *not* we<sup>ʿ</sup>-mar)  
 ܠܢ    hab-lan    ܬܪܝܢ ܒܫܒܐ    trén-b-šabā

However, compounds that are printed in Payne Smith's dictionary as single words are not hyphenated. Thus:

ܡܬܘܠܗܢܐ    meṭulhānā.

## Capitalization

Words are capitalized as they would be in English. If a word starts with <sup>ʿ</sup> or <sup>ʿ</sup> the next letter is capitalized.

## Modern Syriac

For 'modern Syriac' (any of several neo-Aramaic dialects) use the same rules for transliteration of consonants and vowels as for classical Syriac. Transliterate the extra East Syriac letters as follows:

ܥ	ğ
ܥ̣	č
ܥ̇	ž
ܥ̈	š (same as ܥ̈ without tilde).

If you are supplying vowels, follow the vocalized forms (but not the romanization) in A. J. Maclean, *A dictionary of the dialects of vernacular Syriac* (1901), or failing that, another dictionary such as *Oraham's dictionary of the ... Assyrian language* (1943), or the glossary in R. Macuch, *Neusyrische Chrestomathie* (1974).