

Biró Tamás

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## Számít-e a kronológia?

*Néhány gondolat a bibliai héber  
és a modern héber tanításának  
a sorrendjéről*

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**Idegennyelv-oktatás napjainkban**

OR–ZSE, 2019. 11. 12.



Even-Sosan

# A héber nyelvtörténet négy nagy korszaka

1. Bibliai héber
2. \* Misnai/rabbinikus héber
3. ° Középkori héber
4. ° Modern héber/izraeli héber/ivrit

**רצה:** פע' רצה סי' 1, חסץ, הואיל. 2, קבל ברצון, נחה דעתו מן-. 3, אהב, חבב. 4, פצה, שלם פצונים, השיב חוב. - [לרצות את-, ב-; רוצה, ירצה]

• נס' נרצה, 1, נתקבל ברצון. 2, נסרע, שלם. 3, שרצו בו. - [להרצות, נרצה, ירצה] • פע' רצה סי' 1, פיס, שדל בדברים טובים. 2, סלק, פרע (רצה את ענשו. - [לרצות את שנות מאסרו. - [לרצות את-, מרצה, ירצה] • פע' רצה סי' 1, פיס, שדל. 2, הָיָה אהוב ומקבל. 3, הָיָה שבע-רצון, טוב בעיניו. -

**חשמל** 1, אלקטריות, אחת מצורות האנרגיה שבטבע המתגלית בברק, באור, בחם. במגנטיות ועוד. 2 [במקרא] כנוי למשהו בהיר ומתנוצץ, כעין הברק או זהר האש. 3, מלאך, שרף. - [חשמל-, חשמלים, -לי-]

ערכים וניבים ללא כל ציון - מספרות המקרא.

• (כוכב) - מספרות התלמודים והמדרשים העתיקים וכן מספר בן-סירא ומספרות המגלות הנגזרות (מגלות מדבר-יהודה).

• (סגול הסוף) - מספרות ימי-הבינים (פיוטים, ספרות-המחקר, פרשנות, הספרות הרבנית).

• (עגול) - מן הספרות החדשה (מספרות ההשכלה ועד ימינו), וכן מן העמונות ומן הלשון המדוברת בימינו.

• (מרבע) - מנח לועזי-בינ-לאמי הרווח בספרות.

כט 15-21: לְכוּ טַבְשִׁיחַ לְהַשִּׁיחַ אֶת רַחֵל לְיַעֲקֹב

- טו. וַיֹּאמֶר לְכוּ לְיַעֲקֹב הַבִּירְאָחַי אֶתְּהָ וְעַבְדֵתַי חָנָם הַנִּידָה לִי סוֹד־מִשְׁכָּרְתָּהּ:
- טז. וְלָלֶכֶן שְׁתֵּי בָנוֹת שֵׁם הַגְּדוּלָה לָאָה וְשֵׁם הַקְּטָנָה רַחֵל:
- יז. וְעֵינֵי לָאָה רַבּוֹת וְרַחֵל הָיְתָה יַפְתַּח־תָּאֵר וַיִּפֹּת מְרָאָה:
- יח. וַיֵּאָהֵב יַעֲקֹב אֶת־רַחֵל וַיֹּאמֶר אֶעֱבֹדָה שְׁבַע שָׁנִים בְּרַחֵל בַּת־הַקְּטָנָה:
- יט. וַיֹּאמֶר לְכוּ טוֹב תַּתִּי אֶתְּהָ לָךְ סוֹתְתִי אֶתְּהָ לְאִישׁ אַחֵר שָׂבָה עִמָּדִי:
- כ. וַיַּעֲבֹד יַעֲקֹב בְּרַחֵל שְׁבַע שָׁנִים וַיְהִי כַעֲשֵׂוֹ כְּנָטִים אֶתְרִים בְּאַהֲבַתּוֹ אֶתְּהָ:
- כא. וַיֹּאמֶר יַעֲקֹב אֶל־לְכוּ הִבֵּה אֶת־אִשְׁתִּי כִּי מָלְאוּ יָמֵי וְאִבּוֹאָה אֵלַיָּהּ:
- טו. אָמַר לְכוּ לְיַעֲקֹב: "אֲסַנֵּם אֶתְּהָ קְרוֹב מִשְׁפָּחָה, אַךְ בְּכָל זֹאת אֵינְךָ צָרִיף לְעַבֵּד אֶצְלִי חָנָם; אָמַר לִי מָה הַמִּשְׁכָּרֹת שְׂאֵתָה מִבְּקֶשׁ." וְלָלֶכֶן הָיוּ שְׁתֵּי בָנוֹת; שֵׁם הַגְּדוּלָה הָיְתָה לָאָה, וְשֵׁם הַקְּטָנָה – רַחֵל. עֵינֵי לָאָה הָיוּ רַבּוֹת, הָיְתָה לָהּ מִבְּטָרָה; וְרַחֵל הָיְתָה יַפְתַּח תָּאֵר וַיִּפֹּת מְרָאָה. וַיַּעֲבֹד יַעֲקֹב אֶת־רַחֵל. אָמַר יַעֲקֹב לְלָכוּ: "אֲנִי אֶעֱבֹד אֶצְלָהּ שְׁבַע שָׁנִים עִבּוֹר רַחֵל בַּת־הַקְּטָנָה." עָנָה לוֹ לְכוּ: "מוֹטֵב לִי לָתֵת אוֹתָהּ לָךְ מֵאֲשֶׁר לְאִישׁ אַחֵר. הֲ, אֵד לְטוֹר אֶצְלִי." וַיַּעֲבֹד יַעֲבֹד עִבּוֹר רַחֵל שְׁבַע שָׁנִים, וְהָיְתָה נְדָמָה לוֹ שֶׁעֲבָדוּ רַק יָמִים אֶחָדִים, כִּי הוּא אָהֵב אוֹתָהּ כָּל כָּהֵן. כְּסוּף שְׁבַע הַיָּמִים אָמַר יַעֲקֹב לְלָכוּ: "הֲנִי לִי אֶת אִשְׁתִּי, כִּי הִגִּיעַ זְמַנִּי, וְאֲשַׁכַּח אֶתְּהָ!"

# Két kronolektus: bibliai héber és modern héber

Avraham Ahuvia (2010),

*Tanach Ram*, Gen. 29, 15–21

(RAM Publishing House Ltd. – Miskal Ltd.)

[https://commons.wikimedia.org/wiki/File:Tanach\\_Ram\\_-\\_Bereshit.png](https://commons.wikimedia.org/wiki/File:Tanach_Ram_-_Bereshit.png)

# Vajon az izraeliek megértik a Héber Bibliát?

## THE BIBLE & CRITICAL THEORY

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○ **DO ISRAELIS UNDERSTAND THE HEBREW BIBLE?**

Ghil'ad Zuckermann  
*Ghil'ad Zuckermann, D.Phil. (Oxford), Ph.D. (titular) (Cambridge), M.A. (summa cum laude) (Tel Aviv), is Associate Professor and Australian Research Council (ARC) Discovery*

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Ghil'ad Zuckermann (2010), Do Israelis Understand the Hebrew Bible?  
*Bible And Critical Theory* 6(1)

# Vajon az izraeliek megértik a Héber Bibliát?

- *“In the last ten years, I have sadly acquired many enemies because I insisted that Israelis not only do not understand the Bible, but much worse: they misunderstand it without even realizing it! By and large, Israeli speakers are the worst students in advanced studies of the Bible.”*
- *“Ask Israelis what “avaním shaaqú máyim” (Job 14:19) means and they will tell you that the stones eroded the water. On second thought, they might guess that semantically it would make more sense that the water eroded the stones. Yet such an Object-Verb-Subject constituent-order is ungrammatical in Israeli”*

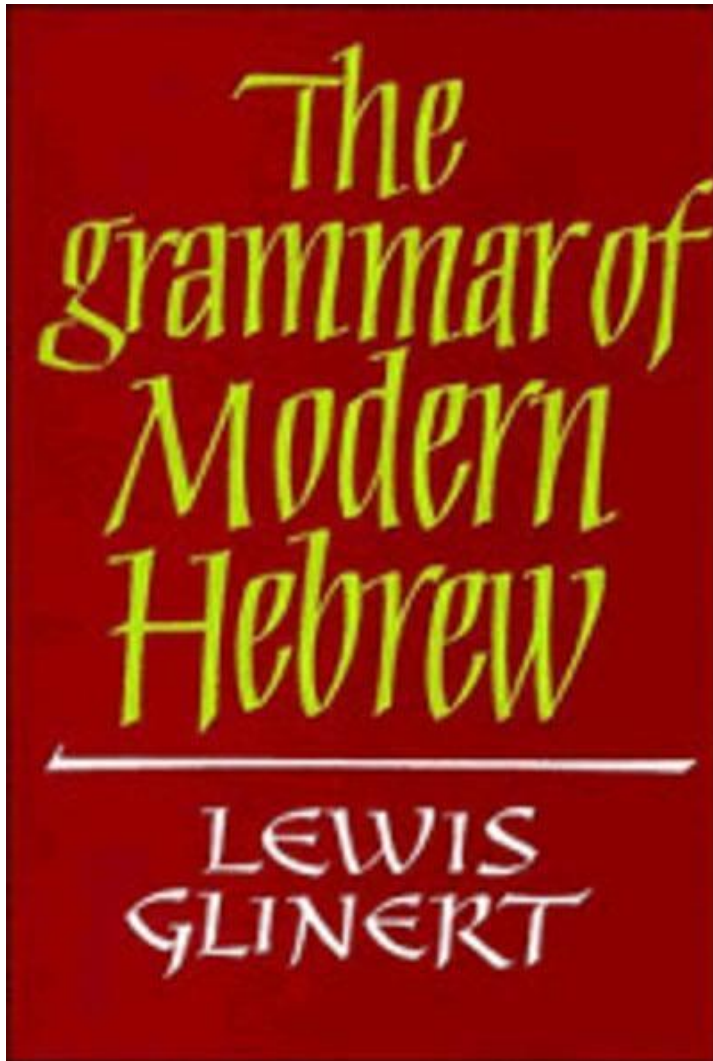
# Vajon az izraeliek megértik a Héber Bibliát?

- Gen. 15,9: וַיֹּאמֶר אֵלָיו קַח־לִי עֶגְלָה מְשֻׁלֶּשֶׁת וְעֵז מְשֻׁלֶּשֶׁת וְאַיִל מְשֻׁלֶּשׁ וְתָר וְגֹזָל:  
"a triangular heifer? three calves? a third heifer? a cow weighing three weight units?  
a three-legged heifer?"
- How many Israelis can really fathom 'tohu wavohu' or 'tehom' (Genesis 1:2), the Israeli misleading senses being 'mess' and 'abyss' respectively? Or 'hašvi yisra'el 'al bamotekha alal' (II Samuel 1:19: The beauty of Israel is slain upon thy high places)? Most Israelis understand 'yéled sha'ashu'ím' (Jeremiah 31:19, King James 20) as 'playboy' rather than 'pleasant child'. 'Bá'u baním 'ad mashbér' (Isaiah 37:3) is interpreted by Israelis as 'children arrived at a crisis' rather than as 'children arrived at the mouth of the womb, to be born'. 'Adam le'amal yullad' (Job 5:7) is taken to mean 'man was born to do productive work' rather than 'mischief' or 'trouble' – this sentence stands as an accusation of the inherent wickedness of mankind.

# Hogyan viszonyul egymáshoz a BH és a ModH?

”It should be emphasized here that by no means do I oppose the study of Biblical Hebrew grammar. On the contrary, this study is essential to the understanding of the Hebrew sources. I object to the presentation of Biblical Hebrew grammar as singularly reflecting Modern Hebrew grammar. Morphosyntactic and syntactic facts about Modern Hebrew grammar ought to be taught primarily; Biblical Hebrew facts will be placed as part of the grammatical study, however, the student will be required to learn them passively. He would recognize the phenomena and will be able to explain them, but he would not be asked to apply them productively.” (p. 19. n. 21)

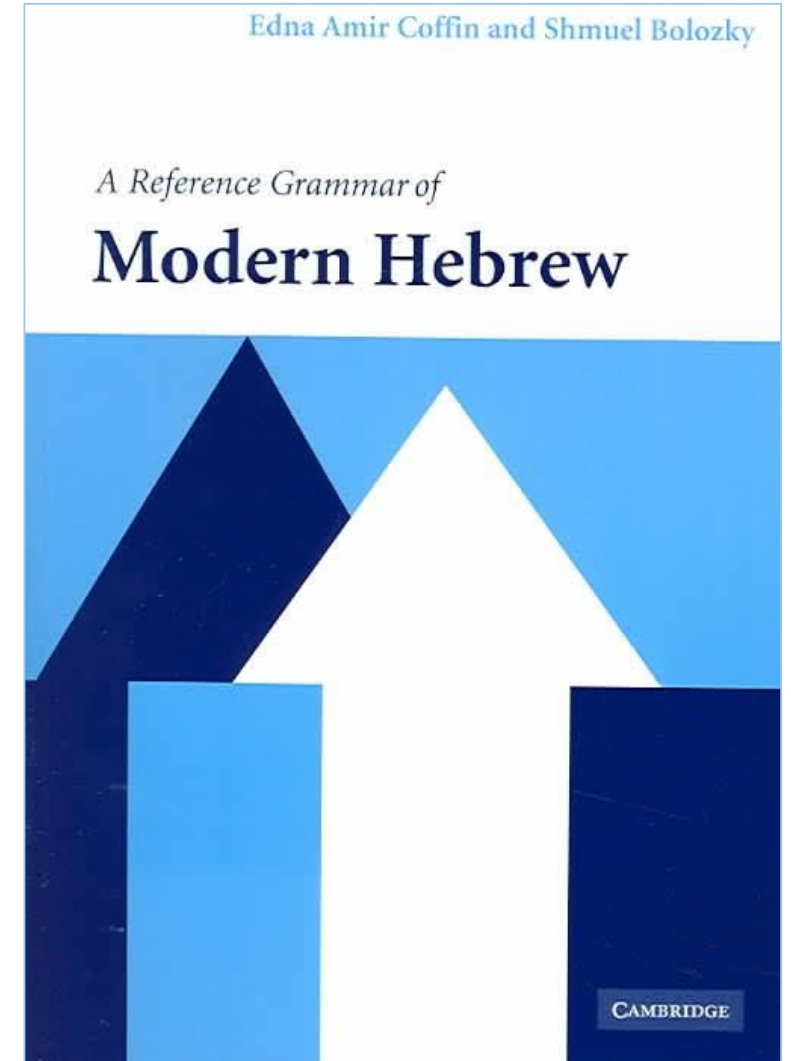
Ora Rodrigue Schwarzwald (1981), *Grammaticality in Modern Hebrew*  
*International Journal of Middle East Studies* 13(1):11–19.



Lewis Glinert, 1989,  
*The Grammar of  
Modern Hebrew*



Ora R. Schwarzwald, 2001,  
*Modern Hebrew*



Edna Amir Coffin  
& Shmuel Bolozky, 2005,  
*A Reference Grammar of  
Modern Hebrew*

*Készültek-e egyáltalán korábban leíró modern héber nyelvtanok?*



# Bibliai héber és modern héber

*néhány kiemelésre érdemes különbség*

## Bibliai héber

- Qal perf. Plur. 2 masc.:  
[kətavtém]
- בין → hiph<sup>ʿ</sup>il: [havinoti]
- Három prefixragozás: imperfectum, jussivus és cohortativus.
- Perfectum, imperfectum: aspektus, idő, modalitás?
- Szintaxis: a participium névszói állítmány.

## Modern héber

- Paal múlt idő, többes szám 2 hímnem:  
[katávtem]
- [hevanti]
- Nincs jussivus, nincs cohortativus.  
A jövő idő átveszi a jussivus szerepét.
- Múlt idő, jelen idő, jövő idő (+ modalitás?)
- Szintaxis: a jelen idejű ige igei állítmány.

# Bibliai héber és modern héber *az osztályteremben*

## Bibliai héber

- Nyelvtancentrikus oktatás.  
21. század: általában nincs tapasztalat klasszikus nyelvek tanulásában.
- Cél: a Héber Bibliát olvasni.
- Közönség: vallásos (?)

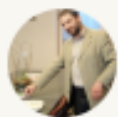
## Modern héber

- Kommunikációcentrikus oktatás.  
21. század: kommunikáció centrikus nyelvtanulás a közoktatásban is.
- Cél: dumálni Izraelben.  
Izraeli (szak)irodalmat olvasni?
- Közönség: zsidó (?), modern érdeklődésű

They reinforce each other, but I see them as two different languages with different teaching methods, goals, and audiences that shouldn't really stand in an evolutionary relationship to each other when it comes to instruction.

Egy gyors felmérés: *H-Judaic*, 2019.10.30.

## Teaching Query: Teaching Biblical Hebrew or Modern Hebrew first?



Discussion published by Tamas Biro on Wednesday, October 30, 2019

0 Replies


I am looking for arguments pro and con, for past experiences and good practices about whether to teach Biblical Hebrew or Modern Hebrew first in a university or college program. Have you had discussions on this issue with your colleagues? Have you changed, recently or in the past, the philosophy of your curriculum? If you could start a new program from scratch tomorrow, would you recommend your students starting with Modern Hebrew or Biblical Hebrew? Would certain factors influence your choice, such as the type of program (secular Jewish studies vs. rabbinical training vs. Christian theology), the level (BA or MA or else), the geographical location (US vs. Europe vs. Israel), etc.? Did you personally like the way you learned Hebrew (if you are not a native speaker), or would you do it differently, if you could restart your studies?


Please feel free to share your opinion with me, either in public or in private ([birot@or-zse.hu](mailto:birot@or-zse.hu)). Thank you,

Tamas Biro

# Egy gyors felmérés

Tárgy This book will answer your question

Feladó Ghil'ad Zuckermann 

Címzett birot@or-zse.hu 

Dátum 31.10.2019 11:21

Zuckermann, Ghil'ad 2020. *Revivalistics: From the Genesis of Israeli to Language Reclamation in Australia and Beyond*. New York: Oxford University Press.

Yours ever, Ghil'ad

In print: Zuckermann, G. 2020. *Revivalistics: From the Genesis of Israeli to Language Reclamation in Australia and Beyond*, Oxford University Press, New York.

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A MOOC (Massive Open Online Course) *Language Revival: Securing the Future of Endangered Languages* (Join 15,000 learners from 190 countries): <https://www.edx.org/course/language-revival-securing-future-adelaidex-lang101x>

<http://www.zuckermann.org/>

<http://adelaide.academia.edu/zuckermann/>

<http://www.adelaide.edu.au/directory/ghilad.zuckermann>

<http://www.facebook.com/ProfessorZuckermann>

<http://www.twitter.com/GhiladZ>

*Israelit Safa Yafa* (Israeli - A Beautiful Language), Am Oved, 2008: <http://www.zuckermann.org/israelit.html>

*Language Contact and Lexical Enrichment in Israeli Hebrew*, Palgrave Macmillan, 2003: <http://www.zuckermann.org/enrichment.html>

*Engaging - A Guide to Interacting Respectfully and Reciprocally with Aboriginal and Torres Strait Islander People, and their Arts Practices and Intellectual Property*, 2015: <http://www.zuckermann.org/guide.html>

# Egy gyors felmérés

The virtue of focusing on biblical Hebrew is:

1. Students can make enough progress in a year to be able to handle much biblical prose independently, and, possibly, possess a lifelong skill. Reading biblical Hebrew does not necessarily require a rapid fluency and can be treated in a way analogous to a math problem, using dictionaries and grammars to unpack the meaning of the text.
2. Knowing the Hebrew of the Bible opens doors to one's religious and cultural identity, and to a broad population.
3. Unless the program is committed to teaching modern Hebrew in-depth, the student will not be able to rise in knowledge to a sufficient level to use the language comfortably. That's a rare student.
4. Coming from biblical Hebrew to modern the student learns to appreciate the evolution of the language.

Rabbi P... C....

# Egy gyors felmérés

Hello, Tamas

I just saw your inquiry to H-Judaic, and would love to see responses if they don't appear publicly. I teach at the Reconstructionist Rabbinical College where we've long struggled with these questions. I don't teach Hebrew (of any kind), though I teach many courses with rabbinic Hebrew texts, but moving forward we are thinking of revisiting the issue again.

best wishes,

J...

# Egy gyors felmérés:

*Jewish Studies on  
Facebook-csoport,  
2019.10.10.*



**Tamas Biro**

November 10., 9:05

[Apologies for cross-posting, but I am still trying to collect more answers.]

I am looking for arguments pro and con, for past experiences and good practices about whether to teach Biblical Hebrew or Modern Hebrew first in a university or college program. Have you had discussions on this issue with your colleagues? Have you changed, recently or in the past, the philosophy of your curriculum? If you could start a new program from scratch tomorrow, would you recommend your students starting with Modern Hebrew or Biblical Hebrew? Would certain factors influence your choice, such as the type of program (secular Jewish studies vs. rabbinical training vs. Christian theology), the level (BA or MA or else), the geographical location (US vs. Europe vs. Israel), etc.? Did you personally like the way you learned Hebrew (if you are not a native speaker), or would you do it differently, if you could restart your studies?

Please feel free to share your opinion with me, either in public or in private.  
Thank you.




Ronit Nikolsky, Gréta Süveges és 2 további ember

18 hozzászólás



# Egy gyors felmérés:

*Jewish Studies on  
Facebook-csoport,  
2019.10.10.*




(if you are not a native speaker), or would you do it differently, if you could restart your studies?  
Please feel free to share your opinion with me, either in public or in private.  
Thank you.

 Ronit Nikolsky, Gréta Süveges és 2 további ember 18 hozzászólás




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 Tetszik  Hozzászólás

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  I think Biblical Hebrew because it's so much harder. If they can master that, then Modern will be much easier. Also, Biblical is good training for grammatical precision. I'm speaking as someone who has studied both.  1

Tetszik · Válasz · 1 napja

  I totally agree with you....  1

Tetszik · Válasz · 1 napja



# Egy gyors felmérés:



**Ronit Nikolsky** Tamas, if there is any religious inclination of the program, then I would think that Biblical Hebrew should go first; it is useful for Bible study or Bible reading, for rabbinic Hebrew, for Halakhic studies etc., and it also provides the grammatical basis for Modern Hebrew as well. BH is also in many respects easier to learn because it is more structured, and it lacks the 'speaking' aspect which is sometimes challenging. After one year/semester of BH, you can offer a choice of whether to continue with it or change to Modern Hebrew, in both cases the basis is already there.



**Tamas Biro** Thanks, Ronit 😊 You write: "BH is also in many respects easier to learn because it is more structured, and it lacks the 'speaking' aspect which is sometimes challenging." May I ask if all members of the group agree with this? If "more structured" means "more grammar", is it an advantage or a disadvantage in the 21st century? Lacking conversations is an advantage or a disadvantage? Obviously, students have different learning styles, so there might be no one-size-fits-all, but are there trends among the 21st century college students?

## Facebook-csoport

**Tamas Biro** Thanks, Ronit! I suppose, though, your students all had Greek and Latin in high school, which prepares them to learning another classical language, hadn't they? I'd love to hear more opinions, as well, from other countries.



**Ronit Nikolsky** **Tamas Biro** I agree that there is no size fits all, I can only say about my experience: in spite all the linguistic ideologies, and even when students think that it is great that they can just speak and not care about grammar, in the end they don't know the language better this way, at least no in an environment which does not speak Hebrew all the time. Those who are not happy speaking before they know what they say, and are better at sitting and learning words and grammar by heart, in the end know the language better (even the speaking). All this is true in Dutch environment, and is statistical.

# Egy gyors felmérés:

*Jewish Studies on  
Facebook-csoport,  
2019.10.10.*



**Gréta Süveges** Personally, I was more involved in modern Jewish and Israel Studies program first and starting with Classical Hebrew was difficult. I tend to be conservative to say, Classical Hebrew should be the first. But my actual experiences show the opposite: after coming back from a one-year program in Israel where I caught up with modern Hebrew, it became much easier to follow the liturgy and the text of the prayer books and whenever a classical connection was revealed from a simple contemporary saying/word/etc seemed to be fascinating. So without the professional background on linguistic studies I would say starting with Classical Hebrew on introductory level (and speed) and then with a boost of Modern Ivrit could be a good combination. But it's a very personal experience.

Tetszik · Válasz · 1 napja




[Redacted] I studied Hebrew in school, which was fun and it helped me a bit with the Biblical Hebrew when I started studying at University. But in general i would say it is better to start with biblical hebrew. It depends a lot on the teacher though. In high school my teacher invented her own binyanim which really messed with my head for a while there. In general I would recommend start with the hart stuff and than go to do Ulpan in Israel in order to get your speaking abilities going. Plus the classical education is absolutely elevating your quality of language.



# Egy gyors felmérés:

*Jewish Studies on  
Facebook-csoport,  
2019.10.10.*

 In a secular/academic setting? Using MH as a required ramp to BH means that virtually only Jewish students with an interest in modern Israel ever get to take BH. Those are of course the ones most likely to enroll in a MH class. You lose a huge potential audience that way and risk being Hillel 😊 Also, I have a problem with using modern Israeli Hebrew as the only path to thousands of years of literature and tradition from a variety of contexts and places. (This was the practice where I used to teach) They reinforce each other, but I see them as two different languages with different teaching methods, goals, and audiences that shouldn't really stand in an evolutionary relationship to each other when it comes to instruction. Of course this may be completely different in another setting or with a particular group of students already committed to a program!




# Egy gyors felmérés:



**Tamas Biro** Thank you, and I see your point. By requiring BH for MH, are you not afraid of losing students (Jewish and non-Jewish) who are interested in modern stuff? And by teaching the two in parallel, would you not lose precious time? Here is my dilemma. I certainly agree with you about them being two different languages (or chronolects), with different teaching methods and goals. But the audiences may overlap, especially in a program that requires both.

*Jewish Studies on  
Facebook-csoport,  
2019.10.10.*

 You're right, of course. If both are requirements for a program and the program, and there is already a strong group enrolled, then the issues may be different. For the programs I've been involved with, most students don't know they want to do Jewish Studies more seriously until after they've already taken some classes, so I am always thinking of how to make these initial classes attract as diverse a student body as possible, so that JS itself opens up as a field. It is worth thinking about whether MH would attract people interested in contemporary stuff, but in my experience at three institutions, virtually all the students enrolled in MH classes are Jewish. But that's anecdotal, and we should probably have some concrete data to consider...

# Kommunikatív bibliai héber oktatás?

- Lásd Kiss András előadását ma délután!

# Melyikkel kezdjük?

## *felmerülő / felmerült érvek*

### Bibliai héberrel

- Nehezebb a nyelvtan miatt. Kezdjük a nehezebbel.
- Könnyebb, mert nincs kommunikáció. Kezdjük a könnyebbel.
- Fontosak a jó nyelvtani alapok.
- A hallgatók motiváltak: bibliai szövegeket, imakönyvet olvashatnak.
- Több nem zsidó hallgatót is elérünk.

### Modern héberrel

- Könnyebb, mert (látszólag) kevesebb a nyelvtan. Kezdjük a könnyebbel.
- Nehezebb, mert van szóbeli kommunikáció. Kezdjük a nehezebbel.
- Az interaktivitás segíti a tanulást.
- A hallgatók motiváltak: kommunikálhatnak Izraelben.
- A hallgatókat nem érdeklik a régi szövegek.

# Javaslat *(véleményem szerint az ideális megoldás)*

- Ha tehetjük, intenzív modern héberrel alapozás (heti 4-8 óra).  
A következő félévtől kezdve csökkenhet az intenzitás,  
ha vannak más nyelvfejlesztő órák is (bibliai héber nyelvtan, szövegolvasások).
- Egy vagy két félév csúszással klasszikus héber nyelvtani alapok:  
bibliai héber nyelvtan, de tudatos utalásokkal a modern héberre is.
- Kommunikációcentrikus modern héber oktatás + kevés nyelvtan:  
– támaszkodva a BH kurzusra és kihangsúlyozva a BH/ModH eltéréseket –  
ismétlés, kiegészítés (pl. *sem peula*), valamint a passzív tudás aktívvá tétele.
- A nyelvi fejlesztést is szem előtt tartó szövegolvasási órák (Biblia, rabbinikum....).
- Nyelvtörténet vagy leíró nyelvészet: tudatosítás, szisztematizálás.

# Javaslat *(véleményem szerint az ideális megoldás)*

- Ha tehetjük, intenzív modern héberrel alapozás (heti 4-8 óra)  
A következő félévtől kezdve csökkenhet az intenzitás  
ha vannak más nyelvfejlesztő órák is (bibliai héberre is).
- Egy vagy két félév csúszásos bibliai héber nyelvóra: a modern héberre is.
- Kevesebb modern héber oktatás + kevés nyelvtan:  
– a modern héberre is kihangsúlyozva a BH/ModH eltéréseket –  
is (pl. *sem peula*), valamint a passzív tudás aktívá tétele.
- A nyelvi fejlesztést is szem előtt tartó szövegolvasási órák (Biblia, rabbinikum....).
- Nyelvtörténet vagy leíró nyelvészet: tudatosítás, szisztematizálás.

+ a hallgatók eljuttatása izraeli ulpánokra



***Köszönöm a figyelmet!***

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