34

*34:1-31* **Shechem Rapes Dinah, And Jacob’s Sons Take Revenge**

34:1**Then Dinah, the daughter of Leah, whom she had born for Jacob, went out to see the daughters of the land.**

**Then Dinah,**

“Then/Now {one day} Dinah,” or “{One day,} Dinah,” These events took place at an unspecified time after Jacob and his family set up their camp beside the city of Shechem (Gen 33:18). Consider what is the best way to introduce a new event in your language. Also be consistent here with how you spelled “Dinah” in Gen 30:21. (See: writing-newevent)

**the daughter of Leah, whom she had born for Jacob,**

“{who was} the daughter whom Leah bore/had for Jacob,” or “{who was} the daughter of Jacob and Leah,”

**went out to see**

“went {to/into the city} to visit {with}”. The Hebrew text is ambiguous here. The verb “to see”: 1. could be used here as an idiom that means “to visit”; many languages have a similar idiom; or 2. could literally mean that Dinah went “to see/observe” the local women, for example, how they dressed and what jewelry they wore. (See: figs-idiom)

**the daughters of the land.**

“{some of} the women who were native to that area/region.” or “{some of} the local/native women.” See how you translated “daughters of the land” in Gen 27:46, and how you translated a similar phrase (“people of the land”) in Gen 23:7, 12.

34:2**And Shechem, the son of Hamor the Hivite, the ruler of the land, saw her, and he took her and lay with her and violated her.**

**And Shechem, the son of Hamor the Hivite, the ruler of the land,**

“Then Shechem, who was the/a son of the Hivite named Hamor who ruled that region,” or “Now the ruler/chief of that region was a Hivite named Hamor. His son Shechem”. Consider which order of phrases is best here in your language. Also see how you translated “Hivites” in Gen 10:17 and “ruler” in Gen 25:16. (See: figs-infostructure)

**saw her, and he took her**

“saw Dinah, and he grabbed {hold of} her” or “saw {how beautiful} Dinah was, so he took/grabbed {hold of} her”

**and lay with her and violated her.**

“and forced her to go to bed with him.” or “and raped her.” This is a euphemistic way of saying that Shechem forced Dinah to have sex with him. Translate this in a way that will not offend or embarrass people, especially when hearing your translation read aloud. (See: figs-euphemism)

34:3**And his soul was attached to Dinah the daughter of Jacob, and he loved the young woman and spoke to the heart of the young woman.**

**And his soul was attached to Dinah the daughter of Jacob, and**

“He/Shechem was strongly/deeply attracted to Jacob’s daughter Dinah and” or “He/Shechem admired Jacob’s daughter Dinah so much that” or “He/Shechem admired her so much that”

**he loved the young woman**

“he loved her” or “he fell in love with her”

**and spoke to the heart of the young woman.**

“and spoke sweetly/tenderly to her {to try to woo/persuade/comfort her}.” or “and {tried to win her heart/affection} by speaking tenderly/kindly to her.” See how you translated “young woman” in Gen 24:14, and see the note about that there.

34:4 **Then Shechem said to Hamor his father, saying, “Get this girl for me as a wife.”**

**Then Shechem said to Hamor his father, saying,**

“Then Shechem said to his father Hamor,” or “Then Shechem {went to} his father Hamor and requested/demanded,”

**“Get this girl for me as a wife.”**

“Negotiate {things} for me so that I can marry this girl.” or “Ask this girl’s family to let me marry her.” At that time it was normal for parents to negotiate with another family to get a spouse for their child. The negotiations would include a bride-price and other details. You could put some of that information in a footnote. The term “girl” that Shechem uses here is less respectful than the term “young woman” that is used in verses 3 and 12.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

34:5**Then Jacob heard that he had defiled Dinah his daughter, and his sons were with his livestock in the fields, so Jacob kept quiet until they came.**

**Then Jacob heard that**

“When Jacob found out that” or “When Jacob was told/informed {by someone} that”

**he had defiled Dinah his daughter, and**

“Shechem had dishonored/disgraced his daughter Dinah,” or “his daughter Dinah had been defiled/disgraced by Shechem,”

**his sons were with his livestock in the fields,**

“his sons were {still} tending his livestock/animals out in the fields,” or “his sons were {still} {out} in the fields taking care of his livestock/animals,”

**so Jacob kept quiet**

“so he didn’t say anything {about it}” or “so he didn’t tell anyone {about it}”. Make sure your translation of this phrase does not mean that Jacob was totally silent. Rather, it means he did not speak about what Shechem had done to Dinah.

**until they came.**

“until they came {back} {home}.” or “until they returned {home}.”

34:6**And Hamor the father of Shechem came out to Jacob to talk with him.**

**And Hamor the father of Shechem came out**

“Meanwhile, Shechem’s father Hamor went {with his son}” or “Meanwhile, {Shechem and} Shechem’s/his father Hamor went”. For some languages it is more natural to introduce Shechem here, rather than wait and have him appear too suddenly in verse 11. Do what is best in your language. (See: figs-explicit)

**to Jacob to talk with him.**

“to talk to Jacob.” or “to Jacob’s {camp/tent} to talk with/to him.”

34:7**Then the sons of Jacob came from the fields. When they heard, then the men were grieved and it burned within them greatly, because he had done something disgraceful to Israel by lying with the daughter of Jacob, and such a thing should not have been done!**

**Then the sons of Jacob came from the fields.**

“Then/Soon Jacob’s sons returned {home} from the fields.”

**When they heard, then**

“When they heard {what had happened},” or “When they heard {that Shechem had raped their sister},” Many translations put “when they heard” with the previous sentence. However, unless someone else told Jacob’s sons the news of what happened, that interpretation contradicts verse 5, which says that Jacob kept quiet about it until his sons got home.

**the men were grieved**

“they were {very} distressed/shocked”. See how you translated “grieved” in Gen 6:6. It may be necessary to translate this term in different ways, depending on the context.

**and it burned within them greatly,**

“and filled with anger,” or “and extremely angry,” See how you translated the idiom “it/anger burned within...” in Gen 32:36. (See: figs-idiom)

**because he had done something disgraceful to Israel**

“because Shechem had disgraced/dishonored {the people/family of} Israel” or “because Shechem had brought shame on Israel’s family”. Notice that the Hebrew text has both of Jacob’s names in verse 7, “Jacob” and “Israel”, to emphasize that Shechem had sinned against Jacob and all of his descendants (the people of Israel). You could put that information in a footnote. Make sure that your translation of “Israel” does not refer here to a place, since Israel was not yet a country or a territory.

**by lying with the daughter of Jacob,**

“by having sexual relations with Jacob’s daughter.” or “by raping Jacob’s daughter.”

**and such a thing should not have been done!**

“Such a {wicked/terrible} thing should never be done {by anyone}!” or “No one should ever do such a {wicked/horrible} thing/crime!”

34:8 **But Hamor spoke with them, saying, “Shechem my son, his soul is attached to your daughter. Please give her to him as a wife.**

**But Hamor spoke with them, saying,**

“But Hamor pleaded with Jacob and his sons and said,” or “But Hamor urged/begged Jacob and his sons,”

**“Shechem my son, his soul is attached to**

“My son Shechem really/deeply loves” or “My son Shechem has fallen {deeply/completely} in love with”

**your daughter.**

“your {family’s} daughter.” or “your daughter {and sister}.” The pronoun “your” is plural here which shows that Hamor is addressing not only Jacob but also his sons. (See: figs-yousingular)

**Please give her to him as a wife.**

“{So} please allow/permit him to marry her.” The way “give” and “take” are used in verses 8, 9, 12, 16 and 21 reflects the culture at that time, when parents or families arranged marriages for their daughters. Also see the note about this at verse 4.

34:9**And intermarry with us: give your daughters to us and take our daughters for yourselves**

**And intermarry with us:**

“{In fact,} let’s allow marriage between our two people groups,” or “Let’s agree to let members of our families marry one another,”

**give your daughters to us and take our daughters for yourselves**

“{so that} your daughters can/will marry our {young men} and your {young men} can/will marry our daughters.” or “{so that} you allow our {young men} to marry your daughters and we allow your {young men} to marry our daughters.”

34:10**and settle with us. And the land is before you. Settle and trade in it, and acquire {property} in it.”**

**and settle with us.**

“You can {also} settle/live among us.” or “{We also invite you to} settle/live with/among us.”

**And the land is before you. Settle and trade in it,**

“The land is available for you {to choose what you want}; settle/live {in it} {wherever you want}. You can {also} trade {freely} here,” or “You can settle/live {wherever you want} in the land. You can also do business buying and selling things {wherever you want},” Normally foreigners were not allowed to own land or to move around in the land to trade freely. So that is why Hamor is offering this in exchange for Jacob allowing his family to intermarry with the Hivites.

**and acquire {property} in it.”**

“and you can buy/own {your own} {property/land}.”

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

34:11**Then Shechem said to her father and to her brothers, “Let me find favor in your eyes, and what you say to me I will give.**

**Then Shechem said to her father and to her brothers,**

“Then Shechem said to Dinah’s father and brothers,” (See: writing-quotations)

**“Let me find favor in your eyes,**

“{Please} be gracious/kind to me {and let me marry her/Dinah},” See how you translated the idiom “Let me find favor in the eyes of...” in Gen 33:15. (See: figs-idiom)

**and what you say to me I will give.**

“then I will give/pay {you} whatever you request/require/ask from me {for her}.”

34:12 **Increase greatly the dowry and gift for me, and I will give according to what you say to me. Then give the young woman to me as a wife.”**

**Increase greatly the dowry and gift for me,**

“Set the dowry/bride-price and {marriage/wedding} gifts {that I must pay} {to marry her} as high as you want,” The “dowry” was the payment that a groom (and his family) had to give to the bride’s family, which could include things like money, land and livestock. The term “gift” probably refers to additional gifts given to the bride and her family members (as in Gen 24:53). If the custom of paying a dowry is not known in your culture, you could include an explanation in a footnote. (See: translate-unknown)

**and I will give according to what you say to me.**

“and I will give/pay {you} whatever you request/ask/require from me.” See how you translated a similar clause in verse 11.

**Then give the young woman to me as a wife.”**

“{Just please} give the young woman to me to marry.” or “{Just/Only please} let me marry the young woman.” See how you translated “young woman” in verse 3.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

34:13**Then the sons of Jacob answered Shechem and Hamor his father with deceit and they spoke, because he had defiled Dinah their sister.**

**Then the sons of Jacob answered Shechem and Hamor his father with deceit and they spoke,**

“Then/But Jacob’s sons responded/replied to Shechem and his father Hamor in a deceitful/deceptive way,” or “Jacob’s sons responded/replied to Shechem and his father Hamor, but deceived/tricked them”

**because he had defiled Dinah their sister.**

“because he/Shechem had dishonored/disgraced their sister Dinah.” or “because he/Shechem had done a shameful thing to their sister Dinah.” For some languages it is more natural to put this clause first in this verse and say, “Then because/since Shechem had defiled/dishonored their sister Dinah, the sons of Jacob deceived/tricked Shechem and his father Hamor **14** by saying to them,” Do what is best in your language. (See: figs-infostructure)

34:14 **And they said to them, “We are not able to do this thing, to give our sister to a man who has a foreskin, because that {is} a disgrace to us!**

**And they said to them,**

“and said to them,” or “They said to them,” Consider whether it is best in your language to begin a new sentence here or to continue the sentence that started in verse 13.

**“We are not able to do this thing, to**

“We are not able to do such a thing as” or “It would be not be acceptable/right for us to”

**give our sister to a man who has a foreskin,**

“let our sister marry a man {like you} who has not had his foreskin removed” or “allow a man {like you} who is not circumcised to marry our sister”. Translate “who has a foreskin” in a way that will not offend or embarrass people, especially when hearing your translation read aloud. (See: figs-euphemism)

**because that {is} a disgrace to us!**

“because that would dishonor/humiliate our family!” or “That would cause {great} shame/humiliation to our family!”

34:15**Only on this {condition} will we consent with you: if you become like us by every male among you being circumcised.**

**Only on this {condition} will we consent with you:**

“The only way that we will/can agree with your proposal is” or “We will/can do what you want/ask only if you do this one thing:”

**if you become like us**

“if {first} you {and your people} become like us” or “You {and your people} must {first} become like us”

**by every male among you being circumcised**

“by circumcising all your males.” See how you translated “circumcised” in Gen 17:10. (See: translate-key-terms)

34:16**Then we will give our daughters to you, and we will take your daughters for us. And we will settle with you, and we will become one people.**

**Then we will give our daughters to you, and we will take your daughters for us.**

“Then we will let our daughters marry your {young men}, and our {young men} will marry your daughters.” or “{If/After you do that,} then we will allow your {young men} to marry our daughters, and {we will allow} your daughters to marry our {young men}.” The pronouns “we”, “our” and “us” are exclusive in verses 14-17, except at the end of verse 16 below. Also see how you translated “give...daughters...take...daughters...” in verse 9. (See: figs-exclusive)

**And we will settle with you,**

“We will {also} settle/live among you {in this land},” See how you translated “settle with” in verse 10.

**and we will become one people.**

“so that we become one people group.” or “and as a result we will {all} be/become one people/ethnic group.” Here the “we” is inclusive because Jacob’s sons are including Shechem and Hamor’s people. If you have an inclusive form of this pronoun in your language, you could use it here. (See: figs-exclusive)

34:17**But if you will not listen to us to be circumcised, then we will take our daughter and go.”**

**But if you will not listen to us to be circumcised**

“But/However if you refuse to agree with our requirement that you circumcise {your people/males},” or “But if you will/do not circumcise {your males} as we require/say,”

**then we will take our daughter and go.”**

“then we will take our {father’s/family’s} daughter {from you} and go/move {somewhere else}.” or “then we will leave and take our sister with us.” The phrase “our daughter” reflects the fact that Jacob’s sons are using their father’s perspective and authority here. If that is confusing, you could say “our sister” instead. See how you translated “our {family’s} daughter” in verse 8.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

34:18**And their words were good in the eyes of Hamor and in the eyes of Shechem, Hamor’s son.**

**And their words were good in the eyes of Hamor and in the eyes of Shechem, Hamor’s son.**

“What Jacob’s sons said/proposed\* seemed good to Hamor and his son Shechem.” or “Hamor and his son Shechem were pleased {and agreed to do} what Jacob’s sons said/proposed.” See how you translated the idiom “good in...eyes” in Gen 19:8. It may need to be translated differently, depending on the context. (See: figs-idiom)

34:19**So the young man did not delay to do the thing, because he was delighted with the daughter of Jacob and he was honored more than all of the house of his father.**

**So the young man did not delay**

“So Shechem immediately started” or “So right away Shechem took action”

**to do the thing,**

“to do/fulfill what they required/proposed,” or “to do/fulfill their requirement,”

**because he was delighted with the daughter of Jacob**

“because he was thrilled with Jacob’s daughter {Dinah}.” or “because he was deeply/completely in love with Jacob’s daughter {Dinah}.”

**and he was honored more than all of the house of his father.**

“{He was able to get people/everyone to do what he wanted} because he was the most respected person in his father’s household/family.” For some languages it is more natural to put this clause earlier in this sentence and say, “So right away Shechem, who was the most respected member in his father’s household/family, started to do what they required, because he was thrilled with Jacob’s daughter.” (See: figs-infostructure)

34:20 **So Hamor and Shechem his son went to the gate of their city, and they spoke to the men of their city, saying,**

**So Hamor and Shechem his son**

“In fact, he/Shechem and his father Hamor”

**went to the gate of their city,**

“went {straight/directly} to their city’s gates/entrance {for a town meeting},”

**and they spoke to the men of their city, saying,**

“and they spoke to the city elders/leaders {who had gathered there}. They said,” or “and they told the elders/leaders of their city {about Jacob and his sons},” In that culture the leaders of a city held their meetings at the main city gates (as in Gen 23:3). Cities were surrounded by walls (that had gates) for protection. You could put some of that information in a footnote so that people understand what was happening.

34:21**”These men {are} peaceful with us, so let them settle in the land and let them trade in it. And behold, the land {is} broad of hands before them. We can take their daughters for ourselves as wives, and we can give our daughters to them.**

**“These men {are} peaceful with us,**

“These people are friendly toward us,” or “Jacob and his family are at peace with us,” Here “us” includes Hamor, Shechem and the men they are talking to. (See: figs-exclusive)

**so let them**

“so {let’s} allow them to” or “so we should let them”

**settle in the land**

“live/stay in the/our land”. See how you translated “settle” in verse 10.

**and let them trade in it.**

“and trade {freely} here.” or “and let them buy and sell things {wherever they want}.” See how you translated “trade in it” in verse 10.

**And behold, the land {is} broad of hands before them.**

“Look, there is enough land to support them {and us}.” or “After all, there is more than enough space/room in the/this land for them {too}.”

**We can take their daughters for ourselves as wives, and we can give our daughters to them.**

“{That way too,} we can take/choose their daughters to be {our} wives, and we can let their {young} men marry our daughters.” or “{Besides that,} {then} our {young men} can marry their daughters, and their {young men} can marry our daughters.” See how you translated similar clauses in verses 9 and 16. It may be necessary to translate these in different ways, depending on the context.

34:22**Only on this {condition} will the men consent with us to settle with us, to become one people: when every male among us is circumcised just as they are circumcised.**

**Only on this {condition} will the men consent with us to settle with us,**

“There is just one thing/condition/requirement: They will only agree to settle/live among us”. or “But they will only consent/agree to settle/live among us”. See how you began verse 15, which is very similar to verse 22.

**to become one people:**

“and become one people group {with us}”. See how you translated this phrase in verse 16.

**when every male among us is circumcised**

“if all our males are circumcised” or “if we circumcise all our males”. See how you translated “every male among...circumcised” in verse 15.

**just as they are circumcised.**

“as their males are.” or “so that we are like them.”

34:23**Their livestock and their property and all their animals, will they not {belong} to us? Only let us consent with them, and they will settle with us!”**

**Their livestock and their property and all their animals,**

“{Then} all their livestock and animals, and {all} their {other} property/possessions” or “{But if we do that,} {all} their property/possessions, {including} their livestock and all their {other} animals”

**will they not {belong} to us?**

“will belong to us!” or “will be ours!” This rhetorical question emphasizes that all of Jacob’s livestock and property will belong to the people of Shechem. If a rhetorical question does not fit here in your language, you could make this a statement. (See: figs-rquestion)

**Only let us consent with them,**

“{So} let’s just agree to do what they require,” or “{So} we should just do what they propose/require”

**and they will settle with us!”**

“so that they will settle/live among us!” See how you translated “settle with us” in verses 10 and 22.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

34:24**And all who went out of the gate of his city listened to Hamor and to Shechem his son, and every male was circumcised, all who went out of the gate of his city.**

**And all who went out of the gate of his city**

“All {the men} who were citizens/leaders/elders of the city” or “All the men/leaders/elders who were {there} at the city gate/entrance”. Make sure that your translation of this idiom refers here to the same men who had gathered at the city gates in verse 20. (See: figs-idiom)

**listened to Hamor and to Shechem his son,**

“agreed with Hamor and his son Shechem,” or “agreed to do what Hamor and his son Shechem said,”

**and every male was circumcised, all who went out of the gate of his city.**

“so all of them and all the other males in the city were circumcised.” or“so they circumcised every male in the city, including themselves.”

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

34:25**Then it happened on the third day, when they were in pain, then two of Jacob’s sons, Simeon and Levi, brothers of Dinah, each took his sword and went upon the city boldly and killed every male.**

**Then it happened on the third day,**

“On the third day {after that},” or “Three days later,”

**when they were in pain,**

“when the men of {the city of} Shechem were {all} {still} sore {from being circumcised},” or “when it was {still} painful for the men of the city {to move/walk},”

**then two of Jacob’s sons, Simeon and Levi, brothers of Dinah,**

“two of Jacob’s sons, Simeon and Levi, {who were} Dinah’s brothers,” These brothers had the same father and mother as Dinah. Some languages have a special term for this. Do what is best in your language. (See: translate-kinship)

**each took his sword and went upon the city boldly**

“both took their swords and attacked the city, with no one opposing/resisting them.” See how you translated “sword” in Gen 27:40.

**and killed every male.**

“They killed all the males/men {there}”. The children who were males were probably not killed, since later (verse 29) it says that all the children were captured. Also, consider whether or not it is better in your language to begin a new sentence here that continues into verse 26.

34:26**And they killed Hamor and Shechem his son with the mouth of the sword, and they took Dinah from the house of Shechem and left.**

**And they killed Hamor and Shechem his son with the mouth of the sword,**

“with their swords, including Hamor and his son Shechem.” Some languages have dual pronouns for “they” and “you” that can be used in verses 25-26 and 30-31 to refer to Simeon and Levi. (See: figs-youdual)

**and they took Dinah from the house of Shechem**

“Then they took/got/rescued Dinah from Shechem’s house”

**and left.**

“and left {the city}.” or “and returned {home}.”

34:27**The sons of Jacob came upon the slain and plundered the city, because they had defiled their sister.**

**The sons of Jacob came upon the slain and plundered the city,**

“{Then/Next} {all} Jacob’s sons went {into the city} and took everything valuable from/off the dead bodies and from {the rest of} the city”. All of Jacob’s sons probably joined Simeon and Levi in plundering the city, after those two had killed all the men there (verse 25).

**because they had defiled their sister.**

“{They did that} because {that was where} Shechem had defiled/dishonored/disgraced their sister.” or “to get revenge for the shameful thing that had been done to their sister {there}.” See how you translated “defiled” in verses 5 and 13. Even though Shechem was the one who actually defiled Dinah (verses 2, 5, 7, 13), Jacob’s sons held everyone in the city responsible for the crime that their ruler’s son had committed (verses 25-29). If that is not clear, you could put that information in a footnote. Make sure that your translation of “they” does not refer to Jacob’s sons.

34:28**They took their flock{s} and their herd{s} and their donkeys, and what {was} in the city and what {was} in the fields.**

**They took their flock{s} and their herd{s} and their donkeys, and what {was} in the city and what {was} in the fields.**

“They took away the people’s sheep and goats, their cattle, their donkeys, and everything else {they wanted} from inside the city and from out in the fields/countryside.” or “They plundered whatever was inside the city and out in the {surrounding} fields/area, including the people’s flocks {of sheep and goats}, their herds {of cattle} and their donkeys.” See how you translated “donkeys” in Gen 32:15. (See: figs-infostructure)

34:29**And all their wealth and all their little ones and their women they took captive, and they also plundered everything that was in the houses.**

**And all their wealth and all their little ones and their women they took captive, and they also plundered everything that was in the houses.**

“They carried away all the valuable things the people of Shechem had owned, including everything that was in their houses. They also captured all their women and children.” or “They took away everything that was valuable, and also captured all the children and women. They seized and took away everything that was in the houses.”See how you translated “plundered” in verse 27.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

34:30 **Then Jacob said to Simeon and to Levi, “You have brought trouble on me by making me stink among {those} who live in the land, among the Canaanites and among the Perizzites! I am few of number, and if they gather together against me and attack me, then I will be destroyed, I and my house!”**

**Then Jacob**

“Later/Afterwards {when they came home,} Jacob”

**said to Simeon and to Levi,**

“scolded/rebuked Simeon and Levi {by saying},”

**“You have brought trouble on me**

“You have brought/caused me {serious} trouble/problems” or “You have put me/us in great danger”

**by making me stink among {those} who live in the land, among the Canaanites and among the Perizzites!**

“by causing the people who live in this land to despise/hate me/us, {including/especially} the Canaanites and Perizzites!” or “by causing the Canaanites and Perizzites who live in this land to despise/hate me/us!” The idiom “making me stink” means Jacob’s sons had caused him to have a very bad reputation so that people would hate him and his family. Some languages have a similar idiom that fits well here. Do what is best in your language. Also see how you translated “the Canaanites” and “the Perizzites” in Gen 13:7; 15:20-21. There were other people groups also living in the land, but these two groups are the ones being emphasized here. (See: figs-idiom)

**I am few of number,**

“I/We {only} have a few men {to defend us},” or “I/We don’t have many people {in our family/household},” The words “I”, “me” and “my” refer in this verse to all of Jacob’s family; he uses these pronouns because he is the leader of his family. (See: figs-synecdoche)

**and if they gather together against me and attack me,**

“so if they {all} join {forces} against me/us and attack me/us,” Make sure your use of the pronouns “me” or “us” fits with the way you translate the rest of this sentence.

**then I will be destroyed, I and my house!”**

“then I/we and my/our family/household will be destroyed/killed!” or “they will destroy/annihilate/kill me/us and {the rest of} my/our family/household!”

34:31**But they said, “Should he have treated our sister like a prostitute?”**

**But they said,**

“But Simeon and Levi responded/replied {angrily},”

**“Should he have treated our sister**

“He/Shechem should not have treated our sister” or “We couldn’t let him/Shechem {just} get away with treating our sister”. This rhetorical question shows Simeon and Levi’s anger and emphasizes that Shechem was wrong to do what he did and implies that he (and his city) deserved justice. (See: figs-rquestion)

**like a prostitute?”**

“like/as a prostitute/whore!” or “like/as a {cheap,} immoral woman!”. Some languages have an idiom for this. Do what is best in your language.