The Influence of Hebrew Pronominal Usages on the English Bible

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0. Pronouns in Old Testament Hebrew (hereafter, Hebrew) have usages which are absent from those in English. Some such usages have been introduced into English versions of the Bible. In addition, already existing English usages have been strengthened by similar Hebrew pronominal usages, even though they were archaic in English when a biblical translation was made. Our chief concern in this paper is to study Hebrew influence on pronominal usages in the Authorized Version of the Old Testament (hereafter, A.V.,1) At the same time we shall refer to the similar usages in the Old English version of the Heptateuch (hereafter, O.E.H.) and the earlier version of the Old Testament of the Wycliffite Bible (hereafter, W.B.).

0.1. Before proceeding to our subject, we shall outline the principle of the pronominal system and word order in Hebrew.

Hebrew has a two-form system of pronouns. One is a free form, that is, an independent pronoun, which is used only to express the nominative. The other is a bound form, that is, a suffixal pronoun. When it is attached to a noun, it functions as genitive2), and when it is attached to a preposition or a verb, it functions as object.3)

Hebrew has two types of sentence. One is a nominal sentence, which contains no overt correspondent of the English verb be as copula or auxiliary and gains its tense from the context in which it occurs. When such a sentence is translated into English, the appropriate form of the verb be must be added, such as ‘David (was) the king’, ‘they (are) young’, ‘he (is) writing’.4) The other is a verbal sentence, which contains a verb. In the verbal sentence, a pronoun-subject is not expressed, unless emphasis is given to it, because a verb agrees in person, number and gender, and the pronoun-subject is inherent in the verb itself. (In a literal translation (Lit.), a pronoun-subject which is indicated by the conjugation of a Hebrew verb is expressed, whether the subject is expressed or not in a Hebrew sentence.)

The normal word order of the nominal sentence is: subject—predicate. But when the subject consists of a pronoun and the predicate consists of an adjective, the predicate is often placed before the subject, without any effect of emphasis on the predicate. The normal word order of the verbal sentence is: verb-[noun-subject]-[noun-object]-[adverbial]. When the object of a verb is a pronoun, it is expressed
by a suffix which is attached to the verb, unless emphasis is given to it.

1. Hebrew *casus pendens*

In Hebrew, a noun (phrase) or a pronoun is quite often placed at the head of a sentence and repeated by means of a pronoun, suffixal or independent. This syntactical phenomenon is known by different names, such as *casus pendens*, *nominativus pendens*. We associate these names with the so-called anacoluthic sentence, because they are borrowings from the Indo-European grammars. In Hebrew, however, sentence constructions given these names are not anacoluthic, but syntactic devices whose function is mainly to give emphasis to an extraposed part. Not infrequently these Hebrew emphatic constructions are brought into the English versions of the Bible. In other words, this construction in the English Bible derives from the influence of Hebrew. Some grammarians maintain that they derive from the influence of French, and others cite them as examples of the English anacoluthic sentence.

We shall present groups of sentences which originate in the Hebrew *casus pendens*, differing according to the syntactic function of the pronoun resuming the extraposed part.

1.1. A resumptive pronoun in the genetive case

In Hebrew, even though a pronoun or a noun (phrase) functions as genetive, it can be extraposed at the head of the sentence and repeated by means of a suffixal pronoun, as illustrated in (1):

(1) 'ānî yāḏay nāṯā ʾšāmāyim—Hebrew, *Isa. 45–12.*
(Lit. *I hands-of-me they-stretched-out heavens*)

From Hebrew sentences of this type, derive the following English sentences in the A.V.:

(1') *I, even my handes have stretched out the heavens—A.V., Isa. 45–12.* (which derives from (1).)
(2) *Who so sheddeth mans blood, by man shall his blood be shed—A.V., Gen. 9–6.*
(3) *the leper in whom the plague is, his clothes shall be rent—A.V., Lev. 13–45.*
(4) *the uncircumcised man-child, ..., that soule shall be cut off from his people—A.V., Gen. 17–14.* (where the Hebrew resumptive pronoun is replaced by *that.*)

A Hebrew extraposed part is often replaced by the *as for*-phrase in the A.V.:

(5) *As for mee, is my complaint to man—A.V., Job 21–4.*
(6) as for them, their way is not equall. — A.V., Ezek. 33-17.
(7) As for Sarai thy wife, thou shalt not call her name Sarai—A.V., Gen. 17-15.
(8) as for darkness, where is the place thereof—A.V., Job 38-19.

Sentences (5) and (8) show that in Hebrew a sentence element can be moved to the head of the sentence for emphasis, even if the sentence is introduced by an interrogative.

The Hebrew resumptive pronoun in the genitive case appears even in the O.E.H. and the W.B., because the Latin of the Vulgate, their source language, sometimes preserves it, as is illustrated in (9'), (10') and (11'):

(9') masculus cuius praeputii caro circumcisa non fuerit delebitur anima illa de populo suo—Vulgate, Gen. 17-14.
(10') quicumque effuderit humanum sanguinem fundetur sanguis illus—Vulgate, Gen. 9-6.

In the W.B., the resumptive pronoun in the genitive case is often expressed by the of-genitive.

(Cf. A.V.: As for God, his way is perfect—II Sam. 22-31)
(13) pe lord in tempest & in whirlwind pe weies of hym—W.B., Nahum 1-3.
(14) who so euer schall schede mannus blode: pe blode of him—W.B., Gen. 9-6. Cf. (2) and (10).

As in (4), the resumptive pronoun is replaced by pat in the following example:

(15) pe male whos fleesch of pe uttermore party of his þerde were not circum-sidid: pat soule schall be done away fro his peple—W.B., Gen. 17-14. Cf. (4) and (9).

In Genesis 17-4 of the O.E.H. and the W.B. are sentences which are introduced by I am and ((16a) and (16b)). They are traceable to a Latin mistranslation of a Hebrew nominal sentence with an extrapoled pronoun; that is, in the Vulgate the extrapoled Hebrew pronoun is translated by ego sum et and the nominal sentence is translated without the addition of the copulative verb, as shown in (16'b). In the Vulgate, an extrapoled pronoun is sometimes translated by ego sum et: see
an example cited in Notes 12.)

(16) a) *Ic em 7 min wed mid 8e,*——O. E. H., Gen. 17-4.

b) *I am & I shall sette my couenaunt with pe*——W. B., Gen. 17-4.

(16') a) *'ānī hinnēh bariṭi 'itākā*——Hebrew, Gen. 17-4.

(Lit. *I behold covenant-of-me (is) with-you*)

(where *behold* corresponds to the Hebrew interjection *hinnēh.*)

b) *ego sum et pactum meum tecum*——Vulgate, Gen. 17-4.

(16a) is a faithful translation of the Latin sentence (16'b), while in (16b) the subject *I* and the verb *sette* are added to make the Latin sentence (16'b) meaningful. Strangely enough, Tyndale follows the Latin version in his translation of the Hebrew extraposed pronoun in (16'a):

(16') *I am*, behold *my testamēt is with the*——Tyndale, Gen. 17-4.

The following sentence in the W. B. is also related to a Hebrew sentence with an extraposed noun in the genitive-relation:


In the sentence, the *of* phrase is a modifier of the noun *pe place*, but it is moved to the head of the interrogative sentence. This occurs, because a Hebrew extraposed noun is replaced by a noun in the genitive case and a Hebrew pronoun resuming it is deleted in the Vulgate, as is shown in (17'b):

(17') a) *wahōšēx ʾē-zeh maqōmō*——Hebrew, Job 38-19.

(Lit. and-*darkness where* (is) *place-of-it*)

b) *et tenebrarum quis locus sit*——Vulgate, Job 38-19.

1. 2. A resumptive pronoun in the objective case

According to Muraoka (1969: 71), when the object of a verb is extraposed in a Hebrew sentence, the extraposition is due to “stylistic consideration, chiefly parallelism” in the majority of the examples, as is illustrated in (18). Another stylistic explanation, which is offered by Driver (1892: 265) for some other examples, is that the extraposition is motivated by stylistic clarity, as is illustrated in (19). Both the Hebrew sentences (18) and (19) are translated faithfully in the A. V., as is shown in (18') and (19').

(18) *'arazōkem šamāmāh*

*ʾārēkem šērupōt ṣēš*

*ʾadēmatēkem lānegadēkem zārîm ṭogalîm ṭōēh*——Hebrew, Isa. 1-7.

(Lit. country-of-you (is) (of) desolation
cities-of-you (are) burned (with) fire

*land-of-you before-you strangers they-devour* [AM-]it ([AM-] stands for
the prefixal accusative marker in Hebrew. It is optional.)

(18') Your country is desolate, your cities are burnt with fire: your land, strangers devour it in your presence—A.V., Isa. 1-7.

(19) haš'rez ʾāšer 'atāh šōḵēb ʾîlēhā lākū 'etōnennāh—Hebrew, Gen. 28-13.
(Lit. the-land which you (are) lying on-it to-you I-will-give-it)

(19') the land whereon thou liest, to thee I give it—A.V., Gen. 28-13.

The following also derive from Hebrew sentences where an objective pronoun resumes an extraposed part:

(20) male and female created he them.—A.V., Gen. 1-27.

(21) thou, my lord O king, the eyes of all Israel are upon thee—A.V., I Kings 1-20.

(22) the cause that is therein, I give it thee—A.V., Gen. 23-11.

(23) He that answereth a matter before he heareth it, it is folly and shame vnto him.—A.V., Prov. 18-13.

A Hebrew extraposed part is often replaced by the as for-phrase in the A.V., especially when it does not have a long series of modifiers:

(24) as for me, straightway there remained no strength in mee—A.V., Daniel 10-17.

(25) And as for the people, he remoued them to cities—A.V., Gen. 47-21.

(26) as for our iniquities, we know them—A.V., Isa. 59-12.

(27) as for my hope, who shall see it—A.V., Job. 17-15. Cf. (8) and (17).

The Hebrew resumptive pronoun is sometimes deleted in the A.V., so that there appears an interrogative sentence like (28), where the object of a verb is placed before an interrogative pronoun:

(28) a wounded spirit who can beare.—A.V., Prov. 18-14. Cf. (8), (17) and (27).

A Hebrew resumptive pronoun which functions as object is also brought into the O.E.H. and the W.B. via the Latin translation of the Vulgate.


In the Latin sentence corresponding to (29), the extraposed noun phrase takes the form of the accusative, as is shown in (29'):

(29') masculum et feminam creavit eos—Vulgate, Gen. 5-2 (& 1-27).

It is interesting to note that the Latin extraposed noun phrase is moved to the end of the sentence in the W.B., so that the following sentence construction appears there:

(29'') he made hym male & female—W.B., Gen. 5-2.

The same phenomenon as in *(29'')* occurs in the O.E.H.:


In the Vulgate there sometimes occurs a translation where a Hebrew extraposed noun is replaced by a noun in the accusative case and at the same time the resumptive pronoun is deleted, as is illustrated in (31a). From a Latin sentence of this type derives a sentence like (31b) in the W.B., which has the same sentence construction as the sentence (28) of the A.V. has:


1.3. A resumptive pronoun in the nominative case

Muraoka (1969: 74) points out that "in most of the examples of this type the extraposition is intended as contrast, explicit or implicit." One of the examples he cites for his explanation is (32):


(for-mouth-of-me *it* it-has-commanded and-spirit-of-him *it* it-has-assembled-them)

From Hebrew sentences of this type derive the following English sentences in the A.V.:

(32') *for my mouth, it hath commanded, and his spirit, it hath gathered them.*—A.V., *Isa.* 34–16.

(33) *the yonger, she also bare a sonne*—A.V., *Gen.* 19–38.

(34) *thy rod and thy staffe, they comfort me.*—A.V., *Ps.* 23–4.

(35) *the conie, because he cheweth the cud, but diuideth not the hoofe, he is yncleané*—A.V., *Lev.* 11–5.

(36) *That which dieth of itselfe, or is torne with beasts, hee shall not eate*—A.V., *Lev.* 22–8.


As stated somewhere above, a sentence element can be moved even before an interrogative to give emphasis to it in Hebrew. The Hebrew extraposition of this
kind is introduced into the A. V., as shown in (38b) and (39b):

(38) a) 'ĕléh 'ěpōh hēm—Hebrew, Isa. 49–21.
   (Lit. these where (are) they)
b) these where had they beene? —A. V., Isa. 49–21.
   (The Hebrew resumptive pronoun which functions as subject is preserved in the Vulgate, especially when the extraposed noun is followed by a long series of modifiers.)

(39) a) wa'āni 'ānāh 'ānī-bō'—Hebrew, Gen. 37–30.
   (Lit. and-J where I-shall-I-go)
   (In both the O. E. H. and the W. B., the Latin extraposed pronoun ego is moved into the clause in their translations.)

In the A. V., fewer Hebrew extraposed (pro)nouns in the subject-relation are replaced by the as for-phrase than those in the object- or the genetive-relation.

When emphasis is laid upon the subject of a Hebrew nominal sentence whose word order is: subject-predicate, the demonstrative pronoun hā' (masculine and singular (=that)), its feminine form hē' or either of their plural forms is inserted between the subject and the predicate, or placed after the predicate, according to Muraoka (1969: 49–56)9. (The Hebrew demonstrative pronoun hā', hē' and their plural forms are identical with the personal pronouns of the third person.) This inserted Hebrew demonstrative pronoun is usually replaced by the personal pronoun he in the A. V., when the subject is yahōwâh, which, there, is translated by the lord, as illustrated in (40b).

(40) a) yahōwâh hā' ha'elōhîm—Hebrew, Deut. 4–35.
   (Lit. Jehovah that (is) the-god)
b) the LORD hee is God—A. V., Deut. 4–35.
   Cf. Vulgate: Deminus ipse est Deus—Deut. 4–35.
   O. E. H.: (lacking in the Text)
   W. B.: pe lord he agod—Deut. 4–35.

In the following examples in the A. V., the Hebrew demonstrative pronoun is preserved in the form of the English demonstrative pronoun that:

(41) a) 'atâh-hû' ha'elōhîm—Hebrew, II Sam. 7–28.
   (Lit. you-that (is) the-god)
b) thou art that God—A. V., II Sam. 7–28.10
(42) a) wāqōl 'āšer yiqārā'-lō ha'āqām nēpēs ḥāyyāh hū' šomō—Hebrew, Gen. 2–19.
(Lit. and-all which he—called the—man creature living that (was) name-
of-it)

b) and whatsoever Adam called every liuing creature, that was the name thereof.—A.V., Gen. 2–19.

However, when the subject is human, the inserted Hebrew demonstrative pronoun is generally deleted in the A.V. (Cf. exx of the A.V. in (43) & (44).)

This Hebrew demonstrative pronoun is sometimes brought into the O.E. and the M.E. biblical translations in the following forms, via the Latin translation ipse:

(43) a) wāḥam hū' 'ākī kōnā'an—Hebrew, Gen. 9–18.
(Lit. and—Ham that (is) father—of Canaan)

b) porro Cham ipse est pater Chanaan—Vulgate, Gen. 9–18.

c) Cham forsope he is pe fader of chanaan—W.B., Gen. 9–18.
(Cf. O.E.H.: Cham witodlice is fæder ðære Chananeiscre ðeode.

(where the Latin pronoun ipse is deleted.)
A.V.: Ham is the father of Canaan.—Gen. 9–18.

(44) a) 'atāh-hū małški—Hebrew, Ps. 44–5.
(Lit. you—that (is) king—of me)

b) tu es ipse rex meus—Vulgate, Ps. 43–5.

c) pou art he my king—W.B., Ps. 43–5.11
(where the second personal pronoun pou is repeated in the form of the third personal pronoun he.)

Cf. The Vesuvian Psalter: ēs iar d se ilce cying min.—Ps. 43–5.
A.V.: Thou art my King—Ps. 44–4.

2. A pronoun resuming the preceding (pro)noun in the oblique case

In Hebrew, a noun or a suffixal pronoun which functions as object or genitive is not infrequently repeated by means of an independent pronoun in order “to give strong emphasis” to the preceding noun or suffixal pronoun, according to Kautzsch (1980: 438). The resumptive pronoun of this type is often preserved in the A.V. in the form of (A) an objective pronoun, (B) a subjective pronoun or (C) an independent possessive pronoun:

(A) An objective pronoun

(1) wūlāšēt gam-hū' yullad-bēn—Hebrew, Gen. 4–26.
(Lit. and—to Seth also—he he—was—born—son) Cf. (1').

In this Hebrew sentence, the object of a preposition šēt (=Seth) is repeated by means of the independent pronoun hū' (=he). An independent pronoun such as this is usually replaced, in the A.V., by an objective pronoun to which is added the same
preposition that introduces the preceding (pro)noun.

(1') And to Seth, to him also there was borne a sonne—A.V., Gen. 4-26.

(2) I have made known to thee this day, even to thee.—A.V., Prov. 22-19.

(3) Upon me, my lord, upon me let this iniquity be—I Sam. 25-24.

(4) Unto Shem also the father of all the children of Eber, the brother of Japhet the elder, even to him were children borne.—A.V., Gen. 10-21.

Sometimes an example occurs where the Hebrew resumptive pronoun is replaced by an objective pronoun without the addition of a preposition.

(5) The LORD made not this covenant with our fathers, but with vs: even vs—A.V., Deut. 5-3.

In the above sentence, the emphatic adverb even is added to convey the function of the Hebrew resumptive pronoun. (However, in the Hebrew sentences corresponding to (2) and (4), a Hebrew word corresponding to even is expressed.)

The following sentence reveals the same construction as in (1') and (2)-(4).

(6) But of the tree of the knowledge of good and evil, thou shalt not eat of it—A.V., Gen. 2-17. Cf. a similar ex. in Gen. 3-3.

But this sentence derives from a Hebrew sentence with a different construction, where a prepositional phrase is moved to the head of the sentence to lay emphasis on it, and is repeated at the end of the sentence, the place where it would be put in a normal word order. In the repeated prepositional phrase, a noun-object of the preposition is pronominalized, as follows:

(6') wāmēez ḫā'ēt ṭōb āḇēr lō' ṭō'kāl mimmennō—Hebrew, Gen. 2-17.

(Lit. and-of-tree-of-the-knowledge good and-evil not you-shall-eat of-it)

When a Hebrew independent pronoun resumes a (pro)noun-object of a verb, it is usually replaced, in the A.V., by an objective pronoun, as is illustrated in (7) and (8), where, as in (5), the emphatic adverb even is added.

(7) But me, even me thy servant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy servant Solomon hath he not called.—A.V., I Kings 1-26.

(8) Blesse mee, even me also, O my father.—A.V., Gen. 27-34.

(B) A subjective pronoun

(9) ha'ēt lākem 'ātem lāśēket bāhātēkem—Hebrew, Haggai 1-4.

(Lit. [Q-] is it time for-you you to-live in-houses-of-you)

(where [Q-] stands for the Hebrew prefixal particle ha-, which is attached to the first word of a sentence and marks it out as a question.)

The resumptive independent pronoun in the above sentence is translated in the A.V., as if it were a vocative.
(9') Is it time for you, O yee, to dwell in your sieled houses—A.V., Haggai 1-4.

(C) An independent possessive pronoun

(10) yisâmaḥ libî ḡam-ʾānî—Hebrew, Prov. 23-15.
(Lit. it-shall-rejoice heart-of-me also-I)

When a Hebrew independent pronoun resumes a suffixal pronoun which functions as genitive, as illustrated in (10), it is usually replaced by an independent possessive pronoun in the A.V.

(10') my heart shall rejoyce, even mine.—A.V., Prov. 23-15.

(11) In the place where dogs licked the blood of Naboth, shall dogges liche thy blood, even thine.—A.V., I Kings 21-19.

The resumptive pronoun dealt with in this section is generally deleted or not translated in the Vulgate, so that the influence of it is not to be found in the O.E.H. and the W.B.

3. A pronoun repeating the first subject

According to Davidson (1976: 158–9), when two or more subjects united by the prefixal conjunctive wa- (=and) follow a verb, the verb "perhaps oftenest" agrees in gender, number and person with the first subject, and the first subject is repeated by means of a pronoun before the second, especially when it is a noun-subject and is separated from the second by any element of the sentence.

(1) wayyaʾal ṕʾārām mimmizrayim ħū waʾišatō wĕḵol-ʾāšer-lō wĕlōt—
Hebrew, Gen. 13-1.
(Lit. and-he-went-up Abram from-Egypt he and-wife-of-him and-all-that (is) to-him and-Lot)

A pronoun repeating the first noun-subject is usually preserved in the A.V., so that the following sentences derive from Hebrew sentences of type (1):

(1') ANd Abram went vp out of Egypt, he and his wife, and all that he had, and Lot—A.V., Gen. 13-1. Cf. (1).
(2) Then the handmaidens came neere; they and their children —A.V., Gen. 33-6.
(3) the men were sent away, they, and their asses.—A.V., Gen. 44-3.
(4) ANd Pharaoh rose vp in the night, hee and all his servaunts, and all the Egyptians—A.V., Ex. 12-30.

When the first subject is a pronoun, it is not repeated though a verb generally agrees with it, as is illustrated in (5):

(5) wūḥaʿāʾʾatāh waziqâne yisraʾēl—Hebrew, Ex. 3-18.
From Hebrew sentences of this type, also, derive many sentences which have the same construction as (1') and (2)-(4) have, because it often happens in the A.V. that a verb in these Hebrew sentences is replaced by 'pronoun-subject whose gender, number and person are expressed by the Hebrew verb + verb' and at the same time each of the subjects is preserved. Compare (5') with (5).

(5') thou shalt come, thou and the Elders of Israel—A.V., Ex. 3-18.
(6) I shall be destroyed, I and my house.—A.V., Gen. 34-30.
(7) we may live, and not die, both we, and thou, and also our little ones.—A.V., Gen. 43-8.
(8) And he hath put in his heart that he may teach, both he and Aholiab the sonne of Ahisamach of the tribe of Dan.—A.V., Ex. 35-34.

Sentences of the type like (1') and (5') are to be seen even in the O.E.H. and the W.B., because the Hebrew sentence construction and the number and person of a Hebrew verb are preserved in the Vulgate, as illustrated in (9b) and (10b):

(9) a) nāhōl tībōl gam-‘atāh gam-hā‘ām hazeh—Hebrew, Ex. 18-18.
(Lit. wearing-out you-will-wear-out also-you also-the-people this)
(where the present participle stands for the Hebrew infinitive absolute.)
b) stulto labore consumeris et tu et populus iste—Vulgate, Ex. 18-18.
c) ū eart mid dysegum geswince geswenced, ægær ge ū ge ūin folc—O.E.H., Ex. 18-18.
d) pōu eart consumydyt with foly labore & pōu & pis puple—W.B., Ex. 18-18.

(10) a) wayyāḇō b‘a‘aqōb lōzāh ‘āsher be‘erez koṇa’an hiw bāt-‘ēl hū wakōl-hā‘ām—Hebrew, Gen. 35-6.
(Lit. and-he-came Jacob toward-Luz which (is) in-the-land-of Canaan that (is) Bethel he and-all-the-people)
b) venit igitur Iacob Luzam quae est in terra Chanaan cognomento Bethel ipse et omnis populus—Vulgate, Gen. 35-6.
c) Iacob ferde ða mid ealre hys hiwraedene—O.E.H., Gen. 35-6.
(where the Latin sentence construction is modified, probably in order to avoid an unEnglish construction. Cf. §§5-(4).)
d) Iacob come to luzam pat is in pe lond of chanaan bethell by name he & all pe puple—W.B., Gen. 35-6.

4. A pronoun repeating the first object

A syntactic phenomenon similar to that stated in the preceding section occurs even in a cluster of objects of a verb, as is illustrated in (1). Blau (1976: 91, footnote) and Davidson (1976: 1) cite (1) without giving any explanation for the cause
of its occurrence:

(1) \( \text{par'èh qüaza' al-'}\text{áhagán wayyiùn }\) \( 'ôti bëmišmar bêt šar haṭṭabāhím }\) \( 'ôti \) \( wëèt šar ha'tòpim}---\text{Hebrew, Gen. 41-10.}\\
(Lit. Pharaoh he-was-angry with-servants-of-him and-he-put }\text{[AM-]}me \text{in-custody in-the-house-of captain-of-the-guard }\text{[AM-]me and-[AM-]chief-of-the-baker}\\

In this Hebrew sentence, the first object of a verb \( 'ôti \) \( (=me) \) is separated from the second and repeated before the second. This Hebrew repeated pronoun is preserved in the A.V., as is shown in (1') and (2):

(1') Pharaoh was wroth with his servants, and put }\text{mee }\text{in warde, in the captain-of the guards-house, both }\text{mee, and thechiefe Baker.---A.V., Gen. 41-10. Compare with (1).}\\
(2) And God }\text{... giue thee the blessing of Abraham, to thee and to thy seede with thee---A.V., Gen. 28-3-4.}\\

5. Repetition of the same possessive pronoun

In Hebrew, when several noun phrases are coordinated and one possessive pronoun is a determiner common to each of them, a pronominal suffix, which functions as genetive, must be attached to each individually, as is illustrated in (1):

(1) \( \text{wayyiqqah }\) \( 'êšàw }\) \( 'et-nàšàw wò'ët-bâñâw }\) \( wò'ët-bâñôtâw}---\text{Hebrew, Gen. 36-6.}\\
(Lit. and-he-took Esau }\text{[AM-]wives-of-him and-[AM-]sons-of-him and-[AM-]daughters-of-him})\\

The repetition of a Hebrew possessive pronoun as in (1) is usually preserved in the A.V. Compare (1') with (1):

(1') And Esau tooke }\text{his} wives, and }\text{his} sonnes, and }\text{his} daughters---\text{A.V., Gen. 36-6.}\\

In the Hebrew text, some exceptions occur where a possessive pronoun is not repeated, as in (3):

(3) \( \text{'azzi wazimarâh} }---\text{Hebrew, Ex. 15-2.}\\
(Lit. strength-of-me and-song)\\

In such cases, the A.V. usually follows the Hebrew text.

(3') my strength and song---\text{A.V., Ex. 15-2.}\\

The Hebrew way of repeating the same possessive pronoun is preserved less frequently in the O.E. and M.E. biblical translations than in the A.V., because the Hebrew repeated possessive pronouns (except for the first) is often deleted in
the Vulgate, as is illustrated in (6).

(4) Hwæt ǣa Noe eode in to pam arce, ꞌi his ēry suna ꞌi his wif ꞌi his sun wif
—O. E. H., Gen. 7-7.


(6) a) ꞌet-ēēbīw wsʾet-immō—Hebrew, Gen. 2-24.
   (Lit. [AM-]father-of-him and [AM-]mother-of-him)
   b) patrem suum et matrem—Vulgate, Gen. 2-24.
   c) fāder ꞌi moder—O. E. H., Gen. 2-24.
   (where even the first Latin possessive pronoun is deleted.)
   d) his fader & moder—W. B., Gen. 2-24.

But the Hebraism is kept in the A. V.

e) his father and his mother—A. V., Gen. 2-24.

6. The emotional dative in Hebrew

In Hebrew, the dative is expressed periphrastically; that is, it is made up of the prefixal preposition la- (=to) and a suffixal pronoun or a noun. The dative in Hebrew, as well as in English, can be used as the so-called emotional dative—the ethical dative and the dative of interest. The emotional dative which occurs frequently in the A. V. derives from the influence of the Hebrew emotional dative.

According to Brown, Driver and Briggs (1979: 515), the ethical dative in Hebrew is used reflexively, "throwing the action back upon the subject, and expressing with some pathos the interest, or satisfaction, or completeness, with which it is (or is to be) accomplished," and it occurs especially, but not exclusively, with a verb in the imperative form or an imperfect verb of the first person, as is illustrated in (1)-(3):

(1) barah-laḵā 'el-erez yahūḏāh—Hebrew, Amos 7-12.
   (Lit. flee-to-you to-land-of Judah)
(2) 'āšūḏāh li—Hebrew, Nu. 22-34.
   (Lit. I-shall-turn-back to-me)
(3) nōtībōšēhem 'iqqaṣā lāhem—Hebrew, Isa. 59-8.
   (Lit. paths-of-them they-have-twisted to-them)
   (where the Hebrew ethical dative is replaced by the to-phrase.)

The ethical dative in Hebrew occurs with either an intransitive verb as in (1) and (2) or a transitive verb as in (3). It is generally replaced by an objective pronoun in the A. V. For instance, from the Hebrew ethical datives in (1)-(3), derive the English ethical datives in (1')-(3'):

(1') flee thee away into the land of Judah—A. V., Amos 7-12.
Some other examples of the ethical dative which can trace back to Hebrew is subjoined below.\(^{12}\)

(4) Get thee out of thy countrey.—A.V., Gen. 12-1.
(5) get you ouer the brooke Zered—A.V., Deut. 2-13.

(Other examples after the verb get: I Sam. 22-5, 26-12, I Kings 17-3, Isa. 40-9, etc.)

(6) And she went, and sate her downe ouer against him—A.V., Gen. 21-16.
(7) forbeare thee from medling with God,—A.V., II Ch. 35-21.
(8) Turne thee aside to thy right hand, or to thy left, and lay thee holde on one of the yong men, and take thee his armour. But Ashel would not turne aside from following of him. And Abner said againe to Ashel, Turne thee aside from following me—A.V., II Sam. 2-21-22.

(The second and the third thee's occur with a transitive verb.)

(9) Goe, borrow thee vessels aboard—A.V., II Kings 4-3.
(10) wee haue built vs an altar—A.V., Josh. 22-23.
(11) I will build mee a wide house —A.V., Jer. 22-14.
(12) Buy thee my field —A.V., Jer. 32-7.
(13) Lot chose him all the plaine of Iordane—A.V., Gen. 13-11.
(14) Hew thee two Tables of stone—A.V., Deut. 10-1.
(15) they haue ... hewed them out cisternes—A.V., Jer. 2-13.

(Other examples after the verb make: Ex. 32-31, Nu. 21-8, Deut. 4-16, 23, 9-16, 10-1, 16-18, etc.)

(17) Thou shalt prepare thee a way—A.V., Deut. 19-3.
(18) Set thee vp way-markes; make thee high heaps—A.V., Jer. 31-21.

The dative in Hebrew can be used also as the dative of interest, whose function corresponds to that of the Latin dativus commodi aut incommodi, according to Brown, Driver and Briggs (loc. cit.).

(20) ’ārād-ilî ’et-hâ'am hazzeh—Hebrew, Nu. 22-6.

(Lit. curse-for-me [AM-]the-people this)
(21) ’āl-tîhākî lomēt wa’al-tānuḏû lâ—Hebrew, Jer. 22-10.

(Lit. not-weep for-(the-)dead and-not-lament for-him)

(where the Hebrew dative of interest is replaced by the for-phrase.)

These datives of interest in Hebrew, as well as the ethical datives, are commonly translated by an objective pronoun, as shown in (20' ) and (21': the second example) which derive from the Hebrew sentences (20) and (21)\(^{13}\). When the dative of interest
consists of a noun, it is replaced by the for-phrase, as shown in (21': the first example).

(20') curse mee this people—A.V., Nu. 22-6.
(21') Weepe ye not for the dead, neither bemoane him,—A.V., Jer. 22-10.

Subjoined examples in the A.V. are also traceable to the Hebrew datives of interest.

(22) I remember thee, the kindnesse of thy youth, the loue of thine espousals,—A.V., Jer. 2-2.
   Cf. The Revised Version: I remember for thee the kindness of thy youth,...
(23) Build me here seuen Altars, and prepare mee here seuen oxen—A.V., Nu. 23-1.
   (The sentence means 'Call Bathsheba for me'.)
(26) I will make thee swear by the LORD—A.V., Gen. 24-3.
(27) hee may make vs sport.—A.V., Judges 16-25.
(29) Take vs the foxes,—A.V., Song of Solomon 2-15.

The Hebrew ethical dative is sometimes replaced by a prepositional phrase in the A.V., such as for/(unto + (reflexive) pronoun, or by a reflexive pronoun:

(30) Shew a miracle for you—A.V., Ex. 7-9.
(31) And take thou unto thee of all food—A.V., Gen. 6-21.
(32) they ... made themselves aprons.—A.V., Gen. 3-7. Cf. (35).
(33) Show to your selues in righteousnesse.—A.V., Hosea 10-12.

And the Hebrew dative, when it is a pronoun, is rarely replaced by the for-phrase.

(34) he shall fight for you.—A.V., Deut. 3-22. Cf. (41).

The ethical dative in Hebrew is brought into the O.E.H. and the W.B. in the form of a dative pronoun, via the Latin translation in the Vulgate, where the Hebrew dative is often replaced by the dative pronoun mihi / nobis / tibi / vobis / sibi, and rarely by ei/eis.

(35) a) wayya'ăšū lāhem hăgōrōt—Hebrew, Gen. 3-7.
   (Lit. and-they-made to-them girdles)
 b) et fecerunt sibi perizomata—Vulgate, Gen. 3-7.
 c) hi ... worhton him waedrec.—O.E.H., Gen. 3-7.
 d) pey ... maden hem breches—W.B., Gen. 3-4.
   Cf. A.V.: they ... made themselfes aprons.

The Latin dative pronoun which derives from the Hebrew ethical dative is usually replaced by the dative pronoun in the O.E.H., while it is often replaced by the
to-phrase in the W. B.:

    b) loth chose to hym: pe regyoun about Iordan.—W. B., Gen. 13-11.
    Cf. A. V.: Lot chose him all the plaine of Iordan.

(37) a) Wyerce ñe twa stænene tabulan—O. E. H., Deut. 10-1.
    b) plane to pee two stonyyn tablys—W. B., Deut. 10-1. Cf. (14).

(38) a) ge ... worhton eow gegoten caelf—O. E. H., Deut. 9-16.
    b) you ... han made to you agotyn calf—W. B., Deut. 9-16.
    Cf. A. V.: ye ... had made you a molten calfe.


The Latin reflexive pronoun vobis is replaced by a prepositional phrase introduced by of in the example (39b).

The Hebrew dative of interest is also introduced into the O. E. H. and the W. B. in the same way as the Hebrew ethical dative:

(40) a) 'eþæh-ill ôæzer konegadô—Hebrew, Gen. 2-18.
    (Lit. I-will-make-for-him helper suited-to-him)
    b) faciamus ei adiutorium similem sui—Vulgate, Gen. 2-18.
    c) wyrccean him sumne fultum to his gelicynsse—O. E. H., Gen. 2-18.
    d) make we to hym helpe like hym—W. B., Gen. 2-18.

The following Hebrew dative of interest is brought into both the O. E. H. and the W. B. by means of the for-phrase, because it is translated by the pro-phrase in the Vulgate:

(41) a) yohowah 'ciosèkem haholèkø liçonèkem hot' yillahèm laketem—Hebrew,
    Deut. 1-30.
    (Lit. Jehovah god-of-you the-one-going before-you he he-shall-fight
    for-you)
    b) Dominus Deus qui ductor est vester pro vobis ipse pugnabit—Vulgate,
    Deut. 1-30.
    c) Drihten eower God, ñe eower lateow is, he fyht for eow—O. E. H.,
    Deut. 1-30.
    d) pe lord god pat is (g)oure leder for vs he shal fiste—W. B., Deut.
    1-30.

7. A redundant object anticipating the subject of an objective clause

In Hebrew, sentences of the following type occur:

(1) yiþda'sta 'eṯ-ahönûr ben-nîr ki loþatôtígâ ba—Hebrew, II Sam. 3-25.
    (Lit. you-know [AM-]Abner son-of-Ner that to-deceive-you he-came)
where the verb יָדָּאתָ (=know) is followed by both the redundant object 'עֹבְנֶר בן-נֵר (=Abner son-of-Ner) to which the accusative marker is attached, and an objective clause which is introduced by the conjunction כי (=that). In the objective clause, the subject is not expressed, but the verb בָּא (=he-came) agrees in gender, number and person with the redundant object in the main clause. In Hebrew sentences of this type, a pronoun-subject of an objective clause is expressed if the objective clause is nominal, as is illustrated in (7). Williams (1974: 13) regards this redundant object as an "emphatic accusative of specification." And Joùon (1923: 480) points out that the construction occurs with "verba sentiendi", such as ראֹּה (=see), יָדָּא (=know), הִכָּר (=discern), and rarely with other verbs, such as הִכְּד (=tell). From Hebrew sentences of this type, derive English sentences of the following type:

(1') Thou knowest Abner the sonne of Ner, that he came to deceive thee—A.V., II Sam. 3-25.

where the verb is followed by the redundant object, and the pronoun-subject of the objective clause resumes the redundant object.

The following sentences are also traceable to Hebrew sentences of type (1).

(2) the sonnes of God saw the daughters of men, that they were faire—A.V., Gen. 6-2.

(3) I know him, that hee will command his children—A.V., Gen. 18-19.

(4) Lot lifted vp his eyes, and beheld all the plaine of Iordane, that it was well watered—A.V., Gen. 13-10.

(5) behold the height of the starres how high they are.—A.V., Job 22-12. (where the hieght of the starres corresponds to רֹּס בּוֹקָּהֵי (lit. head stars), which means 'leading stars'.)

(6) the king of Israel discerned him that hee was of the Prophets.—A.V., I Kings 20-41.

This Hebrew sentence construction is already introduced into the O.E. and the M.E. biblical translations via the Latin translation.

(7) a) 'אֶתָּה יָדָּאתָ 'אֵל-חָוָאָם כִּי בָּרוּאָה—Hebrew, Ex. 32-22.
(Lit. you you-know [AM-] the-people that in-evil (is) it)
(where the pronoun-subject is expressed optionally in the main clause to give emphasis to it, while the occurrence of the pronoun subject in the subordinate clause is obligatory, because the clause is nominal.)

b) tu enim nosti populum istum quod pronus sit ad malum—Vulgate, Ex. 32-22.
(where the pronoun-subject of the Hebrew objective clause is deleted, and the subject is expressed by the conjugation of the verb, just as in
the Hebrew sentence (1) above.

\[c\] pu canst pis folc, \textit{pæt hit aæll} to yefelew gewend is.—O.E.H., 
\[Ex. 32–22.\]

\[d\] pou forsop knew pis puple pat it is reday to yuel.—W.B., 
\[Ex. 32–23.\]

Cf. A.V.: thou knowest the people, that they are set on mischiefe.

But the Latin sentence construction is usually modified in the O.E.H., by moving 
the redundant object into the objective clause to substitute it for the pronoun-subject 
as in (8b), or by deleting it as in (9b), probably in order to avoid reproducing 
the Latin construction which differs from the English one. On the other hand, the Latin 
construction is always preserved in the W.B.\(^{10}\)

(8) a) viderunt Aegyptii mulierem quod esset pulchra nimir—Vulgate, Gen. 
\[12–14.\]

\[12–14.\]

(where the Latin redundant object is moved into the objective clause.)

c) Egypcyens seyn pe womman pat sche was full fayre—W.B., Gen. 
\[12–14.\]

Cf. A.V.: the Egyptians beheld the woman, that shee was faire.

(9) a) vidit Deus lucem quod esset bona—Vulgate, Gen. 1–4.


(where the redundant object is deleted.)

c) god seeg liȝt pat it was good—W.B., Gen. 1–4.

Cf. A.V.: God saw the light, that it was good.

8. The 1st personal pronoun placed first

Hebrew puts the 1st personal pronoun first. This order is preserved in the A.V.

(1) betweene mee and you——A.V., Gen. 9–12.

(2) betweene me and thee——A.V., Gen. 17–2.

(3) let us make a couenant, I and thou——A.V., Gen. 31–44.

(4) we dreamed a dreame in one night, I and he——A.V., Gen. 41–11.

There occur a few exceptions where the 1st personal pronoun is not placed first in 
the Hebrew text. In such cases, the Hebrew order is also kept in the A.V.

(5) And as touching the matter which thou and I haue spoken of, behold, the 
LORD be betweene thee and mee for euer.—A.V., I Sam. 20–23.

9. A Hebrew distributive expressed by the noun 'îh (=man)

As Hebrew has no pronoun which corresponds to the English distributive each, 
the noun 'îh (=man) (or 'îshah (=woman)) is often used to express the idea, as illu-
strated in (1) and (2):

(1) kî-mákerû mizorayîm ʾîš šâdêhû—Hebrew, Gen. 47-20.
(Lit. because-they-sold Egyptians man (=each, each of them, each one) field-
of-him)

(2) wîqâhû ʾîš mahâṭatô wânaṭatem ʿâlêhem qotòret wâhîqorâbetem lihâne yâhô-
whâ ʾîš mahâṭatô hâmmîssim wânumâṭayîm mahâṭôq wâʿatâh wâʿâhârôn ʾîš
mahâṭatô—Hebrew, Nu. 16-17.
(Lit. and-you-take man censer-of-him and-you-put in-them incense and-
-you-offer before Jehovah man censer-of-him fifty and-two-hundred censers
and-you and-Aaron man censer-of-him)

In the first Hebrew sentence, ʾîš takes the members of the group, mizorayîm
(=Egyptians), one by one, and a suffixal pronoun in the third person and singular
which is attached to a singular noun immediately after ʾîš refers to each of the
members of the group. This distributive phrasing, i.e., ʾîš+singular noun with
a suffixal pronoun in the third person and singular, is applied even to a group of
the first or the second person, as is shown in the second sentence. The Hebrew
distributive phrasing is most often preserved as ‘every man his + singular noun’ in
the A.V., even if a group consists of the first or the second personal pronoun.16)

(1’) for the Egyptians sold every man his field—A.V., Gen. 47-20.
(2’) And take every man his censer, and put incense in them, and bring yee
before the LORD every man his censer, two hundred and fiftie censers, thou
also and Aaron, each of you his censer.—A.V., Nu. 16-17-18.
(The last ʾîš in (2) is replaced by each of you, which is a rare case of the
translation in the A.V.)

The Hebrew distributive phrasing is sometimes preserved as ‘every one his + singular
noun’ as in (3) and (4), ‘each man his+singular noun’ as in (5), or rarely ‘each of
you his + singular noun’ as in (2’).

(3) Take yee heede every one of his neighbour,—A.V., Jer.9-4.
(4) They speake vanitie every one with his neighbour—A.V., Ps. 12-2.
(5) he interpreted to vs our dreames, to each man according to his dreame,—
A.V., Gen. 41-12.

Notes

1) Hebrew examples cited here are transliterated on the basis of Lambdin (1980: §§ 7-8)
and their literal translations are made. In literal translations, a single word in Hebrew
which must take two or more words in English is shown by joining each English word
by hyphens, like ‘go-down’.

2) A suffixal pronoun which functions as genitive is represented by an of-phrase which
is joined with a noun by a hyphen, like ‘house-of-him’. 
3) A suffixal pronoun which functions as object is represented by an objective pronoun which is joined with a verb or a preposition by a hyphen, like 'love-them'.

4) Words required in English and not found in Hebrew are supplied in parentheses ( ), like 'she (is) fair'.

5) According to Visser (1970: §598), "this usage was common in Old, Middle and early Modern English," and "the object at the beginning of the sentence may be either a pronoun (mostly qualified by an attributive clause)." But in the English Bible —— the O.E.H. to the A.V. —— there are many examples where the extraposed object is not qualified by an attributive clause, because they derive from the Hebrew extra-position, which is motivated mainly by emphasis.

6) According to Visser (ibid., §618), "in the last part of the fifteenth and the first part of the sixteenth century sentences opening with as for or as to were often of the following pattern; 'As for my name they do not know'. In later English a referring pronoun was used after the verb." He does not refer to sentences of type (28) and (31b).

7) Visser (ibid., §73) points out that "this pleonastic insertion of a pronoun after a noun in the subject-relation was originally normal idiom, especially when the noun-subject was separated from its verb by an adjunct of some length." But in the English Bible it occurs, whether it is separated or not, because in the Bible it originates in the Hebrew extraposition which is motivated by emphasis. Among his O.E. examples is (41c) in §6.

8) Visser (ibid., §71) suggests that sentences of this type derive from the influence of French ("French influence? Cf. Votre père est-il malade?"). But the examples in the Bible originate in Hebrew.

9) Many Hebrew grammarians (for instance, Davidson (1976: 149-50)) maintain that any demonstrative pronoun inserted in a nominal sentence functions as copula. But Murakawa (1969: 49-57) points out that only when the demonstrative pronoun is inserted between the predicate and the subject in a nominal sentence whose word order is: predicate-subject, it functions as copula.

10) The that in the example might be used as adjectival. Even if it is the case, it derives from the Hebrew demonstrative pronoun. According to Visser (ibid., 74), "there are in late Old English and in Middle English a few instances of close juxtaposition of the personal pronouns he and she with the demonstratives this and that, as e.g. in 'He thys ys wroth, he that ys glad'. The origin of this idiom is unknown; it is, however, strongly reminiscent of French 'celui-ci and celui-là'. Mustanoja (Middle Eng. Syntax p. 137) thinks that it is possible that the idiom arose from a desire to render into English the markedly demonstrative colouring of Latin hic and iste..." These examples were not to be seen in the present investigation.

11) According to Mustanoja (1960: 136), the personal pronoun of the third person "is
employed determinately as an antecedent of a relative clause, in cases where present-day English usually prefers antecedents like *the man, the woman, the person, and those,* as in “if you be he I live sa wake.” But he does not refer to the *he* as in (44c). In the W.B., *he* as an antecedent of a relative clause occurs as a translation of the Latin *ipsa* in a sentence which corresponds to a Hebrew nominal sentence where the demonstrative pronoun is inserted and the predicate is the participle which indicates *the man who ...*, as follows:

   (Lit. I I that (is) (the man who) blots-out trespasses-of-you)

b. *ego sum ego sum ipse qui deleo iniquitates tuas*—Vulgate, *Isa.* 43-25, where it seems that *ipsa* is a translation of the Hebrew demonstrative pronoun and at the same time it is used as an antecedent of the relative clause.

   Cf. A.V.: I, even I am *hee* that blotteth out thy transgressions—*Isa.* 43-25.
   (The text shows that *even, am* and *that* in the sentence are words which were added, as they lack in the Hebrew, when the translation was made; words required in English and not found in Hebrew are shown by the smaller letters in principle in the A.V. This means that *hee* is a translation of the Hebrew demonstrative pronoun *hu’* in [ā].)

12) Visser (*ibid.*, §328) points out that the dative as in “he him gewat ut of halle”, “he creep him to wynceastre” “may be a survival (in analytic form) of the Indoeuropean ‘middle voice’, morphologically corresponding to the Greek ‘medium’, and is perhaps identical with that which we meet with in such French verbs as *s’en alter, s’evanour, se mourir, s’édrier, se taire.*” But the dative of this type in the English versions of the Old Testament derives from the influence of Hebrew.

13) Visser (*ibid.*, §695) states that the origin of the dative of this type “is difficult to trace back in English, .... " Examples of the dative of this type in the English versions of the Old Testament can trace back to the Hebrew datives.

14) There are several grammarians who refer to this construction. Kellner (1967: §94) says that “expressions like “The Egyptians beheld the woman, that she was very faire” (Gen., xii. 14) are now restricted to the Bible; but in the early periods of English this construction was quite common.”, and Abbott (1870: §414) states that “this idiom is of constant occurrence in Greek, but it is very natural after a verb of observation to put, first the primary object of observation, ....” *O.E.D.* (*s.v.*, *see, v. 4d*) maintains that this construction is “common in the Bible as literal rendering of a Heb. idiom, but app. also developed independently in Eng.” and cites the earliest example from the W.B. (Gen. 12-14, see: (8), where a verb is *see.*) But any grammarian and *O.E.D.* do not give examples of this construction in the O.E. period. I wonder why this construction was avoided with one exception (see:7c) in the O.E.H. (see: (8b) and (9b).), if it was “quite common” in the early periods of English and “developed independently in Eng.” as Kellner and *O.E.D.* point out.

15) Grainger (1907: 14) refers to the phrasing *every man his* in the A.V. But his explanation of this phrasing is not persuasive, because he does not take account of the original expression.
Bibliography

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(2) WORKS CONSULTED