

The Influence of the Hebrew Infinitive on English Biblical Translations

Isao Hashimoto

1. O.E. and M.E. biblical translations are made indirectly *via* the Latin of the Vulgate, so that the influence of the source language (*i. e.*, classical Hebrew, hereafter Hebrew) has tended to be ignored. A close comparison with the Hebrew text, however, reveals that there are many Hebraisms even in the indirect translations. This is due to the facts that the Vulgate is, on the whole, faithful to the Hebrew text and that the O.E. and the M.E. translations follow the Vulgate closely.

2. One of the Hebrew syntactical devices which exerts a remarkable influence on the O.E. and the M.E. biblical translations is a combination of the infinitive absolute and the finite form of a verb of the same stem, such as *zākōr* (=infinitive absolute) 'ezākərennū (=finite verb) (lit. remembering I-remember-him, *Jer.* 31-20).¹⁾ The infinitive absolute in such a combination is used to strengthen the notion of a verb in the finite form, and is semantically closer to an English intensifying adverbial, such as *surely*, *utterly* or *indeed*. This use of the infinitive in Hebrew is foreign to English as well as Latin.²⁾

The purpose of the present paper is to investigate the influence of this use of the Hebrew infinitive absolute (hereafter the infinitive) on the following O.E. and M.E. translations:

A. *The Old English Version of the Heptateuch* (abbr. *OEH*),³⁾

B. *The Vespasian Psalter* (abbr. *VP*),⁴⁾

C. *The Earliest Complete English Prose Psalter* (abbr. *EPP*)⁵⁾ and

D. *The Earlier Version of the Wycliffite Bible* (abbr. *WB*).⁶⁾

2. We begin with an analysis of Latin ways of translating the Hebrew infinitive. 432 examples of the infinitive occur in the Hebrew Bible according to the present investigation. As Latin has no grammatical equivalent to the Hebrew infinitive, three ways are commonly employed in the Vulgate for translating it: that is, I ignoring the infinitive and not translating it (220 exx.), II replacing it by its semantic equivalent, *i. e.*, an intensifying adverbial (46 exx.),⁷⁾ and III replacing it by one of the following forms: (a) the participle active or passive, (b) the ablative case of a noun, (c) the accusative case of a noun, (d) the gerundivum, (e) the finite form of a verb, and (f) a prepositional phrase, all of which do not really convey

the meaning of the original and are employed merely with the aim of leaving the trace of the Hebrew infinitive on the translated version (166 exx.).⁸⁾

3. After the Hebrew infinitive in the combination has undergone a complete re-shaping into one of the forms in III-(a)~(f) above, the combination appears as the following types of English expressions in the O.E. and the M.E. versions:

Type I: V_x -ing ... V_y (or *BE* V_y -en)

Type II: N_x ... Y_y

Type III: PREP N_x (or V_x -ing) ... V_y (or *BE* V_y -en)

Type IV: (*TO BE*) V_x -en ... *BE* V_y -en

Type V: V_x (*AND*) V_y

where $V(\text{erb})_x$ is identical to or synonymous with $V(\text{erb})_y$, and $N(\text{oun})_x$ is cognate with or semantically related to V_y .

In what follows, detailed expositions of the occurrence of these five types of English expressions will be given by comparing them with the corresponding Latin and Hebrew expressions.

4. TYPE I: he *liuende* shal *liue*

: *robbing* pou shalt *ben robbid*

The present participle in this type corresponds to the Latin present participle active, which is one of the favorite translation methods in the Vulgate for the Hebrew infinitive.⁹⁾ V_x -ing usually precedes V_y or V_y -en, which reflects the Hebrew word order. (Cf. Note 15).

HB: qawôh qiwîfî yəhōwāh (Ps. 39-2)

(Lit. *waiting-for* I-waited-for Jehovah)

Vul: *Expectans* expectavi Dominum¹⁰⁾

VP: *bidende* ic abad dryhten

EPP: Ich *abidand*... a-bode my Lord (Ps. 39-1)

WB: *ABijdinge* I abod þe lord

Some examples occur where V_x is not identical to, but synonymous with V_y . This is due either to a Latin translation made in such a way or to an English translation where synonymous verbs are employed even when the identical verbs are used in the Vulgate.¹¹⁾

A. *OEH* (1)

Cumende ic eom to eow (*Ex.* 3-16 < *Vul*: *visitans* *visitavi* vos).

B. *VP* (5)

bidende ic abad dryhten (Ps. 39-2).

widwan his *bledsiende* ic *bledsiu* (Ps. 131-15).

gogende eodon... he(ara) *cumende* soðlice *cumað* (Ps. 125-6. Cf. *Paris Psalter*¹²⁾: *gagende* and *ferende*... *Cumað* þonne *cumendum*).

ðregende ðreade mec dryhten (Ps. 117-18).

C. EPP (4)

Ich *abidand* ðe grace of our Lord *a-bode* my Lord (Ps. 39-1).

Ich *blisceand* shal *blisce* his widowe (Ps. 131-16).

Our Lord *chastiand chastied* [me] (Ps. 117-17).

And hij *comaund* in-to heuen shul *cum* wyp ioie (Ps. 125-8).

D. WB (68)

(a) V_x is identical to V_y.

ABijdinge I *abod* pe lord (Ps. 39-2).

bijldyng I haue *bildid* an hous (III K. 8-13).

if *blussyng* pou schalt *blessen* to me (I Par. 4-10 & Ps. 131-15).

I *brekende* togidere shal nott *breke* togidere pe hous (Am. 9-8).

huriounyng it shal *huriownen* (Is. 35-2).

Chastisyng *chatisede* me pe lord (Ps. 117-8).

Comyng forsope pei shul *comen* (Ps. 125-6 & Hab. 2-3).

crownyng he shal *crowne* pee (Is. 22-18).

deliueryng pe lord shal *delyueren* (Is. 36-15 & Jer. 39-18).

forsope *doynge* pou schalt *do* (I K. 26-25, II K. 9-7, Jer. 22-24 & 44-17 and Eze. 31-11).

for pe erpe *doende fornicacioun* shal *do fornyacioun* (Hos. 1-2).

drinkende zee shul *drinke* (Jer. 25-28, 49-12 & 12).

& zee shuln *eten etende* (Joel 2-26).

fro his hond *fleeyng* he shal *fleem*. (Job. 27-22).¹³⁾

gedering I shal *geder* hem (Jer. 8-13 & Zeph. 1-2).

Goynge pei *wenten* & wepten (Ps. 125-6 & Jer. 37-8).

geldende azeyn he shal *zelde* (Jer. 51-56).

herend I *herde* effraym ouer goende (Is. 6-9, 55-2 & Jer. 31-18).

iozinge I shal *iozen* in pe lord (Is. 61-10).

knowinge knowe pou pat... (Gen. 15-13).

for *lawebreking* pou shalt *lawe breken* (Is. 48-8).

he *liuende* shal *liue* (Eze. 3-21).

pe lord *makyng* schal *makyn* to pee my lord a trewe hous (I K. 25-28).

multipliing he seip I schall *multiply* pi seed (Gen. 16-10).

robbing pou shal *ben robbid* (Is. 33-1).

rorende he shal *roren* vp on his fairnesse a merye faring song (Jer. 25-30).

spekyng I hafe *spokyn* pat... (I K. 2-30).

for eche broper *supplauting* shal *supplauten* (Jer. 9-4).

tastyng I *tastide* in pe cop of pe gerde (I K. 14-43).

prowing aferr pou *prewe* awei Judam (Jer. 14-19).

visityng I haue *visitid* zou (Ex. 3-16. Cf. OEH above).

wepinge pou shalt not *wepen* (*Is.* 30-19, *Lam.* 1-2 & *Jer.* 13-17).

witenssinge I *witnessede* zour faders (*Jer.* 11-17).

witende gee shul *witen* pat... (*Jer* 42-19, 22 & *I K.* 28-1).

(b) V_x is synonymous with V_y .

if *beholdynge* pou *see* pe tormentynge (*I K.* 1-11).

brekyng I schal *kuttyn* pi rewme (*III K.* 11-11).

castende awei pou hast *put* vs out (*Lam.* 3-45 & 5-22).

pe man *herynge* hold his pees (*Nu.* 30-15).

& he shal *comen* *heezende* & *flowende* (*Dan.* 11-10 & 13).

he *nakenende* *robbede* it (*Joel* 1-7).

out *flowe* *rennyng* lepre (*Lev.* 13-12).

if *restende* gee schulen *abijden* (*Jer.* 42-10).

rewende I shal *han* *mercy* of hym (*Jer.* 31-20).

rewinge or *doynge* *mercy*: he shal *han* *mercy* of pee (*Is.* 30-19).

wherper pou *seiende* shalt *speke* (*Eze.* 28-9).

tornyng ageyn I schall *comme* to pe (*Gen.* 18-10).

she... *synede* *trespasende* (*Eze.* 25-12).

Wageringe be *translatid* his sons (*Ps.* 108-10).

his rigt eze *wexende* *derc*: shal *be* *mad* *derc* (*Zec.* 11-17).

5. TYPE II: halge his *wynsumnisse* *wynsumiað*

: wherper gee *fasteden* a *fast*

This type is noteworthy in that the Hebrew infinitive appears in the English versions as the so-called cognate object with no modifier. In the English versions many cognate objects of this sort are to be found, some of which correspond to the Latin cognate ablative or accusative of a noun which appears as a translation of the Hebrew infinitive. This cognate ablative of a noun is another favorite translation method in the Vulgate for the Hebrew infinitive (cf. the section above). The cognate ablative is generally translated by the cognate instrumental (or dative) in the O.E. versions, while it is commonly translated by a prepositional phrase equivalent to the dative case in the M.E. versions, so that the M.E. versions have only a few examples of this type.¹⁴⁾

(a) Hebrew infinitive > Latin cognate ablative > English cognate instrumental or dative.

HB: *môt̄ yūmāt̄*

(*Gen.* 26-11 & *Ex.* 19-12)

(Lit. *dying* he-shall-be-put-to-death)

Vul: *morte morietur*

(*Gen.* 26-11 & *Ex.* 19-12)

OEH: *swelte se deaðe*

(*Ex.* 19-12)

WB: *dep* he schall dye

(*Gen.* 26-11)

A. *OEH* (10)

þu scealt *deaðe sweltan* (*Gen.* 2-17, *Ex.* 19-12, 21-15, 16, 17, 21-12, 31-14, *Lev.* 20-2, 27 & 24-17).

B. *VP* (1)

halge his *wynsumnisse wynsumiað* (*Ps.* 131-16).

C. *EPP* (0)

Cf. the example of *Ps.* 131-16 cited in the section below.

D. *WB* (1)

dep he schall dye (*Gen.* 26-11), where *dep* is in the common case, but semantically in the dative case.

(b) Hebrew infinitive > Latin cognate accusative > English cognate accusative.

HB: šimə'u šāmō'a bərōgēz qōlō (*Job.* 37-2)¹⁵⁾

(Lit. you-listen *listening* to-rage-of his-voice)

Vul: audite *auditionem* in terrore vocis eius

WB: he shal heren *heeringe* in gastnesse of his vois

A. *OEH* (0)B. *VP* (0)C. *EPP* (0)D. *WB* (3)

ge *fasteden a fast* (*Zec.* 7-5. Cf. an example in (b) of Note 14).

he shal heren *heeringe* (*Job.* 37-2).

& *seep a viseoun* (*Is.* 6-9), where *a viseoun* is not a cognate object in the strict sense, but it is a translation of the Latin cognate accusative which corresponds to the Hebrew infinitive (*Vul*: videte *visionem* < *HB*: wurə'ō rā'ō (lit. you-see *seeing*)).

6. TYPE III: *bi looue y haue looued for pe lord*

: he shal *liue in lif*

: *poru dep* ge schall not *dye*

: *with taking* pou shalt *ben take*

This type is characterized by a prepositional phrase which consists of a preposition *by / in / of / mid / poru / wip* and a noun or a verbal noun, which is cognate, synonymous with or identical to a verb of the predicate. The main source of the type is the Latin cognate ablative which is dealt with in the section above. This type comes from another English translation method for it. There are a few examples where the Hebrew infinitive appears as this type through a Latin prepositional phrase, which is a rare translation method for the Hebrew infinitive.

(a) Hebrew infinitive > Latin cognate ablative > English prepositional phrase.

HB: waḥāsīdēhā rannēn yərannēnū (*Ps.* 132-16)

(Lit. and-her-saints *crying-in-joy* they-shall-cry-in-joy)

Vul: et sancti eius *exultatione* exultabunt (*Ps.* 131-16)

(*VP*: halge his *wynsumnisse* wynsumniað)

EPP: his holi shul gladen *wyp ioie* (*Ps.* 131-16)

WB: his halewis *with ful out iozyng* shul ful out iozen (*Ps.* 131-16)

A. *OEH* (1)

mid: ðu eart *mid dysegum* geswince geswenced (*Ex.* 18-18).

B. *VP* (0)

C. *EPP* (1)

wip: his holi shul gladen *wyp ioie* (*Ps.* 131-16). Cf. *Salisbury Psalter*: haliæ his of *zeuæinunze zefæiniað*.¹⁷⁾

D. *WB* (68)

by: *by deep deuze* pis man (*Nu.* 15-35, *Jud.* 13-22, *I K.* 14-44, 22-16, *II K.* 12-14, *IV K.* 1-4, 6, 16, 8-10, *Jer.* 26-8 *Eze.* 3-18, 18-13, 33-8 & 14).

bi forzeting I shal *forzeten* hem (*Hos.* 1-6).

if *bi heering* gee shul *heren*:pe vois of pe lord (*Zec.* 6-15).

bi looue y haue *looued* for pe lord (*III K.* 19-10 & 14).

bi mynde I shal *ben myndeful* (*Lam.* 3-20).

bi scatering shal *ben scaterid* pe lond; & *bi robbing* shal *ben robbid* (*Is.* 24-3).

pou art. . . neiper *bi salt saltid* (*Eze.* 16-4).

*bi turnyng*e awei gee & zoure sones weren *turned awei* (*III K.* 9-6).

bi hunting pei *toke* me (*Lam.* 3-52).

bi robbing wee *ben distrozid* (*Mic.* 2-4).

*bi seueryng*e shal *deuyde* pe lord fro his puple (*Is.* 56-3).

in: *In lif* he shal *liue* (*Eze.* 18-9, 17, 19, 21, 28, 33-13, 15 & 16).

In fornicacioun pei *diden fornicacioun* (*Hos.* 4-18).

in teres wepe gee not (*Mic.* 1-10).

poru: *poru dep* ze schall not *dye* (*Gen.* 3-4, 20-7, *Lev.* 20-2, 10, 11, 13, 24-16, 17 & 29).

purz lawe breking forsope *lawe brac* azen me pe hous of irael (*Jer.* 5-11).

with: *with dep* pou schalt *dye* (*Gen.* 2-17, *Ex* 19-12, 21-6, 12, 17, 19, 31-14, *Lev.* 20-9, 15 & 27).

pe arm of hym shal *be dried with drienesse* (*Eze.* 11-17).

his halewis *with ful out iozyng* shul *ful out iozen* (*Ps.* 131-16).

with gadering I shal *gedere* Jacob (*Mic.* 2-12).

I shal *pullen awei* pat folk *with pulling awei* (*Jer.* 12-17).

with to-breking shal *ben to-broke* pe erpe *with to-brosing* shal *ben to-brosid* pe lond: *wip to-stering* shal *ben to-sterid* pe erpe *with shaking* shal *be toshaken* pe erpe as a drunk man (*Is.* 24-19~20).

with taking pou shalt *ben take* (*Jer.* 34-3).

he...with *undermyning* shal *ben undermyned* (*Jer.* 51-58).
 ne *weilen* vp on hym *with weping* (*Jer.* 22-10).
 pou *consumyd with foly labour* (*Ex.* 18-18).

There are some examples where a prepositional phrase has a clear function as an instrument, means, manner or cause, though it corresponds to the Hebrew infinitive. This is due to a strained or fanciful interpretation in the Vulgate of the Hebrew infinitive, as is evident from the following illustrations.

A. *OEH* (2)

he *mid stanum* oftorfod oððe *mid fl anum* ofscotod (*Ex.* 19-13. < *Vul: lapidibus opprimetur aut confodietur iaculis* < *HB: lit. stoning he-shall-be-stoned or-shooting he-shall-be shot*).

B. *VP* (0)

C. *EPP* (0)

D. *WB* (11)

pe which is...*by prise* not bouzt (*Lev.* 19-20. < *Vul: tamen pretio non* < *HB: lit. redeeming not-he-is-redeemed*).

bi dep condempnede him (*Jer.* 26-19. < *Vul: morte condemnavit* < *HB: lit. killing he-killed-him*).

bi vanyte wee ben born doun (*II Esd.* 1-7. < *Vul: vanitate seducti* < *HB: lit. acting-wickedly we-have-acted-wickedly* (*Neh.* 1-7)).

bi dom he shal defende (*Jer.* 50-34. < *Vul: iudicio defendet* < *HB: lit. pleading he-pleaded*).

bi hap I cam in to pe hil (*II K.* 1-6. < *Vul: casu veni in montem* < *HB: lit. happening-to-be I-happened-to-be on-mountain* (*II Sam.* 1-6).

eche...schal ben febled *for dreede* (*II K.* 17-10. < *Vul: pavore solvetur* < *HB: lit. melting he-shall-melt* (*II Sam.* 17-10).

pou art...wlapid *in clopis* (*Eze.* 16-4. < *Vul: involuta pannis* < *HB: lit. and-swaddling...you-were-swaddled*).

gif *poru peft* it were taken awei (*Ex.* 22-12. < *Vul: si furto ablatum fuerit* < *HB: lit. and-if-stealing it-is-stolen* (*Ex.* 22-11)).

poru mede I haue hyrid pe (*Gen.* 30-16. < *Vul: mercede conduxit te* < *HB: lit. hiring I-hired-you*).

with stones he schall be pressid down: or he schall be stykid *with daartis* (*Ex.* 19-13 & *Lev.* 24-16. Cf. the Latin and the Hebrew examples cited in *OEH* above.).

(b) Hebrew infinitive > Latin prepositional phrase > English prepositional phrase.

HB: šā'ōl šā'al-hā'īš lānū (*Gen.* 43-7)

(Lit. *asking asked-the-man about-ourselves*)

Vul: interrogavit nos homo per ordinem

OEH: se man us exode eal be endebyrdnyse

WB: The man askid vs *by order*

The Hebrew infinitive is sporadically translated by a prepositional phrase in the Vulgate. The resultant phrases have the functions similar to those of the ablative case of a noun mentioned just above. These prepositional phrases, also, are brought into the English versions faithfully.

A. *OEH* (1)

Se man axode eal *be endebyrdnyse* (*Gen.* 43-7).

B. *VP* (0)

C. *EPP* (0)

D. *WB* (3)

The man askid vs *by order* (*Gen.* 43-7).

pe error he trespassed in *pe lord* (*Lev.* 5-19).

pilk man denounside to vs *under wyttnessing of ope* (*Gen.* 43-3. Cf. *OEH*:... swor *apas* beforan us < *Vul*: denuntiavit nobis vir ille *sub testificatione iurandi* < *HB*: lit. *witnessing* he-witnessed-us).

7. TYPE IV: *to ben taken* shal *ben taken* pis cite

: *born pei shul ben taken* awei

The *to*-infinitive in the passive form corresponds to the Latin gerundivum, and the past participle in the front position in the second sentence to the Latin participle passive. These Latin translation methods are employed quite rarely in the vulgate, four times in all.

(a) Hebrew infinitive > Latin gerundivum > English *to*-infinitive.

A. *OEH* (0)

B. *VP* (0)

C. *EPP* (0)

D. *WB* (1)

to ben taken shal *ben taken* pis cite (*Jer.* 38-3. < *Vul*: *tradenda tradetur* civitas haec < *HB*: lit. *being-given* shall-be-given the-city this).

(b) Hebrew infinitive > Latin participle passive > English past participle.

A. *OEH* (0)

B. *VP* (1)

neded gehwerfed ic *eam* (*Ps.* 117-13. < *Vul*: *impulsus pellebar* < *HB*: lit. *pushing* you-pushed-me (*Ps.* 118-13)).

C. *EPP* (0)

D. *WB* (3)

born pei shul ben taken awei (*Jer.* 10-5. < *Vul*: *portata tolentur* < *HB*: lit. *carry-ing* they-shall-be-carried).

Ful myche *constreyned* I am turned vpsodoun (*Ps.* 117-13. Cf. the corresponding Latin and Hebrew examples cited in *VP* above).

with *fijr tend vp pei shul ben brend* (*II K.* 23-7. < *Vul: igneque succensae conburentur* < *HB: lit. and-with-fire burning they-shall-be-burned* (*II Sam.* 23-7)).

8. TYPE V: he *zide & wente* awei
: broður ne *aleseð aleseðe* mon

The Hebrew infinitive is rarely replaced by a finite verb or a finite verb followed by the conjunction *et* in the Vulgate. This type is a reflection of this Latin translation method.

HB: yādō'a tēdō'u (*Jer.* 26-15)

(Lit. *knowing you-know*)

Vul: scitote et cognoscitote

WB: witeþ & wel knowith

- (a) Hebrew infinitive > Latin finite verb + *et* > English verb + *and*.

- A. *OEH* (0)
B. *VP* (0)
C. *EPP* (0)
D. *WB* (6)

he *zide & wente* awei (*II K.* 3-24).

I hafe *sacrid & auowid* pisseluyr to pe lord (*Jud.* 17-3).

y forsope shal *hude & hele* my face (*Deu.* 31-18).

witeþ & wel knowith pat... (*Jer.* 26-15).

I *flee & be sauýd* in pe land (*I K.* 27-1).

wherper *abreggid & ful little maad* is myn hond (*Is.* 50-1).

- (b) Hebrew infinitive > Latin finite verb > English finite verb.

- A. *OEH* (0)
B. *VP* (2)

broður ne *aleseð aleseð* mon (*Ps.* 48-8).

onstyrede sien on weg *awende* bearn his (*Ps.* 108-10).

- C. *EPP* (1)

broper ne *biggeþ* man shal *raunsoun* (*Ps.* 48-7).

- D. *WB* (1)

A broper *azeen bieþ* not shal a man *azeen bien* (*Ps.* 48-8).

9. Summary

The Hebrew combination *infinitive absolute + finite verb*, which is a syntactic device to strengthen the notion of the finite verb, appears in the English versions

of the Bible as five types of expressions, after it has been reshaped into Latin constructions which do not really convey the meaning of the Hebrew combination. These English expressions may almost be characterized as *hapax legomena* or biblical expressions.

It is interesting to note that some examples occur in *OEH* where a Latin word as a translation of the Hebrew infinitive is not itself translated, presumably in order to avoid the occurrence of expressions unnatural to English, *e. g.*;

wit pu pæt... < *Vul*: scito *praenoscens* quod... < *HB*: lit. *knowing* you-know that- ... (*Gen.* 15-13).

soðlice ic me behyde < *Vul*: ego autem *ascondam* et celabo faciem meam < *HB*: lit. and-I *hiding* I-will-hide my-face (*Deu.* 31-18).

he sceal sweltan < *Vul*: morte moriatur < *HB*: lit. *dying* he-shall-die (*Lev.* 20-9. Cf. *WB*: who... *wip deep* deyge).

On the other hand, in *WB* all of the Latin words which originate in the Hebrew infinitive are translated faithfully with only one exception, which is:

be he deed < *Vul*: morte moriatur < *HB*: lit. *dying* he-shall-be-put-to-death (*Ex.* 21-15. Cf. *OEH*: swelt he *deaðe*).

Table I. The influence of the Hebrew combination on *OEH*

<i>HB</i>	Infinitive absolute + finite verb in <i>The Heptateuch</i> : 208 exx.												
(A) <i>Vul</i>	I	II	III										
			46										
			(1)	(2)	(4)	(7)							
	140	22	6	35	4	2							
(B) <i>OEH</i>	Type	I	VI	VII	II	III	VI	VII	III	VI	VII	VI	VII
	Total	1	3	2	10	3	7	15	1	1	1	1	1
	Type	I	II	III	IV	V	VI	VII					
Total	1	10	4	0	0	12	19						

Table II. The influence of the Hebrew combination on *VP*

<i>HB</i>	Infinitive absolute + finite verb in <i>The Psalms</i> : 9 exx.											
(A) <i>Vul</i>	I	II	III									
			9									
			(1)	(2)	(5)	(7)						
	0	0	5	1	1	2						
(B) <i>VP</i>	Type	I	II	IV	V							
	Total	5	1	1	2							
	Type	I	II	III	IV	V						
Total	5	1	0	1	2							

Table III. The influence of the Hebrew combination on *EPP*

<i>HB</i>	Infinitive absolute + finite verb in <i>The Psalms</i> : 9 exx.						
(A)	I	II	III				
<i>Vul</i>			9				
			(1)	(2)	(5)	(7)	
	0	0	5	1	1	2	
(B)	Type	I	IV	VI	III	V	
<i>EPP</i>	Total	4	1	1	1	2	
	Type	I	II	III	IV	V	VI
	Total	4	0	1	0	2	2

Table IV. The influence of the Hebrew combination on *WB*

<i>HB</i>	Infinitive absolute + finite verb in all of the Books: 432 exx.									
(A)	I	II	III							
<i>Vul</i>			166							
			(1)	(2)	(3)	(4)	(5)	(6)	(7)	
	220	46	68	81	3	3	3	1	7	
(B)	Type	I	II	III	VI	II	III	IV	IV	V
<i>WB</i>	Total	68	1	79	1	3	3	3	1	7
	Type	I	II	III	IV	V	VI			
	Total	68	4	82	4	7	1			

N. B., for Tables I~IV:

(A): the translation methods in the Vulgate;

I: translating the finite verb alone

II: intensifying adverbial + VP

III-(1): participle active + VP

III-(2): ablative case of a noun + VP

III-(3): accusative case of a noun + VP

III-(4): prepositional phrase + VP

III-(5): participle passive + VP

III-(6): gerundivum + VP

III-(7): finite verb (*et*) + VP.

(B): the English translation methods for the Latin expressions;

Types I~V: See the section 3.

Type VI: non-translation of the Latin expressions.

Type VII: the want of a relevant verse.

NOTES

- 1) The Hebrew Bible used here is: R. Kittel *et al* eds., *Biblia Hebraica*, Stuttgart, 1977 (abbr. *HB*).
- Hebrew examples cited are transliterated according to T. O. Lambdin (*Introduction to Biblical Hebrew*, London, 1980), and their literal translations (abbr. lit.) are made immediately after the transliterations. The infinitive absolute is translated by the present participle, whenever it appears.
- 2) 'The so-called infinitive absolute does not occur in any Semitic language except Hebrew' (R. Pfeiffer, *Introduction to the Old Testament*, London, 1953, p.17), and it 'occurs most frequently in immediate connection with the finite verb of the same stem, in order in various ways to define more accurately or to strengthen the idea of the verb,' (E. Kautzsch, *Gesenius' Hebrew Grammar*, Oxford, 1980, p. 342).
- 3) S. J. Crawford ed., *The Old English Version of the Heptateuch*, Oxford, 1969. (EETS. OS. 160)
- 4) H. Sweet ed., *The Vespasian Psalter from The Oldest English Texts*, Oxford, 1966. (EETS. OS. 83)
- 5) K. D. Bülbring ed., *The Earliest Complete English Prose Psalter*, Oxford, 1973. (EETS. OS. 97)
- 6) C. Lindberg ed., *The Earlier Version of the Wycliffite Bible*, Vols. I-VI, Stockholm, 1959-73.
- 7) For example, *absque dubio* (*I Sam*, 30-8), *obnix* (*I Sam*, 20-28), *certo* (*I Sam*, 20-9). *vere* (*Jer*, 44-29), etc.
- 8) Cf. W. E. Plater & H. J. White, *A Grammar of the Vulgate*, Oxford, 1926, p. 23.
- 9) According to the present investigation, another Hebrew source of this type is a repetition of the same verb with no conjunction, which is one of the characteristics of the style of Hebrew poetry. In the case, the first verb is often translated by the present participle in the Vulgate, so that the repetition of the same verb in the Hebrew Bible appears as TYPE I in the O.E. and the M.E. versions, e.g.,
HB: sabūni ḡam-ṣəḡabūni (*Ps*. 118-11)
(Lit. they-surrounded-me even-they-surrounded-me)
Vul: *circumdantes* circumdederunt me (*Ps*. 117-11)
VP: *ymbsellende* ymbaldon mec (*Ps*. 117-11)
EPP: *pe encumpassand* iuels encumpassed me (*Ps*. 117-11)
WB: *Goynge abouten* pei zyden aboute me (*Ps*. 117-11)
- 10) The Vulgate version used here is: R. Weber *et al* eds., *Biblia Sacra Vulgatae Versionem*, Stuttgart, 1975 (abbr. *Vul*).
- 11) This is the case with the other Types.
- 12) G. P. Krapp ed., *The Paris Psalter*, New York, 1961,
- 13) Prof. Higuchi of Hiroshima University showed me one example similar to this expression:
Fleeing, I flee for socur to thy tente
(*An ABC*, 1.41 from W. W. Skeet ed., *The Complete Works of Geoffrey Chaucer*, Ox-

ford, 1965)

This is a translation from the following French:

Fuiant m'em viens a ta tente (*ibid.*)

The relation between the biblical and the Chaucerian expressions is, at present, not clear to me. According to Prof. Higuchi, this type of expressions does not occur in any other works by Chaucer.

- 14) There are many examples of the cognate object (accusative, dative or instrumental) with no modifier in the English versions of the Bible. The main source of them is not the Hebrew infinitive discussed here, but the Hebrew cognate accusative with no modifier, which is, like the infinitive, employed 'in order to strengthen the verb', according to A. B. Davidson (*Hebrew Syntax*, Edinburgh, 1970, p. 96). The latter, like the former, is commonly translated by the ablative or accusative case of a noun in the Vulgate. This cognate ablative appears as TYPE II or TYPE III in the O. E. and the M. E. versions, as follows. Cf. I. Hashimoto, 'Hebrew Influence on the English Cognate object', H. Nakano *et al* eds., *Studies in Linguistic Change*, Tokyo, 1982, pp. 155-168.

(a) Hebrew cognate accusative > Latin cognate accusative > English cognate accusative.

HB: wayyitā'awuwu ʔāwāh (*Ps.* 106-14)

(Lit. and-they-lusted *lust*)

Vul: et concupierunt *concupiscentiam* (*Ps.* 105-14)

VP: gewilladun *gewillunge* (*Ps.* 105-14)

EPP: couaited *couaitise* (*Ps.* 105-14)

WB: coueiteden *coueitinge* (*Ps.* 105-14)

(b) Hebrew cognate accusative > Latin cognate ablative > English prepositional phrase.

HB: wayyāsām dāwīd sōm (*II Sam.* 12-16)

(Lit. and-he-fasted David *fast*)

Vul: et ieunavit David *ieiunio*

WB: & dauip fastide *wip fastyng* (*II K.* 12-16)

- 15) The common word order is *infinitive-finite verb*, but sporadically an inverted word order takes place with the same function, like this example.

16) Cf. Note 14-(b).

17) C. Sisam & K. Sisam eds., *The Salisbury Psalter*, Oxford, 1969. (EETS.242).