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**An Analysis of *hinneh* as a Discourse Marker  
in Genesis - 2 Kings**

**Madeline dela Cruz Vega**

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## Abstract

This thesis is a study on הנה. It begins by surveying and evaluating the various studies made on הנה in chapter 1.

Chapter 2 discusses the distribution of הנה in the Old Testament in general and in Genesis - 2 Kings in particular. This thesis takes the assumption that types of discourse, that is, genres, affect the way הנה is used. Following the trend in Hebrew linguistic studies, it distinguishes between prose and poetry in the analysis. Thus this thesis analyses data coming from one general type of discourse which is the prose found in early Biblical Hebrew narrative, Genesis - 2 Kings.

Chapter 3 discusses the theories, methods and assumptions used in the analysis. Although this thesis recognises the contribution of syntactic and semantic studies on הנה, it focuses its analysis at the level of discourse. The study analyses the general type of discourse from which the data are collected, which is narrative discourse. The distribution of הנה in Genesis - 2 Kings is taken as a guide in deciding which other sub-types of discourse within narrative are considered in the analysis. Consideration is also given to the subforms of הנה.

Approaches used in this study are those that are used in analysing narrative discourse: Speech-act theory, conversational analysis, narrative analysis, and theories on inference.

Chapter 4 discusses the characteristics of discourse markers in general and of הנה as a discourse marker in particular. This thesis proposes that הנה be categorised at the pragmatic level, a category that would adequately explain its multiple functions. As such this thesis takes הנה to function as a discourse marker.

Chapter 5 is devoted to the analysis of the functions of הנה in direct speech and chapter 6 to the analysis of the functions of הנה in narration. הנה is seen to be used frequently in direct speech and in narration. Thus this thesis endeavours to understand how הנה is used in conversation exchanges revealed in the dialogues found in Biblical Hebrew narrative. Also since הנה occurs in narration, this thesis endeavours to understand how the narrator uses הנה in story telling.

This thesis concludes in chapter 7.

## Author's Declaration

I declare that the work in this thesis was carried out in accordance with the regulations of the University of Gloucestershire and is original except where indicated by specific reference in the text. No part of the thesis has been submitted as part of any other academic award. The thesis has not been presented to any other education institution in the United Kingdom or overseas.

Any views expressed in the thesis are those of the author and in no way represent those of the University.

Signed:

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## Notations and Abbreviations

Quotations from authors

single quotation marks

Linguistic forms and metalinguistic expressions in the text

italics

Longer linguistic forms in numbered portions or lines

no mark

Translations in the text

double quotation marks

Translations within numbered lines or portions

no mark

Emphasised words

italics

Boundaries of Hebrew texts

forward slash / א ב ג /

Abbreviations of the Biblical Books

three alphanumeric characters such as Gen, Exo, 1Sa, 2Ki.

Abbreviations used in the Tables (Appendices)

Claim/Declare	Speech acts of making claims or declaration
Disc-Type	Discourse type (direct speech or narration)
Gen Statement	General statement
I-Speech	Intensified speech
Proph/Jdg	Prophetic speech of judgment
Proph/Prom	Prophetic speech of promise
Resp-Volu	Response to a challenge (Table 9)



# Chapter 1

## Introduction

### 1.1. Historical studies of **הנה**

During the late Middle ages, when hebraists transferred their model of language study from Arabic to Latin, Biblical Hebrew began to focus on grammar devoid of 'rhetorics and poetics'.<sup>1</sup> Emphasis was given to the study of morphology, phonology, syntax and semantics without regard to contexts or genres, and meaning was determined on the level of the word or sentence. This formal approach, where the study of language is focused on the grammatical forms, became more established with the adoption of the historical-comparative approach in the study of Biblical Hebrew.<sup>2</sup>

Biblical Hebrew has been very slow in adopting the current approaches in modern linguistics until the 1970's. However, due to the inadequacies of the traditional formal approach and also the dissatisfaction with the historical-grammatical method of exegeting Biblical Hebrew passages, interest in what modern linguistics could offer grew. In the 1970's hebraists began to adopt various approaches developed in modern linguistics most notably the functional approach,<sup>3</sup> where emphasis is given to the functions of the language. With the functional approach, the study of Biblical Hebrew extended beyond syntactic-semantic considerations to the nonlinguistic aspects of the language such as the role of the participants and the circumstances in which the language is used. In other words, attention was given to the sociological contexts and genres of the language. Hence, the analysis of Biblical passages extended beyond the level of the word or sentence to the level of the texts or discourse.<sup>4</sup>

Numerous works have been devoted to **הנה**. And these works seem to follow the trend in the study of Biblical Hebrew.<sup>5</sup> We can divide these studies generally into two major camps: those who study the language within the formal approach, that is, at the syntactic-semantic level, and those who study it beyond the level of the sentence to the fuller text or discourse.<sup>6</sup> At the syntactic-semantic level

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<sup>1</sup>C. H. J. van der Merwe, "Discourse Linguistics and Biblical Hebrew Grammar," in *Biblical Hebrew and Discourse Linguistics* (Robert D. Bergen; Winona Lake, IN: Eisenbrauns, Inc., 1994), 14–5.

<sup>2</sup>C. H. J. van der Merwe, "A Short Survey of Major Contributions to the Grammatical Descriptions of Old Hebrew Since 1800 AD," *JNSL* XIII (1985): 162–65.

<sup>3</sup>*Ibid.*, 17–21.

<sup>4</sup>*Ibid.*, 169–81; C. H. J. van der Merwe, "Discourse Linguistics," 15–23.

<sup>5</sup>Cf. C. H. J. van der Merwe, "Discourse Linguistics," 37–8.

<sup>6</sup>I shall discuss further the difference between the sentence-level approach and the discourse level approach in the study of **הנה** below. For now, it is sufficient to mention these two approaches as a means of distinguishing two ways in which Biblical Hebrew has been analysed.

are the works of Gesenius-Kautzsch-Cowley, J. Blau, P. Joüon, Joüon-Muraoka, Waltke and O'Connor,<sup>7</sup> and T. Lambdin. The articles drafted by C. J. Labushagne and D. J. McCarthy on הנה are also included in this category.

Many of the studies on הנה will fall in this category. A few, however, begin to describe their analysis on the level of discourse which includes the works of C. H. P. van der Merwe, *et al.*, C. Follingstad, D. Slager, A. Andersen, Zatelli and W. R. Garr.

As I have stated above, there are numerous studies written about הנה. This historical study, however, will select only the more important ones that aptly represent generally the views that have been proposed regarding its meaning and usage.

## 1.2. Traditional approach

The classical grammar books by Gesenius-Kautzsch-Cowley (hence, Ges-K) and J. Blau give very little space to describing or explaining how הנה is used in the Hebrew Scriptures. Ges-K take הנה as a demonstrative particle; however, in its absolute form, they take הנה as an interjection having the senses of *behold!* or *here*.<sup>8</sup> On the other hand, J Blau takes הנה to function as a presentative particle.<sup>9</sup> However, Blau does not define what he means by a presentative particle nor try to explain how הנה functions particularly as such. A major part of the exposition of Ges-K and Blau concentrates on the morphology of הנה particularly when it takes pronominal suffixes.<sup>10</sup>

### 1.2.1. Thomas Lambdin

T. Lambdin believes that הנה is fundamentally used as a 'predicator of existence',<sup>11</sup> that is, it describes or points to the presence of a thing. This use of הנה includes an essential temporal feature expressing immediacy. Lambdin argues that this added temporal feature makes it different from ו', which is also another particle used to predicate existence. Thus, he proposes the sense of *here-and-now* in הנה.

Lambdin also sees that the clause introduced by הנה is in a certain relationship with the clause that follows it. The הנה clause is used 'to introduce a fact upon which a following statement or command is based'. This second clause is

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<sup>7</sup>Van der Merwe places the grammar books of Jouon-Muraoka and Waltke and O'Connor under the sentence-level approach in C. H. J. van der Merwe, "Discourse Linguistics," 21.

<sup>8</sup>E. Kautzsch and A. E. Cowley, *Gesenius' Hebrew Grammar* (Oxford: Oxford University Press, 1910), §105b, 147b.

<sup>9</sup>Joshua Blau, *A Grammar of Biblical Hebrew* (Wiesbaden: Harrassowitz, 1976), §103.1.

<sup>10</sup>Kautzsch and Cowley, *op. cit.*, §100o; *Ibid.*, §44 fn1.

<sup>11</sup>Thomas O. Lambdin, *Introduction to Biblical Hebrew* (New York: Charles Scribner's Sons, 1971), §135.



either in a 'conjunctive-sequential' or disjunctive relationship to the הנה clause. This relationship occurs particularly in direct speech.

The sequential relationship between the הנה clause and the second clause is frequently expressed in the constructions הנה clause + converted perfect clause and the הנה clause + imperative. Note the example below:

- (1) Gen 17:4 /אני הנה בריתי אתך והיית לאב המון גוים/  
My covenant is with you and you shall be a father of many nations  
OR: Because my covenant is (will be)...<sup>12</sup>

In this passage, the הנה clause is in a sequential relationship with the converted perfect clause that follows it. Note that in translating the Hebrew passage into English, Lambdin either takes a null translation for הנה or the sense of *because*, ascribing a causal meaning to the הנה clause. However, Lambdin does not explicitly suggest a causal relationship between the הנה clause and the second converted perfect clause; rather he describes the second clause merely to be in a sequential relationship with the הנה clause.

In a conjunctive-sequential relationship, Lambdin sees a 'semantic movement' from the הנה clause to the second clause. This 'semantic movement' seems to be more of a logical sequence. In other words, the second clause logically follows the first. And here we understand Lambdin's view of 'conjunctive-sequential'. It is not about a series of two actions in a temporal sequence, but rather, a logical relationship between clauses where the second clause logically follows the first or the first clause is the basis for the action suggested in the second.

On the disjunctive relationship, Lambdin lists two types of construction. The first is the הנה clause + disjunctive clause and the second is a slight modification of the first, which is הנה clause (with participial predicate) + disjunctive clause. In the passages he uses to illustrate the disjunctive relationship of הנה with the following clause, he ascribes to הנה the senses of *although*, *here* or *since*. It should be noted, however, that Lambdin does not explicitly specify the type of conjunctive or disjunctive connection הנה makes between the clauses except in one construction, and this is with the prefixed והנה, such as in the passage below:

- (2) Gen 24:30 /ויבא אל-האיש והנה עמד על-הגמלים/  
He came to the man while (he was) standing by the camels.

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<sup>12</sup>The English translations in passages 1 and 2 are taken from Lambdin, op. cit., §135.

In this passage, the *והנה* clause is used to provide the circumstance for the action of the first clause.

There is another function Lambdin sees for *והנה* and this is when it follows the verb of perception *ראה*. In this case, he sees that the function of *הנה* is for emphasis.<sup>13</sup> Otherwise, he concentrates his analysis on the full form non-prefixed *הנה*.

As a summary, Lambdin's contribution to the traditional study of *הנה* falls into three areas: First, he redefines the meaning of *הנה* as a deictic particle by adding the feature of immediacy. Second, he expands its usage by taking it as a particle that introduces a clause that either has a conjunctive-sequential or disjunctive relationship with another clause. In this regard, he specifically identifies a circumstantial function for the clause which *והנה* introduces in certain situations making *הנה* function as a conjunction. And finally, still in the analysis of *והנה*, when it follows the verb *ראה*, *הנה* is used for emphasis.

Lambdin's work has been used as a basis by many Hebrew grammarians and OT scholars, including Waltke-O'Connor, in their study of *הנה*.

### 1.2.2. C. J. Labuschagne

C. J. Labuschagne also takes *הנה* to be primarily a demonstrative particle functioning as a 'deictic<sup>14</sup> interjection'. For Labuschagne, *הנה* means *to call attention to something*. This *something* may either be 'the presence of an object or a person' as in Gen 31:51 / *הנה הגל הנה והנה המצבה* / or in Gen 22:7 / *הנני* /, or it may be 'something about to be said' as in Gen 1:29 / *הנה נתתי לכם את-קל-עשב זרע זרע* /.<sup>15</sup>

Labuschagne also claims that *הנה* as a demonstrative particle further developed into a 'full grown conjunction' that introduces circumstantial, conditional and concessive clauses. Thus, he ascribes various nuances of meaning to *הנה* such as *as soon as / when*,<sup>16</sup> *if*,<sup>17</sup> and *even if*.<sup>18</sup>

Labuschagne seems to assume that *הנה* takes only one function in each of its occurrences. So when *הנה* functions as a deictic interjection, then it does not function as a conjunction and vice versa. Nevertheless he sees that in some passages where *הנה* is used as a deictic interjection, one can already observe the initial phase of the development of *הנה* into a conjunction such as the passage below:

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<sup>13</sup>Lambdin does not explain what he means by 'emphasis' here.

<sup>14</sup>The word *deixis* comes from Greek meaning *pointing* in Roger Fowler, *Introduction to Transformational Syntax* (London: Routledge and Kegan Paul Ltd., 1971), 61. A *deixis* is a term that is used to locate an object in relation to the spatio-temporal context of the speaker at the time of speaking.

<sup>15</sup>C. J. Labuschagne, "The Particles *Hen* and *Hinneh*," *Oudtestamentische Studien* 18 (1973): 1-4.

<sup>16</sup>*Ibid.*, 4.

<sup>17</sup>*Ibid.*, 5.

<sup>18</sup>*Ibid.*, 13.



(3) Jdg 13:3 / הַנָּה נָא אֶת־עַקְרָה וְלֹא יִלְדָּה וְהָרִית וְיִלְדָּה בֵּן /  
*Hinneb-na*, you are barren and have not borne a child; but you shall  
 conceive and bear a son.<sup>19</sup>

In this passage, Labuschagne still takes הַנָּה as a deictic interjection. However, he also argues that הַנָּה in this passage is at the initial stage of grammatical change from a deictic interjection to a conjunction. Labuschagne, however, does not fully explain how הַנָּה developed from an early stage of a deictic interjection to a full grown conjunction.

In summary, Labuschagne concentrates his work in trying to prove that הַנָּה is used as a conjunction. He lists three types of clauses which הַנָּה introduces and these are circumstantial, conditional and concessive. His work is followed by other grammarians such as D. J. McCarthy<sup>20</sup> who expands the three types of clauses he identifies, which הַנָּה logically connects.

### 1.2.3. Joüon-Muraoka<sup>21</sup>

Joüon-Muraoka see הַנָּה as a demonstrative adverb and a presentative particle. As an adverb it takes pronominal suffixes similar to other Hebrew adverbs such as לְבָד, אֵין, and עוֹד.<sup>22</sup> As a demonstrative adverb, הַנָּה has the sense of *here*. And as a presentative particle that is used to 'attract attention', it has the meaning of *behold!* or *look!*, which makes הַנָּה parallel to the imperative of רֵאֵה.<sup>23</sup>

Joüon-Muraoka also see some extended uses of הַנָּה. הַנָּה is used asseveratively to affirm an idea or a statement expressed in the clause it introduces.<sup>24</sup> It also has the sense of immediacy, particularly when it introduces a clause that has a participle for its predicate.

Joüon-Muraoka take a conditional function for הֵן. They claim that this feature applies only to הֵן but not to הַנָּה.<sup>25</sup> In passages where הַנָּה seems to introduce conditional clauses, they find reasons for the conditional sense of the clause other than הַנָּה.<sup>26</sup>

<sup>19</sup>Labuschagne's translation.

<sup>20</sup>See below in 1.2.4.

<sup>21</sup>P. Joüon and T. Muraoka, *A Grammar of Biblical Hebrew* (Part 1: Orthography and Phonetics. Part 2: Morphology. Part 3: Paradigms; Rome: Editrice Pontificio Istituto Biblico, 1993). This work was originally Paul Joüon's *Grammaire de l'hebreu biblique* translated and completely revised by T. Muraoka.

<sup>22</sup>Joüon and Muraoka, op. cit., §102k.

<sup>23</sup>Ibid., §105d.

<sup>24</sup>Ibid., §164a.

<sup>25</sup>Ibid., §167l.

<sup>26</sup>Ibid., §167l fn2.

In conclusion, Joüon-Muraoka see a variety of usages of הנה in the Old Testament texts. It is used as a demonstrative adverb and a presentative particle. It is also used to express the sense of immediacy and, asseveratively, to affirm an idea or statement.

#### 1.2.4. D. J. McCarthy<sup>27</sup>

D. J. McCarthy's work is a reaction to the way 'standard grammars' have treated the uses of הנה in Biblical Hebrew. He finds that these 'standard grammarians' render the use of הנה as a mere deictic and argues that הנה is far richer in function than what they conceive it to be.

McCarthy analyses only the prefixed form והנה and takes this to represent all the forms of הנה in Biblical Hebrew. He agrees with Labuschagne that הנה functions as a conjunction, that is, as a logical connector between two clauses. However, McCarthy sees הנה to function as a conjunction in more types of clauses than those Labuschagne designates. Labuschagne assigns only three types of clauses to הנה, and these are the conditional, concessive and circumstantial clauses.<sup>28</sup> In addition, McCarthy takes הנה also to function in object, causal, result, purpose, temporal, and adversative clauses.

McCarthy also ascribes emotive features to הנה. He asserts that these emotive features are dominant in הנה, particularly when it is functioning as an object clause of the verb ראה. An example is the passage below:

(4) 1Ki 10:7 /ולא־האֲמַנְתִּי לְדִבְרִים עַד אֲשֶׁר־בָּאתִי וַתִּרְאֶינָה עֵינַי וְהִנֵּה לֹא־/

/הַגִּדְלִי הַחֲצִי הַחֲסֵפֶת חֲכָמָה וְטוֹב אֶל־הַשְּׂמוּעָה אֲשֶׁר שָׁמַעְתִּי/

RSV: but I did not believe the reports until I came and my own eyes had seen it; and, behold, the half was not told me; your wisdom and prosperity surpass the report which I heard.

This passage is part of the remark of the Queen of Sheba when she saw the grandeur of King Solomon's wisdom and wealth. McCarthy contends that, in context, the Queen was in a state of amazement and this emotional nuance is expressed in והנה. McCarthy suggests this dynamic translation: 'I did not believe the reports, but when I saw for myself I was astonished, your accomplishments really are underrated!'

Emotive nuances, McCarthy argues, may also be expressed by other elements in the texts; however, these are reinforced and made more dramatic by the writer's use of הנה. McCarthy sees the emotive feature as inherent in הנה such that even

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<sup>27</sup>D. J. McCarthy, "The Uses of *Hinneh* in Biblical Hebrew," *Biblica* 61 (1980): 330–42.

<sup>28</sup>See section 1.2.2 above.



when the particle is used as a conjunction, this emotive feature does not cease to function in הנה. In other words, it functions as part of the features of הנה in all its occurrences. McCarthy, however, does not designate just one type of affection that הנה could express. To him, הנה could express a variety of emotions.

In conclusion, McCarthy followed through Labuschagne's argument that הנה is also used as a conjunction, i.e. as a logical connector between clauses. He expands Labuschagne's list of three types of clauses that הנה introduces to include other types of clauses such as result, temporal, causal, etc.

McCarthy also see an inherent emotive feature for הנה. And similar to his view of the function of הנה as a conjunction, he also describes a variety of emotions that הנה could express.

### 1.2.5. *Waltke-O'Connor*

Waltke-O'Connor tend to be exhaustive in their sources, making use of all materials they could find on a particular topic. I find, however, that in more cases than not, they also tend to be eclectic, drawing on all researches done on a particular topic and putting them together into an organised whole.

This I think is also true of their treatment of הנה. In many ways, I feel that Waltke-O'Connor merely collected all researches done on הנה and put them together in a workable system. Thus, in their exposition of הנה, among others, we can find the views of Lambdin, Blau, Muilenburg, and McCarthy.

#### 1.2.5.1. *Meanings attributed to הנה*<sup>29</sup>

Waltke-O'Connor take הנה<sup>30</sup> primarily as presentative particles. The basic meaning they ascribe to it is *behold*. הנה is used 'to call special attention either to a certain statement as a whole or to a single word out of the statement'.<sup>31</sup> However, they also recognise that there are other uses of הנה in the OT texts.

One such use is that of an 'exclamation(s) of immediacy'.

(5) Gen 48:1 /הנה אביך חלה/  
Your father is now sick<sup>32</sup>

In passage (5), הנה is used to introduce a nominal clause governed by a participle. Waltke-O'Connor describe the semantic function of הנה in this passage as 'vivid

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<sup>29</sup>Bruce K Waltke and M. O'Connor, *An Introduction of Biblical Hebrew Syntax* (Winona Lake, Indiana: Eisenbrauns, 1990), § 16.3.5.

<sup>30</sup>Waltke-O'Connor does not distinguish between הנה and הן.

<sup>31</sup>Waltke and O'Connor, op. cit., § 16.3.5.

<sup>32</sup>The English translations in passages 5 - 10 are Waltke-O'Connor's.

immediacy' and translate it as *now*.

This sense of 'vivid immediacy' may also be expressed by הנה + verbal predicates such as in Jos 2:2.

- (6) Jos 2:2 /הנה אנשים באו הנה הלילה/  
Some men came here just tonight.

In passage (6), הנה introduces a clause that contains a finite verb. Waltke and O'Connor translate הנה here as *just* to express the nuance of 'vivid immediacy'.

Since הנה functions to call someone's attention to an expression that is either a complete statement or a term within a statement, Waltke and O'Connor also take הנה to function to 'highlight' an unbound subject pronoun that precedes or follows it such as the passage below:

- (7) Gen 6:17 /ואני הנני מביא את המבול מים על הארץ/  
I am going to bring a flood of waters on the earth.

In (7) Gen 6:17, הנה (in הנני) functions to make prominent the subject pronoun אני which precedes it. Hence, they leave הנה untranslated.

In summary, as a presentative particle, Waltke-O'Connor ascribe a number of semantic usages to הנה. Its basic sense is *behold*, which calls someone's attention to a particular expression. However, הנה also contains a temporal feature expressing immediacy and is also used to 'highlight' subject pronouns that precede or follow it.

In addition to these uses, Waltke-O'Connor also see הנה to function as a logical connector between clauses. Below are these functions.

#### 1.2.5.2. הנה as a conjunction

As a logical connector between clauses, הנה may either be used with nominal and verbal clauses. Thus, it is used with participial predicates, nominal predicates, and with finite verbs.

- (8) Gen 17:4 /אני הנה בריתי אתך והיית לראב המון גוים/<sup>33</sup>  
(Yahweh speaking to Abraham) As for me, because my covenant is with you, you shall become a father of a throng of nations.

In this passage, the הנה clause, which is a nominal clause, provides the *reason* for the following clause. Thus הנה is taken as a conjunction of a causal clause and is

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<sup>33</sup>This passage is also used by Lambdin. Lambdin also translates הנה here as *because*. However, Lambdin is not explicit in recognising a conjunctive function for הנה except for the circumstantial type when הנה follows the verb ראה. See section on T. Lambdin above.



translated into English as *because*.

In addition to the causal clause, Waltke-O'Connor also take הנה as a conjunction of clauses expressing conditional, occasional, temporal, concessive and adversative relationships. These clauses may be nominal or verbal. A couple of examples are below:

- (9) Gen 22:7 /הנה האש והעצים ואיזה השא לעלה/  
Here are the fire and the wood, but where is the lamb of the 'ola?

In this passage, Waltke-O'Connor translate הנה as *here*. However, they also take הנה in this passage to function to introduce a clause that is in an adversative relationship with the clause that follows it.

- (10) 2Ki 7:19 /והנה יהיה עשה ארבות בשמים היתה כדבר הזה/  
Even if Yahweh opened the floodgates of heaven, could this happen?

In passage (10), הנה takes a concessive force and is translated as *even if*. The הנה clause is in a dependent relationship with the clause that follows it.

In connection with inter-clausal relationship, Waltke-O'Connor observe that the הנה clause may either precede or follow the clause that it has a relationship with. For example, הנה introducing a causal clause may precede the second clause as in passage (8) above. This is also true with temporal, occasional or conditional, adversative and concessive.<sup>34</sup>

On the other hand, the הנה clause may follow the second clause when הנה is introducing a causal, conditional or circumstantial clause, an 'apodosis to a dependent temporal clause',<sup>35</sup> 'a reversal of expectation',<sup>36</sup> result, and concessive.<sup>37</sup>

Thus, the הנה clause may have a relationship with either a preceding or following clause. It should be noted, however, based on the passages used, that Waltke-O'Connor seem to see this relationship (of the הנה clause with other clauses) only within the same text spoken by the same person, or within a paragraph in narration.

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<sup>34</sup>Waltke and O'Connor, op. cit., §40.2.1c.

<sup>35</sup>In the 'apodosis to a dependent temporal clause' the הנה clause is functioning as a main clause; however, it is sequential to the second clause that precedes it. An example given by Waltke and O'Connor is 1Sa 3:10 /ויהי ככלתו להעלות העלה והנה שמואל בא/ "When he had finished offering the 'ola, Samuel arrived." In this text, /והנה שמואל בא/ functions as the main clause in relation to the second clause, which is a temporal clause. The הנה clause follows the temporal clause and expresses as action that happened sequential to it in Waltke and O'Connor, op. cit., §40.2.1e.

<sup>36</sup>'Reversal of expectation' seems to be a special type of adversative clause. An example given by Waltke and O'Connor is Isa 22:12-13 /ויקרא אדני . . . לבכי . . . והנה ששון/ "My Lord called . . . for weeping . . . and (or *but*) there was rejoicing" in Waltke and O'Connor, op. cit., §40.2.1e.

<sup>37</sup>Waltke and O'Connor, op. cit., §40.2.1e.



### 1.2.5.3. Emotional component of הנה

Waltke-O'Connor recognise an affective feature in הנה. For them, however, it is only limited to the הנה clause that expresses excited perception such as when it is used as an object of a verb of perception.<sup>38</sup> Thus not all of the הנה clauses will include emotional features.

### 1.2.5.4. Summary

In addition to the basic meaning of *behold!*, *look!*, *here*, and *now*, Waltke-O'Connor, like the Hebrew grammarians that precede them, take הנה as a logical connector between two clauses: the הנה clause and a second clause. Thus they take הנה to function as a conjunction of various types of clauses including temporal, causal, concessive, and circumstantial. Their analysis, however, is limited to passages within the same texts spoken by the same person or within the same paragraph in narration.

Waltke-O'Connor also see an emotional meaning to הנה, but this is limited to certain cases and not to all of the occurrences of הנה as McCarthy has proposed.

### 1.2.6. S. Kogut<sup>39</sup>

S. Kogut takes the basic use of הנה to introduce a 'content clause' that functions as the object clause of the verb ראה.<sup>40</sup> This, Kogut argues, is the fundamental use of הנה, and from this use other uses developed. Kogut argues his case by using examples in dream reports where הנה, particularly והנה, is used in a variety of constructions. Take, for example, Gen 31:10, which is Jacob's dream report to his wives: 'I lifted up my eyes, and saw (וראה) in a dream, והנה the he-goats which leaped upon the flock were striped, spotted, and mottled'.<sup>41</sup> In this verse, the construction consists of a phrasal expression and a verb of seeing: *lifted up my eyes* and *saw*. These two terms are followed by a הנה clause. The הנה clause here functions as the 'object content clause' of the verb ראה.

However, in other dream reports, Kogut finds that the constructions are shortened in two ways: the first is with the absence of the phrasal expression *lifted my eyes* as in Gen 41:22: 'I saw in my dream, והנה seven ears...'. The second is a more shortened construction where both the phrasal expression and the verb ראה are

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<sup>38</sup>Ibid., § 40.2.1b.

<sup>39</sup>Simcha Kogut, "On the Meaning and Syntactical Status of *Hinneh* in Biblical Hebrew," in *Studies in the Bible* (ed. Sara Japhet; Jerusalem: Magnes Press, The Hebrew University, 1986), 133–54.

<sup>40</sup>Ibid., 144–54.

<sup>41</sup>Kogut, op. cit., 145. The rendering is Kogut's.

absent such as in Gen 40:9: 'In my dream, והנה [there was] a vine before me'.<sup>42</sup>

According to Kogut, with the removal of the phrasal expression *lifted my eyes* and ראה, the sense of seeing is now transferred to or is absorbed by the particle והנה. This means that והנה when used alone, without ראה, is actually equivalent to והנה + ראה. This nuance of 'seeing' in והנה is also true with the non-prefixed form הנה used in direct speech. However in הנה the sense of seeing is equivalent to the imperative force ראה.

With this view, Kogut rejects an adverbial meaning for הנה, particularly the sense of *here* as in *here I am* (הנני).

### 1.2.7. Conclusion

The analysis of הנה is traditionally constrained at the syntactic-semantic level. הנה has been taken to function in various ways, the most common of which are that of a demonstrative particle, an interjection and conjunctions of various types of clauses. הנה has also been taken to carry an emotive nuance, but here grammarians vary as to the extent of its use.

Most of the studies made on הנה are not extensive and are limited to selected passages. The most extensive is probably that of Waltke and O'Connor. Also, the analysis of הנה has been limited to passages in the same text. Genre is rarely given consideration in the analysis.

## 1.3. Discourse level approach to the study of הנה

A number of works can be considered under the discourse level approach which takes into consideration the pragmatic aspects of the הנה passages. As in the syntactic-semantic approaches, many of these works are not extensive. Some are limited according to the nature of their research. T. Muraoka, for example, in his volume *Emphatic Words and Structure in Biblical Hebrew*, deals primarily on the *emphatic* usage of הנה in relation to the inclusion or non-inclusion of the subject pronoun in the הנה clause.<sup>43</sup>

Other works under this group are those of van der Merwe, *et al.*, C. Follingstad, F. I. Andersen in connection with dream reports, R. Slager, I. Zatelli. The most recent work is by R. Garr on the functions of הנה. I discuss these works below:

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<sup>42</sup>Kogut, *op. cit.*, 146.

<sup>43</sup>T. Muraoka, *Emphatic Words and Structures in Biblical Hebrew* (Jerusalem: Magnes Press, Hebrew University; Leiden: Brill, 1985), 137–40.



### 1.3.1. R. Slager

R. Slager analyses the functions of הנה in four Biblical books: Genesis, Leviticus, 1 Samuel and Amos. He assumes that the functions of הנה apply to all its various forms. The purpose of his analysis is to provide an appropriate description of the usages of הנה as a help in translating the Bible. Thus he has a section on the translation of הנה in the Bassa language as application of his analysis.

For Slager, הנה's basic usage is 'to highlight<sup>44</sup>...the information after it, so that the information has an impact on the reader/listener.' Also, he sees that הנה is 'usually' used to 'call(s) upon the reader/listener to pay attention'.<sup>45</sup> It seems that between these two distinct functions, Slager takes the highlighting function of הנה as more fundamental. Slager also takes a third usage for הנה, which is, that it 'often carries the element of surprise.'

There are five major functions of הנה that Slager lists. These are:

1. 'To highlight off-the-event-line material within narrative text.'
2. 'To call special attention to a statement(s) that is contrary to the listener's expectation.'
3. 'To call special attention to a ground(s) that leads to an exhortation.'
4. 'To call special attention to a ground(s) that leads to a conclusion.'
5. 'To express a high degree of certainty for a situation within procedural discourse.'

Function #1 above relates to texts in narration. The rest of the functions (#2-5) are connected to texts within spoken discourse. Slager presupposes that in Hebrew narrative only the clause that contains a *wayyiqtol* verb can be foregrounded following R. Longacre's view of foregrounding and backgrounding in Biblical Hebrew narrative. Since it is obvious that the clause that הנה introduces could never begin with a *wayyiqtol* verb, then Slager assumes that הנה 'can never introduce event-line information',<sup>46</sup> that is, foregrounded materials.

For Slager then, הנה is used only with backgrounded<sup>47</sup> materials and it functions to 'highlight' them. Slager gives three reasons why speakers use הנה to highlight backgrounded materials. The first two, he bases on the Brown, Driver and Briggs lexicon list of the functions for הנה. The three reasons are:

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<sup>44</sup>Or to 'raise the relative prominence of' in Donald Slager, "The Use of 'Behold' in the Old Testament," *Occasional Papers in Translation and Textlinguistics* 3, no. 1 (1989): 50.

<sup>45</sup>Slager, op. cit., 50.

<sup>46</sup>Ibid., 51.

<sup>47</sup>I am taking the terms *ground* and *background* as synonymous terms.



1. 'to make the narrative graphic and vivid.'
2. 'to enable the reader to enter into the surprise or satisfaction of the speaker or actor concerned.'<sup>48</sup>
3. 'to reintroduce a major participant along with vividness and sometimes surprise.'<sup>49</sup>

Slager's work on הנה is commendable in a number of ways. First, he defines a body of texts which he uses for investigation, that is, Genesis, 1 Samuel, Leviticus and Amos, although he fails to explain the reason(s) for selecting these books. In many works on הנה a body of texts has not been selected and identified. In Slager's work, since the body of texts for analysis has been selected, then the data are limited to these books only, making them more manageable and controllable. Second, he bases his analysis on repeated patterns found in these books. Slager provides a list of passages for each of the functions he enumerates for הנה. Thus, there is the reassurance that the functions he proposes are not haphazard, based on unique or rare occurrences, but rather they are based on repeated use. Third, his analysis goes beyond formal considerations and included nonlinguistic factors particularly the role of the reader in the discourse.

Slager's work also has its weaknesses. Slager's selection of the body of texts for analysis comprises a variety of genres, including narrative as well as prophetic materials. In this sense, Slager does not consider the importance of genres or the type of literature as a possible influence in the use of הנה. I will show later that the type of literature does affect the way הנה has been used in the OT texts, and thus, it should be taken into consideration in the selection of the body of texts for investigation.

Slager's presupposition on foregrounding-backgrounding in Biblical Hebrew narratives has affected his conclusions regarding הנה. Because of this presupposition, Slager limits the use of הנה to backgrounded materials and this deters him from considering the possibility that הנה is also used to 'highlight' foregrounded materials.

Lastly, Slager fails to categorise as to which word class הנה belongs. At one point, he seems to accept the classification of הנה as a demonstrative particle. However, a demonstrative particle is syntactic classification, while his list of the functions of הנה in many ways is pragmatic.

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<sup>48</sup>Francis Brown, *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon* (Christian Copyrights, Inc., 1979), s.v. הנה; Slager, op. cit., 51.

<sup>49</sup>Slager, op. cit., 53.



Slager's work provides a researcher a starting point in the analysis of הנה. In this thesis, I will interact with Slager's findings in my discussion of הנה.

### 1.3.2 C. H. P. van der Merwe, et al.

A significant contribution made by van der Merwe, et al. is in their classification of הנה. They classify it primarily as a *discourse marker*. A discourse marker is a term utilised by the speaker 'to comment on the sentence (or sentences) from the perspective of a meta-level' and thus, 'the sentence or sentences are anchored in the discourse in a particular way'.<sup>50</sup>

However, van der Merwe, et al., also recognise two other possible classifications for the marker and these are as a *sentence deictic* and as a *focus particle*. Since הנה functions to 'point to the content of the clause that follows it', then it also functions as a *sentence deictic*. Moreover, in the (speech)-act of pointing, the content being pointed becomes prominent in comparison with the rest of the texts in discourse, thus הנה also functions in the same way as a *focus particle*.<sup>51</sup> Van der Merwe, et al. ascribe a pragmatic category for הנה. However, their exposition on the marker is very brief nor are they able to explain the connections between these three major functions of הנה.

The taxonomy of הנה is a difficult aspect in the study of the marker. The traditional grammarians had difficulty in determining to which word class הנה belongs. But this seems to also be true among the grammarians who analyse at the level of discourse. The difficulty can be attributed to the multiple functions that grammarians find in הנה. And these functions are found to belong to various word classes.

Van der Merwe, et al. give a brief description of the semantic - pragmatic functions of הנה. For them, הנה functions semantically 'to focus attention on the utterance that follows it'. Pragmatically, they see two functions and these are:

1. הנה is used to focus attention 'on events that are surprising or unexpected for the person addressed or the characters in a story'.
2. הנה is used by the speakers to 'present themselves, someone else or something as available at the moment of speaking'.<sup>52</sup>

Although, they consider the participants in their description of the functions of הנה,

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<sup>50</sup>C. H. J. van der Merwe, et al., *A Biblical Hebrew Reference Grammar* (Sheffield, England: Sheffield Academic Press, 1999), § 44.1.

<sup>51</sup>Ibid., § 44.3.1.

<sup>52</sup>Ibid., § 44.3.4.

thus, anchoring their analysis at the discourse level, I feel that their treatment on specific passages has not really been based on the discourse analysis. They limit their analysis to the clause that follows הנה (הנה clause), but do not connect the הנה clause in relation to the larger context.

### 1.3.3. Carl Follingstad<sup>53</sup>

C. Follingstad takes הנה as a focus marker. He defines focus based on the functional grammatical model. In functional grammar, when an information in a text is focused, it is the most prominent or salient information within that text.

Follingstad explains that הנה as a focus marker can mark either 'individual grammatical constituents of a proposition' or the 'whole predication' itself such as the examples below:

- (11) Now therefore, *hinneh* your wife, take her and go thy way (Gen 12:19)<sup>54</sup>

In this passage, הנה marks a single constituent: 'wife'.

In other passages such as Gen 1:29, הנה marks a whole clause and possibly the one that follows. In this case, הנה marks a predication.

- (12) And God said, "*Hinneb*, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat.

הנה also marks a whole nominal clause, which means that it marks both the argument and the predication in the text as in Gen 38:27:

- (13) And it came to pass in the time of her [Tamar's] travail, that, *hinneh*, twins were in her womb.

In this passage both the single constituent (argument) 'twins' and the predication 'were in her womb' are marked for focus.

I agree with Follingstad that הנה is used for focus. However, I question his view that הנה is used to mark single constituents in a proposition. In his illustration in Gen 12:19 (passage 11 above), he shows that הנה marks a single constituent 'wife'. However, if we analyse the text closer, we find that '*hinneh*, your wife' is actually a

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<sup>53</sup>Carl Follingstad, "*Hinneb* and Focus Function with Application to TYAP," *Journal of Translation and Textlinguistics* 7, no. 3 (1995): 1–24.

<sup>54</sup>The examples in passages 11 - 13 are taken from Follingstad, "Focus Function," 9.



complete clause expressing an idea or a proposition. In context,<sup>55</sup> we could complete the clause as ‘*hinneh*, [there/here] is your wife’. Thus, in actuality, הנה is marking not a single constituent but a proposition.

Although I agree with Follingstad that הנה is used for focus, I will also show that הנה has a more fundamental function than focality and it is this fundamental function from which the focusing function of הנה is derived.

#### 1.3.4. *Ida Zatelli*<sup>56</sup>

I. Zatelli proposes, in addition to the functions proposed by other Hebrew grammarians, that הנה also functions as an ‘actualizer’ which ‘indicates the presence of a performative utterance’.<sup>57</sup> Zatelli describes הנה as a particle that is used to ‘introduce a speech-act’ and ‘emphasize the solemnity of an announcement or decision’. In 1Sa 25:41 she proposes the sense of *hereby* for הנה<sup>58</sup> as in: “*Hereby*, your handmaid is a servant to wash the feet of my master’s servants” (הנה אמתך לשפחה לרחץ רגלי עבדי אדני).

#### 1.3.5 *Francis I. Andersen*<sup>59</sup>

F. I. Andersen takes הנה as a particle<sup>60</sup> that is used to mark a clause that expresses ‘an unexpected turn of events’. These surprising events are evident in the use of הנה (particularly והנה) in dream reports. Andersen identifies the number of times הנה occurs in each dream report in Genesis. For him, הנה occurs only in circumstantial clauses and not in ‘event clauses’ (that is, in a foreground). Like Slager, Andersen makes the assumption that a הנה clause functions as background material and not foreground.

Andersen lists additional functions of הנה, however, briefly. He takes the והנה clause when preceded by a verb of perception as an idiom. In this construction, he sees the use of הנה (that is, והנה) to express the ‘view of one of the participants’. For Andersen, the change of view point from the narrator to one of the participant

<sup>55</sup>The context of Gen 12:19 is as follows: Abraham and Sarah went down to Egypt because there was a famine in Canaan. In Egypt he asked Sarah to say she was his sister. Because she was a beautiful woman, Pharaoh took her into his household and made her his wife. This resulted in a plague God inflicted on Pharaoh’s household. Until finally Pharaoh found out the reason for the plague. So he called for Abraham. Gen 12:19 is part of Pharaoh’s speech to Abraham.

<sup>56</sup>Ida Zatelli, “Analysis of Lexemes from a Conversational Prose Text: *Hnh* as Signal of a Performative Utterance in 1 Sam. 25:41,” *Zeitschrift Für Althebraistik* 7 (1994): 5–11.

<sup>57</sup>*Ibid.*, 5–6.

<sup>58</sup>The view that הנה is used to express performative acts is also taken by A. Warren in Andy Warren, “Modality, Reference and Speech Acts in the Psalms,” Ph.D. Thesis (Cambridge: Cambridge University, 1998), 82–3.

<sup>59</sup>Francis I. Andersen, *The Sentence in Biblical Hebrew* (The Hague: Mouton Publishers, 1974), 94–6.

<sup>60</sup>Andersen argues that Hebrew grammarians are not in consensus with regards the classification of הנה. As such some merely refers to it as a *particle* in Francis I. Andersen, *Sentence*, 94.



is in itself an unexpected turn of events, and thus the והנה clause following a verb of perception is taken as a surprise clause.<sup>61</sup>

In a few instances, Andersen observes that when הנה is preceded by a temporal clause, the marker seems to introduce an 'event clause', that is a foregrounded material in narrative. He also sees הנה to function 'to predict an impending event'.<sup>62</sup>

Andersen has a recent article on הנה entitled *Taxonomy and Translation of Biblical Hebrew הנה*.<sup>63</sup> In this article, he surveys the renderings given by the NIV and NJPS on הנה. Andersen finds that the NIV translates הנה in 'seventy-five different ways' representing various parts of speech in English.<sup>64</sup> The translations range from the English connective *too* to verbs of perception *appeared, discovered, found, realized,* etc. In the NJPS, Andersen finds 120 various translations of הנה,<sup>65</sup> and these too represent various parts of speech in English. The translations range from the additive *also* to 'unclassified idiomatic translations' such as *prepared* in Gen 50:18 and *mere* in Isa 50:2. These figures (that is, the seventy-five for the NIV and the 120 for the NJPS) do not include the number of times when הנה is translated with a null (0). According to Andersen, the NIV leaves הנה untranslated 588 times while the NJPS leaves it untranslated 440 times.<sup>66</sup>

Andersen's work on the taxonomy of הנה helps to see the variety of ways in which הנה is taken to function and to mean. The variety of functions and meanings ascribed to הנה may indicate that הנה may contain multiple functions. But how these multiple functions work in a single term is a problem that should be resolved.

### 1.3.6. Articles on הן

Both D. M. Stec<sup>67</sup> and W. R. Garr<sup>68</sup> work with הן. Stec limits his work to asking how to understand the meaning of הן when used with conditional sentences while Garr concentrates primarily on the type of knowledge that the הן clauses carry in connection with the speaker attitude towards these knowledge. Both works cross over the boundaries of genre and seem to assume similarity of functions of הן in various genres including early and late narrative, prophetic, and poetical literatures.

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<sup>61</sup>Francis I. Andersen, *Sentence*, 94–5.

<sup>62</sup>Ibid., 96.

<sup>63</sup>Francis I. Andersen, "Lo and Behold! Taxonomy and Translation of Biblical Hebrew הנה," in *Hamlet on a Hill*, vol. 118 (M. F. J. Baasten and W. Th. van Peursen; *Orientalia Lovaniensia Analecta*; Leuven: Peeters, 2003), 25–56.

<sup>64</sup>Ibid., 31.

<sup>65</sup>Ibid., 33.

<sup>66</sup>Ibid., 31, 33.

<sup>67</sup>D. M. Stec, "The Use of *Hen* in Conditional Clauses," *Vetus Testamentum* XXXVII (1987): 478–86.

<sup>68</sup>W. Randall Garr, "הן," *Revue Biblique* v. 111 (2004): 321–44.

### 1.3.6. *Conclusion*

Generally, most of the analyses made on הנה have not been sufficiently comprehensive in the sense that the analyses have not been based on an adequate collection of data. Many of the works are limited to certain types of functions seen on הנה. In connection with this, there does not seem to be much consideration given to the type of discourse or genres from which the data are collected. Some take the whole OT as the body for investigation mixing various types of genres, without considering the possible effect or influence a genre may have on the use of the term.

The works by the second group are commendable for their use of modern approaches, and particularly for giving consideration to the pragmatic aspect in the analysis of the functions of הנה. However, some works have been very brief in their analyses and have not given sufficient explanation of why they ascribe certain functions to הנה.

## Chapter 2

### The data

This chapter discusses the various forms of הנה found in the OT corpus. This section also discusses the corpus that will be used for data collection and the rationale for selecting that corpus for investigation. At the end of this chapter, הנה will be analysed syntactically surveying the way it is used in the clause and the words that co-occur with it.

#### 2.1 Forms of הנה<sup>1</sup>

There are about 24 forms of הנה in the OT. Among these are four unaffixed forms הנה, הנה, הנה, and הנה. The rest are compound terms with prefixes and suffixes. The only prefix used with הנה is the ו conjunction. As to its suffixes, it has been used freely with pronominal suffixes as the tables below show.

**Table 1: Major forms and frequency of הנה<sup>2</sup>**  
(Non-pointings/non-waw-specific forms)

Forms of הנה	Frequency in OT
הנה w/o pron. sf (incl. הנה and הנה)	807
הנה + 1cp	8
הנה + 1cs	181
הנה + 2fs	7
הנה + 2mp	2
הנה + 2ms	13
הנה + 3mp	37
הנה + 3ms (Rk) <sup>3</sup>	1
הנה + 3ms	3
הן	99
הן Aramaic	16
הן (Rk)	1
TOTAL	1175

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<sup>1</sup>הנה without any pointings represents all of its forms including הנה.

<sup>2</sup>The distribution figures of הנה have been on the BHS (4th edition) database of *BibleWorks 5* (Norfolk, VA: BibleWorks, LLC, 1992–2002).

<sup>3</sup>Rk is a Bibleworks code which refers to a ketibh reading.



**Table 2: Subforms and frequency of הנה**  
 (With pointings/ *waw* - specific forms)

Forms of הנה	Frequency in OT
הנה	446 <sup>4</sup>
הנה	1
והנה	360
הננו	4
הננו	1
הננו	3
הנני	162
הנני	14
הנני	2
והנני	3
הנה	7
והנכם	2
הנה	7
הנה	1
והנה	4
הנם	23
והנם	14
והנהו	1 <sup>5</sup>
הנו	2
והנו	1
הו	99 <sup>6</sup>
הו	12
והו	5 <sup>7</sup>
TOTAL	1175

Table 1 lists all the possible forms of הנה and הו and their corresponding distribution figures regardless of their pointings and prefixes. Table 2 lists the specific forms of הנה and הו taking into consideration the various pointings, specific forms of pronominal suffixes and the prefix ו.

<sup>4</sup>The qere readings in Jer 18:3 (הנה הוא) and Isa 54:16 (הנה) are not included in the distribution figures.

<sup>5</sup>This is a ketibh reading in Jer 18:3.

<sup>6</sup>Includes Aramaic passages and a ketibh reading in Isa 54:16 (הו).

<sup>7</sup>Includes Aramaic passages in Daniel and Ezra.

Table 1 shows that there are three major forms of הנה that occur most frequently in the OT. Of these three, the most frequently occurring form is הנה without pronominal suffixes. It occurs 807 times in the OT constituting 69% of all the occurrences of the forms of הנה in the Hebrew Scriptures. This form contains three subforms. These are הנה (second pointing: *sere*), הנה (second pointing: *seghol*) and והנה (with a prefix ו). Interestingly הנה with a *seghol* pointing at the middle radical occurs only once in the OT in Gen 19:2. The reason for the *hapax* is not known.<sup>8</sup>

The two other subforms (הנה and והנה) have the highest frequency among all the pointings-specific forms of הנה. הנה has a distribution figure of 446 constituting 38% of the occurrences of all the forms of הנה in the OT. On the other hand, והנה has a distribution figure of 360 constituting 31% of all the occurrences of הנה in the OT corpus. Together, they actually comprise the 69% of all the occurrences of הנה in the OT.

Interestingly, the second most occurring major form of הנה is the הנה + 1cs. It occurs 181 times in the OT constituting 15% of the total occurrences of הנה. הנה + 1cs has four subforms which are והנה, והנה, והנה and והנה. The subform והנה predominates over the other three forms being used 162 times in the OT texts. This is 14% of the total occurrences of הנה in the OT. The other three forms, והנה, והנה and והנה constitute a mere 1% of usage in the OT.

The third most occurring major form is הן. It has a total of 116 occurrences which include a ketibh reading and Aramaic forms in Daniel and Ezra. הן is comprised of three subforms: הן, הן and והן. The most common form is הן. It occurs 99 times constituting 8% of the occurrences of הנה in the OT.

The remaining forms are those with pronominal suffixes other than הנה + 1cs pronominal suffix. Their occurrences are very few in the Hebrew Scriptures. The most frequent is the form with a 3ms pronominal suffixes garnering a total of 38 occurrences (including a ketibh reading). This distribution figure constitutes a mere 3% of the occurrences of all the forms of הנה in the OT.

The infrequent use of הנה with pronominal suffixes excluding the 1cs pronominal suffix might simply be a written phenomenon and may not be a reflection of its usage in speech. Their existence in the written texts might actually be a proof of its use in spoken language.

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<sup>8</sup>That the possibility that the change in the pointing in the middle radical may have been caused by the accent *munah* is rejected since הנה with a *sere* also takes an accent *munah* similar to the *hapax* in other passages. We can only surmise that the use of a *seghol* in the *hapax* might have been due to the influence by other הנה forms that take a *seghol* in the middle radical such as והנה, והנה and והנה. The weakening of the middle vowel from *sere* to *seghol* might also have been due to the following clitic נא, which is a non-accented particle.

## 2.2. Distribution of הנה in the books of the Old Testament

The table below shows the distribution of הנה in the books of the OT.

**Table 3 : Distribution figures of הנה in OT books accdg. to chapters and verses**

OT Books	Chaptrs/ Book	Verses/ Book	Hnnh Frequency	Hnnh/ Chapter	Hnnh/ Verse
Genesis	50	1,534	137	2.74	0.089
Exodus	40	1,209	46	1.15	0.038
Leviticus	27	859	29	1.07	0.034
Numbers	36	1,288	32	0.89	0.025
Deutero- nomy	34	955	14	0.41	0.015
Joshua	24	656	15	0.63	0.023
Judges	21	618	44	2.10	0.071
1 Samuel	31	811	84	2.71	0.1036
2 Samuel	24	695	46	1.92	0.0662
1 Kings	22	817	55	2.50	0.0673
2 Kings	25	717	55	2.20	0.0767
Isaiah	66	1,291	104	1.58	0.0806
Jeremiah	52	1,364	141	2.71	0.1034
Ezekiel	48	1,273	116	2.42	0.0911
Hosea	14	197	3	0.21	0.0152
Joel	4	73	3	0.75	0.0411
Amos	9	146	15	1.67	0.1027
Obadiah	1	21	1	1.00	0.0476
Jonah	4	48	0	-	-
Micah	7	105	2	0.29	0.0190
Nahum	3	47	4	1.33	0.0851
Habbakuk	3	56	4	1.33	0.0714
Zephaniah	3	53	1	0.33	0.0189
Haggai	2	38	2	1.00	0.0526
Zechariah	14	211	23	1.64	0.1090
Malachi	3	55	6	2.00	0.1091
Psalms	150	2,527	34	0.23	0.0135
Proverbs	31	915	5	0.16	0.0055
Job	42	1,070	49	1.17	0.0458



Song of Sol	8	117	9	1.13	0.0769
Ruth	4	85	5	1.25	0.0588
Lamentations	5	154	0	-	-
Ecclesiastes	12	222	6	0.50	0.0270
Esther	10	167	3	0.30	0.0180
Daniel	12	357	20	1.67	0.0560
Ezra	10	280	8	0.80	0.0286
Nehemiah	13	406	4	0.31	0.0099
1 Chronicles	29	941	8	0.28	0.0085
2 Chronicles	36	813	42	1.17	0.0517
TOTAL/AVE	929	23,191	1,175	1.26	0.0507

Table 4: Distribution figures of **הנה** : Major divisions in Hebrew Scriptures

Major Division	Chaptrs /Div	Verses /Div	Hnnh /Div	Ave Hnnh/ Chapter	Ave Hnnh/ Verse	Ave Verses /Hnnh
Pentateuch	187	5,845	258	1.38	0.044	22.66
Former Prophets	147	4,314	299	2.03	0.069	14.43
Latter Prophets	233	4,978	425	1.82	0.085	11.71
Writings	362	8,054	188	0.52	0.023	42.84

We could still subcategorise the major divisions in table 4 to reflect at least some of the literary types such as the subdivisions in table 5 below:

Table 5: Distribution figures of **הנה**: Subdivisions

Subdivision	Chptrs/ Subdiv	Verses /Subdiv	Hnnh/ Subdiv	Ave Hnnh /Chapter	Ave Hnnh/ Verse	Ave Verses /Hnnh
Genesis - 2Kings <sup>9</sup>	334	10,159	557	1.67	0.055	18.24
Prophetic Literature	233	4,978	425	1.82	0.085	11.71
Poetical & Wisdom	248	5,005	103	0.42	0.021	48.59

<sup>9</sup>Genesis - 2 Kings are included in the class of Early Biblical Hebrew.

Late Bib'l Hebrew, Ruth & Dan <sup>10</sup>	114	3,049	85	0.75	0.028	35.87

Ranking the books of the OT according to their distribution can become quite a problem since the divisions used in the Bible are not numerically consistent units. The books in the Bible are divided into chapters, chapters into verses, and verses into words. However, a chapter is not determined by the number of verses it contains. They are not uniform. Some chapters contain more verses, and others contain less.

The same is also true with verses. A verse cannot be determined by the number of words it contains. There are long verses and short verses depending on the number of words they contain.

Perhaps, the most numerically reliable way of ranking the frequency of occurrence of הנה is by basing it according to words. But then again, determining or defining the limits of words is quite difficult in Hebrew since Hebrew is an agglutinating language and, in many cases, a single word in Hebrew is actually composite of bound and free form words such as שמי ('my name') which contains a free form word ש and a 1cs pronominal suffix, or הנהמלך which contains a ו conjunctive, a definite article ה and a free form word מלך.

Further, when people communicate, what is conveyed is ideas. A single word may not be sufficient to express an idea. This means that words are used in context with other words to express an idea. To use words as basis for ranking may not be a suitable basis for determining the frequency of occurrence of הנה, if the goal is determining the frequency of הנה at discourse level. Chapters and verses are more suitable since they more or less represent idea units or series of idea units. However, the ranking between these two categories, that is, chapters and verses, differ as I have mentioned above. Chapters are not determined by the number of verses they contained. Still, the ranking based on these two categories is helpful in determining which books in the OT use more or less of the particle הנה.

From the three tables above, we make the following deductions:

1. הנה is used in almost all types of OT literature, that is, in historical, narrative, prophetic, wisdom, poetic, legal texts, etc.

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<sup>10</sup>The Poetical and Wisdom books and the Late Biblical Hebrew, Ruth and Daniel comprise the third major division in the Hebrew Scriptures.



2. However, we find that הנה occurs more frequently in the Former and Latter Prophets and in the Pentateuch than in the Poetical and Wisdom books and the Late Biblical Hebrew. This ranking is consistent even if it is based on chapters or verses as the figures in Table 4 and 5 show. The Pentateuch has almost twice the number of הנה as the Writings (table 4), the Poetical and Wisdom books and Late Biblical Hebrew, Ruth and Daniel (table 5).

When we base the occurrence of הנה on individual books, there is a discrepancy between the ranking according to chapters and verses.<sup>11</sup> Genesis ranks first if we base our figures according to chapters; however, it only ranks seventh when the ranking is based according to verses. On the other hand, Malachi ranks first when the basis for the ranking is according to verses; however, it only ranks eighth when the ranking is based according to chapters. Nevertheless, the first seven books in the ranking according to verses all appear in the first twelve books in the ranking according to chapters. These books are the following:

**Table 6: Books with the most number of occurrences according to verses and chapters**

<u>Books</u>	<u>Hnnh/Vrs</u>	<u>Vrs/Hnnh</u>	<u>Hnnh/Chapter</u>
Malachi	0.11	9.17	2.00 (rank 8th) <sup>12</sup>
Zechariah	0.11	9.17	1.64 (rank 12th)
1 Samuel	0.10	9.65	2.71 (rank 3rd)
Jeremiah	0.10	9.67	2.71 (rank 2nd)
Amos	0.10	9.73	1.67 (rank 10th)
Ezekiel	0.09	10.97	0.41 (rank 5th)
Genesis	0.09	11.20	0.36 (rank 1st)

Note that most of these books are either Former or Latter Prophets, except for Genesis which is a part of the Pentateuch. The literature of the Former Prophets is predominantly narrative while those of the Latter Prophets are prophetic speech. We can deduce from these statistics that הנה is used most frequently in prophetic and in narrative literature.

Jonah has zero occurrence of הנה. Jonah is classed under the prophetic books; however, in terms of genre, it is more narrative than

<sup>11</sup>The rankings of individual books based on chapters and verses are listed in Tables A and B in the appendix.

<sup>12</sup>The ranking figures in the parentheses are based according to the number of הנה/chapter.



prophetic. It contains more dialogues and narration, which are features of story-telling than prophetic speech. The fact that הנה occurs frequently in other narrative books such as Genesis and 1 Samuel shows that the absence of הנה in Jonah might be for reasons other than its genre.

3. At the bottom of the ranking in the major divisions of the OT are the poetical and wisdom books. They are lower than the Late Biblical Hebrew, Ruth and Daniel. The cause of the low figure, however, cannot be attributed to the type of genre, which is poetry, since the Latter Prophets, that is, prophetic literature, abound in poetry or verse. There are reasons that could explain the low figure in the Poetical and Wisdom Books other than their poetical form.

Note that in the individual books, the Books of Psalms, Proverbs and Lamentations consistently rank at the bottom while Job falls at the middle in both chapter and verse rankings.

The distribution figures in tables 3 - 5 above raise many questions regarding the use of הנה in the OT texts. Why is הנה more frequent in the Former Prophets and Early Biblical Hebrew? Why is it low in the Psalms, zero in Lamentations but high in Job? These are but few of the questions that may arise as we observe the distribution of הנה throughout the Hebrew Scriptures. However, these distribution figures alone are not sufficient to answer these questions. A more detailed analysis of the functions of הנה is needed in order to answer these questions.

This paper hopes to answer some of these questions in the hope that the solutions proposed would be used or be helpful in answering other questions that may arise regarding הנה.

### 2.3 The body of texts for investigation

A linguistic study, particularly an analysis of a word such as the Hebrew הנה, requires that the body of texts used in the analysis be adequate enough to sustain an appropriate and acceptable result. S. Dempster comments that the body of texts used for analysis by some of the BH grammar now published has not been 'carefully selected, delineated and exhaustively described'. A deficient body of texts used for investigation, Dempster claims, could result in a manipulation of data by the analyst in order to arrive at a preferred conclusion.<sup>13</sup> It is necessary then that the body of texts chosen be adequate for research.

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<sup>13</sup>S. Dempster, *Linguistic Features of Hebrew Narrative: A Discourse Analysis of narrative from the Classical Period*. Ph.D. dissertation, University of Toronto (1985) p. 15 in Carl Follingstad, *Deictic Viewpoint in Biblical Hebrew: A Syntagmatic and Paradigmatic Analysis of the Particle ׁ* (Dallas, Texas: SIL, 2001), 66.



A. -J. Greimas lists three conditions that must be present in a body of texts appropriate for linguistic study. These are representativeness, exhaustiveness, and homogeneity.<sup>14</sup>

### 2.3.1. Definitions

Representativeness, according to Greimas, refers to the relation of the part to the whole. The part, which is the body of texts used for investigation, and which he specifically labels as the 'corpus', must adequately represent the whole, which is all the possible body of discourses that could occur either spoken or written. This means that the corpus is 'always partial' but it must manifest the 'fundamental features' of the whole body of discourse from which it was taken.<sup>15</sup>

The use of a partial body of text to represent the whole discursive body is possible because of the nature of discourse itself. A characteristic of discourse, according to Greimas, is 'redundancy', that is, discourse is 'iterative'.<sup>16</sup> This means that patterns of use are manifested in discourse and these patterns may be aptly represented in the partial body of texts used for investigation.

Exhaustiveness is the 'adequation [*sic*] of the model to be constructed to the totality of its elements implicitly contained in the corpus'.<sup>17</sup> Greimas considers this condition as essential in linguistic research. The corpus that is selected for analysis must be sufficiently extensive so that all the possible<sup>18</sup> features of the linguistic item to be analysed could be found within it.<sup>19</sup>

Homogeneity refers to the relation of 'nonlinguistic conditions' to the volume of the material or texts used in investigation. This condition is particularly important when 'collective corpuses' are involved.<sup>20</sup> 'Collective corpuses' could contain multiple speakers, different age groups, a variety of cultural and social backgrounds, etc. They could also contain a variety of discursive forms such as figurative or nonfigurative speech. How much material or texts to use for analysis in relation to these variables is a matter of concern for the researcher.

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<sup>14</sup>A. J. Greimas, *Structural Semantics: An Attempt at a Method* (Lincoln and London: University of Nebraska Press, 1983), 163–66.

<sup>15</sup>*Ibid.*, 163.

<sup>16</sup>*Ibid.*

<sup>17</sup>*Ibid.*, 164.

<sup>18</sup>The term 'possible' here must be taken into consideration since a researcher could not with certainty project at the start of the research if the corpus selected for investigation would really contain all the features of the linguistic item to be analysed. But with an exhaustive body for investigation, one could probably safely assume that all the *possible* features would be included in the body and therefore be analysed. Still, in some situations, despite the exhaustiveness of the corpus, some possible features of the item being studied might be missed.

<sup>19</sup>Greimas, *op. cit.*, 164–65.

<sup>20</sup>*Ibid.*, 165–66.



The selection of the body of texts for investigation is therefore crucial in a linguistic research. In order to minimise subjectivity, the conditions of representativeness, exhaustiveness, and homogeneity must be taken into consideration.

### 2.3.2. *An adequate body of texts for the analysis of הנה*

The body of texts selected for analysis in this research is Genesis - 2 Kings.<sup>21</sup> These comprise the books of the Pentateuch and the Former Prophets. There are a number of reasons for this choice.

First, this grouping ranks high in terms of the distribution of הנה according to chapters and verses. It contains 557 occurrences of הנה as shown in table 5 above. This figure represents 47% of the total occurrences of הנה in the OT, which is 1175 occurrences. This shows that the use of Genesis-2 Kings is more than adequate for analysis. It meets the condition of exhaustiveness that Greimas lists for a reliable corpus for investigation.

Second, Genesis - 2 Kings is predominantly prose and represents Classical Biblical Hebrew,<sup>22</sup> that is, pre-exilic Biblical Hebrew. There are, of course, poetic portions. But they are relatively fewer compared to the prose portions.<sup>23</sup>

Also, Genesis - 2 Kings is predominantly narrative, although there are portions that are clearly of another literary types or genres; however, these are embedded under the umbrella of narrative such as the legal texts in Deuteronomy, Leviticus and Numbers. Thus, Genesis - 2 Kings meet the condition of homogeneity prescribed by Greimas. Moreover, it is representative of Hebrew narrative.<sup>24</sup>

The choice of Genesis - 2 Kings means that the prophetic literature will be excluded in the analysis. This is because the nature of prophetic literature is not homogeneous. It comprises verse and prose. J. Hoftijzer suggests that in linguistic analysis a distinction should be made between prose and poetry. He states:

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<sup>21</sup> See also Miller's discussion on the use of Genesis-2 Kings in Cynthia Miller, *The Representation of Speech in Biblical Hebrew Narrative: A Linguistic Analysis* (Harvard Semitic Monographs; Atlanta, Georgia: Scholar's Press, 1996), 19–22. This thesis expands that discussion and applies it to the analysis of הנה.

<sup>22</sup> Different terms have been used for the language of Genesis - 2 Kings. E. Y. Kutscher refers to this as 'Standard Hebrew' in Eduard Yechezkel Kutscher, *A History of the Hebrew Language* (Jerusalem: The Magnes Press, The Hebrew University, 1982), 12. Others like M. F. Rooker, R. Polzin, and C. Miller label this as 'Early Biblical Hebrew' in Mark T. Rooker, *Biblical Hebrew in Transition: The Language of the Book of Ezekiel* (JSOT Supplement; JSOT, 1990); Robert Polzin, *Late Biblical Hebrew: Toward an Historical Typology of Biblical Hebrew Prose* (Harvard Semitic Monographs; Missoula, Mont: Scholars Press, 1976); Miller, *Representation of Speech*. I follow the label used by A. Saenz-Badillos in referring to this as 'Classical Biblical Hebrew' in Angel Saenz-Badillos, *A History of the Hebrew Language* (John Elwolde; Cambridge: Cambridge University Press, 1993), 52.

<sup>23</sup> Saenz-Badillos, op. cit., 56–7.

<sup>24</sup> Miller, *Representation of Speech*, 22.



Everyone who studies classical Hebrew more than superficially cannot but observe that prose and poetry show clear linguistic differences. For this reason it is not justifiable to ignore these differences when studying any grammatical subject whatsoever. One has to treat prose and poetic material separately to avoid the possibility of overlooking an essential difference which could affect the whole study adversely.<sup>25</sup>

A few of the differences between prose and poetry are observed by Andersen and Forbes. They observe that certain particles occur frequently in prose; these, however, are not only infrequent in poetry but in some poetic chapters they do not occur at all. They claim that their lack or absence in the poetic sections of the Hebrew Scriptures are noticeable. These particles are the definite article הַ, the relative pronoun אֲשֶׁר, and definite object marker אֵת. They call these particles 'prose particles'.<sup>26</sup>

M. O'Connor observes that gapping is more common in poetry than in prose. Not only are the particles, such as the particle אֲשֶׁר, gapped in poetry, but the verbs are also frequently gapped.<sup>27</sup> Miller explains that 'verb gapping' although frequent in poetry is infrequent in prose. She also observes that 'semantic parallelism' abounds in poetry. This is not the case in prose.<sup>28</sup>

The distinctive characteristics of prose from poetry has led others to limit their studies to one form of genre. E. J. Revell made his study of the verbal system of *qatal* and *wayyiqtol* in the Former Prophets, but he excluded the poetic forms within these books.<sup>29</sup> J. Hoftijzer used only the prose portions of the Hebrew Scriptures in his study of the imperfect forms of the verb that contain the *nun paragodicum*.<sup>30</sup> A. Niccacci limited his study of the syntax of the verb to Classical Hebrew prose arguing that 'poetry has its own rules concerning that use of tense... they cannot be derived from prose.'<sup>31</sup> L. de Regt also distinguishes prose from

<sup>25</sup>J. Hoftijzer, *A Search for Method: A Study in the Syntactic Use of the H-Locale in Classical Hebrew* (Studies in Semitic Languages and Linguistics; Leiden: E. J. Brill, 1981), 2.

<sup>26</sup>Francis Andersen, I. and A. Dean Forbes, "'Prose Particle' Counts of the Hebrew Bible," in *The Word of the Lord Shall Go Forth: Essays in Honor of David Noel Freedman in Celebration of His Sixtieth Birthday*, vol. 1 (Carol L. Meyers and M. O'Connor; ASOR Special Volume Series; Winona Lake, Ind.: Eisenbrauns, 1983), 165–83.

<sup>27</sup>M. O'Connor, *Hebrew Verse Structure* (Winona Lake, Ind.: Eisenbrauns, 1980), 126–29. See also Miller, *Representation of Speech*, 21 fn 65.

<sup>28</sup>Miller, *Representation of Speech*, 21 fn 65. This view has been refuted by Kugel who argues that parallelism is as much a characteristic of prose as poetry in Biblical Hebrew in James Kugel, *The Idea of Biblical Poetry: Parallelism and Its History* (New Haven and London: Yale University Press, 1981), 59–95.

<sup>29</sup>E. J. Revell, "The System of the Verb in Standard Biblical Prose," *Hebrew Union College Annual* 60 (1989): 3.

<sup>30</sup>J. Hoftijzer, *The Function and Use of the Imperfect Forms with Nun Paragodicum in Classical Hebrew* (Studia Semitica Neerlandica; Assen/Maastricht, The Netherlands: Van Gorcum, 1985).

<sup>31</sup>Alviero Niccacci, *The Syntax of the Verb in Classical Hebrew Prose* (W. G. E. Watson; JSOT Supplement Series;



poetry and uses Deuteronomy 1-30, which he considers a 'special type of prose', as his corpus for his linguistic project to avoid having to deal with 'mixed syntax'.<sup>32</sup>

In prophetic literature, there are many instances where there is no clear delineation between prose and poetry within a given text. There is an added difficulty in dealing with prophetic literature.<sup>33</sup>

This does not mean that prophetic literature should not be considered in research. However, in linguistic study, such as *הגה*, the analysis should begin with the less complex form, which is prose, and proceed to other major sections of the Bible such as the prophetic literature.<sup>34</sup>

The choice of Genesis-2 Kings also excludes the use of the Late Biblical Hebrew prose. Generally, grammarians have recognised a marked difference between Classical Biblical Hebrew and Late Biblical Hebrew. These two languages, although related, are different in many respects in their orthography, morphology, syntax, and vocabulary.<sup>35</sup> Kutscher, for example, observes some changes in the syntax of the verbs in the Books of the Chronicles. One of these changes is the preference for the use of the active voice that would be expressed in the passive in Classical Biblical Hebrew.<sup>36</sup> What is significant, however, is Saenz-Badillos' observation on the books of Late Biblical Hebrew. He notes:

There are ... obvious differences of language and style in the various books composed in LBH [Late Biblical Hebrew]. In some, great efforts have been made to reproduce the earlier biblical language faithfully, whereas in others we can see clear traces of the colloquial idiom, an early form of RH [Rabbinic Hebrew]. In the majority of works, though, the most outstanding feature is the dominating influence of Aramaic. LBH did not develop in a straightforward way. As an exclusively literary language, isolated from the real world, nothing prevented the authors of later works, like Esther and Daniel or some of the Dead Sea Scrolls, from trying to adhere more closely than earlier, exilic works, like Chronicles and Ezra, to the language of the Torah.<sup>37</sup>

Thus, in linguistic analysis, distinction should be made between Classical and Late Biblical Hebrew.

Sheffield: JSOT Press, 1990), 10.

<sup>32</sup>L. J. de Regt, *A Parametric Model for Syntactic Studies of a Textual Corpus, Demonstrated on the Hebrew of Deuteronomy 1-30* (Studia Semitica Neerlandica; Assen/Maastricht, The Netherlands: Van Gorcum, 1988), 4.

<sup>33</sup>Hoftijzer, *Search for Method*, 2.

<sup>34</sup>Ibid., 2-3; Miller, *Representation of Speech*, 20-1.

<sup>35</sup>Kutscher, op. cit., 81-4; Rooker, op. cit., 65f; Saenz-Badillos, op. cit., 112-60.

<sup>36</sup>Kutscher, op. cit., 82-3.

<sup>37</sup>Saenz-Badillos, op. cit., 114.

One criticism against the use of Genesis - 2 Kings as the corpus for linguistic analysis is in relation to the question of unity. Hoftijzer points out that this corpus was not written by one author in a single period of time; rather, it most probably has been written by a number of authors at different periods which, at this point in time, cannot be ascertained. This means that the authors, the portions which they have written, and the exact periods of time at which they were written are not easily identifiable in the corpus. Despite this difficulty, Hoftijzer wisely advises that it would be preferable to take the language of Genesis - 2 Kings more as a unity, but also to acknowledge that this corpus does contain multiple authorship. He recognises the difficulty if not the impossibility of dividing this body into different parts and sources, particularly Judges - 2 Kings, due to the process of redaction this material underwent. Thus, he states:

One could argue that any classification of the prose material is senseless because, although the different prose texts are from different authors and times, they have passed through so many hands that many linguistic differences will have been obliterated to a considerable extent, if not completely. In my opinion, however, this can be only the conclusion of a study like this, never the *presupposition... (italics, author's)*<sup>38</sup>

The third and final reason is that the use of Genesis - 2 Kings in this research as the body of texts for investigation is not an isolated case. C. Miller uses Genesis - 2 Kings for her Ph.D. study of the direct and indirect speech in Biblical Hebrew Narrative.<sup>39</sup> And C. Follingstad uses Joshua - 2 Kings and Isaiah 1-39 as his body of texts in analysing ׀. He takes this as a 'logical next step' in his analysis since ׀ has already been analysed by Bandstra in the Pentateuch.<sup>40</sup>

In summary, Genesis - 2 Kings meets the criteria Greimas lists for a reliable body of texts for a linguistic analysis. It is homogeneous enough in that it is predominantly prose and its language reflects Classical Hebrew prose. It is representative of Biblical Hebrew narrative. And it is sufficiently exhaustive since it contains a high frequency of occurrence of ׀. Moreover, this body of texts has been used in other linguistic projects in Biblical Hebrew.

The limit of this body of texts, however, is that the prophetic literature, Poetical and Wisdom books and Late Biblical Hebrew prose are not included in the analysis. It is the hope, however, that this research will be able to provide the basis

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<sup>38</sup>Hoftijzer, *Search for Method*, 4-5.

<sup>39</sup>Miller, *Representation of Speech*, 19-22.

<sup>40</sup>Follingstad, *Deictic Viewpoint*, 66.



for further study of הנה in these materials.

## 2.4 Distribution of הנה in Genesis - 2 Kings

In section 1.2 above I present the distribution figures of הנה in the OT corpus. In this section I present the distribution figures of הנה in Genesis - 2 Kings. Table 7 below lists the distribution of הנה in all its forms in Genesis - 2 Kings in comparison to its distribution in the Old Testament.<sup>41</sup>

Table 7: General distribution in the Old Testament and Genesis - 2 Kings<sup>42</sup>

Forms of הנה	Occurrence in OT	Occurrence in Gen-2Kings	% of Distribution in Gen-2Kings
הַן	116 <sup>43</sup>	28	24
הנה + 1cp	8	5 <sup>44</sup>	63
הנה + 1cs	181	48	27
הנה + 2fs	7	3	43
הנה + 2mp	2	1	50
הנה + 2ms	13	8	62
הנה + 3mp	37	14	38
הנה + 3ms	3	1	33
הנה	448	218	49
נהנה	360	231	64
<b>TOTAL</b>	<b>1175</b>	<b>557</b>	<b>47</b>

The figures above show that הנה occurs 557 times in Genesis - 2 Kings, which is 47% of its total occurrences in the Old Testament. This is almost half of its total occurrences in Old Testament. When we consider the occurrences of individual forms, we find that a number of the הנה forms occur more frequently in the narrative corpus (Genesis -2 Kings) than in any other major genres in the OT. These forms are נהנה (64%), הנה + 1cp (63%), הנה + 2ms (62%), הנה + 2mp (50%), and הנה (49%). These forms occur more than half or nearly half of their total occurrences in the Old Testament. It is interesting to note that both the full forms

<sup>41</sup>The list of books in Genesis - 2 Kings is based on the Hebrew Scriptures and not the English Old Testament. Thus, Ruth is not included in the analysis.

<sup>42</sup>The distribution figures of הנה is based on the BHS (4th ed.) database of *BibleWorks 5*.

<sup>43</sup>This value includes those that occur in Aramaic sentences, which are 16 occurrences, and also 1 ketibh reading.

<sup>44</sup>Three of the forms for the הנה + 1cp have been classed by BibleWorks as הנה + 3ms. However, these are more likely הנה + 1cp. The pronominal suffixes contain a nun energicum.

הַנָּה and וְהַנָּה predominate in Genesis - 2 Kings with a total distribution of 447. This amounts to 56% of their total distribution in the OT, which is 807.<sup>45</sup>

The forms that occur the least in Genesis - 2 Kings are הַן (24%), הַנָּה + 1cs (27%). Still their numbers in Genesis -2 Kings are large enough to merit analysis. הַן appears 28 times in Genesis - 2 Kings while הַנָּה + 1cs appears 48 times. Their analysis in Genesis - 2 Kings are important for further studies, that is, in determining their functions in other parts of the Old Testament where they seem to occur more frequently.

When we survey the distribution of these forms in direct reported speech and narration, we find interesting distribution figures as tables 8 and 9 show below.

**Table 8: Frequency of distribution in direct speech and narration in Gen - 2 Kings**

Forms of הַנָּה	Direct Speech	Narration
הַן	27	
הַן + ן	1	
<b>SubTotal: הַן</b>	<b>28</b>	
הַנָּה + 1cs	45	
הַנָּה + 1cp	5	
הַנָּה + 2fs	3	
הַנָּה + 2ms	6	
הַנָּה + 2mp	-	
הַנָּה + 3ms	-	
הַנָּה + 3mp	3	5
הַנָּה + 1cs + ן	3	
הַנָּה + 2ms + ן	2	
הַנָּה + 2mp + ן	1	
הַנָּה + 3ms + ן	-	1
הַנָּה + 3mp + ן	5	1
<b>SubTotal: הַנָּה + pron sf</b>	<b>73</b>	<b>7</b>
הַנָּה	215	3
וְהַנָּה	95	136
<b>TOTAL: All forms</b>	<b>411</b>	<b>146</b>

<sup>45</sup>The distribution figures of הַנָּה and וְהַנָּה in the Old Testament are listed in Table 1 above.

**Table 9: Summary of occurrences of prefixed and non-prefixed forms in direct speech and narration**

Hnnh Form	הַן	הִנֵּה	הִנֵּה + pron sf	Total Non-prefixed form	וְהִנֵּה	וְהִנֵּה	הִנֵּה + pron sf + ן	Total Prefixd form
Direct Speech	27	215	62	304	1	95	11	107
Narr'n	0	3	5	8	0	136	2	138

Table 8 shows that almost all of the forms of הִנֵּה occur predominantly in direct speech except for וְהִנֵּה which occurs more frequently in narration. Of the total occurrences of הִנֵּה in Genesis - 2 Kings, only 146 occur in narration. Of these, the majority form is וְהִנֵּה, which has a distribution figure of 136.

There are a number of forms that occur only in direct speech and do not appear at all in narration as table 8 show. These are הַן and the majority of the forms in הִנֵּה + pron sf. Moreover, there is a discrepancy in distribution between the forms with the prefix ן and those without as table 9 shows.

וְהִנֵּה occurs frequently in both direct speech as well as in narration, although it occurs more in narration. On the other hand, the forms without the prefix ן occur predominantly in direct speech with 304 occurrences in comparison to 8 occurrences in narration. These eight occurrences have similar discourse patterns. They are listed below:

1) Gen 16:14

Thus, the well is called /עַל־כֵּן קָרָא לְבְאֵר בְּאֵר לַחַי רֹאִי/  
 [lit., one called the well] Beer-lahai-roi /הִנֵּה בֵּין־קַדְשׁ וּבֵין בְּרֵד/  
*binneh*,<sup>46</sup> (it is) between Kadesh and Bared

2) Jdg 18:12

And they went up and encamped in /וַיַּעֲלוּ וַיַּחֲנוּ בְּקִרְיַת יִעָרִים בִּיהוּדָה/  
 Kirathjearim in Judah /עַל־כֵּן קָרָאוּ לְמָקוֹם הַהוּא/  
 thus, they called that place /מִחֲנֵה־זֶן עַד הַיּוֹם הַזֶּה/  
 Menahedan until this day /הִנֵּה אַחֲרֵי קִרְיַת יִעָרִים/  
*binneh* (it is) after Kiriathjearim

3) 2Sa 1:18

And he (David) said (the song of the) Bow /וַיֹּאמֶר לְלַמֵּד בְּנֵי־יְהוּדָה קִשְׁת/  
 be taught to the children of Judah

<sup>46</sup>Because of the difficulty in translating הִנֵּה in English, I shall use a transliteration of the form in my English version.



- binneh*, (it is) written in the Book of Jashar /הנה כתובה על־ספר הישר/
- 4) 1Ki 14:19. In reference to the things that Jeroboam did as king of Israel:  
*binnam* (they) are written in the Book /הנם כתובים על־ספר/  
of the Chronicles of the Kings of Israel /דברי הימים למלכי ישראל/
- 5) 2Ki 15:11  
And the rest of the things the Zechariah, *binnam* /ויתר דברי זכריה הנם /  
(they) are written upon the Book of /כתובים על־ספר דברי הימים למלכי ישראל/  
the Chronicles of the Kings of Israel
- 6) 2Ki 15:15  
And the rest of the things of Shalum /ויתר דברי שלום וקשרו אשר קשר/  
and his conspiracy that he did  
*binnam* (they) are written in the Book /הנם כתובים על־ספר/  
of the Chronicles of the Kings of Israel /דברי הימים למלכי ישראל/
- 7) 2Ki 15:26  
And the rest of the deeds of Pekahiah /ויתר דברי פקחיה וכל־אשר עשה/  
*binnam* (they) are written upon the Book /הנם כתובים על־ספר/  
of the Chronicles of the Kings of Israel /דברי הימים למלכי ישראל/
- 8) 2Ki 15:31  
And the rest of the deeds of Pekah /ויתר דברי־פקח וכל־אשר עשה/  
and all that he did  
*binnam* (they) are written upon the Book /הנם כתובים על־ספר דברי/  
of the Chronicles of the Kings of Israel /הימים למלכי ישראל/

Note that **הנה** without the **ו** in these passages is used to introduce clauses that either locate a writing in a certain book or give a specific description of the location of a certain place. Other than this usage, the non-prefixed forms do not occur in narration.

As a summary, we find that **הנה** is found in narration and direct speech; however, it predominates in direct speech with the majority of the forms occurring only in direct speech. The forms with the prefix **ו**, particularly **והנה**, occur frequently in narration as well as direct speech. On the other hand, the non-prefixed forms, occur predominantly in direct speech with only eight occurring in narration. This number is significant considering that the occurrences of the forms in direct speech is 304 and that the usage of the forms in narration are of similar discourse pattern, which is to locate a certain object or place.

## 2.5. Word order and syntax

**הנה** usually occurs in a particular position in a clause. Sometimes, however, it

is dislocated and moves leftward when other elements are placed before it. Below is a discussion of the word order and syntax of הנה.

### 2.5.1. Position of הנה in the clause

The usual position of הנה is at the beginning of a clause. This is true in all its forms such as the following:

1) Jos 2:2 (הנה)

/ויאמר למלך יריחו לאמר/

/הנה אנשים באו הנה הלילה מבני ישראל לחפר את הארץ/

And it was told to the King of Jericho (saying):

'*Hinneb*, men of Israel (lit., "from the sons of Israel") have come there at night to search the land.'

2) Exo 16:10 (והנה)

/ויהי כדבר אהרן אל-כל-עדת בני-ישראל /

/ויפנו אל-המזדבב והנה כבוד יהוה נראה בענן/

And it was as Aaron was speaking to the congregation of Israel, they turned (their heads) to the wilderness, *wehinneh*, the glory of the Lord appeared in the cloud.

3) Deu 31:14 (הו)

/ויאמר יהוה אל-משה/

/הו קרבו ימיך למות קרא את-יהושע .../

And the Lord said to Moses,

*Hen*, your days are nearing to die. Call Joshua ...

4) Num 14:40 (הננו [הנה + pron sf])

/ויילכו גם-אחיו ויפלו לפניו ויאמרו הננו לך לעבדים/

And his brothers also went and fell before him and said, "*Hinneb*, we are your servants."

In passages 1-4 above, הנה, in its various forms, is placed at the beginning of a clause. The position of הנה at the beginning of a clause is the usual or most common placement of הנה. We can consider this as the unmarked position.

### 2.5.2. Positions of הנה and its clause in the text

The non-prefixed הנה is used frequently at the beginning of an utterance in direct speech. Examples are in passages 1), 3), and 4) above. This occurrence is rare with the prefixed הנה except for a few occasions such as in passages 5 and 6 below:



5) Exo 4:1

/ויען משה ויאמר/  
/והו לא־יאמינו לי ולא ישמעו בקלי.../

And Moses answered (the Lord) and said:

“*Wehen*, they will not believe me and they will not listen to my voice ...”

6) 2Ki 7:19

/ויען השליש את־איש האלהים ויאמר/  
/והנה יהוה עשה ארבות בשמים היהיה כדבר הזה/

And the captain (lit., “the third”) answered the man of God and said,

“*Wehinneh*, the lord (will) make windows in the heavens, will it be such as this (thing you say)?”

Both the prefixed and the non-prefixed הנה with the clauses they introduce may occur non-initially<sup>47</sup> in the text.

7) 1Ki 12:28 (הנה)

/ויועז המלך ויעש שני עגלי זהב ויאמר אלהם/  
/רב־לכם מעלות ירושלם הנה אלהיך ישראל.../

And the king (Jeroboam) took counsel and made two calves of gold and said to them, “You have gone up too much to Jerusalem. *Hinneh*, your God, O Israel...”

8) Exo 8:22 (הו)

/ויאמר משה לא נכון לעשות כן כי תועבת מצרים/  
/ליהוה אלהינו הו נזבח את־תועבת מצרים לעיניהם/

And Moses said, “It is not right to do thus, because we will sacrifice to the Lord (that which is) an abomination to the Egyptians, *ben*, we will sacrifice the abomination to the Egyptians ...”

9) 1Sa 20:12 (והנה)

/ויאמר יהונתן אל־דוד יהוה אלהי ישראל כִּי־אחקר את־אבי כעת/  
/מחר השלשית והנה־טוב אל־דוד ולא־אז אשלח אליך וגליתי את־אזנך/

And Jonathan said to David, “The Lord God of Israel (be witness), when I examine my father at the time tomorrow (or) the third day, *wehinneh*, (when) he is good to David, shall I not then send to you and report it to you (lit., ‘shall I not uncover your ears’)?”

In narration, the prefixed הנה and its clause may occur at the beginning of an episode or a sub-episode or in the middle of it. It is rare, however, for והנה to begin

<sup>47</sup>The הנה clauses occur at the middle of an utterance. They also occur at the end of an utterance. There seems to be no significant difference between the הנה clauses occurring medially and finally in an utterance.

a new episode where the new episode is a complete change of scene from the previous one, that is, where there is a change in location as well as actors. Such rare example is below:

10) 1Ki 20: 12, 13

/וַיְהִי כִשְׁמַע אֶת־הַדְּבָר הַזֶּה וְהוּא שָׁתָה הוּא וְהַמְּלָכִים בַּסּוּחַ/ (v. 12)

/וַיֹּאמֶר אֶל־עֲבָדָיו שִׁימוּ וַיִּשְׁימוּ עַל־הָעִיר/

/וְהִנֵּה נָבִיא אָחַד נֹגֵשׂ אֶל־אַחָאָב מֶלֶךְ־יִשְׂרָאֵל וַיֹּאמֶר כֹּה אָמַר יְהוָה/ (v. 13)

/הֲרֵאִיתָ אֵת כָּל־הַהֲמוֹן הַגָּדוֹל הַזֶּה הַנְּגִי נָתַנּוּ בְיָדְךָ הַיּוֹם וְנָדַעְתָּ כִּי־אֲנִי יְהוָה/

(v. 12) And (it was) when he (Benhadad) heard this report, (and) he and the kings were drinking in Succoth. So he said to his servants, “Prepare (to attack)!” And they prepared (to attack) the city.

(v. 13) *Wehinneh*, a prophet approached Ahab, king of Israel, and said, “Thus the Lord says: ‘I have seen this great tumult. *Hinneni*, (I) am giving him in your hand today. Thus, you shall know that I am the Lord.’”

In this passages, *והנה* in v. 13 begins a new episode in the story. The new episode takes a different scene from the previous verse. There is a change of actors and hence a change of topic from the previous verse. Normally, even when the prefixed *הנה* begins an episode, the scene of the episode has some elements from the previous episode. In other words, there is continuity from the previous episode to the episode introduced by the prefixed *הנה* in either the location or in the actors.

The uses of the prefixed *הנה* in narration is further discussed in chapter 6.

### 2.5.3 Right dislocation of *הנה*

*הנה* does not always remain at the initial position in a clause. It could be moved leftward and be displaced by a single or a phrasal term. This right dislocation of *הנה*, however, is not frequent in Genesis - 2 Kings. There are less than 30 occurrences where *הנה* is displaced by another term at the initial position of a clause, and these terms are of the following types:

#### i) *With free form/ subject pronouns*

11) Gen 17:4

/אֲנִי הִנֵּה בְרִיתִי אִתְּךָ.../

(God speaking): “As for me, *hinneh*, my covenant is with you ...

12) Num 3:12

/וְאֲנִי הִנֵּה לִקְחָתִי אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל.../

(God speaking): “And I, *hinneh*, I will take the Levites (from) among the people (lit., “sons”) of Israel ...”



In passages (11) and (12), הנה has been displaced by a subject pronoun, causing הנה to move to the second position. The use of the subject pronoun at the initial position of the clause occurs several times in Genesis - 2 Kings.

*ii) With prepositional phrase*

13) Num 18:21

/ולבני לוי הנה נתתי כל־מעשר בישראל לנחלה/

(God speaking): “And to the sons of the Levites, *hinneh*, I give every tithe in Israel as an inheritance . . .

In this passage, הנה is displaced by a prepositional phrase לוי ולבני לוי causing it to move inward.

*iii) With NP (noun or noun phrase)*

14) Gen 34:21

/...וישבו בארץ ויסקרו אתה והארץ הנה רחבת ידים לפניהם.../

(Hamor and Shechem speaking to the Hivites): “...let them dwell in the land and let them trade in it. And the land, *hinneh*, is spacious enough for them...

15) 1Sa 12:2

/ועתה הנה המלך מתהלך לפניכם ואני זקנתי ושבתי ובני הנם אתכם.../

(Samuel speaking to the people): “And now, *hinneh*, the king is reigning before you, and I, I am old and gray, and my sons, *hinnam*, (they) are with you ...”

In these two passages, הנה has been dislocated by noun phrases והארץ (passage 14) and ובני (passage 15, final clause). In these passages, הנה moves to the second position.

*iv) With other particles*

16) Deu 26:10

/ועתה הנה הבאתי את־ראשית פרי האדמה אשר־נתתה לי יהוה.../

And now, *hinneh*, I bring the first fruits of the ground which the Lord gave to me...

17) Gen 42:22

/ויען ראובן אתם לאמר ... ולא שמעתם וגם־דמו הנה נדרש/

And Reuben answered them saying, “... but you did not listen and also his blood, *hinneh*, is being sought.”

18) Jdg 13:5

/כי הִנֵּךְ הָרָה וְיִלְדֶּךָ בֵּן.../

(The messenger speaking to Samson's mother): "For, *hinna*, (you are) pregnant, and you will borne a child ..."

Adverbial and conjunctive particles that are used at the initial positions when used with הִנֵּה also displace הִנֵּה and cause it to move to the second and sometimes the third position such as in passage 17) above.

There are other particles that also cause הִנֵּה to move leftward, they are however found outside Genesis - 2 Kings. Examples are לָכֵן (passage 19) and אֲכֵן (passage 20) below.

19) Jer 7:32

/לָכֵן הִנֵּה יָמִים בָּאִים נְאֻם יְהוָה וְלֹא יֵאמָר עוֹד הַתֶּפֶת .../

"Thus, *hinneh*, the days are coming" utters the Lord, "when it shall not be called Tophet..."

20) Jer 8:8

/אֵיכָה תֹאמְרוּ חֲכָמִים אֲנַחְנוּ וְתוֹרַת יְהוָה אִתָּנוּ/

/אֲכֵן הִנֵּה לְשָׁקֵר עָשָׂה עֵט שָׁקֵר סֹפְרִים/

How can you say, "We are wise and the law of the Lord is with us?"

But *hinneh*, the lying pen of the scribes had written (lit., "had made") falsely.

In summary, the normal position of הִנֵּה is at the beginning of a clause. However, when other terms are used with הִנֵּה and are placed initially, then הִנֵּה moves to the second or third position. These terms could be subject pronouns, prepositional phrases, adverbial and conjunctive particles.

הִנֵּה does not occur at the end of a clause.

#### 2.5.4. Co-occurrences

There are two terms that occur frequently with הִנֵּה. These are נָא + הִנֵּה and הִנֵּה + רָאָה, other verbs of perception or its equivalent. Examples are below:

21) 1Sa 9:6 (הִנֵּה-נָא)

/וַיֹּאמֶר לוֹ הִנֵּה-נָא אִישׁ-אֱלֹהִים בְּעִיר הַזֹּאת .../

And he (servant) said to him (Saul), "*Hinneb-na*, a man of God is in this city..."

The string הִנֵּה-נָא occurs about 21 times in Genesis - 2 Kings. They all occur in direct speech.

22) Exo 3:2 (רָאָה + הִנֵּה)

/וַיֵּרָא מִלֶּאךֶּ יְהוָה אֵלָיו בְּלִבְתַּיִשׁ מִתּוֹךְ הַסֵּנֶה/



/וַיֵּרָא וְהִנֵּה הַסֵּנֶה בְּעֵר כְּאֵשׁ וְהַסֵּנֶה אֵינּוּ אֶקֶל/

And the messenger of the Lord appeared to him in a flame of fire in the midst of the bush, and he looked, *wehinneh*, the bush is burning with fire, but the bush is not consumed.

The expression הִנֵּה + רָאָה/other verbs of perception or their equivalents occur about 40 times in Genesis - 2 Kings. It occurs predominantly in narration.

#### 2.5.5. Conclusion

The syntactic position of הִנֵּה in a clause is normally at the initial position. At times, however, it is displaced by other terms such as a free form/subject pronoun, a noun, an adverb and a prepositional phrase causing הִנֵּה to move to the second or third position. However, הִנֵּה does not go further inward than this. It does not occur at all at the end or final position in a clause.

With regard to its location within a text, the prefixed הִנֵּה is frequently used at the beginning of a direct speech. In contrast, וְהִנֵּה rarely occurs at the initial position in direct speech, although it does occur. Both the prefixed and the non-prefixed forms with their clauses occur non-initially in the texts. And in narration, the וְהִנֵּה clause may occur initially and non-initially in an episode or sub-episode.

## Chapter 3

### Theories, Methods and Assumptions

In this chapter I discuss the various methods and approaches that are applied in this thesis. First, I discuss the general approach to language study, which is discourse analysis. And then, I discuss the approaches that are used in the analysis of *הנה* in direct reported speech and narration.

#### 3.1. Discourse analysis

The notion of discourse is a complex one. The term 'discourse' is used not only in linguistics but also in other fields of study such as philosophy, sociology, politics, anthropology, social psychology, and so forth.<sup>1</sup> The complexity is also seen in the diversified ways in which discourse is analysed. The notion of discourse is better understood by the way its analysis is taken and described. Below are some descriptions of discourse and its analysis:

[To study discourse is] to study the *organization of language, above the sentence or above the clause*, and therefore to study larger linguistic units, such as conversational exchanges or written texts. It follows that discourse analysis is also concerned with language used in social contexts, and in particular with interaction or dialogue between speakers. (*italics mine*)<sup>2</sup>

This definition is given by M. Stubbs. He defines discourse as a structure of language based on the sentence or clause and as such, its analysis is based on its formal structure.

...the analysis of discourse is, necessarily, the analysis of *language in use*. As such, it cannot be restricted to the description of linguistic forms independent of the purposes or functions which those forms are designed to serve in human affairs. (*italics mine*)<sup>3</sup>

The above definition is given by G. Brown and G. Yule. They define discourse as 'language in use', that is, that it is a product of social interaction. Thus, in its analysis, they emphasise the functional aspects in discourse analysis. Discourse cannot be analysed without considering its social features through which it is

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<sup>1</sup>Teun van Dijk, "The Study of Discourse," in *Discourse as Structure and Process. Vol. 1* (Teun van Dijk; London: SAGE, 1997), 3.

<sup>2</sup>Michael Stubbs, *Discourse Analysis* (Chicago: University of Chicago Press, 1983), 1.

<sup>3</sup>Gillian Brown and George Yule, *Discourse Analysis* (Cambridge Textbooks in Linguistics; Cambridge: Cambridge University Press, 1983), 1.



produced.

[Discourse] refers to language in use, as a process which is socially situated. However... we may go on to discuss the constructive and dynamic role of either spoken or written discourse in structuring areas of knowledge and the social and institutional practices which are associated with them. In this sense, *discourse is a means of talking and writing about and acting upon worlds, a means which both constructs and is constructed by a set of social practices within these worlds, and in so doing both reproduces and constructs afresh particular social-discursive practices, constrained or encouraged by more macro movements in the over-arching social formation. (italics mine)*<sup>4</sup>

Some view discourse to reflect the 'entire social system' of a society which include the social as well as the political aspects of that society.<sup>5</sup> Critical discourse analysis is an example of this. Critical discourse analysis examines how language is used or manipulated to obtain power. The basic premise in this discipline is that the use of language is never a neutral act. There are always certain purposes or intentions involved in language use. The communication of language gives rise to some forms of ideology giving power to an elite group and causing subjugation of a weaker group. World histories are witnesses of social and political events where an individual or a small group of individuals gained control over other groups and sometimes nations causing the curtailing of freedom, violation of human rights and the suffering of the many. Critical discourse analysts study discourses of power such as propagandas for the purpose of exposing the ways in which language has been used to gain control and prestige. Norman Fairclough aptly describes discourse in this way when he states that:

Language use--discourse--shapes and is shaped by society....  
Discourse *is shaped by relations of power, and invested with ideologies. (italics mine)*<sup>6</sup>

Based on the statements above, we can list two properties of discourse.

These are:

- i) Discourse has a physical aspect in the form of texts. Texts can be written or
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<sup>4</sup>C. N. Candlin, "General Editor's Preface," in *The Construction of Professional Discourse* (B. L. Gunnarson, et al.; London: Longman, 1997), 3.

<sup>5</sup>David Howarth, *Discourse* (Concept in the Social Sciences; Buckingham: Open University Press, 2000), 7-9.

<sup>6</sup>Norman Fairclough, "Introduction," in *Critical Language Awareness* (Norman Fairclough; London: Longman, 1992), 8; Adam Jaworski and Nikolas Coupland, *The Discourse Reader* (London: Routledge, 1999), 2.



spoken. Texts can also be signed, such as the sign language, where communication used is through body language, particularly hand gestures and facial expressions. Thus, texts can either be in the form of graphics in written texts; sounds in spoken texts; and gestures in sign language.<sup>7</sup>

- ii) Discourse has a social dimension. It is a product of human interaction. It is language in use for the purpose of conveying information.

### 3.1.1. *Two models of discourse analysis*

The definitions above represent two models of analysing discourse. The first is the formal model represented by M. Stubb and the second is the functional model represented by Brown and Yule and the proponents of critical discourse analysis.<sup>8</sup>

In the formal model, language is seen to have a structure which consists of linguistic or discourse units. The focus of analysis is on determining how these linguistic units interrelate to form a cohesive text and thereby develop paradigms or rules that could describe the 'arrangements of these units.'<sup>9</sup> This type of analysis is a carry over of or a continuation of the traditional grammar. Traditional grammar takes the sentence as an 'autonomous' form and can be analysed independently of the contexts in which it was produced. Likewise, different levels of linguistic analysis such as phonology, morphology, syntax and semantics are seen as autonomous systems independent of each other. Rules governing each of these systems were developed internally without recourse to the other systems.<sup>10</sup>

Van Dijk explains that in formal discourse analysis, the study of autonomous and 'isolated' sentences begins to expand to complex or larger units of texts. Thus, the analysis becomes inter-sentential. The aim is to determine how sentences relate to each other semantically and functionally such as determining cohesion and the distribution of information between texts.<sup>11</sup>

According to A. Schiffrin, the formalists recognise that there are social and cognitive aspects in language, however, these aspects do not affect the 'internal organization of language'. This is because formalists view the grammar of a language as autonomous having its own sets of rules and independent of the social context within which discourse is produced. Although it can interact with other autonomous systems such as 'perceptual psychology, physiology, acoustics, conversational principles...', the grammar's basic internal system is not affected.<sup>12</sup>

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<sup>7</sup>Barbara Johnstone, *Discourse Analysis* (Oxford: Blackwell, 2002), 2–3.

<sup>8</sup>Cf. Deborah Schiffrin, *Approaches to Discourse* (Oxford: Blackwell, 1994), 1.

<sup>9</sup>Schiffrin, *Approaches*, 24.

<sup>10</sup>John I. Saeed, *Semantics* (Introducing Linguistics; Oxford: Blackwell, 1997), 342–3.

<sup>11</sup>van Dijk, "Study of Discourse," 25–6.

<sup>12</sup>Schiffrin, *Approaches*, 22. Cf. van Dijk, "Study of Discourse," 25–6.



In contrast to the formal model, the functional model focuses on 'language use'. In other words, the study of language cannot be taken without considering the functions of language in human affairs.<sup>13</sup> Some of the features of the functional model are as follows:

- i) It crosses over various levels of analysis such as syntax, semantics, and pragmatics.
- ii). It assumes an 'interrelationship' between text and context.
- iii) It is multidisciplinary as it uses resources from various fields of study such as anthropology, sociopsychology, philosophy, sociology and so forth.<sup>14</sup>

### 3.1.2. *Application to research*

The analysis of הנה will be discourse-based. Considerations will be given not only to the syntactic-semantic functions of הנה but also to its pragmatic uses. The context will be considered which includes the social as well as the textual aspects of the passages concerned. In relation to this, the types of discourse in which הנה is used will also be considered. Since the data in this research are collected from Genesis-2 Kings, then the analysis will also take into consideration the type of discourse that generally characterises Genesis-2 Kings, which is narrative discourse. As the distribution figures in chapter 2 above show, הנה occurs in two subtypes of discourse, which are narration and direct speech. Thus, הנה will be analysed in direct speech and in narration.

## 3.2 Direct (reported) speech

Direct speech in Genesis - 2 Kings represents what is intended to be the original locution of another person in the context of story telling. The direct speeches in which הנה is found are usually situated in dialogues. Dialogues reflect oral conversation; thus, this research will make use of studies made on the nature or structure of oral conversation.

### 3.2.1. *Conversational discourse*

When conversation is studied in the context of narrative, there are at least two levels of analysis that should be made. The first is at the level of the actors involved in the conversation. This level analyses how language is used as the actors interact verbally with each other in the story. In this sense, this level is concerned with how language is used in daily human interaction.

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<sup>13</sup>Schiffrin, *Approaches*, 31.

<sup>14</sup>Deborah Tannen, *Talking Voices: Repetition, Dialogue, and Imagery in Conversational Discourse* (Cambridge: Cambridge University Press, 1989), 6–8.



The second is at the level of story-telling. A conversation in the context of story telling is actually a repetition made by the narrator of what are supposedly original locutions made by the characters in the story. This means that a higher level of participation is involved. This higher level of participation is between the narrator and his reader(s). At this level, the concern is focused on how the narrator made use of הנה in story telling.

There are, therefore, two types of conversations that will be considered in the analysis of הנה. The first study is on the structure of daily conversation, that is, interactive, turn-taking conversation. The second study is on the repetition of speech made by another person. On the first type, the works of H. Sacks, E. Schegloff and G. Jefferson on 'conversational analysis' will primarily be used to help identify the functions and organisation of conversation in human interaction. C. Miller, in her study of direct and indirect reported speech, also makes an analysis of turn-taking conversations in Biblical Hebrew narrative. Her work will also be consulted in this research. However, since her work has been based on the works of Sacks, Schegloff and Jefferson, I will discuss only the works of Sacks, Schegloff and Jefferson in this section.

On the second type, studies made on how a direct speech of one person is repeated by another will also be taken into consideration. The works of D. Tannen will be consulted, however, with care, since the repetition of a speech of a person by another person could be influenced by the culture and background of the speaker. Nevertheless, this research finds that Tannen's work is helpful in identifying possible ways in which speakers reconstruct the speech made by another person. Other works are also consulted and these are mentioned in the discussion.

### *3.2.1.1. Conversational analysis*

In the mid 1960's an approach in sociology called 'ethnomethodology' was developed that concentrates on analysing everyday interaction. Ethnomethodology was first conceived by H. Garfinkel whose study is centered on determining how participants maintain order in social interaction. The assumption is that participants have knowledge on how to interact with one another. Thus there is a relation between "knowledge" and "action". In other words, everyday interaction is not a haphazard activity. It is an organised activity in the sense that members of a society are able to maintain order in their everyday activities as they interact with one another based on 'common-sense' knowledge and the type of interaction they enter into. This 'common-sense' knowledge is dynamic in that knowledge is created and recreated through actions, that is, through social interactions.<sup>15</sup>



In this regard, the analysis of day-to-day conversation had been given particular interest by sociologists H. Sacks, E. Schegloff and G. Jefferson (henceforth Sacks, *et al.*).<sup>16</sup> They concentrate on analysing the organisation of turn-taking conversations. They observe that the organization of turn-taking conversations is both context free and at the same time context sensitive. This means that there are certain fundamental rules in turn-taking conversations that transcend context. These fundamental rules apply to conversational exchanges in whatever context it is used. However, because turn-taking conversation are always produced in contexts, the contexts in which the conversation is produced 'select' or 'affect' these fundamental rules.<sup>17</sup>

Sacks, *et al.* list these fundamental rules governing the structure or organisation of everyday turn-taking conversation. Below is a summary of these rules:<sup>18</sup>

- i) Speaker-change occurs and recurs although this is not automatic. The conversation should reach the point of 'transition-relevance' for a turn to take place. The next speaker may be selected by the current speaker or may be done by self selection, where the change or the turn is asserted by the speaker that follows the current speaker.
- ii) Only one party talks at one time. This rule holds for two-party conversation and even when the conversation involves multiple parties. The rule in a conversation is that one party speaks and the other(s) listen. This is what Schegloff terms as 'distribution rule'.<sup>19</sup>
- iii) At times two speakers speak at the same time. This, however, will be short, with one party repairing the situation by stopping to talk and by listening to the other person. However, when two people speak at the same time and no repair is made, then there are actually two conversations going on.
- iv) Turn transitions without gaps, such as prolonged silence, and without overlap, that is, two participants talking at the same time, are common. However, more common are turn transitions that contain gaps and overlaps.

<sup>15</sup>Harold Garfinkel, *Studies in Ethnomethodology* (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1967), 1–103; Schiffrin, *Approaches*, 233–34.

<sup>16</sup>Harvey Sacks, *Lectures on Conversation* (Cambridge, MA: Blackwell, 1992); Harvey Sacks, et al., "A Simplest Systematics for the Organization of Turn-Taking for Conversation," *Language* 50 (1974): 696–735; Emmanuel A. Schegloff, "Sequencing in Conversational Openings," *American Anthropologist* 70 (1968): 1075–95.

<sup>17</sup>Harvey Sacks, et al., "A Simplest Systematics," 699–700.

<sup>18</sup>These rules are listed in Harvey Sacks, et al., "A Simplest Systematics".

<sup>19</sup>Schegloff, *op. cit.*, 1075–6.

- v) The order and the length of turns vary. A turn may contain only one word, a phrase, a sentence or longer.

These fundamental rules show that the organisation of turn-taking conversations consists of units of turns, the assigning of turns and the rules that describe and set them in order.

In another article, Schegloff deals with specific types of turn-taking conversation where responses are required.<sup>20</sup> He identifies various activities that would require responses such as questions, 'challenges, letters, roll calls, and summonses'. In this article, Schegloff deals with summonses in general, and in particular, with the exchanges in answering a telephone, which he considered as a type of 'summons-answer sequence'.

A summons, according to Schegloff is an 'attention-getting device' and may come in a variety of forms. Schegloff identifies three general forms of summons and these are:

- i) Call by name or title: "Paul?", "Miss" or "Mam" (when calling a teacher in a classroom situation in the Philippines)
- ii). Polite expressions: "Excuse me" when seeking a sales lady's attention in a department store.
- iii) 'Physical devices': 'a tap on the shoulder, waves of a hand, raising of the hand by an audience'.<sup>21</sup>

Schegloff also deals with question-answer sequences, however, mainly in comparison to the rules in summons-answer sequences. Some of these basic rules are:

- i) In summons-answer sequence, the summons and answers are 'sequentially used'. This is also true for question-answer sequences. However, in a question-answer sequence a gap between the question and the answer is allowed. This gap may come in the form of silence or talk such as below:

- 1) X: a) Do you know where the conference will be held?  
Y: b) Which conference?  
X: c) The one on taxation.  
Y: d) Oh, that. I think it will be at the main hall.

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<sup>20</sup>Ibid.

<sup>21</sup>Ibid., 1080.



In this example, the answer given by Y to X's question in line a) comes after an additional talk in lines b) and c). The statement of Y in line d) is still taken as her response to the question of X in line a) despite the interpolation of a set of question-answer sequence in the talk. In summonses, this situation does not apply, however. An answer to a summons to be satisfactory should be 'within a constraint of *immediate juxtaposition*'. This means that an answer to a summons will not be considered the answer to the summons if it is given 'separated from the summons'. There is a certain 'nextness' that must characterise the location of the answer in relation to the summons. It is not natural for a response to follow after a certain unit of talk.<sup>22</sup> An example is one below:

2) Son: Mom?

Mom: \*Don't use that t-shirt, son. Yes? (in response to the call).

ii) Summons-answer is characterised by 'nonterminality'. This means that when an answer to a summons is given, normally the responder expects the summoner to express his purpose for the summons such as the example below:

3) Kate: Judith.

Judith: Yes?

Kate: I'm coming home late tonight

In a satisfactory summons-answer sequence, we have a minimum of *a-b-a* turns in conversation.

On the other hand, in a question-answer sequence, once the answer is given, then the sequence is completed and is terminated. The questioner may have the 'right' to ask another question, however, he is not obliged to do so and a new set of turns could take place. Thus, the satisfactory sequence in a question-answer is *a-b*.

The turns *a-b* in question-answer sequence is called an *adjacency pair* where the first part of the pair is responded to by the second part of the pair. Likewise, in summons-answer sequence, where there are *a-b-a* turns, the first part *a-b* is also considered as an *adjacency pair*. This *adjacency pair* is labeled by

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<sup>22</sup>Ibid.

Schegloff as the ‘preambles, preliminaries, or prefaces to some further conversational or bodily activity’.<sup>23</sup>

The above rules in turn-taking activities in conversation show that day-to-day interactions of human beings are characterised by social order. People set certain rules in their interaction in order to maintain order. These basic rules apply to turn-taking conversations in various contexts. And yet, since every turn-taking conversation is bound by context, these rules may be modified in the context in which the conversation is produced.

### 3.2.1.2. *Application to דיבור*

דיבור in Genesis - 2 Kings occurs more than 50% of the time in direct speech. The majority of these direct speeches where דיבור is contained are in dialogues which reflect turn-taking conversations.<sup>24</sup> דיבור occurs in three types of interactive dialogues: in turn-taking conversations in general, in question-answer and summons-answer sequences. Thus the observation and rules drafted in conversation analysis by Sacks, *et al.* will be helpful in analysing the dialogues where דיבור occurs. It should be noted, however, that this research is not involved in analysing or in determining rules that make up conversations or dialogues in Genesis - 2 Kings, although at times it will be necessary to describe the type of dialogues concerned, however, only as they relate to the analysis of דיבור.

### 3.2.1.3 *Dialogues in written narrative format*

The data used in conversational analysis by Sacks, *et al.* are transcriptions of actual spoken conversations in English, which is a living language. On the other hand the data on דיבור are in the context of a written narrative in a language that has ceased to be in use. The dialogues in Genesis - 2 Kings are repetitions of supposedly original conversations in the context of story telling. I term this “supposedly” because the assumptions given to direct speech is that it represents actual wordings of the original locutions. However, this is not always the case.

Tannen argues that a speech spoken by a person when repeated by another person is ‘fundamentally changed even if “reported” accurately’. To show this, she evaluates a number of dialogues created by participants in the context of telling a story in ordinary conversations. She observes that direct speeches represent not

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<sup>23</sup>Ibid., 1081.

<sup>24</sup>In this research, the term ‘dialogue’ is synonymous to the term ‘conversation’, although it is recognised that ‘dialogue’ has more affinity to written texts while conversation to spoken texts.



only actual speech spoken in the past, but also actions done by another person expressed as speech by the speaker in the course of story telling. Thus, direct speech could represent both speech that was actually spoken and those that were not spoken such as the following instances:

In 4) below, a young woman narrates to her friend how her father used to berate her as a child in front of her friends when she did not respond to his instructions quick enough. She uses what she wanted to say to her father but didn't in the form of direct speech.

4) You can't say, "Well Daddy I didn't hear you."

The direct speech above represents a speech that was not spoken at all.<sup>25</sup>

In 5) below, a young man retells how his mother used to instill fear of his father into him when he was a boy:

5) whenever something happened,  
then, "Oh wait until your father comes."

In this passage, the direct speech represents a summary of what the mother has said frequently. The wordings in the direct speech do not represent verbatim what the mother has said every time she instilled a fear of the speaker's father into him. Tannen terms this as a 'summarizing dialogue'.<sup>26</sup>

Passage (6) below is an experience by a Greek woman who was at a queue at the Athens airport. She wanted to go in front of the line, but the Americans objected to her doing so, until she told them that she was with small children.

6) And then all the Americans said, "Oh in that case, go ahead."

In the passage above, the direct speech represents a speech spoken by more than one speaker indicated by the use of the phrase 'all the Americans'. The direct speech does not imply that all the Americans who were in a queue spoke the statement 'in unison'. What the direct speech represents is an 'instantiation' of what a number of speakers have said.<sup>27</sup>

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<sup>25</sup>Tannen, *Talking Voices: Repetition, Dialogue, and Imagery in Conversational Discourse*, 111.

<sup>26</sup>Ibid., 112-3.

<sup>27</sup>Ibid., 113.

In 7) below, a speaker was retelling how a driver responded when he saw the speaker's 15-year old sister fell off the bike. The sister put a basketball inside her t-shirt so that she looked as if she was pregnant when she fell off the bike and when the bus nearly hit her.

(7) And the bus driver was like "Oh my Go::d!"

The direct speech in the passage above represents a description by the speaker of what the driver must have thought when he saw her sister fall, although the bus driver did not really say the direct speech at all.<sup>28</sup>

Direct speeches may also represent speech spoken internally. Passage 8) below represents an internal speech by another person. The story is reported by a Greek woman about how she managed to flee from a man who tried to attack her one night in Venice. She was used to carrying a rock in her bag, so she brought it out to use as her protection. The man when seeing the rock left her. The Greek woman then as part of her story described how his attacker might have thought when he saw the rock she was holding in her hand

8) Sou leei, "Afti dhen echei kalo skopo."

[Literally: He says to himself, "She doesn't have a good purpose."]

Idiomatically: "She's up to no good."

The direct speech above represents a narrator's description of how another person might have thought in the form of direct speech.<sup>29</sup>

The above instances show that the assumption that direct speech is an actual repetition of the wordings of the person who spoke it is only partly true. They show that direct speech is actually a device used by the narrator as a tool to make his story more believable or more credible and, as Tannen explains, to create 'involvement' on the part of the reader. Thus Tannen argues that repeated dialogues are actually 'constructed dialogues'.<sup>30</sup>

Although the instances given above are recordings of direct speeches used in oral story telling, they do give us insights regarding how direct speeches or dialogues

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<sup>28</sup>Ibid., 115.

<sup>29</sup>Ibid., 114–5.

<sup>30</sup>Ibid., 110.



might have been produced in written narrative, and particularly in Biblical Hebrew. Savran aptly describes the significance of dialogues or direct speech in Hebrew narratives. In reference to direct speech and quoted direct speech (a direct speech within a direct speech), he explains:

Because the narrator prefers to let his characters speak for him, there is a marked preference for direct speech in biblical narrative. From the standpoint of objectivity such speech is considered far more reliable by the reader because it is free of the kind of narrative inference or bias that inevitably accompanies indirect speech or summary. If direct discourse is "objective," then quoted direct speech would seem to be doubly immune to interference from the narrator, since he is twice-distanced from the spoken speech quoted by another. This adds to the effectiveness of characterizations accomplished through quoted direct speech because the reader's judgments seem to proceed directly from his observation of the quoter's use of speech, and the character appears to be independent of the narrator or of narrative commentary.

Despite this illusion, the reality is otherwise. The narrator has complete control of his characters, deciding what words they will speak, and when they will speak them, whether in normal direct discourse or in quoted direct discourse. He determines not only what will be spoken, but when it will be repeated, to whom, and under what circumstances. In this broader perspective everything that is story becomes, for the reader, part of the discourse of the narrator...<sup>31</sup>

Thus, direct speech should not only be analysed on the level of the characters, but such speeches should be analysed at the level of the narrator and his reader. In other words, their significance will only be understood if they are studied from the perspective of the narrator who uttered or reconstructed them and fit them in the context of 'his' storytelling.<sup>32</sup>

### 3.2.2. *Speech-acts*

Another approach that will be used in the analysis of *דבר* is speech acts. S. Levinson states:

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<sup>31</sup>George Savran, W., *Telling and Retelling: Quotation in Biblical Narrative* (Bloomington, Indiana: Indiana University Press, 1988), 77–8.

<sup>32</sup>V. N. Voloshinov, *Marxism and the Philosophy of Language* (Ladislav Matejka and I. R. Titunik; New York; London: Seminar Press, 1973), 115–23.



Of all the issues in the general theory of language usage, **speech act theory** has probably aroused the widest interest (*bold, author's*).<sup>33</sup>

This claim is probably true, evidenced by the inclusion of this theory in the books of semantics, pragmatics and discourse analysis. Moreover, this theory has been accepted as one major approach in analysing discourse.<sup>34</sup>

The speech act theory began in the philosophy of language by the Oxford philosopher J. L. Austin as a reaction to a traditional philosophical view of language associated mainly with logical positivism.<sup>35</sup> Logical positivism ascribes meaning only to statements that can describe states of affairs or are verifiable as true or false. In a series of lectures in 1955, Austin refutes this view and argues for multiple functions of speech. His lectures were compiled and published posthumously in *How to Do Things with Words* in 1962.

Early in his lectures he distinguishes two types of utterances. The first are those utterances that are truth conditional. These he calls 'constatives'.<sup>36</sup> The second are those utterances that do not describe and are not verifiable as true or false, rather, they perform certain types of acts such as promising as in "I promise I will come tomorrow" or betting as in "I bet you five pounds Manchester U will win the game.". These type of utterances, Austin calls 'performatives'.<sup>37</sup>

Although performatives are not evaluated based on true or false, they can 'misfire'. They have to meet certain 'felicity conditions' to be 'successful' or 'happy'. These felicity conditions include social and conventional features. Austin lists these conditions as:

- A1. There must exist an accepted conventional procedure having a certain conventional effect, that procedure to include the uttering of certain words by certain persons in certain circumstances...
- A2. the particular persons and circumstances in a given case must be appropriate for the invocation of the particular procedure...
- B1. The procedure must be executed by all participants both correctly and
- B2. completely.<sup>38</sup>

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<sup>33</sup>Stephen C. Levinson, *Pragmatics* (Cambridge Textbooks in Linguistics; Cambridge, UK: Cambridge University Press, 1983), 116.

<sup>34</sup>van Dijk, "Study of Discourse," 14–5; Schiffrin, *Approaches*, 49–96.

<sup>35</sup>Saeed, op. cit., 222–3.

<sup>36</sup>J. L. Austin, *How to Do Things with Words* (Oxford: Oxford University Press, 1962), 3.

<sup>37</sup>Ibid., 5–11.

<sup>38</sup>Ibid., 14–5.



Thus for a performative to be successful, the utterance must be appropriate for the occasion. The interlocutor must also be the appropriate person to utter the words. Take for example the classic utterance "I pronounce you man and wife". If the person who utters it does not have authority to wed a couple, then the performative 'misfires' for it does not meet a felicity condition of an appropriate interlocutor (condition A2.)

As I have stated above, early in his lectures Austin makes a distinction between statements that are verifiable by true or false (constatives) and statements that performs certain acts (performatives). However, later in his lectures, he dissolves this distinction and argues that all statements, including constatives, do perform certain types of acts. Instead of distinguishing between constatives and performatives he now makes two categories of performatives, which are explicit and primary performatives. Explicit performatives are those that contain the verbs that describe the acts to be made as in "I (hereby) name this ship 'Napoleon'". In this statement, the verb 'name' explicitly describes the type of action produced by uttering the words in the statement.

On the other hand, primary performatives are those that do not contain performative verbs and are rather 'ambiguous' such as the statement "The book is yours". This statement corresponds to the act of bequeathing something and is equivalent to the statement, "I hereby bequeathe the book to you". Constative statements then fall under primary performatives which perform the act of 'stating'.<sup>39</sup>

Performatives consist of two kinds of acts: the act of speaking and the act of performing. The act of speaking, Austin calls the locutionary act, while the act of performing, he calls the illocutionary act. The illocutionary act can be considered the main act or the central act. It is where the various types of performative acts are identified.<sup>40</sup>

Austin adds a third act that may follow the illocutionary act, which he calls the perlocutionary act. He defines a perlocutionary act as the 'consequential effects' of the illocutionary act on the 'feelings, thoughts or actions' of the speaker's addressees or 'other people'.<sup>41</sup>

Austin categorises five types of illocutionary acts. These are verdictives, exercitives, commissives, behabitives, and expositives.<sup>42</sup> However, he admits that he

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<sup>39</sup>Ibid., 133-47.

<sup>40</sup>Ibid., 98-100.

<sup>41</sup>Ibid., 101-2.

<sup>42</sup>Ibid., 151.

is not satisfied with his categories and particularly finds behabitives and expositives 'troublesome'.<sup>43</sup>

J. Searle expands Austin's view of speech act and applies it to linguistic study.<sup>44</sup> He suggests that speech act is the 'minimal unit of linguistic communication'.<sup>45</sup> For Searle, an 'instance of linguistic communication' always carries with it 'certain kinds of intention' on the part of the speaker. In other words, when one communicates, he communicates with some forms of intention in mind and these intentions correspond to performances in utterances.<sup>46</sup> Thus, an instance of communication is a 'production' of a speech act. A sentence has meaning; however, the meaning of a sentence does not always signify the speaker's intention in the act of speaking since a speaker 'may mean more than what he actually says'. It is the speech act, therefore, that constitutes the basic unit of communication, not the sentence.<sup>47</sup>

Searle modifies Austin's five categories of illocutionary acts and provides more defined felicity conditions that could distinguish the five categories from one another. His categories of illocutionary acts are i) representatives (such as making assertions or conclusions), ii) directives (such as giving orders or asking questions), iii) commissive (such as making promises, threats, or offers), iv) expressives (such as asking for apology or giving thanks), and v) declarations (such as naming a ship, wedding, or christening).

Each of these categories has its own conditions and rules. As examples, below are the conditions and rules for the illocutionary act of making a request and for asking a question:

9) Conditions for making a request

(S = speaker; H = hearer; A = future action)

Preparatory condition: H is able to perform A

Sincerity condition: S wants H to do A

Propositional condition: S predicates a future act A of H

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<sup>43</sup>Ibid., 151-2.

<sup>44</sup>Schiffirin, *Approaches*, 54-7. Cf. Saeed, op. cit., 228; Levinson, op. cit., 237-8.

<sup>45</sup>John R. Searle, "What is Speech Act?" in *The Philosophy of Language* (John R. Searle; London: Oxford University Press, 1971), 41.

<sup>46</sup>Stef Slembrouck, "What is Meant by 'Discourse Analysis?'" (Paper located at the website address: <http://bank.rug.ac.be/da/da.htm>, 2004).

<sup>47</sup>John R. Searle, *Speech Acts: An Essay in the Philosophy of Language* (London: Cambridge University Press, 1969), 18-9.



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<sup>43</sup>Ibid., 151–2.

<sup>44</sup>Schiffirin, *Approaches*, 54–7. Cf. Saeed, op. cit., 228; Levinson, op. cit., 237–8.

<sup>45</sup>John R. Searle, "What is Speech Act?" in *The Philosophy of Language* (John R. Searle; London: Oxford University Press, 1971), 41.

<sup>46</sup>Stef Slembrouck, "What is Meant by 'Discourse Analysis?'" (Paper located at the website address: <http://bank.rug.ac.be/da/da.htm>, 2004).

<sup>47</sup>John R. Searle, *Speech Acts: An Essay in the Philosophy of Language* (London: Cambridge University Press, 1969), 18–9.

Essential condition: Counts as an attempt by S to get H to A.<sup>48</sup>

10) Conditions for asking a question

(S = speaker; H = hearer; p = proposition expressed in the speech act)

Preparatory condition1: S does not know the answer, i. e. for a yes/no question does not know whether p is true or false for an elicitive or WH-question does not know the missing information

Preparatory condition 2: It is not obvious to both S and H that H will provide the information at that time without being asked

Propositional condition: Any proposition or propositional function

Sincerity condition: S want this information

Essential condition: The act counts as an attempt to elicit this information from H.

The list of the conditions of the rest of the illocutionary acts falling in these five categories are listed in Searle's work entitle *Speech Acts*.<sup>49</sup> As it can be observed, these conditions includes a preparatory stage(s) in the utterance. This preparatory stage or conditions describes the 'interest of the speaker and the hearer'. The sincerity condition expresses the 'psychological state' of the speaker. And the essential condition signifies the 'illocutionary point' or purpose for the utterance. In this sense, the essential condition corresponds to the intention of the speaker for his utterance, hence, the description of the illocutionary act itself.<sup>50</sup>

Searle recognises that there are utterances where the intention of the speaker is explicitly expressed in the literal meaning of the sentences uttered. In statements such as "Go to your room!" the intention of giving an order is obvious in the literal meaning of the words in the sentence. However, this is not always the case in utterances. There are utterances where the speaker mean more than what the words in a locution mean such as the following classic example:

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<sup>48</sup>John R. Searle, *Expression and Meaning* (Cambridge: Cambridge University Press, 1979), 45.

<sup>49</sup>Searle, *Speech Acts*, 54–72.

<sup>50</sup>Searle, *Expression*, 1–6.



11) Can you pass the salt?<sup>51</sup>

(A question but having an intent of a request to pass the salt).

In 11) the utterance contains two kinds of illocutionary acts. The first illocutionary act expresses the 'literal' sense of the locution. Searle refers to this as the 'secondary' illocutionary act. The second illocutionary act is the 'primary' illocutionary act. It is inferred from the locution. This means that it is the non-literal meaning of the locution that expresses the real intent of the speaker's utterance. In the text "Can you pass the salt?", the secondary, literal illocutionary act is a question while the primary non-literal illocutionary act is the intent of making a request. The hearer recognises both illocutionary acts<sup>52</sup> and this is evident in the answer given by the hearer. When the hearer answers *yes* the verbal response is usually accompanied by the act of passing the salt to the speaker in response to his question/request. In this case, the verbal expression *yes*<sup>53</sup> is an answer to the question and the act of passing the salt is the answer to the request. The 'secondary' illocutionary act is what is commonly known simply as *illocutionary act*. The 'primary' illocutionary act is what is commonly known as the *indirect illocutionary act* or *indirect speech act*.

A problem posed is how a hearer is able to determine that there is an indirect speech act in the utterance. Why is it that when a speaker asks: "can you pass the salt?" while eating, the hearer is able to tell that the speaker is requesting the salt? According to Searle, hearers are able to determine an indirect act by his (speaker's) knowledge of the theory of speech acts together with 'some general principles of cooperative conversation' (such as the Gricean principles and others), a 'mutually shared factual background information of the speaker and the hearer', and hearer's ability to infer from the utterances what the speaker really means.<sup>54</sup>

Take for example the locution "you have the salt" uttered by a speaker while having dinner. The locution is an assertion. However, the hearer recognises that the locution violates the preparatory and sincerity condition for an assertion, which is H does not know p and S want H to know p.<sup>55</sup> Thus, the hearer infers that there is something else that the speaker is trying to imply from his utterance and this causes the hearer to seek for a more relevant meaning to the speaker's utterance. Based on background knowledge, the hearer knows that the salt is passed around

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<sup>51</sup>Ibid., 30-1.

<sup>52</sup>Ibid., 30-6.

<sup>53</sup>It may also be argued that the answer *yes* may be a response or an answer to both the question expressed literally by the locution "Can you pass the salt?" and the request expressed non-literally by the locution.

<sup>54</sup>Searle, *Expression*, 31-2.

<sup>55</sup>Where H = hearer; p = proposition being asserted; and S = speaker.

during meals. He then infers that the speaker is making a request for salt to be passed to him. In this regard, the felicity conditions for a request are satisfied, which are: H is able to perform p (preparatory condition) and that S wants H to do p (sincerity condition).

There are certain utterances that have been used as a matter of convention to mean something else indirectly. Take for example the question “how are you?”. This question can be used literally by someone visiting a sick friend at a hospital to know how he is after undergoing an operation. But this question can also be used indirectly as a form of a greeting in English speaking communities. The indirect use of the question “how are you?” is a conventional use and it is culture bound. This conventional use of “how are you?” contains both a direct and indirect illocutionary acts.

In the conventional use of illocutionary acts, both the speaker and the hearer must have the same background knowledge for understanding to take place; otherwise, the use of the locution will misfire. Take for example the greeting in Tagalog “*saan ka pupunta?*” (“where are you going?”). This is both a question and also used conventionally as a form of a greeting to which the one greeted gives a simple and brief remark such as “*dyan lang*” (“just there [nearby].”) or “*sa supermarket*” (“to the supermarket”). However, if the second party is a foreigner, for example, and she does not understand that the question “where are you going?” in Tagalog has an indirect illocutionary act of a greeting, she might think that the first party is impertinent or answer the question in a more detailed way than expected by the first party.<sup>56</sup>

J. L. Morgan explains that in indirect speech acts there are actually two types of conventions. The first is the meaning convention, which is connected to the ‘conventions of language’. This refers to the semantic, literal use of the language. An example is the word ‘pencil’ which, by convention, is used to refer semantically to a piece of lead that is used for writing. The second type of convention is the ‘conventions of usage’, where a certain type of utterance is used for other reasons in addition to their literal meaning such as the statement “you have the salt” which has a convention of usage of a request for English speakers or the question “where are you going?” which has a conventional usage of a greeting for Tagalog speakers. The

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<sup>56</sup>This actually happens to a lecturer in a translation class, to which I attended. The lecturer was Filipino linguist who related her experience when she was visiting in the U.S. She met an American friend accidentally and greeted her. But she forgot herself and instead of asking, “how are you?” she asked “where are you going?”. To her dismay, her friend responded in detail her agenda for the day, to which this Filipino linguist was not really interested to know.



convention of usage would parallel to the indirect speech acts in certain utterances.<sup>57</sup>

The speech-act theory shows that utterances can carry multiple functions. However, speech-act theory does have its weakness: Sperber and Wilson argue that certain types of utterances will not fall in any of the categories delineated in speech acts theory. Rhetorical questions, for example, will be categorised in speech acts as having an illocutionary force of a question, but in actuality, they are not questions. Rhetorical questions will fail in the preparatory and sincerity tests listed by Searle for questions,<sup>58</sup> since the speaker actually knows the answer and is not seeking information from the hearer.<sup>59</sup> Thus, rhetorical questions cannot be described adequately in speech-act theory.

Despite the weakness pointed out by Sperber and Wilson, speech-act theory remains an effective tool in determining multiple meanings in an utterance, and particularly, it is effective in showing that certain locutions contain both a direct and an indirect illocutionary acts. In the analysis of הנהה I shall use this approach, however, only to a limited extent, primarily on data where the הנהה clauses contain indirect speech acts in dialogues. I will show that some of the הנהה clauses are conventionally used. I will use the speech act theory, particularly the feature of indirect speech act, to show the conventional uses of the הנהה clauses.

### 3.2.3. Grice's Theory of Relevance

As mentioned above, one way by which indirect speech acts is understood by the hearer is through the process of inferencing. And here a theory on implicature would be most relevant. The main ideas on implicature are proposed by P. Grice which he first delivered at the William James Lectures in 1967 at Harvard.<sup>60</sup> From these lectures arise Grice's maxims of conversation. The language used by Grice is in a form of admonition, however, these are really more like principles than commands. These are the following:<sup>61</sup>

- 12) Maxim of quantity:
  - i) Make your contribution as informative as is required.

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<sup>57</sup>J. L. Morgan, "Two Types of Convention in Indirect Speech Acts," in *Pragmatics: A Reader* (Steven Davis; Oxford: Oxford University Press, 1991), 242–53, particularly 242.

<sup>58</sup>Searle, *Speech Acts*, 66–7.

<sup>59</sup>Dan Sperber and Dierdre Wilson, *Relevance: Communication and Cognition* (Padstow: T. J. Press Ltd, 1986), 252–3.

<sup>60</sup>Levinson, *op. cit.*, 100–1.

<sup>61</sup>The following maxims are taken from Paul Grice, *Studies in the Way of Words* (Cambridge, MA: Harvard University Press, 1989), 26–7.

- ii) Do not make your contribution more informative than is required.
- 13) Maxim of quality:
  - i) Do not say what you believe to be false.
  - ii) Do not say that for which you lack adequate evidence.
- 14) Maxim of manner
  - Be perspicuous
    - i) Avoid obscurity of expression.
    - ii) Avoid ambiguity
    - iii) Be brief
    - iv) Be orderly
- 15) Maxim of relation
  - Be relevant

### 3.3. Narration

Narration is ‘discourse representing one or more events’, that is, it is the retelling of the situation or circumstances surrounding a particular event or events which may include the views or comments of the story teller.<sup>62</sup> In Biblical Hebrew, narration is perceived to have a secondary role to direct speech or dialogues.<sup>63</sup> Alter lists three ways in which narration is used in the OT narrative. These are i) to describe events, in particular, actions that are important to the development of the plot of the story or actions that are difficult to express appropriately in direct speech; ii) to repeat a statement or statements uttered by an actor in direct speech usually within the same narrative frame; and iii) to provide information that are secondary to the plot of the story, that is, background information that does not include actions.<sup>64</sup>

### 3.4. Assumptions

Although Biblical Hebrew has ceased to be in use, it nevertheless was a spoken language and was used in social interaction. Thus, this research uses works that have been based on oral speech. Nevertheless, care is taken in the use of these works since the extant material we have now in Biblical Hebrew is a literary written material. As studies have shown there are some differences between spoken and

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<sup>62</sup>Gerald Prince, *Dictionary of Narratology* (Revised; Lincoln & London: University of Nebraska, 2003), s.v. narration.

<sup>63</sup>Robert Alter, *The Art of Biblical Narrative* (New York: Basic Books, 1981), 65–6; Savran, op. cit., 77–8.

<sup>64</sup>Alter, op. cit., 76–81.



written materials.<sup>65</sup> However, in Biblical Hebrew we are not able to distinguish these differences since the language has ceased to be in use. We are therefore left with the written texts and with an assumption that generally the written texts do represent the language as it was spoken.

Because of the lack of first-language speakers that could verify the data collected, this research refers to existing commentaries<sup>66</sup> on הנה. These commentaries are consulted with regards to the functions or senses of הנה and the contexts in which the particle is used. This process, however, is interactive, in the sense that while this research looks for meanings or functions suggested in the commentaries, it also reviews and evaluates them in the light of the data collected. The assumption is not a mere dependence on these commentaries but on the recognition that commentaries contribute to the overall understanding on how הנה is used in Biblical Hebrew.

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<sup>65</sup>Wallace Chafe, "Integration and Involvement in Speaking, Writing, and Oral Literature," in *Spoken and Written Language: Exploring Orality and Literacy*, vol. IX (Deborah Tannen; Advances in Discourse Processes; Norwood, New Jersey: ALEX Publishing Corporation, 1982), 44–8; Deborah Tannen, "The Oral/Literate Continuum in Discourse," in *Spoken and Written Language: Exploring Orality and Literacy*, vol. IX (Deborah Tannen; Norwood, New Jersey: ALEX Publishing, 1982), 14.

<sup>66</sup>I am giving a wide definition of 'commentaries' here as any works that have been published on הנה.

## Chapter 4

### Discourse marker

In this chapter the characteristics and functions of discourse markers in general are discussed. This is then followed by a discussion of the characteristics and functions of הנה as a discourse marker, in particular.

#### 4.1 Labels used for discourse marker

Discourse marker is probably the most commonly used label to describe expressions that mark a certain unit of speech. Other labels used are *pragmatic marker*<sup>1</sup> / *connective*,<sup>2</sup> *discourse connective*,<sup>3</sup> *discourse particle*,<sup>4</sup> among others. The use of a variety of labels is indicative of the diversity of approaches used to describe or study these expressions and the variety of functions which these have been conceived to accomplish. The use of the term *discourse* in the label *discourse marker* refers to the notion that these expressions function beyond the level of a sentence at the level of discourse. The term *marker* signifies that the expression is used to ‘mark’<sup>5</sup> or ‘indicate’.<sup>6</sup>

The use of the term *connective* in *discourse connective* refers to the function of the expressions to comment on the relationship between two or more discourse units.<sup>7</sup> The use of the term *pragmatic* in *pragmatic marker* signifies that attention is given to the pragmatic aspects in discourse.<sup>8</sup>

The use of the term *particle* has a historical significance. The term *particles*, particularly in classical languages such as Biblical Hebrew and Latin, has been used negatively to refer to any words that are difficult to class under any grammatical category. It has also been used to refer broadly to expressions that are used either as

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<sup>1</sup> Such as G. Andersen who refers to entities such as *well, so, after all, but, yeah* as pragmatic markers in Gisle Andersen, *Pragmatic Markers and Sociolinguistic Variation: A Relevance Theoretic Approach to the Language of the Adolescent* (Pragmatics and Beyond: New Series; Amsterdam: John Benjamins Publishing Company, 2000). L. Brinton categorises the Middle English terms *gan, anon, bifel* and Old English *gelamp* and *hwoet* as pragmatic marker in Laurel Brinton, *Pragmatic Markers in English: Grammaticalization and Discourse Function* (Berlin: Mouton de Gruyter, 1996).

<sup>2</sup> Teun van Dijk, “Pragmatic Connectives,” *Journal of Pragmatics* 3 (1979): 447–56.

<sup>3</sup> D. Lewis on the terms *clearly, surely, after all, and in fact* in Diana Lewis, “Some Emergent Discourse Connectives in English: Grammaticalization Via Rhetorical Patterns,” Ph.D. Thesis (Oxford: Oxford University, 2000).

<sup>4</sup> C. Kroon on classical Latin terms *nam, enim, autem, vero* and *at* in Caroline Kroon, “A Framework for the Description of Latin Discourse Markers,” *Journal of Pragmatics* 30 (1998): 205–23; Follingstad, *Deictic Viewpoint*, 132–5 for the particle ך.

<sup>5</sup> In this thesis, I use the verb *mark* broadly to mean either to mark a length of speech, which in connection with הנה is the unit of speech it introduces, or to mark a relationship between units of speech.

<sup>6</sup> Diane Blakemore, *Relevance and Linguistic Meaning: The Semantics and Pragmatics of Discourse Markers* (Cambridge: Cambridge University Press, 2002), 1.

<sup>7</sup> Lewis, op. cit., 15.

<sup>8</sup> Brinton, op. cit., 39–40.



adverbs, conjunctions, interjections, prepositions, or to words that are not inflected.<sup>9</sup> Particles have been conventionally analysed as a syntactic category. The use of the term *discourse* in *discourse particle* signifies that the analysis of *particles* is placed at the level of discourse.<sup>10</sup> Nevertheless, some hesitate to use the term *particle* because of its strong association as a syntactic category and also to the *modal particles* of German and other European languages.<sup>11</sup>

Another term that is used is *discourse expression*. The term *expression* is based on the notion that the elements that could be used as markers of discourse extend beyond a word.<sup>12</sup> For instance, Y. Maschler lists a large array of expressions which he calls *discourse markers* in Modern Hebrew to include single words such as *tir'e* ("look") and *'axshav* ("now") and longer expressions, such as *rotse lishmoa keta?* ("wanna hear something weird?") and *lo hivanti* ("[I] didn't understand"). Some linguists might find the longer expressions which he considers discourse markers as doubtful, however.<sup>13</sup>

There are other terms used for this category such as *phrase cues*,<sup>14</sup> *optional cues*,<sup>15</sup> *discourse operator*<sup>16</sup> and *utterance-initial usage*.<sup>17</sup> Whether these terms are seen as one and the same concept is difficult to ascertain. It seems that some, like Lewis, take *discourse connectives* to fall as a sub-category under the general category of *discourse markers*.<sup>18</sup> However, D. Blakemore refrains from distinguishing between *discourse marker* and *discourse connective* on the ground that there is no general consensus on the definition of a *discourse marker*. It is therefore difficult to make distinctions between these terms.<sup>19</sup>

Some of the functions ascribed to discourse markers are as follows: discourse connectors, contrastive markers, turn-takers, discourse-deictic item, confirmation seekers, intimacy signals, topic markers, discourse-shift marker, hesitation markers, boundary markers, inferential markers, elaborative markers, fillers, prompters, repair

<sup>9</sup>Caroline Kroon, *Discourse Particles in Latin: A Study Of Nam, Enim, Autem, Vero and At* (Amsterdam Studies in Classical Philology; Amsterdam: J. C. Gieben, Publisher, 1995), 31–40; Lawrence Schourup, "Discourse Markers," *Lingua* 107 (1999): 229.

<sup>10</sup>Kroon, *Discourse Particles in Latin*, 35–6.

<sup>11</sup>Lawrence Schourup, *Common Discourse Particles in English Conversation* (New York: Garland, 1985), 229; Brinton, op. cit., 30; Andreas H. Jucker and Yael Ziv, "Discourse Markers: An Introduction," in *Discourse Markers: Descriptions and Theory* (Amsterdam/Philadelphia: John Benjamins, 1998), 2.

<sup>12</sup>Jucker and Ziv, op. cit., 1–2.

<sup>13</sup>Yael Maschler, "The Discourse Markers Segmenting Israeli Hebrew in Talk-in-Interaction," in *Discourse Markers: Description and Theory* (Andrea H. Jucker and Yael Ziv; Amsterdam: John Benjamins, 1998), 13–59.

<sup>14</sup>Barbara J. Grosz and Candace L. Sidner, "Attention, Intentions, and the Structure of Discourse," *Computational Linguistics* Volume 12, no. Number 3 (July-September 1986): 177.

<sup>15</sup>Brown and Yule, op. cit., 106.

<sup>16</sup>Gisela Redeker, "Linguistic Marker of Discourse Structure," *Linguistics* 29 (1991): 1139–72.

<sup>17</sup>Levinson, op. cit., 88.

<sup>18</sup>Lewis, op. cit., 14–5.

<sup>19</sup>Blakemore, op. cit., 1.



markers, attitude markers, and hedging devices.<sup>20</sup>

In this thesis, I will use the term *discourse marker* on the grounds taken by Jucker and Ziv that it is the more widely used label and can accept a wide number of expressions under its category.<sup>21</sup>

The study of discourse markers in Biblical Hebrew linguistics is still at its early stage. Van der Merwe *et al.* include *discourse markers* as a separate category in their grammar book, *A Biblical Hebrew Reference Grammar*. However, their exposition on the subject matter and their list of Hebrew words that can be classed as discourse markers are by no means exhaustive.

Van der Merwe *et al.* include the following in their list of discourse markers: הן, והיה, והנה, ויהי, ועתה.<sup>22</sup> There are, it seems, other elements that could be considered as discourse markers in Biblical Hebrew. One is the imperative form of ראה (“see”), which has been used in some instances to comment on the clause they mark. Another term is the extended use of the adverb גם (“also, moreover”). Why I am including ראה and גם under the class of discourse markers will come to light as I discuss the features of discourse markers below.

## 4.2 Features of discourse markers

Below are features that characterise discourse markers. The list is based on various works on discourse markers particularly those of Jucker and Ziv,<sup>23</sup> Brinton,<sup>24</sup> and Schourup.<sup>25</sup>

### 4.2.1 *Discourse markers do not modify the truth condition of an utterance*

The inclusion or lack of a discourse marker will not falsify or verify the truth value of an utterance. One hypothetical example is this remark: ‘Well, it’s cold outside’. Here we can see that the use of the discourse marker *well* does not verify or falsify the truth condition of the sentence.

This does not mean that discourse markers are meaningless. For they do convey certain meaning. Take, for example, the statements below:

- 1) *Well*, it’s cold outside.
- 2) *Oh*, it’s cold outside.

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<sup>20</sup>The lists are taken from Jucker and Ziv, *op. cit.*, 1, Brinton, *op. cit.*, 29, and Brinton, *op. cit.*, 257–9.

<sup>21</sup>Jucker and Ziv, *op. cit.*, 2.

<sup>22</sup>C. H. J. van der Merwe, *et al.*, *Biblical Hebrew* Follingstad takes ׀ as a *discourse particle* in Follingstad, *Deictic Viewpoint*.

<sup>23</sup>Jucker and Ziv, *op. cit.*

<sup>24</sup>Brinton, *op. cit.*

<sup>25</sup>Schourup, *Common Discourse Particles*.



We could tell that there is a difference between the two statements signalled by the use of *well* in the first statement and *oh* in the second. The meaning of a discourse marker, however, does not add to the truth-conditionality of the utterance. Rather it comments on the utterance.<sup>26</sup>

#### 4.2.2 *Discourse markers do not contribute to the propositional content of the utterance and is thus optional*

As stated above (§4.2.1), discourse markers do not affect the truth conditional value of an utterance. In the same way, they also do not contribute to the utterance's propositional content. Rather they are syntactically 'outside' of or 'loosely connected' to the units of speech they introduce.<sup>27</sup> In written English, discourse markers are usually followed by a comma, which signifies an intonation unit,<sup>28</sup> to indicate this distinction. One hypothetical example is the following:

- 3) A: Your house is very nice. And it's near the shopping mall and the supermarket. You must like this place.  
B: *Well*, I prefer the suburbs to the city.

*Well* in B's statement is a discourse marker. It belongs to the statement that B utters. However, syntactically, it is located outside of it. It is not connected to the sense of the statement "I prefer the suburbs to the city" rather it relates the statement to the preceding statement uttered by A. A makes an assertion that B likes his present house. B, in this case, responds to that assertion. He links his response to A's assertion with the marker *well* which signals B's dissension to A's assertion.

Brown and Yule state that discourse markers 'represent *optional* cues which writers and speakers may use in organising what they want to communicate' (*italics, mine*).<sup>29</sup> Being optional means that they can be taken off without directly affecting the grammatical structure of the speech unit or affect its propositional content. However, its removal will also take out a 'powerful clue' towards a particular relationship within the discourse.<sup>30</sup> Take for example the following propositions.

- 4) He ate the chicken. He put the soup in the fridge.
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<sup>26</sup>Deborah Schiffrin, *Discourse Markers* (Studies in Interactional Sociolinguistics; Cambridge: Cambridge University Press, 1987), 319–20.

<sup>27</sup>Schourup, *Common Discourse Particles*, 232–3.

<sup>28</sup>Eva Koktova, *Sentence Adverbial in Functional Description* (Amsterdam: John Benjamins, 1986), 9.

<sup>29</sup>Brown and Yule, *op. cit.*, 106.

<sup>30</sup>Brinton, *op. cit.*, 34.



- 5) He ate the chicken *and then* put the soup in the fridge.
- 6) He ate the chicken *but* put the soup in the fridge.

In 4), there is no discourse marker. In 5), the discourse marker *and then* connects two statements indicating a sequence in action. First, he ate the chicken. After eating, he put the soup in the fridge. In 6), the two statements are connect by a *but* which indicates a contrast in action. He ate the chicken, but instead of also eating the soup, he put it in the fridge. We can see here the value of discourse markers. They do not affect the propositional content of the sentences they mark. Thus, they are considered as 'optional' elements to the units of speech they introduce. Nevertheless, they do have significant functions. They signal how the sentences should be taken, that is, how the connection of the two sentences be interpreted. In this sense, discourse markers restrict they way the sentences are to be understood.<sup>31</sup>

#### 4.2.3 *Discourse markers link utterances.*

Discourse markers function to indicate a certain connection between the utterance they introduce and other utterances. Some view this to mean that the connectivity is between the utterance that the marker introduces and the preceding utterance.<sup>32</sup> An example is the following hypothetical statements below:

- 7) There's a heat wave in Manila now.
- 8) Baguio is north of Manila. *Now*, Baguio is cold.

In 7), *now* is used as an adverb. It contributes to the meaning of the statement by providing the temporal setting for the state of affairs expressed in the statement, which is the time current to the time of speaking. In 8), *now* is used as a discourse marker. It signals a connection between the previous statement to the following statement.

Lenk argues that the connectivity between statements should not only apply to sequential statements, where the discourse marker links the statement that 'hosts'<sup>33</sup> it to a prior statement, but also to other statements either previous or following the statement that the discourse marker marks.<sup>34</sup> Still others argue that a

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<sup>31</sup>Gisle Andersen, *Pragmatic Markers and Sociolinguistic Variations*, 41.

<sup>32</sup>Levinson, op. cit., 88; Gisela Redeker, "Ideational and Pragmatic Markers of Discourse Structure," *Journal of Pragmatics* 14 (1990): 1168; Bruce Fraser, "An Approach to Discourse Markers," *Journal of Pragmatics* 14 (1990): 383-95.

<sup>33</sup>Lewis, op. cit., 39.

<sup>34</sup>Uta Lenk, "Discourse Markers and Global Coherence in Conversation," *Journal of Pragmatics* 30 (1998): 245-57.



discourse marker may connect not only the statement it marks to a prior statement, but also to an inferred statement. Connectivity may be between the utterance the marker introduces and a speech act or a stimuli such as an action perceived in the context.<sup>35</sup> Examples of this type of connectivity are below.

- 9) Speech act:  
The baby needs to be fed on time--*although* you never take my advice (*italics, mine*).<sup>36</sup>
- 10) Stimuli  
Context: A mother seeing her daughter who claims to be on a diet eating a big piece of pizza, a slice of cake and bottle of coke.  
Mother: So, the fast has ended!

In 9) the discourse marker *although* is actually connecting the utterance it introduces to illocutionary act of advising expressed by the previous utterance. In 10) the mother's utterance introduced by *so* is a response to an action seen in context.

Connectivity then may be textual or inferred from the context at the time of speaking.

According to Schourup, the three features mentioned above, that of non-truth conditionality, non-propositionality/optionality and connectivity, seem to have been taken as necessary features for an expression to be classed as a discourse marker.<sup>37</sup>

#### 4.2.4 Other features

There are other features used to characterise discourse markers, particularly in English. I shall discuss these features below and include some of the issues made for or against these features in the discussion. These are:<sup>38</sup>

##### 4.2.4.1. Discourse markers 'have an emotive, expressive function rather than a referential, denotative, or cognitive function'<sup>39</sup>

The claim that discourse markers only have emotive, expressive function and not referential, denotative or cognitive function may not apply to a number of

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<sup>35</sup>Villy Rouchota, "Connectives, Coherence and Relevance," in *Current Issues in Relevance Theory* (Villy Rouchota and Andreas Jucker; Pragmatics & Beyond; Amsterdam: John Benjamins, 1998), 11–57; Blakemore, op. cit.

<sup>36</sup>Rouchota, op. cit., 12.

<sup>37</sup>Schourup, "Discourse Markers."

<sup>38</sup>The list of features are based primarily on the work of L. Brinton in Brinton, op. cit and L. Schourup in Schourup, *Common Discourse Particles*.

<sup>39</sup>Klaus Hölker, "Französisch: Partikelforschung," *Lexikon der Romanistischen Linguistik* 1 (1991): 77–88 quoted by Jucker and Ziv, op. cit., 3.

elements classed as discourse markers. Referential, denotative and cognitive functions refer to the capacity of certain words to describe factual information about the real world.<sup>40</sup> Emotive or expressive functions relate to the way in which some words are used to express or share feelings or emotions.

Not all elements categorised as discourse markers exhibit emotive or expressive features. Markers such as *and* or *but* which have been classed as discourse markers by Schiffrin, Redeker, Blakemore, and Fraser do not fall under this category since they normally are not used to indicate emotions. However, there are some discourse markers in English that have emotive or expressive features such as *oh*, *really*, and *well*. On the other hand, there are words that have been classed as discourse markers that have referential, denotative or cognitive meanings. Perhaps the referential, denotative or cognitive meaning of a discourse marker can be illustrated with the word *also*.

The word *also* can have many functions. The *Encarta World English Dictionary* defines it as an adverb which is “used to indicate that something is true or is the case in addition” as in:

11) [He] got his picture in the paper and also won the prize.<sup>41</sup>

*Also* could also mean ‘in the same way as somebody or something else’ as in

12) When they withdrew their forces we will also withdraw ours.

Moreover, Encarta described *also* as being ‘used to modify a whole sentence or clause’ and in this case it has the sense of ‘moreover’ and ‘in addition to that’ as in

13) Also, you must complete the task in one hour.<sup>42</sup>

In sentences 11) and 12), *also* is functioning as an adverb while in 13) it is functioning as a discourse marker. In 13) it marks the whole sentence “you must complete the task in one hour”. Notice that *also* signals that the sentence that follows it is connected somehow to a previous sentence which Encarta does not include, however. Since this seems to be a hypothetical example, we could hypothetically complete the discourse and give it context:

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<sup>40</sup>John Lyons, *Semantics 1* (Cambridge: Cambridge University Press, 1977), 50–1.

<sup>41</sup>Examples 11 - 13 are taken from Anna Soukhanov, *Encarta World English Dictionary* (New York: St. Martin’s Press, 1999), s.v. *also*.

<sup>42</sup>Soukhanov, *op. cit.*, s.v. *also*.



- 14) Setting: In a Filipino home, a mother is teaching his son to do household chores:  
 Mother : You should husk the floor and wipe the dust off the furnitures.  
 Also, you must complete the task in one hour.

Here, *also* marks the sentence 'you must complete the task in one hour'. It functions to indicate that the proposition expressed in the sentence it marks is an addition to the requirements expressed in the proposition of the previous sentence. *Also* is an example of a discourse marker which carries over its adverbial meaning when it is used to mark a discourse.

4.2.4.2. *Discourse markers are primarily a feature of spoken rather than written discourse.*

Oral speech, such as conversation, is highly interactive since the participants speak to each other face-to-face. This interactive characteristic of oral speech makes use of a lot of discourse markers. Putting it another way, the use of discourse markers is a way of expressing this interactive nature of oral speech. An example given by Stubbs in English is:

- 15) Q: What time is it?  
 A: *Well*, two o'clock.<sup>43</sup>

Oral speech, in most cases, is unplanned. It is usually disunited or fragmented into 'idea units'. 'Idea units' are linked with or without connectives, which are usually placed initially at the start of an idea unit.<sup>44</sup> I presume that some of these connectives are discourse markers. In addition, since oral speech is usually unplanned, discourse markers are also used when there is silence as the speaker is trying to plan his next utterance.<sup>45</sup>

There are dissenting voices to the view that discourse markers are primarily a feature of oral speech on the grounds that the study of discourse markers has centered on spoken discourse rather than written and that the written materials used to study pragmatic features have been limited to certain types such as newspapers and textbooks. It is thus suggested that other types of written materials be used in the analysis.<sup>46</sup> Schourup further suggests that the comparative study of discourse markers in spoken and written discourse must be based on wider grounds to include

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<sup>43</sup>Stubbs, op. cit., 69-70.

<sup>44</sup>Chafe, "Integration and Involvement in Speaking, Writing, and Oral Literature," 38.

<sup>45</sup>Brinton, op. cit., 31.

<sup>46</sup>Schourup, "Discourse Markers," 234; Redeker, "Pragmatic Markers," 379.

not only formal/informal distinctions but also planned/impromptu speech and familiar (that is, speech with a friend)/written ‘impersonal addresses’.<sup>47</sup>

4.2.4.3. *They could occur one after another and with marked frequency in spoken discourse.*

In oral speech, sometimes discourse markers are used one after the other. An example is a remark given by a university student:

- 16) Well, anyway, I mean what was the reason...y’know, why did she do it, anyway?<sup>48</sup>

Another example is the talk given by an Israeli student to her teacher.

- 17) *at kaze, ulay, tov lo xaSuv ... raciti levakeS maSehu*  
You sort of, maybe, OK doesn’t matter...I wanted to ask for something.

It is not uncommon to use discourse markers in the same way as 16) and 17), particularly in English. And we could take this as a good analogy for Biblical Hebrew. Although this is not often seen in Biblical Hebrew narrative, I think this would apply to ועתה when it moves to the second or third position followed by ועתה (“and now”) and גם (“also”) which are used extendedly<sup>49</sup> as discourse markers.

4.2.4.4. *Discourse markers are ‘marginal forms’<sup>50</sup>*

B. Fraser lists about a hundred discourse markers in English which includes *say, see, look, after all, also, ok, how, to repeat, regardless, you see, now, but, so, however, well, and at any rate.*<sup>51</sup> As we observe, these discourse markers come from a variety of traditional grammatical categories such as verbs, prepositions, phrases, interjections and conjunctions. Fraser argues that a discourse marker will be difficult to categorise in any of the traditional word classes. He suggests that discourse markers be grouped as a grammatical category based on their functions as textual/discourse connectives.<sup>52</sup>

A. M. Zwicky suggests that discourse markers be reclassified under the category of interjection.<sup>53</sup> However, as the lists of discourse markers show, not all

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<sup>47</sup>Schourup, “Discourse Markers,” 234.

<sup>48</sup>Fraser, “An Approach,” 395.

<sup>49</sup>*Extendedly* means that as adverbs the terms ועתה (עתה) and גם have been used also *extendedly* as discourse markers.

<sup>50</sup>Brinton, op. cit., 34.

<sup>51</sup>Fraser, “An Approach,” 388.

<sup>52</sup>Ibid.

<sup>53</sup>A. M. Zwicky, “Clitics and Particles,” *Language* 61 (1985): 302 in Schourup, “Discourse Markers,” 235.



discourse markers derive from interjections. In fact, some discourse markers do not carry emotive or expressive functions. Moreover, there are interjections that are not generally accepted as discourse markers, particularly those that do not mark a particular unit of discourse.<sup>54</sup>

Lewis suggests a dichotomy of classification, which is the dichotomy of syntactic/pragmatic categories. She proposes that the term discourse marker be taken as a pragmatic category. However, syntactically, that is, at the level of a sentence, Lewis suggests that discourse markers be categorised as sentence adverbials on the grounds that discourse markers behave like sentential adverbs.<sup>55</sup>

Lewis argues that adverbs, particularly manner adverbs, have been used as discourse markers. For those discourse markers that are not derived from manner adverbs, they 'behave like sentential adverbs'.<sup>56</sup> Sentential adverbs for Lewis are adverbs that 'have the whole of their host sentence as the scope'.<sup>57</sup> Sentential adverbs also called 'sentence modifiers' are 'not syntactically incorporated into the structure of the sentence'. In this sense, they are similar to discourse markers. As discussed above, discourse markers are syntactically loosely connected to the unit of speech that includes them, and in English, they are usually separated by a comma. However, the scope of sentential adverbials is at the level of the sentence while discourse markers go beyond the level of the sentence to the level of discourse or pragmatics. Thus, sentential adverbials function to 'connect clauses or clause complexes' at the syntactic level. Discourse markers function to connect ideas at the pragmatic level.<sup>58</sup>

Lewis makes a very strong argument for seeing a correlation between sentential adverbials/sentence modifiers and discourse markers. My contention, however, is that when we refer to a discourse marker, we are referring to one entity. This means that when an analyst studies a discourse marker, she studies its features as a discourse marker and not as a sentence adverbial/discourse marker. And in the analysis, considerations are not only given to the pragmatic aspects of the marker but also to its syntactic position in the sentence it marks. Thus, in analysis, the dichotomy of syntactic/pragmatic structure, that is sentential adverbial/discourse marker categories is difficult to hold.

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<sup>54</sup>Cf. Bruce Fraser, "Contrastive Discourse Markers in English," in *Discourse Markers: Descriptions and Theory* (Andreas H. Jucker and Ziv Yael; Amsterdam: John Benjamins, 1998), 391.

<sup>55</sup>Lewis, op. cit., 34–46.

<sup>56</sup>Ibid., 36.

<sup>57</sup>Ibid., 39.

<sup>58</sup>Ibid., 34–46.

4.2.4.5. *Discourse markers 'are more characteristic of women's speech than of men's speech because like tag questions and hedged, they express tentativeness or powerlessness'.<sup>59</sup>*

There are gender studies on discourse markers, but the results are conflicting. A study on the marker *you know* has shown that this marker is more commonly used by women than men. Women use *you know* to mark 'an entire speech acts' while men use it to mark words or phrases suggesting, on the part of the women, a lack of confidence or poor judgment. However, another study on the same marker *you know* has an opposite outcome. In this study, the men are seen as insecure and the women confident in their use of the marker.<sup>60</sup>

The studies made above merely shows that the use of discourse markers to determine the psychological status of speakers is difficult to ascertain.

#### 4.2.5 *Discourse units*

Discourse marker marks a unit of discourse. The unit of discourse, however, is difficult to ascertain. Linguists have also struggled over this issue: How does one determine which part of speech is the unit marked by a discourse marker?

The traditional approach is to identify the unit of speech according to the syntactic form of a sentence. However, Schiffrin argues against using the sentence as the basis for determining unit of speech. She gives a number of reasons which I shall summarise below:

- i) In human interaction, particularly in day-to-day conversations, utterances are not produced in complete sentences. Many times sentences are difficult to determine in conversations due to the frequent use of ellipsis, interpositions (of comments or remarks), or paratactic devices. It can be argued then that speeches in daily conversations are not usually bound by syntax.<sup>61</sup>
- ii) In relation to understanding the meaning of an utterance, the sentence is not always relevant. A statement in the indicative such as the classic example "You have the salt" at the dining table, which has an illocutionary force of giving information, may actually contain an indirect illocutionary force of a command to pass the salt to someone else at the table. Thus the referential meaning of the words in a sentence may not actually be the meaning intended by the speaker, and may also not probably be what the addressee would infer from the utterance.
- iii) Schiffrin observes that discourse markers may be placed in different parts of a sentence. Some initially, some finally, and others within a sentence. For

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<sup>59</sup>Brinton, *op. cit.*, 35.

<sup>60</sup>Ibid.

<sup>61</sup>Schiffrin, *Discourse Markers*, 32.



discourse markers falling within a sentence, the unit they mark is smaller than that of a sentence.<sup>62</sup> Examples are the English marker *like* and the Hebrew marker '*kaze*'. The example below is taken from a survey of conversations among teenagers in London.

- 18) He goes into ah McDonald's (...) he's *like*, he's *like* can I have breakfast and he's *like*, breakfast eleven thirty everyday.<sup>63</sup>

In the utterance above, *like* marks two units of talk that cannot be categorised:

- a. he's *like* can I have breakfast
- b. he's *like*, breakfast eleven thirty everyday

In *a* the discourse marker *like* introduces a unit of talk which we could probably categorise as an embedded question; however, the intent of the speaker is not that of asking a question but more of giving information. In *b*, *like* introduces a phrase rather than a sentence; however, the phrase can be taken as a meaningful unit like a sentence.<sup>64</sup>

From the example above, we can qualify the unit of speech that the discourse marker is usually said to introduce. And this is a meaningful unit or an idea unit. However, as the example above shows, an idea unit introduced by a discourse marker, particularly in oral speech, is not always represented by a sentence. Linguists have proposed a number of ways to determine idea units in oral speech. These are through the use of prosodic cues such as pauses, pitch, intonation, and stress. However, they find that even in oral speech some of these cues are not always reliable. Some, like pitch, may not always be present in speech.<sup>65</sup> Pauses, which Brown and Yule<sup>66</sup> recommend, are also difficult to manage at times since the length of a pause is not the same for every speaker. Thus, determining units of speech in oral discourse may require a variety of methods. The reason, probably, is that talk comes in diverse forms. Talk has phonological, syntactic, semantic and pragmatic features. It may come in the form of conversation, long

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<sup>62</sup>Ibid.

<sup>63</sup>Gisle Andersen, "The Pragmatic Marker *Like* from a Relevance-Theoretic Perspective," in *Discourse Markers: Descriptions and Theory* (Andreas H. Jucker and Jael Ziv, Amsterdam: John Benjamins, 1998), 148.

<sup>64</sup>Ibid.

<sup>65</sup>Wallace Chafe, "The Deployment of Consciousness in the Production of a Narrative," in *The Pear Stories: Cognitive, Cultural and Linguistic Aspects of Narrative Production* (Wallace Chafe, Norwood, New Jersey: Ablex, 1980), 14.

<sup>66</sup>Brown and Yule, op. cit., 160-4.



speech, debates, arguments, greetings, etc. No one method can be used to measure its boundaries. In connection to discourse markers, the unit of speech that a marker may introduce can only be determined by the specific discourse marker used and by the way this specific marker functions within the discourse.

#### 4.2.6. *Approaches to the study of discourse markers*

Discourse markers are usually multifunctional. They appear to have a variety of uses. Multifunctional words have been analysed in two ways: either from a *maximalist* or *minimalist* approach.

The *maximalist* approach takes the various meanings of a word as unrelated. Hence, technically, the various meanings of a word are taken as *homonyms*.<sup>67</sup> *Homonymy* assumes that there is one meaning to a word. And if a word has two or more unrelated meanings, then technically there are two or more words, which are phonologically and orthographically the same. Multifunctionality of words from a *maximalist* approach may be analysed within a grammatical category or may cross the boundary of one category to another.<sup>68</sup> הנה, for example, has traditionally been analysed from within a grammatical category and across a variety of categories. It has been analysed at different syntactic-semantic levels as conjunctions, interjections, and adverbs. But also, from within these levels, הנה has been ascribed various meanings. As an ordinary adverb, it has been ascribed the meanings *here* (near demonstrative adverb), *now* (temporal adverb), and *there* (far demonstrative adverb). As a conjunction, it has been seen to introduce a variety of clauses including circumstantial, temporal, causal, and object clauses. The weakness of the maximalist approach, as Lewis observes, is that it implies that the multiple functions of the word happened haphazardly. It fails to consider 'the speaker's intuition that the senses are related'.<sup>69</sup>

The *minimalist* approach has an extreme and a moderate sides. The *extreme minimalist* approach takes a word as a *monosemy*. The variety of meanings are seen to have been caused by the interaction between the word's basic meaning with the context and communicative strategies.<sup>70</sup> The problem that could arise in this *minimalist/monosemy* approach is that if the core function formulated is not well-defined, then it will be inadequate to satisfy all the uses of the word. The result will either be that other meanings will be disregarded or taken as an exception.<sup>71</sup>

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<sup>67</sup>Kroon, *Discourse Particles in Latin*, 43; Follingstad, *Deictic Viewpoint*, 129.

<sup>68</sup>Kroon, *Discourse Particles in Latin*, 43.

<sup>69</sup>Lewis, op. cit., 50.

<sup>70</sup>Kroon, *Discourse Particles in Latin*, 43–4.

<sup>71</sup>Follingstad, *Deictic Viewpoint*, 129 fn 21.



The moderate approach is a midway between the *maximalist* and *minimalist* approaches. In this approach, the various meanings of a word are recognised but assumed to be related. This assumes that the related meanings come from a basic or core meaning. How the meanings are connected to the core meaning, there are varieties of views. Generally, the views fall into two groups. From a cognitive linguistic standpoint, the related meanings are seen as metaphorical uses of the core meaning.<sup>72</sup> The second view is that a word has a prototype and from that prototype there are extensions of use. In other words, the related meanings are family resemblances of the prototype.<sup>73</sup> This *moderate minimalist* approach then takes the multifunctionality of words as *polysemy*.

The relatedness of meaning may be seen as aspects of the use of the word in different planes of discourse. These planes of discourse, however, have been variously categorised. Halliday, for example, suggest three levels of 'linguistic system' from which the functions of words may be described. (Thus, he terms the descriptions of the functions of words at these levels as 'metafunctions'). These levels are the *ideational*, *textual*, and *interpersonal*. The *ideational* metafunction refers with the conveyance of the content of the word in relation to the world of experience.<sup>74</sup> The *interpersonal* refers to the social, emotive and conative aspects in communication. This involves the speaker's communicative intentions, attitudes, evaluations, and shared knowledge between speaker and hearer and clause exchanges.<sup>75</sup> The *textual* is concerned with the way the texts are formed in expressing meaning, basically in three areas: the theme-rheme relationships, the structuring of text in relation to new-given information and the use of cohesive devices in the text such as *reference*, *ellipsis*, *conjunction*, and *lexical organization*.<sup>76</sup>

Brinton modifies Halliday's tripartite system of metafunctions. The ideational level she renamed as the *propositional* level. She modifies the constitution of the *textual* to include how 'the speaker structure meaning as texts' and how cohesion is formed not only at the level of the sentence but at the level of discourse. This means taking into consideration the various textual structures in both spoken and written discourse.<sup>77</sup>

Kroon develops Halliday's metafunctional system into *representational*,

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<sup>72</sup>Eve Sweetser, *From Etymology to Pragmatics: Metaphorical and Cultural Aspects of Semantic Structure* (Cambridge: Cambridge University Press, 1990), 18–20.

<sup>73</sup>Follingstad, *Deictic Viewpoint*, 129–30; Kroon, *Discourse Particles in Latin*, 44 fn 17.

<sup>74</sup>M. A. K. Halliday, *An Introduction to Functional Grammar* (Second; London, UK: Edward Arnold, 1994), 179–80. For Halliday, a clause complex is 'closely' equivalent to a sentence in English in Halliday, op. cit., 309.

<sup>75</sup>M. A. K. Halliday and Ruqaiya Hasan, *Cohesion in English* (English Language Series; London: Longman, 1976), 26–7; Halliday, op. cit., 68–71.

<sup>76</sup>Halliday, op. cit., 308–11.

<sup>77</sup>Brinton, op. cit., 38–40.



*presentational* and the *interactional* levels of discourse. The *representational* is similar to Halliday's ideational function. The *presentational* is parallel to Halliday's *textual* level; however, in the *presentational* attention is given to the '*presentation and organization*' of information rather than its expression. In Halliday, the *textual* level involves the view of coherence which is defined based on linguistic forms such as ellipsis, conjunctions, reference and lexical continuity. For Kroon coherence involves the view that the speaker 'imposes an organizing and rhetorical'<sup>78</sup> perspective on the ideas conveyed'. This means that the speaker determines the way the texts is to be ordered to arrive at a relevant or effective communication. This involves grounding of information, choice or shifts of discourse topics, structuring information as new or given. Moreover, the speaker might decide to 'elaborate or comment' on certain information, or he may signal how a unit of discourse is functionally connected to another unit of discourse. Thus, the presentational level involves the manipulation of information into an ordered structure of texts.<sup>79</sup> Her *interactional* level involves how coherence is attained in verbal interaction between participants.<sup>80</sup>

Schiffrin suggests five 'levels of talk', these are the *ideational structure*, *action structure*,<sup>81</sup> *exchange structure*,<sup>82</sup> *participation framework*<sup>83</sup> and *information state*.<sup>84</sup> One can observe that in Schiffrin's list, two levels are not really of the same status as the other levels since they are not involved in the actual communication process, although they do affect the communication process. These two levels are the *participation framework* and *information state*.<sup>85</sup>

We can observe from the modifications made by Brinton and Kroon on Halliday's three-level system the accommodation not only of the functional-semantic features but also the social in the formation of texts. Since הנהגה is a discourse marker, I shall also modify Halliday and Hasan's *textual* level to include the way in which the speaker forms the texts.

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<sup>78</sup>Rhetorical relation for Kroon is the functional relationship of two propositions based on the 'communicative goals' of the speaker. Examples are: *justification, causal relation, adversative....* in Kroon, *Discourse Particles in Latin*, 75–80.

<sup>79</sup>Kroon, *Discourse Particles in Latin*, 61–2.

<sup>80</sup>*Ibid.*, 89.

<sup>81</sup>*Action structure* refers to the description and ordering of speech acts created in the process of interaction between participants in Schiffrin, *Discourse Markers*, 25.

<sup>82</sup>*Exchange structure* refers to the turn taking conversation between participants in Schiffrin, *Discourse Markers*, 24.

<sup>83</sup>*Participation framework* for Schiffrin refers to the identification of the participants, their roles in the communication process which includes their social status in Schiffrin, *Discourse Markers*, 27.

<sup>84</sup>*Information state* for Schiffrin refers to the cognitive aspects in the communication process. In other words, speaker/hearer knowledge status in Schiffrin, *Discourse Markers*, 28.

<sup>85</sup>Cf. Redeker's evaluation of Schiffrin's five levels of discourse in Redeker, "Linguistic Marker".



### 4.3 הנה as a discourse marker

Below are features of discourse markers that are found in הנה.

#### 4.3.1. Truth-conditional

Discourse markers do not nullify or verify the truth condition of an utterance.

- 19) Caleb speaking to Joshua:  
'And now, *hinneh*, I am today 85 years old'      / ועתה הנה אנכי היום בן־חמש ושמונים שנה: /

In this passage, הנה has moved to the second position. ועתה precedes it and is in the first position. The utterance that follows is a complete sentence with a subject אנכי and a predicate היום בן־חמש ושמונים שנה. The speaker in this passage is Joshua. His use of הנה and ועתה<sup>86</sup> does not verify or falsify the truthfulness of his claim.

#### 4.3.2. Propositional content and optionality

Discourse markers do not add to the propositional content of an utterance

- 20) 1Sa 24:2  
"Hinneh, David is in the desert of En Gedi..."      / הנה דוד במדבר עין גדי: /

In this passage הנה is introducing a declarative sentence giving information regarding David's location. The inclusion of הנה or its exclusion in the text does not modify this state of affairs. הנה is not used to describe the world that the proposition is referring to, rather, it is used to comment on the proposition itself.

This does not mean, however, that הנה is meaningless. It does have a conceptual value or a core meaning.

#### 4.3.3. Connectivity

Another feature of discourse markers is connectivity, which is related to the view that discourse markers are coherent devices used in discourse. It both has local and global coherent functions. An example of the use of local coherence is the following:

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<sup>86</sup>I will argue later in this paper the ועתה when it precedes הנה is also functioning as a discourse marker.

21) Gen 37:7-7

Joseph was speaking to his brothers:

- a. Listen, please, to this dream /שמעו־נא החלום הזה/  
b. which I dreamt /אשר חלמתי/  
c. *wehinneh*, we were binding sheaves ... /והנה אֲנַחֲנוּ מְאַלְמִים אֲלֵמִים .../

In 21) line *c*, והנה is used to signal the beginning of the actual recounting of the dream which is introduced verbally in lines *a* and *b*.

והנה, however, is not only used to connect the foregoing unit of discourse but also the units following the unit it introduces such as in:

22) Exo 7:15

God is speaking to Moses:

- a. Go to Pharaoh in the morning /לך אל־פַּרְעֹה בַבֶּקֶר/  
b. *hinneh*, he goes out towards the water /הנה יֵצֵא הַמַּיְמָה/  
c. and you shall stand to meet him on the /וּנִצַּבְתָּ לִקְרֹאתוֹ עַל־שַׁפַּת הַיָּאֵר/  
bank of the Nile.

In this passage, הנה in line *b* provides an information that is the basis for the commands expressed in the foregoing and following units of discourse (line *a*, *c*)

The above passages represent some of the functions of הנה in direct speech. It is evident that הנה is working at the level of discourse and its function(s) can only be understood at that level.

#### 4.3.4. *Emotive/expressive functions*

Some discourse markers carry emotive and expressive functions. With regard to הנה, a number of grammarians have attributed emotive functions for it such as Waltke & O'Connor and especially McCarthy. The issue now is whether this emotive function is always present in הנה in all its occurrences or whether it only occurs in some of the passages. Is the issue with regard to the emotive function of הנה a question of presence or absence or is it a question of degree?

#### 4.3.5 *Marginal forms*

הנה has posed a problem for Hebrew grammarians because it could not be classed in any traditional word class. Van der Merwe *et al.* say of הנה:

The word class to which הנה belongs has always been a problem for grammarians. Some have described it as an interjection while others



think it as an adverb. Yet it does not really fit in either of these classes. As opposed to interjection and most ordinary adverbs, it can take a pronominal suffix and, as opposed to ordinary adverbs, it refers to a whole clause. In fact, it always precedes the clause upon which it has a bearing.<sup>87</sup>

#### 4.4. Unit of speech for הנה

As I have stated above, the basis in determining the unit of speech depends on the nature of the discourse marker and the medium in which it has been used. In the discussion above, the discourse markers that have been studied are related to living languages and particularly oral speech. On the other hand, Biblical Hebrew, by its nature as a dead language, is a written text and therefore choices for determining the unit of speech are limited to what a written text could offer.

When we investigate the הנה passages, we find that the smallest unit of speech that הנה introduces is a single term. A number of examples can be found for this type such as 2 Sam 2:6 (הנה עבדך, “*Hinneb*, [I am] your servant”). Under this category also is the single-term הנה + 1cs (הנני).

I shall prove later, that these single terms are not phrases but rather they express complete clauses in themselves. In other words, they represent idea units. However, they either have an elided subject or an elided predicate. Thus, the smallest unit of talk that הנה introduces is a one-term clause.

In other occurrences, we find that הנה marks not just one clause but also a series of clauses, such as in Gen 19:20 which consists of two independent clauses, and in Gen 19:19 which consists of an independent and a subordinate clauses. However, in some other occurrences, הנה might be marking longer units of discourse such as in a dream report.

23) Gen 40: 9-11

The chief butler recounting his story:

In my dream	/בְּחִלּוּמִי/
<i>wehinneh</i> , a vine was before me and	/וְהִנֵּה-גִפְנוֹ לִפְנֵי וּבִגְפוֹ שְׁלֵשָׁה שָׂרִיגִם/
vine had three branches	
and it was as (though) it budded upon it ...	/וְהָיָא כְּפִרְחַת עָלֶיהָ .../
...and I placed the cup upon Pharaoh's hand.	/... וָאֵתֹן אֶת-הַכּוֹס עַל-כַּף פַּרְעֹה/

In this passage, הנה introduces the beginning of the recounting of a dream. It seems that it is marking the whole recounting of the dream, that is, an episode. An episode

<sup>87</sup>C. H. J. van der Merwe, et al., *Biblical Hebrew*, 328–9.



in this case comprises of a group of clauses. Thus, הנה may mark a single clause, a series of clauses, or a group of clauses called an episode.

Thus, the minimum unit that הנה can introduce is that of a clause. In this thesis, I shall refer to the unit of discourse which הנה introduces as the הנה clause.

#### 4.5. The basic meaning of הנה

When defining a word, the simplest approach is by ostension.<sup>88</sup> For example, when defining what a tree is for someone who has not seen one, then the easiest thing to do is to point to a tree. This method, however, is not always possible, since the object in the real world being referred to by the word being defined may not be present at the time of speaking. Also, not all words have a corresponding reference in the real world like a *tree*. Some words represent an abstract idea or concept, in which case, it has to be defined verbally. What is a tree then? If we cannot point to a tree in the real world, then we have to define it by referring to its meaningful features. We say that a tree is a living thing that has roots and a trunk. It has branches, twigs and leaves. Sometimes it bears fruits. And sometimes it also has flowers.... Our definition then is based on what we understand are the meaningful features of a tree.

Similarly, abstract concepts represented by a word or a lexical expression may require a description of its meaningful components in order to adequately define it. The Tagalog expression *utang na loob* (lit., “debt in the inner self”), for example, is a concept that is very difficult to define to a foreigner, primarily because it is culture bound. The nearest word in English is the word “gratitude” but that word does not capture the true essence of this concept. The concept actually includes these features: In *utang na loob*, someone must have done a good deed to another person in order for that other person to experience *utang na loob*. This other person then becomes morally and socially obliged to recognise what the person has done to him, by showing a sense of loyalty to the person that did the good deed, by refraining from doing her harm or evil, and by doing a similar good deed when opportunity arises.

We see then that *utang na loob* as a concept comprises a number of meaningful components. When defining the concept, we can select any or all of these meaningful components depending on our understanding of the background knowledge of the person to whom we are defining the concept.

In the same way, we can define the basic meaning הנה based on its meaningful components: הנה is a communicative device employed by the speaker to

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<sup>88</sup>Cf. Lyons, op. cit., 228.



get his reader's attention for information he is about to impart. As a communicative device, הנה is a verbal device. To employ it the speaker should utter it. And here, we recognise a social aspect into this meaning of הנה and I argue that this social aspect is integral to the basic meaning of הנה. This social aspect of הנה includes a speaker and his addressee(s). This means that הנה is used in interaction. When a speaker utters הנה, his addressee recognises that the speaker is trying to get his attention. And the object of attention is the information about to be uttered by the speaker.<sup>89</sup> In connection with the texts or the utterance, we could define הנה as a marker of information.

There is a derived meaning of הנה from this basic meaning, namely, that in the process of getting the addressee's attention, the information that is marked is consequently focused or made prominent. It should be noted, however, that the focusing function of הנה is a derived or secondary function; it is nonetheless a present and active function.

The ostensive feature of הנה, that is, the motive or intent on the part of the speaker to get hold of the attention of the addressee, has caused van der Merwe, *et al.* to label הנה as a *sentence deictic*.<sup>90</sup> On the other hand, its focusing function has also caused Follingstad and van der Merwe *et al.* to also label it as a *focus particle*.<sup>91</sup>

This ostensive function of הנה is expressed in various ways in Genesis - 2 Kings depending on the specific situations in which the marker is used. These specific situations may be identified by determining the recurring patterns of use of the marker in Genesis - 2 Kings. These recurring patterns occur in both the direct speech and in narration.

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<sup>89</sup>This *information* is knowledge that may be shared by both the speaker and the addressee, or known to the speaker alone. It may be past knowledge or future course of actions desired or intended by the speaker. Cf. Garr, *op. cit.*, 238–330.

<sup>90</sup>C. H. J. van der Merwe, *et al.*, *Biblical Hebrew*, § 44.3.1.

<sup>91</sup>Follingstad, "Focus Function."; *Ibid.*

## Chapter 5

### הנה in Direct Speech

As the figures in § 2.4 Tables 8 and 9 show, הנה occurs 411 times in direct speech. Of these, 304 are the non-prefixed forms of הנה which includes 215 occurrences of the full form הנה. In this chapter, I shall concentrate my analysis on the non-prefixed forms, particularly the full form הנה. The following are the recurring patterns of use of הנה in direct speech.

#### 5.1. הנה is used by the interlocutor to indicate to the addressee that the following discourse is a ground, basis, evidence or support to a forwarding or preceding unit of discourse.

(Please see the appendix: Tables 1-3 and Lists 1-3 for the data)

##### 5.1.1. *To indicate that the following utterance (הנה clause) is used as background information to a preceding or forwarding directive.*

Commands, requests, suggestions, and permission are speech acts that fall under the category of *directives*. In Hebrew, when one of these directives is to be given, a frequent approach used is to provide an information that is used as ground for the directive. This background information is usually introduced by הנה.

#### 1) Exo 8:16

Following God's command, Moses returned to Egypt after forty years of living in the land of the Midianites to set the people free from Egyptian bondage. He had met with Pharaoh several times; however, Pharaoh would not let the Israelites leave Egypt. Below is another instruction God gave to Moses.

God speaking to Moses:

- |                                                                  |                                     |
|------------------------------------------------------------------|-------------------------------------|
| <p>a. Rise early in the morning and stand before Pharaoh</p>     | <p>/השכם בבקר והתיצב לפני פרעה/</p> |
| <p>b. <i>Hinneh</i>, he (regularly) goes to the water</p>        | <p>/הנה יוצא המימה/</p>             |
| <p>c. Then (lit., "and") say to him, "Thus the Lord says..."</p> | <p>/ואמרת אליו כה אמר יהוה.../</p>  |

This passage is part of a long external monologue God gave to Moses which begins in v. 16 and ends in v. 23. Actually, this monologue represents the fusion of two events: that of God giving instructions to Moses and the actual event of Moses going before Pharaoh relaying the message of God to him (Pharaoh). Lines a-c is the preliminary part of the whole monologue and is used rhetorically to introduce an



embedded speech which contains the content of God's message to Pharaoh. The preliminary part begins with a command in line *a* followed by a giving of information in line *b*, and then a continuation of the command in line *c*.

הנה is used to mark the information in *b*. I propose two functions of הנה here. First, הנה indicates that the information that follows (הנה clause) is a ground or a support for the foregoing and forwarding commands. Second, the fact that הנה marks a certain unit of discourse, which in this case is a background information, causes that information to be focused or highlighted.

Thus הנה is used to link the הנה clause to a foregoing or forwarding command. The more common pattern of use, however, is where the command follows the הנה clause that is, הנה clause + command.

## 2) Gen 12:19

The general setting is in Egypt. Pharaoh had taken Sarah to be his wife, thinking that she was Abraham's sister and not his wife. Because of this, God afflicted him and his household with a dreaded disease. How Pharaoh connected the dreaded disease to his taking Sarah into his household away from the rightful husband, and how he found out that Sarah was actually Abraham's wife, the narrative does not explain. But Pharaoh did find out the truth and about Abraham's deceit. So he sent for Abraham.

Pharaoh: <i>a</i> . Why did you say,	/למה אמרת/
<i>b</i> . "she is my sister"	/אחותי הוא/
<i>c</i> . so that I took her as my wife?	/ואקח אתה לי לאשה/
<i>d</i> . And now,	/ועתה/
<i>e</i> . <i>hinneh</i> , your wife	/הנה אשתך/
<i>f</i> . take (her) and go.	/קח ולך/
Abraham: (Silent)	

The account of the meeting between Abraham and Pharaoh was very brief. The only speech recorded is that of Pharaoh. Thus, the speech of Pharaoh is an external monologue since it was directed to an addressee who was present at the time of speaking. The addressee, however, was silent, or at least, that is how the narrator pictures him.

The narrator does not specify the actual place of the meeting. Probably, it was at Pharaoh's court, where he would be receiving his guests. The narrator too does not indicate who were present at the meeting in addition to Abraham. We could infer from the story that Sarah was present at the meeting. She was actually the topic of Pharaoh's speech and was to be returned to Abraham shortly



afterwards. Probably, other people were there as well, particularly palace officials who were attending to Pharaoh. However, we can only assume this as most probable.

We can describe Pharaoh's speech as follows:

<i>a.</i> / למה אמרת /	direct speech act of questioning indirect speech act of accusing
<i>b.</i> / אחתי הוא /	embedded direct reported speech of Abraham (use of the first singular person pronoun in 'she is my sister')
<i>c.</i> / ונאקה אתה לי לאשה /	description of Pharaoh's action resulting from the utterance of <i>b</i>
<i>d.</i> / ועתה /	another discourse marker used to relate the previous act expressed in the utterances <i>a</i> and <i>b</i> to <i>e</i> and <i>f</i>
<i>e.</i> / הנה אשתך /	הנה clause
<i>f.</i> / קח וילך /	directives to Abraham

The locution in *a* contains an illocutionary act of questioning. This is the direct speech act that is expressed in this passage. However, if we analyse it more deeply, there is an underlying indirect speech act which is the real import of what Pharaoh was trying to say here. He was actually accusing Abraham of lying to him (and probably too, of causing all the trouble that he and his household were experiencing). The locution and the context imply that Pharaoh's speech was accompanied with deep emotion. He was furious with Abraham. If we construct the indirect speech act, it would probably be something like this: 'How dare you lie to me and cause me all this trouble!'

The embedded direct speech in *b* is marked or indicated by the *qatal* form of אמר and the use of the first person in אחתי. Otherwise, if this were an indirect reported speech, the pronominal suffix used would be the second person masculine singular אחותך.

The action in *c* has been brought about by the half-truth expressed in *b*. The utterance in *a-c* somehow implies that if Abraham had not lied, Pharaoh would not have taken Sarah. So there is an underlying blaming here on the part of Pharaoh.

Abraham did not answer the question. His silence revealed his admission of guilt.<sup>1</sup>

ועתה in *d* links the previous utterance to the following utterance expressing temporal sequence. It signals to the addressee and the audience that the proposition expressed in *a-c*, at the time of speaking, will be superseded by the actions expressed

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<sup>1</sup>Bruce Waltke and Cathi Fredericks, *Genesis: A Commentary* (Grand Rapids, MI: Zondervan, 2001), 215.



in the following utterance. Moreover, *ועתה* also acts as a contrast between the two parts of the utterance. In short, *ועתה* indicates that two temporal events are contrasted. The first, which is the past event, is that of Pharaoh taking Sarah away from Abraham into his household. The second, which is what was about to happen, is the reverse of the first event, and that is, of Pharaoh returning Sarah back to her husband.

As I stated above, *ועתה* here is also functioning as a discourse marker. Van der Merwe, *et al.* also take this particle as a discourse marker.<sup>2</sup> So we have in this passage, two discourse markers, one following the other. *ועתה*, however, marks a larger unit of speech than *הנה*. *ועתה* marks both the *הנה* clause and the following commands. We can diagram the units of speech that these two discourse markers highlight:

/ועתה/  
           /הנה/  
                   /אשתך/  
                   /קח ולך/

*הנה* marks *אשתך*. It functions ostensibly to get the attention of the addressee to the proposition expressed in the utterance that follows *הנה*: ‘*Hinneb*, your wife...’

A number of the English renderings for this passage translate *הנה* with the sense of *here* such as in the NRSV, RSV, NIV [British version] (*‘here is your wife!’*). If we analyse their rendering of *הנה אשתך*, *הנה* is taken to be a part of the clause it introduces. It functions as a spatial deixis which locates the object it is pointing to in reference to the location of the speaker. Spatial deixis is a syntactic-semantic category. The deictic *here* in “*here is your wife*” functions to locate Sarah, in relation to the location of the speaker, which is Pharaoh. However, I do not think *הנה* here is functioning syntactically as part of the clause and for that matter as a spatial deixis. *הנה*, as I have argued in the previous chapter, is located outside the clause it introduces. *הנה* therefore functions not as a spatial deixis, but rather, as a discourse marker. It is used to get Abraham’s attention to the proposition expressed in the clause it marks, rather than to locate Sarah in relation to the speaker.

There is a difference in meaning between the statements *a*: “*Hinneb*, your wife!” and *b*: “Your wife is here!”. *Hinneb* in statement *a* does not have the same function as *here* in statement *b*. Translation wise, the nearest English equivalent of *binneh* in this passage would more be the statement “*Look*, your wife!”.

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<sup>2</sup>C. H. J. van der Merwe, *et al.*, *Biblical Hebrew*, 333.

Since הנה is functioning as a discourse marker in this passage, then we assume that the clause it marks is an ellipsis. But how do we determine the real import of the clause, since it is a single-term clause? Perhaps we can determine that by trying to understand what Pharaoh really meant in his utterance of הנה אשתך. The context might give us a clue.

As I have proposed, הנה is used to signal an utterance that carries information in connection to a preceding or following directive. And here two imperatives follow the הנה clause: קח וּלך ("Take (her) and go!"). We can assume then that the sense of the הנה clause is directly related to the meaning of these commands. Moreover, we also know from that context that Sarah was taken away from her husband and was forced to live in Pharaoh's house. I assume that if Sarah had a choice, she would have chosen to stay with her husband. From these two contexts, we can take the following possibilities to complete sense of the הנה clause:

*Hinneb*, your wife (is now free)

Take (her) and go! *or*

*Hinneb*, your wife, (I return to you)

Take (her) and go!

In this construction, הנה makes salient the information used as the basis for the command(s) that follows it.

This function of הנה to focus on a particular statement as the background information to a given directive, is common in Genesis - 2 Kings. Consider the following:

3) Gen 16:6

Abraham to Sarah:

*Hinneb*, your maidservant is in your hand /הנה שפחתך בידיך/  
(Background information)

Do to her as you please /עשי-לה הטוב בעיניך/  
(Lit., "that which is good in your eyes")  
(Permission)

4) Exo 1:9

Pharaoh to people:

*Hinneb*, the people of Israel are /הנה עם בני ישראל רב ועצום ממנו/  
more numerous than us  
(Background information)



Come, let us deal wisely with  
them lest they become too many.  
(*Command-suggestion*)

/הָבָה נִתְחַכְמָה לּוֹ פְּוֹי־רָבָה/

5) Jos 2:18  
Spies to Rahab:

*Hinneb*, we are about to come to the land  
Or: *Hinneb*, (when) we come to the land  
(*Background information*)

/הִנֵּה אֲנַחְנוּ בָּאִים בְּאֶרֶץ/

this cord scarlet thread  
you shall bind at the window...  
(*Command*)

/אֶת־תְּקוּת חוּט הַשָּׁנִי הַזֶּה תְּקַשְׂרִי בַחֲלוֹן .../

In these passages, *הִנֵּה* marks the background information to a following directive, highlighting the background information rather than the directive, which, supposedly is the main point of the discourse unit. Normally, one would expect the main point of the discourse to be given attention or focused, rather than the background information. However, we find the reverse in Hebrew: *הִנֵּה* has been used to highlight the background information rather than the main point.

R. Slager gives three reasons why speakers use *הִנֵּה* to highlight backgrounded materials in general. The first two, he bases on the Brown, Driver and Briggs lexicon (BDB) list of the functions for *הִנֵּה*. The three reasons are:

- i) 'to make the narrative graphic and vivid,'
- ii) 'to enable the reader to enter into the surprise or satisfaction of the speaker or actor concerned'.<sup>3</sup>
- iii) to 'reintroduce a major participant along with vividness and sometimes surprise'.<sup>4</sup>

As we can see, not one of the three reasons Slager enumerates seems to fit the purpose of marking or highlighting background information with *הִנֵּה*. To clarify, for Slager, all the occurrences of the *הִנֵּה* clauses in the Hebrew texts are background materials. These include passages in direct speech as well as in narration. However, as I will prove later, this is not always the case with *הִנֵּה* and for that matter, with the *הִנֵּה* clauses.

Further, with regards to his three reasons, the first reason, which he extracted from the Brown, Driver and Briggs lexicon, does not seem to fit as a function of

<sup>3</sup>Brown, op. cit., s.v. *הִנֵּה*; Slager, op. cit., 51.

<sup>4</sup>Slager, op. cit., 53.



הנה. To make something 'graphic' or 'vivid' seems to be more the function of verbs, adjectives and adverbs, which are used within the utterance or the proposition that describes states of affairs. הנה functions as a discourse marker and as such does not add to the propositional content of the utterance. Perhaps other studies might help us elucidate why background materials are highlighted or focused over main points such as directives.

J. Gumperz, *et al.* provide us with an analogy in another language. They observe that between South-Asian English speakers and American English speakers, South Asian English speakers tend to highlight background information rather than the main point. South-Asian English speakers present the background information first and speak it 'in high pitch with rhythmic stress' and then they follow the main point with a 'lower-pitched less emphatic speech'. The reverse is true with American English speakers. They put 'emphatic' rhythmic stress on the main points and 'de-emphasise' the background information using lower pitch. Gumperz, *et al.* propose that the reason for a difference in 'discourse strategy' is cultural.<sup>5</sup> However, they do not specify the types of discourse in which this strategy would apply.

The use or the focusing of background information over the directives is quite common among Filipinos. There are a few reasons for the use of this strategy. The first is to tone down the force of a command, demand, request and negative response. This is an acceptable and preferred behaviour in a non-direct confrontative society. It is also seen as a polite behaviour particularly towards older people or people of higher rank and helps avoid shaming others. Similar to the observation of Gumperz, *et al.*, the usual method is to mention the background information first and highlight it. Sometimes, only the background information would be mentioned and the actual directive or negative response would be absent.

Another reason for using background information or for focusing on the background information is to validate or strengthen the directive. The background information here then is acting like evidence that justifies the giving of the directive, thus strengthening it. In this sense, the focused background information contains a perlocutionary force of persuading. It is a way of seeing to it that the addressee will agree with the directive and do it.

The use of background information may be described this way: It is not uncommon to have this type of conversation among Filipino friends:

---

<sup>5</sup>John Gumperz, *et al.*, "Cohesion in Spoken and Written Discourse: Ethnic Style and the Transition to Literacy," in *Coherence in Spoken and Written Discourse* (Deborah Tannen; Advances in Discourse Processing; Norwood, New Jersey: ALEX Publishing Corporation, 1984), 6.



- 6) A: *Huuy*,<sup>6</sup> I heard you won first prize in a singing contest. And you won P1000.00! Pizza Hut is nearby! (in a joking manner)  
*(Implicature: Asking for a treat)*
- B: (Joking) Sorry, I already spent it last night (referring to the money).  
*(Implicature: No!).*

I agree with Gumperz, *et al.* when they comment that this type of discourse strategy is cultural. I have a personal experience from a female missionary who misunderstood how this strategy works. Once, I commented how nice her dress was and to my surprise, she offered to give it to me. She told me later that she was told that when a Filipino expresses appreciation on something, then she is asking for it. But that is not true all the time! Being a foreigner, she did not understand how this strategy works. The use of this strategy is a cultural practice. It involves shared values and knowledge for both the participants in order to attain effective and successful communication.

According to Searle, 'meanings are ... a matter of convention' and convention is based on 'background assumption'. This means we determine which information is more significant not on the basis of grammatical rules but rather on the basis of convention.<sup>7</sup>

It seems that in Biblical Hebrew to focus on the background information by the use of an ostensive marker הנה is seen to be an acceptable discursive practice. Age or social status does not seem to be the reason for the practice since this strategy is used by speakers of various ages and social status to addressees of various ages and social status as well. Examples are Pharaoh to Abraham (Pharaoh to commoner, Gen 12:19), Abraham to Sarah (husband to wife, Gen 16:6), Jacob to Joseph (father to son, Gen 50:5 [embedded speech]), and God to Ahijah (God to servant, 1Ki 14:5). Whatever be the cultural reasons for the practice, it seems to be a common acceptable practice in Ancient Israel or even perhaps in the Ancient Near East.

5.12. *To get the addressee to pay attention to the following utterance (הנה clause) used as background information or basis for a following action.*

Sometimes, a הנה clause does not have any accompanying directive and it is followed instead by an action that is related to the הנה clause.

---

<sup>6</sup>*Huuy* is a Tagalog expression that may, I think, at times, function as a discourse marker. Its main use is to get the attention of the hearer to the utterance that is about to follow. It also functions as a topic shifter, when a new topic is suddenly inserted in a conversation.

<sup>7</sup>Searle, *Expression*, 135; Gumperz, *et al.*, op. cit., 6.

7) 1Ki 18:7, 8

Setting : When Obadiah was travelling, Elijah came up to meet him:

Obadiah : *a.* Is that you, my master Elijah? /האָתָּה זֶה אֲדֹנָי אֱלֹהָיו/  
 Elijah : *b.* (It is) I. /אָנִי/  
*c.* Go and tell your master /לֵךְ אָמַר לְאֲדֹנָיְךָ/  
*d.* “*Hinneb*, Elijah” /הִנֵּה אֱלֹהָיו:/

The הִנֵּה clause in Elijah’s speech in *d* occurs three times in 1Ki 18, all in the form of an embedded direct speech. The first is spoken by Elijah to Obadiah (1Ki 18:8) and then the next two by Obadiah to Elijah (1Ki 18: 11, 14). This embedded הִנֵּה clause is the content of the command given by Elijah to Obadiah to go and speak to King Ahab. Obadiah is to tell King Ahab: הִנֵּה אֱלֹהָיו .

הִנֵּה אֱלֹהָיו carries multiple functions. First it carries an illocutionary force. Second, it carries two underlying indirect speech acts/implicature.

Locution : הִנֵּה אֱלֹהָיו  
 Illocutionary force : Informing  
 Indirect speech act (1): Commissive  
 Implicature : That Elijah is willing to meet Ahab

Indirect speech act (2): Directive to Ahab  
 Implicature : Go and meet Elijah

The evidence for the presence of the first indirect speech act/implicature is in v. 15 in Elijah’s speech to Obadiah:

8)

Elijah: *a.* As the Lord of Hosts lives, /חִי יְהוָה צְבָאוֹת אֲשֶׁר עִמָּדָתִי לְפָנָיו/  
 whom I stand before (him)  
*b.* that today I will appear to him (Ahab) /כִּי הַיּוֹם אֶרְאֶה אֵלָיו/

The evidence for the presence of a second indirect speech act/implicature is in v. 16 in the action of Ahab who went to meet Elijah after Obadiah spoke to him. Note that nothing in the narrative or in the speech of Elijah or Obadiah indicates where the place of the meeting would be. Probably it would be at the place where Elijah appeared to Obadiah. Or probably Elijah and Obadiah agreed on a specific place. This is not specified at all in the narrative section. It seems that the narrator has found it sufficient merely to use the הִנֵּה clause. He seems to assume, based on the way he structured the story, that his readers would infer from the הִנֵּה clause the details of the meeting.



At this point, let me suggest a construction of the *הנה* clause:

*Hinneb*, Elijah has come! or *Hinneb*, Elijah has returned!

This type of construction where the command, request, or permission is not verbalised, but rather implied in the context can be found in a number of *הנה* passages. The cue is in the action that follows the *הנה* clause.

Another example is in Gen 48: 1, 2.

9) Gen 48:1, 2

- |                                                            |                             |
|------------------------------------------------------------|-----------------------------|
| a. (v. 1) And it was after these things                    | /ויהי אחרי הדברים האלה/     |
| b. Someone said to Joseph                                  | /ויאמר ליוסף/               |
| c. “ <i>Hinneb</i> , your father is sick.”                 | /הנה אביך חלה/              |
| d. So he took his two sons with him                        | /ויקח את שני בניו עמו/      |
| e. Manasseh and Ephraim                                    | /את מנשה ואת אפרים/         |
| f. (v. 2) And someone informed Jacob saying                | /ויגיד ליעקב ויאמר/         |
| g. “ <i>Hinneb</i> , your son Joseph comes to you”         | /הנה בנך יוסף בא אליך/      |
| h. So Israel strengthened himself and<br>sat upon the bed. | /ויתחזק ישראל וישב על המטה/ |

Each of these two verses contains a reported direct speech consisting of a simple clause introduced by *הנה*. In both cases, a narrative follows the locution which describes the action of the person to which the direct speech has been addressed in response to the speech event. The first direct speech in v. 1 is addressed to Joseph (line *a*). It is a simple locution telling Joseph that his father was sick. This locution has an illocutionary force of informing. However, there is more to the locution than a mere intent of informing. We can base this on the rest of the discourse. The events following the locution seems to imply that the locution in v.1 consists of an underlying indirect speech act from which Joseph had inferred. But in order for us to understand this indirect speech act, we must also be knowledgeable of the cultural practice that relates to a dying patriarch. It seemed to be a practice in ancient Israel for a dying patriarch to bless his children and grandchildren before he died. Isaac did this to Jacob and Esau and so Jacob was about to do this at his death bed. In addition to giving a final blessing, it also seems to be a practice at that time for a dying patriarch to express his last wishes. This was probably in the mind of Joseph when he was told that Jacob, his father, was ill. Part of his encyclopaedic knowledge, was the fact that when a patriarch was about to die he would give his last commands and blessings. So Joseph brought also with him his two sons for Jacob to bless.

The act of giving a blessing as the intent of the visit is evident from the fact



that when someone told Jacob that Joseph had come, he stood up and sat on his bed (v.2). Jacob got up and readied himself to meet Joseph and lay his hands on his two sons.

Similar to the הנה clause in v. 1, the הנה clause in v.2 has an illocutionary force of giving information that Joseph has come. The locution carries with it an indirect speech act of suggesting to Jacob to get up and be ready to meet him.

Because indirect speech acts or implicatures are not verbalised but have to be inferred from the contexts, we cannot completely ascertain how much had been implied by the interlocutors of the הנה clauses in vv. 1-2. Did the speaker in v. 1 only imply that Joseph should visit his father because he was ill or dying<sup>8</sup> or did it include a suggestion that it was time for the final wishes and blessings of the dying man to be pronounced? If the interlocutor in v. 1 was familiar with this practice, he might have hinted at this.

A similar question also applies in v. 2. Was the speaker in v. 2 familiar with the practice so that when he informed Jacob that Joseph had arrived, his locution carried an implication that Jacob should ready himself, to meet Joseph, bless his children and give his last wishes?

My questions concern social practices. And this is really not part of my research. However, I am inclined to think that the interlocutors did imply these in their locutions, primarily because, like Asians, Israelite people are involved people (even today). They get involved in the lives of the people in their community. The prospect of death, particularly that of head of a clan, would be too significant an event for the community not to notice and be involved. And this involvement might not only be true in Israel but also in other ancient cultures. This means that even if the speakers were Egyptians, which is possible in v. 1, then they too would know the urgency and the need for Joseph to visit his father. They too would probably be involved. This involvement is signaled by הנה.

To summarise, these two verses contains a reported direct speech both introduced by הנה which contains the following direct and indirect speech acts:

Gen 48:1:	Locution: 'Look, your father is ill...'	/ הנה אביך חלה /
	Illocutionary force	Informing
	Indirect speech act:	Directive
	Implicature	Visit him (and ask for blessing)

---

<sup>8</sup> According to Waltke, this episode might not have come at the last hour of Jacob's life, although his death seems to be expected in Waltke and Fredericks, op. cit., 595.



Gen 48:2	Locution: "Look, your son, Joseph has come to you"	/הנה בנה יוסף בא אליך/
	Illocutionary force	Informing
	Indirect speech act	Directive
	Implicature	Get ready to see him (and to bless and give your last wishes)

10) Gen 38:13, 14

a. (v. 13) And it was told to Tamar saying	/ויגד לתמר לאמר/
b. "Hinneb, your father-in-law is going up to shear his sheep".	/הנה חמיה עלה תמנתה לגז צאנו/
c. (v. 14) So she took off her widowhood from upon herself	/ותסר בגדי אלמנותה מעליה/
d. and covered herself with a wrapper	/ותכס בצעיף ותתעלף/
e. and she sat down at the entrance of Einaim	/ותשב בקפתח עינים/
f. which was upon the way to Timnah	/אשר על-דרך תמנתה/
g. for she saw that Shelah had grown	/כי ראתה כי גדל שלה/
h. But she was not given to him as a wife	/והוא לא-נתנה לו לאשה/

Gen 38:13 contains a direct speech spoken by an unidentified speaker to Tamar, the daughter-in-law of Judah. This direct speech is a single utterance and is introduced by הנה. Following the direct speech is a narrator's account of how Tamar, in response to the utterance spoken to her in v. 13, removed her clothes of widowhood and sat by the entrance at Einam (v. 14). We know the rest of the story, how Judah mistook her for a harlot and slept with her resulting in her pregnancy (vv. 14-24).

It cannot be ascertained if the speaker had implied to Tamar to go and meet her father-in-law and become pregnant by him. Although the practice of having a kinsman redeemer might be known to the speaker, what Tamar did was not the usual way of getting one. It was an individual act on the part of Tamar.

There are two possibilities in looking at the implications of the הנה clause here. The first is to look at the implication as coming from the character-speaker of the הנה clause. We could assume that the locution did imply a suggestion to Tamar to meet her father-in-law. The suggestion might even go to the extent of encouraging Tamar to talk to her father-in-law regarding Shelah as the kinsman redeemer for her deceased husband. Tamar, based on her action, did infer this. But, she followed the suggestion on her own terms. This does not mean that the speaker might not have suggested what Tamar did. However, we cannot be sure of this.



The second possibility is to look at the implication also as coming from the level of the narrator. Although the הנה clause is contained in direct speech, hence, reflecting the speech of the character, it seems that, because of the ostensive-focusing functions of הנה and its capacity to signal to the addressee that the utterance it marks could carry implications of directives, the narrator has used the direct speech containing the הנה clause as a rhetorical/narrative device to jump from one act to another, or from an episode to another without having to include the details of the story. On the other hand, the reader is able to infer this from the הנה clause and to follow the flow of the narrative from the utterance to the following action despite the lack of details. Thus, הנה links the utterance it marks to the following action in the narrative.

We see then that since הנה has been used to mark information that is used as basis or ground for a following directive, the directive can be implied in the הנה clause even when the directive itself is not verbalised. The context gives the cue to the addressee that such a directive exists indirectly in the utterance of a הנה clause.<sup>9</sup>

5.1.3 *To draw the addressee's attention to information functioning as background material to acts of declarations and asking of questions.*

11) Gen 20: 16a,b

When Abraham and Sarah settled in Gerar, King Abimelech took Sarah thinking that she was Abraham's sister. In a dream God threatened him with death and commanded him to return Sarah to Abraham, her husband, so that Abraham could pray for him and be free of the punishment of death. So Abimelech sent for Abraham in order to return Sarah to him (Gen 20: 1-9).

The meeting with Abraham was filled with outrage on the part of Abimelech for Abraham's deceit. The speech below is part of the dialogue between Abimelech and Abraham. He had just berated Abraham. And now he turned his attention to Sarah.

Abimelech to Sarah:

- |                                            |                                                      |
|--------------------------------------------|------------------------------------------------------|
| a. <i>Hinneh</i> , I have given            | /הנה נתתי אֶלֶף כֶּסֶף לְאַחִיךָ/                    |
| a thousand silver to your brother          |                                                      |
| b. <i>binneh</i> , it is for your covering | /הנה הוא-לְךָ כְּסוּת עֵינַיִם לְכֹל אֲשֶׁר אִתְּךָ/ |
| in the eyes of all who are with you.       |                                                      |
| c. you are completely vindicated.          | /וְאֵת כָּל וְנִקְחָת/                               |

<sup>9</sup>Although in the majority of cases, the indirect speech act that a הנה clause carries is a directive, sometimes it may also carry other types of indirect speech acts such as in Exo 24:8 when Moses, in his utterance of the הנה clause, seems to also imply the sealing of the covenant made by God with the people of Israel.



Sarah : (Silent)

Abraham prayed to God for Abimelech's healing (Gen 20:17)

The utterance that Abimelech directed to Sarah consists of two הנה markers. The first is in line *a* and the second is in line *b*. In line *c*, Abimelech made a performative act of declaring the innocence of Sarah. The basis for the declaration is in lines *a* and *b*. Lines *a* and *b* are parallel statements. The first statement informs Sarah of an action that Abimelech had done, which was that of paying Abraham a thousand shekels. Line *b* elaborates line *a* by explaining what the action means, which was as a 'covering' that is, an evidence to prove that Sarah was guiltless. In Abimelech's speech, the background information is made salient or prominent by the use of הנה.

The use of two הנה's one after another seems also to express agitated speech on the part of Abimelech, which portrayed the emotional state of Abimelech at the time of speaking. הנה, in this instance, carries an emotive function in addition to its ostensive and focusing functions. Thus, this marker is also used in situations when the speaker is in a high emotional state such as anger, agitation, fear, etc.

(12) Exo 3:12, 13

Moses had fled to the land of the Midianites and settled there. While he was tending the flocks of his father-in-law, the Lord appeared to him in a flaming bush and commanded him to return to Egypt to set the people of Israel free from Egyptian oppression. Below is part of the dialogue that took place between God and Moses.

God:	<i>a.</i> (v. 12) For I shall be with you	/כִּי־אֶהְיֶה עִמָּךְ/
	<i>b.</i> And this is a sign for you that I myself sent you	/וְזֶה־לְךָ הָאוֹת כִּי אֲנִי שְׁלַחְתִּיךָ/
	<i>c.</i> when you bring the people out of Egypt	/בְּהוֹצִיאֲךָ אֶת־הָעָם מִמִּצְרַיִם/
	<i>d.</i> you shall serve God upon this mountain.	/תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הַהָר הַזֶּה/
Moses:	<i>e.</i> (v. 13) <i>Hinneb</i> , I come to the sons of Israel	/הִנֵּה אֲנִי בָא אֶל־בְּנֵי יִשְׂרָאֵל/
	<i>f.</i> and I will tell them,	/וְאָמַרְתִּי לָהֶם/
	<i>g.</i> "The God of your fathers has sent me to you."	/אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם/
	<i>h.</i> And they will say to me, "What is his name?"	/וְאָמְרוּ־לִי מַה־שְּׁמוֹ/
	<i>i.</i> What am I to say to them?	/מַה אֲמַר אֲלֵהֶם/

In the previous verses (vv. 10-11), God commanded Moses to return to Egypt to set the Israelites free (v. 10). But Moses' response was more of a decline (v. 11), in the form of a (rhetorical) question, that he was not suitable for the job. God responded by giving him a promise of his presence in v. 12 (lines *a-c* above). Still Moses hesitated and responded with a question in v. 13.

Moses' response begins with a הנה followed by a hypothetical description of the state of affairs that could happen when he returned to Egypt in *e-b*. This is followed by a question regarding the name of God in *i*. Moses could not ask God directly what his name was. (And I think, that was his intention. The questions, "Who is this God commanding me to return to Egypt? Could I trust him?" were probably playing in his mind while the conversation was going on.) He did ask the question, but by a persuasive strategy of giving a background situation first before asking the question. This giving of the background situation is introduced by הנה. The use of הנה makes salient the background situation, thus toning down the question in *i*.

#### 5.1.4. Summary

הנה is used by the interlocutor to get his addressee to pay attention to information that is used as background material to a preceding or forwarding discourse. These preceding or forwarding discourses may be speech acts of giving directives, making declarations, or asking questions. The repeated patterns of use show that this function of הנה of highlighting background information is conventionally used, particularly in connection to giving directives, such that even when there is no corresponding directive in the text when הנה is uttered, the directive is still assumed in the discourse.

#### 5.1a. To get the addressee to pay attention to the following utterance used as general statement in connection with a foregoing or forwarding discourse.

(Please see the appendix: Table 4 and List 4 for the data)

#### 13) 1Sa 30:26, 27

When David came to Ziglag, he sent some of his spoil to the elders of Judah. He gives instructions on how the gift was to be divided among them.

David to the elders:

- |                                                                                            |                               |
|--------------------------------------------------------------------------------------------|-------------------------------|
| <i>a.</i> <i>Hinneb</i> , to you is a present from<br>the spoil of the enemies of the Lord | /הנה לכם ברכה משלל איבי יהוה/ |
| <i>b.</i> to those in Bethel                                                               | /ולאשר בבית-אל/               |
| <i>c.</i> to those in Ramoth-Negeb                                                         | /ולאשר ברמות-נגב/             |
| <i>d.</i> and to those in Bithar...                                                        | /ולאשר ביתר.../               |

In this passage, הנה makes salient a general statement in line *a*, which is then followed by the specifics of the general statement in lines *b-c*.



14) Num 18:8 ff.

Numbers 18:8 ff is part of the speech of God to Aaron regarding the duties of the Levites and the priests. In vv. 8 ff. he outlined the responsibilities of Aaron and his descendants in relation to the altar and the Holy Place (sanctuary).

God speaking to Aaron:

And I, <i>binneh</i> , I have given to you	/וְאָנִי הִנֵּה נֹתְתִי לָךְ/
the responsibility of my offerings	/מִשְׁמֶרֶת תְּרוּמָתִי/
to all the holy things of the children of Israel	/לְכָל-קֹדְשֵׁי בְנֵי-יִשְׂרָאֵל/
to you I give them as a consecrated portion	/לָךְ נֹתְתִים לְמִשְׁחָה/
and to your sons as a statute forever	/וּלְבָנֶיךָ לְחֻק-עוֹלָם/

This speech by God is introduced by *הנה* and is thus being highlighted. This is a general statement concerning the responsibility of, as well as, the provisions for the Aaronic family. They are responsible for the offerings given by the people of Israel of which they also have a portion. This is a statute that God decreed. In the verses that follow, God gives some specifics or explanations regarding this statute:

- v 9 : the grain offering, sin offering, and guilt offering shall be for the male members of the Aaronic family
- v. 10-11 : the best of the oil, wine and grain; the first fruits are for all the members of the family who are clean
- v. 14 - 19 : specifics regarding redemption of every first born human beings and animals

The two passages above contain a structure where a general statement is given first and the list of specifics of the general statement is given afterwards. In this type of discourse, *הנה* marks the general statement making it salient over the specific items.

(15) 1Ki 22: 19-23

Micaiah was brought out of his prison cell and was sent to King Ahab and King Jehoshaphat to prophesy concerning the plan of the two kings to battle against the King of Aram. Micaiah was forewarned by the messenger that brought him out of the prison cell to prophesy with favour following the words of the prophets of Ahab.

The passage below is the prophecy Micaiah announced to the two kings regarding the death of King Ahab.

Excerpt of Micaiah's story in 1Ki 22: 19-22

God :	<i>a.</i> (v. 20) Who will entice Ahab	/מי יפתה את־אחאב/
	<i>b.</i> so that he will go up and fall at Ramoth Gilead?	/ויצל ויפל ברמת גלעד/
Spirit	<i>c.</i> (v. 21) ...I will entice him.	/אני אפתנו/

Micaiah's conclusion:

<i>d.</i> (v. 23) And now, <i>hinneh</i> , the Lord	/ועתה הנה נתן יהוה רוח שקר/
has given a lying spirit	
<i>e.</i> on the mouth of all these prophets of yours	/בפי כל־נביאיך אלה/
<i>f.</i> for the Lord has spoken against you for evil	/ויהוה דבר עליך רעה/

Micaiah's prophecy consists of a recounting of a story that happened between God and the spirits in vv. 19-20. The story is about God appointing a spirit to deceive Ahab into battle. Part of this story is in lines *a-c* above which records the dialogue of God and the spirit.

This story is an irony against the false prophets of Ahab, which he mentioned in v. 23 (lines *d-f*). V. 23 is a conclusion or an explanatory remark regarding the story he had just narrated. V. 23 is introduced by הנה.

## 5.2. הנה is used to signal a response to a preceding discourse in an interactive dialogue.

(Please see the appendix: Table 5 and List 5 )

Schegloff lists some actions that require an answer. These are 'questions, summonses, letters, roll calls and challenges'.<sup>10</sup> These activities are different forms of speech acts, except for the letter. A letter is a written discourse, which would contain different speech acts to which the receiver might answer. However, a letter in itself is a non-oral speech activity, which is that of writing a letter. Normally, the receiver will answer in the form of letter writing as well. The other activities, which is questioning, summoning, calling the roll and giving challenges, entail oral speech and assumes that these happen in turn-taking conversation. In the taking of turns, responses usually happen at the second turn.

In Hebrew narrative, הנה is used as a response or answer to a variety of speech acts. And these are asking questions or making inquiries, calling someone, and giving a command, request, or challenge. This function of הנה occurs repeatedly in many passages in direct speech in Genesis - 2 Kings.

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<sup>10</sup>Schegloff, op. cit., 1080.



### 5.2.1. To signal a response to a question or an inquiry

In a turn-taking conversation, when someone asks a question, the asking of the question creates an expectation that the question would be answered. This gives the cue for the other person to take his turn to speak. This question-answer turn taking in conversation has been termed by Sacks *et al.* as *adjacency pairs*. There are other forms of adjacency pairs which Sacks, *et al.* lists. And these are *greeting - greeting, invitation - acceptance/reply, complaint - denial, compliment - rejection and request - grant*.<sup>11</sup> The following are forms of adjacency pairs in a question-answer structure.

#### 16) 1Sa 19:22

Saul was in pursuit of David. David went to Samuel at Ramah and together stayed in Naioth in Ramah. Saul followed David at Ramah and at the great well Secu, he inquired where Samuel and David would be. Someone, not specifically identified in the story, remarked where David and Samuel were. Below is the record of the dialogue between Saul and the person who responded to his inquiry. The dialogue is very short and comprises only of two turns, a question given by Saul and an answer. This is the only dialogue written in the pericope 1Sa 19:18-24.

Saul	: Where is Samuel and David?	/איפה שמואל ודוד/
Someone	: <i>Hinneb</i> , (they are) in Naioth in Ramah.	/הנה בנאות ברמה/

In this dialogue, we see that the response to the question of Saul is marked or introduced by the marker *הנה*.

#### 17) Gen 18: 9,10

This dialogue happened between Abraham and the three godly men while they were having their meal. The place was at the oak of Mamre which was situated near the opening of the tent of Abraham. I surmise, that the tent was pitched by the tree since Sarah, who was inside the tent, was able to hear the conversation between Abraham and the three men (v. 10).

Messengers:	(v. 9) Where is Sarah, your wife?	/איה שרה אשתך/
Abraham	: <i>Hinneb</i> , (she is) in the tent.	/הנה באהל/
Messenger	: (v. 10) I will surely return to you a the same time <i>wehinneh</i> , Sarah shall have a son.	/שוב אשוב אליך קצת חיה/  /והנה-בו לשרה אשתך/

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<sup>11</sup>Harvey Sacks, et al., "A Simplest Systematics," 716; Miller, *Representation of Speech*, 235.

The dialogue is very brief. It begins with a question given by the three men in v. 9 (וַיֹּאמְרוּ אֵלָיו, 'and they said to him'), followed by a response by Abraham and ends with the promise of pregnancy for Sarah, spoken by one of three men.

What the narrator means when he describes the three messengers asking the same question in v. 9, the narrative does not specify. It seems unlikely that the three men asked the same question in unison. It is possible that one of them asked the question and the others agreed. Or, it is also possible that each of the three asked where Sarah was; in this case then, the recorded question in v. 9 represents or summarises the questions asked by the three men. This is a gap in the story that the narrator leaves for the reader to infer.

The question given by the three men shifted the topic to Sarah. Abraham indicated his answer using the marker הִנֵּה. It points to the answer and consequently highlights it.

In speech acts a question is described to have a preparatory condition that the speaker asking the question does not have information and a felicity condition of wanting to know that information. Accordingly, the response given should satisfy these conditions. In the two passages above (16 and 17), the questions asked were *where*-questions which require an answer for a location. In both cases, הִנֵּה is used to signal the information for the locations asked.

(18) Num 22:37, 38

The people of Israel had encamped at the territory of Moab on their way to the promised land after fleeing from the Egyptians. Balak had sent for Balaam to come to Moab to curse the people of Israel. Balaam refused at first, having been forewarned by God not to go. But after much insistence from Balak, who promised him great financial reward, Balaam decided to go. When Balak heard that Balaam had arrived, he himself met him at Ir-Moab at the boundary by the wadi Arnon.

Balak : (v. 37) *a.* Did I not indeed send you to meet you? /הֲלֹא שָׁלַחְתִּי אֵלֶיךָ לְקַרְאֲלֶךָ/

*b.* Why did you not come to me? /לָמָּה לֹא-הֵלַכְתָּ אֵלַי /

*c.* Indeed, am I not able to honour you?" /הֲאֵמְנָם לֹא אוּכַל כְּבֹדְךָ /

Balaam: *d. Hinneh,* I came to you. /הִנֵּה-בָאתִי אֵלֶיךָ /

*e.* Now, am I truly able to speak anything? /עַתָּה הֲיָכוֹל אוּכַל דְּבַר מְאוּמָה /

*f.* The word which God puts in my mouth, that I will speak. /הַדְּבַר אֲשֶׁר יִשִּׂים אֱלֹהִים בְּפִי אֲדַבֵּר /

The dialogue between Balak and Balaam is an argument in a question(s)-answer structure. It is, in fact, the only dialogue recorded between vv. 36- 40. It is one



coherent discourse unit. Verse 36 contains the setting for the dialogue, which narrates how Balak went out to Ir-Moab by the river Arnon to meet Balaam. Vv. 39 - 40 narrate the sequence of events that happened after the dialogue.

Balak's speech comprises a series of questions regarding the delay of Balaam's arrival to Moab. In line *a*, Balak asked a *yes-no* question which is introduced by the interrogative ה. In line *b*, the question is a *why*-question introduced by the question adverb למה. And in line *c*, he asks another *yes-no* question introduced by ה. The series of questions thrown by Balak suggest that the questions have been asked with accompanying emotions, possibly of anger or frustration for having been refused by Balaam.

Balak's *yes-no* questions are actually rhetorical questions, since both Balak and Balaam know the answer. These *yes-no* questions have an underlying implication or an indirect illocutionary act, which is that of persuading Balaam to follow his order to curse the people of Israel. And to these Balaam responded.

Balaam used הנה to begin his turn, indicating his response. And this response refers to Balak's *why*-question. He did come (line *d*). However, to Balak's *yes-no* questions, he dissented. His dissension is reflected in the following question-answer unit which he introduces by עתה: "Am I able to do anything? I will only speak what God wants me to speak!" (lines *e-f*). עתה signals a contrast between the preceding הנה clause and the clauses following עתה. Thus, Balaam's responses are in contrast. On the one hand, he did come, but on the other hand, he would only speak God's words.

In Balaam's turn, הנה signals a response to a *why*-question.

#### 5.2.1.1. *Speaker attitude when uttering הנה*

At the interaction level, when a speaker utters הנה, the addressee assumes that the speaker is speaking from sincerity and certainty. When the divine messengers asked Abraham where Sarah was in Gen 18:9, and Abraham responded with a הנה, the messengers assumed that Abraham was certain where Sarah was and was sincere with his answer. Thus, the information given by Abraham was taken to be true.<sup>12</sup> On the part of the speaker, the use of הנה expresses his commitment or certainty to the information marked by הנה.

It is therefore not uncommon for הנה to mark propositions that are witnessed first hand. Take, for example, Gen 45:12 (I will use a הנה passage here as an example). Joseph enjoined his brothers to leave Canaan and live in Egypt because of the famine. He said to them:

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<sup>12</sup>Cf. Garr, op. cit., 328. Slager, op. cit., 66-9.

/והנה עיניכם ראות ועיני אחי בנַגְמִין כִּי־ פִי הַמְדַבֵּר אֲלֵיכֶם/  
*Wehinneh*, your eyes see and the eyes of my brother Benjamin that  
my mouth is that which is speaking to you.

Here, *והנה* is used in reference to what was seen first hand, which was that of Joseph himself, their brother, who was at that time a ruler next to Pharaoh in the land of Egypt.

This does not mean that *הנה* is grammaticalised for *evidentiality*. *הנה* does not function to indicate that the proposition it introduces is witnessed first hand. The answer in 1Sa 19:22 (passage 16 above) given to Saul regarding the location of Samuel and David, does not necessarily mean that the responder had seen Samuel and David in Naoith first hand. One does not need to experience or witness something first hand in order to be certain of it. One does not need to go to Paris to be certain that Paris is in France. And this is the case with *הנה*. The responder's use of *הנה* indicates that he was certain of the facts he uttered to Saul and thus, they were true, whether he had witnessed them first hand or not.

This also does not mean that the speaker always knows the answer to the question given. It simply means that when *הנה* is used, it reflects the sincerity of the speaker and his commitment to the data of his response as true.<sup>13</sup>

In 2Sa 17:18, when the men of Absalom went to Bahurim and asked the wife of the owner of house where Jonathan and Ahimaaz were, the wife responded without a *הנה* for she told them a lie. She had hidden the two men in a well, but she told Absalom's men that they had left for the brook.

When *הנה* is uttered, the addressee assumes that the speaker is sincere or certain of his utterance. It does not mean, however, that one cannot use *הנה* to mark a proposition where the speaker is not sincere or certain. But were a speaker to do this, he would be using *הנה* with the intention to deceive. In this case, he would be using *הנה* ironically. Interestingly, *הנה* has not been used in this way in Genesis - 2 Kings.

### 5.2.2. *To signal a response to a request, a command or a challenge.*

A. Wierzbicka differentiates the illocutionary force of a command from a request by proposing that a command which she calls an *order* has a slightly different *illocutionary component* from that of a request.<sup>14</sup> She proposes this illocutionary

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<sup>13</sup>Garr, op. cit., 333.

<sup>14</sup>Wierzbicka argues that illocutionary acts similar to the meanings of a words are analyseable into its illocutionary components in Anna Wierzbicka, "A Semantic Metalanguage for the Description and Comparison of Illocutionary Meanings," *Journal of Pragmatics* 10 (1986): 69.



component for a command: 'I [speaker] assume that you [addressee] have to do what I say I want you to do.' As for a request she proposes this component: 'I [speaker] assume that you [addressee] don't have to do what I say I want you to do'<sup>15</sup> Thus, the difference between these two acts is the expectation on the part of the speaker on how the utterance should be followed by the addressee. In the command, the speaker expects the addressee to follow the instructions. In the request, the speaker is not certain.

A challenge, on the other hand, is another form of speech act that is also a modification of a command or a request. A challenge may be given in the form of a command or a request. The difference, however, is in the element of risk involved, which is seen to be bigger than those in the request or a command.

In Genesis - 2 Kings, we find many commands, requests and challenges. In some passages, the specific type of speech act is easily discernible. An example is the command of God to Abraham to leave Mesopotamia to go to a land that he did not know (Gen 12:1). It is clear that the utterance spoken by God is a command. The person who spoke has authority and the verbal form used is the imperative form. These two conditions reinforce the conditions for a command in Biblical Hebrew. However, there are situations where the distinction is not clear. Normally, positive instructions or non-prohibitive instructions are given using the imperative. But the imperative does not always indicate that the given instruction is a command or a request. The imperative only indicates that the instruction is a directive. One has to consider the context to determine whether the given instruction is a command or a request.<sup>16</sup> Even then the distinction is not always discernible. Thus, in this thesis, when the passage is clear and one can distinguish between a request and a command, then I shall make the distinction. However, on ambiguous passages, I merely refer to the act as a *directive*.

19) Gen 27:38, 39

Esau returned from hunting. When his game was prepared, he presented it to Isaac. Isaac, who was now very old and almost blind, realised that Jacob, his youngest son, had deceived him by pretending to be Esau. Thinking that he was Esau, he gave all his best blessings to him. Esau, upon learning this from his father, was in absolute despair and begged his father to bless him nevertheless.

Esau	:	a. Do you not have one blessing, my father?	/הַבְּרָכָה אַחַת הוּא־ לְךָ אָבִי/
		b. Bless me also, my father!	/בְּרַכְנִי גַם־אֲנִי אָבִי/

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<sup>15</sup>Wierzbicka, op. cit., 69.

<sup>16</sup>C. H. J. van der Merwe, et al., *Biblical Hebrew*, § 19.4.2.



	c. And Esau cried aloud (lit., 'and Esau lifted up his voice and wept')	/וַיִּשָׂא עֵשָׂו קוֹלוֹ וַיִּבְקֶה/
Isaac :	d. <i>Hinneb</i> , away from the fatness of the earth shall be your dwelling	/הֲנֵה מִשְׁמְנֵי הָאָרֶץ יִהְיֶה מוֹשְׁבְךָ/ /וּמִטַּל הַשָּׁמַיִם מֵעַל/
	e. and from the dew of the heavens from above	/וְעַל-חֶרְבֶךָ תִּחְיֶה/
	f. and upon the sword you shall live	/וְאֶת-אֲחִיךָ תַעֲבֹד/
	g. and your brother you shall serve	/וְהָיָה כְּאִשֶׁר תִּרְיֹד/
	h. and it shall be that when you become restless	/וּפָרַקְתָּ עָלָיו מֵעַל צוּאֲרֶךָ/
	i. you shall break his yoke from your neck.'	

One can observe the deep emotion that Esau must have felt when he begged Isaac to bless him still. The utterance of Esau consists of two types of sentences. The first is a question: 'Do you not have one blessing, my Father?'. The second sentence is a command: 'Bless me also, my Father!' (I have inserted the exclamation point to show the heavy emotion that accompanies Esau's speech event in this section. I have also included the narrator's description of the emotional countenance of Esau in *c* to show the dramatic feature of this conversation.)

In response to both Esau's question and request, Isaac gave him another blessing which he introduced by *הנה*. The emotional state of Esau must have affected his father, and likewise, Isaac might have uttered his response in agitation.

20) 2Sa 14:13, 21-22

Woman: (v. 13)	And why did you plan this thing against the people of God?	/וְלָמָּה תִּשְׁבַּתָּה כְּזֹאת עַל-עַם אֱלֹהִים/
	And in deciding this thing, the king is like the one who is guilty	/וּמִדַּבֵּר הַמֶּלֶךְ הַדֹּבֵר הַזֶּה כְּאִשָּׁם/
	(for) not causing his banished one to return.	/לְבַלְתִּי הַשִּׁיב הַמֶּלֶךְ אֶת-נִדְחוֹ/
David :	(v. 21) <i>Hinneb</i> , please, I have granted this thing (lit., "I have done this thing")	/הֲנֵה-נָא עֲשִׂיתִי אֶת-הַדְּבָר הַזֶּה /
	Go and bring back the young man Absalom	/וְלֵךְ הֲשִׁב אֶת-הַנֶּעֱר אֶת-אֲבִשָׁלוֹם/
Joab :	(Joab fell on the ground and did obeisance)	/וַיִּפֹּל יוֹאָב אֶל-פְּנֵי אַרְצָה וַיִּשְׁתַּחוּ/
	'Today, your servant have known that I have found favor in your eyes, O king	/הַיּוֹם יָדַע עַבְדְּךָ כִּי-מָצָאתִי חוֹן בְּעֵינֶיךָ אֲדֹנָי הַמֶּלֶךְ/
	in which the king granted the word/request of his servant.	/אֲשֶׁר- עָשָׂה הַמֶּלֶךְ אֶת-דְּבָר עַבְדּוֹ/

In this passage, the request that Joab had asked from King David did not come in the form of a direct utterance rather in the form of an event which Joab had masterminded. He went to Tekoa and found a wise woman and ordered him to go



to David and pretend to seek the king's help (2Sa 14:2-3). The woman went to David pretending to seek the absolution of his son, who killed his brother in a fight, on the ground that he was her remaining heir (vv. 5-7). David granted the woman's request (v. 8). The woman admitted her pretense before the king (v. 9ff). She revealed the real reason for her appearance before David, which was, to request him to bring Absalom back to Jerusalem (v. 13). The king found out that it was Joab who schemed the whole presentation (v. 20). David responded by granting the request (v. 21). David's response is marked by הנה.

In this dialogue, the request is uttered in v. 13 by the woman of Tekoa. However, the grant was only given in v. 21. There was an interruption of a question-answer sequence in between vv. 13 and 21 before the grant was given.

In the two passages above, הנה is used to signal the response to a request. In both cases the response is a grant. Thus, in these two passages the type of adjacency pair is a *request-grant*.

(21) 2Ki 6:11

The King of Aram was very alarmed that the king of Israel had learned of the ambush set for him, for this happened a number of times. He found out that it was the prophet Elisha who was informing the king of Israel about it. So he commanded his servants to find where he lived so he could have him taken.

King of Aram:	a. Go and find where he is	/לכו וראו איכה הוא/
	b. So that I will send and seize him	/ואשלח ואקחהו/
	c. (It was told to him, saying:)	/ויגד-לו לאמר/
Someone:	d. <i>Hinneb</i> , in Dothan!	/הנה בדותן/

In this dialogue, the responder is not specified. The introduction to the direct speech in line c contains an impersonal verb נגד in the *bophal* ("It was told..."). The narrative does not also specify if the responder was a single individual or more than one or when the information was given. It is possible, based on the use of the impersonal verb, that there was a lapse of time between the command and the response. The narrative, however, constructs the story such that the command of the king to find Elisha and the response seems to have happened sequentially in an interactive dialogue.

In this dialogue, הנה is used by the interlocutor to signal his response to the foregoing command.

Thus, in the three passages above [19) Gen 27: 38,39, 20) 2Sa 14:13, 21-22, and 21) 2Ki 6:11], we see a repeated pattern of use for הנה. It is used by the interlocutor to signal his response to a previous directive.



5.2.3. To signal a response to stimuli such as actions or events

22) 2Sa 16:3

This passage is part of the story when David fled Jerusalem from his son Absalom, who had taken Jerusalem from David. While David was fleeing, different groups of people came to join him. One of them was Ziba, the servant of Mephiboshet, the son of Jonathan, also grandson of Saul.

David: <i>a.</i> (v. 3) Where is your master's son?	/וַאֲיֵה בְּיָדָיִךָ/
Ziba: <i>b.</i> <i>Hinneh</i> , he dwells in Jerusalem	/הִנֵּה יוֹשֵׁב בִּירוּשָׁלַם/
<i>c.</i> for he said, "Today the house of Israel will return to me	/כִּי אָמַר הַיּוֹם יָשִׁיבוּ לִי/
<i>d.</i> the kingdom of my father".	/בֵּית יִשְׂרָאֵל אֶת מַמְלַכּוֹת אָבִי/
David: <i>e.</i> (v. 4) <i>Hinneh</i> , all that which (belongs to) Mephiboshet is yours.	/הִנֵּה לְךָ כָּל אֲשֶׁר לְמַפְיֵבֶשֶׁת/

This conversation has three turns: David's (line *a*), Ziba's (lines *b-d*) and then David's (line *e*) turn. We can describe these turns as: question-response-response. The first two turns form an adjacency pair of a *question-answer* type. In a *question-answer*, when the question has been answered, the interlocutor who asks the question may take another turn to speak; however he is not obliged to do so.<sup>17</sup> Here David took another turn to speak and I describe it as a *response*. The question is: what is he responding to?

There are two *הנה*'s in this dialogue. The first is in line *b* which signals Ziba's response to David's *where*-question in *a*. The second is in line *e* which signals David's response to Ziba's response. Ziba's response to David's question is information, a description of the state of affairs that Mephibosheth decided to stay in Jerusalem hoping to regain his ancestor's kingdom. David responded to Ziba's utterance, however, not to the state of affairs that Ziba described, but to what the state of affairs and the action of Ziba imply. Ziba's information regarding where Mephiboshet was and his action of following David carrying much provisions for him and his army reflected Ziba's loyalty to David as opposed to Mephibosheth's disloyalty. David's response is a declaration of reward to Ziba and indirectly a punishment of Mephiboshet by stripping him of his belongings and giving them to Ziba. This declaration of reward uttered by David is introduced by *הנה*.

Thus, David responded to stimuli of actions which he saw in Ziba who

<sup>17</sup>Schegloff, op. cit., 1081; Harvey Sacks, *Lectures*, 49.



followed him without Mephibosheth and to what the state of affairs described by Ziba imply.

23) 1Sa 8:5

1Sa 8:1-4 narrates how Samuel, in his old age, put his sons as judges over Israel. However, they were corrupt and their perversions were not hidden from the people. In response, the elders of the people of Israel gathered together at Ramah, where Samuel lived, and demanded a change in governance. They asked for a king to rule over them.

People to Samuel: *Hinneb*, you are old / הנה אתה זקנת ובניך לא הלכו בדרךך /  
and your sons do not walk in your ways.  
now, put before us / עתה שימה לנו מלך לשפטנו ככל-הגוים /  
a king to rule over us just like all  
the nations (surrounding us).

The dialogue recorded between the elders of Israel and Samuel begins with the speech of the elders of Israel. Their speech begins with a הנה. הנה marks the information of the elders which expresses their response to the corruptions committed by Samuel's sons as well as Samuel's inability to administer and to control his sons.

#### 5.2.4. To signal a response to a summons

(24) 2Sa 9:6

David had begun reigning over the whole nation of Israel. He inquired whether there was still any heir of Saul so that he could do him an act of kindness. Ziba informed him that Jonathan had a remaining heir that was still alive; however, he was handicapped and his name was Mephiboshet. So David sent for him.

Mephiboshet appeared before David. The dialogue below records the interaction between them. Mephibosheth, upon seeing David, bowed to the ground in obeisance to him.

David: a. Mephiboshet / מפיבֹשֶׁת /  
Mephiboshet: b. *Hinneb*, your servant! / הנה עבדך /  
David: c. Do not be afraid, for I shall surely do / אֵל-תִּירָא כִּי עֲשֵׂה אֲעֲשֶׂה /  
d. lovingkindness to you for the sake /...הוֹנֵתוּ אֲבִיךָ /  
of Jonathan, your father ...

The dialogue is a typical *summons-answer* type. In this type of conversation, when the

summons is responded to, the responder expects the summoner to speak again to explain the purpose of a summons.<sup>18</sup> Thus here we have at least three turns of talk. David first, as the one who summoned (line *a*), Mephiboshet who responded to the summons (line *b*) and David again who, this time, explained the purpose for the summons (lines *c-d*). Mephiboshet's response comprises only two words: הִנֵּה עֲבָדְךָ.

Mephiboshet's response and the dialogue itself might have an apologetic purpose here. Mephiboshet, the only heir of Saul, was before David bowing down to him and calling himself David's servant symbolising a reversal of role between Saul, represented by his descendant, and David. It probably also symbolises the end of the Saulide era and the secure establishment of David's kingdom. On the part of David, David's extension of kindness to Mephiboshet whose grandfather used to pursue him mirrors David's benevolent attitude towards the family of Saul.

On the other hand, the response has a conventional bearing. Since the response was given to a king, then it was expected that Mephiboshet should respond by describing himself as the king's servant. The conventional use of עֲבָדְךָ to refer to oneself when speaking to a king was also used by Ziba earlier in the story in 2 Sa 6:2.

- 25) David: Are you Ziba?           /הֲאֵתָהּ צִיבָא/  
 Ziba: Your servant               /עֲבָדְךָ/

There is another way of responding to a summons and this is the use of the expression הִנֵּה + 1cs (הִנְנִי), which I discuss in § 5.7 below.

### 5.2.5. Summary

In a turn-taking conversation, הִנֵּה is used at the beginning of an utterance to signal a response to a previous turn when the previous turn is in the form of a summons, question or directive. Sometimes, the response is not provoked by a previous verbal speech but by events or actions seen. When הִנֵּה is used to signal a response, the information given in the response is made salient for the addressee. Moreover, it also signals the speaker's sincerity or commitment to the information he is giving. And this (the speaker's attitude) is evident to the addressee. In other words, when the responder utters הִנֵּה the addressee assumes his certainty and commitment toward the information he is giving.

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<sup>18</sup>Schegloff, op. cit., 1081 See also section § 2.1.3.1.1 in this paper.



**5.3. הנה is used to get the attention of the addressee to following information that is used as ground, basis, support in a dissension or an argument.**

(Please see the appendix: Table 6 and List 6)

**5.3.1 To make salient information used in arguments.**

הנה is also used to introduce background information in an argument. An argument usually comes in the form of a turn-taking conversation with one party responding to another. In the following passages, an argumentation occurs between two parties where an interlocutor is in a dissenting opinion from his addressee.

26) 1Sa 15:21, 22

In 1Sam 15:1 Samuel commanded Saul to attack the Amalekites and utterly destroy them--both the people and their flocks. However, Saul did not fully follow Samuel's instruction, instead, he spared Agag, the Amalekite king, and also kept the best of the flocks (1Sa 15:8, 9). Samuel was disgusted to learn that Saul spared the best of the flocks of the Amalekites. Samuel went and met Saul.

Saul: a. (v. 21) The people took from the spoil flocks and cattle	/ יקח העם מהשלל צאן ובקר /
b. the first of the ban to sacrifice	/ ראשית התרם לזבח /
c. to the Lord your God in Gilgal	/ ליהוה אלהיך בגלגל /
Samuel: d. (v. 22) Does the Lord have pleasure in burnt offering	/ החפץ ליהוה בעלות /
e. and sacrifices than in obeying the voice of the Lord?	/ וזבחים כשמע בקול יהוה /
f. <i>Hinneb</i> , to obey is better than sacrifice	/ הנה שמע מזבח טוב /
g. to heed than the fat of rams..."	/ להקשיב מחלב אילים /

Saul justified his action to Samuel by telling him that the booty they took from the Amalekites were to be used as a ritual offering (lines a-c). Samuel's response to Saul's excuses are recorded in lines d-g. First he asked a rhetorical question in line d. This question indirectly refuted Saul's justification for his action of not following Samuel's instruction by keeping his plunder. Then Samuel answered his own question in lines f-g. His answer is marked or introduced by הנה making his answer salient.

27) Num 22:32

Similar to Samuel's speech in 1Sa 15:22, the utterance in Num 22:32 contains a question which the speaker himself answered. Num 22:32 is part of the dialogue



between the messenger of God and Balaam, the diviner from Mesopotamia. The dialogue is brief, in the sense that it consists only of two turns between them; however, their speeches, particularly that of the messenger of God, are rather long, compared to the other speeches recorded in Genesis - 2 Kings, such as the dialogue between Abraham and the three godly men in Gen 18: 9, 10. The first speaker is the messenger of God (Num 22:32, 33) which is then responded to by Balaam in Num 22:34. I shall only record here the part spoken by the messenger of God.

Balaam decided to go and meet Balak. So early in the morning, he mounted his mule and together with his two servants went on his way to Moab. Along the way a messenger of God blocked their way three times. The mule saw the messenger of God and avoided him. But Balaam did not see the messenger so he was angry with the mule and beat him three times as well. Finally, Balaam's eyes were opened and saw the messenger of God. The messenger initiated this dialogue with Balaam.

Messenger: *a.* Why did you strike  
your mule this three times? /על־מָה הִכִּיתָ אֶת־אֲתוֹנְךָ זֶה שְׁלוֹשׁ רַגְלִים/  
*b.* *Hinneb*, I went forth as an adversary /הִנֵּה אָנֹכִי יֹצֵאתִי לְשָׁטוֹן/  
*c.* for your way before me is perverse before me /כִּי־יָרַט הַדֶּרֶךְ לְנַגְדִּי /  
*d.* your mule saw me /וַתִּרְאֵנִי הָאֲתוֹן וַתֵּט לְפָנַי זֶה שְׁלֹשׁ רַגְלִים /...  
and turn aside from me these three times ...

The messenger's speech begins with a *why* question in line *a*. This *why* question functions to connect the speech to the event that just happened. The messenger asked Balaam to justify his action for striking the mule, which, of course, was not justified, although Balaam had not known this at first. So here again, we have a rhetorical question to which the messenger himself produced an answer in *b-d*. The answer in *b-d* explains why Balaam was not justified to strike his mule. The answer is introduced by a הִנֵּה.

In the two passages above [26) 1Sa 15:21,22; 27) Num 22:32], הִנֵּה is used in an argument to highlight a background information that is a response to a previous question. Below is another form of argument, where, this time the הִנֵּה clause is used as a basis for asking a question, which is a form used in argumentation.

28) 1Sa 20:1, 2

Saul pursued David at Naioth in Ramah seeking to kill him. So David fled from Naioth and met Jonathan the eldest son of Saul.

David : *a.* (v. 1) What have I done? What is my sin? /מָה עָשִׂיתִי מָה־עֲוֹנִי/  
*b.* What sin have I done to your father /וּמָה־חָטָאתִי לְפָנַי אָבִיךָ/  
*c.* that he seeks my life? /כִּי מִבְּקָשׁ אֶת־נַפְשִׁי/



Jonathan: <i>d.</i>	(v. 2) Far be it! You shall not die!	/תְּלִילָה לֹא תָמוּת/
<i>e.</i>	<i>Hinneh</i> , my father	/הִנֵּה *לוֹ *לֹא *עָשָׂה **יַעֲשֶׂה אָבִי דָבָר גָּדוֹל אוֹ דָבָר קָטָן/
	does not do anything great or small	
<i>f.</i>	that he does not tell me	/וְלֹא יִגְלֶה אֶת־אָזְנִי /
	(lit. "he does not uncover my ears")	
<i>g.</i>	Why will my father	/וּמָדוּעַ יִסְתִּיר אָבִי מִמֶּנִּי אֶת־הַדְּבָר הַזֶּה/
	hide these things from me?	
<i>h.</i>	This is not so!	/אֵין זֹאת /

The הנה clause in line *e* is part of Jonathan's speech. הנה here is functioning in two ways. First, it marks that part of speech in lines *e* and *f* that is used as the basis or background information for the question that follows it in line *g*. Second, it highlights the basis/ground in an argument to convince David to believe Jonathan's words in line *d*.

In line *d*, Jonathan assured David that he would not die. This statement implies that Jonathan did not believe David's accusations in lines *a-c*, which was that of his father's (Saul's) intention to kill him. To make David believe his words in line *d*, Jonathan uttered his arguments in lines *e-h*. He assured David that he knew his father's plans because his father would always tell him about it. In his argument, Jonathan highlighted the part, which was the basis for the following question, with the use of הנה. Line *g* carries an implicature that since Jonathan's father would not hide anything from him (Jonathan), then Saul did not have any plan to kill David, since he (Jonathan) knew nothing about it.

We can outline the argument in this way:

Claim	: Far be it! You shall not die!
<i>Implicature</i>	: <i>My father has no intention to kill you!</i>
Background information (or premise)	: <i>Hinneh</i> , my father does not do anything great or small that he does not tell me.
<i>Implicature</i>	: <i>I know everything my father does.</i>
Conclusion	: Why will my father hide these things from me? This is not so!
<i>Implicature</i>	: <i>My father has no intention of killing you!</i>

הנה here then is used to get the hearer to pay attention to information used as basis for a following question in an argumentation.

### 5.3.2. To indicate negative responses such as refusal, denial, or disagreement.

In § 5.2 above, I discuss the use of הנה in connection with an interlocutors' responses to a previous discourse in conversation exchanges. In that section, the





The NRSV translates וְהִן here as “suppose” giving the impression that Moses was only making inquiries or deliberating possibilities. However, I argue, in line with the interpersonal function of הִנֵּה which reflects speaker’s attitude of certainty, that in this passage Moses’ utterance in *a-b* is an expression of a refusal to go. וְהִן makes salient that part of the response which serves as the basis for the refusal.

### 5.3.3. Summary

From the passages above, we see that הִנֵּה is used as a rhetorical device to highlight statements that are perceived by the interlocutor to be significant information in support of his arguments. We also see that refusals in Hebrew are not usually stated outright, but are verbalised in the form of argumentation. הִנֵּה is used to highlight a statement or statements that is or are seen to give reasons for the refusal.

I tend to think, however, that in a refusal or denial, when הִנֵּה begins the utterance, the marker itself not only marks a particular unit of discourse within the response but in itself marks the response as a refusal of a command or a challenge such as the passages we have analysed above.

### 5.4. הִנֵּה is used to get the addressee to pay attention to a heightened speech either because it is a climax in a series of acts of events, it expresses something dramatic, or it expresses a surprise at something unexpected.

(Please see the appendix: Table 7 and List 7)

Commentators like McCarthy and Waltke and O’Connor ascribe emotional features to הִנֵּה. These are evident in passages that express something dramatic or surprising. An example of this passage is below:

#### 31) Gen 42:22

Reuben and his brothers went to Egypt to buy grains. At that time, Joseph was already a high official in Egypt. However, his brothers did not recognise him. Joseph was giving them a difficult time and his brothers felt God was punishing them for the sin they committed against Joseph. Reuben is the speaker of this utterance:

Reuben to his brothers:

Did I not tell you (saying)  
Do not sin against the lad  
But you did not listen

/הָלוֹא אָמַרְתִּי אֵלֵיכֶם לֵאמֹר/  
/אֲלֵ-תִחַטְּאוּ בְיָד/  
/וְלֹא שָׁמַעְתֶּם/

And also his blood, *hinneh*, it is required!

/וגם־דמו הנה נדרש/

In this passage, the הנה sentence is marking a speech unit that receives the highest tension or emotion of all the statements uttered in the discourse and creates a sense of suspense.

This function of הנה is more prevalent in narration and will be discussed in chapter 6 below.

### 5.5. The right-movement of הנה

As I have stated in chapter 2 above, הנה occurs mostly at the initial position of the clause it introduces. However, sometimes it moves to the second and at times to the third position in the clause. This happens when an adverb, pronoun, preposition or a noun is placed before it.

The most common terms used to precede הנה in Genesis - 2 Kings are the adverbs. These adverbs are ועתה (“and now”), עתה (“now”) וגם (“and also”), כן (“thus”), and אך (“surely”). I propose that all these adverbs are also functioning as discourse markers when they precede הנה as in Gen 26:9 and Num 32:23.

32) Gen 26:9

Abimelech to Abraham:

Surely, *hinneh*, she is your wife!

/ אך הנה אשתך הוא /

33) Num 32:23

Moses speaking to the Gadites and the Reubenites:

...thus, *hinneh*, you have sinned against the Lord... / כן הנה חטאתם ליהוה /

In the passages above, 32) אך and 33) כן function as discourse markers. Like הנה they do not affect the truth-conditional value of the clauses they belong to or do they add to their propositional content. They are also situated syntactically outside of the speech unit they mark.

In these passages, the placement of the adverbial discourse markers caused the movement of הנה to the second position. In the discussion of the characteristics of discourse markers above, it has been pointed out that discourse markers may come one after another, particularly in English.<sup>19</sup> This seems to be also true in Biblical Hebrew.

Other terms put at the initial position followed by הנה are subject pronouns, nouns, and prepositional phrases. There are two ways, I believe, these elements are

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<sup>19</sup>Brinton, op. cit., 33.



used here. The first is to indicate a topic shift as in the speech of Samuel in 1 Sa 12:2:

34) 1Sa 12:2

Samuel speaking to the people:

- |                                                              |                         |
|--------------------------------------------------------------|-------------------------|
| a. And now                                                   | /ועתה/                  |
| b. <i>hinneh</i> , a (lit. “the”) king is walking before you | /הנה המלך מתהלך לפניכם/ |
| c. And I myself am old and gray                              | /ואני זקנתי ושבתתי/     |
| d. But my sons, <i>hinneh</i> , they are with you...         | /... ורני היום אתכם/    |

In this passage, line *d* consists of a noun prefixed with a ׀ at the initial position followed by a הנה + 3mp pronominal suffix. The noun ורני precedes the marker הנה. ורני is used here to indicate a change in topic. It is a definite nominal phrase and is an extraposition. It has a corresponding term within the sentence, which is the pronominal suffix in היום in line *d*. Thus, ורני is syntactically positioned to be outside the sentence.<sup>20</sup> In this construction, הנה moved to the second position; nevertheless, it remains to be located outside the clause it introduces.

35) Exo 31:6

God speaking to Moses:

- |                                                  |                              |
|--------------------------------------------------|------------------------------|
| a. And I                                         | /ואני/                       |
| b. <i>hinneh</i> , I have given (him) Oholiab... | /... הנה נתתי אתו את אהליאב/ |

In this passage, the pronoun אני is extraposed and made salient. It is syntactically located outside the sentence.<sup>21</sup> הנה, although it moved to the second position, remains syntactically outside the clause.

36) Num 18:21

- |                                                          |                           |
|----------------------------------------------------------|---------------------------|
| a. And to the Levites (lit., “to the sons of Levi”)      | /ולבני לוי/               |
| b. <i>hinneh</i> , I have given all the tithes in Israel | /הנה נתתי כל מעשר בישראל/ |
| c. for an inheritance as compensation for their works    | /לנחלה חלף עבודתם/        |
| d. which they do                                         | /אשר-הם עבדים/            |
| e. the work at the tent of the meeting                   | /את-עבודת אהל מועד/       |

In *a* the initial term is the prepositional phrase “and to the Levites”. This is then followed by הנה in *b*. הנה marks a series of clauses or a clause complex that

<sup>20</sup>Geoffrey Khan, *Studies in Semitic Syntax* (London Oriental Series; Oxford: Oxford University Press, 1988), xxvi, 73–4.

<sup>21</sup>Ibid., 67.

comprise a sentence from *b-e*. This sentence includes a dependent relative clause in *d-e*. The prepositional phrase in *a* וְלִבְנֵי לֹי does not have a corresponding term inside the sentence. So this is not functioning as an extraposed entity. Putting the prepositional phrase at the initial position in the sentence is a focusing device. It makes the prepositional phrase salient. This is the rationale for the move of the prepositional phrase to the first position. But the question now is whether it is valid to move הַנֶּה to the second position. As a discourse marker, it should be syntactically outside the sentence and should not affect its propositional content. This time, moving הַנֶּה to the second position causes it to lie in-between two terms that syntactically belong to the sentence the הַנֶּה marks.

I propose the following rationale: Although the marker is not syntactically part of the sentence it highlights, it can still be moved to the second and even to the third position in the word order without affecting the propositional content of the sentence. This characteristic of הַנֶּה as a discourse marker is analogous to other discourse markers in English such as *however*, and *nevertheless*. These English markers can be moved inward to the middle of the sentence and still not affect the proposition expressed by the sentence. In fact, they could also be placed not only within the sentence but also at the end of it. Unlike these English markers, however, הַנֶּה can be moved only at the most to the third position within a sentence and never at the end of it.

As a summary, the movement of הַנֶּה inward to the second and third positions in the word order may have varied reasons. And these are:

1. When adverbials are placed in the first position, the adverbials are most likely functioning also as discourse markers.
2. With nouns, pronouns and prepositional phrases, there are two possible reasons.
  - 2a. These terms are placed in the first position to make them salient. There are two ways of doing this:
    - i) With the use of extraposition. Both terms (noun, pronoun) in the extraposed position and הַנֶּה are syntactically located outside the clause.
    - ii) With the change in word order. The element, which semantically is part of the clause, is moved to the first position in the clause to make it salient. Hence, הַנֶּה automatically moves to the second or third position *within* the sentence.
  - 2b. Terms are placed in the first position, particularly the nouns and pronouns, for the purpose of shifting the topic. The construction is similar to that of an extraposition. This causes הַנֶּה to move inward.



## 5.6. The function of הנה־נא

(Please see appendix: Table 8 and List 8)

There are about 21 occurrences of הנה with the particle נא in the form of הנה־נא. As the form shows, נא when it occurs with הנה is usually attached to הנה with a metheg, except in one occurrence in 1Sa 9:24 where נא is surprisingly attached initially to the following word in the form נא־אדני. נא is a clitic particle which is attached at the end of a word,<sup>22</sup> the translation of which is difficult to determine so that sometimes it is suggested that it be left untranslated. The multiple nuances given to it by commentators and Hebrew-English lexicons may probably give hint to the possible multiple functions of the term.

Generally, commentators seem to agree that נא function as an *entreating interjection*. Van der Merwe *et al.* takes this particle to signify 'polite requests'.<sup>23</sup> Joüon-Muraoka also see that the term expressess politeness, however, not in all of its occurrences particularly in passages where the interlocutor is of a higher authority such as when God spoke to Abraham, Moses, or Isaiah, or when Eli spoke to his servant. In these occassions, נא is devoid of 'polite' characteristics.<sup>24</sup> For Joüon-Muraoka, this particle is usually used 'for the purpose of adding a usually weak entreating nuance'. The nuances it can express are similar to the nuances of the English expressions *please, I beg you, for pity's sake*. Moreover, they take נא to correspond to the English 'emphatic' *do* as in statement "Do come in!".<sup>25</sup>

Halliday takes נא as a 'particle of urgency' with the nuances of *please, just, and do*. He seems not to include the polite characteristic which van der Merwe *et al.* and Joüon-Muraoka take.<sup>26</sup>

It should be noted that for these three commentators, the function of נא is restrained within the clause where it syntactically belongs. On the other hand, Lambdin takes an opposing view. He sees נא to function inter-sententially or inter-clausal.

Lambdin rejects the function of *entreaty* for the particle. He argues that the particle functions 'to denote that the command in question is a logical consequence, either of an immediately preceding statement or of the general situation in which it is uttered.'<sup>27</sup> This 'logical consequence' may perhaps be demonstrated in passages

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<sup>22</sup>Joüon and Muraoka, *op. cit.*, § 105c.

<sup>23</sup>C. H. J. van der Merwe, *et al.*, *Biblical Hebrew*, § 45.5.

<sup>24</sup>Joüon and Muraoka, *op. cit.*, § 105c fn 2.

<sup>25</sup>*Ibid.*, § 105c.

<sup>26</sup>William Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: E. J. Brill, 1971), s.v. נא.

<sup>27</sup>Lambdin, *op. cit.*, § 136.

without הנה such as in Gen 13:14.

37) Gen 13:14

- |                                                           |                             |
|-----------------------------------------------------------|-----------------------------|
| a. And the Lord said to Abraham                           | /ויהוה אמר אל-אברם/         |
| b. after Lot separated from him,                          | /אחרי הפירד-לוט מעמו/       |
| c. "Lift <i>na</i> your eyes and see from the place       | /שא נא עיניך וראה מן-המקום/ |
| d. where you are (there)                                  | /אשר-אתה שם/                |
| e. northward and southward and eastward<br>and westward." | /צפנה ונגבה וקדמה וימה/     |

The context seems to indicate that the use of נא is connected to the event that had just happened, which is that of Lot separating from Abraham (line *b*). The event connected to Lot separating from Abraham entails a series of events, which affected the life of Abraham. The first is that of a nephew leaving him. So Abraham was left without kin, since he was childless. The second is that of Lot choosing to live in the fertile valley of Jordan, leaving Abraham to live in Canaan. נא in God's speech, seems to indicate that what God is about to command is connected to Abraham's situation after the separation. We can see this pattern in other passages as well such as in Exo 11:1-2:

38) Exo 11: 1-2

- |                                                                              |                                           |
|------------------------------------------------------------------------------|-------------------------------------------|
| a. (v. 1) And the Lord said to Moses,                                        | /ויאמר יהוה אל-משה/                       |
| b. "I am going to bring one more<br>plague upon Pharaoh ...                  | /עוד נגע אחד אביא על-פרעה.../             |
| c. ...when he lets (you) go, he shall<br>completely drive you away from here | /...כשלחו כלה גרש יגרש אתכם מזה/<br>/.../ |
| d. speak <i>na</i> in the ears of the people...                              | /דבר-נא באזני העם.../                     |

The נא in *d* above is part of the command given by God to Moses. In lines *a-c*, God described to Moses what was to happen first in that God would send another plague which would cause Pharaoh to drive away the people from Egypt. In line *d*, God commanded him what to do when this happens. נא seems to function here as the verbal signal that the command that is being uttered should be done when the situation just described in lines *a-c* happened.

Although, at this point, I agree more with Lambdin with regard to the use of נא, I do not dispense with the possibility that it functions to express *entreaty* or *urgency*. A thorough investigation of the functions of נא in Genesis - 2 Kings must be done in order to fully appreciate its use or uses in the narrative corpus. In this thesis, I only discuss the features of נא in connection with its use with הנה.



5.6.1. Similar to the function of הנה, הנה־נא is used to introduce information used as ground to a forwarding directive.

39) Gen 16:1, 2

- |                                                                         |                                             |
|-------------------------------------------------------------------------|---------------------------------------------|
| a. Now Sarah the wife of Abraham had not given him a child              | /וּשְׂרַי אִשְׁתְּ אַבְרָם לֹא יָלְדָה לוֹ/ |
| b. And she had an Egyptian handmaiden and her name was Hagar            | /וְלָהּ שִׁפְחָה מִצְרַיִת וּשְׁמָהּ הָגָר/ |
| c. So Sarah spoke to Abraham,                                           | וַתֹּאמֶר שְׂרַי אֶל־אַבְרָם/               |
| d. “ <i>Hinneb-na</i> , the Lord had prevented me from bearing children | /הִנֵּה־נָא עָצַרְנִי יְהוָה מִלָּדוֹת/     |
| e. Go, <i>na</i> , to my handmaid ...”                                  | /בֹּא־נָא אֶל־שִׁפְחָתִי .../               |

In the passage above, Sarah uses הנה־נא as a communicative device to get Abraham’s attention to the information she was about to utter. The information describes the situation of her being barren and of her having a handmaiden, that is, of child-bearing age (line *d*). She then follows the information with a suggestion for Abraham to go to Hagar (line *e*.)

The particle נא is used more often, on its own, with directive clauses. In הנה־נא a conventionalised pattern occurs. We can diagram the pattern as:

הנה־נא  
 information clause  
 נא  
 command

Thus in 39) we have the following structure:

הנה־נא (line *d*)  
 information clause : Sarah is barren (line *d*)  
 נא (line *e*)  
 command: Go to Sarah’s handmaid (line *e*)

If we follow Lambdin’s view, we could probably assume that the נא in הנה־נא (line *d*) is used to mark a connection between the state of affairs just described in line *a-b* regarding Sarah’s barrenness. The second נא in line *e* marks a connection between the information just uttered in line *d* and the following command.

If, however, we follow the general view that נא is an *entreating interjection* or an *urgency particle* then the use of נא in הנה־נא in the passage above functions to express an entreaty (or the sense of urgency) to be attentive to the forwarding command.<sup>28</sup>

<sup>28</sup>Joüon and Muraoka, op. cit., § 105c.

The repetition of **נָא** might be taken as emphatic.

40) 1Sa 9:6

When Saul and his father's servant came to Suph and still did not find the donkeys that were lost, Saul suggested to the servant that they return home.

However, the boy made a counter-suggestion:

- a. And he (servant) said to him (Saul) /ויאמר לו/
- b. *Hinneb-na*, (there is) a man of God /הִנֵּה-נָא אִישׁ-אֱלֹהִים בְּעִיר הַזֹּאת/  
in this city
- c. And the man is honoured. All /והאיש נקבד כל אשר-ידבר בוא יבוא/  
that which he says certainly comes to pass.
- d. Now, let us go there ... /עתה נלכה שם .../

The pattern **הִנֵּה-נָא** + information followed by **נָא** + directive is the most common construction used when **נָא** is attached to **הִנֵּה** by means of a metheg. Sometimes, however, the second **נָא** is not repeated in the passage as in 1Sa 9:6 above. The directive in *d* that follows the **הִנֵּה-נָא** clause(s) in *b-c* does not contain a **נָא**. Instead, the clause is introduced by another term **עתה**, which I propose is functioning here as a discourse marker rather than a temporal adverb. Is it possible that **עתה** has a similar function to **נָא** such that in certain situations they are interchangeable?

5.6.2. *הִנֵּה-נָא is used also in statements expressing commands or requests*

41) Gen 19:2

The time had come for the destruction of Sodom and Gomorrah. The two messengers of God came to Sodom in the evening. Lot saw them at the gate of Sodom. He went to them and bowed to them and said:

- a. *Hinneb na*, my lords, /הִנֵּה נָא-אֲדֹנָי/
- b. turn aside, *na*, to the house of your servant... /סורו נָא אֶל-בֵּית עַבְדְּכֶם.../

Here the passage contains only one clause with a number of particles and markers. The passage begins with a **הִנֵּה** followed by a **נָא** in line *a*. This time, however, **נָא** is not attached to **הִנֵּה** with a metheg; instead, **נָא** is attached to the vocative **אֲדֹנָי**. The clause that follows **הִנֵּה נָא** is not information, but rather a directive in line *b*.

**הִנֵּה** as an epistemic marker rarely introduces a command or a directive. In Genesis - 2 Kings, there seems to be only two only instances where **הִנֵּה** is used to highlight a directive. These are in Gen 19:2 (passage 41 above) and Jdg 20:7. The Dictionary of Classical Hebrew mentions another passage which is 1Sa 9:24.<sup>29</sup>



However, this passage is difficult to understand since the positioning of the imperative **שִׁים** is not in its usual order: **הִנֵּה הַנְּשָׂאָר שִׁים-לְפָנֶיךָ אֲכַל**. As an imperative **שִׁים** should have been placed at the initial position of the clause; however, it is placed in the middle. The RSV disregards the imperative force of the verb and takes it as indicative with a translation: “See, what was kept is set before you. Eat.”. On the otherhand, the ASV takes **שִׁים** as an imperative, but also as a clause of its own separated from **הִנֵּה הַנְּשָׂאָר**. The English rendering then is: “Behold, that which hath been reserved! Set it before thee and eat.” In both options, **הִנֵּה** is not taken to introduce a directive.

In the case of Gen 19:2, it seems that instead of highlighting a basis or ground for the directive, the interlocutor opted to make salient the directive itself.

5.6.3. *הִנֵּה-נָא is used also to introduce information used as ground to a question.*

There are two instances where **הִנֵּה-נָא** is used in a persuasive discourse and that is in the context of Abraham negotiating with God concerning the destiny of the cities of Sodom and Gomorrah in Gen 18:27 and 18:31. Both these passages then occur in the same discourse. I will use only the first passage to illustrate:

(42) Gen 18:27

- a. (v. 27) So Abraham answered and said, /וַיַּעַן אַבְרָהָם וַיֹּאמֶר/
- b. *Hinneh-na*, I have taken upon myself to /הִנֵּה-נָא הוֹאֲלֹתִי לְדַבֵּר אֶל-אֲדֹנָי/  
speak to my Lord
- c. and I am of dust and ashes /וְאֲנֹכִי עָפָר וָאֵפֶר/
- d. (v. 28) suppose the fifty /אוּלַי יִחְסְרוּן חֲמִשִּׁים הַצְדִּיקִים חֲמִשָּׁה-.../  
righteous lack five ...

The import of the verb **הוֹאֲלֹתִי** in line *b* is difficult to ascertain here. The NRSV takes this verb as a request “Let me take it upon my self”. However, the RSV takes this as “I have taken upon myself...”

5.6.4. *Summary*

The expression **הִנֵּה-נָא** is used primarily with information that is used as ground for a forwarding directive. Sometimes it functions to introduce information used as a basis for a forwarding question in an argument or negotiation. Once, it is used with a command clause.

<sup>29</sup>David Clines, J. A., *Dictionary of Classical Hebrew* (Sheffield: Sheffield Academic Press, 1995), s.v. **הִנֵּה**.



## 5.7. An analysis of הנה + pronominal suffix 1cs

(See appendix:Table 9 and List 9)

As the figures in § 2.4 Table 7 show, הנה + 1cs occurs 181 times in the Old Testament. In Genesis - 2 Kings it occurs 48 times and only in direct speech. With the attachment of the 1st common singular person pronominal suffix to הנה, the marker has been used in limited linguistic conditions. The subject of the הנה clause is always constant,<sup>30</sup> which is the current speaker. And in Genesis - 2 Kings, the speaker of הנה + 1cs is always a character in the story.

### 5.7.1. Subforms of הנה + 1cs.

There are four subforms of הנה + 1cs in Genesis - 2 Kings. The first is הִנְנִי . This subform contains a vowel with a *silluq* accent in the second syllable or the antepenult. A *silluq* is a major disjunctive accent. It has been classed by J. Price as the first in the second level of hierarchy of disjunctive clauses next to *soph pasuq*,<sup>31</sup> a disjunctive accent used to separate verses. According to Gesenius, the *silluq* is always placed at the final word of the verse and at the 'tone-syllable' of the word.<sup>32</sup> It provides a primary stress on the word. Thus, the long vowel *tsere*, which is the vowel of the final syllable of the full form, has been retained in this subform despite the suffixing of the 1cs pronoun. הִנְנִי occurs 10 times in Genesis - 2 Kings and 14 times in the whole Old Testament. Thus, this term occurs mostly in the narrative genre. The remaining four occurrences outside Gen - 2 Kings all appear in the last portion of Isaiah. These are in Isa 52:6, 58:9, and 62:1 (2 occurrences). Table C at the appendix lists all the verses where הִנְנִי (hinneni-tsere) occurs in Genesis - 2 Kings.

The second subform is הִנְנִי. This subform contains a seghol under the second radical rather than a *tsere*. It also contains a *nun energicum* in the pronominal suffix. It is the least used among the four subforms. It occurs only twice in the whole Old Testament and both of these are in the Book of Genesis. The accent on this subform varies. In Gen 22:7, the term receives two types of accents: a conjunctive accent *munach* in the second syllable and a *metheg* in the final syllable. In Gen 27:18, the term is accented in the second syllable by a disjunctive accent *zaqeph*

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<sup>30</sup>By the word *constant* I refer to the morphological constant הִנְנִי, rather than the pragmatic הִנְנִי. The morphological הִנְנִי refers to speaker at the time of speaker, regardless of who is speaking; however, the pragmatic הִנְנִי is variable. It changes as the speaker changes.

<sup>31</sup>James Price, *The Syntax of Masoretic Accents in the Hebrew Bible* (Lewiston/Queenston/Lampeter: The Edwin Mellen Press, 1990), 29.

<sup>32</sup>Kautzsch and Cowley, op. cit., §15.



*qaton*. Both the forms receive a secondary stress in the second syllable causing its vowel to weaken into a *seghol*.

The third subform is  $\text{הַנְּנִי}$ . It occurs 162 times in the whole Old Testament and 37 times in Gen - 2 Kings. Interestingly, it does not occur in the Wisdom literature, Psalms, and Ezra and Nehemiah. It occurs once in 2 Chronicles, and once in Daniel. It occurs most frequently in Jeremiah with a frequency of 63 occurrences, in Ezekiel with 35 occurrences and in the Minor Prophets with 28. In Isaiah, it occurs 11 times, with 7 occurrences in Isa 1-39 and four others in the rest of the book. This subform then occurs most predominantly in the prophetic books. Table C lists the verses where this subform occurs in Gen - 2 Kings.

$\text{הַנְּנִי}$  differs from the first two subforms in that its second and third radicals are not doubled. All the accents in this subforms are placed in the final syllable reducing the long vowel *tsere* of the original full form to a *shwa* in the second syllable. The accents vary from one type to another, but the majority of these are conjunctive accents. The listing of these accents is given in Table C.

The last subform is  $\text{הַנְּנִי}$ . This subform is similar in form to the third subform  $\text{הַנְּנִי}$  except for the inclusion of the prefixed  $\text{ו}$ . Just like  $\text{הַנְּנִי}$ , it also has been used with a variety of accents in the final syllable. However, in terms of occurrences, it is more similar to  $\text{הַנְּנִי}$  in that it occurs only in narrative texts-- once in Genesis (Gen 6:13) and twice in 1 Kings (1Ki 5:19, 17:12).

The issue of accent is not material to this research, except in one area: in  $\text{הַנְּנִי}$ , the accent has been a consistent *silluq* in the second syllable. Also, in all its occurrences in Genesis - 2 Kings, this subform occurs as a single-term clause in a single-clause direct speech. This means that the direct speech contains only one element and that is  $\text{הַנְּנִי}$ . The clause that precedes it is a narration and the clause that follows it is again a narration.

This condition is not true of the other subforms of  $\text{הַנְּנִי} + 1\text{cs}$ . In Table C, an analysis of the composition of the clauses that contain the term  $\text{הַנְּנִי} + 1\text{cs}$  has been made. The field ClDesc indicates whether the subform occurs as a single element in a clause and at the same time the only clause in a direct speech (Single-DS), or a single element in a clause which is one of the clauses in a direct speech (Single-Cl), or if the subform occurs in a clause that contains elements other than the subform (Part-Cl). Only the subform  $\text{הַנְּנִי}$  appears as a single term in a single clause in direct speech. The other subforms are either part of a bigger clause or if it is in a single-term clause, this clause is not the only clause in the direct speech.

The phonological and syntactic conditions of  $\text{הַנְּנִי}$  in the narrative genre are not the same as in the versified passages. Of the four other occurrences of  $\text{הַנְּנִי}$  outside Genesis - 2 Kings, only one takes a *silluq* for its accent and this is in Isa 52:6.



The rest takes other forms of accent such as an *athnach* in Isa 58:9, a *munach* for its first occurrence Isa 65:1, and a *zaqeph qaton* for its second occurrence in Isa 65:1. In Isa 52:6, although the subform receives a *silluq*, the whole verse is taken as the speech of one person. In the narrative genre, this subform occurs as the only element in the speaker's utterance. These differences--in accents and in forms of speech--have something to do with the nature of versified language. Hebrew poetry uses accents differently. It is also more characterised by the use of monologues rather than dialogues. These differences between prosodic and versified language are factors that have been considered in the choice of using only the narrative corpus (Genesis - 2 Kings) in this research.

### 5.7.2. Functions of הנה + 1cs

There are five ways in which הנה + 1cs is used in Genesis - 2 Kings. And these are:

- i) Similar to the full form non-prefixed הנה, הנה + 1cs is used as a signalling device to get the attention of the addressee to the following information that is used as ground to a forwarding directive.
- ii) הנה + 1cs is used to get the attention of the addressee to the following information used as general statement in relation to a preceding or following discourse.
- iii) הנה + 1cs is used as a signalling device to get the attention of the addressee to the following discourse which expresses future intentions of actions.
- iv) הנה + 1cs is used to indicate a response to a previous discourse.

#### 5.7.2.1. To mark a ground for preceding and/or forwarding directives.

#### 42) Exo 17:5-6

- |                                                                                         |                                                                                             |
|-----------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------|
| a. And the Lord said to Moses                                                           | (v. 5) /ויאמר יהוה אל־משה/                                                                  |
| b. Pass over the people                                                                 | /עבר לפני העם/                                                                              |
| c. and take with you the elders of Israel                                               | /וקח אתך מזקני ישראל/                                                                       |
| d. and the staff which<br>you struck the Nile River with,<br>take in your hand and go   | /ומטה אשר הכית בו את־היאר קח בידך והלקת/<br>/וקח את המטה אשר הכית בו את־היאר קח בידך והלקת/ |
| e. (v. 6) <i>hinneh</i> , I will be standing<br>before you there upon the rock in Horeb | /הנני עמד לפניך שם   על־הצור בהר־ב/                                                         |
| f. and you shall strike against the rock...                                             | /... והכית בצור/                                                                            |

The passage contains a series of commands before the הנה + 1cs clause and another command after it. The passage can be structured in this way:



Lines *a - c*: Commands

Line *e*: הנה + 1cs + information

Line *f*: Command

When הנה + 1cs is used before a clause, the pronominal suffix 1cs always functions as the subject of the clause. In other words, the information marked by הנה for prominence is always related to the current speaker. In this case, the information is about a place where God would stand when Moses strikes the rock. The reason for its prominence has to do with his presence as Moses follows God's instructions to him. Thus, the הנה clause provides the support Moses needed in obeying God's command. With the use of הנה, the information following it is given prominence to indicate its importance in relation to the commands given.

5.7.2.2. *To make salient a general statement to a preceding or following discourse*

43) Num 25:11, 12

God speaking to Moses:

- a.* (v. 11) Phinehas ... / פינחס... /  
*b.* turned back my wrath upon / הָשִׁיב אֶת-חַמְתִּי מֵעַל בְּנֵי-יִשְׂרָאֵל /  
the sons of Israel  
*c.* when he was jealous with my jealousy / בְּקִנְאוֹ אֶת-קִנְאוֹתִי בְתוֹכָם /  
in their midst  
*d.* so that I did not consume / וְלֹא-כִלִּיתִי אֶת-בְּנֵי-יִשְׂרָאֵל בְּקִנְאוֹתִי /  
them (lit., the sons of Israel) with my jealousy  
*e.* (v. 12) Thus say (to him), / לָכֵן אָמַר /  
*f.* "Hinneb, I grant to him my / הִנְנִי נֹתֵן לוֹ אֶת-בְּרִיתִי שְׁלוֹם ... /  
covenant of peace..."

Lines *a-e* give the reasons for the conclusion in line *f*. This conclusion is marked by הנה + 1cs. It is actually located in an embedded direct speech since this is an instruction which Moses was to utter in the hearing of Phinehas. Because of what Phinehas had done, God is rewarding him by giving him the covenant of peace.

The general statement, which is marked by הנה for prominence, is a performative act. The NRSV translates this statement as : "I hereby grant him my covenant of peace". In this translation, הנה seems to have been given the rendering of *hereby* taken it to function as an indicator of a performative act. Zatelli claims that הנה is an 'actualiser' of a performative act.<sup>33</sup>

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<sup>33</sup>Ida Zatelli, "Pragmalinguistics and Speech-Act Theory as Applied to Classical Hebrew," *Zeitschrift Für Althebraistik* 6 (1993): 60-74 Cf. § 1.3.4.

Although *הנה* is used here to mark a performative act, it is used not as an 'actualiser' of a performative act as Zatelli claims, but rather, as a communicative device used to signal to the addressee that the performative act is important or significant; hence it is made prominent. *Hereby* then is not an appropriate rendering for *הנה* in this passage.

5.7.2.3. *To mark an utterance that announces the speaker's intended actions in the future*

Since *הנה* is used by the speaker to signal to the addressee to pay attention to an important utterance following it, and since, interactionally, *הנה* signals the speaker's commitment to what his utterance conveys, *הנה*, particularly *הנה* + 1cs, is also employed when speaker intends to communicate his intended acts in the future to signify the importance of the statement. This is true also of divine speeches of promise and judgment.

44) 1 Ki 21:20-21, 24

Dialogue between Elijah and Ahab:

- |                                                                                                                |                                      |
|----------------------------------------------------------------------------------------------------------------|--------------------------------------|
| Ahab: a. (v. 20) Have you found me, my enemy?                                                                  | /המצאתני איבי/                       |
| b. I have found (you). Because you have sold yourself to do                                                    | /מצאתי יען התמכרך לעשות/             |
| c. the evil in the eyes of the Lord                                                                            | /הרע בעיני יהוה/                     |
| d. (v. 21) <i>hinneh</i> , I am about to bring evil to you                                                     | /הנני *מבי **מביא אליך רעה/          |
| e. and I will consume you and I will cut to Ahab                                                               | /ובערתי אתריך והקרתי לאחאב/          |
| f. every male, bond or free, in Israel...                                                                      | /... משתין בקיר ועצור ועזוב בישראל/  |
| g. (v. 24) and any one belonging to Ahab who dies ... in the field shall be eaten by the birds of the heavens. | /המת לאחאב ... בשדה יאכלו עוף השמים/ |

Lines *d-g* is Elijah's utterance of judgment to Ahab. It is marked by *הנה* + 1cs. The pronominal suffix 1cs functions as the subject of the utterance, which is Elijah. *הנה* signals to the addressee to pay attention to the utterance that follows, thus marking it for prominence. At the same time, *הנה* also indicates the interlocutor's commitment to the content of the utterance. The addressee then recognises this commitment by the speaker to his utterance and assumes his (the speaker's) sincerity. And this is just what Ahab assumed. When he heard Elijah's judgment he tore off his clothes, put on a sackcloth, fasted and was cast down (1 Ki 21:27).

The unit of discourse that *הנה* marks is sometimes difficult to determine. Take, for example, the passage above. On the one hand, it can be argued that *הנה* only marks line *d* which functions as a general statement in the utterance of



judgment. The clauses that follow (lines e-g) are detailed descriptions of the general statement. On the other hand, it can also be argued that the whole utterance of judgment, which also includes vv. 23-24, is the unit of discourse marked by הנה.

Because of the nature of the discourse, in that it is an utterance of judgment, not only the general statement at the beginning of the utterance is given importance, but it seems that the details of how the judgment is to be accomplished are also taken to be significant. I think that in this instance, הנה is marking the whole utterance of judgment (vv. 21-24) as one discourse unit.

In many cases, when הנה is used to mark a unit of discourse that expresses an intended course of action by the interlocutor, the utterance is an embedded discourse. Take, for example, 43) Num 25:12 above. הנה marks the following statement as a general statement functioning as a conclusion to a preceding discourse. At the same time, the content of this general statement is also an intended future action by the speaker (God) in an embedded direct speech. It is also an utterance of promise, which is probably the reason why this general statement has been made salient with the use of הנה.

#### 5.7.2.4. הנה + 1cs used as a marker of response

There are three ways in which הנה + 1cs is used to mark a response to a previous discourse. The first is that it is used to mark a response to a summons or a call. The second is that it is used to mark a response to a command. And the third is that it is used as a response to an event or a situation.

##### 5.7.2.4.1. Response to a call

(45) Gen 22:1, 2

When Abraham was living in the land of the Philistines, he called Abraham to test him.

God:	a. (v. 1) Abraham!	/אברהם/
Abraham:	b. <i>Hinzeni!</i>	/הנני/
God:	c. (v. 2) Take, <i>na</i> , your son, your only one	/קח-נא את-בנך את-יחידך/
	d. Isaac, whom you love...	/אשר-אהבת את-יצחק/...

The dialogue between God and Abraham constitutes a call or a summons. First there is a call made by God (a), an answer to the summons (b), and the explanation of the purpose for the call (c). Most translations translates הנה + 1cs here as “Here I

am”. However, I question the appropriateness of this translation for two reasons:

- i) On grounds of grammatical use: הנה is taken here as deixis, which semantically is part of the propositional content of the clause. If we assume that this is how הנה is really functioning here, then, we also have to assume that there are two forms of הנה. The first one is functioning as a discourse marker, and the second one, as a deixis.

The problem with taking הנה as a deixis is that it is only used as a deixis in single term clauses such as the הנה in this verse (הנה + 1cs) or in Gen 12:19: הנה אשתך (“Here is your wife”). In other passages, it ceases to function as a deictic particle particularly in full clauses, when the clause contains a subject and a predicate.

- ii) On grounds of logical inconsistency. The response of “Here I am” gives a nuance of telling the caller the responder’s location. In Gen 22:1 the issue is not that God is asking where Abraham was. It is assumed that he knew where he was and in fact was probably near Abraham; otherwise, Abraham would not be able to hear his call.

S. Kogut argues against taking הנה with the nuance of *here*. He asserts that this use of הנה is a Modern Hebrew influence read into the Biblical texts. In Modern Hebrew, הנה has been used as a locative adverb ‘here’. He points out that even in Modern Hebrew, the syntactical usage of הנה differs from other locative adverbs such as פה, כאן and שם. These particles can be used as ‘complements of the predicate’; however, הנה cannot.<sup>34</sup> In other words, in terms of the position of the adverbs in the clause, פה, כאן, and שם can be placed after the verb or at the last part of the clause, such as in אכלתי פה (“I ate here”). According to Kogut, הנה rarely occurs with verbs, and if it does, it will always be fronted, which, in our example above, would be הנה אכלתי. The fronting of the particle in a sentence in Modern Hebrew is a carry over of its use in Biblical Hebrew. Kogut suggests to take the single term that follows הנה as a complete clause in itself. It is an ellipsis.<sup>35</sup>

I agree with Kogut that הנה does not function as a locative adverb in single term clauses. And in passages where the single term is not a pronominal suffix, then the single term should be taken as a clause in itself and הנה should be taken as outside of it. However, I propose that when הנה + 1cs is used as a response to a call

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<sup>34</sup>Kogut, op. cit., 138–40.

<sup>35</sup>Ibid., 139.



or a summons, it should be taken as a 'fixed expression'<sup>36</sup> used as an answer to a call. And the reason for this proposal is related to the nature of Hebrew as a language.

Biblical Hebrew is a type of a language that uses repetition to express affirmation. Miller refers to this as an *affirmative echo*.<sup>37</sup> We see this in the following verses:

46)

2 Kings 4:26

עָתָה רוּץ־נָא לִקְרֹאתָהּ וְאָמְרֵהָ לָּהּ הֲשָׁלוֹם לָךְ לְאִישׁךָ  
הֲשָׁלוֹם לְיֶלֶד וְתֹאמַר שְׁלוֹם:

2Ki 4:26 (RSV) "...run at once to meet her, and say to her, Is it well with you? Is it well with your husband? Is it well with the child?" And she answered, "It is well."

47)

2Sa 2:20 וַיִּפֹּן אַבְנֵר אַחֲרָיו וַיֹּאמֶר הֲאַתָּה זֶה עָשִׂהָ אֵל וַיֹּאמֶר אָנֹכִי:

2Sa 2:20 (RSV) Then Abner looked behind him and said, "Is it you, Asahel?" And he answered, "It is I."

48)

Gen 27:24 וַיֹּאמֶר אָתָּה זֶה בְּנִי עָשׂוֹ וַיֹּאמֶר אָנִי:

Gen 27:24 (RSV) He said, "Are you really my son Esau?" He answered, "I am."

49)

Jdg 13:11 וַיִּקָּם וַיֵּלֶךְ מְנוּחַ אַחֲרֵי אִשְׁתּוֹ וַיָּבֵא אֶל־הָאִישׁ וַיֹּאמֶר

לּוֹ הֲאַתָּה הָאִישׁ אֲשֶׁר־דִּבַּרְתָּ אֶל־הָאִשָּׁה וַיֹּאמֶר אָנִי:

Jdg 13:11 (RSV) And Manoah arose and went after his wife, and came to the man and said to him, "Are you the man who spoke to this woman?" And he said, "I am."

The four passages above contain an *adjacency pair* of question-and-answer dialogue. In 46) when Gehazi asked the Shunamite woman how things were with her, with her husband and with her son, her response merely repeated the word that Gehazi used as her response of affirmation. Gehazi asked: ...הֲשָׁלוֹם ("Is it well ...") and the Shunamite woman responded with שְׁלוֹם ("It is well").

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<sup>36</sup>'Fixed expression' is the term used by Saeed to refer to expressions that, over time, have gone through the process of 'fossilization'. Idiomatic expressions are examples of 'fixed expressions' in Saeed, op. cit., 60.

<sup>37</sup>Cynthia Miller, "Conversation Structure in Biblical Hebrew Narrative" (Biblical Hebrew Discourse Workshop; Wycliffe Centre, High Wycombe, 1992).

In the other three passages, the three questions were asking for identity. And all the answers were mere repetition of the responder's identity. Since pronouns are used here, however, the person changes from the second person singular *אתה* ("you") in the questions to the first person singular *אני* or *אנכי* in the answers.

Similarly, when David asked Ziba in 2Sa 9:2: *האָתָּה צִיבָא* ("Are you Ziba?"), Ziba responded with *עֲבָדְךָ* ("Your servant."). Here, instead of using the pronoun *אני* or *אנכי*, Ziba responded with a more appropriate response to a king yet still repeating his identity.

In answering a call or a summons, it seems that *הנה* would normally be used. Take, for example, the call of David to Mephiboshet in 2Sa 9:6 back in § 5.2.4 (24):

David:	<i>a.</i> Mephiboshet	/מְפִיבֹשֶׁת/
Mephiboshet:	<i>b.</i> <i>Hinneh</i> , your servant!	/הִנֵּה עֲבָדְךָ/

Here the response given to the call includes a *הנה* followed by a term that has the same identity as the name of the person called, that is, Mephiboshet identifies himself as the servant of David.

Thus, when God called Abraham in Gen 22:1, Abraham responded similar to Mephiboshet's response, with a *הנה*, but this time using the pronominal suffix 1cs to identify himself. Interestingly, *הנה* + 1cs is not use as a response to a question of identity such as in the passages above (47-49). *הנה* + 1cs is used as a response to a summons. The reason is difficult to ascertain. I can only surmise, based on the repeated patterns of use, that the use of *הנה* + 1cs as a response to a call is a conventionalised use similar to an idiom such that when a person is summoned, the conventional way of responding is using *הנה* + 1cs, or *הנה* + description of the identity of the person.

Responding to a call seems to be culturally determined. In English, the response is usually with a *yes?* with a question mark or the expression *uh huh?*. In Tagalog, however, *yes?* is not an acceptable response. Rather, we use *bakit?* ("why?") or the interjection *ha?*. To answer with an *oo?* ("yes?") will be taken as odd. Thus, there seems to be slightly different ways of answering a call in different cultures. In the same way, I propose that in Hebrew, the use of *הנה* + 1cs as a response to a call be taken as a conventional use similar to an idiom. In translation then, instead of translating the term literally, the term should be translated dynamically according to how calls are responded to in the culture of the target language.



#### 5.7.2.4.2. Response of affirmation to a preceding command

50) Gen 37:13

A dialogue between Jacob and young Joseph:

Jacob: *a.* Are not your brothers pasturing (the flock) in Shechem? /הלוֹא אַחֵיךָ רֹעִים בְּשָׂכֶם/  
*b.* Come. I will send you to them. /לְכֵה וְאַשְׁלַחְךָ אֵלֵיהֶם /  
Joseph: *c.* *Hinneni!* /הִנְנִי /

51) 1Sa 22:12

Saul speaking to Ahimelech, the priest, son of Ahitub, after he fed David and his group with the holy bread and gave the sword of Goliath to David.

Saul : *a.* Listen, *na*, son of Ahitub. /שְׁמַע־נָא בְּרִאֲחֵיטוֹב /  
Ahimelech: *b.* *Hinneni*, my lord! /הִנְנִי אֲדֹנָי /

Similar to the response to a call, the use of הִנְנֵה + 1cs as a response to a previous command seems to be more of a conventionalised way of indicating one's affirmation to follow the command just given. In Gen 37:13, Joseph indicated his agreement to obey his father's instruction by saying הִנְנִי. In the same way, when Saul asked Ahimelech to listen to him, Ahimelech responded with a הִנְנִי אֲדֹנָי. The use of הִנְנֵה as an affirmation to a command may be due to the interpersonal function of הִנְנֵה, which carries a sense of certainty and sincerity on the part of the person who utters it. Thus, this should be taken more like an idiom used as a positive response to a command.

#### 5.7.2.4.3. Response of affirmation to a situation

The response of affirmation to a situation is slightly different in context from the previous responses. Responses to a call and command are responses to speech acts made by another person in a turn-taking conversation. Someone calls, another responds. Someone gives a command, another responds. In the response of affirmation to a situation, the speaker submits himself to the situation to which he is faced with. This type of response is similar to the use of the full form הִנְנֵה used as response to an action or event.

52) 2Sa 15:26

David was fleeing from Absalom, his son. Zadok and Abiathar followed

David carrying the ark of the covenant with them. David ordered them to return the ark to Jerusalem. Below is part of David's speech to Zadok.

- |                                                                         |                                                |
|-------------------------------------------------------------------------|------------------------------------------------|
| a. Return the ark of the covenant of God<br>to the city                 | /הֲשִׁב אֶת־אָרוֹן הָאֱלֹהִים הָעִיר/          |
| b. if I find favor in the the eyes of the Lord                          | /אִם־אֶמְצָא חֵן בְּעֵינֵי יְהוָה/             |
| c. then he shall bring me back and let me<br>see it and his habitation, | /וְהֵשִׁבֵנִי וְהֵרָאֵנִי אֹתוֹ וְאֶת־נְוֵהוּ/ |
| d. but if he thus say,                                                  | /וְאִם כֹּה יֹאמֶר/                            |
| e. "I do not take pleasure in you"                                      | /לֹא חִפְצָתִי בְךָ/                           |
| f. <i>Hinneni</i> , let him do to me                                    | /הִנְנִי יַעֲשֶׂה־לִּי/                        |
| g. what is good in his eyes.                                            | /כִּאֲשֶׁר טוֹב בְּעֵינָיו/                    |

53) 1Sa 14:43

Saul impulsively uttered an oath of executing anyone who would eat that day before they gained victory. Jonathan, his son, however ate and after some time was finally confronted.

- |                                                |                                      |
|------------------------------------------------|--------------------------------------|
| Saul: a. Tell me what you have done.           | /הֲגִידָה לִּי מָה עָשִׂיתָ/         |
| Jonathan: b. I did eat at the end of the staff | /טַעַם טַעַמְתִּי בְקֶצֶה הַמַּטֵּה/ |
| c. which was in my hand a little of the honey. | /אֲשֶׁר־בְּיָדִי מְעַט דְּבַשׁ/      |
| d. <i>Hinneni</i> , I will die.                | /הִנְנִי אָמוֹת/                     |

In both passages, the sense of הִנְנִי + 1cs is that of an affirmation to a situation. For David (passage 52), it was a sense of submission to the will of God with regard to his return to Jerusalem. For Jonathan (passage 53), it was his affirmation or recognition of the punishment for eating honey while his father's oath was still binding.

There are two views taken concerning Jonathan's attitude in his response towards his father's oath. The first is that of H. P. Smith. He follows Josephus who sees Jonathan's response as a noble submission to the penalty that Saul's oath requires.<sup>38</sup> The second view is the opposite of it. R. Gordon sees Jonathan's confession to his guilt and his acceptance of the punishment to contain a sense of sarcasm for being punished 'out of proportion' for such a small offence.<sup>39</sup> Whichever way Jonathan's response is taken, the sense of הִנְנִי + 1cs does not change. It expresses one's affirmation or submission to the condition or situation one faces. If there is irony in Jonathan's speech, the irony is reflected in the whole speech unit.

<sup>38</sup>Henry Preserved Smith, *A Critical & Exegetical Commentary on: The Books of Samuel* (International Critical Commentary; Edinburgh: T & T Clark, 1977), 122–23.

<sup>39</sup>Robert Gordon, *1 & 2 Samuel: A Commentary* (Exeter: Paternoster Press, 1986), 141.



It does not affect the sense of הנה + 1cs.

### 5.7.3. *Summary*

When הנה + 1cs is included in a full clause that contains a subject and a predicate, it functions similarly to the full form הנה. However, when it functions as a single term, and particularly, as a form of a response to a call or summons, to a directive and as an affirmative response to an event, then it should be taken as a conventionalised use similar to an idiom.

## Chapter 6

### The function of הנה in narration

In this chapter, I discuss the characteristics of the prefix ו in general and in particular in connection to its use with הנה. Then I discuss the various ways in which והנה is used by the narrator in story telling such as in developing viewpoints, in signalling high points in the story, in conveying emotions, and in reporting dreams. At the end of the chapter, I also discuss the functions of והנה in direct speech.

#### 6.1. Understanding the use of the non-prefixed הנה in narration.

There are only three instances of the non-prefixed הנה in narration. These are in Gen 16:14, Jdg 18:12, and 2Sa 1:18. However, if we include the non-prefixed הנה with pronominal suffixes, then there are eight of them. And these are the following:

1) Gen 16:14

Thus, the well is called  
[lit., one called the well] Beer-lahai-roi  
*binneh*, (it is) between Kadesh and Bared

/על־כן קרא לבאר באר לחי ראי/  
/הנה בין־קדש ובין ברד/  
/ויצעלו ויחגו בקרית יערים ביהודה/  
/על־כן קראו למקום שהוא/  
/מתנה־דן עד היום הזה/  
/הנה אחרי קרית יערים/  
/ויאמר ללמד בני־יהודה קשת/  
/הנה כתובה על־ספר הישר/  
/ויתר דברי ירבעם/  
/אשר נלחם ואשר מלך/  
/הנם כתובים על־ספר/  
/דברי הימים למלכי ישראל/  
/ויתר דברי זכריה הנם /  
/כתובים על־ספר דברי הימים למלכי ישראל/  
/

2) Jdg 18:12

And they went up and encamped in  
Kirathjearim in Judah  
thus, they called that place  
Menahedan until this day  
*binneh* (it is) after Kiriathjearim

/על־כן קראו למקום שהוא/  
/מתנה־דן עד היום הזה/  
/הנה אחרי קרית יערים/  
/ויאמר ללמד בני־יהודה קשת/  
/הנה כתובה על־ספר הישר/  
/ויתר דברי ירבעם/  
/אשר נלחם ואשר מלך/  
/הנם כתובים על־ספר/  
/דברי הימים למלכי ישראל/  
/ויתר דברי זכריה הנם /  
/כתובים על־ספר דברי הימים למלכי ישראל/  
/

3) 2Sa 1:18

And he (David) said (the song of the) Bow  
be taught to the children of Judah  
*binneh*, (it is) written in the Book of Jashar

/על־כן קראו למקום שהוא/  
/מתנה־דן עד היום הזה/  
/הנה אחרי קרית יערים/  
/ויאמר ללמד בני־יהודה קשת/  
/הנה כתובה על־ספר הישר/  
/ויתר דברי ירבעם/  
/אשר נלחם ואשר מלך/  
/הנם כתובים על־ספר/  
/דברי הימים למלכי ישראל/  
/ויתר דברי זכריה הנם /  
/כתובים על־ספר דברי הימים למלכי ישראל/  
/

4) 1Ki 14:19

And the rest of the deeds of Jeroboam  
how he warred and how he reigned  
*binnam*, (they) are written in the Book  
of the Chronicles of the Kings of Israel

/על־כן קראו למקום שהוא/  
/מתנה־דן עד היום הזה/  
/הנה אחרי קרית יערים/  
/ויאמר ללמד בני־יהודה קשת/  
/הנה כתובה על־ספר הישר/  
/ויתר דברי ירבעם/  
/אשר נלחם ואשר מלך/  
/הנם כתובים על־ספר/  
/דברי הימים למלכי ישראל/  
/ויתר דברי זכריה הנם /  
/כתובים על־ספר דברי הימים למלכי ישראל/  
/

5) 2Ki 15:11

And the rest of the things the Zechariah, *binnam*  
(they) are written upon the Book of  
the Chronicles of the Kings of Israel

/על־כן קראו למקום שהוא/  
/מתנה־דן עד היום הזה/  
/הנה אחרי קרית יערים/  
/ויאמר ללמד בני־יהודה קשת/  
/הנה כתובה על־ספר הישר/  
/ויתר דברי ירבעם/  
/אשר נלחם ואשר מלך/  
/הנם כתובים על־ספר/  
/דברי הימים למלכי ישראל/  
/ויתר דברי זכריה הנם /  
/כתובים על־ספר דברי הימים למלכי ישראל/  
/



- 6) 2Ki 15:15  
 And the rest of the things of Shalum and his conspiracy that he did *hinnam* (they) are written in the Book of the Chronicles of the Kings of Israel
- 7) 2Ki 15:26  
 And the rest of the deeds of Pekahiah *hinnam* (they) are written upon the Book of the Chronicles of the Kings of Israel
- 8) 2Ki 15:31  
 And the rest of the deeds of Pekah and all that he did *hinnam* (they) are written upon the Book of the Chronicles of the Kings of Israel

There is a difference between the way the passages containing the full form הנה in 1) -3) and the way the passages containing the suffixed הנה in 4) - 8) above are constructed. In the full form הנה passages, הנה is preceded by a full clause. This full clause refers to some aetiological claims made by the narrator in 1), with the naming of a well; in 2), with the naming of a place; and in 3), how a tradition of teaching a song began.

On the other hand, each of the next five passages contains a complex sentence of a cleft construction. It consists of a hanging clause (or clauses) and a main clause introduced by the suffixed הנה. The pronominal suffix contained in הנה functions as the subject of the primary clause and anaphorically refers to the hanging clause. The hanging clause makes reference to the other deeds done by the kings whose lives are being retold.

Although the syntactical constructions of these two groups of passages are different, their functions are the same. They are part of the concluding remark made by the narrator regarding the stories just recounted. הנה is used to direct the attention of the reader to the information that is used as background information to validate the veracity of the stories and strengthen the claims he makes in connection with these stories.

In all these passages, the type of information marked by הנה is similar. They describe a location known to the author and probably to the readers as well. This location is either a geographical place or a journal where the accounts of some events or a poem is recorded.

For הנה to introduce information that describes a location is a common use, particularly in direct speech. An example is the command given by God to Moses.



(9) Exo 7:15

God is speaking to Moses:

Go to Pharaoh in the morning

*hinneh*, he goes out towards the water

and you shall stand to meet him on the  
bank of the Nile.

/לך אל־פרעה בבקר/

/הנה יצא המימה/

/ונצבת לקראתו על־שפת היאר/

In this passage, הנה is used to introduce information used as ground for a command. God commanded Moses to go to Pharaoh in the morning. And the information describes the location of Pharaoh in a particular place, which was at the bank of the Nile. Similarly, the eight הנה clauses listed above are used to locate entities in a particular time and space. The time and space are significant because they are not at the time and space of the story but at the time and space of the narrator and his immediate reader.

What then is the significance of the similar pattern of use of the eight non-prefixed form in narration? That is, what do they indicate? What is the difference in use between the prefixed and the non-prefixed forms in direct speech and in the narration?

Based on the distribution figures of the various forms of הנה in Genesis - 2 Kings above, we see that the non-prefixed form (הנה without the ך) is restricted to direct speech. 97% of its total occurrences are in direct speech. As I have discussed in the previous chapters, direct speech represents the speech of a character. It may either be situated in interactive dialogues, external or internal monologues.

הנה very rarely occurs in internal monologues. Slager concludes that 'whenever *hinneh* is used in quotes, there always is dialogue'.<sup>1</sup> However, Garr refutes Slager's claim on the grounds that הנה occurs in lengthy speeches such as Moses' speech in Deuteronomy (Deu 10:14, 31:27) and in oracles such as Balaam's oracle (Num 23:24). For Garr then הנה does not always occur in conversational exchanges.<sup>2</sup>

Although הנה is found in lengthy speeches, which records the speech of one speaker, the speech is nearly always directed to an addressee. Balaam's oracle in Num 23:34, for example, is directed towards Balak and the princes of Moab. Moreover, Balaam's speech is spoken in the context of a dialogue, that is, it is embedded in a dialogue found in Num 23:17 - 30.

Moses' speech in Deuteronomy is also directed towards an audience. It is therefore an external monologue. Although there is no record of a verbal

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<sup>1</sup>Slager, op. cit., 59.

<sup>2</sup>Garr, op. cit., 323.



interaction between his audience and him in the narrative, we cannot be conclusive that an interaction did not take place. Also, Deuteronomy does not represent a single speech of Moses; rather, Deuteronomy is a collection of the speeches of Moses. This is evidenced by a number of breaks found in the text such as in Deu 5:1, 27:1, 9, 11. Incidentally, in Deu 27:1, it was not only Moses who spoke to the people but also the elders. And in v. 9, it was Moses and the Levites who spoke to the people. These show that Deuteronomy does not completely reflect a single speech made by a single speaker.

However, what is significant here is not the verbal exchanges between participants but that when the non-prefixed הנה is used in direct speech, it is almost always directed to an addressee who is face-to-face with the interlocutor. In other words, the addressee is present in the spatiotemporal setting of the speaker when he utters הנה. Thus, there is direct interaction between the two. This interaction is evidenced by the fact that in the majority of cases, the non-prefixed הנה, when used in direct speech in Genesis-2 Kings, occurs in conversation.<sup>3</sup>

Although in most cases, the non-prefixed הנה is directed to a second party, in one instance in Genesis - 2 Kings, הנה is used in internal monologue. And this is in 2Ki 5:20 in Gehazi's speech. The context of Gehazi's speech is as follows:

When Naaman, after being healed by Elisha, left him carrying back all the precious gifts he intended to give to the prophet, Gehazi said to himself:

Now Gehazi the servant of Elisha	/ויאמר גיחזי נער אלישע איש-האלהים/
the man of God said (thought?),	
“ <i>Hinneb</i> , my master restrained this	/הנה חשך אדני את-נעמן הארמי הזה/
Syrian Naaman	
from taking from his hand that	/מקחת מידו את אשר-הביא /
which he brought	
as the Lord lives, I shall surely run	/חי-יהוה כיום רצתי אחריו/
after him	
and take from him something”.	/ולקחתי מאתו מאומה/

The use of הנה in Gehazi's speech is similar to the pattern where הנה highlights information used as background to a directive. However, here, instead of addressing the directive to another person, the speaker addressed himself and formulated a course of action that he himself had desired and intended to do. In this sense, there was still interaction; however, the interaction was internal, that is,

<sup>3</sup>Garr's data on הנה include the prophetic and poetical passages. He does not seem to distinguish the functions of the marker between these genres. The type of interaction that occurs with the use הנה should be explained according to the nature of the genres from which the data are collected and how the written materials were produced.



the speaker interacted with himself.

In narration, the situation is different, particularly in a written narration such as Genesis- 2 Kings. The author's audience is assumed to be distant, not face-to-face. In this sense, the author normally does not interact with his audience directly but obliquely.<sup>4</sup> Thus, the author usually avoids using the first person in reference to himself and the second person in reference to his audience. To do that would create a break in the story and consequently distract his audience's attention from the story.

However, sometimes, the author would do just that--create a break in the flow of the narration--and direct his attention to his audience. He words his speech as if his audience were before him face-to-face. Also, he changes the temporal setting of his discourse from that of the story to his (author's) and his audience's time. And this, I surmise is what happens when the author uses the non-prefixed form of הנה in the narration. As stated above, all the eight non-prefixed forms of הנה in the narrator's text function to support the recounting of the stories and some claims the narrator made in connection with the stories. The references in these eight הנה clauses, such as the exact location of the well in Beer-laharoi in Gen 16:14 or the Book of the Chronicles of the Kings of Israel, are references contemporaneous not with the characters or the setting of the stories being retold but with the author and his audience.

In this sense, the non-prefixed הנה is used in narration as quasi-dialogical. The author addresses his audience as if they are right there in front of him.

Here then we find another aspect of the functions of הנה. And this is the *interactional* aspect. As I have stated in the previous chapter, the basic function of הנה is to hold someone's attention to the text or the proposition introduced by the marker. Thus, in the utterance of הנה two parties are needed: the speaker who utters הנה and the addressee whose attention the speaker is seeking. In the case of direct speech, the addressee is face-to-face with the speaker. Thus the interaction is direct. In the case of a writer-reader relationship, the reader is not face-to-face, the author and the reader interact indirectly through the texts.

Thus, the non-prefixed הנה is almost always used in face-to-face interaction, or in quasi-face-to-face interaction when used in narration. On the other hand, the prefixed הנה is used in both face-to-face interaction and in indirect interaction representative of the narrator-reader relationship. This capacity of the prefixed הנה to be used at both levels of interaction may be connected to its form which comprises two particles: הנה and the connective marker ו.

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<sup>4</sup>Indirectly in the sense that the interaction is via the story being narrated and not on a face-to-face basis.



## 6.2. The function of the ׀ in והנה

Although the basic functions of והנה remain the same in והנה, the prefixing of the ׀ has somehow affected the way והנה has been used in the narrative corpus. The ׀ in Biblical Hebrew generally has been known as a conjunction. It functions to join word to word, phrase to phrase, clause to clause, and sentence to sentence. Since the use of the ׀ in והנה relates to clauses or sentences, the discussion of ׀ in this chapter will be restricted to the way it has been used between clauses or sentences.

The majority of Hebrew grammarians ascribe a variety of functions and/or semantic meanings to ׀. Joüon-Muraoka, for instance, categorise the meanings of the connector into 'simple' and 'energetic'. A simple ׀ functions to connect two symmetrical clauses or sentences similar to the function of the Latin *et* in *comedit et bibit* ("he ate and drank"). An energetic ׀ makes a logical connection between two clauses or sentences and may have some nuances of *succession*, *consecution* and *purpose*. This function of the ׀ is analogous to the Latin *et* in sentences such as *divide et impera* ("divide and rule"). Here the sentence may have the sense of "divide so that you may rule", "divide, thus, you will rule" or "divide, and in consequence, you may rule".<sup>5</sup>

The Brown, Driver and Briggs English Lexicon has also ascribed multiple functions to the particle ׀. In addition to taking the particle as a demonstrative adverb and a conjunction having a sense of *so*, *then* and *and*, they give 'special meanings' to the particle in specific passages such as the meaning of *and particularly* in Isa 1:1, 2:1, 9:7 and Psalm 18:1; the sense of *and that* in Gen 4:4, Jdg 7:22, 1Sa 17:40 and 28:3; the sense of *also* in 1Sa 25:23 and Num 34:6. In addition, they also see a sense of *but* for the use ׀ in contrastive ideas such as in Gen 2:17, 4:23, 1 Ki 10:7 and Pro 10:1-4 and a nuance of *or* in passages that require options or 'alternative cases'.<sup>6</sup>

Gesenius-Kautzsch too have ascribed multiple meanings to the particle depending on the types of clauses that are being connected. A noun clause, for example, if it is connected by a ׀ to a verbal clause would function as circumstantial to the action expressed in the verbal clause. This means that the state of affairs described in the noun clause is 'contemporaneous' with the action described in the verbal clause. In this situation, Gesenius-Kautzsch suggest possible meanings of the ׀ equivalent to *whereas*, *whilst*, and *although*.<sup>7</sup>

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<sup>5</sup>Joüon and Muraoka, op. cit., § 115a.

<sup>6</sup>Brown, op. cit., s.v. ׀.

<sup>7</sup>Kautzsch and Cowley, op. cit., § 141e See also Clines, op. cit., s.v. ׀.



### 6.2.1. The ׀ and the English connective 'and'

The Hebrew ׀ has been taken as analogous to the English *and*. *And* has also been perceived to contain various semantic meanings. The number of meanings ascribed to *and*, however, depends on which approach one is taking, that is, whether one is a minimalist or a maximalist. The minimalists ascribe to *and* a 'reduced' meaning equivalent to the 'truth-functional connective &'. However, & is not sufficient to describe the pragmatic contexts in which *and* is used.<sup>8</sup> *And* functioning as truth-functional connective & may apply to conjoined statements such as below.

- 10) a. Tolstoy is Russian and Chopin is Polish.
- b. Solomon is Jesse's grandson and Lot is Isaac's nephew.

In *a* the first and the second statements are true making the conjoined statements true. In *b* the first statement is true, but the second is false making the conjoined statement false.

There are, however, other usages of *and* that could not be understood by simply making it analogous to &. Take for example the passages below:

- 11) Susan drove the car while drunk and hit an old woman.
- 12) Tony ate breakfast and left the house.

In 11) the connection between the statements suggests consequence. Susan drove the car while drunk *and as a consequence* hit an old woman. *And* as equivalent to & could not adequately explain the consequential effect the first proposition has on the second.

In 12) the propositions suggest a sequencing of events. Tony ate breakfast *and then* left the house. Sequencing is not included as part of the truth-conditional value of &.

The above examples of conjoined statements show that determining the functions of *and* requires an understanding of the semantic meanings of the statements being conjoined and the contexts into which they were uttered. This therefore requires semantic-pragmatic considerations.

The maximalists, on the other hand, ascribe various semantic values to *and* depending on the type of clauses it connects. Take for example the propositions in 11) and 12). Maximalists will argue that the meaning of *and* has a consequential meaning in 11) such as *as a result*, *thus*, or *therefore*, and a sequential meaning in 12) with the sense of *and then* or *after that*. The meaning of *and* then will be as variable as

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<sup>8</sup>Deborah Schiffrin, "Function of *And* in Discourse," *Journal of Pragmatics* 10 (1986): 43–5.



the type of clauses or statements it connects.<sup>9</sup>

T. A. van Dijk argues that *and* as a connective does not in itself contain any semantic value, rather, the various types of 'connectedness' expressed by *and* depend upon the propositions which *and* connects.<sup>10</sup> In other words, *and* in itself merely indicates that a certain relevant relationship or connectedness occurs between two propositions. However, the type of connectedness is determined by the propositions themselves. In other words, the content of the propositions and the context into which they are uttered must be considered to determine how they are connected.

Propositions that are conjoined by *and* may also be conjoined without it. The texts below are taken from Grice.<sup>11</sup>

- 13) It is raining (*pause*). It will rain harder soon
- 14) It is raining and it will rain harder soon.

The utterance in 13) has the same sense as the utterance in 14). This shows that *and* is equivalent to a 'null'. It does not contain any semantic or truth-conditional meaning in itself. The connectedness of the two propositions can be described based on the context and the content of the propositions. Its usage then is more functional than semantic. It signals a certain kind of connection between two propositions or sets of propositions.

- 15) *a.* I drank Acamol and I am up and about.
- b.* I drank Acamol. I am up and about.

Here a pragmatic context is needed for the reader to understand the texts. In Israel, Acamol is a very well-known analgesic. Thus the first statement implies that the person was experiencing some type of body pain. Drinking Acamol had taken that away so that afterwards he was back to his normal self again. The connection between the two statements is that of result or consequence. *And* indicates a relevant connection between the two statements. The specific type of connection is determined from the statements and the contexts of the statements.

There are, however, certain conditions where *and* is not appropriate or where its use will modify the relationship between the conjoined statements. I will use two of the examples above.

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<sup>9</sup>Teun van Dijk, *Text and Context: Explorations in the Semantics and Pragmatics of Discourse* (Longman Linguistic Library; London: Longman Group Limited, 1977), 44–5.

<sup>10</sup>Ibid., 58.

<sup>11</sup>Grice, *op. cit.*, 67–8.

- 16) *a.* Susan drove the car while drunk and hit an old woman.  
*b.* Susan drove the car while drunk. She hit an old woman.  
*c.* Susan hit an old woman. She drove the car while drunk.  
*d.* \*Susan hit an old woman and she drove the car while drunk.
- 17) *a.* Tony ate breakfast and left the house.  
*b.* Tony left the house and ate breakfast.

In 16), *a* and *b* are propositionally similar. The sense of the connectedness here is that of a result or consequence.

If we reverse the order of the statements as in *c*, it is still acceptable. However, the use of *and* in this order is not acceptable, as in *d*. In *d* another connective has to be used. The connective *because* would be more appropriate.

In 17), the change in the order of the propositions also modifies the temporal order of the proposition. In *a*, Tony's eating breakfast comes ahead of leaving the house. However, in *b*, the sense is reversed: Tony left the house first and ate breakfast afterwards.

Here, we see that certain conditions will not apply to *and* or will modify the relationship of the propositions being connected. In the above examples, all the propositions are time constrained. One event happened after another. It seems that in situations as above, that is, when the propositions happened one after the other, *and* can only be applied appropriately if the order of the propositions are in their appropriate temporal order.

- 18) *a.* I drank Acamol and I am up and about.  
*b.* I drank Acamol. I am up and about.  
*c.* I am up and about. I drank Acamol  
*d.* \*I am up and about and I drank Acamol

In *d* either we use another connective to give the same sense as *c* or otherwise the statements would be understood as happening in sequence, that is, of being up and about first and then drinking Acamol afterwards. It seems that when the situation is time constrained, *and* can only be used when the propositions are in temporal order.

*And* can also be applied in events that happened at the same period of time such as in a simulated situation below:

- 19) A: What did the two of you do during the summer holidays?  
 B: She went to France and I stayed home.



In a series of propositions, when the temporal element is static, that is, when the proposition happened at the same time, or are atemporal, then *and* is used to connect symmetrical propositions.

We see here that there are certain contexts in which the use of *and* is constraint and this relates to *sequencing* factors. If the propositions happened one after another, then the proposition must be placed in its *sequential* order if the connector used is *and*. However, if the propositions happened at the same time or are atemporal, then they can be placed in any order with the use of *and*.

Schiffrin sees *and* as a discourse marker functioning in two levels of structure: at the ideational and interactional levels. At the ideational level, she observes that *and* can function to 'build a text'. Below is an example of an utterance given by Henry, a Jewish man. He talks about the former days:<sup>12</sup>

- 20)    *a.* What changed the whole way of living is the automobile.  
           *b.* You couldn't go anywhere  
           *c.* so you congregated together  
           *d.* and y'got in one big truck, or something  
           *e.* and you went-- went on a picnic  
           *f.* and you had a good time.  
           *g.* Today, you could not care less!

Here, Schiffrin explains that *and* 'groups specific events together'. Lines *c-f* above are explanations of a general statement in line *a*. Hence, *and* in this case develops a general statement by expanding it.

In turn-taking conversation, *and* is used 'to continue an action'. Below is a conversation recorded by Schiffrin. Schiffrin is a participant (Debby) in the conversation and the other two are husband and wife, Ira and Jan.

- 21)    Debby:            What made you decide t'come out here? Do you remember?  
           Ira:                *a.* What made us decide to come out here.  
                           *b.* Well uh we were looking in different neighborhoods,  
                           *c.* and then uh this was a Jewish community  
                           *d.* and decided t'come out here.  
                           *e.* Uh the-several of the communities we looked uh they  
                               weren't-- they weren't Jewish  
                           *f.* and we didn't wanna live there.  
                           *g.* Then we decided on Glenmore.  
           Debby:            I didn't realize this had been a Jewish community for twenty  
                               years. I didn't really . . .  
           Ira:                *b.* Well it's been like this ever since *we've* been here.

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<sup>12</sup>Schiffrin, "Function of *And*," 52.





meanings are not inherent in the particle, but rather, they are determined from the connected statements. Thus, the ׀ functions merely to signal that two statements are relevantly connected, but their specific connections are determined in the discourse.

Like *and*, the Hebrew ׀ functions at the level of discourse. It can be argued that since the ׀ functions at the level of discourse, it can be classed under the general category of a discourse marker or a sub-category of a discourse connector.

The ׀ has other characteristics that could identify it as a discourse marker: The ׀ always occurs at the initial position of the clause it introduces and is syntactically outside of it. The ׀ does not alter the propositional content of the clause(s) it marks. It is phonologically short and occurs very frequently. It is in fact the commonest particle in Genesis -2 Kings.<sup>16</sup>

The ׀ has been categorised into two types: the *waw* consecutive or reversive, when it is attached to a *wayyiqtol* or a *weqatal* verb, and the *waw copulative* or disjunctive when it is used in noun clauses or verbal clauses with an *x-qatal* or an *x-yiqtol* construction. The characteristics of discourse markers I mentioned above apply to the *waw copulative*. However, when the ׀ is functioning as a *waw* consecutive or reversive, it is a question whether it is functioning as a discourse marker. A *waw* consecutive/reversive is always attached to a *yiqtol* or a *qatal* and functions to reverse their tenses.<sup>17</sup> The question now is whether the same *waw* marks not only the finite verb but the whole clause governed by the finite verb.

I argue that it does. In other words, a *waw* consecutive or reversive has two simultaneous functions: it reverses the tense of the finite verb and also serves to connect the clause governed by finite verb to a previous clause(s).<sup>18</sup> Take, for example, the passage (23) below.

23) Gen 2:8a

Now<sup>19</sup> the Lord God had planted /וַיִּטַע יְהוָה אֱלֹהִים גֶּן-בְּעֵדֶן מִקְדָּם/  
a garden in the east...

In this passage, the ׀ functions to reverse the tense of the *yiqtol* verb but at

<sup>16</sup>A list of the features that a discourse marker might have is given in Brinton, op. cit., 33–5; Cf. Jucker and Ziv, op. cit., 3.

<sup>17</sup>I am following the suggestion of Joüon-Muraoka regarding the reversing function of the ׀. A *wayiqtol* will have the values of a *qatal* while a *weqatal* will have the values of a *yiqtol* in Joüon and Muraoka, op. cit., § 117a.

<sup>18</sup>An evidence to this is that Joüon-Muraoka refers to successive feature of a *waw* reversive in Joüon and Muraoka, op. cit., § 117a.

<sup>19</sup>Note that in this translation the use of *and* is not appropriate, since *and* would indicate that the planting of the garden came after God created man in v. 7. The English translations of this passage vary. The RSV, ASV and RSV use *and* for the ׀ but also use the simple past: 'And the Lord God/Jehovah God planted a garden...' The NIB, however, uses *now* for the ׀ but uses the pluperfect: 'Now the Lord God had planted a garden...'



the same time signals a relevant connection between its clause (v. 8a) and the clause preceding it. The type of connection can be determined by understanding the relationship of the propositions to each other. The previous verse describes the states of affairs when God created man from the ground and made him a living being. V. 8a describes God having planted a garden. The relevant relationship between v. 7 and v. 8a is that in v. 8a the *wayyiqtol* verb וַיִּטַע happened ahead of v. 7. In other words, v. 8a is anterior to v. 7.<sup>20</sup>

Miller also takes the ׀ as discourse marker. However she limits her study of its functions as a discourse marker in conversation, specifically when it is used at the beginning of the second part of an *adjacency pair* such as the conversation below:

24) 2Sam 16:2-3

David: *a.* (v. 2) Why do you have these? /מָה-אֵלֶּה לָךְ/

Ziba: *b.* The donkeys are for the king's household to ride /הַחֲמֹרִים לְבֵית-הַמֶּלֶךְ לְרִכְבָּ/

*c.* And the bread and the summer fruits are for the young men to eat. /וְהַלֶּחֶם \*וְהַלֶּחֶם וְהַקֵּיץ לְאֹכֹל הַנְּעָרִים/ <sup>21</sup>

*d.* And the wine is for those who are tired to drink in the wilderness. /וְהַיַּיִן לְשִׁתּוֹת הַיָּעֵף בַּמִּדְבָּר/

David: *e.* (v. 3) And where is your master's son? /וְאַיֶּה בֶן-אֲדֹנָיְךָ/

Ziba: *f.* *Hinneb*, he dwells in Jerusalem /הִנֵּה יוֹשֵׁב בִּירוּשָׁלַם/

*g.* for he said, "Today the house of Israel will return to me /כִּי אָמַר הַיּוֹם יָשִׁיבוּ לִי/

*h.* the kingdom of my father". /בֵּית יִשְׂרָאֵל אֶת מַמְלַכּוֹת אָבִי/ <sup>22</sup>

In the above passage, there are two question-answer adjacency pairs. In both adjacency pairs, David asked the questions and Ziba is the responder. In the second adjacency pair, David begins his question with ׀ in וְאַיֶּה (line *e*). Miller argues that the ׀ here functions to connect David's second question to his first question in line *a*.<sup>23</sup> Thus, for Miller, the ׀, when it begins a turn in conversation, indicates a certain connection to a previous speech given by the same speaker or by another. The type of connection, however, depends on the context. In the dialogue between David and Ziba above, the ׀ in David's second question indicates a continuation from his first question to his second. In other passages, the ׀ may indicate another type of connection such as to show contrast between the previous and following speeches,

<sup>20</sup>This interpretation is valid if we take the *wayyiqtol* verb as a pluperfect. However, if we take the verb as a simple past, then the connection between the previous clause with v. 8a is sequential, which means that God created human beings first and then made a garden for them next.

<sup>21</sup>The \* sign before a Hebrew word means that the word is a *ketibh*. The \*\* means that the word is a *qere*.

<sup>22</sup>The English translations in passages 24 and 25 are Miller's.

<sup>23</sup>Miller, *Representation of Speech*, 262-4.



or an opposition, refutation, or objection to a previous speech expressed in the following speech. Below is another example of ו's use:

25) 1Sa 15:13-14

Samuel went to meet Saul

Saul: a. May you be blessed by the Lord! /בְּרוּךְ אַתָּה לַיהוָה/

b. I have carried out the Lord's instruction /הַקִּימְתִי אֶת־דְּבַר יְהוָה/

Samuel: c. *But* what is this bleating of sheep in my ears /וּמָה קוֹל־הַצֹּאן הַזֶּה בְּאָזְנִי/

d. and the lowing of cattle I heard? /וְקוֹל הַבָּקָר אֲשֶׁר אָנֹכִי שֹׁמֵעַ/

Saul: e. They were brought from the Amelikites ... /מֵעַמְלֵקִי הַבִּיאוּם .../

Samuel responded to Saul's speech with a ו. Saul claimed that he followed the instruction of the Lord. But the instruction was for Saul to kill everything that belongs to the Amalekites. The ו in Samuel's turn indicates a refutation regarding that claim.<sup>24</sup>

The functions of ו as a discourse marker requires further study. That study goes beyond the limit of this thesis. However, since this thesis is partly involved with the ו in its study of וְהִנֵּה, I will discuss some of its functions only in relation to וְהִנֵּה. Here, I will state a few assumptions:

- i) The ו in וְהִנֵּה is also functioning as a discourse marker. In this sense, there are two discourse markers involved in וְהִנֵּה. However, since the ו is always affixed to הִנֵּה, וְהִנֵּה is usually taken to be a lexical unity. In other words, as one marker not two.
- ii) Because the ו and וְהִנֵּה are combined into one entity, it might be assumed that both markers mark the same length of text. However, this thesis does not make this assumption and leaves open the possibility that the length of text that both markers mark may vary within the discourse.
- iii) The ו as a discourse marker functions basically to signal that the וְהִנֵּה clause is relevantly connected to the clause(s) or idea(s) that precedes it. The connection is determined by understanding the propositions expressed by the clauses and their locations in the texts.
- iv) In many of its occurrences, the ו is a necessary element in וְהִנֵּה, particularly in narration. As I have stated above, הִנֵּה as a marker is interactive. The non-prefixed form הִנֵּה expresses direct interaction, that is, face-to-face interaction. Thus the non-prefixed form is mainly used in direct speech.

In narration, the reader is not face to face, that is, the interaction between the reader and the narrator is indirectly expressed through and

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<sup>24</sup>Ibid., 264–65.

within the limits of the story. To use the non-prefixed form in narration would be understood to mean that the narrator created a break in the story and went out of its spatiotemporal setting to interact with the reader in their (narrator and reader) spatiotemporal setting. Thus the ן is needed in והנה if the narrator wishes to maintain this indirect interaction between him and the reader within the spatiotemporal setting of the story.

The type of connectedness that may apply to the ן when it is prefixed to והנה are as follows:

1Ki 1:41, 42

וַיִּשְׁמַע אֲדֹנִיָּהוּ וְכָל־הַקְּרָאִים אֲשֶׁר אִתּוֹ וְהֵם כָּלוּ לֶאֱכֹל וַיִּשְׁמַע יוֹאָב אֶת־  
קוֹל הַשּׁוֹפָר וַיֹּאמֶר מִדּוּעַ קוֹל־הַקְּרִיָּה הַזֹּאת:

עוֹדְנוּ מְדַבֵּר וְהִנֵּה יוֹנָתָן בֶּן־אֲבִיָּתָר הִכְהִינוּ בָּא וַיֹּאמֶר אֲדֹנִיָּהוּ בָּא כִּי אִישׁ חִיל אִתָּה  
וְטוֹב תִּבְשֹׂר:

And Adonijah and all the guests who were with him as they were finishing their meal heard (it), and Joab heard the sound of the trumpet and said, “Why (is there) a sound of the trumpet on the wall (of the city)?”

As they were still speaking, *wehinneh*, Jonathán, the son of Abiathar, the priest came (in), and Adonijah said, “Come (in) for you are a mighty person and you carry good tidings.

In this passage, the והנה clause is preceded by the adverbial clause עוֹדְנוּ מְדַבֵּר. The ן indicates a certain type of connection between the והנה clause and the adverbial clause. As the texts show, the adverbial clause functions in a subordinating manner to the והנה clause and provides the temporal or circumstantial setting for the והנה clause. The והנה clause here functions as part of the mainline events in this narrative.

1Ki 20:12, 13

- a. And it was, as he (Benhadad) heard these things /וַיְהִי כַשְׁמַע אֶת־הַדְּבָר הַזֶּה/  
 b. he and the kings were drinking in Succoth /וְהוּא שָׁתָה הוּא וְהַמְּלָכִים בְּסֻכּוֹת/  
 c. and he said to his army, “Take (your) positions” /וַיֹּאמֶר אֶל־עַבְדָּיו שִׁימוּ/  
 d. and they took (their) positions upon the city /וַיִּשְׁימוּ עַל־הָעִיר/  
 e. *wehinneh* /וְהִנֵּה/  
 f. a prophet approached Ahab, /וַנְּבִיא אֶחָד נָגַשׁ אֶל־אֲחָאָב מֶלֶךְ־יִשְׂרָאֵל/  
     the king of Israel  
 g. and he said . . . /וַיֹּאמֶר/



In this passage, the *והנה* clause in *e - f* functions to describe the entry of a significant actor. Moreover *והנה* indicates the start of a new episode in the story. The previous episode has a different scenario. The characters are different and also the location. On the other hand, the *והנה* clause describes a new setting. The place is inside the city and in the palace of King Ahab, probably his courtyard. The two episodes describe two different scenarios. The *ו* in *והנה* signals a simultaneous happening between two scenarios. In other words, as Benhadad and his army were preparing to attack Samaria, the prophet of God was approaching King Ahab.

Thus in these two passages, the *ו* indicates a relevant connection between the *והנה* clause and the clauses previous to it.

### 6.3. The affective features of *והנה*

A number of grammarians have ascribed emotional features to *והנה* such as McCarthy<sup>25</sup> and Waltke & O'Connor.<sup>26</sup> McCarthy sees the emotive aspect of *והנה* to be evident in all of its occurrences; however, Waltke & O'Connor see this feature evident only in some passages. Muraoka takes *והנה* as an *emphatic* particle. For him, the *emphatic* word also includes emotive features in addition to its highlighting function. However, he does not elaborate much on the emotive features of emphatic words, but rather assumes its presence in these words.<sup>27</sup>

W. Labov observes the difficulty in analysing affective features in verbal statements. The reason for the difficulty is because emotions are primarily perceived through extralinguistic means such as gestures, pitch, loudness of voice, rapidity of speech, etc. On the other hand, grammatical systems such as words and sentences are primarily used to communicate 'referential meanings and cognitive informations'.<sup>28</sup> This is evident in two situations that we are familiar with. When someone says, "I'm not angry" but his facial expressions, the tone of his voice, and his gestures convey otherwise, we would normally believe these extralinguistic signals more than what that person said. At the opposite end, when a person says, "I'm upset," but if his facial expressions, the tone and loudness of his voice, his gestures do not show signs of emotional disturbance, we would normally doubt the person's verbal claim of his emotional situation. Thus, we normally give priority to extralinguistic signs to gauge a person's emotional stature over his verbal claims.<sup>29</sup>

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<sup>25</sup>McCarthy, op. cit.

<sup>26</sup>Waltke and O'Connor, op. cit.

<sup>27</sup>Muraoka, op. cit., 137-40, 165-6.

<sup>28</sup>William Labov, "Intensity," in *Georgetown University Round Table on Languages and Linguistics* (Deborah Schiffirin; Washington, D.C.: Georgetown University Press, 1984), 43.

<sup>29</sup>Ibid.



Labov, however, asserts that there are terms in oral speech that communicate emotions. These terms are used to indicate *intensity*. Labov defines *intensity* in this way:

Intensity is ... the emotional expression of social orientation toward the linguistic proposition: the commitment of the self to the proposition. The speaker relates future estimates of his or her honesty, intelligence, and dependability to the truth of the proposition.<sup>30</sup>

For Labov, *intensity* can be expressed in English through adverbs of intensity such as *really, very, so*. *Intensity* can also be expressed through universal quantifiers such as *all, every, ever*, verbal expressions such as repetition and even a shift in word order.<sup>31</sup>

It should be pointed out that there are terms that may or may not express intensity depending on how it is used. For example, *so* in the statement "I came home early so I could take a bath" has a *deintensifying* function. However, in statement "So you are here!" *so* takes an *intensifying* function. On the other hand, some terms would usually express *intensity*. Labov sees the English term *really*, which does not have any cognitive function on its own, to usually express *intensity*.<sup>32</sup>

K. Dorfmueller-Karpusa claims that *intensity* can also be applied in written texts or discourse. In this context, she defines *intensity* as 'the linguistic means, used in a discourse/text, which allow the receiver to comprehend the degree of personal involvement of the producer towards the described states of affairs'.<sup>33</sup>

Dorfmueller-Karpusa suggests two ways in which intensity is expressed in discourse and these are through the process of condensation/reduction or elaboration/extension. In condensation/reduction, the speech is reduced. Here, the speaker assumes that his hearer has sufficient knowledge to understand what he has left out in his speech. On the other hand, in elaboration/extension, redundancy takes place. A speaker uses redundancy when he feels that the emotion he is trying to convey is greater than the speech he has already uttered; thus he extends or elaborates it.

The linguistic forms commonly used in condensation/reduction is the use of universal quantifiers, particles, metaphors, and ellipsis. Linguistic forms commonly used in elaboration/extension are repetitions, paraphrases and contrasts. In both these cases, intensification is the result.<sup>34</sup>

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<sup>30</sup>Ibid., 43-4.

<sup>31</sup>Ibid; William Labov, *Language in the Inner City: Studies in the Black English Vernacular* (Philadelphia: University of Pennsylvania Press, 1972), 378-80.

<sup>32</sup>Labov, "Intensity," 44.

<sup>33</sup>Käthi Dorfmueller-Karpusa, "Intensity Markers: A Text Analysis," *Journal of Pragmatics* 14, no. 3 (1990): 477.

<sup>34</sup>Ibid., 476-77.



Labov observes that intensified expressions in English would usually have more than one forms of intensity. One then could validate an intensifying expression by 'plotting' the use of other intensifying markers within the discourse.<sup>35</sup>

Despite the variety of ways in which intensity is expressed, it is difficult to define intensity, primarily because it is a gradient system. In other words, emotions, attitudes, commitments etc... are expressed in terms of degrees and could not be definitely or precisely defined.<sup>36</sup> The problem becomes complicated with Muraoka's observation that emotional responses to situations are culture-bound. This means that different people-groups vary in their emotional responses and expressions. Different people groups would have different emotional responses to a given situation and they would express their feelings and attitudes differently as well. Some people-groups are more open to express their emotions while others may be more modestly expressive.<sup>37</sup>

With regard to Biblical Hebrew, Muraoka observes that the language seems to be 'quite extrovert' in expressing emotions.<sup>38</sup> And I propose that one of the ways by which emotions are communicated in Biblical Hebrew is through the use of הנה. A classic example is Genesis 1.

26) Gen 1: 4, 10, 12, 18, 21, 25, 31.

a. Gen 1:4, on the creation of the light.

And God saw the light that it was good /וַיִּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב/

b. Gen 1:10, on the creation of dry land and sea.

And God saw that it was good /וַיִּרְא אֱלֹהִים כִּי־טוֹב/

c. Gen 1:12, on the creation of plants/vegetation and trees

And God saw that it was good /וַיִּרְא אֱלֹהִים כִּי־טוֹב/

d. Gen 1:18, on the creation of the two greater lights

And God saw that it was good /וַיִּרְא אֱלֹהִים כִּי־טוֹב/

e. Gen 1:21, on the creation of birds and fish

And God saw that it was good /וַיִּרְא אֱלֹהִים כִּי־טוֹב/

f. Gen 1:25, on the creation of land animals

And God saw that it was good /וַיִּרְא אֱלֹהִים כִּי־טוֹב/

g. Gen 1:31, on everything that God made

<sup>35</sup>Labov, "Intensity," 57.

<sup>36</sup>Ibid., 43.

<sup>37</sup>Muraoka, op. cit., xiv.

<sup>38</sup>Ibid., 166.

And God saw all that which he made  
*wehinneh*, it was very good

/וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה/  
/וַהֲנִיחַ טוֹב מְאֹד/

Genesis 1 is the first version of the creation of the world. It recounts how God created the universe in six days. This narrative comprises basically of one major character, God, portrayed as Creator. The narrative consists of a number of direct speeches, which constitute the creative act of God.

All direct speeches presented in this narrative unit are spoken by the major character, God. Thus, we can consider this as a monologue. One is probably apt to think that this is an internal monologue, where God is speaking to himself, since no audience has been named or identified in the narrative. However, that is rectified in v. 26. In v. 26, God has been viewed as having an audience, although the audience is depicted as silent and unidentified. Was God speaking to an audience all along? Or did the audience come in only in v. 26? These are some questions that might come to mind when a reader reaches v. 26.

We could surmise a number of reasons why the audience has been kept silent and unnamed in this narrative. But I only will identify one: the author wants to portray that the universe was created by God alone and by the power of his word. All spoken words in this narrative unit are 'creative words'. Thus, only God speaks.

This portrayal is further evidenced by the fact that all value judgments regarding the created entities (lines *a - g* above) are given by God himself. This is clear with the use of the verb *ראה* in all these value judgments. The subject of *ראה* in these lines is God himself. He sees what he has created and he judges what he has done.

For the narrator to give his value judgment over the entities that God created would probably be seen as sacrilegious. That would make him higher than God. Who can judge the works of God, but God alone?

There is also another reason why the narrator avoids commenting on the entities created by God. For the narrator to make value judgments over the things created by God might suggest that he was a participant in the works of creation, at least even as a witness. And this would be a gross error. The narrator claims to have knowledge about how God created the universe, but not first hand knowledge.

The fact that God gives value judgments over the entities he created makes him the sole actor-creator, and probably with no audience, at least, until God decided to create man.<sup>39</sup> This is how the reader may feel when he reads the narration of the creation story. The reader becomes an observer not in the actual creation of the world but in its narration as he reads it in the texts.

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<sup>39</sup>This is, of course, debatable.



Since the direct speeches in the creation narrative reflect God's creative acts, God's value judgments have to be presented in another form, and that as God's indirect thoughts in narration. Thus, the passages above (lines *a-g*) reflect God's thoughts over his works. He does not directly or verbally speak out his thoughts; the narrator does it for him.

There are seven expressions in this narrative that represent God's thoughts. These expressions have similar grammatical structure, with some modifications in lines *a* and *g*. In both lines, a definite direct object is added. In the rest of the lines (*b-f*), no definite direct objects are included. Thus, lines *a* and *g* form an *inclusio* for God's value judgments, his thoughts, in this narrative. His evaluation begins with the light, which he first created and ends with the totality of everything he made.

In lines *a - f*, all value judgments are introduced by a כִּי. However, in the last line *g*, his thought is introduced with a וַהֲנֵה. Why the change in the marker?

C. Follingstad made a comparative study of the the particles כִּי and וַהֲנֵה. He observes that וַהֲנֵה clauses 'are most often physical and visual perceptions'. Nevertheless, non-physical perceptions with וַהֲנֵה also occur, but this is not as frequent as the physical and visual perceptions. On the other hand, the כִּי clause, according to him, are typically non-physical perceptions; however, there are occurrences where the כִּי clauses refer to visual perceptions as well. Thus, one difference between the use of the כִּי and וַהֲנֵה is in the area of distribution of use.

Follingstad further explains that when כִּי and וַהֲנֵה are used to mark clauses that indicate non-physical perception, then וַהֲנֵה 'indicates a sudden or immediate thought resulting from the narrative events. It marks the inference as just having become evident or apparent'.<sup>40</sup> On the other hand, when כִּי is used in non-physical perception, then כִּי 'marks conclusions/inferences or ruminating thought about something--a "reflection" about something as opposed to an instantly manifest or apparent thought arising from immediate perception'.<sup>41</sup>

It is difficult to apply Follingstad's proposal in the creation narrative. To argue that the וַהֲנֵה clause in line *g* has just 'become evident or apparent' to God would create a theological problem since it would seem to imply that God's creation of the universe *by chance* happened to be very good or that he just suddenly realised that what he created was actually perfect! I do not think that this is the intent of the writer.

We do not need to look further to distinguish the use of כִּי and וַהֲנֵה in this narrative. The text itself will give us the cue. I think that the reason for the change

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<sup>40</sup>Follingstad, *Deictic Viewpoint*, 490.

<sup>41</sup>*Ibid.*, 491.





has explained, intensity is expressed through extension or elaboration when the speaker feels that her emotion about a matter is greater than the words she has already uttered.<sup>42</sup> In addition, intensity is also expressed by the use of הנה.

### 6.3.1. Describing intensity of הנה

I think, that the main issue with הנה is not so much that it has affective functions but more on what type of emotion it carries. McCarthy assigns a variety of emotions to הנה depending on the contexts of the passages concerned. I argue that with הנה there are two general categories of emotion that we could correlate. And from these two general categories, the specific emotions can be identified depending on the context. The first category relates to *speaker attitude* in uttering הנה. And the second category is in connection with events that are either *expected* or *unexpected*.

#### 6.3.1.1. Speaker-attitude

I surmise that the reason הנה can indicate intensity is because הנה has an interpersonal metafunction. As I have discussed in chapter 5, at the interpersonal level, הנה also signals speaker attitudes towards the information he utters. When הנה is uttered, the addressee infers that the speaker is certain, sincere and/or committed to the utterance that follows. Attitudes are usually expressed affectively and hence, intensively. Take, for example, Jonathan's use of הנה in 1Sa 20:1,2.

David	: a. (v. 1) What have I done? What is my sin?	/מָה עָשִׂיתִי מָה-עֲוֹנִי/
	b. What sin have I done to your father	/וּמָה-חָטָאתִי לְפָנֶי אָבִיךָ/
	c. that he seeks my life?	/כִּי מִבְּקֶשׁ אֶת-נַפְשִׁי/
Jonathan:	d. (v. 2) Far be it! You shall not die!	/חֲלִילָה לֹא תָמוּת/
	e. <i>Hinneh</i> , my father does not	/הִנֵּה לוֹ לֹא-עָשָׂה אָבִי דְבַר גָּדוֹל אוֹ דְבַר קָטָן/
	do anything great or small	
	f. that he does not tell me	/וְלֹא יִגְלֶה אֶת-אָזְנוֹי/
	(lit. "he does not uncover my ears")	
	g. Why will my father	/וּמִדּוּעַ יִסְתִּיר אָבִי מִמֶּנִּי אֶת-הַדְּבַר הַזֶּה/
	hide these things from me?	
	h. This is not so!	/אֵין זֹאת/

Jonathan was trying to persuade David that his accusation of his father, Saul (lines a-d), was false because he (Jonathan) had no such knowledge of it. To convince him, he made a claim (lines e-f) which he used as background information. He introduced this claim with הנה to signal his commitment and certainty to this claim.

<sup>42</sup>Dorfmueller-Karpusa, op. cit., 476–77.

Since הנה signals speaker attitude of commitment and certainty towards the information it introduces, it therefore also has the feature of intensity.

One of the highly intensified utterances in Biblical Hebrew is the divine speech of judgment. In many cases when a divine judgment is pronounced, it is introduced by הנה.

28) 2Sa 12:11

Nathan to David:

- |                                                                            |                            |
|----------------------------------------------------------------------------|----------------------------|
| a. Thus says the Lord,                                                     | /כה אמר יהוה/              |
| b. “ <i>Hinneni</i> (I) am about to bring evil<br>upon you from your house | /הגני מקים עליך רעה מביתך/ |
| c. and I will take your wives before your eyes                             | /ולקחתי את נשיך לעיניך/    |
| d. and I shall give to your neighbour and he shall<br>lie                  | /ונתתי לרעה ושכב/          |
| e. with your wives before the sight of this sun                            | /עם נשיך לעיני השמש הזאת/  |

Line *b - e* is an embedded direct speech. God is the speaker here and he spoke of an impending plan of action in response to David's sins of adultery and murder. This is a judgment of God that reflects God's indignation and his commitment to punish David for his sins. The use of הנה signals the intensified nature of God's pronouncement.

Note that in God's pronouncement of justice, the first clause (line *b*) is nominal with a participle for its predicate. The participle indicates that the state of affairs described in the utterance is seen to happen in the immediate future. With the use of הנה the sense of the message is intensified, which means that the sense of immediacy expressed by the participle gets to be intensified as well. הנה in itself does not have a feature of immediacy. Since הנה signals that the following utterance is intensified, the sense of the utterance gets to be intensified as well.

It is a question whether in all its occurrences, הנה is always intensified. Are the affective features of הנה always present in all of its occurrences or is it only in certain passages? I think that since הנה signals speaker attitude, the intensifying function of הנה is always present; nevertheless, it is scalar, i.e., it is according to degree. In some passages, it is more pronounced; in others it is not. This, however, is arguable.

### 6.3.1.2 *Expectancy and unexpectancy*

F. Andersen takes the indication of surprise as a major function of הנה. He argues that הנה is used to indicate 'unexpected turn of events' particularly when the surprise is experienced by a character in the story.<sup>43</sup> I argue that this function



ascribed to הנה is only one part of the whole. הנה is used not only in the area of *unexpectedness* but also in *expectancy*. When a piece of information describes a state of affairs that is unexpected, הנה would be used to mark it. When it describes a state of affairs that is a fulfillment of something that is expected, then הנה would also be used to mark it. The type or quality of emotions experienced would vary depending on the way or how the expected or unexpected event is responded to. BDB hints at this when it states that הנה is used to 'enabl[e] the reader to enter into the surprise or satisfaction of the speaker or actor concerned'.<sup>44</sup>

In the case of 1Ki 10:7 (passage 27 above) the Queen of Sheba uses הנה to indicate her surprise over the unexpected magnificence of the wisdom and wealth of King Solomon. On the other hand, in Gen 1:31, in the value judgment of God, the use of הנה expresses extreme satisfaction over the whole creation. The הנה clause is an expression of a fulfilled expectation.

Sometimes, when הנה is analysed, the event connected to הנה is already taken as unexpected, when in fact, the event is actually expected. Take for example the passage below:

(29) Gen 8:11

And the dove returned to him in the evening	/וּתְבֵא אֵלָיו הַיּוֹנָה לַעֵת עֶרֶב/
<i>wehinneh</i> , a freshly plucked olive leaf was	/וְהִנֵּה עַל־הַיַּד טָרֵף בְּפִיהָ/
in its mouth	
Then Noah knew that the water	/וַיֵּדַע נֹחַ כִּי־קָלוּ הַמַּיִם מֵעַל הָאָרֶץ/
has subsided from upon the earth.	

Andersen takes the clause marked by הנה as an unexpected turn of event.<sup>45</sup> But was the event really unexpected on the part of the character? Noah is the character here who experienced the surprising situation. But was he really surprised when he saw the olive leaf? There are some gaps or unknowns in the story where the reader is left to infer. We do not know if Noah had seen partially dry ground when he let a raven and later a dove fly out of the ark. We do know that the rain and the floods had stopped for many days before Noah let go of the raven and the dove. We also know that when the dove returned he waited another seven days before letting it fly out again. Why did he do that? We can only surmise. Most probably, Noah might have hinted that the water had subsided, since the rain had stopped. But maybe, he was still not certain if it was safe for them to leave the boat and try the ground. So, he let the dove fly. The act of letting go of the dove out of the ark indicates that

<sup>43</sup>Francis I. Andersen, *Sentence*, 94–5 Cf. Slager, *op. cit.*, 51–6.

<sup>44</sup>Brown, *op. cit.*, s.v. הנה.

<sup>45</sup>Francis I. Andersen, *Sentence*, 95.

Noah was hinting that the ground might already be dry. It also indicates his expectation and hope that the ground could already be dry.

The sight of the freshly plucked olive leaf when the dove returned in the evening was the sign he was hoping for. It was the sign that it was time to go out. It is true that he did not know what the dove would bring back to the ark. He also probably was not certain whether the dove would return to the ark, since the raven did not return. But that is incidental to the story. What is significant here was that Noah was hoping and expecting that the ground was dry and the olive leaf satisfied that expectation. Here the feeling is not that of surprise but of an intense emotion of excitement, relief, joy, and hope. And this is evidenced by the fact that when Noah finally reached dry ground, the first thing he did was to build an altar to God and offered burnt offerings (Gen 8:20).

(30) Gen 42:22

And Reuben answered saying:

Did I not tell you saying

Do not sin against the lad.

But you did not listen

And also his blood, *hinneh*, is being sought

/וַיַּעַן רְאוּבֵן אֶתֶם לֵאמֹר/

/הֲלוֹא אָמַרְתִּי אֲלֵיכֶם לֵאמֹר/

/אַל-תִּחַטְּאוּ בְיָד וְלֹא שְׁמַעְתֶּם/

/וְגַם-דָּמוֹ הִנֵּה נִדְרָשׁ/

Reuben in his speech blamed his brothers for their present predicament. If they had listened to him and spared Joseph's life, then they would probably not come to this state. Their sufferings were a reckoning of Joseph's blood. According to Slager, this was an unexpected comment by Reuben. His brothers would probably not believe him. Therefore, Reuben used הִנֵּה to prevent his brothers from doubting his words.<sup>46</sup>

I think that Slager's reasoning here is a *non sequitur*. For something that is unexpected, it does not necessarily follow that it would be doubted. It is simply unexpected. The veracity of Reuben's statement is not in question here. But more basic than this, I think, is that Reuben's reasoning is *not* unexpected, on cultural grounds. Reuben's speech is not inconsistent with the ancient view of justice. The blood of a murdered person requires punishment. Cain was banished from God's sight because he killed Abel (Gen 4:14). Anyone who would kill Cain, his death would be avenged seven times (Gen 4:15) and anyone who would kill Lamech for killing a boy, his death would be avenged seventy-seven times (Gen 4:23-24). The punishment need not be of the same kind. Cain killed Abel, and his punishment was banishment. However, it does imply that any grave sin would require

<sup>46</sup>Slager, op. cit., 51.



retribution. This idea is prevalent in the Book of Proverbs which reflects the thinking of the people in the ancient near east. Thus, Reuben's speech is not something unexpected. Perhaps, the brothers might also have been thinking about it. Their silence after Reuben's remark seems to indicate that this might be so. In fact, we could go further and argue that the highlighted remark of Reuben in v. 22 and the absence of any remarks from the brothers show that even the narrator finds Reuben's remark fitting in the context.

Thus, in Gen 42:22, Reuben's use of הנה was not to express surprise, rather, it was a signal to his brothers that he was expressing something significant and intense. He was communicating to them affectively that what they were experiencing was a form of retribution for their ill-treatment of Joseph, and of course, for not listening to him.

### 6.3.2. Summary

הנה is also used to mark intensity. At the interpersonal level, הנה expresses speaker attitudes of certainty, commitment and sincerity towards the utterance that follows הנה. These attitudes are usually expressed through intensity. Intensity in הנה also falls in the area of expectancy and unexpectancy. When the information expressed that something was not expected, then הנה is used to mark it. This is also true with information that expresses the satisfaction or the fulfillment of situations that were expected.

## 6.4. Point of view

Elements in a story including events, setting, attitudes, characters etc. may be described or retold from different vantage points. A narrator, whether internal or external, may recount certain scenes in a story from his vantage point or he may opt to present them through the eyes of one or more of the characters. Within a story episode, points of view may shift from the narrator to any character involved in the story. The first three verses of Genesis 1, for example, have been presented from two vantage points:

### 31) Gen 1:1-4

(1) בראשית ברא אלהים את השמים ואת הארץ: (2) והארץ הייתה תהו ובהו וחשך על-פני תהום ורוח אלהים מרחפת על-פני המים: (3) ויאמר אלהים יהי אור ויהי-אור: (4) וירא אלהים את האור כי-טוב ויבדל אלהים בין האור ובין החשך:

The first two verses are recounted from the perspective of an external narrator who is looking from outside of the story. This is evident by the use of רות

אֱלֹהִים (third person reference rather than first person). We know that the narrator is retelling an event that he has not witnessed first hand. Whatever he retells comes from his encyclopaedic knowledge, and also from his theology regarding how the world came to be.

In v. 3a, the act of God as speaking וַיֹּאמֶר אֱלֹהִים is still presented from the perspective of the narrator. However, with the use of the direct speech in v. 3b, יְהִי אֹר וַיְהִי-אֹר, the perspective shifts from the narrator to the major character in the story. In v. 4a, the perspective again shifts back to the narrator וַיֵּרָא אֱלֹהִים אֶת-הָאֹר describing another act of God. And again with the object clause that follows in v. 4b כִּי-טוֹב the perspective shifts to the major character. This time, the narrator is the one speaking, although the image is seen from God's perspective. In other words, the narrator is coming from within, internally focalizing the main character's attitude towards the object seen. With the clause that follows in v. 4c וַיִּבְרָא אֱלֹהִים בֵּין הָאֹר וַיִּבֶן הַחֹשֶׁךְ the event is again narrated from the perspective of the narrator.

This relationship between what is seen, the agent who sees and the one who speaks has been given many labels such as *point of view*, *narrative perspective* or *orientation*.<sup>47</sup> Another term suggested for this concept is *focalization*, adopted by Genette, Bal and Toolan.<sup>48</sup> The preference for the use of the term *focalization* is that from this word one can derive a term to refer to the one that sees, the 'focalizer', distinguish her from the one that speaks or narrates, differentiate them from the object seen, the focalized, and of course, distinguish them from the process which is focalization. The term *point of view* or *narrative perspective* is inadequate in this respect.<sup>49</sup>

In the study of point of view, it is important to distinguish the focalizer from the speaker, since they are not always the same. In some situations the focalizer is the speaker; in some, the focalizer is distinct from the speaker; and yet in others, there is a mingling of two identities, the speaker-narrator and the character as focalizers in the same text. In the first two verses of Genesis 1, for example, the focalizer is himself the speaker (narrator). In v. 3b, in the direct speech, the focalizer is God himself who speaks. However, in v. 4b the speaker is not the same as the focalizer. The speaker is the narrator while the focalizer is the major character in the story.

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<sup>47</sup>Cf. Mieke Bal, *Introduction to the Theory of Narrative* (second ed.; Toronto: University of Toronto Press, 1997), 142–43 and Michael J. Toolan, *Narrative: A Critical Linguistic Introduction* (Interface; London: Routledge, 1988), 68–70.

<sup>48</sup>Gérard Genette, *Narrative Discourse: An Essay in Method* (Jane E. Lewin; Ithaca, New York: Cornell University Press, 1972), 189–94; Bal, op. cit., 152–60; Toolan, op. cit., 67–74.

<sup>49</sup>Bal, op. cit., 142–43.



The term *point of view* is a popular term used particularly in biblical narrative. However, I favour using *focalization*. In this paper I will use the terms interchangeably.

The concept of focalization or point of view has been elaborately discussed by a number of literary analysts including Genette, Toolan, Bal, and Chatman. In Biblical narrative analysis A. Berlin, C. Follingstad, M. Sternberg, and S. Bar-Efrat have given an extensive discussion on point of view. Hence, in this paper, since a general discussion on point of view has been provided elsewhere, I shall limit my discussion on point of view in relation to the study הנה in Genesis - 2 Kings.

#### 6.4.1. Point of view and הנה

A. Berlin in her work on *Poetics and Interpretation of Biblical Narrative* proposes that הנה is sometimes used to 'mark the perception of a character as distinct from that of the narrator'. This happens when הנה follows a verb of perception such as in Gen 24:63: 'And he [Isaac] lifted up his eyes and saw, and *hinneh*,<sup>50</sup> there were camels coming' (Berlin's translation).<sup>51</sup>

In Gen 24:61, the reader follows the journey of Rebecca and Abraham's servant from a closer view given by the narrator. However, in Gen 24:63, the perspective abruptly changes to Isaac who saw Rebecca from afar. Berlin argues that הנה here is used to present a viewpoint that is internal to the character similar to an 'internalized monologue'. For Berlin, this style has the same effect as a direct speech where the perception clearly points to the speaker-character.<sup>52</sup>

Berlin further observes that הנה is also used to indicate a change in point of view of the character even when it does not follow a verb of perception. An example given is 1Sa 19:16:

'The messengers came and *hinneh* the *teraphim* were on the bed and the goat-hair pillow at their head.' [Berlin's translation]<sup>53</sup>

Previous to v. 16, the reader has been informed of David's escape from his house from Saul's messengers. Michal, his wife, sent him down the window. Then she placed teraphim on his bed, put goat's hair on his pillow, and lied to the messengers by telling them that David was lying on his bed sick. Thus, the reader already knew that David was not there, but the messengers didn't.

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<sup>50</sup>The form of הנה here is the prefixed הנה. As I have stated previously, only 8 occurrences of the non-prefixed הנה appear in the narrator's text. All the rest are prefixed הנה.

<sup>51</sup>Adele Berlin, *Poetics and Interpretation of Biblical Narrative* (Bible and Literature Series; Sheffield: Almond Press, 1983), 62-3.

<sup>52</sup>Ibid., 62-3.

<sup>53</sup>Ibid., 62-3.

According to Berlin, the *והנה* clause in 1Sa 19:16 expresses what the messengers saw and found out. Therefore, the narration is based on the perspective of the characters in the story rather than the narrator.<sup>54</sup>

The view that *והנה* is used to indicate the character's point of view seems also to have been accepted by other Biblical analysts such as Bar-Efrat<sup>55</sup> and Follingstad.<sup>56</sup> However, the arguments given need to be clarified.

Although *והנה*, when it follows a verb of perception, would normally mark a clause(s) that describe the viewpoint of a character, it does not necessarily mean that *והנה* functions to indicate that the viewpoint is that of a character. In terms of identifying who the focalizer is, *והנה* is not the appropriate term. *והנה*'s function in the area of viewpoint is for reasons other than marking the *character's* viewpoint. Other elements in the discourse would indicate this. Moreover, *והנה* also does not function to signal a shift of viewpoint from the narrator to a character. I suggest that the indicator is the verb of perception that precedes the *והנה* clause.

When a verb of perception precedes a *והנה*, the *והנה* clause almost always becomes the viewpoint of the subject of the verb of perception. This is also true of *כי*.

### 32) Jdg 18:26

- |                                                   |                                      |
|---------------------------------------------------|--------------------------------------|
| a. And the Danites went on they way               | /וילכו בני-דן לדרך/                  |
| b. and Micah saw that they were stronger than him | /וירא מיקה כי-חזקים הָמָה מִמֶּנּוּ/ |
| c. so he turned and returned to his house         | /ויפן וישב אל-ביתו/                  |

In this passage, the verb of perception used is *ראה* (line *b*), a *wayyiqtol* in the 3rd person singular. Its subject is Micah. *ראה* is followed by a *כי* clause (*b*). The *כי* clause contains a description of someone's viewpoint.<sup>57</sup> And that viewpoint is Micah's, the subject of *ראה*. Here the one that signals that the *כי* clause is a viewpoint is the verb *ראה*. It indicates that someone saw something. That someone is Micah, and that something is his evaluation that the Danites were stronger than him.

Thus, both the *כי* and the *והנה* clauses can be used to describe the viewpoint of a character. However, it is the verb of perception preceding the *כי* and *והנה* clauses that indicates that the viewpoint described in the *כי* and *והנה* clauses are the character's.

<sup>54</sup>Ibid., 62–3.

<sup>55</sup>Shimon Bar-Efrat, *Narrative Art in the Bible* (Sheffield: Sheffield Academic Press, 1989), 35–7.

<sup>56</sup>Follingstad, *Deictic Viewpoint*, 492–93.

<sup>57</sup>Follingstad in his study of *כי* sees that the *כי* clause can be used to describe the character's viewpoint in Follingstad, *Deictic Viewpoint*, 492–93.



It has been suggested that when a verb of perception is not followed by a *והנה* but by a direct object marker, then the ‘seeing’ is taken to be coming from the narrator and not from the character. In this case, the narrator is merely recounting an action done by the character which is that of seeing something.<sup>58</sup> However, this is not always the case. Bar-Efrat asserts that ‘names or designations used to refer to the characters ...often reveal that the narrator has adopted the viewpoint of one of the characters’.<sup>59</sup> An example is the passage below:

- 33) Gen 21:9, 10  
 When Sarah saw *the son of Hagar the Egyptian* whom she had borne to Abraham playing  
 /ותרא שרה את־בן־הגר המצרית/  
 /אשר־ילדה לאברהם מצחק/

In this passage, Bar-Efrat takes the object of the direct object marker as a viewpoint of the character which was ‘adopted’ by the narrator.<sup>60</sup>

Also, I argue that when internalisation takes place on the part of the subject of the verb of perception in relation to the object of the verb of perception, even when the object of the verb of perception is just a word or a phrase marked by a DO marker, then it is more likely that focalization has taken place on the object from the perspective of the subject of the verb of perception. This is because a word may represent an image or an event. And it is this image or event that the subject of the verb of perception internalises. Take for example the passage below:

- 34) Gen 33:5  
 a. And he (Esau) lifted up his eyes  
 b. and saw the women and the children  
 c. and he said, “Who are these with you? . . .  
 /וישא את־עיניו/  
 /וירא את־הנשים ואת־הילדים/  
 /ויאמר מי־אלה לך . . ./

In this passage the subject of the verb of perception *ראה* is Esau (line *b*). He saw the women and the children. The focalized, that is, the objects seen are described in the phrase /את־הנשים ואת־הילדים/ which functions as the definite direct objects of *ראה*. This phrase actually represents an image or an event, which means that what is seen is an image of many women and children gathered around Jacob. I suggest that Esau internalised what he saw. He reflected on what he saw and acted upon it. This is proven by his question that follows the act of seeing: “Who are these with you?”. Esau might have already guessed that the women and children he

<sup>58</sup>Cf. Follingstad, *Deictic Viewpoint*, 492.

<sup>59</sup>Bar-Efrat, *op. cit.*, 36.

<sup>60</sup>Ibid.





confusion on the part of the reader as to who is being focused in v. 64. The use of a pair of verbs of perception in lines *a* נִשְׂא אֶת עֵינָיו and *b* רָאָה signals to the reader that what is about to follow after these verbs of perception is a description of or a reference to the vision that the subject of the verbs of perception saw. In other words, אֶת-יִצְחָק, the direct object of the verb רָאָה is the vision that Rebecca, the subject of נִשְׂא אֶת עֵינָיו and רָאָה saw. This time the vision is described without the use of וְהִנֵּה. It is described using a single word יִצְחָק as an object of the direct object marker. But what is seen is not just an object but an image of a man walking towards where Rebecca was. And we know that this is what Rebecca saw because further along in the text she asked Abraham's servant: הַאִישׁ הַלְזָה הֵהָלֵךְ בַּשָּׂדֶה / מי- לִקְרַאתֵנוּ / "Who is this man walking in the field to meet us?" (v. 65). Perhaps, the man was walking hurriedly or excitedly, we really cannot tell. But we know that because of what she saw, Rebecca dismounted from the camel. Rebecca internalised what she saw and acted upon it by getting off the camel and asking Abraham's servant the identity of the man.

However, we also note that the focalized object has been clearly identified as יִצְחָק. Rebecca at the time of perception was still not sure who the walking man was, although she probably had an idea who he was. The use of the name comes from the narrator who has just described Isaac in v.63. Here then we see the controlling power of the narrator. The image is seen from the perspective of Rebecca but the narrator controls how the image seen is described. He uses a term based on *his* perspective. Some will say that the image seen is an intermingling of two focalizers, Rebecca and the narrator. Perhaps. Perhaps also the use of the proper name is to show a continuity or direct connection between the event that happened in v. 63 and the event that happened in v. 64. The term that links these events is the name of יִצְחָק. The use of יִצְחָק in v. 64 does not at all mar the source of the image seen in v. 64, which is, that of Rebecca.

The passages above show that וְהִנֵּה is not used to mark viewpoints, particularly the viewpoint of a character. There are other reasons for the inclusion of הִנֵּה in a clause that expresses a character's viewpoint.

Berlin, as I have explained above, also claims that even without a verb of perception, הִנֵּה could still function to mark a character's viewpoint. Her example is 1Sa 19:16.<sup>62</sup>

37) 1Sa 19:16

a. And the messenger (of Saul) came

b. *wehinneh*, the teraphim were on the bed

/וַיָּבֹאוּ הַמְּלָאָכִים/

/וְהִנֵּה הַתְּרָפִים אֶל-הַמִּטָּה/

<sup>62</sup>Berlin, op. cit., 62.

c. and the goat's hair were on its head

/וּקְבִיר הָעֵזִים מֵרֵאשִׁיתוֹ/

1Sa 19:16 is of a similar structure to Gen 24:63. Here the *והנה* clause is preceded by a certain type of verb that signals that what is about to follow would be the viewpoint of the subject of the verb. In the case of 1Sa 19:16, the verb that precedes the *והנה* clause is *בוא*, a verb of motion (line *a*). It seems that a verb of motion may also signal a viewpoint of the character. And similar to a verb of perception, the subject of a verb of motion is also the focalizer of the viewpoint that follows it.

Like the verb of perception, a verb of motion may follow a viewpoint that does not contain a *והנה*. Here, we will use another passage used by Berlin, which is 2Sa 13:8<sup>63</sup>

38) 2Sa 13:8

a. And Tamar went to the house of Amnon  
her brother /וַתֵּלֶךְ תָּמָר בֵּית אַמְנוֹן אָחֶיהָ/

b. And he was lying down /וְהוּא שָׁכַב/

Berlin argues that clauses without *והנה* may also indicate a viewpoint when they are functioning as circumstantial clauses.<sup>64</sup> But not all circumstantial clauses function as viewpoints. She, however, fails to identify in what situation a circumstantial clause may function as a viewpoint.

I suggest that the indicator is the verb of motion. Somehow the verb of motion in biblical Hebrew connotes a sense of seeing. Thus, in line *b* above *והוא* *שָׁכַב* is a viewpoint of a character not because it is a circumstantial clause but because of the verb of motion *הלך* in line *a*. *הלך* as a verb of motion connotes a sense of seeing and identifies the focalizer. The clause in line *b* contains a subject different from the focalizer. Thus, the focalizer must be identified in some other way. And it is the preceding verb of motion that identifies her. We can test this theory by changing the verb of motion *הלך* to a different verb such as *אכל*.

39) a. \*And Tamar ate at the house of Amnon,  
his brother /וַתֹּאכַל תָּמָר בְּבֵית אַמְנוֹן אָחֶיהָ/

b. \*And he was lying down /וְהוּא שָׁכַב/

In (39), with the change of the verb from *הלך* to *אכל*, the clause in line *b* shows no connection with Tamar, the subject of *אכל*. With regards to viewpoint, *b*

<sup>63</sup>Ibid., 63.

<sup>64</sup>Ibid.



is seen to have been described from the perspective of the narrator, the 'default' focalizer.

How then is *והנה* used in clauses that describe a character's viewpoint? We could go back to the passages above and compare those viewpoints introduced by *והנה* with those that do not contain it. First we will compare Gen 24:63 and 64, the viewpoints of Isaac and Rebecca.

40) Isaac

And he (Isaac) lifted his eyes and saw      /וישא עיניו וירא והנה גמלים באים/  
*wehinneh*, camels were coming

41) Rebecca

And Rebecca lifted up her eyes      /ותשא רבקה את עיניה/  
and saw Isaac      /ותרא את יצחק/

As stated above, Isaac's vision has been introduced by a *והנה* in v.63 while Rebecca's vision in v. 64 is not. The contrast is very noticeable considering the fact that both visions are recounted one after the other.

Both characters have been described with the same verbs of perception *נשא עינים* and *ראה*. In this sense, they are portrayed to have done the same type of act. They saw each other from a distance. And yet there is a difference in the way they are portrayed to have perceived their visions. Isaac's vision has been marked by a *והנה*. It indicates the manner by which Isaac responded to his vision. He was wandering in the field when he saw the camels coming. Perhaps he had been waiting for the arrival of his father's head servant from Mesopotamia. Abraham might have told him why he sent his head servant there. His mother had just died (Gen 23). So now he needed a companion to comfort him for the loss of his mother (Gen 24:67). Thus, he was waiting in anticipation. He must have counted the days and calculated the time Abraham's servant would have returned.

So when he saw camels coming, his anticipation increased. He probably counted the number of people that were mounted on the camels and knew that there were more people arriving than those that left weeks before. He knew then that Abraham's servant had been successful in his mission and what he had been waiting for had arrived.

The marker *והנה* signals the affective response of Isaac as he viewed the travellers. It was not surprise, for this was expected. It was more of an excitement and joy, for finally what he was anticipating had come. This excitement and joy signaled by *והנה* is reinforced by Isaac's action after seeing his vision. He walked toward the travellers to meet them. And this was the vision that Rebecca saw.

Rebecca's vision is recounted immediately after Isaac's. Rebecca's vision has

been described in just two words אָת־יִצְחָק. This description is really more of a summary or a representation of what she saw. What she actually saw was a man walking towards them (v. 65). She probably might have guessed that it was the man who would be her husband. So she dismounted from the camel.

Rebecca's vision has been described without marking it with וַהֲגִיחַ. One asks why. Why does the narrator not include a וַהֲגִיחַ in describing Rebecca's vision? He could have stated: 'Rebecca lifted up her eyes and saw, *wehinneh*, Isaac!' But he opts not to include וַהֲגִיחַ instead. Why? Maybe it has something to do with style. After all, one cannot keep on using the marker from one sentence to the other. But maybe there is a better reason for its absence. The contrast between Isaac's vision and Rebecca's might help us here. וַהֲגִיחַ in Isaac's vision signals Isaac's affective response to the vision. The lack of וַהֲגִיחַ in Rebecca's is indicative of her response to the image she saw, and that is, of a quiet resignation. She was about to embark on a new life of her own. She left her family--her father and mother, her brother, and her home--to live in a new land with a husband she had not yet met. When she was asked in Mesopotamia, she straightforwardly accepted the offer of marriage and agreed to leave immediately with Abraham's servant (Gen 24:57-59). The travel to Canaan might have given her time to be more resolute about this decision to start a new life with a new husband in a land she had not seen. But she did not waver. So when she saw Isaac coming towards them and had ascertained his identity, she covered her face and waited.

These responses of Isaac and Rebecca seem to *typify* the responses of a groom who awaits for his bride and of the bride as she waits to be taken by her groom. It is possible that the way the narrator presented the responses of Isaac and Rebecca have been culturally motivated. They model the type of responses expected that of the groom and the bride during their time. And these have been expressed with the use of וַהֲגִיחַ in Isaac's viewpoint in contrast to the non-use of it in Rebecca's viewpoint.

In these verses (Gen 24:63-64) we observe how the viewpoint shifts from the external narrator to one of the characters, back to the narrator and then to another character. But we also observe double focalization in the process. As the narrator describes the events according to how the major players see them, in turn, the major players are themselves focalized, hence, the readers are able to see into the inner selves of Isaac and Rebecca.<sup>65</sup>

42) 2Sa 13:8a, b  
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<sup>65</sup>Cf. Bal, *op. cit.*, 153; Seymour Chatman, *Story and Discourse: Narrative Structure in Fiction and Film* (Ithaca: Cornell University Press, 1978), 156-7; Berlin, *op. cit.*, 37-8.



- a. And Tamar went to the house of Amnon /וַתֵּלֶךְ תָּמָר בֵּית אַמְנוֹן אָחֶיהָ/  
her brother
- b. And he was lying down /וְהוּא שָׁכַב/

Amnon, as the narrator has recounted earlier, was very much in love with Tamar, his half-sister (2Sa 13:1-2). With the help of his friend Jonadab, they were able to devise a plan for Amnon to take her by pretending to be ill and asking his father David to send Tamar to care for him. This Amnon did and David, not knowing Amnon's evil plan, asked Tamar to come and tend to Amnon's need (2Sa 13:3-7).

So Tamar obeyed his father's request and went to the house of Amnon (2Sa 13:8a). Line *b* above describes what Tamar saw when she entered Amnon's house: "he was lying down". The viewpoint of Tamar does not include the marker *וַהֲנִיה*. This lack is significant. Tamar was not aware of Amnon devious plan. So she was not suspecting anything wrong. She was expecting that he would be in bed, sick and weak. Thus, the lack of *וַהֲנִיה* signals to the reader that what Tamar had seen has been seen innocently and unsuspectingly.

We see here then that verbs of motion like verbs of perception may also indicate a shift of viewpoint from the narrator to the character. The viewpoint does not necessarily have to be marked by a *וַהֲנִיה*.

*וַהֲנִיה* does not mark a viewpoint of a character. *וַהֲנִיה*, however, is used in viewpoints to indicate that the vision has been perceived as significant or is accompanied with intense emotion.

#### 6.4.2. Co-occurrence constructions of *וַהֲנִיה* with verbs of perception

(Please see appendix : List of passages for the *raah+hnh* construction)

At the textual level of discourse, there are constructions that are repeatedly used with *וַהֲנִיה*. These constructions are arrangements of clauses of which the final clause is the *וַהֲנִיה* clause. *וַהֲנִיה* co-occurs primarily with *רָאָה*. There are more than 60 occurrences of *וַהֲנִיה* following *רָאָה*. Of these, about 28 are in casuistic laws in direct speech. Of the rest, more than 30 occur in narration, but a few also occur in direct speech. In this section, I shall discuss the co-occurrence of *וַהֲנִיה* with *רָאָה* and other verbs of perception in non-conditional contexts.

##### 6.4.2.1. Forms

There are five types of constructions where *וַהֲנִיה* co-occurs with *רָאָה*. And these are of the following types

i. והנה + ראה

43) Gen 1:31

/וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהֵנָּה-טוֹב מְאֹד/  
And God saw all which he did *wehinneh*, (they) were very good!

ii. והנה + ראה + נשא עינים

44) Jos 5:13 :

/וַיְהִי בַּהֲיוֹת יְהוֹשֻׁעַ בִּירִיחוֹ וַיִּשָּׂא עֵינָיו וַיִּרְא וְהֵנָּה-אִישׁ עֹמֵד לְנֶגְדוֹ וְחַרְבּוֹ שְׁלֹפָה בְּיָדוֹ/  
And it was when Joshua was in Jericho, he lifted up his eyes and looked *wehinneh*, a man was standing before him and his sword was held in his hand

45) Exo 10:14

/וּפָרְעָה הִקְרִיב וַיִּשְׂאוּ בְנֵי-יִשְׂרָאֵל אֶת-עֵינֵיהֶם וְהֵנָּה /  
/מִצְרַיִם | נִסַּע אַחֲרֵיהֶם וַיִּירְאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי-יִשְׂרָאֵל אֶל-יְהוָה /  
As Pharaoh went near and the sons of Israel lifted up their eyes, *wehinneh*, the Egyptians were setting out after them, and they became very afraid, so the sons of Israel cried out to the Lord.

iii. Other verbs of perception + והנה + ראה

46) Gen 19:28

/וַיִּשְׁקֹף עַל-פְּנֵי סְדֹם וְעַמְרָה וְעַל-כָּל-פְּנֵי אֶרֶץ הַכְּפָר וְהֵנָּה עָלָה /  
/קִיטָר הָאֶרֶץ כְּקִיטָר הַכְּבָשׁוֹן /  
And he looked down (out) upon Sodom and Gomorrah and upon all the face of the land of the valley and saw, *wehinneh*, a smoke of the land was going up as the smoke of the furnace.

iv. Other types of verbs + והנה + ראה

47) Jos 8:20

/וַיִּפְּנוּ אַנְשֵׁי הָעִיר אַחֲרֵיהֶם וַיִּירְאוּ וְהֵנָּה עָלָה עֶשֶׂן הָעִיר הַשָּׁמַיְמָה /  
/וְלֹא-הָיָה בָהֶם יָדַיִם לָנוּס הֵנָּה וְהֵנָּה וְהָעָם הֵנִס הַמְּדַבֵּר נֶהְפֵּךְ אֶל-הַרְוֹדִף /  
And the men of Ai turned behind them and saw, *wehinneh*, the smoke of the city was going up towards the sky, but they had not the strength (lit., it was not in their hands) to flee this way and that. So the people who fled to the wilderness turned back against the pursuers.

48) Jdg 14:8

/וַיֵּשֶׁב מִיָּמִים לַקְּחָתָה וַיִּסַּר לַרְאוֹת אֶת מַפְלַת הָאֲרָיָה /  
/וְהֵנָּה עֹדֵת דְּבוּרִים בְּגוּיֹת הָאֲרָיָה וְדָבַשׁ /



And he returned after some days to take her; but he turned to see the corpse of the lion, *wehinneh*, a swarm of bees was on the dead body of the lion, and honey.

49) Gen 29:1-2

/וַיֵּשָׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ אֶרְצָה בְּנֵי־קָדָם/ (v. 1)

/וַיֵּרָא וְהִנֵּה בְּאֵר בְּשָׂדֵה וְהִנֵּה־שָׁם שְׁלֹשָׁה עֲדָרֵי־צֹאן רֹבְצִים עָלֶיהָ/ (v. 2)

(v. 1) And Jacob went (lit., “lifted up his feet”) and walked towards the land of the sons of east. (v. 2) And he looked, *wehinneh*, a well was in the field, *wehinneh* there were three flocks of sheep lying upon it.

v. *והנה* with other verbs of perception

50) 1Ki 19:6

/וַיִּבֹט וְהִנֵּה מִרְאֲשֹׁתָיו עֵגֶת רֹצְפִים וְצִפְחַת מַיִם וַיֹּאכַל וַיִּשְׂתֶּ וַיֵּשֶׁב וַיִּשְׁכַּב/

And he looked, *wehinneh*, at his head was a cake baked on hot stones and a jug of water and he ate and he drank and lay down again (lit., and he returned and lie down).

In (i) *והנה* co-occurs with just *ראה* alone. In 43) *ראה* is a transitive clause containing a definite direct object. When a *ראה* clause is followed by a *והנה* such as in this construction, *ראה* is usually transitive and contains a definite direct object. *והנה* signals that the following discourse is added information regarding the direct object of the *ראה* clause. This information may be a value judgment or a further description of the direct object of *ראה*.

How a reader is able to assume that the *והנה* clause is coming from the perspective of the agent of *ראה* and not from the narrator is not very clear. There are three possible signals. First, the *ו* in *והנה* might help signal this since as a discourse connector it indicates a certain connection between the *והנה* clause and the *ראה* clause, which, in this case, is that of continuation or extension of the *ראה* clause to the *והנה* clause. A second signal might be the *והנה* marker itself. *והנה* signals that the following discourse, which is information, is connected to either a previous or a forwarding discourse. Based on its context, the reader would assume that the information introduced by *והנה* is connected to the prior discourse, which is the *ראה* clause. But perhaps, the reason might also be conventional. The construction of the type : *ראה* clause + *והנה* clause is a repeated pattern and may have been used by convention. Moreover, this pattern (and some of its modifications, which I shall discuss below) is also used in dialogue such as in the two passages below:

51) Deu 9:13

a. And the Lord said to me (Moses),

/וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר/

- b. "I have seen this people /רְאִיתִי אֶת־הָעָם הַזֶּה וְהִנֵּה עִם־קִשְׁה־עַרְף הוּא/  
*wehinneh*, (it is) a stiff-necked people!"

52) Jdg 18:9

- a. And they (five Danites ) said (to their people) /וַיֹּאמְרוּ/  
 b. "Arise and let us go up against them /קוּמָה וְנַעֲלָה עֲלֵיהֶם/  
 c. for we have seen the land /כִּי רָאִינוּ אֶת־הָאָרֶץ/  
 d. *wehinneh*, it is very good! /וְהִנֵּה טוֹבָה מְאֹד/

These two passages show that the construction *ראה* clause + *והנה* clause is also used in dialogue. We could perhaps assume that this construction is used in daily verbal interaction in ancient Israel which the narrator carried over in narration. In these two passages, it is very clear, based on the context and also the subject of the verb *ראה* (which is the first person), that the view given in the *והנה* clause is the view of the speaker(s), that is, the subject of *ראה*. There is no conflict here since there is only one level of speaker(s), which is that of the characters. Whereas in narration, the viewpoint can be viewed either from the perspective of the narrator or that of the character. However, since the *ראה* clause + *והנה* clause construction has its basis in conversation, and in conversation the view expressed in the *והנה* clause is ascribed to the subject of the *ראה* verb, then this can also be applied to narration by reason of conventional use.

The *ראה* clause + *הנה* clause construction, which I shall classify as the basic construction, has also some modified forms. One of these is the inclusion of *נשא עינים* in the construction as in passage (ii, 44) above. In this construction *ראה* is usually intransitive and the object seen is expressed in the *והנה* clause. In other words, *והנה* signals that the information that follows is the object seen by the previous verbs of perception.

Sometimes, although this is not frequent in Genesis-2Kings, another verb of perception is included in the basic construction such as in (iii, 46). In this passage the added verb of perception is *שקף* ("to look down and out"). Again *ראה* is intransitive and again *והנה* indicates that the discourse it introduces is the description of what has been seen by the agent of the verbs of perception.

It seems then that when *ראה* or a verb of perception is followed by *והנה*, if the verb of perception contains a direct object, then the discourse following *והנה* provides *additional* information regarding the direct object either in the form of value judgment or additional data about it from the perspective of the subject of the verb of perception. However, if the verb of perception does not contain a direct object, then the *והנה* clause provides the information that is seen or perceived by the agent of the verb of perception.



Another verb of perception is used with **והנה** in lieu of the verb **ראה**, and this is the verb **נבט**. However, its occurrences with **והנה** are not as frequent as the verb **ראה**.

Sometimes, instead of adding an additional verb of perception, a motion or action verb is included as in passage 47) above. In 47) [Jos 8:20] the verbal phrase **פנה אחר** is added to the basic construction **ראה** clause + **והנה** clause. In this construction, the subject of the verbs of motion and perception is the same person. Similar to the other construction, **ראה** is also intransitive and **והנה** signals that the discourse it introduces is actually a description of what has been seen by the agent of the verb of motion and perception.

This type of construction, that is, the co-occurrence of a verb of motion with the verb of perception **ראה**, occurs a number of times in Genesis - 2 Kings, although not very frequent. Examples are in 1Ki 10:7 with **בוא**, Jdg 14:8 with **שוב**,<sup>66</sup> Gen 29:1, 2 with **הלך**,<sup>67</sup> and with Gen 8:13 with **סור**. These constructions might perhaps give us a cue why a **והנה** clause when preceded by a verb of motion, even with the absence of a verb of perception, becomes a viewpoint of the subject of the verb of motion. It is possible that the sense of perception has been ascribed to the verb of motion by *association*.

### 6.5. Functions of **והנה** in narration

**והנה** has been used strategically in narration to signal high points in the story. There are two general ways in which **והנה** is used to indicate high points in the story. The first is when the narrator uses it to focus on a significant actor or prop. The second is when the narrator uses it to indicate suspense in the story.

#### 6.5.1. *Focus on a significant actor or prop*

When the narrator intends to focus on a significant actor, he does this using a number of models of actions. These models are often repeated in different parts of the narrative corpus, and may be suggestive of the style of storytelling in Biblical Hebrew. These models involve the following actions.

- i. A significant actor enters a scene.
- ii. An actor moves from one scene to another. In the second scene, the actor is approached by a significant actor.
- iii. An actor moves from one scene to another. In the next scene, the significant

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<sup>66</sup>See passages 48) above.

<sup>67</sup>See passage 49) above.

actor does not approach him (actor).

6.5.1.1. *Entry of a significant actor (Model 1)*

(Please see appendix: List 10 [Model1])

53) 1Sa 11:4, 5

/וַיָּבֹאוּ הַמַּלְאָכִים גִּבְעַת שְׂאוֹל וַיְדַבְּרוּ הַדְּבָרִים בְּאָזְנֵי הָעָם וַיִּשְׂאוּ כָל-הָעָם אֶת-קוֹלָם וַיִּבְכּוּ/ (v. 4)

/וַהֲנִיחַ שְׂאוֹל בָּא אַחֲרַי הַבָּקָר מִן-הַשָּׂדֶה וַיֹּאמֶר שְׂאוֹל מַה-לָּעָם כִּי יִבְכּוּ וַיִּסְפְּרוּ- /

/לוֹ אֶת-דְּבָרֵי אֲנָשֵׁי יַבִּישׁ/

And the messengers went to Gibeah of Saul. And they spoke the words in the hearing of the people. And all the people lifted their voice and wept (aloud).

*Webinneh*, Saul came after the cattle from the field. And Saul said/asked, "What is the matter with the people (lit., "what is to the people") for they are crying?" And they narrated to him the words of the men of Jabesh.

54) 2Sa 1:1, 2

/וַיְהִי אַחֲרַי מוֹת שְׂאוֹל וְדוֹד שָׁב מִהַכּוֹת אֶת-הָעַמְלָק וַיֵּשֶׁב דָּוִד בְּצִקְלָג יָמִים שְׁנַיִם/ (v. 1)

/וַיְהִי בַיּוֹם הַשְּׁלִישִׁי וַהֲנִיחַ אִישׁ בָּא מִן-הַמַּחֲנֶה מֵעַם שְׂאוֹל/

/ וַיִּבְגְּדוּ קַרְעִים וַאֲדָמָה עַל-רֹאשׁוֹ וַיְהִי בָבֹאוֹ אֶל-דָּוִד וַיִּפֹּל אַרְצָה וַיִּשְׁתַּחֲוֶה/

*And it was*, after the death of Saul, (and) David returned from slaying the Amalekites. (And) David dwelt in Ziklag two days.

And it was on the third day, *webinneh*, a man came from the camp of the Saul and his clothes were torn and his soil was upon his head. And it was that as he came to David, he fell towards the ground and did obeisance.

55) 1Ki 1:41-43

/וַיִּשְׁמַע אֲדוֹנִיָּהוּ וְכָל-הַקְּרָאִים אֲשֶׁר אִתּוֹ וְהֵם כָּלוּ לֶאֱכֹל וַיִּשְׁמַע יוֹאָב אֶת- /

/קוֹל הַשּׁוֹפָר וַיֹּאמֶר מִדּוּעַ קוֹל-הַקְּרָיָה הַזֹּאת/

/עוֹדְנֵנוּ מִדְּבַר וַהֲנִיחַ יוֹנָתָן בֶּן-אֲבִיתָר הַכֹּהֵן בָּא וַיֹּאמֶר אֲדוֹנִיָּהוּ בֹא כִּי אִישׁ חַיִּל אַתָּה /

/וְטוֹב תְּבַשֵּׂר/

/וַיַּעַן יוֹנָתָן וַיֹּאמֶר לְאֲדוֹנִיָּהוּ אֲבָל אֲדוֹנֵינוּ הַמֶּלֶךְ- דָּוִד הַמְּלִיךְ אֶת-שְׁלֹמֹה/

And Adonijah and all the guests who were with him as they were finishing their meal heard (it), and Joab heard the sound of the trumpet and said, "Why (is there) a sound of the trumpet on the wall (of the city)?"

As they were still speaking, *webinneh*, Jonathan, the son of Abiathar, the priest came (in), and Adonijah said, "Come (in) for you are a mighty person and you carry good tidings.



And Jonathan answered and said to Adonijah, "But our lord, King David has made Solomon king.

There are common elements in the three passages above: The first is that the setting is static. This means that the spatiotemporal context of the story is provided by the previous discourse into which the significant actor enters. Also the scene is static: the major actors in the previous discourse are the same actors into which the significant actor enters. Although these actors are active, they do not move from one location to another.

In passage 53), for example, the location is Gibeah. The men from Jabesh Gilead went to Gibeah and reported to the people of Gibeah about the predicament of Jabesh Gilead in the hope that the men of Gibeah would be able to provide help and deliverance. But the people of Gibeah only wept and wailed, a sign of resignation. They probably thought that Jabesh Gilead was a lost fight. No Israelite town was strong enough to fight the Ammonites who were besieging Jabesh Gilead at that time. It was in this situation that Saul entered the scene.

In passage 54), the scene was Ziklag; the major character was David. David was still not crowned as king of Israel at that time. He just returned from battle against the Amalekites and had been in Ziklag for two days. On the third day, a soldier from Saul's camp came to Ziklag and approached David.

In passage 55), the major characters are clearly identified by the mention of their names in v. 41. These are Adonijah, the son of David, and Joab, the commander of his army. Both were in a feast held by Adonijah in honour of his supposedly new appointment as king of Israel. While the feast was going on, Jonathan entered the scene.

With the entrance of a significant actor into the scene, the attention shifts from the major player(s) in the previous episode to the newly arrived actor. In most cases, the newly arrived actor would interact with the major player(s) in the previous episode creating a sub-episode. In this newly created sub-episode, the newly arrived actor becomes a major participant in the scene.

In 53)[1Sa 11:4, 5], for example, the focus at first is on the people weeping and wailing. When Saul entered the scene, the focus shifts to him. A conversation with the people followed. Saul inquired why the people were crying and later challenged and threatened the men of Israel to come and fight against the Ammonites who were besieging Jabesh Gilead. The scene after this, however, does not revert to the people of Gibeah for the main reason that the actor who entered into the scene is a major player in the Kingship narrative, which is Saul, the first king of the United Monarchy. The focus remains on him in the episodes that follow.

In 54) [2Sa 1:1,2] the focus at first is on David having a restful day in Ziklag. With the entrance of Saul's soldier, the focus shifts temporarily from David to him. A dialogue ensued between them creating a sub-episode. However, after the dialogue between the soldier and David, the focus reverts to David (2Sa 1:11ff). The soldier was executed by David (2Sa 2:15). He is not a major player in the broader structure of the narrative; and his role, although significant, ends with his death.

In passage 55) [1Ki 1:41, 42], with the entrance of Jonathan, the attention shifts from Joab and Adonijah to Jonathan. A dialogue ensued between Adonijah and Jonathan. Thus a sub-episode is created. Then after the dialogue, the focus shifts back to the major players in the story, Adonijah and Joab. Jonathan's role has ended. He is not mentioned again in the rest of the story.

In these passages, **הנהיג** is used to mark the entry of a significant actor. This term 'significant' must be qualified. A 'significant' actor in this situation does not necessarily have to be a major actor in the broader structure of the narrative. Of the three passages listed above, only Saul has a major role. The other two, Saul's soldier and Jonathan, are minor characters in the narrative. In fact, their part begins and ends with their entry in these passages. After that, they are never heard of again.

The significance of these actors is connected to their role. In passage 55) [1Ki 1:41, 42], for example, Jonathan, although not a major participant, was the one who brought the news to Adonijah and Joab about the coronation of Solomon as the new king of the Davidic kingdom. This significant role is reinforced by the lengthy speech he gave before them.

In passage 54) [2Sa 1:1,2], Saul's soldier had three roles. First, he brought the news about the death of Saul to David. Second, he was the one blamed for his death, since he himself claimed to have killed Saul. And finally, David had him executed, which signifies that David was not only innocent of the death of Saul but was also his blood avenger. Thus the soldier's role in the story is apologetic: a defence for David's innocence in the death of Saul. A very tragic role indeed!

The significance of Saul's role in his entry depicted in passage 53) [1 Sa 11: 4, 5] goes beyond the text under study. 1Sa 11:4, 5 is part of a macro-narrative unit regarding the story of Saul, which begins with the people seeking a king to rule over them in 1Sa 8 and ends with the end of his rule, which is at the time of his death in 1Sa 31, or the end of his dynasty, which is at the death of his heir, Ish-bosheth in 2Sa 4.

However, 1Sa 11:4, 5 is also a part of a micro-narrative unit which recounts the battle of Saul against the Ammonites. And this begins in v. 1 of 1Sa 11. King Nahash, the Ammonite king, besieged the town of Jabesh-Gilead and would only



accept a term of surrender on the condition that the men of Jabesh-Gilead would allow their right eyes to be gouged out (vv. 1-3). The elders of Gilead sent messengers to Gibeah, the town of Saul, for help. When the people learned of their predicament, they were distraught and wept loudly (v. 4). As they were weeping, Saul entered the scene.

By its location in the Samuel corpus, this narrative seems to have happened in the early years of Saul's reign. It is located right after Saul was presented as the new king of Israel by Samuel at Mizpah (1Sa 10:20-24). After the presentation, everyone returned to their homes including Saul who went back to Gibeah and resumed his work in the field (1Sa 10: 25-26; 11:5). Some warriors did follow Saul in Gibeah; however, some 'worthless fellows' (RSV) still doubted his ability to lead and reign over them as king (v. 27b). This seems to show that Saul's kingship was not yet unanimously accepted by the people. Thus, he remained at Gibeah and resumed his work in the field.

When the messengers of Jabesh-Gilead went to Gibeah, there was no inquiry made for Saul.<sup>68</sup> Saul actually came 'by chance' from working in the field and heard that the people were crying.<sup>69</sup> The cry of the people signifies a sense of despondency and helplessness, a lack of hope that deliverance would come. The narrative does not specify how long the people had been crying when Saul entered the scene. J. Baldwin proposes that Saul came at the 'height' of the weeping of the people.<sup>70</sup>

The narrator introduces Saul's entry with a *והנה*. It signals to the readers to turn their attention to the solution of the problem posed by the Ammonite besieging Jabesh Gilead. The story has reached its peak or climax at the weeping of the people. The sense of helplessness that began in v. 1 has come to its height; now the resolution is on its way--the entrance of the character that would save the people of Jabesh-Gilead from affliction and humiliation, which is Saul, the new king of Israel.

We know the rest of the story. Saul became filled with the spirit of God. He mustered enough men throughout Israel to battle against the Ammonites and delivered the people of Jabesh-Gilead (1Sa 11:6 -11). This victory over the Ammonites had proven him worthy of his anointing as king of Israel and worthy to be followed by the people. Thus, the people through Samuel renewed the kingship of Saul (11:12ff).

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<sup>68</sup>Smith, *op. cit.*, 78.

<sup>69</sup>Hans Wilhelm Hertzberg, *I & II Samuel: A Commentary* (Old Testament Library; London: SCM Press Ltd., 1964), 93.

<sup>70</sup>Joyce Baldwin, *1 & 2 Samuel: An Introduction and Commentary* (Tyndale Old Testament Commentaries; Leicester, England: InterVarsity Press, 1988), 97.

Saul's entry is significant for two reasons: He was the resolution to the Ammonite oppression in Jabesh Gilead. Consequently, this gave him the opportunity to lead the people and show to the people that he was worthy of his anointing as king of Israel.

Thus, **וַהֲנִיחַ** is used to mark the entry of a significant character. Consequently, in introducing the entry of a new character, **וַהֲנִיחַ** marks the beginning of a sub-episode in the story.

#### 6.5.1.1.1. *The temporal/circumstantial setting of the **וַהֲנִיחַ** clause*

In certain constructions, the **וַהֲנִיחַ** clause is sometimes preceded by a clause that provides the temporal and/or the circumstantial setting into which the significant actor enters. This temporal/circumstantial clause usually functions as subordinate to the **וַהֲנִיחַ** clause. It may be a **וַיְהִי** or **וַהֲיָה** clause, an adverbial clause, or a nominal clause. At times, however, the **וַהֲנִיחַ** clause is not preceded by a subordinate clause functioning as its temporal/circumstantial setting. The temporal/circumstantial clause is determined in the previous episode.

#### i) By a **וַיְהִי** or a **וַהֲיָה** clause

The temporal clause headed by a **וַיְהִי** may be followed by a preposition such as below:

#### 56) 1Sa 13:9

After the battle with the Ammonites, Saul again faced another enemy, the Philistines. Verses 2-4 of chapter 13 recount briefly the initial victory Saul and Jonathan, his son, had against the Philistines. However, the Philistines made a countermove and regrouped themselves adding to their numbers both soldiers and chariots so that they become 'like the sand on the seashore' (v. 5). They pressed hard on the Israelite army at the battle at Michmash causing some of the people to run and hide in caves and tombs while others fled to the land of Gad and Gilead at the other side of Jordan (vv. 6-7).

Saul was in Gilgal. The people who followed him were waiting for him to act. However, Saul had an agreement with Samuel that he would wait for him to offer the sacrifice at Gilgal before Saul enters into battle again. Their agreement was for seven days (v. 8a). However, Samuel did not come at the agreed time. And the people started gradually to disappear. So Saul decided to go ahead and offer the sacrifice himself without Samuel (vv. 8-9).

And (it was) as he had finished  
offering the burnt offering

/וַיְהִי כִּכְלָתוֹ לְהַעֲלוֹת הָעֹלָה/



*wehinneh*, Samuel came ...

/והנה שמואל בא .../

In this passage the ויהי clause is followed by the preposition כ prefixed to an infinitive verb. The function of כ in this case is to indicate that the event expressed in temporal clause 'corresponds' to the event expressed in the discourse unit that follows the temporal clause, which, in this passage, is the והנה clause. Hence, Joüon-Muraoka suggest the nuance of *the moment, as soon as, or immediately after*.<sup>71</sup>

Thus the passage above indicates that right after Saul had finished offering the sacrifice, Samuel came.

57) 2Sa 13:36

In v. 35 Jonadab talked to King David reassuring him that not all his sons had been killed by his eldest son, Absalom.

And (it was) as he finished speaking  
*wehinneh*, the sons of the king came ....

/ויהי | ככלתו לדבר/  
/והנה בני-המלך באו/

Similar to the construction in 1Sa 13:9, the והנה clause is preceded by a ויהי clause that functions as a subordinate temporal clause. The clause is again followed by a כ preposition attached to an infinitive indicating that the event expressed in the והנה clause happened immediately after the event described in the temporal clause.

In this construction, the ויהי may also be followed by the preposition כ to indicate time as in the following passage:

58) 2Sa 1:2

And it was on the third day  
*wehinneh*, a man came from the camp  
of Saul...

/ויהי ביום השלישי/  
/והנה איש בא מן-המחנה מעם שאול.../

In this passage, the preposition כ functions temporally by indicating that the following clause provides the temporal setting into which the state of affairs described in the והנה clause happened.<sup>72</sup>

At times, the ויהי clause that precedes the והנה clause does not contain any preposition such as in the passage below:

59) 2 Ki 13:21

a. And (it was as) they were burying a man

/ויהי הם | קברים איש/

<sup>71</sup>Joüon and Muraoka, op. cit., § 166m; C. H. J. van der Merwe, et al., *Biblical Hebrew*, § 39.10.3.

<sup>72</sup>C. H. J. van der Merwe, et al., *Biblical Hebrew*, § 95.6.2.

- b. *wehinneh*, they saw a band /והנה ראו את הגדוד/  
 c. thus they cast the man into the grave of /וישליכו את האיש בקבר אלישע.../  
 Elisha ...

In this passage, the *ויהי* clause functions subordinate to the *והנה* clauses in lines *b* and *c*. Despite the absence of a preposition that indicates time, the *ויהי* clause still provides the temporal and also circumstantial setting for the *והנה* clause by positioning the events described in the *והנה* clause into the time frame of the *ויהי* clause.

ii) By an adverbial subordinate clause

60) 1Ki 1:42 [passage 55) above]

(As) he was still speaking, /עודנו מדבר והנה יונתן בן־אביתר הכהן בא.../  
*wehinneh*, Jonathan the son of the priest Abiathar came....

61) 2Ki 6:33

V. 32 describes Elisha talking with the elders of his town in his house

(As) he was still talking with them /עודנו מדבר עמם והנה המלאך ירד אליו.../  
*wehinneh*, the messenger went down to him....

In both passages 60) and 61), the circumstances into which the significant actors entered into are expressed in the adverbial clauses that precede the *והנה* clauses. These adverbial clauses are headed by an composite adverb *עודנו*

iii) By a subordinate nominal clause

Sometimes a nominal clause would precede the *והנה* clause and act as the temporal setting/circumstance for the entry of a significant actor(s).

62) Jdg 19:22

From Bethlehem, the Levite and his concubine went on their way back to the Levite's house in Ephraim quite late in the day. The Levite's concubine's father had delayed them. So they had to spend the night in Gibeah, a town in Benjamin. A certain old man found them sitting at open street and offered a place to rest in his house (Jdg 19:14-15).

- a. (As) they were making merry in their hearts /המה מיטיבים את־לבם/  
 b. *wehinneh*, the men of the city, /והנה אנשי העיר אנשי בני־בליעל/  
 worthless men



- c. surrounded the house knocking vigorously at the door. /נסבו את־ הבית מתדפקים על־הדלת/

Line *a* precedes the *והנה* clauses and functions as its background. It describes the temporal setting/circumstance when the significant actors, the worthless men of the city, entered the scene.

63) 1Sa 17:23

David went to the camp of Saul where his brothers were working as part of Saul's army. He brought the provisions his father prepared for them and their commander. In the course of the conversation with his brothers, Goliath went out of the Philistine camp and challenged the army of Israel.

- a. And (as) he was speaking with them /והוא מדבר עמם/  
 b. *wehinneh*, a champion among the people went up /והנה איש הבנים עולה/  
 c. Goliath of the Philistines was his name.... /גלית הפלשתי שמו/

Similar to Jdg 19:22, in 1Sa 17:23 the *והנה* clause is preceded by a nominal clause functioning subordinately to serve as temporal/circumstantial setting for the entry of the significant actor.

iv) By the previous episode

There are situations when the author does not include a preceding subordinate clause to function as the temporal setting or background into which the significant actor enters. The previous episode is sufficient to indicate the setting. Here, *והנה* is used right away.

64) Jdg 19:15, 16

This passage is part of the story of the Levite and his concubine referred to in passage 62) above. This happened before passage 62). It retells how the characters came to Gibeah and met the old man who invited them to stay in his house.

- a. And they turned there to come and lodge in Gibeah /ויסרו שם לבוא ללון בגבעה/  
 b. And he sat at the (open) street of the city /וישב ברחוב העיר/  
 c. For no one took them to the house to lodge /ואין איש מאסף אותם הביתה ללון/  
 d. *wehinneh*, an old man came from his work from the field in the evening... /והנה איש זקן בא מן־מעשהו מן־השדה בערב.../





situations, particularly when *והנה* is used to signal the entry of a significant actor in the scene, the *והנה* clause is part of the skeleton of the story, that is, it is foregrounded.

The suggestion that a *והנה* clause could be part of the skeleton of the story has also been noticed by Slager, although he notices this in another function of *הנה*. He states:

One passage that does not fit neatly the above analysis is Gn 15:4, “And behold, the word of the Lord came to him.” *Hinneb* in this case seems to introduce an event that is on the main line, that is, God’s continued conversation with Abraham.<sup>73</sup>

The passage that Slager quotes is actually a verbless clause: / *והנה דבר יהוה אליו לאמר*/. It is interesting that he should take a nominal clause as part of the ‘main line’ of the story. But it does seem to be part of the temporal sequence of the story and therefore may be considered as part of the story line. In Labov and Waletzky’s terminology, it can be classed as a ‘narrative clause’ which cannot be moved forward or backward in the discourse since it is ‘temporally ordered’.<sup>74</sup>

Slager comes from the assumption that *הנה* can only introduce ‘off-the-event material’ and not ‘event-line information’. He follows Longacre’s theory in biblical narrative discourse that only *wayyiqtol* verbs can carry ‘main-line’ information and hence only the clauses headed by a *wayyiqtol* with a VSO construction can express the sequencing of events.<sup>75</sup> This concept has been refuted by L. de Regt, who points out that some *wayyiqtol* verbs may function as an ‘anterior construction’. This means that the act expressed by a *wayyiqtol* verb may be prior to the current act. An example he gives is in Gen 2:8

66) Gen 2:8

And God had planted a garden in the east... / *וַיִּטַע יְהוָה אֱלֹהִים גֶּן-בְּעֵדֶן מִקְדָּם* /

Here the *wayyiqtol* verb *וַיִּטַע* is functioning as a pluperfect rather than a simple past.<sup>76</sup> As a pluperfect then it is functioning more as a background rather than a foreground of the story.

---

<sup>73</sup>Slager, op. cit., 53.

<sup>74</sup>Labov, *Inner City*, 359–62.

<sup>75</sup>Slager, op. cit., 51.

<sup>76</sup>L. J. de Regt, “Non-Chronological Ordering/Arrangement in Hebrew Narrative” (Biblical Hebrew Workshop; WyCliffe UK Centre, High Wycombe, 2002) See also Abraham Ibn Ezra’s comments on this passage in Ziony Zevit, *The Anterior Construction in Classical Hebrew* (USA: Society of Biblical Literature, 1998), 8.

J. Heimerdinger in his book *Topic, Focus, and Foreground* lists other possible non-chronological functions of the *wayyiqtol* verb in addition to its pluperfect function. He asserts that *wayyiqtol* may also be used in evaluative expressions, enumeration, and summary.<sup>77</sup> Also he shows at length that a *qatal* in an *x-qatal* construction can carry the main line of the story such as when it is used in 'event-reporting' situation. An example is the passage below:

67) Gen 25:34

a. And Jacob gave to Esau bread /ויַעֲקֹב נָתַן לְעֵשָׂו לֶחֶם וְגַזִּיד עֲדָשִׁים/  
and lentil soup

b. and he ate /וַיֹּאכַל/

c. and he drank /וַיִּשְׁתֶּה/

In this passage the *qatal* נָתַן in *a* is the first in the series of temporally ordered events which is followed by two *wayyiqtol* verbs וַיֹּאכַל and וַיִּשְׁתֶּה. Line *a* is the first act which occurred after Esau gave up his birthright to Jacob. This line according to Heimerdinger is the high point of the story. Esau finally received the stew that he had asked for.<sup>78</sup> Thus, line *a* with an *x-qatal* construction is part of the storyline.

If we follow Heimerdinger's concept that an *x-qatal* construction may function as foreground in a story, then it follows that some of the *x-qatal* constructions in the וַהֲנִיָּה clause also function as part of the foreground in the story. The וַהֲנִיָּה clauses in passages 57), 58) - 60) and also 62) will fall under this category.

However, there are some וַהֲנִיָּה constructions above that do not contain a *qatal*, but rather a predicative participle. These passages are in 61) and 63). These passages have been taken by most English versions with a punctiliar function. Take, for example, the RSV rendering of these two passages below.

2Ki 6:33 (passage 61 above)

RSV rendering: And while he was still speaking with them, the king came down to him and said, "This trouble is from the LORD! Why should I wait for the LORD any longer?"

The underlined verb phrase is a participle in Hebrew and part of the וַהֲנִיָּה clause. In the RSV, the marker וַהֲנִיָּה is not indicated.

1Sa 17:23 (passage 63 above)

<sup>77</sup>Jean-Marc Heimerdinger, *Topic, Focus and Foreground in Ancient Hebrew Narratives* (Journal for the Study of the Old Testament; Sheffield: Sheffield Academic Press, 1999), 90-3.

<sup>78</sup>Ibid., 93.



RSV rendering: As he talked with them, behold, the champion, the Philistine of Gath, Goliath by name, came up out of the ranks of the Philistines, and spoke the same words as before. And David heard him.

The underlined verb phrase 'came up' is a participle in the MT and is also part of the *והנה* clause.

Both the *והנה* clauses in these passages are preceded by clauses that function to provide the temporal/circumstantial setting of the *והנה* clauses. It is thus not surprising that in most of the English renderings the participles in the *והנה* clauses have been given a punctiliar function rather than durative, which should be the aspect of a predicative participle when it is used in a past context.<sup>79</sup>

The question now is to determine what really is the aspect of the predicative participle in these passages. Is it punctiliar or durative? If it is durative, then the sense of the *והנה* clause should be this way

61) 2Ki 6:33 : As he was still speaking to them, *wehinneh* the messenger was going down to him. And he said: '*Hinneb*, this trouble is from the Lord. Why should I still wait for the Lord?'

63) 1Sa 17:23: (As) he was still talking with them, *wehinneh*, a champion (lit., 'one among the sons') was going up ...

#### 6.5.1.1.2. *An evaluation of the predicative participle in passages 61) and 63)*

2Ki 6:32,33 (passage 61)

- a. (v. 32) And Elisha was sitting                    /וְאֵלִישָׁע יָשָׁב בְּבֵיתוֹ וְהַזְקֵנִים יֹשְׁבִים אִתּוֹ/  
in his house and the elders were sitting with him
- b. Now he (the king) sent a man before him                    /וַיִּשְׁלַח אִישׁ מִלְּפָנָיו /
- c. before the messenger would have arrived to him                    /בְּטָרַם יָבֹא הַמַּלְאָךְ אֵלָיו /
- d. he (Elisha) said to the elders                    /וְהוּא אָמַר אֶל־הַזְקֵנִים /
- e. have you seen how this                    /הֲרֵאִיתֶם כִּי־שָׁלַח בְּוִן־הַמְרָצֵחַ הַזֶּה לְהַסִּיר אֶת־רֹאשִׁי.../  
murderer (lit., 'son of the murderer) has sent  
to take off my head ...
- f. (v. 33) (As) he was still speaking with them                    /עוֹדְנוּ מְדַבְּרֵי עִמָּם /
- g. *wehinneh*, the messenger was going down to him                    /וְהִנֵּה הַמַּלְאָךְ יֹרֵד אֵלָיו /
- h. and he said                    /וַיֹּאמֶר /
- i. *Hinneb*, this evil is from the Lord ...                    /הִנֵּה־זֹאת הַרְעָה מֵאֵת יְהוָה... /

In v. 33, there are three actions involved. The first two are expressed by

<sup>79</sup>Jouön and Muraoka, op. cit., § 121f.

predicative participles, which are durative<sup>80</sup> in function: (*f*) 'he was still speaking...' and (*g*) 'the messenger was going up'. The third action is a *wayyiqtol*, a punctiliar: (*h*) 'he said...'

Past progressives in narratives normally portray simultaneous actions. However, in this passage there are two past progressive verbs involved and the first (*f*) is functioning as the temporal/circumstantial clause of the other (*g*). This is indicated by the presence of the adverb  $\text{וַיֵּלֶךְ}$  in *f*.

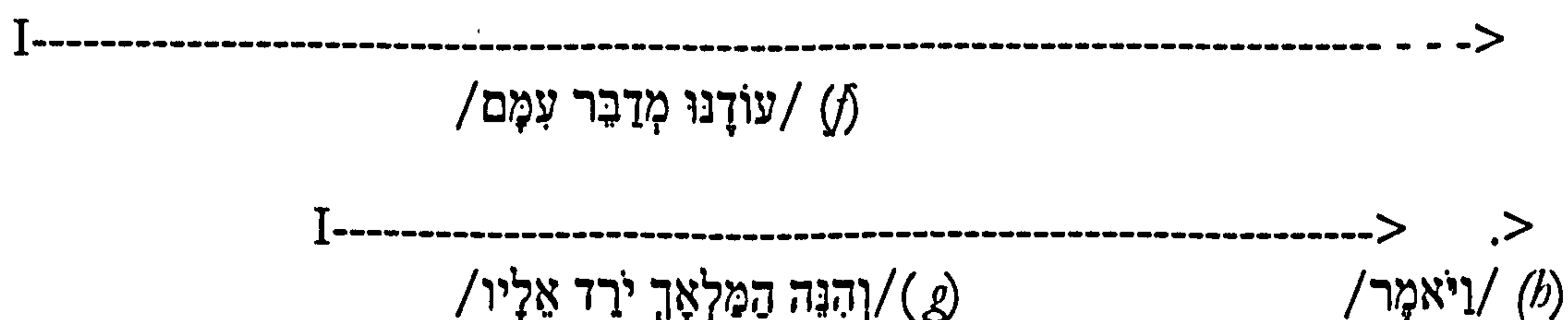
We see then, that although both clauses contain the same type of verbal form, which is that of a predicative participle, their functions are not the same. In other words, the clause in *f* is not symmetrical to the clause in *g*.

Line *h* indicates that it is part of the foreground of the story. The *wayyiqtol* here functions sequentially, or if we are going to use Labov and Waletzky's term, it is a *narrative clause*. There are two ways to define the relationship of line *g* to line *h*.

If we take *g* as circumstantial to *h*, then we assume that *g* happened simultaneous to *h*. The scenario would be that while the messenger was going down to the house of Elisha, he, the messenger, was also speaking to Elisha. But this does not seem to be the sense of the narrative. The order of the actions seems to be that the messenger went down to Elisha's house first and then when he reached the house or is already within earshot of Elisha, the messenger spoke. In other words, the going down happened first and ended with the messenger reaching his destination before he spoke. The narrative does not explicitly describe the messenger reaching his destination; however line *g* seems to imply it.

Thus, *g* is not functioning as circumstantial to *h*. It is in a temporal order with *h*. On the other hand *f*, which is circumstantial to line *g* may extend its function and also function circumstantially to *h*. This means that when the messenger reached his destination and spoke to Elisha, Elisha was still having a conversation with the elders. This is very possible; however, the text is not very clear in this regard.

We can diagram the actions in this passage below:



In the diagram, the lines portray the aspectual features of the verbs within the

<sup>80</sup>Jouon-Muraoka take the function of a predicative participle used in past context as similar to a *yiqtol*. However, while *yiqtol* in past context would usually function as iterative or 'frequentative', a predicative participle would usually function as durative in Jouon and Muraoka, op. cit., § 121c, f.



clause. Both the participles in *f* and *g* function as durative. The *wayyiqtol* in *b*, represented by a period (.), is punctiliar. However, *f* and *g* are not symmetrical since they are not temporally congruent. They are not exactly simultaneous. The continuing action of the participle in *f* is longer than that in *g*. In *g* the durative action of the participle ends with וַיֵּאמֶר (*b*). The dotted line in *f* indicates the possibility that *f* may also be taken as circumstantial to *b*.

I propose, that since line *g* is neither functioning as circumstantial to *f* nor to *b* and also, since *g* is being backgrounded by *f*, then *g*, that is, the וַהֲנֶה clause is functioning as part of the foreground of the story. In other words, it is a narrative clause and is temporally sequential with *b*.

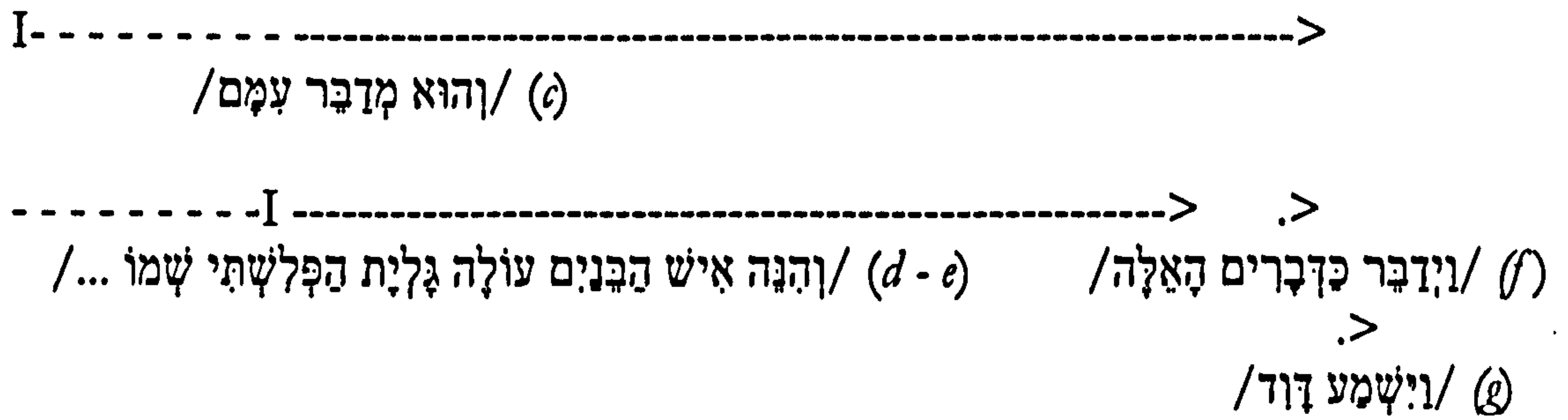
Why then did the writer use a participle in *g* instead of a *wayyiqtol*? I suppose that the durative aspect of a participle makes the story more graphic and hence, lends to the imagination of the reader.

A similar situation is found in passage 63).

1Sa 17:22, 23 (passage 63)

- |                                                                                          |                                                                   |
|------------------------------------------------------------------------------------------|-------------------------------------------------------------------|
| a. ...and he (David) ran to the rank and arrived (there)                                 | /וַיָּרֹץ הַמַּעְרָקָה וַיָּבֹא/                                  |
| b. and he greeted his brothers<br>(lit. 'asked his brothers for peace')                  | /וַיִּשְׁאַל לְאַחָיו לְשָׁלוֹם/                                  |
| c. (as) he was speaking with them                                                        | /וְהוּא מְדַבֵּר עִמָּם/                                          |
| d. <i>wehinneh</i> , a champion, was going up<br>Goliath of the Philistines was his name | /וַהֲנֶה אִישׁ הַבְּנִיִּים עוֹלֵה גִלְיָת הַפְּלִשְׁתִּי שְׁמוֹ/ |
| e. from Gath, from the ranks of<br>the Philistines                                       | /מִגַּת *מִמַּעְרוֹת [מִמַּעְרָכוֹת] פְּלִשְׁתִּים/               |
| f. and he spoke as the same words (as before)                                            | /וַיְדַבֵּר כְּדַבְּרֵי הָאֵלֶּה/                                 |
| g. and David heard (him)                                                                 | /וַיִּשְׁמַע דָּוִד/                                              |

The clause in *c* and the וַהֲנֶה clause in *d* and *e* both have predicative participles. Here *c* is functioning as the background to the וַהֲנֶה clause. The ranks of the Philistine army were a certain distance from the ranks of the Israelite army. The narrative does not indicate this distance. For Goliath to be heard by the Israelite army, he had to walk a certain distance and be at a place where he would be visible and audible to the Israelites. The story suggests that while David was among the ranks of Israel and was talking with his brothers, Goliath went out of the Philistine rank and went up to a certain place near enough to be heard by Israelite army. Having reached the place, he spoke his challenge to his opponents. In this story, the וַהֲנֶה clause (*d-e*) temporally precedes line *f*, even if the וַהֲנֶה clause contains a predicative participle. On the other hand, line *c*, functioning as circumstantial to the וַהֲנֶה clause (*d-e*), seems also to function as circumstantial to *f*. The diagram of the clauses in this story is as follows:



The diagram indicates that *c* functions as circumstantial to the *והנה* clause (*d-e*) and also to *f*, while the *והנה* clause (*d-e*) and *f* are sequential.<sup>81</sup>

The above proposal is arguable. The arguments need not be expounded here. It is sufficient to remark that in certain situations, particularly when a *והנה* is used to signal the entry of a significant actor into the scene, and particularly when it is governed by a *qatal* verb, it functions as a foreground in the story. This refutes Slager's thesis that a *והנה* clause could never introduce clauses that are used as backbone of the story.

With regard to foregrounding and backgrounding, determining which part of the discourse is the foreground and which part is the background is a complex matter. It cannot be based simply on formal grounds, that is, on the type or forms of the verbs used. The whole discourse should be considered in the analysis. In other words, foregrounding and backgrounding must consider not only the formal structure of the clauses involved but also the pragmatic aspects of the discourse to

<sup>81</sup>The explanation above has an analogy observed by P. Hopper in the Swahili language. In Swahili, when an event is taken as foreground the verb is prefixed with a *ka-* particle. When an event is taken as background, the verb is prefixed with a *ki-* particle. The excerpts below are taken by Hopper from Selemani bin Mwenyi Chande's "Safar ya Bara Africa":

*Tu-ka-enda kambi -ni, bata usiku tu-ka-toroka, tu-ka-safiri siku kadha,*  
we went camp to and night we ran off we traveled days several,

*tu-ki-pitta miji fulani, na humo mwote hamma mahongo*  
we passed villages [a few], and them all was-not tribute

"We returned to the camp, and ran away during the night, and we traveled for several days, we passed through [a few] villages, and in all of them we did not have to pay tribute."

In the passages above, there are three verbs that are prefixed with a foregrounding particle *ka-*. These are in *tu-ka-enda* ("we went to camp"), *tu-ka-toroka* ("we ran off"), and *tu-ka-safiri* ("we traveled"). According to Hopper, the first two verbs *went* and *ran off* are both 'punctual', that is, they are perfective verbs. However, the third verb *traveled* is a *durative*. Interestingly, this durative verb is backgrounded by a clause with an iterative verb *tu-ki-pitta fulani* ("we passed through a few villages"). Thus, Hopper suggests the English rendering for this clause complex as : "We traveled for several days, passing through a few villages."

The illustration above shows that a durative verb may be taken as a foreground in a story. What is important in foregrounding is that the events are seen by the storyteller to follow one another temporally in Paul J. Hopper, "Aspects and Foregrounding in Discourse," in *Discourse and Syntax* (vol. 12 of *Syntax and Semantics*; Talmy Givon; New York: Academic Press, 1979), 213-5.



which the clauses belonged.

#### 6.5.1.2. Entry of a significant actor (Model 2)

(Please see appendix: List 11 [Model 2])

In model 1, a significant actor is mobile and enters the scene. He then interacts with the main character(s) in the previous episode. In this model, the story is narrated from the perspective of the narrator.

In model 2, an actor, usually a major character in the story, is mobile. He moves from one location to another until he comes to the location where the significant actor is situated. This significant actor is described to move with or towards the main actor. Usually an interaction between the two takes place. The entry of this significant actor is signalled by *והנה*.

- 68) Jdg 11: 30,  
a. (v. 30) And Jephthah made a vow to the Lord /ויִדַר יִפְתָּח נָדַר לַיהוָה/  
b. and said, "If you will surely give the /וַיֹּאמֶר אִם־נָתַתָּן תַּתֵּן אֶת־בְּנִי עִמּוֹן בְּיָדִי /  
Ammonites (lit., 'the sons of Amon) in my hand  
c. (v. 31) Then it shall be that the (going out) one /וְהָיָה הַיּוֹצֵא/  
d. who goes out from the door of my house /אֲשֶׁר יֵצֵא מִדַּלְתֵי בֵיתִי לִקְרָאתִי /  
to meet me  
e. when I return in peace from the Ammonites /בְּשׁוּבִי בְּשָׁלוֹם מִבְּנֵי עַמּוֹן /  
f. he shall be (for) the Lord's and I shall /וְהָיָה לַיהוָה וְהֵעֲלִיתֵהוּ עֹלָה /  
offer him as a burnt offering."  
g. (v. 34) And as Jephthah came to Mitzpah /וַיָּבֵא יִפְתָּח הַמִּצְפָּה אֶל־בֵּיתוֹ /  
to his house  
h. *wehinneh*, his daughter went forth /וְהִנֵּה בָתּוֹ יֵצֵאת לִקְרָאתוֹ בְּתַפִּים וּבְמַחְלוֹת /  
(lit., 'was going forth') to meet him in timbrel and dancing  
i. And she was an only one /וְנֹרָק הִיא יְחִידָה אֵין־לוֹ מִמֶּנּוּ בֶן אִו־בַּת /  
He did not have (from him) any more son or daughter.

Before facing the Ammonites in battle, Jephthah made a vow to offer as a burnt offering anyone who would come out of his house to meet him (a-f). After a victorious battle against the Ammonites, Jephthah returned home to Mitzpah. As he came to his house, his daughter went out to meet him (g - h). This entry of Jephthah's daughter is signalled by a *והנה* (h). Her entry is significant not only because she was the one who went out of Jephthah's house to meet him, but she was also Jephthah's only child. Thus, the possibility of producing descendants for him had ceased since she would be sacrificed to the Lord.

Jephthah's daughter has not been mentioned by her name. She is known only as 'Jephthah's daughter'. And I surmise that the reason is because the writer

wants to emphasise that her sacrifice had affected Jephthah the most, since it meant sacrificing his lineage, which was greatly valued in ancient Israel. The seriousness of the situation for Jephthah is aggravated by the fact that the narrator describes the going out of Jephthah's daughter from the house through Jephthah's eyes. As I have discussed in § 6.3 above when a *והנה* is preceded by a verb of motion, the *והנה* marker indicates that the discourse that follows (*והנה* clause) is perceived by the subject of the verb of motion. In this passage, the verb of motion is *וַיָּבֵא* (line *g*) and the subject is Jephthah. Instead of telling the story from the perspective of the narrator, the narrator opts to let the reader see the situation from Jephthah's eyes in order to see Jephthah's surprise and pain when he saw his daughter go out of his house. This enables the reader to become a part of the story, and I assume, understand the significance of the story, as they see the story from the eyes of one of the character, particularly the major character in the story.

A conversation ensued between Jephthah and her daughter creating a sub-episode in the Jephthah's narrative.

In this situation, two actors were moving. One, the main actor of the previous event, Jephthah, is depicted as coming in. The verb of motion used to describe his movement is the *wayyiqtol* of *בוא*. On the other hand, the significant actor, Jephthah's daughter, is depicted as going out of the house to meet him. A verbal phrase is used to describe the movement, the participle of *יצא* and the infinitive construct of *קרא*.

This type of retelling, or introducing a significant character where a main actor is depicted as moving from one location to another and where at a certain location a significant actor is mentioned, entering the scene and usually meeting the main actor or following him can be found in a number of passages within Genesis - 2 Kings.

Under this category, however, one passage is slightly modified, and that is in Jdg 4: 22.

69) Jdg 4:21, 22

- |                                                              |                                            |
|--------------------------------------------------------------|--------------------------------------------|
| a. (v. 21) And Jael, Heber's wife took<br>a tent peg         | /ותקח יעל אשת־חֶבֶר אֶת־יְתֵד הָאֵהָל/     |
| b. and put a hammer in her hand                              | /וּתְשֵׂם אֶת־הַמַּקְבֵּת בְּיָדָהּ/       |
| c. and she came to him (Sisera) in a stealth                 | /וּתְבוֹא אֵלָיו בְּלֵאט/                  |
| d. and hammered the peg upon his temple                      | /וּתְחַקֵּעַ אֶת־יְתֵד בְּרִקְתּוֹ/        |
| e. and it pierced the ground                                 | /וּתְצַנַּח בְּאָרְץ/                      |
| f. and he was asleep since he was tired and he died.         | /וְהוּא־נִרְדָּם וַיֵּעַף וַיָּמָת/        |
| g. (v. 22) <i>Wehinneh</i> , Barak was pursuing Sisera       | /וְהִנֵּה בָרַק רֹדֵף אֶת־סִיסֵרָא/        |
| h. and Jael went out to meet him                             | /וּתְצֵא יַעַל לִקְרָאתּוֹ/                |
| i. and she said to him, "Come and I will<br>show you the man | /וּתְאָמַר לוֹ לָךְ וְאָרְאֶה אֶת־הָאִישׁ/ |



- j.* whom you are seeking.” /אֲשֶׁר־אַתָּה מְבַקֵּשׁ/  
*k.* So he came to her, *wehinneh*, /וַיָּבֵא אֵלֶיהָ וַהֲנֶה סִסְרָא נָפֵל מֵת וַהֲנִיד בְּרִקְתּוֹ/  
 Sisera had falled dead and  
 the peg is upon his temple! (Or: “with the peg upon his head!”)

If we follow model 2, Jael should be introduced as the significant actor. In other words, her entry in *b* should have been marked by a *והנה*. She was the one who killed Sisera, a general of the Canaanite army, and was the fulfillment of the prophecy of Deborah that a woman would have the honour of killing Sisera, and not Barak, the leader of the Israelite army (Jdg 4:9). However, in the recounting of the story, it was Barak’s coming to Jael’s tent that has been made significant. Barak’s entry is signalled by *והנה* in *g*. This is similar to the pattern of the entry of a significant actor in model 1, where the significant actor enters the location of the previous episode. In this story, the previous episode is actually the killing of Sisera by Jael in her tent. However, here Jael is depicted to have come out of her tent to meet Barak. This action is similar to the action of Jephthah’s daughter in Jdg 11:34. But in the case of Jephthah’s daughter, her act of going out of the house has been signalled by *והנה*. However, in Jael’s case, it is not. We see here then, that this story of Barak and Jael is an integration of the two models of entry, that of the entry of a significant actor models 1 and 2.<sup>82</sup>

I surmise that although both characters are taken as significant, the focus is more on Barak. Here the story of the victory over the battle of the Israelites against the Canaanites had turned into irony. The Israelite army led by Barak had the upper hand in the battle and was defeating the Canaanites. Sisera fled the battlefield and came to Jael’s tent. Barak pursued Sisera in order to capture him or kill him. That would make his victory complete. He was the leader in the Israelite army, Sisera was the general in the Canaanite army. Who else should capture or kill him but Barak? But when Barak came to Jael’s tent, the Canaanite general had already been killed.

Line *k* above describes the states of affairs when Barak went to Jael’s tent. It consists of two clauses. The first describes Barak’s action of going to Jael’s tent. The second is a *והנה* clause which describes the situation of Sisera fallen dead on the bed. Here we have another construction where a *והנה* is preceded by a verb of motion. The *והנה* then indicates that the following discourse is connected to the previous clause in that the subject of the verb of motion in the previous clause is also the perceiver of the state of affairs described in the *והנה* clause. In the case of

<sup>82</sup>As I have defined these two models earlier, model 1 is where the significant actor enter a scene which is the scene of the previous episode and where the main actor is located. In model 2, the main actor is portrayed to be moving from one location to another until he reaches the location of the significant actor who also moves to meet him or follow him.

our passage here, the actor is Barak. He came into Jael's tent and he saw Sisera already dead, killed not by him but by a woman in stealth. The surprise was on him!

Here the fulfillment of the prophecy given by Deborah is made complete. Barak did not get the honour that should be his by killing the Canaanite general; rather Jael, a woman took the honour from him. And the narrator recounts this story with a sense of irony through the use of *והנה*.

Here then is another way of introducing a significant actor in the scene. The main actor in a previous episode moves to another location and there he is met or is followed by a significant actor. The act of the significant actor, which is that of meeting the main actor or following him, is introduced by a *והנה*.

### 6.5.1.3. *Entry of a significant actor (Model 3)*

(Please see appendix: List 12 [Model 3])

In model 3, an actor, usually a principal actor, of the previous episode is mobile, walking or travelling from one location to another. He reaches the location and sees the significant actor. This time the significant actor is stationary and does not go to or approach the main actor.

#### 70) Exo 2:12-14

- |                                                                            |                                   |
|----------------------------------------------------------------------------|-----------------------------------|
| a. (v. 12) And he (Moses) turn this (way) and that (way)                   | /ויפן כה וכה/                     |
| b. and he saw that there was no one there                                  | /וירא כי אין איש/                 |
| c. so he smote the Egyptian and hid him<br>in the sand                     | /ויהך את המצרי ויטמנהו בחול/      |
| d. (v. 13) and he went out on the second day                               | /ויצא ביום השני/                  |
| e. <i>wehinneh</i> , two Hebrew men were fighting                          | /והנה שני אנשים עברים נצים/       |
| f. and he said to the wicked one, "Why do you<br>smite your fellow?"       | /ויאמר לרשע למה תכה רעה/          |
| g. (v. 14) And he said, "Who placed<br>you as a prince and judge upon us?" | /ויאמר מי שמך לאיש שר ושפט עלינו/ |
| h. Are you thinking to kill me                                             | /הלהרגני אתה אמר/                 |
| i. just as you killed the Egyptian?"                                       | /כאשר הרגת את המצרי/              |

In this passage we see two levels of significance for the *והנה* clause. The first is on the level of the character and the second is on the level of the narrator. The character involved is Moses.

In this story, Moses was still living with his adoptive royal family, but was already a grown man and was free to come to the Hebrew area and visit his people. There he witnessed the abuses the Egyptians were inflicting on the Hebrews (Exo 2:11). In one of his visits, he killed an Egyptian for beating a Hebrew and hid his body in the sand (line c). Two days after, while visiting his people again, he saw two



Hebrews fighting (line *e*). The description of two Hebrews fighting is introduced by a *והנה*. This is similar to the case of Jephthah seeing his daughter come out of the house. Here too, the picture of two Hebrews fighting has been seen through the eyes of Moses. *והנה* signals Moses' reaction to what he saw. The sight was something he did not expect. This sense of unexpectedness was followed by a sense of disgust. He had just risked his life by killing an Egyptian for beating a Hebrew. And now he was seeing two Hebrews fighting each other. So he approached them and reproached the aggressor.<sup>83</sup>

In this passage, the *והנה* clause has another level of significance, or an extended significance. This time, it comes from the story teller, the narrator. On the part of the narrator, the *והנה* clause is introducing two significant actors in the Moses story, which are the two Hebrews fighting against each other.

These two Hebrews had a role to play. They were not primary actors in the Moses narrative. They were, in a sense, mere props. They had a single entry into the scene. But their single entry was significant because through them Moses found out that what he did two days ago was not unknown as he had supposed (line *i*). This gave him the cue to flee and not be caught by the Egyptian authorities. When Pharaoh heard about the killing, he ordered Moses to be executed. However, Moses already fled to a place outside the territory and control of Pharaoh to the land of the Midianites.<sup>84</sup>

Here, the primary actor, Moses, is depicted to be moving about. As he reached a certain location, he saw the two actors. As far as the narrator and the reader(s) are concerned, these are minor actors. Yet even though they are minor actors, they have a significant role in this part of the story. Thus, the narrator signals their entry with a *והנה*.

71) 1Sa 4:12-13

- |                                                                          |                                                    |
|--------------------------------------------------------------------------|----------------------------------------------------|
| a. Now a man from Benjamin ran from the<br>battle line                   | /וַיָּרֵץ אִישׁ-בְּנִימִן מִהַמְּעָרְקָה/          |
| b. and he came to Shiloh at that day<br>and his clothes were rent        | /וַיָּבֹא שְׁלֹה בַיּוֹם הַהוּא וּמָדִיו קָרְעִים/ |
| c. and dust was on his head                                              | /וַאֲדָמָה עַל-רֹאשׁוֹ/                            |
| d. and (when) he came, <i>webinneh</i> , Eli was<br>sitting upon a chair | /וַיָּבֹא וְהִנֵּה עָלָיו יֹשֵׁב עַל-הַכִּסֵּא/    |
| e. by the side of the road                                               | /כִּי-הָיָה לְבֹו תָרַד עַל אֲרוֹן הָאֱלֹהִים/     |
| f. for he heart trembled for the<br>of God                               |                                                    |

<sup>83</sup>Durham suggests that the term *רשע* refers to the more aggressive of the two Hebrews fighting, in John I Durham, *Exodus* (Word Biblical Commentary; Waco, Texas: Word Publisher, 1987), 19.

<sup>84</sup>Durham, *op. cit.*, 15-8.

g. and the man went to the city /וְהָאִישׁ בָּא לְהַגִּיד בְּעִיר וְתָזַעַק כָּל־הָעִיר/  
to report (the news) and the whole city cried.

This story speaks of the time when Eli was still judging Israel. Israel went to battle against the Philistines carrying the ark of the Lord with Eli's two sons, Hophni and Phinehas (1Sa 4:4). But Israel was defeated in battle. Many were slaughtered including Eli's sons and the ark of God was taken by the Philistines.

Our passage begins with a man, most probably, one of the Israelite soldiers, who came out of the battle and ran to Shiloh with his clothes rent and his head with dust (lines *a-c*). The narration describes that as he came to Shiloh, Eli was there by the roadside anxious for the ark of God (line *d-f*). After this, the narration focuses back to the Benjamite man who entered the city and retold the news of defeat to the people in the city. Nothing is said about any interaction between the Benjamite man and Eli, whom he passed by while running toward Shiloh. One could sense a gap here or a missing part of the story.

The cue to understanding the gap may be found in the way the narrator uses *והנה*. The construction in line *d* is again a verb of motion followed by *והנה*. The doer of the verb of motion is the Benjamite man. The unit of discourse that follows *והנה* is a description of Eli sitting by the roadside. This means that the *והנה* clause is actually a description of what the Benjamite man saw. In a previous verse, Eli is described to be *זָקֵן מְאֹד* ("very old") [1Sa 2:22]. So what the Benjamite saw was a very old man sitting on the road. More than that, the *והנה* clause in lines *d-f* above also describes Eli as "trembling for the ark of God". So the Benjamite man saw a very old man, anxious for the ark of God. And this is the reason for the gap. It seems that the Benjamite man, after seeing an old weary man on the road, did not dare tell Eli the news, so he passed him by and went directly to the city to tell the news there.

Here the significant actor is Eli. He was the one seen. He was significant from the sight of the Benjamite man because of his condition. Here was a very old man, the judge of Israel, but too old to tell the news of defeat. Nevertheless, the man did tell Eli later after Eli inquired about it (v. 14) which caused Eli's death (v. 18).

#### 6.5.1.4. Summary

We have found three models in which a significant actor is presented in a story by means of the discourse marker *והנה* in Genesis - 2 Kings. The first is by describing him as entering into the scene. Here the significant actor is described to be moving. When he enters the scene, he is made salient. A dialogue would usually



ensue between him and the main character(s) in the previous episode creating a sub-episode. In this model, the recounting of the details of the story or the episode is seen from the view point of the narrator. The entrance of the significant actor is introduced by a *והנה*.

However, there are times when the narrator opts to relate the story from the perspective of one of the characters. He does this by letting the character move from one location to another until he *sees* the significant actor in another location. The significant actor may also be moving towards the character or alongside him (model 2) or she might be seen as doing something else (model 3). *והנה*, in these instances, has at least two functions. First, it signals that the discourse that follows it is seen from the perspective of the subject of the verb of motion which precedes the *והנה* clause. Consequently, it allows the reader to see the inner self of the character who *sees*. Second, it signals that what is seen is significant either from the perspective of the character who sees, or from the perspective of the story teller at the level of narration.

#### 6.5.2. *Focus on a significant prop*

(Please see appendix: List 13 [Significant Prop])

In narratives, an actor is sometimes taken to be both human and non-human, animate or inanimate. This view is based on the idea of what actors do. Actors act and to act is 'to cause or to experience an event'.<sup>85</sup> Thus, anyone or anything that causes or experiences an event is an actor. An actor in this view then may take the form of a human being, a 'flying carpet, a table or a corporation'.<sup>86</sup>

However, in this thesis, I make a distinction between a human (and divine) actor and a non-human actor. The human actors, I call simply as actors; and the non-humans, I call props. A prop may also include human beings that are not alive.

One reason for the distinction is based on the difference in interaction. A human actor can speak and can participate in dialogues. Except for a very few instances, such as the donkey of Balaam, props do not speak. Thus, they do not participate in a very important segment in Hebrew narrative, which is dialogue.<sup>87</sup> Moreover, although at times props such as an animal, a lion or a donkey, are given prominence, they are still seen to play a secondary supporting role to the human actors in the story. Still, we find a number of passages where *והנה* is used to get the

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<sup>85</sup>Bal, op. cit., 5.

<sup>86</sup>Prince, op. cit., s.v. actor.

<sup>87</sup>Alter, op. cit., 65.

reader to shift his attention to significant props. Take for example a short episode in the Noahic narrative:

72) Gen 8:11

And the dove returned to him in the evening	/ותבא אליו היונה לעת ערב/
<i>wehinneh</i> , a freshly plucked olive leaf was	/והנה עלה-זית טרף בפיה/
in its mouth	
Then Noah knew that the water has	/וידע נח כִּי־קלו המים מעל הארץ/
subsided from upon the earth.	

Gen 8:6 recounts that after 40 days, Noah opened the cover of the ark. He then sent a raven out of the ark. It flew back and forth until the earth became dry. It did not return to the ark (v. 7). Then, he sent a dove, but finding no place to land, it returned to the ark (vv. 8-9). He waited another seven days and sent the dove out again. The dove returned to him in the evening, but, this time, it brought with it a freshly plucked olive leaf. And here, the author marks the text with a *והנה* to signal the significance of the freshly plucked olive leaf.

What then is the significance of the freshly plucked olive leaf? For the reader, the way to understand its significance is to identify herself with the main character, Noah. For Noah the freshly plucked olive leaf meant that not only had the water dried from the ground, but that new life had sprung from it. This means that the earth had become habitable once again. Thus, for Noah the freshly plucked olive leaf is a sign of hope after many days of darkness, water, death, and of living inside the ark. They would soon be out in the sunshine and live in dry land again. It was just a matter of time and they would be leaving the ark for dry ground.

It is small wonder then that the author chooses to mark this olive leaf in the mouth of the dove, a small prop as it is, with a *והנה*. In this passage, we see a double function of *והנה*. It signals that the following information regarding the leaf is significant and at the same time it also carries emotional nuance of hope.

Another example is in an episode in the Samson narrative;

73) Jdg 14:5-8

a. (v. 5) Now Samson went down	/ויגד שמשון ואביו ואמו תקנתה/
towards Timnah with his father and mother	
b. and they went until the vineyard of the Timnites	/ויבאו עד-כרמי תקנתה/
c. <i>wehinneh</i> , a young lion roared towards him	/והנה כפיר אריות שאג לקראתו/
d. (v. 6) now the spirit of the Lord rushed upon him	/ותצלח עליו רוח יהוה/
e. and he tore it apart like tearing a garment	/וישסעהו כשסע הגדי/
f. and there was not anything in his hand ...	/ומאומה אין בידו .../
g. (v. 7) Now he (Samson) went down	/ויגד וידבר לאשה.../
and talked to a woman ...	
h. (v. 8) And after sometime, he returned to take her	/וישב מימים לקחתה/



- i. but he turned aside to see the carcass of the lion /וַיִּסַּר לְרֹאוֹת אֶת מִפְלַת הָאֲרִיָּה/
- j. *wehinneh*, a swarm of bees and honey were on the dead body of the lion. /וְהִנֵּה עֲדַת דְּבוּרִים בְּגוֹיֹת הָאֲרִיָּה וְדָבָשׁ/

In this passage, the prop is a roaring lion. Its entrance has been portrayed by the author as significant with his use of *והנה* (c). The lion attacked Samson while Samson was on his way towards Timnah. Its significance is narrated in the texts that follow. Samson faced the attacking lion and killed it (d-f). The event gives evidence of the physical prowess of Samson.

The significance of the entrance of the lion, however, does not end there. Later the lion is again portrayed but this time the focus is on the honey created by the swarm of bees that settled on its carcass (j). Here again, the author introduces the honey made by the swarm of bees with a *והנה*.

It can be argued that the reason these props were introduced by a *והנה* is that the entrance of the lion and the description of the swarm of bees making honey on the carcass of a lion are something surprising, something unexpected (fantastic, I think, is a better word). This part in the story of Samson might be unexpected, and thus a good reason to introduce it with *והנה*. However, I do not think that is the author's primary intent for the use of *והנה*. As I have stated above, the entrance of the lion is significant first to show Samson's physical prowess. Its second significance together with the introduction of the swarm of bees and honey in j is seen in Jdg 14:14. Samson formed a riddle out of the incident with the lion and the honey and recited it to the Philistines. This began a series of battles Samson had with the Philistines resulting in the killing of a few thousand of them.

Thus *והנה* is used to shift the reader's attention temporarily from the main actor of the previous episode or event to the entry of a significant prop, resulting in a new or a sub-episode.

### 6.5.3. Other functions of *והנה* in the narrator's text

Twice it occurs to signal a response in Gen 15:4 and Jdg 21:8.

#### 74) Jdg 21:8

This passage happened after the people of Israel battled against and defeated the tribe of Benjamin at Mizpah. The people of Israel killed everyone in the Benjamite cities--men, women, children, even flocks (Jdg 20:48)--leaving only the few hundred men that fled in the wilderness. The people of Israel made a vow never to give any of their daughters as wives to any Benjamite survivor. To ensure that the Benjamite tribe would not go into extinction, they decided to give the

women of any city that did not go to war with them at Mizpah since, previously, they had agreed that any city that did not go to war with them would be executed.

- a. And they said, “Which one from among the tribes of Israel  
 b. did not go up to the Lord at Mizpah?”  
 c. *Wehinneh*, the men from the camp of Jabesh Gilead did not come to the assembly.

This passage is a question-answer adjacency pair. The first pair-part is a question asked by the people of Israel in lines *a-b*. The response is given in line *c*. However, instead of presenting the response in the form of direct speech given by a character in the story, the narrator opts to give it in the form of narration. Miller terms this type of response as *narrative response*.<sup>88</sup>

The function of *והנה* here is similar to the function of *הנה* in direct speech when it is used to signal a response. The only difference is that in this passage response is given in the form of narration and not in direct speech, hence the prefixed *והנה* is used. The *ו* in *והנה* signals a continuity in the story from the previous discourse to the discourse marked by *והנה*. If a non-prefixed *הנה* has been used here. The reader would probably assume that one of the characters was giving the response in the form of a direct speech or that the narrator was directing himself to the reader.

Why did the narrator choose to give the response in narration form rather than verbally through one of the characters? Perhaps, it has something to do with the nature of the question. The answer cannot just come from anyone in the crowd. It should come from someone who knew who went to war or not. So the answer had to be official and there should be a sense of certainty with the answer. They had to be certain that no one came from that city. Most probably, time was expended in order to ascertain which city did not come. So the answer probably was not given right after the question was asked. Thus, the narrator sees it fit to give the reply indirectly through narration.

75) Gen 15:1- 4

- a. (v. 1) After these things, the word of the Lord was/came  
 b. to Abram in a vision saying,  
 c. “Do not fear, Abram. I am your shield,

<sup>88</sup>Miller, *Representation of Speech*, 159–60.



- d. your reward shall be very great /שְׂכָרְךָ הַרְבֵּה מְאֹד/  
e. (v.2) And Abram said, “O Adonai Lord, /וַיֹּאמֶר אַבְרָם אֲדֹנָי יְהוִה/  
f. What will you give me? For I go childless /מֵה־תְּתֹן־לִי וְאֲנֹכִי הוֹלֵךְ עֲרִירִי/  
g. and the heir of my house, he is Eliezer /וּבֶן־מֶשֶׁק בֵּיתִי הוּא דְמֶשֶׁק אֱלִיעֶזֶר/  
of Damascus.”
- b. (v. 3) And Abram said, /וַיֹּאמֶר אַבְרָם/  
i. “*Hen*, you have not given me an heir /הֵן לִי לֹא נָתַתָּה זָרַע/  
j. *wehinneh*, a son in my household will be /וְהִנֵּה בֶן־בֵּיתִי יוֹרֵשׁ אֹתִי/  
an heir to me.”
- k. (v. 4) *Wehinneh*, the word of the Lord (came) /וְהִנֵּה דְבַר־יְהוָה אֵלָיו לֵאמֹר/  
to him saying,  
l. “This one shall not be your heir /לֹא יִירָשְׁךָ זֶה/  
m. for that which shall come forth from /כִּי־אֵם אֲשֶׁר יֵצֵא מִמְעֶיךָ הוּא יִירָשְׁךָ/  
your bowels, he shall be your heir.”

This passage is a dialogue between God and Abraham. The initiator is that of God who appeared to Abraham in a vision (lines *a-d*). The response of Abraham is given in lines *e-j*, which is again responded to by God in lines *k-m*.

Abraham's response constitutes two speeches following each other each introduced by the metalinguistic expression וַיֹּאמֶר אַבְרָם (“And Abram said”) in lines *e* and *b*. This phenomenon of having two or more successive speeches by a speaker interrupted by the repetition of the ‘quotative frame’<sup>89</sup> is a frequent occurrence in the OT corpus and has generated various explanations for its occurrences.<sup>90</sup>

Abraham's first speech in lines *e-g* is parallel to his second speech in lines *i-k*. The second speech is an elaboration of the first. Both speeches express dissension. God declared to Abraham that he would make him great. But Abraham argued that he would not be great since he was childless. The first speech begins with a rhetorical question to which the answer is challenging God's promise of great reward. What reward could God give to a man who was childless (in a culture where children were considered as wealth)? In the second speech, the dissension is marked by הֵן.

There are actually two occurrences of הִנֵּה in the second speech of Abraham. The first is הֵן which begins the speech in line *i*. The second is a וְהִנֵּה which follows הֵן in line *j*. Line *j* is an elaboration of line *i*. In this sense, line *j* is a continuation of

<sup>89</sup> *Quotative frame* is the term used by Miller to designate the introduction to the direct speech in Hebrew narrative. Line *b* above: /וַיֹּאמֶר אַבְרָם/ (“And Abraham said”) is a quotative frame.

<sup>90</sup> Various explanations for the existence of this phenomenon have been given by Miller in Miller, *Representation of Speech*, 239–43; Samuel A. Meier, *Speaking of Speaking* (Supplements to Vetus Testamentum; Leiden/New York/ Koln: E. J. Brill, 1992), 73–81; and Bar-Efrat, op. cit., 43–5. I shall not deal with this issue here, however, since this is not directly related to the topic of my research. Nevertheless, in the passage under discussion, that is, Gen 15: 1-4, I shall take the two speeches of Abraham as parallel to each other.

line *i*. The ׀ in וְהִנֵּה indicates this continuation. The information conveyed in lines *i* and *j* are similar. Abraham was childless and had no heir of his own. This information is signalled by הִנֵּה to indicate a response of dissension to God's prior speech in lines *c-d*.

Our concern in this section is the third הִנֵּה occurring in line *k*. The form of הִנֵּה here is the prefixed וְהִנֵּה. Line *k* is the quotative frame of God's speech in lines *l* and *m*.

One would expect that the הִנֵּה would be placed at the beginning of God's speech in line *l* and *m*. However, the narrator opts to use וְהִנֵּה at the quotative frame rather than in the speech of God. With the inclusion of the marker הִנֵּה in the quotative frame, the narrator is actually making an evaluation or comment with regards the action of God as speaking. In this sense we could call line *k* as the narrator's *metacomment* regarding God's speech act. For the narrator, what is significant is God's act of responding to Abraham's dissension. So he made the quotative frame prominent by introducing it with וְהִנֵּה.

This passage has a similar pattern found in 1 Kings 19 in the life of Elijah when he ran for fear of his life after killing the 400 prophets of Baal. Note the following passages:

- 76) 1Ki 19:9
- a. And he (Elijah) went in (there) to the cave /וַיָּבֵא-שָׁם אֶל-הַמְּעָרָה וַיֵּלֶן שָׁם/ and lodged there
  - b. *wehinneh*, the word of the Lord (came) /וְהִנֵּה דְבַר-יְהוָה אֵלָיו וַיֹּאמֶר לוֹ/ to him, (lit., "there was the voice of the Lord to him") and said to him,
  - c. "Why are you here, Elijah?" /מַה-לָּךְ פֹּה אֵלֶיָּהוּ/
- 77) 1Ki 19 13
- a. And it was as Elijah heard /וַיְהִי כִשְׁמַע אֵלֶיָּהוּ/
  - b. he wrapped his face with his mantle /וַיִּלְט פָּנָיו בְּאֲדָרְתוֹ/
  - c. and he stood at the opening of the cave /וַיַּעֲמֵד פֶּתַח הַמְּעָרָה/
  - d. *wehinneh*, a voice (came) to him /וְהִנֵּה אֵלָיו קוֹל וַיֹּאמֶר/ (lit., "there was to him a voice") and said,
  - e. "Why are you here, Elijah?" /מַה-לָּךְ פֹּה אֵלֶיָּהוּ/

In both these passages, the quotative frame is introduced by וְהִנֵּה. The use of the marker indicates a metacomment on the part of the narrator regarding the speech acts of God. In these two passages, the narrator is indicating the entry of a significant actor, which in the case of God is represented by his spoken word.

It can be argued that in 76) and 77) the וְהִנֵּה clauses are the viewpoints of the character, who is Elijah. The previous discourse unit indicates that Elijah was



moving. However, the passages also indicate that Elijah *lodged* 76a) and *stood* 77c). The narrative does not indicate how long he had lodged and stood before the Lord spoke to him, but I surmise not immediately. Also, the contexts do not indicate that the Lord spoke to Elijah immediately. Here, it might be argued that *והנה* has a nuance of temporal immediacy. And it is the marker that indicates that God spoke to Elijah right after he lodged or stood. The contexts, however, do not seem to indicate this. If God spoke to Elijah immediately inside the cave 76) or when he went out at the opening of the cave 77), the narrator would not have used *לין* together with the verb *בוא* in 76) and would have probably used another verb such as *נצ'י* rather than *עמד* in 77) to indicate that the speech act of God happened immediately. In these passages, *והנה* indicates the entry of a significant actor into the scene, which is God represented by his word.

### 6.6. Functions of *והנה* in direct speech

Although in essence, the function of *והנה* does not change, when the *ו* is attached, it somehow affects some of its uses. Take for example the passage we discussed in § 6.5.3 (75)

- a. (v. 1) After these things, the word of /אחר הדברים האלה הנה דבר-יהוה/  
the Lord came
- b. to Abram in a vision saying, /אל-אברם במחזה לאמר/
- c. "Do not fear, Abram. I am your shield, /אל-תירא אברם אנכי מגן לך/  
d. your reward shall be very great /שכרך הרבה מאד/
- e. (v.2) And Abram said, "O Adonai Lord, /ויאמר אברם אדני יהוה/  
f. What will you give me? For I go childless /מה-תתן-לי ואנכי הולך ערירי/  
g. and the heir of my house, he is Eliezer /ובן-משק ביתי הוא ומשק אליעזר/  
of Damascus."
- h. (v. 3) And Abram said, /ויאמר אברם/  
i. "Hen, you have not given me an heir /הן לי לא נתתה זרע/  
j. *wehinneh*, a son in my household will be /והנה בן-ביתי יורש אתי/  
an heir to me."

As I have discussed in § 6.5.3 above Abraham's speech beginning in line *e* comprises two speeches. The second one, which is in lines *i-j*, begins with a *הן* and then followed by a *והנה*. As I have discussed above, the *והנה* clause is an elaboration of the previous *הן* clause. Hence *והנה* is functioning in the same way as the previous *הן*. *הן* here functions as marker of response. *והנה* continues that function. The *ו* signals this connection between the prior *הן* discourse and the *והנה* discourse.

In this sense, then we see a repetition of the marker in the same speech which indicates intensified emotion on the part of Abraham.

6.6.1. *The use of וְהִנֵּה in contrast*

78) Num 24:10, 11

- |                                              |                                                          |
|----------------------------------------------|----------------------------------------------------------|
| a. And Balak was angry towards Balaam        | /וַיִּחַר-אַף בָּלַק אֶל-בְּלָעַם/                       |
| b. so he struck his hands                    | /וַיִּסְפַּק אֶת-כַּפָּיו וַיֹּאמֶר בָּלַק אֶל-בְּלָעַם/ |
| and Balak said to Balaam,                    |                                                          |
| c. "I called you to curse my enemy           | /לֵקֵב אִיבִי קִרְאתִיךָ/                                |
| d. <i>wehinneh</i> , you surely blessed them | /וְהִנֵּה בִּרְכַת בָּרַךְ זֶה שְׁלֹשׁ פְּעָמִים/        |
| (lit., "this") three times,                  |                                                          |
| e. And now flee yourself to your place,      | /וְעַתָּה בָּרַח-לָךְ אֶל-מְקוֹמְךָ/                     |
| f. I thought (lit., "said"), "I shall surely | /אָמַרְתִּי כִּבֹּד אֶכְבֹּדךָ/                          |
| reward you,                                  |                                                          |
| g. <i>wehinneh</i> , the Lord has withheld   | /וְהִנֵּה מְנַעַךְ יְהוָה מִכְבוֹד/                      |
| you from (the) reward                        |                                                          |

There are two occurrences of *וְהִנֵּה* here. The first is in line *d* and the second in line *g*. Both of these seem to have similar functions. They highlight a unit of discourse that is in contrast to a prior discourse. In *d*, for example, the statement "you surely blessed them three times" is in contrast to the statement in *c* "I called you to curse my enemy".

Again in *g*, *וְהִנֵּה* highlights a following clause that is in contrast to a previous clause. In *f*, Balak conveyed his original intent to pay Balaam. But since Balaam blessed the people of Israel instead of cursing them, then Balak would not give him the payment. The statement in *g* given by Balak indirectly conveys his intent not to pay.

Line *e* is a command given by Balak to Balaam. It can be argued that the *וְהִנֵּה* clause in *g* also functions as ground for this command. The *ו* then functions to connect the following statement in *g* not only to the previous statement in *f* but also to a more prior statement in *e*.

6.6.2. *The use of וְהִנֵּה in background materials*

(Please see appendix: List 14)

79) 1Sa 16:11

- |                                                 |                                               |
|-------------------------------------------------|-----------------------------------------------|
| a. And Samuel said to Jesse                     | /וַיֹּאמֶר שְׁמוּאֵל אֶל-יִשָּׁי/             |
| b. "Are these (all) your children?"             | /הֲתֵמוּ הַנְּעָרִים/                         |
| c. "There still remains the youngest,           | /עוֹד שָׂאֵר הַקָּטָן/                        |
| d. <i>wehinneh</i> , he is tending the flocks." | /וְהִנֵּה רֹעֵה בְּצֹאן/                      |
| e. And Samuel said to Jesse, "Send (him) ...    | /... וַיֹּאמֶר שְׁמוּאֵל אֶל-יִשָּׁי שְׁלַחָה |

The *וְהִנֵּה* clause in *d* is part of the answer that Jesse, the father of David, gave to Samuel when Samuel came to him looking for one of his sons to anoint. Jesse used



והנה to mark an information that locates David in a certain place. This function is a typical use of the marker. It is used with information that provides the location of something or someone.

However, הנה is usually used in connection with other propositions or ideas in the discourse whether present in the text or inferred. Otherwise the use of the simple ו without הנה would be sufficient if locating a person is the sole purpose of the utterance as in: עוד שאר הקטן ורעה בציאן ("There still remains the youngest, and he is tending the flocks").

The fact that a piece of information locating someone or something is made prominent or is highlighted with the use of והנה signals that there is more to the intent of locating on the part of the speaker. In Jesse's speech, this has to be inferred.

There are two ways to determine the purpose of using והנה in this passage. We can look at it at the level of the character and infer why the speaker, Jesse, used והנה. We can also look at it at the level of the narrator and infer why the narrator placed the direct speech here.

In context, we find that in line e, which follows Jesse's utterance of והנה, Samuel makes a response to Jesse's speech and gives a command to fetch David. Thus at the level of the character, we could infer that Jesse might have indirectly suggested to Samuel that he would fetch him. In other words, Jesse might have intended to say something like this: "There remains still the youngest *wehinneh*, he is in the field! Would you like to see him?"

We could also see the use of והנה here as a story-telling device. The narrator uses the direct speech with a והנה as a transition for the command of Samuel to fetch David.

In this passage then, והנה is used to mark a unit of discourse with an indirect speech act of suggesting.

### 6.6.3. The use of והנה in comparative clauses

(Please see appendix: List 15)

This construction is similar to the use of והנה in contrast. There are normally two propositions involved. One of the propositions is in comparative relationship with the other. והנה would mark the proposition that is in a comparative state.

80) Gen 48:11

a. And Israel said to Joseph,

/ויאמר ישראל אל-יוסף/

b. I had not thought to see your face

/ראה פניך לא פללתי/

c. *wehinneh*, God caused me to also see

/והנה הראה אתי אלהים גם את-ורעך/

your children.

In this passage, the *והנה* clause in *c* is in a comparative relation with implicature of the clause in *b*. For Jacob to say that he had not thought to see Joseph's face implies that he saw and was seeing Joseph's face. We can complete the statements of Jacob in this way:

I had not thought to see your face  
(but now I see your face)  
*wehinneh*, God had caused me to also see your children.

In this passage, *והנה* makes prominent the clause in the comparative state, which is, of Jacob seeing Joseph's children as well.

#### 6.6.4. *The use of והנה in casuistic laws*

(Please see appendix: List 16)

*והנה* occurs in two types of conditional clauses: in the casuistic and non-casuistic laws. Conditional clauses in casuistic laws occur only with *והנה*. They occur about 29 times in Leviticus and Deuteronomy. In this type, *והנה* is always accompanied by a verb of perception, most commonly by the verb *ראה*. Occasionally it is accompanied by *דרש* ("to inquire") which in this context is synonymous to *ראה*. The second type, the non-legal conditional clauses occurs seldom with *והנה* and more with *הן*.

Generally, commentators are in agreement that *והנה* cannot carry the sense of the English 'if' even in conditional clauses. And there are two general reasons for this view. The first is related to what essentially the marker conveys. And this is in connection with the interpersonal function of *והנה*. As I have stated earlier, at the interpersonal level, when a speaker utters *והנה* or *הנה*, the hearer assumes that the speaker is speaking from sincerity and confidence. Thus, there is a certain sense of certainty that *והנה* conveys.

The second is related to its use in casuistic laws. *והנה* is preceded by a verb of perception most commonly the verb *ראה*. Below are the various constructions of the casuistic laws.

i) *והנה* + *ראה* + *אם* clause

81) Lev 13:21

And if the priest shall examine it / *וְאִם יִרְאֶנָּה הַכֹּהֵן וְהָיָה אֵיזֶבֶת שֶׁעַר לְבָנוֹ* /  
*wehinneh*, and the hair on it is not white



it is not deeper than the skin but it is dim / ושפלה איננה מן-העור והיא כהה /  
then the priest shall confine him for seven days / והסגירו הכהן שבועת ימים /

ii) כי + ראה clause + והנה clause

82) Lev 13:31

And if the priest shall examine the mark / וכי-יראה הכהן את-נגע הנתק /  
of the disease

*wehinneh*, its appearance is / והנה אין-מראהו עמק מן-העור ושער שחר אין בו /  
no deeper than the skin

and there is not black hair in it

then the priest shall confine the mark / והסגיר הכהן את-נגע הנתק שבועת ימים /  
of the disease for seven days

Or: then the priest shall confine

the diseased person for seven days.

iii) ראה clause + והנה clause

83) Lev 13:5

And the priest shall look / וראה הכהן והנה כסתה הצרעת /

*wehinneh*, the leprosy has covered

all his body, then he shall be pronounced / את-כל-בשרו וטהר את-הנגע /

clean of the leprosy

all of it has turned white. He is clean / כלו הפך לבן טהור הוא /

iv) דרש clause + והנה clause

84) Deu 19:18

And the judges shall seek well / ודרשו השופטים היטב /

*wehinneh*, the witness is false and has / והנה עד-שקר העד שקר ענה באחיו /

testified against his brother falsely

then you shall do to him just as he / ועשיתם לו כאשר זמם לעשות לאחיו /

had purposed to do to his brother

and you shall pass over evil in your midst / ובערת הרע מקרבך /

In the passages above, all the casuistic laws introduced by *והנה* are preceded by a verb of perception. As in other passages where the *והנה* is preceded by a verb of perception, the *והנה* in the casuistic laws indicates that the following discourse which the marker introduces are the things perceived by the subject of the verb of perception. The things perceived are, therefore, made salient and marked as significant.

The structure or construction of casuistic laws is such that the discourse following the *והנה* clause is in the future and expresses a course of action that should be followed when the things perceived by the subject of the verb of perception

come to pass. This gives a sense of being conditional. We can diagram the construction of casuistic laws as: verb of perception + והנה clause + plan of action.

Jouïon-Muraoka argues against assigning a nuance equivalent to 'if' for והנה in this construction. The conditional nuance in the construction, according to them, has to be ascribed from the context and not to והנה.<sup>91</sup> Slager suggest that the condition should include ראה following the construction in i) above, where the construction is preceded by the conditional particle אם. Thus, the protasis includes the act of seeing. Following Slager's suggestion, the passage in Deu 19:18, 19 above, for example, will be translated as : "If the judges searches diligently, *wehinneh*, the witness is false and has falsely witnessed against his brother, then..."<sup>92</sup>

#### 6.6.4.1. The use of הן in conditional clauses

In connection to this, הן has been ascribed the sense of 'if' in some of its passages. These passages, however, are mostly in late Biblical Hebrew, particularly in the Chronicles and not in Genesis-2 Kings. Also, Garr, who makes a study of הן in all its occurrences in the Old Testament, argues against ascribing a conditional function to הן. On the other hand, Jouïon-Muraoka sees the possibility of Aramaic influence in הן and accepts the possibility of the nuance of 'if' in its occurrence in 1Ch 7:13.<sup>93</sup>

### 6.7. הנה in dream reports

J-M. Husser published an article on dreams in the ancient world in the *Supplément au dictionnaire de la Bible* in 1996. This article was translated in English as a monograph in 1999. Husser's work concentrates on the the nature of dreams in ancient Israel, although he includes studies on dreams found in other ancient cultures in the Ancient Near East such as Mesopotamia, Egypt, and Syro-Phoenicia.<sup>94</sup>

Included in Husser's work is a description of the various practices related to dreams, the types of dream experiences and literary forms found in the ancient Near East. In this chapter, I shall not elaborate much on the general topic of dreams in the Ancient Near East but limit my discussion to areas that are connected to the analysis of הנה.

According to Husser, the main word used in Biblical Hebrew for dreams comes from the root הלם. This root is used with its verbal and nominal derivatives

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<sup>91</sup>Jouïon and Muraoka, op. cit., § 167 l fn 2.

<sup>92</sup>Slager, op. cit., 66–8.

<sup>93</sup>Jouïon and Muraoka, op. cit., § 167l fn 1.

<sup>94</sup>Jean-Marie Husser, *Dreams and Dream Narratives in the Biblical World* (Jill M. Munro; Sheffield: Sheffield Academic Press, 1999), 9–10.



in connection with various types of dreams including ordinary<sup>95</sup> and extraordinary dreams.<sup>96</sup> Aside from this, Husser finds one other word that is related to חלם, and this is דרם. However, דרם occurs infrequently in the Old Testament in both its verbal and nominal derivatives.<sup>97</sup> The noun of דרם occurs seven times in the Old Testament, and only twice in Genesis - 2 Kings (Gen 2:21 and 15:12). It appears in only two forms in the whole Biblical Hebrew corpus: the absolute form תרדמה, six times, and its construct, תרדמת, once. Of the seven occurrences, only two have any connection with perception. The first is in Genesis 15:12 where Abraham fell into תרדמה at sunset and a great darkness fell upon him. The second is in Job 33:15 where the word is used in association with חלם and חזיון ('vision'). In the rest of its occurrences, it is used primarily of sleep without any reference to visual perception.<sup>98</sup>

In the same manner, its verbal forms, which also only occur seven times in the Old Testament, are used more to refer to sleep than to visual perception during sleep. The only exception is in Daniel 10:9 and 1:18. In these passages, Daniel was in the process of receiving a vision, when he fell into a state of נרדם. Husser argues that even in these verses, דרם still refers to the act of sleeping rather than the act of perceiving something while asleep. Daniel's experience of דרם 'does not describe the beginning of vision, but rather a momentary interruption ... due to lethargy.'<sup>99</sup> Thus, the root דרם is used primarily to refer to sleep rather than dream.

There is one occasion where דרם is used with והנה, and in this occasion, it seems that דרם gives the nuance of a visionary experience. This passage is Gen 15:12.

(85) Gen 15:12

And (as) the sun was setting	/ויהי השמש לבוא/
a deep sleep fell upon Abraham	/ותרדמה נפלה על-אברם/
<i>wehinneh</i> <sup>100</sup>	/והנה/
Terror (and) great darkness fell upon him....	/אימה חשכה גדלה נפלת עליו/

חלם then is the word used predominantly to refer to a dream or the act of

<sup>95</sup> Ordinary dreams here refer to those dreams that are seen to have not have any divine intervention, and includes pleasant and unpleasant dreams. A nightmare may fall under ordinary dream as long as it not considered to contain any divine warning or threat.

<sup>96</sup> Extraordinary dreams refers to those kinds of dreams considered to contain some form of divine intervention or communication.

<sup>97</sup> Husser, op. cit., 90.

<sup>98</sup> Cf. Husser, op. cit., 90.

<sup>99</sup> Husser, op. cit., 90.

<sup>100</sup> It is possible that in this occasion, והנה also functions in the same way as it does when it co-occurs with ראה in that it signals that the following information is what actually Abraham saw while he was in a deep sleep. This is, however, arguable since דרם is rarely used to denote the activity of dreaming.

dreaming. This word occurs with other Hebrew words used to refer to activities or situations connected with the experience of a dream. And these are:

1. ישן (to go to sleep) in Gen 41:5; (also Dan 2.1)
2. שכב (to lie down) in Gen 28:11
3. לילה (night) Gen 20:3; 31:24; 40:5; 1 Ki 3:5
4. יקץ (to wake up) Gen 28:16; 41:7; 1Ki 3:15; (also Ps 73:20)<sup>101</sup>

חלם occurs 63 times in Genesis - 2Kings. Forty-five of these occurrences are nominal forms, the absolute singular form of which is חלום. This form also occurs with pronominal suffixes, prepositional prefixes and the definite article ה. The verbal form occurs 18 times in *qatal*, *wegatal*, *wayyiqtol* and participles.

As I have stated above, חלם has been used in the Old Testament to refer to ordinary dreams as well as dreams that are seen to have divine origins. It is interesting to note that in Genesis-2 Kings, חלם is used only in reference to dreams that are divinely or supernaturally inspired.

Generally, supernaturally-inspired dreams come in two kinds: message dreams and symbolic dreams.<sup>102</sup> In a message dream, God or his messenger directly communicates with the person experiencing the dream. In most occasions, a dialogue with the divine and the dreamer would ensue in the dream<sup>103</sup> such as in Gen 20:3 when God communicated to Abimelech in a dream threatening him with death for taking a married woman, Sarah, into his household. A dialogue ensued between God and Abimelech, but similar to many dialogues in the Biblical narrative, the dialogue is short with a total of three speaking turns: God, initiating the dialogue, Abimelech, giving his defense before God, and then God replying to Abimelech's defence.

Usually, a message dream would not require an interpretation since the content of the message is well understood by the dreamer.

In a symbolic dream, the divine message is transmitted through 'coded language' using 'images, pictures and events'. In most cases, the dream is not intelligible to the dreamer and requires a third person to interpret it.<sup>104</sup> Pharaoh's dreams in Gen 41: 7ff, which happened twice in the same night, are good

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<sup>101</sup>Husser, op. cit., 90.

<sup>102</sup>Husser lists additional types of dreams considered to be divinely inspired. I have selected the general category of symbolic and message dreams since these adequately describe the types of dreams that could be found in Genesis - 2 Kings in relation to חלם.

<sup>103</sup>Yairah Amit, *Reading Biblical Narratives: Literary Criticism and the Hebrew Bible* (Minneapolis, MN: Fortress Press, 2001), 23.

<sup>104</sup>Husser, op. cit., 23-4.



illustrations of symbolic dreams. The events in his dreams were not only unintelligible to him, even his necromancers could not interpret them.

There are symbolic dreams where the images or events are easily diagnosed since the symbols used clearly correspond to objects or events in the life of the dreamer. In this case, a third person is not necessary to explain the dream. An example of this symbolic dream occurs in Gen 37: 6ff in the Joseph's dreams. Like Pharaoh, Joseph dreamt twice, although in this case, Joseph dreamt on two different occasions. When he narrated the first dream to his brothers, they understood what the dream meant which caused a strong reaction and ire from them towards Joseph. The second dream was equally understandable to his brothers and also to his father who happened to hear him narrate it. This time, his father reacted to his dream.

Both dreams used coded language in the forms of images and events. However, these images could correspond accordingly to Joseph and his family; thus, they were intelligible not only Joseph to but also to his father and brothers as well.

A dream may contain both symbolic language and its interpretation such as the dream of Jacob regarding the speckled, spotted and mottled goats jumping over the flock. A messenger of God appeared to him later in the same dream to explain to him the meaning of the image he saw (Gen 31). This dream in Gen 31, is the only occasion in Genesis-2 Kings where a symbolic dream has been interpreted within the dream. In other words, the dream was interpreted by one of the characters in the dream.

As I have stated above, all the dreams narrated in Genesis - 2Kings are divinely or supernaturally related. They are either message dreams, symbolic dreams or a combination of both. None are ordinary dreams. Since these dreams are understood to contain divine involvement, we would expect that they would be recounted affectively.

#### 6.7.1. *Dream report*

The term 'dream report' is used by F. Andersen in his book, *The Sentence in Biblical Hebrew*.<sup>105</sup> He uses it as a label for the recounting of a dream. In Hebrew narratives, a dream is either reported by the narrator or by the dreamer, that is, the character/actor in the narrative who experiences the dream. When a dreamer reports his dream, the reporting is presented in direct speech. Since the reporting of a dream is usually given in a story-telling form, the direct speech then contains an embedded narrative. Thus, dream reports may be contained in two levels of the texts: in the first level within the narrator's texts, and in the second level as an

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<sup>105</sup>Francis I. Andersen, *Sentence*, 95.

embedded narrative in direct speech.

Below are four sets of tables listing the various dream reports found in Genesis - 2 Kings. Table 1 lists the dreams that have been reported by the dreamer (actor). Table 2 lists the dreams reported by the narrator. Table 3 is a list of dreams that contain dialogues or external monologues.<sup>106</sup> And Table 4 lists some observed endings in a dream report.

**Table 1: List of dreams reported by the dreamer-character**

Reference	Part B Describing the Actual Dream	Part A Introducing the Dm
a) Gen 37:6, 7 Joseph narrated first dream to his brothers (symbolic dream)	/והנה אֲנַחְנוּ מֵאֲלֵמִים אֲלֵמִים בְּתוֹךְ הַשָּׂדֶה/ /והנה קָמָה אֲלֵמְתִי וְגַם-נִצְבָה/ /והנה תִּסְבֶּינָה אֲלֵמְתֵיכֶם/ /וּתְשַׁחֲמוּנִי לְאֵלֵמְתִי/	/שָׁמְעוּ-נָא הַקְּלוֹם הַזֶּה / /אֲשֶׁר חֲלַמְתִּי/ <sup>107</sup>
b) Gen 37:9 Joseph narrated second dream (symbolic drm)	/והנה הִשְׁמַשׁ וְהַיָּרֵם וְאֶחָד עֶשֶׂר כּוֹכָבִים/ /מִשְׁחָמוּ לִי/	/הִנֵּה חֲלַמְתִּי קְלוֹם עוֹד/
c) Jdg 7:13 Midianite soldier narrated his dream (symbolic dream)	/והנה *צָלוּל *צָלוּל לָחֵם שְׁעָרִים/ /מִתְהַפֵּךְ בְּמַחְנֵה מְדִיָּן וַיָּבֹא עַד-הָאֵהָל/ /וַיִּכְהוּ וַיִּפְּלוּ וַיִּהְיֶה לְמַעַלָּה / /וַנִּפֹּל הָאֵהָל/	/הִנֵּה קְלוֹם חֲלַמְתִּי/
d) Gen 40:9-11 The chief butler narrated his drm (symbolic drm)	/והנה גָּפְנוּ לִפְנֵי/ /וּבְגָפוֹ שְׁלֹשָׁה שָׁרִיגִים .../ /וְאָתָּן אֶת-הַכּוֹס עַל-כַּף כְּרַעָה/	/בְּחִלּוּמִי/
e) Gen 41:17ff Pharaoh narrated his dream (symbolic drm)	/הִנֵּנִי עֹמֵד עַל-שַׁפְּת הַיָּאֵר/ /והנה מוֹ-הַיָּאֵר עֹלֹת שֶׁבַע פָּרוֹת .../ /והנה שֶׁבַע-פָּרוֹת אֲחֵרוֹת עֹלֹת .../	/בְּחִלְמִי/
f) Gen 40:16-17 The chief baker narrated his drm (symbolic drm)	/והנה שְׁלֹשָׁה סָלִי חָרִי עַל-רֵאשֵׁי .../ /וְהַעוֹף אָכַל אֹתָם מוֹ-הַסֵּל מֵעַל רֵאשֵׁי/	/אֶף-אֲנִי בְּחִלּוּמִי/
g) Gen 41:22-24 Pharaoh narrated his second dream (symbolic dream)	/והנה שֶׁבַע שְׂבָלִים עֹלֹת בְּקִנְיָה אֶחָד .../ /והנה שֶׁבַע שְׂבָלִים צְנֻמוֹת דִּקּוֹת/ /שְׂדֵפוֹת קָדִים צְמָחוֹת אֲחֵרֵיהֶם.../	/וְאֵרָא בְּחִלְמִי/
h) Gen 31:10 Jacob narrated his dream (symbolic drm)	/והנה הַעֲמֻדִים הָעֵלִים עַל-הַצֹּאן/ /עֲמֻדִים נְקֻדִים וּבְרָדִים/	/וַיִּהְיֶה בָּעֵת יָחַם הַצֹּאן/ /עֵינַי וְאֵרָא בְּחִלּוֹם/

<sup>107</sup>This passage does not begin with a הנה, but instead, with the imperative pl of שמע. Since the imperative of שמע in itself functions to get the attention of the addressees, then there is no need to use the marker הנה.

<sup>108</sup>The asterisk combination \*/\*\* indicate *ketibh-qere* readings.





**Table 4: Some observed endings for the dream report**

Reference	Text
o) Gen 41:7	/ויקץ פרעה והגה חלום/
p) 1Ki 3:15	/ויקץ שלמה והגה חלום/

*6.7.1.2. Observations concerning dream reports in Genesis - 2 Kings*

Dream reports in Biblical Hebrew narratives apply to both message and symbolic dreams. Based on the distribution of these types of dreams in the narrative corpus, we find that message dreams are recounted mostly by the narrator (Table 3), with the exception of Jacob's dream in Gen 31, (passage h) which consists of both symbolic dream and its interpretation/message.

On the other hand, symbolic dreams are recounted mostly by the dreamer, with the exception of Pharaoh's dreams in Gen 41:1ff and 41:5ff (passages j and k) and the first part of Jacob's dream at Bethel (passage h).<sup>109</sup> Interestingly, Pharaoh's dreams are recounted twice: first, by the narrator and then the dreamer. Thus, there are two accounts of the dreams given by two speakers, the narrator and Pharaoh, and their addressees, the readers for the narrator, and Joseph as interpreter for Pharaoh.

This distinction between the narrator as the main story teller of message dreams and the actor-dreamer as the main story teller of symbolic dreams seems quite obvious. Message dreams do not need interpretation, while symbolic dreams do. Thus, message dreams may be conveniently recounted by the narrator.

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<sup>109</sup> At first glance, one might not consider the first part of Jacob's dream in Bethel (Gen 28:12 & 13a) as symbolic, but rather, as a mere description of the heavenly scene before God appeared to Jacob and spoke to him. However, God's comment in v. 13 b "The land on which you lie on I have given to you and to your seed..." and Jacob's comment upon waking up in v. 16f "Indeed, God is in this place..." indicate that the heavenly scene is actually symbolical of God's presence in the place. Thus, I consider the first part of the dream, the description of the heavenly scene and its interpretation given in vv. 13a and 16f as symbolical.

This is contrary to Husser's taxonomy. He takes this dream as a message dream that includes a 'visual element, which is not explicitly symbolic'. This same is true of the dream in Gen 31: 10-13. The image represented in v. 10 has been taken by Husser as a mere 'visual element' and not symbolical in Husser, op. cit., 123-24.

The codedness of language used in symbolic dreams comes in varying degrees. Some of the codes or images used are so esoteric that they require an interpretation outside that of the dreamer. This is the case of the Egyptian dreams interpreted by Joseph. Some codes are easily diagnosed since the images used clearly represent some objects in the real life of the dreamer. Such are the dreams of Joseph in Gen 37. The issue in symbolic dreams, as Husser defines it, is that the image requires interpretation (pp. 23-4). The images in Jacob's dreams in Gen 28:12 and 31:10 do require interpretation, and they were actually given within the dream itself. Without these interpretations, it is most likely that Jacob would have missed the point of these images. The inclusion of an auditory element within the dream, does not change the symbolic nature of the images used in that dream.



However, stories involving symbolic dreams require an added event of recounting the dream to an actor-interpreter in the story. Thus, the role of recounting of the dream is given to the actor-dreamer himself rather than the narrator.

Husser finds a difference between the literary accounts of the dreams experienced by the Egyptian characters--the butler's, the baker's and Pharaoh's--with those of Joseph and the Midianite soldier in Jdg 7:13. In the Egyptian accounts, there was an emphasis on the detailed interpretation of the dream made by a designated interpreter. This shows that dream interpretation was an institutionalised practice in Egypt. This, according to Husser, was not evident in Palestine.<sup>110</sup> Still, every symbolic dream is given its corresponding interpretation in Genesis - 2Kings, whether formally or informally done. This is true even for those symbolic dreams that are easily diagnosed such as the two dreams of Joseph in Gen 37 in passages a and b. In Gen 37, Joseph seemed to have a fair idea what his dreams meant. When he drew his brothers' attention to the first dream, and also his brothers' and father's attention to the second dream, it was not with the intention to seek for their interpretation. It was rather, to inform them 'excitedly' about his unusual dreams.<sup>111</sup> The impact of the two dreams for a youth such as Joseph at that time must be overwhelming. In his excitement, Joseph narrated his dreams to the very people whom he should have not narrated them to--his brothers. But he was a youth and did not have the foresight to see how his dreams had affected his brothers' attitude towards him.

The side remarks given by Joseph's brothers for the first dream and his father for the second dream had its purpose within the story. But it seems too that these have been intentionally included by the author to provide an interpretation of the dreams not for the characters in the story but for the readers of the narrative.

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<sup>110</sup>Husser, op. cit., 111-18.

<sup>111</sup>This is slightly contrary to Husser's view. Although he too believes that the images of Joseph's two dreams were obvious enough to his brothers and his father, he thinks Joseph did not understand what his dreams conveyed. Husser gives two reasons: the first is the candid way by which Joseph narrated his dreams, which for Husser merely shows that Joseph did not fully understand the 'significance' of his dreams. The second comes much later in the Joseph story in Gen 42:9a when, in Egypt as a ruler, he remembered his two dreams. According to Husser, it was only this time when Joseph finally understood the meaning of his dreams in Husser, op. cit., 113.

The fact that Joseph's brothers and even his father did not endeavour to explain the meaning of Joseph's dreams but rather rebuked him for them shows that his brothers and his father had assumed that Joseph himself understood the significance of his dreams. Nevertheless, since Joseph's dreams refer to future events, the full significance of the dreams could only be fully appreciated when the (future) events have finally come to pass. Thus, even his brothers and father had only a general idea of what the dreams conveyed when Joseph narrated his dreams to them. It was two decades later when Joseph finally and fully comprehended what his dreams meant. And it was more than having a dominant or ruling position over his brothers and father, which was fulfilled when he became a ruler in Egypt second only to Pharaoh; but rather, it was to save his relatives from being annihilated due to a long famine that ravaged the land (cf. Gen 50:15-21).



### 6.7.2. Textual analysis of dream reports and of *והנה*

The approach to the textual analysis of the dream reports is based on recurring patterns found in the narrative corpus. And these are the following:

#### 6.7.2.1. Structure of dream reports

##### 6.7.2.1.1. Symbolic dreams in Table 1

The structure of dream reports varies depending on the type of dream and the story teller. Generally, symbolic dreams, whether retold by the narrator or the dreamer himself, constitute two parts, the introduction to the reporting of the dream (Part A) and the retelling of the actual dream (Part B). Part A always comes before Part B, and it is usually expressed in full sentences.

In Table 1, which lists the dreams recounted by the dreamer, of the eight passages listed, all except two are in full sentences. These are in passages a-c and g-h. The only exceptions are passages d, e and f. Passages d and c contain only one element, a prepositional phrase *בְּחֵלְמִי*, while passage f has additional elements *אֲרִי-אֲנִי*.

*בְּחֵלְמִי*, in d and e may be taken in one of two ways. The first is to include it as part of the *וְהֵנָּה* clause that follows it, which means that *בְּחֵלְמִי* has undergone a process of right-dislocation. Thus, if we return *בְּחֵלְמוֹמִי* to its original position, the sense of d would be: */וְהֵנָּה-גָּפֶן לְפָנַי בְּחֵלְמִי/ (wehinneh, a vine is before me in my dream. . .)*.

The problem with this option is that there is no linguistic evidence to support it. Moreover, its syntactical construction runs contrary to syntactic patterns found for dream reports. Dream reports normally consist of an introductory remark/sentence and an actual retelling of the dream. Taking *בְּחֵלְמִי* as part of the *וְהֵנָּה* clause removes the introductory clause from the normal structure of a dream report.

The second option is to take *בְּחֵלְמִי* as a clause outside that of the *וְהֵנָּה* clause and part of the introductory clause. This means taking the term itself as elliptical representing the whole introductory clause. The question now is how to determine the complete sense of *בְּחֵלְמִי*. The structure of the introductory clauses in other dream reports might give us a clue.

The passages in g and h are nearest to the construction of *בְּחֵלְמִי* in d and e. Passage g has the prepositional phrase *בְּחֵלְמִי* in its last clause, while passage h has *בְּחֵלְמוֹם* (devoid of the pronominal suffix 1cs). Also in both passages, the final clause contains a *wayyiqtol* of the verb *רָאָה* as the governing verb. The sense of the final clauses of these two passages then is that of physically seeing something in a dream.

Based on these two occurrences, we can safely deduce that the sense of *בְּחֵלְמִי*



in d and e is also that of physically seeing something in a dream. Thus, the complete sense of *בְּחֵלְמִי* in d and e will then be /*וַאֲרָא [בְּחֵלְמִי]*/ (“[And I saw] in my dream...”).

Following the above construction, we can deduce the sense of passage f /*אֲרָאֲנִי בְּחֵלְמוֹמִי*/. This passage has generally been understood as a complete nominal clause. The NIB (NIV, British Version) takes the sense as “I too had a dream” similar to the RSV’s “I also had a dream”. The ASV takes the sense as “I also was in my dream” which is quite different from the RSV/NIB rendering. Both renderings, however, that is, the RSV/NIB and ASV renderings, do not seem to logically fit the context of the dream narrative.

The NIB/RSV rendering “I too/also had a dream” is redundant in this passage (Gen 40: 16-17) since both the chief butler and the chief cupbearer had already mentioned to Joseph that both of them had a dream in v. 8. The ASV rendering “I also was in my dream” seems an odd introduction because normally one would be involved in one’s dream either as an active participant or a passive witness; otherwise one would not be able to retell the dream if he had not witnessed it. The most appropriate rendering for this introduction is by taking it as a clause with an elided verb *ראה* similar to passages d and e. The sense of the passage f would then be: /*אֲרָאֲנִי בְּחֵלְמוֹמִי רָאִיתִי*/ or /*אֲרָאֲנִי רָאִיתִי בְּחֵלְמוֹמִי*/ (“I too (saw) in my dream...”). The sense of this rendering fits the context more appropriately and is parallel to the other introductory remarks in a dream report.

In passages a-c the introductory remarks consist of two common elements, a noun and a *qatal* form of *חלם*. If we make the introductory remarks in a-c parallel to passages e-h, then we could infer that the sense of seeing in a dream is involved in the experience of *חלם*.

#### 6.7.2.1.2. *Symbolic dreams in Table 2*

Similarly, in Table 2, which lists the dreams recounted by the narrator, the introductory remark is governed by the verb *חלם*. However, different verb forms are used indicative of the various contexts in which the dream was experienced.

#### 6.7.2.1.3. *Message dreams in Table 3*

Table 3 is a list of message dreams. They consist basically of dialogues. Here too the structure of the dream report can be divided into two parts. Part A introduces the dialogue and Part B is the actual dialogue. All the dreams listed in Table 3 are recounted by the narrator. One will notice that the introduction to the dialogue seems to have similar patterns. The first clause indicates God’s initiative to approach the dreamer with the use of the *wayyiqtol* of the verb *בוא* in passages l and

m and the *qatal* of ראה in the *niphal* in passage n. These are then followed by the *wayyiqtol* of the verb אמר. No description of the location nor the scenario of the dream is mentioned here. The main concerned is the content of divine message described in the dialogue.

#### 6.7.2.1.4. *Symbolic dreams in Table 4*

Rarely is a dream report given a final remark, but it does happen, and in Genesis - 2 Kings, a final remark is given for Pharaoh's dream in Gen 41:7 (passage p, Table 4) and for Solomon's dream in 1Ki 3:15 (passage q, Table 4). In both passages, the narrator describes the psychological state of the dreamers when they woke up. They were surprised.

#### 6.7.3. *The functions of הנה*

There are four ways in which הנה has been used in dream reports. The first is to mark the reporting of an actual dream which I shall call here as 'dream episode'.<sup>112</sup> The second is to mark introductory remarks such as in passages b and c. The third is to mark texts or a series of texts within a dream episode. And the last is to mark a final or ending remark (Table 4).

The reporting of dream episodes by the dreamer and narrator as shown in Tables 1 and 2 are always marked by the prefixed form והנה. The only exception is passage e (Gen 41:17), which begins with a הנני.

והנה seems to have a number of functions here. The first is that it indicates the start of a sub-episode, in this case, the start of the narrating of the actual dream. Since the marker seeks to get the attention of the hearer, it follows also that the text it marks becomes focused. This means that the episode it introduces is made salient or prominent.

והנה also marks the reporting of a dream for intensity. This means that the narration of the dream carries strong emotions. Surprise is the emotion that Andersen suggests. A dream involving divine appearance is not ordinary and therefore not expected.<sup>113</sup>

Right after one wakes up from a dream, and when one finally realises that what one experiences was just a dream, then the initial experience or feeling would be of surprise. This is probably what Solomon might have felt when he woke up from his dream (passage p, 1Ki 3:15). And so did Pharaoh (passage o, Gen 41:7).

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<sup>112</sup>For the sake of convenience, I shall use the label 'dream episode' to indicate the retelling of the actual dream in contrast to the label 'dream report' which comprises both the introduction as well as the dream episode.

<sup>113</sup>Francis I. Andersen, *Sentence*, 95–6.



However, afterwards when finally the dreamer realises that it was just a dream, and particularly when he starts narrating it, then the feeling is no longer a surprise but it will either be a sense of dread if the dream seems foreboding or a sense of excitement or elation if the dream seems like a good omen. A dreamer seems to be able to sense this, although not all the time. Pharaoh seems to experience a sense of dread as he narrated his dreams to Joseph. Joseph seems to be elated or excited when he retold his dreams. However, as regards the baker, it seems that he had no inkling at all concerning his dream, whether it was good or bad. It turned out that it was a bad omen and he was executed two days after his dream was interpreted.

Divinely-intervened dreams in ancient times, although not considered ordinary, were, nevertheless, not really unexpected. The fact that in ancient Egypt there were professional dream interpreters, and the fact too that there were a number of passages in the narrative corpus that refer to the reporting of extraordinary dreams show that divinely-intervened dreams, although not ordinary, were not that uncommon in the ancient Near East. Thus, the feeling of surprise might not be the appropriate emotion that would accompany the narration of a dream.

#### *6.7.4. Other uses of והנה*

There are passages in the dream reports where a number of והנה are contained within a dream episode. An example is Pharaoh's dream narrated in Gen 41:22-24. Here we see three והנה markers in succession. The first והנה includes all the functions I mention above, that is, to introduce a sub-episode in the dream report which is the reporting of the actual dream, to make salient the dream that is being reported, and to express strong emotion. The other two והנה's have the functions of the first והנה except for the introduction of a sub-episode. The series of והנה's, one following another, may signal a sense of excitement, an intensified emotion on the part of the one reporting the dream.

#### *6.7.5. Summary*

והנה is used in dream reports to mark the actual recounting of the dream and also the introduction to the reporting of the dream. The usual form used to mark the actual reporting of the dream is the prefixed והנה. The non-prefixed והנה is used to mark the introduction of the dream report. The use of the non-prefixed והנה is strongly interactive, in the sense that, it functions to signal to the addressee that the speaker has just had a dream and would like to narrate it.

## Chapter 7

### Conclusion

The functions of הנה: how it connects one idea to another in a text, the way it is used in interactive dialogues and as a rhetorical device by the narrator, and the loose way it is connected to the text all point to the characteristics of a discourse marker. As a discourse marker, it belongs to a unit of discourse, which in the written narrative corpus is the clause; and yet, it is syntactically outside of it. It does not add to the clause's propositional content or validate its truth conditional value. It is therefore more of a pragmatic category than syntactic.

הנה's basic function is to draw someone's attention to a particular object. But to understand its basic meaning one must recognise the interlocutor who gives the signal, the addressee to whom attention is being sought and the object that is being signalled. The object of attention is information. הנה, unlike interjection, which normally stands by itself, is always hosted in a unit of discourse. This unit of discourse is the information that is signalled to the addressee.

הנה's basic function has been extended and hence הנה has added functions. This is normally true with other discourse markers. To understand the multiple functions of הנה one must recognise various levels of discourse in which it has been used. There are three levels of discourse: the ideational which corresponds to the semantic function of the marker, the textual which relates to the way the marker has been used by the interlocutor and by the narrator in the text and the interpersonal level which refers to the speaker-addressee or narrator-reader relationship in the utterance of הנה.

At the ideational level, we have the basic function of הנה. It is used to draw someone's attention. As a result, the object that is being signalled, which is a unit of discourse or information is also made prominent or focused. Some take the focusing function of הנה as its basic function. However, I argue that it is not the basic but it is a derived function from a more basic function which is to get someone's attention. Ostention is more basic to הנה than focusing and one evidence is the fact it is common with הנה to be used with information that provides location of an object, whether that object is a book, a place or person.

At the textual level, one must take into consideration how the interlocutor uses הנה for signalling. And here the type of discourse into which the marker is used must be considered. In narrative, הנה must be understood not only at the level of the characters involved in interactive dialogue but also the narrator who constructs these dialogues, for the narrator uses הנה rhetorically as a persuasive device in story telling. One will find הנה at significant points in the story--in suspense, at the peak,



or at the resolution of the story. When a significant actor is to be introduced, הנה would be used to signal his entry. When a prop is to be taken as important, the narrator would use הנה to draw the reader's attention to it. When he wants to reveal the inner selves of his characters, how they feel, what their attitudes are, their value judgments, he also uses הנה.

There seems to be a consensus on the view that Hebrew narrative is reticent. It is economical in description. But it is not without guidance. When it comes to important points in the story, then the narrator would use הנה to signal these significant areas. הנה then is a rhetorical device that the narrator in the Biblical text cannot do without.

But where does this come from? Why use הנה as a rhetorical device? It is because it is conventionally used as such. This is evident in the dialogues. It has been used in arguments, to highlight important information used as support or ground for persuasion. It is used as ground for commands, for requests and for other directives. It is used when making commitments. It is used when giving responses. And it is also used when making denials or refusals. The narrator's use of הנה therefore is not something new or something limited to narration. He uses something that his readers knew, which makes him a more effective story teller. What he did, however, was that he raised the use of הנה from daily human interaction to the level of narration.

This is הנה. A discourse marker of many uses. But it really is at its basic meaning just a marker that is used by an interlocutor or the narrator to point his addressee to an information that the marker introduces in relation to other information or ideas in the discourse whether explicitly written in the texts or inferred.

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## Appendices

The following tables and lists of passages classify **הנה** according to its functions. This is a working classification rather than a definitive one.



Table A: *Hnnh* ranking according to verses

Rank	Book	Verses/ Book	Hnnh/ Book	Hnnh/ Verse	Verse/ Hnnh
1	Malachi	55	6	0.1091	9.167
2	Zechariach	211	23	0.1090	9.174
3	1 Samuel	811	84	0.1036	9.655
4	Jeremiah	1,364	141	0.1034	9.674
5	Amos	146	15	0.1027	9.733
6	Ezekiel	1,273	116	0.0911	10.974
7	Genesis	1,534	137	0.0893	11.197
8	Nahum	47	4	0.0851	11.750
9	Isaiah	1,291	104	0.0806	12.413
10	Song of Solomon	117	9	0.0769	13.000
11	2 Kings	717	55	0.0767	13.036
12	Habakkuk	56	4	0.0714	14.000
13	Judges	618	44	0.0712	14.045
14	1 Kings	817	55	0.0673	14.855
15	2 Samuel	695	46	0.0662	15.109
16	Ruth	85	5	0.0588	17.000
17	Daniel	357	20	0.0560	17.850
18	Haggai	38	2	0.0526	19.000
19	2 Chronicles	813	42	0.0517	19.357
20	Obadiah	21	1	0.0476	21.000
21	Job	1,070	49	0.0458	21.837
22	Joel	73	3	0.0411	24.333
23	Exodus	1,209	46	0.0380	26.283
24	Leviticus	859	29	0.0338	29.621
25	Ezra	280	8	0.0286	35.000
26	Ecclesiastes	222	6	0.0270	37.000
27	Number	1,288	32	0.0248	40.250
28	Joshua	656	15	0.0229	43.733
29	Micah	105	2	0.0190	52.500
30	Zephaniah	53	1	0.0189	53.000
31	Esther	167	3	0.0180	55.667
32	Hosea	197	3	0.0152	65.667
33	Deuteronomy	955	14	0.0147	68.214
34	Psalms	2,527	34	0.0135	74.324
35	Nehemiah	406	4	0.0099	101.500
36	1 Chronicles	941	8	0.0085	117.625
37	Proverbs	915	5	0.0055	183.000
38	Jonah	48	0	-	-
39	Lamentations	154	0	-	-
	TOTAL	23,191	1,175	0.0507	19.737



Table B: *Hnnh* ranking according to chapters

Rank	Book	Chapter/ Book	Hnnh/ Book	Hnnh/ Chapter	Chapter / Hnnh
1	Genesis	50	137	2.74	0.36
2	Jeremiah	52	141	2.71	0.37
3	1 Samuel	31	84	2.71	0.37
4	1 Kings	22	55	2.50	0.40
5	Ezekiel	48	116	2.42	0.41
6	2 Kings	25	55	2.20	0.45
7	Judges	21	44	2.10	0.48
8	Malachi	3	6	2.00	0.50
9	2 Samuel	24	46	1.92	0.52
10	Amos	9	15	1.67	0.60
11	Daniel	12	20	1.67	0.60
12	Zechariach	14	23	1.64	0.61
13	Isaiah	66	104	1.58	0.63
14	Nahum	3	4	1.33	0.75
15	Habakkuk	3	4	1.33	0.75
16	Ruth	4	5	1.25	0.80
17	Job	42	49	1.17	0.86
18	2 Chronicles	36	42	1.17	0.86
19	Exodus	40	46	1.15	0.87
20	Song of Solomon	8	9	1.13	0.89
21	Leviticus	27	29	1.07	0.93
22	Obadiah	1	1	1.00	1.00
23	Haggai	2	2	1.00	1.00
24	Number	36	32	0.89	1.13
25	Ezra	10	8	0.80	1.25
26	Joel	4	3	0.75	1.33
27	Joshua	24	15	0.63	1.60
28	Ecclesiastes	12	6	0.50	2.00
29	Deuteronomy	34	14	0.41	2.43
30	Zephaniah	3	1	0.33	3.00
31	Nehemiah	13	4	0.31	3.25
32	Esther	10	3	0.30	3.33
33	Micah	7	2	0.29	3.50
34	1 Chronicles	29	8	0.28	3.63
35	Psalm	150	34	0.23	4.41
36	Hosea	14	3	0.21	4.67
37	Proverbs	31	5	0.16	6.20
38	Jonah	4	0	-	-
39	Lamentations	5	0	-	-
	TOTAL	929	1,175	1.26	0.79



Table C: The accents in *hnh* + 1cs in Genesis - 2 Kings

Form	Reference	CIDesc	Accent	Syl-Accent	Speaker	Addressee	Drm Rpt
hinne-tserere	Gen 22:01	Single-DS	Silluq	Second	Abraham	The Lord	Non-Drm
hinne-tserere	Gen 22:11	Single-DS	Silluq	Second	Abraham	Lord's Messenger	Non-Drm
hinne-tserere	Gen 27:01	Single-DS	Silluq	Second	Esau	Isaac	Non-Drm
hinne-tserere	Gen 31:11	Single-DS	Silluq	Second	Jacob	Lord's Messenger	Dream
hinne-tserere	Gen 37:13	Single-DS	Silluq	Second	Joseph	Jacob	Non-Drm
hinne-tserere	Gen 46:02	Single-DS	Silluq	Second	Jacob	The Lord	Non-Drm
hinne-tserere	Exo 03:04	Single-DS	Silluq	Second	Moses	The Lord	Non-Drm
hinne-tserere	1Sa 03:04	Single-DS	Silluq	Second	Moses	The Lord	Non-Drm
hinne-tserere	1Sa 03:16	Single-DS	Silluq	Second	Samuel	The Lord	Non-Drm
hinne-tserere	2Sa 01:07	Single-DS	Silluq	Second	Young man	Eli	Non-Drm
hinne-tserere	Gen 22:07	Single-Cl	Munach	Second	Abraham	Isaac	Non-Drm
hinne-tserere	Gen 27:18	Single-Cl	Zaqeph Qaton	Second	Isaac	Jacob	Non-Drm
hinne-tserere	Gen 06:17	Part-Cl	Little Telisha	Final	The Lord	Noah	Non-Drm
hinne-tserere	Gen 09:09	Part-Cl	Mereka	Final	The Lord	Noah	Non-Drm
hinne-tserere	Gen 41:17	Part-Cl	Mereka	Final	Pharaoh	Joseph	Dream
hinne-tserere	Gen 48:04	Part-Cl	Mahpak	Final	The Lord	Jacob	Non-Drm
hinne-tserere	Exo 08:17	Part-Cl	Little Telisha	Final	The Lord	Pharaoh (c/o Moses)	Non-Drm
hinne-tserere	Exo 09:18	Part-Cl	Mahpak	Final	The Lord	Pharaoh (c/o Moses)	Non-Drm
hinne-tserere	Exo 10:04	Part-Cl	Azla	Final	The Lord	Pharaoh (c/o Moses)	Non-Drm
hinne-tserere	Exo 14:17	Part-Cl	Mahpak	Final	The Lord	Moses	Non-Drm
hinne-tserere	Exo 16:04	Part-Cl	Azla	Final	The Lord	Moses	Non-Drm
hinne-tserere	Exo 17:06	Part-Cl	Munach	Final	The Lord	Moses	Non-Drm
hinne-tserere	Exo 34:11	Part-Cl	Darga	Final	The Lord	Moses	Non-Drm
hinne-tserere	Num 24:14	Part-Cl	Mereka	Final	Balaam	Balak	Non-Drm
hinne-tserere	Num 25:12	Part-Cl	Azla	Final	The Lord	Moses	Non-Drm
hinne-tserere	1Sa 03:05	Single-Cl	Pashta	Final	Samuel	Eli/The Lord	Non-Drm
hinne-tserere	1Sa 03:06	Single-Cl	Zaqeph Qaton	Final	Samuel	Eli/The Lord	Non-Drm
hinne-tserere	1Sa 03:08	Single-Cl	Zaqeph Qaton	Final	Samuel	Eli/The Lord	Non-Drm
hinne-tserere	1Sa 12:03	Single-Cl	Munach	Final	Samuel	Nation of Israel	Non-Drm



Table C: The accents in *hnh* + 1cs in Genesis - 2 Kings (con't)

Form	Reference	CIDesc	Accent	Syl-Accent	Speaker	Addressee	Drm Rpt
hinni-shw	1Sa 14:07	Part-CI	Mereka	Final	Armour-bearer	Jonathan	Non-Drm
hinni-shw	1Sa 14:43	Single-CI	Mereka	Final	Jonathan	Saul	Non-Drm
hinni-shw	1Sa 22:12	Single-CI	Mereka	Final	Ahimelech	Saul	Non-Drm
hinni-shw	1Sa 25:19	Part-CI	Tiphcha	Final	Abigail	Her servants	Non-Drm
hinni-shw	2Sa 12:11	Part-CI	Mereka	Final	The Lord	David	Non-Drm
hinni-shw	2Sa 15:26	Single-CI	Zaqeph Gadol	Final	David	Zadok	Non-Drm
hinni-shw	1Ki 11:31	Part-CI	Azla	Final	The Lord	King Jeroboam	Non-Drm
hinni-shw	1Ki 14:10	Part-CI	Azla	Final	The Lord	Jeroboam's Wfe/Ahijah	Non-Drm
hinni-shw	1Ki 16:03	Part-CI	Mereka	Final	The Lord	Baasha	Non-Drm
hinni-shw	1Ki 20:13	Part-CI	Azla	Final	The Lord	Ahab	Non-Drm
hinni-shw	1Ki 21:21	Part-CI	Azla	Final	The Lord	Ahab	Non-Drm
hinni-shw	2Ki 19:07	Part-CI	Azla	Final	The Lord	Hezekiah	Non-Drm
hinni-shw	2Ki 20:05	Part-CI	Pashta	Final	The Lord	Hezekiah	Non-Drm
hinni-shw	2Ki 21:12	Part-CI	Pashta	Final	The Lord	Manasseh?	Non-Drm
hinni-shw	2Ki 22:16	Part-CI	Azla	Final	The Lord	Hilkiah the Priest	Non-Drm
hinni-shw	2Ki 22:20	Part-CI	Azla	Final	The Lord	Josiah	Non-Drm
hinni-shw	Isa 06:08	Single-CI	Mereka	Final	Isaiah	The Lord	Non-Drm
hinni-shw	Isa 13:17	Part-CI	Tebir	Final	The Lord	People of Judah?	Non-Drm
hinni-shw	Isa 28:16	Part-CI	Tebir	Final	The Lord	Rulers of Jerusalem	Non-Drm
hinni-shw	Isa 29:14	Part-CI	Mereka	Final	The Lord	People of Israel	Non-Drm
hinni-shw	Isa 37:07	Part-CI	Azla	Final	The Lord	Hezekiah	Non-Drm
hinni-shw	Isa 38:05	Part-CI	Pashta	Final	The Lord	Hezekiah	Non-Drm
hinni-shw	Isa 38:08	Part-CI	Munach	Final	The Lord	Hezekiah	Non-Drm
wehinni-shw	Gen 06:13	Part-CI	Mereka	Final	The Lord	Noah	Non-Drm
wehinni-shw	1Ki 05:19	Part-CI	Munach	Final	Solomon	Hiram	Non-Drm
wehinni-shw	1Ki 17:12	Part-CI	Azla	Final	Widow of Zareph	Elijah	Non-Drm



**Table 1: Function of *hnh* in direct speech**  
**To mark information used as ground/basis in giving directives**

Disc-Type	Form of Hnh	Reference	Function	Related Text	Speaker	Addressee
Dir Speech	hnh	Gen 01:29	Ground	Directive	God	Adam
Dir Speech	hnh	Gen 12:19	Ground	Directive	Pharaoh	Abraham
Dir Speech	hnh	Gen 16:06	Ground	Directive	Abraham	Sarah
Dir Speech	hnh	Gen 20:15	Ground	Directive	Abimelech	Abraham
Dir Speech	hnh	Gen 24:13	Ground	Directive	Serv of Abraham	God
Dir Speech	hnh	Gen 24:43	Ground	Directive	Serv of Abraham	God
Dir Speech	hnh	Gen 24:51	Ground	Directive	Laban/Beth	Abraham
Dir Speech	hnh	Gen 27:06	Ground	Directive	Rebecah	Jacob
Dir Speech	hnh	Gen 27:42	Ground	Directive	Rebecah	Jacob
Dir Speech	hnh	Gen 30:03	Ground	Directive	Rachel	Jacob
Dir Speech	hnh	Gen 34:21	Ground	Directive	Hamor	Shechem
Dir Speech	hnh	Gen 37:19	Ground	Directive	Brothers	One another
Dir Speech	hnh	Gen 38:23	Ground	Directive	Judah	Adullamite
Dir Speech	hnh	Gen 38:24	Ground	Directive	Impersonal	Judah
Dir Speech	hnh	Gen 41:29	Ground	Directive	Joseph	Pharaoh
Dir Speech	hnh	Gen 42:02	Ground	Directive	Jacob	Sons
Dir Speech	hnh	Gen 50:05	Ground	Directive	Jacob	Joseph
Dir Speech	hnh	Exo 01:09	Ground	Directive	Egyptians	Egyptians
Dir Speech	hnh	Exo 03:09	Ground	Directive	God	Moses
Dir Speech	hnh	Exo 04:14	Ground	Directive	God	Moses
Dir Speech	hnh	Exo 04:23	Ground	Directive	Moses/God	Pharaoh
Dir Speech	hnh	Exo 07:15	Ground	Directive	God	Moses
Dir Speech	hnh	Exo 07:27	Ground	Directive	Moses/God	Pharaoh
Dir Speech	hnh	Exo 08:16	Ground	Directive	God	Moses
Dir Speech	hnh	Exo 08:25	Ground	Directive	Moses	Pharaoh
Dir Speech	hnh	Exo 09:03	Ground	Directive	Moses/God	Pharaoh
Dir Speech	hnh	Exo 23:20	Ground	Directive	God	Moses
Dir Speech	hnh	Exo 32:34	Ground	Directive	God	Moses



Table 1: Function of *hnhh* in direct speech (con't)

Disc-Type	Form of Hnhh	Reference	Function	Related Text	Speaker	Addressee
Dir Speech	hnhh	Num 22:05a	Ground	Directive	Balak	Balaam
Dir Speech	hnhh	Num 22:05b	Ground	Directive	Balak	Balaam
Dir Speech	hnhh	Num 22:11	Ground	Directive	Balak	Balaam
Dir Speech	hnhh	Jos 02:18	Ground	Directive	spy	Rahab
Dir Speech	hnhh	Jos 03:11	Ground	Directive	Joshua	Israel
Dir Speech	hnhh	Jos 14:10a	Ground	Directive	Joshua	Israelites
Dir Speech	hnhh	Jos 14:10b	Ground	Directive	Caleb	Joshua
Dir Speech	hnhh	Jos 24:27	Ground	Directive	Joshua	Israelites
Dir Speech	hnhh	Jdg 01:02	Ground	Directive	God	Israelites
Dir Speech	hnhh	Jdg 09:31a	Ground	Directive	Abimelech	messeng
Dir Speech	hnhh	Jdg 09:37	Ground	Directive	Gaal	Zebul
Dir Speech	hnhh	Jdg 16:10	Ground	Directive	Delilah	Samson
Dir Speech	hnhh	Jdg 19:09a	Ground	Directive	F-in-law	the man
Dir Speech	hnhh	Jdg 19:09b	Ground	Directive	Conc's father	husband
Dir Speech	hnhh	Jdg 19:24	Ground	Directive	Old man	Benjaminites
Dir Speech	hnhh	Jdg 21:19	Ground	Directive	Elders	Israelites
Dir Speech	hnhh	1Sa 08:05	Ground	Directive	Elders-Israel	Samuel
Dir Speech	hnhh	1Sa 09:08	Ground	Directive	Saul's servant	Saul
Dir Speech	hnhh	1Sa 09:12	Ground	Directive	Women	Saul+ servant
Dir Speech	hnhh	1Sa 09:17	Ground	Directive	God	Samuel
Dir Speech	hnhh	1Sa 09:24	Ground	Directive	Samuel	Saul
Dir Speech	hnhh	1Sa 12:13a	Ground	Directive	Samuel	Israelites
Dir Speech	hnhh	1Sa 14:08	Ground	Directive	Jonathan	His men
Dir Speech	hnhh	1Sa 18:17	Ground	Directive	Saul	David
Dir Speech	hnhh	1Sa 18:22	Ground	Directive	servant	David
Dir Speech	hnhh	1Sa 20:05	Ground	Directive	David	Jonathan
Dir Speech	hnhh	1Sa 20:21b	Ground	Directive	Jonathan	David
Dir Speech	hnhh	1Sa 20:22	Ground	Directive	Jonathan	David



Table 1: Function of hnhh in direct speech (con't)

Disc-Type	Form of Hnhh	Reference	Function	Related Text	Speaker	Addressee
Dir Speech	hnhh	1Sa 21:10	Ground	Directive	Ahimelech-pries	David
Dir Speech	hnhh	1Sa 24:05a	Ground	Directive	David's men	David
Dir Speech	hnhh	1Sa 24:05b	Ground	Directive	God	David
Dir Speech	hnhh	1Sa 24:21	Ground	Directive	Jonathan	David
Dir Speech	hnhh	1Sa 25:14	Ground	Directive	servant	Abigail
Dir Speech	hnhh	1Sa 26:21	Ground	Directive	Saul	David
Dir Speech	hnhh	1Sa 26:22	Ground	Directive	David	Saul
Dir Speech	hnhh	1Sa 28:21	Ground	Directive	Medium	Saul
Dir Speech	hnhh	2Sa 14:32	Ground	Directive	Absalom	Joab
Dir Speech	hnhh	2Sa 15:36	Ground	Directive	David	Husahi
Dir Speech	hnhh	2Sa 24:17	Ground	Directive	David	God
Dir Speech	hnhh	1Ki 01:14	Ground	Directive	Nathan	Bathsheba
Dir Speech	hnhh	1Ki 01:23	Ground	Directive	Impersonal	David
Dir Speech	hnhh	1Ki 01:51a	Ground	Directive	servant	Solomon
Dir Speech	hnhh	1Ki 12:28	Ground	Directive	Jeroboam	Israelites
Dir Speech	hnhh	1Ki 14:02	Ground	Directive	Jeroboam	wife
Dir Speech	hnhh	1Ki 14:05	Ground	Directive	God	Ahijah
Dir Speech	hnhh	1Ki 15:19	Ground	Directive	Asa	Ben-hadad
Dir Speech	hnhh	1Ki 17:09	Ground	Directive	God	Elija
Dir Speech	hnhh	1Ki 18:44	Ground	Directive	Servant	Elijah
Dir Speech	hnhh	1Ki 21:18	Ground	Directive	God	Elijah
Dir Speech	hnhh	2Ki 01:14	Ground	Directive	Head of 50	Elijah
Dir Speech	hnhh	2Ki 04:25	Ground	Directive	Elisha	Gehasi
Dir Speech	hnhh	2Ki 05:06	Ground	Directive	Syrian King	Israel's king
Dir Speech	hnhh	2Ki 05:20	Ground	Directive	Gehasi	self
Dir Speech	hnhh	2Ki 05:22	Ground	Directive	Elijah	Naaman
Dir Speech	hnhh	2Ki 07:06	Ground	Directive	Syrian Army	each other



**Table 2: Function of *hnh* in direct speech**  
**To mark information used as ground/basis for an action/stimulus**

Disc-Type	Form of Hnh	Reference	Function	Related Text	Speaker	Addressee
Dir Speech	hnhh	Gen 22:20	Ground	Action/Stimuli	Impersonal	Abraham
Dir Speech	hnhh	Gen 32:21	Ground	Action/Stimuli	Jacob	servants
Dir Speech	hnhh	Gen 38:13	Ground	Action/Stimuli	Impersonal	Tamar
Dir Speech	hnhh	Gen 48:01	Ground	Action/Stimuli	Impersonal	Joseph
Dir Speech	hnhh	Gen 48:02	Ground	Action/Stimuli	Impersonal	Jacob
Dir Speech	hnhh	Exo 24:08	Ground	Action/Stimuli	Moses	Israel
Dir Speech	hnhh	Jos 02:02	Ground	Action/Stimuli	King Jericho	His men
Dir Speech	hnhh	Jos 22:11	Ground	Action/Stimuli	impersonal	Israelites
Dir Speech	hnhh	Jdg 08:15	Ground	Action/Stimuli	Gideon	men of Succoth
Dir Speech	hnhh	Jdg 09:36	Ground	Action/Stimuli	Gaal	Zebul
Dir Speech	hnhh	Jdg 13:10	Ground	Action/Stimuli	Samson's mom	husband
Dir Speech	hnhh	1Sa 14:11	Ground	Action/Stimuli	Philistines	Philistines
Dir Speech	hnhh	1Sa 14:33	Ground	Action/Stimuli	People	Saul
Dir Speech	hnhh	1Sa 19:19	Ground	Action/Stimuli	Servant	Saul
Dir Speech	hnhh	1Sa 23:01	Ground	Action/Stimuli	Impersonal	David
Dir Speech	hnhh	1Sa 24:02	Ground	Action/Stimuli	impersonal	Saul
Dir Speech	hnhh	2Sa 04:10	Ground	Action/Stimuli	impersonal	David
Dir Speech	hnhh	2Sa 18:26	Ground	Action/Stimuli	Sentinel	David
Dir Speech	hnhh	2Sa 19:02	Ground	Action/Stimuli	Servants	Joab
Dir Speech	hnhh	2Sa 19:09	Ground	Action/Stimuli	Impersonal	army
Dir Speech	hnhh	1Ki 02:39	Ground	Action/Stimuli	impersonal	Shmei
Dir Speech	hnhh	1Ki 18:08	Ground	Action/Stimuli	Elijah	Obadiah
Dir Speech	hnhh	1Ki 18:11	Ground	Action/Stimuli	Elijah	Obadiah
Dir Speech	hnhh	1Ki 18:14	Ground	Action/Stimuli	Elijah	Obadiah
Dir Speech	hnhh	2Ki 19:09	Ground	Action/Stimuli	impersonal	King Israel



**Table 3: Functions of *hnh* in direct speech**  
**To introduce information used as ground for a corresponding claim, declaration, or asking questions**

Disc-Type	Form of Hnh	Reference	Function	Related Text	Speaker	Addressee
Dir Speech	hnh	Gen 20:16a	Ground	Claim/Declare	Pharaoh	Sarah
Dir Speech	hnh	Gen 20:16b	Ground	Claim/Declare	Abimelech	Sarah
Dir Speech	hnh	Gen 42:28	Ground	Claim/Declare	Benjamin	Brothers
Dir Speech	hnh	Exo 07:17	Ground	Claim/Declare	Moses/God	Pharaoh
Dir Speech	hnh	Num 03:12	Ground	Claim/Declare	God	Aaron
Dir Speech	hnh	Num 18:06	Ground	Claim/Declare	God	Aaron
Dir Speech	hnh	2Sa 13:35	Ground	Claim/Declare	Jonadab	David
Dir Speech	hnh	2Sa 17:09	Ground	Claim/Declare	Hushai	Absalom
Dir Speech	hnh	2Sa 18:10	Ground	Claim/Declare	man	Joab
Dir Speech	hnh	Gen 22:07	Ground	Question	Isaac	Abraham
Dir Speech	hnh	Gen 25:32	Ground	Question	Esau	Jacob
Dir Speech	hnh	Gen 26:09	Ground	Question	Abimelech	Isaac
Dir Speech	hnh	Exo 03:13	Ground	Question	Moses	God
Dir Speech	hnh	Deu 03:11	Ground	Question	Moses	Israel
Dir Speech	hnh	1Sa 21:15	Ground	Question	Achish	servants
Dir Speech	hnh	2Sa 03:24	Ground	Question	Joab	David
Dir Speech	hnh	2Ki 04:13	Ground	Question	Gehazi	Shunamite
Dir Speech	hnh	2Ki 05:11	Ground	Question	Naaman	Servants
Dir Speech	hnh	2Ki 06:33b	Ground	Question	King Israel	Elisha
Dir Speech	hnh	2Ki 07:02	Ground	Question	captain	Elisha
Dir Speech	hnh	2Ki 19:11	Ground	Question	messenger	Nehemiah



**Table 4: Function of *hnhh* in direct speech  
To introduce information used as general statement**

Disc-Type	Form of	Reference	Function	Speaker	Addressee	Comment
Dir Speech	whnhh+2ms	2Sa 16:08	Gen Statement	Shimei	David	Hnhh clause as result to a following statement of cause. The result is given prominence to the cause. Also a curse, thus intensified
Dir Speech	hnhh	Exo 19:09	Gen Statement	God	Moses	Or: Result
Dir Speech	hnhh	Gen 37:09a	Gen Statement	Joseph	Brothers	Introducing a dream report
Dir Speech	hnhh	Exo 33:21	Gen Statement	God	Moses	General statement followed by a series of instruction
Dir Speech	hnhh	Num 18:08	Gen Statement	God	Aaron	General statement followed details of the general statement in the ff verses
Dir Speech	hnhh	Num 18:21	Gen Statement	God	Aaron	General statement followed by an explanation
Dir Speech	hnhh	Num 32:23	Gen Statement	Moses	Half-tribe Manasseh	General statement as conclusion
Dir Speech	hnhh	Jdg 07:13b	Gen Statement	Midianite man	Midianite man	Introducing the reporting of a dream
Dir Speech	hnhh	Jdg 17:02	Gen Statement	Son	Mother	General statement as conclusion
Dir Speech	hnhh	1Sa 30:26	Gen Statement	David	Elders of Judah	Gen statement as beginning statement
Dir Speech	hnhh	2Sa 04:08	Gen Statement	Rachab	David	Gen statement ff by series of statements; with underlying indirect speech act
Dir Speech	hnhh	1Ki 22:23	Gen Statement	Micaiah	Ahab	General statement as conclusion
Dir Speech	whnhh	Jos 23:14	Gen Statement	Joshua	Israel	Gen statement as beginning statement of series of statements



**Table 5: Function of *hnhh* in direct speech**  
**To indicate a response in interactive dialogue**

Form of Hnhh	Disc-Type	Reference	Function	Related Text	Speaker	Addressee
hnhh	Dir Speech	Deu 26:10	Response	Action	Moses	Israelites
hnhh	Dir Speech	1Sa 12:01	Response	Action	Samuel	Israelites
hnhh	Dir Speech	2Sa 16:04	Response	Action	David	Ziba
hnhh	Dir Speech	2Sa 09:06	Response	Call	Mephiboshet	David
hnhh	Dir Speech	Gen 17:20	Response	Directive	God	Abraham
hnhh	Dir Speech	Gen 19:21	Response	Directive	God	Abraham
hnhh	Dir Speech	Gen 27:39	Response	Directive	Isaac	Esau
hnhh	Dir Speech	Exo 34:10	Response	Directive	God	Moses
hnhh	Dir Speech	Jdg 14:16	Response	Directive	Samson	wife
hnhh	Dir Speech	1Sa 12:02	Response	Directive	Samuel	Israelites
hnhh	Dir Speech	1Sa 16:18	Response	Directive	servant	Saul
hnhh	Dir Speech	1Sa 28:07	Response	Directive	Saul	servant
hnhh	Dir Speech	1Sa 28:09	Response	Directive	Medium	Saul
hnhh	Dir Speech	2Sa 15:15	Response	Directive	servants	David
hnhh	Dir Speech	2Sa 16:11	Response	Directive	David	servant
hnhh	Dir Speech	2Sa 20:21	Response	Directive	Woman	Joab
hnhh	Dir Speech	1Ki 03:12a	Response	Directive	God	Solomon
hnhh	Dir Speech	1Ki 03:12b	Response	Directive	God	Solomon
hnhh	Dir Speech	2Ki 06:13	Response	Directive	servants	King Syria
hnhh	Dir Speech	1Sa 20:23	Response	Proposal	Jonathan	David
hnhh	Dir Speech	1Sa 25:41	Response	Proposal	Abigail	David's men
hnhh	Dir Speech	Gen 18:09	Response	Question	Messenger	Abraham
hnhh	Dir Speech	Num 22:32	Response	Question	Messenger	Balaam
hnhh	Dir Speech	Num 22:38	Response	Question	Balaam	Balak
hnhh	Dir Speech	Jdg 06:15	Response	Question	Gideon	Messenger
hnhh	Dir Speech	1Sa 10:22	Response	Question	God	Israelites
hnhh	Dir Speech	1Sa 15:22	Response	Question	Samuel	Saul
hnhh	Dir Speech	1Sa 19:22	Response	Question	Saul	men-unidentified
hnhh	Dir Speech	2Sa 09:04	Response	Question	Ziba	David
hnhh	Dir Speech	2Sa 16:03	Response	Question	Ziba	David



**Table 6: Function of *hnhh* in direct speech**  
 To introduce a ground that is used as basis in an argument or to mark a statement used in comparative and contrasting statements

Form of Hnhh	Disc-Type	Function	Reference	Speaker	Addressee
hnhh	Dir Speech	Argument	1Sa 20:02	Jonathan	David
hnhh	Dir Speech	Argument	1Sa 24:10	impersonal	Saul
hnhh	Dir Speech	Argument	1Sa 24:11	David	Saul
hen	Dir Speech	Comparative	Deu 31:27	Moses	Levites
hnhh	Dir Speech	Comparative	1Sa 23:03	David's men	David
hnhh	Dir Speech	Comparative	2Sa 12:18	servants	servants
hnhh	Dir Speech	Comparative	1Ki 08:27	Solomon	God
hnhh	Dir Speech	Comparative	2Ki 10:04	Servants	each other
wehen	Dir Speech	Contrast	Exo 04:01	Moses	God
hnhh	Dir Speech	Contrast	Gen 48:21	Jacob	Joseph
hnhh	Dir Speech	Contrast	Jos 09:12	Hivites	Elders
hnhh	Dir Speech	Contrast	1Ki 01:18	Bathsheba	David
hnhh	Dir Speech	Contrast	2Ki 10:09	Jehu	Israelites
hnhh	Dir Speech	Contrast	2Ki 18:21	Rabshekah	Nehemiah & people

**Table 7: Function of *hnhh* in direct speech**  
 To highlight intensified speech and divine prophecies

Form of Hnhh	Disc-Type	Function	Reference	Speaker	Addressee
hnhh	Dir Speech	I-Speech	Gen 42:22	Reuben	Brothers
hnhh	Dir Speech	Proph/Jdg	1Sa 02:31	God	Eli
hnhh	Dir Speech	Proph/Jdg	1Sa 03:11	God	Samuel
hnhh	Dir Speech	Proph/Jdg	1Ki 13:02	God	Impersonal
hnhh	Dir Speech	Proph/Jdg	1Ki 13:03	Prophet	Israelite
hnhh	Dir Speech	Proph/Jdg	2Ki 20:17	Isaiah	Hezekiah



Table 8: Functions of *hnhh* - *na* in Genesis - 2 Kings

Form of Hnhh	Disc-Type	Reference	Function	Related Text	Speaker	Addressee
hnhh-na	Dir Speech	Gen 19:02	Directive		Lot	Messengers
hnhh-na	Dir Speech	Gen 12:11	Ground	Directive	Abraham	Sarah
hnhh-na	Dir Speech	Gen 16:02	Ground	Directive	Sarah	Abraham
hnhh-na	Dir Speech	Gen 18:27	Ground	Question	Abraham	God
hnhh-na	Dir Speech	Gen 18:31	Ground	Question	Abraham	God
hnhh-na	Dir Speech	Gen 19:08	Ground	Permission	Lot	Sodomites
hnhh-na	Dir Speech	Gen 19:19	Ground	Directive	Lot	Messengers
hnhh-na	Dir Speech	Gen 19:20	Ground	Directive	Lot	Messenger
hnhh-na	Dir Speech	Gen 27:02	Ground	Directive	Isaac	Esau
hnhh-na	Dir Speech	Jdg 13:03	Ground	Directive	Messenger	Samson's mother
hnhh-na	Dir Speech	1Sa 09:06	Ground	Directive	Saul's servant	Saul
hnhh-na	Dir Speech	1Sa 16:15	Ground	Directive	Servants	Saul
hnhh-na	Dir Speech	2Sa 13:24	Ground	Directive	Absalom	David
hnhh-na	Dir Speech	2Sa 14:21	Ground	Directive	David	Joab
hnhh-na	Dir Speech	1Ki 20:31	Ground	Directive	servants	Benhadad
hnhh-na	Dir Speech	1Ki 22:13	Ground	Directive	King's serv	Micaiah
hnhh-na	Dir Speech	2Ki 02:16	Ground	Directive	prophets	Elisha
hnhh-na	Dir Speech	2Ki 02:19	Ground	Action/Stimuli	men of city	Elisha
hnhh-na	Dir Speech	2Ki 04:09	Ground	Directive	Shunamite	husband
hnhh-na	Dir Speech	2Ki 05:15	Ground	Directive	Naaman	Elijah
hnhh-na	Dir Speech	2Ki 06:01	Ground	Directive	prophets	Elisha



Table 9: Functions of *hnhh* + 1cs in Genesis - 2 Kings

Form- <i>Hnhh</i>	Disc-Type	Reference	Function	Related Text	Speaker	Addressee
<i>Hnhh</i> +1cs	Dir Speech	Num 25:12	Gen State	Details/Elaboration	The Lord	Moses
<i>Hnhh</i> +1cs	Dir Speech	1Ki 05:19	Gen State		Solomon	Hiram
<i>Hnhh</i> +1cs	Dir Speech	Exo 17:06	Ground	Directive	The Lord	Moses
<i>Hnhh</i> +1cs	Dir Speech	Exo 34:11	Ground	Directive	The Lord	Moses
<i>Hnhh</i> +1cs	Dir Speech	Num 24:14	Ground	Directive	Balaam	Balak
<i>Hnhh</i> +1cs	Dir Speech	1Sa 12:03	Ground	Directive	Samuel	Nation of Israel
<i>Hnhh</i> +1cs	Dir Speech	1Sa 14:07	Ground	Directive	Armour-bearer	Jonathan
<i>Hnhh</i> +1cs	Dir Speech	1Sa 25:19	Ground	Directive	Abigail	Her servants
<i>Hnhh</i> +1cs	Dir Speech	1Ki 11:31	Ground	Directive	The Lord	King Jeroboam
<i>Hnhh</i> +1cs	Dir Speech	1Ki 17:12	Ground	Future action	Zarepath	Elijah
<i>Hnhh</i> +1cs	Dir Speech	2Ki 20:05	Ground	Directive	The Lord	Hezekiah
<i>Hnhh</i> +1cs	Dir Speech	Gen 41:17	New Episode		Pharaoh	Joseph
<i>Hnhh</i> +1cs	Dir Speech	Gen 06:13	Proph/Jdg		The Lord	Noah
<i>Hnhh</i> +1cs	Dir Speech	Gen 06:17	Proph/Jdg		The Lord	Noah
<i>Hnhh</i> +1cs	Dir Speech	Exo 08:17	Proph/Jdg		The Lord	Pharaoh (c/o Moses)
<i>Hnhh</i> +1cs	Dir Speech	Exo 09:18	Proph/Jdg		The Lord	Pharaoh (c/o Moses)
<i>Hnhh</i> +1cs	Dir Speech	Exo 10:04	Proph/Jdg		The Lord	Pharaoh (c/o Moses)
<i>Hnhh</i> +1cs	Dir Speech	Exo 14:17	Proph/Jdg		The Lord	Moses
<i>Hnhh</i> +1cs	Dir Speech	2Sa 12:11	Proph/Jdg		The Lord	David
<i>Hnhh</i> +1cs	Dir Speech	1Ki 14:10	Proph/Jdg		The Lord	Jeroboam's Wfe/Ahijah
<i>Hnhh</i> +1cs	Dir Speech	1Ki 16:03	Proph/Jdg		The Lord	Baasha
<i>Hnhh</i> +1cs	Dir Speech	1Ki 21:21	Proph/Jdg		The Lord	Ahab
<i>Hnhh</i> +1cs	Dir Speech	2Ki 21:12	Proph/Jdg		The Lord	Manasseh?
<i>Hnhh</i> +1cs	Dir Speech	2Ki 22:16	Proph/Jdg		The Lord	Hilkiah the Priest
<i>Hnhh</i> +1cs	Dir Speech	Gen 09:09	Proph/Prom		The Lord	Noah
<i>Hnhh</i> +1cs	Dir Speech	Gen 48:04	Proph/Prom		The Lord	Jacob
<i>Hnhh</i> +1cs	Dir Speech	Exo 16:04	Proph/Prom		The Lord	Moses
<i>Hnhh</i> +1cs	Dir Speech	1Ki 20:13	Proph/Prom		The Lord	Ahab



Table 9: Functions of *hnhh* + 1cs in Genesis - 2 Kings

Form-Hnhh	Disc-Type	Reference	Function	Related Text	Speaker	Addressee
Hnhh+1cs	Dir Speech	2Ki 19:07	Proph/Prom		The Lord	Hezekiah
Hnhh+1cs	Dir Speech	2Ki 22:20	Proph/Prom		The Lord	Josiah
Hnhh+1cs	Dir Speech	Gen 22:01	Response	Call	Abraham	The Lord
Hnhh+1cs	Dir Speech	Gen 22:07	Response	Call	Abraham	Isaac
Hnhh+1cs	Dir Speech	Gen 22:11	Response	Call	Abraham	Lord's Messenger
Hnhh+1cs	Dir Speech	Gen 27:01	Response	Call	Esau	Isaac
Hnhh+1cs	Dir Speech	Gen 27:18	Response	Call	Isaac	Jacob
Hnhh+1cs	Dir Speech	Gen 31:11	Response	Call	Jacob	Lord's Messenger
Hnhh+1cs	Dir Speech	Gen 37:13	Response	Command	Joseph	Jacob
Hnhh+1cs	Dir Speech	Gen 46:02	Response	Call	Jacob	The Lord
Hnhh+1cs	Dir Speech	Exo 03:04	Response	Call	Moses	The Lord
Hnhh+1cs	Dir Speech	1Sa 03:04	Response	Call	Samuel	The Lord
Hnhh+1cs	Dir Speech	1Sa 03:05	Response	Call	Samuel	Eli/The Lord
Hnhh+1cs	Dir Speech	1Sa 03:06	Response	Call	Samuel	Eli/The Lord
Hnhh+1cs	Dir Speech	1Sa 03:08	Response	Call	Samuel	Eli/The Lord
Hnhh+1cs	Dir Speech	1Sa 03:16	Response	Call	Samuel	Eli
Hnhh+1cs	Dir Speech	1Sa 22:12	Response	Directive	Ahimelech	Saul
Hnhh+1cs	Dir Speech	2Sa 01:07	Response	Call	Young man	Saul
Hnhh+1cs	Dir Speech	1Sa 14:43	Resp-Volu	Challenge/Directive	Jonathan	Saul
Hnhh+1cs	Dir Speech	2Sa 15:26	Resp-Volu	Challenge/Directive	David	Zadok



**List 1: hnnh passages used as grounds for a directive**

English rendering: ASV

**1) Gen 1:28, 29**

Gen 1:28 וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ  
וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבֹשֶׁהָ וּרְדוּ בְּדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הַרְמִשָּׁת עַל־הָאָרֶץ:  
Gen 1:29 וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשְׂבוֹ זֶרַע  
זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בוֹ פְּרִיעֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ:  
Gen 1:30 וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכָל־רֹמֵשׁ  
עַל־הָאָרֶץ אֲשֶׁר־בוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֹשֶׂב לְאֹכְלָהּ וַיְהִי־כֵן:

Gen 1:28 And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

Gen 1:29 And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food:

Gen 1:30 and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, *I have given* every green herb for food: and it was so.

**Comment:**

The command to be fruitfull and multiply is accompanied by a promise of provision. This promise of provision is introduced by הנה.

**2) Gen 12:19**

Gen 12:19 לָמָּה אָמַרְתָּ אֶתְחִי הוּא וְאָקַח אֹתָהּ לִי לְאִשָּׁה וְעַתָּה הִנֵּה אֲשַׁתְּךָ קַח וָלֶךְ:

Gen 12:19 why saidst thou, She is my sister, so that I took her to be my wife? now therefore behold thy wife, take her, and go thy way.

**3) Gen 16:2**

Gen 16:2 וַתֹּאמֶר שָׂרַי אֶל־אַבְרָם הִנֵּה־נָא עָצַרְנִי יְהוָה מִלְּדוֹת  
בְּאִנָּא אֶל־שִׁפְחָתִי אוּלַי אֲבָנָה מִמֶּנָּה וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרַי:

Gen 16:2 and Sarai said to Abram, "Behold now, the LORD has prevented me from bearing children; go in to my maid; it may be that I shall obtain children by her." And Abram hearkened to the voice of Sarai.

**4) Gen 16:6**

Gen 16:6 וַיֹּאמֶר אַבְרָם אֶל־שָׂרַי הִנֵּה שִׁפְחָתְךָ בְּיָדְךָ עֲשִׂי־לָהּ  
הַטּוֹב בְּעֵינֶיךָ וַתַּעַנֶּה שָׂרַי וַתִּבְרַח מִפְּנֵיהָ:

Gen 16:6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her that which is good in thine eyes. And Sarai dealt hardly with her, and she fled from her face.

**5) Gen 20:15**

Gen 20:15 וַיֹּאמֶר אֲבִימֶלֶךְ הִנֵּה אֶרְצִי לְפָנֶיךָ בְּטוֹב בְּעֵינֶיךָ שָׁב:

Gen 20:15 And Abimelech said, Behold, my land is before thee. Dwell where it pleaseth thee.

6) Gen 24:13, 14

Gen 24:13 הִנֵּה אֲנִי נֹצֵב עַל־עֵין הַמַּיִם וּבְנוֹחַ אֲנִשִּׁי הָעֵיר יֵצֵאת לְשָׂאֵב מַיִם:

Gen 24:14 וְהָיָה הַנֶּעֱבָר אֲשֶׁר אֶמַר אֵלֶיהָ הַטִּירָנָא כַדָּךְ וְאִשְׁתָּהּ וְאָמְרָה שָׂמָה וְנִסְגְּמָלִיךְ אִשְׁקָה אַתָּה הַכֹּחֵת לְעַבְדְּךָ לְיִצְחָק וּבָהּ אֵלַע כִּי־עֲשִׂיתָ חֶסֶד עִם־אֲדֹנָי:

Gen 24:13 Behold, I am standing by the fountain of water. And the daughters of the men of the city are coming out to draw water.

Gen 24:14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink. And she shall say, Drink, and I will give thy camels drink also. Let the same be she that thou hast appointed for thy servant Isaac. And thereby shall I know that thou hast showed kindness unto my master.

*Comment:*

הנה in v. 13 used as ground for a request in v. 14.

7) Gen 24:43

Gen 24:43 הִנֵּה אֲנִי נֹצֵב עַל־עֵין הַמַּיִם וְהָיָה הַעֲלָמָה הַיֵּצֵאת לְשָׂאֵב וְאָמְרָתִי אֵלֶיהָ הַשְּׁקִינִינָא מֵעַט־מַיִם מִכַּדָּךְ:

Gen 24:43 Behold, I am standing by the fountain of water. And let it come to pass, that the maiden that cometh forth to draw, to whom I shall say, Give me, I pray thee, a little water from thy pitcher to drink.

8) Gen 24:51

Gen 24:51 הִנֵּה־רֵבֶקָה לְפָנַיךָ קַח וְלֶךְ וְחָתִי אִשָּׁה לְבֶן־אֲדֹנָיךָ כַּאֲשֶׁר דָּבַר יְהוָה:

Gen 24:51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as Jehovah hath spoken.

9) Gen 27:6-8

Gen 27:6 וּרְבֵקָה אָמְרָה אֶל־יַעֲקֹב בְּנֵה לְאִמִּר הִנֵּה שָׁמַעְתִּי אֶת־אֲבִיךָ מְרַבֵּר אֶל־עֵשָׂו אַחִיךָ לֵאמֹר:

Gen 27:7 הַבִּיאָה לִי צִיד וְעֲשֵׂה־לִּי מִטְעָמִים וְאֶכְלָה וְאֶבְרַכְכָּה לִפְנֵי יְהוָה לִפְנֵי מוֹתִי:

Gen 27:8 וְעַתָּה בְּנִי שָׁמַע בְּקֻלִּי לְאֲשֶׁר אָנִי מְצַוָּה אֹתְךָ:

Gen 27:6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

Gen 27:7 Bring me venison, and make me savory food, that I may eat, and bless thee before Jehovah before my death.

Gen 27:8 Now therefore, my son, obey my voice according to that which I command thee.

10) Gen 27:42-43

Gen 27:42 וַיִּגַּד לְרֵבֶקָה אֶת־דְּבָרֵי עֵשָׂו בְּנֵה הַגִּדֵּל וְחָשַׁלַח

וְחִקְרָא לְיַעֲקֹב בְּנֵה הַקָּטָן וְחָאִמַר אֵלָיו הִנֵּה עֵשָׂו אַחִיךָ מִתְנַחֵם לְךָ לְהַרְגֶּךָ:

Gen 27:43 וְעַתָּה בְּנִי שָׁמַע בְּקֻלִּי וְקוּם בְּרַח־לְךָ אֶל־לְבֶן אֹחִי חַרְדָּנָה:

Gen 27:42 And the words of Esau her elder son were told to Rebekah. And she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.



Gen 27:43 Now therefore, my son, obey my voice. And arise, flee thou to Laban my brother to Haran.

11) Gen 30:3

Gen 30:3 וַתֹּאמֶר הִנֵּה אִמִּיתִי בִלְהָה בְּאֵלֶיהָ וְחִלְדִּי עַל־בְּרָכִי וְאִבְנָה נִסְאֲנָכִי מִמֶּנָּה:

Gen 30:3 And she said, Behold, my maid Bilhah, go in unto her; that she may bear upon my knees, and I also may obtain children by her.

12) Gen 34:21

Gen 34:21 וַיֹּסְפִרוּ אִתָּהּ וְהָאָרֶץ הִנֵּה רַחֲבַת־יָרְדִים לִפְנֵיהֶם אֶת־בָּנֵיהֶם וְקָח־לָנוּ לְנָשִׁים וְאֶת־בָּנֹתֵינוּ נָתַן לָהֶם:

Gen 34:21 These men are peaceable with us; therefore let them dwell in the land, and trade therein; for, behold, the land is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

13) Gen 37:19-20

Gen 37:19 וַיֹּאמְרוּ אִישׁ אֶל־אֶחָיו הִנֵּה בְּעַל הַחֲלֻמוֹת הַלְּזָה בָּא:  
Gen 37:20 וְעַתָּה לָכוּ וְנַהַרְגֵהוּ וְנִשְׁלַכְהוּ בְּאֶתֶר הַבְּרוֹת וְאֶמְרֵנוּ חַיָּה רָעָה אֲכָלָתוֹ וְנִרְאָה מִה־יָהִי חַלְמָתוֹ:

Gen 37:19 And they said one to another, Behold, this dreamer cometh.

Gen 37:20 Come now therefore, and let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him: and we shall see what will become of his dreams.

14) Gen 38:23

Gen 38:23 וַיֹּאמֶר יְהוּדָה תִּקְחֶלְהָ פֶן נִהְיֶה לְבוֹז הִנֵּה שָׁלַחְתִּי הַגִּדִי הַזֶּה וְאַתָּה לֹא מָצָאתָה:

Gen 38:23 And Judah said, Let her take it to her, lest we be put to shame: behold, I sent this kid, and thou hast not found her.

15) Gen 38:24

Gen 38:24 וַיְהִי כַמִּשְׁלֹשׁ חֳדָשִׁים וַיִּגַּד לְיְהוּדָה לֵאמֹר זָנְחָה חָמַר בְּלִחְדִּי וְגַם הִנֵּה הָרָה לְזִנוּנִים וַיֹּאמֶר יְהוּדָה הוֹצִיָּאוּהָ וְחִשְׁרָף:

Gen 38:24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and moreover, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

16) Gen 41:29ff, 33

Gen 41:29 הִנֵּה שֶׁבַע שָׁנִים בָּאוֹת שָׁבַע נְדוּל בְּכָל־אֶרֶץ מִצְרָיִם:  
Gen 41:33 וְעַתָּה יִרְא פַרְעֹה אִישׁ נָכוֹן וְחָכֵם וְיִשִּׁיתָהוּ עַל־אֶרֶץ מִצְרָיִם:

41:29 There will come seven years of great plenty throughout all the land of Egypt...

Gen 41:33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

17) Gen 42:2

Gen 42:2 וַיֹּאמֶר הִנֵּה שָׁמַעְתִּי כִּי יֵשׁ־שָׂבֵר בְּמִצְרָיִם רְדוֹ־שָׁמָּה

Gen 42:2 And he said, "Behold, I have heard that there is grain in Egypt; go down and buy grain for us there, that we may live, and not die."

18) Gen 50:5

Gen 50:5 אָבִי הִשְׁבִּיעַנִי לֵאמֹר הִנֵּה אָנֹכִי מֵת בְּקִבְרִי אֲשֶׁר  
כָּרִיתִי לִי בְּאֶרֶץ כְּנָעַן שָׁמָּה תִּקְבְּרֵנִי וְעַתָּה אֶעֱלֶה־נָּא וְאֶקְבְּרָה אֶת־אָבִי וְאָשׁוּבָה:

Gen 50:5 My father made me swear, saying, 'I am about to die: in my tomb which I hewed out for myself in the land of Canaan, there shall you bury me.' Now therefore let me go up, I pray you, and bury my father; then I will return."

19) Exo 1:9-10

Exo 1:9 וַיֹּאמֶר אֶל־עַמּוֹ הִנֵּה עִם בְּנֵי יִשְׂרָאֵל רַב וְעַצוֹם מִמֶּנּוּ:  
Exo 1:10 הֲבֵנָה נִתְחַכְמָה לּוֹ פְּוִי־רָבָה וְהָיָה כִּי־תִקְרָאנָה מִלְחָמָה  
וְנוֹסַף גַּם־הוּא עַל־שְׂנְאֵינוּ וְנִלְחַם־בָּנוּ וְעָלָה מִן־הָאָרֶץ:

Exo 1:9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

Exo 1:10 come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land.

20) Exo 3:9-10

Exo 3:9 וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי־יִשְׂרָאֵל בָּאָה אֵלַי וְגַם־רָאִיתִי אֶת־הַלְחָץ אֲשֶׁר מַצְרַיִם לֹחֲצִים אֹתָם:  
Exo 3:10 וְעַתָּה לֵךְ וְאֶשְׁלַחְךָ אֶל־פַּרְעֹה וְהוֹצֵא אֶת־עַמִּי בְּנֵי־יִשְׂרָאֵל מִמִּצְרַיִם:

Exo 3:9 And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them.

Exo 3:10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

21) Exo 4:14-15

Exo 4:14 וַיַּחַר־אַף יְהוָה בַּמֶּשֶׁה וַיֹּאמֶר הֲלֹא אֶהְרֵן אַחִידְךָ הֲלוֹי  
יָדַעְתִּי כִּי־דַבֵּר יָדַבֵּר הוּא וְגַם הִנֵּה־הוּא יֵצֵא לִקְרֹאתְךָ וְרָאָה וְשָׁמַח בְּלִבּוֹ:  
Exo 4:15 וְדַבַּרְתָּ אֵלָיו וְשָׁמַתְּ אֶת־הַדְּבָרִים בְּפִיו וְאָנֹכִי אֶהְיֶה  
עִם־פִּיךָ וְעִם־פִּיהוּ וְהוֹרִיתִי אֹתְכֶם אֵת אֲשֶׁר תַּעֲשׂוּן:

Exo 4:14 And the anger of Jehovah was kindled against Moses, and he said, Is there not Aaron thy brother the Levite? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

Exo 4:15 And thou shalt speak unto him, and put the words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

22) Exo 4:23

Exo 4:23 וַאֲמַר אֵלַיִךְ שְׁלַח אֶת־בְּנִי וְגַעַבְרָנִי וְחָמָאֵן לְשַׁלְּחוֹ הִנֵּה אָנֹכִי הֹלֵךְ אֶת־בְּנִי בְּכַרְדִּי:

Exo 4:23 and I have said unto thee, Let my son go, that he may serve me; and thou hast refused to let him go: behold, I will slay thy son, thy first-born.

23) Exo 7:15

Exo 7:15 לָךְ אֶל־פַּרְעֹה בְּבֹקֶר הַיּוֹם יֵצֵא הַמִּזְמָה וְנִצַּבְתָּ



לקראתו על־שפת הַיָּאֵר וְהִמָּטָה אֲשֶׁר־נִהְפָּךְ לְנַחֵשׁ תִּקַּח בְּיָדְךָ:

Exo 7:15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink to meet him; and the rod which was turned to a serpent shalt thou take in thy hand.

24) Exo 7:27

Exo 7:27 וְאִסְמָאן אַתָּה לְשַׁלַּח הַנֶּהָ אֶנְכִי נֹגֵף אֶת־כָּל־גְּבוּלֶיךָ בַּצְּפָרְדַּיִם:

Exo 8:2 And if thou refuse to let them go, behold, I will smite all thy borders with frogs:

25) Exo 8:16

Exo 8:16 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִשְׁכֵּם בַּבֹּקֶר וְהִתְיַצֵּב לִפְנֵי פַרְעֹה הֲנֵה יוֹצֵא הַמְּוִמָּה וְאָמַרְתָּ אֵלָיו כֹּה אָמַר יְהוָה שְׁלַח עִמִּי וַיַּעֲבֹדְנִי:

Exo 8:20 And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith Jehovah, Let my people go, that they may serve me.

26) Exo 8:25

Exo 8:25 וַיֹּאמֶר מֹשֶׁה הַנֶּה אֶנְכִי יוֹצֵא מֵעַמְךָ וְהִעֲתַרְתִּי אֶל־יְהוָה וְסָר הָעֶרֶב מִפְּרֻעָה מֵעַבְדֶּיךָ וּמֵעַמּוֹ מִחַר רֶגֶל אֶל־יִסְרָף פְּרֻעָה הַחֵל לְבַלְתִּי שְׁלַח אֶת־הָעָם לְזִבְחַ לַיהוָה:

Exo 8:29 And Moses said, Behold, I go out from thee, and I will entreat Jehovah that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: only let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to Jehovah.

27) Exo 9:3

Exo 9:3 הַנֶּה יַד־יְהוָה הִזְיָה בְּמִקְנֶיךָ אֲשֶׁר בַּשָּׂדֶה בְּכוֹסִים בְּחֻמְרִים בְּגַמְלִים בְּבָקָר וּבַצֹּאן הֶבֶר כָּבֵד מְאֹד:

Exo 9:3 behold, the hand of Jehovah is upon thy cattle which are in the field, upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks: *there shall be a very grievous murrain.*

28) Exo 23:20, 21

Exo 23:20 הַנֶּה אֶנְכִי שְׁלַח מַלְאָךְ לְפָנֶיךָ לְשֹׁמְרֶךָ בַּדֶּרֶךְ וּלְהַבְיִאֲךָ אֶל־הַמְּקוֹם אֲשֶׁר הִכְנַתִּי:  
Exo 23:21 הַשְׁמַר מִפְּנֵיו וּשְׁמַע בְּקוֹלוֹ אַל־תִּמְרַ בּוֹ כִּי לֹא יִשָּׂא לְפִשְׁעֶכֶם כִּי שְׁמִי בְּקִרְבּוֹ:

Exo 23:20 Behold, I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared.

Exo 23:21 Take ye heed before him, and hearken unto his voice; provoke him not; for he will not pardon your transgression: for my name is in him.

29) Exo 31:6

Exo 31:6 וְאֵי הַנֶּה נִתְּחִי אֹתוֹ אֶת אֶהֱלִיאֵב בֶּן־אֲחִיסַמְדָּי לְמִטְהִירָן וּבֵלֵב כָּל־חֻכְמֵי־לֵב נִתְּחִי חֻכְמָה וְעָשׂוֹ אֶת כָּל־אֲשֶׁר צִוִּיתִיךָ:

Exo 31:6 And I, behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the heart of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee:

**Comment:**

The הנה clause is used as ground for the command expressed in the following statement: "that they may make all that I have commanded thee".

**30) Exo 32:34**

Exo 32:34 ועתה לך ונחה אתה עם אל אשר דברתי לך הנה  
מלאכי ילך לפניך וביום פקדי ופקדתי עליהם חטאתם:

Exo 32:34 And now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine angel shall go before thee; nevertheless in the day when I visit, I will visit their sin upon them.

**31) Num 22:5-6**

Num 22:5 וישלח מלאכים אל-בלעם בן-בעור פתורה אשר  
על-הנהר ארץ בני-עמו לקרא-לו לאמר הנה עם יצא  
ממצרים הנה כסה את-עין הארץ והוא ישב ממלי:  
Num 22:6 ועתה לכה-נא ארה-לי אתה עם הזה ...

Num 22:5 And he sent messengers unto Balaam the son of Beor, to Pethor, which is by the River, to the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me.

Num 22:6 Come now therefore, I pray thee, curse me this people...

**32) Num 22:11**

Num 22:11 הנה העם היצא ממצרים ויכס את-עין הארץ עתה  
לכה קבה-לי אהו אולי אוכל להלחם בו ונרשתי:

Num 22:11 Behold, the people that is come out of Egypt, it covereth the face of the earth: now, come curse me them; peradventure I shall be able to fight against them, and shall drive them out.

**33) Jos 2:18**

Jos 2:18 הנה אנחנו באים בארץ אתה תקנח חוט השני הזה  
תקשרי בחלון אשר הורדתנו בו ואת-אבדך ואת-אמך  
ואת-אחריך ואת כל-בית אבדך תאספי אליו הביתה:

Jos 2:18 Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt gather unto thee into the house thy father, and thy mother, and thy brethren, and all thy father's household.

**34) Jos 3:11-12**

Jos 3:11 הנה ארון הברית ארון כל-הארץ עבר לפניכם בירדן:  
Jos 3:12 ועתה קחו לכם שני עשר איש משבטי ישראל איש-אחד איש-אחד לשבט:

Jos 3:11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into the Jordan.



Jos 3:12 Now therefore take you twelve men out of the tribes of Israel, for every tribe a man.

35) Jos 14:10-12

Jos 14:10 ועתה הנה החיה יהוה אותי כאשר דבר זה  
ארבעים וחמש שנה מאז דבר יהוה אתה דבר הזה אל-משה  
אשר הלך ישראל במדבר ועתה הנה אנכי היום בן-חמש ושמנים שנה:  
Jos 14:11 אז וכחתי עתה חזק כאשר ביום שלח אותי משה כחתי  
למלחמה ולצאת ולבוא:  
Jos 14:12 ועתה תנה לי אתה הנה הזה אשר דבר יהוה ביום  
ההוא כי אתה שמעת ביום ההוא כי ענקים שם וערים  
גדלות בצרות אולי יהוה אותי והורשתים כאשר דבר יהוה:

Jos 14:10 And now, behold, Jehovah hath kept me alive, as he spake, these forty and five years, from the time that Jehovah spake this word unto Moses, while Israel walked in the wilderness: and now, lo, I am this day fourscore and five years old.

Jos 14:11 As yet I am as strong this day as I as in the day that Moses sent me: as my strength was then, even so is my strength now, for war, and to go out and to come in.

Jos 14:12 Now therefore give me this hill-country, whereof Jehovah spake in that day; for thou heardest in that day how the Anakim were there, and cities great and fortified: it may be that Jehovah will be with me, and I shall drive them out, as Jehovah spake.

36) Jos 24:27

Jos 24:27 ויאמר יהושע אל-כל-העם הנה האבן הזאת  
תהיה לנו לעדה כיהיא שמעה את כל-אמרי יהוה אשר  
דבר עמנו והיתה בכם לעדה פוֹת־חֶשֶׁן באלהיכם:

Jos 24:27 And Joshua said unto all the people, Behold, this stone shall be a witness against us; for it hath heard all the words of Jehovah which he spake unto us: it shall be therefore a witness against you, lest ye deny your God.

37) Jdg 1:2

Jdg 1:2 ויאמר יהוה יהודה יעלה ונתתי אתה ארץ בידו:

Jdg 1:2 And Jehovah said, Judah shall go up: behold, I have delivered the land into his hand.

38) Jdg 9:31-32

Jdg 9:31 וישלח מלאכים אל-אבימלך בתרמה לאמר הנה נעל  
בן-עבר ואחיו באים שכמה והנם צרים אתה עיר עליך:  
Jdg 9:32 ועתה קום לילה אתה והעם אשר-אתך וארב בשדה:

Jdg 9:31 And he sent messengers unto Abimelech craftily, saying, Behold, Gaal the son of Ebed and his brethren are come to Shechem; and, behold, they constrain the city *to take part* against thee.

Jdg 9:32 Now therefore, up by night, thou and the people that are with thee, and lie in wait in the field:

39) Jdg 9:37-38

Jdg 9:37 ויסף עוד נעל לדבר ויאמר הנה-עם יורדים מעם  
טבור הארץ וראש-אתך בא מהרד אלון מעוננים:  
Jdg 9:38 ויאמר אליו זבל איה אפוא פיד אשר תאמר מי

אֲבִימֶלֶךְ כִּי נִעְבְּדֶנּוּ הֲלֹא זֶה הָעָם אֲשֶׁר מֵאֲסָתָה בּוֹ צִאֲנָא עִתָּה וְהִלָּחֵם בּוֹ: ס

Jdg 9:37 And Gaal spake again and said, See, there come people down by the middle of the land, and one company cometh by the way of the oak of Meonenim.

Jdg 9:38 Then said Zebul unto him, Where is now thy mouth, that thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out now, I pray, and fight with them.

**Comment:**

The הנה clause in v. 37 is information and contains an indirect speech act of a warning or a command to go out and fight (v. 38).

**40) Jdg 16:10**

Jdg 16:10 ותאמר דלילה אל-שמשון הנה התלת בי ותדבר אלי קזבים עתה הנידה-נא לי במה תאסר:

Jdg 16:10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

**41) Jdg 19:9**

Jdg 19:9 ויקם האיש ללכת הוא ופילגשו ונערו ויאמר לו חתנו אבי הנערה הנה נא רפה היום לערב לינו-נא הנה חנות היום לין פה וייטב לבבך והשכמתם מחר לדרךכם והלכת לאהלך:

Jdg 19:9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thy heart may be merry; and to-morrow get you early on your way, that thou mayest go home.

**42) Jdg 19:24**

Jdg 19:24 הנה בתי בתולה ופילגשהו אוציאה-נא אותם וענו אותם ועשו להם הטוב בעיניכם ולאיש הזה לא תעשו דבר הנבלה הזאת:

Jdg 19:24 Behold, here is my daughter a virgin, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not any such folly.

**43) Jdg 21:19**

Jdg 21:19 ויאמרו הנה חגיגה בשלו מימים ימימה אשר מצפונה לבית-אל מזרחה השמש למסלה העלה מבית-אל שכמה ומנוב ללבונה:

Jdg 21:19 And they said, Behold, there is a feast of Jehovah from year to year in Shiloh, which is on the north of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

**44) 1Sa 8:4-5**

1Sa 8:4 ויחזקבו כל זקני ישראל ויבאו אל-שמואל הרמיה: 1Sa 8:5 ויאמרו אליו הנה אתה זקנת ובניך לא הלקו בדרךך עתה שימה-לנו מלך לשפטנו ככל-הגוים:

1Sa 8:4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah;



1Sa 8:5 and they said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

45) 1Sa 9:8

1Sa 9:8 וַיִּסַּף הַנְּעִיר לַעֲנוֹת אֶת־שָׂאוּל וַיֹּאמֶר הִנֵּה נִמְצָא בְיָדִי רֶבַע שֶׁקֶל כֶּסֶף וְנָתַתִּי לְאִישׁ הָאֱלֹהִים וְהִגִּיד לָנוּ אֶת־דְּרָכָנוּ:

1Sa 9:8 And the servant answered Saul again, and said, Behold, I have in my hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way.

46) 1Sa 9:12

1Sa 9:12 וַתַּעֲנִינָה אוֹתָם וַחֲאֲמִרְנָה יְיָ הִנֵּה לְפָנֶיךָ מֵהָרָו עֵתָה כִּי הַיּוֹם בָּא לְעִיר כִּי זָבַח הַיּוֹם לָעַם בְּבִמְהָ:

1Sa 9:12 And they answered them, and said, He is; behold, *he is* before thee: make haste now, for he is come to-day into the city; for the people have a sacrifice to-day in the high place:

47) 1Sa 9:17

1Sa 9:17 וּשְׂמוּאֵל רָאָה אֶת־שָׂאוּל וַיְהוּה עָנָהוּ הִנֵּה הָאִישׁ אֲשֶׁר אָמַרְתִּי אֵלֶיךָ זֶה יַעֲצֵר בְּעַמִּי:

1Sa 9:17 And when Samuel saw Saul, Jehovah said unto him, Behold, the man of whom I spake to thee! this same shall have authority over my people.

48) 1Sa 9:24

1Sa 9:24 וַיִּרְם הַטָּבַח אֶת־הַשּׁוֹק וְהֶעֱלִיה וַיִּשְׂם לְפָנֶי שָׂאוּל וַיֹּאמֶר הִנֵּה הַנֶּשֶׂאֵר שְׂיִם־לְפָנֶיךָ אֲכַל כִּי לְמוֹעֵד שְׂמוּר־לָךְ לֵאמֹר הָעַם קָרָאתִי וַיֵּאכַל שָׂאוּל עִם־שְׂמוּאֵל בַּיּוֹם הַהוּא:

1Sa 9:24 And the cook took up the thigh, and that which was upon it, and set it before Saul. And *Samuel* said, Behold, that which hath been reserved! set it before thee and eat; because unto the appointed time hath it been kept for thee, for I said, I have invited the people. So Saul did eat with Samuel that day.

49) 1Sa 14:7-9

1Sa 14:7 וַיֹּאמֶר לוֹ נִשְׂא כָלִיו עֲשֵׂה כָל־אֲשֶׁר בְּלִבְבְּךָ נִטָּה לְךָ הַנְּנִי עִמָּךְ כָּל־בְּבֶדְךָ: ם  
1Sa 14:8 וַיֹּאמֶר יְהוֹנָתָן הִנֵּה אֲנַחְנוּ עֹבְרִים אֶל־הָאֲנָשִׁים וְנִגְלִינוּ אֲלֵיהֶם:  
1Sa 14:9 אִם־כֵּה יֹאמְרוּ אֵלֵינוּ דַּמּוּ עַד־הַנִּיעֵנוּ אֲלֵיכֶם וְעַמְדָנוּ חֲחִתִּינוּ וְלֹא נַעֲלֶה אֲלֵיהֶם:

1Sa 14:7 And his armorbearer said unto him, Do all that is in thy heart: turn thee, behold, I am with thee according to thy heart.

1Sa 14:8 Then said Jonathan, Behold, we will pass over unto the men, and we will disclose ourselves unto them.

1Sa 14:9 If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

50) 1Sa 18:17

1Sa 18:17 וַיֹּאמֶר שָׂאוּל אֶל־דָּוִד הִנֵּה בְתִי הַגְּדוּלָּה מֵרַב אֶתָּה אֶתְּוֹלָה לְאִשָּׁה אֲךָ הִיְהִי־לִי לְבַן־חַיִל וְהִלַּחַם מִלְחָמוֹת יְהוּה וּשְׂאוּל אָמַר אֶל־חֵתִי יָדִי בּוֹ וְחֵתִירָבוּ יַד־פְּלִשְׁתִּים: ם

1Sa 18:17 And Saul said to David, Behold, my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight Jehovah's battles. For Saul said, Let not my hand be upon him, but let the hand of the Philistines be upon him.

51) 1Sa 18:22

1Sa 18:22 וַיֵּצֵא שָׂאוֹל אֶת־עַבְדָּו דָּבָרוֹ אֶל־דָּוִד בְּלֵט לֵאמֹר הִנֵּה חֲפִז בְּךָ הַמֶּלֶךְ וְכָל־עַבְדָּיו אֹהֲבִיךָ וְעַתָּה הִתְחַחֵתוּ בַּמֶּלֶךְ:

1Sa 18:22 And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.

52) 1Sa 20:5

1Sa 20:5 וַיֹּאמֶר דָּוִד אֶל־יְהוֹנָתָן הִנֵּה־חֹדֶשׁ מִחָר וְאַנְכִי יֵשֵׁב־אִשָּׁב עִם־הַמֶּלֶךְ לֶאֱכֹל וְשִׁלַּחְתָּנִי וְנִסְתַּרְתִּי בַשָּׂדֶה עַד הָעֶרֶב הַשְּׁלִישִׁית:

1Sa 20:5 And David said unto Jonathan, Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

53) 1Sa 20:21b

1Sa 20:21 וְהִנֵּה אֲשַׁלַּח אֶת־הַנֶּעֱר לְךָ מִצָּא אֶת־הַחֲצִים אִם־אָמַר אֱמַר לַנֶּעֱר הִנֵּה הַחֲצִים מִמֶּנּוּ וְהִנֵּה קָחְנִי וּבָאָה בִּי־שָׁלוֹם לָךְ וְאִין הָבֵר חַיִּיהוּגָה:

1Sa 20:21 And, behold, I will send the lad, *saying*, Go, find the arrows. If I say unto the lad, Behold, the arrows are on this side of thee; take them, and come; for there is peace to thee and no hurt, as Jehovah liveth.

**Comment:**

The full non-prefixed הנה is used to mark information which is the basis for a command: וְהִנֵּה קָחְנִי וּבָאָה "Take them and come". Note that the command is addressed both to the arrow bearer and to David.

54) 1Sa 20:22

1Sa 20:22 וְאִם־כִּה אֱמַר לְעֵלָם הִנֵּה הַחֲצִים מִמֶּנּוּ וְהִלָּאָה לְךָ כִּי שְׁלַחָה יְהוּגָה:

1Sa 20:22 But if I say thus unto the boy, Behold, the arrows are beyond thee; go thy way; for Jehovah hath sent thee away.

55) 1Sa 21:10

1Sa 21:10 וַיֹּאמֶר הַכֹּהֵן חָרֵב גִּלְיָת הַפְּלִשְׁתִּי אֲשֶׁר־הַכִּיתוּ בְּעֵמֶק הָאֵלָה הִנֵּה־הִיא לוֹטָה בְּשִׁמְלָה אַחֲרַי הָאֶפֹד אִם־אָתָּה תִּקְחֶלֶךְ קַח כִּי אִין אַחֲרַת זוֹלָתָה בָּזָה וַיֹּאמֶר דָּוִד אִין כְּמוֹהַ תִּנְנָה לִי:

1Sa 21:9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the vale of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it; for there is no other save that here. And David said, There is none like that; give it me.

**Comment:**

הנה introduces a clause that is used as ground for a condition. The condition, however expresses permission: אִם־אָתָּה תִּקְחֶלֶךְ קַח.



56) 1Sa 24:5b

1Sa 24:5 וַיֹּאמְרוּ אֲנָשֵׁי דָוִד אֵלָיו הֲנֵה הַיּוֹם אֲשֶׁר־אָמַר יְהוָה אֵלֶיךָ הֲנֵה אֲנֹכִי נֹחֵן אֶת־(אִיבִיד) [אִיבִיד] בְּיָדְךָ וְעָשִׂיתָ לִּי כַּאֲשֶׁר יִטֵּב בְּעֵינֶיךָ וַיִּקַּם דָּוִד וַיִּכְרַת אֶת־כַּנְּף־הַמַּעִיל אֲשֶׁר־לְשָׁאוּל בַּלַּט:

1Sa 24:4 And the men of David said unto him, Behold, the day of which Jehovah said unto thee, Behold, I will deliver thine enemy into thy hand, and thou shalt do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

**Comments:**

Both הנה clauses introduce a clause that is used as basis for a directive expressed in the embedded direct speech.

57) 1Sa 24:21-22

1Sa 24:21 וְעַתָּה הֲנֵה יָדַעְתִּי כִּי מֶלֶךְ תִּמְלֹךְ וְקָמָה בְּיָדְךָ מַמְלַכַת יִשְׂרָאֵל:  
1Sa 24:22 וְעַתָּה הַשְּׁבַעָה לִּי בַיהוָה אִם־תִּכְרִית אֶת־זַרְעִי אַחֲרָי וְאִם־תִּשְׁמֹד אֶת־שְׁמִי מִבֵּית אָבִי:

1Sa 24:20 And now, behold, I know that thou shalt surely be king, and that the kingdom of Israel shall be established in thy hand.

1Sa 24:21 Swear now therefore unto me by Jehovah, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

58) 1Sa 25:14f, 17

1Sa 25:14 וְלֹא־בִינִיל אִשְׁתׁ נָכַל הִגִּיד נַעֲר־אֶחָד מִהַנְּעָרִים לֵאמֹר הֲנֵה שְׁלַח דָּוִד מַלְאָכָיוֹ מִהַמִּדְבָּר לְבָרֵךְ אֶת־אֲדֹנָינוּ וַיַּעַט בָּהֶם:  
1Sa 25:17 וְעַתָּה דַעֵי וּרְאֵי מַה־תַּעֲשִׂי כִּי־קָלְתָה הָרַעָה אֶל־אֲדֹנָינוּ וְעַל כָּל־בֵּיתוֹ וְהוּא בֶן־בְּלִיעַל מִדְּבַר אֵלָיו:

1Sa 25:14 But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed at them.

1Sa 25:17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his house: for he is such a worthless fellow, that one cannot speak to him.

59) 1Sa 26:21

1Sa 26:21 וַיֹּאמֶר שָׁאוּל חָטָאתִי שׁוּב בְּנִי־דָוִד כִּי לֹא־אָרַע לָךְ עוֹד תַּחַת אֲשֶׁר יָקַרְתָּ נַפְשִׁי בְּעֵינֶיךָ הַיּוֹם הַזֶּה הֲנֵה הִסְפַּלְתִּי וְאֲשַׁגָּה הַרְבֵּה מְאֹד:

1Sa 26:21 Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

60) 1Sa 26:22

1Sa 26:22 וַיַּעַן דָּוִד וַיֹּאמֶר הֲנֵה (הַחֲנִית) [חֲנִית] הַמֶּלֶךְ וַיַּעֲבֹר אֶחָד מִהַנְּעָרִים וַיִּקְחָהּ:

1Sa 26:22 And David answered and said, Behold the spear, O king! let then one of the young men come over and fetch it.

61) 1Sa 28:21-22

1Sa 28:21 וַתָּבוֹא הָאִשָּׁה אֶל־שָׁאוּל וַתֵּרָא כִּי־נִבְהַל מְאֹד וַתֹּאמֶר אֵלָיו הֲנֵה שָׁמְעָה שִׁפְחָתְךָ בְּקוֹלְךָ וְאֲשִׁים נַפְשִׁי בְכַפִּי וְאֲשָׁמַע אֶת־דְּבָרְךָ אֲשֶׁר דִּבַּרְתָּ אֵלָי:

1Sa 28:22 ועתה שמענא נס־אתה בקול שפֿתְךָ ואִשְׁמָה לִפְנֵיךָ  
פַת־לֶחֶם וְאָכַל וַיְהִי בְךָ כֶּחֶם כִּי תֵלֵךְ בַּהֲרָד:

1Sa 28:21 And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thy handmaid hath hearkened unto thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

1Sa 28:22 Now therefore, I pray thee, hearken thou also unto the voice of thy handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

62) 2Sa 14:32

2Sa 14:32 וַיֹּאמֶר אַבְשָׁלוֹם אֶל־יוֹאָב הִנֵּה שְׁלַחְתִּי אֵלֶיךָ לֵאמֹר  
בֹּא הִנֵּה וְאֶשְׁלַחְךָ אַחֲרָי אֶל־הַמֶּלֶךְ לֵאמֹר לָמָּה בָאתִי מִנְשׂוּר  
טוֹב לִי עַד אֲנִי־שָׁם וְעַתָּה אֲרָאָה פְּנֵי הַמֶּלֶךְ וְאִם־יִשְׁבִּי עֵוֹן וְהִמַּתְנִי:

2Sa 14:32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it were better for me to be there still. Now therefore let me see the king's face; and if there be iniquity in me, let him kill me.

63) 2Sa 15:36

2Sa 15:36 הִנֵּה־שָׁם עִמָּם שְׁנֵי בְנֵיהֶם אַחִימֶעַץ לְצְדוֹק וַיְהוֹנָתָן  
לְאַבִּיחָר וְשְׁלֹחָתָם בְּיָדָם אֵלַי כָּל־דְּבַר אֲשֶׁר תִּשְׁמָעוּ:

2Sa 15:36 Behold, they have there with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son; and by them ye shall send unto me everything that ye shall hear.

64) 2Sa 24:17

2Sa 24:17 וַיֹּאמֶר הוֹד אֶל־יְהוָה בְּרֵאתוֹ אֶת־הַמַּלְאָךְ הַמַּכֶּה  
בָּעָם וַיֹּאמֶר הִנֵּה אֲנִכִּי חָטָאתִי וְאֲנִכִּי הֶעֱוִיתִי וְאֱלֹהֵי הַצֹּאֵן  
מִה עָשׂוּ תְהִי נָא יָדְךָ בִּי וּבְבֵית אָבִי: פ

2Sa 24:17 And David spake unto Jehovah when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done perversely; but these sheep, what have they done? let thy hand, I pray thee, be against me, and against my father's house.

65) 1Ki 1:14-15

1Ki 1:14 הִנֵּה עוֹרֵךְ מִדְּבַרְתָּ שָׁם עִם־הַמֶּלֶךְ וְאֲנִי אָבּוֹא אַחֲרָיךָ וּמְלֹאתִי אֶת־דְּבָרְךָ:  
1Ki 1:15 וַתָּבֹא בַת־שֶׁבַע אֶל־הַמֶּלֶךְ הַחֲדָרָה וְהַמֶּלֶךְ זָקֵן מְאֹד  
וְאַבִּישָׁג הַשְּׁוֹנַמִּית מְשַׁבֵּת אֶת־הַמֶּלֶךְ:

1Ki 1:14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

1Ki 1:15 And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite was ministering unto the king.

66) 1Ki 1:23

1Ki 1:23 וַיִּגִּדּוּ לַמֶּלֶךְ לֵאמֹר הִנֵּה נָתַן הַנְּבִיא וַיָּבֵא לִפְנֵי  
הַמֶּלֶךְ וַיִּשְׁתַּחֲוֶי לַמֶּלֶךְ עַל־אִפְּיוֹ אֲרָצָה:



1Ki 1:23 And they told the king, saying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

67) 1Ki 1:51

1Ki 1:51 וַיִּגַּד לְשֹׁלֹמֹה לֵאמֹר הִנֵּה אֲדֹנִיָּהוּ יָרָא אֶת־הַמֶּלֶךְ  
שֹׁלֹמֹה וְהִנֵּה אָחֻז בְּקַרְנֹת הַמִּזְבֵּחַ לֵאמֹר יִשְׁבַע־לִי כִּי־  
הַמֶּלֶךְ שֹׁלֹמֹה אִם־יָמִית אֶת־עַבְדּוֹ בְּחֶרֶב:

1Ki 1:51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon; for, lo, he hath laid hold on the horns of the altar, saying, Let king Solomon swear unto me first that he will not slay his servant with the sword.

68) 1Ki 12:28

1Ki 12:28 וַיִּוְעֶז הַמֶּלֶךְ וַיַּעַשׂ שְׁנֵי עֲגֹלֵי זָהָב וַיֹּאמֶר אֲלֵהֶם  
רַב־לְכֶם מִעֲלוֹת יְרוּשָׁלַם הִנֵּה אֱלֹהֵיךָ יִשְׂרָאֵל אֲשֶׁר הֶעֱלִיךָ מֵאֶרֶץ מִצְרַיִם:

1Ki 12:28 Whereupon the king took counsel, and made two calves of gold; and he said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

69) 1Ki 14:2

1Ki 14:2 וַיֹּאמֶר יִרְבֵּעָם לְאִשְׁתּוֹ קוּמִי נָא וְהִשְׁתַּלְּחִית וְלֹא יָדְעוּ  
כִּי־אַתְּ [אַתָּן] אִשְׁתּוֹ יִרְבֵּעָם וְהִלַּכְתְּ שָׁלָה הַנְּהַשָּׁם אַחֲתָיָה  
הַנְּבִיא הוֹאֵדְבָר עָלַי לְמֶלֶךְ עַל־הָעָם הַזֶּה:

1Ki 14:2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, who spake concerning me that I should be king over this people.

70) 1Ki 14:5

1Ki 14:5 וַיִּהְיֶה אָמַר אֶל־אֲחִיתָיו הִנֵּה אִשְׁתּוֹ יִרְבֵּעָם בָּאָה לְדָרֶשׁ  
דְּבַר מַעֲמֵד אֶל־בְּנֵה כִּי־חָלָה הוּא כֹּה וְכֹה תִּדְבַר אֵלָיָה וַיְהִי כַּבָּאָה וְהִיא מִתְנַכְרָה:

1Ki 14:5 And Jehovah said unto Ahijah, Behold, the wife of Jeroboam cometh to inquire of thee concerning her son; for he is sick: thus and thus shalt thou say unto her; for it will be, when she cometh in, that she will feign herself to be another woman.

71) 1Ki 15:19

1Ki 15:19 בְּרִית בֵּינִי וּבֵין אָבִי וּבֵין אָבִיךָ הִנֵּה שְׁלַחְתִּי  
לְךָ שֶׁחֶר כֶּסֶף וְזָהָב לְךָ הַפְּרָה אֶת־בְּרִיתְךָ אֶת־בַּעֲשָׂא מֶלֶךְ־יִשְׂרָאֵל וַיַּעֲלָה מֵעָלַי:

1Ki 15:19 *There is* a league between me and thee, between my father and thy father: behold, I have sent unto thee a present of silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

72) 1Ki 17:9

1Ki 17:9 קוּם לְךָ צִרְפָּתָהּ אֲשֶׁר לְצִידוֹן וַיִּשְׁבַּת שָׁם הִנֵּה צֹיֵתִי שָׁם אִשָּׁה אֶלְמָנָה לְכָל־כְּלֶיךָ:

1Ki 17:9 Arise, get thee to Zarephath, which belongeth to Sidon, and dwell there: behold, I have commanded a widow there to sustain thee.

73) 1Ki 18:44

1Ki 18:44 וַיְהִי בְשִׁבְעִית וַיֹּאמֶר הִנֵּה־עַב קָטְנָה כְּכַף־אִישׁ עַל־הַיָּם וַיֹּאמֶר עַל־הַיָּם וַיֹּאמֶר אֶל־אַחָאָב אֲסֹר וְרָד וְלֹא יַעֲצֹרְכֶה הַגֶּשֶׁם:

1Ki 18:44 And it came to pass at the seventh time, that he said, Behold, there ariseth a cloud out of the sea, as small as a man's hand. And he said, Go up, say unto Ahab, Make ready *thy chariot*, and get thee down, that the rain stop thee not.

74) 1Ki 21:18

1Ki 21:18 קוּם רֵד לִקְרַאת אַחָאָב מֶלֶךְ־יִשְׂרָאֵל אֲשֶׁר בְּשֹׁמְרוֹן הִנֵּה בְּכַרְם נָבוֹת אֲשֶׁר־יָרַד שָׁם לְרִשְׁתּוֹ:

1Ki 21:18 Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it.

75) 2Ki 1:14

2Ki 1:14 הִנֵּה יָרְדָה אֵשׁ מִן־הַשָּׁמַיִם וְתֹאכַל אֶת־שְׁנֵי שָׂרֵי הַחֲמִשִּׁים הָרִאשֹׁנִים וְאֶת־חֲמִשִּׁיהֶם וְעַתָּה תִּיָּקֵר נַפְשִׁי בְּעֵינֶיךָ: ס

2Ki 1:14 Behold, there came fire down from heaven, and consumed the two former captains of fifty with their fifties; but now let my life be precious in thy sight.

76) 2Ki 4:25-26

2Ki 4:25 וַתֵּלֶךְ וַתָּבֹא אֶל־אִישׁ הָאֱלֹהִים אֶל־הָרַר הַכַּרְמֶל וַיְהִי כִּרְאוֹת אִשְׁתֵּי־הָאֱלֹהִים אֹתָהּ מִנֶּגֶד וַיֹּאמֶר אֶל־גִּיחֹזִי נִעְרוּ הַגַּת הַשּׁוֹנַמִּית הַלְּזוֹ:  
2Ki 4:26 עַתָּה רוּץ־נָא לִקְרַאתָהּ וְאָמְרֵיהּ לָךְ הַשְּׁלוֹם לְאִשְׁךָ הַשְּׁלוֹם לְיֶלֶד וְתֹאמֶר שְׁלוֹם:

2Ki 4:25 So she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is the Shunammite:

2Ki 4:26 run, I pray thee, now to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

77) 2Ki 5:6

2Ki 5:6 וַיָּבֵא הַסֹּפֵר אֶל־מֶלֶךְ יִשְׂרָאֵל לֵאמֹר וְעַתָּה כְּבוֹא הַסֹּפֵר הַזֶּה אֵלַיךְ הִנֵּה שְׁלַחְתִּי אֵלַיךְ אֶת־נַעֲמָן עַבְדִּי וְאֶסְפְּתוֹ מִצָּרְעָתוֹ:

2Ki 5:6 And he brought the letter to the king of Israel, saying, And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

78) 2Ki 5:20

2Ki 5:20 וַיֹּאמֶר גִּיחֹזִי נִעְרֵ אֶל־שַׁע אִשְׁתֵּי־הָאֱלֹהִים הִנֵּה חֲשָׁךְ אֶרְצִי אֶת־נַעֲמָן הָאֲרָמִי הַזֶּה מִקַּחַת מִיָּדוֹ אֶת אֲשֶׁר־הֵבִיא חִיָּהוּהָ כִּי־אֶסְרָצְתִּי אַחֲרָיו וְלִקְחָתִּי מֵאִתּוֹ מְאוֹמָה:



2Ki 5:20 But Gehazi the servant of Elisha the man of God, said, Behold, my master hath spared this Naaman the Syrian, in not receiving at his hands that which he brought: as Jehovah liveth, I will run after him, and take somewhat of him.

79) 2Ki 5:22

2Ki 5:22 וַיֹּאמְרוּ שְׁלוֹם אֲדֹנָי שְׁלַחְנִי לֵאמֹר הִנֵּה עָתָה זֶה בָּאוּ  
אֵלַי שְׁנַיִמָּנָעִים מִהָר אֶפְרַיִם מִבְּנֵי הַנְּבִיאִים תְּנֶהֱנָא לָהֶם כַּכֶּסֶף וּשְׁתֵּי חֲלָפוֹת בְּגָדִים:

2Ki 5:22 And he said, All is well. My master hath sent me, saying, Behold, even now there are come to me from the hill-country of Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment.

80) 2Ki 7:6

2Ki 7:6 וַאֲדֹנָי הַשָּׁמַיִם אֶת־מַחְנֵה אֲרָם קוֹל רֶכֶב קוֹל סוּס קוֹל  
חֵיל גָּדוֹל וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו הִנֵּה שָׁכַר־עָלֵינוּ מֶלֶךְ  
יִשְׂרָאֵל אֶת־מַלְכֵי הַחֲתִים וְאֶת־מַלְכֵי מִצְרַיִם לָבוֹא עָלֵינוּ:

2Ki 7:6 For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

List 2: *Hnnh* passages used as ground for action/stimulus  
English version: ASV

1) Gen 22:20, 24:2-3

Gen 22:20 וַיְהִי אַחֲרַי הַדְּבָרִים הָאֵלֶּה וַיִּגַּד לְאַבְרָהָם לֵאמֹר  
הִנֵּה יִלְדָה מִלְכָּה נְסִיחָה בָנִים לְנַחֲוֹר אַחִיד:  
Gen 24:2 וַיֹּאמֶר אַבְרָהָם אֶל־עַבְדּוֹ זָקֵן בֵּיתוֹ הַמִּשְׁלַל  
בְּכָל־אֲשֵׁר־לוֹ שִׂים־נָא יָדְךָ תַּחַת יְרֵכִי:  
Gen 24:3 וְאֲשַׁבְּעֶךָ בַּיהוָה אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ אֲשֶׁר  
לֹא־חָקָה אִשָּׁה לְבָנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אָנֹכִי יוֹשֵׁב בְּקִרְבּוֹ:

Gen 22:20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she also hath borne children unto thy brother Nahor.

Gen 24:2 And Abraham said unto his servant, the elder of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh.

Gen 24:3 And I will make thee swear by Jehovah, the God of heaven and the God of the earth, that thou wilt not take a wife for my son of the daughters of the Canaanites, among whom I dwell.

*Comment:*

The הנה clause in Gen 20:22 contains an indirect speech act of a suggestion to Abraham (and the readers of the story) that Abraham should get a wife for Isaac only from his kin and not from the Canaanites. The suggestion is evidenced by the action of Abraham in sending his servant back to Mesopotamia in Gen 23: 2ff.

2) Gen 32:21

Gen 32:21 וְאָמַרְתֶּם גַּם הִנֵּה עֹבְדֵךָ יַעֲקֹב אַחֲרֵינוּ כִּי־אָמַר  
אַכְפֶּרָה פָּנָיו בְּמִנְחָה הַהִלְכַת לִפְנֵי וְאַחֲרֵי־כֵן אֲרֹאֶה פָּנָיו אוֹלֵי יֵשׂא פָּנָי:

Gen 32:20 and ye shall say, Moreover, behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept me.

3) Gen 38:13

Gen 38:13 וַיִּגַּד לְחַמֵּר לֵאמֹר הִנֵּה חָמֵךְ עֹלָה חֲמִנְתָּה לְנֹז צֹאנֹי:

Gen 38:13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnah to shear his sheep.

*Comment:*

The הנה clause has an indirect speech act of suggesting to Tamar to go and meet his father. (See main text for more explanation.)

4) Gen 48:1

Gen 48:1 וַיְהִי אַחֲרַי הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף הִנֵּה אָבִיד  
חִלָּה וַיִּקַּח אֶת־שְׁנֵי בָנָיו עִמּוֹ אֶת־מְנַשֶּׁה וְאֶת־אֶפְרָיִם:

Gen 48:1 And it came to pass after these things, that one said to Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.



5) Gen 48:2

Gen 48:2 ויגיד ליעקב ויאמר הנה בנה יוסף בא אליך ויחזק ישראל וישב על-המטה:

Gen 48:2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

6) Exo 24:8

Exo 24:8 ויקח משה את-הדם ויזרק על-העם ויאמר הנה  
הם-הברית אשר כרת יהוה עמכם על כל-הדברים האלה:

Exo 24:8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you concerning all these words.

**Comment:**

הנה is used to make the addressee to pay attention to the proposition of the utterance that follows it. It signals that the הנה clause contains an indirect speech act of sealing the covenant and also an indirect speech act of obliging the people to be faithful to the covenant

7) Jos 2:2-3

Jos 2:2 ויאמר למלך יריחו לאמר הנה אנשים באו הנה  
הגילה מבני ישראל לחפר את-הארץ:  
Jos 2:3 וישלח מלך יריחו אל-רחב לאמר הוציאי האנשים  
הבאים אליך אשר-באו לביחד כי לחפר את-כל-הארץ באו:

Jos 2:2 And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel to search out the land.

Jos 2:3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, that are entered into thy house; for they are come to search out all the land.

8) Jos 22:11-12

Jos 22:11 וישמעו בני-ישראל לאמר הנה בנו בני-ראובן ובני-גד  
וחצי שבט המנשה את-המזבח אל-מול ארץ כנען אל-גלילות הירדן אל-עבר בני ישראל:  
Jos 22:12 וישמעו בני ישראל ויקהלו כל-עדת בני-ישראל שילה לעלות עליהם לצבא: פ

Jos 22:11 And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half-tribe of Manasseh have built an altar in the forefront of the land of Canaan, in the region about the Jordan, on the side that pertaineth to the children of Israel.

Jos 22:12 And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up against them to war.

**Comment:**

The הנה clause contains an indirect act of warning or commanding to wage war against the Reubenites and Manassite for their violation of the covenant.

9) Jdg 8:15

Jdg 8:15 ויבא אל-אנשי סכוח ויאמר הנה זבח וצלמנע אשר  
חרפתם אותי לאמר הבה זבח וצלמנע עתה בידך כי נתן לאנשיך היעפים לחם:

Jdg 8:15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, concerning whom ye did taunt me, saying, Are the hands of Zebah and Zalmunna now in thy hand, that we should give bread unto thy men that are weary?

10) Jdg 9:36-37

Jdg 9:36 וַיִּרְאֵנָה עַל אֶתְהֶעָם וַיֹּאמֶר אֶל־זֶבֶל הִנֵּה־עַם יוֹרֵד מִרָאשֵׁי הַהָרִים וַיֹּאמֶר אֵלָיו זֶבֶל אַתְּ צֵל הַהָרִים אַתָּה רֹאֶה כְּאֲנָשִׁים: 8  
Jdg 9:37 וַיִּסָּף עוֹד נֶעַל לְדַבֵּר וַיֹּאמֶר הִנֵּה־עַם יוֹרְדִים מֵעַם טְבוֹר הָאָרֶץ וְרֹאשֵׁי־אֶחָד בָּא מִדֶּרֶךְ אֵלּוֹן מְעוֹנָנִים:

Jdg 9:36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the tops of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they were men.

Jdg 9:37 And Gaal spake again and said, See, there come people down by the middle of the land, and one company cometh by the way of the oak of Meonenim.

11) Jdg 13:10-11

Jdg 13:10 וַחֲמַהֲרָ הָאִשָּׁה וַתֵּרֶץ וַתִּגַּד לְאִשְׁתָּהּ וַתֹּאמֶר אֵלָיו הִנֵּה נִרְאָה אֵלַי הָאִישׁ אֲשֶׁר־בָּא בַיּוֹם אֵלָי:  
Jdg 13:11 וַיָּקָם וַיֵּלֶךְ מִנוּחַ אַחֲרַי אֲשֶׁתִּי וַיָּבֹא אֶל־הָאִישׁ וַיֹּאמֶר לֹא הָאֵתָה הָאִישׁ אֲשֶׁר־דִּבַּרְתָּ אֶל־הָאִשָּׁה וַיֹּאמֶר אָנִי:

Jdg 13:10 And the woman made haste, and ran, and told her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

Jdg 13:11 And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am.

**Comment:**

Underlying command/request to meet the man that appeared to the wife.

12) 1Sa 14:11-12

1Sa 14:11 וַיִּגְלוּ שְׁנֵיהֶם אֶל־מִצֵּב פְּלִשְׁתִּים וַיֹּאמְרוּ פְּלִשְׁתִּים הִנֵּה עֹבְרִים יֵצְאִים מִן־הַחֲרוֹתִים אֲשֶׁר הִתְחַבְּאוּ־שָׁם:  
1Sa 14:12 וַיַּעֲנוּ וַיֹּאמְרוּ אֲנָשֵׁי הַמִּצֵּבָה אֶת־יוֹנָתָן וְאֶת־נֹשֵׂא כֶלָּיו וַיֹּאמְרוּ עָלֵינוּ וְנודיעָה אֶתְכֶם דְּבַר פּ וַיֹּאמֶר יוֹנָתָן אֶל־נֹשֵׂא כֶלָּיו עָלֵה אַחֲרַי כִּי־נִחַנְגָם יְהוָה בְּיַד יִשְׂרָאֵל:

1Sa 14:11 And both of them disclosed themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

1Sa 14:12 And the men of the garrison answered Jonathan and his armorbearer, and said, Come up to us, and we will show you a thing. And Jonathan said unto his armorbearer, Come up after me; for Jehovah hath delivered them into the hand of Israel.

**Comment:**

The הנה clause includes an underlying warning or command to confront the Hebrews seen.

13) 1Sa 14:33

1Sa 14:33 וַיִּגִּידוּ לְשָׂאוֹל לֵאמֹר הִנֵּה הָעָם חֲטָאִים לַיהוָה לֹא־כָל עַל־הֶקָם וַיֹּאמֶר בְּגִדְתֶם גְּלוּ־אֵלַי הַיּוֹם אֲבֹן גְּדוּלָה:



1Sa 14:33 Then they told Saul, saying, Behold, the people sin against Jehovah, in that they eat with the blood. And he said, ye have dealt treacherously: roll a great stone unto me this day.

**Comment:**

The information introduced by הנה is given to one in authority. הנה signals that the information it marks contains an underlying suggestion for the one in authority to act. Thus הנה clause becomes the basis for decision making.

**14) 1Sa 19:18-20**

1Sa 19:18 וְדָוִד בָּרַח וַיִּמְלֹט וַיָּבֹא אֶל-שְׁמוּאֵל הַרְמָתָה וַיִּגְדַּלְוֹ  
אֵת כָּל-אֲשֶׁר עָשָׂה-לּוֹ שָׁאוּל וַיִּלְךְ הוּא וּשְׁמוּאֵל וַיֵּשְׁבוּ (בְּנַיֹּת) [בְּנַיֹּת]:  
1Sa 19:19 וַיִּגְדַּלְוֹ לְשָׁאוּל לֵאמֹר הִנֵּה דָוִד (בְּנַיֹּת) [בְּנַיֹּת] בְּרָמָה:  
1Sa 19:20 וַיִּשְׁלַח שָׁאוּל מַלְאָכִים לְקַחַת אֶת-דָּוִד וַיֵּרָא  
אֶת-לִהְקַח הַנְּבִיאִים נְבָאִים וּשְׁמוּאֵל עֹמֵד נֹצֵב עֲלֵיהֶם וַתְּהִי  
עַל-מַלְאָכָי שָׁאוּל רוּחַ אֱלֹהִים וַיַּחַנְבְּאוּ גַם-הֵמָּה:

1Sa 19:18 Now David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.  
1Sa 19:19 And it was told Saul, saying, Behold, David is at Naioth in Ramah.  
1Sa 19:20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as head over them, the Spirit of God came upon the messengers of Saul, and they also prophesied.

**15) 1Sa 23:1-2**

1Sa 23:1 וַיִּגְדּוּ לְדָוִד לֵאמֹר הִנֵּה פְּלִשְׁתִּים נֹלְחָמִים בְּקַעֲיֵלָה וְהָמָּה שָׁסִים אֶת-הַנְּקָנוֹת:  
1Sa 23:2 וַיִּשְׁאַל דָּוִד בַּיהוָה לֵאמֹר הֲאֵלֶיךָ וְהִכִּיתִי בַּפְּלִשְׁתִּים  
הָאֵלֶּה ׀ וַיֹּאמֶר יְהוָה אֶל-דָּוִד לֵךְ וְהִכִּיתָ בַּפְּלִשְׁתִּים וְהוֹשַׁעְתָּ אֶת-קַעֲיֵלָה:

1Sa 23:1 And they told David, saying, Behold, the Philistines are fighting against Keilah, and are robbing the threshing-floors.  
1Sa 23:2 Therefore David inquired of Jehovah, saying, Shall I go and smite these Philistines? And Jehovah said unto David, Go, and smite the Philistines, and save Keilah.

**16) 1Sa 24:1-3**

1Sa 24:1 וַיַּעַל דָּוִד מִשָּׁם וַיֵּשֶׁב בְּמַצְרוֹת עֵין-גִּדִי:  
1Sa 24:2 וַיְהִי כַּאֲשֶׁר שָׁב שָׁאוּל מֵאַחֲרָי פְּלִשְׁתִּים וַיִּגְדּוּ לוֹ לֵאמֹר הִנֵּה דָוִד בְּמַדְבַּר עֵין גִּדִי: ׀  
1Sa 24:3 וַיִּקַּח שָׁאוּל שְׁלֹשַׁת אֲלָפִים אִישׁ בַּחֹר מִכָּל-יִשְׂרָאֵל וַיִּלְךְ לְבַקֵּשׁ אֶת-דָּוִד  
וְאֶנְשָׁיו עַל-פְּנֵי צוּרֵי הַיַּעֲלִים:

1Sa 23:29 And David went up from thence, and dwelt in the strongholds of Engedi.  
1Sa 24:1 And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi.  
1Sa 24:2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

**17) 1Sa 24:4-5a**

1Sa 24:4 וַיָּבֹא אֶל-גִּדְרוֹת הַצֹּאן עַל-הַרְרָךְ וְשָׁם מְעָרָה וַיָּבֹא  
שָׁאוּל לְהִסְדֵּךְ אֶת-רִגְלָיו וְדָוִד וְאֶנְשָׁיו בִּירְכָתֵי הַמְּעָרָה יֹשְׁבִים:  
1Sa 24:5 וַיֹּאמְרוּ אֲנָשֵׁי דָוִד אֵלָיו הִנֵּה הַיּוֹם אֲשֶׁר-אָמַר יְהוָה

אֵלֶיךָ הִנֵּה אָנֹכִי נָתַן אֶת־אִיבֹדְךָ [אִיבֹדְךָ] בְּיָדְךָ וְעָשִׂיתָ לִּי  
כְּאִשֶּׁר יִטֵּב בְּעֵינֶיךָ וַיִּקָּם דָּוִד וַיִּכְרֹת אֶת־כַּנְּף־הַמַּעֲלִיל אֲשֶׁר־לְשָׂאוֹל בַּלַּט:

1Sa 24:3 And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet. Now David and his men were abiding in the innermost parts of the cave.

1Sa 24:4 And the men of David said unto him, Behold, the day of which Jehovah said unto thee, Behold, I will deliver thine enemy into thy hand, and thou shalt do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

**Comment:**

The first הנה clause contains an implied suggestion or command to kill Saul which David did not do, but instead he merely cut off Saul's skirt.

18) 2Sa 4:10

2Sa 4:10 כִּי הִמְגִיד לִי לֵאמֹר הִנֵּה־מֵת שָׂאוֹל וְהוֹאִדְתִּיהָ  
כַּמְבַּשֵּׁר בְּעֵינָיו וְאַחֲזָהּ בּוֹ וְאַהֲרַגְתִּהּ בְּצִקְלָג אֲשֶׁר לְחַתִּירָלוֹ בְּשָׂרָהּ:

2Sa 4:10 when one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, which was the reward I gave him for his tidings.

**Comment:**

Direct speech act: informing

Indirect speech act: to celebrate, rejoice that the man who was pursuing David was dead.

19) 2Sa 5:1

2Sa 5:1 וַיָּבֹאוּ כָּל־שִׁבְטֵי יִשְׂרָאֵל אֶל־דָּוִד חֶבְרוֹנָה וַיֹּאמְרוּ לֵאמֹר הִנֵּנוּ עֲצָמָה וּבָשָׂרָה אֲנַחְנוּ:

2Sa 5:1 Then all the tribes of Israel came to David at Hebron, and said, "Behold, we are your bone and flesh.

20) 2Sa 18:26

2Sa 18:26 וַיִּרְא הַצִּפְּהָ אִישׁ־אַחֵר רֹץ וַיִּקְרָא הַצִּפְּהָ אֶל־הַשַּׁעֵר  
וַיֹּאמֶר הִנֵּה־אִישׁ רֹץ לְבָדוֹ וַיֹּאמֶר הַמֶּלֶךְ נִסְזָה מִבָּשָׂר:

2Sa 18:26 And the watchman saw another man running; and the watchman called unto the porter, and said, Behold, another man running alone. And the king said, He also bringeth tidings.

21) 2Sa 19:2-6

2Sa 19:2 וַיִּגַּד לְיוֹאָב הִנֵּה הַמֶּלֶךְ בָּכָה וַיִּחָאֵבֵל עַל־אַבְשָׁלָם:  
2Sa 19:3 וַתְּהִי הַחֲשָׁעָה בַּיּוֹם הַהוּא לְאָבֵל לְכָל־הָעָם כִּי־שָׁמַע  
הָעָם בַּיּוֹם הַהוּא לֵאמֹר נַעֲצֵב הַמֶּלֶךְ עַל־בְּנוֹ:  
2Sa 19:4 וַיִּחַנְּנֵב הָעָם בַּיּוֹם הַהוּא לְבֹא הָעִיר כְּאִשֶּׁר יִחַנְּנֵב הָעָם הַנִּקְלָמִים בְּנוֹסָם בַּמִּלְחָמָה:  
2Sa 19:5 וְהַמֶּלֶךְ לֹאט אֶת־פָּנָיו וַיִּזְעַק הַמֶּלֶךְ קוֹל גְּרוֹל בְּנֵי אַבְשָׁלוֹם אַבְשָׁלוֹם בְּנֵי בְנֵי: ס  
2Sa 19:6 וַיָּבֹא יוֹאָב אֶל־הַמֶּלֶךְ הַבַּיִת וַיֹּאמֶר הַבִּשְׁתָּ הַיּוֹם  
אֶת־פָּנָי כָּל־עַבְדֵיךָ הַמְּמַלְטִים אֶת־נַפְשְׁךָ הַיּוֹם וְאַתְּ נֹפֵשׁ בְּנִידְךָ וּבְנֹחֲדֶיךָ וְנֹפֵשׁ נַשִּׁידְךָ וְנֹפֵשׁ פְּלִגְשִׁידְךָ:

2Sa 19:1 And it was told Joab, Behold, the king weepeth and mourneth for Absalom.



2Sa 19:2 And the victory that day was turned into mourning unto all the people; for the people heard say that day, The king grieveth for his son.

2Sa 19:3 And the people gat them by stealth that day into the city, as people that are ashamed steal away when they flee in battle.

2Sa 19:4 And the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

2Sa 19:5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, who this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

**Comment:**

The clause in v. 2 is the basis for the action of the people in vv. 3-4 and also the action of Joab in v. 6.

**22) 2Sa 19:9**

2Sa 19:9 וַיָּקָם הַמֶּלֶךְ וַיֵּשֶׁב בַּשָּׂעַר וְלְכָל-הָעָם הִגִּידוּ לֵאמֹר  
הִנֵּה הַמֶּלֶךְ יוֹשֵׁב בַּשָּׂעַר וַיָּבֹא כָל-הָעָם לִפְנֵי הַמֶּלֶךְ וַיִּשְׂרָאֵל נָם אִישׁ לְאֹהֲלָיו: ס

2Sa 19:8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king is sitting in the gate: and all the people came before the king. Now Israel had fled every man to his tent.

**23) 1Ki 2:39-40**

1Ki 2:39 וַיְהִי מִקֵּץ שְׁלֹשׁ שָׁנִים וַיִּבְרְחוּ שְׁנֵי-עֲבָדִים לְשִׁמְעִי  
אֶל-אֲכִישׁ בֶּן-מַעַכָּה מֶלֶךְ גַּת וַיִּגִּידוּ לְשִׁמְעִי לֵאמֹר הִנֵּה עֲבָדֶיךָ בְּגַת:  
1Ki 2:40 וַיָּקָם שִׁמְעִי וַיַּחְבֹּשׂ אֶת-חֲמֹרוֹ וַיֵּלֶךְ גַּתָּה אֶל-אֲכִישׁ  
לִבְקֹשׁ אֶת-עֲבָדָיו וַיֵּלֶךְ שִׁמְעִי וַיָּבֹא אֶת-עֲבָדָיו מִגַּת:

1Ki 2:39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish, son of Maacah, king of Gath. And they told Shimei, saying, Behold, thy servants are in Gath.

1Ki 2:40 And Shimei arose, and saddled his ass, and went to Gath to Achish, to seek his servants; and Shimei went, and brought his servants from Gath.

**24) 1Ki 18:8**

1Ki 18:8 וַיֹּאמֶר לוֹ אֲנִי לְךָ אָמַר לְאֹדֹנֶיךָ הִנֵּה אֵלַיְהוּ:

1Ki 18:8 And he answered him, It is I: go, tell thy lord, Behold, Elijah *is here*.

**25) 1Ki 18:11**

1Ki 18:11 וְעַתָּה אַתָּה אָמַר לְךָ אָמַר לְאֹדֹנֶיךָ הִנֵּה אֵלַיְהוּ:

1Ki 18:11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*.

**26) 1Ki 18:14**

1Ki 18:14 וְעַתָּה אַתָּה אָמַר לְךָ אָמַר לְאֹדֹנֶיךָ הִנֵּה אֵלַיְהוּ וְהִרְגֵנִי: ס

1Ki 18:14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*; and he will slay me.

**27) 2Ki 2:19**

2Ki 2:19 וַיֹּאמְרוּ אַנְשֵׁי הָעִיר אֶל-אֱלִישָׁע הִנֵּה-נָא מוֹשֵׁב הָעִיר

2Ki 2:19 And the men of the city said unto Elisha, Behold, we pray thee, the situation of this city is pleasant, as my lord seeth: but the water is bad, and the land miscarrieth.

28) 2Ki 17:26

2Ki 17:26 ויאמרו למלך אשור לאמר הגוים אשר הגלית ותושב בערי שמרון לא ידעו את־משפט אלהי הארץ וישלח־בם את־האריות והנם ממתים אותם כאשר אינם ידעים את־משפט אלהי הארץ:

2Ki 17:26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast carried away, and placed in the cities of Samaria, know not the law of the god of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the law of the god of the land.

29) 2Ki 19:9-10

2Ki 19:9 וישמע אל־תרתקה מלך־כוש לאמר הנה יצא להלחם אתך וישב וישלח מלאכים אל־חזקיהו לאמר:  
2Ki 19:10 כה תאמרון אל־חזקיהו מלך־יהודה לאמר אל־ישאך אלהיך אשר אתה בטח בו לאמר לא תנתן ירושלם ביד מלך אשור:

2Ki 19:9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee, he sent messengers again unto Hezekiah, saying,  
2Ki 19:10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.



**List 3: *Hnnh* passages used as ground for questions uttered ( including rhetorical questions)**

English version: ASV

**A. Grounds for claims/declarations**

**1) Gen 20:16**

Gen 20:16 וּלְשָׂרָה אָמַר הִנֵּה נָתַתִּי אֵלַי כֶּסֶף לְאַחִיד הִנֵּה  
הוּא־לְךָ כְּסוּת עֵינַיִם לְכָל אֲשֶׁר אִתְּךָ וְאַתְּ כָּל וְנִכְחַת:

Gen 20:16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver. Behold, it is for thee a covering of the eyes to all that are with thee. And in respect of all thou art righted.

***Comment:***

*Hnnh* is used as ground for a declaration of vindication.

**2) Gen 42:28**

Gen 42:28 וַיֹּאמֶר אֶל־אָחָיו הוֹשֵׁב כֶּסֶף וְגַם הִנֵּה בְּאִמְתַּחַתִּי  
וַיֵּצֵא לָכֶם וַיַּחְרְדוּ אִישׁ אֶל־אָחָיו לֵאמֹר מִה־זֹּאת עָשָׂה אֱלֹהִים לָנוּ:

Gen 42:28 And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they turned trembling one to another, saying, What is this that God hath done unto us?

**3) Exo 7:17**

Exo 7:17 כֹּה אָמַר יְהוָה בְּזֹאת תֵּלַע כִּי אֲנִי יְהוָה הִנֵּה אֲנֹכִי  
מִכֹּה בְּמַטֵּה אֲשֶׁר־בְּיָדִי עַל־הַמַּיִם אֲשֶׁר בַּיָּאֵר וְנִהְפְּכוּ לְדָם:

Exo 7:17 Thus saith Jehovah, In this thou shalt know that I am Jehovah: behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood.

***Comment:***

*Hnnh* used as ground for the speech act of making claims: "By this you shall know that I am the Lord".

**4) Num 3:12**

Num 3:12 וְאֲנִי הִנֵּה לִקְחָתִי אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת  
כָּל־בְּכוֹר פֶּטֶר רֶחֶם מִבְּנֵי יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם:

Num 3:12 And I, behold, I have taken the Levites from among the children of Israel instead of all the first-born that openeth the womb among the children of Israel; and the Levites shall be mine:

**5) Num 18:6**

Num 18:6 וְאֲנִי הִנֵּה לִקְחָתִי אֶת־אֲחֵיכֶם הַלְוִיִּם מִתּוֹךְ בְּנֵי  
יִשְׂרָאֵל לָכֶם מִתְּנָה נְתֻנִים לַיהוָה לַעֲבֹד אֶת־עֲבֹדַת אֹהֶל מוֹעֵד:

Num 18:6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are a gift, given unto Jehovah, to do the service of the tent of meeting.

6) 2Sa 13:35

2Sa 13:35 וַיֹּאמֶר יוֹנָדָב אֶל־הַמֶּלֶךְ הֲנֵה בְנֵי־הַמֶּלֶךְ בָּאוּ כְדָבָר עַבְדְּךָ כִּן הָיָה:

2Sa 13:35 And Jonadab said unto the king, Behold, the king's sons are come: as thy servant said, so it is.

7) 2Sa 17:9

2Sa 17:9 הֲנֵה עֵתָה הוֹאֵנִחְבָּא בְּאַחַת הַפְּחָתִים אוֹ בְּאַחַד הַמְּקוֹמֹת וְהָיָה כְּנֹפֵל בָּהֶם בְּתַחֲלָה וְשָׁמַע הַשְּׂמִיעַ וְאָמַר הִיחָה מִגִּנְפָה בָּעַם אֲשֶׁר אַחֲרַי אֲבֹשָׁלָם:

2Sa 17:9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them are fallen at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

8) 2Sa 18:10

2Sa 18:10 וַיֵּרָא אִישׁ אֶחָד וַיִּגַּד לְיוֹאָב וַיֹּאמֶר הֲנֵה רָאִיתִי אֶת־אֲבֹשָׁלָם תְּלוּי בְּאֵלֶּה:

2Sa 18:10 And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanging in an oak.

B. Grounds for questions

1) Gen 22:7

Gen 22:7 וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנֵנִי בְּנֵי וַיֹּאמֶר הֲנֵה הָאֵשׁ וְהָעֵצִים וְאַיִה הַשֶּׁה לְעֹלָה:

Gen 22:7 And Isaac spake unto Abraham his father, and said, My father. And he said, Here am I, my son. And he said, Behold, the fire and the wood. But where is the lamb for a burnt-offering?

*Comment:*

Direct speech act: informing

*Hnhb* clause - used as ground for the following question

2) Gen 25:32

Gen 25:32 וַיֹּאמֶר עֵשָׂו הֲנֵנִי אֲנֹכִי הוֹלֵךְ לְמוֹת וְלְמַהֲוֶה לִי בְכֹרָה:

Gen 25:32 And Esau said, Behold, I am about to die. And what profit shall the birthright do to me?

3) Gen 26:9

Gen 26:9 וַיִּקְרָא אַבִּימֶלֶךְ לְיִצְחָק וַיֹּאמֶר אָךְ הֲנֵנִי אֲשַׁחֲדָהּ הוּא וְאִךְ אָמַרְתָּ אֲחֵתִי הוּא וַיֹּאמֶר אֵלָיו יִצְחָק כִּי אָמַרְתִּי פִּן־אָמוּת עָלַיָּה:

Gen 26:9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife. And how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die because of her.

4) Exo 3:13

Exo 3:13 וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים הֲנֵנִי אֲנֹכִי בֹא אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֵלֵתִי אַבּוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמְרוּ לִי מִה־שְּׁמוֹ מִה אֵמַר אֲלֵהֶם:



Exo 3:13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?

5) Deu 3:11

Deu 3:11 כי רקיעו מלך הבשן נשאר מיחר הרפאים הנה ערשו ערש ברזל הלה הוא ברבח בני עמון תשע אמות ארצה וארבע אמות רחבה באמת-איש:

Deu 3:11 (For only Og king of Bashan remained of the remnant of the Rephaim; behold, his bedstead was a bedstead of iron; is it not in Rabbah of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.)

6) 1Sa 21:15

1Sa 21:15 ויאמר אכיש אל-עבדיו הנה תראו איש משתגע למה תביאו אתו אלי:

1Sa 21:14 Then said Achish unto his servants, Lo, ye see the man is mad; wherefore then have ye brought him to me?

7) 2Sa 3:24

2Sa 3:24 ויבא יואב אל-המלך ויאמר מה עשיתה הנהבא אבנר אליך למה-זה שלחתו ויגלך הלוך:

2Sa 3:24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone?

8) 2Ki 6:33

2Ki 6:33 עורנו מדבר עמם והנה המלאך ירד אליו ויאמר הנה-זאת הרעה מאת יהוה מה-אוחיל ליהוה עוד: ס

2Ki 6:33 And while he was yet talking with them, behold, the messenger came down unto him: and he said, Behold, this evil is of Jehovah; why should I wait for Jehovah any longer?

9) 2Ki 4:13

2Ki 4:13 ויאמר לו אמרנא אליה הנה חכרת אלינו את-כל-החכרה הזאת מה לעשות לך היש לרברךך אל-המלך או אל-שר הצבא ותאמר בתוך עמי אנכי ישבת:

2Ki 4:13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

10) 2Ki 5:11-12

2Ki 5:11 ויקצף ועמן ויגלך ויאמר הנה אמרתי אליו יצא יצוא ועמד וקרא בשם-יהוה אלהיו והניף ידו אל-המקום ואסף המצרע:  
2Ki 5:12 הלא טוב (אבנה) [אמנה] ופרפר נהרות המשק מכל מימי ישראל הלא-ארתץ בהם וטהרתי ויפן ויגלך בחמה:

2Ki 5:11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper.

2Ki 5:12 Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

11) 2Ki 7:2

2Ki 7:2 וַיַּעַן הַשָּׁלִישׁ אֲשֶׁר-לְמֶלֶךְ נִשְׁעַן עַל-יָדָיו אֶת-אִישׁ הָאֱלֹהִים וַיֹּאמֶר  
הֲנֵה יִהְיֶה עֲשֵׂה אַרְבּוֹת בַּשָּׁמַיִם הִיְהִיֶּה הַדְּבָר הַזֶּה וַיֹּאמֶר הַנֶּכֶד רָאָה בְּעֵינֶיךָ וּמִשָּׁם לֹא חֹאכֵל: 8

2Ki 7:2 Then the captain on whose hand the king leaned answered the man of God, and said, Behold, if Jehovah should make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

12) 2Ki 19:11

2Ki 19:11 הֲנֵהוּ אַתָּה שָׁמַעְתָּ אֶת אֲשֶׁר עָשׂוּ מְלָכֵי אַשּׁוּר לְכָל-הָאָרְצוֹת לְהַחֲרִימָם וְאַתָּה תִּנְצֵל:

2Ki 19:11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?



List 4: *Hnnh* passages used in general statements

English rendering: ASV

1) Gen 17:4-5

Gen 17:4 וְאֵנִי הִנֵּה בְרִיתִי אִתְּךָ וְהָיִיתָ לְאָבִי הַמֶּמְוֵן גּוֹיִם:

Gen 17:5 וְלֹא־יִקְרָא עוֹד אֶת־שֵׁמֶךָ אַבְרָם וְהָיָה שֵׁמֶךָ אַבְרָהָם כִּי אֲבִי־הַמֶּמְוֵן גּוֹיִם נִחְתָּדָד:

Gen 17:4 As for me, behold, my covenant is with thee, and thou shalt be the father of a multitude of nations.

Gen 17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

*Function/Comment:*

הנה clause is the basis for the following speech act of promising to make Abraham the father of many nations.

2) Gen 37:9

Gen 37:9 וַיִּחְלֶם עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ לְאָחָיו וַיֹּאמֶר

הִנֵּה חֲלֹמֹתַי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִּי:

Gen 37:9 And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream: and, behold, the sun and the moon and eleven stars made obeisance to me.

*Function/Comment*

General statement: The non-prefixed *hnnh* is used to introduce the narration to a dream. The prefixed *hnnh* is used to introduce the actual narration of a dream.

3) Exo 19:9

Exo 19:9 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנֵּה אֲנִי בָא אֵלֶיךָ בְּעָב

הָעָנָן בְּעָבֹר יִשְׁמַע הָעָם בְּדַבְּרֵי עַמֶּד וְנִסְיָא וְיֵאֱמְנוּ לְעוֹלָם וַיַּגֵּד מֹשֶׁה אֶת־דְּבַרֵי הָעָם אֶל־יְהוָה:

Exo 19:9 And Jehovah said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever. And Moses told the words of the people unto Jehovah.

*Comment:*

הנה introduces a clause used as general statement that provides the reason for an intended result, that is, so that the people may be able to hear the words of God when he speaks to Moses.

4) Exo 33:21-22

Exo 33:21 וַיֹּאמֶר יְהוָה הִנֵּה מָקוֹם אֲתִי וְנִצַּבְתָּ עַל־הַצּוּר:

Exo 33:22 וְהָיָה בְּעָבֹר כְּבוֹדִי וְשָׁמַתִּיךָ בְּנֹקְתַת הַצּוּר וְשָׁכַתִּי כַּפֵּי עָלֶיךָ עַד־עָבְרִי:

Exo 33:21 and Jehovah said, Behold, there is a place by me, and thou shalt stand upon the rock:

Exo 33:22 and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by:

5) Num 18:8

Num 18:8 וַיְדַבֵּר יְהוָה אֶל־אַהֲרֹן וַאֲנִי הִנֵּה נֹתְתִי לְךָ

אֶת־מִשְׁמַרְתַּת תְּרוֹמַתִּי לְכָל־קָדְשֵׁי בְנֵי־יִשְׂרָאֵל לְךָ נֹתְתִים לְמִשְׁחָה וּלְבִנְיָד לְחֶק־עוֹלָם:

Num 18:8 And Jehovah spake unto Aaron, And I, behold, I have given thee the charge of my heave-offerings, even all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, as a portion for ever.

6) Num 18:20-21

Num 18:20 וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן בְּאַרְצָם לֹא תִנְחַל וְחֵלֶק  
לֹא־יִהְיֶה לְךָ בְּתוֹכָם אֲנִי חֵלֶקְךָ וְנִחְלַחֲךָ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: ס  
Num 18:21 וְלִבְנֵי לֹוִי הִנֵּה נָתַתִּי כָל־מַעֲשֵׂר בְּיִשְׂרָאֵל לְנַחֲלָה  
חֵלֶף עֲבֹדְתָם אֲשֶׁר־תֵּם עֹבְדִים אַחֲרֵי־עֲבֹדַת אֱהֵל מוֹעֵד:

Num 18:20 And Jehovah said unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any portion among them: I am thy portion and thine inheritance among the children of Israel.

Num 18:21 And unto the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the tent of meeting.

7) Num 32:22-23

Num 32:22 וְנִכְבְּשָׁה הָאָרֶץ לִפְנֵי יְהוָה וְאַחַר תָּשׁוּבוּ וְהִייתֶם  
נִקְיִים מִיְהוָה וּמִיִּשְׂרָאֵל וְהָיְתָה הָאָרֶץ הַזֹּאת לְכֶם לְאֶחְזָה לִפְנֵי יְהוָה:  
Num 32:23 וְאִם־לֹא תַעֲשׂוּן כֵּן הִנֵּה חֲטַאתֶם לִיהוָה וְדַעוּ חֲטַאתְכֶם אֲשֶׁר תִּמְצָא אֶחְכֶּם:

Num 32:22 and the land is subdued before Jehovah; then afterward ye shall return, and be guiltless towards Jehovah, and towards Israel; and this land shall be unto you for a possession before Jehovah.

Num 32:23 But if ye will not do so, behold, ye have sinned against Jehovah; and be sure your sin will find you out.

**Comment:**

functions to introduce a statement that is a judgment or a declaration of judgment which is a conclusion in a conditional clause.

8) Jdg 7:13

Jdg 7:13 וַיָּבֹא גִדְעוֹן וְהִנֵּה־אִישׁ מִסַּפֵּר לְרֵעֵהוּ חֵלֹם וַיֹּאמֶר הִנֵּה  
חֵלֹם חֵלַמְתִּי וְהִנֵּה (צִלּוּל) [צִלְלִיל] לָחֶם שְׁעָרִים מִתְהַפֵּךְ  
בַּמַּחֲנֶה מִדָּוָן וַיָּבֹא עַד־הָאֵהָל וַיִּכְהוּ וַיִּפֹּל וַיִּהְפְּכֵהוּ לְמַעַלָּה וַנִּפֹּל הָאֵהָל:

Jdg 7:13 And when Gideon was come, behold, there was a man telling a dream unto his fellow; and he said, Behold, I dreamed a dream; and, lo, a cake of barley bread tumbled into the camp of Midian, and came unto the tent, and smote it so that it fell, and turned it upside down, so that the tent lay flat.

**Function/Comment:**

General statement: introducing the reporting of a dream.

9) Jdg 17:2-3

Jdg 17:2 וַיֹּאמֶר לְאִמּוֹ אֶלְפָּה וּמֵאָה הַכֶּסֶף אֲשֶׁר לְבַחֲדֶלֶךָ (וְאֵת)  
(וְאֵת) אֵלֶיךָ וְגַם אֶמְרָתְךָ בְּאָזְנֵי הַגֵּית־הַכֶּסֶף אֵתִי אֲנִי לְקַחְתִּיו וְתֹאמַר אִמּוֹ בְּרוּךְ בְּנִי לִיהוָה:  
Jdg 17:3 וַיָּשָׁב אֶת־אֶלְפָּה וּמֵאָה הַכֶּסֶף לְאִמּוֹ וְתֹאמַר אִמּוֹ הַקְּדֵשׁ  
הַקְּדַשְׁתִּי אַחֲרֵי־הַכֶּסֶף לִיהוָה מִיָּדִי לְבָנִי לַעֲשׂוֹת פֶּסֶל וּמִסְכָּה וְעַתָּה אֲשִׁיבֶנּוּ לְךָ:



Jdg 17:2 And he said unto his mother, The eleven hundred *pieces* of silver that were taken from thee, about which thou didst utter a curse, and didst also speak it in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be my son of Jehovah.

Jdg 17:3 And he restored the eleven hundred *pieces* of silver to his mother; and his mother said, I verily dedicate the silver unto Jehovah from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.

10) 1Sa 30:26-27

1Sa 30:26 וַיָּבֵא דָוִד אֶל-צִקְלָג וַיִּשְׁלַח מִהַשְּׁלָל לְזִקְנֵי יְהוּדָה  
לְרַעְיָהוּ לֵאמֹר הִנֵּה לָכֶם בְּרִכָּה מִשְׁלָל אֵיבֵי יְהוָה:  
1Sa 30:27 לְאִשֶּׁר בְּבֵית-אֵל וְלְאִשֶּׁר בְּרָמֹת-נֶגֶב וְלְאִשֶּׁר בְּיַתֵּר:

1Sa 30:26 And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying, Behold, a present for you of the spoil of the enemies of Jehovah:

1Sa 30:27 To them that were in Beth-el, and to them that were in Ramoth of the South, and to them that were in Jattir,

11) 2Sa 4:8

2Sa 4:8 וַיָּבֵאוּ אֶת-רֹאשׁ אִישׁ-בֹּשֶׁת אֶל-דָּוִד חֶבְרוֹן וַיֹּאמְרוּ  
אֶל-הַמֶּלֶךְ הִנֵּה-רֹאשׁ אִישׁ-בֹּשֶׁת בֶּן-שָׁאוּל אִיבֹד אֲשֶׁר בִּקֵּשׁ  
אֶת-נַפְשִׁי וַיִּתֵּן יְהוָה לְאֲדֹנָי הַמֶּלֶךְ נִקְמוֹת הַיּוֹם הַזֶּה מִשָּׁאוּל וּמִזֶּרְעוֹ: ם

2Sa 4:8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold, the head of Ish-bosheth, the son of Saul, thine enemy, who sought thy life; and Jehovah hath avenged my lord the king this day of Saul, and of his seed.

*Function/Comment:*

General statement

Possibly, the *bnnb* clause is used indirectly as basis for seeking a reward or favor from David.

12) 1Ki 22:22-23

1Ki 22:22 וַיֹּאמֶר אֲצֵא וְהִיחִי רֹחַ שָׁקֶר בְּפִי כָל-נְבִיאָיו וַיֹּאמֶר חֲפָתָה וְגַם-תּוֹכֵל צָא וַעֲשֵׂה-כֵן:  
1Ki 22:23 וַעֲתָה הִנֵּה נָתַן יְהוָה רֹחַ שָׁקֶר בְּפִי כָל-נְבִיאֶיךָ אֱלֹה גִיהוֹה דָּבַר עָלֶיךָ רָעָה:

1Ki 22:22 And Jehovah said unto him, Wherewith? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt entice him, and shalt prevail also: go forth, and do so.

1Ki 22:23 Now therefore, behold, Jehovah hath put a lying spirit in the mouth of all these thy prophets; and Jehovah hath spoken evil concerning thee.

*Function/Comment:*

The unit of discourse (v. 23) that הנה marks functions as conclusion or an explication to a previous discourse (v. 22).

List 5. *Hnnh* used as response in interactive dialogues

A. *Response to a directive such as commands, requests, challenges*

1) Gen 17:20

Gen 17:20 וְלִישְׁמַעֵאל שָׁמַעְתִּיךָ הִנֵּה בְרַכְתִּי אֹתוֹ וְהִפְרִיתִי אֹתוֹ  
וְהִרְבִּיתִי אֹתוֹ בְּמֵאד מְאֹד שְׁנַיִם-עָשָׂר נְשִׂאִים יוֹלִיד וְנִחְתָּיו לְנֹוֹי גְדוֹל:

Gen 17:20 As for Ishmael, I have heard you; behold, I will bless him and make him fruitful and multiply him exceedingly; he shall be the father of twelve princes, and I will make him a great nation.

2) Gen 19:21

Gen 19:21 וַיֹּאמֶר אֵלָיו הִנֵּה נְשָׂאתִי פָנֶיךָ גַם לְדַבֵּר הַזֶּה לְבִלְתִּי הִפְכִי אֶת־הָעִיר אֲשֶׁר דִּבַּרְתָּ:

Gen 19:21 He said to him, "Behold, I grant you this favor also, that I will not overthrow the city of which you have spoken.

3) Gen 27:39

Gen 27:39 וַיַּעַן יִצְחָק אָבִיו וַיֹּאמֶר אֵלָיו הִנֵּה מִשְׁמַנִּי הָאָרֶץ יִהְיֶה מוֹשְׁבֶךָ וּמִטַּל הַשָּׁמַיִם מֵעַל:

Gen 27:39 Then Isaac his father answered him: "Behold, away from the fatness of the earth shall your dwelling be, and away from the dew of heaven on high.

4) Exo 34:10

Exo 34:10 וַיֹּאמֶר הִנֵּה אֲנִי כֹרֵת בְּרִית נֶגֶד כָּל־עַמֶּךָ אֲעֲשֶׂה  
נִפְלְאוֹת אֲשֶׁר לֹא־נִבְדְּאוּ בְּכָל־הָאָרֶץ וּבְכָל־הַגּוֹיִם וְרָאָה  
כָּל־הָעָם אֲשֶׁר־אִתָּה בְּקִרְבּוֹ אֶת־מַעֲשֵׂה יְהוָה כִּי־נֹרָא הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ:

Exo 34:10 And he said, "Behold, I make a covenant. Before all your people I will do marvels, such as have not been wrought in all the earth or in any nation; and all the people among whom you are shall see the work of the LORD; for it is a terrible thing that I will do with you.

5) Jdg 14:16

Jdg 14:16 וַחֲבַדְךָ אִשָּׁת שִׁמְשׁוֹן עָלָיו וַתֹּאמֶר רַק־שָׂנֵאתָנִי וְלֹא אָהַבְתָּנִי הַחִירָה  
חֲדָתְךָ לְבִנֵי עַמִּי וְלִי לֹא הִגַּדְתָּה וַיֹּאמֶר לָהּ הִנֵּה לְאָבִי וּלְאִמִּי לֹא הִגַּדְתִּי וְלָךְ אֲנִיד:

Jdg 14:16 And Samson's wife wept before him, and said, "You only hate me, you do not love me; you have put a riddle to my countrymen, and you have not told me what it is." And he said to her, "Behold, I have not told my father nor my mother, and shall I tell you?"

6) 1Sa 16:18

1Sa 16:18 וַיַּעַן אֶחָד מִהַנְּעָרִים וַיֹּאמֶר הִנֵּה רָאִיתִי בֶן לְיִשַׁי  
בֵּית הַלְחָמִי יָרַע גִּבּוֹר וְנָבוֹר חָיִל וְאִישׁ מִלְחָמָה וְנָבוֹן דְּבַר וְאִישׁ תָּאֵר וַיְהוּה עִמּוֹ:

1Sa 16:18 One of the young men answered, "Behold, I have seen a son of Jesse the Bethlehemite, who is skilful in playing, a man of valor, a man of war, prudent in speech, and a man of good presence; and the LORD is with him."



7) 1Sa 28:7

1Sa 28:7 וַיֹּאמֶר שָׂאוּל לְעֲבָדָיו בְּקִשְׁרוּ לִי אִשָּׁת בַּעַלְת־אֹב וְאִלְכָה אֵלֶיהָ וְאִדְרָשְׁהָ כִּי וַיֹּאמְרוּ עֲבָדָיו אֵלָיו הֲנֵה אִשָּׁת בַּעַלְת־אֹב בְּעֵין דָּוִד:

1Sa 28:7 Then Saul said to his servants, "Seek out for me a woman who is a medium, that I may go to her and inquire of her." And his servants said to him, "Behold, there is a medium at Endor."

8) 1Sa 28:9

1Sa 28:9 וַתֹּאמֶר הָאִשָּׁה אֵלָיו הֲנֵה אֶתָּה יֹדֵעַת אֵת אֲשֶׁר־עָשָׂה שָׂאוּל אֲשֶׁר הִכְרִית אֶת־הָאֹבֹת וְאֶת־הַיִּדְּעָנִי מִן־הָאָרֶץ וְלָמָּה אֶתָּה מְחַנְקֵשׁ בְּנַפְשִׁי לְהַמִּיתָנִי:

1Sa 28:9 The woman said to him, "Surely you know what Saul has done, how he has cut off the mediums and the wizards from the land. Why then are you laying a snare for my life to bring about my death?"

9) 2Sa 15:15

2Sa 15:15 וַיֹּאמְרוּ עֲבָדֵי־הַמֶּלֶךְ אֶל־הַמֶּלֶךְ כָּכָל אֲשֶׁר־יִבְחַר אָדֹנָי הַמֶּלֶךְ הֲנֵה עֲבָדֶיךָ:

2Sa 15:15 And the king's servants said to the king, "Behold, your servants are ready to do whatever my lord the king decides."

10) 2Sa 16:11

2Sa 16:11 וַיֹּאמֶר דָּוִד אֶל־אֲבִישַׁי וְאֶל־כָּל־עֲבָדָיו הֲנֵה בְנִי אֲשֶׁר־יֵצֵא מִמֶּנִּי מִבְּקֵשׁ אֶת־נַפְשִׁי וְאִף כִּי־עָתָה בְּוֵהִימִינִי הִנְחוּ לוֹ וַיִּקְלַל כִּי אֹמְרֵלוֹ יִהְיֶה:

2Sa 16:11 And David said to Abishai and to all his servants, "Behold, my own son seeks my life; how much more now may this Benjaminitel Let him alone, and let him curse; for the LORD has bidden him.

11) 2Sa 20:21

2Sa 20:21 לֹא־כֵן הַדְּבָר כִּי אִישׁ מֵהַר אֶפְרַיִם שֵׁבַע בֶּן־בִּיחְרִי שָׂמוּ נָשָׂא יָדוֹ בַּמֶּלֶךְ בְּדָוִד תְּגִידֵהוּ לְדָוִד וְאִלְכָה מֵעַל הָעִיר וַתֹּאמֶר הָאִשָּׁה אֶל־יֹאָב הֲנֵה רָאִשׁוֹ מִשְׁלָךְ אֵלֶיךָ בְּעַד הַחֹמָה:

2Sa 20:21 That is not true. But a man of the hill country of Ephraim, called Sheba the son of Bichri, has lifted up his hand against King David; give up him alone, and I will withdraw from the city." And the woman said to Joab, "Behold, his head shall be thrown to you over the wall."

12) 1Ki 3:12

1Ki 3:12 הֲנֵה עָשִׂיתִי כְּדַבְּרֶיךָ הֲנֵה נָתַתִּי לְךָ לֵב חָכָם וְנָבוֹן אֲשֶׁר כְּמוֹךָ לֹא־הָיָה לְפָנַי וְאֶחָרַיִךְ לֹא־יָקוּם כְּמוֹךָ:

1Ki 3:12 behold, I now do according to your word. Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you.

13) 2Ki 6:13

2Ki 6:13 וַיֹּאמֶר לָבוֹ וְרֵאוּ אֵיכָּה הוּא וְאֲשַׁלַּח וְאֶקְחָהוּ וַיִּגְדְּלוּ לֵאמֹר הֲנֵה בְּרָחָו:

2Ki 6:13 And he said, "Go and see where he is, that I may send and seize him." It was told him, "Behold, he is in Dothan."

**B. Responses to questions**

**1) Gen 18:9**

Gen 18:9 וַיֹּאמְרוּ אֵלָיו אֵיךְ שָׂרָה אֲשֶׁתְּךָ הִנֵּה בְּאֹהֶל:

Gen 18:9 They said to him, "Where is Sarah your wife?" And he said, "She is in the tent."

**2) Num 22:32**

Num 22:32 וַיֹּאמֶר אֵלָיו מִלֶּאֲדָרְךָ יִהְיֶה עַל-מִמָּה הַכִּיתָ אֶת-אַחֲתָנֹךְ זֶה שְׁלוֹשׁ רְגָלִים הִנֵּה אֲנֹכִי יֹצֵאתִי לְשֹׁטֵן כִּי-יָרַט הַדֶּרֶךְ לְגַגְדִּי:

Num 22:32 And the angel of the LORD said to him, "Why have you struck your ass these three times? Behold, I have come forth to withstand you, because your way is perverse before me;

**3) Num 22:38**

Num 22:38 וַיֹּאמֶר בְּלָעָם אֶל-בָּלַק הִנֵּה-בָאתִי אֵלֶיךָ עִתָּה הַיְכֹוֹל אוֹכַל דְּבַר מְאוֹמָה הַדְּבָר אֲשֶׁר יִשִּׁים אֱלֹהִים בְּפִי אֲחֹוֹ אֲדַבֵּר:

Num 22:38 Balaam said to Balak, "Lo, I have come to you! Have I now any power at all to speak anything? The word that God puts in my mouth, that must I speak."

**4) Jdg 6:15**

Jdg 6:15 וַיֹּאמֶר אֵלָיו בִּי אֲדֹנָי בְּמָה אוֹשִׁיעַ אֶת-יִשְׂרָאֵל הִנֵּה אֶלְפִי הַדָּל בְּמִנְשָׁה וְאֲנֹכִי הַצָּעִיר בְּבֵית אָבִי:

Jdg 6:15 And he said to him, "Pray, Lord, how can I deliver Israel? Behold, my clan is the weakest in Manasseh, and I am the least in my family."

**Comment:**

Response to a question in the same speech.

The speech comprising of a question and a *hnh* clause is a negative response (dissension) to a command or a challenge.

**5) 1Sa 10:22**

1Sa 10:22 וַיִּשְׁאַלוּ-עוֹד בִּיהוָה הֲבָא עוֹד הָלָם אִישׁ ס וַיֹּאמֶר יְהוָה הִנֵּה-הוּא נִחְבֵּא אֶל-הַכְּלִים:

1Sa 10:22 So they inquired again of the LORD, "Did the man come hither?" and the LORD said, "Behold, he has hidden himself among the baggage."

**6) 1Sa 15:22**

1Sa 15:22 וַיֹּאמֶר שְׁמוּאֵל הֲחִפֵּץ לִיהוָה בְּעֹלוֹת וּזְבָחִים כְּשָׁמֶעַ בְּקוֹל יְהוָה הִנֵּה שָׁמַע מְזֻבַּח טוֹב לְהִקְשִׁיב מִחֶלֶב אֵילִים:

1Sa 15:22 And Samuel said, "Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

**7) 1Sa 19:22**

1Sa 19:22 וַיֵּלֶךְ נִסְיָאוֹן הַרְקָמָה וַיָּבֵא עֲרֵבוֹר הַגְּדוֹל אֲשֶׁר כְּשָׁבוּ וַיִּשְׁאַל וַיֹּאמֶר אֵיפֹה שְׁמוּאֵל וְדוֹד וַיֹּאמֶר הִנֵּה (בְּנוֹת) [בְּנוֹת] בְּרָמָה:



1Sa 19:22 Then he himself went to Ramah, and came to the great well that is in Secu; and he asked, "Where are Samuel and David?" And one said, "Behold, they are at Naioth in Ramah."

8) 2Sa 9:4

2Sa 9:4 וַיֹּאמֶר לוֹ הַמֶּלֶךְ אִיפֹה הוּא וַיֹּאמֶר צִיבָא אֶל־הַמֶּלֶךְ הֲנֵה־הוּא בֵּית מַכִּיר בֶּן־עַמִּיאֵל בְּלוֹ דְּבַר:

2Sa 9:4 The king said to him, "Where is he?" And Ziba said to the king, "He is in the house of Machir the son of Ammiel, at Lodebar."

9) 2Sa 16:3

2Sa 16:3 וַיֹּאמֶר הַמֶּלֶךְ וְאַיֶּה בֶּן־אֲדֹנָיִךְ וַיֹּאמֶר צִיבָא אֶל־הַמֶּלֶךְ הֲנֵה יוֹשֵׁב בִּירוּשָׁלַם כִּי אָמַר הַיּוֹם יָשִׁיבוּ לִי בֵּית יִשְׂרָאֵל אֶת מַמְלַכּוֹת אָבִי:

2Sa 16:3 And the king said, "And where is your master's son?" Ziba said to the king, "Behold, he remains in Jerusalem; for he said, 'Today the house of Israel will give me back the kingdom of my father.'"

*C. Responses to Action or Stimuli*

1) Deu 26:10

Deu 26:10 וְעַתָּה הֵנֵּה הֵבֵאתִי אֶת־רֵאשִׁית פְּרֵי הָאָרֶזְמָה אֲשֶׁר־נָתַתָּה לִי יְהוָה וְהִנַּחְתָּ לִּפְנֵי יְהוָה אֱלֹהֶיךָ וְהִשְׁתַּחֲוִיתָ לִּפְנֵי יְהוָה אֱלֹהֶיךָ:

Deu 26:10 And behold, now I bring the first of the fruit of the ground, which thou, O LORD, hast given me.' And you shall set it down before the LORD your God, and worship before the LORD your God;

2) 1Sa 20:23

1Sa 20:23 וְהַדְּבָר אֲשֶׁר דִּבַּרְנוּ אִנִּי וְאַתָּה הֵנֵּה יְהוָה בֵּינִי וּבֵינֶךָ עַד־עוֹלָם: ם

1Sa 20:23 And as for the matter of which you and I have spoken, behold, the LORD is between you and me for ever."

*D. Response to a call*

2Sa 9:6

2Sa 9:6 וַיָּבֹא מִפִּיבֹשֶׁת בֶּן־יְהוֹנָתָן בֶּן־שָׁאוּל אֶל־דָּוִד וַיִּפֹּל עַל־פָּנָיו וַיִּשְׁתַּחֲוֶה וַיֹּאמֶר דָּוִד מִפִּיבֹשֶׁת וַיֹּאמֶר הֲנֵה עַבְדְּךָ:

2Sa 9:6 And Mephibosheth the son of Jonathan, son of Saul, came to David, and fell on his face and did obeisance. And David said, "Mephibosheth!" And he answered, "Behold, your servant."

*E. Response to an offer or proposal*

1Sa 25:41

1Sa 25:41 וַתִּקַּם וַתִּשְׁתַּחֲוֶה אִפְסִים אֶרְצָה וַתֹּאמֶר הֲנֵה אֲמַתְךָ לְשַׁפְּחָה לְרַחֵץ רַגְלֵי עַבְדֵי אֲדֹנָי:

1Sa 25:41 And she rose and bowed with her face to the ground, and said, "Behold, your handmaid is a servant to wash the feet of the servants of my lord."

***Comment:***

Response to a proposal made by David to Abigail for marriage.



**List 6: Hnhh passages used in arguments, comparative, and contrastive statements**  
English Rendering: ASV

**A. Arguments**

**1) 1Sa 20:2**

1Sa 20:2 וַיֹּאמֶר לוֹ חֲלִילָה לֹא תָמוּת הֲנֵה (לוֹעֵשָׂה) וְלֹא־יַעֲשֶׂה אָבִי דְבַר גָּדוֹל  
אוֹ דְבַר קָטָן וְלֹא יִגְלֶה אֶת־אֲזִנִּי וּמִדַּוְעַ יִסְתִּיר אָבִי מִמֶּנִּי אֶת־הַדְּבַר הַזֶּה אֵין זֹאת:

1Sa 20:2 And he said unto him, Far from it; thou shalt not die: behold, my father doeth nothing either great or small, but that he discloseth it unto me; and why should my father hide this thing from me? it is not so.

**Function/Comment:**

הנה introduces a unit of discourse that is a basis for a following question in an argument. The unit of discourse marked by הנה is made prominent in persuasive speech.

**2) 1Sa 24:10-11**

1Sa 24:10 וַיֹּאמֶר דָּוִד לְשָׂאוֹל לָמָּה תִשְׁמַע אֶת־דְּבָרַי אֲדָם לֵאמֹר הֲנֵה דָוִד מִבְּקֵשׁ רַעְחָד:  
1Sa 24:11 הֲנֵה הַיּוֹם הַזֶּה רָאוּ עֵינֶיךָ אֶת אֲשֶׁר־נָתַתְּ יְהוָה הַיּוֹם בְּיָדִי בַּמְעָרָה  
וְאָמַר לְהִרְגֶנּוּ וַתַּחַס עַל־יָדִי וְאָמַר לֹא־אֲשַׁלַּח יָדִי בְּאֲדָנָי כִּי־מְשִׁיחַ יְהוָה הוּא:

1Sa 24:9 And David said to Saul, Wherefore hearkenest thou to men's words, saying, Behold, David seeketh thy hurt?

1Sa 24:10 Behold, this day thine eyes have seen how that Jehovah had delivered thee to-day into my hand in the cave: and some bade me kill thee; but *mine eye* spared thee; and I said, I will not put forth my hand against my lord; for he is Jehovah's anointed.

**Function/Comment:**

הנה introduces a unit of discourse that is an answer to a previous question. Both the question and the הנה passage constitute an argument, a persuasive speech to deny the assertion that David is hostile or an enemy of Saul.

**B. Comparative statements**

**1) 1Sa 23:3**

1Sa 23:3 וַיֹּאמְרוּ אַנְשֵׁי דָוִד אֵלָיו הֲנֵה אֲנַחְנוּ פֹּה בִיהוּדָה  
וְרֵאִים וְאֵף כִּי־יִגְלַךְ קַעֲלָה אֶל־מַעַרְכוֹת פְּלִשְׁתִּים: ם

1Sa 23:3 And David's men said unto him, Behold, we are afraid here in Judah: how much more then if we go to Keilah against the armies of the Philistines?

**Function/Comment:**

The comparative statements represent a negative response to a challenge stated in vv. 1-2. A refusal.

**2) 2Sa 12:18**

2Sa 12:18 וַיְהִי בַיּוֹם הַשְּׂבִיעִי וַיָּמָת הַיָּלֶד וַיִּרְאוּ עַבְדָּי דָּוִד  
לְהַגִּיד לוֹ כִּי־מָת הַיָּלֶד כִּי אָמְרוּ הֲנֵה בְהֵיזַת הַיָּלֶד הִי  
דְּבָרֵנוּ אֵלָיו וְלֹא־שָׁמַע בְּקוֹלֵנוּ וְאֵיךְ נֹאמַר אֵלָיו מָת הַיָּלֶד וְעָשָׂה רָעָה:

2Sa 12:18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he hearkened not unto our voice: how will he then vex himself, if we tell him that the child is dead!

3) 1Ki 8:27

1Ki 8:27 כי האמנם ישב אלהים על-הארץ הנה השמים ושמי השמים לא יכלכלוך אף כִּי־הבית הזה אשר בנית:

1Ki 8:27 But will God in very deed dwell on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded!

4) 2Ki 10:4

2Ki 10:4 וַיִּרְאוּ מֵאֵד מְאֹד וַיֹּאמְרוּ הִנֵּה שְׁנֵי הַמְּלָכִים לֹא עָמְדוּ לְפָנָיו וְאֵיךְ נִעְמַד אֲנַחְנוּ:

2Ki 10:4 But they were exceedingly afraid, and said, Behold, the two kings stood not before him: how then shall we stand?

*Function/Comment:*

The comparative statements constitute a (response of) refusal.

C. Contrastive statements

1) Gen 48:21

Gen 48:21 וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הִנֵּה אָנֹכִי מֵת וְהָיָה אֱלֹהִים עִמָּכֶם וְהָשִׁיב אֲחֵיכֶם אֶל־אֶרֶץ אֲבֹתֵיכֶם:

Gen 48:21 And Israel said unto Joseph, Behold, I die: but God will be with you, and bring you again unto the land of your fathers.

2) Jos 9:12

Jos 9:12 זֶהוּ לַחֲמֵנוּ חֶם הַצִּטִּיָּדָנוּ אֲתוֹ מִבְּתֵינוּ בַּיּוֹם צִאתָנוּ לָלֶכֶת אֵלֵיכֶם וְעַתָּה הִנֵּה יָבֵשׁ וְהָיָה נִקְרָדִים:

Jos 9:12 This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and is become mouldy:

3) 1Ki 1:17-18

1Ki 1:17 וַתֹּאמֶר לוֹ אֲדֹנָי אַתָּה נִשְׁבַּעְתָּ בַּיהוָה אֱלֹהֶיךָ לְאַמְתֶּךָ כִּי־שְׁלֹמֹה בְנֶךָ יִמְלֹךְ אַחֲרָי וְהוּא יֹשֵׁב עַל־כִּסְאִי:  
1Ki 1:18 וְעַתָּה הִנֵּה אֲדֹנִיָּה מְלֹךְ וְעַתָּה אֲדֹנָי הַמֶּלֶךְ לֹא יָדַעַת:

1Ki 1:17 And she said unto him, My lord, thou swarest by Jehovah thy God unto thy handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

1Ki 1:18 And now, behold, Adonijah reigneth; and thou, my lord the king, knowest it not:

*Function/Comment:*

A contrast. However, the *hnhh* clause in v. 18 is also used as basis for a directive in v. 20.



4) 2Ki 10:9-10

2Ki 10:9 וַיְהִי בַבֹּקֶר וַיֵּצֵא וַיַּעֲמֵד וַיֹּאמֶר אֶל-כָּל-הָעָם צַדִּיקִים אַתֶּם הִנֵּה אֲנִי קָשְׁרָתִי עַל-אֲדֹנָי וְאֶהְרַגְהוּ וּמִי הִכָּה אֶת-כָּל-אֱלֹהִים:  
2Ki 10:10 דַּעוּ אַפּוֹא כִּי לֹא יִפֹּל מִדְּבַר יְהוָה אֶרְצָה אֲשֶׁר-דִּבֶּר יְהוָה עַל-בֵּית אַחָאָב וַיְהוּהָ עָשָׂה אֵת אֲשֶׁר דִּבֶּר בְּיַד עַבְדּוֹ אֵלִיָּהוּ:

2Ki 10:9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye are righteous: behold, I conspired against my master, and slew him; but who smote all these?

2Ki 10:10 Know now that there shall fall unto the earth nothing of the word of Jehovah, which Jehovah spake concerning the house of Ahab: for Jehovah hath done that which he spake by his servant Elijah.

*Function/Comment:*

The הנה clause in v. 9 is in contrast with the following question and is also the basis for it.

5) 2Ki 18:21-23

2Ki 18:21 עַתָּה הִנֵּה בְטַחַח לְךָ עַל-מִשְׁעַנֹּת הַקֶּנֶה הַרְצוּץ הַזֶּה עַל-מִצְרַיִם אֲשֶׁר יִסְמָךְ אִישׁ עָלָיו וּבָא בְכַפּוֹ וּנְקַבָּהּ כֵּן פִּרְעֹה מֶלֶךְ-מִצְרַיִם לְכָל-הַבְּטָחִים עָלָיו:  
2Ki 18:22 וְכִרְתֹּאמְרוּן אֵלַי אֶל-יְהוָה אֱלֹהֵינוּ בְטַחַחוּ הַלֹּא-הוּא אֲשֶׁר הִסִּיר חֻזְקֵיהוּ אֶת-בְּמִתּוֹ וְאֶת-מִזְבְּחֵיהוּ וַיֹּאמֶר לִיהוּדָה וְלִירוּשָׁלַם לִפְנֵי הַמִּזְבֵּחַ הַזֶּה תִּשְׁתַּחֲוּוּ בִירוּשָׁלַם:  
2Ki 18:23 וְעַתָּה הִחָעֲרַב נָא אֶת-אֲדֹנָי אֶת-מֶלֶךְ אַשּׁוּר וְאֶתְנָה לְךָ אֲלָפִים סוּסִים אֲסִיתוּכָל לַחַת לְךָ רֶכָבִים עֲלֵיהֶם:

2Ki 18:21 Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

2Ki 18:22 But if ye say unto me, We trust in Jehovah our God; is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and to Jerusalem, Ye shall worship before this altar in Jerusalem?

2Ki 18:23 Now therefore, I pray thee, give pledges to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

*Function/Comment:*

הנה is included in a persuasive discourse and also the הנה clauses are in contrast with v. 22.

**List 7: *Hnnh* passages used in intensified speech, prophecy/judgment and prophecy/promise**  
English Rendering: ASV

**1) Gen 42:22**

Gen 42:22 וַיַּעַן רְאוּבֵן אֲתָם לֵאמֹר הֲלוֹא אָמַרְתִּי אֲלֵיכֶם לֵאמֹר אַל-תַּחַטְּאוּ בְּיַלְד וְלֹא שָׁמַעְתֶּם וְגַם-דָּמוֹ הִנֵּה נִדְרָשׁ:

Gen 42:22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore also, behold, his blood is required.

*Function/Comment:*  
Heightened /Intensified speech

**2) 1Sa 2:31**

1Sa 2:31 הִנֵּה יָמִים בָּאִים וְגַדַּעְתִּי אֶת-זְרֻעֶךָ וְאֶת-זְרֻעַ בֵּית אָבִיךָ מִהָיֹת זָקֵן בְּבֵיתְךָ:

1Sa 2:31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thy house.

*Function/Comment:*  
Prophecy /Judgment

**3) 1Sa 3:11**

1Sa 3:11 וַיֹּאמֶר יְהוָה אֶל-שְׁמוּאֵל הִנֵּה אֲנֹכִי עֹשֶׂה דְבַר בְּיִשְׂרָאֵל אֲשֶׁר כָּל-שֹׁמְעוֹ תִּצְלִינָה שְׁתֵּי אָזְנוֹי:

1Sa 3:11 And Jehovah said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

*Function/Comment:*  
Prophecy /Judgment

**4) 1Ki 13:2**

1Ki 13:2 וַיִּקְרָא עַל-הַמִּזְבֵּחַ בְּדִבְרֵי יְהוָה וַיֹּאמֶר מִזְבֵּחַ מִזְבֵּחַ כִּי אָמַר יְהוָה הִנֵּה-בֵן נוֹלָד לְבֵית-דָּוִד יֵאשְׁיָהוּ שְׁמוֹ וְזָבַח עָלֶיךָ אֶת-כֹּהֲנֵי הַבָּמֹת הַמְּקַטְרִים עָלֶיךָ וְעֲצָמוֹת אָדָם יִשְׂרְפוּ עָלֶיךָ:

1Ki 13:2 And he cried against the altar by the word of Jehovah, and said, O altar, altar, thus saith Jehovah: Behold, a son shall be born unto the house of David, Josiah by name; and upon thee shall he sacrifice the priests of the high places that burn incense upon thee, and men's bones shall they burn upon thee.

*Function/Comment:*  
Prophecy /Judgment



5) 1Ki 13:3

1Ki 13:3 וַיִּתֵּן בַּיּוֹם הַהוּא מוֹפֵת לֵאמֹר זֶה הַמּוֹפֵת אֲשֶׁר דִּבֶּר יְהוָה הִנֵּה הִנֵּה הַמִּזְבֵּחַ נִקְרַע וְנִשְׁפָּךְ הַדָּשָׁן אֲשֶׁר-עָלָיו:

1Ki 13:3 And he gave a sign the same day, saying, This is the sign which Jehovah hath spoken: Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

*Function/Comment:*  
Prophecy /Judgment

6) 2Ki 20:17

2Ki 20:17 הִנֵּה יָמִים בָּאִים וְנִשְׂאוּ כָּל-אֲשֶׁר בְּבֵיתְךָ וְאֲשֶׁר אֲצִדְךָ אֲבִתֶיךָ עַד-הַיּוֹם הַזֶּה בְּבִלְהָ לֹא-יִנְתָּר דְּבַר אֶמֶר יְהוָה:

2Ki 20:17 Behold, the days come, that all that is in thy house, and that which thy fathers have laid up in store unto this day, shall be carried to Babylon: nothing shall be left, saith Jehovah.

*Function/Comment:*  
Prophecy/Judgment

List 8: Functions of הנהגה in Genesis – 2Kings  
English Rendering: ASV

1) Gen 12:11-13

Gen 12:11 ויהי כאשר הקריב לבוא מצרימה ויאמר אל־שְׂרַי

אשתו הנהגה ידעתי כי אשה יפת־מראה את:

Gen 12:12 והיה כִּי־יראוּ אתְךָ המצרים ואמרו אשתו זאת והרגו אתי ואתְךָ יחיו:

Gen 12:13 אמר־יְנָא אתְּחִי אַתְּ לִמְעַן יִטְבַּלִּי בְּעִבּוֹרְךָ וְחַיְתָה נַפְשִׁי בְּגִלְגָלְךָ:

Gen 12:11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon:

Gen 12:12 and it will come to pass, when the Egyptians shall see thee, that they will say, This is his wife: and they will kill me, but they will save thee alive.

Gen 12:13 Say, I pray thee, thou art my sister; that it may be well with me for thy sake, and that my soul may live because of thee.

*Comment:*

Gound for a directive in v. 13.

2) Gen 16:2

Gen 16:2 ותאמר שְׂרַי אל־אַבְרָם הִנֵּה־נָא עָצַרְנִי יְהוָה מִלָּדוֹת

בִּאֲנִי אֶל־שִׁפְחֹתַי אוֹלֵי אִבְנֵה מִמֶּנָּה וַיִּשְׁמַע אַבְרָם לְקוֹל שְׂרַי:

Gen 16:2 And Sarai said unto Abram, Behold now, Jehovah hath restrained me from bearing; go in, I pray thee, unto my handmaid; it may be that I shall obtain children by her. And Abram hearkened to the voice of Sarai.

*Comment*

Basis for a command.

3) Gen 18:27-28

Gen 18:27 וַיַּעַן אַבְרָהָם וַיֹּאמֶר הִנֵּה־נָא הוֹאֲלֹתִי לְדַבֵּר אֶל־אֲדֹנָי וְאַנֹכִי עָפָר וְאִפְרַי:

Gen 18:28 אוֹלֵי יִחְסְרוּן חֲמִשִּׁים הַצְּדִיקִים חֲמִשָּׁה הַתְּשֻׁחִית

בְּחֲמִשָּׁה אֲחִי־כָל־הָעִיר וַיֹּאמֶר לֹא אֲשַׁחִית אִם־אֶמְצָא שָׁם אַרְבָּעִים וְחֲמִשָּׁה:

Gen 18:27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes:

Gen 18:28 peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, I will not destroy it, if I find there forty and five.

*Comment:*

Basis for a question.

4) Gen 18:31

Gen 18:31 וַיֹּאמֶר הִנֵּה־נָא הוֹאֲלֹתִי לְדַבֵּר אֶל־אֲדֹנָי אוֹלֵי

יִמְצְאוּן שָׁם עֶשְׂרִים וַיֹּאמֶר לֹא אֲשַׁחִית בְּעָבוֹר הָעֶשְׂרִים:

Gen 18:31 And he said, Behold now, I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there. And he said, I will not destroy it for the twenty's sake.



**Comment:**

Ground for a forwarding question.

5) Gen 19:2

Gen 19:2 וַיֹּאמֶר הִנֵּה נֹאֲדָרְנִי סוּרוּ נָא אֶל-בַּיִת עַבְדְּכֶם וְלִינוּ  
וּרְחֲצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וְהִלַכְתֶּם לְרַדְכֶם וַיֹּאמְרוּ לֹא כִי בְרָחוּב גְּלוֹן:

Gen 19:2 and he said, Behold now, my lords, turn aside, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way. And they said, Nay; but we will abide in the street all night.

**Comment:**

Introduces a directive (request).

6) Gen 19:8

Gen 19:8 הִנֵּה-נָא לִי שְׁתֵּי בָנוֹת אֲשֶׁר לֹא-יָדָעוּ אִישׁ אוֹצִיָּא-הֵנָּה אַחֲהֶן אֵלֵיכֶם וַעֲשׂוּ  
לָהֶן כְּטוֹב בְּעֵינֵיכֶם רַק לְאִנְשֵׁים הָאֵל אֶל-תַּעֲשׂוּ דְבַר כִּי-עַל-כֵּן בָּאוּ בְּצֶל קַרְתִּי:

Gen 19:8 Behold now, I have two daughters that have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing, forasmuch as they are come under the shadow of my roof.

**Comment:**

Basis for a permission.

7) Gen 19:19-20

Gen 19:19 הִנֵּה-נָא מָצָא עַבְדְּךָ חֵן בְּעֵינֶיךָ וַתִּגְהַל חַסְדְּךָ אֲשֶׁר  
עָשִׂיתָ עִמָּדִי לְהַחְיֹת אֶת-נַפְשִׁי וְאֵנֹכִי לֹא אוֹכֵל לְהַמְלִיט הַהֶרֶה פֶּן-תִּרְבַּקֵּנִי הַרְעָה וְנַחֲתִי:  
Gen 19:20 הִנֵּה-נָא הָעִיר הַזֹּאת קְרִיבָה לְנוֹס שָׁמָּה וְהִיא מְצַעֵר  
אֶמְלִטָּהּ נָא שָׁמָּה הֲלֹא מְצַעֵר הוּא וְחַתִּי נַפְשִׁי:

Gen 19:19 behold now, thy servant hath found favor in thy sight, and thou hast magnified thy lovingkindness, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest evil overtake me, and I die:

Gen 19:20 behold now, this city is near to flee unto, and it is a little one. Oh let me escape thither (is it not a little one?), and my soul shall live.

**Comment**

הנה clauses in vv. 19 and 20 used as basis for a request.

8) Gen 27:2-3

Gen 27:2 וַיֹּאמֶר הִנֵּה-נָא זָקֵנְתִי לֹא יָדַעְתִּי יוֹם מוֹתִי:  
Gen 27:3 וְעַתָּה שָׂא-נָא כְלִיךָ חֶלְיוֹךָ וְקִשְׁתְּךָ וְצֹא הַשָּׂדֶה וְצוּרָה לִי (צִידָה) [צִיד]:

Gen 27:2 And he said, Behold now, I am old, I know not the day of my death.

Gen 27:3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me venison.

**Comment:**

Ground for forwarding command.

9) Jdg 13:3-4

Jdg 13:3 וַיֵּרָא מַלְאֲכֵי יְהוָה אֶל-הָאִשָּׁה וַיֹּאמֶר אֵלֶיהָ הֲנֵה-נָנָא  
אֲתִיעֲקֶרְהָ וְלֹא יֵלְדָת וְהָרִית וְיֵלְדָת בֶּן:  
Jdg 13:4 וְעַתָּה הִשְׁמְרִי נָא וְאַל-תִּשְׁתִּי יַיִן וְשִׁכָר וְאַל-תֹּאכְלִי כָל-טָמֵא:

Jdg 13:3 And the angel of Jehovah appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not; but thou shalt conceive, and bear a son.

Jdg 13:4 Now therefore beware, I pray thee, and drink no wine nor strong drink, and eat not any unclean thing:

*Comment:*

Ground for forwarding command.

10) 1Sa 9:6

1Sa 9:6 וַיֹּאמֶר לוֹ הֲנֵה-נָנָא אִישׁ-אֱלֹהִים בְּעִיר הַזֹּאת וְהָאִישׁ נִכְבָּר כָּל אֲשֶׁר-יִדְבַּר  
בּוֹא יָבֹא עִתָּה נִלְכָּה שָׁם אוֹלִי יִגִּיד לָנוּ אֲתִדְרֹכֶנּוּ אֲשֶׁר-הִלְכֵנוּ עִלְיָהּ:

1Sa 9:6 And he said unto him, Behold now, there is in this city a man of God, and he is a man that is held in honor; all that he saith cometh surely to pass: now let us go thither; peradventure he can tell us concerning our journey whereon we go.

*Comment:*

Ground for forwarding suggestion.

11) 1Sa 16:15-16

1Sa 16:15 וַיֹּאמְרוּ עֲבָדֵי-שָׁאוּל אֵלָיו הֲנֵה-נָנָא רוּחַ-אֱלֹהִים רָעָה מִבְּעַתְּךָ:  
1Sa 16:16 וַיֹּאמֶר-נָא אֲדֹנָי עֲבָדֶיךָ לִפְנֵיךָ וּבְקִשׁוּ אִישׁ יָדַע מִנֵּן  
בְּכִנּוֹר וְהָיָה בְּהִיּוֹת עֲלֶיךָ רוּחַ-אֱלֹהִים רָעָה וְנֵן בְּיָדוֹ וְטוֹב לָךְ: פ

1Sa 16:15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

1Sa 16:16 Let our lord now command thy servants, that are before thee, to seek out a man who is a skilful player on the harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

*Comment:*

Ground for forwarding suggestion.

12) 2Sa 13:24

2Sa 13:24 וַיָּבֹא אַבְשָׁלוֹם אֶל-הַמֶּלֶךְ וַיֹּאמֶר הֲנֵה-נָנָא נֹזְזִים  
לְעִבְדֶיךָ יֵלְדֵי-נָנָא הַמֶּלֶךְ וְעִבְדָיו עִם-עֲבָדֶיךָ:

2Sa 13:24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers; let the king, I pray thee, and his servants go with thy servant.

*Comment:*

Ground for forwarding request.

13) 2Sa 14:21

2Sa 14:21 וַיֹּאמֶר הַמֶּלֶךְ אֶל-יוֹאָב הֲנֵה-נָנָא עֲשִׂיתִי אֲחִי-הַדָּבָר



2Sa 14:21 And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom back.

*Comment:*

Ground for forwarding command.

14) 1Ki 20:31

1Ki 20:31 וַיֹּאמְרוּ אֵלָיו עֲבָדָיו הִנֵּה־נָא שָׁמַעְנוּ כִּי מַלְכֵי בֵּית יִשְׂרָאֵל כִּי־מַלְכֵי חַסָּד הֵם וְנָשִׂימָה נָא שָׁקִים בְּמַחְנֵינוּ וְחַבְלִים בְּרֹאשֵׁנוּ וְנֵצֵא אֶל־מֶלֶךְ יִשְׂרָאֵל אוֹלֵי יַחֲיֶה אֶת־נַפְשֵׁךְ:

1Ki 20:31 And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, we pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

*Comment:*

Ground for forwarding request.

15) 1Ki 22:13

1Ki 22:13 וְהַמַּלְאָךְ אֲשֶׁר־הֵלֵךְ לִקְרֹא מִיָּזְהוּ דָבָר אֵלָיו לֵאמֹר הִנֵּה־נָא דְבַרֵי הַנְּבִיאִים פֶּה־אֶחָד טוֹב אֶל־הַמֶּלֶךְ יְהִי־נָא (וְדַבְרֶיךָ) כְּדָבָר אֶחָד מֵהֶם וְדַבַּרְתָּ טוֹב:

1Ki 22:13 And the messenger that went to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak thou good.

*Comment:*

Ground for forwarding command.

16) 2Ki 2:16

2Ki 2:16 וַיֹּאמְרוּ אֵלָיו הִנֵּה־נָא יֵשׁ־אֵת־עֲבָדֶיךָ חֲמִשִּׁים אָנָשִׁים בְּנֵי־חַיִל יֵלְכוּ נָא וַיִּבְקְשׂוּ אֶת־אֲדֹנֶיךָ פֶּן־נִשְׂאוּ רֹחַ יְהוָה וַיִּשְׁלַכְהוּ בְּאֶחָד הַהָרִים אוֹ בְּאֶתֶת (הַגְּבָאוֹת) [וְהַגְּאִיזוֹת] וַיֹּאמֶר לֹא חֲשַׁלְחוּ:

2Ki 2:16 And they said unto him, Behold now, there are with thy servants fifty strong men; let them go, we pray thee, and seek thy master, lest the Spirit of Jehovah hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

*Comment:*

Ground for forwarding suggestion.

17) 2Ki 2:19-20

2Ki 2:19 וַיֹּאמְרוּ אָנָשֵׁי הָעִיר אֶל־אֱלִישֶׁע הִנֵּה־נָא מוֹשֵׁב הָעִיר טוֹב כַּאֲשֶׁר אֲדֹנֶי רָאָה וְהַמַּיִם רַעִים וְהָאָרֶץ מְשַׁקְלָח:  
2Ki 2:20 וַיֹּאמֶר קְחוּ־לִי צִלְתִּית חֲדָשָׁה וְשִׂימוּ שָׁם מֶלַח וַיִּקְחוּ אֵלָיו:

2Ki 2:19 And the men of the city said unto Elisha, Behold, we pray thee, the situation of this city is pleasant, as my lord seeth: but the water is bad, and the land miscarrieth.

2Ki 2:20 And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

**Comment:**

הנה clause contains an indirect speech act of a request which is evidenced by the response of Elisha in v. 20f.

18) 2Ki 4:9-10

2Ki 4:9 ותאמר אל-אישה הנה-נא ידעתי כי איש אלהים קרוש הוא עבר עלינו תמיד:  
2Ki 4:10 נעשה-נא עלית-קיר קטנה ונשים לו שם מטח ושלחן וכסא ומנורה  
והיה בבוא אלינו יסור שמה:

2Ki 4:9 And she said unto her husband, Behold now, I perceive that this is a holy man of God, that passeth by us continually.

2Ki 4:10 Let us make, I pray thee, a little chamber on the wall; and let us set for him there a bed, and a table, and a seat, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

**Comment:**

Basis for a request.

19) 2Ki 5:15

2Ki 5:15 וישב אל-איש האלהים הוא וכל-מחנהו ויבא ויעמד לפניו ויאמר הנה-נא ידעתי כי אין אלהים בכל-הארץ כי אם-בישראל ועתה קחנא ברכה מאת עבדך:

2Ki 5:15 And he returned to the man of God, he and all his company, and came, and stood before him; and he said, Behold now, I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a present of thy servant.

**Comment:**

Basis for a request.

20) 2Ki 6:1-2

2Ki 6:1 ויאמרו בני-הנביאים אל-אלישע הנה-נא המקום אשר אנחנו יושבים שם לפנוך צר ממנו:  
2Ki 6:2 נלכה-נא עד-הירדן ונקחה משם איש קורה אחת ונעשה-לנו שם מקום לשבת שם ויאמר להם:

2Ki 6:1 And the sons of the prophets said unto Elisha, Behold now, the place where we dwell before thee is too strait for us.

2Ki 6:2 Let us go, we pray thee, unto the Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

**Comment:**

Basis for a request.



**List 9: List of passages of הנה + 1cs in Genesis – 2 Kings**  
English Rendering: ASV

**1) Gen 6:13**

Gen 6:13 וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ כָּל־בָּשָׂר בָּא לִפְנֵי כִּי־מִלְאָה  
הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנְנִי מַשְׁחִיתָם אֶת־הָאָרֶץ:

Gen 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

*Comment/Function:*  
Prophetic/judgment

**2) Gen 6:17**

Gen 6:17 וְאֲנִי הִנְנִי מֵבִיא אֶת־הַמָּבּוּל מִיַּם עַל־הָאָרֶץ לְשַׁחַת  
כָּל־בָּשָׂר אֲשֶׁר־בוֹ רוּחַ חַיִּים מִתַּחַת הַשָּׁמַיִם כֹּל אֲשֶׁר־בָּאָרֶץ יָגוּעַ:

Gen 6:17 And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; everything that is in the earth shall die.

*Comment/Function:*  
Prophetic /judgment

**3) Gen 9:9**

Gen 9:9 וְאֲנִי הִנְנִי מִקְּיָם אֶת־בְּרִיתִי אִתְּכֶם וְאִת־זֶרְעֵכֶם אַחֲרֵיכֶם:

Gen 9:9 And I, behold, I establish my covenant with you, and with your seed after you;

*Comment/Function:*  
Prophetic/promise

**4) Gen 22:1**

Gen 22:1 וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיִּהְיֶה הִנְנִי  
Gen 22:1 And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham. And he said, Here am I.

*Comment/Function:*  
Response to a call

**5) Gen 22:7**

Gen 22:7 וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר  
הִנְנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאַיִה הַשֶּׂה לְעֹלָה:

Gen 22:7 And Isaac spake unto Abraham his father, and said, My father. And he said, Here am I, my son. And he said, Behold, the fire and the wood. But where is the lamb for a burnt-offering?

*Comment/Function:*  
Response to a call

**6) Gen 22:11**

Gen 22:11 וַיִּקְרָא אֵלָיו מֵלֶעֶד וַיְהִי מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הִנְנִי

Gen 22:11 And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham. And he said, Here I am.

*Comment/Function:*  
Response to a call

7) Gen 27:1

Gen 27:1 וַיְהִי כִּי־זָקֵן יִצְחָק וַתְּכַהֵן עֵינָיו מִרְאֹת וַיִּקְרָא אֶת־עֵשָׂו בְּנֵו הַגָּדֹל וַיֹּאמֶר אֵלָיו בְּנִי וַיֹּאמֶר אֵלָיו הֲנִנִּי׃

Gen 27:1 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said unto him, My son. And he said unto him, Here am I.

*Comment/Function:*  
Response to a call

8) Gen 27:18

Gen 27:18 וַיָּבֹא אֶל־אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִּי מִי אַתָּה בְּנִי׃

Gen 27:18 And he came unto his father, and said, My father. And he said, Here am I. Who art thou, my son?

*Comment/Function:*  
Response to a call

9) Gen 31:11

Gen 31:11 וַיֹּאמֶר אֵלַי מַלְאָךְ הָאֱלֹהִים בַּחֲלוֹם יַעֲקֹב וַאֲמַר הֲנִנִּי׃

Gen 31:11 And the angel of God said unto me in the dream, Jacob: and I said, Here am I.

*Comment/Function:*  
Response to a call

10) Gen 37:13

Gen 37:13 וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הֲלוֹא אָחִיד רְעִים בְּשֶׁכֶם לָכֵה וְאֶשְׁלַחְתִּי אֵלֵיהֶם וַיֹּאמֶר לוֹ הֲנִנִּי׃

Gen 37:13 And Israel said unto Joseph, Are not thy brethren feeding the flock in Shechem? Come, and I will send thee unto them. And he said to him, Here am I.

*Comment/Function:*  
Response to a command

11) Gen 41:17

Gen 41:17 וַיְדַבֵּר פַּרְעֹה אֶל־יוֹסֵף בַּחֲלֹמֵי הַנֶּנֶה עֹמֵד עַל־שֵׁפֶת הַיָּרְדֵּן׃

Gen 41:17 And Pharaoh spake unto Joseph, In my dream, behold, I stood upon the brink of the river:

*Comment/Function:*  
Signals the start of the recounting of a dream

12) Gen 46:2

Gen 46:2 וַיֹּאמֶר אֱלֹהִים לְיִשְׂרָאֵל בְּמִרְאֹת הַלַּיְלָה וַיֹּאמֶר יַעֲקֹב וַיֹּאמֶר הֲנִנִּי׃

Gen 46:2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.



**Comment/Function:**

Response to a call

**13) Gen 48:4**

Gen 48:4 וַיֹּאמֶר אֵלַי הֲנִי מְפָרֵךְ וְהִרְבִּיתִּיךָ וְנִתְחַדֵּךְ לְקַחֵל עַמִּים וְנִתְמִי אֶת־הָאָרֶץ הַזֹּאת לְזֶרְעֶךָ אַחֲרָיִךְ אַחֲזֶת עוֹלָם:

Gen 48:4 and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a company of peoples, and will give this land to thy seed after thee for an everlasting possession.

**Comment/Function:**

Prophecy/promise

**14) Exo 3:4**

Exo 3:4 וַיֵּרָא יְהוָה כִּי סָר לְרְאוֹת וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַכְּנֹה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הֲנִינִי

Exo 3:4 And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

**Comment/Function:**

Response to a call

**15) Exo 8:17**

Exo 8:17 כִּי אִם־אֵינְךָ מְשַׁלַּח אֶת־עַמִּי הֲנִינִי מְשַׁלֵּיחַ בְּךָ וּבַעֲבָדֶיךָ וּבַעֲמָלְךָ וּבְבִתֶּיךָ אֶת־הַעֲרָב וּמִלְאוּ בְתֵי מִצְרַיִם אֶת־הָעֲרָב וְגַם הָאָרְצָה אֲשֶׁר־הֵם עָלֶיהָ:

Exo 8:21 Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon they servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

**Comment/Function:**

Prophecy/judgment

**16) Exo 9:18**

Exo 9:18 הֲנִינִי מִמָּטִיר קֶעֶת מִחֵר בְּרֶדְךָ כְּבֹד מְאֹד אֲשֶׁר לֹא־הָיָה כָּמֹהוּ בְּמִצְרַיִם לְמִן־הַיּוֹם הַזֶּה וְעַד־עַתָּה:

Exo 9:18 Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now.

**Comment/Function:**

Prophecy/judgment

**17) Exo 10:4**

Exo 10:4 כִּי אִם־מָאֵן אַתָּה לְשַׁלַּח אֶת־עַמִּי הֲנִינִי מְבִיא מִחֵר אַרְבֶּה בְּגִבְלֶיךָ:

Exo 10:4 Else, if thou refuse to let my people go, behold, to-morrow will I bring locusts into thy border:

**Comment/Function:**

Prophecy/judgment

**18) Exo 14:17**

Exo 14:17 וְאֵנִי הֲנִינִי מְחִזֵּק אֶת־לֵב מִצְרַיִם וַיָּבֹאוּ אַחֲרֵיהֶם וְאַכְבְּרָה בַּפָּרֶעַה וּבְכָל־חֵילוֹ בָּרַכְבוֹ וּבַפָּרָשָׁיו:

Exo 14:17 And I, behold, I will harden the hearts of the Egyptians, and they shall go in after them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

*Comment/Function:*  
Prophecy/judgment

19) Exo 16:4

Exo 16:4 וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן-הַשָּׁמַיִם וַיֵּצֵא הָעָם וּלְקַטֹּף דְּבַר-יוֹם בְּיוֹמוֹ לְמַעַן אֲנַכְנֶה הַיָּלֶד בְּחֹרְתֵי אִם-לֹא:

Exo 16:4 Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not.

*Comment/Function:*  
Prophecy/promise

20) Exo 17:6

Exo 17:6 הִנְנִי עֹמֵד לְפָנֶיךָ שָׁם עַל-הַצּוּר בְּחָרֵב וְהִכִּיתָ בַּצּוּר וַיֵּצְאוּ מִמֶּנּוּ מַיִם וְשָׁתָה הָעָם וַיַּעַשׂ כֵּן מֹשֶׁה לְעֵינֵי זִקְנֵי יִשְׂרָאֵל:

Exo 17:6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

*Comment/Function:*  
Ground for a directive (command)

21) Exo 34:11

Exo 34:11 שְׁמַר-לְךָ אֵת אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם הִנְנִי גֹרֵשׁ מִפְּנֶיךָ אֶת-הָאֱמֹרִי וְהַכְּנַעֲנִי וְהַחִתִּי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי:

Exo 34:11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

*Comment/Function:*  
Ground for a directive (command)

22) Num 24:14

Num 24:14 וְעַתָּה הִנְנִי הוֹלֵךְ לְעַמִּי לְכֹה אֵינְעֹדךָ אֲשֶׁר יַעֲשֶׂה הָעָם הַזֶּה לְעַמְּךָ בְּאַחֲרֵית הַיָּמִים:

Num 24:14 And now, behold, I go unto my people: come, *and* I will advertise thee what this people shall do to thy people in the latter days.

*Comment/Function:*  
Ground for a directive (command)

23) Num 25:12-13

Num 25:12 לָכֵן אָמַר הִנְנִי נֹתֵן לוֹ אֶת-בְּרִיתִי שְׁלוֹם:  
Num 25:13 וְהִיָּחָה לוֹ וּלְזֵרְעוֹ אַחֲרָיו בְּרִית כְּהֵנָּה עוֹלָם תַּחַת אֲשֶׁר קָנָא לְאֱלֹהֵיו וַיִּכְפַּר עַל-בְּנֵי יִשְׂרָאֵל:

Num 25:12 Wherefore say, Behold, I give unto him my covenant of peace:



Num 25:13 and it shall be unto him, and to his seed after him, the covenant of an everlasting priesthood; because he was jealous for his God, and made atonement for the children of Israel.

**Comment/Function:**

General statement as summary or title followed by the details of the general statement.

24) 1Sa 3:4

1Sa 3:4 וַיִּקְרָא יְהוָה אֶל-שְׁמוּאֵל וַיֹּאמֶר הֲנִנִי:

1Sa 3:4 that Jehovah called Samuel; and he said, Here am I.

**Comment/Function:**

Response to a call

25) 1Sa 3:5

1Sa 3:5 וַיִּרְץ אֶל-עֲלִי וַיֹּאמֶר הֲנִנִי כִּי-קָרָאתָ לִי וַיֹּאמֶר לֹא-קָרָאתִי שׁוּב שָׁכַב וַיִּלָּךְ וַיִּשְׁכַּב: ס

1Sa 3:5 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

**Comment/Function:**

Response to a call

26) 1Sa 3:6

1Sa 3:6 וַיִּסֶף יְהוָה קְרָא עוֹד שְׁמוּאֵל וַיָּקָם שְׁמוּאֵל וַיֵּלֶךְ אֶל-עֲלִי וַיֹּאמֶר הֲנִנִי כִּי קָרָאתָ לִי וַיֹּאמֶר לֹא-קָרָאתִי בְּנִי שׁוּב שָׁכַב:

1Sa 3:6 And Jehovah called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again.

**Comment/Function:**

Response to a call

27) 1Sa 3:8

1Sa 3:8 וַיִּסֶף יְהוָה קְרָא שְׁמוּאֵל בְּשִׁלְשִׁית וַיָּקָם וַיֵּלֶךְ אֶל-עֲלִי וַיֹּאמֶר הֲנִנִי כִּי קָרָאתָ לִי וַיִּבֶן עָלַי כִּי יְהוָה קָרָא לְנַעַר:

1Sa 3:8 And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah had called the child.

**Comment/Function:**

Response to a call

28) 1Sa 3:16

1Sa 3:16 וַיִּקְרָא עָלַי אֶת-שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל בְּנִי וַיֹּאמֶר הֲנִנִי:

1Sa 3:16 Then Eli called Samuel, and said, Samuel, my son. And he said, Here am I.

**Comment/Function:**

Response to a call

29) 1Sa 12:3

1Sa 12:3 הֲנִנִי עָנּוּ בִי נָגַד יְהוָה וְנָגַד מְשִׁיחוֹ אֶת-שׁוֹרֵי מִי לְקַחְתִּי וְחָמוֹר מִי לְקַחְתִּי וְאֶת-מִי עֲשָׂקְתִּי אֶת-מִי רְצוּחִי



ומידמי לקחתי כפר ואעלים עיני בו ואשיב לכם:

1Sa 12:3 Here I am: witness against me before Jehovah, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I taken a ransom to blind mine eyes therewith? and I will restore it you.

**Comment/Function:**

Ground for a directive (command)

**30) 1Sa 14:7**

1Sa 14:7 וַיֹּאמֶר לוֹ נָשָׂא כָלֵיו עֲשֵׂה כָל־אֲשֶׁר בְּלִבְבְּךָ נָטָה לָךְ הֲנִנִי עִמָּךְ כָּל־בְּבַדְךָ: ם

1Sa 14:7 And his armorbearer said unto him, Do all that is in thy heart: turn thee, behold, I am with thee according to thy heart.

**Comment/Function:**

Ground for a directive

**31) 1Sa 14:43**

1Sa 14:43 וַיֹּאמֶר שָׁאוּל אֶל־יוֹנָתָן הַגִּידָה לִי מָה עָשִׂיתָה

וַיַּגִּד־לוֹ יוֹנָתָן וַיֹּאמֶר טַעַם שְׁעָמְתִי בַקֶּצֶה הַמַּטֵּה אֲשֶׁר־בְּיָדִי מִעֵט דְּבַשׁ הֲנִנִי אֲמוֹת:

1Sa 14:43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did certainly taste a little honey with the end of the rod that was in my hand; and, lo, I must die.

**Comment/Function:**

Response – expressing one's commitment to a previous challenge

**32) 1Sa 22:12**

1Sa 22:12 וַיֹּאמֶר שָׁאוּל שְׁמַע־נָא בֶן־אֲחִיטוֹב וַיֹּאמֶר הֲנִנִי אֲדָנָי:

1Sa 22:12 And Saul said, Hear now, thou son of Ahitub. And he answered, Here I am, my lord.

**Comment/Function:**

Response to a call or response to a command?

**33) 1Sa 25:19**

1Sa 25:19 וַתֹּאמֶר לַנְּעָרִיהָ עֲבְרוּ לִפְנֵי הֲנִנִי אַחֲרֵיכֶם בָּאָה וְלֹאִישָׁה נָבָל לֹא הִגִּידָה:

1Sa 25:19 And she said unto her young men, Go on before me; behold, I come after you. But she told not her husband Nabal.

**Comment/Function:**

Ground to a directive (command)

**34) 2Sa 1:7**

2Sa 1:7 וַיִּסֵּן אַחֲרָיו וַיֵּרְאֵנִי וַיִּקְרָא אֵלַי וַאֲמַר הֲנִנִי:

2Sa 1:7 And when he looked behind him, he saw me, and called unto me. And I answered, Here am I.

**Comment/Function:**

Response to a call

**35) 2Sa 12:11**

2Sa 12:11 כֹּהוּ אָמַר יְהוָה הֲנִנִי מְקִים עָלֶיךָ רָעָה מִבֵּיתְךָ



ולקחתני את־נשיך לעיניך ונתתני לרעיך ושכב עִם־נשיך לעיני השמש הזאת:

2Sa 12:11 Thus saith Jehovah, Behold, I will raise up evil against thee out of thine own house; and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun.

**Comment/Function:**

Prophecy/judgment

**36) 2Sa 15:26**

2Sa 15:26 ואם כה יאמר לא חפצתי בך הנני יעשה־לי כאשר טוב בעיניו: ם

2Sa 15:26 but if he say thus, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him.

**Comment/Function:**

Response expressing submission to God's will

**37) 1Ki 5:19**

1Ki 5:19 והנני אמר לבנות בית לשם יהוה אלהי כאשר דבר

יהוה אלהיך אבי לאמר בנדך אשר אתן תחתיך על־כסאך הוא־יבנה הבית לשמי:

1Ki 5:5 And, behold, I purpose to build a house for the name of Jehovah my God, as Jehovah spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build the house for my name.

**Comment/Function:**

General statement expressing a future plan deemed significant by the speaker

**38) 1Ki 11:31**

1Ki 11:31 ויאמר לירבעם קח־לך עשרה קרעים כי כה אמר

יהוה אלהי ישראל הנני קרע את־הממלכה מיד שלמה ונתתני לך את עשרה השבטים:

1Ki 11:31 And he said to Jeroboam, Take thee ten pieces; for thus saith Jehovah, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee

**Comment/Function:**

Ground for a directive (command). This is symbolical, however.

**39) 1Ki 14:10**

1Ki 14:10 לכן הנני מביא רעה אל־בית ירבעם והכרתני לירבעם משתון בקיר

עצור ועוזב בישראל ובערתי אחרי בית־ירבעם כאשר יבער הגלל ער־תמו:

1Ki 14:10 therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every man-child, him that is shut up and him that is left at large in Israel, and will utterly sweep away the house of Jeroboam, as a man sweepeth away dung, till it be all gone.

**Comment/Function:**

Prophecy/judgment

**40) 1Ki 16:3**

1Ki 16:3 הנני מבעיר אחרי בעשא ואחרי ביתו ונתתני את־ביתך כבית ירבעם בן־נבט:

1Ki 16:3 behold, I will utterly sweep away Baasha and his house; and I will make thy house like the house of Jeroboam the son of Nebat.

**Comment/Function:**



41) 1Ki 17:12

1Ki 17:12 ותאמר חייהוה אלהיך אם יש לי מעוג כי אם מלא כף קמח בפר ומעט שמן בצפתח והנני מקששת שנים עצים ובאתי ועשיתיהו לי ולבני ואכלנהו ומתנו:

1Ki 17:12 And she said, As Jehovah thy God liveth, I have not a cake, but a handful of meal in the jar, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

**Comment/Function:**

Basis for future action

42) 1Ki 20:13

1Ki 20:13 והנה נביא אחר נגש אל אחאב מלך ישראל ויאמר כה אמר יהוה הראית את כל ההמון הגדול הזה הנני נתנו בידך היום וידעת כי אני יהוה:

1Ki 20:13 And, behold, a prophet came near unto Ahab king of Israel, and said, Thus saith Jehovah, Hast thou seen all this great multitude? behold, I will deliver it into thy hand this day; and thou shalt know that I am Jehovah.

**Comment/Function:**

Prophecy/promise

43) 1Ki 21:21

1Ki 21:21 והנני (מבי) [מביא] אליך רעה ובערתי אחרריך והכרתי לאחאב משתין בקיר ועצור ועזוב בישראל:

1Ki 21:21 Behold, I will bring evil upon thee, and will utterly sweep thee away and will cut off from Ahab every man-child, and him that is shut up and him that is left at large in Israel:

**Comment/Function:**

Prophecy/judgment

44) 2Ki 19:7

2Ki 19:7 והנני נתן בו רוח ושמע שמועה ושב לארצו והפלתיו בחרב בארצו:

2Ki 19:7 Behold, I will put a spirit in him, and he shall hear tidings, and shall return to his own land; and I will cause him to fall by the sword in his own land.

**Comment/Function:**

Prophecy/promise

45) 2Ki 20:5

2Ki 20:5 שוב ואמרת אל חזקיהו נגיד עמי כה אמר יהוה אלהי דוד אביך שמעתי אתהפלחך ראיתי אתהדמעך והנני רפא לך ביום השלישי תעלה בית יהוה:

2Ki 20:5 Turn back, and say to Hezekiah the prince of my people, Thus saith Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the house of Jehovah.

**Comment/Function:**

Ground for a directive (command)



46) 2Ki 21:12

2Ki 21:12 לכן כה־אמר יהוה אלהי ישראל הנני מביא רעה  
על־ירושלם ויהודה אשר כל־(שמעיו) [שמעתה] תצלנה שתי אזניו:

2Ki 21:12 therefore thus saith Jehovah, the God of Israel, Behold, I bring such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

*Comment/Function:*

Prophecy/judgment

47) 2Ki 22:16

2Ki 22:16 כה אמר יהוה הנני מביא רעה אל־המקום הזה  
ועל־ישביו את כל־דברי הספר אשר קרא מלך יהודה:

2Ki 22:16 Thus saith Jehovah, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read.

*Comment/Function:*

Prophecy/judgment

48) 2Ki 22:20

2Ki 22:20 לכן הנני אספד על־אבותיך ונאספת אל־קברתיך  
בשלום ולא־תראינה עיניך בכל הרעה אשר־אני מביא  
על־המקום הזה וישיבו את־המלך דבר:

2Ki 22:20 Therefore, behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil which I will bring upon this place. And they brought the king word again.

*Comment/Function:*

Prophecy/promise



**List 10 (Model 1) : Significant actor enters the scene**  
**English Version: RSV**

**1) Gen 25:15**

Gen 24:15 וַיְהִי־הוּא טָרַם כְּלָה לְדַבֵּר וַהֲנִיחָהּ רֵבֶקָה יָצְאָה  
אֲשֶׁר יָלְדָהּ לְבֶתְוָאֵל בֶּן־מִלְכָּה אִשְׁתּוֹ נָחוֹר אָחִי אַבְרָהָם וְכִדָּה עַל־שִׁכְמָהּ:

Gen 24:15 Before he had done speaking, behold, Rebekah, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, came out with her water jar upon her shoulder.

**2) Num 25:5,6**

Num 25:5 וַיֹּאמֶר מֹשֶׁה אֶל־שֹׁפְטֵי יִשְׂרָאֵל הֲרֹגוּ אִישׁ אֲנָשָׁיו הַנִּצְמָדִים לְבַעַל פְּעוֹר:  
Num 25:6 וַהֲנִיחָהּ אִישׁ מִבְּנֵי יִשְׂרָאֵל בָּא וַיִּקְרַב אֶל־אֲחִיו  
אֶת־הַמְדִינִית לְעֵינֵי מֹשֶׁה וּלְעֵינֵי כָל־עֵדֻת בְּנֵי־יִשְׂרָאֵל וַהֲמָהּ בָכִים פָּתַח אֹהֶל מוֹעֵד:

Num 25:5 And Moses said to the judges of Israel, "Every one of you slay his men who have yoked themselves to Baal of Peor."

Num 25:6 And behold, one of the people of Israel came and brought a Midianite woman to his family, in the sight of Moses and in the sight of the whole congregation of the people of Israel, while they were weeping at the door of the tent of meeting.

**3) Jdg 19:15, 16**

Jdg 19:15 וַיִּסְרוּ שָׁם לָבוֹא לָלוֹן בְּגִבְעָה וַיָּבֹא וַיֵּשֶׁב בְּרֶחֱבֵי הָעִיר וְאִין אִישׁ מֵאַסְפֵי־אוֹתָם הַבֵּיתָה לָלוֹן:  
Jdg 19:16 וַהֲנִיחָהּ אִישׁ זָקֵן בָּא מִן־מַעֲשָׂהּ מִן־הַשְּׂדֵה בְּעָרֵב וְהָאִישׁ מֵהַר אֶפְרַיִם וְהוּא־אֶגְר  
בְּגִבְעָה וְאֲנָשֵׁי הַמָּקוֹם בְּנֵי יְמִינִי:

Jdg 19:15 and they turned aside there, to go in and spend the night at Gibeah. And he went in and sat down in the open square of the city; for no man took them into his house to spend the night.

Jdg 19:16 And behold, an old man was coming from his work in the field at evening; the man was from the hill country of Ephraim, and he was sojourning in Gibeah; the men of the place were Benjaminites.

**4) Jdg 19:22**

Jdg 19:22 וַהֲנִיחָהּ אֲנָשֵׁי הָעִיר אֲנָשֵׁי  
בְּנֵי־בִלְעֵל נִסְבּוּ אֶת־הַבַּיִת מִחֲדָפְקִים עַל־הַדֶּלֶת וַיֹּאמְרוּ  
אֶל־הָאִישׁ בַּעַל הַבַּיִת הַזֶּקֶן לֵאמֹר הוֹצֵא אֶת־הָאִישׁ אֲשֶׁר־בָּא אֶל־בֵּיתְךָ וְנִדְעֵנוּ:

Jdg 19:22 As they were making their hearts merry, behold, the men of the city, base fellows, beset the house round about, beating on the door; and they said to the old man, the master of the house, "Bring out the man who came into your house, that we may know him."

**5) 1Sa 11:4, 5**

1Sa 11:4 וַיָּבֹאוּ הַמַּלְאָכִים נֹבְעֵת שְׂאוּל וַיְדַבְּרוּ הַדְּבָרִים בְּאָזְנֵי הָעָם וַיִּשְׁאוּ כָל־הָעָם אֶת־קוֹלָם וַיִּבְכּוּ:  
1Sa 11:5 וַהֲנִיחָהּ שְׂאוּל בָּא אַחֲרָי הַבֶּקֶר מִן־הַשְּׂדֵה וַיֹּאמֶר שְׂאוּל  
מֵהַלָּעַם כִּי יִבְכוּ וַיְסַפְּרוּ־לוֹ אֶת־דְּבָרֵי אֲנָשֵׁי יָבִישׁ:

1Sa 11:4 When the messengers came to Gibeah of Saul, they reported the matter in the ears of the people; and all the people wept aloud.

1Sa 11:5 Now Saul was coming from the field behind the oxen; and Saul said, "What ails the people, that they are weeping?" So they told him the tidings of the men of Jabesh.



6) 1Sa 13:9, 10

1Sa 13:9 וַיֹּאמֶר שָׁאוּל הַגִּשׁוּ אֵלַי הָעֹלָה וְהַשְּׁלָמִים וַיַּעַל הָעֹלָה:  
1Sa 13:10 וַיְהִי כִכְלָתוֹ לְהַעֲלוֹת הָעֹלָה וְהִנֵּה שְׂמוּאֵל בָּא וַיֵּצֵא שָׁאוּל לְקִרְאָתוֹ לְבָרְכוֹ:

1Sa 13:9 So Saul said, "Bring the burnt offering here to me, and the peace offerings." And he offered the burnt offering.

1Sa 13:10 As soon as he had finished offering the burnt offering, behold, Samuel came; and Saul went out to meet him and salute him.

7) 1Sa 17:23

1Sa 17:23 וְהוּא מְדַבֵּר עִמָּם וְהִנֵּה אִישׁ הַבְּנִים עוֹלָה גָּלִית  
הַפְּלִשְׁתִּי שְׁמוֹ מְנַח (מִמַּעְרוֹת) [מִמַּעְרְכוֹת] פְּלִשְׁתִּים וַיְדַבֵּר כְּדַבְּרֵי הָאֱלֹה וַיִּשְׁמַע דָּוִד:

1Sa 17:23 As he talked with them, behold, the champion, the Philistine of Gath, Goliath by name, came up out of the ranks of the Philistines, and spoke the same words as before. And David heard him.

8) 2Sa 1:2

2Sa 1:2 וַיְהִי בַיּוֹם הַשְּׁלִישִׁי וְהִנֵּה אִישׁ בָּא מִן־הַמַּחֲנֶה מֵעַם  
שָׁאוּל וּבִגְדָיו קְרָעִים וְאֶדְמָה עַל־רֹאשׁוֹ וַיְהִי בְּבָאוֹ אֶל־דָּוִד וַיִּפֹּל אֶרְצָה וַיִּשְׁתַּחֲוֶה:

2Sa 1:2 and on the third day, behold, a man came from Saul's camp, with his clothes rent and earth upon his head. And when he came to David, he fell to the ground and did obeisance.

9) 2Sa 3:21, 22

2Sa 3:21 וַיֹּאמֶר אַבְנֵר אֶל־דָּוִד אֲקוּמָה וְאֶלְכָה וְאֶקְבְּצָה  
אֶל־אֲדָנֵי הַמֶּלֶךְ אֶת־כָּל־יִשְׂרָאֵל וַיְכַרְתּוּ אִתְּךָ בְרִית וּמַלְכוּת  
בְּכָל אֲשֶׁר־תֵּאֵוֶה נַפְשְׁךָ וַיִּשְׁלַח דָּוִד אֶת־אַבְנֵר וַיֵּלֶךְ בְּשָׁלוֹם:  
2Sa 3:22 וְהִנֵּה עַבְדֵי דָוִד וַיּוֹאֲב בָּא מִהַגְּדוֹד וְשָׁלַל רֶב עִמָּם  
הַבָּיְאוּ וְאַבְנֵר אֵינְנו עִסְדָּוִד בְּחֶבְרוֹן כִּי שָׁלְחוֹ וַיֵּלֶךְ בְּשָׁלוֹם:

2Sa 3:21 And Abner said to David, "I will arise and go, and will gather all Israel to my lord the king, that they may make a covenant with you, and that you may reign over all that your heart desires." So David sent Abner away; and he went in peace.

2Sa 3:22 Just then the servants of David arrived with Joab from a raid, bringing much spoil with them. But Abner was not with David at Hebron, for he had sent him away, and he had gone in peace.

10) 2Sa 13:35, 36

2Sa 13:35 וַיֹּאמֶר יוֹנָדָב אֶל־הַמֶּלֶךְ הִנֵּה בְנֵי־הַמֶּלֶךְ בָּאוּ כְּדַבֵּר עַבְדְּךָ כִּן הָיָה:  
2Sa 13:36 וַיְהִי כִכְלָתוֹ לְדַבֵּר וְהִנֵּה בְנֵי־הַמֶּלֶךְ בָּאוּ וַיִּשְׂאוּ  
קוֹלָם וַיִּבְכוּ וְגַם־הַמֶּלֶךְ וְכָל־עַבְדָּיו בָּכוּ בְּכִי גָדוֹל מְאֹד:

2Sa 13:35 And Jonadab said to the king, "Behold, the king's sons have come; as your servant said, so it has come about."

2Sa 13:36 And as soon as he had finished speaking, behold, the king's sons came, and lifted up their voice and wept; and the king also and all his servants wept very bitterly.

11) 2Sa 18:30, 31

2Sa 18:30 וַיֹּאמֶר הַמֶּלֶךְ סָב הַתִּיצֵב כֹּה וַיִּסָּב וַיַּעֲמֹד:  
2Sa 18:31 וְהִנֵּה הַכּוּשִׁי בָּא וַיֹּאמֶר הַכּוּשִׁי יַחְבֹּשׁ אֲדָנֵי הַמֶּלֶךְ



2Sa 18:30 And the king said, "Turn aside, and stand here." So he turned aside, and stood still.

2Sa 18:31 And behold, the Cushite came; and the Cushite said, "Good tidings for my lord the king! For the LORD has delivered you this day from the power of all who rose up against you."

**12) 1Ki 1:21, 22**

1 Ki 1:21 וְהָיָה כִּשְׁכַב אֲדֹנָי־הַמֶּלֶךְ עִם־אֲבֹתָיו וְהָיִיתִי אָנֹכִי וּבְנֵי שְׁלֹמֹה חַטָּאִים:  
1 Ki 1:22 וְהִנֵּה עֹדְנָה מְדַבֶּרֶת עִם־הַמֶּלֶךְ וְנָתַן הַנָּבִיא בָּא:

1 Ki 1:21 Otherwise it will come to pass, when my lord the king sleeps with his fathers, that I and my son Solomon will be counted offenders."

1 Ki 1:22 While she was still speaking with the king, Nathan the prophet came in.

**13) 1Ki 1:41, 42**

1Ki 1:41 וַיִּשְׁמַע אֲדֹנִיָּהוּ וְכָל־הַקָּרָאִים אֲשֶׁר אִתּוֹ וְהֵם כָּלוּ לֶאֱכֹל וַיִּשְׁמַע יוֹאָב אֶת־קוֹל הַשּׁוֹפָר וַיֹּאמֶר מִדּוּעַ קוֹל־הַקָּרִיָּה הַזֹּאת:  
1Ki 1:42 עֹדְנָה מְדַבֶּר וְהִנֵּה יוֹנָתָן בֶּן־אֲבִיָּתָר הַכֹּהֵן בָּא וַיֹּאמֶר אֲדֹנָיָהוּ בָּא כִּי אִישׁ חָיִל אִתָּהּ וטוֹב תְּבַשֵּׂר:

1Ki 1:41 Adonijah and all the guests who were with him heard it as they finished feasting. And when Joab heard the sound of the trumpet, he said, "What does this uproar in the city mean?"

1Ki 1:42 While he was still speaking, behold, Jonathan the son of Abiathar the priest came; and Adonijah said, "Come in, for you are a worthy man and bring good news."

**14) 1Ki 12: 33, 13:1**

1Ki 12:33 וַיַּעַל עַל־הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה בְּבֵית־אֵל בְּחַמְשָׁה עָשָׂר יוֹם בְּחַדֶּשׁ הַשְּׁמִינִי בְּחַדֶּשׁ אֲשֶׁר־בָּרָא (מִלְבָּד) [מִלְבָּן] וַיַּעַשׂ חֵן לְבְנֵי יִשְׂרָאֵל וַיַּעַל עַל־הַמִּזְבֵּחַ לְהַקְטִיר: פ  
1Ki 13:1 וְהִנֵּה אִישׁ אֱלֹהִים בָּא מִיְהוּדָה בְּדַבַּר יְהוָה אֶל־בֵּית־אֵל וַיְרַבְעֵם עַמֵּד עַל־הַמִּזְבֵּחַ לְהַקְטִיר:

1Ki 12:33 He went up to the altar which he had made in Bethel on the fifteenth day in the eighth month, in the month which he had devised of his own heart; and he ordained a feast for the people of Israel, and went up to the altar to burn incense.

1Ki 13:1 And behold, a man of God came out of Judah by the word of the LORD to Bethel. Jeroboam was standing by the altar to burn incense.

**15) 1Ki 13:24, 25**

1Ki 13:24 וַיֵּלֶךְ וַיִּמְצָאֵהוּ אַרְיֵה בַדְרֹךְ וַיְמִיתֵהוּ וַתְּהִי נֹבֶלְתוֹ מִשְׁלַכַת בַּדְרֹךְ וְהַחֲמוֹר עַמֵּד אֶצְלָהּ וְהָאֲרִיָּה עַמֵּד אֶצְל הַנֹּבֶלֶת:  
1Ki 13:25 וְהִנֵּה אַנְשִׁים עֹבְרִים וַיִּרְאוּ אֶת־הַנֹּבֶלֶת מִשְׁלַכַת בַּדְרֹךְ וְאֶת־הָאֲרִיָּה עַמֵּד אֶצְל הַנֹּבֶלֶת וַיָּבֹאוּ וַיְדַבְּרוּ בְּעִיר אֲשֶׁר הַנָּבִיא הִזְקֵן יָשָׁב בָּהּ:

1Ki 13:24 And as he went away a lion met him on the road and killed him. And his body was thrown in the road, and the ass stood beside it; the lion also stood beside the body.

1Ki 13:25 And behold, men passed by, and saw the body thrown in the road, and the lion standing by the body. And they came and told it in the city where the old prophet dwelt.



16) 1Ki 19:4, 5

1 Ki 19:4 והוא הלך במדבר הרך יום ויבא וישב תחת רחם  
(אחת) [אחר] וישאל את־נפשו למוות ויאמר רב עתה יהוה קח נפשי כִּי־לא־טוב אֲנִי מֵאֲבֹתַי:  
1 Ki 19:5 וישכב וישן תחת רחם אחר והנה־זה מלאך נגע בו ויאמר לו קום אכול:

1 Ki 19:4 But he himself went a day's journey into the wilderness, and came and sat down under a broom tree; and he asked that he might die, saying, "It is enough; now, O LORD, take away my life; for I am no better than my fathers."

1 Ki 19:5 And he lay down and slept under a broom tree; and behold, an angel touched him, and said to him, "Arise and eat."

17) 1Ki 19:10-11

1 Ki 19:10 ויאמר קנא קנאתי ליהוה אלהי צבאות כִּי־עָזְבוּ  
בריתך בני ישראל את־מִזְבְּחֶיךָ הָרְסוּ וְאֶת־נְבִיאֶיךָ הָרְגוּ  
בַחֶרֶב וְאַחַר אֲנִי לְבַדִּי וַיִּבְקְשׂוּ אֶת־נַפְשִׁי לְקַחְתָּהּ:  
1 Ki 19:11 ויאמר צא ועמדת בקר לפני יהוה והנה יהוה  
עבר ורוח גדולה וחזק מפרק הרים ומשבר סלעים לפני  
יהוה לא ברזח יהוה ואחר הרוח רעש לא ברעש יהוה:

1 Ki 19:10 He said, "I have been very jealous for the LORD, the God of hosts; for the people of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

1 Ki 19:11 And he said, "Go forth, and stand upon the mount before the LORD." And behold, the LORD passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake;

18) 1Ki 20:12, 13

1 Ki 20:12 ויהי כשמע את־הדבר הזה והוא שחה הוא והמלכים  
בסכות ויאמר אל־עבדיו שימו ושימו על־העיר:  
1 Ki 20:13 והנה נביא אחר נגש אל־אחאב מלך־ישראל ויאמר  
כה אמר יהוה הראית את כלה־המון הגדול הזה הנני נתנו בידך היום וידעת כִּי־אֲנִי יְהוָה:

1 Ki 20:12 When Benhadad heard this message as he was drinking with the kings in the booths, he said to his men, "Take your positions." And they took their positions against the city.

1 Ki 20:13 And behold, a prophet came near to Ahab king of Israel and said, "Thus says the LORD, Have you seen all this great multitude? Behold, I will give it into your hand this day; and you shall know that I am the LORD."

19) 2Ki 6:32, 33

2Ki 6:32 ואלישע ישב בביתו והזקנים יושבים אתו וישלח איש  
מלפניו בטרם יבא המלאך אליו והוא אמר אל־הזקנים  
הראיתם כִּי־שִׁלַח בְּנֵי־הַמְרַצָּח הַזֶּה לְהַסִּיר אֶת־רֹאשֵׁי רְאוּ  
כִּבְּא הַמְּלָאךְ סָגְרוּ הַדְּלֹת וּלְחַצְתֶּם אֹתוֹ בַּדְּלֹת הַלּוֹא קוֹל רַגְלֵי אֲדָנָיו אַחֲרָיו:  
2Ki 6:33 עורנו מדבר עמם והנה המלאך ירד אליו ויאמר  
הנה־זאת הרעה מאת יהוה מה־אוֹחִיל לַיהוָה עוֹד: ס

2Ki 6:32 Elisha was sitting in his house, and the elders were sitting with him. Now the king had dispatched a man from his presence; but before the messenger arrived Elisha said to the elders, "Do you see how this murderer has sent to take off my



head? Look, when the messenger comes, shut the door, and hold the door fast against him. Is not the sound of his master's feet behind him?"

2Ki 6:33 And while he was still speaking with them, the king came down to him and said, "This trouble is from the LORD! Why should I wait for the LORD any longer?"

20) 2Ki 8:4, 5

2Ki 8:4 והמלך מדבר אל-גחזי נער איש-האלהים לאמר ספרה-נא לי את כל-הגדלות אשר-עשה אלישע:

2Ki 8:5 ויהי הוא מספר למלך את אשר-החיה את-המת והנה האשה אשר-החיה את-בנה צעקת אל-המלך על-ביתה

ועל-שרה ויאמר גחזי אדני המלך זאת האשה וזה-בנה אשר-החיה אלישע:

2Ki 8:4 Now the king was talking with Gehazi the servant of the man of God, saying, "Tell me all the great things that Elisha has done."

2Ki 8:5 And while he was telling the king how Elisha had restored the dead to life, behold, the woman whose son he had restored to life appealed to the king for her house and her land. And Gehazi said, "My lord, O king, here is the woman, and here is her son whom Elisha restored to life."

21) 2Ki 13:20-21

2 Ki 13:20 וימת אלישע ויקברוהו וגרודי מואב יבאו בארץ בא שנה:

2 Ki 13:21 ויהי הם קברים איש והנה ראו את-הגרוד

וישליכו את-האיש בקבר אלישע וילך ויגע האיש בעצמות אלישע ויחי ויקם על-רגליו: פ

2 Ki 13:20 So Elisha died, and they buried him. Now bands of Moabites used to invade the land in the spring of the year.

2 Ki 13:21 And as a man was being buried, lo, a marauding band was seen and the man was cast into the grave of Elisha; and as soon as the man touched the bones of Elisha, he revived, and stood on his feet.



## List 11 (Model 2): Entry of significant actor

Situation: Previous main actor moves to another location, the significant actor goes forth to meet her

English version: RSV

### 1) Jdg 4:21, 22 (combination of 1a and 1b)

Jdg 4:21 ותקח יעל אשת־חבר את־יתד האהל ותשם את־המקבת בִּיהָ וַתָּבֹא אֵלָיו בְּלֵאט וַתִּתְקַע אֶת־הַיִּתְד בְּרַקְתּוֹ וַתְּצַנַח בְּאַרְץ וְהוּא־נֹרֵדִם וַיָּעַף וַיָּמָת׃  
Jdg 4:22 וַהֲנֵה בָרַק רָדַף אֶת־סִיסְרָא וַתֵּצֵא יַעַל לִקְרֹאתוֹ וַתֹּאמֶר לוֹ לֵךְ וּרְאֵךְ אֶת־הָאִישׁ אֲשֶׁר־אַתָּה מִבְּקֶשׁ וַיָּבֹא אֵלֶיהָ וַהֲנֵה סִיסְרָא נָפֵל מֵת וְהַיִּתְד בְּרַקְתּוֹ׃

Jdg 4:21 But Jael the wife of Heber took a tent peg, and took a hammer in her hand, and went softly to him and drove the peg into his temple, till it went down into the ground, as he was lying fast asleep from weariness. So he died.

Jdg 4:22 And behold, as Barak pursued Sisera, Jael went out to meet him, and said to him, "Come, and I will show you the man whom you are seeking." So he went in to her tent; and there lay Sisera dead, with the tent peg in his temple.

### 2) Jdg 11:33, 34

Jdg 11:33 וַיִּכָּסּוּ מֵעֲרוֹעֵר וְעַד־בּוֹאֵךְ מְנִית עֲשָׂרִים עִיר וְעִיר אֲבֵל כְּרָמִים מְכָה גְדוֹלָה מְאֹד וַיִּכְנְעוּ בְּנֵי עַמּוֹן מִפְּנֵי בְנֵי יִשְׂרָאֵל׃ פ  
Jdg 11:34 וַיָּבֹא יַפְתָּח הַמְּצַפֵּה אֶל־בֵּיתוֹ וַהֲנֵה בָתּוֹ יֹצֵאת לִקְרֹאתוֹ בַּחֲפִים וּבַמַּחֲלוֹת וְרַק תִּיא יְחִידָה אֵין־לוֹ מִמֶּנּוּ בֶן אוֹבֶת׃

Jdg 11:33 And he smote them from Aroer to the neighborhood of Minnith, twenty cities, and as far as Abelkeramim, with a very great slaughter. So the Ammonites were subdued before the people of Israel.

Jdg 11:34 Then Jephthah came to his home at Mizpah; and behold, his daughter came out to meet him with timbrels and with dances; she was his only child; beside her he had neither son nor daughter.

### 3) 1Sa 9:14

1Sa 9:14 וַיַּעֲלוּ הָעִיר הַמָּה בָּאִים בְּחוּךְ הָעִיר וַהֲנֵה שְׂמוּאֵל יֹצֵא לִקְרֹאתָם לַעֲלוֹת הַבָּמָה׃ ס

1Sa 9:14 So they went up to the city. As they were entering the city, they saw Samuel coming out toward them on his way up to the high place.

### 4) 1Sa 10: 10

1Sa 10:10 וַיָּבֹאוּ שָׁם הַנְּבִיעָתָה וַהֲנֵה חֶבְל־נְבָאִים לִקְרֹאתוֹ וַתֵּצֵלַח עֲלָיו רוּחַ אֱלֹהִים וַיִּתְנַבֵּא בְּחוּכָם׃

1Sa 10:10 When they came to Gibeah, behold, a band of prophets met him; and the spirit of God came mightily upon him, and he prophesied among them.

### 5) 1Sa 25:19-20

1Sa 25:19 וַתֹּאמֶר לְנַעֲרֶיהָ עֲבְרוּ לִפְנֵי הַנְּנִי אַחֲרֵיכֶם בָּאָה וּלְאִשָּׁה נָבֵל לֹא הִנִּידָה׃  
1Sa 25:20 וְהָיָה הִיא רֹכֶבֶת עַל־הַחֲמֹר וַיִּלְדֹת בְּסֹתֵר הָהָר וַהֲנֵה דוֹד וְאֲנָשָׁיו יֹרְדִים לִקְרֹאתָהּ וַתִּפְגַּשׁ אֹתָם׃

1Sa 25:19 And she said to her young men, "Go on before me; behold, I come after you." But she did not tell her husband Nabal.



1Sa 25:20 And as she rode on the ass, and came down under cover of the mountain, behold, David and his men came down toward her; and she met them.

6) 2Sa 15:23, 24

2Sa 15:23 וְהַמֶּלֶךְ עָבַר בְּנַחַל קִדְרוֹן וְכָל־הָעָם עֹבְרִים עִלָּיו וְכָל־הָעָם וְכָל־הָאָרֶץ בּוֹכִים קוֹל גָּדוֹל וְכָל־הָעָם עֹבְרִים וְהַמֶּלֶךְ עָבַר בְּנַחַל קִדְרוֹן וְכָל־הָעָם עֹבְרִים עִלָּיו וְכָל־הָאָרֶץ בּוֹכִים קוֹל גָּדוֹל וְכָל־הָעָם עֹבְרִים

2Sa 15:24 וְהָיָה גַם־צָדוֹק וְכָל־הַלְוִיִּם אִתּוֹ נֹשְׂאִים אֶת־אֲרוֹן בְּרִית הָאֱלֹהִים וַיִּצְקוּ אֶת־אֲרוֹן הָאֱלֹהִים וַיַּעַל אַבְיָתָר עֲדֹתָם כָּל־הָעָם לַעֲבוֹר מִן־הָעִיר:

2Sa 15:23 And all the country wept aloud as all the people passed by, and the king crossed the brook Kidron, and all the people passed on toward the wilderness.

2Sa 15:24 And Abiathar came up, and lo, Zadok came also, with all the Levites, bearing the ark of the covenant of God; and they set down the ark of God, until the people had all passed out of the city.

7) 2Sa 15: 32

2Sa 15:32 וַיְהִי דָוִד בָּא עֲדֵי־הָרֹאשׁ אֲשֶׁר־יִשְׁתַּחֲוֶה שָׁם לַאֱלֹהִים וְהָיָה לְקִרְאָתוֹ חוּשֵׁי הָאֲרָכִי קָרוּעַ כַּתְּנָתוֹ וְאֲדָמָה עַל־רֹאשׁוֹ:

2Sa 15:32 When David came to the summit, where God was worshiped, behold, Hushai the Archite came to meet him with his coat rent and earth upon his head.

8) 2Sa 16:1

2Sa 16:1 וַיְהִי כִּי עָבַר מֵהָרֹאשׁ וְהָיָה צִיבָא נֶעַר מִפִּי־בֶשֶׁת לְקִרְאָתוֹ וְצֹמֵד חֲמָרִים חֲבָשִׁים וְעֲלֵיהֶם מֵאֲתִים לֶחֶם וּמֵאָה צְמוּקִים וּמֵאָה קִיץ וְנָבֵל יַיִן:

2Sa 16:1 When David had passed a little beyond the summit, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, bearing two hundred loaves of bread, a hundred bunches of raisins, a hundred of summer fruits, and a skin of wine.

9) 2Sa 16:5

2Sa 16:5 וּבָא הַמֶּלֶךְ דָּוִד עֲדֵי־בַחֲוָרִים וְהָיָה מִשֵּׁם אִישׁ יוֹצֵא מִמִּשְׁפַּחַת בֵּית־שָׁאוּל וּשְׁמוֹ שִׁמְעִי בֶן־גֵּרָא יוֹצֵא וּמִקְלָל:

2Sa 16:5 When King David came to Bahurim, there came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera; and as he came he cursed continually.

10) 2Sa 19:41, 42

2 Sa 19:41 וַיַּעֲבֹר הַמֶּלֶךְ הַגִּלְגָּל וַיִּכְמְהֶן עָבַר עִמּוֹ וְכָל־עַם יְהוּדָה (וַיַּעֲבְרוּ) אֶת־הַמֶּלֶךְ וְגַם חֲצִי עַם יִשְׂרָאֵל:

2 Sa 19:42 וְהָיָה כָּל־אִישׁ יִשְׂרָאֵל בָּאִים אֶל־הַמֶּלֶךְ וַיֹּאמְרוּ אֶל־הַמֶּלֶךְ מִדּוּעַ גָּנְבוּךְ אֲחִינוּ אִישׁ יְהוּדָה וַיַּעֲבְרוּ אֶת־הַמֶּלֶךְ וְאֶת־בֵּיתוֹ אֶת־הַיַּרְדֵּן וְכָל־אֲנָשֵׁי דָוִד עִמּוֹ: ס

2 Sa 19:40 The king went on to Gilgal, and Chimham went on with him; all the people of Judah, and also half the people of Israel, brought the king on his way.

2 Sa 19:41 Then all the men of Israel came to the king, and said to the king, "Why have our brethren the men of Judah stolen you away, and brought the king and his household over the Jordan, and all David's men with him?"

11) 1Ki 18:7



1Ki 18:7 וַיְהִי עַבְדֵיָהוּ בַדֶּרֶךְ וַהֲנִיחָהוּ לְקִרְאָתוֹ וַיִּפְרְהוּ  
וַיִּפֹּל עַל־פָּנָיו וַיֹּאמֶר הַאֲתָה זֶה אֲדֹנָי אֱלֹהָיו:

1Ki 18:7 And as Obadiah was on the way, behold, Elijah met him; and Obadiah recognized him, and fell on his face, and said, "Is it you, my lord Elijah?"

12) 1Ki 19:9

1Ki 19:9 וַיָּבֵא־שָׁם אֶל־הַמְעָרָה וַיֵּלֶן שָׁם וַהֲנִיחָהוּ דְבַר־יְהוָה אֵלָיו וַיֹּאמֶר לוֹ מִה־לָּךְ פֹּה אֱלֹהָיו:

1Ki 19:9 And there he came to a cave, and lodged there; and behold, the word of the LORD came to him, and he said to him, "What are you doing here, Elijah?"

13) 1 Ki 19:13

1Ki 19:13 וַיְהִי כִשְׁמַע אֱלֹהָיו וַיִּלָּט פָּנָיו בְּאַדְרָתוֹ וַיֵּצֵא וַיַּעֲמֹד  
פֶּתַח הַמְעָרָה וַהֲנִיחָהוּ אֵלָיו קוֹל וַיֹּאמֶר מִה־לָּךְ פֹּה אֱלֹהָיו:

1Ki 19:13 And when Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. And behold, there came a voice to him, and said, "What are you doing here, Elijah?"



**List 12 (Model 3): Introduction of significant actor.**

**Situation: Primary actor moves to the location of significant actor**

**English version: RSV**

**1) Gen 24:30**

Gen 24:30 וַיְהִי כִּי רָאָת אֶת־הַנֶּזֶם וְאֶת־הַצְּמִדִּים עַל־יָדָיו אַחֲתוֹ וְכִשְׁמָעוֹ אֶת־דְּבָרֵי רִבְקָה אַחֲתוֹ לֵאמֹר כֹּה־דָבַר אֵלַי הָאִישׁ וַיָּבֹא אֶל־הָאִישׁ וַהֲנֶה עִמּוֹ עַל־הַנְּמָלִים עַל־הָעַיִן:

Gen 24:30 When he saw the ring, and the bracelets on his sister's arms, and when he heard the words of Rebekah his sister, "Thus the man spoke to me," he went to the man; and behold, he was standing by the camels at the spring.

**2) Gen 37:29**

Gen 37:29 וַיָּשָׁב רְאוּבֵן אֶל־הַבּוֹר וַהֲנֶה אֶי־יוֹסֵף בְּבוֹר וַיִּקְרַע אֶת־בְּגָדָיו:

Gen 37:29 When Reuben returned to the pit and saw that Joseph was not in the pit, he rent his clothes

**3) Exo 2:12-13**

Exo 2:12 וַיִּבֶן כֹּה וְכֹה וַיִּרְא כִּי אֵין אִישׁ וַיִּדְ אֶת־הַמִּצְרִי וַיִּטְמְנֵהוּ בַחֹל:

Exo 2:13 וַיֵּצֵא בַיּוֹם הַשֵּׁנִי וַהֲנֶה שְׁנַיִם אַנְשִׁים עֹבְרִים נֹצִים וַיֹּאמֶר לָרָשָׁע לָמָּה תִכֶּה רֵעִי:

Exo 2:12 He looked this way and that, and seeing no one he killed the Egyptian and hid him in the sand.

Exo 2:13 When he went out the next day, behold, two Hebrews were struggling together; and he said to the man that did the wrong, "Why do you strike your fellow?"

**4) Num 23:5-6**

Num 23:5 וַיִּשֶׁם יְהוָה דְּבַר בְּפִי בַלְעָם וַיֹּאמֶר שׁוּב אֶל־בָּלָק וְכֹה תִדְבֹר:

Num 23:6 וַיָּשָׁב אֵלָיו וַהֲנֶה נֹצֵב עַל־עֲלֹתוֹ הוּא וְכָל־שָׂרֵי מוֹאָב:

Num 23:5 And the LORD put a word in Balaam's mouth, and said, "Return to Balak, and thus you shall speak."

Num 23:6 And he returned to him, and lo, he and all the princes of Moab were standing beside his burnt offering.

**5) Jdg 3:25b**

Jdg 3:25 וַיִּחִילוּ עַד־בוֹשׁ וַהֲנֶה אֵינְנו פֶתַח דְּלֹתוֹת הָעֲלִיָּה וַיִּקְחוּ אֶת־הַמִּפְתָּח וַיִּפְתְּחוּ וַהֲנֶה אֲדָנֵיהֶם נִפְל אֶרְצָה מֵת:

Jdg 3:25 And they waited till they were utterly at a loss; but when he still did not open the doors of the roof chamber, they took the key and opened them; and there lay their lord dead on the floor.

**6) Jdg 4:21, 22**

Jdg 4:21 וַתִּקַּח יַעֲל אֶשֶׁת־חֶבֶר אֶת־יִתְד הָאָהָל וַתִּשֶׂם אֶת־הַמִּקְבֵּת בִּידָהּ וַתָּבֹא אֵלָיו בְּלֹאט וַתִּתְקַע אֶת־הַיִּתְד בְּרַקְתּוֹ וַתַּצְנַח בָּאָרֶץ וְהוּא־נֹרֶהָם וַיַּעַף וַיָּמָת:

Jdg 4:22 וַהֲנֶה בָרַק רִדְף אֶת־סִסְרָא וַתַּצֵּא יַעֲל לִקְרָאתוֹ וַתֹּאמֶר לוֹ לָךְ וְאַרְאֶךָ אֶת־הָאִישׁ אֲשֶׁר־אַתָּה מִבְּקֶשׁ וַיָּבֹא אֵלֶיהָ וַהֲנֶה סִסְרָא נִפְל מֵת וְהַיִּתְד בְּרַקְתּוֹ:



Jdg 4:21 But Jael the wife of Heber took a tent peg, and took a hammer in her hand, and went softly to him and drove the peg into his temple, till it went down into the ground, as he was lying fast asleep from weariness. So he died.

Jdg 4:22 And behold, as Barak pursued Sisera, Jael went out to meet him, and said to him, "Come, and I will show you the man whom you are seeking." So he went in to her tent; and there lay Sisera dead, with the tent peg in his temple.

### 7) Jdg 7:12, 13

Jdg 7:12 וּמְדִיָּן וְעַמְלֵק וְכָל־בְּנֵי־קְדָם נִפְלִים בְּעַמֶּק כְּאַרְבֵּה לָרֶב וּלְגַמְלֵיהֶם אֵין מִסְפָּר כַּחֹל שְׁעַל־שִׁפְתֵי הַיָּם לָרֶב:  
Jdg 7:13 וַיָּבֹא גִדְעוֹן וְהִנֵּה־אִישׁ מִסְפָּר לְרַעְהוּ חָלוּם וַיֹּאמֶר הִנֵּה חָלוּם חֲלַמְתִּי וְהִנֵּה (צִלּוּל) [צִלִּיל] לַחֵם שְׁעָרַיִם מִתְהַפֵּךְ בְּמַחְנֵה מְדִיָּן וַיָּבֹא עַד־הָאֵהָל וַיַּכְהוּ וַיִּפֹּל וַיִּהְפְּכֻהוּ לְמַעַלָּה וַנִּפֹּל הָאֵהָל:

Jdg 7:12 And the Midianites and the Amalekites and all the people of the East lay along the valley like locusts for multitude; and their camels were without number, as the sand which is upon the seashore for multitude.

Jdg 7:13 When Gideon came, behold, a man was telling a dream to his comrade; and he said, "Behold, I dreamed a dream; and lo, a cake of barley bread tumbled into the camp of Midian, and came to the tent, and struck it so that it fell, and turned it upside down, so that the tent lay flat."

### 8) Jdg 19:26-27

Jdg 19:26 וַתָּבֹא הָאִשָּׁה לַפְּנֹת הַבֵּקָר וַתִּפֹּל פָּתַח בֵּית־הָאִישׁ אֲשֶׁר־אֲדוֹנֶיהָ שָׁם עַד־הָאֹר:  
Jdg 19:27 וַיָּקָם אֲדוֹנֶיהָ בַּבֹּקֶר וַיִּפְתַּח דְּלָתוֹת הַבַּיִת וַיֵּצֵא לְלַכַּת לְדַרְכּוֹ וְהִנֵּה הָאִשָּׁה פִּילְגָשׁוֹ נִפְלְתָה פָּתַח הַבַּיִת וַיִּרְדֶּה עַל־הַסֶּף:

Jdg 19:26 And as morning appeared, the woman came and fell down at the door of the man's house where her master was, till it was light.

Jdg 19:27 And her master rose up in the morning, and when he opened the doors of the house and went out to go on his way, behold, there was his concubine lying at the door of the house, with her hands on the threshold.

### 9) 1Sa 4:12-13

1Sa 4:12 וַיָּרֶץ אִישׁ־בְּנֵימִן מִהַמְּעַרְבָה וַיָּבֹא שְׁלֵה בַיּוֹם הַהוּא וּמַהְיֹו קָרְעִים וְאֲדָמָה עַל־רֹאשׁוֹ:  
1Sa 4:13 וַיָּבֹא וְהִנֵּה עָלַי יֹשֵׁב עַל־הַכִּסֵּא (יָד) [יָד] דְּרָךְ מִצִּפָּה כִּי־הָיָה לְבוֹ חָרָד עַל אֲרוֹן הָאֱלֹהִים וְהָאִישׁ בָּא לְהַגִּיד בְּעִיר וַתִּזְעַק כָּל־הָעִיר:

1Sa 4:12 A man of Benjamin ran from the battle line, and came to Shiloh the same day, with his clothes rent and with earth upon his head.

1Sa 4:13 When he arrived, Eli was sitting upon his seat by the road watching, for his heart trembled for the ark of God. And when the man came into the city and told the news, all the city cried out.

### 10) 1Sa 14:20

1Sa 14:20 וַיִּזְעַק שָׁאוּל וְכָל־הָעָם אֲשֶׁר אִתּוֹ וַיָּבֹאוּ עַד־הַמְּלָחָמָה וְהִנֵּה הָיְתָה חָרָב אִישׁ בְּרַעְהוּ מִהוֹמָה גְּדוּלָּה מְאֹד:

1Sa 14:20 Then Saul and all the people who were with him rallied and went into the battle; and behold, every man's sword was against his fellow, and there was very great confusion.



### 11) 1Sa 25:35-36

1Sa 25:35 וַיִּקַּח דָּוִד מִיָּדָהּ אֶת אֲשֶׁר-הֵבִיָּאָה לוֹ וְלָהּ אָמַר עָלַי לְשָׁלוֹם לְבֵיתְךָ רְאִי שָׁמַעְתִּי בְּקוֹלְךָ וְאִשָּׂא פְּנֶיךָ:  
1Sa 25:36 וַתָּבֵא אֲבִיגַיִל אֶל-נָבָל וְהִנֵּה-לוֹ מִשְׁתֵּה בְּבֵיתוֹ כַּמִּשְׁתֵּה הַמֶּלֶךְ וְלֵב נָבָל טוֹב עָלָיו וְהוּא שָׂכַר עַד-מָאֵד וְלֹא-הִגִּידָהּ לוֹ דְּבַר קָטָן וְגָדוֹל עַד-אוֹר הַבֶּקֶר:

1Sa 25:35 Then David received from her hand what she had brought him; and he said to her, "Go up in peace to your house; see, I have hearkened to your voice, and I have granted your petition."

1Sa 25:36 And Abigail came to Nabal; and, lo, he was holding a feast in his house, like the feast of a king. And Nabal's heart was merry within him, for he was very drunk; so she told him nothing at all until the morning light.

### 12) 1Sa 26:6-7

1Sa 26:6 וַיֵּעַן דָּוִד וַיֹּאמְרוּ אֶל-אַחִימֶלֶךְ הַחִתִּי וְאֶל-אַבִּישָׁי בֶן-צְרוּיָה אָחִי יוֹאָב לֵאמֹר מִי־יֵרֵד אִתִּי אֶל-שָׂאוֹל אֶל-הַמַּחֲנֶה וַיֹּאמֶר אֲבִישָׁי אֲנִי אֶרֶד עִמָּךְ:  
1Sa 26:7 וַיָּבֵא דָּוִד וְאֲבִישָׁיו אֶל-הָעֵם לַיְלָה וְהִנֵּה שָׂאוֹל שֹׁכֵב יָשֵׁן בַּמַּעֲנָל וְחֲנִיתוֹ מַעֻכָּה-בְּאַרְצֵץ (מִרְאֲשֵׁחוֹ) [מִרְאֲשֵׁתָיו] וְאַבְנֵר וְהָעָם שֹׁכְבִים (סְבִיבְתוֹ) [סְבִיבְתָיו]: ס

1Sa 26:6 Then David said to Ahimelech the Hittite, and to Joab's brother Abishai the son of Zeruiah, "Who will go down with me into the camp to Saul?" And Abishai said, "I will go down with you."

1Sa 26:7 So David and Abishai went to the army by night; and there lay Saul sleeping within the encampment, with his spear stuck in the ground at his head; and Abner and the army lay around him.

### 13) 1Ki 17:9-10

1Ki 17:9 קוּם לֵךְ צָרְפָתָה אֲשֶׁר לְצִידוֹן וַיִּשְׁכַּתָּ שָׁם הִנֵּה צוּיָחִי שָׁם אִשָּׁה אֶלְמָנָה לְכַלְפֵּלָד:  
1Ki 17:10 וַיִּקָּם וַיֵּלֶךְ צָרְפָתָה וַיָּבֵא אֶל-פֶּתַח הָעִיר וְהִנֵּה-שָׁם אִשָּׁה אֶלְמָנָה מְקַשֶּׁשֶׁת עֵצִים וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר קַח־נָא לִי מְעֻט־מִים בַּכֵּלִי וְאַשְׁתָּה:

1Ki 17:9 "Arise, go to Zarephath, which belongs to Sidon, and dwell there. Behold, I have commanded a widow there to feed you."

1Ki 17:10 So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow was there gathering sticks; and he called to her and said, "Bring me a little water in a vessel, that I may drink."

### 14) 2Ki 1:9

2 Ki 1:9 וַיִּשְׁלַח אֵלָיו שְׂרָחֲמָשִׁים וַחֲמִשִּׁים וַיַּעַל אֵלָיו וְהִנֵּה יוֹשֵׁב עַל-רֹאשׁ הָהָר וַיְדַבֵּר אֵלָיו אִישׁ הָאֱלֹהִים הַמֶּלֶךְ דִּבֶּר רָדָה:

2 Ki 1:9 Then the king sent to him a captain of fifty men with his fifty. He went up to Elijah, who was sitting on the top of a hill, and said to him, "O man of God, the king says, 'Come down.'"

### 15) 2Ki 4:31-32

2Ki 4:31 וַגַּחְזִי עָבַר לַפְּנֵיהֶם וַיִּשֶׂם אֶת-הַמִּשְׁעָנָה עַל-פְּנֵי הַנֶּעֱר וַאֲזַן קוֹל וַאֲזַן קָשָׁב וַיָּשָׁב לְקִרְאָתוֹ וַיִּגְדֵּלְוֹ לֵאמֹר לֹא הַקִּיץ הַנֶּעֱר:  
2Ki 4:32 וַיָּבֵא אֱלִישָׁע הַבֵּיתָה וְהִנֵּה הַנֶּעֱר מֵת מִשְׁכָּב עַל-מִטָּתוֹ:



2Ki 4:31 Gehazi went on ahead and laid the staff upon the face of the child, but there was no sound or sign of life. Therefore he returned to meet him, and told him, "The child has not awaked."

2Ki 4:32 When Elisha came into the house, he saw the child lying dead on his bed.

16) 2Ki 6:15

2 Ki 6:15 וַיִּשְׁכֶם מִשְׁרַח אִישׁ הָאֱלֹהִים לְקוֹם וַיֵּצֵא וְהִנֵּה-חֵיל סוֹבֵב אֶת-הָעִיר וְסוֹס וְרֶכֶב וַיֹּאמֶר נִעְרָו אֵלָיו אַהֲהָ אֲדֹנָי אֵיכָה נַעֲשֶׂה:

2 Ki 6:15 When the servant of the man of God rose early in the morning and went out, behold, an army with horses and chariots was round about the city. And the servant said, "Alas, my master! What shall we do?"

17) 2Ki 7:5

2 Ki 7:5 וַיִּקְוּמוּ בַּנֶּשֶׁף לָבוֹא אֶל-מַחֲנֵה אֲרָם וַיָּבֹאוּ עַד-קֶצֶה מַחֲנֵה אֲרָם וְהִנֵּה אִין-שָׁם אִישׁ:

2 Ki 7:5 So they arose at twilight to go to the camp of the Syrians; but when they came to the edge of the camp of the Syrians, behold, there was no one there.

18) 2Ki 9:4-5

2Ki 9:4 וַיֵּלֶךְ הַנָּעַר הַנָּעַר הַנְּבִיא רָמֹת גַּלְעָד:  
2Ki 9:5 וַיָּבֹא וְהִנֵּה שָׂרֵי הַחֵיל יֹשְׁבִים וַיֹּאמֶר הָבֵר לִי אֵלֶיךָ הַשָּׂר וַיֹּאמֶר יְהוּא אֶל-מִן מִכְלָנוּ וַיֹּאמֶר אֵלֶיךָ הַשָּׂר:

2Ki 9:4 So the young man, the prophet, went to Ramothgilead.

2Ki 9:5 And when he came, behold, the commanders of the army were in council; and he said, "I have an errand to you, O commander." And Jehu said, "To which of us all?" And he said, "To you, O commander."



**List 13 (Significant prop): Introduction of a Significant Prop or a Significant Non-Human Actor**

**Situation: Actor is active and is moving to another location and sees a significant non-human actor/prop.**

English version: RSV

**1) Exo 9:7**

Exo 9:7 וַיִּשְׁלַח פַּרְעֹה וְהִנֵּה לֹא־מָת מִמִּקְנֵה יִשְׂרָאֵל עַד־אֶחָד וַיִּכְבֶּד לֵב פַּרְעֹה וְלֹא שָׁלַח אֶחָדָם: פ

Exo 9:7 And Pharaoh sent, and behold, not one of the cattle of the Israelites was dead. But the heart of Pharaoh was hardened, and he did not let the people go.

**2) Num 17:12**

Num 17:12 וַיִּקַּח אַהֲרֹן כַּאֲשֶׁרוֹ דִּבֶּר מֹשֶׁה וַיֵּרֶץ אֶל־תּוֹךְ הַקֹּהֵל וְהִנֵּה הַחַל הַנִּנְגֵף בָּעַם וַיִּתֵּן אֶת־הַקִּטְרֹת וַיִּכְפֹּר עַל־הָעָם:

Num 16:47 So Aaron took it as Moses said, and ran into the midst of the assembly; and behold, the plague had already begun among the people; and he put on the incense, and made atonement for the people.

**3) Jos 7:22**

Jos 7:22 וַיִּשְׁלַח יְהוֹשֻׁעַ מַלְאָכִים וַיִּרְצּוּ הָאֲהֻלָּה וְהִנֵּה טְמוּנָה בְּאֹהֶלוֹ וְהַכֶּסֶף תַּחְתֵּיהָ:

Jos 7:22 So Joshua sent messengers, and they ran to the tent; and behold, it was hidden in his tent with the silver underneath.

**4) Jdg 14:5-6**

Jdg 14:5 וַיֵּרֶד שַׁמְשׁוֹן וְאָבִיו וְאִמּוֹ תַמְנַתָּה וַיָּבֹאוּ עַד־כַּרְמֵי תַמְנַתָּה וְהִנֵּה כַפִּיר אֶרְיוֹת שֹׁאֵג לִקְרָאתוֹ:  
Jdg 14:6 וַתִּצְלַח עָלָיו רוּחַ יְהוָה וַיִּשְׁסַעְהוּ כַשְׂסַע הַגְּדִי וּמְאוּמָה אֵין בְּיָדוֹ וְלֹא הִגִּיד לְאָבִיו וּלְאִמּוֹ אֵת אֲשֶׁר עָשָׂה:

Jdg 14:5 Then Samson went down with his father and mother to Timnah, and he came to the vineyards of Timnah. And behold, a young lion roared against him; Jdg 14:6 and the Spirit of the LORD came mightily upon him, and he tore the lion asunder as one tears a kid; and he had nothing in his hand. But he did not tell his father or his mother what he had done.

**5) 1Sa 19:16**

1Sa 19:16 וַיָּבֹאוּ הַמַּלְאָכִים וְהִנֵּה הַתְּרָפִים אֶל־הַמִּטָּה וּכְבִיר הָעֲזִים מֵרָאֲשֵׁתוֹ:

1Sa 19:16 And when the messengers came in, behold, the image was in the bed, with the pillow of goats' hair at its head.

**6) 1Sa 30:3**

1Sa 30:3 וַיָּבֹא דָוִד וְגֵרְוֹ וְאִנְשָׁיו אֶל־הָעִיר וְהִנֵּה שְׂרוּפָה בָּאֵשׁ וּנְשֵׂיהֶם וּבָנֵיהֶם וּבְנֹתֵיהֶם נִשְׁבּוּ:

1Sa 30:3 And when David and his men came to the city, they found it burned with fire, and their wives and sons and daughters taken captive.



7) 2Ki 2:11

2Ki 2:11 וַיְהִי הַמָּחָה הַלְכִים הַלּוֹךְ וְדַבֵּר וְהִנֵּה רֶכֶב־אֵשׁ וְסוּסֵי אֵשׁ וַיִּפְרְדוּ בֵּין שְׁנֵיהֶם וַיַּעַל אֵלֵיהֶם בְּסַעֲרַת הַשָּׁמַיִם:

2Ki 2:11 And as they still went on and talked, behold, a chariot of fire and horses of fire separated the two of them. And Elijah went up by a whirlwind into heaven.

8) 2Ki 19:35

2Ki 19:35 וַיְהִי בַלַּיְלָה הַהוּא וַיֵּצֵא מַלְאָךְ יְהוָה וַיֵּךְ בַּמַּחֲנֶה אֲשׁוּר מֵאָה שְׁמוֹנִים וְחֲמִשָּׁה אַלְף וַיִּשְׁכַּיְמוּ בַבֶּקֶר וְהִנֵּה כָּל־פְּגָרִים מֵתִים:

2Ki 19:35 And that night the angel of the LORD went forth, and slew a hundred and eighty-five thousand in the camp of the Assyrians; and when men arose early in the morning, behold, these were all dead bodies.



List 14: Function of *whnnh* in direct speech  
To mark information used for grounding  
English version: RSV

1) Gen 31:51, 52

Gen 31:51 וַיֹּאמֶר לָבָן לְיַעֲקֹב הֲנֵה הַגֵּל הַזֶּה וְהַנֵּה הַמִּצְבָּה אֲשֶׁר יָרִיתִי בֵּינִי וּבֵינְךָ:  
Gen 31:52 עַד הַגֵּל הַזֶּה וְעַד הַמִּצְבָּה אֲסִיֵּאֲנִי לֹא־אֶעְבֹּר  
אֵלַיִךְ אֶת־הַגֵּל הַזֶּה וְאֲסִיֵּאתָה לֹא־תֵעְבֹר אֵלַי אֶת־הַגֵּל הַזֶּה וְאֶת־הַמִּצְבָּה הַזֹּאת לְרַעָה:

Gen 31:51 Then Laban said to Jacob, "See this heap and the pillar, which I have set between you and me.

Gen 31:52 This heap is a witness, and the pillar is a witness, that I will not pass over this heap to you, and you will not pass over this heap and this pillar to me, for harm.

*Comment:*

והנה functions as coordinating clause with the הנה clause and as support for the covenant Laban made with Jacob.

2) Gen 45:11, 12

Gen 45:11 וְכַל־כַּלְתִּי אֶתְךָ שֵׁם כִּי־עוֹד חֲמֵשׁ שָׁנִים רָעַב פְּוֹתְרוֹשׁ אֶתָּה וּבֵיתְךָ וְכָל־אֲשֶׁר־לְךָ:  
Gen 45:12 וְהִנֵּה עֵינֵיכֶם רֹאוֹת וְעֵינֵי אָחִי בְנִימִן כִּי־פִי הַמְדַבֵּר אֵלֵיכֶם:

Gen 45:11 and there I will provide for you, for there are yet five years of famine to come; lest you and your household, and all that you have, come to poverty.'

Gen 45:12 And now your eyes see, and the eyes of my brother Benjamin see, that it is my mouth that speaks to you.

*Comment:*

Ground for previous command.

3) Exo 24:14

Exo 24:14 וְאֶל־הַזִּקְנִים אָמַר שְׁבוּ־לָנוּ בְּזֶה עַד אֲשֶׁר־נָשׁוּב  
אֵלֵיכֶם וְהִנֵּה אֶהְרֵן וְחֹרֵן עִמָּכֶם מִי־בַעַל דְּבָרִים יֵגֶשׁ אֱלֹהִים:

Exo 24:14 And he said to the elders, "Tarry here for us, until we come to you again; and, behold, Aaron and Hur are with you; whoever has a cause, let him go to them."

*Comment*

Ground for a command-request.

4) Num 20:16, 17

Num 20:16 וַנִּצְעַק אֶל־יְהוָה וַיִּשְׁמַע קוֹלֵנוּ וַיִּשְׁלַח מַלְאָךְ וַיִּצְאָנוּ  
מִמִּצְרַיִם וְהִנֵּה אַנְחֵנוּ בְּקֶדֶשׁ עִיר קֶצֶה גְבוּלְךָ:  
Num 20:17 נִעְבְּרָה־נָא בְּאֶרֶץ־ךָ לֹא נֵעָבֵר בְּשָׂדֶה וּבְכָרֶם וְלֹא  
נִשְׁתָּה מִי בְּאֵר הַרְדֵּךְ הַמִּלֶּךְ נֶלְךְ לֹא נִטָּה יָמִין וּשְׂמֹאל עַד אֲשֶׁר־נֵעָבֵר גְבוּלְךָ:

Num 20:16 and when we cried to the LORD, he heard our voice, and sent an angel and brought us forth out of Egypt; and here we are in Kadesh, a city on the edge of your territory.



Num 20:17 Now let us pass through your land. We will not pass through field or vineyard, neither will we drink water from a well; we will go along the King's Highway, we will not turn aside to the right hand or to the left, until we have passed through your territory."

### Comment

Ground for following command.

### 5) Jos 9:11, 13

Jos 9:11 וַיֹּאמְרוּ אֵלֵינוּ זְקֵינֵינוּ וְכָל־יְשֵׁבֵי אֶרְצֵנוּ לֵאמֹר קְחוּ בְיַדְכֶם צִדָּה לַדֶּרֶךְ וּלְכוּ לִקְרֹאתֶם וְאָמַרְתֶּם אֲלֵיהֶם עַבְדֵיכֶם אָנַחְנוּ וְעַתָּה כְּרַתּוּ־לָנוּ בְרִית: Jos 9:13 וְאֵלֶּה נֹאדוֹת הַיַּיִן אֲשֶׁר מָלֵאנוּ חֲדָשִׁים וְהִנֵּה הִתְבַּקְּעוּ וְאֵלֶּה שְׁלֵמוֹתֵינוּ וְנִעְלֵינוּ בְּלוּ מְרַב הַדֶּרֶךְ מְאֹד:

Jos 9:11 And our elders and all the inhabitants of our country said to us, "Take provisions in your hand for the journey, and go to meet them, and say to them, "We are your servants; come now, make a covenant with us.""

Jos 9:13 these wineskins were new when we filled them, and behold, they are burst; and these garments and shoes of ours are worn out from the very long journey."

### Comment

Ground for a previous command-request.

### 6) Jdg 7:17

Jdg 7:17 וַיֹּאמֶר אֲלֵיהֶם מִמְּנֵי תִרְאוּ וְכֵן תַּעֲשׂוּ וְהָיָה אֲנֹכִי בָּא בִקְצֵה הַמַּחֲנֶה וְהָיָה כְּאֲשֶׁר־אֲעֲשֶׂה בְּכֵן תַּעֲשׂוּן:

Jdg 7:17 And he said to them, "Look at me, and do likewise; when I come to the outskirts of the camp, do as I do.

### Comment

Ground for a command-request.

### 7) Jdg7 9:33

Jdg 9:33 וְהָיָה בַבֹּקֶר כַּזֶּרֶחַ הַשָּׁמֶשׁ תִּשְׁכַּם וּפָשְׁטָה עַל־הָעִיר וְהִנֵּה־הוּא וְהָעָם אֲשֶׁר־אִתּוֹ יֹצְאִים אֵלָיִךְ וְעָשִׂיתָ לוֹ כְּאֲשֶׁר תִּמְצָא יָרֵךְ: ס

Jdg 9:33 Then in the morning, as soon as the sun is up, rise early and rush upon the city; and when he and the men that are with him come out against you, you may do to them as occasion offers."

### Comment

Ground for a command-request.

### 8) 1Sa 10:2

1Sa 10:2 בְּלִכְתּוֹךָ הַיּוֹם מֵעַמְדֵי וּמִצְאָתָּ שְׁנֵי אַנְשִׁים עִם־קִבְרַת רָחֵל בְּגִבּוֹל בְּנִימֵן בְּצֶלְצַח וְאָמְרוּ אֵלָיִךְ נִמְצְאוּ הָאֲתָנוֹת אֲשֶׁר הָלַכְתָּ לְבַקֵּשׁ וְהִנֵּה נָטַשׁ אָבִיךָ אֶת־דְּבָרֵי הָאֲתָנוֹת וְדָאָג לָכֶם לֵאמֹר מָה אֲעֲשֶׂה לְבָנִי:

1Sa 10:2 When you depart from me today you will meet two men by Rachel's tomb in the territory of Benjamin at Zelzah, and they will say to you, "The asses which you went to seek are found, and now your father has ceased to care about the asses and is anxious about you, saying, "What shall I do about my son?"



*Comment*

Ground for an indirect speech act of commanding-requesting Saul to return to his father. (Illocutionary act: informing, asserting)

9) 1Sa 10:8

1Sa 10:8 וַיֵּרְדָהּ לְפָנַי הַגִּלְגָל וְהִנֵּה אָנֹכִי יֹרֵד אֵלֶיךָ לְהַעֲלוֹת  
עֹלוֹת לְזֶבַח זְבַחַי שְׁלָמִים שִׁבְעַת יָמִים תּוֹחֵל עַד-בּוֹאֵי אֵלֶיךָ וְהוֹרַעְתִּי לְךָ אֶת אֲשֶׁר תַּעֲשֶׂה:

1Sa 10:8 And you shall go down before me to Gilgal; and behold, I am coming to you to offer burnt offerings and to sacrifice peace offerings. Seven days you shall wait, until I come to you and show you what you shall do."

*Comment*

Ground for command-request.

10) 1Sa 12:13

1Sa 12:13 וְעַתָּה הִנֵּה הַמֶּלֶךְ אֲשֶׁר בַּחֲרַתֶּם אֲשֶׁר שְׁאַלְתֶּם וְהִנֵּה נָתַן יְהוָה עֲלֵיכֶם מֶלֶךְ:

1Sa 12:13 And now behold the king whom you have chosen, for whom you have asked; behold, the LORD has set a king over you.

*Comment*

*Webinneh* as coordinating clause with the previous *binneh* clause.

Ground for the following command.

11) 1Sa 15:12

1Sa 15:12 וַיִּשְׁכֶם שָׁמוּאֵל לִקְרֹאת שָׁאוּל בְּבֹקֶר וַיִּגַּד לְשָׁמוּאֵל  
לֵאמֹר בָּא-שָׁאוּל הַכַּרְמֶלָה וְהִנֵּה מַצִּיב לוֹ יָד וַיִּסֹּב וַיַּעֲבֹר וַיֵּרֵד הַגִּלְגָל:

1Sa 15:12 And Samuel rose early to meet Saul in the morning; and it was told Samuel, "Saul came to Carmel, and behold, he set up a monument for himself and turned, and passed on, and went down to Gilgal."

*Comment*

Illocutionary force of asserting, informing.

Indirect speech act of commanding-suggesting : to deal with Saul and follow him to Gilgal.

12) 1Sa 20:21

1Sa 20:21 וְהִנֵּה אֲשַׁלַּח אֶת-הַנֶּעֱר לְךָ מֵצֵא אֶת-הַחֲצִיִּים אִם-אָמַר  
אָמַר לְנֶעֱר הִנֵּה הַחֲצִיִּים מִמֶּנִּי וְהִנֵּה קָחְנוּ וּבָאָה כִּי-שָׁלוֹם לְךָ וְאִין דָּבָר חִי-יְהוּהוּ:

1Sa 20:21 And behold, I will send the lad, saying, 'Go, find the arrows.' If I say to the lad, 'Look, the arrows are on this side of you, take them,' then you are to come, for, as the LORD lives, it is safe for you and there is no danger.

*Comment*

The *webinneh* clause functioning as ground for a following conditional clauses



13) 2Sa 3:12

2Sa 3:12 וַיִּשְׁלַח אַבְנֵר מִלְאָכָיו אֶל־דָּוִד (תַּחֲתוֹ) [תַּחֲתָיו] לֵאמֹר לְמִי־אֶרֶץ לְאמֹר כְּרַתָּה בְרִיתִי אִתִּי וְהִנֵּה יָדִי עִמָּךְ לְהִסָּב אֵלֶיךָ אֶת־כָּל־יִשְׂרָאֵל:

2Sa 3:12 And Abner sent messengers to David at Hebron, saying, "To whom does the land belong? Make your covenant with me, and behold, my hand shall be with you to bring over all Israel to you."

*Comment*

Ground for a command-request.

14) 2Sa 18:11

2Sa 18:11 וַיֹּאמֶר יוֹאָב לְאִישׁ הַמַּגִּיד לוֹ וְהִנֵּה רָאִיתָ וּמָדוּעַ לֹא־הִבִּיתוּ שָׁם אֶרְצָה וְעָלִי לַחַת לְךָ עֲשֶׂהָ כֶסֶף וְחִגְרָה אַחַת:

2Sa 18:11 Joab said to the man who told him, "What, you saw him! Why then did you not strike him there to the ground? I would have been glad to give you ten pieces of silver and a girdle."

*Comment*

Ground for a question.  
Intensified speech.

15) 2Sa 19:21

2Sa 19:21 כִּי יָדַע עֲבָדְךָ כִּי אָנִי חַטָּאתִי וְהִנֵּה־בָאֲחִי הַיּוֹם רִאשׁוֹן לְכָל־בֵּית יוֹסֵף לָרֶדֶת לְקַרְאֵת אֲדֹנָי הַמֶּלֶךְ: ס

2Sa 19:20 For your servant knows that I have sinned; therefore, behold, I have come this day, the first of all the house of Joseph to come down to meet my lord the king."

*Comment*

Ground for request for pardon.

16) 2Sa 19:38

2Sa 19:38 יִשְׁבַּנָּא עֲבָדְךָ וְאִמַּת בְּעִירִי עִם קֶבֶר אָבִי וְאִמִּי וְהִנֵּה עֲבָדְךָ כְּמָהֶם יַעֲבֹר עִם־אֲדֹנָי הַמֶּלֶךְ וְעָשָׂה־לוֹ אֵת אֲשֶׁר־טוֹב בְּעֵינֶיךָ: ס

2Sa 19:37 Pray let your servant return, that I may die in my own city, near the grave of my father and my mother. But here is your servant Chimham; let him go over with my lord the king; and do for him whatever seems good to you."

*Comment*

Ground for request.



List 15: Function of *whnnh* in direct speech

To mark a statement a significant in comparative clauses

1) Gen 27:36

Gen 27:36 וַיֹּאמֶר הַכִּי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעֲקֹבֵנִי זֶה פַעַמַיִם  
אֶת־בְּכֹרְתִי לָקַח וְהִנֵּה עַתָּה לָקַח בְּרַכְתִּי וַיֹּאמֶר הֲלֹא־אֶצְלַתְךָ  
לִי בְרָכָה:

Gen 27:36 Esau said, "Is he not rightly named Jacob? For he has supplanted me these two times. He took away my birthright; and behold, now he has taken away my blessing." Then he said, "Have you not reserved a blessing for me?"

2) Gen 48:11

Gen 48:11 וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף רְאֵה פָנַיךָ לֹא פָלַלְתִּי וְהִנֵּה  
הִרְאָה אֶתִּי אֱלֹהִים גַּם אֶת־זַרְעֲךָ:

Gen 48:11 And Israel said to Joseph, "I had not thought to see your face; and lo, God has let me see your children also."

3) Num 32:13, 14

Num 32:13 וַיַּחֲרֹאֲף יְהוָה בְּיִשְׂרָאֵל וַיִּנְעַם בְּמִדְבַּר אַרְבָּעִים  
שָׁנָה עֲרִיתָם כָּל־הַדּוֹר הַעֲשֵׂה הָרַע בְּעֵינֵי יְהוָה:  
Num 32:14 וְהִנֵּה קָמְתָם תַּחַת אֲבֹתֵיכֶם תְּרַבּוּת אַנְשֵׁים חַטָּאִים  
לְסַפּוֹת עוֹד עַל חֲרוֹן אַף־יְהוָה אֶל־יִשְׂרָאֵל:

Num 32:13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was consumed.

Num 32:14 And behold, you have risen in your fathers' stead, a brood of sinful men, to increase still more the fierce anger of the LORD against Israel!



**List 16: *whnnh* in conditional clauses:**

English version: RSV

**I. In casuistic laws conditional clauses**

Comment: In casuistic laws conditional clauses, the *wehinneh* clause usually functions as the premise.

**1) Deu 17:4, 5**

Deu 17:4 והגדלך ושמעת ודרשת היטב והנה אמת נכון הדבר נעשתה התועבה הזאת בישראל:  
Deu 17:5 והוצאת אתהאיש ההוא או אתהאשה ההוא אשר עשו אתהדבר הרע הזה אלשעריך אתהאיש או אתהאשה וסקלתם באבנים ומתו:

Deu 17:4 and it is told you and you hear of it; then you shall inquire diligently, and if it is true and certain that such an abominable thing has been done in Israel, Deu 17:5 then you shall bring forth to your gates that man or woman who has done this evil thing, and you shall stone that man or woman to death with stones.

**2) Deu 19:18, 19**

Deu 19:18 ודרשו השפטים היטב והנה עדשקר הער שקר ענה באחיו:  
Deu 19:19 ועשיתם לו כאשר זמם לעשות לאחיו ובערת הרע מקרבך:

Deu 19:18 the judges shall inquire diligently, and if the witness is a false witness and has accused his brother falsely, Deu 19:19 then you shall do to him as he had meant to do to his brother; so you shall purge the evil from the midst of you.

**3) Lev 13:5**

Lev 13:5 וראו הכהן ביום השביעי והנה הנגע עמר בעיניו לאפשה הנגע בעור והסגירו הכהן שבעת ימים שנית:

Lev 13:5 and the priest shall examine him on the seventh day, and if in his eyes the disease is checked and the disease has not spread in the skin, then the priest shall shut him up seven days more;

**4) Lev 13:6**

Lev 13:6 וראו הכהן אתו ביום השביעי שנית והנה כהה הנגע ולאפשה הנגע בעור וטהרו הכהן מספחת היא וכבס בגדיו וטהר:

Lev 13:6 and the priest shall examine him again on the seventh day, and if the diseased spot is dim and the disease has not spread in the skin, then the priest shall pronounce him clean; it is only an eruption; and he shall wash his clothes, and be clean.

**5) Lev 13:8**

Lev 13:8 וראו הכהן והנה פשתה המספחת בעור וטמאו הכהן צרעת הוא: פ

Lev 13:8 and the priest shall make an examination, and if the eruption has spread in the skin, then the priest shall pronounce him unclean; it is leprosy.



6) Lev 13:10

Lev 13:10 וְרָאָה הַכֹּהֵן וְהִנֵּה שְׂאֵת־לִבְנָהּ בְּעוֹר וְהָיָה הַפֶּכֶה שֶׁעַר לִבָּן וּמְחִינָת בָּשָׂר חַי בַּשְּׂאֵת:

Lev 13:10 and the priest shall make an examination, and if there is a white swelling in the skin, which has turned the hair white, and there is quick raw flesh in the swelling,

7) Lev 13:13

Lev 13:13 וְרָאָה הַכֹּהֵן וְהִנֵּה כִסְתָהּ הַצֹּרַעַת אֶת־כָּל־בְּשָׂרוֹ וְטָהַר אֶת־הַנֶּגַע כִּלּוֹ הַפֶּדָּ לִבָּן טָהוֹר הוּא:

Lev 13:13 then the priest shall make an examination, and if the leprosy has covered all his body, he shall pronounce him clean of the disease; it has all turned white, and he is clean.

8) Lev 13:17

Lev 13:17 וְרָאָהוּ הַכֹּהֵן וְהִנֵּה נִהְפָּד הַנֶּגַע לְלָבָן וְטָהַר הַכֹּהֵן אֶת־הַנֶּגַע טָהוֹר הוּא: פ

Lev 13:17 and the priest shall examine him, and if the disease has turned white, then the priest shall pronounce the diseased person clean; he is clean.

9) Lev 13:20

Lev 13:20 וְרָאָה הַכֹּהֵן וְהִנֵּה מִרְאָהּ שָׁפֵל מִן־הָעוֹר וְשִׁעָרָהּ הַפֶּדָּ לִבָּן וְטָמְאֻ הַכֹּהֵן נֶגַע־צֹרַעַת הוּא בְּשִׁחִין פְּרָחָה:

Lev 13:20 and the priest shall make an examination, and if it appears deeper than the skin and its hair has turned white, then the priest shall pronounce him unclean; it is the disease of leprosy, it has broken out in the boil.

10) Lev 13:21

Lev 13:21 וְאִם־יִרְאָהָ הַכֹּהֵן וְהִנֵּה אֵין־בָּהּ שֶׁעַר לִבָּן וְשִׁפְלָה אֵינָהּ מִן־הָעוֹר וְהָיָה כִּהְיָה וְהִסְגִּירוּ הַכֹּהֵן שִׁבְעַת יָמִים:

Lev 13:21 But if the priest examines it, and the hair on it is not white and it is not deeper than the skin, but is dim, then the priest shall shut him up seven days;

11) Lev 13:25

Lev 13:25 וְרָאָה אֹתָהּ הַכֹּהֵן וְהִנֵּה נִהְפָּד שֶׁעַר לִבָּן בְּבִהְרָתָּהּ וּמִרְאָהּ עֵמֶק מִן־הָעוֹר צֹרַעַת הוּא בְּמִכּוֹה פְּרָחָה וְטָמְא אֹתוֹ הַכֹּהֵן נֶגַע צֹרַעַת הוּא:

Lev 13:25 the priest shall examine it, and if the hair in the spot has turned white and it appears deeper than the skin, then it is leprosy; it has broken out in the burn, and the priest shall pronounce him unclean; it is a leprous disease.

12) Lev 13:26

Lev 13:26 וְאִם־יִרְאָהָ הַכֹּהֵן וְהִנֵּה אֵין־בְּבִהְרָתָּהּ שֶׁעַר לִבָּן וְשִׁפְלָה אֵינָהּ מִן־הָעוֹר וְהָיָה כִּהְיָה וְהִסְגִּירוּ הַכֹּהֵן שִׁבְעַת יָמִים:

Lev 13:26 But if the priest examines it, and the hair in the spot is not white and it is no deeper than the skin, but is dim, the priest shall shut him up seven days,



13) Lev 13:30

Lev 13:30 וְרָאָה הַכֹּהֵן אֶת־הַנִּנְגַע וְהִנֵּה מֵרָאֵהוּ עֲמֹק מִן־הָעוֹר וְבוֹ שֵׁעַר צָהָב דָּק וְטָמֵא אֹתוֹ הַכֹּהֵן נֹחֵק הוּא צִרְעַת הָרֹאשׁ אוֹ הַזָּקֵן הוּא:

Lev 13:30 the priest shall examine the disease; and if it appears deeper than the skin, and the hair in it is yellow and thin, then the priest shall pronounce him unclean; it is an itch, a leprosy of the head or the beard.

14) Lev 13:31

Lev 13:31 וְכִי־רָאָה הַכֹּהֵן אֶת־נִנְגַע הַנֹּחֵק וְהִנֵּה אֵין־מֵרָאֵהוּ עֲמֹק מִן־הָעוֹר וְשֵׁעַר שָׁחַר אֵין בּוֹ וְהַסְגִּיר הַכֹּהֵן אֶת־נִנְגַע הַנֹּחֵק שִׁבְעַת יָמִים:

Lev 13:31 And if the priest examines the itching disease, and it appears no deeper than the skin and there is no black hair in it, then the priest shall shut up the person with the itching disease for seven days,

15) Lev 13:32

Lev 13:32 וְרָאָה הַכֹּהֵן אֶת־הַנִּנְגַע בְּיוֹם הַשְּׁבִיעִי וְהִנֵּה לֹא־פָשָׁה הַנֹּחֵק וְלֹא־הָיָה בּוֹ שֵׁעַר צָהָב וּמֵרָאֵה הַנֹּחֵק אֵין עֲמֹק מִן־הָעוֹר:

Lev 13:32 and on the seventh day the priest shall examine the disease; and if the itch has not spread, and there is in it no yellow hair, and the itch appears to be no deeper than the skin,

16) Lev 13:34

Lev 13:34 וְרָאָה הַכֹּהֵן אֶת־הַנֹּחֵק בְּיוֹם הַשְּׁבִיעִי וְהִנֵּה לֹא־פָשָׁה הַנֹּחֵק בְּעוֹר וּמֵרָאֵהוּ אֵינְנוֹ עֲמֹק מִן־הָעוֹר וְשָׁחַר אֹתוֹ הַכֹּהֵן וְכַבֵּס בְּגָדָיו וְשָׁחַר:

Lev 13:34 and on the seventh day the priest shall examine the itch, and if the itch has not spread in the skin and it appears to be no deeper than the skin, then the priest shall pronounce him clean; and he shall wash his clothes, and be clean.

17) Lev 13:36

Lev 13:36 וְרָאֵהוּ הַכֹּהֵן וְהִנֵּה פָשָׁה הַנֹּחֵק בְּעוֹר לֹא־יִבְקַר הַכֹּהֵן לְשֵׁעַר הַצָּהָב טָמֵא הוּא:

Lev 13:36 then the priest shall examine him, and if the itch has spread in the skin, the priest need not seek for the yellow hair; he is unclean.

18) Lev 13:39

Lev 13:39 וְרָאָה הַכֹּהֵן וְהִנֵּה בְּעוֹר־בְּשָׂרָם בְּהֶרֶת בְּהוֹת לְבָנֹת בְּהַק הוּא פָרַח בְּעוֹר טָהוֹר הוּא: ס

Lev 13:39 the priest shall make an examination, and if the spots on the skin of the body are of a dull white, it is tetter that has broken out in the skin; he is clean.

19) Lev 13:43

Lev 13:43 וְרָאָה אֹתוֹ הַכֹּהֵן וְהִנֵּה שְׂאֵת־הַנִּנְגַע לְבָנָה אֲדַמְדָּמֶת בְּקִרְחָתוֹ אוֹ בְּגִבְחָתוֹ כְּמֵרָאֵה צִרְעַת עוֹר בְּשָׂר:

Lev 13:43 Then the priest shall examine him, and if the diseased swelling is reddish-white on his bald head or on his bald forehead, like the appearance of leprosy in the skin of the body,



20) Lev 13:53

Lev 13:53 ואם יראה הכהן והנה לא־פשה הנגע בפגד או בשתי או בערב או בכל־כלי־עור:

Lev 13:53 "And if the priest examines, and the disease has not spread in the garment in warp or woof or in anything of skin,

21) Lev 13:55

Lev 13:55 וראה הכהן אחרי הכבס את־הנגע והנה לא־הפך הנגע אח־עינו והנגע לא־פשה טמא הוא באש תשרפנו פחתת הוא בקרחתו או בגבחתו:

Lev 13:55 and the priest shall examine the diseased thing after it has been washed. And if the diseased spot has not changed color, though the disease has not spread, it is unclean; you shall burn it in the fire, whether the leprous spot is on the back or on the front.

22) Lev 13:56

Lev 13:56 ואם ראה הכהן והנה פתה הנגע אחרי הכבס אתו וקרע אתו מן־הפגד או מן־העור או מן־השתי או מן־הערב:

Lev 13:56 "But if the priest examines, and the disease is dim after it is washed, he shall tear the spot out of the garment or the skin or the warp or woof;

23) Lev 14:3

Lev 14:3 ויצא הכהן אל־מחוז למחנה וראה הכהן והנה נרפא נגע־הצרעת מן־הצרוע:

Lev 14:3 and the priest shall go out of the camp, and the priest shall make an examination. Then, if the leprous disease is healed in the leper,

24) Lev 14:37

Lev 14:37 וראה את־הנגע והנה הנגע בקירח הבית שקערורת ירקרקת או אדמדמת ומראיהן שפל מן־הקיר:

Lev 14:37 And he shall examine the disease; and if the disease is in the walls of the house with greenish or reddish spots, and if it appears to be deeper than the surface,

25) Lev 14:39

Lev 14:39 ושב הכהן ביום השביעי וראה והנה פשה הנגע בקירח הבית:

Lev 14:39 And the priest shall come again on the seventh day, and look; and if the disease has spread in the walls of the house,

26) Lev 14:44

Lev 14:44 וקא הכהן וראה והנה פשה הנגע בבית צרעת ממארת הוא בבית טמא הוא:

Lev 14:44 then the priest shall go and look; and if the disease has spread in the house, it is a malignant leprosy in the house; it is unclean.

27) Lev 14:48

Lev 14:48 ואם־בא יבא הכהן וראה והנה לא־פשה הנגע בבית אחרי הטח את־הבית וטהר הכהן את־הבית כי נרפא הנגע:



Lev 14:48 "But if the priest comes and makes an examination, and the disease has not spread in the house after the house was plastered, then the priest shall pronounce the house clean, for the disease is healed.

28) Deu 13:15

Deu 13:15 וְדַרְשָׁתָּ וְחִקְרָתָּ וּשְׁאַלְתָּ הֵיטֵב וְהִנֵּה אָמַת נְכוֹן הַדָּבָר  
נַעֲשֶׂתָה הַתּוֹעֵבָה הַזֹּאת בְּקִרְבְּךָ:

Deu 13:14 then you shall inquire and make search and ask diligently; and behold, if it be true and certain that such an abominable thing has been done among you,

29) Jdg 21:21

Jdg 21:21 וּרְאִיתֶם וְהִנֵּה אִסְיָצְאוּ בְנוֹת־שִׁילוֹ לְחֹוֹל בְּמַחְלוֹת  
וַיֵּצְאוּ מִן־הַכְּרָמִים וַחֲטַפְתֶּם לָכֶם אִישׁ אִשְׁתּוֹ מִבְּנוֹת שִׁילוֹ וְהִלַכְתֶּם אֶרֶץ בְּנֵימִן:

Jdg 21:21 and watch; if the daughters of Shiloh come out to dance in the dances, then come out of the vineyards and seize each man his wife from the daughters of Shiloh, and go to the land of Benjamin.

II. In non-causistic laws

30) 1Sa 20:12

1Sa 20:12 וַיֹּאמֶר יְהוֹנָתָן אֶל־דָּוִד יְהוָה אֱלֹהֵי יִשְׂרָאֵל כִּי־אֲחַקֵּךְ  
אֶת־אָבִי כַעֲתָו מִחֶרֶת הַשְּׁלִשִׁית וְהִנֵּה־טוֹב אֶל־דָּוִד וְלֹא־אֵץ אֶשְׁלַח אֵלֶיךָ וְגִלִיתִי אֶת־אֲזָנְךָ:

1Sa 20:12 And Jonathan said to David, "The LORD, the God of Israel, be witness! When I have sounded my father, about this time tomorrow, or the third day, behold, if he is well disposed toward David, shall I not then send and disclose it to you?"

*Comment*

The וְהִנֵּה clause is functioning as the premise to a conditional sentence. The conclusion is in a rhetorical format question.

31) 1Sa 26:23, 24

1Sa 26:23 וַיְהוָה יְשִׁיב לְאִישׁ אֶת־צְדָקָתוֹ וְאֶת־אֱמֻנָתוֹ אֲשֶׁר נִחַנְךָ  
יְהוָה הַיּוֹם בְּיַד וְלֹא אָבִיתִי לְשַׁלַּח יָדִי בְּמַשִּׁיחַ יְהוָה:  
1Sa 26:24 וְהִנֵּה כַּאֲשֶׁר גָּדַלְתָּ נַפְשִׁךָ הַיּוֹם הַזֶּה בְּעֵינַי כִּן תִּגְדַּל  
נַפְשִׁי בְּעֵינַי יְהוָה וַיַּצֵּלֵנִי מִכָּל־צָרָה: פ

1Sa 26:23 The LORD rewards every man for his righteousness and his faithfulness; for the LORD gave you into my hand today, and I would not put forth my hand against the LORDS anointed.

1Sa 26:24 Behold, as your life was precious this day in my sight, so may my life be precious in the sight of the LORD, and may he deliver me out of all tribulation."

*Comment*

The וְהִנֵּה clause is functioning as the premise of the following apodosis.

The apodosis here may also be taken as a form of request. Hence the וְהִנֵּה clause is functioning as ground for the request



## A Reconstruction of הן and הנה

### 1. Introduction

This study is an attempt to determine which of the two particles, הן or הנה, is earlier or whether one of the form is derived from the other. It will use the comparative method *approach to determine the lexical-phonological reconstruction of the forms, and hence determine also which of the two particles follow an earlier form.*

In this study, I will first deal with the historical study made on the relationship between הן and הנה and then proceed to analysing the two forms.

### 2. Historical study of the relationship of הן and הנה

#### 2.1. C. J. Labuschagne

According to C. J. Labuschagne, the longer form הנה evolved from the shorter form הן. He argues that הנה is the result of the combination of two deictic particles, הן and הֵא. הֵא is a borrowed particle from Aramaic, which has also been ascribed the meaning of 'behold'. We can assume from Labuschagne's suggestion that there is a midway form \*הנהא. In the process, the final radical א was dropped.<sup>1</sup>

Labuschagne uses the process of internal reconstruction for his argument. He describes the origin of הן and הנה from within the Hebrew language itself. The process he uses is that of blending of two words, a Hebrew word and a foreign word, both of which have the same syntactic function. The product is actually a compound word. The diagram of the development of הנה from הן as suggested by Labuschagne is as follows:

$$\text{הן} + \text{הֵא} > * \text{הנהא} > \text{הנה}$$

Labuschagne further proposes that when the particles הן and הֵא combined to form הנה, הֵא ceased to be in use; thus his rationale for the rare occurrence of הֵא in the OT Scriptures.<sup>2</sup>

Labuschagne's theory poses certain linguistic difficulties. First, although lexical change could come about through the process of blending, resulting in the formation of compound words, הנה has not been considered generally by Hebrew grammarians to be a compound word. It is more likely to be seen as an extension of הן but not as a combination of two words. Second, in words such as הן and הֵא where the radicals are basically weak and where ה is placed in the middle of the

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<sup>1</sup>C. J. Labuschagne, "The Particles *Hen* and *Hinneh*," *Oudtestamentische Studien* 18 (1973) 3 fn 3.

<sup>2</sup>הֵא occurs only three times in the Old Testament. These occurrences are in Gen 47:23, Dan 2:43 and Eze



blended word, it is more likely that the middle ה would have been elided through the process of assimilation, either to the following א or the preceding radical ל, rather than for the radical א (which is a more resilient consonant than ה) to have been simply dropped by its position as the final radical of the compound word. In other words, the blending of לה and אה would have probably resulted in \*אהא rather than לה.

Let me explain this by using a diagram: the blending of לה and אה more likely would have triggered a second process, which is the assimilation of the middle radical ה resulting in a final product \*אהא:

לה + אה > \*אהא > \*אהא

rather than the elision of the final radical א.

Third, the middle radical of לה is a double consonant. Labuschagne's proposal cannot account for the presence of this doubling.

Finally, Labuschagne attributes the lack or the infrequent use of the particle אה in the OT Scriptures to the process of blending between this particle and לה. However, he fails to explain why לה had continued to be in use despite the presence of its by-product, לה.<sup>3</sup>

I surmise that the infrequent use of אה in the OT texts is probably because it was a borrowed word from Aramaic and was not a preferred word for the OT writers. The evidence of the written text in the OT Scriptures, however, does not reflect how it was used as a spoken word during the time of writing.

## 2.2 Koehler - Baumgartner

Like Labuschagne, the *New Koehler - Baumgartner* also takes the view that לה originates from לה. But unlike Labuschagne, the authors of the *New Koehler - Baumgartner* do not take לה as a compound word; rather, they claim it to be an 'extension' of לה.<sup>4</sup> I understand 'extension' to mean that the extended term developed from a particular original form by lengthening. In the case of לה and לה, לה is a lengthening of לה in that it contains its radicals but it also has an additional radical that is not a part of the shorter לה. The *New Koehler - Baumgartner*, however, fails to explain how לה became an extension of לה and how the *eh* sound of the final syllable developed.

16:43. Labuschagne doubts the authenticity of the particle in Eze 16:43.

<sup>3</sup>See also Tropper who rejects Labuschagne's view as stated above in J. Tropper, "Die Hebräische Partikel *Hinne(h)* 'Siehe!' Morphologische und Syntaktische Probleme," *Kleine Untersuchungen Zur Sprache Des Alten Testaments und Seiner Umwelt* (R. G. Lehmann; Waltrop: Hartmut Spenner, 2002) 82.

<sup>4</sup>Koehler and Baumgartner, *The New Hebrew and Aramaic Lexicon of the Old Testament: The New Koehler - Baumgartner in English* (Leiden: E. J. Brill, 1994) s.v. לה.

### 2.3 P. Joüon and T. Muraoka

P. Joüon and T. Muraoka<sup>5</sup> give a very brief exposition of the origin of הן and הנה. Their brief analysis concentrates on the longer form הנה. They mention the shorter form הן only in passing, without giving any explanation concerning its origin or its connection with the longer form הנה.

Joüon - Muraoka propose that הנה is a secondary word that evolved from הני, which is a compound word comprising a main word הנה and a 1st person masculine singular pronominal suffix. They also argue that there was an earlier hypothetical form *\*hinnabu* which was the earlier form of the Hebrew word הנה, a *ketibb* of הנה found in Jer. 18:3.<sup>6</sup>

I understand from Joüon-Muraoka that this hypothetical form *\*hinnabu* is a compound word comprising of a main word *\*hinna*, and a 3rd person masculine singular pronominal suffix *bu*. *\*Hinna* is the hypothetical root from which הנה developed. It transformed into *hinneh* (הנה) when *\*hinna* combined with the 1st person singular pronominal suffix resulting in a phonological change of the second syllable from *ab* to *eb*. According to Joüon - Muraoka, the phonological change was probably influenced by the same source from which the adverb איה evolved.<sup>7</sup> We can diagram the development of הנה as follows:

*\*hinna* + 1st common sg > *\*hinnani* > *hinnehi* (הני)

Thus, for Joüon-Muraoka the earlier form of הנה is a bisyllabic word. They further argue that this bisyllabic word is genetically related to the Samaritan Hebrew *inna* and the Arabic *'inna*.<sup>8</sup>

### 2.4 Josef Tropper

J. Tropper has a similar view to Joüon-Muraoka with regards the origin of הנה. Both see that הנה originate from an earlier form *\*hinna*. Both also take the view that הנה does not directly developed from *\*hinna*, rather from the form of *\*hinna* with the pronominal suffix attached to it. However, for Tropper הנה is derived from *\*hinna* + 3ms<sup>9</sup> rather than from *\*hinna* + 1cs (הני), which is the view of Joüon-Muraoka. Moreover, both see the formation of הנה as analogous to the interrogative adverb איה, which also has an *eb* ending.

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<sup>5</sup>Hence, Jouon-Muraoka.

<sup>6</sup>Koehler and Baumgartner, op. cit., § 102 fn 2.

<sup>7</sup>Ibid., § 102k fn 3.

<sup>8</sup>Ibid., § 102 k fn 2.

<sup>9</sup>J. Tropper, "Die Herausbildung Des Bestimmten Artikels Im Semitischen," *Journal of Semitic Studies* XLVI/1 (Spring 2001) 83-4.



We can diagram the transformation from the earlier form *\*hinna* to the *hinneh* based on Tropper's proposal in this way:

*\*hinna* + 3ms > *\*hinnahu* > *hinnehu* (הִנְהוּ)

Tropper sees the phonological formation of the pronominal suffixes on הִנְהוּ as similar to the phonological formation of the pronominal suffixes with the imperfect except for *hinno*, *hinnam*, and *hinnak*. The pronominal suffixes with the imperfect take an *eh* sound before the final syllable such as in יִקְטְלֵהוּ, יִקְטְלֵךְ, יִקְטְלֵנִי etc.<sup>10</sup> Thus, the use of the *eh* sound in *hinnehu* is analogous to the imperfect when it takes pronominal suffixes.

For Tropper then the earlier form from which הִנְהוּ originates is a bisyllabic word *\*hinna*.

With regards the forms *annû/û* of the Akkadian/Amarna Canaanite forms, Tropper argues that they originate from the form *\*hanna*. The final vowel change from *a* to *u* also has been caused by the inclusion of the pronominal suffix *-šu* for Akkadian and *-hu* for Canaanite.<sup>11</sup> We can diagram the development of *annû/û* based on Tropper's proposal in this way:

Akkadian:

*\*hanna* + *-šu* > *\*hannašu* > *\*hannûšu* > *annûš* > *annû*

Canaanite:

*\*hanna* + *-hû* > *\*hannahû* > *\*hannuhû* > *annu-û* > *annû*

The above diagrams show an earlier form *\*hanna* from which the Akkadian *annû* and Canaanite *annû* evolved. Thus, Tropper suggests two earlier forms for הִן, הִנְהוּ and their cognates. These are *\*hannV* or *\*hinnV*.

#### 2.4.1. Origin of הִן

For Tropper, הִן comes from an earlier form *\*hinn*. This form corresponds to an earlier form *\*han*. In his article *Herausbildung des bestimmten Artikels im Semitschen*, Tropper focuses his study on the origin of the definite article. He claims that the definite article does not exist in the proto-language.<sup>13</sup> This view is actually not in disagreement with the views of most Semitists such as Sabatino Moscati, who also

<sup>10</sup>Tropper, "Die Hebräische Partikel *Hinne(H)*," 84–5.

<sup>11</sup>Ibid., 104–6.

<sup>12</sup>Ibid., 104–6.



believes that forms for definiteness or indefiniteness are later developments in the Semitic languages.<sup>14</sup>

Gotthelf Bergsträsser also agree with the view that forms expressing definiteness or indefiniteness do not occur in Proto-Semitic. However, he believes that there were proto-particles that were retained in the descendant languages. Among these proto-particles is the deictic \*hā-, which is manifested in Hebrew as the definite article ה.<sup>15</sup>

Tropper argues that although there were no terms that express definiteness and indefiniteness in Proto-Semitic, there was a proto-form that functioned semantically as a deixis. This form is the monosyllabic \*han.<sup>16</sup> Tropper further claims that this monosyllabic proto-form was the ancestor of the definite articles that later developed in some of the Semitic languages such as in Hebrew and in Arabic.<sup>17</sup> He also claims that this proto-form might have come from an earlier form \*hannV which he ascribed to be the earlier forms of annû/û.<sup>19</sup> Similarly, \*hinn was derived from \*hinna. Thus, for Tropper, both הן and הנה have the same earlier form which is \*hinna. And from this form, the two particles developed. We can diagram their developement in this way:

\*hinna > \*hinna + 3ms > \*hinnabu > \*hinnebu > hinneh  
 \*hinna > \*hinn > hen

## 2.5 Summary

There are differing views concerning the origin of the particles הן and הנה. The *New Koehler-Baumgartner* takes הנה as an extended form of הן. Labuschagne also takes the idea that הנה originates from הן. However, he sees הנה as a combined word, a product of two deictic particles, one of which is הן. The *New Koehler-Baumgartner* takes הנה as a mere lengthening of the shorter form הן.

Joüon-Muraoka claim that הנה originates from an earlier compound word consisting of a hypothetical root \*hinna and a pronominal suffix hu. Tropper argues for the hypothetical root \*hinnV and also \*hannV.

Labuschagne uses the process of internal reconstruction in his analysis of the

<sup>13</sup>Tropper, "Die Herausbildung Des Bestimmten Artikels Im Semitischen," 1.

<sup>14</sup>S. Moscati, et al, *An Inrtoduction to the Comparative Grammar of the Semitic Languages: Phonology and Morphology* (Wiesbaden: Otto Harrassowitz, 1980) 99–100.

<sup>15</sup>G. Bergsträsser, *Introduction to the Semitic Languages* (P. T. Daniels; Winona Lake, IN: Eisenbrauns, 1928, 1977, 1983) 8.

<sup>16</sup>Tropper, "Die Herausbildung Des Bestimmten Artikels Im Semitischen," 17.

<sup>17</sup>Tropper argues that the form of (')al- is a product of levels of development beginning from the proto-form \*han to \*hal and then to (')al-. This means that phonologically speaking, the final n of the proto-form \*han transformed into l while the initial weak radical h either dropped or changed to a glottal stop ' in Tropper, "Die Herausbildung Des Bestimmten Artikels Im Semitischen," 8.



etymology of הן and הנה, while Joüon-Muraoka and Tropper use the comparative method to reconstruct the earlier or proto-form<sup>20</sup> of הן and הנה. Labuschagne and the *New Koehler-Baumgartner* take הנה as secondary in form to הן; Joüon-Muraoka and Tropper take both to have evolved from an earlier hypothetical bisyllabic root which is similar in form to הנה.

The following section is an attempt to reconstruct the proto-form of הן and הנה using the comparative method. This approach is similar to the approach used by Tropper and Jouon-Muraoka.

### 3. Cognate of הן and הנה in Afro-Semitic languages

Below is a list of the cognate words of the particles הן and הנה collected from a number of sources, but mainly from the *New Koehler-Baumgartner*.<sup>21</sup>

<i>annû</i> ('look') <sup>22</sup>	- Akkadian
<i>ennu(m)/a(m)</i> ('behold')	
<i>hn</i> ('look')	- Ugaritic
<i>hm</i> ('if')	
<i>yn</i> ('look')	- Egyptian
<i>'inna</i> ('look')	- Arabic
<i>in</i> ('if')	
הן & אין	- Aramaic
('if, rarely 'behold')	
הַן ('behold') <sup>23</sup>	
אין ('if')	- Jewish Aramaic (Targumic and Galilean tradition)
<i>annû</i>	- Caananite (El Amarna)
<i>na, nā</i> ('look')	- (Old) Ethiopic <sup>24</sup>
<i>'an</i>	- (Old) Ethiopic <sup>25</sup>
אן ('if, 'behold')	- Phoenician

<sup>19</sup>Tropper, "Die Herausbildung Des Bestimmten Artikels Im Semitischen," 17.

<sup>20</sup>In this paper, I assume that the hypothetical earlier form of הן, הנה and their cognates may well represent the proto-form or at least be near it. Thus, the principles used in determining the proto-forms of a language and its cognates may also be applied in the study of הן, הנה and their cognates.

<sup>21</sup>Unless otherwise indicated, the forms have been based on the *New Koehler-Baumgartner*.

<sup>22</sup>This word has been taken by Koehler-Baumgartner and by Wolfram von Soden as the Akk cognate for הן and הנה. The CAD, however, does not take *annû* with the sense of 'behold' rather, they take this as an affirmative particle with the sense of 'yes' in M. Civil, I. Gelb and *et al*, eds., *The Assyrian Dictionary* [Chicago, ILL and Glückstadt, Germany: The Oriental Institute and J. J. Augustin Verlagsbuchhandlung, n.d.] § *anna* c).

<sup>23</sup>F. Rosenthal, *A Grammar of Biblical Aramaic* (Porta Linguarum Orientalium; Wiesbaden: Otto Harrassowitz, 1983) glossary on אַן.

<sup>24</sup>Tropper, "Die Hebräische Partikel *Hinne(H)*," 83.

<sup>25</sup>Ibid.



*ynnynu*

- Punic

*inna* ('look')<sup>26</sup>

- Samaritan Hebrew

From these cognates I will try to reconstruct the proto-form. The first step is to determine whether these terms are really cognates of the Hebrew particles  $\text{ןן}$  and  $\text{נהן}$ . In order to do that I will discuss the features of a number of these cognates, not only in terms of their phonological and morphological characteristics, but, if possible, also their syntactic and semantic features. After determining the cognate words, I will then proceed to determine their proto-forms, but before I proceed, it is perhaps appropriate to explain briefly what is Proto-Semitic.

### 3.1 Definition of Proto-Semitic

In historical linguistics, there is a fundamental assumption that for a certain group of languages, despite the current differences that may exist between and among them, these languages emerged from a source language in a pre-historic past. This source language is technically called the proto-language and the languages that belong to a particular proto-language are considered to be genetically related to each other and are called cognate languages. These genetically related languages form a language family. One very common and extensively studied language family is Indo-European to which English, German, Sanskrit and the Romance languages belong. Its source language is Proto-Indo-European.

A counterpart of the Indo-European language family is the Afro-Asiatic or Hamito-Semitic language family which consists of the East and West Semitic and a certain group of African languages--Egyptian, Libyco-Berber, and Cushitic.<sup>27</sup> The Semitic language family, which is a branch of the Afro-Asiatic family may be compared to the Germanic, Sanskrit, and the Romance language families.<sup>28</sup> The source language as such for the Afro-Asiatic is called Proto-Afro-Asiatic; and for the Semitic language family, it is called Proto-Semitic. Of the languages listed in the cognate words of  $\text{ןן}$  and  $\text{נהן}$ , only Egyptian falls outside the Semitic family but within the African language family. All the rest belong to the Semitic family.

#### 3.1.1 Proto-Semitic/Proto-language as a historical reality

There are different perceptions regarding the historicity of a proto-language. Terry Crowley lists three views. The first takes the notion that the proto-language

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<sup>26</sup>As suggested by P. Joüon and T. Muraoka, *A Grammar of Biblical Hebrew* (Part 1: Orthography and Phonetics. Part 2: Morphology. Part 3: Paradigms; Rome: Editrice Pontificio Istituto Biblico, 1993) § 102 k fn 2.

<sup>27</sup>Moscatti, op. cit., 16.

<sup>28</sup>Cf. Moscatti, op. cit., 15–6.



was really not a language, not in the same way the daughter languages were spoken and used. In this view, the 'phonetic forms' are not necessary elements in the reconstruction. What is significant only is to approximate the distinct phonemes found for it based on the shared features of the related languages. Thus, for this first view, a proto-language is just an 'abstract' reconstruction of forms.

The second view takes the notion that related languages did come from a single ancestor, but this single ancestry had no historical bearing. The goal of reconstruction is to find a 'uniform proto-language'. The problem with this view, as Crowley explains, is the freedom to arbitrarily select the languages to base one's reconstruction on, even if these languages may be too distant to be considered cognates. The result is a misrepresented view of a proto-language.

The third is the idea that a proto-language was a real language that had been spoken before the split of its daughter languages. The goal of reconstruction then is to determine the 'phonetic form' of the proto-language.<sup>29</sup>

I surmise that the reason for these varying views comes from the fact that the proto-language has its existence before the written records. It is therefore impossible to prove the validity of any reconstruction due to the absence of physical evidence. However, as Moscati contends, the presence of the related languages, that is, of languages with shared features, is evidence that these features did exist in the level of the proto-language.<sup>30</sup>

I agree with Terry Crowley who takes the view that the proto-language should be taken as a real language spoken in pre-history, the era before the emergence of the descendant languages. Nevertheless, because the only evidence for their existence come from the existing structures and features of the daughter languages, any reconstruction made of the proto-language will be unverifiable and will remain a hypothetical assumption.<sup>31</sup>

### **3.1.2 Manner of split by the daughter languages from proto-language**

The Neogrammarians, who postulated a number of rules regarding language change based on their analysis of the Indo-European languages, created a model for the development of the daughter languages using the family tree. This model seems to suggest that the split of the daughter languages from the parent language had been immediate and direct and that after the split these daughter languages continued to develop and make changes in their linguistic structure in isolation from each other. This model, however, has been criticised by a number of linguists,

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<sup>29</sup>T. Crowley, *An Introduction to Historical Linguistics* (Third ed.; Oxford: Oxford University Press, 1997) 109–12.

<sup>30</sup>Moscati, *op. cit.*, 15–6.



particularly those who adhere to the 'Wave Theory' in the development of descendant languages.<sup>32</sup> They argue that far from being immediate, direct and isolated, these languages gradually developed into distinct languages. This means that there were continued interactions between these sister languages as they developed and absorbed changes in their linguistic structures. Even after they became distinct languages, the interaction between these sister languages did not cease. Thus, there was constant sharing of linguistic features among them.<sup>33</sup>

This is probably the best description for the Semitic languages as they became distinct languages from the original language. The Semitic languages developed and changed gradually while the people continued to intermingle with each other. These languages did not develop in isolation. The geographical location of these languages was a significant factor in the development of these languages. The peoples speaking these languages were in a common area, so that there was constant interaction among them. Consequently, much borrowing or copying would have taken place. This adds to the difficulty in determining whether a word should be traced back to the proto-language, or whether it is merely the result of copying from a sister language.<sup>34</sup> This case may also apply to the Hebrew particles ׀ and ׀׀.

In this study, I will be largely dependent on the research in Proto-Semitic such as the works of Tropper, Bergstrasser, Cross and Freedman, Moscati, *et al*, G. R. Driver, and D. Diringer. I will also base my analysis on the principles suggested for the comparative method delineated in a number of reliable books on historical linguistics such as the works of A. Fox, T. Crowley, P. Lehmann, H. Schendl and Hock and Joseph

In determining the earlier or proto-form I will try to follow certain basic principles that are usually applied, particularly in determining phonetic and phonological forms. These principles have been clearly delineated by Herbert Schendl in his latest book on Historical Linguistics. These principles are as follows:

'Any reconstruction should involve sound changes that are phonetically plausible. The phonetic plausibility of a change is evaluated on the basis of general phonetic considerations as to how sounds are formed as well as on the extensive documentation of sound changes in other languages...

'A second, though less reliable principle, is the "majority principle".

<sup>31</sup> Cf. Crowley, *op. cit.*, 111–12.

<sup>32</sup> Crowley, *op. cit.*, 244–45; cf W. P. Lehmann, *Historical Linguistics: An Introduction* (London: Routledge, 1992) 119–22.

<sup>33</sup> Crowley, *op. cit.*, 245–50.



Any reconstruction should involve as few changes between the proto-language and its daughter languages as possible. Thus, the sound which is more frequently met in the related forms is more likely to be the original one...<sup>35</sup>

### 3.2 The Akkadian language

'Akkadian' is the term used to designate the language of the Assyrians and the Babylonians in the Mesopotamian region from the 3rd millennium BC to 100 AD. Its name has been derived from the city that was built by the Assyrian king, Sargon, who made this the capital of his empire in *ca* 2300 BC.<sup>36</sup> Akkadian is considered to be the 'earliest-attested member of the Semitic family of languages'<sup>37</sup> and forms the East Semitic language.<sup>38</sup>

It is generally accepted that Akkadian had been greatly influenced by Sumerian, a non-Semitic ancient language of an unknown origin. The Sumerians introduced the cuneiform type of writing which was borrowed by the Akkadians and used in their writings. For several hundreds of years Akkadian and Sumerians existed side by side until Sumerian was gradually overtaken by Akkadian. The date by which Sumerian had ceased to be spoken has been an issue of considerable disagreement among Assyriologists. However, the dates they suggest would generally fall between the period mid-third millennium to early second millennium BC.<sup>39</sup>

Akkadian continued to be in use long after Sumerian had ceased to be spoken. It was used as the *lingua franca* in the ancient near east in the last half of the second millennium BC. It was gradually overtaken by Aramaic as a spoken language sometime by the middle of the first millennium BC; nevertheless, it continued to be used as a written language until 100 AD.<sup>40</sup>

#### 3.2.1 The Akkadian cognate *annû* in relation to Proto-Semitic

David Marcus states that *annû* is a demonstrative pronoun having the sense of 'this'. It is declined according to gender and case. *Annû* is in the masculine,

<sup>34</sup>Cf. C. H. M. Versteegh, *The Arabic Language* (Edinburgh: Edinburgh University Press, 1997) 10.

<sup>35</sup>H. Schendl, *Historical Linguistics* (Oxford Introductions to Language Study; Oxford: Oxford University Press, 2001) 18–9.

<sup>36</sup>J. Huehnergard, *A Grammar of Akkadian* (Harvard Semitic Museum Studies; Winona Lake, Indiana: Eisenbrauns, 2000) xxi.

<sup>37</sup>T. A. Caldwell, J. N. Oswalt and J. F. X. Sheehan, *An Akkadian Grammar* (Milwaukee, Wisconsin: Marquette University Press, 1974, 1987) i.

<sup>38</sup>Others like Sivan claims that Eblaite, the language of the Syrian city of Ebla, forms part of East Semitic. However, others like Huehnergard believes Eblaite to be a part of Old Akkadian; thus it is not a distinct language from Akkadian.

<sup>39</sup>Huehnergard, *op. cit.*, xxv.



nominative form.<sup>41</sup> Its feminine counterpart is *annitu*. *Annû* and *annitu* can occur at the middle of a clause and also at the initial position. Take, for example, the following passages below taken the *Descent of Ishtar*, an Akkadian literary text of the Standard Babylonian dialect.<sup>42</sup>

a. *Ereškigal annit[u] ina šemiša*<sup>43</sup> ‘When Ereshkigal heard this’

b. *annitu mē*<sup>44</sup> *aḫatki*<sup>d</sup> *Ištar*<sup>45</sup> ‘Behold your sister Ishtar’

c. *annitu mē anāku itti*<sup>d</sup> *Anunnaki mē ašatti* ‘Behold now I will have to drink water with the Anunnaki’

When *annitu* is placed at the middle of the clause it functions as a demonstrative pronoun ‘this’ as in line *a*. When it is placed at the beginning of a clause, it is given the nuance of *behold* as in clauses *b* and *c*. From the translations given, it seems too that *annitu* when placed at the beginning of the clause is loosely connected to the clause it belongs, which means that, unlike *annit[u]* in line *a*, it does not add to the propositional content of the clause that hosts it.

Note other passages below:<sup>46</sup>

*an-nu-ú iš-pu-ur IR-du a-na be-li-šû*<sup>47</sup>

‘Behold, the servant has written to his lord’ (EA 147:16)

*an-nu-ú iq-bi / a-na*<sup>d</sup> *UTU a-bi LUGAL be-li-ia*

‘Behold, I have said to the Sun, the father of the king, my lord’ (EA 147:45 - 58)

Similar to הנה and הן, *an-nu-ú* are also placed at the beginning of the clause and is loosely connected to it. Because of the way *annû* behaves when it is at the first position in the clause, Marcus classified it as an *interjection*.<sup>48</sup>

<sup>40</sup>G. Buccellati, *A Structural Grammar of Babylonian* (Wiesbaden: Harrassowitz Verlag, 1996) 1–2.

<sup>41</sup>Cf. Huehnergard, op. cit., 41–2; D. B. Miller and R. M. Shipp, *An Akkadian Handbook: Paradigms, Helps Glossary, Logograms, and Sign List* (Winona Lake, Indiana: Eisenbrauns, 1996) 3.

<sup>42</sup>D. Marcus, *A Manual of Akkadian* (Lanham, Maryland: University Press of America, 1978) Introduction, 76.

<sup>43</sup>All transliterations in this paper are copied from their sources. No effort was made to change the diacritical marks used.

<sup>44</sup>*mē* is a ‘poetic particle used to strengthen vocatives and pronouns’ in Marcus, op. cit., § 13.4.

<sup>45</sup>The superscript ‘d’ before the word *Ištar* is a determinative. A determinative is a logogram. It is placed before or after a word, which is also a logogram, to indicate the general class to which the object represented by the logogram belongs. In transcription, the determinative is superscripted. The superscript ‘d’ means DINGR (= *ilum*). It is used to denote names of gods such as in our example *Ištar* in Marcus, op. cit., 36 and Caldwell, Oswalt and Sheehan, op. cit., 11–2.

<sup>46</sup>These passages were taken from A. F. Rainey, “Some Presentation Particles in the Amarna Letters,” *Ugarit-Forschungen* 20 (1988) 212–13.

<sup>47</sup>In this text *annû* is spelled as *an-nu-ú*.

<sup>48</sup>Marcus, op. cit., 76.



*Annû* consists of two vowels, an *a* and a long *û*. It also contains a double consonant *nn*.

It is generally accepted that Proto-Semitic has three vowels: *a i u*. These vowels can be long or short. In actuality there are six vocalic sounds in Proto-Semitic, the long and short *a i u*.

In Akkadian the length of the vowels is phonemic. A difference in the length of the vowel could mean a difference in meaning. Examples are the contrastive minimal pairs below:<sup>49</sup>

<i>šarratum</i> 'queen'	and	<i>šarrātum</i> 'queens'
<i>mutum</i> 'husband'	and	<i>mūtum</i> 'death'

In the examples above, the difference in the length of the vowels determines the meaning of the words. Note also the minimal pair below for *annû*:

<i>annû</i> 'behold', 'this'
<i>annu</i> 'crime' <sup>50</sup>

According to G. Buccellati, this lengthening also holds true for the consonants. Note the minimal pair below:

<i>idin</i> 'give'	and	<i>iddin</i> (id:in) 'he gave'
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For Buccellati, the doubling of the consonant represents consonantal lengthening rather than the repeated enunciation of it. Other grammarians do not seem to hold the same view as Buccellati, although Huehnergard seems to give a hint at it when he recommends that:

All consonants may occur doubled, as in *wuśšurum* 'to release', *libbum* 'heart'. Doubled consonants should be held longer (cf. [nn] in 'meanness' or 'penknife; [dd] in 'bad day'; [tt] in 'hot tub').<sup>51</sup>

Bergsträsser hints at the Proto-Semitic property of consonantal doubling or lengthening.<sup>52</sup> In other words, the lengthening or doubling of the consonants are not later developments but can be traced back to Proto-Semitic. This means then that *annû* has retained all the phonological

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<sup>49</sup>The examples below were taken from Huehnergard, op. cit., 1,6.

<sup>50</sup>Marcus, op. cit., 130 (Glossary).

<sup>51</sup>Huehnergard, op. cit., 3.

<sup>52</sup>Bergsträsser, op. cit., 5.



elements of the proto-language.

### 3.2.2 Akkadian cognate *ennu(m)/a(m)* in relation to Proto-Semitic

The *New Koehler-Baumgartner* lists *ennum/ennam* as cognates of the Hebrew particle הן. They base their entry on von Soden's *Grundriss der Akkadischen Grammatik* where von Soden takes the forms *ennu(m)*<sup>53</sup> and *enna(m)* as an *interjection* with the sense of 'ecce!' 'Da ist!'<sup>54</sup> 'behold!'. Both words occur probably as allomorphs in Old Akkadian and Old Assyrian.

Moscatti doubts the presence of the phoneme *e* in Proto-Semitic. He seems to accept, however, a phonetic value, which is non-phonemic, for *e* as a variation of *a* or *i*.<sup>56</sup> We can probably safely assume that *enna(m)* and *ennu(m)* are dialectal variants of *annû* in Akkadian.

There is one more significant observation that should be delineated here. Like הן and הנה, *annû* carries the sense of 'behold'. However, unlike הנה and particularly הן, it does not introduce the protasis of a conditional clause.

### 3.3 Ugaritic cognates *hn* and *hm*

Ugaritic is a language that belongs to Northwest Semitic. Scholars are divided as to whether Ugaritic is a dialect of Canaanite or a language distinct from it. Josef Tropper, for instance, believes that it is a part of the Canaanite language. On the other hand, Daniel Sivan takes it as a distinct language from Canaanite.<sup>57</sup>

#### 3.3.1 Ugaritic cognate *hn*

Because of the lack of vowels in Ugaritic orthography, it is not easy to ascertain whether the Ugaritic particle *hn* is monosyllabic or bisyllabic. Gordon does not make any suggestion for the possible reading of this particle. However, both Tropper and Sivan take this word as bisyllabic. Tropper suggests the reading [*hannV*] or [*hinnV*].<sup>58</sup> These two renderings reflect Tropper's difficulty in

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<sup>53</sup>The final *m* is a mimation. It occurs as a final radical in singular nouns, feminine and masculine, and in feminine plurals and in the masculine plural adjective. It is used only in Old Babylonia, although in certain situations, it is also dropped. It seems to be used as a 'free variant', since the word does not change in meaning with or without it. It was suggested that its only function was as an 'overt marker of the free and unbound state' of the nouns and adjectives just classified in Buccellati, op. cit. § 22.1,3. Cf. Huehnergard, op. cit., 7.

<sup>54</sup>W. v. Soden, *Grundriss der Akkadischen Grammatik* (Analecta Orientalia 33; Roma: Editrice Pontificio Istituto Biblico, 1995) § 124b.

<sup>55</sup>W. v. Soden, *Grundriss der Akkadischen Grammatik* (Analecta Orientalia 33; Roma: Editrice Pontificio Istituto Biblico, 1995).

<sup>56</sup>Moscatti, op. cit., 47,48.

<sup>57</sup>D. Sivan, *A Grammar of the Ugaritic Language* (Handbook of Oriental Studies; Leiden: New York: Köln: Brill, 1997) 2-3.

<sup>58</sup>J. Tropper, *Ugaritische Grammatik* (Münster: Ugarit-Verlag, 2000) § 81.4.



determining the vocalic pronunciation of the particle's first and second syllables. The usual method is to base the reading of these words on other Semitic languages. Tropper bases his readings on Hebrew *hinneh* and Akkadian *annû*.

Like Tropper, Sivan takes the reading for *hn* as bisyllabic and suggests a possible reading of [*hinnî*]. Sivan also observes that in some texts, the first consonant *h* is dropped when preceded with a *w* conjunction. This tendency of *h* to be elided seems to be a normal feature of *h* in the Ugaritic.<sup>59</sup>

Below is a list of usages of *hn* in the Ugaritic texts:

i) Listings from Sivan:<sup>60</sup>

*hn ym w tn t'ikl 'išt b bhtm* 'behold, a day and a second the fire eats into the house' (1.4 VI,24<sup>61</sup>)

*w hn 'attm tšhn* 'and behold, the two wives shout' (1.23, 46)

*hn ksp d šš'n* 'here is the silver which he brought to me' (2.81.24)

*wn 'in bt b'l* 'and behold, there is no house for Baal' (1.4 IV,50). Note here that the *h* in *hn* has been dropped.

ii) Listings from Gordon:<sup>62</sup>

*hn bpy sprhn* 'behold in my mouth is their counting!' (77:45, 46)

*w hn špšm bšb* 'and behold at sunrise on the 7th (day)! (Krt: 118)

*hn šph yitbd* 'lo the family perished! (Krt:24)

From the above listings, we can observe that *hn* has been used as a free morpheme at the beginning of a clause. We also notice that it can be prefixed by a *w* conjunction. Thus it is used similar to  $\text{𐎇𐎍}$ .

### 3.3.1.1 Summary

Because of the lack of vocalic representation in the orthography of the Ugaritic texts, it is not certain how the particle *hn* should be read. Sivan and Tropper take this particle to be bisyllabic and suggest possible readings as [*hannV*] or [*hinnV*] (for Tropper) and [*hinnV*] (for Sivan). Both also take the second syllable *n* of *hn* as a double consonant.

Syntactically, it can be observed that, like its cognate in Akkadian, the particle *hn* is normally placed at the beginning of a clause. There are instances too that it has been preceded and prefixed by the conjunction *w*. This is similar to the properties

<sup>59</sup> Sivan, op. cit., 185–86.

<sup>60</sup> Sivan, op. cit., 185–86.

<sup>61</sup> The numbers in parenthesis are references to the Ugaritic texts used.



of הן and הנה in Hebrew. However, in Ugaritic the first consonant *h* in *hn* is dropped when the particle is preceded by the *w* resulting in the shortened *n*. This feature is not true of הן and הנה. It is not known how the shortened form is to be read, however.

### 3.3.2 The Ugaritic cognate *hm*

The *New Koehler-Baumgartner* takes *hm* 'if' as a cognate of Hebrew הן since הן also has been seen to carry the meaning of 'if'.<sup>63</sup> According to J. C. de Moor, the particle *hm* has been accepted to have both the senses of 'if' as well as 'behold'. He argues against this view and claims that *hm* was used only as a conditional particle. According to de Moor, *hm* was used to introduce the protasis of a conditional clause, a 'conditional apodosis', or it may also have an optative meaning, thereby carrying the sense of 'if'. *Hm* was also used to introduce an alternative clause, thus functioning as a conjunction having the sense of 'or'. De Moor asserts that the sense of 'behold' ascribed to *hm* is without basis.<sup>64</sup>

Another meaning also ascribed to this particle is that of an 'interrogative functor' carrying the meaning of 'perhaps' as in this passage: *hm yd il mlk yhsrk* 'perhaps the love of DN,<sup>65</sup> the king, has roused you?'<sup>66</sup>

Sivan too takes the same view as de Moor. He ascribes only the sense of 'if' and 'or' to the particle *hm*.<sup>67</sup> He also mentions the existence of a variant of this particle, and this is the word 'im with the suggested reading of [*im(m)a*].<sup>68</sup> Sivan explains that the change from *hm* to 'im is caused by the dropping of the initial *h* which was later replaced by the *aleph*. This *aleph* is called the 'prosthetic *aleph*'.<sup>69</sup>

It seems then that *hm* does not have the dual sense of 'if' and 'behold' as some traditional Ugaritic grammarians presuppose. As will be shown later, it is more related to the Hebrew interrogative particle הן in form and in function. It is also more related to the Akkadian *šumma* 'if' rather than *annū* which does not take an 'if' function.

## 3.4 Aramaic

Aramaic is another Semitic language that is a part the Northwest Semitic

<sup>62</sup> C. H. Gordon, *Ugaritic Textbook* (Analecta Orientalia; Rome: Pontifical Biblical Institute, 1965, 1967) § 12.7.

<sup>63</sup> Koehler and Baumgartner, op. cit., s.v. הן.

<sup>64</sup> J. C. de Moor, "Ugaritic *Hm*--Never Behold," *Ugarit-Forschungen* I (1969) 210–2.

<sup>65</sup> DN stands for a name of a deity.

<sup>66</sup> G. d. O.LETE and J. Sanmartin, *A Dictionary of the Ugaritic Language in Alphabetic Tradition* (Handbook of Oriental Studies. Section 1; W. G. E. Watson; Leiden: Brill, 2003) s.v. hm.

<sup>67</sup> Sivan, op. cit., 33–5, 189.

<sup>68</sup> Although Segert suggests the reading [*him*] in S. Segert, *A Basic Grammar of the Ugaritic Language* (Berkeley, LA: University of California Press, 1984) 80.



group. Aramaic was already a spoken language in the second millennium BC. By the end of the seventh century BC it had become an international language fully spoken in Syria and Mesopotamia. It also became one of the official languages and a trade language during the Achaemenid period in the middle of the sixth century BC. Aramaic remained a *lingua franca* of the ANE even during the first century AD. At present, there are still traces of Aramaic being spoken by a small number of peoples in the Middle East.<sup>70</sup>

The alphabet of Aramaic, particularly that of Biblical Aramaic is the same as Biblical Hebrew. The Jewish scribes borrowed the alphabets of Official Aramaic and used these in their writings.<sup>71</sup>

### 3.4.1 Aramaic cognates הן and אין

The *New Koehler-Baumgartner* lists the Aramaic words הן and אין as cognates of the Hebrew particles הן and הנה. These words, however, basically mean 'if' and were rarely used with the sense of 'behold'. The *New Koehler-Baumgartner* does not list any cognate word in Aramaic that was essentially used as 'behold'.<sup>72</sup>

In his grammar book, F. Rosenthal lists the Aramaic word אן as an *interjection* with the sense of 'behold'.<sup>73</sup> M. L. Folmer lists three Aramaic words as an *interjection* which also include אן. He further explains that when an interjection is inserted at the beginning of the clause, the clause turns into an OV structure even if it is mainly of the VO construction.<sup>74</sup> We can see here a strong influence of the interjection in the clause structure in Aramaic.

## 3.5 Arabic

Arabic has been traditionally classified with the South-west Semitic group of languages together with South Arabian and Ethiopian. However, further studies were made regarding the morphological features between these languages and these studies showed that Arabic had more affinity with Canaanite and Aramaic, than with Ethiopic and South Arabian.<sup>75</sup>

There has been much controversy regarding the position of Arabic in the Semitic family of languages. Traditionally, the study of the proto-forms weighed heavier on the side of Arabic as it was generally understood to have retained much

<sup>69</sup>Sivan, op. cit., 33–5.

<sup>70</sup>D. Diringer, *The Alphabet: A Key to the History of Mankind Vol. I* (Third ed.; Oxford: Alden & Mowbray Ltd, 1948, 1968) 197–98. See also Rosenthal, op. cit., 5–6.

<sup>71</sup>Rosenthal, op. cit., 6.

<sup>72</sup>Koehler and Baumgartner, op. cit. § הן, הנה.

<sup>73</sup>Rosenthal, op. cit., 40.

<sup>74</sup>M. L. Folmer, *The Aramaic Language in the Achaemenid Period* (Orientalia Lovaniensia Analecta; Leuven: Uitgeverij Peeters en Departement Oosterse Studies, 1995) 545.



of its archaic forms, particularly its phonological system. Versteegh, however, argues that though Arabic retained some of its archaic forms, these forms, nevertheless, underwent modification at a later period.

The controversy regarding its structure in relation to the form of the proto-language still continues.<sup>76</sup>

### 3.5.1 Arabic cognates 'inna and 'in

The *New Koehler-Baumgartner* lists the Arabic terms 'inna ('look') and 'in ('if') as cognates of the Hebrew particles הן and הנה. It can be observed that the term for the sense of 'look' is distinct from that of 'if', that is, that the function of 'look' is ascribed to one form while the function of 'if' is ascribed to another. The longer bisyllabic form has the meaning of 'look'. The shorter monosyllabic form has the meaning of 'if'.

## 3.6 Cognate words in other Afro-Asiatic languages

### 3.6.1 Egyptian

The Egyptian language was written and spoken for a period of 4000 years, ca 3000- 2500 BC to 1000 - 1500 AD. There are five stages of Egyptian, the earlier four of which used hieroglyphics in their writings. These four are Old Egyptian, Middle Egyptian (also called Classical Egyptian), Late Egyptian, and Demotic. The fifth stage of Egyptian is Coptic, which uses the Greek alphabets in their writings.

Hieroglyphics consists of pictures representing an idea or a concept and sound. As in Ugaritic, hieroglyphics does not include the vowels. This makes the reconstruction of words merely hypothetical. The reconstructed word may not correspond to how the words were actually spoken.<sup>77</sup>

The *New Koehler-Baumgartner* lists *yn* ('look') as a cognate of הן and הנה. *Yn* ('look') resembles הן and הנה in that its first radical like הן and הנה is a weak consonant.<sup>78</sup> The final radical is a *n* and resembles the middle radical of הנה and the final radical of הן. However, because of the lack of vowels, it is difficult to ascertain the reading of this Egyptian word, and also even to determine the number of syllables it should contain.

Coptic also has a term for 'look' which is *anaw*. However, this term is a verb in the imperative form.<sup>79</sup> Thus, despite the resemblance of this word to Hebrew הן

<sup>75</sup>Versteegh, op. cit., 9–14.

<sup>76</sup>Ibid., 19–21.

<sup>77</sup>L. Depuydt, *Fundamentals of Egyptian Grammar* (Norton, MA: Frog Publishing, 1999) 1.

<sup>78</sup>J. Allen lists four consonants that are considered weak in Egyptian. These are ʕ (aleph), j, y and w. The reason they are considered weak is that they are frequently dropped in the spelling, particularly when they are situated at the end of the word in J. Allen, *Middle Egyptian: An Introduction to the Language and Culture of*



and הנה, it can not be considered their cognate since it is a verb.

### 3.6.2 Phoenician and Punic

Based on two sources,<sup>80</sup> Phoenician has the word *hn* for ‘behold’ ‘here is’ and *'m* for ‘if’. Punic has *yunny*<sup>81</sup> and *yn*<sup>82</sup> as ‘presentative particle[s], introducing a declarative sentence’ and also *'n* as a deictic particle with the sense of ‘here is’ ‘ecce’.<sup>83</sup>

Examples of how these terms are used in sentences are as follows:

Phoenician *hn*:<sup>84</sup>

*wkn hn 'nk škb b' rn zn*

‘and thus, behold, I lie in this sarcophagus’

*ld' t hn ypd lk tht zn*

‘attention! behold, you shall come to ruin below this’

Punic *yunny* and *yn*:<sup>85</sup>

*Yny i(s) d(ubry) ch'ily gubulim lasibithim <Agorastocles>*

‘I am told that these are the environs where Agorastocles resides’

(Note: *Yn* is not translated here)

*Yn byn ui bymarob syllochom, alonim, wybymy(n)syrthochom*

‘My brothers’s son is in your custody, O gods, and under your protection’

(Note: Again *yn* is not translated here)

Punic *'n*

*'n šm 'tm*

‘and here are their names’

Phoenician *'m*:

*w'm 'bl tšt sm 'tk*

‘If you do not place my name with yours’

*Hieroglyphics* (Cambridge: Cambridge University Press, 2002) 20.

<sup>79</sup>A. Loprieno, *Ancient Egyptian: A Linguistic Introduction* (Cambridge: Cambridge University Press, 1995) 94.

<sup>80</sup>R. Tomback, *A Comparative Semitic Lexicon of the Phoenician and Punic Languages* (Society of Biblical Literature Dissertation Series; Missoula, Montana: Scholars Press, 1978); C. Krahmalkov, *Phoenician-Punic Dictionary* (Orientalia Lovaniensia Analecta; Louven: Uitgeverij Peeters on Departement Oosterse Studies, 2000).

<sup>81</sup>This term most probably includes a pronominal suffix 1st person as the translation below shows.

<sup>82</sup>This term most probably is in its absolute form.

<sup>83</sup>Tomback, op. cit., 22, 82. See also Krahmalkov, op. cit., 58.

<sup>84</sup>Tomback, op. cit., 82.



As in other Semitic languages, the vowels are not included in the orthography of Phoenician. Late Punic does include vocalic signs but not in all cases. The vocalisation of the words is based on Akkadian, Greek and Latin.<sup>86</sup> The Phoenician *bn* and Punic *yn* function fundamentally as ‘presentative’ particles with the sense of ‘behold’; while Punic *’n* has the sense of ‘here’. On the other hand, the sense of ‘if’ is expressed in the word *’m*. All these particles are placed at the beginning of their clauses. They move to the second position when the *w* conjunction or a *w* + another conjunction is inserted at the beginning of the clause.

### 3.6.3 Samaritan, Canaanite and Ethiopic

The Samaritan *inna* listed by Joüon-Muraoka as cognate of  $\text{ןן}$  and  $\text{נהן}$  seems to be following Aramaic, while the Canaanite (EA) *annû* is following Akkadian. Ethiopic, which is a late language, retains only the final syllable *na*. It seems to be following Arabic.

## 4 Conclusion: analysis of the cognates

We will now tabulate these cognates to show where they belong based on their forms and meanings. There will be three tables. The first is the table for all cognate words that have the meaning of ‘behold’ or ‘look’ only. The second are all those cognate words that have the meaning of ‘if’ only. The third table are all those cognate words that both have the meanings of ‘behold’ and ‘if’.

**Table One: Cognate words with the meaning of ‘behold’**

<u>Language</u>	<u>Forms</u>	<u>Meaning</u>
Akkadian (Old Akkadian/ Assyrian)	<i>annû</i>  <i>ennu/enna</i>	behold  behold
Ugaritic	<i>bn</i> [ <i>hinnV</i> / <i>bannV</i> ]	behold
Arabic	<i>’inna</i>	behold
Canaanite	<i>annû</i>	behold
Samaritan Hebrew	<i>inna</i>	behold
Phoenician	<i>bn</i>	behold
Punic	<i>yn</i>	untranslated, but probably behold
	<i>’n</i>	here
Ethiopia	<i>na, nā</i>	behold

<sup>85</sup>Krahmalkov, op. cit.



**Table Two: Cognate words with the meaning of 'if'**

<u>Language</u>	<u>Form</u>	<u>Meaning</u>
Akkadian	<i>šumma</i>	if
Ugaritic	<i>hm</i> [ <i>bimma</i> / <i>humma</i> ? <sup>87</sup> ]	if
	<i>'im</i> [ <i>imma</i> / <i>'umma</i> ? <sup>88</sup> ]	if
Arabic	<i>'in</i>	if

**Table Three: Cognate word with the meanings of 'behold' and 'if'**

<u>Language</u>	<u>Form</u>	<u>Meaning</u>
Aramaic	ןה	if, rarely behold
	ןא	if, rarely behold
Hebrew	נה	behold, if (?) <sup>89</sup>
	נהה	behold

#### 4.1 Observation:

Based on the data given at the tables above, we can make the following observations:

##### A. For Table One:

- i) Languages that contain vocalic characters have bisyllabic terms. Examples of these are Akkadian *annû*, Arabic *'inna*, and Samaritan Hebrew *inna*. The only exception is Ethiopic with a monosyllabic term *na*. However, Ethiopic, is a late language and so it probably has lost much of its archaic features. In the case of the Ethiopic, *na*, it just retains the final syllable of an earlier or archaic form.
- ii) Other forms come from languages that do not contain vowels in their writings such as Phoenician and Punic. Thus, it is difficult to determine their actual phonological forms. Ugaritic, although vowelless in its orthography, has been ascribed bisyllabic forms for its particles.

##### B. For Table Two and Three:

- i) It seems that there are two distinct sources of 'if' here. It is more likely that Ugaritic *hm* and *'m* are cognates of the Akkadian *šumma*. The Hebrew word נה could be considered as part of this group of 'if' cognates. The second group would comprise Arabic *'in*, Aramaic ןה and ןא. The characteristic

<sup>86</sup>S. Segert, *A Grammar of Phoenician and Punic* (München: Verlag C. H. Beck, 1976) 65.

<sup>87</sup>My suggestion based on the form of Akkadian *šumma*.

<sup>88</sup>My suggestion based on the form of Akkadian *šumma*.

<sup>89</sup>It has been discussed in the main paper that the sense of 'if' for נה may not be inherent in the particle but rather the sense of 'if' is actually an Aramaic influence.

- feature of this group is the presence of the consonant *n*. The former group is characterised by the presence of the consonant *m* in their forms. It is not improbable then that there were be two earlier forms for the meaning of 'if'.
- ii) Only Aramaic and Hebrew contain words that have combined functions of 'behold'. Moreover, the Aramaic forms are words used mainly to express the sense of 'if' rather than 'behold'. The reverse is true of הנה. It is used more to express the sense of *behold* and devoid of the meaning of *if*. It is הן that seems to be in-between the Aramaic form and the longer form הנה. הן has been ascribed the sense of 'if' in some instances of its use in addition to the sense of 'behold'.

## 4.2 Evaluation

Based on the observations above, it is probable that there are actually three proto-forms involved in all the words that have been listed as cognates of הן and הנה. This means that there are in these lists three different groups of cognates: one for the forms having the sense of 'behold'; the second for the forms having the sense of 'if' characterised by the *n* consonant as its distinguishing element; and the third for the forms that also express 'if' but contains the *m* element.

For the first group of cognates, we can deduce that the proto-form is a bisyllabic form. However, to determine its phonological structure is not an easy process since there are four different vocalization found among the cognates: *annû*, *'inna*, *inna*, and *binneh*.

It is generally accepted by Semitists that Proto-Semitic syllables always begin with a consonant. So we could deduce that the first radical in this bisyllabic form could either be a *h* or an *aleph*. We also know that Akkadian lost its *h* but retained its *aleph*, or that the *h* submerged into the *aleph*. Also as consonants, between *h* and *aleph*, the *h* would more likely to be elided rather than the *aleph*. In certain situations, with words that has an initial *h*, when the *h* drops, it is sometimes substituted with an *aleph*. Thus, it is more likely that the initial radical is a *h*.

Based on the forms of the cognates, we can infer that the middle radical is a double *n*. The only problem now is to determine the vowels of the first and second syllables. It is difficult at this point to ascertain if the vowel in the first syllable should be *i* or *a*. It is likewise difficult to ascertain if the vowel in the second syllable should be long *u*, *a*, or *e*. Thus, I follow Tropper's two possible earlier/proto-forms for 'behold', which are *\*hannV* or *\*hinnV*.

The acceptance of two earlier forms, however, poses a few questions regarding the relationship between these two earlier forms. Did these two forms occur at the same time or was one derived from the other? Are the phonological



differences merely dialectal, where one (ancient) culture tended to speak one way and another in another way, which in the case of הנה shows that Ancient Hebrew tended to take the *eh* sound while Akkadian and Canaanite the *ah* sound? These are some questions that arise with the acceptance of two earlier forms for cognates<sup>90</sup> that seem to behave syntactically in the same way, that is, in the way they are positioned in the clause.

However, these bisyllabic proto-forms imply that the longer form הנה is neither an extension nor a derivation of the shorter form הן.

The Hebrew particle הן with its combined function of 'if' and 'behold' shows a behaviour that is not characteristic of the other cognate words in the Semitic languages as shown above. Most of them would just have either the meaning of 'if' or 'behold'. The only exception is Aramaic, although its forms are primarily used with the meaning of 'if'. As I mention in the main paper, Joüon-Muraoka ascribe the nuance of 'if' for הן as a form of Aramaism.

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<sup>90</sup>I am referring to the cognate words in table one above.