
THESIS / DISSERTATION SUBMISSION

Title:

**MORPHOSYNTACTIC ASPECTS OF THE
INFINITIVE CONSTRUCT IN QUMRAN
HEBREW**

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*Inspiring
excellence,
transforming
lives through
quality,
impact, and
care.*

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Declaration Master's Student

I, Rampanjato Fianarana Andriamahatozo (2016371870), declare that the Master's Degree research dissertation that I herewith submit for the Master's Degree qualification Master of Arts with specialisation in Hebrew at the University of the Free State is my independent work, and that I have not previously submitted it for a qualification at another institution of higher education.



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ABSTRACT

This study describes the morphosyntax of the Qumran Hebrew infinitive construct. Starting with the fact that Mishnaic Hebrew exhibits striking differences from Biblical Hebrew, this research seeks to demonstrate if Qumran Hebrew is a distinct phase between Biblical Hebrew and Mishnaic Hebrew, and the extent to which Qumran Hebrew displays continuity and discontinuity. To tackle this question within a complexity theoretical approach, the theory of language change and diffusion developed by Naudé (2012) within a generative linguistic perspective is used, which involves four concepts – complexity, interconnectedness, dynamism and emergence – as well as trajectories of change and cycles of change.

Two texts, each representing a doculect, were selected for analysis based upon their completeness: *Serek ha-Yahad* [The Rule of the Community] (1QS) and the War Scroll (1QM[ilhamah]). The first text contains 211 infinitive construct forms while the second contains 170 cases. Four morphosyntactic varieties of the infinitive construct were found in the corpus: forms preceded by a ל ; forms preceded by ב ; bare forms preceded by separated prepositions, and bare forms preceded by other elements. Within *Serek ha-Yahad* (1QS), the forms preceded by ל compose 77,73 % of the overall total; the forms preceded by ב 11,85 %; the bare forms preceded by separated prepositions 4,74 %; and the bare forms preceded by various elements 5,69 %. As for the War Scroll (1QM), the forms preceded by ל comprise 69,41 % of the totality; the forms preceded by ב 15,88 %; the bare forms preceded by separated prepositions 11,18 %; and the bare forms preceded by various elements 3,53 %.

The supremacy of the infinitive construct preceded by ל over the other morphosyntactic forms is confirmed. It predominantly operates as an adjunct of a verbal clause or a predicate of a nominal clause. It can also function as a complement of a verbal clause or a complement of a noun as well. The infinitive construct preceded by ב essentially functions as an adjunct of time, but it occasionally functions as a predicate of a nominal clause. The bare infinitive construct forms preceded by other elements tend to function as a genitive, an adjunct, a predicate of a nominal clause or a nominalised verb.

The infinitive construct preceded by ל is well-attested within Biblical Hebrew. Through time, it became the standard morphology of the infinitive construct and the bare form totally disappeared. The high rate of the infinitive construct preceded by ל within the Qumran Hebrew corpus confirms the trend. It can be concluded that Qumran Hebrew is a bridge between Biblical Hebrew and Mishnaic Hebrew in this respect. Scholars also assert that within Biblical Hebrew,

the infinitive construct preceded by ל can largely operate as an explicative adjunct (Joüon and Muraoka 1991, Gesenius 1910, Van der Merwe, Naudé and Kroeze 2017, Isaksson 2008, 85), an assertion confirmed by this research. The Qumran Hebrew construction of the infinitive construct preceded by ל is accordingly a continuation of the BH construction. Scholars also identify the Biblical Hebrew infinitive construct preceded by ל as predominantly functioning as an adjunct of purpose and result (Watts 1964, Gesenius 1910, Van der Merwe, Naudé and Kroeze 2017). Within Mishnaic Hebrew, this function is exclusively conveyed by the infinitive construct preceded by ל (Segal 1927, 165). My research demonstrates that it is the infinitive construct preceded by ל operating as an adjunct of purpose which occurs most frequently in Qumran Hebrew, where the infinitive construct preceded by ל is on the trajectory from the Biblical Hebrew construction to the Mishnaic Hebrew construction. The infinitive construct preceded by ל can also function as a predicate of a nominal clause. Within Biblical Hebrew, this construction already existed, but such occurrences were “rare” (Van der Merwe, Naudé and Kroeze 2017, 350). The increase of the cases of the infinitive construct preceded by ל operating as a predicate of a nominal clause is therefore a new development and demonstrates a shift in Hebrew grammar from Biblical Hebrew to Qumran Hebrew.

An infinitive construct preceded by ל can also continue a finite verb expressed in a previous sentence (Joüon and Muraoka 1991, 438; Cohen 2013, 212; Qimron 1986, 70). The infinitive construct preceded by ל functioning as a nominalised verb is already present within Biblical Hebrew, but the phenomenon tends to generalise within Mishnaic Hebrew (Segal 1927, 165). In this respect, Qumran Hebrew is again on a trajectory between Biblical Hebrew and Mishnaic Hebrew. Specialists of Mishnaic Hebrew remark that the use of the infinitive construct preceded by ל has drastically decreased within Mishnaic Hebrew. However, important cases were found during the data analysis, demonstrating that the Qumran Hebrew infinitive construct preceded by ל is much closer its use in Biblical Hebrew rather than Mishnaic Hebrew. Within Qumran Hebrew, the infinitive construct form tends to follow prepositions other than ל . The importance of the occurrences might be a sign of grammatical movement from Biblical Hebrew to Mishnaic Hebrew, passing through Qumran Hebrew.

The study demonstrates that, on the one hand, the Qumran Hebrew infinitive construct shares many of the characteristics of the Biblical Hebrew infinitive construct. On the other hand, the Qumran Hebrew infinitive construct demonstrates some features that are only rarely found in Biblical Hebrew. It can, for example, function as the predicate of a nominal clause, expressing modality. Finally, the importance of the infinitive construct preceded by ל within the corpus,

compared with its other morphosyntactic constructions, shows that the infinitive construct in Qumran Hebrew is part of a trajectory to Mishnaic Hebrew.

Keywords

Dead Sea Scrolls; Qumran Hebrew; Infinitive Construct; Morphosyntax; Syntax; Complexity Theory; Language Change and Diffusion; Historical Linguistics

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TABLE OF CONTENTS

CHAPTER 1: INTRODUCTION	1
1.1 Background.....	1
1.2 Dead sea scrolls versus Qumran texts.....	1
1.3 Previous linguistic studies on Qumran Hebrew.....	2
1.4 Chronological periods of the Hebrew language	5
1.5 Previous views on the typology of Qumran Hebrew	6
1.6 Research problem and objectives.....	7
1.7 Outline of the study.....	8
CHAPTER 2: THEORETICAL AND METHODOLOGICAL CONSIDERATIONS... 10	
2.1 Introduction.....	10
2.2 Theoretical considerations	10
2.2.1 A complexity theoretical approach.....	10
2.2.2 Theory of language change and diffusion.....	13
2.3 Research methodology.....	14
2.3.1 Road map	15
2.3.1.1 Step 1: Previous studies on the morphosyntax of the infinitive construct within Biblical Hebrew, Qumran Hebrew and Mishnaic Hebrew	16
2.3.1.2 Step 2: Choice of the study corpus.....	17
2.3.1.3 Step 3: Selection of two english translations for each manuscript.....	21
2.3.1.4 Step 4: Extraction of the infinitive construct verbal forms within the corpus	22
2.3.1.5 Step 5: Translation of the infinitive construct with its corresponding syntagm	22
2.3.1.6 Step 6: Classification of the infinitive construct verbal forms in accordance with their morphosyntax and syntactical functions.....	22
2.3.1.7 Step 7: Statistical considerations: calculation of averages and proportions.....	23
2.3.1.8 Step 8: The grammatical analysis of those figures (averages and proportions) in the light of the various grammatical theories regarding the infinitive construct.....	24
2.3.1.9 Step 9: Control of the above chosen translations in introducing a third reliable translation	24

2.3.1.10 Step 10: Fractional appraisal regarding the behaviour of the Qumran Hebrew infinitive construct for a given manuscript and a specific syntactical category	24
2.3.1.11 Step 11: General conclusion regarding the exact nature of the Qumran Hebrew infinitive construct in the light of the complexity theoretical approach and the theory of language change and diffusion.....	25
2.3.2 Possible limitations	25
2.4 Conclusion	27
CHAPTER 3: PREVIOUS STUDIES OF THE INFINITIVE CONSTRUCT IN BIBLICAL HEBREW, QUMRAN HEBREW	28
3.1 Introduction.....	28
3.2 Various views regarding the grammatical nature of the infinitive construct.....	28
3.2.1 Various views regarding the grammatical nature of infinitive construct within Biblical Hebrew	29
3.2.1.1 Traditional views	29
3.2.1.2 Fresh view of Doron.....	31
3.2.2 Various views regarding the nature of infinitive construct within Qumran Hebrew.....	31
3.2.2.1 Views of Muraoka	31
3.2.2.2 Views of Qimron	32
3.2.2.3 Summary of the views	33
3.2.3 Various views regarding the nature of infinitive construct within Mishnaic Hebrew	33
3.2.3.1 The views of Segal	33
3.2.3.2 The views of Pérez Fernández.....	34
3.2.3.3 Summary of the views	34
3.3 Survey on the various views regarding the syntactical functions of the infinitive construct	34
3.3.1 Various views regarding the syntactical functions of the infinitive construct within Biblical Hebrew	34
3.3.1.1 Nominal uses of the infinitive construct.....	35
3.3.1.1.1 Infinitive construct as subject of a nominal clause.....	35
3.3.1.1.2 Infinitive construct as complement of a verbal clause	37
3.3.1.1.3 Infinitive construct as an adjunct.....	38

3.3.1.1.3.1	Infinitive construct as an adjunct of purpose.....	38
3.3.1.1.3.2	Infinitive construct as an explicative adjunct.....	40
3.3.1.1.3.3	Infinitive construct as an adjunct of time (temporal adjunct).....	42
3.3.1.1.3.4	Infinitive construct as a causal adjunct.....	44
3.3.1.1.3.5	Infinitive construct as a final/result adjunct	45
3.3.1.1.3.6	Infinitive construct as a comparative adjunct.....	45
3.3.1.1.4	Infinitive construct as a genitive (nomen rectum)	46
3.3.1.2	Verbal uses of the infinitive construct	46
3.3.1.2.1	Infinitive construct as a predicate of a nominal clause.....	47
3.3.1.2.1.1	Deontic modality use of the infinitive construct	48
3.3.1.2.1.2	Epistemic modality use of the infinitive construct....	49
3.3.1.2.1.3	Infinitive construct expressing an imminent event....	49
3.3.1.2.2	Infinitive construct continuing a preceding verb and virtually has the value of a finite form	49
3.3.1.2.3	Infinitive construct is continued by a finite tense.....	50
3.3.2	Views regarding the syntactical functions of the infinitive construct within Qumran Hebrew.....	51
3.3.2.1	Muraoka's views.....	51
3.3.2.1.1	Nominal uses of the infinitive construct.....	51
3.3.2.1.1.1	Infinitive construct as a nominalised verb.....	51
3.3.2.1.1.2	Infinitive construct as a complement of a substantive	53
3.3.2.1.1.3	Infinitive construct as a subject of a nominal clause.....	53
3.3.2.1.1.4	Infinitive construct as a verbal complement.....	54
3.3.2.1.1.5	Infinitive construct as an adjunct.....	54
3.3.2.1.2	Verbal uses of the infinitive construct: deontic modality (absolute command).....	58
3.3.2.2	Qimron's views.....	58
3.3.2.2.1	Verbal uses of the infinitive construct	59
3.3.2.2.1.1	Predicative use of the infinitive.....	59
3.3.2.2.1.2	Deontic modality (absolute command)	61
3.3.2.2.2	Nominal uses of the infinitive construct: infinitive temporal clause.....	61
3.3.2.2.2.1	Temporal clauses of the type ובקטלו	61
3.3.2.2.2.2	Temporal Usage of עם + Infinitive	61
3.3.2.3	Leahy's view.....	61

3.3.2.4 Carmignac’s view	61
3.3.3 Various views regarding the syntactical functions of the infinitive construct within Mishnaic Hebrew	62
3.3.3.1 Nominal uses of the infinitive construct.....	63
3.3.3.1.1 Infinitive construct as a subject or object of a verb.....	63
3.3.3.1.2 Infinitive construct to express a purpose (as an adjunct of purpose) ...	63
3.3.3.1.3 Attributive function	63
3.3.3.1.4 Infinitive construct as a verbal complement.....	64
3.3.3.1.5 Infinitive construct as a verbal noun	64
3.3.3.2 Verbal uses of the infinitive construct	65
3.3.3.2.1 Modal use of the infinitive construct.....	65
3.3.3.2.2 Infinitive construct expressing the future.....	65
3.4 Conclusion.....	66

CHAPTER 4: MORPHOSYNTACTICAL FEATURES OF THE QUMRAN

INFINITIVE CONSTRUCT ON THE PHRASAL LEVEL	67
4.1 Introduction	67
4.2 Methodological summary.....	67
4.2.1 Analysis process	67
4.2.2 Percentage calculation approach	69
4.2.3 Concept of top seven.....	69
4.3 Morphosyntactic aspects of the IC in the corpus 1QS-1QM	69
4.3.1 Holmstedt-Abegg database and the Eep Talstra database within the Accordance software	70
4.3.2 Morphosyntactic aspects of the IC in 1QS.....	70
4.3.2.1 Forms preceded by ל̣	71
4.3.2.1.1 From the translation of Wernberg- Møller.....	72
4.3.2.1.2 From the translation of Charlesworth.....	73
4.3.2.1.3 Top seven.....	73
4.3.2.2 Forms preceded by ב̣.....	74
4.3.2.2.1 From the translation of Wernberg-Møller	74
4.3.2.2.2 From the translation of Charlesworth.....	75
4.3.2.2.3 Top seven.....	75
4.3.2.3 Bare forms preceded by prepositions other than ל̣ and ב̣	76
4.3.2.3.1 From the translation of Wernberg- Møller.....	77

4.3.2.3.2	From the translation of Charlesworth.....	77
4.3.2.3.3	Top seven.....	78
4.3.2.4	Bare forms preceded by any preposition.....	78
4.3.2.4.1	From the translation of Wernberg-Møller	79
4.3.2.4.2	From the translation of Charlesworth.....	79
4.3.2.4.3	Top seven.....	80
4.3.2.5	Summary	80
4.3.3	Morphosyntactic aspects of the IC in 1QM	80
4.3.3.1	Forms preceded by ל.....	81
4.3.3.1.1	From the translation of García Martínez	81
4.3.3.1.2	From the translation of DSSEL Brill.....	82
4.3.3.1.3	Top seven.....	83
4.3.3.2	Forms preceded by כ.....	83
4.3.3.2.1	From the translation of García Martínez	83
4.3.3.2.2	From the translation of DSSEL Brill.....	84
4.3.3.2.3	Top seven.....	84
4.3.3.3	Bare forms preceded by preposition other than ל and כ	85
4.3.3.3.1	From the translation of García Martínez	85
4.3.3.3.2	From the translation of DSSEL Brill.....	86
4.3.3.3.3	Top seven.....	86
4.3.3.4	Bare forms preceded by any preposition.....	87
4.3.3.4.1	From the translation of García Martínez	87
4.3.3.4.2	From the translation of DSSEL Brill.....	88
4.3.3.4.3	Top seven.....	88
4.3.3.5	Summary	88
4.4	Morphosyntactic features of the IC on the phrasal level.....	89
4.4.1	Initial consideration: what is a phrase?	90
4.4.2	Detailed analysis and assessment methodology	90
4.4.2.1	Analysis and assessment methodology	91
4.4.2.2	Nominalised verb	91
4.4.2.2.1	1QS.....	91
4.4.2.2.1.1	Overview	91
4.4.2.2.1.2	Assessment	93

4.4.2.2.2. 1QM	95
4.4.2.2.2.1 Overview	95
4.4.2.2.2.2 Assessment	97
4.4.2.2.3 Summary and deduction.....	98
4.4.2.3 Complement of noun.....	98
4.4.2.3.1. 1QS.....	98
4.4.2.3.1.1 Overview	98
4.4.2.3.1.2 Assessment	100
4.4.2.3.2. 1QM	100
4.4.2.3.2.1 Overview	101
4.4.2.3.2.2 Assessment	102
4.4.2.3.3 Summary and deduction.....	103
4.4.2.4 Genitive	103
4.4.2.4.1. 1QS.....	104
4.4.2.4.1.1 Overview	104
4.4.2.4.1.2 Assessment	104
4.4.2.4.2. 1QM	104
4.4.2.4.2.1 Overview	104
4.4.2.4.2.2 Assessment	105
4.4.2.4.3 Summary and deduction.....	105
4.4.2.5 Equivalent to a participle.....	105
4.4.2.5.1. 1QS.....	106
4.4.2.5.1.1 Overview	106
4.4.2.5.1.2 Assessment	107
4.4.2.5.2. 1QM	108
4.4.2.5.2.1 Overview	109
4.4.2.5.2.2 Assessment	109
4.4.2.5.3 Summary and deduction.....	110
4.4.2.6 Complementiser marking reported speech.....	110
4.4.2.6.1. 1QS.....	110
4.4.2.6.1.1 Overview	110
4.4.2.6.1.2 Assessment	110
4.4.2.6.2. IQM	111
4.4.2.6.2.1 Overview	111
4.4.2.6.2.2 Assessment	111

4.4.2.6.3 Summary and deduction.....	111
4.4.2.7 Adjective.....	111
4.4.2.7.1. 1QS.....	111
4.4.2.7.1.1 Overview	111
4.4.2.7.1.2 Assessment	112
4.4.2.7.2. 1QM	112
4.4.2.7.2.1 Overview	112
4.4.2.7.2.2 Assessment	113
4.4.2.7.3 Summary and deduction.....	113
4.4.2.8 Preposition.....	113
4.4.2.8.1. 1QS.....	113
4.4.2.8.2. 1QM	114
4.4.2.8.2.1 Overview	114
4.4.2.8.2.2 Assessment	114
4.4.2.8.3 Summary and deduction.....	114
4.4.2.9 Periphrastic use	115
4.4.2.9.1. 1QS.....	115
4.4.2.9.1.1 Overview	115
4.4.2.9.1.2. Assessment	115
4.4.2.9.2. 1QM	115
4.4.2.9.2.1 Overview	115
4.4.2.9.2.2 Assessment	116
4.4.2.9.3 Summary and deduction.....	116
4.4.3 General summary	116

CHAPTER 5: MORPHOSYNTACTICAL FEATURES OF THE INFINITIVE CONSTRUCT ON THE SENTENTIAL LEVEL	118
5.1 Clause and sentence	118
5.2 Scope of my study	119
5.3 Methodology	119
5.4 Morphosyntactic features of the IC on the sentential level.....	120
5.4.1 Adjunct of purpose	120
5.4.1.1. 1QS.....	120
5.4.1.1.1 Overview	120
5.4.1.1.2 Assessment	128

5.4.1.2. 1QM	129
5.4.1.2.1 Overview	129
5.4.1.2.2 Assessment	137
5.4.1.3 Summary and deduction	138
5.4.2 Explicative adjunct	138
5.4.2.1. 1QS	139
5.4.2.1.1 Overview	139
5.4.2.1.2 Assessment	144
5.4.2.2. 1QM	145
5.4.2.2.1 Overview	145
5.4.2.2.2 Assessment	147
5.4.2.3 Summary and deduction	147
5.4.3 Adjunct of time	147
5.4.3.1. 1QS	148
5.4.3.1.1 Overview	148
5.4.3.1.2 Assessment	152
5.4.3.2. 1QM	152
5.4.3.2.1 Overview	152
5.4.3.2.2 Assessment	157
5.4.3.3 Summary and deduction	158
5.4.4 Predicate of a nominal clause, deontic modality	158
5.4.4.1. 1QS	158
5.4.4.1.1 Overview	159
5.4.4.1.2 Assessment	166
5.4.4.2. 1QM	167
5.4.4.2.1 Overview	167
5.4.4.2.2 Assessment	170
5.4.4.3 Summary and deduction	171
5.4.5 Predicate of a nominal clause, epistemic modality	171
5.4.5.1. 1QS	171
5.4.5.1.1 Overview	171
5.4.5.1.2 Assessment	174
5.4.5.2. 1QM	175
5.4.5.2.1 Overview	175
5.4.5.2.2 Assessment	177

5.4.5.3 Summary and deduction.....	177
5.4.6 Predicate of a nominal clause, imminent event.....	177
5.4.6.1. 1QS.....	177
5.4.6.1.1 Overview	178
5.4.6.1.2 Assessment	179
5.4.6.2. 1QM	179
5.4.6.2.1 Overview	179
5.4.6.2.2 Assessment	180
5.4.6.3 Summary and deduction.....	181
5.4.7 Complement in a verbal clause	181
5.4.7.1. 1QS.....	181
5.4.7.1.1 Overview	181
5.4.7.1.2 Assessment	183
5.4.7.2. 1QM	183
5.4.7.2.1 Overview	183
5.4.7.2.2 Assessment	185
5.4.7.3 Summary and deduction.....	185
5.5 The coordinating conjunction ׀ affixed to the IC: assessment of its influence to the morphosyntax	185
5.5.1 Classification of the IC forms preceded by ׀.....	186
5.5.2 Classification of the operation levels	187
5.5.3 Summary and conclusions.....	190
5.5.3.1 On the phrasal level.....	191
5.5.3.2 On the clausal level	191
5.5.3.3 Conclusion.....	192
CHAPTER 6: CONCLUSIONS AND FUTURE RESEARCH	193
6.1 Introduction	193
6.2 General summary of the discoveries	193
6.3 Continuity and discontinuity	195
6.3.1 Forms preceded by ׀.....	195
6.3.2 Forms preceded by ׁ.....	198
6.3.3 Bare forms preceded by prepositions	199
6.3.4 Bare forms preceded by other elements (apart from prepositions)	199
6.3.5 Summary of the findings	200

6.4 Interpretation of the findings in the light of the complexity theoretical approach and the theory of language change and diffusion	200
6.5 Future research	201

BIBLIOGRAPHY 203

APPENDIX A: Classification of Infinitives Construct in 1QS.....	A1–A24
APPENDIX B: Classification of Infinitives Construct in 1QM	B1–B18
APPENDIX C: Compilation of 1QS and 1QM Statistics	C1–C21
APPENDIX D: Conjunction Waw and Infinitive Construct in 1QS.....	D1–D11
APPENDIX E: Conjunction Waw and Infinitive Construct in 1QM.....	E1–E8
APPENDIX F: Ethical Clearance	

LIST OF TABLES

Table 1: Occurrences of IC per column within 1QS	71
Table 2: Distribution of IC forms with š within Wernberg-Møller	72
Table 3: Distribution of IC forms with š within Charlesworth	73
Table 4: IC forms with נ within Wernberg-Møller	75
Table 5: IC forms with נ within Charlesworth	75
Table 6: Separated prepositions preceding the IC within 1QS	76
Table 7: IC bare forms preceded by separated prepositions within Wernberg-Møller	77
Table 8: IC bare forms preceded by separated prepositions within Charlesworth	77
Table 9: Occurrences of IC bare forms within 1QS	78
Table 10: IC bare forms within Wernberg-Møller	79
Table 11: IC bare forms within Charlesworth	79
Table 12: š IC within García Martínez	81
Table 13: š IC within DSSEL Brill	82
Table 14: נ IC of 1QM within García Martínez	84
Table 15: נ IC of 1QM within DSSEL Brill	84
Table 16: Preposition preceding the bare IC in 1QM	85
Table 17: 1QM bare IC within García Martínez	85
Table 18: 1QM bare IC preceded by any preposition within DSSEL Brill	86
Table 19: Categories of the 1QM IC bare forms preceded by any preposition	87
Table 20: Categories of the 1QM IC bare forms preceded by any preposition within García Martínez	88
Table 21: Categories of the 1QM IC bare forms preceded by any preposition within DSSEL Brill	89
Table 22: Nominalised verb within 1QS	92
Table 23: Translations adopted by Charlesworth and Wernberg-Møller	92
Table 24: Differences between Charlesworth's and Wernberg-Møller's translations	93
Table 25: Nominalised verb within 1QM	95
Table 26: Nominalised verb identified by García Martínez and DSSEL Brill.....	96
Table 27: Differences between García Martínez's and DSSEL Brill's translations	96
Table 28: Complement of noun within 1QS	98
Table 29: Translations adopted by Charlesworth and Wernberg-Møller	99
Table 30: Differences between Charlesworth's and Wernberg-Møller's translations	99
Table 31: Complement of noun within 1QM	101

Table 32: Complement of noun identified by García Martínez and DSSEL Brill	101
Table 33: Differences between García Martínez’s and DSSEL Brill’s translations	102
Table 34: Equivalent to a participle within 1QS	106
Table 35: Translations adopted by Charlesworth and Wernberg-Møller	106
Table 36: Differences between Charlesworth’s and Wernberg-Møller’s translations	107
Table 37: Morphosyntax of the adjunct of purpose IC in 1QS	121
Table 38: Adjunct of purpose – translations adopted by Charlesworth and Wernberg-Møller	121
Table 39: Adjunct of purpose – differences between Charlesworth and Wernberg-Møller	124
Table 40: Morphosyntax of the adjunct of purpose IC in 1QM	129
Table 41: Adjunct of purpose – translations adopted by García Martínez and DSSEL Brill.....	130
Table 42: Adjunct of purpose – differences between García Martínez and DSSEL Brill	135
Table 43: Morphosyntax of the explicative adjunct IC in 1QS	139
Table 44: Explicative adjunct – translations adopted by Charlesworth and Wernberg-Møller	139
Table 45: Explicative adjunct – differences between Charlesworth and Wernberg-Møller	142
Table 46: Morphosyntax of the explicative adjunct IC in 1QM	145
Table 47: Explicative adjunct – translations adopted by García Martínez and DSSEL Brill	146
Table 48: Explicative adjunct – differences between García Martínez and DSSEL Brill	146
Table 49: Morphosyntax of the adjunct of time IC within 1QS	148
Table 50: Adjunct of time – translations adopted by Charlesworth and Wernberg-Møller	149
Table 51: Adjunct of time – differences between Charlesworth and Wernberg-Møller .	151
Table 52: Morphosyntax of the adjunct of time IC in 1QM	153
Table 53: Adjunct of time – translations adopted by García Martínez and DSSEL Brill	153
Table 54: Adjunct of time – differences between García Martínez and DSSEL Brill	157

Table 55: Morphosyntax of the predicate of a nominal clause (deontic modality) IC within 1QS	159
Table 56: Deontic modality – translations adopted by Charlesworth and Wernberg-Møller	159
Table 57: Deontic modality – differences between Charlesworth and Wernberg-Møller	162
Table 58: Morphosyntax of the predicate of a nominal clause (deontic modality) IC within 1QM	168
Table 59: Deontic modality – translations adopted by García Martínez and DSSEL Brill	168
Table 60: Deontic modality – differences between García Martínez and DSSEL Brill .	169
Table 61: Morphosyntax of the predicate of a nominal clause (epistemic modality) IC within 1QS	171
Table 62: Epistemic modality – translations adopted by Charlesworth and Wernberg-Møller	172
Table 63: Epistemic modality – differences between Charlesworth and Wernberg-Møller	172
Table 64: Morphosyntax predicate of a nominal clause within 1QS	175
Table 65: Epistemic modality – translations adopted by García Martínez and DSSEL Brill	176
Table 66: Epistemic modality – differences between García Martínez and DSSEL Brill	176
Table 67: Morphosyntax of the predicate of a nominal clause – imminent event 1QS .	178
Table 68: Imminent event – translations adopted by Charlesworth and Wernberg-Møller	178
Table 69: Imminent event – differences between Charlesworth and Wernberg-Møller .	179
Table 70: Morphosyntax of the predicate of a nominal clause – imminent event 1QM	179
Table 71: Imminent event, differences between García Martínez and DSSEL Brill	180
Table 72: Morphosyntax of the complement in a verbal clause IC in 1QS	182
Table 73: Complement in a verbal clause – translations adopted by Charlesworth and Wernberg-Møller	182
Table 74: Morphosyntax of the complement in a verbal clause IC in 1QM	183
Table 75: Complement in a verbal clause, translations adopted by García Martínez and DSSEL Brill	184

Table 76: Complement in a verbal clause, differences between García Martínez and DSSEL Brill	184
Table 77: Morphosyntax of the IC preceded by the coordinating conjunction \uparrow	186
Table 78: Distribution of the 55 occurrences of the IC preceded by \uparrow in 1QS	188
Table 79: Distribution of the 41 occurrences of the IC preceded by \uparrow in 1QM	190

LIST OF ABBREVIATIONS

BH	Biblical Hebrew
DJD	Discoveries of the Judean Desert
DSS	Dead Sea Scrolls
DSSEL	Dead Sea Scrolls Electronic Library
IC	Infinitive Construct
MH	Mishnaic Hebrew
QH	Qumran Hebrew
RH	Rabbinic Hebrew

CHAPTER 1

INTRODUCTION

1.1 Background

The expression Dead Sea Scrolls designates “a set of collections of texts found in the Judean Wilderness, an area east and south of Jerusalem and west of the Dead Sea” (Schiffman and VanderKam 2000, vii). The Qumran texts, those texts discovered at Khirbet Qumran, form a subset of the Dead Sea Scrolls (García Martínez 1996, xxxvi). Their period of discovery can be situated “between the years 1947 and 1956” (Schiffman and VanderKam 2000, vii). In total, “between 800 and 900 manuscripts” (Lim 2005, 32) were found on the site. Apart from them, there were approximately 25,000 fragments discovered (Lim 2005, 32). The scrolls are mainly written “in Hebrew, some in Aramaic and a small number in Greek” (Collins 2013, vii).

According to the paleography dating system, “the scrolls can be dated to three periods: archaic (250–150 BCE), Hasmonaean (150–30 BCE) and Herodian (30 BCE–70 CE)” (Lim 2005, 38). The modern dating procedure called the Accelerator Mass Spectrometry confirms the accuracy of the above-mentioned dating (Lim 2005, 38). The community of the scrolls are largely believed to be the Essenes. However, this assumption continues to be debated. Lim (2005, 64–65) summarises the discussion as follows: “Although the Qumran-Essene theory can be disputed, it does not mean that this is wrong. In fact, most scholars hold on to some form of this hypothesis.”

1.2 Dead Sea Scrolls versus Qumran texts

In order to determine the exact nature of Qumran Hebrew, and to avoid possible misunderstanding and confusion, we should make the nuances between the generic term “Dead Sea Scrolls” and the specific one “Qumran texts”. The term “Dead Sea Scrolls” describes all the texts “discovered during the systematic exploration of the ruins and caves of the various wadis of the Judean Desert” (Naudé and Miller-Naudé 2022, 78). It includes the texts discovered at Wadi Daliyeh, Masada, Wadi Murabba‘at, Nahal Hever, Wadi Seiyal, Naḥal Mishmar, and Khirbet Mird (García Martínez 1996, xxxii–xxxv). With regards to the dating, these finds “come from a period some two centuries later than the time when the texts found in the caves of the vicinity of the ruins of Qumran were written” (Naudé 1996, 1). It is accordingly better not to include those texts in the study of the grammar of Qumran Hebrew. We will

particularly be interested in the Qumran texts which are “the texts found in the 11 caves near Khirbet Qumran” (Naudé 1996, 1).

In 1986, Qimron used the expression “Hebrew of the Dead Sea Scrolls” to designate the language used by the Qumran Community. Qimron’s 2018 updated volume, *A Grammar of the Hebrew of the Dead Sea Scrolls* keeps similar naming. Abegg (1998, 325) used the same expression. This phrase was also expressly employed by Eric Reymond to entitle his grammar published in 2014 (Reymond 2014, 1).

Whatever the identification used to indicate the language of the Community at Qumran, scholars mainly agree that it exhibits idiosyncrasies not found in Biblical Hebrew (BH). Muraoka (2020, XXII) notices that discussions over the exact nature of Qumran Hebrew were debated by Hebrew academics such as Baasten, Hurvitz, Morag, Blau, Qimron, Fassberg and Muraoka himself.

Muraoka (2020, XXII) presumes that Qumran Hebrew denotes the “Hebrew of the Judean Desert.” In turn, Qimron (2018, 33) believes that “the Hebrew of the Dead Sea Scrolls is a Hebrew idiom of the Second Temple period from Jerusalem or its vicinity.” He assumes that “it records the spoken language of that time” (Qimron 2018, 33). In his 1986 Grammar, Qimron concludes that “the DSS Hebrew is not merely a mixture of BH, MH and Aramaic but also draws on a distinct spoken dialect” (Qimron 1986, 117-118). To assess this view, here is what Reymond (2014, 4) thinks: “It seems likely that many aspects of the language he [Qimron] outlines were, in fact, features of a dialect spoken by some writers and readers of the texts”. On the other hand, a wide range of scholars disagree with Qimron’s hypothesis. Hurvitz, Blau and Rendsburg think that Qumran Hebrew (QH) cannot be reduced to a merely spoken idiom (Muraoka 2020, XXII).

It is, however, necessary to mention that the plausibility of the Qumran Hebrew theory does not mean that all of the scrolls were written on the site at the same period of time. It seems improbable that “all of the Qumran Hebrew text were written at Qumran or composed by a single sectarian group” (Penner 2015, 1).

1.3 Previous linguistic studies on Qumran Hebrew

The systematised study of the grammar of the Dead Sea Scrolls (DSS) was initiated by the late Edward Y. Kutscher, through his volume *The Language and Linguistic Background of the Isaiah Scroll (1Q Isa^a)* was published in English in 1974. Muraoka remarks that Kutscher’s book “represents a very careful and meticulous analysis and comparison of two text-forms of

the biblical book in question from a linguistic perspective” (Muraoka 2000, 193). Holmstedt and Screnock (2016, 69) recognise the quality of Kutsher’s work: for them, it “holds pride of place”. In his book, *A history of the Hebrew Language* (1981), Kutscher presents some aspects of the Hebrew of DSS (QH). Regarding its syntax, he assumes that “the writers of the sectarian scrolls tried to imitate SBH [Standard Biblical Hebrew, representing biblical prose]” (Kutscher 1981, 99). On the other hand, “some characteristics indicate that their language should be in some respect considered as an offshoot of LBS [Late Biblical Hebrew], especially Chronicles” (Kutscher 1981, 99).

Later on, Kutscher’s contribution was followed by Elisha Qimron who published his grammar *The Hebrew of the Dead Sea Scrolls* in 1986. Muraoka (2015, 80) thinks that Qimron’s book “is bound to remain the fundamental reference work as far as Qumran Hebrew is concerned”. In 2018, Qimron published an expanded work entitled *A Grammar of the Hebrew of the Dead Sea Scrolls*. Within this volume, he treats a broad spectrum of the aspects of the language: orthography, phonology, morphology and syntax.

Initiated by Muraoka there are since 1995 regular symposia dedicated to the Hebrew of the Dead Sea Scrolls with published proceedings (Muraoka and Elwolde 1997, 1999, 2000; Joosten and Rey 2008; Fassberg, Bar-Asher and Clements 2013; Tichelaar and Van Hecke 2015; Fassberg 2021 and *Dead Sea Discoveries* 27).

In a monograph on tense, aspect and modality in Qumran Hebrew texts Penner (2015) determines whether verbs in Qumran Hebrew are primarily temporal, aspectual or modal. He concludes that the verb forms are determined not by aspect, but by tense or modality.

Naudé and Miller-Naudé wrote several articles and chapters in books on the syntax of Qumran Hebrew. Naudé wrote in 1991 the article “Qumran Hebrew as a null subject language” and published in 1994 the articles “The asymmetry of subject pronouns and subject nouns in Qumran Hebrew cognates” as well as “Towards a typology of Qumran Hebrew.” In 2000, Naudé wrote the articles “Qumran Hebrew syntax in the perspective of a theory of language change and diffusion” and “Diachronic syntax and language change: The case of Qumran Hebrew”. In 2001 he published the article “The distribution of Independent Personal Pronouns of Qumran Hebrew.” In 2003 he published the chapter “The Transitions of Biblical Hebrew in the Perspective of Language Change and Diffusion.” In 2012 he wrote the article “The Complexity of Language Change: The Case of Ancient Hebrew” and the chapter “Diachrony in Biblical Hebrew and a Theory of Language Change and Diffusion.”. In 2016, Naudé and Miller-Naudé wrote the articles “The Contribution of Qumran to Historical Hebrew Linguistics:

Evidence from the Syntax of Participial Negation” as well as “Historical Linguistics, Editorial Theory and Biblical Hebrew: The Current State of the Debate”. The latter article follows the trajectory of diachronic change from Epigraphic Hebrew to Mishnaic Hebrew. With Daniel Wilson, they wrote the chapters “Trajectories of Diachronic Change in Qumran Hebrew: Evidence from the Negative Existential in Post-Predicate Position” (2019) and “The Negative Existential Cycle in Ancient Hebrew” (2022). In 2015 Naudé and Miller-Naudé wrote “Syntactic Features of לָל in Qumran Hebrew” and in 2020 Naudé and Miller-Naudé wrote “Negative Polarity in לָל Constructions in Qumran Hebrew”. Recently, they wrote “Unity and Diversity in Qumran Hebrew: Evidence from Quantification” (Naudé and Miller-Naudé 2022). Yet, scholars notice that up to now, there is only restricted research allocated to the study of Qumran Hebrew (QH) syntax. Holmstedt and Screnock (2016, 67) stress that “the grammar of the Qumran texts has received focused attention on matters of orthography, phonology and morphology but less so in the area of syntax and semantics”. To illustrate this fact, they have noticed that “in E. Qimron’s seminal grammar, only seventeen out of 118 pages are given to syntactic descriptions, within which some issues discussed are more semantic than syntactic” (Holmstedt and Screnock 2016, 68). They also observe that even Eric D. Reymond’s new volume *Qumran Hebrew: An Overview of Orthography, Phonology, and Morphology* mainly covers (as its title suggests) orthography, phonology and morphology (Holmstedt and Screnock 2016, 67). Martin G. Abegg is right when he highlights that the study of the QH syntax “will most certainly promote a fuller understanding of the evolution of Hebrew at the end of the Second Temple period and its relation to Mishnaic Hebrew, a form that makes its appearance less than two centuries later.” (Abegg 2010, 68). Muraoka recognises that, in the realm of a syntax study, “there remains a great deal more to be investigated” (Muraoka 2015, 80).

The recent publication of Muraoka’s systemised volume *A Syntax of Qumran Hebrew* was welcomed by QH grammarians, more particularly those who are researching in the field of syntax. Muraoka believes that his last publication was the accomplishment of Morag’s vision many years ago. In 1988, Morag already concluded: “A detailed description of GQH (General Qumran Hebrew) syntax is a task still awaiting accomplishment” (Muraoka 2020, XXXIII). The publishing of Qimron’s work *A Grammar of the Hebrew of the Dead Sea Scrolls* in 2018 constitutes a step forward to determine the nature of Qumran Hebrew. Qimron allocates a number of pages (from page 369 to 446) to treat the syntax of Qumran Hebrew (Qimron 2018). However, the views of these publications on the nature of Qumran Hebrew as a distinct phase of Ancient Hebrew seem problematic in light of the conclusions on quantification structures in

Qumran Hebrew Naudé and Miller-Naudé discuss (Naudé and Miller-Naudé 2022, 85-86, 94-95).

The present research wants to be a contribution to the study of the QH grammar. It particularly aims to treat a particular aspect of the Hebrew grammar: the morphosyntactic aspects of the infinitive construct in QH (QH IC). It undoubtedly constitutes a preliminary work on the study of the morphosyntax of the QH IC. In addition, it aspires to encourage Hebrew grammarians to perform a more wide-ranging study on the QH IC.

1.4 Chronological periods of the Hebrew language

Hebrew grammarians try to categorise the Hebrew language according to its chronological stages. Naudé (2012, 395) notices that “Hebrew is conventionally divided into chronological periods corresponding to the different linguistic corpora”. Accordingly, categories such as “Biblical Hebrew, Qumran Hebrew, Mishnaic Hebrew, Rabbinic Hebrew, etc.” (Naudé 2012, 395) emerge.

In turn, other Hebrew scholars like Sáenz-Badillos (1993, 130-146), and Waltke and O’Connor (1990, 8-10) classify Biblical Hebrew “into two successive stages, viz. pre-exilic (or, Early) Biblical Hebrew and post-exilic (or, Late) Biblical Hebrew” (Naudé 2012, 395). On the other hand, “Kutscher [1981] suggests a tripartite division of Biblical Hebrew into Archaic Biblical Hebrew (ABH), Standard Biblical Hebrew (SBH) and Late Biblical Hebrew (LBH)” (Naudé 2012, 395).

Even if the chronological labelling can help “as a framework for providing a diachronic view of the language” (Naudé 2012, 395), it is important to confirm that “the peculiarities of the language of each corpus cannot be explained by chronology alone” (Naudé 2012, 395). In other words, the appraisal of a language change requires another level of comparison namely “a theory of language change and diffusion in the light of new developments in contemporary linguistics” (Naudé 2012, 395). Such an approach considers at the same time four dimensions of language: “the individual dimension (the creation of new idiolects), the sociological dimension (the diffusion of idiolectal change through the broader society), ... the time dimension (the diffusion of change over time), and the written dimension (the use of specialised forms of language in writing)” (Naudé 2012, 408).

1.5 Previous views on the typology of Qumran Hebrew

In their article “Unity and Diversity in Qumran Hebrew: Evidence from Quantification”, Naudé and Miller-Naudé (2022, 82-89) summarise the various views with regard to the typology of Qumran Hebrew. Such study is highly relevant for the present MA research because it proposes a kind of typical classification of the various positions all through the history of QH grammar, it can serve as a landmark to define the real nature of the QH IC.

A first approach is that QH is believed to be an artificial or imitated language. Seen from this angle, QH is viewed as “an artificial entity, the product of an attempt to revive Biblical Hebrew by writing Qumran Hebrew in an archaic or old-fashioned style” (Naudé and Miller-Naudé 2022, 82), a position held by Jan Joosten (2010).

Some scholars believe that QH is an Antilanguage, a language used ideologically as means of differentiating and further insulating a specific ideological group (Schniedewind 2000, 242). Scholars such as William Schniedewind (2000), Chaim Rabin (1958) and Charlesworth (2002) support this view (Naudé and Miller-Naudé 2022, 83-84).

Grammarians such as Qimron and Muraoka sustain another view: Qumran Hebrew is a distinct phase of Ancient Hebrew (Naudé and Miller-Naudé 2022, 85). It is thought that the Hebrew of the Dead Sea Scrolls “is a Hebrew idiom of the Second Temple period from Jerusalem and its vicinity” which “records the spoken language of that time” (Qimron 2018, 244).

Another group think that Qumran Hebrew is a development of Late Biblical Hebrew (Naudé and Miller-Naudé 2022, 87). Abegg (1998, 338), for example, describes the increased use of the perfect over the waw consecutive to express completed action as an illustration of the development of the verbal system in Qumran Hebrew. Similarly, Eric D. Reymond (2014, 1) asserts that “the DSS reflect a combination of idioms and registers, each text containing an idiosyncratic blending of literary idioms (stylized not in accord with LBH, but reflecting in part a development of the literary tradition found in the LBH, as well as other genre-specific expectations).”

The last group views Qumran Hebrew as equal to Biblical Hebrew (Naudé and Miller-Naudé 2022, 87). Its partisans (e.g. John Elwolde [1997] and John Sorenock [2020]) assume that “the similarity of Qumran Hebrew to Biblical Hebrew is so great” (Naudé and Miller-Naudé 2022, 87). For them, the two corpora “reflect essentially the same language” (Naudé and Miller-Naudé 2022, 87). Naudé and Miller-Naudé (2022, 109) assume that “many of the differences in the language varieties as identified by previous scholars relate primarily to the fragmentary

and limited nature of the data that we have concerning linguistic expression in all of the varieties and not to special, original or unique features of the language variety within Qumran Hebrew.” It means that “what we see in the Qumran Hebrew texts is a trajectory of change and diffusion from earlier varieties as well as a retention of some earlier features in later texts” (Naudé and Miller-Naudé 2022, 109). Their overall point of view can be concluded as follows:

Qumran Hebrew as a collection of doculects, on the one hand, forms a continuity within the synchronic and diachronic variation that are found in the dynamic and emergent language system of pre-modern Hebrew, while, on the other hand, it exhibits uniqueness with respect to lexical and scribal innovations reflecting sectarian ideology – only in this respect does it reflect sectarian features (Naudé and Miller-Naudé 2022, 109).

As I mentioned earlier, this typology is important for me as it can serve me as a guide in any classification and comparison endeavour.

1.6 Research problem and objectives

In this MA dissertation, one syntactic aspect of Qumran Hebrew will be investigated, namely, the syntactic features of the infinitive construct while remaining sensitive to its verbal morphology. Ancient Hebrew had two infinitive forms—the infinitive construct and the infinitive absolute. In Qumran Hebrew (as opposed to Biblical Hebrew), the infinitive absolute has declined in use; this research will therefore focus on the infinitive construct. The research will evaluate the various syntactic features and functions of the infinitive construct within the domains of the phrase and the sentence with attention to the specific morphological features that are present. Apart from the bare infinitival form (with or without pronominal suffixes), the infinitive preceded by a prefixed prepositional clitic will also be analysed.

After identifying and analysing the morphosyntactic features of the infinitive construct in Qumran Hebrew, the final goal is to determine how the Qumran Hebrew infinitive construct relates to the Biblical Hebrew infinitive construct and the Mishnaic Hebrew infinitive construct. In other words, an effort will be made to clearly respond the following question: is the Qumran Hebrew infinitive construct a continuation of the Biblical Hebrew infinitive construct and does it relate to the Mishnaic Hebrew infinitive construct? This crucial question enables us to understand if there was a language shift regarding the grammar of pre-modern Hebrew with respect to the morphosyntax of the infinitive construct.

To attain the goals stated above, the following research questions must be answered: What are the morphosyntactic features of the infinitive construct in Qumran Hebrew? Are the

grammatical features and syntactic functions of the Qumran Hebrew infinitive construct the same as those of the Biblical Hebrew infinitive construct? If not, what are the main differences? With regard to the morphosyntax, is the Qumran Hebrew infinitive construct closer to the Biblical Hebrew infinitive construct or rather to the Mishnaic Hebrew infinitive construct? Does the morphosyntax of the Qumran infinitive construct demonstrate that the Hebrew language has experienced some level of language change?

The research has been conducted within the ethical guidelines of the university as a desk-top study and ethical clearance was obtained (see Appendix F).

1.7 Outline of the study

In order to answer the above-mentioned research questions, the following chapters will take the research forward.

In Chapter 2, I will establish the theoretical and methodological foundations of my research. The academic beacons of my study will be modelled within it. My overall research process and my academic findings will rely on the methodology I have adopted.

In Chapter 3, I will examine the previous studies of the IC in BH, QH and BH. I will summarise the viewpoint of Hebrew grammarians on the IC. Within the same chapter, I will particularly treat two recent works: the first one is the last volume of Qimron (2018), *The Grammar of the Hebrew of Dead Sea Scrolls* and the second one, the volume of Muraoka (2020), *A Syntax of Qumran Hebrew*. These recent extensive views reflect the state of art on Qumran Hebrew grammar.

Chapter 4 and 5 will constitute the core of my research. I will explore in a detailed manner the various morphosyntactical features of the infinitive construct (IC) forms within my corpus. The analysis will be based on my personal data collection and on data from secondary literature. Chapter 4 will particularly focus on the features of the IC at the Phrasal Level. Chapter 5 will take an interest to the IC features at the Sentential Level.

Chapter 6, entitled “Conclusions and Future Research”, will present the outcome of my research.

The data compilation is represented in five appendixes, which can be found at the end of the dissertation:

- Appendix A represents the infinitive construct verbal forms within 1QS. Corresponding translations (by Wernberg Møller and Charlesworth) and possible syntactical functions are also given.
- Appendix B represents the infinitive construct verbal forms within 1QM. Consistent translations (by García Martínez and DSSEL Brill) and probable syntactical functions are also provided.
- Appendix C provides the basis for the calculations of proportions and averages. This table enables the comparison of various rates and percentages.
- Appendix D represents the possible translations and syntactical functions of the conjunction ו within 1QS in relation to the infinitive construct verbal forms.
- Appendix E represents the possible translations and syntactical functions of the conjunction ו within 1QM in relation to the infinitive construct verbal forms.

CHAPTER 2

THEORETICAL AND METHODOLOGICAL CONSIDERATIONS

2.1 Introduction

After having developed some general viewpoints regarding Qumran Hebrew (QH) within Chapter 1, I will be presenting the theoretical and methodological frame of my research in this chapter.

Chapter 2 will be subdivided into two parts. Within the first part, I will be presenting the theories on which the study will be based. Two complementary theories will mainly be considered: the complexity theoretical approach and the theory of language change and diffusion. Even if the two theories can be combined in one theory, I prefer to separate them in order to stress the specificities of each of them. Within the second part, I will expose my research methodology. At first, the various steps will be enumerated. Secondly, possible challenges and limits of the methodology will be presented.

2.2 Theoretical considerations

The aim of this study is to evaluate the exact nature of the infinitive construct in Qumran Hebrew (QH IC). In some way, it consists of appraising its idiosyncrasies. To be more specific, I want to identify if the QH IC is closer to the infinitive construct in Biblical Hebrew (BH IC) or nearer to the infinitive construct in Mishnaic Hebrew (MH IC).

To achieve my analysis, I have resorted to two complementary approaches: the first one is the complexity theoretical approach and the second one, the theory of language change and diffusion. The first one has primarily been developed by scholars such as Diane Larsen-Freeman, Lynn Cameron, Nick C. Ellis, Talmy Givón, Angels Masipa-Bonet, Albert Bastardas-Boada, Salikoko S. Mukwege, Kobus Marais, Christophe Coupé and François Pellegrino (Naudé and Miller-Naudé 2022, 90-91). The second one has mainly been developed by various linguists, especially Jacobus A. Naudé (2000, 2003, 2010, 2012).

2.2.1 A complexity theoretical approach

As language is a complex system, its study and analysis require a complex approach as well. Naudé and Miller-Naudé (2020, 11) stress that “no single, overriding organising principle can account for the nature of the knowledge of the Biblical Hebrew as a language.” The

Complexity Theory Approach, which is largely used in the sciences, can be a big help for this study; it is why I have decided to adopt it.

To explain the importance of a Complex Theory Approach in science, Kobus Marais (2014, 11) argues that “reductionism, though effective in some cases as an explanatory tool, does not suffice in all cases to explain phenomena in (especially) social reality.” As an alternative he argues “in favour of a multilevel, hierarchical view of reality in which causality is nonlinear, complex phenomenon” (Marais 2014, 11).

Reductionism is a kind of bias in scientific analysis because it “attempts to provide simple laws underlying complex reality” (Marais 2014, 19). It tries to “explain all of reality by means of one cause” (Marais 2014, 19). By contrast, “Complexity is philosophical stance that does not try to reduce either the one into the many or the many into the one” (Marais 2014, 22). It is “a philosophy of paradox that maintains both one and many, universal and contingent...” (Marais 2014, 22).

According to Naudé and Miller-Naudé (2022, 89), a complexity approach is needed for the study of Qumran Hebrew as it “provides a means to treat the myriad dimensions of language in a holistic, integrated way.” Its use to examine Hebrew grammar elements is relevant because “it has been prominently applied to language acquisition, translation studies, and linguistics.” (Naudé and Miller-Naudé 2022, 89). They conclude that “a complexity approach is a multi-faceted approach, which seeks to avoid the fragmentation and reductionism of much of scientific inquiry by integrating multiple complex systems” (Naudé and Miller-Naudé 2022, 89).

A complexity approach relies on four principles: complexity, interconnectedness, dynamism and emergence (Naudé and Miller-Naudé 2022, 90). These principles should be applied in an integrative way in the study of a language.

A complexity approach should be applied because “describing the linguistic system of any language requires a multi-faceted approach” (Naudé and Miller-Naudé 2022, 90). Apart from that, “language is made up of interdependent and interrelated subsystems” (Naudé and Miller-Naudé 2022, 90). They presume that “a complex system includes one or more populations of agents, elements, or components, which are numerous and diverse, and which connect and interact in different and changing ways” (Naudé and Miller-Naudé 2021, 11). The study of the QH IC should also rely on the principle of complexity. Even if the domain of this study is the morphosyntax, the other grammatical elements such as the lexical form, morphology,

phonology, semantics and syntax cannot be ignored. Non-grammatical elements can also play in the analysis of the QH IC.

In the complexity theory approach, the principle of complexity should be supplemented by the principle of interconnectedness. As its name exhibits, it displays that there is an “interconnectedness of each subsystem or element of the system within a complex web of interrelationships” (Naudé and Miller-Naudé 2022, 90). Applying this principle to the study of a language, they assert that “a language as a complex adaptive system has interconnected systems and subsystems all of which are interconnected” (Naudé and Miller-Naudé 2022, 90). It means “a change in one part has implications for change in another part as well as in the system as a whole” (Naudé and Miller-Naudé 2022, 90). For the case of the study of the QH IC, we can suppose that the change in the lexical form can affect the morphology and the morphosyntax of the verbal form. In an obvious way, such change affects the overall grammar of the IC.

The principle of dynamism comes in the third position. It means that “the language as a complex adaptive system continuously and inevitably changes and linguistic changes diffuse over time” (Naudé and Miller-Naudé 2022, 90). They specify that “these kinds of change are referred to by linguists as synchronic variation and diachronic change and diffusion” (Naudé and Miller-Naudé 2022, 90). The present principle plays an important role in the present study. Informed by the principle of dynamism, I should expect some aspects of the synchronic variation and diachronic change and diffusion of the IC.

The fourth and last principle is the principle of emergence. This principle can be explained in this way: “as a complex adaptive system is in constant flux in relation to its environment and changes over time, new complex states emerge with a new level of organisation” (Naudé and Miller-Naudé 2022, 91). Language is emergent as it “adapts and innovates over time” (Naudé and Miller-Naudé 2022, 91). This last principle is a kind of warning in the study of the grammar of the IC. There can be many levels of changes, either the diachronic or the synchronic ones. Investigating these series of changes is not easy at all.

Within this Chapter, my concern is to develop the various principles enclosed in the complexity theoretical approach. Once we reach Chapter 4, I will try to apply them to the various cases we are going to encounter.

2.2.2 Theory of language change and diffusion

This study seeks to investigate if the morphosyntax of the infinitive construct exhibits a certain degree of change within the Hebrew language. For this purpose, an appropriate theory should be utilised in order to evaluate, in an impartial way, the effectivity of a language change. Accordingly, we should resort to a plausible theory of language change and diffusion as exposed in Naudé (2000a, 2000b, 2012a, 2012b). Within this section, I will state the various components of this theory.

Jacobus A. Naudé first developed this theory in 2000 through his seminal work “Qumran Hebrew Syntax in the Perspective of a Theory of Language Change and Diffusion.” In 2003, he reformulates the same theory within his work “The Transitions of Biblical Hebrew in the Perspective of Language Change and Diffusion.” In 2012, he begins to incorporate complexity principles in his chapter “Diachrony in Biblical Hebrew and a Theory of Language Change and Diffusion.”

Within the 2012 article, he presumes that the update of the theory is necessary “in the light of recent developments in contemporary linguistics” (Naudé 2012, 61). These recent developments comprise studies in diachronic linguistics (Fischer 2007), theories of language evolution (Mufwene 2008), language complexity (Larsen-Freeman and Cameron 2008; Ellis and Larsen-Freeman 2009; Givón 2009; Sampson, Gil and Trudgill 2009), and studies on the vernacular use of Biblical Hebrew (Sanders 2009, Schniedewind 2005) (Naudé 2012, 61).

In what follows, I will be presenting the various components of the Theory of Change and Diffusion. It contains four major constituents: “(a) the individual dimension: language change (the creation of an idiolect); (b) the sociological dimension: diffusion of language change; (c) the time dimension: diachronic/chronological development; and (d) the nature of the written language” (Naudé 2012, 79). A brief description of each component will be provided below.

Naudé (2012, 72) assumes that “the individual dimension of the language change involves the creation of an idiolect, the innate grammar of an individual speaker.” He specifies that “language change on the individual level occurs when the grammar of an individual differs from that of the input source” (Naudé 2012, 72). To illustrate this phenomenon, he takes the example of the grammar of a child which differentiates from the one of the parents (Naudé 2012, 72). This first element is relevant to understand the possible change between the BH IC and the QH IC.

The sociological dimension can be defined as “the diffusion or implementation of language change...as one differing grammar becomes dominant and gains acceptance by the local speech community and later by society at large” (Naudé 2012, 72). It is important to understand that “the diffused language variety competes with similar diffusion of over innovative grammars and, at the same time, is shaped by the standard language” (Naudé 2012, 72). Language diffusion occurs gradually and in the shape of a S-shaped curve, with the new option beginning slowly, then accelerating, and finally levelling off once the competition is resolved (Pintzuk 2003). Kroch (1989) formulates the concept of Constant Rate Effect: the frequency of use of the innovative variant may differ across contexts, but the rate of change for each context is the same. This second component significantly help to comprehend the diffusion mechanism of the IC.

The chronological dimension constitutes the third section of the Theory of Change and Diffusion. Its mechanism can be explained in this way. An attrition of phonological and morphological structures “leads, in due course, to the eventual renovation of morphosyntactic structure with “deep” structured changes” (Naudé 2012, 73). This change is called “the diachronic cycle” (Naudé 2012, 73; see also Naudé and Miller-Naudé 2016b and Naudé, Miller-Naudé and Wilson 2019, 2022). Such element can cohabit with “the language variation of competitive culturally transmitted...structures” (Naudé 2012, 73). These elements can be called “stylistic fossils” (Naudé 2012, 73). Naudé (2012, 73) remarks that they are “in competition” and “at certain stages they are dominant and at other stages they are dominated.” They “may persist for millennia and thus can assist linguists in reconstructing the earlier stages of syntactic structure” (Naudé 2012, 73). Informed by this principle, I have to identify the possible stylistic fossils and diachronic cycles within my corpus.

As a fourth principle, Naudé (2012, 73) assumes that written language can be a factor in language change and diffusion. Here is the theorem: there are differences between speech and writing (Naudé 2012, 73). It also means that “writing is secondary to speech and employs special forms of language for its unique purpose” (Naudé 2012, 73; see also Miller-Naudé and Naudé 2020b). This fourth principle is also essential in the study of the QH IC.

2.3 Research methodology

In his article, “Trends and Methodologies in the Study of Qumran Hebrew”, Fassberg (2021) describes the evolution of the research methodologies to approach Qumran Hebrew. He differentiates two research periods (Fassberg 2021, 79 – 95). He asserts that “the first period or research is characterized by two trends of methodologies” (Fassberg 2021, 87). Firstly,

“scholarly efforts were directed toward exploiting other Hebrew and Aramaic sources in order to explain, the Hebrew of the Dead Sea Scrolls.” (Fassberg 2021, 87). Secondly, there was “a consensus that the Hebrew of the Dead Sea Scrolls was written by speakers of Aramaic and Tannaitic Hebrew, or a Tannaitic-like Hebrew” (Fassberg 2021, 87). Fassberg thinks that the second phase of the research is “marked by a linguistic description that is based on all evidence from Qumran, unlike the first period, which was based largely on 1QIsa^a and other documents from Cave 1” (Fassberg 2021, 95).

After having developed the other theories governing this study, I will be presenting the methodology through which I will approach the analysis. On the one hand, the present study is synchronic. It analyses the morphosyntactic aspects of the infinitive construct within a homogeneous Hebrew corpus (the Qumran texts) and within a uniform period of time (the final centuries of the Second Temple period). I will identify and analyse the syntactic characteristics of the Qumran Hebrew infinitive construct using modern linguistic methodology informed by the generative linguistic tradition (see Naudé and Miller-Naudé 2023).

On the other hand, the study is diachronic. It consists of analysing the development of the infinitive construct in Qumran Hebrew through comparison to two main eras: the biblical era (Biblical Hebrew) and the rabbinic era (MH). This diachronic study brings out the resemblance and the difference of the morphosyntactic aspects of the infinitive construct in the course of the three periods. The research methodology will involve the principles of historical linguistic methodology.

Within this section, I will consider two aspects. Firstly, I will be exposing the road map to be followed in order to extract the elements I need and subsequently analyse them. Secondly, I will perform an assessment of the methodology I have chosen.

2.3.1 Road map

To attain the above-mentioned goal, various complementary and interconnected steps will be followed.

- The first step consists of reviewing and categorising the previous studies on the morphosyntax of the IC within BH, QH and MH.
- The second step aims at selecting the corpus for analysis.
- The third step encompasses the selection of two trustworthy English translations for each manuscript.

- The fourth step involves the extraction of the IC verbal forms within the corpus.
- The fifth step corresponds with the translation of the IC with its corresponding syntagm.
- The sixth step involves the classification of the IC verbal forms in accordance with their morphosyntax.
- The seventh step includes statistical elements: calculation of averages and proportions.
- The eighth step embraces the grammatical analysis of those figures (averages and proportions) in the light of the various grammatical theories regarding the IC.
- The ninth step comprises the control of the above chosen translations in introducing a third reliable translation in order to give extra possibility for assessment.
- The tenth step consists of giving fractional appraisal regarding the behaviour of the QH IC for a given manuscript and a specific syntactical category.
- The eleventh and last proportion comprehends the general conclusion regarding the exact nature of the QH IC in the light of the Complexity Theory approach and the Theory of Change and Diffusion.

I briefly review each of these steps in what follows.

2.3.1.1 Step 1: Previous studies on the morphosyntax of the infinitive construct within Biblical Hebrew, Qumran Hebrew and Mishnaic Hebrew

The review of the previous studies on the morphosyntax of the IC within BH, QH and MS will occupy the first step of the road map. Findings by various scholars and Hebrew grammarians can be used as a guide and a reference for my own survey.

Given its importance and length, this step will solely cover the next Chapter of this work (Chapter 3). Apart from the standard grammars of Biblical Hebrew (such as Gesenius 1910, Waltke and O'Connor 1990, Joüon and Muraoka 2006, Van der Merwe, Naudé, Kroeze 2017), I will also consider various specific articles covering the topic. For the study of MH, I will mainly examine the grammar of Segal, *Grammar of Mishnaic Hebrew* (1927), and that of Pérez Fernández, *An Introductory Grammar of Rabbinic Hebrew* (1997). For QH, I will consider articles as well as the two recent grammars: the *Grammar of the Hebrew of the Dead Sea Scrolls* (Qimron 2018) and *A Syntax of Qumran Hebrew* (Muraoka 2020).

2.3.1.2 Step 2: Choice of the study corpus

The choice of the corpus for analysis is the next step within my methodological road map. This is a difficult enterprise. On the one hand, it is unrealistic and unachievable to cover all the manuscripts of QH within the scope of this dissertation. In addition, many of the manuscripts are fragmentary, which makes syntactic analysis difficult, if not impossible. On the other hand, an analysis based on a single manuscript could be biased. To avoid these two extremes, I tried to narrow down my study to a limited representative sample. Yet, defining a representative sample is not an easy task at all. Accordingly, I fixed as preponderant the following criteria: firstly, the completeness of the manuscripts (that is, manuscripts that are, for the most part, not fragmentary or broken), and secondly, their diversity. Completeness is important because it enables us to effectively study entire phrases and sentences. Diversity is also significant because it allows us to infer more balanced and impartial conclusion about the real grammatical natures of a linguistic construction. A third consideration is that the texts should originate within the Qumran community in order to reflect the language variety in use there, as opposed to texts that originated outside of the community and were brought into the community. Texts from within the Qumran community allow us to examine the idiolect represented there.

Proceeding from these considerations, all fragmentary texts were systematically excluded. I decided to maintain two non-biblical manuscripts: firstly, the Community Rule (1QS), and secondly, the War Scroll (1QM). I assume the choice of the Community Rule is judicious because it contains a large number of infinitive construct forms. According to Isaksson, this text contains 170 instances of the infinitive construct with the prefixed *lamed* ('to') preposition, 24 instances of the infinitive construct prefixed *beth* ('in') preposition and 21 bare forms of the infinitive construct (Isaksson 2008, 80). The choice of the War Scroll seems also to be justifiable because it is "one of the larger texts" found at Qumran (Holmstedt and Srenock 2016, 71). In addition, Penner (2015, 83) notices that 1QS and 1QM are also among the "most substantially preserved" manuscripts.

Apart from that, the concept of diversity is also respected. Referring to the Discoveries of the Judean Desert (DJD) XXXIX classification, it is noticed that the two chosen texts belong together to the same broader category: Texts Concerned with Religious Law (Lange and Mittmann-Richert 2002, 132). More specifically, 1QS is classified under "Community Rules" while 1QM is under "Eschatological Rules" (Lange and Mittmann-Richert 2002, 132). Sometimes, the appellation "halakhic texts" is used (Lange and Mittmann-Richert 2002, 132).

The two texts, although diverse, are both idiolects from within the Qumran community, which means that the language variety (or varieties) used within the community can be examined.

These two texts will thus enable us to draw preliminary conclusions regarding the nature and function of the QH Infinitive Construct. The overall analysis of the corpus might give global conclusion regarding the characteristics of the QH IC. On the other hand, we should be aware that “[e]ach grammar of QH must be looked at separately” (Naudé 2003, 207).

1QS

The Community Rule (1QS) was among the first seven scrolls found in Cave 1 at Qumran in 1947 (Metso 2019, 1). It contains “eleven virtually complete columns” (Metso 2019, 2). The English rendering “Community Rule”, now widely used, takes its origin from the first line of the manuscript: “Serek Hayahad” (Metso 2019, 2). The plates and transcription of the Community Rule were published from Cave 1 in 1951 by Millar Burrows (Hempel 2020, 15). The Community Rule combined with its associated manuscripts (forming the “Community Rules”) was alleged to have been copied through a period of two centuries (150 BCE – 50 CE) (Hempel 2020, 1).

Schiffman assumes that “the Rule of the Community is one of the most important of the sectarian texts” (Schiffman and VanderKam 2000, 793) as “fragments of no less than ten copies of the Rule of the Community subsequently were found in Cave 4 at Qumran” (Schiffman and VanderKam 2000, 793). Leaney (1966, 111) asserts that “the Rule [of the Community] was clearly a very important book for the Qumran Community.” Apart from that, “two tiny fragments of a copy of the Rule of the Community were found in cave 5 (5Q11), and a quotation from the Rule of the Community is included in a fragment of another sectarian text from Cave 5, Rule (5Q13)” (Schiffman and VanderKam 2000, 793). It is important to highlight that “all copies of the Rule of the Community are in Hebrew” (Schiffman and VanderKam 2000, 793). It is also relevant to learn that the Cave 1 copy of the Rule of the Community is “the best preserved copy” and “contains the longest version of this text known to us” (Schiffman and VanderKam 2000, 793).

Some scholars suggest that the Community Rule is subdivided into “six main sections” (Schiffman and VanderKam 2000, 793-794). The first section (1QRule of the Community i.1-15) is “an introduction that sets out the aims and ideals of the community” (Schiffman and VanderKam 2000, 793). The second section (1QRule of the Community i.16 – iii.12) is “a ritual for the ceremony of entry into the covenant” (p. 793). The third section (1QRule of the

Community i.16 – iii.12) is “an exposition of the dualistic beliefs of the community, specifically the belief that the actions and the fate of all humans are under the control of one or the other of the two of the opposing forces in the world, the spirit of truth and the spirit of injustice” (Schiffman and VanderKam 2000, 793). The fourth section (1QRule of the Community v.1 – vii.25) which is “random in character” (Schiffman and VanderKam 2000, 793) contains “a collection of rules for the organization of the life of the community” (Schiffman and VanderKam 2000, 793). The fifth section (1QRule of the Community viii.1 – x.8) formulates a “program for a new community” (Schiffman and VanderKam 2000, 794). This part is believed as forming the “core of the Rule of the Community” (Schiffman and VanderKam 2000, 794). The sixth and final section (x.9 – xi.22) is a “concluding hymn of praise, which may be compared with the hymns in Hodayot” (Schiffman and VanderKam 2000, 794).

In turn, Leaney (1966, 112-113) thinks that the Rule contains seven divisions: firstly, “1. 1 – 15: General introduction: duty of authorities and requirements for entrants” (Leaney 1966, 112); secondly, “1.16 – 3.12: Entry into the Community” (Leaney 1966, 112); thirdly, “3.13 – 4.26: Doctrine of the Community” (Leaney 1966, 112); fourthly, “5.1 – 6.23: Purpose and way of life of the Community” (Leaney 1966, 112); fifthly, “6.24 – 7.25: Penitential code of the Community” (Leaney 1966, 112); sixthly, “8.1 – 9.26: Model of a pioneer community to pave the way for the main Community” (Leaney 1966, 112); and seventhly, “10.1 – 11.22: Closing hymn” (Leaney 1966, 112).

Most recently, Hempel in her book *Community Rules for Qumran* advocates for eight subdivisions of 1QS: firstly, the opening framework in 1QS 1 – 4 (Hempel 2020, 28); secondly, 1QS 5 which encloses “a number of themes and emphases that recur such as references to the sons of Zadok, the covenant, a condemnation of obstinate behaviour, an emphasis of the correct observance of the law, as well as a series of explicit biblical quotations” (Hempel 2020, 28); thirdly, the Rules on Meetings in Various Dwelling Places (6:1c – 7a) (Hempel 2020, 28); fourthly, the Meetings of the Many (6:7b – 23) (Hempel 2020, 28); fifthly, the Penal Code (6:24 – 7:25) (p.29); sixthly, the Council of the Community (8:1 – 16a) (Hempel 2020, 29); seventhly, Disciplinary and Communal Rules and a Further Account of Community Formation (8:16b – 9:11) (Hempel 2020, 29) and, finally, the Statutes for the Maskil and the Final Hymn (9:12 – 11:22) (Hempel 2020, 29).

1QM

Schultz (2009, 10) identifies 1QM as follows: “the War Scroll – 1QM(ilhamah)- is one of the seven scrolls discovered in 1947 by some Bedouin in a cave on the northwestern shores of the

Dead Sea near the ruins of Khirbet Qumran.” The manuscript was initially called “War of the Sons of Light against the Sons of Darkness” (Schiffman and VanderKam 2000, 965).

The scroll particularly “describes an ultimate eschatological war between the forces of good – the Sons of light, and the forces of evil – the Sons of darkness.” (Schultz 2009, 10). More specifically, the scroll “describes a series of battles, complete with chronological considerations, divisions of the army, tactical issues, types of weaponry, even instructions for priests together with necessary ritual practices, all for the purpose of insuring victory to the Sons of Light” (Schultz 2009, 10).

It should be asserted that the War Scroll from Cave 1 is composed of two elements: the main scroll and some fragments from the main scroll (Schultz 2009, 11-15). The main scroll, purchased by Prof. Eleazar Sukenik of the Hebrew University from an antiquities dealer in Bethlehem, was “surprisingly well preserved” (Schultz 2009, 11). Here is a broad description of the physical aspects of the scroll:

The scroll is comprised of four parchment sheets sewn together, for a total length of 2.90 m and an average preserved height of 16cm. Eighteen columns of text are unequally divided among the four sheets. Each column varies between 10.5 and 16.0 cm in width and contains anywhere from 16 to 19 lines of text written in a clean script ‘hanging under ruled lines. Margins between the columns measure about two centimetres while the upper margin measures almost three centimetres. At the right edge of the parchment is a five centimetres wide margin, indicating that it is the beginning of the document. Since the button of the scroll is badly eaten away, not only is the button margin never extant, but several lines at the end of all the columns are missing (Schultz 2009, 11-12).

It was possible that a fifth sheet was joined to the document, as a remaining “small sheet, badly decomposed, was found rolled together with, or partially wrapped around the scroll, inside the 35 cm long piece of smooth leather used to cover the scroll” (Schultz 2009, 12). This part is nowadays “referred to as col. 19, though it may be possible that it belongs to a different column” (Schultz 2009, 12-13).

Regarding the date of composition of the War Scroll, the manuscript might be assigned “to the late first century BC or early first century CE, a date supported by the Herodian script (bearing in mind a palaeographical margin of error of fifty years or so)” (Schiffman and VanderKam 2000, 967). From a historical point of view, it is believed that “the War Scroll (1QM) may

reflect a real political tension in Judea, and an anticipation of the struggle with Rome that eventually occurred in 66 CE” (Schiffman and VanderKam 2000, 967).

2.3.1.3 Step 3: Selection of two English translations for each manuscript

As a direct dialogue with the writers of the scrolls is impossible, an extrapolation from available translations can provide valuable insights on the plausible syntactical nature of a phrase, a clause or a sentence in the original manuscript. All sagacious translators should consider all possible syntactical and morphosyntactic parameters before opting for a given translation. This is why, in my opinion, serious translations can be considered as grammatical tools.

For this study, I have considered two main English translations for each manuscript in order to avoid a partial judgement based on a unique translation. For the English translation of 1QS, the versions of Wernberg-Møller (1957) and that of Charlesworth (1994) were chosen. With respect to 1QM, I selected the versions of García Martínez and the Dead Sea Scrolls Electronic Library (DSSEL) version, which was edited by Tov (2016) and in which 1QM is translated by Wise, Abegg, and Cook with Gordon (2016).

The scientific value of Wernberg-Møller’s translation is recognised among scholars. In 1959, Brownlee (1959, 175) asserts that “this work represents the finest study so far made of the Qumran Society Manual (1QS)”. A little bit later, Brownlee (1960, 56) reiterates the same view in this way: “here is an admirable work of translation and annotation of the most valuable sectarian document of the Qumran community.” In spite of these positive evaluations, it is clear that the translation is quite old, as it was performed sixty years ago. For this reason, the more recent translation of Metso (2019) is considered within the assessment process.

Similarly, the quality of Charlesworth’s translation is also acknowledged. Here is what Brooke (1995, 601) says about this translation: “this volume is a major contribution to Qumran studies and will swiftly become the standard reference tool for scholars who wish to refer to all the forms of the Community Rule...”

As for the translations of 1QM, each translation has its distinctive features. In his article “Stylistic Variation in Three English Translations of the Dead Sea Scrolls”, Naudé (2007, 143-167) stresses the importance of the stylistic variation of the translators in the production of three English translations of the DSS: *The Complete Dead Scrolls in English* by Geza Vermes (2012), *The Dead Sea Scrolls Translated: The Qumran Texts in English* by Florentino García Martínez (1996) and *The Dead Sea Scrolls. A New Translation* by Michael Wise, Martin Abegg and Edward Cook (1996). Naudé (2007, 143) assumes that, depending on the stylistic variation, a

given translation can exhibit a simplification, a creativity or conventionality. According to Naudé (2007, 165), “the translation of García Martínez demonstrates a tendency towards conservatism/conventionalisation or normalisation.” By contrast, “in the translation of Wise, Abegg & Cook there is an overall tendency to spell things out rather than leave them implicit,” thus exhibiting “textual creativity” (Naudé 2007, 165).

2.3.1.4 Step 4: Extraction of the infinitive construct verbal forms within the corpus

To track the IC verbal forms, I principally use the Holmstedt-Abegg database and the Eep Talstra database within the Accordance software. The Hebrew text cited in this research is extracted from Accordance and compared, where necessary, with the Hebrew text within the Dead Sea Scrolls Electronic Library (DSSEL).

The published photos of the manuscripts are also consulted to confirm the readings of the texts in case the opinions of the two editors go in different directions. All of the data from the study are found in Appendix A (for 1QS) and Appendix B (for 1QM).

2.3.1.5 Step 5: Translation of the infinitive construct with its corresponding syntagm

At this level, the translation of the IC verbal form with its concomitant syntagm is given. It is obvious that the morphosyntactic attribution of an infinitive construct is significantly bound with its affiliated phrase. The verbal form usually operates within a specific syntactical framework.

As it is mentioned earlier, two parallel translations are systematically given for each phrase. It provides not only broader insight but also the possibility of comparison regarding the plausible syntactical function of an assumed verbal form.

2.3.1.6 Step 6: Classification of the infinitive construct verbal forms in accordance with their morphosyntax and syntactical functions

The translation informs us about the presupposed syntactic function of the verbal form. Then each occurrence will be categorised according to its morphosyntax and syntactical function at the level of the phrase and at the level of the sentence.

Following this stage, the syntactical function of the IC intended by the translator is established. Of course, the chosen syntactical function might vary from one translator to another. After that, the morphosyntax of the verb should be assessed. It consists of categorising the various morphosyntactic aspects of the verb. More particularly, the presence of a preposition, bound or separated, is to be tabulated.

2.3.1.7 Step 7: Statistical considerations: calculation of averages and proportions

All through this work, there will be many percentage calculations. These ratios function as an apparatus for comparison. Yet, the approach regarding the calculation of the percentage within this research need to be explained. A certain number of principles deserve to be kept.

The next step aims at grouping all forms that have the same syntactical function. The goal is to assess the proportion of such species within the corpus. In other words, the corresponding percentage is given.

First of all, the number of IC occurrences indicated by the Holmstedt-Abegg database and the Eep Talstra database within the Accordance software is considered as the norm. Secondly, IC forms that exist within the Holmstedt-Abegg database and the Eep Talstra database but are not translated by the chosen translation are intitled “Not Translated” and associated with some percentage too. Finally, IC forms that exist within the Holmstedt-Abegg database and the Eep Talstra database but are supposed as “vacats” in other Hebrew editions are called “vacat” and related with some percentage as well. In principle, “the indication *vacat* in the transcription, and *Blank* in the translation, indicate any amount of space left blank in the manuscript, either intentionally (as indication of a new paragraph) or accidentally (García Martínez and Tigchelaar 1999, xi).

Sometimes, a divergence of opinion from the translators is noticed. One translator considers a verbal form as an adjunct of purpose while another one regards it as a predicate of a nominal clause. Such discrepancy is normal because each translator has his/her own insight on the phrase, the sentence and the text. To resolve this dilemma and to establish a more neutral judgment, I have introduced the concept of “top seven”.

Here is the theory behind the top seven principle: in spite of the divergence of opinion of the translators, the general trend of the text should be the same. And this general trend should be perceived through the top seven model. In other words, the list of the elements in the top seven, whatever the translator, should be the same, even if the order inside the cluster is different. As an example, the top seven list of the IC preceded by \beth within Wernberg-Møller (1957) (for 1QS) is constituted of the predicate of a nominal clause with deontic modality force, the explicative adjunct, the adjunct of purpose, the predicate of a nominal clause with epistemic modality force, the complement of a noun, the complement in a verbal clause and the equivalent to a participle while the top seven list within Charlesworth (1994) is composed of the adjunct of purpose, the explicative adjunct, the predicate of a nominal clause with deontic modality

dynamism, the predicate of a nominal clause with an epistemic modality vigour, the equivalent to a participle, the complement in a verbal clause and the nominalised verb. This comparison allows us to tentatively conclude that in Qumran Hebrew, the IC verbal forms with ל mainly tend to function as an adjunct (of purpose or explicative), a predicate of a nominal clause (deontic or epistemic modality), a complement in a verbal clause and an equivalent of participle

The number seven is just given at random. However, as the number of the possible syntactical functions inside the corpus is around fifteen, I presume focusing the analysis on the seven uppermost occurrences is judicious (approximately the half of the total number).

2.3.1.8 Step 8: The grammatical analysis of those figures (averages and proportions) in the light of the various grammatical theories regarding the infinitive construct

The data from Qumran Hebrew will be compared to similar elements from Biblical Hebrew and MH in order to determine how Qumran Hebrew reflects diachronic changes with respect to the other varieties of Hebrew in its use of the infinitive construct.

2.3.1.9 Step 9: Control of the above chosen translations in introducing a third reliable translation

The following step is important. Each syntactical function category should once more be assessed. In other words, what the translator has suggested will not systematically be accepted. The evaluation will be assisted by other scholars through the light of additional commentaries. Conclusions will only be formulated in a clear way at the end of those steps. The conclusion will highlight the morphosyntactic aspects of the IC in Qumran Hebrew.

2.3.1.10 Step 10: Fractional appraisal regarding the behaviour of the Qumran Hebrew infinitive construct for a given manuscript and a specific syntactical category

Before drawing a general conclusion, formulating partial deductions after the analysis of a specific category is important in any scientific approach. Going directly to a wide-ranging conclusion may easily generate partiality. Theoretically, the compilation of a series of fractional interpretations offers more neutral overall inference. Within this study, I will formulate partial deductions at the end of each analysis section.

2.3.1.11 Step 11: General conclusion regarding the exact nature of the Qumran Hebrew infinitive construct in the light of the complexity theoretical approach and the theory of language change and diffusion

The outcome of this MA research is to provide a general conclusion regarding the exact nature of the QH IC in the light of the Complexity Theory Approach and the Theory of Change and Diffusion. Such an overall conclusion will be formulated within Chapter 6 entitled Conclusions and Future Research. These final conclusions will emerge from the sum of all sequential conclusions.

The research questions will only be answered at this level. The following queries will be clearly answered at the last part of this work: How can the morphosyntactic aspects of the QH precisely be described? Can we say that the QH IC displays change and diffusion? If so, in what ways?

2.3.2 Possible limitations

It is unquestionable that each methodology has its limitations. The one I adopted for the present survey is no exception. Four possible limitations have been identified.

First of all, the choice of the corpus might be a subject of debate. Is it judicious to consider both 1QS and 1QM? Is it not more rational just to take either 1QS or 1QM? Why not take another pair of texts rather than 1QS-1QM? The two manuscripts may display miscellany rather than unity.

Such concerns might be reasonable. However, as I mentioned earlier, precautions have been taken to mitigate such risks. The three complementary filters fixed and presented in section 2.3.1.2 constitute a hedge in order to restrict any jeopardy. Firstly, the completeness of the two texts constitutes a huge advantage in the data analysis. The more we get IC verbal forms the more the inquiry is comprehensible and coherent. Secondly, the two texts display diversity: 1QS is categorised as “Community Rules” while 1QM as “Eschatological Rules”. It is clear that the two genres are different. This factor is beneficial for a syntactical study because there is higher range of infinitival occurrences. Thirdly, the fact that 1QS and 1QM most likely originate from the Qumran community is important in the language analysis.

Secondly, my approach to determine the syntactical functions of each IC verbal form through an examination of available English translations is debatable. The following questions deserve answers: How can I be sure that the chosen translations accurately reflect the syntactic functions of the IC? Why have I chosen the translations of Charlesworth and Wernberg-Møller for the

IQS and García Martínez and DSSEL Brill for IQM? Why not choose other reliable translations, which might be better than those?

No translation is perfect. Such a principle is valid for the four translations I chose. In reverse, as I insisted above (see section 2.3.1.3) the scientific standard of the four translations are renowned within the circle of Dead Sea Scrolls specialists. In addition, comparison of various translations can provide substantial evidence of the possible syntactical function of a given grammatical element. The process I followed is accordingly tenable. However, I am also not bound to follow existing translations; I can also resort to my own interpretation in case the available renditions are not satisfactory.

Thirdly, the way I perform the data analysis might be controversial. Some might question why I mainly relied on statistical investigation. Many of my inquiries are quantitative (such as rate and average calculations) rather than qualitative ones. In response to this objection, the applicability of quantitative analysis is ascertained within the realm of linguistic studies. The review of a few studies confirms this trend.

These last few decades, scholars have been confirming the relevance of statistical approach on the study of a language. Abney (1996, 21) asserts that “statistical methods...are clearly relevant to language acquisition, language change, language variation, language generation, and language comprehension”. Winter (2020, xii) notices that “the language sciences are undergoing a quantitative revolution”. In turn, Cantos Gómez (2002, 233) stresses that “quantitative methods can most fruitfully contribute to linguistic analysis and research”. In other words, statistics can make contribution to linguistic studies (Cantos Gómez 2002, 233). To stress the importance of the quantitative approach, Rayson (2002, 1) affirms that “the alternative to hypothesis-driven research is data-driven research, in which we are informed by the corpus data itself and allow it to lead us to all sorts of directions, some of which we may never have thought of”. In turn, Vasishth and Nicenboim (2016, 2) sustain that “in recent years, linguistic working in areas such as syntax, semantics and pragmatics have also started to embrace empirical methods”.

All through this work, I do not resort to complicated debatable statistical laws and theories. My approach is straightforward: I mainly calculate rates and averages. My aim principally consists of comparing those various averages. In proceeding this way, I avoid the risk of embracing a questionable hypothesis.

Fourthly, as I considered two English translations for each manuscript, and an additional translation for the assessment, I may encounter challenges to harmonise all of them. If the translations diverge, how will it be possible to find a middle ground in order to perform an unbiased analysis. To blend the various views, I introduced the top seven list. But such an approach might also present various shortcomings.

First, the choice of the number seven is debatable. It is elected just because it is somewhere on the middle of the grammatical occurrences total number (generally around fifteen or so). Probably much more sophisticated statistical theory is needed to determine if keeping the number seven is technically unbiased. Secondly, it is not obvious if the top seven approach enables an equitable comparison of the grammatical judgments of the three translators. Once more, an appeal to my own translation, illuminated by the various available translations (not the three alone), might moderately solve the impasse.

Enumerating the limitations does not mean that I hesitate on the scientific nature of my approach. However, I mention them to demonstrate that any methodology, whatever its apparent quality, can display advantages and disadvantages and to be transparent with respect to the research methodology that I have developed.

2.4 Conclusion

The present chapter has formulated the foundational theory and methodology within which my study has been conducted. The chapter was devised into two main parts. Within the first part, I was treating the theory which shapes my inquiry. In fact, two complementary theories were considered: primarily, a complexity theoretical approach and, secondly, the theory of language change and diffusion. Within the second part, I developed the methodology by which the subject was construed. The road map consisting of eleven steps was first presented. It was followed by a short assessment of the methodology.

Within the subsequent Chapter, I will survey the previous studies of the infinitive construct within Biblical Hebrew, Qumran Hebrew and Mishnaic Hebrew.

CHAPTER 3

PREVIOUS STUDIES OF THE INFINITIVE CONSTRUCT IN BIBLICAL HEBREW, QUMRAN HEBREW AND MISHNAIC HEBREW

3.1 Introduction

In the previous chapter (Chapter 2), I developed the theories and the methodology through which this study will be approached. Within the present chapter, I will provide an overview of the previous studies of the infinitive construct (IC) within Biblical Hebrew (BH), Qumran Hebrew (QH) and Mishnaic Hebrew (MH).

Chapter 3 will be subdivided into two main sections. In the Section 3.1, I will summarise the different views as regard to the grammatical nature of the IC. What is the view of scholars about IC: do they view it as a verb or a noun or a verbal noun? In the Section 3.2 I will provide an overview of the views of Hebrew grammarians concerning the syntactical functions of the IC depending on its consistent morphosyntax.

As for the case of BH, I will consider the viewpoints of grammars in the linguistic tradition, namely Waltke and O'Connor (1990), Joüon and Muraoka (2006), Van der Merwe, Naudé and Kroeze (2017), and grammars in the philological tradition, namely Gesenius, Kautzsch and Cowley (1910), Davidson (1901), Watts (1964), Lambdin (1971) as well as a recent linguistic article by Doron (2020). For the case of QH, I will survey the grammars of Qimron (2018) and Muraoka (2020). Regarding MH, I will review Segal (1927) and Pérez Fernández (1997).

3.2 Various views regarding the grammatical nature of the infinitive construct

To typify the grammatical nature of the IC should constitute the initial step of the analysis of its morphosyntax. While our study mainly includes three varieties of the Hebrew language development (BH, QH and MH), I also presume it is logical to determine the specific nature of the IC within the three different varieties of Hebrew.

Accordingly, the present section will be organised into three parts. In the first part, I will be treating the various views regarding the grammatical nature of IC within BH. In the second part, I will review the various views regarding the grammatical nature of IC within QH. In the third and last part, I will appraise the various views regarding the grammatical nature of IC within MH.

3.2.1 Various views regarding the grammatical nature of infinitive construct within Biblical Hebrew

Within this unit, I will shortly appraise the various views regarding the grammatical nature of IC within BH. Firstly, I will sum up the traditional views. In the second part, I will summarise the fresh view of E. Doron.

3.2.1.1 Traditional views

There are a quite large number of scholars trying to treat the grammatical nature of the BH IC. Some of them, particularly the most known ones, will be considered within this section, namely Waltke and O'Connor (1990), Joüon and Muraoka (2006), Van der Merwe, Naudé and Kroeze (2017), as well as Gesenius, Kautzsch and Cowley (1910), Davidson (1901), Watts (1964) and Lambdin (1971).

Waltke and O'Connor have the opinion that the IC exhibits the “ordinary Hebrew infinitive” (1990, 598) and “presented as the real infinitive of Biblical Hebrew” (1990, 598). It is a “verbal noun used in the ways that English uses its infinitive...and its gerund” (Waltke and O'Connor 1990, 598). In spite of its name as “infinitive” (“non-limited” in Latin), it is “not unbounded” (Waltke and O'Connor 1990, 598). Consequently, “it can be suffixed, used as the first term of a construct state, and governed by a preposition” (Waltke and O'Connor 1990, 598).

Waltke and O'Connor epitomise their view in this way:

The infinitive construct is a true infinitive, a verb and a noun, and thus a form without necessary restriction as to agency. As a verbal noun the infinitive may function where a nominal constituent might be expected or as a verbal predicator; it may function in both ways at the same time. It is best construed nominally...if it is used (1) absolutely, or (2) in the construct state, or (3) with a pronominal suffix without an additional object or prepositional phrase. On the other hand, it is best construed as a verbal predicator...if it governs an object or prepositional phrase (1990, 600).

For Joüon and Muraoka, the IC is “a verbal noun of action” or “of state” (2006, 432). More particularly, “some of its uses are similar to those of the noun and some to those of the verb” (Joüon and Muraoka 2006, 432). Alike Waltke and O'Connor, they also believe the Biblical Hebrew IC corresponds well “to the infinitive of many European Languages” (2006, 432)

In turn, Van der Merwe, Naudé and Kroeze (2017, 172) assume that in some ways, the IC “act syntactically like nouns”. At the same time, it “expresses an action without referring to person,

gender, number, or tense/aspect” (Van der Merwe, Naudé and Kroeze 2017, 172). Consequently, it “is not usually used independently as the main verb of a clause” (Van der Merwe, Naudé and Kroeze 2017, 172) and “almost always occurs in relation to another verb” (Van der Merwe, Naudé and Kroeze 2017, 172).

Correspondingly, Gesenius, Kautzsch and Cowley (1910) suppose that the IC is a verbal substantive (Gesenius, Kautzsch and Cowley 1910, 122) and therefore it functions like “independent nouns” (Gesenius, Kautzsch and Cowley 1910, 122). It can be connected to pronominal suffixes and govern a substantive in the genitive (Gesenius, Kautzsch and Cowley 1910, 122). It might also depend “upon substantives as genitive” (Gesenius, Kautzsch and Cowley 1910, 122).

For Davidson (1901, 123), the IC has the qualities both of noun and verb. Accordingly, it can be used like a gerund, it can admit a prepositional phrase and suffixes (Davidson 1901, 123). Besides, it governs its verbs (Davidson 1901, 123).

Watts believes that infinitives [construct] are “nominal in their nature” (1964, 91). They are just “verb forms” (Watts 1964, 91) without being a verb. They merely “retain verbal characteristics but never serve as verbs” (Watts 1964, 91). To conclude with, he asserts that “infinitive construct serves only as nouns” (Watts 1964, 91). In Lambdin’s point of view, “the infinitive [construct] is by definition a form having both nominal and verbal functions” (1971, 127). The verbal nature of the infinitive can be demonstrated by the fact that “it may have subjects and object as well as other typically verbal adjuncts” (Lambdin 1971, 127).

As a conclusion, it is noticeable that almost all scholars agree with the hybrid nature of the IC: from time to time, it functions as a noun, and the other times, it functions as a verb. Accordingly, the appellation “verbal noun” is consensually acknowledged. In his book “Hebrew Syntax an Outline”, Williams (1976, 35) even categorises the IC under the subdivision “Verbal Nouns”.

However, it should be recognised that the concept of “verbal noun” is quite vague. More specifically, it seems like the term “verbal noun” stresses more the nominal character of the IC rather than its verbal nature. To overcome this ambiguity, the recourse to syntax is salutary.

On the one hand, the nominal character of the IC is evidenced by the syntactical role it plays in the sentence: it can be a subject, an object, a complement or an adjunct. On the other hand, its verbal character is mainly demonstrated by the fact that it expresses an action despite of the fact that it does not directly display person, gender, number, tense and aspect. The modality role of the IC, despite of its scarcity in BH, plainly shows its verbal character.

3.2.1.2 Fresh view of Doron

In her article, “The Biblical Hebrew infinitive”, Edit Doron (2020) presents an original view regarding the grammatical nature of the infinitive within BH. From a linguistic perspective, she strongly affirms that “the infinitive is a verb, rather than a noun (or a verbal noun)” (Doron 2020, 119). She reformulates this idea in this way: “the lexical category of the infinitive is V rather than N, not even a deverbal N” (Doron 2020, 139). She accordingly rejects the traditional view categorising the infinitive as a “verbal noun” (Doron 2020, 119).

To stress her position and reasoning, she asserts that “the functional categories that embedded the infinitive are clausal rather than nominal” (Doron 2020, 119). She strongly affirms that there is only a “single infinitive” (Doron 2020, 119). She assumes that the infinitive absolute and the IC displays two allomorphs of a lone infinitive (Doron 2020, 119).

Doron (2000, 119-120) summarises in the following way the inflection mechanism within the infinitive. On the one hand, the temporal adverbial IC (named Poss-Inf) is projected by functional categories –Mood+T-Asp/Mod (Doron 2020, 139). On the other hand, the purpose adverbial IC (named PRO-inf) is projected by functional categories –Mood–T+Asp/Mod (Doron 2020, 139). “Mood” stands for mood; “T” stands for temporality; “Asp” stands for grammatical aspect and “Mod” stands for modality (Doron 2020, 119).

3.2.2 Various views regarding the nature of infinitive construct within Qumran Hebrew

After having briefly analysed the grammatical nature of the IC within BH, I will concisely be construing its nature within QH. Nevertheless, the classical grammar books treating the QH IC are quite limited in number. Among the available ones, there is “A syntax of Qumran Hebrew” of Muraoka (2020), “Hebrew of Dead Sea Scrolls” of Qimron (1986) and its updated and enhanced version, “A Grammar of the Hebrew of the Dead Sea Scrolls” (2018). Besides, various articles discussing the syntax and the morphosyntax of the IC (Isaksson 2008, Mor 2015, etc.) are also accessible

3.2.2.1 Views of Muraoka

Muraoka acknowledges at the same time the nominal and verbal nature of the QH IC. On the one hand, he is convinced of its nominal characteristics. He categorises the infinitive [construct] as a “nominalized verb” (Muraoka 2020, 105). Its nominal character is attested by various facts. Firstly, a pronoun can be attached to it (Muraoka 2020, 105). Secondly, the verbal form can be prefixed with כּוּל (Muraoka 2020, 105).

Thirdly, the “departure from the verbal paradigm” (Muraoka 2020, 105) of the IC can sometimes be demonstrated by the absence of the proclitic lamed. Finally, Muraoka perceives that, from time to time, the “infinitival clauses is virtually equivalent to a *nomen rectum*” (2020, 106). As a conclusion, he clearly highlights that “the infinitive [construct] is often used as an equivalent to a substantive in its various functions.” (2015, 86).

On the other hand, Muraoka also acknowledges the verbal use of the IC in QH. On occasions, an infinitive “carries injunctive value equivalent to the imperfect with the same value” (Muraoka 2020, 108). Within this category, the infinitive mainly expresses absolute command or deontic modality (Muraoka 2020, 108).

On the flip side, Muraoka is not convinced on the use of the IC as a substitution of the finite verb, largely maintained by Qimron. Here are his related remarks:

Qimron...presents a considerable number of instances in which he believes infinitives are functioning as equivalent to, depending on their grammatical context, predicative Participles, Perfects or Imperfects. We are, however, unconvinced by this analysis (Muraoka 2020, 122).

3.2.2.2 Views of Qimron

The study of the two volumes of Qimron, the 1986 one and the 2018 one, seems to be beneficial. Some materials treated in the first volume are not treated in the same way in the second volume. It is why I did not ignore the older volume in this work. Qimron underscores an extended use of the IC (almost 1000 instances) in QH (1986, 47).

Qimron seems to sustain the verbal and the nominal use of the infinitive within QH. However, his penchant for the verbal use is very strong. For him, the infinitive is “an undeclined word patterned after the verbal *binyamin*” (Qimron 2018, 382). Such assertion substantiates more the verbal nature of the IC.

To insist more on the verbal nature of the infinitive, he asserts the following: “Typical of some DSS Hebrew is the extensive use of the infinitive with a lamed as a predicate, sometimes interchanging with a finite verbal form.” (Qimron 2018, 382). He interestingly notices that “this phenomenon is found (though less frequently) in other Hebrew and Aramaic sources of the Second Temple period” (Qimron 2018, 382). In his grammar, he calls such phenomenon the “predicative use of the infinitive” (Qimron 2018, 382).

On the other hand, he does not reject the nominal characteristics of the IC within QH. Inter alia, he diagnoses the temporal usages (functioning as an adjunct of time) of the IC (Qimron 2018, 395-397) in temporal clauses.

3.2.2.3 Summary of the views

The crossbred nature of the IC within QH is confirmed by Muraoka and Qimron. The two scholars recognise that, sometimes it displays a verbal function and sometimes a nominal function. Even if Qimron tends more to the verbal nature of the infinitive, he also identifies its nominal nature.

Once more, the resort to syntax analysis is relevant. It is only the domain of syntax which can clearly arbitrate when a verbal role is possible and when a nominal role is plausible.

3.2.3 Various views regarding the nature of infinitive construct within Mishnaic Hebrew

Within the two previous sections, I have succinctly surveyed the nature of the IC within two distinct stages of the Hebrew language development: BH and QH. In order to respect the principle of diachronic analysis, it is also important to investigate the nature of IC within another distinct phase: MH.

Nonetheless, resources treating the MH IC seems to be restricted. As part of this study, only a couple of authors will be considered: Segal and Pérez Fernández. The outline adopted within the above units will be followed as well. Firstly, I will be presenting the various views with regard to the nature of MH IC. Lastly, I will summarise the different views.

3.2.3.1 The views of Segal

A priori, the MH demonstrates a substantial restriction of the use of the IC. The raise of the number of the related verbal nouns exhibits this phenomenon. Segal assumes that verbal nouns are “so numerous in MH” (1927, 165). He emphasises that, within MH, the BH ICs are massively replaced by their corresponding verbal nouns (Segal 1927, 98). Depending on their primitive stems, the molded verbal nouns can take different morphologies: **קְטִילָה** for the simple stem (Qal), **קִיטּוּל** and **קִטְלָה** for the intensive stem (Piel), **הִקְטִיל** and **הִקְטִילָה** for the causative stem (Hiphil) (Segal 1927, 98). Another fact justifying this restraint use is also perceived: “of the various constructions with the inf. [construct] in BH, MH has preserved only the gerundival use with **ל** to express the direction and purpose of a verb” (Segal 1927, 165).

3.2.3.2 The views of Pérez Fernández

Pérez Fernández acknowledges the twofold functions of the IC: nominal and verbal. On the one hand, he assumes that “it is like a noun” and “may be the subject or object of a verb” (1997, 146). It can also “express purpose” (Pérez Fernández 1997, 146). On the other hand, it can display a verbal role: “with imperative significance, the infinitive [construct] is usually found with the preposition לְ, in reference to the person upon whom an obligation falls” (Pérez Fernández 1997, 147).

3.2.3.3 Summary of the views

The binary grammar role of the IC continues to be ascertained within MH. The use of the standard term “verbal noun” to designate the specificity of the IC is still reasonable, even within MH. The next section, allocated more to syntax, will provide much more details with regards to the various possibilities within the two categories.

3.3 Survey on the various views regarding the syntactical functions of the infinitive construct

The previous part was bestowed to a broad analysis regarding the nature of the IC within three phases of the evolution of the Hebrew language, namely BH, QH and MH. This general survey permits us to conclude that the double function (nominal and verbal) of the IC has been attested all through the three stages. Consequently, the naming “verbal noun” rightly expresses the intrinsic character of the IC over the three periods.

On the other hand, such too general investigation exhibits its limits in the detection of a possible language shift with regards to the features of the IC within the Hebrew language. I highly assume the earlier survey needs to be completed by a more detailed and specific exploration. It is crucial to cover all possible syntactical functions of the IC all over the three stages. Such exploration provides broader insights regarding the mechanism of change of the IC across its history.

3.3.1 Various views regarding the syntactical functions of the infinitive construct within Biblical Hebrew

This section aims at enumerating as detailed as possible all plausible syntactical functions of the IC within BH. More specifically, my methodology consists of inspecting the opinions of various Hebrew grammarians with regard to the various syntactical functions of the BH IC and classifying them under a structured system of classification.

For the sake of simplicity, I want to keep the two main categories (nominal and verbal) as the major partitions of the classification. Miscellaneous minor subdivisions will operate under these two main groups.

3.3.1.1 Nominal uses of the infinitive construct

As mentioned earlier, the IC nominal use is much more dominant than its verbal use. Therefore, it is more logical to begin by enumerating the potential nominal uses. Each type will be briefly explained and, normally, corresponding examples from the Hebrew Bible will also be provided.

3.3.1.1.1 Infinitive construct as subject of a nominal clause

Almost all BH grammarians agree that within the Hebrew Bible, the IC is abundantly used as a subject of a nominal clause. Sometimes, it is preceded by the preposition ל, as displayed in the following examples (Van der Merwe, Naudé and Kroeze 2017, 173):

(1) Josh 24:15

וְאִם רָע בְּעֵינֵיכֶם לְעַבְדָּ אֶת־יְהוָה

And if it is wrong in your eyes to serve the Lord

Sometimes, the IC is in its bare form (Van der Merwe, Naudé and Kroeze 2017, 173). The example below exhibits it.

(2) Gen 29:19

טוֹב תַּתִּי אֶתְּךָ לָךְ

It is better that I give her to you [= My giving her to you is good.]

Joüon and Muraoka (2006, 432) corroborate the use of the IC as a subject of the nominal clause. They discern a large number of examples within the Hebrew Bible. A few examples of them are provided below.

(3) Gen 2:18

לֹא־טוֹב הֵיְוֹת הָאָדָם לְבַדּוֹ

It is not good that the man should be alone

(4) Prov 25:24

טוֹב שְׁבֹת עַל־פִּנְתֵי־גַג

It is good to dwell in a corner of a terrace.

(5) 1 Sam 18:23

הַנְּקִלָּה בְּעֵינֵיכֶם הַתְּחַתֵּן בַּמֶּלֶךְ

Is to become the son-in-law of the king a trivial thing in your eyes?

(6) 1 Sam 15:22

הִנֵּה שְׁמַעַ מִזְבֵּחַ טוֹב לְהִקְשִׁיב מִחֶלֶב אֵילִים

Behold, to obey is better than sacrifice and to hearken than the fat of rams.

Gesenius, Kautzsch and Cowley (1910, 347) use the identification “Nominative of the Subject” to designate this first grammatical role played by the IC. To nominate the same syntactical function, Waltke and O’Connor employ the expression “subject of a verbless clause” (1990, 601). It can be either in its bare form or preceded by a proclitic ל. They have furnished additional interesting examples:

(7) Deut 1:6

רַב־לָכֶם שָׁבַת בְּהַר הַזֶּה

Staying at this mountain is too much for you [You have stayed at this mountain too long]

(8) 1 Sam 23:20

וְלָנוּ הַסְּגִירוֹ בְּיַד הַמֶּלֶךְ

The turning him over into the king’s hand will be to us [It will be our responsibility to hand him over into the king’s hand]

(9) Ps 92:2

טוֹב לְהַדְוֹת לַיהוָה

To praise the Lord is good

(10) Josh 24:15

וְאִם רָע בְּעֵינֵיכֶם לְעַבְד אֶת־יְהוָה

If it is evil in your eyes to worship the Lord (...to worship the Lord is evil in your eyes)

Williams utilise instead the term “subject of a sentence” (1976, 35). Davidson employs the description “Subject to a nominal sentence” (1901, 123). On the other hand, Watts uses the descriptive phrase “subject of verbs” (1964, 194) and finally, Lambdin uses merely “sentence subject” (1971, 128).

3.3.1.1.2 Infinitive construct as complement of a verbal clause

It is also extensively ascertained that, within BH, the IC sometimes functions as a Complement of a Verbal Clause (Van der Merwe, Naudé and Kroeze 2017, 174) which is also nominalised “part of the predicate of a verbal clause” (Van der Merwe, Naudé and Kroeze 2017, 174). Williams (1976, 35), Lambdin (1971, 129) and Watts (1964, 90) instead employ the designation “object of a verb”. Gesenius, Kautzsch and Cowley utilise the expression “object of a governing verb” (1910, 350). Joüon and Muraoka use a more generic word: “object” (2006, 433).

The expression “predicate of a verbal clause” previously mentioned designates a verbal phrase (VP) (Van der Merwe, Naudé and Kroeze 2017, 537). The IC combined with the main verb form together the VP. In some extent, the IC “complete” the main finite verb (Waltke and O’Connor 1990, 606).

In the following examples from the Hebrew Bible, the IC is embedded as the complement of a verbal clause (Waltke and O’Connor 1990, 174)

(11) Deut 3:24

אֲדַגֵּי יְהוָה אַתָּה הַחֲלוּתָ לְהִרְאוֹת אֶת־עַבְדְּךָ

O Lord God you yourself have begun to show your servant your greatness.

(12) Exod 10:16

וַיִּמְהַר פַּרְעֹה לְקַרְא לְמֹשֶׁה וְלֵאהֲרֹן

And Pharaoh hurried to summon Moses and Aaron.

(13) 1 Kgs 3:7

לֹא אֲדַע צֵאת וּבֹא

I do not know going out and coming in.

Joüon and Muraoka (2006, 433) indicate that an object is required after some verbs such as “to begin”, “to continue”, “to cease”, “can”, “to wish” and “to refuse” (Joüon and Muraoka 2006,

433). In turn, Gesenius, Kautzsch and Cowley (1910, 350) highlight that some verbs such as “to begin”, “to continue”, “to cease from/desist”, “to complete”, “to be finished”, “to come to near to”, “to hasten”, “to be wiling”, “to will/desire”, “to refuse”, “to seek”, “to be able”, “to cause”, “to permit”, “to understand”, “to learn” and “to wait/expect” systematically require a complement (object of a governing verb).

Waltke and O’Connor (1990, 606) emphasise that the verbal complement might also be preceded by prepositions, more particularly the preposition ל as illustrated in the following examples:

(14) Gen 19:30

יָרָא לְשֹׁבֵת בְּצוּעַר

He was afraid to stay in Zoar.

(15) Gen 37:35

וַיִּמָּאן לְהִתְנַחֵם

He refused to be comforted.

3.3.1.1.3 Infinitive construct as an adjunct

One of the syntactical functions which is extensively held by the IC within BH is adjunct. Van der Merwe, Naudé and Kroeze define the adjunct in this way:

The term adjunct refers to an optional or secondary element in a construction. On the syntactic level, adjuncts refer to optional, omissible, non-verbal element in the predicate or verb phrase (VP). An adjunct can be removed from the predicate without influencing the structural identity of the rest of the construction (2017, 519).

Hebrew scholars identify a wide range of IC adjunct within BH: adjunct of purpose, explicative or expegetical adjunct, adjunct of time, causal adjunct, final/result adjunct, adjunct with comparative sense, adjunct with privative sense and adjunct of consequence. I will summarily be developing each of them underneath. Selected examples from the Hebrew Bible will also be provided.

3.3.1.1.3.1 Infinitive construct as an adjunct of purpose

Van der Merwe, Naudé and Kroeze (2017, 174) remark that the adjunct of purpose occurs very frequently within the Hebrew Bible. More specifically, the corresponding clause shows “the

relation of the verbal state to a purpose toward which it is directed” (Watts 1964, 96). Lambdin (1971, 129) notices that the adjunct of purpose has “complementary and explanatory” characteristics.

The three examples given below illustrate the use of the adjunct of purpose within the Hebrew Bible:

(16) Gen 39:11

וַיָּבֹא הַבַּיְתָה לַעֲשׂוֹת מְלֶאכֶתּוֹ

And he went into the house to do his work

(17) Gen 31:19

וּלְבָן הַלֵּךְ לְגִזּוֹ אֶת־צֹאֲנֹ

Now Laban had gone to shear his ewes

(18) Gen 11:5

וַיֵּרַד יְהוָה לְרֹאֵת אֶת־הָעִיר

And the Lord came down to see the city

The IC forms used as adjunct of purpose are always preceded by the proclitic ל. Van der Merwe, Naudé and Kroeze (2017, 351) explain this mechanism from a linguistic perspective: the matrix clause is the landmark y and the ל infinite clause is the trajectory x. From their view, for the case of the adjunct of purpose, the landmark y refers characteristically to an intentional activity which involves movement from one location to other, an act of communication or “that of enablement” (Van der Merwe, Naudé and Kroeze 2017, 351-352).

Watts (1964, 99) underlines that, to express a purpose, the IC can be followed by the particle בַּעֲבוּר as demonstrated by the following example:

(19) Exod 9:16

הָעֵמְדִיתִיךָ בַּעֲבוּר הַרְאֹתֶיךָ אֶת־כֹּחִי

I have made you to stand in order that I may show you my power.

3.3.1.1.3.2 Infinitive construct as an explicative adjunct

An explicative adjunct is “used after a verb to express an action which gives more details about or explains the preceding action” (Joüon and Muraoka 2006, 437). This type of adjunct is frequent within the Hebrew Bible (Van der Merwe, Naudé and Kroeze 2017, 352). Gesenius, Kautzsch and Cowley (1910, 351) indicate that the explicative adjunct is used to state motives and attendant circumstances in that it seeks to “define more exactly”. Watts assumes this type of adjunct shows “the specific nature of the verbal state” (1964, 96).

Van der Merwe, Naudé and Kroeze sum up the linguistic characteristics of this adjunct in this way:

Typical of this category is that the finite verb of the landmark *y* has no specific terminal point, i.e., it is atelic. The trajectory *x* does not follow in time on the landmark *y*. The trajectory *x* explicates the landmark *y* in various ways, viz. by narrowing it down – specification, by giving one example of it – exemplification or by explaining it – epexegetis (2017, 352).

In a general way, the explicative adjunct is rendered in English by the formulation “by VERB-ing” or “in VERB-ing”. A few related examples from the Hebrew Bible are provided below:

(20) 1 Kgs 3:3

וַיֶּאֱהָב שְׁלֹמֹה אֶת־יְהוָה לְלֶכֶת בְּחֻקֹּת דָּוִד אָבִיו

And Solomon loved the Lord by walking in the statutes of David his father.

(21) Exod 31:16

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם

And the people of Israel shall keep the Sabbath by doing the Sabbath in all their generation.

(22) 1 Sam 14:33

הִנֵּה הָעָם חֹטְאִים לַיהוָה לֶאֱכֹל עַל־הַדָּם

Behold the people are sinning against the Lord by eating with the blood.

Joüon and Muraoka (2006, 437) highlight that, from time to time, the IC expresses an adverbial idea.

Van der Merwe, Naudé and Kroeze define an adverbial accusative in this way:

In languages with case endings the adverbial accusative indicates an adverbial modifier consisting of a noun in the accusative. In Biblical Hebrew this function is fulfilled by nominal adjuncts which exhibit the normal form of the noun and which can fulfill different semantic functions, e.g. the indication of time, location, manner and regard (2017, 520).

Here are a few examples from the Hebrew Bible, demonstrating an IC functioning as an adverbial accusative (Joüon and Muraoka 2006, 437):

(23) Jer 1:12 (Hiphil)

הִיטַבְתָּ לְרֵאוֹתַי

You have seen well (=You have done well to see).

(24) 1 Kgs 14:9 (Qal)

וַתַּרְעַע לַעֲשׂוֹתַי

You have acted badly (=You have done evil to do).

(25) Gen 27:20 (Piel)

מֵהֵרָאָה לְמַצָּא

You have found quickly (=You hastened to find).

(26) Gen 31:27 (Niphal)

נִחַבְּאתָ לְבָרְחִי

You fled away secretly (=You hid to flee).

The adjunct of consequence described by Van der Merwe, Naudé and Kroeze (2017, 352) is to be considered as an explicative adjunct. Within the following example (Van der Merwe, Naudé and Kroeze 2017, 352), the consequence adjunct seems to behave like a narrowing down and a specification of the main verb.

(27) 2 Kgs 20:1

חָלָה חֶזְקִיָּהוּ לָמוֹת

Hezekiah became ill to die

Examples employing the complementiser are given below:

(28) Gen 8:15

וַיְדַבֵּר אֱלֹהִים אֶל-נֹחַ לֵאמֹר

And God spoke to Noah, saying:

(29) Gen 1:22

וַיְבָרֵךְ אֱלֹהִים לְאֹמֶר

And God blessed them, saying:

3.3.1.1.3.3 Infinitive construct as an adjunct of time (temporal adjunct)

Every so often, the IC expresses “the moment in time at which the events indicated by the finite verb occur” (Van der Merwe, Naudé and Kroeze 2017, 175). The enunciation of the precise moment of the verbal action operates by means of prepositions. In other words, the semantic value of the adjunct (subordinate clause) varies according to the preposition used.

To exhibit temporal adjuncts, a range of prepositions can be prefixed to the IC, namely **ב**, **כ**, **עַד**, **אַחֲרַי** and **מִן**. Lambdin confirms that “with **ב** and **כ** the infinitive is the equivalent of an adverbial (mostly temporal) clause” (1971, 129). Waltke and O’Connor notice that “the construction [the IC] occurs with every preposition, but most frequently with **ב** and **כ**, especially with a temporal sense” (1990, 604).

Firstly, when the preposition **כּ** is used, “the action depicted by the infinitive construct is simultaneous with that of the main clause” (Van der Merwe, Naudé and Kroeze 2017, 175). For this purpose, the particles “as”, “when” and “while” are used to introduce the temporal clause (Van der Merwe, Naudé and Kroeze 2017, 175). Secondly, when the preposition **כּ** is utilised, “the action of the infinitive construct occurs just before the events described in the main clause” (Van der Merwe, Naudé and Kroeze 2017, 175). In the English rendering, the expressions “the moment when” and “as soon as” can be used (Van der Merwe, Naudé and Kroeze 2017, 175).

Thirdly, when the preposition **עַד** is employed, “the action of the main clause sentence occurs in the period extending to the events described by the infinitive construct” and the adverb of time “until” can be used in the English translation (Van der Merwe, Naudé and Kroeze 2017, 175). Fourthly, when the preposition **אַחֲרַי** is conferred, “the action in the main clause occurs after the events in the infinitive construct” and the conjunction “after” can be employed in the

English rendering (Van der Merwe, Naudé and Kroeze 2017, 176). Finally, when the preposition מן is used, “the action of the main clause occurs from the inception of the events implied by the infinitive construct” and the “construction may be translated with “from (the time) when” (Van der Merwe, Naudé and Kroeze 2017, 176).

A few BH occurrences of a temporal adjunct are given below:

(1) With the preposition בְּ:

(30) 1 Sam 18:6

בְּשׁוּב דָּוִד מִהַכּוֹת אֶת־הַפְּלִשְׁתִּי וַתֵּצְאָנָה הַנְּשִׂיִם מִכָּל־עָרֵי יִשְׂרָאֵל

When David returned from killing the Philistine, the women came out of the towns of Israel.

(2) With the preposition כִּי:

(31) Gen 12:14

וַיְהִי כִּבּוֹא אַבְרָם מִצְרַיִם וַיִּרְאוּ הַמִּצְרַיִם אֶת־הָאִשָּׁה כִּי־יִפְהָה הִוא מְאֹד

As soon as Abram entered Egypt, the Egyptians saw that the woman was very beautiful

(3) With the preposition עַד:

(32) Gen 19:22

לֹא אוּכַל לַעֲשׂוֹת דְּבָר עַד־בֹּאֲךָ שָׁמָּה

I can do nothing until you arrive there.

(4) With the preposition אַחֲרַיִ:

(33) Deut 1:4

אַחֲרַיִ הִכֹּתוּ אֶת סִיחֹן

After he had defeated Sihon.

(5) With the preposition מִן:

(34) Deut 16:9

מִהַחֵל חֲרַמֵּשׁ בַּקֶּמֶה תַחֵל לְסַפֵּר שִׁבְעָה שָׁבָעוֹת:

Begin to count the seven weeks from the time you first put the sickle to the standing grain.

Gesenius, Kautzsch and Cowley (1910, 347) remark that the use of the IC in a temporal sense mainly operates after וַיְהִי.

3.3.1.1.3.4 Infinitive construct as a causal adjunct

Some Hebrew grammarians such as Gesenius, Kautzsch and Cowley (1910, 347), Watts (1964, 98 – 99), Waltke and O'Connor (1990, 604) presume that the IC can exhibit a causal connotation within a causal clause. Under this category, the IC is preceded by either a preposition (such as עַל, בְּ and מִן) or an adverb (such as יַעַן).

A few examples of IC causal clauses found in the BH are given below.

(6) With the adverb יַעַן:

(35) Isa 30:12

יַעַן מֵאַסְבֶּם

Because you despise.

(7) With the preposition עַל:

(36) Jer 2:35

עַל־אָמַרְךָ

Because you said.

(8) With the preposition בְּ:

(37) Deut 1:7

בְּשִׂנְאָת יְהוָה אֲתָנוּ

Because the Lord hates us.

(9) With the preposition מִן:

(38) 2 Sam 3:11

מִירְאָתוֹ אֵתוֹ

Because he feared him.

3.3.1.1.3.5 Infinitive construct as a final/result adjunct

Some Hebrew scholars assert that there are definite differences between, on the one hand, the purpose adjunct and, on the other hand, the final/result adjunct. Watts highlights that, within final/result class, the IC shows “the relation of the verbal state to an end or result toward which it is directed” (1964, 97). He believes that the expression “so as to” is “the most exact expression of result” (Watts 1964, 97).

Waltke and O’Connor presume that “the final or result clauses are governed by לְמַעַן” (1990, 604). To explain the idea of final/result, Joüon and Muraoka (2006, 436) introduce the concept of “consecution”. They support that a consecutive meaning should be associated with the concept of result. In a more practical way, the expression “as a result of...” is required in the English translation (Joüon and Muraoka 2006, 436).

A couple of examples of the final/result adjunct from the Hebrew Bible are provided below.

(39) Ruth 2:10

מִדְּוַעַי מָצָאתִי חֵן בְּעֵינֶיךָ לְהַכִּירָנִי

Why have I found favour in your sight so that you took notice of me;

(40) 1 Kgs 2:27

וַיִּגְרֹשׁ שְׁלֹמֹה אֶת־אַבְיָתָר מִהִיזֹת כִּי הָיָה לְמַלְאֵךְ אֶת־דְּבַר יְהוָה

Thus Solomon expelled Abiathar from the priesthood of Yahweh, as a result of which the word of Yahweh was fulfilled.

3.3.1.1.3.6 Infinitive construct as comparative adjunct

The notion of comparative adjunct is raised by Watts (1964, 99). He believes that the IC preceded by the preposition כִּי can convey a comparative sense (Watts 1964, 99). To support this view, he takes an example from 2 Sam 3:34.

(41) 2 Sam 3:34

כַּנְפֹּל לְפָנַי בְּנֵי-עוֹלָה נִפְלֵתָ

Like falling before children of iniquity did you fall.

3.3.1.1.4 Infinitive construct as a genitive (nomen rectum)

Hebrew grammarians largely concede that the IC can syntactically function as a genitive. Such alternative is logical because, being nominal, the IC “may function in nominative, genitive, or accusative functions” (Arnold and Choi 2003, 68). One should understand that the term “genitive” might have two inferences: firstly, a “nomen rectum” in a construct state, and secondly, a genitive after a preposition. This section aims at developing the first species: the “nomen rectum”.

Within the examples from the Hebrew Bible imparted below, the IC plainly plays the role of a genitive:

(42) Gen 2:17

בְּיוֹם אֲכֹלְךָ

On the day you eat (= of your eating).

(43) Qoh 3:4

עֵת סִפּוּד וְעֵת רִקּוּד

A time of mourning and a time of dancing.

(44) Gen 2:9

וְעֵץ הַדַּעַת טוֹב וְרָע

The tree of the knowing (knowledge) of good and evil.

3.3.1.2 Verbal uses of the infinitive construct

As mentioned above, Hebrew grammarians recognise that the IC is a verbal noun. It mainly behaves like a noun in a sentence. On the other hand, the verbal character played by the IC in a sentence is not categorically denied. By definition, a verb “refers to a class of words which expresses actions, positions, processes and states” (Van der Merwe, Naudé and Kroeze 2017, 545). In spite of its nonfinite character, the IC can also govern a subject or a complement.

Waltke and O'Connor formally recognise that IC might function as a "verbal predicator" (1990, 600). Joüon and Muraoka specify that "like the finite forms, the IC can govern a noun in the accusative" (2006, 433). They continue that "the verbal character of the IC can also be seen in the fact that the subject of the action is usually in the nominative" (Joüon and Muraoka 2006, 434). However, despite the verbal role displayed by the IC in a clause, it is important to specify that the latter remains a nominal (verbless) clause.

How then can we sustain the verbal uses of the IC? Even if the IC cannot technically be supposed as a verbal element within the predicate, it can convey modal senses. Waltke and O'Connor highlight that "modal senses of I clauses are found in verbless clause" (1990, 600).

Hebrew specialists distinguish three possible verbal uses of the IC. Firstly, the IC can operate as a predicate (verbal predicator) of a nominal clause. Secondly, the IC can continue a preceding verb and "virtually has the value of a finite form" (Joüon and Muraoka 2006, 438). Finally, it can be "continued by a finite tense" (Joüon and Muraoka 2006, 438). Within the present section, these three verbal uses of the IC will summarily be discussed.

3.3.1.2.1 Infinitive construct as a predicate of a nominal clause

The generic term "predicate" is defined by Van der Merwe, Naudé and Kroeze as "that constituent of a clause – normally a verb phrase (VP) – that combines with the subject to form a complete clause" (2017, 537). More specifically, the "predicate of a nominal clause is not formed by a verb phrase but by a noun phrase..., prepositional phrase..., or adjective phrase" (van der Merwe et al. 2017, 537). As highlighted before, the presence of an IC (which is a nonfinite verb) within the predicate does not necessarily make it a verb phrase. It always remains a noun phrase.

On the other hand, as mentioned a little bit early, the IC can largely be used modally. Scholars believe that three kinds of modality can be possible. Van der Merwe, Naudé and Kroeze put it that way:

When הַ + infinitive is used as the predicate of a nominal clause, often deontic modality (predominantly in Late Biblical Hebrew texts) ..., epistemic modality...and in a few instances an imminent event...are involved (2017, 350).

Each of these three possibilities will be discussed within the three subdivisions below.

3.3.1.2.1.1 Deontic modality use of the infinitive construct

Deontic modality expresses an obligation. Lambdin (1971, 129) combines responsibility and obligation. Joüon and Muraoka (2006, 436) talk about necessity and obligation. Within this category, the IC serves “to show the relation of the verbal state to a necessity toward which tends, is intended, or is obligated” (Watts 1964, 97). The idea of obligation is rendered by the modal “should” or “must” in English. Some examples from the Hebrew Bible displaying the deontic modality are given below. As mentioned earlier, the IC which expresses an obligation is usually preceded by the preposition לְ.

(45) Est 6:6

מִה־לַעֲשׂוֹת בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ

What should be done for the man whom the king wishes to honor?

(46) Est 4:2

אֵין לָבוֹא

One must not enter.

(47) Gen 4:15

לְבַלְתִּי הַכּוֹת-אֹתוֹ כָּל-מִצְאָו

So that no one meeting him should kill him.

Lambdin (1971, 129) notices that the notion of obligation can be expressed by the construction “עַל־ + Noun/Pronoun + לְ + Infinitive” as discovered in the example below:

(48)

עַל־י לְמַצֵּא אֹתוֹ

I must find him.

The combination “אֵין + לְ + Infinitive” is also possible (Lambdin 1971, 129):

(49)

אֵין לָבוֹא

Entering is forbidden.

3.3.1.2.1.2 Epistemic modality use of the infinitive construct

Another modal use of the IC is epistemic modality. According to Van der Merwe, Naudé and Kroeze “epistemic modality is a type of modality that indicates the degree of certainty of the quality of evidence that a speaker has for what he/she says” (2017, 528). In other words, epistemic modality highlights the degree of probability of occurrence of an event. A corresponding example from the Hebrew Bible is given underneath.

(50) Prov 19:8

שֹׁמֵר תְּבוּנָה לְמַצָּא-טוֹב

The keeper of understanding is likely to find prosperity.

3.3.1.2.1.3 Infinitive construct expressing an imminent event

For Watts, imminence shows “the relation of the verbal state to a time approached by it” (1964, 97). Davidson calls it a “periphrastic future” (1901, 127). From time to time, the presence of the verb הָיָה is noticed. Lambdin (1971, 129) stresses this view in saying that the construction הָיָה + לְ + Infinitive should be translated into “to be about to” or “to be compelled” in English. The examples given below highlight imminent events.

(51) Gen 15:12

וַיְהִי הַשֶּׁמֶשׁ לְבוֹא

And as the sun was about to set (lit. enter).

(52) Isa 38:20

יְהוָה לְהוֹשִׁיעַנִי

The Lord will soon save me.

3.3.1.2.2 Infinitive construct continuing a preceding verb and virtually has the value of a finite form

Joüon and Muraoka underscore that “the infinitive [construct] with לְ preceded by וְ continues a preceding verb (or nominal clause) and virtually has the value of a finite form” (2006, 438). The preceding verb might be in yiqtol or in qatal (p. 438). It might also be in participle. As specified above, the whole preceding clause might be a nominal clause.

Gesenius, Kautzsch and Cowley formulate the same view in this way:

In a number of instances – especially in the later books – the IC with ל appears to be attached by waw...as the continuation of a previous finite verb. In most examples of this kind it is, however, evident that the infinitive with ל virtually depends on an idea of intention, effort, or being in the act of, which, according to the sense, is contained in what has preceded, whilst copula, as sometimes also elsewhere, is used in an emphatic sense (and that too) (1910, 351).

Waltke and O'Connor embrace similar view. Their position can be summarised as follows: “sometimes in poetic speech or in late Hebrew the infinitive construct after וּל is used as an equivalent of a finite verb (or of a nominal construction) to represent a situation successive to that represented by a finite verb or participle” (1990, 611).

A couple of examples of such occurrence can be given below.

(53) Jer 44:19

וְכִי־אֲנַחֲנוּ מִקְטָרִים לְמַלְכַת הַשָּׁמַיִם וְלַהֲסֹדָהּ

For we burn incense to the queen of heaven and we pour out libations to her.

(54) Job 34:8

וְאָרַח לְחִבְרָה עִם־פְּעֵלֵי אֲוֹן וְלִלְכַת עִם־אֲנֹשֵׁי־רָשָׁע

He keeps company with evildoers; he associates with wicked men.

3.3.1.2.3 Infinitive construct is continued by a finite tense

Sometimes, the IC can be “continued by a finite tense” (Joüon and Muraoka 2006, 438). In case “the ו immediately precedes this finite tense, it is almost always energetic, hence the forms wayyiqtol, w-qatalti” (Joüon and Muraoka 2006, 438). The construction can express either a simultaneity (both actions are simultaneous) or a succession (Joüon and Muraoka 2006, 438). Waltke and O'Connor underscore that “in many of its uses the infinitive construct is continued by a finite verb” (1990, 611).

Related examples from the Hebrew Bible are given below.

(55) Gen 39:18

בְּהִרְיָמִי קוֹלִי וְאָקְרָא

As I lifted up my voice and cried.

(56) Jer 9:12

עַל־עֵזְבֶם אֶת־תּוֹרָתִי ... וְלֹא־שָׁמְעוּ בְּקוֹלִי

Because they have forsaken my law...and have not obeyed my voice.

3.3.2 Various views regarding the syntactical functions of the infinitive construct within Qumran Hebrew

Within this particular section, I will enumerate the various syntactical uses of the IC within QH. As I mentioned earlier, I will specifically be reviewing two grammarians: Muraoka and Qimron.

3.3.2.1 Muraoka's views

Muraoka discern various nominal and verbal uses of the QH IC. The list of those syntactical functions with corresponding examples are given below.

3.3.2.1.1 Nominal uses of the infinitive construct

A wide range of nominal uses of the IC are enumerated in QH. Firstly, the IC can be used as a “nominalized verb” (Muraoka 2020, 105). Secondly, it can be a complement of a substantive (Muraoka 2020, 115 – 116). Thirdly, it can function as a “subject of a nominal clause” (Muraoka 2020, 110). Fourthly, it can be a verbal complement (Muraoka 2020, 107). Finally, it can also behave as an adjunct: final (Muraoka 2020, 112), resultative (Muraoka 2020, 112-113), epexegetic (Muraoka 2020, 113-114) and temporal (Muraoka 2020, 119).

3.3.2.1.1.1 Infinitive construct as a nominalised verb

Muraoka (2020, 105) develops his theory of “nominalized verb” from examples from the DSS. One of them is 1QS 4.21, quoted below:

(57) 1QS 4.21

מְכֹל תּוֹעֵבוֹת שֶׁקֶר וְהַתְּגוּלָּל בְּרוּחַ נְדָה

From all abhorrence of deceit and defilement with an unclean spirit.

Muraoka remarks that, within this example, “הַתְּגוּלָּל”, an infinitive, is parallel to a pure verbal noun “תּוֹעֵבָה” (2020, 105). Put differently, an IC and noun (a verbal noun) is interchangeable within QH.

From another example, 1QS 10.8, Muraoka stresses that “not only a subject conj. pron. is attached, but the infinitive is prefixed with כּוֹל” (2020, 105).

(58) 1QS 10.8

ובכול היותי

Throughout my lifetime.

The fact that an IC is preceded by the quantifier כּוֹל means it operates as a noun within the clause. Other occurrences such as 1QH^a 22.36 and CD 10.10, demonstrating the same phenomenon (nominalisation of the verb), were also distinguished by Muraoka (2020, 105) within the DSS corpus.

(59) 1QH^a 22.36

אוחיל בכול היותי

I shall look towards (your mercy) all my life.

(60) CD 10.10

על הטהר במים

On the purification with water.

The nominalised IC is preceded by the preposition על within the second example. To invigorate his rationale, Muraoka concludes that “the absence of –ל in all these cases signals their departure from the verb paradigm” (2020, 105).

In addition, Muraoka (2020, 106) notices the presence of “verbal nouns” functioning as “pseudo infinitive construct” within the DSS manuscripts. He highlights that for these cases, “the proclitic –ל had become an integral part of the IC” (Muraoka 2020, 106). To illustrate this grammatical shift, he compares Isa 11.9 with the same occurrence in 4Q57 6.6.

(61) Isa 11:9

מִלְאָה הָאָרֶץ דְּעַל אֶת־יְהוָה

(62) 4Q57 6.6

לדעה את כבוד יהוה

Within the two clauses, the correspondence between **דְּעָה** (a noun) and **לדעה** (a verbal noun playing the role of a pseudo IC) is highly remarkable.

3.3.2.1.1.2 Infinitive construct as a complement of a substantive

Muraoka highlights that within QH, “an infinitive clause often serves to expand a substantive” (2020, 115). Two correlated examples can be given.

(63) 1QS 6:13

יש אתי דבר לדבר

I have something to raise (for a discussion).

(64) CD 10.19

העבודה לעשות

The work to do.

Furthermore, Muraoka specifies that “this usage is extremely common with a word denoting a point in time or a period of time” (2020, 116). Supplemental examples can be provided below.

(65) CD 19:35

מיום האסף

From the day when he was gathered in.

(66) 1QS 9.19

עת פנות הדרך למדבר

A time for preparing the way to the desert.

3.3.2.1.1.3 Infinitive construct as a subject of a nominal clause

Muraoka indicates that “an infinitive clause often constitutes the grammatical subject of a nominal clause” (2020, 110). Linked examples are provided below.

(67) 1QS 3.16

ואין להשנות

There is no way of altering (it).

(68) CD 4.11

אין עוד להשתפח לבית יהודה

There is no possibility any longer to get united with the house of Judah.

3.3.2.1.1.4 Infinitive construct as a verbal complement

It seems like Muraoka makes a distinction between the verbal complement (object of section b) and the object of a verb (object of section h). For the first, he presumes that “an IC can serve to complement another verb” (2020, 107). For the second, he points out that “an infinitive clause often constitutes an object of its principal verb”. The two syntactical functions form a unit. In other words, the object of a verb can be categorised under a broader group: verbal complement. Corresponding examples are given underneath.

(69) 1QS 5.21

המתנדבים ביחד להקים את בריתו

Those who commit themselves to establish His covenant.

(70) 11Q19 60.16

לוא תלמד לעשות כתועבות הגויים ההמה

Do not learn to do like the abominations of those peoples!

(71) 1QS 6.10

טרם יכלה אחיהו לדבר

Before his brother has finished speaking.

3.3.2.1.1.5 Infinitive construct as an adjunct

Muraoka enumerates at least five uses of the IC as an adjunct in QH: final, resultative, epexegetic, instrumental and temporal. Each of these functions will be briefly discussed within this section. As adopted earlier, interrelated examples from the DSS corpus will be given to illustrate each syntactical function.

Final adjunct

Final adjunct displays a “notion of purpose” (Muraoka 2020, 112). Accordingly, the expression “in order to” and “so as to” are to be used in the English translation. Plain examples of final adjunct are given below.

(72) 1QS 6.15

בבואו לעמוד

When he enters in order to stand.

(73) 1QS 8.13

ללכת למדבר לפנות שם את דרכ הואהא

To go to the desert in order to prepare there the way of YHWH.

A final value can always be conveyed even if the IC does not expand another verb. An example from 1QS 3:24 exhibits this case:

(74) 1QS 3.24

כול רוחי גורלו להכשיל בני אור

All the spirits of his camp are out to trip up sons of light.

It is also possible that “an IC can be subordinate to a substantive which implies an action”. Corresponding example is conveyed below.

(75) 1QpHab 3.5

בעצה כול מחשבתם להרע

Through consultation they are all out to do evil.

Sometimes, the subordinating conjunction למען introduce the final clause (Muraoka, p. 120).

(77) CD 1:16

למען הדבק בהם את אלות

In order to attach to them the curses of His covenant.

Resultative adjunct

Muraoka recognises that “the line between resultative and final can be thin” (220, 113). Yet, he vigorously supports that the resultative adjunct forms a separated collection. As for him, the resultative adjunct does not express an intended result “which is practically equivalent to an aim or a purpose” (Muraoka 2020, 112). More specifically, “a resultative infinitive does not indicate what actually resulted, but a potential or theoretical result or eventuality” (Muraoka 2020, 113). A couple of examples are specified below.

(78) 1QH^a 13.37

ויבוא בעצמִי להכשיל רוח ולכלות כוח

It penetrated my bones, (my) spirit collapsing, and (my) strength becoming exhausted.

(79) CD 15:16

כהה עֵינַיִם לְבַלְתִּי רֵאוֹת

Dim of eyes so that he cannot see.

Epexegetic adjunct

Muraoka describes an epexegetic adjunct in this way: “an infinitive clause is often added in order to elaborate or explicate what is denoted by the principal verb to which it is subordinate” (2020, 113). This is translated by the construction “by + verb-ing” or just “verb-ing” in English. Corresponding examples are supplied below.

(80) 1QS 2.8

ולוא יסלח לכפר עוונִיךָ

He will not forgive by covering your iniquities.

(81) 1 QS 5.4

לוא ילך איש בשרירות לבו לתעות אחר לבבו

None shall walk with the stubbornness of his heart, straying (and following) his desire.

Rarely, “an epexegetic infinitive follows and elaborate a noun phrase” (Muraoka 2020, 114). This is the case of 1QS 4.11.

(82) 1QS 4:11

כובוד לב ללכת בכול דרכי חושך

Hardness of heart by way of walking along all paths of darkness.

Temporal usage of the infinitive construct

Used with various prepositions, the IC can exhibit a “temporal value” (Muraoka 2020, 119). The proclitic **ב** prefixing an IC is usually translated as “when” (Muraoka 2020, 119). The preposition **עד** is constantly translated as “until”. The preposition **עם** is also translated as “when”. Here are some corresponding examples.

(83) CD 2:17 (with **ב**)

בלכתם

When they walked

(84) 1 QS 2:8 (with **ב**)

בקוראכה

When you call

(85) 1QS 6:17 (with **עד**)

עד מולאת לו שנה תמימה

Until one full year is over for him

(86) 1QM 9.11 (with **על**)

על דרוך מעט

When one has treaded (the bow) a little.

(87) 1QS 10:14 (with **עם**)

עם משכב יצועי

When I lie in my bed

3.3.2.1.2 Verbal uses of the infinitive construct: deontic modality (absolute command)

Muraoka indicates that “an infinitive often carries injunctive value equivalent to the Impf. with the same value” (2020, 108).

The massive use of the IC to express deontic modality in QH eventually expresses a language shift phenomenon. As Muraoka indicates, “we probably have to do here with changes taking place in the syntactic structure of Hebrew” (Muraoka 2020, 109). He reasons that the use of the IC to exhibit a modal value has emerged from Classical BH (Muraoka 2020, 109). In LBH, such grammatical incidence gains a foothold. Muraoka (2020, 109) explains it as follows: “the gradual demise of the infinitive absolute in general in LBH and post-biblical Hebrew appears to have led to the increased use of the IC with modal value, deontic in particular”.

A few illustrative examples are given below:

(88) 4Q261 6a-e3

הַאִישׁ אֲשֶׁר יִלּוֹן עַל יְסוּדֵי הַיְחָד לְשֹׁלַח

A man who grumbles against the authority of the community: to be excommunicated.

(89) 1QS 5.18

כֹּל אֲשֶׁר לֹא נִחְשְׁבוּ בְּבְרִיתוֹ לְהַבְדִּיל אוֹתָם וְאֵת כֹּל אֲשֶׁר לֵהֶם

All who were not included among his covenant, one should exclude them and all that belongs to them.

(90) 1QS 3:10

וְשִׁמְאוֹל וְאֵין לְצַעוֹד עַל אֶחָד מִכֹּל דְּבָרָיו

One is not to deviate right or left nor walk against any of His words.

(91) 1 QS 9:16

וְאֲשֶׁר לֹא לְהוֹכִיחַ וּלְהִתְרֹבֵב עִם אַנְשֵׁי הַשַּׁחַת

And he should not reproach and quarrel with the men of the pit.

3.3.2.2 Qimron's views

As mentioned earlier, Qimron detects verbal and nominal uses of the IC within QH.

3.3.2.2.1 Verbal uses of the infinitive construct

As regard to the verbal uses of the IC, Qimron (2018, 382) presumes that it can be used as a predicate. He calls such occurrence as “Predicative use of the infinitive” (Qimron 2018, 382). He also declares that the predicative use of the infinitive with לְ is “typical of late BH as well as DSS Hebrew” (Qimron 1986, 70).

He accordingly discerns three corresponding species: firstly, Predicative Infinitive with Definite Subject (Continuing Past, Continuing Present, Continuing Future and Biblical Paraphrases) (Qimron 2018, 383-386); secondly, Predicative Infinitive after הִיָּה (instead of Participle) (Qimron 2018, 386), and thirdly, Predicative Infinitive with Indefinite Subject (Qimron 2018, 387).

In his 1986 volume, Qimron points those categories as the Indicative use of the IC (Qimron 1986, 71). At that time, he recognised that such usage is “less frequent” in QH (Qimron 1986, 71). He was also questioning “in what cases the infinitive should be used in preference to a finite verb” (Qimron 1986, 70).

Apart from these categories, Qimron asserts that IC can express a deontic modality (Qimron 1986, 71).

3.3.2.2.1.1 Predicative use of the infinitive

As mentioned earlier, the QH IC sometimes replaces a finite verb (Qimron 2018, 382; see also Eskhult 2005, 364; 2008, 45). Qimron identifies three types of predicate infinitive. In his previous grammar, he asserts that Qimron is convinced that, from time to time, the IC is used to replace an imperfect (Qimron 1986, 71). Besides, Qimron sustains that the IC can also be “regarded as equivalent to a participle” (1986, 71 – 72). It can convey either a passive or an active connotation (Qimron 1986, 72).

In his last volume, Qimron seems wanting to reorganise his grouping and classifies the predicative use of the infinitive under three main categories:

- Predicative Infinitive with Definite Subject (Continuing Past, Continuing Present and Continuing Future)
 - *Continuing Past (Qimron 2018, 383)*

- (92) 1 QM 14:5-6
וקהל גויים אסף לבלה אין שארית ולהרים במשפט לב נמס ולפתוח פה לנאלמים
לרנן בגבור[ת אל וידיים]רפות ללמד מלחמה
- *Continuing Present (Qimron 2018, 383)*
- (93) 1 QM 12:9-10
כ[עננים וכעבי טל לכסות ארץ וכזרם רביבים להשקות משפט לכול צאצאיה
- *Continuing Future (Qimron 2018, 384)*
- (94) 1QM 11:13-15
כיא ביד אביונים תסגיר] או[יבי כול הארצות וביד כורעי עפר להשפיל גבורי עמים
להשיב גמול רשעים בראש א[--] ולהצדיק משפט אמתכה בכול בני איש
ולעשות לכה שם עולם בעם [--] המלחמות ולהתגדל ולהתקדש לעיני שאר
הגוים. לדעת[--]

In this example, Qimron (2018, 384) believes that the infinitives following תסגיר (it means להשיב, להצדיק, לעשות, להתגדל and לדעת) are all used as an imperfect.

- *Biblical Paraphrases*

Those are cases of “Biblical citations in which the infinitive replaces a finite verb” (Qimron 2018, 385).

- (95) Deut 7.22 [Verb: Qal Perfect 3ms]
יִיְהוָה אֱלֹהֶיךָ בְּקִרְבְּךָ אֶל גְּדוֹל וְנוֹרָא: וְנָשַׁל יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם הָאֵל מִפְּנֶיךָ
- (96) 1 QM 10:1-2 [Verb: Qal Inf Cst]
כיא אתה בקרבנו אל גדול ונורא לשול את כול אויבינו לפ[נין]
- Predicative Infinitive after היה (instead of Participle) (Qimron 2018, 386)
- (97) 1 QM 1:14
בנים יהיו להמס לבב
- Predicative Infinitive with Indefinite Subject (Qimron 2018, 387)
- (98) 1 QS 5: 17-18
כיא כול אשר לוא נחשבו בבריתו להבדיל אותם ואת כול אשר להם

3.3.2.2.1.2 Deontic modality (absolute command)

Qimron (1986, 71) supports that an infinitive can also “denote commands”. To express the concept of deontic modality, the following expressions should appear in the English translation: “to be verb-ed”, “shall”, “should”, “ought to”, etc.

3.3.2.2.2 Nominal uses of the infinitive construct: infinitive temporal clause

Under the nominal category, he differentiates the Infinitive Temporal Clause (Qimron 2018, 395). Its subcategory can be “Temporal Clauses of the Type וּבְקִטְלוֹ” or “Temporal Usage of עַם + Infinitive” (Qimron 2018, 395-397).

3.3.2.2.2.1 Temporal Clauses of the Type וּבְקִטְלוֹ

(99) 1 QM 4:7

ובגשתם למלחמה יכתובו על אותותם

3.3.2.2.2.2 Temporal Usage of עַם + Infinitive

(100) 1 QM 16:8

ועם צאת הקול

3.3.2.3 Leahy’s view

Leahy (1960), in his article untitled “Studies in the Syntax of 1QS” performs an analysis of the syntax of the infinitive within 1QS. He discerns ranges of morphosyntactic uses of the infinitive within this manuscript, namely: explicative infinitive, infinitive of result, infinitive of purpose, temporal-circumstantial infinitive, substantial use of the infinitive, appositional use of the infinitive, predicative use of the infinitive, miscellaneous uses.

3.3.2.4 Carmignac’s view

In his article entitled “Un aramaisme biblique et qumrânien: l’infinitif place après son complément d’objet”, Carmignac (1964-1966) considered the issue of the word order of the infinitive construct with respect to its complement in Biblical Hebrew and Qumran Hebrew.

He begins with a general survey of the issue within Semitic languages generally. In Akkadian and Ethiopic, the infinitival complement is placed before the infinitive (Carmignac 1964-1966,

505). Various kinds of Aramean exhibit different word order. In Sfiré Aramaic, the infinitive is placed before its complement (Carmignac 1964-1966, 506). In Elephantine Aramaic, the infinitive is regularly sited before its complement (15 cases) but may also be placed after the complement (8 cases) (Carmignac 1964-1966, 507). In Biblical Aramaic, the two cases may occur: sometimes, the infinitive precedes its complement (23 cases); sometimes, it follows it (28 cases) (Carmignac 1964-1966, 509). In Qumran Aramaic, most cases (7 cases) exhibit a complement after the infinitive and only one case with the complement preceding the complement (Carmignac 1964-1966, 510). In Murabba'ât Aramaic, the complement always follows the infinitive (Carmignac 1964-1966, 511). Syriac displays both word orders as well (Carmignac 1964, 511).

In Biblical Hebrew, the norm is the complement following the infinitive, but it precedes the infinitive less frequently (Carmignac 1964-1966, 512). In Qumran Hebrew, the two orders also occur; both 1QS and 1QM demonstrate complements preceding infinitives.

Carmignac draws the following conclusions concerning Qumran Hebrew. First, the fact that the complement precedes the infinitive demonstrates emphasis (Carmignac 1964-1966, 518). Second, it is possible that this phenomenon results from the influence of Akkadian (Carmignac 1964-1966, 518). Third, the placement of the complement before the infinitive may be chosen by the writer to indicate a chiasm in cases where the verb governs a double accusative (Carmignac 1964-1966, 519). Fourth, since this phenomenon is very sporadic in the overall Biblical Hebrew (just 17 cases), it is possible that it also outcomes from Aramaic (Carmignac 1964-1966, 519). Qumran Hebrew seems to show greater percentage of complements preceding the infinitive than is found in Biblical Hebrew (Carmignac 1964-1966, 519). However, these conclusions concerning Qumran Hebrew cannot be ascertained with exactness because of the limited data.

3.3.3 Various views regarding the syntactical functions of the infinitive construct within Mishnaic Hebrew

Pérez Fernández highlights that “in its use, the RH infinitive coincides with that of the BH infinitive construct with $\text{—}\text{ִּי}$ ” (1997, 146). In addition, he noticeably outlines as follows the characteristics of the IC within RH:

RH witnesses the complete disappearance of the infinitive absolute. The infinitive construct prefixed with the prepositions בְּ and עַל is restricted to a few liturgical usages that are imitations, or perhaps genuine remnants, of biblical idiom, at least when they are

not the result of mistakes or of correction by copyists. Standard RH knows only the infinitive construct with prefixed $\text{--}\dot{\text{ל}}$, which can be negated by a preceding אֲשֶׁלֹּא , or prefixed by the preposition אֲשֶׁלֹּא ... In practice, the infinitive construct simply does not occur except with prefixed $\text{--}\dot{\text{ל}}$ (Pérez Fernández 1997, 146).

It is important to specify that, within RH, the twofold role of the IC, nominal and verbal, is still ascertained. RH grammarians such as Pérez Fernández and Segal discern various uses shared between the two categories. The present section aims at presenting those different syntactical roles classified under the two main groups.

3.3.3.1 Nominal uses of the infinitive construct

Various nominal uses of the IC can be enumerated and exemplified within this particular unit. Firstly, the IC can function as a subject or object of a verb. Secondly, it can express a purpose. Thirdly, it can modify a noun. Fourthly, it can be a verbal complement. Fifthly, it can be used as a verbal noun. Finally, it can introduce direct speech.

3.3.3.1.1 Infinitive construct as a subject or object of a verb

Being nominal, it is obvious that the RH IC can play the role of a subject or an object of a verb. Pérez Fernández (1997, 146) formulates this point in that way: “it [the RH IC] is like a noun, it may be the subject or object of a verb” (1997, 146).

3.3.3.1.2 Infinitive construct to express a purpose (as an adjunct of purpose)

Within RH, the IC can also “express a purpose” (Pérez Fernández 1997, 146). In grammatical terms, it operates as an adjunct of purpose. Within RH, the adjunct of purpose function is specifically discernible in the exegetical formula לְהוֹצִיא “in order to exclude” and לְהַבְיִיא “in order to include” (Pérez Fernández 1997, 146).

3.3.3.1.3 Attributive function

Pérez Fernández (1997, 146) believes that “the infinitive [construct] may also be used in an attributive function, modifying a noun”. Such grammatical function can also be nominated “noun complement” (Pérez Fernández 1997, 146). Two examples of similar occurrences are given below.

(101) Example 1

מָה לַעֲשׂוֹת

What to do (= Task)

(102) Example 2

תְּבוּאָה לְקִצּוֹר

Child to be circumcised

3.3.3.1.4 Infinitive construct as a verbal complement

Pérez Fernández highlights that the RH IC can be used “as the object or complement of a verb” (1997, 146). He specifies that, for this case, “the infinitive is equivalent to -שׁ with the imperfect” (Pérez Fernández 1997, 146). An example follows:

(103) Eduy 5.6

מוֹטָב לִי לְהִקָּרָא סוֹטָה כָּל יְמֵי

I should prefer to be called a fool all my life.

3.3.3.1.5 Infinitive construct as a verbal noun

Segal (1927, 166) presumes the IC is sometimes used as a verbal noun with with the לְ in the sense of “with regard to”. In English, the construction can be translated as a modal verb “may”. The following examples can be provided:

(104) Ya. iv. 4

מָה אֲנִי לְבוֹא בְּקֶהֱל

What am I with regard to entering the assembly? (=May I enter?)

(105) 'Er. iv. 2

מָה אֲנֵנוּ לְיָרֵד

What are we with regard to going down (=May we go down?)

RH generally uses the complementiser לִזְמַר to introduce direct speech (Pérez Fernández 1997, 146). Pérez Fernández (1997, 146) presumes that this form is also a modal use of the IC, and more particularly a “gerund”.

3.3.3.2 Verbal uses of the infinitive construct

Three major verbal uses can be distinguished. First, the IC can be used modally (necessity and obligation). Secondly, it can display the future.

3.3.3.2.1 Modal use of the infinitive construct

The RH IC can modally express the necessity and obligation (deontic modality). Segal notices that, sometimes, the infinitive “expresses necessity, obligation as in BH” (1927, 166). Pérez Fernández consolidates this view in affirming that with the preposition **עַל**, the IC exhibits an “imperative significance...in reference to the person upon whom an obligation falls” (1997, 147). Two examples follow:

(106) Yad 4.3

שֶׁבֶל הַמַּהְמִיר עָלָיו רְאִיָּה לְלַמֵּד

And anyone who gives stricter rulings is obliged to furnish evidence

(107) N^og. iv. 10

הֲרִי הוּא לְהִסְגִּיר

Behold, this is to be shut up.

3.3.3.2.2 Infinitive construct expressing the future

Within RH, it is possible that the IC displays the future in three aspects. Firstly, it can express the eschatological future (Pérez Fernández 1997, 147). It means it expresses “events that are regarded as having a secure or inevitable place in the future” (Pérez Fernández 1997, 147). In that case, it is combined with **לְ- עֲתִיר** or **לְ- סוּף** (p. 147). Segal (1927, 167) names this occurrence the “periphrastic future”, which “expresses with certainty and emphasis the occurrence of an act or event in the future”. In such cases, the verbal form is preceded by the adjective **עֲתִיד** (ready), as illustrated below:

(108) Sanh 10.3

עֲשֶׂרֶת הַשִּׁבְטִים אֵינָן עֲתִידִין לְחַזֹּר

The ten tribes will never return.

Secondly, when preceded by **סוּף**, the RH IC expresses the “certainty of a future action” (Segal 1927, 167). In the English translation, the terms “eventually” or “certainly” should be used. Here is a corresponding example.

(109) Meg. ii. 3

אם עתיד לַחזור

If he is resolved (going) to return.

3.4 Conclusion

Throughout this chapter, I surveyed the grammatical nature of the IC and its various syntactical functions respectively within BH, QH and MH. Classical grammars and particular articles on syntax were considered. For the case of the BH Waltke and O'Connor (1990), Joüon and Muraoka (2006), Van der Merwe, Naudé and Kroeze (2017) were broadly reckoned. For the case of QH, Muraoka (2020) and Qimron (2018) were largely used. For the case of MH, Segal (1927) and Pérez Fernández (1997) were mainly consulted.

In spite of the view of Doron (2020), considering the IC as a full verb, rather than a “verbal noun”, the hybrid nature of the IC, all through the three stages (Biblical, Qumran and Mishnaic), has been ascertained by Hebrew grammarians. The wide ranges of syntactical functions played by the IC inside a clause or a sentence, sometimes verbal, sometimes nominal, demonstrate that the traditional naming “verbal noun” is linguistically sound.

Chapter 3 provides a framework for the analysis of QH data in Chapter 4 and 5. The study of the IC within 1QS and 1QM is contextualised by the existing viewpoints of BH and QH scholars.

In Chapter 4, I will treat the morphosyntactic features of the QH IC on the phrasal level. The IC verbal forms will be studied according to their morphosyntax. More particularly, my endeavour of analysing the syntactical function of an IC which will happen in Chapter 5 depends on its morphosyntax. Four aspects are mainly considered: forms preceded by לְ, forms preceded by בְּ, forms preceded by כִּי and the bare forms.

CHAPTER 4

MORPHOSYNTACTICAL FEATURES OF THE QUMRAN INFINITIVE CONSTRUCT ON THE PHRASAL LEVEL

4.1 Introduction

Having surveyed the various plausible syntactic functions of the IC throughout three distinct stages of the Hebrew language, namely Biblical Hebrew, Qumran Hebrew and Mishnaic Hebrew, I will now review the morphosyntactic aspects of the IC within our corpus: 1QS and 1QM. More particularly, I will be considering three points.

Firstly, I will briefly summarise the methodology adopted in order to analyse the morphosyntactic aspects of the IC. Secondly, I will proceed to the core of the analysis: determining the various morphosyntactic aspects of the IC within our selected corpus: 1QS-1QM. Within this section, all of the IC syntactical functions discovered in 1QS and 1QM will be enumerated under their morphosyntactic categories. For this purpose, I took inspiration from the translation provided by Wernberg-Møller (1957) and Charlesworth (1994) for 1QS and that of García Martínez (1999) and DSSEL Brill (2016) for 1QM. Lastly, I will proceed to a more detailed analysis of the morphosyntactic features of the Qumran Infinitive Construct on the phrasal level.

4.2 Methodological summary

4.2.1 Analysis process

Within Chapter 2, I have already expounded the methodology. As we are now reaching the peak of our research endeavour, I want to briefly reformulate it within this section. The formulation of the methodology is crucial as it can serve as a guide and a safeguarded to our research process.

In order to establish the morphosyntactic aspects of the infinitive construct in Qumran Hebrew, I need to scrutinise the DSS. As working on all of the manuscripts seems impossible, I have purposefully chosen two manuscripts: 1QS and 1QM. The extensiveness of the two manuscripts weighed heavily in this choice. Working on broken texts further complicates the task.

As a direct dialogue with the writers of the scrolls turns out to be impossible, an extrapolation from available translations can provide prominent insights on the plausible syntactical nature

of a phrase, a clause or a sentence in the original manuscript. All sagacious translators should consider all possible syntactical and morphosyntactic parameters before opting on a given translation. It is why, in my opinion, serious translations can be considered as grammatical tools.

For this study, I have consulted two main translations for each manuscript in order to avoid a partial judgement based on a unique translation. For the English translation of 1QS, the versions of Wernberg-Møller (1957) and that of Charlesworth (1994) are chosen. With respect to 1QM, the versions of García Martínez (1999) and the Dead Sea Scrolls Electronic Library (2016) version are selected. I hope that even if a perfect choice does not exist, the choice made was scientifically sound.

The grammatical analysis passes through various steps. First and foremost, the IC verbal forms must be discerned. For this purpose, the Holmstedt-Abegg database and the Eep Talstra database within the Accordance software (2019) were consulted. After identifying the IC verbal forms, the corresponding phrase (that is, the entire phrase within the IC appears) is to be specified. Such stage is crucial because it situates the verbal form within a specific syntactical framework. It is obvious that the morphosyntactic attribution of an infinitive construct is significantly bound with its concomitant phrase. Subsequent to this step, the corresponding translation is given. As mentioned above, two translations are given for each phrase. The examination of the translations helps to extract the possible syntactical function presumed by the translators.

Following this stage, the syntactical function of the IC intended by each translator is established. After that, the morphosyntax of the verb must be assessed. It consists of categorising the various morphosyntactic aspects of the verb. More particularly, the presence of a preposition, bound or separated, is to be perceived. The next step aims at grouping all forms that have the same syntactic function. The goal is to assess the proportion of such species within the corpus. In other words, the corresponding percentage is given.

The following step is vital. Each syntactic function category will be assessed. In other words, what the translator has suggested will not systematically be accepted. The evaluation will be assisted by other scholars through the light of additional commentaries. Conclusions will only be formulated in a clear way at end of those steps. The conclusion will highlight the morphosyntactic aspects of the IC in Qumran Hebrew.

4.2.2 Percentage calculation approach

Throughout this work, there will be a large number of percentage calculations. These ratios function as an apparatus for comparison. Yet, the approach regarding the calculation of the percentage within this research need to be explained. A certain number of principles deserve to be restrained.

First of all, the number of IC occurrences indicated by the Holmstedt-Abegg database and the Eep Talstra database within the Accordance software (2019) are considered as the norm. Secondly, IC forms that exist within the Holmstedt-Abegg database and the Eep Talstra database (2019) but are not translated by the chosen translation are marked “Not Translated” and associated with a percentage too. Finally, IC forms that exist within the Holmstedt-Abegg database and the Eep Talstra database (2019) but are indicated as “vacats” in other Hebrew editions are called “vacat” and related to a percentage as well.

4.2.3 Concept of top seven

In some instances, a divergence of opinion from the translators is noticed. For example, one translator considers a verbal form as an adjunct of purpose while another one regards it as a predicate of a nominal clause. Such discrepancy is normal because each translator has his/her own insight toward the phrase, the sentence and the text. To resolve this dilemma and to establish a more neutral judgment, I have introduced the concept of top seven.

Here is the theory behind the top seven principle: in spite of the divergence of opinion of the translators, the general trend of the text should be the same. And this general trend should be perceived through the top seven model. In other words, the list of the elements in the top seven, whatever the translator, should be the same, even if the order inside the cluster is different. The number seven is just given at random. However, as the number of the possible syntactical functions inside the corpus is around fifteen, I presume focusing the analysis on the seven uppermost occurrences is judicious (approximately the half of the total number).

4.3 Morphosyntactic aspects of the IC in the corpus 1QS-1QM

From here, we are gradually moving forward to the core of our topic: the morphosyntactic aspects of the Infinitive Construct in Qumran Hebrew. However, before tackling the various syntactical functions of the IC, we will be considering the morphosyntactic aspects of the IC in 1QS and 1QM. The present subdivision aims at categorising the morphosyntactic aspects of the

IC subsequent of the clitic or the preposition combined with it or preceding it. The focus of this unit is much more statistical rather than analytical.

At first, I will briefly substantiate why the Holmstedt-Abegg database and the Eep Talstra database within the Accordance software (2019) have been chosen as the basis of our grammatical tagging. Secondly, I will enumerate the morphosyntactic aspects of the IC within 1QS. Finally, I will itemise to the morphosyntactic aspects of the IC within 1QM.

4.3.1 Holmstedt-Abegg database and the Eep Talstra database within the Accordance software

All through this work, the grammatical tagging of the Holmstedt-Abegg database and the Eep Talstra database within the Accordance software (2019) will be taken as the standard. This deliberate choice does not mean that the syntactical verdicts of each selected database are unerring. Every database has its advantages and boundaries. Holmstedt and Cook (2018, 21) rightly express this paradox in this way: “databases can reflect our analyses or be tools for our analyses, but they cannot form hypothesis for us.” As for style “a syntax database cannot encode stylistic differences, but the access it provides to the syntactic data may be able to test style hypotheses” (Holmstedt and Cook 2018, 21). Correspondingly, even if a database “cannot encode diachronic differences...it may be used to test diachronic hypotheses” (Holmstedt and Cook 2018, 21).

My choice was made on the Holmstedt-Abegg database and the Eep Talstra database within the Accordance software for a few reasons. Firstly, the Holmstedt-Abegg database is a “result of a decade of collaborative planning and research” (Holmstedt and Cook 2018, 2) and should have a certain reputation. Secondly, its main architect, Abegg, was “well known for database work since he had been instrumental in creating early digital texts of the Dead Sea Scrolls” (Holmstedt and Cook 2018, 2). Finally, it is asserted that our preferred database was a “tight focus on syntax, grounded in (but not bound by) Chomskyan generative linguistic theory” (Holmstedt and Cook 2018, 2). The Eep Talstra database is similarly a collaborative research endeavour, with a form-to-function approach and it includes the Qumran texts as well as Biblical Hebrew (Kingham and Van Peursen 2018, 1).

4.3.2 Morphosyntactic aspects of the IC in 1QS

Considering the Holmstedt-Abegg database and the Eep Talstra database within the Accordance software (2019), 1QS contains 211 Infinitive Construct verbal forms distributed in 11 columns. The following chart exhibits the infinitival (construct) occurrences within the manuscript:

Table 1. Occurrences of IC per column within 1QS

Columns	Occurrences within the column
Col. 1	26
Col. 2	10
Col. 3	16
Col. 4	15
Col. 5	31
Col. 6	28
Col. 7	13
Col. 8	19
Col. 9	30
Col. 10	17
Col. 11	6
TOTAL	211

A closer observation of the IC verbal forms within 1QS reveals four main categories of morphosyntactic aspects: firstly, the forms preceded by ל ; secondly, those preceded by the preposition ב ; thirdly, bare forms preceded by prepositions other than ל and ב and finally, bare forms preceded by any preposition. Forms preceded by the conjunctive ו (with or without ל) are not considered as a separated category. However, corresponding occurrences will be assessed, treated and analysed separately, more particularly at the sentential level.

4.3.2.1 Forms preceded by ל

As reasonably expected, the forms preceded by ל constitute the major part of the proportion. Our counting evinces 164 occurrences of ל IC out of a total of 211 occurrences. Such proportion represents a rate of 77,73 %. Now, I will be developing the distribution of these forms.

4.3.2.1.1 From the translation of Wernberg-Møller

The chart below exhibits how Wernberg-Møller (1957) perceives the distribution of the IC forms with ᚿ within 1QS. It is necessary to mention that the percentage given is compared with the overall total (211 occurrences).

Table 2. IC verbal forms with ᚿ within Wernberg-Møller

No.	Syntactic function	Number	Percentage
1	Predicate of a nominal clause (deontic modality)	52	24,64 %
2	Explicative adjunct	36	17,06 %
3	Adjunct of purpose	35	16,59 %
4	Predicate of a nominal clause (epistemic modality)	8	3,79 %
5	Complement of a noun	6	2,84 %
6	Complement in a verbal clause	5	2,37 %
7	Equivalent to a participle	5	2,37 %
8	Nominalised verb (substantive)	5	2,37 %
9	Predicate of a nominal clause (imminent event)	4	1,90 %
10	Complementiser, marking reported speech	2	0,95 %
11	Subject of a nominal clause	2	0,95 %
12	Adjunct of time	1	0,47 %
13	Genitive	1	0,47 %
14	Periphrastic	1	0,47 %
15	Not translated	1	0,47 %
	TOTAL	164	77,71 %

4.3.2.1.2 From the translation of Charlesworth

Unlike Wernberg-Møller (1957), Charlesworth (1994) has a quite different view of 1QS. His interpretation can be appraised from his translation. The table below displays the distribution of the IC verbal forms with 𐤁 under Charlesworth (1994).

Table 3. IC verbal forms with 𐤁 within Charlesworth

No.	Syntactic function	Number	Percentage
1	Adjunct of purpose	60	28,44 %
2	Explicative adjunct	36	17,06 %
3	Predicate of a nominal clause (deontic modality)	31	14,69 %
4	Predicate of a nominal clause (epistemic modality)	9	4,27 %
5	Equivalent to a participle	7	3,32 %
6	Complement in a verbal clause	5	2,37 %
7	Nominalised verb (substantive)	4	1,90 %
8	Predicate of a nominal clause (imminent event)	3	1,42 %
9	Complementiser, marking reported speech	2	0,95 %
10	Complement of a noun	2	0,95 %
11	Not translated	2	0,95 %
12	Subject of a nominal clause	2	0,95 %
13	Adjunct of time	1	0,47 %
	TOTAL	164	77,74 %

4.3.2.1.3 Top seven

Under Wernberg-Møller (1957), the top seven list is composed of the predicate of a nominal clause with deontic modality force, the explicative adjunct, the adjunct of purpose, the predicate of a nominal clause with epistemic modality force, the complement of a noun, the complement

in a verbal clause, the equivalent to a participle. Their proportion is worth 69,67 % of the overall total and 89,63 % of all the IC forms with ל .

On the other hand, under Charlesworth (1994), the top seven group is constituted of the adjunct of purpose, the explicative adjunct, the predicate of a nominal clause with deontic modality dynamism, the predicate of a nominal clause with an epistemic modality vigour, the equivalent to a participle, the complement in a verbal clause and the nominalised verb. The corresponding fraction represents the 72,04 % of the total mass and 92,68 % of the overall total of the IC forms with ל .

A straightforward comparison of the two scenarios [Wernberg-Møller (1957) and Charlesworth (1994)] underscores that out of seven elements within the top seven body, six elements resemble; namely the adjunct of purpose, the explicative adjunct, the predicate of a nominal clause with deontic modality force, the predicate of a nominal clause with epistemic modality character, the equivalent to a participle and the complement in a verbal clause. They shape 66,82 % of the overall total within Wernberg-Møller (1957) and 70,14 % of the aggregate within Charlesworth (1994).

At this level, as a preliminary conclusion, we can tentatively say that, in Qumran Hebrew, the IC verbal forms with ל tend to function as an adjunct (of purpose or explicative), a predicate of a nominal clause (deontic or epistemic modality), a complement in a verbal clause and an equivalent of participle. Further, I will be corroborating or invalidating this earliest assumption.

4.3.2.2 Forms preceded by כ

Out of 211 occurrences of the IC within 1QS, 25 occurrences are preceded by כ . Such proportion is worth 11,85 % of the global total. I am now surveying the morphosyntax of the כ IC. Within this section, I will be following the steps I outlined in the preceding section. First of all, I will be reviewing the syntactical functions of the כ IC within Wernberg-Møller (1957). After that, I will be analysing those within Charlesworth (1994). Following that, I will be picking up the elements composing the top seven panel. At the end, I will be formulating a preliminary conclusion regarding the כ IC in Qumran Hebrew.

4.3.2.2.1 From the translation of Wernberg-Møller

The analysis of the translation of 1QS by Wernberg-Møller (1957) produces the following syntactical listed in the table below. The corresponding numbers and percentages are also provided inside the table.

Table 4. IC verbal forms with \sphericalangle within Wernberg-Møller

No.	Syntactical function	Number	Percentage
1	Adjunct of time	20	9,48 %
2	Equivalent to a participle	1	0,47 %
3	Explicative adjunct	1	0,47 %
4	Nominalised verb (substantive)	1	0,47 %
5	Causal adjunct	1	0,47 %
6	Locative adjunct	1	0,47 %
	TOTAL	25	11,85 %

4.3.2.2.2 From the translation of Charlesworth

Unlike Wernberg-Møller's translation, that of Charlesworth (1994) reveals other sets of syntactical functions. These functions are highlighted within the table below.

Table 5. IC verbal forms with \sphericalangle within Charlesworth

No.	Syntactical function	Number	Percentage
1	Adjunct of time	20	9,48 %
2	Equivalent to a participle	1	0,47 %
3	Nominalised verb (substantive)	1	0,47 %
4	Causal adjunct	1	0,47 %
5	Adjective	1	0,47 %
6	Locative adjunct	1	0,47 %
	TOTAL	25	11,85 %

4.3.2.2.3 Top seven

Instead of talking about the top seven, we can rather talk about the top five within this section. Either under Wernberg-Møller (1957) or under Charlesworth (1994), the \sphericalangle IC merely display

five different syntactical functions. On the one hand, beneath Wernberg-Møller (1957), the **ב** IC exhibits the following syntactical functions: adjunct of time, equivalent to a participle, explicative adjunct, nominalised verb and causal adjunct. They represent 11,37 % of the overall total. On the other hand, beneath Charlesworth (1994), it displays what follows: adjunct of time, equivalent to a participle, nominalised verb, causal adjunct and adjective. They portray also 11,37 % of the total.

By comparing the two settings, it can easily be noticed that four (4) of the five functions perfectly match: adjunct of time, equivalent to a participle, nominalised verb and causal adjunct. The explicative adjunct which emerges in Wernberg-Møller (1957) does not appear in Charlesworth (1994). Likewise, the adjective which arises in Charlesworth (1994) is missing in Wernberg-Møller (1957).

As a partial and precursory conclusion, it can be asserted that within Qumran Hebrew, the **ב** IC mainly functions as an adjunct of time. Taken from this angle, the Qumran **ב** IC behaves like the Biblical Hebrew **ב** IC. But apart from that, the Qumran **ב** IC can also function as an equivalent to a participle, a nominalised verb and a causal adjunct. From time to time, it can operate as an explicative adjunct or an adjective.

4.3.2.3 Bare forms preceded by prepositions other than **ל** and **ב**

Within 1QS, the overall bare forms are worth 10,43 % of the aggregate. Out of the 211 IC occurrences, all bare forms number 23. From their morphosyntax, the group can be divided into two subgroups: firstly, the bare forms preceded by separated prepositions and, secondly, the bare forms preceded by other elements other than prepositions. The first subcategory comes to 11 occurrences and the second one to 12. Within this section, I am going to survey the bare forms preceded by separated prepositions. The prepositions involved are listed inside the chart below:

Table 6. Separated prepositions preceding the IC within 1QS

No.	Preposition involved	Occurrences within 1QS	Number
1	לבלתי	3.6; 10.11	2
2	לפני	3.15	1
3	עד	4.14; 6.17; 6.21; 8.26; 9.11	5
4	על	7.22	1

5	םע	10.3; 10.2	2
	TOTAL		11

4.3.2.3.1 From the translation of Wernberg-Møller

The table below furnishes Wernberg-Møller's insight regarding the syntactical functions of the IC bare forms preceded by separated prepositions.

Table 7. IC bare forms preceded by separated prepositions within Wernberg-Møller

No.	Syntactical function	Number	Percentage
1	Adjunct of time	7	3,32 %
2	Nominalised verb (substantive)	3	1,42 %
3	Adjunct of purpose	1	0,47 %
	TOTAL	11	5,21 %

4.3.2.3.2 From the translation of Charlesworth

The table underneath provides Charlesworth's perception as of the syntactical functions of the bare IC preceded by separated preposition within 1QS.

Table 8. IC bare forms preceded by separated prepositions within Charlesworth

No.	Syntactical function	Number	Percentage
1	Adjunct of time	8	3,79 %
2	Nominalised verb (substantive)	2	0,95 %
3	Adjunct of purpose	1	0,47 %
	TOTAL	11	5,21 %

4.3.2.3.3 Top seven

The bare IC preceded by separated prepositions predominantly displays two syntactical functions either within Wernberg-Møller (1957) either within Charlesworth (1994), namely the adjunct of time and the nominalised verb. Within 1QS, they add up to 11 occurrences and represent 5,21 % of the overall total.

Proceeding from this assessment, we can provisionally conclude that within Qumran Hebrew, the IC bare forms preceded by separated prepositions function as an adjunct of purpose or a nominalised verb. Of course, such provisional conclusion should be assessed and confirmed a little bit later.

4.3.2.4 Bare forms preceded by any preposition

As mentioned earlier, there are two varieties of IC bare forms within 1QS. The first category, bare forms preceded by separated prepositions, has already been evaluated within the previous section. Now I will be considering the second type, the IC bare forms preceded by any preposition. They should be separated from the first type as their morphosyntax is different.

My statistical analysis underscores that 12 IC verbal forms are not preceded by specific prepositions. They constitute 5,69 % of the overall total. Such proportion deserves a closer analysis. I have tried to categorise within the undermentioned chart the morphosyntax of the IC bare forms.

Table 9. Occurrences of IC bare forms within 1QS

No.	Preceding word	Occurrences	Number
1	Noun in construct state, singular or plural	3.5; 10:8	2
2	Conjunction ׀	4.6; 4.7; 4.9; 4.25; 9.20; 10.13; 10.14	7
3	Noun in the absolute state	5.4; 8.2; 10.1	3
	TOTAL		12

4.3.2.4.1 From the translation of Wernberg-Møller

The translation of Wernberg-Møller (1957) discerns the following syntactical functions with regards to the bare forms IC.

Table 10. IC bare forms within Wernberg-Møller

No.	Syntactical function	Number	Percentage
1	Adjunct of time	4	1,90 %
2	Nominalised verb (substantive)	4	1,90 %
3	Explicative adjunct	2	0,95 %
4	Predicate of a nominal clause (deontic modality)	1	0,47 %
5	Equivalent to a participle	1	0,47 %
	TOTAL	12	5,69 %

4.3.2.4.2 From the translation of Charlesworth

Charlesworth highlights the following syntactical functions within his translation.

Table 11. IC bare forms within Charlesworth

No.	Syntactical function	Number	Percentage
1	Adjunct of time	4	1,90 %
2	Nominalised verb (substantive)	4	1,90 %
3	Explicative adjunct	2	0,95 %
4	Predicate of a nominal clause (deontic modality)	2	0,95 %
	TOTAL	12	5,69 %

4.3.2.4.3 Top seven

The analysis of the top seven list either under Wernberg-Møller (1957) or under Charlesworth (1994) shows that both translators retain the following syntactical function for the IC bare forms: adjunct of time, nominalised verb, explicative adjunct and predicate of a nominal clause (deontic modality). Wernberg-Møller (1957) adds the equivalent to participle. The overall total is worth 5,69 % of the aggregate.

From this observation, we can beforehand conclude that the IC bare forms function as an adjunct of time, a nominalised verb, an explicative adjunct, a predicate of a nominal clause and an equivalent to participle within Qumran Hebrew. However, this prefatory conclusion should be ascertained at a later level.

4.3.2.5 Summary

Even if we do not reach the final conclusion yet, a partial conclusion can be given so far. Firstly, the dominance of the ִ IC is palpable within Qumran Hebrew. As reminded earlier, they are worth 77,25 % of the 1QS IC. In addition to that, the QH ִ IC operate in a general way as adjunct (either of purpose or explicative) or predicate of a nominal clause (either of deontic modality force or of epistemic modality force).

It is straightforwardly noticed that the Qumran ַ IC mostly functions as an adjunct of time. This aspect displays a continuation of Biblical Hebrew. Furthermore, the IC bare forms preceded by separated preposition such as ַ function as an adjunct of time as well. Finally, the bare IC without preceding preposition work as an adjunct (of time or explicative), a nominalised verb and a predicate of a nominal clause.

4.3.3 Morphosyntactic aspects of the IC in 1QM

After having analysed 1QS, I am now treating 1QM. I will be adopting the same plan. First and foremost, I will survey the ִ IC. After that, I will be studying the ַ IC. Then, the IC bare forms preceded with separated prepositions will be appraised. Finally, the IC bare forms preceded by any preposition will be considered.

As specified earlier, the 1QM translation of García Martínez (1999) and that of DSSSEL Brill (2016) will be helping us to determine the needed syntactical function. A comparison will be made and a list of the top seven from both sides will be extricated. The analysis of the top seven will be helping us to assess the general trend regarding the behavior of the IC within the manuscript.

4.3.3.1 Forms preceded by ֶ

Within 1QM, it is largely noticed that the IC forms preceded by ֶ is dominating. Out of an overall number of 170 forms, 118 forms are preceded by ֶ. This proportion is worth 69,41 % of the total. It is true that, compared with the parallel proportion within 1QS (which is 77,25 %), this ratio is relatively lower.

On the other hand, it should be acknowledged that the rate remains significant, as the overall total of the other categories (forms preceded by ֶ et bare forms) adds up to 30,59 %. Within this section, I will be reviewing the syntactical functions of the Qumran ֶ IC while drawing inspiration from the translation of García Martínez (1999) and that of DSSEL Brill (2016).

4.3.3.1.1 From the translation of García Martínez

The translation of García Martínez (1999) highlights the subsequent syntactical functions with regards to the Qumran ֶ IC. The percentages provided within the last column are in comparison with the overall total, more specifically the 170 occurrences.

Table 12. ֶ IC within García Martínez

No.	Syntactical function	Number	Percentage
1	Adjunct of purpose	80	47,06 %
2	Explicative adjunct	7	4,12 %
3	Complement of a noun	6	3,53 %
4	Complementiser, marking reported speech	5	2,94 %
5	Predicate of a nominal clause (epistemic modality)	4	2,35 %
6	Complement in a verbal clause	4	2,35 %
7	Predicate of a nominal clause (deontic modality)	3	1,76 %
8	Predicate of a nominal clause (imminent event)	2	1,18 %
9	Nominalised verb (substantive)	2	1,18 %
10	Equivalent to a participle	1	0,59 %
11	Adjective	1	0,59 %

12	Preposition	1	0,59 %
13	Periphrastic	1	0,59 %
14	Vacat	1	0,59 %
	TOTAL	118	69,41 %

4.3.3.1.2 From the translation of DSSEL Brill

The translation of DSSEL Brill (2016) emphasises other syntactical functions ranges of ζ IC, which are slightly different from those of García Martínez (1999). The table below lists in descending order those syntactical functions.

Table 13. ζ IC within DSSEL Brill

No.	Syntactical function	Number	Percentage
1	Adjunct of purpose	72	42,35 %
2	Explicative adjunct	9	5,29 %
3	Predicate of a nominal clause (deontic modality)	8	4,71 %
4	Complement in a verbal clause	5	2,94 %
5	Complementiser, marking reported speech	5	2,94 %
6	Complement of noun	5	2,94 %
7	Vacat	5	2,94 %
8	Predicate of a nominal clause (epistemic modality)	3	1,76 %
9	Equivalent to a participle	2	1,18 %
10	Preposition	2	1,18 %
11	Nominalised verb (substantive)	1	0,59 %
12	Periphrastic	1	0,59 %
	TOTAL	118	69,41 %

4.3.3.1.3 Top seven

Despite the disparity of views of the two translators, the general trend should be confirmed from both sides. In other words, the top seven lists under the two translations should be relatively equal.

Under García Martínez (1999), the top seven lists are composed of the following: adjunct of purpose (47,06 %), explicative adjunct (4,12 %), complement of noun (3,53 %), complementiser marking reported speech (2,94 %), predicate of a nominal clause with epistemic modality force (2,35%), complement in a verbal clause (2,35 %), predicate of a nominal clause with deontic modality vigour (1,76 %). These seven uppermost elements form 64,11 % of the 1QM IC aggregate.

Within DSSEL Brill (2016), on the other hand, the top seven lists are concocted of what follows: adjunct of purpose (42,35%), explicative adjunct (5,29%), predicate of a nominal clause with deontic modality force (4,71 %), complement in a verbal clause (2,94 %), complementiser marking reported speech (2,94 %), complement of noun (2,94 %) and predicate of a nominal clause with epistemic modality power (1,76 %). These percentages comprise 62,93 % of all the IC forms within 1QM.

It is easily noticeable that the first list coincides with the second list. We can preliminarily confirm that, within 1QM, the $\bar{\lambda}$ IC functions as an adjunct (of purpose or explicative), a predicate of a nominal clause (either with deontic modality or epistemic modality force), a complement of a verbal clause, a complement of noun or a complementiser marking a reported speech.

4.3.3.2 Forms preceded by $\bar{\lambda}$

Within this section, I am going to assess the syntactical functions of the $\bar{\lambda}$ IC. My calculation accentuates a total of 27 IC forms within 1QM. In terms of percentage, they represent 15,88 % of the overall total (170 occurrences). From here, I will be evaluating the various kinds of syntactical functions that a $\bar{\lambda}$ IC displays within 1QM.

4.3.3.2.1 From the translation of García Martínez

The table below enumerates the various syntactical functions traced from García Martínez's 1QM translation. The two last columns provide the matching number and percentage.

Table 14. ɹ IC of 1QM within García Martínez

No	Syntactical function	Number	Percentage
1	Adjunct of time	25	14,71 %
2	Predicate of a nominal clause (deontic modality)	1	0,59 %
3	Vacat	1	0,59 %
	TOTAL	27	15,88 %

4.3.3.2.2 From the translation of DSSEL Brill

With regards to the syntactical functions of the ɹ IC within 1QM, it can be noticed that there is only a slight difference between García Martínez (1999) and DSSEL Brill (2016). As an example, DSSEL Brill (2016) exhibits 26 occurrences of adjunct of time instead of 25 occurrences by García Martínez (1999).

Table 15. ɹ IC of 1QM within DSSEL Brill

No.	Syntactical function	Number	Percentage
1	Adjunct of time	26	15,29 %
2	Vacat	1	0,59 %
	TOTAL	27	15,88 %

4.3.3.2.3 Top seven

As mentioned earlier, the notion of top seven was instituted to evaluate the general trend chosen by various translators regarding the syntactical functions of the IC. For the case of the 1QM ɹ IC, there are only two varieties of syntactical functions discerned by the translators: firstly, the adjunct of time (14,71 % within García Martínez (1999) and 15,29 % within DSSEL Brill (2016)). García Martínez (1999) has also differentiated a unique form of predicate of nominal clause (deontic modality) in his translation.

As a partial conclusion, the 1QM כ IC mainly operates as an adjunct of time and occasionally as a predicate of a nominal clause (deontic modality). However, this partial conclusion will be reviewed at the general conclusion to this work.

4.3.3.3 Bare forms preceded by prepositions other than ל and כ

Within this division, I am going to assess the syntactical functions of the IC bare forms preceded by separated prepositions. Within 1QM, all IC bare forms come to 25 occurrences, forming 14,71 % of the total (170 occurrences). Out of those 25 occurrences, 19 (11,18 %) are preceded by separated prepositions. The other six (3,53 %) are preceded by other grammatical elements.

Before analysing the syntactical functions inferred within the two chosen translations, García Martínez and DSSEL Brill, I assume it is necessary to appraise the different propositions involved in the present category.

Table 16. Preposition preceding the bare IC in 1QM

No.	Preposition involved	Occurrences within 1QM	Number
1	עד	1.8; 1.12; 3.9; 7.4; 8.1; 8.7; 8.12; 9.2; 11.11; 16.1; 16.5; 17.1; 17.11	13
2	עם	8.15; 16.8; 17.14	3
3	על	9.11	1
4	אחר	14.2	1
5	לפני	14.3	1
	TOTAL		19

4.3.3.3.1 From the translation of García Martínez

The following syntactical functions can be extracted from the translation of García Martínez (1999).

Table 17. 1QM bare IC within García Martínez

No.	Syntactical function	Number	Percentage
1	Adjunct of time	17	10,00 %

2	Nominalised verb (substantive)	1	0,59 %
3	Adjective	1	0,59 %
	TOTAL	19	11,18 %

4.3.3.3.2 From the translation of DSSEL Brill

The translation of DSSEL Brill exhibits the following syntactical functions.

Table 18. 1QM bare IC preceded by any preposition within DSSEL Brill

No	Syntactical function	Number	Percentage
1	Adjunct of time	15	8,82 %
2	Nominalised verb (substantive)	1	0,59 %
3	Adjective	1	0,59 %
4	Not translated	1	0,59 %
5	Vacat	1	0,59 %
	TOTAL	19	11,18 %

4.3.3.3.3 Top seven

The survey of the two translations demonstrates that the adjunct of time occupies the first position. It is respectively worth 10,00 % and 8,82 % of the overall total. These percentages respectively represent 17 and 15 occurrences. The nominalised verb and the adjective hold the second and the third position with a rate of 0,59 % each. They are exemplified by one occurrence each.

At this level, I can infer that the 1QM IC bare forms preceded by separated prepositions mostly operate as an adjunct of time. It is noticed that the preposition **ⲧⲩ** is predominantly used. It represents 68,42 % of the general total (13 out of 19). The preposition **ⲟⲩ** comes at the second position with a rate of 15,79 % (3 out of 19). Apart from that, it can also be assumed that the 1QM IC bare forms preceded by separated prepositions can function as a nominalised verb and

an adjective as well. As their proportion is relatively feeble, the incidence of such phenomena seems to be more uncertain than the first one mentioned earlier.

4.3.3.4 Bare forms preceded by any preposition

The collection of the IC bare forms preceded by any preposition occupies a quite marginal proportion within the corpus. Merely composed of six (6) occurrences, it is worth 3,53 % of the total. Despite of its small size, it is always wise to consider it. The table below gives an idea about the aspects of the words preceding the IC.

Table 19. Categories of the 1QM IC bare forms preceded by any preposition

No.	Preceding word	Occurrences	Number
1	Noun in the absolute state	1.9	1
2	Noun in the construct state	14.3; 17.11; 17.12	3
3	Conjunction 1	3.6	1
3	Adverb of negation 178	18.2	1
	TOTAL		6

4.3.3.4.1 From the translation of García Martínez

From the translation of 1QM by García Martínez, the subsequent syntactical functions have been inventoried.

Table 20. Categories of the 1QM IC bare forms preceded by any preposition within García Martínez

No.	Syntactical function	Number	Percentage
1	Genitive	2	1,18 %
2	Explicative adjunct	1	0,59 %
3	Adjunct of time	1	0,59 %
4	Predicate of a nominal clause (deontic modality)	1	0,59 %
5	Nominalised verb (substantive)	1	0,59 %

	TOTAL	6	3,53 %
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4.3.3.4.2 From the translation of DSSEL Brill

The translation of DSSEL Brill (2016) provides evidence for the following syntactical functions.

Table 21. Categories of the 1QM IC bare forms preceded by any preposition within DSSEL Brill

No	Syntactical function	Number	Percentage
1	Genitive	2	1,18 %
2	Explicative adjunct	1	0,59 %
3	Adjunct of time	1	0,59 %
4	Predicate of a nominal clause (deontic modality)	1	0,59 %
5	Nominalised verb (substantive)	1	0,59 %
	TOTAL	6	3,53 %

4.3.3.4.3 Top seven

Both translations reveal analogous range of syntactical functions: genitive (1,18 %), explicative adjunct (0,59 %), adjunct of time (0,59 %), predicate of a nominal clause with deontic modality character (0,59 %) and nominalised verb (0,59 %). These five elements form the 3,53 % of the overall total.

At this point, it can tentatively be concluded that the 1QM IC bare forms preceded by any prepositions operate as genitive, adjunct (explicative or of time), predicate of a nominal clause with deontic modality force and nominalised verb. A definite conclusion, at a further level, will be confirming or refuting such earliest deduction.

4.3.3.5 Summary

The supremacy of the 𐤀 IC over the other morphosyntactic forms are ascertained within 1QM. They form a proportion of 69,41 % of the overall total. The 𐤁 forms occupy the second position

with a rate of 15,88 %. The bare forms preceded by separated preposition represent 11,18 % of the corpus and the bare forms preceded by any preposition denote 3,53 %.

Within 1QM, the לִּי IC predominantly functions as an adjunct (either adjunct of purpose or explicative adjunct), predicate of a nominal clause (either of deontic modality or epistemic modality), complement of a verbal clause or complement of a noun. In turn, the כִּי IC mainly operates as an adjunct of time. Depending on the translation, the corresponding proportion varies between 55,56 % (DSSEL Brill 2016) and 62,96 % (García Martínez 1999) of the whole כִּי IC within 1QM. Sporadically, it can also work as a predicate of a nominal clause (deontic modality).

When preceded by the prepositions עַד and עַם, the IC bare forms function as an adjunct of time. Intermittently, it can be headed by other prepositions such as עַל, אַחֲרַיִם or לְפָנַי. Besides, it can also operate as a nominalised verb (substantive). Once headed by other elements (such as nouns in the absolute or construct form, conjunction or negative adverb), the IC bare forms maneuver as a genitive, an adjunct (of purpose or explicative), a predicate of a nominal clause (deontic modality) or a nominalised verb.

4.4 Morphosyntactic features of the infinitive construct on the phrasal level

The analysis of the two translations of 1QS (Wernberg-Møller 1957 and Charlesworth 1994) and the two translations of 1QM (García Martínez 1999 and DSSEL Brill 2016) enables us to extract a range of sixteen (16) possible syntactical functions of the Qumran IC, namely adjunct of purpose, explicative adjunct, adjunct of time, predicate of a nominal clause with deontic modality force, predicate of a nominal clause with epistemic modality force, predicate of a nominal clause expressing an imminent event, complement in a verbal clause, complementiser marking reported speech, nominalised verb (substantive), equivalent to a participle, causal adjunct, complement of a noun, genitive, periphrastic use, adjective and preposition.

Among those sixteen species, eight operate on the phrasal level, inter alia the nominalised verb, the complement, the genitive, the equivalent to participle, the complementiser marking a reported speech, the adjective, the preposition and the periphrastic use. Within this unit, I will be assessing and reviewing them one after one.

In a practical way, I will be passing through three progressive steps. First and foremost, I will be revising the definition of the phrase. Such reminder is necessary as I will particularly tackle the morphosyntactic features of the IC on the phrasal level. Immediately after that, I will be performing a detailed analysis and appraisal of the various syntactical functions operating on

the phrasal level. Once this analytical process is completed, I will be formulating a general summary with regards to the morphosyntactic features of the IC on the phrasal level.

4.4.1 Initial consideration: What is a phrase?

Before scrutinising the features of the IC on the phrasal level, it is necessary and logical, at the beginning of this section, to briefly survey the characterisation of a phrase. Various points of view will momentarily be reviewed.

Bill and Arnold (2003, 202) define a phrase as a “group of words that can syntactically function as one word”. Van der Merwe, Naudé and Kroeze (2017, 537) formulate a more extended definition of what a phrase is:

The smallest units with which a clause is built are words. Words are distinguished in different classes, e.g. Verb (V), Noun (N), Adjective (A) and Preposition (P). Words can be grouped into larger units known as phrases. Phrases can again be distinguished in different classes, named according to the class of the head word in the phrase, e.g. Noun Phrase (NP), Verb phrase (VP), Prepositional Phrase (PP) and Adjective Phrase (AP).

According to Andersen and Forbes (2012, 367), a phrase is a “linguistic unit in a clause that is not itself a clause”. They believe that “phrase” and “constituent” are synonymous (Andersen and Forbes 2012, 367). A little bit earlier, they define “constituent” as “a linguistic unit in a clause, not itself a clause, that typically combines with other constituents to form a larger construction.” (Andersen and Forbes 2012, 367).

In turn, the Glossary of Linguistic Terms of SIL International (2022) defines the term phrase as “a syntactic structure that consists of more than one words that lacks the subject-predicate organization of a clause.”

4.4.2 Detailed analysis and assessment

Now I will be tackling the part allocated to the analysis and the appraisal of the morphosyntax of the IC within 1QS and 1QM. I strongly believe that such specific examination will allow me to have a more general principle regarding the morphosyntax of the IC within QH. This general principle will clearly be formulated within the conclusion part of this work.

4.4.2.1 Analysis and assessment methodology

As reminded earlier, eight syntactical functions will be evaluated within this section: nominalised verb, complement of noun, genitive, equivalent to a participle, marking reported speech, adjective, preposition and periphrastic use. For each element, I will proceed in the same way. At first, I will glance all occurrences of the element within a manuscript. After that, I will assess one after one the occurrences. At the end of the process, I will formulate a summary section within which I will provide a conclusion with regards to the morphosyntax of the IC within the corresponding within the corpus (1QS and 1QM). I assume that the conclusion drawn at this level will allow me to project the general trend within the DSS manuscripts.

In order to assess the judgement of the chosen translators (Charlesworth 1994 and Wernberg-Møller 1957 for 1QS and García Martínez 1999 and DSSEL Brill 2016 for 1QM), I have resorted to the expertise of other scholars. In other words, other translations are considered. For the case of 1QS, the voice of Sarianna Metso (2019) is pondered. As for 1QM, the translation of Geza Vermes (2012) is introduced. It does not mean that the third opinion has a supremacy over the two others. It only means that a wider dialogue between scholars can take place so that I can have a more eclectic view of the situation.

4.4.2.2 Nominalised verb

To my knowledge, the expression “nominalized verb” was firstly used by Muraoka (2020, 105). Other authors used approximate term such as “nominalization”. The wording “substantive” is also largely used. At the first time, I will be studying 1QS. After that, I will review 1QM. A summary section will be framed at the end.

4.4.2.2.1 1QS

Two steps will be undertaken. At first, I will be performing an overview of the nominalised verb within 1QS. After that, I will be carrying to the assessment, following the methodology formulated in the previous subdivision.

4.4.2.2.1.1 Overview

The 1QS translation of Charlesworth (1994) highlights 11 occurrences of nominalised verb which is worth 5,21 % of the corpus. The translation of 1QS by Wernberg-Møller (1957) highlights 11 occurrences as well. The Table 20 below displays the occurrences of the nominalised verb within 1QS according to the translation of Charlesworth (1994) and that of Wernberg-Møller (1957).

Table 22. Nominalised verb within 1QS

Morphosyntax	Charlesworth		Wernberg-Møller	
	Number	Percentage	Number	Percentage
Forms preceded by ל	4	36 %	4	36 %
Forms preceded by ב	1	9 %	1	9 %
Bare forms	5	45 %	4	36 %
Bare forms preceded by other prepositions	1	9 %	2	18 %
TOTAL	11	100 %	11	100 %

Both translators ascertain a nominalised verb function to the following texts: 1.25; 4.7; 4.9; 4.18; 4.25; 4.26; 5.10; 7.22; 9.6 and 10.11. The table below sums up the various translations adopted by both translators. The IC verbal form and its corresponding translation will be written in bold font.

Table 23. Translations adopted by Charlesworth and Wernberg-Møller

Text	Corresponding phrase	Translation of Charlesworth	Translation of Wernberg-Møller
1.25	בלכתנו	By our walking	By our walking
4.7	ופרות זרע	Multiplication of progeny	Multiplication of progeny
4.9	גוה ורום	Pride and haughtiness	Pride and haughtiness
4.18	להיות עולה	For the existence of deceit	For the existence of deceit
4.25	ועשות חדשה	And the making of the new	And of the making
5.10	ולהתלך ברצונו	And to walking in his will	And to walking in his pleasure
7.22	על מלואת עשר שנים	For as long as a period of ten years	For as long as a period of ten years

9.6	להיחד קודש קודשים	For the community of the most Holy Ones	Of the community
10.11	גבולי לבלתי שוב	My boundary without backsliding	Without backsliding

Wernberg-Møller (1957) considers 1.8 and 8.26 as a nominalised verb while Charlesworth (1994) considers them, respectively, as predicate of a nominal clause (deontic modality) and adjunct of time. In turn, 4.26 is considered by Charlesworth (1994) as a nominalised verb while Wernberg-Møller (1957) considers it an adjunct of purpose. The table below exhibits those nuances.

Table 24. Differences between Charlesworth's and Wernberg-Møller's translations

Text	Corresponding phrase	Translation of Charlesworth		Translation of Wernberg-Møller	
		Translation	Function	Translation	Function
1.8	להוחד בעצת אל	To be joined to the Council of God	Predicate of a nominal clause (deontic modality)	For the community, into the council of God	Nominalised verb
4.26	לדעת טוב	For knowledge of good	Nominalised verb	For knowledge of good	Adjunct of purpose
8.26	עד מולאת לו שנתים ימים	Until he has completed two years	Adjunct of time	within the space of two years	Nominalised verb

4.4.2.2.1.2 Assessment

As exhibited within table 21, Charlesworth (1994) and Wernberg-Møller (1957) adopted quite similar translations for 1.25, 4.7, 4.9, 4.18, 4.25, 5.10, 7.22, 9.6 and 10.11. Within this section,

I examine Metso's point of view regarding these occurrences. The expression בלכתנו in 1.25 has been translated by Metso (2019, 19) as "that we have walked" which is an equivalent to participle. The phrase ופרות זרע (4.7) is translated as "fruitfulness" which is also a nominalised verb (Metso 2019, 25).

Metso (2019, 25) renders the expression גוה ורום (4.9) as "pride and haughtiness", which is also adopted by Charlesworth (1994) and Wernberg-Møller (1957). It also displays a nominalised verb function. The phrase להיות עולה (4.18) rendered by Charlesworth (1994) and Wernberg-Møller (1957) as "the existence of deceit" is translated by Metso (2019, 25) as "the existence of injustice". It means that the three translators agree with the nominal value of the IC להיות. Within 4.25, the phrase ולהתלך ברצונו, rendered by Charlesworth (1994) as "and the making of the new" and by Wernberg-Møller (1957) as "and of the making" is rendered by Metso (2019, 25) as "the renewal". Once more, its nominal value is ascertained.

Within 5.10, the phrase ולהתלך ברצונו translated as "and to walking in his will" by Charlesworth and as "and to walking in his pleasure" by Wernberg-Møller is translated as "and to walk according to his will" by Metso (2019, 29) which is an adjunct of purpose. Within 7.22, the expression על מלואת עשר שנים was translated by Charlesworth (1994) and Wernberg-Møller (1957) as "for as long as a period of ten years". Because of the presence of על, the infinitive construct מלואת might have the value of an adjunct of time. However, the value of a nominalised verb has been assigned to it because of the use of "period" in both translations. In other words, the presence of על does not change the rendering of מלואת. Metso (2019, 41) renders this expression as "for ten full years". The concept of time is also there in the use of the preposition "for" in the English rendering.

Within 9.6, the phrase להיחד קודש קודשים rendered by Charlesworth (1994) as "for the community of the most Holy Ones" and by Wernberg-Møller (1957) as "of the community, as a Holiest of Holy", whereas it is translated by Metso (2019, 47) as "they may be united" which is a predicate of a nominal clause with an epistemic modality force. Inside 10.11, the phrase גבולי לבלתי שוב translated by Charlesworth (1994) and by Wernberg-Møller (1957) as "my boundary without backsliding" is translated by Metso (2019, 53) as "so as not to turn back" which is an adjunct of purpose.

I also mentioned earlier that Charlesworth (1994) and Wernberg-Møller (1957) differ in three points: 1.8, 4.26 and 8.26 (see table 22). It is also interesting to revise a third opinion with regards to these occurrences. As of 1.8, Metso (2019, 17) translates להוחד בעצת אל as "[they] may be joined to the counsel of God" instead of "to be joined to the Council of God" by

Charlesworth (1994) and “for the community, into the council of God” by Wernberg-Møller (1957). It means that Metso (2019) treats this specific phrase as a predicate of a nominal clause with epistemic modality force. Regarding 4.26, the expression **לדעת טוב** is rendered by Metso (2019, 25) as “[they] may know good” which is also a predicate of a nominal clause (epistemic modality). Charlesworth (1994) and Wernberg-Møller (1957) translate it instead as “for knowledge of good”. Finally, the phrase **עד מולאת לו שנתים ימים** in 8.26 is merely translated by Metso (2019) as “throughout two years” while Charlesworth (1994) translates it as “until he has completed two years” (adjunct of time) and Wernberg-Møller (1957) as “within the space of two years” (nominalised verb).

As a conclusion, the subsequent elements are unanimously considered by three translators as nominalised verb: 4.7, 4.9, 4.18 and 4.25. In total, these four occurrences make 1,90 % of the overall total (out of 211 occurrences). It is easily noticed that three of these four occurrences (4.7, 4.9 and 4.25) are bare forms preceded by any preposition. One form is preceded by a **ל**.

4.4.2.2.2 1QM

Within this section, I will be considering two matters. First, I will be performing an overview of the nominalised verb occurrences within 1QM. Secondly, I will be assessing those occurrences.

4.4.2.2.2.1 Overview

The 1QM translation of García Martínez (1999) evinces four incidences of the nominalised verb which is 2,4 % of the overall total. In contrast, that of DSSEL Brill (2016) manifests three frequencies. Table 25 below exhibits the occurrences of the nominalised verb within 1QM within the translation of García Martínez (1999) and that of DSSEL Brill (2016).

Table 25. Nominalised verb within 1QM

Morphosyntax	García Martínez		DSSEL Brill	
	Number	Percentage	Number	Percentage
Forms preceded by ל	2	50 %	1	33,3 %
Forms preceded by ב	0	0 %	0	0 %
Bare forms	1	25 %	1	33,3 %

Bare forms preceded by other prepositions	1	25 %	1	33,3 %
TOTAL	4	100 %	3	100 %

As shown within the table below, both translations adopt the same view in two occurrences, namely 1.8 and 3.6.

Table 26. Nominalised verb identified by García Martínez and DSSEL Brill

Text	Corresponding phrase	Translation of García Martínez	Translation of DSSEL Brill
1.8	עד תום כול מועדי חושך	up to the end of all the periods of darkness	until the end of the appointed seasons of darkness
3.6	ומשוב חסדים במשנאי אל	and withdrawal of mercy from those who hate God	and a withdrawal of mercy from all who hate God

However, García Martínez (1999) and DSSEL Brill (2016) disagree on other points. The table below exhibits the nominalised verb approved either by García Martínez (1999) or by DSSEL Brill (2016).

Table 27. Differences between García Martínez's and DSSEL Brill's translations

Text	Corresponding phrase	Translation of García Martínez		Translation of DSSEL Brill	
		Translation	Function	Translation	Function
16.13	יִתְקַעוּ לְשׁוֹב	They shall blow the withdrawal	Nominalised verb	They shall blow a signal to return	Adjunct of purpose
18.5	לְבוֹא בַיּוֹם הַהוּא	its setting on that day	Nominalised verb	to set on that day	Adjunct of purpose

18.7	להפליא	In order to work wonders	Adjunct of purpose	You have done wondrous things	Nominalised verb
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4.4.2.2.2 Assessment

To assess the two above mentioned translations, I have introduced a third one, that of Geza Vermes (2012). The introduction of this third view enables me to have a broader outlook concerning the IC morphosyntax within 1QM.

Firstly, the phrase **עד תום כול מועדי חושך** (1.8) translated by García Martínez (1999) as “up to the end of all the periods of darkness” and by DSSEL as “until the end of the appointed seasons of darkness” is translated by Vermes (2012) as “until all the seasons of darkness are consumed”. The translation of Vermes (2012) exhibits here an adjunct of time. Secondly, the phrase **ומשוב חסדים במשנאי אל** (3.6) rendered by García Martínez (1999) as “and withdrawal of mercy from those who hate God” and by DSSEL Brill as “and a withdrawal of mercy from all who hate God” is in turn rendered by Vermes (2012) as “bringing shame on those who hate him”. Such translation expresses an explicative adjunct.

Thirdly, the expression **יִתְקַעוּ לְשׁוֹב** (16.13), translated by García Martínez (1999) as “they shall blow the withdrawal” (nominalised verb) and by DSSEL Brill as “they shall blow a signal to return” (adjunct of purpose) is rendered by Vermes (2012) as “they shall sound the retreat”. By the use of the noun “retreat”, Vermes (2012) wants to emphasise the nominal character of the IC **לְשׁוֹב** here. Fourthly, the phrase **לְבוֹא בְיוֹם הַהוּזָא** (18.5) rendered by García Martínez (1999) as “its setting on that day” (nominalised verb) and by DSSEL Brill (2016) as “to set on that day” (adjunct of purpose) is also rendered by Vermes (2012) as “its setting on that day”. It means that Vermes (2012) considers **לְבוֹא** as a nominalised verb as well. Fifthly, the expression **לְהַפְלִיא** translated by García Martínez (1999) as “in order to work wonders” (adjunct of purpose) and by DSSEL Brill (2016) as “wondrous things” (nominalised verb) is translated by Vermes (2012) as “marvels” (nominalised verb).

The three translators do not agree in any of the five translations (1.8, 3.6, 16.13, 18.5 and 18.7). On the other hand, García Martínez (1999) and DSSEL Brill agree on two translations (1.8 and 3.6). Besides, García Martínez (1999) and Vermes (2012) agree on two other translations (16.13 and 18.5) while DSSEL Brill and Vermes (2012) agree on a sole translation (18.7).

4.4.2.2.3 Summary and deduction

It can be concluded that the QH IC can function as a nominalised verb. This phenomenon is largely observable inside QH. It is mainly the IC bare forms, preceded by any preposition, that function as nominalised verb. On the other hand, the nominalised verb can also be preceded by ל or even by the preposition ב . However, such situation is more unlikely.

4.4.2.3 Complement of noun

Within this subdivision, I will be working on the Complement of noun discovered within 1QS and 1QM. Firstly, I will be reviewing 1QS. Secondly, I will be scrutinising 1QM. At the end, I will be formulating a summary about the morphosyntax of the complement of noun within 1QS and 1QM. I hope such conclusion will help me to have a general idea about the morphosyntax of the IC complement of noun within Qumran Hebrew.

4.4.2.3.1 1QS

As done within the previous section, a twofold outline will be adopted. More particularly, after having done an overview of the IC complement of noun within 1QS, an assessment will be performed.

4.4.2.3.1.1 Overview

The 1QS translation of Charlesworth (1994) exhibits two occurrences of IC complement of noun (0, 95 % of the overall total) while the translation of Wernberg-Møller (1957) demonstrates five occurrences (2,37 % of the overall total). The following table shows the morphosyntax of the complement of noun within 1QS.

Table 28. Complement of noun within 1QS

Morphosyntax	Charlesworth		Wernberg-Møller	
	Number	Percentage	Number	Percentage
Forms preceded by ל	2	100 %	5	100 %
Forms preceded by ב	0	0 %	0	0%
Bare forms	0	0 %	0	0%
Bare forms preceded by other prepositions	0	0 %	0	0%
TOTAL	2	100 %	5	100 %

The following table highlights all complement of noun occurrences adopted unanimously by both translations.

Table 29. Translations adopted by Charlesworth and Wernberg-Møller

Text	Corresponding phrase	Translation of Charlesworth	Translation of Wernberg-Møller
6.12	דבר לדבר	Something to say	everything to say
6.13	דבר לדבר	something to say to the many	something to say to the many

On the other hand, Charlesworth (1994) and Wernberg-Møller (1957), express a divergence of view regarding the following translations.

Table 30. Differences between Charlesworth's and Wernberg-Møller's translations

Text	Corresponding phrase	Translation of Charlesworth		Translation of Wernberg-Møller	
		Translation	Function	Translation	Function
6.4	השולחן לאכול	The table has been prepared for eating	Explicative adjunct	the table for eating	Complement of a noun
6.5	התירוש לשתות	Or the new wine has been prepared for drinking	Explicative adjunct	the wine for drinking	Complement of a noun
6.5	התירוש לשתות	---	---	for drinking	Complement of a noun

4.4.2.3.1.2 Assessment

We are now proceeding to the assessment of the complement of noun within 1QS. As underlined previously, another translation, that of Metso (2019), has been considered. The unanimous consideration of the three translations will enable us to have a broader vision on the grammatical phenomenon occurring within the manuscript.

Firstly, the phrase **השולחן לאכול** (6.4) translated by Charlesworth (1994) as “the table has been prepared for eating” (explicative adjunct) and by Wernberg-Møller (1957) as “the table for eating” (complement of noun) is translated by Metso (2019, 35) as “the table to eat” which is a complement of noun. Secondly, the phrase **התירוש לשתות** (6.5) translated by Charlesworth (1994) as “the new wine has been prepared for drinking” (**לשתות** functions as an explicative adjunct) and by Wernberg-Møller (1957) as “the wine for drinking” (**לשתות** functions as a complement of noun) is translated by Metso (2019, 35) as “the new wine to drink” (**לשתות** functions as a complement of noun as well). Thirdly, the phrase **התירוש לשתות** (6.5) remains untranslated within Charlesworth (1994) and translated as “the wine for drinking” again under Wernberg-Møller (1957) (**לשתות** functions as a complement of noun). This phrase remains also untranslated under Metso (2019).

Fourthly, the phrase **דבר לדבר**, occurring within 6.12 and 6.13, is translated by Charlesworth (1994) as “something to say” (**לדבר** functions as a complement of noun). It is translated by Wernberg-Møller (1957) as “everything/something to say” (**לדבר** functions as a complement of noun) and also by Metso (2019, 35, 37) as “something to say” as well (**לדבר** functions as a complement of noun).

As a conclusion, the three translators adopt the same view as for the translation of 6.12 and 6.13. Wernberg-Møller (1957) agree with Metso (2019) on translation of four elements (6.4, 6.5, 6.12 and 6.13). It is also noticed that all of the complement of noun occurrences, within Charlesworth (1994) and within Wernberg-Møller (1957), are preceded by **ל**.

4.4.2.3.2 1QM

Following the outline under 1QS, I will be running through two points: first, on overview of the IC complement of noun under 1QS and, second, an assessment of the corresponding occurrences.

4.4.2.3.2.1 Overview

1QM exhibits much more occurrences of complement of noun compared with 1QS. Under García Martínez's translations (1999), six occurrences are counted (which is worth 3,5 % of the corpus). Under DSSEL Brill (2016), five occurrences are reckoned (which is worth 2,9 % of the overall total).

The following table presents the morphosyntax of the 1 QM complement of noun from the translations of García Martínez (1999) and that of DSSEL Brill (2016).

Table 31. Complement of noun within 1QM

Morphosyntax	García Martínez		DSSEL Brill	
	Number	Percentage	Number	Percentage
Forms preceded by ל	6	100 %	5	100 %
Forms preceded by ב	0	0 %	0	0 %
Bare forms	0	0 %	0	0 %
Bare forms preceded by other prepositions	0	0 %	0	0 %
TOTAL	6	100 %	5	100 %

The table below demonstrates the similar views García Martínez (1999) and DSSEL Brill (2016) with regard to the IC complement of noun.

Table 32. Complement of noun identified by García Martínez and DSSEL Brill

Text	Corresponding phrase	Translation of García Martínez	Translation of DSSEL Brill
3.5	גבורות אל להפיץ אויב	[God's mighty deeds] to scatter the enemy	The mighty deeds of God to scatter [the enemy]
3.5	ולהניס כול משנאי	[And] to force [all those who hate justice]	[and] to put [all those who hate justice]

3.9	רזי אל לשחת רשעה	[God's mysteries] to destroy [wickedness]	[Mysteries of God] to wipe out [wickedness]
6.3	זיקי דם להפיל חללים באף אל	[Arrows of blood] to fell [the dead by God's wrath]	[Missiles of blood] to fell [the slain by the wrath of God]
9.10	סרך לשנות סדר דגלי המלחמה	[Rule] for changing [the array of the combat battalions]	[Rule] for changing the order of the battle divisions

The table below demonstrates the difference of view between García Martínez (1999) and DSSEL Brill (2016) regarding the IC complement of noun.

Table 33. Differences between García Martínez's and DSSEL Brill's translations

Text	Corresponding phrase	Translation of García Martínez		Translation of DSSEL Brill	
		Translation	Function	Translation	Function
18.12	לרדוף המונם	[The day] of pursuing [their mob]	Complement of noun	[to] pursue [their multitude]	Adjunct of purpose

4.4.2.3.2.2 Assessment

Firstly, the phrase גבורות אל להפיץ אויב (3.5) translated by García Martínez (1999) as “God’s mighty deeds to scatter the enemy” and by DSSEL Brill (2016) “the mighty deeds of God to scatter the enemy” is translated by Vermes as “the mighty deeds of God shall crush the enemy” (להפיץ functions as a predicate of a nominal clause with a deontic modality force). Secondly, the phrase כול משנאי ולהניס (3.5) rendered by García Martínez (1999) as “and to force all those who hate justice” and by DSSEL Brill (2016) as “and to put all those who hate justice” is rendered by Vermes (2012) as “putting to flight all who hate righteousness” (להניס operates as an explicative adjunct).

Thirdly, the expression רזי אל לשחת רשעה (3.9) translated by García Martínez (1999) as “God’s mysteries to destroy wickedness” and by DSSEL Brill (2016) as “mysteries of God to

wipe out wickedness” is translated by Vermes (2012) as “the mysteries of God shall undo wickedness” (לשחת functions as a predicate of a nominal clause with a deontic modality character). Fourthly, the phrase באף אל זיקי דם להפיל חללים (6.3) rendered by García Martínez (1999) as “arrows of blood to fell the dead by God’s wrath” and by DSSEL Brill (2016) as “missiles of blood to fell the slain by the wrath of God” is rendered by Vermes (2012) as “bloody spikes to bring down the slain by the wrath of God” (להפיל operates as a complement of דם).

Fifthly, the expression סרך לשנות סדר דגלי המלחמה (9.10) translated by García Martínez (1999) as “rule for changing the array of the combat battalions” and by DSSEL Brill (2016) as “rule for changing the order of the battle divisions” is translated by Vermes (2012) as “the rule for change is battle order” (לשנות functions as a complement of סרך). Finally, the phrase לרדוף המונם (18.12) rendered by García Martínez (1999) as “the day of pursuing their mob” and by DSSEL Brill (2016) by “to pursue their multitude” (לִרְדֹּף functions as an adjunct of purpose) is rendered by Vermes (2012) as “to the pursuit of the multitude” (לִרְדֹּף functions as a nominalised verb).

The three translators are unanimous in their translations of two occurrences: 6.3 and 9.10 (1,18 % of the overall total). The IC verbal forms להפיל and לשנות respectively function as the complement of דם and סרך.

It is predominantly observed that all of the IC complement of noun within 1QM are preceded by ל. Within García Martínez (1999), all six occurrences (3,5% of the overall total) are preceded by ל. Within DSSEL Brill (2016), all five occurrences (2,9 % of the corpus) are preceded by ל as well. Parting from those observations, it can be concluded that the 1QM complement of noun are mainly preceded by ל.

4.4.2.3.3 Summary and deduction

It can be concluded that the QH IC might function as a complement of noun. Generally, the QH IC are preceded by ל. The other types of morphosyntax (preceded by ב, bare forms or bare forms preceded by separated prepositions) seem to be absent within the corpus.

4.4.2.4 Genitive

On the phrasal level, the QH IC can also operate as a genitive. Within 1QS, it is encountered once under Wernberg-Moller (1957) translation. For 1QM, it is met twice under García Martínez (1999) and once under DSSEL Brill (2016). Within this section, I will be reviewing

the IC genitive. Firstly, I will be studying the only occurrence within 1QS. After that, I will be revising the occurrences within 1QM.

4.4.2.4.1 1QS

I will be following the standard outline adopted above. Firstly, I will be performing an overview of the genitive IC. Secondly, I will be carrying out an assessment of the genitive IC within 1QS.

4.4.2.4.1.1 Overview

The 1QS translation of Charlesworth (1994) does not display any genitive IC. On the other hand, that of Wernberg-Møller (1957) expresses one occurrence. He translates the phrase **ולמשפט לעשות** (5.3) as “and submission of response”. The construction **ולמשפט** seems to be considered by Wernberg-Møller (1957) as in the construct state while it is classified as in the absolute state under the Holmstedt-Abegg database and the Eep Talstra database within the Accordance software (2019). In his translation, Charlesworth (1994) opted for an explicative adjunct (“to do truth in unity”).

4.4.2.4.1.2 Assessment

In his translation, Vermes (2012) renders the phrase **לעשות** (5.3) as “they shall practice” which is a predicate of a nominal clause with a deontic force. It means that, among the three translators, it is Wernberg-Møller (1957) alone who opted for the genitive case. It also means that the use of the IC as a genitive case is debatable among translators.

4.4.2.4.2 1QM

After having surveyed 1QS, I will be studying 1QM now. At the first time, I will perform an overview of the 1QM genitive. At the second and last time, I will achieve an assessment of the 1QM genitive occurrences.

4.4.2.4.2.1 Overview

In his translation, García Martínez (1999) considers two genitive cases. The first case is in 14.3 and the second one in 17.12. The phrase **מקום עומדם** (14.3) is translated by García Martínez (1999) as “the site of their position”. In turn, the phrase **כְּדִי הַטֵּל** (17.12) is rendered as “throwing distance”. Such translation expresses in a clear way a genitive idea. In other words, the IC **הַטֵּל** is supposed as in the genitive case.

DSSEL Brill (2016) has another view with regards to 14.3. The IC form **עומדם** is considered as an equivalent to a participle as it is rendered “where they had stood”. On the other hand, **כְּדִי**

הטל (17.12) is rendered as “within throwing range”. For this specific case, the IC הטל is considered as in the genitive. Accordingly, García Martínez (1999) and DSSEL Brill (2016) agree with the genitive character of הטל.

4.4.2.4.2.2 Assessment

For the assessment endeavour, I will be introducing a third translation, that of Vermes (2012). Firstly, Vermes (2012) translates as “in which they stood” the IC form עומדם. Having chosen such translation, Vermes (2012) ascertains the participial value of עומדם. In other words, he considers the IC verbal form as an equivalent to participle. Therefore, he marries the view of DSSEL Brill.

Secondly, the phrase כְּדֵי הַטֵּל (17.12) translated by García Martínez (1999) as “throwing distance” and by DSSEL Brill (2016) as “within throwing range” is translated by Vermes as “throwing distance” as well. Put differently, Vermes (2012) recognises the genitive value of the IC הטל. As a conclusion, the three translations agree together with the genitival nature of הטל.

4.4.2.4.3 Summary and deduction

It is largely acknowledged that the QH IC might operate as a genitive. A genitival form is recognised once under DSSEL Brill and Vermes, while it is accepted twice under García Martínez (1999). Within 1QS, the corresponding IC form is preceded by לְ whereas within 1QM, the two identified forms are bare forms.

Parting from these remarks, the subsequent conclusions can be made. Firstly, the genitival nature of the IC is recognised within QH. Secondly, from a morphosyntax point of view, the IC genitive can be preceded by a לְ or just a bare form. Finally, it is more likely that the IC genitive is a bare form.

4.4.2.5 Equivalent to a participle

Within this section, we will be studying the IC forms functioning as an equivalent to a participle. The concept of an equivalent to a participle is formulated to Elisha Qimron (1986, 71). Firstly, I will be reviewing the identifiable cases within 1QS. After that, I will be studying the occurrences within 1QM. At the end, I will be formulating a more general principle regarding the equivalent to a participle IC.

4.4.2.5.1 IQS

In order to study the equivalent to participle forms within IQS, I will provide an overview of all the occurrences within the manuscript. After that, I will assess those occurrences.

4.4.2.5.1.1 Overview

The table below sums up the incidences of an equivalent to a participle within IQS from the translations of Charlesworth (1994) and that of Wernberg-Møller (1957).

Table 34. Equivalent to a participle within IQS

Morphosyntax	Charlesworth		Wernberg-Møller	
	Number	Percentage	Number	Percentage
Forms preceded by ל	7	78 %	5	71 %
Forms preceded by ב	2	22 %	2	29 %
Bare forms	0	0 %	0	0 %
Bare forms preceded by other prepositions	0	0 %	0	0 %
TOTAL	9	100 %	7	100 %

The chart below expresses the equivalents to a participle agreed by both Charlesworth (1994) and Wernberg-Møller (1957).

Table 35. Translations adopted by Charlesworth and Wernberg-Møller

Text	Corresponding phrase	Translation of Charlesworth	Translation of Wernberg-Møller
2.11	לבו לעבור	[which] he worships	[which] he worships
6.11	לוא {להפצ} <לחפץ> הרבים	[Which is not] according to the interest [of the many]	[Which is not] according to the pleasure [of the many]
7.6	לאבדו	And he wastes it	And he wastes it

8.4	ולהתהלך עם כול	And walk [with all]	And walk [with everybody]
9.10	החלו אנשי היחד לתיסר	[The men of the community] began [to be instructed]	[The men of the community] were instructed
10.10	ובהיותם	Where they are	Where they are

The table below exhibits the divergence of view between Charlesworth (1994) and Wernberg-Møller (1957). For a given IC form, one of them embraced the equivalent of a participle and the other one adopted another translation.

Table 36. Differences between Charlesworth's and Wernberg-Møller's translations

Text	Corresponding phrase	Translation of Charlesworth		Translation of Wernberg-Møller	
		Translation	Function	Translation	Function
1.14	לקדם עתיהם	they are not early	Equivalent to a participle	they must never rush	Predicate of a nominal clause (Deontic modality)
7.14	להשמיע קולו	And makes [his voice] heard	Equivalent to a participle	---	---

4.4.2.5.1.2 Assessment

Within this portion, I will be considering Metso's translation to evaluate those of Charlesworth (1994) and Wernberg-Møller (1957). Firstly, the phrase **לבו לעבור** (2.11) translated by Charlesworth (1994) as "his heart which he worships" and by Wernberg-Møller (1957, 23) as "his heart which he worships" is translated by Metso (2019, 19) as "his heart by which he transgresses" (**לעבור** seems to function as a participle). Secondly, the expression **לוא {להפצ}**

הרבים <להפץ> (6.11) translated by Charlesworth (1994) as “which is not according to the interest of the many” and translated by Wernberg-Møller (1957, 30) as “which is not according to the pleasure of the many” is translated by Metso (2019, 35) as “anything that is not approved by the many”. It is confirmed that the IC form לעבור operates as a participle (modifying לוֹא – translated as “nothing”).

Thirdly, the phrase לאבדו (7.6) translated by Charlesworth (1994) as “he wastes it” and by Wernberg-Møller (1957, 32) as “he wastes it” is translated by Metso (2019, 39) as “so that he causes its loss”. Metso (2019) assumes that לאבדו functions as an adjunct of purpose here. Fourthly, the expression ולהתהלך עם כול (8.4) rendered by Charlesworth (1994) as “and walk with all” and by Wernberg-Møller (1957, 32) as “and walk with everybody” is rendered by Metso (2019, 41) as “they may walk with all”. Metso (2019) considers להתהלך as a predicate of a nominal clause with deontic modality character.

Fifthly, the phrase החלו אנשי היחד לתיסר (9.10) translated by Charlesworth (1994) as “the men of the community began to be instructed” and by Wernberg-Møller (1957, 35) as “in the beginning the men of the community were instructed” is translated by Metso (2019, 47) as “the men of the community began to be instructed”. In my opinion, Metso (2019) considers לתיסר as an equivalent to participle. Sixthly, the expression ובהיותם in 10.10 is translated by Charlesworth (1994) and Wernberg-Møller (1957, 37) as “where they are”. On the other hand, Metso (2019, 53) renders ובהיותם as “when these occur” which is an adjunct of time.

Charlesworth (1994) and Wernberg-Møller (1957) do not agree regarding the translation of לקדם עתיהם within 1.14. Charlesworth (1994) renders it as “they are not early”. In that way, לקדם is considered as an equivalent to a participle. On the other hand, Wernberg-Møller (1957, 22) classifies it as a predicate of a nominal clause with deontic modality force. Accordingly, he retains the following translation: “they must neither rush”. Following Wernberg-Møller (1957), Metso (2019, 41) does not consider the phrase להשמיע קולו in her translation.

The three authors unanimously consider 2.11 (לעבור), 6.11 (להפץ) and 9.10 (לתיסר) as an equivalent to a participle. It is worth 1,42 % of all of the overall total. It is necessary to notice that these three IC forms are all preceded by a ל.

4.4.2.5.2 1QM

After having surveyed the equivalent of participle occurrences within 1QS, now I will be reviewing 1QM. After a brief overview, I will be proceeding to an assessment endeavour of the equivalent of participle within 1QM.

4.4.2.5.2.1 Overview

García Martínez seems to identify a unique incidence of the IC equivalent to a participle within 1QM. On the other hand, DSSEL Brill identifies three forms. It is interesting to notice that the two translations disagree on all of their translations.

Firstly, the phrase **וְדָגְלֵי הַבָּנִים יִהְיוּ לְהַמָּס לִבָּב** in 1.14 is translated by García Martínez (1999, 115) as “there will be infantry battalions to melt the heart”. García Martínez seems to consider **לְהַמָּס** as an explicative adjunct. On the other hand, DSSEL Brill tends to ascribe a participial value to **לְהַמָּס**. He keeps the following rendering: “the banners of the infantry cause their hearts to melt”.

Secondly, within 2.2, the expression **רֹאשֵׁי הַלְוִיִּים לְשֵׁרֵת תָּמִיד** is rendered by García Martínez (1999, 115) as “the chiefs of the Levites to serve always”. The IC verbal form **לְשֵׁרֵת** seems to be used as an adjunct of purpose. However, DSSEL Brill has chosen the following translation: “the chiefs of the Levites serve continually”. The participial idea is much more perceptible within DSSEL Brill’s translation.

Thirdly, the verbal form **עֹמְדִים** in 14.3 is also translated differently. García Martínez (1999, 135) considers it as a genitive (**מְקוֹם עֹמְדִים** is translated as “the site of their positions”). From the other side, a participial translation has been chosen by DSSEL Brill: “the place where they had stood”. The IC **עֹמְדִים** is changing the noun phrase **מְקוֹם**.

Fourthly, the translation of **וּלְבַחֲזֹן** (16.11) demonstrates a divergence of views as well. On the one hand, García Martínez (1999, 139) translates the expression **וּלְבַחֲזֹן בָּם כֹּל חַרְוֲצֵי הַמַּלְחָמָה** as “all those appointed for battle are tested by them”. The IC verbal form **וּלְבַחֲזֹן** is supposed playing a participial grammatical role. On the other hand, DSSEL Brill tends to consider **וּלְבַחֲזֹן** as a complement of the verbal form **יַחֲלוּ** mentioned earlier in the sentence. The translation is therefore adopted for the phrase **וּחֲלָלֵי הַבָּנִים יַחֲלוּ לְנַפּוֹל בְּרֹזֵי אֵל וּלְבַחֲזֹן בָּם כֹּל חַרְוֲצֵי הַמַּלְחָמָה**: “and the slain among the infantry begin to fall by God’s mysteries and to test by these mysteries all those appointed for battle”.

4.4.2.5.2.2 Assessment

The introduction of the translation of Vermes allows us to have a broader insight regarding the 1QM cases of equivalent to a participle. Firstly, the phrase **וְדָגְלֵי הַבָּנִים יִהְיוּ לְהַמָּס לִבָּב וּגְבוּרָתָם** in 1.14 is rendered by Vermes (2012) as “and when the hearts of the detachments of foot-soldiers faint”. Such translation displays an adjunct of time. Secondly, the phrase **לְשֵׁרֵת תָּמִיד**

in 2.2 is rendered as “in perpetual ministry”. It means that the IC verbal form **לשרת** is categorised as a nominalised verb (“ministry”).

Thirdly, the phrase **מקום עומדם** in 14.3 is rendered by Vermes (2012) as “the positions in which they stood”. From this translation, it is plainly noticed that the IC form **עומדם** is considered as an equivalent to a participle. Fourthly, the phrase **ולבחון במ כול חרוצי המלחמה** is translated by Vermes as “and when all the men appointed for battle are put to ordeal by them”. The IC **לבחון** displays an adjunct of time.

4.4.2.5.3 Summary and Deduction

The number of the occurrences of the equivalent to a participle IC within 1QS and 1QM shows that this syntactical function is highly perceptible within QH. Regarding its morphosyntax, it can largely be confirmed that the equivalent to a participle IC is mainly preceded by a **ל**. On the other hand, it can also be a bare form. Any other forms (such as forms preceded by other prepositions) are acknowledged within the corpus.

4.4.2.6 Complementiser marking reported speech

I will be studying the complementiser, marking reported speech, within this particular division. A study within 1QS will be followed by another study within 1QM. An inclusive summary and deduction will be made at the end of the section.

4.4.2.6.1 1QS

A quick overview of the complementiser IC will be completed by an assessment endeavour of all the discovered complementiser within our corpus.

4.4.2.6.1.1 Overview

The complementiser **לאמור** appears two times within 1QS. It forms the 0,95 % of the overall total. Compared with other syntactical functions, such rate is somehow relatively low. The two translators, Charlesworth and Wernberg-Møller, perfectly agree on the two cases: 1.24 and 2.13.

4.4.2.6.1.2 Assessment

The translation of Metso (p.19) espouses those of Charlesworth (1994) and Wernberg-Møller (1957). The IC verbal form **לאמור** in 1.24 is also translated as “and say”. The other occurrence in 2.13 is also confirmed. Within this text, **לאמור** is also rendered “and say”.

4.4.2.6.2 1QM

Following the previous outline, an overview and an assessment section will also be surveyed within 1QM.

4.4.2.6.2.1 Overview

Within 1QM, the IC complementiser **לאמור** appears five times (within 10.2, 10.3, 10.6, 11.6 and 11.11). It is worth 2,9 % of the overall total. This rate is slightly significant compared with that of 1QS. The five occurrences are together ascertained by García Martínez (1999) and DSSEL Brill (2016).

4.4.2.6.2.2 Assessment

The five occurrences approved by García Martínez (1999) and DSSEL Brill (2016) are also ratified by Vermes (2012). The incidences in 10.2, 10.3, 11.6 and 11.11 are together translated as “saying”. On the other hand, the incidence in 10.6 is lonely rendered as “:”. Such translations always reflect the idea of a complementiser marking a reported speech. It is therefore noticed that the three translators agree together with the five occurrences

4.4.2.6.3 Summary and deduction

It can be deduced that the complementiser marking a reported speech **לאמור** is still alive within the QH. Its morphosyntax remains the same as within the Biblical Hebrew.

4.4.2.7 Adjective

The various translations of 1QS and 1QM display a few occurrences of adjective IC. To evaluate their importance within the corpus, I will be reviewing one after one 1QS and 1QM

4.4.2.7.1 1QS

Firstly, I will be revising the various cases of the adjective IC within 1QS. After that, I will be assessing each of them.

4.4.2.7.1.1 Overview

The 1QS translation of Charlesworth (1994) seems to highpoint one case of IC adjective. The expression **אברכנו בהפלא מודה ובגבורתו** in 10.16 rendered by Charlesworth (1994) as “I will bless him for his exceedingly wondrous activity”. Even if it is not sure, the adjective “wondrous” appears to be a translation of the IC form **בהפלא**.

On the other hand, Wernberg-Møller (1957) has adopted another translation. The infinitival form **בהפלא** is rather rendered as “by giving thanks”. Such translation exhibits instead the idea of an explicative adjunct.

4.4.2.7.1.2 Assessment

In turn, Metso (2019, 55) translates the phrase **אברכנו בהפלא מודה ובגבורתו** as “I will bless him for his great wonders”. It is difficult to assess the role of the IC form **בהפלא** within the translation given. I should be acknowledged that the phrase **בגבורתו** encompasses the idea of “wonders” as well. Accordingly, it is wiser to conclude that the adjective concept is not obvious within Metso’s translation.

It can be concluded that the three translations are divergent with regards to the adjective IC. It is lonely the translation of Charlesworth (1994) that sounds to display an adjectival notion. I hope that the survey of 1QM below will provide us supplementary data concerning the present case.

4.4.2.7.2 1QM

Following the outline within the previous section, I will be running through two steps. Firstly, I will be proceeding to an overview of the possible adjective IC within 1QM. Secondly, I will be assessing each retained form.

4.4.2.7.2.1 Overview

The translation of García Martínez (1999) exhibits two cases of adjective IC. The first case is the infinitival form **תומה** within 1.12. The second case is the IC form **לקראת** within 7.9.

More specifically, the phrase **עד תומה לפדות** in 1.12 is translated by García Martínez (1999, 115) as “till eternal redemption”. Because of the presence of the preposition **עד**, it is true that corresponding the phrase expresses some notion of time (behaving like an adjunct of time). On the other hand, García Martínez expressly chose the adjective “eternal” to render the IC form **תומה**. The adjectival nature of the infinitive **תומה** is also plausible here.

Furthermore, the phrase **מערכה לקראת מערכה** in 7.9 is rendered by García Martínez (1999, 125) as “one line opposite another line”. The adopted translation, retaining the adjective “opposite”, appears to stress the adjectival nature of **לקראת**. Therefore, the 1QM translation of García Martínez (1999) sounds to retain two forms of IC adjective.

As for the translation of DSSEL Brill (2016), the infinitival form **תומה**, present in 1.12, is rendered as adjective as well. The expression **עד תומה לפדות** is rendered as “as an eternal redemption”. For this specific case, **תומה** is translated by the adjective “eternal”.

4.4.2.7.2.2 Assessment

The expression **עד תומה לפדות עולמים** in 1.12 is translated by Vermes (2012) as “until its end in eternal redemption”. The IC verbal form **תומה** is translated as “its end”. It is therefore considered as a nominalised verb rather than an adjective. The adjectival character of **תומה** is accordingly rejected by Vermes (2012).

On the other hand, the adjectival character of **לקראת** appears to be confirmed by the translation of Vermes (2012). The expression **מערכה לקראת מערכה** in 7.9 is translated as “formation facing formation” by Vermes. The infinitival form **לקראת** is logically expressed by “facing” which has an adjectival character.

The adjectival force of **תומה** (1.12) is unanimously accepted by García Martínez (1999) and DSSEL Brill (2016). Furthermore, both García Martínez (1999) and Vermes (2012) identify **לקראת** as an adjective IC.

4.4.2.7.3 Summary and deduction

Even if the concept of an adjective IC is grammatically debatable, such a syntactical phenomenon is credible. It can be concluded that, within QH, the IC can occasionally function as an adjective. Even if its occurrence is relatively rare, it remains a possibility. Morphosyntactically, an adjective IC can either be preceded by a **ל**, preceded by **ב**, and probably a bare form.

4.4.2.8 Preposition

From time to time, an IC can function as a preposition. The available translations, either that of 1QS or that of 1QM, testify such case. Firstly, I will be reviewing 1QS. After that I will be revising 1QS.

4.4.2.8.1 1QS

The study of the 1QS translations of Charlesworth (1994) and that of Wernberg-Møller (1957) demonstrates that 1QS does not express any IC forms functioning as a preposition. On the other hand, 1QM sounds to exhibit some forms.

4.4.2.8.2 1QM

An overview section will be opening this part. It will be followed by an assessment section.

4.4.2.8.2.1 Overview

The 1QM translation of García Martínez (1999) presents one occurrence of an IC functioning as a preposition. On the other hand, the DSSEL Brill (2016) translation shows two occurrences. As for García Martínez 's translation, the unique incidence is in 7.9. The expression **לקראת אויב** is translated as “against the enemy”. The IC form **לקראת** is accordingly rendered as “against” which is a preposition.

DSSEL Brill (2016) marries García Martínez's view with regard to the translation of **לקראת אויב** (7.9a). It renders it as “against the enemy” as well. Once more, **לקראת** is interpreted as a preposition. Regarding the phrase **מערכה לקראת מערכה** in 7.9b, DSSEL Brill (2016) translates it as “battle line against battle line”. Therefore, the IC verbal form **לקראת** is rendered as “against” which is a preposition.

4.4.2.8.2.2 Assessment

Within this assessment section, I consider the translation of Vermes (2012). Vermes (2012) renders **לקראת אויב** (7.9a) as “facing the enemy” and the phrase **מערכה לקראת מערכה** as “formation facing formation”. For the two occurrences, **לקראת** is always rendered “facing” which is an adjective.

It is consequently noticed that Vermes' translation (2012) does not ascribe to both IC forms within 7.9 a prepositional value. It also means that the three translators are not unanimous as for the translations of 7.9a and 9b.

4.4.2.8.3 Summary and deduction

It can be deduced that there no IC forms functioning as a preposition within 1QS. And even within 1QM, there is only one occurrence attested by García Martínez (1999) and two occurrences attested by DSSEL Brill (2016). Vermes attested any occurrence.

We can accordingly conclude that the presence of the IC operating as a preposition is very sporadic, even it is possible, within QH. A given form might function either as an adjective or a preposition. In a general way, the preposition IC forms are preceded by a **ל**.

4.4.2.9 Periphrastic use

From time to time, the IC is just used in a periphrastic construction. Firstly, I will be enumerating the occurrences within 1QS. After that, I will be reckoning the incidences within 1QM. At the end, I will be formulating a summary and deduction section.

4.4.2.9.1 1QS

1QS appears to display one case of periphrastic IC. It is particularly encountered in 5.23. After a quick overview, I will be performing a brief assessment of the situation.

4.4.2.9.1.1 Overview

The expression **להיות פוקדם** composed of the IC form of **היה** and the participle of **פקד** seems to display the periphrastic participle. Wernberg-Møller (1957, 29) translates it as “they shall examine”. On the other hand, Charlesworth (1994) opted for another translation. He rather considers the expression **להיות פוקדם** as expressing the idea of a purpose (“in order to examine”). The fact of choosing such translation does not mean that Charlesworth (1994) denies the periphrastic characteristic of the construction.

4.4.2.9.1.2 Assessment

Metso (2019, 31) is translating the construction **להיות פוקדם** as “they shall review”. I assume such modal translation does not annihilate the periphrastic nature of the phrase. Therefore, it can be assumed that the periphrastic nature of the structure is approved by the various translations.

4.4.2.9.2 1QM

After having briefly reviewed 1QS, I will be treating 1QM now. As usual, a short overview will be accompanied by an all-encompassing assessment.

4.4.2.9.2.1 Overview

1QM presents in 2.1 one case of a periphrastic use of the IC. The construction **להיות משרתים** is translated by García Martínez (1999) as “to serve”. It is also rendered by DSSEL Brill (2016) as “to serve”. Both translations express the idea of a purpose.

4.4.2.9.2.2 Assessment

Vermes renders the expression **להיות משרתים** as “shall minister”. It expresses a deontic modality notion. But as the main verb **משרתים** is a participle, the IC verbal form **להיות** just plays within the construction its periphrastic role.

4.4.2.9.3 Summary and deduction

Sometimes, an IC verbal form of the verb **היה** can be combined with the participle of the main verb to form a periphrastic construction. Such construction might appear within QH. However, it is necessary to mention that similar option is very rare within QH. If it happens, the IC form is mainly preceded by a **ל**.

4.4.3 General summary

All though the preceding pages, I have just reviewed the various morphosyntactic aspects of the QH IC on the phrasal level. At the end of this specific division, I want to sum up the main principles to be retained.

The review of the two chosen manuscripts, specifically 1QS and 1QM, allows us to conclude that, on the phrasal level, the QH IC can syntactically function as a nominalised verb, a complement of noun, a genitive, an equivalent to a participle, a complementiser marking a reported speech, an adjective, a preposition and within a periphrastic construction. Among those eight possibilities, some are meaningfully perceptible within QH. It is the case of the nominalised verb, the complement of noun, the genitive, the equivalent to a participle and the complementiser marking the reported speech. Other syntactical functions, on the other hand, are just appearing rarely within the corpus. This is the case of the adjective, the preposition and the IC within a periphrastic construction.

The phenomenon of nominalisation is quite frequent within QH. In a general way, it is mainly the IC bare forms that function as a nominalised verb. On the other hand, the nominalised verb IC can also be preceded by the preposition **ל** or by the preposition **ב** even if such cases are much rarer. It can also be deduced that the IC might play the role of a complement of noun within QH. The corresponding occurrences are mainly preceded by **ל**. The other types of morphosyntax (forms preceded by **ב** or bare forms) are absent inside the corpus.

It is largely established that, within QH, the IC can also operate as a genitive. From a morphosyntax point of view, the genitive IC can either be preceded by the preposition **ל** or just in bare forms. The IC syntactical function “equivalent to a participle” is decidedly

distinguishable within QH. They are generally preceded by לְ. However, bare forms are acknowledged as well.

The famous IC verbal form **לאמור**, frequently encountered in BH, is still alive and active within QH. The relevance of an adjective IC is questionable. However, the appraisal of a few translations under various translators, permits us to conclude that similar grammatical phenomenon can happen. An adjective IC can be either preceded by לְ or by בְ or merely a bare form.

The QH IC can sporadically operate as a preposition. The IC functioning as a preposition is mainly preceded by לְ. Finally, within QH, the IC can from time to time appear within a periphrastic construction. Equal construction is particularly composed of the verb **היה** in its IC conjugation followed by the main verb in the participle. In such case is presenting; the IC verbal form is preceded by לְ.

CHAPTER 5

MORPHOSYNTACTICAL FEATURES OF THE INFINITIVE CONSTRUCT ON THE SENTENTIAL LEVEL

5.1 Clause and sentence

At the beginning of this chapter, which is particularly allocated to the morphosyntactical features of the IC on the sentential level, it is necessary to clarify the exact border between a clause and a sentence. An appraisal of each term will help us to determine the exact scope of this study.

Arnold and Choi (2003, 162) remark that “the very definitions of clause and sentence may be problematic.” On the one hand, a clause is “a group of words containing a subject and only one predicate” (Arnold and Choi 2003, 162). It clearly differs from a phrase “which makes no specific grammatical predication” Arnold and Choi (2003, 163). On the other hand, a sentence “is comprised of one or more clauses and is the largest grammatical structural unit, except for the discourse or the text itself” (Arnold and Choi 2003, 163). Thus, they have discerned three kinds of sentences. Firstly, a “simple sentence” is “with only one clause” (Arnold and Choi 2003, 164). It may be “either nominal or verbal” Arnold and Choi (2003, 164). Secondly, a “compound sentence” is “a sentence with two or more clauses of equal syntactical status (or function)” Arnold and Choi (2003, 164). Finally, a “complex sentence” is a sentence “with two or more clauses of unequal status” (Arnold and Choi 2003, 164) and “in which one clause is subordinated to the other, the independent or main clause” (Arnold and Choi 2003, 164).

According to Van der Merwe, Naudé and Kroeze (2017, 541) “a sentence is regarded as the largest structural unit in term of which the grammar of language is organized”. On the other hand, they consider a clause as a “grammatically organized unit, smaller than a sentence” (Van der Merwe, Naudé and Kroeze 2017, 523) but “larger than a phrase” (Van der Merwe, Naudé and Kroeze 2017, 523).

As for Andersen and Forbes (2012, 368), they consider a sentence as “two or more clauses exhibiting as-yet-unspecified coherence”. However, a clause is mainly a “syntactic unit that includes a predicator and the clause immediate constituents that accompany it” (Andersen and Forbes 2012, 360). They however notice that Biblical Hebrew “evidences clauses having no predicator (“verbless” or “nominal” clauses)” (Andersen and Forbes 2012, 360). For them, a

predicator is a “verbal or a quasiverbal constituent that specifies equivalence, activity, state, or process” (Andersen and Forbes 2012, 360). They also discern fourteen kinds of “clause immediate constituent”, namely “predicators, aspectualisers, subjects, objects, complements, other participants, movement, space, time, scoping operators, enriching information, phrasal discourse unit, syntactic isolates and impermanents” (Andersen and Forbes 2012, 360).

Waltke and O’Connor (1990, 79) define a sentence in two ways. Defined in a shorter way, a sentence is “a linguistic form composed of one or more clauses”. Specified in a longer way, a sentence is “a linguistic unit not as large as a discourse but larger than those grammatical elements that cannot exist independently but are syntactically dependent on one another within this larger linguistic unit; namely, the clause, the phrase, the word, the morpheme” (Waltke and O’Connor 1990, 79).

5.2 Scope of my study

The different points raised above can be concluded in the following ways. Firstly, apart from the text and the discourse, the sentence constitutes the larger grammatical unit. Secondly, there are various kinds of sentence: simple sentence, compound sentence and complex sentence. Thirdly, a simple sentence coincides with a clause. Put in different words, a clause can also be considered as a sentence, a simple one. This last position is at least supported by Arnold and Choi (Arnold and Choi 2003, 164) and by Waltke and O’Connor (1990, 79).

Embracing the above deductions, the present study will particularly be focused, at the same time, on the clause and on the sentence. In other words, within this section, the expression “sentential” covers also the clause. Otherwise, the present division seeks to demonstrate correspondingly the morphosyntactical features of the IC both on the “sentential” level and on the “clausal” level.

5.3 Methodology

Within this section, I will continue to embrace the methodology implemented within the previous section. The approach consists mainly of evaluating one after one the IC syntactical functions operating at the sentential level within IQS and IQM. For each manuscript, I will be performing an overview and an assessment of all the selected occurrences. A summary and deduction will be proposed at the end of every section. This part is central because my principal findings will be formulated within it.

My approach will be at the same time quantitative and qualitative. A range of statistical data will be provided. They will be categorised, regrouped and compared. But at the same time, the arising grammatical and syntactical phenomenon will be evaluated and interpreted. On the other hand, my final grammatical discoveries will clearly be framed at the conclusion part of this research.

5.4 Morphosyntactic features of the IC on the sentential level

On the clausal and the sentential level, the 1QS and 1QM IC verbal forms seem to function as an adjunct of purpose, an explication adjunct, an adjunct of time, a causal adjunct, a complement in a verbal clause, a predicate of a nominal clause with a deontic modality force, a predicate of a nominal clause with an epistemic modality character and a predicate of a nominal clause with expressing an imminent event. It was the analysis of the various translations of 1QS and 1QM (Charlesworth 1994 and Wernberg-Møller 1957 for 1QS and García Martínez 1999 and DSSEL Brill 2016 for 1QM) which allows us to extricate those various grammatical functions.

Within this particular section, I am going to assess and evaluate one after one those above-mentioned syntactical functions. As specified earlier, an overview endeavor of each manuscript will be followed by an assessment work. A division assigned to a partial conclusion will wrap up each subdivision.

5.4.1 Adjunct of purpose

Within this unit, I am going to review the adjunct of purpose occurrences within 1QS and 1QM.

5.4.1.1 1QS

At the first time, I will be performing an overview of the adjunct of purpose IC occurrences within 1QS. After that, I will provide an assessment of these incidences.

5.4.1.1.1 Overview

On the one hand, the translation of Charlesworth (1994) exhibits 63 occurrences IC forms operating as an adjunct of purpose. Such proportion is worth 29,86 % of the overall total under Charlesworth (1994). On the other hand, Wernberg-Møller (1957) identifies 38 occurrences which add up 18,01 % of the aggregate. This significant gap (25 occurrences) demonstrates that the two translators highly disagree with regards to the translation of some IC verbal forms. The same phenomenon is also perceivable when Wernberg-Møller (1957) displays 54 occurrences of predicate of a nominal clause (deontic modality) while Charlesworth (1994) merely discerns 33 occurrences (a gap of 21 incidences).

The table below demonstrates the morphosyntax of the IC adjunct of purpose under the two translators.

Table 37. Morphosyntax of the adjunct of purpose IC in 1QS

Morphosyntax	Charlesworth		Wernberg-Møller	
	Number	Percentage	Number	Percentage
Forms preceded by לְ	62	98 %	37	97 %
Forms preceded by בְּ	0	0 %	0	0 %
Bare forms	1	2 %	1	3 %
Bare forms preceded by other prepositions	0	0 %	0	0 %
TOTAL	63	100 %	38	100 %

The two translators agree concerning the following translations. This group encloses 34 occurrences.

Table 38. Adjunct of purpose – translations adopted by Charlesworth and Wernberg-Møller

Text	Corresponding phrase	Translation of Charlesworth	Translation of Wernberg-Møller
1.7	לַעֲשׂוֹת חֻקֵי אֱלֹהִים	to do [the statutes of God]	to do [the ordinances of God]
2.12	לְהִסָּג בּוֹ	[so that] he backslides [over it]	[so that] he backslides [over it]
2.26	לְלַכְתּוֹ בְּשִׁרְיוֹת	[so as] to walk [in the stubbornness]	in order to walk [in the stubbornness]
3.6	הִתְיַסֵּר בְּיַחַד	[so that] he cannot be instructed	[so that] he cannot be instructed

3.13	וללמד להבין למשכיל	to instruct	to instruct
3.13	וללמד להבין למשכיל	and [to] teach	and [to] teach
3.18	להתהלך במ ע	[in which] to walk	[in which] to walk
3.24	להכשיל בני אור	cause to stumble	[strive] to strip up
4.2	להאיר איש בלבב	to eliminate [the heart of man]	to eliminate [the heart of man]
4.2	ולישר כול לפניו	and to level [before him]	and to level [before him]
4.2	ולפחד לבבו	and to make [his heart]	and to make [his heart]
5.1	לשוב מכול רע	to turn away	to turn away
5.1	ולהחזיק בכול	and [to] hold fast	and [to] hold fast
5.4	לתעות אחר לבבו	to err	in order to go astray
5.8	לשוב אל תורת	to return	to return
5.10	להבדל מכול אנשי העול	To separate [from all the men of deceit]	To separate [himself from all the men]
5.11	לדעת הנסתרות	in order to know	in order to know
5.13	לגעת בטהרת אנשי	in order to touch	in order to touch
5.20	לעשות ככול החוקים	in order to act	to do
5.21	להקים את בריתו	to establish	to uphold
5.22	ולפקוד את כול חוקיו	to observe all his statutes	to scrutinize all his ordinances
6.5	להברך בראשית	in order to bless [the first]	in order to bless [the first]
6.14	להוסיף על עצת	to join [the Council]	to join [the Council]
6.15	לשוב לאמת	to turn [to the truth]	to turn [to the truth]

6.15	ולסור מכול עול	to depart [from the deceit]	to step aside [from the deceit]
6.15	לעמוד לפני הרבים	[enters] to stand before the many	[enters] to stand before the many
6.22	לקרבו ליחד	to approach [the community]	to bring [him] near [to the community]
7.15	לשוח בה	In order to recline [on it]	In order to recline
7.24	ללכת בשרירות	to walk [in the stubbornness]	to walk [in the stubbornness]
8.6	לכפר בעד הארץ	to atone [for the earth]	to atone [for the earth]
8.6	ולהשב לרשעים	And to repay [the wicked their reward]	And to punish
8.13	לפנות שם את דרכ	[Into the wilderness] to prepare [there]	In order to clear [his way there]
9.9	ללכת בכול שרירות לבם	To walk [in all the stubbornness]	In order to walk
10.15	להדשן	To enjoy [the delights]	To enjoy

By contrast, Charlesworth (1994) and Wernberg-Møller (1957) exhibit a divergence of view as for translation of the following IC verbal forms. Either one or the other has opted to translate the IC form as an adjunct of purpose. This group displays 30 occurrences.

Table 39. Adjunct of purpose – differences between Charlesworth and Wernberg-Møller

Text	Corresponding phrase	Translation of Charlesworth		Translation of Wernberg-Møller	
		Translation	Function	Translation	Function
1.1	לדרוש אל	in order to seek [God]	Adjunct of purpose 1	he shall seek	Predicate of a nominal clause

					(Deontic modality)
1.2	לעשות הטוב והישר	doing [what is good and bad]	Explicative Adjunct (Epexegetical)	in order to do	Adjunct of purpose
1.3	ולאהוב כול	in order to love [all]	Adjunct of purpose	he shall love	Predicate of a nominal clause (Deontic modality)
1.4	ולשנא את כול	and in order to hate [all]	Adjunct of purpose	and [shall] hate	Predicate of a nominal clause (Deontic modality)
1.5	ולעשות אמת	and in order to perform	Adjunct of purpose	He shall do	Predicate of a nominal clause (Deontic modality)
1.6	ולוא ללכת עוד	to walk no longer with	Adjunct of purpose	and walk no more	Predicate of a nominal clause (Deontic modality)
1.7	ולהבי את כול	in order to receive	Adjunct of purpose	shall be brought	Predicate of a nominal clause (Deontic modality)
1.8	ולהתהלך לפניו	to walk [before him]	Adjunct of purpose	he shall walk [before him]	Predicate of a nominal clause

					(Deontic modality) 10
1.9	ולאהוב כול	in order to love [all]	Adjunct of purpose	he shall love	Predicate of a nominal clause (Deontic modality)
1.10	ולשנא כול בני	and to hate [all the sons]	Adjunct of purpose	and [should] hate [each one]	Predicate of a nominal clause (Deontic modality)
1.12	לברר דעתם	in order to strengthen [their knowledge]	Adjunct of purpose	[so that] they can clarify	Predicate of a nominal clause (Deontic modality)
1.12	וכוחם לתכן	And [in order to] discipline [their strength]	Adjunct of purpose	And [can] examine their strength	Predicate of a nominal clause (epistemic modality)
1.13	לצעוד בכול אחד	[and not] to deviate [from any]	Adjunct of purpose	they must not walk	Predicate of a nominal clause (Deontic modality)
1.14	להתאחר מכול מועדיהם	[in order that they not be] late [from all their seasons]	Adjunct of purpose	[they] must flinch	Predicate of a nominal clause (Deontic modality)
1.15	לסור מחוקי	[not] to turn aside [from his statutes]	Adjunct of purpose	they must [not] turn aside	Predicate of a nominal clause

					(Deontic modality)
1.16	לעשות ככול	in order to act	Adjunct of purpose	to act	Predicate of a nominal clause (Deontic modality)
3.10	לסור ימין ושמאול	to turn aside	Adjunct of purpose	[without] turning aside	Explicative adjunct (epexegetical)
3.11	לצעוד על אחד	[and not] transgress	Adjunct of purpose	walking contrary	Explicative adjunct (epexegetical)
5.2	להיות ליחד	in order to become	Adjunct of purpose	they shall be a community	Predicate of a nominal clause (deontic modality)
5.23	להיות פוקדם	In order to examine	Adjunct of purpose	They shall [examine]	Periphrastic
5.24	להעלות איש לפי	to elevate each according	Adjunct of purpose	promoting one according	Explicative adjunct (epexegetical)
5.24	ולאחרו כנעויתו	to keep [him] back	Adjunct of purpose	setting [him] back	Explicative adjunct (epexegetical)
6.6	להברך בראשית הלחם	---	---	In order to bless	Adjunct of purpose

8.2	לעשות אמת	to perform [truth]	Adjunct of purpose	[so that] they can enact [truth]	Predicate of a nominal clause (epistemic modality)
8.3	לשמור אמונה	to keep [faithfulness]	Adjunct of purpose	can keep [truth in the land]	Predicate of a nominal clause (epistemic modality)
8.3	ולרצת עוון	to pay [for iniquity]	Adjunct of purpose	can pay off [sin]	Predicate of a nominal clause (epistemic modality)
8.10	להקם {{○○○}} ברית	to uphold [the covenant]	Adjunct of purpose	upholding [the covenant]	Explicative adjunct (epexegetical)
8.10	לכפר בעד הארץ	To atone [for the land]	Adjunct of purpose	aton[ing] [for the earth]	Explicative adjunct (epexegetical)
8.10	ולחרוצ משפט	[and] to decide [judgment]	Adjunct of purpose	deciding [judgment]	Explicative adjunct (epexegetical)
8.13	ללכת למדבר	to depart [into the wilderness]	Adjunct of purpose	by going out [into the wilderness]	Explicative adjunct (epexegetical)

5.4.1.1.2 Assessment

After having provided an overview of the 1QS IC verbal forms functioning as an adjunct of purpose, I now perform an assessment. As mentioned earlier, the recourse to a third translation – Metso’s 1QS translation (2019) – is beneficial.

As for the first group composed of 34 verbal forms unanimously recognised as operating as an adjunct of purpose, Metso (2019) distinguishes 32 of them as an adjunct of purpose: 1.7, 2.12, 2.26, 3.13a, 3.13b, 3.18, 4.2a, 4.2b, 4.2c, 5.1a, 5.1b, 5.4, 5.8, 5.10, 5.11, 5.13, 5.20, 5.21, 5.22, 6.5, 6.14, 6.15a, 6.15b, 6.15c, 6.22, 7.15, 7.24, 8.6a, 8.6b, 8.13, 9.9 and 10.15. On the other hand, 3.6 is considered as an explicative adjunct while 3.24 is supposed as an equivalent to a participle. The phrase **לבלתי התיסר** (3.6) is rendered as “by refusing to discipline himself” (Metso 2019, 21) whereas the phrase **וכול רוחי גורלו להכשיל בני אור** (3.24) is translated as “and all the spirits of his lot make the sons of light stumble” (Metso 2019, 23).

Regarding the second group made up of 30 incidences, Metso (2019) discerns 14 of them (1.8, 1.9, 1.10, 1.12a, 1.12b, 1.16, 5.24a, 5.24b, 8.2, 8.3a, 8.3b, 8.10a, 8.10b, 8.10c) as an adjunct of purpose, 13 others (1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7, 1.13, 1.14, 1.15, 5.2, 5.23 and 8.13) as a predicate of a nominal clause with deontic modality force and 2 forms (3.10 and 3.11) as an explicative adjunct. The form **להברך** in 6.6 recognised by Wernberg-Møller (1957) is not attested.

In total, Metso (2019) acknowledges 46 IC forms as operating as an adjunct of purpose. Such proportion is worth 21,80 % of the overall total. The proportion is 29,86 % under Charlesworth (1994) and 18,01 % under Wernberg-Møller (1957). Considering all of these proportions, it can be concluded the adjunct of purpose remains one of the grammatical functions featured by the QH IC.

5.4.1.2 1QM

Within this section, I am going to study the functioning of the adjunct of purpose IC within 1QM. A brief overview will be followed by an assessment endeavour.

5.4.1.2.1 Overview

First, I evaluate the various morphosyntactic aspects of the adjunct of purpose IC within 1QM. The chart below provides the corresponding data.

Table 40. Morphosyntax of the adjunct of purpose IC in 1QM

Morphosyntax	García Martínez	DSSEL Brill
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	Number	Percentage	Number	Percentage
Forms preceded by ל	80	100 %	72	100 %
Forms preceded by ב	0	0 %	0	0 %
Bare forms	0	0 %	0	0 %
Bare forms preceded by other prepositions	0	0 %	0	0 %
TOTAL	80	100 %	72	100 %

It is easily decipherable that the entirety (100 %) of the adjunct of purpose 1QS IC is preceded by ל. It is striking that the other forms are totally absent.

Now, I enumerate the occurrences unanimously recognised by García Martínez (1999) and DSSEL Brill (2016) as an adjunct of purpose. This collection gathers 68 verbal forms which represent 40 % of the overall total within 1QM.

Table 41. Adjunct of purpose – translations adopted by García Martínez and DSSEL Brill

Text	Corresponding phrase	Translation of García Martínez	Translation of DSSEL Brill
1.3	לחנות במדבר ירושלים.	To camp [in the desert of Jerusalem]	To camp [in the wilderness of Jerusalem]
1.4	להלחם במלכי הצפון	To wage war [against the kings]	To do battle [against the kings]
1.13	לנגוף רשעה	In order to strike down [wickedness]	As to strike a blow [at wickedness]
1.13	למשוב גורל	In order to force [to lot] to retreat	So as to force [the retreat]
2.5	לערוך מקטרת ניחוח	In order to prepare the pleasant incense	To arrange [the sweet smelling]

2.5	לכפר בעד כול עדתו	To atone [for all his congregation]	To atone [for all his congregation]
2.5	ולהדשן לפניו	To satisfy [themselves in perpetuity]	To satisfy [themselves before him]
2.8	לצאת לצבא	In order to go out [on campaign]	To go out [for battle]
2.8	לצאת לצבא	In order to go out [on campaign]	To go out [for battle]
3.8	להפיל כול חללי מעל	To fell [all the slain of unfaithfulness]	[so as] to bring down [all the slain]
3.10	לבוא המערכה	To return [to the line]	to enter [the formation]
3.11	לבוא אל העדה	To go back [to the congregation]	to enter [the congregation]
5.3	להשלים מערכת	To fill [a front line]	to make [a forward battle]
6.5	להפיל חללים במשפט אל	To fell [the dead by the judgment of God]	to bring down [the slain]
6.5	ולהכניע מערכת	To humiliate [the enemy line]	to subdue [the battle line]
6.6	לשלם גמול	To pay [the reward]	to render [recompense]
7.4	ללכת למלחמה	To go [to war]	To go [to battle]
7.12	לחזק ידיהם במלחמה	To strengthen [their hands for battle]	To encourage [them for battle]
8.3	להתיצב על מעמדם	To remain [in their position]	To take [their position]
8.9	לנצח מלחמה	to direct [the battle]	to direct [the battle]

8.10	להמס לב אויב	to melt [the heart of the enemy]	in order to melt [the heart of the enemy]
8.11	להפיל חללים	to bring down [the slain]	to bring down [the slain]
8.12	לנצח ידי מלחמה	To direct [the fighting hands]	to direct [the signals of battle]
8.16	לנצח מלחמה	to direct [the battle]	to direct [the battle]
9.1	להפיל בחללים	To strike [the fallen]	to bring down [the slain]
9.2	לנצח המלחמה	To direct [the battle]	to direct [the fighting]
9.2	לנצח מלחמה	to direct [the battle]	to direct [the battle]
9.5	להשמיד אויב	To exterminate [them]	in order to destroy [the enemy]
9.8	להתגאל בדם טמאתם	So as not be defiled [with their impure blood]	so as to be defiled [by their unclean blood]
9.10	לערוך המעמד	To establish [the formation]	In order to arrange [their position]
10.1	ולהשמר מכול ערות דבר רע	to keep [ourselves from any immodest nakedness]	to keep [ourselves from any shameful nakedness]
10.4	להלחם לכם	To do battle [for you against your enemies]	to fight [for you against your enemies]
10.4	להושיע אתכם	To save [you]	[And] to save [you]
10.5	להחזיק בגבורת אל	To strengthen [them with God's power]	to strengthen [them by the might of God]
10.5	ולשוב כול מסי לבב	[but] to send away all whose heart melts	to turn back [all who have lost heart]
10.6	לחזיק יחד בכול גבורי חיל	[And] to strengthen [together all the intrepid heroes]	[and] to strengthen [all the valiant warriors together]

11.8	לה{{לחם}}כבד באויבינו	To be glorious [over our enemies]	In order that you may glorify [yourself]
11.8	להפיל גדודי בליעל	To fell [the hordes of Belial]	to bring down [the hordes of Belial]
11.13	להשפיל גבורי עמים	In order to fell [the powerful ones]	in order to bring down [all mighty men]
11.13	להשיב גמול	To return [the reward]	to return [the recompense]
11.14	ולהצדיק משפט אמתכה	And to pronounce [the justice]	to pronounce [the just judgement]
11.14	ולעשות לכה שם עולם בעם	[And] to make [an everlasting name for yourself]	[and] to make [for Yourself an everlasting name among the people]
11.15	ולהתגדל	in order to show yourself great	and to show yourself great
11.15	ולהתקדש	in order to show yourself holy	and [to show yourself] holy
11.15	לדעת	so that they know	to know
12.1	לה[לל אמת]כה	To [praise] [your [truth]]	to pr[aise] [Your [truth]]
12.3	למלוך ע'ליהם	In order to rule [[] during all times]	in order to reign [[] for all time]
12.14	להביא אליך חיל גואים	[So that the wealth of the nations] can be brought [to you]	[that the wealth of the nations] might be brought [to you]
12.16	למלוך עולמים.	To reign forever	to reign [eternally]
13.9	ולס[פר] מעשי אמתכה	and to re[count] the deeds of your truth	and to re[count] Your works

13.10	לעוזרנו	to assist [us]	to assist [us]
13.15	ולהשמיד באשמה	And [to] destroy because of wickedness	and to destroy iniquity
13.15	להשפיל חושך	To humiliate darkness	to bring darkness low
13.15	ולהגביר אור	And [to] strengthen light	and to lend might to light
13.16	לכלות כול בני חושך	and to annihilate [all the Sons of Darkness]	and to annihilate [all the Sons of Darkness]
14.2	לבוא המחנה	in order to enter [the camp]	to enter [the camp]
14.5	ולהרים במשפט	In order to rise up [in justice]	in order to raise up [in judgement]
14.6	ולפתוח פה	[And] to open [the mouth]	to open [a mouth]
14.6	ללמד מלחמה	to train...[in warfare]	to teach... [warfare]
14.14	לה[רי]ם לכה מעפר	In order to raise [from the dust for yourself]	to r[aise u]p [those for Yourself from the dust]
14.15	ולהשפיל מאלים	and to humble [those of the gods]	and to humble [those of the gods]
16.7	לנצח מלחמה	To direct [the battle]	to direct [the fighting]
16.8	להפיל בחללי כתיים	To cast down [the slain of the Kittim]	to bring down [the slain of the Kittim]
17.5	להכניע...שר ממשלת	To humiliate... [the prince of the dominion...]	To subdue...[the prince of the realm...]
17.5	ולהשפיל שר ממשלת	[and] (to) abase [the prince of the dominion...]	[and] to humiliate [the prince of the realm...]
17.7	להרים באלים משרת מיכאל	to exalt [the sway of Michael]	to exalt [the authority of Michael]

17.10	לסדר דגלי המערכה	In order to arrange [the battalions of the line]	to form [the divisions of the battle line]
18.5	להחרימם	to eliminate [them]	to completely destroy [them]

By contrast, García Martínez (1999) and DSSEL Brill (2016) disagree as to the syntactical functions of the IC verbal forms listed below. This list is specifically composed of 15 IC verbal forms compiled within the table below. Amid those occurrences, 12 are unilaterally considered by Charlesworth (1994) as an adjunct of purpose. The remaining 3 are one-sidedly classified by Wernberg-Møller (1957) as an adjunct of purpose.

Table 42. Adjunct of purpose – differences between García Martínez and DSSEL Brill

Text	Corresponding phrase	Translation of García Martínez		Translation of DSSEL Brill	
		Translation	Function	Translation	Function
2.2	ראשי הלויים לשרת תמיד	To serve always	Adjunct of purpose	Serve [continually]	Predicate of a nominal clause
3.1	לצאת אנשי הבנים	To go out	Adjunct of purpose	[so that the infantry] might advance	Epistemic modality
9.11	לה[מיס אויב	To crush [the enemy]	Adjunct of purpose	[the enemy] might become discouraged	Predicate of a nominal clause (epistemic modality)
10.1	לשול את כול אויבינו	To plunder [all our enemies]	Adjunct of purpose	plundering [all of our enemies]	Explicative adjunct

12.4	ולפקוד צבֹּאֹת בְּחִירִיכָה	to muster the arm[ies] of your [ch]osen ones	Adjunct of purpose	commissioning [] Your []	Explicative adjunct
12.4	לרשות יד במלחמה	to have [the upper hand in the battle]	Adjunct of purpose	directing [them in battle]	Explicative adjunct
12.5	[להכניע] קמי ארץ	[and (to) destroy] the rebels of earth	Adjunct of purpose ולהכניע	of Not considered by DSSEL (Vacat)	The verbal form להכניע (Accordance) is not considered by DSSEL
15.17	להסיר בלֹא יעל	To remove Belial	Adjunct of purpose	Hebrew trans. Not considered by DSSEL	Not considered
16.12	לצאת מערכה אחרת	In order that [another relief line] goes out [to the battle]	Adjunct of purpose	might go forth [as a battle reserve]	Predicate of a nominal clause (deontic modality)
17.7	להאיר בשמחה ברית ישראל	To illuminate [with joy the	Adjunct of purpose	He shall [joyfully] light up [the covenant of Israel]	Predicate of a nominal clause

		covenant of Israel]			(deontic modality)
17.16	ל[הפ]יל חללים	To [fa]ll slain	Adjunct of purpose	VACAT	VACAT
18.5	לבוא ביום ההואה	[its] setting [on that day]	Nominalisation	to set on [that day]	Adjunct of purpose
18.7	להפליא	In order to work wonders	Adjunct of purpose	[You have done] wondrous things	Nominalisa- tion
18.11	להסיר ממ[ש]לת[אויב]	Removing [for ever the enemy dominion]	Explicative adjunct 6	in order to remove [the domi[n]ion of the enemy]	Adjunct of purpose
18.12	לרדוף המונם	[The day of] pursuing [their mob]	Complement of noun	[to] pursue [their multitude]	Adjunct of purpose

5.4.1.2.2 Assessment

To assess what García Martínez (1999) and DSSEL Brill (2016) have suggested, a third voice has been introduced, that of Vermes (2012). Among the 68 occurrences included within the first group, 52 occurrences are confirmed as an adjunct of purpose: 1.3, 1.4, 1.13a, 1.13b, 2.5a, 2.5b, 2.5c, 2.8a, 2.8b, 5.3, 6.5a, 6.5b, 6.6, 7.4, 7.12, 8.3, 8.9, 8.10, 8.11, 8.12, 8.16, 9.1, 9.2, 9.2, 9.5, 9.8, 9.10, 10.1, 10.4a, 10.4b, 11.8a, 11.13a, 11.13b, 11.14a, 11.14b, 11.15a, 11.15b, 11.15c, 12.3, 12.14, 13.9, 13.10, 13.15a, 13.15b, 13.15c, 13.16, 14.2, 14.14, 14.15, 16.7, 16.8, 17.10 and 18.5.

However, 5 occurrences (3.8, 7.4, 10.5a, 10.5b, 10.6) are supposed as a predicate of a nominal clause with deontic modality character (להפיל: shall cause to fall, ללכת: shall march, out,

להחזיק: they shall strengthen, **ולשוב**: and shall make...withdraw, **לחזיק**: they shall fortify). In addition to that, 3 occurrences are thought to be an equivalent to participle: 14.5 (**ולהרים**: he has lifted up), 14.6a (**ולפתוח**: and has opened) and 14.6b (**ללמד**: he has taught). Apart from that, 3 other verbal forms are believed to be a nominalised verb: 12.16 (**למלוך**: dominion), 17.5a (**להכניע**: defeat) and 17.5a (**ולהשפיל**: and overthrow). Besides, two other forms are classified as an explicative adjunct: 11.8 (**להפיל**: by levelling) and 12.1 (**לה[לל]**: praising). A form is considered as an adjunct of time (3.11 – **לבוא**: when they journey), another one as a predicate of a nominal clause with an imminent event connotation (17.7 – **להרים**: he will raise up) and a last one not considered in the Hebrew edition utilised by Vermes (2012) (3.10).

As for the elements of the second group (15 occurrences), six are confirmed as an adjunct of purpose: 3.1, 9.11, 12.4b, 12.5, 16.12 and 17.16. Four other incidences are established as a nominalised verb: 2.2 (**לשרת**: ministry), 18.5 (**לבוא**: setting), 18.7 (**להפליא**: marvels) and 18.12 (**לרדוף**: pursuit). Two other forms are recognised as an explicative adjunct (10.1 - **לשול**: causing to flee and 18.11 - **להסיר**: causing to fall), two others as a predicate of a nominal clause with an imminent event character (12.4 - **ולפקוד**: thou wilt muster and 17.7 - **להאיר**: he will enlighten). A form (15.17) is not recognised by the Vermes (2012).

Considering all of those figures, it can be deduced that Vermes (2012) ascertains a total of 58 incidences as an adjunct of purpose. It is worth 72,50 % of the forms discovered by García Martínez (1999) and 80,56 % of those of DSSEL Brill (2016). The same proportion is worth 34,12 % of the overall total within 1QM (170 occurrences).

5.4.1.3 Summary and deduction

The analysis of 1QS and that of 1QM allow us to deduce a range of conclusions regarding some characteristics of the QH IC. First of all, the adjunct of purpose IC is very active in QH. The high proportion exhibited under the various chosen translations are indicative. Secondly, the adjunct of purpose IC are mainly preceded by **ל**. In a very few occurrences (just one occurrence within 1QS), it can be a bare form. Finally, depending on the interpretation of a text, the adjunct of purpose IC can be inverted with other syntactical functions: predicate of a nominal clause, explicative adjunct, nominalised verb and

5.4.2 Explicative adjunct

At the clausal and sentential level, the QH IC can also play the role of an explicative adjunct. Within this section, I am going to study the emergence of the explicative adjunct IC within 1QS

and 1QM. At the first time, I will be studying the occurrences within 1QS. After that? I will be reviewing those of 1QM.

5.4.2.1 1QS

Within this part, I will be keeping the standard outline already adopted within the previous section. Firstly, a broad overview regarding the incidences within 1QS will be performed. After that, I will be proceeding to an assessment endeavour.

5.4.2.1.1 Overview

As discussed above, the explicative adjunct IC plays a quite important role within 1QS. The statistics show that its ratio is worth 17,54 % of the overall total for Charlesworth's translation (1994) and 18,96 % for Wernberg-Møller's translation (1957). The table provided below exhibits the proportion of the various morphosyntax aspects of the explicative adjunct IC within 1QS.

Table 43. Morphosyntax of the explicative adjunct IC in 1QS

Morphosyntax	Charlesworth		Wernberg-Møller	
	Number	Percentage	Number	Percentage
Forms preceded by לְ	35	95 %	36	90 %
Forms preceded by כִּי	0	0 %	1	3 %
Bare forms	2	5 %	3	8 %
Bare forms preceded by other prepositions	0	0 %	0	0 %
TOTAL	37	100 %	40	100 %

Through the table below, I will be enumerating the occurrences of the explicative adjunct cases unanimously agreed by Charlesworth (1994) and Wernberg-Møller (1957).

Table 44. Explicative adjunct – translations adopted by Charlesworth and Wernberg-Møller

Text	Corresponding phrase	Translation of Charlesworth	Translation of Wernberg-Møller

1.15	ללכת ימין	by walking [either to the right...]	by walking [either to the right...]
2.8	לכפר עוונֵיך	by covering [over your iniquity]	by weeping out [thy iniquity]
3.9	ולהתקדש במי דוכי	By sprinkling [with waters of purification]	By sanctifying himself [with water of purity]
3.9	להלכת תמים	by walking	for walking
4.6	וחבא לאמת	Concealing [the truth]	Concealing [the truth]
4.11	ללכת בכל דרכי	walking [in all]	walking [in all]
5.4	לכת בכל דרכיהם	Walking [in all their ways]	Walking [in all their ways]
5.12	לעלות אף	arousing anger	arousing anger
5.12	ולנקום נקם	and taking vengeance	and taking vengeance
6.7	לקרוא בספר	reading [the book]	reciting from the book]
6.7	ולדרוש משפט	studying [the judgment]	studying [commandments]
6.8	ולברך ביחד	saying [benediction]	saying [benediction]
6.9	להשיב איש את מדעו	presenting [each man his knowledge]	submitting [his knowledge]
7.1	להבעת מצרה	being terrified	being terror-stricken
7.18	לבגוד באמת	[by] dealing treacherously [with the truth]	[by] dealing treacherously [with the truth]
7.19	וללכת בשרירות	[and by] walking	[and by] walking

		[in the stubbornness]	[in the stubbornness]
7.23	לבגוד ביחד	[by] being treacherous [towards the Community]	[by] being treacherous [towards the Community]
8.9	ולקריב [^] ריח [^]	offering up [a sweet odor]	offering up [a sweet odor]
8.15	ביד מושה לעשות	[through Moses] to do	[through Moses] to do
8.18	להלך בתמים דרך	by walking	by walking
9.9	להבדל מעול	By separating [themselves]	By separating [themselves from deceit]
9.9	וללכת בתמים דרך	And walking [blamelessly]	By walking [in a perfect way]
10.25	לשמור אמנים	Keeping faithfulness	Keeping faithfulness
11.1	ולהשכיל רוכנים	to teach/teaching	to teach/teaching
11.1	ולהשיב ענה	to respond/responding	to respond/responding
11.18	להשיב על עצתכה	to dispute/disputing	to dispute/disputing
11.18	ולהשכיל בכול	to give instruction/giving	to give instruction/giving
11.19	ולהביט בעומק	to behold/beholding	to behold/beholding
11.19	ולהתבונן בכול	to discern/discerning	to discern/discerning

The chart below exhibits, by contrast, the list of the explicative adjunct occurrences unilaterally chosen either by Charlesworth (1994) or by Wernberg-Møller (1957). It consists of 16 occurrences.

Table 45. Explicative adjunct – differences between Charlesworth and Wernberg-Møller

Text	Corresponding phrase	Translation of Charlesworth		Translation of Wernberg-Møller	
		Translation	Function	Translation	Function
1.2	לְעֹשׂוֹת הַטּוֹב וְהַיָּשָׁר	doing [what is good and right]	Explicative Adjunct (Epexegetical)	in order to do	Adjunct of purpose
1.4	לְרַחֵק מִכֹּל	keeping away [from all]	Explicative Adjunct (Epexegetical)	he shall keep away [from all]	Predicate of a nominal clause (Deontic modality)
1.5	וּלְדַבֵּק בְּכֹל	and adhering [to all]	Explicative Adjunct (Epexegetical)	and [shall] adhere	Predicate of a nominal clause (Deontic modality)
1.7	לְעֹשׂוֹת כּוֹל רָע	Doing all evil	Explicative Adjunct (Epexegetical)	[only] doing [evil]	Predicate of a nominal clause (Deontic modality)
3.10	לְסוּר יָמִין וּשְׂמֹאל	to turn aside	Adjunct of purpose	[without] turning aside	Explicative adjunct (epexegetical)
3.11	לְצַעֵד עַל אֶחָד	[and not] transgress	Adjunct of purpose	walking contrary	Explicative adjunct (epexegetical)

5.24	להעלות איש לפי	to elevate each according	Adjunct of purpose	promoting one according	Explicative adjunct (epexegetical)
5.24	ולאחרו כנעויותו	to keep [him] back	Adjunct of purpose	setting [him] back	Explicative adjunct (epexegetical)
6.4	השולחן לאכול	The table has been prepared for eating	Explicative adjunct	[the table] for eating	Complement of a noun
6.5	התירוש לשתות	[Or the new wine has been prepared] for drinking	Explicative adjunct	[the wine] for drinking	Complement of a noun
6.26	לפרוע את יסוד	disregards	Equivalent to participle	[thus] refusing	Explicative adjunct
8.2	לכת איש אם רעהו	And circumspect walking	Nominalised verb	Walking [with one another]	Explicative adjunct (epexegetical)
8.10	{{○○○}} להקם ברית	to uphold [the covenant]	Adjunct of purpose	upholding [the covenant]	Explicative adjunct (epexegetical)
8.10	לכפר בעד הארץ	To atone [for the land]	Adjunct of purpose	atonement [for the earth]	Explicative adjunct (epexegetical)
8.10	ולחרוצ משפט	[and] to decide [judgment]	Adjunct of purpose	deciding [judgment]	Explicative adjunct (epexegetical)

8.13	ללכת למדבר	to depart [into the wilderness]	Adjunct of purpose	by going out [into the wilderness]	Explicative adjunct (epexegetical)
10.16	בהפלא	Wondrous	Adjective	By giving thanks	Explicative adjunct

5.4.2.1.2 Assessment

At this level, I am integrating the IQS translation of Metso (2019). It will be allowing us to have an extra voice and permitting a broader insight with regards to the explicative adjunct IC within IQS.

With regard to the first group (Table 44) composed of 29 occurrences, Metso (2019) only discerns 9 explicative adjunct IC forms: 2.8, 3.9a, 5.12a, 5.12b, 6.9, 7.1, 8.18, 9.9a and 9.9b. Instead, she considers 15 other forms as playing the role of an adjunct of purpose: 1.15 (ללכת: to go), 3.9b (להלכת: that he may walk), 4.11 (ללכת: to walk), 6.7a (לקרוא: to read), 6.7b (ולדרוש: to study), 6.8 (ולברך: and to pray), 7.23 (לבגוד: so that he betrays), 8.15 (לעשות: that they should act), 10.25 (לשמור: to guard), 11.1a (ולהשכיל: to teach), 11.1b (ולהשיב: so they can answer), 11.18a (להשיב: to dispute), 11.18b (ולהשכיל: to comprehend), 11.19a (ולהביט: to perceive) and 11.19 (ולהתבונן: to fathom). Besides, two other forms seem to behave as a nominalised verb: 4.6 (וחבא: concealment) and 5.4 (לכת: circumspection). Moreover, two other forms act like an equivalent to participle: 7.18 (לבגוד: that he betrays) and 7.19 (וללכת: walks). Finally, a single form functions as a predicate of a nominal clause with a deontic modality character: 8.9 (ולקריב: and shall offer).

Regarding the second group (Table 45) comprising 16 incidences, Metso merely distinguishes 6 manifestations of an explicative adjunct: 1.7, 3.10, 3.11, 6.4, 6.5 and 6.26. She discriminates 5 occurrences of an adjunct of purpose IC: namely 5.24a (להעלות: that they might promote), 5.24 (ולאחרו: or [that they] demote him), 8.10a (להקם: that they may establish), 8.10b (לכפר: to make expiation) and 8.10 (ולחרוצ: to determine). Four cases of a predicate of a nominal clause (deontic modality) are also discovered: 1.2 (לעשות: they shall do), 1.4 (לרחוק: they shall keep away), 1.5 (ולדבוק: and [shall] cling) and 8.13 (ללכת: shall go). Finally, two cases of a nominalised verb were also encountered: 8.2 (לכת: circumspection) and 10.16 (בהפלא: wonders).

In total, Metso (2019) discovers 15 cases of an explicative adjunct IC within 1QS. Such proportion constitutes 40,54 % of the cases checked by Charlesworth (1994) and 46,88 % of that of Wernberg-Møller (1957). It is also interesting to notice that all of those 15 occurrences are preceded by ḥ .

5.4.2.2 1QM

After having studied 1QS, I am now considering 1QM. To confirm with what was done earlier; I will be passing through two steps. Firstly, I will be performing an overview of the explicative adjunct IC incidences within 1QM. Then, I will be proceeding to an assessment venture.

5.4.2.2.1 Overview

The 1QM translation of García Martínez (1999) appears to exhibit 8 occurrences of an explicative adjunct IC. On the other hand, that of DSSEL Brill (2016) highlights 10 incidences. The table below shows the various morphosyntax of the explicative adjunct IC within 1QM.

Table 46. Morphosyntax of the explicative adjunct IC in 1QM

Morphosyntax	García Martínez		DSSEL Brill	
	Number	Percentage	Number	Percentage
Forms preceded by ḥ	7	87,5 %	9	90 %
Forms preceded by ḡ	0	0 %	0	0 %
Bare forms	1	12,5 %	1	10 %
Bare forms preceded by other prepositions	0	0 %	0	0 %
TOTAL	8	100 %	10	100 %

The following table demonstrates the explicative adjunct occurrences adopted by García Martínez (1999) and DSSEL Brill (2016).

Table 47. Explicative adjunct – translations adopted by García Martínez and DSSEL Brill

Text	Corresponding phrase	Translation García Martínez	Translation of DSSEL Brill
6.13	לשמוע קולות	To hearing [din]	to hearing [noises]
12.9	לכסות ארץ	[fogs of dew] that cover the earth	[as the mist] covering [the earth]
12.10	רביבים להשקות משפט	[torrential rain] that sheds [justice]	[steady downpour] shedding [judgement]
18.2	לאין קום	[Without] raising	[never] to rise [again]
19.2	לכסות ארץ	That cover [the earth]	covering [the earth]
19.2	להשקות משפט	That sheds [justice]	shedding [judgement]

Unlike the preceding table, the following one demonstrates the explicative adjunct IC occurrences unilaterally adopted by either García Martínez (1999) or DSSEL Brill (2016).

Table 48. Explicative adjunct – differences between García Martínez and DSSEL Brill

Text	Corresponding phrase	Translation of García Martínez		Translation of DSSEL Brill	
		Translation	Function	Translation	Function
10.1	לשול את כול אויבינו	To plunder [all our enemies]	Adjunct of purpose	plundering [all of our enemies]	Explicative adjunct
12.4	ולפקוד צבֹּאֹת בְּחִירֵיכֶם	to muster the arm[ies] of your [ch]osen ones	Adjunct of purpose	commissioning [] Your []	Explicative adjunct
12.4	לרשות יד	to have [the upper	Adjunct of purpose	directing [them in battle]	Explicative adjunct

	במלחמה	hand in the battle]			
18.11	להסיר ממִן[ש]לֵת אֹיֵב[Removing [for ever the enemy dominion]	Explicative adjunct	in order to remove [the domi[n]ion of the enemy]	Adjunct of purpose

5.4.2.2.2 Assessment

In his translation, Vermes (2012) feels to recognise the explicative adjunct nature of the IC within 6 occurrences: 10.1, 12.9, 12.10, 18.11, 19.2a and 19.2b. On the other hand, he sounds to consider 12.4b (לרשות: that they may be mighty) and 18.2 (קום: to rise) as an adjunct of purpose. One form is considered as a predicate of a nominal clause expressing an imminent event: 12.4a (ולפקוד: thou wilt muster).

5.4.2.3 Summary and deduction

Even though the manifestation of the explicative adjunct IC is palpable within 1QS and 1QM, it is not as observable as that of the adjunct of purpose. Regarding its morphosyntax, it can be noticed that the explicative adjunct IC is generally preceded by ל. Under Charlesworth (1994), the corresponding proportion is 95 % while it is 90 % under Wernberg-Møller (1957). In García Martínez (1999), such proportion is 87,50 % while it is also 90 % in DSSEL Brill (2016). On the other hand, the explicative adjunct IC can also be in bare form. This is the case of 5 % of the cases in Charlesworth (1994), 8 % in Wernberg-Møller (1957), 12,5 % in García Martínez (1999) and 10 % in DSSEL Brill (2016).

5.4.3 Adjunct of time

At the clausal/sentential level, the QH IC operates as an adjunct of time as well. The preposition ב remains the favourite preposition introducing the adjunct of time IC. Within this section, I am going to evaluate the manifestation of the adjunct of time IC within 1QS and 1QM. Such undertaking will be allowing me to reckon the plausible general trend within QH. At the first time, my study will be focused on 1QS. After that, I will be interested in 1QM.

5.4.3.1 1QS

As mentioned earlier, 1QS will be considered at the first time. My approach will not change. At first, an overview of all the adjunct of time occurrences within 1QS will be established. After that, I will be assessing these incidences.

5.4.3.1.1 Overview

As mentioned earlier, the IC verbal forms operating as an adjunct of time are quite important within 1QS. Through Charlesworth's translation (1994), I have identified 33 cases. By means of Wernberg-Møller's translation (1957), 32 cases have been recognised. The table below highlights the various morphosyntax of the adjunct of time IC within 1QS. It is easily noticeable that it embraces the various morphosyntactic aspects presents within the corpus, namely the forms preceded by לְ, the forms preceded by בְּ, bare forms and bare forms preceded by other prepositions.

Table 49. Morphosyntax of the adjunct of time IC within 1QS

Morphosyntax	Charlesworth		Wernberg-Møller	
	Number	Percentage	Number	Percentage
Forms preceded by לְ	1	3 %	1	3 %
Forms preceded by בְּ	20	61 %	20	63 %
Bare forms	4	12 %	4	13 %
Bare forms preceded by other prepositions	8	24 %	7	22 %
TOTAL	33	100 %	32	100 %

The following table enumerates the occurrences unanimously by the two translators as an adjunct of time. The table includes 32 occurrences.

Table 50. Adjunct of time, translations adopted by Charlesworth and Wernberg-Møller

Text	Corresponding phrase	Translation of Charlesworth	Translation of Wernberg-Møller
1.18	ובעוברם בברית	When they cross over [into the covenant]	When they enter [into the covenant]
2.8	בקוראכה	When you cry out	When you call
2.13	בשומעו את דברי	When he hears [the words of]	When he hears [the words of]
3.3	יצדק במתיר שרירות	when he walks [in the stubbornness]	when he walks [in the stubbornness]
3.5	יומי מואסו במשפטי אל	[as long as] he rejects [the judgments of]	[as long as] he rejects [the statutes of God]
3.15	ולפני היותם	[Before] they came into being	[Before] they happen
3.16	ובהיותם לתעודותם כמחשבת	And when they come into existence	And when they come into existence
4.14	עד כלותם	[until] they are/have been destroyed	[until] they are/have been destroyed
5.7	בהאספם	When they are gathered [to the community]	When they are gathered
6.15	בבואו לעמוד	When he enters [to stand]	When he comes [to stand]
6.16	ובקורבו לעצת	When he approaches [the council]	If he draws near

6.17	עד מולאת לו שנה	[Until one full year] is completed	Within the space of a full year
6.18	ובמולאת לו שנה	When he has completed [one year]	When he has spent [a year]
6.21	עד מולאת לו שנה שנית	Until he has completed [a second year]	[until] he has spent [a second year]
6.21	ובמולאת לו השנה השנית	When [that second year] has been completed	When [that second year] has elapsed
7.20	ובמולאת לו שנתים ימים	When he has completed [two years]	When [two years] have elapsed
8.4	בהיות אלה בישראל	When these become in Israel	When [these] become [in Israel]
8.10	בהכון אלה	When [these] are established [in the principle of the community]	When [these] have established [themselves]
8.12	ובהיות אלה ליחד	When [these] become [the community]	When [these] become [a community]
9.3	בהיות אלה בישראל	When...these (men) become [in Israel]	When [these] become [in Israel]
9.11	עד בוא נביא	[until] the coming [of the prophet]	[until] the coming of a prophet
10.1	ובהאספ	When it withdraws [itself]	When it withdraws [itself]
10.2	האספו	When it withdraws [itself]	Whilst it is withdrawing

10.2	באופיע מאורות	When luminaries shine forth	When luminaries shine forth
10.3	האספם למעון כבוד	When they withdraw [themselves]	Whilst they withdraw
10.4	בהתחדשם	When they are renewed	When they are renewed
10.6	בהשלם חוק	By the completion of [the statute]	At the completion of [the statute]
10.13	צאת	When I go out	As I go out
10.13	ובוא	And [when I] come in	And [as I] come in
10.14	לשבת	[when I] sit	[As I] sit down
10.14	וקום	And [when I] rise	[And as I] get out
10.17	ובהפתח צרה	When affliction starts	When affliction starts

For the following occurrences, the translation of Wernberg-Møller (1957) is considered to reflect a “nominalised verb” because of the use of the expression “the space of”. However, such a phrase can also express the idea of a time period. Accordingly, **מולאת** can also be considered as an adjunct of time. If this is the case, Wernberg-Møller (1957) demonstrates 33 occurrences as well.

Table 51. Adjunct of time –differences between Charlesworth and Wernberg-Møller

Text	Corresponding phrase	Translation of Charlesworth		Translation of Wernberg-Møller	
		Translation	Function	Translation	Function
8.26	עד מולאת לו שנתים ימים.	[Until] he has completed [two years]	Adjunct of time	[within] the space [of two years]	Nominalised verb ⁹

5.4.3.1.2 Assessment

Now I assess the 33 occurrences listed above. As indicated previously, the translation of Metso (2019) is introduced to play the role of a landmark between the two established translations. However, it does not mean that the third translation is the best. It is merely a kind of a barometer to enhance the comparison.

The study of translation of Metso (2019) exhibits that the 33 occurrences considered by Charlesworth (1994) and Wernberg-Møller (1957) as an adjunct of time are together confirmed to this syntactical function: 1.18, 2.8, 2.13, 3.3, 3.5, 3.15, 3.16, 4.14, 5.7, 6.15, 6.16, 6.17, 6.18, 6.21, 6.21, 7.20, 8.4, 8.10, 8.12, 8.26, 9.3, 9.11, 10.1, 10.2a, 10.2b, 10.3, 10.4, 10.6, 10.13a, 10.13b, 10.14a, 10.14b and 10.17. I mean that all translators easily agree between them as for the morphosyntactic aspects of the adjunct of time IC.

5.4.3.2 1QM

After having reviewed 1QS, I am now appraising 1QS. The same outline will be followed: an assessment work will be following the general overview.

5.4.3.2.1 Overview

Beginning with the translations of García Martínez (1999) and that of DSSEL Brill (2016), it is largely noticed that the IC forms functioning as an adjunct of time is relatively active within QH. The translation of García Martínez (1999) demonstrates 43 occurrences while that of DSSEL Brill (2016) shows 42. The table below exhibit the various morphosyntactic aspects within which the adjunct of time IC operates.

It is also observed that, within 1QM, the adjunct of time functions not only with the preposition \beth but with other separated prepositions as well. While the rate of those operating with \beth is worth 58,1 % of the overall total under García Martínez (1999), the proportion of those working with other prepositions is 39,5 %. The corresponding rate is 61,9 % - 35,7 % within DSSEL Brill (2016).

Table 52. Morphosyntax of the adjunct of time IC in 1QM

Morphosyntax	García Martínez		DSSEL Brill	
	Number	Percentage	Number	Percentage
Forms preceded by ל	0	0 %	0	0 %
Forms preceded by ב	25	58,1 %	26	61,9 %
Bare forms	1	2,3 %	1	2,4 %
Bare forms preceded by other prepositions	17	39,5 %	15	35,7 %
TOTAL	43	100 %	42	100 %

I have identified 41 occurrences of an adjunct of time IC unanimously attested by both García Martínez (1999) and DSSEL Brill (2016). These occurrences are listed within the table below.

Table 53. Adjunct of time – translations adopted by García Martínez and DSSEL Brill

Text	Corresponding phrase	Translation of García Martínez	Translation of DSSEL Brill
1.3	בשוב גולת בני אור	When [the exiled sons of light] return	When [the exiles of the Sons of light] return
1.9	וביום נפול בו	[the day on which the Kittim] fall	[when the Kittim] fall [there]
3.1	בהפתח שערי המלחמה	When [the gates of battle open]	When [the gates of the war] are opened
3.2	בשוב המלחמה	When they retreat [from battle]	when [the battle] returns
3.4	בהאספם לבית מועד	When they meet [in the meeting house]	when they are assembled [at the house of meeting]
3.7	בהפתח שערי המלחמה	When [the gates of battle] open	when [the gates of war] open

3.9	עד כלותם	[Until] they are exterminated	[until] they are annihilated
3.10	ובשובם מן המלחמה	[And] when they retreat [from battle]	When [they] return [from battle]
4.6	ובלכתם למלחמה	[And] when they go [to battle]	When they go [to battle]
4.7	ובגשתם למלחמה	[And] when they approach [for battle]	When they draw near [for battle]
4.8	ובשובם מן המלחמה	[And] when they retreat	When they return [from battle]
4.9	בצאתם למלחמה	When they go out [to battle]	When they set out [to battle]
4.11	ובגשתם למלחמה	And when they approach for battle	When they draw near [for battle]
4.13	ובשובם מן המלחמה	And when they retreat from battle	When they return [from battle]
5.3	בהמלא צבאם	when [their army] is complete	when [their army] is complete
5.16	ובעמוד	And when the [] stand up	And when the [] stand
7.3	בצאתם מירושלים	When they leave [Jerusalem]	From the time they leave [Jerusalem]
7.4	עד שובם	[until] they return	[until] their return
7.13	ובצאת הכוהנים	[When the priests] go out	[When the priests] go out
8.1	עד כלותם	[until they] have finished	[Until they] have completed
8.6	ובעומדם שלושה סדרים	When they are [in three formations]	When they have positioned [themselves]

8.7	עד קורבם למערכת	until they approach	until they draw near
8.12	עד השליכם למערכת	Until they have thrown [against the enemy line]	until they have hurled [into the battle line]
8.15	ועם הטל הראישון	When the first throws	When the first [division] throws
9.2	עד הנגף האויב	[Until the enemy] has been routed	[until the enemy] is defeated
9.3	ובהנגפם לפניהם	[and] when they have been routed [in front of them]	[And] when they have been defeated [before them]
9.7	ובנפול החללים	When [the slain] fall	When [the slain] have fallen
9.11	ועל דרוך מעט	[When] it advances [a little]	[as] it draws [slowly forward]
11.11	עד כלות אשמה	until [the sin] has been consumed	until the annihilation [of the guilty]
14.2	ואחר העלותם מעל החללים	[And when] they have departed [from the slain]	[After] they have withdrawn [from the slain]
14.3	לפני נפול חללי האויב	[before the slain of the enemy] fell	
14.10	בהתרשע אנשי ממשלתו	when the me[n] of his dominion [acted wickedly]	And when the me[n] of his dominion [condemned themselves]
16.5	עד התיצבם איש על מעמדו	[Until each man] is stationed [in his position]	[until each man] has taken [his station]

16.6	ובעומדם ליד מערכת כתיים	When they are at the side of the Kittim line	When they stand [near the battle line of the Kittim]
16.8	ועם צאת הקול	[When the sound] goes out	[As the sound] goes forth
16.11	ובהתאזר [] לעזרת בני חושך	[When [Belial]] gird himself [to assist the sons of darkness]	[When []] prepares himself [to assist the Sons of Darkness]
17.10	עד התיצ[בם אי]ש על מעמד[ו]	Until [[each m]an] is [in (his) position]	until [e[ach man]] has tak[en [his] station]
17.11	ובהגיע אנשי [הבינים ליד מע]רכת כתיים]	When [[the infantry] men] reach [[the side of the] Kittim [li]ne]	When [the infa[ntry]] has approached [[the battle] line of the Kitt[im,]]
17.14	[ועם צאת קו]ל[הת]רועה	[When the soun]d [of the c]all [ends]	[and as the soun]d [of the si]gnal [goes forth]
18.1	בהנשא יד אל הגדולה	[When the mighty hand of God] is raised	[when the great hand of God] shall be li[f]ted up
18.5	[ו]באזן השמש	[And] when [the sun] travels	when [the sun] hastens

On the other hand, the table below exhibits the divergence of view between García Martínez and DSSEL Brill with regards to a few forms. Put differently, these forms are unilaterally recognised as expressing an adjunct of time.

Table 54. Adjunct of time – differences between García Martínez and DSSEL Brill

Text	Corresponding phrase	Translation of García Martínez		Translation of DSSEL Brill	
		Translation	Function	Translation	Function
11.16	בע[שותכה שפטים	[] you shall carry out [sentence]	Predicate of nominal clause (deontic modality)	[when You] carry out [judgements]	Adjunct of time
16.1	עד תום כול מקוד[ש	[Until all]...have finished	Adjunct of time	תום Not translated by DSSEL	תום Not translated by DSSEL
17.1	עד[כלות כול גוי	[Until [every] wicked people] is destroyed	Adjunct of time [כלות כול גוי]	Not considered by DSSEL [כלות כול גוי] missing in the transcription of the manuscript	Not considered [כלות כול גוי] missing in the transcription of the manuscript

5.4.3.2.2 Assessment

The present section is allocated to an appraisal of the adjunct of time IC occurrences within 1QM, while considering the translations of García Martínez (1999) and that of DSSEL Brill (2016). As indicated above, a third translation, that of Vermes (2012), is introduced to evaluate the two main translations consulted. In other words, I have not proceeded to a fresh counting of the adjunct of time IC within Vermes (2012), I have just checked to determine if those occurrences retained by García Martínez (1999) and DSSEL Brill (2016) are also approved by Vermes.

The translation of Vermes confirms 39 occurrences of adjunct of time IC: 1.3, 1.9, 3.1, 3.2, 3.7, 3.9, 3.10, 4.6, 4.7, 4.8, 4.9, 4.11, 4.13, 5.3, 5.16, 7.3, 7.4, 7.13, 8.1, 8.6, 8.7, 8.12, 9.2, 9.3, 9.7, 11.11, 11.16, 14.2, 14.3, 14.10, 16.5, 16.1, 16.6, 17.1, 17.10, 17.11, 17.14, 18.1 and 18.5. Five other occurrences were either unattested or translated otherwise by Vermes (2012): 3.4, 8.15, 9.11, 16.1, 16.8. The verbal forms **דרוך** (9.11), **תום** (16.1) and **צאת** (16.8) were not translated by Vermes (2012) because were most likely absent from the Hebrew edition he considered. On the other hand, **בהאספם** (3.4) is rendered as “gathered” which is an equivalent to participle. Besides, **הטל** (8.15) is translated as “[first] throw” which is a nominalised verb.

It can easily be perceived that the adjunct of time occurrences constitutes one of the areas translators agree the most. As I mentioned earlier, the three translators agree on 39 occurrences out of 43 occurrences within García Martínez (1999) and 42 within DSSEL Brill (2016).

5.4.3.3 Summary and deduction

Within QH, as illustrated by the cases of 1QS and 1QM, the adjunct of time IC verbal forms is still energetic and active. They are quite easily recognisable because of their place within the sentence. Their morphosyntax is quite diversified. The favourite hallmark of the adjunct of time IC remains the preposition **ב** prefixed to the verbal form. However, other separated prepositions such as **עד**, **לפני**, **עם**, **על** can also mark an adjunct of time IC.

5.4.4 Predicate of a nominal clause, deontic modality

On the clausal and sentential level, the IC can also operate as a predicate of a nominal clause with a deontic modality vigour. The statistical data demonstrate that the predicate of a nominal clause (deontic modality) IC are quite frequent within 1QS. On the other hand, its incidences are fairly limited within 1QM.

First, I will be reviewing 1QS. For this purpose, the translations of Charlesworth (1994) and that of Wernberg-Møller (1957) will be considered. After that, I will be reviewing 1QM. I will be considering the translations of García Martínez (1999) and that of DSSEL Brill (2016).

5.4.4.1 1QS

To study 1QS, a twofold standard outline will be implemented. Firstly, an overview of all the occurrences of the predicate of a nominal clause (deontic modality) within 1QS will be performed. Secondly, an assessment task will be made.

5.4.4.1.1 Overview

The table below shows that the translation of Charlesworth (1994) highlights 33 occurrences of IC verbal forms functioning as a predicate of a nominal clause (deontic modality). On the other hand, that of Wernberg-Møller (1957) exhibits 54 cases; the majority is preceded by ל. The corresponding rate is 94 % under Charlesworth (1994) and 98 % under Wernberg-Møller (1957).

Table 55. Morphosyntax of the predicate of a nominal clause (deontic modality) IC within 1QS

Morphosyntax	Charlesworth		Wernberg-Møller	
	Number	Percentage	Number	Percentage
Forms preceded by ל	31	94 %	53	98 %
Forms preceded by ב	0	0 %	0	0 %
Bare forms	2	6 %	1	2 %
Bare forms preceded by other prepositions	0	0 %	0	0 %
TOTAL	33	100 %	54	100 %

Based upon their translations, Charlesworth (1994) and Wernberg-Møller (1957) appear to agree with the following translations.

Table 56. Deontic modality – translations adopted by Charlesworth and Wernberg-Møller

Text	Corresponding phrase	Translation of Charlesworth	Translation of Wernberg-Møller
5.1	להבדל מעדת	they shall separate themselves	they shall separate themselves
5.5	למול ביחד עורלת יצר	He shall [rather] circumcise	They shall circumcise
5.5	ליסד מוסד אמת	They shall lay [a foundation]	They shall lay [a foundation]

5.6	לכפר לכול	they shall atone	they shall atone
5.7	להרשיע כול עוברי	they shall pronounce guilty [all those who transgress]	they shall find guilty [all those who transgress]
5.18	להבדיל אותם	they have must be excluded	they have must be excluded
5.23	להשמע הכול איש	they shall [all] obey	they shall [all] obey
5.24	להוכיח איש	they shall admonish [one another]	they shall admonish [one another]
6.19	לקרוב לסוד	should approach [the assembly]	should be admitted
6.22	ולערב	shall be assimilated	shall enlist
7.25	לשלח	he shall be banished	he shall be banished
9.4	לכפר על אשמת	They shall atone [for the iniquitous]	They shall atone
9.12	להתהלך עם במ	[the Master] shall walk	[the Master] shall walk
9.13	לעשות את רצון	He shall do [God's will]	He shall do [God's will]
9.13	ולמוד את כול השכל	He shall learn [all the understanding]	He shall study [the entire wisdom]
9.14	להבדיל בני הצדוק	he shall separate [the sons of righteousness]	he shall separate [the sons of righteousness]
9.14	ולשקול בני הצדוק	he shall weigh [the sons of righteousness]	he shall weigh [the sons of righteousness]
9.14	להחזיק על פי	he shall keep hold	he shall keep hold

9.15	לעשות משפטו	[justice,] to be done [to him]	He shall admit [him]
9.16	להוכיח עם אנשי	[one] must argue	[one] must argue
9.16	ולתרויב עם אנשי	[one] must quarrel	[one] must quarrel
9.17	ולהוכיח דעת אמת	[one] must argue	He shall admonish [with true knowledge]
9.18	להנחותם בדעה	he shall guide	he shall guide
9.18	להשכילם ברזי פלא	he shall instruct	he shall instruct
9.20	ולהשכילם כול	He shall instruct [them]	He shall instruct [them]
9.20	לעשות בעת הזואת	to be performed in this time	To be done at the present time
9.20	והבדל מכול איש	He shall separate [himself from each man]	He shall separate [himself from every man]
9.22	לעזוב למו הון	he shall leave [to them property]	he shall leave [to them property]
9.23	ולהיות איש מקנא	he shall be [a man zealous]	he shall be [a man zealous]
9.23	לעשות רצון	he shall perform [(God's) will]	he shall do [pleasure]

Unlike the first list above, the following list displays the choices unilaterally made by Charlesworth (1994) and Wernberg-Møller (1957) and reflects their perception on the syntactical functions of the IC. From this second list, it is noticed that where Charlesworth (1994) prefers either an adjunct of purpose or an explicative adjunct, Wernberg-Møller (1957) inclines for a predicate of a nominal clause (deontic modality). Such divergence of view is logical given that each of them has his discernment of the text.

Table 57. Deontic modality – differences between Charlesworth and Wernberg-Møller

Text	Corresponding phrase	Translation of Charlesworth		Translation of Wernberg-Møller	
		Translation	Function	Translation	Function
1.1	לדרוש אל	in order to seek [God]	Adjunct of purpose	he shall seek	Predicate of a nominal clause (Deontic modality)
1.3	ולאהוב כול	in order to love [all]	Adjunct of purpose	he shall love	Predicate of a nominal clause (Deontic modality)
1.4	ולשנוא את כול	and in order to hate [all]	Adjunct of purpose	and [shall] hate	Predicate of a nominal clause (Deontic modality)
1.4	לרחוק מכול	keeping away [from all]	Explicative Adjunct (Epexegetical)	he shall keep away [from all]	Predicate of a nominal clause (Deontic modality)
1.5	ולדבוק בכול	and adhering [to all]	Explicative Adjunct (Epexegetical)	and [shall] adhere	Predicate of a nominal clause (Deontic modality)

1.5	ולעשות אמת	and in order to perform	Adjunct of purpose	He shall do	Predicate of a nominal clause (Deontic modality)
1.6	ולוא ללכת עוד	to walk no longer with	Adjunct of purpose	and walk no more	Predicate of a nominal clause (Deontic modality)
1.7	לעשות כול רע	Doing all evil	Explicative Adjunct (Epexegetical)	[only] doing [evil]	Predicate of a nominal clause (Deontic modality)
1.7	ולהבי את כול	in order to receive [all]	Adjunct of purpose	[all ...] shall be brought	Predicate of a nominal clause (Deontic modality)
1.8	להוחד בעצת אל	To be joined [to the Council of God]	Predicate of a nominal clause (deontic modality)	For the community	Nominalised verb
1.8	ולהתהלך לפניו	to walk [before him]	Adjunct of purpose	he shall walk [before him]	Predicate of a nominal clause (Deontic modality)

1.9	ולאהוב כול	in order to love [all]	Adjunct of purpose	he shall love	Predicate of a nominal clause (Deontic modality)
1.10	ולשנא כול בני	and to hate [all the sons]	Adjunct of purpose	and [should] hate [each one]	Predicate of a nominal clause (Deontic modality)
1.12	לברר דעתם	in order to strengthen [their knowledge]	Adjunct of purpose	[so that] they can clarify	Predicate of a nominal clause (Deontic modality)
1.12	וכוחם לתכן	And [in order to] discipline [their strength]	Adjunct of purpose	And [can] examine their strength	Predicate of a nominal clause (epistemic modality)
1.13	לצעוד בכול אחד	[and not] to deviate [from any]	Adjunct of purpose	they must not walk	Predicate of a nominal clause (Deontic modality)
1.14	לקדם עתיהם	they are not early	Equivalent to a participle	they must never rush	Predicate of a nominal clause (Deontic modality)

1.14	להתאחר מכול מועדיהם	[in order that they not be] late [from all their seasons]	Adjunct of purpose	[they] must flinch	Predicate of a nominal clause (Deontic modality)
1.15	לסור מחוקי	[not] to turn aside [from his statutes]	Adjunct of purpose	they must [not] turn aside	Predicate of a nominal clause (Deontic modality)
1.16	לעשות ככול	in order to act	Adjunct of purpose	to act	Predicate of a nominal clause (Deontic modality)
5.2	להיות ליחד	in order to become	Adjunct of purpose	they shall be a community	Predicate of a nominal clause (deontic modality)
6.10	לדבר	may speak	Predicate of a nominal clause (epistemic modality)	must speak	Predicate of a nominal clause (deontic modality)
7.16	לשלח הואה מאתם	He shall be banished [from them]	Predicate of a nominal clause (deontic m.)	Shall banish [him from them]	Predicate of a nominal clause (deontic modality)

9.15	לקרבו ולפי שכלו	He may approach	Predicate of a nominal clause (epistemic modality)	He shall bring [him] near [according to his insight]	Predicate of a nominal clause (deontic modality)
9.16	להגישו	He may draw near	Predicate of a nominal clause (epistemic modality)	Shall draw near	Predicate of a nominal clause (deontic modality)
9.17	ולסתר את עצת התורה	Might be concealed	Predicate of a nominal clause (epistemic modality)	He shall counsel	Predicate of a nominal clause (deontic modality)
10.8	היותי חוק חרות בלשוני	An engraved statute shall be on my tongue	Predicate of a nominal clause (deontic modality)	There is [an engraved ordinance on my tongue]	Predicate of a nominal clause (epistemic modality)

5.4.4.1.2 Assessment

I now compare the translations of Charlesworth (1994) and Wernberg-Møller (1957) with a third translation, that of Metso (2019), to provide a third voice in order to assess the positions of the two chosen translations.

Among the 30 occurrences listed in the first chart, 25 plays the role of a predicate of a nominal clause (deontic modality). Such incidences are enumerated as follows: 5.1, 5.5a, 5.6, 5.7, 5.18, 5.24, 6.22, 7.25, 9.12, 9.13a, 9.13b, 9.14a, 9.14b, 9.14c, 9.15, 9.16a, 9.16b, 9.17, 9.18a, 9.18b, 9.20a, 9.20c, 9.22, 9.23a and 9.23b. In Metso's view (2019), the five remaining elements (5.5b, 5.23, 6.19, 9.4, 9.20b) appear to function as an adjunct of purpose. Here are their corresponding

details: 5.5b (ליסד: that they may lay), 5.23 (להשמע: that they may obey), 6.19 (לקרוב: to draw near), 9.4 (לכפר: to make expiation) and 9.20b (לעשות: to be done).

Among the 27 elements of second chart, Metso (2019) confirms on the function of a predicate of a nominal clause (deontic modality) 15 elements, listed henceforth: 1.1, 1.3, 1.4a, 1.4b, 1.5a, 1.5b, 1.6, 1.7b, 1.13, 1.14a, 1.14b, 1.15, 7.16, 9.15 and 9.17. On the other hand, the 12 residual components are believed to play other syntactical roles. More specifically, 9 elements appear to function as an adjunct of purpose (1.8a, 1.8b, 1.9, 1.10, 1.12a, 1.12b, 1.16 and 5.2). The consistent translations are provided henceforward: 1.8a (להוחד: so that they may be joined), 1.8b (ולהתהלך: and [so that they] may walk), 1.9 (ולאהוב: so that they may love), 1.10 (ולשנוא: and [so that they] may hate), 1.12a (לברר: so that they may purify), 1.12b (לתכן: and [that they] may order), 1.16 (לעשות: to do) and 5.2 (להיות: to form).

In addition to that, 1.7a (לעשות) is considered as an explicative adjunct and thus rendered as “committing”. The verbal form לדבר in 6.10 is believed to function as a complement of a verbal clause. It is why it is translated as “[has finished] speaking”. The verbal form להגישו in 9.16 was not considered in the translation while היותי in 10.8 was classified as a predicate of a nominal clause expressing an imminent event (“will be”).

We realise that, in total, Metso (2019) approves 37 cases of a predicate of a nominal clause (deontic modality). Twenty-five cases of them are unanimously approved by Charlesworth (1994) and Wernberg-Møller (1957). The outstanding cases (12) are either separately approved by Charlesworth (1994) or by Wernberg-Møller (1957). Such a proposition is worth 68,52 % of the occurrences attested by Wernberg-Møller (1957) and 112,12 % of the incidences confirmed by Charlesworth (1994).

5.4.4.2 1QM

Firstly, I will examine the predicate of a nominal clause (deontic modality) cases within 1QM. After that, I will be performing an analysis an appraisal of the situation by introducing a third translations, that of Vermes (2012).

5.4.4.2.1 Overview

The chart furnished below presents the various morphosyntactical aspects of the IC verbal forms operating as a predicate of a nominal clause (deontic modality) within 1QM. García Martínez (1999) seems to support five cases while DSSEL Brill (2016) sustains nine.

Table 58. Morphosyntax of the predicate of a nominal clause (deontic modality) IC within 1QM

Morphosyntax	García Martínez		DSSEL Brill	
	Number	Percentage	Number	Percentage
Forms preceded by ל	3	60 %	8	88,9 %
Forms preceded by ב	1	20 %	0	0 %
Bare forms	1	20 %	1	11,1 %
Bare forms preceded by other prepositions	0	0 %	0	0 %
TOTAL	5	100 %	9	100 %

The chart below displays three cases adopted by García Martínez (1999) and DSSEL Brill (2016).

Table 59. Deontic modality – translations adopted by García Martínez and DSSEL Brill

Text	Corresponding phrase	Translation of García Martínez	Translation of DSSEL Brill
13.11	ובעצתו להרשיע	[His counsel is...] to bring about wickedness	his counsel is to condemn
13.11	בעצתו להרשיע ולהאשים	[And to bring about] guilt	[his counsel is to condemn] and [to] convict
17.11	הכוהנים בחצוצרות תרועה שנית יידי התקרב	[The priests] shall blow [a second call on the trumpets]	[Then the priests] shall blow [another signal on the trumpets]

On the other hand, the following cases are distinctly accepted as a predicate of a nominal clause (deontic modality) by either García Martínez (1999) or DSSEL Brill (2016).

Table 60. Deontic modality – differences between García Martínez and DSSEL Brill

Text	Corresponding phrase	Translation of García Martínez		Translation of DSSEL Brill	
		Translation	Function	Translation	Function
1.1	להחל בגורל בני חושך	will be launched [against the lot of the sons of darkness]	Part of the predicate of a nominal clause (imminent event)	Shall be undertaken [against the forces of the sons of darkness]	Part of the predicate of a nominal clause (deontic modality)
1.4	להשמיד	[He] wants to exterminate	Predicate of a nominal clause (epistemic modality)	He shall set out to destroy	Predicate of a nominal clause (deontic modality)
1.4	ולהכרית את קרן	[he wants to] cut off [the horns]	Predicate of a nominal clause (epistemic modality)	He shall set out to eliminate	Predicate of a nominal clause (deontic modality)
1.6	ממשלת כתיים להכניע	[the rule of the Kittim] will come to an end	Predicate of a nominal clause (imminent event)	[the supremacy of the Kittim] shall cease	Predicate of a nominal clause (deontic modality)
2.3	אחריהם להתיצב תמיד בשערי המקדש	Shall take [their positions in the gate]	Predicate of a nominal clause (deontic modality)	Taking their stand [continually]	Adjunct of explication

11.16	בע[שׁוֹתְכָה שִׁפְטִים	[] you shall carry out [sentence]	Predicate of nominal clause (deontic modality)	[when You] carry out [judgements]	Adjunct of time
16.12	לְצֵאת מַעֲרָכָה אַחֶרֶת	In order that [another relief line] goes out [to the battle]	Adjunct of purpose	might go forth [as a battle reserve]	Predicate of a nominal clause (deontic modality)
17.7	לְהַאִיר בְּשִׂמְחָה בְּרִית יִשְׂרָאֵל	To illuminate [with joy the covenant of Israel]	Adjunct of purpose	He shall [joyfully] light up [the covenant of Israel]	Predicate of a nominal clause (deontic modality)

5.4.4.2.2 Assessment

The three cases anonymously adopted by García Martínez (1999) and DSSEL Brill (2016) (first table) are also accepted by Vermes (2012) as a predicate of a nominal clause (deontic modality): 13.11a, 13.11b and 17.11. On the other hand, Vermes (2012) has analysed the elements of the second table in the following way. Firstly, 1.6 (לְהִכְנִיעַ) and 2.3 (לְהִתְצַב) are confirmed as a predicate of a nominal clause (deontic modality) and respectively translated as “shall come to an end” and “shall attend”. Secondly, 1.4a, 1.4b and 16.12 are considered as an adjunct of purpose. Their translations are correspondingly as follows: “that [his fury] may destroy”, “that [his fury] may cut the horn” and “to advance”. Thirdly, 11.16 (בְּעַ[שׁוֹתְכָה]) is thought to be an adjunct of time and rendered as “when thou chastizest”. Finally, 17.7 (לְהַאִיר) is categorised a predicate of a nominal clause (imminent event) and thus translated as “he will enlighten”.

In total, Vermes (2012) has definitively confirmed as a predicate of a nominal clause five cases: 1.6, 2.3, 13.11a, 13.11b and 17.11.

5.4.4.3 Summary and deduction

At this level, it can be concluded that within QH, the IC continues to operate as a predicate of a nominal clause (deontic modality). This grammatical phenomenon is highly perceptible within QH and, thus, is still active within QH. The high rates of the corresponding occurrences within the three IQS translations are striking: 54 in Wernberg-Møller (1957) (25,59 %), 33 in Charlesworth (15,64%) and 37 in Metso (17,54 %).

It can also be deduced that it can function in various morphosyntax: preceded by $\dot{\text{L}}$, preceded by C or bare form. However, its principal verbal form is that preceded by $\dot{\text{L}}$: 94 % under Charlesworth (1994), 98 % under Wernberg-Møller (1957), 60 % under García Martínez (1999) and 88,9 % under DSSEL Brill (2016).

5.4.5 Predicate of a nominal clause, epistemic modality

After having studied the first category of the predicate of a nominal clause, the deontic modality group, now I am surveying the second category: the epistemic modality class. IQS will be studied first. It will be followed by the study of IQM.

5.4.5.1 IQS

A broad overview of IQS will be followed by its assessment.

5.4.5.1.1 Overview

The first table below exhibits the different morphosyntax of the predicate of a nominal clause (epistemic modality) within IQS. The only attested form within Charlesworth (1994) is the form preceded by $\dot{\text{L}}$. On the other hand, one case of a bare form is encountered under Wernberg-Møller (1957).

Table 61. Morphosyntax of the predicate of a nominal clause (epistemic modality) IC within IQS

Morphosyntax	Charlesworth		Wernberg-Møller	
	Number	Percentage	Number	Percentage
Forms preceded by $\dot{\text{L}}$	9	100 %	8	89 %
Forms preceded by C	0	0 %	0	0 %
Bare forms	0	0 %	1	11 %

Bare forms preceded by other prepositions	0	0 %	0	0 %
TOTAL	9	100 %	9	100 %

The table below displays the various translations which are unanimously agreed by Charlesworth (1994) and Wernberg-Møller (1957) as cases of a predicate of a nominal clause (epistemic modality). The table encloses four elements.

Table 62. Epistemic modality – translations adopted by Charlesworth and Wernberg-Møller

Text	Corresponding phrase	Translation of Charlesworth	Translation of Wernberg-Møller
2.22	לדעת כול	[every single Israelite] may know	[every single Israelite] may know
3.9	בשרו להזות	[his flesh] can be cleansed	[his flesh] can be cleansed
4.22	להבין ישרים	may have insight	may achieve insight
9.19	להלל{{}}כ תמים	they may walk	they may walk

On the other hand, the following chart highlights the translations which are singularly recognised as a predicate of a nominal clause (epistemic modality) either by Charlesworth (1994) or by Wernberg-Møller (1957). The table lists 10 components.

Table 63. Epistemic modality – differences between Charlesworth and Wernberg-Møller

Text	Corresponding phrase	Translation of Charlesworth		Translation of Wernberg-Møller	
		Translation	Function	Translation	Function
1.12	וכוחם לתכן	And [in order to] discipline	Adjunct of purpose	And [can] examine their strength	Predicate of a nominal clause

		[their strength]			(epistemic modality)
4.22	להשכיל תמימי דרך	may receive understanding	Predicate of a nominal clause (epistemic modality)	become wise	Predicate of a nominal clause (imminent event)
6.10	לדבר	may speak	Predicate of a nominal clause (epistemic modality)	must speak	Predicate of a nominal clause (deontic modality)
8.2	לעשות אמת	to perform [truth]	Adjunct of purpose	[so that] they can enact [truth]	Predicate of a nominal clause (epistemic modality)
8.3	לשמור אמונה	to keep [faithfulness]	Adjunct of purpose	can keep [truth in the land]	Predicate of a nominal clause (epistemic modality)
8.3	ולרצת עוון	to pay [for iniquity]	Adjunct of purpose	can pay off [sin]	Predicate of a nominal clause (epistemic modality)

9.15	לקרבו ולפי שכלו	He may approach	Predicate of a nominal clause (epistemic modality)	He shall bring [him] near [according to his insight]	Predicate of a nominal clause (deontic modality)
9.16	להגישו	He may draw near	Predicate of a nominal clause (epistemic modality)	Shall draw near	Predicate of a nominal clause (deontic modality)
9.17	ולסתר את עצת התורה	Might be concealed	Predicate of a nominal clause (epistemic modality)	He shall counsel	Predicate of a nominal clause (deontic modality)
10.8	היותי חוק חרות בלשוני	An engraved statute shall be on my tongue	Predicate of a nominal clause (deontic modality)	There is [an engraved ordinance on my tongue]	Predicate of a nominal clause (epistemic modality)

5.4.5.1.2 Assessment

The translation of Metso (2019) exhibits eight cases of adjunct of purpose, four cases of a predicate of a nominal clause (deontic modality) and one case of a predicate of a nominal clause (imminent event). In addition to that, one verbal form, attested by Charlesworth (1994) and Wernberg-Møller (1957), is not confirmed by Metso (2019).

Here are the occurrences operating as an adjunct of purpose: 1.12 (לתכון: that they may order), 2.22 (לדעת: so that [every man] may know), 4.22a (להבין: so that [the upright] may have understanding), 4.22b (להשכיל: so that [the perfect of way] may have insight), 8.2 (לעשות: that they may practice), 8.3a (לשמור: that they may preserve), 8.3b (ולרצת: that they may pay)

Table 65. Epistemic modality – translations adopted by García Martínez and DSSEL Brill

Text	Corresponding phrase	Translation of García Martínez	Translation of DSSEL Brill
3.7	לצאת למערכת האויב	They can go out [up to the enemy line]	they might go out against the battle line

On the other hand, the following table expresses the various occurrences one-sidedly considered by either García Martínez García Martínez (1999) or DSSEL Brill (2016) as a predicate of a nominal clause (epistemic modality).

Table 66. Epistemic modality – differences between García Martínez and DSSEL Brill

Text	Corresponding phrase	Translation of García Martínez		Translation of DSSEL Brill	
		Translation	Function	Translation	Function
1.4	להשמיד	[He] wants to exterminate	Predicate of a nominal clause (epistemic modality)	He shall set out to destroy	Predicate of a nominal clause (deontic modality)
1.4	ולהכרית את קרן	[he wants to] cut off [the horns]	Predicate of a nominal clause (epistemic modality)	He shall set out to eliminate	Predicate of a nominal clause (deontic modality)
3.1	לצאת אנשי הבנים	To go out	Adjunct of purpose	[so that the infantry] might advance	Epistemic modality

9.11	לה[מיס אויב	To crush [the enemy]	Adjunct of purpose	[the enemy] might become discouraged	Predicate of a nominal clause (epistemic modality)
19.6	להביא אליך	Can be brought [to you]	Predicate of a nominal clause (epistemic modality)	Not considered by DSSEL	Not considered

5.4.5.2.2 Assessment

The translation of Vermes (2012) provides us an additional insight a part of those of García Martínez (1999) and DSSEL Brill (2016). Vermes (2012) considers all of the six occurrences (1.4a, 1.4b, 3.1, 3.7, 9.11, 19.6) as an adjunct of purpose instead of a predicate of a nominal clause. Here are the translations retained by Vermes (2012) for the above-mentioned incidences: 1.4a (להשמיד: that [his fury] may destroy), 1.4b (ולהכרית: that [his fury] may cut), 3.1 (לצאת: to advance), 3.7 (לצאת: to advance), 9.11 (לה[מיס: to terrify), 19.6 (להביא: that [the hosts of the nations] may be brought in).

5.4.5.3 Summary and deduction

At this level, we can say that the supposed predicate of a nominal clause (epistemic modality) within 1QM are generally operating as an adjunct of purpose, a predicate of a nominal clause (deontic modality) and a predicate of a nominal clause (imminent event).

5.4.6 Predicate of a nominal clause, imminent event

Within this section, I am going to assess the presence of the predicate of a nominal clause (imminent event) within 1QS and 1QM.

5.4.6.1 1QS

As usual, a quick overview will be followed by an evaluation of the situation.

5.4.6.1.1 Overview

The table below shows the morphosyntax of the predicate of a nominal clause (imminent event) within 1QS. It is acknowledged that all of the discovered forms are preceded by ל. Any other forms are found within the corpus.

Table 67. Morphosyntax of the predicate of a nominal clause – imminent event 1QS

Morphosyntax	Charlesworth		Wernberg-Møller	
	Number	Percentage	Number	Percentage
Forms preceded by ל	3	100 %	4	100 %
Forms preceded by כ	0	0 %	0	0 %
Bare forms	0	0 %	0	0 %
Bare forms preceded by other prepositions	0	0 %	0	0 %
TOTAL	3	100 %	4	100 %

The table below exhibits the incidences displaying a predicate of a nominal clause (imminent event) unanimously approved by Charlesworth (1994) and Wernberg-Møller (1957) within 1QS.

Table 68. Imminent event – translations adopted by Charlesworth and Wernberg-Møller

Text	Corresponding phrase	Translation of Charlesworth	Translation of Wernberg-Møller
4.20	להתם כול רוח עולה	He will [utterly] destroy	He will [utterly] destroy
4.21	בשרו ולטהרו	He will purify [him]	And [will] clean [his flesh]
5.12	לעשות במ	he will execute	he will execute

Unlike the table above, the table below shows a case of a divergence of views between Charlesworth (1994) and Wernberg-Møller (1957).

Table 69. Imminent event – differences between Charlesworth and Wernberg-Møller

Text	Corresponding phrase	Translation of Charlesworth		Translation of Wernberg-Møller	
		Translation	Function	Translation	Function
4.22	להשכיל תמימי דרך	may receive understanding	Predicate of a nominal clause (epistemic modality)	become wise	Predicate of a nominal clause (imminent event)

5.4.6.1.2 Assessment

Metso (2019) have not recognised any of the four above occurrences as a predicate of a nominal clause (imminent event). The IC verbal forms in 4.20 (להתם) and 4.21 (ולטהרו) are considered as an explicative adjunct and respectively rendered as “removing” and “purifying”. On the other hand, the incidences in 4.22 (להשכיל) and 5.12 (לעשות) are regarded as an adjunct of purpose and correspondingly translated as “so that...may have insight” and “to bring upon”.

5.4.6.2 IQM

After having studied 1QS within the previous section, I am now reviewing 1QM.

5.4.6.2.1 Overview

I have only encountered two cases of a predicate of a nominal clause (imminent event) within 1QM. More specifically, it has been discovered under García Martínez’s translation (1999). The two IC verbal forms were both preceded by ל.

Table 70. Morphosyntax of the predicate of a nominal clause – imminent event 1QM

Morphosyntax	García Martínez		DSSEL Brill	
	Number	Percentage	Number	Percentage
Forms preceded by ל	2	100 %	0	0 %
Forms preceded by ב	0	0 %	0	0 %

Bare forms	0	0 %	0	0 %
Bare forms preceded by other prepositions	0	0 %	0	0 %
TOTAL	2	100 %	0	0 %

The following table shows the two possible cases of a predicate of a nominal clause (imminent event) within 1QM.

Table 71. Imminent event – differences between García Martínez and DSSEL Brill

Text	Corresponding phrase	Translation of García Martínez		Translation of DSSEL Brill	
		Translation	Function	Translation	Function
1.1	להחל בגורל בני הושך	will be launched [against the lot of the sons of darkness]	Part of the predicate of a nominal clause (imminent event)	shall be undertaken [against the forces of the Sons of Darkness]	Part of the predicate of a nominal clause (deontic modality)
1.6	ממשלת כתיים להכניע	[the rule of the Kittim] will come to an end	Predicate of a nominal clause (imminent event)	[the supremacy of the Kittim] shall cease	Predicate of a nominal clause (deontic modality)

5.4.6.2.2 Assessment

The translation of Vermes (2012) does not include the verbal form **להחל** in 1.1. As for 1.6, the verbal form **להכניע** has been translated as “shall come to an end” which is a predicate of a nominal clause (deontic modality).

It is noticeable that the predicate of a nominal clause (imminent event) is only attested under García Martínez’s translation (1999). DSSEL Brill nor Vermes (2012) do not corroborate it

within their translations. It is also striking to learn that there are only two corresponding cases within García Martínez. Such proportion is relatively low because is worth 1,2 % of the overall total.

5.4.6.3 Summary and deduction

Even if the presence of a few cases of a predicate of a nominal clause (imminent event) appears to be approved by Charlesworth 1994 (3 cases), Wernberg-Møller 1957 (4 cases) and García Martínez 1999 (2 cases), it is salient to acquire that any of those cases are endorsed by Metso (2019) nor by Vermes (2012). Such report does not mean that the three first translators are misled in their translations. It just means that the presence of a predicate of a nominal clause (imminent event) within the corpus divides. Apart from, the fact that its incidences within the corpus are very limited makes hesitate on the exact place of the predicate of a nominal clause (imminent event) within QH.

5.4.7 Complement in a verbal clause

The synopsis of our corpus allows us to discern a few cases of a complement in verbal clause IC. On the one side, Charlesworth (1994) and Wernberg-Møller (1957) have both distinguished five cases within 1QS. On the other hand, García Martínez (1999) and DSSEL Brill (2016) has respectively differentiated four and five cases.

5.4.7.1 1QS

At first, I will proceed to an overview and then an assessment of 1QS.

5.4.7.1.1 Overview

Within this subdivision, I will be providing consecutively two tables. The first one shows the different morphosyntax of the complement in a verbal clause within 1QS. The second and last table exhibits the incidences of a complement in a verbal clause unanimously accepted by Charlesworth (1994) and Wernberg-Møller (1957).

Table 72. Morphosyntax of the complement in a verbal clause IC in 1QS

Morphosyntax	Charlesworth		Wernberg-Møller	
	Number	Percentage	Number	Percentage
Forms preceded by ל	5	100 %	5	100 %
Forms preceded by ב	0	0 %	0	0 %
Bare forms	0	0 %	0	0 %
Bare forms preceded by other prepositions	0	0 %	0	0 %
TOTAL	5	100 %	5	100 %

Table 73. Complement in a verbal clause – translations adopted by Charlesworth and Wernberg-Møller

Text	Corresponding phrase	Translation of Charlesworth	Translation of Wernberg-Møller
2.25	המואס לבוא	[everyone who refuses] to enter	[everyone who despises] to enter
3.1	לוא חזק למשוב	not able to repent	unable to repent
5.22	אשר צוה לעשו	[Which he commanded] to do	[He commanded] to do
5.22	המתנדבים לשוב	Who dedicated themselves [to return]	to return
7.8	לשלמו	[You cannot afford] to refund [it]	To refund [it]

5.4.7.1.2 Assessment

To evaluate the two above-mentioned translations, the translation of Metso (2019) has been introduced. Metso (2019) has approved four of the five above-mentioned occurrences: 2.25, 5.22a, 5.22b and 7.8. On the other hand, the verbal form **למשׁוּב** in 3.1 has been considered as a nominalised verb and thus rendered as “the conversion”.

5.4.7.2 1QM

For the study of 1QM, an overview endeavour will be followed by an assessment undertaking.

5.4.7.2.1 Overview

Three table will be displayed within this section. The first table exposes the different morphosyntax of the complement in a verbal clause discovered in 1QM. The second table shows the cases of a complement in a verbal clause unanimously approved by García Martínez (1999) and DSSEL Brill (2016). The third and last table exhibits a case of a divergence of view between García Martínez (1999) and DSSEL Brill with regards to the syntactical nature of the IC verbal form. DSSEL Brill (2016) considers it as a complement in a verbal clause while García Martínez (1999) considers it as an equivalent to a participle.

Table 74. Morphosyntax of the complement in a verbal clause IC in 1QM

Morphosyntax	García Martínez		DSSEL Brill	
	Number	Percentage	Number	Percentage
Forms preceded by לְ	4	100 %	5	100 %
Forms preceded by בְּ	0	0 %	0	0 %
Bare forms	0	0 %	0	0 %
Bare forms preceded by other prepositions	0	0 %	0	0 %
TOTAL	4	100 %	5	100 %

Table 75. Complement in a verbal clause – translations adopted by García Martínez and DSSEL Brill

Text	Corresponding phrase	Translation of García Martínez	Translation of DSSEL Brill
6.17	ולשפוך דם	[To be ready] to shed [the blood]	[prepared in] to shed [the blood]
8.1	להשליך שבע פעמים	[They have finished] throwing [seven times]	[they have completed] hurling [seven times]
16.11	לנפול ברזי אל	[Start] to fall [in accordance with God's mysteries]	[begin] to fall [by God's mysteries]
17.14	יחלו להפיל בחלליהם	[They shall start] to cast down [their slain]	[they shall begin] to bring down [their slain]

Table 76. Complement in a verbal clause – differences between García Martínez and DSSEL Brill

Text	Corresponding phrase	Translation of García Martínez		Translation of DSSEL Brill	
		Translation	Function	Translation	Function
16.11	ולבחוץ במ כול	[And all those appointed for battle] are tested [by them]	Equivalent to participle?	[and begin] to test [by these mysteries all...]	Verbal complement of יחלו

5.4.7.2.2 Assessment

Vermes (2012) just renders כלותם להשליך of 8.1 as “they have cast”. The Hebrew construction כלותם להשליך highlights in an evident way the complement of a verbal clause nature of להשליך. As for 16.11a, Vermes (2012) renders the phrase יחלו לנפול as “begin to fall” in which לנפול is a complement of יחלו. Concerning 16.11b, Vermes (2012) seems to reject DSSEL Brill’s translation (2016) as the latter seeks to relate יחלו with ולבחוץ in considering ולבחוץ as a complement of the main verb יחלו. Instead, Vermes (2012) opted for an equivalent to participle: “are put to ordeal”. With regards to 17.14, Vermes (2012) confirms the IC verbal form להפיל as a verbal complement of the main verb יחלו. It is why the phrase יחלו להפיל has been translated as “shall begin to bring down”.

5.4.7.3 Summary and deduction

The study of the complement of a verbal clause within IQS and IQM though various translations (Charlesworth 1994, Wernberg-Møller 1957, Metso 2019, García Martínez 1999, DSSEL Brill 2016 and Vermes 2012) allows us to conclude that the IC continues to function as a complement of a verbal clause within QH. Its manifestation is quite palpable; it is why almost all translators agree with the occurrences. Finally, regarding the morphosyntax, it is remarked that the verbal complement IC are preceded by a ל.

5.5 The coordinating conjunction ו affixed to the IC: assessment of its influence to the morphosyntax

Within this section, I will exclusively be analysing the various occurrences of the IC preceded by coordinating conjunction ו within IQS and IQM. Accordingly, the other kinds of ו within the texts will not be treated. I will particularly evaluate its nature and its impact to the IC morphosyntax. I incorporate this section within this chapter (dedicated to the QH IC morphosyntax at the sentential level) because the coordinating conjunction can significantly affect the syntax of the clause and the sentence. However, while performing the analysis of the data, it is also important to consider the operation of ו at the phrasal level.

According to grammarians, the copulative ו can operate at three levels: phrase level, clause level and discourse level (Van der Merwe, Naudé and Kroeze 2017, 418-425). Thus, the presence of the conjunction ו is relevant and grammatically significant. Eskhult (2005, 367) suggests that the prevalence of the conjunction ו before the infinitive construct in QH is a historical development from BH in light of the fact that it is “rare in Samuel-Kings, which

contain three instances as compared to twenty in Chronicles”. He suggests that the construction may have developed from the use of “the introductory *wayhi*” (Eskhult 2005, 367).

This section will be subdivided into three main parts. Within the first part, I will present the various groups of IC preceded by the conjunction ו within 1QS and 1QM. Within the second part, I will evaluate if the ו maneuvers on the phrase, the clause or the discourse level. Within the third and last part, I will provide a summary and some conclusions which are pertinent to this study.

5.5.1 Classification of the IC forms preceded by ו

Depending on their morphosyntax, the IC preceded by ו can be classified into four main groups: first, the IC with the proclitic ה and preceded by ו; second, the IC with the affixed preposition כ preceded by ו; third, the bare IC preceded by ו; and finally, the bare IC preceded by a separated preposition preceded by ו. The following table provides the occurrences for each group, and with the corresponding percentages.

Table 77. Morphosyntax of the IC preceded by the coordinating conjunction ו

Corpus		Total IC preceded by ו	IC with ה preceded by ו	IC with כ preceded by ו	Bare IC preceded by ו	Bare IC preceded by ו + separated preposition
1QS	Number	55	40	9	6	0
	Occurrences		1.3; 1.4; 1.5; 1.5; 1.7; 1.8; 1.9; 1.10; 3.9; 3.13; 4.2; 4.2; 5.1; 5.10; 5.12; 5.22; 5.24; 6.7; 6.8; 6.15; 6.22; 7.19; 8.3; 8.4; 8.6; 8.9; 8.10;	1.18; 3.16; 6.18; 6.21; 7.20; 8.12; 10.1; 10.10; 10.17	4.6; 4.7; 4.25; 9.20; 10.13; 10.14	-

			9.9; 9.13; 9.14; 9.16; 9.17; 9.17; 9.20; 9.23; 11.1; 11.1; 11.18; 11.18; 11.18			
	Percentage	100 %	72,72 %	16,36 %	10,91 %	0 %
1QM	Number	41	21	15	1	4
	Occurrences		1.4; 2.5; 3.5; 6.5; 6.17; 10.1; 10.5; 11.14; 11.14; 11.15; 11.15; 12.4; 13.9; 13.11; 13.15; 13.15; 14.4; 14.6; 14.15; 16.11; 17.5	3.10; 4.6; 4.7; 4.8; 4.11; 4.13; 5.16; 7.12; 8.6; 9.3; 9.7; 16.6; 16.11; 17.11; 18.5	3.6	רועם: 16.8; 17.14 וואחר: 14.2 ועל: 9.11
	Percentage	100 %	51,22 %	36,58 %	2,44 %	9,75 %

Within 1QS, 55 IC verbal forms preceded by bound ׀ is calculated: 40 of them (72,72 %) are preceded by the proclitic ׀; 9 of them (16,36 %) are affixed with the preposition ׀; 6 of them (10,91 %) are the bare forms. As regards 1QM, 21 forms (51,22 %) are preceded by the proclitic ׀; 15 (36,58 %) are affixed with the preposition ׀; one (2,44 %) is a bare form and finally, 4 (9,75 %) are bare forms preceded by a separated preposition (2 forms with ׀, one form with ׀ and one form with ׀).

5.5.2 Classification of the operation levels

As I mentioned earlier, the conjunction ׀ can display at three different levels: phrase, clause and discourse. Within this section I will strive to classify the various operation level of the

conjunction. I will provide the details of my analysis in the Appendix. Two tables are furnished: the first one for the analysis of 1QS and the second one for the analysis of 1QM.

The tables below summarise my survey. The first table (Table 78) shows the results for the 55 verbal forms within 1QS. In turn, the second table (Table 79) exhibits the outcomes for the 41 verbal forms within 1QM.

Table 78. Distribution of the 55 occurrences of the IC preceded by ʾ in 1QS

Morphosyntax	Syntactical function of ʾ	Variant Charlesworth	% (within the species)	Variant Wernberg-Møller	% (within the species)
Form with ʾ + ʾ	Connecting 2 IC verbal forms	1.5; 1.9; 1.10; 3.9; 3.13; 4.2; 4.2; 5.1; 5.10; 5.12; 5.22; 5.24; 6.7; 6.8; 6.15; 7.19; 8.3; 8.4; 8.6; 8.10; 9.9; 9.14; 9.16; 11.1; 11.1; 11.18; 11.19; 11.19 Total = 28	70 %	1.4; 1.5; 1.10; 3.9; 3.13; 4.2; 4.6; 5.1; 5.10; 5.12; 5.22; 5.24; 6.7; 6.8; 6.15; 7.19; 8.3; 8.4; 8.6; 8.10; 9.9; 9.14; 9.16; 11.1; 11.1; 11.18; 11.19; 11.19 Total = 28	70 %
	Connecting Imperfect and IC	6.22 Total = 1	2,5 %	- Total = 0	0 %
	Connecting Noun and IC	0 Total = 0	0 %	6.22 Total = 1	2,5 %
	Introducing epexegetical adjunct	8.9 Total = 1	2,5 %	8.9 Total = 1	2,5 %

	Introducing resultative adjunct	9.17 Total = 1	2,5 %	0 Total = 0	0 %
	Introducing adjunct of purpose	1.3; 1.4; 1.5; 1.7; 1.8 Total = 5	12, 5%	0 Total = 0	0 %
	Introducing new sentences	9.13; 9.17; 9.20; 9.23 Total = 4	10 %	1.3; 1.5; 1.7; 1.8; 1.9; 9.13; 9.17; 9.17; 9.20; 9.23 Total = 10	25 %
Form with $\bar{\alpha} + \bar{\alpha}$	Introducing new sentence	1.18; 3.16; 6.18; 6.21; 7.20; 8.12; 10.10; 10.17 Total = 8	100 %	1.18; 3.16; 6.18; 6.21; 7.20; 8.12; 10.10; 10.17 Total = 8	100 %
Bare form + $\bar{\alpha}$	Connecting 2 IC verbal forms	4.6; 10.13; 10.14 Total = 3	50 %	4.6; 10.13; 10.14 Total = 3	50 %
	Connecting Noun and IC	4.7; 4.25 Total = 2	33,3 %	4.7; 4.25 Total = 2	33,3 %
	Introducing new sentence	9.20 Total = 1	16,7 %	9.20 Total = 1	16,7 %

Table 79. Distribution of the 41 occurrences of the IC preceded by ʔ in IQM

Morpho-syntax	Syntactical function of ʔ	Variant García Martínez	% (Within the species)	Variant DSSEL Brill	% (Within the species)
Form with ʔ + ʔ	Connecting 2 IC verbal forms	1.4; 2.5; 3.5; 6.5; 10.5; 11.14; 11.14; 11.15; 11.15; 12.4; 13.11; 13.15; 14.6; 14.15; 17.5 Total = 15	71,4 %	1.4; 2.5; 3.5; 6.5; 10.5; 11.14; 11.14; 11.15; 11.15; 12.4; 13.11; 13.15; 14.6; 14.15; 16.11; 17.5 Total = 16	76,2 %
	Connecting Noun and IC	13.9 Total = 1	4,8 %	13.9 Total = 1	4,8 %
	Connecting <i>Vacat</i> and IC	6.17; 10.1; 13.15 Total = 3	14,3 %	6.17; 10.1; 13.15 Total = 3	14,3 %
	Introducing a sequence of event	16.11 Total = 1	4,8 %	- Total = 0	0 %
	Possible stylistic or scribal error	14.5 Total = 1	4,8 %	14.5 Total = 1	4,8 %
Form with ʔ + ʔ	Introducing new sentence	3.10; 4.6; 4.7; 4.8; 4.11; 4.13; 5.16; 7.13; 8.6; 9.3; 9.7; 16.6; 16.11; 17.11; 18.5 Total = 15	100 %	3.10; 4.6; 4.7; 4.8; 4.11; 4.13; 5.16; 7.13; 8.6; 9.3; 9.7; 16.6; 16.11; 17.11; 18.5 Total = 15	100 %

Bare form + ו	Connecting 2 IC verbal forms	3.6 Total = 1	100 %	3.6 Total = 1	100 %
Bare form + Prep. + ו	Introducing new sentence	9.11; 14.2; 16.8; 16.11 Total = 4	100 %	9.11; 14.2; 16.8; 16.11 Total = 4	79

5.5.3 Summary and conclusions

The analysis of the two tables gives us some insights regarding the influence of the copulative ו on the morphosyntax of the IC. It is also ascertained that the coordinating conjunction can operate either on the phrasal or the clausal level. Some occurrences seem to be regular while some incidences demonstrate particularities which probably need deeper examination.

5.5.3.1 On the phrasal level

On the phrasal level, the conjunction ו generally connect two isolated elements, identical or different. Firstly, it can link two IC verbal forms. We encounter 31 cases in 1QS and 16 cases in 1QM. Two kinds of morphosyntax are concerned: the form preceded by ו (28 cases in 1QS and 15 cases in 1QM) and the bare form (3 cases in 1QS and 1 case in 1QM).

Secondly, it can associate two different elements: an Imperfect verbal form and an IC (1 case in 1QS), a noun and an IC (2 cases in 1QS and 1 case in 1QM). Two varieties of morphosyntax operate within this category: the form preceded by ו (linking the Qal Imp. 3mp + pron. 3ms יכתובהו and the IC לערב in 1QS 6.22; linking the Noun ms cst לעזר and the IC ל[ס]פר in 1QM 13.9) and the bare form (joining the Noun ms abs מרפא and the IC פרות in 1QS 4.7 and the Noun ms cst קץ the IC עשות in 1QS 4.25). The last combination probably explains the development of the category called “nominalised verb” within the IC. The combination Imperfect + ו + IC in 6.22 is also interesting. We can infer that the IC replaces the Imperfect in this specific case. Such occurrence probably joins what Qimron (2018,382) calls the predicative use of the IC.

5.5.3.2 On the clausal level

On the clausal level, the conjunction ו can introduce either a clause or a sentence. It means that, within this category, the conjunction does not necessarily joint two elements. Firstly, it can open various kinds of adjunct: epexegetical adjunct (one case in 1QS), resultative adjunct (one

case in 1QS) and adjunct of purpose (five cases in 1QS). For this first case, we particularly encounter the IC form preceded by ֶ (all the seven above-mentioned cases are in 1QS: 8.9, 9.17, 1.3, 1.4, 1.5, 1.7, 1.8).

Secondly, the coordinating conjunction can introduce new sentences. Once more, the presence of two components (to be joined) is not necessary. Thirteen (13) corresponding occurrences are encountered in 1QS while 1QM encloses 20 cases. Three kinds of morphosyntax are concerned: the form preceded by ֶ (5 cases), the form preceded by ֶ (23 cases) and the bare form (5 cases). From those figures, we can easily conclude that it is the form preceded by ֶ, displaying the grammatical function of an adjunct of time, which mainly operate in this case.

5.5.3. Conclusion

On the one hand, we can affirm that the QH coordinating conjunction ֶ, operating with the various morphosyntax of the IC (form preceded by ֶ, the form preceded by ֶ and the bare form) continues to behave like the BH copulative ֶ. On the other hand, a few exceptions were noticed during the analysis of the IC morphosyntax within 1QS and 1QM. Occasionally, it can related two different elements such as Imperfect and IC and Noun and IC. Those cases seem to demonstrate novelties within QH.

CHAPTER 6

CONCLUSIONS AND FUTURE RESEARCH

6.1 Introduction

In the previous chapters, an analysis of the infinitive construct (IC) in the Community Rule (1QS) and the War Scroll (1QM) was performed. The various morphosyntactical features of the IC forms within the corpus, which are based on my personal data collection and on data from secondary literature, are described, analysed and explained. Appendixes 1 to 5 contain the various quantifications (classification, statistics and compilation) of the data described and analysed. Specifically, Chapter 4 focused on the features of the IC at the phrasal level and Chapter 5 on the IC features at the sentential level. The analysis is embedded in previous studies of the IC in Biblical Hebrew (BH), Qumran Hebrew (QH) and Mishnaic Hebrew (MH), which are described in Chapter 3. The goal is to provide an answer to the way in which the QH IC continues the BH IC and its relation to MH IC. By this it can be determined if there was a language shift regarding the grammar of pre-modern Hebrew with respect to the morphosyntax of the IC. This is done in the light of the complexity theoretical approach and the theory of language change and diffusion, which are exposed together with the methodology in Chapter 2.

In what follows, I will be presenting the outcome of my research. The chapter will be subdivided into four short sections. In the first section, I will be depicting a general summary of my discoveries. In the second section, I will be presenting cases of continuity and discontinuity between BH, QH and MH. In the third section, I will interpret my findings in the light of the complexity theoretical approach and the theory of language change and diffusion. In the fourth and last section, I will formulate some reflections on plausible further research.

6.2 General summary of the discoveries

To study the morphosyntactic aspects of the IC within QH, I have particularly considered two non-biblical manuscripts: firstly, the Community Rule (1QS) which seems to display 211 occurrences of IC verbal forms; secondly, the War Scroll (1QM) which appears to exhibit 170 occurrences of IC. The choice upon the two texts was predominantly founded on their comprehensiveness compared with other manuscripts. Moreover, two texts were intentionally chosen for the sake of a possible comparison of the two doculects.

The overall data analysis allows us to discover that the IC within the two manuscripts exhibits four distinct morphosyntactic constructions: firstly, the forms preceded by a ל; secondly, the forms preceded by ב; thirdly, the bare forms preceded by separated prepositions and finally, the bare forms preceded by other elements (apart from prepositions). It can be broadly observed that, if separated prepositions are involved, the following are operating: על, לפני, לבלתי and עם.

As for 1QS, forms preceded by ל, composed of 164 occurrences, are worth 77,73 % of the overall total. The forms preceded by ב, made up of 25 occurrences, add up 11,85 % of the corpus. The bare forms preceded by separated prepositions, enclosing 10 elements, run 4,74 % of the aggregate. Finally, the bare forms preceded by various elements (apart from prepositions), encompassing 12 components, 5,69 % of the general total.

With regards to 1QM, the forms preceded by ל, covering 118 verbal forms, make 69,41 % of the general total. The forms preceded by ב, involving 27 constituents, are worth 15,88 % of the corpus. The bare forms preceded by separated prepositions, composed of 19 elements, total 11,18 %. Finally, the bare forms preceded by various elements (apart from preposition), encompassing 6 verbal forms, 3,53 % of the universal total.

The analysis of the above-mentioned data allows us to draw some conclusions. Firstly, the supremacy of the IC preceded by ל is confirmed within 1QS and 1QM. The high rates of 77,73 % within 1QS and 69,41 % within 1QM are indicative. Secondly, within both manuscripts, the ל IC predominantly operates as an adjunct (of purpose or explicative) or a predicate of a nominal clause (mainly of deontic modality force). It also functions as a complement of a verbal clause or a complement of a noun within 1QM.

Thirdly, within our corpus, the ב IC essentially work as an adjunct of time. It is interesting to remark that, from time to time, it serves as a predicate of a nominal clause (deontic modality). Fourthly, the 1QS and 1QM IC preceded by separated prepositions (such as על and עם) functions as an adjunct of time as well. Other prepositions like לפני and על can also occur. Finally, the IC bare forms preceded by other elements (apart from prepositions) tend to function as a genitive, an adjunct (of purpose or explicative), a predicate of a nominal clause (mainly deontic modality) and a nominalised verb.

On the phrasal level, the 1QS and 1QM IC seem to function as a nominalised verb, a complement of noun, a genitive, an equivalent to a participle, a complementiser marking reported speech, an adjective, a preposition and in a periphrastic construction. On the other

hand, on the clausal and sentential level, it appears to operate as an adjunct of purpose, an explicative adjunct, an adjunct of time, a causal adjunct, a complement in a verbal clause, a predicate of a nominal clause with a deontic modality force, a predicate of a nominal clause with an epistemic modality character and a predicate of a nominal clause expressing an imminent event.

6.3 Continuity and Discontinuity

At the beginning of this research, I formulated one of its main goals: trying to diachronically compare the grammar of the QH IC with those of BH and MH. Within this section, I convey some similarities and differences as for the grammatical characteristics of the three stages of Hebrew: BH, QH, and MH.

6.3.1 Forms preceded by לְ

The לְ IC verbal forms are largely recognised within BH. Joüon and Muraoka (1991, 436) formulate it in this way: “It is with the preposition לְ that the IC is mainly used... The לְ can have various nuances: strong, weak or even almost nil”. Regarding the morphosyntax of the IC within QH, Muraoka (2000, 194) notices that the IC “is still very much alive in QH” while “its morphosyntax is undergoing subtle change”. With regards to the syntax and the morphosyntax of the IC, “QH appears to have retained greater syntactic variety as in BH” (Muraoka 2020, 121).

Through time, the לְ IC has become the standard morphology of the IC. Joüon and Muraoka (1991, 436) highlight that “in LBH and MH the Lamed is almost an integral part of the IC as in contemporary Aramaic”. It means that in MH “it is invariably joined to a proclitic Lamed” (Muraoka 2000, 194). In other words, “the BH use of the bare IC and one with a preposition other than Lamed became obsolete in MH” (Muraoka 2000, 194). The use of the IC preceded by לְ has progressively become universal. The bare form has totally disappeared. Muraoka (2020, 118) puts it in this way: “this tendency to add לְ to the IC against the MT texts accords with RH, in which no bare IC appears”. It has even gone further: “לְ is also found added where an infinitive requires another preposition” (Muraoka 2020, 118). Pérez Fernández (1997, 144) stresses that the “standard RH knows only the infinitive construct with prefixed לְ” so that as a result “the infinitive construct simply does not occur except with prefixed לְ”.

On the one hand, the proportion of the לְ IC within BH remains unknown. On the other hand, the high rate of the לְ IC within 1QS and 1QM (77,73 % and 69,41 % respectively) demonstrates

that my findings do not contradict the logical trend. It is clear that the tendency is a total prevalence of the ל IC in QH over BH IC.

Regarding the syntactical functions of the ל IC, my discoveries were compatible with the theorems formulated by BH grammarians. It means that the QH ל IC shares a great part of the characteristics of the BH ל IC. Scholars assume for example that the IC verbal forms preceded by a ל mainly operate as an explicative adjunct, an adjunct of purpose or result, an adjunct of time, a predicate of a nominal clause, a complement of a verbal clause and as equivalent to a participle. My discoveries follow this trajectory as well.

Firstly, it was asserted that the ל IC can operate as an explicative adjunct. This assertion is verified for BH as well as for QH. Joüon and Muraoka (1991, 437) confirm that “the infinitive with ל is very often used after a verb to express an action which give more details about or explains the preceding action; it is then equivalent to the Latin gerund.” Gesenius, Kautzsch and Cowley (1910, 123) endorse this view as follows: “a kind of Gerund is formed by the Infin. constr. with the preposition ל”. They assert that the ל IC might function like “the Latin gerund in *-ndo* to state motives or attendant circumstances” (Gesenius, Kautzsch and Cowley 1910, 348). Van der Merwe, Naudé and Kroeze (2017, 352) presume that the occurrences of the ל + Infinitive operating as an explicative adjunct is “frequent” within the Hebrew Bible. Isaksson (2008, 85) concludes that “one of several syntactical functions of the infinitive construct with *le* is clearly that of a circumstantial qualifier [explicative adjunct]”. My discoveries support these conclusions. I have discovered 35 cases of ל IC operating as an explicative adjunct under Charlesworth (16,6 %), 36 cases under Wernberg-Møller (17,1 %), 7 cases under García Martínez (4,1 %) and 9 cases under DSSSEL Brill (5,3%). From this perspective, the QH ל IC can be categorised as a continuation of the BH ל IC.

Secondly, Hebrew scholars presume that the BH ל IC predominantly functions as an adjunct of purpose and result. This assumption is also ascertained by the results of my findings. Watts (1964, 95) highlights that “*le* is used with infinitives construct very frequently...in some cases *le* has lost its force as a preposition...in these cases *le* serves as a part of the infinitive itself...in cases where *le* retains its force as a preposition, meanings like direction, specification and relationship prevail”. He continues his thought in this way: “the idea common to all its meanings appears to be that of relation. It relates a verbal state to another fact that signifies its specific nature; it relates it to a purpose, result, or time toward which it is directed; or it relates it to a necessity toward which it tends, is intended, or is obliged” (Watts 1964, 95). Gesenius, Kautzsch and Cowley (1910, 348) substantiate this view as follows: “but by far the most

frequent is the connexion of the infinitive construct with לְ. Starting from the fundamental meaning of לְ, i. e. direction towards something, infinitives with לְ serve to express the most varied ideas of purpose or aim, and very commonly also (with a weakening or a complete disregard of the original meaning of the לְ) to introduce the object of an action”. Van der Merwe, Naudé and Kroeze (2017, 351) attest that the “לְ + Infinitive” verbal forms functioning as an adjunct of purpose is “very frequent” in the Hebrew Bible. As for the MH לְ IC, Segal (1927, 165) upholds that “of the various constructions with the inf. in BH, MH has preserved only the gerundial use with לְ to express the direction and purpose of a verb.”

My discoveries demonstrate that it is the לְ IC operating as an adjunct of purpose which holds one of the higher rates among the syntactical functions within 1QS and 1QM. My data analysis exhibits 62 corresponding cases under Charlesworth (29,4 %), 37 cases under Wernberg-Møller (17,5%), 80 cases under García Martínez (47 %) and 72 cases under DSSEL Brill (42,4 %). In that way, the normal tendency is also respected. The QH לְ IC is on the middle way between the BH לְ IC and the MH לְ IC.

Thirdly, the לְ IC can also function as a predicate of a nominal clause (expressing a deontic or an epistemic modality or expressing an imminent event). It is necessary to mention that, on the one hand, from the time of BH, such a function has already existed. On the other hand, Van der Merwe, Naudé and Kroeze (2017, 350) remark that such phenomenon is “rare” within BH. In his study of the Hebrew of the DSS, Qimron (1986, 70) interestingly highlights that “typical of late BH as well as DSS Hebrew is the predicative (mostly “modal”) use of the infinitive with lamed”. The increase of the cases of the לְ IC operating as a predicate of a nominal clause (deontic modality) is therefore a new fact and demonstrates a sort of shift of the Hebrew grammar from one level (BH) to another (QH). My findings promote this assumption. The translation of Charlesworth displays 31 corresponding cases (14,7%), that of Wernberg-Møller 53 cases (25,1%), that of García Martínez three cases (1,8 %) and that of DSSEL Brill 8 cases (4,7 %). It is easily noticed that the 1QS translations of Charlesworth and Wernberg-Møller demonstrate a quite high rate.

Fourthly, the לְ IC can also operate as a complement in a verbal clause. Already, in BH, such incidences are “frequent” (Van der Merwe, Naudé and Kroeze 2017, 351). My discoveries demonstrate that such occurrence was continuing in QH. Five cases were encountered under Charlesworth (2,4%), five under Wernberg-Møller (2,4%), four under García Martínez (2,4 %) and five under DSSEL Brill (2,9 %). Starting with the assumption that similar manifestations

can be recurrent, the low rate encountered in 1QS and 1QM might mean that the grammatical phenomenon is going to decrease within MH.

Fifthly, a ל IC can continue a finite verb expressed in a previous sentence. For the case of BH, Muraoka (2010, 83) formulates it as follows: “an IC appears to be continuing the preceding *verbum finitum*”. Joüon and Muraoka (1991, 438) stress that “in some cases the Infinitive with ל preceded by ו continues preceding verb (or nominal clause) and virtually has the value of a finite form”. Mor (2015, 444) articulates its aspect within QH: “it appears that in this period (Second Temple Period) the infinitive construct had become a general potentially modal verbal form which is unrestricted in terms of tense, aspect or voice, and therefore can be found in varied contexts, both predicative and adverbial.” He continues: “the predicative force of the infinitive, according to Cohen, is the result of ellipsis or absence of a finite governing verb: the infinitive moved along the scale of predicativity from the subordinate pole towards the independent pole, until it was detached from the verb and became predicative” (Mor 2015, 445). He clarifies that: “however, the new usage might have first evolved in sequences of coordinated sentences or verbal phrases, not necessarily modal, where the first predicative slot or slots were occupied by a finite verb or a participle; the following slot or slots had an infinitive which maintained one or more of the syntactic traits of the preceding verb – tense, aspect, voice or mood” (Mor 2015, 445). Under QH, Qimron (1986, 70-72) calls such incidence a “predicative use of the infinitive” or more specifically an “equivalent to a participle”. I have discovered a few corresponding cases. Seven cases are identified under Charlesworth (3,3 %), five cases under Wernberg-Møller (2,4%), one case under García Martínez (0,6 %) and 2 cases under DSSEL Hebrew (1,2 %).

Sixthly, the ל IC can also operate as a nominalised verb. The use of the IC as a substantive is not new at all. It has already been encountered within BH. However, this phenomenon tends to generalise within MH. Segal (1927, 165) highlights that “in its use as a noun, the inf. has been supplanted in MH by the corresponding verbal nouns which are so numerous in MH”. In my opinion, the increase of the cases of IC nominalisation within QH demonstrate a linguistic shift from BH to MH. During my study of 1QS and 1QM, I found four cases under Charlesworth (eleven in total), four cases under Wernberg-Møller (eleven in total as well), two under García Martínez (four in total) and one under DSSEL Brill (three in total).

6.3.2 Forms preceded by ב

Within BH, the use of the preposition ב with an IC functions as an adjunct. It particularly demonstrates that “the action depicted by the infinitive construct is simultaneous of that of the

main verb” (Van der Merwe, Naudé and Kroeze 2017, 175). Within QH the use of the preposition ׀ with an IC verbal form to indicate a temporal clause is “common in DSS Hebrew” (Qimron 1986, 72). On the other hand, the specialists of MH remark that the use of the preposition ׀ (and ׀) as an IC prefix has drastically decreased within MH. The phenomenon even started within the LBH period. Segal (1927, 165) highlights that the use of the infinitive with the prepositions ׀ and ׀ is already rare in Qoheleth, Canticles, Ezra, Daniel, Esther, Nehemiah and Chronicles. Pérez Fernández (1997, 144) stresses that, within MH, “the infinitive construct prefixed with the preposition –׀ and –׀ is restricted to a few liturgical usages that are imitations, or perhaps genuine remnants, of biblical idiom, at least when they are not the result of mistakes or of correction by copyists”.

As indicated at the beginning of this section, I encountered 25 cases of a ׀ IC within 1QS and 27 within 1QM. The importance of the proportions (11,85 % and 16%) demonstrate that the ׀ IC we encounter in 1QS and 1QM is much closer to its use in BH use rather than to that of MH. It seems that the QH ׀ IC does not demonstrate a shift to the MH ׀ IC.

6.3.3 Bare forms preceded by prepositions

Within QH, a new grammatical mechanism is noticed. The IC verbal form tends to follow prepositions other than ׀. Muraoka (2020, 119) supposes that this phenomenon shows that “QH is affiliated to MH”. Within QH, such grammatical manifestation expresses various aspects: temporal, final, modal, instrumental, ablative, etc. (Muraoka 2020, 119-120). In his grammar, Qimron (1986, 73) presumes that the combination “׀ + Infinitive” exhibits a “temporal usage”.

Though my data analysis, I encountered nine similar cases within 1QS and 19 cases within 1QM. The importance of the occurrences might be a sign of a grammatical movement of the BH to the MH, passing through QH.

6.3.4 Bare forms preceded by other elements (apart from prepositions)

Hebrew grammarians believe that the reason a copyist opted for an IC bare form (rather than a ׀ form) is not easy to determine. Hornkohl (2018) has the following opinion: “The factor of genre also needs to be taken into consideration. In BH the bare infinitive is relatively frequent in poetic texts. However, this is also part of the diachronic development. Even in a psalm composed relatively late the poet lay choose to use an archaic form, a so-called archaising feature.” To explain the use of the IC bare forms within BH, Muraoka (2000, 194) notices, without giving further clarification, that “BH Qal IC was often used in the bare forms.”

6.3.5 Summary of the findings

The study and assessment of 1QS and 1QM enable me to extricate three principal findings. First and foremost, the QH IC, represented by the 1QS and 1QM IC, shares many of the characteristics of the BH IC. Both ICs mainly function as an adjunct of purpose, explicative adjunct, adjunct of time and complement in a verbal clause. Secondly, the QH IC demonstrates its specificities, which are peculiar to the QH and that it does not share with the BH. It mainly functions as a predicate of a nominal clause, expressing a modality. Such characteristics are quite new and rarely appear within BH. Thirdly, the importance of the ḥ IC within the corpus compared with the other morphosyntax most likely shows that the QH IC is a foretaste of the MH which is mainly dominated by the ḥ IC.

6.4 Interpretation of the findings in the light of the complexity theoretical approach and the theory of language change and diffusion

All of the grammatical phenomena of QH cannot be explained in a simplistic and linear way. In any case, we cannot conclude that QH is different from BH and MH. To avoid such reductionist deductions, I have based my approach on the complexity theoretical approach and the theory of language change and diffusion

As surveyed in Chapter 2, the complexity theoretical approach relies on four main points: complexity, interconnectedness, dynamism and emergence. In the study of the morphosyntax of the QH IC, numerous complex parameters should be considered: the originality of each manuscript (in that way 1QS is certainly different from 1QM – each manuscript is unique), its complex unknown composition process, its complex transfers and editions, the corresponding scribal styles, etc. It is not clear if 1QS (and also 1QM) was written by a single scribe or by a group of scribes. It is also uncertain if their period of formation is short or long.

The principle of interconnectedness stipulates that each component is interconnected. Even within the realm of grammar itself, this is real: the study of the morphosyntax does not exclude the implication of other elements such as semantics, phonology and lexical studies, etc. The other elements can interfere at some point and provoke some strange and irregular occurrences within the morphosyntax. The interconnectedness goes beyond the sphere of the grammar and concerns other parameters. It can directly or indirectly affect the morphosyntax.

The principles of dynamism and emergence are palpable within this study. Some aspects displaying the continuous change of the IC are real throughout the various examples given

above (for example, the progressive predominance of the IC preceded by ל within QH toward MH, the increase of the modality use of the IC within QH in the direction of MH, etc.)

Apart from the complexity theoretical approach, the theory of language change and diffusion is also pertinent to this study. The following examples demonstrate its relevance:

- Regarding the development of the IC prefixed by ל : The cycle of change started in BH and was developing in LBH. The diffusion was continuing within QH (with a rate more than 70 % of the occurrences in our corpus). The cycle reaches its peak in MH; it was complete. It is why the only remaining form of the IC within the MH is the form preceded by ל . We encounter here a kind of deep structural change: the “diachronic cycle” (Naudé 2012, 73).
- Regarding the use of the IC to replace finite verbs: It seems that its cycle of change was still developing at the stage of QH.
- Regarding the use of the IC bare forms: Normally, their use should demonstrate a significant decrease at the time of QH. However, our study demonstrates that there are additional significant uses of these forms within the corpus. It is possible that their use is the result of an archaizing process. On the other hand, they can exhibit some kind of “stylistic fossils” (Naudé 2012, 73) from previous stages of Hebrew grammar.
- Regarding the extensive use of the form preceded by נ (up to 16 % of the occurrences) even if the normal trend (in the direction to the MH) should display the opposite direction: I can also conclude that “by acknowledging cycles of change in language, older (archaic or classical) varieties of language may endure or resurface in later varieties of language, not artificially imitative features but as a natural path of dynamism” (Naudé and Miller-Naudé 2022, 108).

6.5 Future research

The present research is a preliminary investigation. The fact of treating only two (maybe heterogeneous) manuscripts representing two doculects of QH presents at the same time advantages and drawbacks. The advantage was to discover the particularities of QH IC in comparison to BH IC and MH IC. The disadvantage is that it is not clear if the IC in the other QH texts representing other doculects demonstrate the same features. A study of the QH IC on a broader corpus in the future might provide more integrative insight regarding the real characteristics of the QH IC.

A range of questions remain unanswered and need further research.

Firstly, a study of IC in all available manuscripts would demonstrate the various aspects of the linguistic change and variation of the IC in the doculects of QH.

Secondly, the analysis, description and explanation of the plethora of IC features in QH, for example, the use of the QH IC bare forms is important.

Thirdly, the QH IC verbal forms categorised by Qimron (2018, 382) as “predicative use of the infinitive” should much more clearly be defined. Muraoka (2020, 122-123) seems to strongly disagree with Qimron’s position.

Finally, a major question is how the principles of the complexity theoretical approach can be utilised to further enrich and refine the theory of language change and diffusion.

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APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

Col	Line	Infinitive Construct	Concomitant syntagm	Category				Syntactic function		Possible translation		
				ל	ב	כ	Bare form	Alternative 1	Alternative 2	Alternative 1 (Charlesworth)	Alternative 2 (Wernberg-Møller)	
1	1	לדרוש	לדרוש אל	X1				Adjunct of purpose	Predicate of a nominal clause (Deontic modality)	in order to seek [God]	he shall seek	
	2	לעשות	לעשות הטוב והישר	X2				Explicative Adjunct (epexegetical)	Adjunct of purpose	doing [what is good and bad]	in order to do	
	3	ולאהוב	ולאהוב כול	X3				Adjunct of purpose	Predicate of a nominal clause (Deontic modality)	in order to love [all]	he shall love	
	4	ולשנא	ולשנא את כול	X4				Adjunct of purpose	Predicate of a nominal clause (Deontic modality)	and in order to hate [all]	and [shall] hate	
			לרחוק	לרחוק מכול	X5				Explicative Adjunct (epexegetical)	Predicate of a nominal clause (Deontic modality)	keeping away [from all]	he shall keep away [from all]
	5	ולדבוק	ולדבוק בכול	X6				Explicative Adjunct (epexegetical)	Predicate of a nominal clause (Deontic modality)	and adhering [to all]	and [shall] adhere	
			ולעשות	ולעשות אמת	X7				Adjunct of purpose	Predicate of a nominal clause (Deontic modality)	and in order to perform	He shall do

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

	6	ללכת	ולוא ללכת עוד	X8				Adjunct of purpose	Predicate of a nominal clause (Deontic modality)	to walk no longer with	and walk no more
	7	לעשות	לעשות כול רע	X9				Explicative Adjunct (epexegetical)	Predicate of a nominal clause (deontic modality)	doing all evil	[only] doing [evil]
		ולהבי	ולהבי את כול	X10				Adjunct of purpose	Predicate of a nominal clause (deontic modality)	in order to receive	shall be brought
		לעשות	לעשות חוקי אל	X11				Adjunct of purpose	Adjunct of purpose	to do [the statutes of God]	to do [the ordinances of God]
	8	להוחד	להוחד בעצת אל	X12				Predicate of a nominal clause (deontic modality)	Nominalized verb	to be joined [to the Council of God]	for the community
		ולהתהלך	ולהתהלך לפניו	X13				Adjunct of purpose	Predicate of a nominal clause (deontic modality)	to walk [before him]	he shall walk [before him]
	9	ולאהוב	ולאהוב כול	X14				Adjunct of purpose	Predicate of a nominal clause (deontic modality)	in order to love [all]	he shall love
	10	ולשנוא	ולשנוא כול בני	X15				Adjunct of purpose	Predicate of a nominal clause (deontic modality)	and to hate [all the sons]	and [should] hate [each one]
	12	לברר	לברר דעתם	X16				Adjunct of purpose	Predicate of a nominal clause (deontic modality)	in order to strengthen [their knowledge]	[so that] they can clarify

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

		לתכן	ובוחם לתכן	X17				Adjunct of purpose	Predicate of a nominal clause (epistemic modality)	and [in order to] discipline [their strength]	and [can] examine their strength
13		לצעוד	לצעוד בכול אחד	X18				Adjunct of purpose	Predicate of a nominal clause (deontic modality)	[and not] to deviate [from any]	they must not walk
14		לקדם	לקדם עתיהם	X19				Equivalent to a participle	Predicate of a nominal clause (deontic modality)	they are not early	they must never rush
		להתאחר	להתאחר מכול מועדיהם	X20				Adjunct of purpose	Predicate of a nominal clause (deontic modality)	[in order that they not be] late [from all their seasons]	[they] must flinch
15		לסור	לסור מחוקי	X21				Adjunct of purpose	Predicate of a nominal clause (deontic modality)	[not] to turn aside [from his statutes]	they must [not] turn aside
		ללכת	ללכת ימין	X22				Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	by walking [either to the right...]	by walking [either to the right...]
16		לעשות	לעשות ככול	X23				Adjunct of purpose	Predicate of a nominal clause (deontic modality)	in order to act	to act
18		ובעוברים	ובעוברים בברית		X1			Adjunct of time	Adjunct of time (simultaneous)	When they cross over [into the covenant]	When they enter [into the covenant]
24		לאמור	לאמור	X24				Marking reported speech	Marking reported speech	by saying	by saying

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

	25	בלכתנו	בלכתנו		X2		Nominalized verb	Nominalised verb	by our walking	by our walking
2	8	בקוראכה	בקוראכה		X3		Adjunct of time	Adjunct of time (simultaneous)	When you cry out	When you callest
		לכפר	לכפר עוונידך	X25			Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	by covering [over your iniquity]	by weeping out [thy iniquity]
	11	לעבור	לעבור לבו	X26			Equivalent to a participle (modifying a noun phrase)	Equivalent to a participle (modifying a noun phrase)	[which] he worships	
	12	להסוג	להסוג בו	X27			Adjunct of purpose	Adjunct of purpose	[so that] he backslides [over it]	
	13	בשומעו	בשומעו את דברי		X4		Adjunct of time	Adjunct of time (simultaneous)	When he hears [the words of]	When he hears [the words of]
		לאמור	לאמור שלום יהי לי	X28			Marking reported speech	Marking reported speech	saying	thinking
	16	בהסוגו	בהסוגו מאחרי אל		X5		Causal adjunct	Causal adjunct	because of his backsliding	because of his backsliding [from God]
	22	לדעת	לדעת כול	X29			Predicate of a nominal clause (epistemic modality)	Predicate of a nominal clause (epistemic modality)	[every single Israelite] may know	

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

	25	לבוא	המואס לבוא	X30				Complement in a verbal clause (verb referring to unwillingness)	Complement in a verbal clause (verb referring to unwillingness)	[everyone who refuses] to enter	[everyone who despises] to enter
	26	ללכת	ללכת בשרירות	X31				Adjunct of purpose	Adjunct of purpose	[so as] to walk [in the stubbornness]	in order to walk [in the stubbornness]
3	1	למשוב	לוא חזק למשוב	X32				Complement in a verbal clause (referring to ability)	Complement in a verbal clause (referring to ability)	not able to repent	unable to repent
	3	במתיר	יצדק במתיר שרירות		X6			Adjunct of time	Adjunct of time	when he walks [in the stubbornness]	
	5	מואסו	יומי מואסו במשפטי אל				X1	Adjunct of time	Adjunct of time	[as long as] he rejects [the judgments of]	[as long as] he rejects [the statutes of God]
	6	התיסר	התיסר ביחד				X2	Adjunct of purpose	Adjunct of purpose	[so that] he cannot be instructed	
	7	להביט	להביט באור	X33				Adjunct of purpose	Adjunct of purpose	[so that] he can behold	
	9	להזות	בשרו להזות	X34				Predicate of a nominal clause (epistemic modality)	Predicate of a nominal clause (epistemic modality)	[his flesh] can be cleansed	

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

		ולהתקדש	ולהתקדש במי דוכי	X35				Explicative adjunct	Explicative adjunct (epexegetical)	by sprinkling [with waters of purification]	by sanctifying himself [with water of purity]
		להלכת	להלכת תמים	X36				Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	by walking	for walking
	10	לסור	לסור ימין ושמאול	X37				Adjunct of purpose	Explicative adjunct (epexegetical)	to turn aside	[without] turning aside
	11	לצעוד	לצעוד על אחד	X38				Adjunct of purpose	Explicative adjunct (epexegetical)	[and not] transgress	walking contrary
	13	להבין	להבין למשכיל וללמד	X39				Subject of a nominal clause	Subject of a nominal clause	[it is for the wise men] to instruct	
		וללמד	להבין למשכיל וללמד	X40				Subject of a nominal clause	Subject of a nominal clause	and [it is for the wise men] [to] teach	
	15	היותם	ולפני היותם				X3	Adjunct of time	Adjunct of time	[Before] they came into being	[Before] they happen
	16	ובהיותם	ובהיותם לתעודותם כמחשבת				X7	Adjunct of time	Adjunct of time (simultaneous)	And when they come into existence	And when they come into existence
	18	להתהלך	להתהלך במ עד	X41				Adjunct of purpose	Adjunct of purpose	[in which] to walk	

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

	24	להכשיל	להכשיל בני אור	X42				Adjunct of purpose	Adjunct of purpose	cause to stumble	[strive] to trip up
4	2	להאיר	להאיר איש בלבב	X43				Adjunct of purpose	Adjunct of purpose	to eliminate [the heart of man]	
		ולישר	ולישר כול לפניו	X44				Adjunct of purpose	Adjunct of purpose	and to level [before him]	
		ולפחד	ולפחד לבבו	X45				Adjunct of purpose	Adjunct of purpose	and to make [his heart]	
	6	ותבא	ותבא לאמת				X4	Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	concealing [the truth]	concealing [the truth]
	7	ופרות	ופרות זרע				X5	Nominalized verb	Nominalized verb	multiplication [of progeny]	multiplication of progeny
	9	ורום	גוה ורום				X6	Nominalized verb	Nominalized verb	and haughtiness	and haughtiness
	11	ללכת	ללכת בכול דרכי	X46				Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	walking [in all]	
	14	כלותם	עד כלותם	X47				Adjunct of time	Adjunct of time	[until] they are/have been destroyed	
	18	להיות	להיות עולה	X48				Nominalized verb	Nominalized verb	for the existence of deceit	for the existence of deceit

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

	20	להתם	להתם כול רוח עולה	X49				Predicate of a nominal clause (imminent event)	Predicate of a nominal clause (imminent event)	He will [utterly] destroy	He will [utterly] destroy
	21	ולטהרו	בשרו ולטהרו	X50				Predicate of a nominal clause (imminent event)	Predicate of a nominal clause (imminent event)	He will purify [him]	And [will] clean [his flesh]
	22	להבין	להבין ישרים	X51				Predicate of a nominal clause (epistemic modality)	Predicate of a nominal clause (epistemic modality)	may have insight	may achieve insight
		להשכיל	להשכיל תמימי דרך	X52				Predicate of a nominal clause (epistemic modality)	Predicate of a nominal clause (imminent event)	may receive understanding	become wise
	25	ועשות	ועשות חדשה.				X7	Nominalized verb	Nominalized verb	and the making [of the new]	and of the making
	26	לדעת	לדעת טוב	X53				Nominalized verb	Adjunct of purpose	for knowledge [of good]	for knowledge [of good]
5	1	לשוב	לשוב מכול רע	X54				Adjunct of purpose	Adjunct of purpose	to turn away	
		ולהחזיק	ולהחזיק בכול	X55				Adjunct of purpose	Adjunct of purpose	and [to] hold fast	
		להבדל	להבדל מעדת	X56				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	they shall separate themselves	
	2	להיות	להיות ליחד	X57				Adjunct of purpose	Predicate of a nominal clause (deontic modality)	in order to become	they shall be a community

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

	3	לעשות	לעשות אמת	X58				Explicative adjunct	Genitive	to do truth [in unity]	of response
	4	לכת	לכת בכול דרכיהם				X8	Explicative adjunct	Explicative adjunct	walking [in all their ways]	walking [in all their ways]
		לתעות	לתעות אחר לבבו	X59				Adjunct of purpose	Adjunct of purpose	to err	in order to go astray
	5	למול	למול ביחד עורלת יצר	X60				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	He shall [rather] circumcise	They shall circumcise
		ליסד	ליסד מוסד אמת	X61				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	They shall lay [a foundation]	They shall lay [a foundation]
	6	לכפר	לכפר לכול	X62				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	they shall atone	
	7	להרשיע	להרשיע כול עוברי	X63				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	they shall pronounce guilty	they shall find guilty
		בהאספם	בהאספם		X8			Adjunct of time	Adjunct of time (simultaneous)	When they are gathered [to the community]	When they are gathered
	8	לשוב	לשוב אל תורת	X64				Adjunct of purpose	Adjunct of purpose	to return	
	10	ולהתלך	ולהתלך ברצונו	X65				Nominalized verb	Nominalized verb	to walking [in his will]	to walking [in his pleasure]
		להבדל	להבדל מכול אנשי העול	X66				Adjunct of purpose	Adjunct of purpose	to separate [from all the men of deceit]	to separate [himself from all the men]

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

	11	לדעת	לדעת הנסתרות	X67				Adjunct of purpose	Adjunct of purpose	in order to know	
	12	לעלות	לעלות אף	X68				Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	arousing anger	
		ולנקום	ולנקום נקם	X69				Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	and taking vengeance	
		לעשות	לעשות במ	X70				Predicate of a nominal clause (imminent event)	Predicate of a nominal clause (imminent event)	he will execute	
	13	לגעת	בטהרת אנשי לגעת	X71				Adjunct of purpose	Adjunct of purpose	in order to touch	
	18	להבדיל	להבדיל אותם	X72				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	they have must be excluded	
	20	לעשות	לעשות ככול החוקים	X73				Adjunct of purpose	Adjunct of purpose	in order to act	to do
	21	להקים	להקים את בריתו	X74				Adjunct of purpose	Adjunct of purpose	to establish	to uphold
	22	ולפקוד	ולפקוד את כול חוקיו	X75				Adjunct of purpose	Adjunct of purpose	to observe all his statutes	to scrutinize all his ordinances

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

		לעשות	אשר צוה לעשות	X76				Complement in a verbal clause	Complement in a verbal clause	[which he commanded] to do	[He commanded] to do
		לשוב	המתנדבים לשוב	X77				Complement in a verbal clause	Complement in a verbal clause	who dedicated themselves [to return]	to return
	23	להשמע	להשמע הכול איש	X78				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	they shall [all] obey	
		ולהיות	להיות פוקדם	X79				Adjunct of purpose	Periphrastic	in order to examine	They shall [examine]
	24	להעלות	להעלות איש לפי	X80				Adjunct of purpose	Explicative adjunct (epexegetical)	to elevate each according	promoting one according
		ולאחרו	ולאחרו כנעויתו	X81				Adjunct of purpose	Explicative adjunct (Epexegetical)	to keep [him] back	setting [him] back
		להוכיח ^א	להוכיח ^א איש	X82				Predicate of a nominal clause (deontic modality)		they shall admonish	
6	4	לאכול	השולחן לאכול				X9	Explicative adjunct	Complement of a noun	The table has been prepared for eating	[the table] for eating
	5	לשתות	התירוש לשתות	X83				Explicative adjunct	Complement of a noun	[Or the new wine has been prepared] for drinking	[the wine] for drinking

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

		להברך	להברך בראשית	X84				Adjunct of purpose	Adjunct of purpose	in order to bless [the first]	
		לשתות	התירוש לשתות	X85				---	Complement of noun	---	for drinking
	6	להברך	להברך בראשית הלחם	X86				---	Adjunct of purpose	---	in order to bless
	7	לקרוא	לקרוא בספר	X87				Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	reading [the book]	reciting from the book]
		ולדרוש	ולדרוש משפט	X88				Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	studying [the judgment]	studying [commandments]
	8	ולברך	ולברך ביחד	X89				Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	saying [benediction]	
	9	להשיב	להשיב איש את מדעו	X90				Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	presenting [each man his knowledge]	submitting [his knowledge]
	10	לדבר	לדבר	X91				Predicate of a nominal clause (epistemic modality)	Predicate of a nominal clause (deontic modality)	may speak	must speak
	11	להפצ	לוא {להפצ} הרבים	X92				Equivalent of a participle (Modifying a NP)	Equivalent of a participle (Modifying a NP)	[which is not] according to the interest [of the many]	[which is not] according to the pleasure [of the many]

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

	12	לדבר	דבר לדבר	X93				Complement of a noun	Complement of a noun	something [to say]	[everything] to say
	13	לדבר	דבר לדבר	X94				Complement of a noun	Complement of a noun	[something] to say [to the many]	
	14	להוסיף	להוסיף על עצת	X95				Adjunct of purpose	Adjunct of purpose	to join [the Council]	
	15	לשוב	לשוב לאמת	X96				Adjunct of purpose	Adjunct of purpose	to turn [to the truth]	
		ולסור	ולסור מכול עול	X97				Adjunct of purpose	Adjunct of purpose	to depart [from the deceit]	to step aside [from the deceit]
		בבואו	בבואו לעמוד		X9			Adjunct of time	Adjunct of time (simultaneous)	When he enters [to stand]	When he comes [to stand]
		לעמוד	לעמוד לפני הרבים	X98				Adjunct of purpose	Adjunct of purpose	[enters] to stand before the many	
	16	ובקורבו	ובקורבו לעצת		X10			Adjunct of time	Adjunct of time	When he approaches [the council]	If he draws near
	17	מולאת	עד מולאת לו שנה				X10	Adjunct of time	Adjunct of time	[until one full year] is completed	within the space of a full year
	18	ובמולאת	ובמולאת לו שנה		X11			Adjunct of time	Adjunct of time	When he has completed [one year]	When he has spent [a year]
	19	לקרוב	לקרוב לסוד	X99				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	should approach [the assembly]	should be admitted

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

	21	מולאת	מולאת לו שנה שנית			X11	Adjunct of time	Adjunct of time	until he has completed [a second year]	[until] he has spent [a second year]
		ובמולאת	ובמולאת לו השנה השנית		X12		Adjunct of time	Adjunct of time	When [that second year] has been completed	When [that second year] has elapsed
	22	לקרבו	לקרבו ליחד	X100			Adjunct of purpose	Adjunct of purpose	to approach [the community]	to bring [him] near [to the community]
	22	ולערב	ולערב	X101			Predicate of a nominal clause (deontic modality)	Nominalized verb	shall be assimilated	And for pooling
	26	לפרוע	לפרוע את יסוד	X102			Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	disregards	[thus] refusing
		באמרות	באמרות את פי		X13		Equivalent to a participle (Modifying a NP)	Equivalent to a participle (Modifying a NP)	[His fellow] who is registered	who is enlisted
7	1	להבעת	להבעת מצרה	X103			Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	[because of] being terrified	[because of] being terror-stricken
	6	לאבדו	לאבדו ושלמו	X104			Equivalent of a participle	Equivalent of a participle	And he wastes it	And he wastes it
	8	לשלמו	לשלמו	X105			Complement of a verb	Complement of a verb	[You cannot afford] to refund [it]	to refund [it]

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

	14	להשמיע	להשמיע קולו	X106			Equivalent to a participle?	---	And makes [his voice] heard	---
	15	לשוח	לשוח בה	X107			Adjunct of purpose	Adjunct of purpose	in order to recline [on it]	in order to recline
	16	לשלח	לשלח הואה מאתם	X108			Predicate of a nominal clause (deontic m.)	Predicate of a nominal clause (deontic modality)	He shall be banished [from them]	shall banish [him from them]
	18	לבגוד	לבגוד באמת	X109			Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	[by] dealing treacherously [with the truth]	
	19	וללכת	וללכת בשרירות	X110			Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	[and by] walking [in the stubbornness]	
	20	ובמלואת	ובמלואת לו שנתים ימים		X14		Adjunct of time	Adjunct of time	When he has completed [two years]	When [two years] have elapsed
	22	מלואת	על מלואת עשר שנים			X12	Nominalized verb	Nominalized verb	[For as long as] a period [of ten years]	[For as long as] a period [of ten years]
	23	לבגוד	לבגוד ביחד	X111			Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	[by] being treacherous [towards the Community]	
	24	ללכת	ללכת בשרירות	X112			Adjunct of purpose	Adjunct of purpose	to walk [in the stubbornness]	
	25	לשלח	לשלח	X113			Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	he shall be banished	

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

8	2	לעשות	לעשות אמת	X114			Adjunct of purpose	Predicate of a nominal clause (epistemic modality)	to perform [truth]	[so that] they can enact [truth]
		לכת	לכת איש אם רעהו			X13	Nominalized verb	Explicative adjunct (epexegetical)	and circumspect walking	walking [with one another]
	3	לשמור	לשמור אמונה	X115			Adjunct of purpose	Predicate of a nominal clause (epistemic modality)	to keep [faithfulness]	can keep [truth in the land]
		ולרצת	ולרצת עוון	X116			Adjunct of purpose	Predicate of a nominal clause (epistemic modality)	to pay [for iniquity]	can pay off [sin]
	4	ולהתהלך	ולהתהלך עם כול	X117			Equivalent to a participle	Equivalent to a participle	and walk [with all by the measure]	and walk [with everybody]
		בהיות	בהיות אלה בישראל		X15		Adjunct of time	Adjunct of time	When these become in Israel	When [these] become [in Israel]
	6	לכפר	לכפר בעד הארץ	X118			Adjunct of purpose	Adjunct of purpose	to atone [for the earth]	
		ולהשב	ולהשב לרשעים	X119			Adjunct of purpose	Adjunct of purpose	and to repay [the wicked their reward]	and to punish
	9	ולקריב	ולקריב ^ריח^	X120			Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	offering up [a sweet odor]	

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

	10	להקם	להקם {{○○○}} ברית	X121				Adjunct of purpose	Explicative adjunct (epexegetical)	to uphold [the covenant]	upholding [the covenant]
		לכפר	לכפר בעד הארצ	X122				Adjunct of purpose	Explicative adjunct (epexegetical)	to atone [for the land]	atoning [for the earth]
		ולחרוצ	ולחרוצ משפט	X123				Adjunct of purpose	Explicative adjunct (epexegetical)	[and] to decide [judgment]	deciding [judgment]
		בהכון	בהכון אלה		X16			Adjunct of time	Adjunct of time	When [these] are established [in the principle of the community]	When [these] have established [themselves]
	12	ובהיות	ובהיות אלה ליחד		X17			Adjunct of time	Adjunct of time	When [these] become [the community]	When [these] become [a community]
	13	ללכת	ללכת למדבר	X124				Adjunct of purpose	Explicative adjunct (epexegetical)	to depart [into the wilderness]	by going out [into the wilderness]
		לפנות	לפנות שם את דרכ	X125				Adjunct of purpose	Adjunct of purpose	[into the wilderness] to prepare [there]	in order to clear [his way there]
	15	לעשות	ביד מושה לעשות	X126				Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	[through Moses] to do	
	18	להלך	להלך בתמים דרך	X127				Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	by walking	
	26	מולאת	מולאת לו שנתים ימים.				X14	Adjunct of time	Nominalized verb	[until] he has completed [two years]	[within] the space [of two years]

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

9	3	בהיות	בהיות אלה בישראל		X18			Adjunct of time	Adjunct of time	When...these (men) become [in Israel]	When [these] become [in Israel]
	4	לכפר	לכפר על אשמת	X128				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	They shall atone [for the iniquitous]	They shall atone
	6	להיחד	להיחד קודש קודשים	X129				Nominalized verb	Nominalized verb	for the community [of the most Holy Ones]	of the community
	9	להבדל	להבדל מעול	X130				Explicative adjunct	Explicative adjunct	by separating [themselves]	by separating [themselves from deceit]
			וללכת	וללכת בתמים דרך	X131			Explicative adjunct	Explicative adjunct	and walking [blamelessly]	by walking [in a perfect way]
			ללכת	ללכת בכול שרירות לבם	X132			Adjunct of purpose	Adjunct of purpose	to walk [in all the stubbornness]	in order to walk
	10	לתיסר	אנשי היחד לתיסר	X133				Equivalent of participle	Equivalent to a participle	[The men of the community] began [to be instructed]	[The men of the community] were instructed
	11	בוא	בוא נביא				X15	Adjunct of time	Adjunct of time	[until] the coming [of the prophet]	[until] the coming of a prophet
	12	להתהלך	להתהלך עם בם	X134				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	[the Master] shall walk	

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

	13	לעשות	לעשות את רצון	X135				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	He shall do [God's will]	
		ולמוד	ולמוד את כול השכל	X136				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	He shall learn [all the understanding]	He shall study [the entire wisdom]
	14	להבדיל	להבדיל בני הצדוק	X137				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	he shall separate	
		ולשקול	ולשקול בני הצדוק	X138				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	he shall weigh	
		להחזיק	להחזיק על פי	X139				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	he shall keep hold	
	15	לעשות	לעשות משפטו	X140				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	[justice,] to be done [to him]	He shall admit [him]
		לקרבו	לקרבו ולפי שכלו	X141				Predicate of a nominal clause (epistemic modality)	Predicate of a nominal clause (deontic modality)	He may approach	He shall bring [him] near [according to his insight]
	16	להגישו	להגישו	X142				Predicate of a nominal clause (epistemic modality)	Predicate of a nominal clause (deontic modality)	He may draw near	shall draw near

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

		להוכיח	להוכיח עם אנשי	X143				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	[one] must argue	
		ולהתרובב	ולהתרובב עם אנשי	X144				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	[one] must quarrel	
	17	ולסתר	ולסתר את עצת התורה	X145				Predicate of a nominal clause (epistemic modality)	Predicate of a nominal clause (deontic modality)	might be concealed	He shall counsel
		ולהוכיח	ולהוכיח דעת אמת	X146				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	[one] must argue	He shall admonish [with true knowledge]
	18	להנחותם	להנחותם בדעה	X147				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)		he shall guide
		להשכילם	להשכילם ברזי פלא	X148				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)		he shall instruct
	19	להלל ^ב	להלל ^ב תמים	X149				Predicate of a nominal clause (epistemic modality)	Predicate of a nominal clause (epistemic modality)		they may walk

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

	20	ולהשכילם	ולהשכילם כול	X150				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	He shall instruct [them]	
		לעשות	לעשות בעת הזואת	X151				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	to be performed in this time	To be done at the present time
		והבדל	והבדל מכול איש				X16	Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	He shall separate [himself from each man]	He shall separate [himself from every man]
	22	לעזוב	לעזוב למו הון	X152				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	he shall leave	
	23	ולהיות	ולהיות איש מקנא	X153				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	he shall be	
		לעשות	לעשות רצון	X154				Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	he shall perform	
10	1	ובהאספו	ובהאספ		X19			Adjunct of time	Adjunct of time	When it withdraws [itself]	When it withdraws [itself]

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

	2	האספו	האספו			X17	Adjunct of time	Adjunct of time	When it withdraws [itself]	Whilst it is withdrawing
		באופיע	באופיע מאורות		X20		Adjunct of time	Adjunct of time	When luminaries shine forth	When luminaries shine forth
	3	האספם	האספם למעון כבוד			X18	Adjunct of time	Adjunct of time	When they withdraw [themselves]	Whilst they withdraw
	4	בהתחדש ם	בהתחדשם		X21		Adjunct of time	Adjunct of time	When they are renewed	When they are renewed
	6	בהשלם	בהשלם חוק		X22		Adjunct of time	Adjunct of time	by the completion of [the statute]	at the completion of [the statute]
	8	היותי	היותי חוק חרות בלשוני			X19	Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (epistemic modality)	an engraved statute shall be on my tongue	There is [an engraved ordinance on my tongue]
	10	ובהיותם	ובהיותם		X23		Locative adjunct	Locative adjunct	Where they are	Where they are
	11	שוב	גבולי לבלתי שוב			X20	Nominalized verb	Nominalized verb	[my boundary without] backsliding	[without] backsliding
	13	צאת	צאת			X21	Adjunct of time	Adjunct of time	When I go out	As I go out
		ובוא	ובוא			X22	Adjunct of time	Adjunct of time	and [when I] come in	and [as I] come in
	14	לשבת	לשבת	X155			Adjunct of time	Adjunct of time	[when I] sit	[As I] sit down

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

		וקום	וקום			X23	Adjunct of time	Adjunct of time	And [when I] rise	[And as I] get out
	15	להדשן	להדשן	X156			Adjunct of purpose	Adjunct of purpose	to enjoy [the delights]	to enjoy
	16	בהפלא	בהפלא		X24		Adjective	Explicative adjunct	wondrous	by giving thanks
	17	ובהפתח	ובהפתח צרה		X25		Adjunct of time	Adjunct of time	When affliction starts	When affliction starts
	25	לשמור	לשמור אמנים	X157			Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	keeping faithfulness	
11	1	ולהשכיל	ולהשכיל רוכנים	X158			Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	to teach/teaching	
		ולהשיב	ולהשיב ענוה	X159			Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	to respond/responding	
	18	להשיב	להשיב על עצתכה	X160			Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	to dispute/disputing	
		ולהשכיל	ולהשכיל בכול	X161			Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	to give instruction/giving	
		ולהביט	ולהביט בעומק	X162			Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	to behold/beholding	

APPENDIX A : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QS

		ולהתבונן	ולהתבונן בכול	X163				Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	to discern/discerning
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APPENDIX B : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QM

Col.	Line	Infinitive Construct	Concomitant syntagm	Category				Syntactic function		Translation	
				ל	ב	כ	Bare form	Possibility 1	Possibility 2	García Martínez	DSSEL Brill
1	1	להחל	להחל בגורל בני חושך	X				Part of the predicate of a nominal clause (imminent event)	Part of the predicate of a nominal clause (deontic modality)	will be launched	Shall be undertaken
	3	בשוב	בשוב גולת בני אור		X			Adjunct of time (simultaneous)		When [the exiled sons of light] return	When [the exiles of the Sons of light] return
		לחנות	לחנות במדבר ירושלים.	X				Adjunct of purpose		to camp [in the desert of Jerusalem]	to camp [in the wilderness of Jerusalem]
	4	להלחם	להלחם במלכי הצפון	X				Adjunct of purpose		to wage war [against the kings]	to do battle [against the kings]
		להשמיד	להשמיד	X				Predicate of a nominal clause	Predicate of a nominal clause (deontic modality)	[He] wants to exterminate	He shall set out to destroy
		ולהכרית	ולהכרית את קרן	X				Predicate of a nominal clause	Predicate of a nominal clause (deontic modality)	[he wants to] cut off [the horns]	He shall set out to eliminate
	6	להכניע	ממשלת כתיים להכניע	X				Predicate of a nominal clause (imminent event)	Predicate of a nominal clause (deontic modality)	[the rule of the Kittim] will come to an end	[the supremacy of the Kittim] shall cease

APPENDIX B : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QM

	8	תום	עד תום כול מועדי חושך				X	Nominal use	[up to] the end	[until] the end	
	9	נפול	וביום נפול בו				X	Adjunct of time	[the day on which the Kittim] fall	[when the Kittim] fall [there]	
	12	תומה	עד תומה לפדות				X	Adjective	[till] eternal [redemption]	[as an] eternal redemption	
	13	לנגוף	לנגוף רשעה	X				Adjunct of purpose	in order to strike down [wickedness]	as to strike a blow [at wickedness]	
		למשוב	למשוב גורל	X				Adjunct of purpose	in order to force [to lot] to retreat	so as to force [the retreat]	
	14	להמס	הבנים יהיו להמס לבב	X				Adjunct of explication	Equivalent of a participle	[there will be infantry battalions] to melt [the heart]	[cause their hearts] to melt
2	1	להיות	להיות משרתים	X				PERIPHRASTIC			
	2	לשרת	ראשי הלויים לשרת תמיד	X				Adjunct of purpose	Predicate of a nominal clause	to serve always	Serve [continually]
&	3	להתיצב	אחריהם להתיצב תמיד בשערי המקדש	X				Predicate of a nominal clause (deontic modality)	Adjunct of explication	shall take [their positions in the gate]	taking their stand [continually]
	5	לערוך	לערוך מקטרת ניחוח	X				Adjunct of purpose		in order to prepare the pleasant incense	to arrange [the sweet smelling]
		לכפר	לכפר בעד כול עדתו	X				Adjunct of purpose		to atone [for all his congregation]	to atone [for all his congregation]

APPENDIX B : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QM

		ולהדשן	ולהדשן לפניו	X				Adjunct of purpose	To satisfy [themselves in perpetuity]	To satisfy [themselves before him]
	8	לצאת	לצאת לצבא	X				Adjunct of purpose	In order to go out [on campaign]	To go out [for battle]
		לצאת	לצאת לצבא	X				Adjunct of purpose	in order to go out [on campaign]	to go out [for battle]
3	1	בהפתח	בהפתח שערי המלחמה		X			Adjunct of time (simultaneous)	When [the gates of battle open]	When [the gates of the war] are opened
		לצאת	לצאת אנשי הבנים	X				Adjunct of purpose	Epistemic modality	to go out [so that the infantry] might advance
	2	בשוב	בשוב המלחמה		X			Adjunct of time	When they retreat [from battle]	When [the battle] returns
	4	בהאספם	בהאספם לבית מועד		X			Adjunct of time	When they meet [in the meeting house]	When they are assembled [at the house of meeting]
	5	להפיץ	להפיץ אויב	X				Complement of noun	Complement of noun	God's mighty deeds to scatter [the enemy] the mighty deeds of God to scatter [the enemy]
		ולהניס	ולהניס כול משנאי	X				Complement of noun	Complement of noun	[and to] force [all those who hate justice] and to put [all those who hate justice]
	6	ומשוב	ומשוב				X	Nominalized verb	Nominalized verb	and withdrawal and a withdrawal
	7	בהפתח	בהפתח שערי המלחמה		X			Adjunct of time	Adjunct of time	When [the gates of battle] open when [the gates of war] open

APPENDIX B : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QM

		לצאת	לצאת למערכת האויב	X			Epistemic modality	Deontic modality	They can go out [up to the enemy line]	they might go out against the battle line
	8	להפיל	להפיל כול חללי מעל	X			Adjunct of purpose		to fell [all the slain of unfaithfulness]	[so as] to bring down [all the slain]
	9	לשחת	רזי אל לשחת רשעה	X			Complement of noun		[God's mysteries] to destroy [wickedness]	[mysteries of God] to wipe out [wickedness]
		כלותם	עד כלותם	X			Predicate of a nominal clause (imminent event)		[until] they are exterminated	[until] they are annihilated
	10	ובשובם	ובשובם מן המלחמה		X		Adjunct of time	Adjunct of time	[And] when they retreat [from battle]	When [they] return [from battle]
		לבוא	לבוא המערכה	X			Adjunct of purpose	Adjunct of purpose	to return [to the line]	to enter [the formation]
	11	לבוא	לבוא אל העדה	X			Adjunct of purpose	Adjunct of purpose	to go back [to the congregation]	to enter [the congregation]
4	6	ובלכתם	ובלכתם למלחמה		X		Adjunct of time	Adjunct of time	[And] when they go [to battle]	When they go [to battle]
	7	ובגשתם	ובגשתם למלחמה		X		Adjunct of time	Adjunct of time	[And] when they approach [for battle]	When they draw near [for battle]
	8	ובשובם	ובשובם מן המלחמה		X		Adjunct of time	Adjunct of time	[And] when they retreat	When they return [from battle]
	9	בצאתם	בצאתם למלחמה		X		Adjunct of time	Adjunct of time	When they go out [to battle]	When they set out [to battle]

APPENDIX B : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QM

	11	ובגשתם	ובגשתם למלחמה	X			Adjunct of time	And when they approach for battle	When they draw near [for battle]
	13	ובשובם	ובשובם מן המלחמה	X			Adjunct of time	And when they retreat from battle	When they return [from battle]
5	3	בהמלא	בהמלא צבאם	X			Adjunct of time	When [their army] is complete	
		להשלים	להשלים מערכת	X			Adjunct of purpose	To fill [a front line]	to make [a forward battle]
	16	ובעמוד	ובעמוד	X			Adjunct of time	And when the [] stand up	And when the [] stand
6	3	להפיל	זיקי דם להפיל חללים	X			Complement of noun	[arrows of blood] to fell [the dead by God's wrath]	[missiles of blood] to fell [the slain by the wrath of God]
	5	להפיל	להפיל חללים במשפט אל	X			Adjunct of purpose	to fell [the dead by the judgment of God]	to bring down [the slain]
		ולהכניע	ולהכניע מערכת	X			Adjunct of purpose	to humiliate [the enemy line]	to subdue [the battle line]
	6	לשלם	לשלם גמול	X			Adjunct of purpose	to pay [the reward]	to render [recompense]
	13	לשמוע	לשמוע קולות	X			Explicative adjunct	to hearing [din]	to hearing [noises]

APPENDIX B : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QM

	16	בסדר	בסדר		X			Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	[And all] shall be [ready]	[all of them] prepared in
	17	ולשפוד	ולשפוד דם	X				Verbal complement (to be ready)	Verbal complement ([to be] prepared in)	[and] to shed [the blood]	[and] to shed [the blood]
7	3	בצאתם	בצאתם מירושלים		X			Adjunct of time		When they leave [Jerusalem]	From the time they leave [Jerusalem]
	4	ללכת	ללכת למלחמה	X				Adjunct of purpose		to go [to war]	to go [to battle]
		שובם	עד שובם				X	Adjunct of time	Adjunct of time	[until] they return	[until] their return
	9	לקראת	לקראת אויב	X				PREPOSITION		against [the enemy]	against [the enemy]
		לקראת	מערכה לקראת מערכה	X				Adjective	Preposition	[one line] opposite [another line]	[battle line] against [battle line]
	12	לחזק	לחזק ידיהם במלחמה	X				Adjunct of purpose		to strengthen [their hands for battle]	to encourage [them for battle]
		ובצאת	ובצאת הכוהנים		X			Adjunct of time		[When the priests] go out	
8	1	כלותם	עד כלותם				X	Adjunct of time		[until they] have finished	[until they] have completed

APPENDIX B : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QM

		להשליך	להשליך שבע פעמים	X				Embedded as the complement of כלותם	throwing [seven times]	hurling [seven times]
3		להתיצב	להתיצב על מעמדם	X				Adjunct of purpose	to remain [in their position]	to take [their position]
6		ובעומדם	ובעומדם שלושה סדרים		X			Adjunct of time	When they are [in three formations]	When they have positioned [themselves]
7		קורבם	עד קורבם למערכת			X		Adjunct of time	until they approach	until they draw near
9		לנצח	לנצח מלחמה	X				Adjunct of purpose	to direct [the battle]	to direct [the battle]
10		להמס	להמס לב אויב	X				Adjunct of purpose	to melt [the heart of the enemy]	in order to melt [the heart of the enemy]
11		להפיל	להפיל חללים	X				Adjunct of purpose	to bring down [the slain]	to bring down [the slain]
12		לנצח	לנצח ידי מלחמה	X				Adjunct of purpose	to direct [the fighting hands]	to direct [the signals of battle]
		השליכם	עד השליכם למערכת			X		Adjunct of time	until they have thrown [against the enemy line]	until they have hurled [into the battle line]
15		הטל	הטל קול תרועה			X		Predicate of a nominal clause (deontic modality)	shall continue blowing [a shrill staccato blast]	shall blow [a great alarm]
16		לנצח	לנצח מלחמה	X				Adjunct of purpose	to direct [the battle]	to direct [the battle]

APPENDIX B : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QM

9	1	להפיל	להפיל בחללים	X				Adjunct of purpose	to strike [the fallen]	to bring down [the slain]
	2	לנצח	לנצח המלחמה	X				Adjunct of purpose	to direct [the battle]	to direct [the fighting]
		הנגף	עד הנגף האויב				X	Adjunct of time	[until the enemy] has been routed	[until the enemy] is defeated
		לנצח	לנצח מלחמה	X				Adjunct of purpose	to direct [the battle]	to direct [the battle]
	3	ובהנגפם	ובהנגפם לפניהם		X			Adjunct of time	[and] when they have been routed [in front of them]	[And] when they have been defeated [before them]
	5	להשמיד	להשמיד אויב	X				Adjunct of purpose	to exterminate [them]	in order to destroy [the enemy]
	7	ובנפול	ובנפול החללים		X			Adjunct of time	When [the slain] fall	When [the slain] have fallen
	8	להתגאל	להתגאל בדם טמאתם	X				Adjunct of purpose	so as not be defiled [with their impure blood]	so as to be defiled [by their unclean blood]
	10	לשנות	סרך לשנות סדר דגלי המלחמה	X				Complement of noun	[rule] for changing [the array of the combat battalions]	[rule] for changing the order of the battle divisions
			לערוך	לערוך המעמד	X				Adjunct of purpose	To establish [the formation]

APPENDIX B : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QM

	11	דרוד	ועל דרוד מעט				X	Adjunct of time	[When] it advances [a little]	[as] it draws [slowly forward]	
		לה[מיס	לה[מיס אויב	X				Adjunct of purpose	Predicate of a nominal clause (epistemic modality)	to crush [the enemy]	[the enemy] might become discouraged
10	1	ולהשמר	ולהשמר מכול ערות דבר רע	X				Adjunct of purpose		to keep [ourselves from any immodest nakedness]	to keep [ourselves from any shameful nakedness]
		לשול	לשול את כול אויבינו	X				Adjunct of purpose	Explicative adjunct	to plunder [all our enemies]	plundering [all of our enemies]
	2	לאמור	לאמור	X				Complementizer, marking reported speech		saying	saying
	3	לאמור	לאמור	X				Complementizer, marking reported speech		saying	saying
	4	להלחם	להלחם לכם	X				Adjunct of purpose		to do battle [for you against your enemies]	to fight [for you against your enemies]
		להושיע	להושיע אתכמה	X				Adjunct of purpose		to save [you]	[and] to save [you]
	5	להחזיק	להחזיק בגבורת אל	X				Adjunct of purpose		to strengthen [them with God's power]	to strengthen [them by the might of God]

APPENDIX B : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QM

		ולשוב	ולשוב כול מסי לבב	X				Adjunct of purpose	[but] to send away all whose heart melts	to turn back [all who have lost heart]
	6	לחזיק	לחזיק יחד בכול גבורי חיל	X				Adjunct of purpose	[and] to strengthen [together all the intrepid heroes]	[and] to strengthen [all the valiant warriors together]
		לאמור	לאמור	X				Complementizer, marking reported speech	saying	saying
11	6	לאמור	לאמור	X				Complementizer, marking reported speech	saying	saying
	8	לה{{לחם}} כבד	לה{{לחם}} כבד באויבינו	X				Adjunct of purpose	to be glorious [over our enemies]	in order that you may glorify [yourself]
		להפיל	להפיל גדודי בליעל	X				Adjunct of purpose	to fell [the hordes of Belial]	to bring down [the hordes of Belial]
	11	כלות	עד כלות אשמה				X	Adjunct of time	until [the sin] has been consumed	until the annihilation [of the guilty]
		לאמור	לאמור	X				Complementizer, marking reported speech	saying	saying
	13	להשפיל	להשפיל גבורי עמים	X				Adjunct of purpose	in order to fell [the powerful ones]	in order to bring down [all mighty men]
		להשיב	להשיב גמול	X				Adjunct of purpose	to return [the reward]	to return [the recompense]

APPENDIX B : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QM

	14	ולהצדיק	ולהצדיק משפט אמתכה	X				Adjunct of purpose	and to pronounce [the justice]	to pronounce [the just judgement]	
		ולעשות	ולעשות לכה שם עולם בעם	X				Adjunct of purpose	[and] to make [an everlasting name for yourself]	[and] to make [for Yourself an everlasting name among the people]	
	15	ולהתגדל	ולהתגדל	X				Adjunct of purpose	in order to show yourself great	and to show yourself great	
		ולהתקדש	ולהתקדש	X				Adjunct of purpose	in order to show yourself holy	and [to show yourself] holy	
		לדעת	לדעת	X				Adjunct of purpose	so that they know	to know	
	16	בע[שותכ ה	בע[שותכה שפטים		X			Predicate of nominal clause (deontic modality)	Adjunct of time	[] you shall carry out [sentence]	[when You] carry out [judgements]
12	1	לה[לל	לה[לל אמת]כה	X				Adjunct of purpose	to [praise] [your [truth]]	to pr[aise] [Your [truth]]	
	3	למלוך	למלוך ע[ליהם	X				Adjunct of purpose	in order to rule [[] during all times]	in order to reign [[] for all time]	
	4	ולפקוד	ולפקוד צב[אות ב]חיריכה	X				Adjunct of purpose	Explicative adjunct	to muster the arm[ies] of your [ch]osen ones	commissioning [] Your []
		לרשות	לרשות יד במלחמה	X				Adjunct of purpose	Explicative adjunct	to have [the upper hand in the battle]	directing [them in battle]

APPENDIX B : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QM

	5	[להכניע]	[להכניע] קמי ארץ	X				Adjunct of purpose (Study Edition García Martínez) ולהכניע	The verbal form להכניע (Accordance) is not considered by DSSEL	[and (to) destroy] the rebels of earth	Not considered by DSSEL (Vacat)
	9	לכסות	לכסות ארץ	X				Explicative adjunct		[fogs of dew] that cover the earth	[as the mist] covering [the earth]
	10	להשקות	רביבים להשקות משפט	X				Explicative adjunct		[torrential rain] that sheds [justice]	[steady downpour] shedding [judgement]
	14	להביא	להביא אליך חיל גואים	X				Adjunct of purpose		[so that the wealth of the nations] can be brought [to you]	[that the wealth of the nations] might be brought [to you]
	16	למלוך	למלוך עולמים.	X				Adjunct of purpose		to reign forever	to reign [eternally]
13	9	ולס]פר	ולס]פר [מעשי אמתכה	X				Adjunct of purpose		and to re[count] the deeds of your truth	and to re[count] Your works
	10	לעזורנו	לעזורנו	X				Adjunct of purpose		to assist [us]	
	11	להרשיע	ובעצתו להרשיע	X				Predicate of a nominal clause		[His counsel is] to bring about wickedness	his counsel is to condemn

APPENDIX B : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QM

		ולהאשים	בעצתו להרשיע ולהאשים	X				Predicate of a nominal clause	[His counsel is...] to bring about guilt	[his counsel is to condemn] and [to] convict	
	15	ולהשמיד	ולהשמיד באשמה	X				Adjunct of purpose	and [to] destroy because of wickedness	and to destroy iniquity	
		להשפיל	להשפיל חושך	X				Adjunct of purpose	to humiliate darkness	to bring darkness low	
		ולהגביר	ולהגביר אור	X				Adjunct of purpose	and [to] strengthen light	and to lend might to light	
	16	לכלות	לכלות כול בני חושך	X				Adjunct of purpose		and to annihilate [all the Sons of Darkness]	
14	2	העלותם	ואחר העלותם מעל החללים				X	Adjunct of time	[And when] they have departed [from the slain]	[After] they have withdrawn [from the slain]	
		לבוא	לבוא המחנה	X				Adjunct of purpose	in order to enter [the camp]	to enter [the camp]	
	3	עומדם	עומדם				X	Genitive	Equivalent of participle	[the site of] their positions	where they had stood
		נפול	לפני נפול חללי האויב				X	Adjunct of time	[before the slain of the enemy] fell		
	4	ולהרים	ולהרים במשפט	X				Adjunct of purpose	in order to rise up [in justice]	in order to raise up [in judgement]	

APPENDIX B : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QM

	6	ולפתוח	ולפתוח פה	X				Adjunct of purpose	[and] to open [the mouth]	to open [a mouth]
		ללמד	ללמד מלחמה	X				Adjunct of purpose	to train...[in warfare]	to teach... [warfare]
	10	בהתרשע	בהתרשע אנ[שי ממשלתו		X			Adjunct of time	when the me]n of his dominion [acted wickedly]	And when the me]n of his dominion [condemned themselves]
	11	להשפילם	להשפילם					The verbal form להשפילם considered by Accordance is not considered	The verbal form להשפילם considered by Accordance is not considered	Hebrew Trans. Not considered by DSSEL <i>Accordance. To humble them</i>
	14	לה[רי]ם	לה[רי]ם לכה מעפר	X				Adjunct of purpose	in order to raise [from the dust for yourself]	to r[aise u]p [those for Yourself from the dust]
	15	ולהשפיל	ולהשפיל מאלים	X				Adjunct of purpose	and to humble [those of the gods]	
15	17	להסיר	להסיר בל[יעל	X				Adjunct of purpose	Not considered	to remove Belial Hebrew trans. Not considered by DSSEL
16	1	תום	עד תום כול מקוד[ש				X	Adjunct of time	תום Not translated by DSSEL	[until all]...have finished תום Not translated by DSSEL

APPENDIX B : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QM

5	התיצבם	עד התיצבם איש על מעמדו				X	Adjunct of time	[until each man] is stationed [in his position]	[until each man] has taken [his station]	
6	ובעומדם	ובעומדם ליד מערכת כתיים		X			Adjunct of time	When they are at the side of the Kittim line	When they stand [near the battle line of the Kittim]	
7	לנצח	לנצח מלחמה	X				Adjunct of purpose	to direct [the battle]	to direct [the fighting]	
8	צאת	ועם צאת הקול				X	Adjunct of time	[When the sound] goes out	[As the sound] goes forth	
	להפיל	להפיל בחללי כתיים	X				Adjunct of purpose	to cast down [the slain of the Kittim]	to bring down [the slain of the Kittim]	
11	ובהתאזר	ובהתאזר [] לעזרת בני חושך		X			Adjunct of time	[When [Belial]] gird himself [to assist the sons of darkness]	[When []] prepares himself [to assist the Sons of Darkness]	
	לנפול	לנפול ברזי אל	X				Verbal complement (of יחלו)	[start] to fall [in accordance with God's mysteries]	[begin] to fall [by God's mysteries]	
	ולבחון	ולבחון במ כול	X				Predicate of a nominal clause	Verbal complement of יחלו	[And all those appointed for battle] are tested [by them]	[and begin] to test [by these mysteries all...]
12	לצאת	לצאת מערכה אחרת	X				Adjunct of purpose	Predicate of a nominal clause (deontic modality)	in order that [another relief line] goes out [to the battle]	might go forth [as a battle reserve]

APPENDIX B : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QM

	13	לשוב	לשוב	X				Nominalization	Adjunct of purpose	[They shall blow] the withdrawal	To return
17	1	כלות	עד[כלות כול גוי]				X	Adjunct of time [כלות כול גוי]	Not considered כלות כול [גוי a restored lacune	[until [every] wicked people] is destroyed	Not considered by DSSEL [כלות כול גוי] a restored lacune
	5	להכניע	להכניע... שר ממשלת	X					Adjunct of purpose	to humiliate... [the prince of the dominion...]	to subdue...[the prince of the realm...]
		ולהשפיל	ולהשפיל שר ממשלת	X					Adjunct of purpose	[and] (to) abase [the prince of the dominion...]	[and] to humiliate [the prince of the realm...]
	7	להאיר	להאיר בשמחה ברית ישראל	X				Adjunct of purpose	Predicate of a nominal clause (deontic modality)	to illuminate [with joy the covenant of Israel]	He shall [joyfully] light up [the covenant of Israel]
		להרים	להרים באלים משרת מיכאל	X					Adjunct of purpose	to exalt [the sway of Michael]	to exalt [the authority of Michael]
	10	לסדר	לסדר דגלי המערכה	X					Adjunct of purpose	in order to arrange [the battalions of the line]	to form [the divisions of the battle line]

APPENDIX B : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QM

		התיצ[בם]	עד התיצ[בם אי] ש על מעמד[ו]			X	Adjunct of time	until [[each m]an] is [in (his) position]	until [e[ach man]] has tak[en [his] station]
	11	התקרב	הכוהנים בחצוצרות תרועה שנית יידי התקרב			X	Predicate of a nominal clause (deontic modality)	[The priests] shall blow [a second call on the trumpets]	[Then the priests] shall blow [another signal on the trumpets]
		ובהגיע	ובהגיע אנשי הבינים ליד מע[ר]כת כתיים]	X			Adjunct of time	When [[the infantry] men] reach [[the side of the] Kittim [li]ne]	When [the infa[ntry]] has approached [[the battle] line of the Kitt[im,]]
	12	הטל	כדי הטל			X	Genitive	[at] throwing [distance]	[within] throwing [range]
	14	צאת	[ועם צאת קו]ל[ה] הת[רועה]			X	Adjunct of time	[When the soun]d [of the c]all [ends]	[and as the soun]d [of the si]gnal [goes forth]
		להפיל	יחלו להפיל בחלליהם	X			Complement of יחלו	[They shall start] to cast down [their slain]	[they shall begin] to bring down [their slain]
	16	ל[הפ]יל	ל[הפ]יל חללים	X			Adjunct of purpose	To [fa]ll slain	
18	1	בהנשא	בהנשא יד אל הגדולה		X		Adjunct of time	[When the mighty hand of God] is raised	[when the great hand of God] shall be li[f]ted up

APPENDIX B : CLASSIFICATION OF INFINITIVES CONSTRUCT IN 1QM

	2	קום	לאין קום				X	Explicative adjunct	[without] raising	[never] to rise [again]	
	5	להחרימם	להחרימם	X				Adjunct of purpose	to eliminate [them]	to completely destroy [them]	
		[ו]בְּאוֹן	[ו]בְּאוֹן השמש		X			Adjunct of time	[And] when [the sun] travels	when [the sun] hastens	
		לבוא	לבוא ביום ההוא	X				Nominalization	Adjunct of purpose	[its] setting [on that day]	to set on [that day]
	7	להפליא	להפליא	X				Adjunct of purpose	Nominalization	in order to work wonders	[You have done] wondrous things
	11	להסיר	להסיר ממ[ש]לת[] [אויב]	X				Explicative adjunct	Adjunct of purpose	removing [for ever the enemy dominion]	in order to remove [the domi[n]ion of the enemy]
	12	לרדוף	לרדוף המונם	X				Complement of noun	Adjunct of purpose	[the day of] pursuing [their mob]	[to] pursue [their multitude]
19	2	לכסות	לכסות ארץ	X				Explicative adjunct		that cover [the earth]	covering [the earth]
		להשקות	להשקות משפט	X				Explicative adjunct		that sheds [justice]	shedding [judgement]
	6	להביא	להביא אליך	X				Predicate of a nominal clause (epistemic modality)	Not considered	can be brought [to you]	Not considered by DSSEL

Appendix C: Compilation of 1QS and 1QM Statistics

MORPHOSYNTAX	OCCURRENCES	POURCENTAGE
OCCURRENCES OF INFINITIVE CONSTRUCT IN THE CORPUS	211	100.00%
FORMS PRECEDED BY LAMED	164	77.73%
FORMS PRECEDED BY BETH	25	11.85%
BARE FORMS (PRECEDED OR NOT BY A SEPARATED PREPOSITION)	22	10.43%
		211

SYNTACTIC FUNCTION	SYNTACTIC FUNCTION					
	Alternative 1 (Charlesworth)			Alternative 2 (Wernberg-M.)		
	Occurrences	Cum.	Pourcentage	Occurrences	Cum.	Pourcentage
Adjunct of purpose	61	61	28.91%	36	36	17.06%
Explicative adjunct	37	98	17.54%	40	76	18.96%
Adjunct of time	33	131	15.64%	32	108	15.17%
Predicate of a nominal clause (deontic modality)	33	164	15.64%	53	161	25.12%
Predicate of a nominal clause (epistemic modality)	9	173	4.27%	8	169	3.79%
Predicate of a nominal clause (imminent event)	3	176	1.42%	4	173	1.90%
Complement in a verbal clause	5	181	2.37%	5	178	2.37%
Marking reported speech	2	183	0.95%	2	180	0.95%
Nominalized verb (substantive)	11	194	5.21%	12	192	5.69%
Equivalent to a participle	8	202	3.79%	6	198	2.84%
Causal adjunct	1	203	0.47%	1	199	0.47%
Complement of a noun	2	205	0.95%	6	205	2.84%
Genitive	0	205	0.00%	1	206	0.47%
Periphrastic	0	205	0.00%	1	207	0.47%
Adjective	1	206	0.47%	0	207	0.00%
Unspecified	2	208	0.95%	1	208	0.47%
Subject of nominal clause	2	210	0.95%	2	210	0.95%
Locative adjunct	1	211	0.47%	1	211	0.47%

Charlesworth	Wernberg
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Appendix C: Compilation of 1QS and 1QM Statistics

Adjunct of purpose	60	28.4%	36	17.1%
Explicative adjunct	35	16.6%	41	19.4%
Predicate of a nominal clause (deontic modality)	34	16.1%	51	24.2%
Adjunct of time	33	15.6%	29	13.7%
Predicate of a nominal clause (epistemic modality)	9	4.3%	8	3.8%
Nominalized verb (substantive)	9	4.3%	9	4.3%
Complement in a verbal clause	5	2.4%	5	2.4%
Complement of a noun	5	2.4%	6	2.8%
Equivalent to a participle	3	1.4%	4	1.9%
Predicate of a nominal clause (imminent event)	3	1.4%	4	1.9%
Marking reported speech	2	0.9%	2	0.9%
Causal adjunct	1	0.5%	1	0.5%

Wernberg

Predicate of a nominal clause (deontic modality)	51	24.2%
Explicative adjunct	41	19.4%
Adjunct of purpose	36	17.1%
Adjunct of time	29	13.7%
Nominalized verb (substantive)	9	4.3%
Predicate of a nominal clause (epistemic modality)	8	3.8%
Complement of a noun	6	2.8%
Complement in a verbal clause	5	2.4%
Predicate of a nominal clause (imminent event)	4	1.9%
Equivalent to a participle	4	1.9%
Marking reported speech	2	0.9%
Causal adjunct	1	0.5%

Appendix C: Compilation of 1QS and 1QM Statistics

MORPHOSYNTAX		OCCURRENCES		PERCENTAGE									
OCCURRENCES OF INFINITIVE CONSTRUCT IN THE CORPUS		211		100.0%									
FORMS PRECEDED BY LAMED		164		77.73%									
FORMS PRECEDED BY BETH		25		11.85%									
BARE FORMS (PRECEDED OR NOT BY A SEPARATED PREP.)		22		10.43%	211								
SYNTACTIC FUNCTION													
SYNTACTIC FUNCTION	Alternative 1 (Charlesworth)				RANK	Alternative 2 (Wernberg-M.)				AVERAGE	RANK		
	Occurrences	Cum.	Percentage			Occurrences	Cum.	Percentage					
Adjunct of purpose	61	61	28.91%		Overall	1	36	36	17.06%	Overall	3	23.0%	1
	FORMS PRECEDED BY LAMED			60	98%	28.44%	FORMS PRECEDED BY LAMED		35	97%	16.59%		
	FORMS PRECEDED BY BETH			0	0%	0.00%	FORMS PRECEDED BY BETH		0	0%	0.00%		
	BARE FORMS PRECEDED BY OTHER ELEMENTS			0	0%	0.00%	BARE FORMS PRECEDED BY OTHER ELEMENTS		0	0%	0.00%		
	BARE FORMS PRECEDED BY SEPARATED PREP			1	2%	0.47%	BARE FORMS PRECEDED BY SEPARATED PREP		1	3%	0.47%		
Explicative adjunct	37	98	17.54%		Overall	2	40	76	18.96%	Overall	2	18.2%	3
	FORMS PRECEDED BY LAMED			36	97%	17.06%	FORMS PRECEDED BY LAMED		36	90%	17.06%		
	FORMS PRECEDED BY BETH			0	0%	0.00%	FORMS PRECEDED BY BETH		1	3%	0.47%		
	BARE FORMS PRECEDED BY OTHER ELEMENTS			2	5%	0.95%	BARE FORMS PRECEDED BY OTHER ELEMENTS		2	5%	0.95%		
	BARE FORMS PRECEDED BY SEPARATED PREP			0	0%	0.00%	BARE FORMS PRECEDED BY SEPARATED PREP		0	0%	0.00%		
Adjunct of time	33	131	15.64%		Overall	3	32	108	15.17%	Overall	4	15.4%	4
	FORMS PRECEDED BY LAMED			1	3%	0.47%	FORMS PRECEDED BY LAMED		1	3%	0.47%		
	FORMS PRECEDED BY BETH			20	61%	9.48%	FORMS PRECEDED BY BETH		20	63%	9.48%		
	BARE FORMS PRECEDED BY OTHER ELEMENTS			4	12%	1.90%	BARE FORMS PRECEDED BY OTHER ELEMENTS		4	13%	1.90%		
	BARE FORMS PRECEDED BY SEPARATED PREP			8	24%	3.79%	BARE FORMS PRECEDED BY SEPARATED PREP		7	22%	3.32%		
Predicate of a nominal clause (deontic modality)	33	164	15.64%		Overall	4	53	161	25.12%	Overall	1	20.4%	2
	FORMS PRECEDED BY LAMED			31	94%	14.69%	FORMS PRECEDED BY LAMED		52	98%	24.64%		
	FORMS PRECEDED BY BETH			0	0%	0.00%	FORMS PRECEDED BY BETH		0	0%	0.00%		
	BARE FORMS PRECEDED BY OTHER ELEMENTS			2	6%	0.95%	BARE FORMS PRECEDED BY OTHER ELEMENTS		1	2%	0.47%		
	BARE FORMS PRECEDED BY SEPARATED PREP			0	0%	0.00%	BARE FORMS PRECEDED BY SEPARATED PREP		0	0%	0.00%		
Predicate of a nominal clause (epistemic modality)	9	173	4.27%		Overall	6	8	169	3.79%	Overall	6	4.0%	6
	FORMS PRECEDED BY LAMED			9	100%	4.27%	FORMS PRECEDED BY LAMED		8	100%	3.79%		
	FORMS PRECEDED BY BETH			0	0%	0.00%	FORMS PRECEDED BY BETH		0	0%	0.00%		
	BARE FORMS PRECEDED BY OTHER ELEMENTS			0	0%	0.00%	BARE FORMS PRECEDED BY OTHER ELEMENTS		0	0%	0.00%		
	BARE FORMS PRECEDED BY SEPARATED PREP			0	0%	0.00%	BARE FORMS PRECEDED BY SEPARATED PREP		0	0%	0.00%		
Predicate of a nominal clause (imminent event)	3	176	1.42%		Overall	9	4	173	1.90%	Overall	11	1.7%	9
	FORMS PRECEDED BY LAMED			3	100%	1.42%	FORMS PRECEDED BY LAMED		4	100%	1.90%		
	FORMS PRECEDED BY BETH			0	0%	0.00%	FORMS PRECEDED BY BETH		0	0%	0.00%		
	BARE FORMS PRECEDED BY OTHER ELEMENTS			0	0%	0.00%	BARE FORMS PRECEDED BY OTHER ELEMENTS		0	0%	0.00%		
	BARE FORMS PRECEDED BY SEPARATED PREP			0	0%	0.00%	BARE FORMS PRECEDED BY SEPARATED PREP		0	0%	0.00%		
Complement in a verbal clause	5	181	2.37%		Overall	8	5	178	2.37%	Overall	8	2.4%	8
	FORMS PRECEDED BY LAMED			5	100%	2.37%	FORMS PRECEDED BY LAMED		5	100%	2.37%		
	FORMS PRECEDED BY BETH			0	0%	0.00%	FORMS PRECEDED BY BETH		0	0%	0.00%		
	BARE FORMS PRECEDED BY OTHER ELEMENTS			0	0%	0.00%	BARE FORMS PRECEDED BY OTHER ELEMENTS		0	0%	0.00%		
	BARE FORMS PRECEDED BY SEPARATED PREP			0	0%	0.00%	BARE FORMS PRECEDED BY SEPARATED PREP		0	0%	0.00%		
Marking reported speech	2	183	0.95%		Overall	10	2	180	0.95%	Overall	10	0.9%	11
	FORMS PRECEDED BY LAMED			2	100%	0.95%	FORMS PRECEDED BY LAMED		2	100%	0.95%		
	FORMS PRECEDED BY BETH			0	0%	0.00%	FORMS PRECEDED BY BETH		0	0%	0.00%		
	BARE FORMS PRECEDED BY OTHER ELEMENTS			0	0%	0.00%	BARE FORMS PRECEDED BY OTHER ELEMENTS		0	0%	0.00%		
	BARE FORMS PRECEDED BY SEPARATED PREP			0	0%	0.00%	BARE FORMS PRECEDED BY SEPARATED PREP		0	0%	0.00%		
Nominalized verb (substantive)	11	194	5.21%		Overall	5	12	192	5.69%	Overall	5	5.5%	5
	FORMS PRECEDED BY LAMED			4	36%	1.90%	FORMS PRECEDED BY LAMED		5	42%	2.37%		
	FORMS PRECEDED BY BETH			1	9%	0.47%	FORMS PRECEDED BY BETH		1	8%	0.47%		
	BARE FORMS PRECEDED BY OTHER ELEMENTS			4	36%	1.90%	BARE FORMS PRECEDED BY OTHER ELEMENTS		4	33%	1.90%		
	BARE FORMS PRECEDED BY SEPARATED PREP			1	9%	0.47%	BARE FORMS PRECEDED BY SEPARATED PREP		2	17%	0.95%		
Equivalent to a participle	8	202	3.79%		Overall	7	6	198	2.84%	Overall	7	3.3%	7
	FORMS PRECEDED BY LAMED			7	88%	3.32%	FORMS PRECEDED BY LAMED		5	83%	2.37%		
	FORMS PRECEDED BY BETH			1	13%	0.47%	FORMS PRECEDED BY BETH		1	17%	0.47%		
	BARE FORMS PRECEDED BY OTHER ELEMENTS			0	0%	0.00%	BARE FORMS PRECEDED BY OTHER ELEMENTS		1	17%	0.47%		
	BARE FORMS PRECEDED BY SEPARATED PREP			0	0%	0.00%	BARE FORMS PRECEDED BY SEPARATED PREP		0	0%	0.00%		
Causal adjunct	1	203	0.47%		Overall	13	1	199	0.47%	Overall	12	0.5%	13
	FORMS PRECEDED BY LAMED			0	0%	0.00%	FORMS PRECEDED BY LAMED		0	0%	0.00%		
	FORMS PRECEDED BY BETH			1	100%	0.47%	FORMS PRECEDED BY BETH		1	100%	0.47%		
	BARE FORMS PRECEDED BY OTHER ELEMENTS			0	0%	0.00%	BARE FORMS PRECEDED BY OTHER ELEMENTS		0	0%	0.00%		
	BARE FORMS PRECEDED BY SEPARATED PREP			0	0%	0.00%	BARE FORMS PRECEDED BY SEPARATED PREP		0	0%	0.00%		
Complement of a noun	2	205	0.95%		Overall	11	6	205	2.84%	Overall	9	1.9%	10
	FORMS PRECEDED BY LAMED			2	100%	0.95%	FORMS PRECEDED BY LAMED		6	100%	2.84%		
	FORMS PRECEDED BY BETH			0	0%	0.00%	FORMS PRECEDED BY BETH		0	0%	0.00%		
	BARE FORMS			0	0%	0.00%	BARE FORMS		0	0%	0.00%		
	BARE FORMS PRECEDED BY SEPARATED PREP			0	0%	0.00%	BARE FORMS PRECEDED BY SEPARATED PREP		0	0%	0.00%		
Genitive	0	205	0.00%		Overall	15	1	206	0.47%	Overall	13	0.2%	15
	FORMS PRECEDED BY LAMED			0	0%	0.00%	FORMS PRECEDED BY LAMED		1	100%	0.47%		
	FORMS PRECEDED BY BETH			0	0%	0.00%	FORMS PRECEDED BY BETH		0	0%	0.00%		
	BARE FORMS PRECEDED BY OTHER ELEMENTS			0	0%	0.00%	BARE FORMS PRECEDED BY OTHER ELEMENTS		0	0%	0.00%		
	BARE FORMS PRECEDED BY SEPARATED PREP			0	0%	0.00%	BARE FORMS PRECEDED BY SEPARATED PREP		0	0%	0.00%		
Periphrastic	0	205	0.00%		Overall	16	1	207	0.47%	Overall	14	0.5%	14

Appendix C: Compilation of 1QS and 1QM Statistics

Category	FORMS PRECEDED BY LAMED	FORMS PRECEDED BY BETH	BARE FORMS PRECEDED BY OTHER ELEMENTS	BARE FORMS PRECEDED BY SEPARATED PREP	Total	Percentage	Control	Charlesworth	Wernberg	Percentage	
Adjective	0	0	0	0	1	0.47%	14	0	1	100%	
	0	0	0	0	0	0.00%	207	0	0	0.00%	
	0	0	0	0	0	0.00%	207	0	0	0.00%	
	0	0	0	0	0	0.00%	207	0	0	0.00%	
Unspecified	0	1	0	0	2	0.95%	12	1	1	100%	
	0	0	0	0	0	0.00%	208	0	0	0.00%	
	0	0	0	0	0	0.00%	208	0	0	0.00%	
	0	0	0	0	0	0.00%	208	0	0	0.00%	
Subject of a nominal clause	2	0	0	0	2	0.95%	12	2	2	100%	
	0	0	0	0	0	0.00%	210	0	0	0.00%	
	0	0	0	0	0	0.00%	210	0	0	0.00%	
	0	0	0	0	0	0.00%	210	0	0	0.00%	
Locative adjunct	0	1	0	0	1	0.47%	12	1	1	100%	
	1	0	0	0	1	0.47%	211	1	1	100%	
	0	0	0	0	0	0.00%	211	0	0	0.00%	
	0	0	0	0	0	0.00%	211	0	0	0.00%	
		Lamed	164	100.00%			Lamed	164	100.00%		
		Beth	25				Beth	25			
		Bare	22				Bare	22			
			211					211			
				Control	164				Control	164	
				Control	24				Control	24	
				Control	22				Control	22	
				Bare forms with prep	10	4.74%			Bare forms with prep	10	4.74%
				Bare forms with other elements	12	5.69%			Bare forms with other elements	12	5.69%
					22					22	
Predicate of a nominal clause		45	21.33%				Predicate of a nominal clause		65	30.81%	
Predicate of a nominal clause preceded by lamed		43	20.38%				Predicate of a nominal clause preceded by lamed		64	30.33%	

Appendix C: Compilation of 1QS and 1QM Statistics

Col 1	26
Col 2	10
Col 3	16
Col 4	15
Col 5	31
Col 6	28
Col 7	13
Col 8	19
Col 9	30
Col 10	17
Col 11	6
	211

Appendix C: Compilation of 1QS and 1QM Statistics

<i>Column</i>	<i>Verse</i>	<i>Occurrences</i>
1	1	1
	2	1
	3	1
	4	2
	5	2
	6	1
	7	3
	8	2
	9	1
	10	1
	11	0
	12	2
	13	1
	14	2
	15	2
	16	1
	17	0
	18	1
	19	0
	20	0
	21	0
	22	0
	23	0
	24	1
	25	1
	26	0
TOTAL		26
2	1	0
	2	0
	3	0
	4	0
	5	0
	6	0
	7	0
	8	2
	9	0

Appendix C: Compilation of 1QS and 1QM Statistics

10	0
11	1
12	1
13	2
14	0
15	0
16	1
17	0
18	0
19	0
20	0
21	0
22	1
23	0
24	0
25	1
26	1

TOTAL	10
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3	1	1
	2	0
	3	1
	4	0
	5	1
	6	1
	7	1
	8	0
	9	3
	10	1
	11	1
	12	0
	13	2
	14	0
	15	1
	16	1
	17	0
	18	1
	19	0

Appendix C: Compilation of 1QS and 1QM Statistics

	20	0
	21	0
	22	0
	23	0
	24	1
	25	0
	26	0
	TOTAL	16

4	1	0
	2	3
	3	0
	4	0
	5	0
	6	1
	7	1
	8	0
	9	1
	10	0
	11	1
	12	0
	13	0
	14	1
	15	0
	16	0
	17	0
	18	1
	19	0
	20	1
	21	1
	22	2
	23	0
	24	0
	25	1
	26	1

	TOTAL	15
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5	1	3
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Appendix C: Compilation of 1QS and 1QM Statistics

2	1
3	1
4	2
5	2
6	1
7	2
8	1
9	0
10	2
11	1
12	3
13	1
14	0
15	0
16	0
17	0
18	1
19	0
20	1
21	1
22	3
23	2
24	3
25	0
26	0

TOTAL	31
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6	1	0
	2	0
	3	0
	4	1
	5	3
	6	1
	7	2
	8	1
	9	1
	10	1
	11	1

Appendix C: Compilation of 1QS and 1QM Statistics

12	1
13	1
14	1
15	4
16	1
17	1
18	1
19	1
20	0
21	2
22	2
23	0
24	0
25	0
26	2
27	0

TOTAL	28
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7	1	1
	2	0
	3	0
	4	0
	5	0
	6	1
	7	0
	8	1
	9	0
	10	0
	11	0
	12	0
	13	0
	14	1
	15	1
	16	1
	17	0
	18	1
	19	1
	20	1

Appendix C: Compilation of 1QS and 1QM Statistics

	21	0
	22	1
	23	1
	24	1
	25	1
	TOTAL	13

8	1	0
	2	2
	3	2
	4	2
	5	0
	6	2
	7	0
	8	0
	9	1
	10	4
	11	0
	12	1
	13	2
	14	0
	15	1
	16	0
	17	0
	18	1
	19	0
	20	0
	21	0
	22	0
	23	0
	24	0
	25	0
	26	1
	27	0

	TOTAL	19

9	1	0
	2	0

Appendix C: Compilation of 1QS and 1QM Statistics

3	1
4	1
5	0
6	1
7	0
8	0
9	3
10	1
11	1
12	1
13	2
14	3
15	2
16	3
17	2
18	2
19	1
20	3
21	0
22	1
23	2
24	0
25	0
26	0

TOTAL	30

10

1	1
2	2
3	1
4	1
5	0
6	1
7	0
8	1
9	0
10	1
11	1
12	0

Appendix C: Compilation of 1QS and 1QM Statistics

13	2
14	2
15	1
16	1
17	1
18	0
19	0
20	0
21	0
22	0
23	0
24	0
25	1
26	0

TOTAL	17
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11	1	2
	2	0
	3	0
	4	0
	5	0
	6	0
	7	0
	8	0
	9	0
	10	0
	11	0
	12	0
	13	0
	14	0
	15	0
	16	0
	17	0
	18	4
	19	0
	20	0
	21	0
	22	0

TOTAL	6
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TOTAL GENERAL 211

Appendix C: Compilation of 1QS and 1QM Statistics

MORPHOSYNTAX	OCCURRENCES	POURCENTAGE
OCCURRENCES OF INFINITIVE CONSTRUCT IN THE CORPUS	170	100%
FORMS PRECEDED BY LAMED	118	69%
FORMS PRECEDED BY BETH	27	16%
BARE FORMS (PRECEDED OR NOT BY A SEPARATED PREPOSITION)	25	15%

SYNTACTIC FUNCTION	SYNTACTIC FUNCTION			
	Alternative 1 (García Martínez)		Alternative 2 (DSSEL Brill)	
	Occurrences	Pourcentage	Occurrences	Pourcentage
Adjunct of purpose	80	47.1%	72	42.4%
Explicative adjunct	8	4.7%	10	5.9%
Adjunct of time	43	25.3%	42	24.7%
Predicate of a nominal clause (deontic modality)	5	2.9%	9	5.3%
Predicate of a nominal clause (epistemic modality)	4	2.4%	3	1.8%
Predicate of a nominal clause (imminent event)	2	1.2%	0	0.0%
Complement in a verbal clause	3	1.8%	4	2.4%
Marking reported speech	5	2.9%	5	2.9%
Nominal use (nominalization)	5	2.9%	4	2.4%
Equivalent to a participle	1	0.6%	3	1.8%
Adjective	2	1.2%	1	0.6%
Preposition	1	0.6%	2	1.2%
Periphrastic	1	0.6%	1	0.6%
Complement of noun	6	3.5%	5	2.9%
Genitive	2	1.2%	1	0.6%
Not translated	0	0.0%	1	0.6%
Vacat	2	1.2%	7	4.1%
	170		170	

GARCIA MARTINEZ

Appendix C: Compilation of 1QS and 1QM Statistics

Unspecified

	Cause
3:10	2 Adjunct of time/purpose
3:11	1 Adjunct of purpose
4:06	1 Adjunct of time
4:07	1 Adjunct of time
4:08	1 Adjunct of time
4:09	1 Adjunct of time
6:16	1 Vacat
14:11	1 Not considered (Vacat)

DSSSEL BRILL

HEBREW MANUSCRIPT

	Cause	BRILL DSSSEL	Martinez	Accordance
6:16	1 Vacat	Vacat	Vacat	בס]דר
12:05	1 Not considered	Vacat	ולהכניע	להכניע
14:11	1 Not considered	Vacat	Vacat	להשפילם
15:17	1 Not considered	Vacat	להסיר	להסיר
16:01	1 Not translated by DSSSEL	עד תום	עד תום	עד תום
17:01	1 Not considered	Vacat	[כלות כול גוי	[כלות כול גוי]
17:16	1 Not considered (Hebrew tr	ל	ל[נפ]ול	ל[הפ]יל
19:06	1 Not considered	Absent (Vacat)	להביא	להביא

Appendix C: Compilation of 1QS and 1QM Statistics

Column	Occurrence
1	13
2	8
3	15
4	6
5	3
6	7
7	7
8	12
9	12
10	10
11	13
12	9
13	8
14	11
15	1
16	11
17	13
18	8
19	3
	170

Appendix C: Compilation of 1QS and 1QM Statistics

MORPHOSYNTAX	OCCURRENCES		POURCENTAGE	
	1QS	1QM	TOTAL	
OCCURRENCES OF INFINITIVE CONSTRUCT IN TH	211	170	381	
FORMS PRECEDED BY LAMED	163	118	281	73.75%
FORMS PRECEDED BY BETH	25	27	52	13.65%
BARE FORMS (PRECEDED OR NOT BY A SEPARATED PREP)	23	25	48	12.60%

SYNTACTIC FUNCTION	SYNTACTIC FUNCTION					Wernberg-M.	DSSEL Brill		
	Charlesworth	García Martínez	TOTAL						
Adjunct of purpose	63	80	143	37.5%	38	72	110		
	FORMS PRECEDED BY LAMED	62	80	142	37.3%	FORMS PRECEDED BY LAMED	37	72	109
	FORMS PRECEDED BY BETH	0	-	-	0.0%	FORMS PRECEDED BY BETH	0	-	-
	BARE FORMS PRECEDED BY OTHER ELEMENTS	1	-	1	0.3%	BARE FORMS PRECEDED BY OTHER ELEMENTS	1	-	1
	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-	0.0%	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-
Explicative adjunct	37	8	45	11.8%	40	10	50		
	FORMS PRECEDED BY LAMED	35	7	42	11.0%	FORMS PRECEDED BY LAMED	36	9	45
	FORMS PRECEDED BY BETH	0	-	-	0.0%	FORMS PRECEDED BY BETH	1	-	1
	BARE FORMS PRECEDED BY OTHER ELEMENTS	2	1	3	0.8%	BARE FORMS PRECEDED BY OTHER ELEMENTS	3	1	4
	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-	0.0%	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-
Adjunct of time	33	43	76	19.9%	32	42	74		
	FORMS PRECEDED BY LAMED	1	-	1	0.3%	FORMS PRECEDED BY LAMED	1	-	1
	FORMS PRECEDED BY BETH	20	25	45	11.8%	FORMS PRECEDED BY BETH	20	26	46
	BARE FORMS PRECEDED BY OTHER ELEMENTS	4	1	5	1.3%	BARE FORMS PRECEDED BY OTHER ELEMENTS	4	1	5
	BARE FORMS PRECEDED BY SEPARATED PREP	8	17	25	6.6%	BARE FORMS PRECEDED BY SEPARATED PREP	7	15	22
Predicate of a nominal clause (deontic modality)	33	5	38	10.0%	54	9	63		
	FORMS PRECEDED BY LAMED	31	3	34	8.9%	FORMS PRECEDED BY LAMED	53	8	61
	FORMS PRECEDED BY BETH	0	1	1	0.3%	FORMS PRECEDED BY BETH	0	-	-
	BARE FORMS PRECEDED BY OTHER ELEMENTS	2	1	3	0.8%	BARE FORMS PRECEDED BY OTHER ELEMENTS	1	1	2
	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-	0.0%	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-
Predicate of a nominal clause (epistemic modality)	9	4	13	3.4%	9	3	12		
	FORMS PRECEDED BY LAMED	9	4	13	3.4%	FORMS PRECEDED BY LAMED	8	3	11
	FORMS PRECEDED BY BETH	0	-	-	0.0%	FORMS PRECEDED BY BETH	0	-	-
	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	-	-	0.0%	BARE FORMS PRECEDED BY OTHER ELEMENTS	1	-	1
	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-	0.0%	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-
Predicate of a nominal clause (imminent event)	3	2	5	1.3%	4	0	4		
	FORMS PRECEDED BY LAMED	3	2	5	1.3%	FORMS PRECEDED BY LAMED	4	-	4
	FORMS PRECEDED BY BETH	0	-	-	0.0%	FORMS PRECEDED BY BETH	0	-	-
	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	-	-	0.0%	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	-	-
	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-	0.0%	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-
Complement in a verbal clause	5	4	9	2.4%	5	5	10		
	FORMS PRECEDED BY LAMED	5	4	9	2.4%	FORMS PRECEDED BY LAMED	5	5	10
	FORMS PRECEDED BY BETH	0	-	-	0.0%	FORMS PRECEDED BY BETH	0	-	-
	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	-	-	0.0%	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	-	-
	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-	0.0%	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-
Marking reported speech	2	5	7	1.8%	2	5	7		
	FORMS PRECEDED BY LAMED	2	5	7	1.8%	FORMS PRECEDED BY LAMED	2	5	7
	FORMS PRECEDED BY BETH	0	-	-	0.0%	FORMS PRECEDED BY BETH	0	-	-
	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	-	-	0.0%	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	-	-
	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-	0.0%	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-
Nominalized verb (substantive)	11	4	15	3.9%	11	3	14		
	FORMS PRECEDED BY LAMED	4	2	6	1.6%	FORMS PRECEDED BY LAMED	4	1	5
	FORMS PRECEDED BY BETH	1	-	1	0.3%	FORMS PRECEDED BY BETH	1	-	1
	BARE FORMS PRECEDED BY OTHER ELEMENTS	5	1	6	1.6%	BARE FORMS PRECEDED BY OTHER ELEMENTS	4	1	5
	BARE FORMS PRECEDED BY SEPARATED PREP	1	1	2	0.5%	BARE FORMS PRECEDED BY SEPARATED PREP	2	1	3
Equivalent to a participle	9	1	10	2.6%	7	3	10		
	FORMS PRECEDED BY LAMED	7	1	8	2.1%	FORMS PRECEDED BY LAMED	5	2	7
	FORMS PRECEDED BY BETH	2	-	2	0.5%	FORMS PRECEDED BY BETH	2	-	2
	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	-	-	0.0%	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	1	1
	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-	0.0%	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-
Causal adjunct	1	0	1	0.3%	1	-	1		
	FORMS PRECEDED BY LAMED	1	-	-	0.0%	FORMS PRECEDED BY LAMED	0	-	-
	FORMS PRECEDED BY BETH	0	-	-	0.0%	FORMS PRECEDED BY BETH	1	-	1
	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	-	-	0.0%	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	-	-
	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-	0.0%	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-
Complement of a noun	2	6	8	2.1%	5	5	10		
	FORMS PRECEDED BY LAMED	2	6	8	2.1%	FORMS PRECEDED BY LAMED	5	5	10
	FORMS PRECEDED BY BETH	0	-	-	0.0%	FORMS PRECEDED BY BETH	0	-	-
	BARE FORMS	0	-	-	0.0%	BARE FORMS	0	-	-
	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-	0.0%	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-
Genitive	0	2	2	0.5%	1	1	2		
	FORMS PRECEDED BY LAMED	0	-	-	0.0%	FORMS PRECEDED BY LAMED	1	-	1
	FORMS PRECEDED BY BETH	0	-	-	0.0%	FORMS PRECEDED BY BETH	0	-	-
	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	2	2	0.5%	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	1	1
	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-	0.0%	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-
Periphrastic	0	1	1	0.3%	1	1	2		
	FORMS PRECEDED BY LAMED	0	1	1	0.3%	FORMS PRECEDED BY LAMED	1	1	2
	FORMS PRECEDED BY BETH	0	-	-	0.0%	FORMS PRECEDED BY BETH	0	-	-
	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	-	-	0.0%	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	-	-
	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-	0.0%	BARE FORMS PRECEDED BY SEPARATED PREP	0	-	-
Adjective	1	2	3	0.8%	0	1	1		
	FORMS PRECEDED BY LAMED	0	1	1	0.3%	FORMS PRECEDED BY LAMED	0	-	-
	FORMS PRECEDED BY BETH	1	-	1	0.3%	FORMS PRECEDED BY BETH	0	-	-

Appendix C: Compilation of 1QS and 1QM Statistics

Not translated	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	-	-	0.0%
	BARE FORMS PRECEDED BY SEPARATED PREP	0	1	1	0.3%
		2	0	2	0.5%
	FORMS PRECEDED BY LAMED	2	-	2	0.5%
Vacat	FORMS PRECEDED BY BETH	0	-	-	0.0%
	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	-	-	0.0%
	BARE FORMS PRECEDED BY SEPARATED PREP	0	2	2	0.5%
	FORMS PRECEDED BY LAMED	0	2	2	0.5%
Preposition	FORMS PRECEDED BY BETH	0	-	-	0.0%
	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	-	-	0.0%
	BARE FORMS PRECEDED BY SEPARATED PREP	0	1	1	0.3%
	FORMS PRECEDED BY LAMED	0	1	1	0.3%
TOTAL	211	170	381	100.0%	

Not translated	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	-	-	
	BARE FORMS PRECEDED BY SEPARATED PREP	0	1	1	
		1	1	2	
	FORMS PRECEDED BY LAMED	1	-	1	
Vacat	FORMS PRECEDED BY BETH	0	-	-	
	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	-	-	
	BARE FORMS PRECEDED BY SEPARATED PREP	0	1	1	
	FORMS PRECEDED BY LAMED	0	7	7	
Preposition	FORMS PRECEDED BY BETH	0	5	5	
	BARE FORMS PRECEDED BY OTHER ELEMENTS	0	1	1	
	BARE FORMS PRECEDED BY SEPARATED PREP	0	1	1	
	FORMS PRECEDED BY LAMED	0	2	2	
TOTAL	211	170			

MORPHOSYNTAX	OCCURRENCES	POURCENTAGE		
OCCURRENCES OF INFINITIVE CONSTRUCT IN THE CORPUS	170	100%	Martinez	Brill
FORMS PRECEDED BY LAMED	118	69%	Control	117 113
FORMS PRECEDED BY BETH	27	16%	Control	26 26
BARE FORMS (PRECEDED OR NOT BY A SEPARATED PREP.)	25	15%	Control	25 25
			Bare forms (with prep.)	19 19
			Bare forms + other elements	6 6
				25 25

SYNTACTIC FUNCTION	SYNTACTIC FUNCTION		SYNTACTIC FUNCTION		Corpus	
	Alternative 1 (Garcia Martinez)	Alternative 2 (DSSEL Brill)	Occurrences	Pourcentage		
Adjunct of purpose	FORMS PRECEDED BY LAMED	72	72	100.0%	0.0%	
	FORMS PRECEDED BY BETH	-	-	0.0%	0.0%	
	BARE FORMS	-	-	0.0%	0.0%	
	BARE FORMS PRECEDED BY A SEPARATED PREP	-	-	0.0%	0.0%	
Explicative adjunct	FORMS PRECEDED BY LAMED	10	9	90.0%	0.0%	
	FORMS PRECEDED BY BETH	-	-	0.0%	0.0%	
	BARE FORMS	1	1	10.0%	0.0%	
	BARE FORMS PRECEDED BY A SEPARATED PREP	-	-	0.0%	0.0%	
Adjunct of time	FORMS PRECEDED BY LAMED	42	-	0.0%	0.0%	
	FORMS PRECEDED BY BETH	-	-	0.0%	0.0%	
	BARE FORMS	25	26	61.9%	0.0%	
	BARE FORMS PRECEDED BY A SEPARATED PREP	17	15	35.7%	0.0%	
Predicate of a nominal clause (deontic modality)	FORMS PRECEDED BY LAMED	9	8	88.9%	0.0%	
	FORMS PRECEDED BY BETH	-	-	0.0%	0.0%	
	BARE FORMS	1	1	11.1%	0.0%	
	BARE FORMS PRECEDED BY A SEPARATED PREP	-	-	0.0%	0.0%	
Predicate of a nominal clause (epistemic modality)	FORMS PRECEDED BY LAMED	3	3	100.0%	0.0%	
	FORMS PRECEDED BY BETH	-	-	0.0%	0.0%	
	BARE FORMS	-	-	0.0%	0.0%	
	BARE FORMS PRECEDED BY A SEPARATED PREP	-	-	0.0%	0.0%	
Predicate of a nominal clause (imminent event)	FORMS PRECEDED BY LAMED	0	-	0.0%	0.0%	
	FORMS PRECEDED BY BETH	-	-	0.0%	0.0%	
	BARE FORMS	-	-	0.0%	0.0%	
	BARE FORMS PRECEDED BY A SEPARATED PREP	-	-	0.0%	0.0%	
Complement in a verbal clause	FORMS PRECEDED BY LAMED	5	5	100.0%	0.0%	
	FORMS PRECEDED BY BETH	-	-	0.0%	0.0%	
	BARE FORMS	-	-	0.0%	0.0%	
	BARE FORMS PRECEDED BY A SEPARATED PREP	-	-	0.0%	0.0%	
Marking reported speech	FORMS PRECEDED BY LAMED	5	5	100.0%	0.0%	
	FORMS PRECEDED BY BETH	-	-	0.0%	0.0%	
	BARE FORMS	-	-	0.0%	0.0%	
	BARE FORMS PRECEDED BY A SEPARATED PREP	-	-	0.0%	0.0%	
Nominal use (nominalization)	FORMS PRECEDED BY LAMED	4	3	75.0%	0.0%	
	FORMS PRECEDED BY BETH	-	-	0.0%	0.0%	
	BARE FORMS	1	1	33.3%	0.0%	
	BARE FORMS PRECEDED BY A SEPARATED PREP	1	1	33.3%	0.0%	
Equivalent to a participle	FORMS PRECEDED BY LAMED	1	2	66.7%	0.0%	
	FORMS PRECEDED BY BETH	-	-	0.0%	0.0%	
	BARE FORMS	-	1	33.3%	0.0%	
	BARE FORMS PRECEDED BY A SEPARATED PREP	-	-	0.0%	0.0%	

APPENDIX D : CONJUNCTION WAW AND INFINITIVE CONSTRUCT IN 1QS

Col .	Line	Infinitive Construct	Concomitant syntagm	Syntactic function		Translation and syntactical role of ׀	
				Alternative 1	Alternative 2	Alternative 1 (Charlesworth)	Alternative 2 (Wernberg-M.)
1	3	ולאהוב	ולאהוב כול	Adjunct of purpose	Predicate of a nominal clause (Deontic modality)	in order to love [all] Main verb : not clear	he shall love Beginning of a new sentence
1	4	ולשנא	ולשנא את כול	Adjunct of purpose	Predicate of a nominal clause (Deontic modality)	and in order to hate [all] Main verb: not clear	and [shall] hate Coordinating the two IC לשנא and לאהוב
1	5	ולדבוק	ולדבוק בכל	Explicative Adjunct (Epeexegetical)	Predicate of a nominal clause (Deontic modality)	and adhering [to all] keeping away from all evil and adhering to all good works Coordinating “keeping away” [IC] (לרחוק) and לדבוק	and [shall] adhere He shall keep away from all evil and adhere... Coordinating “shall keep away” [IC לרחוק] and “shall adhere” [IC לדבוק]
1	5	ולעשות	ולעשות אמת	Adjunct of purpose	Predicate of a nominal clause (Deontic modality)	and in order to perform Main verb: not clear	He shall do Beginning of a new sentence
1	7					in order to receive	shall be brought

APPENDIX D : CONJUNCTION WAW AND INFINITIVE CONSTRUCT IN 1QS

		ולהבי	ולהבי את כול	Adjunct of purpose	Predicate of a nominal clause (Deontic modality)	Main verb: not clear	The subject is כול הנדבים לעשות חוקי אל (all who devote themselves to do the ordinance of God). In that way = Beginning of a new sentence
1	8	ולתהלך	ולתהלך לפניו	Adjunct of purpose	Predicate of a nominal clause (Deontic modality)	to walk [before him]	he shall walk [before him]
						Main verb: not clear	Beginning of a new sentence
1	9	ולאהוב	ולאהוב כול	Adjunct of purpose	Predicate of a nominal clause (Deontic modality)	in order to love [all]	he shall love
						to walk perfectly before him (according to all) revealed (laws) at their appointed times, and in order to love Coordinating “to walk perfectly” [IC לתהלך] and « to love » [IC לאהוב]	Beginning of a new sentence
1	10	ולשנא	ולשנא כול בני	Adjunct of purpose	Predicate of a nominal clause (Deontic modality)	and to hate [all the sons]	and [should] hate [each one]

APPENDIX D : CONJUNCTION WAW AND INFINITIVE CONSTRUCT IN 1QS

						in order to love all the sons of light each according to his lot in the Council of God, and to hate... Coordinating “to love” [IC לאהוב] and “to hate” [IC לשנוא]	He shall love each one of the sons of light according to his lot in the council of God, and hate Coordinating “he shall love” [IC לאהוב] and “he shall hate” [IC לשנוא]
1	18	ובעוברים	ובעוברים בברית	Adjunct of time	Adjunct of time (simultaneous)	When they cross over [into the covenant]	When they enter [into the covenant]
						Beginning of a new sentence	Beginning of a new sentence
3	9	ולהתקדש	ולהתקדש במי דוכי	Explicative adjunct	Explicative adjunct (epexegetical)	and by sanctifying himself with water	by sanctifying himself [with water of purity]
						By sprinkling with waters of purification, and by sanctifying himself... Coordinating “sprinkling” [IC להזות] and “sanctifying” [IC להתקדש]	By sprinkling with water of purification, and by sanctifying himself... Coordinating “sprinkling” [IC להזות] and “sanctifying” [IC להתקדש]
3	13			SUBJECT OF A NOMINAL CLAUSE	SUBJECT OF A NOMINAL CLAUSE	And [it is for the wise men] [to] teach	

APPENDIX D : CONJUNCTION WAW AND INFINITIVE CONSTRUCT IN 1QS

		וללמד	להבין למשכיל וללמד			to instruct and teach Coordinating “to instruct” [IC להבין] and “to teach” [IC ללמד]	
	16	ובהיותם	ובהיותם לתעודותם כמחשבת	Adjunct of time	Adjunct of time (simultaneous)	And when they come into existence	And when they come into existence
						Beginning of a new sentence	Beginning of new sentence
4	2	ולישר	ולישר כול לפניו	Adjunct of purpose	Adjunct of purpose	and to level [before him]	
						Coordinating “to illuminate” [IC להאיר] and “to level” [IC לישר]	
4	2	ולפחד	ולפחד לבבו	Adjunct of purpose	Adjunct of purpose	and to make [his heart] Coordinating “to level” [IC לישר] and “to make...fear” [IC לפחד]	
4	6	וחבא	וחבא לאמת	Explicative adjunct (epexegetical)		concealing [the truth]	
						Coordinating “walking” [IC לכת] and “concealing” [IC חבא]	
4	7	ופרות	ופרות זרע	Nominalized verb	Nominalized verb	multiplication [of progeny]	
						למרפא ורוב שלום באורך ימים ופרות זרע Coordinating “healing” [NMS abs מרפא] and “multiplication” [IC פרות]	
4	25	ועשות	ועשות חדשה.	Nominalized verb	Nominalized verb	and (of) the making [of the new]	

APPENDIX D : CONJUNCTION WAW AND INFINITIVE CONSTRUCT IN 1QS

						עד קץ נחרצה ועשות חדשה Coordinating “the time” [NMS cstr קץ] and “the making” [IC עשות]	
5	1	ולהחזיק	ולהחזיק בכול	Adjunct of purpose	Adjunct of purpose	and [to] hold fast	
						Coordinating “to turn away” [IC לשוב] and “to hold fast” [IC להחזיק]	
5	10	ולהתלך	ולהתלך ברצונו	Nominalized verb	Nominalized verb	to walking [in his will] (pleasure)	
						Coordinating “his truth” [NSF cstr + pron. 3ms אמתו] and “to walking” [IC להתלך]	
5	12	ולנקום	ולנקום נקם	Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	and taking vengeance	
						Coordinating “arousing” [IC לעלות] and “taking vengeance” [IC לנקום]	
5	22	ולפקוד	ולפקוד את כול חוקיו	Adjunct of purpose	Adjunct of purpose	to observe all his statutes	to scrutinize all his ordinances
						Coordinating [IC להקים] and [IC לפקוד]	Coordinating [IC להקים] and [IC לפקוד]
5	24	ולאחרו	ולאחרו כנעויתו	Adjunct of purpose	Explicative adjunct (epexegetical)	to keep [him] back	setting [him] back
						Coordinating [IC להעלות] and [IC לאחרו]	Coordinating [IC להעלות] and [IC לאחרו]

APPENDIX D : CONJUNCTION WAW AND INFINITIVE CONSTRUCT IN 1QS

6	7	ולדרוש	ולדרוש משפט	Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	studying [the judgment]	studying [commandments]
						Coordinating [IC לקרוא] and [IC לדרוש]	Coordinating [IC לקרוא] and [IC לדרוש]
6	8	ולברך	ולברך ביחד	Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	saying [benediction]	
						Coordinating [IC לדרוש] and [IC לברך]	
6	15	ולסור	ולסור מכול עול	Adjunct of purpose	Adjunct of purpose	to depart [from the deceit]	to step aside [from the deceit]
						Coordinating [IC לשוב] and [IC לסור]	Coordinating [IC לשוב] and [IC לסור]
6	18	ובמולאת	ובמולאת לו שנה	Adjunct of time	Adjunct of time	When he has completed [one year]	When he has spent [a year]
						Beginning of a new sentence	Beginning of a new sentence
6	21	ובמולאת	ובמולאת לו השנה השנית	Adjunct of time	Adjunct of time	When [that second year] has been completed	When [that second year] has elapsed
						Beginning of a new sentence	Beginning of a new sentence
6	22	ולערב	ולערב		NOMINALIZED VERB	shall be assimilated	and for pooling

APPENDIX D : CONJUNCTION WAW AND INFINITIVE CONSTRUCT IN 1QS

				Predicate of a nominal clause (deontic modality)		Coordinating [Qal Imp. 3mp + pron. 3ms [יכתובהו] and [IC לערב]	Coordinating [Noun לתורה [ולמשפט ולטוהרה] and [IC לערב]
7	19	וללכת	וללכת בשרירות	Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	[and by] walking [in the stubbornness]	
						Coordinating [IC לבגוד] and [IC ללכת]	
7	20	ובמלואת	ובמלואת לו שנתים ימים	Adjunct of time	Adjunct of time	When he has completed [two years]	When [two years] have elapsed
						Beginning of a new sentence	Beginning of a new sentence
8	3	ולרצת	ולרצת עוון	Adjunct of purpose	Predicate of a nominal clause (epistemic modality)	to pay [for iniquity]	can pay off [sin]
						Coordinating [IC לשמור] and [IC לרצת]	Coordinating [IC לעשות] and [IC לרצת]
8	4	ולהתהלך	ולהתהלך עם כול	Equivalent to a participle	Equivalent to a participle	and walk [with all by the measure]	and walk [with everybody]
						Coordinating [IC לרצת] and [IC להתהלך]	Coordinating [IC לרצת] and [IC להתהלך]
8	6	ולהשב	ולהשב לרשעים	Adjunct of purpose	Adjunct of purpose	and to repay [the wicked their reward]	and to punish
						Coordinating [IC לכפר] and [IC להשב]	Coordinating [IC לכפר] and [IC להשב]

APPENDIX D : CONJUNCTION WAW AND INFINITIVE CONSTRUCT IN 1QS

8	9	ולקריב	ולקריב ^ריח^	Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	offering up [a sweet odor] Explaining the whole phrase מעון קודש קודשים לאהרון בדעת כולם לברית משפט	
8	10	ולחרוצ	ולחרוצ משפט	Adjunct of purpose	Explicative adjunct (epexegetical)	[and] to decide [judgment]	deciding [judgment]
						Coordinating [IC לכפר] and [IC לחרוצ]	Coordinating [IC לכפר] and [IC לחרוצ]
8	12	ובהיות	ובהיות אלה ליחד^	Adjunct of time	Adjunct of time	When [these] become [the community]	When [these] become [a community]
						Beginning of a new sentence	Beginning of a new sentence
9	9	וללכת	וללכת בתמים דרך	Explicative adjunct	Explicative adjunct	and walking [blamelessly]	by walking [in a perfect way]
						Coordinating [IC להבדל] and [IC ללכת]	Coordinating [IC להבדל] and [IC ללכת]
9	13	ולמוד	ולמוד את כול השכל	Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	He shall learn [all the understanding]	He shall study [the entire wisdom]
						Beginning of a new sentence	Beginning of a new sentence
9	14	ולשקול	ולשקול בני הצדוק	Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	he shall weigh	
						Coordinating [IC להבדיל] and [IC לשקול]	

APPENDIX D : CONJUNCTION WAW AND INFINITIVE CONSTRUCT IN 1QS

9	16	ולותרובב	עם אנשי ולותרובב	Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	[one] must quarrel	
						Coordinating [IC להוכיח] and [IC ולהתרובב]	
9	17	ולסתר	ולסתר את עצת התורה	Predicate of a nominal clause (epistemic modality)	Predicate of a nominal clause (deontic modality)	might be concealed	He shall counsel
						Expressing result (so that the counsel of the Torah might be concealed)	Beginning of new sentence
9	17	ולהוכיח	ולהוכיח דעת אמת	Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	[one] must argue	He shall admonish [with true knowledge]
						Beginning of new sentence	Beginning of new sentence
9	20	ולהשכילם	ולהשכילם כול	Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	He shall instruct [them]	
						Beginning of new sentence	
9	20	והבדל	והבדל מכול איש	Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	He shall separate [himself from each man]	He shall separate [himself from every man]
						Beginning of new sentence	Beginning of new sentence
9	23	ולהיות	ולהיות איש מקנא	Predicate of a nominal clause (deontic modality)	Predicate of a nominal clause (deontic modality)	he shall be	
						Beginning of new sentence	
10	1	ובהאספו	ובהאספ	Adjunct of time	Adjunct of time	When it withdraws [itself]	

APPENDIX D : CONJUNCTION WAW AND INFINITIVE CONSTRUCT IN 1QS

						<p>Main verb (9.26) = [Piel Imp 3ms + יברכנו]</p> <p>Presence of ו even if the adjunct of time does not begin the sentence</p>	
10	10	ובהיותם	ובהיותם	LOCATIVE ADJUNCT	LOCATIVE ADJUNCT	Where they are Beginning of a sentence	Where they are Beginning of a sentence
10	13	ובוא	ובוא	Adjunct of time	Adjunct of time	and [when I] come in Coordinating [IC צאת] and [IC בוא]	and [as I] come in Coordinating [IC צאת] and [IC בוא]
10	14	וקום	וקום	Adjunct of time	Adjunct of time	And [when I] rise Coordinating [IC לשבת] and [IC קום]	[And as I] get out Coordinating [IC לשבת] and [IC קום]
10	17	ובהפתח	ובהפתח צרה	Adjunct of time	Adjunct of time	When affliction starts Beginning of a sentence	When affliction starts Beginning of a sentence
11	1	ולהשכיל	ולהשכיל רוכנים	Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	to teach/teaching Coordinating [IC ללמד] and [IC להשכיל]	
11	1	ולהשיב	ולהשיב ענוה	Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	to respond/responding Coordinating [IC להשכיל] and [IC להשיב]	

APPENDIX D : CONJUNCTION WAW AND INFINITIVE CONSTRUCT IN 1QS

11	18	ולהשכיל	ולהשכיל בכול	Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	to give instruction/giving
						Coordinating [IC להשיב] and [IC ולהשכיל]
11	19	ולהביט	ולהביט בעומק	Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	to behold/beholding
						Coordinating [IC ולהשכיל] and [IC ולהביט]
11	19	ולהתבונן	ולהתבונן בכול	Explicative adjunct (epexegetical)	Explicative adjunct (epexegetical)	to discern/discerning
						Coordinating [IC ולהביט] and [IC ולהתבונן]

APPENDIX E : CONJUNCTION WAW AND INFINITIVE CONSTRUCT IN 1QM

Col.	Line	Infinitive Construct	Concomitant syntagm	Syntactical function		Translation and syntactical role of ׀	
				Possibility 1	Possibility 2	García Martínez	DSSEL Brill
1	4	ולהכרית	ולהכרית את קרן	Predicate of a nominal clause	Predicate of a nominal clause (deontic modality)	[he wants to] cut off [the horns]	He shall set out to eliminate
						Coordinating [IC להשמיד] and [IC ולהכרית]	Coordinating [IC להשמיד] and [IC ולהכרית]
2	5	ולהדשן	ולהדשן לפניו	Adjunct of purpose		to satisfy [themselves in perpetuity]	to satisfy [themselves before him]
						Coordinating [IC לכפר] and [IC ולהדשן]	Coordinating [IC לכפר] and [IC ולהדשן]
3	5	ולהניס	ולהניס כול משנאי	Complement of noun	Complement of noun	[and to] force [all those who hate justice]	and to put [all those who hate justice]
						Coordinating [IC להפיץ] and [IC ולהניס]	Coordinating [IC להפיץ] and [IC ולהניס]
3	6	ומשוב	ומשוב	NOMINALIZED VERB	NOMINALIZED VERB	and withdrawal	and a withdrawal
						Coordinating [IC להניס] and [IC ומשוב]	Coordinating [IC להניס] and [IC ומשוב]
3	10	ובשובם	ובשובם מן המלחמה	Adjunct of time	Adjunct of time	[And] when they retreat [from battle]	When [they] return [from battle]
						Beginning of a sentence	Beginning of a sentence

APPENDIX E: CONJUNCTION WAW AND INFINITIVE CONSTRUCT IN 1QM

4	6	ובלכתם	ובלכתם למלחמה	Adjunct of time	Adjunct of time	[And] when they go [to battle]	When they go [to battle]
						Beginning of a sentence	Beginning of a sentence
4	7	ובגשתם	ובגשתם למלחמה	Adjunct of time	Adjunct of time	[And] when they approach [for battle]	When they draw near [for battle]
						Beginning of a sentence	Beginning of a sentence
4	8	ובשובם	ובשובם מן המלחמה	Adjunct of time	Adjunct of time	[And] when they retreat	When they return [from battle]
						Beginning of a sentence	Beginning of a sentence
4	11	ובגשתם	ובגשתם למלחמה	Adjunct of time	Adjunct of time	And when they approach for battle	When they draw near [for battle]
						Beginning of a sentence	Beginning of a sentence
4	13	ובשובם	ובשובם מן המלחמה	Adjunct of time	Adjunct of time	And when they retreat from battle	When they return [from battle]
						Beginning of a sentence	Beginning of a sentence
5	16	ובעמוד	ובעמוד	Adjunct of time	Adjunct of time	And when the [] stand up	And when the [] stand up
						Beginning of a sentence	Beginning of a sentence
6	5	ולהכניע	ולהכניע מערכת	Adjunct of purpose	Adjunct of purpose	to humiliate [the enemy line]	to subdue [the battle line]
						Coordinating [IC להפיל] and [IC ולהכניע]	Coordinating [IC להפיל] and [IC ולהכניע]
6	17	ולשפוך	ולשפוך דם	Verbal complement (to be ready)	Verbal complement ([to be] prepared in)	[And] to shed [the blood]	[And] to shed [the blood]

APPENDIX E: CONJUNCTION WAW AND INFINITIVE CONSTRUCT IN 1QM

						Coordinating [IC <i>vacat</i>] and [IC לשפוך]	Coordinating [IC <i>vacat</i>] and [IC לשפוך]
7	13	ובצאת	ובצאת הכוהנים	Adjunct of time		[When the priests] go out	
						Beginning of a sentence	
8	6	ובעומדם	ובעומדם שלושה סדרים	Adjunct of time		When they are [in three formations]	When they have positioned [themselves]
						Beginning of a sentence	Beginning of a sentence
9	3	ובהנגפם	ובהנגפם לפניהם	Adjunct of time		[And] when they have been routed [in front of them]	[And] when they have been defeated [before them]
						Beginning of a sentence	Beginning of a sentence
9	7	ובנפול	ובנפול החללים	Adjunct of time		When [the slain] fall	When [the slain] have fallen
						Beginning of a sentence	Beginning of a sentence
9	11	דרוך	ועל דרוך מעט	Adjunct of time		[When] it advances [a little]	[as] it draws [slowly forward]
						Beginning of a sentence	Beginning of a sentence
10	1	ולהשמר	ולהשמר מכול ערות דבר רע	Adjunct of purpose		to keep [ourselves from any immodest nakedness]	to keep [ourselves from any shameful nakedness]
						Coordinating [IC <i>vacat</i>] and [IC להשמר]	Coordinating [IC <i>vacat</i>] and [IC להשמר]

APPENDIX E: CONJUNCTION WAW AND INFINITIVE CONSTRUCT IN 1QM

10	5	ולשוב	ולשוב כול מסי לבב	Adjunct of purpose	[but] to send away all whose heart melts	to turn back [all who have lost heart]
					Coordinating [IC להחזיק] and [IC לשוב]	Coordinating [IC להחזיק] and [IC לשוב]
11	14	ולהצדיק	ולהצדיק משפט אמתכה	Adjunct of purpose	And to pronounce [the justice]	to pronounce [the just judgement]
					Coordinating [IC להשיב] and [IC להצדיק]	Coordinating [IC להשיב] and [IC להצדיק]
11	14	ולעשות	ולעשות לכה שם עולם בעם	Adjunct of purpose	[And] to make [an everlasting name for yourself]	[and] to make [for yourself an everlasting name among the people]
					Coordinating [IC להצדיק] and [IC לעשות]	Coordinating [IC להצדיק] and [IC לעשות]
11	15	ולהתגדל	ולהתגדל	Adjunct of purpose	in order to show yourself great	and to show yourself great
					Coordinating [IC לעשות] and [IC להתגדל]	Coordinating [IC לעשות] and [IC להתגדל]
11	15	ולהתקדש	ולהתקדש	Adjunct of purpose	in order to show yourself holy	and [to show yourself] holy
					Coordinating [IC להתגדל] and [IC להתקדש]	Coordinating [IC להתגדל] and [IC להתקדש]

APPENDIX E: CONJUNCTION WAW AND INFINITIVE CONSTRUCT IN 1QM

12	4	ולפקוד	ולפקוד צבֹ[אות ב[חִיריכה	Adjunct of purpose	Explicative adjunct	to muster the arm[ies] of your [ch]osen ones	commissioning [] Your []
						Coordinating [IC למלוד] and [IC ולפקוד	Coordinating [IC למלוד] and [IC וולפקוד
13	9	ולס[פר	ולס[פר [מעשי אמתכה	Adjunct of purpose		and to re[count] the deeds of your truth	and to re[count] Your works
						Coordinating [Noun ms cstr לעזר] and [IC ולס[פר	Coordinating [Noun ms cstr לעזר] and [IC ולס[פר
13	11	ולהאשים	בעצתו להרשיע ולהאשים	Predicate of a nominal clause		[His counsel is...] to bring about guilt	[his counsel is to condemn] and [to] convict
						Coordinating [IC להרשיע] and [IC ולהאשים	Coordinating [IC להרשיע] and [IC ולהאשים
13	15	ולהשמיד	ולהשמיד באשמה	Adjunct of purpose		and [to] destroy because of wickedness	and to destroy iniquity
						Coordinating [IC vacat] and [IC ולהשמיד	Coordinating [IC vacat] and [IC ולהשמיד
13	15	ולהגביר	ולהגביר אור			and [to] strengthen light	and to lend might to light

APPENDIX E: CONJUNCTION WAW AND INFINITIVE CONSTRUCT IN 1QM

				Adjunct of purpose	Coordinating [IC להשפיל] and [IC ולהגביר]	Coordinating [IC להשפיל] and [IC ולהגביר]
14	2	העלותם	ואחר העלותם מעל החללים	Adjunct of time	[And when] they have departed [from the slain]	[After] they have withdrawn [from the slain]
					Beginning of a sentence	Beginning of a sentence
14	5	ולהרים	ולהרים במשפט	Adjunct of purpose	in order to rise up [in justice]	in order to raise up [in judgement]
					Adjunct of purpose preceded by ׀ The conjunction seems not to coordinating two elements. Just stylistic ? Scribal error ?	Adjunct of purpose preceded by ׀ The conjunction seems not to coordinating two elements. Just stylistic ? Scribal error ?
14	6	ולפתוח	ולפתוח פה	Adjunct of purpose	[And] to open [the mouth]	to open [a mouth]
					Coordinating [IC להרים] and [IC ולפתוח]	Coordinating [IC להרים] and [IC ולפתוח]
14	15	ולהשפיל	ולהשפיל מאלים	Adjunct of purpose	and to humble [those of the gods]	
					Coordinating [IC לה[רי]ם] and [IC ולהשפיל]	
16	6	ובעומדם	ובעומדם ליד מערכת כתיים	Adjunct of time	When they are at the side of the Kittim line	When they stand [near the battle line of the Kittim]
					Beginning of a sentence	Beginning of a sentence
16	8	צאת	ועם צאת הקול	Adjunct of time	[When the sound] goes out	[As the sound] goes forth out

APPENDIX E: CONJUNCTION WAW AND INFINITIVE CONSTRUCT IN 1QM

						Beginning of a sentence	Beginning of a sentence
16	11	ובהתאזר	ובהתאזר [] לעזרת בני חושך	Adjunct of time		[When [Belial]] gird himself [to assist the sons of darkness]	[When []] prepares himself [to assist the Sons of Darkness]
						Beginning of a sentence	Beginning of a sentence
16	11	ולבתון	ולבתון במ כול	Predicate of a nominal clause	Verbal complement of יחלו	[And all those appointed for battle] are tested [by them]	[and begin] to test [by these mysteries all...]
						Just to convey que sequence of the events	Coordinating [IC לנפול] and [IC לבתון]
17	5	ולהשפיל	ולהשפיל שר ממשלת	Adjunct of purpose		[and] (to) abase [the prince of the dominion...]	[and] to humiliate [the prince of the realm...]
						Coordinating [IC להכניע] and [IC להשפיל]	Coordinating [IC להכניע] and [IC להשפיל]
17	11	ובהגיע	ובהגיע אנשי [הבינים ליד מע] רכת כתיים	Adjunct of time		When [[the infantry] men] reach [[the side of the] Kittim [li]ne]	When [the infa[ntry]] has approached [[the battle] line of the Kitt[im,]]
						Beginning of a sentence	Beginning of a sentence
17	14	צאת	[ועם צאת קו]ל [הת] רועה	Adjunct of time		[When the soun]d [of the c]all [ends]	[and as the soun]d [of the si]gnal [goes forth]
						Beginning of a sentence	Beginning of a sentence

APPENDIX E: CONJUNCTION WAW AND INFINITIVE CONSTRUCT IN 1QM

18	5	וּבְאוֹן	וּבְאוֹן הַשֶּׁמֶשׁ	Adjunct of time	[And] when [the sun] travels	when [the sun] hastens
					Beginning of a sentence	Beginning of a sentence

GENERAL/HUMAN RESEARCH ETHICS COMMITTEE (GHREC)

12-Nov-2020

Dear Mr Fianarana Rampanjato

Application Approved

Research Project Title:

Morphosyntactic Aspects of the Infinitive Construct in Qumran Hebrew

Ethical Clearance number:

UFS-HSD2020/2089/1111

We are pleased to inform you that your application for ethical clearance has been approved. Your ethical clearance is valid for twelve (12) months from the date of issue. We request that any changes that may take place during the course of your study/research project be submitted to the ethics office to ensure ethical transparency. Furthermore, you are requested to submit the final report of your study/research project to the ethics office. Should you require more time to complete this research, please apply for an extension. Thank you for submitting your proposal for ethical clearance; we wish you the best of luck and success with your research.

Yours sincerely

Dr Adri Du Plessis

Chairperson: General/Human Research Ethics Committee



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