The polysemic nature of the preposition מִן (min) in Biblical Hebrew: A study in the book of Judges

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Dissertation submitted in partial fulfilment of the requirements for the degree Magister Artium in Semitic languages at the Potchefstroom campus of the North-West University

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April 2014
This study investigates the polysemy of the preposition מִן (min) in Biblical Hebrew. The complexity relating to the senses of this preposition has long been recognised, but existing sources differ about the primary sense of מִן (min), as well as the delimitation of the derived senses. In order to provide a more systematic account of the senses of מִן (min) the principled polysemy approach, which was developed by Tyler and Evans (2003), was employed. This methodology is grounded in the theoretical framework of cognitive semantics. The criteria provided for determining the primary sense point to a sense in which מִן (min) indicates both locational source and separation. These two elements are both present in the primary sense. By applying criteria for determining distinct senses, ten additional usages of מִן (min) were identified, namely, material source, partitive, cause, agent, origin, position, exception, comparison, negative consequence, and time. It was shown that all these senses are related to the primary sense in a substantiated way. A semantic network for the preposition מִן (min) was proposed in which it was shown that half of the senses are more related to the source element in the primary sense and the other half to the separation element of the primary sense.
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## Abbreviations

Transliteration notation:¹

<table>
<thead>
<tr>
<th>Name</th>
<th>Hebrew letter</th>
<th>Transliteration</th>
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<tbody>
<tr>
<td><strong>Consonants</strong></td>
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<tr>
<td>aleph</td>
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<td>beth</td>
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<td>gimel</td>
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<td>patah</td>
<td>א</td>
<td>א</td>
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<tr>
<td>patah furtivum</td>
<td>א</td>
<td>א</td>
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<tr>
<td>segōl</td>
<td>א</td>
<td>א</td>
</tr>
<tr>
<td>qibbūṣ</td>
<td>א</td>
<td>א</td>
</tr>
</tbody>
</table>

¹ The transliteration notation is based on the *Transliterated BHS Hebrew Old Testament* (Anstey, 2001). The transliteration of the Hebrew text throughout the study is also taken from this source.
ṭireq  i  ρ
qāmesḥ hāṭūp  o  ρ
šewā  σ
ḥāṭēp qāmesḥ  σ  ō
ḥāṭēp pataḥ  η  ā
ḥāṭēp sēgōl  η  ē

TR  trajector
LM  landmark
BHS  Biblia Hebraica Stuttgartensia

Key terms

cognitive semantics, Biblical Hebrew, prepositions, Judges, polysemy, lexicography, מינ (min).

2 Note that the silent šewā is not transliterated in the transliteration notation of BHT (Anstey, 2001).
Acknowledgements

With the completion of this study I would like to thank my Father in heaven who has sustained me and enabled me to carry it out. I thank Him for His unconditional and steadfast love.

I would like to thank my loving husband, Jaco, who has helped me and supported me in countless ways. I cannot imagine to have done this study without him.

A special word of thanks goes to my family for their prayers, interest and support, especially to my father and mother who have given me wonderful opportunities throughout my life.

My gratitude also goes to my supervisor for his encouragement and support throughout this project. Without the opportunities that he has given me, I would not have been able to do this research.

The personnel of the School of Ancient Language and Text Studies as well as the Faculty of Theology deserve a word of thanks for allowing me time to give my undivided attention to this study.

I would also like to express my gratitude to the personnel of the Theological library for their friendly service and support.
Chapter 1
Introduction

1.1 General background and problem statement

Language is an integral part of being human. It is made up of sound, meaning, forms, structure and vocabulary. The lexicon includes all the words in the language. In the lexicon we find open-class words and closed-class words. New words are constantly added to the open class, such as nouns, verbs and adjectives. Of the lexical types found in the closed class, such as conjunctions, prepositions and pronouns, the creation of new words is uncommon (Fromkin & Rodman, 1993:3, 17, 38–39).

In the following sentence, for example, we find three new words which did not exist fifty years ago:

(1) I will google it with the app on my iPhone.

Although the verb (google) and the nouns (app, iPhone) are new words, the two prepositions with and on are “old” words. In what sense do we mean that applications are on the iPhone? On in this sentence does not have a spatial meaning, as in “The plate is on the table”, and yet it was decided to use the established form on to describe the non-spatial relationship between an application and a device, like a smartphone or a computer. Accordingly, a new word was not invented to describe this relation, but on was chosen because the speaker knew that the hearer would understand what it means even in this new context. This is only possible if the meaning extension of the preposition is in some way systematic, otherwise the hearer would not have a good chance of understanding the utterance.

From the above example it is clear that, in English as a modern language, prepositions are constantly being used in new ways. Let us look at another example of a preposition, namely, from, which is used in both of the following sentences.

(2) The children came running from the park where they were playing.
(3) The lifestyle in Africa differs significantly from that in Europe.

Consider for a moment the meaning of from in these examples. In (2) the word indicates the children’s movement away from the park. In (3), however, it indicates
the difference between the lifestyle in Africa and that in Europe. Both meanings are nonetheless coded for by the lexical form *from*.

Biblical Hebrew as an ancient language displays this same phenomenon.\(^1\) Consider the following two examples which contain the preposition מִן (*min*):\(^2\)

(4) Judges 9:43

הָעָם יֹצֵא מִנ הַעִיר

The people were coming מִן (*min*) the city.

(5) Judges 14:18

מהָמַמְטָאָה מִנְדוֹבָאשׁ עִמִּה יָדָאָה מֵאֶז מְיָרִי

What is sweet מִן (*min*) honey? What is strong מִן (*min*) a lion?"

In (4), מִן (*min*) is used to indicate the source of the man’s movement in physical space. In (5), on the other hand, it indicates the difference between the degree of, firstly, the sweetness and, secondly, the strength of two entities. Yet, these two meanings are also both encoded by the same lexical form מִן (*min*).

The above examples from English and Biblical Hebrew are representative of the linguistic phenomenon called polysemy.\(^3\) Polysemy refers, in its simplest form, to one linguistic form having more than one distinct, yet related, meaning\(^4\) (Cuyckens & Zawada, 2001:x)

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\(^1\) Although this language is not a spoken language today, it is generally agreed that it was a living language that was preserved in the text of the Hebrew Bible (e.g. Waltke & O’Connor, 1990:4; Van der Merwe et al. 1999:15).

\(^2\) This preposition corresponds in some contexts with the English preposition *from*.

\(^3\) This term is derived from two Greek terms, namely, *poly* (meaning *many*) and *sem* (meaning *meaning*) (Cuyckens & Zawada, 2001:x).

\(^4\) Although the polysemy of lexical items has been the major focus in research on polysemy, the polysemy of grammatical categories has also received considerable attention (cf., for example, Casad [2001], Smith [2001], Selvik [2001] and Hendrikse [2001]). According to Hendrikse (2001:185) “it now seems that the phenomenon of polysemy is manifested in virtually all domains of linguistic description, including morphology, syntax and intonation.”
The preposition מִן (min) has long been recognised as having numerous meanings. This is clear from the fact that some of the trusted lexica and grammars\(^5\) list between seven and 16 “senses” or “uses” of מִן (min). In most cases these “senses” are also divided into further subdivisions. The fact that the different senses were listed under the same entry in the lexica testifies to the fact that the compilers of these lexica and grammars acknowledged that the senses of מִן (min) were related to each other in some way.\(^6\)

Nerlich and Clarke (1997:348) point to the importance of the study of polysemy when they state that “the study of polysemy is of fundamental importance for any semantic study of language”. Scanlin (1992:125) notes, however, that the focus in traditional approaches to linguistics has mainly been on phonetics, morphology and syntax and not on semantics. Regarding the traditional dictionaries of Biblical Hebrew, Barr (1992:143) writes that the “semantic analysis of the older dictionaries seems often to be defective and needs to be rethought”. De Blois (2000:2) explains that although some semantic analysis was usually present, a thorough analysis of the concepts that lie behind the linguistic forms and how these concepts were perceived by the speakers of the language was lacking. Thus, although the multiplicity of the senses of מִן (min) has been well noted in the lexicographical and grammatical work on Biblical Hebrew, the principled study of polysemy in Biblical Hebrew has been neglected together with the neglect of semantics.\(^7\)

In order to demonstrate how this general neglect has influenced the treatment of מִן (min), its entry in the dictionary by Brown, et al. (1979) will be discussed concisely.

In the lexicon by Brown et al., nine main uses or “meanings” of this preposition have been identified. Each of these main uses is also subdivided, but for the sake of

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\(^6\) This follows from the fact that it is standard practice in dictionaries that “homophonous words have separate entries, whereas the various meanings of a polysemous word occur within the same entry” (Fromkin & Rodman, 1993:174–175).

\(^7\) The problem regarding the treatment of polysemous lexical items in Biblical Hebrew lexica has also been noted by Lübke (1992). He has not, however, looked into the polysemy of prepositions.
brevity these subdivisions will not be discussed here. The following is thus a summary of the entry for מִן (min) in Brown et al. (1979:577–583):

1. with verbs expressing (or implying) separation or removal, whether from a person or place, or in any direction.
2. Out of;
3. Partitively;
4. Of time;
5. From … even, to;
6. In comparisons “beyond, above” hence in English than;
7. Prefixed to an infinitive;
8. As conjunction before a finite verb;
9. In compounds.

From the above list of meanings or uses, it can be seen that this dictionary does not make a clear distinction between syntactic and semantic information. Van der Merwe (2004:122–123) notes that this is a common problem with the existing dictionaries. He further explains that it is not always clear to what extent the syntactic information that is provided contributes to our semantic understanding of a lexical item. In no. 7, for example, the use of מִן (min) when prefixed to an infinitive is treated. In subdivision c. of no. 7, it is said to be used with a temporal force, meaning since or after. In no. 4, however, the temporal use of מִן (min) has already been treated. In subdivision b. of no. 4, it is also said to mean after. It would seem, then, that this division between מִן (min) with an infinitive, meaning after, and מִן (min) with a noun, also meaning after, is made on syntactic instead of semantic grounds.

Added to the problem of the confusion of syntactic and semantic information is the fact that different senses have been identified apparently on the basis of the appropriate English translation. One example of this can be seen when comparing senses no. 1 and 2. The first sense is said to occur “with verbs expressing (or implying) separation or removal, whether from a person or a place …”. The second sense of מִן (min) is described as occurring together with verbs of “proceeding, removing, expelling, etc.” A question arises as to what the difference between “verbs expressing … separation or removal” and verbs of “proceeding, removing, expelling”
is. It appears that these two uses of the preposition have been distinguished from each other based on the English words that are appropriate in the translations, namely, *from* and *out of*, respectively. It is not clear whether this really is a semantic difference or merely a syntactical one based partly on the syntax of English.

As noted previously, the different grammars and lexica that have treated מִן (*min*) mainly identified a different number of senses for it. These works also listed and grouped the senses differently. As the representative example from Brown *et al.* revealed, the identification of the different senses of מִן (*min*) was not necessarily based on a solid semantic foundation. All of this points to the confusion that exists with regard to the way in which the senses of מִן (*min*) should be delineated and organised.

The problem that arises can, hence, be formulated as follows: How do the senses of the polysemic preposition מִן (*min*) relate to each other based on the data found in Judges?

From this problem statement flows the following research questions, which need to be answered in this study:

- What is the primary sense of מִן (*min*)
- How should the distinct senses of מִן (*min*) be delineated?
- How are these senses related to the primary sense and to each other?

1.2 Central theoretical argument

The preposition מִן (*min*) is polysemic and it has a primary sense from which, based on certain cognitive processes, the other distinct senses developed in a structured way.

1.3 Methodological framework

The methodology that was used to test the above-mentioned hypothesis is called the principled polysemy approach. It was developed by Tyler and Evans (2003) and is

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8 Each of the works that were consulted will be treated in detail in section 2.1.
grounded in the larger field of cognitive linguistics\textsuperscript{9} and, more specifically, cognitive semantics. It aims to provide a theoretically sound methodology for determining a primary sense for a spatial preposition, as well as for determining when a sense should count as a distinct sense.

One of the foundational characteristics of cognitive linguistics is that it views language as being all about meaning\textsuperscript{10} (Geeraerts, 2006a:3). Because of the focus on meaning, cognitive semantics is a major subfield of cognitive linguistics.\textsuperscript{11} It is in this area of research that the polysemy of prepositions has received much attention since the 1980s (Nerlich & Clarke, 1997:352). However, with the explosion of the literature on the polysemy of prepositions, much confusion has arisen as to how the senses and the semantic network of prepositions should be treated (Cuyckens & Zawada, 2001:xvii).

With the principled polysemy approach, Tyler and Evans (2003) aimed to provide a methodology that would allow researchers to study the polysemy of lexical forms systematically. Accordingly, they propose two sets of criteria: one set for determining what the primary sense of a preposition should be, and another set for determining when a sense should be considered as a distinct sense (Tyler & Evans, 2003:42, 47–49). To answer the research questions posed by this study, the data will be tested against the two sets of criteria mentioned above.

1.4 Delimitation

The data that will be used to test the hypothesis will be taken from the book of Judges in the Hebrew Bible. This book was chosen because other books or portions of the Hebrew Bible contain either too many or too few examples of this ubiquitous

\textsuperscript{9} It is important to note that the term “cognitive linguistics” is subject to different interpretations. When it is understood broadly, any approach to language in which language is viewed as being situated in the minds of the speakers and in which linguistic description is taken to be a hypothesis about the mental state of the speaker can be termed “cognitive”. The term is used here to refer to the narrower meaning of it; namely, to refer to a movement which developed in the late 1970s and early 1980s mainly as a reaction against some of the trends of Chomskyan and formalist linguistics (Taylor, 2006:569).

\textsuperscript{10} This contrasts with generative grammar in which the focus was primarily on syntactic structures and rules (Geeraerts, 2006a:3).

\textsuperscript{11} Another subfield of cognitive linguistics is cognitive grammar. In this theory it is claimed that grammatical structures are inherently symbolic instead of an independent level of representation or formal system (Langacker, 2006:29 [originally published in 1990]).
preposition for the dimensions of this study. This book furthermore presents us with mostly narrative material in which the use of \textit{מִן} (\textit{min}) will likely reflect its more typical or natural uses. For this study, all the occurrences of \textit{מִן} (\textit{min}) in Judges will be taken into account. In rare cases, examples of \textit{מִן} (\textit{min}) from the rest of the Hebrew Bible will be used to shed light on an example in Judges.

In the discussion on the various uses of \textit{מִן} (\textit{min}) the focus will be on the semantic value of \textit{מִן} (\textit{min}) only. The different combinations that it forms with verbs will not be analysed in detail since that falls beyond the scope of this study. The semantic value that a verb adds to \textit{מִן} (\textit{min}) will also not be taken into account. This has the effect that mainly the lexical meanings of the preposition will be described in this study. The contextual usages of \textit{מִן} (\textit{min}) will not be expounded on in detail.

Since only the occurrences of \textit{מִן} (\textit{min}) in Judges will be analysed, the semantic network that will be proposed will not include all the senses that \textit{מִן} (\textit{min}) exhibits in the Hebrew Bible. Nevertheless, in order to establish a comprehensive semantic network for the target preposition, all the occurrences in the Hebrew Bible should be taken into account. However, the dimensions of this study does not allow for this.

1.5 Organisation

This dissertation is divided in six chapters including the present one.

Chapter 2: Literature review

\footnotesize
\begin{itemize}
\item \textit{מִן} (\textit{min}) appears 5 794 times in the Hebrew Bible and 1 553 times in the Pentateuch, for example.
\item Webb (2012:32) explains that the book of Judges has a clear structure. It comprises an introduction consisting of two parts (1:1-2:5 and 2:6-3:6), which is followed by a long central section in which the careers of the judges are narrated. The book concludes with an epilogue, also comprising two parts (chapters 17-18 and 19-21), which ends the book. For an in-depth discussion of the structure and the content of Judges, see Webb (2012), for example.
\item Representative examples of the data will be discussed in the body of the study. All the occurrences are listed in Appendix A.
\item In the case of the proto-scene that will be proposed for \textit{מִן} (\textit{min}) four contextual usages of the proto-scene will be briefly described in order to illustrate how it can be applied (cf. section 4.7.1). The semantic network that will be proposed will thus only include the lexical meanings of \textit{מִן} (\textit{min}) and not the contextual meanings.
\item For this reason this study should be viewed as exploratory, with a view to a later study of the complete semantic potential of \textit{מִן} (\textit{min}).
\end{itemize}
In the next chapter, an overview of the literature relevant for this study will be given. This literature can be divided in three main categories. Firstly, the literature on the preposition מִן (min) will be considered. This will be done by stating and briefly explaining the way in which some of the most influential lexica and grammars have treated מִן (min). Secondly, some of the previous studies that have been done on polysemy in Biblical Hebrew will be touched on. Thirdly, some of the important literature on the treatment of the polysemy of prepositions in natural languages will be explained.

Chapter 3: Methodology

In the third chapter the methodological framework used in this study will be expounded upon. To start with, the cognitive approach to language in general and to semantics more specifically, will be briefly described. A subfield of cognitive semantics, namely, spatial semantics, will be discussed in some detail since it is highly relevant in this study on the spatial preposition מִן (min). Finally, the principled polysemy approach will be discussed more extensively.

Chapter 4: Determining the proto-scene for מִן (min)

In chapter 4, an overview of the data will firstly be provided. The rest of this chapter will deal with determining the primary sense/proto-scene for מִן (min). The criteria that were proposed by the methodology for determining the primary sense will be applied to the data. Based on the results that were obtained through the application of the criteria, a primary sense will be proposed. The final section of the chapter will explain the proto-scene in more depth, while also dealing with the contextual and metaphorical uses of the proto-scene.

Chapter 5: The semantic network for מִן (min)

In chapter 5 an attempt will be made to develop a semantic network for מִן (min). Building on the proto-scene proposed in chapter 4, this chapter will continue with the application of the criteria in order to establish the derived senses. With the discussion of each distinct sense, a possible motivation for the development of this sense will be
offered. The chapter will conclude with a presentation of the semantic network that is proposed for מִן (min).

Chapter 6: Conclusion and recommendations
The literature that will be reviewed can be subdivided into three sections, each relating to one facet of the study at hand. Firstly, work that has been done on the preposition מִן (min) will be discussed in relative detail. This discussion will be preceded by an overview of the history of the study of Hebrew. Secondly, a brief overview will be given of work that relates to polysemy in Biblical Hebrew. The third section will provide a synopsis of the major approaches to the polysemy of prepositions in general linguistics.

2.1 The preposition מִן (min)

Before endeavouring to analyse the polysemic nature of מִן (min), it is essential to take a thorough look at how this preposition has been treated up to now. As can be expected, the different stages of the development of linguistics had a profound impact on the description of מִן (min). This section will therefore start with a brief look at the history of the study of Biblical Hebrew in general. The discussion will then focus more narrowly on the treatment of מִן (min) in some of the most significant Biblical Hebrew lexica and grammars.1

It is generally accepted that the grammatical study of Hebrew started with Saadia Gaon in the early 10th century AD when he wrote the first Hebrew lexicon titled Argon in 902 AD. He also wrote a Hebrew grammar titled Kutub al-Lugha (“Books on the Language”) as well as many other works (Waxman, 1960:167–168). Other important role-players in this initial period of Hebrew lexicography were Menahem ben Saruq (c.910–c.970 AD) and Rabbi Adomin ha-Levy (or Dunash ben Labrat) (920–970 AD). Menahem ben Saruq’s most important work was a dictionary in which he dealt with the entire field of Biblical Hebrew. He also contributed much to the

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1 The following works will be discussed: Gesenius’s lexicon (Gesenius & Tregelles, 1857) and grammar (Gesenius & Kautzsch, 1910), the lexicon by Brown, Driver and Briggs (1907), the lexicon by Koehler and Baumgartner ([1953], 1995), Clines’s Dictionary of Classical Hebrew (1993), Waltke and O’Connor’s An introduction to Biblical Hebrew syntax (1990), A grammar of Biblical Hebrew by Joüon and Muraoka (2006), and the Biblical Hebrew reference grammar by Van der Merwe, Naudé and Kroezé (1999).
theory of the derivation of nouns from verbs, as well as to establishing and explaining the roots of words (Waxman, 1960:170). Dunash ben Labrat was the first to distinguish between transitive and intransitive verbs. In addition to this he divided the stems into weaker and stronger and he recognised the Pi‘el stem formation (Waxman, 1960:170–171). These early linguists did pioneering work that prepared the way for all the research in Hebrew linguistics that would follow.

This initial period of Hebrew literature was succeeded by the so-called creative period, which lasted from about 1000 to 1150 AD. During this period a breakthrough in the study of Hebrew grammar came about when Judah Hayyuj (c.940–c.1010 AD) discovered that Hebrew roots consisted of three radicals instead of only two as earlier grammarians had thought (Waxman, 1960:72).

Another influential figure in Hebrew lexicography in the Middle Ages was David Kimḥi (1160–1235). His most important work was the Mikhlof (“Collection”), which consisted of a grammar and a lexicon of the roots of Biblical Hebrew words (Waxman, 1960:179). According to Waxman (1960:179), Hebrew lexicography and grammatical studies in the Middle Ages reached a climax with the works of Kimḥi.

The next major era in the study of Biblical Hebrew was the emergence of the comparative method from the middle of the 18th century. During this period Albert Schultens (1685–1750 AD) challenged the view that Hebrew was the original and primary Semitic language from which the other Semitic languages stemmed. He also initiated a period in which much emphasis was placed on Arabic to explain the meaning of obscure Biblical Hebrew words (Eng, 2011:10).

During this era, another very prominent person was Heinrich Friedrich Wilhelm Gesenius (1786–1842). His grammar and lexicon have undergone many revisions and have become standard works even for the present day. Since both of these works will be discussed at length in sections 2.1.1.1 and 2.1.2.1 respectively, it will suffice to say here that Gesenius had a very great impact on the study of Hebrew. One way in which the influence of Gesenius is manifested is in the fact that the lexicon by Brown et al. (1979),² which is also still a standard reference work, was based on his lexicon.

² This work will be discussed in section 2.1.1.2.
The comparative method was followed by the comparative-historical method. This was a diachronic approach in terms of which an attempt was made to reconstruct an earlier form of the Semitic languages. It is during this time that the concept of proto-Semitic developed, namely, the concept of a language that would be the ancestor of all the Semitic languages. With the discovery of Ugaritic and more finds of other Semitic languages in the 20th century, the historical-comparative enterprise continued. It is likely that these developments are best displayed in the lexicon by Koehler and Baumgartner,³ which first appeared in 1953 (Eng, 2011:11–12).

One of the main turning points in modern linguistic theory came with the work of Ferdinand de Saussure. With the publication of his books, *Memoire* and *Cours de linguistique generale* in 1878 and 1916, respectively, a whole new approach to the study of language came about. This new approach came to be known as structuralism. In structuralism the focus shifted from the study of isolated words to the structure of which a word formed part (Fensham, 1973:7). Eng (2011:14) mentions that this contrasted drastically with a purely etymological approach to language. He adds that the *Dictionary of Classical Hebrew* by Clines (1993) displays the influence of this linguistic approach in that it lists systematically the syntagmatic relations in which a word occurs.⁴

A completely new approach to the lexicography of Biblical languages was followed by Louw and Nida in the *Greek-English Lexicon of the New Testament based on semantic domains* (1989). Building on the notion of semantic domains, Reinier de Blois, as editor, developed the web-based *Semantic Dictionary of Biblical Hebrew* (available at http://www.sdbh.org), which was launched in 2000. At the time of writing this dictionary had 3 893 entries. This new dictionary approaches language from a cognitive perspective and thus makes use of some of the important insights of cognitive linguistics (De Blois, 2002:2).⁵ Given the solid theoretical grounding of this dictionary, it is representative of a move in the right direction in Biblical Hebrew lexicography.

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³ This lexicon will be discussed in section 2.1.1.3.
⁴ See section 2.1.1.4 for a discussion on this work’s treatment of מין (*min*).
⁵ At the time of writing, מין (*min*) is not found in this dictionary. As far as could be determined other prepositions have also not been treated in it yet.
Since this dictionary will not be discussed in the next section where the treatment of מִן (min) is dealt with, it might be useful to briefly note some of its features here. One trait that distinguishes it from Louw and Nida’s dictionary is that it makes a distinction between lexical domains and contextual domains. Words are thus listed in different lexical domains on the basis of their different lexical meanings. For every lexical meaning, the word is found in different contexts. According to these contexts, the word is again listed in the appropriate contextual domain (De Blois, 2000:20).\(^6\)

The treatment of the target lexeme, מִן (min), in lexica and grammars will now be discussed.\(^7\)

2.1.1 Lexica

2.1.1.1 Gesenius

The Hebräisch-deutsches Handwörterbuch über die Schriften des Alten Testaments by Dr Heinrich Friedrich Wilhelm Gesenius was first published around 1810. Although this lexicon has undergone many revisions and translations, the main content has stayed the same. It is one of the standard resources on Biblical Hebrew and contains a wealth of information about the philological relationship of the lexical items with related languages, as well as references to scholarly articles (De Blois, 2000:5).

To understand the method that Gesenius used to compile this lexicon, it is helpful to look at the eight rules that he proposed for lexicography. They are briefly summarised here (Miller, 2009:27–28):

\(^6\) The author believes that this approach to lexicography places the focus on the right place, namely, semantics. This study hopes to provide a starting point for the study of מִן (min) in order to be able to later classify it in lexical and contextual domains. The dimensions of this study, however, do not allow for this.

\(^7\) For the purposes of this study only the grammars and lexica that have treated מִן (min) will be discussed. Some studies, however, have also turned their attention to the interpretation of some aspects of מִן (min). See, for example, Jakob Milgrom (2007) and Roy Gane (2008), who investigated the meaning of מִן (min) in pericopes dealing with purification offerings. Mikhal Oren (2011) conducted research on the relation between the partitive meanings of both the prepositions מִן (min) and -ַ (b-), as well as looking at the partitive meaning of מִן (min) in relation to its other usages. William Chomsky (1970) looked into the phenomenon of the so-called “interchangeability” of the prepositions -ַ (b-) and -ַ (l-) and מִן (min). He argues that many difficult passages can be explained if it is assumed that these prepositions sometimes overlap in meaning (Chomsky, 1970:89).
1. The information that belongs in a lexicon should be kept apart from that which belongs in a grammar or commentary.

2. A complete list of the constructions and phrases in which a word appears should be listed. “This is called the syntactical side of the lexicon” (Miller, 2009:28).

3. The language should be treated historically.

4. Variant readings of the Hebrew manuscripts and the Samaritan text should be listed.

5. If a proper name contains a verbal root not attested elsewhere, this name should be included in the lexicon.

6. The lexicographer should also study oriental antiquities.

7. The significations\(^8\) of a word should be listed progressively in the most natural order “as they may have developed themselves” (Miller, 2009:28). This method is known as the “historico-logical” method.

8. All the words should be listed alphabetically.

Rule 7 is especially relevant for the present study as it deals with the fact that a word can have many different significations (i.e. meanings or senses). It is assumed that these senses are related and that they developed in a structured manner from a primary or native signification (as Miller [2009:28] puts it). This view contrasts sharply with later influential linguistic theories which viewed the lexicon as containing only the idiosyncratic and the arbitrary. According to this view, the different senses of one linguistic form are associated with it only by accident (Tyler & Evans, 2003:5). The view taken by Gesenius agrees to a large degree with the view that cognitive linguists take on the nature of word meaning, namely, that distinct meanings of a word are probably motivated and systematically related (Tyler & Evans, 2003:6).

The application of this rule can also be seen in Gesenius’s treatment of the preposition מִן (min). In the lexicon (as opposed to the grammar), Gesenius assumes that the preposition מִן (min) is in fact the construct state of the noun מֶן (mēn) meaning “part, portion” (Gesenius & Tregelles, 1857:481). This led to him placing the partitive meaning of מִן (min) first in the list of senses, because he considered it to be

\(^8\) That is, senses or uses.
the primary meaning of the preposition.\textsuperscript{9} He thus argues that the other senses developed from the partitive sense.

The following is a summary of the senses that this lexicon lists (Gesenius & Tregelles, 1857:481–485) (original italics):

1. Partitive
   a. “When it refers to a multitude, it denotes (some) out of the whole number.”
   b. “Where it refers to a whole, something, some.”
   c. “some part of one, even one”

2. “Going out from any thing”;
   a. “of the material, out of which any thing is made”
   b. “of origin from a parent, or a native place”
   c. “the author and efficient cause whence any thing proceeds”
   d. “of the instrument”
   e. “of the reason, on account of which (whence) any thing is done”.
   f. “of a law or rule, according to which any thing is done”

3. “The notion of receding, departing, removing away from any place”;
   a. after verbs of departing, fleeing, withdrawing, fearing, hiding, hiding oneself, shutting, guarding, keeping, defending.
   b. “Put absol. it signifies distance from any thing, to be far off from it”
   c. “to be near but separated from any thing”
   d. “figuratively applied to time, it denotes-
      i. “a time from which onward”
      ii. “The time which next follows another, immediately after”

4. Comparative;
5. Prefixed to an infinitive
   a. “because that, because”

\textsuperscript{9} As discussed later, this position was not held in the later versions of his Hebrew grammar.
b. “from that, used of time, after that”
c. “so that not, lest”

6. “Prefixed as a conjunction to a future.”

According to the seventh rule, it can be assumed that the senses are listed in the order which Gesenius took to be the order in which they developed from the primary sense. For some of the “derived senses”, an explanation as to how they are related to the primary sense is given. For the development of the second “main” sense (“going out of any thing”) from the primary (partitive) sense, the following explanation is given: When something goes out from something else it is implied that the former was in the latter and was “as it were, made a part of it” (Gesenius & Tregelles, 1857:482).

For the third main sense (“receding, departing, removing away from any place”), no explanation is given as to how this sense developed from either of the two senses discussed thus far. It is noted, however, that this sense is the more frequent meaning of the preposition, but not “as is commonly regarded, its primary sense” (Gesenius & Tregelles, 1857:483). As already mentioned briefly, this position was later challenged in the grammar by Gesenius and Kautzsch (1910:382).^{10}

As regards the fourth main sense (comparative), it is merely stated that it comes “from the idea of proceeding out of, taking out of”, which seems to refer to the third sense. In the 1883 edition of the Hebräisch-deutsches Handwörterbuch, which was revised by Mühlau and Volck, it is asserted that the comparative usage of &min can be explained by the original spatial meaning of the particle (Gesenius, 1883:471). This stance also resembles the one taken by cognitive linguists such as Radden and Dirven (2007:304).

Concerning the fifth use (with an infinitive), subdivision (a) (“because that, because”) relates to subdivision (e) (of the reason, on account of which [whence] anything is done) of the second sense and is indicated as such in the lexicon. These two entries in the lexicon seem to refer to the same sense of the preposition. The reason they are listed separately is probably due to syntactic considerations and not semantic.

^{10} The issue of which sense is to be regarded as the primary sense will be dealt with in chapter 4.
considerations. Regarding the sense of “so that not, lest” of subdivision (c), it is said to be derived from the third sense, namely, that of receding.

In conclusion we can say that although this lexicon does not have a solid semantic grounding, some of the underlying assumptions agree with state-of-the-art research in linguistics. We have seen that Gesenius endeavoured to structure the entry for מִן (min) in a logical way that makes the relations between the senses clear. With some of the proposed senses he provides a brief explanation of their development from the primary or derived senses. This is not done consistently, however, and he does not provide a structured methodological framework on which these assumptions are based. However, he does illustrate his explanation of the senses with examples from the Hebrew text, as well as from other languages such as Greek, Latin, Arabic and Syriac (cf. Gesenius & Tregelles, 1857:481-485). This reveals that this work was strongly influenced by the philological school of thought that prevailed at the time of the publication of this lexicon.

2.1.1.2 Brown, Driver and Briggs

The lexicon by Brown, Driver and Briggs was first published in 1906 and is based on the translation of Gesenius’s lexicon into English done by Robinson in 1854. This lexicon is still a very influential source even today. As already noted, it is interesting to note that although this lexicon is based on the one by Gesenius, the entry that it has for מִן (min) differs substantially. In Brown et al., for instance, very little attempt is made to explain how the different senses of the preposition are related. The order in which the senses are listed is also different from that of Gesenius, presumably because it does not assume the relation between the noun מִן (mēn) and the preposition מִן (min), and therefore does not recognise the partitive sense as the primary sense. After the discussion on the morphology of מִן (min), a summary of the preposition’s senses is given in the following words: “[a] prep[osition] expressing the idea of separation, hence out of, from, on account of, off, on the side of, since, above, than, so that not” (Brown et al., 1979:577). From this summary one can deduce that the sense of separation is taken to be the primary or basic sense from which the other senses developed. It also offers brief comparative information on the presence of מִן (min) in cognate languages, but the focus of this dictionary is largely
on the syntactical structures in which מִן (min) occurs and how it should be translated in each instance.

The following is a summary of the senses that this lexicon lists (Brown et al., 1979:577–583) (italics and numbering original):

1. “with verbs expressing (or implying) separation or removal, whether from a person or place, or in any direction”
   a. e.g. descend, fall, go up, raise up from (a mountain). Verbs of going, calling, asking, delivering, hiding, taking or withholding, keeping, being far, desisting, judge (and save), answer (and save), you shall see from me Jud 7:17. With adverbs.
   b. “Without a verb of similar significance sometimes expresses the idea of separation, away from, far from”
   c. “of position, off, on the side of, on

2. Out of.
   a. “out of Egypt: so:”
      i. “with verbs of proceeding, removing, expelling, etc.”
      ii. “of the place out of which one looks, speaks, exerts power, etc.”
      iii. With מבerrar, הנהר, פאש.
   b. “Of the material out of which anything is formed, or from which it is derived:”
      i. Out of soil etc.
      ii. “with verbs of eating, filling, etc.”
   c. The source or origin
      i. Parents
      ii. “the tribe or people, from which a person comes”
      iii. Of animals and things
      iv. מִל ב “with reference to what is self-devised”
d. “of the source or author of an action, counsel or event”

e. “the immediate or efficient cause (chiefly poet.), in consequence of”

   i. “the cause, a person”
   ii. “the cause, a thing”
   iii. “with verbs of fearing, to express the source of the emotion”

f. “of the remoter cause, the ultimate ground on account of which something happens or is done.”

g. “the cause being conceived as regulative … according to”

3. Partitively

   a. “out of, from”
   b. “the number being omitted, מִן is used indefinitely:”

       i. “some of”
       ii. “to designate an individual”
       iii. In a negative or hypothetical sentence “any, aught”
       iv. used with a noun of unity to express the idea of a single one

4. Of time

   a. “as marking the terminus a quo, the anterior limit of a continuous period, from, since”
   b. “as marking the period immediately succeeding the limit, after”
   c. In some phrases מִן loses its significance.

5. From …… even, to

   a. In geographic or local sense.
   b. “metaph[orical], not of actual space but of classes of objects, to express idiomatically the idea of comprehension” “both … and”, “either … or”
   c. of time - implying intervals.

       i. ב…מ: from… to, of time, implying intervals
       ii. ב…מ: of time, with intervals
iii. מִן-….ן: from … to, of time, implying intervals

6. “In comparisons, beyond, above, hence in Eng[ish] than”
   a. “when an object is compared with another distinct from itself”
   b. “when an object is compared with a group or multitude of which it forms one”
   c. “sometimes in poetry the idea on which מִן is logically dependent, is unexpressed, and must be understood by the reader”
   d. “a thing being too much for a person or surpassing his powers”

7. Prefixed to an infinitive:
   a. “with a causal force” “from, on account of, through”
   b. “after verbs implying restraint, prevention, cessation”
      i. “after similar verbs, expressing concisely a negative consequence”
         “so as not to, so that not”
      ii. Expresses negative consequence even more concisely with a noun only.
   c. With a temporal force: “since, after”

8. Once as a conjunction before finite verb “that they rise not again”

9. In compounds with other prepositions:
   a. מָאַת, מָאַס etc.
   b. לְמִן (mīn), “used almost exclusively for terminus a quo, whether of space or time”

In our discussion on this entry for מִן (mīn) attention will in particular be given to the way in which this entry differs from the one in Gesenius's lexicon.

Brown et al. explain the first sense of מִן (mīn) by means of the syntactic constructions in which it occurs. In subdivision (a) they provide a detailed list of verbs with which it is used. These verbs are said to express separation or removal and מִן
(min) can therefore mostly be glossed with from. This sense agrees with the one that Gesenius lists third.

The second main sense agrees for the most part with the second sense of Gesenius. In the dictionary by Brown et al. only a gloss is provided, namely, out of. In the first subdivision (2[a]), the sense is explained by stating that it co-occurs with verbs relating to “proceeding, removing, expelling”. As noted in the introduction, it is not clear how this sense differs from the one in 1(a). It seems then that this division was made on grounds of the English gloss that should be used, instead of the meaning of מִן (min) in both instances. The rest of the sub-senses listed under the second sense agree with those listed in Gesenius.

There are two other major differences between Gesenius and Brown et al.: Brown et al. list senses (4) and (5), whereas Gesenius does not. Sense (4), which relates to time, is incorporated in sense (3) of Gesenius, where it is stated that the “notion of receding, departing, removing away from any place” is “figuratively applied to time” (Gesenius & Tregelles, 1857:483–484). As has already been pointed out, the observation that abstract domains such as time are described in terms of concrete realities such as space corresponds with the view held by cognitive linguists (e.g. Radden & Dirven, 2007:304).

In sense (5), מִן (min) is dealt with as it co-occurs with other prepositions. These combinations then result in more or less fixed expressions which need to be translated with certain English equivalents. This use is also listed under sense (3) in Gesenius. One again wonders whether it is indeed a different sense, or whether Brown et al. listed it separately for the sake of the translation or on syntactic grounds.

In summary, we can say that although Brown et al. provide a detailed entry for מִן (min), the standard of the semantic analysis that was done remains dubious. The fact that this lexicon has deviated from its predecessor is significant and highlights the fact that the demarcation of the different senses of מִן (min) is in no way a simple matter. Although the summary of the preposition’s meaning (that was stated above) uses the word “hence” to indicate that the primary sense of separation provided the basis for the other senses (or rather glosses), no explanation of the relationship
between this primary sense and the other senses is given. This also has the effect that no rationale is provided for the order in which the senses are listed.

2.1.1.3 Koehler and Baumgartner

Another influential dictionary is the one by Koehler and Baumgartner, which first appeared in 1953. De Blois (2000:7) notes that this dictionary is more up to date than the ones by Brown et al. and Gesenius, even though in the preface to the first edition it is stated that “the most important part of linguistics is the comparison of languages” (Koehler & Baumgartner, 1953:XII). Regarding its treatment of מִן (min), as with the one by Brown et al. it does not consider it to be derived from the noun מִן (mën). Nevertheless, the 1953 edition gives its basic meaning as “part of > out of, from, off” (which seems to indicate that the senses of “out of, from, off” were derived from the partitive sense). It then goes on to list 19 different senses (Koehler & Baumgartner, 1953:535–536). In the 1995 edition, the basic meaning is given as “from within, away from” and only 11 different senses are listed. This reduced number of senses is due to the fact that several of the main senses in the first edition were combined in the second edition. This makes it clear that more attention was given to the relation of the senses in the later edition.

Here is a summarised version of the entry for מִן (min) in the later edition (Koehler & Baumgartner, 1995:597–599) (bolding and numbering original):

1. Local:
   a. “The point of departure for an action: away from, out of”
   b. “together with ילָּא indicates direction of movement”
   c. “points to the place or in the direction where something can be found”

2. Temporal:
   a. “Since”
   b. “immediately after”
   c. “after”
   d. “from the time when something happened”
3. Designates:
   a. “the material from which something is made”
   b. “the original source”

4. Designates:
   a. “the cause”
   b. “the originator”
   c. “the logical subject of a passive verb”

5. “specifies the point of view of the person who is passing judgement”
   a. “I am too small for” “too heavy”
   b. “substitute for comparative form of the adjective, more than”

6. “specifies the logical cause (→ 4a): in consequence of, because”

7. “with verbs of fearing, hiding, warning, guarding: from, before, in the face of”
   a. With שמר,סתר,ירא,זהר,ברח
   b. “Therefore: far from > without”

8. Partitive
   a. “part of the whole”
   b. “after adjective superlative”
   c. “the proportion of the part to the whole is not specified”
   d. “an undetermined part of the whole”

9. “מִן with inf[initive]”
   a. “because he loves”
   b. “so that not”
   c. “temporal: ... after he sent them away”

10. With other prepositions
    a. Preceding
    b. Following
11. “Conjunction. lest, so that ... not”

Once again, the number and the organisation of the senses in this lexicon differ from those in both Gesenius’s and Brown et al.’s lexica. An interesting point to note is that Koehler and Baumgartner grouped the senses of out of and away from together in 1.a., whereas both Gesenius and Brown et al. treated it as separate senses.

2.1.1.4 Dictionary of Classical Hebrew (Clines)

The Dictionary of Classical Hebrew, which was edited by David Clines, is a newer dictionary (the first volume was published in 1993) and De Blois (2000:8) states that modern linguistic theory formed the basis of this work. The uniqueness of this lexicon lies in the fact that it not only treats the Hebrew found in the Hebrew Bible but also that which is found in Ben Sira, and the Qumran texts.

The introduction to this dictionary clearly states that it “is not a historical dictionary, and it does not aim at tracing the development of the meaning of words” (Clines, 1993:16). In the entry for מִן (min), therefore, it does not make any assumptions about the origin of the preposition. It is also explained that the meaning of cognate words are irrelevant to Hebrew and thus מִן’s (min) occurrences in related languages are also not mentioned. The dictionary lists 16 different uses or senses, which are then subdivided and illustrated with detailed examples. This dictionary does not indicate a primary sense for the preposition, nor does it specify the relation between its uses.

In the introduction it is acknowledged that the semantic analyses in this dictionary “have a large subjective element in them, and that our perception of senses is often dependent on the semantic structure of the English language” (Clines, 1993:19). The introduction explains that the senses of the words are generally listed according to the frequency with which they are attested in the sources. According to the introduction this has the effect that concrete senses generally precede metaphorical senses and that this makes this dictionary different from many other Hebrew dictionaries (Clines, 1993:19).

Concerning the layout of the entry, the various forms of מִן (min) are discussed, followed by a summary of the full entry. In this summary, references are made to the
pages (not included here) where each sense is treated extensively. The following summary is taken verbatim from the lexicon (Clines, 2001:337) (bolding, italics and numbering original):

1. of direction,
   a. (away) from,
   b. (positioned away) from, to, on at; from (the side of), in (the direction of), to(wards),
   c. from (out of), (from) out of,
   d. In from the outside, from the perspective of the one who is inside,
   e. (originating) from, of,
   f. from, (at the instigation) of, with (the sanction of),
   g. starting from,

2. of time,
   a. from, since,
   b. after, at (the end of), beyond,
   c. Immediately after,

3. of material, (out) of, (made) from, (consisting) of,

4. partitive,
   a. (some) of, (one) of, (any) of, (none) of,
      i. as subject of the verb,
      ii. in nominal clause,
      iii. as object of the verb,
   b. (out) of, from (among),

5. of comparison,
   a. (more) than, (better) than, (less) than,
   b. (more) than (all others), i.e. most of all,

6. privative,
a. without, for lack of, away from,
b. from (being), from (doing), so as not to be, so as not to do, so that not,

7. locative, in, on,

8. of cause, on account of, because of, for (reason of), through, at,

9. of agent, by,

10. of instrument, by (means of), with,

11. in the estimation of, before,

12. perhaps against, (for protection) from,\(^\text{11}\)

13. מִן .... ו מ ע ל ה and variations as a noun, your offspring,

14. מִן .... .... מִן ....

a. positional,

b. temporal,

15. מִן in association with other prepositions,

a. מִן (ו) ..... מִן (ו),

i. of place,

ii. class of objects,

iii. Time,

b. מִן ... מִן from ... to,

c. מִן ... מִן,

d. of place,

i. of direction,

ii. of time,

iii. מִן - of direction,

16. מִן in compound, followed by other preposition, particle or adverb.

\(^{11}\) This possible sense is not attested in Biblical Hebrew and will therefore not be taken into account in this discussion.
Clines (2001) lists 16 main senses, which is the most of all the lexica that were discussed. This is probably due to the fact that he identifies at least three main senses that have not been listed in any of the other grammars, namely, numbers 12 and 13. The way in which the senses are organised also differs to a large degree from the other lexica. Although Clines (as cited by Eng, 2011:17) argues that the meaning of the words lies in their use in language, some of the examples that he gives does not seem to confirm this. Sense no. 7 is described as having a locative sense, which can be glossed with on or in. Two examples of this proposed sense do not, however, involve location, but time\(^\text{12}\) (cf. Clines, 2001:342).

2.1.2 Grammars

2.1.2.1 Gesenius

Like his lexicon, Gesenius’s Hebrew Grammar, first published in 1813, also analysed and described linguistic phenomena according to philological comparisons with related languages and logical explanations (Van der Merwe, 1987:162–163). In the 25th edition of this grammar, Kautzsch elaborates on the syntax that Gesenius wrote and, in the 28th edition, he uses the results of the most recent research on comparative philology of the time (Van der Merwe, 1987:163–164; Fensham, 1973:4). In this grammar’s treatment of מִן (min), however, it does not draw heavily on etymological data, but rather treats מִן (min) under different sections according to its various syntactic uses.

Firstly, מִן (min) is treated in the section relating to prepositions. In the beginning of this section it is stated that “[a]ll words, which by usage serve as prepositions, were originally substantives” (Gesenius & Kautzsch, 1910:297). These substantives are said to be in the accusative and the construct state and the noun that is governed by them is therefore said to be in the genitive. This claim is supported by stating that Arabic in fact has the genitive ending. Examples of this pattern from German, Greek and Latin are also given. מִן (min) is listed together with other prepositions and the meaning of the substantive from which it presumably originated is given as

\(^{12}\) The examples are “on the next day” (Genesis 19:34) and “turn back your foot on the sabbath” (Isaiah 58:13).
“separation”. The preposition is glossed as “from, out of” (Gesenius & Kautzsch, 1910:297).

In the section that treats the “subordination of nouns to the verb by means of prepositions”, the senses of מינ (min) are explained. As in Gesenius’s lexicon it is remarkable to note that this grammar agrees, to some extent, with the cognitive linguistic view of prepositions when it maintains that with most prepositions some notion of a spatial relation underlies the construction. This notion is then extended to “the ideas of time, motive, or other relations conceived by the mind” (Gesenius & Kautzsch, 1910:377). In correlation with the assumption that מינ (min) originated from a noun meaning separation it is said to represent two main ideas, namely, 1) that of separation, distance or remoteness from something, and 2) that of movement away from something (Gesenius & Kautzsch, 1910:382). Senses of מינ (min) that are listed separately in other lexica and grammars are here accounted for as being related to and derived from these two main senses.

The last section in which מינ (min) is discussed is the one on “the comparison of adjectives”. Here it is implied that the comparative usage of מינ (min) is also related to the “separation” sense when it is stated that the fundamental idea behind the phrase גּבֹהֵמִכּלּהֶם (gāboªh mkkoll-hāªâm) is “tall away from all the people” (Gesenius & Kautzsch, 1910:429). In the instances where מינ (min) is used after adjectives or intransitive verbs, it is argued that it either denotes “the removal of a thing from a person, or the severance of the person from some aim or object” (original italics) (Gesenius & Kautzsch, 1910:430).

The senses of מינ (min) identified in this grammar can thus be summarised as follows (Gesenius & Kautzsch, 1910:382–383, 429–430) (original italics):

Originally separation:

1. “distance, separation or remoteness from something”

13 With regard to the “original” sense, Gesenius and Kautzsch (1910:382) admit that they formerly advocated that the partitive meaning was probably the basic sense of מינ (min) but that it is more correct to take “separation” as the “starting-point” for the different uses.
2. “motion away from something”
   a. “after such ideas as to take away from, to beware, to be afraid of, to flee, to escape, to hide oneself from”
   b. Causative

2.1.2.2 Waltke and O’Connor

In Waltke and O’Connor’s *Introduction to Biblical Hebrew syntax* (1990), the semantics of prepositions in general is described in some detail. It is explained that prepositions signify relations, and that locational and temporal relations are said to be the best developed relations that prepositions signify. Prepositions often also indicate other important relational types, such as goal, instrument, interest, agent and cause. It is also emphasised that the verb by which the preposition is governed and the perspective from which the action is viewed are very important in the semantics of prepositions (Waltke & O’Connor, 1990:190–191).

The different senses of מִן (*min*) that this grammar identifies are the following (Waltke & O’Connor, 1990:212–214):

1. The locational מִן (*min*):
   a. “the place where a thing or a person originated”;
   b. “the direction where a thing is located”;

2. the ablative sense, thus “movement away from a specified beginning point”;

3. temporal;
   a. beginning point included, *from, on, in*,
   b. beginning point not included, *after*,
c. block of time, after,

4. “the material of which something is made”;
5. “the author of authority from whom a standard or truth originated”;
6. “the cause or means of a situation”;
7. an agent;
8. a partitive marker;
   a. simple, some of,
   b. “comparative/superlative” the best/better of, the worst/the worse of,
   c. “in negative clauses” none of, not one of
9. a privative marker; and
10. a comparative marker.
   a. “prefixed to a standard by which a quality is measured”
   b. prefixed “to a group to which something is compared”

It should be noted that this grammar observes that, spatially, מִן (min) can have both static and dynamic senses. Although the ablative sense is not listed first, it is said to be the more basic sense and that it underlies the sense indicating origin (no. 1a) (Waltke & O’Connor, 1990:212). Thus, the “primary” sense and the relationship of this sense to one of the other senses are indicated.

Senses 4 to 7 are said to be similar to the locational and ablative senses. With the rest of the senses, however, no attempt is made to explain the relationship between them or with the primary sense (cf. Waltke & O’Connor, 1990:212–214).

2.1.2.3 Joöon and Muraoka

In their work, A grammar of Biblical Hebrew, Joöon and Muraoka (2006) treat the morphology of מִן (min) in part two which is about morphology. In part three, on syntax, its distribution and uses are discussed. This grammar identifies the primary idea that מִן (min) expresses as that of separation and distance. The different senses are thus specified as the following (Joöon & Muraoka, 2006:460):

1. “Separation and distance”;
2. “The idea of provenance” or origin which entails:
   a. “the material of which something was made;
   b. cause; and
   c. “source or origin.”

3. Partitive meaning:
   a. “’ve of explanation’;
   b. Temporal sense;
   c. “Meaning of difference” i.e. comparison;

4. With an infinitive:
   a. causal meaning; and
   b. consecutive meaning.

This grammar does not specify as many meanings as the other sources. However, it is interesting to note that one of the seven senses listed in the so-called “’ve of explanation” did not receive much attention in the other works.\(^\text{14}\) Joûon and Muraoka (2006:460) explain that the comparative sense comes “from the idea of separation and distance”. As regards the other senses, no explanation for their relation to the primary sense is given.

2.1.2.4 Van der Merwe, Naudé and Kroeze

The Biblical Hebrew reference grammar by Van der Merwe et al. (1999:276) gives more or less the same description of the semantics of prepositions in general as Waltke and O’Connor (1990:190–191). This grammar does not claim to offer a complete account of the semantics of prepositions (Van der Merwe et al., 1999:225) and, in its treatment of’ve (\(\text{min}\)), it identifies eight main uses, which can be summarised as follows (Van der Merwe et al., 1999:287–290):

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\(^{14}\) As far as could be determined, only Brown et al. (1907) included this sense for’ve (\(\text{min}\)), calling it the’ve (\(\text{min}\)) of explication.
Chapter 2: Literature review

1. Spatial positioning: source:
   a. “Place from where an action is undertaken”;
   b. “Person from whom something has come”;
   c. In a fixed expression with -ל, translated as e.g. “at the northern side of”;

2. Temporal positioning: “a point in time since when something happened”;
3. Alienation: privative:
   a. “alienation of a role”;
   b. “alienation of a process (usually a threat)”; and
   c. “alienation of an object.”

4. “Material of which something is made”;
5. The “cause of a situation”;
6. Instrument:
   a. non-human instrument;
   b. “human instrument or agent.”

7. Partitive: “part of a greater whole”;
8. Comparison:
   a. “positive comparison (more than, greater than)”;
   b. “comparison of abilities”;
   c. “exclusive comparison.”

This grammar provides a concise summary of the senses of מִן (min), and explains the basic spatial function of מִן (min) as movement “away from x” (Van der Merwe et al., 1999:287). One oddity that should be noted is that although the first main sense is said to indicate spatial positioning, sense 1.b is said to indicate the person from whom something comes. The example that is taken from 1 Kings 2:15 to elucidate the sense refers to a non-spatial entity (namely kingship) that is said to have come from the Lord.
2.1.3 Summary

The discussion of the literature on the preposition מִן (min) started with an overview of the history of the linguistic research that has been done on Biblical Hebrew. In subsequent sections the way in which מִן (min) has been treated in influential lexica and grammars\(^\text{15}\) was examined. The differences in the analyses of מִן (min) emphasise the fact that the delineation of its senses is a difficult matter. Although some of the sources have attempted to provide a little explanation about the way in which the senses are related to the primary sense and to each other, none of them has offered a systematic account of the polysemic nature of מִן (min).

Since the polysemy of מִן (min) has not been treated in a systematic way, it may be beneficial to look at what research has been done on other lexemes in Biblical Hebrew.

2.2 Polysemy in Biblical Hebrew

2.2.1 De Regt

The article “Multiple meaning and semantic domains in some Biblical Hebrew Lexicographical Projects: zera” by De Regt (1997) deals with the polysemy of the lexeme זֶרֶעַ (zr`)\(^\text{15}\). De Regt (1997:63–65) firstly shows that the meanings of this lexeme have been treated inaccurately by the traditional dictionaries (Brown et al. and Koehler and Baumgartner), as these dictionaries did not clearly differentiate between lexical meanings of the root and contextual usages of it. He then explains that the research that was done for the Hebrew-English Lexicon of the Old Testament Based on Semantic Domains (a project launched in 1981 by the South African Bible Society) focused on determining the lexical meanings of a lexeme in order to formulate definitions rather than glosses for the meanings and to assign these meanings to specific semantic domains. He argues that as soon as a semantic shift in a lexeme can be identified, there is enough reason to distinguish between two different meanings (De Regt, 1997:66). In the research that is presented in this

\(^{15}\) There are some other grammars that treat מִן (min) in addition to those that have been discussed; see, for example, Davidson (1966), Gemser (1968) and Van Rooy (1984). The analyses that these grammars offer for מִן (min) do not differ significantly from any that have been discussed here.
article, it is clear that a thorough semantic analysis has been done. This did not, however, take the research that had been done on cognitive linguistics and cognitive semantics into account.

2.2.2 Tawil

In his article, “The semantic range of the biblical Hebrew חלל: lexicographical note X”, Tawil (2005) inductively traces the “logical semantic development” (Tawil, 2005:92) of the senses of the root חלל (hill). He argues against the notion that חלל (hill) represents three or four homonyms and rather shows that it is a polysemous root with several related senses which developed in a logical way. He notes that medieval lexicographers such as Ibn-Janaḥ and Kimḥi believed that only one root חלל (hill) exists in Biblical Hebrew and that this root has a range of meanings. The lexica of Brown et al. (1979), Koehler and Baumgartner (1953) and Clines (1996), however, all list three to four homonyms with the root חלל (hill).

Tawil (2005:92–94) makes a case for the development of the abstract senses of this lexeme from its concrete physical connotation. Although no reference is made to cognitive semantics in this article, the notion that abstract senses probably developed from concrete senses agrees to a great extent with one of the main hypotheses of cognitive semantics (cf. e.g. Gibbs, 2003:6; Johnson, 1987:34).

2.2.3 Rodriguez

In his master’s dissertation titled “תחת: A cognitive linguistic analysis of the Biblical Hebrew lexeme”, Rodriguez (2011), analyses the polysemy of the lexemeתחת (thht) by means of lexical semantics and categorisation. He uses these tools of cognitive linguistics to develop a semantic network for this lexeme with the goal of contributing to digital lexicography. In addition to the semantic network, he illustrates the different meanings of this lexeme using frame semantic diagrams (Rodriguez, 2011:iv).

2.2.4 Lyle

In his master’s dissertation titled “A cognitive semantic assessment of עִם and אֲשֶׁר’s semantic potential”, Lyle (2012) uses the principled polysemy approach, developed by Tyler and Evans (2003), to analyse the polysemous particles עִם (’im) and אֲשֶׁר (’ašer).
This approach is based on cognitive linguistics and (more specifically) cognitive semantics. The use of this approach in this regard proves very efficient in giving an account for the complex semantics of עִם (’im) and אָ֑ת (’et). Lyle further makes use of the theory of grammaticalisation to explain the development of the distinct senses of these particles. Finally, he analyses the semantic networks from a monosemy–polysemy point of view, as well as from a semasiological and onomasiological point of departure (Lyle, 2012:iii).

In light of this discussion, we have seen that some progress has been made in the analysis of polysemous lexemes in Biblical Hebrew. The next section will deal with the study of polysemy in other languages.

2.3 Polysemy of prepositions in general linguistics

Owing to the fact that researchers have only just begun to apply modern linguistic principles to the study of prepositions in Biblical Hebrew, it is important to look at what has been done in general linguistics in order to learn from these studies.

It is generally agreed that the modern term “polysemy” was first introduced into linguistics by Michel Bréal in 1897, although the concept of polysemy has its roots in Greek philosophy. It was only in the 18th century, however, that scholars began with focused research into the multiplicity of meaning. Subsequently, in the 19th century, linguists who were interested in meaning approached it from the standpoint of historical semantics, historical lexicography and etymology. At the beginning of the 20th century the way in which polysemy was explained and observed shifted from historical semantics to synchronic semantics. When transformational generative grammar came onto the linguistic scene in 1950s, with its focus on syntax, a period followed in which the study of polysemy became latent until it was rediscovered with the dawn of cognitive semantics in the 1980s (Nerlich & Clarke, 1997:350–352).

Cuyckens and Zawada (2001:ix) note that in cognitive linguistics, “polysemy has become a core area of study”, with the polysemy of prepositions receiving particular attention. Taylor (1992:201) explains that since prepositions constitute one of the most polysemous word classes in many languages, it was inevitable that the study of prepositions should increase in order to account for this polysemy (Taylor, 1992:201).
Two representative schools of thought on the study of the polysemy of prepositions will now briefly be presented.

2.3.1 Brugman and Lakoff

Brugman (1981) has done ground-breaking research on the polysemic nature of the English preposition *over* (Tyler & Evans, 2001:726). In this work and in that by Brugman and Lakoff (1988) and Lakoff (1987), the preposition *over* is described as having different polysemous (i.e. related) senses rather than one abstract monosemous sense or multiple unrelated senses.\(^{16}\) The different senses can either be classified as being central, that is, more prototypical, or peripheral, that is, less prototypical. The distinct but related meanings are organised with respect to the central sense in order to form a so-called radial category (Evans *et al.*, 2007:15).

Although this approach by Brugman/Lakoff has been very influential, it has a number of weaknesses. It has, for example, received critique because it can potentially lead to a vast number of senses for each lexical item. This is problematic mainly because there are no clear methodological principles for determining the different senses of a polysemic lexical item (Evans *et al.*, 2007:15). This approach has also been criticised for committing the so-called polysemy fallacy which holds that every new meaning that a lexical item exhibits in context results from a distinct sense that is stored in memory (Evans, 2009:56).

2.3.2 Tyler and Evans

What is evident from the evaluation of the above methodology is that a methodology that “provides a rigorous and relatively consistent way of making judgements about whether a sense is distinct\(^ {17}\)” (Tyler & Evans, 2001:733) is needed in order to account for polysemy in a theoretically verifiable way.\(^ {18}\) In their development of the “principled polysemy approach”, Tyler and Evans (2001, 2003) aim to provide such a methodology. Although Tyler and Evans (2003:42) admit that all linguistic analysis is

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\(^{16}\) Geeraerts (2006a:9) notes that the study by Brugman and Lakoff (1988) (*Cognitive typology and lexical networks*) was influential not only because it made the radial network model popular but also because it generated a large amount of literature on the analysis of prepositions.

\(^{17}\) By distinct sense is meant a sense which is “putatively instantiated in semantic memory” (Tyler & Evans, 2003:58). See section 3.3.

\(^{18}\) As early as 1995, Sandra and Rice (1995:90) felt that one of the weaknesses of the so-called prepositional network approach is the fact that “no clear-cut methodology is offered for making distinctions between prepositional usages”.
to some extent subjective, they believe that their methodology strives to minimise the subjective character of an analysis of polysemic lexical items.

To begin with, Tyler and Evans (2003:42) “suggest two criteria for determining whether a particular instance of a spatial particle counts as a distinct sense”. These criteria aim to differentiate between an independent sense in the semantic network, versus an interpretation of the spatial particle that is created on-line for local understanding. They further present a methodology for determining the primary sense of a lexical item. This consists of five criteria each of which relates to a different type of linguistic evidence that points to the primary sense.

In their paper, “Reconsidering prepositional polysemy networks: The case of over”, Tyler and Evans (2001) apply this method to construct a polysemy network containing fourteen different senses for the preposition over (Tyler & Evans, 2001:762). They also applied this method to a range of spatial English particles in their book *The semantics of English prepositions* (Tyler & Evans, 2003).

### 2.4 Conclusion

The literature review conducted in this chapter has indicated that none of the traditional treatments of מִן (*min*) gave a systematic, consistent and organised account for its multiple senses. It has also been shown that much research has been done on how best to analyse polysemous prepositions in other languages. It was found that the principled polysemy approach (Tyler & Evans, 2003) that was discussed in this chapter offers a theoretically reliable methodology for analysing polysemous prepositions and it will therefore be used in this study to investigate מִן (*min*).
Chapter 3
Methodological framework

Before the principled polysemy approach can be explained, it is necessary to look at the broader theoretical ground in which it was developed. The approach is situated in the cognitive semantic approach which is a subfield of cognitive linguistics. In this chapter, an overview of the cognitive linguistic approach will firstly be given. This will be followed by a more detailed discussion of cognitive semantics. In this section on cognitive semantics, spatial semantics will also be examined, as this is especially relevant for the analysis of the spatial preposition מִן (min). Lastly, the principled polysemy model that will be used in this study will be explained in some detail.

3.1 Cognitive linguistics

Cognitive linguistics is an approach to language that originated in the late 1960s and in the 1970s and 1980s. Some of the main role players in the emergence of this movement were Ronald Langacker, George Lakoff, and Leonard Talmy.¹ The research on cognitive linguistics done by these scholars resulted from dissatisfaction with formal approaches to language (Evans, 2011:69). When describing cognitive linguistics it is important to remember that it is a very broad field consisting of a bundle of approaches to language rather than a specific theory.

According to Talmy (2006:542), cognitive linguistics is mainly concerned with representing conceptual structure in language. This general property of the movement is explained in more detail in Taylor’s (2006:569) concise list of some of the central views of cognitive linguistics:

1. Language is grounded in general cognitive processes and abilities, instead of in a language-specific faculty of the mind. For this reason the focus has been on  

studying language for the “perspective of such topics as perception, categorization, concept formation, spatial cognition, and imagery” (Taylor, 2006:569).

2. In language there are signifiers (language in perceptible form) and signifieds (meanings). Meanings or semantic representations are viewed as mental entities or even mental processes.

3. Owing to the fact that language is a symbolic system, the formal aspects of language organisation, that is, syntax and morphology, are also viewed as being symbolic and therefore meaningful in themselves.

### 3.2 Cognitive semantics

Cognitive semantics is, just like cognitive linguistics, not a unified theory about meaning, but rather an approach. The following four assumptions can be seen as the guiding principles in cognitive semantics (Evans & Green, 2006:156–157):

1. “Conceptual structure is embodied.”
2. “Semantic structure is conceptual structure.”
3. “Meaning representation is encyclopaedic.”
4. “Meaning construction is conceptualisation.”

The first principle holds that, as human beings, we have bodily experiences which are determined by the physical nature of our bodies as well as by the nature of our environment. Our experience of the world is therefore embodied and this has an important impact on our cognition. One important way in which embodied experience influences our cognition is by means of image-schemas. Image-schemas are basic concepts which are connected to our pre-conceptual bodily experiences. These image-schemas can be extended to help us talk about more abstract concepts by

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2 Ferdinand de Saussure (1857–1913), who can be regarded as the father of the modern linguistic era, first made the distinction between that which signifies and that which is signified in the early 1900s. In other words, it is the distinction between “words as linguistic signs and the meaning of those signs” (Eng, 2011:12).

3 Tyler and Evans (2003:29) term these image-schemas redescriptions. These two terms will be used interchangeably in this dissertation.

4 Some image-schemas that have been identified are link, cycle, source-path-goal, container, centre/periphery, attraction and balance (Gibbs & Colston, 2006:239).
connecting them to embodied experiences\(^5\) (Evans & Green, 2006:45–46).

The second guiding principle of cognitive semantics entails that language does not refer to things in the external world, but rather to concepts in the mind of the language user. This means that the concepts in the mind (conceptual structure) can be equated with the semantic structure of linguistic units such as words. This does not mean, however, that semantic structure and conceptual structure are identical because there are many more feelings, thoughts and ideas than we can express in language (Evans & Green, 2006:158–159).

The third underlying principle entails that semantic structure does not consist of precisely defined clusters of meaning, but rather that it is of an encyclopaedic nature. Words therefore give us access to large collections of knowledge about a particular conceptual domain or concept. Words do have conventional meanings associated with them, but these meanings merely prompt the meaning construction process. During this process, the appropriate interpretation is selected according to the utterance’s context. For understanding an utterance, it is necessary to use our encyclopaedic knowledge about the concepts in the utterance (Evans & Green, 2006:160–161).

This principle has significant implications for the study of prepositions. The sentential context in which a preposition occurs carries some of the spatial meaning associated with the preposition. This does not mean that the preposition itself has no meaning; although it does have conventional meanings associated with it, its exact interpretation is delineated by the context in which it appears (Evans & Tyler, 2004:3).

The last foundational principle of cognitive semantics holds that meaning is not something that is encoded by language itself. Meaning is a dynamic process in which words or other language units prompt many conceptual operations and draw on encyclopaedic knowledge. Meaning is thus not a “thing” that can be contained by language, but a process (Evans & Green, 2006:162).

\(^5\) In section 3.2.3 the notion of embodied experience and its impact on our understanding of the world will be discussed in more detail.
3.2.1 Spatial semantics

One subfield of cognitive semantics that is especially relevant for the present study is that of spatial semantics, since the preposition מִן (min) is essentially a spatial relation marker.\(^6\) It is important to have a good understanding of the way in which spatial particles (and spatial relations in general) have been treated in the framework of cognitive linguistics/semantics. Zlatev (2006:173) gives the following definition of spatial expressions: “spatial expressions are conventional specifications of the location or the change of location (i.e., translocation) of an object.” With this definition in mind some of the basic concepts that have been employed in spatial semantics will now be examined.

3.2.2 Basic concepts

In attempts to describe the semantics of spatial expressions several spatial concepts have been proposed. The following, however, is a list of the concepts that are regarded as important for a descriptive system of spatial relations (Zlatev, 2006:174): “trajector, landmark, frame of reference, path, region, direction, and motion”.\(^7\) For the sake of clarity, the concepts relevant in the rest of the study to the description of מִן (min) will now be briefly discussed.

**Trajector (TR) and landmark (LM)**

The TR can be defined in simple terms as the thing that is to be located. The TR can be static or dynamic, an animate or inanimate object, or even a whole event. The LM, on the other hand, serves as the reference point for the TR\(^8\) (Radden & Dirven, 2007:305; Zlatev, 2006:174).

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\(^6\) Although many of מִן (min) senses are not spatial in nature, it is hypothesised that they were derived in a principled manner from an earlier spatial sense (cf. Radden & Dirven, 2007:304; Tyler & Evans, 2003:47).

\(^7\) Zlatev (2006:174) notes that different authors may use different terms for these concepts, but in essence the idea behind each remains the same.

\(^8\) The TR and LM are also referred to as figure and ground, respectively (Radden & Dirven, 2007:305). This notion comes from gestalt psychology, which demonstrated that human beings automatically organise the elements that are present in a visual scene into a more prominent figure and a less prominent background (or ground) (Radden & Dirven, 2007:28).
When working with TRs and LMs it is important to consider the dimension of the LM. Radden and Dirven (2007:309) convincingly show that by determining the dimension\textsuperscript{9} of a LM, we can more or less determine the spatial region where the TR is located with regard to the LM (i.e. the spatial configuration between the two). The dimensions of a LM will now be discussed briefly.

In the Euclidian system of space three dimensions are specified: one dimension for length, two for length and width and three for length, width and depth. It is also important to note that a point in space can be described as having zero-dimensionality, that is, it has no shape of its own. Not only can zero-dimensionality be applied to LMs with no shape of their own, but also to those whose shape is indeterminate or irrelevant (Radden & Dirven, 2007:309–311).

Spaces that are one- or two-dimensional both have the property that TRs may come into contact with, or may be in contact with them as LMs. A TR is, typically, in lateral or sideways contact with a one-dimensional LM. In English, an example of this is on the line. TRs are usually considered to be in vertical contact with a two-dimensional LM, for example on the desk (Radden & Dirven, 2007:310).

A three-dimensional space is generally a container. With prepositions that are used with three-dimensional spaces, the shape of the LM is not the important element, but rather the interior cavity, because that is what constitutes a container (Radden & Dirven, 2007:313).

**Path and region**

Zlatev (2006:176) remarks that the concept of path in spatial semantics is employed in two different ways. The first “refers to the trajectory of actual or imagined motion of the trajector with respect to the landmark” (Zlatev, 2006:176). The second way in which it is used is to refer to three parts of a motion event, namely, a beginning, a middle and an end. This usage has been called a minimal path characterisation.

Tyler and Evans (2003:218–219) distinguish between a trajectory and a path, and explain that a trajectory cannot be separated from a mobile trajector and that it is an

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\textsuperscript{9} The dimension of the LM refers to its geometrical shape. The shape of the trajector is irrelevant since it does not influence its spatial relationship with the LM (Radden & Dirven, 2007:309).
abstract representation of the course of the trajector’s motion. A path on the other hand does not require motion. Zlatev’s (2006:176) and Tyler and Evans’s (2003:218–219) interpretations of path and trajectory are directly opposed to each other. The former holds that imagined motion can be included in a trajectory while the latter ascribes it to a path. In this study the view of Tyler and Evans (2003:218–219) will be followed.\(^{10}\) Evans and Tyler (2004:5) define a path as the “consequence of an end point or goal being related (i.e., connected) to a starting point or locational source by virtue of a series of contiguous points”. Conversely, a trajectory is defined as “the shape of the motion event” (Evans & Tyler, 2004:5).

**Direction**

In dynamic spatial relations the direction of a TR that is moving can be specified relative to a LM. In terms of the image-schema SOURCE–PATH–GOAL (which can be employed to understand motion events), direction is mostly specified with respect to the goal of the motion. Sometimes it can also be specified with respect to the source and only very rarely with respect to the path (Radden & Dirven, 2007:307). Levinson and Wilkins (2006:4) explain that when both the source and the goal are specified, a unique vector is determined. In such a case, direction is specified without the need for frames of reference.\(^{11}\) In some spatial expressions, however, no LM is present and thus also no region, source or goal. Consequently, a notion of direction is needed that should be “defined as a vector along one of the axes provided by a frame of reference, to express the translocation of a trajector” (Zlatev, 2006:176).

**Motion**

\(^{10}\) Johnson (1987:113) also seems to have this view of paths when he says that of the many paths that exist in our everyday lives, some are actual physical paths on a surface that you cross while others are projected paths which exist only in our imagination, like the path from the earth to the nearest star.

\(^{11}\) Frame of reference relates to the way in which a spatial scene is viewed. In spite of much disagreement as to how a frame of reference should be defined, in general it can be said that a frame of reference “defines one or more reference points, and possibly also a coordinate system of axes and angles” (Zlatev, 2006:174). Three types of frames of reference have been identified by Levinson (1996:138): “(1) intrinsic frame of reference; (2) relative frame of reference; and (3) absolute frame of reference”. When using an intrinsic frame of reference to locate objects in space, their position is described by using the speaker’s or hearer’s momentary position as reference point. With a relative frame of reference, one or more reference objects are used to specify an object’s position. With an absolute frame of reference, universal anchoring points, a system of coordinates or prominent environmental landmarks are used to indicate an object’s location (Radden & Dirven, 2007:304-305).
Simply put, motion is the “change of an entity’s location over time” (Evans & Tyler, 2004:5). As with path, motion can be described in two different ways, namely, in a minimal way and in an imagistic way. When it is described in an imagistic way, fictive motion is also included in its description (Zlatev, 2006:176).

3.2.3 Embodied meaning and spatial experience\(^{12}\)

We have seen that the notion of embodied meaning is one of the key concepts in cognitive semantics and it has been touched on briefly in section 3.2.

The world in which we as human beings live is taken in through our sensory perceptions. From these perceptions conceptualisations arise. For this reason, the spatio-physical features of the world and the humanly perceived experience thereof are basic to human cognition. Our experience of the world is determined to a large extent by the kind of bodies we have. It is also suggested by many cognitive scientists that this embodied experience gives rise to our conceptual structure, which is the thought and concepts in our mind. All of this leads to the contention that “meaning itself is embodied” (Tyler & Evans, 2003:23–24).

From this argument it follows that our spatio-physical experience provides the grounding for many of the concepts that are expressed by language.\(^{13}\) If one did not understand the foundational character of spatio-physical experience in our construction of meaning, an adequate description of the semantics of a spatial preposition would be difficult if not impossible (Tyler & Evans, 2003:27). It is therefore imperative that this should be taken into account in the analysis that will be done in this study.

In the methodology that will be used in this study, it is assumed that human beings divide the way in which they perceive and experience the world into spatial scenes. These spatial scenes are brought about by the manner according to which humans perceive, analyse and understand entities in the world.\(^{14}\) Spatial scenes and our

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\(^{12}\) The heading of this subsection derives its name from the title of the second chapter in *The semantics of English prepositions* (Tyler & Evans, 2003:23).

\(^{13}\) Tyler and Evans (2003:25) note that some abstract concepts derive from internal and not external experience.

\(^{14}\) As has already been noted, this perceiving, analysis and understanding are completely dependent on the nature of our bodies as humans and how we interact with the world (Tyler & Evans, 2003:27).
conceptualisation thereof relate to the way in which entities in the world are related to each other in recurring ways. As soon as such a spatial scene is constructed it presents us with meaningful concepts, which originated from spatio-physical experience. These concepts can be extended in a systematic way to non-physical domains. This extension can often be seen to be reflected in linguistic systems (Tyler & Evans, 2003:27–28).

A spatial scene consists of two types of elements, namely, configurational and functional elements. Configurational elements are comprised of a TR, a LM\textsuperscript{15} and a conceptual spatial relation that exists between the two. The functional elements, on the other hand, signify the interactive relationship that is found between the TR and the LM in a certain spatial configuration. The fact that the spatial configuration between the TR and the LM has consequences in the real world gives rise to the functional element of the spatial scene (Tyler & Evans, 2003:50–51).

Related to spatial scenes is the concept of the proto-scene, which is central in this study. Tyler and Evans (2003:52) describe the proto-scene as “an idealized mental representation across the recurring spatial scenes associated with a particular spatial particle; hence it is an abstraction across many similar spatial scenes”. Proto-scenes are stored in memory because of their utility and frequency in human experience (Tyler & Evans, 2003:52).

The theoretical environment of the methodology that will be employed in this study has now been discussed, as well as the basic concepts relating to spatial semantics. With this basic foundation we can now proceed to a discussion of the principled polysemy model.

### 3.3 Principled polysemy approach

#### 3.3.1 Introduction

Within the framework of cognitive semantics, Andrea Tyler and Vyvyan Evans developed the principled polysemy approach. In terms of this approach, a methodology is proposed to analyse polysemous prepositions in a way that is verifiable and objective (Evans & Green, 2006:342). This is done by means of 1)

\textsuperscript{15} See section 3.2.2 for a description of these terms.
determining when something should count as a distinct sense as opposed to when the meaning is context-dependent, and 2) by establishing the central or prototypical sense of the preposition (Tyler & Evans, 2001:731, 733).

In terms of this approach it is assumed that polysemy is the best explanation for multiple meanings associated with one lexical form. According to the polysemy approach, a linguistic form is associated with a network of distinct, though related, meanings instead of with a single meaning. A central assumption of this approach is therefore that the senses of a spatial particle are related to each other in some motivated way. These senses constitute what is called a semantic network. However, not all usages of a linguistic form are contained in this network, only those meanings that are instantiated in long-term semantic memory. Other senses or uses are constructed on-line when regular utterances are interpreted (Tyler & Evans, 2003:7). The difficulty that arises is how to distinguish between these two types of use. The method that Tyler and Evans (2003:42–43) propose for solving this problem will now be explained.

3.3.2 Determining the distinct senses

For determining whether a sense of a preposition should be considered to be a distinct sense, Tyler and Evans (2001, 2003) provided two criteria. Firstly, “for a sense to count as distinct, it must contain additional meaning not apparent in any other senses associated with a particular form” (Tyler & Evans, 2003:42–43). By this they mean that a distinct sense must have a non-spatial meaning or that the configuration between the LM and the TR should be different from that in the proto-scene.

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16 This part of the methodology aims to address the problem that Cuyckens and Zawada (2001:xv) describe as “a problem that any account of polysemy … needs to come to terms with”, namely, to distinguish between “those aspects of meaning that give rise to different polysemous senses of a word vs. those that are manifestations of a single sense”.

17 The two alternative approaches to this issue are that of homonymy and monosemy. The former holds that the distinct senses are just accidently associated with one linguistic form (Tyler & Evans, 2003:5; Koskela & Murphy, 2006:742). On the other hand, in monosemy a lexical form is paired only with one very abstract meaning. Contextual knowledge can then be added to this abstract meaning so that all the meaning associated with it can be derived (Tyler & Evans, 2003:6).

18 In the earlier version of these criteria, Tyler and Evans (2001:731–732) do not specify that the configuration should be different from that of the proto-scene but rather from that of the other senses of the preposition.
The application of this criterion can be demonstrated by looking at an example that Tyler and Evans (2003:43) provide in their analysis of the English preposition *over*. The sentence *Joan nailed a board over the hole in the ceiling* is said to contain a distinct sense of *over* since the configuration between the TR and the LM is different from that in the proto-scene which they propose. They showed that the proto-scene involves a configuration in which the TR is located higher than the LM (Tyler & Evans, 2003:66). In the above example the TR is not located higher than the LM, but rather lower than it. *Over* in this sentence contains an additional semantic element of covering that was not present in the proto-scene (Tyler & Evans, 2003:43).

The second criterion they propose entails that some instances of the sense in question should be context independent.¹⁹ This means that examples of the sense should be available “in which the distinct sense could not be inferred from another sense and the context in which it occurs” (Tyler & Evans, 2003:43).

To get a clearer grasp of how this criterion will be implemented, let us once again consider an example that Tyler and Evans (2003:43) provide: *Joan nailed a board over the hole in the wall*. Tyler and Evans (2003:44) explain that there are no clues in this sentence that allow the reader to infer a covering sense for *over*. They argue that the spatial scene here would normally be described by an expression like *next to*. Thus, unless *over* already has a covering sense associated with it, this sense could not be derived from the context.

### 3.3.3 Determining the primary sense

The second facet of the analysis of a polysemic preposition is the determining of its central or primary sense. There has been much debate about what the primary sense of a particle is, and how it should be determined. Even though some scholars have...

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¹⁹ In later work, Evans himself criticises this criterion that he and Tyler (2003:43) offered. In his book *How words mean: lexical concepts, cognitive models and meaning construction* (2009), Evans writes that although the Principled Polysemy approach was aimed at determining sense units which are associated with words, “it could not in fact do this, as context necessarily enters into any given meaning.” In this book he provides an updated methodology for identifying the lexical concepts (i.e. senses) which are associated with lexical forms (i.e. words) (Evans, 2009:28). Although this is a very valid point, Taylor (2010:507) has argued that the theory proposed in this book is “very much a work in progress.” He notes; for instance, that the amount of data which Evans uses to illustrate the theory is much too little and that it sometimes leads to “unjustified generalizations” (Taylor, 2010:506). Due to concerns such as these this updated theory will not be employed in the study at hand.
Chapter 3: Methodological framework

suggested that any analysis of what constitutes a primary sense is relatively arbitrary, Tyler and Evans (2003:47) argue that it is possible to present a set of criteria that is able to provide a “more principled, inter-subjective method for determining the appropriate primary sense for individual spatial particles.”

The two major types of evidence that can be employed to reduce the arbitrariness of selecting a primary sense are linguistic and empirical evidence. In order to constitute criteria, these two pieces of evidence should be used together. Tyler and Evans (2003:47–50) focus on linguistic evidence and merely mention briefly the empirical evidence provided by studies done by Beitel, Gibbs and Sanders (2001), Gibbs and Matlock (2001), and Cuyckens, Sandra and Rice (1997), among others.

The criteria for linguistic evidence include the following (Tyler & Evans, 2003:47): “(1) The earliest attested meaning, (2) predominance in semantic network, (3) use in composite forms (Langacker, 1987), (4) relations to other spatial particles, and (5) grammatical predictions (Langacker, 1987).” Each of these criteria will now be briefly discussed.

The earliest attested meaning

The conceptualisation of spatial relations in a language is very stable in nature and therefore the historically earliest sense for a preposition is one likely candidate for the primary sense. This is not necessarily the case with words from other word classes (Tyler & Evans, 2003:47).

The evidence that Tyler and Evans (2003:47) have gathered from English has generally shown that the earliest attested uses of prepositions relate to a spatial configuration that exists between the LM and the TR.

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20 Tyler and Evans (2003:47) acknowledge that “advance experimentation may eventually prove the criteria inadequate, but for the present, we believe they provide an important move in the right direction.”

21 Owing to the fact that there are no native speakers of Biblical Hebrew around to help us conduct empirical experiments, this study will only make use of the linguistic evidence that is found in the Hebrew Bible, especially in the book of Judges.

22 This is not necessarily the case with words from other word classes (Tyler & Evans, 2003:47).

23 Since we have little evidence for מין (min) outside the Hebrew Bible, this criterion will be difficult to apply, but this will be further considered in the chapter in which the data will be discussed.

24 Radden and Dirven (2007:304) agree with this when stating that: “most prepositions denote spatial relations as their basic and historically primary meanings, and their uses in abstract domains are
Chapter 3: Methodological framework

**The predominance within the semantic network**

Tyler and Evans (2003:48) “interpret predominance to mean the unique spatial configuration that is involved in the majority of the distinct senses found in the network”. In their study of *over* they (Tyler & Evans, 2003:48) found fifteen distinct senses, with the majority (eight) involving a spatial configuration in which the TR is located higher than the landmark. This criterion thus suggests that in the primary sense of *over* the TR is located higher than the landmark.

**The use of the particle in composite forms**

In English, spatial particles can be involved in two types of composite lexical unit, namely, compound forms (e.g. overcoat), and verb particle forms (e.g. look over). Participation in a composite form will not directly determine the primary sense, but when a sense does not participate in a composite form, that sense is probably not primary in the network (Tyler & Evans, 2003:48).

**The relation to other spatial particles**

Certain clusters of particles within the complete group of spatial particles “form compositional sets that divide up various spatial dimensions” (Tyler & Evans, 2003:48). Looking at other particles in such a compositional set is important since the meaning of a particle in a contrast set is determined in part by the way it contrasts with the other particles in the set. The sense of the preposition that is used in the formation of a contrast set is a good candidate for the primary sense (Tyler & Evans, 2003:49).

**Grammatical predictions**

...metaphorical extensions of spatial meanings." They explain that abstract domains such as circumstances, time, cause, purpose or reason are so frequently and naturally described in terms of space that we hardly realise that a metaphor is involved. The fact that humans have such rich conceptions of space has the result that we even keep the typology of space when we project spatial ideas onto abstract domains. It is further noted that spatial prepositions used metaphorically in abstract domains enable language users to make more detailed distinctions in the abstract domains that would not have been possible were it not for spatial metaphors (Radden & Dirven, 2007:304).

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25 The types of composite forms in which spatial particles in Biblical Hebrew are involved will be different, but this will be examined in the chapter in which the data are discussed.

26 Examples of such sets in English are *before* and *after*, and *in* and *out*. Examples of compositional sets in Biblical Hebrew will be given in section 4.5.
This criterion holds that there should be a number of distinct senses that should be directly derivable from the primary sense. If a sense cannot be derived directly, it should be traceable to a sense that was indeed derived directly from the primary sense. When seeking to represent a distinct sense as directly relating to the primary sense, it is important to be able to find examples of sentences where the “context provides the implicature”\(^\text{27}\) that gives rise to the additional meaning associated with the distinct sense (Tyler & Evans, 2003:49).

### 3.3.4 Sense extensions

The way in which a primary sense and distinct, but related, senses can be determined has now been discussed. However, another goal of the principled polysemy approach (and of the study at hand) is to ascertain how and why new senses of the preposition were derived from the primary sense. The hypothesis put forward in the principled polysemy approach is that all the senses paired with a preposition were derived from the proto-scene (or from a sense that can be traced to the proto-scene) at a certain time in the development of the language (Tyler & Evans, 2003:58).

There has been much debate about the relation between the hypothesis that all senses are derived from the proto-scene and the mental reality of language users. Gibbs and Matlock (2001:214) point out that the theoretical proposals of cognitive linguists about polysemous word meanings and their relation to the mental representation of meaning are viewed in various different ways, which will be discussed now. One opinion is that the proposals about polysemic word meanings actually represent cognitive theories. Others argue that theories about polysemy are best seen as hypotheses that need empirical support from psychology and neuroscience. A third view is that lexical networks, for example, are depictive schemes of the diachronic and synchronic relations underlying a polysemous lexical item. The scholars who hold this view do not, however, claim that polysemy tells us anything about mental representation.

It would seem that Tyler and Evans (2003) agree with the third opinion. They argue that empirical research has suggested that language users do not necessarily

\(^{27}\) The notion of implicature will be explained in the following section (3.3.4).
perceive a primary sense from which the other senses were derived; that is, speakers are not consciously aware that there is a relationship between the different senses of a certain lexical form. In the principled polysemy approach, it is assumed that language users may not recognise all the senses of a phonological form as being synchronically related. It is nevertheless held that all the senses in the semantic network of a spatial particle are diachronically related.\footnote{For example, the English preposition \textit{in} has a sense which indicates being in a state, instead of a location, as in the sentence \textit{He is in love}. It has been argued that this sense arose from an experiential correlation between being in a location and being in an emotional state. Owing to the fact that this state sense of \textit{in} became a conventionalised sense, speakers do not draw on the metaphor which originally gave rise to the sense (Tyler & Evans, 2003:61).} The fact that language users are not aware of this relatedness can be explained by processes of language change, which obscured the original motivation for the way in which senses were derived from the earlier senses for language users (Tyler & Evans, 2003:59).

One such process is called pragmatic strengthening. The result of this process is that a new meaning component is associated with a particular lexical form because of its continued use in contexts where the implicature for the new meaning results. If such an implicature is recurring it can be reanalysed as separated from the scene of which it formed part. When it is reanalysed in such a way, the implicature as a distinct meaning component becomes conventionalised. When this additional sense has been instantiated in semantic memory it can be used in new contexts which are unrelated to the context in which it has originally arisen. When such a conventionalised sense is used, the speaker no longer actively draws on the metaphorical conceptualisations that gave rise to the sense (Tyler & Evans, 2003:60–61).

3.4 Conclusion

In this chapter the methodological framework that will be used in the analysis of the polysemy of \(\text{מִן} (\text{min})\) was discussed. The chapter commenced with an overview of the broader theoretical ground in which the study is situated, namely, that of cognitive linguistics. The discussion then narrowed to the more specific field of cognitive semantics. With regard to cognitive semantics, spatial semantics was looked at since it bears particular significance for the study of spatial particles such as \(\text{מִן} (\text{min})\).
Lastly, the specific methodology used to answer the research questions in this study, namely, the principled polysemy approach, was described in relative detail.

The following two chapters, chapters 4 and 5, are devoted to an analysis of the data according to the principled polysemy approach. Chapter 4 will seek to determine a possible proto-scene for מִן (min), while chapter 5 will focus on proposing a semantic network for this preposition.
Chapter 4
The proto-scene for מִן (min)

In this chapter, the data will be presented and discussed according to the methodology that was explained in the previous chapter. The discussion of the data will begin with an overview of the dataset. The methodology will then be applied to the data to determine the proto-scene of מִן (min) that is evidenced in Judges.

4.1 The dataset

The data for this study was taken from the book of Judges. In this book the preposition מִן (min) occurs 277 times in total. In 245 (88.4%) cases, מִן (min) is assimilated in the word following it or attached to pronominal suffixes. In 32 (11.6%) cases it occurs in the canonical form.\(^1\) This distribution is summarised in the table below. As far as it could be determined, whether מִן (min) is assimilated or not, it does not make a difference to its semantics. None of the grammars or lexica that were consulted made any allusion to such a difference. As is clear from its distribution in Judges, the canonical form appears much less than the assimilated form. Waltke and O’Connor (1990:212) observe that the canonical form regularly appears before the article and only irregularly otherwise.

Table 4.1: Distribution of מִן (min) in Judges

<table>
<thead>
<tr>
<th>Number of occurrences</th>
<th>Percentage of occurrences</th>
</tr>
</thead>
<tbody>
<tr>
<td>Canonical form</td>
<td>32</td>
</tr>
<tr>
<td>Assimilated to following word</td>
<td>232</td>
</tr>
<tr>
<td>With pronominal suffix</td>
<td>13</td>
</tr>
<tr>
<td>Total occurrences</td>
<td>277</td>
</tr>
</tbody>
</table>

\(^1\) Included in the 32 instances of the canonical form are the two times that it appears as מִנִי (minni) in Judges 5:14. According to Brown et al. (1907), this form is used mainly in poetry, and Koehler and Baumgartner (1953:535) remark that it is the older form of the preposition. Clines (2001:337) merely states that it is a rarer form of the preposition. No apparent difference in meaning exists between this form and the shorter, more common, form מִן (min).
Chapter 4: The proto-scene of מִן (min)

מִן (min) also appears in conjunction with other lexical items. It is used twice in the dataset with the preposition אֵת (’et)² and once with עִם (‘ım)³. With רֶשׁ (’al) it is used 11 times.⁴ It is prefixed to the construct noun פּ נ י (Pünê)¹⁶ times⁵ and it is used once with תּ ה ת (TaºHat)⁶, once with ס בִיב (säbîb)⁷ and twice with נ ג ד (neºged).⁸

4.2 Criterion 1 – The earliest attested sense

The first criterion for determining the primary sense states that the diachronically earliest sense of a preposition is likely to be the primary sense. To find the diachronically earliest sense for Biblical Hebrew, however, is not so easy since the main evidence that we have of Biblical Hebrew is contained in the closed corpus of the Hebrew Bible. Unlike Tyler and Evans, who developed the methodology, we are dealing with an ancient language that is no longer in use.⁹ Tyler and Evans’s (2003) methodology was designed for analysing English prepositions¹⁰ and since there is such a large amount of written English material in all the stages of the language, they could easily trace the earliest usages of any given preposition.¹¹ Applying this criterion would therefore rarely be a problem in English.

Since there is no immediate information available about the earliest usage of מִן (min), two other sources of information will be employed in the application of this criterion. Firstly, the way in which מִן (min) etymology was treated will be briefly mentioned and, secondly, its occurrence in related languages will be touched on.

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³ Judg. 9:37
⁶ Judg. 3:16
⁷ Judg. 2:14
⁸ Judg. 9:17; 20:34
⁹ This was also noted by Lyle (2012:60), who analysed the Biblical Hebrew prepositions of עִם (‘ım) and אֵת (’et).
¹⁰ This is clear from the title of the book in which the methodology is explained, namely, *The semantics of English prepositions*. In other works they also applied this methodology to English prepositions, for example Tyler and Evans (2001); Evans (2005) and Tyler and Evans (2004).
¹¹ The *Oxford English Dictionary*, for example, lists examples of a word’s occurrence throughout the different stages of the language. It also provides elaborate etymological information.
As has already been noted in the discussion of the literature on מין (min), the assumption about the origin of מין (min) in Gesenius’s lexicon (section 2.1.1.1) is that it is the construct state of the noun מין (mēn), meaning part or portion (Gesenius & Tregelles, 1857:481). In accordance with this assumption, the partitive meaning of מין (min) is then assumed to be the primary meaning. In contrast with this explanation of the origin of מין (min), is that which is offered in Gesenius’s grammar (section 2.1.2.1). This also assumes that מין (min) stems from a substantive, but here the meaning of the noun from which it stems is said to be separation12 (Gesenius & Kautzsch, 1910:297). Hence, the primary sense is given as separation.

It is noteworthy that these two sources differ so sharply on the origin of מין (min). The fact that none of the other grammars or lexica that were consulted makes assumptions about the etymology of מין (min) further points to the uncertainty that exists in this regard.

The preposition מין (min) does not, however, occur in Biblical Hebrew only. It is also attested in other Semitic languages. Lipiński (2001:474) explains that the two primary prepositions ב- (b-) and ל- (l-) of Semitic languages indicated only general position and general direction, respectively. Because of this, he argues, a need for a particle with a more specific meaning of “from” or “away from” arose. In the first millennium BC, therefore, a new preposition (min) appeared in South Semitic and West Semitic,13 which had a “centrifugal meaning” (Lipiński, 2001:474). This preposition is found in Hebrew, Aramaic, Phoenician, North Arabian, Arabic, South Arabian, Modern South Arabian and Ethiopic.14 In the case of each of these languages, Lipiński glosses the target preposition with “from”.15 This seems to indicate that he regards a sense of the preposition, which can be glossed with “from”, as the basic sense in all these languages.

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12 The supposed noun is not mentioned.
13 Biblical Hebrew is classified as West Semitic.
14 The form of the preposition differs between the languages, but are all regarded as being derived from the same root.
15 The gloss “by” is added only in the case of Arabic and Aramaic (Lipiński, 2001:716,724). This gloss indicates that the preposition is also used to indicate the agent of a passive verb.
Since Lipiński’s goal is not to provide extended semantic information about the preposition, it might be useful to briefly note that מִן (min) in the other languages also displays more than one sense. In Biblical Aramaic, for instance, it displays the same kind of polysemy as in Biblical Hebrew (cf. Koehler & Baumgartner, 1953:1094–1095). Baumgartner (in the Biblical Aramaic part of the dictionary) lists six senses, of which the first one is said to involve space and to mean from. By listing it first, he probably regards it as the primary sense.\(^{16}\)

According to Biella (1982:278–279), in the Sabaean dialect of Old South Arabian, the target preposition seems to display usages in which it indicates separation/source, origin and partitive. As regards \(mn\) in Phoenician, Harris (1936:120) glosses it with "from, of" and provides four examples that seem to display senses of origin, and source/separation.\(^{17}\)

It is obvious that neither the etymology of מִן (min) nor information about its usage in other languages provides us with decisive evidence for the earliest usage of מִן (min). Nevertheless, two general observations can be made. Firstly, only a separation or a partitive sense is suggested when looking at the etymology. Secondly, the fact that Lipiński (2001:474) contends that מִן (min) has developed because of a need for a preposition to indicate “from” or “away from” and that it had a centrifugal meaning seems to suggest that its primary sense should be exactly that.

4.3 Criteria 2 – The predominance within the semantic network

As was explained in the methodology, the second criterion for determining the primary sense is to look at the unique spatial configuration that is involved in the majority of the senses of the preposition\(^{18}\) (Tyler & Evans, 2003:48). In Tyler and

\(^{16}\) In Syriac, one of the later dialects of Aramaic, מִן (min) is also attested, displaying similar polysemy. The description that Brockelmann (1968:111) gives for it makes it clear that he regards מִן (min) to primarily indicate “separation” and the “source” (מִן (min) “bezeichnet die Trennung und den Ausgangspunkt”).

\(^{17}\) In the example that displays a source/separation sense, Harris (1936:120) suggests that although בַּן (bn) is used instead of מִן (min), this sound change is probably due to dissimilation and בַּן (bn) should be considered to be the same preposition.

\(^{18}\) In order to apply this criterion, the distinct senses are already assumed, but, according to Tyler and Evans's (2003) criteria, one needs the primary sense in order to identify the distinct senses. It is
Chapter 4: The proto-scene of מִן (min)

Evans’s (2003:48) explanation, it would seem that they have applied this criterion to over after they have explained the sense extensions. In their explanation of these extensions they have related even the non-spatial senses to spatial configurations of the TR and the LM. In other words, they considered the non-spatial sense that was derived from a particular spatial sense to count as having the same configuration as its spatial predecessor. Accordingly, they could determine the configuration that occurs most frequently across the semantic network by also counting the non-spatial senses.

The different senses of מִן (min) that are present in Judges, as well as the sense extensions, will be explained in chapter 5. It is therefore necessary to take a quick look ahead in order to apply this criterion in the way that it was proposed in the methodology. Ten distinct senses for מִן (min) have been identified in accordance with the methodology for determining the senses. In the analysis of these senses, it will be shown that all the senses of מִן (min) have a configuration in which the LM serves as the source of the TR and in which the TR is separated from the LM, or in the case of the non-spatial senses, a predecessor of this configuration.

4.4 Criterion 3 – The use of the particle in composite forms

It will be remembered that this criterion holds that a sense of the preposition that is not attested in a composite form is most likely not a contender for the primary sense. This does not, however, imply that the opposite is true; namely, that a sense which is found in a composite form should be primary.

מִן (min) is prefixed to a number of other lexical items. As noted in the discussion of the dataset, it is used with the prepositions אֲח (אֲח), אֵל (אֵל), תָּח (תָּח) and על (על). It is also prefixed to נָגֶּד (נָגֶּד), סָבִיב (סָבִיב), in the book of Judges. It is also frequently prefixed to the construct noun פֵּס (פֵּס). Therefore unavoidable to have to identify preliminary distinct senses in order to be able to propose a proto-scene. This difficulty in the methodology has also been noted by Lyle (2012:63).

19 The composite forms in which מִן (min) occurs in the rest of the Hebrew Bible will not be considered in this study.
Lyle (2012:64) has argued that in cases where מִן (min) is prefixed to אֵל (‘el) and עִם (‘ım), the compound prepositions מֵאֵל (me‘ēl) and מֵעִם (me‘ım) regularly have meanings of both source and separation. This is clear in the following two examples:

(6) Judges 19:2  

וָתַּלְקָה מֵאֵל לְאָל בִּית אֲבִיהָ

wattëlek më‘ittō ‘el-bêt ṭāḇîhā
d.

And she went away from him to her father’s house.

(7) Judges 9:37  

ם יְרָדִים מֵעִם תָבּוּר הָאֵרֶס

‘äm yôrdîm me‘ım tābbûr hā‘aras

t.

People are coming down from the centre of the land.

In (6) מִן (min) clearly indicates the separation of the concubine from the man. The use of מֵאֵל (me‘ēl) instead of just מִן (min) seems to emphasise the fact they had a shared presence before the separation took place. In (7) it would seem that מֵעִם (me‘ım) indicates the separation of the people from the centre of the land. In both examples the compound preposition also indicates the source of the TR’s motion.

This is also the case when מִן (min) is prefixed to עִל (‘al). In the following example עִל (‘al) is used to indicate the shared presence of the king and his attendants. When מִן (min) is prefixed to עִל (‘al) it indicates the separation of the attendants from the presence of the king. The presence of the king is also the source of their motion.

(8) Judges 3:19  

וֹצֵא מֶשֶׁכְיווֹ כָל הָעֵם צַלְיָו

wayyëısı‘ më‘lläyw kol-hā‘ömḏim ‘älāyw

t.

---

20 These two prepositions have convincingly been shown to be synonyms by Lyle (2012:106).
21 מֵאֵל (‘ılm) and מֵעִם (‘ım) on their own usually indicate shared presence and spatial proximity.
22 Cf. section 4.7, where the relation between separation and source is explained.
And all the people who were standing around him went out from his presence.

The other lexical items that מִן (min) occurs together with in Judges are סָבִיב (sābîb), נֶגֶד (negeb), and תָּחַת (taḥat). In the instances where מִן (min) occurs with these words, a sense of position is displayed rather than one of source/separation. Consider the following examples:

(9) Judges 2:14

וְיִמְכָּרֶם בְּיָדָם בֵּי ד אוֹי בֵּי מִסְבִּיב

And he sold them into the hand of their enemies around them.

(10) Judges 9:17

וַיַּשְׂלֹךְ הַלְּפֹּת מִנְּגֶד

He threw his life in front [of himself].

(11) Judges 7:8

וּמִדְיָן מִהְבוֹל לֹא מִי הָאְמֹן בֵּאֵםַק

And the camp of Midian was below him in the valley.

In examples (9) to (11), מִן (min) is used to indicate the position of a TR relative to a LM, rather than its separation from a specified LM.

The compound preposition מִפְּנִי (mipûni) occurs 15 times in Judges and frequently in the rest of the Hebrew Bible. It consists of the noun פְּנִים (pānîm) (meaning “face”)

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23 סָבִיב (sābîb) is mostly classified as a substantive but is said to be used mostly as an adverb or a preposition (Brown et al., 1979:687; Koehler and Baumgartner, 1995:740).

24 There is some disagreement about the classification of נֶגֶד (negeb). Clines (2001:603) classifies it as a preposition, whereas Brown et al. (1979:617) regard it as a substantive which is always used as an adverb or a preposition.
in its construct form, with מִן (min) prefixed. Indeed, in some cases it has a separation sense and quite literally means “from before (the face of ...)”.

An example of this sense can be seen in (12).

(12) Judges 2:3

וֹגָם †אָמָרֵי לֹא אֲגַרָשׁ אוֹתָם מִפִּנֵנָה

And now I say, I will not drive them out before you

This construction does, however, also display other senses of מִן (min). In example (13) it is clear that it is used to express cause. In this sentence, the people groaned because they were afflicted and oppressed. To express it differently, their groanings were caused by their oppressors and afflictors.

(13) Judges 2:18

כִּי יִנְחָם יְהוָה מִנְאָקַם מִפָּנֵנָה

For the LORD was moved to pity by their groaning because of those who afflicted and oppressed them.

In the application of this criterion it became clear that מִן (min) exhibits a source/separation sense, a position sense and a cause sense when it is used in composite forms. The goal of this criterion, however, is to show that the senses that are not attested in the compound forms are probably not primary. This means that of the other senses that will be explained in chapter 5, the following are not likely candidates for the primary sense: exception, comparison, negative consequence, time, material source, origin, partitive, and agent.

4.5 Criterion 4 – The relation to other spatial particles

25 Although the cause sense is found when מִן (min) is used in compound forms, it is also not a likely candidate for the primary sense since it is a non-spatial sense (see section 3.3.3).
This criterion for determining the primary sense is motivated by the fact that the meaning of a spatial particle is partly determined by its relation to other spatial particles. For example, the meaning of the spatial preposition *up* in English is partly determined by the meaning of *down* (Tyler & Evans, 2003:49).

In order to get a clearer grip on the primary meaning of מִן (*min*), it is thus necessary to look at other spatial particles that relate to מִן (*min*). With regard to prepositions, much research has been done by Ernst Jenni (1992). In his book which focuses on the preposition -ב (ב-), he summarises the grades of semantic specialisation that can be differentiated for Biblical Hebrew prepositions. According to him, the prepositions that have the most general meaning are -ב (ב-), -ל (ל-), and -כ (כ-). מִן (*min*) is classified as a preposition that has intermediate specialisation, which he regards as indicating directionality. לא (לא), which also indicates directionality, is listed as the opposite of מִן (*min*) (Jenni, 1992:18).

It is clear that Jenni only considered one of מִן’s (*min*) uses in this contrast set. The fact that he uses the sense of spatial separation of מִן (*min*) that contrasts with לא’s (לא) sense of spatial approaching is significant, since this indicates that he probably considered this sense to be מִן’s (*min*) primary sense.

In the entry for לא (לא), Brown et al. (1979:41) also state that the opposite thereof is מִן (*min*). The fact that Brown et al. consider these prepositions to be opposites is also evidenced in the summarised definition that they give for both these prepositions before the explanation of the different senses. As noted in section 2.1.1.2, Brown et al. in summary describe מִן (*min*) as a preposition “expressing the idea of separation”. לא (לא) is described as a preposition “denoting motion to or direction towards”.

### 4.6 Criterion 5 – Grammatical predictions

One of the assumptions of polysemy is that the goal of language is communication. Accordingly, a speaker would not use a lexical form with one established meaning to communicate something else unless he was sure that the hearer would understand it.
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(Tyler & Evans, 2003:5–6). From this it follows that the secondary senses of a preposition (or any other word for that matter) should be related to the primary sense in a motivated way. The hearer of a novel use of a preposition should be able to find some motivated relation between this sense and the sense/senses that are already established in his or her semantic memory. This criterion therefore holds that the distinct senses should be traceable, directly or through another sense, to the primary sense.

The relations of the distinct senses to the primary sense will be discussed in detail in chapter 5. In that chapter the way in which the senses were derived will be explained, as well as the processes which plausibly motivated the extensions that took place at some stage during the development of the language. For the time being, it will thus be necessary to state the conclusion of the investigation done in chapter 5.

In chapter 5, the senses that were identified are the following: position, exception, comparison, negative consequence, time, material source, origin, partitive, cause, and agent. The line of derivation from the proto-scene in each of these senses suggests that they can all be derived in a principled manner from a sense that indicates source and separation.

From the discussion of the criteria for determining the primary sense it became clear that all the criteria point to a proto-scene that involves a spatial configuration in which the TR is separated from the LM and in which the LM serves as the source of the TR’s motion. In the following section (4.7) the researcher will attempt to show that source and separation do not constitute two distinct senses but rather two elements of the proto-scene of **מִן** (*min*).

### 4.7 The proto-scene for **מִן** (*min*)

This section will serve to elucidate the proto-scene of **מִן** (*min*) that was proposed in the previous section. Let us consider an example that exhibits the proto-scene.

(14) Judges 4:14

\[
\text{wayy\text{ê}red b\text{ä}r\text{ä}q m\text{ë}har t\text{ä}bôr}
\]

62
And Barak went down from Mount Tabor.

In (14) we find a spatial scene involving a motion event in which Barak goes down from a mountain. As will be remembered from section 3.2.3, each spatial scene consists of configurational and functional elements. In this spatial scene, the configurational elements are the TR, Barak, the LM, Mount Tabor and the conceptual spatial relation that exists between the two. The TR goes down (movement takes place) from the mountain and thus comes to occupy a position away from the LM. The LM is therefore the locational source of the TR in this motion event. The verb ירד (yrd) serves to specify the trajectory of the TR's movement away from this point.\(^{26}\) The spatial relation that exists between the LM and the TR is conceptualised as the TR being located away from the LM\(^ {27}\) after movement has taken place.

The second component of a spatial scene is the functional element. Functional elements relate to the interactive relationship that exists between the LM and the TR, which is meaningful because of the consequences that this has for real life. In this example, the TR moves away from the LM and this has the consequence that they are separated from each other by distance in space. One functional element in this spatial scene therefore is separation. מִן (min) in (14) also contains an additional functional element, namely, that it indicates that the LM is the source of the TR’s motion.

The proto-scene of מִן (min) thus contains two elements: 1) source: the LM is the source of the TR’s motion and 2) separation: the TR becomes separated from the LM.

Before moving on to the other distinct senses of מִן (min), it is important to consider another example. It will be argued that the sense of מִן (min) in example (15) is the same as the proto-scene. Since this usage has been treated by some as constituting

\(^{26}\) In some other examples the direction of the motion event is specified in terms of a source and a goal. This will be shown in example (24). The semantic contribution of the verb, however, will not be taken into account in determining the sense of מִן (min).

\(^{27}\) In this sentence the mountain (גַּבְרַה (har tāḇōr)) is used metonymically for a certain area of the mountain instead of the whole mountain, since Barak did not occupy the whole mountain (cf. for example, Kövecses (2006:100) for a discussion of the metonymy of PART OF A THING FOR THE WHOLE THING).
a distinct sense, a brief investigation will be made to try to determine the reason for this distinction.

(15) Judges 1:24

וַיַּרְאָה הַשְּׁפִּירָה אֶת יֹסֵֽהְוּ מִנֵּֽה אֵֽר

wayneir`û haššöºmrîm yôse² min-hä`îr

And the spies saw a man coming out of the city.

In (15), the TR (a man) comes out of the LM (the city). The TR becomes separated from the LM and the LM also serves as the source of the TR’s motion. It would seem then that this corresponds to the proto-scene. The sense of מִן (min) in examples such as (15), however, has been treated by some\(^{28}\) as being distinct from the separation sense that we find in (14). Others regard these senses as constituting one and the same sense.\(^{29}\) The sense of מִן (min) that is found in examples such as (14) has been termed the ablative sense by Waltke and O’Connor (1990:212). By this they mean that it indicates “movement away from specified beginning point” (Waltke & O’Connor, 1990:212). Van der Merwe et al. (1999:287) also state that it designates the location from where an action is carried out, i.e. the source. These authors group examples such as (14) and (15) under this one sense, while others, such as Brown et al. (1979:577), are of the opinion that מִן (min) has a different sense in each of these two examples. The sense of מִן (min) in (14) can be classified under sense 1.a. in Brown et al. (1979:577), because it is used with a verb of descending from a LM. מִן’s (min) usage in (15), however, can be grouped under sense 2.a, because it can be translated with out of.

The fact that authoritative sources differ on this raises the question as to why such doubt exists about these two uses of מִן (min). The issue behind this question is whether the sentence in (15) contains a distinct sense instantiated in semantic memory or whether it is merely a contextualised usage of the proto-scene. In an

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\(^{28}\) See, for example, Brown et al. (1907:577–578).

\(^{29}\) See, for example, Koehler and Baumgartner (1995:597).
attempt to solve this problem we will test this sense against the criteria proposed by the methodology for determining distinct senses.

The first criterion requires that the configuration between the TR and the LM should be different from that in the proto-scene in order for the sense to count as distinct. In this example, the TR (the man) comes to occupy a place that is separated from the LM (the city). Since the TR moves out of the LM, it is also the source of the TR’s motion. It would seem then that this causes the proposed sense to fail the first criterion, since the configuration between the TR and the LM is both spatial and the same as that of the proto-scene shown in (14).

The second criterion states that for a sense to count as distinct, it should be possible to find instances where this sense cannot be inferred from the sentential context. In this example the sense of separation can be inferred from the context, given that we already know that מִן (min) has a source/separation sense. Accordingly, both the criteria posed by the methodology suggest that the use of מִן (min) in example (15) does not constitute a distinct sense that is stored in semantic memory.

Although the criteria suggest that the sense in (15) is not a distinct sense, one should note that there is indeed a subtle difference between the two examples: the nature and dimensions of the LM in (15) are different from that in (14). It is thus necessary to look briefly at whether or not the nature and dimensions of a LM influence the spatial configuration of a spatial scene. An attempt will also be made to provide a possible explanation why Brown et al. (1979:577–578) made a distinction between the two senses.

In (14) the LM was a mountain which, technically, is three-dimensional, since it has length, width and depth. Nevertheless, the three-dimensionality of the mountain is not relevant to the spatial scene, since the interior part of the mountain is not involved in the relation between the TR and the LM. The part of the mountain that is relevant is a point on the surface of the mountain from which Barak went down (see (14)).
Although the surface is a two-dimensional space, points are zero-dimensional since a point does not have length, width or depth.\footnote{In English, separation from a point is generally indicated by the prepositions from or away from (e.g. Radden & Dirven, 2007:310). This is noted here since Brown et al. glosses מִן (min) with from when it is used with verbs of descending.}

In (15), however, the LM is a city and one should keep in mind that the way in which modern cities are built is drastically different from the way cities were built in the past. In most cultures, cities were previously characterised by surrounding walls and city gates leading out of the walls. The city was a three-dimensional structure since the height of the walls provided the depth dimension. Hence, the source of the TR’s motion is a three-dimensional container.\footnote{Movement out of a container in English is mostly indicated by the preposition out of (e.g. Radden & Dirven, 2007:310). Again this is noted because Brown et al. glosses מִן (min) with out of when the source of the TR’s movement is three-dimensional or when it is conceptualised as being three-dimensional.}

It could be argued that מִן (min) needs to have an out of sense in order for us to be able to understand the utterance in (15); namely, that the TR moves out from a bounded LM and is no longer contained by it. However, this would attribute meaning to מִן (min), which is actually contained in the rest of the sentence. The verb יָצָא (ycʿ) in (15) already contains the notion of going out of a bounded LM and, thus, it indicates that the TR is no longer being contained by that LM. מִן (min) in this sentence serves to indicate that the LM is the source of the TR’s motion and that the TR becomes separated from the LM. The dimension of the LM, therefore, does not influence the spatial configuration between the TR and the LM.

Although the dimension of the LM does not change the TR–LM configuration and therefore also not the sense, it can lead to contextualised interpretations. Tyler and Evans (2003:73) are also of the opinion “that changes in the metric dimensions of the LM do not necessarily result in distinct senses”, but this does not exclude the possibility that the physical structure of the LM can lead to context-dependent implicature (Tyler & Evans, 2003:74).

In (15), the dimension of the LM, as well as the verb, has provided the information for understanding the sentence correctly. In this example, מִן (min) does not fulfil another
purpose to the one that it fulfils in (14). It would seem then that Brown et al. (1979:577–578) have taken meaning components, such as exiting a bounded landmark, from the other elements in the sentence and included them in the meaning of מִן (min) in such contexts.

The following three examples serve to make the proto-scene of מִן (min) clearer. The relation of the TR and the LM in every instance is one in which the TR is separated from the LM and in which the LM serves as the source of the TR’s motion, even though the nature and dimensions of the respective LMs differ.

(16) Judges 3:22

כִּי לֹא שׁ לֹף הָהֶרֶב מִבִּיטְנָו
ki lō’ šālap haḥéreb mibbiṭnō
... because he did not pull the sword out of his belly ...

(17) Judges 6:38

וַיִּמְצַט לָמַּנָּה הַגִּזְזָה מֹלֹּה הַסֶּפֶל מָיִים
wayyímes šal min-haggizzâh molō’ hassépel màyâim
And he wrung dew from the fleece to fill a bowl with water.

(18) Judges 8:13

וַיְשָׁבוּ הַגִּידְוֹן בְּנֵי-יֹואְשׁ מִלְמָלְמָה הַהֵרֶס:
wayyásbō gid‘ôn ben-yōʾāš min-hammilhāmāh milmâlëh häres
Then Gideon the son of Joash returned from the battle, from the ascent of Heres.

In examples (16), (17) and (18), the spatial relation that exists between the TR and the LM is that they are separated in space after movement has taken place. The functional relation is that the LM is the source of the TR’s movement. The relationship that held between the TR and the LM before movement has taken place is that the TR was located in the sphere of influence of the LM. For example, in (16) the blade of the sword was enclosed by Ehud’s belly, in (17) the dew was absorbed
by the fleece, and in (18) Gideon was in such a relation to the battle that he could be influenced by it. Although the metric dimensions of the LM in these three examples are different, מִן (min) serves the same purpose in every case.

The proto-scene that can be abstracted from all of these examples is diagrammed below in figure 4.1:
Chapter 4: The proto-scene of מִן (min)

Figure 4.1: The proto-scene

In this diagram the TR is represented by the solid black sphere before movement has taken place and by the dashed, slightly shaded sphere after movement has taken place. The LM is represented by the circle with the thick outline, while the sphere of the LM’s influence is represented by the dashed empty circle. The arrow indicates that the TR undergoes movement. Since it has been shown that the dimension of the LM does not influence the sense of מִן (min), the sphere of influence of the LM involves both situations in which the TR can be contained by the LM and situations in which it is located in the proximity of the LM.

We have seen that the proto-scene of מִן (min) is present in examples where the LM is both zero-dimensional and three-dimensional. The fact that the proto-scene can indicate separation from both types of LM will also be seen in the way in which the derived senses are related to the proto-scene (cf. chapter 5). It will be shown that in some of the senses the LM is conceptualised as being zero-, one- or two-dimensional and in others it is conceptualised as being three-dimensional. The way in which the LM is conceptualised will also influence the element of the proto-scene (source or separation) that is profiled in every distinct sense.

Some of the contextual uses of the proto-scene will now be shown briefly.

4.7.1 Contextual uses of the proto-scene

4.7.1.1 Speaking

(19) Judges 11:36

\[\text{wattōmer ʾēlāyw ʾābî pāṣīṯā ʾet-pīkā ʾet-yhwḥ(ʾādōnāy) ʿā̀sēh li kaʾāšer yāṣāʾ mippīkā}\]
And she said to him, “My father, you have opened your mouth to the LORD; do to me according to what has gone out of your mouth …”

That which Jephthah has spoken is said to have gone out of his mouth. The verb used here is יצא (yc‘) (to go out), which was the same word used to describe a man coming out of the city in example (15). The mouth is therefore the LM and the words that he has spoken form the TR. The LM can thus be said to be the source of the TR. The proto-scene for מִן (min) thus has an application in that it refers to the act of speaking.

4.7.1.2 Asking

(20) Judges 1:14

When she came to him, she urged him to ask her father for a field.

Closely related to the use of the proto-scene to refer to speaking, is its function in indicating the person of whom something is asked, or requested. The verb that is used with מִן (min) in this sentence is שָאֵל (š´l). The LM in this sentence is her father, and the TR is the field that she asks for. The TR does not perform any movement away from the LM, therefore the LM is not the actual source of the TR’s movement. The expected outcome of the asking, however, is that the father, the LM, will give the field (the TR) to the daughter. Although the field will not move in physical space, the change in the ownership of the field that takes place can be seen as movement.

4.7.1.3 Salvation

(21) Judges 6:9

And I delivered you from the hand of the Egyptians and from the hand of all who oppressed you.
One of the most common ways to describe salvation in the Hebrew Bible is with the idiomatic expression to “save from the hand of ...”. This expression is also frequently found in the book of Judges. When somebody has something in his hand, he has total control over it. He can restrict its actions and movements. In a metaphorical way, one person or group of people can be in the hand of another person or group of people when they have dominion over them. So, to save somebody from the hand of another person or nation is to take them out of that nation’s or person’s control. The proto-scene of מִן (min) is thus frequently used metaphorically to express salvation.

4.7.1.4 Fictive motion

One of the most interesting metaphorical uses of the proto-scene of מִן (min) is to indicate what has been called fictive motion. Consider the following example from Judges:

(22) Judges 21:19

לִמְסִלָּה הַעֹלָה מִבּיָת א-ל שְּכֶמָה

the highway that goes up from Bethel to Shechem

Langacker (2003:201) notes that fictive motion can also be called abstract or subjective motion. He gives the following example of this phenomenon in English (Langacker, 2003:201): “That funny white mark on my cat runs from its forehead down to the tip of its nose.” He observes that although directional elements and motion verbs are used in this sentence, nothing actually moves in the scene. He argues that the direction of the motion and the motion itself are subjective or virtual. In conceptualising the scene, one mentally scans the length of the mark on the cat’s face. Nevertheless, the event is described as though it were an actual event of movement.

We also see this in example (22). The verb עֲלָה (‘alâ) (“go up”) is a motion verb which is used here with a static entity, namely the highway, which is said to go up.

Cf. for example Genesis 32:12, Exodus 3:8, 1 Samuel 12:11 and 2 Samuel 3:18.
from Bethel to Shechem. Let us consider the following example which will assist in explaining the use of מִן (min) in an expression that indicates fictive motion.

(23) Numbers 20:19

וַיֹּאמְרוּ הָעָם יִשְׂרָאֵל בָּאָרָה לְמָסִיל הֶעָלֶה
wayyō`marû ’`ëläyw bənê-yiśrâ`êl ba’mosillâh na’âleh

And the people of Israel said to him, “We will go up by the highway …”

In example (23), the people of Israel say that they will go up by the highway. We see that a mobile TR (the people) is moving on a static LM (the highway). The motion that the TR undergoes allows us to scan the distance over which the highway extends. It is now argued that even when there is no TR moving on the road we still imagine a TR moving along the road to help us to scan the extent of the road. This is confirmed by Radden and Dirven (2007:308), who give an explanation for the same phenomenon in English. They argue that although the road itself does not move, we describe it as moving because of this imaginary moving TR. Example (23) provides us with the link between a motion event of a TR moving from a source along a path to a goal and a static event in which there is no moving TR.

The proto-scene of מִן (min) is also found in specific combinations of מִן (min) with other prepositions.33 Owing to space restrictions, only one of these constructions (מִן (min) with אל (’el)) will be considered.

(24) Judges 1:11

וַיֵלֶק מִשָּׁם לֵגְדָּר יָשָׁב dohîr
wayyêlek miššâm ’el-yôshê dohîr

And he went from there to the inhabitants of Debir.

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33 This does not refer to complex prepositions. With complex prepositions, מִן (min) together with another preposition forms a new complex preposition. Here מִן’s (min) co-occurrence with other prepositions in the same sentence results in a fixed syntactic construction.


Chapter 4: The proto-scene of מִן (min)

מִן (min) is frequently used together with אֵל (’el). We have noted already in section 4.5 that אֵל (’el) indicates movement towards something.\(^{34}\) Let us now consider the spatial scene in (24). The TR is the tribe of Judah and the LM is indicated by “there”, which refers to the city of Hebron. The TR goes from a starting point or source (indicated by מִן (min)) to an endpoint or goal (indicated by אֵל (’el)). The path along which the TR moves is the area between the two cities. מִן (min) together with אֵל (’el) has been described by Koehler and Baumgartner (1995:597) as indicating “the direction of the movement”. It will be argued, however, that although the construction of מִן (min) and אֵל (’el) indicates the direction, the sense of מִן (min) in this example is no different from that in the proto-scene.

The reason why מִן (min) does not display a different sense in this example lies in the fact that it relates to the relationship between the source of the movement and the TR and not to the goal of the movement.\(^{35}\) As in example (14), it still indicates that the TR becomes separated from the LM.

4.7.1.5 Source of an action

(25) Judges 5:20

וּמִן שׁ מ יִם נִל ח מ

From heaven the stars fought, from their courses they fought against Sisera.

In the above example, מִן (min) indicates the place from where an action takes place. This action does not, however, involve movement out of this place. מִן (min) does not indicate the source of motion but rather the place where the subject of the verb is

\(^{34}\) The directional he or he locale is also used to indicate “direction toward” and can thus be used in similar constructions (cf. for example Judges 21:19).

\(^{35}\) This stance is supported by Taylor (1992:202), who notes that a preposition can profile or focus on one aspect of the SOURCE – PATH – GOAL image-schema. In our example the goal is profiled by the preposition אֵל (’el).
located. Brown et al. (1979) specify a sense of מין (min) which seems to correspond with this. In this sense, מין (min) is said to indicate “the place out of which one looks, speaks, exerts power etc.” (emphasis original). Accordingly, מין (min) indicates the place where the subject of the verb is situated when the action is carried out. The action is thus viewed as going out of that place. In this example the TR is not a thing, but an action. The configuration between the TR and the LM is, nevertheless, the same as in the proto-scene, since the LM serves as the source of the TR.

Some of the other contexts in which the proto-scene of מין (min) is found are those of removal, hiding, breaking, calling, dedication, mustering, driving out, waking from sleep, bringing and purging.

4.8 Conclusion

In this chapter the criteria for determining a primary sense for a preposition have been applied to מין (min). It has been shown that the criteria provide evidence for a proto-scene of מין (min) which involves a spatial scene in which the LM is the source of the TR’s motion and in which the TR becomes separated from the LM. The proto-scene thus has two elements, namely, source and separation. The proto-scene was discussed further by referring to examples from Judges. This discussion led to the conclusion that the proto-scene involves spatial scenes in which the dimension of the LM can be either zero-, one- or two-dimensional, on the one hand, or three-dimensional on the other. A few of the contextual uses of the proto-scene were briefly presented, as well as one syntactic construction in which מין (min) frequently appears.

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36 This is sense is listed under the second main sense, namely, “out of”. By listing it here, it seems to imply that this sense is connected to that sense, which, in this study, has been identified as the proto-scene of מין (min).

37 For example, Psalm 130:1: מִמָּמָּאָם קִים קְרָא יְהֹהֵה (mimmama`ámaqqîm qırä´tîºkä yhwh (´ädönäy)) “out of depths I cried to you, O LORD”. Here again מין (min) indicates the place where the subject of the verb finds himself when executing the action of the verb.

38 Radden and Dirven (2007:307) support this notion when stating that a “trajector may be a thing or a situation”.

39 Examples of these will not be given in this study since it relates to contextual domains and not lexical domains (cf. section 1.4).
Chapter 5 will deal with the rest of the senses that מִן (min) displays in Judges. A list of senses of מִן (min) will be proposed from the data, after which the validity of each of these possible senses will be established by applying the criteria put forward in the methodology. With each sense an explanation for the relation of this sense to the primary sense will be proposed.
Chapter 5
The semantic network for מין (min)

In this chapter, the criteria for determining distinct senses (Tyler & Evans, 2003) will be used to determine the distinct senses of מין (min) that are present in Judges. A set of possible senses will be proposed from the occurrences of מין (min) in the dataset. With every proposed sense the two criteria will be applied to establish whether or not the proposed sense is really a distinct sense (i.e. instantiated in semantic memory) or whether it is a context-dependent meaning of another sense. In each case a schematic drawing of the scene that is present in the example will be made.

Consequently, the manner in which the sense in question came to be derived from the primary sense will be discussed. The endeavour to determine the link between the proto-scene and the derived senses is essentially an attempt to find the reasons for each sense becoming established as a distinct sense.¹

The chapter will conclude by presenting a possible semantic network for מין (min).

5.1 Distinct senses of מין (min)

From the data that was analysed the following possible senses were proposed:

- position
- exception
- comparison
- negative consequence
- time
- material source
- origin
- partitive

¹ When the motivations for the derivations are given, it should not be taken to mean that there are no other possible explanations for the origin of the specific sense. Tyler and Evans (2003:84–85) explain that the possible multiplicity of motivations for a particular sense attest to the "complexity of spatial scenes, the richness of human cognition and the many ways in which experience is meaningful to us as human beings". This possible excess of routes of derivation in no way implies that the model of principled polysemy is flawed.
Chapter 5: The semantic network for \( \text{מִן} \) (\text{min})

- cause, and
- agent.\(^2\)

These senses will now be discussed in this order.

5.1.1 Position

The first proposed sense that will be discussed can be termed the “position” sense. Firstly, an explanation will be provided to motivate its classification as a distinct sense. This will be done by applying the criteria for determining distinct senses to examples of this proposed sense. Consequently, a possible explanation for the development of this sense from the proto-scene will be provided.

Consider the example below:

(26) Judges 2:9

\begin{verbatim}
wayyiq\text{borû} ʔ\text{ôtô} bigh\text{bûl} nah\text{alatô} bo\text{timna\text{t-heres} b\text{borah}}
\text{\text{c\text{p\text{r\text{ayim} mi\text{s\text{s\text{apôn l\text{ohar-g\text{â\text{as}}}}}}}}}}
\end{verbatim}

And they buried him within the boundaries of his inheritance in Timnath-heres, in the mountain of Ephraim, north of Mount Gaash.

In this example, the TR is Timnath-heres, which is located in the mountains of Ephraim to the north of Mount Gaash. The LM, which is indicated by \( \text{מִן} \) (\text{min}), is positioned to the north of Mount Gaash, which can be called the reference object. The northern side of Mount Gaash refers to a certain point or region in space. Timnath-heres could be located right next to the northern side of Mount Gaash, or it could be located some distance away. The spatial configuration that exists between the TR and the LM therefore involves the TR being located on the side of the LM, but nevertheless separate from the LM. The LM does not serve as the source of the TR’s

\(^2\) The names of the senses that are proposed in this study do not seek to provide a definition for the sense in question. In each case they refer to what \( \text{מִן} \) (\text{min}) indicates when it has that particular sense. For example: In the negative consequence sense, \( \text{מִן} \) (\text{min}) indicates negative consequence.
motion, since no motion is present in this sentence. This satisfies the first criterion,\(^3\) since the spatial configuration between the TR and the LM here is different from that in the proto-scene.

The example makes it clear that \(\min\) serves to locate the TR relative to a reference object. It does not, as in the proto-scene, indicate the source of the TR’s motion. We can see that the position sense of \(\min\) could not have been derived from context, if we had only known that \(\min\) had a separation/source sense. Since no verb is present that indicates movement away from or out of the LM, the source/separation sense would have led to a strange reading in this context. It would have implied that the northern side of the mountain was somehow the source of the TR motion. It follows then that the position sense could not have been derived from the sentential context and must have existed as a distinct sense in the semantic memory of the language users.

It is now hypothesised that this sense came to be established as a distinct sense in the semantic network by means of the reanalysis of the proto-scene. In the proto-scene the TR became separated from the LM though motion. The location that the TR occupies after movement has taken place is separated from the LM. Through the recurrence of the proto-scene the functional component of separation came to be established in semantic memory. Thus, \(\min\) acquired a connotation of separation even when no motion had taken place.

The scene that is present in example (26) can be depicted visually in Figure 5.1 below:

\(^3\) Cf. section 3.3.2 where the criteria are explained.
In this diagram the TR is represented by the solid black sphere and the LM by the circle with the thick outline. The reference object, in this case Mount Gaash, is indicated by the dashed rectangle. The dashed arrow indicates that there is separation between the TR and the LM. The relation to the proto-scene can be seen in the fact that the TR is also separated from the LM in space.

Other examples of this sense involve complex prepositions. Examples of this have already been given in section 4.4, examples (9) to (11). Let us consider another example of a complex preposition that indicates position:

(27) Judges 3:16

And Ehud made himself a sword and he strapped it under his clothes.

In (27), the spatial correlation with the proto-scene is less clear than in the previous example, which makes it difficult to provide an explanation. It seems probable, however, that contexts such as that in example (23), which are more closely related to the proto-scene, could have caused the position sense to become an independent sense. It may be that after it had been established as a separate sense, it could have
started to be used in contexts such as these where the spatial correlation is less straightforward.4

5.1.2 Exception

The sense that will be discussed in this section is more abstract than the position sense and has been termed the exception sense. The following example will clarify what this sense indicates:

(28) Judges 11:34


draw hi apal δn-lo mimnºnº bºn ³b-hºt

She was the only one; beside her he had neither son nor daughter.

In (28), Jephthah’s daughter5 is the LM and the other sons or daughters form the TR. The usage of (min) here does not indicate the physical separation of the other (hypothetical) sons or daughters from the (real) daughter of Jephthah but rather indicates a non-spatial relation. The sense of (min) that is present in this sentence is that there are no sons or daughters except for her/besides her.

We find that this sense could not have been derived from the context, as the context does not give us any hint that movement has taken place and that the TR came to occupy a location that is separated from the LM. If it was only known that (min) had a sense that indicated separation, it would have been impossible to determine the sense of “besides” or “except for” unless it had already been instantiated in semantic memory.

According to the proposed methodology, therefore, this sense counts as a distinct sense that was instantiated in the memory of first language speakers.

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4 In accordance with the theory of grammaticalisation, Heine et al. (1991:32) suggest that some purely grammatical concepts, like prepositions in this case, are derived from concrete locations, processes and objects.

5 Although the pronominal suffix attached to (min) is masculine, this is a recognised text-critical problem (cf. BHS, 1997:423). There is no ambiguity about who the antecedent is and therefore this will not be regarded as a problem for the present discussion.
This diagram (Figure 5.2) illustrates the relation between the LM (Jephthah’s daughter), which is represented by the circle with the thick border and the TR (the hypothetical sons and daughters), which is represented by the shaded spheres (these spheres are shaded to indicate that the TR is hypothetical). The arrows indicate that there are no other children “separated from” her, that is, except for her.

The following example serves to illustrate the connection between this sense and the separation sense.

(29) Judges 20:15

And they mustered … 26,000 men who drew the sword, apart from the inhabitants of Gibeah, who mustered 700 chosen men.

In this example we again find the exception sense of מִן (min) but it is used together with the construction לֵבָד (lobad). לֵבָד (lobad) consists of the preposition -ל (lo-) and the noun רָב (bad), which means “separation”. The construction לֵבָד (lobad) can thus be said to mean “in a state of separation, alone, by itself” (Brown et al., 1979:94). לֵבָד (lobad) together with מִן (min) is usually translated with “except for” or “besides”. When we look at what the words mean, without being influenced by the conventional translations, it becomes clear how the use of מִן (min) in this example relates to the proto-scene.
The LM in (29) is the inhabitants of Gibeah, and the TR is the 26,000 swordsmen who were mustered. The relation between the TR and the LM can be illustrated as follows:

![Diagram](image)

Figure 5.3: Relation of proto-scene to the exception sense

The arrow indicates the separation of the TR from the LM. The scene can be described as the TR being on its own, separated from the LM. This separation between the TR and the LM corresponds to the functional element of separation evident in the proto-scene. In the reanalysis of the proto-scene, the element of separation was profiled. The context of this example, however, also provides a meaning component which not only refers to separation but also to exception. This extra meaning is added by לֶבַד (lēbad). מִן (min) thus became associated with a sense of exception as a result of its usage in a context such as this. It is argued that because this usage was recurring, the exception sense of מִן (min) became established in semantic memory, and it could also be used in sentences where the context does not provide the implicature for this sense such as in example (28).

### 5.1.3 Comparison

The sense of מִן (min) that has been termed the comparison sense will now be examined.

(30) Judges 18:26

> ‏וּוְיְרוֹ יִרְאִי מִיְּכָה כִּי הָזָאָק הָמְמַּנְּנָּה \( \text{wayyār}^3 \text{mikāh} \text{ki-ḥāzaqīm hēmmāh mimmēnnū} \)

And Micah saw that they were too strong for him.

In (30), “they” (referring to the Danites), the TR, are compared with “him” (referring to Micah) the LM. The adjective חָזָאָק (ḥāzaq) (strong) provides us with the quality of the two objects that are being compared. Like all comparative constructions in Biblical
Hebrew, the adjective does not have a special morphological form indicating comparison and, instead, a construction with מִן (min) is used.

It is again clear in (30) that the configuration between the TR and the LM is not spatial, as the Danites are not necessarily spatially separated from Micah. Rather, מִן (min) is interpreted as indicated in the comparison between the TR and the LM. Thus, the first criterion⁶ is satisfied.

In considering the second criterion, we have to ask ourselves whether this meaning of comparison could have been deduced from the context of the sentence if we knew that מִן (min) means separation of the TR from the LM. The Danites are not necessarily separated from Micah is physical space, nor does he serve as the source of their movement. It seems then that if a comparative sense for מִן (min) had not already been known, the context would not have suggested this sense. According to the methodology, then, it follows that the comparative sense of מִן (min) is a distinct sense that was stored in the semantic memory of the speakers.

A possible way in which this sense could have been derived from the proto-scene will now be investigated.

As already noted, the comparative sense in the examples above is expressed by the spatial preposition מִן (min). Jackendoff (1983:196–197) presents an explanation for this phenomenon which also occurs in English. He argues that English comparative adjectives express direction. He explains that a comparative adjective indicates a path away from the thing against which something is compared. This happens along a certain scale on which a quality is measured. Comparative adjectives convey properties relative to some standard. When these adjectives are used in such a relative sense, they act as spatial directions. He argues that in English there is some kind of quantifier present in a comparative expression that is enough for the spatial parallel of distance on a path (Jackendoff, 1983:197–198). Such a quantifier can be “more” or the “-er” suffix on the adjective that indicates the comparative.

⁶ Cf. section 3.3.2 where the criteria are explained.
The adjective in Biblical Hebrew does not have any quantifier that indicates the comparative degree. Some other construction is thus needed to express the separation that is implied between the two entities that are being compared. It is argued that the preposition מִן (min) serves this purpose in Biblical Hebrew in that it indicates the path of the thing being compared away (or separated) from the reference object to which it is compared on the scale of the quality that is measured.

In the mentioned example, the scale on which “strength” is measured is equated with a path. The TR and the LM are both situated on this path and מִן (min) denotes the separation between the two. The separation indicates the difference in the degree of their strength.  

The comparison sense of מִן (min) can thus be illustrated as follows:

![Figure 5.4: Comparison sense](image)

The circle with the thick outline represents the LM (Micah in this example) and the smaller solid sphere represents the TR (“they”). The solid arrow represents the scale of strength on which the LM and the TR are compared; the direction of the arrow indicates the direction in which strength increases. The dashed arrow indicates the separation between the LM and the TR on the scale, hence the difference in their degree of strength. In the relation of the comparison sense to the proto-scene we can see that the element of separation is profiled.

5.1.4 Negative consequence

The sense that has been termed “negative consequence” will now be considered. This sense occurs in constructions where מִן (min) is prefixed to an infinitive construct, as can be seen in example (31).

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7 Strength is a quality which is not measurable in metric values and it is therefore only compared on a relative scale.
8 The name of this sense is taken from Brown et al. (1907).
And because he feared the house of his father and the men of the town he could not do (lit. \( \text{מִן} \) doing) it by day, so he did it by night.

In this example, \( \text{מִן} \) is prefixed to the infinitive construct of the verb \( \text{עָשָׂה} \), which means “to do”. \( \text{מִן} \) clearly does not have a spatial meaning since it is prefixed to a lexical item that does not refer to a spatial entity, but rather to an activity. The fact that he feared his family and the people of the town had the consequence that he could not do it by day. \( \text{מִן} \) thus marks the consequence of the preceding events, but at the same time negates it. It would have been difficult to derive this meaning from the context if a sense of negative consequence had not already been present in the semantic network. The criteria thus suggest that this sense is indeed a distinct sense. How this sense came to be derived from the proto-scene will now be investigated. Consider the following example:

(32) Exodus 14:5

And they said, “What is this we have done, that we have let Israel go (away) from serving us?”

It will be argued that the sentence in example (32) provides a possible implicature for the development of the negative consequence sense. Israel (the TR) is sent away

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\( \text{מִן} \) also displays other senses when prefixed to an infinitive. Gesenius, for example, lists a causal sense and a temporal sense in addition to the negative consequence sense (Gesenius & Tregelles, 1857:481–485). There are no examples of the causal and temporal sense of \( \text{מִן} \) when used with the infinitive in Judges.
from the LM, which is quite literally the service of the Egyptians (LM). We can see here that the LM is not a spatial entity, but rather a state of activity in which the Israelites found themselves. When the Egyptians let them go, separation between them and their service of the Egyptians takes place. This relation of separation that exists between the TR and the LM corresponds to the element of separation that is present in the proto-scene. Separation is not all that \textit{מִן} (min) conveys in this example, however. From our knowledge of the world, we know that if somebody is separated from another person or group of people (in this case the Israelites from the Egyptians) the one cannot serve the other. Thus, the result of the fact that the Egyptians have sent them away is that they could not serve them any longer. In other words, \textit{מִן} (min) also adds the semantic element of negative consequence to this sentence.

If this implicature is recurring, it becomes set in memory and becomes an independent sense of \textit{מִן} (min). It can then be used in sentences where the context does not call for such an implicature, as in example (31).

In (32), the Israelites were literally separated from their “serving” of the Egyptians. Although it is not explicitly stated, in (31) Gideon is metaphorically separated from “doing” it by day by his fear. Even though the TR in (31) is not stated, it becomes clear that it is Gideon. This sense can be illustrated in the following figure:

![Figure 5.5: Negative consequence sense](image)

The LM represents the “doing” (the infinitive of \textit{עשׂה} (`äSâ) in (31), while the TR represents Gideon who is separated from the “doing”. The arrow represents the metaphorical separation indicated by \textit{מִן} (min).
5.1.5 Time

In some of the examples in Judges, we find that מִן (min) refers to a temporal relation instead of a spatial one.\(^{10}\) There are examples of slightly different nuances, but for the purposes of indicating that the temporal use of מִן (min) is indeed a distinct sense and not just a context-dependent use of the proto-scene, we will use a general example.

(33) Judges 11:39

וַיְדַעֲךָ מִקָּצֶךָ שֵׁנֵי מָהֵדֶשׁ וְתַעֲבֹר אֵלָי

wayyîh miqqës šonâyim hîdâšim wattašôb ‘el-‘âbîhâ

And מִן (min) the end of two months, she returned to her father.

In (33), we have a temporal LM and an event\(^{11}\) as the TR. The LM is the end of a period of two months, which is indicated by מִן (min). The TR, on the other hand, is the event of Jephthah’s daughter’s return. Thus, we do not have a spatial relation, but rather a temporal relation between the TR and the LM. This already satisfies the first criterion for determining distinct senses since the relation is non-spatial in nature.

Turning to the second criterion, we see that if a temporal sense of מִן (min) were not already instantiated in semantic memory, it would not have been possible to derive this sense from the context. This follows from the fact that there is no notion of the TR (the activity) being separated from the LM by distance in space, nor that the LM is the source of the TR’s motion. Accordingly, this sense satisfies both criteria and can be taken as a distinct sense of the preposition מִן (min).

The temporal scene that is present in the above example is graphically depicted in figure 5.6.

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\(^{10}\) As Radden and Dirven (2007:317) note, it is highly probable that the notion of time is conceptualised in terms of space across the world. Many basically spatial prepositions in English also have many temporal uses. This can be explained mainly by means of the conceptual metaphor “time is space” (Radden & Dirven, 2007:317).

\(^{11}\) Whereas the TR in physical space can be an object or an event, the TR in a temporal expression is an event (Radden & Dirven, 2007:317).
Chapter 5: The semantic network for \( \text{מִן} \) (\( \text{min} \))

Figure 5.6: Time sense

The arrow pointing to the right represents the time axis. The empty circle with the dark outline represents the end of the two-month period (the LM). The black sphere is the event of her return (the TR). The time that has elapsed between the LM and the TR is indicated by \( \text{מִן} \) (\( \text{min} \)). The time in this example corresponds with the distance in space (or separation) between the LM and the TR that was present in the proto-scene. In both cases, \( \text{מִן} \) (\( \text{min} \)) indicates either the distance travelled or the time that has elapsed. It is important to note that the time that has elapsed is not of a fixed length. The idea that this diagram seeks to convey is that the \( \text{מִן} \) (\( \text{min} \)) is used to indicate some separation in time between the LM and the TR. We can thus see that time is described in terms of space. As in the previous examples, the element of separation of the proto-scene is profiled in the relation of the time sense to the proto-scene.

In the example that was discussed above, \( \text{מִן} \) (\( \text{min} \)) located the temporal TR (the event) at the end of the two-month period (LM). \( \text{מִן} \) (\( \text{min} \)) can also be used in a temporal sense to denote the starting point of a longer period of time. This can be seen in the example that we find in Judges 13:5.

(34) Judges 13:5

\[
\text{nəzîr} \text{ בּתֵית אֱלֹהִים יִהְיֶה הָנָּשֶׁר מִן הָבָן עַד יָוָם מֹותּ}
\]

the boy will be a Nazirite to God from the womb until the day of his death

Here \( \text{מִן} \) (\( \text{min} \)) marks the starting point\(^{12}\) of the period in which the boy will be a Nazirite. In this case, the event (the TR) is extended over a period of time. Both the

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\(^{12}\) Although \( \text{בּתֵית} \) (\( \text{bešen} \)) means “womb” and is thus not a temporal expression, it is used metonymically for the time when the boy comes out of the womb.
starting point and the end point of the duration of the event are specified, which is used here to indicate an extent in time.

The following example provides us with another usage of מִן (min) that involves time.

(35) Judges 11:40

miyyâmîm yâmîºmâ têlâknâh bonôt yišrâºêl lôṭannôt loḥât-
yîptâh haggil`âdî

the daughters of Israel went from (מִן (min)) year to year to lament the daughter of Jephthah the Gileadite.

The Hebrew idiom מִי מִים י מִימ ה (miyyâmîm yâmîºmâ) means from year to year or annually. The LM is a year\(^{13}\) and the TR is the activity of the young women’s going to lament. This expression also shows a strong correlation between the spatial usage of מִן (min) in the proto-scene. In example (24), we saw that מִן (min) together with אֶל (el) was used to describe the TR’s movement from a starting point to an end point. The directional he (ה) suffix in יâmîºmâ serves the same purpose as אֶל (el), namely, to indicate movement toward. We can thus see that this idiom has its roots in the proto-scene.

In all the senses that have been discussed up to now, it was shown that the relationship between the TR and the LM is one of separation. Although this separation is not in physical space, the discussion attempted to show how this corresponded with the separation that is present in the proto-scene.

In the discussion of the following senses, an attempt will be made to indicate that the element of source in the proto-scene is profiled in the derivation of these senses.

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\(^{13}\) The expression מִי מִים י מִימ ה (miyyâmîm yâmîºmâ) literally means from days to days. The plural form days is often used to refer to a year; see, for example, 1 Samuel 1:3, 2:19, 7:27.
5.1.6 Material source

(36) Judges 13:14

מִכֹּל אָשֶׁר-יֶשֶׁנָּן הָיָה לָהּ וַיָּכֵל וַיָּכֵל אֵל הַקַּר

mikkol ‘asher-y‘esen hayayin lo‘ torkal woyayin

woshek‘ar ‘al-tēšît

She will not eat of anything that comes from the vine, neither let her drink wine or strong drink.

The TR in (36) is the indefinite “anything”. The LM is the vine (literally, the vine of wine). Although the relation between these two is spatial in nature, the configuration between them nonetheless differs from that in the proto-scene.

It was shown in the discussion on the proto-scene that the TR (which is a distinct entity) comes to occupy a position that is away from the LM and that the LM serves as the locational source of the TR’s motion. In the case of (36), however, the LM brings the TR into being and it is therefore not a distinct entity. The TR could not have existed without the LM and, hence, there exists a specific, non-arbitrary relationship between them, which was not the case with the proto-scene. In this instance, that which comes out of the vine does not even have to be separated from it. It can remain connected to it by means of a stem for some period after it has appeared. The configuration between the TR and the LM can be described as the TR emerging from the LM, but it does not necessarily come to occupy a location separated from it. This confirms that the configuration is different from that in the separation sense and, consequently, the first criterion is satisfied.

In (36), a prohibition is given against what the women may consume. The first prohibition is against “anything that comes from the vine”. We can assume that she was not allowed to eat grapes, whether the grapes were still hanging from the vine or whether they had already been removed. Consequently, מִן (min) cannot be interpreted as indicating separation, because that would mean that she was allowed to eat grapes that were still connected to the vine. The sense that is conveyed by מִן (min) in this sentence can only be understood correctly if it prompts for the material source sense, which is present in semantic memory.
According to two the criteria presented by the methodology for determining a distinct sense, this sense can be regarded as a distinct sense of the preposition מִן (min).

The way in which this sense is related to the proto-scene can plausibly be explained by looking at one of the most basic human experiences, namely, that of pregnancy and birth. As explained earlier, our bodily and sensory experiences lead to conceptualisations which are displayed in language.

Let us consider the following example in which מִן (min) is also used to describe birth in Biblical Hebrew.

(37) Ecclesiastes 5:14

כּ א שׁ ר י צ א מִבּ ט ן אִמוֹ ע רוֹם י שׁוּב ל ל כ ת כּ שׁ בּ א
Ka´ášer yäcä´ miBBeº†en ´immô `ärôm yäšûb läleºket KüšeBBä´
As he came out of his mother's womb he shall go again, naked
as he came.

מִן (min) in this example displays the proto-scene in which the womb of the mother (the LM) serves as the source of the TR's (the baby) movement. The context in this example does not, however, provide only the information that the LM is the source of the TR's motion; it also shows that the LM is the material source of the TR. A mother's body produces a baby, partly from her own material in combination with the father's sperm. The baby is physically connected to the mother by means of the umbilical cord for nine months and is, furthermore, also contained by the mother during this period. With birth the baby comes out of the mother and thus becomes non-contained by the mother (Tyler & Evans, 2003:215). This emergence of the baby from the womb corresponds with the element of source that was present in the proto-scene. In this context, מִן (min) therefore not only displays a locational source/separation sense, but also receives an additional semantic element of material source.

14 Tyler and Evans (2003:215) use this explanation for the material source sense that the English preposition out of displays.
As soon as this sense associated with מִן (min) became conventionalised in memory, it could be used with LMs that do not represent prototypical containers like the mother’s body (Tyler & Evans, 2003:215).

(38) Genesis 15:4

This one will not inherit you, but [he] that will come out of your body, he will inherit you.

In this example a son is promised to Abraham. Even though Abraham’s body does not serve as the container or the source of the baby’s movement, he is viewed as the material source of the baby. מִן (min) can thus be used in this context since it already has the sense of material source.

With the material source sense instantiated in semantic memory, this usage can even be extended to refer to the fruit of plants. In example (36), מִן (min) indicates that it is the material source from which the grapes come. The vine does not serve as the source of the TR’s motion, nor does it have to become separated from the vine, but because מִן (min) has acquired a material source sense it can be used in this example.

This scene can be visually depicted in the following schematic drawing.

Figure 5.7: Material source sense

The vine (the LM) is represented by the circle with the thick outline. The arrow that starts from within the LM indicates that the LM is conceptualised as a container out of which the TR (the solid sphere) emerges.
In the explanation of the derivation of the material source sense from the proto-scene, it was shown that the source element of the proto-scene was profiled.

The following sense that will be discussed is the origin sense. It will be shown that this sense was not derived directly from the proto-scene, but rather that it is related to the proto-scene through the material source sense.

5.1.7 Origin

The origin sense of מִן (min) relates to contexts where a TR’s origin (i.e. hometown, native country, or tribe etc.) is indicated by מִן (min) Let us consider the following example.

(39) Judges 17:7

Now there was a young man of Bethlehem in Judah, of the family of Judah.

In (39), we have a young man (the TR) and Bethlehem in Judah (the LM). In this sentence no motion verb is present to indicate the young man’s movement away from the LM. The verb that we have is היה (hayâh) (“to be”), which does not prompt for a TR. The TR cannot, therefore, come to occupy a position away from the LM.

The relation between the TR and the LM in (39) has to be non-spatial in nature since it does not indicate physical separation or the source of a motion event but rather the origin of a person. This thus satisfies the first criterion. It can be argued that a person who comes from a certain place is separated from that place and that the place is the source of the person’s movement. According to this argument, this sense will be a contextualised use of the proto-scene. This is not a valid argument, however, because one could also ask a person from where he/she is and he/she could reply “I am from here”, referring to the place of speaking. This example shows that a person is not necessarily separated from the place that he/she originates from.

15 This is also noted by Tyler and Evans (2003:81) in their analysis of over.
Nevertheless, one can intuitively sense that this sense is related to the separation sense. How this came about will be discussed in detail in the next section.

The second criterion now requires that this sense of origin should not be determinable from the proto-scene and the context in (39). We have seen that this sentence means that the young man originated from Bethlehem, not that he was somehow physically separated from it. If מין (min) in (39) were to be taken to indicate source/separation, the origin sense could not have been construed from the context. Hence, מין (min) in this sentence would only make sense if an origin sense of this preposition were present in the language user’s semantic memory.

The origin sense of מין (min) satisfies both the criteria and can be regarded as a distinct sense. The question of how this sense came to be derived from the proto-scene will now be investigated.

In the discussion of the material source sense it was explained that the material source of a TR can be indicated by מין (min) as a result of the correlation between the experience and observance of birth, and the notion of material source. It will now be argued that origin can be indicated by מין (min) since a strong experiential correlation between material source (birth) and origin exists. It will be shown that this sense is not directly derived from the proto-scene, but rather from the material source sense. The following examples serve to illustrate this.

(40) Ruth 2:11

ותאתא advisers האביך ואימה מארץ מולדתך ואל שך אשכנאל ושך חמלוז.

waTTa`azbi ḥabik wə′immēk wə′ēres mōlaqtēk wattałkē `el-'am

תאשר lō-yəḍa`at tamōl šilšōm

You left your father and mother and your land of birth and came to a people that you did not know yesterday or the day before.

In this verse, Ruth’s origin (Moab) is described as her land of birth. In other words, this is the country in which she came from her mother’s womb, like in the material
source sense. We have also seen in the material source sense that מִן (min) is used to describe a person’s descent from his/her father. Therefore, the fact that Ruth’s parents were located in Moab and that she was descended from them, meant Moab was classified as her country of birth. Moab was also her place of origin.

It may be argued that the origin sense is a context-dependent usage of the proto-scene. It is true that there is a very fine distinction between these two senses. However, it has already been shown that it does indeed constitute a distinct sense of מִן (min). In the following two examples both the origin sense and the proto-scene are used. These examples will now be discussed in order to illustrate the difference between the proto-scene and the origin sense.

(41) Judges 19:17

וַיֹּאמֶר הַאִישׁ הָזָּן שָנְתָּה לְךָ וּמִילְכֶּךָ תָּבוֹא:

wayyō’mer hä´îš hazzäqen ʔānāḥ jēlēk ūmē‘ayin tābō?

And the old man said, “Where are you going? and where do you come from?”

(42) Judges 19:18

וַיֹּאמֶר לְוַי-עֹבְרִים אֵנָה נוּ מְבָט-לְהֶם יְהוּדָה אֲד-יַרְקָטֶה הֵר-פְּרָי-יִם מִשָּׁם ʔānōkî

wayyō’mer ʔēлавyw ʔōbrîm ʔānahnû mibbêt-lehem yəḥûḏāh ʿad-yarkatê har-ephrayîm miššām ʔānōkî

And he said to him, “We are passing from Bethlehem in Judah to the remote parts of the hill country of Ephraim, I am from there.”

In Judges 19:17 (example (41)), the old man asks the traveller that he is speaking to, מַשְׁנָה תָּבוֹא (mḗsh’āyin tābō?) “where do you come from?” We can assume that the old man is referring to the starting point of his current journey since he first asks, “Where are you going?” This is also the way that the traveller interprets the question since he answers that they (he, his concubine and his servant) have come from Bethlehem and going to the hill country of Ephraim. Then he adds that he is “from there”,

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referring to the hill country of Ephraim. By this he means that the hill country is his place of origin. In the former case he refers to the starting point of his journey, but in the latter case he clearly talks about the place from which he originates. The fact that the origin sense is a distinct sense of מִן (min) is thus clear.

The origin sense of מִן (min) can be illustrated in the following diagram:

![Figure 5.8: Origin sense](image)

In figure 5.8, the LM indicates the origin of the TR, with the arrow indicating that the TR originated in the LM. Thus, the arrow does not imply separation, but rather the relationship that exists between the LM and the TR, namely, that of origin.

5.1.8 Partitive

The partitive sense of מִן (min) relates to instances in which it is used to indicate some part or subset of a larger whole or group. Consider the following example.

(43) Judges 6:27

וַיֶּקֶח גִּדּוֹן כָּסָרָה יָנָאָשִים מַעֲבָדָיוֹ

wayyiqqaH gid`ôn kásárâh yânášîm më`ábadâyw

And Gideon took ten men of his servants.

In (43), the LM is a group of people, namely, Gideon's servants, and the TR is a subset of that group, namely, the ten men who he took from them. The relation that holds between them is therefore non-spatial in nature even though we can see how it relates to the spatial sense of source/separation present in the proto-scene. In this example we can imagine all the servants standing in a group and Gideon taking ten from them and thereby separating them in physical space. However, this does not have to be the case: we can also imagine Gideon servants being in different locations and him choosing ten of them. This, then, does not have such a strong sense of source/separation.
To support the claim that the partitive is indeed a distinct sense and not merely a context-dependent interpretation of the proto-scene, it is necessary to consider the following example in which מִן (min) does not exhibit the same notion of separation.

(44) Judges 2:12

וַיֵלְכוּ אַחֲרֵי אֱלֹהִים אֲחָרִים מִמֶּ֑נָּה שֵׁ֖ר אָסְרֵ֑י בֵּֽ֣י הַֽיָּמִֽים׃

wayyëlkû ’ahârê ’êlôhim ’âhêrim me’êlôhê hâ’ammîm ’âsêr sêbîôîtêhêm

And they went after other gods, from the gods of the peoples who were around them.

Here we see that the people of Israel worshipped a number of the gods of the peoples around them. In this case מִן (min) clearly indicates a subset of a larger group. No separation in distance or space is implied, since all the gods (or their images) could have been present at one place and still they could have chosen to worship only some of them. We can thus clearly see that the configuration between the TR and the LM is not necessarily spatial in nature. The functional element that we find in (44) is that of a part of the whole and not separation or that the group serves as the source of the TR’s motion.

Turning to the second criterion, we should establish that this partitive meaning could not have been determined from the context in which it appears. If מִן (min) is interpreted according to the source/separation sense, this sentence would contain a semantically anomalous reading in which the gods that the people chose to worship would be understood to be separated from the others in physical space. The group of gods also did not serve as the source of the motion of the gods which were chosen. Had no partitive sense of the preposition מִן (min) already existed, the intended meaning of this sentence could not have been understood, since it is not derivable from the context.

According to the methodology, we can thus conclude that the partitive sense of מִן (min) is indeed a distinct sense since it satisfies both criteria.
In the examples that we have seen, the TR refers to a subset of a group (the LM). It has also been noted briefly that this sense ties in closely with the proto-scene, that is, source/separation. The following example will help illuminate how pragmatic strengthening played a part in the way in which this sense came to be derived from the proto-scene.

(45) Judges 8:14

וַיַּלְכֵּד נַעַר מֵאֵנֶשׁ סֻקְקֹת wayyilkod-na’ar me’aneshe sukkot

And he captured a young man of the men of Succoth.

In (45), a boy is captured from the men of Succoth. We can see that the group from which the boy was taken away serves as the source of the boy’s movement. We also see that the boy became separated from the group. This corresponds to the elements that were present in the proto-scene of מִן (min). One also notices, however, that מִן (min) in this example does not only provide information about the spatial configuration between the TR and the LM, but also adds the semantic element of a part being taken from a whole, namely, partitive.

This additional meaning of partitive, which is prompted by מִן (min) in this example, arises from its interpretation in the context of the sentence. The nature of a group of men/people is such that it consists of individual parts which are related to each other. The part/whole relation has been identified as one of the most common types of intrinsic relations (Radden & Dirven, 2007:159). In English such intrinsic relations can be indicated by the preposition of. An example of such a construction is a piece of cake. Even if the piece is separated from the cake, there still exists a non-random relation between the part and the whole (cf. Tyler & Evans, 2003:210–211). When one of the parts is taken out of the group, it leads us to interpret מִן (min) differently from example (15), for instance, where a man comes out of a city. As there was no intrinsic relation between the man and the city, this context does not prompt for a partitive meaning.
In (45), the context provides the implicature for the partitive meaning of מִן (min). If this implicature is recurring, it can be reanalysed separately from the scene of which it formed a part, as was explained in section 3.3.4. When it is reanalysed in such a way, the implicature, in this case the partitive meaning, becomes conventionalised as a distinct sense which is associated with מִן (min). Through this process of pragmatic strengthening מִן (min) has acquired a partitive sense in addition to its source/separation sense. Consequently, as soon as this sense has become instantiated in semantic memory, it can be used in contexts that are unrelated to the context which originally gave rise to it. The configuration between the TR and the LM which caused this implicature is thus no longer required for using this sense. This can be clearly seen in example (46) where it is used in an unrelated context.

(46) Judges 14:2

וַיֹּאמֶר אִישׁ הָאִיתִי בֵּית נוֹת פּלִשְׁתִּים
wayyōºmer ʾiššâ rä´îºtî bütimnäºtâ miBBünôt PülišTîm
And he said, “I saw a woman from the daughters of the Philistines at Timnah.

Here we again find a group of people (the daughters of the Philistines) as the LM and an individual (a woman) as the TR. In this case Samson does not take the woman from the group, but only sees (ר ש׆ה (rä´â)) her. The verb ר ש׆ה (rä´â), however, does not involve any motion and there is no notion of source/separation present in this sentence. This illustrates that the partitive sense of מִן (min) has become instantiated in semantic memory and can consequently be used in such contexts without any risk that the sentence will be misinterpreted.

The following diagram serves to illustrate this sense visually. It shows that the TR is conceptualised as being taken out of the LM. The TR constitutes a certain part of the LM, which is indicated by the partition in the LM.
5.1.9 Cause

Dirven (1995:95) describes cause as a situation that triggers another situation, given that the term “situation” can refer to events, states, activities and processes.יִנָּה (min) also displays a cause sense in Judges. Consider the following example.

(47) Judges 2:18

כִּי יִנָּהָם יְהוֹה מִנַּהָם

For the LORD was moved to pity by their groaning.

In (47) it is said that “the LORD was moved to pity by their groaning”. This is a typical expression of cause. In this case the people’s groaning (an activity) triggered the feeling of pity (an activity) that the LORD had for them. The first criterion requires that a non-spatial meaning should be present for the sense to be distinct. It is very clear that the relationship between the TR and the LM is non-spatial in nature. According to the first criterion the usage ofיִנָּה (min) in this example would constitute a distinct sense.

The second criterion requires that one should not be able to understand the meaning of the preposition from another sense used in this context. As we have seen,יִנָּה (min) in the proto-scene indicates the separation of the TR from the LM. So, if we had known only that about this preposition, it would not have been possible to understand thatיִנָּה (min) in (47) has a cause sense. No notion of motion is present and therefore the LM could not serve as the source of the TR’s motion. This meaning could not have been derived from the context and therefore has to be a distinct sense that is instantiated in semantic memory.

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16 Dirven (1995:105) shows that in English the path concept (indicated by by) may undergo metaphorisation to become a cause concept. It is interesting to note how English and Hebrew use different prepositions to indicate cause.
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It will now be argued that the cause sense was derived from the proto-scene by means of a reanalysis of the spatial scene present in the proto-scene.

Dirven (1995) has done thorough research on English prepositions that indicate cause. In his 1997 research, he specifically looked into “The cause of emotions and emotions as cause” (Dirven, 1997), which is also the title of his chapter in the book *The language of emotions*. This is especially relevant for the topic at hand since the example of מִן (min) indicating cause in Judges has to do with emotions. Dirven (1995:97) shows that the three spatial prepositions from, off and out of in English can all be extended to indicate cause or reason. Spatially, these prepositions all indicate separation, with the difference between them being the dimensions of the LM. When these prepositions are used to indicate cause, cause is conceptualised as a source, whether it be a zero-, one-, two- or three-dimensional source. It is remarkable that these prepositions have significant semantic overlap with מִן (min) in that, as we have seen, מִן (min) also indicates separation from zero-, one-, two-, or three-dimensional sources. It would seem then that, in English and Biblical Hebrew (at least), causes can be conceptualised as sources.17

It can be argued that the cause sense of מִן (min) resulted from a reanalysis of the proto-scene. In this reanalysis the source element of the proto-scene was profiled. The phrase in this example can be paraphrased as: “from their groaning [it resulted that] the Lord felt pity”. The groaning was therefore the source of the Lord’s emotion of pity.

The scene that is present in the cause sense of מִן (min) can be diagrammed as shown in Figure 5.10.

![Figure 5.10: Cause sense](image-url)

17 In Biblical Hebrew (as in English) there are also other syntactical constructions that can be used to indicate cause. Other prepositions are also used for this purpose, for example ע ל (`äl) (cf. Gesenius & Kautzsch, 1910:492). The conceptualisations that are involved in these other constructions are, however, beyond the scope of this study.
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The circle with the thick outline represents the LM (situation A: the people’s groaning) and the solid sphere represents the TR (situation B: the Lord’s pity). This sense thus corresponds with the proto-scene in that the LM is conceptualised as being the source of the TR.

As already briefly noted in section 4.3, the complex preposition מִפּ נ י (mippâné) also indicates cause in some instances. This phrase literally means “from the face of …”, “from the presence of …” or “from before …”. Let us consider an example that illustrates this use of מִפּ נ י (mippâné).

(48) Judges 9:40

וגירדוֹפֶּהוּ אָבִימֶלֶךְ וַיַּעֲנוֹס מִפּ נ י יָו

wayyîrdôpêhû `ābîmêleḵ wayyânos mippânâyw

And Abimelech chased him, and he fled before him.

In example (48), we can see that מִפּ נ י (mippâné) indicates separation away from before Abimelech. This usage of מִפּ נ י (mippâné) corresponds with the proto-scene, where the LM served as the source of the TR motion. Here the LM is the presence of Abimelech and the TR flees from it. We can, however, also infer from the context that he fled because of Abimelech. In order to make it clearer that מִפּ נ י (mippâné) also indicates cause, consider another example for a moment:

(49) Psalm 68:3

כַּהֲיָחַמֶּס דֻּנַּאַג מִפַּפְּנֶ-ְּאֶשׁ

kôhimîmës dônäg mippâné-êsh

as wax melts away from before fire …

Wax literally melts away from a fire, but it is also true that wax melts because of fire. In both of these examples, מִפּ נ י (mippâné) displayed the separation sense, but the context provided an additional semantic element of cause. It has been argued in section 3.3.4 that if such an implicature is recurring, it can become reanalysed apart from the context that gave rise to it. This has the effect that the new meaning
component becomes a distinct sense of מִן (min). It can then be used in contexts where no sense of separation is present, such as in example (50):

(50) Judges 6:2

מִפָּנִי (miPPünê)

because of Midian the people of Israel made for themselves … the caves

Here מִפָּנִי (miPPünê) is used solely to indicate that Midian was the reason that the Israelites made caves to hide in.

Example (50) presents us with an example of מִן (min) from Judges 5. It is included here, because it presents an interesting case of the usage of מִן (min) to indicate cause.

(51) Judges 5:22

מִדְּחוֹרֹת דָּחוֹרֹת אֶבְיִי רוֹמְק הָלַמְנָה | פָּנִי דָּחוֹרֹת אֵבְרִי:

Then loud beat the horses' hoofs with the galloping, galloping of his steeds.

In this verse, the preposition מִן (min) is prefixed to the noun דָּחוֹרֹת (dahārōt), meaning “galloping”. Some have proposed that instead of the letter מ (m) being taken as the preposition attached to the noun following it, it should be taken as the plural suffix that should be attached to the noun before it. Another suggestion is that this is a case of haplography, in which the letter מ (m) is written only once instead of twice (NET Bible, note on Judges 5:22).

Despite all the uncertainty with regard to the original reading, מִן (min) here has been interpreted by some as indicating cause. The New American Standard Bible, for example, keeps the original reading and translates it as:
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Then the horses’ hoofs beat  
From the dashing, the dashing of his valiant steeds.

In other words, the beating of the horses’ hoofs is caused by the dashing (or galloping) of the steeds. This seems to be a desirable solution and interpretation of מִן (min), since it keeps the original reading and still results in a meaningful reading.

We have seen in this section that מִן (min) can be used to indicate cause. It was also shown that the complex preposition מִפּ נ י (mipponeh) has a causal sense in some instances. The way in which the cause sense of מִן (min) and מִפּ נ י (mipponeh) possibly developed from the proto-scene has also been explained.

5.1.10 Agent

(52) Judges 14:4

וּשֶבִיו וּאִמוֹ לֹא יָדַע כִּי מִי הוּא הִיא כִּי תֹאֵנָה הוּא מִפּוֹ לִשְׁתַּיָם

His father and his mother did not know that this was from the LORD, for he was looking for an opportunity against the Philistines.

In this example, the LM is the Lord and the TR is referred to by היא (hîa). This pronoun in turn refers to the events that were described before this verse, which can be summarised as follows: Samson went to Timnah, a town of the Philistines, and saw a girl there whom he wanted to marry. He told his parents about her and asked them to arrange for him to marry her. They, however, were upset because he wanted to marry a foreign girl. Now, in our example, the narrator comments that they did not know that this request of Samson was actually brought about by the Lord. This means that the Lord is the agent who instigated this situation, in order to have “an opportunity against the Philistines”.

In order to indicate that this is indeed a distinct sense of מִן (min) we need to have a look at the relation that exists between that LM and the TR. It is clear that the relation
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is not a spatial relation, because the TR is an event (or more than one event). This satisfies the first criterion for determining a distinct sense, since it requires that the relation be different from that in the proto-scene, or non-spatial.

In order to satisfy the second criterion, the sense in question should not be derivable from the context of the sentence and the proto-scene of מִן (min) If only the proto-scene were known to us, we would not have been able to deduce from the context that מִן (min) indicates the agent of an event and not the physical source of the motion. Accordingly then, the agent sense of מִן (min) can be classified as a distinct sense.

The following example provides a plausible implicature for the agent sense.

(53) Genesis 24:50

וַיַּעֲלֶן לָבָן אֶל בֵּיתוֹ אֹמֵר לוֹ הַיָּמָה יְהוָה הִזְדָּבֶר

wayyâ’an lâbân âbâhû’êl wayyô’merû myhwh(mê’dônây)

yâsâ’ haddâbûr

Then Laban and Bethuel answered and said, “The thing has gone out from the LORD.”

In this example it is said that the matter, namely Abraham’s request for Rebecca as a wife for his son Isaac, went out from the Lord. It is clear that the TR (the matter) did not physically go out from the LM (the Lord), even though the verb יָסָר (yâsâ’) indicates movement out of a bounded LM. This context rather implies that the matter came about through the instigation of the Lord. This context provides the implicature for an additional meaning component of מִן (min) namely, that it can also serve to indicate the agent of an action or event. This sense of מִן (min) can be depicted visually in the following diagram.

Figure 5.11: Agent sense
Chapter 5: The semantic network for מִן (min)

This diagram (Figure 5.11) shows that the LM is conceptualised as the source of the TR. The action or event is thus viewed as coming out of the agent. This diagram makes the relation of this sense to this proto-scene clear and shows that the source element of the proto-scene was profiled in the derivation of this sense.

5.2 Difficult cases of מִן (min)

The sense of מִן (min) in some of its occurrences in Judges is difficult to determine.\(^\text{18}\) In order to illustrate the difficulty with these examples, each of them will be briefly considered. In each case the factors that have contributed to the complexity of the matter will be examined.

The first example that will be addressed is found in Judges 5:11. This chapter is recognised as one of the earliest pieces of biblical literature that we have (Waltke & O’Connor, 1990:4, 14; Lindars, 1995:213). This fact together with the poetic nature of this chapter makes the interpretation of מִן (min) in this verse quite complicated.

(54) Judges 5:11

מִקּוּל מְחַצַּכְּרִים בֵּין מְשַׁבִּים שַׁם יַחַנְנָה שִׁדְּקֹת
miqqôl məḥaqṣəšîm bēn mašabbîm šām yəḥannâ šidqôt

yhwḥ(ʔāḏōnây)

מִן (min) the sound of musicians(?) at the watering places, there they repeat the righteous triumphs of the LORD.

This verse has posed many problems for translators, not because the function of מִן (min) is very difficult to determine, but also because the meaning of the word מְחַצַּכְּרִים (məḥaqṣəšîm) is uncertain. The way in which this word is interpreted also has an impact on the way in which מִן (min) was interpreted and translated. Some translations\(^\text{19}\) have followed the suggestion of the Biblia Hebraica Stuttgartensia (BHS) that the text is corrupted and that this word should be amended to מְחַצַּכְּרִים.

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\(^{18}\) Due to the fact that no certain conclusions could be reached on the uses of מִן (min) in this section, these examples will not be taken into account in the semantic network.

\(^{19}\) For example, the English Standard Version and the New Living Translation.
(mahāśōrīm) meaning trumpet blowers, that is, musicians. Other translations\(^{20}\) have taken this word to mean archers. Still others\(^{21}\) regard this word to mean those who divide the sheep. Two more interpretations were present in the translations that were consulted, namely, shouters\(^{22}\) and destroyers (German: “Zerstörer”).\(^{23}\) The last group of translations did not translate this word.\(^{24}\)

Let us briefly consider the different translations to see how מִן (min) has been treated:

**Afrikaans (1953):**

Vanweë die stem van die boogskutters tussen die drinkplekke, besing hulle daar die regverdige dade van die HERE.

(Because of the voice of the archers between the watering places, they sing there of the righteous deeds of the LORD.)

**New American Standard Bible:**

At the sound of those who divide flocks among the watering places,

There they shall recount the righteous deeds of the LORD …

These two translations have treated מִן (min) as indicating cause. This corresponds to Gesenius, who lists this verse under the sense that he calls “of the reason, on account of”. In other words, the 1953 Afrikaans translation, the New American Standard Bible and Gesenius all interpret מִן (min) to indicate that the voice of the archers (/those who divide the flocks) causes them (the subject of the verb yūtannû (yəjtannû) is not specified) to recount the righteous acts of the Lord.

**Comparative**

JPS Tanakh:

\(^{20}\) For example, the 1933/1953 Afrikaans translation, King James Version (1769) and the JPS Tanakh (1985).

\(^{21}\) For example, the New English Translation (2005) and the New American Standard Bible (1977).

\(^{22}\) Young’s Literal Translation (1862/1898)

\(^{23}\) German Schlachter Version (1951)

\(^{24}\) 1983 Afrikaans translation and Luther’s German translation (revised 1984).
Chapter 5: The semantic network for מִן (min)

Louder than the sound of archers,
There among the watering places
Let them chant the gracious acts of the LORD,

The Jewish Publication Society’s Tanakh translation interprets מִן (min) as indicating comparison. This interpretation route was also followed by Webb (2012:196), who translates מִן (min) in the same way.

Another possible interpretation of מִן (min) is found in the King James Version.

*They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD.

This translation added the first four words of the sentence in order to make sense of מִן (min). It seems likely that this interpretation was chosen due to the fact that מִן (min) is frequently used to indicate salvation (cf. section 4.7.1.3).

Still another interpretation of מִן (min) in this verse is found in Brown et al. (1979), who are of the opinion that it would mean far from, away from. In the context of the verse this would imply that the righteous acts of the Lord should be told far from the voice of the musicians/archers/dividers of flocks etc.

The uncertainty regarding the sense of מִן (min) in this example has led the author not to take it into account in the semantic network of מִן (min). The question of the sense of מִן (min) in this example is left open for further research.

(55) Judges 7:17

וַיֹּאמֶר אֱלֹהֵיכֶם מִמֶּנְיָן תִּרְאוּ וַאֲקֵן ta'āšū

*And he said to them,* “Look at מִמֶּנְיָן (min) me, and do likewise.”
Brown et al. (1979) treat מִן (min) in this verse in terms of the first usage that they identify, namely, when it is used with verbs that express or imply separation or removal. It is explained: “ye shall see from me, i.e. learn what to do by observing me.” The meaning of this phrase is clear enough; what remains unclear, however, is how it relates to removal or separation.

Let us briefly test this example against the criteria for determining distinct senses to see whether or not this sense is part of the proto-scene. The scene in the above example is not spatial in nature. There is no TR present and although the LM is a person, nothing goes out of it or moves away from it. The first criterion is thus satisfied. Secondly, the meaning of “learning from” which מִן (min) seems to have in this example, could not have been determined from the context and one of the other senses. It can be argued that רָ֣שׁ (râ’sh) with מִן (min) has this sense, but other occurrences of these two words together seem to provide evidence against this notion. Consider, for example, the following verse from Isaiah:

(56) Isaiah 63:15

Look from heaven and see from your holy and glorious habitation.

Here רָ֣שׁ (râ’sh) is also used with מִן (min) but מִן (min) indicates the place from where, in this case, the Lord is urged to look. If מִן (min) is to be interpreted in the same way in Judges 7:17, the sentence would mean something like: “Look out from me, and do likewise”. מִן (min) would then indicate the place from where the men, in this case, are urged to look. The criteria thus suggest that this sense is also a distinct sense that is instantiated in semantic memory.

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25 Note that the sense of מִן (min) in Isaiah 63:15 corresponds to the usage of מִן (min) in example (25) in section 4.7.1.5.
Since this is the only example of this usage of מִן (min) in Judges, no conclusive decision about its sense could be reached. This verse is thus left open for further research. It is expected that more data will lead to better insights regarding the sense in this example.

(57) Judges 10:11-12

And the LORD said to the people of Israel, “Did not from the Egyptians and from the Amorites, from the Ammonites and from the Philistines? The Sidonians also, and the Amalekites and the Maonites oppressed you? And you cried out to me, and I saved you out of their hand.

The difficulty of interpreting מִן (min) in verse 11 arises from its unusual syntactic composition, namely, the absence of a verb. The first verb to appear is לֹא מִמִצ ר יִם (lāhāšū) in verse 12. The problem is that מִן (min) is difficult to make sense of with this verb. This has led translations and commentaries to assume that the text is either corrupted or that a word for saving should be supposed in verse 11. This is also the suggestion of the critical apparatus of the BHS (1997:421). To make such a suggestion is logical because of the frequent use of מִן (min) in the context of saving (cf. section 4.7.1.3.).

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26 See, for example, the New English Translation, English Standard Version, Jewish Publication Society's Tanakh and the King James Version.
27 See, for example, Webb (2012:300).
Despite the fact that the above-mentioned solution has been widely accepted, there have also been other proposed solutions to this problem. Clines (2001:339) suggests that מִן (min) should here be interpreted as meaning *starting from*. This assumption enables him to retain the wording found in the text and to still make sense of מִן (min). This, in turn, leads him to propose the following translation/explanation for the verse: “did they not oppress you, (starting from) Egyptians and Amorites and Ammonites and Philistines, then (resumptive waw) Sidonians and Amalekites and Maonites”.

Since only one example with this usage occurs in Judges, it was deemed wise not to make any decision about this usage. This usage of מִן (min) provides further ground for research. If more examples of this usage can be found, it is likely that a well-informed conclusion about the sense of מִן (min) could be reached.

(58) Judges 13:13

wayyô´mer mal´ak yhwh(´ädônäy) ᵃᵉˡ-µâⁿôªH miKKöl ᵃᵉʳ-ᵉ³mầrtî ᵃᵉˡ-hâ³ᵗîsšâ h ti‰šảmêr

And the messenger of the LORD said to Manoah, “did (min) all that I said to the woman let her take heed.”

In this example the messenger of the Lord tells Manoah that his wife is to observe (take heed of) מִן (min) everything that he has said to her. What he has said to her is stated in verses four and seven of the same chapter. She was told that she should drink no wine or strong drink and that she should not eat anything unclean. Now the question is: what does מִן (min) in this verse communicate? Does it mean that she should observe *some of* the things that he has told her? The following verse, verse 14, seems to disprove such a notion. Consider how the same command is stated in the latter part of verse 14:

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28 To see how מִן (min) is used to denote the notion of *some of*, cf. the following verses, for example: 2 Samuel 11:17, Genesis 4:3, and Isaiah 39:7.
Chapter 5: The semantic network for מִן (min)

(59) Judges 13:14

כֹּל אֲשֶׁר-יִוְインターハַ תִּשְׁמּוֹר

Everything that I have commanded her, she should observe.

This repeated command makes the intention of the messenger clear: she should observe everything that he has told her.

The use of מִן (min) in this verse seems to correspond with what Brown et al. (1979) have described as “specifying the objects, or elements of which a genus consists”.29 They argue that, through the examples they provide, מִן (min) can have the meaning of consisting of in some contexts. Although this seems a viable way to explain such usages of מִן (min), it remains unclear how this sense relates to the proto-scene. Again, further research on this verse in encouraged. If a wider range of data is taken into account, more light will probably be shed on this usage of מִן (min).

The preposition מִן (min) is used twice in Judges 16:28. Its sense in both of the cases is not straightforward, but for different reasons and to different degrees. The first has been disputed, but it is possible to provide a probable solution. The second, however, will be left open for further investigation. Let us briefly examine this verse:

(60) Judges 16:28

זָכָרֵּנִי נָא וֹּאֶחָָּבֵר הָּאַמְּרָה הָּאָרֶּבֶּרֶּם הָּאָרֶּבֶּרֶּמוֹ הָּאָרֶּבֶּרֶּמָּה הָּאָרֶּבֶּרֶּם הָּאָרֶּבֶּרֶּם

Please remember me and please strengthen me only this time, O God, so that I may avenge myself with the revenge of one of my two eyes on (מִן (min)) the Philistines.

29 According to Brown et al. (1907), this usage of מִן (min) corresponds with the so-called מִן (min) of explication, which is present in Arabic.
The first usage of מִן (min) in מִשְׂתֵּן (miššêtē) has been interpreted mainly in two different ways. These different interpretations are due to the different interpretations of the other words in the verse. The first line of interpretation\(^{30}\) assumed that אָחָת (ʔaḥat) meaning “one” (feminine form) refers the one of the eyes (therefore corresponding in grammatical gender). This has led them to interpret מִן (min) as having a partitive sense: “one of my two eyes.”

The second line of interpretation\(^{31}\) has taken אָחָת (ʔaḥat) together with נַקְם (nqam), meaning “vengeance”, and thus rendered the clause as something along the lines of “with one act of vengeance”. On grammatical grounds the second interpretation is dubious, since the feminine form אָחָת (ʔaḥat) is used with the masculine noun נַקְם (nqam). This noun is also in the construct form, which is uncommon when a noun is qualified by the numeral “one” (Webb, 2012:408).

Thus, it seems justified to interpret this usage of מִן (min) as displaying the partitive sense.

Coming to the second case, however, we find a more complicated scenario. מִן (min) is used together with the verb נַקְם (nqm) to mean “avenge (oneself) on” somebody.\(^{32}\) מִן (min) indicates the party on which the revenge will be taken, which in this case is the Philistines. It should be noted here that of the works that were reviewed, only the Dictionary of Classical Hebrew (Clines, 2001:338) treated this usage of מִן (min). Here it is regarded as a contextual usage of the sense which is glossed with “(away) from” (Clines, 2001:337).

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\(^{30}\) Only two of the ten translations that were reviewed followed this line of interpretation, namely, the 1933/1953 Afrikaans translation and the Jewish Publication society’s Tanakh. Webb (2012:408) also follows this interpretation in his commentary on Judges.

\(^{31}\) As noted, most translations followed this line of interpretation. Some of these are the English Standard Version, New International Version, King James Version and New English Translation.

\(^{32}\) This usage of מִן (min) is also found in Judges 11:36.
Although the principled polysemy approach would suggest that this usage of מִן (min) constitutes a distinct sense, the way in which it came to be derived from the proto-scene remains unclear. In order to get a better grasp of this usage of מִן (min), more research is necessary, especially with regard to the way in which revenge was conceptualised.

5.3 Semantic network for מִן (min)

In the previous section the derived senses of מִן (min) were established and explained. It was shown that מִן (min) in Judges displays the following senses in addition to the proto-scene:

- position
- exception
- comparison
- negative consequence
- time
- material source
- origin
- partitive
- cause and
- agent.

In with each sense, a possible explanation for its relation to the proto-scene was provided. Figure 5.12 presents the semantic network that can be proposed for מִן (min) based on the abovementioned analysis.

This figure seeks to present graphically the distinct senses and their relation to the proto-scene. As explained in section 4.7, the proto-scene for מִן (min) contains two elements, namely, that of source and that of separation. It was also explained throughout the discussion on the senses (section 5.1) that in the derivation of every

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This follows from the fact that the relation that מִן (min) indicates is non-spatial in nature and it seems that the sense that מִן (min) displays could not have been derived from the context.
sense, either the source element or the separation element was profiled. We thus find two groups of senses: those that relate to the proto-scene via the source element and those that relate to it via the separation element. For this reason the senses could be divided into two clusters, as shown in the network.

Figure 5.12: The semantic network of מִן (min)

From the source cluster comes material source, partitive, cause, and agent and from the material source comes the origin sense. The separation cluster consists of position, exception, comparison, negative consequence, and time.
5.4 Conclusion

The goal of chapter 5 was to determine the semantic network of מִן (min) based on the senses which are attested in the book of Judges. Determining the semantic network involved two steps: determining the distinct senses and determining the link between these senses and the proto-scene.

Firstly, a list of senses was proposed from the data. Each sense was tested against the two criteria for establishing distinct senses. The goal of testing against these criteria was to distinguish distinct senses from context-dependent usages of the proto-scene or of another sense. Secondly, a possible explanation was given for the derivation of each sense from the proto-scene.

In addition to the proto-scene, ten distinct senses were identified, namely, material source, partitive, cause, agent, origin, position, exception, comparison, negative consequence, and time. It was shown that all of these senses are related to the proto-scene in substantiated ways. It became clear that some of the senses developed from the proto-scene through the profiling of the source element in the proto-scene, while others are related to the proto-scene through the profiled separation element.

Based on this analysis a semantic network was proposed for מִן (min) In the semantic network the senses could thus be divided into a source cluster and a separation cluster. The former consists of material source, partitive, cause, and agent. Although the origin sense is also part of the source cluster, it relates to the proto-scene via the material source sense. The separation cluster is made up of position, exception, comparison, negative consequence, and time.
Chapter 6
Conclusion and recommendations

6.1 Chapter summaries

In the field of cognitive linguistics much research has been done on the polysemy of prepositions. The advancements that this has brought about in general linguistics have also started to have an impact on the analysis of prepositions in Biblical Hebrew.\(^1\) The analysis of the preposition מִן (min) has, however, not benefitted from the new insights put forward in cognitive linguistics. The primary goal of this research was therefore to provide a substantiated account for the polysemy that the preposition מִן (min) in Biblical Hebrew displays (based on the data found in the book of Judges).

In order to show where this study is situated in the history of the linguistic description of Hebrew, and מִן (min) in particular, chapter 2 was devoted to providing an overview of the literature related to this study. It was shown that the previous methodologies according to which Hebrew was analysed did not place sufficient emphasis on the semantics of the language. Cognitive linguistics brought about a change in the study of language, however, because in this linguistic theory the focus is on meaning.

Firstly, then, it was shown that the lexica and grammars did not offer a motivated account for the different senses of מִן (min). Although some of the lexica did indicate that the senses were derived from a primary sense and related to each other (e.g. Gesenius & Tregelles, 1857), this was not done consistently and, in addition, the patterns of derivation that were proposed were not explained. For the purpose of gleaning information from studies that were done on prepositions in other languages, two of the major approaches to polysemy in prepositions were discussed. The approach followed by Brugman and Lakoff has been pivotal in the study of the polysemy of prepositions. Nevertheless, this approach has been shown not to have clear methodological principles according to which distinct senses should be

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\(^1\) For example Lyle (2012) and Rodriguez (2011).
identified. In an attempt to provide a solution to this weakness, Tyler and Evans (2001, 2003) developed the principled polysemy approach. This approach provides criteria for determining the primary sense of a preposition as well as the derived senses. This methodology was deemed suitable for use in the analysis of the polysemy of מין (min).

Chapter 3 started with a description of the broader theoretical framework in which this research was conducted, namely, that of cognitive linguistics and cognitive semantics. The subfield of cognitive semantics, namely, spatial semantics, has been shown to be very important in the study of the preposition מין (min). Accordingly, some of the concepts that have been employed in the study of spatial semantics were briefly discussed. The principled polysemy approach was discussed in detail to make the methodology for the analysis of מין (min) clear. The criteria for determining both the proto-scene and the distinct senses were described, after which the method for explaining the sense derivations, namely pragmatic strengthening, was discussed.

In chapters 4 and 5 the methodology was applied to the data. Chapter 4 was devoted to determining the proto-scene of מין (min), while chapter 5 sought to establish a semantic network for מין (min) by firstly determining the distinct senses and, secondly, providing explanations for the derivation of the senses from the proto-scene.

Chapter 4 firstly presented an overview of the dataset that was used in this study, in which all of the 277 occurrences of מין (min) were taken into account. This overview of the data was followed by the application of the five criteria proposed by the methodology for determining the proto-scene. The first criterion involves the earliest use of the preposition. It was shown that the closed corpus of Biblical Hebrew makes the application of this criterion difficult. The evidence that could be gained from related languages, however, suggests that the primary sense of מין (min) would probably be one of source/separation, origin or partitive. The second criterion concerning the predominance in the semantic network pointed to a proto-scene in which the LM serves as the source of the TR and in which the TR is separated from
the LM. The third criterion suggests that the senses of exception, comparison, negative consequence, time, material source, origin, partitive, and agent are probably not primary since they do not occur when מין (min) is used in complex prepositions. In the application of the fourth criterion it was shown that the opposite of the spatial sense of מין (min) is generally regarded as אל (el). This preposition indicates motion towards something. It can thus be deduced that the proto-scene of מין (min) probably contains an element of motion away from something. With regard to the grammatical predictions that the last criterion is concerned, it was shown that all the distinct senses could be derived in a principled manner from a proto-scene that indicates locational source and separation. If the results of the five criteria are considered together it seems likely that the major contender for the proto-scene is the sense of source/separation, which מין (min) displays. This proto-scene contains two elements, namely, that of source and that of separation.

Chapter 5 continued to apply the criteria for determining the distinct senses for מין (min). The following senses were proposed from the data: position, exception comparison, negative consequence, time, material source, origin, partitive, cause, and agent. It was indicated that these senses were derived from the proto-scene in a principled manner. In the derivation of the first five senses it was shown that the separation element of the proto-scene was profiled, while the last five senses were shown to be derived from the proto-scene based on the profiling of the source element.

6.2 Conclusions

In this study the polysemy that the preposition מין (min) displays in Biblical Hebrew, was investigated. This investigation was motivated by the fact that none of the existing treatments of מין (min) provides a systematic and motivated account for the various senses of this preposition. The first matter about which confusion exists relates to what the primary sense of מין (min) should be, while the second matter involves the identification and delimitation of the other senses.
In an attempt to address these problems, the principled polysemy approach (developed by Tyler & Evans (2003)) was employed. This methodology is situated within the broader theoretical framework of cognitive semantics. The principled polysemy approach was developed to provide an objective and verifiable way of analysing polysemous prepositions. It consists of one set of criteria for determining the primary sense and another set for determining the derived senses.

The data that was used in this study consisted of all the occurrences of "מִן" (min) in the book of Judges. By applying the criteria to the data it was found that the preposition "מִן" (min) has a primary sense/proto-scene which indicates the source of a TR’s motion and in which the TR becomes separated from the LM. The application of the criteria for determining the derived senses suggested a further ten distinct senses that "מִן" (min) displays in Judges. It was also found that these senses are related to the primary sense in a principled way. As a result of this analysis, a semantic network for "מִן" (min) was proposed. The senses that were identified for "מִן" (min) in Judges, in addition to the primary sense which indicates source/separation, are material source, partitive, cause, agent, origin, position, exception, comparison, negative consequence, and time.

6.3 Areas for future research

Owing to the dimensions of this study only a small fraction of the occurrences of "מִן" (min) in the Hebrew Bible were analysed. One of the first areas that require more research would thus be the analysis all instances of "מִן" (min) in the Hebrew Bible in order to establish a complete semantic network.

A further issue that could not be addressed in this study is that of the combinations of "מִן" (min) with specific verbs and other syntactical constructions. If such an analysis could be done it would provide a much deeper understanding of the semantics of "מִן" (min) and would also enable one to identify its contextual meanings.

This study has shown that it is possible to give a systematic account for the different senses of "מִן" (min). The literature review revealed that such an account of "מִן" (min) is
largely lacking in available resources. In order to prepare a systematic dictionary entry for מִן (min), further extensive research of מִן (min) is required. Seeing that the current, state-of-the-art dictionaries for Biblical Languages are based on semantic domains, the research should include the determination of the lexical and contextual semantic domains in which מִן (min) should be placed.

The difficult cases of מִן (min), which are discussed in section 5.2, provide rich ground for further research.
Bibliography


Figure C.1 shows the number of times that the identified senses of מִן (min) occur in Judges.

Figure C.1: Number of occurrences of מִן (min) in Judges
In the following list all the occurrences of מִן (min) are listed with a literal translation and the identified sense in each case.

<table>
<thead>
<tr>
<th>Reference in Judges</th>
<th>Phrase</th>
<th>Literal translation</th>
<th>Sense</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:11</td>
<td>נִלְךָ מִשֶּׁהָ אל יְשׁוּבָ דִּבֶר</td>
<td>and he went from there to the inhabitants of Debir</td>
<td>Source/ Separation</td>
</tr>
<tr>
<td>1:13</td>
<td>אַחֲרֵי הָעַם מִשֶּׁהָ</td>
<td>the brother of Caleb, the one younger than him</td>
<td>Comparison</td>
</tr>
<tr>
<td>1:14a</td>
<td>לֶאֶשָּׁלָל מְאָט אֶבֶרָה</td>
<td>to ask the field of her father</td>
<td>Source/ Separation</td>
</tr>
<tr>
<td>1:14b</td>
<td>וָטַּנְנָה פִּיל הָהָמָו</td>
<td>and she got off the donkey</td>
<td>Source/ Separation</td>
</tr>
<tr>
<td>1:16</td>
<td>עַל בִּירֵי נְחֹרֵים</td>
<td>they went up from the city of palms</td>
<td>Source/ Separation</td>
</tr>
<tr>
<td>1:20</td>
<td>לִוָוָוָו יָשֶׁבֶת מַשְׂרוּנָה</td>
<td>and he drove the three sons of Anak out from there</td>
<td>Source/ Separation</td>
</tr>
<tr>
<td>1:24</td>
<td>אַחֲרֵי אֶחָּד מִנָּה</td>
<td>a man coming out of the city.</td>
<td>Source/ Separation</td>
</tr>
<tr>
<td>1:36a</td>
<td>בָּנֹבֶל נְאָמָרִים מִשֶּׁהָ עָרְבִים</td>
<td>and the border of the Amorites went from the ascent of Akrabbim, from Sela and upward.</td>
<td>Source/ Separation</td>
</tr>
<tr>
<td>1:36b</td>
<td>בָּנֹבֶל נְאָמָרִים מִשֶּׁהָ עָרְבִים</td>
<td>and the border of the Amorites went from the ascent of Akrabbim, from Sela and upward.</td>
<td>Source/ Separation</td>
</tr>
<tr>
<td>2:1a</td>
<td>יְשֵׁלָל מְלַאֲרִים וַתְנוֹפִּילוֹן</td>
<td>and the angel of the Lord went up from Gilgal to Bochim.</td>
<td>Source/ Separation</td>
</tr>
<tr>
<td>2:1b</td>
<td>וַתְנוֹפִּילוֹן</td>
<td>I brought you up out of Egypt.</td>
<td>Source/ Separation</td>
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<tr>
<td>2:3</td>
<td>אַל אָמְרֵנָה אָנַּהְוֶנָה</td>
<td>I will not drive them out before you.</td>
<td>Source/ Separation</td>
</tr>
<tr>
<td>2:9</td>
<td>מְעַפַּרְתֵּל עַרְבִים</td>
<td>to the north of Mount Gaash</td>
<td>Position</td>
</tr>
<tr>
<td>2:12a</td>
<td>הַמַּעְזַרַת אֲמָזְרַת מַעְזַרַת</td>
<td>the One who brought you out of the land of Egypt</td>
<td>Source/ Separation</td>
</tr>
<tr>
<td>2:12b</td>
<td>סַלְדֵהֵר מַעְזַרַת סַלְדֵהֵר</td>
<td>other gods from the gods of the peoples.</td>
<td>Partitive</td>
</tr>
<tr>
<td>2:14</td>
<td>אֶרֶבִים מֵעַרְבְּבִים</td>
<td>their enemies around them</td>
<td>Position</td>
</tr>
<tr>
<td>2:16</td>
<td>נֵלָעֵמְנִים מֵעַרְבְּבִים</td>
<td>and they saved them out of the hand of their plunderers</td>
<td>Source/ Separation</td>
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<tr>
<td>2:17</td>
<td>מְנַלְלֵנָה מֵעַרְבְּבִים</td>
<td>they turned away quickly from the way</td>
<td>Source/ Separation</td>
</tr>
<tr>
<td>2:18a</td>
<td>נֵלָעֵמְנִים מֵעַרְבְּבִים</td>
<td>and he saved them from the hand of their enemies</td>
<td>Source/ Separation</td>
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<tr>
<td>2:18b</td>
<td>כְּן יִנְחֵל מֵעַרְבְּבִים</td>
<td>for the Lord felt sorry (for them) because of their groaning</td>
<td>Cause</td>
</tr>
</tbody>
</table>
for the Lord felt sorry (for them) because of their groaning because of their afflicters and oppressors

they were more corrupt than their fathers

they did not drop (any) of their practices

they did not drop (any) of their practices or (any) of their hard ways

I will not continue to drive out from before you...

I will not continue to drive out from before you any of the nations

... who lives on the mountain of the Libanon: from Mount Baal-Hermon to Lebo-hamath

The brother of Caleb, the one younger than him

and he strapped it on his right thigh under his clothes

and he turned back from the idols

they went out of his presence

and he stood up from his chair

and he took the sword off from his thigh

he did not pull the sword out of his belly

and the people of Israel went down from the mountain with him and she called Barak, son of Abinoam from Kedesh-naphtali

and take 10000 men with you from the sons of Naphtali

and take 10000 men with you from the sons of Naphtali and from the sons of Zebulun

And Heber the Kenite separated from Kenites

And Heber the Kenite separated from Kenites, from the sons of Hobab
and he called all his chariots ... from Haroseth-hagoyim to the river Kishon.

and Barak went down from Mount Tabor

and Sisera got off his chariot

when you went out of Seir

when you stepped from the field of Edom

the mountains flowed from before the LORD

the mountains flowed from before the LORD, (even) that Sinai from before the LORD

Unsure

they came down from Ephraim

they came down from Machir

and (they came down) from Zebulun

from heaven the stars fought

from their paths they fought against Sisera

then the horses' hoofs hammered from the galloping

more blessed than women is Jael

more blessed than women in a tent

because of Midian the sons of Israel made for themselves the dens

And Israel became very low because of Midian

I brought you up out of Egypt.

I brought you out of the house of slaves.

and I saved you out of the hand of Egypt

and I saved you out of the hand of Egypt and out of the hand of all your oppressors
and I drove them out before you to hide from Midian
did he not bring us up out of Egypt? and you must save Israel for the hand of Midian please do not go away from here and the fire went up from the rock and the angel of the LORD went out of his sight (lit. eyes) And Gideon took ten men of his servants And because he feared the house of his father and the men of the town he could not do (lit. min) doing) it by day, so he did it by night. and he got up early the next morning and he wrung dew out of the fleece The people that are with you are too many for me to give Midian in their hand. let him go away (?) from Mount Gilead And 22000 of the people returned and he laps from the water with his tongue and the camp of Midian was below his in the valley look from me and do so. and the men of Israel were called from Naphtali and the men of Israel were called from Naphtali and from Asher
Appendix A

7:23c and the men of Israel were called from Naphtali and from Asher and from the whole Manasseh Source/Separation

7:25 and the heads of Oreb and Zeeb they brought to Gideon on the other side of the Jordan Position

8:2 is the gleaning (of grapes) of Ephraim not better than the grape harvest of Abiezer? Comparison

8:3 their spirit relaxed from on him Source/Separation

8:8 and he went up from there to Penuel Source/Separation

8:10 about 15000, all who were left over from the whole camp of the sons of the East Partitive

8:11 the ones who dwell in tents east of Nobah Position

8:13a And Gideon son of Joash returned from the battle Source/Separation

8:13b And Gideon son of Joash returned from the battle, from the ascent of Heres Source/Separation

8:14 and he captured a boy from the men of Succoth Partitive

8:22 you saved us from the hand of Midian Source/Separation

8:24 let me request something (lit. a request) from you Source/Separation

8:26a besides the crescent ornaments Exception

8:26b and besides the necklaces Exception

8:34a the one who saved you from the hand of all your enemies Separation

8:34b all your enemies around you Position

9:4 silver from the house of Baal-berith Source/Separation

9:15 let fire come out of the thorn bush Source/Separation

9:17a and he threw his life in front (of him) Position

9:17b and he saved you from the hand of Midian Source/Separation

9:20a and let fire come out of Abimelech Source/Separation

9:20b and let fire come out of the rulers of Shechem Source/Separation
and let fire come out of the rulers of Shechem and out of Beth-millo

and he lived there because of his brother Abimelech

and Abimelech and the people who were with him stood up from the ambush

people are coming down from the heads of the mountains

people are coming down from the middle of the land

and one company comes from the road of the oak tree of the diviners

and he fled from before him

and Zebul drove out Gaal and his brothers so that they could not live in Shechem

and on the next morning

the people are coming out of the city

Did not from Egypt

and from the Amorites

and from the sons of Ammon

and from the Philistines

and I saved you from their hand

and they removed the foreign gods out of their midst

and Jephthah fled from before his brothers

and it was after days

and the elders of Gilead went to take Jephthah the land of Tob

and you drove me out of my father's house

Israel took my land when they (lit. he) came up out of Egypt

from the Arnon to the Jabbok and to the Jordan

when they came up out of Egypt
<table>
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<th>Verse</th>
<th>Text</th>
<th>Translation</th>
<th>Source/Position</th>
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<tbody>
<tr>
<td>11:18</td>
<td>וַיֵּבְאוּ מַמָּהָרָהּ שִׁישָּׁבָהּ לָאַרְמָיִם   מִזְאָבָן</td>
<td>and they came from the eastern side of the land of Moab</td>
<td>Position</td>
</tr>
<tr>
<td>11:22a</td>
<td>וַיֹּרְשׁוּ אֶת גִּבְּרֵי גַּעְמֶר    מָאָרְמָיִם</td>
<td>and they took the whole territory of the Amorites, from the Arnon to the Jabbok</td>
<td>Source/Position</td>
</tr>
<tr>
<td>11:22b</td>
<td>וַגְּנוֹתָם ֹבֵּרֵרֶנָּר</td>
<td>and from the dessert and to the Jordan</td>
<td>Source/Position</td>
</tr>
<tr>
<td>11:23</td>
<td>הָדְרִישׁ אֶת גְּנַבְּרֵי גַּעְמֶר מַעֲרָאִיר</td>
<td>he dispossessed the Amorites from before his people</td>
<td>Source/Position</td>
</tr>
<tr>
<td>11:24</td>
<td>לֹא כַּאֲשֵׁר מָלָא לִי</td>
<td>and everything that the LORD our God dispossessed from before us, that we will possess</td>
<td>Source/Position</td>
</tr>
<tr>
<td>11:25</td>
<td>וְזָהָתָה חַסֲרֶנָּה הַעֲמָדָהּ פַּקְלָן</td>
<td>and now, are you really better than Balak?</td>
<td>Comparison</td>
</tr>
<tr>
<td>11:29</td>
<td>מִמֶּשׁפֶּר גָּלֶזֶד שֵׁבֶר כְּעַמָּוֶת</td>
<td>and from Mizpah in Gilead he passed on to the sons of Ammon</td>
<td>Source/Position</td>
</tr>
<tr>
<td>11:31a</td>
<td>הָדוֹרֶשׁ אֵשֶר בֶּן מִלְכֵּת בְּיִרְמָי</td>
<td>the one who comes out of the doors of my house</td>
<td>Source/Position</td>
</tr>
<tr>
<td>11:31b</td>
<td>כַּשָּׁבֶר בְּשָׁלֹהוּ מַזְּכָּרֶנָּי</td>
<td>when I come back in peace from the sons of Ammon</td>
<td>Source/Position</td>
</tr>
<tr>
<td>11:33a</td>
<td>וְנַפְּצִירָה וְעַד מוּחָאָהּ פָּרִית</td>
<td>and he struck them down from Aroer until you come to Minnith</td>
<td>Source/Position</td>
</tr>
<tr>
<td>11:33b</td>
<td>יָכַּבְּנָה בְּבִרְבֵּי פִּקְסֵי בֶּן</td>
<td>and the sons of Ammon were humbled before the sons of Israel</td>
<td>Position</td>
</tr>
<tr>
<td>11:34</td>
<td>נִיאָוּ הָוָרִידָהּ אַרְלֵי לְפָנֶנָהּ בֶּן</td>
<td>she was the only one, except for her he did not have a son or a daughter</td>
<td>Exception</td>
</tr>
<tr>
<td>11:36a</td>
<td>עֹשֶׂה לְךָ פָּאָשֶׂה לְכָאָמָרֶנָה</td>
<td>do to me like that which has gone out of your mouth</td>
<td>Source/Position</td>
</tr>
<tr>
<td>11:36b</td>
<td>עֹשֶׂה לְךָ הָוָרִידָהּ קִימָוְתָהּ פָּאָמָרֶנָה</td>
<td>the LORD made revenge for you on your enemies</td>
<td>Unsure</td>
</tr>
<tr>
<td>11:36c</td>
<td>עֹשֶׂה לְךָ הָוָרִידָהּ קִימָוְתָהּ פָּאָמָרֶנָה</td>
<td>the LORD made revenge for you on your enemies, on the sons of Ammon</td>
<td>Unsure</td>
</tr>
<tr>
<td>11:37</td>
<td>עֶרֶף מֶשֶׂרֶפֶת עִבְּדִים שַׁדּיֶּם</td>
<td>relax from me (=leave me alone) for two months</td>
<td>Source/Position</td>
</tr>
<tr>
<td>11:39</td>
<td>נֹהֶא מֶשֶׂרֶפֶת שַׁדּיֶּם</td>
<td>and at the end of two months</td>
<td>Source/Position</td>
</tr>
<tr>
<td>11:40</td>
<td>מִיָּמֵי יִמְמָא הַמַּכְלָהָה בֶּן</td>
<td>from year to year the daughters of Israel went</td>
<td>Time</td>
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<tr>
<td>12:2</td>
<td>לֹא הוֹשָׁעָהָם אֵחַי מַכָּדֶם</td>
<td>you did not save me from their hand</td>
<td>Source/Position</td>
</tr>
<tr>
<td>12:6</td>
<td>וַיֹּלֶדֶת הָוֶדֶת חַמָּא בָּאָמָרֶנָה</td>
<td>And at that time 42000 of Ephraim fell</td>
<td>Source/Position</td>
</tr>
<tr>
<td>12:8</td>
<td>אֶבֶן אֶבֶן לְקָמָה</td>
<td>Ibbaz of Bethlehem</td>
<td>Origin</td>
</tr>
</tbody>
</table>
Appendix A

12:9 he brought daughters for his sons from outside Source/ Separation

13:2a and there was a man of Zorah Orig

13:2b and there was a man of Zorah of the tribe of the Danites Orig

13:5a a Nazirite of God the child will be from the womb Time

13:5b to save Israel from the hand of the Philistines Source/ Separation

13:6 and I did not ask him from where he was Origin

13:7 a Nazirite of God the child will be from the womb until the day of his death Time

13:13 מִכֹּל א שׁ ר ש׆מ ר תִּי א ל ה אִש׃ ה (min) all that I said to the woman let her take heed. Unsure

13:14a of everything that goes out of the vine she shall not eat Source/ Separation

13:14b of everything that goes out of the vine Material

13:20 and when the flame went up from on the altar Source/ Separation

13:23 he did not take a sacrifice out of our hands Source/ Separation

14:1 and he saw a women in Timnah from the daughters of the Philistines Partitive

14:2 a woman I saw in Timnah from the daughters of the Philistines Partitive

14:3 to take a woman from the Philistines Source/ Separation

14:4a they did not know that it was from the LORD Agent

14:4b he was seeking an opportunity against (lit. from) the Philistines Source/ Separation

14:8 and he returned after days Time

14:9 from the carcass of the lion he scraped the honey Source/ Separation

14:14a from the eater something to eat came out Source/ Separation

14:14b and from the strong came something sweet Source/ Separation

14:18a what is sweeter than honey? Comparison

14:18b and what is stronger than a lion Comparison
14:19 and he struck down 30 men of them

15:1 and it was after days

15:2 is her younger sister not better than she is?

15:3 this time I am clean (i.e. innocent) from the Philistines

15:5 and he set fire from the grain heaps to the standing grain and to the olive grove

15:11 and 3000 men of Judah went down

15:13 and they brought him up from the rock

15:14 and his bonds melted off from his hands

15:17 and he threw the jawbone out of his hand

15:19 and from it water came out

16:12 and he broke it off from his arms like thread

16:14 and he woke up from his sleep

16:17a a Nazirite of God I am from the womb of my mother

16:17b and my strength will leave me

16:19 and his strength left him

16:20a and he woke up from his sleep

16:20b the LORD had turned away from him

16:25 and they called Samson from the prison

16:28a so that I may avenge myself with the revenge of one of my two eyes

16:28b so that I may avenge myself with the revenge of one of my two eyes on (ְִמַנ) the Philistines.

16:30 he killed with his death more than those whom he killed in his life

17:1 and there was a man from the mountain of Ephraim

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Appendix A
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<th>Hebrew Text</th>
<th>English Translation</th>
<th>Category</th>
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<td>17:3</td>
<td>דּה ק דּ שׁ הִק שׁ תִּי א ת ה כּ ס ף ל יהו ה מִי דִי</td>
<td>I have surely dedicated the money to the LORD from my hand</td>
<td>Source/Separation</td>
</tr>
<tr>
<td>17:5</td>
<td>נֶגֶר תֶגֶרֶת לְהָקָמִים</td>
<td>one of his sons</td>
<td>Partitive</td>
</tr>
<tr>
<td>17:7a</td>
<td>נֶגֶר תֶגֶרֶת לְהָקָמִים</td>
<td>and there was a young man of Bethlehem Judah</td>
<td>Origin</td>
</tr>
<tr>
<td>17:7b</td>
<td>נֶגֶר תֶגֶרֶת לְהָקָמִים מִמְשֶׁפָת יֹהוָה</td>
<td>and there was a young man of Bethlehem Judah of the tribe of Judah</td>
<td>Origin</td>
</tr>
<tr>
<td>17:8a</td>
<td>נֶגֶר תֶגֶרֶת לְהָקָמִים מִמְשֶׁפָת יֹהוָה</td>
<td>and the man went away from the city</td>
<td>Source/Separation</td>
</tr>
<tr>
<td>17:8b</td>
<td>נֶגֶר תֶגֶרֶת לְהָקָמִים מִמְשֶׁפָת יֹהוָה</td>
<td>and the man went away from the city, away from Bethlehem Judah</td>
<td>Source/Separation</td>
</tr>
<tr>
<td>17:9a</td>
<td>מָעָרֶת בְּתָא</td>
<td>from where do you come?</td>
<td>Origin</td>
</tr>
<tr>
<td>17:9b</td>
<td>לִרְאֵי הַמּוֹכֵר לְהָקָמִים</td>
<td>I am a Levite of Bethlehem in Judah</td>
<td>Origin</td>
</tr>
<tr>
<td>17:11</td>
<td>הַיָּהָה מַעְרֵה לְכָלַת מְכַנִּים</td>
<td>and the young man was like one of his sons to him</td>
<td>Partitive</td>
</tr>
<tr>
<td>18:2a</td>
<td>נְשֵׁיָה בֶּן זֹּם מָשָׁפָתָם</td>
<td>and the sons of Dan sent five men from their tribes</td>
<td>Partitive</td>
</tr>
<tr>
<td>18:2b</td>
<td>נְשֵׁיָה בֶּן זֹּם מָשָׁפָתָם</td>
<td>and the sons of Dan sent five men from their borders</td>
<td>Partitive</td>
</tr>
<tr>
<td>18:2c</td>
<td>נְשֵׁיָה בֶּן זֹּם מָשָׁפָתָם</td>
<td>strong men from Zorah</td>
<td>Origin</td>
</tr>
<tr>
<td>18:2d</td>
<td>נְשֵׁיָה בֶּן זֹּם מָשָׁפָתָם</td>
<td>strong men from Zorah and from Eshtaol</td>
<td>Origin</td>
</tr>
<tr>
<td>18:7</td>
<td>וּרְחֹקִים ה מ ה מִצִּדֹנִים</td>
<td>and they were far from the Sidonians</td>
<td>Source/Separation</td>
</tr>
<tr>
<td>18:11a</td>
<td>וְרָעָה לוּשָׁם</td>
<td>and they set out from there</td>
<td>Source/Separation</td>
</tr>
<tr>
<td>18:11b</td>
<td>וְרָעָה לוּשָׁם מָשָׁפָתָם</td>
<td>and they set out from there, from the tribe of the Danites</td>
<td>Source/Separation</td>
</tr>
<tr>
<td>18:11c</td>
<td>וְרָעָה לוּשָׁם מָשָׁפָתָם</td>
<td>and they set out from there, from the tribe of the Danites, from Zorah</td>
<td>Source/Separation</td>
</tr>
<tr>
<td>18:11d</td>
<td>וְרָעָה לוּשָׁם מָשָׁפָתָם</td>
<td>and they set out from there, from the tribe of the Danites, from Zorah and from Eshtaol</td>
<td>Source/Separation</td>
</tr>
<tr>
<td>18:13</td>
<td>וְנִסְעֵר לוּשָׁם וְרָעָה</td>
<td>and they passed on from there to the mountain of Ephraim</td>
<td>Source/Separation</td>
</tr>
<tr>
<td>18:16</td>
<td>וּשְׁמַע מֵאָבָא אֲשֶׁר עָנָנוּר (כִּלָּהָה מְשָׁפָתָם נְבֵעִים פָּרָה נְשָׁרָה)</td>
<td>and 600 men who are of the sons of Dan</td>
<td>Partitive</td>
</tr>
<tr>
<td>18:22</td>
<td>וְלָקָה הַדּוּר הָיוָה מִבּיָה מֵיָה</td>
<td>they had gone far from Micah's house</td>
<td>Source/Separation</td>
</tr>
</tbody>
</table>
18:26 and Micah saw that they were stronger than him

18:28 it was far from Sidon

19:1 and he took for himself a concubine of Bethlehem Judah

19:2 and she went away from him to her father's house

19:12 we will not turn to a city of foreigners in which there are not of the sons of Israel

19:16a an old man was coming from his work

19:16b an old man was coming from his work, from the field

19:16c and the man was from the mountain of Ephraim

19:17 and from where do you come?

19:18a we are passing from Bethlehem Judah to the distant parts of the mountain of Ephraim

19:18b I am from there

19:30a from the day that the sons of Israel came up out of the land of Egypt until this day

19:30b from the day that the sons of Israel came up out of the land of Egypt until this day

20:1 from Dan to Beersheba

20:13 and we will burn evil from Israel

20:14 and the sons of Benjamin gathered out of the cities.

20:15a and the sons of Benjamin mustered on that day from the cities 26000 men

20:15b except for the inhabitants of Gibeah

20:16 of all these people were 700 chosen men

20:17 and they mustered, except for Benjamin, 400 000 men
and the sons of Benjamin went out of Gibeah
and Benjamin went out to meet them from Gibeah
the people who were drawn out of the city
and they began to strike down wounded ones of the people
let us draw them out of the city to the highways
and every man of Israel rose out of his place
and the ambush of Israel rushed out of its place
and the ambush of Israel rushed out of its place from Maareh-geba
and they came opposite Gibeah
10000 chosen men out of all Israel
for them to make a cloud of smoke go up out of the city
and the signal has begun to go up out of the city
and those from the cities were destroying him in his midst
Gibeah on the east
and 18 000 men of Benjamin fell
and they struck done 2 000 men of them
and all those of Benjamin who fell were 25 000 men
and they struck with the edge of the sword from the city to the animals to everything that was found
anyone of us shall not give his daughter
for one tribe to lack from Israel today
and it was on the next morning
who out of all the tribes of Israel did not come up in the assembly

Partitive

today one tribe is cut off from Israel

Source/ Separation

and we swore by the LORD that we will not give them of our daughters as wives

Partitive

which one of the tribes of Israel is there that did not come up?

Partitive

no one came to the camp from Jabesh-gilead

Source/ Separation

there was not one of the inhabitants of Jabesh-gilead

Partitive

12000 men of the brave men

Partitive

and they found from the inhabitants of Jabesh-gilead 400 young virgins

Partitive

the women that they let live from the women of Jabesh-gilead

Partitive

women are (lit. a woman is) destroyed out of Benjamin

Source/ Separation

and a tribe should not be wiped out of Israel

Source/ Separation

we cannot give them women from our daughters

Partitive

from year to year (lit. days to days)

Time

north of Bethel

Position

to the highway that goes up from Bethel to Shechem

Source/ Separation

and south of Lebanon

Position

and come out of the vineyards

Source/ Separation

and catch for you each his wife from the daughters of Shiloh

Partitive

and they took wives according to their number from the dancers

Partitive

and the sons of Israel went away from there

Source/ Separation

and they went out from there, each man to his inheritance

Source/ Separation