

禁止命令における二人称人称接尾辞を持つ前置詞 lamedh  
(出エジプト記 20 章 4 節)

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**ABSTRACT** Yoshiyuki MUCHIKI, “The Functions of the Preposition lamedh + 2nd Person Pronominal Suffix Used in Negative Commands.” The first half of the second commandment of the Decalogue has been typically translated as something like “You shall not make for yourself a carved image.” However, the meaning and function of the prepositional phrase “for yourself” לְךָ have not been satisfactorily explained by Hebrew grammarians and scholars. Various translations, such as σεαυτω in LXX, indicate that the prepositional phrase should not be regarded as a pleonastic element but as functional in the sentence. If so, what role does this prepositional phrase play in each injunctive sentence? This paper aims to make its function clear by observing each example in its context.

First, I have surveyed previous studies on the usage of the prepositional phrase and observed that a similar phenomenon occurred in Egyptian. Then, I have collected Hebrew examples of the phrase and, for the sake of convenience, classified them into three categories according to the conjugation of the verb used with it: (A) Imperfect verb with negative particle לֹא for the sense of negative command; (B) Imperfect verb for the positive injunctive sense; and (C) Imperative verb. These variations indicate that it is impossible to explain all usages of this prepositional phrase with one single solution. We must investigate the context of the prepositional phrase to understand the real meaning and function where the phrase occurs. The following usages are observable from the sentences which I collected:

(1) When the prepositional phrase occurs in a negative injunctive like the second commandment, the phrase indicates the importance of the injunction itself, especially in connection with a ban on making idols (Al-

A9). This usage is extended to affirmative sentences (B4-8, C-1, C-5, C-10). We may point out a similar usage in Egyptian.

(2) This phrase, in some way or another, emphasises the subject (B-15, C-4, C-6, C-9, C-10), which we may term “centripetal,” “reflexive,” or “contrastive subject focus.”

(3) This phrase is also used as *dativus commodi* (B-9, B-10, C-8).

(4) When this phrase is used with common verbs such as “to take,” “to get,” etc., it plays a complementary role in order to add some meaning to the verb (B-1, B-2, B-11, B-12, C-7).

(5) Lastly, there are idiomatic usages of this prepositional phrase (A-10, B-3, C-2), such as in language about marriage.