

## 前置詞<sup>ל</sup>を伴った疑問詞<sup>מה</sup>の用法

鞭木由行

ABSTRACT Yoshi MUCHIKI, “Usages of interrogative *mah* with preposition *lamed*” Sentences in which the interrogative *mah* is combined with the preposition *lamed* have been variedly translated because the meaning of the construction has not been established well. In the 19th chapter of First Kings, for instance, Elijah twice hears the same voice from God in the cave, saying <sup>למה</sup> <sup>אתה</sup> <sup>פה</sup> (v. 9, 13). This phrase has been translated two ways: (1) “What are you doing here?” (NRSV, NIV, NASB, JB); (2) “Why are you here?” (NAB, NEB, JPS). This variety of translation reveals to us the necessity of accurately defining the meaning of this construction based on the examination of all examples of this type of sentence.

This paper collected all examples of this kind and classified them into eight types, as listed below.

- I suf-<sup>ל</sup> + <sup>מה</sup> (6 times)
- II Adverb + suf-<sup>ל</sup> + <sup>מה</sup> (5 times)
- III Prepositional phrase + suf-<sup>ל</sup> + <sup>מה</sup> (1 time)
- IV Noun + suf-<sup>ל</sup> + <sup>מה</sup> (2 times)
- V suf-<sup>ל</sup> + suf-<sup>ל</sup> + <sup>מה</sup> (12 times)
- VI <sup>אף</sup> + suf-<sup>ל</sup> + <sup>מה</sup> (1times)
- VII Infinitive Construct <sup>ל</sup> + suf-<sup>ל</sup> + <sup>מה</sup> (1time)
- VIII Participle + suf-<sup>ל</sup> + <sup>מה</sup> (1 time)

Considering all examples above, I would conclude, in type I to type VI, that the usage of the preposition *lamed* plus suffix in this construction is a derivative usage of the possessive *lamed*, and should be translated with interrogative *mah* as “what do you have?” When one more element such as adverb, prepositional phrase, noun etc. follows after the *lamed* phrase

this construction become a rhetorical question, and should be rendered “What do you have” i.e., “You have nothing.” This basic meaning further develops to indicate the relationship between the object of the preposition *lamed* and the other element following after the *lamed*. That the construction indicates the relationship between the two is also supported by LXX and the common phrase τί ἐμοὶ καὶ σοί, which occurs in the New Testament several times.

As for the last two types (VII and VIII), the object of the *lamed* functions as a subject of verbal elements followings the *lamed*, though hardly any of the meaning of possessive remain. Therefore, the proper translation of God’s voice to Elijah is “Why are you here?” questioning the relationship between Elijah and the cave in Sinai, because Elijah should no be in the cave.