

Hysteron Proteron in Biblical Hebrew and Syriac Peshitta

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(A comparative linguistic study)

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Abstract

This research aims to investigate the phenomenon of 'Hysteron Proteron', which involves the deliberate reversal of word order for rhetorical purposes. The focus is on exploring the significance of 'Hysteron Proteron' in the Hebrew MT, its underlying motivations, and comparing its translation in the Syriac Peshitta to identify similarities and differences. The study focuses on two main aspects: Firstly, it analyzes the grammatical and syntactic functions of 'Hysteron Proteron' in both nominal and verbal clauses, using functional grammar principles and dividing verses in the MT. Secondly, it delves into understanding the stylistic and pragmatic aspects of 'Hysteron Proteron' in the respective languages. The research adopts a practical comparative linguistic approach, supplemented by a statistical study that examines and analyzes a sample of instances of 'Hysteron Proteron'. The research aims to shed light on the nature and implications of this rhetorical device in Hebrew and its translation in Syriac.

Introduction

The term ‘Hysteron Proteron’ derives its etymology from the ancient Greek phrase *στερον πρότερον*, meaning ‘later earlier’.¹ It is semantically linked to the term ‘anastrophe’.² The concept of Hysteron Proteron can be examined terminologically based on its grammatical functions, syntactic forms, and its stylistic and pragmatic characteristics. Hysteron Proteron can be found within clauses or phrases³, but it distinguishes itself from regular sentence structures through the intentional reversal of the normal order of two elements from their original positions for rhetorical purposes.⁴ This figure of speech introduces a deviation from the usual rule and reorganizes sentence structures within discourse.⁵ It is worth noting that the usage of Hysteron Proteron is confined to specific grammatical structures.⁶ From a pragmatic perspective, it can be described as ‘a figure in which the order of the facts is reversed; or the reversing of the natural order of ideas’,⁷ with a clear ‘reference item’ establishing cohesion to the initial meaning or idea.⁸

¹ Hysteron Proteron in its original meaning, is [an arrangement revering the natural order of time in which events occur. It is used when an event, later in time, is regarded as more important than one earlier in time]; Smyth (1920: 679).

² Anastrophe is borrowed from the Ancient Greek *ἀναστροφή* which means ‘return’, and [it is the use at the beginning of one clause, of the same word that conclude the preceding clause. Also called ‘epanastrophe’]. Smyth (1920: 67³); Cf. Duboit (1994: 36).

³ See Crystal (2008: 78); Palmer (1981: 37); Cf. Halliday (1994: 53).

⁴ Cohen (1966: 8). Called in English ‘prouerbe’, ‘the cart before the horse’; Puttenham (1589:141); ‘preposing’ Crystal (2008: 383).

⁵ See Parker (2007: 133-146); Comrie (1988: 86).

⁶ [We abstract away from the fact that in special questions the word order of the wh- element is determined not by its grammatical relation, but rather by a general rule that places such elements sentence-initially]; Comrie (1988: 86), and This is not considered as ‘Hysteron Proteron’.

⁷ Nutting (1916: 298); Duboit (1994: 237).

⁸ See Halliday (1976: 33); See Mithun (1987: 185).

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Hysteron Proteron serves as a rhetorical device that contributes to stylistic diversity.⁹ It stands out as one of the most prominent rhetorical techniques that captivates the recipient, doubling the creative energy and adding aesthetic and rhythmic value to the fundamental meaning of a phrase.¹⁰

Languages can be classified into two types: those with fixed word order and those with relatively free word order.¹¹ In the case of the latter, any rearrangement of words or clauses does not alter semantic roles significantly, but it does affect the pragmatic level where emphasis, prominence and focus become determining factors in word order.¹²

Hebrew and Syriac belong to the second type, with a relatively free word order. In Hebrew, the basic and natural order, known as סדר מקובל (*seder məqubāl*), places the subject before the predicate, followed by complements, such as objects or adjectives. However, this order is not fixed or absolute.¹³ A second type of relatively free word order, termed סדר מיוחד חופשי (*seder myūḥād ḥofšî*) differs from the usual order and is used for special purposes, such as emphasizing, focusing, and creating

⁹ Duboit (1994: 237).

¹⁰ See Cohen (1966: 10).

¹¹ See Crystal (2008: 524); Cf. Comrie (1988: 86).

¹² Hyman (1975: 203), for more about the relation between word order and phonology, See Comrie (1988: 102); Fox (2000: 114). See 'focus' Crystal (2008: 192-193); Lambrecht (1994: 229); Austin (2001: 305); Comrie (1988: 62- 64).

¹³ Ben-Asher (1969: 56).

specific patterns, particularly in poetic and rhythmic styles.¹⁴ In this context, Hysteron Proteron is referred to as הַמָּרָה (hāmārā) in Hebrew, means ‘switch or replace something’.¹⁵ In classical biblical Hebrew, instances of Hysteron Proteron occur between syntagmatic categories at the level of ‘open class words’, such as verbs, nouns, adjectives, and adverbs.

Syriac exhibits greater flexibility in word order compared to Hebrew. As noted by ‘Bar Hebraeus’ (1226-1286), the independent clause in Syriac originally places the subject before the predicate, but the predicate may advance if it replaces the subject.¹⁶ ‘Bar Hebraeus’ also suggests the permissibility of presenting the predicate before the subject as a means of diversifying speech.¹⁷ The predicate may advance for various reasons, including allocation, glorification, emphasis, intimidation, or suspense, as stated by ‘Cardahi’.¹⁸ ‘Duval’ confirms that the Syriac language offers considerable freedom in sentence word order, with elements such as nouns, verbs, adjectives, and adverbs forming a dynamic chain that advances or postpones based on the rhythm of the sentence. This arrangement allows focal elements to take precedence, while

¹⁴ Lipkin (2006: 280).

¹⁵ See Even-Shoshan (1970: 538).

¹⁶ Moberg (1922: 45).

¹⁷ Martin (1872: 86).

¹⁸ Cardahi (1906: 6)

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others follow in order of importance.¹⁹ The word order in any sentence reflects the language user's attempt to navigate various factors that can either align or conflict with one another to shape the constituent structure.²⁰ These factors include: 1. the predicate frame²¹, where the predicate indicates a State of Affairs (SoA)²² and consists of arguments and satellites²³, and the functional meaning²⁴ appears in this frame with the lexical information. 2. the functional structure, which comprises syntactic and pragmatic functions.²⁵ These factors contribute to the formation of the constituent structure, with the functional system culminating in prosodic features such as tone, accent, and intonation assignment rules.²⁶

The principles can be applied in accordance with the system of intonation and juncture²⁷ in the Hebrew Masoretic text. This

¹⁹ See Duval (1881: 363).

²⁰ Mackenzie (1993: 2); See Crystal (2008: 104); Cf. Richards (2010: 121).

²¹ See Dik (1989: 78). According to Mackenzie (1993: 3), a predicate frame consists of five types of information concerning the predicate: its form; its word class; its quantitative valency; its qualitative valency; and its selection restrictions.

²² SoA's come in four basic types: Actions, Positions, Processes and States; Dik (1989: 105).

²³ Dik (1989: 50).

²⁴ 'The functional meaning' of a word refers to the meaning it takes on within a specific context, where its relationship with other words in the sentence determines its interpretation. This is distinct from 'the lexical meaning', which is the general meaning of the word as listed in the lexicon, independent of its grammatical context.

²⁵ Dik (1989: 309).

²⁶ *Ibid.*, ٤٤٣.

²⁷ See Crystal (2008: 259-260); Robins (1966: 147).

system divides the complete verse פְּסוּק (pīsūq) into sentences²⁸ מאמר (ma'āmār) or multiple sentences, which are further divided into clauses מִשְׁפַּט (mišpāt) or multiple clauses, and so on until no further divisions can be made. A complete verse, even if it is lengthy, is structured into three sentences: the closing sentence מאמר הסוגר (ma'āmār hasōgêr), the middle sentence המאמר החוצה (ma'āmār haḥūšā), and the opening sentence מאמר הפותח (ma'āmār hapōtêḥ). Each sentence is marked by Cantillation Marks²⁹ טעמי המקרא (טעמ"ה) (ṭa'āmê hamiqrā)³⁰ that conclude it. The clauses derived from these sentences include the closing clause³¹ (1) משפט סוגר (mišpāt sōgêr), subordinate of closing clause (3) משפט סמוך לסוגר (mišpāt sāmōk lsoḡêr), the middle clause (2) משפט חוצה (mišpāt haḥūšā), and the opening clause (4) משפט פותח (mišpāt pōtêḥ). These divisions are illustrated in (table 1) below:

table 1	Verse	פסוק
	Clause משפט	Sentence מאמר
4	opening clause משפט הפותח	opening sentence מאמר הפותח
2	the middle clause משפט חוצה	the middle sentence מאמר החוצה
3	subordinate of closing clause משפט סמוך לסוגר	the closing sentence מאמר הסוגר

²⁸ Example for one sentence in the verse : וַיֵּשֶׁב יִצְחָק בְּגֵרָר: (And Isaac dwelt in Gerar. Gen. 26: 6).

²⁹ Steinberg (2012: 3); Blau (2010: 80).

³⁰ Adam (1963: 37); Ben-Asher (1967: 78).

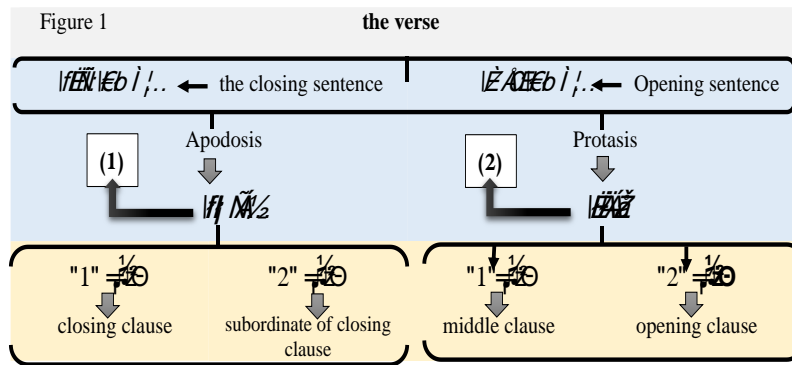
³¹ The numbering provided follows a specific arrangement based on the strength of the juncture.

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I closing clause

משפט סוגר

In Syriac, a similar division to Hebrew is observed.³² The verse is divided into a sentence³³ ܘܢܘܩܘܢܐ ܘܢܘܩܘܢܐ³⁴ (mêmṛā, petgāmā) or multiple sentences, which are further divided into clauses ܘܢܘܩܘܢܐ (hadāmā) or multiple clauses.³⁶ The first sentence of the verse is expressed as ܘܢܘܩܘܢܐ ܘܢܘܩܘܢܐ (petgāmā qadmāyā), which corresponds to the Greek term ‘Protasis’ ܘܢܘܩܘܢܐ³⁷. The second sentence of the verse is expressed as ܘܢܘܩܘܢܐ ܘܢܘܩܘܢܐ (petgāmā trayānā) corresponding to the Greek term ‘Apodosis’ or ܘܢܘܩܘܢܐ (pūr‘ānā).³⁸ These divisions are depicted in Figure 1:



³² the Cantillation marks in Hebrew show clear influence from the Syriac signs of sentence division and rhetorical features. It can be observed that the Syriac system itself was influenced by the intonation and punctuation system of the ancient Greek language. This suggests that both the Hebrew and Syriac systems share a common origin, although the Syriac marks are comparatively less complex than those in Hebrew. See Merx (1889: 7); Martin (1975: 50); Duval (1900: 138).

³³ ‘propositions’ Phillips (1869: 34).

³⁴ Merx (1889 :32).

³⁵ Moberg (1922: 246).

³⁶ ‘membres’ See Phillipps (1869: 42-43); Nestle (1889: 17); Payne (1903: 100).

³⁷ The clause concludes with the marker ܘܢܘܩܘܢܐ indicating its ending.

³⁸ The clause concludes with the marker ܘܢܘܩܘܢܐ indicating its ending. For more explanation, See Duval (1881: 149- 150); Payne (1903: 439).

Based on the functional and constituent structure, the paper can be organized into sections that explore the occurrence of Hysteron Proteron in different contexts. These sections include Hysteron Proteron in the Nominal Sentence³⁹ within independent clauses, subordinate clauses, and non-finite clauses. Additionally, the paper examines Hysteron Proteron in the Verbal Sentence and its occurrence in complete sentences. Furthermore, the relationship between the elements within the structure is examined. This relationship can be either predicative, where one element is fully predicated to the other, or attributive, where the second element serves to define or specify the first element. The analysis is conducted using the Masoretic Hebrew text as a basis and then compared with its equivalent translation in the Syriac Peshitta. By structuring the paper in this way, a comprehensive examination of Hysteron Proteron in different linguistic contexts and its translation variations can be achieved.

1. Hysteron Proteron in the Nominal clause

In this section, the focus is on the occurrence of Hysteron Proteron in the Nominal sentence within an independent clause, which conveys a complete thought. Sample (1.a) provides an illustration of this case. Verse (a) exemplifies the use of Hysteron Proteron in the Nominal sentence, while verse (b)

³⁹ According to Al-Kafrani (1929: 310), there are three types of structures in Syriac: Predicative, Genitive, and Agglutination. The Predicative structure indicates a complete predication of one part to the other, as exemplified by the statement ܡܘܫܐ ܕܥܦܘܢܐ (Joseph is beautiful). The Genitive structure, on the other hand, involves expressing possession or attribution, as in ܕܘܚܘܪܐ ܕܡܘܫܐ (the book of Moses). The Agglutination structure involves combining multiple elements into a single word, such as ܕܘܚܘܪܐܢܐ (Fighter). Al-Kafrani emphasizes the usefulness of the predicative structure, while suggesting that the other two types are not as effective without it. See Al-Kafrani (1929: 310).

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serves to demonstrate the typical word order of the nominal sentence in Hebrew.⁴⁰

The Hysteron Proteron (1.a) appears in the opening sentence 2 מאמר הפותח⁴¹, which serves as a brief pause or short stop⁴², referred to as מאמר אתנחתא⁴³. Specifically, it occurs in the opening clause (4) משפט פותח, which consists of a predicate בָּרוּךְ (bārūḵ) (1. a/b), functioning as a passive participle that acts as a verbal adjective indicating ‘the state’. The subject of the clause is a noun phrase composed of a noun and an attributive, namely אֱלֹהֵינוּ (’ēl ‘elyōwn) and הַמֶּלֶךְ שְׁלֹמֹה (wəhammeleḵ šə·lō·mōh), respectively, with the latter playing the role of the benefactive. In terms of pragmatic functions, the subject serves as the topic, while the predicate functions as the focus. Please refer to Table 2-3 for further details.

⁴⁰ On the necessity of postponing the predicate on the subject, see Al- Kafranisi (1929: 327); Cardahi (1906: 4).

⁴¹ See figure 1.

⁴² Bar-Asher (2009: 469).

⁴³ The cantillation mark אֲתַנַּח (Etnach) functions as a pause at the end of the first segment of a verse, similar to a comma. It serves as the second strongest stop = mark after the סוֹף פְּסוּק (Sof passuk), which denotes the end of a verse. In the provided sample (1.a), it is observed that the stop mark טַפְחָא typically appears before the אֲתַנַּח (2), and before the סוֹף פְּסוּק mark in the closing sentence (1). Furthermore, it is noted that the mark טַפְחָא ‘Tifcha’ (3) in the closing clause is stronger than the mark טַפְחָא (4) in the opening clause. This indicates that the ‘Tifcha’ mark has varying degrees of strength depending on its position within the sentence structure. These cantillation marks play a crucial role in the vocalization and rhythm of the Hebrew text, aiding in proper phrasing and interpretation.

אֵל עֲלִיּוֹן ⁴⁴	(a) בָּרוּךְ	Table 2 blessed be God the Most High
Pragmatic function: topic	Pragmatic function: focus	
Grammatical function: subject	Grammatical function: predicate	
semantic relations: arguments, benefactive	semantic relations: predicate, state	
Syntactic category: adjective attributive phrase	Syntactic category: adjective	



בָּרוּךְ	(b) הַמֶּלֶךְ שְׁלֹמֹה	table 3 King Solomon shall be blessed
Pragmatic function: focus	Pragmatic function: topic	
Grammatical function: predicate	Grammatical function: subject	
semantic relations: predicate, state	semantic relations: arguments, benefactive	
Syntactic category: adjective	Syntactic category: adjective attributive phrase	

Both clauses (a) and (b) serve the same functional purpose as equal structures. However, clause (a) differs from clause (b) in terms of the order of the focus and topic. In clause (a), the objective is to present new information and emphasize the predicate, which has become the focal point of the speaker's attention. The predicate holds the highest significance and is therefore placed before the topic. This ordering emphasizes the importance of the predicate as the most crucial element to be discussed. On the other hand, the purpose of clause (b) is to provide information about the topic, which has now become the focus of attention and holds primary importance. The speaker intends to convey new information specifically about King Solomon, placing the topic in a prominent position.

⁴⁴ See also (2kgs. 5. 16) שָׁמַיִם מְבֹרָכִים הַמֶּלֶךְ = בְּרִיאַת הַיְיָ אֱשֶׁר-עָמַדְתִּי לְפָנָיו אִם-אֶעֱקֹחַ (Gen. 42. 11) מִן-הַמַּלְאָכִים, מִן-הַמַּלְאָכִים.

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In this context, it is important to note that the Hysteron Proteron functions similarly to ‘sentence stress’⁴⁵, which is primarily an emphasis stress placed on certain words or parts of a sentence for the purpose of conveying emphasis or expressing emotions. It can be seen as an intermediate form between word accent and tone when reciting the text. The Hysteron Proteron relies on pitch accent, which involves applying pressure and conveying emotions and expressions by emphasizing specific parts of a word.⁴⁶ This type of stress is typically assigned to components of the sentence that carry the most significance in terms of their pragmatic function, whether it be the topic or the focus.⁴⁷

The role of context in interpreting and understanding the discourse symbols in sentence stress is clearer compared to morphological stress, such as word accent (PrWd), which lacks rhythmic characteristics. In contrast, context plays a significant role in maintaining equal or proportional distances between tone sites, creating a musical quality inherent in the language and distinct among different languages. It can be argued that clause (b) is more prevalent in Hebrew, as the topic often carries the greatest stress.⁴⁸ However, it should be noted that clause (a) represents a collocation⁴⁹, as it can be observed in approximately 42 instances with the same word order and postponement.⁵⁰

⁴⁵ See Fox (2000: 114).

⁴⁶ See Ullmann (1966, 62).

⁴⁷ Jones (1922: 128).

⁴⁸ Litai-Jacoby (2012: 149).

⁴⁹ See Palmer (1981: 94); Crystal (2008: 86); Firth (1957: 190); Benson (1989: 3); Hausmann (1989: 195).

⁵⁰ (Gen. 27. 28) אָרְרִיךָ אֱלֹהֵי אֲבוֹתֶיךָ וְיִמְבְרְכֶיךָ בְּרוּךְ: (1 Kgs. 2. 45) הַמֶּלֶךְ שָׁלְמָה בְּרוּךְ In these examples, the subject is presented first, followed by the predicate. This order follows the basic syntactic structure of the language and is commonly used in various contexts.

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predicate, although this usage is rare and typically obligatory.⁶¹ Bar Hebraeus mentions that the copula can appear at the beginning, in the middle, or at the end of a speech, perhaps to vary the location of the predicate, which often follows it even with postponement.⁶²

<p>b-בַּחֲסֵף כֹּה הָיָה כֹּה הָיָה כֹּה הָיָה . יְבִיטֵהוּ יִשְׁמַח וְיִשְׂמַח וְיִשְׂמַח . לְבַחֲסֵף .</p>	<p>(2) a-רַחֲמִים וְחַנּוּן יְהוָה אַרְךְ אַפַּיִם וְרַב־חַסֵּד: (תהילים קג: ח)</p>
<p>b-בַּחֲסֵף כֹּה הָיָה כֹּה הָיָה כֹּה הָיָה . הָיָה כֹּה הָיָה כֹּה הָיָה כֹּה הָיָה .</p>	<p>(3) a-חַנּוּן יְהוָה וְצַדִּיק וְאֱלֹהֵינוּ מְרַחֵם: (תהילים קטז: ה)</p>
<p>b-אֲלֹהֵי כֹה הָיָה כֹּה הָיָה כֹּה הָיָה . יְבִיטֵהוּ יִשְׁמַח וְיִשְׂמַח וְיִשְׂמַח . לְבַחֲסֵף .</p>	<p>(4) a-יְהוָה אֵל רַחֲמִים וְחַנּוּן אַרְךְ אַפַּיִם וְרַב־חַסֵּד: (שמואל לד: ו)⁶³</p>

Samples (2) and (3) demonstrate the presence of multiple predicates⁶⁴ within the nominal sentence located in an independent clause in the opening sentence *מאמר הפותח 2*. The purpose of the Hysteron Proteron in this context is to emphasize multiplicity. Sample (2.a) differs from (3.b) in terms of the focus of predication רַחֲמִים וְחַנּוּן, where the entire focus is on the predicate יְהוָה in (2.a). The Syriac translation⁶⁵(2.b) maintains stylistic equivalence by preserving the semantic, syntactic, and grammatical functions, with the topic postponed and the copula placed after the first predicate *בַּחֲסֵף כֹּה הָיָה*. while the

⁶¹ Moberg (1922: 45). the copula is omitted to avoid confusion between the predicative and attributive phrases. For example *אֲשֶׁר אֲשֶׁר* and *אֲשֶׁר אֲשֶׁר*. For more information, refer to Cardahi (1906:2).

⁶² Moberg (1922: 45).

⁶³ See (Ps. 78: 38).

⁶⁴ The predicate appears as a hyperbolic adjective, emphasizing the repetition of the act of mercy. It portrays the assignee as possessing a constant attribute that remains unchanged, signifying affirmation and continuity in the description.

⁶⁵ See the Aramaic Targum רַחֲמִינָא וְחַנּוּנָא יְיָ מְרַחֵם וְחַנּוּן וְרַב־חַסֵּד לְמַעַבְדַּי טַבְנִין וְקִשּׁוּט:

sample (4. a/b) represents the basic order. In sample (3.a), the first predicate precedes the subject יהנה without the second predicate הנהן. Here, the purpose of the Hysteron Proteron is causality, with graciousness preceding the quality of righteousness. The Syriac translation (2.b) coincides with the Hebrew structure by placing the copula after the first predicate. Hysteron Proteron can also be used to precede events chronologically, as seen in the opening sentence מאמר אתנחתא in the following verse: לנה רשע ולא ישלם וצדיק חונן ונותן: (Ps. 37: 21). However, there is no Hysteron Proteron in the closing sentence מאמר סוף-פסוק.

Hysteron Proteron can also serve the purpose of glorifying or magnifying the predicate⁶⁶. For example: נכון לבי אלהים נכון לבי 'My heart is steadfast' (Ps. 108: 1). In Syriac, Hysteron Proteron is observed with the copula חלבד סה לב אלהים חלבד סה לב. The predicate may also advance due to intimidation, as seen in the Hysteron Proteron in the middle clause: ארורה האדמה: 'cursed is the ground for thy sake' (Gen. 3: 17), rendered in Syriac as חלבד סה לב חלבד סה לב.

It is indeed observed that there are fixed orders in Hebrew, such as the placement of attributive adjectives⁶⁷ before the noun in the genitive case. In Table 4, sample (5.a) comprises the theme אנשה, which serves as the pragmatic function, and the rheme תכמת-לב, which functions as the object connected to its subject. In sample (6.a), there is a difference where the attributive construct genitive consists of the adjective רעי added to its object, which is the goal צאן. In the Syriac translation, there is complete

⁶⁶ See (Ps. 47: 8), sample on the main order see (Ps. 78: 37).

⁶⁷ For example, the attributive adjectives אנשי המלחמה מתו במדבר (Josh. 5: 4), ויאמר אליו יהוה עמה גבור הקהל, (Gen. 10: 9), ויאמר פנמרד גבור ציד לפני יהוה (Judg. 6:12).

Hysteron Proteron in Biblical Hebrew and Syriac Peshitta equivalence in terms of word order, and the copula is represented by כִּנְסֵךְ , which returns to the subject.

TABLE 4 BASIC WORD ORDER	(1) THEME	(2) RHEME		ALL THE WOMEN THAT WERE WISE- HEARTED (EXOD. 35: 26)
		(a) Focus	(b) Topic	
(5. a)	וְכָל-אִשָּׁה	חַכְמַת-	לֵב	
(5. b)	כִּנְסֵךְ סַחֲלָה	נְחֻמָּה	לֵכָה	
Basic word order	(1) Topic	(2) Focus (adj. phrase)		AND THE MEN ARE SHEPHERDS (GEN. 46: 32)
	Subject	construct genitive		
(6. a)	וְהָאֲנָשִׁים	רְעִי	צֹאֵן	
(6. b)	כִּנְסֵךְ	דִּי חֲבִי	כִּנְסֵךְ	⇒ COPULA

In certain cases, the attributive adjective phrase may be preceded to place ‘focus’ on ‘the topic’. In Table 5, sample (7.a) presents the opening sentence, where the normal order without Hysteron Proteron would be $\text{יְרֵאתַת יְהוָה יְהִיחֵה דַעַת}$ ‘the fear of the LORD is the beginning of knowledge’. However, the Syriac translation deviated from the Hebrew text in terms of word order and preferred to follow the basic order, often to prevent the reader from being distracted. The Syriac translation reads $\text{דַּעַת נְחֻמָּה: הִנְסֵךְ הִנְסֵךְ}$ ‘the beginning of knowledge is the fear of the LORD’.

Table 5	(7. a)	יְרֵאתַת יְהוָה יְהִיחֵה דַעַת			The fear of the LORD is the beginning of
Hysteron Proteron in Hebrew		(2) topic	יְהִיחֵה דַעַת	יְרֵאתַת יְהוָה 	
Basic	(7. b)	Focus	דַּעַת	יְהִיחֵה	Topic

word order in Syriac		ܘܢܘܪܐ	ܘܢܘܪܐ	ܘܢܘܪܐ	knowledge (Prov. 1: 7)
		ܘܢܘܪܐ	ܘܢܘܪܐ	ܘܢܘܪܐ	

Samples 8 and 9 illustrate the concept of having multiple predicates for a single subject and how the first predicate is preceded in the sentence. In sample (8.a), the subject ܘܢܘܪܐ is followed by the predicate ܘܢܘܪܐ, and then the predicate ܘܢܘܪܐ precedes the subject ܘܢܘܪܐ in the closing clause, referring to it through the pronoun. In sample (9.a), the predicate ܘܢܘܪܐ is placed on the subject ܘܢܘܪܐ. The Syriac translation maintains the Hysteron Proteron, following the Hebrew text, and places the copula ܘܢܘܪܐ in the position of the subject, followed by the predicate. The Syriac translation retains the same word order and syntactic structure as the Hebrew text.

ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ	8.b	ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ⁶⁸	8.a
ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ	9.b	ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ܘܢܘܪܐ ⁶⁹	9.a

2. Hysteron Proteron in the Verbal sentence

In verbal sentences, the typical word order dictates that the finite verb takes precedence over the subject and its accompanying complements, such as direct objects, indirect objects, and adverbs. However, for stylistic purposes, this arrangement is

⁶⁸ 'For great is the LORD, and highly to be praised; He also is to be feared above all gods'. (1 Chron. 16: 25).

⁶⁹ 'for great is the day of the LORD and very terrible; and who can abide it' (Joel 2: 11).

Hysteron Proteron in Biblical Hebrew and Syriac Peshitta sometimes reversed. In the following examples, we will examine how the Syriac translation maintains Hysteron Proteron, following the pattern seen in the Hebrew text. This preservation of word order serves to uphold the original text's structure and enhance the intended emphasis. Nevertheless, there are instances where the translation prioritizes conveying meaning to the reader, foregoing strict adherence to the reversed order. In these cases, the focus is placed on ensuring clarity and comprehension for the reader, which takes precedence over the preservation of Hysteron Proteron. Ultimately, the primary objective of the translation is to effectively communicate the intended message.

Circumstance	Normal word order			
	Verb	Subject	indirect object	Direct object
	(1)	(2)	(3)	(4)

2.1. Subject- verb reversal

Table 6

<i>חַלַּלְתָּם וַחֲלַלְתָּם {חַלַּלְתָּם} {חַלַּלְתָּם} {חַלַּלְתָּם}</i>	11.b	<i>ܘܕܒܪܝܗܡܠܟܐ {ܗܘܐ} {ܥܠܝܝܘܥܒ} 70</i>	11.a
<i>ܡܫܘܒܐ</i>	—	(3) (1) (2)	
<i>ܘܗܝܘܬܐ {ܘܗܝܘܬܐ} {ܘܗܝܘܬܐ} {ܘܗܝܘܬܐ}</i>	12.b	<i>ܘܡܝܢܗܘܝܗܘܐ {ܫܪܥܝܗ} {ܘܗܝܘܬܐ} 71</i>	12.a
<i>{ܘܗܝܘܬܐ} {ܘܗܝܘܬܐ} {ܘܗܝܘܬܐ}</i>	—	(4) (1) (2)	
<i>{ܘܗܝܘܬܐ} {ܘܗܝܘܬܐ} {ܘܗܝܘܬܐ}</i>	13.b	<i>ܘܗܝܘܬܐ {ܘܗܝܘܬܐ} {ܘܗܝܘܬܐ} 72</i>	13.a
<i>{ܘܗܝܘܬܐ} {ܘܗܝܘܬܐ} {ܘܗܝܘܬܐ}</i>	—	(3) (4) (1) (2)	
<i>{ܘܗܝܘܬܐ} {ܘܗܝܘܬܐ} {ܘܗܝܘܬܐ}</i>	14.b	<i>{ܘܗܝܘܬܐ} {ܘܗܝܘܬܐ} {ܘܗܝܘܬܐ} 73</i>	14.a
<i>{ܘܗܝܘܬܐ} {ܘܗܝܘܬܐ} {ܘܗܝܘܬܐ}</i>	—	(3) (4) (1) (2)	

In Table 6, the samples highlight instances where the subject precedes the verb, deviating from the typical word order where

⁷⁰ ‘Nevertheless the king's word prevailed against Joab.’ (1 Chron. 21: 4).

⁷¹ ‘Thy right hand, O LORD, dasheth in pieces the enemy.’ (Exod. 15: 6).

⁷² ‘And the Midianites sold him into Egypt unto Potiphar.’ (Gen. 37: 36).

⁷³ ‘But Noah found grace in the eyes of the LORD.’ (Gen. 6: 8).

the verb comes first. The Syriac translation (11/14. b) closely mirrors the Hysteron Proteron found in the Masoretic Text (MT), as maintaining this order does not compromise the intended meaning. Let's examine each sample in detail: Sample (11.a) presents an opening sentence with a subject advanced by a construct genitive phrase, *כְּבִרְהֵמְלִיךָ* as 'force' and the verb *הִזְקָה* follows, denoting 'the process'. The normal word order for this sentence can be found in (2 Sam. 24: 4). The Syriac translation (11.b) adheres to Hysteron Proteron, emphasizing glorification. In sample (12. a/b), the subject takes precedence over the verb, with the verb indicating a process.⁷⁴ The use of Hysteron Proteron serves to intimidate and warn. Sample (13. a/b) illustrates the subject preceding both the verb and the direct object (4), while the indirect object (3) follows. This rearrangement creates suspense in the events described. Lastly, in sample (14. a/b), the closed sentence features the subject *נֹחַ* 'Noah' preceding the idiomatic expression *הֵן בֹּאֵנֵה* 'hên bə'ênê'. to create a contrast between this sentence and the previous sentence⁷⁵ and highlighting the intended meaning. Overall, the Syriac translation maintains Hysteron Proteron in line with the Hebrew text, preserving the order and contributing to the desired emphasis and effect.

2.2. Reversal of DO and verb

table 7

	15.		15.
	b	(1) (4) (1) (4)	a
{ <i>ܘܨܡܝܢ ܕܟܦܘܠܐ ܕܥܘܠܐ</i> }			
{ <i>ܕܥܘܠܐ ܕܟܦܘܠܐ ܕܥܘܠܐ</i> }			
{ <i>ܕܥܘܠܐ ܕܥܘܠܐ</i> }	(4)	(1)	(4)
		(1)	

⁷⁴ The subject *הִזְקָה* can be classified as a 'semi-idiom' or 'bound collocation', as it represents a bridge between idiomatic expressions and collocations.

⁷⁵ See (exod. 3: 21); (Gen. 18: 18).

⁷⁶ 'The flesh of the mighty shall ye eat, and the blood of the princes of the earth shall ye drink' (Ezek. 39: 18).

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{ܕܥܡܢܝܢܐ} {ܕܥܝܢܐ} {ܕܥܡܢܝܢܐ}	16.	b	{ܕܥܡܢܝܢܐ} {ܕܥܝܢܐ} {ܕܥܡܢܝܢܐ}	16.
{ܕܥܡܢܝܢܐ}		=	{ܕܥܡܢܝܢܐ} {ܕܥܝܢܐ} {ܕܥܡܢܝܢܐ}	a
(4)			(2) (1)	
{ܕܥܡܢܝܢܐ} : ܕܥܡܢܝܢܐ	17.	b	{ܕܥܡܢܝܢܐ} {ܕܥܝܢܐ}	17.
(1)		=	(1) (4)	a
{ܕܥܡܢܝܢܐ}				
{ܕܥܡܢܝܢܐ} {ܕܥܝܢܐ}	18.	b	{ܕܥܡܢܝܢܐ} {ܕܥܝܢܐ}	18.
(1)		X	(4) (1)	a
{ܕܥܡܢܝܢܐ}				
{ܕܥܡܢܝܢܐ}	19.	b	{ܕܥܡܢܝܢܐ}	19.
(1)		=	(1) (4)	a
{ܕܥܡܢܝܢܐ}				
{ܕܥܡܢܝܢܐ}	20.	b	{ܕܥܡܢܝܢܐ}	20.
(4) (1) (4) (1)		=	(1) (4) (4) (1)	a
{ܕܥܡܢܝܢܐ}				
{ܕܥܡܢܝܢܐ}	21.	b	{ܕܥܡܢܝܢܐ}	21.
(1) (4)		=	(1) (4)	a
{ܕܥܡܢܝܢܐ}				

Table 7 presents \forall samples showcasing the advanced placement of the DO before the verb. These samples exhibit variations in terms of the correspondence between Syriac translation and the original text regarding Hysteron Proteron (15/18. b, 21. b). They also demonstrate instances where the preference for the normal order is observed (20. b), as well as errors in adhering to the Hebrew order leading to ambiguous meaning (19. b). Sample (15) illustrates two clauses within the opening sentence, with the first clause containing the DO $\text{גְּבוּרִים בְּעָרַיִם}$ and the second clause containing its corresponding DO $\text{וְדַם-וְנִשְׂאֵי הָאָרֶץ}$. In both cases, the DOs precede the verbs $\text{תִּשְׁתַּחֲוּ$ and תִּשְׁתַּחֲוּ respectively. The Syriac translation remains identical, and the purpose of employing Hysteron Proteron in these instances is to emphasize

⁷⁷ ‘O Lord, which Thy hands have established.’ (exod. 15: 17).

⁷⁸ ‘And they said unto him: ‘We have dreamed a dream.’ (Gen. 40: 8).

⁷⁹ ‘They shall see with shame Thy zeal for the people.’ (Isa. 26: 11)

⁸⁰ ‘And their land shall be drunken with blood, and their dust made fat with fatness.’ (Isa. 34: 7).

⁸¹ ‘They have sown wheat and have reaped thorns’. (Jer. 12: 13).

⁸² ‘A voice is heard in Ramah’. (Jer. 31: 14).

and exaggerate. In example (16. a), the verb קֹוֹנְנִי and the subject דְּיִי are delayed, appearing after the DO מִקְדָּשׁ . The word אֲדָנִי is introduced as a vocative. The translation includes a copula pronoun in the DO to clarify the postponement חַמְדָּע .

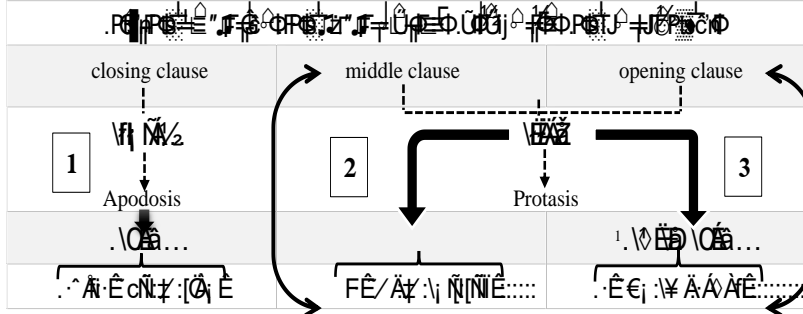
‘The focus’ on מִקְדָּשׁ and the emphasis placed on its importance⁸³ account for the employment of Hysteron Proteron in (17. a/b) within the opening clause. However, in (18. b), an error occurs by strictly adhering to an identical translation of Hysteron Proteron, leading to potential confusion in meaning. This discrepancy is exemplified in Isaiah, where the literal translation of the Hebrew text reads $\text{נְסִיאַי הַבְּחִינִים לְנִימֵי הַכְּכָר}$. The correct version involves delaying the second verb הַבְּחִינִים , which represents the result of the first event, and placing the object לְנִימֵי הַכְּכָר immediately after the first verb, resulting in $\text{נְסִיאַי לְנִימֵי הַכְּכָר הַבְּחִינִים}$ ⁸⁴. In sample (19. a), the verb דִּשְׁוֹן is delayed from the DO עֲפָרָם to adjust the rhythm. The Syriac translation also retains the Hysteron Proteron but modifies the connection of the pronouns with the nouns⁸⁵ חַנְיָא אֲדָנִי adjust the Parallelism between the middle clause and the closing clause.

⁸³ The function of the sign טְפָתָא can be examined in the second part of verse מִמָּר (1) טוֹף פְּסוּקָא. In the absence of cantillation marks for the sentence, we are presented with two possibilities regarding its division. The first possibility is to divide the sentence into only two phrases, with the first phrase containing the genitive אֲדָנִי מִקְדָּשׁ (holy of the Lord). However, this division of the phrase is incorrect. The second possibility is indicated by the presence of separator intonation, which suggests the existence of two signs from the section of kings. There is a major interval between the first word מִקְדָּשׁ and the sign זְקָף גְּדוּל , which separates it from the preceding אֲדָנִי . Another separation mark טְפָתָא is present, indicating its separation from the following phrase קֹוֹנְנִי דְּיִי . This interpretation is based on the occurrence of Hysteron Proteron between the two phrases.

⁸⁴ Cf. (Ps. 119: 131) $\text{פִּי־פִּעֲרֵתִי וְאִשְׁאַפֶּקֶה}$.

⁸⁵ Dietrich (1899: 52).

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In sample (20. a), the object precedes the verb to highlight the contradiction, and deviating from the previous samples, Hysteron Proteron in the Syriac translation (20. b) is avoided, and parallelism between the two parts of the sentence is preferred. The verb is also postponed from the object and adjunct (21. a/b) to emphasize the importance of the preceding element. Omitting the verb נִשְׁמַע will not affect the meaning, and the translation maintains equivalence. The reversal between the verb and the DO may be attributed to the introduction of a new subject, such as the preceding NP in $\text{וְאֶת-מִלְחָה הָעֵי תִפְשׁוּ הָי וַיִּקְרְבוּ אֹתוֹ אֶל-יְהוֹשֻׁעַ}$ (Josh. 8. 23).

2.3. Reversal of IO and verb

table 8

$\{\text{מִשְׁמַלְכָּל} : \text{מִשְׁמַעַת כְּאִנְשֵׁי שָׁמַיִם} : \text{חַלְמָה} : \}$ $(3) (1) (3) (1)$	22. b \neq	$\{\text{וַיִּשְׁמְעוּ יְשׁוּעָה\} \{\text{וַיִּלְבְּבוּ בְּיָדָיו}^{86}\}$ $(1) (3) (1) (3)$	22. a
$\{\text{וְאֶת-מִלְחָה הָעֵי תִפְשׁוּ הָי} : \text{וַיִּקְרְבוּ אֹתוֹ אֶל-יְהוֹשֻׁעַ} : \}$ $(3) (1) (3) (1)$	23. b \equiv	$\{\text{וַיִּקְרְבוּ אֹתוֹ אֶל-יְהוֹשֻׁעַ} : \text{וַיִּשְׁמְעוּ יְשׁוּעָה} : \}$ $(1) (3) (1) (3)$	23. a

⁸⁶ ‘seeing with their eyes, and hearing with their ears’. (Isa. 6: 10).

⁸⁷ ‘we should have been as Sodom, we should have been like unto Gomorrah.’ (Isa 1: 9).

24. b	24. a
ܕܡܝܢ ܕܠܡܢܐ ܠܠܝܡܝܢ ܕܡܝܢܐ : ܡܠܫܥܡܐ ܡܝܢ ܕܠܡܢܐ :	{ܘܢܝܩܪܐ ܐܠܗܝܡ ܠܐܘܪ ܝܘܡ} 24. a {ܘܠܗܘܫܘܕ} {ܩܪܐ ܠܝܠܐ} ⁸⁸ (4) (3) (2) (1) (4) (1) (3)
(1) (3) (4) (2) (1)	
(4)	

In the sample (22.a), the IO precedes the verb in the middle clause twice. However, the Syriac translation (22.b) does not follow the Hysteron Proteron and instead maintains the normal word order where the IO follows the verb. In the sample (23.b), the PP precedes the verb with the auxiliary verb as a copula, both in the subordinate of closing clause and the closing clause. The opening clause in sample (24.a/b) follows the normal word order, with the verb (1) ܘܢܝܩܪܐ followed by the subject (2) ܐܠܗܝܡ, the IO (3) ܠܐܘܪ, and the DO (4) ܝܘܡ. However, in the closing clause of sample (24.a/b), there is a reversal between the verb ܩܪܐ and the IO ܠܝܠܐ, resulting in the rhyme ܩܪܐ ܠܝܠܐ. This clause represents a form of stress transmission in the Old Testament known as טעם נסוג אחרור ‘tide backward’ or receding of the tone. It involves transferring the stress to the chest of the initial word ܩܪܐ to maintain harmony during pronunciation.⁸⁹

2.4. The IO and subject precede the verb

table 9

25. b	25. a
{ܕܡܝܢ ܕܠܡܢܐ ܠܠܝܡܝܢ ܕܡܝܢܐ} 25. {ܕܡܝܢ ܕܠܡܢܐ ܠܠܝܡܝܢ ܕܡܝܢܐ}	{ܕܡܝܢ ܕܠܡܢܐ ܠܠܝܡܝܢ ܕܡܝܢܐ} 25. a {ܕܡܝܢ ܕܠܡܢܐ ܠܠܝܡܝܢ ܕܡܝܢܐ}
(1) (4) (2)	(1) (4) (2)
(4) (1) (2)	(1) (4) (2)

⁸⁸ ‘And God called the light Day, and the darkness He called Night.’ (Gen 1: 5).

⁸⁹ McCarthy (1979: 147).

⁹⁰ He that planted the ear, shall He not hear? (Ps. 94: 9)

⁹¹ ‘The LORD trieth the righteous’ (Ps. 11: 5)

The Aramaic Targum maintains the same order as the Hebrew text, with the verb postponed. The sentence ܩܪܐ ܠܝܠܐ ܕܡܝܢ ܕܠܡܢܐ ܠܠܝܡܝܢ ܕܡܝܢܐ remains unchanged.

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27. {אֶרְבֵּי אָזְנוֹתָי} {וְאֶרְבֵּי אָזְנוֹתָי}	27. {אֶרְבֵּי אָזְנוֹתָי} {וְאֶרְבֵּי אָזְנוֹתָי}	27. a
{אֶרְבֵּי אָזְנוֹתָי} {וְאֶרְבֵּי אָזְנוֹתָי}	{אֶרְבֵּי אָזְנוֹתָי} {וְאֶרְבֵּי אָזְנוֹתָי}	(1) (2) (3)
(4) (1) (2)		

In the Syriac translation (25.b), the metaphor of the ‘ear’ depicted as planting is preserved, and the Hysteron Proteron is quoted with the subject appearing as an adjective clause relative and the DO preceding the verb. As a result, the translation remains completely equivalent to the original Hebrew text (25.a). However, there is a difference in (26.b), where the Syriac translation only delays the verb from the subject, while the Hebrew text delays the verb from both the subject and the DO. Similarly, in (27.b), the Syriac translation deviates from the order of the Hebrew text to prevent confusion in the reader's understanding. The Hebrew text delays the verb from both the subject and the DO. It may seem that אֶרְבֵּי אָזְנוֹתָי ‘fire of adversaries’ is a genitive construction, but in fact, it functions as both the subject and the object, so In the Syriac translation, the verb is delayed from the subject only, and the copula and the particle ܐܘܪܝܢܐ are added before the object to clarify its role ܐܘܪܝܢܐ ܐܘܪܝܢܐ.

2.5. Reversal of DO and IO

28. b {עָשָׂה} {וְעָשָׂה}	28. b {אֶת־הַשִּׁירָה הַזֹּאת} {לַיהוָה ⁹³ }	28. a
{עָשָׂה} {וְעָשָׂה}	{אֶת־הַשִּׁירָה הַזֹּאת} {לַיהוָה ⁹³ }	(1) (2)
(3) (2) (1)	(3) (1) (2)	(4)


As we noticed in Table 4, sample 24, the typical order dictates that the IO should take precedence over the DO. However, there are instances where a reversal occurs, as seen in sample 29. A/b.

⁹² ‘Fire shall devour Thine adversaries.’ (Isa 26: 11).

⁹³ Then sang Moses and the children of Israel this song unto the LORD. (Exod. 15: 1).


In this case, the DO אֶת־הַשָּׁמַיִם הַזֵּאת is positioned before the IO לְיַהֲנֹן, and the Syriac translation maintains the same order.

2.6. Reversal of object and subject:

{הַשָּׁמַיִם עָכָר}	29. b	{הַשָּׁמַיִם ⁹⁴ }	{כְּסֵפֶר}	{וַיַּנְהִי}	29. a
{כְּסֵפֶר . אָמַי}		(2)	(3)	(1)	
(3) (2) (1)					

In the middle clause of the (MT), there is a reversal of the typical word order, where the subject הַשָּׁמַיִם ‘the heavens’ appears after the verb, separated by the word כְּסֵפֶר ‘like a scroll’. This arrangement might lead the reader to interpret כְּסֵפֶר הַשָּׁמַיִם as a phrase indicating a nominal attributive genitive. To prevent any confusion or misinterpretation, the Syriac translation deviates from the Hebrew word order and places the subject immediately after the verb, ensuring a smoother reading experience for the audience.⁹⁵

2.7. Reversal of PP and verb

{אָבַד}	{וַיִּמְצָא}	30. b	{עָלִימוּ ⁹⁶ }	{אָבַד קְלָח}	30. a
{אָבַד}	{וַיִּמְצָא}		(4)	(1)	(3)
(4) (1) (3)					

In the idiomatic expression presented in sample 30.a, the normal word order in Hebrew is for the prepositional phrase PP עָלִימוּ to come after the verb אָבַד ‘is lost’. This word order is idiomatic and conveys the intended meaning effectively. The Syriac translation 30.b, to maintain the idiomatic nature of the expression and

⁹⁴ ‘And the heavens shall be rolled together as a scroll.’ (Isa 34: 4)

⁹⁵ The meaning differs in Jonathan's Aramaic Targum. וַיִּתְמַסּוּן כָּל חִילֵי שָׁמַיָא וַיִּתְמַחוּן מִתַּחַת שָׁמַיָא כְּמַא דְאָמִיר עָלִיהוּן בְּסִפְרָא וַיִּתְמַחוּן מִתַּחַת שָׁמַיָא (And all the pleasant host of heaven shall be dissolved, and they shall be blotted out from beneath the heavens, as it is said concerning them in this book).

⁹⁶ ‘Men in whom ripe age is perished.’ (Job 30: 2).

⁹⁷ אָבַד עָלִיו קְלָח Even-Shoshan (1970: 4).

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 preserve its meaning, follows the same word order as the Hebrew text.

2.8. Reversal of infinitive and verb

31. a	וַיֵּלֶךְ הַלֹּחֵף וְאַכְל ⁹⁸	31. b	ܐܘܟܠܝܢ .
32. a	כִּי־בָרַךְ / אֲבָרְכֶךָ / וְהִרְבֵּה / אֲרַבְּהָ / אֶת־זַרְעֶךָ ⁹⁹	32. b	{ ܡܚܘܒܝܢܗ } { ܪܘܒܝܢܗ : } { ܡܚܘܒܝܢܗ } { ܪܘܒܝܢܗ } { ܐܘܟܠܝܢ }

In the normal order, an infinitive absolute in Hebrew often precedes the main verb to provide emphasis or intensity to the action of the verb such as 32.a. However, in the sample 31.a, the order is reversed, and the main verb *יָלַךְ* appears before the infinitive absolute *הֵלַךְ*. The Syriac translation 31.b differs from the Hebrew text in this case, as neither the infinitive nor the following verb is translated. This may be because the repetition of the verb was perceived in the sentence, and therefore, the Syriac translation omitted the repetition for clarity or stylistic reasons.

2.9. Reversal of adverb and verb

33. a	וְהִתְבּוֹנְנוּ מְאֹד ¹⁰⁰	33. b	ܡܘܠܗ ܪܘܒܝܢܗ : (1) (2)
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In the normal order, an adverb in Hebrew typically follows the verb it modifies, as seen in sample 33.a. However, the Syriac

⁹⁸ ‘And went on, eating as he went’. (Judg. 14: 9)

⁹⁹ ‘That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven’. (Gen. 22: 17) The infinitive absolute operates in an adverbial manner.

¹⁰⁰ ‘And consider diligently.’ (Jer. 2: 10).

translation 33.b inverts the order and places the adverb before the verb.¹⁰¹ This deviation from the Hebrew text suggests a difference in the syntactic preferences of the Syriac language. The Syriac translator chose to restructure the sentence to align with the preferred word order in Syriac, possibly for stylistic or linguistic reasons.

Enhancing Sentence Clarity through Hysteron Proteron

The Syriac translation 34.b exhibits the use of Hysteron Proteron by reversing the order of the subordinate and closing clauses found in the original Hebrew text 34.a. This intentional alteration aims to enhance the clarity of the sentence in the Syriac language.

34. b		34. a	
(١)	{هكحتم لى: سم حنك}	{وانمرو الىد هقيدان لىو مه دبرت}	(1)
(٣)	{خللا عم حلك:}	{الى هملد}	(2)
(٢)	{هكنك ركا لى حلك:}	{الى تكتد مكنو ولا نميتد}	(3)
	{لك الحصك حن دك}	{ومهدبر الىد هملد:} ¹⁰²	
	{نملى.}		

Statistical Analysis

Table 9	Total verse (1-3)	Total of Hysteron Proteron	Hysteron Proteron in the Nominal clause			Hysteron Proteron in the Verbal clause		
			Total	Equivalence in Syriac ¹⁰³	unequal ¹⁰⁴	total	Equivalence in Syriac ¹⁰⁵	unequ al ¹⁰⁶

¹⁰¹ Cf. (Isa. 46. 7).

¹⁰² ‘And say unto thee: Declare unto us now what thou hast said unto the king; hide it not from us, and we will not put thee to death; also what the king said unto thee.’ (Jer. 38: 25).

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GEN	80	21	26%	2	2	-	19	19	-
Joel	73	42	57.5%	10	10	-	32	28	4
Prov	90	52	58%	5	3	2	47	30	17

In this statistical analysis, a sample was taken from the first to third chapters of Gen. to represent the Torah, the Book of Joel to represent the prophets, and the Book of Proverbs to represent the books of the Writings. The aim was to examine the occurrence of Hysteron Proteron in these texts and analyze the distribution across different clauses.

The results, presented in Table 9, indicate that out of the 80 verses in Gen., 21 verses (26%) exhibit Hysteron Proteron. Among these, 2 instances were found in the Nominal clause, and their translation in Syriac maintained equivalence. The remaining 19 instances occurred in the Verbal clause, all of which were translated with equivalence in Syriac.

Moving on to the Book of Joel, it displayed the highest proportion of Hysteron Proteron, accounting for 57.5% of the verses in chapters 1 to 3. Within this book, 10 instances were observed in the Nominal clause, all of which were translated with equivalence in Syriac. Additionally, 32 instances were found in the Verbal clause, with 28 translated with equivalence and 4 in the normal order.

Lastly, in the Book of Proverbs, which represents the poetic books, Hysteron Proteron had the highest occurrence at 58% of the total verses. Among these, 5 instances were found in the Nominal clause, with 3 translated equivalently and 2 showing disparity. In the Verbal clause, there were 47 instances, with 30

¹⁰³ Gen. 3: 14 - 17; Joel 1: 15; 2: 2- 4a- 11- 13- 27; 4: 10- 13- 14- 19; Prov. 1: 12; 3: 15- 18.

¹⁰⁴ Prov. 1: 7a; 3: 16.

¹⁰⁵ Gen. 1: 5- 10- 20- 22- 27- 29; 2: 5- 17- 20- 23; 3: 2- 10- 13- 14- 15- 16- 17- 18- 19; Joel 1: 4- 6- 12- 16- 18- 19- 20; 2: 3- 4b- 6- 7- 8- 9- 10- 11- 17- 20- 23; 3: 1- 2- 4- 5; 4: 3- 6- 8- 15- 16- 18- 20; Prov. 1: 5- 13- 14- 16- 20- 21- 22- 25- 27- 29- 31- 32- 33; 2: 1- 6- 8- 10- 11- 14- 19- 21; 3: 2- 3- 5- 11- 12- 19- 20- 23- 33.

¹⁰⁶ Joel 1: 3; 2: 5; 4: 2; 4: 5; Prov. 1: 7b- 18- 19- 26; 2: 3- 4- 5b- 16b- 17- 20b- 22; 3: 1- 6- 10- 32- 34- 35.

translated with equivalence and 17 exhibiting inequality in translation.

In conclusion, the books of the Writings contain the highest proportion of Hysteron Proteron. The Verbal clause had a greater number of instances compared to the Nominal clause in all three sample texts. These findings shed light on the prevalence of word order reversal and highlight the significance of Hysteron Proteron in the Hebrew Scriptures.

Conclusion

- Hysteron Proteron is a figure of speech involving word order reversal for rhetorical purposes, adding stylistic diversity and aesthetic value to phrases in Hebrew and Syriac.
- Both Hebrew and Syriac languages allow for flexible word order, with Hysteron Proteron occurring in nominal and verbal clauses to serve various purposes, such as emphasis, glorification, suspense, and contrast.
- Hysteron Proteron functions similarly to sentence stress, emphasizing specific words or parts of a sentence to convey emphasis or express emotions.
- The Syriac Peshitta maintains the Hysteron Proteron structure, preserving the semantic, syntactic, and grammatical functions of the Hebrew clause, with occasional deviations for clarity and stylistic equivalence.
- The Syriac translation successfully captures the essence of Hysteron Proteron, aligning with the Hebrew text's structure and intended emphasis, while adjusting ensure clarity and convey the intended meaning effectively.
- The Syriac translation demonstrates flexibility in adhering to Hysteron Proteron, prioritizing clarity, smooth reading, and avoiding confusion by deviating from the Hebrew word order when necessary.

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- Statistical analysis reveals the prevalence of Hysteron Proteron in the Hebrew Scriptures, particularly in the poetic texts of the Writings, with a higher occurrence in verbal clauses compared to nominal clauses.
- The findings underscore the significance of word order reversal and contribute to our understanding of Hebrew syntax and cross-linguistic communication.
- The Syriac translation combines preservation and adaptation of Hysteron Proteron, effectively conveying the intended meaning while adhering to stylistic and pragmatic considerations.
- Overall, the research enhances our knowledge of Hysteron Proteron, its role in sentence structures, and its impact on the Hebrew Scriptures, highlighting the importance of this figure of speech in conveying rhetorical and aesthetic effects.

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التقديم والتأخير في عبرية العهد القديم وسريانية الپشيطنا
(دراسة لغوية مقارنة)

المخلص

Hysteron Proteron in Biblical Hebrew and Syriac Peshitta

يهدف هذا البحث إلى استقصاء ظاهرة "التقديم والتأخير"، والتي تُشير إلى عكس متعمد لترتيب الكلمات لأغراض بلاغية. ويتمحور البحث حول استكشاف أهمية "التقديم والتأخير" في النص العبري الماسوري، ودوافعه الأساسية، بالمقارنة مع الترجمة السريانية لتحديد أوجه التشابه والاختلاف؛ أي أنه يهدف إلى إلقاء الضوء على طبيعة وآثر هذا الأسلوب البلاغي في اللغة العبرية وترجمته في السريانية. ويركز البحث على جانبيين رئيسيين: الأول هو تحليل الوظائف النحوية والتركيبية للتقديم والتأخير في كل من الجملة الاسمية والفعلية، باستخدام قواعد النحو الوظيفي وتقسيم الآيات في النص العبري الماسوري. والثاني، يتعمق في فهم الجوانب الأسلوبية والبرجماتية للتقديم والتأخير في اللغات المعنية. ويتبنى البحث المنهج اللغوي المقارن التطبيقي، مع إجراء دراسة إحصائية تحليلية تفحص وتحلل عينة من حالات "التقديم والتأخير".