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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Book of Kingdoms, Chapter 1

ΒΑΣΙΛΕΙΩΝ Α' Α'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a **|** lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Theme

Hannah's barrenness, vow, and answered prayer lead to Samuel's birth and dedication to the Lord.

Translation & textual notes

The Greek text of 1 Kingdoms 1 (the LXX title of the book known in the Hebrew canon as 1 Samuel) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. 1 Kingdoms 1 narrates the origin of the prophet Samuel: the Ephraimite Elkanah, his fertile wife Phennana (Peninnah) and his beloved but barren wife Hannah (Αννα); the family's annual pilgrimage to worship κυρίῳ θεῷ σαβαωθ ('the LORD God of Hosts') at Shiloh (Σηλω/Σηλωμ), where Eli (Ηλὶ) is priest; Hannah's bitter grief and her vow (vv. 10–11) that, if granted a son, she will give him δοτόν ('as a gift, dedicated') to the LORD

all his days, with the explicit Nazirite plus καὶ οἶνον καὶ μέθυσμα οὐ πίνεται καὶ σίδηρος οὐκ ἀναβήσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ ('and he shall drink no wine or strong drink, and no razor shall come upon his head', a LXX expansion drawing in Num 6); Eli's mistaking her silent, lip-moving prayer for drunkenness (ἐλογίσατο αὐτὴν Ἡλὶ εἰς μεθύουσιν, v. 13); the birth and naming of Samuel (Σαμουὴλ) with the explanatory wordplay ὅτι παρὰ κυρίου θεοῦ σαβαωθ ἤτησάμην αὐτόν ('because I asked him of the LORD', v. 20); and finally the dedication, where Hannah declares κἀγὼ κίχρῳ αὐτόν τῷ κυρίῳ ('and I, for my part, lend him to the LORD', v. 28), the verb κίχρημι ('lend') echoing the same לָחַץ ('ask / lend') root that generates Samuel's name. The LXX text carries several pluses over the Masoretic Text (notably the transliterated divine appellations Ἀδωναι ... ἐλωαι σαβαωθ at v. 11, the Nazirite vow, and the gift-vocabulary δοτόν / κίχρῳ), and uses the Greek form Σηλωμ for Shiloh from v. 21 onward.

Discourse structure of the chapter

A · 1:1–8

Elkanah, his two wives, and Hannah's barren grief

The narrative opens by introducing Elkanah of the Ephraimite hill country and his two wives — fertile Phennana and barren but beloved Hannah (vv. 1–2). The family's annual pilgrimage to Shiloh to worship the LORD of Hosts, where Eli and his sons serve as priests, frames the recurring crisis (v. 3): at the sacrificial distribution Elkanah gives Hannah a single portion because she has no child, yet loves her above her rival (vv. 4–5); the LORD has closed her womb (vv. 5–6), and her co-wife's provocation reduces her to yearly weeping and fasting (v. 7). Elkanah's tender but uncomprehending question — 'am I not better to you than ten children?' (v. 8) — closes the unit on Hannah's unrelieved sorrow.

B · 1:9–18

Hannah's vow at Shiloh and Eli's blessing

Rising after the meal, Hannah prays in bitterness of soul before the LORD (vv. 9–10) and vows that, if granted a male child, she will give him to the LORD all his days as a dedicated gift, with the Nazirite plus that no wine shall pass his lips and no razor touch his head (v. 11). Eli, watching her lips move without sound, mistakes her silent prayer for drunkenness and rebukes her (vv. 12–14); Hannah protests that she is a woman of hard spirit pouring out her soul, not a worthless drunkard (vv. 15–16). Eli blesses her with peace and the granting of her petition (v. 17), and she departs comforted, her face no longer downcast (v. 18).

C · 1:19–20

Conception and the naming of Samuel

After morning worship the family returns to Armathaim; Elkanah knows Hannah, and the LORD remembers her (v. 19). She conceives and bears a son, naming him Samuel (Σαμουηλ) with the etymological explanation 'because I asked him of the LORD God of Hosts' (v. 20) — the wordplay binding the name to the לָשׂ ('ask') root that governs the whole chapter.

D · 1:21–28

The dedication: Hannah lends Samuel to the LORD

When Elkanah goes up to Shiloh for the yearly sacrifice and vows, Hannah stays behind until the child is weaned, intending then to present him to appear before the LORD forever (vv. 21–23). After weaning she brings him up with a three-year-old bull, flour, and wine (v. 24); the sacrifice is offered and the boy is brought to Eli (v. 25). Hannah identifies herself as the woman who prayed there (v. 26), declares that the LORD granted her petition (v. 27), and dedicates the child: 'and I lend him to the LORD all the days he lives' (v. 28) — the verb κίχρῶ ('I lend') sealing the chapter's pun on asking, granting, and giving back.

1 ἄνθρωπος ἦν ἐξ Ἀρμαθαιμ Σιφα ἐξ ὄρους Εφραιμ καὶ ὄνομα αὐτῷ Ελκανα υἱὸς Ιερεμεηλ υἱοῦ Ηλίου υἱοῦ Θοκε ἐν Νασιβ Εφραιμ

There was a man from Armathaim Sipa, from the hill country of Ephraim, and his name was Elkanah, son of Jeremeel, son of Eliou, son of Thoke, in Nasib of Ephraim.

Narrative opening: introduction of the protagonist (asyndeton) ἄνθρωπος ἦν

The book opens asyndetically (no καί) with an existential clause ἄνθρωπος ἦν ('there was a man'), the classic folktale/saga opening also seen at Job 1:1 and Judg 13:2 LXX. The clause locates Elkanah geographically (the Ephraimite hill country) and genealogically (a four-generation pedigree), establishing the protagonist whose barren wife will become the mother of Samuel.

ἄνθρωπος

a man

Nominative

subject of existential ἦν

→ participant prominence

ἄνθρωπος: 'man / human being'; renders Hebrew שׂרָא; the anarthrous noun fronted before the verb gives the existential 'there was a (certain) man', a stock saga-opening (cf. Job 1:1; 1 Kgdms 9:1).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (existential)

→ participant reference

εἰμί: 'be / exist'; the imperfect ἦν renders the Hebrew הָיָה and functions existentially ('there was'), opening the narrative backdrop rather than asserting a punctual event.

ἐξ

from

preposition + genitive (source / origin)

→ spatial or relational framing

ἐκ / ἐξ: 'out of / from'; the form ἐξ stands before a vowel; here it marks geographical origin.

Αρμαθαιμ

Armathaim

object of ἐξ (indeclinable place name)

→ participant identification

Αρμαθαιμ: transliteration of Hebrew אֲרַמְתַּיִם (Ramathaim); indeclinable in the LXX; Elkanah's home town, later identified with Ramah; rendered without case inflection.

Σιφα

Sipha

appositional toponym (indeclinable)

→ participant identification

Σιφα: transliteration of Hebrew צוֹפִים / צוֹפִיָּה (the Zuphite designation, 'Ramathaim-Zophim'); indeclinable; in the LXX it stands as a further qualification of the town's location.

ἐξ

from

preposition + genitive (source, parallel)

→ spatial or relational framing

ἐξ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source, parallel).

ὄρους

the hill country

Genitive

genitive object of ἐξ

→ relational specification

ὄρος (gen. ὄρους): 'mountain / hill country'; renders ἱρ; ἐξ ὄρους Εφραιμ ('from the hill country of Ephraim') is the standard LXX designation for the central highlands of the tribe of Ephraim.

Εφραιμ

of Ephraim

genitive of relationship (indeclinable: 'of Ephraim')

→ participant identification

Εφραιμ: transliteration of Hebrew מְנַחֵם; indeclinable; here qualifies ὄρους, naming the tribal territory of the hill country.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὄνομα

name

Nominative

subject of implied verb (nominal clause: 'his name was')

→ participant prominence

ὄνομα: 'name'; the verbless construction ὄνομα αὐτῷ ('a name to him' = 'his name was') is a Hebraism rendering מָשָׁה, the standard way of introducing a character's name.

αὐτῷ

to him / his

Dative

dative of possession (with ὄνομα)

→ participant reference or interest

αὐτός: the dative of possession αὐτῷ ('to him') completes the nominal clause 'his name was Elkanah'; renders the Hebrew possessive suffix on מֶשֶׁה.

Ελκανα

Elkanah

predicate of nominal clause (indeclinable name)

→ participant identification

Ελκανα: transliteration of Hebrew אֱלְקָנָה ('God has created / acquired'); indeclinable in the LXX; the name of Samuel's father, the protagonist introduced here.

υἱός

son

Nominative

appositive to Ελκανα (heads the genealogy)

→ participant prominence

υἱός: 'son'; renders יָד; the nominative υἱός in apposition to Elkanah opens a four-generation pedigree (son of ... son of ... son of ...).

Ιερεμεηλ

Jeremeel

genitive of relationship (indeclinable: father of Elkanah)

→ participant identification

Ιερεμεηλ: transliteration of Hebrew יְרֵמְיָהּ (Jeroham), here in a form approximating Jerahmeel; indeclinable; Elkanah's father in the genealogy.

υἱοῦ

son

Genitive

genitive (continuing the pedigree)

→ relational specification

υἱός (gen. υἱοῦ): the genitive links each generation: 'son of Jeremeel, (who was) son of Eliou'.

Ηλιου

Eliou

genitive of relationship (transliterated name)

→ participant identification

Ηλιου: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (transliterated name).

υἱοῦ

son

Genitive

genitive (continuing the pedigree)

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive (continuing the pedigree).

Θοκε

Thoke

genitive of relationship (indeclinable name)

→ participant identification

Θοκε: transliteration of Hebrew תֹּחֻ (Tohu); indeclinable; the earliest named ancestor in Elkanah's pedigree.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

Νασιβ

Nasib

object of ἐν (indeclinable place name)

→ participant identification

Νασιβ: transliteration reflecting Hebrew נָסִיב / a locality reading; indeclinable; in the LXX it specifies the place 'in Nasib of Ephraim' where the family resided (a plus/variant against the MT's gentilic 'an Ephraimite').

Εφραιμ

of Ephraim

genitive of relationship (indeclinable: 'of Ephraim')

→ participant identification

Εφραιμ: indeclinable; qualifies Νασιβ, locating the place within the tribal territory of Ephraim.

2 καὶ τούτῳ δύο γυναῖκες ὄνομα τῇ μιᾷ Ἀννα καὶ ὄνομα τῇ δευτέρᾳ Φεννανα καὶ ἦν τῇ Φεννανα παιδία καὶ τῇ Ἀννα οὐκ ἦν παιδίον

And he had two wives; the name of the one was Hannah, and the name of the second was Phennana. And Phennana had children, but Hannah had no child.

Coordinate elaboration: the protagonist's household (the central problem stated)

καὶ τούτῳ

v.2 introduces the two wives in a balanced pair, naming Hannah first (the beloved) and Phennana second, then reversing the order to state the crisis: Phennana has children (παιδία, plural), Hannah has none (παιδίον, emphatic singular with οὐκ ἦν). This barren-wife motif aligns Hannah with the matriarchs Sarah, Rebekah and Rachel.

καὶ

and

narrative conjunction (Hebraizing parataxis)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τούτῳ

to him / this man

Dative

dative of possession (with implied ἦν: 'this man had')

→ participant reference or interest

οὗτος: the demonstrative dative τούτῳ ('to this one') functions as a dative of possession — 'this man had two wives'; renders the Hebrew construction with ל'.

δύο

two

numeral (modifying γυναῖκες)

→ measure or count

δύο: 'two'; indeclinable numeral; specifies the bigamous household that sets up the rivalry of the chapter.

γυναῖκες

wives

Nominative

subject (of possessive construction: 'two wives')

→ participant prominence

γυνή (pl. γυναῖκες): 'woman / wife'; renders ἡ δύο; here the two wives whose contrasting fertility drives the narrative tension.

ὄνομα

name

Nominative

subject of nominal clause ('the name ... was')

→ participant prominence

ὄνομα: the verbless ὄνομα τῇ μιᾷ ('the name to the one') is a Hebraism for 'the name of the first was'.

τῇ

to the

Dative

article (dative of possession with μιᾷ)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

μιᾷ

one / first

Dative

substantized numeral (dative: 'to the one')

→ measure or count

εἷς, μία, ἓν: 'one'; the feminine dative μιᾷ ('to the one [woman]') names the first wife; renders Hebrew אחת.

Ἀννα

Hannah

predicate of nominal clause (indeclinable name)

→ participant identification

Ἀννα: transliteration of Hebrew חַנָּה ('grace / favor'); indeclinable in the nominative form here; the barren but beloved wife who is the chapter's protagonist and Samuel's mother.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὄνομα
name

Nominative

subject of nominal clause (parallel)

→ participant prominence

ὄνομα: meaning 'name'; it serves as subject of nominal clause (parallel).

τῇ
to the

Dative

article (dative of possession with δευτέρα)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

δευτέρα
second

Dative

ordinal adjective (substantized: 'to the second')

→ sphere or reference

δεύτερος: 'second'; the feminine dative δευτέρα names the second wife; renders Hebrew שְׁנִיָּהּ.

Φεννανα
Phennana

predicate of nominal clause (indeclinable name)

→ participant identification

Φεννανα: transliteration of Hebrew פִּנְנָה (Peninnah, 'coral / pearl'); indeclinable; the fertile co-wife and Hannah's rival/provoker.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἦν
had / there was

Impf Act Indic 3 Sg · εἰμί

verb of possession (with dative τῇ Φεννανα)

→ participant reference

εἰμί: the imperfect ἦν with the dative τῇ Φεννανα ('there were to Phennana') expresses possession — 'Phennana had children'; renders the Hebrew לָּ + יָיָהּ construction.

τῇ
to the

Dative

article (dative of possession)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

Φεννανα
Phennana

dative of possession (indeclinable name)

→ participant identification

Φεννανα: here in a dative construction ('to Phennana'); indeclinable, so the article τῇ carries the case.

παιδία
children

Nominative

subject of ἦν (possessed item: 'children')

→ participant prominence

παιδίον (pl. παιδία): 'child / little one'; renders יָיָהּ; the plural marks Phennana's fertility, set in deliberate contrast to Hannah's childlessness.

καὶ
but

coordinate conjunction (contrastive in context)

→ discourse linkage or contrast

καὶ: here adversative in force ('but'), marking the contrast between Phennana's children and Hannah's barrenness.

τῇ
to the

Dative

article (dative of possession)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἀννα

Hannah

dative of possession (indeclinable name)

→ participant identification

Ἀννα: in a dative construction ('to Hannah'); indeclinable, the case borne by the article τῇ.

οὐκ

not

negative particle (with ἦν)

→ discourse linkage or contrast

οὐ / οὐκ: the negative before ἦν negates the possession — 'Hannah had no child'.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

verb of possession (negated)

→ participant reference

εἰμί: the negated imperfect οὐκ ἦν states Hannah's settled condition of barrenness, the crisis the chapter will resolve.

παιδίον

a child

Nominative

subject of ἦν (singular, emphatic: 'not even one child')

→ participant prominence

παιδίον: the emphatic singular (against the preceding plural παιδία) heightens the pathos — Hannah does not have even a single child; renders תּוֹלֵד.

3 καὶ ἀνέβαινεν ὁ ἄνθρωπος ἐξ ἡμερῶν εἰς ἡμέρας ἐκ πόλεως αὐτοῦ ἐξ Ἀρμαθαιμ προσκυνεῖν καὶ θύειν τῷ κυρίῳ θεῷ σαβαωθ εἰς Σηλω καὶ ἐκεῖ Ἡλὶ καὶ οἱ δύο υἱοὶ αὐτοῦ Οφνὶ καὶ Φινεες ἱερεῖς τοῦ κυρίου

And the man would go up from year to year out of his city, from Armathaim, to worship and to sacrifice to the LORD God of Hosts at Shiloh; and there were Eli and his two sons, Ophni and Phinees, priests of the LORD.

Iterative background: the family's annual pilgrimage (habitual frame) καὶ ἀνέβαινεν

The imperfect ἀνέβαινεν establishes a habitual, recurring action ('would go up year by year'), the cultic frame within which Hannah's crisis repeats. The Hebraism ἐξ ἡμερῶν εἰς ἡμέρας ('from days to days') means 'yearly'. The verse introduces the sanctuary at Shiloh and its priestly establishment — Eli and his ill-fated sons Ophni and Phinees — preparing for both Hannah's prayer and the later judgment on Eli's house.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνέβαινεν

would go up

Impf Act Indic 3 Sg · ἀναβαίνω

main verb (iterative imperfect)

→ verbal action or state

ἀναβαίνω: 'go up / ascend'; the technical verb for pilgrimage 'up' to a sanctuary (renders עָלָה); the imperfect marks the action as customary and repeated, the annual rhythm of the family's worship.

ὁ

the

Nominative

article (with ἄνθρωπος)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄνθρωπος

man

Nominative

subject (Elkanah, the man of v.1)

→ participant prominence

ἄνθρωπος: 'the man' (= Elkanah), now articular as a known referent; renders שִׂיחָהּ.

ἐξ

from

preposition + genitive (temporal Hebraism)

→ spatial or relational framing

ἐκ / ἐξ: in the idiom ἐξ ἡμερῶν εἰς ἡμέρας it has temporal force ('from ... to').

ἡμερῶν

days / year

Genitive

genitive object of ἐξ (temporal)

→ relational specification

ἡμέρα: 'day'; the idiom ἐξ ἡμερῶν εἰς ἡμέρας ('from days to days') is a Hebraism (הַיּוֹם לַיּוֹם) meaning 'yearly / from year to year'.

εἰς

to

preposition + accusative (temporal Hebraism)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (temporal Hebraism).

ἡμέρας

days / year

Accusative

accusative object of εἰς (temporal)

→ object specification

ἡμέρα (acc. pl. ἡμέρας): completes the temporal idiom; the whole phrase = 'year by year'.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

ἐκ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (source).

πόλεως

city

Genitive

genitive object of ἐκ

→ relational specification

πόλις (gen. πόλεως): 'city / town'; renders עִיר; here Elkanah's home town, immediately specified as Armathaim.

αὐτοῦ

his

Genitive

genitive of possession (with πόλεως)

→ relational specification

αὐτός: possessive genitive 'his city'.

ἐξ

from

preposition + genitive (appositional source)

→ spatial or relational framing

ἐξ: meaning 'from'; here it marks the relation signaled by preposition + genitive (appositional source).

Αρμαθαιμ

Armathaim

object of ἐξ (indeclinable place name, in apposition to πόλεως)

→ participant identification

Αρμαθαιμ: indeclinable; specifies 'his city' as Armathaim (Ramathaim).

προσκυνεῖν

to worship

Pres Act Inf · προσκυνέω

infinitive of purpose (with ἀνέβαινεν)

→ verbal action or state

προσκυνέω: 'do obeisance / worship / prostrate oneself'; renders נִיחַן־שָׁחָה; the present infinitive expresses the purpose of the pilgrimage — to render worship at the sanctuary.

καὶ

and

coordinate conjunction (joining the two purpose infinitives)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

θύειν

to sacrifice

Pres Act Inf · θύω

infinitive of purpose (coordinate with προσκυνεῖν)

→ verbal action or state

θύω: 'sacrifice / slaughter (in offering)'; renders תָּבַח; the second purpose of the pilgrimage, paired with worship.

τῷ

to the

Dative

article (with κυρίῳ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

κυρίῳ

to the LORD

Dative

dative indirect object (recipient of worship and sacrifice)

→ sphere or reference

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the dative κυρίῳ is the recipient of προσκυνεῖν and θύειν; here heading the divine title 'the LORD God of Hosts'.

θεῷ

God

Dative

dative in apposition to κυρίῳ

→ sphere or reference

θεός (dat. θεῷ): 'God'; in apposition to κυρίῳ; the full title κυρίῳ θεῷ σαβαωθ renders יהוה צבאות, 'the LORD of Hosts', appearing here for the first time in the LXX narrative books.

σαβαωθ

of Hosts

indeclinable divine epithet (transliterated)

→ clausal contribution

σαβαωθ: transliteration of Hebrew צְבָאוֹת ('hosts / armies'); indeclinable; the LXX frequently transliterates rather than translates this military epithet of the divine name, especially in 1–2 Kingdoms and the Prophets.

εἰς

at / to

preposition + accusative (place of arrival)

→ spatial or relational framing

εἰς: 'to / into / at'; with the goal of the pilgrimage, the sanctuary location.

Σηλω

Shiloh

object of εἰς (indeclinable place name)

→ participant identification

Σηλω: transliteration of Hebrew שִׁלֹה (Shiloh); indeclinable; the central sanctuary in the period of the judges, where the ark and tabernacle rested; spelled Σηλωμ from v. 21 onward.

καὶ

and

narrative conjunction (introducing the priestly note)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐκεῖ

there

adverb of place (with implied verb 'were')

→ adverbial qualification

ἐκεῖ: 'there'; locates Eli and his sons at Shiloh; the clause is verbless ('and there [were] Eli ...'), a Hebraic nominal construction.

Ἠλὶ

Eli

subject of the verbless clause (indeclinable name)

→ participant identification

Ἠλὶ: transliteration of Hebrew **אֵלִי** (Eli); indeclinable; the aged priest of Shiloh who will misjudge Hannah and later receive the boy Samuel; distinct from the ancestor Ἠλίου of v. 1.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οἱ

the

Nominative

article (with υἱοὶ)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

δύο

two

numeral (modifying υἱοὶ)

→ measure or count

δύο: 'two'; indeclinable numeral; Eli's two sons.

υἱοὶ

sons

Nominative

subject (Eli's sons, parallel to Ἠλὶ)

→ participant prominence

υἱός (pl. υἱοὶ): 'sons'; here Eli's two sons, whose wickedness (ch. 2) contrasts with the boy Samuel raised in the same sanctuary.

αὐτοῦ

his

Genitive

genitive of possession (Eli's)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (Eli's).

Οφνὶ

Ophni

appositive to υἱοὶ (indeclinable name)

→ participant identification

Οφνὶ: transliteration of Hebrew **אֹפְנִי** (Hophni); indeclinable; one of Eli's wicked sons.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Φινεες

Phinees

appositive to υἱοὶ (indeclinable name)

→ participant identification

Φινεες: transliteration of Hebrew **פִּנְחָס** (Phinehas); indeclinable; Eli's other son; not to be confused with the earlier zealous Phinehas son of Eleazar.

ἱερεῖς

priests

Nominative

appositive/predicate (their office: 'priests of the LORD')

→ participant prominence

ἱερεύς (pl. ἱερεῖς): 'priest'; renders **כֹּהֲנִים**; designates the priestly office held at Shiloh; the genitive τοῦ κυρίου marks them as priests of YHWH.

τοῦ

of the

Genitive

article (with κυρίου)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

κυρίου

of the LORD

Genitive

genitive of relationship (whose priests they are)

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton; the genitive marks the priesthood as belonging to YHWH, an ironic note given the sons' later profanation of that office.

4 καὶ ἐγενήθη ἡμέρα καὶ ἔθυσεν Ελκανα καὶ ἔδωκεν τῇ Φεννανα γυναικὶ αὐτοῦ καὶ τοῖς υἱοῖς αὐτῆς καὶ ταῖς θυγατράσιν αὐτῆς μερίδας

And the day came, and Elkanah sacrificed, and he gave portions to Phennana his wife and to her sons and to her daughters;

Narrative onset: a particular sacrifice-day within the yearly frame καὶ ἐγενήθη

The temporal formula καὶ ἐγενήθη ('and it came to pass') zooms from the iterative frame of v.3 into one representative occasion. The distribution of sacrificial portions (μερίδας) to Phennana and all her children sets up the pointed contrast with the single portion given to childless Hannah in v.5.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγενήθη

it came to pass

Aor Pass Indic 3 Sg · γίνομαι

main verb (temporal formula)

→ verbal action or state

γίνομαι (aor. pass. ἐγενήθη): 'become / happen / come to pass'; the formula καὶ ἐγενήθη renders יָהִי, the standard Hebrew narrative connector introducing a new episode within a temporal setting.

ἡμέρα

on a day

Dative

dative of time (when the event occurred)

→ sphere or reference

ἡμέρα (dat. ἡμέρα): 'day'; the dative of time fixes the action on a particular sacrifice-day; renders the Hebrew יוֹם / temporal phrase.

καὶ

and

narrative conjunction (apodosis after ἐγενήθη)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔθυσεν

sacrificed

Aor Act Indic 3 Sg · θύω

main verb (Elkanah's sacrificial act)

→ verbal action or state

θύω: 'sacrifice'; the aorist ἔθυσεν narrates the specific offering on this occasion, after which the sacrificial meat is distributed as portions.

Ελκανα

Elkanah

subject (indeclinable name)

→ participant identification

Ελκανα: indeclinable; the subject of the sacrifice and the distribution that follows.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

main verb (distribution of portions)

→ verbal action or state

δίδωμι (aor. ἔδωκεν): 'give'; renders יָתַן; here the distribution of sacrificial portions among the household members at the feast.

τῇ

to the

Dative

article (dative recipient)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

ΦΕΝΝΑΝΑ

Phennana

dative indirect object (indeclinable name)

→ participant identification

Φεννανα: indeclinable; the first recipient of the portions, the case borne by the article τῇ.

γυναικὶ

wife

Dative

dative in apposition to Φεννανα

→ sphere or reference

γυνή (dat. γυναικί): 'woman / wife'; in apposition, 'Phennana his wife'.

αὐτοῦ

his

Genitive

genitive of possession (Elkanah's wife)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (Elkanah's wife).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοῖς

to the

Dative

article (dative recipients)

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱοῖς

sons

Dative

dative indirect object (her sons)

→ sphere or reference

υἱός (dat. pl. υἱοῖς): 'sons'; Phennana's sons, further recipients of the portions.

αὐτῆς

her

Genitive

genitive of possession (Phennana's)

→ relational specification

αὐτὴς (gen. f. αὐτῆς): 'her'; refers to Phennana, underscoring that these children are hers and not Hannah's.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ταῖς

to the

Dative

article (dative recipients)

→ noun-phrase marking

ταῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

θυγατράσιν

daughters

Dative

dative indirect object (her daughters)

→ sphere or reference

θυγάτηρ (dat. pl. θυγατράσιν): 'daughter'; renders תַּבָּ; the daughters complete the roster of Phennana's children, all sharing in the portions.

αὐτῆς

her

Genitive

genitive of possession (Phennana's)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (Phennana's).

μερίδας

portions

Accusative

direct object of ἔδωκεν

→ object specification

μερίς (acc. pl. μερίδας): 'portion / share'; renders תַּנִּיחַ; the sacrificial portions distributed at the feast; the plural for Phennana's family sharpens the contrast with Hannah's single μερίδα in v. 5.

5 καὶ τῇ Ἀννα ἔδωκεν μερίδα μίαν ὅτι οὐκ ἦν αὐτῇ παιδίον πλὴν ὅτι τὴν Ἀνναν ἠγάπα Ἐλκανα ὑπὲρ ταύτην καὶ κύριος ἀπέκλεισεν τὰ περὶ τὴν μήτραν αὐτῆς

but to Hannah he gave a single portion, because she had no child; yet Elkanah loved Hannah more than this one, even though the LORD had closed up the things concerning her womb.

Adversative contrast: Hannah's single portion against Phennana's many καὶ τῇ Ἀννα

The καὶ is contrastive ('but to Hannah'): against the plural portions of v.4, Hannah receives μερίδα μίαν ('a single portion'), the reason given (ὅτι) being her childlessness. A double qualification follows: πλὴν ὅτι ('except that / yet') asserts Elkanah's preferential love, while the second clause attributes her barrenness directly to the LORD, who 'closed up' her womb — a theme picked up verbatim in v.6.

καὶ

but

coordinate conjunction (contrastive in context)

→ discourse linkage or contrast

καί: adversative in force here, contrasting Hannah's single portion with the multiple portions given Phennana's family in v.4.

τῇ

to the

Dative

article (dative recipient)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἀννα

Hannah

dative indirect object (indeclinable name; case borne by τῇ)

→ participant identification

Ἀννα: transliteration of חַנָּה; treated here as indeclinable with the article τῇ carrying the dative; the fronted 'to Hannah' marks the contrast with Phennana.

ἔδωκεν

he gave

Aor Act Indic 3 Sg· δίδωμι

main verb

→ verbal action or state

δίδωμι: 'give'; the same verb as v.4, but now with the pointed object 'a single portion'.

μερίδα

portion

Accusative

direct object of ἔδωκεν

→ object specification

μερίς: 'portion / share'; the singular here (against the plural μερίδας of v.4) underlines Hannah's lack of children to share with.

μίαν

one / single

Accusative

attributive numeral (modifying μερίδα)

→ measure or count

εἷς, μία, ἓν: 'one'; the feminine accusative μίαν stresses the singleness of Hannah's portion — a poignant social marker of her barrenness.

ὅτι

because

causal conjunction (introducing the reason)

→ discourse linkage or contrast

ὅτι: 'because / that'; here causal, explaining why Hannah received only one portion.

οὐκ

not

negative particle (with ἦν)

→ discourse linkage or contrast

οὐκ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

verb of possession (negated: 'she had no')

→ participant reference

εἰμί: the negated imperfect with the dative αὐτῇ ('there was not to her') restates Hannah's childlessness as the cause of the single portion.

αὐτῇ

to her

Dative

dative of possession

→ participant reference or interest

αὐτός (dat. f. αὐτῇ): 'to her'; the dative of possession with ἦν.

παιδίον

a child

Nominative

subject of ἦν

→ participant prominence

παιδίον: 'child'; the possessed item, again the emphatic singular underscoring her barrenness.

πλὴν

yet / except

adversative particle (qualifying the foregoing)

→ discourse linkage or contrast

πλὴν: 'except / nevertheless / yet'; here introduces a counterbalancing fact — despite Hannah's barrenness, Elkanah loved her preeminently.

ὅτι

that

conjunction (with πλὴν: 'except that')

→ discourse linkage or contrast

ὅτι: with πλὴν forms the idiom πλὴν ὅτι ('except that / save that'), introducing the qualifying clause of Elkanah's love.

τὴν

the

Accusative

article (with Ἀνναν, marking the accusative object)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἀνναν

Hannah

accusative object of ἠγάπα (transliterated name with -v accusative ending)

→ participant identification

Ἀνναν: the accusative form of Ἀννα (חַנָּה), here taking a Greek -v accusative ending under the article τὴν; the object of Elkanah's love.

ἠγάπα

loved

Impf Act Indic 3 Sg · ἀγαπάω

main verb (Elkanah's continuing love)

→ verbal action or state

ἀγαπάω: 'love'; renders חַנָּה; the imperfect marks Elkanah's love for Hannah as an enduring disposition, set against and outweighing her barrenness.

Ελκανα

Elkanah

subject (indeclinable name)

→ participant identification

Ελκανα: indeclinable; the loving husband whose preference for Hannah heightens the pathos of her barrenness.

ὕπέρ

more than

preposition + accusative (comparison)

→ spatial or relational framing

ὕπέρ + acc.: 'above / more than'; the comparative idiom ('loved Hannah more than this one') renders the Hebrew comparative construction; cf. ὕπέρ δέκα τέκνα in v.8.

ταύτην

this one

Accusative

demonstrative object of ὕπέρ (refers to Phennana)

→ participant reference

οὗτος (acc. f. ταύτην): 'this (woman)'; the demonstrative points to Phennana, the rival co-wife, as the standard of comparison for Elkanah's preferential love.

καὶ

even though / and

coordinate conjunction (concessive in context)

→ discourse linkage or contrast

καί: here with concessive nuance ('and yet / even though'), linking Elkanah's love to the divine closing of Hannah's womb.

κύριος

the LORD

Nominative

subject of ἀπέκλεισεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the LORD is named as the direct agent of Hannah's barrenness — a theologically pointed attribution that the prayer of v.11 will address.

ἀπέκλεισεν

closed up

Aor Act Indic 3 Sg · ἀποκλείω

main verb (divine closing of the womb)

→ verbal action or state

ἀποκλείω: 'shut / close up'; renders גָּלַץ; the LORD's 'closing' of the womb (cf. συνέκλεισεν, v.6; Gen 20:18) presents barrenness as under divine sovereignty, making its reversal a matter of divine remembrance.

τά

the things

Accusative

substantized article (object of ἀπέκλεισεν: 'the things concerning')

→ noun-phrase marking

ὁ, ἡ, τό: the neuter plural article τά substantized with the following prepositional phrase = 'the things concerning her womb', a circumlocution for her reproductive capacity.

περί

concerning

preposition + accusative (reference)

→ spatial or relational framing

περί + acc.: 'concerning / about'; with τά forms the periphrasis 'the things concerning her womb'.

τήν

the

Accusative

article (with μήτραν)

→ noun-phrase marking

τήν: Greek article marking definiteness and the role of the accompanying noun phrase.

μήτραν

womb

Accusative

accusative object of περί

→ object specification

μήτρα: 'womb'; renders מִדְּבָר; the organ of fertility whose 'closing' is the locus of Hannah's affliction.

αὐτῆς

her

Genitive

genitive of possession (Hannah's womb)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (Hannah's womb).

6 ὅτι οὐκ ἔδωκεν αὐτῇ κύριος παιδίον κατὰ τὴν θλίψιν αὐτῆς καὶ κατὰ τὴν ἀθυμίαν τῆς θλίψεως αὐτῆς καὶ ἡθύμει διὰ τοῦτο ὅτι συνέκλεισεν κύριος τὰ περὶ τὴν μήτραν αὐτῆς τοῦ μὴ δοῦναι αὐτῇ παιδίον

because the LORD had not given her a child, according to her affliction and according to the despondency of her affliction; and she was downcast on this account, that the LORD had shut up the things concerning her womb so as not to give her a child.

Causal expansion: the depth of Hannah's affliction restated ὅτι οὐκ ἔδωκεν

v.6 deepens v.5's note on barrenness, doubling the vocabulary of distress (θλίψιν ... ἀθυμίαν τῆς θλίψεως) and twice naming the LORD as the one who has not given (οὐκ ἔδωκεν) and who has shut up (συνέκλεισεν) her womb. The articular-infinitive purpose clause τοῦ μὴ δοῦναι ('so as not to give') seals the affliction as the settled, divinely-permitted background against which her vow will be made.

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; continues the causal explanation of Hannah's grief from v.5.

οὐκ

not

negative particle (with ἔδωκεν)

→ discourse linkage or contrast

οὐκ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (negated divine giving)

→ verbal action or state

δίδωμι: 'give'; the negated aorist ('did not give') with κύριος as subject again locates Hannah's barrenness in the divine withholding.

αὐτῇ

to her

Dative

dative indirect object

→ participant reference or interest

αὐτῇ: meaning 'to her'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: rendering of יהוה; the divine subject of the withholding, repeated for emphasis within the verse.

παιδίον

a child

Accusative

direct object of ἔδωκεν

→ object specification

παιδίον: 'child'; the gift withheld; its repetition (vv.5–6, three times) hammers the theme of childlessness.

κατὰ

according to

preposition + accusative (measure / correspondence)

→ spatial or relational framing

κατά + acc.: 'according to / in proportion to'; here introduces the measure of her affliction.

τὴν

the

Accusative

article (with θλίψιν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

θλίψιν

affliction

Accusative

accusative object of κατά

→ object specification

θλίψις: 'affliction / distress / tribulation'; renders תַּֿצַּר; the standard LXX term for oppressive suffering, here Hannah's grief over barrenness compounded by her rival's taunts.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κατὰ

according to

preposition + accusative (measure, parallel)

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (measure, parallel).

τὴν

the

Accusative

article (with ἀθυμίαν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀθυμίαν

despondency

Accusative

accusative object of κατά

→ object specification

ἀθυμία: 'despondency / dejection / loss of heart'; from ἀ- + θυμός ('spirit'); the noun cognate with the verb ἠθύμει that follows; the phrase ἀθυμίαν τῆς θλίψεως ('despondency of her affliction') intensifies the description of her inner state.

τῆς

of the

Genitive

article (with θλίψεως)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

θλίψεως

affliction

Genitive

genitive (defining ἀθυμίαν: 'despondency of the affliction')

→ relational specification

θλίψις (gen. θλίψεως): repeated from earlier in the verse; the genitive binds her dejection to its cause, her affliction.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἠθύμει

she was downcast

Impf Act Indic 3 Sg · ἀθυμέω

main verb (Hannah's continuing dejection)

→ verbal action or state

ἀθυμέω: 'be despondent / lose heart / be downcast'; cognate with ἀθυμία above; the imperfect marks Hannah's grief as a persistent condition; the same verb recurs at v.7.

διὰ

because of

preposition + accusative (cause)

→ spatial or relational framing

διὰ + acc.: 'because of / on account of'; with τοῦτο = 'on this account'.

τοῦτο

this

Accusative

demonstrative object of διὰ (cause)

→ participant reference

οὗτος (acc. n. τοῦτο): 'this'; διὰ τοῦτο ('on this account') points forward to the ὅτι-clause specifying the cause of her dejection.

ὅτι

that

causal/epexegetical conjunction (specifying διὰ τοῦτο)

→ discourse linkage or contrast

ὅτι: here epexegetical of διὰ τοῦτο, spelling out the reason: the LORD had shut her womb.

συνέκλεισεν

shut up

Aor Act Indic 3 Sg · συγκλείω

main verb (divine closing of the womb)

→ verbal action or state

συγκλείω: 'shut up / close together / confine'; renders גָּלַץ; a near-synonym of ἀπέκλεισεν (v.5), repeating the motif of the LORD's sovereign closing of Hannah's womb.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: rendering of יהוה; the third naming of the LORD in two verses as the agent behind Hannah's condition.

τὰ

the things

Accusative

substantized article (object of συνέκλεισεν)

→ noun-phrase marking

τὰ: substantized neuter plural article + περί-phrase = 'the things concerning her womb', repeating the circumlocution of v.5.

περὶ

concerning

preposition + accusative (reference)

→ spatial or relational framing

περὶ: meaning 'concerning'; here it marks the relation signaled by preposition + accusative (reference).

τὴν

the

Accusative

article (with μήτραν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

μήτραν

womb

Accusative

accusative object of περὶ

→ object specification

μήτρα: 'womb'; repeated from v.5, the focal organ of Hannah's affliction.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

τοῦ

so as

Genitive

article governing the infinitive (purpose/result construction)

→ noun-phrase marking

τοῦ + infinitive: the articular genitive infinitive construction τοῦ μὴ δοῦναι expresses purpose or result ('so as not to give'); a frequent LXX rendering of Hebrew יְהִלֵּץ + infinitive.

μὴ

not

negative particle (with the infinitive δοῦναι)

→ discourse linkage or contrast

μὴ: the negative used with infinitives and non-indicative moods; here negates δοῦναι.

δοῦναι

to give

Aor Act Inf · δίδωμι

articular infinitive (purpose/result with τοῦ μὴ)

→ verbal action or state

δίδωμι (aor. inf. δοῦναι): 'give'; in the construction τοῦ μὴ δοῦναι ('so as not to give'), the negated articular infinitive states the effect of the LORD's closing — Hannah remains without a child.

αὐτῇ

to her

Dative

dative indirect object (of δοῦναι)

→ participant reference or interest

αὐτῇ: meaning 'to her'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (of δοῦναι).

παιδίον

a child

Accusative

direct object of δοῦναι

→ object specification

παιδίον: 'child'; the gift withheld, closing the verse on the same word that opened the affliction-theme.

7 οὕτως ἐποίει ἐνιαυτὸν κατ'ἐνιαυτὸν ἐν τῷ ἀναβαίνειν αὐτὴν εἰς οἶκον κυρίου καὶ ἠθύμει καὶ ἔκλαιεν καὶ οὐκ ἔσθιεν

So she did year by year, whenever she went up to the house of the LORD; and she was downcast and wept and would not eat.

Iterative summary: the recurring yearly pattern of Hannah's grief

οὕτως ἐποίει

The chain of imperfects (ἐποίει ... ἠθύμει ... ἔκλαιεν ... οὐκ ἔσθιεν) presents Hannah's grief as an annually repeated ordeal, triggered each time by the pilgrimage 'up to the house of the LORD'. The articular-infinitive ἐν τῷ ἀναβαίνειν locates the recurring crisis precisely in the cultic setting where Phennana's provocation (implied) and Hannah's own longing were sharpest.

οὕτως

so / thus

adverb of manner (summarizing the foregoing)

→ adverbial qualification

οὕτως: 'thus / in this way'; sums up the recurring situation of vv.4–6 and introduces its yearly repetition.

ἐποίει

she did

Impf Act Indic 3 Sg · ποιέω

main verb (iterative imperfect)

→ verbal action or state

ποιέω: 'do / make'; the imperfect with ἐνιαυτὸν κατ' ἐνιαυτὸν marks the action as recurring annually; the subject is Phennana's provocation/the situation, resulting in Hannah's grief — or Hannah herself in her yearly distress.

ἐνιαυτὸν

year

Accusative

accusative of time (distributive: 'year by year')

→ object specification

ἐνιαυτός: 'year'; the idiom ἐνιαυτὸν κατ' ἐνιαυτὸν ('year by year') renders Hebrew מִשָּׁנָה בְּשָׁנָה, expressing annual recurrence.

κατ'

by

preposition + accusative (distributive)

→ spatial or relational framing

κατά + acc.: in the distributive idiom 'year by year'; elided form κατ' before the vowel.

ἐνιαυτὸν

year

Accusative

accusative object of κατά (distributive)

→ object specification

ἐνιαυτός: repeated to complete the distributive idiom 'year by year'.

ἐν

in / whenever

preposition + dative (with articular infinitive: temporal)

→ spatial or relational framing

ἐν + articular infinitive: the construction ἐν τῷ ἀναβαίνειν ('in / during the going up') expresses contemporaneous time ('whenever she went up'); a common LXX rendering of the Hebrew אֶל + infinitive construct.

τῷ

the

Dative

article governing the infinitive ἀναβαίνειν

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀναβαίνειν

going up

Pres Act Inf · ἀναβαίνω

articular infinitive (temporal, with ἐν τῷ)

→ verbal action or state

ἀναβαίνω: 'go up'; the pilgrimage verb of v.3, here in the articular-infinitive temporal construction locating Hannah's grief at each annual ascent to the sanctuary.

αὐτήν

she

Accusative

accusative subject of the infinitive ἀναβαίνειν

→ participant reference

αὐτήν (acc. f. αὐτήν): the accusative functions as the subject of the articular infinitive ('her going up' = 'when she went up').

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction).

οἶκον

house

Accusative

accusative object of εἰς (goal of the pilgrimage)

→ object specification

οἶκος: 'house / household'; renders בית; οἶκον κυρίου ('the house of the LORD') is the sanctuary at Shiloh, here called a 'house' (temple) though it housed the tabernacle/ark.

κυρίου

of the LORD

Genitive

genitive of possession (whose house it is)

→ relational specification

κύριος (gen. κυρίου): rendering of יהוה; marks the sanctuary as the LORD's dwelling.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἡθύμει

she was downcast

Impf Act Indic 3 Sg · ἄθυμέω

main verb (continuing dejection)

→ verbal action or state

ἄθυμέω: 'be downcast / lose heart'; repeated from v.6; the first of three imperfects describing Hannah's yearly response.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔκλαιεν

wept

Impf Act Indic 3 Sg · κλαίω

main verb (continuing weeping)

→ verbal action or state

κλαίω: 'weep / cry'; renders תָּרַבּ; the imperfect marks Hannah's recurring tears at each pilgrimage.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οὐκ

not

negative particle (with ἥσθιεν)

→ discourse linkage or contrast

οὐκ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἥσθιεν

would eat

Impf Act Indic 3 Sg · ἐσθίω

main verb (negated: refusal to eat)

→ verbal action or state

ἐσθίω: 'eat'; the negated imperfect ('would not eat') depicts Hannah's grief-stricken fasting at the very feast where portions were distributed (vv.4–5); cf. Elkanah's question about her not eating in v.8.

8 καὶ εἶπεν αὐτῇ Ελκανα ὁ ἀνὴρ αὐτῆς Αννα καὶ εἶπεν αὐτῷ ἰδοὺ ἐγὼ κύριε καὶ εἶπεν αὐτῇ τί ἐστὶν σοι ὅτι κλαίεις καὶ ἵνα τί οὐκ ἐσθίεις καὶ ἵνα τί τύπτει σε ἡ καρδία σου οὐκ ἀγαθὸς ἐγὼ σοι ὑπὲρ δέκα τέκνα

And Elkanah her husband said to her, 'Hannah!' And she said to him, 'Here I am, my lord.' And he said to her, 'What is it with you, that you weep? And why do you not eat? And why does your heart strike you? Am I not better to you than ten children?'

Dialogue: Elkanah's tender but uncomprehending consolation καὶ εἶπεν αὐτῇ Ελκανα

A rapid three-fold exchange (εἶπεν ... εἶπεν ... εἶπεν) frames Elkanah's affectionate but uncomprehending questions. His climactic οὐκ ἀγαθὸς ἐγὼ σοι ὑπὲρ δέκα τέκνα ('am I not better to you than ten children?') reveals both his love and his failure to grasp the depth of Hannah's longing, which only the LORD can satisfy — closing unit A on her unrelieved grief.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ verbal action or state

λέγω (aor. εἶπεν): 'say'; introduces Elkanah's address to Hannah; the suppletive aorist of λέγω.

αὐτῇ

to her

Dative

dative indirect object (addressee)

→ participant reference or interest

αὐτῇ: meaning 'to her'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (addressee).

Ελκανα

Elkanah

subject (indeclinable name)

→ participant identification

Ελκανα: indeclinable; the speaker, immediately glossed as 'her husband'.

ὁ

the

Nominative

article (with ἀνὴρ)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀνὴρ

husband

Nominative

appositive to Ελκανα ('her husband')

→ participant prominence

ἀνὴρ: 'man / husband'; renders ὁ ἄνθρωπος; in apposition, identifying Elkanah's relationship to Hannah and underlining the marital tenderness of the scene.

αὐτῆς

her

Genitive

genitive of relationship (Hannah's husband)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (Hannah's husband).

Αννα

Hannah

vocative of direct address (indeclinable name)

→ participant identification

Αννα: indeclinable; here a vocative — Elkanah calls her by name; the abrupt address opens the dialogue.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Hannah's reply)

→ verbal action or state

λέγω: introduces Hannah's brief, deferential answer.

αὐτῷ

to him

Dative

dative indirect object (addressee)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (addressee).

ἰδοὺ

behold / here

presentative particle (introducing her response)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look / here'; renders הִנֵּה; in the idiom ἰδοὺ ἐγώ ('here I am') it is the standard LXX response to being summoned (cf. Gen 22:1; Exod 3:4).

ἐγώ

I

Nominative

subject pronoun (in the idiom 'here I am')

→ participant reference

ἐγώ: the personal pronoun; ἰδοὺ ἐγώ = 'here I am', a verbless presentative reply rendering הִנֵּנִי.

κύριε

my lord

Vocative

vocative of respectful address (to her husband)

→ direct address

κύριος (voc. κύριε): here NOT the divine name but a deferential human address — Hannah's respectful 'my lord / sir' to her husband Elkanah; renders יְיָהוָה, the courteous form of address between persons.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Elkanah's questions)

→ verbal action or state

λέγω: the third speech-introduction, opening Elkanah's series of consoling questions.

αὐτῇ

to her

Dative

dative indirect object

→ participant reference or interest

αὐτῇ: meaning 'to her'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object.

τί

what

Nominative

interrogative pronoun (subject of ἐστίν)

→ participant reference

τίς, τί: interrogative 'what / why'; here τί ἐστίν σοι ('what is it to you?') is an idiom of solicitous inquiry — 'what is wrong with you?'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

verb of interrogative clause

→ verbal action or state

εἰμί: 'be'; in τί ἐστίν σοι, the present asks after Hannah's present distress.

σοι

to you

Dative

dative of reference (with τί ἐστίν: 'what is it for you')

→ participant reference or interest

σύ (dat. σοι): 'to you'; the dative of reference in the idiom 'what is it with you?'

ὅτι
that

conjunction (introducing the cause/content)

→ discourse linkage or contrast

ὅτι: 'that / because'; introduces the circumstance prompting the question — 'that you weep'.

κλαίεις
you weep

Pres Act Indic 2 Sg · κλαίω

verb of the ὅτι-clause

→ verbal action or state

κλαίω: 'weep'; the second-person present addresses Hannah's current tears, the same verb used of her in v.7.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἵνα
why

interrogative idiom (with τί: 'why / for what purpose')

→ clausal contribution

ἵνα τί: 'why / for what reason' (lit. 'in order that what?'); a fixed LXX interrogative idiom rendering *מַה*; introduces Elkanah's second question.

τί
why

interrogative pronoun (in the idiom ἵνα τί)

→ participant reference

τί: in the idiom ἵνα τί ('why').

οὐκ
not

negative particle (with ἐσθίεις)

→ discourse linkage or contrast

οὐκ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐσθίεις
you eat

Pres Act Indic 2 Sg · ἐσθίω

verb of interrogative clause (negated)

→ verbal action or state

ἐσθίω: 'eat'; the negated present echoes v.7 (οὐκ ἤσθιεν) — Elkanah notices her fasting.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἵνα
why

interrogative idiom (with τί)

→ clausal contribution

ἵνα τί: 'why'; introduces Elkanah's third question.

τί
why

interrogative pronoun (in the idiom ἵνα τί)

→ participant reference

τί: in the idiom ἵνα τί ('why').

τύπτει
strikes

Pres Act Indic 3 Sg · τύπτω

verb of interrogative clause

→ verbal action or state

τύπτω: 'strike / beat'; the vivid idiom τύπτει σε ἡ καρδιά σου ('your heart strikes you') describes inner grief or self-reproach gnawing at Hannah; a striking psychological image.

σε
you

Accusative

direct object of τύπτει

→ participant reference

σύ (acc. σε): 'you'; the object struck by her own heart.

ἡ

the

Nominative

article (with καρδιά)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

καρδιά

heart

Nominative

subject of τύπτει

→ participant prominence

καρδιά: 'heart'; renders בֶּחַי; the seat of emotion and will; here personified as 'striking' Hannah, i.e. tormenting her inwardly.

σου

your

Genitive

genitive of possession (with καρδιά)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with καρδιά).

οὐκ

not

negative particle (interrogative: expecting 'yes')

→ discourse linkage or contrast

οὐκ: introducing a rhetorical question expecting the answer 'yes' — 'am I not better...?'

ἀγαθός

good / better

Nominative

predicate adjective (with implied εἰμί)

→ participant prominence

ἀγαθός: 'good'; in the comparative idiom ἀγαθός ... ὑπέρ ('good above' = 'better than'), the positive form functions comparatively, rendering the Hebrew comparative יָמַר ... בְּטוֹ.

ἐγώ

I

Nominative

subject of implied εἰμί

→ participant reference

ἐγώ: emphatic pronoun; Elkanah offers himself ('am I not...?') as worth more to Hannah than many children — tender, yet missing her deepest need.

σοι

to you

Dative

dative of advantage (with ἀγαθός: 'good for you')

→ participant reference or interest

σύ (dat. σοι): 'to/for you'; the dative of advantage — Elkanah is 'good for' Hannah.

ὑπέρ

more than

preposition + accusative (comparison)

→ spatial or relational framing

ὑπέρ + acc.: 'above / more than'; the comparative marker ('better ... than ten children'), the same idiom as v.5.

δέκα

ten

numeral (modifying τέκνα)

→ measure or count

δέκα: 'ten'; indeclinable numeral; a round number for 'many' — Elkanah claims to be worth more to Hannah than a large brood of children.

τέκνα

children

Accusative

accusative object of ὑπέρ (standard of comparison)

→ object specification

τέκνον (pl. τέκνα): 'child / offspring'; renders בְּנֵי; the comparison-standard; Elkanah's words are loving but cannot reach the source of Hannah's grief, which she will bring to the LORD.

9 καὶ ἀνέστη Ἀννα μετὰ τὸ φαγεῖν αὐτοὺς ἐν Σηλῳ καὶ κατέστη ἐνώπιον κυρίου καὶ Ἠλὶ ὁ ἱερεὺς ἐκάθητο ἐπὶ τοῦ δίφρου ἐπὶ τῶν φλιῶν ναοῦ κυρίου

And Hannah rose up after they had eaten in Shiloh, and she stood before the LORD; and Eli the priest was sitting on the seat by the doorposts of the temple of the LORD.

Scene transition: Hannah moves to prayer (opening of unit B) καὶ ἀνέστη Ἀννα

The aorist ἀνέστη marks the decisive shift from the family meal to Hannah's private approach to God; she 'stood before the LORD' (κατέστη ἐνώπιον κυρίου), the posture of petition. The verse simultaneously positions Eli, seated by the doorposts of the temple, as the observer whose misjudgment will follow — setting the two characters in the same sacred space.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνέστη

rose up

Aor Act Indic 3 Sg · ἀνίστημι

main verb (Hannah's rising)

→ verbal action or state

ἀνίστημι (2 aor. ἀνέστη): 'rise / stand up'; renders Q17 ; the rising signals Hannah's resolve to take her grief to the LORD, transitioning from the meal to the sanctuary.

Ἀννα

Hannah

subject (indeclinable name)

→ participant identification

Ἀννα: indeclinable; the subject who rises to pray.

μετὰ

after

preposition + accusative (temporal, with articular infinitive)

→ spatial or relational framing

μετά + acc.: 'after'; with the articular infinitive τὸ φαγεῖν forms a temporal clause ('after their eating').

τὸ

the

Accusative

article governing the infinitive φαγεῖν

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

φαγεῖν

eating

Aor Act Inf · ἐσθίω

articular infinitive (temporal, with μετὰ τό)

→ verbal action or state

ἐσθίω (aor. inf. φαγεῖν): 'eat'; the suppletive aorist infinitive in μετὰ τὸ φαγεῖν ('after the eating') marks the time as following the sacrificial meal.

αὐτοὺς

they

Accusative

accusative subject of the infinitive φαγεῖν

→ participant reference

αὐτός (acc. pl. αὐτούς): the accusative subject of the articular infinitive ('their eating' = 'after they ate').

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

Σηλω

Shiloh

object of ἐν (indeclinable place name)

→ participant identification

Σηλω: indeclinable; the sanctuary town where the meal and Hannah's prayer take place.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κατέστη

she stood

Aor Act Indic 3 Sg · καθίστημι

main verb (Hannah took her stand before the LORD)

→ verbal action or state

καθίστημι (2 aor. κατέστη, intrans.): 'take one's stand / present oneself / station oneself'; here Hannah takes up the posture of petition 'before the LORD'; cf. ἡ καταστᾶσα (v.26) where she recalls this very standing.

ἐνώπιον

before

improper preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; renders יָנִיחַ; the standard LXX term for standing before the LORD in worship or petition.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος (gen. κυρίου): rendering of יְהוָה; Hannah stands 'before the LORD', i.e. at the sanctuary where his presence is localized.

καὶ

and

narrative conjunction (introducing the Eli note)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ηλι

Eli

subject (indeclinable name)

→ participant identification

Ηλι: indeclinable; the priest, here introduced as seated observer of Hannah's prayer.

ὁ

the

Nominative

article (with ἱερεὺς)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἱερεὺς

priest

Nominative

appositive to Ηλι ('Eli the priest')

→ participant prominence

ἱερεὺς: 'priest'; renders כֹּהֵן; identifies Eli's office, lending authority to his (mistaken) observation and his later blessing.

ἐκάθητο

was sitting

Impf Mid Indic 3 Sg · κάθημαι

main verb (Eli's seated posture)

→ verbal action or state

κάθημαι: 'sit / be seated'; the imperfect describes Eli's settled position, contrasting with Hannah's standing; his seat is at the very threshold of the sanctuary.

ἐπὶ

on

preposition + genitive (position: 'on the seat')

→ spatial or relational framing

ἐπί + gen.: 'on / upon'; marks the place where Eli sat.

τοῦ

the

Genitive

article (with δίφρου)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

δίφρου

seat

Genitive

genitive object of ἐπί

→ relational specification

δίφρος: 'seat / stool / chair'; renders נִדְבָּ; Eli's official seat at the sanctuary entrance, from which he observed worshippers.

ἐπὶ

by

preposition + genitive (position: 'by the doorposts')

→ spatial or relational framing

ἐπὶ + gen.: here 'by / at'; locates the seat beside the temple doorposts.

τῶν

the

Genitive

article (with φλιῶν)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

φλιῶν

doorposts

Genitive

genitive object of ἐπί

→ relational specification

φλιά (gen. pl. φλιῶν): 'doorpost / lintel / threshold'; renders הַיָּזְמָה; locates Eli's seat at the very entrance of the sanctuary, where he could see all who came to pray.

ναοῦ

temple

Genitive

genitive of relationship (the doorposts of the temple)

→ relational specification

ναός: 'temple / shrine / sanctuary'; renders לְבֵית־יְהוָה; the Shiloh sanctuary is here called a ναός ('temple'), an anachronistic but standard LXX designation for the pre-Solomonic shrine.

κυρίου

of the LORD

Genitive

genitive of possession (the LORD's temple)

→ relational specification

κύριος (gen. κυρίου): rendering of יְהוָה; marks the sanctuary as the LORD's dwelling, closing the verse with the same divine name that opened Hannah's petition-posture.

10 καὶ αὐτὴ κατώδυνος ψυχῇ καὶ προσηύξατο πρὸς κύριον καὶ κλαίουσα ἔκλαυσεν

And she was in bitter anguish of soul, and she prayed to the LORD and wept bitterly.

Inner-state description leading to prayer

καὶ αὐτὴ κατώδυνος

The verbless clause αὐτὴ κατώδυνος ψυχῇ ('she [was] in anguish of soul') frames her emotional state before the prayer-verb. The Hebraizing figura etymologica κλαίουσα ἔκλαυσεν ('weeping she wept' = 'wept bitterly') renders the Hebrew infinitive-absolute intensification, conveying the depth of her grief poured out before God.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

αὐτή

she

Nominative

subject (emphatic, of verbless clause)

→ participant reference

αὐτός (nom. f. αὐτή): 'she (herself)'; the emphatic pronoun fronts Hannah's own inner condition.

κατώδυνος

in bitter anguish

Nominative

predicate adjective (with implied 'was')

→ participant prominence

κατώδυνος: 'in deep pain / bitterly grieved'; an intensive compound (κατά + ὀδύνη); describes Hannah's acute distress; renders the Hebrew שָׁרָרַת מְרַרָה ('bitter of soul').

ψυχῇ

in soul

Dative

dative of respect (with κατώδυνος: 'anguished in soul')

→ sphere or reference

ψυχή (dat. ψυχῇ): 'soul / life / inner self'; renders שֵׁרָרַת; the dative of respect specifies the sphere of her anguish — the soul, the seat of life and desire.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

προσηύξατο

she prayed

Aor Mid Indic 3 Sg · προσεύχομαι

main verb (act of prayer)

→ verbal action or state

προσεύχομαι: 'pray'; renders לַלְבָּנָה; the standard LXX term for petitionary prayer to God; introduces the vow that follows in v.11.

πρός

to

preposition + accusative (direction of prayer)

→ spatial or relational framing

πρός + acc.: 'to / toward'; marks the addressee of the prayer.

κύριον

the LORD

Accusative

accusative object of πρὸς (addressee of prayer)

→ object specification

κύριος (acc. κύριον): rendering of יְיָ; the LORD to whom Hannah directs her prayer and vow.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κλαίουσα

weeping

Pres Act Part Nom Fem Sg · κλαίω

circumstantial participle (cognate, intensifying ἔκλαυσεν)

→ verbal action or state

κλαίω (pres. part. κλαίουσα): 'weep'; the participle κλαίουσα with the finite ἔκλαυσεν forms a figura etymologica ('weeping she wept'), the LXX's standard rendering of the Hebrew infinitive absolute, here intensifying to 'she wept bitterly'.

ἔκλαυσεν

she wept

Aor Act Indic 3 Sg · κλαίω

main verb (intensified by the cognate participle)

→ verbal action or state

κλαίω (aor. ἔκλαυσεν): 'weep'; the finite verb of the cognate construction; together with κλαίουσα expresses the depth of Hannah's weeping in prayer.

11 καὶ ηὔξατο εὐχὴν κυρίῳ λέγουσα Ἀδωναι κύριε ελωαι σαβαωθ ἐὰν ἐπιβλέπων ἐπιβλέψῃς ἐπὶ τὴν ταπείνωσιν τῆς δούλης σου καὶ μνησθῇς μου καὶ δῶς τῇ δούλῃ σου σπέρμα ἀνδρῶν καὶ δώσω αὐτὸν ἐνώπιόν σου δοτὸν ἕως ἡμέρας θανάτου αὐτοῦ καὶ οἶνον καὶ μέθυ οὐ πίνεται καὶ σίδηρος οὐκ ἀναβήσεται ἐπὶ τὴν κεφαλὴν αὐτοῦ

And she vowed a vow to the LORD, saying, 'Adonai, Lord Eloai Sabaoth, if you will indeed look upon the humiliation of your servant and remember me and give to your servant a seed of men, then I will give him before you as a dedicated gift until the day of his death, and he shall drink no wine or strong drink, and no iron shall come upon his head.'

Hannah's vow: the conditional petition at the heart of the chapter καὶ ηὔξατο εὐχὴν

The cognate object ηὔξατο εὐχὴν ('vowed a vow') introduces the chapter's pivotal speech-act. The LXX piles up transliterated divine appellations (Ἀδωναι κύριε ελωαι σαβαωθ) and frames the petition as an emphatic Hebraistic condition (ἐπιβλέπων ἐπιβλέψῃς, 'if you will surely look'). The apodosis is the vow itself — to give the son back as δοτὸν ('a dedicated gift') for life, with a Nazirite plus (no wine or strong drink, no razor/iron on the head) absent from the MT, drawing in the legislation of Num 6.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ηὔξατο
she vowed

Aor Mid Indic 3 Sg · εὔχομαι

main verb (with cognate object εὐχὴν)

→ verbal action or state

εὔχομαι: 'vow / pray'; renders רָצָה; the cognate construction ηὔξατο εὐχὴν ('vowed a vow') renders the Hebrew רָצָה רָצָה, a formal solemn vow.

εὐχὴν
a vow

Accusative

cognate accusative (direct object of ηὔξατο)

→ object specification

εὐχή: 'vow / prayer'; the cognate accusative with εὔχομαι; renders רָצָה; the binding promise Hannah makes to God conditional on receiving a son.

κυρίῳ
to the LORD

Dative

dative indirect object (recipient of the vow)

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of יהוה; the LORD to whom the vow is made.

λέγουσα

saying

Pres Act Part Nom Fem Sg · λέγω

circumstantial participle (introducing direct speech)

→ verbal action or state

λέγω (pres. part. λέγουσα): 'saying'; the participle introduces the words of the vow, calquing the Hebrew **אָמַר** that marks the onset of direct speech.

Αδωναι

Adonai

vocative divine appellation (transliterated, indeclinable)

→ participant identification

Αδωναι: transliteration of Hebrew **אֲדֹנָי** ('my Lord'); indeclinable; the LXX here transliterates rather than translates, piling up divine titles at the opening of the prayer — a solemn invocation (a plus over the MT).

κύριε

O Lord

Vocative

vocative of divine address

→ direct address

κύριος (voc. κύριε): here the divine address — Hannah invokes the LORD (rendering **יהוה**); part of the chain of solemn divine appellations opening the vow.

ελωαι

Eloai / God

vocative divine appellation (transliterated, indeclinable)

→ clausal contribution

ελωαι: transliteration of Hebrew **אֱלֹהֵי** ('my God / God of'); indeclinable; another untranslated divine title in the invocation, characteristic of this LXX expansion.

σαβαωθ

Sabaoth / of Hosts

indeclinable divine epithet (transliterated)

→ clausal contribution

σαβαωθ: transliteration of Hebrew **סָבָאָוֹת** ('hosts'); indeclinable; completes the four-fold divine invocation **Αδωναι κύριε ελωαι σαβαωθ**.

ἐάν

if

conditional conjunction (protasis with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the conditional protasis of the vow, governing the subjunctives **ἐπιβλέψης, μνησθῇς, δῶς**.

ἐπιβλέπων

looking

Pres Act Part Nom Masc Sg · ἐπιβλέπω

cognate participle (intensifying ἐπιβλέψης: Hebraism)

→ verbal action or state

ἐπιβλέπω (pres. part. ἐπιβλέπων): 'look upon / regard'; the participle with the finite **ἐπιβλέψης** forms a figura etymologica rendering the Hebrew infinitive absolute (**הִתְרַךְ הִתְרַךְ אִם**), 'if you will indeed look!'

ἐπιβλέψης

you look

Aor Act Subj 2 Sg · ἐπιβλέπω

verb of conditional protasis (subjunctive with ἐάν)

→ verbal action or state

ἐπιβλέπω (aor. subj. ἐπιβλέψης): the finite verb of the emphatic condition; 'look upon' God's gracious regard of the afflicted (cf. Luke 1:48, which echoes this verse: **ἐπέβλεψεν ἐπὶ τὴν ταπεινῶσιν**).

ἐπὶ

upon

preposition + accusative (object of looking)

→ spatial or relational framing

ἐπί + acc.: 'upon / on'; marks what the LORD is asked to look upon.

τὴν

the

Accusative

article (with ταπεινῶσιν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ταπεινῶσιν

humiliation

Accusative

accusative object of ἐπὶ

→ object specification

ταπεινῶσις: 'humiliation / low estate / affliction'; renders **אָנָּה**; Hannah asks God to regard her humiliated condition; the phrase is famously echoed in the Magnificat (Luke 1:48), which draws heavily on Hannah's prayer and song.

τῆς

of the

Genitive

article (with δούλης)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

δούλης

servant

Genitive

genitive of possession (whose humiliation)

→ relational specification

δούλη: 'female slave / servant / handmaid'; renders חַנָּה / חַנָּה; Hannah's self-designation 'your servant' expresses humble dependence before God; cf. Mary's δούλη κυρίου (Luke 1:38).

σου

your

Genitive

genitive of possession (the LORD's servant)

→ relational specification

σύ (gen. σου): 'your'; binds the servant to the LORD addressed.

καὶ

and

coordinate conjunction (second clause of protasis)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

μνησθῆς

you remember

Aor Pass Subj 2 Sg · μίμνήσκομαι

verb of conditional protasis (subjunctive with εἰάν)

→ verbal action or state

μίμνήσκομαι (aor. pass. subj. μνησθῆς): 'remember / call to mind'; renders רָצִי; divine 'remembering' is covenantal action on behalf of the one remembered (cf. Gen 8:1; 30:22); fulfilled at v.19 (ἐμνήσθη αὐτῆς κύριος).

μου

me

Genitive

genitive object of μνησθῆς (remembering takes the genitive)

→ relational specification

ἐγώ (gen. μου): 'me'; the genitive object of the verb of remembering.

καὶ

and

coordinate conjunction (third clause of protasis)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

δῶς

you give

Aor Act Subj 2 Sg · δίδωμι

verb of conditional protasis (subjunctive with εἰάν)

→ verbal action or state

δίδωμι (aor. subj. δῶς): 'give'; the climactic petition — that God grant a son; answered in the giving/lending vocabulary of vv.27–28.

τῇ

to the

Dative

article (with δούλη)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

δούλη

servant

Dative

dative indirect object (of δῶς)

→ sphere or reference

δούλη (dat. δούλη): 'servant / handmaid'; repeated from earlier in the verse, reinforcing Hannah's humble self-designation as recipient of the gift.

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

σπέρμα

seed / offspring

Accusative

direct object of δῶς

→ object specification

σπέρμα: 'seed / offspring'; renders זָרַע; the requested gift; the phrase σπέρμα ἀνδρῶν ('a seed of men') is a Hebraism (זֶרַע אֲנָשִׁים) meaning specifically a male child.

ἀνδρῶν

of men

Genitive

genitive (qualifying σπέρμα: 'seed of men' = a male child)

→ relational specification

ἀνὴρ (gen. pl. ἀνδρῶν): 'man / male'; the phrase σπέρμα ἀνδρῶν specifies that Hannah asks for a male offspring; renders the Hebrew idiom זֶרַע אֲנָשִׁים.

καὶ

then / and

coordinate conjunction (apodosis: 'then I will give')

→ discourse linkage or contrast

καί: introduces the apodosis of the vow ('then I will give him...'); a Hebraizing use of καί for the consequent clause.

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (apodosis: Hannah's vowed gift)

→ verbal action or state

δίδωμι (fut. δώσω): 'give'; Hannah's promise to give the child back to the LORD; the same verb δίδωμι runs through the chapter (gift/give/lend vocabulary), binding petition and dedication.

αὐτόν

him

Accusative

direct object of δώσω (the promised son)

→ participant reference

αὐτός (acc. αὐτόν): 'him'; the son to be given; anticipates Samuel before he is named or born.

ἐνώπιόν

before

improper preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; the child will be given to serve 'before the LORD' at the sanctuary.

σου

you

Genitive

genitive object of ἐνώπιον

→ relational specification

σύ (gen. σου): 'you'; the LORD before whom the child will be given to serve.

δοτόν

as a dedicated gift

Verbal Adj Acc Masc Sg · δίδωμι

predicate verbal adjective (with αὐτόν: 'given as a gift')

→ verbal action or state

δοτός: 'given / granted (as a gift)'; verbal adjective from δίδωμι; here a predicate accusative — the son is given 'as a dedicated gift' to the LORD; the gift-language anticipates κιχρῶ ('I lend', v.28) and binds the vow to the dedication.

ἕως

until

preposition + genitive (temporal limit)

→ spatial or relational framing

ἕως: 'until / as far as'; marks the duration of the dedication — for the whole of the child's life.

ἡμέρας

the day

Genitive

genitive object of ἕως (temporal)

→ relational specification

ἡμέρα (gen. ἡμέρας): 'day'; ἕως ἡμέρας θανάτου αὐτοῦ ('until the day of his death') = for life; the dedication is lifelong.

θανάτου

of death

Genitive

genitive of relationship (the day of death)

→ relational specification

θάνατος (gen. θανάτου): 'death'; defines the terminal day; the gift is permanent, not temporary service.

αὐτοῦ

his

Genitive

genitive of possession (the child's death)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the child's death).

καὶ

and

coordinate conjunction (introducing the Nazirite plus)

→ discourse linkage or contrast

καί: introduces the additional Nazirite stipulations (a LXX plus over the MT).

οἶνον

wine

Accusative

direct object of πίνεται (fronted)

→ object specification

οἶνος: 'wine'; renders יַיִן; the first item of the Nazirite abstention (cf. Num 6:3); the LXX makes Samuel a lifelong Nazirite, a detail absent from the MT here.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

μέθυσμα

strong drink

Accusative

direct object of πίεται (coordinate with οἶνον)

→ object specification

μέθυσμα: 'intoxicating drink / strong drink'; renders רָזַח; the second item of the Nazirite abstention; the pairing 'wine and strong drink' is standard (cf. Num 6:3; Lev 10:9).

οὐ

not

negative particle (with πίεται)

→ discourse linkage or contrast

οὐ: Greek article marking definiteness and the role of the accompanying noun phrase.

πίεται

he shall drink

Fut Mid Indic 3 Sg · πίνω

main verb (Nazirite prohibition, negated)

→ verbal action or state

πίνω (fut. mid. πίεται): 'drink'; the negated future has prohibitive force — the dedicated son will never drink wine or strong drink, marking his Nazirite consecration.

καὶ

and

coordinate conjunction (second Nazirite stipulation)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

σίδηρος

iron / razor

Nominative

subject of ἀναβήσεται

→ participant prominence

σίδηρος: 'iron'; here metonymy for a razor/iron blade; renders the רֶזֶם ('razor') of the Nazirite law (Num 6:5; cf. Judg 13:5 of Samson); no blade shall touch the child's head.

οὐκ

not

negative particle (with ἀναβήσεται)

→ discourse linkage or contrast

οὐκ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀναβήσεται

shall come up

Fut Mid Indic 3 Sg · ἀναβαίνω

main verb (Nazirite prohibition, negated)

→ verbal action or state

ἀναβαίνω (fut. mid. ἀναβήσεται): 'go up / come up'; the idiom 'iron shall not come up on his head' renders the Nazirite prohibition of cutting the hair (Num 6:5); seals the lifelong consecration of the son.

ἐπὶ

upon

preposition + accusative (direction onto)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (direction onto).

τὴν

the

Accusative

article (with κεφαλὴν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

κεφαλὴν

head

Accusative

accusative object of ἐπὶ

→ object specification

κεφαλὴ: 'head'; renders שָׂמַח; the uncut hair on the head is the visible sign of the Nazirite vow, here imposed on Samuel for life.

αὐτοῦ

his

Genitive

genitive of possession (the child's head)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the child's head).

12 καὶ ἐγενήθη ὅτε ἐπλήθυνεν προσευχομένη ἐνώπιον κυρίου καὶ Ηλι ὁ ἱερεὺς ἐφύλαξεν τὸ στόμα αὐτῆς

And it came to pass, while she was praying long before the LORD, that Eli the priest was watching her mouth.

Scene-shift to Eli's observation (setting up the misunderstanding)

καὶ ἐγενήθη ὅτε

The καὶ ἐγενήθη ὅτε construction shifts focus from Hannah's prayer to Eli's watching. ἐπλήθυνεν προσευχομένη ('she multiplied praying' = 'prayed at length') sets up the duration during which Eli observes only her moving lips (τὸ στόμα αὐτῆς), preparing for his mistaken inference of drunkenness in v.13.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγενήθη

it came to pass

Aor Pass Indic 3 Sg · γίνομαι

main verb (temporal formula)

→ verbal action or state

γίνομαι (aor. pass. ἐγενήθη): the formula καὶ ἐγενήθη ὅτε ('and it came to pass when') renders יְהִי, shifting the narrative spotlight from Hannah to Eli.

ὅτε

when / while

temporal conjunction

→ discourse linkage or contrast

ὅτε: 'when / while'; introduces the temporal clause describing Hannah's prolonged prayer.

ἐπλήθυνεν

she prayed long

Aor Act Indic 3 Sg · πληθύνω

main verb of temporal clause (with the participle προσευχομένη)

→ verbal action or state

πληθύνω: 'multiply / increase / make abundant'; here intransitive with the supplementary participle προσευχομένη ('she multiplied praying' = 'she prayed at great length'), a Hebraic idiom for prolonged prayer.

προσευχομένη

praying

Pres Mid Part Nom Fem Sg · προσεύχομαι

supplementary participle (completing ἐπλήθυνεν: 'prayed at length')

→ verbal action or state

προσεύχομαι (pres. part. προσευχομένη): 'praying'; the participle completes ἐπλήθυνεν, expressing that Hannah prayed continuously and at length.

ἐνώπιον

before

improper preposition + genitive

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; locates the prayer at the sanctuary, before the LORD.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος (gen. κυρίου): rendering of יְהוָה; the one before whom Hannah prays.

καὶ

and

narrative conjunction (apodosis: shift to Eli)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ηλι Eli <i>subject (indeclinable name)</i> → participant identification Ηλι: indeclinable; the observing priest.	ὁ the Nominative <i>article (with ἱερεὺς)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἱερεὺς priest Nominative <i>appositive to Ηλι</i> → participant prominence ἱερεὺς: 'priest'; Eli's office, repeated from v.9.	ἐφύλαξεν watched Aor Act Indic 3 Sg · φυλάσσω <i>main verb (Eli's observation)</i> → verbal action or state φυλάσσω: 'guard / watch / observe closely'; here 'kept watching / observed' Hannah's mouth; the verb conveys attentive scrutiny that nonetheless leads to a false conclusion.
τὸ the Accusative <i>article (with στόμα)</i> → noun-phrase marking τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.	στόμα mouth Accusative <i>direct object of ἐφύλαξεν</i> → object specification στόμα: 'mouth'; renders πρ; Eli watches her lips moving (cf. v.13) without sound, the visual basis for his drunkenness assumption.	αὐτῆς her Genitive <i>genitive of possession (Hannah's mouth)</i> → relational specification αὐτῆς; meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (Hannah's mouth).	

13 καὶ αὐτὴ ἐλάλει ἐν τῇ καρδίᾳ αὐτῆς καὶ τὰ χεῖλη αὐτῆς ἐκινεῖτο καὶ φωνὴ αὐτῆς οὐκ ἤκούετο καὶ ἐλογίσατο αὐτὴν Ηλι εἰς μεθύουσαν

Now she was speaking in her heart, and her lips were moving, but her voice was not heard; and Eli reckoned her to be a drunken woman.

Explanatory background: the nature of silent prayer and Eli's false inference

καὶ αὐτὴ ἐλάλει

Three imperfects (ἐλάλει ... ἐκινεῖτο ... οὐκ ἤκούετο) describe the phenomenon of silent, interiorized prayer — a remarkable early depiction of inaudible devotion. The conclusion ἐλογίσατο αὐτὴν Ηλι εἰς μεθύουσαν ('Eli reckoned her a drunk woman') states the misjudgment that the dialogue of vv.14–16 will correct.

καὶ

now / and

narrative conjunction (introducing explanatory background)

→ discourse linkage or contrast

καὶ: meaning 'now'; conjunction or particle linking this unit with the surrounding discourse.

αὐτή

she

Nominative

subject (emphatic)

→ participant reference

αὐτός (nom. f. αὐτή): the emphatic pronoun draws attention to Hannah's own manner of praying.

ἐλάλει

was speaking

Impf Act Indic 3 Sg · λαλέω

main verb (manner of her prayer)

→ verbal action or state

λαλέω: 'speak'; the imperfect describes Hannah's continuous interior prayer — speaking 'in her heart', i.e. silently.

ἐν

in

preposition + dative (locative/sphere)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative/sphere).

τῇ

the

Dative

article (with καρδία)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

καρδία

heart

Dative

dative of place/sphere (where she spoke)

→ sphere or reference

καρδία (dat. καρδίᾳ): 'heart'; renders בֶּלֶם; 'speaking in her heart' denotes silent, inward prayer — the words formed without audible voice.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὰ

the

Nominative

article (with χεῖλη)

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

χεῖλη

lips

Nominative

subject of ἐκινεῖτο

→ participant prominence

χεῖλος (pl. χεῖλη): 'lip / edge'; renders תְּזַפּ; the moving lips without sound are precisely what Eli sees and misreads.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἐκινεῖτο

were moving

Impf Mid Indic 3 Sg · κινέω

main verb (neuter plural subject takes singular verb)

→ verbal action or state

κινέω (impf. mid./pass. ἐκινεῖτο): 'move / set in motion'; the neuter plural subject τὰ χεῖλη takes a singular verb (standard Greek); her lips moved continuously in silent prayer.

καὶ

but

coordinate conjunction (contrastive in context)

→ discourse linkage or contrast

καί: here adversative ('but'), contrasting the moving lips with the absence of audible voice.

φωνή

voice

Nominative

subject of ἠκούετο

→ participant prominence

φωνή: 'voice / sound'; renders ἡρ; the absence of audible voice is the crux of Eli's misjudgment.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

αὐτῆς; meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

οὐκ

not

negative particle (with ἠκούετο)

→ discourse linkage or contrast

οὐκ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἠκούετο

was heard

Impf Pass Indic 3 Sg · ἀκούω

main verb (passive: her voice was not heard)

→ verbal action or state

ἀκούω (impf. pass. ἠκούετο): 'hear'; the passive 'her voice was not heard' confirms the prayer was entirely silent — the visual of moving lips with no sound is what Eli mistakes for drunken muttering.

καὶ

and

narrative conjunction (drawing the inference)

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐλογίσατο

reckoned

Aor Mid Indic 3 Sg · λογίζομαι

main verb (Eli's mistaken conclusion)

→ verbal action or state

λογίζομαι: 'reckon / count / regard as'; the construction λογίζομαι ... εἰς ('reckon as') is a Hebraism (לִּשְׁפֹּת); Eli wrongly 'counts her as' a drunk woman, a judgment soon overturned.

αὐτήν

her

Accusative

direct object of ἐλογίσατο

→ participant reference

αὐτός (acc. f. αὐτήν): 'her'; the object of Eli's mistaken estimation.

Ἠλὶ

Eli

subject (indeclinable name)

→ participant identification

Ἠλὶ: indeclinable; the priest who misjudges Hannah's silent devotion.

εἰς

as

preposition + accusative (predicate: 'as' in the λογίζομαι εἰς idiom)

→ spatial or relational framing

εἰς; in the idiom λογίζομαι εἰς ('reckon as / count for'), a Hebraism; 'reckoned her as a drunk woman'.

μεθύουσαν

a drunken woman

Pres Act Part Acc Fem Sg · μεθύω

substantized participle (predicate of the λογίζομαι εἰς construction)

→ verbal action or state

μεθύω (pres. part. μεθύουσαν): 'be drunk'; the feminine participle substantized = 'a drunken woman'; Eli's false categorization, which Hannah's reply (vv.15–16) will firmly reject.

14 καὶ εἶπεν αὐτῇ τὸ παιδάριον Ἡλὶ ἕως πότε μεθυσθήσῃ περιελοῦ τὸν οἶνόν σου καὶ πορεύου ἐκ προσώπου κυρίου

And Eli's servant said to her, 'How long will you be drunk? Put away your wine and go from before the LORD.'

Rebuke based on the false inference (the misunderstanding voiced)

καὶ εἶπεν αὐτῇ

The rebuke voices the mistaken judgment of v.13. (The subject τὸ παιδάριον Ἡλὶ — 'the servant/lad of Eli' — is a noted crux of the Greek text; the MT and the narrative flow assign the speech to Eli himself.) The interrogative ἕως πότε ('how long?') and the imperatives περιελοῦ ... πορεύου frame the words as a sharp correction aimed at expelling the supposedly drunk woman from the sanctuary.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ verbal action or state

λέγω: introduces the rebuke addressed to Hannah.

αὐτῇ

to her

Dative

dative indirect object (addressee)

→ participant reference or interest

αὐτῇ: meaning 'to her'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (addressee).

τὸ

the

Nominative

article (with παιδάριον)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

παιδάριον

servant / lad

Nominative

subject of εἶπεν (textual crux)

→ participant prominence

παιδάριον: 'young servant / lad / attendant'; renders γλγ; here the subject of the speech in the Greek text (τὸ παιδάριον Ἠλὶ, 'the servant of Eli'), a noted divergence from the MT where Eli himself speaks; the same word designates the boy Samuel later (vv.22, 24–25, 27).

Ἠλὶ

of Eli

genitive of relationship (indeclinable name: 'servant of Eli')

→ participant identification

Ἠλὶ: indeclinable; in this construction taken as a genitive of relationship, 'the servant/lad of Eli' — though the speech-content is the priest's own rebuke.

ἕως

until / how

preposition (in the interrogative idiom ἕως πότε)

→ spatial or relational framing

ἕως: in the idiom ἕως πότε ('how long? / until when?'), a rebuking question; renders יְהִי טַע.

πότε

when

interrogative adverb (with ἕως: 'how long')

→ clausal contribution

πότε: interrogative 'when'; with ἕως forms the impatient 'how long will you...?'

μεθυσθήση

will you be drunk

Fut Pass Indic 2 Sg · μεθύσκω

verb of the rebuke-question

→ verbal action or state

μεθύσκω (fut. pass. μεθυσθήση): 'make drunk' (pass. 'get drunk'); the future in the indignant question presumes the false charge of drunkenness.

περιελοῦ

put away

Aor Mid Impv 2 Sg · περιαιρέω

main verb (imperative command)

→ verbal action or state

περιαιρέω (aor. mid. impv. περιελοῦ): 'take away / remove from oneself'; the command 'put away your wine' = 'sober up / be rid of your drink', presuming intoxication.

τὸν

the

Accusative

article (with οἶνόν)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

οἶνόν

wine

Accusative

direct object of περιελοῦ

→ object specification

οἶνος: 'wine'; the supposed cause of her behavior; ironic, since Hannah has vowed her son will never touch wine (v.11) and herself protests she has drunk none (v.15).

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πορεύου

go

Pres Mid Impv 2 Sg · πορεύομαι

main verb (imperative command)

→ verbal action or state

πορεύομαι (pres. impv. πορεύου): 'go / proceed'; the command to leave the LORD's presence, treating Hannah as one unfit to remain in the sanctuary.

ἐκ

from

preposition + genitive (source/departure)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source/departure).

προσώπου

presence / face

Genitive

genitive object of ἐκ (idiomatic: 'from before')

→ relational specification

πρόσωπον: 'face / presence'; the idiom ἐκ προσώπου ('from before') renders יְהוָה; 'go from before the LORD' = leave the sanctuary.

κυρίου

of the LORD

Genitive

genitive of relationship (the LORD's presence)

→ relational specification

κύριος (gen. κυρίου): rendering of יהוה; the divine presence from which Hannah is told to withdraw — a command tragically wrong, since she is precisely the one rightly seeking that presence.

15 καὶ ἀπεκρίθη Ἀννα καὶ εἶπεν οὐχὶ κύριε γυνή ἢ σκληρὰ ἡμέρα ἐγὼ εἶμι καὶ οἶνον καὶ μέθυσα οὐ πέπωκα καὶ ἐκχέω τὴν ψυχὴν μου ἐνώπιον κυρίου

And Hannah answered and said, 'No, my lord; I am a woman for whom the day is hard, and I have drunk neither wine nor strong drink; and I am pouring out my soul before the LORD.'

Rebuttal: Hannah corrects the misjudgment

καὶ ἀπεκρίθη Ἀννα

Hannah's reply (ἀπεκρίθη ... καὶ εἶπεν, a Hebrew doublet for 'answered and said') refutes the charge point by point: she is not drunk but grieved ('a woman of a hard day'), has drunk neither wine nor strong drink (echoing the vow's vocabulary, v.11), and is in fact pouring out her soul before the LORD — the very opposite of drunken folly.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (Hannah's response)

→ verbal action or state

ἀποκρίνομαι (aor. pass. ἀπεκρίθη): 'answer / reply'; renders תָּגַב; the doublet ἀπεκρίθη ... καὶ εἶπεν ('answered and said') is a Hebraism marking formal reply.

Ἀννα

Hannah

subject (indeclinable name)

→ participant identification

Ἀννα: indeclinable; the one who answers the rebuke.

καὶ

and

coordinate conjunction (in the answer-doublet)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (completing the speech-doublet)

→ verbal action or state

λέγω: the second member of the 'answered and said' doublet introducing Hannah's words.

οὐχί

no

emphatic negative (denial of the charge)

→ clausal contribution

οὐχί: emphatic 'no / not at all'; Hannah's firm denial of the accusation of drunkenness.

κύριε

my lord

Vocative

vocative of respectful human address (to Eli)

→ direct address

κύριος (voc. κύριε): here NOT the divine name but Hannah's deferential 'my lord / sir' addressed to Eli the priest; renders יְיָֹדָי, the courteous form of address.

γυνή

a woman

Nominative

predicate nominative (with ἐγώ εἰμι)

→ participant prominence

γυνή: 'woman'; Hannah's self-identification; the relative clause that follows characterizes her condition.

ἣ

for whom

Dative

relative pronoun (dative of possession in the relative clause)

→ participant reference or interest

ὅς, ἣ, ὅ (dat. f. ἣ): relative pronoun; the dative ἣ σκληρὰ ἡμέρα ('to whom is a hard day') is a dative of possession — 'a woman whose day/lot is hard'.

σκληρὰ

hard

Nominative

predicate adjective (with ἡμέρα in the relative clause)

→ participant prominence

σκληρός: 'hard / harsh / difficult'; renders נָקִי; describes the harshness of Hannah's lot; the phrase σκληρὰ ἡμέρα ('a hard day') is a Hebraism (נֶחֱמַת יוֹם) for one in bitter circumstances.

ἡμέρα

day

Nominative

subject of the relative clause ('whose day is hard')

→ participant prominence

ἡμέρα: 'day'; here in the idiom 'a woman of a hard day' = one whose circumstances are grievous; renders the Hebrew / נֶחֱמַת יוֹם.

ἐγώ

I

Nominative

subject (emphatic, with εἰμι)

→ participant reference

ἐγώ: emphatic pronoun; 'I am [such] a woman' — Hannah insists on her true identity against Eli's mislabeling.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

main verb (predication of identity)

→ verbal action or state

εἰμί: 'be'; the copula of Hannah's self-identification, 'I am a woman of a hard day'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οἶνον

wine

Accusative

direct object of πέπωκα (fronted)

→ object specification

οἶνος: 'wine'; the first of the denied drinks; the pairing οἶνον καὶ μέθυσμα exactly echoes the Nazirite vocabulary of v.11.

καὶ

and / nor

coordinate conjunction (with negation: 'neither ... nor')

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

μέθυσμα

strong drink

Accusative

direct object of πέπωκα (coordinate with οἶνον)

→ object specification

μέθυσμα: 'strong drink'; the second denied drink; Hannah declares she has consumed neither, directly rebutting the drunkenness charge.

οὐ

not

negative particle (with πέπωκα)

→ discourse linkage or contrast

οὐ: Greek article marking definiteness and the role of the accompanying noun phrase.

πέπωκα

I have drunk

Perf Act Indic 1 Sg · πίνω

main verb (negated: denial of drinking)

→ verbal action or state

πίνω (perf. πέπωκα): 'drink'; the perfect 'I have drunk' (negated) emphasizes Hannah's present sober state as the result of having consumed nothing — a categorical denial.

καὶ

but

coordinate conjunction (contrastive: 'but rather')

→ discourse linkage or contrast

καί: here adversative, contrasting the false charge with the true explanation — she is pouring out her soul.

ἐκχέω

I am pouring out

Pres Act Indic 1 Sg · ἐκχέω

main verb (her true activity)

→ verbal action or state

ἐκχέω: 'pour out'; the idiom 'pour out the soul (before the LORD)' renders / שִׁפְךָ נַפְשְׁךָ בְּיָי (cf. Ps 42:5; Lam 2:19); a vivid image of unreserved, tearful prayer — the true nature of what Eli misread.

τὴν

the

Accusative

article (with ψυχὴν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ψυχὴν

soul

Accusative

direct object of ἐκχέω

→ object specification

ψυχὴ: 'soul / life / inner self'; renders שִׁפְךָ; the soul 'poured out' is the whole of Hannah's grief and longing laid before God.

μου

my

Genitive

genitive of possession

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἐνώπιον

before

improper preposition + genitive

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; locates her prayer before the LORD, refuting the suggestion she should leave his presence (v.14).

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος (gen. κυρίου): rendering of יהוה; the one before whom Hannah pours out her soul.

16 μὴ δῶς τὴν δούλην σου εἰς θυγατέρα λοιμὴν ὅτι ἐκ πλῆθους ἀδολεσχίας μου ἐκτέτακα ἕως νῦν

Do not give your servant over as a worthless daughter, for out of the abundance of my complaint I have prolonged my prayer until now.

Plea: Hannah asks not to be misjudged μὴ δῶς

Hannah's closing plea (μὴ δῶς ... εἰς θυγατέρα λοιμὴν, 'do not reckon your servant a worthless daughter') asks Eli not to count her among the dissolute. The causal ὅτι explains her prolonged behavior: it springs ἐκ πλῆθους ἀδολεσχίας μου ('from the abundance of my anxious complaint'), not from drink — completing her self-defense before the priest relents.

μὴ
not

negative particle (with prohibitive subjunctive δῶς)

→ discourse linkage or contrast

μὴ: the negative used with the subjunctive in prohibitions; here introduces Hannah's plea.

δῶς

give / reckon

Aor Act Subj 2 Sg · δίδωμι

main verb (prohibitive subjunctive)

→ verbal action or state

δίδωμι (aor. subj. δῶς): 'give'; in the idiom δίδωμι ... εἰς ('give over / reckon as'), Hannah pleads that Eli not 'set her down as' a worthless woman; a Hebraism (... יַחַדָּהּ).

τὴν

the

Accusative

article (with δούλην)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

δούλην

servant

Accusative

direct object of δῶς

→ object specification

δούλη (acc. δούλην): 'female servant / handmaid'; Hannah's continued humble self-designation 'your servant', as in the vow (v.11).

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

εἰς

as

preposition + accusative (predicate: 'as' in the δίδωμι εἰς idiom)

→ spatial or relational framing

εἰς: in the idiom 'give/reckon as'; introduces the category Hannah begs not to be placed in.

θυγατέρα

daughter

Accusative

predicate accusative (the category: 'a worthless daughter')

→ object specification

θυγάτηρ (acc. θυγατέρα): 'daughter'; here in the phrase 'a worthless daughter / a daughter of Belial', the idiom for a dissolute or vile woman; renders בְּלִיַּאל־בָּת.

λοιμὴν

worthless / pestilent

Accusative

attributive adjective (modifying θυγατέρα)

→ object specification

λοιμός (fem. λοιμή): lit. 'pestilent / plague-like', hence 'worthless / good-for-nothing'; the LXX renders the Hebrew בְּלִיַּאל־בָּת ('Belial / worthlessness') with this adjective — 'a daughter of Belial', a vile woman; Hannah begs not to be so classed.

ὅτι

for / because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the explanation of her prolonged, intense behavior at prayer.

ἐκ

out of

preposition + genitive (source/cause)

→ spatial or relational framing

ἐκ: 'out of / from'; marks the source of her prolonged prayer — the abundance of her complaint.

πλήθους

abundance

Genitive

genitive object of ἐκ

→ relational specification

πλήθος (gen. πλήθους): 'multitude / abundance / fullness'; renders בָּר; 'out of the abundance of my complaint' = because my anxious lament is so great.

ἀδολεσχίας

complaint / musing

Genitive

genitive (defining πλήθους: 'abundance of complaint')

→ relational specification

ἀδολεσχία: 'talkativeness / musing / anxious complaint / meditation'; renders תְּנִיחָא ('complaint, musing'); here Hannah's grief-laden, prolonged prayerful lament — the true cause of her behavior, not drink.

μου

my

Genitive

genitive of possession

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἐκτέτακα

I have prolonged

Perf Act Indic 1 Sg · ἐκτείνω

main verb (her drawn-out prayer)

→ verbal action or state

ἐκτείνω (perf. ἐκτέτακα): 'stretch out / extend / prolong'; here intransitive/elliptical, 'I have prolonged [my prayer / speaking]' — Hannah has drawn out her petition continuously up to the present; the perfect stresses the ongoing result.

ἕως

until

preposition/adverb (temporal limit, with νῦν)

→ spatial or relational framing

ἕως: 'until'; with νῦν = 'until now', marking the duration of her prayer.

νῦν

now

temporal adverb (with ἕως: 'until now')

→ adverbial qualification

νῦν: 'now'; ἕως νῦν ('until now') marks the present moment as the endpoint of her prolonged praying.

17 καὶ ἀπεκρίθη Ἡλὶ καὶ εἶπεν αὐτῇ πορεύου εἰς εἰρήνην ὁ θεὸς Ἰσραὴλ δώῃ σοι πᾶν αἴτημά σου ὃ ἡτήσω παρ' αὐτοῦ

And Eli answered and said to her, 'Go in peace; may the God of Israel grant you your every petition which you have asked of him.'

Resolution: Eli's blessing reverses the rebuke καὶ ἀπεκρίθη Ἡλὶ

Eli's reply (again the Hebraic ἀπεκρίθη ... καὶ εἶπεν) reverses his earlier command 'go from before the LORD' (v.14) into a blessing, 'go in peace'. The optative δώῃ ('may [he] grant') invokes the God of Israel to fulfill Hannah's petition, the priest's authoritative word effectively sealing her vow's acceptance.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (Eli's reply)

→ verbal action or state

ἀποκρίνομαι (aor. pass. ἀπεκρίθη): 'answer'; the doublet 'answered and said' introduces Eli's now-gracious response.

Ἡλὶ

Eli

subject (indeclinable name)

→ participant identification

Ἡλὶ: indeclinable; the priest, now blessing rather than rebuking.

καὶ

and

coordinate conjunction (in the answer-doublet)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (completing the doublet)

→ verbal action or state

λέγω: the second member of 'answered and said', introducing Eli's blessing.

αὐτῇ

to her

Dative

dative indirect object

→ participant reference or interest

αὐτῇ: meaning 'to her'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object.

πορεύου

go

Pres Mid Impv 2 Sg · πορεύομαι

main verb (imperative of dismissal-blessing)

→ verbal action or state

πορεύομαι (pres. impv. πορεύου): 'go'; the same imperative as the rebuke (v.14), now transformed into a blessing — 'go in peace' (πορεύου εἰς εἰρήνην), the standard formula of gracious dismissal (cf. Luke 7:50).

εἰς

in / into

preposition + accusative (goal/state)

→ spatial or relational framing

εἰς: 'into / in'; in πορεύου εἰς εἰρήνην ('go into peace') marks the state of well-being into which Hannah is sent.

εἰρήνην

peace

Accusative

accusative object of εἰς

→ object specification

εἰρήνη: 'peace / well-being'; renders וְשָׁלוֹם ; the blessing-formula 'go in peace' wishes Hannah wholeness and the granting of her plea.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεός

God

Nominative

subject of δῶη

→ participant prominence

θεός: 'God'; here ὁ θεός Ἰσραὴλ ('the God of Israel'), the covenant title invoked by Eli as the granter of Hannah's request.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable: 'God of Israel')

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל ; indeclinable; in the title 'the God of Israel', the covenant designation of the LORD.

δῶη

may he grant

Aor Act Opt 3 Sg · δίδωμι

main verb (optative of blessing/wish)

→ verbal action or state

δίδωμι (aor. opt. δῶη): 'give / grant'; the optative of wish expresses Eli's blessing-prayer that God grant Hannah's petition; the verb δίδωμι again, binding the priest's blessing to the chapter's give/grant theme.

σοι

to you

Dative

dative indirect object (of δῶη)

→ participant reference or interest

σύ (dat. σοι): 'to you'; the recipient of the hoped-for grant.

πᾶν

every

Accusative

attributive adjective (modifying αἴτημα)

→ object specification

πᾶς (acc. n. πᾶν): 'all / every'; 'your every petition' — Eli's blessing is comprehensive.

αἴτημά

petition

Accusative

direct object of δῶη

→ object specification

αἴτημα: 'request / petition'; renders הִצְטָחָה (from the root הִצָּח , 'ask'); the same root underlies Samuel's naming (v.20) and the chapter's pervasive ask/grant/lend wordplay.

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ὃ

which

Accusative

relative pronoun (object of ἠτήσω)

→ participant reference

ὃς, ἥ, ὅ (acc. n. ὃ): relative pronoun; introduces the clause specifying the petition Hannah has asked.

ἠτήσω

you asked

Aor Mid Indic 2 Sg · αἰτέω

verb of the relative clause

→ verbal action or state

αἰτέω (aor. mid. ἠτήσω): 'ask / request'; the middle here ('you asked for yourself'); the verb αἰτέω (root הִצָּח) recurs in Hannah's explanation of Samuel's name (v.20, ἡτησάμην) and at vv.27–28.

παρ

of / from

preposition + genitive (source: 'from him')

→ spatial or relational framing

παρά + gen.: 'from (the side of)'; elided παρ before the vowel; marks God as the one from whom the petition was sought.

αὐτοῦ

him

Genitive

genitive object of παρά (refers to God)

→ relational specification

αὐτός (gen. αὐτοῦ): 'him'; refers to the God of Israel, the source of the petition's granting.

- 18 καὶ εἶπεν εὗρεν ἡ δούλη σου χάριν ἐν ὀφθαλμοῖς σου καὶ ἐπορεύθη ἡ γυνὴ εἰς τὴν ὁδὸν αὐτῆς καὶ εἰσῆλθεν εἰς τὸ κατάλυμα αὐτῆς καὶ ἔφαγεν μετὰ τοῦ ἀνδρὸς αὐτῆς καὶ ἔπιεν καὶ τὸ πρόσωπον αὐτῆς οὐ συνέπεσεν ἔτι

And she said, 'Your servant has found favor in your eyes.' And the woman went on her way and entered her lodging, and ate with her husband and drank; and her face was no longer downcast.

Closure of unit B: Hannah's faith and restored composure

καὶ εἶπεν

Hannah's grateful reply ('your servant has found favor in your eyes') receives Eli's blessing as assurance. The chain of aorists (ἐπορεύθη ... εἰσῆλθεν ... ἔφαγεν ... ἔπιεν) marks her restored normalcy — she eats and drinks again, reversing the fasting of v.7. The closing note τὸ πρόσωπον αὐτῆς οὐ συνέπεσεν ἔτι ('her face fell no more') signals transformed inner peace through faith, before any outward change in her circumstances.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (Hannah's reply)

→ verbal action or state

λέγω: introduces Hannah's brief, grateful response to Eli's blessing.

εὑρεν
has found

Aor Act Indic 3 Sg · εὕρισκω

main verb of Hannah's speech

→ verbal action or state

εὕρισκω (aor. εὑρεν): 'find'; the idiom 'find favor in (someone's) eyes' renders יְיָ נָחַם עֵינַי; Hannah's deferential acknowledgment of Eli's goodwill.

ἡ
the

Nominative

article (with δούλη)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

δούλη
servant

Nominative

subject of εὑρεν

→ participant prominence

δούλη: 'servant / handmaid'; Hannah's humble self-reference 'your servant', as throughout (vv.11, 16).

σου
your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

χάριν
favor

Accusative

direct object of εὑρεν

→ object specification

χάρις (acc. χάριν): 'favor / grace / goodwill'; renders יְיָ; in the idiom 'found favor in your eyes', the unearned good regard Hannah hopes she has gained from Eli.

ἐν
in

preposition + dative (locative idiom)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative idiom).

ὀφθαλμοῖς
eyes

Dative

dative object of ἐν (idiomatic: 'in the eyes')

→ sphere or reference

ὀφθαλμός (dat. pl. ὀφθαλμοῖς): 'eye'; in the idiom 'in your eyes' = 'in your estimation'; renders עֵינַי.

σου
your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπορεύθη
went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (Hannah's departure)

→ verbal action or state

πορεύομαι (aor. pass. ἐπορεύθη): 'go / proceed'; Hannah departs in obedience to Eli's 'go in peace', her grief resolved by faith.

ἡ

the

Nominative

article (with γυνή)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

γυνή

woman

Nominative

subject (Hannah)

→ participant prominence

γυνή: 'woman'; here 'the woman' (= Hannah), resuming the narrative third-person reference.

εἰς

on / to

preposition + accusative (direction)

→ spatial or relational framing

εἰς: meaning 'on'; here it marks the relation signaled by preposition + accusative (direction).

τὴν

the

Accusative

article (with ὁδόν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ὁδόν

way

Accusative

accusative object of εἰς (idiomatic: 'on her way')

→ object specification

ὁδός (acc. ὁδόν): 'road / way / journey'; 'went on her way' renders הָלַךְ לְדַרְכָּהּ, the idiom for departing about one's business.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσερχομαι

main verb (entering the lodging)

→ verbal action or state

εἰσερχομαι (aor. εἰσῆλθεν): 'go in / enter'; Hannah returns to her lodging, resuming ordinary life.

εἰς

into

preposition + accusative (direction of entry)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction of entry).

τὸ

the

Accusative

article (with κατάλυμα)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

κατάλυμα

lodging

Accusative

accusative object of εἰς

→ object specification

κατάλυμα: 'lodging / guest-room / inn'; the place where the pilgrim family stayed at Shiloh; the same word later used of the inn in Luke 2:7.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔφαγεν

ate

Aor Act Indic 3 Sg · ἐσθίω

main verb (resumed eating)

→ verbal action or state

ἐσθίω (aor. ἔφαγεν): 'eat'; Hannah eats again, reversing the fasting of v.7 (οὐκ ἔσθιεν) — a sign of her restored peace.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετὰ: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment).

τοῦ

the

Genitive

article (with ἀνδρός)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀνδρός

husband

Genitive

genitive object of μετὰ (accompaniment)

→ relational specification

ἀνῆρ (gen. ἀνδρός): 'man / husband'; Elkanah; Hannah eats with him, the family meal restored.

αὐτῆς

her

Genitive

genitive of relationship

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔπιεν

drank

Aor Act Indic 3 Sg · πίνω

main verb (resumed drinking)

→ verbal action or state

πίνω (aor. ἔπιεν): 'drink'; Hannah drinks again — a gentle irony given the drunkenness charge, now decisively past.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸ

the

Nominative

article (with πρόσωπον)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

πρόσωπον

face

Nominative

subject of συνέπεσεν

→ participant prominence

πρόσωπον: 'face / countenance'; renders פָּנָיו; the 'falling' of the face (συμπίπτω) is a Hebraism for a downcast, dejected expression (cf. Gen 4:5–6).

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

οὐ

not

negative particle (with συνέπεσεν)

→ discourse linkage or contrast

οὐ: Greek article marking definiteness and the role of the accompanying noun phrase.

συνέπεσεν

fell / was downcast

Aor Act Indic 3 Sg · συμπίπτω

main verb (negated: her face no longer fell)

→ verbal action or state

συμπίπτω (aor. συνέπεσεν): 'fall together / collapse / fall (of the face)'; the idiom 'her face fell no more' indicates Hannah's dejection has lifted; her sorrow is replaced by peace through faith.

ἔτι

any longer

adverb (with negation: 'no longer')

→ clausal contribution

ἔτι: 'still / yet'; with the negation οὐ ... ἔτι = 'no longer'; Hannah's face is no longer downcast, marking her transformed state.

19 καὶ ὀρθρίζουσιν τὸ πρωὶ καὶ προσκυνοῦσιν τῷ κυρίῳ καὶ πορεύονται τὴν ὁδὸν αὐτῶν καὶ εἰσῆλθεν Ἐλκανα εἰς τὸν οἶκον αὐτοῦ Ἀρμαθαιμ καὶ ἔγνω τὴν Ἀνναν γυναῖκα αὐτοῦ καὶ ἐμνήσθη αὐτῆς κύριος

And they rose early in the morning and worshiped the LORD, and they went on their way; and Elkanah entered his house at Armathaim and knew Hannah his wife, and the LORD remembered her.

Scene transition: return home, conception begins (opening of unit C) καὶ ὀρθρίζουσιν

A burst of historic presents (ὀρθρίζουσιν ... προσκυνοῦσιν ... πορεύονται) vividly narrates the family's morning worship and departure, then the narrative shifts to aorists for the decisive acts: Elkanah 'knew' Hannah (the euphemism for marital union) and — the theological climax — ἐμνήσθη αὐτῆς κύριος ('the LORD remembered her'), directly fulfilling the petition μνησθῆς μου of v.11.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὀρθρίζουσιν

they rise early

Pres Act Indic 3 Pl · ὀρθρίζω

main verb (historic present)

→ verbal action or state

ὀρθρίζω: 'rise early / do at dawn'; renders קִרְבָּנִי ; the historic present makes the morning departure vivid; the verb implies eager, early rising for worship.

τὸ

the

Accusative

article (with πρωὶ, adverbial)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

πρωὶ

morning / early

Accusative

adverbial accusative of time (with τό: 'in the morning')

→ object specification

πρωὶ: 'early / in the morning'; here as an articular adverbial accusative (τὸ πρωὶ, 'at dawn'), reinforcing ὀρθρίζουσιν.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

προσκυνοῦσιν
they worship

Pres Act Indic 3 Pl · προσκυνέω

main verb (historic present)

→ verbal action or state

προσκυνέω: 'worship / do obeisance'; the family's final act of worship before departing Shiloh, echoing the purpose of the pilgrimage (v.3).

τῷ
the

Dative

article (with κυρίῳ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

κυρίῳ
the LORD

Dative

dative object of προσκυνοῦσιν (recipient of worship)

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of יהוה; the object of the family's worship.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πορεύονται
they go

Pres Mid Indic 3 Pl · πορεύομαι

main verb (historic present)

→ verbal action or state

πορεύομαι: 'go / journey'; the family sets out homeward; the historic present sustains the vividness of the departure scene.

τὴν
the

Accusative

article (with ὁδὸν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ὁδὸν
way

Accusative

accusative of extent/route ('went their way')

→ object specification

ὁδός (acc. ὁδὸν): 'road / journey'; 'went their way' (cognate accusative of route) renders ִׁלְכּוּ ִׁדְרָכּוֹ.

αὐτῶν
their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ
and

narrative conjunction (shift to aorist)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἰσῆλθεν
entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (Elkanah's homecoming)

→ verbal action or state

εἰσέρχομαι (aor. εἰσῆλθεν): 'enter / come into'; the shift from plural presents to singular aorist focuses on Elkanah's return home, the setting of conception.

Ελκανα
Elkanah

subject (indeclinable name)

→ participant identification

Ελκανα: indeclinable; returns to his house at Armathaim.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction).

τὸν

the

Accusative

article (with οἶκον)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

οἶκον

house

Accusative

accusative object of εἰς

→ object specification

οἶκος: 'house / home'; Elkanah's house, located at Armathaim, his home town (v.1).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

Αρμαθαιμ

Armathaim

appositional toponym (indeclinable: 'at Armathaim')

→ participant identification

Αρμαθαιμ: indeclinable; locates Elkanah's house in his home town, framing the return to the place where the narrative began.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔγνω

knew

Aor Act Indic 3 Sg · γινώσκω

main verb (marital union, euphemism)

→ verbal action or state

γινώσκω (2 aor. ἔγνω): 'know'; the euphemism 'knew his wife' for marital/sexual union renders the Hebrew וָדָע (cf. Gen 4:1); the conception of Samuel begins here.

τὴν

the

Accusative

article (with Ἀνναν, marking the accusative object)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἀνναν

Hannah

accusative object of ἔγνω (transliterated name with -v accusative ending)

→ participant identification

Ἀνναν: the accusative form of Ἀννα under the article τὴν; the object of Elkanah's 'knowing'.

γυναῖκα

wife

Accusative

accusative in apposition to Ἀνναν

→ object specification

γυνή (acc. γυναῖκα): 'woman / wife'; in apposition, 'Hannah his wife'.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

narrative conjunction (theological climax)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐμνήσθη

remembered

Aor Pass Indic 3 Sg · μιμνήσκομαι

main verb (divine remembering)

→ verbal action or state

μιμνήσκομαι (aor. pass. ἐμνήσθη):
'remember'; renders רָצַי; the LORD's
'remembering' directly answers Hannah's
petition μνησθῆς μου (v.11); divine
remembrance is effective covenant action
that opens the womb (cf. Gen 30:22).

αὐτῆς

her

Genitive

*genitive object of ἐμνήσθη (remembering takes
the genitive)*

→ relational specification

αὐτός (gen. f. αὐτῆς): 'her'; the genitive
object of the verb of remembering — the
LORD remembered Hannah.

κύριος

the LORD

Nominative

subject of ἐμνήσθη

→ participant prominence

κύριος: rendering of יהוה; the divine
subject whose remembering reverses the
barrenness he had earlier 'closed' (vv.5–6).

20 καὶ συνέλαβεν καὶ ἐγενήθη τῷ καιρῷ τῶν ἡμερῶν καὶ ἔτεκεν υἱόν καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ
Σαμουηλ καὶ εἶπεν ὅτι παρὰ κυρίου θεοῦ σαβαωθ ἡτησάμην αὐτόν

And she conceived, and it came to pass at the appointed time of the days that she bore a son, and she
called his name Samuel, saying, 'Because I asked him of the LORD God of Hosts.'

Fulfillment: conception, birth, and naming of Samuel (climax of unit C)

καὶ συνέλαβεν

The petition is granted: Hannah conceives, bears a son, and names him Σαμουηλ. The explanatory ὅτι-
clause supplies the folk etymology — ἡτησάμην αὐτόν ('I asked him [of the LORD]'), playing on the
ἵνα ('ask') root; the name binds the child forever to Hannah's asking, the chapter's governing
wordplay (cf. αἵτημα v.17; ἡτησάμην v.27; κίχρῳ v.28).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

συνέλαβεν
conceived

Aor Act Indic 3 Sg · συλλαμβάνω

main verb (conception)

→ verbal action or state

συλλαμβάνω (aor. συνέλαβεν): 'conceive / become pregnant' (lit. 'take together'); renders הָרָה; the immediate result of the LORD's remembering.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγενήθη
it came to pass

Aor Pass Indic 3 Sg · γίνομαι

main verb (temporal formula)

→ verbal action or state

γίνομαι (aor. pass. ἐγενήθη): the formula 'it came to pass' (יָרָא) introduces the time-setting of the birth.

τῷ
at the

Dative

article (with καιρῷ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

καιρῷ
time / season

Dative

dative of time (when she gave birth)

→ sphere or reference

καιρός (dat. καιρῷ): 'appointed time / season / right moment'; the phrase 'at the time of the days' (= in due time / when her term was complete) renders the Hebrew מִיְמֵהָרְבִּיעַתָּהּ.

τῶν
of the

Genitive

article (with ἡμερῶν)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμερῶν
of days

Genitive

genitive (defining καιρῷ: 'the time of the days')

→ relational specification

ἡμέρα (gen. pl. ἡμερῶν): 'day'; 'the time of the days' is a Hebraism for the completion of the term of pregnancy.

καὶ
and

narrative conjunction (apodosis)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔτεκεν
she bore

Aor Act Indic 3 Sg · τίκτω

main verb (the birth)

→ verbal action or state

τίκτω (aor. ἔτεκεν): 'bear / give birth'; renders הָלַד; the long-awaited birth that resolves the chapter's central crisis.

υἱόν
a son

Accusative

direct object of ἔτεκεν

→ object specification

υἱός (acc. υἱόν): 'son'; the male child Hannah had specifically requested (σπέρμα ἀνδρῶν, v.11).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐκάλεσεν

she called

Aor Act Indic 3 Sg · καλέω

main verb (naming)

→ verbal action or state

καλέω (aor. ἐκάλεσεν): 'call / name'; renders נָקַדְ; the naming, with its explanatory etymology, is a key feature of Hebrew birth narratives.

τὸ

the

Accusative

article (with ὄνομα)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὄνομα

name

Accusative

direct object of ἐκάλεσεν

→ object specification

ὄνομα: 'name'; 'she called his name Samuel' is the standard naming formula (rendering יְמוֹשֵׁתִּי אֶת־שְׁמוֹ).

αὐτοῦ

his

Genitive

genitive of possession (the child's name)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the child's name).

Σαμουηλ

Samuel

predicate of the naming (indeclinable name)

→ participant identification

Σαμουηλ: transliteration of Hebrew שְׁמוּאֵל (Samuel); indeclinable; the name is popularly linked to the root שָׁאַ ('ask') in the following clause — 'because I asked him of the LORD' — though etymologically it more likely means 'name of God' or 'God has heard'.

καὶ

and

narrative conjunction (introducing the etymology)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

she said

Aor Act Indic 3 Sg · λέγω

main verb (introducing the naming-explanation)

→ verbal action or state

λέγω: introduces Hannah's explanation of the name.

ὅτι

because

causal conjunction (etymological explanation)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the folk-etymological ground for the name, linking 'Samuel' to the act of asking.

παρά

of / from

preposition + genitive (source of the request)

→ spatial or relational framing

παρά + gen.: 'from (the side of)'; marks the LORD as the one from whom the child was asked.

κυρίου

the LORD

Genitive

genitive object of παρά

→ relational specification

κύριος (gen. κυρίου): rendering of יְהוָה; heads the divine title 'the LORD God of Hosts' from whom Samuel was requested.

θεοῦ

God

Genitive

genitive in apposition to κυρίου

→ relational specification

θεός (gen. θεοῦ): 'God'; in apposition, completing the title κυρίου θεοῦ σαβαωθ ('the LORD God of Hosts'), as in v.3.

σαβαωθ

of Hosts

indeclinable divine epithet (transliterated)

→ clausal contribution

σαβαωθ: transliteration of שְׁבָאוֹת ('hosts'); indeclinable; completes the divine title from whom the child was asked.

ἠτήσάμην

I asked

Aor Mid Indic 1 Sg · αἰτέω

main verb (the etymological key)

→ verbal action or state

αἰτέω (aor. mid. ἠτήσάμην): 'ask / request (for oneself)'; the root (corresponding to Hebrew לָקַח) generates the wordplay on Samuel's name — 'I asked him of the LORD'; recurs at v.27.

αὐτόν

him

Accusative

direct object of ἠτήσάμην

→ participant reference

αὐτός (acc. αὐτόν): 'him'; the child asked of the LORD; the object that ties the name to the asking.

21 καὶ ἀνέβη ὁ ἄνθρωπος Ελκανα καὶ πᾶς ὁ οἶκος αὐτοῦ θῦσαι ἐν Σηλωμ τὴν θυσίαν τῶν ἡμερῶν καὶ τὰς εὐχὰς αὐτοῦ καὶ πάσας τὰς δεκάτας τῆς γῆς αὐτοῦ

And the man Elkanah and all his household went up to sacrifice at Shiloh the yearly sacrifice, and his vows, and all the tithes of his land.

Scene transition: the next pilgrimage (opening of unit D) καὶ ἀνέβη ὁ ἄνθρωπος Ελκανα

The aorist ἀνέβη resumes the pilgrimage motif of v.3, now for the yearly sacrifice after Samuel's birth. The honorific ὁ ἄνθρωπος Ελκανα ('the man Elkanah') and the comprehensive offerings (the yearly sacrifice, his vows, all his tithes) frame the family's devotion — but Hannah, with the unweaned child, will stay behind (v.22).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (pilgrimage)

→ verbal action or state

ἀναβαίνω (2 aor. ἀνέβη): 'go up'; the pilgrimage verb (v.3), here narrating a specific ascent to Shiloh for the annual sacrifice.

ὁ

the

Nominative

article (with ἄνθρωπος)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄνθρωπος

man

Nominative

subject (honorific: 'the man Elkanah')

→ participant prominence

ἄνθρωπος: 'man'; the honorific ὁ ἄνθρωπος Ελκανα ('the man Elkanah') renders שִׂיחָא, lending solemnity, as with Moses at Exod 11:3.

Ελκανα

Elkanah

*nominative in apposition to ὁ ἄνθρωπος
(indeclinable name)*

→ participant identification

Ελκανα: transliterated proper name rendered in Greek letters; here it functions as nominative in apposition to ὁ ἄνθρωπος (indeclinable name).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πᾶς

all

Nominative

attributive adjective (with ὁ οἶκος)

→ participant prominence

πᾶς: 'all / whole'; 'all his household' joins Elkanah in the pilgrimage — except Hannah.

ὁ

the

Nominative

article (with οἶκος)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

οἶκος

household

Nominative

subject (coordinate with ἄνθρωπος)

→ participant prominence

οἶκος: 'house / household'; here the family/household of Elkanah, a corporate subject of the pilgrimage.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

θῦσαι

to sacrifice

Aor Act Inf · θύω

infinitive of purpose (with ἀνέβη)

→ verbal action or state

θύω (aor. inf. θῦσαι): 'sacrifice'; the purpose of going up — to offer the yearly sacrifice; cf. θύειν (v.3).

ἐν

at

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'at'; here it marks the relation signaled by preposition + dative (locative).

Σηλωμ

Shiloh

object of ἐν (indeclinable place name)

→ participant identification

Σηλωμ: transliteration of שִׁלּוֹ (Shiloh); indeclinable; from v.21 onward the LXX uses the form Σηλωμ (with final -μ) rather than Σηλω (vv.3, 9), reflecting the Hebrew directional/longer form.

τὴν

the

Accusative

article (with θυσίαν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

θυσίαν

sacrifice

Accusative

direct object of θῦσαι

→ object specification

θυσία: 'sacrifice / offering'; renders תָּזִיחַ; the phrase 'the sacrifice of the days' = the yearly/customary sacrifice (cf. v.3's annual rhythm).

τῶν

of the

Genitive

article (with ἡμερῶν)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμερῶν

of days / yearly

Genitive

genitive (defining θυσίαν: 'the yearly sacrifice')

→ relational specification

ἡμέρα (gen. pl. ἡμερῶν): 'day'; 'the sacrifice of the days' is the customary annual sacrifice, a Hebraism (זֶבַח יָמִים).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὰς

the

Accusative

article (with εὐχάς)

→ noun-phrase marking

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

εὐχάς

vows

Accusative

direct object (coordinate with θυσίαν)

→ object specification

εὐχή (acc. pl. εὐχάς): 'vow'; renders נִדָּב; Elkanah's votive offerings, perhaps including ratification of Hannah's own vow (v.11).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πάσας

all

Accusative

attributive adjective (with τὰς δεκάτας)

→ object specification

πᾶς (acc. f. pl. πάσας): 'all'; emphasizes the completeness of the tithes offered.

τὰς

the

Accusative

article (with δεκάτας)

→ noun-phrase marking

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

δεκάτας

tithes

Accusative

direct object (coordinate with θυσίαν, εὐχάς)

→ object specification

δεκάτη (acc. pl. δεκάτας): 'tithe / tenth'; renders מַעֲשֵׂר; the tithes of his land's produce brought to the sanctuary, completing the inventory of Elkanah's offerings.

τῆς

of the

Genitive

article (with γῆς)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

land

Genitive

genitive of source (the tithes from his land)

→ relational specification

γῆ (gen. γῆς): 'land / ground / earth'; renders אֶרֶץ / מִן הָאֲדָמָה; the source of the tithed produce.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

22 καὶ Ἀννα οὐκ ἀνέβη μετ' αὐτοῦ ὅτι εἶπεν τῷ ἀνδρὶ αὐτῆς ἕως τοῦ ἀναβῆναι τὸ παιδάριον ἐὰν ἀπογαλακτίσω αὐτό καὶ ὀφθήσεται τῷ προσώπῳ κυρίου καὶ καθήσεται ἐκεῖ ἕως αἰῶνος

But Hannah did not go up with him, for she said to her husband, 'Until the child goes up, when I have weaned him, then he shall appear before the presence of the LORD and remain there forever.'

Contrast: Hannah stays behind until weaning

καὶ Ἀννα οὐκ ἀνέβη

Against the whole household's ascent (v.21), Hannah does not go up (οὐκ ἀνέβη); the causal ὅτι reports her plan to her husband: she will present the child only once weaned, after which he will 'appear before the presence of the LORD and remain there forever' — the permanent dedication promised in the vow (v.11), here put in the language of lifelong sanctuary service.

καὶ

but

coordinate conjunction (contrastive in context)

→ discourse linkage or contrast

καί: here adversative ('but'), contrasting Hannah's staying with the household's going up.

Ἀννα

Hannah

subject (indeclinable name)

→ participant identification

Ἀννα: indeclinable; the one who remains behind with the unweaned child.

οὐκ

not

negative particle (with ἀνέβη)

→ discourse linkage or contrast

οὐκ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (negated: she did not go up)

→ verbal action or state

ἀναβαίνω (2 aor. ἀνέβη): 'go up'; Hannah's not going up this year is deliberate — she waits to bring the child only when he can be permanently dedicated.

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + gen.: 'with'; elided μετ' before the vowel.

αὐτοῦ

him

Genitive

genitive object of μετά (Elkanah)

→ relational specification

αὐτός (gen. αὐτοῦ): 'him'; Elkanah, with whom Hannah did not go up.

ὅτι

for

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the reason — her stated plan to her husband.

εἶπεν

she said

Aor Act Indic 3 Sg · λέγω

main verb (Hannah's explanation)

→ verbal action or state

λέγω: introduces Hannah's words to Elkanah explaining her decision.

τῷ

to the

Dative

article (with ἀνδρὶ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀνδρὶ

husband

Dative

dative indirect object (addressee)

→ sphere or reference

ἀνὴρ (dat. ἀνδρὶ): 'man / husband'; Elkanah, to whom Hannah explains her plan.

αὐτῇς

her

Genitive

genitive of relationship

→ relational specification

αὐτῇς; meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship.

ἕως

until

preposition + genitive (temporal, with articular infinitive)

→ spatial or relational framing

ἕως: 'until'; with the articular infinitive τοῦ ἀναβῆναι forms a temporal clause ('until the going up').

τοῦ

the

Genitive

article governing the infinitive ἀναβῆναι

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀναβῆναι

to go up

Aor Act Inf · ἀναβαίνω

articular infinitive (temporal, with ἕως τοῦ)

→ verbal action or state

ἀναβαίνω (aor. inf. ἀναβῆναι): 'go up'; the articular infinitive in ἕως τοῦ ἀναβῆναι ('until the going up') sets the time of presenting the child — once weaned.

τὸ

the

Accusative

article (with παιδάριον)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

παιδάριον

child

Accusative

accusative subject of the infinitive ἀναβῆναι

→ object specification

παιδάριον: 'young child / lad'; here the infant Samuel; the accusative serves as subject of the articular infinitive ('until the child goes up').

ἐάν

when / if

conditional-temporal conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if / when'; here with temporal-conditional force ('when[ever] I wean him'), governing the subjunctive ἀπογαλακτίσω.

ἀπογαλακτίσω

I wean

Aor Act Subj 1 Sg · ἀπογαλακτίζω

verb of the temporal-conditional clause (subjunctive with ἐάν)

→ verbal action or state

ἀπογαλακτίζω (aor. subj. ἀπογαλακτίσω): 'wean (from milk)'; renders בָּנָה; weaning (often around age three in antiquity) marks the point at which the child can be left at the sanctuary.

αὐτό

him / it

Accusative

direct object of ἀπογαλακτίσω

→ participant reference

αὐτός (acc. n. αὐτό): 'it / him'; the neuter agrees with τὸ παιδάριον; the child to be weaned.

καὶ

then / and

coordinate conjunction (apodosis)

→ discourse linkage or contrast

καί: introduces the consequence ('then he shall appear...'), a Hebraizing apodotic καί.

ὀφθήσεται

he shall appear

Fut Pass Indic 3 Sg · ὀράω

main verb (future dedication)

→ verbal action or state

ὀράω (fut. pass. ὀφθήσεται): 'appear / be seen'; the passive 'be seen before the LORD's presence' is the cultic idiom for presenting oneself at the sanctuary (cf. Exod 23:17; Deut 16:16); here the child's lifelong dedication.

τῷ

the

Dative

article (with προσώπῳ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

προσώπῳ

presence / face

Dative

dative (with ὀφθήσεται: 'appear before the presence')

→ sphere or reference

πρόσωπον (dat. προσώπῳ): 'face / presence'; 'appear to/before the face of the LORD' renders יהוה אֶת־פָּנָי יֵרָא, the technical phrase for sanctuary attendance.

κυρίου

of the LORD

Genitive

genitive of relationship (the LORD's presence)

→ relational specification

κύριος (gen. κυρίου): rendering of יהוה; before whose presence the child will appear and serve.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

καθήσεται

he shall remain

Fut Mid Indic 3 Sg · κάθημαι

main verb (permanent residence at the sanctuary)

→ verbal action or state

κάθημαι (fut. καθήσεται): 'sit / remain / dwell'; here 'he shall stay/remain there' — the child will reside permanently at the sanctuary in the LORD's service.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; at Shiloh, the sanctuary where the child will live.

ἕως

for / until

preposition + genitive (temporal extent)

→ spatial or relational framing

ἕως: 'until / as far as'; with αἰῶνος = 'forever / perpetually'.

αἰῶνος

forever

Genitive

genitive object of ἕως (temporal extent)

→ relational specification

αἰών (gen. αἰῶνος): 'age / eternity'; the idiom ἕως αἰῶνος ('forever') renders עַד עוֹלָם; the dedication is permanent, for the whole of the child's life.

23 καὶ εἶπεν αὐτῇ Ελκανα ὁ ἀνὴρ αὐτῆς ποίει τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου κάθου ἕως ἂν ἀπογαλακτίσης αὐτό ἀλλὰ στήσαι κύριος τὸ ἐξελθὸν ἐκ τοῦ στόματός σου καὶ ἐκάθισεν ἡ γυνὴ καὶ ἐθήλασεν τὸν υἱὸν αὐτῆς ἕως ἂν ἀπογαλακτίσῃ αὐτόν

And Elkanah her husband said to her, 'Do what is good in your eyes; stay until you have weaned him; only may the LORD establish what has gone out of your mouth.' And the woman stayed and nursed her son until she had weaned him.

Elkanah's assent and Hannah's compliance

καὶ εἶπεν αὐτῇ Ελκανα

Elkanah consents to Hannah's plan ('do what is good in your eyes') and adds a pious wish — στήσαι κύριος ('may the LORD establish') what she has vowed, treating her word as binding. The narrative then closes the time-gap in two aorists: she stayed and nursed the boy until weaning, setting up the dedication of vv.24–28.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ verbal action or state

λέγω: introduces Elkanah's assenting reply.

αὐτῇ

to her

Dative

dative indirect object

→ participant reference or interest

αὐτῇ: meaning 'to her'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object.

Ελκανα

Elkanah

subject (indeclinable name)

→ participant identification

Ελκανα: indeclinable; the consenting husband.

ὁ

the

Nominative

article (with ἀνὴρ)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀνὴρ

husband

Nominative

appositive to Ελκανά

→ participant prominence

ἀνὴρ: 'man / husband'; in apposition, 'Elkanah her husband', as in v.8.

αὐτῆς

her

Genitive

genitive of relationship

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship.

ποίει

do

Pres Act Impv 2 Sg · ποίεω

main verb (imperative of assent)

→ verbal action or state

ποιέω (pres. impv. ποίει): 'do / make'; 'do what is good in your eyes' is the idiom of giving leave (cf. Judg 19:24); Elkanah defers entirely to Hannah's plan.

τὸ

the

Accusative

article (with ἀγαθόν)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀγαθόν

good

Accusative

substantized adjective (direct object of ποίει)

→ object specification

ἀγαθός: 'good'; 'the good thing in your eyes' = whatever seems best to you; renders תִּטֵּב בְּעֵינַיִךְ.

ἐν

in

preposition + dative (idiom: 'in your eyes')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (idiom: 'in your eyes').

ὀφθαλμοῖς

eyes

Dative

dative object of ἐν (idiomatic: 'in your eyes' = your judgment)

→ sphere or reference

ὀφθαλμός (dat. pl. ὀφθαλμοῖς): 'eye'; 'in your eyes' = 'in your estimation', the Hebraism תִּיִּיִּיִּיִּי.

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

κάθου

stay

Pres Mid Impv 2 Sg · κάθημαι

main verb (imperative: remain at home)

→ verbal action or state

κάθημαι (pres. impv. κάθου): 'sit / stay / remain'; Elkanah tells Hannah to stay home until the child is weaned, accepting her plan to delay the pilgrimage.

ἕως

until

conjunction (temporal, with ἄν + subjunctive)

→ discourse linkage or contrast

ἕως: 'until'; with ἄν and the subjunctive (ἀπογαλακτίσης) refers to an indefinite future point — 'until you (have) wean(ed)'.

ἄν

ever

modal particle (with ἕως + subjunctive)

→ discourse linkage or contrast

ἄν: modal particle; with ἕως and the subjunctive marks the temporal clause as referring to an indefinite future moment.

ἀπογαλακτίσης

you wean

Aor Act Subj 2 Sg · ἀπογαλακτίζω

verb of temporal clause (subjunctive with ἕως ἄν)

→ verbal action or state

ἀπογαλακτίζω (aor. subj. ἀπογαλακτίσης): 'wean'; the weaning that marks the appointed time for the dedication.

αὐτό

him

Accusative

direct object of ἀπογαλακτίσης

→ participant reference

αὐτός (acc. n. αὐτό): 'it / him'; neuter agreeing with the child (παιδάριον).

ἀλλὰ

only / but

adversative particle (introducing the pious wish)

→ discourse linkage or contrast

ἀλλά: 'but / only'; here introduces Elkanah's qualifying wish — 'only may the LORD confirm your word!'

στήσαι

may he establish

Aor Act Opt 3 Sg · ἵστημι

main verb (optative of wish)

→ verbal action or state

ἵστημι (aor. opt. στήσαι): 'set up / establish / confirm'; the optative of wish — 'may the LORD make stand / fulfill' what Hannah has vowed; treats her uttered vow as a binding word to be ratified by God.

κύριος

the LORD

Nominative

subject of στήσαι

→ participant prominence

κύριος: rendering of יהוה; invoked to confirm and bring to fulfillment Hannah's vow.

τὸ

the thing

Accusative

article (substantizing the participle ἐξελθόν)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐξελθόν

that which has gone out

Aor Act Part Acc Neut Sg · ἐξέρχομαι

substantized participle (object of στήσαι)

→ verbal action or state

ἐξέρχομαι (aor. part. ἐξελθόν): 'go out / come forth'; the substantized neuter participle 'the thing that has gone out of your mouth' = the vow Hannah spoke (cf. Num 30:2; Deut 23:23); Elkanah prays God will establish that word.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

ἐκ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (source).

τοῦ

the

Genitive

article (with στόματός)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

στόματός

mouth

Genitive

genitive object of ἐκ

→ relational specification

στόμα (gen. στόματος): 'mouth'; 'what has gone out of your mouth' is the idiom for a spoken vow or pronouncement (cf. Num 30:13).

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

narrative conjunction (resuming the narrative)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐκάθισεν

stayed / sat

Aor Act Indic 3 Sg · καθίζω

main verb (Hannah's compliance)

→ verbal action or state

καθίζω (aor. ἐκάθισεν): 'sit / settle / stay'; Hannah complies, remaining at home through the nursing period.

ἡ

the

Nominative

article (with γυνή)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

γυνή

woman

Nominative

subject (Hannah)

→ participant prominence

γυνή: 'woman'; 'the woman' (= Hannah), resuming the third-person narration.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐθήλασεν

nursed

Aor Act Indic 3 Sg · θηλάζω

main verb (nursing the child)

→ verbal action or state

θηλάζω (aor. ἐθήλασεν): 'suckle / nurse'; renders תִּגְדֵּל; Hannah nurses Samuel until weaning, the precondition for his dedication.

τὸν

the

Accusative

article (with υἱόν)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱόν

son

Accusative

direct object of ἐθήλασεν

→ object specification

υἱός (acc. υἱόν): 'son'; the infant Samuel whom Hannah nurses.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἕως

until

conjunction (temporal, with ἄν + subjunctive)

→ discourse linkage or contrast

ἕως: 'until'; with ἄν and the subjunctive marks the indefinite endpoint of the nursing.

ἄν

ever

modal particle (with ἕως + subjunctive)

→ discourse linkage or contrast

ἄν: modal particle in the temporal clause.

ἀπογαλακτίση

she weaned

Aor Act Subj 3 Sg · ἀπογαλακτίζω

verb of temporal clause (subjunctive with ἕως ἄν)

→ verbal action or state

ἀπογαλακτίζω (aor. subj. ἀπογαλακτίση): 'wean'; the completion of weaning marks the moment to bring the child up for dedication (v.24).

αὐτόν

him

Accusative

direct object of ἀπογαλακτίση

→ participant reference

αὐτός (acc. αὐτόν): 'him'; the weaned son, now ready to be presented to the LORD.

24 καὶ ἀνέβη μετ' αὐτοῦ εἰς Σηλωμ ἐν μόσχῳ τριετίζοντι καὶ ἄρτοις καὶ οἰφι σεμιδάλεως καὶ νεβελ οἴνου καὶ εἰσῆλθεν εἰς οἶκον κυρίου ἐν Σηλωμ καὶ τὸ παιδάριον μετ' αὐτῶν

And she went up with him to Shiloh with a three-year-old bull, and loaves, and an ephah of fine flour, and a skin of wine; and she entered the house of the LORD at Shiloh, and the child was with them.

The dedication journey: bringing the weaned child with offerings καὶ ἀνέβη μετ' αὐτοῦ

After weaning, Hannah at last goes up (ἀνέβη) to Shiloh with the child and lavish offerings — a three-year-old bull, bread, an ephah (οἰφι) of fine flour, and a skin (νεβελ) of wine. The transliterated measures οἰφι and νεβελ are LXX loanwords retaining the Hebrew terms; the abundance of the offering matches the gravity of presenting the long-awaited son to the LORD.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνέβη

she went up

Aor Act Indic 3 Sg - ἀναβαίνω

main verb (the dedication pilgrimage)

→ verbal action or state

ἀναβαίνω (2 aor. ἀνέβη): 'go up'; Hannah now makes the ascent she had postponed (v.22), bringing the weaned child to the sanctuary.

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + gen.: 'with'; elided before the vowel.

αὐτοῦ

him

Genitive

genitive object of μετά (Elkanah)

→ relational specification

αὐτός (gen. αὐτοῦ): 'him'; Elkanah, with whom Hannah now goes up.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction).

Σηλωμ

Shiloh

object of εἰς (indeclinable place name)

→ participant identification

Σηλωμ: indeclinable; the sanctuary destination, in the longer LXX form used from v.21.

ἐν

with

preposition + dative (accompaniment of offerings)

→ spatial or relational framing

ἐν + dat.: here of accompaniment ('with'), a Hebraizing use (אֶת); introduces the offerings brought with the child.

μόσχῳ

bull / calf

Dative

dative object of ἐν (accompaniment)

→ sphere or reference

μόσχος (dat. μόσχῳ): 'calf / young bull'; renders אֶת; the sacrificial animal for the dedication.

τριετίζοντι

three-year-old

Pres Act Part Dat Masc Sg · τριετίζω

attributive participle (modifying μόσχῳ)

→ verbal action or state

τριετίζω (pres. part. τριετίζοντι): 'be three years old'; the participle 'three-year-old' specifies a mature bull; the LXX reading (a three-year-old bull) differs from the MT's 'three bulls'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἄρτοις

loaves

Dative

dative object of ἐν (accompaniment, coordinate)

→ sphere or reference

ἄρτος (dat. pl. ἄρτοις): 'bread / loaf'; renders ׀ֶ֑; loaves accompanying the offering.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οיפי

an ephah

indeclinable measure (transliterated)

→ clausal contribution

οיפי: transliteration of Hebrew ׀ֶ֑ ('ephah', a dry measure of about 22 liters); indeclinable LXX loanword; the quantity of fine flour brought.

σεμιδάλεως

of fine flour

Genitive

genitive of content (with οיפי: 'an ephah of fine flour')

→ relational specification

σεμίδαλις (gen. σεμιδάλεως): 'fine wheat flour / semolina'; renders ׀ֶ֑; the high-grade flour for the grain offering accompanying the sacrifice.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

νεβελ

a skin / jar

indeclinable measure (transliterated)

→ clausal contribution

νεβελ: transliteration of Hebrew ׀ֶ֑ ('skin-bottle / wineskin / jar'); indeclinable LXX loanword; a container of wine for the libation.

οἶνου

of wine

Genitive

genitive of content (with νεβελ: 'a skin of wine')

→ relational specification

οἶνος (gen. οἶνου): 'wine'; the libation accompanying the sacrifice; ironic in proximity to the child vowed never to drink wine (v.11).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἰσῆλθεν

she entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (entering the sanctuary)

→ verbal action or state

εἰσέρχομαι (aor. εἰσῆλθεν): 'enter'; Hannah enters the house of the LORD with the offerings and the child.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction).

οἶκον

house

Accusative

accusative object of εἰς

→ object specification

οἶκος: 'house'; the sanctuary, 'the house of the LORD' at Shiloh (cf. v.7).

κυρίου

of the LORD

Genitive

genitive of possession

→ relational specification

κύριος (gen. κυρίου): rendering of יהוה; the LORD whose house the family enters.

ἐν

at

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'at'; here it marks the relation signaled by preposition + dative (locative).

Σηλωμ

Shiloh

object of ἐν (indeclinable place name)

→ participant identification

Σηλωμ: indeclinable; repeated to locate the house of the LORD at Shiloh.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸ

the

Nominative

article (with παιδάριον)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

παιδάριον

child

Nominative

subject of verbless clause ('the child was with them')

→ participant prominence

παιδάριον: 'young child / lad'; Samuel, now weaned, brought along for the dedication; the verbless clause 'and the child [was] with them' is a Hebraic nominal construction.

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + gen.: 'with'; elided before the vowel.

αὐτῶν

them

Genitive

genitive object of μετά (the parents)

→ relational specification

αὐτός (gen. pl. αὐτῶν): 'them'; the child accompanies his parents to the sanctuary for the dedication.

25 καὶ προσήγαγον ἐνώπιον κυρίου καὶ ἔσφαξεν ὁ πατὴρ αὐτοῦ τὴν θυσίαν ἣν ἐποίει ἐξ ἡμερῶν εἰς ἡμέρας
τῷ κυρίῳ καὶ προσήγαγεν τὸ παιδάριον καὶ ἔσφαξεν τὸν μόσχον καὶ προσήγαγεν Ἀννα ἡ μήτηρ τοῦ
παιδαρίου πρὸς Ἡλὶ

And they brought him before the LORD, and his father slaughtered the sacrifice which he offered
year by year to the LORD; and he brought the child near and slaughtered the bull. And Hannah the
mother of the child brought him to Eli.

The sacrificial act and presentation of the child to Eli καὶ προσήγαγον

The repeated προσάγω ('bring near' — the technical verb for cultic presentation) structures the verse:
they bring the child near, the father slaughters the customary sacrifice and the bull, and finally
Hannah brings the child to Eli. The phrase ἐξ ἡμερῶν εἰς ἡμέρας ('year by year') again recalls the
family's habitual devotion (vv.3, 7).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle
linking this unit with the surrounding
discourse.

προσήγαγον

they brought near

Aor Act Indic 3 Pl · προσάγω

main verb (cultic presentation)

→ verbal action or state

προσάγω (aor. προσήγαγον): 'bring near /
present / offer'; the technical verb for
presenting persons or offerings before the
LORD (cf. Lev 1:3); here they bring the child
(and offerings) into the sanctuary.

ἐνώπιον

before

improper preposition + genitive

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; the
presentation is made 'before the LORD'.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος (gen. κυρίου): rendering of יהוה;
before whom the child and sacrifice are
presented.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔσφαξεν

slaughtered

Aor Act Indic 3 Sg · σφάζω

main verb (the father's sacrificial act)

→ verbal action or state

σφάζω (aor. ἔσφαξεν): 'slay / slaughter (for sacrifice)'; renders ὁψ; the ritual killing of the sacrificial animal.

ὁ

the

Nominative

article (with πατήρ)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

πατήρ

father

Nominative

subject (Elkanah)

→ participant prominence

πατήρ: 'father'; Elkanah, the child's father, who offers the sacrifice.

αὐτοῦ

his

Genitive

genitive of relationship (the child's father)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (the child's father).

τὴν

the

Accusative

article (with θυσίαν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

θυσίαν

sacrifice

Accusative

direct object of ἔσφαξεν

→ object specification

θυσία: 'sacrifice'; the customary offering, defined by the following relative clause as the one offered yearly.

ἣν

which

Accusative

relative pronoun (object of ἐποίει)

→ participant reference

ὅς, ἣ, ὅ (acc. f. ἣν): relative pronoun; introduces the clause describing the customary yearly sacrifice.

ἐποίει

he offered

Impf Act Indic 3 Sg · ποιέω

verb of the relative clause (iterative imperfect)

→ verbal action or state

ποιέω (impf. ἐποίει): 'do / make / offer'; ποιέω θυσίαν = 'offer a sacrifice'; the imperfect marks it as the habitual annual offering.

ἐξ

from

preposition + genitive (temporal idiom)

→ spatial or relational framing

ἐκ / ἐξ: in the idiom ἐξ ἡμερῶν εἰς ἡμέρας ('year by year'), temporal.

ἡμερῶν

days / year

Genitive

genitive object of ἐξ (temporal idiom)

→ relational specification

ἡμέρα: 'day'; the idiom ἐξ ἡμερῶν εἰς ἡμέρας = 'from year to year', as in v.3.

εἰς

to

preposition + accusative (temporal idiom)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (temporal idiom).

ἡμέρας

days / year

Accusative

accusative object of εἰς (temporal idiom)

→ object specification

ἡμέρα (acc. pl. ἡμέρας): completes the temporal idiom 'year by year'.

τῷ

to the

Dative

article (with κυρίῳ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

κυρίῳ

to the LORD

Dative

dative indirect object (recipient of the sacrifice)

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of יהוה; the recipient of the yearly sacrifice.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

προσήγαγεν

he brought near

Aor Act Indic 3 Sg · προσάγω

main verb (presentation of the child)

→ verbal action or state

προσάγω (aor. προσήγαγεν): 'bring near / present'; here bringing the child forward for dedication.

τὸ

the

Accusative

article (with παιδάριον)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

παιδάριον

child

Accusative

direct object of προσήγαγεν

→ object specification

παιδάριον: 'young child / lad'; Samuel, presented before the LORD.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔσφαξεν

slaughtered

Aor Act Indic 3 Sg · σφάζω

main verb (slaughter of the bull)

→ verbal action or state

σφάζω (aor. ἔσφαξεν): 'slaughter'; the slaying of the three-year-old bull (v.24) for the dedication offering.

τὸν

the

Accusative

article (with μόσχον)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

μόσχον

bull / calf

Accusative

direct object of ἔσφαξεν

→ object specification

μόσχος (acc. μόσχον): 'calf / young bull'; the sacrificial animal brought up in v.24.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

προσήγαγεν brought Aor Act Indic 3 Sg · προσάγω <i>main verb (Hannah brings the child to Eli)</i> → verbal action or state προσάγω (aor. προσήγαγεν): 'bring (to)'; the third occurrence of the verb in the verse — now Hannah brings the child specifically to the priest Eli.	Αννα Hannah <i>subject (indeclinable name)</i> → participant identification Αννα: indeclinable; the mother who presents the child to Eli.	ἡ the Nominative <i>article (with μήτηρ)</i> → noun-phrase marking ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.	μήτηρ mother Nominative <i>appositive to Αννα ('Hannah the mother')</i> → participant prominence μήτηρ: 'mother'; in apposition, 'Hannah the mother of the child', emphasizing the maternal act of dedication.
τοῦ of the Genitive <i>article (with παιδαρίου)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	παιδαρίου child Genitive <i>genitive of relationship (mother of the child)</i> → relational specification παιδάριον (gen. παιδαρίου): 'young child'; Samuel, whose mother Hannah brings him to the priest.	πρὸς to <i>preposition + accusative (direction toward)</i> → spatial or relational framing πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction toward).	Ἠλὶ Eli <i>object of πρὸς (indeclinable name)</i> → participant identification Ἠλὶ: indeclinable; the priest to whom the child is brought, the one who will rear him at the sanctuary (ch. 2–3).

26 καὶ εἶπεν ἐν ἐμοί κύριε ζῇ ἡ ψυχὴ σου ἐγὼ ἡ γυνὴ ἡ καταστᾱσα ἐνώπιόν σου ἐν τῷ προσεύξασθαι πρὸς κύριον

And she said, 'By me, my lord! As your soul lives, I am the woman who stood here before you praying to the LORD.'

Hannah identifies herself to Eli (recalling the prayer of v.10) καὶ εἶπεν ἐν ἐμοί κύριε

Hannah's address opens with the deferential oath-formulae ἐν ἐμοί κύριε ('by me / pardon me, my lord') and ζῇ ἡ ψυχὴ σου ('as your soul lives'). She identifies herself as ἡ γυνὴ ἡ καταστᾱσα ('the woman who stood'), the participle deliberately echoing κατέστη of v.9 — she is the same petitioner Eli once misjudged, now returning with the answered prayer.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Hannah's address to Eli)

→ verbal action or state

λέγω: introduces Hannah's words of self-identification to the priest.

ἐν

by / in

preposition + dative (in the deferential formula ἐν ἐμοί)

→ spatial or relational framing

ἐν: in the idiom ἐν ἐμοί ('by me / pardon me / I pray'), a deferential particle of entreaty rendering יְהוָה יְיָ ('please, my lord'); a polite formula to gain a hearing (cf. Gen 43:20; 44:18).

ἐμοί

me

Dative

dative (in the entreaty-formula ἐν ἐμοί)

→ participant reference or interest

ἐγώ (dat. ἐμοί): 'me'; in the entreaty 'by me, my lord' = 'I beg you'; the emphatic dative form.

κύριε

my lord

Vocative

vocative of respectful human address (to Eli)

→ direct address

κύριος (voc. κύριε): here NOT the divine name but Hannah's deferential 'my lord / sir' addressed to Eli the priest; renders יְהוָה, as in vv.8, 15.

ζῇ

lives

Pres Act Indic 3 Sg · ζάω

verb of the oath-formula ('as your soul lives')

→ verbal action or state

ζάω (pres. ζῇ): 'live'; in the oath-formula ζῇ ἡ ψυχὴ σου ('as your soul lives'), a solemn affirmation by the life of the person addressed (cf. 1 Kgdms 17:55; 2 Kgdms 11:11); renders אֲנִי חַיִּים.

ἡ

the

Nominative

article (with ψυχῇ)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

ψυχῇ

soul / life

Nominative

subject of ζῇ (in the oath-formula)

→ participant prominence

ψυχῇ: 'soul / life'; renders נַפְשְׁךָ; 'your soul' = 'your life / you yourself'; the formula swears by Eli's very life.

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἐγὼ

I

Nominative

subject (emphatic, of the predication 'I am the woman')

→ participant reference

ἐγὼ: emphatic pronoun; Hannah identifies herself — 'I am the woman' who prayed here before.

ἡ

the

Nominative

article (with γυνή)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

γυνή

woman

Nominative

predicate nominative (with implied 'am')

→ participant prominence

γυνή: 'woman'; 'the woman who stood here' — Hannah recalls her earlier appearance to identify herself to Eli.

ἡ

the (who)

Nominative

article (with the attributive participle
καταστᾶσα)

→ noun-phrase marking

ἡ: Greek article marking definiteness and
the role of the accompanying noun phrase.

καταστᾶσα

who stood

Aor Act Part Nom Fem Sg · καθίστημι

attributive participle (modifying γυνή)

→ verbal action or state

καθίστημι (aor. part. καταστᾶσα, intrans.):
'take one's stand / present oneself'; the
articular participle 'the one who stood'
deliberately echoes κατέστη (v.9) — Hannah
is the same woman who stood praying
before the LORD.

ἐνώπιόν

before

improper preposition + genitive

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; here
'before you' (Eli), recalling the scene of v.9
at the temple entrance.

σου

you

Genitive

genitive object of ἐνώπιον (Eli)

→ relational specification

σύ (gen. σου): 'you'; Eli, in whose presence
Hannah had stood praying.

ἐν

in / while

preposition + dative (with articular infinitive:
temporal)

→ spatial or relational framing

ἐν + articular infinitive: ἐν τῷ
προσεύξασθαι ('in the praying' = 'while
praying'), a temporal construction.

τῷ

the

Dative

article governing the infinitive προσεύξασθαι

→ noun-phrase marking

τῷ: Greek article marking definiteness and
the role of the accompanying noun phrase.

προσεύξασθαι

praying

Aor Mid Inf · προσεύχομαι

articular infinitive (temporal, with ἐν τῷ)

→ verbal action or state

προσεύχομαι (aor. inf. προσεύξασθαι):
'pray'; in ἐν τῷ προσεύξασθαι ('while
praying'), recalling Hannah's silent prayer
of vv.10–13.

πρὸς

to

preposition + accusative (direction of prayer)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the
relation signaled by preposition +
accusative (direction of prayer).

κύριον

the LORD

Accusative

accusative object of πρὸς (addressee of the
prayer)

→ object specification

κύριος (acc. κύριον): rendering of יהוה; the
LORD to whom Hannah had prayed (cf.
v.10, the same phrase προσηύξατο πρὸς
κύριον).

27 ὑπὲρ τοῦ παιδαρίου τούτου προσηξάμην καὶ ἔδωκέν μοι κύριος τὸ αἶτημά μου ὃ ἤτησάμην παρ' αὐτοῦ

For this child I prayed, and the LORD gave me my petition which I asked of him.

Testimony: the prayer answered ὑπὲρ τοῦ παιδαρίου τούτου

Hannah's testimony makes the chapter's theology explicit: she prayed for this child, and the LORD gave (ἔδωκεν) her petition (αἶτημα). The clustering of αἶτημα and ἤτησάμην (root ἤηψ, 'ask') drives home the wordplay on Samuel's name (v.20) — the asked-for child is the granted child, given by the LORD.

ὑπὲρ

for

preposition + genitive (on behalf of / concerning)

→ spatial or relational framing

ὑπέρ + gen.: 'for / on behalf of / concerning'; 'for this child I prayed' — the object of Hannah's petition.

τοῦ

the

Genitive

article (with παιδαρίου)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

παιδαρίου

child

Genitive

genitive object of ὑπέρ

→ relational specification

παιδάριον (gen. παιδαρίου): 'young child'; Samuel, the object of Hannah's prayer.

τούτου

this

Genitive

demonstrative (modifying παιδαρίου: 'this child')

→ relational specification

οὗτος (gen. τούτου): 'this'; the demonstrative points to the child present before Eli — 'this very child'.

προσηξάμην

I prayed

Aor Mid Indic 1 Sg · προσεύχομαι

main verb (Hannah's prayer)

→ verbal action or state

προσεύχομαι (aor. mid. προσηξάμην): 'pray'; recalls the prayer of vv.10–11, now testified to as answered.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔδωκέν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (the LORD's granting)

→ verbal action or state

δίδωμι (aor. ἔδωκεν): 'give'; the LORD 'gave' the petition — the divine answer; the give/ask vocabulary frames the whole chapter (cf. δώσω v.11; δόνη v.17; κιχρῶ v.28).

μοι

to me

Dative

dative indirect object

→ participant reference or interest

ἐγώ (dat. μοι): 'to me'; the recipient of the granted petition.

κύριος the LORD Nominative <i>subject of ἔδωκεν</i> → participant prominence κύριος: rendering of יהוה; the giver of the petition, the same LORD who had remembered Hannah (v.19).	τὸ the Accusative <i>article (with αἴτημά)</i> → noun-phrase marking τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.	αἴτημά petition Accusative <i>direct object of ἔδωκεν</i> → object specification αἴτημα: 'request / petition'; the same word as Eli's blessing (v.17); from the לָשׁ root that names Samuel — the granted petition is the child.	μου my Genitive <i>genitive of possession</i> → relational specification μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.
ὃ which Accusative <i>relative pronoun (object of ἠτήσάμην)</i> → participant reference ὃς, ἡ, ὅ (acc. n. ὃ): relative pronoun; introduces the clause echoing Eli's blessing (v.17: ὃ ἠτήσω παρ' αὐτοῦ).	ἠτήσάμην I asked Aor Mid Indic 1 Sg · αἰτέω <i>verb of the relative clause</i> → verbal action or state αἰτέω (aor. mid. ἠτήσάμην): 'ask / request'; the root (Hebrew לָשׁ) of Samuel's naming-pun (v.20); 'which I asked of him' completes the ask/grant testimony.	παρ' of / from <i>preposition + genitive (source)</i> → spatial or relational framing παρά + gen.: 'from (the side of)'; elided παρ' before the vowel; God as the source of the petition's granting (cf. v.17).	αὐτοῦ him Genitive <i>genitive object of παρὰ (the LORD)</i> → relational specification αὐτός (gen. αὐτοῦ): 'him'; the LORD from whom Hannah asked and received the child.

28 κἀγὼ κίχρῳ αὐτὸν τῷ κυρίῳ πάσας τὰς ἡμέρας ἃς ζῇ αὐτός χρησιν τῷ κυρίῳ

And I, for my part, lend him to the LORD all the days that he lives — a loan to the LORD.

Climax of the dedication: Hannah gives the child back to the LORD κἀγὼ κίχρῳ

The chapter's climax: the emphatic κἀγὼ ('and I, for my part') answers the LORD's giving (v.27) with Hannah's own giving-back. The verb κίχρημι ('lend / make a loan of') and the cognate χρησιν ('a loan') frame Samuel as one lent to the LORD for life — completing the asked / given / lent wordplay on the לָשׁ root that governs the naming of Samuel (the one 'asked / lent'). The narrative will resolve in Hannah's song (ch. 2).

κάγω

and I

Nominative

subject (crasis of καὶ ἐγώ, emphatic)

→ participant prominence

κάγω: crasis of καί + ἐγώ ('and I'); the emphatic 'I too / for my part' balances Hannah's giving against the LORD's giving in v.27 — he gave the child to her, and she gives him back.

κίχρῳ

I lend

Pres Act Indic 1 Sg · κίχρημι

main verb (the act of lending/dedicating)

→ verbal action or state

κίχρημι (pres. κίχρῳ): 'lend / give as a loan'; renders the Hebrew לִיחַשֵׁה (Hiphil of לָחַשׂ, 'to lend'); Hannah 'lends' the child to the LORD — the verb chosen for its play on the לָחַשׂ root behind Samuel's name; the present has performative force (the dedication is accomplished in the speaking).

αὐτόν

him

Accusative

direct object of κίχρῳ

→ participant reference

αὐτός (acc. αὐτόν): 'him'; the child Samuel, the object of Hannah's lending to the LORD.

τῷ

to the

Dative

article (with κυρίῳ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

κυρίῳ

to the LORD

Dative

dative indirect object (recipient of the loan)

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of יְהוָה; the LORD to whom Samuel is lent/dedicated for life.

πάσας

all

Accusative

attributive adjective (with τὰς ἡμέρας)

→ object specification

πᾶς (acc. f. pl. πάσας): 'all'; 'all the days' = the whole of the child's life, fulfilling the lifelong scope of the vow (v.11, ἕως ἡμέρας θανάτου αὐτοῦ).

τὰς

the

Accusative

article (with ἡμέρας)

→ noun-phrase marking

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμέρας

days

Accusative

accusative of extent of time ('all the days')

→ object specification

ἡμέρα (acc. pl. ἡμέρας): 'day'; the accusative of duration — for all the days of the child's life.

ὅς

which

Accusative

relative pronoun (object/extent in the relative clause)

→ participant reference

ὅς, ἧ, ὅ (acc. f. pl. ὅς): relative pronoun; 'the days which he lives' — defining the duration of the dedication.

ζῇ

he lives

Pres Act Indic 3 Sg · ζάω

verb of the relative clause

→ verbal action or state

ζάω (pres. ζῇ): 'live'; 'the days which he lives' = as long as he lives; the lifelong term of the loan to the LORD.

αὐτός

he

Nominative

subject of ζῇ (emphatic)

→ participant prominence

αὐτός: 'he (himself)'; the emphatic subject of 'lives' — the child, for the whole of his own life, belongs to the LORD.

χρήσιν

as a loan

Accusative

predicate/cognate accusative (with κίχρῳ: 'as a loan')

→ object specification

χρήσις (acc. χρήσιν): 'a lending / loan / use'; the cognate noun of κίχρημι; 'a loan to the LORD' restates and seals the dedication — Samuel is the asked-for child now given back as the LORD's own; the play on לַשׁ ('ask / lend') reaches its climax here.

τῷ

to the

Dative

article (with κυρίῳ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

κυρίῳ

to the LORD

Dative

dative indirect object (recipient of the loan)

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of יהוה; the final word of the chapter names the LORD as recipient of the dedicated child — Samuel belongs wholly to the LORD, setting the stage for Hannah's song and Samuel's lifelong service (ch. 2–3).

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm,

and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.