

Notes, Comments, and Errata
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for

Learning Biblical Hebrew
A New Approach Using Discourse Analysis
by B. M. Rocine

Module Two—Direct Speech and More on the System of Verb Forms

p. 62. The three genres listed for this module are Predictive Narrative, Instructional Discourse, and Hortatory Discourse. These three genres are also listed on p. 63 showing their close relationship. We should add to this list Procedural Discourse, mentioned in the introduction to module one. Note that all four of these genres are listed in our summary chart for discourse analysis as *non-narrative*. Patton divides discourse into two type, narrative and non-narrative. He defines *non-narrative* as follows:

Non-Narrative: when a speaker addresses an audience for any purpose besides telling a story, whether to exhort, to predict, to instruct, or any other purpose. (Matthew H. Patton and Frederic Clarke Putnam, *Basics of Hebrew Discourse: A Guide to Working with Biblical Hebrew Prose and Poetry*, ed. Miles V. Van Pelt [Grand Rapids: Zondervan Academic, 2019], 44)

There is no contradiction in these terms. Patton places a story that predicts into non-narrative, since it shares all the verbal sequences and discourse markers with the other genres in the category. Rocine calls a story that predicts *Predictive Narrative*.

Although Rocine's four genres (other than historical narrative) are grouped together into non-narrative for discourse analysis, it is still worthwhile to retain the distinction between, as there will be some variation between the genres in translation.

LESSON 13

13.2c. As we changed the translation of the qatal, we will also make the change in the weqatal. We will translate וְאָמַר as “And (then) he will say.”

13.2c. In the case of וְהָיָה, we must recognize that “וְהָיָה accomplishes in non-narrative many of the tasks that הָיָה accomplishes in narrative” (*Basics of Hebrew Discourse*, 65). In our lesson verse, וְהָיָה is followed immediately by כִּי, “when,” which could introduce a new unit or a shift in time. We can leave וְהָיָה untranslated,

or use “now” as the translation.

13,3b and following. In line with our discussion in lessons 11 and 12, change *background* to *information*.

LESSON 14

14.2a. All forms of **יְבָרַךְ** should have a dagesh in the first letter. Delete **יְבָרֵךְ** from the list—this form does not appear in the Bible.

14.2b. Although **מִשְׁפָּחָה** can be translated *family*, it much more commonly means *extended family, clan*.

Although the plural can be written **מִשְׁפָּחוֹת**, it most commonly occurs with the *plene* spelling, **מִשְׁפָּחוֹת**.

14.2c.

נִפְשֵׁי plural construct: For **נִפְשֵׁי** read **נִפְשֵׁי**.

נִפְשָׁא singular w/possessive suffix: For **נִפְשָׁא** read **נִפְשָׁא**. (The form shown is the noun with possessive suffix *in pause*, with the accent on the penultimate syllable.)

נִפְשֵׁי plural w/possessive suffix: For **נִפְשֵׁיכֶם** read **נִפְשֵׁיכֶם**.

14.2d.

אֲבָתִי plural w/possessive suffix: For **אֲבָתִי** read **אֲבָתִי**.

14.3c. As we changed the translation of the X-qatal, we will also make the change in the X-yiqtol. We will translate **וְאֵלֶּם לֹא יַעֲשׂוּ** as “(And) they will not do them.” You will have to consider the context to determine what word to use in place of “And.”

14.4a–c. Compare these charts with the chart on page 7 of the *Discourse Analysis Summary Chart*, “Default verbal semantics.” Classroom discussion will clarify the differences.

LESSON 15

Lesson verse: For **עָבַדְתִּי** read **עָבַדְתִּי**.

15.3b.

Qal Qatal

For the verb **קָטַל**, there is (correctly) a *meteg* under the first letter of the Sing. 3 F

(קָטַלְה) and Plur. 3 F (קָטַלְו) forms. See note just below.

Plur. 2 M: For עֲשִׂיתֶם read עֲשִׂיתֶם.

Plur. 2 F: For עֲשִׂיתֶן read עֲשִׂיתֶן.

The *meteg* [,] that Rocine mentions in the paragraph just before “Piel Qatal” is invariably added in verb charts, but is not *always* used in the Masoretic text. The Masoretes assumed that the reader could identify a *qal qatal* verb in context and pronounce it correctly, whether or not it had a *meteg*. See the subsection “Ambiguous vowel: the vowel *qamets*—long or short?” in the first section (“Pronunciation is Important”) of Part 2 of the Hebrew Club Notes.

Piel Qatal

Sing 3 M: For the second קָטַל read קָטַל.

Sing 2 F: For קָטַלְתְּ read קָטַלְתְּ.

15.3d.

Rocine mentions that רָמַה, meaning *beguile*, only occurs in the piel. There is another root with exactly the same consonants that occurs in the Bible: רָמַה, meaning *shoot* or *throw*, occurs only in the qal.

Pausal forms

15.5a. It is not only at mid-verse and at the end of the verse that pausal forms can appear. They can appear with almost any disjunctive *ta’am* (see the section “The *te’amim* sometimes change the expected stressed syllable” in Hebrew Club notes).

15.5b. The *sof passuq* (usually written without a hyphen) is correctly identified here. However, the *sof passuq* itself is *not* a *ta’am*; it is preceded by the *ta’am siluq* [,], which looks exactly the *meteg* mentioned in 15.3b (page 80). The *siluq* is what marks a word as being at the end of the verse. That last word in the verse is then followed by a *sof passuq*.

15.5c. Not “all the accentual marks identify the accented syllable.” For a list of the eight that do not mark the accented syllable, see the section “The *te’amim* do not always indicate the stressed syllable” in Hebrew Club notes.” (Since these “accents” do not show the accented syllable, I prefer to call the marks by the Hebrew name, *te’amim*; singular, *tá’am*.)

LESSON 16

16.3a. Qal qatal of גָּתַל.

Singular 3 F. For גָּתַלְתְּ read גָּתַלְתְּ.

Plural 3 C. For **נִתְּנִי** read **נִתְּנִי**.

The Qal infinitive construct

16.4a (p. 88), last sentence. Grammars generally call the **ה** ending on the infinitive construct a feminine ending. Some call it a *paragogic he*, the “letter *hē* (**ה**, **הַ**) lengthening the end of a particular verb form, most often the imperative (~300 times) or the wayyiqtol (~100 times)” (Michael S. Heiser and Vincent M. Setterholm, *Glossary of Morpho-Syntactic Database Terminology* [Bellingham, WA: Lexham Press, 2013]). The two forms are identical; whichever description one uses for the form it does not change the meaning of the infinitive in any discernible way. Rocine introduces the *paragogic he* in Lesson 22.

16.4c. **לִצְאָתָּ** is attested in the Bible; however, **לִצְאָתָּה** is the more common form.

LESSON 17

17.4d.

The *wayyiqtol* forms shown are all correct. However, three need to have the accent noted, since it doesn’t fall on the ultimate syllable:

For **וַיִּשְׁמְעוּ** read **וַיִּשְׁמְעוּ**.

For **וַיִּשְׁכַּב** read **וַיִּשְׁכַּב**.

For **וַיַּעַשׂ** read **וַיַּעַשׂ**.

The *wayyiqtol* form shown for **וַיָּמָת** is correct, but the form is only found in pause, where the accent is on the last syllable. In other contexts, the form is **וַיָּמָתָה**.

It is especially important to notice the accented syllable in **וַיִּשְׁכַּב** and **וַיָּמָתָה**. The final syllable is not accented—the *qamets* in that syllable is accordingly pronounced [o] instead of [a] (a *qamets hatuph*).

17.4e Remember that the middle letter of a hollow (biconsonantal) verb is a vowel, not a consonant, even though Rocine calls it such here.

LESSON 18

18.2a. For the example illustrating the first part of the rule, substitute the following:

Deuteronomy 1:14 וַתֹּאמְרוּ טוֹב הַדָּבָר אֲשֶׁר-דִּבַּרְתָּ

And you said, "The thing that you said is good."

There is no noun to modify in the example shown in the text.

18.2c. Masculine plural definite.

In הַגְּדֹלִים, הַגְּדֹלִים has *not* become a noun; it is still an attributive adjective, as the translation itself shows. If הַגְּדֹלִים was by itself in the phrase, *then* it would be a substantive: *the great ones*.

18.3c. Irregular nouns (p. 102).

For אֲבִיךָ read אֲבִיךָ (construct plural with 2nd m.s. suffix)

For אֲחִיךָ read אֲחִיךָ (construct plural with 2nd m.s. suffix)

For the construct plural with 2nd m.s. suffix of בֵּית read בְּנֵיךָ (the *holam* dot is misplaced)

Discourse profiles for Predictive Narrative and Instructional Discourse

18.5a–b. As with the discourse profiles introduced in lessons 11 and 12, we will ignore these. We will let the discourse tell us whether it is presenting foreground or background, and then allow the text to tell us how quickly or slowly we are moving through the story.

LESSON 19

19.4b.

For אֱלֹהֶיךָ read אֱלֹהֶיךָ.

For 2mp, 2fp, 3mp, and 3fp of אֱלֹהִים, drop the accent mark (the accent is on the last syllable)

For יָֹֹֹ read יָֹֹֹֹ

Definition of *mappiq*. The *mappiq* is not limited to 3rd f. s. endings. Any time the final ך is to be pronounced, a *mappiq* will appear in the letter. One other use is in verbs with final ך which are *not* I-he verbs, but have the ך pronounced.

19.5a. Rule for Hortatory Discourse at the top of page 111.

This rule corresponds to the note on our Discourse Analysis Summary Chart for *weqatal* in non-narrative sequences (page 4): “Remember *weqatal*’s tendency to continue whatever semantic ideas (like tense aspects, mood, background) preceded it.”

However, it is not usual to translate the *weqatal* in the same way as you would in Instructional Discourse or Predictive Narrative. When following an imperative, a *weqatal* is normally translated with *shall*, rather than *will* in the other non-narrative genres (as you will see in most translations of our verse into English).

LESSON 20

20.2. To my knowledge, the furtive patakh *always* shifts the accent back one syllable.

20.4b, page 116: “The *weqatal* וְיָיָהּ in our current lesson verse breaks the chain of 2nd m. s. . . .” As we have noted before, the person, gender, or number of וְיָיָהּ as a *transition marker* is irrelevant. It has only one form. If וְיָיָהּ is not a transition marker, but a standard *weqatal*, then person, gender, number is relevant.

LESSON 21

21.2b. The designation of these verbs as “second class *1st yod* roots” is unique to Rocine. The usual designation is “original I-yod verbs.” The important feature to note is that the initial *yod* does not disappear—it may change into a vowel, but is always present, in contrast to the I-yod roots we have encountered so far.

21.2c. Chart of Wayyiqotols of וְיָיָהּ and וְיָיָהּ (page 123):

2ms qal of וְיָיָהּ: For וְיָיָהּ read -----.

2fp qal of וְיָיָהּ: For וְיָיָהּ read -----.

21.3a. Although both לֹא and לֹא־ give prohibited commands, a distinction is usually made between them:

In Biblical Hebrew the *yiqtol* / *imperfect* is used with לֹא to express an

(absolute) prohibition (“you *must* not ...”). By contrast, לֹא is typically used with the jussive to express the nuance of a temporally binding prohibition (“you *should* not ...”). (Christo H. J. van der Merwe, Jacobus A. Naudé, and Jan H. Koreas, *A Biblical Hebrew Reference Grammar*, Second edition [London: Bloomsbury T&T Clark, 2017], 163)

LESSON 22

22.3a. Change the rule to read:

RULE: A weqatal or series of weqatals may serve in Hortatory Discourse to give result or purpose. Translate the weqatal using English *so that* for the *vav* and *may be* instead of *will be* (in our lesson verse). “And thus” is also a possible translation—see the discourse summary chart, *weqatal* in non-narrative sequences, no. 3.

22.3b. The distinction between the various uses of *weqatals* is not as easy as Rocine is trying to make it. In fact, in our lesson verse, the ESV translates “Come and be our leader”—the *weqatal* is translated as a continuation of the imperative, a perfectly plausible translation. A more definitive result clause is found in the next word following what is quoted in our lesson verse: וְנִלְחָמָם. This is a *waw* + *yiqtol* after an imperativ form (the imperative in our lesson verse), which may be translated as Purpose (“so that”)—number 1 in the discourse summary chart. This is precisely what ESV has (“that we might fight”). Of course, it could also be simply Next step (no. 2 in the chart): “and then we will fight”).

22.3c. As with the last paragraph, determining the different uses of *weqatal* based upon one grammatical criterion (the person of the verb) is not nearly as clear-cut as Rocine describes. Translating the two *weqatals* as purpose clauses doesn’t make a lot of sense. “Speak” (an imperative omitted in the quoted verse) “so that we may hear” seems reasonable; but “Speak, so that we may do it” doesn’t seem reasonable. How does Moses’ speaking produce the result of having the people do what he said? (History shows otherwise.) The translation of the ESV seems more reasonable: “. . . and we will hear and do it.” This is “Next step (‘and then’),” number 1 for *weqatal* in non-narrative sequences. This is a promise, but not a guarantee—which seems a reasonable understanding of what the people are saying.

LESSON 23

23.3d. Change the rule to read:

RULE: When a yiqtol 3ms, 3fs, 3mp, or 3fp verb is first in its clause, it is jussive. When the yiqtol verb is *not* first in its clause, it is not jussive but the regular yiqtol. (See Miles V. Van Pelt and Gary D. Pratico, *Charts of Biblical Hebrew* [Grand Rapids: Zondervan, 2007], 220).

LESSON 24

24.6.b. Skip this exercise. See explanation in notes on assignments.

LESSON 25

Lesson verse and throughout the lesson: For אַחֲרֵיכֶם read אַחֲרֵיכֶם.

25.3a, page 144 (conjugation of בּוֹא).

Qal qatal, plural 3c: For בָּאוּ read בָּאוּ.

LESSON 26

26.3a. Note on top of page 151: Although the distinction between the 3ms and 1cs is usual, we should note that the 1cs pronominal suffix may also (occasionally) take the *energic nun*.