Rocine Lesson 19

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃
וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ

Deuteronomy 6:4–5

Goals

- Identify and read the Qal masculine singular imperative.
- Distinguish Hortatory Discourse from the other direct speech genres.
- Identify and read the pronominal suffixes.
- Learn the mitigative function weqatal in Hortatory Discourse.

What we already know

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ

- Let's try and translate the final clause of our lesson verse.
  - אהב means *love*
  - לֵבָב is a noun meaning *heart*
  - You may want to translate the *bet* on בְּכָל as *with* rather than *in*.
- Translation?

What we already know

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ

- Let's try and translate the final clause of our lesson verse.
  - אהב means *love*
  - לֵבָב is a noun meaning *heart*
  - You may want to translate the *bet* on בְּכָל as *with* rather than *in*.

- Translation?
  - *You shall love YHWH your God with all your heart.*

Review

שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהֹוָ֥ה אֱלֹהֵ֖ינוּ יְהֹוָ֥ה אֶחָֽד׃
וְאָהַבְתָּ֗ אֵ֚ת יְהֹוָ֣ה אֱלֹהֶ֔יךָ בְּכָל־לְבָבְךָ֖

1. Is the first word שְׁמַע a yiqtol form?

Review

שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהוָ֥ה אֱלֹהֵ֖ינוּ יְהוָ֥ה אֶחָֽד׃
וְאָ֣הַבְתָּ אֵ֖ת יְהוָ֣ה אֱלֹהֶ֑יךָ בְּכָל־לְבָבְךָ֖

1. Is the first word שְׁמַ֖ע a yiqtol form? No

2. Does it have the sign of either a Qal or Piel qatal form?

Review

שְׁמַע יִשְׂרָאֵל יְהֹוָה אֱלֹהֵ֣ינוּ יְהֹוָה אֶחָֽד׃
וְאָהַבְתָּ אֵת יְהֹוָה אֱלֹהֶ֑יךָ בְּכָל־לְבָבְךָ

1. Is the first word שְׁמַע a yiqtol form? No

2. Does it have the sign of either a Qal or Piel qatal form? No

3. What are the signs of the Qal and Piel qatal forms? (6.2b)

Review

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃
וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ

1. Is the first word שְׁמַע a yiqtol form? ☐ No

2. Does it have the sign of either a Qal or Piel qatal form? ☐ No

3. What are the signs of the Qal and Piel qatal forms? (6.2b)

4. What is the sign of the Qal participle? (12.2a)

> Qal: 1st root vowel is qamets
>
> Piel: 1st root vowel is hireq and doubling of second root

Review

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃
וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ

1. Is the first word שְׁמַע a yiqtol form? | No |

2. Does it have the sign of either a Qal or Piel qatal form? | No |

3. What are the signs of the Qal and Piel qatal forms? (6.2b)

4. What is the sign of the Qal participle? (12.2a) | Holem after first root letter |

5. What letter would very likely be prefixed to our word if it were an infinitive? (16.4a)

| Qal: 1st root vowel is qamets |

| Piel: 1st root vowel is hireq and doubling of second root |

Review

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃
וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ

1. Is the first word שְׁמַע a yiqtol form? [No]

2. Does it have the sign of either a Qal or Piel qatal form? [No]

3. What are the signs of the Qal and Piel qatal forms? (6.2b) [Qal: 1st root vowel is qamets / Piel: 1st root vowel is hireq and doubling of second root]

4. What is the sign of the Qal participle? (12.2a) [Holem after first root letter]

5. What letter would very likely be prefixed to our word if it were an infinitive? (16.4a) [lamed]

6. What is שְׁמַע?

The imperative

שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהוָ֥ה אֱלֹהֵ֖ינוּ יְהוָ֥ה אֶחָֽד׃
וְאָ֣הַבְתָּ֔ אֵ֖ת יְהוָ֣ה אֱלֹהֶ֑יךָ בְּכָל־לְבָבְךָ֖

1. Is the first word שְׁמַ֖ע a yiqtol form? | No |

2. Does it have the sign of either a Qal or Piel qatal form? | No |

3. What are the signs of the Qal and Piel qatal forms? (6.2b)

4. What is the sign of the Qal participle? (12.2a) | Holem after first root letter |

5. What letter would very likely be prefixed to our word if it were an infinitive? (16.4a) | lamed |

6. What is שְׁמַ֖ע? | An imperative |

> Qal: 1st root vowel is qamets
>
> Piel: 1st root vowel is hireq and doubling of second root

The imperative

שְׁמַע יִשְׂרָאֵל יְהֹוָה אֱלֹהֵינוּ יְהֹוָה אֶחָד׃

וְאָהַבְתָּ אֵת יְהֹוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ

RULE:

- The sign of the Qal masculine singular imperative is
  - a shewa under the first root letter:
- Translate this direct order with the English imperative.
  - *Listen!* or *Hear!*

The imperative

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃
וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ

The Qal imperative is often the 2nd person yiqtol forms minus the prefixed pronoun, in somewhat the same way that English imperatives leave the subject unwritten or unsaid.

English Imperative	Biblical Hebrew Imperative
(You) Listen to the voice of the people!	(תִ)שְׁמַע בְּקוֹל הָעָם
↑ unwritten subject	↑ unwritten subject

The imperative

שְׁמַ֥ע יִשְׂרָאֵ֖ל יְהוָ֣ה אֱלֹהֵ֑ינוּ יְהוָ֖ה אֶחָֽד׃

וְאָ֣הַבְתָּ֔ אֵ֖ת יְהוָ֣ה אֱלֹהֶ֑יךָ בְּכָל־לְבָבְךָ֖

It's the same for I-Nun and I-Yod roots. The prefix of the 2nd person Yiqtol is removed to form the imperative.

		Yiqtol 2ms	Imperative ms
I-Nun	נתן (Rocine 9)	תִּתֵּן	תֵּן
I-Yod	יצא (Rocine 3)	תֵּצֵא	צֵא

The imperative

שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהוָ֥ה אֱלֹהֵ֖ינוּ יְהוָ֥ה אֶחָֽד׃
וְאָ֣הַבְתָּ֔ אֵ֖ת יְהוָ֣ה אֱלֹהֶ֑יךָ בְּכָל־לְבָבְךָ֖

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			Yiqtol 2ms	Imperative ms
I-Nun	נתן	(Rocine 9)	תִּתֵּן	תֵּן
I-Yod	יצא	(Rocine 3)	תֵּצֵא	צֵא
also	לקח	(Rocine 9)	תִּקַּח	קַח
	חלך	(Rocine 3)	תֵּלֵךְ	לֵךְ

Genres (Review)

MODULE ONE:	MODULE TWO:
outside the "quotation marks"	*inside the "quotation marks" or Direct Speech*

Historical Narrative

Predictive Narrative
Instructional Discourse
Hortatory Discourse
Historical Narrative

+projection or
forward-looking genres

Genre	Task
Historical Narrative	Tell a story about the past.
Predictive Narrative	Tell a story set in the future.
Instructional Discourse	Tell how to do something.
Hortatory Discourse	

Genres (Review)

MODULE ONE: *outside the "quotation marks"*	MODULE TWO: *inside the "quotation marks" or Direct Speech*	
Historical Narrative	Predictive Narrative Instructional Discourse Hortatory Discourse Historical Narrative	+projection or forward-looking genres

Genre	Task
Historical Narrative	Tell a story about the past.
Predictive Narrative	Tell a story set in the future.
Instructional Discourse	Tell how to do something.
Hortatory Discourse	Influence the behavior of someone.

Hortatory Discourse

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃
וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ

Our lesson verse serves as our introduction to the Direct Speech genre Hortatory Discourse.

Hortatory Discourse

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ

Our lesson verse serves as our introduction to the Direct Speech genre Hortatory Discourse.

RULE:

- Hortatory Discourse is the +projection genre in which the speaker/writer is **persuading** his audience, or trying to alter its behavior.

- **One of** its mainline verb forms is the **imperative**.

- Like Predictive Narrative and Instructional Discourse, Hortatory Discourse is found only in direct speech.

Vocative

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ

Since the subject of an imperative is unwritten, יִשְׂרָאֵל cannot be the subject of the sentence even though it does name the one being spoken to. Rather it names the addressee. It's called a vocative.

Vocative

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃
וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ

Since the subject of an imperative is unwritten, יִשְׂרָאֵל cannot be the subject of the sentence even though it does name the one being spoken to. Rather it names the addressee. It's called a vocative.

The only way to distinguish between a vocative and the regular subject of the sentence is by context, and it is not always a clear distinction.

Pronominal suffixes in two verbless clauses

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ

אֱלֹהֵינוּ consists of a construct form and a pronominal suffix.

Pronominal suffixes can indicate possession or an object.

- Possession   on   nouns, preposition לְ

- An object   on   DDO, prepositions, verbs

Pronominal Suffixes on לְ

	Singular		Plural
3ms	לוֹ	3mp	לָהֶם
3fs	לָהּ	3fp	לָהֶן
2ms	לְךָ	2mp	לָכֶם
2fs	לָךְ	2fp	לָכֶן
1cs	לִי	1cp	לָנוּ

Animated Hebrew lecture 13

Find the differences in the endings.

	Basic Paradigm	DDO + suffix	Noun + suffix		Basic Paradigm	DDO + suffix	Noun + suffix
	Possessive	Objective	Possessive		Possessive	Objective	Possessive
3ms	לוֹ	אֹתוֹ	אֱלֹהָיו	3mp	לָהֶם	אֹתָם (468x) אֶתְהֶם (5x)	אֱלֹהֵיהֶם
3fs	לָהּ	אֹתָהּ	אֱלֹהֶיהָ	3fp	לָהֶן	אֹתָן (4x) אֶתְהֶן (13x)	אֱלֹהֵיהֶן
2ms	לְךָ	אֹתְךָ	אֱלֹהֶיךָ	2mp	לָכֶם	אֹתָם (1x) אֶתְכֶם (300x)	אֱלֹהֵיכֶם
2fs	לָךְ	אֹתָךְ	אֱלֹהַיִךְ	2fp	לָכֶן	(Not attested in HB)	אֱלֹהֵיכֶן
1cs	לִי	אֹתִי	אֱלֹהַי	1cp	לָנוּ	אֹתָנוּ (33x)	אֱלֹהֵינוּ

Note error in Rocine's table for DDO 2mp and 2fp.

Find the differences in the endings.

	Basic Paradigm ↓ Possessive	DDO + suffix [Holem] Objective	Noun + suffix Possessive		Basic Paradigm ↓ Possessive	DDO + suffix [Holem] Objective	Noun + suffix Possessive
3ms	לוֹ	אֹתוֹ	אֱלֹהָיו	3mp	לָהֶם	אֹתָם (468x) / אֶתְהֶם (5x)	אֱלֹהֵיהֶם
3fs	לָהּ	אֹתָהּ	אֱלֹהֶיהָ	3fp	לָהֶן	אֹתָן (4x) / אֶתְהֶן (13x)	אֱלֹהֵיהֶן
2ms	לְךָ	אֹתְךָ	אֱלֹהֶיךָ	2mp	לָכֶם	אֹתָם (1x) / אֶתְכֶם (300x)	אֱלֹהֵיכֶם
2fs	לָךְ	אֹתָךְ	אֱלֹהַ_יִךְ	2fp	לָכֶן	(Not attested in HB)	אֱלֹהֵיכֶן
1cs	לִי	אֹתִי	אֱלֹהַי	1cp	לָנוּ	אֹתָנוּ (33x)	אֱלֹהֵינוּ

Note error in Rocine's table for DDO 2mp and 2fp.

Find the differences in the endings.

	Basic Paradigm ↓	DDO + suffix	Noun + suffix		Basic Paradigm ↓	DDO + suffix	Noun + suffix
	Possessive	Objective	Possessive		Possessive	Objective	Possessive
3ms	לוֹ	אֹתוֹ	אֱלֹהָיו	3mp	לָהֶם	אֹתָם (468x) / אֶתְהֶם (5x)	אֱלֹהֵיהֶם
3fs	לָהּ	אֹתָהּ	אֱלֹהֶיהָ	3fp	לָהֶן	אֹתָן (4x) / אֶתְהֶן (13x)	אֱלֹהֵיהֶן
2ms	לְךָ	אֹתְךָ	אֱלֹהֶיךָ	2mp	לָכֶם	אֹתָם (1x) / אֶתְכֶם (300x)	אֱלֹהֵיכֶם
2fs	לָךְ	אֹתָךְ	אֱלֹהַיִךְ	2fp	לָכֶן	(Not attested in HB)	אֱלֹהֵיכֶן
1cs	לִי	אֹתִי	אֱלֹהַי	1cp	לָנוּ	אֹתָנוּ (33x)	אֱלֹהֵינוּ

Holem

Note changes.

Holem

Note error in Rocine's table for DDO 2mp and 2fp.

Find the differences in the endings.

	Basic Paradigm ↓ (Possessive)	DDO + suffix (Objective)	Noun + suffix (Possessive)		Basic Paradigm ↓ (Possessive)	DDO + suffix (Objective)	Noun + suffix (Possessive)
3ms	לוֹ	אֹתוֹ	אֱלֹהָיו	3mp	לָהֶם	אֹתָם (468x) / אֶתְהֶם (5x)	אֱלֹהֵיהֶם
3fs	לָהּ	אֹתָהּ	אֱלֹהֶיהָ	3fp	לָהֶן	אֹתָן (4x) / אֶתְהֶן (13x)	אֱלֹהֵיהֶן
2ms	לְךָ	אֹתְךָ	אֱלֹהֶיךָ	2mp	לָכֶם	אֹתָם (1x) / אֶתְכֶם (300x)	אֱלֹהֵיכֶם
2fs	לָךְ	אֹתָךְ	אֱלֹהַיִךְ	2fp	לָכֶן	(Not attested in HB)	אֱלֹהֵיכֶן
1cs	לִי	אֹתִי	אֱלֹהַי	1cp	לָנוּ	אֹתָנוּ (33x)	אֱלֹהֵינוּ

Holem

Note changes.

Qamets because noun is grammatically plural.

Note error in Rocine's table for DDO 2mp and 2fp.

Pronominal suffixes in two verbless clauses

שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהוָ֥ה אֱלֹהֵ֖ינוּ יְהוָ֥ה אֶחָֽד׃

וְאָ֣הַבְתָּ֔ אֵ֖ת יְהוָ֣ה אֱלֹהֶ֑יךָ בְּכָל־לְבָבְךָ֖

Homework:

- The four words in blue above can be translated as
  - two verbless clauses or
  - one verbless clause (other options exist as well).
- Read Rocine 19.4 and write down the translations for
  - the two verbless clause option and
  - the one verbless clause option.

Excursus on the Shema

Waltke/O'Connor (1990) §8.4.2g

The problems posed by the Shema (Deut 6:4) are numerous.[21] After the initial imperative and vocative, שְׁמַע יִשְׂרָאֵל 'Hear, O Israel,' there follow four words. However they are construed, it is agreed that no closely comparable passage occurs. The simplest solution is to recognize two juxtaposed verbless clauses: (a) יהוה אֱלֹהֵינוּ "YHWH is our God' (identifying clause, S-Pred); (b) יהוה אֶחָד 'YHWH is one' (classifying clause, S-Pred, with a numeral; cf. # 23). Few scholars favor such a parsing. Andersen takes ... יהוה יהוה as a discontinuous predicate, with the other two words as a discontinuous subject, 'Our one God is YHWH, YHWH.'[22] Other proposed parsings take the first two words as subject (viz., 'YHWH our God is one YHWH')[23] or the first three words (viz., 'YHWH, our God, YHWH is one') or even the first word alone. It is hard to say if אחד can serve as an adjective modifying יהוה. It is even less clear what the predicate אלהינו יהוה אחד would mean, though some scholars take it adverbially ('YHWH is our God, YHWH alone'). As Gerald Janzen observes, "the Shema does not conform exactly to any standard nominal sentence pattern," and further discussion falls outside the sphere of grammar.[24]

[21] See the discussion of J. G. Janzen, "On the Most Important Word in the Shema (Deuteronomy VI 4–5)," *Vetus Testamentum* 37 (1987) 280–300.

Hortatory Discourse

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָֽד׃
וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ

As noted above, our lesson verse serves as our introduction to the Direct Speech genre Hortatory Discourse.

- Hortatory Discourse is the +projection genre in which the speaker/writer is **persuading** his/her audience, or trying to alter their behavior.

Hortatory Discourse

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃
וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ

As noted above, our lesson verse serves as our introduction to the Direct Speech genre Hortatory Discourse.

- Hortatory Discourse is the +projection genre in which the speaker/writer is **persuading** his/her audience, or trying to alter their behavior.

Genre	Task
Historical Narrative	Tell a story about the past.
Predictive Narrative	Tell a story set in the future.
Instructional Discourse	Tell how to do something.
Hortatory Discourse	Influence the behavior of someone.

Hortatory Discourse

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ

- Can you see how the first clause above is neither Predictive nor Instructional?

Genre	Task
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Hortatory Discourse

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- What genre is the second clause?

Genre	Task
Historical Narrative	Tell a story about the past.
Predictive Narrative	Tell a story set in the future.
Instructional Discourse	Tell how to do something.
Hortatory Discourse	Influence the behavior of someone.

Hortatory Discourse

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃
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- If we translate וְאָהַבְתָּ in a literal, wooden fashion we may think the second clause could be predictive or instructional.

Genre	Task
Historical Narrative	Tell a story about the past.
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Hortatory Discourse	Influence the behavior of someone.

Hortatory Discourse

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃
וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ

- In fact, however, in Biblical Hebrew the second clause above is hortatory, not predictive nor instructional.

Genre	Task	Mainline Verb Form		Function
Historical Narrative	Tell a story about the past.	Wayyiqtol	(Rocine 1.2c)	Historical Narrative Mainline
Predictive Narrative	Tell a story set in the future.	Weqatal	(Rocine 13.2e)	Predictive Narrative Mainline
Instructional Discourse	Tell how to do something.	Weqatal	(Rocine 16.2a,3a)	Instructional Discourse Mainline
Hortatory Discourse	Influence the behavior of someone.	Imperative	(Rocine 19.2c)	Hortatory Discourse Mainline

Hortatory Discourse

שְׁמַ֞ע יִשְׂרָאֵל֙ יְהֹוָ֣ה אֱלֹהֵ֔ינוּ יְהֹוָ֖ה אֶחָֽד׃

וְאָ֣הַבְתָּ֔ אֵ֖ת יְהֹוָ֣ה אֱלֹהֶ֑יךָ בְּכָל־לְבָבְךָ֥

- In fact, however, in Biblical Hebrew the second clause above is hortatory, not predictive nor instructional.

- This is the case because the weqatal continues the sense of the imperative that precedes it, even if the imperatival sense is mitigated to some extent.

Genre	Task	Mainline Verb Form		Function
Historical Narrative	Tell a story about the past.	Wayyiqtol	(Rocine 1.2c)	Historical Narrative Mainline
Predictive Narrative	Tell a story set in the future.	Weqatal	(Rocine 13.2e)	Predictive Narrative Mainline
Instructional Discourse	Tell how to do something.	Weqatal	(Rocine 16.2a,3a)	Instructional Discourse Mainline
Hortatory Discourse	Influence the behavior of someone.	Imperative	(Rocine 19.2c)	Hortatory Discourse Mainline

Hortatory Discourse

שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהוָ֥ה אֱלֹהֵ֖ינוּ יְהוָ֥ה אֶחָֽד׃

וְאָ֣הַבְתָּ֔ אֵ֖ת יְהוָ֣ה אֱלֹהֶ֑יךָ בְּכָל־לְבָבְךָ֖

- In fact, however, in Biblical Hebrew the second clause above is hortatory, not predictive nor instructional.

- This is the case because the weqatal continues the sense of the imperative that precedes it, even if the imperatival sense is mitigated to some extent.

- So we can add a new line below.

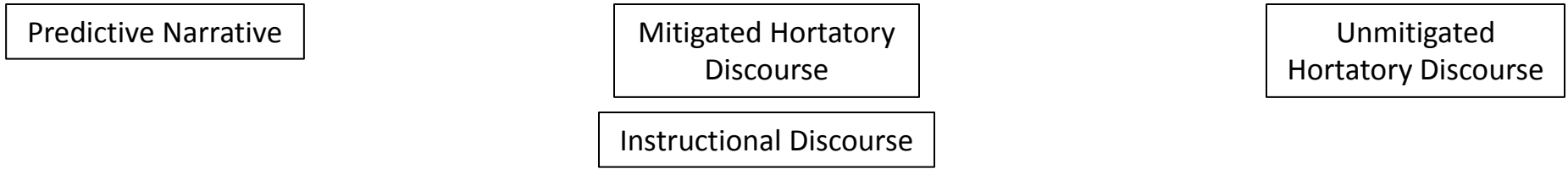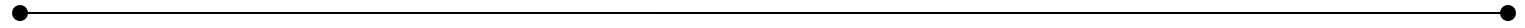| Genre	Task	Mainline Verb Form		Function
Historical Narrative	Tell a story about the past.	Wayyiqtol	(Rocine 1.2c)	Historical Narrative Mainline
Predictive Narrative	Tell a story set in the future.	Weqatal	(Rocine 13.2e)	Predictive Narrative Mainline
Instructional Discourse	Tell how to do something.	Weqatal	(Rocine 16.2a,3a)	Instructional Discourse Mainline
Hortatory Discourse	Influence the behavior of someone.	Imperative Weqatal	(Rocine 19.2c) (Rocine 19.5a)	Hortatory Discourse Mainline Hortatory – Mitigated Mainline

Mitigated Hortatory Discourse

שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהֹוָ֥ה אֱלֹהֵ֖ינוּ יְהֹוָ֥ה אֶחָֽד׃

וְאָֽהַבְתָּ֗ אֵ֚ת יְהֹוָ֣ה אֱלֹהֶ֔יךָ בְּכׇל־לְבָבְךָ֖

RULE: In Hortatory Discourse the weqatal is a continuation form. It generally continues the string of commands which was begun by one or more imperatives. The weqatal gives commands in a softened or mitigated style as compared to the direct order of the imperative. Translate them as you would in Instructional Discourse and Predictive Narrative.
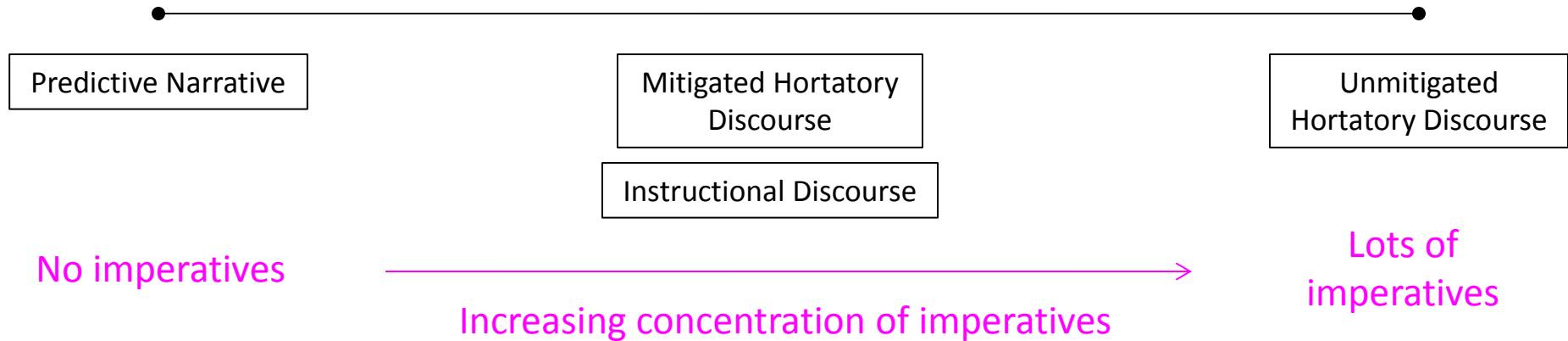
Genre	Task	Mainline Verb Form		Function
Historical Narrative	Tell a story about the past.	Wayyiqtol	(Rocine 1.2c)	Historical Narrative Mainline
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Instructional Discourse	Tell how to do something.	Weqatal	(Rocine 16.2a,3a)	Instructional Discourse Mainline
Hortatory Discourse	Influence the behavior of someone.	Imperative Weqatal	(Rocine 19.2c) (Rocine 19.5a)	Hortatory Discourse Mainline Hortatory – Mitigated Mainline

A continuum in Direct Speech Genres

Predictive Narrative	Mitigated Hortatory Discourse	Unmitigated Hortatory Discourse

Instructional Discourse

Genre	Task	Mainline Verb Form		Function
Historical Narrative	Tell a story about the past.	Wayyiqtol	(Rocine 1.2c)	Historical Narrative Mainline
Predictive Narrative	Tell a story set in the future.	Weqatal	(Rocine 13.2e)	Predictive Narrative Mainline
Instructional Discourse	Tell how to do something.	Weqatal	(Rocine 16.2a,3a)	Instructional Discourse Mainline
Hortatory Discourse	Influence the behavior of someone.	Imperative Weqatal	(Rocine 19.2c) (Rocine 19.5a)	Hortatory Discourse Mainline Hortatory – Mitigated Mainline

A continuum in Direct Speech Genres

Predictive Narrative

Mitigated Hortatory Discourse

Instructional Discourse

Unmitigated Hortatory Discourse

No imperatives

Increasing concentration of imperatives

Lots of imperatives

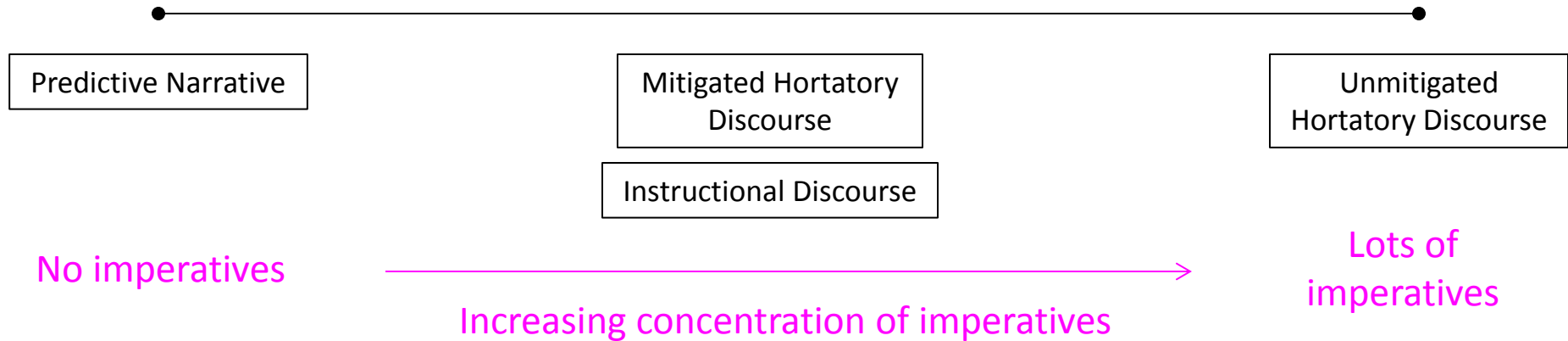| Genre	Task	Mainline Verb Form		Function
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Hortatory Discourse	Influence the behavior of someone.	Imperative Weqatal	(Rocine 19.2c) (Rocine 19.5a)	Hortatory Discourse Mainline Hortatory – Mitigated Mainline

A continuum in Direct Speech Genres

| Predictive Narrative | Mitigated Hortatory Discourse | Unmitigated Hortatory Discourse |

Instructional Discourse

No imperatives

Increasing concentration of imperatives

Lots of imperatives

A word about mitigation: *Mitigation* of Hortatory Discourse by replacing imperatives with weqatals (or yiqtols) does not necessarily reflect that the speaker is any less serious or earnest in his intentions. Mitigation merely reflects a gentler *style*.

Genre	Task	Mainline Verb Form		Function
Historical Narrative	Tell a story about the past.	Wayyiqtol	(Rocine 1.2c)	Historical Narrative Mainline
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Parsing the Verbs

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃
וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ

So how would we parse the verbs in the lesson verse?

Root	Stem	Form	PGN	Function	Root meaning
שמע					
אהב					

Parsing the Verbs

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃
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So how would we parse the verbs in the lesson verse?

Root	Stem	Form	PGN	Function	Root meaning
שמע	Qal	Imperative	ms	Hortatory Discourse Mainline	To hear
אהב					

Parsing the Verbs

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
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So how would we parse the verbs in the lesson verse?

Root	Stem	Form	PGN	Function	Root meaning
שמע	Qal	Imperative	ms	Hortatory Discourse Mainline	To hear
אהב	Qal	Weqatal	2ms	Hortatory - Mitigated Mainline	To love