Rocine Lesson 48

וְיִשְׁמְעוּ הַכְּנַעֲנִי וְכֹל יֹשְׁבֵי הָאָ֫רֶץ וְנָסַבּוּ עָלֵינוּ

Joshua 7:9

Goals

Identify and read

- subjunctive yiqtol

- geminate roots in the Niphal

What we already know

וַיִּשְׁמְעוּ הַכְּנַעֲנִי וְכֹל יֹשְׁבֵי הָאָרֶץ וְנָסַבּוּ עָלֵינוּ

What verb __form__ is the first word?

What we already know

וְיִשְׁמְעוּ הַכְּנַעֲנִי וְכֹל יֹשְׁבֵי הָאָ֫רֶץ וְנָסַבּוּ עָלֵ֫ינוּ

What verb <u>form</u> is the first word?

We-yiqtol
(not wayyiqtol)

What we already know

וַיִּשְׁמְעוּ הַכְּנַעֲנִי וְכֹל יֹשְׁבֵי הָאָרֶץ וְנָסַבּוּ עָלֵינוּ

How have we learned to interpret this verb form, when it is <u>clause-initial</u> (Rocine 23.3d)?

What we already know

וַיִּשְׁמְעוּ הַכְּנַעֲנִי וְכֹל יֹשְׁבֵי הָאָרֶץ וְנָסַבּוּ עָלֵינוּ

How have we learned to interpret this verb form, when it is <u>clause-initial</u> (Rocine 23.3d)?

- Clause initial forms are almost always mainline. Offline verbs tend to be in a position other than at the beginning of a clause. (See rule in 23.3d)
- Mainline verb forms:
  - Historical Narrative   wayyiqtol
  - Predictive Narrative   weqatal
  - Instructional Discourse   weqatal
  - Hortatory Discourse   imperative, jussive, cohortative, weqatal
- So, we would expect an initial yiqtol to be jussive.

What we already know

וְיִשְׁמְעוּ הַכְּנַעֲנִי וְכֹל יֹשְׁבֵי הָאָרֶץ וְנָסַבּוּ עָלֵינוּ

How could we translate the first phrase if we take the first word as jussive?

What we already know

וְיִשְׁמְעוּ הַכְּנַעֲנִי וְכֹל יֹשְׁבֵי הָאָרֶץ וְנָסַבּוּ עָלֵינוּ

How could we translate the first phrase if we take the first word as jussive?

"Let the Canaanites and all the inhabitants of the land hear …"

In context, however, the Israelites have just lost a battle to the people of Ai and Joshua is afraid that the Canaanites will hear the news and attack. In this instance the yiqtol clearly cannot be jussive even though it is in direct speech and is clause-initial (mainline).

What we already know

וְיִשְׁמְעוּ הַכְּנַעֲנִי וְכֹל יֹשְׁבֵי הָאָרֶץ וְנָסַבּוּ עָלֵינוּ

In this verse, the yiqtol is not expressing a wish but a possibility.

- Wish   *__Let__ the Canaanites __hear__ …*
- Possibility   *The Canaanites __might hear__ …*

What we already know

וְיִשְׁמְעוּ הַכְּנַעֲנִי וְכֹל יֹשְׁבֵי הָאָרֶץ וְנָסַבּוּ עָלֵינוּ

In this verse, the yiqtol is not expressing a wish but a possibility.

- Wish   ***Let*** *the Canaanites **hear** …*

- Possibility   *The Canaanites **might hear** …*

Both of these fall under the larger category **Subjunctive Mood**.

What we already know

וַיִּשְׁמְעוּ הַכְּנַעֲנִי וְכֹל יֹשְׁבֵי הָאָרֶץ וְנָסַבּוּ עָלֵינוּ

DEFINITION:

- Subjunctive mood is the speaker's expression
  - of desire (which we know as the volitive forms)
  - or possibility.
- The subjunctive mood contrasts with the indicative mood which is the speaker's expression of reality or knowledge.

Tense – Aspect – Modality

- What is mood (e.g. subjunctive mood or indicative mood)?

- How does mood differ from tense?

- How do these both differ from aspect?

Tense – Aspect – Modality

In modern linguistics many languages (incl. BH) are often described in terms of Tense-Aspect-Modality (TAM) and it's really helpful to have some understanding of this.

Tense – Aspect – Modality

Tense	Location in time	- Past - Present - Future …
Aspect	Relation to the flow of time	- A single block of time - Continuous flow of time - Repetitive occurrence …
Modality	Degree of necessity, obligation, probability, ability. Expresses the attitude of the speaker toward what they are saying.	- Indicative mood - Declarative mood - Evidential mood - Conditional mood - Subjunctive mood - Desire (volitional) *May he* - Possibility *He may, might* - Imperative mood - Interrogatory mood …

Tense – Aspect – Modality

The term [Tense-Aspect-Modality] is convenient because it is **often difficult to untangle these features of a language**. Often any two of tense, aspect, and mood (or all three) may be conveyed by a single grammatical construction, but this system may not be complete in that not all possible combinations may have an available construction. In other cases there may not be clearly delineated categories of tense and mood, or aspect and mood.

For instance, many Indo-European languages do not clearly distinguish tense from aspect. In some languages, such as Spanish and Modern Greek, the imperfective **aspect** is fused with the past **tense** in a form traditionally called the imperfect. Other languages with **distinct past imperfectives** include Latin and Persian.

Tense – Aspect – Modality

Tense	Location in time	• Past • Present • Future • …
Aspect	Relation to the flow of time	• A single block of time • Continuous flow of time • Repetitive occurrence • …

Modality	Degree of necessity, obligation, probability, ability. Expresses the attitude of the speaker toward what they are saying.	• Indicative mood
		• Declarative mood
		• Evidential mood
		• Conditional mood
		• Subjunctive mood
		   ○ Desire (volitional)
		   ○ Possibility
		• Imperative mood
		• Interrogatory mood
		• …

Yiqtol
(yiqtol as simple future)

Yiqtol
(x-yiqtol in procedural discourse, Rocine 35)

Yiqtol
(yiqtol as desire/ jussive)

May he
He may, might

Yiqtol
(yiqtol as possibility)

TAM in Biblical Hebrew

For a succinct summary of TAM in BH see

http://berithroad.blogspot.ca/2011/02/tense-aspect-mood-hebrew-verbs.html

More a fuller discussion see

http://www.artsrn.ualberta.ca/cocoon/JHS/a080.html

Ambiguities in the use of the yiqtol

וְיִשְׁמְע֞וּ הַכְּנַעֲנִ֣י וְכֹ֣ל יֹשְׁבֵ֣י הָאָ֔רֶץ וְנָסַ֖בּוּ עָלֵֽינוּ׃

When a yiqtol is **not** clause-initial it may be either subjunctive or indicative.

- Subjunctive
  - 2 Sam 19:31 גַּם אֶת־הַכֹּל יִקָּ֑ח
    *Even all, **may** he take (it)*

- Indicative
  - Gen 46:4 וְאָנֹכִ֕י אַעַלְךָ֖ גַם־עָלֹ֑ה
    *And I, I **will** bring you up, even a going up*

  - 1 Sam 16:17 וַיהוָ֖ה יִרְאֶ֥ה לַלֵּבָֽב
    *It is YHWH who **looks** at the heart*

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Once you have determined a yiqtol is **subjunctive**, it may be expressing either **desire** or **possibility**.

- Possibility
  - Genesis 42:37 אֶת־שְׁנֵי בָנַי תָּמִית אִם־לֹא אֲבִיאֶנּוּ אֵלֶיךָ
    *It is my two sons that you **may** kill if I do not bring him to you*

- Desire
  - Exodus 24:7 כֹּל אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע
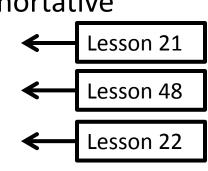   *All that YHWH has commanded, **may** we do and obey (it)*

Ambiguities in the use of the yiqtol

וְיִשְׁמְע֣וּ הַכְּנַעֲנִ֞י וְכֹ֣ל יֹשְׁבֵ֣י הָאָ֗רֶץ וְנָסַ֣בּוּ עָלֵ֔ינוּ

Parse וְיִשְׁמְע֣וּ

Root	Stem	Form	PGN	Function	Root meaning

Ambiguities in the use of the yiqtol

וְיִשְׁמְעוּ הַכְּנַעֲנִי וְכֹל יֹשְׁבֵי הָאָ֫רֶץ וְנָסַבּוּ עָלֵ֫ינוּ

Parse וְיִשְׁמְעוּ

Root	Stem	Form	PGN	Function	Root meaning
שמע	Qal	We-yiqtol	3mp	Express possibility	To hear

Discourse Profile for Hortatory Discourse

1. **Mainline**
   a. Imperative — Lesson 19
   b. Weqatal (for Mitigated Hortatory Discourse)
   c. Jussive — Lesson 23
   d. Cohortative — Lesson 24

Off-the-line:

Lesson 21.6b.4   Lesson 24.4

2. **Topicalization**: X-Imperative / X-Jussive / X-Cohortative

3. **Prohibitive Commands**: אַל or לֹא + yiqtol — Lesson 21

4. **Express possibility: yiqtol** — Lesson 48

5. **Consequence, purpose**: Weqatal — Lesson 22

6. **Consequence, purpose**: לֹא or פֶּן + yiqtol

7. **Consequence, purpose**: Embedded Predictive Narrative

8. **Identification of problem**: Embedded Historical Narrative

9. **Backgrounded activities**: Participle

10. **Scene setting**: Verbless Clause

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| Lesson 21.6b.4 | | Lesson 24.4 |

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Niphal of geminate roots

וַיִּשְׁמְעוּ הַכְּנַעֲנִי וְכֹל יֹשְׁבֵי הָאָרֶץ וְנָסַבּוּ עָלֵינוּ

Parse וְנָסַבּוּ

Root	Stem	Form	PGN	Function	Root meaning

Niphal of geminate roots

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Parse וְנָסַבּוּ

Root	Stem	Form	PGN	Function	Root meaning
סבב	Niphal	Weqatal	3cp	Off-line we-qatal: Purpose, consequence (here it's consequence)	To turn aside surround

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Parse וְנָסַבּוּ

Root	Stem	Form	PGN	Function	Root meaning
סבב	Niphal	Weqatal	3cp	Off-line we-qatal: Purpose, consequence (here it's consequence)	To turn aside surround

For Niphal Geminate morphology study the verb tables.

Also see Animated Hebrew chapter 39.

Polel, and Pilpel

Polel and Pilpel are two special stems/binyanim that can occur with Geminates.

- Equivalent to Piel in meaning

- Important but …
  - Not many attested
  - Easy to recognize

Polel

- Polel follows the pattern סוֹבֵב in all forms.
  - Don't confuse this with the Qal Participle.
- See table in Rocine 48.5a

Pilpel

The Pilpel stem is a result of doubling the essential two letters of a root.

- גלל -> גִּלְגֵּל Qatal 3ms *he is a roller*

II-Ayin and II-Waw also occur in the Pilpel

- כּוּל -> כִּלְכֵּל Qatal 3ms *he is a sustainer, nourisher*

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Also see Animated Hebrew chapter 40.