THE VERBS OF ESTHER: A DISCOURSE

ANALYSIS OF A POST-EXILIC TEXT

by

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ABSTRACT

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The Verbs of Esther: A Discourse Analysis of a Post-Exilic Text seeks to describe the narrative main clause verbs, the quotation formula verbs, and the verbs in quotations found in the text of Esther. These verbs provide key information about the discourse structure of the text. While there are several examples of discourse studies in pre-exilic Biblical Hebrew, there are only a few in post-exilic Biblical Hebrew and none using the text of Esther.

The analysis depends on the theoretical proposals of Longacre and Miller. While many of their findings and analysis remain true for this post-exilic text, there are several instances where the data departs from their findings. This may be due to several factors including diachronic language change, Aramaic influence, and author preference.

For the narrative main clause verbs, Longacre's bands of saliency remain a useful and insightful guide. A new factor considered is the role of transitivity on a verb's saliency. For the quotation formula verbs, the standard formula is the single verb אָמַר *ʾāmar* 'he said' instead of the pre-exilic לֵאמֹר *lēʾmōr* 'to say' and there are quotation formulas in the narrative that Miller indicates do not exist in pre-exilic Biblical Hebrew. For the verbs in quotations, a saliency

schema is proposed for each discourse type and the hortatory saliency schema is explored in detail.   This dissertation provides a window into the complex world of post-exilic Biblical Hebrew narrative. There is still more research to be done in this understudied field.

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CHAPTER 1

INTRODUCTION

<u>1.1 Biblical Hebrew verbs: a post-exilic discourse study</u>

When I initially proposed this study, I had hoped to cover a range of fields including discourse analysis, Biblical studies, and historical linguistics. However as my research progressed, it became evident that I had proposed a life time of work. This current work has been reduced to a discourse study of the main clause verbs in Esther which includes the narrative verbs, the quotation formula verbs, and the quotation verbs. A study of this sort still involves both discourse analysis and the whole range of Biblical studies. The historical linguistic element has been postponed for a future study[i].

Now of the two fields, discourse analysis is the younger starting in the 1950's with publications by Zellig Harris (1952, 1963) urging linguists to look beyond the sentence in their study of language. Biblical studies is the older of these fields existing among Jewish scholars and scribes for as long as the Hebrew Scriptures have been in existence; although, these studies were written down only during the medieval period in the *Midrashim*, 'commentaries.' This current study has added to the knowledge of these fields. For the field of discourse analysis, the discourse features of a post-exilic book have been explored. Biblical studies have gained insights into an often neglected book of the Old Testament.

1.1.1 Biblical studies focusing on Esther

Jewish and Christian scholars esteem Esther as a very well-written narrative in the Hebrew Bible (Dillard and Longman III 1994:192; Jobes 1999:173). The three sections of the

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Hebrew Bible are the *Torah* 'law,' the *Nebi'im* 'prophets,' and the *Kethub'im* 'writings.' The *Torah* encompasses the books of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The *Nebi'im* includes the prophetic books such as Ezekiel, Jeremiah, Daniel, and the Twelve, i.e. the Minor Prophets. The *Kethub'im* includes literary books like Psalms, Proverbs, and Song of Solomon. In the Hebrew Bible, Esther is located in the *Kethub'im*. The Rabbinic opinion that Esther was a work of Wisdom literature is one of the reasons of its placement in this section. The famous Jewish scholar Moses Maimonides (1135-1204) believed that Esther was second only to the *Torah* in importance (Dillard and Longman III 1994:189; Jobes 1999:21). Bernhard Anderson (1950:32) says, "Esther at least has the advantage over these [other texts] of being a vivid and engaging story which, according to numerous literary critics, deserves to be reckoned among the masterpieces of world literature."

Despite this high esteem, Esther has often been overlooked in Biblical studies, because of its lack of religious values: for example, the characters in this narrative are not blatantly Jewish in lifestyle; Mordecai advises Esther to hide her Jewish identity; Esther actively seeks to conform to the pagan lifestyle of the Persians to win the heart of the king. Additionally, there is no explicit mention of God throughout the entire Esther narrative. This narrative thus stands in stark contrast to Daniel, another post-exilic Biblical individual and narrative. Like Esther, he was a captive living in a king's palace in a foreign land, but he stood up for his Jewish values; he refused to eat unclean foods and to change his lifestyle at the risk of his life. These differences between Esther and Daniel may be why there were no commentaries for Esther written during the first seven centuries of the Christian church (Jobes 1999:19-22).

While understanding the quality of the text is important, it is also crucial to glean the historical context and purpose of the text that one wishes to analyze. The field of Biblical studies assists in this quest for understanding the historical background of the text. The book of Esther explains the origin of the Jewish festival of Purim and it details how the Jews survived under the rule of a pagan king. The identity of the author of the Book of Esther is not clear; Augustine believed that Ezra was the author; the Talmud explains that the men of the Great Synagogue

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were its authors; however, Clement of Alexandria judges Esther's uncle, Mordecai, to be the author. The name of the festival of Purim comes to Biblical Hebrew as an Akkadian loanword for *lots* and refers to the lots which Haman, the antagonist, casts in the narrative. This narrative occurs during the Persian Period (600 BC – 425 BC) of Jewish history. At this time, the Jews are not a separate nation, but are in exile living under the rule of Persia. During the reign of Cyrus (600 BC – 527 BC), the Jews were allowed to return to Jerusalem, and they finished rebuilding the temple around 516 B.C. Not all of the Jews returned to their homeland, however, many remained in the foreign lands, perhaps because they feared the dangers of travel and had become comfortable where they were located. Our main characters, Esther and Mordecai, are examples of these Jews. The narrative is set in Susa which is located in modern Iran.

Within the text of Esther, the first character that is introduced is King Ahasuerus, whose Greek name is Xerxes I[ii], who reigned over Persia from 486-465 B.C. During his reign, Persia was an empire that stretched from India to Ethiopia. The names of the characters and other issues have caused some debate over the historical accuracy of this narrative; however, the purpose of this study is not to debate this issue, but to discover the verbal discourse features of the text.

This discourse study of the Esther narrative will identify the verbal elements that make it possible to characterize a post-exilic Biblical Hebrew narrative as well-written and the pragmatic functions of these elements. Longacre (1977:17-29), in his "Discourse Manifesto," identified several elements of that a discourse study explores: participant reference; pronominalization; tense, mode, and voice of verbs; conjunctions and back reference; nominalization and topicalization; locational and temporal expressions; variations in quoted speech; detail and elaboration; types on any structural level; and 'mystery' particles. The discourse analyst would be interested in the distribution and/or pattern of the occurrence of these elements. This study undertakes to describe the verbal element: the narrative, the quotation formula and the quotation main clause verbs in Esther. In Longacre's *Joseph: A Story of Divine Providence (2003)*, he describes the macrostructure, verb rank, participant reference, variation in formulas of quotation,

dialogue, and the constituent structure of the Joseph story. In his study of this pre-exilic story, Longacre limited his verbal research to the main clause verbs (Longacre 2002:82). To create an opportunity for comparison, this study will aim at analyzing the main clause verbs, the quotation formula verbs and the quotation verb choices of the post-exilic Biblical Hebrew narrative, *Esther*. This comparison will provide a better understanding of the post-exilic narrative style that utilized the pre-exilic narrative style as a model. The differences will most likely be subconscious errors introduced by the author into the post-exilic language of her/his day.

1.1.2 Discourse analysis

Discourse analysis has shown that different languages have different methods for composing their various genres of literature. In addition, not every native speaker is able to employ fully all of these methods effectively. In particular, some are more gifted at creating narrative discourses than others so that not all narratives are created equal. Accordingly, any discourse analyst should be informed concerning the quality of work that is found in the text (Longacre 1977).

The use of Discourse analysis on Biblical Hebrew began in the early 70s. Andersen (1970, 1974, 1994) and Longacre (1976, 1985, 1986, 1992a, 1992b, 1994a, 1994b, 1995a, 2002, 2003a, 2003b) are just two of the linguists who added to our knowledge of Biblical Studies with their discourse analysis of Biblical Hebrew. Several have followed in their footsteps with discourse studies on specific books of the Old Testament: Genesis (Longacre 2002, Winther-Nielsen 1992; Bailey 1983; Fox 1983; Bailey 1993; Hornkohl 2003; Bandstra 1992; Bergen 1982), Exodus (Dawson 1994; Bergen 1984; Longacre 1995b) Judges (Revell 1985, 1993), Ruth (Johnson 1993; Rebera 1981; Green 1982), 1 Samuel (Hallberg 1986, 1989), Psalms (Buth 1992; Wendland 1993), Proverbs (Salisbury 1994), Song of Songs (Callow 1994), Isaiah (Rosenbaum 1997), Jeremiah (Smith 1979), Amos (Abela 2003; Müller 2005), Jonah (Longacre and Hwang 1994), Hosea and Joel (Wendland 1995), Micah (Andersen 1994), and Zechariah (Clark 1994). However, discourse analysts did not get around to analyzing post-exilic narratives. There are

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very few published discourse analyses of the post-Exilic narratives: Esther, Daniel, Ezra, and Nehemiah. In fact, only the book of Daniel has been analyzed for discourse themes (Bruce 2003) and for word order (Buth 1987).

Even when an analyst considers just a feature of Biblical Hebrew for study, s/he tends to leave the post-exilic narratives out of the corpus. Andersen's work on verbless clauses uses just the Pentateuch for his corpus (1970). Similarly, Miller's *The Representation of Speech in Biblical Hebrew narrative: a linguistic approach* excludes the post-exilic narratives, because "late biblical prose has been shown to differ from earlier prose both syntactically and lexically" (1996 20). Bandestra (1992) investigated Biblical Hebrew word order from the text of Genesis 22. Thus this discourse analysis on the verbs of the Esther narrative fills a void by analyzing a part of the under-studied corpus of post-exilic literature and allows for further comparison with the pre-exilic literature.

In particular, there have been many studies on Biblical Hebrew verbs, because they are such a difficult feature of the language. Longacre, Miller, Andersen, and Niccacci have offered interesting insights into the Biblical Hebrew verb with their work. Andersen (1970) analyzed the nominal clause found in the Pentateuch on formal and semantic criteria. Miller (1999) edited a book on nominal or verbless clauses. Niccacci (1994) investigated the verb based on the placement of the verb within the sentence.

Longacre (2002) offers a hierarchy for the narrative Biblical Hebrew verbs regarding foregrounding and backgrounding. His study of the Joseph story provides five saliency Bands within the verb rank for Biblical Hebrew narrative discourse:

Band 1 within the narrative framework is the storyline. This Band is generally composed of the verb known as Imperfect *waw*-consecutive, preterite, or *wayyiqtol*. This is the foregrounded material of the narrative. When this form is translated, instead of using a present future tense which is normal for the prefixed or imperfect verb, it is narrative past tense.

Band 2 is the secondary storyline which is composed of the perfect initial and the noun before the perfect. This tense translates as past and frequently refers to events as a whole.

Band 3 is for backgrounded activities. This Band contains *hinnēh* + participle, participle alone, or noun before the participle. The participle is unique in its role with nominal and verbal characteristics. When translated, it indicates an ongoing event or activity that may involve repeated actions.

Band 4 is the setting and terminus which may be either a *wayyiqtol* of *hāyâ* 'to be', perfect of *hāyâ* 'be', a nominal clause, or existential clause with *yēš* 'there is' or *ʾên* 'there is not.'

A nominal or verbless clause is a clause that has no verbal element. Some define this more broadly to include any clause that begins with a nominal element instead of a verbal. Waltke and O'Connor (2004) identify two uses of the verbless clause identification (who?) and classification (what is it like?).

Band 5 is the irrealis. This would be any verb clause that has been negated, any contrary to fact, potential reality, or result (Longacre 2002).

The narrative main clauses of Esther will be examined in the order of Longacre's saliency Bands.

Band 1: Storyline	1. Preterite primary [*wayyiqtol* form]
Band 2: Backgrounded Actions	2.1 Perfect 2.2 Noun + perfect (with noun in focus)

Band 3:
Backgrounded
Activities
	3.1 *hinnēh* + participle
	  3.2 Participle
	    3.3 Noun + participle

Band 4: Setting	4.1 Preterite [*wayyiqtol* form] of hāyâ, '[to] be' 4.2 Perfect of hāyâ, '[to] be' 4.3 Nominal clause (verbless) 4.4 Existential clause with yēš
Band 5:	5. Negation of verb clause: irrealis (any band)

Figure 1.1 Verb Rank in Narrative Discourse (Longacre 2003:81)

This view of the narrative structure for Biblical Hebrew appears to be the most prevalent in the study of Biblical narratives, so by using it, this study would be accessible to Biblical Studies as well as Linguistics. Additionally, this would allow for a better diachronic comparison in future

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studies. As Heimerdinger (1999:10) acknowledges in his book *Topic, Focus and Foregrounding in Ancient Hebrew Narrative,* Longacre's model "has come to dominate the world of Old Testament discourse analysis." However, Heimerdinger strongly disagrees with Longacre's model due to an apparent misunderstanding of Longacre's fundamental principles.

The Longacre and Bowling model posits that all discourse types have a dominant verb form for that type. For a Biblical Hebrew narrative discourse, that verb is the *wayyiqtol*. This verb expresses the foreground material for the narrative. Foreground material is culturally important information that moves the story along. This type of material is in opposition with background material which provides the necessary details for the reader to understand the story. This background information, typically Band 5, also provides needed information to deduce the macrostructure (Hallberg 1989). Heimerdinger appears to confuse the broad notion of foregrounding and backgrounding with the narrower notion of focus and topic. Focus and topic are on the clause level in contrast to surrounding clauses while foregrounding and backgrounding are on the text level. Based on his mistaken assumption, Heimerdinger proposes that Longacre's model is circular, rigid, and simplistic.

However, Heimerdinger's own model appears subjective. He (Heimerdinger 1999:224) suggests that Biblical Hebrew narrative foreground may be determined through "repetitions of words, phrases, or sentences," by the author doing something unpredictable in the storyline, and the author's evaluative material. His suggestion of repeating word, phrases or sentences sounds strikingly similar to Longacre's (1996:39) concept of rhetorical underlining: the use of "parallelism, paraphrase, and tautologies of various sorts to be sure you don't miss it." Heimerdinger's suggestion of the author doing something unexpected in the storyline requires the reader to know what is expected. This is a very difficult requirement since the reader is at least separated from the reality of the text by thousands of years. It is subjective, because what is expected from the reader comes from the reader's life-experience. Finally, his concept of author's evaluation focuses on "external" or overt and "internal" or implicit evaluation (Heimerdinger 1999:242-259). External evaluations are found in the historical narratives, but rarely elsewhere. These external

evaluations occur when "the narrator-speaker leaves the story world to address the comment directly to the hearer" (Heimerdinger 1999:242). Internal evaluations include such devices as repetition of a key word, direct speech, intensifiers, quantifiers, comparators, and explicatives. Longacre recognizes the importance of evaluations in his comments regarding the composer. He explains that "the narrator may inject himself into the story as a first person participant" or that through stylistic decisions the viewpoint of the composer is reflected (Longacre 1996:29-31).

Quotation formulas are another area of study that Longacre covers in his analysis of the Joseph story. He (Longacre 2002:157) defines the typical quotation formulas as "some form of the verb *ʾāmar* 'say', +/- nouns and/or pronouns." Longacre's research in quotation formulas focuses on the role of speaker and addressee identification in the quotation formula. He recognizes that quotation formulas tend to have more than just one verb in them. These verbs may be verbs of motion, psychological orientation or a speech act. Any quotation with multiple verbs, he defines as an expanded quotation formula. Miller (1996:48-61) also recognizes that quotation formulas may have multiple verbs, but she limits the types of verbs in her formulas to 'metapragmatic' verbs or essentially verbs of speaking. Miller examines the quotation formulas found in Biblical Hebrew and determines several pragmatic functions. She divides the forms of quotation formulas into the categories of direct and indirect quotations. The direct quotation formulas may have single verb, multiple verbs, or verbs with לֵאמֹר *lēʾmōr* 'to speak.' On the other hand, "an indirect quotation may be represented in one of three syntactic forms of indirect speech -- as a sentential complement (syndetic or asyndetic), as an infinitival complement, or as a nominal complement (noun phrase, prepositional phrase, or deictic)" (Miller 1996:94). In this study, I will use her analysis of quotation formula types as a starting point to investigate the quotation formulas found in the Esther narrative.

Most research on the topic of Biblical Hebrew dialogue has focused on identifying the type of quotation formula (direct or indirect) (Miller 1996) or on speech act verbs (White 1988; Zatelli 1993). Longacre's research concentrates on dialogue paragraphs. He identifies and

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analyzes these paragraphs within the Joseph story; however this study will analyze the verbs in the quotations of Esther only from the narrower perspective of the verbs themselves. Through this research, I propose hierarchal structures based on the notional types: narrative, hortatory, expository, or procedural. Longacre (2002:107-121) posits a hortatory and predictive discourse verb rank in his study of the Joseph story. Additionally, he discusses procedural and expository discourse, but does not posit a formal saliency scheme for them. Also a discussion on instructional Biblical Hebrew discourse can be found in Longacre's analysis of Exodus 25-30:11 (1995b: 45-47). The hortatory discourse cline will be described in detail in the fourth chapter describing the verb clauses in quotation.

1.2 Methodology

1.2.1 Theoretical background

Using Longacre's and Miller's works as a foundation, I will analyze the Hebrew text looking at the specific features of the main clause verbs: narrative, quotation formulas and quotation. Then, I will determine what generalizations I may draw from the analysis. The text will be from the standard text of the *Biblia Hebraica Stuttgartensia*. All translations in this text will be provided from the *New American Standard Translation* unless otherwise noted. I will use the software program *BibleWorks* to assist with my analysis. *BibleWorks* is a software program which allows word, phrase, and morphological searches in the *Biblia Hebraica Stuttgartensia*. It will allow me to do a limited search on the Book of Esther for all the *wayyiqtol* verb forms or other forms of interest and will highlight them for me in the text. It also contains five Biblical Hebrew lexicons and one grammar that are linked to the text. This will allow easy access to the Biblical Studies approach to ambiguous grammatical data.

1.2.2 Charting

There are many possible forms of charts available for discourse analysis including constituent charts: Thurman charts, Semantic Structural Analysis trees, Rhetorical Structure Theory analysis trees, and so on. For the purposes of this study, a constituent chart is of the most benefit, because it more clearly highlights unique ordering in the sentence structure. To create a constituent chart, one has columns corresponding to the sentence constituents and in the most common order that those constituents appear.

For Biblical Hebrew, this would be Reference/Introducers/Pre-posed Elements/ Independent Clause/ Post-posed Elements. The reference would refer to the appropriate verse. Introducers would include phrases such as "On the third day" or "Each day;" while, pre-posed elements would include fronted material from the independent clause or a subordinate clause. The post-posed elements would include any post-posed constituents from the independent clause or a subordinate clause. Each clause column is further divided into Verb/ Subject/ Object[iii]. (See example of chart below) If there is a variance in the order, this chart highlights the difference by not allowing the constituent to be placed in its usual column. If the constituent is missing from its normal location, then a comment such as "fronted," "post-posed," or "0" will be placed in its location. The "0" indicates that the constituent is not explicitly in the text for that sentence. This will be a common occurrence for the subject constituent, because, frequently, Biblical Hebrew does not require an explicit subject. If a sentence does not require a constituent (for example because of argument structure), that column will remain blank. Each horizontal line represents a sentence in the text. Color coding is also a useful tool in this chart. I use different colors to distinguish between *wayyiqtol* forms, imperfect forms, participles, infinitives, and perfect verb forms. For quotation formulas, I highlight the reference column with blue, and the reference column will be green for the quotation. In the cases where these overlap, the introducer column will be highlighted appropriately. According to Longacre and Hwang, there are five main characteristics of this charting method:

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(1) The sentence (not the clause) is the basic unit. (2) Grammatical constituents are largely kept together. (3) Any irregularity of word order stands out. (4) Independent clauses are clearly separated from pre- and post-posed dependent clauses. (5) The text is recoverable from the chart so that we may work directly with the chart in our analysis (Longacre and Hwang 1994).

Table 1.1 Constituent Chart for Biblical Hebrew Narrative

Reference	Introducer	Preposed clause			Independent Clauses			Post Nuclear Elements		
		V	S	O	V	S	O	V	S	O

This form of charting appears to be the most appropriate to do a discourse analysis of the Esther narrative. Through the visual layout, this chart highlights the differences in the verbs and quotation formulas which I analyze. This charting also makes distinguishing the discourse structure of Esther much simpler. The pattern of various verb form usage is more apparent, which allows me to determine where episodes begin and end.

1.3 Discourse Structure of Esther

As a foundation to this study, I determined the discourse structure of the Esther narrative based on the charting described previously. Esther is a self-contained story (Heimerdinger 62). This narrative was read in its entirety every year in the Jewish celebration of Purim. It is understood as a complete story. This makes it an excellent selection for a discourse analysis. Everything of the discourse structure is included in the ten chapters found in the Hebrew Bible (see Table 1 below). This structure is effectively used by the author to further emphasize the macrostructure of God's providential care of His people even when He appears absent and explains the Purim festival. In this section, I will describe only a few of these episodes, namely, the temporal setting, staging, a pre-peak episode, the inciting moment, and the first peak in the Esther narrative to enable the reader to understand my conclusions in this dissertation. These episodes provide key examples of how Biblical Hebrew episodes are formed and how these episodes develop a narrative. This discussion will focus specifically on how the verbs provide the framework for the episodes.

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The episodes were determined based on Longacre's overall scheme as found in *The Grammar of Discourse* (1996). The schematic structure of a narrative encompasses the idea of plot. Longacre (1996:34) explains, "This notional structure is, in effect, a *schema* on which climactic narrative discourses are built." The schematic elements include exposition, inciting moment, developing conflict, climax, denouement, final suspense, and conclusion. Narrative discourse may be divided into episodes that describe the setting (often exposition), start the plot (inciting moment), add tension (developing conflict), bring everything together (climax), begin the resolution (denouement), continue to resolve (final suspense) and bring it to an ending (conclusion). The pre-peak episodes, exposition, inciting moment, and developing conflict, build toward the peak, climax, and peak', denouement. The post-peak episodes begin to resolve the conflict to a reasonable ending. For the Esther narrative, the peak is the climax of the narrative. The peak' of Esther is the denouement.

These schematic elements frequently correspond with language-specific surface features. For the Esther narrative the exposition is 1:1-8, providing the background information to the story. 1:1-8 introduces the time setting for the narrative "Now it took place in the days of Ahasuerus" (1:1) and situation: the king was giving banquets and so was the queen. The king as a character is introduced. Additionally, similar characteristics are found in 2:5-7 and 2:11-14, which provide setting information for pre-peak episodes. In 2:5-7, two more key characters are introduced, Mordecai and his niece Esther, and in 2:11-14, the process of choosing the new queen is described. These three episodes contain perfect, infinitive and participle verbs. The perfect and the participle verb are well known to be for backgrounded and introductory narrative material (Longacre 2002:74-75; van der Merwe 1994:339-341).

Table 1.2 Discourse Structure of Esther

Episode	Reference		Summary
	1:1-3	Temporal setting	During Ahasuerus' reign
	1:4-8	Stage	Description of the king's splendor
1	1:9-22	Pre-peak	Queen Vashti's refusal to come at the king's command & the king's decree against her

Table 1.2 - *Continued*

2	2:1-4	Pre-peak	The King misses the queen and decides to search for a new queen
3	2:5-10	Pre-peak	Esther taken to the king's palace
4	2:11-18	Pre-peak	Esther wins the king's favor
5	2:19-23	Pre-peak	Failed assassination attempt
6	3:1-6	Pre-peak	Haman honored and Mordecai refuses to bow down before Haman
7	3:7-15	Pre-peak Inciting Moment	Haman undertakes to destroy the Jews
8	4:1-17	Pre-peak Developing conflict	Mordecai sends Esther before the king without invitation
9	5:1-8	Peak	Esther approaches the king without invitation and invites him and Haman to a banquet
10	5:9-14	Between peaks	Haman plans to have Mordecai hanged
11	6:1-12a	Between peaks	The king has Haman honor Mordecai for saving the king's life.
12	6:12b-14	Between peaks	Haman's wife predicts his downfall
13	7:1-10	Peak'	Esther reveals Haman's plot to destroy her people to the king and the king has Haman hung on the gallows that he had made for Mordecai
14	8:1-17	Post peak	The Jews are saved through Esther's petition and Mordecai rises in power
15	9:1-10	Post peak	The Jews are assisted by the king and Mordecai becomes powerful
16	9:11-16	Post peak	Esther asks for another day for the Jews to destroy their enemies.
17	9:17-24	Post peak	The Feast of Purim inaugurated
18	9:25-32	Closure/Didactic peak	Summary of events and explanation of feast
19	10:1-3	Finis	The kingdom returns to normal and Mordecai is honored.

The portion of 1:1-8 of the Esther narrative is exposition as discussed above. In this section, we will describe the temporal setting (1:1-3) in more detail. This setting has the prototypical beginning phrase of וַיְהִי בִּימֵי אֲחַשְׁוֵרוֹשׁ *wayəhî bîmê ʾaḥašwērôš* 'and it came about in the days of Ahasuerus.' Eskhult (1990:115) notes that "the opening sentence in Esther, where *wayhi bime 'Ahašweroš* certainly shows no deviation from the earlier usage."

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Many Biblical stories begin with the הָיָה *hāyâ* 'to be' verb in the *wayyiqtol* form and a time expression. The author often uses a participle and an infinitive for her/his next verbal thoughts. The next tensed verb is in 1:3 with עָשָׂה *ᶜāśâ* 'he [the king] made [a banquet]' a *qal* perfect. It is an initial perfect. This event provides the time of the narrative and introduces one of the main characters, Ahasuerus. Continuing the exposition, the next unit 1:4-8 sets the stage for the narrative by describing the splendor of the kingdom. As stated before, this unit consists of perfects, participles, and infinitives, which signal that this material is background information and not an episode.

Next, the plot begins to move forward. The first sentence of the first episode has a fronted proper noun וַשְׁתִּי הַמַּלְכָּה *waštî hammalkâ* 'Vashti the Queen' before the perfect verb. The next sentence (1:10) has a fronted time expression and an indirect quotation with a perfect verb, אָמַר *ᵓāmar* 'he said,' in the quotation formula. We find our first foreground verb, וַתְּמָאֵן *wattəmāᵓēn* 'and she refused,' (12) where Vashti responds to the indirect quotation. This is followed by וַיִּקְצֹף *wayyiqṣōp* 'and he [the king] got angry' (12) and וַיֹּאמֶר *wayyōᵓmer* 'and he [the king] said' (13). The quotation formula for the quoted material has a long description of the addressee in verses 13-14. The king's words are found in verse 15.

Then Memucan's reply uses a *wayyiqtol* verb in its quotation formula (16a). His quotation is several clauses long (16b-20). The final three sentences indicate the king's acceptance of Memucan's proposal with וַיִּיטַב *wayyîṭaḇ* 'and it was pleasing' (1:21), וַיַּעַשׂ *wayyaᶜaś* 'and he [the king] did' (1:21) and וַיִּשְׁלַח *wayyišlaḥ* 'and he [the king] sent out' (1:22), all in the *wayyiqtol*. This pre-peak episode (1:9-22) provides surface structure clues that the story has begun with the *wayyiqtol* verbs and the use of quotations. Most pre-peak episodes consist of

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these foreground verbs and quotations. Normally, perfects and participles are found around the margins of the pre-peak and peak episodes.[iv]

Passing over several pre-peak episodes to 3:8-15, the Inciting moment, the narrative begins to get exciting. Uniquely, it begins with a quotation formula in the *wayyiqtol* (3:8-9). The quotation contains Haman's request to destroy the Jewish people, the predicament of the narrative. The king responds by וַיָּ֫סַר *wayyā́sar* 'and removing' and וַיִּתְּנָ֫הּ *wayyittənāh* 'giving' (3:10) his signet ring to Haman. Both of these verbs are in the *wayyiqtol*. Next there is another quotation formula in the *wayyiqtol* where the king grants Haman's request.   The final quotation formula verb וַיִּכָּתֵ֫ב *wayyikkātēḇ* 'and it was written' (3:12), also in the *wayyiqtol*, describes the scribes propagating the decree to destroy the Jews. The last two sentences have perfects as their main verb signaling the end of the episode. In terms of plot structure, this is the episode where trouble commences.

The peak (5:1-8) describes Esther's first appearance before the king without his invitation. The peak of a narrative is "any episodelike unit set apart by special surface features and corresponding to the climax or denouement in the notional structure" (Longacre 1994:37). This is a moment of high tension in the narrative. It begins as the temporal setting began with וַיְהִ֫י *wayəhî* 'and it was' in the *wayyiqtol* and a time reference בַּיּוֹם הַשְּׁלִישִׁי וַתִּלְבַּ֫שׁ *bayyôm haššəlîšî wattilbaš* 'in three days.' Unlike the temporal setting, however, the next couple verbs remain in the *wayyiqtol*. These verbs described Esther's actions as she prepares and goes before the king. The next sentence again begins with וַיְהִ֫י *wayəhî* 'and it was,' (5:2) but has no specific time setting. כִּרְאוֹת *kirʾôṯ* 'as seeing' may be a time expression, but it does not have a specific time setting. In this sentence again, all the main clause verbs are *wayyiqtol* or in the foreground.

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Next in this peak episode is found a quotation margin in the *wayyiqtol*. Interestingly, the subject comes last in this sentence. This quotation is a direct quotation of the king asking Esther her troubles. She responds, and the quotation formula remains in the foreground. The king issues an order to her response, and still the quotation formula remains in the foreground. In 5:5, the king and Haman's actions are given still in the *wayyiqtol* verb. The next sentence is a crucial point in the narrative. It is another quotation formula, but this quotation is introduced with two verbs, both in the *wayyiqtol*. The king is once again asking Esther to state her request. Esther responds, and her quotation formula is also two *wayyiqtol* verbs. Esther's long response is the end of the first peak.   The main surface features that mark this peak are the two-verb quotation formula for both the king and Esther speaking, and the *wayyiqtol* verbs. These quotation formulas only occur during high tension moments in the narrative.

Using Longacre's principles, I have divided the Esther narrative into episodes. Observing the verb tenses and quotation formulas, I determined the discourse structure of Esther which guides this analysis of the verbs of Esther. The author wove together several minor narratives to create the Esther narrative. A significant factor considered in this discourse analysis was the macrostructure that provides an overview as to how the discourse structure has been designed.

1.4 The Macrostructure

A macrostructure is a "higher-level semantic or conceptual structure that organize[s] the 'local' microstructures of discourse" (van Dijk 1980:v). Macrostructure refers to the global thematic structure, in this case, of the narrative. This global thematic structure "may be derived or inferred from microstructures" (van Dijk 1980:13). Microstructures includes the sentence or local level features of a text such as sentences, clauses, phrases, and words. Just as the macrostructure is derived from the microstructure, the microstructure is also influenced by the macrostructure (van Dijk 1980:26-106, 1977:130-166).

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While many macrostructures for various biblical narratives have been posited over the years, the exact process for determining the macrostructure of a text has yet to be determined. In fact, Longacre and Hwang (1994:340) state, "Generally, one can intuitively formulate a macrostructure first, and then check this against the information given in the grammatical forms of varying weight and dominance." The macrostructure of a text defines its global coherence or purpose. It is in essence the thesis statement for the text. All of the lower level structures of paragraphs, sentences, and clauses refer back to the macrostructure for their purpose. The macrostructure for the Book of Esther will most likely be discovered through the purpose of the text; therefore, I have surveyed the ascribed purpose for Esther in several commentaries.

Most scholars ascribe the purpose behind this text to be describing the origin behind the festival Purim; this is, after all, the purpose stated in the text (Esther 9:19-22). Carey Moore agrees, "The author of Esther was primarily concerned with telling an interesting and lively story which would provide the 'historical' basis for the festival of Purim" (Moore 1971:LIII). Jack Sasson, in his literary analysis of Esther, claims,

> The Book of Esther tells Jews that their national liberation festival originates in a historical event. It explains to them why such a festival bears the non-Hebrew name Purim and instructs them how to observe it. It also seeks to imbue them with pride at the accomplishments of Jewish ancestors who lived in a strange land and faced ruthless foes (Sasson 1987:335).

Some suggest that the text exists to reassure post-exilic Jews that even though God appears distant, He is still active behind the scenes protecting them from peril and extinction. The "accidental developments" that eventually lead to the preservation of the Jews are God's actions to protect His chosen people (Anderson 1950:36). Elaine Thomas suggests that the macrostructure of the book is to describe the miraculous deliverance of the Jews during the reign of King Xerxes (Thomas 2000:9). Mervin Breneman introduces his commentary on the Book of Esther as "the story of a woman and her role in the deliverance of the Jews from the murderous plan of Haman in the Persian Empire during the reign of Xerxes (485-464 B.C.)" (Breneman 1993:277).

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The macrostructure of Esther is, then, to describe the providential care of God's people regardless of their location, and to explain the name and the observance of the feast of Purim. The Esther narrative demonstrates God's providential care of His people even when He appears absent and explains the Purim festival, and this macrostructure, as we will demonstrate, is evident in the linguistic structure of the narrative.

1.5 Summary of chapters

1.5.1 Main clause verbs

Using Longacre's narrative hierarchy for Biblical Hebrew verbs and Hopper and Thompson's concept of transitivity and foregrounding, this chapter will identify, analyze and evaluate each of the main clause verbs throughout the Esther narrative. Through this study, I will reaffirm Longacre's basic understanding of the narrative verbal hierarchy and propose a new component of the hierarchy dealing with transitivity. Additionally, this chapter will explore the way that verbs are used more globally in discourse. These features include verb repetition and verb-subject disagreement.

While many of Longacre's findings remain intact, there are a several novel components to the hierarchy. The Band 1 narrative hierarchy is sub-divided into three sections based on the Esther narrative. Band 1.1 and 1.2 are divided according to transitivity where the author has a choice between a transitive verb and an intransitive verb stem (see 2.2.1 The *wayyiqtol* verb clause). The final division, Band 1.3, is the periphrastic use of the *wayyiqtol* form of הָיָה *hāyâ* (see 2.2.5.1 The *wayyiqtol*). In Band 2, this research brought to light that a fronted object before a perfect verb was more marked than a fronted subject or location (see 2.2.2.1 Noun + Perfect).

For the global discourse features, verb-subject disagreement and verb sequence repetition provided fruitful study. In several instances throughout the Esther narrative, the subject was plural, but the verb was singular. This indicated that the initial character in the subject was

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the principal of the action (see 2.3.1 Verb-subject disagreement). In addition, this study found examples of verb repetition in the Esther narrative with rhetorical function, including overlay, paraphrastic repetition, resumptive repetition, and repetition for marking (see 2.3.2 Verb sequence repetition).

1.5.2 Quotation formula verbs

This chapter will use Miller's speech representation analysis to investigate the quotation formulas found in the Esther narrative. The use of quotation formulas as a discourse feature will be explored focusing on the types of direct and indirect quotations specifically found in Esther and how the author uses these as discourse features.

The Esther narrative used two forms of direct quotation formulas. The single-verb quotation formula was the most basic (see 3.2 Direct quotation formulas in Esther). This basic quotation formula was used as internalized speech to provide insight into a character's motivation (see 3.2.3 Direct quotation as internatlized speech). The multiple-verb quotation formula may be further divided into two tensed verbs or a tensed verb with an infinitive. The two tensed verb multiple-verb quotation formula tended to mark critical episodes (see 3.2.2.1 Two or more tensed verb quotation formulas) The tensed with an infinitive multiple quotation formula appeared only in a mitigated conversation (see 3.2.2.2 One tensed verb and an infinitive quotation formulas).

There are three indirect quotation formulas in the Esther narrative: sentential, infinitival, and reduced. Sentential indirect quotation formulas have the quotation material subordinated to the quotation formula by a complementizer (see 3.3.1 Sentential indirect quotation formulas). The most common indirect quotation is the Infinitival indirect quotation formulas. This form has the quotation material beginning with an infinitive verb (see 3.3.2 Infinitival indirect quotation formulas). The reduced indirect quotations may be further categorized by nominal and prepositional. A nominal reduced indirect quotation has the quotation material as the direct object of the quotation formula verb. All nominal reduced indirect quotations in Esther have the direct object marker (see 3.3.3.1 Nominal reduced indirect speech quotation formulas). The

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prepositional reduced indirect quotation formulas have the quotation material introduced by עַל

ʿal 'on, according to' or the clitic כְּ kə 'as, according to' (see 3.3.3.2 Prepositional phrase

reduced indirect speech quotation formulas).   Indirect quotation formulas may also include

multiple verbs like the direct quotations (see 3.3.4 Indirect quotation formula verb sequences).

The global discourse features for quotation formulas included indirect quotation formulas

followed directly by direct quotation formulas, quotation mirroring, and embedded quotations.

There are a couple examples in the Esther narrative where an indirect quotation is directly

followed by a direct quotation. Both of these quotations are spoken by the same speaker and the

quotation material is very similar (see 3.4.1 Indirect quotation formula followed by direct quotation

formula). Quotation mirroring creates irony, because the author has one character speak in a

specific manner and then later in the story has that character's foil speak in the same or similar

manner (see 3.4.2 Quotation mirroring). There are several examples of embedded quotations.

Many of the matrix quotations are direct quotations, which is expected. However, there are two

examples of indirect quotation formulas containing embedded indirect quotations, which is

unexpected (see 3.4.3 Embedded quotation formulas).

1.5.3 Verbs in quotations

This chapter focuses on the main clause verbs found in the quotations and the possibility

of hierarchies for these verbs based on the appropriate types. Very little previous research has

been focused on such verbs in discourse. However, there do appear to be hierarchial patterns

for each type of discourse.

In this chapter, I analyzed three notional types: expository, procedural, and hortatory

discourse. Expository discourse had very few examples of quotations long enough in length to

analyze. The hypothetical hierarchy is provided and one example is analyzed (see 4.2.1

Expository quotations).   In the same way, procedural discourse quotations had very few

examples so the hierarchy was provided and an example discussed (see 4.2.3 Procedural quotations).

There were several examples of the hortatory discourse in quotations. Based on these quoations a revised hortatory discourse hierarchy was proposed (see 4.2.4.1 Hortatory verb rank). Then each of the verb forms found in the hortatory discourse hierarchy was analyzed (see 4.2.4.2 Hortatory quotations).

The global discourse concerns for verbs in quotations included the repetition of participles and verbless questions. The negative participle sentence using the verb root שׁוה *šoweh* 'satisfy' is repeated three times in the narrative (see 4.3.1.1 Participles). The repeated verbless questions are repeated during times that Esther's life may be in danger (see 4.3.1.2 Verbless questions).

<u>1.6 Conclusion</u>

There have been discourse studies of Biblical Hebrew verbs in narrative. However, many studies have avoided post-exilic narratives in favor of the pre-exilic. This has resulted in a gap in our knowledge of Biblical Hebrew. Quotation formulas have been analyzed from a pre-exilic corpus; but, the post-exilic narratives have been neglected. Researchers have hardly begun to explore quotation verbs, yet there are patterns that need to be explored. Previous research provides a platform to dive into the post-exilic verb found in the narrative of Esther.

CHAPTER 2

MAIN CLAUSE VERBS

2.1 Introduction

Identification of discourse features in the Esther narrative with special reference to the

verb is the focus of this study. This chapter focuses on the non-quotation main clauses. It will

identify, classify and describe each main clause type and its relationship with the narrative. While

Esther is a post-exilic narrative, Longacre's analysis of the Joseph story, a pre-exilic text, will

provide a framework to begin the analysis. Despite the chronological and cultural differences

between these two narratives, there are a number of similarities so that the two narratives share

discourse structure features. The author of the Esther narrative wrote with the pre-exilic style in

mind, but s/he is not consistent. The differences are most likely subconscious slips indicative of

its post-exilic status.

2.1.1 The clause in Biblical Hebrew

2.1.1.1 Definition of a main clause

A clause includes a predicate and a subject and expresses a proposition. Usually, there

is a main clause that may stand alone as a sentence. A compound sentence is a grammatical

unit made up of one or more clauses. Main clauses may be joined with subordinate clauses or

coordinated clauses. A main clause may be distinguished from a subordinating clause by the

absence of any clear subordination grammatically or semantically. The main clause within

Biblical Hebrew may be a verbal or nominal clause. The verbal clause has a verbal predication

(Givón 1983). The nominal clause does not have a verb, but still expresses a predication. In information structure studies, a clause has also been defined as having a topic and a comment. The topic is "what the clause is going to be about" and usually communicates shared knowledge. The comment is new information and is usually associated with the predicate (Heimerdinger 1999:101-106; Keenan and Schieffenlin 1976:337-338). Topic and comment are "functions assigned to part of the semantic representation of a sentence" (van Dijk 1980:95).

2.1.1.2 Limitations and focus of this chapter's study

This particular study is focusing on main clauses. It does not examine any of the subordinate clauses except to note their existence in relationship with the main clause. In the case of coordinating clauses, each main clause will be examined. The relationship between the two clauses will be noted within the analysis. The main focus of this study is to note the function of these clauses within the narration, recognize discourse features with special reference to the verbs, and to compare this analysis with previous studies. Additionally, this chapter excludes all quotation margins and subordinate clauses as well as the material found within quotations.

2.1.2 The verb in Biblical Hebrew

2.1.2.1 Stems

The most basic verb stem in Biblical Hebrew is the *qal* in that it has the least morphological elements. In fact, the very meaning of the word *qal* is light, basic, i.e. non-derived. This stem is used 68.8 % of the time in the Hebrew Bible (Waltke and O'Connor 1990:361). There are seven major verb stems that can be derived from the *qal* forms; these are *niphal*, *piel*, *pual*, *hiphil*, *hophal*, and *hithpael* (Weingreen 1959:100). There are other minor stems (*poel*, *pilpel*, *polel*, *hithpalpel*, etc.) based on the major forms (Waltke and O'Connor 1990:359-361). A

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brief summary of the characteristics of these derived forms will be presented to illustrate the verbal expressions possible in the language. (See the chart below)

The *niphal* has three moods: the reflexive, middle and passive. The *niphal* reflexive indicates an action for or concerning oneself. The *niphal* middle indicates that the patient is the subject of the verb. The agent is identical in reference to the patient and is not expressed separately. The *niphal* passive is the passive for the *qal* form. Of the three moods, this final form is the most common for the *niphal* (Weingreen 1959:101). According to Waltke and O'Connor (1990:378), this form and the *qal* are unique in not having any causation expressed with their form.

The *piel* stem can demonstrate any one of the following: the factitive, causative, intensive, and declarative. The *piel* factitive changes the valence of a *qal* verb from univalent to divalent. For example, "He made clean" become "He cleansed it." In the first example, there is no overt object, while the second example sentence has an object. The *piel* causative indicates the agent caused a state to happen. The *piel* intensive indicates a repeated or busy action; this is the most common usage of this verb tense. The *piel* declarative is a proclamation. The *pual* form is the passive of the *piel*.

The *hiphil* stem has two voices: causative and factitive. The *hiphil* causative indicates that the agent caused the action or process. This is the most common usage of this verb stem. The *hiphil* factitive transforms a univalent verb of the *qal* stem into a divalent verb. This is analogous to the *piel* factitive. The *hophal* form is the passive of the *hiphil*.

The *hithpael* has these voices and aspects: reflexive, reciprocal, and iterative. The *hithpael* reflexive has the referent for the direct object being the same as the subject; this is the most common usage for this stem. The *hithpael* reciprocal indicates an action that is jointly completed such as "converse" or "Look at one another." The *hithpael* iterative designates a continuous action (Gesenius 1910:149-151).

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Table 2.1 Biblical Hebrew Verbs

Stem	Tense	Mood
Qal	Perfect	Simple
	Imperfect	
Piel	Perfect	Factitive
	Imperfect	Causitive
		Intensive
		Declarative
Pual	Perfect	Passive
	Imperfect	
Niphal	Perfect	Reflexive
	Imperfect	Middle
		Passive
Hiphil	Perfect	Causitive
	Imperfect	Factitive
Hophal	Perfect	Passive
	Imperfect	
Hithpael	Perfect	Reflexive
	Imperfect	Reciprical
		Iterative

2.1.2.2 Semantics and transitivity

Another interesting feature of the stem system within Biblical Hebrew is that some roots may occur only in a certain stem while other roots may use a number of the stem forms. With any aspect of discourse that allows a choice, there is a possibility that there is a discourse feature embedded in that choice. In this case, stem choice frequently affects the valence or the Transitivity of the clause. According to Hopper and Thompson (1980:294), "Transitivity is a global property of clauses, that is a continuum along which various points cluster and tend strongly to correlate with the independent discourse notions of foregrounding and backgrounding respectively." There is a rough correlation between foregrounding and backgrounding of a clause and the degree of transitivity, so that the higher the degree of transitivity the higher possibility that the clause will be foregrounded. Transitivity has several components: number of participants, kinesis, aspect, punctuality, volitionality, affirmation, mode, agency, affectedness of

object, and individuation of object. In this paper, we will focus on participants, volitionality, and agency.

For Transitivity, the number of participants must be two or more, because no transfer of an action can occur unless there are at least two participants involved. Volitionality is the property of a clause where the agent's desire to do an action is evaluated. If the agent acts decisively, then there is a plus value of volitionality to the clause. Additionally, agency is the property by which the agent is actively causing the action. In Biblical Hebrew, the verb roots that allow choices between the various stems allow a choice to occur that affects Transitivity and thus the clause's status in regard to backgrounding and foregrounding. The stems that are passives (*pual*, *niphal*, *hophal*) will have a lower Transitivity than those that are active (*qal*, *piel*, *hiphil*, *hithpael*), because the number of participants is lowered or suppressed in the passive construction. Volitionality and agency will also be affected by the passive constructions, because the agent will be lacking. Thus, a clause that has a *qal*, *piel*, *hiphil*, or *hithpael* verb stem will more likely have a higher value of Transitivity and also a higher value of foregrounding than the stems *pual*, *niphal*, or *hophal*. This value will be evaluated throughout this chapter.

2.1.3 Tense and aspect in Biblical Hebrew narrative

Verb tense and aspect have been shown to be extremely important for discourse study (Hopper 1982; Labov 1972; Longacre 1989). It is expected that the mainline events in most narratives will be in a particular tense or aspect and that other tenses or aspects can be typically characterized as being non-mainline for narrative although possibly associated with the mainline of other genres like predictive, hortatory, and others (Longacre 2002). A shift in tense or aspect can be an indication of the peak or some other portion of the narrative (Longacre 1989). He (Longacre 2002:62) says, "Discourse grammarians are coming to recognize more and more that in the telling of a story in any language, one particular tense is favored as the carrier of the backbone or storyline of the story while other tenses serve to present the background, supportive, and depictive material in the story."

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<u>2.2 Description of the main clause in Esther</u>

In the 223 main narrative clauses, including quotation formulas, but not clauses in quotations, found in Esther, there is a variety of tenses and forms although the most frequent form is the *wayyiqtol* verb. There are also perfects, participles, and negated clauses. These main clauses may have pre-posed or post-posed subordinate clauses. A pre-posed clause occurs before the main clause while the post-posed clause is after it. The post-exilic narrative of Esther contains a proportionally larger number of subordinate clauses than pre-exilic narratives. This may be a distinguishing feature of the post-exilic narrative, which exploits pre-exilic literature as a model. There are instances of pre-posed clauses in cases that pre-exilic Biblical Hebrew narrative would not allow. Traditionally, *wayyiqtol* and *wəqatal* verbs are first in their sentences; however, there are a few examples where a *wəqatal* or a *wayyiqtol* verb has pre-posed clauses (4:11; 5:9; 8:6) (see 4.2.4.2.5 for further description of *wəqatal* verb clauses). Additionally, certain verb tenses are more likely to have pre-/post-posed clauses than other verb tenses. These subordinate clauses provide clues to the narrative structure especially when the pre-posed clause is a temporal setting clause. This chapter seeks to describe each of these types main clauses, their subordinate clauses, and to explore the way that they are used within the narrative.

2.2.1 The wayyiqtol verb clause

2.2.1.1 Description

The *wayyiqtol* verb or the storyline verb occurs more frequently than any other type of verb throughout the text of Esther and that is even with excluding the *wayyiqtol* quotation margins or the *wayyiqtol* of הָיָה *hāyā* 'it was.' It appears to maintain the main storyline as it does in Longacre's analysis of the Joseph story. By definition, *wayyiqtol* verbs maintain a VSO ordering, because for the conjunction, וֹ 'and' to be prefixed to the imperfect verb, the verb must be the first

constituent of the clause. *Wayyiqtol* forms characteristically exist in *wayyiqtol* sequences that lead into a quotation. A *wayyiqtol* sequence is a series of main clauses that are *wayyiqtol* verbs. These *wayyiqtol* main clauses may have subordinate clauses, but there is no non-*wayyiqtol* main clause among them. *Wayyiqtol*s rarely, if ever, have a pre-posed subordinate clause; however, it is not uncommon to have a post-posed subordinate clause following the *wayyiqtol* main clause. Additionally, the *wayyiqtol* appears in most stems even including a fairly rare one: the *hithpalpel*. The only common verb stem that is not found within the Esther text as a *wayyiqtol* is the *hophal*. The *hophal* stem occurs three times in the text of Esther and only in subordinate clauses. This fact appears to provide additional evidence to support Hopper and Thompson's claims regarding low Transitivity and backgrounding since the *hophal* stem is passive. Regardless, the ones that do occur are the *qal*, *piel*, *pual*, *niphal*, *hiphil*, *hithpael*, and the *hithpalpel*. The *pual* and *niphal* are passive stems and thus suggest that there is something more to discover regarding Transitivity and the verb clause's positioning within the narrative hierarchy. I would propose that the hierarchy of Longacre's Bands of saliency for narrative may be further sub-divided regarding the Transitivity value of the clauses, with 1.1 including the higher transitivity stems and 1.2 including the lower transitivity stems. A *qal* stem would be higher in the hierarchy than a *niphal* or *pual*.

2.2.1.1.1 The qal stem

As the most common stem, in Esther as in all of Hebrew Scriptures, the *qal* stem provides the most basic meaning to the verb. This basic meaning can be seen in וַיָּבֹא

wayyāḇôʾ (4:9) 'and he came' which is a *qal* third person *wayyiqtol* masculine singular. The *hiphil* and *hophal* stems are available in this verb, but they add causative and passive causative meanings respectively. This particular verb occurs during the developing conflict episode where Esther and Mordecai's dialogue is facilitated by Hathach. The next clause is a quotation formula verb for an indirect quotation. Before the *qal wayyiqtol* clause is an indirect quotation from Mordecai (not shown). This *wayyiqtol qal* verb is unusual in not being a part of a sequence of

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wayyiqtol verbs: 87 of the 99 *wayyiqtol* verbs are in such a sequence. However, it is not unique in being sandwiched between two quotations.

2.1 Esther 4:9[v]

<div dir="rtl" align="center">

וַיָּבוֹא הֲתָךְ וַיַּגֵּד לְאֶסְתֵּר אֵת דִּבְרֵי מָרְדֳּכָי׃

</div>

And came Hathach and related to Esther the words of Mordecai

Hathach **came back** and related Mordecai's words to Esther.[vi]

2.2.1.1.2 The piel stem

The first *piel wayyiqtol* verb for the text of Esther occurs in the first pre-peak episode. This verb signifies that the storyline has begun with the use of the first *wayyiqtol* verb. וַתְּמָאֵ֣ן

wattəmāʾēn (1:12) 'and she refused' is a *piel* third feminine singular. The verb root מֵאֵ֣ן

mēʾēn 'he refused' exists only in the *piel* form so there is no additional sense attached to choosing this stem. The queen, Vashti, refuses King Ahasuerus' command to display her beauty. It is intriguing that the first storyline verb is a feminine. In the historical context of Esther, the society was male dominated. The feminine verb forms are rarely seen throughout the whole Hebrew text, but the text of Esther is unique in having a female protagonist and many feminine verbs. In the text, before this verb, there is an elaborate display of participle, infinitive, and perfect clauses to make up the stage of this narrative. This verb is followed by a *qal* infinitive subordinate clause and a nominal subordinate clause. These post-posed clauses are the norm for *wayyiqtol* forms. The next main clause is וַיִּקְצֹף *wayyiqṣōp̄* (1:12) 'and he was angry,' and is also a *wayyiqtol*. This is our first example of a *wayyiqtol* sequence and it ends with a direct quotation formula וַיֹּאמֶר *wayyōʾmer* 'and he said' (1:13).

2.2 Esther 1:12-13

<div dir="rtl" align="center">

12a וַתְּמָאֵ֣ן הַמַּלְכָּה וַשְׁתִּי לָבוֹא בִּדְבַר הַמֶּ֫לֶךְ אֲשֶׁר בְּיַד הַסָּרִיסִים

</div>

12a **And she.refused** the queen Vashti to come at the word of the king which in hand of the eunuchs

12b **וַיִּקְצֹף** הַמֶּ֫לֶךְ מְאֹד
12b **And he.angry** the king exceedingly

12c וַחֲמָת֖וֹ בָּעֲרָ֥ה בֽוֹ:
12c and his rage burned in him

13a **וַיֹּ֣אמֶר** הַמֶּ֗לֶךְ לַחֲכָמִ֖ים יֹדְעֵ֣י הָֽעִתִּ֑ים
13a **And he.said** the king to the wise men knowers of the times

13b כִּי־כֵן֙ דְּבַ֣ר הַמֶּ֔לֶךְ לִפְנֵ֕י כָּל־יֹדְעֵ֖י דָּ֥ת וָדִֽין:
13b that thus the manner of the king in the presence all knowers of law and judgment

12a) But Queen Vashti **refused** to come at the king's command delivered by the eunuchs. 12b) Then the king **became very angry** 12c) and his wrath burned within him. 13a) Then the king **said** to the wise men who understood the times—13b) for it was the custom of the king so *to speak* before all who knew law and justice

2.2.1.1.3 The pual stem

In 2:23, we find וַיְבֻקַּשׁ *wayəḇuqqaš* 'and it was sought,' which is a *pual* third

masculine singular and the only one of its kind in the text. The context is the seeking of the truth

regarding the guards' plot on the king's life. This verb may only be *piel* or *pual* in construction,

and the *pual* construction allows for the actor to be omitted. This particular verb בִּקֵּשׁ *biqqēš* 'he

sought' may have been used, because just two verses earlier we find וַיְבַקְשׁוּ *wayəḇaqšû* 'they

sought' as the guards scheme to harm the king. This type of ironic twist in using the same verb

root to show the antagonists' plans and then the downfall of those plans is used frequently

throughout the text. This verb also begins a sequence of *wayyiqtol* forms in which eight verbs

present the outcome of the guards' spoiled scheme. This pre-peak episode, 2:21-23,

demonstrates a mini story with the initial noun + perfect verb providing the background

information and then the sequence of *wayyiqtol* forms providing the foreground information.

Based on transitivity, the large concentration of passive verbs (five out of the nine) indicates that

this is merely a side storyline that describes the guards' attempt to assassinate the king. This

particular story does not move the main storyline along, but it does become important later in the

story for an ironic twist. Hopper and Thompson have demonstrated that transitivity is correlated

with foregrounding and backgrounding.   A low transitivity, for example, many passive verbs, would demonstrate a side story.

2.3 Esther 2:21-23

21a בַּיָּמִים הָהֵם וּמָרְדֳּכַי יֹשֵׁב בְּשַׁעַר־הַמֶּלֶךְ
21a In the days the those and Mordecai was sitting in the gate of the king

21b קָצַף בִּגְתָן וָתֶרֶשׁ שְׁנֵי־סָרִיסֵי הַמֶּלֶךְ מִשֹּׁמְרֵי הַסַּף
21b angry Bigthan and Teresh two eunuchs of the king some of the guards of the threshold

21c וַיְבַקְשׁוּ
21c **And they.sought**

21d לִשְׁלֹחַ יָד בַּמֶּלֶךְ אֲחַשְׁוֵרֹשׁ:
21d to lay hand on king Ahasuerus

22a וַיִּוָּדַע הַדָּבָר לְמָרְדֳּכַי
22a And it was revealed to Mordecai

22b וַיַּגֵּד לְאֶסְתֵּר הַמַּלְכָּה
22b And he told to Esther the queen

22c וַתֹּאמֶר אֶסְתֵּר לַמֶּלֶךְ בְּשֵׁם מָרְדֳּכָי:
22c And said Esther to the king in the name of Mordecai

23a וַיְבֻקַּשׁ הַדָּבָר
23a **And was sought** the word

23b וַיִּמָּצֵא
23b And it was proven

23c וַיִּתָּלוּ שְׁנֵיהֶם עַל־עֵץ
23c And they were hanged both of them on a tree

23d וַיִּכָּתֵב בְּסֵפֶר דִּבְרֵי הַיָּמִים לִפְנֵי הַמֶּלֶךְ: פ
23d And it was written in the book of the acts of the days in the presence of the king

21a) In those days, while Mordecai was sitting at the king's gate, 21b) Bigthan and Teresh, two of the king's officials from those who guarded the door, became angry 21c) and **sought** 21d) to lay hands on King Ahasuerus. 22a) But the plot became known to Mordecai 22b) and he told Queen Esther, 22c) and Esther informed the king in Mordecai's name. 23a) Now when the plot **was investigated** 23b) and found *to be so*, 23c) they were both hanged on a gallows; 23d) and it was written in the Book of the Chronicles in the king's presence.

2.2.1.1.4 The niphal stem

The *niphal* stem occurs 11 times in the text. Within the *wayyiqtol* sequence mentioned in the previous paragraph, we find a series of *niphal* verbs: וַיִּוָּדַע *wayyiwwāḏaʿ* 'and it was revealed,' וַיִּמָּצֵא *wayyimmāṣēʾ* 'and it was proven,' וַיִּתָּלוּ *wayyittālû* 'and they were hung,'

and וַיִּכָּתֵב *wayyikkāṯēḇ* 'and it was written.' This is part of the scene where Mordecai saves

the king's life. The choice for the *niphal* stem appears to be syntactically related. This stem

allows the subject to be suppressed so that the actors of these verbs are not explicit[vii]. These

transitivity issues may also be one of the signals that this particular scene is not a major scene

within the story. When an author chooses a passive verb which has a lower transitivity than an

active verb, s/he is moving toward backgrounding that verb clause or in this case, the entire

scene.

2.2.1.1.5 The hiphil stem

וַיָּסַר *wayyāʕsar* (8:2) 'and he removed' is a *hiphil* third masculine singular. The *hiphil*

stem occurs 13 times as a *wayyiqtol* verb. In this root, there are the stem choices of *qal*, *hiphil*,

hophal and *polel*. By choosing the *hiphil* stem, the author indicates the causative nature of the

action. This increases the agency of the verb clause and thus the transitivity and its status in

foregrounding. This verb occurs during Haman's downfall and Mordecai's advancement. The

clause before it has a noun in front of a perfect providing background information and functioning

semantically as a pluperfect. This verb also begins a sequence with three *wayyiqtol* forms ending

in an indirect quotation margin (not shown).

2.4 Esther 8:2

8a וַיָּסַר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ אֲשֶׁר הֶעֱבִיר מֵהָמָן
8a **And he.removed** the king his signet ring which he had taken away from Haman

8b וַיִּתְּנָהּ לְמָרְדֳּכָי
8b And he.gave it to Mordecai

8c וַתָּשֶׂם אֶסְתֵּר אֶת־מָרְדֳּכַי עַל־בֵּית הָמָן: פ
8c And she.set Esther Mordecai over house of Haman

8a) The king **took off** his signet ring which he had taken away from Haman, 8b) and gave it to
Mordecai. 8c) And Esther set Mordecai over the house of Haman.

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2.2.1.1.6 The hithpael stem

The *hithpael wayyiqtol* form appears only once in the text. In 5:10, וַיִּתְאַפַּק

wayyiṯʾappaq 'and he restrained himself' is the only stem in which this verb may appear. This

verb is only found 16 times in the whole Hebrew Bible. This verb is part of a *wayyiqtol* sequence.

It is the second *wayyiqtol* in the sequence and despite the fact that the first *wayyiqtol* has the

same subject; the subject is explicit in both clauses. This sequence has five verbs, and the next

clause is an indirect quotation margin followed immediately by a direct quotation margin.

2.5 Esther 5:10

10a וַיִּתְאַפַּק הָמָן
10a **And he.restrained himself** Haman
10b וַיָּבוֹא אֶל־בֵּיתוֹ
10b and he went to his house
10c וַיִּשְׁלַח וַיָּבֵא אֶת־אֹהֲבָיו וְאֶת־זֶרֶשׁ אִשְׁתּוֹ:
10c and he sent for and he gathered all his friends and Zeresh his wife

10a) Haman **controlled himself**, 10b) however, went to his house 10c) and sent for his friends
and his wife Zeresh.

2.2.1.1.7 The hithpalpel stem

וַתִּתְחַלְחַל *wattiṯḥalḥal* (4:4) 'and she agonized' is the only example of a *hithpalpel*

wayyiqtol in the Esther narrative. This stem occurs 21 times throughout the whole Hebrew Bible.

Depending on the stem, this verb root may mean 'to writhe' (*qal*), 'to bring to birth' (*polel*), 'to be

brought to birth/trembling' (*polal*), 'to make tremble' (*hiphil),* 'to be brought to birth' (*hophal*), 'to

writhe in fear' (*hitpolel*), or 'to be overtaken by terror' (*hithpalpel*). The prefix הִתְ *hiṯ* often has a

reflexive meaning (Gesenius 1910:149). The reduplication of sound in the final syllables may

indicate movements repeated in quick succession (Gesenius 1910:152). The author appears to

have chosen this stem for semantic purposes, because another stem choice would have changed

the basic meaning of the verb. This verb has the adverb מְאֹד *məʾōḏ* 'much, great,' which is

rare for Esther. It is used to describe the king's anger at Vashti's refusal in chapter 1. It follows the same word order of verb, subject and then adverb. This verb is the third verb of a seven-verb sequence which ends in an indirect quotation formula (not shown).

2.6 Esther 4:4

4a וַתָּבוֹאֶינָה נַעֲרוֹת אֶסְתֵּר וְסָרִיסֶיהָ
4a And came the maids of Esther and her eunuch

4b וַיַּגִּידוּ לָהּ
4b And they.reported to her

4c וַתִּתְחַלְחַל הַמַּלְכָּה מְאֹד
4c **and she.agonized** the queen exceedingly

4d וַתִּשְׁלַח בְּגָדִים לְהַלְבִּישׁ אֶת־מָרְדֳּכַי
4d and she.sent garments to cloth Mordecai

4e וּלְהָסִיר שַׂקּוֹ מֵעָלָיו
4e And to remove his sackcloth from him

4f וְלֹא קִבֵּל׃
4f But he did not take

4a) Then Esther's maidens and her eunuchs came 4b) and told her, 4c) and the queen **writhed** in great anguish. 4d) And she sent garments to clothe Mordecai 4e) that he might remove his sackcloth from him, 4f) but he did not accept *them*.

2.2.1.1.8 Summary of wayyiqtol stem forms

The stem choice appears to be based upon the factors of lexical limitations and discourse prominence. In many cases the meaning of the verb may be radically different depending on the stem, or conversely, there may be only one stem available for that particular verb.[viii] In other occurrences, the stem may be evidence of the hierarchy within the story. Stems that suppress agency may help to indicate that the particular scene is background information for the main storyline even when using the storyline verb. Thus, active verbs are higher in the hierarchy than passive verbs. This would mean that Longacre's narrative verb scheme should be further subdivided regarding the transitivity of the verb clause. The Band 1 hierarchy should have verbs with a higher transitivity on the top (Band 1.1) and lower transitivity on the bottom (Band 1.2). Generally, *wayyiqtol* form*s* build the tension in an episode to the quotation formula. Quotations are the peak of individual episodes. These episodes build upon each other until the peak of the narrative.

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| Band 1 | *Wayyiqtol* forms: | 1.1 Transitive stems: *qal*, *piel*, *hiphil*, or *hithpael* |
| | | 1.2 Intransitive stems: *pual*, *niphal*, *hophal* |

Figure 2.1 Band 1 Narrative Hierarchy

2.2.2 Perfect verb clauses

Perfect initial verbs within the text of Esther are the first in their clause, but not in the sentence. I have chosen to consider a perfect verb, an initial perfect verb, when that verb is the first in its clause so they may follow a subordinate clause or an introducer. In four cases (1:8; 2:7; 2:20; and 3:2), there is more than one subordinate clause that precedes a perfect initial verb clause. There are four perfect initial verbs that are also the first words within their respective sentences and they all occur in chapter 9. Infinitive, participle, perfect, or verbless subordinate clauses also follow these verbs.   Occasionally, multiple subordinate clauses follow the verb such as in 4:8 where six subordinate infinitives follow the perfect independent clause. These verbs use the common verb stems of *qal*, *piel*, *niphal*, and *hiphil*. There are no perfect initial verbs in the chapters of 5, 6, 7 and 10. This section will be organized according to the stems. It will describe the *qal*, then the *piel*, the *niphal*, and finally the *hiphil*.

Our first perfect *qal* initial verb to examine is עָשָׂה *ʿāśâ* (1:5) 'he made,' which follows a subordinate clause. It is one of nine *qal* forms and is also third masculine singular with 'the king' as the subject. The pre-posed subordinate clause is 'and when these days ended.' Before this sentence, there is a perfect main clause.

2.7 Esther 1:5

5a וּבִמְלוֹאת׀ הַיָּמִים הָאֵלֶּה
5a And when ended the days the these

5b עָשָׂה הַמֶּלֶךְ לְכָל־הָעָם הַנִּמְצְאִים בְּשׁוּשַׁן הַבִּירָה
5b **He.made** the king to all the people who were found in Susa the palace

5c לְמִגָּדוֹל וְעַד־קָטָן מִשְׁתֶּה שִׁבְעַת יָמִים
5c to the greatest and to the insignificant a feast seven days

5d בַּחֲצַר גִּנַּת בִּיתָן הַמֶּלֶךְ:
5d in the court of the garden of house of the king

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5a) When these days were completed, 5b) the king **gave** a banquet lasting seven days for all the people who were present at the citadel in Susa, 5c) from the greatest to the least, 5d) in the court of the garden of the king's palace.

גִּדַּל *giddal* (3:1) 'he magnified' is a perfect *piel* and clearly exemplifies the use of a perfect to introduce a new paragraph. As an off-line perfect verb, this introductory statement provides background information. There are seven *piel* perfect initial verbs in Esther. Within this sentence, there is a temporal introducer. There are no subordinate clauses following this verb. Before this verb, we find the final *wayyiqtol* in a series describing the guards' unsuccessful attempt to assassinate the king. This perfect introduces a new character Haman and a new series of *wayyiqtol* verbs.

2.8 Esther 3:1

אַחַר ׀ הַדְּבָרִים הָאֵלֶּה גִּדַּל הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ אֶת־הָמָן 1a

1a After the things the these **magnified** the king Ahasuerus Haman

בֶּן־הַמְּדָתָא הָאֲגָגִי 1a[ix]

1a Agagite son of Hammedatha the

וַיְנַשְּׂאֵהוּ 1b

1b and he exalted him

וַיָּשֶׂם אֶת־כִּסְאוֹ מֵעַל כָּל־הַשָּׂרִים אֲשֶׁר אִתּוֹ: 1c

1c and placed his seat above all the officials who with him

1a) After these events King Ahasuerus **promoted** Haman, the son of Hammedatha the Agagite, 1b) and advanced him 1c) and established his authority over all the princes who *were* with him.

The next verb to examine follows an introducer. The temporal introducer is

בַּחֹדֶשׁ הָרִאשׁוֹן הוּא־חֹדֶשׁ נִיסָן בִּשְׁנַת שְׁתֵּים עֶשְׂרֵה לַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ *baḥṓḏeš*

hāriʾšôn hûʾ-ḥṓḏeš nîsān bišnaṯ štêm ʿeśrēh lammélek ʾăḥašwērôš 'In the first month,

which is the month Nisan, in the twelfth year of King Ahasuerus.' The verb is הִפִּיל *hippîl* (3:7)

'he cast,' which is the only *hiphil* third masculine singular in the Esther narrative. The subject of

this verb is unclear, because he is not explicitly mentioned. The *hiphil* stem has a "characteristic

h preformative, derived from a third person personal pronoun, [which] reflects a designation of a second subject's participation in the action" (Waltke and O'Connor 1990:435). This favors a translation that Haman caused Pur to be cast before him by an unknown actor. The explicitly stated object that is being cast is Pur. This perfect also comes at the end of a *wayyiqtol* sequence. In this case it appears to be signaling the end of that scene, because the next clause in a new scene in which Haman and Ahaseurus are having a dialogue.

2.9 Esther 3:7

7a בַּחֹדֶשׁ הָרִאשׁוֹן הוּא־חֹדֶשׁ נִיסָן בִּשְׁנַת שְׁתֵּים עֶשְׂרֵה לַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ
7a In the month the first that is the month Nisan in the year 12 of the king Ahasuerus

7a הִפִּיל פּוּר
7a **he.cast** Pur

7b הוּא הַגּוֹרָל לִפְנֵי הָמָן מִיּוֹם לְיוֹם וּמֵחֹדֶשׁ לְחֹדֶשׁ שְׁנֵים־עָשָׂר
7b that is the lot in the presence of Haman from day to day and from month to month 12

7c הוּא־חֹדֶשׁ אֲדָר: ס
7c that is the month Adar

7a) In the first month, which is the month Nisan, in the twelfth year of King Ahasuerus, Pur, that is the lot, **was cast** 7b) before Haman from day to day and from month *to month*, until the twelfth month, 7c) that is the month Adar.

This next perfect verb is one of the few perfect verb clauses that begins its sentence as well as being the initial verb within its clause. נִקְהֲלוּ *niqhălû* (9:2) 'they assembled' is a *niphal* third plural. The subject 'the Jews' immediately follows the verb as expected. Previous to this sentence is a niphal infinitive absolute main clause וְנַהֲפוֹךְ *wənahăp̄ôḵ* (9:1) 'it was turned to the contrary.' Following this sentence is a participle main clause מְנַשְּׂאִים *mənaśśəʾîm* (9:3) 'were supporting.' Interestingly, נִקְהֲלוּ *niqhălû* (9:2) 'they assembled' occurs several more times throughout the text, but never again as the initial perfect verb. The use of the repetition of verb roots will be examined more thoroughly later in this chapter.

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2.10 Esther 9:1-3

1a וּבִשְׁנֵים֩ עָשָׂ֨ר חֹ֜דֶשׁ הוּא־חֹ֣דֶשׁ אֲדָ֗ר בִּשְׁלוֹשָׁ֨ה עָשָׂ֥ר יוֹם֮ בּוֹ
1a And in 12 month that is the month Adar on the 13th day in it

1b אֲשֶׁ֨ר הִגִּ֧יעַ דְּבַר־הַמֶּ֛לֶךְ וְדָת֖וֹ
1b When it came the word of the king and his decree

1c לְהֵעָשׂ֣וֹת בַּיּ֑וֹם
1c To be carried out in the day

1d אֲשֶׁ֨ר שִׂבְּר֜וּ אֹיְבֵ֤י הַיְּהוּדִים֙
1d That had hoped the enemies of the Jews

1e לִשְׁל֣וֹט בָּהֶ֔ם
1e To domineer over them

1f וְנַהֲפ֣וֹךְ ה֗וּא אֲשֶׁ֨ר יִשְׁלְט֧וּ הַיְּהוּדִ֛ים הֵ֖מָּה בְּשֹׂנְאֵיהֶֽם׃
1f **And was reversed** it that would domineer the Jews these over their haters

2a נִקְהֲל֣וּ הַיְּהוּדִ֗ים בְּעָרֵיהֶם֙ בְּכָל־מְדִינוֹת֙ הַמֶּ֣לֶךְ אֲחַשְׁוֵר֔וֹשׁ
2a **assembled** the Jews in their cities in their provinces of the king Ahasuerus

2b לִשְׁלֹ֣חַ יָ֔ד בִּמְבַקְשֵׁ֖י רָֽעָתָ֑ם
2b to stretch out hand on those seeking their harm

2c וְאִישׁ֙ לֹא־עָמַ֣ד לִפְנֵיהֶ֔ם
2c And anyone not he stood before them

2d כִּי־נָפַ֥ל פַּחְדָּ֖ם עַל־כָּל־הָעַמִּֽים׃
2d For it had settled their dread on all these people

3a וְכָל־שָׂרֵ֨י הַמְּדִינ֜וֹת וְהָאֲחַשְׁדַּרְפְּנִ֣ים וְהַפַּח֗וֹת
3a And all of the officials of the provinces and the satraps and the governors

3a וְעֹשֵׂ֤י הַמְּלָאכָה֙ אֲשֶׁ֣ר לַמֶּ֔לֶךְ **מְנַשְּׂאִ֖ים** אֶת־הַיְּהוּדִ֑ים
3a and the doers of the business who the king **were supporting** the Jews

3b כִּֽי־נָפַ֥ל פַּֽחַד־מָרְדֳּכַ֖י עֲלֵיהֶֽם׃
3b for it had settled fear of Mordecai on them

1a) Now in the twelfth month (that is, the month Adar), on the thirteenth day 1b) when the king's command 1c) and edict were about to be executed, on the day 1d) when the enemies of the Jews hoped 1e) to gain the mastery over them, 1f) **it was turned to the contrary** so that the Jews themselves gained the mastery over those who hated them. 2a) The Jews **assembled** in their cities throughout all the provinces of King Ahasuerus 2b) to lay hands on those who sought their harm; 2c) and no one could stand before them, 2d) for the dread of them had fallen on all the peoples. 3a) Even all the princes of the provinces, the satraps, the governors and those who were doing the king's business **assisted** [were assisting] the Jews, 3b) because the dread of Mordecai had fallen on them.

Perfect initial verbs are found only in chapters 1, 2, 3, 8 and 9. In chapter 4, the

developing conflict episode is encoded. Chapter 5 has the peak episode; chapter 6 is comprised

of two episodes between peak and peak'; and chapter 7 contains the peak'. The absence of

perfect initial verb clauses at these points may be surface structure evidence of the foregrounding

of these deep structure events in chapter 4, 5, 6, and 7. The perfect initial verb clauses provide background information and may either end or begin a new episode in the story. Chapter 1 provides the temporal setting and stage for the entire story and one pre-peak episode. Chapter 2 contains pre-peak episodes. Chapter 3 does have the inciting moment episode, but is mostly made of pre-peak episodes. The inciting moment episode does not have any perfect initial verb clauses. Frequently, these clauses have subordinate clauses before or after the independent clause which may result in some very long sentences. Perfect initial independent clauses tend to be part of longer sentences than *wayyiqtol* clauses, which allows for more details to be encoded into the perfect sentences. From the data presented in the Esther narrative, the perfect initial verbs provide background information. The use of the perfect initial verb indicates a decline in the narrative tension. This use is consistent with the findings of Longacre (2003) in his analysis of the Joseph story.

2.2.2.1 Noun + Perfect

Another type of perfect verb clause found in the Esther text is the perfect with a fronted noun. While both of these verb clauses are in Band 2 of Longacre's hierarchy, the perfect initial verb clause ranks higher than the perfect verb with a fronted noun. However, the fronting means that this verb clause has a higher saliency than the perfect intial clause. There are three different types of nouns that may be fronted before the verb. These are the subjects, locations, or objects. Of these types, the most interesting is the fronted object; while this is an acceptable ordering, it is fairly rare. Within the narrative of Esther, it only occurs three times out of the twenty six noun + perfect verbs clauses.

2.2.2.1.1 Fronted subject

The fronted subject is one of the more common sentence structures within Biblical Hebrew. The fronted subject may either be a contrastive device to demonstrate the difference between two topics or merely to indicate that the clause is not a storyline clause. These two roles

are determined through context as Heimerdinger (1999:185) states, "Formally, nothing distinguishes forefronting for focus from forefronting for topicalization."

יָדַע *yāḏaʿ* (4:1) 'he knew' has a fronted subject 'Mordecai' and is a *qal* third masculine singular. There are no subordinate clauses in this sentence. This is a topic shift. The previous episode was between King Ahasuerus and Haman. The fronted subject indicates that now the author is moving on to something different, namely Mordecai, and the Jews' reaction to the decree. The two previous independent clauses (3:15) were perfect verb clauses with fronted subjects as well, but they were both from the previous episode. Those clauses served to bring the previous scene to an end. The next clause is a *wayyiqtol*.

2.11 Esther 4:1

וּמָרְדֳּכַי יָדַע אֶת־כָּל־אֲשֶׁר נַעֲשָׂה 1a
1a) And Mordecai **knew** all that was done

וַיִּקְרַע מָרְדֳּכַי אֶת־בְּגָדָיו 1b
1b And he tore his clothes

וַיִּלְבַּשׁ שַׂק וָאֵפֶר 1c
1c and he put on sackclothes and ashes

וַיֵּצֵא בְּתוֹךְ הָעִיר 1d
1d And he went out in the middle of the city

וַיִּזְעַק זְעָקָה גְדֹלָה וּמָרָה: 1e
1e And he cried a cry loud and bitter

1a) When Mordecai **learned** all that had been done, 1b) he tore his clothes, 1c) put on sackcloth and ashes, 1d) and went out into the midst of the city 1e) and wailed loudly and bitterly.

Yet another example, בָּא *bāʾ* (8:1b) 'he came' has the fronted subject of 'Mordecai' and is also a *qal* third masculine singular. The explicit mention of Mordecai allows the addressee to bring this character back to mind. He has been absent from the narrative for a full chapter. This is a secondary storyline information clause, because the previous clause is a perfect initial verb clause (נָתַן *nāṯan* 'he gave'), which signals the beginning of a new episode. This two perfect verb secondary storyline is more plausible based on the longer secondary perfect storyline found in 1:1-11.[x] The next clause is a *wayyiqtol* form.

40

2.12 Esther 8:1

<div dir="rtl">

1a בַּיּוֹם הַהוּא נָתַן הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ לְאֶסְתֵּר הַמַּלְכָּה אֶת־בֵּית הָמָן

</div>

1a on the day the that gave the king Ahasuerus to Esther the queen the house of Haman

<div dir="rtl">

1a צֹרֵר (הַיְּהוּדִיים) [הַיְּהוּדִים]

</div>

1a harasser of the Jews

<div dir="rtl">

1b וּמָרְדֳּכַי בָּא לִפְנֵי הַמֶּלֶךְ

</div>

1b And Mordecai **came** before him the king

<div dir="rtl">

1c כִּי־הִגִּידָה אֶסְתֵּר מַה הוּא־לָהּ׃

</div>

1c For she had told him Esther who he was to her

1a) On that day King Ahasuerus gave the house of Haman, the enemy of the Jews, to Queen Esther; 1b) and Mordecai **came** before the king, 1c) for Esther had disclosed what he was to her.

2.2.2.1.2 Fronted location

The next fronted noun that we will consider is the fronted location which is encoded as a prepositional phrase. הָרְגוּ *hārĝû* (9:6) 'they slew' has the locative phrase, וּבְשׁוּשַׁן הַבִּירָה *ûḇəšûšan habbîrâ* 'at the citadel in Susa' preceding the verb. Location is generally a prepositional phrase. This occurrence is further description of what the Jews did to their enemies. Interestingly, this description is repeated later in King Ahasuerus' dialogue. In fact, it is essentially the exact same statement with only the names of Haman's sons being abbreviated.

2.13 Esther 9:6

<div dir="rtl">

6a וּבְשׁוּשַׁן הַבִּירָה הָרְגוּ הַיְּהוּדִים

</div>

6a And in Susa the citadel **slew** the Jews

<div dir="rtl">

6b וְאַבֵּד חֲמֵשׁ מֵאוֹת אִישׁ׃

</div>

6b And to destroy five hundred men

6a At the citadel in Susa the Jews **killed** 6b) and destroyed five hundred men.

2.2.2.1.3 Fronted object

There are two examples of fronted objects. Main clause verbs with object-verb ordering occur only in chapters 7 and 9. Chapter 7 is peak. Traditionally, peak exhibits unique surface level features. The objects before a perfect verb may be one of these unique surface level features. Additionally, the object in chapter 7 is Haman who has been sentenced to death. The sentence in chapter 9 describes the death of Haman's sons. The author may be linking the death

of Haman and his sons with this grammatical structure. With such a limited set of data, it is impossible to make accurate conclusions regarding the use of this verb form within Biblical Hebrew narrative. However, the two examples do have similarities beyond their form to expound upon.

In 7:8, חָפוּ *ḥāp̄û* 'they covered' has the fronted object of וּפְנֵי הָמָן *ûp̄ənê hāmān* 'and the face of Haman.' This independent clause follows another qal perfect main clause. The previous main clause has a fronted subject. This clause describes the previous action of the king's speaking and indicates the timing of the independent clause. For the final main clause, there are only two constituents, the verb and the fronted object. The verb has an implicit subject, leaving the subject as an unidentified servant of the king. The fronted object is a complex noun phrase. The object, וּפְנֵי *ûp̄ənê* 'and face of' is in construct with הָמָן *hāmān* 'Haman' and indicates inalienable possession (Waltke and O'Connor 1990:145). This sentence occurs between two quotations and serves to describe the action that occurred in response to the first quotation. This clause occurs before Haman's death.

2.14 Esther 7:8

8a וְהַמֶּ֡לֶךְ שָׁב֩ מִגִּנַּ֨ת הַבִּיתָ֜ן אֶל־בֵּ֣ית׀ מִשְׁתֵּ֣ה הַיַּ֗יִן
8a and the king returned from the garden of the palace of the house of the banquet of the wine

8b וְהָמָן֙ נֹפֵ֣ל עַל־הַמִּטָּה֙ אֲשֶׁ֣ר אֶסְתֵּ֣ר עָלֶ֔יהָ
8b And Haman was falling on the couch where Esther was on it

8c וַיֹּ֣אמֶר הַמֶּ֔לֶךְ
8c and said the king

8d הֲ֠גַם לִכְבּ֧וֹשׁ אֶת־הַמַּלְכָּ֛ה עִמִּ֖י בַּבָּ֑יִת
8d Will he also to violate the queen with me in the house?

8e הַדָּבָ֗ר יָצָא֙ מִפִּ֣י הַמֶּ֔לֶךְ
8e the word came out from the mouth of the king

8f וּפְנֵ֥י הָמָ֖ן חָפֽוּ׃ ס
8f and the face of Haman **they covered**

8a) Now when the king returned from the palace garden into the place where they were drinking wine, 8b) Haman was falling on the couch where Esther was. 8c) Then the king said, 8d) "Will he even assault the queen with me in the house?" 8e) As the word went out of the king's mouth, 8f) they **covered** Haman's face.

הָרְגוּ *hārāḡû* (9:10) 'they killed' has a fronted object 'And Parshandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, Parmashta, Arisai, Aridai and Vaizatha, the ten sons of Haman the son of Hammedatha, the Jews' enemy.' This complex direct object has direct object markers on every proper noun indicating Haman's sons, then a descriptive phrase indicating that these men are the sons of Haman along with an additional descriptive phrase indicating his enemy status. The verb itself is a *qal* perfect with a implicit subject. It is assumed that the subject is the same as the previous sentence, 'the Jews,' who had killed 500 men. This sentence provides further description of that action about who was killed.

2.15 Esther 9:7-10

7a וְאֵת׀ פַּרְשַׁנְדָּתָא וְאֵת׀ דַּלְפוֹן וְאֵת׀ אַסְפָּתָא:
7a And Parshandatha and Dalphon and Aspatha,

8a וְאֵת׀ פּוֹרָתָא וְאֵת׀ אֲדַלְיָא וְאֵת׀ אֲרִידָתָא:
8a And Poratha and Adalia and Aridatha

9a וְאֵת׀ פַּרְמַשְׁתָּא וְאֵת׀ אֲרִיסַי וְאֵת׀ אֲרִדַי וְאֵת׀ וַיְזָתָא
9a and Parmashta and Arisai and Aridai and Vaizatha

10a עֲשֶׂרֶת בְּנֵי הָמָן בֶּן־הַמְּדָתָא צֹרֵר הַיְּהוּדִים הָרְגוּ
10a the ten sons of Haman the son of Hammedatha harasser of the Jews **they.killed**

10b וּבַבִּזָּה לֹא שָׁלְחוּ אֶת־יָדָם:
10b And their spoil not they laid their hand

7a) And Parshandatha, Dalphon, Aspatha, 8a) Poratha, Adalia, Aridatha, 9a) Parmashta, Arisai, Aridai and Vaizatha, 10a) the ten sons of Haman the son of Hammedatha, the Jews' enemy, they **killed**; 10b) but they did not lay their hands on the plunder.

The examples of a fronted object in 7:8 and 9:7-10 serve a descriptive purpose within the narrative. Both of the verbs are *qal* perfects. Both of the objects are more complicated than a simple noun. The subjects for both examples are implicit with the actor being assumed to be part of a specific group. Both objects are killed. The main structural difference is that 7:8 has a pre-posed subordinate clause while 9:10 stands alone. The noun + perfect verb clause indicates that the fronted noun in marked either for topicalization or to emphasize that particular topic. This marking increases the saliency of the perfect verb clause.

| Noun + Perfect | 2.2a Object + perfect (with noun in focus) |
| | 2.2b Subject/location + perfect (with noun in focus) |

Figure 2.2 Band 2 Noun + Perfect Verb Rank

2.2.3 The participial verb clause

Participles are part of Longacre's Band 3 backgrounded activities. The initial participial sentence follows the clause formed with *hinnēh* before the participial verb. There are no examples of *hinnēh* before the participial verb or of initial participle clauses in the Esther narrative main clause verbs. However, there are examples of noun fronted participial clauses. Gesenius (1910:356) notes that in post-exilic books, participles increase in frequency as a predicate expressing an action that is normally expressed as multiple finite verbs in the pre-exilic books.

2.2.4 Noun + participle

The noun before a participle does not occur in chapters 2, 4, 5, 6, or 7 as a main clause. This noun serves only as a subject in the sentence. Participial clauses typically have a Subject-Verb-Object ordering. This type of clause may have a subordinate infinitive, participle, or verbless clause before it. There may be a subordinate infinitive, perfect, or participle clause after it.

In 8:17, we find מַגִּיעַ *maggîᵃᶜ* 'was arriving' and מִתְיַהֲדִים *miṯyahăḏîm* 'were becoming' which are both participial clauses with fronted noun phrases. However, the best example is the latter one. מִתְיַהֲדִים *miṯyahăḏîm* 'were becoming' is a masculine plural participle. The fronted noun phrase is וְרַבִּים מֵעַמֵּי הָאָרֶץ *wərabbîm mēᶜammê hāʾāreṣ* 'and many among the peoples of the land.' Following the noun phrase is the subordinate clause כִּי־נָפַל פַּחַד־הַיְּהוּדִים עֲלֵיהֶם: *kî-nāp̄al paḥaḏ-hayyəhûḏîm ᶜălêhem* 'for the dread of the Jews had fallen on them.'

44

2.16 Esther 8:17

17a וּבְכָל־מְדִינָה וּמְדִינָה וּבְכָל־עִיר וָעִיר מְקוֹם אֲשֶׁר

17a and in all of the provinces and provinces and in all of the cities and cities place which

17a דְּבַר־הַמֶּלֶךְ וְדָתוֹ מַגִּיעַ שִׂמְחָה וְשָׂשׂוֹן לַיְּהוּדִים מִשְׁתֶּה

17a the word of the king and his law **was arriving** joy and rejoicing to the Jews a feast

17a וְיוֹם טוֹב

17a and a day good

17b וְרַבִּים מֵעַמֵּי הָאָרֶץ מִתְיַהֲדִים

17b And many from the people of the land **were becoming** Jew

17c כִּי־נָפַל פַּחַד־הַיְּהוּדִים עֲלֵיהֶם:

17c for fallen dread of the Jews on them

17a) In each and every province and in each and every city, wherever the king's commandment and his decree **arrived**, there was gladness and joy for the Jews, a feast and a holiday. 17b) And many among the peoples of the land became [**were becoming**] Jews, 17c) for the dread of the Jews had fallen on them.

Another example of a participle with a fronted noun is found in 9:4. הוֹלֵךְ *hôlēḵ* 'was spreading' follows the subject וְשָׁמְעוֹ *wəšomᶜô* 'his fame.' There is a verbless clause before this clause and a participle and infinitival clause following. The subject is a simple subject made up of a noun with a pronominal suffix. הוֹלֵךְ *hôlēḵ* 'spread' is a *qal* participle. This sentence is the concluding sentence for a section describing how the Jews prevailed against their enemies. It explains why the government officials were fearful of Mordecai.

2.17 Esther 9:4

4a כִּי־גָדוֹל מָרְדֳּכַי בְּבֵית הַמֶּלֶךְ

4a for great Mordecai in house of the king

4b וְשָׁמְעוֹ הוֹלֵךְ בְּכָל־הַמְּדִינוֹת

4b and his fame **going** in all of the provinces

4c כִּי־הָאִישׁ מָרְדֳּכַי הוֹלֵךְ וְגָדוֹל: פ

4c for the man Mordecai going and becoming great

4a) Indeed, Mordecai was great in the king's house, 4b) and his fame was **spreading**[xi] throughout all the provinces; 4c) for the man Mordecai became greater and greater.

These examples of participles with fronted nouns appear to serve the narrative as concurrent imperfective background to what had previously occurred and to lead to the ending of

a paragraph. The participial clause with a fronted noun appears to be the unmarked participial clause.

2.2.5 The הָיָה *hāyâ 'it was' verb clause'*

2.2.5.1 The wayyiqtol

Within the text of Esther there are eight examples of the *wayyiqtol* הָיָה *hāyâ* 'it was,' but these verbs do not all function in the same manner. In *A Biblical Hebrew Reference Grammar* (van der Merwe, et al. 1999), there are at least two functions recognized for this verb clause. וַיְהִי *wayəhî* may anchor "an event, state of affairs, scene, episode or narrative to the time line" (331) or "may function as an ordinary verb in the past tense" (333). When it serves the first role, it may be further delineated according to syntax. וַיְהִי *wayəhî* + temporal construction often shows that a new scene or episode has begun that follows the previous scene or episode. וַיְהִי *wayəhî* + state of affairs (or nominal clause) introduces a new setting or introduces a character such as Mordecai. When וַיְהִי *wayəhî* occurs during a scene, this demonstrates that it needs to be treated as a mainline event. When וַיְהִי *wayəhî* occurs at the end of a scene, it indicates that this is the outcome of the scene (van der Merwe, et al. 1999:333). For the Esther narrative, there are at least two different functions of the *wayyiqtol* of הָיָה *hāyâ*: 1) serves as a boundary maker for episodes and paragraphs within the text; 2) serves as a periphrastic verb within the main storyline. The first function corresponds to the first function recognized by *A Biblical Hebrew Reference Grammar* (van der Merwe, et al. 1999). The second function, in this text, is similar to the first function, but assumes more meaning behind the verb than a simple past tense

verb. In this function, the *wayyiqtol* of הָיָה *hāyâ* combines with a participle to create a compound or periphrastic verb. The participle serves to complete the verb.

First, we will examine the five episode/paragraph boundary marker verbs within the text. These boundary marking verbs have a temporal phrase and may also have an infinitive phrase as well as always being first within the sentence. This construction marks a point of discontinuity i.e. a new paragraph or episode. For example in 3:4, וַיְהִי בְּאָמְרָם אֵלָיו יוֹם וָיוֹם *wayəhî bəʾomrām ʾēlāyw yôm wāyôm* 'and it was when they had spoken to him daily' has the initial verb of וַיְהִי *wayəhî*, which is the *wayyiqtol* of הָיָה *hāyâ* and then the infinitive construct בְּאָמְרָם *bəʾomrām* which leads into the temporal phrase. This sentence is in the middle of a pre-peak episode and begins a paragraph describing the how Haman found out about Mordecai's refusal to bow down to him.

2.18 Esther 3:4

4a וַיְהִי (בְּאָמְרָם) [כְּאָמְרָם] אֵלָיו יוֹם וָיוֹם
4a **And it was** when/as they spoke to him day and day

4b וְלֹא שָׁמַע אֲלֵיהֶם
4b And not he listen to them

4c וַיַּגִּידוּ לְהָמָן
4c They reported to Haman

4d לִרְאוֹת הֲיַעַמְדוּ דִּבְרֵי מָרְדֳּכַי
4d To see if would stand the words of Mordecai

4e כִּי־הִגִּיד לָהֶם
4e For he had declared to them

4f אֲשֶׁר־הוּא יְהוּדִי:
4f That he a Jew

4a) Now **it was** when they had spoken daily to him 4b) and he would not listen to them, 4c) that they told Haman 4d) to see whether Mordecai's reason would stand; 4e) for **he had told them** 4f) that he was a Jew.

These episode/paragraph boundary marking verbs may also be found with simply a temporal phrase following the verb. The three examples from Esther are 1:1, 2:8, and 5:1. Let us

consider 5:1: וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי *wayəhî bayyôm haššəlîšî* 'and it was on the third day.'

Once again we find the verb וַיְהִי *wayəhî*, but absent in this example is any connecting participle indicating that this is not a periphrastic verb phrase. The temporal phrase בַּיּוֹם הַשְּׁלִישִׁי *bayyôm haššəlîšî* stands alone. Incidentally, this phrase begins the peak episode of the text.

2.19 Esther 5:1

1a וַיְהִי ׀ בַּיּוֹם הַשְּׁלִישִׁי
1a **and it was** on day the third

1b וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת
1b and put on Esther royalty

1c וַתַּעֲמֹד בַּחֲצַר בֵּית־הַמֶּלֶךְ הַפְּנִימִית נֹכַח בֵּית הַמֶּלֶךְ
1c and she stood in the court of the king the inner at the front of the house of the king

1d וְהַמֶּלֶךְ יוֹשֵׁב עַל־כִּסֵּא מַלְכוּתוֹ בְּבֵית הַמַּלְכוּת נֹכַח פֶּתַח הַבָּיִת׃
1d and the king was sitting on the throne of his royalty in the house royal facing the entrance of the house

1a) Now **it came** about on the third day 1b) that Esther put on her royal robes 1c) and stood in the inner court of the king's palace in front of the king's rooms, 1d) and the king was sitting on his royal throne in the throne room, opposite the entrance to the palace.

In addition to the וַיְהִי structure described above being a episode/paragraph boundary marker within the text, הָיָה *hāyâ* 'to be' may also function as a periphrastic verb within a compound verb phrase. There are three examples of the *wayyiqtol* of הָיָה *hāyâ* being used in this fashion: 2:7, 2:15, and 6:1. This use of a periphrastic verb with a *wayyiqtol* הָיָה *hāyâ* only occurs with the *wayyiqtol* form of this verb, never with the perfect. These verbs should be considered Band 1 verbs within the verb ranking of Biblical Hebrew, because they are communicating foregrounded information.

In 2:15, וַתְּהִי אֶסְתֵּר נֹשֵׂאת חֵן *wattəhî ᵓestēr nōśēᵓt ḥēn* 'and Esther was finding favor' has the הָיָה *hāyâ* 'to be' as the *wayyiqtol* 3rd feminine singular because Esther is the subject. The subject follows immediately after the initial verb of הָיָה *hāyâ* 'it was' and then the *qal* participle of נָשָׂא *nāśāᵓ* 'he lifted, carried.' Just a few verses earlier (2:9) and a few verses later (2:17), this phrase appears without the הָיָה *hāyâ* 'it was': וַתִּשָּׂא חֶסֶד לְפָנָיו *wattiśśāᵓ ḥésed ləpānāyw* 'and she found favor.' This time נָשָׂא *nāśāᵓ* 'he lifted, carried' is the *wayyiqtol* 3rd feminine singular since הָיָה *hāyâ* 'it was' is not there to carry that semantic information. The question is how these two examples fit within the ranking system. According to Longacre's verb rank in narrative discourse for Biblical Hebrew, the הָיָה *hāyâ* 'it was' *wayyiqtol* should be considered within Band 4 of setting and terminus; however, I would like to suggest that it ranks higher than that in this instance. The נָשָׂא *nāśāᵓ* 'he lifted, carried' *wayyiqtol* suggests that it cannot be on the same level as the *wayyiqtol* primary, but I would suggest that it falls within that same Band, simply one sublevel lower (Band 1.3). Thus it is ranked within Band 1, but below the primary *wayyiqtol*, which is any *wayyiqtol* excluding הָיָה *hāyâ* 'it was.'

2.20 Esther 2:15

וּבְהַגִּיעַ תֹּר־אֶסְתֵּר בַּת־אֲבִיחַיִל דֹּד מָרְדֳּכַי 15a
15a And when arrived the turn of Esther the daughter of Abihail uncle of Mordecai

אֲשֶׁר לָקַח־לוֹ לְבַת 15a
15a whom he took to himself for a daughter

לָבוֹא אֶל־הַמֶּלֶךְ 15b
15b to go to the king

לֹא בִקְשָׁה דָּבָר 15c
15c not she requested a thing

15d כִּי אִם אֶת־אֲשֶׁר יֹאמַר הֵגַי סְרִיס־הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים

15d except what he would say Hegai eunuch of the king overseer of the women

15e וַתְּהִי אֶסְתֵּר **נֹשֵׂאת** חֵן בְּעֵינֵי כָּל־רֹאֶיהָ׃

15e And was Esther **taking up favor** in the eyes of all seeing her

15a) Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai who had taken her as his daughter, came 15b) to go in to the king, 15c) she did not request anything 15d) except what Hegai, the king's eunuch who was in charge of the women, advised. 15e) And Esther **found favor** in the eyes of all who saw her.

The example in 6:1 provides additional evidence for this analysis: וַיִּהְיוּ נִקְרָאִים

wayyihyû niqrā'îm 'and they were being read.' Once again הָיָה *hāyâ* 'it was' is a *wayyiqtol*

and is followed by a participle creating a periphrastic verb phrase. קָרָא *qārā'* 'he called, read'

occurs several more times throughout the text, but never with this sense and never with הָיָה

hāyâ. As this clause falls within a series of clauses, it does not fit the requirements for being a

boundary marker. However, it does provide mainline information so it would fit within Longacre's

foregrounding verb classification as Band 1.3.

2.21 Esther 6:1

1a בַּלַּיְלָה הַהוּא נָדְדָה שְׁנַת הַמֶּלֶךְ

1a on the night the that fled the sleep of the king

1b וַיֹּאמֶר

1b and he said

1c לְהָבִיא אֶת־סֵפֶר הַזִּכְרֹנוֹת דִּבְרֵי הַיָּמִים

1c to bring the book of the reminders of the words of the days

1d וַיִּהְיוּ **נִקְרָאִים** לִפְנֵי הַמֶּלֶךְ׃

1d **And they were being read** before the king

1a) During that night the king could not sleep 1b) so he gave an order 1c) to bring the book of records, the chronicles, 1d) and they **were being**[xii] **read** before the king.

For the *wayyiqtol* form of הָיָה *hāyâ*, there appear to be two functions: to provide

storyline information, and to provide a boundary marker for major episode/paragraph transitions.

These functions are exemplified through the above texts. This allows for two functions for this verb beyond what Longacre's narrative cline for verbs provides.

Band 1	*Wayyiqtol* forms:	1.1 Transitive stems: *qal*, *piel*, *hiphil*, or *hithpael*
		1.2 Intransitive stems: *pual*, *niphal*, *hophal*
		1.3 הָיָה *hāyâ* + participle (providing storyline information)

Figure 2.3 Revised Band 1 Narrative Hierarchy

2.2.5.2 The perfect

Within the text of Esther there are only two examples of perfect הָיָה *hāyâ* in independent clauses. They appear to be functioning differently within the text. The first one (in 2:5) indicates a shift in the narrative, perhaps by introducing a new character.

2.22 Esther 2:5

5a אִישׁ יְהוּדִי הָיָה בְּשׁוּשַׁן הַבִּירָה
5a a man Jewish there was in Susa the palace
וּשְׁמוֹ מָרְדֳּכַי בֶּן יָאִיר בֶּן־שִׁמְעִי בֶּן־קִישׁ אִישׁ יְמִינִי:
and his name Mordecai son of Jair son of Kisha man Benjamite

5a) Now there was at the citadel in Susa a Jew whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite,

Previously in the text, there is a discussion between the king and his young men and then we are introduced to Mordecai. The use of הָיָה *hāyâ* and the introduction of a new character go together to signal the beginning of a new episode. The subject is also fronted in this case, yet another technique to signal that this is a new episode and that the character is essential to the story.

In 8:16, the sentence begins with a preposition phrase that includes a fronted constituent and then the perfect of הָיָה *hāyâ*. The subject is implicit while the object is explicit. This

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sentence provides background information. No significant new information is added. It is a commentary about the situation and not an event.

2.23 Esther 8:16

<div dir="rtl">לַיְּהוּדִ֕ים הָֽיְתָ֥ה אוֹרָ֖ה וְשִׂמְחָ֑ה וְשָׂשֹׂ֖ן וִיקָֽר׃</div>
For the Jews it was light and joy and gladness and honor

For the Jews it was light and gladness and joy and honor.

The perfect form of הָיָה *hāyâ* functions in the narrative either to provide backgrounded information or to introduce a new episode or paragraph.

2.2.6. Negated verb clauses

Within Longacre's hierarchy of verbs in narrative texts, the negated verb clauses are irrealis and are in of the lowest Band. These clauses with negative verbs occur only in chapters 2, 3, and 9 of the Esther narrative, and only perfect and imperfect verb clauses are negated in these three chapters. These clauses do have subordinate clauses, although before the main clause, there may be infinitives and participles. There may also be an introducer. After the main clause, there may be subordinate clauses containing perfect, imperfect, negative imperfect, and participle verb forms. The negative adverb used in all of these cases is לֹא *lo* 'no, not.'

In 2:15, בִקְשָׁה *biqšâ* 'she requested' is negated. The negated clause follows standard word order with the verb first, the subject is implicit, and the object following the verb. There are three constituents of the sentence before this clause. A typical introducer, וּבְהַגִּיעַ *ûbəhaggîᵃᶜ* 'and when arrived,' and two subordinate clauses. The subordinate clauses are a perfect and an infinitive. Before this sentence, there is a general description of what happened with the women gathered for the king. The verbs in this general discussion are all imperfects. There is one negated imperfect. The sentence in 2:15 begins the more specific topic of Esther and her choice not to request anything except what Hegai advised. This sentence is a negated perfect. The

next sentence begins a *wayyiqtol* series and indicates that Esther is favored and chosen above the other women.

2.24 Esther 2:15

15a וּבְהַגִּיעַ תֹּר־אֶסְתֵּר בַּת־אֲבִיחַיִל דֹּד מָרְדֳּכַי
15a And when arrived the turn of Esther the daughter of Abihail uncle of Mordecai

15a אֲשֶׁר לָקַח־לוֹ לְבַת
15a whom he took to himself for a daughter

15b לָבוֹא אֶל־הַמֶּלֶךְ
15b to go to the king

15c לֹא בִקְשָׁה דָּבָר
15c not she requested a thing

15d כִּי אִם אֶת־אֲשֶׁר יֹאמַר הֵגַי סְרִיס־הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים
15d except what he would say Hegai eunuch of the king overseer of the women

15e וַתְּהִי אֶסְתֵּר נֹשֵׂאת חֵן בְּעֵינֵי כָל־רֹאֶיהָ:
15e And was Esther taking up favor in the eyes of all seeing her

15a) Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai who had taken her as his daughter, came 15b) to go in to the king, 15c) **she did not request** anything 15d) except what Hegai, the king's eunuch who was in charge of the women, advised. 15e) And Esther found favor in the eyes of all who saw her.

In 3:2, there are two negated verbs יִכְרַע *yikra* 'kneel' and יִשְׁתַּחֲוֶה *yištaḥăweh* 'bow down.' Mordecai is the subject for both of these verbs and overt reference to him is found in front of the first verb. יִכְרַע *yikra* 'kneel' is a *qal* imperfect with a fronted subject. יִשְׁתַּחֲוֶה *yištaḥăweh* 'bow down' is a *hishtaphel* imperfect with a implicit subject. The *hishtaphel* stem is fairly unusual, occurring only 173 times throughout the Hebrew Bible (Waltke and O'Connor 1990:360) Bergen (1984:xxx-xxxi) suggests, "that zones of special thematic significance in Pentateuchal narrative are marked through the employment of special statistically rare structural devices." The author highlights this important thematic event by using a rare stem three times in this pre-peak episode (3:2 and 3:5). The use of the *hishtaphel* stem marks this thematic significance of Mordecai's rebellion against Haman. All examples of the *hishtaphel* stem are the verb root חוה *ḥwh* 'he worshiped, bowed down.' This verb stem is a causative reflexive. These

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negative verbs provide a sharp contrast with the sentence before, in which, the king commands all his servants at the gate to bow down and pay homage to Haman. The negated verbs indicate that Mordecai is defying the king's orders. This sentence sets up a tension which leads to the real conflict, and because of this role in the narrative, these significant verbs should be considered Band 2 (Longacre 2002). These two negative verbs are highly thematic or "momentous negation" in the narrative and move the storyline along (Longacre 2002:82). Mordecai refuses to kneel and bow down before Haman, which then leads to Haman scheming to destroy the Jewish people.

2.25 Esther 3:2

2a וְכָל־עַבְדֵי הַמֶּ֫לֶךְ אֲשֶׁר־בְּשַׁ֫עַר הַמֶּ֫לֶךְ כֹּרְעִים
2a And all of the servants of the king who were in the gate of the king were kneeling

2a וּמִֽשְׁתַּחֲוִים֙ לְהָמָ֔ן
2a and bowing down to Haman

2b כִּי־כֵ֖ן צִוָּה־ל֣וֹ הַמֶּ֑לֶךְ
2b thus ordered for him the king

2c וּמָ֨רְדֳּכַ֔י לֹ֥א יִכְרַ֖ע וְלֹ֥א יִֽשְׁתַּחֲוֶֽה:
2c And Mordecai **not he.kneel down** and **not he.bow down**

2a) All the king's servants who were at the king's gate bowed down and paid homage to Haman; 2b) for so the king had commanded concerning him. 2c) But Mordecai **neither bowed down nor paid homage**.

In 9:28, יַֽעַבְרוּ *yaʿaḇrû* 'pass away' is negated. The subject is fronted in this clause, but the prepositional phrase מִתּ֣וֹךְ הַיְּהוּדִ֔ים *mittôḵ hayyəhûḏîm* 'from among the Jews' still comes after the verb. This verb is a *qal* imperfect. Before this clause, there is a complex *niphal* participle. Following this clause is a negative *qal* imperfect. This paragraph describes the beginning of the celebration of Pur. This negative verb clause along with five other clauses emphasize that this holiday will not be forgotten or neglected.

2.26 Esther 9:28

28a וְהַיָּמִ֣ים הָאֵ֗לֶּה נִזְכָּרִ֤ים וְנַעֲשִׂים֙ בְּכָל־דּ֣וֹר וָד֔וֹר מִשְׁפָּחָה֙
28a And the days the these memorable and observed in every generation and generation clan

28a וּמִשְׁפָּחָה מְדִינָה וּמְדִינָה וְעִיר וָעִיר

28a and clan province and province and city and city

28b וִימֵי הַפּוּרִים הָאֵלֶּה לֹא יַעַבְרוּ מִתּוֹךְ הַיְּהוּדִים

28b and the days of the Purim the these **not will pass away** from among the Jews

28c וְזִכְרָם לֹא־יָסוּף מִזַּרְעָם׃ ס

28c and their remembrance not will cease from their prosperity

28a) So these days were to be remembered and celebrated throughout every generation, every family, every province and every city; 28b) and these days of Purim **were not to fail** from among the Jews, 28c) or their memory fade from their descendants.

This illustrates that negative clauses may be part of complex sentences with subordinate clauses before and after the main clause. Four of the seven negative clauses have fronted nouns serving as either subject or object. The negative clauses appear to provide emphasis especially when in direct contrast to other verbs within the paragraph. In one case, the negated verb clause made a more specific statement following a general discussion. However, due to the limited number of negated clauses in the text of Esther, it is impossible to make a definitive statement regarding the function of negative verb clauses within Hebrew narrative. Through Longacre's study and our limited data, we suspect that negated clauses are generally low on the Bands of Salience. In some special cases, such as in 3:2, negative verbs may be promoted to a higher Band due to their significance in the narrative.

2.3 Additional verb discourse features

While analyzing the main clauses found in the Esther narrative, it became apparent that there were many other verb discourse features involved. Of particular notice were the many examples of verb-subject disagreement and the apparent repetition of verbs to create irony. This section will look briefly on these topics to attempt to shed some light on the author's possible discourse intent.

2.3.1 Verb-subject disagreement

There are five examples in the text of Esther of subject verb disagreement. One would initially assume that these are examples of textual error; however, there is pre-exilic evidence of an unusual discourse feature. E. J. Revell uncovers an interesting feature beyond simply the grammatical rule that affects the author's choice regarding agreement. He (Revell 1993:69) explains "that the position of the verb, and its number, is deliberately chosen in accordance with the function of the clause, and of its subject, in the narrative context." His research, based on the books Judges, Samuel, and Kings, indicates that a verb's number is determined by more than the number of its subject. For our purposes, his research on compound subjects' relationships with their verbs provides the most relevant information.

He posits five different types of compound subjects, but we are only interested in his first type where a conjunction joins the two or more nouns or noun phrases and where the noun is limited to a human referent. These two or more noun or noun phrases are engaged in the same action in the same situation. All of the examples in Esther are of this type. The compound noun phrases with a singular verb are all proper nouns combined with a conjunction וְ *w* 'and.' In these cases, he claims that one of these nouns is the principal actor in the action and the other nouns are simply adjuncts. Most of his subjects are of this type as well. He has determined that the first component represents the principal actor and instigator. The principal actor is usually defined by societal standards, but it may also be determined by the character's significance within the narrative (Revell 1993).

In Esther, the first example of a compound subject with a singular verb is 2:21. The verb קָצַף *qāṣap* 'he was angry,' a *qal* singular, has the subject בִּגְתָן וָתֶרֶשׁ *biḡtān wāṯereš* 'Bigthan and Teresh.' This is the first time in this text that these characters are mentioned. According to Revell's analysis, Bigthan is considered the instigator of the action. However, it is

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impossible to really test this theory against this example. The rest of this episode uses implicit subjects to refer to these characters.

Subsequent third plural forms for these characters occur in 6:2.   The ordering of the names is the same; however, at this time, the verbs are all plural.   In this retelling of this incident, the one verb clause that is singular in the first telling is left out.   However, the rest of the verb clauses use the same verb roots to retell the story (כָּתַב *kāṯaḇ* 'he wrote, recorded', בִּקֵּשׁ *biqqēš* 'he sought', שָׁלַח *šālaḥ* 'he stretched out', הִגִּיד *higgîḏ* 'he reported').   Revell has an answer for this situation as well.   He (Revell 1993:82) believes that "once the act has been performed, the question of the individual who performed it is irrelevant." This theory is based on a telling and retelling of the anointing of Solomon in 1 Kings 1:34-39 and 1:45. In the first telling, Zadok has the principal position in the compound subject, but in the second telling, the verb is plural, because the event is more important than the person.[xiii] Here are the two examples from Esther I have just mentioned:

2.27 Esther 2:21-23

בַּיָּמִים הָהֵם וּמָרְדֳּכַי יֹשֵׁב בְּשַׁעַר־הַמֶּלֶךְ 21a
21a in the days the those and Mordecai was sitting in the gate of the king

קָצַף בִּגְתָן וָתֶרֶשׁ שְׁנֵי־סָרִיסֵי הַמֶּלֶךְ 21b
21b **He.was angry** Bigthan and Teresh two eunuchs of the king

מִשֹּׁמְרֵי הַסַּף 21b
21b some of the guards of the threshold

וַיְבַקְשׁוּ 21c
21c **And they sought**

לִשְׁלֹחַ יָד בַּמֶּלֶךְ אֲחַשְׁוֵרֹשׁ׃ 21d
21d **To stretch out** a hand on king Ahasuerus

וַיִּוָּדַע הַדָּבָר לְמָרְדֳּכַי 22a
22a and was revealed the word to Mordecai

וַיַּגֵּד לְאֶסְתֵּר הַמַּלְכָּה 22b
22b **and he revealed** to Esther the queen

וַתֹּאמֶר אֶסְתֵּר לַמֶּלֶךְ בְּשֵׁם מָרְדֳּכָי׃ 22c
22c and spoke Esther to the king in the name of Mordecai

וַיְבֻקַּשׁ הַדָּבָר 23a
23a and was sought the word

23b וַיִּמָּצֵא

23b and it was proven

23c וַיִּתָּלוּ שְׁנֵיהֶם עַל־עֵץ

23c and they were hanged both of them on a tree

23d וַיִּכָּתֵב בְּסֵפֶר דִּבְרֵי הַיָּמִים לִפְנֵי הַמֶּלֶךְ:

23d **And it was written** in the book of the acts of the days in the presence of the king

21a) In those days, while Mordecai was sitting at the king's gate, 21b) Bigthan and Teresh, two of the king's officials from those who guarded the door, became **angry(s)**[xiv] 21c) and **sought(p)** 21d) **to lay** hands on King Ahasuerus. 22a) But the plot became known to Mordecai 22b) and he **told** Queen Esther, 22c) and Esther informed the king in Mordecai's name. 23a) Now when the plot was investigated 23b) and found *to be so*, 23c) they were both hanged on a gallows; 23d) and **it was written(s)** in the Book of the Chronicles in the king's presence.

2.28 Esther 6:2

2a וַיִּמָּצֵא כָתוּב אֲשֶׁר הִגִּיד מָרְדֳּכַי עַל־בִּגְתָנָא וָתֶרֶשׁ

2a) And it was found written that **reported** Mordecai on Bigthana and Teresh

שְׁנֵי סָרִיסֵי הַמֶּלֶךְ מִשֹּׁמְרֵי הַסַּף

two of the eunuchs of the king some of the guards of the threshold

2b אֲשֶׁר בִּקְשׁוּ לִשְׁלֹחַ יָד בַּמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ:

2b That **they sought** to lay a hand on the king Ahasuerus

2a) It **was found written** what Mordecai **had reported** concerning Bigthana and Teresh, two of the king's eunuchs who were doorkeepers, 2b) that **they had sought**(p) to lay hands on King Ahasuerus.

Revell provides Esther 4:16 as an example of his theory outside of his corpus. The compound subject is גַּם־אֲנִי וְנַעֲרֹתַי *gam-ʾănî wənaʿărōṯay* 'also I and my maidens.' The first person pronoun refers to Esther. The singular verb is אָצוּם *ʾāṣûm* 'I will fast.' Since the first person pronoun is first within the compound subject of a singular verb, it indicates the principal instigator of the action of fasting. The compound subject is also fronted, indicating the importance of the person doing the action (Revell 1993:77). Revell contrasts this compound subject with the one in 7:4 where Esther says, "We have been sold, I and my people." This verb is initial and plural within the clause; although the ordering of the nouns within the compound subject remains the same. He (Revell 1993:77) suggests "Esther is here showing solidarity with her people" by using the plural verb.

2.29 Esther 4:16

לֵ֣ךְ 16a

16a Go

כְּנוֹס֩ אֶת־כָּל־הַיְּהוּדִ֨ים הַֽנִּמְצְאִ֣ים בְּשׁוּשָׁ֗ן 16b

16b Gather all the Jews the ones found in Susa

וְצ֣וּמוּ עָ֠לַי 16c

16c and fast over me

וְאַל־תֹּאכְל֜וּ 16d

16d and not you will eat

וְאַל־תִּשְׁתּ֗וּ שְׁלֹ֤שֶׁת יָמִים֙ לַ֣יְלָה וָיֹ֔ום 16e

16e and not will you drink three days night and day

גַּם־אֲנִ֥י וְנַעֲרֹתַ֖י אָצ֣וּם כֵּ֑ן 16f

16f also I and my maids **I will fast** thus

וּבְכֵ֞ן אָב֤וֹא אֶל־הַמֶּ֙לֶךְ֙ 16g

16g And thus I will go to the king

אֲשֶׁ֣ר לֹֽא־כַדָּ֔ת 16h

16h which not as the law

וְכַאֲשֶׁ֥ר אָבַ֖דְתִּי אָבָֽדְתִּי׃ 16i

16i And if I perish I perish

16a) "Go, 16b) assemble all the Jews who are found in Susa, 16c) and fast for me; 16d) do not eat 16e) or drink for three days, night or day. 16f) I and my maidens also **will fast** in the same way. 16g) And thus I will go in to the king, 16h) which is not according to the law; 16i) and if I perish, I perish."

2.30 Esther 7:4

כִּ֤י נִמְכַּ֙רְנוּ֙ אֲנִ֣י וְעַמִּ֔י 4a

4a For **we were sold** I and my people

לְהַשְׁמִ֖יד 4b

4b to be destroyed,

לַהֲר֣וֹג 4c

4c to be killed

וּלְאַבֵּ֑ד 4d

4d and to be annihilated

וְ֠אִלּוּ לַעֲבָדִ֨ים וְלִשְׁפָח֤וֹת נִמְכַּ֙רְנוּ֙ 4e

4e And if as male slaves and to female slaves we were sold

הֶחֱרַ֔שְׁתִּי 4f

4f I would have kept quiet

כִּ֣י אֵ֥ין הַצָּ֛ר שֹׁוֶ֖ה בְּנֵ֥זֶק הַמֶּֽלֶךְ׃ ס 4g

4g for not the distress is equaling with the injury of the king.

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4a) "For **we have been sold**, I and my people, 4b) to be destroyed, 4c) to be killed 4d) and to be annihilated. 4e) Now if we had only been sold as slaves, men and women, 4f) I would have remained silent, 4g) for the trouble would not be commensurate with the annoyance to the king."

The verb וַיָּבֹא *wayyāḇō'* 'and he came' occurs twice (5:5; 7:1) with the compound

subject of הַמֶּ֫לֶךְ וְהָמָן *hammélek wəhāmān* 'the king and Haman.' In both instances, they

are coming to the banquet that Esther prepared. As would be expected, the king is the initial

noun within the compound subject demonstrating his higher social status. This verb initial clause

poses no problem for Revell, because in his analysis the position of the verb and subject within

the clause makes no difference on the agreement analysis.

2.31 Esther 5:5

<div align="center">

וַיֹּ֫אמֶר הַמֶּ֫לֶךְ 5a

5a and said the king

מַהֲ֫רוּ אֶת־הָמָן 5b

5b rush Haman

לַעֲשׂ֫וֹת אֶת־דְּבַר אֶסְתֵּ֑ר 5c

5c to do the word of Esther

וַיָּבֹ֤א הַמֶּ֫לֶךְ וְהָמָן אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשְׂתָה אֶסְתֵּר: 5d

5d And **he.came(s)** the king and Haman to the feast which Esther had prepared for him

</div>

5a) Then the king said, 5b) "Bring Haman quickly 5c) that we may do as Esther desires." 5d) So the king and Haman **came** to the banquet which Esther had prepared.

2.32 Esther 7:1

<div align="center">

וַיָּבֹ֤א הַמֶּ֫לֶךְ וְהָמָן 1a

1a And **he.went(s)** the king and Haman

לִשְׁתּ֫וֹת עִם־אֶסְתֵּ֥ר הַמַּלְכָּה: 1b

1b to drink with Esther the queen

</div>

1a) Now the king and Haman came(s) 1b) to drink *wine* with Esther the queen.

In the final example of apparent verb-subject disagreement, וַתִּכְתֹּ֫ב *wattiktōḇ* (9:29)

'and she wrote' is a feminine singular and the compound subject is Esther the queen, daughter of

Abihail, and Mordecai the Jew. Traditional Biblical Hebrew would expect a masculine plural verb,

but here it is a feminine singular. For example in Judges 19:4b, the subject is the Levite and his concubine and the subject is third masculine plural for all three verbs involved (וַיֹּאכְלוּ *wayyōʾḵəlû* 'and they ate,' וַיִּשְׁתּוּ *wayyālî́nû* 'and they lodged,' and וַיָּלִינוּ *wayyištû* 'and they drank'). Revell (1993:77 fn 13) notes that "where principal and adjunct differ in person or gender, a singular verb following a compound subject (as defined here) always agrees with the principal, not with the nearest component of the compound." Esther is the principal and instigator of the writing according to this analysis.

2.33 Esther 9:29

29a וַתִּכְתֹּב אֶסְתֵּר הַמַּלְכָּה בַת־אֲבִיחַיִל וּמָרְדֳּכַי הַיְּהוּדִי אֶת־כָּל־תֹּקֶף
29a **and she.wrote** Esther the queen daughter of Abihail and Mordecai the Jew with all authority
29b לְקַיֵּם אֵת אִגֶּרֶת הַפֻּרִים הַזֹּאת הַשֵּׁנִית:
29b to confirm the letter of Purim the this the second

29a) Then Queen Esther, daughter of Abihail, with Mordecai the Jew, **wrote(s)** with full authority
29b) to confirm this second letter about Purim.

Revell's theory based on a pre-exilic corpus appears to have considerable bearing on the text of Esther. In the few cases that there are compound subjects with a singular verb, the initial noun or noun phrase is the principal or director of the action. This provides more insight into the author's intentions in the text. For example, the addressee may now understand that Bigthan was the actual instigator of the attempt on the king's life. Teresh was an unfortunate tag-a-long.

2.3.2 Verb sequence repetition

Repetition has long been identified as a discourse feature within Biblical Hebrew narrative. This feature may be used for prominence, cohesion, or to return from a digression in the narrative (Quick 1985). Esther has several examples of repetition throughout the text. When focusing on the verbs, these repetitions demonstrate a repeated usage of the same verb root to describe events. In some cases, it is the same event, but in others, it is a new event. In Quick's taxonomy of repetition, repetition for marking, paraphrastic repetition, hendiadys, chiasmus, and

ellipsis are used for prominence. Prominence indicates that the author desires for the audience to take special notice of the element that he has marked prominent. By contrast, cohesion is intended when tail-head transitions, sandwich structures, resumptive repetition, overlay, and 'supposed' or 'accidental' repetition occur (Quick 1985). Cohesion suggests that the text has a unifying feature, i.e. what the text is about. In a narrative, authors employ surface structure features to link the text together. Repetition for cohesion reminds the audience of that unifying feature.

In the Esther narrative, the author uses overlay, paraphrastic repetition, resumptive repetition, and repetition for marking. In paraphrastic repetition, the material repeated underscores the ironic turn of events of the narrative. Overlay repeats entire sections of narrative to highlight that section of narrative; each repetition contains different information and no one repetition contains the all the information of the overlay (Grimes 1972:516). Repetition for marking reiterates the same material to mark the material as important or crucial to the storyline (Callow 1974:74-75). Resumptive repetition, mainly employed in dialogue, brings the conversation back to the original topic after a digression. In 2:21-22 and 6:2 and 6:7-9, 11, there are examples of paraphrastic repetition; 8:11; 9:2, 15, 16, and 18 display overlay; 3:13; 7:4, and 8:11 exhibit repetition for marking; and 6:6-8 shows resumptive repetition. We will discuss these passages in this section.

In 6:7-9 and 6:11, we find an example of a paraphrastic repetition which draws attention to the ironic twist that occurs. At this point, Haman, who had been doing well, begins to do poorly and Mordecai, who had been doing poorly, begins to do well. The verbs וַיַּלְבֵּשׁ *wayyalbēš* 'and he arrayed,' וַיַּרְכִּיבֵהוּ *wayyarkîḇēhû* 'and he led him,' וַיִּקְרָא *wayyiqrā'* 'and he proclaimed,' יֵעָשֶׂה *yēʿāśeh* 'it will be done,' and חָפֵץ *ḥāp̄ēṣ* 'he desired' are repeated in both instances. The first instance is Haman describing to the king what should be done to the man that the king desires to honor, and the second instance describes Haman doing what he had

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described to the king for Mordecai, his enemy. וַיִּקַּח *wayyiqqaḥ* 'and he took' replaces יָבִיאוּ

yāḇîʾû 'let them bring.'

In the first telling, the description is very detailed with several subordinate clauses in each

sentence. The royal robe is one 'which the king has worn;' the horse is one 'which the king has

ridden, and on whose head a royal crown has been placed;' and the one who bestows these

honors is 'one of the king's most noble princes.' All of these details are eliminated in the second

instance. Instead, one finds several single clause sentences describing the event. The verbs in

these two instances remain the same. וַיַּלְבֵּשׁ *wayyalbēš* 'and he arrayed,' וַיַּרְכִּיבֵהוּ

wayyarkîḇēhû 'and he led him,' וַיִּקְרָא *wayyiqrāʾ* 'and he proclaimed' are *wayyiqtol* forms in

both instances. חָפֵץ *ḥāpēṣ* 'he desired' is a perfect and יֵעָשֶׂה *yēʿāśeh* 'it will be done' is an

imperfect both times. The use of identical verb tenses highlights the repetition as well as

demonstrating that this is an extremely important event in the storyline: Haman's downfall has

begun. This example of repetition is a summary type of paraphrastic repetition, because of the

fewer details and the fact that it highlights a shift in the narrative.

2.34 Esther 6:7-9

7a וַיֹּאמֶר הָמָן אֶל־הַמֶּלֶךְ
7a And said Haman to the king

7b אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ:
7b A man whom the king delights§ honor

8a יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ
8a let them bring clothing royal that he has worn on him

8b וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ
8b and a horse that he has ridden on it the king

8c וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ:
8c And that it was put a crown of royalty on his head

9a וְנָתוֹן הַלְּבוּשׁ וְהַסּוּס עַל־יַד־אִישׁ מִשָּׂרֵי הַמֶּלֶךְ הַפַּרְתְּמִים
9a **And give** the clothing and the horse into hand of man from prince of the king the nobles

9b וְהִלְבִּישׁוּ אֶת־הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ
9b **And cloth** the man that the king delights in his honor

9c וְהִרְכִּיבֻהוּ עַל־הַסּוּס בִּרְחוֹב הָעִיר
9c **and lead him** on the horse in the plaza of the city

9d וְקָרְאוּ לְפָנָיו
9d **and proclaim** before him

9e כָּכָה יֵעָשֶׂה לָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ:
9e Thus **it will be done** to the man who the king delights in his honor

7a) Then Haman said to the king, 7b) "For the man whom the king desires to honor, 8a) let them bring a royal robe which the king has worn, 8b) and the horse on which the king has ridden, 8c) and on whose head a royal crown has been placed. 9a) and let the robe and the horse be **handed over** to one of the king's most noble princes 9b) **and let them array** the man whom the king desires to honor 9c) **and lead him** on horseback through the city square, 9d) **and proclaim** before him, 9e) 'Thus **it shall be done** to the man whom the king desires to honor.'"

2.35 Esther 6:11

11a וַיִּקַּח הָמָן אֶת־הַלְּבוּשׁ וְאֶת־הַסּוּס
11a **and took** Haman the clothing and the horse

11b וַיַּלְבֵּשׁ אֶת־מָרְדְּכָי
11b **and he dressed** Mordecia

11c וַיַּרְכִּיבֵהוּ בִּרְחוֹב הָעִיר
11c **and caused him** to ride in the plaza of the city

11d וַיִּקְרָא לְפָנָיו
11d **and proclaimed** before him

11e כָּכָה יֵעָשֶׂה לָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ:
11e Thus **it will be done** to the man whom the king delighted in his honor

11a) Haman took the robe and the horse, 11b) and arrayed Mordecai, 11c) and led him on horseback through the city square, 11d) **and proclaimed before him**, 11e) "Thus it shall be done to the man whom the king desires to honor."

The guards' attempted assassination of the king and its retelling may be another example paraphrastic repetition. 2:21-23 and 6:2 provide the description of the initial event and then the description when the king is being reminded of the initial event. In the first telling of the guard's attempted assassination, most of the verbs are *wayyiqtol*s. The verbs that are repeated in the second telling are בִּקֵּשׁ *biqqēš* 'he sought,' הִגִּיד *higgîd* 'he reported,' כָּתַב *kātab* 'he wrote,' מָצָא *māṣāʾ* 'he found.' The retelling moves most of these verbs to subordinate clauses.

However, מָצָא *māṣāʾ* 'he found' is the one verb that remains a *wayyiqtol*, but it is not used in the

same sense. In the first telling, מָצָא *māṣāʾ* 'he found' describes the guard's plot being found out

to be true. In the retelling, מָצָא *māṣāʾ* 'he found' describes the discovery of Mordecai's deed.

כָּתֻב *kāṯaḇ* 'he wrote' is a *qal* passive participle. בֻקֵּשׁ *biqqēš* 'he sought' and הֻגִּיד *higgîḏ*

'he reported' are perfects. This use of passive voice shows the shift from main line material to

background material.

Also, there are a few verbs that are left out of the retelling: קָצַף *qāṣap̄* 'he became

angry,' וַיִּוָּדַע *wayyiwwāḏaʿ* 'and it became known,' and וַתֹּאמֶר *wattōʾmer* 'and she

informed,' and וַיִּתָּלוּ *wayyittālû* 'and they were hanged.' קָצַף *qāṣap̄* 'he became angry' is

not a *wayyiqtol*, but a *qal* perfect. In the initial telling, it provides the motive for the attempted

assassination. This would be unnecessary for the retelling. It is doubtful that the royal archives

would have included the guards' motive. However, וַיִּוָּדַע *wayyiwwāḏaʿ* 'it became known' is

a *wayyiqtol* in the first instance. Its absence indicates that the retelling is a simple summary.

Another *wayyiqtol* is וַתֹּאמֶר *wattōʾmer* 'she informed' and וַיִּתָּלוּ *wayyittālû* 'and they were

hanged' which once again indicates that this is a summary. There is no need to detail the method

by which Mordecai reported the guard's plan or the punishment that the guards received for this

plan. Because of the subordination of the clauses and the omission of these verbs, this example

of repetition is paraphrastic repetition or paraphrase.

2.36 Esther 2:21-23

בַּיָּמִים הָהֵם וּמָרְדֳּכַי יֹשֵׁב בְּשַׁעַר־הַמֶּלֶךְ 21a
21a in the days the those and Mordecai was sitting in the gate of the king

קָצַף בִּגְתָן וָתֶרֶשׁ שְׁנֵי־סָרִיסֵי הַמֶּלֶךְ 21b
21b He was angry Bigthan and Teresh two eunuchs of the king

מִשֹּׁמְרֵי הַסַּף 21b
21b some of the guards of the threshold

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וַיְבַקְשׁוּ 21c

21c And **they sought**

לִשְׁלֹחַ יָד בַּמֶּלֶךְ אֲחַשְׁוֵרֹשׁ׃ 21d

21d To lay a hand on king Ahasuerus

וַיִּוָּדַע הַדָּבָר לְמָרְדֳּכַי 22a

22a **and was revealed** the word to Mordecai

וַיַּגֵּד לְאֶסְתֵּר הַמַּלְכָּה 22b

22b **and he revealed** to Esther the queen

וַתֹּאמֶר אֶסְתֵּר לַמֶּלֶךְ בְּשֵׁם מָרְדֳּכָי׃ 22c

22c and spoke Esther to the king in the name of Mordecai

וַיְבֻקַּשׁ הַדָּבָר 23a

23a **and was sought** the word

וַיִּמָּצֵא 23b

23b and it was proven

וַיִּתָּלוּ שְׁנֵיהֶם עַל־עֵץ 23c

23c and they were hanged both of them on a tree

וַיִּכָּתֵב בְּסֵפֶר דִּבְרֵי הַיָּמִים לִפְנֵי הַמֶּלֶךְ׃ 23d

23d **And it was written** in the book of the acts of the days in the presence of the king

21a) In those days, while Mordecai was sitting at the king's gate, 21b) Bigthan and Teresh, two of the king's officials from those who guarded the door, became **angry(s)** 21c) and **sought(p)** 21d) **to lay** hands on King Ahasuerus. 22a) But the plot became known to Mordecai 22b) and he **told** Queen Esther, 22c) and Esther informed the king in Mordecai's name. 23a) Now when the plot was investigated 23b) and found *to be so*, 23c) they were both hanged on a gallows; 23d) and **it was written(s)** in the Book of the Chronicles in the king's presence.

2.37 Esther 6:2

וַיִּמָּצֵא כָתוּב אֲשֶׁר הִגִּיד מָרְדֳּכַי עַל־בִּגְתָנָא וָתֶרֶשׁ 2a

2a) And **it was found written** that **reported** Mordecai on Bigthana and Teresh

שְׁנֵי סָרִיסֵי הַמֶּלֶךְ מִשֹּׁמְרֵי הַסַּף

two of the eunuchs of the king some of the guards of the threshold

אֲשֶׁר בִּקְשׁוּ לִשְׁלֹחַ יָד בַּמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ׃ 2b

2b That they sought to lay a hand on the king Ahasuerus

2a) It **was found written** what Mordecai **had reported** concerning Bigthana and Teresh, two of the king's eunuchs who were doorkeepers, 2b) that they had sought to lay hands on King Ahasuerus.

Next, we will consider the examples of overlay in the Esther narrative. There are four

different ways that the verb נִקְהֲלוּ *niqhălû* 'they assembled' appears in the text. It would be

expected for this verb to appear as it did in 9:2 as a *niphal* perfect initial, because it maintains the

canonical word order. In 8:11, it is a *niphal* infinitive construct, because it is a subordinate clause of the sentence describing what the king had granted the Jews. It is a Band 1 verb in 9:15, because it is a part of the main storyline. In 9:16 and 18, it is a *niphal* perfect with a fronted subject, because the two different subjects are being highlighted. The author desired the addressee to be clear that the first subject in 9:16 was the remainder of the Jews in the king's province, while the second subject is 'the Jews who are in Susa.' It is apparent that the use in 8:11 describes permission being given, 9:2 is part of the reporting of what is going to happen, 9:15 describes the actual event within the story. 9:16 and 18 provide more background details surrounding the narration. The repetitive nature of this example with increasing movement within the storyline and additional background details indicates that this is a case of overlay.

2.38 Esther 8:11

11a אֲשֶׁר נָתַן הַמֶּלֶךְ לַיְּהוּדִים‪|‬ אֲשֶׁר בְּכָל־עִיר־וָעִיר
11a that gave the king to the Jews who in every city and city

11b לְהִקָּהֵל וְלַעֲמֹד עַל־נַפְשָׁם
11b **to assemble** and to make a stand on behalf of their lives

11c לְהַשְׁמִיד
11c to annihilate

11d וְלַהֲרֹג
11d and to kill

11e וּלְאַבֵּד אֶת־כָּל־חֵיל עַם וּמְדִינָה הַצָּרִים אֹתָם טַף וְנָשִׁים
11e and to destroy any army of people and province attacking them children and women

11g וּשְׁלָלָם לָבוֹז׃
11g and their spoil to plunder

11a) In them the king granted the Jews who were in each and every city *the right* 11b) **to assemble** and to defend their lives, 11e) to destroy, 11d) to kill 11c/e) and to annihilate the entire army of any people or province which might attack them, including children and women, 11g) and to plunder their spoil,

2.39 Esther 9:2

2a נִקְהֲלוּ הַיְּהוּדִים בְּעָרֵיהֶם בְּכָל־מְדִינוֹת הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ
2a **assembled** the Jews in their cities in their provinces of the king Ahasuerus

2b לִשְׁלֹחַ יָד בִּמְבַקְשֵׁי רָעָתָם
2b to stretch out hand on those seeking their harm

2c וְאִישׁ לֹא־עָמַד לִפְנֵיהֶם
2c And anyone not he stood before them

כִּי־נָפַל פַּחְדָּם עַל־כָּל־הָעַמִּים: 2d

2d For it had settled their dread on all these people

2a) The Jews **assembled** in their cities throughout all the provinces of King Ahasuerus 2b) to lay hands on those who sought their harm; 2c) and no one could stand before them, 2d) for the dread of them had fallen on all the peoples.

2.40 Esther 9:15-16

וַיִּקָּהֲלוּ (הַיְּהוּדִיִּים) [הַיְּהוּדִים] אֲשֶׁר־בְּשׁוּשָׁן גַּם בְּיוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ 15a

15a **And assembled** the Jews who were in Susa also on day 14th of the month of

אֲדָר 15a

15a Adar

וַיַּהַרְגוּ בְשׁוּשָׁן שְׁלֹשׁ מֵאוֹת אִישׁ 15b

15b and they killed in Susa three hundred men

וּבַבִּזָּה לֹא שָׁלְחוּ אֶת־יָדָם: 15c

15c And on the spoil not they laid a hand

וּשְׁאָר הַיְּהוּדִים אֲשֶׁר בִּמְדִינוֹת הַמֶּלֶךְ נִקְהֲלוּ 16a

16a and the remainder of the Jews who in the provinces of the king **assembled**

וְעָמֹד עַל־נַפְשָׁם 16b

16b And they stood on behalf of their lives

וְנוֹחַ מֵאֹיְבֵיהֶם 16c

16c And they had rest from their enemies

וְהָרֹג בְּשֹׂנְאֵיהֶם חֲמִשָּׁה וְשִׁבְעִים אָלֶף 16d

16d And they killed in their haters and seventy five thousand

וּבַבִּזָּה לֹא שָׁלְחוּ אֶת־יָדָם: 16e

16e And on the spoil not they laid a hand

15a) The Jews who were in Susa **assembled** also on the fourteenth day of the month Adar 15b) and killed three hundred men in Susa, 15c) but they did not lay their hands on the plunder. 16a) Now the rest of the Jews who *were* in the king's provinces **assembled**, 16b) to defend their lives 16c) and rid themselves of their enemies, 16d) and kill 75,000 of those who hated them; 16e) but they did not lay their hands on the plunder.

2.41 Esther 9:18

(וְהַיְּהוּדִיִּים) [וְהַיְּהוּדִים] אֲשֶׁר־בְּשׁוּשָׁן נִקְהֲלוּ בִּשְׁלֹשָׁה עָשָׂר בּוֹ 18a

18a And the Jews who in Susa **assembled** on the 13th in it

וּבְאַרְבָּעָה עָשָׂר בּוֹ 18a

18a and on the 14th in it

וְנוֹחַ בַּחֲמִשָּׁה עָשָׂר בּוֹ 18b

18b And to have rest on 15th in it

וְעָשֹׂה אֹתוֹ יוֹם מִשְׁתֶּה וְשִׂמְחָה: 18c

18c And to make it a day of feast and joy

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18a) But the Jews who were in Susa **assembled** on the thirteenth and the fourteenth of the same month, 18b) and they rested on the fifteenth day 18c) and made it a day of feasting and rejoicing.

Another example of repetition is the several bodies of written orders from Haman (3:13), Esther describing Haman's orders to the king (7:4), and Mordecai writing orders to counter Haman's orders (8:11). These demonstrate repetition for marking. In every instance, this trio of verbs occurs in the subordinate clause as infinitives. לְהַשְׁמִיד לַהֲרֹג וּלְאַבֵּד *ləhašmîd laharōḡ ûləʾabbēḏ* 'to destroy, to kill, and to annihilate' occur without any intervening material.

The two times that there are direct objects, they occur after the final verb וּלְאַבֵּד *ûləʾabbēḏ* 'to annihilate.' This use of repetition attempts to make prominent several key situations within the narrative. The first one is the inciting moment, the second one is peak', and the final one is the post peak.

2.42 Esther 3:13

13a וְנִשְׁלוֹחַ סְפָרִים בְּיַד הָרָצִים אֶל־כָּל־מְדִינוֹת הַמֶּלֶךְ
13a And were sent letter in hand of runners to all of the provinces of the king

13b לְהַשְׁמִיד
13b **to exterminate**

13c לַהֲרֹג
13c **to kill**

13d וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים מִנַּעַר וְעַד־זָקֵן טַף וְנָשִׁים
13d and **to destroy** all the Jews from youth up to old children and women

בְּיוֹם אֶחָד בִּשְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים־עָשָׂר
in a day one on the 13ᵗʰ of the month two ten

13e הוּא־חֹדֶשׁ אֲדָר
13e that is the month Adar

13f וּשְׁלָלָם לָבוֹז׃
13f and their spoil to plunder

13a) Letters were sent by couriers to all the king's provinces 13b) **to destroy,** 13c) **to kill** 13d) **and to annihilate** all the Jews, both young and old, women and children, in one day, the thirteenth *day* of the twelfth month, 13e) which is the month Adar, 13f) and to seize their possessions as plunder.

2.43 Esther 7:4

4a כִּ֤י נִמְכַּ֙רְנוּ֙ אֲנִ֣י וְעַמִּ֔י
4a For we were sold I and my people

4b לְהַשְׁמִ֖יד
4b **to be destroyed**,

4c לַהֲר֣וֹג
4c **to be killed**

4d וּלְאַבֵּ֑ד
4d **and to be annihilated**

4e וְ֠אִלּוּ לַעֲבָדִ֨ים וְלִשְׁפָח֤וֹת נִמְכַּ֙רְנוּ֙
4e And if as male slaves and to female slaves we were sold

4f הֶחֱרַ֔שְׁתִּי
4f I would have kept quiet

4g כִּ֣י אֵ֥ין הַצָּ֛ר שֹׁוֶ֖ה בְּנֵ֥זֶק הַמֶּֽלֶךְ׃ ס
4g for not the distress is equaling with the injury of the king.

4a) "For we have been sold, I and my people, 4b) **to be destroyed,** 4c) **to be killed** 4d) **and to be annihilated**. 4e) Now if we had only been sold as slaves, men and women, 4f) I would have remained silent, 4g) for the trouble would not be commensurate with the annoyance to the king."

2.44 Esther 8:11

11a אֲשֶׁר֩ נָתַ֨ן הַמֶּ֜לֶךְ לַיְּהוּדִ֣ים׀ אֲשֶׁ֣ר בְּכָל־עִיר־וָעִ֗יר
11a that gave the king to the Jews who in every city and city

11b לְהִקָּהֵל֮ וְלַעֲמֹ֣ד עַל־נַפְשָׁם֒
11b to assemble and to make a stand on behalf of their lives

11c לְהַשְׁמִיד֩
11c **to annihilate**

11d וְלַהֲרֹ֨ג
11d **and to kill**

11e וּלְאַבֵּ֜ד אֶת־כָּל־חֵ֣יל עַ֥ם וּמְדִינָ֛ה הַצָּרִ֥ים אֹתָ֖ם טַ֣ף וְנָשִׁ֑ים
11e **and to destroy** any army of people and province attacking them children and women

11g וּשְׁלָלָ֖ם לָבֽוֹז׃
11g and their spoil to plunder

11a) In them the king granted the Jews who were in each and every city *the right* 11b) to assemble and to defend their lives, 11e) **to destroy**, 11d) **to kill** 11e) and **to annihilate** the entire army of any people or province which might attack them, including children and women, 11g) and to plunder their spoil,

In 6:6-8, we find resumptive repetition as described by Quick (1985). The king summons

Haman and asks a question using the phrase *ʾîš ʾăšer* אִ֗ישׁ אֲשֶׁ֥ר הַמֶּ֖לֶךְ חָפֵ֣ץ בִּיקָר֑וֹ

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hammélek̲ ḥāp̄ēṣ bîqārô 'a man whom the king desires to honor.'   The author portrays

Haman's thoughts through a quotation of his internalized speech.   Then to bring the narrative

back to the original question, Haman repeats this phrase when he begins his answer.   Quick

(1985:vii) defines resumptive repetition as "a specialized form of repetition which cohesively ties a

text together following a digression, and only occurs in the environment of a digression."

Haman's internalized speech was the digression so the repetition of this phrase allowed the

narrative to continue from where it was left off.

2.45 Esther 6:6-8

6a וַיָּבוֹא הָמָן
6a and came Haman

6b וַיֹּאמֶר לוֹ הַמֶּלֶךְ
6b and said to him the king

6c מַה־לַעֲשׂוֹת בָּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ
6c what to do **with the man whom the king is delighted in his honor**

6d וַיֹּאמֶר הָמָן בְּלִבּוֹ
6d And said Haman in his heart

6e לְמִי יַחְפֹּץ הַמֶּלֶךְ
6e To whom will delight the king

6f לַעֲשׂוֹת יְקָר יוֹתֵר מִמֶּנִּי:
6f To do honor more than me

7a וַיֹּאמֶר הָמָן אֶל־הַמֶּלֶךְ
7a And said Haman to the king

7b אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ:
7b A man whom the king delights honor

8a יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ
8a let them bring clothing royal that he has worn on him

8b וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ
8b and a horse that he has ridden on it the king

8c וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ:
8c And that it was put a crown of royalty on his head

6a) So Haman came in 6b) and the king said to him, 6c) "What is to be done for **the man whom the king desires to honor**?" 6d) And Haman said to himself, 6e) "Whom would the king desire 6f) to honor more than me?" 7a) Then Haman said to the king, 7b) "For **the man whom the king desires to honor**, 8a) let them bring a royal robe which the king has worn, 8b) and the horse on which the king has ridden, 8c) and on whose head a royal crown has been placed."

The text of Esther demonstrates four types of repetition within the verbs. There may be other repetition found in the text. For example, there does appear to be a chiastic structure throughout the whole narrative, but that is beyond the scope of this chapter and this study. The four types are repetition for marking, paraphrastic, overlay, and resumptive. Overlay and resumptive repetition are used for particular types of cohesion according to Quick. The rest of the examples provide repetition for prominence of the episode.

2.4 Conclusion

The first section describes the main clause in Esther and then compares it to Longacre's analysis. In the second section, some interesting things were described, namely the several instances of verb-subject disagreement and the multiple examples of repetition.

Through the first section, we discovered that the text of Esther has *wayyiqtol* forms, perfects, participles, nominal clauses, and negation of the main verb clause. Each of these operates within the narrative to provide a structure that the Biblical Hebrew narrative addressee would understand. The *wayyiqtol* form provides the backbone of the material. This type of verb tends to occur in a series of several *wayyiqtol* forms together. Perfect verbs provide background story information. Perfect verbs with fronted nouns may either end an episode, begin a new episode in the story, or mark the noun or prepositional phrase that is fronted. Participle clauses provide the imperfective background activity or state. The *wayyiqtol* of הָיָה *hāyâ* serves as a boundary maker for episodes within the text or serves as a periphrastic verb within the main storyline. This second usage is not one I found in Longacre's study of Joseph (2003). In a third usage, the perfect of הָיָה *hāyâ* serves to introduce a new character or event and to provide background information. There is only one example of a nominal clause and it appears to end a scene. The negative clauses appear to provide emphasis especially when in direct contrast to other verbs within the paragraph. These verbs tend to align with Longacre's narrative cline.

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There were only a few instances where there was obviously something different occurring or that his analysis was not able to account for the particular usage.

The additional verb discourse features that were covered in the second section were verb-subject disagreement and repetition of verb roots. For the subject of verb-subject disagreement, Revell provided insight from pre-exilic writings that works for the text of Esther. In the instances that a single verb serves for a plural subject, the first noun or noun phrase is the principal and instigator of the action. This appears to be the answer for all the examples of verb-subject disagreement.

Regarding repetition, there are three different types found in the text of Esther. Repetition for emphasis, paraphrastic, and overlay are all found within the verbs of the text of Esther. Quick (1985) clearly defines the resumptive repetition found in Esther 6:6-8 where Haman digresses in his internal dialogue and then uses this repetition to bring the reader back to the king's question. This section analyzes some subordinate verb repetition, but the majority focuses on the independent clause. Most of the repetition in Esther is for prominence.

Verb morphologies play an essential role in the structure of a discourse. They encode the importance for each clause in regard to foregrounding and backgrounding prominence.   They may be used to highlight a particular sequence of events through repetition (3:13; 7:4; and 8:11 or 6:7-9 and 6:11) or to promote a particular subject through apparent verb-subject disagreement (2:21; 4:16). Through the study of Esther's main clauses, we see that there is a frequent pattern of noun preceding a perfect verb clause followed by a *wayyiqtol* series which leads into a set of quotation formulas (2:5-20) . The narrative flows with the use of these various verbal patterns.

<u>2.5 Summary of contributions</u>

Therefore, as seen in this chapter, while the main clause narrative verbs of Esther are very similar to pre-exilic narrative main clause verbs, there are several features of the verbs that have been explored. As can be seen in the figure, the narrative cline listed in the first column has Band 1, the highest, on the top and Band 5, the lowest, on the bottom. The second column

records the verb forms commonly found in each respective Band. The third column represents the new subdivisions. Based on my analysis, Band 1 and 2 have been subdivided to better represent how the main clause verbs of Esther exhibiting the storyline and background actions in the narrative. The remaining Bands 3, 4, and 5 remain unchanged, except for the lack of examples.

Band 1: Storyline	1 *Wayyiqtol* forms:	1.1 Transitive stems: *qal*, *piel*, *hiphil*, or *hithpael* 1.2 Intransitive stems: *pual*, *niphal*, or *hophal* 1.3 הָיָה *hāyâ* + participle (providing storyline information)
Band 2: Backgrounded Actions	2.1 Perfect 2.2 Noun + perfect	2.2a Object + perfect (with noun in focus) 2.2b Subject/location + perfect (with noun in focus)
Band 3: Backgrounded Activities	3.3 Noun + participle	
Band 4: Setting	4.1 *Wayyiqtol* form of hāyâ, '[to] be' 4.2 Perfect of hāyâ, '[to] be' 4.3 Nominal clause (verbless)	
Band 5:	5. Negation of verb clause: irrealis (any band) May be promoted with "momentous negation"	

Figure 2.4 The Esther narrative main clause verb hierarchy

These findings are depicted in the figure above to indicate how Longacre's Bands of Saliency are exhibited in the Esther narrative. The Band 1 storyline material is still communicated with the *wayyiqtol* forms. Additionally, it was found that degree of Transitivity is roughly correlated with the degree of foregrounding (see 2.1.2.2 Semantics and transitivity). This is why the *wayyiqtol* forms are divided between the transitive (*qal*, *piel*, *hiphil*, or *hithpael*) and intransitive stems (*pual*, *niphal*, or *hophal*) (see 2.2.1 The *wayyiqtol* verb clause). Band 1.3 reflects the fact that הָיָה *hāyâ* + participle may provide storyline information (see 2.2.5.1 The wayyiqtol). Band 2, communicating backgrounded actions, consists of the perfect verb and the noun + perfect. Through this research, this band has been further divided to indicate that if the

fronted noun is an object then it is more salient than if it is a subject or location (see 2.2.2.1 Noun + Perfect). The Esther narrative only communicates band 3, backgrounded activities, through noun + participle sentences (see 2.2.4 Noun + participle).. Only three of the four verb forms found in Band 4, setting, exist in Esther. These are all used in the pre-exilic function of indicating the setting. Finally, negation and irrealis are Band 5, except in the cases of "momentous negation" (Longacre 2002:82) (see 2.2.6.Negated verb clauses).

On a more macrostructure level, this chapter also explored the global discourse features of cohesion and marking. As can be seen in the table below, these manifested themselves in the surface structure forms of overlay, resumptive repetition, verb-subject disagreement, repetition for marking, and paraphrastic repetitions. The third column provides examples of these surface structures.

Table 2.2 Narrative Verb Global Discourse Features

Global discourse feature	Surface structure	Examples
Cohesion	Overlay	8:11; 9:2, 15, and 16
	Resumptive repetition	6:6-8
Marking	Verb-subject disagreement	2:21; 4:16; 5:5; 7:1; 9:29
	Repetition for marking	3:13; 7:4; 8:11
	Paraphrastic repetition	6:7-9 and 6:11 2:21-23 and 6:2

Cohesion holds the text together so that it has a unifying element. The author of Esther used overlay and resumptive repetition to maintain the cohesion in the narrative (see 2.3.2 Verb sequence repetition). The examples of overlay repeat the same event four times with increasing movement within the storyline and additional background details. Resumptive repetition allows

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the return to the topic after a digression. These surface features unify the text by repeating the event or concept involved. Marking is exhibited through verb-subject disagreement, repetition for marking, and paraphrastic repetition. In the case of verb-subject disagreement, the author intends the first participant to be considered the principle agent in the action (see 2.3.1 Verb-subject disagreement). The surface feature, repetition for marking, attempts to make prominent several key situations within the narrative by repeating a sequence of verbs. Paraphrastic repetition highlights a shift in the narrative by providing a paraphrase of previous events (see 2.3.2 Verb sequence repetition).

Based on this analysis of the main clause verbs in Esther, the author chooses to intentionally use the verbs to convey the foregrounding of each clause as well as the episode or paragraph boundaries. S/he did this through the verbal morphologies as well as the use of repetition and verb-subject agreement. This well-crafted narrative demonstrates the complexity of the main clause verb in the post-exilic Biblical Hebrew narrative.

CHAPTER 3

QUOTATION FORMULA VERBS

3.1 Introduction

Within the realm of Biblical Hebrew narrative, dialogue serves a significant role. Narrative is formed around the dialogue of the characters. Within the Esther narrative, dialogue is significant, but it plays a lesser role than in previously written Biblical Hebrew narratives. In fact, there are about the same number of quotation formulas in the relatively short pre-exilic Ruth narrative than in the much longer Esther narrative. The dialogue serves to develop the story, provide the motivations for the characters, demonstrate the characters' relationship with God and each other, and provide the internal thoughts of the characters. The Hebrew writer creates this dialogue with the use of direct and indirect quotations. The designation of direct and indirect is a flawed label, because it is based on Indo-European languages and does not perfectly fit other language groups.[xv] However, it still may be used as long as the analyst recognizes that it is only a formal basis for the analysis of dialogue and quotation frames, that it accounts for the language-specific features between direct and indirect speech, and that it explains "the pragmatic functions and societal values of the forms of reported speech" within the culture that produced them (Miller 1996:48). Traditionally, direct speech indicates that the reported speech event corresponds directly with what was actually said. On the other hand, indirect speech provides the speaker with the opportunity to include his/her perspective (Miller 1996). Hebrew narration demonstrates a preference for direct quotation. The Biblical Hebrew text of the Old Testament allowed for several grammatical structures to communicate a speech act. If a Hebrew writer chooses to use a direct quotation, then he must decide on one of three different grammatical structures. If the

Hebrew writer chooses to use an indirect quotation, then he must decide on one of four different structures (Miller 1996).

3.1.1 Definition of quotation formula

Before we begin our analysis, we need to define the quotation frame (Miller 1996) or formula (Longacre 2002). Miller (1996:400) explains that "Reported speech is composed of two parts: the quotation (which represents the original locution) and the quotation frame (the report that introduces the quotation)." Thus, a quotation frame verb must have a quotation. However, this excludes the category of indirect diegetic summary verbs that Miller (1996:137) discusses, because it excludes all verbs that simply report that speech took place. There is no actual representation of the speech itself in the case of an indirect diegetic summary verb. For example within the text of Esther, the speech act verb קָרָא *qārāʾ* 'he called, summoned' is used several times, but never with the reported speech present. Since there is no reported speech presented in these cases like in 3:12 and 4:5, these verbs will be excluded from the analysis. However, this verb may be used in the sense of 'to proclaim.' When this sense is used in Esther, there is reported speech present; therefore, these verbs will be included in the analysis. (ex 6:9; 11)

Longacre (2002:157), in his analysis, includes verbs which do not explicitly refer to a speech act within his "expanded quotation formula." Verbs of motion and psychological orientation may be included within the quotation formula based on this analysis. I adopt this analysis on a limited basis. If there is a verb of speaking and then a verb of motion and/or psychological orientation which is then followed by the quotation, then the verb of motion and/or psychological orientation will be analyzed within the quotation formula. Since I am adopting this perspective, from this point forward, I will refer to the verbs introducing the quotation as a quotation formula. This differs from Miller's understanding of the quotation formula, because she focuses on only metapragmatic verbs and metapragmatic expressions (Miller 1996:300). The metapragmatic verbs are essentially verbs of speaking.

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3.1.2 Direct and indirect quotation formulas

Biblical Hebrew direct quotations are supposedly an identical representation of what the speaker is supposed to have said (Miller 1996:42). However, in the case of the Esther story, most if not all of the quotations would have had to be translated from Aramaic or Persian; therefore, there is at least one level of separation from the actual event. Indirect quotations include a representation of what the speaker said, but it may be colored by the author's opinion of the speaker or their statement (Miller 1996). Direct and indirect quotation formulas may be distinguished based on syntactic and deictic evidence.

3.1.2.1 Syntactic evidence

Grammatically, Biblical Hebrew always has the reported direct speech as independent from the quotation formula and indirect quotations subordinate to the quotation formula. While some may consider the direct quotation an object of the verb of speaking, it is not combined within the speaking verb sentence (Longacre 1994). The presence of interjections, vocatives, sentence fragments, or imperatives in direct quotations establishes this reality by imitating natural conversations. Indirect quotations may not have these features (Miller 1996). Biblical Hebrew provides another point of verification in that the direct object marker אֵת *ʾeṯ* does not introduce direct quotations, but it frequently introduces indirect quotations. The existence of אֵת *ʾeṯ* is expected in the latter case since the indirect quotation is the direct object of the quotation formula verb. Additionally, direct quotations do not require a quotation formula to exist, but indirect quotations must have a quotation formula (Miller 1996:220). This further indicates that direct quotations are syntactically independent from their formulas while indirect quotations are subordinate to their formulas.

3.1.2.2 Deictic center evidence

Additionally for direct quotation formulas, the deictic centers of the two speech events remain separate. Thus, the pronominal references and the deictics related to time and space for the reported speech and the reporting speech event are distinct. Pronominal reference is usually the most convenient method to determine whether a speech event is direct or indirect. In direct speech, the reported speaker uses first person pronouns to refer to himself within the reported speech and second person pronouns to refer to his addressee; while in indirect speech, the speaker and the addressee are both third person pronouns. Also, only direct speech in Biblical Hebrew may encode spatial deictics (here, there) and temporal deictics (now, then, today) with few exceptions (Miller 1996:71). These deictics may be indicated within the indirect quotation formula just not within the reported speech itself.

For indirect quotation formulas, third person pronouns would be used to refer to the speaker and the addressee. However, this distinction becomes more complicated when social relationships are taken into account. The king and the queen may be referred to in the third person by social inferiors even within a direct quotation because of their high social status, or even when they refer to themselves within a statement.

Therefore, the two main categories for quotation formulas are direct and indirect. While these categories are flawed in the fact that they are based on Indo-European languages, they are a good starting point for analyzing the Esther narrative. It is generally assumed by Hebraists that direct quotations provide an apparently accurate representation of the speaker's statement; while indirect quotations provide the speaker's statement with the narrator's perspective added.

According to Miller's work, direct quotations are further divided according to the number of verbs within the quotation formula and the tense of those verbs. The indirect quotations, however, are further classified according to the quotation itself. From Longacre's work, we discover that verbs other than just verbs of speaking may be within the quotation formula. This would be an expanded quotation formula. For the purpose of this work, expanded quotation

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formulas are treated as such only if the first verb is a verb of speaking. Since I have limited his definition, I will call these expanded quotation formulas *quotation verb sequences* to correspond with the verb sequences found in the *wayyiqtol* tense that maintain the storyline as described in the previous chapter. With these understandings in hand, let us now consider the quotation formulas found in the Esther narrative.

The following sections will describe the quotation formulas found in the Esther narrative according to the categories of direct and indirect quotations. The direct quotations will be analyzed first and then the indirect quotations. The direct quotation discussion is divided according to the number of verbs of speaking in the quotation formula. For the Esther narrative, there are only two categories of direct quotations: single-verb (3.2.1) and multiple-verb quotations (3.2.2). The indirect quotations were analyzed according to the grammatical structure of the quotation itself. These indirect quotations in Esther include sentential (3.3.1), infinitival (3.3.2), and reduced indirect speech (3.3.3). The localized discourse features that I will describe include the use of multiple-verb formulas to highlight heightened episodes, internalized speech to provide insight into a characters' thinking, and indirect quotation verb sequences to highlight a post-peak episode.

3.2 Direct quotation formulas in Esther

This section will explore the direct quotations in the Esther narrative. Within this narrative, there are 42 examples of direct speech. All of these formulas are *qal* and all are *waw* consecutive imperfects with one exception: in 6:9, the verb of speaking is a *waw* consecutive perfect. This verb is within a quotation which I believe explains this difference of tense. There will be further examination of the *waw* consecutive perfect in the chapter regarding verbs within the quotation where all of the examples of the *waw* consecutive perfect occur in Esther. There are no fronted nouns or preceding clauses found with the direct speech quotation formulas. Biblical Hebrew allows direct quotations to be introduced with a single-verb, multiple-verb, or a

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לֵאמֹר *lēʾmōr* formula. Esther has only examples of the single and multiple-verb quotation

formulas. לֵאמֹר *lēʾmōr* does appear in 6:4, but it is in a subordinate clause explaining

Haman's purpose for entering the court at an early hour. Since this example of לֵאמֹר *lēʾmōr* is

not a main clause verb, a quotation formula, or within a quotation, it is not discussed in this

dissertation.

3.2.1 Single-verb quotation formulas

The single-verb direct quotation formula is the most frequent form of quotation formula in

the Esther narrative. Within this narrative, 32 of the 42 direct quotation formulas are single verbs.

Miller (1996:212-3) explains "Single-verb frames allow for positional variants - the frame may

appear before the quotation, after the quotation, or in the middle of the quotation." However in

Esther, all but two of these quotation formulas occur before the quotation. Usually, the verb אָמַר

ʾāmar 'he said' is the verb of speaking in this case. This verb is the simplest verb for marking

speech. As Miller (1996:52) notes, "In Biblical Hebrew, direct quotative frames most often contain

the verb אָמַר *ʾāmar* 'he said,' which provides minimal metapragmatic information since it

semantically refers only to the fact of the speech event." It does not add additional information to

the speech event.

Only two of the single-verb direct quotation formulas in Esther do not use אָמַר *ʾāmar*.

Those two exceptional verbs are from the root קָרָא *qārāʾ* 'he proclaimed.' For example 6:11,

has the single verb קָרָא *qārāʾ* 'he proclaimed' as its verb of speaking.

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3.1 Esther 6:11

11a וַיִּקַּח הָמָן אֶת־הַלְּבוּשׁ וְאֶת־הַסּוּס
11a and took Haman the clothing and the horse

11b וַיַּלְבֵּשׁ אֶת־מָרְדֳּכָי
11b and he dressed Mordecia

11c וַיַּרְכִּיבֵהוּ בִּרְחוֹב הָעִיר
11c and he caused him to ride in the plaza of the city

11d וַיִּקְרָא לְפָנָיו
11d and **proclaimed** before him

11e כָּכָה יֵעָשֶׂה לָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ׃
11e Thus it will be done to the man whom the king delighted in his honor

11a) Haman took the robe and the horse, 11b) and arrayed Mordecai, 11c) and led him on horseback through the city square, 11d) **and proclaimed before him**, 11e) "Thus it shall be done to the man whom the king desires to honor."

In this case, the verb of speaking occurs before the quotation. There is a description of the method which directly follows the verb of speaking 'before him' where *him* refers back to Mordecai mentioned two clauses before as the object of Haman's actions. The quotation and the reported speech are syntactically independent. Now the verb of speaking is קָרָא *qārā᾿* 'he called, read, summoned, proclaimed' which adds semantically to the situation more than אָמַר *᾿āmar* 'he said'. It indicates the method of delivery for the reported speech. There are three verbs which come before this verb of speaking: וַיִּקַּח *wayyiqqaḥ* 'and he took,' וַיַּלְבֵּשׁ *wayyalbēš* 'and he arrayed,' and וַיַּרְכִּיבֵהוּ *wayyarkîḇḗhû* 'and caused to ride.' These verbs are not part of the quotation formula, because they are verbs of motion and not verbs of speaking. These three verbs and the verb of speaking are all *waw* consecutive imperfect verbs indicating that they are all on the main storyline.

Next, this section will consider the single-verb quotation formulas that use the verb אָמַר *᾿āmar* 'he said.' In 2:2 we find an example of a quotation formula using וַיֹּאמְרוּ *wayyō᾿mərû*

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'and they said.' The king is the addressee, but in the quotation itself he is referred to as 'the king,' which is a third person reference. According to our definition of direct quotations, third person references should not refer to the speaker or the addressee. However, this is an example of a term of address to index the social inequality between the king and his attendants. It would have been imprudent to refer to the king as 'you' when speaking to him (Bar-Efrat 1989:66). In fact throughout the narrative, the king is referred to in third person as 'the king,' 'he,' or 'his' when he is the addressee of the quotation[xvi]. (See for examples: 1:16-20; 3:8-9; 5:4; 5:7-8; 6:7-9; 7:3-4; 7:9; 8:5-6; and 9:13)

3.2 Esther 2:2-4

2a וַיֹּאמְרוּ נַעֲרֵי־הַמֶּלֶךְ מְשָׁרְתָיו
2a and **said** the young men of the king serving him

2b יְבַקְשׁוּ לַמֶּלֶךְ נְעָרוֹת בְּתוּלוֹת טוֹבוֹת מַרְאֶה:
2b let them seek for the king girls virgins fair of appearance

3a וְיַפְקֵד הַמֶּלֶךְ פְּקִידִים בְּכָל־מְדִינוֹת מַלְכוּתוֹ
And let him commission the king appointees in all provinces of his kingdom

3b וְיִקְבְּצוּ אֶת־כָּל־נַעֲרָה־בְתוּלָה טוֹבַת מַרְאֶה
3b And let them gather every girl virgin pleasant of appearance

3b אֶל־שׁוּשַׁן הַבִּירָה אֶל־בֵּית
3b to Susa the palace to the house of

3b הַנָּשִׁים אֶל־יַד הֵגֶא סְרִיס הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים
3b women into the hand of Hegai the eunuch of the king overseer of the women

3c וְנָתוֹן תַּמְרוּקֵיהֶן:
3c And to give their rubbings

4a וְהַנַּעֲרָה אֲשֶׁר תִּיטַב בְּעֵינֵי הַמֶּלֶךְ
4a and the girl who is pleasing in the eyes of the king

4b תִּמְלֹךְ תַּחַת וַשְׁתִּי
4b she will reign instead of Vashti

4c וַיִּיטַב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ
4c And it was pleasing the word in the eyes of the king

4d וַיַּעַשׂ כֵּן:
4d And he did thus

2a) Then the king's attendants, who served him, **said**, 2b) "Let beautiful young virgins be sought for the king. 3a) Let the king appoint overseers in all the provinces of his kingdom 3b) that they may gather every beautiful young virgin to the citadel of Susa, to the harem, into the custody of Hegai, the king's eunuch, who is in charge of the women; 3c) and let their cosmetics be given *them*. 4a) Then let the young lady who pleases the king 4b) be queen in place of Vashti." 4c) And the matter pleased the king, 4d) and he did accordingly.

Despite this third person usage (2:2), this quotation is a direct quotation, because of the use of the imperfect form with jussive meaning and the syntactic independence of the quotation from the quotation formula (Miller 1996:77). The verbs יְבַקְשׁוּ *yəḇaqšû* 'let them be sought,' וְיַפְקֵד *wəyapqēḏ* 'let him commission,' וְיִקְבְּצוּ *wəyiqbəṣû* 'let them gather,' and תִּמְלֹךְ *timlōḵ* 'let her be queen' are all jussive in meaning and Biblical Hebrew indirect quotations may not have jussives within their government. Syntactically, the quotation is a separate clause and there are no complementizers or other forms of subordination.

Another example of the quotation formula אָמַר *ʾāmar* in the *wayyiqtol* is 5:3 where the king inquires at the queen's banquet as to her request. Within the formula, the king refers to the queen by her title and her proper name. Since the king is at the very least socially equal with the queen if not superior, he refers to her in the second person, but he still uses her title, 'queen,' before her proper name. The only verb within the quotation itself is וְיִנָּתֵן *wəyinnāṯēn* 'let it be given' which is a *niphal* imperfect third masculine singular. Because of the *niphal* stem, this verb is a passive and the agent is suppressed. One might expect this verb to be a *qal* first person since it would be the king providing half of the kingdom, but perhaps this is another example where social relationships complicate the situation. This will be explored further in the next chapter.

3.3 Esther 5:3

3a וַיֹּאמֶר לָהּ הַמֶּלֶךְ
3a And he **said** to her the king
3b מַה־לָּךְ אֶסְתֵּר הַמַּלְכָּה
3b What to you Esther the queen
3c וּמַה־בַּקָּשָׁתֵךְ
3c And what your request
3d עַד־חֲצִי הַמַּלְכוּת וְיִנָּתֵן לָךְ:
3d Up to half of the kingdom and let it be given to you

3a) Then the king **said** to her, 3b) "What is troubling you, Queen Esther? 3c) And what is your request? 3d) Even to half of the kingdom let it be given to you[xvii]."

Esther 9:12 provides one more example of וַיֹּאמֶר *wayyṓᵓmer* 'and he said' as the quotation formula. This speech act also involves both the king and the queen again. In the formula, both individuals are referred to in the third person, because in the quotation itself, the king refers to himself in the third person and to the queen in the second person. In the first part of the quotation, he describes what the Jews have done at the citadel in Susa. Then in the second part, he inquires of Esther's desires and promises once again to grant them. וְיִנָּתֵן *wəyinnāṯēn* 'and it will be given' and וְתֵעָשׂ *wəṯēʿāś* 'and let it be done' are both in the *niphal* stem. Once again a passive stem is used to distance the king from the actions that he would undertake. When a king desired something to be done, he would simply issue a command and have his subjects complete the action. For him to be actively involved in an action might detract from his royal status.

3.4 Esther 9:12

12a וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר הַמַּלְכָּה
12a and **said** the king to Esther the queen

12b בְּשׁוּשַׁן הַבִּירָה הָרְגוּ הַיְּהוּדִים
12b In Susa the palace they slew the Jews

12c וְאַבֵּד חֲמֵשׁ מֵאוֹת אִישׁ וְאֵת עֲשֶׂרֶת בְּנֵי־הָמָן
12c And to destroy five hundred men and ten sons of Haman

12d בִּשְׁאָר מְדִינוֹת הַמֶּלֶךְ מֶה עָשׂוּ
12d In the rest of the provinces of the king what have they done

12e וּמַה־שְּׁאֵלָתֵךְ
12e And what your petition

12f וְיִנָּתֵן לָךְ
12f And it will be given to you

12g וּמַה־בַּקָּשָׁתֵךְ עוֹד
12g And what your request again

12h וְתֵעָשׂ:
12h It will be done

12a) The king **said** to Queen Esther, 12b) "The Jews have killed and destroyed five hundred men 12c) and the ten sons of Haman at the citadel in Susa. 12d) What then have they done in the rest of the king's provinces! 12e) Now what is your petition? 12f) It shall even be granted you. 12g) And what is your further request? 12h) It shall also be done."

Single-verb direct quotation formulas appear to be the most basic form of quotation formulas for Biblical Hebrew. In Esther, most of the quotations use this formula. The most common verb root is אָמַר *ʾāmar* 'he said' in the *wayyiqtol* form. There are only two examples of another root קָרָא *qārāʾ* 'he called out, proclaimed.' The only difference between these verb roots is semantic. אָמַר *ʾāmar* 'he said' simply indicates that a speech act occurred and קָרָא *qārāʾ* 'he called out, proclaimed' indicates that a speech act occurred as well as the mode of delivery. All of the single-verb direct quotations are in the *wayyiqtol qal* stem with the exception of 6:4; however, this quotation formula exists within another quotation and will be discussed in the next chapter on verbs in quotations. All of these quotation formulas appear at the beginning of the quotation.

3.2.2. Multiple-verb quotation formulas

3.2.2.1 Two or more tensed verb quotation formulas

Next, the multiple-verb formula is the only other type of direct quotation formula appearing in the Esther narrative. This formula has at least two tensed verbs introducing the quotation. Miller's (Miller 1996:152) analysis indicates that these verbs "are inflected identically with respect to person, number, gender, and tense/aspect" when both are finite verbs. The first verb will generally have the speaker specified along with any other features of the speech event. Most of the multiple-verb formulas have only two verbs within the formula. Usually, the first verb is more specific than the second verb in the formula. This formula type never has a passive verb.

Esther has four of these types of formulas. Additionally, Esther has two examples of a pseudo multiple-verb formula where there is a tensed verb and an infinitive verb introducing the quotation.

In 4:10, there are two tensed verbs describing the quotation formula: אָמַר *ʾāmar* 'he said' and צִוָּה *ṣiwwâ* 'he commanded.' Surprisingly, the less specific verb אָמַר *ʾāmar* comes first which is opposite of the normal order. Miller explains that semantically צִוָּה *ṣiwwâ* 'he commanded' contains two kinds of information the "type of speech event contained in the utterance (a directive) as well as the purposive intent of the speaker (to influence the actions or behavior of the addressee)" (Miller 1996:368). Miller also noted that this verb rarely has a spoken response and is usually found in לֵאמֹר *lēʾmōr* frames, but there are no לֵאמֹר *lēʾmōr* frames within the text of Esther. Here there is no spoken response either, although the actions of the addressee indicate compliance with the command. In this case, Hathach's response of relaying Esther's words to Mordecai indicates his compliance with the command. The subject and object of this multiple-verb formula follow the first verb, which is common. This multiple-verb quotation occurs during the developing conflict pre-peak episode.

3.5 Esther 4:10-11

וַתֹּאמֶר אֶסְתֵּר לַהֲתָךְ 10a
10a And **said** Esther to Hathach

וַתְּצַוֵּהוּ אֶל־מָרְדֳּכָי: 10b
10b and **order him** to Mordecai

כָּל־עַבְדֵי הַמֶּלֶךְ וְעַם־מְדִינוֹת הַמֶּלֶךְ יֹדְעִים 11a
11a all the servants of the king and people of the provinces of the king are knowing

אֲשֶׁר כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר יָבוֹא־אֶל־הַמֶּלֶךְ אֶל־הֶחָצֵר הַפְּנִימִית 11b
11b that any man and woman who come to the king to the court inner

אֲשֶׁר לֹא־יִקָּרֵא 11c
11c who not he is called

אַחַת דָּתוֹ 11d
11d One law

לְהָמִית לְבַד 11e
11e To put to death

11f מֵאֲשֶׁר יוֹשִׁיט־לוֹ הַמֶּלֶךְ אֶת־שַׁרְבִיט הַזָּהָב
11f Apart from that he will extend the king the scepter of gold

11g וְחָיָה
11g And he will live

11h וַאֲנִי לֹא נִקְרֵאתִי
11h And I have not been called

11i לָבוֹא אֶל־הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם:
11i To go to the king this thirty day

10a) Then Esther **spoke** to Hathach 10b) and **ordered** him *to reply* to Mordecai: 11a) "All the king's servants and the people of the king's provinces know 11b) that for any man or woman who comes to the king to the inner court 11c) who is not summoned, 11d) he has but one law, 11e) that he be put to death, 11f) unless the king holds out to him the golden scepter 11g) so that he may live. 11h) And I have not been summoned 11i) to come to the king for these thirty days."

In 5:7, we find the standard order of the verbs with the more specific verb וַתַּעַן

wattaʿan 'and she answered' before the standard speaking verb וַתֹּאמַר *wattōʾmar* 'and she

spoke.' This same formula is found in 7:3.

3.6 Esther 5:7

7a וַתַּעַן אֶסְתֵּר וַתֹּאמַר
7a And **answered** Esther and **said**

7b שְׁאֵלָתִי וּבַקָּשָׁתִי:
7b My petition and my request is

7c אִם־מָצָאתִי חֵן בְּעֵינֵי הַמֶּלֶךְ
7c if I have found favor in the eyes of the king

7d וְאִם־עַל־הַמֶּלֶךְ טוֹב
7d and if on the king good

7e לָתֵת אֶת־שְׁאֵלָתִי
7e to give my petition

7f וְלַעֲשׂוֹת אֶת־בַּקָּשָׁתִי
7f and to do my request

7g יָבוֹא הַמֶּלֶךְ וְהָמָן אֶל־הַמִּשְׁתֶּה אֲשֶׁר אֶעֱשֶׂה לָהֶם
7g let him come the king and Haman to the feast that I will prepare for them

7h וּמָחָר אֶעֱשֶׂה כִּדְבַר הַמֶּלֶךְ:
7h And tomorrow I will do according to the word of the king

7a) So Esther **replied**, 7b) "My petition and my request is 7c) if I have found favor in the sight of the king, 7d) and if it pleases the king 7e) to grant my petition 7f) and do what I request, 7g) may

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the king and Haman come to the banquet which I will prepare for them, 7h) and tomorrow I will do as the king says."

The quotation in 7:3 also begins with this formulaic response. The major difference is that Esther is referred to as *Esther the queen* instead of simply *Esther*. Miller has determined that "The use of ענה [*ʿanâ]* in a multiple-verb frame thus seems to signal the most salient or important response in the conversation" (Miller 1996:321). She also notes the fact that this verb tends to appear in multiple-verb frames as it does here. Both of these multiple-verb quotations with עָנָה *ʿānâ* 'he answered' occur in peak and peak' episodes respectively.

3.7 Esther 7:3

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3a וַתַּ֨עַן אֶסְתֵּ֤ר הַמַּלְכָּה֙ וַתֹּאמַ֔ר
</div>

3a And **answered** Esther the queen and **said**

<div dir="rtl">

3b אִם־מָצָ֨אתִי חֵ֤ן בְּעֵינֶ֨יךָ֙ הַמֶּ֔לֶךְ
</div>

3b If I have found favor in your eyes king

<div dir="rtl">

3c וְאִם־עַל־הַמֶּ֖לֶךְ ט֑וֹב
</div>

3c And if on the king good

<div dir="rtl">

3d תִּנָּֽתֶן־לִ֤י נַפְשִׁי֙ בִּשְׁאֵ֣לָתִ֔י וְעַמִּ֖י בְּבַקָּשָׁתִֽי׃
</div>

3d Let it be given to me my life for my petition and my people for my request

3a) Then Queen Esther **replied**, 3b) "If I have found favor in your sight, O king, 3c) and if it pleases the king, 3d) let my life be given me as my petition, and my people as my request."

In 7:5, we find אָמַר אָמַר *ʾāmar ʾāmar* used twice to introduce one quotation. This is a rare construction according to Miller, but may occur because of a lengthy quotation formula or an excursus within the formula (1996:240). Neither of these reasons explains the double אָמַר אָמַר *ʾāmar ʾāmar* found in this verse. The subject follows the first verb and the object follows the second verb. The same pattern of אָמַר אָמַר *ʾāmar ʾāmar* in Genesis 22:7 has been explained by Bar-Efrat (1989:45) to indicate uncertainty and hesitation. Hesitation may be the reason behind the repetition in this verse; however, it is more likely that it indicates shock and

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rage at the individual responsible for such a reprehensible action. This multiple-verb formula also occurs in the peak' episode of the Esther narrative.

3.8 Esther 7:5

<div dir="rtl">

5a וַיֹּ֨אמֶר֙ הַמֶּ֣לֶךְ אֲחַשְׁוֵר֔וֹשׁ וַיֹּ֖אמֶר לְאֶסְתֵּ֣ר הַמַּלְכָּ֑ה
</div>

5a and **said** the king Ahasuerus and **said** to Esther the queen

<div dir="rtl">

5b מִ֣י ה֥וּא זֶ֛ה
</div>

5b who he this

<div dir="rtl">

5c וְאֵֽי־זֶ֥ה ה֖וּא אֲשֶׁר־מְלָא֥וֹ לִבּ֖וֹ
</div>

5c And where this he who it has filled his heart

<div dir="rtl">

5d לַעֲשׂ֥וֹת כֵּֽן׃
</div>

5d To do thus

5a) Then King Ahasuerus **asked** Queen Esther, 5b) "Who is he, 5c) and where is he, who would presume 5d) to do thus?"

The multiple-verb formula is the least utilized formula for direct quotations in the Esther story. It is far more frequent for the quotation to be introduced by a single tensed verb. Therefore, when a multiple-verb formula does occur the reader's attention is drawn to the quotation that it introduces. These quotations occur during high intensity points of the story such as developing conflict, peak (manifesting climax), and peak' (manifesting denouement) episodes.

3.2.2.2 One tensed verb and an infinitive quotation formulas

All of Miller's multiple-verb formulas (Miller 1996) that I have studied dealt with multiple tensed verbs. These formula verbs had to be tensed in the exact same manner for person, number and gender. However, in the Esther narrative there are two quotation formulas that have a single tensed verb and an infinitive which adds semantically to the formula. Both of these examples are found in the conversation between Esther and Mordecai which is mediated by one of the eunuchs of the king.

In 4:13, the tensed formula verb is וַיֹּ֖אמֶר *wayyṓʾmer* 'and he said' and the infinitive is לְהָשִׁ֖יב *ləhāšîḇ* 'to answer.' The subject or speaker 'Mordecai' immediately follows the tensed

verb. The infinitive verb comes after the subject and is within the quotation formula, because it adds meaning to the nature of the quotation, and the object of the quotation follows this verb. It should not be considered an indirect quotation because the addressee or object follows the infinitive and, more conclusively, the quotation itself uses second person to refer to Esther, the intended addressee. This appears to be another type of direct quotation available in Biblical Hebrew. This may be related to the verb sequences found in the main clauses with a tensed verb and an infinitive verb following it.

3.9 Esther 4:13

13a וַיֹּאמֶר מָרְדֳּכַי לְהָשִׁיב אֶל־אֶסְתֵּר
13a And **said** Mordecai **to reply** to Esther

13b אַל־תְּדַמִּי בְנַפְשֵׁךְ
13b Not you must think in your soul

13c לְהִמָּלֵט בֵּית־הַמֶּלֶךְ מִכָּל־הַיְּהוּדִים:
13c To escape in the house of the king from all the Jews

13a) Then Mordecai **told** *them* **to reply** to Esther, 13b) "Do not imagine that you [alone] in the king's palace can 13c) escape any more than all the Jews."

In 4:15, we find the same verbs and structure as in 4:13. The tensed verb is וַתֹּאמֶר

wattṓʾmer 'and she said' and the infinitive is לְהָשִׁיב *ləhāšîḇ* 'to answer.' The only difference

is the gender, because Esther is now the speaker and Mordecai the intended addressee. The speaker comes after the tensed verb and the addressee follows the infinitive. While there is no overt indication in this quotation formula that these messages are mediated, it is obvious from the surrounding quotation formulas creating this dialogue that they are separated. Mordecai may not enter the king's gate, because he is dressed in sackcloth and that would be prohibited (4:2). Esther appears to be confined to within the king's gate, because she summons Hathach, a eunuch, to communicate with Mordecai (4:5). Therefore, this particular structure may be another way of indicating that this communication is mediated.

3.10 Esther 4:15

<div dir="rtl">

וַתֹּאמֶר אֶסְתֵּר לְהָשִׁיב אֶל־מָרְדֳּכָי׃
</div>

and **said** Esther **to reply** to Mordecai

Then Esther **told** *them* **to reply** to Mordecai,

From the two examples of a tensed verb and infinitive quotation formula (4:13, 15), we may determine that it is possible to have a multiple-verb formula without having all the verbs match in tense, aspect, person, and number. This contrasts with Miller's multiple-verb quotation formula structure, where all of the verbs must match in tense, aspect, person, and number, excluding לֵאמֹר *lēʾmōr* formulas. However, it would be reasonable to hypothesize that this type of structure may be used in mediated situations since that is the only situation in which this structure is used. Additionally, both of these constructions exist in the developing conflict episode which may have unusual grammatical structures to call attention to the events.

Multiple-verb formulas may be completely identical in tense, aspect, person or number or, as stated above, may be composed of one tensed verb and one infinitive. The Esther narrative has the one tensed and one infinitive verb formula only six times in the entire narrative. Since it is not the standard formula to introduce a quotation, one must wonder about the purpose of choosing this type over the single-verb formula. This formula does allow the author to further define the speech event as to manner, purpose, etc. These formulas do occur in the middle of the narrative in chapters 4, 5 and 7. The examples in 4:10, 13, and 15 occur in the pre-peak episode that develops the conflict; the 5:7 example happens in the midst of peak; 7:3 and 7:5 examples appear during the peak' episode. These are all heightened points of the narrative. This type of quotation formula appears possibly to be a marker of peak and important episodes of the narrative.

3.2.3 Direct quotation as internatlized speech

While most of the examples of direct quotations in the Esther narrative represent dialogue between characters, Biblical Hebrew frequently uses direct speech to indicate the character's motives and thoughts in a monologue. These examples are known as internalized speech. Miller explains that, "Cross-linguistically, reported speech is often used to represent thought as if it were speech, even though no speech event occurs" (Miller 1996:290). This *internalized* speech occurs only once in the Esther narrative as a direct quotation.

This example of internalized speech occurs in 6:6. Haman has just been asked by the king the best way to honor someone. While this is obviously a literary technique to make the reader more aware of Haman's character, one might wonder how the author had access to the thoughts of this particular character. Haman dies shortly after this episode and obviously was not a close confidant of any of the possible authors of this narrative. The verb of speaking is וַיֹּאמֶר

wayyṓʾmer 'and he said' in the *wayyiqtol* form. This is a single-verb direct quotation. The use of the pronoun 'me' to refer to Haman within the quotation demonstrates that this is a direct quotation. Reference to the speaker follows the verb of speaking. The clue that this quotation is internalized speech is the prepositional phrase בְּלִבּוֹ *bəlibbô* 'in his heart.' This phrase is very common in Biblical Hebrew to demonstrate that a quotation is internalized speech.

3.11 Esther 6:6

6a וַיָּבוֹא הָמָן
6a and came Haman

6b וַיֹּאמֶר לוֹ הַמֶּלֶךְ
6b and said to him the king

6c מַה־לַעֲשׂוֹת בָּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ
6c what to do with the man whom the king is delighted in his honor

6d וַיֹּאמֶר הָמָן **בְּלִבּוֹ**
6d And **said** Haman **in his heart**

6e לְמִי יַחְפֹּץ הַמֶּלֶךְ
6e To whom will delight the king

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6a) So Haman came in 6b) and the king said to him, 6c) "What is to be done for the man whom the king desires to honor?" 6d) And Haman **said to himself**, 6e) "Whom would the king desire 6f) to honor more than me?”

While there is only this one example of internalized speech in the Esther narrative, it is one tool that the author uses to show Haman's character and motivation. Additionally, it promotes the irony of the episode when Haman is forced to do the very thing he desired for himself to Mordecai, his archenemy. It follows the form for single-verb direct quotations by using the *wayyiqtol* form of אָמַר *ʾāmar* and having a prepositional phrase to indicate the addressee.

The pronominal reference within the quotation and the lack of grammatical subordination indicates that this is a direct quotation.

As has been shown, there are two forms of direct quotations single and multiple-verb formulas. The common formula לֵאמֹר *lēʾmōr* 'to say' does not occur throughout the Esther narrative. However, all of the single-verb quotation formulas use אָמַר *ʾāmar* in the *wayyiqtol* form except for one; thus אָמַר *ʾāmar* in the *wayyiqtol* form has absorbed the function of לֵאמֹר *lēʾmōr* in earlier Biblical literature. The exception is embedded in another quotation which may explain the difference. This will be discussed in the next chapter on verbs inside the quotation.

3.3 Indirect quotation formulas in Esther

Next, let us consider indirect quotations in their structure and discourse usage. Indirect quotation formulas may occur in the main clause or subordinate clause. Only indirect quotation formulas have fronted nouns, or subordinate clauses before the main clause. The fronted nouns are all subjects. Clauses before the main clause include location clauses and temporal clauses. Biblical Hebrew demonstrates a lot more variety with indirect quotations than with direct and one

would suspect that this would indicate a variety of discourse functions as well. This variety is also evident in the verb choice in the quotation formula. These verbs are more diverse than the direct quotation formulas. In Esther, there are sentential, infinitival, and reduced indirect quotations.

3.3.1 Sentential indirect quotation formulas

The sentential indirect speech may be syndetic or asyndetic. In some cases, indirect speech appears without any formal indication of subordination to the quotation formula and these cases are known as asyndetic. The Esther narrative does not exhibit any of these cases. With the syndetic type of indirect speech, the quotation "is usually introduced with one of two complementizers: כִּי *kî* 'that' and אֲשֶׁר *ʾăšer* 'which.' אֲשֶׁר [*ʾăšer* 'which'] is seldom used in Biblical Hebrew as a complementizer after verbs of speaking and perception" (Miller 1996:97). However, late Biblical prose demonstrates a tendency to use אֲשֶׁר *ʾăšer* 'which' which mirrors the general increase of אֲשֶׁר *ʾăšer* 'that' as a complementizer. This tendency is found in the Esther narrative. There are seven examples of אֲשֶׁר *ʾăšer* 'that' introducing an indirect quotation (1:18, 19; 2:10; 3:4; 6:2; 8:10-11) and none introduced with the complementizer כִּי *kî* 'that'. However, the quotation formula itself is often subordinated by the conjunction כִּי *kî* 'because.'

In 2:10, there are two indirect quotations. The second quotation (10b) is in the subordinate clause as will be the case for all the sentential indirect speech. The first quotation (10a) is a reduced indirect quotation formula and will be discussed in the next section. Back to the second quotation formula (10b), it is a subordinate clause and this formula is subordinated by the conjunction כִּי *kî* 'because.' The verb צִוָּה *ṣiwwâ* 'he instructed' is the verb of speaking. This verb demonstrates the variety of verbs available for indirect quotation formula verbs unlike

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direct quotation's restricted use of אָמַר *ʾāmar* 'he said.' The subject 'Mordecai' is fronted before

the verb and the suffixed preposition on the verb indicates Esther as the addressee. Following

this prepositional phrase is the complementizer אֲשֶׁר *ʾăšer* 'that' introducing the indirect

quotation. The quotation, itself, is a negated verb לֹא־תַגִּיד *lōʾ-taggîd* 'she must not tell.' This

indirect quotation commands that a particular speech act not occur (irrealis). Although later in the

narrative, this speech act does occur at Mordecai's urging.

3.12 Esther 2:10

10a לֹא־הִגִּידָה אֶסְתֵּר אֶת־עַמָּהּ וְאֶת־מוֹלַדְתָּהּ
10a **no told** Esther her people and her kindred

10b כִּי מָרְדֳּכַי צִוָּה עָלֶיהָ
10b because Mordecai **laid charge** on her

10c אֲשֶׁר לֹא־תַגִּיד:
10c That **no she tell**

10a) Esther **did not make known** her people or her kindred, 10b) for Mordecai had **instructed** her 10c) that she **should not make *them* known**.

In 3:4, the quotation formula, but not the quotation itself, is subordinated with כִּי *kî*

'because' just like in the previous example. The speaking verb is הִגִּיד *higgîd* 'he had told.'

The implicit subject is Mordecai recovered from the previous clause. The object/addressee

appears as a prepositional phrase לָהֶם *lāhem* 'to them.' Then אֲשֶׁר *ʾăšer* 'that' introduces the

indirect quotation. The quotation is a two word nominal clause of identification. A bit of irony, this

indirect quotation addresses a speech act of Mordecai where he identifies his people, but in the

previous example, Esther is prohibited by Mordecai to identify her people.

3.13 Esther 3:4

4a וַיְהִי (בְּאָמְרָם) [כְּאָמְרָם] אֵלָיו יוֹם וָיוֹם
4a And it was when/as they spoke to him day and day

4b וְלֹא שָׁמַע אֲלֵיהֶם
4b And no he listen to them

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4c **וַיַּגִּ֙ידוּ֙ לְהָמָ֔ן**
4c They **reported** to Haman

4d **לִרְאוֹת֙ הֲיַֽעַמְדוּ֙ דִּבְרֵ֣י מָרְדֳּכַ֔י**
4d To see if would stand the words of Mordecai

4e **כִּֽי־הִגִּ֥יד לָהֶ֖ם**
4e Because **he had declared** to them

4f **אֲשֶׁר־ה֥וּא יְהוּדִֽי׃**
4f that he a Jew

4a) Now it was when they had spoken daily to him 4b) and he would not listen to them, 4c) that they told Haman 4d) to see whether Mordecai's reason would stand; 4e) for **he had told them** 4f) that he was a Jew.

In the Esther narrative, syndetic sentential indirect quotation formulas tend to follow a pattern. This pattern includes a subordination of the quotation formula with כִּי *kî* 'because', followed by the subject and the verb of speaking. After this comes the complementizer אֲשֶׁר *ăšer* 'that' introducing the quoted material. Then the quoted material is usually a simple clause. Interestingly, Haman and Mordecai are the only two characters who are presented as speakers of this form of quotation and they are literary foils of each other.

3.3.2 Infinitival indirect quotation formulas

Regarding infinitival indirect speech, Miller suggests that the quotation material is further removed from the actual speech than a sentential complement indirect speech, because the sentential complement retains a finite verb. Also, "the subject of the infinitival complement may be co-referential with either the speaker or addressee of the matrix clause, or may not be indicated explicitly" (Miller 1996:124). She, additionally, notes an increase in the use of the verb root אָמַר *ʾāmar* 'he said' with an infinitive complement. There are eighteen examples of infinitival indirect quotations within the Esther narrative.

The first quotation of the Esther narrative (1:10-11) is an infinitival indirect quotation. The king requests that the eunuchs bring Queen Vashti before him and display her beauty. The verb of speaking is אָמַר *ʾāmar* 'he said' and it is a *qal* perfect third masculine singular. The addressee is indicated by the prefixed preposition לְ *lə* 'to' and the proper names of the seven eunuchs and a descriptive participial clause. Then, the quotation begins with the *hiphil* infinitive לְהָבִיא *ləhābîʾ* 'to bring.' The other verb within the quoted material לְהַרְאוֹת *ləharʾôt* 'to display' is also a *hiphil* infinitive. Both of the verbs have their direct objects marked by the direct object marker.

3.14 Esther 1:10-11

10a בַּיּוֹם הַשְּׁבִיעִי כְּטוֹב לֵב־הַמֶּלֶךְ בַּיָּיִן
10a on the day seventh when was joyful the heart of the king with wine

10b אָמַר לִמְהוּמָן בִּזְּתָא חַרְבוֹנָא בִּגְתָא וַאֲבַגְתָא זֵתַר וְכַרְכַּס
10b he **said** to Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar and Carkas

10c שִׁבְעַת הַסָּרִיסִים הַמְשָׁרְתִים אֶת־פְּנֵי הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ:
10c The seven eunuch who served before the face of the king Ahasuerus

11a לְהָבִיא אֶת־וַשְׁתִּי הַמַּלְכָּה לִפְנֵי הַמֶּלֶךְ בְּכֶתֶר מַלְכוּת
11a **to bring** in Vashti the queen before the king with the royal crown

11b לְהַרְאוֹת הָעַמִּים וְהַשָּׂרִים אֶת־יָפְיָהּ
11b **To show** the people and the officials her beauty

11c כִּי־טוֹבַת מַרְאֶה הִיא:
11c For good of appearance she

10a) On the seventh day, when the heart of the king was merry with wine, 10b) he **commanded [said]** Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar and Carkas, the seven eunuchs who served in the presence of King Ahasuerus, 11a) **to bring** Queen Vashti before the king with *her* royal crown 11b) in order **to display** her beauty to the people and the princes, 11c) for she was beautiful.

In 3:8-9, the infinitival indirect quotation occurs in the midst of a direct quotation. Haman is requesting a decree from the king to destroy the Jews. The statement for the decree is the indirect quotation. The direct quotation formula is a single-verb quotation formula with the speaking verb of וַיֹּאמֶר *wayyōʾmer* 'and he said' in the *wayyiqtol* form. The subject 'Haman'

follows and the addressee 'King Ahasuerus' is indicated by the prefixed preposition לְ *lə* 'to.' The embedded indirect quotation is introduced by a description of a state of affairs and a politeness clause 'if it is pleasing to the king' and then the verb of speaking יִכָּתֵב *yikkāṯēḇ* 'let it be written,' jussive in meaning but not in form. Then the quotation begins with לְאַבְּדָם *ləʾabbəḏām* 'to destroy them' a *piel* infinitive with a third masculine plural object suffix. That is the complete indirect quotation. The rest of the verse is the completion of the direct quotation, because it shifts back to first person.

3.15 Esther 3:8-9

8a וַיֹּ֤אמֶר הָמָן֙ לַמֶּ֣לֶךְ אֲחַשְׁוֵר֔וֹשׁ
8a And said Haman to the king Ahasuerus

8b יֶשְׁנ֣וֹ עַם־אֶחָ֗ד מְפֻזָּ֤ר וּמְפֹרָד֙ בֵּ֣ין הָֽעַמִּ֔ים בְּכֹ֖ל מְדִינ֣וֹת מַלְכוּתֶ֑ךָ
8b There is a people certain is scattered and separated among the peoples in the provinces of your kingdom

8c וְדָתֵיהֶ֞ם שֹׁנ֣וֹת מִכָּל־עָ֗ם
8c And their laws are differing from all of the peoples

8d וְאֶת־דָּתֵ֤י הַמֶּ֙לֶךְ֙ אֵינָ֣ם עֹשִׂ֔ים
8d and the laws of the king not they are doing

8e וְלַמֶּ֥לֶךְ אֵין־שֹׁוֶ֖ה
8e And to the king not is fitting

8f לְהַנִּיחָֽם׃
8f To let them remain

9a אִם־עַל־הַמֶּ֣לֶךְ ט֔וֹב
9a If on the king good

9b יִכָּתֵ֖ב
9b Let it be written

9c **לְאַבְּדָ֑ם**
9c **To kill them**

9d וַעֲשֶׂ֨רֶת אֲלָפִ֜ים כִּכַּר־כֶּ֗סֶף אֶשְׁקוֹל֙ עַל־יְדֵי֙ עֹשֵׂ֣י הַמְּלָאכָ֔ה
9d and ten thousands talents of silver I will weigh out to the hands of the doers of the work

9e לְהָבִ֖יא אֶל־גִּנְזֵ֥י הַמֶּֽלֶךְ׃
9e To bring in to the treasury of the king

8a) Then Haman said to King Ahasuerus, 8b) "There is a certain people scattered and dispersed among the peoples in all the provinces of your kingdom; 8c) their laws are different from *those* of all *other* people 8d) and they do not observe the king's laws, 8e) so it is not in the king's interest

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8f) to let them remain. 9a) If it is pleasing to the king, 9b) let it be decreed 9c) **that they be destroyed**, 9d) and I will pay ten thousand talents of silver into the hands of those who carry on the *king's*[xviii] business, 9e) to put into the king's treasuries."

In 4:5, the quotation formula has two verbs וַתִּקְרָא *wattiqrā*ʾ 'and she [Esther] called'

and וַתְּצַוֵּהוּ *wattəṣawwēhû* 'and she [Esther] commanded [Hathach]' in *wayyiqtol* form. In

between the two verbs are the speaker and the addressee. The addressee is indicated by the

prefixed preposition לְ *lə* 'to.' After these two nouns comes a couple prepositional phrases

describing Hathach's position. Then a prepositional phrase עַל־מָרְדֳּכָי *ʿal-mordŏkāy*

'concerning Mordecai' follows the last verb of speaking. The verb לָדַעַת *lādáʿat* 'to know'

begins the quoted material.

3.16 Esther 4:5

5a וַתִּקְרָא אֶסְתֵּר לַהֲתָךְ מִסָּרִיסֵי הַמֶּלֶךְ אֲשֶׁר הֶעֱמִיד לְפָנֶיהָ
5a and **called** Esther to Hathach from the eunuch of the king whom he set up before her

5a וַתְּצַוֵּהוּ עַל־מָרְדֳּכָי
5a And **commanded** him concerning Mordecai

5b לָדַעַת
5b **To know**

5c מַה־זֶּה וְעַל־מַה־זֶּה:
5c What this and how this

5a) Then Esther **summoned** Hathach from the king's eunuchs, whom the king had appointed to attend her, and ordered him *to go* to Mordecai 5b) **to learn** 5c) what this *was* and why it *was*.

In 9:14, the verb of speaking is וַיֹּאמֶר *wayyōʾmer* 'and he said' in *wayyiqtol* form. The

speaker of the utterance follows the verb. The quotation is לְהֵעָשׂוֹת כֵּן *ləhēʿāśôt kēn* 'to be

carried out thus.' The verb is a *niphal* infinitive followed by an adverb. The next sentence

expounds on what the king actually commanded and how it was carried out.

14a וַיֹּאמֶר הַמֶּלֶךְ
14a and **said** the king

14b לְהֵעָשׂוֹת כֵּן
14b **to be done thus**

14c וַתִּנָּתֵן דָּת בְּשׁוּשָׁן
14c and be given law in Susa

14d וְאֵת עֲשֶׂרֶת בְּנֵי־הָמָן תָּלוּ׃
14d And the ten sons of Haman they hung

14a) So the king **commanded** 14b) that it should be **done** so; 14c) and an edict was issued in Susa, 14d) and Haman's ten sons were hanged.

In Esther, there are eighteen infinitival indirect quotations with a variety of communication or "speaking" verbs as can be see from the previous examples. These include אָמַר *ʾāmar* 'he said,' כָּתַב *kātab* 'he wrote,' צִוָּה *ṣiwwâ* 'he commanded,' and possibly some more psychologically related verbs like נָפַל *nāpāl* 'he fell,' בָּכָה *bākâ* 'he wept,' and חָנַן *ḥānan* 'he implored mercy,' but these will be explored later in 3.3.4 Indirect quotation verb sequences. The quoted material tends to be a very short and simple clause. This is the most common form of indirect quotation formulas in the Esther narrative.

3.3.3 Reduced indirect speech quotation formulas

Unlike the infinitival indirect quotation, reduced indirect speech alludes to speech without a verb and is the direct object of the quotation formula verb. This speech is completely incorporated into the syntax of the quotation formula. Miller (1996:130) explains, "The major difference between this type of indirect speech and the previous types is that here the quotation appears as a nominal [or prepositional] phrase within which is entirely incorporated into the syntax of the matrix sentence." The matrix sentence is the quotation formula sentence. The quotation is under the government of that sentence's verb as the direct object. Therefore all examples of reduced indirect speech are within the same sentence as that of their quotation

formula. The quoted material is not a separate clause, as the previous types of quotations were, but usually they are the direct object of the verb of speaking. All of the examples in Esther are prefixed with the direct object marker. For the prepositional phrase, "the two prepositions most commonly used in this construction are עַל ʿal 'on, according to' and the clitic כְּ kə 'as, according to'" (Miller 1996:133).

3.3.3.1 Nominal reduced indirect speech quotation formulas

There are six examples of the nominal reduced indirect speech in the Esther narrative. All of these examples have the direct object marker אֶת ʾet. Since the quotation is a nominal phrase, the context is required to understand the full meaning of the quotation. The unmarked constituent structure is Verb of communication + Indirect object/ addressee + (Subject/ communicator) + Direct Object/ אֶת + NP quotation. The addressee is always introduced with the prefixed preposition לְ lə 'to.'

Quotation Formula = Verb + Indirect Object + Subject + Direct Object
Direct Object = אֶת + Noun Phrase
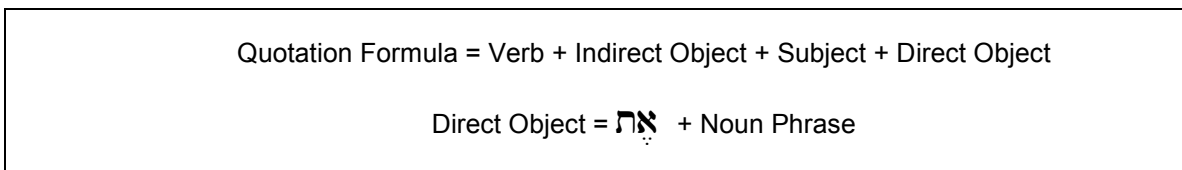
Figure 3.1 Nominal Reduced Indirect Speech Quotation Formulas

For example in 4:12, the quotation is the noun phrase דִּבְרֵי אֶסְתֵּר diḇrê ʾestēr 'the words of Esther.' In the previous verse, all of Esther's quotation is provided in direct quotation form. The author in this case did not feel the need to repeat all of what Esther said. This may be to speed up the narrative. Repetition would have slowed the narrative down and called specific attention to the words that Esther spoke concerning the danger of approaching the king without a summons. The verb of speaking was וַיַּגִּידוּ wayyaggîḏû 'and they related' in the *wayyiqtol*

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form. The exact speakers, i.e. the subject, are not explicit, but one should probably infer that they

are Esther's maids and Hathach.

3.18 Esther 4:12

<div dir="rtl">

וַיַּגִּידוּ לְמָרְדֳּכָי אֵת דִּבְרֵי אֶסְתֵּר:
</div>

And they **related** to Mordecai the words of Esther

They **related** Esther's words to Mordecai.

In 5:11, the quotation is more complex. Haman is listing his glories. The verb of

speaking is וַיְסַפֵּר *wayəsappēr* 'and he recounted' in the *wayyiqtol* form. The addressee is

expressed as the preposition לְ *lə* with a third plural suffixed pronoun. It is only after identifying

the addressee that the speaker 'Haman' is mentioned. This is the normal order with a pronominal

addressee. Then the quotation begins with אֵת *ʾet*. The quotation, itself, is three complex noun

phrases each marked by the direct object marker. Another point of interest for this indirect

quotation is that it is followed immediately by a direct quotation from Haman further explaining

how great he is. This type of construction will be explored further in the section on indirect

quotations followed by direct quotations (3.4.1).

3.19 Esther 5:11

<div dir="rtl">

11a וַיְסַפֵּר לָהֶם הָמָן אֶת־כְּבוֹד עָשְׁרוֹ וְרֹב בָּנָיו
</div>

11a And **recounted** to them Haman the splendor of his riches and the multitude of his sons

<div dir="rtl">

וְאֵת כָּל־אֲשֶׁר גִּדְּלוֹ הַמֶּלֶךְ
</div>

and all of which made him great the king

<div dir="rtl">

וְאֵת אֲשֶׁר נִשְּׂאוֹ עַל־הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ:
</div>

and that he exalted him above the officials and servants of the king

11a) Then Haman **recounted** to them the glory of his riches, and the number of his sons, and
every instance where the king had magnified him and how he had promoted him above the
princes and servants of the king.

In 6:13, וַיְסַפֵּר *wayəsappēr* 'and he recounted' is the verb of speaking again. The

speaker 'Haman' follows the verb immediately this time. The addressee is then identified with

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two prepositional phrases introduced by the preposition לְ *lə* and occurring with the proper name 'Zeresh' and the phrase 'all his friends.' The quotation introduced by the direct object marker אֵת *ʾet* is a much simpler noun phrase than the previous example. This quotation is followed by a direct quotation too, but the first speaker is now the addressee of the direct quotation. This is unlike the example of indirect quotation and direct quotation found in 5:11 where the speaker remained the speaker. It is ironic that the author uses the same verb of speaking סָפַר *sāpar* 'he recounted' for both these quotations, because in the first quotation, Haman is successful, but in the second, he has begun his downfall. It appears to be a repetition device pointing to the moment of Haman's downfall. In the first instance, Haman is doing well. He recounts all his glories. He is only concerned over this one little irritant Mordecai. In the second instance, while technically things have not yet begun to unravel, the speech focuses on the 'horrible' events of the day and the fact that Haman will fall before Mordecai.

3.20 Esther 6:13

13a וַיְסַפֵּ֨ר הָמָ֜ן לְזֶ֤רֶשׁ אִשְׁתּוֹ֙ וּלְכָל־אֹ֣הֲבָ֔יו
13a And **recounted** Haman to Zeresh his wife and to all of his friends

13b אֵ֖ת כָּל־אֲשֶׁ֣ר קָרָ֑הוּ
13b All that befell him

13c וַיֹּ֩אמְרוּ֩ ל֨וֹ חֲכָמָ֜יו וְזֶ֣רֶשׁ אִשְׁתּ֗וֹ
13c and they said to him his wise men and Zeresh his wife

13d אִ֣ם מִזֶּ֣רַע הַיְּהוּדִ֡ים מָרְדֳּכַ֞י אֲשֶׁר֩ הַחִלּ֨וֹת
13d if is from the offspring of the Jews Mordecai whom you have begun

13e לִנְפֹּ֤ל לְפָנָיו֙
13e to fall before him

13f לֹא־תוּכַ֣ל ל֔וֹ
13f Not you will have power to him

13g כִּֽי־נָפ֥וֹל
13g Surely to fall

13h תִּפּ֖וֹל לְפָנָֽיו׃
13h You will fall before him.

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13a) Haman **recounted** to Zeresh his wife and all his friends 13b) everything that had happened to him. 13c) Then his wise men and Zeresh his wife said to him, 13d) "If Mordecai, before whom you have begun 13e) to fall, is of Jewish origin, 13f) you will not overcome him, 13g) but will surely 13h) fall before him."

In 9:20, the verb of communication is וַיִּכְתֹּב *wayyiḵtōḇ* 'and he wrote.' Mordecai is

the originator and is listed in the subject position after the verb. The quotation begins with אֶת

ʾeṯ and is the noun phrase 'these words.' The actual content of the quotation is recoverable from

the previous sentences.

3.21 Esther 9:20

20a וַיִּכְתֹּב מָרְדֳּכַי אֶת־הַדְּבָרִים הָאֵלֶּה
20a And he wrote Mordecai the words the these

20b וַיִּשְׁלַח סְפָרִים אֶל־כָּל־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְדִינוֹת הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ
20b And he sent out letters to all the Jews who in the provinces of the king Ahasuerus

הַקְּרוֹבִים וְהָרְחוֹקִים:
those near and those far

20a) Then Mordecai **recorded** these events, 20b) and he sent letters to all the Jews who were in all the provinces of King Ahasuerus, both near and far,

Indirect nominal quotations occur six times in the Esther narrative. While these

quotations are limited to nominal expression, they may be quite complex in some cases, including

as many as three separate noun phrases. There appears to be some more complex discourse

feature involved in these quotations which will be explored later. The structure of this quotation

tends to follow Biblical Hebrew word order. The subject may follow the indirect object when

pronominal.

3.3.3.2 Prepositional phrase reduced indirect speech quotation formulas

There are only two examples of prepositional phrase indirect quotations in the Esther

narrative. Both of these refer to the writing of decrees that are sent out to the entire kingdom.

Again there is a sense of irony in that in the first example Haman is sending out the decree to

destroy the Jews, and in the second example Mordecai is sending out the decree to preserve the Jews.

The first example is in 3:12 and the verb of communication is וַיִּכָּתֵב *wayyikkāṯēḇ* 'and it was written' in the *wayyiqtol* form. Following this verb is the quotation כְּכָל־אֲשֶׁר־צִוָּה הָמָן *kəḵol-ʾăšer-ṣiwwâ hāmān* 'according to all that Haman ordered.' The preposition is the prefixed כ *k* 'according to.' The rest of the verse is just a description of whom the addressee was and the manner in which the communication was written and sealed.

3.22 Esther 3:12

וַיִּקָּרְאוּ סֹפְרֵי הַמֶּלֶךְ בַּחֹדֶשׁ הָרִאשׁוֹן בִּשְׁלוֹשָׁה עָשָׂר יוֹם בּוֹ 12a
12a And were called the scribes of the king in the month the first on the 13th day in it

וַיִּכָּתֵב כְּכָל־אֲשֶׁר־צִוָּה הָמָן אֶל אֲחַשְׁדַּרְפְּנֵי־הַמֶּלֶךְ 12b
12b And **it was written according to all ordered Haman** to the satraps of the king

וְאֶל־הַפַּחוֹת 12b
12b and to the governors

אֲשֶׁר ׀ עַל־מְדִינָה וּמְדִינָה וְאֶל־שָׂרֵי עַם וָעָם מְדִינָה 12b
12b who were over province and province and to officials of people and people province

וּמְדִינָה כִּכְתָבָהּ וְעַם וָעָם כִּלְשׁוֹנוֹ 12b
12b and province according to its writing and people and people according to its language

בְּשֵׁם הַמֶּלֶךְ אֲחַשְׁוֵרֹשׁ נִכְתָּב וְנֶחְתָּם בְּטַבַּעַת הַמֶּלֶךְ׃ 12b
12b in the name of the king Ahasuerus written and sealed with the signet ring of the king

וְנִשְׁלוֹחַ סְפָרִים בְּיַד הָרָצִים אֶל־כָּל־מְדִינוֹת הַמֶּלֶךְ 13a
13a and were sent letter in hand of runners to all of the provinces of the king

לְהַשְׁמִיד 13b
13b To exterminate

לַהֲרֹג 13c
13c To kill

וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים מִנַּעַר וְעַד־זָקֵן טַף וְנָשִׁים 13d
13d And to destroy all the Jews from youth up to old children and women

בְּיוֹם אֶחָד בִּשְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים־עָשָׂר 13e
13e in a day one on the 13th of the month two ten

הוּא־חֹדֶשׁ אֲדָר 13e
13e That is the month Adar

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וּשְׁלָלָ֖ם לָבֽוֹז׃ 13f

13f And their spoil to plunder

12a) Then the king's scribes were summoned on the thirteenth day of the first month, 12b) and it **was written just as Haman commanded** to the king's satraps, to the governors who were over each province and to the princes of each people, each province according to its script, each people according to its language, being written in the name of King Ahasuerus and sealed with the king's signet ring. 13a) Letters were sent by couriers to all the king's provinces 13b) to destroy, 13c) to kill 13d) and to annihilate all the Jews, both young and old, women and children, in one day, the thirteenth *day* of the twelfth month, 13e) which is the month Adar, 13f) and to seize their possessions as plunder.

The second example is found in 8:9. The verb of speaking is וַיִּכָּתֵ֣ב *wayyikkāṯēḇ* 'and it was written' in the *wayyiqtol* form. The quotation formula follows immediately כְּכָל־אֲשֶׁר־צִוָּ֣ה מָרְדֳּכַ֡י *kəkol-ʾăšer-ṣiwwâ mordŏkay* 'according to all that Mordecai commanded.' Once again the preposition is כ *k* 'according to' and the rest of the verse describes the addressee and the manner. Even the beginnings of the verses are the same, because the date is provided that the king's scribes were called. In 8:10-11 (not shown), there is an infinitival quotation formula communicating in more detail the content of the reduced indirect quotation found in 8:9 (see section 3.4.1).

3.23 Esther 8:9

9a וַיִּקָּרְא֣וּ סֹפְרֵֽי־הַמֶּ֣לֶךְ בָּֽעֵת־הַהִ֗יא בַּחֹ֣דֶשׁ הַשְּׁלִישִׁ֜י
9a and called the scribes of the king at time that the month the third

9b הוּא־חֹ֣דֶשׁ סִיוָ֘ן בִּשְׁלוֹשָׁ֣ה וְעֶשְׂרִים֮ בּוֹ
9b that the month Sivan on the third and twentieth in it

9c וַיִּכָּתֵ֣ב כְּכָל־אֲשֶׁר־צִוָּ֣ה מָרְדֳּכַ֡י
9c and it was written according to all which instructed Mordecai
אֶל־הַיְּהוּדִ֡ים וְאֶ֣ל הָאֲחַשְׁדַּרְפְּנִֽים־וְהַפַּחוֹת֩ וְשָׂרֵ֨י הַמְּדִינ֜וֹת
to the Jews and to the satraps and the governors and the officials of the provinces
אֲשֶׁ֣ר ׀ מֵהֹ֣דּוּ וְעַד־כּ֗וּשׁ שֶׁ֤בַע וְעֶשְׂרִים֙ וּמֵאָה֙ מְדִינָ֣ה מְדִינָ֔ה
which from India and to Cush seven and twenty and a hundred province province
וּמְדִינָה֙ כִּכְתָבָ֔הּ וְעַ֥ם וָעָ֖ם כִּלְשֹׁנ֑וֹ
and province according to its script and people and people according to its language
וְאֶ֨ל־הַיְּהוּדִ֔ים כִּכְתָבָ֖ם וְכִלְשׁוֹנָֽם׃
and to the Jews according to their script and according to their language

9a) So the king's scribes were called at that time in the third month 9b) (that is, the month Sivan), on the twenty-third day; 9c) and it **was written according to all that Mordecai commanded** to the Jews, the satraps, the governors and the princes of the provinces which *extended* from India to Ethiopia, 127 provinces, to every province according to its script, and to every people according to their language as well as to the Jews according to their script and their language.

It is difficult to determine if the similar manner of prepositional indirect quotations is a discourse feature highlighting the ironic twist of events that Haman and Mordecai each command the scribes regarding the fate of the Jews or if prepositional indirect quotations generally follow the same structure. There appears to be too much similarity to claim that it is just a structural similarity. There must be an intentional highlighting of the irony.

3.3.4 Indirect quotation formula verb sequences

Miller allows for direct quotation formulas to have multiple verbs; however, she says nothing about indirect quotation formulas having multiple verbs. The Esther narrative has a couple examples of indirect quotation formulas with multiple verbs. Both of these examples are found in chapter eight during a post-peak episode. By definition, in order to be interpreted as a multiple-verb indirect quotation formula, all of the verbs must be referring to the same communication event and add additional semantic meaning to the situation. In these two cases, the verbs all match for tense, gender, and number.

In 8:3, Esther has returned to the king to seek his protection for her people. This is an infinitival indirect quotation. There are five verbs in this formula: וַתּ֣וֹסֶף *wattṓseḇ* 'and she [Esther] repeated,' וַתְּדַבֵּ֗ר *wattədabbēr* 'and she [Esther] spoke,' וַתִּפֹּ֣ל *wattippōl* 'and she [Esther] fell,' וַתֵּ֖בְךְ *wattēḇk* 'and she [Esther] wept,' and וַתִּתְחַנֶּן *wattiṯḥannen* 'and she [Esther] implored mercy of him.' The verbs match in tense (*wayyiqtol*), gender (feminine), and number (singular). The speaker 'Esther' follows the first verb. וַתְּדַבֵּ֗ר *wattədabbēr* 'and she

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spoke' has a prepositional phrase 'before the king' and וַתִּפֹּל *wattippōl* 'and she fell' has the

prepositional phrase 'at his feet.' Both of these prepositional phrases provide location.

3.24 Esther 8:3

<div align="center">

3a וַתּ֤וֹסֶף אֶסְתֵּר֙

3a and **repeated** Esther

3b וַתְּדַבֵּר֙ לִפְנֵ֣י הַמֶּ֔לֶךְ

3b and **spoke** before the king

3c וַתִּפֹּ֖ל לִפְנֵ֣י רַגְלָ֑יו

3c and **fell** before his feet

3d וַתֵּ֖בְךְ

3d And **wept**

3e וַתִּתְחַנֶּן־ל֗וֹ

3e And **implored mercy of him**

3f לְהַעֲבִיר֙ אֶת־רָעַת֙ הָמָ֣ן הָאֲגָגִ֔י וְאֵת֙ מַחֲשַׁבְתּ֔וֹ אֲשֶׁ֥ר חָשַׁ֖ב עַל־הַיְּהוּדִֽים׃

3f To remove the wrong of Haman the Agagite and his devices that he devised against the Jews

</div>

3a/b) Then Esther **spoke again** to the king, 3c) **fell** at his feet, 3d) **wept** and 3e) **implored** him 3f) to avert the evil *scheme* of Haman the Agagite and his plot which he had devised against the Jews.

       In 8:10-11, we have complex sentential syndetic indirect quotation with three verbs. This

particular example has a verb sequence consisting of וַיִּכְתֹּב *wayyiktōḇ* 'and he wrote,' וַיַּחְתֹּם֙

wayyaḥtōm 'and he sealed' and וַיִּשְׁלַ֣ח *wayyišlaḥ* 'and he sent.' All three of these verbs

match in tense (*wayyiqtol*), gender (masculine), and number (singular). The first two verbs have

prepositional phrases while the third verb has a noun phrase serving as the object and a

prepositional phrase as well as a subordinate participial clause. Only then do we find the אֲשֶׁ֥ר

ʾăšer 'that' complementizer to introduce the quoted material. The quotation is complex as well,

containing another verb sequence of infinitives. Three of the infinitives are actually repeated

elsewhere and are discussed in the section regarding quotation mirroring (3.5.2).

3.25 Esther 8:10-11

10a וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אֲחַשְׁוֵרֹשׁ
10a And **he wrote** in the name of the king Ahasuerus

10b וַיַּחְתֹּם בְּטַבַּעַת הַמֶּלֶךְ
10b And **he sealed** with the signet ring of the king

10c וַיִּשְׁלַח סְפָרִים בְּיַד הָרָצִים בַּסּוּסִים
10c And **he sent** decrees by the hand of the couriers on the horses

10d רֹכְבֵי הָרֶכֶשׁ הָאֲחַשְׁתְּרָנִים בְּנֵי הָרַמָּכִים:
10d riding the steeds the royal the sons of the mares

11a אֲשֶׁר נָתַן הַמֶּלֶךְ לַיְּהוּדִים אֲשֶׁר בְּכָל־עִיר־וָעִיר
11a that gave the king to the Jews who in every city and city

11b לְהִקָּהֵל וְלַעֲמֹד עַל־נַפְשָׁם
11b to assemble and to make a stand on behalf of their lives

11c לְהַשְׁמִיד
11c to annihilate

11d וְלַהֲרֹג
11d and to kill

11e וּלְאַבֵּד אֶת־כָּל־חֵיל עַם וּמְדִינָה הַצָּרִים אֹתָם טַף וְנָשִׁים
11e and to destroy any army of people and province attacking them children and women

11f וּשְׁלָלָם לָבוֹז:
11f and their spoil to plunder

10a) He **wrote** in the name of King Ahasuerus, 10b) and **sealed** it with the king's signet ring, 10c) and **sent** letters by couriers on horses, 10d) riding on steeds sired by the royal stud. 11a) In them the king granted the Jews who were in each and every city *the right* 11b) to assemble and to defend their lives, 11e) to annihilate, 11d) to kill 11e) and to destroy[xix] the entire army of any people or province which might attack them, including children and women, 11f) and to plunder their spoil,

Since indirect quotation formulas are found only in this episode of the Esther narrative, it appears to be a discourse feature to highlight this section. There are other locations where the author could have repeated this sequence of verbs in an indirect quotation formula, but in each case (3:12 and 8:8 in the case of write, seal, and send and 5:7-8 and 7:3-4 in the case of Esther speaking before the king) different verbs or different syntax is used. This post-peak episode provides the definitive salvation for the Jews in that the king issues a proclamation for them to defend themselves and attack their enemies. The remainder of the narrative describes the response to this proclamation.

In the previous sections, we have described the quotation formulas found in the Esther narrative according to the categories of direct and indirect quotations. These categories were further divided in the direct quotation by the number of speaking verbs found in the quotation formula. A tensed verb and an infinitive verb combination were presented as new forms of multiple-verb direct quotation formula. The indirect quotations were analyzed according to the grammatical structure of the quotation. Localized discourse features described include the use of multiple-verb formulas to highlight heightened episodes, internalized speech to provide insight into a character's thinking, and indirect quotation verb sequences to highlight a post-peak episode.

3.4 Global discourse concerns

As has been shown, quotations serve an important role in the narrative. Many of those roles were discussed in the introduction of this chapter, namely, to develop the story, to provide the motivations for the characters, to demonstrate the character's relationship with God and each other, and to provide the internal thoughts of the characters. This section deals with quotations on a higher level. In the normal use with quotations there are adjacency pairs, but this section addresses the use of two separate quotations used at different times to report one speech event. Also, there is a section on quotation mirroring where at one point there is a particular quotation and then at a later point another quotation that strongly resembles the first quotation. It appears that these techniques indicate something more than the normal roles of a quotation in a Biblical Hebrew narrative. Finally, a section will describe the various examples of embedded quotations and how such quotations contribute to the narrative.

3.4.1 Indirect quotation formula followed by direct quotation formula

In the examples that follow, there is an indirect quotation and then a direct quotation and both appear to be describing the same speech event. In Miller's work, she recognizes that "an interesting device of Hebrew narrative is for a single speaker to have two speeches attributed to

him/her, each introduced with a quotative frame" (Miller 1996:239). Yet, all of her examples are composed of two direct quotations and appear to provide more information to the narrative. She does not discuss indirect quotations followed by direct quotations.   The three explanations provided for this phenomenon of an indirect quotation followed by a direct quotation in one speech event include the following: 1) that the first quotation "introduces the words spoken" and the second one establishes "the elucidation of the inner meaning of these words" (Miller 1996:240); 2) that the multiple quotation formulas point to a significant episode within the narrative; or 3) that the narrator is indicating that the speaker has a pause in his/her words (Miller 1996:240). Only the second explanation seems to hold any possibility for the two cases found in the Esther narrative. In both of these cases, there is no intervening quotation from another party. However, the answering response from the addressee after this speech event is an answer to the problems presented in the initial speech event.

In 5:11-13, Haman is addressing his wife and friends. The reduced indirect quotation has the verb of speaking וַיְסַפֵּר *wayəsappēr* 'and he recounted' (11) in the *wayyiqtol*.   The addressee is indicated by לָהֶם *lāhem* 'to them' which is a prefixed preposition and a pronominal suffix. The subject 'Haman' follows the addressee. This quotation is a fairly complex reduced quotation as was discussed in the nominal section, with three direct objects identified by אֵת *ʾeṯ* the direct object marker. There is nothing between the indirect quotation and the direct quotation. The single-verb direct quotation begins with the speaking verb וַיֹּאמֶר *wayyōʾmer* 'and he said' (12) in the *wayyiqtol*. The subject 'Haman' is repeated. The repetition normally would be excessive except that it may be needed to explain that he is still speaking. The conjunction at the beginning of this quotation אַף *ʾap̄* 'also' indicates that Haman is continuing to speak without interruption. The direct quotation is longer than most quotations as well, containing six clauses. The information within the direct quotation is information that the reader already knows, i.e. that

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Esther invited Haman to the banquet and that Mordecai's rebellion angers him, but that Haman's addressee may not know. By contrast, the information found in the indirect quotation is something that his addressee knows, i.e. that he is rich with multiple sons and the many ways that the king has glorified and promoted him, but the reader does not know. Zeresh's response to Haman's quotation is an answer to his problem presented in the direct quotation. This episode is one of three episodes occurring between peak and peak'.

3.26 Esther 5:11-13

11a וַיְסַפֵּר לָהֶם הָמָן אֶת־כְּבוֹד עָשְׁרוֹ וְרֹב בָּנָיו

11a And **recounted** to them Haman the splendor of his riches and the multitude of his sons

וְאֵת כָּל־אֲשֶׁר גִּדְּלוֹ הַמֶּלֶךְ

and all of which made him great the king

וְאֵת אֲשֶׁר נִשְּׂאוֹ עַל־הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ:

and that he exalted him above the officials and servants of the king

12a וַיֹּאמֶר הָמָן

12a And **said** Haman

12b אַף לֹא־הֵבִיאָה אֶסְתֵּר הַמַּלְכָּה עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתֶּה

12b Even no one she brought in Esther the queen with the king to the banquet

אֲשֶׁר־עָשָׂתָה כִּי אִם־אוֹתִי

that she prepared that if me

12c וְגַם־לְמָחָר אֲנִי קָרוּא־לָהּ עִם־הַמֶּלֶךְ:

12c and also even tomorrow I am being called by her with the king

12d וְכָל־זֶה אֵינֶנּוּ שֹׁוֶה לִי בְּכָל־עֵת אֲשֶׁר אֲנִי רֹאֶה אֶת־מָרְדֳּכַי הַיְּהוּדִי

12d And all of this is not fitting at any time that I am seeing Mordecai the Jew

יוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ:

sitting at the gate of the king

11a) Then Haman **recounted** to them the glory of his riches, and the number of his sons, and every *instance* where the king had magnified him and how he had promoted him above the princes and servants of the king. 12a) Haman also **said**, 12b) "Even Esther the queen let no one but me come with the king to the banquet which she had prepared; 12c) and tomorrow also I am invited by her with the king. 12d) Yet all of this does not satisfy me every time I see Mordecai the Jew sitting at the king's gate."

In 8:3-6, there is another possible example of this type of structure. Esther returns to the king to convey her problem regarding the fate of the Jews. The infinitive indirect quotation formula consists of several verbs in the *wayyiqtol* form: וַתּוֹסֶף *wattṓsep̄* 'and she returned,'

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וַתְּדַבֵּר *wattədabbēr* 'and she spoke,' וַתִּפֹּל *wattippōl* 'and she fell,' וַתֵּבְךְּ *wattēḇk* 'and she wept,' and וַתִּתְחַנֶּן־לֹו *wattiṯḥannen-lô* 'and she pleaded for pity from him.' לְהַעֲבִיר *ləhaʿăḇîr* 'to avert' begins the quotation. The quotation is a two-clause sentence. The initial infinitive is the main clause and a *qal* perfect is the subordinate clause. There are some action verbs intervening between the indirect quotation and the direct quotation. The king responds by extending his scepter, and Esther arises and stands. Of course, actions may be a response to a spoken word. However, the direct quotation continues the thought of the indirect quotation. The verb of speaking in the direct quotation is וַתֹּאמֶר *wattōʾmer* 'and she said' in the *wayyiqtol* form. Its thirteen clauses make up three sentences. The king's response appears to indicate some frustration, but it also provides a solution to the problem presented. This speech event occurs in a post-peak episode.

3.27 Esther 8:3-6

3a וַתּוֹסֶף אֶסְתֵּר

3a and **repeated** Esther

3b וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ

3b and **spoke** before the king

3c וַתִּפֹּל לִפְנֵי רַגְלָיו

3c and fell before his feet

3d וַתֵּבְךְּ

3d And **wept**

3e וַתִּתְחַנֶּן־לֹו

3e And **implored mercy of him**

3f לְהַעֲבִיר אֶת־רָעַת הָמָן הָאֲגָגִי וְאֵת מַחֲשַׁבְתֹּו אֲשֶׁר חָשַׁב עַל־הַיְּהוּדִים:

3f To remove the wrong of Haman the Agagite and his devices that he devised against the Jews

4a וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֵת שַׁרְבִט הַזָּהָב

4a and extended the king to Esther the scepter of gold

4b וַתָּקָם אֶסְתֵּר

4b and arose Esther

4c וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ:

4c And stood before the king

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וַתֹּאמֶר 5a
5a and she said

אִם־עַל־הַמֶּלֶךְ טֹוב 5b
5b if on the king good

וְאִם־מָצָאתִי חֵן לְפָנָיו 5c
5c and if I have found favor before him

וְכָשֵׁר הַדָּבָר לִפְנֵי הַמֶּלֶךְ 5d
5d and it is proper the word before the king

וְטֹובָה אֲנִי בְּעֵינָיו 5e
5e and pleasing I in his eyes

יִכָּתֵב 5f
5f let it be written

לְהָשִׁיב אֶת־הַסְּפָרִים מַחֲשֶׁבֶת הָמָן בֶּן־הַמְּדָתָא הָאֲגָגִי 5g
5g to revoke the letters the device of Haman son of Hammedatha the Agagite

אֲשֶׁר כָּתַב לְאַבֵּד אֶת־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְדִינֹות הַמֶּלֶךְ:
which he wrote to exterminate the Jews who are in all the provinces of the king

כִּי אֵיכָכָה אוּכַל 6a
6a for how will I endure

וְרָאִיתִי בְּרָעָה אֲשֶׁר־יִמְצָא אֶת־עַמִּי 6b
6b and I have looked on evil that will befall my people

וְאֵיכָכָה אוּכַל 6c
6c and how will I endure

וְרָאִיתִי בְּאָבְדַן מֹולַדְתִּי: ס 6d
6d and I have looked on the destruction of my kindred

3a/b) Then Esther **spoke again** to the king, 3c) **fell** at his feet, 3d) **wept** and 3e) **implored** him 3f) to avert the evil *scheme* of Haman the Agagite and his plot which he had devised against the Jews. 4a) The king extended the golden scepter to Esther. 4b) So Esther arose 4c) and stood before the king. 5a) Then she said, 5b)"If it pleases the king 5c) and if I have found favor before him 5d) and the matter *seems* proper to the king 5e) and I am pleasing in his sight, 5f) let it be written 5g) to revoke the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to destroy the Jews who are in all the king's provinces. 6a) For how can I endure 6b) to see the calamity which will befall my people, 6c) and how can I endure 6d) to see the destruction of my kindred?"

In dialogue, one expects that one character speaks and then another responds.[xx]

Additionally, it is typical that each speech is introduced by a quotation formula indicating that a new speech event is occurring and new information will be presented. The repetition of information and speech event in two forms of quotation formulas suggests that the author is highlighting that speech event and information. In the examples above (5:11-13; 8:3-6), there are two quotations following each other with the same speaker and addressee and essentially the

same information.   In one case, there are actions intervening and so this may be seen as a response according to previous studies on adjacency pairs (Longacre 1996:135; Coulthard 1977:78-9).   In both cases, the response from the addressee provides an answer to the dilemma presented in the first two quotations.   This structure may be a way of highlighting the discussion of a solution to a problem or it may be to present an episode as a significant event within the narrative.

3.4.2 Quotation mirroring

Another technique the author of the Esther narrative appears to use is quotation mirroring.   This serves to further create irony by having one character speak in a certain way and then later in the story having that character's foil speak in the same manner using the same wording or having the same character speak, using the same wording, but the circumstances have completely changed.

In 3:12, Haman commands the king's scribes to write a letter to everyone within the kingdom to destroy the Jews.   Before the quotation formula itself, there is a sentence about the summoning of the scribes.   The verb וַיִּקָּרְאוּ *wayyiqqārʾû* 'and they were called' in the *wayyiqtol*.   This verb may be a verb of speaking, but in this case there is no quotation following so it will not be considered as such.   The date is also provided for this occasion. Then the quotation formula begins for an indirect reduced quotation.   The verb of speaking is וַיִּכָּתֵב *wayyikkāṯēḇ* 'and it was written' in the *wayyiqtol*.   The quotation is the prepositional phrase כְּכָל־אֲשֶׁר־צִוָּה הָמָן *kəḵol-ʾăšer-ṣiwwāh hāmān* 'according to all which Haman commanded them.'   The addressee is indicated after the quotation.   This is the usual order when the addressee is a full noun phrase; generally, the addressee is listed before the quotation and before the speaker when the addressee is a pronoun with the preposition לְ 'to.'   There are several clauses detailing this

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addressee. Then, the manner of the letter writing is specified 'in the name of King Ahasuerus and sealed with the king's signet ring.' In later verses, we find that the letters are sent with the instructions לְהַשְׁמִיד לַהֲרֹג וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים *ləhašmîd lahărōḡ ûləʾabbēd ʾeṯ-kol-hayyəhûḏîm* 'to destroy, to kill and to annihilate all the Jews.'

3.28 Esther 3:12

12a וַיִּקָּרְאוּ סֹפְרֵי הַמֶּלֶךְ בַּחֹדֶשׁ הָרִאשׁוֹן בִּשְׁלוֹשָׁה עָשָׂר יוֹם בּוֹ
12a And **were called** the scribes of the king in the month the first on the 13th day in it
12b וַיִּכָּתֵב כְּכָל־אֲשֶׁר־צִוָּה הָמָן אֶל אֲחַשְׁדַּרְפְּנֵי־הַמֶּלֶךְ וְאֶל־הַפַּחוֹת
12b And **it was written** according to all ordered Haman to the satraps of the king and to the governors
אֲשֶׁר ׀ עַל־מְדִינָה וּמְדִינָה וְאֶל־שָׂרֵי עַם וָעָם מְדִינָה
who were over province and province and to officials of people and people province
וּמְדִינָה כִּכְתָבָהּ וְעַם וָעָם כִּלְשׁוֹנוֹ
and province according to its writing and people and people according to its language
בְּשֵׁם הַמֶּלֶךְ אֲחַשְׁוֵרֹשׁ נִכְתָּב וְנֶחְתָּם בְּטַבַּעַת הַמֶּלֶךְ׃
in the name of the king Ahasuerus written and sealed with the signet ring of the king

12a) Then the king's scribes **were summoned** on the thirteenth day of the first month, 12b) and it **was written** just as Haman commanded to the king's satraps, to the governors who were over each province and to the princes of each people, each province according to its script, each people according to its language, being written in the name of King Ahasuerus and sealed with the king's signet ring.

In 8:9, we find the situation completely reversed. Mordecai is now the speaker and his letter is to preserve the Jews. Just as in 3:12, the scribes are summoned using וַיִּקָּרְאוּ *wayyiqqārʾû* 'and they were called' without a quotation. Then a date provided before the quotation formula begins.   The quotation formula is identical to that in 3:12 except that the speaker is now Mordecai. The addressee follows the quotation as well. This addressee is different in that the Jews are listed as the first recipient and there are some additional details about the expanse of the provinces. In later verses, we discover more of what was included in the letter. Of particular interest are the repeated verbs of לְהַשְׁמִיד *ləhašmîd* 'to destroy,'

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וְלַהֲרֹג *wəlahărōḡ* 'to kill' and וּלְאַבֵּד *ûləʾabbēḏ* 'to annihilate.' These verbs are repeated in

the same order as in chapter 3 when Haman is the one sending out the letter.

3.29 Esther 8:9-12

9a וַיִּקָּרְאוּ סֹפְרֵי־הַמֶּלֶךְ בָּעֵת־הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי
9a **and called** the scribes of the king at time that the month the third

9b הוּא־חֹדֶשׁ סִיוָן בִּשְׁלוֹשָׁה וְעֶשְׂרִים בּוֹ
9b that the month Sivan on the third and twentieth in it

9c וַיִּכָּתֵב כְּכָל־אֲשֶׁר־צִוָּה מָרְדֳּכַי
9c **and it was written** according to all which instructed Mordecai

אֶל־הַיְּהוּדִים וְאֶל הָאֲחַשְׁדַּרְפְּנִים־וְהַפַּחוֹת וְשָׂרֵי הַמְּדִינוֹת
to the Jews and to the satraps and the governors and the officials of the provinces

אֲשֶׁר׀ מֵהֹדּוּ וְעַד־כּוּשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה מְדִינָה
which from India and to Cush seven and twenty and a hundred province province

וּמְדִינָה כִּכְתָבָהּ וְעַם וָעָם כִּלְשֹׁנוֹ
and province according to its script and people and people according to its language

וְאֶל־הַיְּהוּדִים כִּכְתָבָם וְכִלְשׁוֹנָם:
and to the Jews according to their script and according to their language

10a וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אֲחַשְׁוֵרֹשׁ
10a **And he wrote** in the name of the king Ahasuerus

10b וַיַּחְתֹּם בְּטַבַּעַת הַמֶּלֶךְ
10b **And he sealed** with the signet ring of the king

10c וַיִּשְׁלַח סְפָרִים בְּיַד הָרָצִים בַּסּוּסִים
10c **And he sent** decrees by the hand of the couriers on the horses

10d רֹכְבֵי הָרֶכֶשׁ הָאֲחַשְׁתְּרָנִים בְּנֵי הָרַמָּכִים:
10d riding the steeds the royal the sons of the mares

11a אֲשֶׁר נָתַן הַמֶּלֶךְ לַיְּהוּדִים׀ אֲשֶׁר בְּכָל־עִיר־וָעִיר
11a that gave the king to the Jews who in every city and city

11b לְהִקָּהֵל וְלַעֲמֹד עַל־נַפְשָׁם
11b to assemble and to make a stand on behalf of their lives

11c לְהַשְׁמִיד
11c to annihilate

11d וְלַהֲרֹג
11d and to kill

11e וּלְאַבֵּד אֶת־כָּל־חֵיל עַם וּמְדִינָה הַצָּרִים אֹתָם טַף וְנָשִׁים
11e and to destroy any army of people and province attacking them children and women

11f וּשְׁלָלָם לָבוֹז:
11f and their spoil to plunder

12a בְּיוֹם אֶחָד בְּכָל־מְדִינוֹת הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ בִּשְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים־עָשָׂר
12a on day one in all provinces of the king Ahasuerus on the three ten of the month two and ten

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9a) So the king's scribes **were called** at that time in the third month 9b) (that is, the month Sivan), on the twenty-third day; 9c) and it **was written** according to all that Mordecai commanded to the Jews, the satraps, the governors and the princes of the provinces which *extended* from India to Ethiopia, 127 provinces, to every province according to its script, and to every people according to their language as well as to the Jews according to their script and their language. 10a) He **wrote** in the name of King Ahasuerus, 10b) and **sealed** it with the king's signet ring, 10c) and **sent** letters by couriers on horses, 10d) riding on steeds sired by the royal stud. 11a) In them the king granted the Jews who were in each and every city *the right* 11b) to assemble and to defend their lives, 11c) to annihilate, 11d) to kill 11e) and to destroy the entire army of any people or province which might attack them, including children and women, 11f) and to plunder their spoil, 12a) on one day in all the provinces of King Ahasuerus, the thirteenth *day* of the twelfth month 12b) (that is, the month Adar).

In the above example of quotation mirroring, the author appears to highlight the radical difference between the first letter and the second letter. In the first, Haman is at the height of his power and is working to destroy the Jews and apparently succeeding. In the second, Haman has been hung and his archrival, Mordecai, is now issuing the decree calling for the Jews to defend themselves against their enemies. Now instead of the Jews being annihilated, their enemies are the ones being annihilated and Mordecai, their advocate, has received a high position in the kingdom that once belonged to Haman, their opponent.

As a second example, consider 5:11. Here, Haman is speaking to his wife and friends about all of his glories. The next quotation continues Haman's thought, but in a direct quotation. This particular quotation is an indirect reduced quotation. The verb of speaking is וַיְסַפֵּ֨ר

wayəsappēr 'and he recounted' in the *wayyiqtol* form. As expected, the addressee is indicated by a preposition with a suffixed pronoun. Then the speaker 'Haman' is mentioned. This is an unusual order. The subject/speaker generally follows immediately after the verb.   The quotation is three nominal phrases each marked by אֵ֣ת *ʾeṯ* the direct object marker. After Haman finishes speaking, Zeresh provides her advice (not shown)[xxi].

3.30 Esther 5:11

11a וַיְסַפֵּר לָהֶם הָמָן אֶת־כְּבוֹד עָשְׁרוֹ וְרֹב בָּנָיו
11a And **recounted** to them Haman the splendor of his riches and the multitude of his sons

וְאֵת כָּל־אֲשֶׁר גִּדְּלוֹ הַמֶּלֶךְ
and all of which made him great the king

וְאֵת אֲשֶׁר נִשְּׂאוֹ עַל־הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ:
and that he exalted him above the officials and servants of the king

11a) Then Haman **recounted** to them the glory of his riches, and the number of his sons, and every *instance* where the king had magnified him and how he had promoted him above the princes and servants of the king.

In 6:13, Haman's circumstances have once again become worse, because he has had to honor his archenemy in the way that he was hoping himself to be honored. The quotation formula uses the same verb of speaking וַיְסַפֵּר *wayəsappēr* 'and he recounted' in the *wayyiqtol* form. This time 'Haman,' the subject, and speaker, is listed before the addressee. The addressee is also spelled out this time by listing Zeresh by name and referring to all of Haman's friends. The quotation is also an indirect reduced quotation. It is marked by אֵת *ʾēt* the direct object marker and in this case is only one nominal clause. After Haman finishes speaking, his wife and friends indicate that he will not prevail against a Jew. Their statement foreshadows Haman's hanging in the next episode.

3.31 Esther 6:13

13a וַיְסַפֵּר הָמָן לְזֶרֶשׁ אִשְׁתּוֹ וּלְכָל־אֹהֲבָיו
13a And **recounted** Haman to Zeresh his wife and to all of his friends

13b אֵת כָּל־אֲשֶׁר קָרָהוּ
13b All that befell him

13c וַיֹּאמְרוּ לוֹ חֲכָמָיו וְזֶרֶשׁ אִשְׁתּוֹ
13c and they said to him his wise men and Zeresh his wife

13d אִם מִזֶּרַע הַיְּהוּדִים מָרְדֳּכַי אֲשֶׁר הַחִלּוֹתָ
13d if is from the offspring of the Jews Mordecai whom you have begun

13e לִנְפֹּל לְפָנָיו
13e to fall before him

13f לֹא־תוּכַל לוֹ
13f Not you will have power to him

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13g כִּי־נָפוֹל
13g Surely to fall
13h תִּפּוֹל לְפָנָיו:
13h You will fall before him.

13a) Haman **recounted** to Zeresh his wife and all his friends 13b) everything that had happened to him. 13c) Then his wise men and Zeresh his wife said to him, 13d) "If Mordecai, before whom you have begun 13e) to fall, is of Jewish origin, 13f) you will not overcome him, 13g) but will surely 13h) fall before him."

While the mirroring is not as explicit in this second example, the similarities do exist. The speakers and addressee are the same. The verb of speaking is the same and these two times are the only times this particular verb root is used in the entire narrative of Esther. Both quotations are indirect reduced narrative quotations. Just as in the first example, the circumstances for Haman and his plot have completely reversed.

From these two examples, the author of Esther develops irony by using quotation mirroring. The speaker uses exact or similar wording and speaker/addressee to cause his/her addressee to recall the previous episode where the Jews were in trouble, but are now triumphing. In each case, the same type of quotation is used, either indirect nominal or prepositional quotations. In the first case, the quotation is almost a word for word repetition with only the speaker changing. This quotation mirroring seems to draw attention to the radical change of events which has occurred between the first quotation and the second one, which in turn draws the focus to the macrostructure of the narrative that while God may appear to be absent, He is still actively protecting and providing for His people.

3.4.3 Embedded quotation formulas

The next global structure to consider is embedded quotations. In the Esther narrative, there are several examples of speakers quoting others or quotations embedded in quotations. In Miller (1996:227)'s analysis of quotations, she notes that direct speech may be embedded in direct quotations and indirect speech may be embedded within direct quotations, but indirect speech may not be embedded in indirect quotations. However, the Esther narrative has

examples of multiple embedded quotations within one quotation, indirect quotations embedded in direct quotations, direct quotations embedded in direct quotations, and in fact indirect quotations within indirect quotations. The indirect quotations embedded within direct quotations may be further divided between the quotations speaking about speaking and the ones requesting written proclamations. While Miller does suggest that indirect quotations may not be embedded in indirect quotations, there do appear to be a couple examples of this in this narrative.

The first example of embedded quotation in the Esther narrative, and perhaps the most complex one, is a long quotation (nine main clauses) with four quotations within the direct quotation, found in 1:16-20. Two of these quotations are indirect and two are direct. One is an example of internalized speech. The main quotation has the speaking verb of וַיֹּאמֶר

wayyṓᵓmer 'and he said' in the *wayyiqtol* form. The speaker is Memucan, indicated by his proper name immediately following the speaking verb, and his addressee is the king and the princes, demonstrated by a prepositional phrase after the subject. This verb of speaking indicates that Memucan says the entire quotation. His use of embedded quotation provides evidence to describe the problem, to prove his point, and to offer a solution to the problem that Vashti has created.

3.32 Esther 1:16

16a וַיֹּאמֶר (מוֹמְכָן) [מְמוּכָן] לִפְנֵי הַמֶּלֶךְ וְהַשָּׂרִים
16a And **he said** (Mumecan) [Memucan] before the king and the princes
16b לֹא עַל־הַמֶּלֶךְ לְבַדּוֹ
16b Not against the king alone
עָוְתָה וַשְׁתִּי הַמַּלְכָּה כִּי עַל־כָּל־הַשָּׂרִים וְעַל־כָּל־הָעַמִּים
do wrong Vashti the queen that against all the princes and against all the people
אֲשֶׁר בְּכָל־מְדִינוֹת הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ:
who are in all the provinces of the king Ahasuerus.

16a In the presence of the king and the princes, Memucan **said**, 16b "Queen Vashti has wronged not only the king but *also* all the princes and all the peoples who are in all the provinces of King Ahasuerus."

The next verb of speaking בְּאָמְרָם *bəʾomrām* 'in saying to them' (see below) is a *qal*

infinitive with a pronominal suffix and is the single-verb direct quotation. The speaker of this

statement would be the previously mentioned "all the women" (17). This clause explains the

reasoning behind their actions. The addressee is found in the pronominal suffix on the verb; it is

a third masculine plural suffix, indicating their husbands.

3.33 Esther 1:17

17a כִּי־יֵצֵא דְבַר־הַמַּלְכָּה עַל־כָּל־הַנָּשִׁים
17a That it will go forth the word of the queen to all the women

17a לְהַבְזוֹת בַּעְלֵיהֶן בְּעֵינֵיהֶן
17a to cause to despise their husbands in their eyes

17a בְּאָמְרָם
17a **in their saying**

17b הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ אָמַר
17b the king Ahasuerus said

17c לְהָבִיא אֶת־וַשְׁתִּי הַמַּלְכָּה לְפָנָיו
17c to bring Vashti the queen before him

17d וְלֹא־בָאָה׃
17d and not she come

17a "For the queen's conduct will become known to all the women causing them to look with contempt on their husbands **by saying**, 17b 'King Ahasuerus commanded 17c Queen Vashti to be brought in to his presence, 17d but she did not come.'"

In this direct quotation, the women quote King Ahasuerus using אָמַר *ʾāmar* 'he said'

(see above) in perfect form. The speaker is fronted and definitely in focus. The use of the

positional title and proper name as well as the fronting indicates a focus on the person. This

particular quotation is embedded in Memucan's speech and then in the women's speech. It is an

indirect infinitival quotation just like the original speech event in 1:10-11. The women's quotation

ends in a short clause וְלֹא־בָאָה *wəlōʾ-bāʾâ* 'But she did not come.'

However, the next verb of speaking תֹאמַרְנָה *tōʾmárnâ* 'they will say' (see below) is a

sentential indirect quotation of the women. This is the same speaker of the internalized direct

quotation in the previous verse. The only phrase between this speech event and the one

previous is the introducer וְהַיּוֹם הַזֶּה *wəhayyôm hazzeh* 'and this day.' The speaker is

identified as 'the noble ladies of Persia and Media' and comes after the verb. The quotation is

subordinated with אֲשֶׁר *ʾăšer* the complementizer. The addressee is the king's princes who are

mentioned after the quotation.

3.34 Esther 1:18

18a וְהַיּוֹם הַזֶּה **תֹּאמַרְנָה** ׀ שָׂרוֹת פָּרַס־וּמָדַי
18a And day this **they will say** the noble ladies of Persia and Media

18b אֲשֶׁר שָׁמְעוּ אֶת־דְּבַר הַמַּלְכָּה לְכֹל שָׂרֵי הַמֶּלֶךְ
18b That they heard the word of the queen to all the officals of the king

18c וּכְדַי בִּזָּיוֹן וָקָצֶף:
18c and like enough of contempt and anger

18a"And this day the ladies of Persia and Media **will say** to the king's officials 18b) that they heard the response of the queen[xxii], 18c and there will be plenty of contempt and anger."

The final embedded indirect quotation within this quotation has the jussive speaking verb

of וְיִכָּתֵב *wəyikkāṯēḇ* 'and let it be written' (see below). This is also a sentential indirect

quotation with אֲשֶׁר *ʾăšer* subordinating the quotation. The speaker would be the king. This is a

proposed quotation. The addressee would be all of Persia and Media. Since the verb of

speaking is jussive, this quotation is a suggested future utterance of the king. Memucan is

putting words in the king's mouth.

3.35 Esther 1:19

19a אִם־עַל־הַמֶּלֶךְ טוֹב
19a If on the king good

19b יֵצֵא דְבַר־מַלְכוּת מִלְּפָנָיו
19b Let it go forth a royal edict from his presence

19c וְיִכָּתֵב בְּדָתֵי פָרַס־וּמָדַי
19c **And let it be written** in the laws of Persia and Media

19d וְלֹא יַעֲבוֹר
19d and not it will pass away

19e אֲשֶׁר לֹא־תָבוֹא וַשְׁתִּי לִפְנֵי הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ

19e that she will not come Vashti before the king Ahaseurus

19f וּמַלְכוּתָהּ יִתֵּן הַמֶּלֶךְ לִרְעוּתָהּ הַטּוֹבָה מִמֶּנָּה׃

19f and her queenhood let him give the king to her fellow woman better than she

20a וְנִשְׁמַע פִּתְגָם הַמֶּלֶךְ אֲשֶׁר־יַעֲשֶׂה בְּכָל־מַלְכוּתוֹ

20a and it will be heard the decree of the king that he will make in all his kingdom

20b כִּי רַבָּה הִיא

20b that great it

20c וְכָל־הַנָּשִׁים יִתְּנוּ יְקָר לְבַעְלֵיהֶן לְמִגָּדוֹל וְעַד־קָטָן׃

20c and all the women will give honor to their husbands from the greatest to the least

19a "If it pleases the king, 19b let a royal edict be issued by him and 19c **let it be written** in the laws of Persia and Media 19d so that it cannot be repealed, 19e that Vashti may no longer come into the presence of King Ahaseurus, 19f and let the king give her royal position to another who is more worthy than she. 20a) When the king's edict which he will make is heard throughout all his kingdom, 20b) great as it is, 20c) then all women will give honor to their husbands, great and small."

The previous quotation with all the various forms of embedded quotations provides a good sampling of the types of embedded quotations found in the Esther narrative. This example requesting a written decree can be found three times as embedded quotations. Each of these requests is an example of an indirect quotation within a direct quotation. In 3:8-9, Haman is requesting a proclamation to destroy the Jews. The main quotation has the verb of speaking וַיֹּאמֶר *wayyṓʾmer* 'and he said' (see below) in the *wayyiqtol* form. Haman is the speaker and his proper name follows the verb of speaking. The לְ *lə* 'to' prepositional phrase indicates that the addressee is the king. This quotation formula is an unmarked single-verb direct quotation structure. The request to send out a decree begins with אִם־עַל־הַמֶּלֶךְ טוֹב *ʾim-ʿal-hammélek tôb* 'if it is pleasing to the king.' This type of phrase, found in all three requests for written decrees, mitigates the request and shows deference to the king's status. יִכָּתֵב *yikkā̄tēb* 'let it be written' is the jussive verb of speaking for the embedded quotation. The embedded quotation is an infinitive indirect quotation. This embedded quotation differs in form

from the indirect quotation in 1:19 which is a sentential indirect quotation not an infinitive indirect quotation. In 1:19e (see above), the quoted material is subordinated to the quotation formula by the complementizer אֲשֶׁר *ʾăšer* 'that,' while the quoted material in 3:8-9 is subordinated by the infinitive clause (9c).

3.36 Esther 3:8-9

8a **וַיֹּאמֶר הָמָן֙ לַמֶּ֣לֶךְ אֲחַשְׁוֵרֹ֔ושׁ**
8a **And said** Haman to the king Ahasuerus

8b יֶשְׁנֹ֣ו עַם־אֶחָ֗ד מְפֻזָּ֤ר וּמְפֹרָד֙ בֵּ֣ין הָֽעַמִּ֔ים בְּכֹ֖ל מְדִינֹ֣ות מַלְכוּתֶ֑ךָ
8b There is a people certain is scattered and separated among the peoples in the provinces of your kingdom

8c וְדָתֵיהֶ֞ם שֹׁנֹ֣ות מִכָּל־עָ֗ם
8c And their laws are differing from all of the peoples

8d וְאֶת־דָּתֵ֤י הַמֶּ֙לֶךְ֙ אֵינָ֣ם עֹשִׂ֔ים
8d and the laws of the king not they are doing

8e וְלַמֶּ֖לֶךְ אֵין־שֹׁוֶ֥ה
8e And to the king not is fitting

8f לְהַנִּיחָֽם׃
8f To let them remain

9a אִם־עַל־הַמֶּ֣לֶךְ טֹ֔וב
9a If on the king good

9b **יִכָּתֵ֖ב**
9b **Let it be written**

9c לְאַבְּדָ֑ם
9c To kill them

9d וַעֲשֶׂ֨רֶת אֲלָפִ֜ים כִּכַּר־כֶּ֗סֶף אֶשְׁקֹול֙ עַל־יְדֵי֙ עֹשֵׂ֣י הַמְּלָאכָ֔ה
9d and ten thousands talents of silver I will weigh out to the hands of the doers of the work

9e לְהָבִ֖יא אֶל־גִּנְזֵ֥י הַמֶּֽלֶךְ׃
9e To bring in to the treasury of the king

8a) Then Haman **said** to King Ahasuerus, 8b) "There is a certain people scattered and dispersed among the peoples in all the provinces of your kingdom; 8c) their laws are different from *those* of all *other* people 8d) and they do not observe the king's laws, 8e) so it is not in the king's interest 8f) to let them remain. 9a) If it is pleasing to the king, 9b) **let it be decreed** 9c) that they be destroyed, 9d) and I will pay ten thousand talents of silver into the hands of those who carry on the *king's*[xxiii] business, 9e) to put into the king's treasuries."

In 8:5, the final request for a written proclamation is found expressed by an infinitive indirect quotation embedded in a direct quotation. Esther is now the one making the request.

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וַתֹּאמֶר *wattōʾmer* 'and she said' is the verb of speaking in the *wayyiqtol* form. Esther is not explicitly mentioned in this clause; however, she is the only female character in this episode and she is the actor of the previous two clauses. These two clauses are a *wayyiqtol* sequence and the proper name 'Esther' is found between the two verbs (8:3). The addressee is also not explicitly mentioned in this clause, but from the previous clause it is known that Esther is standing before the king. This is a direct quotation despite the fact that Esther refers to the king as 'the king,' 'his' and 'him.' This shows deferential language which will be explored in more depth in the next chapter. Esther does refer to herself as 'I' and 'my' and there is no subordination of the quotation from the quotation formula. Now the indirect quotation has יִכָּתֵב *yikkātēb* 'let it be written' as the verb of speaking in the jussive meaning, but ambiguous form. This embedded quotation has another indirect quotation referring back to Haman's proclamation in chapter three. For this second indirect quotation formula, the verb of speaking כָּתַב *kātab* 'he wrote' (5g) is part of a subordinate clause introduced by אֲשֶׁר *ʾăšer* the complementizer. The speaker 'Haman' is mentioned in the previous clause so he is not explicitly mentioned in the quotation formula.

3.37 Esther 8:5

5a וַתֹּאמֶר
5a and she said

5b אִם־עַל־הַמֶּלֶךְ טֹוב
5b if on the king good

5c וְאִם־מָצָאתִי חֵן לְפָנָיו
5c and if I have found favor before him

5d וְכָשֵׁר הַדָּבָר לִפְנֵי הַמֶּלֶךְ
5d and it is proper the word before the king

5e וְטֹובָה אֲנִי בְּעֵינָיו
5e and pleasing I in his eyes

5f יִכָּתֵב
5f let it be written

5g לְהָשִׁיב אֶת־הַסְּפָרִים מַחֲשֶׁבֶת הָמָן בֶּן־הַמְּדָתָא הָאֲגָגִי
5g to revoke the letters the device of Haman son of Hammedatha the Agagite
אֲשֶׁר כָּתַב לְאַבֵּד אֶת־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְדִינוֹת הַמֶּלֶךְ:
which he wrote to exterminate the Jews who are in all the provinces of the king

5a) Then **she said**, 5b)"If it pleases the king 5c) and if I have found favor before him 5d) and the matter *seems* proper to the king 5e) and I am pleasing in his sight, 5f) **let it be written** 5g) to revoke the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to destroy the Jews who are in all the king's provinces."

In all the cases that someone requests the king to make a written proclamation, the requester's petition is presented as a direct quotation and the proclamation requested is presented as an indirect quotation. In two of these cases, the embedded quotation is an infinitive indirect quotation. This may be another example of quotation mirroring as discussed in the previous section, because in the first case, Haman is requesting a proclamation to destroy the Jews and in the second one, Esther is requesting a proclamation to preserve the Jews. This would once again highlight the radical shift of circumstances that had occurred. All of the direct quotations are single-verb quotations using the verb אָמַר *ʾāmar* 'he said.' All of the indirect quotations use the verb כָּתַב *kātab* 'he wrote' jussive in meaning, but not in form.

Another possible example of an allusion to speech embedded in a direct quotation that occurs in 6:10. In this case, there are two speech allusions within a direct quotation. וַיֹּאמֶר *wayyṓʾmer* 'and he said' is the single verb in the direct quotation formula. The king is the speaker and this is indicated by his title following the verb. Haman is the addressee and this is shown by the prepositional phrase following the subject 'the king.' In the king's speech, he refers to Haman's previous answer. These two speech allusions are not quotation formulas and there are no quotations. They are relative clauses describing what the king wants Haman to do for Mordecai. In these examples, the allusion comes first and then דִּבַּרְתָּ *dibbártā* 'you have said' is the verb of speaking for both of these allusions. The first one כַּאֲשֶׁר *kaʾăšer* 'just like' (10d)

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is all that exists to represent the spoken material. The second one דָּבָר מִכֹּל *dābār mikkōl*

'a word from all.' The אֲשֶׁר *ʾăšer* (10g) is a relative pronoun indicating the subordination of the

relative clause and it is found between the spoken material and the main clause in one case and

it is a part of the spoken material in the first case.

3.38 Esther 6:10

<div dir="rtl">

10a וַיֹּאמֶר הַמֶּלֶךְ לְהָמָן
</div>

10a And said the king to Haman

<div dir="rtl">

10b מַהֵר
</div>

10b hurry

<div dir="rtl">

10c קַח אֶת־הַלְּבוּשׁ וְאֶת־הַסּוּס
</div>

10c Get the clothing and the horse

<div dir="rtl">

10d כַּאֲשֶׁר דִּבַּרְתָּ
</div>

10d Just like **you said**

<div dir="rtl">

10e וַעֲשֵׂה־כֵן לְמָרְדֳּכַי הַיְּהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ
</div>

10e and do so to Mordecai the Jew who sits at the gate of the king

<div dir="rtl">

10f אַל־תַּפֵּל דָּבָר מִכֹּל
</div>

10f Not let it fail a word from all

<div dir="rtl">

10g אֲשֶׁר דִּבַּרְתָּ:
</div>

10g That **you said**

10a) Then the king **said** to Haman, 10b) "Take quickly 10c) the robes and the horse 10d) as **you have said**, 10e) and do so for Mordecai the Jew, who is sitting at the king's gate; 10f) do not fall short in anything of all 10g) that **you have said**."

As mentioned previously, direct quotations may be embedded in direct quotations, and

an example of that is found in 6:7-9.   The first quotation has וַיֹּאמֶר *wayyōʾmer* 'and he said'

as the verb of speaking in the *wayyiqtol* form. The speaker 'Haman' immediately follows the verb

and the addressee is marked by the prepositional phrase אֶל־הַמֶּלֶךְ *ʾel-hamméleḵ* 'to the

king.' Most of the quotations have used the prefixed preposition לְ *lə* 'to' to designate the

addressee, because typically the addressee is a pronominal reference. This address is unique in

being a full noun phrase. Grammatically, it is the same pattern of speaker and addressee. The

embedded quotation has וְקָרְאוּ *wəqār'û* 'and they will proclaim' as the verb of speaking. The

speaker is one of the king's most noble princes. This speaker is not mentioned in the quotation

formula, but is the subject of the previous two clauses. The addressee is everyone in the city

plaza, because that is the location of this proclamation mentioned in the previous clause. This

embedded quotation is a direct quotation, because there is no subordination of the quotation from

the quotation formula and is exactly what Haman desires the speaker to say of him.

3.39 Esther 6:7-9

7a וַיֹּאמֶר הָמָן אֶל־הַמֶּלֶךְ
7a And **said** Haman to the king

7b אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ:
7b A man whom the king delights honor

8a יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ
8a let them bring clothing royal that he has worn on him

וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ
and a horse that he has ridden on it the king

וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ:
And that it was put a crown of royalty on his head

9a וְנָתוֹן הַלְּבוּשׁ וְהַסּוּס עַל־יַד־אִישׁ מִשָּׂרֵי הַמֶּלֶךְ הַפַּרְתְּמִים
9a And give the clothing and the horse into hand of man from prince of the king the nobles

9b וְהִלְבִּישׁוּ אֶת־הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ
9b And cloth the man that the king delights in his honor

9c וְהִרְכִּיבֻהוּ עַל־הַסּוּס בִּרְחוֹב הָעִיר
9c and lead him on the horse in the plaza of the city

9d וְקָרְאוּ לְפָנָיו
9d and **proclaim** before him

9e כָּכָה יֵעָשֶׂה לָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ:
9e Thus it will be done to the man who the king delights in his honor

7a) Then Haman **said** to the king, 7b) "For the man whom the king desires to honor, 8a) let them bring a royal robe which the king has worn, and the horse on which the king has ridden, and on whose head a royal crown has been placed. 9a) And let the robe and the horse be handed over to one of the king's most noble princes 9b) and let them array the man whom the king desires to honor 9c) and lead him on horseback through the city square, 9d) and **proclaim** before him, 9e) 'Thus it shall be done to the man whom the king desires to honor.'"

While Miller suggested that indirect quotation may not be embedded in indirect quotation,

the Esther narrative has two examples of this. In 4:7 and 6:2, there are indirect quotations within

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another indirect quotation. This contradicts Miller's claim. In 6:2, there are two indirect sentential syndetic quotations introduced by אֲשֶׁר ʾăšer with one indirect quotation embedded within another. The main one has the quotation formula in the main clause. The speech verb is וַיִּמָּצֵא כָתוּב wayyimmāṣēʾ kātûb 'it was found written' and is a wayyiqtol compound verb. The initial verb is a wayyiqtol niphal. The second verb is a qal passive participle. Both of these verbs are passive and thus suppress the subject. The quotation is the next indirect quotation. The speech verb is הִגִּיד higgîd 'he had reported.' In this case, the subject follows the verb. Then there is a prepositional phase indicating the persons on whom Mordecai reported. The אֲשֶׁר ʾăšer introduces the indirect quotation. Additionally, both indirect quotations consist of more than a simple clause.

3.40 Esther 6:2

2a וַיִּמָּצֵא כָתוּב אֲשֶׁר הִגִּיד מָרְדֳּכַי עַל־בִּגְתָנָא וָתֶרֶשׁ
2a) **And it was found written** that **reported** Mordecai on Bigthana and Teresh
שְׁנֵי סָרִיסֵי הַמֶּלֶךְ מִשֹּׁמְרֵי הַסַּף
two of the eunuchs of the king some of the guards of the threshold
2b אֲשֶׁר בִּקְשׁוּ לִשְׁלֹחַ יָד בַּמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ:
2b That they sought to lay a hand on the king Ahasuerus

2a) It **was found written** what Mordecai **had reported** concerning Bigthana and Teresh, two of the king's eunuchs who were doorkeepers, 2b) that they had sought to lay hands on King Ahasuerus.

In 4:7, Mordecai is communicating to Hathach, who will relay this information back to Esther. The verb of speaking is וַיַּגֶּד wayyagged 'and he reported' in the wayyiqtol form. The addressee is indicated by the preposition and a pronoun suffix. Hathach is the addressee intended because he is the last male character mentioned in the previous sentence. Mordecai, the speaker, is mentioned by proper name after that. The indirect quotation formula is a nominal

indirect quotation as indicated by the nominal phrase with the אֵת ˀēṯ direct object marker. The

embedded speech allusion also has some characteristics like a nominal indirect quotation. The

speech allusion is first, then there is a relative pronoun אֲשֶׁר ˀăšer and then the verb of speaking

אָמַר ˀāmar 'he spoke.'

3.41 Esther 4:7

7a וַיַּגֶּד־לוֹ מָרְדֳּכַי אֵת כָּל־אֲשֶׁר קָרָהוּ וְאֵת׀ פָּרָשַׁת הַכֶּסֶף
7a And **reported** to him Mordecai all that it befell him and the total sum of the silver

7b אֲשֶׁר **אָמַר** הָמָן לִשְׁקוֹל עַל־גִּנְזֵי הַמֶּלֶךְ (בַּיְּהוּדִיִּים) [בַּיְּהוּדִים]
7b **That said** Haman to weigh out in the treasury of the king for the Jews

7c לְאַבְּדָם:
7c To kill them

7a) Mordecai **told** him all that had happened to him, and the exact amount of money 7b) that
Haman **had promised** to pay to the king's treasuries 7c) for the destruction of the Jews.

The Esther narrative displays a wide variety of embedded quotations including a complex

direct quotation with indirect and direct quotations embedded within it, direct quotations with

indirect or direct quotations, and indirect quotations embedded within indirect quotations. There

is a form of quotation mirroring in the requests for written proclamation quotations, where the

similar form indicates the ironic twist of events. In the cases of indirect quotations or speech

allusions embedded within indirect quotations, these examples appear to indicate that there

existed a new type of indirect quotation embedded after the Exile. Miller's research of pre-exilic

material did not find this type of quotation.

3.5 Conclusion

While quotations are important for the storyline, it takes a lesser numerical role in the

Esther narrative. It appears less frequently than in other Biblical narrative stories. There are only

70 tokens of quotations in the Esther narrative while in the Ruth narrative there are 65 tokens.

Ruth is a much shorter narrative, thus Esther should have significantly more instead of nearly the

same amount.   However, there are many areas of interest to explore regarding quotation formulas and their verbs in Esther on a localized level and a more global level. Quotations serve as a marking for peak in episodes and are a main feature of the peak and peak'. Globally, these areas include the structure of quotation formulas, quotation mirroring, quotation sequences, and embedded quotations.

For the purpose of this study, we divided quotations between direct and indirect quotation formulas. As discussed before, this is a limited and somewhat flawed distinction, but it does provide a basic delineation. The main difference between direct and indirect quotation formulas is the deictic orientation. In the direct quotation formula, the formula is in third person, while in the quotation the speaker tends to use first person to refer to himself and second person to refer to his addressee. Grammatically, direct quotations are also not subordinated to the quotation formula. Indirect quotations, on the other hand, use the same reference center in the quotation formula as in the quotation. Thus, the quotation formula and the quotation would refer to everyone in third person. These formulas are also subordinate to the quotation formula through the use of a complementizer, an infinitive, or because the quotation is a constituent of the quotation formula's sentence.

Direct quotations compose about half of the quotation formulas in the Esther narrative. Single-verb direct quotations appear to be the unmarked form of the direct quotation formula for Biblical Hebrew. In Esther, most of the quotations use this formula (33 tokens). The most common verb root is אָמַר *ʾāmar* 'he said' in the *wayyiqtol* form. Most of the single-verb direct quotations are in the *wayyiqtol qal* stem with the exception of 6:4; however, this quotation formula exists within another quotation and will be discussed in the next chapter on verbs in quotations. All of these quotation formulas appear at the beginning of the quotation. Multiple-verb formulas may be completely identical in tense, aspect, person or number or may be composed of one tensed verb and one infinitive. The Esther narrative has this latter type of formula only six times in the entire narrative. This type of quotation formula appears to be a marker of peak and

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important episodes of the narrative. A direct quotation encodes the only example of internalized speech.

Indirect quotations compose the other half of the quotation formulas in the Esther narrative, but there are many more forms available for indirect quotations. These quotations have more variety in their discourse uses as well. An indirect quotation may be a syndetic sentential, infinitival, reduced nominal or prepositional structure. These quotation formulas generally come before the quotation. Indirect quotation formulas also exhibit verb sequences like the multiple-verb formulas found in direct quotations. Localized discourse features described include the use of multiple-verb formulas to highlight heightened episodes, internalized speech to provide insight into a character's thinking, and indirect quotation verb sequences to highlight a post-peak episode.

The global discourse features covered in this chapter include quotation mirroring, double quotation formulas and embedded quotations. Quotation mirroring appears to highlight dramatic shifts of events through characters using similar words and quotation formulas, but different characters for different purposes. Double quotation formulas may simply be the author's technique to introduce a problem and solution dialogue, but it appears to also highlight the episode. Additionally, the Esther narrative displays a wide variety of embedded quotations including a complex direct quotation with indirect and direct quotations embedded in it, direct quotations with indirect or direct quotations, and indirect quotations embedded in indirect quotations. These embedded quotations, frequently, exist to provide evidence for the speaker's case, make a request, and remind the addressee of what was said before. In some cases, it may be used to bring an episode into focus.

More research is needed on quotation formulas and their verbs in post-exilic Biblical Hebrew narrative to discover if these discourse uses are merely the narrator's style or part of Biblical Hebrew narrative discourse features. There appears to be some variation from pre-exilic to post-exilic based on Miller's research and the results from this study, which may be a feature of the post-exilic narrative utilizing the pre-exilic narrative as a model.

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3.6 Summary of contributions

This chapter explored the variety of quotation formulas found in the Esther narrative. Employing the basic division of direct and indirect quotation, this chapter detailed the structure of each formula. In the two tables below, the formulas are listed. The first table describes the assortment of direct quotation formulas. The first column lists the two basic direct quotation types found in the Esther narrative. The second column indicates the division in the multiple-verb formula that was discovered in this chapter. The third column lists the primary verb for the quotation formula and the fourth column provides the secondary verb that might be used.

Table 3.1 Direct Quotations in the Esther Narrative

Direct quotations	Form	primary verb	secondary verb	Function
single verb		אָמַר		unmarked
multiple verb	2 tensed	אָמַר	צִוָּה אָמַר עָנָה	marked
	tensed + infinitive	אָמַר	לְהָשִׁיב	mediated conversation

As can be seen in this table, the Esther narrative has a wide variety of direct quotation formulas. The single-verb form occurred more frequently than the other forms and tended to use the אָמַר *ʾāmar* 'he said' as its primary verb. The single-verb quotation formula is the unmarked form for the Esther narrative (see 3.2.1 Single-verb quotation formulas). Multiple-verb forms may be subdivided into fully tensed verbs and a tensed verb with an infinitive. In the Esther narrative, the primary verbs may be עָנָה *ʿānâ* 'he answered' or אָמַר *ʾāmar* 'he said'. The primary verb in pre-exilic narrative tends to be אָמַר *ʾāmar* 'he said' with the more specific verb of speaking as the secondary verb. However, in Esther, two of the multiple-verb quotation formulas have the

more specific עָנָה *ʿānâ* 'he answered' as the primary verb. This may be a marking device

highlighting that the episode or the quotation material is important. The secondary verb may be

either אָמַר *ʾāmar* 'he said' or צִוָּה *ṣiwwâ* 'he commanded.' The use of אָמַר *ʾāmar* 'he said'

as a secondary verb is unusual and may also be a marking device indicating that the speaker is

shocked or surprised (see 3.2.2.1 Two or more tensed verb quotation formulas). Finally, the

tensed verb with an infinitive verb quotation formula is one that was discovered in my analysis of

Esther. Both of these formulas occur during a mediated conversation (see 3.2.2.2 One tensed

verb and an infinitive quotation formulas).

While direct quotation formulas have a variety of formulas, indirect quotations have even

more variety. As can be seen in the table below, the first column lists four indirect quotation

formulas found in the Esther narrative. The second column lists the form of subordination for

these indirect quotation formulas. The verbs used in indirect quotations should be considered

verbs of communication, because they encompass more than just the act of speaking, i.e. writing,

reporting.

Table 3.2 Indirect Quotations in the Esther Narrative

Indirect quotations	Subordination
Sentential	אֲשֶׁר
Infinitival	Infinitive
Reduced nominal	אֵת
Reduced prepositional	כְּ

In the Esther narrative, there are four types of indirect quotation formulas. These

formulas are defined by how the quotation is subordinated from the quotation formulas.

Sentential indirect quotation formulas are subordinated by the complementizer אֲשֶׁר *ʾăšer* 'that'

(see 3.3.1 Sentential indirect quotation formulas). Infinitival indirect quotation formulas have the

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quotation begin with a construct infinitive (see 3.3.2 Infinitival indirect quotation formulas). Reduced nominal indirect quotation formulas mark the quotation with the direct object marker אֵת

(see 3.3.3.1 Nominal reduced indirect speech quotation formulas). Finally, reduced indirect prepositional quotation formulas indicate the quotation with the use of כְּ (see 3.3.3.2 Prepositional phrase reduced indirect speech quotation formulas).

Another interesting form of the quotation formulas in the Esther narrative is that found with the embedded quotations. In the table below, the first column indicates that the main quotation formula may be either an indirect or direct quotation. The second column lists the types of quotation formulas that the main or matrix quotation may be. The third column details the forms of the first level of embedding within the main quotation. The fourth column lists the forms of the second level of embedding. The fifth column provides the form for the third level of embedding, and the final level of embedding form is found in the sixth column.

Table 3.3 Embedded Quotations within Quotations in the Esther Narrative

	Main	First	Second	Third	Fourth
Direct quotations	direct single-verb	direct single-verb			
	direct single-verb	internalized direct single-verb	infinitival indirect	Sentential indirect	sentential indirect
	direct single-verb	infinitival indirect			
	direct single-verb	infinitival indirect	infinitival indirect		
	direct single-verb	speech allusion	speech allusion		
Indirect quotations	sentential indirect	sentential indirect			
	nominal indirect	speech allusion			

As can be seen in the table above, the Esther narrative has some very complex quotations embedded within quotations. The direct quotation formulas, that do have embedded quotations, are all single-verb formulas. The quotations embedded in the direct quotation

formulas may be single-verb direct quotation formulas, infinitival indirect quotation formulas, sentential indirect quotation formulas, or speech allusions. It is not surprising to find several quotations embedded in direct quotations; however, it is surprising to discover quotations embedded in indirect quotations. The two indirect quotation formulas are two different forms, sentential and nominal indirect quotation formulas. The strongest example of an embedded indirect quotation within an indirect quotation is the first one listed with the sentential indirect quotation embedded within another sentential indirect quotation. The second example has a speech allusion embedded within a nominal indirect quotation. A speech allusion does not contain any of the quotation material. According to Miller's research on pre-exilic Biblical Hebrew quotation formulas, indirect quotations do not have quotations embedded within them. This may be one of the subconscious departures from pre-exilic narrative form and indicative of post-exilic Biblical Hebrew narrative (see 3.4.3 Embedded quotation formulas).

These quotation formulas are used in several discourse features. The chart below lists these discourse features in the first column. The second column provides the form these features are found in while the third column details the function these features perform in the narrative.

Table 3.4 Quotation Discourse Features in the Esther Narrative

Discourse features	Form	Function
Internalized speech	single-verb direct quotation	Character insight
Indirect quotation formula sequences	infinitival and sentential	Marking
multiple quotation formulas	indirect followed by direct	Marking
Quotation mirroring	Repetition of quotation form	Marking

The four discourse features listed above are found within the Esther narrative. There is only one example of internalized speech. The author has Haman indicate his thoughts through the use of a single-verb direct quotation. The indirect quotation formula sequences have the forms of infinitival and sentential indirect quotation formulas. These formulas tend to mark the episode that they are in as a critical episode. The multiple quotation formulas for a single

quotation mark the episode that they are in or highlight the discussion of a solution to a problem. Quotation mirroring highlights the irony of the narrative by repeating quotation formulas and quotations at key points in the narrative.

The author of the Esther narrative employed various forms of quotation formulas to enrich his/her writing. While more research is needed to see if these quotation formulas are a part of post-exilic narrative or the author's personal style, it is useful to better understand the functions of these various forms.

CHAPTER 4

VERBS IN QUOTATIONS

4.1 Introduction

From the previous chapter which described the quotation formulas, we know that Biblical Hebrew narrative employs quotations on a frequent basis to provide a character's thoughts and motivations and to develop the storyline. The Esther narrative has many examples of quotations even though they constitute a lesser percentage than in the average pre-exilic narrative. This chapter will consider the verbs that occur within quotations. Specifically, these verbs in quotation will consist of the main clause verbs found in direct or indirect quotations that are at least three clauses in length. This limitation will still allow enough data to analyze each utterance as to its discourse type. From the first chapter, we know that the narrative verbs follow a ranking of saliency. I believe that verbs in quotation may also be ranked based according to their notional type: procedural, expository, hortatory, or narrative. While the entire Esther narrative is a narrative type, the quotations may be any of the other discourse types. This means that the narrative saliency scheme that we followed in the Main Clause Verb chapter will not apply to many of these quotation sequences. In fact, there are some verb forms in the quotations that are not found in the narrative main clauses. These quotation clauses are the *waw* consecutive perfect or *wəqatal*, participle, perfect, verbless, imperfect, jussive, and imperative.

The *wəqatal* is a clause not discussed in any of the previous chapters, because it only occurs in quotation. The *wəqatal* is a perfect verb form with an inseparable *waw* וֹ. Like the *wayyiqtol*, the perfect verb experiences a tense shift. This tense is distinguished from a perfect verb with a simple *waw* or a *waw* copulative by the accents on the verb. The *wəqatal* usually has

its accent on the final syllable of the first singular and second masculine singular morphologies while the perfect verb with a conjunction has the accent on the penultimate syllable (van der Merwe, et al. 1999). However, this accent shift is not always consistent.[xxiv] Another important distinction for this chapter is that the imperfect verb may combine with the normal *waw* or *waw* copulative with no further semantic value. The *wayyiqtol* has the וַ *wa* and the following

consonant is doubled or the vowel of the וַ *wa* is lengthened. The *waw* copulative has the וְ *we*

attached to the imperfect verb. There are 102 main clause quotation verbs found in the Esther narrative and 30 quotations with more than three clauses. There are several examples of these verbs being negated which play an important role in the verb's discourse role as it does in Longacre's narrative Bands of Saliency[xxv] (Longacre 2002).

Each of the quotations must be analyzed as to what type of notional discourse is exhibited and then by identifying and analyzing this ranking, we are better able to understand the author's intention of using a particular tense in a particular quotation. In Longacre's *The Grammar of Discourse*, he offers four parameters for an initial (etic) determination of discourse type: contingent temporal succession, agent orientation, projection, and tension. A discourse has contingent temporal succession if events are dependent on previous events. Agent orientation indicates that there is a definite agent reference within the discourse and that is the focus over events and places. Projection involves "a situation or action which is contemplated, enjoined, or anticipated, but not realized" (Longacre 1996:9). Finally tension is concerned with the existence of a struggle within a discourse. All discourse types may be categorized as +/- any of these parameters.

		+Agent-Orientation	-Agent-Orientation	
		Narrative	Procedural	
+Contingent	Succession	Prophecy	How-to-do it	+Proj
		Story	How-it-was-done	-Proj
-Contingent	Succession	Behaviorial	Expository	
		Hortatory Promissory	Budget Proposal Futuristic Essay	+Proj
		Eulogy	Scientific Paper	-Proj

Figure 4.1 Notional types (excluding tension) (Longacre 1996:10)

The Esther narrative may be characterized as a past narrative (i.e., a story), because it is positive for contingent succession and agent orientation, but negative for projection. The Esther discourse would not make sense if the events included within the narrative were not connected and dependent on each other. Esther would not be selected to be queen if Queen Vashti had not rebelled against the king and lost her position. Regarding agent orientation, there are several agents throughout the narrative including King Ahasuerus, Esther, Mordecai, and Haman. The Esther narrative reports a past story and does not try to predict a future one so it is negative for projection. There is certainly tension within the Esther narrative which contributes to its enjoyment for audiences past and present.

Using these parameters, this chapter will categorize each quotation according to its notional type. These quotation verbs will be analyzed within their notional type. Each type of the main verb clauses will be explored in detail. Finally, global quotation verb issues will be discussed.

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4.2 Notional (etic) structures found in Esther quotations

This chapter began with the proposal that the quotation verbs may be analyzed within their appropriate saliency hierarchy, i.e. like the verbs in narrative discourse. The quotation verbs considered for thier rankings were only the main clause verbs of quotations at least three clauses in length, of which there are 30 quotations in the Esther narrative. Of these quotations four notional structures were identified. The majority of the quotations are classified as hortatory discourse; however, there are examples of expository and procedural discourse. Procedurel discourse quotations in the Esther narrative are mitigated forms of hortatory discourse. This ranking can be more clearly seen in the longer utterances of the characters as in 4:10-11 and 5:12-13 for expository, 6:7-9 for procedural, and 1:16-20; 3:8-9; 4:13-14; 4:15-16; 5:7-8; 7:3-4; 8:5-6; and 8:7-8 for hortatory. Longer utterances allow for more main verb clauses and thus for their hierarchy to be clearly displayed.

4.2.1 Expository quotations

There is more than one example of expository quotations in the Esther narrative; however, most are less than three clauses long. The only two examples long enough for this study are found in 4:10-11 and 5:12-13. While Longacre (2003) refrains from positing a cline in his analysis of Joseph, he does characterize Biblical Hebrew expository discourse as an inversion of the narrative discourse. The verb forms with a higher saliency in narrative are on the bottom of this scheme, while those lower saliency verb forms are on the top. Verbless and negative verbless clauses would be the highest for this saliency scheme. Next, the copulative form of הָיָה *hāyâ* 'to be' would rank. Below that would be the stative or denominative perfects which serve as adjectives. Then the participle clauses would come next, because they do represent actions. Finally, the finite verbs would be ranked to provide reason, result, comment, or

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amplification (Longacre 2003:111-112). From the few examples found in the Joseph story, this cline would look something like this:

Band 1	Verbless, negative verbless, and participle clauses
Band 2	Copulative of הָיָה *hāyā* 'to be'
Band 3	Stative / denominative perfects
Band 4	Participles
Band 5	Finite verbs

Figure 4.2 Hypothetical Expository Saliency Scheme

However, it is important to realize that this saliency scheme is based on very limited data. A more reliable scheme would take into account the expository discourse found in the wisdom literature. For this very reason, Longacre does not posit such a scheme in his book (Longacre 2003:111-112). With this hypothetical expository saliency scheme in mind, I will now describe the two expository quotations longer than three clauses.

In 4:10-11, the direct quotation has a multiple-verb quotation formula. In this quotation, Esther responds to Mordecai's request that she go before the king for the lives of her people. While Esther does refers to herself, servants and people, and the king, which might indicate that this quotation is positive for agent orientation, the participant reference is intentionally general; therefore, this quotation is negative for agent orientation. The discourse appears positive for contingent succession, because first someone goes before the king without a summons, then he dies, or if the king extends his scepter, he will live. However, all of these actions are not the focus of the quotation. These are subordinate clauses describing what is already known by all the king's servants and are presented in a logical manner which matches a chronological sequence. The important information for this expository discourse is the state of knowing what will happen with those actions, not the actions themselves. Therefore, this quotation is negative for contingent succession. It is positive for projection, because Esther presents two possible

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outcomes for coming before the king without a summons. Esther 4:10-11 is an expository discourse.

The main clause expository verbs are יוֹדְעִים *yôḏ'îm* 'are knowing,' וְחָיָה *wəḥāyâ* 'so that he will live,' and וַאֲנִי לֹא נִקְרֵאתִי *wa'ănî lō' niqrē'ṯî* 'and I have not been summoned.' This utterance is long in comparison to most found in the Esther narrative; however, it has only three sentences. The first sentence of the quotation acts like a quotation. The verb יוֹדְעִים *yôḏ'îm* 'are knowing' is a verb of cognition. Miller, in her research on quotation formulas, indicates that verbs of cognition resemble indirect quotation formulas. Longacre recognizes this similarity in his discussion of awareness formulas (1996:89). This verb of cognition mirrors a sentential indirect quotation with the use of אֲשֶׁר *'ăšer* 'that' to subordinate the cognitive quotation. Therefore this first sentence has the main verb of יוֹדְעִים *yôḏ'îm* 'are knowing' and the rest of the clauses are subordinate to it as an indirect quotation. יוֹדְעִים *yôḏ'îm* 'are knowing' is a *qal* participle. This verb fits the expository hierarchy by presenting the background of the problem facing Esther. The next sentence has the main clause of וְחָיָה *wəḥāyâ* 'so that he may live' which is a *wəqatal*. This would be the preferred outcome of approaching the king. The second sentence is only two clauses long. The main negative perfect verb, לֹא נִקְרֵאתִי וַאֲנִי *wa'ănî lō' niqrē'ṯî* 'I have not been summoned,' has an infinitive post-posed verb clause. This negative sentence also has a fronted subject which focuses the attention on the subject and not the action or lack of action as in this case. Additionally, the explicit pronoun subject is another marking device.

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4.1 Esther 4:10-11

10a וַתֹּאמֶר אֶסְתֵּר לַהֲתָךְ
10a And said Esther to Hathach

10b וַתְּצַוֵּהוּ אֶל־מָרְדֳּכָי:
10b and order him to Mordecai

11a כָּל־עַבְדֵי הַמֶּלֶךְ וְעַם־מְדִינוֹת הַמֶּלֶךְ יוֹדְעִים
11a all the servants of the king and people of the provinces of the king are knowing

11b אֲשֶׁר כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר יָבוֹא־אֶל־הַמֶּלֶךְ אֶל־הֶחָצֵר הַפְּנִימִית
11b that any man and woman who comes to the king to the court inner

11c אֲשֶׁר לֹא־יִקָּרֵא
11c who not he is called

11d אַחַת דָּתוֹ
11d One law

11e לְהָמִית לְבַד
11e To put to death

11f מִלְּבַד מֵאֲשֶׁר יוֹשִׁיט־לוֹ הַמֶּלֶךְ אֶת־שַׁרְבִיט הַזָּהָב
11f Apart from that he will extend the king the scepter of gold

11g וְחָיָה
11g And he will live

11h וַאֲנִי לֹא נִקְרֵאתִי
11h And I have not been called

11i לָבוֹא אֶל־הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם:
11i to go to the king this thirty day

10a) Then Esther spoke to Hathach 10b) and ordered him *to reply* to Mordecai: 11a) "All the king's servants and the people of the king's provinces know 11b) that for any man or woman who comes to the king to the inner court 11c) who is not summoned, 11d) he has but one law, 11e) that he be put to death, 11f) unless the king holds out to him the golden scepter 11g) so that he may live. 11h) And I have not been summoned 11i) to come to the king for these thirty days."

In Esther 5:12-13, Haman describes how Queen Esther honored him by inviting him to her private banquet twice, but despite that Mordecai's rebellion ruins his day. This quotation is negative for agent orientation, positive for projection, and negative for contingent succession which means that it is a hortatory discourse. The agent orientation refers to the use of participant reference. In this quotation, Haman refers to Queen Esther, the king, Mordecai, and himself. However, he is not focused on the participants in this quotation, but the concept that he needs pity. Haman expresses what has already occurred and that there will be a future banquet with the king and the queen so there is projection. This quotation does not have multiple past tense

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verbs, therefore it is negative for contingent succession. This is a expository discourse quotation persuading Haman's friends that his situation is inappropriate. The author uses this quotation to provide the reader with Haman's internal feelings regarding his position in the kingdom and Mordecai's rebellion.

This direct quotation has two main clause verbs לֹא־הֵבִיאָה *lō'-hēḇî'â* 'she brought no one' and אֵינֶנּוּ שֹׁוֶה *'ênénnû šôweh* 'it is not fitting.' These main clause verbs are both negated. לֹא־הֵבִיאָה *lō'-hēḇî'â* 'she brought no one' is a *hiphil* perfect third feminine singular. As mentioned in the Main Clause Verb chapter, the *hiphil* stem with the *h* preformative indicates a second subject which is where 'one' is found in the clause. There is not an explicit Hebrew word for 'one' in this clause. The perfect verb clause appears to contain the foregrounded information. This clause begins with an initial introducer אַף *'ap̄* 'even' followed by the verb with the negative לֹא *lō'* 'no' attached to it. Next the explicit subject is אֶסְתֵּר הַמַּלְכָּה *'estēr hammalkâ* 'Esther the queen.' Then there are two prepositional phrases in the clause עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתֶּה *'im-hammélek̠ 'el-hammišteh* 'with the king to the banquet.' The main clause ends with the relative clause אֲשֶׁר־עָשָׂתָה *'ăšer-'āśâṯâ* 'that she prepared' and an emphatic contrasting clause כִּי אִם־אֹותִי *kî 'im-'ôṯî* 'except me.' This sentence ends with a subordinate passive participle clause indicating his invitation to the banquet with the king the following day. The second main clause verb אֵינֶנּוּ שֹׁוֶה *'ênénnû šôweh* 'it is not fitting' is a participle.

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4.2 Esther 5:12-13

12a וַיֹּאמֶר֮ הָמָן֒
12a And said Haman

12b אַ֣ף לֹא־הֵבִ֩יאָה֩ אֶסְתֵּ֨ר הַמַּלְכָּ֧ה עִם־הַמֶּ֛לֶךְ אֶל־הַמִּשְׁתֶּ֖ה
12b Even no one she brought in Esther the queen with the king to the banquet

אֲשֶׁר־עָשָׂ֑תָה כִּ֣י אִם־אוֹתִ֗י
that she prepared except me

12c וְגַם־לְמָחָ֛ר אֲנִ֥י קָרוּא־לָ֖הּ עִם־הַמֶּֽלֶךְ׃
12c and also even tomorrow I am being called by her with the king

13a וְכָל־זֶ֕ה אֵינֶ֥נּוּ שֹׁוֶ֖ה לִ֑י בְּכָל־עֵ֔ת
13a and all this not it is fitting at any time that

13b אֲשֶׁ֨ר אֲנִ֤י רֹאֶה֙ אֶת־מָרְדֳּכַ֣י הַיְּהוּדִ֔י יוֹשֵׁ֖ב בְּשַׁ֥עַר הַמֶּֽלֶךְ׃
13b that I am seeing Mordecai the Jew sitting in the gate of the king

12a) Haman also said, 12b) "Even Esther the queen let no one but me come with the king to the banquet which she had prepared; 12c) and tomorrow also I am invited by her with the king. 13a) Yet all of this does not satisfy me every time 13b) I see Mordecai the Jew sitting at the king's gate."

Two examples of expository quotations are not suffient to posit a clear hierarchy for expository discourse. These examples are suffient to note that lower level verbs for narrative discourse do appear to be higher in this scheme, while higher level narrative discourse verbs are lower in expository discourse.

4.2.3 Procedural quotations

Next, the procedural discourse is positive for contingent succession, positive for projection, and negative for agent orientation (Longacre 1996:9-10). A prodecural discourse describes how to do something. There is a listing of actions that are dependent on each other. These events are to be future events. The actor of the events is not important, just as long as any qualified person is undertaking the actions. An example of a procedural discourse, outside of the Esther narrative, would be a recipe. Procedural discourse is focused on completing an activity or goal. For Biblical Hebrew, procedural discourse also provides a mitigated form of hortatory discourse. As with the other discourse types, procedural discourse encodes main steps

of the procedure with *wəqatal* verb forms and minor steps of the procedure are encoded with

noun + imperfect clauses (Longacre 1996:19).

| Band 1 | 1.1 *wəqatal* form |
| | 1.2 Noun + imperfect |

Figure 4.3 Procedural Discourse Saliency Scheme

In 6:7-9, Haman advises the king on how to honor a man whom he assumes is himself.

Although this quotation refers to a man the king desires to honor, the king, and a royal official, it is

still negative for agent orientation. The focus is not on these agents, but simply their qualifications

for their roles. All that is required of the first participant, is that he is someone that the king

desires to honor, and of the second, that he is the king, and of the third, that he is a royal official.

There is contingent succession, because Haman explains first the man should be dressed in the

king's robe and then led on the king's horse through the city plaza with the royal officer

proclaiming before him. Since all of these events would be in the future, there is projection. The

direct quotation formula is the single verb אָמַר *ʾāmar* 'he spoke' with Haman as the speaker

and the king as the addressee. The main clause verbs in this utterance are יָבִיאוּ *yābîʾû* 'let

them bring,' וְהִלְבִּישׁוּ *wəhilbîšû* 'and let them array,' וְהִרְכִּיבֻהוּ *wəhirkîbuhû* 'and lead

him,' וְקָרְאוּ *wəqārʾû* 'and proclaim,' and יֵעָשֶׂה *yēʿāśeh* 'it shall be done.'

The first main clause verb יָבִיאוּ *yābîʾû* 'let them bring' is a jussive imperfect and

presents Haman's primary proposal. Then the next three verbs, according to one commonly

accepted analysis, וְהִלְבִּישׁוּ *wəhilbîšû* 'and let them array,' וְהִרְכִּיבֻהוּ *wəhirkîbuhû* 'and

lead him,' and וְקָרְאוּ *wəqārʾû* 'and proclaim' are *wəqatal* forms providing the procedure that

Haman hopes for himself. The final verb clause is an embedded direct quotation. Haman is

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quoting what he hopes the king's most noble princes will say. This verb יֵעָשֶׂה *yēʿāśeh* 'it shall

be done' is a modal imperfect.

4.3 Esther 6:7-9

7a וַיֹּאמֶר הָמָן אֶל־הַמֶּלֶךְ
7a And said Haman to the king

7b אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ:
7b A man whom the king delights in his honor

8a יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ
8a let them bring clothing royal that he has worn on him

וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ
and a horse that he has ridden on it the king

וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ:
and that it was put a crown of royalty on his head

9a וְנָתוֹן הַלְּבוּשׁ וְהַסּוּס עַל־יַד־אִישׁ מִשָּׂרֵי הַמֶּלֶךְ הַפַּרְתְּמִים
9a And give the clothing and the horse into hand of man from prince of the king the nobles

9b וְהִלְבִּישׁוּ אֶת־הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ
9b and cloth the man that the king delights in his honor

9c וְהִרְכִּיבֻהוּ עַל־הַסּוּס בִּרְחוֹב הָעִיר
9c and lead him on the horse in the plaza of the city

9d וְקָרְאוּ לְפָנָיו
9d and proclaim before him

9e כָּכָה יֵעָשֶׂה לָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ:
9e Thus it will be done to the man who the king delights in his honor

7a) Then Haman said to the king, 7b) "For the man whom the king desires to honor, 8a) let them bring a royal robe which the king has worn, and the horse on which the king has ridden, and on whose head a royal crown has been placed. 9a) and let the robe and the horse be handed over to one of the king's most noble princes 9b) and let them array the man whom the king desires to honor 9c) and lead him on horseback through the city square, 9d) and proclaim before him, 9e) 'Thus it shall be done to the man whom the king desires to honor.'"

The listing of actions in the *wəqatal* tense is the main indicator that this quotation is a

procedural discourse and not a hortatory one. The intent is to cause the king to act in the way

that Haman describes, but the discourse type that he chooses, is a procedure for how to honor a

man.

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4.2.4 Hortatory quotations

Most of the quotations within the Esther narrative are hortatory discourse. One character is trying to encourage another character to do something about a certain problem. 27 of the quotations analyzed exhibit this type of discourse. Hortatory discourse is positive for agent orientation and projection, but negative for contingent succession.

4.2.4.1 Hortatory verb rank

Longacre (2002), in his analysis of the Joseph story, included a hortatory discourse schema which I will use as a guide in this section. I will, following his Band of saliency, indicate which of these verbs exist in the Esther narrative; I will then describe five hortatory quotations based on this schema, and then analyze each type of clause in the order of the ranking. Based on the purpose of hortatory discourse, it should come as no surprise that Band 1 verbs for this discourse type include any command form. Within the Esther narrative, this includes the jussive and the imperative forms. Biblical Hebrew has another command form the cohortative, but this form is not found in Esther. The jussive form is the most prevalent form in this narrative. It is used to mitigate commands to a superior or an equal. In many cases ("almost all plurals," "the forms of the 2nd sing. fem," or "any forms, whether singular or plural, to which suffixes are attached" (Gesenius 1910:§48g)), the jussive form is not distinguishable from the imperfect form. Following Longacre and Bowling (unpublished:37), I will interpret any indistinguishable jussives as jussives for this study. The imperative verb expresses a bald command.

Band 2 verbs express a secondary line of exhortation. These commands are the negative jussive/imperfect clause or the modal imperfect clause. The Esther narrative exhibits both of these verb types.

Band 3 communicates the result or future action if the person does or does not do the action. This Band uses the *wəqatal* clause or future perfect clause to express positive results and the negative imperfect to express undesired results. In the Esther narrative, only the *wəqatal*

clause and the negative (פֶּן *pen*/לֹא *lōʾ* 'lest, not') imperfect clause are used for this Band.

The imperfect clause with פֶּן *pen* 'lest' and the future perfect clause is not found in Esther.

The fourth and final Band describes the setting or problem. This Band contains the perfect clause (of past events), the participle clause, and the nominal or verbless clause. The Esther narrative has all three of these clause types. The non-modal imperfect and the negative perfect clauses are not accounted for in this hierarchy.

Band 1: Primary line of Exhortation	1.1 Imperative 1.2 Cohortative 1.3 Jussive
Band 2: Secondary Line of Exhortation	2.1 *ʾal* + jussive/imperfect 2.2 Modal imperfect
Band 3: Results/Consequences Warnings	3.1 *Wəqatal* verb clauses – potential future/result for argument 3.2 *lōʾ/p̄en* + imperfect 3.3 (Future) perfect
Band 4: Setting (Problem)	4.1 Perfect (of past events) 4.2 Participles 4.3 Nominal Clauses

Figure 4.4 Verb Rank in Hortatory Discourse (Longacre 2002:121)

4.2.4.2 Hortatory quotations

Next I will describe some of the hortatory quotations found in the Esther narrative. This section will analyze two of the longer utterances (1:16-20 and 4:11) to demonstrate how hortatory ranking is exhibited in the Esther narrative. I will also describe a shorter utterance (9:25) to demonstrate that this pattern is not limited to the longer utterances found in Esther.

In 1:16-20, the direct quotation is Memucan's speech before the king and his officials offering advice on how to handle Queen Vashti's rebellion. This speech references Queen Vashti, King Ahasuerus, the noble ladies of Persia and Media, their husbands, and the officials of

the king, so it is positive for agent orientation. This quotation is negative for contingent succession. Memucan provides a suggestion to react to Queen Vashti's rebellion, not a procedure. As part of the background of his quotation, Memucan argues that because Queen Vashti rebelled against the king, now the noble ladies of Persia and Media, when they hear of this rebellion, will now rebel against their husbands, but this is not the main thrust of the quotation so it is negative for contingent succession. There is projection in this quotation, because Memucan predicts the ladies' response and the response to the king's decree if he follows Memucan's advice. Thus considering these three parameters, this quotation is a hortatory discourse quotation.

There are nine main clause verbs within this direct quotation: עָוְתָה *ʿāwṯâ* 'she did wrong' (16b), אָמַר *ʾāmar* 'he commanded' (17b), וְלֹא־בָאָה *wəlōʾ-bāʾâ* 'but she did not come' (17d), תֹּאמַרְנָה *tōʾmárnâ* 'they will speak' (18a), יֵצֵא *yēṣēʾ* 'let it be issued' (19b), וְיִכָּתֵב *wəyikkāṯēḇ* 'let it be written' (19c), וְלֹא יַעֲבוֹר *wəlōʾ yaʿăḇôr* 'so that it cannot be repealed' (19d), יִתֵּן *yittēn* 'let him give' (19f), and וְנִשְׁמַע *wənišmaʿ* 'when is heard' (20a). These verbs manifest a variety of clause types including past perfects, a negative perfect, imperfect, jussives, a negative jussive/imperfect, and a *wəqatal* which demonstrate the verb ranking for hortatory verbs.

The verb quotation formula is a single verb following standard word order. The first two main clause verbs are perfects: עָוְתָה *āwṯâ* 'she did wrong' and אָמַר *ʾāmar* 'he commanded.' They are followed by a negative perfect וְלֹא־בָאָה *wəlōʾ-bāʾâ* 'but she did not come.' These three verb clauses provide the background, the problem for this quotation, and reiterate what the addressee already knows about the situation.

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4.4 Esther 1:16-17

16a וַיֹּ֣אמֶר (מוּמְכָן) [מְמוּכָ֗ן] לִפְנֵ֤י הַמֶּ֙לֶךְ֙ וְהַשָּׂרִ֔ים
16a And he said (Mumecan) [Memucan] before the king and the princes

16b לֹ֤א עַל־הַמֶּ֙לֶךְ֙ לְבַדּ֔וֹ
16b Not against the king alone

עָֽוְתָ֖ה וַשְׁתִּ֣י הַמַּלְכָּ֑ה כִּ֤י עַל־כָּל־הַשָּׂרִים֙ וְעַל־כָּל־הָ֣עַמִּ֔ים
do wrong Vashti the queen that against all the princes and against all the people

אֲשֶׁ֕ר בְּכָל־מְדִינ֖וֹת הַמֶּ֥לֶךְ אֲחַשְׁוֵרֽוֹשׁ׃
who are in all the provinces of the king Ahasuerus.

17a כִּֽי־יֵצֵ֤א דְבַר־הַמַּלְכָּה֙ עַל־כָּל־הַנָּשִׁ֔ים לְהַבְז֥וֹת בַּעְלֵיהֶ֖ן
17a For it will go forth the word of the queen to all the women

17a לְהַבְז֥וֹת בַּעְלֵיהֶ֖ן בְּעֵינֵיהֶ֑ן
17a to cause to despise their husbands in their eyes

17a בְּאָמְרָ֗ם
17a in their saying

17b הַמֶּ֣לֶךְ אֲחַשְׁוֵר֡וֹשׁ אָמַ֞ר
17b the king Ahasuerus said

17c לְהָבִ֞יא אֶת־וַשְׁתִּ֧י הַמַּלְכָּ֛ה לְפָנָ֖יו
17c to bring Vashti the queen before him

17d וְלֹא־בָֽאָה׃
17d and not she come

16a In the presence of the king and the princes, Memucan said, 16b "Queen Vashti has wronged not only the king but *also* all the princes and all the peoples who are in all the provinces of King Ahasuerus. 17a For the queen's conduct will become known to all the women causing them to look with contempt on their husbands by saying, 17b 'King Ahasuerus commanded 17c Queen Vashti to be brought in to his presence, 17d but she did not come.'"

The next verb is an imperfect verb clause תֹּאמַ֫רְנָה *tōʾmárnâ* 'they will speak'

indicating the future possibility unless Memucan's suggestions are heeded. Since this verb

expresses the consequence, it would seem to fit in Band 3 of Longacre's saliency scheme for

hortatory verbs. Now we come to the mainline, Band 1 Memucan's suggestions are expressed

with jussive imperfect clauses and a negative imperfect. The jussive imperfect clauses are יֵצֵ֤א

yēṣēʾ 'let it be issued,' וְיִכָּתֵ֥ב *wəyikkāṯēḇ* 'let it be written,' and יִתֵּ֣ן *yittēn* 'let him give' and

are all part of Band 1. The jussives express the primary exhortation. The negative imperfect

clause is וְלֹא יַעֲבוֹר *wəlōʾ yaʿăḇôr* 'so that it cannot be repealed.' This verb is Band 3 and

presents a desired negative consequence of the king's actions. The proposed result, if the king

follows his suggestion, is expressed with a *weqatal* וְנִשְׁמַע *wənišmaʿ* 'it will be heard,' which

is also Band 3.

4.5 Esther 1:18-20

18a וְהַיּוֹם הַזֶּה תֹּאמַרְנָה׀ שָׂרוֹת פָּרַס־וּמָדַי
18a And day this they will say the noble ladies of Persia and Media

18b אֲשֶׁר שָׁמְעוּ אֶת־דְּבַר הַמַּלְכָּה לְכֹל שָׂרֵי הַמֶּלֶךְ
18b That they heard the word of the queen to all the officals of the king

18c וּכְדַי בִּזָּיוֹן וָקָצֶף:
18c and like enough of contempt and anger

19a אִם־עַל־הַמֶּלֶךְ טוֹב
19a If on the king good

19b יֵצֵא דְבַר־מַלְכוּת מִלְּפָנָיו
Let it go forth a royal edict from his presence

19c וְיִכָּתֵב בְּדָתֵי פָרַס־וּמָדַי
And let it be written in the laws of Persia and Media

19d וְלֹא יַעֲבוֹר
19d and not it will pass away

19e אֲשֶׁר לֹא־תָבוֹא וַשְׁתִּי לִפְנֵי הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ
19e that she will not come Vashti before the king Ahaseurus

19f וּמַלְכוּתָהּ יִתֵּן הַמֶּלֶךְ לִרְעוּתָהּ הַטּוֹבָה מִמֶּנָּה:
19f and her queenhood let him give the king to her fellow woman better than she

20a וְנִשְׁמַע פִּתְגָם הַמֶּלֶךְ אֲשֶׁר־יַעֲשֶׂה בְּכָל־מַלְכוּתוֹ
20a and it will be heard the decree of the king that he will make in all his kingdom

20b כִּי רַבָּה הִיא
20b that great it

20c וְכָל־הַנָּשִׁים יִתְּנוּ יְקָר לְבַעְלֵיהֶן לְמִגָּדוֹל וְעַד־קָטָן:
20c and all the women will give honor to their husbands from the greatest to the least

18a"And this day the ladies of Persia and Media will say to the king's officials 18b) that they heard the response of the queen[xxvi], 18c and there will be plenty of contempt and anger. 19a If it pleases the king, 19b let a royal edict be issued by him and 19c let it be written in the laws of Persia and Media 19d so that it cannot be repealed, 19e that Vashti may no longer come into the presence of King Ahasuerus, 19f and let the king give her royal position to another who is more worthy than she. 20a) When the king's edict which he will make is heard throughout all his kingdom, 20b) great as it is, 20c) then all women will give honor to their husbands, great and small."

In 9:25, the quotation formula is a single verb אָמַר *ʾāmar* 'he said.' The king is speaking about Haman, his sons, and the Jews, which make this positive for agent orientation. The king decides that Haman and his sons should be hanged because of Haman's plot against the Jews signifying that there is contingent succession. He suggests that they should be hanged, which is projection. This is also a hortatory discourse quotation. The main clause verbs in this utterance are יָשׁוּב *yāšûḇ* 'let it return' and וְתָלוּ *wəṯālû* 'and they should be hanged.' The king is speaking and the addressee is undefined. While this is a shorter quotation, it still maintains the hierarchy proposed. The first verb is an modal imperfect יָשׁוּב *yāšûḇ* 'it shall return.' This presents the main thrust of the king's argument: Haman's wicked scheme should fall on himself instead of the Jews. The king's proposed future is presented וְתָלוּ *wəṯālû* 'and they should be hanged' as a *wəqatal*.

4.6 Esther 9:25

25a וּבְבֹאָהּ לִפְנֵי הַמֶּלֶךְ
25a and when it came before the king

25b אָמַר עִם־הַסֵּפֶר
25b he said with the decree

25c יָשׁוּב מַחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְּהוּדִים עַל־רֹאשׁוֹ
25c let it return his device evil that he devised against the Jews on his head

25d וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ:
25d and let them hang him and his sons on the gallows

25a) But when it came to the king's attention, 25b) he commanded by letter 25c) that his wicked scheme which he had devised against the Jews, should return on his own head 25d) and that he and his sons should be hanged on the gallows.

These examples (1:16-20; 4:11; 5:11-12; 6:7-9; and 9:25) of quotations demonstrate the proposed hierarchy for hortatory discourse with only a few difficulties. Band 1 provides the main thrust of the command through the imperative and jussive verb clauses. Band 2 presents the secondary command through negative jussive/imperfects and the modal imperfect verb clauses. Band 3 expresses the preferred outcome for the speaker and addressee with the *wəqatal*, the

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non-modal imperfect, and the negative imperfect clauses. The background level of Band 4 utilizes perfect, negative perfect and participial verb clauses as well as potential nominal clauses. The perfect verb clauses tend to describe backgrounded information while the participial verb clauses tend to provide descriptions. The non-modal imperfect has been added to Band 3, because it offered results and consequences. The negative perfect has been added to Band 4, because it offered setting information.

Band 1: Primary line of Exhortation	1.1 Imperative 1.2 Cohortative 1.3 Jussive
Band 2: Secondary Line of Exhortation	2.1 *ʾal* + jussive/imperfect 2.2 Modal imperfect
Band 3: Results/Consequence	3.1 *Wəqatal* verb clauses – potential future/result for argument 3.2 Imperfect and *lōʾ/ṗen* + imperfect 3.3 (Future) perfect
Band 4: Setting (Problem)	4.1 Perfect and *lōʾ* + perfect (of past events) 4.2 Participles 4.3 Nominal Clauses

Figure 4.5 Revised Verb Rank in Hortatory Discourse

4.2.4.2.1 Jussive clauses

Since the jussive clause is the most frequent verb clause found in the quotations of Esther, I will discuss it first among the Band 1 verb types. As mentioned above, many times an imperfect verb will be understood to have jussive meaning without the distinct form (*yaqtul*). The term jussive comes from the Latin *jubeo* 'to order' (Waltke and O'Connor 1990:565). In Biblical Hebrew, it communicates that the speaker is attempting to assert their will on their addressee or a third party. Usually, it is less forceful than an imperative, which is another volitional form available in Biblical Hebrew and which will be analyzed following the jussive. The social status of the speaker and his addressee also plays a role in determining the force of the utterance. The jussive form is mainly the third person, although it may also be in the second person as a negative prohibition. For the Esther narrative, there are 30 verb clauses within direct discourse

that may be read as jussive in meaning, but only five of these verbs have the unique form for jussive. In all five of these examples (2:3; 5;6; 6:10; 7:2; and 9:12), the king is a participant in the speech act usually as the speaker. This section seeks to describe and analyze the verbs that are jussive in form or meaning.

In 2:2-3, we find the king's servant's proposing a solution to the king's dilemma since he had deposed Vashti. The previous verse (not shown) includes the quotation formula and the first sentence of the utterance. Preceeding this quotation material, the first sentence does have a jussive meaning, but it is not jussive in form. First, I will examine the typical jussive clause, the verb וְיַפְקֵד *wəyapqēd* 'and let him commission.' This verb clause exemplifies the standard Biblical Hebrew clause with a simple Verb Subject Object ordering and no pre-posed clauses or post-posed clauses. The subject is the king. The object is overseers in all the provinces of his kingdom. The next two independent verb clauses are jussive in meaning, though one is imperfect in form and the other is the infinitive absolute.

4.7 Esther 2:3

3a וְיַפְקֵד הַמֶּלֶךְ פְּקִידִים בְּכָל־מְדִינוֹת מַלְכוּתוֹ
And let him commission the king appointees in all provinces of his kingdom

3b וְיִקְבְּצוּ אֶת־כָּל־נַעֲרָה־בְתוּלָה טוֹבַת מַרְאֶה אֶל־שׁוּשַׁן הַבִּירָה
3b And let them gather every girl virgin pleasant of appearance to Susa the palace

3b אֶל־בֵּית הַנָּשִׁים אֶל־יַד הֵגֶא סְרִיס הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים
3b to the house of women into the hand of Hegai the eunuch of the king overseer of the women

3c וְנָתוֹן תַּמְרוּקֵיהֶן:
3c And to give their rubbings

3a) "Let the king appoint overseers in all the provinces of his kingdom 3b) that they may gather every beautiful young virgin to the citadel of Susa, to the harem, into the custody of Hegai, the king's eunuch, who is in charge of the women; 3c) and let their cosmetics be given *them*."

Another that could be a unmarked jussive verb clause is found in וְיִנָּתֵן *wəyinnā́tēn* (5:6c) 'and it shall be granted.' This jussive does have the prefixed וְ *we* 'and,' but it is not a *wayyiqtol* tense verb, because the vowel markings are wrong and the first consonant of the verb

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is not doubled.[xxvii] The king is addressing Esther at her first banquet. Within this jussive clause,

the verb is first. Then the indirect object לָךְ *lāḵ* 'to you' follows as the final constituent of the

clause. The subject is suppressed because the verb stem is *niphal*, which is passive. This

clause is the second sentence of the king's statement. The previous sentence is a question:

"What is your petition?" This jussive clause is a promise regarding the answer of that question

clause. The sentence following the jussive clause is also a question, mirroring the first question,

followed by yet another sentence promising a favorable response to the question.

4.8 Esther 5:6

6a וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר בְּמִשְׁתֵּה הַיַּיִן
6a And said the king to Esther at the banquet the wine

6b מַה־שְּׁאֵלָתֵךְ
6b What your petition

6c וְיִנָּתֵן לָךְ
6c And it will be given to you

6d וּמַה־בַּקָּשָׁתֵךְ
6d And what your request

6e עַד־חֲצִי הַמַּלְכוּת וְתֵעָשׂ׃
6e Up to half the kingdom and let it be done.

6a) As they drank their wine at the banquet, the king said to Esther, 6b) "What is your petition, 6c) for it shall be granted to you. 6d) And what is your request? 6e) Even to half of the kingdom it shall be done."

Within all the jussive verb clauses to be studied in this section, five have fronted objects

(1:19; 5:3, 5:6 (above); 7:2 (below); and 9:13). In three of these five examples, the fronted object

is עַד־חֲצִי הַמַּלְכוּת *ʿad-ḥăṣî hammalḵût* 'up to half of the kingdom.' These examples

occur in a set of questions that are repeated throughout the text and are dealt with more

completely in the section on verbless question clauses (4.2.5). These clauses occur at the end of

the king's utterance. The jussive verb clauses follow two questions and a statement indicating

favor. These particular clauses indicate how far the king is willing to go to fulfill Esther's request.

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The jussive verb in these clauses are וְתֵעָשׂ *wəṯēʿāś* 'and it shall be done.' The fronted noun

appears to emphasize the king's generosity and willingness to grant Esther's request.

4.9 Esther 7:2

2a וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר גַּם בַּיּוֹם הַשֵּׁנִי בְּמִשְׁתֵּה הַיַּיִן

2a And said the king to Esther again on the day the second at the banquet the wine

2b מַה־שְּׁאֵלָתֵךְ אֶסְתֵּר הַמַּלְכָּה

2b What your petition Esther the queen

2c וְתִנָּתֵן לָךְ

2c And it will be given to you

2d וּמַה־בַּקָּשָׁתֵךְ

2d And what your request

2e עַד־חֲצִי הַמַּלְכוּת וְתֵעָשׂ:

2e Up to half the kingdom and let it be done.

2a) And the king said to Esther on the second day also as they drank their wine at the banquet, 2b) "What is your petition, Queen Esther? 2c) It shall be granted you. 2d) And what is your request? 2e) Even to half of the kingdom it shall be done."

Additionally in 9:13, Esther responds to another of the king's questions with a request. It

is extremely similar in form to Haman's request for the decree to destroy the Jews. The jussive

verb with the fronted object, found in the second sentence, is יִתְלוּ *yiṯlû* 'let them be hanged.'

The fronted object is וְאֵת עֲשֶׂרֶת בְּנֵי־הָמָן *wəʾēṯ ʿăśéreṯ bənê-hāmān* 'and the ten sons of

Haman.' This is the only fronted object in the jussive verbs that is explicitly marked with אֵת *ʾēṯ*

(the direct object marker). Esther's first sentence uses a jussive verb as well, but there is no

direct object. This verb clause has a verbless pre-posed clause that mitigates the request further.

4.10 Esther 9:13

13a וַתֹּאמֶר אֶסְתֵּר

13a And said Esther

13b אִם־עַל־הַמֶּלֶךְ טוֹב

13b If on the king good

13c יִנָּתֵן גַּם־מָחָר לַיְּהוּדִים אֲשֶׁר בְּשׁוּשָׁן

13c Let it be permitted also tomorrow to the Jews who in Susa

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13d לַעֲשׂוֹת כְּדָת הַיּוֹם

13d To do according to the decree of the day

13e וְאֵת עֲשֶׂרֶת בְּנֵי־הָמָן יִתְלוּ עַל־הָעֵץ׃

13e And ten sons of Haman let them hang on the gallows

13a) Then said Esther, 13b) "If it pleases the king, 13c) let tomorrow also be granted to the Jews who are in Susa 13d) to do according to the edict of today; 13e) and let Haman's ten sons be hanged on the gallows."

It is accepted to front objects in jussive clauses. The specific motivation behind this fronting is difficult to determine with so few examples. Certainly, this fronting indicates some type of marking. It may be to emphasize that particular object or to indicate favor. In 9:13, Esther may be emphasizing that Haman's sons are the most extreme example of the Jew's enemies. To hang them after they are dead (9:6-10 indicates that the sons of Haman were already killed.) would serve as a warning to others who might think to do the same as Haman. In the case of the king's willingness to offer 'up to half the kingdom,' Esther is reassured that she has his favor.

For the jussive clauses, there are seven examples of pre-posed clauses. Frequently, the preposed clause is the statement 'if it is pleasing to the king.' There is only one other example of a preposed clause before a jussive verb clause.

In 7:3, the jussive verb is תִּנָּתֶן־לִי *tinnāten-lî* 'let it be given to me.' The indirect object לִי *lî* 'to me' is connected to the verb. Before the verb, there are two perfect preposed clauses, and both are serving to mitiage the request. The first one is אִם־מָצָאתִי חֵן בְּעֵינֶיךָ הַמֶּלֶךְ *ʾim-māṣāʾtî ḥēn bəʿêneẙkā hamméleḵ* 'If I have found favor in your eyes, O king.' This verb clause reminds the reader that Esther indeed found favor before the king (2:15 and 2:17) when she was selected as queen. It is also a common formulaic phrase that speakers would include before their requests to the king. The verb is מָצָאתִי *māṣāʾtî* 'I have found [favor],' a first person *qal* singular.

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The second preposed clause is וְאִם־עַל־הַמֶּ֫לֶךְ ט֣וֹב *wəʾim-ʿal-hammélek ṭôḇ* 'and if it is good for the king,' which is a verbless clause with an adjectival predicate. The adjective is ט֣וֹב *ṭôḇ* 'good, pleasing.' The main jussive clause starts with the verb with the indirect object connected to it. Then the object נַפְשִׁי֙ בִּשְׁאֵלָתִ֔י וְעַמִּ֖י בְּבַקָּשָׁתִֽי *napšî biš'ēlāṯî wəʿammî bəḇaqqāšāṯî* 'my life for my petition and my people for my request' comes next to finish the sentence. The next two sentences (not shown) have perfect verbs and detail the problem that Esther and her people are facing.

4.11 Esther 7:3

3a וַתַּ֨עַן אֶסְתֵּ֤ר הַמַּלְכָּה֙ וַתֹּאמַ֔ר
3a And answered Esther the queen and said

3b אִם־מָצָ֨אתִי חֵ֤ן בְּעֵינֶ֨יךָ֙ הַמֶּ֔לֶךְ
3b If I have found favor in your eyes king

3c וְאִם־עַל־הַמֶּ֖לֶךְ ט֑וֹב
3c And if on the king good

3d תִּנָּֽתֶן־לִ֤י נַפְשִׁי֙ בִּשְׁאֵלָתִ֔י וְעַמִּ֖י בְּבַקָּשָׁתִֽי׃
3d Let it be giving to me my life for my petition and my people for my request

3a) Then Queen Esther replied, 3b) "If I have found favor in your sight, O king, 3c) and if it pleases the king, 3d) let my life be given me as my petition, and my people as my request."

Esther 6:7-8 is the one pre-posed clause that does not include a phrase with "pleasing" in it to further mitigate the command. The preposed clause is אִ֕ישׁ אֲשֶׁ֥ר הַמֶּ֖לֶךְ חָפֵ֥ץ בִּיקָרֽוֹ׃ *ʾîš ʾăšer hammélek ḥāpēṣ bîqārô* 'the man whom the king desires to honor.' The verb in this preposed clause is חָפֵ֥ץ *ḥāpēṣ* 'he desires' a perfect third masculine singular state verb. This preposed clause is used as resumptive repetition as detailed in the main clause verb chapter (2.3.2). In the previous verse (not shown), the author demonstrates Haman's motivations through internalized speech. To bring the narrative back to the original question, the author has Haman

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repeat this clause. The jussive main verb is יָבִיאוּ *yābîʾû* 'let them bring,' a *hiphil* third plural

masculine. The initiator of this action would be the king, but the actors of this action would be the

king's officials. After the verb, Haman details the royal things this man should be given לְבוּשׁ

מַלְכוּת *ləbûš malkût* 'royal clothing' וְסוּס *wəsûs* 'and a horse.' Relative clauses follow

both of these nouns to indicate that these should be things the king has used, and that the horse

should be one that has worn a crown.

4.12 Esther 6:7-8

<div dir="rtl">

7a וַיֹּאמֶר הָמָן אֶל־הַמֶּלֶךְ
</div>

7a And said Haman to the king

<div dir="rtl">

7b אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ:
</div>

7b A man that the king desires in his honor

<div dir="rtl">

8a יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו
</div>

8a let them bring clothing royal that has been worn on the king and a horse that he has ridden on it

<div dir="rtl">

הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ:
</div>

The king and that it was put a crown of royalty on his head

7a) Then Haman said to the king, 7b) "For the man whom the king desires to honor, 8a) Let them bring a royal robe which the king has worn, and the horse on which the king has ridden, and on whose head a royal crown has been placed."

The jussive verb clause has a few examples of postposed clauses within the Esther

narrative. In 9:13, we find a jussive main verb with a post-posed clause. יִנָּתֵן *yinnāṯēn* 'let it be

granted' is the jussive verb with the object גַּם־מָחָר לַיְּהוּדִים אֲשֶׁר בְּשׁוּשָׁן *gam-māḥār*

layyəhûḏîm ʾăšer bəšûšān 'also tomorrow to the Jews in Susa.' The post-posed clause is

לַעֲשׂוֹת כְּדָת הַיּוֹם *laʿăśôṯ kəḏāṯ hayyôm* 'to do according to the edict of today.' Once

again, there is the phrase אִם־עַל־הַמֶּלֶךְ טוֹב *ʾim-ʿal-hammélek ṭôb* 'if it pleases the king'

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before the jussive to mitigate the request. As before, this shows that the speaker, Esther, is

aware and respectful of the social distance between herself and the king.

4.13 Esther 9:13

13a וַתֹּאמֶר אֶסְתֵּר
13a And said Esther

13b אִם־עַל־הַמֶּלֶךְ טוֹב
13b If on the king good

13c יִנָּתֵן גַּם־מָחָר לַיְּהוּדִים אֲשֶׁר בְּשׁוּשָׁן
13c Let it be permitted also tomorrow to the Jews who in Susa

13d לַעֲשׂוֹת כְּדָת הַיּוֹם
13d To do according to the decree of the day

13e וְאֵת עֲשֶׂרֶת בְּנֵי־הָמָן יִתְלוּ עַל־הָעֵץ׃
13e And ten sons of Haman let them hang on the gallows

13a) Then said Esther, 13b) "If it pleases the king, 13c) let tomorrow also be granted to the Jews who are in Susa 13d) to do according to the edict of today; 13e) and let Haman's ten sons be hanged on the gallows."

Another example of a jussive verb with a post-posed verb clause is 8:5. It also has

multiple pre-posed verb clauses serving as mitigation for the request. The imperfect is יִכָּתֵב

yikkāṯēḇ 'let it be written.' The post-posed verb is the infinitive לְהָשִׁיב *ləhāšîḇ* 'to revoke.'

This post-posed clause serves as the purpose of the main verb and is an embedded indirect

quotation. Then a relative clause follows with the perfect verb כָּתַב *kāṯaḇ* 'he wrote,' which

further describes what is to be revoked. The next verb, which begins the indirect quotation, is the

infinitive לְאַבֵּד *ləʾabbēḏ* 'to destroy,' which describes what Haman wrote. This is another

example of an embedded indirect quotation. These infinitives expound upon the content of the

written documents in this utterance. The first indirect quotation is embedded in a direct quotation.

The second indirect quotation is embedded in the first indirect quotation and the direct quotation.

The post-posed אֲשֶׁר clause provides further description for the previous clause.

(4.16) Esther 8:5

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5a וַתֹּאמֶר

5a and she said

5b אִם־עַל־הַמֶּלֶךְ טוֹב

5b if on the king good

5c וְאִם־מָצָאתִי חֵן לְפָנָיו

5c and if I have found favor before him

5d וְכָשֵׁר הַדָּבָר לִפְנֵי הַמֶּלֶךְ

5d and it is proper the word before the king

5e וְטוֹבָה אֲנִי בְּעֵינָיו

5e and pleasing I in his eyes

5f יִכָּתֵב

5f let it be written

5g לְהָשִׁיב אֶת־הַסְּפָרִים מַחֲשֶׁבֶת הָמָן בֶּן־הַמְּדָתָא הָאֲגָגִי

5g to revoke the letters the device of Haman son of Hammedatha the Agagite

אֲשֶׁר כָּתַב לְאַבֵּד אֶת־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְדִינוֹת הַמֶּלֶךְ:

which he wrote to exterminate the Jews who are in all the provinces of the king

5a) Then she said, 5b)"If it pleases the king 5c) and if I have found favor before him 5d) and the matter *seems* proper to the king 5e) and I am pleasing in his sight, 5f) let it be written 5g) to revoke the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to destroy the Jews who are in all the king's provinces."

Despite the previous example, the unmarked jussive follows Verb Subject Object ordering and does not have a pre-posed or post-posed clause. In the text, there are five examples of fronted objects. There are eight examples of preposed clauses and twelve examples of postposed clauses. The jussive verb form is one of Biblical Hebrew's volitional tenses. It allows a speaker to suggest an action and impose his will in a mitigated fashion in the case where addressing a superior. One would expect that subordinates would use this form to address a person in power, but in four of the five examples, the king is the speaker of the jussive form. It would be interesting to see if this pattern is followed throughout Biblical Hebrew.

4.2.4.2.2 Imperative clauses

In this section, I will describe the other volitional tense that occurs in the Esther narrative: the imperative verb clause. The first imperative issued is when Esther commands Mordecai to go and gather the Jews in order to fast for her so that she will be prepared to go before the king. This is interesting because there are several situations previous to this one where an imperative

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would have been acceptable. For example, when the king asks for Queen Vashti to come in chapter 1 or when Bigtham and Teresh are discovered seeking the life of the king. Within the text of Esther, there are only twelve examples of imperative verbs within six speech events. All of the imperatives occur within chapters 4-8. Three of these imperatives occur during the developing conflict episode and one during the peak episode. The rest of the imperatives occur between peak and peak', and post-peak. The use of the imperative provides vividness and enlivens the narrative.   These verbs tend to appear in a series of two or three although a single imperative is possible. For the most part, these verbs are part of short sentences of one or two clauses and tend to follow standard word order. There is only one example of a fronted noun before an imperative. The stems of these verbs are all *qal* forms and *piel* forms. All examples of imperatives are found in direct quotations. Several times the imperative speech event is immediately followed by a negative verb or series of negative verbs.

In 4:16, there are three imperatives used in sequence: לֵ֣ךְ *lēk* 'go,' כְּנ֣וֹס *kənôs* 'gather,' and וְצ֣וּמוּ *wəṣûmû* 'and fast.' These verbs are all *qal* forms. לֵ֣ךְ *lēk* 'go' is a one word clause. כְּנ֣וֹס *kənôs* 'gather' has a direct object which is marked with אֶת *ʾeṯ* 'direct object marker' and a adjectival participial phrase to describe the location of the direct object. וְצ֣וּמוּ *wəṣûmû* 'and fast' has two negative imperfect clauses to describe what fasting means, namely not eating and not drinking for three days. Esther addresses these commands to Mordecai as her solution to the impending destruction of the Jewish people. As mentioned above, it is surprising that this is the first use of the imperative mood, especially because the speaker is female.[xxviii] The other instances of imperative speech events have the king as the speaker and that is an expected role.

4.14 Esther 4:16

לֵךְ 16a

16a Go

כְּנוֹס אֶת־כָּל־הַיְּהוּדִים הַֽנִּמְצְאִים בְּשׁוּשָׁן 16b

16b Gather all the Jews the ones found in Susa

וְצוּמוּ עָלַי 16c

16c and fast over me

וְאַל־תֹּאכְלוּ 16d

16d and not you will eat

וְאַל־תִּשְׁתּוּ שְׁלֹשֶׁת יָמִים לַיְלָה וָיוֹם 16e

16e and not will you drink three days night and day

גַּם־אֲנִי וְנַעֲרֹתַי אָצוּם כֵּן 16f

16f also I and my maids I will fast thus

וּבְכֵן אָבוֹא אֶל־הַמֶּלֶךְ 16g

16g And thus I will go to the king

אֲשֶׁר לֹא־כַדָּת 16h

16h which not as the law

וְכַאֲשֶׁר אָבַדְתִּי אָבָדְתִּי: 16i

16i And if I perish I perish

16a) "Go, 16b) assemble all the Jews who are found in Susa, 16c) and fast for me; 16d) do not eat 16e) or drink for three days, night or day. 16f) I and my maidens also will fast in the same way. 16g) And thus I will go in to the king, 16h) which is not according to the law; 16i) and if I perish, I perish."

Another example of an imperative series is found in 6:10. The king is addressing Haman. The verbs are מַהֵר *mahēr* 'hurry,' קַח *qaḥ* 'take,' and וַעֲשֵׂה *waʿăśēh* 'do.' מַהֵר *mahēr* 'hurry' is one of the two examples of a *piel* stem for the imperative mood. The other example (5:5) is from the same root מהר *mhr*, and both may be translated into English as an adverb 'quickly,' or 'hurry.' קַח *qaḥ* 'take,' and וַעֲשֵׂה *waʿăśēh* 'do' are both from the *qal* stem. קַח *qaḥ* 'take' has two direct objects and both are marked with אֵת *ʾet* 'direct object marker.' There is a subordinate clause with קַח *qaḥ* 'take,' כַּאֲשֶׁר דִּבַּרְתָּ *kaʾăšer dibbártā* 'just like you

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said.' The phrase 'you said' is repeated within this sentence as if to emphasize that Haman has devised this whole scheme for honoring a man and now must do those things to honor the man he hates most. וַעֲשֵׂה *waˁᵃśēh* 'do' has an adverb כֵּן *kēn* 'thus' and a direct object with an adjectival participial phrase which gives the location of the object. Both of these imperative speech events with a series of three imperative verbs have a direct object with a participial phrase to give the location of the object; however, there is not enough data to determine if this is significant or not. The וַעֲשֵׂה *waˁᵃśēh* 'do' clause is followed by a negative jussive clause with the subordinate clause אֲשֶׁר דִּבַּרְתָּ *ᵃšer dibbártā* 'as you said.'

4.15 Esther 6:10

10a וַיֹּאמֶר הַמֶּלֶךְ לְהָמָן
10a And said the king to Haman

10b מַהֵר
10b hurry

10c קַח אֶת־הַלְּבוּשׁ וְאֶת־הַסּוּס
10c Get the clothing and the horse

10d כַּאֲשֶׁר דִּבַּרְתָּ
10d Just like you said

10e וַעֲשֵׂה־כֵן לְמָרְדֳּכַי הַיְּהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ
10e and do so to Mordecai the Jew who sits at the gate of the king

10f אַל־תַּפֵּל דָּבָר מִכֹּל
10f Not let it fail a word from all

10g אֲשֶׁר דִּבַּרְתָּ:
10g That you said

10a) Then the king said to Haman, 10b) "Take quickly 10c) the robes and the horse 10d) as you have said, 10e) and do so for Mordecai the Jew, who is sitting at the king's gate; 10f) do not fall short in anything of all 10g) that you have said."

One example of an imperative series of only two verbs is 8:8. The king is addressing Queen Esther and Mordecai. The subject comes before the first verb כִּתְבוּ *kiṯḇû* 'write.' This is the one example of an imperative in the text of Esther with a noun before the verb. Since this command comes after a statement by the king about his previous action and the action of others

[not shown] it may be that the reference to the subject is used as a transition to the command. In 8:8, the command would need a transition because it is a shift from reporting about the speaker's actions to a command for the addressee to carry out. With only one example in the text, it would be impossible to generalize this as a fact, but this would be an interesting phenomenon to investigate further in other narrative texts. The rest of the כִּתְבוּ *kitbû* 'write' clause has a prepositional phrase and a subordinate verbless clause. Then וְחִתְמוּ *wəḥitmû* 'seal' has no overt subject or object. There is a subordinate clause following this that refers to the document. There is a prepositional phrase that deals with the manner of sealing the document within the וְחִתְמוּ *wəḥitmû* 'seal' clause.

4.16 Esther 8:8

8a וְאַתֶּם כִּתְבוּ עַל־הַיְּהוּדִים כַּטּוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ
8a And you write on behalf of the Jews as good in your eyes in the name of the king

8b וְחִתְמוּ בְּטַבַּעַת הַמֶּלֶךְ
8b And seal with signet ring of the king

8c כִּי־כְתָב אֲשֶׁר־נִכְתָּב בְּשֵׁם־הַמֶּלֶךְ
8c For the document that is written in the name of the king

8d וְנַחְתּוֹם בְּטַבַּעַת הַמֶּלֶךְ
8d And to seal with the signet ring of the king

8e אֵין לְהָשִׁיב:
8e Not to revoke

8a) "Now you write to the Jews as you see fit, in the king's name, 8b) and seal *it* with the king's signet ring; 8c) for a decree which is written in the name of the king 8d) and sealed with the king's signet ring 8e) may not be revoked."

As seen in the examples above, imperative verbs most commonly appear as part of a series. This is very similar to how quotation frames are formed. These series have two or three verbs that share the same subject. There is not enough data to determine if these verb series observe any pattern for the choice of verbs beyond contingent succession. More research should be done on a larger corpus to determine if there are any patterns.

However, imperative verbs may also appear as a single verb. In 5:5, we find מַהֲרוּ

mahărû 'rush' again, but this time as a single imperative verb. The king is ordering Haman to be

brought quickly. While there are only two clauses in this sentence, it is apparent that it is a

hortatory discourse, because of the imperative verb use. The addressee is unspecified. Haman,

marked with אֵת *ʾet* 'direct object marker' is the direct object of מַהֲרוּ *mahărû* 'rush' and an

infinitive subordinate clause follows. The next two clauses report that the king's command is

carried out.

4.17 Esther 5:5

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5a וַיֹּאמֶר הַמֶּלֶךְ
</div>

5a and said the king

<div dir="rtl">

5b מַהֲרוּ אֶת־הָמָן
</div>

5b rush Haman

<div dir="rtl">

5c לַעֲשׂוֹת אֶת־דְּבַר אֶסְתֵּר
</div>

5c to do the word of Esther

<div dir="rtl">

5d וַיָּבֹא הַמֶּלֶךְ וְהָמָן אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשְׂתָה אֶסְתֵּר׃
</div>

5d And he came the king and Haman to the feast which Esther had prepared for him

5a) Then the king said, 5b) "Bring Haman quickly 5c) that we may do as Esther desires." 5d) So
the king and Haman came to the banquet which Esther had prepared.

In 7:9, Haman is the direct object of another of the king's commands, to Haman's dismay.

תְּלֻהוּ *təluhû* 'hang him' is a single imperative with a suffix pronoun indicating the direct object.

The indirect object is also a suffix pronoun attached to a preposition. This is a very short, one-

clause, terse command and therefore also hortatory discourse.

4.18 Esther 7:9

<div dir="rtl">

9a וַיֹּאמֶר חַרְבוֹנָה אֶחָד מִן־הַסָּרִיסִים לִפְנֵי הַמֶּלֶךְ גַּם
</div>

9a And said Harbonah, one from the eunuchs before the king also

<div dir="rtl">

9b הִנֵּה־הָעֵץ אֲשֶׁר־עָשָׂה הָמָן לְמָרְדֳּכַי
</div>

9b behold the gallows which made Haman for Mordecai

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אֲשֶׁר דִּבֶּר־טוֹב עַל־הַמֶּלֶךְ
whom he spoke good on behalf of the king

עֹמֵד בְּבֵית הָמָן גָּבֹהַ חֲמִשִּׁים אַמָּה
is standing at the house of Haman high fifty cubits

9c וַיֹּאמֶר הַמֶּלֶךְ
9c And said the king

9d תְּלֻהוּ עָלָיו:
9d hang him on it

9a) Then Harbonah, one of the eunuchs who *were* before the king said, 9b) "Behold indeed, the gallows standing at Haman's house fifty cubits high, which Haman made for Mordecai who spoke good on behalf of the king!" 9e) And the king said, 9c) "Hang him on it."

In Esther, there are six imperative speech events. Of those six, four are part of a series of verbs. Of those four, three have negative verb clauses following the imperative clause. This may be part of a pattern for the imperative speech event of Biblical Hebrew. More research is needed to be able to state this as a general rule. In one of the imperative speech events, a fronted subject noun appears to serve as a transition from reporting to commanding within the overall speech event. Imperative verb clauses tend to be short with few examples of fronted nouns or pre-/post-posed clauses. While this type of verb is rare in Esther, it tends to occur in pivotal moments of the narrative.

4.2.4.2.3 Negative jussive/imperfect clauses

There are four negative jussive/imperfect verb clauses. Most of these verb clauses occur in the pre-peak episode which develops conflict. These verbs use the adverb אַל *ʾal* 'not' to modify the verb. In 4:16, Esther is speaking to Mordecai through Hathach. The jussive verbs are תֹּאכְלוּ *tōʾkəlû* 'eat' and תִּשְׁתּוּ *tištû* 'drink,' which both are connected by *Maqqeph* to the negative adverb אַל *ʾal*. The final negative verb has the phrase שְׁלֹשֶׁת יָמִים לַיְלָה וָיוֹם *šəlōšet yāmîm láylâ wāyôm* 'three days, day and night' as one of its constituents. These negated verbs provide the definition for the imperative וְצוּמוּ *wəṣûmû* 'and fast' in the

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preceding sentence. The utterance continues with Esther's explanation of what she will do, expressed with imperfect verb clauses. This utterance is in the developing conflict episode.

4.19 Esther 4:16a-e

16a לֵ֣ךְ

16a Go

16b כְּנ֣וֹס אֶת־כָּל־הַיְּהוּדִ֗ים הַֽנִּמְצְאִ֣ים בְּשׁוּשָׁ֒ן

16b Gather all the Jews the ones found in Susa

16c וְצ֣וּמוּ עָ֠לַי

16c and fast over me

16d וְאַל־תֹּאכְל֧וּ

16d and not you will eat

16e וְאַל־תִּשְׁתּ֛וּ שְׁלֹ֥שֶׁת יָמִ֖ים לַ֣יְלָה וָי֑וֹם

16e and not will you drink three days night and day

16a) "Go, 16b) assemble all the Jews who are found in Susa, 16c) and fast for me; 16d) do not eat 16e) or drink for three days, night or day."

We find another negative jussive in 6:10. The verb is אַל־תַּפֵּל̀ *ʾal-tappēl* 'do not let fall short,' a clear jussive. The adverb is still the אַל *ʾal* 'not' connected by the *Maqqeph*. This

clause has an object דָּבָ֣ר מִכֹּל *dābār mikkōl* 'a word from all' following the verb. The

sentence ends with a relative perfect clause defining the 'word'. The three sentences before this

one are imperative verb clauses. The negative imperfect sentence ends the utterance and the

dialogue. This falls in an episode between peak and peak'.

4.20 Esther 6:10

10a וַיֹּ֨אמֶר הַמֶּ֜לֶךְ לְהָמָ֗ן

10a And said the king to Haman

10b מַהֵ֞ר

10b hurry

10c קַ֤ח אֶת־הַלְּבוּשׁ֙ וְאֶת־הַסּוּס֒

10c Get the clothing and the horse

10d כַּאֲשֶׁ֣ר דִּבַּ֔רְתָּ

10d Just like you said

10e וַעֲשֵׂה־כֵ֗ן לְמָרְדֳּכַ֤י הַיְּהוּדִי֙ הַיּוֹשֵׁ֣ב בְּשַׁ֣עַר הַמֶּ֔לֶךְ

10e and do so to Mordecai the Jew who sits at the gate of the king

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10f אַל־תַּפֵּל דָּבָר מִכֹּל אֲשֶׁר דִּבַּרְתָּ:

</div>

10f Not let it fail a word from all that you said

10a) Then the king said to Haman, 10b) "Take quickly 10c) the robes and the horse 10d) as you have said, 10e) and do so for Mordecai the Jew, who is sitting at the king's gate; 10f) do not fall short in anything of all that you have said."

These verb clauses have all been negated by the adverb אַל *ʾal* 'not.' The verb and the adverb are connected by the *Maqqeph*. According to Longacre's Bands of saliency for hortatory discourse, these verb clauses provide a secondary exhortation. In 4:16, these negative jussive/imperfect verb clauses provide reinforcement to the previous imperative verb clause. In 6:10, the king also reinforces his commands by using the negative jussive/imperfect verb clause.

4.2.4.2.4 Modal imperfect

The modal imperfect Hebrew verb represents actions, events or states that are "simply as desired, and therefore only contingent (the modal use of the imperfect)" (Gesenius 1910:§107). There are very few, if any, modal imperfect verb clauses in Esther. The majority of the imperfect verbs express the results or consequences in Band 3.

In 4:14, the modal imperfect verb is יַעֲמוֹד *yaʿămôḏ* 'it will arise.' Mordecai, the speaker, is persuading Esther to go to the king for her peoples' lives. This verb serves as an argument that help will come from somewhere. If that help does not come from her, then her family will perish. Even this possible example has a predictive element which indicates that this verb should be considered Band 3 within the saliency scheme for hortatory verbs. The subject רֶוַח וְהַצָּלָה *réwaḥ wəhaṣṣālâ* 'relief and deliverance' is before the verb. After the verb are two prepositional phrases לַיְּהוּדִים *layyəhûḏîm* 'for the Jews' and מִמָּקוֹם אַחֵר *mimmāqôm ʾaḥēr* 'from another place.' This sentence begins with two preposed clauses. כִּי אִם־הַחֲרֵשׁ *kî ʾim-haḥărēš* 'for if to keep quiet' is an infinitive absolute clause with an

introducer. The second preposed clause is תַּחֲרִישִׁי בָּעֵת הַזֹּאת *taḥărîšî bā‘ēt hazzōʾt*

'you will keep quiet at this time.' It is an imperfect clause. Both of these preposed clauses have

the verb root הֶחֱרִשׁ *heḥĕrīš* 'to keep quiet.' This structure indicates a strong warning in other

words, "do not keep quiet." The infinitive with a finite verb indicate certainty (Waltke and

O'Connor 1990:585-586). This pattern of כִּי אִם *kî ʾim*) + infinitive absolute (הַחֲרֵשׁ

haḥărēš 'to keep silent' + imperfect (תַּחֲרִישִׁי *taḥărîšî* 'you will keep quiet') (4:14) is also found

in 6:13 when Zeresh warns Haman that he will not be able to overcome Mordecai (see endnote

for discussion)[xxix].

4.21 Esther 4:14

14a כִּי אִם־הַחֲרֵשׁ תַּחֲרִישִׁי בָּעֵת הַזֹּאת
14a For if to keep quiet you will keep quiet at the time this

14b רֶוַח וְהַצָּלָה יַעֲמוֹד לַיְּהוּדִים מִמָּקוֹם אַחֵר
14b relief and deliverance will arise for the Jews from another place

14c וְאַתְּ וּבֵית־אָבִיךְ תֹּאבֵדוּ
14c And you and your father's house will perish

14d וּמִי יוֹדֵעַ אִם־לְעֵת כָּזֹאת
14d And who knows if for a time like this

14e הִגַּעַתְּ לַמַּלְכוּת:
14e You have attained to the kingdom

14a) "For if you remain silent at this time, 14b) relief and deliverance will arise for the Jews from another place 14c) and you and your father's house will perish. 14d) And who knows whether 14e) you have not attained royalty for such a time as this?"

With so few examples, there is not enough data to make any real conclusions. This

example appears to rank in Band 3 for hortatory verbs. There needs to be more research on

hortatory discourse in post-exilic Biblical literature.

4.2.4.2.5 Wǝqatal clauses

In the study of the *wǝqatal* or the *waw* consecutive perfect, it is important to recognize

that there is a difference between that tense and the times when the verb is simply a perfect with

a conjunction (Van der Merwe, et al. 1999). As stated before, the accents of the two

morphologies sometimes differ. I disagree with Longacre's analysis of the one *wəqatal* (Gen. 37:3) that he recognizes within the narrative text of the Joseph story: וְעָשָׂה *wəʿāśāʰ* 'and he made.' I believe that it is, in fact, a perfect with the conjunction וְ *w*; however, since it is in a morphology that does not make a distinction between the *wəqatal* form and the perfect with a conjunction, i.e. third masculine, there is no way to resolve this disagreement. There are numerous examples in the Joseph story of *wəqatals*[xxx], but these are all found within speech events. This verb tense is similar to the preterite or *wayyiqtol* verb clause in that it is formed with a *waw* וְ *w* 'and.' This verb must also be the first constituent in its clause. This verb tends to be translated as a future event even though the perfect form traditionally is understood as a past event.

Within the text of Esther, there are eight *wəqatals* and they all occur within direct discourse. Like many of the verbs in Esther, there is a series of them in one utterance. Frequently, the king is being addressed. Since the king is the addressee, this adds support to Longacre's theory that the *wəqatal* is used to mitigate commands by switching to the predictive form keeping the hortatory intent. (Longacre 2002:123). Obviously, there are no fronted nouns within the clause, because then the verb could not be a *wəqatal* clause; however, these clauses may have pre-posed and post-posed clauses (4:11 and 8:6). Usually there is only one pre-posed clause, but there may be as many as four. Usually there is only one post-posed clause, but there may be as many as two. Some of the *wəqatal* clauses do not have any pre- or post- clauses.

In 6:9, we find an unmarked example of a *wəqatal* verb in the Esther narrative. This typical example has a series of three *wəqatal* verbs. The first וְהִלְבִּישׁוּ *wəhilbíšû* 'and let them array' is a *hiphil wəqatal*. This verb clause has the verb followed by the object. The subject is understood from the infinitive absolute clause before this *wəqatal* clause. The direct object אֶת־הָאִישׁ *ʾet-hāʾîš* 'the man' is modified by a relative clause. The next clause begins with

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וְהִרְכִּיבֻ֫הוּ *wəhirkîḇuhû* 'and lead him' a *hiphil wəqatal* also. Two prepositional phrases follow

the verb describing the mode of transportation and location. The final clause has וְקָרְא֣וּ

wəqārʾû 'and they will proclaim' a *qal wəqatal*. Following the clause is the prepositional phrase

לְפָנָ֔יו *ləpānāyw* 'before him.' This verb clause is a quotation formula. The next clause is a

direct quotation of what should be proclaimed before the man. In this instance, Haman is

describing a hypothetical situation. He hopes that these actions will be performed for him, but

ironically they will performed by him for Mordecai. This quotation falls between the peak and

peak' episodes.

4.22 Esther 6:9

9a וְנָת֨וֹן הַלְּב֜וּשׁ וְהַסּ֗וּס עַל־יַד־אִ֞ישׁ מִשָּׂרֵ֤י הַמֶּ֨לֶךְ֙ הַֽפַּרְתְּמִ֔ים
9a And give the robe and the horse into hand of man from the officials of the king of the nobles

9b וְהִלְבִּ֨ישׁוּ֙ אֶת־הָאִ֔ישׁ אֲשֶׁ֥ר הַמֶּ֖לֶךְ חָפֵ֣ץ בִּיקָר֑וֹ
9b They will dress the man whom the king delighted in his honor

9c וְהִרְכִּיבֻ֤הוּ עַל־הַסּוּס֙ בִּרְח֣וֹב הָעִ֔יר
9c and they will lead him on the horse in the plaza of the city

9d וְקָרְא֣וּ לְפָנָ֔יו
9d they will proclaim before him

9e כָּ֚כָה יֵעָשֶׂ֣ה לָאִ֔ישׁ אֲשֶׁ֥ר הַמֶּ֖לֶךְ חָפֵ֥ץ בִּיקָרֽוֹ׃
9e Thus it will be done to the man whom the king delighted in his honor

9a) "And let the robe and the horse be handed over to one of the king's most noble princes and
9b) let them array the man whom the king desires to honor 9c) and lead him on horseback
through the city square, 9d) and proclaim before him, 9e) 'Thus it shall be done to the man whom
the king desires to honor.'"

In 9:25, we find a single *qal wəqatal* וְתָל֥וּ *wəṭālû* 'and they hanged.' This clause has

the object following the verb, but no explicit subject. The object is made up of two noun phrases,

and both of them are marked with the direct object marker אֵת *ʾeṯ*. Following the object is the

prepositional phrase explaining the method of hanging. This *wəqatal* clause comes after an

imperfect jussive sentence (25c-25d) in the quotation. This indirect quotation occurs during the

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closure episode.   It is commenting on and summarizing the events that occur in chapter 7 and

earlier in chapter 9.

4.23 Esther 9:25

25a וּבְבֹאָהּ לִפְנֵי הַמֶּלֶךְ
25a and when it came before the king

25b אָמַר עִם־הַסֵּפֶר
25b he said with the decree

25c יָשׁוּב מַחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְּהוּדִים עַל־רֹאשׁוֹ
25c let it return his device evil that he devised against the Jews on his head

25d וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ:
25d and let them hang him and his sons on the gallows

25a) But when it came to the king's attention, 25b) he commanded by letter 25c) that his wicked
scheme which he had devised against the Jews, should return on his own head 25d) and that he
and his sons should be hanged on the gallows.

While the previous verb clauses demonstrate the unmarked *wəqatal* verb clause with no

pre-/post-posed clauses, there are a few examples of verb clauses with both pre-/post-posed

clauses. This section will examine the pre-posed clause of the *wəqatal* verb.

The first example of a *wəqatal* clause with a pre-posed clause is found in 4:11. There is

wəqatal verb clause. וְחָיָה *wəḥāyâ* 'and he will live' has one pre-posed clause. The pre-posed

clause verb is יוֹשִׁיט־לוֹ *yôšît-lô* 'he will extend to him.' The *wəqatal* clause is the positive

result of having the king extend his scepter to an uninvited subject.   The final sentence of this

utterance indicates that Esther has not been summoned and so she is in the precarious situation

that she has described.

4.24 Esther 4:11f-h

11f מֵאֲשֶׁר יוֹשִׁיט־לוֹ הַמֶּלֶךְ אֶת־שַׁרְבִיט הַזָּהָב
11f Apart from that he will extend the king the scepter of gold

11g וְחָיָה
11g And he will live

11h וַאֲנִי לֹא נִקְרֵאתִי
11h And I have not been called

11i לָבוֹא אֶל־הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם:
11i To go to the king this thirty day

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11f) "...unless the king holds out to him the golden scepter 11g) so that he may live. 11h) And I have not been summoned 11i) to come to the king for these thirty days."

A couple more examples of pre-posed clauses with *wəqatal* verb clauses are found in 8:6. The verb for both of the main clauses is וְרָאִ֫יתִי *wərā'îtî* 'and I see' a *qal wəqatal*. The pre-posed clause for both of the *wəqatal* verbs is a *qal* imperfect, אוּכַל *'ûkal* 'I can endure.'

There is a conjunction כִּי *kî* 'because,' וּ *w* 'and,' and an interjection אֵיכָכָה *'êkākâ* 'how' before both of these clauses. The author is using repetition to draw the reader's attention to Esther's distress. The first sentence also has a relative clause subordinated by אֲשֶׁר *'ăšer* 'that.'

These sentences come at the end of Esther's address to the king requesting a letter to save the Jewish people from Haman's plan, which is a post-peak episode.

4.25 Esther 8:6

6a כִּ֣י אֵיכָכָ֣ה אוּכַל֮
6a Because will I endure

6b וְרָאִ֔יתִי בְּרָעָ֖ה אֲשֶׁר־יִמְצָ֣א אֶת־עַמִּ֑י
6b and I have looked on evil that will befall my people

6c וְאֵיכָכָ֣ה אוּכַל֮
6c and because will I endure

6d וְרָאִ֔יתִי בְּאָבְדַ֖ן מוֹלַדְתִּֽי׃ ס
6d and I have looked on the destruction of my kindred

6a) "For how can I endure 6b) to see the calamity which will befall my people, 6c) and how can I endure 6d) to see the destruction of my kindred?"

These *wəqatal* verb clauses with pre-posed clauses demonstrate that a *wəqatal verb* clause may have something before the verb as long as it in not part of the main verb clause. A pre-posed verb clause is separated enough to allow the *wəqatal* verb clause to retain the semantic interpretation of an incomplete or present action; however, it is still subordinate to the main *wəqatal* verb clause.

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In this section, we will explore the *wəqatal* verb clause with post-posed clauses. There is only one, found in 1:20. The *wəqatal* verb is וְנִשְׁמַע *wənišmaʿ* 'is heard,' a *niphal*. The subject

פִּתְגָם הַמֶּלֶךְ *piṯgām hamméleḵ* 'the king's edict' follows the verb. There are two post-posed clauses following the *wəqatal* main clause. The first post-posed clause is verbless and describes the king's kingdom רַבָּה הִיא *rabbâ hîʾ* 'great as it is.' The final post-posed clause יִתְּנוּ

yittənû 'they will give' describes the result of the edict. The subject is fronted. Interestingly, we have an example of gender neutralization. The subject is feminine plural, but the verb is masculine plural. Biblical Hebrew tended to neutralize its genders in post-exilic literature (Rendsburg 1990:83). The object follows the verb.

4.26 Esther 1:20

20a וְנִשְׁמַע פִּתְגָם הַמֶּלֶךְ אֲשֶׁר־יַעֲשֶׂה בְּכָל־מַלְכוּתוֹ
20a and it will be heard the decree of the king that he will make in all his kingdom

20b כִּי רַבָּה הִיא
20b that great it

20c וְכָל־הַנָּשִׁים יִתְּנוּ יְקָר לְבַעְלֵיהֶן לְמִגָּדוֹל וְעַד־קָטָן:
20c And all the women will give honor to their husbands from the greatest to the least

20a) "When the king's edict which he will make is heard throughout all his kingdom, 20b) great as it is, 20c) then all women will give honor to their husbands, great and small."

In conclusion, *wəqatal* verb clauses appear only in the direct quotations of the Esther narrative. Frequently, these quotations address the king. These verb clauses tend not to have a pre-/post-posed clause, but may have a few of such clauses. Just as in the case of the *wayyiqtol* verb clause, these verbs by definition may not have a fronted noun, but as shown above, they may have pre-posed clauses. These verb clauses all describe the result, consequence, or warning.

4.2.4.2.6 Imperfect clauses

This section will describe the imperfect as it appears structurally in the text and then propose possible discourse functions for this tense. The imperfect verb tense (*yiqtol*) has

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eighteen examples in the Esther narrative. The main sentence-level function of the imperfect is to describe consequences and results that will occur in the future caused by the speaker or caused by his addressee. The unmarked imperfect verb clause in Esther begins with the imperfect verb followed by the subject and then the object, i.e. it is VSO. The typical imperfect verb sentence has no clauses pre-posed, but it is possible to have one or two pre-posed clauses or even a fronted adverb. Following the main clause, there are more frequent instances of post-posed clauses, but for the most part imperfect verb clauses form short sentences.   All of these verbs come from direct quotations.   In this section, we will analyze the unmarked imperfect quotation verbs and then the verbs with fronted nouns, then with pre-posed clauses, and then with post-posed clauses.

A prototypical example of the imperfect verb in quotation is found in 4:16. The imperfect verb clause is אָבוֹא *ʾāḇôʾ* 'I will go' and is verb initial, which is the unmarked form. This clause only has one argument אֶל־הַמֶּלֶךְ *ʾel-hammélek* 'to the king.'   The subject is understood through the verb to be the speaker, Esther.   This imperfect clause has a negative verbless subordinate clause following the prepositional phrase 'to the king.' Before this main clause, there are a number of short, one-clause sentences: three imperative (16a, b, c), two negative imperfect (16d, e), and a fronted noun imperfect clause (16f). The final sentence (16i-j) following the main clause is a perfect clause with a pre-posed perfect clause. This particular clause is found in a pre-peak episode which includes the developing conflict.

4.27 Esther 4:16

לֵךְ 16a
16a Go
כְּנוֹס אֶת־כָּל־הַיְּהוּדִים הַנִּמְצְאִים בְּשׁוּשָׁן 16b
16b Gather all the Jews the ones found in Susa
וְצוּמוּ עָלַי 16c
16c and fast over me
וְאַל־תֹּאכְלוּ 16d
16d and not you will eat

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16e וְאַל־תִּשְׁתּוּ שְׁלֹשֶׁת יָמִים֙ לַ֣יְלָה וָי֔וֹם

16e and not will you drink three days night and day

16f גַּם־אֲנִ֥י וְנַעֲרֹתַ֖י אָצ֣וּם כֵּ֑ן

16f also I and my maids I will fast thus

16g וּבְכֵ֞ן אָב֤וֹא אֶל־הַמֶּ֙לֶךְ֙

16g And thus I will go to the king

16h אֲשֶׁ֣ר לֹֽא־כַדָּ֔ת

16h which not as the law

16i וְכַאֲשֶׁ֥ר אָבַ֖דְתִּי אָבָֽדְתִּי׃

16i And if I perish I perish

16a) "Go, 16b) assemble all the Jews who are found in Susa, 16c) and fast for me; 16d) do not eat 16e) or drink for three days, night or day. 16f) I and my maidens also will fast in the same way. 16g) And thus I will go in to the king, 16h) which is not according to the law; 16i) and if I perish, I perish."

The imperfect quotation verb above demonstrates the unmarked verb-initial structure found in the Esther narrative. The subject tends to be understood according to the morphology of the verb or suppressed through the passive voice. This sentence was found in the middle of an utterance. So while imperfect verb sentences tend to be short in Esther, they may still be a part of a larger utterance. This clause is situated in a point of heightened tension in the narrative, i.e. the developing conflict. Many have fronted nouns, and these imperfect clauses which do will be discussed in the next section.

Of the eight imperfect verb initial clauses, five occur in heightened tension episodes. The fronted noun appears to be used to focus or highlight a particular character or to signal the shift in the discussion (Bailey 1983:14-17; Longacre 1995a:331-54). The majority of fronted nouns are objects for the Esther narrative, which may appear to be a slightly unusual structure; however, in Hornkohl's study of X + verb structure in Genesis (2003:14), he found that the fronted noun tends to be the subject in narrative, but the object in direct speech. According to Hornkohl, these fronted objects are unmarked in direct speech. None of these imperfect sentences have pre-posed clauses, but a few do have post-posed clauses.

Similarly, the imperfect quotation verbs with fronted nouns maintain the tendency for shorter sentences found with verb-initial imperfect quotation verbs. There are only two examples

of fronted subjects, and 4:16 (below) is one of them. The sentence begins with the adverb נַּם

gam 'also.' The verb is אָצוּם *ʾāṣûm* 'I will fast,' which is a *qal* imperfect 1st singular form of

צוֹם *ṣôm* 'to fast.' The form of the verb is particularly interesting, because the fronted subject

אֲנִי וְנַעֲרֹתַי *ʾănî wǝnaʿărōṯay* 'I and my maids' is plural. It is unusual in Biblical Hebrew to find

the first singular pronoun, but even more unusual to find a singular verb in connection with a

plural subject. However, it does happen, and, as noted in chapter 1, it may be used to highlight

the more prominent participant.[xxxi] In this case, that participant would be Esther. After the

imperfect verb comes the adverb וּבְכֵן כֵּן *kēn ûḇǝḵēn* 'in the same way.' There are a series

of positive and negative commands for Mordecai and the Jews in Susa preceding this sentence.

After this sentence, the sentences are concerned with Esther's actions. The fronted subject

sentence may mark the shift from addressee focus to speaker focus. The other example of a

fronted subject occurs in the same episode 4:14.

4.28 Esther 4:16

16a לֵךְ
16a Go

16b כְּנוֹס אֶת־כָּל־הַיְּהוּדִים הַנִּמְצְאִים בְּשׁוּשָׁן
16b Gather all the Jews the ones found in Susa

16c וְצוּמוּ עָלַי
16c and fast over me

16d וְאַל־תֹּאכְלוּ
16d and not you will eat

16e וְאַל־תִּשְׁתּוּ שְׁלֹשֶׁת יָמִים לַיְלָה וָיוֹם
16e and not will you drink three days night and day

16f גַּם־אֲנִי וְנַעֲרֹתַי אָצוּם כֵּן
16f also I and my maids I will fast thus

16g וּבְכֵן אָבוֹא אֶל־הַמֶּלֶךְ
16g And thus I will go to the king

16h אֲשֶׁר לֹא־כַדָּת
16h which not as the law

16i וְכַאֲשֶׁר אָבַדְתִּי אָבָדְתִּי:
16i And if I perish I perish

16a) "Go, 16b) assemble all the Jews who are found in Susa, 16c) and fast for me; 16d) do not eat 16e) or drink for three days, night or day. 16f) I and my maidens also will fast in the same way. 16g) And thus I will go in to the king, 16h) which is not according to the law; 16i) and if I perish, I perish."

It is more frequent to find objects as the fronted noun for imperfect quotation verbs than subjects in the Esther narrative. For example, in 5:3 the object עַד־חֲצִי הַמַּלְכוּת *'ad-ḥăṣî hammalḵût* 'up to half the kingdom' is fronted before the verb וְיִנָּתֵן *wəyinnāṯēn* 'and it will be given.' This fronted object is actually a prepositional phrase. This clause has the additional indirect object of לָךְ *lāḵ* 'to you' to indicate the recipient of the action. This utterance is being stated by the king to Esther. At this point in the narrative, Esther has just come before the king without a summons, and this episode is the peak of the text. This statement is repeated, with some variation, three more times: at both of Esther's banquets (5:6 and 7:2) and after the first day of battle (9:12). These repetitions and their variations are discussed in more detail in the later section 4.3.1.2. The fronted object clause comes after two verbless questions and appears to be a promise to do whatever the answer of the questions 'up to half the kingdom.'

4.29 Esther 5:3

3a וַיֹּאמֶר לָהּ הַמֶּלֶךְ
3a And he said to her the king
3b מַה־לָּךְ אֶסְתֵּר הַמַּלְכָּה
3b What to you Esther the Queen
3c וּמַה־בַּקָּשָׁתֵךְ
3c And what your request
3d עַד־חֲצִי הַמַּלְכוּת וְיִנָּתֵן לָךְ:
3d Up to half the kingdom and it will be given to you

3a) Then the king said to her, 3b) "What is *troubling* you, Queen Esther? 3c) And what is your request? 3d) Even to half of the kingdom it shall be given to you."

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In 7:2, this clause is once again the king promising a favorable response to the queen's request; however, the verb has changed to וְתֵעָשׂ *wəṯēʿāś* 'and it shall be done.' There are still two verbless questions before the final clause with a fronted object, but after the first question there is an imperfect clause also making the same promise and using נתן *ntn* 'to give' as in the first example. In both cases, the fronted object is the prepositional phrase עַד־חֲצִי הַמַּלְכוּת *ʿaḏ-ḥăṣî hammalḵûṯ* 'even to half the kingdom,' which emphasizes the generosity of the king.

4.30 Esther 7:2

2a וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר גַּם בַּיּוֹם הַשֵּׁנִי בְּמִשְׁתֵּה הַיַּיִן
2a And said the king to Esther again on the day the second at the banquet the wine

2b מַה־שְּׁאֵלָתֵךְ אֶסְתֵּר הַמַּלְכָּה
2b What your petition Esther the queen

2c וְתִנָּתֵן לָךְ
2c And it will be given to you

2d וּמַה־בַּקָּשָׁתֵךְ
2d And what your request

2e עַד־חֲצִי הַמַּלְכוּת וְתֵעָשׂ׃
2e Up to half the kingdom and it will be done.

2a) And the king said to Esther on the second day also as they drank their wine at the banquet, 2b) "What is your petition, Queen Esther? 2c) It shall be granted you. 2d) And what is your request? 2e) Even to half of the kingdom it shall be done."

These examples of fronted objects are not the only ones in the text. In 3:9, when Haman is seeking the king's permission to destroy the Jews, we find אֶשְׁקוֹל *ʾešqôl* 'I will weigh out' as the *qal* imperfect verb. The fronted object is וַעֲשֶׂרֶת אֲלָפִים כִּכַּר־כֶּסֶף *waʿăśeret ʾălāp̄îm kikkar-késep̄* 'and ten thousands talents of silver.' The previous two examples were fronted prepositional phrases, but this is a fronted noun phrase. This clause is also a promise of action depending on the answer's response as well as the object emphasizing the generosity of the

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speaker.   This clause also has an indirect object and an infinitive subordinate clause.   The

sentence before this one is a *niphal* jussive with a mitigating statement of אִם־עַל־הַמֶּלֶךְ טּוֹב

ʾim-ʿal-hammélek ṭôḇ 'if on the king it is good.'

4.31 Esther 3:9

9a אִם־עַל־הַמֶּלֶךְ טּוֹב
9a If on the king good

9b יִכָּתֵב
9b Let it be written

9c לְאַבְּדָם
9c To kill them

9d וַעֲשֶׂרֶת אֲלָפִים כִּכַּר־כֶּסֶף אֶשְׁקוֹל עַל־יְדֵי עֹשֵׂי הַמְּלָאכָה
9d and ten thousands talents of silver I will weigh out to the hands of the doers of the work

9e לְהָבִיא אֶל־גִּנְזֵי הַמֶּלֶךְ:
9e To bring in to the treasury of the king

9a) "If it is pleasing to the king, 9b) let it be decreed 9c) that they be destroyed, 9d) and I will pay ten thousand talents of silver into the hands of those who carry on the *king's*[xxxii] business, 9e) to put into the king's treasuries."

There does appear to be a pattern of fronting nouns and prepositional phrases with imperfect verbs. Fronted subjects are too sparse in the text to make a hypothesis; however, the fronted objects tend to be used in the context of promises and requests. In fact, there is only one promise that does not have fronted objects within that utterance: 9:12. Further research is needed to determine if this pattern extends beyond the Esther narrative.

Now this section will describe the imperfect verbs with post-posed clauses. In the text of Esther, this structure is more prevalent than the pre-posed clause. There are nine instances of post-posed clauses, many included in the preceding examples. Just like the pre-posed clauses, however, they tend to be only one clause in length. There are only three examples of longer post-posed clauses. These post-posed clauses may be verbless, infinitives, imperfects, perfect or participles. As previously, this section will first discuss the unmarked post-posed clause sentence and then the more unusual examples. Finally, an attempt to describe the discourse feature behind this structure will be made.

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This section will begin by describing the imperfect verbs connected with only one post-posed clause. In 1:18, we have an example of an imperfect verb clause with a post-posed verb clause. The imperfect verb is תֹאמַ֫רְנָה *tōʔmárnâ* 'they will say' and serves as the quotation formula for the subordinate clauses. The first post-posed relative verb clause is שָׁמְע֫וּ *šām̌û* 'they heard.' The second clause is verbless וּכְדַ֥י בִּזָּי֖וֹן וָקָ֑צֶף *ûkəday bizzāyôn wāqā́ṣep* 'and there will be plenty of contempt and anger.' The post-posed clauses in this case provide the content of the indirect quotation.

4.32 Esther 1:18

18a וְהַיּ֨וֹם הַזֶּ֜ה תֹּאמַ֣רְנָה ׀ שָׂר֣וֹת פָּֽרַס־וּמָדַ֗י

18a And day this they will say the noble ladies of Persia and Media

18b אֲשֶׁ֤ר שָֽׁמְעוּ֙ אֶת־דְּבַ֣ר הַמַּלְכָּ֔ה לְכֹ֖ל שָׂרֵ֣י הַמֶּ֑לֶךְ

18b That they heard the word of the queen to all the officals of the king

18b וּכְדַ֖י בִּזָּי֥וֹן וָקָֽצֶף׃

18b and like enough of contempt and anger

18a) "And this day the ladies of Persia and Media will say to all the king's officials 18b) that they have heard of the queen's response 18c) and there will be plenty of contempt and anger."[xxxiii]

Another example of a unmarked post-posed clause is לְהָבִ֣יא *ləhāḇîʔ* 'to bring' in 3:9. This is followed by the prepositional phrase אֶל־גִּנְזֵ֖י הַמֶּֽלֶךְ *ʔel-ginzê hammélek* 'into the treasury of the king.' This verb is an infinitive with a prepositional phrase. The imperfect verb is אֶשְׁקוֹל֙ *ʔesqôl* 'I will weight out.' The object וַעֲשֶׂ֨רֶת אֲלָפִ֤ים כִּכַּר־כֶּ֨סֶף֙ *waʕáseret ʔălāpîm kikkar-késep* 'and ten thousand talents of silver' is fronted before the verb. Following the verb is the prepositional phrase עַל־יְדֵי֙ עֹשֵׂ֣י הַמְּלָאכָ֔ה *ʕal-yəḏê ʕōśê hamməlāʔkâ* 'into the hands of the workers.'

4.33 Esther 3:9

9a אִם־עַל־הַמֶּלֶךְ טוֹב
9a If on the king good

9b יִכָּתֵב
9b Let it be written

9c לְאַבְּדָם
9c To kill them

9d וַעֲשֶׂרֶת אֲלָפִים כִּכַּר־כֶּסֶף אֶשְׁקוֹל עַל־יְדֵי עֹשֵׂי הַמְּלָאכָה
9d and ten thousands talents of silver I will weigh out to the hands of the doers of the work

9e לְהָבִיא אֶל־גִּנְזֵי הַמֶּלֶךְ:
9e To bring in to the treasury of the king

9a) "If it is pleasing to the king, 9b) let it be decreed 9c) that they be destroyed, 9d) and I will pay ten thousand talents of silver into the hands of those who carry on the *king's* business, 9e) to put into the king's treasuries."

Imperfect verbs within reported speech indicate future actions of the speaker or his addressee. In many cases when context so indicates, the imperfect verb is interpreted as a jussive even though there is no unique form for a jussive. These interpretations depend on the surrounding verbs. If any of those verbs are jussive, then the other imperfect verbs are interpreted as such. Elsewhere this pattern is illustrated in the priestly benediction, Numbers 6:24-26, where only two of the six verbs are jussive (Waltke and O'Connor 1990). The imperfect verb may be initial in the clause or it may occur with a fronted noun. Imperfect verb clauses may have pre- and/or post-posed clauses. The pre-posed clauses tend to be limited to one, but there may be more. The post-posed clauses tend to be limited to one clause as well.

4.2.4.2.7 Negative imperfect clauses

There is only one example of a negative imperfect, found in 1:19. Memucan is advising the king to issue a decree to handle the Vashti incident. The negative imperfect describes a consequence of issuing a decree and having it written in the laws of Persia and Media. There are two jussive sentences before the negative imperfect. The verb is וְלֹא יַעֲבוֹר *wǝlōʾ yaʿăḇôr* 'and it will not pass away.' This verb is the complete sentence. The next clause describes the substance of the decree.

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4.34 Esther 1:19

19a אִם־עַל־הַמֶּלֶךְ טוֹב
19a If on the king good

19b יֵצֵא דְבַר־מַלְכוּת מִלְּפָנָיו
Let it go forth a royal edict from his presence

19c וְיִכָּתֵב בְּדָתֵי פָרַס־וּמָדַי
And let it be written in the laws of Persia and Media

19d וְלֹא יַעֲבוֹר
19d and not it will pass away

19e אֲשֶׁר לֹא־תָבוֹא וַשְׁתִּי לִפְנֵי הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ
19e that she will not come Vashti before the king Ahaseurus

19f וּמַלְכוּתָהּ יִתֵּן הַמֶּלֶךְ לִרְעוּתָהּ הַטּוֹבָה מִמֶּנָּה:
19f and her queenhood let him give the king to her fellow woman better than she

19a "If it pleases the king, 19b let a royal edict be issued by him and 19c let it be written in the laws of Persia and Media 19d so that it cannot be repealed, 19e that Vashti may no longer come into the presence of King Ahasuerus, 19f and let the king give her royal position to another who is more worthy than she."

4.2.4.2.8 Perfect clauses

There are 18 perfect forms in main clauses in the quoted speech of Esther. There is one example of indirect speech in these examples. There are no perfect main verb clauses in utterances in chapter 2. There are a few examples of fronted subjects and objects. It is more common for a perfect verb clause to have a pre-/post-posed clause than to not have any. In the Esther narrative, the perfect verb clause may have one pre-posed clause or up to three post-posed clauses.

Since verb-initial clauses are the most common, we will begin our discussion there. We find a verb-initial perfect הֶחֱרַשְׁתִּי *heḥĕraštî* 'I would have remained silent' and a participle post-posed clause שֹׁוֶה *šôweh* 'would be commensurate' in 7:4. The subject 'I' is implicit in the verb's morphology and semantics. The previous sentence is a perfect clause נִמְכַּרְנוּ *nimkárnû* 'we had been sold.' This perfect verb clause is a verb-initial clause preceded by the conjuction כִּי *kî* 'for.' The subject 'we' is part of the verb's morphology; however, אֲנִי וְעַמִּי

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ʾănî waʿammî 'I and my people' is an explicit representation of the subject. According to Revell, this explicit use of the plural subject demonstrates that Esther is communicating solidarity with her people. This plural subject contrasts with Esther's earlier statement in 4:16 where she uses an explicit plural subject and a singular verb to designate herself as the principal actor in the action (Revell 1993). This statement is said by Esther to the king and Haman during the peak' episode.

4.35 Esther 7:4

4a כִּי נִמְכַּ֙רְנוּ֙ אֲנִי וְעַמִּ֔י
4a For we were sold I and my people

4b לְהַשְׁמִיד
4b to be destroyed,

4c לַהֲרוֹג
4c to be killed

4d וּלְאַבֵּד
4d and to be annihilated

4e וְאִלּוּ לַעֲבָדִים וְלִשְׁפָחוֹת נִמְכַּ֙רְנוּ֙
4e And if as male slaves and to female slaves we were sold

4f הֶחֱרַשְׁתִּי
4f I would have kept quiet

4g כִּי אֵין הַצָּר שֹׁוֶה בְּנֵזֶק הַמֶּֽלֶךְ: ס
4g for not the distress is equaling with the injury of the king.

4a) "For we have been sold, I and my people, 4b) to be destroyed, 4c) to be killed 4d) and to be annihilated. 4e) Now if we had only been sold as slaves, men and women, 4f) I would have remained silent, 4g) for the trouble would not be commensurate with the annoyance to the king."

Next, we will consider perfect verb clauses with fronted nouns. The subject is usually the most common fronted noun in verb clauses so we will discuss those first. The only example for fronted subject nouns before a perfect verb is in 1:17. The perfect verb is אָמַר *ʾāmar* 'he said' with the subject הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ *hammélek ʾăhašwērôš* 'King Ahasuerus' preceding it. This verb clause is a quotation formula and the subordinate clause that follows is an infinitive indirect quotation. Before the perfect verb clause is another quotation formula בְּאָמְרָם

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bəʾomrām 'by saying' (19a). This first quotation formula is an infinitive verb clause with a

preposition prefixed -בְּ *b* 'by' and a pronominal suffix ◌ָם *am* 'their.'

4.36 Esther 1:17

17a כִּי־יֵצֵא דְבַר־הַמַּלְכָּה עַל־כָּל־הַנָּשִׁים

17a That it will go forth the word of the queen to all the women

17a לְהַבְזוֹת בַּעְלֵיהֶן בְּעֵינֵיהֶן

17a to cause to despise their husbands in their eyes

17a בְּאָמְרָם

17a in their saying

17b הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ אָמַר

17b the king Ahasuerus said

17c לְהָבִיא אֶת־וַשְׁתִּי הַמַּלְכָּה לְפָנָיו

17c to bring Vashti the queen before him

17d וְלֹא־בָאָה:

17d and not she come

17a "For the queen's conduct will become known to all the women causing them to look with contempt on their husbands by saying, 17b 'King Ahasuerus commanded 17c Queen Vashti to be brought in to his presence, 17d but she did not come.'"

Esther also has examples of fronted objects before perfect verbs. In 8:7, there are two

perfect verbs with fronted objects. The first perfect verb is נָתַתִּי *nāṯattî* 'I have given' with the

fronted object of בֵית־הָמָן *bêṯ-hāmān* 'the house of Haman.' The interjection הִנֵּה *hinnēh*

'behold' is before the object. After the verb is the indirect object לְאֶסְתֵּר *ləʾestēr* 'to Esther.'

The next perfect verb is תָּלוּ *tālû* 'they have hanged' with the fronted object וְאֹתוֹ

wəʾōṯô 'and him.' This object is a suffix on an allomorph of the direct object maker אֵת *ʾeṯ*. This

clause ends with a prepositional phrase for the location of the hanging. A perfect subordinate

clause, providing the motivation for Haman's hanging, follows the perfect main clause. These two

perfect verb clauses begin the king's utterance to Esther in this post-peak episode. He concludes

his utterance with two imperatives (not shown).

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4.37 Esther 8:7

7a וַיֹּ֨אמֶר הַמֶּ֤לֶךְ אֲחַשְׁוֵרֹשׁ֙ לְאֶסְתֵּ֣ר הַמַּלְכָּ֔ה וּֽלְמָרְדֳּכַ֖י הַיְּהוּדִ֑י
7a and said the king Ahasuerus to Esther the Queen and to Mordecai the Jew

7b הִנֵּ֨ה בֵית־הָמָ֜ן נָתַ֣תִּי לְאֶסְתֵּ֗ר
7b Behold the house of Haman I have given to Esther

7c וְאֹתוֹ֙ תָּל֣וּ עַל־הָעֵ֔ץ
7c and him they have hung on the tree

7d עַ֛ל אֲשֶׁר־שָׁלַ֥ח יָד֖וֹ (בַּיְּהוּדִיִּ֑ים) [בַּיְּהוּדִֽים]׃
7d Because of that he extended his hand against the Jews

7a) So King Ahasuerus said to Queen Esther and to Mordecai the Jew, 7b) "Behold, I have given the house of Haman to Esther, 7c) and him they have hanged on the gallows 7d) because he had stretched out his hands against the Jews."

For the perfect verb clause, the fronted subject and objects are rare, occurring only four times total in the text. Just as in the main clause verbs of Esther, fronted nouns may serve to focus the statement on, that noun, i.e. to mark. In these examples (1:17 and 8:7), they are used to draw attention to the fronted object or subject in perfect verb clauses.

Perfect verb clauses in many cases have a pre-posed element. These tend to be only one clause in length. In 4:16, we find an interesting example of a pre-posed clause. The pre-posed clause verb and the main clause verb are the identical verb repeated. The use of verb repetition in this sentence is a common Biblical Hebrew narrative characteristic. Frequently, Biblical Hebrew will use a combination of a tensed and infinitive form of the same verb to intensify a statement or signify repeated action. But both of these verbs are perfect tense, unlike the common combination of infinitive and tensed verbs. Esther uses the same verb root as Mordecai does in his statement (4:14) to warn that if she remains silent that she and her father's house will die. אָבַ֫דְתִּי *ʾābádtî* 'I perish' is a first person singular perfect. The pre-posed clause has

וְכַאֲשֶׁר *wəḵaʾăšer* 'and if' as an introducer followed by the verb. The main clause verb follows after that. This is a very short sentence, because there is no overt subject and no need for an object. It comes at the end of a series of commands by Esther to Mordecai in the developing conflict episode.

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4.38 Esther 4:16

לֵ֣ךְ 16a

16a Go

כְּנ֨וֹס אֶת־כָּל־הַיְּהוּדִ֜ים הַֽנִּמְצְאִ֣ים בְּשׁוּשָׁ֗ן 16b

16b Gather all the Jews the ones found in Susa

וְצ֣וּמוּ עָ֠לַי 16c

16c and fast over me

וְאַל־תֹּאכְל֜וּ 16d

16d and not you will eat

וְאַל־תִּשְׁתּ֗וּ שְׁלֹ֤שֶׁת יָמִים֙ לַ֣יְלָה וָי֔וֹם 16e

16e and not will you drink three days night and day

גַּם־אֲנִ֥י וְנַעֲרֹתַ֖י אָצ֣וּם כֵּ֑ן 16f

16f also I and my maids I will fast thus

וּבְכֵ֞ן אָב֤וֹא אֶל־הַמֶּ֙לֶךְ֙ 16g

16g And thus I will go to the king

אֲשֶׁ֣ר לֹֽא־כַדָּ֔ת 16h

16h which not as the law

וְכַאֲשֶׁ֥ר אָבַ֖דְתִּי אָבָֽדְתִּי׃ 16i

16i And if I perish I perish

16a) "Go, 16b) assemble all the Jews who are found in Susa, 16c) and fast for me; 16d) do not eat 16e) or drink for three days, night or day. 16f) I and my maidens also will fast in the same way. 16g) And thus I will go in to the king, 16h) which is not according to the law; 16i) and if I perish, I perish."

Another perfect verb with a pre-posed clause is found in the last sentence of 7:4. The

perfect verb is הֶחֱרַ֔שְׁתִּי *heḥĕraštî* 'I would have kept quiet.' There is no overt subject or

object. The pre-posed clause is also a perfect clause. There is a participial post-posed clause

following. This occurs during peak'. (For further discussion on this verse see 4.35)

4.39 Esther 7:4

וְ֠אִלּוּ לַעֲבָדִ֨ים וְלִשְׁפָח֤וֹת נִמְכַּ֙רְנוּ֙ 4e

4e And if as male slaves and to female slaves we were sold

הֶחֱרַ֔שְׁתִּי 4f

4f I would have kept quiet

כִּ֣י אֵ֥ין הַצָּ֛ר שֹׁוֶ֖ה בְּנֵ֥זֶק הַמֶּֽלֶךְ׃ ס 4g

4g for not the distress is equaling with the injury of the king.

4a) "For we have been sold, I and my people, 4b) to be destroyed, 4c) to be killed 4d) and to be annihilated. 4e) Now if we had only been sold as slaves, men and women, 4f) I would have remained silent, 4g) for the trouble would not be commensurate with the annoyance to the king."

Perfect verbs with pre-posed clauses tend to occur during emotionally charged episodes, namely in the face of death by Esther (peak), and Esther's begging for the lives of her people (peak').

Post-posed clauses tend to be only one clause long with a perfect verb, just like the pre-posed clauses. They occur frequently with the main perfect verb clauses found in the Esther narrative. In 7:4, we find two perfect verb clauses with post-posed clauses. The first perfect verb is נִמְכַּ֫רְנוּ *nimkárnû* 'we have been sold.' There is a conjunction כִּי *kî* 'for' as an introducer before the verb. After the perfect verb, the subject אֲנִי וְעַמִּ֫י *ʾănî wəʿammî* 'I and my people' is listed. The verb is passive. The agent is suppressed which increases the suspense in the narrative through dramatic irony. The reader knows the agent of the passive verbs, but Esther's addressees, i.e. the king and Haman, are unaware. The tension is awaiting this information to be conveyed to her addressee and their reaction. There are three post-posed infinitive clauses לְהַשְׁמִיד לַהֲרוֹג וּלְאַבֵּד *ləhašmîd lahărôḡ ûləʾabbēḏ* 'to be destroyed, to be killed and to be annihilated.' There is no overt subject or object for these verbs, because it is apparent from the main clause that the agent is suppressed and the patients are Esther and her people

The second perfect verb is הֶחֱרַ֫שְׁתִּי *heḥĕráštî* 'I would have remained silent.' There is no overt subject for this either, rather the verb morphology makes it clear. Before the main clause is a perfect clause with a conditional sentence structure. After the main clause is a participial clause שֹׁוֶה *šôweh* '[not] being commensurate.' The subject is fronted in this post-posed clause.

This is expected for participial clauses. The object follows the verb. These two sentences come at the end of Esther's utterance to the king. The quotation formula [not shown] is a multiple-verb

formula, indicating, that it is an important statement (see 3.2.2). It occurs at a critical peak point of the narrative.

4.40 Esther 7:4

<div dir="rtl">

4a כִּי נִמְכַּרְנוּ אֲנִי וְעַמִּי
</div>

4a For were sold I and my people

<div dir="rtl">

4b לְהַשְׁמִיד
</div>

4b to be destroyed,

<div dir="rtl">

4c לַהֲרוֹג
</div>

4c to be killed

<div dir="rtl">

4d וּלְאַבֵּד
</div>

4d and to be annihilated

<div dir="rtl">

4e וְאִלּוּ לַעֲבָדִים וְלִשְׁפָחוֹת נִמְכַּרְנוּ
</div>

4e And if as male slaves and to female slaves we were sold

<div dir="rtl">

4f הֶחֱרַשְׁתִּי
</div>

4f I would have kept quiet

<div dir="rtl">

4g כִּי אֵין הַצָּר שֹׁוֶה בְּנֵזֶק הַמֶּלֶךְ׃ ס
</div>

4g for not the distress is equaling with the injury of the king.

4a) "For we have been sold, I and my people, 4b) to be destroyed, 4c) to be killed 4d) and to be annihilated. 4e) Now if we had only been sold as slaves, men and women, 4f) I would have remained silent, 4g) for the trouble would not be commensurate with the annoyance to the king."

Another example of a post-posed clause after a perfect verb is found in 8:7. The perfect verb, תָּלוּ *tālû* 'they have hanged,' is the main clause verb. The object וְאֹתוֹ *wəʾōṯô* 'and him' is fronted before the verb. There is a prepositional phrase עַל־הָעֵץ *ʿal-hāʿēṣ* 'on the gallows' following the verb. The preposition עַל אֲשֶׁר *ʿal ʾăšer* 'because' serves as a conjunction to introduce the post-posed clause which provides the reason behind the action in the main clause. אֲשֶׁר *ʾăšer* governs the perfect verb שָׁלַח *šālaḥ* 'he had stretched out' which is post-posed. The subject is understood from the object of the previous sentence (7b). The verb is followed by the object יָדוֹ *yāḏô* 'his hand' and the indirect object בַּיְּהוּדִיִּים *bayyəhûḏiyyîm* 'against the

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Jews.' After this sentence, the king continues his utterance with a couple of commands. This

quotation occurs in a post-peak episode that serves as the denouement.

4.41 Esther 8:7

7a וַיֹּ֨אמֶר הַמֶּ֤לֶךְ אֲחַשְׁוֵרֹשׁ֙ לְאֶסְתֵּ֣ר הַמַּלְכָּ֔ה וּֽלְמָרְדֳּכַ֖י הַיְּהוּדִ֑י
7a and said the king Ahasuerus to Esther the Queen and to Mordecai the Jew

7b הִנֵּ֨ה בֵית־הָמָ֜ן נָתַ֣תִּי לְאֶסְתֵּ֗ר
7b Behold the house of Haman I have given to Esther

7c וְאֹתוֹ֙ תָּל֣וּ עַל־הָעֵ֔ץ
7c and him they have hung on the tree

7d עַ֛ל אֲשֶׁר־שָׁלַ֥ח יָד֖וֹ (בַּיְּהוּדִיים) [בַּיְּהוּדִֽים]׃
7d because he extended his hand against the Jews

7a) So King Ahasuerus said to Queen Esther and to Mordecai the Jew, 7b) "Behold, I have given
the house of Haman to Esther, 7c) and him they have hanged on the gallows 7d) because he had
stretched out his hands against the Jews."

        Therefore post-posed clauses do occur with perfect verbs. When they occur, it is often at

a critical point in the narrative. For the most part, these clauses are limited to one clause in

length, although there may be as many as three clauses post-posed after a perfect clause. Over

half of the examples of main clause perfect verbs have a post-posed clause (1:17; 4:11; 5:12; 7:4;

7:5; 8:7; and 9:12).

                    4.2.2.2.9 Negative perfect clauses

        There are four negative perfect clauses in the Esther narrative. All four use the adverb

לֹא *lōʾ* 'not.' The first example is found in 1:17 where the perfect verb בָ֫אָה *bāʾâ* 'she did

come' is negated by וְלֹא *wəlōʾ* 'and not.' These two words are connected by a *Maqqeph*[xxxiv]

and comprise the entire sentence. This sentence is the last of an embedded quotation.

Memucan is quoting what the women will be saying in response to Queen Vashti's behavior and

before that Memucan was quoting the king's statement commanding Vashti to appear. The initial

quotation is Memucan speaking to the king and his officials. The first level of embedding is the

women speaking amongst themselves. The second level of embedding is the women quoting the

king in their thoughts. The negative perfect is within the second level of the embedded quotation.

This entire quotation falls in the first pre-peak episode.

4.42 Esther 1:17

17a כִּי־יֵצֵא דְבַר־הַמַּלְכָּה עַל־כָּל־הַנָּשִׁים
17a That it will go forth the word of the queen to all the women

17a לְהַבְזוֹת בַּעְלֵיהֶן בְּעֵינֵיהֶן
17a to cause to despise their husbands in their eyes

17a בְּאָמְרָם
17a in their saying

17b הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ אָמַר
17b the king Ahasuerus said

17c לְהָבִיא אֶת־וַשְׁתִּי הַמַּלְכָּה לְפָנָיו
17c to bring Vashti the queen before him

17d וְלֹא־בָאָה:
17d and not she come

17a "For the queen's conduct will become known to all the women causing them to look with contempt on their husbands by saying, 17b 'King Ahasuerus commanded 17c Queen Vashti to be brought in to his presence, 17d but she did not come.'"

The next negated perfect verb we will examine is in 5:12 לֹא־הֵבִיאָה *lōʾ-hēḇîʾâ* 'no

one [but me] come.' This verb is the same root בוא 'come' as the previous example, but this is

just a coincidence as the two other negated perfect verbs are different roots. Once again the

adverb and the verb are connected by the *Maqqeph*. However, this sentence is more

complicated in 5:12 than that in 1:17 (above). There is an initial introducer אַף *ʾap̄* 'even.' The

clause follows standard word order with the subject and object following the verb. The post-

posed clause is a participle קְרוּא־לָהּ *qārûʾ-lāh* 'being invited by her.' This quotation is in a

between peak and peak' episodes.

4.43 Esther 5:12

12a וַיֹּאמֶר הָמָן
12a And said Haman

אַף לֹא־הֵבִיאָה אֶסְתֵּר הַמַּלְכָּה עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתֶּה 12b

12b Even no one she brought in Esther the queen with the king to the banquet

אֲשֶׁר־עָשָׂתָה כִּי אִם־אוֹתִי

that she prepared that if me

וְגַם־לְמָחָר אֲנִי קָרוּא־לָהּ עִם־הַמֶּלֶךְ: 12c

12c and also even tomorrow I am being called by her with the king

12a) Haman also said, 12b) "Even Esther the queen let no one but me come with the king to the banquet which she had prepared; 12c) and tomorrow also I am invited by her with the king."

Negated perfect verbs tend to use the adverb לֹא *lōʾ* 'no' to modify the verb. Most of these adverbs are connected to the verb by the *Maqqeph*. Three of the four perfect verbs have feminine subjects. These verbs either express the problem or further explain the background to the problem.

4.2.2.2.10 Participle sentences

There are eleven examples of participles as main verbs within the direct spoken material and these are all found within chapters 3-7. Participles have nominal and verbal characteristics. Biblical Hebrew participles may either be active or passive. Most of the discourse verb participles are active in the Esther narrative. The main functions of a participle are "as a substantive, an adjective, a relative, and a predicate" (Waltke and O'Connor 1990:613). According to Gesenius, "The participle is sometimes used—especially in the later books ... —where we should expect the action to be divided up into its several parts, and consequently should expect the finite verb."

There are three negative participles and they all used the adverb אֵין *ʾên* 'there is nothing, not.'

Every participle has a fronted noun; this is most frequently the subject, although there are examples of other fronted nouns. Van der Merwe, et al. (1999:339) notes in his reference grammar that "In a clause where the verb is a participle the subject normally precedes the verb." There is one sequence of participles in chapter 3. Participial verb clauses may have pre-/post-posed clauses.

This section will describe the participle with fronted nouns; however since all independent participle clauses have fronted nouns, this section also exemplifies the unmarked participle

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clause in the Esther narrative. In 3:8, there are several participles in this utterance with fronted subjects and objects. These participles are מְפֻזָּר *məp̄uzzār* 'being scattered,' וּמְפֹרָד *ûməp̄ōrāḏ* 'and being divided,' שֹׁנוֹת *šōnôṯ* 'are differing,' אֵינָם עֹשִׂים *ʾênām ʿōśîm* 'are not doing,' and אֵין־שֹׁוֶה *ʾên-šôweh* 'there is not fitting.' The first two participles describe the same noun יֶשְׁנוֹ עַם־אֶחָד *yešnô ʿam-ʾeḥāḏ* 'there is a certain **people**' and are adjectival participles modifying the subject in this verbless clause. They immediately follow the subject and verb elements. מְפֻזָּר *məp̄uzzār* 'being scattered' and וּמְפֹרָד *ûməp̄ōrāḏ* 'and being divided' immediately follow the verbless clause. After וּמְפֹרָד *ûməp̄ōrāḏ* 'and being divided,' is the prepositional phrase of location בֵּין הָעַמִּים בְּכֹל מְדִינוֹת מַלְכוּתֶךָ *bên hā̇ʿammîm bəḵōl məḏînôṯ malḵûṯeḵā* 'among the peoples in the provinces of your kingdom.' The other fronted subject participle is שֹׁנוֹת *šōnôṯ* 'are differing.' The subject before the verb is וְדָתֵיהֶם *wəḏāṯêhem* 'and their laws.' The verb is again followed by a prepositional phrase מִכָּל־עָם *mikkol-ʿām* 'from all of the people.'

Both of the negative participles in 3:8 have fronted objects. The other negative participle example (5:13) has a fronted subject and is part of the expository discourse so it would be impossible to claim a pattern here without more evidence. In both cases of the fronted nouns, the object refers to the king: 'the king's laws' and 'for the king.' With the repetition of the noun phrase 'the king' in two adjacent clauses, there may be rhetorical underlining. Haman is encouraging the king to get rid of the Jews, because according to his argument, it will be in the king's best interest. The speaker of all the negative participles is Haman. The addressee in 3:8 is the king. The first

negative participle is עֹשִׂים אֵינָם ʾênām ʿōśîm 'are not observing.' The fronted object וְאֶת־

דָּתֵי הַמֶּ֫לֶךְ wəʾet-dātê hamme֫lek 'and the king's laws' is clearly marked with the direct

object marker. The second negative participle is אֵין־שֹׁוֶה ʾên-šôweh 'is not fitting' and the

fronted indirect object is the preposition phrase וְלַמֶּ֫לֶךְ wəlamme֫lek 'in the king.' This clause

is followed by an infinitive post-posed clause לְהַנִּיחָם ləhannîḥām 'to let them remain.'

4.44 Esther 3:8

8a וַיֹּ֫אמֶר הָמָן֙ לַמֶּ֫לֶךְ אֲחַשְׁוֵרֹושׁ
8a And said Haman to the king Ahasuerus

8b יֶשְׁנֹו עַם־אֶחָד֙ מְפֻזָּ֤ר וּמְפֹרָד֙ בֵּ֣ין הָֽעַמִּ֔ים בְּכֹ֖ל מְדִינֹ֣ות מַלְכוּתֶ֑ךָ
8b There is a people certain is scattered and separated among the peoples in the provinces of your kingdom

8c וְדָתֵיהֶ֣ם שֹׁנֹ֤ות מִכָּל־עָ֔ם
8c And their laws are differing from all of the peoples

8d וְאֶת־דָּתֵ֤י הַמֶּ֫לֶךְ֙ אֵינָ֣ם עֹשִׂ֔ים
8d and the laws of the king not they are doing

8e וְלַמֶּ֫לֶךְ אֵין־שֹׁוֶ֖ה
8e And to the king there.is.not fitting

8f לְהַנִּיחָֽם׃
8f To let them remain

8a) Then Haman said to King Ahasuerus, 8b) "There is a certain people scattered and dispersed among the peoples in all the provinces of your kingdom; 8c) their laws are different from *those* of all *other* people 8d) and they do not observe the king's laws, 8e) so it is not in the king's interest 8f) to let them remain."

Another element may occur before the participle in the clause and that is the interrogative

pronoun. In 4:14, we find our only example of a participle question. The fronted question

pronoun is וּמִי ûmî 'and who.' The participle verb is יֹודֵעַ yôdēaᶜ 'knowing.' Mordecai asks

this question of Esther during the developing conflict episode. He is providing a convincing

argument for Esther to risk her life for her people. He is not asking a question for Esther to

actually answer. He is using מִי mi in an "exclamatory and rhetorical question, preceding a verbal

predicate" (Waltke and O'Connor 1990:318). The rhetorical question precedes the statement 'you have attained to the kingdom.' This is a common use of the question pronoun in Biblical Hebrew. The verbal predicate or post-posed clause is יוֹדֵעַ אִם־לְעֵת כָּזֹאת הִגַּעַתְּ לַמַּלְכוּת *yôdēaʿ ʾim-ləʿēt kāzōʾt higgaʿat lammalkût* 'whether you have not attained royalty for such a time as this.'

4.45 Esther 4:14

14a כִּי אִם־הַחֲרֵשׁ תַּחֲרִישִׁי בָּעֵת הַזֹּאת
14a For if to keep quiet you will keep quiet at the time this

14b רֶוַח וְהַצָּלָה יַעֲמוֹד לַיְּהוּדִים מִמָּקוֹם אַחֵר
14b relief and deliverance will arise for the Jews from another place

14c וְאַתְּ וּבֵית־אָבִיךְ תֹּאבֵדוּ
14c And you and your father's house will perish

14d וּמִי יוֹדֵעַ אִם־לְעֵת כָּזֹאת
14d And who knows if for a time like this

14e הִגַּעַתְּ לַמַּלְכוּת:
14e You have attained to the kingdom

14a) "For if you remain silent at this time, 14b) relief and deliverance will arise for the Jews from another place 14c) and you and your father's house will perish. 14d) And who knows whether 14e) you have not attained royalty for such a time as this?"

Within the participial clause, the fronted subject is unmarked; however, there are examples of fronted objects. Examples of this are rare in the text. Most frequently the fronted noun is a subject. The fronted objects may provide rhetorical underlining of the speaker's statement or occur simply as an argument.

As we saw in 4:14 previously, participial clauses also have post-posed clauses. Another example of this is in 5:13 where the main clause is a negative participle אֵינֶנּוּ שֹׁוֶה *ʾênénnû šôweh* 'it is not satisfying.' This clause conforms to standard participle clause ordering with the subject וְכָל־זֶה *əkol-zeh* 'yet all of this' before the verb. After the verb comes the prepositional phrase לִי *lî* 'to me' which indicates the indirect object. The relative clause is subordinated with

אֲשֶׁר ʾăšer and is another participle רֹאֶה rōʾeh 'seeing.' The subject אֲנִי ʾănî 'I' is fronted and

the object מָרְדְּכַי mordŏkay 'Mordecai' is marked by the direct object marker אֵת ʾet.

Generally, when an explicit pronoun is used for a subject this is redundant information, but in this

case, the verb is a participle and does not encode the subject information. This clause explains

why Haman is not satisfied. The adjectival participle provides Mordecai's location.

4.46 Esther 5:13

13a וְכָל־זֶה אֵינֶנּוּ שֹׁוֶה לִי בְּכָל־עֵת אֲשֶׁר אֲנִי רֹאֶה אֶת־מָרְדֳּכַי הַיְּהוּדִי
13a And all of this not it is fitting at any time that I am seeing Mordecai the Jew
יֹושֵׁב בְּשַׁעַר הַמֶּלֶךְ׃
Sitting in the gate of the king.

13a) "Yet all of this does not satisfy me every time I see Mordecai the Jew sitting at the king's gate."

For the most part, participle verbs in main verb clauses occur as single clauses.

However, there is one instance where several participle sentences occur in a row. This instance

is in 3:8, where Haman is persuading the king to destroy the Jewish nation. These verbs are

שֹׁנֹות šōnôṯ 'are differing' (8c), אֵינָם עֹשִׂים ʾênām ʿōśîm 'they are not doing' (8d), and אֵין

שֹׁוֶה ʾên-šôweh 'it is not fitting' (8e). All of these verbs have fronted nouns. However, these

subjects are not all the same so this is not a verb series as we have discussed in previous

sections. The two negative participles have fronted objects while שֹׁנֹות šōnôṯ 'are differing' has

a fronted subject. This is the only example of a participle series in the text of Esther so no

definitive conclusions can be drawn from the data.

4.47 Esther 3:8

8a וַיֹּאמֶר הָמָן לַמֶּלֶךְ אֲחַשְׁוֵרֹושׁ
8a And said Haman to the king Ahasuerus
8b יֶשְׁנֹו עַם־אֶחָד מְפֻזָּר וּמְפֹרָד בֵּין הָעַמִּים בְּכֹל מְדִינֹות מַלְכוּתֶךָ
8b this a certain people is scattered and is dispersed among the peoples in all provinces of your kingdom

<div dir="rtl">

8c וְדָתֵיהֶם שֹׁנוֹת מִכָּל־עָם
</div>

8c And their laws differing from all peoples

<div dir="rtl">

8d וְאֶת־דָּתֵי הַמֶּלֶךְ אֵינָם עֹשִׂים
</div>

8d And the laws of the king not they are doing

<div dir="rtl">

8e וְלַמֶּלֶךְ אֵין־שֹׁוֶה
</div>

8e And to the king is not fitting

<div dir="rtl">

8f לְהַנִּיחָם:
</div>

8f To let them remain

8a) Then Haman said to King Ahasuerus, 8b) "There is a certain people scattered and dispersed among the peoples in all the provinces of your kingdom; 8c) their laws are different from *those* of all *other* people 8d) and they do not observe the king's laws, 8e) so it is not in the king's interest 8f) to let them remain."

Participles do appear as main clause verbs within quotations. The standard order for this type of clause is Subject Verb Object. There may be some deviation from this ordering for rhetorical underlining or to make a point like in 3:8, with the fronted objects repeatedly being the noun phrase 'the king.' Participle clauses may have pre- and post-posed clauses; however overall participial sentences are short, with at most three clauses to a compound sentence.

4.2.2.2.11 Verbless clauses

All the examples of verbless clauses in direct discourse are questions; however, this is a very small sampling of data for direct discourse so we are unable to make any definitive analysis on these clauses. All ten are asked by the king and two of these ten verbless questions are asked four times to Queen Esther. So even though there are ten examples of verbless questions, there are really only five verbless questions being asked in the entire narrative. There are no questions before chapter 3. In chapter 5, there are four questions all within the peak episode.

There are a number of ways to construct questions in Biblical Hebrew. The Esther narrative does not use the interrogative marker הֲ *he* so we will not discuss that; however, the interrogative pronouns מַה *ma*[h] 'what' and מִי *mi* 'who' are used. To form a question, these pronouns come at the beginning of the clause. They may be connected to either a verb or a

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noun. In this section, we will be exploring the examples where the interrogative pronoun is associated with a noun.

In 5:3, we find two of those examples. The first interrogative pronoun מַה *ma^h* 'what' is connected to a preposition with a suffixed pronoun לָךְ *llā̱k* 'to you.' This can mean 'what is troubling you.'[xxxv] After this question, the addressee is named אֶסְתֵּר הַמַּלְכָּה *ʾestēr hammalkâ* 'Queen Esther.' There is a conjunction between this question and the second one. The second has the interrogative pronoun מַה *ma^h* 'what' connected to בַקָּשָׁתֵךְ *baqqāšā̱tē̱k* 'your request' which is a noun with a suffixed pronoun. These questions occur during the peak episode in the narrative.

4.48 Esther 5:3

3a וַיֹּאמֶר לָהּ הַמֶּלֶךְ
3a And he said to her the king
3b מַה־לָּךְ אֶסְתֵּר הַמַּלְכָּה
3b What to you Esther the Queen
3c וּמַה־בַּקָּשָׁתֵךְ
3c And what your request
3d עַד־חֲצִי הַמַּלְכוּת וְיִנָּתֵן לָךְ:
3d Up to half the kingdom and it will be given to you

3a) Then the king said to her, 3b) "What is *troubling* you, Queen Esther? 3c) And what is your request? 3d) Even to half of the kingdom it shall be given to you."

In 9:12, the king asks a question of Esther, "What is your petition and what is your request?" These verbless clauses come at the conclusion of a paragraph describing what the Jews have already done. The first sentence is a statement of what has occurred in the citadel in Susa, which uses a perfect clause with a subordinate infinitive clause. This fits the situation, because it is describing a past and completed event.   Then the king asks a rhetorical question using a perfect clause with a fronted location noun phrase. This fronted location noun indicates that the word order for this particular clause is marked. The first verbless clause has a question

pronoun וּמַה *ûma^h* 'and what' connected to שְׁאֵלָתֵךְ *ššə'ēlāṯēk* 'your request.' This verbless

clause is followed by an imperfect clause then the next verbless clause question.

The question pronoun וּמַה *ûma^h* 'and what' is repeated with the noun phrase בַּקָּשָׁתֵךְ

baqqāšāṯēk 'your request' and there is the addition of an adverb עוֹד *'ôd* 'still.' This verbless

clause has an adverb to modify the phrase. This clause is followed by another imperfect

indicating that the response to the questions would indeed be done. This question utterance is

repeated in 5:6 and 7:2.

4.49 Esther 9:12

12a וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר הַמַּלְכָּה
12a and said the king to Esther the queen

12b בְּשׁוּשַׁן הַבִּירָה הָרְגוּ הַיְּהוּדִים
12b In Susa the palace they slew the Jews

12c וְאַבֵּד חֲמֵשׁ מֵאוֹת אִישׁ וְאֵת עֲשֶׂרֶת בְּנֵי־הָמָן
12c And to destroy five hundred men and ten sons of Haman

12d בִּשְׁאָר מְדִינוֹת הַמֶּלֶךְ מֶה עָשׂוּ
12d In the rest of the provinces of the king what have they done

12e וּמַה־שְּׁאֵלָתֵךְ
12e And what your petition

12f וְיִנָּתֵן לָךְ
12f And it will be given to you

12g וּמַה־בַּקָּשָׁתֵךְ עוֹד
12g And what your request still

12h וְתֵעָשׂ׃
12h It will be done

12a) The king said to Queen Esther, 12b) "The Jews have killed and destroyed five hundred men 12c) and the ten sons of Haman at the citadel in Susa. 12d) What then have they done in the rest of the king's provinces! 12e) Now what is your petition? 12f) It shall even be granted you. 12g) And what is your further request? 12h) It shall also be done."

Based on the ten verbless main clauses, there appears to be a tendency toward having

verbless clauses as interrogatives. The king is the only character that uses verbless clauses.

Also, the author of Esther appears to use these verbless questions frequently throughout the text

at significant episodes. There is little variation between these four instances. These questions

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might have been expected in chapter 8 as well, when Esther returns to implore the king for the lives of her people; however, they are absent.

<div align="center">4.3 Global discourse concerns</div>

Two discourse patterns are featured in the Esther narrative for quotation verbs. These two discourse patterns are repetition of clauses and conditional statements. The two main clause types that are repeated are the participle sentences and the verbless sentences. This is interesting since they are on the lower end of the hierarchy in hortatory dialogue. Also we have examples of combined tenses in Esther in the quotations that serve as warnings.

4.3.1 Repetition

The repetition of verb clauses may serve to highlight a particular action, to provide additional irony, or to allow a mostly oral addressee to follow the storyline. Only the participial and verbless clauses are repeated in direct quotations. These clauses are on the lower end of the hortatory verb hierarchy.

4.3.1.1 Participles

The participial verb clause provides descriptions for the background information in the hortatory quotations. In 3:8 and 5:13, the participles אֵין־שֹׁוֶה *ʾên-šôweh* 'it is not in the king's interest' and אֵינֶנּוּ שֹׁוֶה *ʾênénnû šôweh* 'it is not satisfying' have the same root words. The negative adverb אֵין *ʾên* 'there is not' and the verb שׁוה *šôweh* 'satisfy' are the roots of the words in 3:8 and 5:13. Haman is the speaker for both of these utterances. In the first, he is seeking the destruction of the Jews through King Ahasuerus. Haman's circumstances are good in this case and he is granted his request. The second one is spoken to his friends and wife to

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express his frustration over Mordecai despite the many good things occurring in his life. It is after this dialogue that things begin to go badly for Haman.

4.50 Esther 3:8d-f

8d וְאֶת־דָּתֵי הַמֶּ֫לֶךְ אֵינָ֣ם עֹשִׂ֔ים
8d and the laws of the king not they are doing

8e וְלַמֶּ֫לֶךְ אֵין־שֹׁוֶ֖ה
8e And to the king not is fitting to

8f לְהַנִּיחָֽם:
8f To let them remain

8d) "…and they do not observe the king's laws, 8e) so it is not in the king's interest 8f) to let them remain."

4.51 Esther 5:13

13a וְכָל־זֶ֗ה אֵינֶ֤נּוּ שֹׁוֶה֙ לִ֔י בְּכָל־עֵ֗ת אֲשֶׁ֤ר אֲנִי֙ רֹאֶ֔ה אֶת־מָרְדֳּכַ֖י הַיְּהוּדִ֑י
13a And all of this not it is fitting at any time that I am seeing Mordecai the Jew

13b יוֹשֵׁ֖ב בְּשַׁ֥עַר הַמֶּֽלֶךְ:
13b Sitting in the gate of the king.

13a) "Yet all of this does not satisfy me every time I see Mordecai the Jew 13b) sitting at the king's gate."

There is one more occurrence where this phrase occurs in the text. In 7:4, Esther is presenting her request before the king and Haman. In this case, אֵ֥ין הַצָּ֖ר שֹׁוֶ֑ה *ʾên haṣṣār*

šôweh 'the trouble would not be commensurate' occurs in the middle of peak and right before Haman's death sentence. Since this phrase occurs three times right before very key events in the text, it appears that the author might be using this repetition to call the reader's attention to the narrative.

4.52 Esther 7:4

4a כִּ֤י נִמְכַּ֙רְנוּ֙ אֲנִ֣י וְעַמִּ֔י
4a For were sold I and my people

4b לְהַשְׁמִ֖יד
4b to be destroyed,
4c לַהֲר֣וֹג
4c to be killed

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4d וּלְאַבֵּד
4d and to be annihilated

4e וְאִלּוּ לַעֲבָדִים וְלִשְׁפָחוֹת נִמְכַּרְנוּ
4e And if as male slaves and to female slaves we were sold

4f הֶחֱרַשְׁתִּי
4f I would have kept quiet

4g כִּי אֵין הַצָּר שֹׁוֶה בְּנֵזֶק הַמֶּלֶךְ׃ ס
4g for not the distress is equaling with the injury of the king.

4a) "For we have been sold, I and my people, 4b) to be destroyed, 4c) to be killed 4d) and to be annihilated. 4e) Now if we had only been sold as slaves, men and women, 4f) I would have remained silent, 4g) for the trouble would not be commensurate with the annoyance to the king."

Another repeated participle is the verb עֹמֵד ʿōmēḏ 'stand' with the interjection הִנֵּה

hinnēh 'behold.' Van der Merwe, et al. (2002:330) states "by using הִנֵּה hinnēh speakers

present themselves, someone else, or something as available at the moment of speaking." This

is certainly true in these examples. In 6:5, the king's servants are presenting Haman as

available. In 7:9, Harbonah is presenting Haman's gallows as available to put Haman to death.

While this may be a coincidence, it certainly seems ironic that Haman would be hung on his own

gallows that he built before he came to be available to advise the king.

4.53 Esther 6:5

5a וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ אֵלָיו
5a and said the servants of the king to him

5b הִנֵּה הָמָן עֹמֵד בֶּחָצֵר
5b Behold Haman is standing in the court

5c וַיֹּאמֶר הַמֶּלֶךְ
5c And said the king

5d יָבוֹא׃
5d let him enter

5a) The king's servants said to him, 5b) "Behold, Haman is standing in the court." 5c) And the king said, 5d) "Let him come in."

4.54 Esther 7:9

9a וַיֹּאמֶר חַרְבוֹנָה אֶחָד מִן־הַסָּרִיסִים לִפְנֵי הַמֶּלֶךְ גַּם
9a And said Harbonah, one from the eunuchs before the king also

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9b הִנֵּה־הָעֵץ אֲשֶׁר־עָשָׂה הָמָן לְמָרְדֳּכַי

9b behold the gallows which made Haman for Mordecai

אֲשֶׁר דִּבֶּר־טוֹב עַל־הַמֶּלֶךְ

whom he spoke good on behalf of the king

עֹמֵד בְּבֵית הָמָן גָּבֹהַּ חֲמִשִּׁים אַמָּה

is standing at the house of Haman high fifty cubits

9c וַיֹּאמֶר הַמֶּלֶךְ

9c And said the king

9d תְּלֻהוּ עָלָיו:

9d hang him on it

</div>

9a) Then Harbonah, one of the eunuchs who *were* before the king said, 9b) "Behold indeed, the gallows standing at Haman's house fifty cubits high, which Haman made for Mordecai who spoke good on behalf of the king!" 9e) And the king said, 9c) "Hang him on it."

In these particular instances of repeated participle clauses with adverbs or interjections, the author appears to be intending to emphasize the irony of the narrative and to the situation. The participial verb clause provides descriptions for the background information in the hortatory quotations.

4.3.1.2 Verbless questions

There are several times that the king questions the queen throughout the narrative with the same set of questions (5:3, 6; 7:2; 9:11). There is some variation, but for the most part, these questions are identical. There are usually two verbless questions in the incident, although there is one time that he asks her only one. The king questions the queen when she first approached him (5:3), then at her two banquets (5:6; 7:2), and the final time was after the beginning of the massacre of the Jew's enemies (9:11). There is very little variation between these four instances of the verbless clauses. Verbless questions are not rare in Biblical Hebrew; however, repetition is always a signal that something needs attention.

The first instance occurs in 5:3 when Esther approaches the king for the first time. The first verbless clause question is unique to this instance. The question pronoun is מַה *ma^h* 'what' with a prepositional phrase לָךְ *llāk* 'to you' and the proper noun אֶסְתֵּר הַמַּלְכָּה *ʾestēr*

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hammalkâ 'Esther the queen.' However, the second question resembles the second question in

9:12 with וּמַה *ûma^h* 'and what' and בַּקָּשָׁתֵךְ *baqqāšāṯēk* 'your request.' However there is an

additional preposition phrase עַד־חֲצִי הַמַּלְכוּת *ʿad-ḥăṣî hammalkûṯ* 'even to half the

kingdom' before the final verb and this final imperfect verb is the one following the first verbless

clause in 9:12.

4.55 Esther 5:3

3a וַיֹּאמֶר לָהּ הַמֶּלֶךְ
3a And he said to her the king
3b מַה־לָּךְ אֶסְתֵּר הַמַּלְכָּה
3b What to you Esther the Queen
3c וּמַה־בַּקָּשָׁתֵךְ
3c And what your request
3d עַד־חֲצִי הַמַּלְכוּת וְיִנָּתֵן לָךְ:
3d Up to half the kingdom and it will be given to you

3a) Then the king said to her, 3b) "What is *troubling* you, Queen Esther? 3c) And what is your
request? 3d) Even to half of the kingdom it shall be given to you."

In 5:6, the first verbless clause, as found in 9:12, is again the question pronoun מַה *ma^h*

'what' and the noun phrase שְׁאֵלָתֵךְ *ššəʾēlāṯēk* 'your petition' and the same imperfect verb

clause follows as in 9:12. The second verbless clause is also מַה *ma^h* 'what' and the noun

phrase בַּקָּשָׁתֵךְ *baqqāšāṯēk* 'your request' followed by the same imperfect verb clause as in

9:12. However the prepositional phrase עַד־חֲצִי הַמַּלְכוּת *ʿad-ḥăṣî hammalkûṯ* 'even to

half the kingdom' is once again added on to the final verb phrase.

4.56 Esther 5:6

6a וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר בְּמִשְׁתֵּה הַיַּיִן
6a And said the king to Esther at the banquet the wine

6b מַה־שְּׁאֵלָתֵךְ
6b What your petition

6c וְיִנָּתֵן לָךְ
6c And it will be given to you

6d וּמַה־בַּקָּשָׁתֵךְ
6d And what your request

6e עַד־חֲצִי הַמַּלְכוּת וְתֵעָשׂ:
6e Up to half the kingdom and let it be done.

6a) As they drank their wine at the banquet, the king said to Esther, 6b) "What is your petition, 6c) for it shall be granted to you. 6d) And what is your request? 6e) Even to half of the kingdom it shall be done."

In 7:2, the first verbless clause is מַה־שְּׁאֵלָתֵךְ *ma^h-ššə,ēlāṯēḵ* 'what is your petition'

with the proper noun אֶסְתֵּר הַמַּלְכָּה *,estēr hammalkâ* 'Esther the queen' like in 5:3. The

imperfect verb clause following is the same as in 5:6 and 9:12. The second verbless clause is

וּמַה־בַּקָּשָׁתֵךְ *ûma^h-baqqāšāṯēḵ* 'and what is your request' with the jussive verb clause עַד־

חֲצִי הַמַּלְכוּת וְתֵעָשׂ *^{c}ad-ḥăṣî hammalkûṯ wəṯē^{c}āś* 'even up to half of the kingdom and it

shall be done' like in 5:6. The prepositional phrase is the same in 5:3, 6; and 7:2. It is lacking

only in 9:12.

4.57 Esther 7:2

2a וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר גַּם בַּיּוֹם הַשֵּׁנִי בְּמִשְׁתֵּה הַיַּיִן
2a And said the king to Esther again on the day the second at the banquet the wine

2b מַה־שְּׁאֵלָתֵךְ אֶסְתֵּר הַמַּלְכָּה
2b What your petition Esther the queen

2c וְתִנָּתֵן לָךְ
2c And it will be given to you

2d וּמַה־בַּקָּשָׁתֵךְ
2d And what your request

2e עַד־חֲצִי הַמַּלְכוּת וְתֵעָשׂ:
2e Up to half the kingdom and it will be done.

2a) And the king said to Esther on the second day also as they drank their wine at the banquet, 2b) "What is your petition, Queen Esther? 2c) It shall be granted you. 2d) And what is your request? 2e) Even to half of the kingdom it shall be done."

The final instance is found in 9:12. The two questions are asked once again after the Jews have already killed many men. Both question begin with וּמַה *ûma^h* 'and what' connected to the second person possessed nouns שְׁאֵלָתֵךְ *šš$ə$'$ēlātēk$* 'your petition' and בַּקָּשָׁתֵךְ *baqqāšātēk* 'your request.' The second question is modified with the adverb עוֹד *$ʿôd$* 'still.' This is slightly odd since there is no verb to modify. The king reiterates once again that it shall be granted and be done. There is no qualifying statement for this promise.

4.58 Esther 9:12

12a וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר הַמַּלְכָּה
12a and said the king to Esther the queen

12b בְּשׁוּשַׁן הַבִּירָה הָרְגוּ הַיְּהוּדִים
12b In Susa the palace they slew the Jews

12c וְאַבֵּד חֲמֵשׁ מֵאוֹת אִישׁ וְאֵת עֲשֶׂרֶת בְּנֵי־הָמָן
12c And to destroy five hundred men and ten sons of Haman

12d בִּשְׁאָר מְדִינוֹת הַמֶּלֶךְ מֶה עָשׂוּ
12d In the rest of the provinces of the king what have they done

12e וּמַה־שְּׁאֵלָתֵךְ
12e And what your petition

12f וְיִנָּתֵן לָךְ
12f And it will be given to you

12g וּמַה־בַּקָּשָׁתֵךְ עוֹד
12g And what your request again

12h וְתֵעָשׂ:
12h It will be done

12a) The king said to Queen Esther, 12b) "The Jews have killed and destroyed five hundred men 12c) and the ten sons of Haman at the citadel in Susa. 12d) What then have they done in the rest of the king's provinces! 12e) Now what is your petition? 12f) It shall even be granted you. 12g) And what is your further request? 12h) It shall also be done."

These questions tend to happen at high tension moments in the narrative. Either the queen has just put her life in danger by going before the king without his invitation, or she is dodging his question to wait until the perfect moment, or she is finally revealing her request. In all

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of these moments, Esther could have easily lost her life, in the first two examples definitely, and the third example, possibly, which leads to tension, but also there was the possibility of another failure where the Jewish people would then perish. These questions probably serve to unite the narrative and allow the addressee to follow the plot better, because the addressee would recall the questions from before and pay attention to see what would happen differently.

<u>4.4 Conclusion</u>

Miller's outstanding classical work did leave some unanswered questions regarding verbs in quotations that need to be investigated especially in the post-exilic Biblical Hebrew narrative. However, it is an extremely important field of study considering how critical quotations are to the Biblical Hebrew narrative. In the case of the Esther narrative quotations, there were too few examples to determine the exact saliency verb structure. There were no examples of *wayyiqtol* verbs; however, the brevity of the quotation material may be the reason behind that absence. More research is needed on the subject to make a definitive judgment on this topic.

For the hortatory quotations, there were plenty of examples. Using Longacre's verb rank in hortatory discourse as a foundation, I analyzed the quotations to determine if this scheme would work for post-exilic literature. The Esther narrative had a couple verb clauses not included in Longacre's verb rank. These were the negative perfect and the non-modal imperfect. I posited that the negave perfect should be on Band 4 since it tended to express the setting or problem. The non-modal imperfect appeared to be appropriate in Band 3 since it conveyed the potentional future result or consequence. There are few cases of mitigated hortatory discourse that use the expository scheme with the participles and verbless clauses promoted to Band 1 instead of the expected volitional forms.

The quotation clauses that are found in Esther include the jussive, imperative, negative jussive/imperfect, modal imperfect, *wəqatal*, non-modal imperfect, negative imperfect, perfect, negative perfect, participles, and verbless clauses. Of these groups, the largest number were

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jussive clauses. This chapter has analyzed each of these tenses for structure and potential discourse usage in an attempt to discover the discourse structure for quotation verbs.

In summary of the hortatory discourse, the jussive verb clause contains the main thrust of many of the utterances and is considered foreground information. Structurally, these verb clauses may have fronted objects. They may have pre-/post-posed clauses. They tend to be shorter sentences. Several of the pre-posed clauses with imperfect verbs serve as mitigating statements before a request especially before the king. Negative jussive/imperfects use the adverb אַל *ʾal* 'not.' The verb and the adverb are connected by the *Maqqeph*.

The imperative clause is also included on the first rank of hortatory quotation verbs. These verbs contain the main thrust of their utterance. The use of the imperative provides vividness and enlivens the narrative.   These verbs tend to appear in a series of two or three, although a single imperative is possible. For the most part, these verbs are parts of short sentences. There is only one fronted noun imperative clause. Negative verb clauses often tend to follow imperatives to provide further instruction regarding the command.

The *wəqatal* clause is unique to hortatory quotation verbs. It does not occur outside of an utterance in the text of Esther. This verb form is also in Band 3 of the hortatory hierarchy, it may serve also to indicate the speaker's preferred future. Structurally, these verbs cannot have fronted nouns, but they may have pre-/post-posed clauses. Frequently, utterances addressing the king contain these verbs.

The perfect verb clause provides background and setting information. These clauses tend to be longer with pre-/post-posed clauses being more common than clauses not having a pre-/post-posed verb clause. All the negative perfects use לֹא *lōʾ* 'not.'

The participial clause presents descriptive material. Generally, the word order for this clause is Subject Verb Object. While this clause type does take pre-/post-posed clauses, it tends to be shorter in length than perfect verb clauses. There are three negative participles and they all

used the adverb אַ֫יִן *ʾáyin* 'there is nothing, not.' Participle clauses are repeated in the text,

perhaps to provide a clue to the addressee that something important is about to happen. These

repetitions also underline the irony of the narrative.

The verbless clause serves a rhetorical function in the quotation. Every example of a

verbless clause is an interrogative. Many of these questions are repeated throughout the

narrative to provide a clue to the addressee to pay attention.

Additionally, the author uses more global discourse techniques to emphasize and provide

cohesion for the narrative. For example, clause repetition unites the narrative and allows the

addressee to follow the plot better, because the addressee would recall the questions from before

and pay attention to see what would happen differently.

One more element found in quotations is conditional statements. There are two patterns

of conditional statement in Esther. The first one is when Esther says, "if I perish, I perish." This

conditional statement indicates Esther acceptance of Mordecai's dangerous assignment and the

potential consequences. Another conditional statement pattern is if + infinitive absolute +

imperfect 2nd person. This is used a couple times in the text.

Through the skillful use of these clauses in quotation, the author of Esther created a well-

written and entertaining narrative. This chapter has provided analysis of the quotation and

proposed a ranking system for these verbs.

4.5 Summary of contributions

This chapter on verbs in quotations focused on identifying the discourse types of the

verbs in quotations. In the chart below, the discourse types found in Esther with sufficient length

to analyze are listed in the first column. The second column shows the mainline verb typically

associated with that discourse type.

Table 4.1 Discourse Types in the Verbs in Quotations

Discourse types	Mainline verb
Expository	Verbless, negative verbless, and participle clauses
Procedural	*Wəqatal* form
Hortatory	Jussive and imperative

The verbs in quotations found in Esther were classified as expository, procedural, and hortatory discourse. While there was very little expository or procedural discourse quotation to analyze, the mainline verbs appear to be consistent. Expository discourse tends to use verbless, negative verbless, and participial clauses to impart mainline material. Procedural discourse employs the *wəqatal* form to communication how to do something. The majority of verbs in quotations were classified as hortatory. The mainline verb for that discourse type is jussive and imperative. This discourse type was explored in detail. As can be seen in the figure below, the hortatory discourse hierarchy found in the Esther narrative appears very similar to Longacre's hortatory discourse hierarchy (2002:121). In the figure, the Bands are listed on the left with the highest (Band 1) on the top and the lowest (Band 4) on the bottom. To the right of that, the verb forms commonly associated with the appropriate band are listed in a downward cline.

Band 1: Primary line of Exhortation	1.1 Imperative 1.2 Jussive
Band 2: Secondary Line of Exhortation	2.1 *ʾal* + jussive/imperfect
Band 3: Results/Consequence	3.1 *Wəqatal* verb clauses – potential future/result for argument 3.2 Imperfect and *lōʾ/p̄en* + imperfect 3.3 (Future) perfect
Band 4: Setting (Problem)	4.1 Perfect and *lōʾ* + perfect (of past events) 4.2 Participles 4.3 Nominal Clauses

Figure 4.6 Hortatory Discourse Hierarchy in the Esther Narrative

Band 1 of the hortatory discourse hierarchy in the Esther narrative contains imperative and jussive forms, but not cohortative forms (see 4.2.4.2.1 Jussive clauses and 4.2.4.2.2 Imperative clauses). Band 2 only consists of the negative jussive/imperfect forms, not the modal imperfect form (see 4.2.4.2.3 Negative jussive/imperfect clauses and 4.2.4.2.4 Modal imperfect). Band 3 communicates results and consequence through the *wəqatal* form, imperfect and negative imperfect (see 4.2.4.2.5 Wəqatal clauses, 4.2.4.2.6 Imperfect clauses, and 4.2.4.2.7 Negative imperfect clauses). The use of the imperfect in Band 3 was not found in Longacre's analysis of the Joseph story (2002:121). The imperfect clause with פֶּן *p̄en* 'lest' and the future perfect clause is not found in Esther. Band 4 provides setting and description of the problem with perfect and negative perfect verbs, participial sentences, and nominal (verbless) clauses (see 4.2.4.2.8 Perfect clauses, 4.2.2.2.9 Negative perfect clauses, 4.2.2.2.10 Participle sentencesm and 4.2.2.2.11 Verbless clauses). The negative perfect verb clause is another addition based on the Esther narrative. Through these verbs, the author created a hortatory discourse of a character attempting to assert his/her will on another character.

Additionally, the author utilized the discourse feature of repetition. The first column in the table below lists the verb forms that are used in repetition. The second column provides the function for these verb types.

Table 4.2 Verbs in Quotations Discourse Features

Repetition	Function
Participles	Cohesion
Verbless question	Cohesion

Participle sentences and verbless questions are the verb types that the author frequently repeats in quotations. These verb types are both found in Band 4 of the hortatory discourse, presenting the setting and description of the problem. Through my research, this repetition appears to be a cohesive devise to unify the text (see 4.3.1.1 Participles).

The verbs in quotations have yielded many findings. There are a variety of discourse types (expository, procedural, and narrative); however, there are not enough of each discourse type to fully analyze each one. The hortatory discourse quotations did have several examples. In comparison to pre-exilic hortatory discourse, there are some new forms in the cline and some not accounted for in the text. These verbs in quotations are also a tool to create cohesion in the text (see 4.3.1.2 Verbless questions).

CHAPTER 5

CONCLUSION

5.1 Contributions

In my introduction, I proposed a discourse study of the main clause verbs in Esther which includes the narrative verbs, the quotation formula verbs, and the verbs in quotations. This study has contributed to the fields of discourse analysis and Biblical studies.   Through this analysis, I discovered that while many of the results from the foundational research of Longacre (1979, 1996, 2002) and Miller (1996) remain the same in Esther, there are some differences. Within the area of narrative main clause verbs, I further divided the *wayyiqtol* tense by stems taking into account transitivity. Within the five Bands, I found patterns of usage for particular verb tenses and word order. For quotation formula verbs, I discovered that the common formulas which involved the complementary לֵאמֹר *lēʾmōr* 'to speak' had been replaced with the single tensed verb אָמַר *ʾāmar* 'he said.' Surprisingly, there were found some examples of embedded speech that Miller (1996) suggested did not occur. Then for verbs in quotations within the hortatory discourse, I proposed a hierarchy similar to Longacre's saliency scheme for hortatory verbs.

5.1.1 The narrative main clause verbs

The narrative main clause verbs have been discussed in the order of Longacre's saliency Bands for Biblical Hebrew narrative. The *wayyiqtol* tense maintains the storyline in the narrative. Additionally, in my analysis, I also took into account the transitivity of the *wayyiqtol* verbs based on their respective stems. The stems that are passives (*pual*, *niphal*, *hophal*) will have a lower

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transitivity than those that are active (*qal*, *piel*, *hiphil*, *hithpael*), because the number of participants is lowered or suppressed in the passive construction. If a verb has a higher transitivity stem, then it will tend to be found to be higher for foregrounding within the narrative. Within the hierarchy, Band 1 should be subdivided as to verbs with a higher transitivity on the top and lower transitivity on the bottom. Therefore, as I classified them, the passive sequence of *wayyiqtol* forms in 2:21-23 are in Band 1, but they are lower than the active sequence of *wayyiqtol* forms in 4:1-2. *Wayyiqtol* forms tend to be found in sequences often leading into a quotation formula (1:12; 3:5-6, 10; 4:4-5; and 5:2).

In Band 2, the initial perfect verb clause is the highest level of the hierarchy in this Band. These verbs are absent from highly foregrounded episodes like the Inciting Episode (3:7-15), the Developing Conflict episode (4:1-17), Peak (5:1-8), and Peak' (7:1-10) which emphasize this verb's role as constituting a secondary storyline within Biblical Hebrew narrative. Frequently, these clauses have subordinate clauses before or after the independent clause which, on occasion results in some very long sentences. Perfect initial independent clauses tend to be part of longer sentences than *wayyiqtol* clauses. Still within Band 2, perfect verb clauses with fronted nouns are a little higher in foregrounding status that the perfect verb clause. This slightly higher status is due to the marking of the fronting. The fronted element may indicate that a new episode or paragraph has begun or ended, or it may be a focusing device to highlight the topic. The fronted subject in 1:9 indicates that a new episode or topic is beginning and the clause is not a storyline clause, while the fronted subject in 8:1 focuses the readers' attention to the subject.

In Band 3, *hinnēh* + participle, participle alone, or noun before the participle provides information about imperfective backgrounded activities. While there are no examples of *hinnēh* before the participial verb in the Esther narrative, there are examples of participle-initial verb clauses and noun-fronted participial clauses. Participles have fronted nouns as the normal order. The participles with fronted nouns appear to serve the narrative as a summation of what had previously occurred and to lead to the ending of a paragraph. For example, in 8:13, the participial

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clause summarizes the concluding event in that episode (8:3-14) and leads to the ending of the paragraph.

In Band 4, the setting and terminus is indicated by a *wayyiqtol* of *hāyâ* 'to be', perfect of *hāyâ* 'to be', a nominal clause, or existential clause with *yēš* 'there is.' Esther does not contain an existential clause with *yēš* 'there is' within the narrative main clause verbs. The *wayyiqtol* of *hāyâ* 'be' functions as more than just setting and terminus. There are at least two different functions of the *wayyiqtol* of הָיָה *hāyâ*: 1) it serves as a boundary maker for episodes within the text (1:1; 2:8; and 5:1); 2) it serves as a complementary verb within a storyline compound verb (2:7; 2:15; and 6:1). The perfect of *hāyâ* 'be' occurs only twice. Once it is used to introduce a character (2:5) and the second time, it provides descriptive setting information (8:16). This one occurrence of a nominal or verbless main narrative clause ends the episode, which pictures the Jews and Mordicai in mourning.

Band 5 contains irrealis or negated verbs, which are the lowest level in the narrative hierarchy. Only perfect and imperfect verb clauses have been negated in the Esther narrative and these are found in chapters 2, 3, and 9. The negative clauses appear to provide emphasis especially when in direct contrast to other verbs within the paragraph (4:16); however, there are very few examples of negated main clause verbs in the Esther narrative. In 3:2, we find an example of two negative verb clauses which are crucial to the narrative and are therefore Band 1 verbs despite the fact that they are negated. These are examples of "momentous negation" (Longacre 2003:82).

5.1.2 The quotation formula verbs

Next, we considered the quotation formulas found in the Esther narrative. While there are not as many quotations found as in the Esther narrative as in some other Biblical Hebrew narratives, this discourse feature remains an important clue to determining peak. The Esther narrative has direct and indirect quotation formulas as defined by Cynthia Miller. There are about

the same number of direct and indirect quotations, which is unusual, because the pre-exilic Biblical Hebrew narrative has far more direct quotations. The direct quotation formulas favor the single verb אָמַר *ʾāmar* 'he said,' This appears to be the standard quotation formula simply signaling that a direct quotation will follow. A couple of times, the author uses the verb קָרָא *qārāʾ* 'to proclaim,' which provides more semantic information about the delivery of the quotation. All of the single-verb direct quotations are in the *wayyiqtol qal* stem with the exception of 6:4; however, this quotation formula exists within another quotation and has different rules governing it.

Another common direct quotation formula for Esther is multiple tensed verbs. These multiple verbs are simply sequences of verbs, with one the generic אָמַר *ʾāmar* 'he said,' and the second more specific; however, there are a couple instances where both verbs are אָמַר *ʾāmar* 'he said' (7:5), or where there are more than two verbs in the quotation formula (4:10; 5:7; and 7:3). These multiple-verb quotations occur during high intensity points of the story such as developing conflict (4:4-17), peak (5:1-8), and peak' (7:1-6b) episodes. A quotation formula not included in Miller's research is that of one tensed verb and an infinitive. All of her multiple-verb formula verbs were tensed in the exact same manner for person, number and gender. These quotations consisting of a tensed verb and an infinitive (4:13, 15) occur during a mediated conversation between Esther and Mordecai, which is the developing conflict episode. This may be a unique grammatical structure to highlight the episode.

Direct quotations are frequently used in Biblical Hebrew for internalized speech. In the Esther narrative, however, there is only one example. The author uses internalized speech to demonstrate Haman's character and motivations when he is speaking to the king (6:6). This internalized quotation adds irony to the overall story, because Haman is forced to honor Mordecai in the way that he himself had hoped to be honored.

Indirect quotations are categorized according to the grammatical structure of the quotation. The Esther narrative has sentential, infinitival, and reduced indirect quotations. While כִּי *kî* 'that' tends to be the usual complementizer for sentential indirect quotations in pre-exilic Biblical Hebrew, אֲשֶׁר *ʾăšer* 'which' is the complementizer used in the Esther narrative. This probably corresponds with this narrative's post-exilic status. כִּי *kî* 'that' is not used as a complementizer anywhere in the narrative. Typically, however, the sentential indirect quotation in Esther includes a subordination of the quotation formula with כִּי *kî* 'that', followed by the subject and the verb of speaking. After this sequence comes the complementizer אֲשֶׁר *ʾăšer* 'that' introducing the quoted material. Then the quoted material is usually a single clause (1:18; 2:10; and 3:4).

Infinitival indirect quotations use a variety of verbs of communication and are simply formed with an infinitive beginning the quotation. These occur eighteen times in the narrative (1:10; 3:4; and 8:3). The quoted material tends to be very short and a single clause. This form is the most common for indirect quotations in the Esther narrative.

Reduced indirect speech has no verb and is the direct object of the quotation formula verb. The quotative material appears as a nominal or prepositional phrase. The structure of the reduced nominal indirect quotation tends to follow Biblical Hebrew word order (VSO); however, the subject may follow the indirect object (4:9). The two examples of reduced prepositional indirect quotations appear to highlight the ironic twist that occurs when Haman and Mordecai's situations shift (3:12 and 8:9).

One area not covered in Miller's research that I have read is the multiple-verb indirect quotation formula. The Esther narrative has a couple of these types of quotation formulas. Both of these quotations occur in the post-peak episode where Esther asks for the lives of her people (8:3, 10-11). By definition, in order to be interpreted as a multiple-verb indirect quotation formula,

all of the verbs must be referring to the same communication event and add additional semantic meaning to the situation. In these two cases, the verbs all match for tense, gender, and number.

The Esther narrative has several interesting features corresponding to quotations. One is the tendency to have an indirect quotation followed by a direct quotation regarding the same subject matter (5:11-13 and 8:3-6). Generally, readers expect that when a quotation is presented the next quotation will be a response to the first one. This use of quotations ignores that expectation and thus highlights the information and the episode.

The Esther narrative also uses quotation mirroring, where one character speaks in a certain way and then later in the story the author has that character's foil speak in the same manner using the same wording; or having the same character speak, using the same wording, but in completely changed circumstances (3:12 and 8:9). This feature highlights the complete shift of situations found in Esther.

Another interesting feature of quotations in Esther is quotations embedded in other quotations. There are several examples of embedded direct and indirect quotations scattered throughout the narrative. These examples include multiple embedded quotations within one quotation (1:16-2), indirect quotations embedded in direct quotations (3:8-9), direct quotations embedded in direct quotations (6:7-9), and, in fact, indirect quotations within indirect quotations (4:7 and 6:2). The indirect quotations embedded within indirect quotations are extremely interesting because Miller suggests that this does not exist in Biblical Hebrew. These embedded quotations, frequently, exist to provide evidence for the speaker's case, make a request, and remind the addressee of what was said before. In some cases, they may be used to bring an episode into focus.

5.1.3 The verbs in quotations

The verbs in quotations constitute a discourse feature that calls for the attention of the reader. Some types of quotations are one of the elements that mark peak or increase the tension of the narrative toward peak. They provide a window into the world of the narrative through the

words of the characters. This adds a sense of reality and vividness to the narrative. I proposed that the verbs within the quotation may be analyzed as to their embedded discourse type. Based on such structures, those verbs also have saliency bands like the narrative discourse verbs. By focusing on quotations over three clauses in length, I found three embedded discourse type: expository, procedural, and hortatory, with the latter most prominent.

While there are proportionally fewer quotations found in the Esther narrative than in most Biblical Hebrew narratives, Esther does have the advantage of having several longer utterances which displayed the hortatory hierarchy clearly. For the hortatory hierarchy, the command verb clauses are the highest ranking in the Esther narrative. These include the jussive and the imperative (3:9; 4:13; 4:16 and 5:14), and carry the main thrust of the utterance. Next, in the verb ranking is the negative jussive/imperfect (4:16) and the modal imperfect (4:14). These verbs provide the second band of exhortation. The third Band expresses the result of consequence with *wəqatal* verb clause (6:9), imperfect forms (1:18) and negative imperfect forms (1:19). These verb clauses present potential future action for arguments within the dialogue. Usually, these verb clauses present the preferred outcome of the proposed action. The perfect verb (8:11) and the negative perfect verb (1:17) clauses are hierarchically lower and provide background and setting information. The participle verb clause (3:8) provide descriptive functions. The verbless verb clause (5:3) ,mainly, presents questions.

The *wayyiqtol* tense does not occur in the verbs in quotation and the *wəqatal* tense does not occur in narrative verb clauses. The author of Esther uses quotations for highlighting ironic situations as well by repeating the root words in quotations and repeating a verb or verbless series of clauses. There is also a conditional statement pattern of if + infinitive absolute + imperfect 2nd person, which occurs two times in the text (4:14 and 6:13). This pattern in 6:13 follows an infinitive construct clause and negative imperfect clause.

These three categories of verb clauses, narrative main clause verbs, quotation formulas, and verbs within quotations, encompass the essential structure for the narrative. In Biblical Hebrew, verbal morphologies indicate whether a clause should be considered foregrounded or

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backgrounded within the narrative. This foregrounding and backgrounding is not an either/or situation, but a relative marking. This feature is also subject to skewing for literary purposes. For narrative main clause verbs, the *wayyiqtol* tense is more foreground than the perfect, but then the perfect tense is more foreground than participial forms. Even within the *wayyiqtol* tense certain stems rank higher than others on their foreground value based on their transitivity value. The author of Esther was a skilled writer and utilized this discourse technique well. Through the study of these clause types, we have discovered which features highlight irony or raise the foregrounding value of a clause.

5.1.4 Summary of Verb Forms in Relation to Notional Type

This study on the verbs of Esther has analyzed four different notional types: narrative, procedural, hortatory, and expository. The table below presents how each verb form functions in regard to the notional type. The first column lists the verb form. The second column indicates the notional type and the third column presents the function for that verb form in that notional type. This table demonstrates the importance of determining the notional type before analyzing a passage.

Table 5.1 Verb Forms in Relation to Notional Type

Verb form	Notional type	Function
Wəqatal	Procedural	Band 1
Wəqatal	Hortatory	Band 3 Results and consequences
Wayyiqtol transitive	Narrative	Band 1 1.1 Main line
Wayyiqtol transitive	Narrative	Band 1 1.2 Main line
Wayyiqtol הָיָה + participle	Narrative	Band 1 1.3 Main line
Wayyiqtol הָיָה	Narrative	Band 4 4.1 Setting
Verbless	Narrative	Band 4 4.3 Setting
Verbless	Expository	Band 1
Verbless	Hortatory	Band 4 Setting (Problem)

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Table 5.1 - *Continued*

Stative / denominative perfects	Expository	Band 3
Perfect hy"h'	Narrative	Band 4 4.2 Setting
Perfect	Narrative	Band 2 2.1 Backgrounded actions
Perfect	Hortatory	Band 4 Setting (Problem)
Participles	Expository	Band 1
Participles	Expository	Band 4
Participles	Hortatory	Band 4 Setting (Problem)
Participles	Narrative	Band 3 3.3 Backgrounded activities
Noun + Perfect	Narrative	Band 2 2.2 Backgrounded actions
Noun + Imperfect	Procedural	Band 2
Negative Verbless	Expository	Band 1
Negative Jussive	Hortatory	Band 2 Secondary line of Exhortation
Negative Perfect	Hortatory	Band 4 Setting (Problem)
Negative Imperfect	Hortatory	Band 3 Results and consequences
Negation	Narrative	Band 5 5.1 Irrealis
Jussive	Hortatory	Band 1 Primary line of Exhortation
Imperfect	Hortatory	Band 3 Results and consequences
Imperative	Hortatory	Band 1 Primary line of Exhortation
Finite verbs	Expository	Band 5
Copulative of hy"h	Expository	Band 2
(Future) perfect	Hortatory	Band 3 Results and consequences

The *Wəqatal* form is found in procedural and hortatory discourse, but not narrative or expository discourse. In the procedural discourse, this form is Band 1, but in the hortatory discourse, it is Band 3. However, the *Wayyiqtol* form is only found in the main clause narrative discourse of Esther. Generally, this form is considered Band 1. The *wayyiqtol* of הָיָה may be Band 4 depending on the context.

Verbless clauses are in expository, narrative, and hortatory discourse. They are Band 1 in expository discourse, but Band 4 in narrative and hortatory discourse. Perfect verbs are found in expository, narrative, and hortatory. If the perfect form is stative or denominative, it is Band 3 in expository discourse. The perfect of הָיָה is Band 4 setting in narrative discourse, but other

perfect verbs are Band 2 for backgrounded actions. For hortatory discourse, the perfect verb is Band 4, presenting the problem or if it is a future perfect it is Band 3, results and consequences.

Participle clauses are found in expository, narrative, and hortatory. Depending on the context, this form may be Band 1 or 4 in expository discourse. Participles present Band 3 background activities in narrative discourse and Band 4 setting in hortatory discourse.

Nouns fronted before perfect verbs in narrative discourse are Band 2 for background action. When a noun is fronted before an imperfect verb in procedural discourse, it is Band 2 as well.

Negative verbs are found in narrative, expository, and hortatory. Negation in narrative, generally, indicates Band 5 irrealis, but in cases of "momentous negation" (Longacre 2003:82), this verb form may be promoted to Band 1. Hortatory discourse may be further classified as to the verb form negated. When the imperfect verb form in negated, it is Band 3 results and consequence. The negative perfect verb provides the setting or problem in Band 4. The negative jussive is Band 2 presenting a secondary line of exhortation. Expository discourse has the negative verbless clause as Band 1.

The jussive and imperative verb forms are only in the hortatory discourse and they are Band 1 providing the primary line of exhortation. Additionally, the imperfect verb form in hortatory discourse presents Band 3, results and consequences.

All finite verbs in expository discourse are Band 5. The copulative of הָיָה is Band 2 in expository discourse.

This chart demonstrates the importance of determining the notional type of a text when analyzing it. Each of these verb forms demonstrate very different functions when presented in the different discourse types.

5.2 Future research

This study marks a beginning in discourse analysis for the Esther narrative and for post-exilic narrative generally. There is much more to be done. As I stated before in the introduction, Longacre, in his "Discourse Manifesto," (1977) identified several elements that a discourse study explores: participant reference; pronominalization; tense, mode, and voice of verbs; conjunctions and back reference; nominalization and topicalization; locational and temporal expressions; variations in quoted speech; detail and elaboration; types on any structural level; and 'mystery' particles. Only the verbal aspect of the main clause verb, the quotation formulas, and variation in quoted speech have been addressed in this study. There still needs to be research in further areas. Additionally, there needs to be a detailed comparison between the pre-exilic and the post-exilic narrative styles to discover the similarities and differences, but a beginning in this regard is made here.

5.2.1 The Esther narrative itself

In my original proposal of this study, I aimed to analyze word order, participant reference, and sentence length for the Esther narrative and then compare these features with the pre-exilic narrative of the Joseph story. This study has made me more aware of the structure of Esther and will assist me as I continue my studies in these fields. The word order of Esther appears to be heavily influenced by the verbal hierarchy, especially since the *wəqatal* and the *wayyiqtol* require that their clause maintain a verb-initial clause. Currently, there are no definitive criteria to determine if a noun is fronted for focus or if it simply marks the beginning or ending of an episode or paragraph. Participant reference will also be an interesting study. How does the author decide when to leave the subject implicit or use a proper noun or use a pronoun? Especially with the main characters, i.e. the king, Esther, Mordecai, and Haman, this could be a fruitful study. Esther as a proper noun is referenced in the text as *Esther*, *Esther the queen*, and *the queen*. What discourse considerations prompt the author to choose one of these over the other? Finally,

sentence length appears to be related to the verb type, but further research into other narratives will be required to determine if this is an accurate evaluation.

5.2.2 Post-exilic Biblical Hebrew narrative in general

In many instances, there were not enough examples in the Esther narrative of a particular structure to determine if any patterns exist or even what is the unmarked form. As such, it is important to expand this study to include other post-exilic narratives. This larger corpus would allow a better understanding of post-exilic narrative and would determine if the features of the Esther narrative, discovered in this work, are features of a post-exilic narrative influenced by the Aramaic language or simply characteristic of the personal idiolect of author of Esther. An example of an area to be explored is the fronting of object noun phrases before an imperfect verb in the context of a promise or request.

A discourse analysis of the narrative main clause verbs in Daniel, Ezra, and Nehemiah should be undertaken. Additionally, a comparison to the structure of Aramaic narratives would indicate if these features are due to langauge influence. Thus while much has been accomplished and discovered in this study, there is still more work to do and more to ascertain concerning the discourse analysis of Biblical Hebrew. In particular, the post-exilic literary style that exploited the pre-exilic narratives as a model needs to be further delineated.

NOTES

ⁱ For a diachronic study of Biblical Hebrew, there is a write up of a symposium, 'Can Biblical Texts be Dated Linguistically?' in *Hebrew Studies: A Journal Devoted to Hebrew Language and Literature*, Vol. XL VII, 2006, edited by Marvin Sweeney. These works acknowledge the stylistic differences found between pre- and post-exilic literature, but very little is said regarding the Esther narrative.

ⁱⁱ Ahasuerus or אֲחַשְׁוֵרוֹשׁ *ʾăḥašwērôš* is linguistically the Biblical Hebrew representation for the Greek name Xerxes. (Patton 1908) Hoschander (1923) argues that Artaxerxes, Xerxes' son is the king, because in some of the Greek versions of the Esther narrative, he is cast as the king. However, I agree with Littman and many others that the Hebrew narrative is more authoritative being earlier and from independent sources (1975).

ⁱⁱⁱ There has been some debate as to the canonical word order for Biblical Hebrew. Many believe that the word order is VSO (Longacre; Hornkohl; Rosenbaum, Bandstra etc), but some believe it is SVO (Buth, Joüon). See Hornkohl 2003: 9ff for a discussion of this topic.

^{iv} The first chapter contains a complete story in and of itself. There is a conflict and it is resolved. However recognizing the macrostructure of the narrative is to demonstrate God's providential care of His people even when He appears absent and explain the Purim festival (discussed below), this is a necessary background story to the main narrative. This is similar to narrative *The Hobbit* providing background information for *The Lord of the Rings* trilogy by J. R. R. Tolken (1937; 1966) The author of the Esther narrative weaves several stories into his/her main story and through them sets the stage for the Jews' salvation.

^v For all examples: left-aligned text indicates the clause is pre-posed, centered text indicates a main clause, and right-aligned text indicates a post-posed clause. Bold words are verbs described in the preceding paragraph. All examples follow the paragraph describing them.

^{vi} All translations from New American Standard Translation unless otherwise indicated.

^{vii} By suppressing the agents, the author is also limiting the characters in the narrative. He does not have to supply the names of all the king's servants who carry out his commands (Longacre personal communication Oct. 24, 2008).

^{viii} That is as far as we know based on the limited data available. For Biblical Hebrew, we only have the Hebrew Scriptures and the inscriptions that have been discovered. This is limited data considering that the society at that time was not completely literate. It is very likely that there are many additional words and forms of words that existed, but they have not been recorded in the data that we currently have.

^{ix} When a clause is too long to fit on one line, the remainder of the clause will be on the next line and both lines of the clause will be labeled with the same reference.

^x At least two actions/verbs are needed to constitute a story; however, a two-verb story is not a very good story so the fact that we find a five-verb secondary storyline in 1:1-11 provides evidence that perfect secondary storylines do occur in Esther.

^{xi} Author's translation for clarity.

^{xii} Author's translation for clarity.

^{xiii} For further discussion regarding the repetition of verbs, please see 2.3.2.

^{xiv} In this section, (s) indicates that the verb is singular and (p) indicates that the verb is plural.

xv See Miller, Cynthia. 1996. *The Representation of Speech in Biblical Hebrew Narrative: A Linguistic Approach.* Atlanta: Scholars Press. 44-48 for a discussion regarding the limitations of analyzing reported speech through the lens of direct and indirect speech.

xvi The use of third person to refer to a royal person is part of the court protocol. (Longacre personal communication Oct. 24, 2008)

xvii Author's translation for accuracy.

xviii The italics indicate that the word "king's" is not explicitly in the text.

xix Author's translation for accuracy.

xx This concept of adjacency pairs may be found in Sacks, Schegloff, and Jefferson work in "A Simplest Systematics for the Organization for Turn-Taking for Conversation." See also Miller 235-269.

xxi Zeresh and all of Haman's friends are the subject of the verb, but the verb is a female singular which indicates that Zeresh is the principle speaker in the quotation (see 2.3.1 Verb-Subject disagreement in Main Verb Clause chapter).

xxii Author's translation for 18a and b.

xxiii The italics indicate that the word "king's" is not explicitly in the text.

xxiv According to Gesenius (1910:135), "The shifting forward of the tone after the *waw consecutive* of the *perfect* is, however, not consistently carried out. It is omitted—(*a*) always in the 1st *pers. pl.*, e. g. וְיָשַׁ֫בְנוּ Gn 34:16; (*b*) regularly in *Hiph'il* before the afformatives הָ and וּ, see § 53 *r*; and (*c*) in many cases in verbs ל״א and ל״ה, almost always in the 1st sing. of ל״א (Jer 29:14), and in ל״ה if the vowel of the 2nd syllable is *î*, Ex 17:6, 26:4, 6, 7, 10 ff., Ju 6:26, &c., except in *Qal* (only Lv 24:5, before א) and the 2nd sing. masc. of *Hiph'il*-forms before א, Nu 20:8, Dt 20:13, 1 S 15:3, 2 K 13:17; similarly in piēl before א, Ex 25:24, Jer 27:4. On the other hand the tone is generally moved forward if the second syllable has *ē* (in ל״א Gn 27:10 &c., in ל״ה Ex 40:4, Jer 33:6, Ez 32:7); but cf. also וְיָרֵ֫אתָ Lv 19:14, 32 and frequently, always before the counter-tone, Jo 4:21, *y* Ps 19:14.[6] With *ā* in the penultima the form is וְנָשָׂ֫אתָ Is 14:4, and probably also וְקָרָ֫אתָ Jer 2:2, 3:12, 1 S 10:2 with little לְ", a postpositive accent. (fn. 6: The irregularity in the tone of these perfects manifestly results from following conflicting theories, not that of Ben Asher alone.")

xxv See chapter 2 on main clause for a brief description of the Bands of Saliency in Longacre's Joseph story analysis.

xxvi Author's translation for 18a and b.

xxvii In 1 Chronicles 5:20, we find an example of נתן *ntn* in the *niphal wayyiqtol* וַיִּנָּ֫תְנוּ *wayyinnätnû* 'they were given.' Notice that the vowel under the w is a *pathaḥ* and not a *šewa* like in 5:6. Also notice that the yôd is doubled in the *wayyiqtol*, but not the imperfect with a waw copulative in 5:6.

xxviii Gender of the speaker is another point of interest. Of the six imperative speech events, two of the speakers are women commanding a man and the command is obeyed. The culture of the time was very male dominated so having females issuing commands to males and having them carried out is a bit surprising. The other female imperative speech event is Zeresh commanding Haman as her solution to his problem with Mordecai. In both instances, the female is attempting to provide a solution to the problem that the male brought to her.

xxix The first word of the clause is כִּי *kî* 'because' a conjunction followed by נָפוֹל *nāp̄ôl* 'to fall' an infinitive absolute, and then תִּפּוֹל *tippôl* 'you will fall.' Both of these clauses occur in a subordinate position of the sentence.

xxx Based on a BibleWorks generated search, there are 61 *wəqatal* verb clauses found in the Joseph story.

xxxi For more information about this phenomenon, see verb-subject disagreement section in chapter 2.

xxxii The italics indicate that the word "king's" is not explicitly in the text.

xxxiii Author's translation for clarity.

xxxiv A hyphen-like line that indicates the words are now treated as a single word grammatically and phonologically.

xxxv There are 19 examples of this exact phrase found in the Old Testament. (Gen 21:17; Jos 15:18; Jud 18:23; 1 Kgs 1:16, etc.

APPENDIX A

ESTHER 2:19-23

Ref	Introducers		Preposed Elements			Independent Clause			Post-Posed Elements		
	Initial	Med	Verb	Sub	Obj	Verb	Sub	Obj	Verb	sub	Obj
2:19a			וּבְהִקָּבֵץ¹	בְּתוּלוֹת	שֵׁנִית						
gloss			and in being gathered	Virgins	Again						
tags			c.prep.vniphicons	Nfp	Adjfs						
2:19b				וּמָרְדֳּכַי		יֹשֵׁב		בְּשַׁעַר־הַמֶּלֶךְ׃			
gloss				And Mordecai		was sitting		in the gate of the king			
tags				c.nPr		Vqpartms		prep.nmscons.a.nms			
2:20a	אֵין אֶסְתֵּר		מַגֶּדֶת		וְאֶת־עַמָּהּ מוֹלַדְתָּהּ כַּאֲשֶׁר	עָלֶיהָ צִוָּה	מָרְדֳּכָי	מָרְדֳּכַי וְאֶת־מַאֲמַר			
gloss	not Esther		Was informing		her kindred and her people just as	he had laid charge on her	Mordecai	and the command of Mordecai			
tags	Adv nPr		vhiphpartfs		Nfscons.suff3fs c.DO.nmscons.suf3fs prep.rel	vpielper3ms prep.suff3fs	nPr	c.DO.nmscons nPr			
2:20							אֶסְתֵּר		עֹשָׂה		
gloss							Esther		was doing		
tags							nPr		Vqpartfs		
2:20b									הָיְתָה כַּאֲשֶׁר		אִתּוֹ בְּאָמְנָה
gloss									just as she was		when raised with him
tags									prep.rel vqper3fs		prep.nfs prep.suff3ms
2:21a	בַּיָּמִים הָהֵם			וּמָרְדֳּכַי		יֹשֵׁב		בְּשַׁעַר־הַמֶּלֶךְ			
gloss	in the days			And		was sitting		in the gate of the			

¹ The Hebrew in the chart directly corresponds with the English gloss below so the Hebrew is left to right instead of right to left..

	those			Mordecai					king		
tags	prep.a.nmp a.pron3mp			c.nPr		Vqpartms			prep.nmscons.a.nms		
2:21b						קָצַף֙	בִּגְתָ֣ן וָתֶ֔רֶשׁ	הַמֶּ֗לֶךְ שְׁנֵֽי־סָרִיסֵ֣י	מִשֹּׁמְרֵ֣י		הַסַּ֑ף
gloss						he was angry	Bigthan & Teresh	two eunuchs of the king	some of the guards		of the threshold
tags						vqper3ms	nPr c.nPr	adjdcons.nmpcons a.nms	prep.vqpartmp lcons		a.nms
2:21c						וַיְבַקְשׁוּ֙			לִשְׁלֹ֣חַ		בַּמֶּ֣לֶךְ יָ֔ד אֲחַשְׁוֵרֹֽשׁ׃
gloss						and they sought			to lay		hand on the king Ahasuerus
tags						c.vpielvcimp3mp			prep.vqicons		Nfs prep.a.nms nPr
2:22a						וַיִּוָּדַ֤ע	הַדָּבָר֙	לְמָרְדֳּכַ֔י			
gloss						and was revealed	the word	to Mordecai			
tags						c.vniphvcimp3ms	a.nms	prep.nPr			
2:22b						וַיַּגֵּ֥ד		הַמַּלְכָּֽה לְאֶסְתֵּ֥ר			
gloss						and he told		to Esther the queen			
tags						c.vhiphvcimp3ms		prep.nPr a.nfs			

2:22c	וַתֹּאמֶר	אֶסְתֵּר	בְּשֵׁם לַמֶּלֶךְ מָרְדֳּכָי׃
gloss	and she spoke	Esther	to the king in the name Mordecai
tags	c.vqvcimp3fs	nPr	prep.a.nms prep.nmscons nPr
2:23a	וַיְבֻקַּשׁ	הַדָּבָר	
gloss	and it was sought	the word	
tags	c.vpualvcimp3ms	a.nms	
2:23b	וַיִּמָּצֵא		
gloss	and it was proven		
tags	c.vniphvcimp3ms		
2:23c	וַיִּתָּלוּ		עַל־עֵץ שְׁנֵיהֶם
gloss	and they were hanged		both of them on a tree
tags	c.vniphvcimp3mp		adjmdcons.suff3mp prep.nms
2:23d	וַיִּכָּתֵב		הַיָּמִים דִּבְרֵי בְּסֵפֶר הַמֶּלֶךְ׃ לִפְנֵי

gloss						**and it was written**		in the book of the acts of the days in the presences of the king		
tags						**c.vniphvcimp3ms**		prep.nmscons nmpcons a.nmp prep.npcon a.nms		

APPENDIX B

LIST OF ABBREVIATIONS

LIST OF ABBREVIATIONS

3	3rd
a	article
adj	adjective
adv	adverb
c.	conjunction
cons	consecutive
D.O.	Direct Object Marker
f	feminine
hiph	*hiphil*
i	infinitive
imp	imperfect
initial	initial
intro	introducer
m	masculine
med	medial
n	noun
niph	*niphal*
o, ob	object
p	plural
part	participle
per	perfect
piel	*piel*
Pr	proper noun
prep.	Preposition
pro	pronoun
pual	*pual*
ref.	reference
rel	relative
s	singular
sub	subject
suff	suffix
q	*qal*
v	verb
vc	*waw* consecutive

APPENDIX C

VERBAL COLOR CODE

VERBAL COLOR CODE

Font Color
Qal ....red
Piel...brown
Pual...sea green
Niphal..light blue
Hiphil ....plum
Hophal ....dark blue
Hithpael..pink

Highlight Color
Perfect ....light green
Imperfect...yellow
Participle ....lavender
Imperative ....pale blue
Infinitive...40% gray

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