

WORD ORDER IN BIBLICAL HEBREW POETRY

by

SHERRY LYNN FARISS

Presented to the Faculty of the Graduate School of
The University of Texas at Arlington in Partial Fulfillment
of the Requirements
for the Degree of
DOCTOR OF PHILOSOPHY

THE UNIVERSITY OF TEXAS AT ARLINGTON

May 2003

ACKNOWLEDGMENTS

This dissertation would never have been completed without the patience of my husband, Yancy, as he cared for the kids, cooked, and cleared the way for me to work on it. He also encouraged me whenever I got frustrated, read through material he could not completely understand, and listened to my technical explanations without ever complaining.

I also owe a deep debt of gratitude to my sister, Susan, who had me visit her for a week, watched over my shoulder to be sure I was working on the dissertation, and proof-read my typing with an editor's eye. I wrote more of the original material in that week than I had in the previous two years.

I thank my God and my church family for sticking by me throughout this arduous process, lasting far longer than I ever expected or intended.

Lastly, I want to thank my committee for their availability, understanding, and helpful guidance as I struggled through this process.

October 15, 2002

ABSTRACT

WORD ORDER IN BIBLICAL HEBREW POETRY

Publication No. _____

Sherry Lynn Fariss, Ph.D.

The University of Texas at Arlington, 2003

Supervising Professor: Robert E. Longacre

Syntacticians generally focus on prose texts of a language when studying word order rather than examining poetry. The general consensus is that the stylization of poetry exercises too great an influence on the text to allow for regular word order. In their study of pragmatics, particularly in obsolete languages, Herring (2000) and Hock (2000) demonstrate that even in poetry syntactic patterns can be seen in different genres or text types. Herring's contention in Old Tamil poetry is that the more poetic the genre, the more word order variation can be expected. By the same token, the more informational the genre, the more likely the traditional word order is to remain stable.

This dissertation examines the poetry of Biblical Hebrew, a text language, to determine whether the poeticality of a text type, similar to Herring's genre examination,

affects word order variation. Furthermore, because of the nature of the narrative text type to affect the maintenance of the traditional VSO word order in Biblical Hebrew, this dissertation also examines various text types through the grid of transitivity to discover what affects word order choice and variation.

Thirty sample texts of Biblical Hebrew poetry of five text types were chosen and analyzed clause by clause. The initial element of each clause (whether verb, subject, object, or peripheral material) was noted in particular as well as the combinations throughout the clause of two of these elements (e.g. OS, OV, SO, SV, etc.).

It was discovered, through an examination of these sample texts, that poeticality has little effect on word order variation in Biblical Hebrew, but that transitivity appears to answer the questions of word order variation by text type. The conclusion drawn from the data is that the more transitive the text type, the more likely it is to maintain the basic verb-initial order; and the less transitive the text type, the more likely it is to vary.

TABLE OF CONTENTS

ACKNOWLEDGMENTS	iii
ABSTRACT	iv
LIST OF FIGURES	x
LIST OF TABLES	xii
ABBREVIATIONS	xiv
Chapter	
1. INTRODUCTION	1
1.1 Overview	1
1.1.1 Poeticity	2
1.1.2 The Biblical Hebrew verbal system and transitivity	5
1.2 Past Studies	9
1.3 Benefits of this study	9
1.4 Organization of study	10
1.5 Vocabulary	11
2. BACKGROUND LITERATURE	12
2.1 Description of VSO languages	12
2.2 Text type with reference to the Biblical Hebrew verbal system	14
2.2.1 General principles for word order	15
2.2.2 Expository and lyric	17

2.2.3 Narrative	19
2.2.4 Predictive	22
2.2.5 Hortatory	23
2.2.6 Direct discourse	24
2.3 Poetry	25
2.3.1 Word order in poetry in general	25
2.3.2 Hebrew poetry	27
2.4 Motivation of topic	34
2.4.1 Givón's diachronic study	34
2.4.2 Poetry as a part of the corpus	36
3. DATA AND METHODOLOGY	37
3.1 Data	37
3.1.1 Selection criteria	37
3.1.2 Text descriptions	39
3.2 Methodology	58
3.2.1 Phase one: translation	58
3.2.2 Phase two: charting	59
3.2.3 Phase three: discourse trees	66
3.2.4 Phase four: word order tally	68
3.2.5 Phase five: comparison by text type	73
3.2.6 Phase six: information analysis	73
4. RESULTS	74

4.1 Introduction	74
4.2 The basic elements: subject, object, verb	75
4.2.1 Verb-initial clauses	77
4.2.2 Subject-initial clauses	80
4.2.3 Object-initial clauses	82
4.3 The basic components: subject, object, verb, and periphery	83
4.3.1 X-initial clauses	85
4.3.2 Object-initial clauses	87
4.3.3 Subject-initial clauses	88
4.3.4 Verb-initial clauses	88
4.4 Initial peripheral elements	89
4.5 Combination formulas (OS, OV, SO, SV, VO, VS)	90
4.7 Verbless clauses: element combinations	95
4.8 Special clause attributes	97
4.9 Informationality	100
4.10 Dialogue vs. non-dialogue	105
4.11 Summary	106
5. CONCLUSION	109
5.1 Summary	109
5.1.1 Poeticity scale vs. the transitivity scale	109
5.1.2 Results and the poeticity scale	110
5.1.3 Results and the transitivity model	111

5.1.4 Benefits of the poeticality model	111
5.1.5 Benefits of the transitivity model	112
5.2 Further research	113
5.2.1 Comparison of prose and poetry	113
5.2.2 Examination of other text types or genre types	113
5.2.3 Comparison with other obsolete languages	114
5.2.4 Examination by chronology	114
5.2.5 Utilizing the findings of other material	114
5.2.6 Discourse considerations	115
5.2.7 A closer examination of poetic issues	116
NOTES	117
Appendix	
A. DATA CHARTS	121
B. DISCOURSE TREES	327
C. WORD ORDER TABLE	413
D. INITIAL PERIPHERAL ELEMENTS	416
REFERENCES	420
BIOGRAPHICAL INFORMATION	426

LIST OF FIGURES

Figure	Page
1.1 Poeticity scale	4
1.2 Transitivity scale	7
3.1 Sample discourse tree	41
4.1 Initial elements of all main clauses, X-initial and # elements incorporated (poeticity order)	76
4.2 Initial elements of all main clauses, X-initial and # elements incorporated (transitivity order)	76
4.3 Initial elements of all multiple-element clauses, X-initial and # elements incorporated (transitivity order)	79
4.4 Initial elements, X-initial elements separate (poeticity order)	84
4.5 Initial elements, X-initial elements separate (transitivity order)	85
4.6 Element combinations, peripheral elements incorporated	91
4.7 SV/VS combinations by text type (poeticity)	93
4.8 All verbless clauses from total number in each text type (poeticity)	96
4.9 Main clause types by initial element, special attributes	98
4.10 Information status of preverbal elements by text type (poeticity)	102

4.11 Information status of preverbal elements by text type (transitivity)	103
4.12 Information status of preverbal elements by text type, verbless excluded (poeticity)	104
4.13 Dialogue/non-dialogue information for all text types	106

LIST OF TABLES

Table	Page
2.1 Verb rank in expository/lyric discourse	18
2.2 Verb rank in narrative discourse	20
2.3 Verb rank in predictive discourse	23
2.4 Verb rank in hortatory discourse	24
2.5 Givón's VS-SV scale	34
3.1 Text samples	40
3.2 Sample chart	60
3.3 Lyric main clauses	70
3.4 Main clauses by text type	71
4.1 Initial elements, X-initial and # elements incorporated	75
4.2 Imperative clauses by initial element	78
4.3 Initial elements (no single-element clauses), X-initial and # elements incorporated	78
4.4 Clauses with object-subject word order	82
4.5 Initial elements, X-initial elements separate (poeticity order)	84
4.6 Initial peripheral elements by type and by following elements	86
4.7 X-initial distribution by second element, verbless elements incorporated	89
4.8 Element combinations, peripheral elements incorporated	90

4.9 Verb-initial clauses by text type, by poeticality, by transitivity	94
4.10 Verbless clauses (poeticality)	96
4.11 Clause types by initial element	98
4.12 Information status of preverbal elements by text type, verbless clauses included	101
4.13 Information status of preverbal elements by text type, verbless clauses excluded	103
4.14 Breakdown of information status of preverbal elements in all text types	105

ABBREVIATIONS

#	verbless placeholder
[0]	no verb (in charts)
1cs	first common singular
1cp	first common plural
2(m/f)p	second masculine/feminine plural
2(m/f)s	second masculine/feminine singular
3(m/f)p	third masculine/feminine plural
3(m/f)s	third masculine/feminine singular
3cp	third common plural
A	answer (dialogue in discourse trees)
Aw(F)	awareness (formula) (in discourse trees)
acces	accessible information
adj	adjective or adjectival phrase
adv	adverbial phrase
cohort	cohortative
CU	continuing utterance (dialogue in discourse trees)
D	Hebrew verb type (pi'el)
Dp	Hebrew verb type (pu'al)
declar	declarative mood
E	expository text type
ET(1)	equational thesis (1)
exclam	exclamatory mood
exist	existential particle
fp	feminine plural
fs	feminine singular
G	Hebrew verb type (qal)
g/new	given/new information
H	Hebrew verb type (hiphil) (in charts)
H	hortatory text type (in text and in discourse trees)
Hp	Hebrew verb type (hophal)
HtD	Hebrew verb type (hithpa'el)
impf	imperfect
impv	imperative verb
imper	imperative mood
inf	infinitive
inf abs	infinitive absolute
inf con	infinitive construct

interrog	interrogative
IU	initiating utterance (dialogue in discourse trees)
juss	jussive
L	lyric text type
mp	masculine plural
ms	masculine singular
n/	negative word
N	Hebrew verb type, usually passive (niphal) (in charts)
N	narrative text type (in text and in discourse trees)
NA	negative antonym (in discourse trees)
nom	nominative
O	object
P	predictive text type
pf	perfect
pass	passive voice
poss	possessive
pret	preterite
Pred	predication
Pro	proposal (dialogue in discourse trees)
ptc	participle
Q	quotation
Q'	question (dialogue in discourse trees)
QF	quote formula
Rem	remark (dialogue in discourse trees)
Res	response (dialogue in discourse trees)
RU	resolving utterance (dialogue in discourse trees)
S	subject
sf	suffix
SiTh(1)	simultaneous thesis (1)
ST(1)	sequence thesis (1)
sub	subordinate clause
T/A	tense/aspect
V	verb
w	<i>waw</i>
X	peripheral element (see list below), adjective (within the chart)
X*	introducer
X ^T	topicalizer
X ^a	adverbial phrases
X ^c	conjunction
X ^d	deictic
X ⁱ	interrogative particle
X ^j	interjection
X ^P	prepositional phrase
X ^r	relative particle

CHAPTER 1

INTRODUCTION

1.1 Overview

What can be gained, some might ask, by a study of word order in Biblical Hebrew poetry? Generally it is thought that prose is a more reliable medium than poetry to study in order to learn about word order in any language. But if one did attempt such a study of poetry, one would have to consider the best means of approaching the topic as well as the potential benefits to be gained thereby.

Recent work in the study of pragmatics (Herring et al. 2000) has suggested that obsolete or dead languages have much to contribute to our understanding of language in general because they represent an earlier period of language and thus illuminate language development. This contention contradicts arguments that without living speakers of these languages, and thus with only a limited corpus from which to draw, there cannot be a clear picture of a language.

Herring et al. further suggest that an examination of poetry can contribute to our understanding of language function. Linguists in general have avoided syntactic research in poetry in favor of prose because of the notion that poetic language, by its very conscious use of stylistics, shifts and alters language and is thus an inaccurate portrayal of natural language (Herring et al. 2000:14). But Hans Hock validates a syntactic study of poetry by asserting

that apart from lyric poetry, which admittedly utilizes poetic license, most poetry does not have substantially altered syntax (Hock 2000:168-9).

One of the arguments for the serious linguistic examination of poetry is that in dead languages the limited corpus requires that the linguist use all sample texts available, regardless of text type. In Old Tamil, for instance, nearly all extant textual data are in poetic form (Herring et al. 2000:3). Without the use of poetic texts, there would be virtually no corpus to examine. Biblical Hebrew, in contrast to Old Tamil, has both prose and poetic texts. The study of poetic texts in Biblical Hebrew is valid because these texts form a considerable portion¹ of the corpus and can therefore contribute to our overall understanding of Biblical Hebrew.

This dissertation examines Biblical Hebrew poetry from the perspective of two models to demonstrate that there are pragmatic reasons for word order variation, even in poetry, and that variation is not merely a result of stylistic decisions, i.e. "poetic license." The two models, a poeticality scale and a transitivity scale, are compared to determine which better explains word order variation in Biblical Hebrew.

1.1.1 Poeticality

The first model, the poeticality scale, is based primarily on Herring's work in Old Tamil word order variation. In her examination of Old Tamil, Herring finds that 80% of her finite clause data is consistent with SOV order, although not all elements are necessarily present in the data. For example, a clause with S Vtr (subject plus transitive verb) order will be counted as SOV although no object is explicitly mentioned. Thus she can also state that 42% of the clauses are consistent with OVS order. She finds 58.4% of her clauses that have

at least two elements to be SOV(X), compared with 20.9% that are OVS(X). Herring states that the subject is the most highly mobile of the elements in Old Tamil, and that after the clause-initial order, the post-verbal order is its preferred alternative site, thus the relatively large percentage of OVS order (Herring 2000:212-3).

In an effort to determine why Old Tamil places constituents after the finite verb, Herring (2000:199, 219-22) examines the pragmatic status of information. She discovers that word order becomes more variable depending on the informationality of a genre.

Informationality for Herring relates to the “nature [of texts] as sources of explicit technical information.” She finds that texts that are more information-oriented, such as a linguistic discussion of Old Tamil grammar, tend to adhere more strictly to the traditional Old Tamil word order (i.e., SOV), with little *given* or *accessible* information in a postverbal position (i.e. deviating from the unmarked word order) and mostly only *new* information in the postverbal position. Texts that could be called more lyrical, such as love poetry, tend to vary more in word order structure, with more frequent postverbal positioning of given and accessible information. Herring’s study in Old Tamil showed that the word order variation increased when the purpose of the text type was more strongly poetic than informational. From this finding she conjectured that *poeticity* influences word order.

In an effort to discover whether Herring’s findings can illuminate word order issues in other dead languages, this dissertation examines Biblical Hebrew with regard to a poeticity scale. Rather than using *genre types*², as Herring did in her Old Tamil study, this dissertation uses *text types* (Robert Longacre’s “discourse types”) and sets them on an informationality-poeticity continuum as a predictor of word order adherence/variation. The

poeticity scale suggests that the more informational the purpose of the text type, the more closely that text will adhere to the basic word order of the language, VSO in Biblical Hebrew³. The more poetic the text type, the more variation should be evident in the text.

For the purposes of this dissertation, and based on Herring's findings for old Tamil (2000:219-25) and Wendland's continuum (1994:5; see discussion in section 2.3.1), the text types are placed on a scale of more informational to more poetic:

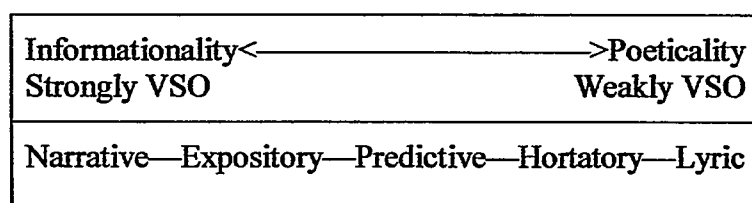


Figure 1.1 Poeticity scale

Narrative texts relate an event that has already happened, and they give information about the past. Thus they are high in information and lower in poetry (i.e., figurative language). Wendland (1994:5) and Herring both place narrative high on the information end of the spectrum, although Herring also distinguishes between dialogue and non-dialogue epic narrative and finds non-dialogue to be the most variant from the verb-final norm of all the genres⁴ (2000:221-3). *Expository* texts are high on the informationality end of the poeticity scale since they are, by nature, explanatory and descriptive. Wendland (1994:5) places exposition high on the less poetic end of the spectrum. The *predictive* text type suggests information about the future, and although it, like hortatory, is not yet realized, assurance is given that it will occur. Wendland (1994:5) places it (under the name “prophetic sermon”) in

the middle of the range. The *hortatory* text type is lower on the informational scale (and presumably higher on the poeticality end of the scale) than the narrative and predictive text types because of its emphasis on an anticipated but not yet realized situation (*irrealis*).

Wendland's equivalent, "judgment/salvation oracle," is placed nearer the poetic end of the continuum than the prophetic sermon (1994:5). *Lyric* texts, by their very nature of being lyrical, are high on the poeticality end of the spectrum, as both Herring (2000:223) and Wendland (1994:5) place them. Most Biblical Hebrew text types can thus be predicted according to a poeticality scale.

There is still considerable debate concerning "lyric" as a text type in itself.

(Whenever "lyric" is mentioned in this dissertation it refers to the text type; "lyrical," on the other hand, is used interchangeably with "poetic.") Different text types can have embedded lyrical sections, such as a passage in Judges 5 in which in a very narrative passage it is lyrically stated that "From the heavens the stars fought, from their courses they fought against Sisera" (lines 56-57). The most frequent combination is that of expository and lyric. In fact, in some of Longacre's current work (2002b), he distinguishes between the two based only on the employment of figurative language in lyric texts. For the purposes of this dissertation, lyric texts are those that are expository in form but that use figurative language.

1.1.2 The Biblical Hebrew verbal system and transitivity

Poeticality issues aside, Biblical Hebrew, in contrast to Old Tamil, demonstrates a tendency to consider *tense/aspect*⁵ in word order selection. Two Hebrew tenses in particular, the preterite *wayyiqtol*⁶ and the future *wəqātal*, require initial placement in a clause. The preterite functions as the backbone tense for narrative texts, while the *wəqātal* functions as

the backbone of predictive, procedural, and instructional text types. (Although the *wəqātal* tense is not strictly speaking the future tense, that is how it functions in predictive texts, and that is the designation it will have throughout this dissertation.) Thus, the second model is one in which the mainline verb of the text type is considered as a factor in word order maintenance (i.e. unmarked order) or variation.

The notion of transitivity, as developed and outlined by Hopper and Thompson (1980:252-3), offers some insights regarding the degree of maintenance of or variation from the unmarked word order in Biblical Hebrew. The Hopper-Thompson transitivity model is not purported to be a predictor of word order per se, but it has had some influence on Longacre's salience scheme for English narrative with the added parameter for sequentiality (Longacre 1996:23-7). High transitivity is marked by two or more participants, kinetic (active) verbs, telic aspect, punctiliar and volitional action, affirmative verbs, realis mode, a potent agent, and an affected and individuated object. Most, if not all, of these factors are a part of the narrative and predictive mainlines, in contrast to expository and lyric texts which utilize, on their mainlines, nominal (affirmative and negative), participial, and existential clauses. Hortatory texts are also high in transitivity. Although Givón (1982:129-30) describes imperative and jussive (and presumably cohortative) as irrealis, the hortatory mainline, nevertheless, has a very strong emphasis on volitionality, kinesis, telic activity, and a potent agent. On the basis these elements, hortatory is placed high on the transitivity scale. Thus a model for predicational activity based on the notion of transitivity, developed by Hopper and Thompson (1980:252) and influenced by Longacre's salience schemes (1989:81-121) and emic discourse types in Biblical Hebrew (1996:20), forms the basis for the transitivity scale:

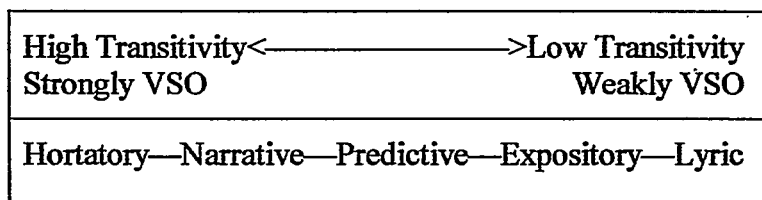


Figure 1.2 Transitivity scale

Since the most salient information of a narrative text is carried by the preterite tense, which is always clause-initial, and since narrative texts are high in transitivity, the narrative text type is placed near the high end of the transitivity scale. Likewise, the mainline verb of predictive texts is the clause-initial future, written as *wəqātal*, and so it is also high on the scale. It is placed slightly lower than narrative because it has some element of irrealis attached—it predicts events which have not yet occurred. The narrative and predictive text types do not prescribe the order of the elements following the initial verb, but Greenberg (1966:76) and Herring (2000:218) suggest that universally the subject-object word order is preferred to object-subject.

The hortatory text type employs imperatival forms as the mainline verb. The focus being on the verb, hortatory clauses would *tend* to be verb initial. This assumption is based on a number of principles: first, subjects are usually understood and not explicitly stated in imperative clauses (i.e. no subject in the initial position); second, objects rarely occur in the initial position unless they are particularly being emphasized, although this can happen as is evident in the following example⁷:

- (1) ʔāmāray haʔāzînâ yhwh OV
my-words hear YHWH
Hear my words, oh Yahweh.
- (2) bînâ häğġîġî VO
consider murmurings-my
Consider my murmurings.
(Psalm 5, lines 1-2);

Third, peripheral elements, such as prepositional and adverbial phrases, might precede the verb, but rarely before imperatives. Longacre (1992:186-7) posits that hortatory discourse may invoke the mitigation of imperatives in certain social situations (e.g. a person of lesser status speaking to one of higher status). The mitigated form involves an imperative clause followed by a number of *waw*-consecutive perfects (*wëqātal*), which are always clause-initial.

The mainline for expository and lyric text types is verbless and participial clauses.

Verbless clauses include those in which a verb is assumed from a previous clause, e.g.:

- (3) ʔĕlôʰh mittêmân yābôʔ^a
God from the south will come,
- (4) wəqādōš Ø mēhar- pāʾrân selâ^b
and the holy one [will come] from the mountain of Paran.
(Habakkuk 3, lines 6-7).

They also include those in which the verbal idea is carried by an adjective, like a stative verb, such as *hinnāk yāpā* “behold, you [are] beautiful” (Song of Songs, line 38); those with equative notions, which would require a copula in English, such as *mibbeten ʔimmî ʔĕlî ʔottā* “from my mother’s womb my God you [are]” (Psalm 22, line 24); those including possessive statements, such as *kî layhwh məşuqē ʔereš* “for to the Lord [belong] the pillars of the earth” (1 Samuel, line 30). Thus, expository and lyric clauses will be either subject- or object-initial, or preceded by peripheral material, such as preposed phrases and words for topic, focus, or

discourse markers.⁹ Lyric might have slightly more word-order variation than expository because of its poetical nature, i.e., its frequent use of tropes. Expectations for expository and lyric texts, thus, include S#O (where the # indicates the lack of a verb), SVO, or SOV clauses. The reason subject-initial rather than object-initial clauses are expected is the Greenberg principle regarding the avoidance of object-initial clauses in nearly all languages of the world (Greenberg 1966:73). The expected choice of subject-initial over verb-initial clauses stems from two principles of expository and lyric texts: (1) the mainline predication of verblessness, and (2) the emphasis on the subject in these descriptive types of clauses.

The end result of comparing the two models is that the transitivity scale turned out to be closer to the textual data than the poeticality scale.

1.2 Past studies

Word order studies in Biblical Hebrew conducted in the past include those by Givón (1977) and van der Meer and de Moor (1988), some even making reference to poetry (Buth 1991). Other studies, such as Partridge's master's thesis on narrative Hebrew poetry (1995), have examined issues of the Hebrew tense/aspect. But none of these discuss word order in poetry with regard to text type or a poeticality scale, such as suggested by Herring. In Givón's word order text study in Hebrew, for instance, the author does not distinguish between poetry and prose, nor does he take text type into account.

1.3 Benefits of this study

A study of this type has a variety of benefits. For linguists involved in Semitic studies it can describe word order variation in Biblical Hebrew that might also apply to other related

languages. For those who pursue Herring's lead in studying informationality issues as relate to word order variation it can add the results of yet one more language and encourage further research into the effects of information ordering (i.e. where new, given, and accessible information are located in a clause). For those involved in Bible translation it may help by explaining the rationale for the word order choices made by the original authors and suggest ways in which these choices would be made in languages of other word order types. With its focus on text types and transitivity, this study can also contribute to linguists' overall understanding of discourse theory. The overall benefit is that of drawing several pieces of the puzzle together to demonstrate reasons for the word order choices in a variety of texts.

1.4 Organization of Study

Following the introduction, the second chapter presents the background literature for the study of word order in Biblical Hebrew poetry. In that chapter, a description of VSO languages will be given with an emphasis on the Biblical Hebrew verbal system and the notion of transitivity, followed by a look at studies in word order in poetry in general and an overview of Biblical Hebrew poetry studies in particular. The third chapter explains the data sample as well as the methodology employed in analyzing the material. The fourth chapter describes and explains the results of the study. In the fifth and final chapter, some conclusions are drawn regarding the limits of the poeticality scale to accurately predict word order and the potential benefits of the transitivity model for explaining and predicting word order, and suggestions for further study are offered.

1.5 Vocabulary

Linguistic terms tend to vary from linguist to linguist. In order to clarify from the outset the manner in which this dissertation uses basic terms, some brief definitions follow.

Text, as used herein, refers to a discrete portion of written material, often termed a “discourse” by discourse grammarians. It is a portion complete in itself, although it may form part of a larger whole. It is generally several paragraphs in length, although it may be as short as a single paragraph. Each of the thirty samples selected for this dissertation is a text.

Text type is parallel to Longacre’s “discourse types” and relates to over-arching descriptions of text such as expository, hortatory, narrative, and procedural types (see Longacre 1996:10), and his more specific types for Biblical Hebrew, such as narrative, predictive/procedural/instructional, hortatory, and expository (1996:18-20). In contrast to text types, *genre* refers to specific constructions of text such as letters, sermons, scientific lab reports, recipes, fairy tales, epics, and so forth.

Syntax, as it is used here, is “the way in which words are put together to form phrases and sentences” (The American Heritage Dictionary, 1982, Second College Edition, Boston: Houghton Mifflin Company), the only emendation being the addition of “clauses” to “phrases and sentences.” Thus it refers to the manner in which words are put together to create a meaningful unit such as a clause.

Last, but not least, is the term *Biblical Hebrew*. Throughout this dissertation the language of reference is Biblical Hebrew, also called classical or old Hebrew, in contrast to modern Hebrew. Throughout the dissertation, there may occasionally be short-hand references to the language as simply Hebrew.

CHAPTER 2

BACKGROUND LITERATURE

In order to gain a more complete understanding of the topic of word order in Biblical Hebrew poetry as well as to explain the reasons behind the study, this chapter explores the literature related to Biblical Hebrew issues of word order, grammar and syntax, and poetry. It also describes work completed in the past that has some bearing on word order in Biblical Hebrew and the reasons for this particular approach to the topic.

2.1 Description of VSO languages

An overview of VSO languages can help formulate an accurate picture of unmarked Biblical Hebrew word order that can, in turn, contribute to an understanding of how word order shift and change functions.

Greenberg has analyzed thirty languages from around the world, discerning forty-five universal principles of grammar (1966:110-3). These principles are based on the notion that each language has a dominant word order of subject, verb, and object in main declarative clauses. According to these principles, Biblical Hebrew has been described as a VSO language with prepositions, noun-genitive¹ order, noun-adjective order, and interrogative particles occurring first in an interrogative clause.

Mithun (1987:325) disagrees with the notion that all languages of the world have a *syntactically* based basic word order. She examines Cayuga, Ngandi and Coos in particular and finds that they have a more *pragmatically* based methodology for the ordering of the constituents, such as newsworthiness. She presents six criteria for defining basic word order: (1) statistical frequency; (2) pragmatic neutrality; (3) grammatical unmarkedness; (4) relative order within pairs; (5) descriptive simplicity; and (6) the “ambiguity test.”

Givón (1983:28) asserts that Biblical Hebrew “is rigidly VO but shows a pragmatically-controlled VS/SV variation.” In contrast to this contention, Longacre (1995) posits VSO as the norm based on the storyline clauses in narrative discourse. He argues for narrative as the norm given that monologue discourse carries a more standard word order than dialogue, that narrative discourse is the most universal and highly structured type of monologue, and that the storyline of narrative discourse is the most indispensable part of the text, as it could be called the backbone of that text type (1995:333-4). Furthermore, the primary storyline in Biblical Hebrew is carried by the preterite tense (1995:346). The preterite tense, as will be discussed in subsequent paragraphs, is clause-initial.² Thus, to reiterate, the primary storyline of Biblical Hebrew narrative is verb-initial, which leads to the VSO designation.

Herring, in her analysis “Information structure as a consequence of word order type” (1990), notes a general tendency of VSO languages, including Biblical Hebrew, to propose a shifted topic, contrastive focus, and presentational focus. Continuous topics, however, are postposed. This generally agrees with the principle that word order type determines

information structure and that verb-subject languages will place the focus before the topic.

The only place where this principle does not hold true for Biblical Hebrew is with regard to shifted topic, which is expected to follow given information, according to the pragmatic principle that given information precedes new information³ (Herring 1990:164-167). But

Biblical Hebrew fronts the shifted topic as a text-organizing function of orienting the reader to a change. An example of such a shifted topic is the following, where X^T on line 4 indicates the shifted topic, i.e. Yahweh:

- | | | |
|-----|---|--------------------|
| (1) | raġlê ḥāsîḏāyw yišmōr | OV |
| | Feet-of godly-ones-his he-will-guard | |
| | He will guard the feet of his godly ones, | |
| (2) | ûrəšā'im baḥōšek yiddāmmû | SXV |
| | and-wicked in-the-darkness will-be-destroyed | |
| | but the wicked will be destroyed in darkness. | |
| (3) | kî- lô' bəkō'h yigbar- 'iš | X ^{CP} VS |
| | for not by-strength prevails man | |
| | For a man does not prevail by strength. | |
| (4) | yhwh yēhattû mərîbāyw | X ^T VS |
| | YHWH is-shattered fighting-him | |
| | Yahweh: he who contends with him will be shattered. | |
| | (1 Samuel 2, lines 32-35). | |

2.2 Text type with reference to the Biblical Hebrew verbal system

The Hebrew verb is central to a study on word order, since its tense-aspectual system has some effect on word order in Hebrew. There are two basic forms of the indicative finite verb: *qatal*, called the perfect, and *yiqtol*, the imperfect (although participles and infinitives may occasionally function as finite verbs). Each of these further transforms with the proclitic *waw-* into *wəqātal*, which functions somewhat as a future tense, and *wayyiqtol*, usually called

the preterite. Any Biblical Hebrew verb may occur in the initial position, but the preterite and the future tense must be in that position.

2.2.1 General principles for word order

In his discussion regarding Biblical Hebrew word order C. L. Seow (1987) sets forth the normal word order as follows:

- i. *Time Frame*. Any expression of time that places a narrative in a proper context ("then," "now," "at that time," "in those days," "after these events," etc.) will ordinarily come first.
- ii. *Verb*. The verb normally stands before the nominal subject, if any. Apart from expressions of time, the verb normally stands in the first position. The interrogative pronoun, however, may stand before the verb.
- iii. *Subject*. Since the subject of a verb is often indicated in the verb itself, it is possible that neither noun nor independent pronoun may be stated. When a nominal subject is explicitly named, however, it ordinarily comes after the verb.
- iv. *Indirect Object*. When the indirect object . . . is involved, it usually comes after the subject but occasionally before it.
- v. *Direct Object*. When there is a direct object, it will normally come after the verb and after the indirect object, if any (1987:94).

Seow also gives rules for disrupted word order:

- i. When a *new subject* is introduced, the normal order of verb-subject may be reversed.
- ii. A redundant independent personal pronoun is frequently put before a verb, particularly in *parenthetical comments*.
- iii. Sometimes the normal word order is disrupted for *emphasis*.
- iv. Sometimes the word order is intended to highlight *contrast* (1987:95).

When the VSO word order is disrupted in a clause with a preterite or a *wəqātal* future tense, the preterite changes into a perfect (from *wayyiqtol* to *qātal*) and the future changes forms as well (from *wəqātal* to *yiqtol*).

In discussing Niccacci's description of word order within the clause, Dawson writes:

"Here, I am largely in favor of Niccacci's conclusion: that the emphasis of the clause is determined by what has first position in it (excluding conjunctions such as [*waw*] and [*ki*]); however, I feel he takes this too far" (Dawson 1994:37). There are two points of interest here: first is the assertion that the element in first position is predominant over all other elements of the clause and second is the parenthetical exclusion of the aforementioned conjunctions as elements able to predominate while in first position. Dawson critiques both Niccacci and Eskhult for their failure to account for differences in text type while drawing conclusions about Hebrew verbal aspect usage (Dawson 1994:43). The fault appears to lie in their simplistic division of Hebrew prose into narrative and "discourse" (by which the authors mean reported speech or dialogue) categories, without accounting for the various text types within the so-called "discourse" category.

As mentioned in the section regarding word order in VSO languages, the narrative and predictive text types tend to have a high number of verb-initial clauses since their mainline or backbone verbs are the clause-initial preterite and future *wēqatal*, respectively. This rule hints at some connection between text type and word order in Biblical Hebrew, although the extent of that connection has not as yet been fully explored. Therefore an overview of the text types to be examined in this dissertation is in order.

The four basic text types for Biblical Hebrew are: narrative, predictive, expository, and hortatory (Longacre 1989:81-121; 1996:18-20). A *lyric* text type is also referred to in an unpublished paper on Canticles (also known as Song of Songs), which is not part of the

original grid. In describing the expository text type after positing his earlier general grid (narrative, procedural, behavioral, and expository), Longacre adds: "It may be that descriptive discourse, in which we simply are describing something, is essentially different from expository discourse" (1996:13). This "descriptive discourse" is equivalent to what Longacre later calls "lyric" in a yet unpublished chapter "Biblical Hebrew lyric poetry" (2002b) in which lyric poetry is described as following the same verb-ranking scheme as expository but with abundant use of figurative language.

In this dissertation the focus will be on five text types: expository, narrative, predictive, hortatory, and lyric. (Longacre now regards lyric not so much as a text type but as a feature which can overlay other text types and particularly expository texts, but for the purposes of this dissertation, lyric will be considered a text type in its own right.) These are the text types most commonly found in Biblical Hebrew poetry.

2.2.2 Expository and lyric

As far as a verb ranking goes, *expository* and *lyric* may be linked together. Longacre explains that in the expository discourse category some texts may be as "dry and dusty as a census report" while others may be lyric. He explains that both expository and lyric texts reflect the same salience scheme: verbless clause > participial clauses > clauses with *qatal* > clauses with *yiqatal* (2002b:1). Longacre does not include a table describing the expository verb ranking, but table 2.1 is a visual display of the explanation he makes of expository texts:

Table 2.1 Verb rank in expository/lyric discourse (Longacre 1989:111-2)

Band 1: Setting and description	1.1. Nominal clause (verbless) 1.2. Existential clause with <i>yēš</i> , "there is"/ <i>ʔēn</i> , "there isn't" 1.3. Negative of nominal clauses
Band 2:	2.1 Copula clauses of <i>hāyā</i> , "be" 2.2 Stative/denominative perfects (adjectival in function)
Band 3:	3. Participials
Band 4:	4. Finite verbs

The mainline or primary band of expository and lyric is the setting or description. This includes verbless clauses as the highest ranking type of clause of the mainline, closely followed by existential and non-existential clauses and negated verbless clauses. The second band is composed of copula clauses and stative (adjectival) clauses in which the perfect tense-aspect figures as the primary verb. The third band is composed of participial clauses. The fourth and final band in the expository salience scheme is made up of finite clauses, such as those using perfects, imperfects, and preterites.

While it is true that expository and lyric texts share the same salience scheme, the two types may be distinguished based on differences in the lyric text type's use of tropes, i.e. figures of speech, such as simile, metaphor, metonymy, hyperbole, oxymoron, and personification (Longacre 2002b:1). Wendland (1994:5) describes lyrical texts as "musical" and in which "the information content is downplayed." The reason for separating these two types is to distinguish between them on the basis of their separate functions, namely, for expository texts to give information and lyric texts to create word pictures and linguistic art. Proverbs 8 provides an example of a lyric passage with its personification of wisdom as a woman summoning those needing her virtues:

- (5) hālōʿ- ḥokmâ tiqrâʿ SV
 (interrog)-not wisdom calls
 Does wisdom not call out,
- (6) ûtəḥûnâ tittēn qôlāḥ SVO
 and-understanding gives-forth voice-her
 and understanding give forth her voice?
- (7) bəroʿš- mərômîm ʿâlê-dāreḵ bêṭ nəṯibôt niššābâ XPV
 at-beginning from-heights on way between paths she-has-taken-her-stand
 On the heights, on the way between the paths she has taken her stand.
- (8) ləyaḍ- šəʿārim ləpî- qāreṭ məbôʿ pəṯāḥîm tārōnnâ XPV
 beside gates before city at-entrance-of city-gates they-cry-out
 Beside the gates in front of the city, at the entrance of the city gates she cries out:
 (Proverbs 8, lines 1-4).

An example of an expository passage is the following from Ecclesiastes 7:

- (9) tōḥ šēm miššemen tōḥ SX^a#X
 good name than-oil good
 A good name is better than oil,
- (10) wəyôm hammāwet miyyôm hiwwāləḍô SX^a #(X)
 and-day-of the-death than-day-of birth
 and the day of death is better than the day of birth.
- (11) tōḥ lələḵeṭ ʿel-bêṭ- ʿəḇel milleḵeṭ ʿel-bêṭ mišteḥ #XSX
 good to-go to house-of mourning than-to-go to house-of feasting
 It is better to go to the house of mourning than the house of feasting.
- (12) baʿāšer ḥûʿ sôḫ kol- ḥāʿāḍām X'S#O
 in-which this end-of every the-man
 In this is the end of every man,
- (13) wəḥaḥay yittēn ʿel-libbô SVX
 and-the-living will-give to heart
 and the living will take this to heart
 (Ecclesiastes 7, lines 1-5).

2.2.3 Narrative

Narrative text involves any kind of story-telling and includes all genres in which a sequence of events is related chronologically with a focus on a person or persons engaged in

some activity (Longacre 1996:13). Longacre's "narrative" includes in his etic scheme both past tense ("story") and future tense ("prophecy") (1996:10), although for the purposes of distinguishing mainline verbs in Biblical Hebrew his emic scheme divides this category into narrative (past tense) and predictive (future tense) (1996:20).

Band 1: Mainline verb

Narrative texts are likely to have a large number of VSO clauses since their backbone is preterite, or wayyiqtol, which is always clause-initial, and because objects generally follow subjects. That is not to say that other verb forms cannot and do not occur in the clause-initially. When a verb that appears to be a mainline verb is negated, the negative directly precedes the verb and the preterite is transformed into a perfect, or *qatal*. In the word order tallies the negative is considered part of the verb and thus does not receive the rank as a separate element. Therefore, a negated clause may still be VSO. Table 2.2 places verbal negation in the fifth band, very low in salience since it belongs to the realm of irrealis.

Table 2.2 Verb rank in narrative discourse (Longacre 1989:81)

Band 1: Storyline	1. Preterite: primary
Band 2: Backgrounded Actions	2.1. Perfect 2.2. Noun + perfect (with noun in focus)
Band 3: Backgrounded Activities	3.1 <i>hinnēh</i> * + participles 3.2. Participle 3.3. Noun + participle
Band 4: Setting	4.1. Preterite of <i>hāyā</i> , "be" 4.2. Perfect of <i>hāyā</i> , "be" 4.3 Nominal clause (verbless) 4.4. Existential clause with <i>yēš</i>
Band 5:	5. Negation of verb clause: irrealis

*This is a discourse marker translated as "behold" or "see."

Band 2: Backgrounded actions

According to Longacre's salience scheme, table 2.2, the second band is the perfect, or *qatal*, with the verb in the initial position as slightly higher in salience than if the noun is fronted. This band continues to focus on actions, but these are background to the main storyline. In this band there are two levels: clauses beginning with a perfect verb and clauses which begin with a noun followed by a perfect verb.

Just as Longacre views the perfect as a secondary band, Gibson (1993) does not consider the perfect to be a true narrative form. He explains:

It cannot begin a narrative nor, within a narrative, should it be regarded, in spite of the oft quoted rule in the Grammars, as an alternative to *wayyiqtol* used when, due to the vagaries of word order, another word or phrase happens to come between *waw* and the verb. Rather, *waw* consecutive *yiqtol* [i.e., the preterite] carries forward the story line while *qatal* marks a pause at any point along that line to enable a different kind of statement to be made; and the changed word order is an integral element of such different kinds of statement.

The pause in the sequence of events may be small, as with a negative clause, which denies that some action took place, Gen. 31.33 [*wəlōʾ māṣāʾ*] "but he did not find (them)." Or it may be more significant, as in the use of circumstantial clauses, which begin with the subject, usually with, sometimes without *waw* and which, by their nature, supply background or tangential information, moving therefore off the narrative line (Gibson 1993:145).

Bands 3-5: Backgrounded activities, setting, and negation

Lower level bands in narrative discourse include participial clauses, presentational clauses (such as, "and it happened . . ."), verbless clauses, and existential clauses. The lowest band is the negated verb.

2.2.4 Predictive

As mentioned in the section describing narrative text types, *predictive* is separated out from Longacre's etic *narrative* because the Biblical Hebrew predictive mainline verb differs from that of the past tense narrative (Longacre 1996:10, 20). The predictive mainline verb in Biblical Hebrew is the *waw*-consecutive plus perfect, generally translated as the future, which occurs only in the first position of the clause. He notes in his table (designated here as table 2.3) that negation of this verb demotes the clause to the second band. Imperfects in first position and imperfects preceded by the noun in focus compose the second band, with the imperfects in first position being higher in salience than those preceded by nouns. This second band describes backgrounded actions. The third band is made up of backgrounded activities with participial clauses, sometimes preceded by the exclamatory *hinnēh* "behold" and sometimes preceded by a noun. Interestingly, Longacre ranks the *hinnēh* plus participle ahead of the participle in first position (as he does with narrative verb ranking), possibly because the discourse marker draws attention to the clause. The fourth band is the setting and is composed of the *waw*-consecutive plus the perfect of the form of *hāyā* "to be," followed by the imperfect of *hāyā*, verbless clauses, and existential clauses, respectively.

Table 2.3 Verb rank in predictive discourse (Longacre 1989:107)

Band 1: Line of Prediction	1. <i>w</i> (consecutive) perfect (demotes to 2.1 by preposing <i>lōʔ</i> , "not," and to 2.2 by preposing a noun)
Band 2: Backgrounded Actions	2.1. Imperfect 2.2. Noun + imperfect (with noun in focus)
Band 3: Backgrounded Activities	3.1 <i>himmēh</i> + participles 3.2. Participle 3.3. Noun + participle
Band 4: Setting	4.1. <i>w</i> (consecutive) perfect of <i>hāyá</i> , "be" 4.2. imperfect of <i>hāyá</i> , "be" 4.3 Nominal clause (verbless) 4.4. Existential clause with <i>yēš</i>

2.2.5 Hortatory

Hortatory discourse has to do with urging someone to do something. It may be in the form of advice, sermons, pep talks, and any other means of persuading a person to change (Longacre 1996:13).

The mainline of the hortatory text type is the imperative mode, including cohortative and jussive verbs. But it may also contain mitigated commands—probably ranking in the second band—in which the actual verb is a *waw*-consecutive plus perfect (usually translated as a future tense) (Longacre 1989:127-32). Unlike the narrative where the negated⁴ verb moves the clause down to the lowest band of saliency, negated imperatives are the second band along with modal imperfects because the force of a command remains in a prohibition. The third band is constituted, in descending order, of the *waw* plus the perfect, negated imperfects, and future perfects, all indicating the motivation behind the commands. The fourth band, the setting, is composed of the perfect (meaning past tense), participles, and nominal clauses.

Table 2.4 Verb rank in hortatory discourse (Longacre 1989:121)

Band 1: Primary line of Exhortation	1.1. Imperative (2p) 1.2. Cohortative (1p) 1.3. Jussive (3p)
Band 2: Secondary line of Exhortation	2.1. ʔā^{p} + jussive/imperfect 2.2. Modal imperfect
Band 3: Results/Consequences (Motivation)	3.1 <i>w</i> (consecutive) perfect 3.2. lō^{p} + imperfect (negation) 3.3. (Future) perfect
Band 4: Setting (Problem)	4.1. Perfect (of past events) 4.2. Participles 4.3. Nominal clauses

2.2.6 Direct discourse

The rigid format which often frames quotations impacts word order in many languages. Biblical Hebrew has a number of frames for quotations. In her analysis of direct discourse in Biblical Hebrew narrative, Miller (1994) describes the quotative frame that marks the beginning of direct speech. Reported speech, she explains, is made up of the quotation and the quotative frame. The quotative frame in Hebrew can take one of three forms: (1) a single-verb frame, composed of a single finite speech verb; (2) a multiple-verb frame, made up of any number of finite speech verbs plus a finite form of the verb ʔāmār “he said”; or (3) a $\text{lē}^{\text{p}}\text{mōr}$ “to say” frame, a combination of finite verb(s) or zero verb and an infinitive construct form of ʔāmār , namely $\text{lē}^{\text{p}}\text{mōr}$. Miller describes the third category, the $\text{lē}^{\text{p}}\text{mōr}$ frame, in more detail since the use of the infinitive construct has been the subject of substantial debate among Hebrew scholars. She concludes that the syntactic value of $\text{lē}^{\text{p}}\text{mōr}$ is neither more nor less than the marker of the beginning of direct speech, as it occurs directly before the quote and is often unrelated to the finite verbs in the quotative frame. The fact that it occurs directly before the

quote impacts a study on word order and suggests that it should not be considered to act as a verb. Miller points out that even its vocalic marking is different than the usual marking for an infinitive construct.

2.3 Poetry

2.3.1 Word order in poetry in general

In their discussion regarding the poetic parameter of textual analysis⁶, Herring, Van Reenen, and Schøsler point out that poeticity may be viewed either as a binary distinction between prose and poetry or as a continuum. That is to say, some languages delineate sharply between prose and poetry while others exhibit more of a continuum from texts that lean more to the poetic to those that are mostly prose. Herring et al. further explain that both prose and poetry can be expressed in a variety of text types and genres (2000:14).

Wendland (1994:5) subscribes to the continuum theory, describing the Hebrew literary genres from the least to the most poetic in the following order:

“genealogy – law – history – exposition – argument – parable –
prophetic sermon – apocalypse – judgment/salvation oracle –
proverb – song (e.g. penitential or panegyric psalm)”

without distinguishing between prose and poetry.

In the work of Hock, the issues of poetry and genre are addressed in a number of ways. The arguments of earlier linguists who consider poetic texts unreliable for syntactic research because of poetic license and those who consider prose or spontaneous speech to be

the only natural form of language are debunked. In response to the theory that only speech reflects the most natural language, Hock explains that speech “prefers locational deictics to the anaphoric/cataphoric pronouns (‘demonstratives’) characteristic of the surrounding didactic portions of Vedic Prose” (2000:167). The Rig-Veda, which is a poetic text, also uses deictics in a similar fashion. The similarity, Hock believes, results from both texts being dialogues. He points out that “a grammatical account of a natural language must cover the *total* range, not just the deictic pronoun syntax of spontaneous speech . . .but also the demonstrative syntax of Vedic Prose” (2000:167). The influence of genre on syntax choices, such as verb fronting in narratives of early Slavic and verb finality in didactic prose are described (Hock 2000:175). He examines the genre versus chronology debate and concludes that changes often attributed to chronology can more accurately be attributed to differences in genre (Hock 2000:174).

Herring finds a similar situation with Old Tamil poetry and word order change with respect to genre. But her study demonstrates that it is the degree of poeticity of the genre that influences word order change, and not just differences in genre in general. What she finds is that the more informational the genre type, the more likely the word order is to retain the basic SOV pattern. But the more poetic the genre type, the more likely the word order is to shift (Herring 2000:197).

2.3.2 Hebrew poetry

Poetic genres

Although there is no single word for “poetry” in Biblical Hebrew, there are numerous names for the various genres. Alonso Schökel (1988:8-10) describes these in some detail. The Hebrew people used the generic term *šîr*, meaning song, alone or in combination with other descriptors to indicate a wedding song, a love song, a new song, a song of Zion, a song of Yahweh, a pilgrimage song, and so on. They used the term *mizmôr*, which means “psalm” or “song to a stringed instrument” (Gillingham 1994:45) for 57 psalms. The term *hîdâ* appears to have been used to designate a riddle or enigma and is sometimes paired with *māšāl*, meaning “proverb” or “parable.” A threatening oracle is a *maššaʿ*. The word for an elegy is *qînâ*, and the word for lament is *nʿhî*. Blessings and curses are *bʿrākâ* and *qʿlālâ*, respectively. A *nʿum yhw̄h* is an oracle of the Lord. There are other ways of classifying Biblical Hebrew poetry, though. Alonso Schökel (1988:13) mentions drinking songs (e.g. Isaiah 22:13), love songs (e.g. Isaiah 5:1-7), satire (e.g. Isaiah 14), elegies (e.g. 2 Samuel 1:19-27), victory songs (e.g. Exodus 15, Judges 5), and fables (e.g. Judges 8:15). He also discusses descriptive poetry, epic poetry, and mythological poetry (1988:14-18). A case indictment, *riyb*, has also been proposed as a genre type common in the prophetic texts (Longacre 2002a:1).

Parallelism

James L. Kugel (1981) describes the nature of Biblical Hebrew songs and psalms as primarily a usage of parallelism. He does not acknowledge any quantitative meter, rhyme, or

alliterative patterns (1981:1). He explains the parallelism as two (binary) or three (ternary) clauses separated by slight pauses and terminated by a full pause. The binary clause is the rule and the ternary the exception. He writes:

Often, the clauses have some element in common, so that the second half seems to echo, answer, or otherwise correspond to the first. The common element is sometimes a word or phrase that occurs in both halves, or the same syntactic structure, or commonly paired concepts . . . , or some similarity in the ideas expressed (1981:2).

Although he himself uses the term, Kugel rejects the notion that parallelism means that the second clause (B) is meant to be a parallel of the first clause (A). Rather, "B typically *supports* A, carries it further, backs it up, completes it, goes beyond it" (1981:52). (Longacre distinguishes between paraphrase, i.e. saying the same thing two different ways, and parallelism, i.e. saying different things in the same way.)

Kugel asserts that there is no real metricality in Biblical Hebrew, such that only parallelism remains as a so-called mark of poetry. He further argues, though, that parallelism occurs not only in poetic books but also in narratives and other prose texts (1981:59). He explains that the lack of meter and the presence of parallelism in texts considered prose demonstrates that there is no true distinction between poetry and prose in Biblical Hebrew. He views it all as a continuum of high in prose to highly poetic, and he always speaks of Biblical poetry in quotation marks, suggesting that he does not really consider it to be true poetry (1981:85-7). Although there is evidence of a continuum in Biblical Hebrew poetry, Kugel's position seems extreme in light of traditional Jewish assignments of poetry to certain books.

Similar to Kugel, Wendland places Hebrew literature on a continuum (see section 2.3.1) from poetry to prose, with prosaic poetry and poetic prose in the middle. He does, however, posit ten formal characteristics seeming to characterize Biblical Hebrew poetry, and these are, in order of importance:

- (1) balanced lineation;
- (2) pervasive repetition;
- (3) general condensation of linguistic structure;
- (4) reduction in Hebrew prose particles;
- (5) unusual or marked syntactic arrangements of words and phrases
- (6) frequent phonological play;
- (7) graphic diction (archaic, rare, technical, dialectal vocabulary) and concrete imagery, figurative language;
- (8) affective devices such as irony, rhetorical questions, hyperbole, exclamations;
- (9) direct speech, vocatives, imperatives;
- (10) standardized liturgical or traditional poetic forms (Wendland 1994:3-5).

In contrast to Kugel and willing to distinguish more concretely between poetry and prose than Wendland, Alter (1985) asserts that there is a distinction between poetry and prose in Biblical Hebrew and that it is possible to identify poetic texts within larger prose texts. In this regard, he refers to Barbara Herrnstein Smith's contention that:

As soon as we perceive that a verbal sequence has a sustained rhythm, that it is formally structured according to a continuously operating principle of organization, we know that we are in the presence of poetry and we respond to it accordingly . . . , expecting certain effects from it and not others, granting certain conventions to it and not others. (Smith 1968:23-4)

Meter

Hebraists disagree regarding the presence of meter in Biblical Hebrew poetry. A large number of metrical theories have been proposed over the years, most of which require

emendations in the text in order to make the theory fit. The early Church Fathers disagreed regarding the presence or lack of metricality. Some, such as Origen of Alexandria, Eusebius of Caesaria, and John Chrisostom of Antioch insisted on a metrical system like that of the Greeks. Others, such as Gregory of Nyssa denied any resemblance to classical Hellenistic metricality and believed that Biblical Hebrew poetry was more dynamic than mechanical with a free accentual rhythm (Gillingham 52-53). The same two positions have prevailed throughout the centuries with those who hold with a rigid metrical system and those who view Hebrew poetry as "free to follow its own conventions" (Gillingham 1994:53). Among those scholars who adamantly refuse to admit metricality are O'Connor (1980:138) and Kugel (1981:297-8). Watson (1984) takes a middle position by asserting that there is meter but that it is not regular meter. He says that "metrical patterns are never maintained for more than a few verses at a stretch, if even that" (1984:92). Gillingham agrees with Watson's middle stance and asserts that although the nature of oriental music lends itself to "fluidity and flexibility," nevertheless the musicality of Biblical Hebrew poetry indicates some regularity and rhythmic conventions (1994:57-8).

Freedman (1987:11-12) describes the situation thus:

The problem of meter (or more properly, quantity) has been much debated and discussed, with opinions ranging from the conviction that there is no meter or measurable quantity in Hebrew poetry, to the equally strong conviction that Hebrew poetry can be quantified in a very precise manner, comparable to the poetry of Greece or Rome, or at least to that of France or England. Unfortunately, much of the work of scholars in recent decades has had a tendency to impose a meter or rhythm on a text by altering the text to suit the presumed rhythm, an ultimately self-defeating procedure.

He goes on to explain his position, namely that Hebrew poetry is indeed quantifiable, that poetry and prose can be distinguished, and that even the intermediate material (somewhere between the two) can be isolated. Freedman describes quantification rather than meter as an aspect of Biblical Hebrew poetry⁷ and believes that the poems have prescribed overall lengths, lengths that vary by only one percent or less. He agrees that there is no meter in the traditional sense but insists that the regularity in the poem length is quantifiable and predictable. This theory is based on a few selected poems, such as the highly stylized Lamentations and other acrostics and Psalms 23 and 137 (Freedman 1987:18-26).

In describing the *musicality* of Biblical Hebrew poetry Gillingham (1994:46) lists the accompanying instruments mentioned in psalm-headings as well as in the psalms themselves. She finds such instruments as flutes (Psalm 5); pipes (Psalm 150:4); trumpet (Psalm 47:5); stringed instruments (Psalms 4, 6, 54, 55, 67 and 76); lyre (Psalm 33:2); harp (Psalms 7:8 and 150:3); cymbals (Psalm 150:5), and timbrels (Psalms 81:2, 149:3, and 150:4). She notes that although how the music was used is unclear, “[n]evertheless, the previous survey demonstrates that musical accompaniment to psalmody was essentially rhythmic and accentual” (1994:46).

Another indication of this rhythmic and accentual nature is evident in the use of the *ṭe’amîm* which may have been a form of accentuation or musical notation to mark different tones and pitches for singing. It originally marked pauses within the text, but later developed into a more complex system (Gillingham 1994:46). Gillingham explains:

The fact that the *ṭe’amîm* were used in different ways in the book of Psalms, in Proverbs, and in Job from how they were in the prose sections of the rest of

the Bible indicates at the very least some distinctive features of this poetry. The system was applied most rigorously, so that poetic texts which occur in the prose narratives have different *te'amîm* from the poetry of the psalms: for example, Ps. 18 has a different system from its counterpart in 2 Sam. 22, and Ps. 105:1-15 is different from its parallel text in 1 Chr. 16:8-22 (1994:47).

Nevertheless, Gillingham denies that rhythm, stress, and sonority, all a part of Biblical Hebrew poetry, are equivalent to metricality. Rather, they can be present without metricality, although the reverse is untrue (1994:51-52).

Other aspects of Hebrew poetry

The techniques Biblical Hebrew authors used in poetry are described in Schökel's *A Manual of Hebrew Poetics* (1988). In a chapter on sound techniques the use of repetition is explained, as are various forms such as alliteration, chiasmus, dominant sound repetition, and rhyme (rare in Biblical Hebrew). Other sound techniques include onomatopoeia and the imitation of sound sensations from other senses, plays on words, paronomasia, and sound configuration in which an entire poem has a sound arrangement (1988:20-33). The rhythm of Biblical Hebrew poetry is explained, although a strict metrical approach is not endorsed but rather a pattern of accentuation (1988:34-47). The use of parallelism is also detailed (1988:48-63); along with synonymy, repetition, and merismus (1988:64-84); as well as antithesis and polarized expression (1988:85-94). Schökel explains such figures of speech as citations and allusions; questions, exclamations, apostrophes, and aphorisms; irony, oxymoron, sarcasm, and humor; and ellipsis and hyperbole (1988:142-69).

A unique methodology by which one may determine whether or not a text is poetic in Biblical Hebrew is Freedman's theory on the use or lack of prose particles, as alluded to in

Wendland's characteristics summarized in the section on *parallelism* above. These particles are the definite article *h-*, the relative pronoun *'ašer*, and the definite object marker *'et*.

(1987:11). He asserts that these prose particles are almost non-existent in the earliest poetry but increase in later poetry. Furthermore, "practically everything with a reading of 5% or less [prose particles] will be poetry, whereas practically everything with a reading above 15% will be prose" (1987:13).

There is, therefore, enough evidence for distinguishing between poetry and prose in Biblical Hebrew:

- Designations by the original biblical authors or later editors of text portions within the Bible as songs, psalms, elegies, laments, and so on, all of which are poetic material;
- The use of parallelism, particularly within poetic texts;
- Verbal sequences with sustained rhythm;
- The use of quantification with prescribed overall lengths in poetic texts;
- The presence of the *te'amim* sigla in the text and differences in use between poetry and prose;
- The use of poetic techniques and tropes;
- The lack of certain prose particles in poetry.

Although Kugel's notion of a continuum has some validity, there are clearly texts that are meant as poetry while others just as clearly are prose in form.

2.4 Motivation of topic

2.4.1 Givón's diachronic study

In a 1977 paper entitled "The drift from VSO to SVO in Biblical Hebrew: The pragmatics of tense-aspect," Talmy Givón makes an effort to demonstrate a diachronic shift in Hebrew word order from the earlier VSO to SVO in Modern Hebrew. He describes a number of pragmatic features that would either encourage or discourage the shift to SV, particularly in Israeli Hebrew (1977:182-5). He notices what he terms *implicational hierarchies* such as a continuum from existential to indefinite to definite to anaphoric-pronoun, in which the definite and anaphoric-pronoun groupings shift to SV and the existential and indefinite groupings remain VS. The other implicational hierarchies and their tendencies include those displayed in table 2.5.

Table 2.5 Givón's VS-SV scale

Verb-Subject (VS)	Subject-Verb (SV)
specific	generic (i.e., habitual, adjectival, nominal)
active	stative
irrealis	realis
affirmative	negative

One point with regard to the VS column concerns the "irrealis" issue. Narrative, as has been noted numerous times above, is strongly VS and is not in the least irrealis.⁸

Although Givón admits that the chronology of the Hebrew Bible is uncertain, he nevertheless selects six texts which he places on a chronological continuum. He does not fully

explain the rationale for his ordering of these texts, and what he does explain is debatable⁹ in terms of its applicability to diachronic change (1977:223). Apparently he has used some linguistic criterion because he writes that the “endpoint of the change [from VSO to SVO], identified as the most progressive Hebrew dialect-level evident in the Old Testament, was the book *Song of Solomon*” (1977:188). But he does not describe that dialect and its differences from the rest of Biblical Hebrew.

Another problem Givón encounters is the mixture of text types. His so-called early Biblical Hebrew texts are all narrative prose, whereas his last three texts are all poetic and of various types. He is at least aware of the problem, as he addresses it briefly (1977:222). His findings that Biblical Hebrew gradually transformed into an SVO language are dubious based on his lack of consideration for word order change due to text type and poeticity concerns.

Givón’s claims for word order variation based on chronology are reminiscent of the arguments Hock (2000) debunked with regard to the earlier poetic Rig-Veda and the later Vedic Prose. Friedrich (1975), Lehmann (1974), and Miller (1975) all attributed the word order differences between the Rig-Veda and the Vedic Prose to linguistic change and to Dravidian influence, whereas Hock demonstrated that the genre differences between the hymnal poetry of the Rig-Veda and the instructional discourse of the Vedic Prose exercise more of an influence on word order variation than chronological change (Hock 2000:174-5). Furthermore, the poetic text demonstrated more word order freedom than did the prose text, just as Givón’s poetic text choices did.

In response to Givón's assertions regarding word order variation based on chronological development, this dissertation looks at a variety of texts, all of them poetic by design, and examines them on the basis of two models: the poeticality-informativity scale and the transitivity/predicational activity scale. Rather than assuming chronological motivations for word order variation, the emphasis here is on discovering what the discourse types can demonstrate regarding the word order choices made. As Herring (2000) and Givón (1977) both did in their research, this dissertation notes the placement and distribution of new, given, and accessible information outside of the VSO boundaries, i.e. in a pre-verbal position, as well as the frequency of verb-initial clauses by text type. The findings demonstrate that word order maintenance and variation can be attributed to text type choice, particularly on the basis of the transitivity of the mainline verb. The informativity-poeticality scale did not function the same way for Biblical Hebrew as it evidently did for Old Tamil, however.

2.4.2 Poetry as a part of the corpus

Research into obsolete languages such as Biblical Hebrew has certain limitations because of the limited corpus and the lack of available speakers of those languages. The latter objective cannot be overcome, but the deliberate use of *all* available texts, be they prose or poetry, can widen the scope of linguistic study. This dissertation, while it is limited to poetry, can illuminate tendencies of word order variation by looking at the issue of poeticality and the natural tendency of text type itself to influence word order variation.

CHAPTER 3

DATA AND METHODOLOGY

3.1 Data

3.1.1 Selection Criteria

This dissertation employs complete Hebrew poetic discourse units that cover a variety of text types. Four criteria dictated which texts were selected for this study.

Criterion one: Hebrew Bible

The corpus from which the sample texts are drawn is the *Biblia Hebraica Stuttgartensia* version of the Hebrew Bible. Although there are scattered Hebrew texts in the intertestamental material (written between the end of the Hebrew Bible and the beginning of the time of Christ), this corpus is limited to the Hebrew Bible.

Criterion two: poetry

Every text selected is poetic in nature, according to Biblical Hebrew standards of poetry (see description in section 2.3.2. That is to say, parallelism, imagery, and repetition are frequently employed. Rigidly formatted poems, such as the acrostics¹, have not been selected because their stylistic constraints could have had an impact on word order in addition to any considerations of text type, which would thus skew findings. Rather than

examining all poetic texts in the Hebrew Bible, the scope was limited to thirty texts deliberately selected from a large variety of genres (e.g., prophecy, songs of praise, laments, warnings, and histories). The texts chosen as data samples also reflect an effort to represent multiple text types (later identified as expository, hortatory, lyric, narrative, and predictive) in Biblical Hebrew writing.

Criterion three: whole texts

The poems are complete discourse units in themselves, although some are a part of a larger whole. For instance, Job 38-41 is a text of four chapters in which God is addressing the man Job regarding the accusations Job has made against him earlier in the book. It is the complete speech given by God (with a brief acknowledgement in the middle by Job). On the other hand, each of the psalms chosen is a whole, discrete unit and has no discernible connection to other psalms around it. One text, Genesis 27:27-29, 39-40 is composed of two units spoken by Isaac to his two sons, Jacob and Esau, respectively. These verses were grouped together because they are related blessings/prophecies with similar language and content and they occurred on the same occasion.

Criterion four: text types

Longacre's Biblical Hebrew text type chart² (1996:20) provided the initial text types which served as a guide to the selection of sample texts but with the addition of the lyric text type. The narrative text type relates to the recounting of a succession of events that occurred in the past. The second text type category of the chart is predictive, procedural, and instructional. These three types are linked by their choice of *wəqātal* as a mainline verb and a

noun plus *yiqtol* as a secondary line. No poetic procedural or instructional texts exist in the Hebrew Bible, such that of the three, only predictive texts have been utilized in this dissertation. The third category, hortatory, relates to an effort to persuade someone to a certain kind of behavior or belief. The fourth category, exposition, is explanatory in nature. The final category used in this study is not one of the original four because, unlike the other types, it is mostly limited to poetry. The lyric text type differs from the expository type in that it uses figures of speech such as similes, metaphors, metonymy, hyperbole, oxymoron, apostrophe, and personification (Longacre 2002b:1).

3.1.2 Text descriptions

The thirty texts composing the sample vary from six to 286 main (as opposed to subordinate) clauses. The total number of main clauses is 1670. Table 3.1 lists the texts by overall text type and by number of clauses. It also lists text types in order of their expected ranking on the poeticality scale, from most informational to most poetic. This same order will be employed throughout the dissertation. The figures in table 3.1 listed beside the texts indicate the total number of main clauses in each text.

Table 3.1. Text samples of Biblical Hebrew poetry

Expository	348	Predictive	131	Lyric	624
Proverbs 3:13-26	24	Genesis 27:27-29, 39-40	14	Psalms 93:1-5	14
Ecclesiastes 1:1-11	27	Isaiah 42:1-9	25	1 Samuel 2:1-10	32
Ecclesiastes 7:1-29	52	Zechariah 9-11	92	Psalms 90:1-17	33
Job 38-41	245			Psalms 45:1-18	36
				Exodus 15:1-18	49
Narrative	281	Hortatory	286	Proverbs 8:1-36	52
Psalms 137:1-9	12	Numbers 6:24-27	6	Habakkuk 3:2-19	57
Jonah 2:3-10	22	Numbers 21:27-30	9	Psalms 22:1-31	65
Judges 9:8-15	26	Psalms 148:1-14	18	Song of Songs	286
Judges 5:1-31	81	Psalms 4:1-9	19		
Psalms 78:1-72	140	Psalms 5:1-13	26		
		Psalms 143:1-12	27		
		Habakkuk 2:2-20	44		
		Hosea 4:1-19	51		
		Psalms 106:1-48	86		

Expository

This dissertation deals with four expository texts: Proverbs 3, Ecclesiastes 1, Ecclesiastes 7, and Job 38-41. The texts are organized by number of clauses beginning with the fewest number and moving up to the largest number. Each text has also been organized into a discourse tree (see Appendix B) in order to highlight any discourse features which might contribute to word order variation, such as topicalization and focus. Figure 3.1 is an example of one narrative discourse tree. It is divided into strophes³ and sub-divided into paragraphs of various types and levels. For a discussion of the discourse tree labels, see section 3.2.3.

Proverbs 3 Tree

Strophe 1: E Evidence ¶

Text: Reason ¶

Thesis: ʔašrēʔādām māšāʔ ḥokmā wəʔādām yāpīq təbūnā [Happy is the man who finds wisdom and the man who obtains understanding.]

Reason: Paraphrase ¶

ET1: kī tōḥ sahrāḥ missəḥar-kāseḥ [For gaining her is better than gaining silver]

ET2: ūmēḥārūš təbūʔātāḥ [And her revenue is better than gold.]

ET3: yəqārā hīʔ mippənīnīm [She is more precious than jewels,]

ET4: wəkol-ḥəpəšəkā lōʔ yišwū-ḥāḥ [and none of your delights can compare with her.]

Evidence1: Coordination ¶

Thesis1: ʔōrek yāmīm bīmīnāḥ [She holds long life in her right hand,]

Thesis2: b-išəmoʔwlāḥ ʕəšer wəkāḥōd [and in her left hand are riches and glory.]

Evidence2: Amplification ¶

Thesis: dərəkəḥā dərkē-nōʕam [Her ways are pleasant,]

Amplification: wəkol-nəṭṭəḥā šālōm [and all of her paths lead to peace.]

Text': Coordination ¶

Thesis1: ʕəḥ-ḥayyim hīʔ lammaḥzīqīm bāḥ [She is a tree of life to those who lay hold of her,]

Thesis2: wəṭōməkəḥā məʔuššār [and those who grasp her are made happy.]

Strophe 2 [Exposition]: E Coordination ¶

Thesis1: yḥwh bəḥokmā yāsad-ʔareš [The Lord founded the earth with wisdom;]

Thesis2: kōnən šamayim biṭṭūnā [he established the heavens with understanding.]

Thesis3: bədaʔtō təḥōmōt niḥqāʕū ūšəḥāqīm yirʕəpū-ṭəl [By his knowledge the deeps were split apart, and the skies dripped dew.]

Strophe 3 [Exhortation]: H Coordination ¶

Thesis1: Result ¶

Thesis: Reason ¶

Thesis: Contrast ¶

Antithesis: bəniʔ ʔal-yāluzū mēʕēnēkā [My son, may they not leave your sight,]

Thesis: nəšōr t-ušiyā ūməzimmā [guard sound wisdom and discretion.]

Reason: wəyihyū ḥayyim lənapšəkā wəḥən ləgərgərōtēkā [For they will be life to your soul and favor to your neck.]

Result: Coordination ¶

Thesis1: Contrast ¶

Thesis: ʔaz təlēk ləbətəḥ dərəkā [Then you will walk in security on your path,]

Antithesis: wəraḡləkā lōʔ tiḡḡōp [and your foot will not stumble.]

Thesis2: Contrast ¶

Antithesis: ʔim-tiškab lōʔ-tiḫād [When you lie down, you will not be afraid;]

Thesis: wəšākbətā wəʕarəḥā šənāteḥā [and when you lie down, your sleep will be sweet.]

Thesis2: Reason ¶

Thesis: ʔal-tirāʔ mippahad piʔōm ūmiššōʔat rəšāʕim kī tābōʔ [Do not be afraid of sudden fear or the devastation of the wicked that comes.]

Reason: Coordination ¶

Thesis1: kī-yḥwh yihyeh ḥəkislekā [For the Lord will be your confidence,]

Thesis2: wəšamar raḡləkā millāked [and he will keep your feet safe.]

Figure 3.1 Sample discourse tree

Proverbs 3:13-26. This poem is a loosely connected text in praise of wisdom and sound judgment. There are twenty-four main clauses and three subordinate clauses. The text breaks down into three strophes. The first strophe (lines 1-11)⁴ is an expository evidence paragraph regarding the value of obtaining wisdom. Wisdom is personified as a woman, and the author has used numerous similes to express her value (e.g. "for gaining her is better than gaining silver and her revenue is better than gold"). The second strophe (lines 12-15) is a short expository paragraph about wisdom's involvement in the creation of the world. The third strophe (lines 16-27) is a paragraph exhorting the writer's son to maintain wisdom and discretion in order to be secure and at peace. There are several contrast paragraphs within this strophe, a form of parallelism akin to negated antonym paraphrase.

Ecclesiastes 1:1-11. This text has twenty-seven main clauses and eleven subordinate clauses. All of the text's paragraphs are expository. There are a number of rhetorical questions, and the overall tone is one suggesting the meaninglessness of life. The introductory strophe (lines 1-4) sets the stage with the repetition that "all is vanity" and poses the rhetorical question, "What profit is all his labor to a man at which he labors under the sun?" The second strophe (lines 5-23) contains a number of observations about the futility and repetition of the world. Almost every verse of this strophe is in the form of a triplet in which the first line sets the topic, the second echoes it, and the third expresses its futility. For example, in Ecclesiastes 1:5 the author writes, "The sun rises, and the sun sets, and to its place it comes panting where it rises." The third strophe (lines 24-38) emphasizes that "there is nothing new under the sun," forming a chiasmus with the first strophe in which "under the sun" is first mentioned.

Ecclesiastes 7. This text has fifty-two main clauses and nineteen subordinate clauses.

A majority of its paragraphs are expository, but it also has a few hortatory and narrative paragraphs present as well. The general thought of the text is that wisdom is better than folly, but even wisdom is meaningless. Seven times in the first strophe (lines 1-16) the author writes that X is better than Y, and there are three causal clauses, marked by the Hebrew [ki] "because." The second strophe (lines 17-27), likewise, has three causal clauses, one in each of its three hortatory reason paragraphs. The third strophe (lines 28-51) is a hortatory coordination paragraph in which the writer urges the reader to avoid excessive wickedness or righteousness. The fourth strophe (lines 52-71), an expository coordination paragraph, embeds a narrative in which the "Preacher" claims to have tested everything with wisdom with the result that no one can discover ultimate wisdom. He concludes with an excursus regarding the paucity of righteous men and the absolute lack of righteous women⁵.

Job 38-41. This portion of the book of Job has 245 main clauses and thirty-eight subordinate clauses. The whole book is the patriarch Job's quest to discover why he, a righteous man, should suffer. He accuses God of being unjust and requests a hearing. Job 38-41 is God's answer to Job. It is an expository text with three strophes. In the first strophe (lines 1-157) God questions Job about his presence at the creation of the earth. He barrages Job with a long series of rhetorical questions interspersed with sarcastic jabs of "tell me, if you know." He uses an architectural metaphor to describe the creation of the world. Then he mentions the taming of the waters, the creation of light, precipitation, heavenly bodies, and the care of various animals. He goes on to question Job's knowledge about mountain goats, wild donkeys, wild oxen, the ostrich, the horse, and birds of prey. The second strophe (lines

158-170) is a brief dialogue between God and Job in which God calls for an answer, and Job declares his unworthiness. The third strophe (lines 171-278) is similar to the first in that God goes on to discuss the power of the behemoth and the leviathan. He goes into great descriptive detail, particularly about the leviathan. The descriptions are full of imagery, parallelism, and irony.

Narrative

Psalm 137. This text dates back to the Babylonian captivity during the sixth and seventh centuries *B.C.* Twelve clauses are main and five are subordinate. It is a narrative text of three strophes with hortatory portions as a comment on the narrative. The first strophe (lines 1-8) is a narrative sequence paragraph in which the psalmist describes the mocking request by the captors for a song of Zion. The second strophe (lines 9-13) is a hortatory amplification paragraph addressed to the city of Jerusalem. The psalmist calls curses down upon himself if he does not consider Jerusalem his highest joy. In the third strophe (lines 14-18), a hortatory coordination paragraph, the psalmist first asks God to remember against the Edomites their delight in Jerusalem's destruction and then blesses whoever destroys Babylon.

Jonah 2. The text of Jonah 2 has twenty-two main clauses and one subordinate clause. The book of Jonah is a narrative about the prophet Jonah who tried to run away from the responsibility given him by God. The ship on which he fled encountered a storm sent by God, and Jonah was tossed into the sea to calm the storm. A large fish swallowed him and spit him out on shore. Jonah 2:3-10 is Jonah's prayer to God from inside the fish. The prayer is a narrative in which Jonah describes his descent into the sea and his prayer of thanksgiving to God for his salvation. The first strophe (lines 1-4) is a narrative paraphrase in which Jonah

states his call of distress to God. The second strophe (lines 5-19) is also a narrative paraphrase in which Jonah describes his descent, his remembrance of God, and his salvation. The third strophe (lines 20-23) is a contrast paragraph in which Jonah compares the differences in the behavior of idolaters to his own worship of God.

Judges 9:8-15. This text has twenty-six main clauses and three subordinate clauses. It is a parable about choosing a dangerous man as a king. Jotham, youngest son of Israel's hero Gideon, tells it to his half-brother Abimelech, who is about to make himself king of Shechem after having killed all of his other brothers. It is a narrative, and all of the paragraphs are narrative as well. It is a dialogue between the "trees" and the olive tree, the fig-tree, the vine, and the thorn-bush. The trees ask each of these other entities to reign over them as king. The text has four exchanges⁶, the first three of which are unresolved. The request of the trees is the same in each of the four exchanges: "(Come) reign over us."

Judges 5. There are eighty-one main clauses and seven subordinate clauses in this text. Judges 5, often called the Song of Deborah, is believed to be one of the oldest texts of the Bible. It is a victory song to commemorate a battle in which Israel overcame Canaanite oppressors under the leadership of Sisera. It is a narrative text in a hortatory frame and with several hortatory and lyric paragraphs scattered throughout the text. The first strophe (lines 1-7) is the hortatory introduction in which the Israelites are called upon to "bless God." The second strophe (lines 8-26) is a narrative coordination paragraph in which Deborah lyrically describes the ceasing of activity in Israel because of war after the people started worshipping other gods. The third strophe (lines 27-62) is an expository paragraph⁷ which mentions the various tribes which came down to fight. There is a brief mention about the heavenly bodies

fighting for Israel against Sisera. The fourth strophe (lines 63-79) is a reason paragraph which contains a narrative sequence paragraph describing how Jael lured Sisera into her tent and killed him by driving a tent peg through his temple as he slept. The fifth strophe (lines 80-86) is an imaginary dialogue between Sisera's mother and her attendants regarding her son's tardiness in returning from battle. The sixth strophe (lines 87-88) is a terminus in which Deborah wishes that God's enemies perish but that his loved ones be powerful like the sun.

Psalm 78. This psalm is a narrative text of seventy-two verses with 140 main clauses and thirteen subordinate clauses. Out of the 153 clauses, fifty-nine of the verbs are preterites. The text divides into six strophes. The first strophe (lines 1-10) is an introduction to the text in which the author urges the people to listen as he recounts the memorable activities of God during previous generations. The second strophe (lines 11-22) is a narrative result paragraph in which the author restates the reason for God's instructions, i.e., so that they would not forget his ways but pass them down to future generations. The third strophe (lines 23-70) is also a narrative result paragraph in which the author becomes more specific about Israel's history of rebellion in spite of God's rescue of them from Egyptian bondage, all of which resulted in God's anger with the people and their consequent punishment. The fourth strophe (lines 71-91) is a narrative amplification paragraph, and is something of a summary of the preceding narrative with an emphasis on how often God turned back from his anger. The fifth strophe (lines 92-128) is a narrative coordination paragraph within which there is an inference paragraph with numerous evidences of how God saved his people from Egypt and Israel's subsequent rebellion. The sixth strophe (lines 129-153) is a narrative result paragraph

and explains how God rejected his people for their rebellion and how he chose the tribe of Judah to build his sanctuary and David to be his shepherd of the people.

Predictive

Genesis 27:27-29, 39-40. This text recounts the bestowing of the blessing upon Jacob by his father Isaac and the lack of blessing for Jacob's brother Esau. It contains fourteen main clauses and one subordinate clause. The two sections are grouped together as one because of their related and parallel material. The first strophe (lines 1-9) contains the blessing given to Jacob and is a mix of prediction, imperative, and jussive verbs. The second strophe (lines 10-17) contains some of the same topics as the first but with only the prediction verbs and with directly contrastive results. That is, Isaac promises Jacob, "Nations will serve you, and people will bow down to you. Be lord over your brothers, and may the sons of your mother bow down to you"; whereas he foretells Esau, "By your sword you will live, and you will serve your brother."

Isaiah 42:1-9. There are twenty-five main clauses and eight subordinate clauses in this text. The prophet Isaiah predicts and records the fall of Israel and foretells the Babylonian exile for Judah. This text is part of the promise of deliverance and restoration from captivity, and as such, it is predictive. The first strophe (lines 1-14) is a coordination paragraph describing God's servant. Structurally the paragraph is predictive, but in some ways it seems more lyrical or expository notionally, as it is a description of that servant. The second strophe (lines 15-33) is a quotation paragraph in which God identifies himself and describes his call to Israel to be a covenant people. Most of the main verbs are imperfect, the

yiqqtol, which is usually a secondary line and may occur clause-initially or otherwise. The mainline *wəqātal* form occurs three times, in contrast to the fourteen occurrences of *yiqqtol*.

Zechariah 9-11. This text has ninety-two main and twenty-one subordinate clauses. It divides into six strophes. Zechariah was a prophet and priest, and his book was written after the Israelites' return from captivity. It is a predictive text, the announcement of judgment against the enemies of Israel. The first strophe (lines 1-26) is a result paragraph describing how the Lord will destroy the Philistines because of their greed. The second strophe (lines 27-42), a reason paragraph, is an exhortation to joy because of a prophecy of the coming of Israel's king and the regaining of her dominion. The third strophe (lines 43-55) is also a reason paragraph regarding God's claiming of his people because they are beautiful like jewels. In the fourth strophe (lines 56-73), a result paragraph, Zechariah urges the people to ask God, not idols, for the needed rain because they are going about like shepherdless sheep. The fifth strophe (lines 74-103) is a predictive coordination paragraph regarding God's renewal of Israel. The sixth strophe (lines 104-113) is a hortatory amplification paragraph in which God proclaims disaster on Lebanon.

Hortatory

Numbers 6:24-27. Numbers is the shortest text of the corpus, composed of only six main clauses, and it is a hortatory result paragraph. The book of Numbers describes the Israelites' journey from Mount Sinai to the edge of the land of Canaan. It also has many lists of names and regulations. This particular text is the traditional blessing the priests were to say over the people.

Numbers 21:27-30. After the defeat of two Amorite kings, Sihon and Og, the “poets” composed the text of Numbers 21:27-30. This hortatory text has nine main clauses and one subordinate clause, which group together into two strophes. The first strophe (lines 1-6) is a reason paragraph reminding the reader of the destruction of the Amorite cities. The second (lines 7-11) is a result paragraph initiated by a woe to Moab because of its destruction.

Psalms 148. This text is a hortatory text of eighteen main clauses and two subordinate clauses. Twelve clauses begin with imperatives, all of them forms of the verb “to praise.” The text divides into two strophes with an introductory and concluding “Praise God.” Both strophes are hortatory coordination paragraphs, the first (lines 1-8) being a list of elements that should praise God. The psalmist begins and concludes the second strophe (lines 9-21) with reason paragraphs of why the elements should praise him, and in between he lists the things God created that should give him praise.

Psalms 4. Psalm 4 is hortatory and has nineteen main clauses and five subordinate clauses. The text divides into three strophes. The first (lines 1-5) is a prayer to God to answer the psalmist’s prayer and to show him favor. The second strophe (lines 6-18) is a hortatory coordination paragraph in which the psalmist criticizes the readers and then calls them to refrain from sinning and to offer sacrifices of righteousness to God. The third strophe (lines 19-24) is an expository result paragraph of confidence in God.

Psalms 5. This psalm has an overall hortatory text type. It has twenty-six main clauses and five subordinate ones. It can be divided into two major strophes, the first a reason paragraph and the second a coordination paragraph. The first strophe (lines 1-13) is a plea to God to hear the psalmist’s prayer, reminding God of his hatred of wickedness. The second

strophe (lines 14-31) begins with a contrastive “But I . . . will enter your house” to distinguish himself from the wicked mentioned in the previous section. He asks for God’s guidance and protection from his enemies and calls for their ruin. He then ends the psalm with confidence in God’s blessings on the righteous.

Psalm 143. This is a hortatory text with twenty-seven main and seven subordinate clauses, and it divides into four strophes. The first strophe (lines 1-10) is a hortatory reason clause in which the psalmist asks God to hear his plea and to deliver him from his persecuting enemy. The second strophe (lines 11-15) is a narrative result clause recording the psalmist’s actions toward God, demonstrating his relationship with God. In the third strophe (lines 16-28), a hortatory coordination paragraph, the psalmist lists a number of requests to God. Each of the seven theses is a reason paragraph. The fourth strophe (lines 29-33) is an expository reason paragraph demonstrating the psalmist’s confidence in God’s response.

Habakkuk 2. The text contains forty-four main clauses and nineteen subordinate clauses. The structure of the book of Habakkuk is a dialogue between the prophet Habakkuk and God in which the prophet complains and God gives an answer. The text of Habakkuk 2:2-20 is God’s response to Habakkuk’s second complaint. Its text type is exhortative and is comprised of four strophes. The first strophe (lines 1-12) is a request to make plain the vision God is giving because he will certainly bring it to pass. The second strophe (lines 13-29) is a hortatory result paragraph in which the “puffed up” man is held up as a greedy and plundering person with the result that he will in turn be plundered. The third strophe (lines 30-52) is a series of three woes against those who use violence for their own gain and in

retaliation. The fourth strophe (lines 53-64) repudiates idolatry with another “woe” and contrasts a hand-hewn idol with the majesty of God.

Hosea 4. There are fifty-one main clauses and sixteen subordinate clauses in this text. Hosea wrote this book during the mid-eighth century *B.C.* as a prophecy against Israel and a warning of their imminent conquest by Assyria. Hosea 4 is the charge God makes against the Israelites. The text is hortatory, although it contains long predictive sections and has expositional tendencies. In the first strophe (lines 1-10) Hosea addresses Israel and gives the reasons for God’s dispute with the people—a catalogue of her sins. He predicts that the land will be in mourning, for everything will die, even down to the beasts of the field, the birds of the air, and the fish in the seas. In the second strophe (lines 11-35) Hosea refuses to let anyone find fault with God because they are punished for their own rejection of the law. Two paragraphs of frustration end the strophe: although they eat they will not be satisfied; although they commit fornication they will not increase. The third strophe (lines 36-51) is an amplification of the fornication theme with several reason and result paragraphs. The fourth strophe (lines 52-60) is a hortatory reason paragraph with a series of imperatives. The fifth strophe (lines 61-67) is a summary in which Hosea once again catalogues Israel’s sins: drunkenness, prostitution, idolatry.

Psalms 106. This text is a hortatory text even though it has large explanatory narrative portions. It has five strophes with eighty-six main clauses and seventeen subordinate clauses. The first strophe (lines 1-13) is a hortatory result paragraph urging praise to God with the result that God might take care of the psalmist. The second strophe (lines 14-51) is a narrative sequence paragraph regarding Israel’s disobedient history in the desert after her

rescue from Egypt. The third strophe (lines 52-79) is also a narrative sequence describing Israel's rejection of God and her adoption of foreign gods. The fourth strophe (lines 80-96) is a narrative sequence relating the oppression that Israel suffered as a result of her idolatry. Strophe five (lines 97-103) concludes the poem with a hortatory coordination paragraph urging God to save his people from the nations and calling for a blessing on God. This final strophe is a mirror image of the first strophe with a chiasmic structure, such that the psalm begins and ends with a blessing and a plea for salvation sandwiching the large narrative sections.

Lyric

Psalm 93. Psalm 93 is a lyric text of five verses with fourteen main clauses and four strophes. In the first strophe (lines 1-4) the psalmist acclaims and paraphrases that God reigns and is clothed with majesty. In the second strophe (lines 5-8) the psalmist establishes the eternal nature of God. The third strophe (lines 9-12) is a circumstantial paragraph in which the author describes how the rivers have lifted up their waves but that God is more majestic than the waves. The fourth strophe (lines 13-14) concludes the poem by declaring God's testimonies to be reliable.

1 Samuel 2:1-10. This is a lyric text with four strophes, thirty-two main clauses, and seven subordinate clauses. It is a song attributed to Hannah, the once barren wife of an Israelite man, upon the weaning of her first son. The first strophe (lines 1-7) is a lyric comment paragraph in which Hannah tells of her exultation in God for her deliverance from barrenness. The second strophe (lines 8-11) is a lyric reason paragraph in which she criticizes the haughty because God measures their deeds. The third strophe (lines 9-36) is a reason

paragraph in praise of God's deeds. Several of the sub-paragraphs are contrastive: "Those who have been satisfied have hired themselves out for bread, but those who were hungry are so no longer." The fourth strophe (lines 37-39) is a terminus statement regarding how God will judge the earth and strengthen the king. Since Israel had no king at the time Hannah sang this song, some scholars believe the text did not originate with Hannah.

Psalm 45. This text is a royal wedding song. It has thirty-six main clauses and three subordinate clauses. It divides into four strophes. The first (lines 1-3) is an introduction by the scribe. The second (lines 4-17) is a result paragraph in praise of the king. The third strophe (lines 18-35) is also a result paragraph addressed to the bride. The fourth and final strophe (lines 36-39) is a conclusion looking to the future when the sons will become princes in the land and the king will have achieved fame and renown. Although the Hebrew [ki] "because" only occurs once in the text, [‘al-kēn] "therefore" occurs three times.

Psalm 90. This poem is a lyric text although one of the three strophes is hortatory. In the seventeen verses of Psalm 90, there are thirty-three main clauses and eight subordinate clauses. The first strophe (lines 1-17) is a lyric reason paragraph in which the psalmist declares the preeminence of God because time means nothing to him. It is filled with figurative language regarding God birthing the mountains and similes in which humans are compared to grass. The second strophe (lines 18-30) is also a lyric paragraph. It is a result paragraph in which the psalmist declares that because human sins are known to God and humans' lives are short they should be aware of their brevity in order to gain wisdom. The figurative language makes this into a lyric rather than expository text. The third strophe (lines

31-41) is a hortatory coordination paragraph urging God to show compassion to his people.

The final two lines of the text are almost identical, a clear example of parallelism.

- (1) Thesis: *ûma‘ăšēh yādênû kônânâ ‘ālênû*
and establish the work of our hands for us
- (2) Paraphrase: *ûma‘ăšēh yādênû kônânēhû*
yes, establish the work of our hands.

Exodus 15:1-18. The text contains forty-nine main clauses and five subordinate clauses. The Song of the Sea, as the poem from Exodus 15 is usually called, is attributed to Moses as a hymn of praise to God after the Israelites crossed the Sea of Reeds. This text has been designated as lyric, although it could as easily be narrative, since the majority of the paragraphs are narrative in nature, retelling the destruction of Pharaoh's army in the Sea of Reeds. But the purpose of the hymn is lyrical, in praise of God for his salvation of his people, with the narrative portions acting as explanations for the praise. The first strophe (lines 1-9) is a brief synopsis of the reasons for praising God, particularly for his destruction of "the horse and his rider" in the sea. Each paragraph is a couplet. The second strophe (lines 10-33), a lyric attestation paragraph, describes how God is a warrior lord and relates in two narrative sequence paragraphs how he drowned the army of Egypt in the Sea. Embedded in the second narrative sequence is a supposed quotation by the enemy, again in narrative sequence, but with each clause composed of one or two words. This staccato sequence acts as a peak to the poem. The third strophe (lines 34-53), also a lyric attestation paragraph, reiterates the majesty of God and tells of the fear of the Canaanite peoples in anticipation of the Israelites' conquest of their land. The poem ends with a terminus (line 54).

Habakkuk 3. This text is Habakkuk's third and final speech. It is a prayer, in contrast to the first two speeches, which were complaints. This text is a narrative with lyrical paragraphs embedded within. There are fifty-seven main clauses and seven subordinate clauses. The first strophe (lines 1-5) is an introduction to the prayer and a request that God will restore his works and show compassion in the midst of his wrath. The second strophe (lines 6-23) is a lyrical record of those "works" of creation and destruction. The third strophe (lines 24-53) is another lyrical narrative of God's activity through nature, to avenge the wicked and the enemies of his people. The fourth strophe (lines 54-64) is itself a poem of trust in which Habakkuk affirms that although all appears lost, he will rejoice in God.

Proverbs 8. Proverbs 8 has fifty-two main clauses and eighteen subordinate clauses. The text is the personification of wisdom as a woman, in contrast to the woman Folly of Proverbs 9. This text has an overall lyric text type, since it is a simile, and it divides into five strophes. The first strophe (lines 1-3) introduces the call of wisdom. The second strophe (lines 4-20) is the content of her call, including several paraphrases about the straight path of wisdom versus the contorted path of folly and wickedness. The third strophe (lines 21-42) continues wisdom's speech with proofs of the value of gaining wisdom and prudence. The fourth strophe (lines 43-62) is a narrative inference paragraph regarding wisdom's presence at the creation of the world. The fifth strophe (lines 63-74) is a hortatory paraphrase paragraph urging wisdom's "sons" to hold onto wisdom with the result of being happy and finding life.

Psalms 22. This psalm is a hortatory text with sixty-five main clauses and nine subordinate clauses. The text divides into four strophes. The first strophe (lines 1-24) is a

reason paragraph. The introduction is a cry to God asking why he is distant. Then the psalmist reflects on God's actions in the past with his forefathers and he contrasts those with his own struggles with his enemies. He affirms that God has been his God since birth. The second strophe (lines 25-48) is an inference paragraph in which the psalmist begs God to be near him, lists all the evidence of his hardships, and then restates the request for God's nearness and salvation. The third strophe (lines 49-67) is a lyrical coordination paragraph in which the psalmist praises God for his salvation. The psalmist concludes with a fourth strophe (lines 68-74) that predicts the praise and glorification of God for his actions.

Song of Songs 1-8. The Song of Songs, or Song of Solomon, as it is sometimes called, is a lyric text, a dramatic love poem between a Shulammitte maiden and the king, with a chorus of friends occasionally speaking. The text divides into fifteen strophes. It is the longest text with 286 main clauses and forty-four subordinate clauses. The first strophe (lines 1-12) is the Shulammitte speaking, giving reasons why her lover is worthy of love. The second strophe (lines 13-27) is a coordination paragraph with a first thesis in which the maiden discusses her dark skin and a second thesis of a dialogue between her and her lover about where to graze her flocks. The third strophe (lines 28-59) is a lyrical dialogue between the two lovers describing the maiden's beauty and their love for each other. It ends with a warning to the daughters of Jerusalem to avoid arousing love until it is ready. This warning is a repeating refrain throughout the text. The fourth strophe (lines 60-93) is another quotation in which the lover calls for his beloved. The fifth strophe (lines 94-111) is a narrative sequence paragraph describing the maiden's quest for her lover during the night. The sixth strophe (lines 112-123) is a description of Solomon's palanquin. The seventh strophe (lines

124-163) begins with a long description of the maiden by the lover, which leads into a dialogue between the two lovers regarding the lover's approach to his beloved's figurative garden. The eighth strophe (lines 164-213) is a narrative sequence similar to the earlier narrative but amplified with a nighttime summons by the lover and the beloved's futile search through the streets for him until the city guards find and beat her. The strophe ends with a long dialogue between the maiden and the daughters of Jerusalem who ask her how her lover is better than others and she replies with a long description of his appearance. The ninth strophe (lines 214-222) is a short dialogue between the maiden and the women in which they ask if they might seek the lover with her. The tenth strophe (lines 223-236) is an inference paragraph in which the lover gives evidence for his beloved's beauty. The eleventh strophe (lines 237-262) is a dialogue between the two lovers ending in a long admiring description of the beloved. The twelfth strophe (lines 263-284) is an exchange between the two in which the lover compares his beloved to a palm tree he wishes to climb and the beloved responds by promising to give him her love out in the vineyards. The thirteenth strophe (lines 285-298) is a sequence paragraph spoken by the beloved explaining how she would treat him if he were her brother, and it ends with the same warning mentioned above to the daughters of Jerusalem. The fourteenth strophe (lines 299-310) describes the strength of love. The fifteenth strophe (lines 311-330) begins with a speech from some brothers describing their protection of their young sister. Then it moves into a statement by the beloved about how Solomon hires out his vineyard but how she keeps her own "vineyard," probably meaning her beauty.

3.2 Methodology

Preparation for this dissertation was accomplished in six distinct phases: translation, charting, discourse trees, word order tallies, text type comparison, and information analysis.

3.2.1 Phase one: translation

The initial phase for preparing to analyze the word order of each text was translation. Each text was translated from Biblical Hebrew into literal and then standard English and every verb was parsed. The texts were separated into main and subordinate clauses.

This process was difficult for a number of reasons: Biblical Hebrew is an obsolete language, with no native speakers to ascertain the exact meaning of the words; the manuscripts on which the text is based are not the originals, and many textual deviations have crept in as a result of scribal error; there are occasionally a number of different versions of the text (usually limited to a word or two here and there), so one is obliged to decide which version appears more accurate; similar to the problem of knowing for certain how to translate a particular word, figurative language can be a riddle to the translator, far removed from the original language and context; and the vowel pointing was added to the text centuries later, which means that the editors may have made erroneous decisions regarding the vowels⁸, which could thus change the part of speech of the word, although there was a strong oral tradition handed down regarding the proper reading of the text.

For some of these problems commentators have offered their suggestions for textual emendations and readings. One such case occurs in the text of Hosea 4 (line 13). The text of the *Biblia Hebraica Stuttgartensia* reads:

- (3) *wəʿamməkā kimrîbê kōhēn*
 and-people-your rebelling-against a-priest
 for your people are as one rebelling against a priest

But Wolff (1974:70-7) has emended the text in two places and believes it should read:

- (4) *wəʿimməkā rîbê kōhēn*
 and-with-you lawsuit a-priest
 for my lawsuit is with you, oh priest
 (Hosea 4, line 13)

In order to overcome the majority of these problems, the text of the *Biblia Hebraica Stuttgartensia* was accepted as the norm (except in the case of Hosea 4 above), and Hebrew lexicons were employed to ensure a better understanding of the vocabulary. The Summer Institute of Linguistics program, BART 2.1, was also consulted regarding identification of the parts of speech, and particularly verb typing.

3.2.2 Phase two: charting

For each text, a table with three lines per clause was created in an Excel spreadsheet.

Table 3.2 is an example of one chart. The first line records the Hebrew transliteration, the second a word-for-word translation, and the third a freer translation. The chart identifies:

1. clause type (i.e., main or subordinate)
2. word order
3. predication—passive or active; verbal, possessive, adverbial, adjectival, nominal, copulative
4. mood—positive and negative (declarative, exclamatory, imperative, interrogative)
5. tense/aspect (perfect, imperfect, preferite, w+perfect, participle, infinitive)
6. topic (new, given, accessible)
7. speech verb.
8. quotation

Main and subordinate *clause types* are marked in order to enable more rapid analysis of the main clauses. Some attention was given to subordinate clauses, but the emphasis in this dissertation is on main clauses. "Subordinate" here stands for any kind of relative, adverbial, nominal, infinitival, participial, or causal clause. Occasionally a subordinate clause fills the slot of a subject or object. Whenever that occurs it is marked as a subject or object.

While the need for a *word order* column is obvious in a study on word order, the coding of the various elements within this column is not. Verbs are marked with a "V," subjects with an "S," direct objects with an "O," and indirect objects with an "I." Whenever a clause has no overt verb (unless it was an existential or nonexistential particle, *yēš* "there is" or *ʔēn* "there isn't"), the pound sign (#) is included at the approximate location deduced that the verb would have occurred. The existential and nonexistential particles are marked as "V." Any peripheral material, such as conjunctions, prepositional or adverbial phrases, and topicalizers, was marked with an X and a superscripted letter indicating the kind of word or phrase it represented.

The superscripted list for peripheral clause types is as follows:

- X=adjective ("you are *beautiful*"—Song of Songs)
- X*=introducer ("behold . . .")
- X^T=topicalizer
- X^a=adverbial phrases
- X^c=conjunction (the *waw* "and, or" is not included in this coding)
- X^d=deictic ("*there* they set forth..."—Judges 5)
- Xⁱ=interrogative particle
- X^l=interjection ("*alas* the abundance is not his..."—Habakkuk 2)
- X^p=prepositional phrase (includes comparatives)
- X^r=relative particle ("which," "who," "that")

In general, multiple peripheral elements are coded as one "X" when they occur side-by-side, and the appropriate superscripts are attached to that "X."

For interrogatives, if the interrogative particle takes the place of subject or object, it is marked as an S or O with a superscript "I" (Sⁱ or Oⁱ). Otherwise, an interrogative particle is marked as Xⁱ. On the other hand, "interrogative" clauses refer not only to clauses with an *interrogative particle* but also to those whose *function* is interrogation.

For the interjections in Habakkuk 2 and Numbers 21, the formula used here is generally: Sⁱ#I. "Alas" is an interjection, functioning as a nominal here; the verb is understood; and the participial phrase is the indirect object.

- (5) *hōy ʾōmēr lāʿēš*
 alas saying to-wood
 Alas to those of you who say to wood,
 (Habakkuk 2, line 58).

A rephrasing might cast the sentence as: "Woe be to him who says to wood . . ." On the other hand, there is one interjection in which the interjection is peripheral to the clause, coded as: XⁱS#X.

- (6) *hōy hammarbeh lōʾ- lō*
 alas the-abundance not to-him
 Alas, the abundance is not his.
 (Habakkuk 2, line 23)

The line between object and prepositional phrase is often quite fine. Numerous times there are parallel clauses in which one item is an object (direct or indirect) and the parallel item in the next or previous clauses is preceded by a preposition and is thus interpreted as a prepositional phrase. Thus there is some ambiguity between the designation of "O" or "I" and some peripheral ("X") items, which could lead to some difference in the interpretation of the data, such that a clause written as VX might also be written as VO. For the purposes of

consistency, however, the decision was made to designate words or phrases preceded by a preposition as prepositional phrases and not as objects. Items marked as indirect objects are generally those which would be considered indirect in English, although a preceding preposition sometimes made that choice ambiguous as well. Indirect object pronouns are identical to direct object pronouns and can be appended to the verb. It would not be useful to simply consider all indirect objects as prepositional phrases.

The *predication* column marks verbal activity and the kind of predication involved, such as verbal, possessive, adverbial, adjectival, nominal, copulative, with "pass" included to indicate if the verb is passive. The degree of detail included in this column was not necessary for this dissertation, although the information may be useful in future studies. The only element of real interest here is whether the verb is passive. This was examined to note any influence on word order.

The column on *mood* noted if the verb mood was declarative, imperative, exclamatory, or interrogative, and whether it was negative. There is some indication that interrogative and exclamatory particles might impact word order, and negated clauses might also show some word order variation.

Tense/aspect is coded as perfect, imperfect, preterite, *waw*+perfect, participle, or infinitive. Occasionally multiple verbs occur together, sometimes as a means of emphasis:

- (7) *haznēh* *hiznû*
 to-commit-fornication they-fornicate
 they take their fill of prostitution.
 (Hosea 4, line 64);

sometimes as a helping verb plus an infinitive:

- (8) *lō²-yūkal ʾiš laḏabbēr*
 not is-able man to-speak
 A man cannot speak.
 (Ecclesiastes 1, line 23);

sometimes as coordinating verbs:

- (9) *yizkārû wayāšubû ʾel-yhwh kol-ʾāpsê- ʾāreṣ*
 will-remember and-will-return to YHWH all ends of-earth
 All the ends of the earth will remember and return to Yahweh,
 (Psalm 22, line 62).

In all cases the verbs are treated as one verb and marked as only one “V” unless they occur in different locations in the clause. If they are marked twice, the location of only the first verb in the clause is considered in the analysis of the clause. As seen in two out of the three examples above, the verbs are usually side-by-side. The reason for always selecting the location of the first verb is to maintain consistency throughout the analysis.

The *topic* column, in which new, given, and accessible information are noted, is potentially useful in an examination of word order. Generally the topic relates to material in the initial position, especially pre-verbal. But if the verb occurs first, and the subject is already known from within the previous twenty clauses, the topic is coded as given. If the subject is new, a designation to that regard is given. “Accessible” refers to either material that is already known but has not been mentioned within the previous twenty clauses or material that can be assumed (this includes paraphrases). An example of this is:

- | | | | |
|------|--|-----|-------|
| (10) | <i>ūḏəḡan-šāmayim nāṭan lāmô</i>
and-grain-of heaven he-gave to-them
he gave them the grain of heaven. | OVI | new |
| (11) | <i>leḥem ʾabbîrîm ʾākal ʾiš</i>
bread-of angels ate man | OVS | acces |

- Man ate the bread of angels,
 (12) *ṣēdâ šālah lāhem lāsōḅa^c* OVIX^p acces
 supply-of-food he-sent to-them to-satiety
 He sent them enough food to satisfy them.
 (Psalm 78, lines 56-58).

In this example, “the grain of heaven” is a new item, but the following two clauses mention “the bread of angels” and “a supply of food,” neither of which is exactly new information, but it can be inferred to mean the same thing as “the grain of heaven.” Therefore the topic of lines 9-10 is given the status of accessible information, abbreviated as “acces.”

What is labelled “topic” in this context refers to informationality, as it is discussed in the context of poeticality. In contrast, what is called “topicality” has to do with overt marking of a topic by fronting of that topic in a clause. An example of topicality fronting can be seen in the following, in which the X^T refers to an explicitly marked topic of the clause:

- (13) *ūḱāpōr šāmayim mî yalādō* X^TS^tV^o
 and-hoarfrost heaven who bore-it
 and who bore the hoarfrost of heaven?
 (Job 38-41, line 64).

The *speech verb* column marks whether the verb is a verb indicating speech, such as “to say,” “to quote,” “to exclaim,” etc. In some languages a verb of speaking can influence word order. Although Biblical Hebrew does have a quotative frame (see section 2.2.6 on page 17), there does not appear to be any substantive influence on word order. Further analysis might yield more insights, but that information did not fit the scope of this dissertation.

Quotations are indicated to illuminate any word order variation that might result from material being within a quotation. All main clauses containing quotations were tallied by text type to determine percentages of subject-, object-, verb-, and peripheral-initial material for each text type. All non-verb-initial clauses were also examined for informationality (new, given, and accessible information), to demonstrate any differences in choices depending on whether they were within a quotation or not and to compare these across text types.

The chart served as the springboard for the analysis of data and the creation of tables, particularly regarding the different kinds of word order and text type. See Appendix A for the charts of all the texts.

3.2.3 Phase three: discourse trees

In a separate analysis, a discourse tree was created for each text. That is, each text was examined on the paragraph level, identifying the functional relationships among the paragraphs. For example, reason paragraphs, result paragraphs, coordinating paragraphs, contrast paragraphs, and so forth, are graphically displayed in a hierarchical arrangement, called a discourse tree (see Appendix B for all discourse trees). These trees are based on a variety of Longacre sources, particularly some unpublished papers as represented in the trees of Psalms 4 and 5, but also with influence from *The grammar of discourse* (1996) and *Joseph: a story of divine providence* (1989).

Each text is generally broken down into strophes, large paragraphs in which are nested smaller paragraphs. The strophes are then broken down into smaller paragraphs. The nesting of paragraphs can continue many layers in depth. An attempt was made to maintain a consistent labeling of the material, although the coding is often open to interpretation.⁹ The

text type of the paragraphs is usually noted on the highest levels (i.e. the strophe and possibly the first level of paragraph nesting), but it is often omitted at lower levels. Text types are marked by their first initial, thus expository is "E," hortatory is marked as "H," lyric is "L," narrative becomes "N," and predictive is designated "P."

There are sequence paragraphs, in which items are listed in a sequential order, such as a narrative where each activity is listed in order, each step of which is marked as ST1 (Sequence Thesis 1), ST2, and so forth. There are simultaneous paragraphs in which activities occur simultaneously, and these are coded as SiTh1, SiTh2, etc. There are coordination paragraphs in which multiple activities or items of approximately the same weight can be joined together. These are marked Thesis1, Thesis 2, and so on. Reason paragraphs give a thesis statement and reason for it. Result paragraphs have a thesis and the result of that thesis. Comment paragraphs are those in which a comment is appended, usually just an extra note. Amplification paragraphs give a thesis and then restate it with more detailed information. Paraphrase paragraphs are similar, but they merely paraphrase the information from the thesis without adding noticeably new information. The paraphrase paragraphs can be marked as "Thesis" and "Paraphrase" or as ET1 (equivalence thesis 1), ET2, etc. Quotation paragraphs have a quote formula (QF) and a quotation. For example, in the sentence,

(14) *wayyōʾmārū lazzayit*
And they said to the olive tree:

(15) *mālākā ʿālénū*
"Reign over us."
(Judges 9, lines 3-4)

“And they said to the olive tree” is the quote formula and “reign over us” is the quotation that follows. Induction paragraphs are those in which information is obtained by a series of observations and a concluding thesis. On the other hand, an inference paragraph is one in which a thesis is stated and evidence is provided in a series of steps. A contrast paragraph is one in which a statement is made, the thesis, and a contrasting statement is given, the antithesis. A frustration paragraph is made up of a thesis and a counter thesis (Thesis: “All streams flow to the sea,” Counter thesis: “but the sea never fills up”).¹⁰

The purpose of the trees was to discover discourse-level words or phrases, which might have some bearing on word order. In addition, discourse trees help reveal any poetic structure (such as parallelism) that might influence a disruption of word order.

3.2.4 Phase four: word order tally

The fourth phase of analysis was the word order tally. Every instance of every type of word order found within each text was recorded and counted (see Appendix C). The word order types were combined, step-by-step, to reduce the number of order types and to extract meaningful generalizations from the corpus.

The first step was to separate all subordinate clauses from main clauses. This was done to ensure that any word order variation attributable to subordination could be eliminated from the main clause group.

The second step was to group all of the word order types with an introductory peripheral element, such as a conjunction, a topicalizer, an introducer, or a prepositional phrase, coded, as mentioned in Phase Two, by an “X” and a superscripted letter indicating

the type of peripheral material. Thus every clause that contained an "X" as the first element of the clause was grouped by "X" plus another element, be it subject, verb, or object. During this step, word order types with multiple objects were treated as though the objects were only one instead of two. For instance, SVIO and SVO would be grouped into the same category. All peripheral elements ("X"), that occurred in any but the first position of the clause, were not stressed because they were deemed to have no real impact on word order in this study. The clause types were "cleaned up" so that unnecessary elements (e.g. the superscript letters and duplicated subjects, objects, and verbs) were eliminated. The marker for verbless clauses was also ignored, and the clause was treated as the elements actually present ("#" in the initial position, "S" for subject, and "O" for object) appeared. Thus there are clauses with only an O or S, which is certainly an anomaly, but when it is considered that X's are only indicated in the initial position in this "cleaned up" table, clauses such as S#X (e.g. *You Ø beautiful*, where the adjective is coded as X) end up written simply as "S" in the table. This "clean-up" procedure facilitated a clearer understanding of the word order of the important elements.

In the third step, charts were created for each text type. These charts also indicate how many clauses of a particular word order type have topicalizers, are interrogative, are negated, and are passive. The lyric chart, designated as table 3.3, is given below as an example of how each of the text types were tallied.

This table represents the most simplified form of all the word order possibilities in lyric texts, with peripheral elements only receiving attention in initial positions and with duplicated elements reduced to only one. For example, a clause of word order VXOOX would be reduced to VO. This has the benefit of showing the ordering of verb and object with respect to each other, and since there is no preverbal element in this particular word order, the peripheral X's are eliminated. The disadvantage of such simplicity is that the XOOX pattern, certainly a stylistic ordering of elements, is lost.

In step four, the totals for each text type were combined into Table 3.4, such that lyric totals from the clause column in Table 3.3 can be seen in the "L" column under "Text Type."

Table 3.4 Main clauses by text type

Total = 1670		Text Type					Topicalizer		Interrogative		Negation		Passivity	
Order	Clause	E	N	P	H	L	Yes	No	Yes	No	Yes	No	Yes	No
O	7	1	1	0	0	5	0	7	1	6	0	7	0	7
OS	14	3	0	0	1	10	0	14	4	10	0	14	0	14
OSV	6	3	0	2	0	1	0	6	3	3	0	6	0	6
OV	68	19	18	8	5	18	5	63	9	59	8	60	0	68
OVS	10	1	3	1	2	3	1	9	1	9	0	10	0	10
S	82	11	6	4	5	56	0	82	2	80	1	81	0	82
SO	54	10	2	3	6	33	0	54	0	54	0	54	0	54
SOV	7	2	1	1	0	3	0	7	1	6	0	7	0	7
SV	109	23	22	10	14	40	3	106	6	103	14	95	25	84
SVO	71	18	7	3	10	33	2	69	14	57	6	65	0	71
V	311	52	57	29	70	103	0	311	3	308	56	255	9	302
VO	407	64	82	33	106	122	0	407	21	386	29	378	3	404
VOS	25	3	1	4	4	13	0	25	0	25	0	25	0	25
VS	119	20	21	11	23	44	0	119	9	110	10	109	17	102
VSO	21	7	0	2	5	7	0	21	1	20	0	21	0	21

Table 3.4—Continued

X	5	3	0	0	1	1	0	5	0	5	2	3	0	5
XO	5	2	0	2	0	1	0	5	1	4	0	5	0	5
XOS	1	0	0	0	0	1	0	1	0	1	0	1	0	1
XOSV	0	0	0	0	0	0	0	0	0	0	0	0	0	0
XOV	6	4	2	0	0	0	0	6	2	4	1	5	0	6
XOVS	1	1	0	0	0	0	0	1	0	1	0	1	0	1
XS	66	16	6	1	3	40	2	64	8	58	2	64	0	66
XSO	5	4	0	0	0	1	1	4	0	5	0	5	0	5
XSOV	1	0	0	0	1	0	0	1	1	0	1	0	0	1
XSV	19	6	3	2	4	4	0	19	2	17	1	18	4	15
XSVO	13	7	2	1	0	3	2	11	5	8	0	13	0	13
XV	96	27	18	5	11	35	1	95	15	81	0	96	5	91
XVO	85	27	17	6	9	26	1	84	32	53	2	83	0	85
XVOS	5	0	0	0	1	4	1	4	1	4	0	5	0	5
XVS	50	14	11	3	5	17	1	49	10	40	2	48	5	45
XVSO	1	0	1	0	0	0	1	0	0	1	0	1	0	1

The fifth step was to incorporate the word order types with introductory material into the word order types without introductory peripheral material, such that clauses like XⁱVSO were combined with VSO clauses and their total numbers tallied. Thus the final organization of clauses/word order types grouped everything into the following categories: O, OS, OSV, OV, OVS, S, SO, SOV, SV, SVO, V, VO, VOS, VS, VSO. The purpose in the gradual grouping of these categories was to enable different views of the material so that the earlier, more detailed groupings could be examined for certain tendencies (such as the breakdown of the various X-initial clauses) and the later, simpler groupings could demonstrate other issues (such as the organization of verb, subject, and object with respect to each other and without reference to peripheral material).

3.2.5 Phase five: comparison by text type

Based on the groupings created in the fourth phase, tables were created to reflect the results across text type. The types of word order were compared based on the initial element (verb, subject, and object, both with and without peripheral material) and based on a combination of elements (e.g., OS, OV, SO, SV, VS, VO). Verbless clauses were also examined for the ordering of the elements (subject, object, and peripheral material) with respect to each other and by text type.

3.2.6 Phase six: information analysis

An important part of Herring's theory of informationality-poeticity has to do with postverbal elements, since Old Tamil is an SOV language, which means that new and focused information is placed after the verb. In VSO Biblical Hebrew the reverse would be the norm, i.e. new and focused information is often preverbal to attract attention to it. In phase six all main clauses with preverbal information were examined in order to ascertain the percentages of new (in contrast to given and accessible) information per text type. This information was also broken down into quoted and non-quoted material to compare dialogue to non-dialogue informationality patterns. The results of phase five and six are described in detail in chapter four.

CHAPTER 4

RESULTS

4.1 Introduction

If the poeticality scale holds true for Biblical Hebrew, one could predict word order to vary depending on text type with regard to the poetic nature, as opposed to the level of informationality, of the text type. According to this scale, narrative texts, since they are highly informational, would be the least likely to deviate from the VSO word order, and lyric poetry would be the most likely to show variation. Expository, predictive, and hortatory would show from lesser to greater deviation in that order. As will be demonstrated by the findings of this research into Biblical Hebrew poetry, however, poeticality is an insufficient predictor of word order deviation.

A more useful predictor of word order in Biblical Hebrew is the transitivity scale. The transitivity model takes into consideration the particularities of the mainline verb of each text type and shows how these influence word order variation and maintenance. The higher the transitivity of the text type mainline verb, the more inclined that text type is to cling to traditional verb-initial order. In contrast, those text types least inclined toward verbal activity and transitivity vary the most from the traditional VSO word order. That scale again is:

hortatory—narrative—predictive—expository—lyric

4.2 The basic elements: subject, object, and verb

The first organization of the data is an examination of the basic elements in the initial position. The decision to look at the initial position elements was motivated by the head-initial nature of VSO languages (Longacre 1996:259) and by the desire to view the data in its simplest form (i.e. without the periphery) in order to get an impression of the text type choices of initial elements.

Table 4.1 reflects the main clauses from all the sample texts. The text types are listed according to the poeticality scale from most informational to most poetic. Any introductory or peripheral material (conjunctions, sentence topicalizers or discourse markers, prepositional phrases, all designated hereafter as "X") is incorporated¹, and only overt objects, subjects, and verbs are examined in this table. Clauses with no subject or object are included with the verb-initial group.² Introductory peripheral material will be examined separately from verb, subject, and object in sections 4.3 and 4.4 below.

Across the board the preferred word order in Biblical Hebrew is verb-initial, followed by subject-initial, although the degree of preference varies from text type to text type.

Table 4.1 Initial elements, X-initial and # elements incorporated

Element	N		E		P		H		L	
O-initial	24	8.54%	34	9.86%	13	9.92%	8	2.81%	39	6.26%
S-initial	49	17.44%	97	28.12%	25	19.08%	43	15.09%	213	34.19%
V-initial	208	74.02%	214	62.03%	93	70.99%	234	82.11%	371	59.55%
Total	281	100%	345	100%	131	100%	285	100%	623	100%

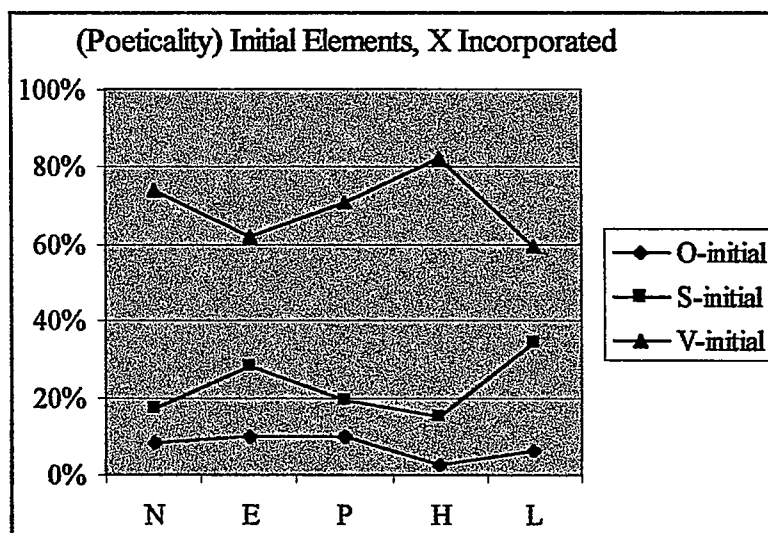


Figure 4.1 Initial elements of all main clauses, X-initial and # elements incorporated (poeticity order)

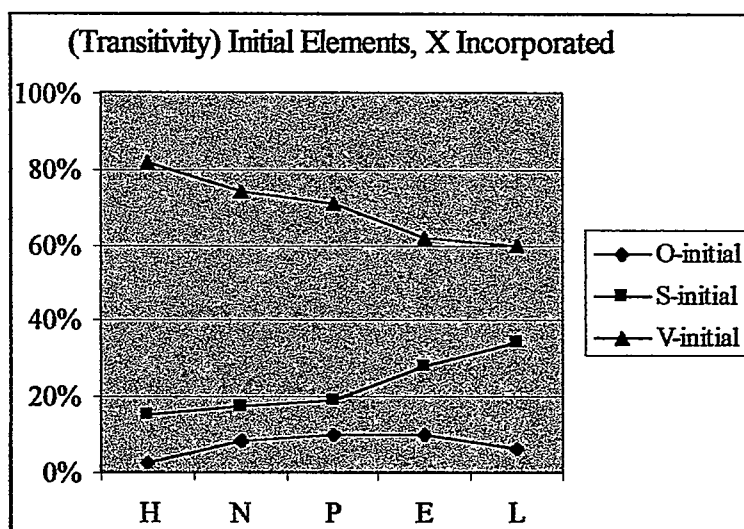


Figure 4.2 Initial elements of all main clauses, X-initial and # elements incorporated (transitivity order)

Figures 4.1 and 4.2 represent the same data organized according to the two scales. In figure 4.1, which is organized by the poeticity scale order, demonstrates that narrative texts

are high in verb-initial clauses, which is as expected. Expository verb-initial figures, however, dip down while the subject-initial figures rise. Predictive and hortatory verb-initial clauses are each progressively more frequently used than expository. But lyric shows the least tendency of all types to use verb-initial clauses, which was as predicted on the poeticality scale. It is also the text type most likely to use subject-initial clauses. Figure 4.2 shows an even decline in verb-initial clauses from hortatory to lyric, exactly as predicted by the transitivity scale. It also shows a gradual ascent in the use of subject-initial clauses. Object-initial clauses occur slightly more frequently in the middle of the transitivity scale than on either end of the spectrum.

4.2.1 Verb-initial clauses

Hortatory results for verb-initial clauses are much higher in comparison with the other text types than the poeticality scale would predict. Based on Hebrew text types, however, this is a logical conclusion. The mainline verb of Hebrew hortatory text is the imperative. Imperative clauses tend to be verb-initial by their very nature of being action-oriented, and usually occur without overt subjects. To illustrate this point, the following table gives the breakdown for all imperative clauses:

Table 4.2 Imperative main clauses by initial element

Main Clause=262	Actual	Percentage
O-initial	4	1.53%
S-initial	5	1.91%
V-initial	233	88.93%
XO-initial	3	1.15%
XS-initial	1	0.38%
XV-initial	16	6.11%
Clauses without S	235	89.69%
Clauses without O	125	47.71%
Clauses without V	3	1.15%

Out of the total 262 imperative clauses, only 10.31% had any overt subject, in contrast to 52.29% having objects and 98.85% having overt verbs.

If the clauses of table 4.1 containing a single element (subject, object, or verb)—with or without peripheral material—are deleted from the findings, a table of all other clauses would appear thus:

Table 4.3 Initial elements (no single-element clauses),
X-initial and # elements incorporated

Element	H		N		P		E		L	
O-initial	8	4.08%	23	11.92%	11	12.22%	31	13.14%	33	8.62%
S-initial	35	17.86%	37	19.17%	20	22.22%	70	29.66%	117	30.55%
V-initial	153	78.06%	133	68.91%	59	65.56%	135	57.20%	233	60.84%
Total	196	100%	193	100%	90	100%	236	100%	383	100%

The percentages were calculated on the basis of the total number of O-, S-, and V-initial clauses—clauses with only one element do not figure into the tally. The order given is the transitivity scale order, as is that of figure 4.3 below.

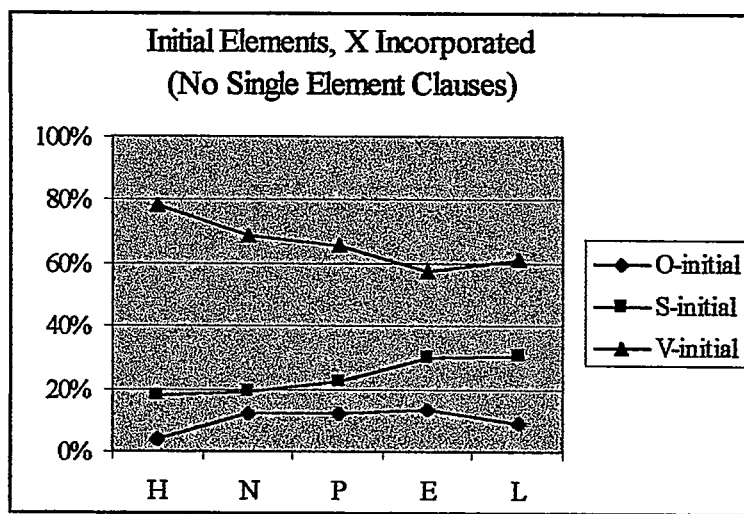


Figure 4.3 Initial elements of all multiple-element clauses, X-initial and # elements incorporated (transitivity order)

Although similar to the corresponding figure 4.2 in the gradual decline of verb-initial clauses, the removal of verb-only clauses has evened out the line with a tiny increase in the use of verb-initial clauses for the lyric texts over the expository. The clines of the two figures are close enough, however, to prove that even without the benefit of the verb-only clauses the transitivity scale still holds true.

4.2.2 Subject-initial clauses

Given the general belief that expository and lyric texts tend to be more subject- than action-oriented, and according to the transitivity scale, one would expect to find a higher degree of subject-initial clauses in these two types than in the others.³ Quantitative analysis of the data under investigation confirms these results. Expository and lyric texts show a relatively greater percentage of subject-initial clauses than hortatory, narrative, and predictive texts. Moreover, lyric texts exhibit a relatively greater degree of subject-initial clauses than expository, and this is true for both tables 4.1 and 4.3, although the figures for lyric and expository are only only 34.19% and 28.12%, respectively for table 4.1, and 30.55% and 29.66%, respectively for table 4.3. This contrasts with 15.09% (table 4.1) and 17.86% (table 4.3) hortatory text clauses. The subject-initial word order accounts for 12.34% (table 4.1) and 19.17% (table 4.3) narrative texts, and 19.08% (table 4.1) and 22.22% (table 4.3) predictive texts.

The relatively high number for predictive texts (as compared with narrative and hortatory) leads to the observation that predictive texts tend to have other text types embedded within them, rather than having large chunks of predictive text. Genesis 27, for instance, is half predictive and half hortatory. In this passage a father is speaking to his two sons, one at a time. To the younger (whom he initially believes to be the elder) he pronounces a blessing, which is hortatory in nature, as he calls upon God to bless his son and for others to serve and submit to his him. To the elder son, who has been tricked out of the blessing, he predicts a future of difficulty and servitude to his younger brother followed by a later rebellion against this relationship. Isaiah 42 is about half expository and half predictive.

In this text God, speaking to Isaiah, describes his future servant and then makes predictions about his behavior. He follows this with a description of himself and predictions about what he will do in the future. Zechariah is also a mixture of text types (although with a stronger emphasis on prediction than the other texts).

Hortatory texts also have a large amount of embedding. Hosea 4, for instance, has a large amount of expository material. Longacre posits a separate text type for this passage, which he calls a *riyb* or an indictment. Even more striking is Psalm 106 with its large portion of narrative material. This psalm was designated as hortatory because of its frame, the beginning and ending of the poem. The writer calls upon the hearers/readers to "praise Yahweh" and give thanks, calling a blessing upon the just and righteous and requesting Yahweh's favor for himself. He concludes by asking Yahweh to save his people and praises him once again. In between these hortatory portions is a long narration (itself with overtones of judgment for past sins) in which the writer describes God's efforts to save and guide his people and their unfaithfulness, sin, and subsequent punishment (a cycle which repeats a number of times throughout the recitation of Israel's history. This type of "behavior" in a hortatory text is not unusual, though, as Longacre asserts (1996:14):

Hortatory seems to be possibly the least vivid of all the discourse types. We can witness this in a Sunday morning church service. As long as the preacher is sermonizing in the narrow sense of the word, i.e., urging on people modifications of their conduct, everyone including the children gets sleepy, but when the preacher runs in a short narrative as an illustration in his sermon, it is very likely that even the children will wake up and be anxious to find out how the little storyette will work out.

These embedded texts may have the effect of limiting the number of verb-initial clauses within the overall text, but they do not appear to have done so in the hortatory textual

data in this dissertation. Naturally, narrative texts are also high in verb-initial clauses because of the preterite tense, so they would not detract for the verb-initial clauses.

4.2.3 Object-initial clauses

According to principles of universal grammar, object-initial languages are the least common of all varieties. Greenberg states:

Logically, there are six possible orders: SVO, SOV, VSO, VOS, OSV, and OVS. Of these six, however, only three normally occur as dominant orders. The three which do not occur at all, or at least are excessively rare, are VOS, OSV, and OVS. These all have in common that the object precedes the subject (1966:76).

Although Greenberg's point is that as a *dominant* word order object preceding subject is extremely rare, the same point can be extended, to a limited extent, to clause types within a language. To illustrate the rarity of encountering these types of clauses in Biblical Hebrew, table 4.4 is a summation of all the clauses that have the object preceding the subject. As it turns out, only 62 (3.71%) of all 1670 main clauses in this study have the object preceding the subject.

Table 4.4 Clauses with object-subject word order

Order	N	E	P	H	L	Total
OSV	0	6	2	1	12	21
OVS	3	2	1	2	3	11
VOS	1	3	4	5	17	30
Number of Clauses	281	348	131	286	624	1670
% of Total Clauses	1.42%	3.16%	5.34%	2.80%	5.13%	3.71%

Expository, narrative, hortatory and lyric texts all have roughly the same tendency to include very few object-initial clauses, with percentages of occurrence ranging from 1.42% to 5.13%. An unexpected finding was that predictive texts have the largest percentage (5.34%) of object-initial clauses. This higher figure for predictive texts was unexpected because (1) in general all text types avoid object-initial clauses, and (2) predictive texts are supposed to be strongly VSO, like narrative texts. A number of questions emerge from this finding: (1) why did these texts show such a relatively high degree of object-initial clauses? (2) do other predictive texts show this same tendency? and (3) is there something inherent in the predictive text type that lends itself to object-initial clauses?

4.3 The basic components: subject, object, verb, and periphery

This section examines the same components as section 4.2 but with the explicit addition of the initial peripheral material. In section 4.2 the peripheral material was incorporated so that only the most basic components of subject, object, and verb could be seen in the word order groupings of each clause. Here the peripheral material is also examined to demonstrate just how many clauses have preposed elements other than the basic three. Table 4.5 and figures 4.4 and 4.5 illustrate initial elements broken down into simpler parts: peripheral-initial clauses, subject-initial clauses, object-initial clauses, and verb-initial clauses. This breakdown of the elements allows a clearer picture to emerge regarding peripheral material and the maintenance of the VSO schema with apparent disruptions. Although table 4.5 is presented in the poeticality scale order, the figures represent both the poeticality and the transitivity scale each in those respective orders to illustrate how one

(poeticity) diverges from expectations and how the other (transitivity) is more consistent with expectations.

Table 4.5 Initial elements, X-initial elements separate (poeticity order)

Element	N		E		P		H		L	
O-initial	23	7.83%	27	7.76%	11	8.40%	8	2.80%	37	5.93%
S-initial	38	13.52%	64	18.39%	21	16.03%	35	12.24%	165	26.44%
V-initial	161	57.30%	146	41.95%	79	60.31%	208	72.73%	289	46.31%
X-initial	60	21.35%	111	31.90%	20	15.27%	35	12.24%	133	21.31%
Total	182	100%	348	100%	121	100%	286	100%	624	100%

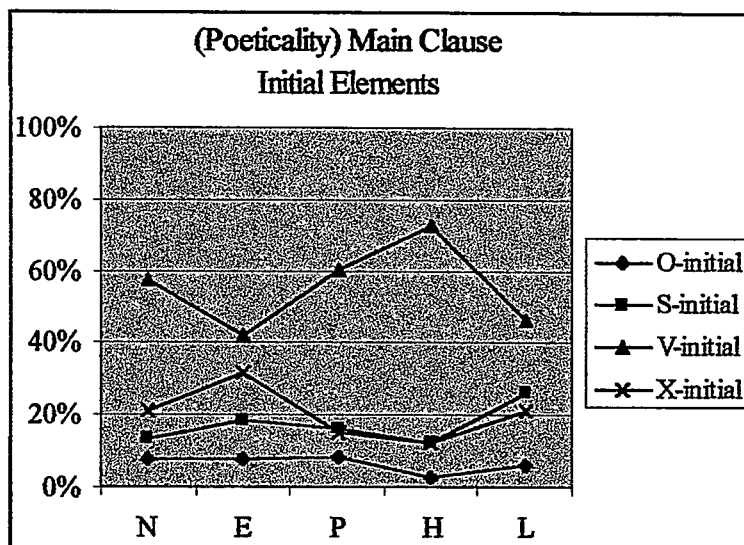


Figure 4.4 Initial elements, X-initial elements separate (poeticity order)

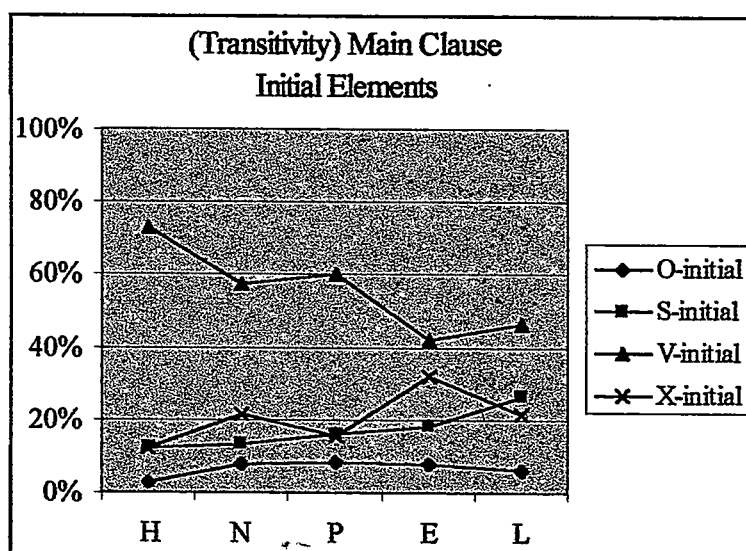


Figure 4.5 Initial elements, X-initial elements separate (transitivity order)

4.3.1 X-initial clauses

Initial peripheral elements are more frequent in expository, narrative, and lyric clauses (in descending order) than in the other text types. An example of an X-initial clause is the following line from Psalm 90:

- (1) *ûmē'ôlām 'ad-'ôlām 'attâ 'ēl X^PS#O*
 and-from-everlasting to everlasting you God
 from everlasting to everlasting you are God.
 (Psalm 90, line 4)

The X^P indicates a peripheral element that is composed of a prepositional phrase. In this case it is a time phrase: “from everlasting to everlasting.” This is followed by the subject “you” and object “God.” There is no verb in this clause, thus the pound sign, because it is an equative sentence.

To better understand all the possible combinations, table 4.6 has been set up, tabulating all of the X-initial clause types that occur across the text types. Twenty-seven X-initial clauses had two or more peripheral elements before a subject, object, or verb. Those have been incorporated into the results of table 4.6 according to the next element following all of the peripheral elements (e.g. Xⁱ*PV is classified as XV on the interrogative row). Appendix D lists the peripheral elements in separate tables by text type to demonstrate the breakdown of all the peripheral element-basic element (i.e. object, subject, or verb) combinations. The exact combination of multiple peripheral elements is also written out in separate columns in order to demonstrate what peripheral element combinations of two or three occurred in each text type.

Table 4.6 Initial peripheral elements by type and by following elements

Type	X	XO	XS	XV	Total
Adjective	3	0	24	3	30
Introducer (*)	1	3	15	18	37
Adverb	1	2	3	15	21
Conjunction	0	5	13	14	34
Deictic	0	0	4	7	12
Interrogative	0	2	6	41	49
Interjection	0	0	1	6	7
Preposition	1	2	31	126	160
Relative	0	0	2	0	2
Topic	0	0	3	4	7

With such limited data as are present on the relative particles here, it is difficult to conclude much of importance. The reason for the limited amount of data is probably due to the fact that the relative marker is one of the so-called prose particles that occurs rarely in Biblical Hebrew poetry. Another item of note is the fact that there are few items listed on the topic row. A number of objects and subjects are marked as topics in the charts, but those do not appear here since they are not peripheral to the clause. Aside from relative particles, the only row in which peripherals followed by subjects (24) is greater than the number of peripherals followed by verbs (3) is the adjective row. The reason for this extreme differences is the large number of verbless clauses containing an adjective and a subject—usually written as X#S—such as:

- (2) 'aḥaṭ ḥî' yônāṭî tammāṭî X#S
 one she dove-my perfect-one-my
 Unique is she, my dove, my perfect one;
 (Song of Songs, line 231).

4.3.2 Object-initial clauses

Object-initial clauses tend to be avoided in most of the world's languages (see table 4.4 and discussion of object-initial clauses in section 4.2.3). Thus it is no great surprise to note that as with table 4.1 in which peripheral elements are incorporated and only verb-, subject-, and object-initial clauses are examined, object-initial clauses are dispreferred across the board, and hortatory texts and clauses particularly avoid being object-initial, with a figure of only 2.80%. Predictive texts have a relatively high percentage of object-initial clauses (8.40%), as compared with the hortatory and lyric object-initial clauses. Expository and

narrative do not fall far behind predictive with over 7% object-initial clauses. These are smaller percentages than those for object-initial clauses in table 4.1, however.

4.3.3 Subject-initial clauses

Although most of the text types have double the amount of subject-initial clauses as compared to the object-initial clauses, the hortatory and lyric texts have over quadruple the number of subject-initial as object-initial clauses. The fact that hortatory texts avoid object-initial clauses to such a high degree, means that subject- and verb-initial clauses must take up the slack. Even quadrupled from object-initial clauses, though, hortatory texts only have 12.24% subject-initial clauses. The expository and lyric texts are highest of all text types in subject-initial clauses, with lyric texts showing even more propensity towards subject-initial clauses than expository with a figure of 26.44%. Once again, since the mainline emphasis of expository and lyric texts is on the subject with only verbless and participial clauses, this is not a great surprise. It does not, however, meet the poeticality scale expectations for expository texts, which predicted a higher percentage of the verb-initial clauses than any but narrative texts.

4.3.4 Verb-initial clauses

Of all clauses of all text types 52.87% (883 out of 1670) are verb-initial. Hortatory texts have the highest number of verb-initial clauses with 72.73%. Expository and lyric clauses have the lowest number with 41.95% and 46.31%, respectively. Narrative and predictive texts have a somewhat higher number of verb-initial clauses than expository and lyric texts with 57.30% and 60.31%, respectively. Even with peripheral clauses being

distinguished from the rest, these numbers track with the numbers of table 4.1 where peripheral elements are incorporated into object-initial, subject-initial, and verb-initial clauses.

4.4 Initial peripheral elements

Table 4.7 demonstrates the distribution of the second element in the X-initial clauses. It clarifies the results of tables 4.1 and 4.5 by showing the breakdown of clauses with initial peripheral material into the first two elements (e.g. "X" plus "S" or "X" plus "V"). In table 4.1 the peripheral (i.e., X-initial) clauses were incorporated into the object-, subject-, and verb-initial clauses. Table 4.5 separated those peripheral-initial clauses from the rest and demonstrated an overall comparison of them to the clauses without X-initial elements. Table 4.7 shows that even the X-initial clauses conform to the pattern of object-, subject-, and verb-initial clauses.

Table 4.7 X-initial distribution by second element, verbless elements incorporated⁴

Element	N		E		P		H		L	
O-initial	22	7.83%	27	7.83%	11	8.40%	8	2.81%	37	5.94%
S-initial	38	13.52%	64	18.55%	21	16.03%	35	12.28%	165	26.48%
V-initial	161	57.30%	146	42.32%	79	60.31%	208	72.98%	289	46.39%
XO-initial	2	0.71%	7	2.03%	2	1.53%	0	0.00%	2	0.32%
XS-initial	11	3.91%	33	9.57%	4	3.05%	8	2.81%	48	7.70%
XV-initial	47	16.73%	68	19.71%	14	10.69%	26	9.12%	82	13.16%

In every case, object-initial clauses account for the fewest clauses overall. Subject-initial clauses are in the middle, and verb-initial clauses account for the vast majority of all the clauses. The expository and lyric clauses have a greater percentage of X-initial clauses preceding the subject than the other text types.

4.5 Combination Formulas (OS, OV, SO, SV, VO, VS)

Another view of the clauses is by combinations of two elements. Table 4.8 illustrates the combination of elements—only subject, object, and verb have been analyzed (no peripheral elements)—to demonstrate the frequency with which each precedes the other.

Table 4.8 Element combinations, peripheral elements incorporated

Combination	N		E		P		H		L	
OS	1	0.36%	9	2.61%	6	4.58%	6	2.11%	29	4.61%
OV	24	8.54%	27	7.83%	10	7.63%	8	2.81%	24	3.85%
SO	4	1.42%	23	8.19%	6	4.58%	12	4.21%	44	7.06%
SV	34	12.10%	57	16.52%	18	13.74%	28	9.82%	81	13.00%
VO	109	38.79%	119	34.49%	47	35.88%	130	45.61%	201	32.26%
VS	36	12.81%	43	12.46%	17	12.98%	35	12.28%	71	11.40%

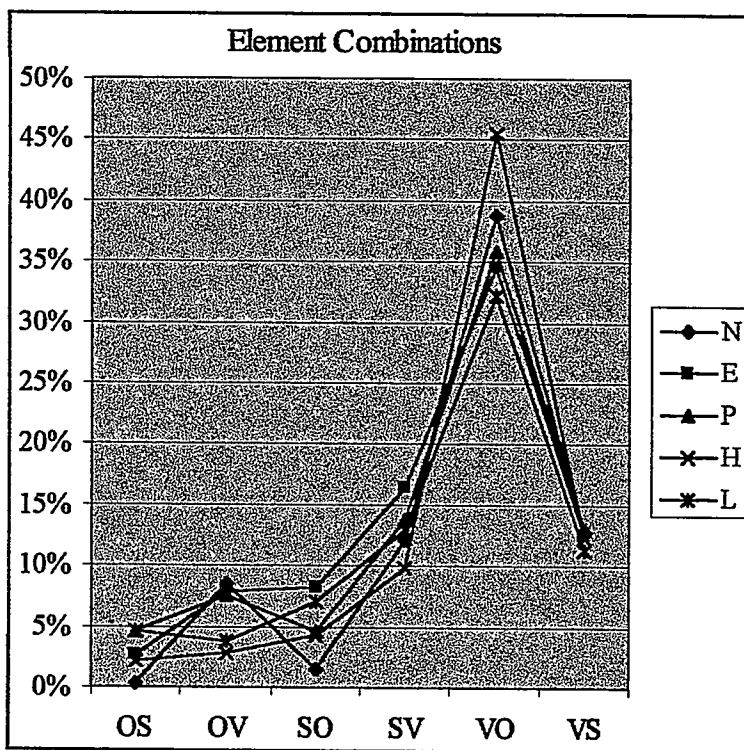


Figure 4.6 Element combinations, peripheral elements incorporated

In each case, two elements are examined as they occur side-by-side within the clause. The OS combination occurs in OS, OSV, and VOS clauses, and SV occurs in SV, SVO, and OSV clauses, and so on. The percentages given are by text type, such that 2.61% of all expository clauses have the OS combination. This percentage results from dividing the actual figure of all expository OS combinations (9) by the total number of expository clauses (281). In general the text types track together across the board, showing a high degree of similarity.

As far as object-initial combinations go, OS evidences mostly low percentages in all text types, although lyric and predictive texts have slightly more OS clause combinations than hortatory, narrative, and expository. The OV combination is slightly higher than the OS

combination in the expository, narrative, and predictive text types. The hortatory text type has the lowest figure for OV with only 2.81%. Lyric clauses are also somewhat low, with 3.85% OV clauses.

Regarding subject combinations, expository and lyric texts are higher than narrative, predictive, and hortatory texts, particularly for the SO combination. Hortatory clauses have the lowest percentage of SV combinations of all the text types at 9.82%. There is a high degree of similarity between SV and VS combinations. The narrative, predictive, and lyric figures are particularly close: narrative has 12.10% SV and 12.81% VS; predictive has 13.74% SV and 12.98% VS; and lyric has 13.00% SV and 11.40% VS combinations.

The three combinations most frequently employed are SV, VO, and VS, and of these, the VO combination has the highest percentages. Hortatory spikes at 45.61% VO combinations, followed by narrative and predictive with 38.79% and 35.88%, respectively.

In these data the VS combination is generally preferred for narrative, and hortatory texts over the SV combination, which in turn is slightly preferred for predictive, expository, and lyric texts over the VS. Figure 4.4 illustrates this predilection.

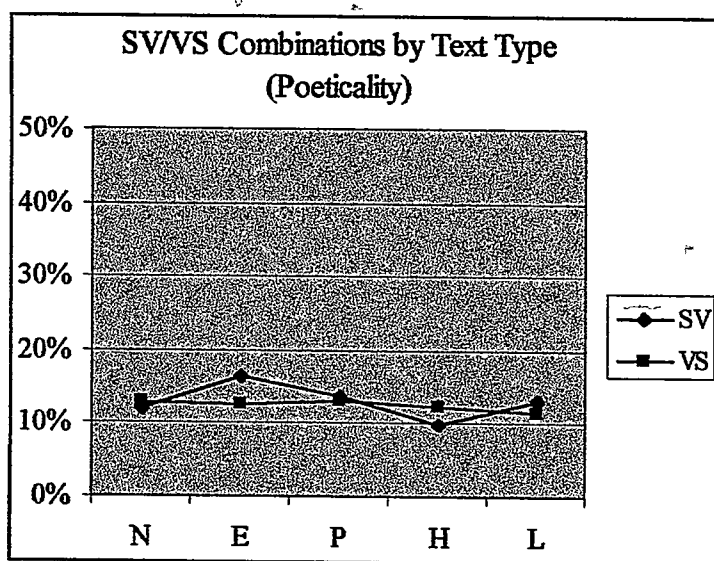


Figure 4.7 Comparison of SV and VS (poeticity)

Givón (1983:28) contends that Biblical Hebrew demonstrates “pragmatically-controlled VS/SV variation.” Figure 4.7 substantiates this contention, if by “pragmatically-controlled” Givón means text type considerations. Expository and lyric texts prefer the SV order to VS, whereas narrative and hortatory texts prefer VS to SV and predictive teeters in the middle. This is not necessarily contradictory to Longacre’s insistence on VSO as the underlying word order for Biblical Hebrew. It merely shows the flip-side of the argument that narrative be the standard on which to base word order by demonstrating that other text types may prefer a different word order, in this case SV for expository and lyric texts.

4.6 Verb-initial clauses: a breakdown

Since Biblical Hebrew is a VSO language, it is not surprising that a majority of its clauses are verb-initial. Table 4.9 demonstrates the breakdown of all the verb-initial clauses across text types to demonstrate the propensity of each text type to maintain the verb-initial

order. The percentages result from the total number of verb-initial main clauses in each text type divided by the total number of main clauses in that text type. The figures represent only verb-initial figures and do not include any with preceding peripheral material.

Table 4.9 Verb-initial clauses by text type, by poeticality, by transitivity

Order	Main	N	E	P	H	L
VO	407	82	64	33	106	122
VOS	25	1	3	4	4	13
VS	119	21	20	11	23	44
VSO	21	0	7	2	5	7
V-initial clauses	572	104	94	50	138	186
All clauses	1670	281	348	131	286	624
% all clauses	34.25%	37.01%	27.01%	38.17%	48.25%	29.81%

Order	Main	H	N	P	E	L
VO	407	106	82	33	64	122
VOS	25	4	1	4	3	13
VS	119	23	21	11	20	44
VSO	21	5	0	2	7	7
V-initial clauses	572	138	104	50	94	186
All clauses	1670	286	281	131	348	624
% all clauses	34.25%	48.25%	37.01%	38.17%	27.01%	29.81%

The verb-only clauses are not counted with the verb-initial clauses since they do not have other elements to make them *initial* to anything. The strong verbal tendency is still evident in the various text types, as demonstrated in table 4.9. Hortatory texts are the most verb-initial with 48.25% of all hortatory clauses being verb-initial. Narrative and predictive texts follow behind with 37.01% and 38.17%, respectively. Expository and lyric texts have

the fewest verb-initial clauses with only 27.01% and 29.81%, respectively. These figures show a grouping tendency: hortatory, narrative-predictive, and expository-lyric. If the verb-only clauses were included in the tally, the results would be similar as far as the ordering of the constituents (although, of course, the percentages would be much greater).

Table 4.9 was displayed by the poeticality scale order as well as the transitivity order. There appears to be no correlation between the poeticality scale and the tendency toward verb-initial clauses. The transitivity scale is more accurate, although predictive texts have slightly more verb-initial clauses than narrative and expository have slightly fewer than lyric.

4.7 Verbless clauses: element combinations

Table 4.10 and figure 4.8 demonstrate the distribution of verbless clauses. The percentages related to these tables represent *only* verbless clauses. On the chart, the pound-sign (#) represents the clauses that lack both subject and verb, and possibly object, with only peripheral information overtly given in the clause, represented by such shorthand clauses as X# or X^c#X (X^c refers to a conjunction such as *kî* "because") in the data. Both main and subordinate clauses are included here to show the trends more clearly. There was no apparent difference between main and subordinate clauses in the element combinations. An example of a verbless clause can be found in 1 Samuel 2 ("shattered" in this instance is an adjective, not a passive verb, and adjectives are counted as peripheral material):

- (3) *qešet gibbōrîm hattîm* S#X
 bows mighty shattered
 The bows of the mighty are shattered,
 (1 Samuel 2, line 12)

Table 4.10 Verbless clauses (poeticity)

Order	Total	N		E		P		H		L	
#	10	1	5.00%	4	7.02%	0	0.00%	2	7.69%	3	1.81%
O	13	1	5.00%	3	5.26%	2	11.11%	1	3.85%	6	3.61%
OS	20	1	5.00%	4	7.02%	0	0.00%	1	3.85%	14	8.43%
S	177	13	65.00%	31	54.39%	11	61.11%	14	53.85%	108	65.06%
SO	67	4	20.00%	15	26.32%	5	27.78%	8	30.77%	35	21.08%

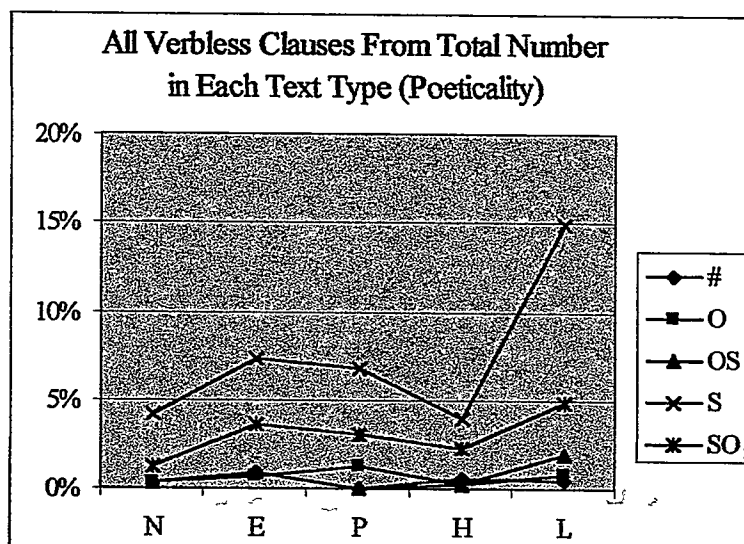


Figure 4.8 Verbless clauses without peripherals (poeticity)

There are thus a total of ten clauses without an overt subject, object, or verb ($X^c\#X$ in Zechariah 9-11, Ecclesiastes 7, & Psalm 106; $\#X$ in Ecclesiastes 7, Job 38-41, Hosea 4, & Proverbs 8; $X\#$ in Job 38-41 and Psalm 90; and $X\#X^p$ in Song of Songs). There are thirteen clauses with only objects and periphery, twenty with object and subject (in that order), 177

with only subject, and sixty-seven with subject and object (in that order), for a total of 287 verbless clauses. Subject-only clauses are heavily favored.

Figure 4.8 graphically displays the percentage of verbless clauses in each text type. It is clear that lyric texts are rather high in subject-only clauses, in comparison with other text types and verbless clause types. The second most preferred verbless clause combination for both lyric and expository text types is the subject-object combination. Thus, once again, the results confirm assumptions about the subject-orientation of expository and lyric texts. On the other hand, without an overt verb, an overt subject is a less dispensable element in the clause.

4.8 Special clause attributes

Along with other aspects of word order, including verb type, mood, etc., the charting of the clauses noted such aspects as topicalization, interrogatives, negation, and verb passivity (although most of these were included in other designations in the chart). This section explores the ramifications for clause initialization based upon the special attributes of topicalization, interrogation, negation, and passivity of the verb. Table 4.11 lists the percentages by the first element (or two if the first was peripheral) of each clause. The percentages reflect the number of clauses in each category divided by the total number of clauses (i.e. 1665)⁵. A graphic representation of these percentages can be seen in figure 4.9.

Table 4.11 Clause types by initial element

Order	Topicalizer	Interrogative	Negation	Passivity
O	0.36%	1.08%	0.48%	0.00%
XO	0.00%	0.18%	0.06%	0.00%
S	0.30%	1.38%	1.26%	1.50%
XS	0.30%	0.96%	0.24%	0.24%
V	0.00%	2.04%	5.71%	1.74%
XV	0.30%	3.48%	0.24%	0.60%

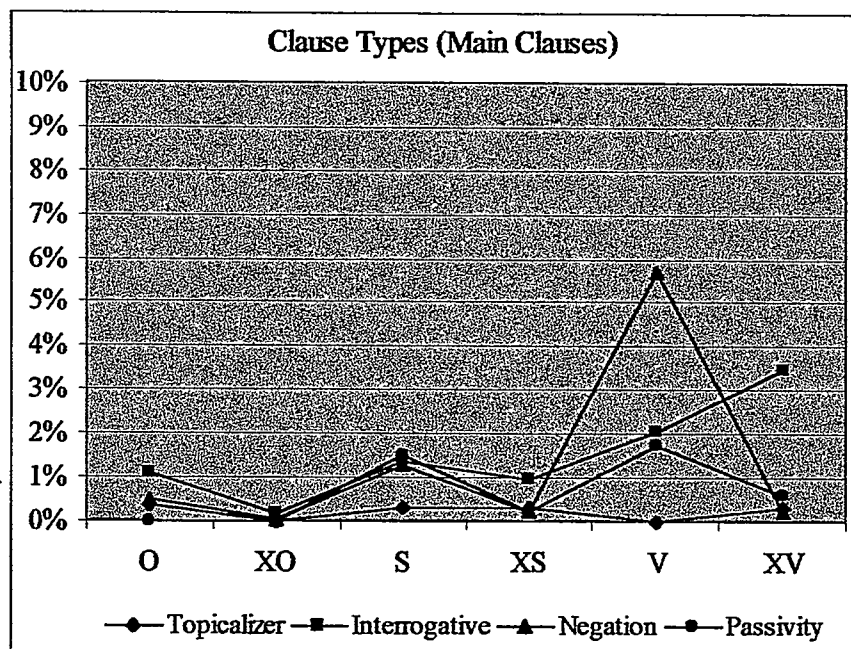


Figure 4.9 Main clause types by initial element, special attributes

What figure 4.9 demonstrates clearly is the propensity of negated clauses to remain verb-initial. One thing to clarify is the fact that words of negation are considered part of the verb in these data, and they directly precede the verb, very rarely with intervening words. It

is also clear that other elements can precede the negated verb, as is illustrated by the subject-initial category. But the preference is strongly verb-initial for negative clauses. Psalm 78 provides an example of such a negated clause:

- (4) *wəlōʔ bāḥû bîšûʿātô* VX^p
 and-not they-trusted in-salvation-his
 nor did they trust his salvation.
 (Psalm 78, line 52)

Topicalizers can apparently be used by any initial element except for the verb. The XO initial element combination also showed no evidence of topicalization, probably because the combination of those two elements would hinder the effect of highlighting the topic. An example of a clause with a topicalizer is in Exodus 15:

- (5) *ʔēlē mōʔāḇ yōʔhāzēmô rāʿad* X^TVoS
 leaders-of Moab seizes-them trembling
 As for the leaders of Moab, trembling will seize them.
 (Exodus 15, line 44)

Regarding interrogative clauses, there appears to be a definite preference for an initial element combination of XV. The “X” in this instance is most likely an interrogative word, such as “where,” “when,” or “why.” The subject-initial and sometimes object-initial question words would include “who” and “what.” Forty-three of the fifty-nine XV combination clauses had an interrogative word in the “X” position. That leaves only sixteen (27.12% of all the XV combinations) without any interrogative word. Two examples of interrogative clauses will illustrate those with interrogative particles:

- (6) *mī yāḳīn lā'ōrēḥ ṣēḏō* SⁱVXO
 who can-prepare for-the-raven food-his
 Who can prepare the raven's food for him?
 (Job 38-41, line 88);

and those without them:

- (7) *tispōr yārāḥīm* VO
 can-you-number months
 Can you count the months?
 (Job 38-41, line 94).

The only real point of interest on the passive clauses is the preference for subject- or verb-initial clauses. An example of a passive clause is the following:

- (8) *bəḏa'tō təḥômôt niḥqā'û* X^pSV
 by-knowledge-his deeps were-broken-open
 By his knowledge the deeps were split apart.
 (Proverbs 3, line 14)

4.9 Informationality

According to Herring's (2000:219-22) research on Old Tamil information status, one reason for violating the basic word order is the pragmatic need to signal particular information. She examined all postverbal elements in her data and categorized them as new, given, and accessible information. Herring found in her Old Tamil data that the more informationally focused texts had mostly *new* postverbal information and little else. The reason for this is the nature of technical texts to assume little is already accessible to the reader. The love poetry, heroic poetry, and epic narrative had a considerable amount of postposed accessible and given information as well as new information, since much accessible information could be assumed in those contexts.

In the same way as Herring categorized her postverbal information, all *preverbal* information (Old Tamil is SOV, and postverbal information is equivalent to preverbal information in VSO Biblical Hebrew) from the Biblical Hebrew main clauses was labeled as new, given, and accessible information. The results from this categorization were tallied for each text type and tabulated as follows:

Table 4.12 Information status of preverbal elements by text type, verbless clauses included

Poeticity Scale		X-, O-, S-Initial (Verbless Included)			
Text Type	All Clauses	Given	Access	New	Clauses
Narrative	281	34	14	73	121
Expository	348	34	41	111	186
Predictive	131	13	1	38	52
Hortatory	286	22	3	53	78
Lyric	624	92	43	199	334
Totals	1670	195	102	474	771
Text Type	All Clauses	Given	Access	New	Clauses
Narrative	281	28.10%	11.57%	60.33%	28.10%
Expository	348	18.28%	22.04%	59.68%	18.28%
Predictive	131	25.00%	1.92%	73.08%	25.00%
Hortatory	286	28.21%	3.85%	67.95%	28.21%
Lyric	624	27.54%	12.87%	59.58%	27.54%
Totals	1670	25.29%	13.23%	61.48%	25.29%

The above information contains verbless clauses. Table 4.13 below contains the same information but without the verbless clauses. The percentages in both tables represent

number of clauses from each of the given, accessible, and new information columns divided by the number of clauses in the final column. The percentages in the lower halves of the tables in the last column, "Clauses," result from dividing the numbers in the clause column from the numbers in the "All Clauses" column. Predictive and hortatory texts have the highest amount of new information with 73.08% and 67.95% respectively. They also have the lowest number of accessible clauses with only 1.92% and 3.85% respectively.

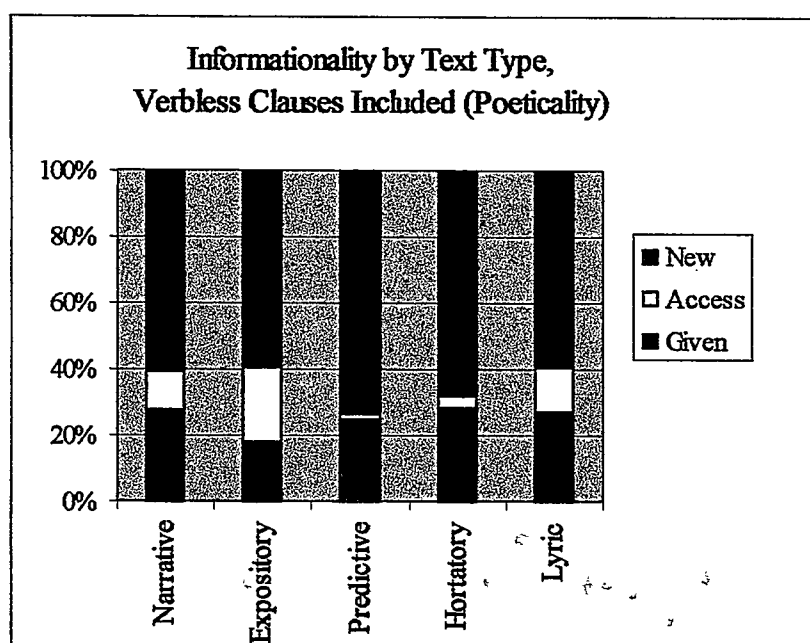


Figure 4.10 Information status of preverbal elements by text type (poeticity)

There does not appear to be a connection between these results and the poeticity scale. Nor do the results appear to have much connection to the transitivity order as it appears below:

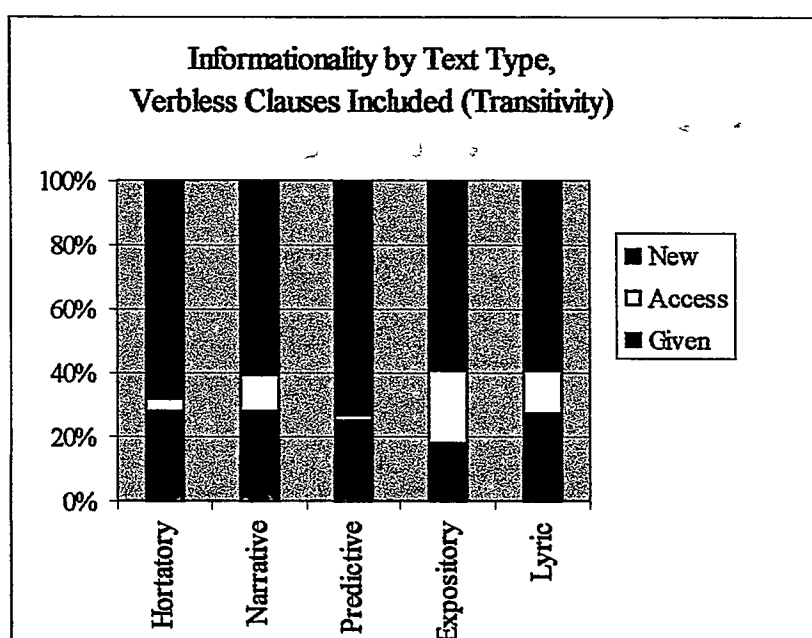


Figure 4.11 Information status of preverbal elements by text type (transitivity)

The figures and graph of the same information without the verbless clauses can be seen in table 4.13 and figure 4.12.

Table 4.13 Information status of preverbal elements by text type,
verbless clauses excluded

Poeticity Scale		X-, O-, S-Initial (Verbless Excluded)			
Text Type	All Clauses	Given	Access	New	Clauses
Narrative	281	30	14	62	106
Expository	348	26	29	82	137
Predictive	131	11	1	30	42
Hortatory	286	19	2	41	62
Lyric	624	49	19	118	186
Totals	1670	135	65	333	533

Table 4.13—Continued.

Text Type	All Clauses	Given	Access	New	Clauses
Narrative	281	28.30%	13.21%	58.49%	37.72%
Expository	348	18.98%	21.17%	59.85%	39.37%
Predictive	131	26.19%	2.38%	71.43%	32.06%
Hortatory	286	30.65%	3.23%	66.13%	21.68%
Lyric	624	26.34%	10.22%	63.44%	29.81%
Totals	1670	25.33%	12.20%	62.48%	31.92%

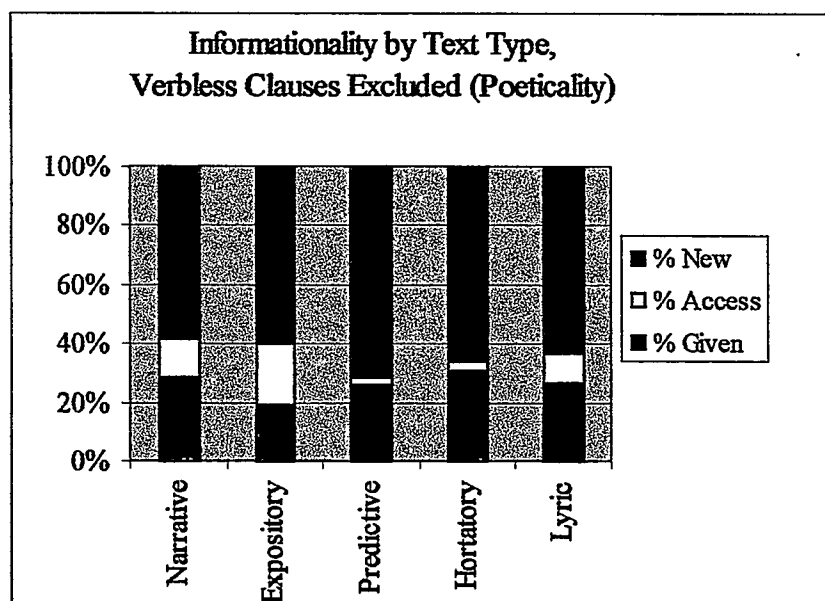


Figure 4.12 Information status of preverbal elements by text type, verbless clauses excluded (poeticity)

The predictive 71.43% new information figure is the greatest amount in the table, but the other texts have comparable amounts. The graphs with and without the verbless clauses are virtually identical. Clearly the verbless clauses have no real impact on informationality.

There also appears to be no connection between either the poeticality scale or the transitivity scale and the status of information. The next step, as was Herring's, is to examine the differences between text in dialogue clauses and in non-dialogue clauses.

4.10 Dialogue vs. non-dialogue

Herring (2000:221-2) found a distinct difference in the dialogue portions of the epic narrative from the non-dialogue portions. She writes:

Compared with non-dialogue portions of the text, dialogue portions contain more than twice as many given and accessible elements in postverbal position, for a total of 80% given-accessible as compared with only 20% new. What remains in the narrative proper is a distribution similar to that of the other non-dialogue genres, while the distribution of information in dialogue is distinct from all of the others, especially in its avoidance of postposed new elements (2000:221).

Table 4.14 Breakdown of information status of preverbal elements in all text types

Narrative	Dialogue	Non-Dialogue	Hortatory	Dialogue	Non-Dialogue
Accessible	5.71%	13.95%	Accessible	0.00%	4.11%
Given	42.86%	22.09%	Given	20.00%	28.77%
New	51.43%	63.95%	New	80.00%	67.12%
	N=35	N=86		N=5	N=73
Expository	Dialogue	Non-Dialogue	Lyric	Dialogue	Non-Dialogue
Accessible	23.36%	18.37%	Accessible	9.52%	13.36%
Given	18.25%	18.37%	Given	23.81%	28.08%
New	58.39%	63.27%	New	66.67%	58.56%
	N=137	N=49		N=42	N=292
Predictive	Dialogue	Non-Dialogue			
Accessible	0.00%	2.63%			
Given	14.29%	28.95%			
New	85.71%	68.42%			
	N=14	N=38			

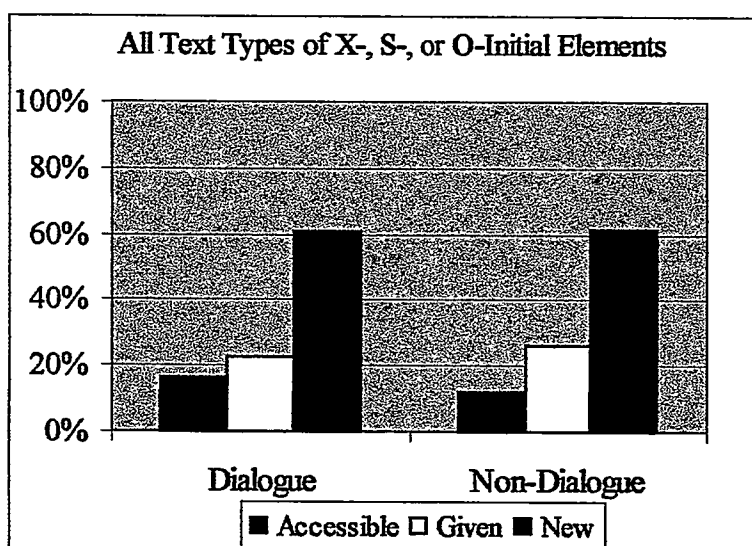


Figure 4.13 Dialogue/non-dialogue information for all text types

Figure 4.13 represents a composite of the dialogue/non-dialogue information from all the text types, which results are displayed in the table. Only hortatory and predictive texts have percentages worth noting. Both have percentages for new information in dialogue clauses of 80% or over. The non-dialogue clauses of those same texts, however, do not evidence much of a change from the other percentages for new information in non-dialogue clauses of other text types. Nothing truly remarkable stands out in this information. Even the composite results demonstrate a similarity between dialogue and non-dialogue texts as far as information status goes.

4.11 Summary

Biblical Hebrew clearly prefers to have verbs in the initial position. All of the data confirm this preference. There are, however, differences in the degree of adherence to the verb-initial position. Hortatory, predictive, and narrative clauses and texts cling more tightly,

and in that order of descending adherence, to the verb in the initial position without preposed peripheral material. Expository and lyric clauses and texts have a more flexible variation.

The examination of the basic three elements (incorporating the periphery) demonstrates how much more frequently verbs occur before subjects and objects and how hortatory texts particularly prefer the verb-initial position and how lyric and expository are more likely to have variation in the direction of subject-initial clauses. When the peripheral material is separated out from the basic three elements, the same tendencies remain: hortatory still have the strongest verb-initial tendency, followed by narrative and predictive texts, and the expository and lyric texts have much more variation. The combination of two elements demonstrates that the most frequently occurring combinations are VO, SV, and VS. As Givón suggested, the VS and SV combinations occur about equally frequently, although the hortatory and narrative texts tend to choose VS while the expository and lyric texts choose SV (predictive texts use both about equally). Verbless clauses prefer subject and subject-object clauses, rather than object-subject. Lyric texts particularly had a high number of subject-oriented clauses, and expository followed in second place. The other three text types had fewer verbless clauses, demonstrating a tendency to avoid verbless clauses.

In examining other features, namely topicalization, interrogatives, negation, and passivity, the clearest information to emerge was the preference, following a negative, for a verb to be in the initial position. Passives and interrogatives also favored an initial verb (following the interrogative particle). The informationality research revealed a tendency for predictive and hortatory texts to use more new information than the other types, and a higher proportion than given and accessible information. This tendency did not change when the

verbless clauses were extracted from the data. Predictive and hortatory texts were again more likely to use new information (this time significantly more frequently) than given and accessible and than the other text types. ◦

The main conclusion that can be drawn from the sum of these results is that the poeticality scale is inadequate for explaining the tendencies in some Biblical Hebrew text types to vary from the VSO word order. The transitivity scale offers more possibilities because of its focus on the mainline verb. Chapter five will explore these findings in more detail.

CHAPTER 5

CONCLUSION

5.1 Summary

5.1.1 Poeticity scale vs. the transitivity scale

Two models were chosen to explore and explain the tendency in Biblical Hebrew to choose word order variation. The first, the poeticity scale, suggested that languages might vary from the traditional word order by preposing (in the case of Biblical Hebrew) certain information. The tendency of Old Tamil to postpose subjects is connected to highlighting particular information. The texts that preposed mostly new information—as compared with given and accessible information—were more likely information-oriented text types or genres and less poetic than texts that preposed more given and accessible information. By an ordering of text types from most informational to most poetic (i.e., least informational), based on Herring's (2000:222-5) research in Old Tamil and Wendland's (1994:5) prose-poetry continuum for Biblical Hebrew, narrative and expository texts are assumed to be high in information, followed by predictive and hortatory texts and finally lyric texts. Hortatory texts are considered less informational and higher in irrealis. The most poetic and least informational text type is easily lyric.

The second model, transitivity, based loosely on a combination of Hopper and Thompson's (1980) work in transitivity, Longacre's (1996:20) research in Biblical Hebrew,

and the fact that the mainline verbs for two text types are obligatorily clause-initial, suggests that the nature of the predication impacts word order selection and variation. The order of the text types from most to least transitive is hortatory, narrative, predictive, expository, and lyric. The hortatory text type, although it can be described as having an irrealis mainline verb (i.e. imperative), is a strongly volitional, telic, punctual, agent-oriented type. This is so much the case that the verb-initial clauses consistently outnumber those in narrative and predictive texts, although those are the two text types whose mainline verb is always clause-initial. Expository and lyric texts have verbless and participial clauses as their mainline verb, which lessens their likelihood to have the strongest numbers of verb-initial clauses. Rather, they are more subject oriented than the other types and thus have more subject-initial clauses.

5.1.2 Results and the poeticality scale

There are several ways in which results of this word order study by and large did not back up the poeticality scale. Expository texts ended up reflecting almost as much variation as lyric, although slightly less. Hortatory texts were the most strongly verb-initial of all the categories, contrary to expectations that an irrealis (or at least unfulfilled) mode would frequently vary word order. Narrative and predictive texts were generally verb-initial, although not as frequently as hortatory texts. The preposed information demonstrated that hortatory and predictive texts have more new information than the other types. They also had more new than given and accessible information, which would suggest, according to Herring's findings, that these two text types are the most informational and least poetic. Even if the poeticality scale as it has been organized was wrong, it is unlikely that hortatory and predictive are the most informational and least poetic of the text types. Even dividing the

preposed information clauses into dialogue and non-dialogue, the results did not accord with the expectations of the poeticality scale.

5.1.3 Results and the transitivity model

The results appear to correspond more closely to the expectations of the transitivity model. Hortatory, narrative, and predictive texts clearly prefer verb-initial clauses, while expository and lyric texts have a much lower percentage of verb-initial clauses. The transitivity order of the text types (i.e. hortatory-narrative-predictive-expository-lyric) was not completely accurate based *solely* on the percentage of verb-initial clauses. Slightly more predictive texts than narrative were verb-initial, and lyric texts likewise had a few more verb-initial clauses than expository. Rather than having five text types on a continuum, three groupings of the text types makes better sense of the data. Hortatory would be the most verb-initial followed by the narrative-predictive group and finally the expository-lyric group. The more similarly constructed salience schemes (i.e. narrative/predictive and lyric/expository) truly do appear to illuminate the tendency of each text type to maintain VSO word order or to vary from it.

5.1.4 Benefits of the poeticality model

Although it appears that the predictions of the poeticality scale were unfounded, there are some benefits to examining the informationality of preposed elements. Noting the distribution of new, given, and accessible information could be useful in demonstrating how informational as opposed to how poetic a text is. The failure of the process to illuminate Biblical Hebrew tendencies may have more to do with the strength of the Hebrew verbal

system and the text types' tendency to follow transitive patterns than with the model itself. Other languages may function more like Old Tamil in regard to the information distribution. The examination of dialogue versus non-dialogue clauses likewise could have benefit in other languages, particularly those in which the order is changed as a result of a quotative frame. The very principle that the more poetic texts will vary more from the norm than those that are less poetic still has merit as well. Although the scale constructed based on Herring's findings was not useful for predicting the behavior of Biblical Hebrew text types, the methodology she employed and the discoveries she made for Old Tamil have contributed to the linguistic world and will have benefits to offer linguists of other languages.

5.1.5 Benefits of the transitivity model

The transitivity model helps answer, for Biblical Hebrew, the question of word order variation that Givón explored in the past. Rather than verifying the chronological change theory for Biblical Hebrew, this research offers alternative suggestions for the word order choices of those ancient texts. Transitivity explains the verb-initial maintenance for text types that are strongly verb-oriented, like narrative, hortatory, and predictive, and suggests that the low transitivity of expository and lyric texts might contribute to the tendency to prepose other elements before the verb. This is not a well-defined model that can be cut-and-pasted into other language projects, but it offers the possibility that the verbal tendencies of a language and its text types might contribute to word order maintenance and variation.

5.2 Further Research

Every dissertation and research project leaves behind unanswered questions and areas for further research. This dissertation is certainly no different, but other issues left uncovered open opportunities for future research.

5.2.1 Comparison of prose and poetry

It would be illuminating and useful to look at both prose and poetry with regard to word order. The findings of this dissertation are limited by the sole focus on poetry, although the results still demonstrate the validity of an examination of poetry. A comparison of results from both prose and poetry might suggest more benefits of the poeticality scale.

Furthermore, more prose text types (e.g. procedural and juridical), to say nothing of genre types, are available than in the Biblical Hebrew poetic corpus alone.

5.2.2 Examination of other text types or genre types

As Biblical Hebrew studies progress, more text types are emerging. Longacre (2002a) has discussed other text (or arguably genre) types, such as *riyb*, an indictment type of writing, usually in the prophetic literature and *qinâh*, “lament” in the Psalms. Beyond the text types, though, it might be useful to look at genre types as well as or as opposed to text types. To reiterate, *text types* have to do with overall types of discourse, and *genre types* have to do with the actual structure of a discourse, such as recipes, letters, sermons, soliloquies, love poems, etc. Herring’s work on word order in Old Tamil, in which she discovered the poeticality scale, examined texts by genre type. Possibly the poeticality scale would be validated more significantly by an examination of genre types instead of text types.

5.2.3 Comparison with other obsolete languages

The findings of this dissertation could be more useful when compared to the findings of similar projects of other dead and live languages. As noted in the preceding paragraph, the poeticality scale might be found to be valid for other languages with such a comparison.

5.2.4 Examination by chronology

Although an admittedly complex research project for Biblical Hebrew, an examination of word order by chronology might reveal interesting trends in the linguistic development of the language. Givon's (1977) attempt at a chronological study to demonstrate word order shift over time was a useful but flawed endeavor. He made no attempt to account for changes based on the prose/poetry distinction, nor did he account for text type differentiation. Therefore his results are suspect. A more difficult problem is the issue of dating the texts themselves. But if some accurate criteria for dating the texts could be established, this would be a useful and illuminating study.

5.2.5 Utilizing the findings of other material

More material was collected for this dissertation than was actually used. Issues such as quoted material, given and new topics, specifics about periphery, and mood, might shed additional light on word order choice. Some work has been done on dialogue in contrast to monologue (i.e., quoted versus non-quoted material) that has been useful in describing word order shift, particularly in dialogues or in speech frames. Herring's Old Tamil study, for instance, showed a dramatic difference between dialogue and non-dialogue material. Biblical Hebrew might show similar findings.

An examination of the clauses with regard to given and new topics and a look at issues of focus might also show some tendencies as far as fronting goes. One question that might be asked in light of this type of study might be, "What happens to the traditional VSO word order (in Biblical Hebrew) when topics become fronted?" In other words, does the fronting of a topic cause further shifting among the subject, object, and verb?

Similarly, the question arises about word order disruption with prepositional and adverbial phrases: do such phrases when fronted or inserted cause further disruption in the basic VSO order?

For each clause, the mood of the verb, as well as any passivity and negation, was noted. A close examination of the effect of these issues (other than the recognition of the imperative mood for the hortatory text type) was beyond the scope of this dissertation, but it might yield some important clues to word order variation. Interrogatives in particular cause word order shift in many languages (English, for instance). Negation can also affect word order. In Biblical Hebrew a negative paired with an expected preterite verb transforms that verb from a *wayyiqtol* (*wyqtl*) to a *qatal* (*qtl* or perfect) verb. Longacre (1989:81,107,121) asserts that a negated clause moves clausal material down to a secondary or lower level band.

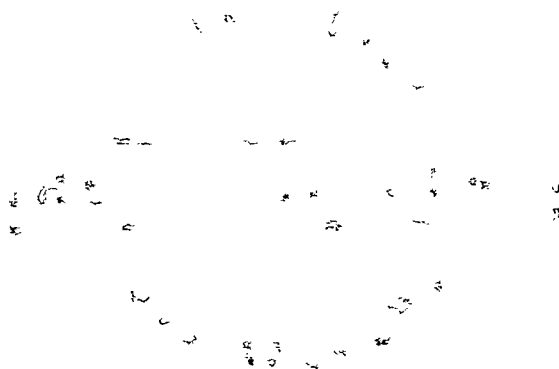
5.2.6 Discourse considerations

A study of the effect of discourse considerations such as the flow of the text, peak and profile, and discourse level words and phrases might also add to the understanding of word order in Biblical Hebrew. Does word order shift throughout a text depending on the profile (including the "peak" in particular) of the text? Does the inclusion of discourse markers, such

as words and phrases that influence discourse level changes, affect word order within the clauses in which they occur?

5.2.7 A closer examination of poetic issues

Perhaps a more in-depth look at Biblical Hebrew poetry could shed light on word order issues as well. There is considerable debate concerning metricality in Biblical Hebrew, and if metricality plays much of a role in the language, that may have some bearing on word order. Furthermore, such poetic features as chiasmus, parallelism, and acrostics would most certainly affect word order in poetry. The acrostic poems, such as Psalm 119, Lamentations 1-5, and Proverbs 31, began each line of the poem with the same letter. This practice would cause the fronting of some element from stylistic (phonological) constraints rather than from any syntactical decision or discourse consideration on the part of the author.



NOTES

Chapter 1

1. Aside from the completely poetic books of Proverbs, Psalms, and the Song of Songs, most of the narrative and prophetic books include poetic portions. The book of Job, for example, though framed by a narrative text, is mostly poetry.
2. While Herring examined texts by genre (e.g., an epic non-dialogue story, love poetry, heroic poetry, a grammar-morphology textbook, a grammar-phonology textbook, an epic narrative, an epic dialogue, and land grant inscription), this dissertation examines texts by text type (expository, hortatory, lyric, narrative, and predictive).
3. In contrast to Old Tamil, which is SOV, Biblical Hebrew is a head-initial language (see Greenberg 1966 and Herring 2000:216-8).
4. She also finds dialogue, although the next-to-least variable from the verb-final order, to have 80% given and accessible information compared to 20% new information of all postposed elements.
5. Tense and aspect are inseparable in Biblical Hebrew. There are only two basic forms of the indicative verb, traditionally called perfect and imperfect, and these are required to cover both the notion of time—past and non-past—and any necessary aspects.
6. The Biblical Hebrew is transliterated throughout this dissertation using the SIL Hebrew Transcription font. This font represents an accepted and commonly used transcription system for most Hebrew scholars.
7. Here, as in all examples throughout the dissertation, the bolded numbers refer to the example (each line receives its own number), numbered serially for each chapter, and the line numbers mentioned at the end of the example refer to the clause lines in the text as they appear in the charts of Appendix A.
8. The exact location of the gapped verb is unknown, whether after the subject or the locative prepositional phrase.
9. Ignoring, for the time being, conjunctions, interjections and other introductory material such as *hōy* 'behold', prepositional phrases, and topicalizers such as 'The leaders of Moab' (Exodus 15:15).

Chapter 2

1. Which could also be called possessed-possessor.
2. The mainline verb for the predictive, procedural, and instructional text types must also occur in the first position in the clause (Longacre 1996:18-9).
3. Continuous topics and contrastive focus are considered given information, whereas shifted topics and presentational focus are new information.
4. Biblical Hebrew transforms negated imperatives into the imperfect (jussive) form.
5. A particle of negation used with imperative forms.
6. Herring et al. discuss a number of textual parameters, only one of which is poetry, in their exploration of issues pertaining to the facilitation of the analysis of older, usually extinct, languages.
7. Although he seems to view quantification as an equal and a substitute for meter.
8. Longacre, personal communication.
9. He mentions the use of the verb complementizers *še-/ʔašer* versus the older *ki/wehineh* in Ecclesiastes, which uses each type half the time. But these may just be the prose particles mentioned by Freedman (1987: 11) and not really have anything to do with diachronic change.

Chapter 3

1. An acrostic is a poem in which the first word of each line begins with the same letter. Some acrostic poems, such as Psalm 119, have a series of acrostics with each subsection beginning with a different letter of the alphabet.
2. Longacre has continued to modify and adjust his text types, so this discussion reflects an early version of his work. A more in-depth discussion in Chapter 2 describes the salience scheme of each text type, which reflects his work from 1989 in *Joseph: A story of divine providence: a text theoretical and textlinguistic analysis of Genesis 37 and 39-48*, (second edition, 2002 on CD).
3. The term 'strophe' as used here refers to a grouping of paragraphs within a discourse.

4. The lines mentioned in each strophe refer to the clause lines as listed in the charts of Appendix A.
5. The term 'righteous' is an insertion. The Hebrew lacks any defining term, but from the context righteousness is assumed.
6. A Longacre term about repartee paragraphs from *The grammar of discourse* (1996).
7. This is a description of the assemblage of the tribes. It almost seems narrative, except that there is no real sequence of actions.
8. Biblical Hebrew is a language in which most words are based on tri-consonantal roots. Affixes and vowels can change the part of speech or the type of verb intended.
9. There is a high level of subjectivity in this process, but the important thing about the process is to note discourse-level words or phrases which might have some impact on word order variation.
10. For more detailed information on the identification and coding of paragraph types see Longacre's *The grammar of discourse* (1996).

Chapter 4

1. That does not mean that the clauses with such material are ignored, simply that those *elements* are not acknowledged in the tabulation. A clause, for instance, with a word order of XVSO is treated as VSO.
2. An example of such clauses can be found in the following passage:

(1)	<i>babbōqer yāšîš</i>	X ^{PV}
	in-the-morning it-flourishes	
	In the morning it flourishes,	
(2)	<i>wəḥālāp</i>	V
	and-it-sprouts-again	
	and sprouts again.	
(3)	<i>lā^cereḅ yəmôlêl</i>	X ^{PV}
	at-the-evening it-withers	
	In the evening it withers	
	(Psalm 90, lines 12-14)	
3. This is in contrast to the poeticality theory in that expository should theoretically maintain traditional word order (VSO) and lyric should vary considerably from it.

4. That is, the first element following the X apart from # is acknowledged. Thus, for example, X#S is XS-initial.
5. This does not include clauses with no overt subject, object, or verb.

APPENDIX A

DATA CHARTS

Expository

Table A1. Proverbs 3
Table A2. Ecclesiastes 1
Table A3. Ecclesiastes 7
Table A4. Job 38-41

Narrative

Table A5. Psalm 137
Table A6. Jonah 2
Table A7. Judges 9
Table A8. Judges 5
Table A9. Psalm 78

Predictive

Table A10. Genesis 27
Table A11. Isaiah 42
Table A12. Zechariah 9-11

Hortatory

Table A13. Numbers 6
Table A14. Numbers 21
Table A15. Psalm 148
Table A16. Psalm 4
Table A17. Psalm 5
Table A18. Psalm 143
Table A19. Habakkuk 2
Table A20. Hosea 4
Table A21. Psalm 106

Lyric

Table A22. Psalm 93:1-5
Table A23. 1 Samuel 2:1-10
Table A24. Psalm 45:1-18
Table A25. Psalm 90:1-17
Table A26. Exodus 15:1-18
Table A27. Habakkuk 3:2-19
Table A28. Proverbs 8:1-36
Table A29. Psalm 22:1-31
Table A30. Song of Songs

Table A1. Proverbs 3

Line	Clause	Type	Order	Pred	Mood	T/A	Topic	Speech	Quote
1	ašrē 'aḏām māšā' ḥokmā	main	X#S	adj	declar	[0]	new	no	no
1a	happy man finds (G pf, 3ms) wisdom								
1b	He is happy the man who finds wisdom,								
2	wə'aḏām yāpīq təbūnā	main	SVO	verb	declar	impf	given	no	no
2a	and-man obtains (H impf, 3ms) understanding								
2b	and the man who obtains understanding,								
3	kī tōb sahrāh missehar-kāseḥ ōmēhārōš təbū'aḏāh	sub	X'X#SXO	adj	declar	[0]	new	no	no
3a	for good gain-her than-gain-of silver and-than-gold revenue-her								
3b	For gaining her is better than gaining silver and her revenue is better than gold.								
4	yəqārā hī' mippənīnīm	main	X#SX	adj	declar	[0]	new	no	no
4a	precious she than-jewels								
4b	She is more precious than jewels,								
5	wəkol-ḥāpāšēkā lō' yīšwō-bāh	main	SVX	verb	n/declar	impf	new	no	no
5a	and-all delights-your not compare (G impf, 3mp) with-her								
5b	and none of your delights can compare with her.								
6	'ōreḳ yāmīm bīmāh	main	S#X	adv	declar	[0]	new	no	no
6a	length-of days in-right-hand her								
6b	She holds long life in her right hand,								
7	bīšāmō'wlah 'ōšer wəḳābōd	main	X'#S	adv	declar	[0]	access	no	no
7a	in-left-hand-her riches and-glorify								
7b	and in her left hand are riches and glory.								
8	derāḳēhā darḡē-nō'am	main	S#O	nom	declar	[0]	new	no	no
8a	paths-her paths-of pleasantness								
8b	Her ways are pleasant,								
9	wəkol-neḥfōḡēhā šālōm	main	S#O	nom	declar	[0]	given	no	no
9a	and-all pathways-her peace								
9b	and all of her paths lead to peace.								
10	'aš-ḥayyim hī' lammahāzīqīm bāh	main	O#SX	nom	declar	[0]	new	no	no
10a	tree-of life she to-the-ones-laying-hold (H ptc, mp) of-her								
10b	She is a tree of life to those who lay hold of her,								
11	wəjōmekēhā me'uššār	main	SV	verb	declar	ptc	new	no	no

Table A1—Continued.

21b	When you lie down,																
22	lōʾ-tīphād		main	V													
22a	not you-will-be-in-dread (G impf, 2ms)																
22b	you will not be afraid;																
23	wašāḳabā		main	V													
23a	and-you-lie-down (G pf, 2ms, w)																
23b	and when you lie down,																
24	weʾārebā šanāḳeḳā		main	VS													
24a	and-will-be-sweet (G pf, 3fs, w) sleep-your																
24b	your sleep will be sweet.																
25	al-tīrāʾ mīppahād pīʾōm ūmīššōʾat rešāʾim kī tābōʾ		main	VO													
25a	not be-afraid (G impv, 2ms) of-dread-of suddenness and-devastation-of wicked that comes (G impf, 3fs)																
	Do not be afraid of sudden fear or the coming devastation of the wicked.																
25b	wicked.																
26	kī-yhwh yihyeh ḥāḳsleḳā		sub	XʾSVO													
26a	for YHWH will-be (G impf, 3ms) confidence-your																
26b	For Yahweh will be your confidence,																
27	wašāmar raḳleḳā millāḳeḳ		main	VOX													
27a	and-he-will-keep (G pf, 3ms, w) foot from-capture																
27b	and he will keep your feet safe.																

A If...
 V
 S

Table A4—Continued.

	hābā'fā 'el-ōšerōt šaleg	main	VO	verb	interrog	pf	new	no	yes
52	have-you-entered (G pf, 2ms, interrog) into storehouses-of snow								
52a	Have you entered the storehouses of the snow,								
52b	wə'ōšerōt bārāq tī'eh 'āšer-ḥāšāqī lə'eṭ-šār leyōm qerāb								
53	ūmilḥamā	main	OV	verb	interrog	impf	new	no	yes
53a	and-storehouses-of hail have-you-seen (G impf, 2ms) which I-have-withheld (G pf, 1cs) for-time-of distress for-day-of war and-battle								
53b	or have you seen the storehouses for the hail, which I have withheld for times of distress and for the days of war or battle?								
54	'ē-zeh haddereḵ	main	X#S	adv	interrog	[0]	new	no	yes
54a	where the-path								
54b	Where is the path								
55	yehāleq 'ōr	main	VS	pass	interrog	impf	access	no	yes
55a	is-spread-abroad (N impf, 3ms) light								
55b	light is spread abroad,								
56	yāpēs qāqīm 'āle-'āreš	main	VSX	pass	interrog	impf	cont	no	yes
56a	is-scattered (H impf, 3ms) east-wind upon earth								
56b	and the east wind is scattered over the earth?								
57	mī-pīllāg laššetep te'ālā waḡereḵ laḥāziz qōlōt	main	S'XOOX	verb	interrog	pf	new	no	yes
57a	who cleaved (D pf, 3ms) for-the-flood water-course and-path for-the-thunderbolts								
57b	Who cleaved a watercourse for the flood and a path for the thunderbolts,								
58	ləḥamefīr 'al-'āreš lō'-'iš mīḡbār lō'-'āḡām bō	sub	VX	verb	interrog	inf	cont	no	yes
58a	to-rain (H inf cons) upon earth no man desert no man in-it								
58b	to rain upon the manless earth, the desert with no man in it,								
59	ləḥāšōf ^h šō'ā ūmešō'ā	sub	VO	verb	interrog	inf	cont	no	yes
59a	to-satisfy (H inf cons) waste and-desolate-land								
59b	to satisfy the waste and the desolate land								
60	ūləḥāšm ^h mōšā' ḡeše'	sub	VO	verb	interrog	inf	cont	no	yes

Table A4—Continued.

60a	and-to-cause-to-sprout (H inf cons) growth-of grass											
60b	and to cause grass to sprout?											
61	háysš-lammāfār ʔāp	main	VXS	poss	interrog	[0]	access	no	yes			
61a	is-there (interrog) to-the-rain father											
61b	Does the rain have a father											
62	ʔó mi-höllfd ʔeglé-fäl	main	X ^s S ⁱ VO	verb	interrog	pf	new	no	yes			
62a	or who begot (H pf, 3ms) drops-of dew											
62b	or who begot the drops of dew?											
63	mibbeṭen mī yāššāʔ haqqārah	main	X ^p VVS	verb	interrog	pf	new	no	yes			
63a	from-the-womb who came-forth (G pf, 3ms) the-ice											
63b	From whose womb did the ice come,											
64	ūkeṣṣōr šāmayim mī yələḡō	main	X ^t S ⁱ Vo	verb	interrog	pf	new	no	yes			
64a	and-hoar-frost-of heaven who bore-it (G pf, 3ms, 3ms sf)											
64b	and who bore the hoar-frost of heaven?											
65	kaʔeṣen mayim yīḥabbaʔō	main	X ^p SV	verb	declar	impf	new	no	yes			
65a	like-the-stone waters harden (HitD impf, 3mp)											
65b	The waters harden like a stone,											
66	ūṣenē fəhōm yīḡlakkāḡū	main	SV	verb	declar	impf	given	no	yes			
66a	and-face deep compactis (HitD impf, 3mp)											
66b	and the surface of the deep freezes,											
67	ḥaṡṡār maʔḡannōy kīmā	main	VXO	verb	interrog	impf	new	no	yes			
67a	can-you-bind-fast (D impf, 2ms, interrog) in-fetters the-Pleiades											
67b	Can you tie up in fetters the Pleiades,											
68	ʔō-mōšəḡōy kešl təṣattēʔḥ	main	X ^o OV	verb	interrog	impf	new	no	yes			
68a	or cords-of Orion loosen (D impf, 2ms)											
68b	or loosen the cords of Orion?											
69	ḥəṡṡōʔ mazzārōy bəʔittō	main	VOX	verb	interrog	impf	new	no	yes			
69a	can-you-lead-forth (H impf, 2ms, interrog) the-Mazzaroth in-season-its											
69b	Can you lead forth the Mazzaroth in its season,											
70	wsʔayis ʕal-bānəḥā faṣṣēm	main	OV	verb	interrog	impf	new	no	yes			

Table A4—Continued.

91a	do-you-know (G pf, 2ms, interrog) time to-bear (G inf cons) mountain-goats-of crags												
91b	Do you know when the mountain goats of the crags give birth?												
92	hölel 'ayyalóť tísmör	main	OV	verb	interrog	impf	new	no	yes				
92a	writhing (Pol inf cons) does do-you-watch (G impf, 2ms)												
92b	Have you watched the does in labor?												
93	tispör yarähim temalle'ná	main	VO	verb	interrog	impf	aces	no	yes				
93a	can-you-number (D impf, 2ms) months they-complete (D impf,												
93b	Can you count the months that they complete												
94	wayäda'tä 'et ligitänä	main	VO	verb	interrog	pf	given	no	yes				
94a	and-do-you-know (G pf, 2ms) season they-give-birth (G inf												
94b	cons, 3fp sf)												
94b	and do you know the season when they give birth?												
95	tikra'ná	main	V	verb	declar	impf	given	no	yes				
95a	they-bow-down (G impf, 3fp)												
95b	The crouch down;												
96	yalähen tepallahná	main	OV	verb	declar	impf	aces	no	yes				
96a	offspring-their they-cause-to-leave-open (D impf, 3fp)												
96b	they give birth to their offspring.												
97	hejëhem tešallahná	main	OV	verb	declar	impf	aces	no	yes				
97a	pangs-their they-send-off (D impf, 3fp)												
97b	Their labor pains go away.												
98	yahlämü benêhem	main	VS	verb	declar	impf	given	no	yes				
98a	they-are-healthy (G impf, 3mp) sons-their												
98b	Their offspring are healthy;												
99	yirbü babbar	main	VX	verb	declar	impf	given	no	yes				
99a	they-grow-up (G impf, 3mp) in-the-open-field												
99b	they grow up in the open fields.												
100	yäs'û	main	V	verb	declar	impf	given	no	yes				
100a	they-go-forth (G impf, 3mp)												
100b	They leave												
101	welö's-šäpü lämö	main	VX	verb	n/declar	pf	given	no	yes				

Table A4—Continued.

101a	and-not return (G pf, 3mp) to-it																		
101b	and do not return to it.																		
102	miššillah pere' hāpēšī	main	S'VO	verb	interrog	pf					new	no						yes	
102a	who has-set (D pf, 3ms) wild-donkey free																		
102b	Who has set free the wild donkey, ūmōserōj 'ārōd mī pīttrē'h 'āšer-šamūt 'ārābā bējō ūmīškēndōtāyw																		
103	malāḥā	main	OS'VX'	verb	interrog	pf					new	no						yes	
103a	and-restraining-bands-of wild-ass who has-loosed (D pf, 3ms) which I-have-set (G pf, 1cs) desert house-his and-for-dwelling- places-his salt-plains and who has loosed the reins of the wild ass to whom I have given the desert as his home and the salt plains as his dwelling place.?																		
103b																			
104	yīšḥaq laḥāmōn qiryā	main	VO	verb	declar	impf					given	no						yes	
104a	he-laughs-at (G impf, 3ms) the-roar-of city																		
104b	He laughs at the noise of the city;																		
105	ṭāšū'ōj nōḡēs lō' yīšmā'	main	OV	verb	n/declar	impf					new	no						yes	
105a	shoutings-of driver (G ptc, ms) not does-he-hear (G impf, 3ms)																		
105b	he does not hear the shouts of a driver.																		
106	yēṭr hāřm mīr'ēhū	main	VO	verb	declar	impf					given	no						yes	
106a	he-explores (G impf, 3ms) the-mountains pasturage-his																		
106b	He explores the mountains as his pasture,																		
107	wa'āḥar kol-yārōq yīdrōš	main	X ^P V	verb	declar	impf					new	no						yes	
107a	and-after every green-thing he-seeks (G impf, 3ms)																		
107b	and he chases after every green thing.																		
108	hāyō'beh rēm 'ābēdeḡā	main	VSO	verb	interrog	impf					new	no						yes	
108a	will-consent (G impf, 3ms, interrog) wild-ox servant-your																		
108b	Will the wild ox consent to be your servant?																		
109	'im-yālīn 'al-'ābōseḡā	main	X ^P VX ^P	verb	interrog	impf					given	no						yes	
109a	or he-lodges (G impf, 3ms) at feeding-trough-your																		
109b	Will he stay at your feeding trough?																		
110	hāṭiqšār-rēm baḡelem 'ābōtō	main	VOX ^P	verb	interrog	impf					given	no						yes	

Table A4—Continued.

110a	can-you-confine (G impf, ms, interrog) wild-ox in-furrow fetter-its												
110b	Can you confine the wild ox to the furrow with a fetter?												
111	ʔim-ʔsaddēḡ ʔamāqim ʔahārēkā or he-will-harrow (D impf, 3ms) valleys after-you?	main	X ^c VOX ^p	verb	interrog	impf	given	no	yes				
111a	Will he harrow the valleys after you?												
111b	hātīḡḡaḡ-bō kī-raḡ koḡō can-you-trust (G impf, 2ms, interrog) in-him for great strength-his	main	VX ^p	verb	interrog	impf	given	no	yes				
112a	Can you trust him with his great strength?												
112b	waḡa-ʔzōḡ ʔəlayw ʔəḡḡēkā and-can-you-entrust (G impf, 2ms) to-him toil-your	main	VX ^p O	verb	interrog	impf	given	no	yes				
113a	And can you entrust your work to him?												
113b	hāḡa-ʔāmin bō can-you-believe (H impf, 2ms, interrog) in-him	main	VX ^p	verb	interrog	impf	given	no	yes				
114a	Can you believe												
114b	kī-ʔāḡḡḡ zar-ēkā that he-will-bring-back (H impf, 3ms) produce-your	sub	X ^c VO	verb	interrog	impf	given	no	yes				
115a	that he will bring your produce back												
115b	wəḡornekā ʔe-ʔsōḡ and-threshing-floor-your gather (G impf, 3ms)	main	OV	verb	interrog	impf	aces	no	yes				
116a	and gather your threshing floor?												
116b	kanāḡ-ḡenānīm ne-ʔlāsā wings-of ostrich flap-joyously (N pf, 3fs)	main	SV	verb	declar	pf	new	no	yes				
117a	The wings of the ostrich flap joyously,												
117b	ʔim-ʔebrā ḡāḡḡā wənōḡā if pinion kindly and-plumage	main	X ^c #O	nom	interrog	[O]	aces	no	yes				
118a	is it a kindly pinion or plumage?												
118b	kī-ʔa-ʔzōḡ lā-ʔares bəḡēhā for she-abandons (G impf, 3fs) to-the-earth eggs-hier	sub	X ^c VX ^c O	verb	declar	impf	cont	no	yes				
119a	For she abandons them upon the earth,												
119b	wə-ʔal-ʔāḡar ḡaḡannēm can-you-entrust (G impf, 2ms, interrog) in-him for great strength-his	main	X ^c V	verb	declar	impf	new	no	yes				

Table A4—Continued.

141a	on-him rattles (G impf, 3fs) quiver the-blade-of spear and-javelin												
141b	On him rattle the quiver, the spear point, and the javelin.												
142	bara'aš werōgez yəgammē-ʔāreš	main	X ^o VO	verb	declar	impf		new	no		yes		
142a	in-trembling and-excitement he-swallows (D impf, 3ms) earth												
142b	With trembling and excitement he swallows the ground,												
143	welōʔ-yaʔāmūn kī-qōl šōpār	main	VX	verb	n/declar	impf		given	no		yes		
143a	and-not he-stands-firm (H impf, 3ms) for sound-of horn												
143b	and he does not stand still at the sound of the horn.												
144	baḡé šōpār	sub	X ^o S#	verb	declar	[O]		cont	no		yes		
144a	whenever horn												
144b	Whenever the horn blares												
145	yō'mar he'āh	main	VO	verb	declar	impf		given	yes		yes		
145a	he-says (G impf, 3ms) aha												
145b	He says "Aha!"												
146	ūmē-āhōq yārʔh milhāmā re'am šārūm ōrārōʔā and-from-a-distance he-smells (H impf, ms) battle thunder-of captains and-battle-cry	main	X ^o VO	verb	declar	impf		new	no		yes		
146a													
146b	And from a distance he smells the battle, the thunder of the												
147	hāmibbīnātəkā yaʔber-nēs	main	X ^o VS	verb	interrog	impf		new	no		yes		
147a	(interrog)-from-understanding-your flies (H impf, 3ms) hawk												
147b	Is it from your understanding that the hawk flies?												
148	yīfrōš kenāpāyw laʔēmān	main	VOX	verb	declar	impf		given	no		yes		
148a	he-spreads-out (G impf, 3ms) wings-his to-south												
148b	He spreads his wings out to the south.												
149	ʔim-al-ṗīkā yaḡbʔh nāšer	main	X ^o VS	verb	interrog	impf		new	no		yes		
149a	or by mouth-your exalts-on-high (H impf, ms) eagle												
149b	Is it by your command that the eagle exalts on high,												
150	wəḡt yārīm qinnō	sub	X ^o VO	verb	interrog	impf		given	no		yes		
150a	and-that he-sets-on-high (H impf, 3ms) nest-his												
150b	and that he sets his nest on high?												
151	selā' yīškōn	main	X ^o V	verb	declar	impf		new	no		yes		

Table A4—Continued.

183b	Scatter out your outbursts of anger.																					
184	ʔrəʔeh ʔol-gəʔeh	main	VO	verb				impv					new			no						yes
184a	and-look-at (G impv, 2ms) every proud-man																					
184b	And look at every proud man,																					
185	wəhəʔpilleħū	main	Vo	verb				impv					given			no						yes
185a	and-humiliate-him (H impv, 2ms, 3ms sf)																					
185b	and humiliate him.																					
186	rəʔeh ʔol-gəʔeh	main	VO	verb				impv					given			no						yes
186a	look-at (G impv, 2ms) every proud-man																					
186b	Look at every proud man																					
187	ħaħnəʔħū	main	Vo	verb				impv					given			no						yes
187a	and-humble-him (H impv, 2ms, 3ms sf)																					
187b	and humble him.																					
188	wahādōġ rəšəʔim taħrām	main	VOX	verb				impv					new			no						yes
188a	and-cast-down (G impv, 2ms) wicked under-them																					
188b	And throw down the wicked where they stand.																					
189	tāmenəm beʔəpār yāħaġ	main	VoX	verb				impv					given			no						yes
189a	hide-them (G impv, 2ms, 3mp sf) in-the-dust together																					
189b	Hide them together in the dust;																					
190	pənəhem ħəbōš baħtāmōn	main	OVX	verb				impv					given			no						yes
190a	faces-them bind (G impv, 2ms) in-the-darkness (G inf cons.)																					
190b	bind them together in the darkness.																					
191	wəġam-ʔənī ʔōqəkkā	main	X ^s Vo	verb				impf					given			no						yes
191a	and-even I will-praise-you (H impf, 1cs)																					
191b	Then even I will praise you,																					
192	ħt-tōšj ^{1c} ħəkkā yənməkkā	sub	X ^s VOS	verb				impf					acces			no						yes
192a	for will-save (H impf, 3fs) to-you right-hand-your																					
192b	for your right hand can rescue you.																					
193	ħinnēh-nāʔ behēmōj ʔəšer-ʔəšfīt ʔimmāk	main	VO	verb				[O]					new			no						yes
193a	behold then Behemoth which I-made (G pf, 1cs) with-you																					
193b	Behold the Behemoth, which I made together with you;																					
194	ħəšīr kabbaqār yōʔəl	main	OXV	verb				impf					new			no						yes
194a	green-grass like-the-cattle he-eats (G impf, 3ms)																					

Table A4—Continued.

204a	under lotus he-lies (G impf, 3ms) in-hiding-place reeds and-swamp										
204b	He lies under the lotus plant in a hiding place of reeds and swamp.										
205	yasukkuhú se'šlím šlialó	main	VoS	verb	declar	impf	given	no	no	yes	
205a	screen-him (G impf, 3mp, 3ms sf) lotus-plants shade-his										
205b	The lotus plants screen him as his shade,										
206	yasubbúhú 'arbé-nāhal	main	VoS	verb	declar	impf	new	no	no	yes	
206a	surround-him (G impf, 3mp, 3ms sf) poplars-of wadi										
206b	the poplars of the wadi surround him.										
207	hēn ya'ššōq nāhār	sub	X ^v VS(O)	verb	declar	impf	new	no	no	yes	
207a	(interject) oppresses (G impf, 3ms) river										
207b	Even if the river rises against him,										
208	lō' yāhpáz	main	V	verb	n/declar	impf	given	no	no	yes	
208a	not he-is-alarmed (G impf, 3ms)										
208b	he is not alarmed.										
209	yūptah	main	V	verb	declar	impf	given	no	no	yes	
209a	he-is-confident (G impf, 3ms)										
209b	He is confident,										
210	kí-yāǧī'h yardān 'el-pšhú	sub	X ^v VSX	verb	declar	impf	access	no	no	yes	
210a	though bursts-forth (G impf, 3ms) Jordan against mouth-his										
210b	though the Jordan bursts forth against him.										
211	be'énáyw yīqqāhennú	main	X ^v Vo	verb	interrog	impf	new	no	no	yes	
211a	in-eyes-his he-will-take-him (G impf, 3ms, 3ms sf)										
211b	Can one grab him in the eyes?										
212	b-əmdəšīm yīnqāb-ʾāp	main	X ^v VO	verb	interrog	impf	new	no	no	yes	
212a	with-snare he-will-pierce (G impf, 3ms) nose										
212b	Will he pierce him in the nose with a snare?										
213	tīmsōk llwytātan bəhakkā	main	VOX ^v	verb	interrog	impf	new	no	no	yes	
213a	can-drag-along (G impf, 2ms) Leviathan with-hook										
213b	Can you drag Leviathan along on a hook,										
214	ūbəhəbəl tašqī'c iəšōnó	main	X ^v VO	verb	interrog	impf	new	no	no	yes	

Table A6. Jonah 2

Line	Clause	Type	Order	Pred	Mood	T/A	Topic	Speech	Quote
1	qārā'ū miššārā lī 'el-yhwh	main	VX ^{PI}	verb	declar	pf	given	yes	yes
1a	I-called (G pf, 1cs) in-distress to-me to-YHWH								
1b	In my distress I called to the Lord,								
2	wayya-'ānēnī	main	Vo	verb	declar	pret	given	yes	yes
2a	and-he-answered-me (G impf, 3ms, 1cs sf, w)								
2b	and he answered me.								
3	mībbeten šə'ōl šiwwa'ū	main	X ^{PV}	verb	declar	pf	new	yes	yes
3a	from-belly of-Sheol I-cried-for-help (D pf, 1cs)								
3b	I cried for help from the belly of Sheol;								
4	šāma'tā qōlī	main	VO	verb	declar	pf	given	no	yes
4a	you-heard (G pf, 2ms) my-voice								
4b	you heard my voice.								
5	wattasīkēnī mə'ōlā bilpāp yammīm	main	VoX ^P	verb	declar	pret	given	no	yes
5a	and-you-cast-me (G impf, 2ms, 1cs sf, w) into-deep-sea into-heart-of-sea								
5b	You had cast me into the deep sea, into the very heart of the sea;								
6	wənāhār yəsōbēnī	main	SVo	verb	declar	impf	given	no	yes
6a	and-stream encompassed-me (Po'le) impf, 3ms, 1cs)								
6b	and the stream encompassed me;								
7	kol-miḥbārēkā wəgallēkā 'alay 'āhārū	main	SX ^{PV}	verb	declar	pf	acces	no	yes
7a	all your-breakers and-your-waves over-me passed (G pf, 3mp)								
7b	all your breakers and waves passed over me.								
8	wa'ānī 'āmartī	main	SV	verb	declar	pf	given	yes	yes
8a	and-I said (G pf, 1cs)								
8b	And I said:								
9	mīgrāštī minnegeḏ 'ēnēkā	main	VX ^P	pass	declar	pf	given	no	yes
9a	'I-have-been-driven-away (N pf, 1cs) from-before your-face								
9b	I have been driven away from your presence.								
10	'aḡ 'ōsīp ləhabbī' 'el-hēkal qōḏḏeḏā	main	X*VX ^P	verb	declar	impf/inf	given	no	yes
10a	surely I-will-again (H impf, 1cs) look (H inf) upon temple your-holy								
10b	Surely I will again look upon your holy temple.'								
11	'āpāpūnī mayim 'aḡ-nepēs	main	VoSX ^A	verb	declar	pf	given	no	yes

Table A7. Judges 9

Line	Clause	Type	Order	Pred	Mood	T/A	Topic	Speech	Quote
1	hāldk hālākū hā'ēšm	main	VS	verb	declar	inf, pf	new	no	no
1a	to-go (G inf) they-went (G pf, 3mp) the-trees								
1b	The trees went out								
2	limšō ^h 'ālēhem melek	sub	VX ^O	verb	opt	inf	given	no	no
2a	to-anoint (G inf) over-them a-king								
2b	To anoint a king over themselves.								
3	wayyō'merū lazzayī	main	VX ^P	verb	declar	pret	given	yes	no
3a	and-they-said (G impf, 3mp, w) to-the-olive-tree								
3b	And they said to the olive tree:								
4	mālākā 'ālēnū	main	VX ^P	verb	imper	impv	given	no	yes
4a	reign (G impv, 2ms) over-us								
4b	"Reign over us."								
5	wayyō'mer lāhem hazzayī	main	VX ^P S	verb	declar	pret	given	yes	no
5a	And-said (G impf, 3ms, w) to-them the-olive-tree								
5b	But the olive tree said:								
6	hehō'alkī 'ēg-dišnī 'āšer-bī yəḳabbəqū 'ēlōhīm wa'ānāšm	main	X'VO	verb	interrog	pf	given	no	yes
6a	shall-I-be-made-to-leave-off (Hp pf, 1cs, interrog) my oil which								
6b	with-me are-glorified (D impf, 3mp) God and-man								
7	"Shall I stop making my oil which honors God and man	main	VX ^P	verb	declar	pf+ ^w , inf	given	no	yes
7a	wəhālakī lānū ^{ac} 'al-hā'ēšm								
7b	and-go (G pf, 1cs, w) to-wave (G inf) over the-trees? to go wave over the trees?"								
8	wayyō'merū hā'ēšm lattē'ənā	main	VSX ^P	verb	declar	pret	given	yes	no
8a	and-said (G impf, 3mp, w) the-trees to-the-fig-tree:								
8b	So the trees said to the fig tree:								
9	lakī ³ arta	main	V	verb	imper	impv	given	no	yes
9a	come (G impv, 2f ³)-you								
9b	"Come,								
10	mālākī 'ālēnū	main	VX ^P	verb	imper	impv	given	no	yes
10a	rule (G impv, 2f ³) over-us								
10b	rule over us."								
11	wattō'mer lāhem hatta'ənā	main	VX ^P S	verb	declar	pret	given	yes	no

Table A8—Continued.

		main	X ^c S#X	adv	declar	[0]	new	no	no
21	ʔāz lāhem šəʔārim								
21a	at-that-time war gates								
21b	Then war was at the city gates.								
22	māḡēn ʔim-yəʔāʔeh wārōmah bəʔarbāʔim ʔelep beyisrāʔel shield if was-seen (N impf, 3ms) and-the-spear in-forty thousand in-Israel	main	SVX ^p	verb-pass	interrog	impf	new	no	no
22a	Was there a shield or spear to be seen among forty thousand in Israel?								
22b	Israel?								
23	libbi lahōqaqə yisrāʔel hammimnacəḡim bāʔam my-heart with-those-commanding (G ptc, mp) Israel, those- volunteering (HtD ptc, mp) among-the-people	main	S#X ^p	adv	declar	[0]	new	no	no
23a	My heart is with the commanders of Israel, with those among the people who volunteered.								
23b	people who volunteered.								
24	barāktā yihwh	main	VO	verb	imper	impv	given	yes	yes
24a	bless (D impv, 2mp) YHWH								
24b	Bless Yahweh.								
25	rōḡəḡə ʔḡōnōi ʔəḡōrōi yōšəḡə ʔal-middin wahōləḡə ʔal-dereḡ sītū those-riding (G ptc, mp) donkeys tawny those-sitting (G ptc, mp) on cloths and-those-walking on road sing (G impv, 2mp)	main	SV	verb	imper	impv	new	yes	no
25a	Those of you riding tawny donkeys, those of you sitting on cloths, and those of you walking on the road, sing about it.								
25b	miqqōi məḡəḡim bən mašʔabbim šam yəʔannū ʔiqqōi yihwh miqqōi pirzənō beyisrāʔel	main	X ^p X ^d VO	verb	declar	impf	new	yes	yes
26	From-sound of-the-archers between drawing-places there they-gave (G impf, 3mp) righteousness YHWH righteousness his-peasants in-Israel								
26a	From the sound of the archers at the watering places, there they set forth the righteous acts of Yahweh, the righteous acts of his peasants in Israel.								
26b	peasants in-Israel								
27	ʔaz yāreḡt laššəʔārim ʔam-yihwh	main	X ^d VXS	verb	declar	pf	new	no	no
27a	then went-down (G pf, 3mp) to-the-gates people of-YHWH								
27b	Then the people of Yahweh went down to the gates.								
28	ʔūf	main	V	verb	imper	impv	given	no	yes

Table A9—Continued.

		main	VX ^o OX ^o	verb	declar	pret	given	no	no
60b	and he led out a south wind by his strength.								
61	wayyamṭēr ʿālēhem ke-ʾāpār šə-ʿer ūlēhōl yammūm ʿōp kānāp and-he-rained (H impf, 3ms, w) upon-them like-dust flesh and like-sand-of seas birds-of wing								
61a	He rained down on them meat like dust and flying birds like the sand of the sea.								
61b		main	VX ^o	verb	declar	pret	given	no	no
62	wayyappēl baqerep mahānēhū sāḥḥb lamiškenōṭāyw and-he-caused-to-fall (H impf, 3ms, w) from-inside camp-his around tents-his								
62a	And he caused them to fall inside the camp and around their tents.								
62b		main	V	verb	declar	pret	given	no	no
63	wayyō-ḵāld and-they-ate (G impf, 3mp, w)								
63a									
63b	So they ate								
64	wayyišbe-ʿū ma-ōḡ and-they-were-satisfied (G impf, 3mp, w) greatly	main	V	verb	declar	pret	given	no	no
64a									
64b	and they were greatly satisfied,								
65	weṭa-ʾawāṭām yāḥp ^o lahem and-desire-their he-gave (H impf, 3ms) to-them	main	OVI	verb	declar	impf	given	no	no
65a									
65b	for he gave them what they wanted.								
66	lō-zārt mitta-ʾawāṭām not they-had-turned-aside (G pf, 3mp) from-desire-their	main	VX ^o	verb	n/declar	pf	given	no	no
66a									
66b	They had not even turned from their cravings,								
67	ʿōḡ ʾoklām beḥem yet food in-mouth-their	sub	X ^o S#X ^o	adv	declar	[0]	access	no	no
67a									
67b	the food was still in their mouths,								
68	we-ʾap ʾēlōḥūm ʿalā ḥāhem and-anger-of God rose-up (G pf, 3ms) against-them	main	SVX ^o	verb	declar	pf	access	no	no
68a									
68b	when God's anger rose against them,								
69	wayyahārōḡ beḥimannēhem and-he-killed (G impf, 3ms, w) in-tents-their	main	V(O)X ^o	verb	declar	pret	given	no	no
69a									
69b	and he killed them in their tents,								
70	ūḫāḥrē yisrāʾel hiḵri-ḥ and he killed them in their tents,	main	OV	verb	declar	pf	access	no	no

Table A9—Continued.

70a	and-young-men-of Israel he-caused-to-bow-down-in-death (H pf, 3ms)																				
70b	and he put the young men of Israel to death.																				
71	bəkol-zōt̄ hāp̄'ō-ōd̄	main	X ^p V	verb			declar					pf		given	no	no					
71a	in-all these-things they-sinned (G pf, 3mp) again																				
71b	In all these things they sinned again.																				
72	wəḏ'-he'əminū benīp̄e'ōt̄āyw	main	VX ^p	verb			n/declar					pf		given	no	no					
72a	and-not they-trusted (H pf, 3mp) in-wonders-his																				
72b	And they did not trust his wonders.																				
73	wayəkal-bahebel yəməhem ūšənōt̄ām babbehālā	main	VX ^p OOX ^p	verb			declar					pret		given	no	no					
	and-he-ended (D impf, 3ms, w) in-futility days-their and-years-their in-the-sudden-terror																				
73a	So he ended their days in futility, and their years in sudden terror.																				
73b	terror.																				
74	'im-hārāgām	sub	X ^s Vo	verb			declar					pf		given	no	no					
74a	if he-killed-them (G pf, 3ms, 3mp sf)																				
74b	When he killed (some of) them,																				
75	ūderāšōhū	main	Vo	verb			declar					pf		given	no	no					
75a	and-they-sought-him (G pf, 3mp, 3ms sf)																				
75b	then they sought him,																				
76	wəšābū	main	V	verb			declar					pf+w		given	no	no					
76a	and-they-turned (G pf, 3mp)																				
76b	and they turned																				
77	wəšihārū-ʔel	main	VO	verb			declar					pf+w		given	no	no					
77a	and-they-looked-diligently-for (D pf, 3mp) God																				
77b	and sought God diligently.																				
78	wayyizkerū	main	V	verb			declar					pret		given	no	no					
78a	and-they-remembered (G impf, 3mp, w)																				
78b	then they remembered																				
79	kī-ʔelōhīm šrām	sub	X ^s S#O	nom			declar					[O]		given	no	no					
79a	that God rock-their																				
79b	that God was their rock,																				
80	wə'el 'elyōn gō'ālām	main	S#O	nom			declar					[O]		given	no	no					

Table A9—Continued.

117b	And he brought them to the border of his holy place, this hill which his right hand had acquired.																
118	wayəgərəš mippənēhem gōyim	main	VX ^P O	verb	declar	pret	given	no	no								
118a	and-he-drove-out (D impf, 3ms, w) from-before-them nations																
118b	He drove out the nations before them,																
119	wayyappilēm bəhebel nahālā and-he-assigned-by-loi-to-them (H impf, 3ms, 3mp sf, w) in-territory inheritance	main	VIX ^P O	verb	declar	pret	given	no	no								
119a	territory inheritance																
119b	and he assigned them their inheritance in the territory,																
120	wayyaskēn b-ə'ohlēhem šibṯé yiśra'ēl and-he-caused-to-dwell (H impf, 3ms, w) in-tents-their tribes-of Israel	main	VX ^P O	verb	declar	pret	given	no	no								
120a	Israel																
120b	and he settled the tribes of Israel in their homes.																
121	wayenasstū	main	V	verb	declar	pret	given	no	no								
121a	and-they-tested (D impf, 3mp, w)																
121b	But they tested (him)																
122	wayyamrū ʔeṯ-ʔelohīm ʕelyōn and-they-rebelled-against (H impf, 3mp, w) DO-God most-high	main	VO	verb	declar	pret	given	no	no								
122a	and-they-rebelled-against (H impf, 3mp, w) DO-God most-high																
122b	and they rebelled against God Most High,																
123	weʕəḡōjāyw ləʔ šamārū and-testimonies-his not they-kept (G pf, 3mp) and his testimonies they did not keep.	main	OV	verb	n/declar	pf	given	no	no								
123a	and-testimonies-his not they-kept (G pf, 3mp)																
123b	and his testimonies they did not keep.																
124	wayyissōḡū	main	V	verb	declar	pret	given	no	no								
124a	and-they-turned-back (N impf, 3mp, w)																
124b	And they turned back,																
125	wayyibgəḏū ka'əbōtām and-they-acted-faithlessly (G impf, 3mp, w) like-fathers-their	main	VX ^P	verb	declar	pret	given	no	no								
125a	and-they-acted-faithlessly (G impf, 3mp, w) like-fathers-their																
125b	and they acted faithlessly like the fathers had.																
126	nehpekū kaqeset ramīyyā they-turned-aside (N pf, 3mp) like-bow-of treachery	main	VX ^P	verb	declar	pf	given	no	no								
126a	they-turned-aside (N pf, 3mp) like-bow-of treachery																
126b	They went askew like a faulty bow.																
127	wayyalʕsdhū bəpāmōtām	main	VoX ^P	verb	declar	pret	given	no	no								

Table A9—Continued.

136a	young-men-his ate (G pf, 3fs) fire																
36b	Fire ate up his young men,	main	SV	verb-pass	n/declar	pf				new			no	no			
137	úþəŋlōǵəyw lōʹ hōlīālū																
137a	and-virgins-his not were-praised (Dp pf, 3cp)																
137b	and his virgins were not praised.																
138	kōhānəyw baḥereḅ nāpālū	main	SX ^{PV}	verb	declar	pf				new			no	no			
138a	priests-his by-the-sword fell (G pf, 3cp)																
138b	His priests fell by the sword,																
139	wəʹalmənōtəyw lōʹ tībkēnā	main	SV	verb	n/declar	impf				new			no	no			
139a	and-widows-his not they-wept (G impf, 3fp)																
139b	and his widows did not weep.																
140	wayyiqəḅ keyəšēn ʹəǵōnəy k-əǵībbōr mītrōnēn miyyəyin	main	VX ^P	verb	declar	pret				given			no	no			
	and-he-awoke (G impf, 3ms, w) as-sleeping lord as-mighty-man																
140a	overcome (Hitpoʹlel pic, ms) with-wine																
	Then the Lord awoke as from sleep like a man overcome with																
140b	wine.																
141	wayyəḳ-šəryəw ʹəḥōr	main	VO	verb	declar	pret				given			no	no			
141a	and-he-smote (H impf, 3ms, w) foes-his back																
141b	And he beat back his enemies;																
142	ḥerpaḱ ʹōlām nəḣan lāmō	main	OVI	verb	declar	pf				new			no	no			
142a	reproach eternal he-gave (G pf, 3ms) to-them																
142b	he put them to everlasting shame.																
143	wayyimʹas beʹōhel yōšēp	main	VO	verb	declar	pret				given			no	no			
143a	and-he-rejected (G impf, 3ms, w) tent-of Joseph																
143b	But he rejected the tent of Joseph,																
144	úþəšəpeḱ ʹəprayim lōʹ ḥāḥār	main	OV	verb	n/declar	pf				access			no	no			
144a	and-tribe-of Ephraim not he-chose (G pf, 3ms)																
144b	and he did not choose the tribe of Ephraim.																
145	wayyīḥar ʹeḱ-šəpeḱ yəhūdā ʹeḱ-har šīyyōn ʹəšer ʹāḥēḅ	main	VO	verb	declar	pret				given			no	no			
	and-he-chose (G impf, 3ms, w) DO-tribe-of Judah DO-mount																
145a	Zion which he-loved (G pf, 3ms)																
145b	But he chose the tribe of Judah, mount Zion, whom he loved.																
146	wayyīḅen keimō-rāmīm miqdašō	main	VX ^{PO}	verb	declar	pret				given			no	no			

Table A11. Isaiah 42

Line	Clause	Type	Order	Pred	Mood	T/A	Topic	Speech	Quote
1	hēn 'abdi	main	VO	verb	declar	[0]	new	no	no
1a	behold servant-my								
1b	Behold my servant								
2	'etmāk-bō	main	VX ^p	verb	declar	impf	given	no	no
2a	I-support (G impf, 1cs) in-him								
2b	whom I support,								
3	beḥrī rāṣeṯā nap̄šī	main	OVS	verb	declar	pf	new	no	no
3a	chosen-my delights (G pf, 3fs) soul-my								
3b	my soul delights in my chosen one.								
4	nāṯattī rūḥī 'ālāyw	main	VOI	verb	declar	pf	given	no	no
4a	I-have-given (G pf, 1cs) spirit-my to-him								
4b	I have placed my spirit in him.								
5	mišpāt laggōyim yōšf	main	OV	verb	declar	impf	new	no	no
5a	justice to-the-nations he-will-bring-out (H impf, 3ms)								
5b	He will establish justice for the nations.								
6	lō' yiš'āq	main	V	verb	n/declar	impf	given	no	no
6a	not he-will-cry-out (G impf, 3ms)								
6b	He will not cry out								
7	welō' yisšā' welō' yašmī'c baḥḏš qōlō	main	VX ^p O	verb	n/declar	impf	given	no	no
	and-not he-will-lift-up (G impf, 3ms) and-not he-will-utter (H impf, 3ms) in-the-streets voice-his								
7a	nor will he lift up nor cause his voice to be heard in the streets								
7b	qāneh rāšḏš lō' yšbōr	main	OV	verb	n/declar	impf	new	no	no
8	reed crushed (G pass ptc, ms) not he-will-break (G impf, 3ms)								
8a	He will not break a crushed reed,								
8b	qōšāṯā kēhā lō' yeḡabbennā	main	OV	verb	n/declar	impf	new	no	no
9	wick dim not he-will-quench (D impf, 3ms, 3fs sf)								
9a	nor will he snuff out a dim wick.								
9b	le'ēmet yōšf' mišpāt	main	X ^h VO	verb	declar	impf	given	no	no
10a	faithfully he-will-bring-out (H impf, 3ms) justice								
10b	He will faithfully establish justice.								
11	lō' ylkheh	main	V	verb	n/declar	impf	given	no	no

Table A11—Continued.

		sub	X ^{PV}	verb	declar	impf	given	no	yes
32	beferem tişmañnâ								
32a	before they-spring-forth (G impf, 3fp)								
32b	Before they happen,								
33	ʔašmîc ʔeşkem	main	VI	verb	declar	impf	given	yes	yes
33a	I-will-tell (H impf, 1cs) to-you								
33b	I will tell them to you."								

Table A12. Zechariah 9-11

Line	Clause	Type	Order	Pred	Mood	T/A	Topic	Speech	Quote
1	maššā' ḡabar-yhwh be'eres ḡadrāk weḡammešeq manūḡātō	main	S#X ^p	adv	declar	[0]	new	no	no
1a	oracle word of-YHWH against-land Hadrach and-Damascus his-								
1b	An oracle, the word of Yahweh is against the land of Hadrach and Damascus, his resting place,								
2	kī layhwh 'en 'āḡām weḡōl šībtē yisrā'el	sub	X*X ^p #S	poss	declar	[0]	given	no	no
2a	for to-YHWH eye man and-all tribes of-Israel								
2b	for to Yahweh belong the eye of man and all the tribes of Israel,								
3	weḡam-ḡamāi tiḡbāl-bāh	main	SVX ^p	verb	declar	impf	new	no	no
3a	and-also Hamath borders (G impf, 3fs) on-it								
3b	and also Hamath borders on it;								
4	šōr wešḡōn kī ḡāḡemā me'ōḡ	main	S#(O)X ^p	verb	declar	[0]	new	no	no
4a	Tyre and-Sidon for wisdom exceedingly								
4b	Tyre and Sidon (belong to him) for their exceeding wisdom.								
5	wattīben šōr māšōr lāh	main	VSOX ^p	verb	declar	pret	given	no	no
5a	and-has-built (G impf, 3fs, w) Tyre rampart for-herself								
5b	Tyre has built a rampart for herself,								
6	wattīḡār-kešep ke'āpār weḡarḡš keḡtī ḡūšōi	main	VOX ^p OX ^p	verb	declar	pret	given	no	no
6a	and-she-heaped (G impf, 3fs, w) silver like-dust and-gold like-mud								
6b	and she has heaped up silver like dust and gold like the mud on								
7	ḡinnēh 'āḡōnāy yōrišennā	main	X*SVo	verb	declar	impf	given	no	no
7a	behold Lord will-impoverish-her (H impf, 3ms, 3fs sf)								
7b	Behold, Yahweh will impoverish her,								
8	wēḡikkā bayyām ḡelāh	main	VX ^p O	verb	declar	pf+w	given	no	no
8a	and-he-will-destroy (H pf, 3ms, w) in-the-sea her-fortress								
8b	he will destroy her fortress in the sea,								
9	wēḡt' bā'ēs tē'āḡel	main	SX ^p V	verb-pass	declar	impf	given	no	no
9a	and-she by-fire will-be-consumed (N impf, 3fs)								
9b	and she will be consumed by fire.								
10	tere' 'ašḡelōn	main	VS	verb	imper	juss	new	no	no
10a	let-see (G juss, 3fs) Ashkelon								
10b	Let Ashkelon see								
11	wefrā	main	V	verb	imper	juss	given	no	no

Table A12—Continued.

		main	VOX ^p	verb	declar	pf+w	given	no	no
41	wəʔarətū bānayıḳ ṣiyōn ʿal-bānayıḳ yāwān								
41a	and-I-will-rouse (Pol pf, 1cs, w) your-sons Zion against your-sons								
41b	and I will rouse your sons, oh Zion, against your sons, oh Greece,								
42	wəsamṭiḳ kehəreḅ gibbōr	main	VoX ^p	verb	declar	pf+w	given	no	on
42a	and-I-will-set-you (G pf, 1cs, 2ms sf, w) like-a-sword valiant-man								
42b	and I will wield you as a valiant man's sword.								
43	wayhwḥ ʿālēhem yērāʿēh	main	SX ^p V	verb	declar	impf	given	no	
43a	and-YHWH to-them will-appear (N impf, 3ms)								
43b	And Yahweh will appear to them,								
44	wayāṣāʔ ḳabbāraq ḥiṣṣō	main	VX ^p S	verb	declar	pf+w	acces	no	no
44a	and-will-go-forth (G pf, 3ms, w) like-lightning his-arrow								
44b	and his arrow will go forth like lightning,								
45	waʔdōnāy yehōth baššōḫār yiqāʿ	main	SX ^p V	verb	declar	impf	given	no	no
45a	and-the-Lord YHWH with-the-horn will-give-a-blast (G impf,								
45b	and the Lord Yahweh will give a blast with the horn,								
46	wehālaḳ beṣeʾarōt rēmān	main	VX ^p	verb	declar	pf+w	given	no	no
46a	and-he-will-go (G pf, 3ms, w) in-storm-winds south								
46b	and he will march forth in the storm winds of the south.								
47	yḥwh ṣəbāʾōt yāgēn ʿālēhem	main	SVO	verb	declar	impf	given	no	no
47a	YHWH of-hosts will-defend (H impf, 3ms) them								
47b	Yahweh of hosts will defend them;								
48	wəʔākelū wəḳāḅəšū ʾabnē-qelaʿ	main	VO	verb	declar	pf+w	given	no	no
	and-they-will-devour (G pf, 3cp, w) and-they-will-subdue (G pf,								
48a	3cp, w) sling stones								
48b	and they will devour and subdue the slingstones,								
49	wəšāṭū hāmū kemō-yāyin	main	VX ^p	verb	declar	pf+w	given	no	no
49a	and-they-will-drink (G pf, 3cp, w) be-boisterous (G pf, 3cp)* like								
49b	and they will drink and be boisterous as with wine,								
50	ūmāṭuḳ kammiṣirāq kaḳāwilyōt mizbēḥ	main	VX ^p	verb	declar	pf+w	given	no	no
50a	and-they-will-be-full (G pf, 3cp, w) like-a-bowl like-corners of-an-								
50b	and they will be full like a bowl, like the corners of an altar.								
51	wəhōšʿām yḥwh ʾēfōhēhem bayyōm haḥtūḳa ḳəšōn ʿammō	main	VoSX ^p	verb	declar	pf+w	given	no	no

Table A12—Continued.

51a	and-will-save-them (H pf, 3ms, w, 3mp sf) YHWH their-God on-the-day that-one like-a-flock his-people												
51b	And Yahweh their God will save them on that day like the flock of	sub	X ^c X ^p VX ^p										
52	kī 'abné-nézer miṭnōsēsōt 'al-'admāto			adv	declar	[0]		new	no	no			
52a	for stones of-a-crown being-displayed (HtD pXc, fp) over his-land												
52b	for they are as the jewels of a crown being displayed over his land.												
53	kī mah-ftūlōb ūmah-yāpeyō	sub	X ^c X ^e #SX ^s S	adv	exclam	[0]		new	no	no			
53a	for what his-goodness and-what his-beauty												
53b	How good and beautiful they are!												
54	dāgān bahūrīm	sub	S#O	verb	declar	[0]		new	no	no			
54a	grain young-men												
54b	Grain makes the young men flourish	y											
55	wefrōš ynobēp bequlōt	main	SVO	verb	declar		impf	new	no	no			
55a	and-new-wine makes-to-flourish (Pol impf, 3ms, w) virgins												
55b	and new wine the young women.												
56	ša'ālū mehwa mājar be'eit malqōš yhw 'ōšeh ḥāzām ūmatar-gešem	main	VX ^p OX ^p	verb	imper		impv	given	no	yes			
56a	ask (G impv, mp) from-YHWH rain in-time spring-rain YHWH maker (G ptc, ms) of-thunderbolts and-rain showers												
56b	Ask Yahweh for rain at spring time, Yahweh, maker of thunderbolts and rain showers,												
57	yintēn lāhem le'ōš 'ēseḥ baššādeh	main	VIOX ^p	verb	declar		impf	given	no	no			
57a	he-will-give (G impf, 3ms) to-them to-a-man vegetation in-the-field												
57b	he will give to each of them vegetation in the field.												
58	kī hattarāpīm dibberū-'āwen	sub	X ^c SVO	verb	declar		pf	new	no	yes			
58a	for the-idols speak (D pf, 3cp) wickedness												
58b	For the idols speak wickedness,												
59	wahaqqōšēmīm ḥāzū šeqer	main	SVO	verb	declar		pf	new	no	no			
59a	and-those-practicing-divination (G pXc, mp) see (G pf 3cp) deception												
59b	and those who practice divination see lies,												
60	wahālōmōt haššāw' yaqabbērū	main	SOV	verb	declar		impf	new	no	yes			

Table A12—Continued.

60a	and-dreamers empress speak (D impf, 3cp)									
60b	and dreamers speak empressness;									
61	hebel yənahēmūn	main	X ^o VO	verb	declar	impf	new	no	no	
61a	vanity they-will-console-them (D impf, 3cp, 3fp sf)									
61b	they console them in vain.									
62	'al-kēn nās'ū kāmō-šō'n	main	X ^o VX ^P	verb	declar	pf	given	no	no	
62a	therefore they-have-set-out (G pf, 3cp) like sheep									
62b	Therefore they go about like sheep.									
63	ya'ānū	main	V	verb	declar	impf	given	no	no	
63a	they-are-downcast (G impf, 3cp)									
63b	They are downcast,									
64	kī-'ēn rō'eh	sub	X ^o VS	exist	n/declar	[0]	new	no	no	
64a	for there-is-no shepherd									
64b	for there is no shepherd.									
65	'al-hārō'm hārā 'appf	main	X ^o VS	verb	declar	pf	new	no	no	
65a	over the-shepherds has-burned (G pf, 3ms) my-anger									
65b	My anger burns over the shepherds,									
66	wə'al-hā'attūgīm 'epqōd	main	X ^o V	verb	declar	impf	new	no	no	
66a	and-over the-male-goats I-will-punish (G impf, 1cs)									
66b	and I will punish the male goats.									
67	kī-pāqaq yhwš šəbā'ōi 'eī-'edrō 'eī-bēi yəhūdā	sub	X ^o VSO	verb	declar	pf	given	no	no	
67a	for cares-for (G pf, 3ms) YHWH of-hosts DO-his-flock DO-house									
67b	For Yahweh of hosts cares for his flock, the house of Judah,									
68	wəšām 'ōyām kəsūs hōdō bammil'hāmā	main	VOX ^P	verb	declar	pf-w	given	no	no	
68a	and-he-will-make (G pf, 3ms, w) them like-a-horse his-majesty in-									
68b	and he will make them like his majestic war horse.									
69	mimmennū pinnā mimmennū yāteq mimmennū qešeṭ mil'hāmā mimmennū yəge' kol-nōgās yaḥdāw	main	X ^P SX ^P VS	verb	declar	impf	new	no	no	
69a	from-him cornerstone from-him tent-peg from-him bow battle from-him will-come-forth (G impf, 3ms) every ruler together									
69b	From him will come forth a cornerstone, a tent peg, a battle bow, every ruler together.									
70	wəhāyū keḡibbōrfm bōsīm be'fīt hūšōi bammil'hāmā	main	VX ^P	adv	declar	pf-w	given	no	no	

Table A.13. Numbers 6

Line	Clause	Type	Order	Pred	Mood	T/A	Topic	Speech	Quote
1	yəbəreḳəḳə yḥwh	main	VoS	verb	imper	juss	new	no	no
1a	may-he-bless-you (D juss, 3ms, 2ms sf) YHWH								
1b	May Yahweh bless you								
2	wəyšməreḳə	main	VO	verb	imper	juss	given	no	no
2a	and-may-he-keep-you (G juss, 3ms, w, 2ms sf)								
2b	and keep you.								
3	yā'ər yḥwh pānāyw 'ələḳə	main	VSOX	verb	imper	juss	given	no	no
3a	may-he-cause-to-shine (H juss, 3ms) YHWH his-face upon-you								
3b	May he cause his face to shine upon you								
4	wḥunnekkā	main	Vo	verb	imper	juss	given	no	no
4a	and-may-he-be-gracious-to-you (G juss, 3ms, w, 2ms sf)								
4b	and be gracious to you.								
5	yīššā' yḥwh pānāyw 'ələḳə	main	VSOX	verb	imper	juss	given	no	no
5a	may-he-lift (G juss, 3ms) YHWH his-face to-you								
5b	May Yahweh lift up his face to you								
6	wəyāšəm leḳā šālôm	main	VIO	verb	imper	juss	given	no	no
6a	and-may-he-give (G juss, 3ms) to-you peace								
6b	and give you peace.								

Table A16—Continued.

		sub	X ² VX	verb	declar	inf	given	no	no
11b	Yahweh will hear								
12	beqor' 'elāyw	sub							
12a	when-I-call (G inf, 1cs sf) to-him								
12b	when I call out to him.								
13	riḡzū	main	V	verb	imper	impv given	no	no	
13a	be-agitated (G impv, 2mp)								
13b	Be upset								
14	wə'al-teḡēfā'ū	main	V	verb	n/imper	impf given	no	no	
14a	and-not sin (G impv, 2mp)								
14b	but do not sin.								
15	'imrū bilbaḡkem 'al-miškaḡkem	main	VX ^p	verb	imper	impv given	yes	no	
15a	speak (G impv, 2mp) in-your-heart, upon your-bed								
15b	Speak in your heart and on your bed								
16	wəḡōmmū selā	main	V	verb	imper	impv given	no	no	
16a	and-be-silent (G impv, 2mp). Selah								
16b	and be silent.								
17	zibḡū zibḡe-seḡeq	main	VO	verb	imper	impv given	no	no	
17a	sacrifice (G impv, 2mp) sacrifices of-rightness								
17b	Make right sacrifices,								
18	ūbiḡū 'el-yhwh	main	VX	verb	imper	impv given	no	no	
18a	and-trust (G impv, 2mp) in-YHWH								
18b	and trust in Yahweh.								
19	rabbim 'ōmerim	main	SV	verb	declar	pic new	yes	no	
19a	many are-saying (G pic, mp)								
19b	Many are saying:								
20	mī-yar'ēnū tōb	main	SVIO	verb	interrog	impf new	no	yes	
20a	who can-show-us (H impf, 3ms, 1cp sf) good								
20b	"Who can show us some goodness?"								
21	nesā-'alēnū 'ōr pānēḡā yihwh	main	VXO	verb	imper	impv given	no	yes	
21a	lift-up (G impv, 2ms) to-us light of-your-face YHWH								
21b	Let the light of your face shine on us, oh Yahweh."								
22	nāḡattā šimḡā belibbi mē'ēt deḡanām weḡrōšām rābū	main	VOXX	verb	declar	pf given	no	no	

Table A16—Continued.

22a	you-have-given (G pf, 2ms) joy in-my-heart than-time grains and-new-wines abound (G pf, 3mp)																		
22b	You have placed greater joy in my heart than the times that grains and new wines abound.																		
23	bəšālôm yaḥdāw ʔeškebā wə-ʔišān	main	X ^{pa} V	verb	declar	impf	new	no											
23a	in-peace at-once I-will-lie-down (G impf, 1cs) and-sleep (G impf, 1cs)																		
23b	In peace I will at once lie down and sleep.																		
24	kt-ʔattā yhwḥ ləbādiq ləbetāḥ tōšibēnī	sub	X ^o SX ^{ap} V	verb	declar	impf	given	no											
24a	for you YHWH alone in-security make-me-dwell (H impf, 2ms, 1cs sf)																		
24b	For you alone, oh Yahweh, cause me to dwell in security.																		

וְשָׁלוֹם יַחְדָּו יִשְׁכְּבוּ וְיִישָׁנוּ
 וְאַתָּה יְיָ הוֹדֵנוּ לְבַדְּךָ לְבִטְחוֹנוֹ
 וְאַתָּה יְיָ הוֹדֵנוּ לְבַדְּךָ לְבִטְחוֹנוֹ

Table A.18. Psalm 143

Line	Clause	Type	Order	Pred	Mood	T/A	Topic	Speech	Quote
1	(mizimôr le'ăwîd) yhwš šema' tēpîlîfî	main	VO	verb	imper	impv	new	no	no
1a	(A psalm of David) YHWH hear (G impv, 2ms) my-prayer								
1b	Oh Yahweh, hear my prayer.	main	VOX	verb	imper	impv	given	no	no
2	hā'ăzînâ 'el-tahânûnay be-'ămunâte'ă								
2a	give-ear (H impv, 2ms) to my-supplication with-your-faithfulness								
2b	Listen to my supplication with your faithfulness.	main	VoX	verb	imper	impv	given	yes	yes
3	'ănēnî bešîg'ăte'ă								
3a	answer-me (G impv, 2ms, 1cs sf) with-your-righteousness.								
3b	Answer me in your righteousness.								
4	wə'al-tābō' bəmišpā' e'f-'ăbde'ă	main	VXO	verb	n/imper	impf	given	no	no
4a	and-no bring (G impf, 2ms) into-judgment DO your-servant								
4b	And do not bring your servant into judgment;								
5	kî lō'-yîšdaq ləpānē'ă kol-hāy	sub	X ^o VXS	adj	n/declar	impf	new	no	no
5a	for not is-righteous (G impf, 3ms) before-your-face all living								
5b	for no one of all who live is righteous before you.								
6	kî rāda'p 'ōyēb napšî	sub	X ^o VSO	verb	declar	pf	new	no	no
6a	for has-persecuted (G pf, 3ms) enemy my-soul								
6b	For an enemy has persecuted me;								
7	dikkā' lā'ares hayyāfî	main	VXO	verb	declar	pf	given	no	no
7a	he-has-crushed (D pf, 3ms) to-the-earth my-life								
7b	he has crushed my life into the earth;								
8	hōšpānî bəmaḥāšakkōm kemē'ê 'ōlām	main	VoX ^{pa}	verb	declar	pf	given	no	no
	he-has-made-me-live (H pf, 3ms, 1cs sf) in-dark-places like-dying								
8a	forever								
8b	he has made me live in dark places like the dead forever.								
9	wattūf'attēp 'ālay rūhî	main	VXS	verb	declar	impf	new	no	no
9a	and-faints-away (HfD impf, 3fs) on-me my-spirit								
9b	So my spirit faints away on me;								
10	bə'ōfî yitōmēm libbî	main	X ^p VS	verb	declar	impf	given	no	no
10a	within-me is-appealed (HfHpo'lel impf, 3ms) my-heart								
10b	my heart is appealed within me.								
11	zākartî yāmūm miqqedem	main	VO	verb	declar	pf	given	no	no

Table A18—Continued.

	main	VO	verb	declar	pf	given	no	no
32	wəhaʔəbaqtā kol-šorərə napšī							
32a	and-you-destroy (H pf, 2ms, w) all harrassing (G ptc, ms) my-life							
32b	and you destroy all who harrass me,							
33	kā ʔāni ʔabdeka	X ^c S#O	nom	declar	[0]	given	no	no
33a	for I your-servant							
33b	for I am your servant.							

32
 32a
 32b
 33
 33a
 33b

Table A19—Continued.

22a	until-when and-will-he-make-heavy (H ptc, ms) upon-himself pledges										
22b	“How long will he make himself rich with pledges?”										
23	hālō ⁹ pēta ⁴ yāqūmū nōšēkēka will-not suddenly they-arise (G impf, 3mp) those-biting-you (G ptc, mp, 2ms sf)	main	VS	verb	n/interrog	impf	new	no	no		
23a											
23b	Will those indebted to you not rise up suddenly										
24	wayiqāšū mēza ⁴ zē ⁴ qēka and-awaken (G impf, 3mp) violently-shaking-you (Plp. ptc, mp, 2ms sf)	main	VS	verb	interrog	impf	new	no	no		
24a											
24b	and awaken those violently shaking you?										
25	wahāyīṭā limšissōṭ lāmō and-you-will-become (G pf, ms, w) like-plunder for-them	main	VX ^p	verb	declar	pf+w	given	no	no		
25a											
25b	And you will become plunder to them.										
26	kī ² attā šallōṭā gōyim rabbīm For you plundered (G pf, 3ms) nations many	sub	X ² SVO	verb	declar	pf	given	no	no		
26a											
26b	For you plundered many nations.										
27	yēšollōṭā kol-yeṭer ⁴ ammīm middemē ² ādām wahāmas ² ereš qiryā weḡol-yōšēpē bāḥ plunder-you (G impf, 3ms, 2ms sf) all remaining peoples for-blood of-man and-violence earth city and-all living in-it	main	VoSX	verb	declar	impf	given	no	no		
27a	All the remaining peoples will plunder you because of the human blood shed and the violence to the land, city, and all who live in them.										
27b											
28	hōy bōšē ⁴ beša ⁴ rā ⁴ lēbēṭō alas gaining-violently (G ptc, ms) gain unjust for-his-house	main	S#O	verb	exclam	ptc	new	no	no		
28a											
28b	Alas for him who uses violence to get unjust gain for his house,										
29	lāšūm bammārōm qinnō to-set (G inf) on-high his-nest	sub	VXO	verb	exclam	inf	given	no	no		
29a											
29b	to set his nest up high,										
30	lehinnāšēl milkap-rā ⁴ to-be-delivered (N inf) from-grasp of-evil	sub	VX	pass	exclam	inf	given	no	no		
30a											
30b	to keep it out of the grasp of danger.										
31	yā ⁴ aštā bōšēṭ lēbēṭēka yā ⁴ aštā bōšēṭ lēbēṭēka	main	VOX	verb	declar	pf	given	no	no		

Table A19—Continued.

31a	you-have-advised (G pf, 2ms) shame for-your-house									
31b	you have chosen shame for your house,									
32	qəṣḏy-‘ammīm rabbīm	sub	VO		verb	declar		inf	given	no
32a	cutting-off (G inf) peoples many									
32b	cutting off many people									
33	wəḥḏtē napšəkā	sub	VO		verb	declar		ptc	given	no
33a	and-forfeiting (G ptc, ms) your-life									
33b	and thereby forfeiting your life.									
34	kā-‘əben mlqqār tiz‘āq	sub	X ^o SXV		verb	declar		impf	new	no
34a	For stone from-wall will-cry-out (G impf, 3ms)									
34b	For the very stones from your wall will cry out,									
35	wəḳāfīs mēšə ya‘šennā	main	SXVo		verb	declar		impf	new	no
35a	and-rafter from-wood will-answer-it (G impf, 3ms, 3fs sf)									
35b	and a rafter from the roof will answer it.									
36	hōy bōneh ʿir beqāmīm	main	S#O		verb	exclam		ptc	new	no
36a	alas for-him-who-builds (G ptc, ms) city by-bloodshed									
36b	Alas for him who builds a city by bloodshed,									
37	wəḳōnən qiryā be‘awliā	main	VOX		verb	exclam		pf	given	no
37a	and-he-will-establish (Polel pf, 3ms, w) town with-injustice									
37b	and he who establishes a town with injustice.									
38	hāliḏ’ hinnēh mēšə yhwā ṣəbā’ōi wayiḡē’ū ‘ammīm beḡē-‘əš	main	X ^o * ^o VSX		verb	n/interrog		impf	access	no
38a	is-it-not behold from-with YHWH of-hosts labor (G impf, 3mp)									
	Is it not Yahweh of Hosts who causes people to labor to satisfy the									
	fire?									
38b										
39	ūle‘ummīm beḡē-rīq yi‘āpū	main	SXV		verb	interrog		impf	given	no
39a	and-the-peoples for empiress grow-weary (G impf, 3mp)									
39b	And the peoples grow weary for nothing?									
	kī timmālē’ hā’āreš lāqā’at ‘er-keḏōd yhwā kammayīm yəḳasū ‘al-									
	yām	sub	X ^o VXXX		pass	declar		impf	new	no
	for is-filled (N impf, 3fs) the-earth with-the-knowledge of glory of-									
40a	YHWH as-the-waters cover (D impf, 3mp) over sea									
	For the earth will be filled with the knowledge of the glory of									
40b	Yahweh, as the waters cover the sea.									
41	hōy mašqeh rē‘ēhū məšappē‘h hāmāteḳā	main	S#O		verb	exclam		ptc	new	no

Table A19—Continued.

60b	and there is no breath in it.										
61	wayhwh behēgal qoḏšō	main	S#X	verb	declar	[0]	given	no	no		
61a	and-YHWH in-temple holy-his										
61b	But Yahweh is in his holy temple.										
62	has mippānāyw kol-hā'āreṣ	main	VX	verb	imper	[0]	given	no	no		
62a	hush! from-face-his all the-earth										
62b	Be silent before him, all the earth!										

Table A20—Continued.

		main	VX	verb	n/imper	impf	new	no	no
54	wə'al-tābō'ū haggilgāl								
54a	and-not go (G impf, 2mp) to-Gilgal								
54b	And do not go to Gilgal.								
55	wə'al-ta'ālū bē' 'āwen	main	VX	verb	n/imper	impf	new	no	no
55a	and-not go-up (G impf, 3mp) Beth-Aven								
55b	and do not go up to Beth Aven.								
56	wə'al-tiššābē'ū	main	V	verb	n/imper	impf	given	yes	no
56a	and-not swear (N impf, 2mp)								
56b	And do not swear,								
57	ḥay-yhwh	sub	X#S	adj	optative	[O]	given	no	yes
57a	living YHWH								
57b	As Yahweh lives.								
58	kī kəpārā sōrērā sārar ylérā'el	sub	X ^{op} VS	verb	declar	pf	new	no	no
58a	for like-heifer stubborn (G ptc, fs) is-stubborn (G pf, 3ms) Israel								
58b	For like a stubborn heifer Israel is stubborn.								
59	'attā yir'ēm yhw̄h kəkebeš bammerḥāp	main	X*VoSX	verb	interrog	impf	given	no	no
59a	now pastures-them (G impf, 3ms, 3mp sf) YHWH like-lamb in-the-pasture								
59b	Shall Yahweh now pasture them like a lamb in the pasture?								
60	ḥāḇūr 'āšabbīm 'eprāyim	sub	VXS	pass	declar	pass ptc	new	no	no
60a	is-joined (G pass ptc, ms) to-idols Ephraim								
60b	Ephraim is joined to idols;								
61	hannah-lō	main	VX	verb	imper	impv	given	no	no
61a	leave (H impv, 2ms) to-him								
61b	leave him alone.								
62	sār sālḥām	sub	VS	verb	declar	ptc	new	no	no
62a	departing (G ptc, ms) liquor-their								
62b	Their liquor having left,								
63	haznēh hiznū	main	V	verb	declar	inf+ impf	given	no	no
63a	to-commit-fornication (H inf abs) they-fornicate (H impf, 3mp)								
63b	they take their fill of prostitution.								
64	'āhāpū ḥēḇū qālon māḡinnēhā	main	VOX	verb	declar	inf+ impf	given	no	no

Table A20—Continued.

64a	to-love they-love (G, 3mp, form uncertain, but inf abs+pf or impf understood) shame shield-her												
64b	They really love shame as a shield.												
65	šārar rd ^h ḥ ^h ḥ ^h bīkmāpēhā	main	VSOX	verb	declar	pf	new	no	no				
65a	has-bound (G pf, 3ms) wind her with-wings-its												
65b	The wind has bound her in its wings,												
66	wəyēbōšū mizziḥḥōtām	main	VX	verb	declar	impf+w	given	no	no				
66a	and-they-are-ashamed (G impf, 3mp, w) from-sacrifices-their												
66b	and they will be put to shame because of their sacrifices.												

Table A21—Continued.

11b	That I may look at the prosperity of your chosen ones,	sub	VX	verb		optative	inf		given	no	no
12	ššmōḥ bešimḥat gōyeḥā										
12a	to-rejoice (G inf cstr) in-gladness of-people-your										
12b	that I may rejoice in the gladness of your people,										
13	lēhiḥallel ʿim-naḥalāteḥā	sub	VX	verb		optative	inf		given	no	no
13a	to-glorify (HitD inf cstr) with-inheritance-your										
13b	that I may glory in your inheritance.										
14	ḥātānū ʿim-ʾābōtēnū	main	VX	verb		declar	pf		new	no	no
14a	we-have-sinned (G pf, 1cp) with-fathers-our										
14b	We have sinned along with our ancestors.										
15	heʿšwīnū	main	V	verb		declar	pf		given	no	no
15a	we-have-done-wrong (H pf, 1cp),										
15b	We have committed iniquity,										
16	hiršāʾanū	main	V	verb		declar	pf		given	no	no
16a	we-have-acted-wickedly (H pf, 1cp).										
16b	we have acted wickedly.										
17	ābōtēnū beḥšrayim iōʾ-ḥiškīlū nīpleʾōtēḥā	main	SVO	verb		n/declar	pf		given	no	no
17a	fathers-our in-Egypt not heeded (H pf, 3mp) wonders-your (N ptc fp, 2ms sf);										
17b	Our fathers in Egypt did not pay attention to your wonderful acts;										
18	iōʾ zākertū ʾeḥ-rōḥ ḥāsāḡēḥā	main	VO	verb		n/declar	pf		given	no	no
18a	not remembered-they (G pf, 3mp) DO-abundance of-love-your										
18b	they did not remember the abundance of your love										
19	wayyamrū ʿal-yām beyam-sūḥ	main	VX	verb		declar	pret		given	no	no
19a	and-they-rebelled (H impf, 3mp+w) at-sea-of-reeds										
19b	and rebelled at the sea, at the Sea of Reeds.										
20	wayyōšʿēm lamaʿan šemō	main	VoX ^p	verb		declar	pret		given	no	no
20a	and-he-saved-them (H impf, 3ms, 3mp sf, +w) for name-his										
20b	But he saved them for the sake of his name										
21	lēḥōḡiʿ ʾeḥ-gəḥūrātō	sub	VO	verb		declar	inf		given	no	no
21a	to-make-known (H inf) strength-his.										
21b	to make known his strength.										
22	wayyigʿar beyam-sūḥ	main	VX	verb		declar	pret		given	yes	no

Table A21—Continued.

	ya'šáú- 'égel beħorēb	main	VOX	verb	declar	impf	given	no	no
44	They-made (G impf, 3mp) a-calf on-Horeb,								
44a	They made a calf on Horeb,								
44b	They made a calf on Horeb,								
45	wayyīštahāwū ləmassēkā and-they-bowed-down (št impf, 3mp+w) to-molten-image. and they bowed down to the molten image.	main	VX	verb	declar	pret	given	no	no
45a	and they bowed down to the molten image.								
45b	and they bowed down to the molten image.								
46	wayyāmirū 'et-keḇōdām beṭabnūt šōr 'ōkəl 'ēšeb They-exchanged (H impf, 3mp+w) DO-glory-their for-image of-a-bull eating (Gpic, ms) grass.	main	VOX	verb	declar	pret	given	no	no
46a	They exchanged their glory for the image of a bull eating grass.								
46b	šākhū 'əl mōš'ām 'ōšeh gəḏōlōt bəmišrāyim niplā'ōt be'ereš hām nōrā'ōt 'al-yam-sūp They-forgot (G pf, 3mp) God saving-them (H pic ms 3mp sf) doing (G pic, ms) great-things in-Egypt marvelous-things (N pic, fp) in-land Ham wonders (N pic, fp) on-the-Sea-of-Reeds	main	VO	verb	declar	pf	given	no	no
47	They forgot the God who had saved them, who had done great things in Egypt, marvelous things in the land of Ham, wonderful things at the Sea of Reeds.								
47a	They forgot the God who had saved them, who had done great things in Egypt, marvelous things in the land of Ham, wonderful things at the Sea of Reeds.								
47b	Sea of Reeds.								
48	wayyō'mer And-he-said (G impf, 3ms+w)	main	V	verb	declar	pret	given	yes	no
48a	And he said								
48b	And he said								
49	ləhašmīdām to-destroy-them (H inf cons, 3mp sf) he would destroy them	sub	VO	verb	declar	inf	given	no	no
49a	to-destroy-them (H inf cons, 3mp sf)								
49b	he would destroy them								
50	lōlē mōšeh beħirō 'āmad bapperēš ləpānāyw except Moses chosen-his stood (G pf, 3ms) in-the-gap before-face-his except Moses, his chosen one, stood in the gap before him	main	X ^o SVXX	verb	declar	pf	given	no	no
50a	except Moses chosen-his stood (G pf, 3ms) in-the-gap before-face-his								
50b	except Moses, his chosen one, stood in the gap before him								
51	ləhāšpō hāmāto mēhašpūt to-turn-away (H inf cons) anger-his from-destroying (H inf). to turn away his anger from destroying	sub	VOX	verb	declar	inf	given	no	no
51a	to-turn-away (H inf cons) anger-his from-destroying (H inf).								
51b	to turn away his anger from destroying								
52	wayyim'āsū be'ereš hēmdā And-they-have-rejected (G impf, 3mp+w) the-land desirable;	main	VO	verb	declar	pret	given	no	no
52a	And they have rejected the desirable land;								
52b	They have rejected the desirable land;								
53	lō' he'ēminū liqbārō	main	VO	verb	n/declar	pf	given	no	no

Table A21—Continued.

53a	not-they-have-trusted (H pf, 3mp) word-his.													
53b	they have not trusted his word.													
54	wayyēraḡēnū bə'ohōlēhem													
54a	And-they-murmured (N impf, 3mp+w) in-tents-their;													
54b	And they murmured in their tents;													
55	lō' šam'u beqōl yhwāh													
55a	not-they-listened (G pf, 3mp) to-voice of-YHWH.													
55b	they did not listen to the voice of Yahweh.													
56	wayyilššā' yaqōb lāhem													
56a	And-he -lifted (G impf, 3ms+w) hand-his against-them													
56b	And he lifted his hand against them													
57	lēhappīl 'ōḡām hammiqbār													
57a	to-cause-to-fall (H inf cons) them in-the-desert,													
57b	to cause them to fall in the desert,													
58	lēhappīl zar'am baggōyim													
58a	and-to-make-fall (H inf cons+w) seed-their among-the-nations													
58b	and to make fall their descendants among the nations													
59	lēzārō'ām bā'rāšōt													
59a	and-to-scatter-them (D inf cons, 3mp sf, +w) in-the-land.													
59b	and to scatter them in the land.													
60	wayyilššāmēqtū ləbā'al pə'ōr													
60a	And-they-bound-themselves (N impf, 3mp+w) to-Baal Peor,													
60b	They bound themselves to Baal Peor,													
61	wayyō'kēlū zibhē mēfīm													
61a	and-they-ate (G impf, 3mp+w) sacrifices of-dead (G ptc,mp).													
61b	and they ate sacrifices of the dead.													
62	wayyaq'šū bəma'alēlēhem													
62a	And-they-angered (H impf, 3mp+w) with-deeds-their,													
62b	And they angered him with their deeds,													
63	wattiprās-bām maggēšā													
63a	and-broke-out (G impf, 3fs+w) against-them a-plague.													
63b	and a plague broke out against them.													
64	wayya'āmōd pīnēšās													
		main	VS	verb	declar	pret	new	no						
		main	VS	verb	declar	pret	new	no						
		main	VX	verb	declar	pret	given	no						
		main	VX	verb	declar	pret	given	no						
		main	VO	verb	declar	pret	given	no						
		main	VX	verb	declar	pret	given	no						
		sub	VoX	verb	declar	inf	given	no						
		sub	VOX	verb	declar	inf	given	no						
		sub	VOX	verb	declar	inf	given	no						
		sub	VOX	verb	declar	inf	given	no						
		main	VX	verb	declar	pret	given	no						
		main	VO	verb	declar	pret	given	no						
		main	VX	verb	declar	pret	given	no						
		main	VXS	verb	declar	pret	new	no						
		main	VS	verb	declar	pret	new	no						

Table A23. 1 Samuel 2

Line	Clause	Type	Order	Pred	Mood	T/A	Topic	Speech	Quote
1	'ālaṣ libbī bayhwh	main	VSX	verb	declar	pf	new	no	no
1a	exults (G pf, 3ms) my-heart in-YHWH								
1b	My heart exults in Yahweh;								
2	rāmā qarnī bayhwh	main	VSX	verb	declar	pf	new	no	no
2a	is-exalted (G pf, 3fs) my-horn in-YHWH								
2b	my horn is exalted in Yahweh;								
3	rāḥab pī 'al-'ōyēḇay	main	VSX	verb	declar	pf	new	no	no
3a	grows-wide (G pf, 3ms) my-mouth against my-enemies								
3b	my mouth derides my enemies,								
4	kī sāmaḥtū bišū'āteḡā	sub	X ^c VX	verb	declar	pf	access	no	no
4a	for I-rejoice (G pf, 1cs) in-your-deliverance								
4b	for I rejoice in your deliverance.								
5	'ēn-qāḡōš kayhwh	main	VXX	exist/adj	n/declar	[0]	new	no	no
5a	there-is-no-one holy like-YHWH								
5b	There is no one holy like Yahweh,								
6	kī 'ēn bilteḡā	sub	X ^c VX	exist	n/declar	[0]	given	no	no
6a	for there-is-no-one besides-you								
6b	for there is none besides you;								
7	wə'ēn štr ke'lohēnt	main	VOX	exist	n/declar	[0]	new	no	no
7a	and-there-is-no rock like-our-God								
7b	and there is no rock like our God.								
8	'al-tarbū tēḡabbertū ḡəbōhā ḡəbōhā	main	VO	verb	n/imper	impv	new	yes	no
8a	not-you-multiply (H impf, 2mp) speaking (D impf, 2mp) haughty haughty								
8b	Do not continue speaking haughty words.								
9	yēšē' 'āṭāḡ mippāḡem	main	VSX	verb	declar	impf	access	no	no
9a	went-out (G impf, 3ms) arrogant from-your-mouth								
9b	An arrogant word left your mouth.								
10	kī 'āi de'ōṡ yhwh	sub	X ^c O#S	nom	declar	[0]	given	no	no
10a	for God of-knowledge YHWH								
10b	For Yahweh is a God of knowledge,								
11	wəlō niḡkenū 'āillōṡ	main	X ^P VS	pass	declar	pf	given	no	no
11a	and-to-him are-measured (N pf, 3cp) deeds								
11b	and by him are deeds measured.								
12	qəšeṡ ḡibbōrīm ḡattīm	main	S#X	adj	declar	[0]	new	no	no

Table A23—Continued.

12a	bows of-mighty shattered											
12b	The bows of the mighty are shattered,											
13	wənikšāfīm 'āzərtd hāyil											
13a	and-feeble gird-on (G pf, 3cp) strength	main	SVO	verb	declar	pf	new	no				no
13b	and the feeble gird on strength.											
14	šəbē'im ballehem niškārd											
14a	those-sated for-bread have-been-hired-out (N pf, 3cp)	main	SV	pass	declar	pf	new	no				no
14b	Those who have been satisfied have hired themselves out for bread,											
15	tūrə'ēbīm hādāllā											
15a	and-hungry cease (G pf, 3cp)	main	SV	verb	declar	pf	new	no				no
15b	and those who were hungry are so no longer											
16	'aq-'āqārā yālādā šip'ā											
16a	until barren has-borne (G pf, 3fs) seven	sub	X ^c SVO	verb	declar	pf	new	no				no
16b	until the barren woman has borne seven,											
17	wərabbaṭ banīm 'umlālā											
17a	and-many sons languishes (Pu'1 pf, 3fs)	main	SV	verb	declar	pf	new	no				no
17b	and she of many sons languishes.											
18	yhwḥ mēmūt ūmehayyeh mōrdīd šə'ōl											
18a	YHWH putting-to-death (H ptc, ms) and-restoring-to-life (D ptc, ms)	main	SV	verb	declar	ptc	given	no				no
18b	bringing-down (H ptc, ms) Sheol											
19	It is Yahweh who puts to death, restores to life, and brings down to Sheol wayyā'al	main	V	verb	declar	pret	given	no				no
19a	and-he-raises-up (H impf, 3ms, w)											
19b	and he raises (the dead) up.											
20	yhwḥ mōrdiš ūma'āššr											
20a	YHWH impoverishing (H ptc, ms) and-making-rich (H ptc, ms)	main	SV	verb	declar	ptc	given	no				no
20b	It is Yahweh who impoverishes and makes rich											
21	mašpīl 'ap-mərōmēm											
21a	humiliating (H ptc, ms) also exalting (Polet ptc, ms)	main	V	verb	declar	ptc	given	no				no
21b	he humbles and also exalts											
22	mēqīm mē'āpār dal											
22a	causing-to-rise (H ptc, ms) from-the-dust poor	main	VX ^p O	verb	declar	ptc	given	no				no
22b	He raises up the poor from the dust,											
23	mē'āšpōt yārim 'ehyōn leḥōšīḇ 'im-neḏīfīm											
23a	from-the-ashheap he-raises (H impf, 3ms) needy to-sit (H inf) with nobles	main	X ^p VO	verb	declar	impf	new	no				no

Table A25. Psalm 90

Line	Clause	Type	Order	Pred	Mood	T/A	Topic	Speech	Quote
1	wāḏōr (prayer to-Moses man-of-the-God) Lord dwelling you are (G pf, 2ms) to-us in-generation and-the-generation	main	OSVX ^p	cop	declar	pf	new	no	no
1a	Lord, you are our dwelling place from generation to generation.								
1b	before mountains were born (Dp pf, 3mp)	sub	X ^p SV	pass	declar	pf	new	no	no
2	Before the mountains were born								
2a	Before the mountains were born								
2b	Before the mountains were born								
3	wattēḥōlēl 'eres wettēḥēl and-you-brought-forth (Polel impf, 2ms, w) earth and-world and (before) you brought forth the earth and the world,	sub	VO	verb	declar	pret	given	no	no
3a	and (before) you brought forth the earth and the world,								
3b	and (before) you brought forth the earth and the world,								
4	ūmē'ōlām 'eq-'ōlām 'atrá 'al and-from-everlasting to everlasting you God from everlasting to everlasting you are God.	main	X ^p S#O	nom	declar	[0]	aces	no	no
4a	and-from-everlasting to everlasting you God								
4b	from everlasting to everlasting you are God.								
5	tāšēḥ 'ēnōš 'eq-dakkā' you-turn (G impf, 2ms) mankind into dust	main	VOX ^p	verb	declar	impf	given	no	no
5a	you-turn (G impf, 2ms) mankind into dust								
5b	You turn mankind into dust,								
6	wattō'mer and-you-say (G impf, 2ms, w) and you say,	main	V	verb	declar	pret	given	yes	no
6a	and-you-say (G impf, 2ms, w)								
6b	and you say,								
7	šūḥd benē-'aḏām return (G impv, 2mp) sons-of man	main	V	verb	imper	impv	given	no	yes
7a	return (G impv, 2mp) sons-of man								
7b	Return, children.								
8	kī 'elep šānīm be'ēnēkā keyōm 'eīmōl for thousand years in-eyes-your like-day recent	sub	X ^p S#X ^p	adv	declar	[0]	new	no	no
8a	for thousand years in-eyes-your like-day recent								
8b	For a thousand years in your sight are like yesterday,								
9	kī ya'špōr we'āsmūrā ḥallāyēlā for it-passes-by (G impf, 3ms) and-watch in-the-night when it passes by, or a watch of the night.	sub	X ^p VX ^p	verb	declar	impf	given	no	no
9a	for it-passes-by (G impf, 3ms) and-watch in-the-night								
9b	when it passes by, or a watch of the night.								
10	zaramtām šēnā you-flood-them (G pf, 2ms, 3mp sf) sleep	main	VoX ^p	verb	declar	pf	given	no	no
10a	you-flood-them (G pf, 2ms, 3mp sf) sleep								
10b	You flood them with sleep,								
11	yihyū b-abbōqer kehāšūr yahālōp you-flood-them with sleep,	main	VX ^p	verb	declar	impf	given	no	no

Table A26. Exodus 15

Line	Clause	Type	Order	Pred	Mood	T/A	Topic	Speech	Quote
1	ʔahrá layhwh	main	VX ^P	verb	declar	impf	new	yes	no
1a	I-will-sing (G impf, 1cs) to-YHWH								
1b	"I will sing to Yahweh								
2	ká-gāʔoh gāʔa	sub	X ^o V	verb	declar	inf+pf	given	no	no
2a	for to-be-exalted (G inf) he-is-exalted (G pf, 3ms);								
2b	for he has certainly been exalted.								
3	sūs wərokebō rāmā bayyām	main	OVX	verb	declar	pf	new	no	no
3a	horse and-his-rider he-has-cast (G pf, 3ms) into-the-sea								
3b	The horse and his rider he has thrown into the sea.								
4	ʕozzī wezimirāt yāh	main	O#S	nom	declar	[0]	new	no	no
4a	my-strength and-song Yah								
4b	Yahweh is my strength and song.								
5	wayehi-īf iškāʔa	main	VO	verb	declar	pret	given	no	no
5a	and-he-has-become (G impf, 3ms, w) for-me salvation								
5b	And he has become my salvation.								
6	zeh ʔēlī	main	S#O	nom	declar	[0]	given	no	no
6a	he my-God								
6b	He is my God								
7	waʔanwēhū	main	Vo	verb	declar	impf	given	no	no
7a	and-I will-beautify-him (H impf, 1cs, 3ms sf, w)								
7b	and I will beautify him,								
8	ʔēlohē ʔābī	main	(S)#O	nom	declar	[0]	given	no	no
8a	God of-my-father								
8b	(He is) God of my father								
9	waʔarōmemenhū	main	Vo	verb	declar	pret	given	no	no
9a	and-I-will-exalt-him (Polel impf, 1cs, 3ms sf, w)								
9b	And I will exalt him.								
10	yhwh ʔš milhāmā	main	S#O	nom	declar	[0]	given	no	no
10a	YHWH a-man of-war								
10b	Yahweh is a man of war								
11	yhwh šemō	main	O#S	nom	declar	[0]	given	no	no
11a	YHWH his-name								

Table A26—Continued.

		main	OVX ^P	verb	declar	pf	new	no	no
11b	His name is Yahweh								
12	markəbōt par'oh wehéló yārā bayyām								
12a	chariots Pharaoh and-army-his he-threw (G pf 3ms) in-the-sea								
12b	He threw the chariots of Pharaoh and his army into the sea.								
13	ūmlḥḥar šallšāyw tubbē'ū bayam-sūp	main	SVX ^P	pass	declar	pf	aces	no	no
13a	and-best his-officers were-sunk (Dp pf, 3cp) in-sea of-reeds								
13b	And the best of his officers sank in the Sea of Reeds.								
14	təhōmōt yeḳasyumū	main	SVo	verb	declar	impf	aces	no	no
14a	the deeps covered-them (D impf, 3mp, 3mp sf)								
14b	The deeps covered them								
15	yārēdū bīmšəlōt kemō-'āben	main	VX ^P	verb	declar	impf	given	no	no
15a	they-descended (G impf, 3mp) into-the-depths like a-rock								
15b	They descended into the depths like a rock.								
16	yēmūnəkā yhwḥ ne'ḏārī bakō'ḥ	main	SVX ^P	adj	declar	ptc	new	no	no
16a	your-right-hand, YHWH, is-glorious (N ptc, ms) in-strength								
16b	Your right hand, Oh Lord, is glorious with strength,								
17	yēmūnəkā yhwḥ tī-raš 'ōyēb	main	SVO	verb	declar	impf	given	no	no
17a	Your-right-hand, YHWH, has-shattered (G impf, 2ms) the-enemy								
17b	Your right hand, oh Lord, has shattered the enemy.								
18	ūberōb gə'ōnəkā tahārōs qāmēkā	main	X ^P VO	verb	declar	impf	new	no	no
	and-in-greatness of-majesty-your you-broke-down (G impf, 2ms) those-								
18a	rising-against-you (G ptc, mp, 2ms sf)								
18b	In your majesty you broke down those who rose against you.								
19	təšallah ḥār-ōnəkā	main	VO	verb	declar	impf	given	no	no
19a	you-sent-out (D impf, 2ms) your-anger								
19b	You sent out your anger								
20	yō'ḳalēmō kaqqāš	main	VoX ^P	verb	declar	impf	given	no	no
20a	it-consumed-them (G impf, 3ms, 3mp sf) like-stubble								
20b	It consumed them like stubble.								
21	ūberō'ḥ 'appēgā ne'erēmā maylīm	main	X ^P V/S	pass	declar	pf	new	no	no
21a	at-the-wind of-your-nose were-heaped-up (N pf, 3cp) waters								
21b	The waters were heaped up at a blast from your nostrils,								
22	niššəpū kemō-nēg nōzəlīm	main	VX ^P S	verb	declar	pf	given	no	no

Table A27—Continued.

33a	flood waters passed-over (G pf, 3ms)												
33b	A flood of water passed over;												
34	nāṭan təhōm qōlō	main	VSO	verb	declar	pf		access	no	no			
34a	gave (G pf, 3ms) deep his-voice												
34b	the deep roared,												
35	rōm yāḡēhū nāsā'	main	X ^P SV	verb	declar	pf		new	no	no			
35a	on-high his-hands he-lifted-up (G pf, 3ms)												
35b	it lifted up its hands.												
36	šemes yārē'h 'āmaḡ zəpūlā lə'ōr ḡiṣṣēkā yəhallēkū lenōḡaḡ bəraḡ ḡānītekā	main	SVX ^{Pa}	verb	declar	pf		new	no	no			
36a	sun moon stood (G pf, 3ms) lofty-abode at-light your-arrows go (D impf, 3mp) at-glitter lightning your-spear												
36b	The sun and moon stood still in heaven at the light of your zooming arrows, at the glittering lightning of your spear.												
37	bəza'am tiš'aḡ-āreṣ	main	X ^P VO	verb	declar	impf		new	no	no			
37a	with-indignation you-marched-over (G impf, 2ms) the-earth												
37b	With indignation you marched across the earth,												
38	bə'aḡ tāḡōš ḡōyim	main	X ^P VO	verb	declar	impf		access	no	no			
38a	with-anger you-trod (G impf, 2ms) nations												
38b	with anger you trod down the nations.												
39	yāšā'fā leyēša' 'ammaḡā leyēša' 'eṭ-mešīhekā	main	VX ^P	verb	declar	pf		given	no	no			
39a	you-went-out (G pf, 2ms) for-deliverance of-your-people, deliverance												
39b	DO-your-anointed-one												
39b	You went out to deliver your people, to deliver your anointed one.												
40	māhaštā rōš mibbēt rāsā'	main	VOX ^P	verb	declar	pf		given	no	no			
40a	you-smote (G pf, 2ms) head from-the-house of-wicked												
40b	You cut off the leader of the house of wickedness												
41	'ārōt yasōḡ 'aḡ-šawwā'r seilā	sub	VOX ^P	verb	declar	inf		given	no	no			
41a	to-lay-bare (G inf abs) foundation until neck												
41b	in order to lay it bare from the foundation to the top.												
42	nāqāṭā bəmaṭṭāyiw rōš parāzāyw	main	VX ^P O	verb	declar	pf		given	no	no			
42a	you-pierced (G pf, 2ms) with-his-staff head of-his-leaders												
42b	You have pierced the head of his leaders with his own staff												
43	yis'ārū	main	V	verb	declar	impf		given	no	no			

Table A28—Continued.

		main	S'VX ^P	verb	declar	pf	given	no	yes
21	'āni-ḥokmā šākanī 'āremā								
21a	I wisdom dwell (G pf, 1cs) prudence								
21b	I, Wisdom, live with Prudence,								
22	weda'aj mezmimōt 'emšā'	main	OV	verb	declar	impf	aces	no	yes
22a	and-knowledge discretion I-attain (G impf, 1cs)								
22b	and I attain knowledge and discretion.								
23	yir'aj yhwḥ šeno'ti rā'	main	S#O	nom	declar	[O]	new	no	yes
23a	fear-of YHWH hatred-of evil pride and-exaltation								
23b	The fear of Yahweh is to hate (G inf con) evil;								
24	ge'ā wegā'on wadersk rā' ūpī tahpuḳōt šāne'if	main	OV	verb	declar	pf	new	no	yes
	pride and-exaltation and-way evil and-mouth-of perversity I-hate (G pf, 1cs)								
24a									
24b	I hate pride, exaltation, the way of evil and perverse speech.								
25	if-šāq wəḥšūyā	main	X'#S	poss	declar	[O]	given	no	yes
25a	to-me counsel and-sound-wisdom								
25b	To me belong counsel and sound wisdom.								
26	'ānī bīnā	main	S#O	poss	declar	[O]	given	no	yes
26a	I understanding								
26b	I have understanding,								
27	if gəḥūrā	main	X'#S	poss	declar	[O]	given	no	yes
27a	to-me strength								
27b	and strength belongs to me.								
28	bī melāḡim yimlōḡū	main	X ^P SV	verb	declar	impf	g/new	no	yes
28a	with-me kings reign (G impf, 3mp)								
28b	By me kings reign,								
29	wərozenim yəḥoqeqt šedeq	main	VSO	verb	declar	impf	aces	no	yes
29a	and-rulers (G ptc, mp) enact (Po'el impf, 3mp) righteousness								
29b	and rulers enact righteousness.								
30	bī šārīm yāsōrū ūnaḡfībīm koj-šōpəre' šedeq	main	X ^P SV	verb	declar	impf	aces	no	yes
	with-me princes rule (G impf, 3mp) and-nobles all judges-of (G ptc, mp) righteousness								
30a									
30b	By me princes and nobles rule, all righteous judges.								
31	'ānī 'ohābay 'ehāp	main	SOV	verb	declar	impf	g/new	no	yes

Table A28—Continued.

31a	I those-loving-her (G ptc, mp, 3fs sf) love (G impf, 1cs)													
31b	I love those who love her,													
32	üməşaharay yımşâ'unəni	main	SVo	verb	declar	impf	new	no		yes				
32a	and-those-seeking-me (D ptc, ms, 1cs sf) find-me (G impf, 3mp, 1cs sf)													
32b	and those who diligently seek me find me.													
33	‘öser-wakäböd ‘itü hön ‘äräq üsqäqä	main	S#X ^P	verb	declar	[0]	new	no		yes				
33a	riches and-honor with-me wealth eminent and-righteousness													
33b	With me are riches and honor, eminent wealth and righteousness.													
34	iöb plıy mehärdş wımpıaz	main	X#SX ^P	adj	declar	[0]	new	no		yes				
34a	good fruit-my than-gold and-refined-gold													
34b	My fruit is better than gold, even refined gold.													
35	ütəbü‘üt mikkeseş nıbhär	main	#SX ^P	adj	declar	[0]	new	no		yes				
35a	and-yield-my than-silver choice (N ptc, ms)													
35b	and my yield is better than choice silver.													
40	be‘öraḥ-seäqäq ‘ähallek b-ejök neḥböḥ mişpäḥ	main	X ^P VX ^P	verb	declar	impf	given	no		yes				
40a	in-way-of righteousness I-walk (D impf, 1cs) in-midst pathways-of justice													
40b	I walk in the way of righteousness, in the midst of the pathways of justice.													
41	lehanhıl ‘öhähay yeş	sub	VIO	verb	declar	inf	given	no		yes				
41a	to-give-as-a-possession (H inf) to-those-loving-me (G ptc, ms, 1cs sf) substance													
41b	to give as an inheritance substance to those who love me,													
42	wə‘öşer-örfêhem ‘ämalle‘	main	OV	verb	declar	impf	new	no		yes				
42a	and-storerooms-their I-fill (D impf, 1cs)													
42b	and that I might fill their storerooms.													
43	yıwh qänäm re‘şti darök qeđem mıp‘äläyw me‘az	main	SVoX ^P	verb	declar	pf	new	no		yes				
43a	YHWH acquired-me (G pf, 3ms, 1cs sf) beginning-of activity-his beginning-of works-his from-then													
43b	Yahweh possessed me at the beginning of his activity, at the start of his works of old.													
44	mé‘öläm nıssaḥtı mə-rö‘ş mıqqađme-‘äresḥ	main	X ^P VX ^P	verb	declar	pf	new	no		yes				

Table A28—Continued.

44a	from-eternity I-was-installed (N pf, 1cs) from-head from-beginnings-of earth												
44b	From everlasting I was established, from the beginning, from the earliest times of the earth.												
45	bə'en-təhōmōt	sub	X ^a VS	exist	n/declar	[0]	new	no				yes	
45a	when-there-were-no deeps												
45b	When there were no deeps,												
46	hōlālī bə'en ma'yānōt niqbaddē-māyim	main	VX ^a	verb	declar	pf	aces	no				yes	
46a	I-was-brought-forth (Polal pf, 1cs) when-there-were-no springs abounding (N ptc, mp) water												
46b	I was brought forth, when there were yet no springs abounding in water.												
47	beferem hārim hotbā'ū	sub	X ^a SV	verb	n/declar	pf	new	no				yes	
47a	when-not-yet mountains settled (H pf, 3mp)												
47b	When the mountains were not yet settled,												
48	līpnē ḡəpā'ōt hōlālī	main	X ^p V	verb	declar	pf	aces	no				yes	
48a	before hills I-was-brought-forth (Polal pf, 1cs)												
48b	I was brought forth before the hills,												
49	'aq-iš' 'āsā 'eres wəhūšōt wə'ōš' 'āpə'ōt tēpəl	sub	X ^a VO	verb	n/declar	pf	aces	no				yes	
49a	when not he-made (G pf, 3ms) earth and-country and-first-of dust-of world												
49b	when he had not yet made the earth and the fields and the first of the dust of the world.												
50	bəhākīnō šāmāyim	sub	X ^a VO	verb	declar	inf	aces	no				yes	
50a	when-he-established (H inf con, 3ms sf) heavens												
50b	When he established the heavens,												
51	šām 'ānī	main	X ^a #S	adv	declar	[0]	given	no				yes	
51a	there I												
51b	I was there,												
52	bəhūqō hūḡ 'al-panē 'əhōm	sub	X ^a VOX ^p	verb	declar	inf	given	no				yes	
52a	when-he-inscribed (inf con, 3ms sf) circle on face-of deep												
52b	when he drew a circle on the surface of the deep.												
53	bə'ammašō šəhāqīm mimma'āl	sub	X ^a VOX ^p	verb	declar	inf	given	no				yes	

Table A29—Continued.

		sub	VoX ^p	verb	declar	ptc	given	no	no
21b	For it was you who drew me forth from the womb.								
22	imāpīhī 'al-šādē 'immī	sub		verb	declar	ptc	given	no	no
22a	making-me-secure (H ptc, ms, 1cs sf) at the-breasts of-my-mother								
22b	who made me secure at my mother's breast.								
23	'al-šādē hāšalāktī mērāhem	main	X ^p VX ^p	pass	declar	pf	new	no	no
23a	upon-you I-was-cast (Hp pf, 1cs) from-the-womb								
23b	I was cast upon you at birth.								
24	mibbeten 'immī 'alf 'ottā	main	X ^p OS#	nom	declar	[0]	given	no	no
24a	from-the-womb of-my-mother my-God you								
24b	From my mother's womb you have been my God.								
25	'al-tiḥaq mimmennī	main	VX ^p	verb	n/imper	impv	given	no	no
25a	not you-be-far (G impv, 2ms) from-me								
25b	Do not be far from me,								
26	kī-šārā qerōhā	sub	X ^o S#X	adj	declar	[0]	new	no	no
26a	for distress near								
26b	for distress is near								
27	kī-ʔēn 'ōzēr	sub	X ^o V	exist	n/declar	ptc	new	no	no
27a	for there-is-no-one helping (G ptc, ms)								
27b	and there is no one to help me.								
28	səpāpūnī paʔm rabbīm	main	VoS	verb	declar	pf	new	no	no
28a	have-surrounded-me (G pf, 3mp 1cs sf) bulls many								
28b	Many bulls have surrounded me.								
29	'abbīrē ḥāšān kittirūnī	main	SVo	verb	declar	pf	given	no	no
29a	mighty of-Bashan have-surrounded-me (D pf, 3mp, 1cs sf)								
29b	Mighty bulls of Bashan have surrounded me.								
30	paṣū 'alay pīhem 'aryēh tōrēp wəšōʔēg	main	VX ^p O	verb	declar	pf	given	no	no
30a	they-open (G pf, 3mp) against-me their-mouths, a-lion tearing (G ptc, ms) and roaring (G ptc, ms)								
30b	They open their mouths against me like a lion ripping and roaring.								
31	kammayim nišpaḳtī	main	X ^p V	pass	declar	pf	new	no	no
31a	like-water I-am-poured-out (N pf, 1cs)								
31b	I am poured out like water,								
32	wəhīpāreḡū kol-ʔašmōʔay	main	VS	pass	declar	pf	new	no	no

Table A29—Continued.

		main	VSX ^a	verb	imper	juss	new	no	no
63	yəhī ləbājkem lāʿaq								
63a	may-live (G juss, 3ms) your hearts forever								
63b	My your hearts live forever.								
64	yizkərtū wayāšūbū ʔel-yhwh kol-ʔapsē-ʔāreš will-remember (G impf, 3mp) and will-return (G impf, 3mp) to	main	VX ^{PS}	verb	declar	impf	new	no	no
64a	YHWH all ends of-the-earth								
64b	All the ends of the earth will remember and return to Yahweh,								
65	wayištāhāwū ləpānəgā kol-mišpəhōf gōyim and-will-bow-down (st impf, 3mp) to-your-face all clans of-the-	main	VX ^{PS}	verb	declar	impf	acces	no	no
65a	nations								
65b	and all the families of the nations will bow down before you.								
66	kā layhwh hamməlūkā	sub	X ^{PS} #S	poss	declar	[0]	given	no	no
66a	for to-YHWH the-kingship								
66b	For to Yahweh belongs the kingship,								
67	ūmošəl baggōyim	main	VX ^P	verb	declar	ptc	given	no	no
67a	and-ruling (G ptc, ms) over-the-nations								
67b	and he rules over the nations.								
68	ʔākelū wayištāhāwū kol-dišnē-ʔereš have-eaten (G pf, 3mp) and-bowed-down (st impf, 3mp, w) all	main	VS	verb	declar	impf	new	no	no
68a	vigorous-of earth								
68b	All the vigorous on earth have eaten and bowed down;								
69	ləpānāyw ylkəʔū kol-yōrəgē ʔāpār wənəpšō ləʔ hiyyā to-his-face will-bow (G impf, 3mp) all descending (G ptc, mp) dust	main	X ^P VS	verb	declar	impf	given	no	no
69a	and-his-soul not kept-alive (D pf, 3ms)								
69b	All who descend to the dust and he whose soul is not alive will bow down before him.								
70	zeraʔ yaʔəgdennū	main	SVo	verb	declar	impf	new	no	no
70a	posterity will-serve-him (G impf, 3ms, 3ms sf)								
70b	Posterity will serve him.								
71	yəsūppar laʔgōnāy laddōr	main	VX ^P	pass	declar	impf	acces	yes	no
71a	will-be-recounted (Dp impf, 3ms) about-the-Lord to-the-generations								
71b	It will be recounted about the Lord to future generations.								
72	yābəʔū	main	V	verb	declar	impf	given	no	no

Table A30—Continued.

		main	VOX ^P	verb	imper	cohort	given	no	no
11	nazkīrā dōqēkā miyyayin								
11a	let-us-praise (H cohort, 1cp) love-your from-wine								
11b	Let us praise your love more than wine.								
12	mēšārim 'āhēpūkā	main	X ^a Vo	verb	declar	pf	given	no	no
12a	rightly they love-you (G pf, 3cp, 2ms sf)								
12b	They love you with good reason.								
	šəhōrā 'ānī wənā'wā benōt yərūšālāim ke'ohōlē qēdār kīr'ōt								
13	šəlōmōh	main	X#Sxa	adj	declar	[0]	new	no	no
	black I and-beautiful daughters-of Jerusalem like-tents-of Kedar								
13a	like-curtains-of Solomon								
	I am black and beautiful, daughters of Jerusalem, like the tents of								
13b	Kedar or the curtains of Solomon.								
14	ʔal-tīr'ōnī	main	Vo	verb	n/imper	impv	given	no	no
14a	not look-upon-me (G impv, 2mp, 1cs sf)								
14b	Do not look at me								
15	še'ānī šəharjōreṯ	sub	X'S#X	adj	declar	[0]	given	no	no
15a	because-I blackish								
15b	because I am dark,								
16	šeššəzəpaṯnī haššāmeš	sub	XVoS	verb	declar	pf	given	no	no
16a	because-has-looked-on-me (G pf, 3ms, 1cs sf) the-sun								
16b	because the sun has looked upon me.								
17	benē ʔimmī nīhārd-ḅī	main	SVX ^P	pass	declar	pf	new	no	no
17a	sons-of mother-my were-angry (N pf, 3cp) with-me								
17b	The sons of my mother were angry with me.								
18	šāmuni	main	Vo	verb	declar	pf	given	no	no
18a	they-set-me (G pf, 3cp, 1cs sf)								
18b	They made me								
19	nōfērā 'eṯ-hakkerāmīm	sub	VO	verb	declar	ptc	given	no	no
19a	keeping (G ptc, fs) DO-the-vineyards								
19b	keep the vineyards								
20	karmī šellī lō' nāfārtī	main	OV	verb	n/declar	pf	new	no	no
20a	vineyard-my which-to-me not I-have-kept (G pf, 1cs)								
20b	I have not kept up my own vineyard.								
21	haggāḏā lī še'āhāḅā napšī	main	VI	verb	imper	impv	given	yes	no

Table A30—Continued.

		main	VoX ^P	verb	imper	impv	given	no	no
53	rappəđūnī battappūhīm								
53a	support-me (D impv, 2mp, 1cs sf) with-the-apples								
53b	support me with apples,								
54	kī-hōlaṭ 'ahābā 'ānī	sub	X ^c X ^c S	adj	declar	[0]	new	no	no
54a	for weak love I								
54b	for I am weak with love.								
55	šəmō'ō tāhaṭ ləro'šī	main	S#X ^P	adv	declar	[0]	new	no	no
55a	left-hand-his under the-head-my								
55b	His left hand is under my head,								
56	wīmīnō təhabbeqēnī	main	SVo	verb	declar	impf	new	no	no
56a	and-right-hand-his embraces-me (D impf, 3fs, 1cs sf)								
56b	and his right hand embraces me.								
57	hišba'at 'eqkem banōṭ yerōšālaīm bišpa'ōṭī 'ō bə'aylōṭ hasšādeh	main	VOX ^P	verb	declar	pf	given	no	no
57a	I-adjure (H pf, 1cs) DO-you daughters-of Jerusalem by-gazelles or by-does-of the-field								
57b	I adjure you, daughters of Jerusalem, by the gazelles or the does								
58	im-tā'fīrū wə'im-tə'ōrərū 'et-hā'ahābā	main	X ^c VO	verb	optative	impf	given	no	no
58a	if you-rouse (H impf, 2mp) and-if you-excite (P'o1 impf, 2mp) DO-the-love								
58b	do not rouse or excite love								
59	'aḏ šettehpās	sub	X ^c V	verb	optative	impf	new	no	no
59a	until it-pleases (G impf, 3fs)								
59b	until it is ready.								
60	qōl dōqī hinnēh-zeh bā'	main	X ^c *V	verb	exclam	pf	new	no	no
60a	voice beloved-my behold him he-comes (G pf, 3ms)								
60b	Listen! My beloved! Voila, he is coming,								
61	meḏallēg 'al-hehā'īm	sub	VX ^P	verb	declar	ptc	given	no	no
61a	leaping (D ptc, ms) upon the-mountains								
61b	leaping upon the mountains,								
62	meḏappeš 'al-heggebā'ōṭ	sub	VX ^P	verb	declar	ptc	given	no	no
62a	springing (D ptc, ms) over the-hills								
62b	springing over the hills.								
63	dōmeh dōqī lišpī 'ō le'ōper hā'ayyālīm	main	VSO	verb	declar	ptc	given	no	no

Table A30—Continued.

63a	resembling (G ptc, ms) beloved-my gazelle or young stag													
63b	My beloved resembles a gazelle or a young stag.													
64	hinneh-zeh 'ómeg 'ahar kātələnd	main	X*SVX ^P	verb	declar	ptc	given	no	no					
64a	behold-him standing (G ptc, ms) behind wall-our													
64b	Behold! He is standing behind our wall,													
65	mašgi 'i min-hahāllōndī	sub	VX ^P	verb	declar	ptc	given	no	no					
65a	gazing (H ptc, ms) through the-window													
65b	gazing through the window,													
66	mešiš min-hahākkām	sub	VX ^P	verb	declar	ptc	given	no	no					
66a	peeping (H ptc, ms) through the-lattice													
66b	peeping through the lattice.													
67	sānā dōđī	main	VS	verb	declar	pf	given	yes	no					
67a	answered (G pf, 3ms) beloved-my													
67b	My beloved answered me													
68	wə'amar if	main	VX ^P	verb	declar	pf	given	yes	no					
68a	and-said (G pf, 3ms) to-me													
68b	and said,													
69	qūmī lāk ra'yāđī vāpāđī	main	V	verb	imper	impv	given	no	yes					
69a	arise (G impv, 2fs) companion-my beautiful-one-me													
69b	Arise, my companion, my beautiful one,													
70	ōleđī-lāk	main	V	verb	imper	impv	given	no	yes					
70a	and-come (G impv, 2fs)													
70b	and come.													
71	kī-hinnēh hassejāyw 'āpār	sub	X*SV	verb	declar	pf	new	no	yes					
71a	for behold the-winter has-passed (G pf, 3ms)													
71b	For the winter has passed,													
72	haggešem ḥālap	main	SV	verb	declar	pf	new	no	yes					
72a	the-rain is-passed (G pf, 3ms)													
72b	the rain has passed,													
73	hālađ iḥ	main	VX ^P	verb	declar	pf	given	no	yes					
73a	it has-gone (G pf, 3ms) to-him													
73b	it is gone.													
74	hannīššānīm nir'ō pā'areš	main	SVX ^P	pass	declar	pf	new	no	yes					

Table A30—Continued.

		main	Vo	verb	n/declar	impf	given	no	no
106b	I grabbed him,	main	Vo	verb			given	no	no
107	wələʔ ʔarpennú								
107a	and-not I-let-go-him (H impf, 1cs, 3ms sf)								
107b	and would not let him go								
108	ʔad-šehəpəʔiw ʔel-bəi ʔimmú wəʔel-ħeder hór-əif	sub	X ^o VoX ^p	verb	declar	pf	given	no	no
	until which-I-had brought-him (H pf, 1cs, 3ms sf) to house								
108a	mother-my and-to room conceiving-me (G ptc, fs, 1cs sf)								
108b	until I had brought him to my mother's house and to the room of								
109	ħisbaʔi ʔeħkem benóʔ ʔərúšálatim bišpəʔəi ʔə bəʔayləʔt ħasšádeh	main	VOX	verb	declar	pf	given	no	no
	I-adjure (H pf, 1cs) DO-you daughters-of Jerusalem by-gazelles or								
109a	by-does-of the-field								
109b	I adjure you, daughters of Jerusalem, by the gazelles or the does								
110	im-táʔru wəʔim-təʔrərú ʔeʔ-ħəʔahábá	main	X ^o VO	verb	optative	impf	given	no	no
	lest you-rouse (H impf, 2mp) and-if you-excite (Poʔ, impf, 2mp)								
110a	DO-the-love								
110b	do not rouse or excite love								
111	ʔad šettehpəš	sub	X ^o V	verb	optative	impf	given	no	no
111a	until which-it-pleases (G impf, 3fs)								
111b	until it is ready.								
112	mí zəʔi ʔólá min-hammidbār kəʔimáróʔ ʔásán mequttereʔ mór	main	O#S	verb	interrog	ptc	new	no	no
	who this coming-up (G ptc, ms) from the-desert like-columns-of								
	smoke fumigated (Dp ptc, ms) myrrh and-frankincense from-all								
112a	powders-of trader (G ptc, ms)								
	Who is this coming up from the desert like columns of smoke								
	performed with myrrh and frankincense from all the powder of a								
112b	trader?								
113	ħinnéh miʔtáʔə šellistómöh šissüm gibbórtm šəpšə ʔəh miġġibbóre	main	X ^o T#S#X ^p	nom	exclam	[0]	new	no	no
	behold couch which-to-Solomon sixty valiant-men round-about it								
113a	from-valiant-men-of Israel								
113b	Behold! Solomon's couch! Sixty valiant men surrounding it from								
114	kulám ʔəħuzé ħerep	sub	SVO	pass	declar	pass ptc	given	no	no

Table A30—Continued.

123b	and look, oh daughters of Zion, at King Solomon, at the crown,	main	X*S#X	adj	exclam	[0]	given	no	no
124	<i>hinnāḳ yāpā ra'yāḳ</i>								
124a	behold-you beautiful companion-my								
124b	Wow, you are beautiful, my companion.								
125	<i>hinnāḳ yāpā</i>	main	X*S#X	adj	exclam	[0]	given	no	no
125a	behold-you beautiful								
125b	Behold you are beautiful.								
126	'ēnayıḳ yōnīm mībba'ad lešammāṯēḳ	main	S#OX ^p	nom	declar	[0]	acces	no	no
126a	eyes-your doves from-behind veil-your								
126b	Your eyes are doves behind your veil.								
127	<i>śāreḳ ke'ēder hā'izzīm šeggalešū mēhar gī'ad</i>	main	S#X ^p	adv	declar	[0]	new	no	no
127a	hair-your like-flock-of the-goats which-reclined (G pf, 3cp) from-								
127b	Your hair is like a flock of goats which recline on mount Gilead.								
	<i>šinnayıḳ ke'ēder haqqešūbōṯ še'alū min-hāraḳšā šeḳkullām</i>	main	S#X ^p	verb	declar	[0]	new	no	no
128	<i>ma'ūmōṯ wəšaḳkulā 'ēn bāhem</i>								
	teeth-your like-flock the-shorn (G pass ptc fp) which-ascend (G pf 3cp) from the-washing which-all-of-them bearing-twins (H ptc fp) and-which-of-each there-is-not to-them								
128a	Your teeth are like a shorn flock which go up from being washed,								
128b	<i>keḥōt haššānī šīpōṯayıḳ</i>	main	X ^p #S	adv	declar	[0]	new	no	no
129	<i>keḥōt haššānī šīpōṯayıḳ</i>								
129a	like-thread-of scarlet lips-your								
129b	Your lips are like a thread of scarlet								
130	<i>ūmīḡbāreḳ nā'weh</i>	main	S#X	adj	declar	[0]	new	no	no
130a	and-mouth-your lovely								
130b	and your mouth is lovely.								
131	<i>keḧeləḥ hārimmōn raqqāṯēḳ mībba'ad lešammāṯēḳ</i>	main	X ^p #SX ^p	adv	declar	[0]	new	no	no
	like-splits-of the-pomegranate temples-your from-behind veil-								
131a	your								
131b	Your temples are like the halves of a pomegranate behind your								
132	<i>keḳiḡgeḡdal dāwīḡ sawwā'reḳ</i>	main	X ^p #S	adv	declar	[0]	new	no	no
132a	like-tower-of David neck-your								
132b	Your neck is like a tower of David,								

Table A30—Continued.

	main	SV	verb	declar	pf	given	no	no
181	wedōdī hāmaq							
181a	and-beloved-my turned-away (G pf, 3ms)							
181b	but my beloved had turned away,							
182	ṣābār	main	V	verb	declar	given	no	no
182a	he-passed-on (G pf, 3ms)							
182b	he had passed on by.							
183	napšī yāṣʾā	main	SV	verb	declar	new	no	no
183a	soul-my went-out (G pf, 3fs)							
183b	My soul went out							
184	beḡabberō	sub	X ^c V	verb	declar	given	yes	no
184a	when-he-spoke (D inf cons, 3ms sf)							
184b	when he spoke.							
185	biqqaštīhū	main	Vo	verb	declar	given	no	no
185a	I-sought-him (D pf, 1cs, 3ms sf)							
185b	I looked for him,							
186	welōʾ meṣāʾfīhū	main	Vo	verb	n/declar	given	no	no
186a	and-not I-found-him (G pf, 1cs, 3ms sf)							
186b	but I didn't find him.							
187	qerāʾīw	main	Vo	verb	declar	given	yes	no
187a	I-called-him (G pf, 1cs, 3ms sf)							
187b	I called him,							
188	welōʾ ʾanānī	main	Vo	verb	n/declar	given	yes	no
188a	and-not he-answered-me (G pf, 3ms, 1cs sf)							
188b	but he didn't answer me.							
189	meṣāʾunī haššomerīm haššep̄hīm bāʾīr	main	VoS	verb	declar	access	no	no
189a	they-found-me (G pf, 3cp, 1cs sf) the-guards (G ptc, mp) the-							
189b	The guards who were going around the city found me,							
190	hikfūnī	main	Vo	verb	declar	given	no	no
190a	they-beat-me (H pf, 3mp, 1cs sf)							
190b	They beat me,							
191	īpeṣāʾūnī	main	Vo	verb	declar	given	no	no
191a	they-bruised-me (G pf, 3mp, 1cs sf)							
191b	they bruised me,							

Table A30—Continued.

213a	and-this friend-my daughters-of Jerusalem												
213b	and this is my friend, daughters of Jerusalem.												
214	'ānā hālaq dōḡēk hayyāpā bannāšīm	main	X'VS	verb	interrog	pf	new	no	no				
214a	where has-he-gone (G pf, 3ms) beloved-you the-beautiful among-												
214b	Where has your beloved gone, most beautiful of women?												
215	'ānā pānā ḡōḡēk	main	X'VS	verb	interrog	pf	new	no	no				
215a	where has-he-turned (G pf, 3ms) beloved-your												
215b	Where has your beloved turned aside,												
216	ūneḡaḡšennā 'imnāk	main	VoXP	verb	declar	impf	given	no	no				
216a	and-we-can-see-him (D impf, 1cp, 3ms sf) with-you												
216b	so that we can seek him with you.												
217	dōḡī yāraḡ laḡannō la'ārōḡōt habbōšem	main	SVXP	verb	declar	pf	given	no	no				
217a	beloved-my has-gone-down (G pf, 3ms) to-garden-his to-the-beds-												
217b	My beloved has gone down to his garden, to his beds of spice												
218	lir-ōt baggannīm	sub	VXP	verb	declar	inf	given	no	no				
218a	to-tend (G inf) in-the-garden												
218b	to tend his garden												
219	welliḡōt šōšannīm	sub	VO	verb	declar	inf	given	no	no				
219a	and-to-gather (G inf) lilies												
219b	and to gather lilies.												
220	'ānī laḡōḡī	main	S#XP	poss	declar	[0]	given	no	no				
220a	I to-beloved-my												
220b	I am my beloved's												
221	wēḡōḡī lī	main	S#XP	poss	declar	[0]	given	no	no				
221a	and-beloved-my to-me												
221b	and my beloved is mine.												
222	hārō'eḡ bašōšannīm	main	VXP	verb	declar	ptc	given	no	no				
222a	he-is-tending (G ptc, ms) among-the-lilies												
222b	He is tending among the lilies.												
223	yāpā 'atṛe ra'yāḡī keḡiršā	main	X#SX ^P	adj	declar	[0]	given	no	no				
223a	beautiful you companion-my like-Tirzah												
223b	You are as beautiful as Tirzah, my companion,												
224	nā'wā kīrūšālāim 'āyummā kanniḡālōḡī	cleft	X#(S)X ^P	adj	declar	[0]	given	no	no				

Table A30—Continued.

		main	X#SX ^p	adj	declar	[0]	new	no	no
233	bārā hī ^p leyōlaqtāh								
233a	pure she to-one-who-bore-her (G ptc, fs, 3fs sf)								
233b	pure is she to the one who gave birth to her.								
234	rā'ūhā bānōt	main	VoS	verb	declar	pf	given	no	no
234a	they-saw-her (G pf, 3cp, 3fs sf) daughters								
234b	The daughters saw her,								
235	way ^a assārūhā	main	Vo	verb	declar	pret	given	no	no
235a	and-they-blessed-her (D impf, 3mp, 3fs sf, w)								
235b	and they blessed her.								
236	melaqōt ūpīlagšim wayəhalūhā	main	SVo	verb	declar	impf	given	no	no
236a	queens and-concubines and-praised-her (D impf, 3mp, 3fs sf)								
236b	The queens and concubines also praised her.								
237	mī-zō't hannišqāpā kəmo-šāḥar yāpā kalleḥānā bārā kaḥammā ʔayummā kannigālo't	main	O#S	nom	interrog	pf	new	no	no
	who this the-looking-down (N ptc, fs) like dawn beautiful like-the- moon pure like-the-sun awe-inspiring like-the-bannered host (N ptc, fp)								
237a									
237b	Who is this gazing down like the dawn, lovely as the moon, pure								
238	ʔel-ginnaʔ ʔəgōz yaraqtī	main	X ^p V	verb	declar	pf	new	no	no
238a	to orchard-of nuts I-went-down (G pf, 1cs)								
238b	I went down to the nut orchard								
239	lir'ōt bə'ibbē hannāḥal	sub	VO	verb	declar	inf	given	no	no
239a	to-see (G inf) green-shoots-of-the-valley								
239b	to see the green shoots in the valley								
240	lir'ōt	sub	V	verb	declar	inf	given	no	no
240a	to-see (G inf)								
240b	to see								
241	hāpāḥā haggeḥen	main	VS	verb	declar	pf	acces	no	no
241a	had-sprouted (G pf, 3fs) the-vine								
241b	if the vine had sprouted,								
242	hēnēšōt hārimmōnim	main	VS	verb	declar	pf	acces	no	no
242a	had-blossomed (H pf, 3cp) the-pomegranates								
242b	and the pomegranates had blossomed.								
243	lo' yaqā'ti	main	V	verb	n/declar	pf	given	no	no

APPENDIX B

DISCOURSE TREES

Expository

Proverbs 3:13-26
Ecclesiastes 1:1-11
Ecclesiastes 7:1-29
Job 38-41

Narrative

Psalm 137:1-9
Jonah 2:3-10
Judges 9:8-15
Judges 5:1-31
Psalm 78:1-72

Predictive

Genesis 27:27-29, 39-40
Isaiah 42:1-9
Zechariah 9-11

Hortatory

Numbers 6:24-27
Numbers 21:27-30
Psalm 148:1-14
Psalm 4:1-9
Psalm 5:1-13
Psalm 143:1-12
Habakkuk 2:2-20
Hosea 4:1-19
Psalm 106:1-48

Lyric

Psalm 93:1-5
1 Samuel 2:1-10
Psalm 45:1-18
Psalm 90:1-17
Exodus 15:1-18
Habakkuk 3:2-19
Proverbs 8:1-36
Psalm 22:1-31
Song of Songs

Proverbs 3 Tree

Strophe 1: E Evidence ¶

Text: Reason ¶

Thesis: ʾašrēʾādām māšāʾ ḥokmā wəʾādām yāpīq təḥūnā [Happy is the man who finds wisdom and the man who obtains understanding.]

Reason: Paraphrase ¶

ET1: kī tōḅ sahrāḥ missəḥar-kāseḅ [For gaining her is better than gaining silver]

ET2: ūmēḥārūš təḅūʾātāḥ [And her revenue is better than gold.]

ET3: yəqārā hīʾ mippənīnīm [She is more precious than jewels,]

ET4: wəkol-ḥāpāšēkā lōʾ yišwū-ḥāḥ [and none of your delights can compare with her.]

Evidence1: Coordination ¶

Thesis1: ʾorek yāmīm bīmīnāḥ [She holds long life in her right hand,]

Thesis2: b-išəmoʾwlāḥ ʿošer wəḵāḅōd [and in her left hand are riches and glory.]

Evidence2: Amplification ¶

Thesis: dərakēḥā ḍarkē-nōʿam [Her ways are pleasant,]

Amplification: wəkol-nəṭīḅōtēḥā šālōm [and all of her paths lead to peace.]

Text': Coordination ¶

Thesis1: ʿeš-ḥayyīm hīʾ lammaḥāzīqīm bāḥ [She is a tree of life to those who lay hold of her,]

Thesis2: wəṭōmēkēḥā məʾuššār [and those who grasp her are made happy.]

Strophe 2 [Exposition]: E Coordination ¶

Thesis1: yḥwh bəḥokmā yāsaḍ-ʾāreš [The Lord founded the earth with wisdom,]

Thesis2: kōnēn šamayim biḥūnā [he established the heavens with understanding,]

Thesis3: bəḍaʿtō təḥōmōt niḅqāʿū ūšəḥāqīm yir-ʿāpū-ṭāl [By his knowledge the deeps were split apart, and the skies dripped dew.]

Strophe 3 [Exhortation]: H Coordination ¶

Thesis1: Result ¶

Thesis: Reason ¶

Thesis: Contrast ¶

Antithesis: bəniʾ ʾal-yāluzū məʿēnēkā [My son, may they not leave your sight,]

Thesis: nəšōr t-ušīyyā ūməzimmā [guard sound wisdom and discretion,]

Reason: wəyihyū ḥayyīm lənapšēkā wəḥēn ləḡargərōṭēkā [For they will be life to your soul and favor to your neck.]

Result: Coordination ¶

Thesis1: Contrast ¶

Thesis: ʾāz tēlēk ləḅetaḥ darkekā [Then you will walk in security on your path,]

Antithesis: wəraḡləkā lōʾ tiḡḡōḅ [and your foot will not stumble.]

Thesis2: Contrast ¶

Antithesis: ʾim-tiškab lōʾ-ṭīḅḥād [When you lie down, you will not be afraid,]

Thesis: wəšəkəḅtā wəʿarəḅā šənātekā [and when you lie down, your sleep will be sweet.]

Thesis2: Reason ¶

Thesis: ʾal-tīrāʾ mippaḥad pitʾōm ūmiššōʾaṭ rəšāʾim kī ṭāḅōʾ [Do not be afraid of sudden fear or the devastation of the wicked that comes.]

Reason: Coordination ¶

Thesis1: kī-yḥwh yihyeh ḅəḵislekā [For the Lord will be your confidence,]

Thesis2: wəšamar raḡləkā millākeḍ [and he will keep your feet safe.]

Ecclesiastes 1 Tree**Strophe 1 [Introduction]: E Setting ¶**

Setting: *dibrê qōheleṭ ben-dāwid melek bîrûšālāim* [(The words of the preacher, son of David, king in Jerusalem):]

Thesis: Amplification ¶

Thesis: *hābēl hābālîm ʔamar qōheleṭ* ["Vanity of vanities" said the preacher.]

Amplification: *hābēl hābālîm hakkōl hābēl* ["Vanity of vanities, all is vain.]

Thesis* (Rh Q): *mah-yitrôn lāʔādām baḳol-ʕāmālô ūšeyyaʕāmōl taḥaṭ haššāmeš* ["What profit is all his labor to a man, at which he labors under the sun?"]

Strophe 2: E Induction ¶

Observation1: Contrast ¶

Thesis1: *dôr hōlēk* [A generation comes,]

Thesis2: *wəḏôr bāʔ* [and a generation goes.]

Antithesis: *wəhāʔareṣ ləʕōlām ʕōmādeṭ* [But the earth remains forever.]

Observation2: Amplification ¶

Thesis: Contrast ¶

Thesis: *wəzārah haššemeš* [The sun rises,]

Antithesis: *ūbāʔ haššāmeš* [and the sun goes down,]

Amplification: *wəʔel-məqômô šôʔēp zôreʔh hūʔ šām* [and to its place it comes panting, where it rises.]

Observation3: Summary ¶

Thesis: *hōlēk ʔel-dārôm wəšōbēb ʔel-šāpôn sōbēb sōbēb hōlēk hārūʔh* [Going south, and turning north, turning around and around the wind goes;]

Summary: *wəʕal-səbībōṭāyw šāb hārūʔh* [and on its circuit the wind returns.]

Observation4: Comment ¶

Thesis: Frustration ¶

Thesis: *kol-hannəḥālîm hōləkîm ʔel-hayyām* [All streams flow to the sea,]

Counter Thesis: *wəhayyām ʔenennū mālēʔ* [but the sea never fills.]

Comment: *ʔel-məqôm šəhannəḥālîm hōləkîm šām hēm šābîm lālākeṭ* [Where the streams flow, there they return.]

Thesis: Paraphrase ¶

Thesis: *kol-haddəḥārîm yəgēʕîm* [All words are wearisome.]

Paraphrase: *lôʔ-yūḳal ʔiš ləḏabbēr* [A man cannot speak.]

Strophe 3: E Coordination

Thesis1: Coordination ¶

Thesis1: *lôʔ-tīšbaʕ ʕayin lirʔôṭ* [The eye is not satisfied with seeing,]

Thesis2: *wəlôʔ-timmālēʔ ʔozen miššəmoʕ* [nor the ear filled with hearing.]

Thesis2: Paraphrase

ET1: *mah-šəḥāyâ hūʔ ūšeyyihyeh* [What has been will be again;]

ET2: *ūmah-šennaʕāsâ hūʔ ūšeyyēʕāšeh* [and what has already occurred, it will occur again.]

ET3: *wəʔen kol-ḥāḏāš taḥaṭ haššāmeš* [and there is nothing new under the sun.]

Thesis3: Rhetorical Question

Rh Q: Quotation ¶

QF: *yēš dāḥār ūšeyyōʔmar* [Is there anything of which one can say:]

Q: *rəʔeh-zeh ḥāḏāš hūʔ* [‘See this, this is new.’]

Answer: Amplification ¶

Thesis: *kəḥār ḥāyâ ləʕōlāmîm ʔāšer ḥāyâ milləpānēnū* [It already existed for ages which were before us.]

Amplification: Coordination ¶

Thesis1: *ʔen zikrôn lāriʔšōnîm wəgam lāʔaḥārōnîm ūšeyyihyû* [There is no memory of former things, or even of coming things yet to be,]

Thesis2: *lôʔ-yihyeh lāhem zikkārôn ʕîm ūšeyyihyû lāʔaḥārōnâ* [there will be no memory when later things take place.”]

Ecclesiastes 7 Tree**Strophe 1: Coordination ¶**

Thesis1: tōb šēm miššemen tōb [A good name is better than oil.]

Thesis2: wəyōm hammāwet miyyōm hiwwāləḏō [and the day of death is better than the day of birth.]

Thesis3: Comment ¶

Thesis: tōb lāleket ʾel-bêt-ʾēbel milleket ʾel-bêt mišteḥ [It is better to go to the house of mourning than the house of feasting.]

Comment: Coordination ¶

Thesis1: baʾāšer hūʾ sōp kol-hāʾādām [In this is the end of every man,]

Thesis2: wəhaḥay yittēn ʾel-libbō [and the living will take this to heart]

Thesis4: Reason ¶

Thesis: tōb kaʿas miššəḥōq [Grief is better than laughter,]

Reason: kī-bərōʿac pānīm yīṭab lēb [for when the face is sad the heart is joyful.]

Thesis5: Contrast ¶

Thesis: lēb ḥākāmīm bəbêt ʾēbel [The heart of the wise is in the house of mourning,]

Antithesis: wəlēb kəsīlīm bəbêt šimḥā [and the heart of fools is in the house of feasting.]

Thesis6: Comment ¶

Thesis: Reason ¶

Thesis: tōb lišmōʿac gaʿarat ḥākām mēʾiś šōmēʿac šīr kəsīlīm [It is better to listen to the rebuke of a wise man than to listen to the son of fools.]

Reason: kī kəqōl hassīrīm taḥaṭ hassīr kēn səḥōq hakkəsīl [For the laughter of a fool is like the sound of thorns crackling under a pot.]

Comment: Reason ¶

Thesis: wəgam-zeh hābel [Even this is vanity.]

Reason: Coordination ¶

Thesis1: kī hāʾōšeq yəhōlēl ḥākām [For oppression turns a wise man into a fool,]

Thesis2: wīʾabbēd ʾet-lēb mattānā [and a heart destroys the heart.]

Thesis7: tōb ʾaḥārīt dābār mēreʾšītō [The end a matter is better than its beginning.]

Thesis8: tōb ʾerek-rūʾḥ miḡḡəbāḥ-rūʾḥ [The patient in spirit is better than the proud in spirit.]

Strophe 2: H Coordination ¶

Thesis1: Reason ¶

Thesis: ʾal-təbahēl bərūḥākā likʿōs [Do not be quick to become angry inside.]

Reason: kī kaʿas bəḥēq kəsīlīm yānūʾḥ [For anger remains in the bosom of fools.]

Thesis2: Reason ¶

Thesis: ʾal-tōʾmar meh ḥāyā šəhayyāmīm ḥārīʾšōnīm ḥāyū tōbīm mēʾelleḥ [Do not say, "Why is it that the days gone by were better than these?"]

Reason: kī lōʾ mēḥokmā šāʾaltā ʿal-zeh [For it is not out of wisdom that you ask this.]

Thesis3: Reason ¶

Thesis: tōbā ḥokmā ʿim-naḥlā wəyōtēr ləroʾē ḥāššāmeš [Wisdom is good with an inheritance, an advantage to those who see the sun.]

Reason: Coordination ¶

Thesis1: kī bəšəl ḥəḥokmā bəšəl hakkāseḥ [For wisdom is protection as money is protection.]

Thesis2: wəyitrōn daʿaṭ ḥəḥokmā təḥayyeh bəʿalēḥā [And the advantage of knowledge is that wisdom preserves the life of her owners.]

Strophe 3: Coordination ¶

Thesis1: Reason ¶

Thesis: rəʾēḥ ʾet-maʿāšēḥ ḥāʾēlōḥīm [Consider the works of God,]

Reason: kī mī yūkal lətaqqēn ʾet ʾāšer ʿiwwetō [for who can straighten what he has bent?]

Thesis2: Result ¶

Thesis: Contrast ¶

Thesis: *bəyôm tōbâ hēyēh bəṭōb* [In the day of prosperity be happy,]

Antithesis:

ūbəyôm rāʿā rəʿēh gam ʿet-zeh ləʿummaṭ-zeh ʿāsâ hāʿēlōhīm ʿal-dibr aṭ [and in the day of evil consider that God has made both this and that side-by-side]

Result: *šellōʾ yimšāʾ hāʿādām ʾaḥārāyw məʾūmâ* [so that a man might not discover anything coming after him.]

Thesis3: Result ¶

Thesis: Inference ¶

Thesis: *ʿet-hakkōl rāʾīṭī bīmē heblī* [I have seen everything in the days of my futility,]

Evidence1: *yēš šaddīq ʾōbēd bəšīdqō* [there was a righteous man who perished in his righteousness,]

Evidence2: *wəyēš rāšāʿ maʾārīk bərəʿāṭō* [and there was a wicked man who lived long in his wickedness.]

Result: Contrast ¶

Thesis: Comment ¶

Thesis: Coordination ¶

Thesis1: *ʾal-təhī šaddīq harbēh* [Do not be excessively righteous,]

Thesis2: *wəʾal-tiḥakkam yōṭēr* [and do not be overly wise.]

Comment: *lāmmâ tiššōmēm* [Why ruin yourself?]

Antithesis: Comment ¶

Thesis: Coordination ¶

Thesis1: *ʾal-tiršaʿ harbēh* [Do not be excessively wicked]

Thesis2: *wəʾal-təhī sākol* [and do not be a fool.]

Comment: *lāmmâ tāmūt bəlōʾ ʿittekā* [Why die before your time?]

Thesis4: Reason ¶

Thesis: *tōb ʾāšer teʿēḥōz bāzeh wəgam-mizzeḥ ʾal-tannaḥ ʿet-yādekā* [It is good for you to hold on to one thing and not let slide another thing from your hand,]

Reason: *kī-yarēʾ ʾēlōhīm yēšēʾ ʿet-kullām* [for he who fears God comes out with both.]

Thesis5: Reason ¶

Thesis: *haḥokmâ tāʿoz leḥākām mēʿāsārâ šallīṭīm ʾāšer hāyū bāʿīr* [Wisdom strengthens the wise more than ten rulers who are in a city.]

Reason: *kī ʾādām ʾēn šaddīq bāʾāreš ʾāšer yaʿāseh-tṭōb wəlōʾ yehēṭāʾ* [For there is not a righteous man on earth who (always) does good and does not sin.]

Thesis6: Reason ¶

Thesis: Result ¶

Thesis: *gam ləkol-haddəbārīm ʾāšer yəḍabbērū ʾal-tittēn libbekā* [Also, do not take to heart all words which are spoken,]

Result: *ʾāšer lōʾ-tišmaʿ ʿet-ʿabdəkā məqaləlekā* [lest you hear your servant curse you.]

Reason: *kī gam-pəʿāmīm rabbōṭ yāḍaʿ libbekā ʾāšer gam-ṭ ʾattâ qillaltā ʾāḥērīm* [For you know in your heart that you also have many times cursed your neighbor.]

Strophe 4: E Coordination ¶

Thesis1: N Contrast ¶

Thesis: Coordination ¶

Thesis1: *kol-zōh nissīṭī baḥokmâ* [All this I tested with wisdom,]

Thesis2: Quotation ¶

QF: *ʾāmartī* [and I said,]

Q: 'ehkāmā ["I will be wise."]

Counter Thesis: Amplification ¶

Thesis: wəhî' rəhōqâ mimmennî [But it was far from me.]

Amplification: Result ¶

Thesis: rāhōq mah-ššehāyâ wə'amōq 'āmōq [What was is distant and very unfathomable.]

Result: mî yimšā'ennû [Who can discover it?]

Thesis2: Result ¶

Thesis: sabbōtî 'ānî wəlibbî lāda'at wəlatūr ūbaqqēs hokmâ wəhešbôn wəlāda'at reša' kesel wəhassiklūt hōlēlōt [I turned my mind to know, to explore, and to seek wisdom and an account and knowledge of the wickedness of stupidity and the folly of madness.]

Result: Comment ¶

Thesis: ūmōše' 'ānî mar mimmāwet 'et-hā'iššâ 'āšer-hî' məšōdīm waḥārāmīm libbāh 'āsūrīm yādēhā [I found bitterer than death the woman whose heart is snares and nets, whose hands are bonds.]

Comment: Contrast ¶

Thesis: ṭōb lipné hā'ēlōhīm yimmāl ēt mimmennâ [He who is good in God's sight escapes from her,]

Antithesis: wəhōtē' yillāked bāh [but the sinner will be captured by her.]

Thesis3: Quotation ¶

Q1: rə'ēh zeh māšā'tî ["See this, I have found,"]

QF: 'āmərâ qōhelet [says the Preacher,]

Q2: Contrast ¶

Thesis: 'āšer 'ōd-biqšâ napšî wəlō' māšā'tî 'ādām 'eḥād mē'elep māšā'tî 'aḥat lə'aḥat limšō' hešbôn ["adding one thing to another to find an explanation, which my soul still seeks but has not found: I have found one man among a thousand;]

Antithesis: wə'iššâ bəkol-'ēleh lō' māšā'tî [but a woman in all of these I have not found."]

Thesis4: Frustration ¶

Thesis: ləbad rə'ēh-zeh māšā'tî 'āšer 'āsâ hā'ēlōhīm 'et-hā'ādām yāšar [Behold, I have found only that God has made man upright,]

Counter Thesis: wəhēmmâ biqšū ḥiššəbōnōt rabbīm [but they have sought many devices.]

Job 38-41 Tree**Strophe1 [(IU) Opening Speech]: Quotation**

QF: Simple ¶

Thesis: wayya^can-yhwh ʔet-ʔiyyôḥ min hassə^cārâ [Then the Lord answered Job from within the storm,]Summary: wayyô^ʔmar [and he said]

Q: Coordination ¶

Introduction: Result ¶

Thesis: mî zeh maḥšîk ʔəšâ ḥəmilîn bəlf-dā^cat [who this who darkens my counsel with ignorant words?]

Result: Coordination ¶

Thesis1: ʔəzār-nā^ʔ kəgəḇer ḥālāšəḵkā [Gird your loins like a man.]

Thesis2: Contrast ¶

Thesis: wə^ʔəš^cāləkā [I will ask you]Antithesis: wəḥôḏī^cenī [and you answer me:]

Thesis1 [Creation]: Coordination ¶

Thesis1: Simple ¶

Introduction: Coordination ¶

Thesis1: ʔəpōḥ ḥāyîṭā bəyosdī-ʔāreṣ [Where were you when I founded the earth?]

Thesis2: haggēḏ ʔim-yāḏa^ctā ḥîṇā [Tell me, if you know.]

Thesis: Coordination ¶

Thesis1: Reason ¶

Thesis: mî-sām məmaddēhā [Who measured it,]

Reason: kî ṭēḏā^c [since you know,]

Thesis2: Coordination ¶

Thesis1: ʔô mî-nāṭā ʔālēhā qāw [Or who spread out a line over it?]

Thesis2: ʔal-mâ ʔādānēhā ḥoṭbā^cû [Upon what were her pedestals sunk?]

Thesis3: Coordination ¶

Thesis1: ʔô mî-yārâ ʔəḇen pinnāṭāḥ bəran-ya ḥaḏ kôḵəḇē ḥōqer [Or who set her cornerstone, when the stars of the morning cried out together]

Thesis2: wayyārī^cû kol-bənē ʔəlōḥîm [and all the sons of God shouted?]

Thesis2: Sequence ¶

ST1: wayyāseḵ biḏlāṭayim yām b-əḡîḥô mēreḥem yēšə^ʔ bəšûmî ʔānān ləḇušô wa^cārāḇel ḥāṭullātô [And he closed up the sea with doors when it burst forth from the womb when I clothed the cloud with its garment and the heavy cloud with its blanket]ST2: wā^ʔəšbōr ʔālāyw ḥuqqî [I broke my boundary for it]ST3: wā^ʔāsîm bəri^aḥ ūḏlāṭayim [and I placed a bar and doors over it.]

ST4: Quotation ¶

QF: wā^ʔōmar [And I said]

Q: Paraphrase ¶

Thesis: ʔad-pōḥ ṭāḇô^ʔ wəlô^ʔ ṭōsîḫ [“You can come up to here, and no further;]

Paraphrase: ūpō²-yāšīt biḡ²ōn gallēkā [and here your majestic waves shall stay.]"

Thesis3: Inference ¶

Thesis: Paraphrase ¶

Thesis: hēmiyyāmēkā šiwwītā boqer [Did you command the morning from your earliest days?]

Paraphrase: yidda^ctā haššahar maqōmō [Did you show the dawn its place?]

Evidence: Result ¶

Thesis: le²ēhōz bəkanpōt² hā²areš wəyinnā^cārū rəšā^cim mimmennā [Did you grasp the edges of the earth that the wicked might be shaken off of it?]

Result: Comment ¶

Thesis: Paraphrase ¶

Thesis: tithappēk kəhōmer hōtām [It transforms itself like the clay beneath a signet ring,]

Paraphrase: wəyityaššəbū kəmə ləbūš [and they (its features) stand out like those of a garment.]

Comment: Coordination ¶

Thesis1: wəyimmānā^c mērəšā^cim ²ōrām [Light is withheld from the wicked,]

Thesis2: ūzərō^{ac} rāmā tiššābēr [and their uplifted arm is broken.]

Conclusion: Inference ¶

Evidence: Coordination ¶

Thesis1: Paraphrase ¶

Thesis: hābā²tā ^caḏ-nibkē-yām [Have you entered the springs of the sea]

Paraphrase: ūbəhēqer t-əhōm hiḥhallākətā [or walked in the recesses of the deep?]

Thesis2: Paraphrase ¶

Thesis: hāniḡlū ləkā ša^cārē-māwet [Were the gates of death shown to you,]

Paraphrase: wəša^cārē šalmāwet tir²eh [or did you see the gates of darkness?]

Thesis3: Result ¶

Thesis: hiḥbōnantā ^caḏ-rahābē-²areš [Do you comprehend the breadth of the earth?]

Result: Reason ¶

Thesis: haggēd [Declare it,]

Reason: ²im-yāḏa^ctā kullāh [if you know everything.]

Thesis4: Contrast ¶

Thesis: ²ē-zeh haddereḵ yiškān-²ōr [What is the way to where light dwells?]

Antithesis: wəḥōšek ʾê-zeh məqōmō kī tiqqāhennū ʾel
-gəbūlō wəki t̄ābīn nətībōt bētō [and as for
darkness, where is its place? that you might take
us to its territory and that you might perceive the
paths to its house.]

Thesis: Reason ¶

Thesis: yādaʿtā [You know,]

Reason: Coordination ¶

Thesis1: kī-ʾāz tiwwālēd [for you were already born
then,]

Thesis2: ūmispar yāmēkā rabbīm [and the number of
your days is great.]

Thesis2 [Precipitation]: Coordination ¶

Thesis1: Amplification ¶

Thesis: hāḥāʿtā ʾel-ʾōṣārōt šaleḡ [Have you entered the storehouses of the
snow,]

Amplification:

wəʾōṣārōt bārād tirʿeh ʾāšer-ḥāśaktī ləʿet-šār ləyōm qərah ū
milḥāmā [or have you seen the storehouses for the hail, which I
have withheld for times of distress and for the days of war or
battle?]

Thesis2: ʾê-zeh hadderek yēḥaleq ʾōr yāpēš qāḏīm ʿālē-ʾāreš [Where is the
path light is spread abroad, and the east wind is scattered over the earth?]

Thesis3: mī-pillaḡ laššetep təʿalā wəderek laḥziz qōlōt ləhamətir ʿal-ʾereš lō
-ʾiš miqbār lō-ʾādām bō ləhašbiʿ šōʾā ūmāšōʾā ūləhašmīʿḥ mōšāʾ de
šeʾ [Who cleaved a watercourse for the flood and a path for the
thunderbolts, to rain upon the man-less earth, the desert with o man in it,
to satisfy the waste and the desolate land and to cause grass to sprout?]

Thesis4: Comment ¶

Thesis: Coordination ¶

Thesis1: Paraphrase ¶

Thesis: ḥāyēs-lammātar ʾāḥ [Does the rain have a
father]

Paraphrase: ʾō mī-hōlīd ʾeglē-ṭāl [or who begot the
drops of dew?]

Thesis2: Paraphrase ¶

Thesis: mibbeten mī yāšāʾ haqqārah [From whose
womb did the ice come,]

Paraphrase: ūkəpōr šāmayim mī yələdō [and who bore
the hoarfrost of heaven?]

Comment: Paraphrase ¶

Thesis: kāʿeben mayim yiḥabbāʾū [The waters harden
like a stone,]

Paraphrase: ūpənē ṭəhōm yiṭlakkādū [and the surface
of the deep freezes.]

Thesis3 [Heavenly bodies]: Coordination ¶

Thesis1: Contrast ¶

Thesis: haṭqaššer maʿādannōt kīmā [Can you tie up in fetters the
Pleiades,]

Antithesis: ʾō-mōšəkōt kəsīl təpattēʿḥ [or loosen the cords of Orion?]

Thesis2: Coordination ¶

Thesis1: häṭōšīṣṣ mazzārōṭ bəʿittō [Can you lead forth the Mazzaroth in its season,]

Thesis2: wəʿayīš ʿal-bānēhā tanḥēm [or console the Great Bear with her children?]

Thesis3: Paraphrase ¶

Thesis: häyādaʿtā ḥuqqōṭ šāmāyim [Do you know the laws of heaven?]

Paraphrase: ʾim-tāšim mišṭārō ḥāʾāreš [Can you establish its rule on earth?]

Thesis4: Coordination ¶

Thesis1: häṭārīm lāʿāḇ qōleḳā [Can you raise your voice to a thundercloud]

Thesis2: wəšīpʿat-mayim təkassekkā [and cover yourself with a flood of waters?]

Thesis5: Result ¶

Thesis: haṭšallah bərāqīm [Can you send out lightning flashes]

Result: Coordination ¶

Thesis1: wəyēlēḳū [and they go out?]

Thesis2: Quotation ¶

QF: wəyōʾmərū ləḳā [and do they say to you,]

Q: hinnēnū [“see us”?]

Thesis4 [Miscellaneous]: Coordination ¶

Thesis1: mī-šāt battuḥōṭ ḥokmā [Who established the security of wisdom?]

Thesis2: ʾō mī-nāṭan laššekwī ḥinā [Or who gave the rooster understanding?]

Thesis3: mī-yəsappēr šəḥāqīm bəḥokmā [Who can wisely count the clouds]

Thesis4: wəniḥlē šāmāyim mī yaškīḇ bəšeqeṭ ʿāpār lammūšāq ūrəḡāḇīm yaḍu bbāqū [or tilt the storage jars of the heavens when the dust is poured out into a mold and the clods stick together?]

Thesis5: häṭāšūḍ lələḇīṣṣ ṭareḇ wəḥayyat kəpīrīm təmallēʾ kī-yāšōḥū ḥamməʿō nōṭ yēšəḇū ḥassukkā ləməʾ-ʾāreḇ [Can you hunt the prey for a lion and satisfy the appetite of the young lions when they crouch in their dens, when they use the thickets to lie in wait?]

Thesis6: mī yāḳīn lāʿōrēḇ šēḏō kī-yələḏāyw ʾel-ʾēl yəšawwēʿū yiṭʿū liblī-ʾōḳel [Who can prepare the raven's food for him, when his young cry out to God for help, they wander about without food?]

Thesis5 [Goats and deer]: Sequence ¶

Introduction: Coordination ¶

Thesis1: häyādaʿtā ʿēṭ ledeṭ yaʿālē-sālaʿ [Do you know when the mountain goats of the crags give birth?]

Thesis2: ḥōlēl ʾayyālōṭ tišmōr [Have you watched the does in labor?]

Thesis3: tišpōr yərāḥīm təmallēʾnā [Can you count the months that they complete]

Thesis4: wəyādaʿtā ʿēṭ liḏtānā [and do you know the season when they give birth?]

ST1: tiḳraʿnā [They crouch down;]

ST2: yaldēhen təḇallaḥnā [they give birth to their offspring.]

ST3: ḥeḇlēhem təšallaḥnā [Their labor pains go away.]

ST4: yaḥləmū ḥənēhem [Their offspring are healthy;]

ST5: yīrbū ḥabbār [they grow up in the open fields.]

ST6: NA Paraphrase

Thesis: yāsʿû [They leave]

Paraphrase: wəloʿ-šābū lāmō [and do not return to it.]

Thesis6 [Wild donkey]: Inference ¶

Thesis: Amplification ¶

Thesis: mī-šillāḥ pereʿ ḥāpəšī [Who has set free the wild donkey,]

Amplification: ūmōsərōt ʿārōd mī pītṭēʿḥ ʿāšer-šamtī ʿārāḥā ḥētō ūmiš kənōtāyw mələḥā [and who has loosed the reins of the wild ass to whom I have given the desert as his home and the salt plains as his dwelling place?]

Evidence: Coordination ¶

Thesis1: yišḥaq laḥāmōn qiryā [He laughs at the noise of the city,]

Thesis2: təšuʿōt nōgēs lōʿ yišmāʿ [he does not hear the shouts of a driver.]

Thesis3: yəṭūr ḥārīm mirʿēhū [He explores the mountains as his pasture,]

Thesis4: wəʿaḥar kol-yārōq yidrōš [and he chases after every green thing.]

Thesis7 [Wild ox]: Coordination ¶

Thesis1: ḥäyōʿbeh rēm ʿāḥədeḳā [Will the wild ox consent to be your servant?]

Thesis2: ʿim-yālin ʿal-ʿāḥūseḳā [Will he stay at your feeding trough?]

Thesis3: ḥātiqšār-rēm bətelem ʿāḥōtō [Can you confine the wild ox to the furrow with a fetter?]

Thesis4: ʿim-yəšaddēd ʿāmāqīm ʿaḥārēḳā [Will he harrow the valleys after you?]

Thesis5: Amplification ¶

Thesis: ḥātibṭaḥ-bō kī-raḥ koḥō [Can you trust him with his great strength?]

Amplification1: wəṭaʿāzōb ʿelāyw yəgīʿeḳā [And can you entrust your work to him?]

Amplification2: ḥātaʿāmin bō kī-yāšib zarʿeḳā wəgornəḳā yeʿšōp [Can you believe that he will bring your produce back and gather your threshing floor?]

Thesis8 [Ostrich]: Reason ¶

Thesis: Comment ¶

Thesis: kənāp-rənānīm neʿēlasā [The wings of the ostrich flap joyously,]

Comment: ʿim-ʿebrā ḥāsīdā wənōšā [is it a kindly pinion or plumage?]

Reason: Amplification ¶

Thesis: Paraphrase ¶

Thesis: kī-taʿāzōb lāʿareṣ bēšēḥā [For she abandons them upon the earth,]

Paraphrase: wəʿal-ʿāpār təḥammēm [and in the dust she warms them.]

Amplification: Frustration ¶

Thesis: Summary ¶

Thesis: wattiškaḥ kī-reḡel təzūrehā wəḥayyaṭ ḥāsšād eh təḏūšehā [And she forgets that a foot might step on it or a wild animal might trample it.]

Summary: ḥiqšīʿḥ bānēḥā ləlōʿ-lāḥ ləriq yəgīʿāḥ [She treats her young roughly, as if they were not hers although her labor was in vain.]

Counter Thesis: Reason ¶

Thesis: bəli-pāḥad [Yet she is without dread.]

Reason: Paraphrase ¶

Thesis: *kî-hiššāḥ ʾēlō^aḥ ḥoḳmā* [For God has made her forget wisdom,]

Paraphrase: *wəlō²-ḥālaq lāḥ babbīnā* [and he did not give her a share of understanding.]

Surrogate Thesis: *kā^cēt bammārôm tamrī² tišḥaq lassûs ûlērōḳəḅô* [But when she flaps her wings on high, she laughs at the horse and its rider.]

Thesis9 [Horse]: Simple ¶

Setting: Coordination ¶

Thesis1: *ḥāṭittēn lassûs gəḅūrā* [Do you give strength to the horse?]

Thesis2: *ḥāṭalbīš šawwā²rô ra^cmā* [Do you clothe his neck with a flowing mane?]

Thesis3: *ḥəṭar^cišennû kā²arbeh* [Do you make him leap like a locust?]

Thesis: Sequence ¶

ST1: *ḥôḍ nahrô ʾēmā* [The splendor of his snorting is terrible.]

ST2: *yaḥpəruḥ bā^cemeq* [He paws in the valley,]

ST3: *wəyāšīš bəḳô^aḥ* [and he exults in his strength.]

ST4: *yēšə² liqra^t-nāšeq* [He goes out to meet the weapons.]

ST5: Result ¶

Thesis: NA Paraphrase ¶

Thesis: *yīšḥaq ləpəḥəḍ* [He laughs at fear,]

Paraphrase: *wəlō² yəḥāt* [and is not dismayed,]

Result: *wəlō²-yāšūḅ mippənē-ḥāreb* [and he does not turn back before the sword.]

ST6: *ʿālāyw tirneh ʾašpā laḥəḅ ḥānīt wəḳīḍôn* [On him rattle the quiver, the spear point, and the javelin.]

ST7: *bəra^caš wərōgez yəḡamme²-ʾāreṣ* [With trembling and excitement he swallows the ground,]

ST8: NA Paraphrase ¶

Paraphrase: *wəlō²-ya²āmīn kī-qôl šôḫār* [and he does not stand still at the sound of the horn.]

Thesis: *bəḍē šôḫār yô²mar he²āḥ* [Whenever the horn blares he says "Aha!"]

ST9: *ûmērāḥôq yārī^aḥ milḥāmā ra^cam šārīm ûṭərū^cā* [And from a distance he smells the battle, the thunder of the captains, and the battle cry.]

Thesis10 [Hawks and eagles]: Amplification ¶

Thesis: Comment ¶

Thesis: *ḥāmibbīnātəkā ya²əḅer-nēš* [Is it from your understanding that the hawk flies?]

Comment: *yīprōš kənāpāyw ləṭēmān* [He spreads his wings out to the south.]

Amplification: Coordination ¶

Thesis1: Paraphrase ¶

Thesis: *ʾim^c-al-pīkā yaḡbī^aḥ nāšer* [Is it by your command that the eagle exalts on high,]

Paraphrase: *wəḳī yārīm qinnô* [and that he sets his nest on high?]

Thesis2: Paraphrase ¶

Thesis: sela^c yiškōn [He lives on the crag,]Paraphrase: wəyiṭlōnān ^cal-šen-sela^c ūməṣūḏā [and he abides on the edge of the cliff as his stronghold.]

Thesis3: Comment ¶

Thesis: Paraphrase ¶

Thesis: miššām ḥāpār-ʾōkel [From there he searches for food,]

Paraphrase: ləmērāḥôq ^cēnāyw yabbîṭū [from a distance his eyes see it.]

Comment: Coordination ¶

Thesis1: wəʾeṗrōḥāyw yə^cal-ū-dām [His young drink blood.]

Thesis2: ūḥaʾāšer ḥālālîm šām hūʾ [And where the wounded are, there is he.]

Strophe 2 [(CU) Response]: Repartee ¶

IU, Q: Quotation ¶

QF: Simple ¶

Thesis: wayya^can yhwḥ ʾeṭ-ʾiyyōḥ [Then the Lord answered Job]

Summary: wayyōʾmar [and said,]

Q: Coordination ¶

- Thesis1: ḥārōḥ ^cim-šadday yissōr [Will a fault-finder contend with the Almighty?]Thesis2: mōkî^aḥ ʾēlō^aḥ ya^cānennā [Will he who judges God answer this?]

RU, A: Quotation ¶

QF: Simple ¶

Thesis: wayya^can ʾiyyōḥ ʾeṭ-yhwḥ [So Job answered the Lord]

Summary: wayyōʾmar [and he said,]

Q: Comment ¶

Thesis: Result ¶

Thesis: Reason ¶

Thesis: hēn qallōṭî [“Behold, I am unworthy.]

Reason: mâ ʾāšîḥekkā [What can I answer you?]

Result: yāḏî šamtî ləmō-ḥî [I cover my mouth with my hand.]

Comment: Coordination ¶

Thesis1: Contrast ¶

Thesis: ʾaḥaṭ dibbartî [I have spoken once]

Antithesis: wəlōʾ ʾe^cēneh [but I cannot answer;]

Thesis2: Contrast ¶

Thesis: ūšəṭayim [a second time (I have spoken)]

Antithesis: wəlōʾ ʾōsîḥ [but I will add no more.”]

Strophe 3 [(RU) Conclusion]: Quotation ¶

QF: Simple ¶

Thesis: wayya^can-yhwḥ ʾeṭ-ʾiyyōḥ min sə^cārâ [The Lord answered Job from the tempest.]

Summary: wayyōʾmar [And he said,]

Q: Coordination ¶

Thesis1: Result ¶

Thesis: Coordination ¶

Thesis1: Reason ¶

Thesis: ʿēzār-nāʿ kəgeber ḥālāṣēkā [Brace yourself like a man, then!]

Reason: Quotation ¶

QF: Coordination ¶

Thesis1: ʿešʿāləkā [I will ask you]

Thesis2: wəhōdīʿenī [and you answer me:]

Q: Coordination ¶

Thesis1: haʿāp tāpēr mišpāṭī [Will you annul my justice?]

Thesis2: Result ¶

Thesis: t-arəšīʿenī [Will you condemn me as guilty]

Result: ləmaʿan tišdāq [in order to be justified?]

Thesis3: Coordination ¶

Thesis1: wəʿim-zərōʿ kāʿel lāk [Is your arm like God's?]

Thesis2: ūḥəqōl kāmōhū ʿarʿem [Can you thunder with a voice like his?]

Thesis2: Paraphrase ¶

Thesis: ʿādēh nāʿ gāʿōn wāgōḇah [Dress yourself, then, with majesty and exaltation;]

Paraphrase: wəhōḍ wəhādār tilbāš [and dress yourself with splendor and adornment.]

Thesis3: hāpēs ʿəbrōt ʿappekā [Scatter out your outbursts of anger.]

Thesis4: Paraphrase ¶

Thesis: Coordination ¶

Thesis1: ūrəʿēh kol-g-ēʿeh [And look at every proud man,]

Thesis2: wəhašpīlēhū [and humiliate him.]

Paraphrase: Coordination ¶

Thesis1: rəʿēh kol-g-ēʿeh [Look at every proud man]

Thesis2: haḵnīʿehū [and humble him.]

Thesis5: Coordination ¶

Thesis1: wahādōk rəšāʿim taḥtām [And throw down the wicked where they stand.]

Thesis2: ṭāmənēm beʿāpār yāḥad [Hide them together in the dust;]

Thesis3: p-ənēhem ḥəḇōš baṭṭāmūn [bind them together in the darkness.]

Result: Reason ¶

Thesis: wəgam-ʿānī ʿōdekkā [Then even I will praise you,]

Reason: kī-tōšiʿ ləkā yəmīnekā [for your right hand can rescue you.]

Thesis2 [Behemoth]: Inference ¶

Thesis: Coordination ¶

Thesis1: Comment ¶

Thesis: hinnēh-nāʿ ḥəhēmōt ʿāšer-ʿāšīṭī ʿimmāk [Behold the Behemoth, which I made together with you:]

Comment: ḥāṣîr kabbāqār yōʔkēl [He eats green grass like cattle.]

Thesis2: hinnēh-nāʔ kōḥō bəmoṭnāyw wəʔonō bišrîrê ḥitnō [Behold what strength he has in his loins and what power he has in the muscles of his belly!]

Evidence1: Coordination ¶

Thesis1: yaḥpōš zənāḥō kəmə-ʔārez [He bends his tail down like a cedar,]

Thesis2: gîdê pāḥādāyw yəšōrāgû [the sinews of his thigh are knit together.]

Thesis3: ʿāšāmāyw ʔāpîqê nəḥûšâ [His bones are tubes of bronze,]

Thesis4: g-ərāmāyw kimṭîl barzel [His bones are like rods of iron]

Evidence2: Reason ¶

Thesis: Coordination ¶

Thesis1: ḥûʔ rēʔšîṭ darḵê-ʔēl [He is the first of the ways of God]

Thesis2: ḥāʿōšō yaggēš ḥarbō [Let his maker bring near his sword.]

Reason: Coordination ¶

Thesis1: kî-bûl ḥārîm yišʔû-lô [For the mountains bear produce for him,]

Thesis2: wəḵol-ḥayyat ḥaššādeh yəsaḥāqû-šām [and all the wild animals of the field play there.]

Evidence3: Paraphrase ¶

Thesis: taḥat-šeʔēlîm yiškāḥ bəsēter qāneh ūḥiṣṣâ [He lies under the lotus plant in a hiding place of reeds and swamp.]

Paraphrase1: yəsukkuhû šeʔēlîm ṣilālô [The lotus plants screen him as his shade,]

Paraphrase2: yəsubbūhû ʿarḥê-nāḥal [the poplars of the wadi surround him.]

Evidence4: Paraphrase ¶

Thesis: ḥēn yaʿāšōq nāḥār lôʔ yaḥpōz [Even if the river rises against him, he is not alarmed.]

Paraphrase: yiḥtaḥ kî-yāgîʔḥ yardēn ʔel-pîhû [He is confident, though the Jordan bursts forth against him.]

Evidence5: Coordination ¶

Thesis1: bəʿēnāyw yiqqāḥennû [Can one grab him in the eyes?]

Thesis2: b-əmōqəšîm yinqāḥ-ʔāp [Will he pierce him in the nose with a snare?]

Thesis3 [Leviathan]: Coordination ¶

Thesis1: Paraphrase ¶

Thesis: timšōk liwyātān bəḥakkâ [Can you drag Leviathan along on a hook,]

Paraphrase: ūḥəḥebel tašqîʿ ləšōnô [or can you hold down his tongue with a cord?]

Thesis2: Paraphrase ¶

Thesis: ḥātāšîm ʔaḡmōn bəʔappô [Can you place a rush in his nose,]

Paraphrase: ūḥəḥōʔḥ tiqqōḥ leḥyô [or pierce his jaw with a hook?]

Thesis3: Paraphrase ¶

Thesis: ḥāyarbeh ʔēlêḵā taḥānûnîm [Will it make many supplications to you?]

- Paraphrase1: 'im-yəḏabbēr 'elēkā rakkōt [Or will it speak soft words to you?]
- Paraphrase2: häykrōt bərīt 'immāk [Will it make a treaty with you,]
- Thesis4: t-iqqāhennū lə'eḏed 'ōlām [will you take it to serve you forever?]
- Thesis5: Paraphrase ¶
 Thesis: hatšaḥeq-bō kaṣṣippōr [Can you play with it like a bird?]
 Paraphrase: wətiqšərennū ləna'ārōtēkā [Or can you tie it up for your girls?]
- Thesis6: Paraphrase ¶
 Thesis: yikrū 'ālāyw ḥabbārīm [Will partners bargain over him?]
 Paraphrase: yeḥšūhū bēn kəna'anīm [Will they divide him between the merchants?]
- Thesis7: Comment ¶
 Thesis: Simple ¶
 Setting: hatmallē' ḥəsukkōt 'ōrō ūḥəsilšal dāgīm rō'sō [Can you fill his skin with spears or his head with a harpoon?]
 Thesis: Result ¶
 Thesis: śīm-'ālāyw kappekā [Place your hands upon it;]
 Result: Result ¶
 Thesis: zəḵōr milḥāmā [remember the battle!]
 Result: 'al-tōsaḥ [You will not do it again.]
 Comment: hēn-tōḥaltō niḳzāḥā [Behold your hope is false.]
- Thesis8: Comment ¶
 Thesis: Reason ¶
 Thesis: häḡam 'el-mar'āyw yuṭāl [Will even his appearance be overwhelming?]
 Reason: lō'-'aḳzār kī yə'ūrennū [No one is fierce to rouse him.]
 Thesis': ūmī hū' ləpānay yityaṣṣāb [And who will present himself to his face?]
 Comment: Reason ¶
 Thesis: Coordination ¶
 Thesis1: mī hiqdīmanī [Who has anticipated me,]
 Thesis2: wa'ašallēm [and I should repay him?]
 Reason: taḥat kol-haššāmayim lī-hū' [Everything under heaven belongs to me.]
- Thesis9: lō-'aḥārīš baddāyw ūḏəḥar-gəḥūrōt wəḥīn 'erkō [I will not keep silent regarding its limbs or the matter of its strength and the grace of its symmetry.]
- Thesis10: Simple ¶
 Setting: Coordination ¶
 Thesis1: mī-ḡillā pənē ləḥūšō [Who has ever revealed its face under its scales?]
 Thesis2: bəḳepel risnō mī yāḥō' [Who will enter within his jaws?]
 Thesis3: daltē pānāyw mī pītē^aḥ [Who has opened the doors of his face?]
 Thesis: Coordination ¶
 Thesis1: səḥīḥōt šinnāyw 'ēmā [Around his teeth is terror.]
 Thesis2: ga'āwā 'āpīqē māḡinnīm sāḡūr ḥōtām šār [Majesty are the furrows of his scales, closed as tight as a seal.]

Thesis3: Simile ¶

Thesis: NA Paraphrase ¶

Thesis: ʿeḥād bəʿeḥād yiggašū [They lay one against another,]

Paraphrase: wərūʿh lōʿyābōʿ bēnēhem [and no wind enters between them.]

Simile: Amplification ¶

Thesis: ʾiš-bəʿāḥīnū yəḏubbāqū [Like a man and his brother, they are inseparable.]

Amplification: NA Paraphrase ¶

Thesis: yitlakkəḏū [They grasp each other,]

Paraphrase: wəlōʿ yitpārādū [and they cannot be separated from each other.]

Thesis11: Paraphrase ¶

Thesis: ʾāṭišōṭāyw tāhel ʾōr [His sneezes flash forth light,]

Paraphrase: wəʿenāyw kəʿapʿappē-šāḥar [and his eyes are like the eyelids of the dawn.]

Thesis12: Amplification ¶

Thesis: mippīw lappīḏīm yahälōkū [Torches go out of his mouth;]

Amplification1: Coordination ¶

Thesis1: kīḏōḏē ʾēš yitmallātū [sparks of fire escape.]

Thesis2: minnəḥīrāyw yēšēʿ ʿāšān kəḏūḏ nāpūʿh wəʿaḡmōn [Smoke exudes from his nostrils like a kettle on burning rushes.]

Amplification2: Paraphrase ¶

Thesis: napšō geḥālīm təlahēt [His breath sets coals ablaze,]

Paraphrase: wəlahəḥ mippīw yēšēʿ [and a flame shoots out of his mouth.]

Thesis13: Coordination ¶

Thesis1: bəṣawwāʾrō yālīn ʿōz [Strength resides on his neck,]

Thesis2: ūləpānāyw tāḏūš dəʾābā [and before him dismay leaps.]

Thesis3: mappələḥ bəšārō ḏābēqū yāšūq ʿalāyw [The folds of his skin cling firmly to him,]

Thesis4: bal-yimmōt [and they are immovable.]

Thesis5: libbō yāšūq kəmə-ʾāḇen [His chest is hard like a stone,]

Thesis6: wəyāšūq kəpələḥ taḥtīt [and it is as hard as a lower millstone.]

Thesis14: Inference ¶

Thesis: Paraphrase ¶

Thesis: miššētō yāḡūrū ʾēlīm [The mighty ones are afraid of his uprising,]

Paraphrase: miššəḇārīm yiḥaṭṭāʾū [they are beside themselves when he crashes about.]

Evidence1: maššīḡēhū ḥereḇ bəlī tāqūm ḥānīt massāʿ wəširyā [The sword that overtakes him is useless, likewise spear, dart, and lance.]

Evidence2: yaḥšōḇ ləṭeḇen barzel ləʿēš riqqāḇōn nəḥūšā [He views iron as straw and bronze as rotten wood.]

Evidence3: lōʔ-yabrīḥennū ḥen-qāšet [The arrow does not make him flee,]

Evidence4: ləqaš nehḥəkū-lō ʔabnē-qālaʕ [Sling-stones are turned to stubble for him.]

Evidence5: kəqaš nehšəḥū tōṭāḥ [Clubs are deemed stubble,]

Evidence6: wəyīšḥaq ləraʕaš kīḏōn [and he laughs at the quivering dart.]

Thesis15: Simple ¶

Setting: taḥtäyw ḥaddūḏē ḥāreš [His under parts are very sharp potsherds.]

Thesis: Result ¶

Thesis: yirpaḏ ḥārūš ʕälē-tīt [He spreads out like a threshing instrument on the mud.]

Result: Paraphrase ¶

Thesis: yartīʔḥ kassīr məšūlā [He makes the deep boil like a pot,]

Paraphrase1: yām yāšīm kammerqāḥā [he makes the sea like a jar of ointment.]

Paraphrase2: ʔaḥārāyw yāʔir nātīḥ [He makes the path behind him shine,]

Paraphrase3: yaḥšōḥ təhōm ləšēḥā [He takes the deep for gray hair.]

Thesis16: Paraphrase ¶

Thesis: ʔēn-ʕal-ʕāpār māšəlō heʕāsū liblī-ḥāt [No one on earth is his ruler, having been made without fear.]

Paraphrase: Coordination ¶

Thesis: ʔēt-kol-gāḥōʔḥ yirʕeh [He looks at all the exalted of men;]

Paraphrase: ḥūʔ meleḵ ʕal-kol-bənē-šāḥaš [he is the king over all the proud.]

Psalm 137 Tree**Strophe 1 (Narrative): N Sequence ¶**

ST1: ʿal nahārôt bābel šām yāšaḇnū gam-bākīnū b-əzokrēnū ʾet-šiyyōn [By the rivers of Babylon we sat and we wept when we remembered Zion.]

ST2: Reason ¶

Thesis: ʿal-ʿārāḇīm bəṭōkāḥ t-ālīnū kinnōrōtēnū [We hung our lyres on the poplars,]

Reason: Quotation ¶

QF: Paraphrase ¶

Thesis: kī šām šəʿelīnū šōḇēnū dibrē-šīr [for there our captors asked us for a song,]

Paraphrase: wəṭōlālēnū šimḥā [our tormentors (demanded) a song of joy.]

Q: šīrū lānū miššīr šiyyōn [“Sing us a song of Zion.”]

Comment: ʾēk nāšīr ʾet-šīr-yhwh ʿal ʾadmaṭ nekār [How shall we sing a song of the Lord in a foreign land?]

Strophe 2 (Imprecation): H Amplification ¶

Thesis: ʾim-ʾeškāḥēk yərūšālāim tiškaḥ yəminī [If I forget you, oh Jerusalem, may my right hand forget its ability.]

Amplification: tidbaq-ləšōnī ləḥikkī ʾim-lō ʾezkərəkī ʾim-lō ʾaʿāleh ʾet-yərūšālāim ʿal rōš šimḥātī [May my tongue cling to my palate if I do not remember you, if I do not exalt Jerusalem as my highest joy.]

Strophe 3 (Imprecation): H Coordination ¶

Thesis1: Reason ¶

Thesis: zəḳōr yhwh liḇnē ʾəḏōm ʾət yōm yərūšālāim [Remember, oh Lord, against the Edomites the day of Jerusalem,]

Reason: Quotation ¶

QF: hāʾōmərīm [what they said:]

Q: Amplification ¶

Thesis: ʿārū [“Lay it bare!”]

Amplification: ʿārū ʿaḏ hayəsōḏ bāh [“Lay it bare to its foundation!”]

Thesis2: Coordination ¶

Thesis1: baṭ-bābel haššəḏūḏā ʾašrē šəšallem-lāk ʾet-g-əmūlēk šeggāmaltə lānū [Daughter of Babylon, doomed to destruction, happy is he who will repay you your due, what you paid out to us.]

Thesis2: ʾašrē šeyyōʾḥēz wənippēs ʾet-ʿōlālayik ʾel-hassālaʿ [Happy will be he who grasps and dash to pieces your children against the rocks.]

Jonah 2 Tree**Strophe 1: N Paraphrase ¶**

Thesis: Sequence ¶

ST1: qārāʾtī miššārâ lî ʾel-yhwh [In my distress I called to the Lord,]

ST2: wayyaʿānēnî [and he answered me.]

Paraphrase: Sequence ¶

ST1: mibbeṭen šəʾôl šiwwaʿtī [I cried for help from the belly of Sheol,]

ST2: šāmaʿtā qôlî [you heard my voice.]

Strophe 2: N Paraphrase ¶

Thesis: N Sequence ¶

ST1: Result ¶

Thesis: wattašlikēnî məšûlâ bilḥab̄ yammîm [You cast me into the deep sea, into the very heart of the sea,]

Result: Paraphrase ¶

Thesis: wənāhār yəsōḃḃēnî [and the stream encompassed me,]

Paraphrase: kol-mišbārēkâ wəgallēkâ ʿalay ʿāḃārū [all your breakers and waves passed over me.]

ST2: Quotation ¶

QF: waʾānî ʾāmartî [And I said:]

Q: Contrast ¶

Thesis: niğraštî minnegeḏ ʿēnēkâ [‘I have been driven away from your presence.]

Antithesis: ʾaḵ ʾôšîḃ ləḥabbîṭ ʾel-hēkal qodšekâ [Surely I will again look upon your holy temple.ʾ]

ST3: Coordination ¶

Thesis1: ʾāpāpūnî mayim ʿaḏ-nepeš [The waters have closed in over me,]

Thesis2: təhôm yəsōḃḃēnî [the deep engulfed me,]

Thesis3: sūḃ ḥāḃûš ləroʾšî [the reeds were bound around my head.]

Thesis4: ləqišḃē ḥārîm yāraḏtî [I descended to the roots of the mountains,]

Thesis5: ḥāʾareš bəriḥēḥā ḥaʿādî ləʾôlām [the earth’s bars were closed upon me forever.]

ST4: wattaʿal miššaḥaṭ ḥayyay yhwh ʾēlōḥāy [But you raised me from the pit, oh Lord my God.]

Paraphrase: N Sequence ¶

ST1: bəḥiṭʿaṭṭēḃ ʿalay napšî ʾeṭ-yhwh zākārtî [When my life ebbed away, I remembered the Lord,]

ST2: wattāḃōʾ ʾēlēkâ təḃillātî ʾel-hēkal qodšekâ [and my prayer went up to you, to your holy temple.]

Strophe 3: Contrast ¶

Thesis: məšammərîm ḥablē-šawʾ ḥasdām yaʿāzōḃū [Those who worship vain idols forsake their own grace.]

Antithesis: Amplification ¶

Thesis: waʾānî bəqôl tôḏâ ʾezbəḥâ-lāk [But I, with a voice of thanksgiving, will offer sacrifices to you.]

Amplification: ʾāšer nāḏartî ʾāšallēmâ [That which I have vowed, I will fulfill.]

Terminus ¶: yəšūʿatâ layhwh [Salvation belongs to the Lord.]

Judges 9 Tree**Compound Repartee**

Setting: hālôk hāləḵû hā'ēšîm limšō'h 'ālêhem meleḵ [The trees went out to anoint a king over themselves.]

Exchange1: Complex Dialogue

IU, Pro: wayyō'mərû lazzayit māləḵā 'ālênû [And they said to the olive tree: "Reign over us."]

CU, Q': wayyō'mer lāhem hazzayit
heḥḏaltî 'eṭ-dišnî 'āšer-bî yəḵabbəḏû 'əlōhîm wa'ānāšîm wəhāləḵtî lānû^{ac} 'a
l-hā'ēšîm [But the olive tree said: "Shall I stop making my oil by which both God
and man are glorified to go wave over the trees?"]

Exchange2: Complex Dialogue

IU, Pro: wayyō'mərû hā'ēšîm lattə'ēnā ləḵî-'attə māləḵî 'ālênû [So the trees said to the fig tree: "Come, rule over us."]

CU, Q': wattō'mer lāhem hattə'ēnā
heḥḏaltî 'eṭ-mātəqî wə'eṭ-tənûbātî hattôḇâ wəhāləḵtî lānû^{ac} 'al-hā'ēšîm [But
the fig tree said to them: "Shall I stop producing my sweetness and my good fruit and
come wave over the trees?"]

Exchange3: Complex Dialogue

IU, Pro: wayyō'mərû hā'ēšîm laggāḇen ləḵî-'attə māləḵî 'ālênû [So the trees said to the vine: "Come reign over us."]

CU, Q': wattō'mer lāhem haggeḇen
heḥḏaltî 'eṭ-tîrôšî haməšammē'h 'əlōhîm wa'ānāšîm wəhāləḵtî lānû^{ac} 'al-hā
'ēšîm [But the vine said to them: "Shall I stop producing my new wine which
gladdens both God and man and go wave over the trees?"]

Exchange4: Simple Dialogue

IU, Pro: wayyō'mərû kol-hā'ēšîm 'el-hā'āṭāḏ ləḵ 'attəmələḵ-'ālênû [So all the trees said to the bramble: "Come reign over us."]

RU, Res: wayyō'mer hā'āṭāḏ 'el-hā'ēšîm
'im be'ēmeṭ 'attem mōšhîm 'otî ləmeleḵ 'ālêkem bō'û ḥāsû ḥəšillî
wə'im-'ayin tēšē' 'ēš min-hā'āṭāḏ wəṭō'kal 'eṭ-'arzê halləḇānôn [And the
bramble said to the trees: "If you are truly anointing me as king over you, come seek
refuge in my shade. But if not, let fire come out of the bramble and consume the
cedars of Lebanon."]

Judges 5 Tree**Strophe 1: Introductory ¶**

Setting: bīprō^{ac} pērā^cōt̄ bəyīsrā^ʔēl bəhiṭnaddēb̄ ʿām bārākū yhw̄h [When the leaders in Israel take the lead, when the people volunteer themselves, bless the Lord.]

Thesis: Reason ¶

Thesis: Paraphrase ¶

Thesis: šīm^cū mēlākīm [Listen, oh kings;]

Paraphrase: ha^ʔāzīnū rōzēnīm [give ear, oh rulers:]

Reason: Paraphrase ¶

Thesis: ʔānōkī layhw̄h ʔānōkī ʔahīrā [I, even I, will sing to the Lord;]

Paraphrase: ʔāzammēr layhw̄h ʔēlōhē yīsrā^ʔēl [I will make music to the Lord, God of Israel.]

Strophe 2: Coordination ¶

Thesis1: Comment ¶

Thesis: yhw̄h bəṣē^ʔtəkā miššē^cʾr bəṣa^cdəkā miššəḏēh ʔēḏōm^ʔereṣ rā^cāšā gam-šāmayim nāṭāpū gam-ʿābīm
nāṭāpū māyīm [Oh Lord, when you went out from Seir, when you marched from the territory of Edom, the earth quaked, the heavens dripped, and the clouds poured out water.]

Comment: hārīm nāzəlū mippənē yhw̄h zeh sīnay mippənē yhw̄h ʔēlōhē yīsrā^ʔēl [The mountains flowed from the presence of the Lord who was at Sinai, from the presence of the Lord, God of Israel.]

Thesis2: Paraphrase ¶

Thesis:

bīmē šamgar ben-ʿanāt bīmē yā^cēl hādēlū ʔōrāhōt̄ wəhōləkē nəṭṭōt̄ yēləkū ʔōrāhōt̄ ʿāqalqallōt̄ [In the days of Shamgar son of Anath and Jael, highways were abandoned and travelers of by-paths took roundabout paths.]

Paraphrase: Amplification ¶

Thesis: hādēlū pērāzōn bəyīsrā^ʔēl [Rural life ceased in Israel.]

Amplification1: hādēllū ʿad̄ šaqqamtī dəbōrā [It ceased until I, Deborah, arose,]

Amplification2: šaqqamtī ʔēm bəyīsrā^ʔēl [I arose as a mother in Israel.]

Thesis3: Reason ¶

Thesis: yīḥḥar ʔēlōhīm hādāšīm [They chose new gods.]

Reason: Contrast ¶

Thesis: ʔāz lāhem šə^cārīm [At that time war was at the city gates.]

Antithesis: Reason ¶

Reason: māgēn ʔim-yērā^ʔeh wārōmah bə^ʔarbā^cīm ʔelep̄ bəyīsrā^ʔēl
[Was there a shield or spear to be seen among forty thousand in Israel?]

Thesis: Comment ¶

Thesis: libbī ləḥōqəqē yīsrā^ʔēl hammiṭnaddəbīm bā^cām [My heart is with the commanders of Israel, with those among the people who volunteered.]

Comment: bārākū yhw̄h [Bless the Lord.]

Thesis4: Circumstance ¶

Thesis: rōkəḥē ʔātōnōt̄ ṣəḥōrōt̄ yōšəḥē ʿal-middīn wəhōləkē ʿal-derek̄ sīḥū [Those of you riding tawny donkeys, those of you sitting on cloths, and those of you walking on the road, sing about it.]

Circumstance:

miqqōl məḥaṣəṣîm bēn mašʾabbîm šam yəṭannû ṣiqqōt yhw̄h ṣiqqōt pīrzonō
bəyiśrāʾēl [From the sound of the archers at the watering places, there they set
forth the righteous acts of the Lord, the righteous acts of his peasants in Israel.]

Strophe 3: E Sequence ¶

ST1: Quotation ¶

QF: ʾāz yārəḏû laššəʿārîm ʿam-yhw̄h [Then the people of the Lord went down to the
gates.]

Q: Coordination H ¶

Thesis1: ʿûrî ʿûrî dəḥōrâ [Wake up, wake up, Deborah!]

Thesis2: ʿûrî ʿûrî [Wake up, wake up!]

Thesis3: dabbəri-šîr [Utter a song.]

Thesis4: qûm bārāq [Arise, Barak!]

Thesis5: ûšāḇēh šəḇyəkā ben-ʾāḇînoʿam [and lead away your captives, son of
Abinoam.]

ST2: Simultaneous ¶

SiTh1: ʾāz yərəḏ ṣārîḏ ləʾaddîrîm [Then a remnant of the nobles came down;]

SiTh2: ʿām yhw̄h yərəḏ-lî baggibbōrîm [the people of the Lord came down for me against
the mighty ones.]

SiTh3: minnî ʾəprayim šorsām baʿāmālēq ʾaḥărêkâ ḥinyāmîn baʿāmāmêkâ [From
Ephraim whose root is in Amalek, after you came Benjamin with your kin;]

SiTh4: minnî māḳîr yārəḏû məḥōqəqîm [from Makir descended the commanders;]

SiTh5: ûmizzəḥûlun mōšəkîm bəšēḇeṭ sōpēr [and from Zebulun came down those
bearing the marshal's staff.]

SiTh6: wəšāray bəyiśšāškār ʿim-dəḥōrâ [The chiefs of Issachar came down with
Deborah;]

SiTh7: wəyiśšāškār ken bārāq bāʿəmeq šullaḥ bəraḡlāyw [and Issachar, true to Barak,
was sent off into the valley at his heels.]—

ST3: Contrast ¶

Thesis: Coordination ¶

Thesis1: Quotation ¶

QF: biḥlaggōt rəʾûḇēn gəḏōlîm ḥiqəqê-lēḥ [Among the divisions of
Reuben there was great searching of heart.]

Q: lāmmâ yāšəḇtâ bēn hammišpəṭayim lišmōʿ šəriqōt ʿăḏārîm [Why
did you remain among the fire places to listen to the whistling for
the flocks?]

QF*: liḥlaggōt rəʾûḇēn gəḏōlîm ḥiqrê-lēḥ [Among the divisions of
Reuben there was great searching of heart.]

Thesis2: gilʿad bəʿəḇer hayyardēn šākēn [Gilead, in the region across the
Jordan, settled down,]

Thesis3: wəḏān lāmmâ yāḡûr ʾōniyyōt [and why did Dan stay with the ships?]

Thesis4: Coordination ¶

Thesis1: ʾāšer yāšəḇ ləḥōḇ yammîm [Asher remained at the seashore,]

Thesis2: wəʿal miḥrāšəyw yiškôn [and he settled down on the landings.]

Antithesis: Coordination ¶

Thesis1: zəḥulûn ʿam ḥērēp napšō lāmūt [Zebulun is a people who scorned
death,]

Thesis2: wənapṭālî ʿal mərəmê sāḏeh [and Naphtali also scorned death on the
heights of the field.]

ST4: Paraphrase ¶

Thesis: Frustration ¶

Thesis: Amplification ¶

Thesis: Sequence ¶

ST1: bāʾû mēlakîm [The kings went out;]

ST2: nilhāmû [they fought.]

Amplification: ʾāz nilhāmû malkê kənaʿan bətaʿnaḵ ʿal-mē mēgiddô
[Then the kings of Canaan fought at Taanach by the waters of
Megiddo.]

Counter Thesis: bešaʿ keseḫ lōʾ lāqāhû [They did not carry off any plunder of
silver.]

Paraphrase: Result ¶

Thesis: Amplification ¶

Thesis: min-šāmayim nilhāmû hakkôkābîm [From the heavens the stars
fought;]

Amplification: mimməsillôtām nilhāmû ʿim-sisērāʾ [from their courses
they fought against Sisera.]

Result: Comment ¶

Thesis: naḥal qišōn gērāpām naḥal qəḏūmîm naḥal qišōn [The
Kishon River swept them away, the ancient river, the Kishon
River.]

Comment: tidrəkî napšî ʿōz [March on, my soul, in strength.]

ST5: ʾāz hālēmû ʿiqqəḫê-sūs middahārôt dahārôt ʾabbîrāyw [Then clanged the heels of the
horse with the galloping, galloping of his mighty ones.]

ST6: Quotation ¶

IU: ʾōrû mērōz [“Curse Meroz,”]

QF: ʾāmar maPaḵ yhwḥ [says the messenger of the Lord.]

CU: Reason ¶

Thesis: ʾōrû ʾārôr yōšəḫēhā [“Bitterly curse those living there,]

Reason: kî lōʾ-ḫāʾû ləʿezraṭ yhwḥ ləʿezraṭ yhwḥ baggibbôrîm [for they did not
come to the aid of the Lord, to the aid of the Lord against the mighty
men.”]

Strophe 4: Reason

Thesis: Paraphrase ¶

Thesis: təḫōraḵ minnāšîm yāʿēl ʾehet ḫeḫer haqqēnî [Blessed above women is Jael, wife
of Heber the Kenite,]

Paraphrase: minnāšîm bāʾōhel təḫōraḵ [above all tent-dwelling women she is blessed.]

Reason: N Sequence ¶

Introduction: Contrast ¶

Thesis: mayim šāʾal [He asked for water;]

Antithesis: Amplification ¶

Thesis: ḫālāḫ nātānā [she gave him milk.]

Amplification: bəsēḫel ʾaddîrîm hiqrîḫā ḫemʾā [In a lordly bowl she
presented him curdled milk.]

ST1: yādāḫ layyātēd tišlahnā wîmînāḫ ləḫalmût ʿāmēlîm [She stretched out her hand to
the tent peg, and her right hand she stretched out to the workman’s hammer,]

ST2: Amplification ¶

Thesis: wəḫālēmā sisērāʾ [and she smote Sisera;]

Amplification1: māḫāqā rōʾšô [she crushed his head,]

Amplification2: ūmāḫāšā wəḫālēpā raqqātô [and she shattered and pierced his
temple.]

ST3: Amplification ¶

Thesis: N Sequence ¶

ST1: bēn raġlēhā kara^c [Between her feet he bowed down,]

ST2: nāpāl [he fell,]

ST3: šākāb [he lay.]

Amplification: N Sequence ¶

ST1: bēn raġlēhā kara^c [Between her feet he bowed down,]

ST2: nāpāl [he lay.]

ST3: ba^ʔāšer kara^c šam nāpāl šādūd [Where he bowed down, there he fell, slain.]

Strophe 5: Dialogue¶

IU: Quotation ¶

QF: Amplification ¶

Thesis: bə^cad haḥallôn nišqəpā [Out through the window she peers,]Amplification: wattəyabbēb^ʔ ʔēm sīsəra^ʔ bə^cad hā^ʔešnāb [Sisera's mother cries out shrilly from behind the window lattices,]

Q: Paraphrase ¶

Thesis: maddū^{ac} bōšēš riḳbô lābô^ʔ [“Why is his chariot so long in coming?”]Paraphrase: maddū^{ac} ʔeḥēru pa^camē markəbôtāyw [Why are the hoofbeats of his chariots delayed?”]

RU: Quotation ¶

QF: Alternation ¶

AlTh1: ḥakmôt šārôtēhā ta^canēnnā [Her wise noble women answer her,]AlTh2: ʔap-hī^ʔ tāšīb ʔāmārēhā lāh [indeed she answers her own question.]Q: hālō^ʔ yimsə^ʔū yəḥalleqū šālāl raḥam raḥāmāṭayim ləro^ʔš geḇer šəlāl šəbā^cim ləsisəra^ʔ šəlāl šəbā^cim riqmā šəba^c riqmāṭayim ləšawwə^ʔrē šālāl [“Did they not find and divide the spoil, a woman or two for the chief man, spoil of dyed stuff for Sisera, spoil of dyed stuffs embroidered, two pieces of dyed stuff embroidered for my neck as spoil?”]

Strophe 6 [Terminus]: Contrast ¶

Thesis: ken yō^ʔbəḏū kol-ʔōyəbēkā yhwḥ [Thus may all your enemies perish, oh Lord.]Antithesis: wə^ʔohābāyw kəšə^ʔḥ haššemeš biġburātō [But may his loved ones be like the rising of the sun in its might.]

Psalm 78 Tree**Strophe 1 [Introduction]: H Amplification ¶**

Thesis: Coordination ¶

Thesis1: Paraphrase ¶

Thesis: ha'azînâ 'ammî tôrâtî [Listen, my people, to my instruction;]

Paraphrase: hattû 'oznəkem lə'imrê-pî [incline your year to the words of my mouth.]

Thesis2: Paraphrase ¶

Thesis: 'eṗtəḥâ bəməšāl pî [I will open my mouth with parables,]

Paraphrase: 'abbî'â ḥîḏōt minnî-qeḏem [I will pour out riddles from long ago,]

Amplification: 'āšer šāma' nū wannēḏā'ēm wa'āḥōtēnū sippərū-lānū lō' nəkəḥēḏ mibbənēhem ləḏōr 'aḥārōn məsappərīm təhillōt yḥwh we'ēzūzō wəniṗlə'ōtāyw 'āšer 'āsā [That which we have heard and have known and our fathers told us, we will not hide from their children, recounting the praises of the Lord to later generations, and his fierceness and the marvelous things which he has done.]

Strophe 2: N Reason ¶

Reason: Coordination ¶

Thesis1: wayyāqem 'ēḏūt bəya'āqōb [He established a witness for Jacob]

Thesis2: wəṭōrā šām bəyiśrā'ēl 'āšer šiwwā 'eṭ-'āḥōtēnū ləḥōḏī'am libnēhem [and he set up his instruction in Israel, which he commanded our fathers to declare to their children,]

Thesis: Coordination ¶

Thesis1: Amplification ¶

Thesis: ləma'an yēḏ'ū ḏōr 'aḥārōn [in order that later generations would know,]

Amplification: bānīm yiwwālēḏū yāqumū wīsappərū libnēhem [children who would be born would arise and would declare them to their children.]

Thesis2: wəyāšimū ḥē'lohīm kislām [So they would place their confidence in God,]

Thesis3: wəlō' yiškəḥū ma'alələ-'ēl [and they would not forget the deeds of God,]

Thesis4: ūmišwōtāyw yinšōrū [and they would keep his commandments,]

Thesis5: wəlō' yiḥyū ka'āḥōtām ḏōr sōrēr ūmōreh ḏōr lō'-hēkīn libbō wəlō'-ne'emnā 'eṭ-'ēl rūḥō [And so they would not be a rebellious and contentious generation like their fathers, a generation whose heart did not stay firm, and whose spirit was not faithful to God.]

Strophe 3: N Result ¶

Thesis: Coordination ¶

Introduction: bənē-'eṗrayim nōšəqē rōmē-qāšəṭ ḥāpəḵū bəyōm qərāb [The sons of Ephraim, though equipped with bow, turned back on the day of battle.]

Thesis1: Paraphrase ¶

Thesis: lō' šāmərū bərīt 'ēlohīm [They did not keep God's covenant,]

Paraphrase: ūḇəṭōrātō mē'anū lələḳeṭ [and refused to live by his law.]

Thesis2: Paraphrase ¶

Thesis: wayyiškəḥū 'āliḏōtāyw wəniṗlə'ōtāyw 'āšer her'am [And they forgot his deeds and his wonders which he performed for them.]

Paraphrase: Inference ¶

Thesis: neḡeḏ 'āḥōtām 'āsā ṗele' bə'ereš mišrayim səḏēh-šō'an [He worked wonders in their fathers' presence in the lands of Egypt and Zoan.]

Evidencel: Coordination ¶

Thesis1: bāqa' yām [He split the sea,]

Thesis2: Evidence2: wayya'āḥīrēm [and let them pass through it;]

Evidence3: wayyašseb-mayim kəmə-nēd [and he piled up the waters in a heap.]

Evidence4: wayyanhēm beʿānān yōmām wəkol-hallayəlā bəʿor ʿēš [He led them with a cloud by day and with the light of a fire by night.]

Evidence5: Paraphrase ¶

Thesis: Coordination

Thesis1: yəbaqqaʿ šurīm bammidbār [He split rocks in the desert,]

Thesis2: wayyašqe kithōmōt rabbā [and he gave them water to drink, abundant as the deep.]

Paraphrase: Coordination

Thesis1: wayyōšiʿ nōzəlīm missālaʿ [He brought streams out of a crag,]

Thesis2: wayyōred kannəhārōt māyim [and he made water flow like rivers.]

Thesis3: Inference ¶

Thesis: wayyōsīpū ʿōd laḥātōʿ-lō lamərōt ʿelyōn baššiyā [And they continued even then to sin against him, to rebel against the Most High in the desert.]

Evidence1: wayənassū-ʿəl bilbābām lišʿāl-ʿōkel lənapšām [They tested God in their hearts, demanding food for their desires.]

Evidence2: Amplification ¶

Thesis: wayədabbərū bēʿlōhīm [They spoke against God.]

Amplification: Quotation ¶

QF: ʿāmərū [They said,]

Q: Paraphrase ¶

Thesis: Comment ¶

Thesis: həyūkal ʿəl laʿārōk šulḥān bammidbār [“Is God able to set up a table in the desert?”]

Comment: Coordination ¶

Thesis1: hēn hikkā-šūr [Behold, he struck a rock,]

Thesis2: wayyāzūbū mayim [and water gushed out,]

Thesis3: ūnəḥālīm yištōpū [and streams overflowed.]

Paraphrase: həḡam-leḡem yūkal tēt

ʿim-yāḡin šəʿer ləʿammō [Can he even give bread or prepare meat for his people?”]

Result: Amplification ¶

Thesis: Reason ¶

Thesis: Paraphrase ¶

Thesis: lākēn šāmaʿ yhwḥ wayyitʿabbār [Therefore the Lord heard and became furious,]

Paraphrase1: wəʿēš niššəqā bəyaʿəqōb [and fire was kindled against Jacob,]

Paraphrase2: wəḡam-ʿap ʿalā bəyisrāʿel [and his anger also rose against Israel.]

Reason: Coordination ¶

Thesis1: kī lōʿ heʿēmīnū bēʿlōhīm [For they did not believe in God,]

Thesis2: wəlōʿ bāḥū bīšūʿatō [nor did they trust his salvation.]

Amplification: Result ¶

Thesis: Sequential ¶

ST1: wayəṣaw šəḥāqīm mimmā'al [But he commanded clouds from above]

ST2: wəḍaltê šāmayim pātāḥ [and he opened the doors of heaven.]

ST3: Paraphrase ¶

Thesis: wayyamṭēr 'ālêhem mān le'ēkōl [he rained down manna on them to eat,]

Paraphrase1: ûḍəḡan-šāmayim nāṭan lāmô [he gave them the grain of heaven.]

Paraphrase2: leḥem 'abbîrîm 'ākal 'iš [Man ate the bread of angels,]

ST4: šēḏā šālah lāhem lāsōḅa' [He sent enough food to satisfy them.]

ST5: yassa' qāḏîm baššāmāyîm [He caused an east wind to spring up in the sky,]

ST6: wayənahēḡ bə'uzzô tēmān [and he led out a south wind by his strength.]

ST7: wayyamṭēr 'ālêhem ke'āpār šə'er ūkəḥōl yammîm 'ōp kənāp [He rained down on them meat like dust and flying birds like the sand of the sea.]

ST8: wayyappēl bəqereḅ maḥānēhū sābîḅ ləmiškənōṭāyw [And he caused them to fall inside the camp and around their tents.]

Result: Frustration ¶

Thesis: Reason ¶

Thesis: Coordination ¶

Thesis1: wayyō'kəlû [So they ate]

Thesis2: wayyisbə'u mə'ōḍ [and they were greatly satisfied,]

Reason: wəṭa'āwātām yābî' lāhem [for he gave them what they wanted.]

Blocking Thesis: Result ¶

Thesis: lō'-zārû mitta'āwātām 'ōḍ 'oklām bəpîhem wə'aḅ 'ēlōhîm 'ālā ḅāhem [They had not even turned from their cravings, the food was still in their mouths, when God's anger rose against them,]

Result: Paraphrase ¶

Thesis: wayyahārōḡ bəmišmannêhem [and he killed them in their tents,]

Paraphrase: ûḅahûrê yiśrā'ēl hikrî'a' [and he put the young men of Israel to death.]

Strophe 4: N Amplification ¶

Thesis: Result ¶

Thesis: Coordination ¶

Thesis1: bəkol-zō't ḥāṭ'u-'ōḍ [In all these things they sinned again.]

Thesis2: wəlō'-he'ēminû bəniplə'ōṭāyw [And they did not trust his wonders.]

Result: Result ¶

Thesis: wayəkal-baheḅel yəməhem ūšənōṭām babbehālā [So he ended their days in futility, and their years in sudden terror.]

Result: Coordination ¶

Thesis1: 'im-hārāḡām ūḍərəšūhū [When he killed them, then they sought him,]

Thesis2: wəšāḅū wəšihārū-ʿēl [and they turned and sought God diligently.]

Thesis3: wayyizkərū kī-ʿēlōhīm šūrām wəʿēl ʿelyōn gōʿālām [and they remembered that God was their rock, and the God Most High was their redeemer.]

Amplification: Contrast ¶

Thesis: Coordination ¶

Thesis1: wayəpattūhū bəpīhem [But they enticed him with their mouths,]

Thesis2: ūḅilšōnām yəḱazzəḅū-lō [and lied to him with their tongues.]

Thesis3: wəlibbām lōʿnāḱōn ʿimmō [and their hearts were not firmly set on him,]

Thesis4: wəlōʿ neʿemnū biḅrītō [and they were unfaithful to his covenant.]

Antithesis: Coordination ¶

Thesis1: wəhūʿ raḥūm [Yet he was compassionate,]

Thesis2: yəḱappēr ʿāwōn [He covered over their iniquity,]

Thesis3: wəlōʿ-yašhīt [and he did not destroy.]

Thesis4: wəhirbā ləhāšīb ʿappō [But he continued to turn back his anger,]

Thesis5: wəlōʿ-yāʿir kol-ḥāmātō [and he did not arouse his entire wrath.]

Thesis6: wayyizkōr kī-ḅāšār hēmmā rūʿh hōlēḱ wəlōʿ yāšūḅ [He remembered that they were flesh, a wind that goes and does not return.]

Strophe 5: N Coordination ¶

Thesis1: Paraphrase ¶

Thesis: Coordination ¶

Thesis1: kammā yamrūhū ḅammiḍbār [How often they rebelled against him in the desert!]

Thesis2: yaʿāšībūhū bišīmōn [They caused him pain in the wilderness.]

Paraphrase: Coordination ¶

Thesis1: wayyāšūḅū wayənassū ʿēl [And they returned and they tested God,]

Thesis2: ūḱəḍōš yīsrāʿēl hiṭwū [and they pained the Holy One of Israel.]

Thesis2: Inference ¶

Thesis: lōʿ-zāḱərū ʿet-yāḍō yōm ʿāšer-pādām minnī-šār ʿāšer-šām bəmišrayim ʿōtōtāy w ūmōpəṭāyw bišḍēh-šōʿan [They did not remember his power, on the day in which he ransomed them from their adversary, when he performed his signs in Egypt and his wonders in the land of Zoan.]

Evidence1: Coordination ¶

Thesis1: wayyahāpōḱ ləḍām yəʿorēhem [He turned their canals to blood]

Thesis2: wənōzələhem bal-yištāyūn [and they could not drink from their streams.]

Evidence2: Coordination ¶

Thesis1: yəšallah bāhem ʿārōḅ [He sent a swarm against them,]

Thesis2: wayyōʿḱələm [and it devoured them.]

Evidence3: Coordination ¶

Thesis1: ūḱəpərdē^{ac} [And (he sent) frogs]

Thesis2: wattašhītēm [and they destroyed them.]

Evidence4: wayyittēn leḥāsīl yəḅūlām wīgīʿām lāʿarbeh [He gave their produce to locusts, and their toil to a swarm of locusts.]

Evidence5: Coordination ¶

Thesis1: yahārōḡ babbārāḍ gaḅnām wəšiqmōtām baḥānāmal [He killed their vines with hail, and their sycamore trees with frost.]

Thesis2: wayyasgēr labbārāḍ bəʿīrām ūmiqnēhem lārəšāpīm [and he delivered their beasts to the hail and their cattle to the flames.]

Evidence6: Coordination ¶

Thesis1: yəšallah-bām ḥārōn ʿappō ʿəbrā wāzaʿam wəšārā mišlahat malʿāḱē

rāʿim [He sent against them his burning anger, fury, indignation, and hostility, a band of fierce angels.]

Thesis2: yəpallēs nātīb ləʾappō [He prepared a path for his anger;]

Evidence7: Coordination ¶

Thesis1: lōʾ-ḥāsak mim māwet napšām [he did not spare their lives from death,]

Thesis2: wəḥayyātām laddeber hisgîr [but he delivered up their lives to the plague.]

Evidence8: wayyak kol-bəḳōr bəmišrāyim rēʾšit ʾōnîm bəʾohölê-ḥām [He struck down every firstborn of Egypt, the first-fruits of manhood in the tents of Ham.]

Evidence9: Contrast ¶

Thesis: Coordination ¶

Thesis1: Paraphrase ¶

Thesis: wayyassaʿ kaššōʾn ʿammō [And he led forth his people like a flock.]

Paraphrase: wayənahägēm k-aʿēder bammidbār [He led them like a herd in the desert.]

Thesis2: Result ¶

Thesis: wayyanḥēm lābetah [and he guided them securely]

Result: wəlōʾ pāḥādû [so they were not afraid.]

Antithesis: wəʾet-ʾōyəbēhem kissâ hayyām [But the sea overwhelmed their enemies.]

Evidence10: wayəbîʾem ʾel-gəbûl qodšō har-zeh qānətâ yəminō [And he brought them to the border of his holy place, this hill which his right hand had acquired.]

Evidence11: Coordination ¶

Thesis1: wayəgāreš mippənēhem gōyim [He drove out the nations before them,]

Thesis2: wayyappilēm bəḥebel naḥlâ [and he assigned them the territory of their inheritance,]

Thesis3: wayyaškēn b-əʾohölēhem šibtê yisrāʾel [and he settled the tribes of Israel in their homes.]

Thesis3: Coordination ¶

Thesis1: wayənassû wayyamrû ʾet-ʾēlohîm ʿelyōn [But they tested him and rebelled against God Most High,]

Thesis2: wəʿēdōtāyw lōʾ šāmārû [and his testimonies they did not keep.]

Thesis3: wayyissōgû [And they turned back,]

Thesis4: wayyibgəḏû kaʾəbōtām [and they acted faithlessly like the fathers had.]

Thesis5: nehpaḳû kəqešet rəmiyyâ [They went askew like a faulty bow.]

Thesis6: wayyak ʿisūhū bəḥāmōtām [So they vexed him with their high places,]

Thesis7: ūḥipšilēhem yaqniʾūhū [and they provoked him to jealous anger.]

Strophe 6: N Result ¶

Thesis: šāmaʿ ʾēlohîm [God heard,]

Result: Paraphrase ¶

Thesis: Sequential ¶

ST1: wayyitʿabbār [and he became furious.]

ST2: wayyimʾas məʾōd bəyisrāʾel [and he rejected Israel to a great extent.]

ST3: wayyittōš miškan šilō ʾohel šikkēn bəʾaḏām [And he abandoned the tabernacle at Shiloh, the tent he had established among men.]

ST4: wayyittēn laššəḥî ʿuzzō wətiḥpʾartō ḥəyaḏ-šār [And he gave his ark into captivity and his glory into the hand of the enemy.]

ST5: Amplification ¶

Thesis: Paraphrase ¶

Thesis: wayyasgēr laḥereḅ ʿammō [He delivered his people over to the sword,]

Paraphrase: $\hat{u}b\hat{o}n\hat{a}h\hat{a}l\hat{a}t\hat{o} \hat{h}i\hat{t}^{\prime}abb\bar{a}r$ [and he was furious with his inheritance.]

Amplification: Coordination ¶

Thesis1: $ba\hat{h}\hat{u}r\hat{a}y\hat{w} \hat{a}k\hat{o}l\hat{a}-\hat{a}e\hat{s}$ [Fire ate up his young men,]

Thesis2: $\hat{u}b\hat{e}t\hat{u}l\hat{o}t\hat{a}y\hat{w} l\hat{o}^{\prime} \hat{h}\hat{u}ll\hat{a}l\hat{u}$ [and his virgins were not praised.]

Thesis3: $k\hat{o}h\hat{a}n\hat{a}y\hat{w} ba\hat{h}e\hat{r}e\hat{b} \hat{n}\hat{a}p\hat{a}l\hat{u}$ [His priests fell by the sword,]

Thesis4: $w\hat{e}^{\prime}alm\hat{e}n\hat{o}t\hat{a}y\hat{w} l\hat{o}^{\prime} \hat{t}i\hat{b}k\hat{e}n\hat{a}$ [and his widows did not weep.]

ST6: $wayyiq\hat{a}\hat{s} k\hat{e}y\hat{a}\hat{s}\hat{e}n \hat{a}d\hat{o}n\hat{a}y k\hat{e}g\hat{i}bb\hat{o}r \hat{m}i\hat{t}r\hat{o}n\hat{e}n \hat{m}iyy\hat{a}y\hat{i}n$ [Then the Lord awoke as from sleep like a man overcome with wine.]

ST7: Coordination ¶

Thesis1: $wayyak-\hat{s}\hat{a}r\hat{a}y\hat{w} \hat{a}h\hat{o}r$ [And he beat back his enemies,]

Thesis2: $\hat{h}e\hat{r}pat \hat{e}l\hat{a}m \hat{n}\hat{a}t\hat{a}n \hat{l}\hat{a}m\hat{o}$ [he put them to everlasting shame.]

Paraphrase: Contrast ¶

Thesis: Paraphrase ¶

Thesis: $wayyim^{\prime}as b\hat{e}^{\prime}ohel y\hat{o}s\hat{e}p$ [And he rejected the tent of Joseph,]

Paraphrase: $\hat{u}b\hat{e}^{\prime}se\hat{b}e\hat{t} \hat{e}p\hat{r}ayim l\hat{o}^{\prime} \hat{b}\hat{a}h\hat{a}r$ [and he did not choose the tribe of Ephraim.]

Antithesis: Coordination ¶

Thesis1: Coordination ¶

Thesis1: $wayyib\hat{h}ar \hat{e}t-\hat{s}\hat{e}b\hat{e}t y\hat{a}h\hat{u}d\hat{a} \hat{e}t\text{-}har \hat{s}iyy\hat{o}n \hat{a}\hat{s}er \hat{a}h\hat{e}b$ [But he chose the tribe of Judah, mount Zion, whom he loved.]

Thesis2: Comment ¶

Thesis: $wayyib\hat{e}n k\hat{e}m\hat{o}-r\hat{a}m\hat{i}m \hat{m}i\hat{q}d\hat{a}\hat{s}\hat{o}$ [And he built his sanctuary like the heights,]

Comment: $k\hat{e}^{\prime}ere\hat{s} y\hat{e}s\hat{a}d\hat{a}h \hat{l}\hat{e}^{\prime}d\hat{l}\hat{a}m$ [like the earth, he established it forever.]

Thesis2: Result ¶

Thesis: Coordination ¶

Thesis1: $wayyib\hat{h}ar b\hat{e}d\hat{a}wid \hat{a}b\hat{d}\hat{o}$ [And he chose David, his servant,]

Thesis2: $wayyiqq\hat{a}h\hat{e}h\hat{u} \hat{m}i\hat{m}m\hat{i}k\hat{l}\hat{e}^{\prime}ot \hat{s}\hat{o}^{\prime}n$ [and he took him from the sheep folds.]

Thesis3: $m\hat{e}^{\prime}a\hat{h}ar \hat{a}l\hat{o}t \hat{h}\hat{e}b\hat{i}^{\prime}o \hat{l}i\hat{r}\hat{o}t b\hat{e}y\hat{a}\hat{a}q\hat{o}b \hat{a}mm\hat{o} \hat{u}b\hat{e}y\hat{i}sr\hat{a}^{\prime}el \hat{n}a\hat{h}\hat{a}l\hat{a}t\hat{o}$ [He brought him away from nursing ewes to tend his people Jacob and his inheritance Israel.]

Result: Coordination ¶

Thesis1: $wayyir^{\prime}em k\hat{e}t\hat{o}m \hat{l}\hat{e}b\hat{a}b\hat{o}$ [He shepherded them with integrity of heart,]

Thesis2: $\hat{u}b\hat{i}t\hat{b}\hat{u}n\hat{o}t \hat{k}app\hat{a}y\hat{w} yan\hat{h}\hat{e}m$ [and with skillful hands he led them.]

Genesis 27 Tree**P Contrast ¶****Strophe 1 (Prediction to Jacob) Thesis: P Coordination ¶**

Introduction: rə'ēh rē'h bənī kərə'h šaḡeh 'āšer berākō yhw [“See, the scent of my son is like the scent of a field that the Lord has blessed.”]

Thesis1:

wəyitten-ləḡā hā'ēlōhīm miṭṭal haššāmayim ūmišmannē hā'āreš wərōb dāḡān wəṭīr oš [May God give you of the dew of heaven, of the fat of the earth, and an abundance of grain and new wine.]

Thesis2: Paraphrase ¶

Thesis: ya'abdūḡā 'ammīm [Nations will serve you]

Paraphrase: wəyištaḡāwū ləḡā lə'ummīm [and people will bow down to you.]

Thesis3: H Paraphrase ¶

Thesis: hēwēh ḡəḡīr lə'aḡēḡā [Be lord over your brothers,]

Paraphrase: wəyištaḡāwwū ləḡā bənē 'immekā [and may the sons of your mother bow down to you.]

Thesis4: H Alternative ¶

AlTh1: 'ōrərēḡā 'ārūr [May those who curse you be cursed,]

AlTh2: ūməḡārāḡēḡā bārūḡ [and may those who bless you be blessed.”]

Strophe 2 (Prediction to Esau) Antithesis: P Coordination ¶

Thesis1: 'ēlāyw hinnēh mišmannē hā'āreš yihyeh mōšāḡekā ūmiṭṭal haššāmayim mē'al [“Behold, your dwelling will be away from the fatness of the land and away from the dew of heaven on high.”]

Thesis2: Contrast ¶

Thesis: Coordination ¶

Thesis1: wə'al-ḡarbəkā ṭīḡyeh [By your sword you will live,]

Thesis2: wə'eṭ-'āḡīḡā ta'āḡōd [and you will serve your brother.]

Antithesis: wəḡāyā ka'āšer tarīd ūpāraqtā 'ullō mē'al šawwā'reḡā [But it will happen that when you become restless, then you will tear his yoke off your neck.”]

Isaiah 42 Tree**Strophe 1: Coordination ¶**

Introduction: Identification ¶

Thesis: hēn ʿabdi ʾetmāk-bô [Behold my servant whom I support,]

Identification: Result ¶

Thesis: bəḥîrî rāṣəṭâ napšî [my soul delights in my chosen one.]

Result: nātattî rūḥî ʿalāyw [I have placed my spirit in him.]

Thesis1: mišpāt laggôyim yôṣîʾ [He will establish justice for the nations.]

Thesis2: Amplification ¶

Thesis: lôʾ yiṣʿaq [He will not cry out]

Amplification: wəlôʾ yiśśāʾ wəlôʾ-yašmî^{ac} baḥûṣ qôlô [nor will he lift up nor cause his voice to be heard in the streets]

Thesis4: Paraphrase ¶

Thesis: qāneh rāṣûṣ lôʾ yišbôr [He will not break a crushed reed,]

Paraphrase: ûpištâ kēhâ lôʾ yaḡabbennâ [nor will he snuff out a dim wick.]

Thesis5: leʾēmet yôṣîʾ mišpāt [He will faithfully establish justice.]

Thesis6: Comment ¶

Thesis: lôʾ yikḡeh wəlôʾ yārûṣ ʿad-yāšîm bāʾareṣ mišpāt [He will not grow faint, nor will he be crushed out until he has established justice on the earth,]

Comment: ûləṭôrāṭô ʾiyyîm yaḡaḥêlû [and the isles await his teaching.]

Strophe 2: Quotation ¶

QF:kôh-ʾāmar hāʾel yhwḥ bôreʾ haššāmayim wənôṭêhem rōqaʿ hāʾareṣ wəṣeʾəṣāʾēhā nōṭēn n əšāmâ lāʿām ʿalēhā wərûʾh lahōləḡîm bāḥ [Thus says God the Lord who created the heavens and who stretched them, spreading out the earth and its produce, who gives breath to the people on it and spirit to those walking on it:]

Q: Coordination ¶

Thesis1: Circumstance ¶

Circumstance: Identification ¶

Thesis: ʾānî yhwḥ [“I am the Lord.]

Identification: Coordination ¶

Thesis1: qarāʾtîkâ bəṣedeq [I have called you in righteousness,]

Thesis2: wəʾaḥzēq bəyādeḡā [and I have taken you by the hand,]

Thesis3: wəʾeṣṣārəkâ [and I have kept you,]

Thesis: wəʾettenkâ librit ʿām ləʾôr gôyim lipqôʾh ʿēnayim ʿiwrot ləḥôṣîʾ mimmasgēr ʾassîr mibbêt keleʾ yôṣəḡê ḡōšek [and I have set you as a covenant people as a light to the nations, to open the eyes of the blind, to bring out the prisoner from the dungeon, those dwelling in darkness from the jailhouse.]

Thesis2: Circumstance¶

Circumstance: Identification ¶

Thesis: ʾānî yhwḥ [I am the Lord,]

Identification: hûʾ ṣəmî [that is my name.]

Thesis: ûḡəḡôḡî ləʾaḡēr lôʾ-ʾettēn ûṭəḡillātî lappəṣîlîm [I will not give my glory to another nor my praise to idols.]

Thesis3: Contrast ¶

Thesis: hāriʾšōnôṭ hinnēh-ḡāʾû [Behold, the former things have come to pass;]

Antithesis: Paraphrase ¶

Thesis: waḡəḡāšôṭ ʾānî magḡîḡ [and the new things I am declaring.]

Paraphrase: bəṭerem tiṣmahnâ ʾašmîʿ ʾetḡem [Before they happen, I will tell them to you.]

Zechariah 9-11 Tree**Strophe 1: Result ¶**

Thesis: Reason ¶

Thesis: maśśā' d̄əḅar-yhwh bə'ereṣ ḥadrāk wəḍammeṣeq mənūḥātô [An oracle, the word of the Lord is against the land of Hadrach and Damascus, his resting place,]

Reason: Amplification ¶

Thesis: kî layhwh 'ên 'ādām wəḵōl šibṭê yisrā'el wəgam-ḥāmāt tiḡbāl-bāḥ [for to the Lord belong the eye of man and all the tribes of Israel, and also Hamath, which borders on it;]

Amplification: Circumstance ¶

Thesis: ṣōr wəṣīḏōn kî ḥākəmə mā'ōḏ [Tyre and Sidon (belong to him) for their exceeding wisdom.]

Circumstance: Coordination ¶

Thesis1: wattiḅen ṣōr māṣōr lāḥ [Tyre has built a rampart for herself,]

Thesis2: wattiṣbār-keseḅ ke'āpār wəḥārūṣ kəṭīṭ ḥūṣōṭ [and she has heaped up silver like dust and gold like the mud on the streets.]

Result: Result ¶

Thesis: Inference ¶

Thesis: hinnēḥ 'ādōnāy yōrišennâ [Behold, the Lord will impoverish her,]

Evidence1: wəḥikkâ ḥayyām ḥélāḥ [he will destroy her fortress in the sea,]

Evidence2: wəḥī' bā'eš tē'ākēl [and she will be consumed by fire.]

Result: Coordination ¶

Thesis1: tere' 'ašqəlōn wəṭīrā' [Let Ashkelon see and be afraid;]

Thesis2: wə'azzâ wəṭāḥīl mā'ōḏ [and let Gaza see and be in great anguish,]

Thesis3: wə'eqrōn kî-hōḅīš mebbātāḥ [and Ekron, for her hope has dried up,]

Thesis4: wə'āḅad melek mē'azzâ [and the king will perish from Gaza,]

Thesis5: wə'ašqəlōn lō' tēšēḅ [and Ashkelon will not remain.]

Thesis6: wəyāšaḅ maməzēr bə'ašdōḏ [A bastard will dwell in Ashdod]

Thesis7: Contrast ¶

Thesis: Inference ¶

Thesis: wəḥīkrattī gə'ōn pəlišṭīm [And I will destroy the exaltation of the Philistines.]

Evidence1:

wahāsirōṭī ḏāmāyw mippīw wəšiqqušāyw mibbēn š innāyw [I will remove his blood from his mouth and his unclean food from between his teeth,]

Evidence2: wəniš'ar gam-ḥū' lē'lōḥēnū [and he also will be left to our God,]

Evidence3: wəḥāyâ kə'alluḅ bīḥūdâ wə'eqrōn kīḅūsī [and he will be like a clan in Judah and Ekron like a Jebusite.]

Antithesis: Reason ¶

Thesis: Coordination ¶

Thesis1: wəḥānīṭī ləḅēṭī miṣṣāḅâ mē'ōḅēr ūmiššāḅ [So I will encamp at my house as a guard from any going to and fro;]

Thesis2: wəlō'-ya'āḅōr 'ālēhem 'ōḏ nōḡēs [and no oppressor shall again cross over against them.]

Reason: kî 'attâ rā'îî hē'ēnāy [For now I have seen with my own eyes.]

Strophe 2: Reason ¶

Thesis: Paraphrase ¶

Thesis: gîlî mē'ōd̄ baṭ-šyyōn [Rejoice greatly, daughter of Zion!]

Paraphrase: hārî'î baṭ yērūšālam [Raise a shout, daughter of Jerusalem!]

Reason: Coordination ¶

Thesis1: Identification ¶

Thesis: hinnēh malkēk yābō' lāk [Behold, your king is coming to you,]

Identification: šaddîq wənōšā' hū' 'ānî wērōkēb 'al-ḥāmōr wə'al-'ayir ben-'ātō nōt̄ [Righteous and victorious is he, humble and riding on a donkey, a foal, the son of a female donkey.]

Thesis2: wəhikrattî-rekeḅ mē'eprayim wəsūs mîrūšālam [I will cut off the chariot from Ephraim and the horse from Jerusalem.]

Thesis3: wənikrētā qešet̄ millhāmā [And the bow of battle will be cut off,]

Thesis4: wəḏibber šalōm laggōyim [and he will command peace to the nations;]

Thesis5: ūmāšəlō miyyām 'aḏ-yām ūminnāhār 'aḏ-'apsē-'āreṣ [and his dominion will be from sea to sea and from the River to the ends of the earth.]

Thesis6: Reason ¶

Thesis: Result ¶

Thesis: gam-'attē bəḏam-bērîṭēk šillaḥtî 'āsîrayk mibbōr 'ēn mayim bō [And as for you, on account of the covenant of blood I have set your captives from the waterless pit.]

Result: Coordination ¶

Thesis1: šūbū ləḥiṣṣārōn 'āsîrē hattiqwā [Return to the stronghold, captives of hope;]

Thesis2: Quotation ¶

QF: gam-hayyōm maggîd̄ [even today I am declaring]

Q: mišneh 'āšîḅ lāk [I will restore double to you.]

Reason: Coordination ¶

Thesis1: kî-ḏāraḳtî lî yəhūdā [For I have bent Judah back to myself,]

Thesis2: qešet̄ millē'tî 'eprayim [I have filled the bow with Ephraim;]

Thesis3: wə'ōrartî ḥānayik̄ šyyōn 'al-bānayik̄ yāwān [and I will rouse your sons, oh Zion, against your sons, oh Greece,]

Thesis4: wəsamtik̄ kəḥereḅ gibbōr [and I will wield you as a valiant man's sword.]

Strophe 3: Reason ¶

Thesis: Coordination ¶

Thesis1: wayhwh 'ālēhem yērā'eh [And the Lord will appear to them,]

Thesis2: wəyāšā' kabbārāq ḥiṣṣō [and his arrow will go forth like lightning,]

Thesis3: wa'dōnāy yəhōih baššōpār yitqā' [and the Lord God will give a blast with the horn,]

Thesis4: wəhālak̄ bəsa'ārōt̄ tēmān [and he will march forth in the storm winds of the south.]

Thesis5: yhwh šəḥā'ōt̄ yāgēn 'ālēhem [The Lord of hosts will defend them;]

Thesis6: wə'ākəlū wəkāḅəšū 'abnē-qela' [and they will devour and subdue the sling stones,]

Thesis7: wəšātū hāmū kəmō-yāyin [and they will drink and be boisterous as with wine,]

Thesis8: ūmā'pū kammizraq̄ kəzāwiyyōt̄ mizbē'h [and they will be full like a bowl, like the corners of an altar.]

Thesis9: wəhōššī^cām yhw ʔēlōhēhem bayyôm hahû^ʔ kəšōⁿ ʕammô [And the Lord their God will save them on that day like the flock of his people,]

Reason: Comment ¶

Thesis: kî ʔabnê-nēzer miṭnôsəsôt ʕal-ʔaḏmātô [for they are the jewels of a crown being displayed over his land.]

Comment: Coordination ¶

Thesis1: kî mah-ṭṭûḃô ūmah-yāpəyô [For what goodness and beauty are his!]

Thesis2: dāgān baḥûrîm wəṭîrôš yənoḃēḃ bəṭulôt [Grain makes the young men flourish and new wine the young women.]

Strophe 4: Result ¶

Thesis: Reason ¶

Thesis: Coordination ¶

Thesis1: šaʔālû mēhwâ māṭār bəʕēt malqôš yhw ʕōseh ḥāzîzîm ūməṭar-gešem [Ask the Lord for rain at the time of spring rains, the Lord, the maker of thunderbolts and rain showers,]

Thesis2: yittēn lāhem ləʔiš ʕēseḃ baššādeh [he will give to each of them vegetation in the field.]

Reason: Coordination ¶

Thesis1: kî hattəṛāpîm dibbərû-ʔāwen [For the idols speak wickedness,]

Thesis2: wəḥaqqôsəmîm ḥāzû šeqer [and those who practice divination see lies,]

Thesis3: Paraphrase ¶

Thesis: wəḥālômôt haššāw^ʔ yəḏabbərû [And dreamers speak emptiness;]

Paraphrase: heḃel yənaḥēmûn [they console them in vain.]

Result: Coordination ¶

Thesis1: Reason ¶

Thesis: Amplification ¶

Thesis: ʕal-kēn nās^ʕû kəmə-šōⁿ [Therefore they go about like sheep.]

Amplification: yaʕānû [They are downcast,]

Reason: kî-ʔēn rō^ʕeh [for there is no shepherd.]

Thesis2: Reason ¶

Thesis: Coordination ¶

Thesis1: ʕal-hārōʕîm ḥārâ ʔappî [My anger burns over the shepherds,]

Thesis2: wəʕal-hāʕattūḏîm ʔeḃqôḏ [and I will punish the male goats.]

Reason: Coordination ¶

Thesis1: kî-ḃāqad yhw šəḃāʔôt ʔeṭ-ʕeḏrô ʔeṭ-bēt yəḥûḏâ [For the Lord of hosts cares for his flock, the house of Judah,]

Thesis2: wəšām ʔôṭām kəsûs hōḏô bammilḥāmâ [and he will make them like his majestic war horse.]

Thesis3: mimmennû ḃinnâ mimmennû yāṭeḏ mimmennû qešeṭ milḥāmâ mimmennû yēše^ʔ kol-nôgēs yaḥḏāw [From him will come forth a cornerstone, a tent peg, a battle bow, every ruler together.]

Thesis4: wəḥāyû kəgîbbōrîm bōsîm bəṭîṭ ḥûšôt bammilḥāmâ [And they will be like mighty men trampling the mud outside on the battle field.]

Thesis5: Reason ¶

Thesis: wənilḥāmû [And they will fight,]

Reason: kî yhw ʕimmām [for the Lord is with them.]

Thesis6: wəhōbīšū rōkəbē sūsīm [And they will put the horse riders to shame.]

Strophe 5: Coordination ¶

Thesis1: Reason ¶

Thesis: Coordination ¶

Thesis1: wəgībbartī ʔet-bēt yəhūdā [I will strengthen the house of Judah,]

Thesis2: wəʔet-bēt yōsēp ʔōšī^{ac} [and the house of Joseph I will save,]

Thesis3: wəhōšəbōtīm [and I will bring them back,]

Reason: kī riḥamtīm [for I love them.]

Thesis2: Reason ¶

Thesis: wəhāyū kaʔāšer lōʔ-zənaḥtīm [And they will be as though I had not rejected them.]

Reason: kī ʔānī yhwḥ ʔēlōhēhem [For I am the Lord their God,]

Thesis3: wəʔeʔnēm [and I will answer them.]

Thesis4: wəhāyū kəgībbōr ʔeprayim [Ephraim will become like a mighty man,]

Thesis5: Amplification ¶

Thesis: wəšāmaḥ libbām kəmə-yāyin [and their hearts will rejoice as with wine,]

Amplification1: ūbənēhem yirʔū wəšāmēḥū [and their sons will see it and rejoice,]

Amplification2: yāgēl libbām bayhwh [their hearts will rejoice in the Lord.]

Thesis6: Reason ¶

Thesis: Coordination ¶

Thesis1: ʔešrəqā lāhem [I will signal for them,]

Thesis2: waʔaqabbəšēm [and I will gather them]

Reason: kī pəḏītīm [for I have ransomed them,]

Thesis7: Sequence ¶

Setting: Comment ¶

Thesis: wərabū kəmə rābū [and they will be abundant as they were before.]

Comment: wəʔzrāʔēm baʔammīm [I scattered them among the nations,]

ST1: ūbammerḥaqqīm yizkərūnī [yet in the distant places they will remember me.]

ST2: wəhāyū ʔet-bənēhem [They will raise their children]

ST3: Amplification ¶

Thesis: wāšəbū [and they will return.]

Amplification1: wahāšībōtīm mēʔereš mišrayim [I will bring them back from the land of Egypt,]

Amplification2: ūmēʔāššūr ʔaqabbəšēm [and I will gather them from Assyria;]

Amplification3: wəʔel-ʔereš gilʔad ūləbānōn ʔəbʔēm wəlōʔ yimmāšəʔ lāhem [and I will bring them to the lands of Gilead and Lebanon, until there is not found enough room for them.]

ST7: Amplification ¶

Thesis: wəʔabar bayyām šārā [And they will pass through the sea of distress,]

Amplification1: wəhikkā bayyām gallīm [and the waves of the sea will be struck down;]

Amplification2: wəhōbīšū kōl məšūlōt yəʔor [and all the depths of the Nile will be dried up,]

ST8: Coordination ¶

Thesis1: wəhūraḍ gəʔon ʔāššūr [and the exaltation of Assyria will be brought down,]

Thesis2: wəšəbeḥ mišrayim yāsūr [and the rod of Egypt will depart.]

ST9: Coordination ¶

Thesis1: wəgībbartīm bayhwh [I will strengthen them in the Lord,]

Thesis2: ūḇiṣmō yithallākū nəʾum yhw̄h [and in his name they will walk about,
utterance of the Lord.]

Strophe 6: Amplification ¶

Thesis: Result ¶

Thesis: pəṭaḥ ləḇānōn dəlātēkā [Open your doors, oh Lebanon,]

Result: wəṭōʾkal ʾēš baʾārāzēkā [and fire will consume your cedars.]

Amplification1: Reason ¶

Thesis: hēlēl bəṛōš [Howl, oh cypress,]

Reason: kī-nāḇal ʾerez ʾāšer ʾaddirīm šuddādū [for the cedar has fallen, whose glories
have been destroyed;]

Amplification2: Reason ¶

Thesis: hēlilū ʾallônē ḇāšān [Howl, oh oaks of Bashan,]

Reason: kī yāraḍ yaʿar habbāšîr [for the vintage forest has been felled.]

Amplification3: Reason ¶

Thesis: qôl yiləlaṭ hārōʿîm [Listen, the wail of the shepherds,]

Reason: kī šuddədə ʾaddartām [for their glory is devastated.]

Amplification4: Reason ¶

Thesis: qôl šaʾāgaṭ kəḇîrîm [Listen, the roar of young lions,]

Reason: kī šuddaḍ gəʾôn hayyardēn [for the exaltation of the Jordan is destroyed.]

Numbers 6 Tree**Result ¶****Thesis: Paraphrase ¶**

ET1: yəḅāreḱəḱā yhw̄h wəyišməreḱā [May the Lord bless you and keep you.]

ET2: yāʔēr yhw̄h pānāyw ʔelēḱā wīḥunnekkā [May he cause his face to shine upon you and be gracious to you.]

ET3: yiśśāʔ yhw̄h pānāyw ʔelēḱā wəyāsēm ləḱā šālôm [May the Lord lift up his face to you and give you peace.]

Result: Coordination ¶

Thesis1: wəšāmû ʔet-šəmî ʕal-bənê yiśrāʔel [And they will place my name upon the sons of Israel,]

Thesis2: waʔānî ʔəḅārəḱēm [and I will bless them.]

Numbers 21 Tree**Strophe 1: Reason ¶**

Thesis: Coordination ¶

Thesis1: bōʾû ḥešbôn [Go to Heshbon.]

Thesis2: tībāneh wəṭikkônēn ʿīr sīḥôn [Let the city of Sihon be established and restored.]

Reason: Sequence ¶

ST1: kī-ʾēš yāšʾā mēḥešbôn lehāḥā miqqiryat sīḥôn [For fire came out from Heshbon, flame from the city of Sihon.]

ST2: ʾākələ ʿār mōʾāḇ baʿālê bamōṭ ʾarnôn [It consumed Ar of Moab, the rulers of the high place of Arnon.]

Strophe 2: Result ¶

Thesis: Paraphrase ¶

Thesis: ʾōy-ləḳā mōʾāḇ [Woe to you, Moab.]

Paraphrase: ʾāḇadtā ʿam-kəmōš [You are ruined, people of Chemosh.]

Result: Coordination ¶

Thesis1: nāṭan bānāyw pələṭīm ūḇənōṭāyw baššəḇīṭ ləmelek ʾēmōrī sīḥôn [He has made his sons fugitives and his daughters captives to king Sihon of the Amorites.]

Thesis2: wannīrām [We have thrown them down.]

Thesis3: āḇad ḥešbôn ʿad-dīḇôn wannaššīm ʿad-nōḇaḥ ʾāšer ʿad-mêḏəḇāʾ [Heshbon is destroyed in Dibon, its women in Nophah, as far as Medeba.]

Psalm 148 Tree

Introduction: haləlû yāh [Praise Yahweh.]

Strophe 1: H Coordination ¶

Thesis1: Paraphrase ¶

Thesis: haləlû ʔet-yhwh min-haššāmāyīm [Praise Yahweh from the heavens.]

Paraphrase: haləlûhû bammərômîm [Praise him in the heights.]

Thesis2: Paraphrase ¶

Thesis: haləlûhû kol-malʔākāyiw [Praise him, all his angels.]

Paraphrase: haləlûhû kol-šəbāʔāyiw [Praise him, all his host.]

Thesis3: Paraphrase ¶

Thesis: haləlûhû šemeš wəyārēʔh [Praise him, sun and moon]

Paraphrase: haləlûhû kol-kōkəbē ʔôr [Praise him, all you stars of light.]

Thesis4: haləlûhû šemē haššāmāyīm wəhammayim ʔāšer mēʔal haššāmāyīm [Praise him, you highest heavens and you waters which are over the heavens.]

Strophe 2: H Coordination ¶

Thesis1: Reason ¶

Thesis: yəhaləlû ʔet-šēm yhw [Let them praise the name of Yahweh.]

Reason: Coordination ¶

Thesis1: Result ¶

Thesis: kî hûʔ šiwwâ [For he commanded]

Result: Comment ¶

Thesis: wəniḅrāʔû [and they were created.]

Comment: wayyaʔāmîdēm lāʔad ləʔôlām [He causes them to stand forever.]

Thesis2: Contrast ¶

Thesis: ḥāq-nātan [He established a boundary]

Antithesis: wəlōʔ yaʔəbôr [and it will never pass away.]

Thesis2: haləlû ʔet-yhwh min-hāʔāreš tannînim wəkol-təhômôt ʔēš ūḅārād šeleḡ wəqîṭôr rūʔh səʔārâ ʔôsâ dəḅārô hehārîm wəkol-gəḅāʔôt ʔēš pəri wəkol-ʔārāzîm haḥayyâ wəkol-bəhēmâ remeš wəšippôr kânāḅ malḳē-ʔereš wəkol-ləʔummîm šarîm wəkol-šōḅəṭē ʔāreš baḥûrîm wəgam-bəṭûlôt zəqēnîm ʕim-nəʔarîm [Let them praise Yahweh from the earth, sea serpents and all the deeps, fire, hail, snow, and thick smoke, stormy winds that do his word, mountains and all hills, fruit tress and all cedars, wild animals and all cattle, creeping things and winged birds; kings of earth and all peoples, princes and all judges of the earth; young men and virgins, old and young.]

Thesis3: Reason ¶

Thesis: yəhaləlû ʔet-šēm yhw [Let them praise the name of Yahweh,]

Reason: Amplification ¶

Thesis: kî-nišgāḅ šemô ləḅaddô [for his name alone is exalted.]

Amplification: Reason ¶

Thesis: hôḏô ʔal-ʔereš wəšāmāyīm [His majesty is exalted over the earth and the heavens.]

Reason: wayyārem qeren ləʔammô təhillâ ləkol-ḥāsîḏāyiw libnē yisrāʔel ʔam-qərōḅô [For he has raised up a horn for his people, praise for all of his kindnesses for the children of Israel, a people near him.]

Terminus: haləlû-yāh [Praise Yahweh.]

Psalm 4 Tree

(Based on Longacre, 4/9/98 "Some Initial Observations on verb forms in the Psalms")

Strophe 1 [Prayer]: Cyclic Amplification ¶

Thesis: bəqorʾî ʿānēnî ʾēlōhê šidqî

When I call (G inf, 1cs sf) answer me (G impv, 2ms, 1cs sf), God of my righteousness.

Amplification: baššār hirḥabtā lî

In my distress make room (H pf, 2ms=precativ perfect per Longacre) for me.

Thesis*: ḥonnēnî ūšəmaʿ təpillātî

Show me your favor (G impv, 2ms, 1cs sf), and hear (G impv, 2ms) my prayer.

Strophe 2 [Exhortation]: H Coordination ¶

Intro: Rh Q and A Antithetical ¶

Thesis (Rh Q): Paraphrase ¶

Thesis: bənē ʾiś ʿad-meh kəḥōdî liḳlimmā

Sons of man, how long # my glory into reproach?

Paraphrase: teʿehābūn rîq təbaqšū kāzāb selā

(How long) will you love (G impf, 3mp) vanity and seek (D impf, 3mp) falsehood?

Antithesis (A): H Result ¶

Thesis: ūdāʿū kî-hiplā yhw hāsîd lô

Then know (G impv, 2mp) that Yahweh has set apart (H pf, 3ms) the godly for himself.

Result: yhw yišmaʿ bəqorʾî ʾēlāyw

Yahweh will hear (G impf, 3ms) when I call out (G inf, 1cs sf) to him.

Thesis 1: H Coord ¶

Thesis 1: riğzū wəʾal-teḥēṭāʾū

Be upset (G impv, 2mp) but do not sin (G impv, 2mp).

Thesis 2: ʾimrū bilḥabḳem ʿal-miškabḳem

Speak (G impv, 2mp) in your heart and on your bed

Thesis 3: wəḏōmmū selā

and be silent (G impv, 2mp). *Selah*

Thesis 2: H Coord. ¶

Thesis 1: zibḥū zibḥê-šedeq

Sacrifice (G impv, 2mp) sacrifices of righteousness

Thesis 2: ūbitḥū ʾel-yhw

and trust (G impv, 2mp) in Yahweh.

Strophe 3 [Confidence]: E Result ¶

Intro: Rh Q and A ¶

Rh Q: rabbîm ʾōmərîm mî-yarʾenū tōḥ

Many are saying (G ptc, mp): "Who can show us (H impf, 3ms, 1cp sf) some goodness?"

A: nəšā-ʿālēnū ʾōr pānēkā yhw

Lift up (G impv, 2ms) on us the light of your face, oh Yahweh.

Thesis: nātattā šimḥâ ḥəlibbî mēʿēt dəgānām wəʾrôšām rābū

You have placed (G pf, 2ms) greater joy in my heart than when grains and new wines abound (G pf, 3mp).

Result: Reason ¶

Thesis: bəšālôm yaḥdāw ʾəškəḥâ wəʾišan

In peace I will at once lie down (G impf, 1cs) and sleep (G impf, 1cs).

Reason: kî-ʾattā yhw ləḥādāq ləḥəṭəḥ tōšibēnî

For you alone, oh Yahweh, cause me to dwell (H impf, 2ms, 1cs sf) in security.

Psalm 5 Tree

(Based on Longacre's 4/9/98 "Some Initial Observations on verb forms in the Psalms 2/17/96)

Strophe 1 [Petition with confidence] H Reason ¶

Thesis: H Comment ¶

* Thesis: Amplification ¶

Thesis: ʔāmāray haʔāzīnā yhw

Hear (H impv, 2ms) my words, oh Yahweh.

Amplification 1: bīnā hägīgī

Consider (G impv, 2ms) my murmurings.

Amplification 2: Reason ¶

Thesis: haqšīḥā ləqōl šawʔi malkī wēʔlōhāy

Give heed (H impv, 2ms) to the sound of my cry, my king and my God.

Reason: kī-ʔēlēkā ʔetpallāl

For I pray (HtD impf, 1cs) to you.

Comment: Coord ¶

Thesis 1: Paraphrase ¶

Thesis: yhw boqer tišmaʕ qōlī

Oh Yahweh, you hear (G impf, 2ms) my voice in the morning;

Paraphrase: boqer ʔeʕrāk-ləkā

in the morning I plead my case (G impf, 1cs) to you

Thesis 2: waʔāšappēh

and I wait expectantly (D impf, 1cs).

Reason: Amplification ¶

Thesis: Paraphrase ¶

Thesis: kī lōʔ ʔel-ḥāpēs rešaʕ ʔottā

For you are not a God who delights (G pf, 3ms) in evil,

Paraphrase: lōʔ yəḡurkā rāʕ

nor can a wicked man be your guest (G impf, 3ms, 2ms sf).

Amplification 1: Paraphrase ¶

Thesis: lōʔ-yityaššəḥū ḥōləlīm ləneḡed ʕenēkā

The boastful cannot take a stand (HtD impf, 3mp) before you.

Paraphrase: šānēʔā kol-pōʕalē ʔāwen

You hate (G pf, 2ms) all the deeds of wickedness.

Amplification 2: Paraphrase ¶

Thesis: təʔabbēḍ dōḥərə kəzāḥ

You destroy (D impf, 2ms) liars.

Paraphrase: ʔiš-dāmīm ūmirmā yəʔāʕy yhw

Yahweh abhors (D impf, 3ms) a man of blood and treachery.

Strophe 2 [Confidence] H Coord ¶

Intro: Amplification ¶

Thesis: waʔānī bərōḥ ḥasdəkā ʔāḥōʔ ḥētekā

But I, by your great mercy, will enter (G impf, 1cs) your house.

Amplification: ʔeštāḥāweh ʔel-ḥēkal-qodšəkā bəyirʔatekā

I will bow down (st impf, 1cs) to your holy temple in fear of you.

Thesis 1: Reason ¶

Paraphrase ¶

Thesis: yhw nəḥēnī ḥəšidqātekā ləmaʕan šōrərāy

Oh Yahweh, lead me in your righteousness (G impv, 2ms, 1cs sf) because of my enemies.

Paraphrase: ḥayəšar ləḫānāy darkekā

Make your way straight (H impv, 2ms) before me.

Reason: Amplification ¶

Thesis: NAP Paraphrase ¶

NA: kī ʾēn bəpīhū nəkōnā

For there is nothing from his mouth that can be substantiated (N ptc, fs).

thesis: qirbām hawwōt

Their heart is an engulfing ruin.

Amplification 1: qeḅer-pātūʾh gərōnām

Their throats are open graves (G pass ptc, ms).

Amplification 2: ləšōnām yaḥāliqūn

They flatter (H impf, 3mp) with their tongues.

Thesis 2: Amplification ¶

Thesis: haʾāšimēm ʾēlōhīm

Declare them guilty (H impv, 2ms, 3mp sf), oh God.

Amplification: Paraphrase ¶

Thesis: yippəlū mimmoʿāšōtēhem

Let them fall (G juss, 3mp) from their own counsels.

Amplification: Reason ¶

Thesis: bərōḅ pišʿēhem haddfēmō

Banish them (H impv, 2ms, 3mp sf) because of their many transgressions.

Reason: kī-mārū bāk

For they have rebelled (G pf, 3mp) against you.

Thesis: Cyclic H Coord. ¶

Thesis 1: Paraphrase ¶

Thesis: wəyiśməḥū kol-ḥōsē bāk

But let all who seek refuge (G ptc, mp) in you rejoice (G juss, 3mp);

Paraphrase: ləʿōlām yərannēnū

Forever let them give out a ringing cry (D juss, 3mp).

Thesis 2: wəṭāsēk ʿālēmō

And you will cover (H impf, 2ms) them.

Thesis 1*: wəyaʿləšū bəkā ʾōhāḅē šəmeḳā

And those who love (G ptc, mp) your name will rejoice (G impf, 3mp).

Terminus (Forms inclusio with v. 8) Paraphrase ¶

Thesis: kī-ʾattā təḅārēk šaddīq yhw

For you bless (D impf, 2ms) the righteous, oh YHWH;

Paraphrase: kaššinnā rāšōn taʿṭərennū

you surround them (G impf, 2ms, 3mp sf) with your favor like a shield.

Psalm 143 Tree**Strophe 1 [Petition]: H Reason ¶**

Thesis: Coordination ¶

Thesis1: Amplification ¶

Thesis: yhw̄h šəma^c təp̄illātī [Oh Lord, hear my prayer.]

Amplification: haʾāzīnā ʾel-taḥānūnay beʾēmunaṭəkā [Listen to my supplication with your faithfulness.]

Thesis2: Coordination ¶

Thesis1: ʿānēnī bəšidqāteḳā [Answer me in your righteousness.]

Thesis2: Reason ¶

Thesis: wəʾal-tābōʾ bəmišpāt ʾet-ʿabdeḳā [And do not bring your servant into judgment;]

Reason: kī lōʾ-yiṣdaq ləpānēḳā ḳol-ḥāy [for no one of all who live is righteous before you.]

Reason: Inference ¶

Thesis: kī rāḏap ʾōyēb nap̄šī [For an enemy has persecuted me;]

Evidence1: dikkāʾ lāʾareṣ ḥayyātī [he has crushed my life into the earth;]

Evidence2: Reason ¶

Thesis: hōšībanī bəmaḥāšakkīm kəmətē ʿōlām [he has made me live in dark places like the dead forever.]

Reason: Paraphrase ¶

Thesis: wattīʿatṭēp ʿalay rūḥī [So my spirit faints away on me;]

Paraphrase: bəṭōḳī yištōmēm libbī [my heart is appalled within me.]

Strophe 2 [Narrative]: N Result ¶

Thesis: Paraphrase ¶

ET1: zākartī yāmīm miqqedem [I remembered the days of old,]

ET2: hāgītī bəḳol-poʿoleḳā [I mused over all your deeds.]

ET3: bəmaʿāšēh yādēḳā ʾāšōḥēʾḥ [I meditate on the work of your hands.]

Result: Coordination ¶

Thesis1: pēraštī yāday ʾelēḳā [I spread out my hands to you,]

Thesis2: nap̄šī kəʾereṣ-ʿayēpā ləḳā selā [my soul thirsts for you like dry land (Selah)]

Strophe 3 [Petition]: H Coordination ¶

Thesis1: Reason ¶

Thesis: mahēr ʿānēnī yhw̄h [Answer me quickly, oh Lord.]

Reason: kaləṭā rūḥī [My spirit is at its end.]

Thesis2: Result ¶

Thesis: ʾal-tastēr pānēḳā mimmennī [Do not hide your face from me.]

Result: wənimšaltī ʿim-yōrəḏē bōr [Or I will be like those who go down to the pit.]

Thesis3: Reason ¶

Thesis: hašmīʿenī babbōqer ḥasdeḳā [Let me hear of your loving kindness in the morning,]

Reason: kī-bəḳā bātāḥtī [for I trust in you.]

Thesis4: Reason ¶

Thesis: hōḏīʿenī dereḳ- zū ʾelēḳ [Make known to me the path which I should take,]

Reason: kī-ʾelēḳā nāsāʾtī nap̄šī [for I lift up my soul to you.]

Thesis5: Reason ¶

Thesis: haṣṣilēnī mēʾōyəbay yhw̄h [Save me from my enemies, oh Lord.]

Reason: ʾelēḳā kiṣṣitī [In you I hide.]

Thesis6: Reason ¶

Thesis: lammədēnī la^cśōt rəṣōnekā [Teach me to do your will,]

Reason: kī^ʔattā ʔlōhāy [for you are my God.]

Thesis7: ūḥākā tōḥā t-anəḥēnī bə^ʔereṣ mīšōr [May your good spirit lead me on level land.]

Strophe 4 [Confidence]: E or L Reason ¶

Thesis: Coordination ¶

Thesis1: ləma^can-šimkā yhwḥ təḥayyēnī [You revive me on account of your name, oh Lord.]

Thesis2: bəṣidqātəkā tōṣī^ʔ miṣṣārā napšī [In your righteousness you lead my life out of trouble.]

Thesis3: ūḥəḥasdəkā tašmīt ^ʔōyəḥāy [In your loving kindness you silence my enemies,]

Thesis4: wəha^ʔəḥadtā kol-šōrārē napšī [and you destroy all who harass me,]

Reason: kī ^ʔānī ^cəḥdekā [for I am your servant.]

Habakkuk 2 Tree**Strophe 1 [Introduction]: E Quotation ¶**

QF: wayyaʿānēnī yhw̄h wayyōʾmer [Then the Lord answered me and said,]

Q: Result ¶

Thesis: Reason ¶

Thesis: kəṭōḅ ḥāzōn ūbāʾēr ʿal-halluhōṭ [“Write the vision and make it plain on the tablets,]

Reason: ləmaʿan yārūṣ qōrēʾ ḅō [so that the one who reads it aloud may run.]

Result: Comment ¶

Thesis: kī ʿōḏ ḥāzōn lammōʿēḏ [“For the vision is yet for the appointed time;]

Comment: Contrast ¶

Thesis: Coordination ¶

Thesis1: wəyāpēʾḥ laqqēṣ [it hastens toward the goal,]

Thesis2: wəlōʾ yəḳazzēḅ [and it will not fail.]

Antithesis: Reason ¶

Thesis: ʾim-yitmahmāḥ ḥakkēh-lō [Though it tarries, wait for it;]

Reason: NA Paraphrase ¶

Thesis: kī-ḅōʾ yāḅōʾ [for it will certainly come,]

Paraphrase: lōʾ yəʾaḥēr [it will not delay.]

Strophe 2: H Result ¶

Thesis: Contrast ¶

Thesis: hinnēh ʿuppəlā lōʾ-yāšerā napšō ḅō [“Behold, as for the proud one, his soul is not right within him;]

Antithesis: wəṣaddīq beʾēmūnātō yiḥyeh [but the righteous person will live by his faith.]

Thesis': Coordination ¶

Thesis1: Result ¶

Thesis: wəʾap kī-hayyayin bōgēḏ geḅer yāhīr [“Furthermore, wine betrays the haughty man,]

Result: wəlōʾ yinweh ʾāšer [so that he does not stay at home.]

Thesis2: hirḥīḅ kišōl napšō [He enlarges his appetite like Sheol,]

Thesis3: wəhūʾ ḳammāwet wəlōʾ yišbāʿ [and he, like death, is not satisfied.]

Thesis4: Paraphrase ¶

Thesis: wayyeʾēsōḅ ʾēlāyw kol-haggōyim [He also gathers to himself all nations]

Paraphrase: wayyiqḅōṣ ʾēlāyw kol-hāʿammīm [and collects to himself all peoples.]

Result: Reason ¶

Thesis: Coordination ¶

Thesis1: Quotation ¶

QF:

hālōʾ-ʾēlleh ḳullām ʿalāyw māšāl yiššāʾū ūmēlišā ḥīḏōṭ lō wə yōʾmar [Will these not all lift up a proverb against him, and a satiric riddle against him and say]

Q: Coordination ¶

Thesis1: hōy hammarbeh lōʾ-lō [“Alas, the abundance is not his.]

Thesis2: ʿaḏ-māṭay ūmaḳḅīḏ ʿalāyw ʿaḅṭīt [“How long will he make himself rich with pledges?”]

Thesis2: Result ¶

Thesis: hālôʔ pētaʿ yāqûmû nōšəkēkâ wəyiqšû məzaʿzəʿēkâ [Will those indebted to you not rise up suddenly and awaken, violently shaking you?]

Result: wəhāyîṭā limšissôṭ lāmô [And you will become plunder to them.]

Reason: Amplification ¶

Thesis: kî ʾattâ šallôṭā gôyim rabbîm [For you plundered many nations.]

Amplification:

yəšollûkâ kol-yeter ʿammîm middəmə ʾādām waḥāmas-ʾereš qiryâ wəkol-yōšəḃê

ḃāḃ [All the remaining peoples will plunder you on account of the blood of men you shed and the violence to the land, the city, and all who live in them.]

Strophe 3: H Coordination ¶

Thesis1: Reason ¶

Thesis: Comment ¶

Thesis: hōy bōšəʿc bešaʿ rāʿ ləḃêṭô lāsûm bammārôm qinnô ləhinnāšēl mikkāp-rāʿ [Alas for him who uses violence to get unjust gain for his house, to set his nest up high, to keep it out of the grasp of danger.]

Comment: yāʿaštā bōšet ləḃêṭekâ qəšôṭ-ʿammîm rabbîm wəḥôṭēʾ nāpšekâ [You have chosen shame for your house, cutting off many people and thereby forfeiting your life.]

Reason: Coordination ¶

Thesis1: kî-ʾeben miqqîr tizʿāq [For the very stones from your wall will cry out,]

Thesis2: wəḳāpîs mēʿēš yaʿānennâ [and a rafter from the roof will answer it.]

Thesis2: Reason ¶

Thesis: Comment ¶

Thesis: Paraphrase ¶

Thesis: hōy bōneh ʿîr bəḏāmîm [Alas for him who builds a city by bloodshed,]

Paraphrase: wəḳônēn qiryâ bəʿawlâ [and he who establishes a town with injustice.]

Comment: hālôʾ hinnēh mēʾēt yhw̄h šəḃāʾôṭ wəyîḡəʿû ʿammîm bəḏē-ʾēš ūləʾummîm bəḏē-riq yîʿāpû [Is it not from the Lord of Hosts that the people labor to satisfy the fire and the peoples grow weary for nothing?]

Reason: kî timmālēʾ hāʾāreš lāḏaʿat ʾet-kəḃôḏ yhw̄h kammayim yəḳassû ʿal-yām [For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea.]

Thesis3: Reason ¶

Thesis: Frustration ¶

Thesis: hōy mašqēh rēʿehû məsappēʾḥ ḥāmātəkâ wəʾap šakkēr ləmaʿan habbîṭ ʿal-məʾôrēhem [Alas to him who gives drink to his companions from the goblet of your rage until they are made drunk in order to look on their naked bodies.]

Counter Thesis: šāḃaʿtā qālôn mikkāḃôḏ [You are filled with dishonor rather than glory.]

Surrogate Thesis: Coordination ¶

Thesis1: šəṭēh ḡam-ʾattâ [Drink up yourself,]

Thesis2: wəhēʿārēl [and be counted as uncircumcised]

Thesis3: tissôḃ ʿālēkâ kôs yəmfîn yhw̄h [The cup of the Lord's right hand will come around to you]

Thesis4: wəqīqālōn ʿal-kəbōdekā [and disgrace will cover your glory.]

Reason: Coordination ¶

Thesis1: kī ḥāmas ləḥānōn yəḵassekkā [For the violence done to Lebanon will cover you,]

Thesis2: wəšōḍ bəḥēmōṭ yəḥītan middəmə ʾāḍām waḥāmas-ʾereṣ qiryā wəḵol -yōšəḥē ḥāḥ [and the devastation of the animals will dismay you, from the shed blood of man and the violence to the earth, to the cities, and all dwelling in them.]

Strophe 4: H/E Contrast ¶

Thesis: Inference ¶

Thesis: Reason ¶

Thesis: mā-hōʿīl pesel [Of what profit is an idol?]

Reason: Coordination ¶

Thesis1: kī pəsālō yōṣərō massēkā ūmōreh šāqer [For its carver hews it, a molten image and a teacher of lies,]

Thesis2: kī ḥāṭaḥ yōṣər yiṣrō ʿālāyw [for its maker trusts its form.]

Thesis3: laʿāsōṭ ʾēlīlm ʾilləmīm [He makes worthless dumb idols.]

Thesis4: Quotation ¶

QF: ḥōy ʾōmēr lāʿēs [Alas to those of you who say to wood,]

Q: Amplification ¶

Thesis: ḥāqīṣā [“Wake up!]

Amplification: ʿūrī ləʾeben dūmām [“Arouse yourself” to a dumb stone.]

Evidence1: ḥūʾ yōreh [Can it teach?]

Evidence2: Coordination ¶

Thesis1: hinnēh-ḥūʾ tāpūs zāḥāḥ wāḵeseḥ [Behold, it is cast in gold and silver,]

Thesis2: wəḵol-rūʾḥ ʾēn bəqīrbō [and there is no breath in it.]

Contrast: Reason ¶

Reason: wayḥwh bəḥēkal qoḍšō [But the Lord is in his holy temple.]

Thesis: ḥas mippānāyw kol-hāʾāreṣ [Be silent before him, all the earth!]

Hosea 4 Tree**Strophe 1: H Result ¶**

Thesis: Reason ¶

Thesis: šim^cû d̄əbar-yhw̄h bənē yisrā^ʔēl [Listen to the word of the Lord, Israelites.]

Reason: Reason ¶

Thesis: kī rīḅ layhw̄h ʿim-yôšəḅê hā^ʔareš [For the Lord has a dispute with those dwelling in the land.]

Reason: Inference ¶

Thesis: Coordination ¶

Thesis1: kī ʔēn-ʔēmet [For there is no truth,]

Thesis2: wə^ʔēn-ḥesed [there is no faithfulness,]Thesis3: wə^ʔēn-da^cat ʔēlohīm bā^ʔareš [and no knowledge of God in the land.]

Evidence: Coordination ¶

Thesis1: ʔālōh wəḳahēš wərašō^aḥ wəḡānōḅ wənā^ʔōḅ pārašū [Swearing, deceiving, murder, stealing, and adultery break forth,]Thesis2: wəḡāmīm bəḡāmīm nāḡā^cû [and violence follows violence.]

Result: Coordination ¶

Thesis1: ʿal-kēn te^ʔēḅal hā^ʔareš [Therefore the land will mourn,]Thesis2: wə^ʔumlal kol-yôšəḅ bāḥ bəḡayyat ḥaššādeh ūḅ^cōḅ ḥaššāmāyim [and all who dwell in it will languish, along with the beasts of the field and the birds in the sky,]Thesis3: wəḡam-dəḡē hayyām ye^ʔāsēḅû [and even the fish of the seas will perish.]**Strophe 2: E/H Result ¶**

Thesis: Reason ¶

Thesis: Paraphrase ¶

Thesis: ʔak ʔiš ʔal-yārēḅ [Yet let no man find fault,]

Paraphrase: wə^ʔal-yôḳah ʔiš [and let no man reprove,]Reason: wə^camməḳā kimrīḅē ḳōhēn [for your people are as one rebelling against a priest.]
[Text emendation: weⁱmmekā ribe ḳohen (for my lawsuit is with you, oh priest).]

Result1: Summary ¶

Thesis: Coordination ¶

Thesis1: wəḳāšaltā hayyôm [So you will stumble in the day,]

Thesis2: wəḳāšal gam-nāḅ^ʔ ʿimməḳā layəlâ [and even your prophet will stumble with you at night.]

Thesis3: wəḡāmīṭī ʔimmekā [I will destroy your mother.]

Summary: Reason ¶

Thesis: nidmû ʿammī mibbəlī haddā^cat [My people are destroyed from a lack of knowledge.]

Reason: Coordination ¶

Thesis1: Result ¶

Thesis: kī-ʔattā hadda^cat mā^ʔastā [For you have rejected knowledge,]Result: wə^ʔem^ʔās^ʔḳā mikkahēn lī [so I will reject you as my priests;]

Thesis2: Result ¶

Thesis: wattīšḳah tōrat ʔēlohēḳā [and you have forgotten the law of your God,]

Result: ʔēšḳah bānēḳā gam-ʔānī [I will forget your sons, even I.]

Thesis3: Result ¶

Thesis: kərubbām kēn hātʿû-lî [As they increased the more they sinned against me.]

Result: kəbôḏām bəqālôn ʾāmîr [I will change their glory into shame.]

Thesis4: Result ¶

Thesis: Coordination ¶

Thesis1: hattaʿt ʿammî yôʿkêlû [They feed on the sin of my people.]

Thesis2: wəʿel-ʿāwōnām yisʿû napšô [and they direct their desire toward their guilt.]

Result: wəhāyâ kāʿām kakkōhēn [And it will be: like people like priest.]

Thesis5: Paraphrase ¶

Thesis: ûpāqadtî ʿālāyw dərākāyw [I will punish him for his ways,]

Paraphrase: ûmaʿālālayw ʾāšîb lô [and I will repay him for his deeds.]

Result2: Reason ¶

Thesis: Coordination ¶

Thesis1: Frustration ¶

Thesis: wəʾākêlû [So they will eat,]

Counter Thesis: wəlôʾ yisbāʿû [but not be satisfied.]

Thesis2: Frustration ¶

Thesis: hiznû [They committed fornication,]

Counter Thesis: wəlôʾ yiprôšû [but they will not increase.]

Reason: Comment ¶

Thesis: kî-ʾet-yhwh ʿazəbû lišmôr [for they stopped listening to the Lord.]

Comment: zənûṭ wəyayin wəʾfīrôš yiqqah-lēb [Fornication, wine, and new wine take away the mind.]

Strophe 3: E/H Result ¶

Thesis: Reason ¶

Thesis: Result ¶

Thesis: ʿammî bəʿēšô yisʿāl [My people consult its tree,]

Result: ûmaqlô yaggîḏ lô [and its staff reveals to him.]

Reason: Coordination ¶

Thesis1: kî rûʾh zənūnîm hiʿā [For an adulterous spirit misleads them,]

Thesis2: wayyiznû mittahaṭ ʾēlōhēhem [and they fornicate away from their God.]

Thesis3: Paraphrase ¶

Thesis: ʿal-rāʾšê hehārîm yəzabbēhû [They offer sacrifices on the tops of mountains,]

Paraphrase: Reason ¶

Thesis: wəʿal-haggəbāʿôṭ yəqattērû tahaṭ ʾallôn wəliḏneh wəʿelâ [and on the hills they burn sacrifices, beneath an oak, a poplar, or a terebinth,]

Reason: kî ṭôḇ šillāh [for its shade is pleasant.]

Result: Contrast ¶

Thesis: Paraphrase ¶

Thesis: ʿal-kēn tiznēnâ bənôṭēkem [Therefore your daughters commit fornication,]

Paraphrase: wəkallôṭēkem tənāʾapnâ [and your daughters-in-law commit adultery.]

Antithesis: Reason ¶ *

Thesis: Coordination ¶

Thesis1: Contrast ¶

Thesis: lō³-ʔepqōd ʕal-bənōtēkem [I will not punish your daughters]

Antithesis: kī tiznēnā [although they commit fornication;]

Thesis2: Contrast ¶

Thesis: wəʕal-kallōtēkem [nor will I punish your daughters-in-law]

Contrast: kī tənāʔapnā [although they commit adultery.]

Reason: Coordination ¶

Thesis1: kī-hēm ʕim-hazzōnōt yəpārēdū [For the men go aside with harlots,]

Thesis2: wəʕim-haqqəḏēšōt yəzabbēhū [and they sacrifice alongside temple prostitutes.]

Strophe 4: H Reason ¶

Thesis: Coordination ¶

Thesis1: wəʕām lō³-yābīn yillābēt [And a people lacking discernment will be ruined.]

Thesis2: ʔim-zōneh ʔattā yiśrāʔel ʔal-yeʔšam yəhūḏā [Even if you yourself act the harlot, oh Israel, do not let Judah become guilty.]

Thesis3: wəʕal-tābōʔū haggilgāl [And do not go to Gilgal,]

Thesis4: wəʕal-taʕālū bēt ʔāwen [and do not go up to the house of trouble.]

Thesis5: wəʕal-tiššābēʕū ḥay-yhwh [And do not swear, "As the Lord lives."]

Reason: Contrast ¶

Thesis: kī kəpārā sōrērā sārar yiśrāʔel [For just as like a stubborn heifer Israel is stubborn.]

Antithesis: ʕattā yirʕēm yhwh kəkebeš bammerḥāb [Now will the Lord pasture them like a lamb in the pasture?]

Strophe 5: Result ¶

Thesis: ḥābūr ʕāšabbīm ʔepṛāyim [Ephraim is joined to idols;]

Result: Comment ¶

Thesis: hannaḥ-lō [leave him alone.]

Comment: Coordination ¶

Thesis1: sār sābʔām haznēh hiznū [Their liquor having left, they take their fill of prostitution.]

Thesis2: ʔāhābū hēbū qālōn māginnēhā [They really love shame as a shield.]

Thesis3: šārār rûʔ ḥ ʔōtāḥ biqnāpēhā [The wind has bound her in its wings,]

Thesis4: wəyēbōšū mizzibḥōtām [and they will be put to shame because of their sacrifices.]

Psalm 106 Tree**Strophe 1 [Introduction]: H Result ¶**

Introduction: Paraphrase ¶

Thesis: *haləlúyāh* [Praise Yahweh]

Paraphrase: Reason ¶

Thesis: *hōđú layhwh* [Give thanks to Yahweh]

Reason: Comment ¶

Thesis: Coordination ¶

Thesis1: *kí-ṭōb* [for he is good,]Thesis2: *kí lə'ólām ḥasdō* [for his faithfulness is forever.]Comment: *mí yəmalləl gəbūrōt yhwh yašmī^{ac} kol-təhillātō* [Who can declare the powerful deeds of Yahweh or proclaim all of his deeds?]Thesis: *ašrē šōmərəē mišpāt 'ōšēh šəđāqā bəkol-^cēt* [Blessed are those who keep justice, those who act righteously at all times.]

Result: Coordination ¶

Thesis1: *zākərēnī yhwh biršōn 'ammekā* [Remember me, oh Yahweh, in the favor of your people,]Thesis2: *p-āqəđēnī bišú'atekā lir'ōt bəṭōbat bəḥîrēkā lišmō^h bəšimḥat gōyekā ləhiḥhalləl 'im-naḥālātekā* [take care of me in your salvation, that I may look at the prosperity of your chosen ones, that I may rejoice in the gladness of your people, that I may glory in your inheritance.]**Strophe 2: N Sequence ¶**

ST1: Contrast ¶

Thesis: Inference ¶

Thesis: Paraphrase ¶

ET1: *ḥāṭā'nū 'im-^aḥōtēnū* [We have sinned along with our ancestors.]ET2: *he'ewīnū* [We have committed iniquity,]ET3: *hiršā'ənū* [we have acted wickedly.]Evidence1: *ḥōtēnū bəmišrayim lō^a-hiškīlū nīplə'ōtēkā* [Our fathers in Egypt did not pay attention to your wonderful acts;]Evidence2: *lō^a zākərū 'eṭ-rōb ḥāsādēkā* [they did not remember the abundance of your love]Evidence3: *wayyamrū 'al-yām bəyam-sūp* [and rebelled at the sea, at the Sea of Reeds.]

Antithesis: Reason ¶

Thesis: *wayyōšī'em ləma'an šəmō ləhōđī^{ac} 'eṭ-gəbūrātō* [But he saved them for the sake of his name to make known his strength.]

Reason: Sequence ¶

ST1: Result ¶

Thesis: *wayyig'ar bəyam-sūp* [For he rebuked the Sea of Reeds]Result: *wayyehērāb* [and it dried up,]ST2: *wayyōlīkēm b-attəhōmōt kammidbār* [and he led them through the deeps like a desert.]

ST3: Result ¶

Thesis: Paraphrase ¶

Thesis: *wayyōšī'em miyyad sōnē^a* [And he saved them from the hand of their enemy,]Paraphrase: *wayyig'alēm miyyad 'ōyēb* [and delivered them from the hand of their foe.]

Result: NA Paraphrase ¶

Thesis: wayəkassû-mayim šārêhem [And the waters covered their adversaries;]

Paraphrase: ʿeḥād mēhem lōʾnōṭār [not one of them remained.]

ST2: Inference ¶

Thesis: wayyaʾāmīnū ḥidbārāyw [They trusted in his words;]

Evidence: yāšīrū təhillātō [they sang praise to him.]

ST3: Result ¶

Thesis: Coordination ¶

Thesis1: mihārū šākḥū maʿšāyw [They were quick to forget his deeds;]

Thesis2: lōʾ-ḥikkū laʿšātō [they did not wait for his advice.]

Thesis3: wayyitʾawwū taʾāwā bammidbār [They longed for their desires in the desert]

Thesis4: wayənassū-ʾēl bīšmōn [and they tested God in the wilderness.]

Result: Coordination ¶

Thesis1: wayyittēn lāhem šeʾēlātām [And he gave them their requests,]

Thesis2: wayəšallaḥ rāzōn bənapšām [and he sent out a wasting disease on their bodies.]

ST4: Result ¶

Thesis: wayəqanʾū ləmōseh bammaḥāneh ləʾahārōn qəḏōš yhw [They were envious of Moses in the camp, of Aaron, the glory of Yahweh.]

Result: Sequence ¶

ST1: tiṭtaḥ-ʾereṣ [The earth opened up]

ST2: wattiblaʿ dātān [and it swallowed Dathan]

ST3: wattəkās ʿal-ʿāḏaṭ ʾāḥīrām [and it covered over the company of Abiram.]

ST4: Paraphrase ¶

Thesis: wattibʿar-ʾēš baʿāḏaṭām [And fire burned among their assembly;]

Paraphrase: lehāḥā təlahēt rəšāʿim [a flame devoured the wicked.]

ST5: Amplification ¶

Thesis: Paraphrase ¶

Thesis: Coordination ¶

Thesis1: yaʿšū-ʿēgel bəḥōrēb [They made a calf on Horeb,]

Thesis2: wayyištaḥāwū ləmassəkā [and they bowed down to the molten image.]

Paraphrase: wayyāmīrū ʾeṭ-kaḥōḏām bəṭabnūt šōr ʾōkēl ʿēseḥ [They exchanged their glory for the image of a bull eating grass.]

Amplification: Result ¶

Thesis: šākḥū ʾēl mōšīʿām ʿōseh ḡəḏōlōt bəmišrāyim niplāʾōt bəʾereṣ ḥām nōrāʾōt ʿal-yam-sūp [They forgot the God who had saved them, who had done great things in Egypt, marvelous things in the land of Ham, wonderful things at the Sea of Reeds.]

Result: Frustration ¶

Thesis: wayyōʾmer ləhašmīdām [And he said he would destroy them]

Blocking Thesis:

lūlē mōseh bəḥīrō ʿamaḏ bappereṣ ləpānāyw ləhāšīḥ ḥāmātō mēhašḥīt [except that Moses, his chosen one, stood in the gap before him to turn away his anger from destroying]

Strophe 3: N Sequence ¶

Introduction: Result ¶

Thesis: Coordination ¶

Thesis1: wayyimʾāsū bəʾereṣ ḥemdā [They rejected the desirable land;]

Thesis2: lōʾ-heʾēmīnū lidbārō [they did not trust his word.]

Thesis3: wayyērāgēnū bəʾohōlēhem [And they murmured in their tents;]

Thesis4: lōʾ šamʿū bəqōl yhw̄h [they did not listen to the voice of Yahweh.]

Result:

wayyiśśāʾ yādō lāhem ləhappīl ʾōtām bammidbār ūləhappīl zarʿām baggōyim ūləzārōtām

bāʾārāšōt [And he lifted his hand against them to cause them to fall in the desert, and to make fall their descendants among the nations and to scatter them in the land.]

ST1: Coordination ¶

Thesis1: wayyiśśāmōdū ləbaʿal pəʿōr [They bound themselves to Baal Peor,]

Thesis2: wayyōʾkəlū zibhē mētīm [and they ate sacrifices of the dead.]

Thesis3: wayyakʿisū bəmaʿalələhem [And they angered him with their deeds,]

Thesis4: wattiḫrāš-b-ām maggēpā [and a plague broke out against them.]

Thesis5: Result ¶

Thesis: Sequence ¶

ST1: wayyaʿmōd pīnəḥās [But Phineas stood]

ST2: wayəḫalləl [and he intervened]

ST3: wattēʿāšar hammaggēpā [and the plague was restrained.]

Result: wattēḫāšeb lō lišdāqā ləḏōr wāḏōr ʿad-ʿōlām [It was credited to him as righteousness, from generation to generation until forever.]

ST2: Coordination ¶

Thesis1: wayyaqšipū ʿal-mē mərībā [But they provoked to wrath at the waters of Meribah,]

Thesis2: Reason ¶

Thesis: wayyēraʿ ləmōšeh baʿābūrām [and it went ill for Moses because of them.]

Reason: Coordination ¶

Thesis1: kī-himrū ʾet-rūḥō [For they rebelled against his spirit]

Thesis2: wayəḫattēʾ bišpātāyw [and he spoke rashly from his lips.]

ST3: Amplification ¶

Thesis: Contrast ¶

Thesis: lōʾ-ḫiśmīdū ʾet-ḫāʿammīm ʾāšer ʾāmar yhw̄h lāhem [They did not annihilate the peoples as Yahweh had told them.]

Antithesis: Result ¶

Thesis: Coordination ¶

Thesis1: wayyitʿarəbū ḫaggōyim [But they had fellowship with the nations,]

Thesis2: wayyilmōdū maʿāśēhem [and they learned their practices.]

Thesis3: wayyaʿabdū ʾet-ʿāšabbēhem [And they served their idols,]

Result: Coordination ¶

Thesis1: wayyihyū lāhem ləmōqēš [and they became a lure to them.]

Thesis2: Result ¶

Thesis: Amplification ¶

Thesis: wayyizbəḫū ʾet-bənēhem wəʾet-bənōtēhem laššēḏīm [And they sacrificed their sons and their daughters to the demons.]

Amplification: wayyišpəḳū ḏām nāqī dam-bənēhem ūḫənōtēhem ʾāšer zibbəḫū laʿāšabbē ḫənāʿan [And they shed innocent blood, the blood of their sons]

and their daughters, which they
sacrificed to the idols of Canaan,]

Result: wateḥēnaḅ ḥāʾāreṣ baddāmîm [and the land
was polluted with their blood.]

Strophe 4: N Sequence ¶

ST1: Paraphrase ¶

Thesis: wayyitmaʾû bəmaʿāsēhem [They became unclean by their deeds]

Paraphrase: wayyiznû bəmaʿalələhem [and they committed fornication by their practices.]

ST2: Paraphrase ¶

Thesis: wayyihar-ʾāḅ yhwḥ bəʿammô [Yahweh became angry with his people,]

Paraphrase: wayəṭāʿēḅ ʾeṭ-naḥălātô [and he regarded as an abomination his possession.]

ST3: wayyittənēm bəyaḍ-gôyim [He gave them into the hand of the nations,]

ST4: Paraphrase ¶

Thesis: wayyimšəlû ḅāhem šônʾēhem [and they ruled over them, hating them.]

Paraphrase: wayyilhāšûm ʾôyəḅēhem [And they oppressed them, being hostile to them,]

ST5: wayyikkānʾû taḥaṭ yādām [and they were humbled under their hand.]

ST6: Contrast ¶

Thesis: pəʿāmîm rabbôṭ yaššîlēm [Many times he rescued them,]

Antithesis: Coordination ¶

Thesis1: wəhēmḡā yamrû ḅaʿāšātām [but they rebelled with their counsel,]

Thesis2: wayyāmökû baʿāwōnām [and they were humiliated by their punishment.]

ST7: Coordination ¶

Thesis1: wayyarʾ baššar lāhem bəšomʾô ʾeṭ -rinnātām [But he saw their distress in the
report of their ringing cry.]

Thesis2: wayyizkôr lāhem bəritô [And he remembered for their sake his covenant,]

Thesis3: wayyinnāḅēm kərôḅ ḥāsādāyw [and he had compassion according to his great
love.]

Thesis4: wayyittēn ʾôṭām lərahāmîm liḡnē kol-šôḅēhem [And he gave them compassion
before all those holding them captive.]

Strophe 5 [Conclusion]: H Coordination ¶

Thesis1: Result ¶

Thesis: Coordination ¶

Thesis1: ḥôšîʿenû yhwḥ ʾəlôhēnû [Save us, O Yahweh our God]

Thesis2: wəqabbəšēnû min-haggôyim [and gather us from the nations]

Result: Coordination ¶

Thesis1: ləḥôḍôṭ ləšēm qoḍšekā [so that we might give thanks to your holy name,]

Thesis2: ləḥištabbēʾḅ biḥillātekā [that we might boast of your praise.]

Thesis2: Result ¶

Thesis: bārûḡ-yhwḥ ʾəlôhē yiśrāʾel min-hāʿôlām wəʿaḍ ḥāʿôlām [Blessed be Yahweh,
God of Israel from eternity until eternity.]

Result: wəʾāmar kol-hāʿām ʾāmēn [And all the people said, "Amen.]"

Terminus: ḥaləlû-yāḥ [Praise Yahweh.]"

Psalm 93 Tree**Strophe 1: Paraphrase ¶**

Thesis: Coordination ¶

Thesis1: yhw̄h mālak̄ [Yahweh reigns]

Thesis2: gēʾūt̄ lāḅēš̄ [He is clothed with majesty.]

Paraphrase: Amplification ¶

Thesis: lāḅēš̄ yhw̄h [Yahweh is clothed.]

Amplification: ʿoz̄ hiṭʾazzār [He is attired with strength]

Strophe 2: Coordination ¶

Thesis1: NA Paraphrase ¶

Thesis: ʾaḅ-tikkōn̄ t-ēḅēl̄ [Indeed, the world is firmly established.]

Paraphrase: bal-timmōt̄ [It will not be shaken.]

Thesis2: Paraphrase ¶

Thesis: nākōn̄ kisʾākā mēʾāz [Your throne has been established from of old.]

Paraphrase: mēʿōlām̄ ʾottā [You are from eternity.]

Strophe 3: Circumstance ¶

Circumstance: Amplification ¶

Thesis: nāšʾū nēhārōt̄ yhw̄h [The rivers have lifted up, Yahweh,]

Amplification1: nāšʾū nēhārōt̄ qōlām̄ [the rivers have lifted up their voices.]

Amplification2: yišʾū nēhārōt̄ dāk̄ayām̄ [The rivers lift up their crashing (waves).]

Thesis: miqqōlōt̄ mayim rabbīm̄ ʾaddīrīm̄ mišbērē-yām̄ ʾaddīr̄ bammārōm̄ yhw̄h [More majestic than many waters, more majestic than the waves is Yahweh in heaven.]

Strophe 4 [Terminus]: Coordination ¶

Thesis1: ʿēḏōtēk̄ā neʾemnū mēʾōḏ [Your testimonies are very reliable.]

Thesis2: lēḅētēk̄ā naʾāwā-qōḏēš̄ yhw̄h lēʾōreḱ̄ yāmīm̄ [Holiness befits your house, O Yahweh, forevermore.]

1 Samuel 2 Tree**Strophe 1 [Proclamation]: L Comment ¶**

Thesis: L Reason ¶

Thesis: Coordination ¶

Th1: ʿālaṣ libbî bayhwh [My heart exults in the Lord;]

Th2: rāmâ qarnî bayhwh [my horn is exalted in the Lord;]

Th3: rāḥab pî ʿal-ʾôyəḥay [my mouth derides my enemies,]

Reason: kî sāmaḥtî bîšûʿāteḳā [for I rejoice in your deliverance.]

Comment: Reason ¶

Thesis: ʾên-qāḏōš kayhwh [There is no one holy like the Lord,]

Reason: kî ʾên bilteḳā [for there is none besides you;]

Thesis*: wəʾên šûr kēʾlôhênû [and there is no rock like our God.]

Strophe 2 [Warning]: L Reason ¶

Thesis: Paraphrase ¶

Thesis: ʾal-tarbû təḏabbərû gəḇōhâ gəḇōhâ [Do not continue speaking haughty words,]

Paraphrase: yəšēʾ ʿāṭāq mippîḳem [(or let) an arrogant word leave your mouth.]

Reason: Coordination ¶

Thesis1: kî ʾēl deʾōṭ yhwh [For the Lord is a God of knowledge,]

Thesis2: wəḷō niṭkənû ʿāḷilōṭ [and by him are deeds measured.]

Strophe 3 [Contrast]: L Reason ¶

Thesis: Contrast ¶

Thesis: Coordination ¶

Thesis1: Contrast ¶

Thesis: qešet gibbōrîm ḥattîm [The bows of the mighty are shattered,]

Antithesis: wəniḳšālîm ʾāzərû ḥāyil [but the feeble gird on strength.]

Thesis2: Contrast ¶

Thesis: šəḇēʿîm balleḥem niškārû [Those who have been satisfied have hired themselves out for bread,]

Antithesis: ūrəʿəḇîm ḥāḏēllû [but those who were hungry are so no longer]

Thesis3: Contrast ¶

Thesis: ʿad-ʿāqārâ yāləḏâ šibʿâ [As the barren woman has borne seven,]

Antithesis: wərabbaṭ banîm ʾumlālâ [then she of many sons languishes.]

Antithesis: Coordination ¶

Thesis1: Paraphrase ¶

Thesis: yhwh mēmîṭ ūməḥayyeh [It is the Lord who puts to death and restores to life,]

Paraphrase: mōrîḏ šəʾōl wayyāʿal [he brings down to Sheol and he raises (the dead) up.]

Thesis2: Paraphrase:

Thesis: yhwh mōrîš ūmaʿāšîr [It is the Lord who impoverishes and makes rich,]

Paraphrase: mašpîl ʾaḇ-məromēm [he humbles and also exalts.]

Thesis*: Amplification ¶

Thesis: mēqîm mēʿāpār dal [He raises up the poor from the dust,]

Amplification: Paraphrase ¶

Thesis: mēʾašpōṭ yārîm ʾəḇyôn ləḥōšîḇ ʿim-nəḏîḇîm [he raises the needy from the ash heap to sit with nobles,]

Paraphrase: wəḵissēᶑ ḵābōḍ yanḥilēm [and he causes them to inherit a seat of honor.]

Reason: Contrast ¶

Thesis: Comment

Thesis: kī layhwh məṣuqê ʾereṣ [For to the Lord belong the pillars of the earth,]

Comment1: wayyāšet ʿālêhem tēbēl [and he has set the world on them.]

Comment2: Contrast ¶

Thesis: raḡlē ḥāsîḍāyw yišmōr [He will guard the feet of his godly ones,]

Antithesis: ūrəšāʿim baḥōšek yiddāmmû [but the wicked will be destroyed in darkness.]

Contrast1: kī-lōᶑ bəḵōʿh yiḡbar-ʾiṣ [For a man does not prevail by strength.]

Contrast2: Amplification ¶

Thesis: yhwh yēḥattû mārîḥāyw [(As for) the Lord: he who contends with him will be shattered.]

Amplification: ʿālāyw baššāmayim yarʿēm [He thunders against him in the heavens.]

Terminus: Coordination ¶

Thesis1: yhwh yādîn ʾāpsê-ʾāreṣ [The Lord will judge the ends of the earth,]

Thesis2: Paraphrase ¶

Thesis: wəyitten-ʿōz ləḥalkô [and he will strengthen his king,]

Paraphrase: wəyārēm qeren məšîḥô [and he will exalt the horn of his anointed one.]

Psalm 45 Tree**Strophe 1 [Introduction]: Coordination ¶**

Thesis1: rāḥaš libbī dābār ṭōḇ [My heart is astir with a good theme.]

Thesis2: ʾōmēr ʾānī maʿāšay ləmeleḵ [I speak my verses to the king.]

Thesis3: ləšōnī ʿeṭ sōpēr māhīr [My tongue is a pen of a skilled scribe.]

Strophe 2: Result ¶

Thesis: Result ¶

Thesis: Coordination ¶

Thesis1: yāpəyāpītā mibbənē ʾādām [You are more beautiful than any man;]

Thesis2: hūṣaq ḥēn bšpəṭōṭēkā [grace is poured upon your lips.]

Result: ʿal-kēn bēraḵəḵā ʾēlōhīm ləʿōlām [Therefore God has blessed you forever.]

Result: Coordination ¶

Thesis1: ḥāḡōr-ḥarbəḵā ʿal-yārēḵ gibbōr hōdəḵā wahādāreḵā [Gird your sword on your thigh, oh mighty one, in your majesty and splendor.]

Thesis2: wahādārəḵā ṣəlah [In your majesty be successful.]

Thesis3: rəḵəḇ ʿal-dəḇar-ʾēmeṭ wəʿanwā-ṣədeq [Ride for the sake of truth and the meekness of righteousness.]

Thesis4: wəṭōrəḵā nōrāʾōṭ yəminəḵā [Let your right hand teach you fearful things.]

Thesis5: Comment ¶

Thesis: ḥiṣṣēḵā šənūnīm ʿammīm taḥtēḵā yippəlū b-ələḇ ʾōyəḇē hammeleḵ
[Your arrows are sharp (the peoples will fall under you) in the heart of the king's enemies.]

Comment: kisʾāḵā ʾēlōhīm ʿōlām wāʿed [Your throne, oh God, is forever and ever.]

Thesis': Result ¶

Thesis: Coordination ¶

Thesis1: šəḇeṭ mišōr šəḇeṭ malkūteḵā [A scepter of uprightness is the scepter of your kingdom.]

Thesis2: Contrast ¶

Thesis: ʾāhaḇtā ṣṣədeq [You have loved righteousness,]

Antithesis: wattišnāʾ rešaʿ [and you hated wickedness.]

Result: ʿal-kēn məšāḥəḵā ʾēlōhīm ʾēlōhēḵā šemen šāsōn məḥāḇērēḵā [Therefore God, your God, has anointed you with the oil of joy beyond your companions.]

Strophe 3: Result ¶

Thesis: Coordination ¶

Thesis1: mōr-waʾāhālōṭ qəṣīʿōṭ kol-biḡdōṭēḵā [All your garments are scented with myrrh, aloes, and cassia.]

Thesis2: min-hēḵələ šen minnī šimməḥūḵā [From ivory palaces the strings make you glad.]

Thesis3: bənōṭ mələḵīm bəyiqqərōṭēḵā [Daughters of kings are among your noble women.]

Thesis4: niṣṣəḇā šəḡal līmīnəḵā bəḵetem ʾōpīr [The queen stand at your right hand in gold from Ophir.]

Result: Coordination ¶

Thesis1: Paraphrase ¶

ET1: šimʿī-ḇat [Listen, oh daughter,]

ET2: ūrəʾī [and pay attention,]

ET3: wəḥaṭṭī ʾāzənēḵ [and incline your ear.]

Thesis2: Comment ¶

Thesis: wəšikḥī ʿammēk ūbēt ʾābīk [Forget your people and your father's house.]

Comment: wəyitʾāw hammelek yāpəyēk [The king has longed for your beauty.]

Thesis3: Reason ¶

Reason: kī-hūʾ ʾāḏōnayīk [Because he is your lord,]

Thesis: wəhištaḥāwī-lō [bow down to him.]

Thesis': Coordination ¶

Setting: ūbat-šōr bəminḥā panayīk yəḥallū ʿāšīrē ʿām [The daughter of Tyre entertains your favor with a gift, the richest of people.]

Thesis1: Amplification ¶

Thesis: kol-kəḥūdā bat-melek pənīmā [All glorious is the king's daughter within (her chamber).]

Amplification1: mimmišbəšōt zāhāb ləḥūšāh [Her garment is from checkered work of gold.]

Amplification2: lirqāmōt tūbal lammelek [In variegated clothing, she is led to the king.]

Thesis2: Amplification ¶

Thesis: bəṭūlōt ʾaḥrəḥā rēʾōtəḥā mūbāʾōt lāk [Virgins following after her, her attendants are brought to you.]

Amplification1: tūbalnā biśmāḥōt wāḡīl [They are led in with gladness and rejoicing.]

Amplification2: t-əḥōʾənā bəḥēkal melek [They enter the king's palace.]

Strophe 4 [Terminus]: Coordination ¶

Thesis1: Amplification ¶

Thesis: taḥat ʾāḥōtəkā yihyū bānəkā [In place of your fathers will be your sons.]

Amplification: təšīṭēmō ləsārīm bəkol-hāʾarəš [You will set them up as princes in all the earth.]

Thesis2: Result ¶

Thesis: ʾazkīrā šimkā bəkol-dōr wāḏōr [I will cause your name to be remembered from generation to generation.]

Result: ʿal-kēn ʿammīm yəḥōḏukā ləʿolām wāʿed [Therefore, the peoples will praise you forever and ever.]

Psalm 90 Tree**Strophe 1: L Reason ¶**

Thesis: Inference ¶

Introduction: ʾăḏōnāy māʿōn ʾattā hāyītā lānū bəḏōr wāḏōr [Lord, you are our dwelling place from generation to generation.]

Thesis: bəterem hārīm yullāḏū wattəḥōlēl ʾeres wəṭēbēl ūmēʿōlām ʿad-ʿōlām ʾattā ʾēl [Before the mountains were born and you brought forth the earth and the world, from everlasting to everlasting you are God.]

Evidence2: tāšēb ʾēnōš ʿad-dakkā [You turn mankind into dust,]

Evidence3: Quotation ¶

QF: wattōʾmer [and you say,]

Q: šūbū bənē-ʾăḏām [“Return, sons of man.”]

Reason: kī ʾelep šānīm bəʿenēkā kəyōm ʾetmōl kī yaʿābōr wəʾašmūrā ballāyēlā [For a thousand years in your sight are like yesterday, when it passes by, or a watch of the night.]

Evidence4: zəramtām šēnā [You flood them with sleep]

Evidence5: Amplification ¶

Thesis: yiḥyū b-abbōqer keḥāšîr yaḥālōp [they become like grass that is renewed in the morning.]

Amplification1: babbōqer yāšîš wəḥālāp [In the morning it flourishes, and sprouts again.]

Amplification2: lāʿereḥ yəməlēl wəyābēš [In the evening it withers and dries up.]

Reasonʾ: kī-kālīnū bəʾappekā ūbaḥāmātəkā niḥālēnū [For we are destroyed by your anger, and are terrified by your wrath.]

Strophe 2: L Result ¶

Thesis: Inference ¶

Thesis: Reason ¶

Thesis: šattā ʿāwōnōtēnū ləneḡdeḡā ʿālumēnū limʾōr pānēkā [You have set our iniquity before you, our hidden sin in the light of your presence.]

Reason: kī kol-yāmēnū pānū bəʿebrāteḡā [For all of our days turn from your fury,]

Evidence1: Reason ¶

Thesis: Comment ¶

Thesis: Amplification ¶

Thesis: killīnū šānēnū kəmə-ḡeḡeh [our years are finished like a sigh.]

Amplification1: yəmə-šānōtēnū ḡāhem šibʿim šānā [The days of our life are seventy years]

Amplification2: wəʾim biḡbūrōt šəmōnīm šānā [and if we are strong we have eighty years,]

Comment: wərohbām ʿāmāl wāʾāwen [yet their pride is but labor and trouble.]

Reason: kī-ḡāz ḡiš wannāʿupā [For our life is quickly passed, and we fly away.]

Evidence2: Coordination ¶

Thesis1: mī-yōḡēʿ ʿōz ʾappekā [Who knows the power of your anger?]

Thesis2: ūḡayirʾātəkā ʿebrāteḡā [Your fury is like your fear.]

Result: Reason ¶

Thesis: limnōt yāmēnū kēn ḡōḡā [So teach us to count our days,]

Reason: wənāḡiʾ ləḡāḡ ḡōḡmā [that we might gain a wise heart.]

Strophe 3: H Coordination ¶

Thesis1: Comment ¶

Thesis: šūḡā yḡwh [Turn back, oh Lord.]

Comment: 'ad-mātāy [How long will it be?]

Thesis2: wəhinnāḥēm 'al-'āḇāḏēkā [And have compassion on your servants.]

Thesis3: šabbə'ēnū ḥabbōqer ḥasdekā [Satisfy us in the morning with your steadfast love.]

Thesis4: Amplification ¶

Thesis: ūnərannənā [May we shout for joy,]

Amplification1: wəniśməḥā bəkol-yāmēnū [and may we rejoice all of our days.]

Amplification2: šamməḥēnū kīmōt 'innītān šənōt rā'inū rā'āū [Make us glad as the days you afflicted us, as the years we have seen distress.]

Thesis5: yērā'eh 'el-'āḇāḏēkā pō'ōlekā wahāḏārəkā 'al-bənēhem [Let your deeds appear to your servants and your splendor to their children.]

Thesis6: wīhī nō'am 'ādōnāy 'ēlōhēnū 'ālēnū [Let the favor of the Lord our God be upon us,]

Thesis7: Paraphrase ¶

Thesis: ūma'āsēh yāḏēnū kōnənā 'ālēnū [and establish the work of our hands for us,]

Paraphrase: ūma'āsēh yāḏēnū kōnənēhū [yes, establish the work of our hands.]

Exodus 15 Tree**Strophe 1 [Introduction]: L Coordination ¶**

Thesis1: Inference ¶

Thesis: Reason ¶

Thesis: ʾahîrâ layhwh [I will sing to the Lord]

Reason: kî-gāʾôh gāʾâ [for he has certainly been exalted.]

Evidence: sūs wəroḳəbô rāmâ ḥayyām [The horse and his rider he has thrown into the sea.]

Thesis2: Paraphrase ¶

Thesis: Coordination ¶

Thesis1: ʿozzî wəzimrāt yāh [The Lord is my strength and song.]

Thesis2: wayəhî-lî lîšûʿâ [And he has become my salvation.]

Paraphrase1: Coordination ¶

Thesis1: zeh ʾēlî [He is my God]

Thesis2: wəʾanwēhû [and I will glorify him]

Paraphrase2: Coordination ¶

Thesis1: ʾēlōhē ʾābî [(He is) God of my father]

Thesis2: waʾārōmēmehû [And I will exalt him.]

Strophe 2: L Attestation ¶

Thesis: L Identification ¶

Thesis: yhwh ʾîš milḥāmâ [The Lord is a man of war]

Identification: yhwh šəmô [Yahweh is his name]

Evidence1: Comment ¶

Thesis: N Sequence ¶

ST1: markəbōt parʿôh wəḥêlô yārâ ḥayyām [He has thrown the chariots of Pharaoh and his army into the sea.]

ST2: ūmibḥar šālîšāyw ṭubbəʿû ḥayam-sûp [And the best of his officers sank in the Sea of Reeds.]

ST3: təhōmōt yəḳasyumû [The deeps covered them]

ST4: yārəḏû ḥimšôlōt kəmə-ʾāḇen [They descended into the depths like a rock.]

Comment: L Amplification ¶

Thesis: yəminəkā yhwh neʾdārî bakkōʾh [Your right hand, Oh Lord, is glorious with strength,]

Amplification: yəminəkā yhwh tirʿaš ʾōyēḥ [Your right hand, oh Lord, has shattered the enemy.]

Evidence2: N Sequence ¶

Introduction: ūḇəroḇ gəʾōnəkā tahārōs qāmēkā [In the greatness of your majesty you broke down those who rose against you.]

ST1: Comment ¶

Thesis: təšallah ḥārōnəkā [You sent out your anger]

Comment: yōʾḳəlēmō kaqqaš [It consumed them like stubble.]

ST2: ūḇəruʾh ʾappēkā neʿermû mayim [The waters were heaped up at a blast from your nostrils]

ST3: niššəḇû kəmə-nēḏ nōzəlîm [The floods stood up like a heap of waters,]

ST4: qāpʾû təhōmōt bəleḥ-yām [The deeps were congealed in the heart of the sea.]

ST5: Quotation ¶

QF: ʾāmar ʾōyēḥ [The enemy said:]

Q: N Sequence ¶

ST1: ʾerdōp [I will pursue;]

ST2: ʾaššîg [I will overtake]

ST3: ʾāḥallēq šālāl [I will divide the spoils]

ST4: timlāʾemô napšî [My desire will be satisfied with them.]

ST5: ʔarīq ḥarbī [I will draw out my sword.]

ST6: tōrīšēmō yādī [My hand will destroy themʔ.]

ST6: nāšāptā ḥarūḥākā [You blew them with your wind]

ST7: kissāmō yām [The sea covered them.]

ST8: šālālū kaʔōperet bəmayim ʔaddīrīm [They sank like lead in the majestic waters.]

Strophe 3: L Attestation ¶

Thesis: L Amplification ¶

Thesis: mī-kāmōkā bāʔelim yhwh [Who is like you among the gods, Oh Lord?]

Amplification: mī kāmōkā neʔdār baqqōdeš nōrā ʔḥillōt ʔōšeh ʔeleʔ [Who is like you, majestic in glory, awe-inspiring in praise, working wonders?]

Evidence1: N Sequence ¶

ST1: nāḥtā yəminəkā [You stretched out your right hand,]

ST2: tiḥlāʔemō ʔareš [The earth engulfed them.]

Evidence2: N Paraphrase ¶

Thesis: nāḥtā ḥəḥasdəkā ʔam-zū gāʔaltā [You guided with your loving kindness the people you redeemed]

Paraphrase: nēhaltā ḥəʔozəkā ʔel-nəwēh qodšekā [You led your holy one to the abode by your strength.]

Evidence3: N Amplification ¶

Thesis: Sequence ¶

ST1: šamʔū ʔammīm [The peoples heard.]

ST2: yirgāzūn [They quaked]

Amplification: Paraphrase ¶:

Thesis: Simultaneous ¶

SiTh1: ḥīl ʔahaz yōšəḥē pələšet [Anguish seized those who dwelt in Philistia]

SiTh2: ʔaz niḥhālū ʔallūpē ʔēdōm [At that time the chiefs of Edom were dismayed.]

SiTh3: ʔélē mōʔāḥ yōʔhāzēmō rāʔad [Trembling seized the leaders of Moab]

SiTh4: nāmōgū kol yōšəḥē kənanʔan [All those dwelling in Canaan melted away.]

Paraphrase: Comment ¶

Thesis: tippōl ʔalēhem ʔēmātā wāpaḥaḍ [Terror and dread fell upon them,]

Comment: biḡdōl zərōʔkā yiddəmū kāʔāben ʔad-yaʔāḥōr ʔammōkā yhwh ʔad-yaʔāḥōr ʔam-zū qānītā [By your great arm, they became like a stone, until your people passed by, Oh Lord, until the people which you acquired passed by.]

Evidence4: N Sequence ¶

ST1: təḥiʔemō [You brought them in]

ST2: Paraphrase ¶

Thesis: wəḥiḥtāʔemō bəhar naḥlātəkā [and you planted them on the mountain of your own possession,]

Paraphrase1: māḥōn ləšibtəkā pāʔaltā yhwh [The place you made for your dwelling, Oh Lord,]

Paraphrase2: miqqədaš ʔādōnāy kōnənū yādēkā [The sanctuary, oh my Lord, which your hands established.]

Terminus ¶: yhwh yimlōk ləʔolām wāʔed [The Lord will reign forever and ever.]

Habakkuk 3 Tree**Strophe 1 [Introduction]: H Coordination ¶**

Thesis1: Result ¶

Thesis: yhwh šāma^ctī šim^cākā [Oh Lord, I have heard reports of you.]Result: yārē^ptī yhwh po^colkā [I am in awe, oh Lord, of your works.]

Thesis2: Paraphrase ¶

Thesis: bæqereḅ šanîm ḥayyêhû [During these years, restore them;]

Paraphrase: bæqereḅ šanîm tôdî^{ac} [during these times, make them known.]

Thesis3: bæroḡez raḥem tizkôr [In your wrath you will remember to have compassion.]

Strophe 2: N Coordination ¶

Thesis1: Amplification ¶

Thesis: ʾēlô^h mittêmân yābô^p [God will come from the south,]Amplification: wəqāḏōš mēhar-pā^rrān selâ [and the holy one from the mountain of Paran.]

Thesis2: Paraphrase ¶

Thesis: kissâ šamayim hōḏô [His majesty has clothed the heavens,]

Paraphrase1: ûtəhillātô mā^pʾā hā^pʾareš [and his praise has filled the earth.]Paraphrase2: wənōḡah kā^pʾor tihyeh [and his brightness is like the light of day.]

Thesis3: Coordination ¶

Thesis1: qarnayim miyyādô lô [Rays went out from his hand,]

Thesis2: wəšām ḥeḅyôn ʿuzzô [and there was the hiding place of his strength.]

Thesis3: ləpānāyw yēlek daḅer [Before him goes pestilence,]

Thesis4: wəyēšē^p rešēp ləraḡlāyw [and a fire bolt shoots out at his feet.]

Thesis4: Result ¶

Thesis: ʿāmaḏ [He stood]

Result: wayəməḏēḏ ʾereš [and he shook the earth.]

Thesis5: Result ¶

Thesis: rā^pʾā [He looked]

Result: Comment ¶

Thesis: Coordination ¶

Thesis1: wayyattēr gōyim [and he made the nations start up.]

Thesis2: Paraphrase ¶

Thesis: wayyitpōšəšû harəḗ-ʿad [And the ancient mountains were shattered;]

Paraphrase: šaḥû gib^côt ʿôlām [the eternal hills bowed low.]

Thesis3: həlîkôt ʿôlām lô [The ways of eternity belong to him.]

Comment: Paraphrase ¶

Thesis: taḥaṭ ʾāwen rā^ptî ʾohôlē kûšān [I saw the tents of Cushan in distress,]Paraphrase: yirgəzûn yərī^côt ʾereš miḏyān [The curtains of the land of Midian trembled.]**Strophe 3: N Reason ¶**

Thesis: Coordination ¶

Thesis1: Coordination ¶

Thesis1: həḅinḥārîm ḥārâ yhwh [Was it against the rivers that the Lord was angry?]

Thesis2: ʾim bannəḥārîm ʾappekā [or was your anger against the rivers?]

Thesis3: ʔim-bayyām ʿebrāteḳā kī tirkab ʿal-sūsēḳā markəbōtēḳā yəšūʿā [or was your fury against the sea, when you rode on your horses, your chariots of deliverance?]

Thesis2: Result ¶

Thesis: ʿeryā tēʿōr qašteḳā šəbuʿōt matṭōt ʔōmer selā [The nakedness of your bow is exposed, as you speak the oaths of your rods.]

Result: nəhārōt təbaqqaʿ-ʔāreṣ [You split the earth with rivers.]

Thesis3: Result ¶

Thesis: rāʔūḳā [They saw you]

Result: yāḥlū hārīm [and the mountains writhed.]

Thesis4: Coordination ¶

Thesis1: zerem mayim ʿābār [A flood of water passed over;]

Thesis2: nāṭan təhōm qōlō [the deep roared,]

Thesis3: rōm yādēhū nāsāʔ [it lifted up its hands.]

Thesis5: šemeš yārēʰ ʿamād zəbulā ləʔōr ḥiṣṣēḳā yəhallēḳū lənōgəḥ bəraḳ ḥānīteḳā [The sun and moon stood still in heaven at the light of your zooming arrows, at the glittering lightning of your spear.]

Thesis6: Paraphrase ¶

Thesis: bəzaʿam tiṣʿad-ʔāreṣ [With indignation you marched across the earth,]

Paraphrase: bəʔāp tədūš gōyim [with anger you trod down the nations.]

Reason: Amplification ¶

Thesis: yāšāʔtā ləyēšaʿ ʿammeḳā ləyēšaʿ ʔeṭ-məšīḥēḳā [You went out to deliver your people, to deliver your anointed one.]

Amplification1: māḥaštā rōʔš mibbēṭ rāšāʿ ʿarōt yəsōd ʿad-šawwāʔr selā [You cut off the leader of the house of wickedness in order to lay it bare from the foundation to the top (Selah).]

Amplification 2: Result ¶

Thesis: Comment ¶

Thesis: nəqabtā bəmatṭāyw rōʔš pərazāyw yisʿārū lahəpīšēnī ʿālišuṭām kəmə-leʿēḳōl ʿānī bammistār [You have pierced the head of his leaders with his own staff when they stormed out to scatter me in their exultation, as if to destroy me in my hiding place.]

Comment: dāraḳtā bayyām sūsēḳā ḥōmer mayim rabbīm [You trod upon the sea with your horses, a heap of great waters.]

Result: Coordination ¶

Thesis1: šāmaʿtī [I heard]

Thesis2: wattirgaz biṭnī [and my soul trembled;]

Thesis3: ləqōl šālālū šəpāṭay [my lips quivered at the voice;]

Thesis4: yābōʔ rāqəḥ baʿāšāmay [decay entered my bones]

Thesis5: wəṭaḥṭay ʔergāz ʔāšer ʔānūʰ ləyôm šārā laʿālōt ləʿam yəgūdennū [and I trembled below where I wait for the day of distress to go up against the people who attack us.]

Strophe 4: L Reason ¶

Thesis: Contrast ¶

Thesis: Coordination ¶

Thesis1: kī-təʔēnā lōʔ-tiṭrāḥ [Though the fig tree does not blossom,]

Thesis2: wəʔēn yəḥūl baggəpānīm [and wine does not produce,]

Thesis3: kiḥēš maʿāšēh-zayit [and the olive tree has no product,]

Thesis4: ūšədemōt lōʔ-ʿāsā ʔōḳel [and the fields do not produce food,]

Thesis5: gazar mimmiqlâ šō'n [and the flock is separated from the fold,]

Thesis6: wə'ên bāqār bārəpātīm [and there is not cattle in the stables,]

Antithesis: Paraphrase ¶

Thesis: wa'ānī bayhwh ʿe'lôzâ [yet I will rejoice in the Lord,]

Paraphrase: ʿāgīlâ bē'lôhê yiš'ī [I will rejoice in the God of my salvation.]

Reason: Comment ¶

Thesis: yhw̄h ʿādōnāy ḥēlī [The sovereign Lord is my strength,]

Comment: Coordination ¶

Thesis1: wayyāsem raḡlay kā'ayyālôt [and he sets my feet like the feet of a doe,]

Thesis2: wə'al bāmôtay yadrīkēnī (lamənaššē'h bingīnôtāy) [and he leads me on the heights.]

Proverbs 8 Tree**Strophe 1 [Introduction]: E Comment ¶**

Thesis: Paraphrase ¶

Thesis: hālō³-ḥokmâ tiqrâ³ [Does not wisdom call out,]

Paraphrase: ûṭəḥûnâ tittēn qôlāḥ [and understanding give forth her voice?]

Comment: bəro³-š-məromîm ʿālê-dāreḵ bêṭ nəṭīḇôṭ nişşāḇâ [At the top of the heights, on the way between the paths she has taken her stand.]**Strophe 2 [Exposition/Exhortation]: E Quotation ¶**QF: ləyaḏ-šəʿārim ləpī-qāreṭ məḇô³ pəṭāḥîm tārōnnâ [Beside the gates in front of the city, at the entrance of the city gates they cry out:]

Q: Setting

Paraphrase ¶

Thesis: ʿālêḵem ʾiśîm ʿeqrâ³ [“To you, oh men, I call,]

Paraphrase: wəqôlî ʿel-bənê ʿādām [and my voice goes out to the sons of men:]

Thesis: H Coordination ¶

Thesis1: H Paraphrase ¶

Thesis: hāḇînu pəṭāʾyim ʿārəmə [“Understand prudence, oh simple ones,]

Paraphrase: ûḵəsîlîm hāḇînu lēḇ [and you fools, understand knowledge.]

Thesis2: E Reason ¶

Thesis: šîm^cû [Listen,]

Reason: Coordination ¶

Thesis1: kî-nəḡîḏîm ʿăḏabbēr [for I speak of noble things,]

Thesis2: Reason ¶

Thesis: ūmiṭṭaḥ šəpāṭay mēšārim [and the opening of my mouth brings uprightness.]

Reason: Contrast ¶

Thesis: kî-ʿəmeṭ yehgeh ḥikkî [For my mouth utters the truth,]

Antithesis: wəṭô^cʾəḇaṭ šəpāṭay reša^c [and wickedness is an abomination to my lips.]

Thesis3: Contrast ¶

Thesis: bəşedeq kol-ʾimrê-pî [All the utterances of my mouth are in righteousness,]

Antithesis: ʿên b-āhem niṭṭāl wəʿiqqēš [there is nothing tortuous or twisted in them.]

Thesis4: Paraphrase ¶

Thesis: kullām nəḵōḥîm lammēḇîn [All of them are straight to one who understands,]

Paraphrase: wīšārim ləməš³ê ḏāʿaṭ [and they are right to those who find knowledge.]

Thesis3: H Reason ¶

Thesis: Paraphrase ¶

Thesis: qəḥû-mūsārî wəʾal-kāseḫ [Take my discipline rather than money,]

Paraphrase: wəḏaʿaṭ mēḥārûş niḇḥār [and choose knowledge over gold.]

Reason: Coordination ¶

Thesis1: kî-ṭôḇâ ḥokmâ mippənînim [For wisdom is better than pearls,]

Thesis2: wəkol-ḥāpāšim lō' yišwū-bāh [and no delights can compare with her.]

Strophe 3 [Exposition]: E Coordination ¶

Introduction: Coordination ¶

Thesis1: ʾānī-ḥokmā šākantī ʿarēmā [I, Wisdom, live with Prudence,]

Thesis2: wədaʿat məzimmōt ʾemšā' [and I attain knowledge and discretion.]

Thesis1: Comment ¶

Thesis: yirʾat yhwḥ šənōʾt rāʿ [The fear of the Lord is hatred of evil;]

Comment: gēʾā wəgāʾōn wədereḥ rāʿ ūpī taḥpuḳōt šānēʾtī [I hate pride, exaltation, the way of evil and perverse speech.]

Thesis2: lī-ʿešā wəṭūšiyā [To me belong counsel and sound wisdom.]

Thesis3: ʾānī ḥīnā [I have understanding,]

Thesis4: lī gəbūrā [and strength belongs to me.]

Thesis5: Amplification ¶

Thesis: Paraphrase ¶

Thesis: bī mēlāḳīm yimlōḳū [By me kings reign,]

Paraphrase: wərozanīm yəḥōqəqū šedeq [and rulers enact righteousness.]

Amplification: bī šārīm yāsōrū ūnəḏībīm kol-šōpəṭē šedeq [By me princes and nobles rule, all righteous judges.]

Thesis6: ʾānī ʾōḥāḅay ʾēhāḅ [I love those who love her,]

Thesis7: ūməšāḥaray yimšāʾunəni [and those who diligently seek me find me.]

Thesis8: ʿōšer-wəḳāḅōd ʾittī ḥōn ʿātēq ūšəḏāqā [With me are riches and honor, eminent wealth and righteousness.]

Thesis9: Paraphrase ¶

Thesis: tōḅ piryī mēḥārūš wmippāz [My fruit is better than gold, even refined gold.]

Paraphrase: ūṭəḅūʾatī mikkesēp niḅḥār [and my yield is better than choice silver.]

Thesis10: bəʾōrah-šəḏāqā ʾāhallēḳ b-əṭōḳ nəṭṭōt mišpāt ləhanḥīl ʾōḥāḅay yēš

wəʾōšəroṭēhem ʾāmallēʾ [I walk in the way of righteousness, in the midst of the pathways of justice, to give as an inheritance substance to those who love me, and that I might fill their storehouses.]

Strophe 4 [Exposition]: E Inference ¶

Thesis: Paraphrase ¶

Thesis: yhwḥ qānānī rēʾšit darkō qeḏem miḅʿalāyw mēʾāz [The Lord possessed me at the beginning of his activity, at the start of his works of old.]

Paraphrase: mēʿōlām nissaktī mērōʾš miqqaḏmē-ʾāreš [From everlasting I was established, from the beginning, from the earliest times of the earth.]

Evidence1: bəʾēn-təḥōmōt ḥōlālī bəʾēn maʿyānōt niḳbaddē-māyīm [When there were no deeps, I was brought forth, when there were no springs abounding in water.]

Evidence2: bəterem ḥārīm hoṭbāʿū lipnē gəḅāʿōt ḥōlālī

ʿaḏ-lōʾ ʿāsā ʾereš wəḥūšōt wəroʾš ʿāpəroṭ tēḅēl [When the mountains were not yet settled, I was brought forth before the hills; when he had not yet made the earth and the fields and the first of the dust of the world.]

Evidence3: bahāḳīnō šamayim šām ʾānī bəḥūqō ḥūg ʿal-pənē təḥōm bəʾamməšō šəḥāqīm mim māʿal b-ʿāzōz ʿinōt təḥōm bəšūmō layyām ḥuqqō ūmayim lōʾ yaʿabrū-pīw b-əḥūqō mōsəḏē ʾāreš wəʾehyeh ʾešlō ʾāmōn [When he established the heavens, I was there, when he drew a circle on the surface of the deep, when he made firm the skies above, when the springs of the deep grew strong, when he set the limits of the sea, and the waters could not pass beyond his command, when he drew the foundations of the earth, I was beside him, a master workman.]

Evidence4: Comment ¶

Thesis: wəʾehyeh šaʿāšūʿim yōm yōm məšaḥequet ləpānāyw bəkol-ʿēt məšaḥequet

bəṭēḅēl ʾaršō [And I was a delight day after day, playing before him every season,
playing in the world of his earth.]

Comment: wəšaʿāšuʿay ʾeṭ-bənē ʾādām [And I delighted in the sons of man.]

Strophe 5 [Exhortation]: H Paraphrase ¶

Introduction: wəʿattā ḅānīm šimʿû-lî [Now, my sons, listen to me:]

Thesis: wəʾašrê dərākay yišmōrû [Happy are those who keep my ways.]

Coordination ¶

Thesis1: šimʿû mūsār [Listen to discipline,]

Thesis2: waḥākāmû [and be wise,]

Thesis3: wəʾal-tiḅrāʿû [and do not let go.]

Paraphrase: Reason ¶

Thesis: ʾašrê ʾādām šomē^{ac} lî lišqōḏ ʿal-daltōṭay yôm yôm lišmōr məzûzōṭ pəṭāḥay
[Happy is the man who listens to me, keeping watch over my door day after day,
guarding the door-posts of my doorway.]

Reason: Contrast ¶

Thesis: kî mōšʾî māšāʾ ḥayyîm wayyāḅeq rāšōn mēhwâ [For he who finds me
finds life and obtains favor from the Lord.]

Antithesis: wəḥōṭʾî ḥōmēs napšō [And he who misses me treats himself wrongly.]

Comment: kol-məšanʾay ʾāḥāḅû māwet [All who hate me love death.]

Psalm 22 Tree**Strophe 1: Reason ¶**

Introduction: ʾēlī ʾēlī lāmā ʿāzabtānī rāḥōq mīšūʿatī dibrē šaʾāgāṭī [My God, my God, why have you forsaken me, far from my salvation and the words of my cry?]

Thesis: Contrast ¶

Paraphrase ¶

Thesis: ʾēlōhay ʾeqrāʾ yōmām wəlōʾ taʿāneh [Oh my God, I cry daily and you do not answer,]

Paraphrase: wəlayəlā wəlōʾ-dūmiyyā lī [nightly, and there is no repose for me.]

Contrast: wəʾattā qāḏōš yōšēḅ tēhillōṭ yīsrāʾēl [But you sit enthroned on the praises of Israel.]

Contrast ¶

Thesis: Amplification ¶

Thesis: bəḵā bāḥū ʾāḥōṭēnū [Our fathers trusted in you,]

Amplification: Paraphrase ¶

ET1: Sequence ¶

ST1: b-āṭḥū [They trusted,]

ST2: wattəpalləṭēmō [And you delivered them.]

ET2: Sequence ¶

ST1: ʾēlēḵā zāʿāqū [They cried out to you,]

ST2: wənimlāṭū [and they were delivered.]

ET3: Sequence ¶

ST1: bəḵā bāḥū They trusted in you]

ST2ʾ wəlōʾ-ḥōšū [And they were not disappointed.]

Contrast: Inference ¶

Thesis: wəʾānōḵī ṭōlaʿat wəlōʾ-ʾiš ḥerpat ʾādām ūbəzūy ʿām [But I am a worm and not a man, a reproach of a man, despised by people.]

Evidence1: Paraphrase ¶

Thesis: kol-rōʾay yalʿigū lī [All who see me mock me.]

Paraphrase: yaḥṣūrū ḥəšāpā [They open their mouths against me.]

Evidence2: Quotation ¶

QF: yānīʿū rōʾš [They shake their heads.]

Q: Coordination ¶

Thesis1: gol ʾel-yhwh [Roll away (your cause) to the Lord.]

Thesis2: Reason ¶

Thesis: Paraphrase ¶

Thesis: yəpalləṭēhū [Let him deliver him.]

Paraphrase: yašṣilēhū [Let him rescue him.]

Reason: kī ḥāpēš bō [For he delights in him.]

Reason: Paraphrase ¶

ET1: kī-ʾattā gōḥī mibbāṭen maḥṭīḥī ʿal-šəḏē ʾimmī [For it was you who drew me forth from the womb, who made me secure at my mother's breast.]

ET2: ʿalēḵā ḥāšəlakṭī mērāḥem [I was cast upon you at birth.]

ET3: mibbēṭen ʾimmī ʾēlī ʾottā [From my mother's womb you have been my God.]

Strophe 2: Inference ¶

Thesis: Reason ¶

Thesis: ʾal-tirḥaq mimmennî [Do not be far from me,]

Reason1: kî-šarâ qarôḥâ [for distress is near]

Reason2: kî-ʾên ʿôzēr [for there is no one to help me.]

Evidence1: Simile ¶

Thesis: Paraphrase ¶

Thesis: səḇāḥûnî parîm rabbîm [Many bulls have surrounded me.]

Paraphrase: ʾabbîrê ḥāšān kittērûnî [Mighty bulls of Bashan have surrounded me.]

Simile: pašû ʿalay pîhem ʾaryēh ṭōrēp wəšōʾēg [They open their mouths against me like a lion ripping and roaring.]

Evidence2: Coordination ¶

Thesis1: kammayim nišpaqtî [I am poured out like water,]

Thesis2: wəḥitpārəḏû kol-ʿašmôtāy [and all of my bones are divided.]

Evidence3: Paraphrase ¶

Thesis: ḥāyā libbî kaddônāg [My heart has become like wax;]

Paraphrase: nāmēs bəṭōk mēʿāy [it is melted within my breast.]

Evidence4: Coordination ¶

Thesis1: yāḇēš kaḥereš koḥî [My strength has dried up like a potsherd,]

Thesis2: ûləšōnî muḏbāq malqôḥāy [and my tongue sticks to my jaws,]

Evidence5: Reason ¶

Thesis: wəlaʿāpar-māwet tišpəṭēnî [and you set me in the dust of death,]

Reason: Amplification ¶

Thesis: kî səḇāḥûnî kəlāḥîm [for dogs have surrounded me;]

Amplification: ʿaḏaṭ mərəʿîm hiqqîpûnî k-āʾarî yāḏay wəraḡlāy [A company of evil men has surrounded me like a lion my hands and feet.]

Evidence6: ʾāsappēr kol-ʿašmôtāy [I can count all my bones.]

Evidence7: ḥēmmā yabbîṭû yirʾû-ḥî [They look at me and gloat over me.]

Evidence8: Paraphrase ¶

Thesis: yəḥalləqû ḥəḡāḏay lāhem [They divide my garments between them,]

Paraphrase: wəʿal-ləḥûšî yappîlû ḡōrāl [and cast lots over my clothing.]

Thesis': Coordination ¶

Thesis1: wəʾattā yḥwh ʾal-tirḥaq [But you, oh Lord, be not far away;]

Thesis2: ʾēyālūtî ləʿezrātî ḥûšā [my help, make haste to my assistance.]

Thesis3: ḥaššîlā mēḥereḇ napšî miyyaḏ-k-eleḇ yəḥîḏātî [Deliver my life from the sword, my precious life from the power of the dog.]

Thesis4: ḥōšîʿēnî mippî ʾaryēh [Save me from the mouth of the lion]

Strophe 3 [Confidence]: L Coordination ¶

Introduction: Result ¶

Thesis: ûmiqqarnê rēmîm ʿānîṭānî [From the horns of the wild ox you have answered me.]

Result: Paraphrase ¶

Thesis: ʾāsappərâ šimkā ləʿəḥāy [Let me declare your praise to my brothers,]

Paraphrase: bəṭōk qāḥāl ʾāhaləlekkā [in the midst of the congregation I will praise you.]

Thesis1: Reason ¶

Thesis: Paraphrase ¶

ET1: yirʾē yḥwh ḥaləlūḥû [You who fear the Lord, praise him;]

ET2: kol-zeraʿ yaʿāqōḇ kabbəḏūḥû [all you offspring of Jacob glorify him;]

ET3: wəḡûrû mimmennû kol-zeraʿ yisrāʾēl [and stand in awe of him, all you descendants of Israel.]

Reason: Contrast ¶

Thesis: Coordination ¶

Thesis1: kī lō'-bāzā wəlō' šiqqaš 'ēnūt 'ānī [For he has not despised nor detested the affliction of the afflicted.]

Thesis2: wəlō'-histīr pānāyw mimmennū [Nor has he hidden his face from him,]

Contrast: ūbəšawwə'ō 'ēlāyw šāmē^{ac} [but he has heard his cry to him for help.]

Thesis2: mē'ittəkā tēhillātū bəqāhāl rāb [From you comes my praise in the great assembly.]

Thesis3: Inference ¶

Thesis: nəḏāray 'āšallēm negeḏ yərə'āyw [I will make good my vow before those who fear him.]

Evidence1: yō'kəlū 'ānāwīm wəyisbā'ū [The poor will eat and be satisfied;]

Evidence2: Comment ¶

Thesis: yəhaləlū yhw h dōrəšāyw [Those who seek the Lord will praise him.]

Comment: yəhī ləbāḅkem lā'aḏ [May your hearts live forever.]

Evidence3: yizkərū wəyāšubū 'el-yhw kol-'apsē-'āreš [All the ends of the earth will remember and return to the Lord,]

Evidence4: Reason ¶

Thesis: wəyištaḥwū ləpānēkā kol-mišpəḥōt gōyim [and all the families of the nations will bow down before you.]

Reason: Paraphrase ¶

Thesis: kī layhw hamməlūkā [For to the Lord belongs the kingship,]

Paraphrase: ūmōšēl baggōyim [and he rules over the nations.]

Strophe 4: Coordination ¶

Thesis1: Amplification ¶

Thesis: 'ākəlū wayyištaḥwwū kol-dišnē-'ereš [All the vigorous on earth have eaten and bowed down;]

Amplification: ləpānāyw yikrə'ū kol-yōrəḏē 'āpār wənaḫšō lō' ḥiyyā [All who descend to the dust and he whose soul is not alive will bow down before him.]

Thesis2: zera' ya'abḏennū [Posterity will serve him.]

Thesis3: yəsuppar la'dōnāy laddōr [It will be recounted about the Lord to future generations.]

Thesis4: Reason ¶

Thesis: yābō'ū wəyaggīdū šidqātō lə'am nōlād [They will enter, and they will declare his righteousness to the people not yet born.]

Reason: kī 'āsā [For he has acted.]

Song of Songs Tree

Heading: šîr haššîrîm ʾăšer lišlômôh [A song of the songs belonging to Solomon:]

Strophe 1: Coordination ¶

Thesis1: Reason ¶

Thesis: yiššāqēnî minnəšîqôṭ pîhû [Let him kiss me with the kisses from his mouth,]

Reason: Result ¶

Thesis: Coordination ¶

Thesis1: kî-ṭôḥîm dōdēkâ miyyāyin [for better is your love than wine.]

Thesis2: ləreʾh šəmānēkâ ṭôḥîm [The scent of your oils is good;]

Thesis3: šemen tûraq šəmekâ [your name is poured out oil.]

Result: ʿal-kēn ʿălāmôṭ ʾăhēḥûkâ [Therefore the young women love you.]

Thesis2: māšəqēnî ʾăḥărēkâ [Draw me after you.]

Thesis3: Comment ¶

Thesis: nārûšâ [Let us run.]

Comment: hēḥpʾanî hammelek ḥădārāyw [The king has brought me into his chambers.]

Thesis4: Amplification ¶

Thesis: Paraphrase ¶

Thesis: nāgîlâ [Let us rejoice]

Paraphrase: wənišməḥâ bāk [and let us be glad in you.]

Amplification: nazkîrâ dōdēkâ miyyāyin [Let us praise your love more than wine.]

Summary: mēšārîm ʾăhēḥûkâ [They love you with good reason.]

Strophe 2: Coordination ¶

Thesis1: Circumstance ¶

Circumstance: šəḥôrâ ʾănî wənâʾwâ bənôṭ yərûšālāim kəʾohôlē qēdār kîrʿôṭ šəlômôh
[I am black and beautiful, daughters of Jerusalem, like the tents of Kedar or the
curtains of Solomon.]

Thesis: Amplification ¶

Thesis: ʾal-tîrʾunî šəʾănî šəḥarḥōreṭ šeššəzāpaṭnî haššāmeš [Do not look at me
because I am dark, because the sun has looked upon me.]

Amplification: Sequence ¶

ST1: bənê ʾimmî niḥărû-ḥî [The sons of my mother were angry with me.]

ST2: Comment ¶

Thesis: šāmunî nōṭērâ ʾeṭ-hakkərāmîm [They made me the
keeper of the vineyards.]

Comment: karmî šellî lōʾ nāṭartî [I have not kept up my own
vineyard.]

Thesis2: Quotation ¶

IU, Q: Coordination ¶

Thesis1: haggîdâ lî šəʾăḥăbâ napšî ʾēkâ tîrʿeh ʾēkâ tarbiš baššohōrāyim [Tell
me, whom my soul loves, where you graze and where you settle your flocks
at noon.]

Thesis2: šallāmâ ʾehyeh kəʾōṭəyâ ʿal ʿedre ḥăḥērēkâ [Why should I be
surrounded like a flock by your companions?]

RU, A: ʾim-lōʾ tēdʿî lāk hayyāpâ bannāšîm šəʾî-lāk bəʿiqbē haššōʾn ūrəʿî ʾeṭ-
gədiyyōṭayîk ʿal miškənôṭ

hārōʿîm [If you do not know, most beautiful of women, go out in the footprints of
the flock and pasture your kids by the tents of the shepherds.]

Strophe 3: Coordination ¶

Thesis1: Inference ¶

Thesis: ləsusātî bəriḥbē pərʿoh dimmîṭîk raʿyātî [I compare you to a mare among
Pharaoh's chariots, my companion.]

Evidence1: nāʔwū ləḥāyayik battōrīm ṣawwāʔrēk baḥārūzīm [Your cheeks are beautiful with your braids, your neck with necklaces.]

Evidence2: tōrē zāhāḅ naʿāseh-llāk ʿim naquddōt hakkāseḅ [We will make plaits of gold for you with studded with silver.]

Thesis2: Comment ¶

Thesis: ʿaḍ-šehammelek bimsibbō nirdī nātan rēḥō [While the king was seated on his cushion, my nard gave off its scent.]

Comment: Simile ¶

Simile: Comment ¶

Thesis: ṣərōr hammōr dōḍī lī [My beloved is a sachet of myrrh to me;]

Comment: bēn šāḍay yālīn [it lodges between my breasts.]

Thesis: ʔeškōl hakkōḅer dōḍī lī baḳarmē ʿen geḍī [My beloved is a cluster of henna to me, in the vineyards of En-gedi.]

Thesis3: Paraphrase ¶

Thesis: Paraphrase ¶

Thesis: hinnāk yāpā raʿyātī [Wow, you are beautiful, my companion;]

Paraphrase1: Comment ¶

Thesis: hinnāk yāpā [you are really beautiful.]

Comment: ʿenayik yōnīm [Your eyes are doves.]

Paraphrase2: hinnākā yāḅeh dōḍī [Wow, you are beautiful, my beloved;]

Paraphrase3: ʔāḅ nāʿīm [you are truly delightful.]

Thesis4: Coordination ¶

Thesis1: ʔāḅ-ʿarsēnū raʿānānā [Indeed, our couch is leafy.]

Thesis2: qōrōt bottēnū ʔārazīm [The beams of our house are cedar,]

Thesis3: rahītēnū bērōtīm [our rafters are the arbors.]

Thesis5: Simile ¶

Simile1: ʔānī ḥāḅṣelet ḥāššārōn šōšannat ḥāʿāmāqīm [I am a crocus of Sharon, a lily of the valley.]

Simile2: kəšōšannā bēn haḥōḥīm kēn raʿyātī bēn habbānōt [As a lily among the briers thus is my companion among the daughters;]

Simile3: kəṭappūʔḥ baʿāšē hayyaʿar kēn dōḍī bēn habbānīm [as an apple tree among the trees of the wood, thus is my beloved among the sons.]

Thesis: Result ¶

Thesis: bəšillō ḥimmaḍtī [In his shadow I delighted greatly,]

Result: Coordination ¶

Thesis1: wəyāšabtī [and I remained.]

Thesis2: ūḅiryō māṭōq ləḥikkī [And his fruit was sweet to my mouth.]

Thesis6: Coordination ¶

Thesis1: ḥēḅʔānī ʔel-bēt hayyāyin [He brought me to the house of feasting,]

Thesis2: wəḍiḡlō ʿālay ʔahāḅā [and his banner over me was love.]

Thesis3: Reason ¶

Thesis: Coordination ¶

Thesis1: samməḳūnī bāʔāššōt [Sustain me with raisin cakes,]

Thesis2: rappəḍūnī battappūḥīm [support me with apples,]

Reason: kī-ḥōlat ʔahāḅā ʔānī [for I am weak with love.]

Thesis4: Coordination ¶

Thesis1: šəmōʔlō taḥat ləroʔšī [His left hand is under my head,]

Thesis2: wīminō təḥabbəqēnī [and his right hand embraces me.]

Terminus: ḥišbaʿtī ʔeḱkem bənōt yərūšālam biṣḅāʔōt ʔō bəʔaylōt ḥāššādeḥ ʔim-tāʿirū wəʔim-təʕō rərū ʔeḱ-hāʔahāḅā ʿaḍ šetteḥpāš [I adjure you, daughters of Jerusalem, by the gazelles or the does of the field, do not rouse or excite love until it is ready.]

Strophe 4: Quotation ¶

Introduction: Coordination ¶

Thesis1: qôl dôđî hinnēh-zeh bā' mādallēg 'al-hehārîm mēqappēs 'al-haggəbā'ôṭ
[Listen! My beloved! Behold, he is coming, leaping upon the mountains, springing
over the hills.]

Thesis2: dômeḥ dôđî liṣḥî 'ô lə'ôper hā'ayyālîm [My beloved resembles a gazelle or a
young stag.]

Thesis3: hinnēh-zeh 'ômēd 'aḥar kātəlēnû mašgî'aḥ min-haḥällönôṭ mēšîṣ min-
haḥārakkîm [Behold! He is standing behind our wall, gazing through the window,
peeping through the lattice.]

QF: 'ānā dôđî wə'amar lî [My beloved answered me and said,]

Q: Reason ¶

Thesis: qûmî lāk ra'yāṭî yāpāṭî ūlākî-lāk [“Arise, my companion, my beautiful one, and
come.”]

Reason: Coordination ¶

Thesis1: kî-hinnēh hassəṭāyw 'əbār haggešem ḥālaḥ ḥālaḥ lô [“For the winter
has passed, the rain has passed, it is gone.”]

Thesis2: hannîṣṣānîm nîr'û ḥā'areṣ [“The blossoms have appeared in the land;]

Thesis3: 'ēṭ hazzāmîr higgî'ac [“the time of singing has arrived,]

Thesis4: wəqôl hattôr nišma' bə'aršēnû [“and the voice of the turtle dove is heard
in our land.”]

Thesis5: hattə'ēnā ḥānəṭā paggēḥā [“The fig tree ripens its early figs,]

Thesis6: wəhaggəpānîm səmāḍar nāṭənû rē'aḥ [“and the blossoming vines give
off their fragrance.”]

Thesis': Amplification ¶

Thesis: qûmî lāk ra'yāṭî yāpāṭî ūlākî-lāk [“Arise, my companion, my beautiful
one, and come.”]

Amplification [Chiasmus]: Reason ¶

Thesis: Coordination ¶

Thesis1: yônāṭî bəḥaḡwē hassela' bəsēṭer hammaḍrēgā
har'înî 'eṭ-mar'ayîḳ [My dove, in the cleft of the rock,
in the hiding place on the steep hills, show me your
appearance.]

Thesis2: hašmî'înî 'eṭ-qôlēḳ [Let me hear your voice.]

Reason: Coordination ¶

Thesis1: kî-qôlēḳ 'ārēḥ [For your voice is sweet,]

Thesis2: ūmar'ēḳ nā'weh [and your appearance is lovely.”]

Terminus: Coordination ¶

Thesis1: Reason ¶

Thesis: 'eḥēzû-lānû šû'alîm šû'alîm qəṭannîm məḥabbəlîm kəramîm [Grasp
for us the foxes, the little foxes ruining the vineyards.]

Reason: ūkəramēnû səmāḍar [For our vineyards are in blossom.]

Thesis2: Result ¶

Thesis: Coordination ¶

Thesis1: dôđî lî [My beloved is mine,]

Thesis2: wa'ānî lô [and I am his.]

Result: hārō'eh baššôšannîm [He pastures (his flock) among the lilies.]

Thesis3: 'aḍ šeyyāp'û'aḥ hayyôm wənāsû haššəlālîm sôḥ dəmēh-ləḳā dôđî liṣḥî 'ô lə'ôp
er hā'ayyālîm 'al-hārē ḥāṭer [Until the day breathes and the shadows have fled,
turn, my beloved, and be like a gazelle or a young stag upon the cleft mountains.]

Strophe 5: N Sequence ¶

ST1: Amplification ¶

Thesis: ʿal-miškābî ballélôṭ biqqaštî ʿēt šeʿahābâ napšî [Upon my bed during the night I sought him whom my soul loves]

Amplification: Frustration ¶

Thesis: biqqaštîw [I sought him,]

Counter Thesis: wəloʾ məšāʾtîw [but I did not find him.]

ST2 [Thought]: Amplification ¶

Thesis: Coordination ¶

Thesis1: ʾāqûmâ nâʾ [I will arise, then,]

Thesis2: waʾāsôḇḇâ ḥāʿîr [and will go around the city,]

Amplification: baššəwāqîm ûḇārḥôḇôṭ ʾāḇaqšâ ʿēt šeʿahābâ napšî [in the streets and the squares I will seek him whom my soul loves.]

ST3: Frustration ¶

Thesis: biqqaštîw [I sought him,]

Counter Thesis: wəloʾ məšāʾtîw [but I did not find him.]

ST4: Quotation ¶

QF: məšāʾînî haššômərîm hassôḇḇîm bāʿîr [The guards found me, encircling the city]

Q: ʿēt šeʿahābâ napšî rəʿîtem [“Have you seen him whom my soul loves?”]

ST5: kimʿat šeʿāḇartî mēhem ʿad šemmāšāʾtî ʿēt šeʿahābâ napšî [Scarcely had I passed them when I found him whom my soul loves.]

ST6: Amplification ¶

Thesis: ʾāḥaztîw [I grabbed him,]

Amplification: wəloʾ ʾarpennû ʿad-šehāḇêʾtîw ʾel-bêt ʾimmî wəʾel-ḥeder ḥôrātî [and would not let him go until I had brought him to my mother’s house and to the room of her who conceived me.]

Terminus: hišbaʿtî ʿetkem bənôt yərûšālam bišḇāʾôṭ ʾô bəʾaylôṭ haššādeḥ ʾim-tāʿîrû wəʾim-təʿô rərû ʿet-hāʾahābâ ʿad šetteḥpāš [I adjure you, daughters of Jerusalem, by the gazelles or the does of the field, do not rouse or excite love until it is ready.]

Strophe 6: Coordination ¶

Thesis1: mî zōʾt ʿolâ min-hammîḍbār kəṭmārôt ʿāšān məqutṭeret môr ûləḇônâ mikkôl ʾaḇqat rôḳêl [Who is this coming up from the desert like columns of smoke perfumed with myrrh and frankincense from all the powder of a trader?]

Thesis2: Comment ¶

Thesis: hinnēḥ miṭṭātô šellišlômōḥ [Behold! Solomon’s couch!]

Comment: Comment ¶

Thesis: šiššîm gibbōrîm sāḇîḇ lāḥ miggibbōrê yisrāʾel kulām ʾāḥuzê hereḇ â m əlumməḍé milḥām ʾiš ḥarbô ʿal-yərəḳô mippaḥaḍ ballélôṭ [Sixty valiant men are surrounding it from the valiant men of Israel, all of them grasping a sword and having been trained for battle, each man carrying his sword on his thigh from the dread of night.]

Comment: Coordination ¶

Thesis1: ʾappiryôn ʿāsâ lô hammeleḳ šəlômōḥ mēʿāšê halləḇānôn [King Solomon has made a litter for himself from the trees of Lebanon.]

Thesis2: ʿammûḍāyw ʿāsâ keṣep rəpîḍātô zāḥāḇ merkāḇô ʾargāmān tô ḳô rāšûp ʾahāḇâ mibbənôt yərûšālam [Its uprights he made of silver, its supports of gold, its seat of purple, its interior was outfitted with the love of the daughters of Jerusalem.]

Thesis3: šəʾēnâ ûrəʾēnâ bənôt šiyvôn hammeleḳ šəlômōḥ bāʿāṭārâ šeʿiṭṭerâ-lô ʾimmô bəyôm ḥātunnātô ûḇəyôm šimḥat libbô [Come out, and look, oh daughters of Zion, at King Solomon, at the crown, with which his mother crowned him on his wedding day, the day his heart was glad.]

Strophe 7: Coordination ¶

Thesis1: Paraphrase ¶

Thesis: hinnāk yāpā ra'yāṭī [Wow, you are beautiful, my companion.]

Paraphrase1: Comment ¶

Thesis: hinnāk yāpā [Behold you are beautiful.]

Comment [Similes]: Comment ¶

Thesis: Coordination ¶

Thesis1: ʿēnayīk yōnīm mibbaʿad lašammātēk [Your eyes are doves behind your veil.]

Thesis2: šaʿrēk kaʿēder hāʿizzīm šeggālōšū mēhar gilʿad [Your hair is like a flock of goats which recline on mount Gilead.]

Thesis3: šinnayīk kaʿēder haqqəšūbōt šeʿalū min-hārahšā šekkullām maṭʿīmōt wəšakkulā ʿēn bāhem [Your teeth are like a shorn flock which go up from being washed, all of which bear twins, and of which none is childless.]

Thesis4: kəḥūt haššānī šiptōtayīk ūmidbārēk nāʾweh [Your lips are like a thread of scarlet and your mouth is lovely.]

Thesis5: kəpelaḥ hārimmōn raqqātēk mibbaʿad lašammātēk [Your temples are like the halves of a pomegranate behind your veil.]

Thesis6: kəmigədāl dāwīd šawwāʾrēk bānūy lətalpiyyōt ʿelep hammāgēn tālūy ʿalāyw kōl šiltē haggibbōrīm [Your neck is like a tower of David, built for weapons with a thousand shields hanging on it, all shields of valiant men.]

Thesis7: šənē šādayīk kišnē ʿōpārīm təʾomē šəbiyyā hārōʿim baššōšannīm [Your two breasts are like two young stags, twins of a gazelle, grazing among the lilies.]

Comment: ʿad šeyyāpūʾh hayyōm wənāsū haššəlālīm ʿelek lī ʿel-har hammōr wəʿel-gibʿat halləḥōnā [Until the day breathes and the shadows flee, I will go to the mountains of myrrh and the hill of frankincense.]

Paraphrase2: Coordination ¶

Thesis1: Result ¶

Thesis: NA Paraphrase ¶

Thesis: kullāk yāpā ra'yāṭī [All of you is beautiful, my companion,]

Paraphrase: ūmūm ʿēn bāk [and there is no blemish on you.]

Result: Coordination ¶

Thesis1: ʾittī milləḥānōn kallā ʾittī milləḥānōn tāḥōʾī [Come with me from Lebanon, my bride, with me from Lebanon.]

Thesis2: tāšūrī mērōʾš ʾamānā mērōʾš šənīr wəḥermōn mimm əʿōnōt ʾarāyōt mēharəre nəmērīm [Gaze at the peak of Amana, the peaks of Senir and Hermon, at the lions' dense and the leopards' mountains.]

Thesis2: Amplification ¶

Thesis: libbaḥtīm ʾəḥōtī kallā [You have made my heart beat fast, my sister, my bride;]

Amplification:

libbaḥṭīnī bə'aḥaṭ mē'ēnayīk bə'aḥaḍ 'ānāq miṣṣawwərōnāyi
k [You have made my heart beat faster with one glance of your
eyes and one pendant from your necklace]

Thesis3: Comment ¶

Thesis: Coordination ¶

Thesis1: mah-yāpū dōḍayīk 'āḥōṭī kallā [How your love is
beautiful, my sister, my bride,]

Thesis2:

mah-ṭōbū dōḍayīk miyyayin wərē^aḥ šəmānayīk mik
kol-bəsāmīm [how much better is your love than wine
and the scent of your oils than all perfumes.]

Comment: Coordination ¶

Thesis1: nōpeṭ tiṭṭōpənā sīpṭōṭayīk kallā [Your lips drip
flowing honey, my bride,]

Thesis2: dəḥṣ wəḥālāḥ taḥaṭ ləšōnēk [milk and honey are
under your tongue.]

Thesis3: wərē^aḥ šalmōṭayīk kərē^aḥ ləḥānōn [And the scent of
your garments is like the smell of Lebanon.]

Thesis2: Repartee ¶

IU, Rem: Coordination ¶

Thesis1: gan nā'ūl 'āḥōṭī kallā gal nā'ūl ma'yān ḥaṭūm [A closed garden is my
sister, my bride, a closed spring and a sealed cistern.]

Thesis2: šəlāḥayīk pardēs rimmōnīm 'im pərī mēgādīm kəpārīm 'im-nərādīm
nērdə wəḥarkōm qāneh wəqinnāmōn 'im kol-'āṣē ləḥōnā mōr
wa'āḥālōṭ 'im kol-rā'šē ḥəsāmīm [Your shoots are an orchard of
pomegranates with excellent fruit and henna with nard, nard and saffron,
calamus and cinnamon with all trees of frankincense, myrrh, and aloes, with
all the chief spices.]

Thesis3: ma'yān gannīm bə'er mayim ḥayyīm wənōzəlīm min-ləḥānōn [You
are a spring of gardens, a well of living water, flowing from Lebanon.]

CU, Acq: Coordination ¶

Thesis1: Result ¶

Thesis: 'ūrī šāpōn ūḥō'ī tēmān ḥāpīḥī gannī [Awake, north wind, and
come, south wind, and blow on my garden.]

Result: yizzəlū ḥəsāmāyw [Let them distil its scents.]

Thesis2: Coordination ¶

Thesis1: yāḥō' dōḍī ləgannō [Let my beloved come to his garden]

Thesis2: wəyō'kal pərī mēgādāyw [and let him eat the fruits of its
excellence.]

RU, Rem: Coordination ¶

Thesis1: bā'ṭī ləgannī 'āḥōṭī kallā [I have come to my garden, my sister, my
bride.]

Thesis2: 'ārīṭī mōrī 'im-bəsāmī [I gather my myrrh with my spices.]

Thesis3: 'ākaltī ya'rī 'im-dīḥšī [I eat my honeycomb with my honey,]

Thesis4: šātīṭī yēnī 'im-ḥālāḥī [I drink my wine with my milk.]

Terminus: 'iklū rē'im šəṭī wəšīkrū dōḍīm [Eat, friends, drink, and get drunk with love.]

Strophe 8: N Sequence ¶

ST1: 'ānī yəšēnā wəlibbī 'ēr [I was asleep but my heart awoke.]

ST2: Quotation ¶

QF: qōl dōḍī dōpēq [My beloved's voice was calling:]

Q: Repartee ¶

IU, Pro: Reason ¶

Thesis: pithî-lî ʾāḥōtî raʿyātî yōnātî tammātî [Open to me, my sister, my companion, my dove, my perfect one.]

Reason: Coordination ¶

Thesis1: šerrōʾšî nimlāʾ-tāl [because my head is covered in dew,]

Thesis2: qəwwuṣṣōtay rəsisē lāyəlā [my locks are filled with drops of the night.]

RU, Rej: Coordination ¶

Thesis1: Result ¶

Thesis: pāšaṭtî ʾeṭ-kuttāntî [I have stripped off my tunic.]

Result: ʾēkākā ʾelbāšennā [How can I put it on again?]

Thesis2: Result ¶

Thesis: rāḥaṣtî ʾeṭ-raḡlay [I have washed my feet.]

Result: ʾēkākā ʾāṭannəpēm [How can I soil them again?]

ST3: dōdî šalah yādō min-haḥōr [My beloved stretched out his hand through the opening,]

ST4: ūmēʿay hāmū ʿalāyw [and my insides longed for him.]

ST5: Coordination ¶

Thesis1: qamtî ʾānî līptōʾḥ ləḏōdî [I arose to open for my beloved,]

Thesis2: wəyāday nātəpū-mōr [and my hands dripped with myrrh,]

Thesis3: wəʿəsbəʿōtay mōr ʿōḥēr ʿal kappōt hammanʿūl [and my fingers had myrrh passing through them upon the bolt.]

ST6: Frustration ¶

Thesis: pātaḥtî ʾānî ləḏōdî [I opened for my beloved,]

Counter Thesis: Paraphrase ¶

Thesis: wəḏōdî ḥāmaq [but my beloved had turned away,]

Antithesis: ʿāḥār [he had passed on by.]

ST7: napšî yāšʾā ḥəḏabbərō [My soul went out when he spoke.]

ST8: Coordination ¶

Thesis1: Frustration ¶

Thesis: biqqaštîḥū [I looked for him,]

Counter Thesis: wəlōʾ məšāʾtîḥū [but I didn't find him.]

Thesis2: Frustration ¶

Thesis: qarəʾtîw [I called him,]

Counter Thesis: wəlōʾ ʿānānî [but he didn't answer me.]

ST9: məšāʾunî ḥaššōmərîm ḥassōḥəḥîm bāʿîr [The guards who were going around the city found me,]

ST10: Result ¶

Thesis: hikkūnî [They beat me,]

Result: pəšāʿunî [they bruised me,]

ST11: nāšʾū ʾeṭ-rəḏfīdî mēʿalay šōmərə ḥaḥōmōt [they took my veil off of me, those guards of the wall.]

Terminus: Repartee ¶

IU, Pro: ḥišbaʿtî ʾeṭkem bənōt yərūšālāim ʾim-timṣəʾū ʾeṭ-dōdî mah-tagḡîdū lō šehōlat ʾahāḥā ʾānî [I adjure you, daughters of Jerusalem, if you find my beloved, tell him that I am writhing for love.]

CU, Q: Paraphrase ¶

Thesis: mah-dōdēk middōd ḥayyāpā bannāšîm [How is your love better than other lovers, most beautiful among women?]

Paraphrase: mah-dōdēk middōd šekkākā ḥišbaʿtānū [How is your love better than other lovers, that you thus adjure us?]

RU, A: Identification ¶

Identification: Inference ¶

Thesis: dōđī ṣah wəʾādōm dāgūl mērəbābā [My beloved is dazzling and ruddy, more distinguished than a multitude.]

Evidence1: rōʾšō keṭem pāz [His head is pure gold,]

Evidence2: qəuṣṣōṭāyw taltallīm šəḥōrōṭ kəʾōrēb [his locks are wavy, black as a raven.]

Evidence3: ʿēnāyw kəyōnīm ʿal-ʾāpīqē māyim rōḥāṣōṭ beḥālāb yōšəbōṭ ʿal-millēṭ [His eyes are like doves beside a river-bed, bathed in milk, and dwelling at the edge.]

Evidence4: ləḥāyāw kaʿārūgaṭ habbōsem miḡdəlōṭ merqāḥīm [His cheeks are like a bed of balsam, towers of perfume.]

Evidence5: šīpṭōṭāyw šōšannīm nōṭəpōṭ mōr ʿōḅēr [His lips are lilies dripping with myrrh passing through.]

Evidence6: yādāyw gəlīlē zāhāb məmullāʾīm battaršīš [His arms are cylinders of gold set with gems.]

Evidence7: mēʾayw ʿešet šēn məʿullepēt sappīrīm [His belly is a plate of ivory encrusted with sapphires.]

Evidence8: šōqāyw ʿammūḏē šēš məyussādīm ʿal-ʾadnē-pāz [His legs are alabaster columns set on bases of pure gold.]

Evidence9: marʾēhū kalləḅānōn bāḥūr kəʾarāzīm [His appearance is like Lebanon, choice as cedar.]

Evidence10: ḥikkō mamətaqqīm wəkullō maḥāmaddīm [His mouth is sweetness, and all of him is desirable.]

Thesis: zeh dōđī wəzeh rēʿī bənōṭ yərūšālāim [This is my beloved, and this is my friend, daughters of Jerusalem.]

Strophe 9: Repartee ¶

IU, Q: Paraphrase ¶

Thesis: ʾānā hālaḳ dōḏēḳ hayyāpā bannāšīm [Where has your beloved gone, most beautiful of women?]

Paraphrase: ʾānā pānā ḏōḏēḳ ūnəḅaqšennū ʿimmāk [Where has your beloved turned aside, so that we can seek him with you.]

RU, A: Comment ¶

Thesis: dōđī yāraḏ ləḡannō laʿārūgōṭ habbōsem lirʾōṭ baggannīm wəlīlqōṭ šōšannīm [My beloved has gone down to his garden, to his beds of spice to tend his garden and to gather lilies.]

Comment: Simple ¶

Thesis: ʾānī ləḏōḏī wəḏōḏī lī [I am my beloved's and my beloved is mine.]

Setting: hārōʿeh baššōšannīm [He is tending among the lilies.]

Strophe 10: Inference ¶

Thesis: Result ¶

Thesis: Amplification ¶

Thesis: yāpā ʾattə raʿyātī kəṭiršā [You are as beautiful as Tirzah, my companion,]

Amplification: nāʾwā kīrūšālāim ʾāyummā kannidgālōṭ [you are as lovely as Jerusalem, which is as terrible as a bannered army.]

Result: hāsēbī ʿēnayīḳ minneḡḏī šehēm hirḥīḅunī [Turn your eyes away from me, for they disturb me.]

Evidence1: šaʿrēḳ kəʿēḏer hāʿizzīm šeggālōšū min-haggilʿād [Your hair is like a flock of goats that recline on Mount Gilead.]

Evidence2: šinnayīḳ kəʿēḏer hārḥēlīm šeʿālū min-hārahṣā šekkullām matʾīmōṭ wəšakkulā ʾēn bāhem [Your teeth are like a flock of ewes that ascend from a washing, all of which bear twins, and none of which has lost one.]

Evidence3: kəḅelāḥ hārīmmōn raqqātēḳ mibbaʿad ləšammātēḳ [Your temples are like halves of a pomegranate behind your veil.]

Evidence4: Result ¶

Thesis: Contrast ¶

Thesis: šiššîm hēmmâ mēlakōt ūšēmōnîm pīlagšîm waʿālāmōt ʿēn mispār
[There are sixty queens and eighty concubines and numberless young women.]

Antithesis: Amplification ¶

Thesis: ʾaḥat hîʾ yōnāʾî tammāʾî [Unique is she, my dove, my perfect one;]

Amplification1: ʾaḥat hîʾ ləʾimmāh [unique is she to her mother,]

Amplification2: bārâ hîʾ ləyōladtāh [pure is she to the one who gave birth to her.]

Result: Coordination ¶

Thesis1: rāʾūhā bānōt [The daughters saw her,]

Thesis2: wayəʾaššerūhā [and they proclaimed her to be happy.]

Thesis3: mēlakōt ūpīlagšîm wayəhaləlūhā [The queens and concubines also praised her.]

Strophe 11: Repartee ¶

IU, Q: Comment ¶

Thesis: mî-zōʾt hannišqāpâ kēmō-šāḥar yāpâ kalləbānâ bārâ kaḥammâ ʾāyummâ
kannidgālōt [Who is this looking down like the dawn, beautiful as the moon, pure as the sun, and awe-inspiring as a bannered army?]

Comment: Result ¶

Thesis: ʾel-ginnaʾ ʾəgōz yāradtî lirʾōt bəʾibbē hannāḥal lirʾōt ḥāpārḥâ
haggepen hēnēšū ḥārimmōnîm [I went down to the nut orchard to see the green shoots in the valley, to see if the vine had sprouted and the pomegranates had blossomed.]

Result: lōʾ yādaʿtî napšî sāmatnî markəbōt ʿammî-nādîb [Before I knew it, my soul had set me on a chariot with a prince.]

CU, Pro: Reason ¶

Thesis: šūbî šūbî ḥaššūlammîṯ šūbî šūbî [Return, return, oh Shulammitte; return, return,]

Reason: wəneḥēzeh-bāk [so that we might look at you.]

CU, Q: mah-teḥēzû baššūlammîṯ kimḥōlaʾ ḥammaḥānāyim [Why do you look at a Shulammitte as at the dance of the two camps?]

RU, A: Inference ¶

Thesis: mah-yāpū pəʿamayik bannəʿālim baʾ-nādîb [How beautiful are your feet in sandals, oh daughter of a nobleman.]

Evidence1: ḥammūqē yərəkayik kēmō ḥālāʾîm maʿāsēh yəḏē ʾammān [The curves of your thighs are like ornaments, the work of an artist's hands.]

Evidence2: NA Paraphrase ¶

Thesis: šārərək ʾaggan hassahar [Your navel is a round bowl,]

Paraphrase: ʾal-yehsar hammāzeḡ [it does not lack mixed wine.]

Evidence3: biṯnək ʿarəmat ḥiṯṯîm sūgâ baššōšannîm [Your belly is a pile of grain surrounded by lilies.]

Evidence4: šənē šāḏayik kišné ʿōpārîm toʾōmē šəḥiyyâ [Your two breasts are like two young stags, twins of a gazelle.]

Evidence5: šawwāʾrək kəmiḡdal ḥaššēn [Your neck is like a tower of ivory.]

Evidence6: ʿēnayik bərəkōt bəḥēšbōn ʿal-šaʿar baʾ-rabbîm [Your eyes are a pool in Heshbon by the Bathrabbim gate.]

Evidence7: ʾappək kəmiḡdal halləbānōn šōpeh pənē ḏammāseq [Your nose is like a tower of Lebanon overlooking the front of Damascus]

Evidence8: rōʾšək ʿalayik kakkarmel [Your head stands over you like Carmel,]

Evidence9: Comment ¶

Thesis: wəḍallaṭ rōʾšək kəʾargāmān [and your hair is like purple.]

Comment: melek ʾāsūr bārḥātīm [The king is imprisoned by your locks.]

Strophe 12: Coordination ¶

Thesis1: Simile ¶

Thesis: mah-yāpīt ūmah-nāʿamtə ʾahābā battaʿānūgīm [How beautiful you are, and how pleasant, Love, in your delights!]

Simile: Result ¶

Thesis: Coordination ¶

Thesis1: zōʾt qômātēk dāməṭā ləṭāmār [Your height resembles a palm tree,]

Thesis2: wəšādayik ləʾaškōlōt [and your breasts are like clusters.]

Thesis3: Quotation ¶

QF: ʾāmartī [I said,]

Q: Coordination ¶

Thesis1: ʾeʿēleh bəṭāmār [“I will climb up the palm tree,]

Thesis2: ʾōḥāzā bəsansinnāyw [“Let me take hold of its fruit stalk.”]

Result: Coordination ¶

Thesis1: wəyihyū-nāʾ šādayik kəʾeškōlōt haggeṭen [So may your breasts indeed be like clusters of grapes,]

Thesis2: wəreāḥ ʾappēk kattappūḥīm [and the scent of your nose be like the fragrance of apple trees.]

Thesis3: wəḥikkēk kayēn haṭṭōḥ hōlēk ləḍōḍī ləməšārīm dōḥēḥ šiptē yəšēnīm [And your mouth is like good wine going down to my beloved, smoothly gliding over the lips of sleepers.]

Thesis2: Inference ¶

Thesis: ʾānī ləḍōḍī wəʿalay təšūqātō [I am my beloved’s and his longing is for me.]

Evidence1: Result ¶

Thesis: Amplification ¶

Thesis: ləḳā ḍōḍī nēšəʾ haššāḍeh [Come, my beloved, let’s go out into the field,]

Amplification1: nālīnā bakkəpārīm [let’s stay among the henna.]

Amplification2: Reason

Thesis: naškīmā lakkəramīm [Let’s start off early for the vineyards]

Reason: nirʾeh ʾīm pārḥā haggeṭen pittah hassəməḍar hēnešū ḥārimmōnīm [and see if the vine has budded, the blossom has opened, and the pomegranates have bloomed.]

Result: Comment ¶

Thesis: šām ʾettēn ʾeṭ-dōḍay lāk [There I will give you my love.]

Comment: Coordination ¶

Thesis1: haddūḍāʾīm nātənu-rēʾḥ [The mandrakes are giving off their perfume,]

Thesis2: wəʿal-pəṭāḥēnū kol-məgāḍīm ḥāḍāšīm gam-yəšānīm dōḍī šāpantī lāk [and over our doors hang all kinds of excellent fruit new and old, which I have treasured up for you, my beloved.]

Strophe 13: Sequence ¶

Introduction: mī yittenkā kəʾāḥ lī yōnēq šəḍē ʾimmī [Who would give you to me as a brother who nursed at my mother’s breast?]

ST1: Result ¶

Thesis: ʾemšāʾākā baḥūš ʾeššāqəḳā [If I found you outside, I would kiss you.]

Result: gam lō-yābūzū lī [And no one would despise me.]

ST2: Amplification ¶

Thesis: ʾenhāgākā [I would lead you,]

Amplification: ʾāḥtʾākā ʾel-bēt ʾimmī təlamməḏēnī [I would bring you to my mother's house, who taught me.]

ST3: Comment ¶

Thesis: ʾašqəḳā miyyayin hāreqaḥ mēʿāsīs rimmōnī [I will give you drink spiced wine from the sweet wine of my pomegranates.]

Comment: Coordination ¶

Thesis1: šəmōʾlō taḥaṭ rōʾšī [Oh that his left hand were under my head,]

Thesis2: wīmīnō təḥabbəqēnī [and that his right hand embraced me.]

Terminus: hišbaʿtī ʾetkem bənōt yərūšālāim mah-tāʿirū ūmah-təʿorərū ʾet-hāʾahābā ʿad šetteḥpās [I adjure you, daughters of Jerusalem, do not arouse or excite love until it is ready.]

Strophe 14: Coordination ¶

Introduction: mī zōʾt ʿolā min-hammīdbār mitrappeqet ʿal-dōdāh [Who is this coming up from the desert, leaning on her beloved?]

Thesis1: N Coordination ¶f

Thesis1: taḥaṭ hattappūʾh ʿōrartīkā [Under the apple tree I awakened you.]

Thesis2: Paraphrase ¶

Thesis: šāmmā ḥibbəlatkā ʾimmekā [There your mother was in labor with you,]

Paraphrase: šāmmā ḥibbəlā yələḏatkā [there she who bore you labored.]

Thesis2: H Reason ¶

Thesis: šimēnī kaḥōtām ʿal-libbekā kaḥōtām ʿal-zərōʿekā [Place me as a seal on your heart, as a seal on your arm.]

Reason: Coordination ¶

Thesis1: kī-ʿazzā kammāwet ʾahābā [For love is as strong as death,]

Thesis2: qāšā kišōl qinʾā [ardent love is as severe as the underworld,]

Thesis3: rəšāpēhā rišpē ʾeš šalḥəbetyā [its flames are flames of fire, a powerful flame.]

Thesis4: mayim rabbīm lō yūḳəlū ləḳabbōt ʾet-hāʾahābā [Many waters are unable to quench love,]

Thesis5: ūnəḥārōt lō yištəpūhā [and rivers cannot flood it.]

Terminus: ʾim-yittēn ʾiš ʾet-kol-hōn bētō bāʾahābā bōz yābūzū lō [If a man gave all the wealth of his house for love, it would be utterly despised.]

Strophe 15: Coordination ¶

Thesis1: Circumstance ¶

Circumstance: ʾāḥōt lānū qəṭannā wəšāḏayim ʾēn lāh [We have a sister, and she has no breasts yet.]

Thesis: Result ¶

Thesis: mah-naʿāseh laʾāḥōtēnū bayyōm šeyyəḏubbar-bāh [What shall we do for our sister on the day in which she is spoken for?]

Result: Coordination ¶

Thesis1: ʾim-hōmā hīʾ nīḅneh ʿalēhā ṭirat kasep [If she is a wall, we will build a silver battlement on her;]

Thesis2: wəʾim-delet hīʾ nāšūr ʿalēhā lūʾh ʾārez [and if she is a door, we will barricade her with cedar planks.]

Thesis': Comment ¶

Thesis: ʾānī hōmā wəšāḏay kammīgdālōt [I am a wall, and my breasts are like towers.]

Comment: ʾāz hāyīṭī bəʿēnāyw kəməšʾēṭ šālōm [At that time I was in his eyes as one who finds peace.]

Thesis2: Contrast ¶

Thesis: Sequence ¶

ST1: kerem hāyā lišlōmōh bəbaʿal hāmōn [Solomon had a vineyard at Baalhamon.]

ST2: nāṭan ʾeṭ-hakkerem lannōṭərīm [He gave the vineyard over to keepers.]

ST3: ʾiš yābīʾ bəpīryō ʾelep kāsēp [Each man would bring one thousand pieces of silver for its fruit.]

Antithesis: Comment ¶

Thesis: karmī šellī ləpānāy [My vineyard is my own.]

Comment: hāʾelep ləkā šəlōmōh ūmāʾtayim lənōṭərīm ʾeṭ-pīryō [The thousand are yours, Solomon, and two hundred are for the keepers of its fruit.]

Thesis3: Result ¶

Thesis: hayyōšebet baggannīm ḥəbərīm maqšībīm ləqōlēk [You who dwell in the gardens, my companions are listening to your voice.]

Result: hašmīʿinī [Let me hear it.]

Terminus: bərah dōdī ūdēmeh-ləkā lišbī ʾō ləʿōper hāʾayyālīm ʿal hārē ḥəsāmīm [Hurry, my beloved, and be like a gazelle or a young stag on the mountains of spice.]

APPENDIX C

WORD ORDER TABLE

Table C1. Word Order Table

Order	Clause	Text Type					Topicalizer		Interrogative		Negation		Passivity	
		E	N	P	H	L	Yes	No	Yes	No	Yes	No	Yes	No
O	7	1	1	0	0	5	0	7	1	6	0	7	0	7
OS	14	3	0	0	1	10	0	14	4	10	0	14	0	14
OSV	6	3	0	2	0	1	0	6	3	3	0	6	0	6
OV	68	19	18	8	5	18	5	63	9	59	8	60	0	68
OVS	10	1	3	1	2	3	1	9	1	9	0	10	0	10
S	82	11	6	4	5	56	0	82	2	80	1	81	0	82
SO	54	10	2	3	6	33	0	54	0	54	0	54	0	54
SOV	7	2	1	1	0	3	0	7	1	6	0	7	0	7
SV	109	23	22	10	14	40	3	106	6	103	14	95	25	84
SVO	71	18	7	3	10	33	2	69	14	57	6	65	0	71
V	311	52	57	29	70	103	0	311	3	308	56	255	9	302
VO	407	64	82	33	106	122	0	407	21	386	29	378	3	404
VOS	25	3	1	4	4	13	0	25	0	25	0	25	0	25
VS	119	20	21	11	23	44	0	119	9	110	10	109	17	102
VSO	21	7	0	2	5	7	0	21	1	20	0	21	0	21
X	5	3	0	0	1	1	0	5	0	5	2	3	0	5
XO	5	2	0	2	0	1	0	5	1	4	0	5	0	5
XOS	1	0	0	0	0	1	0	1	0	1	0	1	0	1
XOSV	0	0	0	0	0	0	0	0	0	0	0	0	0	0
XOV	6	4	2	0	0	0	0	6	2	4	1	5	0	6
XOVS	1	1	0	0	0	0	0	1	0	1	0	1	0	1
XS	66	16	6	1	3	40	2	64	8	58	2	64	0	66
XSO	5	4	0	0	0	1	1	4	0	5	0	5	0	5
XSOV	1	0	0	0	1	0	0	1	1	0	1	0	0	1
XSV	19	6	3	2	4	4	0	19	2	17	1	18	4	15
XSVO	13	7	2	1	0	3	2	11	5	8	0	13	0	13
XV	96	27	18	5	11	35	1	95	15	81	0	96	5	91
XVO	85	27	17	6	9	26	1	84	32	53	2	83	0	85
XVOS	5	0	0	0	1	4	1	4	1	4	0	5	0	5
XVS	50	14	11	3	5	17	1	49	10	40	2	48	5	45
XVSO	1	0	1	0	0	0	1	0	0	1	0	1	0	1

Table C1—Continued.

Order	Clause	Text Type, X-Incorporated					Topicalizer	Interrogative		Negation		Passivity		
O	12	3	1	2	0	6	0	12	2	10	0	12	0	12
OS	15	3	0	0	1	11	0	15	4	11	0	15	0	15
OSV	6	3	0	2	0	1	0	6	3	3	0	6	0	6
OV	74	23	20	8	5	18	5	69	11	63	9	65	0	74
OVS	11	2	3	1	2	3	1	10	1	10	0	11	0	11
S	148	27	12	5	8	96	2	146	10	138	3	145	0	148
SO	59	14	2	3	6	34	1	58	0	59	0	59	0	59
SOV	8	2	1	1	1	3	0	8	2	6	1	7	0	8
SV	128	29	25	12	18	44	3	125	8	120	15	113	29	99
SVO	84	25	9	4	10	36	4	80	19	65	6	78	0	84
V	407	79	75	34	81	138	1	406	18	389	56	351	14	393
VO	492	91	99	39	115	148	1	491	53	439	31	461	3	489
VOS	30	3	1	4	5	17	1	29	1	29	0	30	0	30
VS	169	34	32	14	28	61	1	168	19	150	12	157	22	147
VSO	22	7	1	2	5	7	1	21	1	21	0	22	0	22

APPENDIX D

INITIAL PERIPHERAL ELEMENTS

The following tables represent, by text type, all of the X-initial elements by type of peripheral (adjective, introducer, etc.). The single "X" signifies that it is a clause without other explicit elements. XO, XS, and XV all represent clauses in which a single peripheral element precedes an object, subject, or verb. The elements following those initial two (i.e. XO, XS, or XV) are not mentioned in this section. An XX or XXX signifies that there is more than one peripheral element preceding an object, subject, and verb, and the exact nature of the secondary and tertiary peripheral element is noted in the column along with the specific element that follows those peripherals as well as the number of times that combination occurred in the text type. For example, $X^{pd}V$ (3) means that a prepositional phrase and a deictic preceded a verb and whatever other elements followed the verb three times in narrative texts. An X without a superscript letter within an X formula, such as $X^{ic}XV$, indicates an adjective. The symbols of all the other peripheral types are indicated beside the word in the column.

Table D1. Narrative X Tables

Narrative	Total	X	XO	XS	XV	XX	XXX
Adjective	3	0	0	3	0	0	0
Introducer (*)	5	0	0	1	4	0	0
Adverb (a)	5	0	1	1	2	$X^{adv}V$ (1)	0
Conjunction (c)	6	0	0	4	2	0	0
Deictic (d)	4	0	0	0	4	0	0
Interrogative (i)	10	0	0	0	9	$X^{ic}O$ (1)	0
Interjection (j)	1	0	0	0	1	0	0
Preposition (p)	26	0	0	2	21	$X^{pd}V$ (3)	0
Relative (r)	0	0	0	0	0	0	0
Topic (t)	0	0	0	0	0	0	0

Table D2. Expository X Tables

Expository	#	X	XO	XS	XV	XX	XXX
Adjective	12	2	0	9	1	0	0
Introducer (*)	5	0	1	1	3	0	0
Adverb (°)	5	1	0	0	3	X ^{a*} O	0
Conjunction (°)	16	0	4	7	4	X ^{cp} V	0
Deictic (°)	3	0	0	2	1	0	0
Interrogative (i)	27	0	0	3	21	X ^{ip} V (2)	X ^{ic} XV (1)
Interjection (°)	0	0	0	0	0	0	0
Preposition (°)	38	0	1	5	31	X ^p XS (1)	0
Relative (°)	2	0	0	2	0	0	0
Topic (°)	3	0	0	2	0	X ^{ti} S (1)	0

Table D3. Predictive X Table

Predictive	#	X	XO	XS	XV	XX	XXX
Adjective	1	0	0	1	0	0	0
Introducer (*)	8	0	2	2	3	X ^{*p} (1)	0
Adverb (°)	1	0	0	0	1	0	0
Conjunction (°)	1	0	0	0	0	0	X ^{cTp} V
Deictic (°)	0	0	0	0	0	0	0
Interrogative (i)	0	0	0	0	0	0	0
Interjection (°)	0	0	0	0	0	0	0
Preposition (°)	8	0	0	1	7	0	0
Relative (°)	0	0	0	0	0	0	0
Topic (°)	1	0	0	0	0	X ^{TP} V	0

Table D4. Hortatory X Table

Hortatory	#	X	XO	XS	XV	XX	XXX
Adjective	3	1	0	1	1	0	0
Introducer (*)	6	0	0	1	5	0	0
Adverb (°)	5	0	0	1	3	X ^{ai} V (1)	0
Conjunction (°)	2	0	0	2	0	0	0
Deictic (°)	0	0	0	0	0	0	0
Interrogative (i)	2	0	0	1	0	0	X ⁱ PV (1)
Interjection (°)	1	0	0	1	0	0	0
Preposition (°)	16	0	0	1	14	X ^{pa} V (1)	0
Relative (°)	0	0	0	0	0	0	0
Topic (°)	0	0	0	0	0	0	0

Table D5. Lyric X Table

Lyric	#	X	XO	XS	XV	XX	XXX
Adjective	11	0	0	10	1	0	0
Introducer (*)	13	0	0	9	3	X ^T S (1)	0
Adverb (°)	5	0	0	1	4	0	0
Conjunction (°)	9	0	0	0	6	X ^{cp} O (1) X ^{cp} S (2)	0
Deictic (°)	5	0	0	2	3	0	0
Interrogative (i)	10	0	0	2	7	X ^{ip} V (1)	0
Interjection (°)	5	0	0	0	5	0	0
Preposition (°)	72	1	1	18	49	X ^p *S (2) X ^p XS (1)	0
Relative (°)	0	0	0	0	0	0	0
Topic (°)	3	0	0	0	2	X ^T *V (1)	0

REFERENCES

- Alonso Schökel, Luis. 1988. A manual of Hebrew poetics. Rome: Editrice Pontificio Istituto Biblico.
- Alter, Robert. 1985. The art of biblical poetry. New York: Basic Books, Inc., Publishers.
- Andersen, Francis I. Unpublished. The clause system of Classical Hebrew. Dallas: SIL.
- Andersen, Francis I. 1994a. Saliency, implicature, ambiguity, and redundancy in clause-clause relationships in Biblical Hebrew. *Biblical Hebrew and discourse linguistics*, ed. by Robert D. Bergen, 99-116. Dallas: Summer Institute of Linguistics, Inc.
- Andersen, Francis I. 1994b. The poetic properties of prophetic discourse in the book of Micah. *Biblical Hebrew and discourse linguistics*, ed. by Robert D. Bergen, 520-528. Dallas: Summer Institute of Linguistics, Inc.
- Bergen, Robert D. 1986. Varieties and functions of Hebrew *waw*-plus-subject-plus-perfect sentence constructions in the narrative framework of the Pentateuch. Fort Worth: Robert Dale Bergen.
- Bergen, Robert D. (ed.) 1994. *Biblical Hebrew and discourse linguistics*. Dallas: Summer Institute of Linguistics, Inc.
- Buth, Randall. 1991. Hebrew poetic tenses and the Magnificat. *Journal for the Study of the New Testament* 21.67-83.
- Callow, John. 1994. Units and flow in the Song of Songs 1:1-2:6. *Biblical Hebrew and discourse linguistics*, ed. by Robert D. Bergen, 462-488. Dallas: Summer Institute of Linguistics, Inc.
- Christensen, Duane L. 1987. Narrative poetics and the interpretation of The Book of Jonah. *Directions in Biblical Hebrew poetry*, ed. by Elaine R. Follis, 29-48. Sheffield, England: Sheffield Academic Press.
- Clark, David. J. 1994. Vision and oracle in Zechariah 1-6. *Biblical Hebrew and discourse linguistics*, ed. by Robert D. Bergen, 529-560. Dallas: Summer Institute of Linguistics, Inc.

- Clines, David J. A. 1987. The parallelism of greater precision. *Directions in Biblical Hebrew poetry*, ed. by Elaine R. Follis, 77-100. Sheffield, England: Sheffield Academic Press.
- Dawson, David Allan. 1994. Text-Linguistics and Biblical Hebrew. *Journal for the Study of the Old Testament Supplement Series 177*. Sheffield, England: Sheffield Academic Press.
- de Regt, Lénart J. 1994. Functions and implications of rhetorical questions in the book of Job. *Biblical Hebrew and discourse linguistics*, ed. by Robert D. Bergen, 361-373. Dallas: Summer Institute of Linguistics, Inc.
- Eybers, I. H. et al. (ed.) 1971. *De fructu oris sui: essays in honour of Adrianus van Selms*. Leiden, the Netherlands: E. J. Brill.
- Follis, Elaine R. (ed.) 1987. *Directions in Biblical Hebrew poetry*. *Journal for the Study of the Old Testament Supplement Series 40*. Sheffield, England: Sheffield Academic Press.
- Freedman, David Noel. 1987. Another look at Biblical Hebrew poetry. *Directions in Biblical Hebrew poetry*, ed. by Elaine R. Follis, 11-28. Sheffield, England: Sheffield Academic Press.
- Gibson, J. C. L. 1993. The anatomy of Hebrew narrative poetry. *Understanding poets and prophets: essays in honour of George Wishart Anderson*, ed. by A. Graeme Auld, 141-148. Sheffield, England: Sheffield Academic Press.
- Gillingham, S. E. 1994. *The Poems and Psalms of the Hebrew Bible*. New York: Oxford University Press.
- Givón, Talmy. 1977. The drift from VSO to SVO in Biblical Hebrew: the pragmatics of tense-aspect. *Mechanisms of syntactic change*, ed. by Charles N. Li, 181-254. Austin, TX: University of Texas Press.
- Givón, Talmy. 1982. Logic vs. pragmatics, with human language as the refers toward an empirically viable epistemology. *Journal of Pragmatics 6 (2)*: 81-133.
- Givón, Talmy. 1983. Topic continuity in discourse: an introduction. *Topic continuity in discourse*, ed. by Talmy Givón, 1-43. Amsterdam: John Benjamins Publishing Company.
- Glück, J. J. 1971. Assonance in ancient Hebrew poetry: sound patterns as a literary device. *De fructu oris sui: essays in honour of Adrianus van Selms*, ed. by I. H. Eybers, et al., 69-84. Leiden, the Netherlands: E. J. Brill.

- Greenberg, Joseph H. 1966. Some universals of grammar with particular reference to the order of meaningful elements. *Universals of language*, 2nd Edition, ed. by Joseph H. Greenberg, 73-113. Cambridge, MA: MIT Press.
- Grossberg, Daniel. 1989. Centripetal and centrifugal structures in biblical poetry. *The Society of Biblical Literature Monograph Series*, Number 39. Atlanta: Scholars Press.
- Hauser, Alan J. 1987. Two songs of victory: A comparison of Exodus 15 and Judges 5. *Directions in Biblical Hebrew poetry*, ed. by Elaine R. Follis, 265-284. Sheffield, England: Sheffield Academic Press.
- Heimerdinger, Jean-Marc. 1999. Topic, Focus and Foreground in Ancient Hebrew Narratives. *Journal for the Study of the Old Testament Supplement Series* 295. Sheffield, England: Sheffield Academic Press.
- Herring, Susan C. 1990. Information structure as a consequence of word order type. *Proceedings of the Sixteenth Annual Meeting of the Berkeley Linguistics Society*, ed. by K. Hall, J-P. Koenig, M. Meacham, S. Reinman, and L. Sutton, 163-174. Berkeley: Berkeley Linguistics Society.
- Herring, Susan C. 2000. Poeticity and word order in Old Tamil. *Textual parameters in older languages*, ed. by Susan C. Herring, Pieter Van Reenen and Lene Schøsler, 197-236. Philadelphia: John Benjamins Publishing Company.
- Herring, Susan C., Pieter Van Reenen and Lene Schøsler (ed.) 2000a. *Textual parameters in older languages*. Philadelphia: John Benjamins Publishing Company.
- Herring, Susan C., Pieter Van Reenen and Lene Schøsler. 2000b. On textual parameters and older languages. *Textual parameters in older languages*, ed. by Susan C. Herring, Pieter Van Reenen and Lene Schøsler, 1-31. Philadelphia: John Benjamins Publishing Company.
- Hiebert, Theodore. 1987. The use of inclusion in Habakkuk 3. *Directions in Biblical Hebrew poetry*, ed. by Elaine R. Follis. Sheffield, England: Sheffield Academic Press.
- Hobbs, Edward C. (ed.) 1956. *A stubborn faith: papers on Old Testament and related subjects presented to honor William Andrew Irwin*. Dallas: Southern Methodist University Press.
- Hock, Hans H. 2000. Genre, discourse, and syntax in early Indo-European, with emphasis on Sanskrit. *Textual parameters in older languages*, ed. by Susan C. Herring, Pieter Van Reenen and Lene Schøsler, 163-195. Philadelphia: John Benjamins Publishing Company.

- Hopper, Paul J. and Sandra A. Thompson. 1980. Transitivity in grammar and discourse. *Language* 56:251-299.
- Kraft, Charles F. 1956. Some further observations concerning the strophic structure of Hebrew poetry. *A stubborn faith*, ed. by Edward C. Hobbs, 62-89. Dallas: Southern Methodist University Press.
- Kugel, James L. 1981. *The idea of biblical poetry: parallelism and its history*. New Haven: Yale University Press.
- Longacre, Robert E. Unpublished. An ancient oriental exotic/erotic love poem: the biblical book of Canticles.
- Longacre, Robert E. 1989 (2nd edition in press; available in CD-Rom in *Lingua-Link*, SIL). *Joseph: a story of divine providence: a text theoretical and textlinguistic analysis of Genesis 37 and 39-48*. Winona Lake: Eisenbrauns.
- Longacre, Robert E. 1992. Discourse perspective on the Hebrew verb: affirmation and restatement. *Linguistics and Biblical Hebrew*, ed. by Walter R. Bodine, 177-189. Winona Lake: Eisenbrauns.
- Longacre, Robert E. 1994. *Weqatal* forms in Biblical Hebrew prose. *Biblical Hebrew and discourse linguistics*, ed. by Robert D. Bergen, 50-98. Dallas: Summer Institute of Linguistics, Inc.
- Longacre, Robert E. 1995. Left shifts in strongly VSO languages. *Word order in discourse*, ed. by Pamela Downing and Michael Noonan, 331-354. Philadelphia: John Benjamins Publishing Company.
- Longacre, Robert E. 1996. *The grammar of discourse*, second edition. New York: Plenum Press.
- Longacre, Robert E. 2002a. A theory of complementarity: verb/clause types and discourse types in the Hebrew Bible. Read at 2002 LACUS meeting in Toronto. In press.
- Longacre, Robert E. 2002b. Biblical Hebrew lyric poetry. In press Spring-Summer 2002.
- Longacre, Robert E. and Shin Ja J. Hwang. 1994. A textlinguistic approach to the Biblical Hebrew narrative of Jonah. *Biblical Hebrew and discourse linguistics*, ed. by Robert D. Bergen, 336-358. Dallas: Summer Institute of Linguistics, Inc.

- Miller, Cynthia L. 1994. Introducing direct discourse in Biblical Hebrew narrative. *Biblical Hebrew and discourse linguistics*, ed. by Robert D. Bergen, 199-241. Dallas: Summer Institute of Linguistics, Inc.
- Mithun, Marianne. 1987. Is basic word order universal? Coherence and grounding in discourse, ed. by Russell S. Tomlin, 281-328. Philadelphia: John Benjamins Publishing Company.
- Niccacci, Alviero. 1994a. On the Hebrew verbal system. *Biblical Hebrew and discourse linguistics*, ed. by Robert D. Bergen, 117-137. Dallas: Summer Institute of Linguistics, Inc.
- Niccacci, Alviero. 1994b. Analysis of biblical narrative. *Biblical Hebrew and discourse linguistics*, ed. by Robert D. Bergen, 175-198. Dallas: Summer Institute of Linguistics, Inc.
- O'Connor, M. 1980. Hebrew verse structure. Winona Lake, IN: Eisenbrauns.
- Partridge, Kathryn J. 1995. A discourse study of tense-aspect in narrative sections of Hebrew poetry. Unpublished masters thesis. Arlington, TX: The University of Texas at Arlington.
- Payne, Doris L. 1995. Verb initial languages and information order. *Word order in discourse*, ed. by Pamela Downing and Michael Noonan, 449-485. Philadelphia: John Benjamins Publishing Company.
- Rosenbaum, Michael. 1997. Word-order variation in Isaiah 40-55: a functional perspective. Assen, the Netherlands: Van Gorcum Publishers.
- Salisbury, Murray. 1994. Hebrew proverbs and how to translate them. *Biblical Hebrew and discourse linguistics*, ed. by Robert D. Bergen, 434-461. Dallas: Summer Institute of Linguistics, Inc.
- Scholnick, Sylvia Huberman. 1987. Poetry in the courtroom: Job 38-41. *Directions in Biblical Hebrew poetry*, ed. by Elaine R. Follis, 185-204. Sheffield, England: Sheffield Academic Press.
- Smith, Barbara H. 1968. Poetic closure: a study of how poems end. Chicago: UP.
- van der Meer, Willem, and Johannes C. de Moor, (ed.) 1988. The structural analysis of Biblical and Canaanite poetry. *Journal for the Study of the Old Testament Supplement 74*. Sheffield, England: Sheffield Academic Press.

- van der Merwe, Christo H. J. 1994. Discourse linguistics and Biblical Hebrew grammar. *Biblical Hebrew and discourse linguistics*, ed. by Robert D. Bergen, 13-49. Dallas: Summer Institute of Linguistics, Inc.
- Wendland, Ernst R. 1994a. Genre criticism and the Psalms. *Biblical Hebrew and discourse linguistics*, ed. by Robert D. Bergen, 374-414. Dallas: Summer Institute of Linguistics, Inc.
- Wendland, Ernst R. 1994b. The discourse analysis of Hebrew poetry: a procedural outline. *Discourse perspectives on Hebrew poetry in the Scriptures*, ed. by Ernst R. Wendland, 1-27. New York: United Bible Societies.
- Willis, John T. 1987. Alternating (ABA'B') parallelism in the Old Testament psalms and prophetic literature. *Directions in Biblical Hebrew poetry*, ed. by Elaine R. Follis, 49-76. Sheffield, England: Sheffield Academic Press.
- Wolff, Hans Walter. 1974. *Hosea: a commentary on the book of the prophet Hosea*, trans. by Gary Stansell, ed. by Paul D. Hanson, 70-77. Philadelphia: Fortress Press.

BIOGRAPHICAL INFORMATION

The author received a Bachelor of Arts in Spanish in 1988 and Master of Missiology in 1994 from Abilene Christian University. She completed her Doctorate of Philosophy in Linguistics at The University of Texas at Arlington in May 2003.