ומעיל קטן תשחרי אתו ותעלה לו מביתך לימי פרעה

1 Samuel 2:19
Goals

Identify and read

• the X-yiqtol construction in Procedural Discourse
• עלה in the Qal and Hiphil qatal and yiqtol
• Discourse Switch Cues (DSCs)
The strength of a man's virtue should not be measured by his special exertions, but by his habitual acts.

(Blaise Pascal)
X-Yiqtol and Procedural Discourse

מְעִיל קָטֹן means a small cloak.

Is the waw ו consecutive?

– waw-consecutive?
– waw-conjunctive?
Waw-consecutive

The vav’s which are part of the mainline verb forms are called vav-consecutive.

The vav-consecutive means and, but and also has the special discourse function of linking together the string of events which make up the mainline of a discourse.

The vav-consecutive indicates that the action of the verb is the consequence of the preceding situation.
Waw-conjunctive

¥ֶֶׂ֥שֶׁׂ֥ה עָלָָ֖ה אֶל־הָאֱלֹהִֵ֑ים
נִקְרָָ֙א אֵלָָ֤יו יְהוָהָ֙ מִן־הָָ֣ר לֵאמֹֹ֔ר
כָֹ֤ה תֹאמַּרָ֙ה לְבֵָ֣ית יַעֲקֹֹ֔ב
וְּוַֽיִּקְרָָ֙א אֵלָָ֤יו יְהוָהָ֙ מִן־הָָ֣ר לֵאמֹֹ֔ר
כָֹ֤ה תֹאמַּרָ֙ה לְבֵָ֣ית יַעֲקֹֹ֔ב

Waw-conjunctive

We call this vav conjunctive when its clause adds depictive or explanatory material to the mainline and it is best translated and.

– We call it disjunctive when its clause is used for contrastive purposes, and it is best translated but.

RULE:

• Conjunctive (or disjunctive) vav may be attached to almost any word, including a verb form, and means and, but like the vav-consecutive, but it does not have the additional function of stringing together actions in a sequence.
X-Yiqtol and Procedural Discourse

וּמְעִיל קָטֹן תַּעֲשֶׂה לָהּ אָמוֹת וְהַעַלְתָה לְמֵימָיוֹת רֵפִּיםָה

Waw conjunctive

A noun phrase
X-Yiqtol and Procedural Discourse

So we have an X-yiqtol.
X-Yiqtol and Procedural Discourse

So we have an X-yiqtol.

If this verse was in a +projection / forward looking / ‘direct speech’ genre, where weqatal is the mainline verb form, what would be the function of the X-yiqtol?
X-Yiqtol and Procedural Discourse

So we have an X-yiqtol.

If this verse was in a +projection / forward looking / ‘direct speech’ genre, where weqatal is the mainline verb form, what would be the function of the X-yiqtol?

Topicalization (non-past)
X-Yiqtol and Procedural Discourse

So we have an X-yiqtol.

Procedural Discourse also has weqatal as the mainline verb form, so it’s not surprising that the X-yiqtol will have a function similar to what it does in +projection genres.

• But it is has a narrower, more specified, function in Procedural Discourse.
X-Yiqtolol and Procedural Discourse

וּמְעִיל קָטֹן תַּעֲשֶׂה־לּוֹ אִמּוֹ וְהַּעַלְתָה לוֹ מִיִָ֫ימָה

So we have an X-yiqtol.

In the +projection genres, the yiqtol describes an event in the future,
- a singular event
- a repeated event
- or an incipient event (i.e. the beginning of a process.)

In Procedural Discourse, the yiqtol describes an event in the past, but it describes a
- repeated or habitual action
So we have an X-yiqtol.

RULE:

• A yiqtol verb form, when used in a main clause rather than a dependent clause in Procedural Discourse, refers to repeated or habitual action in the past.

• Translate using the English word would.
X-Yiqtol and Procedural Discourse

Let’s parse the two verbs.

<table>
<thead>
<tr>
<th>Root</th>
<th>Stem</th>
<th>Form</th>
<th>PGN</th>
<th>Function</th>
<th>Root meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>עשה</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>עלה</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Let’s parse the two verbs.

<table>
<thead>
<tr>
<th>Root</th>
<th>Stem</th>
<th>Form</th>
<th>PGN</th>
<th>Function</th>
<th>Root meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>עשה</td>
<td>Qal</td>
<td>X-Yiqtol</td>
<td>3fs</td>
<td>Procedural Discourse Topicalization (past repeated/habitual action)</td>
<td>To do</td>
</tr>
<tr>
<td>עולה</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
X-Yiqtol and Procedural Discourse

Let’s parse the two verbs.

<table>
<thead>
<tr>
<th>Root</th>
<th>Stem</th>
<th>Form</th>
<th>PGN</th>
<th>Function</th>
<th>Root meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>עשה</td>
<td>Qal</td>
<td>X-Yiqtol</td>
<td>3fs</td>
<td>Procedural Discourse Topicalization (past repeated/habitual action)</td>
<td>To do</td>
</tr>
<tr>
<td>עלה</td>
<td>Hiphil</td>
<td>Weqatal</td>
<td>3fs</td>
<td>Procedural Discourse Mainline (customary action in the past)</td>
<td>To go up (hiph: to bring up)</td>
</tr>
</tbody>
</table>
Let's parse the two verbs.

<table>
<thead>
<tr>
<th>Root</th>
<th>Stem</th>
<th>Form</th>
<th>PGN</th>
<th>Function</th>
<th>Root meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>עשְּה</td>
<td>Qal</td>
<td>X-Yiqtol</td>
<td>3fs</td>
<td>Procedural Discourse Topicalization</td>
<td>To do</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(past repeated/habitual action)</td>
<td></td>
</tr>
<tr>
<td>עָלָה</td>
<td>Hiphil</td>
<td>Weqatal</td>
<td>3fs</td>
<td>Procedural Discourse Mainline</td>
<td>To go up (hiph: to bring up)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(customary action in the past)</td>
<td></td>
</tr>
</tbody>
</table>

- Notice that in this genre, these 2 verb forms have basically the same function.
- The difference is that the X-yiqtol syntax also topicalizes the ‘X’ element.
X-Yiqtol and Procedural Discourse

One more thing. What kind of waw is on the weqatal? Consecutive or conjunctive?
X-Yiqtol and Procedural Discourse

One more thing. What kind of waw is on the weqatal? Consecutive or conjunctive?

I’m not sure. In the past I would have considered this a waw-conjunctive, because it’s certainly not a waw-conversive, i.e. a waw that ‘converts’ a perfect to a future. But it could perhaps be considered a waw-consecutive. There may be some confusion here due to conflicting or inadequate approaches to describing the Hebrew verb system.
Conjugating עלה in Qal and Hiphil

Look at the chart in Rocine 36.2 (page 207)

• In the Qal Qatal
  – Where is the verb weak? At the front end or back end?
  – What changes from the strong verbs do you see?

• In the Hiphil Qatal
  – Where is the verb weak?
  – What changes do you see from the strong verb?
  – Is the prefix vowel consistent?
  – Is the theme vowel consistent?
  – Is anything consistent? What are its chief indicators?
Conjugating עלה in Qal and Hiphil

Look at the chart in Rocine 36.2 (page 207)

• In the Qal Yiqtol
  – Where is the verb weak? At the front end or back end... middle?
  – What changes from the strong verbs do you see?

• In the Hiphil Yiqtol
  – Where is the verb weak? At the front end or back end... middle?
  – What changes from the strong verbs do you see?
  – What forms are the same with the Qal Yiqtol?
Expressions using יומ

doesn’t always mean a 24 hour period or the ‘12’ hours of daylight. In this verse יומ in the plural refers to the cycle of years.

• Translate it literally
Expressions using יומ

יומ doesn’t always mean a 24 hour period or the ‘12’ hours of daylight. In this verse יומ in the plural refers to the cycle of years.

• Translate it literally מימים ימים

maimim yamim

from days to days
Expressions using יומ

doesn’t always mean a 24 hour period or the ‘12’ hours of daylight. In this verse יומ in the plural refers to the cycle of years.

• Translate it literally מימים ימים

from days to days

• We know from context that it is referring to an annual event, so we can translate it “from year to year.”
<table>
<thead>
<tr>
<th>Expression</th>
<th>Reference</th>
<th>Hebrew Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>the yearly sacrifice</td>
<td>1 Samuel 2:19</td>
<td>יָמִים הָיוָהּ</td>
</tr>
<tr>
<td>And when he had been there a long time</td>
<td>Genesis 26:8</td>
<td>וַיִּהְיוּ כִּי אָרְכֻּוּ לְעֹלָם יָמִים</td>
</tr>
<tr>
<td>And in the course of time</td>
<td>Genesis 38:12</td>
<td>וַיוִּרְבּוּ הַיָּמִים</td>
</tr>
<tr>
<td>forever</td>
<td>Genesis 43:9</td>
<td>כָּל־הַיָּמִים</td>
</tr>
<tr>
<td>day by day</td>
<td>1 Samuel 18:10</td>
<td>כְיוֹם בְּיוֹם</td>
</tr>
<tr>
<td>the daily task</td>
<td>Exodus 5:13</td>
<td>דְבַר־יוֹם בְּיוֹם</td>
</tr>
<tr>
<td>And after two years</td>
<td>2 Samuel 13:23</td>
<td>וַיִּהְיוּ לַשְּנָהָם יָמִים</td>
</tr>
<tr>
<td>a time of four months</td>
<td>Judges 19:2</td>
<td>יָמִים אַרְבָּעָה חָדָשִים</td>
</tr>
</tbody>
</table>
Discourse switch cues

- A Discourse Switch Cue (DSC) is a signal to the reader that there is a switch in genres.
- So far the major switch has been to ‘direct speech’ and the main DSC has been וַיִֹ֫אמֶר
- Procedural Discourse is not marked by a switch to direct speech, but there are other cues used by the Hebrew writer to notify his reader that he is switching to an embedded Procedural Discourse.
Discourse switch cues

A Biblical Hebrew writer uses a Discourse Switch Cue (DSC) to aid his reader in realizing that the genre has changed.

Examples

• Any speech introduction.
• A shift from a string of one mainline type (e.g. wayyiqtol) to another (e.g. weqatal or imperative).
• An X-yiqtol within a string of wayyiqtols.
• Expressions of time duration.
Discourse switch cues

A Biblical Hebrew writer uses a Discourse Switch Cue (DSC) to aid his reader in realizing that the genre has changed.

Examples

• Any speech introduction.
• A shift from a string of one mainline type (e.g. wayyiqtol) to another (e.g. weqatal or imperative).
• An X-yiqtol within a string of wayyiqtols.
• Expressions of time duration.

Which 2 are used in our lesson verse?

וּמְעִיל קָטֹן תַעֲשֶׂה־לּוֹ אִמּוֹ וְהַּעַּלְתָה לוֹ מִיִָ֫ימָה
Discourse switch cues

A Biblical Hebrew writer uses a Discourse Switch Cue (DSC) to aid his reader in realizing that the genre has changed.

Examples

• Any speech introduction.
• A shift from a string of one mainline type (e.g. wayyiqtol) to another (e.g. weqatal or imperative).
• An X-yiqtol within a string of wayyiqtols.
• Expressions of time duration.

Which 2 are used in our lesson verse?

וּמְעִיל קָטֹן תַּעֲשֶׂה־לָּו אִמּוֹ וְהַּעַּלְתָה לוֹ מִיָּמִִֽ֫ים יָמִִֽ֫ים
Discourse switch cues

An isolated X-yiqtol in a Historical Narrative may be considered a mini Procedural Discourse.

• Try translating 1 Kings 17:6.

וְהָעֹרְבִים מְבִיאִים לוֹ לִֶׂ֫חֶׂם וּבָשר בַּּבִֹּ֫קֶׂר וְלִֶׂ֫חֶׂם וּבָשָר בָּעִָ֫רֶׂב וּמִן־הַּנִַּ֫חַּּל יִשְתֶּה׃

וַהֲעַרְבִים מְבִיאִים לַעֲחַם בֶּבֶךְר בַּבּוֹקֶר בַּעֲחַם בֶּבֶךְר וְלַמִּים מִן־הַנֵּחַל יִשְׁתֵּה׃

↑
wadi

↑
raven
Discourse switch cues

An isolated X-yiqtol in a Historical Narrative may be considered a mini Procedural Discourse.

• Try translating 1 Kings 17:6.

וּוְהָעֹרְבִים מְבִיאִים לוֹ לִֶׂ֫חֶׂם וּבָשר בַּּבִֹּ֫קֶׂר וְלִֶׂ֫חֶׂם וּבָשָר בָּעִָ֫רֶׂב מִן־הַַּ֫חַּּל יִשְתֶׂה

And the ravens were bringing him bread and meat in the morning and bread and meat in the evening, and it was from the brook that he would drink.
Historical Narrative Discourse Profile

1. **Mainline**: Wayyiqtol

Off-the-line:

2. **Topicalization**: X-qatal

3. **Embedded Direct Speech**

4. **Relative past background**: Qatal in dependent clause

5. **Non-past background**: Yiqtol in dependent clause

6. **Backgrounded activities**: Participle

7. **Embedded Procedural Discourse**

8. **Transition marker**: Mainline form of היה

9. **Scene setting**: Verbless Clause

10. **Irrealis scene setting**: Negation of any verb
Historical Narrative Discourse Profile

1. **Mainline**: Wayyiqtol

---

**Off-the-line:**

2. **Topicalization**: X-qatal

3. **Embedded Direct Speech**

4. **Relative past background**: Qatal in dependent clause

5. **Non-past background**: Yiqtol in dependent clause

6. **Backgrounded activities**: Participle

   - **Background**: ongoing

7. **Embedded Procedural Discourse**

   - **Background**: habitual/customary

8. **Transition marker**: Mainline form of ראה

9. **Scene setting**: Verbless Clause

10. **Irrealis scene setting**: Negation of any verb